第四周

在升天基督天上的职事之下繁殖那复活的基督

读经：徒一 8、22，二 32 ～ 36，三 15，五 30 ～ 32，八 4、12，十三 1 ～ 4

纲　　要

周　一

壹 使徒行传这卷书启示一位在诸天之上复活升天的基督—一 3、9 ～ 11、22，二 32 ～ 36：

一 主在诸天之上的生活与职事，乃是使徒行传这卷书的内容。

二 主的升天乃是将祂引进祂在诸天之上的生活与职事—五 31：

1 这引进把祂带进新的范围，就是进入诸天；现今祂在诸天里有祂的生活和职事。

2 使徒行传这卷书启示复活、升天的基督现今活在诸天里，并且在那里尽职。

三 基督的升天乃是神将祂高举—二 33 ～ 36，五 31：

1 主被立为主，作万有的主，是要得着万有；祂被立为基督，作神的受膏者，是要完成神的使命—二 36，十 36，来一 9。

a 主是神，祂一直是主（路一 43）；但主是人，祂是在复活里将祂的人性带进神里面以后，才在升天里被立为主。

Week Four

Propagating the Resurrected Christ under the Heavenly Ministry of the Ascended Christ

Scripture Reading: Acts 1:8, 22; 2:32-36; 3:15; 5:30-32; 8:4, 12; 13:1-4

Outline

Day 1

I. The book of Acts reveals a resurrected and ascended Christ who is in the heavens—1:3, 9-11, 22; 2:32-36:

A. The Lord's living and ministry in the heavens are the content of the book of Acts.

B. The Lord's ascension was His initiation into His living and ministry in the heavens—5:31:

1. This initiation brought Him into a new realm, that is, into the heavens where He now has His living and His ministry.

2. The book of Acts reveals that the resurrected and ascended Christ is now living in the heavens and ministering there.

C. Christ's ascension was God's exaltation of Him—2:33-36; 5:31:

1. The Lord was made Lord, the Lord of all to possess all, and He was made Christ, God's Anointed, to carry out God's commission—2:36; 10:36; Heb. 1:9:

a. As God, the Lord was the Lord all the time (Luke 1:43), but as man, He was made the Lord in His ascension after He brought His humanity into God in His resurrection.

b 祂是神所差并所膏的一位，生下来就是基督（二11，太一16，十六16，约一41）；但连这样的一位，也是在祂的升天里，才正式被立为神的基督。

2 神将基督高举“在自己的右边，作元首，作救主”—徒五31：

a 升天的基督是元首、起始者、创始者和开创者—三15，来二10，十二2：

㈠ 主作元首与祂的权柄有关—太二八18。

㈡ 祂用祂的权柄主宰管治全地，使环境适合神所拣选的人接受祂的救恩—徒十七26～27，约十七2。

周　二

b 神所高举在自己右边的这一位也是救主—徒五31：

㈠ 耶稣的成为肉体，使祂成为一个人；祂的人性生活，使祂有资格作人的救主；祂的钉十字架，为人成就了完全的救赎；祂的复活，称义了祂救赎的工作；祂的高举，使祂就职为管治的元首，能以作救主。

㈡ 我们是被宝座上的基督，在荣耀里的一位所拯救—三13，路二四26，来二9，弗一20～22，腓二9～11：

⑴ 我们得救时，就与祂一同坐在诸天界里—弗二6。

⑵ 基督是从宝座将我们拯救到宝座；这就是升天的基督作我们的救主。

贰 我们要与升天基督天上的职事合作，以繁殖那复活的基督，就需要认识使徒行传这卷书的内在意义：

b. As God's sent and anointed One, He was Christ from the time that He was born (2:11; Matt. 1:16; 16:16; John 1:41), but as such a One, He was also officially made the Christ of God in His ascension.

2. God exalted Christ "to His right hand as Leader and Savior"—Acts 5:31:

a. The ascended Christ is the Leader, the Originator, the Author, and the Inaugurator—3:15; Heb. 2:10; 12:2:

1) His being the Leader is a matter related to His authority—Matt. 28:18.

2) He rules sovereignly over the earth with His authority so that the environment may be fit for God's chosen people to receive His salvation—Acts 17:26-27; John 17:2.

Day 2

b. The One God has exalted to His right hand is also the Savior—Acts 5:31:

1) Jesus' incarnation made Him a man, His human living qualified Him to be man's Savior, His crucifixion accomplished full redemption for man, His resurrection vindicated His redemptive work, and His exaltation inaugurated Him to be the ruling Leader so that He might be the Savior.

2) We were saved by the Christ on the throne, by the One in glory—3:13; Luke 24:26; Heb. 2:9; Eph. 1:20-22; Phil. 2:9-11:

a) When we were saved, we were seated with Him in the heavenlies—Eph. 2:6.

b) Christ saved us from the throne and to the throne; this is the ascended Christ as our Savior.

II. In order to cooperate with the heavenly ministry of the ascended Christ for the propagation of the resurrected Christ, we need to know the intrinsic significance of the book of Acts:

一 使徒行传这卷书，乃是记载一班人与基督同复活并同升天，有基督在他们里面作他们的生命，并在他们身上作他们的能力和权柄；他们凭里面的三一神作他们的生命而活，并且凭三一神在他们身上作他们的力量、能力和权柄而行动—约二十 22，路二四 49，徒一 8。

周　三

二 使徒行传乃是记载一班人，在身体里、借着身体并为着身体而行动并作工—14 节，十三 1～4：

1 使徒行传启示的乃是身体的行动与活动，而不是与身体无关的个别行动—八 1～17。

2 使徒行传包含了信徒同心合意活动与工作的美丽图画，他们在身体里、借着身体并为着身体而行动—二 44～47，四 24、32，十三 1～4，十六 1～5。

三 使徒行传这卷书给我们看见一道神圣的水流，一道唯一的流；只有一道水流，只有一个流—创二 8～12，启二二 1～2，徒二 33。

四 在使徒行传里有一班人，他们认识复活与升天的意义；他们凭基督作他们的生命而活；他们凭基督作他们的能力、权柄而行动；他们认识他们乃是身体，且在一道神圣的水流里，在身体里，并为着身体而行动；这是使徒行传这卷书内在的意义—约二十 22，徒一 8～11、14，二 1～4、24、32～33，四 33。

周　四

A. The book of Acts is a record of a group of people who are resurrected and ascended with Christ, having Christ within them as their life and Christ upon them as their power and authority; they live by the Triune God within them as their life, and they act by the Triune God upon them as their strength, power, and authority—John 20:22; Luke 24:49; Acts 1:8.

Day 3

B. Acts is a record of a group of people who act and work in the Body, through the Body, and for the Body—v. 14; 13:1-4:

1. Acts reveals the move and activity of the Body, not of individual actions unrelated to the Body—8:1-17.

2. Acts contains a beautiful picture of the one accord in the activities and work of the believers who move in the Body, through the Body, and for the Body—2:44-47; 4:24, 32; 13:1-4; 16:1-5.

C. The book of Acts shows us the divine stream, the unique flow; there is only one stream, one current, of the flow—Gen. 2:8-12; Rev. 22:1-2; Acts 2:33.

D. In Acts there is a group of people who know the meaning of resurrection and ascension, who live by Christ as their life, who act by Christ as their power and authority, and who realize that they are the Body and act in the Body and for the Body in the one divine stream; this is the intrinsic significance of the book of Acts—John 20:22; Acts 1:8-11, 14; 2:1-4, 24, 32-33; 4:33.

Day 4

叁 升天的基督为了完成祂天上的职事，繁殖祂自己，使神的国得以建立，众召会得着建造，成为祂的丰满，祂所使用的，不是一批由人的教导训练出来的传道人，去作传道的工作，乃是一班见证人，担负这位成为肉体、钉十字架、复活、升天之基督活的见证——一 8：

一 主在升天里完成祂在诸天之上的职事，乃是借着这些在祂复活生命里，带着祂升天能力和权柄的见证人，将祂自己扩展出去，作为神国的发展，从耶路撒冷开始，直到地极——一 8 节：

1 作见证需要人对主或属灵的事物有看见并享受的经历，与仅仅施教不同——二 40。

2 保罗被选定作执事和见证人——二六 16：

a 执事是为着职事，见证人是为着见证。

b 职事主要的与工作有关，与执事的所作有关；见证与人有关，与见证人的所是有关。

二 主的复活是使徒见证的中心点——一 22，二 32，三 13、15、26，十 39 ～ 40，十三 33，十七 3、18：

周　五

1 借着耶稣的复活并在祂的升天里，神荣耀了祂的仆人耶稣——路二四 46，弗一 20 ～ 22，腓二 9 ～ 11，徒三 13、15、26，四 10、33，五 30 ～ 31。

III. To carry out His heavenly ministry for the propagating of Himself so that the kingdom of God might be established for the building up of the churches as His fullness, the ascended Christ uses not a group of preachers trained by man's teaching to do a preaching work but a body of His witnesses, who bear a living testimony of the incarnated, crucified, resurrected, and ascended Christ—1:8:

A. In His ascension the Lord carries out His ministry in the heavens through these witnesses, in His resurrection life and with His ascension power and authority, as recorded in Acts, to spread Himself as the development of the kingdom of God from Jerusalem unto the uttermost part of the earth—1:8:

1. Testifying requires experiences of seeing and enjoyment concerning the Lord or spiritual things; it is different from merely teaching—2:40.

2. Paul was appointed as a minister and a witness—26:16:

a. A minister is for the ministry; a witness, for the testimony.

b. The ministry is related mainly to the work, to what a minister does; a testimony is related to the person, to what a witness is.

B. The Lord's resurrection was the focus of the apostles' testimony—1:22; 2:32; 3:13, 15, 26; 10:39-40; 13:33; 17:3, 18:

Day 5

1. God glorified His Servant Jesus through His resurrection and in His ascension—Luke 24:46; Eph. 1:20-22; Phil. 2:9-11; Acts 3:13, 15, 26; 4:10, 33; 5:30-31.

2 主耶稣的复活回头指着祂的成为肉体、人性、在地上的为人生活以及神所命定的死，并且往前指向祂的升天、天上的职事和行政，以及祂的回来—二23，一9～11。

3 主是神，也是复活，有不能毁坏的生命—约一1，十一25，来七16，徒二24：

a 祂既是这样一位永活者，死就不能拘禁祂。

b 祂将自己交于死，死却无法扣住祂，反而被祂击败，祂就从死里复活了—启一18。

4 使徒是复活基督的见证人，他们不仅以言语，更以生活行动见证祂，特别是见证祂的复活；见证基督的复活，乃是完成神新约经纶的重点，中心点—徒二32，四33，十39～40，十七3。

周　六

肆 我们与升天基督天上的职事合作，以繁殖复活的基督，乃是在生命里的行动，为着福音的扩展—八26～29，九10～11，十1～3、9～22：

一 这在生命里的行动乃是配合主在祂升天里天上的职事。

二 在行传八、九、十章，主在外面推动祂的门徒出去传福音；祂在诸天之上尽职，感动祂的一些门徒：

1 腓利回应主天上的职事，离开耶路撒冷往迦萨去（八26）；这是腓利这一面的配合，在生命里行动来传扬福音。

2. The resurrection of the Lord Jesus points back to His incarnation, humanity, human living on the earth, and God-ordained death; and His resurrection points forward to His ascension, ministry and administration in heaven, and coming back—2:23; 1:9-11.

3. The Lord is both God and resurrection, possessing the indestructible life—John 1:1; 11:25; Heb. 7:16; Acts 2:24:

a. Since He is such an ever-living One, death is not able to hold Him.

b. He delivered Himself to death, but death had no way to detain Him; rather, death was defeated by Him, and He rose up from it—Rev. 1:18.

4. The apostles were witnesses of the resurrected Christ, not only in word but also by their life and action, especially bearing witness of His resurrection; bearing witness of Christ's resurrection is the crucial point, the focus, in carrying out God's New Testament economy—Acts 2:32; 4:33; 10:39-40; 17:3.

Day 6

IV. Our cooperation with the ascended Christ for the propagation of the resurrected Christ is a move in life for the spread of the gospel—8:26-29; 9:10-11; 10:1-3, 9-22:

A. This move in life corresponds to the Lord's heavenly ministry in His ascension.

B. In Acts 8, 9, and 10 the Lord moved His disciples outwardly for the preaching of the gospel; He was ministering in the heavens to move some of His disciples:

1. In response to the Lord's heavenly ministry, Philip left Jerusalem for Gaza (8:26); this was the corresponding on Philip's side to move in life for the preaching of the gospel.

2 在九章有一个奇妙的三角关系，有基督在诸天之上尽职，亚拿尼亚和扫罗在地上与之配合。

3 在十章，彼得与主合作，向外邦人传福音。

三 这是正确的传福音，乃是在基督天上职事之下生命里的行动—五 42，八 4、12，十 36，十一 20，十三 32：

1 基督是头，执行祂作头的权柄，在各处推动祂的门徒；门徒也很儆醒，回应祂诸天之上的职事—十一 1 ～ 18。

2 在主恢复里的传福音应当如此：在生命里得胜的行动，在基督的元首权柄之下，与祂天上的职事配合—一 8，二 32 ～ 36，五 30 ～ 32，十三 1 ～ 4，弗一 22 ～ 23。

2. In Acts 9 there was a marvelous triangle of Christ ministering in the heavens, with Ananias and Saul corresponding to it on earth.

3. In Acts 10 Peter cooperated with the Lord to preach the gospel to the Gentiles.

C. This is the proper gospel preaching as a move in life under the heavenly ministry of Christ—5:42; 8:4, 12; 10:36; 11:20; 13:32:

1. Christ as the Head exercised His headship to move His disciples here and there, and they were on the alert, responding to His ministry from the heavens—11:1-18.

2. The preaching of the gospel in the Lord's recovery should be like this: a prevailing move in life, corresponding to Christ's heavenly ministry under His headship—1:8; 2:32-36; 5:30-32; 13:1-4; Eph. 1:22-23.

第四周●周一

晨兴喂养

徒五 30 ～ 31 “你们挂在木头上杀害的耶稣，我们祖宗的神已经叫祂复活了。这一位，神已将祂高举在自己的右边，作元首，作救主，将悔改和赦罪赐给以色列人。”

主的升天不是祂活动的结束。相反的，人救主的升天乃是另一次引进。…基督的升天乃是祂天上职事的就职，引进。主的成孕是祂头一次的引进，主的升天是另一次引进。祂的成孕引进祂在地上的生活与职事；祂的升天引进祂在诸天之上的生活与职事。因此，基督的升天不是祂活动的了结，乃是祂进一步活动—祂在诸天里的职事—的引进。

路加写的第一卷书，路加福音，描述主头一次的引进，以及祂在地上的生活与职事。现在需要第二卷书，使徒行传，告诉我们主借着升天被引进那一种的生活与职事中。所以，路加有负担写第二卷书，揭示升天基督的生活与职事。我们在使徒行传看见，主如何在祂的升天里生活并尽职（使徒行传生命读经，三页）。

信息选读

我们要强调一个事实：按照路加福音，主在地上生活；那个生活与职事由祂的成孕引进，结束于祂的复活。主耶稣在复活以后，升上了诸天。这升天不是了结，乃是另一次引进。这引进把祂带到新的范围，就是进入诸天；现今祂在诸天里有另一种生活同另一种职事。这种生活与职事不是由那位仅仅在童女腹中从圣灵成孕，并生于伯利恒的耶稣完成的，乃是由升天的基督完成的。复活、升天的基督现今活在诸天里，

‹‹ WEEK 4 — DAY 1 ››

Morning Nourishment

Acts 5:30-31 The God of our fathers has raised Jesus, whom you slew by hanging Him on a tree. This One God has exalted to His right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.

The Lord’s ascension was not the end of His activity. Rather, the Man-Savior’s ascension was another initiation....Christ’s ascension was His inauguration, His initiation, into His heavenly ministry. The Lord’s conception was His first initiation, and His ascension was another initiation. His conception was the initiation of His life and ministry on earth; His ascension was the initiation of His living and ministry in the heavens. Hence, Christ’s ascension was not the termination of His activity; instead, it was His initiation into further activity—His ministry in the heavens.

The first book written by Luke, his Gospel, describes the Lord’s first initiation and His life and ministry on earth. Now there is the need of the second book, the book of Acts, to tell us into what kind of living and ministry the Lord has been initiated through His ascension. Therefore, Luke had the burden to write a second book to unveil the living and ministry of the ascended Christ. In Acts we see how the Lord lives and ministers in His ascension. (Life-study of Acts, pp. 2-3)

Today’s Reading

We would emphasize the fact that, according to the Gospel of Luke, the Lord lived on earth. That life and ministry were initiated by His conception and concluded by His resurrection. Then after His resurrection the Lord Jesus ascended to the heavens. This ascension was not a termination but another initiation. This initiation brought Him into a new realm, that is, into the heavens, where He now has another living with another ministry. This living and ministry are carried out not by the Jesus who was merely conceived of the Holy Spirit in the womb of a virgin and born in Bethlehem; it is carried out by the ascended Christ. The resurrected and

并且在那里尽职。主在诸天里的生活与职事，乃是使徒行传的内容。

基督的升天乃是神将祂高举。神高举基督，立祂为主为基督。圣灵浇灌下来，证明神已经高举主耶稣，并且已经立祂为主为基督了。

就着是神而言，主一直是主（路一 43，约十一 21，二十 28）。但就着是人而言，主是在复活里将祂的人性带进神里面以后，才在升天里被立为主。祂是神所差并所膏的一位，祂生下来就是基督（路二 11，太一 16，约一 41，太十六 16）。但连这样的一位，也是在祂的升天里面，才正式被立为神的基督。主被立为主，作万有的主，是要得着万有；祂被立为基督，作神的受膏者（来一 9），是要完成神的使命（使徒行传生命读经，三至四、八九至九〇页）。

行传五章三十节告诉我们，基督被犹太人挂在木头上杀害。三十一节接着说，神已将这位钉十字架的耶稣高举“在自己的右边，作元首，作救主”。译为“元首”的原文是 archegos，阿契高斯，意思是创始者、起源、起始者、元首、元帅。这辞在新约里只用了四次，总是指着基督（徒三 15，来二 10，十二 2）。这辞在各种译本里有好些不同的译法，因为没有精确的辞与原文相等。这辞的意思乃是指明，这一位是起源和起始者、创始者、元首和开创者。祂超越一切，自然而然是带着权柄的元首。神已高举耶稣这被犹太首领弃绝并杀害者，作至高的元首。祂作元首与祂的权柄有关。祂用祂的权柄主宰管治全地，使环境适合神所拣选的人接受祂的救恩（徒十七 26～27，约十七 2）（新约总论第九册，二七三至二七四页）。

参读：使徒行传生命读经，第一至二篇；新约总论，第二百九十二篇。

ascended Christ is now living in the heavens and ministering there. The Lord’s living and ministry in the heavens are the content of the book of Acts.

Christ’s ascension was God’s exaltation of Him. In exalting Christ, God made Him both Lord and Christ. The pouring out of the Holy Spirit is a proof that God has exalted the Lord Jesus and has made Him both Lord and Christ.

As God, the Lord was the Lord all the time (Luke 1:43; John 11:21; 20:28). But as man, He was made the Lord in His ascension after He brought His humanity into God in His resurrection. And as God’s sent and anointed One, He was Christ from the time He was born (Luke 2:11; Matt. 1:16; John 1:41; Matt. 16:16). But as such a One, He was also officially made the very Christ of God in His ascension. The Lord was made Lord, as the Lord of all (Acts 10:36), to possess all; and He was made Christ, as God’s Anointed (Heb. 1:9), to carry out God’s commission. (Life-study of Acts, pp. 3, 79-81)

Acts 5:30 tells us that Christ was slain by the Jews on a tree. Acts 5:31 goes on to say that God has exalted the crucified Jesus “to His right hand as Leader and Savior.” The Greek word rendered “Leader” is archegos, meaning “author,” “origin,” “originator,” “chief leader,” “captain.” This word is used only four times in the New Testament and always in reference to Christ (3:15; Heb. 2:10; 12:2). It has been translated a number of different ways in various versions because there is no precise English equivalent to the Greek. The thought is that this One is the origin and Originator, the Author, the Leader, and the Inaugurator. He is above all, and He is spontaneously the Ruler with authority. God has exalted Jesus, the One rejected and killed by the Jewish leaders, as the highest Leader. His being the Leader is a matter related to His authority. He rules sovereignly over the earth with His authority so that the environment may be fit for God’s chosen people to receive His salvation (Acts 17:26-27; John 17:2). (The Conclusion of the New Testament, pp. 2987-2988)

Further Reading: Life-study of Acts, msgs. 1-2; The Conclusion of the New Testament, msg. 31

第四周●周二

晨兴喂养

约二十 22“说了这话，就向他们吹入一口气，说，你们受圣灵。”

路二四 49“看哪，我要将我父所应许的，降在你们身上；你们要留在城里，直到你们穿上从高处来的能力。”

神所高举在自己右边的这一位，不仅是元首，也是救主。元首与祂的权柄有关，救主与祂的救恩有关。耶稣的成为肉体，使祂成为一个人；祂在地上的为人生活，使祂有资格作人的救主；祂的钉十字架，为人成就了完全的救赎；祂的复活，称义了祂救赎的工作；祂的高举，使祂就职为管治的元首，能以作救主。

按照彼得在行传五章三十一节的话，主是“将悔改和赦罪赐给以色列人”的救主。将悔改和赦罪赐给神所拣选的人，需要基督被高举作管治的元首和救主。祂主宰的管治，引领并使神所拣选的人悔改；祂的救恩，基于祂的救赎，将赦罪赐给他们（新约总论第九册，二七五页）。

信息选读

〔基督〕在地上尽职时，救主这名称虽然已经应用在祂身上（约四 42），但直到祂升天的时候，祂才正式作救主。我们是借着在宝座上的基督，借着在荣耀里的那一位，正式地得救了。我们得救时，就与祂一同坐在诸天界里（弗二 6）。基督已从宝座上把我们拯救到宝座上。这就是升天的基督作了我们的救主（新约总论第九册，二七六页）。

使徒行传这卷书乃是一班人的记载，他们与基督同复活并同升天，有基督在他们里面作他们的生命，并在

‹‹ WEEK 4 — DAY 2 ››

Morning Nourishment

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

Luke 24:49 And behold, I send forth the promise of My Father upon you; but as for you, stay in the city until you put on power from on high.

The One God has exalted to His right hand is not only the Leader but also the Savior. Leader is related to His authority, and Savior to His salvation. Jesus' incarnation made Him a man, His human living on earth qualified Him to be man's Savior, His crucifixion accomplished full redemption for man, His resurrection vindicated His redemptive work, and His exaltation inaugurated Him to be the ruling Leader so that He might be the Savior.

According to Peter's word in Acts 5:31, the Lord is the Savior "to give repentance to Israel and forgiveness of sins." To give repentance and forgiveness of sins to God's chosen people requires Christ to be exalted as a ruling Leader and Savior. His sovereign ruling causes and leads God's chosen people to repent, and His salvation based upon His redemption affords them forgiveness of sins. (The Conclusion of the New Testament, pp. 2988-2989)

Today's Reading

Although the title Savior is applied to Christ in His earthly ministry (John 4:42), He was not officially the Savior until His ascension. We were saved officially by the Christ on the throne, by the One in glory. When we were saved, we were seated with Him in the heavenlies (Eph. 2:6). Christ has saved us from the throne and to the throne. This is the ascended Christ as our Savior. (The Conclusion of the New Testament, p. 2989)

The book of Acts is a record of a group of people who are resurrected and ascended with Christ, having Christ within them as their life and Christ upon

他们身上作他们的能力和权柄。他们不凭自己活，乃凭基督作生命而活。他们忘了自己的生命，并否认己。不仅如此，他们不凭自己的力量、方式和方法，乃凭基督作他们的能力、方式和方法，而行事为人、行动并工作。现今这位是他们方法、方式和能力的基督，乃是降在他们身上的圣灵。换句话说，他们凭里面的三一神作他们的生命而活，并且凭三一神在他们身上作他们的力量、方式和方法而行动。这是使徒行传这卷书的内容。

原则上，使徒行传只是这样一班人的记载：他们与基督同复活、同升天，有基督在他们里面作他们的生命，并在他们身上作他们的能力。不仅如此，他们不凭自己，乃凭他们里面的这位基督而活；并且他们不是按照知识、道理、教训、规则、规条、形式与传统，乃是按照在他们身上活的基督而行动。…我们若接受这个观点，再回去读这卷书时，就会得着正确的眼光。

使徒行传这卷书乃是一班人的记载，他们由三一神所重生，并且三一神使他们就职并赋与权柄。这些人有三一神在他们里面作他们的生命，在他们身上作他们的权柄和能力。他们乃是这样行动，并且凭里面的生命而活。这是使徒行传这卷书的基本思想。…使徒行传中所提到的信徒，乃是带着权柄与能力行动并作工，不象今天许多人所作的。

我们必须认识主复活和升天的意义—包括在复活那日将祂的气吹入我们里面，以及在五旬节那日一阵暴风刮过。现今在我们里面有气，在我们身上有刮过的风。我们里面有三一神作我们的生命，外面有同一位三一神作我们的权柄。因此，我们就是召会。这是使徒行传这卷书重要的转换（李常受文集一九六四年第二册，二六三、二六五、二五五页）。

参读：使徒行传生命读经，第三至四篇；由基督与召会的观点看新约概要，第六章。

them as their power and authority. They live not by themselves but by Christ as life. They forget about their own life and deny themselves. Moreover, they walk, act, and work not by their own strength, their own way, or their own method but by Christ as their power, their way, and their method. This Christ who is now their method, way, and power is the very Holy Spirit who came down upon them. In other words, they live by the Triune God within them as their life, and they act by the Triune God upon them as their strength, their way, and their method. This is the contents of the book of Acts.

In principle, Acts is a record only of that group of people who are resurrected and ascended with Christ, having Christ within them as their life and Christ upon them as their power. Moreover, they live not by themselves but by this Christ within, and they act not according to knowledge, doctrine, teaching, rules, regulations, forms, and traditions but according to the living Christ upon them....If we take this point of view and go back to read Acts again, we will gain the proper insight into it.

The book of Acts is the record of a group of people who are regenerated by the Triune God and inaugurated with authority by the Triune God. These people have the Triune God within them as their life and upon them as their authority and power. They act in this way and live by the life within. This is the basic thought of the book of Acts....The believers mentioned in Acts moved and worked with authority and power, not as many do today.

We must realize the significance of the Lord's resurrection and ascension, including both the breathing of His breath into us on the day of resurrection and the rushing of the violent wind on the day of Pentecost. Now we have the breath within us and the rushing wind upon us. We have the Triune God as our life within and the very same Triune God as our authority without. As such, we are the church. This is the critical transition in the book of Acts. (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," pp. 203-204, 197)

Further Reading: Life-study of Acts, msgs. 3-4; 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," ch. 6

第四周●周三

晨兴喂养

徒一 14 “这些人同着几个妇人，和耶稣的母亲马利亚，并耶稣的兄弟，都同心合意，坚定持续地祷告。”

四 33 “使徒大有能力，见证主耶稣的复活，众人也都蒙大恩。”

从行传一章起，彼得、约翰或那一百二十个人，都不单独行动。反之，这班人的一切行动乃是那一个身体的行动。一百二十个人同心合意在一起祷告，他们接受在圣灵里的浸，传福音，背负耶稣的见证，并且总是作为一个身体而行动并行事（一 14，二 1、4、14、46 ～ 47）（李常受文集一九六四年第二册，二六六至二六七页）。

信息选读

〔在使徒行传，〕我们很难找到…任何一个人是单独行动。在八章，虽然腓利在撒玛利亚时，看起来是自己在传福音，但是彼得和约翰来，印证了他的传扬（5、14 ～ 17）。降在身体上能力的圣灵，不是借着腓利的传扬而降临在那些信徒身上，乃是当彼得和约翰来，按手在撒玛利亚信徒身上时，在身体上的圣灵才传输到他们身上。这证明，甚至腓利的传扬也不是个人的行动。他的传扬与身体的行动有关。所以在使徒行传一章又一章里所记载的乃是身体，而不是个别信徒的行动与活动。

在使徒行传中所记载的行动，不仅是身体的行动，也是为着身体的行动，也就是为着召会的建造。没有一个

‹‹ WEEK 4 — DAY 3 ››

Morning Nourishment

Acts 1:14 These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.

4:33 And with great power the apostles gave testimony of the resurrection of the Lord Jesus, and great grace was upon them all.

From the very first chapter [of Acts] neither Peter, John, nor those one hundred twenty acted individually. Rather, all the actions of this group of people were the actions of the one Body. The one hundred twenty prayed together with one accord, and they received the baptism in the Holy Spirit, preached the gospel, bore the testimony of Jesus, and always moved and acted as one Body (1:14; 2:1, 4, 14, 46-47). (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,” p. 205)

Today’s Reading

[In Acts] it is difficult to find anyone...who acted individualistically. Although it appears that Philip preached the gospel by himself in chapter 8 when he was in Samaria, it was Peter and John who came to confirm his preaching (vv. 5, 14-17). The Holy Spirit, the power upon the Body, did not come upon those believers through Philip’s preaching. It was when Peter and John came and laid hands on the Samaritan believers that the Holy Spirit on the Body was transmitted to them. This proves that even Philip’s preaching was not an individual action. His preaching was related to the move of the Body. Therefore, chapter after chapter in Acts records the move and activity of the Body, not of individual believers.

The activities recorded in Acts were not only of the Body but also for the Body, that is, for the building up of the church. No one acted in a way that had nothing

人行动是与身体无关的。反之，人人都是为着身体的建造而行动。他们所作的结果与成果，就是召会的建造。…今天在基督教里，许多人的行动不是出于身体，或为着身体。正如我们所已经看见的，使徒行传乃是一班人的记载，他们总是为着身体，并借着身体而行动并作工。所以在该卷书里，召会得以建造，乃是出自那些人的行动。使徒行传包含了信徒同心合意活动、工作与行动的美丽图画。他们总是在身体里行动，并为着身体而行动。

从行传二章的耶路撒冷开始，在这地上只有一道水流，所有早期的门徒都在这道流里行事、行动并作工。在这流里，没有两道水流，总是只有一个流。所有主所兴起的人，迟早都被带进这个流里。当这流往西进行时，亚居拉、百基拉、亚波罗和一些其他信徒，就被主兴起，被带进这一个流里（十八 2、24～28）。…在这流里的工作，乃是主今时见证的工作。

到目前为止，我们已经看见使徒行传这卷书的原则。我们若在逐章读这卷书时应用这些原则，我们就会清楚，在使徒行传里的是什么。我们会认识其真实的意义，并且会有深入的看见。使徒行传里这流的中心意义，乃是有一班人，他们认识复活与升天的意义。他们不凭自己，乃凭基督作他们的生命而活，并且他们不按照某些方式或方法，乃按照活的基督作他们的力量、能力、方法、道路而行动。不仅如此，他们认识他们乃是身体，他们总是在一道神圣的水流里，在身体里，并为着身体而行动。但愿我们都清楚到这样一个程度，使我们不仅认识复活与升天，并且也在复活里生活，在升天里行动，不凭自己，乃在身体里，并为着身体，且在一个流里。这是使徒行传这卷书的真实意义（李常受文集一九六四年第二册，二六七、二六九至二七〇页）。

参读：由基督与召会的观点看新约概要，第七至八章。

to do with the Body. Rather, everyone acted in a way that was for the building up of the Body. The issue and result of what they did was the building up of the church....Many in today's Christianity act in a way that is not of the Body or for the Body. As we have seen, Acts is a record of a group of people who act and work all the time for the Body and through the Body. Therefore, in this book the churches are built up out of the activities of those people. Acts contains a beautiful picture of the one accord in the activities, work, and move of the believers. They always moved in the Body and for the Body.

Beginning from Jerusalem in Acts 2 there was only one flow on this earth, and all the early disciples moved, acted, and worked in the flow. There were not two currents in the flow, but always one. All those who were raised up by the Lord sooner or later were brought into the flow. While the flow proceeded westward, believers such as Aquila, Priscilla, Apollos, and others were raised up by the Lord and brought into this one stream (18:2, 24-28)....The work in the flow is the work of the Lord's present testimony.

Thus far we have seen the principles of the book of Acts. If we apply these principles when we read chapter after chapter, we will be clear about what is in Acts. We will know its real meaning, and we will have the insight into it. The central meaning of the flow in Acts is that there is a group of people who know the meaning of resurrection and ascension. They live not by themselves but by Christ as their life, and they act not according to certain ways or methods but by the living Christ as their strength, power, method, and way. Moreover, they realize that they are the Body, and they always act in the Body and for the Body in the one divine stream. May we all be clear to such an extent that we not only know the resurrection and ascension, but we live in resurrection and act in ascension, not by ourselves but in the Body, for the Body, and in one flow. This is the real meaning of the book of Acts. (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," pp. 205-208)

Further Reading: CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 1—the Gospels and the Acts," chs. 7-8

第四周●周四

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。”

二六16“…我向你显现，正是要选定你作执事和见证人，将你所看见我的事，和我将要显现给你的事，见证出来。”

升天的基督为了完成祂天上的职事，繁殖祂自己，使神的国得以建立，叫众召会得着建造，作祂的彰显，祂所要使用的，不是一批由人教导训练出来的传道人，去作传道工作。反之，主要用一班见证人，担负这位成为肉体、钉十字架、复活并升天之基督活的见证。按照使徒行传，撒但能煽动犹太宗教徒，并利用外邦政客来捆绑使徒和他们传福音的职事，却不能捆绑基督活的见证人和他们活的见证。犹太宗教徒和外邦政客越捆绑使徒和他们传福音的职事，这些基督的见证人和他们活的见证就越刚强明亮。主在保罗往大马色的路上向他显现，清楚地告诉他，祂选定他不仅作执事，也作见证人。…保罗这基督活的见证人，不仅在耶路撒冷为主作见证，也要在罗马为主作见证（徒二三11）（使徒行传生命读经，六八一页）。

信息选读

见证人是在生命里为复活升天之基督作活的见证的人，不同于仅仅传讲字句道理的传道人。使徒行传记载升天的基督，在诸天之上执行祂的职事，要借着这些在祂复活生命里，带着祂升天能力和权柄的见证人，将祂自己扩展出去，作为神国的发展，直到地极。

‹‹ WEEK 4 — DAY 4 ››

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.

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.

