第九周

在神圣水流独一的流里，为着使徒行传的继续，按属天的异象而有神圣的托付

纲　要

读经：徒二六 18，诗四六 4 上，启二二 1，林前十六 10

周　一

壹 在圣经里，神圣水流这独一的流的观念是很要紧的—创二 10 ～ 14，诗四六 4 上，约七 37 ～ 39，启二二 1：

一 圣经启示涌流的三一神—父是生命源，子是生命泉，灵是生命河—耶二 13，诗三六 9 上，约四 14，七 37 ～ 39。

二 这道流的源头乃是神和羔羊的宝座—启二二 1。

三 圣经里只有一道流，一道神圣的水流（创二 10～14，启二二1）；因着只有一道神圣的水流，并且这道流是独一无二的，我们就需要保守自己在这一道流里。

四 神圣的水流，独一的流，乃是主工作的水流—林前十六 10：

Week Nine

The Divine Commission according to the Heavenly Vision for the Continuation of the Book of Acts in the Unique Flow of the Divine Stream

OUTLINE

Scripture Reading: Acts 26:18; Psa. 46:4a; Rev. 22:1; 1 Cor. 16:10

Day 1

I. In the Scriptures the concept of the divine stream, the unique flow, is crucial—Gen. 2:10-14; Psa. 46:4a; John 7:37-39; Rev. 22:1:

A. The Bible reveals the flowing Triune God—the Father as the fountain of life, the Son as the spring of life, and the Spirit as the river of life—Jer. 2:13; Psa. 36:9a; John 4:14; 7:37-39.

B. The source of the flow is the throne of God and of the Lamb—Rev. 22:1.

C. In the Scriptures there is only one flow, one divine stream (Gen. 2:10-14; Rev. 22:1); since there is only one divine stream and since the flow is uniquely one, we need to keep ourselves in this one flow.

D. The divine stream, the unique flow, is the stream of the Lord's work—1 Cor. 16:10:

1 有一道水流，我们可称之为工作的水流，工作的流；水流所到之处，就有神的工作。

2 使徒行传启示，在主的行动中只有一道水流，我们需要保守自己在这一道水流里—参十五 35 ～ 41。

3 神圣生命的流从五旬节那天开始，历经所有世代，一直涌流到今天，只有一道水流。

4 召会的历史表明，历经各世代都有一道圣灵的水流，一直在涌流；许多人曾为主作工，但不是所有人都在那一道水流的涌流里。

1. There is a stream, which we may call the stream, the current, of the work; where the stream flows, there is the work of God.

2. The book of Acts reveals that in the move of the Lord there is only one stream, and we need to keep ourselves in this one stream—cf. 15:35-41.

3. The flowing of the divine life, which started on the day of Pentecost and has been flowing throughout all generations to this day, is just one stream.

4. The history of the church shows that throughout the generations there has been one stream of the Spirit flowing all the time; many have been working for the Lord, but not all have been in the flowing of that one stream.

周　二

Day 2

贰 主向保罗显现，把他带进主工作的水流，使他作执事和见证人，将他所看见主的事，和主将要显现给他的事，见证出来—二六 16，参一 8，二三 11，二十 20、31：

II. The Lord appeared to Paul to bring him into the stream of the Lord's work, making him a minister and a witness both of the things in which Paul had seen Him and of the things in which He would appear to Paul—26:16; cf. 1:8; 23:11; 20:20, 31:

一 保罗没有违背那从天上来的异象—人是器皿以盛装经过过程、终极完成的三一神，被祂充满并彰显祂；基督是神的奥秘，以及召会是基督的身体，基督的奥秘—二六 19，九 4 ～ 5、15，罗九 21、23，林后四 6 ～ 7，西二 2，弗三 4，五 32。

A. Paul was not disobedient to the heavenly vision of man as a vessel to contain, be filled with, and express the processed and consummated Triune God, of Christ as the mystery of God, and of the church as the Body of Christ, the mystery of Christ—26:19; 9:4-5, 15; Rom. 9:21, 23; 2 Cor. 4:6-7; Col. 2:2; Eph. 3:4; 5:32.

二 一旦你看见了神计划的异象，并从一切事物悔改转向基督自己，你里面就会有一种运行和加力，以完成神的计划；你在使徒行传的继续中生活并劳苦时，这异象会成为你的负担—加一 15 ～ 16，罗十五 16，林前十五 10。

B. Once you have seen a vision of God's plan and have been converted from everything to Christ Himself, there will be something within you energizing you to carry out God's plan; this vision will become your burden as you live and labor in the continuation of the book of Acts—Gal. 1:15-16; Rom. 15:16; 1 Cor. 15:10.

周　三

叁 行传二十六章十八节启示，我们今天在使徒行传的继续里，为着基督身体的扩增与建造所必须作的工作；这节圣经揭示我们神圣托付包罗万有的内容：

一 这是要实现神的禧年，主悦纳人的禧年，就是主耶稣在路加四章十八至二十一节照着神新约的经纶所宣扬的。

二 我们需要就着行传二十六章十八节里神圣托付的内容来祷告，求主使这些成为我们的经历和实际，好使我们能带别人进入这样的经历和实际—弗三 8：

1 “叫他们的眼睛得开”：

a 我们需要不断地祷告，求主赐给我们智慧和启示的灵，好多而又多地明白并看见基督、基督的身体以及那为着神圣经纶的神圣分赐——一 17，三 5，参启四 6，三 17，太六 6。

b 若没有对主新的认识，和对祂新的异象，我们就无法往前—徒二六 16，腓三 8 下、10 上、13，参申四 25。

c 作执事和见证人，不是在于教训和知识，乃是在于显现和异象；我们所看见主的事，和主将要显现给我们的事，就是我们所必须供应给人的—徒二二 14 ～ 15。

d 我们的托付是要“将那…奥秘有何等的经纶，向众人照明”—弗三 9。

2 “叫他们…从黑暗转入光中”：

Day 3

III. Acts 26:18 reveals the work that we must do today for the increase and building up of the Body of Christ in the continuation of the book of Acts; this verse unveils the all-inclusive contents of our divine commission:

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:

1. “To open their eyes”:

a. We need to continually pray for a spirit of wisdom and revelation to understand and to see more and more of Christ, the Body of Christ, and the divine dispensing for the divine economy—1:17; 3:5; cf. Rev. 4:6; 3:17; Matt. 6:6.

b. We cannot go on without new knowledge of the Lord and a new vision of Him—Acts 26:16; Phil. 3:8b, 10a, 13; cf. Deut. 4:25.

c. Being a minister and a witness is not a matter of teaching and knowledge but of appearing and vision; the things in which we have seen the Lord and the things in which the Lord will appear to us are the things that we must minister to others—Acts 22:14-15.

d. Our commission is to “enlighten all that they may see what the economy of the mystery is”—Eph. 3:9.

2. “To turn them from darkness to light”:

a 光就是神的同在—赛二 5，约壹一 5。

b 我们必须是满了光的人—路十一 34 ～ 36。

c 享受基督作为神所分给我们的分，乃是“在光中”—西一 12，约八 12，一 4，诗一一九 105、130，太五 14，启一 20。

d 我们必须是发光之体显在世界里，将生命的话表明出来—腓二 14 ～ 16。

e 我们必须宣扬那召我们出黑暗、入祂奇妙之光者的美德—彼前二 9。

周　四

3 “叫他们…从撒但权下转向神”：

a 我们属灵经历的最高点，乃是有清明的天，其上有宝座—结一 22、26：

㈠ 在清明的天之上有宝座，乃是让主在我们里面居首位，并在我们的生活中有最高、最优先的地位—西一 18，参结十四 3。

㈡ 我们的天越清明，我们就越在宝座之下，越在神的权柄之下—徒二四 16。

㈢ 神在我们里面有宝座，意思就是神在我们里面有地位掌权—参罗五 17。

㈣ 我们若在其上有宝座的清明的天以下，真正的权柄就会同着我们，而将人带到神的权柄之下—林后十 4 ～ 5、8，十三 3、10。

b 我们向着主爱到极点的爱，使我们够资格、得成全、受装备，带着主的权柄为主说话—参约二一 15、17。

a. Light is the presence of God—Isa. 2:5; 1 John 1:5.

b. We need to be people who are full of light—Luke 11:34-36.

c. The enjoyment of Christ as our God-given portion is “in the light”—Col. 1:12; John 8:12; 1:4; Psa. 119:105, 130; Matt. 5:14; Rev. 1:20.

d. We need to be luminaries in the world, holding forth the word of life—Phil. 2:14-16.

e. We need to tell out the virtues of the One who has called us out of darkness into His marvelous light—1 Pet. 2:9.

Day 4

3. “To turn them...from the authority of Satan to God”:

a. The highest point in our spiritual experience is to have a clear sky with the throne above it—Ezek. 1:22, 26:

1)To have the throne above a clear sky is to give the Lord the preeminence in our being and the highest and most prominent position in our life—Col. 1:18; cf. Ezek. 14:3.

2)The clearer our sky is, the more we are under the throne, under God’s authority—Acts 24:16.

3)For God to have the throne in us means that He has the position to reign in us—cf. Rom. 5:17.

4)If we are under a clear sky with the throne above it, genuine authority will be with us to bring others under God’s authority—2 Cor. 10:4-5, 8; 13:3, 10.

b. Our uttermost love for the Lord qualifies, perfects, and equips us to speak for the Lord with His authority—cf. John 21:15, 17.

周　五

4 “叫他们…得蒙赦罪”：

a 我们需要到主面前去，得着主彻底赦免我们一切的罪—约壹一 7、9。

b 大卫乞求神涂抹他的过犯，将他的罪孽洗涤净尽，洁净他的罪，用牛膝草洁除他的罪—诗五一 1 ～ 2、7、9：

㈠ 牛膝草预表在谦卑和卑微人性里的基督（王上四 33 上，出十二 22 上），含示基督是我们的中保和祭物（来八 6，九 15，十 9）。

㈡ 我们和大卫一样，需要停留在神面前，有彻底并真实的悔改和认罪，好从神得着完全的赦免。

㈢ 我们若承认我们的罪而得神赦免，就必得着神救恩之乐，也必得着乐意之灵的扶持；然后，我们就能将主的道路指教有过犯的人，罪人必回转归向祂—诗五一 12 ～ 13。

5 “叫他们…因信入我，…在一切圣别的人中得着基业”：

a 这基业是三一神自己并祂所有的、所作成的以及为祂赎民所要作的一切。

b 三一神化身在包罗万有的基督里面；这基督是分给众圣徒的分，作他们的基业—西二 9，一 12。

c 我们“在一切圣别的人中”，就是在召会生活中（参提后二 22），享受是灵的基督作我们得基业的凭质（弗一 14）。

d 我们需要把人带到在召会生活中对包罗万有之基督的享受里，使他们享受基督如同我们一样，并借着

Day 5

4. “That they may receive forgiveness of sins”:

a. We need to go to the Lord to receive a thorough forgiveness of all our sins—1 John 1:7, 9.

b. David begged God to blot out his transgressions, wash him thoroughly from his iniquity, cleanse him from his sin, and purge his sin with hyssop—Psa. 51:1-2, 7, 9:

1) Hyssop typifies Christ in His humble and humiliated human nature (1 Kings 4:33a; Exo. 12:22a), implying Christ as our Mediator and sacrifice (Heb. 8:6; 9:15; 10:9).

2) Like David, we need to stay in the presence of God to have a thorough and genuine repentance and confession to receive a full forgiveness from God.

3) If we confess our sins to receive God’s forgiveness, we will have the gladness of God’s salvation and be sustained with a willing spirit; then we can teach transgressors His ways, and sinners will turn back to Him—Psa. 51:12-13.

5. “That they may receive…an inheritance among those who have been sanctified by faith in Me”:

a. This inheritance is the Triune God Himself with all He has, all He has done, and all He will do for His redeemed people.

b. The Triune God is embodied in the all-inclusive Christ, who is the portion allotted to the saints as their inheritance—Col. 2:9; 1:12.

c. We enjoy the pneumatic Christ as the pledge of our inheritance (Eph. 1:14) “among those,” that is, in the church life—cf. 2 Tim. 2:22.

d. We need to bring people into the enjoyment of the all-inclusive Christ in the church life so that they may enjoy Christ as we do and be sanctified

操练灵，使他们在性情上被神的圣别性情所圣别—来二 10 ～ 11，林前一 9，林后四 13。

dispositionally with the holy nature of God through the exercise of their spirit—Heb. 2:10-11; 1 Cor. 1:9; 2 Cor. 4:13.

周　六

Day 6

肆 我们若要在使徒行传的继续里，就需要借着有楼房上的奉献而持续活在神圣的历史中——一 13 ～ 14：

IV. If we would be in the continuation of the book of Acts, we need to continue to live in the divine history by having an upper-room consecration—1:13-14:

一 在海边，彼得放弃他的职业跟从主耶稣，但在楼房上，他放弃得更多—太四 18 ～ 20，徒一 13 ～ 14：

A. At the seashore Peter gave up his job to follow the Lord Jesus, but in the upper room he gave up much more—Matt. 4:18-20; Acts 1:13-14:

1 他站在从天上来的异象这边，放弃他祖先的宗教。

1. He stood with the heavenly vision to give up the religion of his forefathers.

2 他放弃他的家乡、他与邻舍和朋友的关系、以及他的亲戚，并且愿意冒生命的危险。

2. He gave up his country, his relationship with his neighbors and friends, and his relatives, and he was willing to risk his life.

二 我们今天所需要的奉献，乃是楼房上的奉献；在这种奉献里，我们付代价，全人与从天上来的异象“结婚”—二六 19，一 8，二十 24。

B. The kind of consecration that we need today is an upper-room consecration, a consecration in which we pay the price to have our whole being “married” to the heavenly vision—26:19; 1:8; 20:24.

三 我们若为着从天上来的异象付代价，就会把我们后面的“桥”烧毁，使我们没有后路可以回头。

C. If we pay the price for the heavenly vision, we will “burn the bridges behind us” and will have no way to go backward.

四 我们到底有没有看见从天上来的异象，乃在于这一件事—愿不愿意付代价来买施膏的那灵作眼药—启三 18。

D. Whether we have seen the heavenly vision or not depends on whether we are willing to pay the price to buy the anointing Spirit as the eyesalve—Rev. 3:18.

五 走主恢复的道路不是便宜的；这条路是昂贵的，需要付代价的奉献。

E. To take the way of the Lord’s recovery is not cheap; this way is expensive and requires a costly consecration.

六 我们在这里不是为着一个运动，而是为着主的恢复；这恢复只能借着在楼房上专特、特出的奉献而得着完成。

F. 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.

七 那一百二十个在楼房上的人都成了燔祭；他们在灵里为主焚烧，也以神圣生命之神圣的火焚烧别

G. The one hundred twenty in the upper room all became a burnt offering; they were burning for the Lord in spirit, and they burned others with the

人—路十二 49 ～ 50，徒二 3 ～ 4，罗十二 11。

八 当主耶稣在地上时，大批的群众跟随祂，但他们没有为着主的行动给主什么；主的行动乃是在于那些在楼房上的人，在于那些眼睛得开、心被摸着的人—徒十七 6 下。

九 翻转世界并转移时代的乃是少数人；我们若要在楼房上，就需要有专特的祷告：“主，我愿意在楼房上，为着你见证的恢复。”

divine fire of the divine life—Luke 12:49-50; Acts 2:3-4; Rom. 12:11.

H. When the Lord Jesus was on the earth, great crowds followed Him, but they did not afford Him anything for His move; His move was with those in the upper room, with those whose eyes had been opened and whose hearts had been touched—Acts 17:6b.

I. 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.”

第九周■周一

晨兴喂养

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

徒二八 31 “全然放胆宣扬神的国，并教导主耶稣基督的事，毫无阻碍。”

〔圣经里有一道神圣的水流，〕这水流〔乃〕是神工作的水流。水流所到之处，就有神的工作。这在使徒行传里是很清楚的，这卷书向我们说到神的工作。什么样的工作才是神的工作？乃是在活水之流里的工作。活水的流所到之处，就有神的工作；神是随着神圣生命水流的流通而工作。你若思想使徒行传的整个记载，就会很清楚地看见这幅图画。在五旬节那天，这神圣生命的水流从神自己在基督里，带着从宝座来的管治能力，涌流出来。水流从耶路撒冷开始流出；从耶路撒冷流到安提阿，又从安提阿转向西；水流向亚西亚涌流，经过亚西亚又流向马其顿，流向欧洲。这是神圣生命水流之涌流的图画，随着这水流的涌流就有神的工作。神借着涌流而工作，神借着涌流而传扬祂的福音；神借着涌流而带人得救。这一道水流，我们可称为工作的水流。水流所到之处，就有神的工作。（李常受文集一九六三年第一册，二一七至二一八页。）

信息选读

请注意使徒行传这卷书没有结束，没有终结。使徒行传有二十八章，但今天在天上的使徒行传可能有二千八百章了。我们圣经上的二十八章只不过是六、

WEEK 9 ■ DAY 1

Morning Nourishment

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

Acts 28:31 Proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.

This stream is also the stream of God's work. Where the stream flows, there is the work of God. This is clear in the book of Acts, a book that speaks to us of the work of God. What is that kind of work that is the work of God? It is a work in the stream of living water. Where the stream of living water flows, there is the work of God. God works along the flowing of the stream of the divine life. If you consider the whole record of the book of Acts, you will see the picture quite clearly. On the day of Pentecost this stream of divine life flowed out of God Himself in Christ with ruling power from the throne. It began to flow from Jerusalem. From there it flowed to Antioch, and then from Antioch it turned to the west; it flowed to Asia, and through Asia it flowed to Macedonia, to Europe. Here is a picture of the flowing of the stream of divine life, and with the flowing of this stream is the work of God. By flowing God works; by flowing God preaches His gospel; by flowing God brings people to be saved. There is a stream that we could call the stream, or the current, of the work. Where it flows, there is the work of God. (CWWL, 1963, vol. 1, "The Divine Stream," p. 172)

Today's Reading

Notice that there is no end, no conclusion, to the book of Acts. There are twenty-eight chapters, but in the book of Acts in heaven today there may be twenty-eight hundred chapters. The twenty-eight chapters in our Bible are

七十年历史的记载而已。这里有一个开头，却没有结束，没有终结。这是因为这生命的水流仍在涌流，从未停止。召会历史表明，这水流历经各世代一直在涌流，直到今天，仍然在涌流。水流所到之处，就有神的生命；水流所到之处，就有身体的交通；水流所到之处，就有耶稣的见证；水流所到之处，就有神的工作。这是生命的水流、交通的水流、见证的水流、以及神工作的水流。

弟兄姊妹，我们必须在这水流里。如果我们不是在这水流里，我们就在生命之外，在身体的交通之外，在主耶稣的见证之外，在神的工作之外。哦，只要我们在这流里，我们就会有一切。这水流是从哪里流出来的？这水流乃是从宝座流出来的。这是什么样的宝座？这乃是羔羊同那在羔羊里面之神的宝座。神在羔羊里，羔羊在宝座上；这水流就是从这宝座流出来的。你若有这水流，你就有宝座，有羔羊，以及在羔羊里面的神。你若有这水流，你就有一切。你若在这水流里，你就在神里面，就在羔羊同宝座里，就在生命里，就在交通里，就在见证里，也在神的工作里。你知道你在水流里么？你必须知道。如果你不在水流里，你必须有一个转；你必须有一次转。我们必须在水流里！

在宇宙中有一道神圣的水流，在圣经起首时就开始了，直流过全本圣经。我们可以从圣经开头追踪这水流直到末了，在很多地方都有提到这水流。今天这水流仍在涌流；它一直在涌流，直流到永远。主说祂所赐的水要成为泉源，直涌入永远的生命。这水流要流到永远；这水流绝不能、也绝不会停止。在召会的整个历史中，一直有，现在仍有这样神圣的水流。（李常受文集一九六三年第一册，二一八至二一九页。）

参读：神圣的水流。

the record of only sixty or seventy years of history. There is an opening, but no closing, no conclusion. This is because this stream of life is still flowing and never stops flowing. The history of the church shows that this stream has continued to flow from generation to generation right up to this very day, and it is flowing still. Where it flows, there is the life of God; where it flows, there is the fellowship of the Body; where it flows, there is the testimony of Jesus; and where it flows, there is also the work of God. It is the stream of life, the stream of fellowship, the stream of testimony, and the stream of the work of God.

Brothers and sisters, we must be in this stream. If we are not in this stream, we are out of life, we are out of the fellowship of the Body, we are out of the testimony of the Lord Jesus, and we are out of the work of God. Oh, if we are simply in this stream, we will have everything. From where does it flow? It flows from the throne. What kind of a throne is this? It is the throne of the Lamb with God in Him. God is in the Lamb, and the Lamb is on the throne, and this stream flows out of this throne. If you have this stream, you have the throne, you have the Lamb, and you have God within the Lamb. If you have this stream, you have everything. If you are in this stream, then you are in God, you are in the Lamb with the throne, you are in the life, you are in the fellowship, you are in the testimony, and you are in the work of God. Are you in the stream? You need to know. If you are not in the stream, you will have to make a turn. We must be in the stream.

In the universe there is a divine stream that starts in the beginning of the Scriptures and flows throughout the whole book. We can trace this stream from the beginning of the Bible right to the end. In many places there is reference to this flowing stream. It is still flowing today. It is flowing, flowing all the time, and will be flowing to eternity. The Lord said that the water that He gives would be a fountain of water springing up unto eternal life. This stream shall flow to eternity; it can never and will never cease. Throughout the whole history of the church there has ever been and still is such a divine stream. (CWWL, 1963, vol. 1, “The Divine Stream,” pp. 172-173)

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

第九周■周二

晨兴喂养

徒二六 16“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。”

19“亚基帕王啊，我故此没有违背那从天上来的异象。”

扫罗被打倒以后，主呼叫他，…常常主先击倒我们，然后叫我们起来。…主会说，“…你若起来，我就要使你作执事和见证人，而不是作宗教家。我要使你成为你所看见之事的见证人。”主似乎对保罗说，“你看见了我从天上对你说话。现在去向百姓见证这个。向祭司、长老和经学家作见证。已往，你说我被杀而且埋葬了，但现在你必须见证这个事实，就是我已经复活了，现今活在诸天之上。”（李常受文集一九七五至一九七六年第三册，三六二页。）

信息选读

在行传二十六章十六节主对扫罗说，他要成为一个见证人，将所看见关于主的事和主将要显现给他的事，都见证出来。主说，祂要向扫罗启示别的事，不是用教导的方式，乃是借着祂的显现。凡主显现给扫罗的事，扫罗都要向百姓见证出来。这不是教训、道理或宗教；这绝对是耶稣的启示。以后使徒保罗所传讲的一切，都有主的显现。他不是受主的教导，而是从主的显现得着启示。…作见证人不在于教导和知识的事，乃在于显现与

WEEK 9 ■ DAY 2

Morning Nourishment

Acts 26:16 But 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.

19 Therefore, King Agrippa, I was not disobedient to the heavenly vision.

After Saul had been knocked down, the Lord called him....Often the Lord knocks us down and then tells us to rise up. At these times the Lord may say, “Don’t lie there—rise up. If you rise up, I will make you a minister and a witness, not a religionist. I will make you a witness of what you have seen.” The Lord seemed to be telling Saul, “You have seen Me speaking to you from the heavens. Now go and witness to people of this. Witness to the priests, the elders, and the scribes. Formerly, you said that I was killed and buried, but now you must witness to the fact that I have been resurrected and am now living in the heavens.” (CWWL, 1975-1976, vol. 3, “Young People’s Training,” p. 309)

Today’s Reading

In Acts 26:16 the Lord told Saul that he would be a witness both of the things in which he had seen Him and of the things in which the Lord would appear to him. The Lord said that He would reveal other things to Saul, not in the way of teaching but by means of His appearing. In whatever the Lord appeared to Saul, Saul was to witness of that to the people. This is not a teaching, a doctrine, or a religion; it is absolutely a revelation of Jesus. All that the apostle Paul later ministered was something in which the Lord had appeared to him. He was not taught by the Lord; rather, he had revelation that came from the Lord’s appearing....Being a witness is not a matter of teaching and knowledge but of

异象。主在其中向我们显现的那些事，正是我们必须传讲给人的。

在十八节，主吩咐扫罗说，“叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得着基业。”…我们要作的头一件事就是帮助人看见。为了要这样作，我们自己必须有异象，并且看见属天的事。我们必须看见关于基督的事，不是借着受教导，乃是借着基督向我们显现。你看见了异象之后，就需要去接触人，告诉他们耶稣向你显现，你已看见了祂。不要传那种低浅、传统的福音。许多接受那种贫穷福音的人，仍然瞎眼，并且在黑暗里。不要教导人宗教—要叫他们的眼睛得开，使他们能从黑暗和撒但转入光与神自己。借着这样的转，他们就要从黑暗的邪恶权势，即撒但的权下得着释放，归向神。结果，他们要得蒙赦罪，在圣别的人中得基业。所有得救和蒙赦免的人都是圣徒，而所有的圣徒都有一分基业。（西一12。）按照歌罗西书，圣徒的分就是基督自己。基督已经分配给我们，我们都在祂里面同得一分。…我们的分—基督—要终极完成于新耶路撒冷。从撒但转向神的人不是个别有一分，乃是同众圣徒团体并集体地有分。这意思是，他们在召会生活的人中共同得分。

行传二十六章十八节陈明全备的福音。…在这一节中有七个点：㈠叫人的眼睛得开，㈡使他们从黑暗转入光中，㈢使他们从撒但权下转向神，㈣帮助他们的罪得赦免，㈤帮助他们因信圣别，㈥使他们能在众圣徒中有共同的分，并且㈦活在召会生活中。（李常受文集一九七五至一九七六年第三册，三六二至三六四页。）

参读：主恢复中应有的认识，第一篇；保罗的完成职事，第十至十二章。

appearing and vision. The things in which the Lord appears to us are the things that we must minister to others.

In Acts 26:18 the Lord charged Saul “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.”...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. Do not preach the low, traditional gospel. Many who have received this poor gospel are still blind and in darkness. Do not teach people religion—open their eyes that they may turn from darkness and Satan to light and God. By turning in this way, they will be released from the evil power of darkness, which is the authority of Satan, to God. As a result, they will receive forgiveness of sins and a portion among those who are sanctified. All the saved and forgiven ones are saints, and all the saints have a portion (Col. 1:12). According to Colossians, the portion of the saints is simply Christ Himself. Christ has been allotted to us, and we all share a portion in Him....Our portion—Christ—will consummate in the New Jerusalem. Those who turn from Satan to God will not have a portion individually but corporately and collectively with all the saints. This means that they will have a portion among those who are members of the church life.

In Acts 26:18 the full gospel is presented....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. (CWWL, 1975-1976, vol. 3, “Young People’s Training,” pp. 309-311)

Further Reading: CWWL, 1975-1976, vol. 3, “Young People’s Training,” ch. 1; CWWL, 1980, vol. 2, “The Completing Ministry of Paul,” chs. 10-12

第九周■周三

晨兴喂养

徒二六18“…叫他们的眼睛得开，从黑暗转入光中…。”

弗一17“愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识祂。”

三9“并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。”

〔主在行传二十六章十八节上半对扫罗说的话，〕是要实现神的禧年，主悦纳人的禧年，就是主耶稣在路加四章十八至二十一节照着神新约的经纶所宣扬的。…新约禧年属灵和神圣的福分，也就是神福音的福分，其中第一项是叫堕落的人眼睛得开，从黑暗转入光中，使他们能在属灵的范围里看见神圣的事。要看见这些事，需要属灵的视力和神圣的光。（圣经恢复本，徒二六18注1。）

智慧是在我们的灵里，使我们能认识神的奥秘；启示是属于神的灵，借着揭开幔子使我们看见异象。我们先有智慧领悟的能力，能认识属灵的事物；然后神的灵把属灵的事物启示给我们属灵的悟性。（弗一17注3。）

神的奥秘乃是祂隐藏的定旨。祂的定旨是要将祂自己分赐到祂所拣选的人里面。因此有了神奥秘的经纶。这奥秘历世历代一直隐藏在神里面，但现今已向新约的信徒照明了。（弗三9注1。）

信息选读

保罗在歌罗西一章十二节说，父叫我们够资格“在光中同得所分给众圣徒的分”。许多人读到这一节，

WEEK 9 ■ DAY 3

Morning Nourishment

Acts 26:18 To open their eyes, to turn them from darkness to light...

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him.

3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

This [word to Saul in Acts 26:18a] was 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. The first item of the spiritual and divine blessings of the New Testament jubilee, which are the blessings of the gospel of God, is to open the eyes of those who are fallen and turn them from darkness to light, that they may see the divine things in the spiritual realm. To see these things requires spiritual sight and divine light. (Acts 26:18, footnote 1)

Wisdom is in our spirit that we may know the mystery of God, and revelation is of God's Spirit that He may show us the vision by opening the veil. First, we have wisdom, the ability to understand, which enables us to know spiritual things; then the Spirit of God reveals the spiritual things to our spiritual understanding. (Eph. 1:17, footnote 4)

God's mystery is His hidden purpose, which is to dispense Himself into His chosen people. Hence, there is the economy of the mystery of God. This mystery was hidden in God throughout the ages, but now the New Testament believers, having been enlightened, are able to see it. (Eph. 3:9, footnote 2)

Today's Reading

In Colossians 1:12 Paul says that the Father has qualified us "for a share of the allotted portion of the saints in the light." Many may read this verse without

也许没有注意“在光中”这辞。我们的分—基督，乃是我们在光中所享受的。

因着惟有神是光，我们要有分于基督，就必须转向神，并且在祂的面光中。我们已经蒙召进入神奇妙之光。（彼前二9。）我们得救以前，完全是在黑暗里。与我们以及我们为人光景有关的一切，都在黑暗里。当福音临到我们时，它是带着光而来的。这使我们向神悔改。我们一悔改，自然而然就向祂敞开。我们悔改得救的时候，经历到有个东西在我们里面照耀。我们相信主耶稣，感谢祂为我们而死，又接受祂作我们的救主和我们的主。这样，内里的照耀就加强了。故此，我们悔改的时候，光就进到我们里面来了。

光就是神的同在。我们若要在光中，就必须从里面转向祂，然后祂的同在就成为照耀的光。这样，基督便实际的成为众圣徒的分。凡相信基督的人也是光。主耶稣论到信徒说，“你们是世上的光。”（太五14。）在腓立比二章十五节，保罗说，信徒“好象发光之体显在世界里”。…光体本身没有光，却返照从别的光源而来的光。信徒们乃是发光之体。我们在自己里面没有光。光是从我们里面焚烧的油（就是那灵）来的。我们的光源不是我们自己，乃是作为那灵的基督。

光是一个范围，一个领域。光的范围就是生命的范围。…这生命和光的范围就是父爱子的国。光是借着光照而施行管理。因此，生命的光照耀并管理的时候，就是国度。我们一在光中，就在生命的范围里，就在父爱子的国里。这国与黑暗的权势，就是撒但的国相对。新耶路撒冷是生命范围的终极完成，整座城乃是生命的范围，满了亮光。这范围就是生命的光。（歌罗西书生命读经，六四、六八、七一、六七至六八、七三页。）

参读：歌罗西书生命读经，第七篇。

paying attention to the phrase in the light. Christ, our portion, is to be enjoyed by us in the light.

Since God alone is light, we must turn to God and be in His presence in order to partake of Christ. We have been called into the marvelous light of God (1 Pet. 2:9). Before we were saved, we were altogether in darkness. Everything related to us and our human situation was in darkness. When the gospel came to us, it came with light. This caused us to repent to God. As we repented, we spontaneously opened to Him. At the time we repented and were saved, we experienced something shining within us. We believed in the Lord Jesus and thanked Him for dying on our behalf, and we received Him as our Savior and Lord. In this way, the inner shining was intensified. Therefore, at the time of our conversion, light entered into us.

Light is the presence of God. If we would be in light, we must turn to Him from within. Then His presence will become the shining light. In this way Christ becomes the portion of the saints in a practical way. Those who believe in Christ are also the light. Speaking of the believers, the Lord Jesus said, “You are the light of the world” (Matt. 5:14). In Philippians 2:15 Paul says that the believers “shine as luminaries in the world.”...A luminary does not have light in itself; it reflects light that comes from another source. The believers are luminaries. In ourselves we have no light. The light comes from the oil, the Spirit, burning within us. The source of our light is not ourselves, but Christ as the Spirit.

Light is a realm, a sphere. The realm of light is a realm of life....This realm of life and light is the kingdom of the Son of the Father’s love. Light rules by its enlightening. Hence, when the light of life shines and rules, it is a kingdom. When we are in the light, we are in the realm of life, in the kingdom of the Son of the Father’s love. This kingdom is in contrast to the authority of darkness, which is the kingdom of Satan. The New Jerusalem will be the ultimate consummation of the realm of life. The whole city will be a realm of life, full of light. This realm will be the light of life. (Life-study of Colossians, pp. 55, 58, 60, 57, 62)

Further Reading: Life-study of Colossians, msg. 7

第九周■周四

晨兴喂养

徒二四 16“我因此操练自己，对神对人常存无亏的良心。”

结一 22“活物的头以上有穹苍的样式，看着像可畏的水晶，铺张在活物的头以上。”

我们基督徒必须对主维持一个清明的天。这意思是说，我们必须与主一直有清明的交通。我们与主之间，应当一无间隔。当我们与主之间一无间隔的时候，我们的天就明如水晶，我们的良心就是纯净而无亏的。（徒二四 16。）…有时候甚至一件小事，诸如对待配偶的态度不好，都会使我们的天阴翳不明。虽然可能对方是错的，但我们的态度也错了，于是我们就失去了喜乐与平安。而且，我们可能有一段时间没有膏油来祷告。我们的良心开始定罪我们，并搅扰我们。这就是失去了基督徒清明的天。…因我们失去了主的同在，至终只好服下来，认罪、道歉并求赦免。我们一这样作，“天气”立即改变；阴翳消逝，清明的天再现。

主的同在总是随着宝座的。主在哪里，祂的宝座也在哪里。祂的同在绝不能与祂的宝座分开。主的宝座是在第三层天，也在我们的灵里。因此，主的宝座一直与我们在一起。…因着我们是在宝座之下，我们不需要警察和法庭来管理我们。（以西结书生命读经，一四一至一四三页。）

信息选读

在我们基督徒生活和召会生活中，如果天是清明的，那里就必定有宝座。…基督徒属灵经历最高的一

WEEK 9 ■ DAY 4

Morning Nourishment

Acts 24:16 Because of this I also exercise myself to always have a conscience without offense toward God and men.

Ezek. 1:22 And over the heads of the living creature there was the likeness of an expanse, like the sight of awesome crystal, stretched forth over their heads above.

We Christians need to maintain a clear sky with the Lord. This means that we need always to have a clear fellowship with Him. We should have nothing between us and the Lord. When there is nothing between us and the Lord, our sky will be crystal clear, and our conscience will be pure, void of any offense (Acts 24:16). Sometimes a small matter, such as a poor attitude toward our spouse, can cause us to have clouds in our sky. Perhaps the other party is wrong, but our attitude is also wrong, and we lose our joy and our peace. Also, we may have no anointing to pray for a period of time. Our conscience begins to condemn us and bother us. This is the loss of a clear Christian sky, the loss of a clear heaven....Because we have lost the Lord’s presence, eventually we confess, apologize, and ask for forgiveness. As soon as we do this, the “weather” changes; the clouds disappear, and the clear sky returns.

The Lord’s presence is always with the throne. Where the Lord is, there His throne is. His presence can never be separated from His throne. The Lord’s throne is in the third heaven, but His throne is also in our spirit. Hence, the Lord’s throne is with us all the time....Because we are under the throne, we do not need policemen and law courts to rule over us. (Life-study of Ezekiel, pp. 111-113)

Today’s Reading

In our Christian life and in our church life, if the sky is clear, the throne will be there. The highest step in the spiritual experience of a Christian is to

步，就是在我们的穹苍中，在我们清明的天里，有宝座。有宝座，或达到宝座那里，乃是让神在我们基督徒生活中有最高、最优先的地位。神在我们里面有宝座，意思就是神在我们里面有地位掌权。因此，在我们属灵经历中达到宝座，意思就是在凡事上完全服从神的权柄和行政。

我们的穹苍越清明，我们就越在宝座之下。我们越与主有清明的交通，我们就越在祂的权柄之下。我们必须问自己：在我们基督徒的生活中，是否有宝座？我们若有清明的天以上的宝座，就是蒙了大祝福，我们该为这祝福敬拜主。

我们若在清明的天底下，其上有宝座，我们身上就有真正的权柄。没有什么反对或逼迫能击败我们、动摇我们，因为天和宝座都与我们同在。在我们以上的天若是清明的，并且有宝座与我们同在，我们就有权柄和分量。…有一次〔一位在中国的女教士〕乘船出外，船被海盗劫持了几天之久。…她…对那头目说，现在天气这样热，把船客都赶到舱房里，他们怎么受得住？她也告诉他说，该注重船上的卫生。海盗头目听从她的话，命令他的手下把船上打扫干净。一个凶横的海盗头目，服在这位女教士的权柄之下，因为她自己是服在神的权下。

神要把我们带上宝座，因为撒但背叛了宝座。（赛十四。）…神在宇宙中所面对的最大难处，乃是祂的宝座遭到背叛权势的反对和攻击。神的宝座是绝对的，但祂的造物之一背叛了，想要高举自己的座位与神的宝座同等。〔12～14。〕…从撒但背叛直到如今，在宇宙中在权柄的事上就起了分争。地上所发生的事，大多是撒但对抗神宝座的表显。要紧的问题乃是：真正在地上掌权的是谁—是神还是撒但？（以西结书生命读经，一四三至一四五、一四八至一四九、一六〇页。）

参读：以西结书生命读经，第十至十二篇。

have the throne in our firmament, in our clear sky. To have the throne, or to arrive at the throne, is to allow God to have the highest and most prominent position in our Christian life. For God to have the throne in us means that He has the position to reign in us. Therefore, to reach the throne in our spiritual experience means that in everything we are completely submissive to God's authority and administration.

The clearer our firmament is, the more we are under the throne. The more we have clear fellowship with the Lord, the more we will be under His authority. We need to ask ourselves if there is a throne in our Christian life. If we have the throne above the clear sky, we are greatly blessed, and we should worship God for this blessing.

If we are under a clear sky with the throne above it, the genuine authority will be with us. No opposition or persecution will be able to defeat us or shake us because heaven and the throne are with us. If the sky above us is clear and the throne is with us, we will have the authority and the weight. One day a boat on which [a female missionary in China] was traveling was seized by pirates, who retained control of the vessel for several days....She told the leader of the pirates that it was too hot to confine the passengers to their rooms. She also told him that he should be responsible for cleaning the boat. The leader of the pirates obeyed her and told his men to clean the boat. A ferocious pirate leader came under the authority of this missionary because she herself was under the throne.

God desires to bring us to the throne because of the rebellion of Satan against God's throne (Isa. 14)....The greatest difficulty God faces in the universe is that His throne has been opposed and attacked by rebel forces. God's throne is absolute, but one of His creatures has rebelled and seeks to exalt his throne to be equal with that of God [vv. 12-14]....From the time of Satan's rebellion until now, there has been a dispute in the universe regarding authority. Much of what is happening on earth is an expression of Satan's resistance to God's throne. The crucial question is this: Who is actually reigning on earth—God or Satan? (Life-study of Ezekiel, pp. 113-114, 117-118, 127-128)

Further Reading: Life-study of Ezekiel, msgs. 10-12

第九周■周五

晨兴喂养

徒二六 18“叫他们…得蒙赦罪，并在一切圣别的人中得着基业。”

诗五一 1～2“神啊，求你按你的慈爱恩待我，按你丰盛的怜恤涂抹我的过犯。求你将我的罪孽洗涤净尽，并洁净我的罪。”

7“求你用牛膝草洁除我的罪，我就洁净；求你洗涤我，我就比雪更白。”

我们…需要祷告：“主，赐给我完全彻底的赦免，赦免我一切的罪。…我不愿保留任何未受对付的东西。主，我也要完全圣别。我不要仅仅是一个蒙赦免的人，我也要是个圣别的人。而后我才能享受我的分—包罗万有的基督。”一天过一天，我们享受基督作我们的分，不是单独的享受，而是在众圣徒中间享受。众圣徒…就是在召会中圣别的人。（李常受文集一九七五至一九七六年第三册，三六五至三六六页。）

信息选读

大卫乞求神涂抹他的过犯，将他的罪孽洗涤净尽，洁净他的罪，并用牛膝草洁除他的罪。（诗五一 1～2，7，9。）大卫所用的动词—涂抹、洗涤、洁净和洁除，指明他的悔改和认罪是彻底的，他的求赦免是真实的。…我们和大卫一样，需要停留在神面前，承认我们生在罪中，并恳求祂洗涤我们，洁净我们，涂抹我们的过犯，并洁除我们的罪。这样祷告，指明我们不信靠自己。我们既领悟自己是罪恶的，神是圣别的，就单单信靠祂。我们也领悟，我们需要基督作我们的中保和我们的祭物。…在诗篇五十一篇七节上半大卫祷告：“求你用牛膝草洁

WEEK 9 ■ DAY 5

Morning Nourishment

Acts 26:18 ...That they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

Psa. 51:1-2 ...According to the greatness of Your compassions blot out my transgressions. Wash me thoroughly from my iniquity, and from my sin cleanse me.

7 Purge my sin with hyssop, and I will be clean; wash me, and I will be whiter than snow.

We also need to pray, “Lord, grant me a full and thorough forgiveness of all my sins....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. (CWWL, 1975-1976, vol. 3, “Young People’s Training,” p. 312)

Today’s Reading

David begged God to blot out his transgressions, wash him thoroughly from his iniquity, cleanse him from his sin, and purge his sin with hyssop (Psa. 51:1-2, 7, 9). The verbs used by David—“blot out,” “wash,” “cleanse,” and “purge”—indicate that his repentance and confession were thorough and that his asking for forgiveness was genuine. Like David, we need to stay in the presence of God, confessing that we were born in sin and pleading with Him to wash us and cleanse us, to blot out our transgressions, and to purge our sin. To pray in this way indicates that we have no trust in ourselves. Realizing that we are sinful and that God is holy, we trust only in Him. Also, we realize that we need Christ to be our Mediator and our sacrifice. In verse 7a David prayed, “Purge my sin

除我的罪，我就洁净。”牛膝草预表在谦卑和卑微人性里的基督。（王上四 33 上，出十二 22 上。）在诗篇五十一篇七节上半，牛膝草含示基督是中保和祭物。

在十节大卫祷告：“神啊，求你为我造清洁的心，使我里面重新有正直的灵。”这里的“清洁”原文也可译为“纯净”。大卫乞求神不仅赦免他，洁净他，也更新他。…我们因犯罪而老旧，但我们蒙神赦免以后，可得更新。因此，我们享受神的赦免以后，需要求祂更新。

十一节大卫继续说，“不要丢弃我，使我离开你的面；不要从我取去你圣别的灵。”我们需要新心和正直的灵，我们也需要神的面。…神的面，实际上就是那灵。那灵离开，神的面也就消失。

在八节上半大卫祷告：“求你使我得听欢喜快乐的声音，”在十二节他祈求：“求你使我复得你救恩之乐，赐我乐意的灵扶持我。”这里我们看见欢喜和乐意的灵的关联。我们喜乐的时候，就有乐意的灵，这是得胜的生命。反之，失败的人不喜乐，也没有乐意的灵。倘若这样一个失败的人承认他的罪，并求神赦免，他必得神救恩之乐，也必有乐意的灵。借着神救恩之乐，我们里面就得以维持乐意的灵。

“求你按你的美意善待锡安，建造耶路撒冷的城墙。那时，你必喜爱公义的祭、燔祭、并全牲的燔祭；那时，人必将公牛献在你坛上。”（18 ～ 19。）这表征借着包罗万有的基督作供物，得以在作神家的地方召会里，并在作神城的宇宙召会里，有分于对神的享受。我们若是悔改、认罪、并求神洁净的人，就得以在神的家（地方召会）和神的城（宇宙召会）中，在基督里享受神。（诗篇生命读经，三四五至三四七页。）

参读：诗篇生命读经，第二十三篇。

with hyssop, and I will be clean.” Hyssop typifies Christ in His humble and humiliated human nature (1 Kings 4:33a; Exo. 12:22a). In Psalm 51:7a hyssop implies Christ as the Mediator and the sacrifice.

In verse 10 David prayed, “Create in me a clean heart, O God, / And renew a steadfast spirit within me.” The Hebrew word for clean here may also be translated “pure.” David begged God not only to forgive him and purge him but also to renew him. By sinning we become old, but after we are forgiven by God we may be renewed. Thus, after we enjoy God’s forgiveness, we need to ask Him for His renewing.

In verse 11 David continued, “Do not cast me from Your presence, / And do not take the Spirit of Your holiness away from me.” We need a new heart and a steadfast spirit, and we also need God’s presence....God’s presence is actually the Spirit. When the Spirit is away, God’s presence also is gone.

In verse 8a David prayed, “Let me hear gladness and joy,” and in verse 12 he asked, “Restore to me the gladness of Your salvation, / And sustain me with a willing spirit.” Here we see a connection between gladness and willingness of spirit. When we are happy, we also have a willing spirit. This is the overcoming life. A defeated person, on the contrary, is unhappy and does not have a willing spirit. If such a defeated one confesses his sin and asks God for His forgiveness, he will have the gladness of God’s salvation and will also have a willing spirit. It is by the gladness of God’s salvation that a willing spirit is sustained within us.

“Do good in Your good pleasure unto Zion; / Build the walls of Jerusalem. / Then You will delight in the sacrifices of righteousness, / In burnt offerings and whole burnt offerings; / Then they will offer bulls upon Your altar” (vv. 18-19). This signifies the participation in the enjoyment of God in the local church as God’s house and in the church as God’s city through the all-inclusive Christ as the offerings. If we are those who repent, confess our sins, and ask God for His purging, we will have the enjoyment of God in Christ in His house, the local church, and in His city, the universal church. (Life-study of the Psalms, pp. 282-284)

Further Reading: Life-study of the Psalms, msg. 23

第九周■周六

晨兴喂养

徒一 13 ～ 14 “他们进了城，就上了所住的一间楼房，…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。”

行传一章说到耶路撒冷的一间楼房。在这间楼房里有一班人，约一百二十人，同心合意祷告了十天。他们不仅祷告，也把自己奉献给主，非常真实并实际的把自己献给主。

早在三年半以前，主耶稣在海边遇见彼得，彼得就把自己奉献给主。彼得放下自己的职业，开始跟从主。（太四 18 ～ 20。）我们可以说，彼得已经把自己奉献给主。然而，彼得在楼房上又有另一种经历。这里彼得有一种新的奉献，不是普通的奉献，而是特别的奉献。在海边，彼得放弃他的职业，由他撇下鱼网所指明；但在楼房上，他放弃的更多。…为着要在楼房上，〔彼得和其余的使徒〕放弃了犹太教，放弃了自己的家乡、邻舍、朋友和亲戚，并且愿意冒生命的危险。（李常受文集一九六五年第三册，二八四、二八六页。）

信息选读

走主恢复的道路不是便宜的；这条路是昂贵的；需要付代价的奉献。…我们在这里不是为着一个运动，而是为着主的恢复。主的恢复如何能实现出来？这恢复只能借着经历在楼房上的奉献，而得着实现并完成。这不是普通的奉献，而是一种特别的奉献，专特的奉献，特出的奉献。这个奉献乃是一个转捩点。…

WEEK 9 ■ 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

行传一章那一百二十个在楼房上的人出了什么事？他们都成了燔祭。…我们也需要被焚烧，然后就会去烧别人。

你今天所期望的是什么？你期望一个复兴或运动么？你期望一种新的基督徒活动么？我们在这里是在作什么？我们聚在这里是要听在别处没有听过的道么？我们在这里可能是为着这个原因，但这并不够。我们在这里必须是为着主的恢复，这是在楼房上之奉献的结果。

当主耶稣在地上时，大批的群众跟随祂。很多人得救、得医治，很多人得着神的恩惠。然而，至终只有约一百二十人在楼房上。群众和大批的人没有为着主耶稣的行动给主什么。主的行动乃是在于那些在楼房上的人，在于那些眼睛得开、心被摸着的人。这少数人来到楼房上被焚烧，然后他们把全世界都翻转过来了。今天的原则也是一样。翻转世界并转移时代的乃是少数人。

你要在群众当中，或是在楼房上？你会留在群众当中，还是靠着主的怜悯来到楼房上？我不知道你是哪一种人，惟有主知道谁会在楼房上。…我请你们要祷告，好得着主的怜悯，叫你能在楼房上。你若不愿来到这里，那么你在…信息中所读到的将会与你无分无关。你就会像那些在群众当中的人，主是不会倚靠那些人的。你若要在楼房上，就需要有专特的祷告：“主，我愿意在楼房上，为着你见证的恢复。”（李常受文集一九六五年第三册，二八九至二九一页。）

今天我们必须作的，就是单单跟随这水流，单单使自己降服于圣灵工作的水流。在这件事上我没有个人的自由。这不是照着我的想法，乃是照着祂的流。〔参诗歌六五〇首。〕（李常受文集一九六三年第一册，二二九页。）

参读：从天上来的异象，第六章。

turning point. What happened to those one hundred and twenty who were in the upper room in Acts 1? They all became a burnt offering....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 may be here for this reason, but this is not enough. 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 crowds, the multitudes, did not afford the Lord Jesus anything for His move. 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

第九周诗歌

650 事　奉 — 随主引领

7 7 7 7（英 907）

降 E 大调　　4/4

E♭ A♭ B♭ E♭ F7 B♭
5 i i 7 6 | 5 6 2 — | 3 2 4 3 | 2 1 5 — |

一 不是我们　随意走，　乃是随主　的引领；

E♭ A♭ F B♭ E♭ B♭7 E♭
1 7 6 5 4 | 3 2 1 7 — | 5 6 7 i | 3 2 1 — ‖

那里　活水方涌　流，　那里心中　方光明。

二 不是自择的工作，　就能博得祂嘉许；
　 乃是完成祂委托，　才可领受祂称誉。

三 不是我们随自己，　就能座前献祷告；
　 乃是那灵的叹息，　摸着更深的需要。

四 如果我们答应“不”，　当祂轻说“我需要”，
　 就是坛上有礼物，　也不能使祂称好。

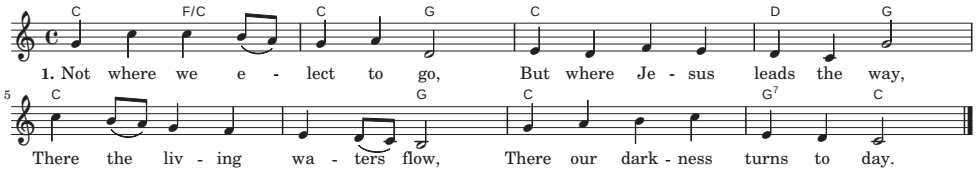
五 我们如此向己死，　与祂一同活天上，
　 如此奉献而服事，　祂将自己作恩赏。

WEEK 9 — 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.

申言稿：

Composition for prophecy with main point and sub-points: