

二〇一二年秋季 國際長老及負責弟兄訓練

主恢復中獨一的工作

第三篇

在升天裏，憑著那靈，
在神聖水流裏的工作

讀經：徒一 8~11、22，二 4、33，四 33，五 31，十三 1~4

綱 目

週 一

壹 主恢復中獨一的工作乃是在升天裏的工作——徒一 9~11，二 33，弗一 22，二 6：

一 基督在祂的升天裏登寶座，被立為宇宙中萬有的頭；祂在寶座上乃是元首、主、君王和受膏者，擁有宇宙中所有的能力與權柄——二 22，太二 8 18：

1 因著我們在基督的升天裏與祂聯合，我們也與祂一同被帶到諸天之上——弗 2 6。

2 神將宇宙中的一切權柄都賜給祂復活升天的基督，而我們現今是在基督裏，因此，我們乃是與基督一同在諸天之上，並在寶座上。

3 對基督而言，升天就是祂的登寶座；對我們而言，升天是我們在諸天界裏寶座上的地位。

二 基督在祂的升天裏被帶到新的範圍，就是諸天裏；現今祂在諸天裏有另一種生活同另一種職事；主在諸天裏的生活與職事，乃是使徒行傳的內容——二 33~34、36，五 31。

週 二

International Training for Elders and Responsible Ones (Fall 2012)

The Unique Work in the Lord's Recovery

Message Three

A Work in Ascension, by the Spirit, and in the Divine Stream

Scripture Reading: Acts 1:8-11, 22; 2:4, 33; 4:33; 5:31; 13:1-4

Outline

DAY 1

I. The unique work in the Lord's recovery is a work in ascension (Acts 1:9-11; 2:33; Eph. 1:22; 2:6):

A. In His ascension Christ was enthroned and made the Head over all things in the universe; He is the Head, the Lord, the King, and the anointed One on the throne, having all the power and all the authority in the universe (1:22; Matt. 28:18):

1. Because we were identified with Christ in His ascension, we also were brought into the heavens with Him (Eph. 2:6).

2. God committed all authority in the universe to His resurrected and ascended Christ, and we are in Christ; therefore, we are in the heavens and on the throne with Christ.

3. To Christ ascension is His enthronement; to us it is our position in the heavenlies on the throne.

B. In His ascension Christ was brought into a new realm, into the heavens, where He has another living with another ministry; the Lord's living and ministry in the heavens are the content of the book of Acts (2:33-34, 36; 5:31).

DAY 2

三 使徒行傳的主題是說到復活基督的繁殖，這是由基督在祂升天裏所完成的——9~11，二 33，四 33：

1 復活基督的繁殖是主從諸天之上的寶座所執行的——22，三 13、15，四 10。

2 升天是主地上工作的性質和範圍；因此，主今日在祂恢復裏的工作該有屬天的性質，也該在屬天的範圍裏——弗 22。

四 今天許多所謂的基督教工作，並不是在升天裏，但主恢復裏的工作必須是在主的升天裏；我們應當能見證說，我們是在基督的升天裏作工——徒 2 32~33。

五 升天的基督在祂的升天裏進入我們裏面；祂乃是在祂的升天裏而在我們裏面——西 1 27，三 1，羅 8 10、34：

1 主今天乃是在祂的升天裏，而在我們靈裏——提後 4 22。

2 在基督的升天裏，三一神在我們裏面行動，這行動成了祂的歷史，也成了我們的歷史，因為祂與我們調和為一，二者有了相同的歷史——林前 6 17。

週 三

貳 主恢復中獨一的工作乃是憑著那靈所執行的工作——徒 1 8，二 4，十三 2、9：

一 聖靈的工作有兩面：裏面為著生命的一面——素質的靈；外面為著能力和權柄的一面——經綸的靈——約 14 17，二十 22，路 24 49，徒 1 5、8：

1 每一位在基督裏的信徒，都應當經歷聖靈的這兩面——路 24 49，約 14 17，二十 22：

a 我們裏面需要喝聖靈作生命，我們外面需要穿上聖靈作能力和權柄——林前 12 13，路 24 49，徒 1 5、8。

b 我們裏面需要聖靈的氣吹入我們裏面作生命，我們外面需要聖靈的風吹在我們身上作能力——約 20 22，徒 2 2、4。

C. The subject of Acts concerns the propagation of the resurrected Christ, which is carried out by Christ in His ascension (1:9-11; 2:33; 4:33):

1. The propagation of the resurrected Christ is carried out by the Lord from the throne in the heavens (1:22; 3:13, 15; 4:10).

2. The ascension is the nature and the sphere of the Lord's work on earth; hence, the work of the Lord today in His recovery should have a heavenly nature and should be in a heavenly sphere (Eph. 1:22).

D. Whereas much of today's so-called Christian work is not a work in ascension, the work in the Lord's recovery must be a work in the Lord's ascension; we should be able to testify that we are working in Christ's ascension (Acts 2:32-33).

E. The ascended Christ has come into us in His ascension; He is in His ascension within us (Col. 1:27; 3:1; Rom. 8:10, 34):

1. The Lord today is in our spirit in His ascension (2 Tim. 4:22).

2. In Christ's ascension the Triune God moves in us, and this move becomes His history and also our history because He and we are mingled as one and have the same history (1 Cor. 6:17).

DAY 3

II. The unique work in the Lord's recovery is a work carried out by the Spirit (Acts 1:8; 2:4; 13:2, 9):

A. There are two aspects of the work of the Holy Spirit: the inward aspect for life—the essential Spirit—and the outward aspect for power and authority—the economical Spirit (John 14:17; 20:22; Luke 24:49; Acts 1:5, 8):

1. Every believer in Christ should experience both aspects of the Spirit (Luke 24:49; John 14:17; 20:22):

a. Inwardly we need to drink of the Holy Spirit for life, and outwardly we need to be clothed with the Holy Spirit for power and authority (1 Cor. 12:13; Luke 24:49; Acts 1:5, 8).

b. Inwardly we need the breath of the Holy Spirit breathed into us for life, and outwardly we need the wind of the Holy Spirit blowing upon us for power (John 20:22; Acts 2:2, 4).

c 經歷那靈作我們的生命，為著我們屬靈的所是和存在，乃是素質的；經歷那靈作能力，為著我們屬靈的工作和功用，乃是經綸的一羅八 11，路二四 49，徒一 5、8。

d 就生命的靈說，我們需要吸入祂，像吸入空氣一樣；就能力的靈說，我們需要穿上祂，像穿上制服一樣，這是以利亞的外衣所豫表的一約二十 22，路二四 49，王下二 9、13~15。

週 四

2 作為在基督裏的信徒，我們應當經歷那靈裏面的充滿和外面的充溢—弗五 18，徒二 4，四 8，六 3，十三 9、52：

a 裏面被那靈充滿，乃是經歷素質的靈作生命—弗五 18，徒六 3，十三 52。

b 外面被那靈充溢，乃是經歷在那靈裏的浸，為著能力和權柄—一 5、8，二 4，四 8，十三 9。

二 「聖靈說，要為我分別巴拿巴和掃羅，去作我召他們所作的工」—2 節下：

1 基督身體上五個忠信尋求主的肢體藉著事奉和禁食，給身體的元首一個機會，使元首，就是那靈，能將他們分別出來，完成祂偉大的使命—1~2 節上。

2 這完全是藉著基督身體上那些忠信並尋求主的肢體，在地上與諸天之上的元首配合，憑著那靈、在那靈裏並同著那靈的行動—1~2 節：

a 主為著開展祂的國度所採取的這一大步，不是人所安排的宗教運動。

b 這工作的開始，沒有組織差會，沒有募集基金，沒有人的任命，也沒有人的計畫和方法—3~4 節。

週 五

參 主恢復中獨一的工作乃是在神聖水流裏的工作—創二 8~10，啟二二 1：

一 在聖經裏，神聖水流這獨一的流的觀念是很要緊的一創

c. To experience the Spirit as our life for our spiritual being and existence is essential; to experience the Spirit as power for our spiritual work and function is economical (Rom. 8:11; Luke 24:49; Acts 1:5, 8).

d. Regarding the Spirit of life, we need to breathe Him in as the breath; regarding the Spirit of power, we need to put Him on as the uniform, typified by the mantle of Elijah (John 20:22; Luke 24:49; 2 Kings 2:9, 13-15).

DAY 4

2. As believers in Christ, we should experience both the inward and the outward filling of the Spirit (Eph. 5:18; Acts 2:4; 4:8; 6:3; 13:9, 52):

a. To be filled with the Spirit inwardly is to experience the essential Spirit as life (Eph. 5:18; Acts 6:3; 13:52).

b. To be filled with the Spirit outwardly is to experience the baptism in the Spirit for power and authority (1:5, 8; 2:4; 4:8; 13:9).

B. "The Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them" (v. 2b):

1. Five faithful and seeking members of the Body of Christ gave the Head of the Body an opportunity through their ministering and fasting so that He, as the Spirit, might set them apart to carry out His great commission (vv. 1-2a).

2. This was absolutely a move by the Spirit, in the Spirit, and with the Spirit through the coordination of the faithful and seeking members of the Body of Christ on the earth with the Head in the heavens (vv. 1-2):

a. This great step taken by the Lord for the spread of His kingdom was not a religious movement with a human schedule.

b. This work began without the organizing of a mission, without the raising of funds, without human ordination, and without any human plan or method (vv. 3-4).

DAY 5

III. The unique work in the Lord's recovery is a work in the divine stream (Gen. 2:8-10; Rev. 22:1):

A. In the Scriptures the concept of the divine stream, the unique flow, is crucial (Gen.

二 10~14，詩四六 4 上，約七 37~39，啟二二 1：

1 聖經啟示湧流的三一神—父是生命源，子是生命泉，靈是生命河—耶二 13，詩三六 9 上，約四 14，七 37~39。

2 這流的源頭乃是神和羔羊的寶座—啟二二 1。

3 在聖經裏只有一道流，只有一道神聖的水流；這神聖的水流歷經所有世代，乃是獨一無二的一創二 10~14，啟二二 1。

週 六

二 神聖的水流，獨一的流，乃是交通的水流—徒二 42，約壹一 3，林前十 16：

1 基督身體的交通就是神聖生命的水流；凡生命水流所到之處，就有基督身體的交通—啟二二 1。

2 「有一件事能管制我們，那就是神聖的交通。…藉著在這交通裏受限制，基督的身體就蒙保守在一裏，職事的工作就繼續往前。…我們若學習交通，就會得著許多益處，特別在主的工作上，更是如此。」（三一神作三部分人的生命，一七二至一七三頁）

三 神聖的水流，獨一的流，乃是主工作的水流—林前十六 10：

1 有一道水流，我們可稱之為工作的水流，工作的流；水流所到之處，就有神的工作。

2 使徒行傳給我們看見神聖的水流，獨一的流；在主的行動裏只有一道水流，我們必須保守自己在這一道水流裏，在這獨一的流中—創二 8~12，啟二二 1~2，徒二 33，參十五 35~41。

2:10-14; *Psa. 46:4a; John 7:37-39; Rev. 22:1*):

1. 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).

2. The source of the flow is the throne of God and of the Lamb (Rev. 22:1).

3. In the Scriptures there is only one flow, only one divine stream; the divine stream, which has been flowing throughout the generations, is uniquely one (Gen. 2:10-14; Rev. 22:1).

DAY 6

B. The divine stream, the unique flow, is a stream of fellowship (Acts 2:42; 1 John 1:3; 1 Cor. 10:16):

1. The fellowship of the Body of Christ is the stream of the divine life; wherever the stream of life flows, there is the fellowship of the Body of Christ (Rev. 22:1).

2. “The one thing that should rule us is the divine fellowship...By being restricted in this fellowship, the Body of Christ is kept in oneness, and the work of the ministry continues to go on...If we learn to fellowship, we will receive many benefits, especially in the Lord's work” (The Triune God to Be Life to the Tripartite Man, pp. 145-146).

C. The divine stream, the unique flow, is the stream of the Lord's work (1 Cor. 16:10):

1. There is a stream that 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 shows us the divine stream, the unique flow; in the move of the Lord there is only one stream, and we need to keep ourselves in this one stream, the unique flow (Gen. 2:8-12; Rev. 22:1-2; Acts 2:33; cf. 15:35-41).

第三週 週一

晨興餽養

徒一 9 『說了這話，他們正看的時候，祂就被取上升，有一朵雲彩把祂從他們的眼界中接上去了。』

弗一 22 『將萬有服在祂的腳下，並使祂向著召會作萬有的頭。』

基督在祂的升天裏登寶座，被立為宇宙中萬有的頭（弗一 22）。所以，祂在寶座上乃是元首、主、君王和受膏者。一面，祂的升天是祂的登寶座。另一面，因著我們在祂的升天裏與祂聯合，我們也與祂一同被帶到諸天上（二 6）。祂釘十字架時，我們在十字架上，在祂裏面死了；祂復活時，我們與祂一同復活；祂升天時，我們也與祂一同升到諸天之上。…因著祂是在諸天之上的寶座上，所以我們也在諸天上，並在寶座上。登寶座指明權柄的賦與。這就是為甚麼主耶穌告訴祂的門徒，天上地上所有的權柄，都賜給祂的原因（太二八 18）（由基督與召會的觀點看新約概要卷一，一〇六至一〇七頁）。

信息選讀

神將宇宙中的一切權柄都賜給祂復活升天的基督。現今我們是在基督裏，因此，基督的登寶座乃是我們的地位。我們乃是與基督一同在諸天上的寶座上。主吩咐門徒要去，使萬民作門徒，因為天上地上所有的權柄都賜給祂了。他們不是受差遣去傳普通的福音，乃是傳國度的福音，使人作基督的門徒。這不光是藉著祂的話和祂神聖的生命，也是藉著祂的權柄纔得以完成。

藉著基督的復活，我們重生為祂的肢體，並且藉著祂的升

WEEK 3 DAY 1

Morning Nourishment

Acts 1:9 "And when He had said these things, while they were looking on, He was lifted up, and a cloud took Him away from their sight."

Eph. 1:22 "And He subjected all things under His feet and gave Him to be Head over all things to the church."

In His ascension, Christ was enthroned and made the very Head over all things in the universe (Eph. 1:22). Therefore, He is the Head, the Lord, the King, and the anointed One on the throne. On the one hand, His ascension was His enthronement. On the other hand, because we were identified with Him in His ascension, we also were brought into the heavens with Him (2:6). When He was crucified, we died in Him on the cross; when He was resurrected, we were raised up with Him; and when He ascended, we also ascended to the heavens with Him....Because He is on the throne in the heavens, we also are in the heavens and on the throne. Enthronement indicates authorization. This is why the Lord Jesus told His disciples that all authority in heaven and on earth has been committed to Him (Matt. 28:18). (A General Sketch of the New Testament in the Light of Christ and the Church, Part 1: The Gospels and Acts, p. 84)

Today's Reading

God committed all authority in the universe to His resurrected and ascended Christ, and now we are in Christ. Therefore, the enthronement of Christ is our position. We are in the heavens on the throne with Christ. The Lord told His disciples to go and disciple all the nations because all authority in heaven and on earth has been given to Him. They were sent not to preach the gospel in a common way but to preach the gospel of the kingdom and make people Christ's disciples. This was carried out not only with His word and His divine life but also with His authority.

By the resurrection of Christ we have been regenerated as His members, and

天，我們登寶座，被帶到諸天之上。復活是生命的事，升天是地位的事。在祂的復活裏，我們將三一神接受到我們裏面，作我們的生命，使我們重生。在祂的升天裏，我們被帶到諸天之上，在那裏被擺在一個地位上且登寶座。…基督的復活是甚麼？對基督而言，復活乃是一個證明和見證，指明祂是那不能毀壞的生命。對我們而言，基督的復活乃是三一神的分賜，作我們的生命，使我們被點活，得重生，成為祂身體的肢體。基督的升天是甚麼？對基督而言，基督的升天就是祂的登寶座。對我們而言，基督的升天是我們在諸天界裏寶座上的地位（由基督與召會的觀點看新約概要卷一，一〇七至一〇八頁）。

基督的升天不是祂活動的了結，乃是祂進一步活動—祂在諸天裏的職事—的引進。路加寫的第一卷書，路加福音，描述主頭一次的引進，以及祂在地上的生活與職事。現在需要第二卷書，使徒行傳，告訴我們主藉著升天被引進那一種的生活與職事中。…我們在使徒行傳看見，主如何在祂的升天裏生活並盡職。

我們要強調一個事實：按照路加福音，主在地上生活；那個生活與職事由祂的成孕引進，結束於祂的復活。主耶穌在復活以後，升上了諸天。這升天不是了結，乃是另一次引進。這引進把祂帶到新的範圍，就是諸天裏；現今祂在諸天裏有另一種生活同另一種職事。這種生活與職事不是由那位僅僅在童女腹中從聖靈成孕，並生於伯利恆的耶穌完成的，乃是由升天的基督完成的。復活、升天的基督現今活在諸天裏，並且在那裏盡職。主在諸天裏的生活與職事，乃是使徒行傳的內容（使徒行傳生命讀經，三至四頁）。

參讀：由基督與召會的觀點看新約概要卷一，第七至八章。

by His ascension we also have been enthroned and brought into the heavens. Resurrection is a matter of life, while ascension is a matter of position. In His resurrection we receive the Triune God within us as our life to be regenerated. In His ascension we have been brought into the heavens to be positioned and enthroned there....What is the resurrection of Christ? To Christ the resurrection is a proof and testimony that He is the indestructible life, while to us it is the impartation of the Triune God as our life that we might be enlivened and regenerated to become the members of His Body. What is the ascension of Christ? To Christ it is His enthronement, while to us it is our position in the heavenlies on the throne. (A General Sketch of the New Testament in the Light of Christ and the Church, Part 1: The Gospels and Acts, pp. 84-85)

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....In Acts we see how the Lord lives and ministers in His ascension.

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 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. (Life-study of Acts, pp. 2-3)

Further Reading: A General Sketch of the New Testament in the Light of Christ and the Church, Part 1: The Gospels and Acts, chs. 7-8

第三週 週二

晨興餽養

徒二 32~33 『這位耶穌，神已經叫祂復活了，我們都是這事的見證人。祂既被高舉在神的右邊，又從父領受了所應許的聖靈，就把你們所看見所聽見的，澆灌下來。』

林前六 17 『但與主聯合的，便是與主成為一靈。』

在使徒行傳裏的繁殖，並不是耶穌的繁殖。在使徒行傳裏所有的，不僅是那生活在拿撒勒木匠家裏者的繁殖。更正確的說，我們在行傳裏所看見的，乃是那復活者的繁殖，復活基督的繁殖。

復活基督的繁殖是由基督在祂升天裏所完成的。主耶穌在地上生活了三十二年半，但如今祂是在升天裏。主在祂的升天裏非常活躍。我們絕不該以為升天的基督是被動的坐在寶座上，觀看地上可憐的光景而感到失望。不，基督在祂的升天裏是非常積極活躍的。祂這位升天者，現今正在作許多的事（使徒行傳生命讀經，一二頁）。

信息選讀

基督現今在升天裏，這事實的意思不僅是祂在諸天之上，也是祂擁有能力和權柄。基督在祂的升天裏，得著宇宙中所有的能力和所有的權柄。按照馬太二十八章十八節，復活的基督對祂的門徒說，「天上地上所有的權柄，都賜給我了。」因此，主在祂的升天裏，帶著這樣的權柄和能力，是非常活躍的。…主這位升天者，正在執行祂宇宙、永遠的繁殖。

當復活的基督在執行祂的繁殖時，祂主要的工作不是爭戰。升天之主的工作主要的不是爭戰，而是將祂自己繁殖到全地。在主的恢復裏，有黑、白、棕、黃、紅各種不同膚色的人。我們都是基督繁殖的一部分。

WEEK 3 DAY 2

Morning Nourishment

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

1 Cor. 6:17 "But he who is joined to the Lord is one spirit."

The propagation in Acts is not the propagation of Jesus. In Acts we do not have the propagation merely of the One who lived in the home of a carpenter in Nazareth. Rather, in Acts we see the propagation of the resurrected One, the propagation of the resurrected Christ.

The propagation of the resurrected Christ is carried out by Christ in His ascension. The Lord Jesus lived on earth for thirty-three and a half years, but now He is in ascension. In His ascension the Lord is very active. We should never think that the ascended Christ is sitting passively on the throne, observing the pitiful situation on earth and feeling disappointed about it. No, in His ascension Christ is active in a very positive way. As the ascended One, He is now doing many things. (Life-study of Acts, p. 10)

Today's Reading

The fact that Christ is now in ascension means not only that He is in the heavens; it also means that He has power and authority. In His ascension Christ has all the power and all the authority in the universe. According to Matthew 28:18, the resurrected Christ said to His disciples, "All authority has been given to Me in heaven and on earth." Therefore, with such authority and power in His ascension the Lord is very active....The Lord, as the ascended One, is carrying out His universal and eternal propagation.

As the ascended Christ is carrying out His propagation, His main work is not fighting. Instead of fighting, the ascended Lord's work is mainly propagating Himself throughout the earth. In the Lord's recovery we have people of different colors: black, white, brown, yellow, and red. We all are part of Christ's propagation. We have been

我們已由復活的基督在祂的升天裏所產生。

我們已經強調過一個事實：使徒行傳的主題是復活的基督在升天裏，憑著那靈，藉著門徒，為著產生眾召會—神的國—的繁殖。…我們需要看見這繁殖是主從諸天之上的寶座執行出來的。這就是說，祂繁殖的工作是在升天裏。然而，今天許多所謂的基督教工作，並不是在升天裏。我們盼望主恢復裏的工作是在祂的升天裏。升天是主地上工作的性質和範圍。因此，主今日的工作該有屬天的性質，也該在屬天的範圍裏。

基督乃是在升天裏繁殖祂自己。我們知道祂的升天是在祂死而復活之後。基督在祂升天裏的工作，是在祂復活的性質裏進行的。因此，這工作不是天然的，沒有任何天然人的成分。反之，這工作是出於復活裏神聖的生命，也是在基督升天的氣氛和光景中進行的。今天…我們都該能說，我們是在基督的升天裏作工（使徒行傳生命讀經，一三至一六頁）。

今天神仍然在祂的升天裏行動。祂是在祂的升天裏生活、居住、住留、盡職、事奉、作工、行動並作事。

祂在我們裏面，乃是在祂的升天裏。這就是為甚麼保羅告訴我們，我們是與基督一同坐在祂的升天裏，就是保羅所說的「諸天界」裏〔弗二6〕。保羅所說的諸天界就是升天。在我們全人裏，有一個東西相當不平凡。這不平凡的東西乃是一個人位，就是升天的基督。祂在祂的升天裏進入我們裏面。主今天乃是在祂的升天裏，而得以在我們靈裏。在這升天裏，三一神在我們裏面行動，這行動成了祂的歷史。這行動也成了我們的歷史，因為如今我們與祂，祂與我們，調和為一。我們二者有了相同的歷史（神在人裏的行動，一一四頁）。

參讀：使徒行傳生命讀經，第一至二篇；神在人裏的行動，第八至九章。

produced by the resurrected Christ in His ascension.

We have emphasized the fact that the subject of Acts is the propagation of the resurrected Christ in His ascension, by the Spirit, through the disciples, for the producing of the churches—the kingdom of God....We need to see that this propagation is carried out by the Lord from the throne in the heavens. This means that His work of propagation is in ascension. However, much of today's so-called Christian work is not a work in ascension. We hope that the work in the Lord's recovery will be in His ascension. The ascension is the nature and the sphere of the Lord's work on earth. Therefore, the work of the Lord today should have a heavenly nature and should be in a heavenly sphere.

It is in His ascension that Christ is propagating Himself. We know that His ascension came after His death and resurrection. Christ's work in His ascension takes place in the nature of His resurrection. Therefore, this work is not natural; it does not have anything of the natural man. Rather, it is of the divine life in resurrection, and it is carried out in the atmosphere and condition of His ascension....We all should be able to say that [today] we are working in Christ's ascension. (Life-study of Acts, pp. 10-13)

Today God is still moving in His ascension. He is living, dwelling, staying, ministering, serving, working, moving, and acting in His ascension.

He is in His ascension within us. This is why Paul tells us that we are seated together with Christ in His ascension, which Paul calls “the heavenlies” [Eph. 2:6]. The very heavenlies referred to by Paul is the ascension. Within our being there is something quite extraordinary. This extraordinary thing is a person, the ascended Christ. He came into us in His ascension. The Lord today is in our spirit in His ascension. In this ascension the Triune God moves in us, and this move becomes His history. It also becomes our history because we and He, He and we, are now mingled as one. We two have the same history. (The Move of God in Man, p. 98)

Further Reading: Life-study of Acts, msgs. 1-2; The Move of God in Man, chs. 8-9

第三週 週三

晨興餽養

約二十 22 『說了這話，就向他們吹入一口氣，說，你們受聖靈。』

路二四 49 『看哪，我要將我父所應許的，降在你們身上；你們要留在城裏，直到你們穿上從高處來的能力。』

聖經清楚的向我們揭示，聖靈的工作有兩面：裏面為著生命的一面，以及外面為著能力的一面。外面的不是目標，外面的乃是「為著」裏面的。外面的一面可見於舊約，但到了新約時代，在基督復活之後，神永遠定旨的目標乃是藉著裏面的一面來成就（在聖靈裏的浸，一頁）。

信息選讀

約翰在他的福音書裏，用飲水和氣作為聖靈的兩個象徵。這是為著生命內裏的一面，因為約翰的福音書，主要是關於生命。然而，路加用另兩個象徵：衣服和暴風。路加的著作（他的福音書和使徒行傳）不著重生命的事，乃著重福音的傳揚（路二四 47，徒一 8）。在傳福音時，需要權柄和能力。所以衣服代表權柄，而暴風代表能力。如果一個警察想要運用權柄，卻沒有穿合式的制服，就沒有人尊重他的權柄；但是當他穿上合式的制服，每一個人就尊重他作為執法者所採取行動的權柄。因此，我們更必須穿上聖靈，好使我們有神的權柄和能力，來作神的工。

聖靈兩面的工作都是我們所需要的。裏面的一面，我們需要喝聖靈作生命；外面的一面，我們需要穿上聖靈作權柄。裏面的一面，我們需要聖靈的氣吹入我們裏面作生命；外面的一面，

WEEK 3 DAY 3

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 Scriptures clearly reveal to us that there are two aspects of the work of the Holy Spirit: the inward aspect for life and the outward aspect for power. The outward is not the aim; the outward is for the inward. The outward aspect is found in the Old Testament, but it is not until the New Testament time, after the resurrection of Christ, that the aim of God's eternal purpose is accomplished through the inward aspect. (The Baptism in the Holy Spirit, p. 3)

Today's Reading

John, in his Gospel, used drinking water and breath as two symbols of the Holy Spirit. That is the inward aspect for life, for John's Gospel is mainly concerned with life. However, Luke used two other symbols: clothing and the rushing violent wind. The writings of Luke (his Gospel and Acts) do not emphasize the matter of life, but the preaching of the gospel (Luke 24:47; Acts 1:8). In preaching the gospel, authority and power are needed. So clothing represents authority, and the rushing violent wind the power. If a policeman attempts to exercise his authority without wearing the proper uniform, no one will respect his authority; but when wearing the proper uniform, everyone honors his authority to act in the capacity of a law enforcer. So also, we must be clothed with the Holy Spirit that we may have divine authority and power for God's work.

Both aspects of the work of the Holy Spirit are necessary to us. Inwardly, we need to drink of the Holy Spirit for life, and outwardly, we need to be clothed with the Holy Spirit for authority. Inwardly, we need the breath of the Holy Spirit breathed into

我們需要聖靈的風吹在我們身上作能力。裏面的一面是聖靈在我們裏面作生命；外面的一面是聖靈在我們身上作能力。…裏面的一面是「在我們裏面」（約十四 17，四 14，七 38），外面的一面則是「在我們身上」（路二四 49，徒一 8，二 3，八 16，十 44，十九 6）（在聖靈裏的浸，二至三頁）。

信徒在素質上接受靈神，就是接受祂為著他們的生存、所是、生命和生活。主耶穌在祂復活的晚上，回到門徒們中間，向他們吹氣，叫他們在素質上接受聖靈（約二十 22），就是生命的靈（羅八 2），也就是祂自己在復活中所成的賜生命的靈（林前十五 45 下），作他們的生命和新造的素質（約壹五 12，林後五 17）。信徒因著聽福音，信了釘十字架的基督，就接受了這包羅萬有賜生命的靈。這靈進入他們裏面，並活在他們裏面，作他們神聖的生命、性情和所是的素質。

信徒聯於靈神，一面是裏面的，在素質上接受祂；另一面是外面的，在經綸上浸入祂。信徒在經綸上浸入祂，就是受聖靈的浸（可一 8 下，徒一 5 下，十一 16 下），得著祂作能力的靈，為著他們屬靈的工作和功用。聖靈作能力的靈，在經綸方面澆灌下來，先是在五旬節，把猶太信徒浸在靈裏（二 4）；後是在哥尼流家，把外邦信徒也浸在靈裏（十 44~45）。如此就兩步一次的，把古今中外所有信主耶穌的人，都浸在聖靈裏，將他們浸成一個身體（林前十二 13）。

聖靈作能力的靈澆灌在信徒身上，降在他們身上，也就是給他們穿上（路二四 49），與他們聯合。就生命的靈而論，我們需要將祂像空氣一樣吸進來；就能力的靈而論，我們需要將祂像制服一樣穿上，當作權柄，好執行神新約的經綸（真理課程一級卷三，一三〇至一三一、一三七、一三九頁）。

參讀：在聖靈裏的浸；神新約的經綸，第七至十章。

us for life, and outwardly, we need the wind of the Holy Spirit blowing upon us for power. The inward aspect is the Holy Spirit as life within us. The outward aspect is the Holy Spirit as power upon us...The inward aspect is "in" us (John 14:17; 4:14; 7:38), while the outward aspect is "upon" or "on" us (Luke 24:49; Acts 1:8; 2:3; 8:16; 10:44; 19:6). (The Baptism in the Holy Spirit, pp. 3-5)

To receive God the Spirit essentially is to receive Him for our existence, being, life, and living. On the night of His resurrection the Lord Jesus came back to His disciples and breathed into them that they might receive the Holy Spirit essentially (John 20:22) as the Spirit of life (Rom. 8:2), the life-giving Spirit whom He had become in resurrection, to be their life and the essence of the new creation (1 John 5:12; 2 Cor. 5:17). Having heard the gospel and having believed in the crucified Christ, the believers have received this all-inclusive, life-giving Spirit. This Spirit enters into them and lives in them to be the essence of their divine life, nature, and being.

The believers' being joined to God the Spirit is of two aspects. On the one hand, they have received Him inwardly and essentially; on the other hand, they have been baptized into Him outwardly and economically. For the believers to be baptized into Him economically is for them to be baptized in the Holy Spirit (Mark 1:8b; Acts 1:5b; 11:16b) to receive Him as the Spirit of power for their spiritual work and function. The Holy Spirit as the Spirit of power was poured out economically first on the day of Pentecost to baptize the Jewish believers in the Spirit (Acts 2:4), and then in the house of Cornelius to baptize the Gentile believers in the Spirit (Acts 10:44-45). By these two steps all the believers of the Lord Jesus, in all times and in all places, have been baptized once for all in the Spirit and into one Body (1 Cor. 12:13).

The Holy Spirit's being poured out upon the believers, His falling upon them, is to clothe them (Luke 24:49), to be joined to them. Concerning the Spirit of life, we need to breathe Him in as the breath; concerning the Spirit of power, we need to put Him on as the uniform that we may have the authority to carry out God's New Testament economy. (Truth Lessons—Level One, vol. 3, pp. 106, 111, 113)

Further Reading: The Baptism in the Holy Spirit; God's New Testament Economy, chs. 7-10

第三週 週四

晨興餽養

徒十三 1~3 『在安提阿當地的召會中，有…巴拿巴和…西面，…路求，…馬念，並掃羅。他們事奉主，禁食的時候，聖靈說，要為我分別巴拿巴和掃羅，去作我召他們所作的工。於是禁食禱告，按手在他們身上，就打發他們去了。』

要得著能力就是要在聖靈裏受浸（徒一 5），以成就父的應許（4）。

聖靈在我們身上與在我們裏面（約十四 17）不同。聖靈在主復活那天，吹到門徒裏面，是在素質一面作生命的靈。同一位聖靈在五旬節那天，降在門徒身上，是在經綸一面作能力的靈。就生命的靈說，我們需要吸入祂，像吸入空氣一樣；就能力的靈說，我們需要穿上祂，像穿上制服一樣；這能力的靈是以利亞的外衣所豫表的（王下二 9、13~15）。前者像生命的水，需要我們喝（約七 37~39）；後者像受浸的水，需要我們浸。這是一位靈的兩方面，都是為著我們的經歷（林前十二 13）。生命之靈的內住是素質的，為著我們的生命與生活；能力之靈的澆灌是經綸的，為著我們的職事與工作（使徒行傳生命讀經，三六頁）。

信息選讀

行傳二章四節上半說，「他們就都被聖靈充溢。」恢復本註解清楚指明，這裏充溢的希臘文是 **pletho**，浦利奏（也用於四章八節、三十一節，九章十七節，十三章九節，路加一章十五節、四十一節、六十七節），指在外面充溢。按使徒行傳的用法，**pleroo**，浦利路，是指在裏面充滿器皿，如二章二節的風在裏面充滿屋子；浦利奏是指充溢在人的外面，如四節的那靈在外面充溢門徒。門徒在裏面和素質一面被那靈充滿（浦

WEEK 3 DAY 4

Morning Nourishment

Acts 13:1-3 "Now there were in Antioch, in the local church,...Barnabas and Simeon, ..Lucius,...Manaen,...and Saul. 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. Then, when they had fasted and prayed and laid their hands on them, they sent them away."

To receive power is to be baptized in the Holy Spirit (Acts 1:5) for the fulfillment of the promise of the Father (v. 4).

To have the Holy Spirit upon us is different from having the Holy Spirit in us (John 14:17). The Holy Spirit was breathed into the disciples on the day of the Lord's resurrection to be the Spirit of life to them essentially. The same Holy Spirit came upon the disciples on the day of Pentecost to be the Spirit of power economically. As for the Spirit of life, we need to breathe Him in as the breath. As for the Spirit of power, we need to put Him on as the uniform, typified by the mantle of Elijah (2 Kings 2:9, 13-15). The former as the water of life requires our drinking (John 7:37-39); the latter as the water for baptism requires our being immersed. These are the two aspects of the one Spirit for our experience (1 Cor. 12:13). The indwelling of the Spirit of life is essential for our life and living; the outpouring of the Spirit of power is economical for our ministry and work. (Life-study of Acts, p. 31)

Today's Reading

Acts 2:4a says, "And they were all filled with the Holy Spirit." Footnote 2 on this verse clearly indicates that the word filled in Greek is **pletho**. **Pletho**, which is also used in 4:8, 31, 9:17, 13:9, and Luke 1:15, 41, and 67, refers to being filled outwardly. According to its usage in Acts, the Greek word **pleroo** indicates the filling of a vessel within. This word is used in 2:2 to describe the wind's filling of the house. **Pletho** indicates the filling of persons outwardly. This word is used in verse 4 to describe how the Spirit filled the disciples outwardly. The disciples were filled inwardly and

利路一十三 52) , 是為著他們基督徒的生活; 門徒在外面和經綸一面被那靈充溢 (浦利奏) , 是為著他們基督徒的職事。在裏面充滿的靈, 乃是素質的靈, 是在門徒們裏面 (約十四 17, 羅八 11) ; 在外面充溢的靈, 是經綸的靈, 是在門徒們身上 (徒一 8, 二 17) 。每一位在基督裏的信徒, 都應當經歷聖靈這兩方面。甚至為人的基督, 也經歷過同樣的事; 祂在素質一面由聖靈而生 (路一 35, 太一 18、20) , 為著祂的所是並生活; 又在經綸一面被聖靈所膏 (三 16, 路四 18) , 為著祂的職事和行動。素質的靈是在祂裏面, 經綸的靈是在祂身上 (作主合用的器皿, 一二五至一二六頁) 。

行傳十三章二節的聖靈, 「是靈的基督」, 身體的頭, 吩咐從那五個人中分別巴拿巴和掃羅, 去作祂召他們所作的工。這是主將祂國度的福音, 開展到外邦世界所採取的一大步。這是從…安提阿開始的; 沒有組織差會, 沒有募集基金, 沒有人的任命, 也沒有人的計畫和方法。這是由基督身體上五個忠信尋求主的肢體發起的, 他們藉著事奉和禁食, 給身體的元首一個機會, 使元首, 就是那靈, 能將他們分別出來, 完成祂偉大的使命, 開展祂的國度, 好藉著祂福音的傳揚, 在外邦世界建立祂的召會。

這主要的一步, 與耶路撒冷召會毫無組織上的關係, 也不在彼得和耶路撒冷其餘十一位使徒的權柄和指揮之下。這純粹是從一個外邦中心開始的, 遠離猶太教一切背景與實行的氣氛和影響, 甚至也遠離耶路撒冷召會的實行和影響。這完全是藉著基督身體上那些忠信並尋求主的肢體, 在地上與諸天之上的元首配合, 憑著那靈、在那靈裏並同著那靈的行動 (使徒行傳生命讀經, 三四七至三四八頁) 。

參讀: 使徒行傳生命讀經, 第四、三十至三十一、三十六篇。

essentially (pleroo) with the Spirit for their Christian living (13:52); the disciples were filled outwardly and economically (pletho) with the Spirit for their Christian ministry. The essential Spirit filled the disciples inwardly by coming into them (John 14:17; Rom. 8:11); the economical Spirit filled the disciples outwardly by coming upon them (Acts 1:8; 2:17). Every believer in Christ should experience both aspects of the filling of the Holy Spirit. Even Christ as a man experienced both aspects. He was born of the Spirit essentially for His being and living (Luke 1:35; Matt. 1:18, 20), and He was anointed with the Spirit economically for His ministry and move (Matt. 3:16; Luke 4:18). The essential Spirit was within Him, and the economical Spirit was upon Him. (Vessels Useful to the Lord, pp. 129-130)

In Acts 13:2 the Holy Spirit as the pneumatic Christ, the Head of the Body, told the five to set apart Barnabas and Saul for the work to which He had called them. This was a giant step taken by the Lord for the spread of the gospel of His kingdom to the Gentile world. It was begun from Antioch,...without organizing a mission, without raising funds, without human ordination, and without any human plan and method. It was initiated by five faithful and seeking members of the Body, who afforded an opportunity, through their ministering and fasting, to the Head of the Body that He, as the Spirit, might set them apart to carry out His great commission to spread His kingdom for the establishment of His church in the Gentile world through the preaching of His gospel.

This major step had nothing to do with the church in Jerusalem organizationally, and it was not under the authority and direction of Peter and the other eleven apostles in Jerusalem. It was begun solely and purely from a Gentile center, far away from the atmosphere and influence of any Judaic background and practice, and even from the practice and influence of the church in Jerusalem. It was absolutely a move by the Spirit, in the Spirit, and with the Spirit through the coordination of the faithful and seeking members of the Body on earth with the Head in the heavens. (Life-study of Acts, pp. 306-307)

Further Reading: Life-study of Acts, msgs. 4, 30-31, 36

第三週 週五

晨興餽養

創二 10 『有一道河從伊甸流出來滋潤那園子，從那裏分為四道。』

啟二 1 『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來』。

在宇宙中有一道神聖的水流，在聖經起首時就開始了，直流過全本聖經。我們可以從聖經開頭追蹤這水流直到末了，在很多地方都有題到這水流。今天這水流仍在湧流；它一直在湧流，直流到永遠。主說祂所賜的水要成為泉源，直湧入永遠的生命。這水流要流到永遠；這水流絕不能、也絕不會停止。在召會的整個歷史中，一直有，現在仍有這樣神聖的水流（神聖的水流，七頁）。

信息選讀

按照約翰四章十四節，湧流的三一神乃是「湧入永遠的生命」。…這裏的「入」指產生某種結果，或，成為；因此，這字是說到目的地。永遠的生命乃是湧流之三一神的目的地。我們裏面有一泉源，湧出成為河，直湧入目的地；這目的地就是永遠的生命，作神聖生命的總和。正如我們人的生命有其總和，這總和就是一個活的人位；照樣，永遠的生命也有其總和，而神聖生命的總和就是新耶路撒冷。永遠的生命至終會成為新耶路撒冷。所以「湧入永遠的生命」就是「湧入新耶路撒冷」。

我們必須有東西湧入神聖的新耶路撒冷，纔能到達那裏。當神在基督裏作為那靈流進我們裏面，祂也帶同我們湧流；祂要將我們湧入新耶路撒冷，而成為新耶

WEEK 3 DAY 5

Morning Nourishment

Gen. 2:10 "And a river went forth from Eden to water the garden;...from there it divided and became four branches."

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."

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. (The Divine Stream, pp. 7-8)

Today's Reading

According to John 4:14, the flowing Triune God is "into eternal life."...Into here means issuing in, or to be, to become; thus, it speaks of destination. The eternal life is the destination of the flowing Triune God. A fountain is in us springing up as a river into a destination. This destination is the eternal life as the totality of the divine life. Just as our human life has its totality and a living person is the totality of the human life, so also the eternal life has its totality and the totality of the divine life is the New Jerusalem. The eternal life eventually will be the New Jerusalem. Thus, into eternal life means into the New Jerusalem.

We must have something flowing into the divine New Jerusalem in order for us to arrive there. When God in Christ as the Spirit flows into us, He flows with us. He will flow us into the New Jerusalem to be the New Jerusalem. Thus, the New

路撒冷。因此，新耶路撒冷乃是神在三個階段之湧流的結果。這三個階段都在我們裏面；我們裏面同時有源、泉、川。父是作源頭的源，子基督是泉，那靈是湧流的川；這湧流的結果是永遠的生命—新耶路撒冷—作湧流之三一神的目的地（新約總論第九冊，一三〇至一三一頁）。

我們必須來看這水流的源頭。在宇宙的最高處有一個寶座，在這寶座上有羔羊坐著。…羔羊就是那被釘死、埋葬、復活並被高舉的基督。基督就是羔羊。…這位基督乃是最奇妙的一位。這位基督是神性調著人性；祂是神成為肉體，死在十字架上，被埋在墳墓裏，下到陰間，然後從陰間並從死裏復活，又被高舉到諸天之上，到神的右邊。祂是神在人性裏。祂是那受死以拯救我們脫離罪，又被高舉到宇宙最高處的那位。

神聖生命的流從五旬節那天開始，歷經所有世代，一直湧流到今天，只有一道水流。無論水流往那裏去，無論往那裏湧流，都沒有許多水流，只有一道水流。你讀使徒行傳這卷書，就看見只有一道水流。這水流從耶路撒冷開始，流向安提阿，又從安提阿轉向亞西亞，並在那裏湧流。然後有一天這水流進到歐洲，到馬其頓，但正在這水流裏作工的使徒卻不清楚這事。他後來纔清楚，水流要從亞西亞往前流到歐洲，他必須隨著水流往前。這是很熟悉的故事。從馬其頓，水流繼續流到哥林多、羅馬、西班牙以及歐洲各地。歷史告訴我們，水流從歐洲流向西方，到了美洲，又從西方流向東方和南方。我們讀召會歷史，就發現這水流從未停止過；我們也注意到這水流無論到那裏，都只是一道水流（神聖的水流，一〇至一一、一三頁）。

參讀：新約總論，第二百七十八篇；神中心的思想，第五章。

Jerusalem is the issue of God's flowing in three stages. All three stages are in us; we have the fountain, the spring, and the river within us at the same time. The Father is the fountain as the source, Christ the Son is the spring, and the Spirit is the flowing river, and this flowing issues in the eternal life, which is the New Jerusalem as the destination of the flowing Triune God. (The Conclusion of the New Testament, pp. 2864-2865)

We must consider the source of this stream. On the highest peak of the universe there is a throne, one throne, and on this throne the Lamb is sitting....The Lamb is the crucified, buried, resurrected, and exalted Christ. Christ is the Lamb....This Christ is Someone most wonderful. This Christ is the divine nature mingled with the human nature. He is God incarnated, who died on the cross, who was buried in the tomb, who went down to Hades, who was raised up from Hades and from death, and who was exalted to the heaven of heavens, to the right hand of God. He is the very God in human nature. He is the One who died to redeem us from our sins and who has been exalted to the highest place in the universe.

The flowing of the divine life, which started on the day of Pentecost and has been flowing throughout all generations to this very day, is only one stream. Wherever it goes, wherever it flows, it is not many streams; it is only one. Read the book of Acts, and you will see that there is one stream, one current. This stream started from Jerusalem and flowed to Antioch, and from Antioch it turned to Asia and was flowing there. Then one day the Lord wanted the stream to strike forth into Europe, to Macedonia, but the apostle who was working in the flowing of the stream was not clear about it. Eventually, however, he became clear that the flowing was striking forth from Asia to Europe, and he had to go along with it. It is a familiar story. From Macedonia the stream went in its path to Corinth, to Rome, to Spain, and to all parts of Europe. History tells us that from Europe it flowed to the west, to America, and from the west it flowed to the east and to the south. In reading the history of the church we find that this flowing stream has never been stopped, and we notice that everywhere that this stream flowed, it was just one. (The Divine Stream, pp. 10, 12-13)

Further Reading: The Conclusion of the New Testament, msg. 278; The Central Thought of God, ch. 5

第三週 週六

晨興餽養

徒二 42 『他們都堅定持續在使徒的教訓和交通裏，持續擘餅和禱告。』

約壹一 3 『我們將所看見並聽見的，也傳與你們，使你們也可以與我們有交通；而且我們的交通，又是與父並與祂兒子耶穌基督所有的。』

想想看新耶路撒冷的光景。整座城只有一條街道，在街道當中有活水的流。我們默想這幅景象，就看見這水流乃是交通的水流。這水流通過全城，惟有藉著或憑著這活水的流，全城纔能有交通。這啟示基督身體的交通就是神聖生命的水流。凡神聖生命水流所到之處，就有基督身體的交通（神聖的水流，四頁）。

信息選讀

召會的交通是甚麼？乃是神聖生命的流通。當神聖生命的水流在我們裏面流通時，我們中間就有身體的交通。這交通從五旬節那天開始，從耶路撒冷流到安提阿、亞西亞、歐洲，然後流到美洲，並且流遍全世界。我們所一直享受的身體的交通，是非常重大的事。我們在這身體交通的水流裏，這流一直在增長，並且越過越豐富。水流越湧流，就越過越浩大，也越過越豐富（神聖的水流，四頁）。

有一件事能管制我們，那就是神聖的交通。我們在這交通裏受限制。藉著在這交通裏受限制，基督的身體就蒙保守在一裏，職事的工作就繼續往前。我們若離開交通，一切就都完了。那使一切活著的乃是交通。我們若學習

WEEK 3 DAY 6

Morning Nourishment

Acts 2:42 "...They continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers."

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

Consider the situation of the New Jerusalem. In the whole city there is only one street, and in the midst of that street is the stream of living water. By contemplating this scene, we realize that this stream is the stream of fellowship. It flows throughout the entire city, and the whole city can have fellowship only through or by this stream of living water. This reveals that the fellowship of the Body of Christ is the stream of divine life. Wherever the stream of the divine life flows, there is the fellowship of the Body of Christ. (The Divine Stream, p. 5)

Today's Reading

What is the fellowship of the church? It is the flowing of the divine life. As the stream of the divine life flows within us, there is the fellowship of the Body among us. This fellowship started from the day of Pentecost, and from Jerusalem it flowed to Antioch, to Asia, to Europe, and then to America and throughout the world. The fellowship of the Body that we are enjoying is such a tremendous thing. We are in this stream of the fellowship of the Body, and this flowing is ever increasing and being enriched. The more it flows, the greater and the richer it becomes. (The Divine Stream, p. 5)

The one thing which should rule us is the divine fellowship. We are restricted in this fellowship. By being restricted in this fellowship, the Body of Christ is kept in oneness, and the work of the ministry continues to go on. When we are out of fellowship, everything is finished. The thing which makes everything alive is fellowship. If we

交通，就會得著許多益處，特別在主的工作上，更是如此（三一神作三部分人的生命，一七二至一七三頁）。

這水流也是神工作的水流。水流所到之處，就有神的工作。這在使徒行傳裏是很清楚的，這卷書向我們說到神的工作。甚麼樣的工作纔是神的工作？乃是在活水之流裏的工作。活水的流所到之處，就有神的工作；神是隨著神聖生命水流的流通而工作。你若思想使徒行傳的整個記載，就會很清楚地看見這幅圖畫。在五旬節那天，這神聖生命的水流從神自己在基督裏，帶著從寶座來的管治能力，湧流出來。水流從耶路撒冷開始流出；從耶路撒冷流到安提阿，又從安提阿轉向西；水流向亞西亞湧流，經過亞西亞又流向馬其頓，流向歐洲。這是神聖生命水流之湧流的圖畫，隨著這水流的湧流就有神的工作。神藉著湧流而工作，神藉著湧流而傳揚祂的福音；神藉著湧流而帶人得救。這一道水流，我們可稱為工作的水流。水流所到之處，就有神的工作。

這是生命的水流，交通的水流，見證的水流，以及神工作的水流。弟兄姊妹，我們必須在這水流裏。…你若有這水流，你就有寶座，有羔羊，以及在羔羊裏面的神。你若有這水流，你就有一切。你若在這水流裏，你就在神裏面，就在羔羊同寶座裏，就在生命裏，就在交通裏，就在見證裏，也在神的工作裏。你知道你在水流裏麼？你必須知道。如果你不在水流裏，你必須有一個轉；你必須有一次轉。我們必須在水流裏！（神聖的水流，五至七頁）

參讀：神聖的水流；神聖的經綸，第五章。

learn to fellowship, we will receive many benefits, especially in the Lord's work. (The Triune God to be Life to the Tripartite Man, pp. 147-148)

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 which 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.

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 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. (The Divine Stream, pp. 6-7)

Further Reading: The Divine Stream; The Divine Economy, ch. 5