What the ascended Christ wants to use to carry out His heavenly ministry for the propagating of Himself so that the kingdom of God might be established for the building up of the churches for His expression is not a group of preachers trained by man's teaching to do a preaching work. Rather, the Lord wants to use a body of His witnesses, who bear a living testimony of the incarnated, crucified, resurrected, and ascended Christ. According to the book of Acts, Satan could instigate the Jewish religionists and utilize the Gentile politicians to bind the apostles and their evangelical ministry, but he could not bind Christ's living witnesses and their living testimony. The more the Jewish religionists and the Gentile politicians bound the apostles and their evangelical ministry, the stronger and brighter these witnesses of Christ and their living testimony became. In His appearing to Paul on the way to Damascus, the Lord clearly told him that He appointed him not only a minister but also a witness....As a living witness of Christ, Paul had testified concerning Him in Jerusalem and would testify of Him in Rome (Acts 23:11). (Life-study of Acts, pp. 594-595)

Today's Reading

Witnesses are those who bear a living testimony of the resurrected and ascended Christ in life. They differ from preachers who merely preach doctrines in letters. As recorded in Acts, the ascended Christ carries out His ministry in the heavens through these witnesses in His resurrection life and with His ascension power and authority to spread Himself as the development of the kingdom of God unto the remotest part of the earth.

当保罗在往大马色去的路上，基督向他启示了一些事，而保罗在那些事中看见了基督。主指明祂要向保罗启示更多的事，在那些事中，主自己也要向他显现。所以，保罗所看见的不仅是事情本身，更是基督在这一切事中向他显现了。

在二十章二十一节保罗继续说，“又对犹太人和希利尼人郑重作见证，当悔改归向神，信入我们的主耶稣。”这里又用到“见证”一辞。作见证需要人对主或属灵的事物有看见并享受的经历，与仅仅施教不同。保罗在这里用这辞指明他自己经历过悔改归向神，信入主耶稣。所以，他能见证他所经历的。他不仅传讲并施教，也见证他在悔改和相信的经历中所经过的。

当主耶稣向保罗显现时，他给保罗托付，选定他作执事和见证人。论到这事，主对他说，“你起来站着，我向你显现，正是要选定你作执事和见证人，将你所看见我的事，和我将要显现给你的事，见证出来。”（二六 16）在这里我们看见，主选定保罗作执事，也作见证人。执事是为着职事，见证人是为着见证。职事主要的与工作有关，与执事的所作有关；见证与人有关，与见证人的所是有关。

主的复活是使徒见证的中心点〔一 22〕。这见证回头说到祂的成为肉体、人性、在地上的为人生活，以及神所命定的死（二 23），并且往前指向祂的升天、天上的职事和行政，以及祂的回来。因此，使徒为这位万有之主耶稣基督所作的见证，是包罗一切的，就如整卷使徒行传所描述的。使徒乃是传讲并供应整本圣经所启示包罗万有的基督（使徒行传生命读经，六八二至六八三、五二九、六八一、四五至四六页）。

参读：使徒行传生命读经，第十、六十八篇。

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

In Acts 20:21 Paul [says], “Solemnly testifying both to Jews and to Greeks repentance unto God and faith in our Lord Jesus.” Once again, the word “testifying” is used. Testifying requires experiences of seeing, participating, and enjoying. It is different from mere teaching. Paul’s use of this word here indicates that he himself had experienced repentance unto God and faith in the Lord Jesus. Therefore, he could testify concerning what he had experienced. He did not merely preach and teach; he testified of what he had passed through in his experience of repentance and faith.

When the Lord Jesus appeared to Paul, He commissioned him, appointing him as a minister and a witness. Concerning this, the Lord said to him, “Rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you” (26:16). Here we see that the Lord appointed Paul both a minister and a witness. A minister is for the ministry; a witness is for the testimony. Ministry is mainly related to the work, to what the minister does. Testimony is related to the person, to what the witness is.

The Lord’s resurrection is the focus of the apostles’ testimony [1:22]. It refers back to His incarnation, humanity, human living on earth, and God-ordained death (2:23), and points forward to His ascension, ministry and administration in heaven, and coming back. Thus the apostles’ testimony of Jesus Christ, the Lord of all, is all-inclusive, as depicted in the whole book of Acts. They preached and ministered the all-inclusive Christ as revealed in the entire Scripture. (Life-study of Acts, pp. 595-596, 460, 594, 40)

Further Reading: Life-study of Acts, msgs. 10, 68

第四周●周五

晨兴喂养

徒三 13“亚伯拉罕、以撒、雅各的神，就是我们列祖的神，已经荣耀了祂的仆人耶稣。这位耶稣，你们曾把祂交付彼拉多，彼拉多定意要释放祂，你们竟在彼拉多面前弃绝了祂。”

15“你们杀了那生命的创始者，神却叫祂从死人中复活了，我们都是这事的见证人。”

〔在行传三章，彼得说，〕“诸位，以色列人哪，为什么对这事感到希奇？为什么定睛看我们，以为我们是凭着自己的能力或虔诚，使这人行走？亚伯拉罕、以撒、雅各的神，就是我们列祖的神，已经荣耀了祂的仆人耶稣。这位耶稣，你们曾把祂交付彼拉多，彼拉多定意要释放祂，你们竟在彼拉多面前弃绝了祂。”（12～13）“亚伯拉罕、以撒、雅各的神”，有些古卷作，“亚伯拉罕的神，以撒的神，雅各的神。”彼得为什么在十三节说，神是亚伯拉罕、以撒、雅各的神？这称呼是指三一神，耶和华伟大的我是（出三 14～15）。按照主在马太二十二章的话，这神圣的称呼含示复活：“关于死人复活，神向你们所说的，你们没有念过么？祂说，‘我是亚伯拉罕的神，以撒的神，雅各的神。’神并不是死人的神，乃是活人的神。”（31～32）彼得提到神是亚伯拉罕、以撒、雅各的神，因为这指明祂是复活的神。…神借着主耶稣的复活，并在祂的升天里，已经荣耀了祂（路二四 26，来二 9，弗一 20～22，腓二 9～11）（使徒行传生命读经，一一四至一一五页）。

信息选读

论到主是人，新约告诉我们，神叫祂从死人中复活（罗八 11）；论到祂是神，新约告诉我们，祂自己从

‹‹ WEEK 4 — DAY 5 ››

Morning Nourishment

Acts 3:13 The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him.

15 And the Author of life you killed, whom God has raised from the dead, of which we are witnesses.

[In Acts 3] Peter said..., “Men of Israel, why are you marveling at this? Or why are you gazing at us, as though by our own power or godliness we have made him walk? The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him” (vv. 12-13). Some manuscripts add “the God of” before Isaac and Jacob. Why in verse 13 did Peter speak of God as the God of Abraham, Isaac, and Jacob? Why did he not speak simply of God? This title refers to the Triune God, Jehovah, the great I AM (Exo. 3:14-15). According to the Lord’s word in Matthew 22, this divine title implies resurrection: “Concerning the resurrection of the dead, have you not read that which was spoken to you by God, saying, ‘I am the God of Abraham and the God of Isaac and the God of Jacob’? He is not the God of the dead, but of the living” (vv. 31-32). Peter referred to God as the God of Abraham, Isaac, and Jacob because this indicates that He is the God of resurrection....God glorified the Lord Jesus through His resurrection and in His ascension (Luke 24:26; Heb. 2:9; Eph. 1:20-22; Phil. 2:9-11). (Life-study of Acts, pp. 101-102)

Today’s Reading

Regarding the Lord as a man, the New Testament tells us that God raised Him from the dead (Rom. 8:11). Considering Him as God, it tells us that He

死人中复活（帖前四 14）。这证明祂属人和神圣的双重身分。

行传二章二十四节说主不能被死拘禁；主是神，也是复活（约一 1，十一 25），有不能毁坏的生命（来七 16）。祂既是这样一位永活者，死就不能拘禁祂。祂将自己交于死，死却无法扣住祂，反而被祂击败，祂就从死里复活了。

…行传二章二十五节说，“大卫指着祂说，‘我看见主常在我眼前，因祂在我右边，我便不至摇动。’”“我看见”是基督在祂复活里的宣告。

…二十八节接着说，“你已将生命的道路指示我，你必用你的面容使我充满快乐。”这里生命的道路即出死而进入复活的道路。“面容”原文也有面前的意思。基督复活进到神的面前，特别是在祂的升天里（34，来一 3）。

彼得在行传二章二十九至三十一节说，“诸位，弟兄们，先祖大卫的事，我可以明明地对你们说，他死了，也葬了，并且他的坟墓直到今日还在我们这里。大卫既是申言者，又晓得神曾用誓言向他起誓，要从他的后裔中，立一位坐在他的宝座上，就预先看明这事，讲论基督的复活说，祂不被撇在阴间，祂的肉身也不见朽坏。”

在三十二节，彼得对基督的复活下了结论：“这位耶稣，神已经叫祂复活了，我们都是这事的见证人。”原文“这事”也可译为“这位”。使徒是复活基督的见证人，他们不仅以言语，更以生活行动见证祂，特别是见证祂的复活（四 33），这复活乃是完成神新约经纶的重点—中心点（使徒行传生命读经，八六至八八页）。

参读：使徒行传生命读经，第十三篇；新约总论，第三十篇。

Himself rose from the dead (Rom. 14:9). In the same principle, regarding Him as a man, the New Testament tells us that He was killed by men (Mark 9:31). But considering Him as God, it tells us that He laid down His life of Himself (John 10:18). This also proves His dual status—human and divine.

Acts 2:24 says that it was not possible for the Lord to be held by death. The Lord is both God and resurrection (John 1:1; 11:25), possessing the indestructible life (Heb. 7:16). Because He is such an ever-living One, death is not able to hold Him. He delivered Himself to death, but death had no way to detain Him; rather, death was defeated by Him, and He rose up from it.

Acts 2:25 says, “For David says regarding Him, ‘I saw the Lord continually before me, because He is on my right hand, that I may not be shaken.’” The words “I saw” introduce a declaration of Christ in His resurrection.

Acts 2:28 continues, “You have made known to me the ways of life; You will make me full of gladness with Your presence.” Here the ways of life are the ways to get out of death into resurrection. The Greek word for “presence” also means countenance. Christ was resurrected into God’s presence, especially in His ascension (2:34; Heb. 1:3).

In Acts 2:29 through 31 Peter says, “Men, brothers, I can say to you plainly concerning the patriarch David that he both deceased and was buried, and his tomb is among us until this day. Therefore, being a prophet and knowing that God had sworn with an oath to him to seat One from the fruit of his loins upon his throne, he, seeing this beforehand, spoke concerning the resurrection of the Christ, that neither was He abandoned to Hades, nor did His flesh see corruption.”

In Acts 2:32 Peter gives a concluding word concerning Christ’s resurrection: “This Jesus God has raised up, of which we all are witnesses.” The Greek word for “which” here may also be rendered “whom.” The apostles were witnesses of the resurrected Christ, not in word only, but also by their life and action. Especially they bore witness of His resurrection (4:33), which is the crucial focus in carrying out God’s New Testament economy. (Life-study of Acts, pp. 78-79)

Further Reading: Life-study of Acts, msg. 13; The Conclusion of the New Testament, msg. 30

第四周●周六

晨兴喂养

徒五 42“他们每日在殿里，并且挨家挨户，不住地施教，传耶稣是基督为福音。”

十三 2“他们事奉主，禁食的时候，圣灵说，要为我分别巴拿巴和扫罗，去作我召他们所作的工。”

从主升天之后，祂就一直在诸天之上尽职事。然而，要叫这职事能在地上实行出来，我们这方面就需要与祂配合。虽然二十个世纪都快过去了，但在地上实行出来的并不多。因此，在这个世代即将结束的时候，我们急需来与主的职事配合（基督天上的职事，四一页）。

信息选读

在使徒行传时，门徒都是在生命里与主一同往前，〔为着福音的扩展〕〔参八 26～39，九 10～11，十 1～3、9～20〕。腓利和埃提阿伯的太监；亚拿尼亚和扫罗；彼得和哥尼流的例子都是如此。这三个在生命里的行动都配合了主天上的职事。

与此相对，书信里的经文乃是说到在生命里的长大和功用，而不是说到生命里的行动。以弗所书和歌罗西书所启示的不是为着福音的行动，而是身体的长大和功用〔参西二 18～19，弗四 14～16〕。一个是带领人归向主，另一个是建造基督的身体。要带领人归向主，就需要在生命里的行动；要身体得建造，就需要在生命里长大并尽功用。…生命里的行动带领人归向主是外面的，而生命里的长大为着建造基督的身体乃是里面的。我们要里外兼顾，就需要配合主天上的职事。

‹‹ WEEK 4 — DAY 6 ››

Morning Nourishment

Acts 5:42 And every day, in the temple and from house to house, they did not cease teaching and announcing the gospel of Jesus as the Christ.

13:2 And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them.

Ever since His ascension the Lord has been ministering in the heavens. For this ministry to be worked out on the earth, however, requires a correspondence to it on our side. Nearly twenty centuries have gone by, but not much has been fulfilled on earth. Thus, as this age draws to a close there is an urgent need for us to correspond to the Lord's ministry. (CWWL, 1980, vol. 2, "The Heavenly Ministry of Christ," p. 93)

Today's Reading

During the time of the Acts, the disciples were moving on with the Lord in life [for the spread of the gospel]. This was so in the case of Philip and the Ethiopian eunuch, Ananias and Saul, and Peter and Cornelius [cf. Acts 8:26-39; 9:10-11; 10:1-3, 9-22]. All three were moves in life that corresponded to the Lord's ministry in the heavens.

[In contrast], what is revealed in Ephesians and Colossians is not a move for the gospel but the growth and function of the Body [cf. Col. 2:18-19; Eph. 4:14-16]. The one is to bring people to the Lord; the other is to build up the Body. For people to be brought to the Lord requires a move in life; for the Body to be built up, the growth and function in life is needed. The move in life to bring people to the Lord is outward, but the growth in life for the building of the Body is inward. For both the outward and the inward aspects we need to correspond to the Lord's ministry in the heavens.

在行传八至十章里，主在外面推动祂的门徒出去传福音。祂在天上尽职，感动祂的一些门徒。假设那时腓利去爱了世界，亚拿尼亚堕入了罪中，彼得也回到了加利利去打鱼；那么虽然主在天上尽职事，地上却没有了配合。但赞美主，这三个人是准备好来配合的！

为着配合主天上的职事，腓利离开耶路撒冷往迦萨去（八 26）。当他走在旷野里的时候，他是在配合天上的基督。在旷野那里，有一个门徒是主能够推动的。祂对腓利说，“你上前去，贴近那车走”（29），腓利就跑过去，听见太监正在念以赛亚书。你看见腓利如何配合天上的职事么？借着这配合，就带领埃提阿伯的太监归向了主。这是腓利这一面的配合，在生命里行动来传扬福音。

九章里的情形也很类似。亚拿尼亚定规是在祷告，于是一个异象从天上临到他。主借着属天的电视向他说话，并引导他到扫罗那里！当属天电视的传输临到扫罗时，他也正在祷告，而且看见亚拿尼亚来了！在天上尽职的基督和地上配合的扫罗与亚拿尼亚之间有一个奇妙的三角关系，目标都是要领扫罗归向主。

十章里有一个名叫哥尼流的罗马百夫长，他在祷告的时候，有一个天使来告诉他差人去请彼得。假设哥尼流所差来的人到了彼得那里，而彼得不在，那怎么办？…〔但彼得〕与他们同往，哥尼流和他的家人，可能还有他的士兵，都一同归向了主。

这是正确的传福音。这不是由差会所组织起来的一个运动，而是在基督天上职事之下生命里的行动。基督是头，执行祂作头的权柄，在各处推动祂的门徒。他们也很儆醒，回应祂天上的职事。我盼望在主恢复里的传福音也能如此：在生命里得胜的行动，在基督的元首权柄之下，与祂天上的职事配合（基督天上的职事，四一至四四页）。

参读：基督天上的职事，第五章；新约总论，第七十四篇。

In Acts 8, 9, and 10 the Lord moved His disciples outwardly for the preaching of the gospel. He was ministering in the heavens to move some of His disciples. Suppose Philip at that time had been away loving the world, Ananias had fallen into sin, and Peter had gone back to Galilee to go fishing. Christ would then have been ministering in the heavens, but there would have been no response on earth. Praise the Lord, these three were ready to respond!

In response to the Lord’s heavenly ministry, Philip left Jerusalem for Gaza (8:26). While he was walking along in the desert, he was responding to the heavenly Christ. The Lord had one disciple there in the desert whom He could move. When He said to Philip, “Approach and join this chariot” (v. 29), Philip ran up and heard the eunuch reading Isaiah. Do you see how Philip was corresponding to the heavenly ministry? It was through this that the Ethiopian eunuch was brought to the Lord. This was the corresponding on Philip’s side to the move in life for the preaching of the gospel.

The situation in Acts 9 was similar. Ananias must have been praying when a vision came to him from the heavens. The Lord spoke to him via heavenly television and directed him to Saul. Saul was also praying when the heavenly television transmission came to him, and he saw Ananias coming. There was a marvelous triangle of Christ ministering in the heavens, with Ananias and Saul corresponding to it on earth, all aimed at bringing Saul to the Lord.

In Acts 10 a Roman centurion named Cornelius was praying when an angel came and told him to send for Peter. Suppose Peter had been unavailable when the messengers came to him from Cornelius....He went with them, and Cornelius, his family, and probably the soldiers as well, were all brought to the Lord.

This is the proper gospel preaching. It is a move in life under the heavenly ministry of Christ. It is not a movement organized by a mission board. Christ as the Head exercised His headship to move His disciples here and there. They were on the alert, responding to His ministry from the heavens. I hope that the preaching of the gospel in the recovery will be like this: a prevailing move in life, corresponding to the Lord’s heavenly ministry under His headship. (CWWL, 1980, vol. 2, “The Heavenly Ministry of Christ,” pp. 93-95)

Further Reading: CWWL, 1980, vol. 2, “The Heavenly Ministry of Christ,” ch. 5; The Conclusion of the New Testament, msg. 74

第四周诗歌

655 事　奉 — 生命的流露

8 7 8 7 双（英910）

A 大调　　3/4

5 | 5 · 3 3 4 | 3 · 2 2 1 | 7 · 6 5 · 6 | 5 1
一 生 命 流 露 才 是 工 作,工 作 必 须 是 生 活;

5 | 5 · 3 3 2 3 | 4 · 6 6 1 | 5 · 6 1 · 7 | 7 1
生 活、工 作 成 为 一 体,工 作 才 会 有 结 果。

5 | 4 · 3 2 5 | 3 · 2 1 7 | 6 · 7 1 · 3 | 3 2
经 验 说 出 才 是 信 息,信 息 必 须 是 经 历;

5 | 5 · 3 3 2 3 | 4 · 6 6 1 | 5 · 6 1 · 7 | 7 1 ‖
经 历、信 息 能 够 一 致,信 息 才 会 有 能 力。

二　工作须是生命果子，　借着那灵所结出；
犹如葡萄树枝结实，　彰显生命的丰富。
乃是基督借我工作，　将祂生命来表现，
使祂生命所有丰富，　借我显在众人前。

三　不是人所推行运动，　乃是圣灵的感动；
不是外面有所作为，　乃是里面在作工。
不是人的一种事业，　乃是神命的活出；
不是劳苦为着成功，　乃是表现主基督。

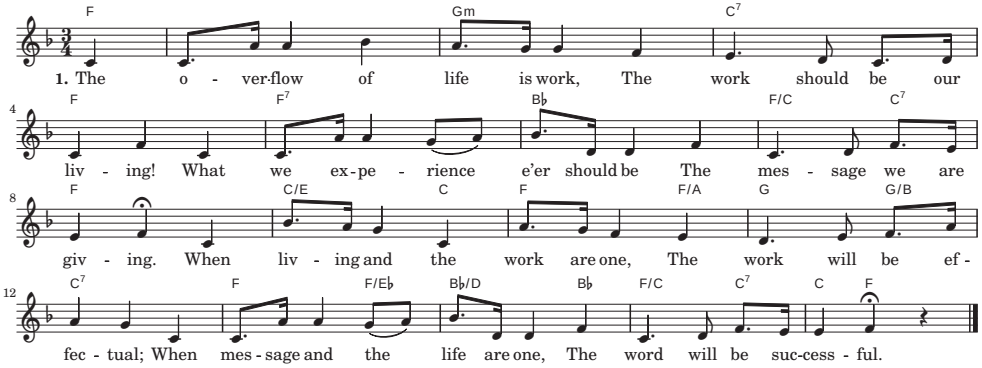
四　我的计划、目的、努力，　一切必须全放弃，
使主可以借我工作，　全为完成祂心意。
我之所是与我所有，　全都必须置死地，
使主可以借我活着，　显祂丰富和美丽。

WEEK 4 — HYMN

The overflow of life is work

Service — The Overflow of Life

910



2. The work must be the fruit of life,
Born thru the Spirit's flowing;
As branches of the Lord, the vine,
Fruit bearing, life bestowing.
'Tis Christ Himself thru us to work,
Himself as life expressing,
And all the riches of His life
To others manifesting.

3. 'Tis not a movement borne of man,
But by His power moving;
'Tis not the deeds done outwardly,
But inward action proving.
'Tis not the work of enterprise,
But 'tis His life confessing;
'Tis not to toil for our success,
But 'tis Himself expressing.

4. Our plans, our aims, our energy
We must abandon wholly,
That He may work His plan thru us,
His aim and object solely.
Ourselves, with all we are and have,
To death we must surrender,
That Christ may live Himself thru us
With riches and with splendor.

第四周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: