

第五周

保守自己在主工作的一道流中，
为着召会的扩展，并且受主怜悯
蒙拯救脱离撒但的诡计

诗歌：653

读经：徒一8，五20，六4、7，九31，十二24，十九20

【周一】

壹 使徒行传启示，在主行动里，主的工作只有一道神圣的水流，我们需要保守自己在这水流中：

一 流经世代的神圣水流，乃是唯一的；既然只有一道神圣的水流，既然这流是唯一的，我们就需要保守自己在这道流中——约壹一3，启二二1。

二 神圣的水流所到之处，就有神的生命、基督身体的交通、耶稣的见证和神的工作——创二10～14，诗三六8～9，四六4上，约七37～39，启二二1。

三 当我们让主在我们全人居首位，以祂作我们起初的爱，祂对我们就成了神圣的水流，在我们里面涌流，并从我们里面流出，作为起初所行的；起初所行的乃

Week Five

**Keeping Ourselves in the One Flow of
the Lord's Work for the Spreading of the Church
and Receiving the Lord's Mercy
to Be Saved from Satan's Schemes**

Hymns: 909

Scripture Reading: Acts 1:8; 5:20; 6:4, 7; 9:31; 12:24; 19:20

§ Day 1

I. The book of Acts reveals that in the move of the Lord there is only one divine stream of the Lord's work and that we need to keep ourselves in this stream:

A. The divine stream, which has been flowing throughout the generations, is uniquely one; since there is only one divine stream and since the flow is uniquely one, we need to keep ourselves in this one flow—1 John 1:3; Rev. 22:1.

B. Where the divine stream flows, we have the life of God, the fellowship of the Body, the testimony of Jesus, and the work of God—Gen. 2:10-14; Psalms 36:8-9; 46:4a; John 7:37-39; Rev. 22:1.

C. When we give the Lord the preeminence in our entire being, taking Him as our first love, He becomes the divine stream to us, flowing within us and out of us as the first works; the first works are works that are motivated

是由主作我们起初的爱所推动、从祂流出并彰显祂的工作；只有由起初的爱所推动的工作才是金、银和宝石—1 节，二 4～5，西一 18，林前二 9，三 12。

四 神圣生命的涌流从五旬节那天开始，历经所有世代，一直涌流到今天，乃是唯一的水流，为着神的目标，就是建造召会作祂团体的彰显—太十六 18，参结四七 1～12。

【周二】

贰 召会基本的原则是永远的、宇宙的，所以，召会必须在地上不断地扩展；召会的长大和召会的建造乃是基于这个扩展—徒一 8，八 1，九 31：

一 召会的扩展，乃是借着主生命的长大和主生命的流出，就是生命的涌流而有的—弗四 16，约七 37～39，徒二 42、46～47，五 20，六 4、7，十二 24，十九 20。

二 当召会一扩展时，错误的观念—无论是地域的、种族的或彼此歧视的观念—就都冲破了；借着扩展，所有的封闭就被除去—参林前十二 24，西三 10～11。

三 行传八章给我们看见，召会扩展的第一步乃是到撒玛利亚（1～25），第二步是到埃提阿伯，到非洲（26～39）；这表明我们必须将福音传给各支派、各方言、各民族、各邦国，因为召会是宇宙的，召会需要扩展（启五 9～10，七 9）。

【周三】

by, issue from, and express the Lord as our first love; only works that are motivated by the first love are gold, silver, and precious stones—v. 1; 2:4-5; Col. 1:18; 1 Cor. 2:9; 3:12.

D. 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 for God's goal to build up the church for His corporate expression—Matt. 16:18; cf. Ezek. 47:1-12.

§ Day 2

II. The basic principle of the church is that it is eternal and universal, so the church must constantly spread on the earth; the growth of the church and the building up of the church are based on spreading—Acts 1:8; 8:1; 9:31:

A. The spreading of the church is brought about by the growth in the Lord's life and the flowing out of the Lord's life, the overflow of life—Eph. 4:16; John 7:37-39; Acts 2:42, 46-47; 5:20; 6:4, 7; 12:24; 19:20.

B. When the church begins to spread, erroneous concepts are shattered, regardless of whether the concepts are regional, racial, or mutually discriminatory; it is through spreading that all our close-mindedness is eliminated—cf. 1 Cor. 12:24; Col. 3:10-11.

C. Acts 8 shows that the first step in the church's spread was to Samaria (vv. 1-25), and the second step was to Ethiopia, to Africa (vv. 26-39); this shows that we must preach the gospel to every tribe and tongue and people and nation because the church is universal and needs to spread (Rev. 5:9-10; 7:9).

§ Day 3

四 行传九章给我们看见神拣选扫罗（后称保罗），这与人的观念相反；我们人狭窄、错误的观念需要借着召会的扩展来冲破、来打碎；我们必须相信，一个人在一小时前反对召会，一小时后却能传福音—10～22 节。

五行传十章指明，主在地上的福音行动，是在祂天上宝座行政的管理之下，并且福音需要扩展到居人之地的四方，聚拢各类不洁净（有罪）的人，借着基督救赎的血洁净他们，并借着更新人的圣灵洗净他们—11～12、15、28 节，参来八 1，徒七 56。

六 行传十三章启示，在安提阿的召会中事奉主的五位申言者和教师，是由犹太人和外邦人组成的，各有不同的背景、教育和身分；这指明召会是由各种不同种族和阶层的人组成的，与他们的背景无关；这也指明神将属灵的恩赐和功用赐给基督身体的肢体，不是根据他们天然的身分—1 节，四 36，罗十六 21，路九 7～9，徒二 23：

1 借着基督身体上这五位忠信并寻求主的肢体，主采取一大步骤，分别巴拿巴和扫罗，为着祂将国度的福音开展到外邦世界的工作和行动。

2 这完全是借着基督身体上那些忠信并寻求主的肢体，在地上与诸天之上的元首配合，凭着那灵、在那灵里并同着那灵的行动—十三 1～4 上。

七 在使徒保罗第一次扩展福音的行程中，他到了居比路，然后到小亚细亚，设立了好几个地方召会—4 节下～十四 28，启一 4。

八 当保罗和巴拿巴分手后，他就第二次出外尽职，到了欧洲（腓立比、帖撒罗尼迦、庇哩亚、雅

D. Acts 9 shows God's choosing of Saul (later Paul), which is against the human concept; our narrow, erroneous human concept needs to be broken and shattered through the spreading of the church; we must believe that a person can be persecuting the church one hour and preaching the gospel the next hour—vv. 10-22.

E. Acts 10 indicates that the Lord's evangelistic move on earth is under His administration on the throne in heaven and that the gospel needs to be spread to the four corners of the inhabited earth to collect all kinds of unclean (sinful) people, cleansing them with the redeeming blood of Christ and washing them with the renewing Holy Spirit—vv. 11-12, 15, 28; cf. Heb. 8:1; Acts 7:56.

F. Acts 13 reveals that in the church in Antioch, the five prophets and teachers who were ministering to the Lord were composed of Jews and Gentiles, each having a different background, education, and status; this indicates that the church is composed of all races and classes of people regardless of their background, and that the spiritual gifts and functions given to the members of the Body of Christ are not based on their natural status—v. 1; 4:36; Rom. 16:21; Luke 9:7-9; Acts 22:3:

1. Through these five faithful and seeking members of the Body of Christ, the Lord took a great step to set apart Barnabas and Saul for His work and move to spread the gospel of His kingdom to the Gentile world.

2. 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 of Christ on the earth with the Head in the heavens—13:1-4a.

G. On the apostle Paul's first trip to spread the gospel, he went to Cyprus and then to Asia Minor to establish many local churches—v. 4b—14:28; Rev. 1:4.

H. After Paul separated from Barnabas, he went out on his second ministry journey to Europe (Philippi, Thessalonica, Berea, Athens, Corinth, and

典、哥林多，之后经过以弗所，回到安提阿）——徒十五 35～40，十六 6～十八 22。

九 保罗第三次的行程是从安提阿到加拉太、弗吕家、以弗所、马其顿和希腊，再到耶路撒冷——23 节～二一 17。

十 保罗第四次的行程是从该撒利亚到罗马——二七 1～二八 31。

【周四】

叁 我们必须受主怜悯，蒙拯救脱离撒但打岔召会扩展和建造的诡计，并保守自己在时代的流中，为着建造祂的身体——参来四 16，哀三 22～25：

一 我们必须蒙拯救，脱离外面死的规条、人的意见、已同其老旧的观念；什么人受主怜悯，什么人就在这些事上蒙拯救；我们蒙拯救有多少，召会建造也有多少——罗五 10，腓一 19～21 上，二 12～16，徒十五 1～12，加二 21，五 1，二 4。

二 我们必须从彼得的事例学习功课，蒙拯救脱离我们宗教传统和老旧背景的帕子，使我们能看见神永远经纶的异象并活在这异象之下，以持守福音的真理——徒十 9～16，加二 11～14。

三 我们必须从巴拿巴身上学习功课，蒙拯救脱离人的意见和天然的关系——同工中因着人事关系而起的争执是可怕的；当切记！——徒十三 13，十五 35～40，西四 10。

四 我们必须从亚波罗身上学习功课，蒙拯救脱离缺少神新约经纶完整启示的职事，免得不与时

returning through Ephesus back to Antioch)——Acts 15:35-40; 16:6—18:22.

I. Paul's third journey was from Antioch to Galatia, Phrygia, Ephesus, Macedonia, and Greece to Jerusalem—v. 23—21:17.

J. Paul's fourth journey was from Caesarea to Rome—27:1—28:31.

§ Day 4

III. We must receive the Lord's mercy to be saved from Satan's schemes to frustrate the spreading and building up of the church, and we must keep ourselves in the flow of the age for the building up of His Body—cf. Heb. 4:16; Lam. 3:22-25:

A. We must be saved from outward and dead ordinances, human opinions, and the self with its old concepts; whoever receives mercy from the Lord will be saved in these matters; the degree to which we are saved is the degree to which the church can be built up—Rom. 5:10; Phil. 1:19-21a; 2:12-16; Acts 15:1-12; Gal. 2:21; 5:1; 2:4.

B. We must learn from the lesson of Peter to be saved from the veils of our religious traditions and old background so that we may see and live under the vision of God's eternal economy to hold the truth of the gospel—Acts 10:9-16; Gal. 2:11-14.

C. We must learn from the lesson of Barnabas to be saved from human opinions and natural relationships—disputes that arise among the co-workers because of personal relationships are terrible; remember this well!—Acts 13:13; 15:35-40; Col. 4:10.

D. We must learn from the lesson of Apollos to be saved from a ministry that lacks a complete revelation of God's New Testament economy and from

代的职事完全是一——徒十八 24～十九 2，林前一 12，十六 10～12。

五 我们必须从行传十六章六至十二节保罗的事上学习功课；这些经文指明，作工的人到一个地方——“作”下来，就有“坐”下来，甚至“座”下来，而不肯动的难处；老旧的关系、老旧的感情、老旧的味道和老旧的观念，使我们不能跟随内住之灵内里的引导：

- 1 圣灵禁止保罗和他的同工，耶稣的灵不许他们；圣灵的禁止分别我们、圣别我们，而耶稣的灵或许可我们，或者不许我们——6～7 节。
- 2 圣灵说，“不”，为要圣别我们；耶稣的灵说，“去”，为要在耶稣的人性里差遣我们出去，在十字架下完成神的旨意。

六 我们必须从保罗身上学习功课，实行身体的生活，把那灵借着基督身体一些肢体所说的话，当作从元首来的，接受并顺从——二十 23，二一 4、7～8、11～14。

【周五】

七 我们必须从雅各的错误，以及在耶路撒冷召会里那蹂躏召会的搀杂，学习功课——18～21 节，太二二 7，二四 1～2：

- 1 耶利米说到那能写在我们心上的生命之律（耶三一 31～34），保罗说到我们灵中生命之灵的律（罗八 2、4、6），但雅各宝贵并高举字句的律法（徒二一 20）。
- 2 保罗说到与基督同钉十字架，并凭着基督复活的大能模成基督的死；乃是这样的生活产生基督身体的生活，终极完成于新耶路撒冷；自我的修养不能完成神的经纶，否认己才能——一加二 20，腓三 10，太十六 24。

not being fully one with the ministry of the age—Acts 18:24—19:2; 1 Cor. 1:12; 16:10-12.

E. We must learn from the lesson of Paul in Acts 16:6-12; these verses indicate the problem of workers coming to a place and tending to become set and settled down, not wanting to move; old relationships, old affections, old inclinations, and old concepts keep us from following the inner leading of the indwelling Spirit:

1. The Holy Spirit forbade Paul and his co-workers, and the Spirit of Jesus did not allow them; the Holy Spirit's forbidding separates us, sanctifies us, and the Spirit of Jesus either allows us or does not allow us—vv. 6-7.
2. The Holy Spirit says no to sanctify us, and the Spirit of Jesus says go to send us out in the humanity of Jesus to accomplish the will of God under the cross.

F. We must learn from the lesson of Paul to practice the Body life and to take the word of the Spirit through the members of the Body, obeying it as a word from the Head—20:23; 21:4, 7-8, 11-14.

§ Day 5

G. We must learn from the mistake of James and the devastating mixture of the church in Jerusalem—vv. 18-21; Matt. 22:7; 24:1-2:

1. Jeremiah spoke of the law of life that could be written upon our hearts (Jer. 31:31-34), and Paul spoke of the law of the Spirit of life in our spirit (Rom. 8:2, 4, 6), but James treasured and uplifted the law of letters (Acts 21:20).
2. Paul spoke of being crucified with Christ and being conformed to the death of Christ by the power of Christ's resurrection; it is this life that produces the Body life that consummates in the New Jerusalem; self-cultivation does not carry out God's economy, but self-denial does—Gal. 2:20; Phil. 3:10; Matt. 16:24.

3 雅各夸口在耶路撒冷的召会有多少万的犹太信徒都为律法热心；但保罗热心赢得基督、给人看出在基督里、认识基督、取得基督、追求基督、高举基督，为要最完满地享受基督—徒二一 20，腓三 6～14，西一 18 下。

八 我们必须从保罗身上学习功课，蒙拯救脱离犹太教作法与神新约经纶的混杂；这混杂不仅是错误的，在神眼中也是可憎的—徒二一 18～27、31、36，来十 29。

九 我们必须从保罗上诉于该撒的事上学习功课，他利用他罗马公民的身分，救自己脱离逼迫他的人，使他能完成尽职的路程—徒二二 25～29，二三 10～11，二五 8～12，二六 32：

- 1 保罗乐意为主牺牲性命，但他仍然竭力要活得长久，使他尽可能完成主的职事—二十 24。
- 2 神在祂的主宰权柄里拯救保罗，为要将从一切的险境和陷害里分别出来，送到安静的牢狱；使他无论在该撒利亚（二四 27）或在罗马城（二八 16、23、30），得有安静的环境和时间，将祂从主所得神那新约经纶之奥秘的启示，借着祂末后所写的几封书信，详尽地释放给历代的召会。
- 3 历代的召会所受惠获益于这几封书信的，需要整个的永世来估量其价值（见二五 11，注 1）。

【周六】

肆 我们众人都该跟随使徒保罗的榜样，为着那独一的身体，作同一宇宙的工作—林前

3. James boasted that there were myriads of believing Jews in the church in Jerusalem who were zealous for the law, but Paul was zealous to gain Christ, be found in Christ, know Christ, lay hold of Christ, pursue Christ, and uplift Christ for the fullest enjoyment of Christ—Acts 21:20; Phil. 3:6-14; Col. 1:18b.

H. We must learn from the lesson of Paul to be saved from the mixing of Judaic practices with God's New Testament economy; this mixing is not only erroneous but also abominable in the eyes of God—Acts 21:18-27, 31, 36; Heb. 10:29.

I. We must learn from the lesson of Paul's appealing to Caesar, utilizing his Roman citizenship to save himself from his persecutors so that he might fulfill the course of his ministry—Acts 22:25-29; 23:10-11; 25:8-12; 26:32:

1. Paul was willing to sacrifice his life for the Lord, but he still endeavored to live longer so that he might carry out the Lord's ministry as much as possible—20:24.
2. God in His sovereignty rescued Paul so that He might separate him from all the dangerous situations and entrapments and sent him to a quiet prison; this was to afford him a quiet environment and give him time, whether in Caesarea (24:27) or in Rome (28:16, 23, 30), that through his last Epistles he might release exhaustively to the church throughout the generations the revelation of the mystery of God's New Testament economy that he received from the Lord.
3. The benefit and profit that the church throughout the generations has received from these Epistles will take eternity to measure (see 25:11, footnote 1).

§ Day 6

IV. All of us should follow the pattern of the apostle Paul to do the same one work universally for the unique Body—1 Cor.

三 12, 十五 58, 十六 10, 弗四 11 ~ 16:

一 主恢复的工作乃是为着建造众地方召会，以建造基督宇宙的身体——二 21 ~ 22, 林前十六 10。

二 今天的工人分四种：

- 1 头一种是应付神今日时代职事需要的同工；这班人是同心合意，经神对付过的少数人。
- 2 第二种是后进的同工，他们愿意顺服年长同工的引导、支配，并愿意谦卑跟随学习。
- 3 第三种是不肯服从前面先进的同工，又不属于公会，却又喜欢与我们交通的人。
- 4 第四种是在公会中的传道人、自由布道家等。

三 我们今天需要的，乃是头一种与第二种的同工；关于第三和第四种工人，我们只能让他们拣选他们自己的道路；有些人，神没有预备安排他们与我们走一样的路，我们对他们不敢有怎样的表示。

四 无论如何，我们在此乃是作神所托付我们的一分工作；至于别人的工作如何，我们不能干涉，我们在此并不破坏别人的工作。

3:12; 15:58; 16:10; Eph. 4:11-16:

A. The work in the Lord's recovery is for the building up of the local churches unto the building up of the universal Body of Christ—2:21-22; 1 Cor. 16:10.

B. Today there are four kinds of workers:

1. The first kind is the co-workers who match the need of the ministry of God in the present age; this is a small group of people who have been dealt with by the Lord and who are in one accord.
2. The second kind is the younger co-workers; they are willing to receive direction and to come under the coordination of the older co-workers, and they are willing to follow and to learn in humility.
3. The third kind is those who are unwilling to submit to the senior co-workers and who do not belong to the denominations, but who are happy to remain in fellowship with us.
4. The fourth kind is the preachers and free evangelists among the denominations.

C. What we need today are the first and second kind of co-workers; concerning the third and fourth kind of workers, we can only let them choose their own pathway; with some people God has not assigned them to take the same way as we do, and we dare not say anything to them.

D. Whatever the situation may be, we are here to do the work that God has committed to us; we cannot interfere with others' work, and we are not here tearing down others' work.

第五周■周一

晨兴喂养

约壹一 3 我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。

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。

圣经给我们看见，神临到我们作生命，如同活水的涌流。圣经告诉我们，渴了的人可以到主这里来，白白取生命的水喝（启二二 17）；在永世里，主要作我们的牧人，领我们到生命水的泉（七 17）。生命的水是神自己作我们的生命。我们饮于祂，就享受祂的快乐，也因祂的肥甘而满足。

这活水的流，从神和羔羊的宝座流出来（二二 1）。…这就是说，神在完成救赎的救主羔羊里，神的生命带着管治的权柄，从神自己涌流出来，如今对我们乃是生命。

在这水流里面有神的生命。…生命树长在活水的河里，每月结出果子（2）。这表明那供应我们一切需要的生命，乃是长在活水的河里。因此这给我们证明，活水的河乃是神圣生命的供应（李常受文集一九六三年第一册，二一四至二一五页）。

信息选读

从圣经中这幅水流的图画，我们可以看见这也是一道交通的水流。…整座（新耶路撒冷）城只有一条街道，在街道当中有活水的流。…这水流通过全城，唯有借着或凭着这活水的流，全城才能有交通。

WEEK 5 — DAY 1

Morning Nourishment

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.

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.

The Scriptures show us that God comes to us as life as the flowing of living water. The Scriptures tell us that whoever is thirsty may come to the Lord and drink the water of life freely (Rev. 22:17) and that in eternity the Lord will be our Shepherd and will guide us to springs of waters of life (7:17). The water of life is God Himself as our life. We drink of Him, we enjoy His pleasures, and we are satisfied with His fatness.

This stream of living water flows out of the throne of God and of the Lamb (22:1)...[This] means that the life of God flows out of God Himself in the redeeming Savior, the Lamb, with ruling authority to be life to us now.

Within this stream is the life of God...In the river of living water is growing the tree of life, yielding its fruit each month (v. 2). This shows that the life that supplies all our need is something growing in the river of living water. Thus, it proves to us that the river of living water is the supply of the divine life. (CWVL, 1963, vol. 1, "The Divine Stream," p. 170)

Today's Reading

From this picture of the stream in the Scriptures, we may realize that it is also a stream of fellowship...In the whole city [of the New Jerusalem] there is only one street, and in the midst of that street is the stream of living water...It flows throughout the entire city, and the whole city can have fellowship only

这启示基督身体的交通就是神圣生命的水流。…召会的交通…乃是神圣生命的流通。当神圣生命的水流在我们里面流通时，我们中间就有身体的交通。这交通从五旬节那天开始，从耶路撒冷流到安提阿、亚西亚、欧洲，然后流到美洲，并且流遍全世界。…我们在这身体交通的水流里，这流一直在增长，并且越过越丰富。水流越涌流，就越过越浩大，也越过越丰富。

这水流所到之处，也有主耶稣基督的见证。…你若跟着水流走，水流会带你到主耶稣所在之处。这就是说，水流会带你与主有接触。换句话说，这活水的流会使你对基督有所认识，向你见证关于基督的事。

这水流见证有羔羊，在羔羊里面的乃是神自己，而这羔羊是在宝座上。这就是主耶稣基督的见证。祂是救赎者，祂是为我们的罪被杀的神的羔羊。祂被钉在十字架上，流血救赎我们。祂完成救赎以后，就复活并被高举到诸天之上的宝座那里。在宝座上羔羊里面的，就是神自己。这三项乃是主耶稣之见证的摘要—羔羊在宝座上，有神在祂里面。

这水流也是神工作的水流。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。…〔这〕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。…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。…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，二一六至二一八页）。

参读：神圣的水流；默想启示录（上册），一三三至一四〇页。

through or by this stream of living water. This reveals that the fellowship of the Body of Christ is the stream of divine life...The fellowship of the church... 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...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.

Where this stream flows, there is also the testimony of the Lord Jesus Christ...If you follow the stream, it will bring you to the place where the Lord Jesus is. This means that the stream will bring you into contact with the Lord. In other words, this stream of living water will cause you to know something of Christ; it will testify to you something of Christ.

It testifies that there is a Lamb, that within the Lamb is God Himself, and that this Lamb is on the throne. This is the testimony of the Lord Jesus Christ. He is the redeeming One; He is the Lamb of God who was slain for our sins. He was crucified on the cross, shedding His blood for our redemption. After accomplishing redemption, He was resurrected and exalted to the heavens, to the throne. In the Lamb on the throne is God Himself. These three items are the summary of the testimony of the Lord Jesus—the Lamb on the throne with God in Him.

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...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...On the day of Pentecost this stream of divine life flowed out of God Himself in Christ with ruling power from the throne...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," pp. 170-172)

Further Reading: CWWL, 1963, vol. 1, "The Divine Stream," pp. 169-181; CWWN, vol. 4, pp. 296-297, 300-301

第五周■周二

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。

八1 就在那日，在耶路撒冷的召会大遭逼迫，除了使徒以外，门徒都分散在犹太和撒玛利亚各地。

召会自五旬节产生以后，两千年来一直在扩展，并且普及到了各地。…召会虽然产生在耶路撒冷，但其性质却不是在耶路撒冷的一个召会。…召会是宇宙的，她必须扩展出去。

扩展不是用人的办法鼓励出来，或用人的手作出来的。召会的扩展，乃是借着主生命的长大而有的。从我们人这一面说，召会是不能速成，不能贪快；但从神那一面看，召会必须扩展。当耶路撒冷的召会兴起不久，神就使祂的儿女因受逼迫而分散各处（李常受文集一九五六年第二册，三三一至三三二页）。

信息选读

召会的扩展能冲破许多障碍，消除许多弊病。然而，有许多召会兴起的地方，却是心肠狭窄的。…在〔耶路撒冷〕，有许多旧约的遗传、教训，使他们故步自封，闭关自守。…他们故步自封，藐视任何人，并且不和任何人来往。

WEEK 5 — DAY 2

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.

8:1 ...And there occurred in that day a great persecution against the church which was in Jerusalem; and all were scattered throughout the regions of Judea and Samaria, except the apostles.

After the church was produced at Pentecost, it has been constantly spreading for the past two thousand years and has spread everywhere...The church was produced in Jerusalem, but it could not be kept in Jerusalem...The church is universal, so it must spread.

This spreading is not promoted by human methods, nor is it worked out by human hands. The spreading of the church is brought about by the growth in the Lord's life. On man's side, the church cannot grow quickly, and we should not be greedy for speed. However, on God's side, the church must spread. Not long after the church in Jerusalem was raised up, God caused His children to be scattered to various places by persecution. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 2: The Course of the Church," pp. 253-254)

Today's Reading

The spreading of the church can break through many barriers and eliminate many undesirable practices. In many places where the church is raised up, however, the saints may be narrow-minded...In Jerusalem...they had many Old Testament traditions and teachings that caused them to close themselves off from others...They sealed themselves up and despised other people; moreover, they did not communicate with others.

彼得…是头号使徒，不仅看见神奥秘的异象，也听见基督奥秘的预言。虽然他先得着了启示，但他几乎把召会带进犹太教的限制里。在彼得的头脑里，召会是耶路撒冷的，是犹太人的，召会不会到外邦地，不会到外邦人中；然而召会必须扩展。当召会一扩展时，这些错误的观念，就都被冲破了；无论是地域的、种族的或彼此歧视的观念，…就都没有了。…因着人里面地域的观念不容易冲破，所以召会更需要扩展；借着扩展，所有的封闭就被除去。

行传八章告诉我们，门徒分散的第一步，也就是分散的头一个地方，…乃是撒玛利亚（1～25）。…使徒们一去，为〔撒玛利亚人〕祷告后，圣灵立即降下来，神自己也出来印证这事（16～17）。…神自己印证召会需要扩展；所以，召会扩展的第一步，就是扩展到半犹太、半外邦人当中，扩展到撒玛利亚。

从行传八章我们可以看见，召会第二步的扩展，乃是借着腓利传福音给埃提阿伯的一个太监；福音就此传到了非洲（26～39）。犹太人从来没有想到，神会叫外邦人听福音得救，并且成为召会。…然而那一天，圣灵来了，吩咐腓利说，“起来，向南走，往那从耶路撒冷下迦萨的路上去。”（26）…腓利听从圣灵的话就去了。到了那里，看见一个埃提阿伯太监的车，圣灵又对腓利说，“你上前去，贴近那车走。”（29）腓利就往前行，到了那位外邦太监那里。这些都不是腓利自己作的，乃是圣灵自己带领的。腓利不仅传福音给这位太监，带他信主得救，并且还替他施浸。等到腓利和太监从水里上来，圣灵就把腓利提去了（李常受文集一九五六年第二册，三三二至三三六页）。

参读：召会的历程，第二篇。

Peter was the top apostle who saw the vision of the mystery of God and heard the prophecies of the mystery of Christ. Despite the fact that he received the revelation, he almost brought the church into the limitations of Judaism. In Peter's mind the church belonged to Jerusalem and to the Jews and should not go to the Gentile lands or to the Gentile people; however, the church had to spread. When the church begins to spread, erroneous concepts are shattered, regardless of whether the concepts are regional, racial, or mutually discriminatory. Because it is not easy to break through the regional concepts within people, the church needs to spread even more. It is through spreading that all our close-mindedness is eliminated.

Acts 8 shows that the first step in the disciples' scattering—that is, the first place to which they were scattered—was...to Samaria (vv. 1-25)...When the apostles came and prayed for the Samaritans, the Holy Spirit immediately descended upon them; thus, God Himself confirmed this spread (vv. 14-17)...God confirmed that the church needed to spread; therefore, the first step in the church's spread was to Samaria, to a people who were partly Jew and partly Gentile.

From Acts 8 the second step of the church's spread was through Philip's preaching of the gospel to an Ethiopian eunuch; thus, the gospel spread to Africa (vv. 26-39). The Jews never thought that God would call the Gentiles to hear the gospel, receive salvation, and become the church...But one day an angel of the Lord came and spoke to Philip, saying, "Rise up and go south on the road that goes down from Jerusalem to Gaza" (v. 26)...Philip obeyed and went. On the way he saw the chariot of an Ethiopian eunuch, and the Holy Spirit said to Philip, "Approach and join this chariot" (v. 29). Philip went forward and came up to the Ethiopian eunuch. Philip did these things not by himself but under the leading of the Holy Spirit. He not only preached the gospel to the eunuch and led him to believe in the Lord and be saved, but he also baptized him. When Philip and the eunuch came up from the water, the Holy Spirit caught Philip away. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 2: The Course of the Church," pp. 254-256)

Further Reading: CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 2: The Course of the Church," ch. 2

第五周■周三

晨兴喂养

徒九 15 主却对亚拿尼亚说，你只管去，因为这人是我所拣选的器皿，要在外邦人和君王并以色列子孙面前，宣扬我的名。

十 45 那些奉割礼，和彼得同来的信徒，因圣灵的恩赐也浇灌在外邦人身上，就都惊奇。

神…所拯救并呼召为使徒的，不是一个虔诚、顺服神的人，乃是一个顶撞神、迫害召会、苦害基督徒的人。…扫罗…素来是逼迫苦害信靠主名的（徒九 13～14）。这样一个扫罗，他赞同司提反被杀（七 60 下），逼迫召会，福音还要传给他么？这是人的观念。…我们人狭窄、错误的观念，的确需要借着召会的扩展来冲破、来打碎。

我们必须相信，一个人在一小时前反对召会，一小时后却能传福音。神能作这事，因为神要扩展。…耶路撒冷的那些门徒…十分畏惧扫罗，但至终还是接待了他（九 20～31）。在此我们看见，要人很快地接纳扫罗这样的人，实在不容易；人的观念对召会实在是个很大的拦阻（李常受文集一九五六年第二册，三三六至三三八页）。

信息选读

行传十章说到该撒利亚的哥尼流家。在犹太人看，传福音给撒玛利亚人，勉强可以接受，因为那是个半犹太、半外邦的地方。福音传给埃提阿伯的太监，使徒们起初也认为那是偶然的。至于保罗，他虽然顶撞主，却总还是个便雅悯人，可算为以色列人（腓三 5）。

WEEK 5 — DAY 3

Morning Nourishment

Acts 9:15 But the Lord said to him, Go, for this man is a chosen vessel to Me, to bear My name before both the Gentiles and kings and the sons of Israel.

10:45 And the believers who were of the circumcision, as many as had accompanied Peter, were amazed, because on the Gentiles also the gift of the Holy Spirit had been poured out.

The person God saved and chose to be an apostle was not a pious person who obeyed God but a person who opposed God, persecuted the church, and inflicted harm on Christians...Saul was one who had persecuted and harmed those who believed in the Lord's name (Acts 9:13-14); he was one who approved of the killing of Stephen (8:1a) and persecuted the church. Ananias could not understand why the gospel should be preached to Saul...Our narrow, erroneous human concept needs to be broken and shattered through the spreading of the church.

We must believe that a person can be persecuting the church one hour and preaching the gospel the next hour. God is able to do this because He wants to spread...All the disciples...were afraid of Paul, [but] they ultimately received him (9:26-28). Their reluctance shows that it is truly difficult for people to quickly receive someone like Saul; human concepts are actually a great hindrance to the church. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 2: The Course of the Church," pp. 257-258)

Today's Reading

Acts 10 speaks of the household of Cornelius in Caesarea. The gospel being preached to the Samaritans was tolerable to the Jews because the Samaritans were a people of mixed Jewish and Gentile blood. The preaching of the gospel to the Ethiopian may have been considered a coincidence by the apostles. And even though Paul had opposed the Lord, he still was of the tribe of Benjamin and considered to be an Israelite (Phil. 3:5).

到了行传十章，神要使徒们把福音，正式地传给一个外邦的代表人物哥尼流，这一关是很难冲破的。…哥尼流是罗马军营中的一个百夫长，他十足地是外邦的代表人物。

圣灵那一天作了奇妙的事；祂给彼得看见一个异象〔11〕，那块“大布”可说就是福音。在布里面什么都有，彼得所认为洁净的或不洁净的，都在其中。这意思是，各种样的人都在里面。圣灵告诉彼得，可以起来“宰了吃”，…〔意思是要彼得〕与他们调和（13）。

至终，彼得顺服圣灵，去到哥尼流家；正讲道时，圣灵降了下来（44）。这等于是告诉彼得他们，召会不是犹太人的，召会必须到外邦人中；召会不是地方的，召会乃是宇宙的。

安提阿的召会中，也是满了扩展的故事（十三1）。在那里有五个申言者和教师，首先提到的是巴拿巴，他是个利未人。…第二位是称呼尼结的西面，…也许祖先是出自非洲。…第三位是古利奈人路求。古利奈在非洲北部，所以路求是个非洲人。…第四位是马念，他是与希律王同养的，是个贵族，但不一定是犹太人。…末了一位是保罗，他是法利赛人，曾在迦玛列门下受教，热心遵守犹太教中一切的规条，所以犹太的观念非常强烈（二二3）。

在他们中间，有犹太人，也有外邦人，有各种不同种族的人。只有圣灵能作这事，所以安提阿的召会，是个没有分门别类的召会。…就是在这样一个召会中，圣灵才得以不受限制的扩展出去（李常受文集一九五六年第二册，三三八至三三九、三四一至三四二页）。

参读：在神行动中正确的领导下留在神经纶独一无二的新约职事里，二四至三四、四一至四四、五五至六二页。

In Acts 10, however, God wanted the apostles to preach the gospel to Cornelius, a representative of the Gentiles, and it was difficult to break through. Because [he] was a centurion in the Roman legion, he was fully representative of the Gentiles.

The Holy Spirit did a marvelous thing. He showed Peter a vision of “a great sheet” (v. 11), which represents the gospel. All kinds of things were in that sheet, both the things that Peter considered clean and the things that Peter considered unclean. This means that all kinds of people were in the sheet. A voice told Peter that he should rise up and “slay and eat” (v. 13),...[which] means that Peter needed to be mingled with them.

Eventually, Peter obeyed the Spirit and went to the house of Cornelius, and while he was still speaking, the Holy Spirit fell upon all those hearing the word (v. 44). This told Peter and those with him that the church is not of the Jews and that it must spread to the Gentiles; the church is not local but universal.

The church in Antioch was also part of the story of the church’s spreading (13:1). In Antioch there were five prophets and teachers, of whom the first was Barnabas, a Levite...The second person was Simeon, who was called Niger...[and] probably of African origin...The third was Lucius the Cyrenian. Cyrene is in northern Africa, so Lucius was an African...The fourth was Manaen, the foster brother of Herod the tetrarch; Manaen was a noble and not necessarily a Jew. The last one was Paul, who was a Pharisee trained at the feet of Gamaliel and who zealously kept all the ordinances in Judaism (22:3); therefore, his Jewish concept was very strong.

Among them were Jews and Gentiles and people of different races; the church in Antioch was a church without divisions. This is something that only the Holy Spirit could have accomplished...Through such a church the Holy Spirit was able to move forward to spread without any limitations. (CWWL, 1956, vol. 2, “Three Aspects of the Church, Book 2: The Course of the Church,” pp. 258-261)

Further Reading: Remaining in the Unique New Testament Ministry of God’s Economy under the Proper Leadership in His Move, pp. 25-32, 38-40, 49-54

第五周■周四

晨兴喂养

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

圣灵禁止保罗和他的同工，耶稣的灵不许他们。圣灵是圣别的灵，圣别总是禁止的问题。…我们若听见圣灵从早晨到晚上对我们说，“不”，我们就有福了，因为我们正在被圣别。我们需要听圣灵一再地说，“不”，使我们得以圣别。

耶稣的灵或者许可我们，或者不许我们。许可就是让你去。…我们必须去行神的旨意，正如为人的耶稣所行的一样。耶稣是一个一直在十字架下的人。为了要为主作工，我们一面必须被圣别，一面必须在十字架之下。…圣灵说，“不”，为要圣别我们。耶稣的灵说，“去”，为要差遣我们出去，在十字架下完成神的旨意（李常受文集一九九〇年第一册，七六九至七七〇页）。

信息选读

当召会往外扩展时，…撒但…产生了三个难处，…限制了召会的扩展。

召会扩展首先遇到的难处，是犹太教的限制和捆绑（徒十五 1～35）。当时犹太地信主的犹太人，仍保有犹太教的遗传；他们用犹太教的眼光和主义看待召会。…犹太人自以为他们的律法、规条和礼仪，都是出乎神的，是敬虔的，所以自认最能遵守神的话。撒但就利用这点，限制了召会；这个限制非常厉害。若不是保罗看见从天上来的异象，这个限制是难以打开。

WEEK 5 — DAY 4

Morning Nourishment

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

The Holy Spirit forbade Paul and his co-workers, and the Spirit of Jesus did not allow them. The Holy Spirit is the sanctifying Spirit. Sanctifying is always a matter of forbidding...If we hear the Holy Spirit say no to us from morning to evening, we are blessed because we are being sanctified. We need to hear the Holy Spirit's no again and again for our sanctification.

The Spirit of Jesus either allows us or does not allow us. To allow is to let you go...We have to go to do the will of God just as the man Jesus did. Jesus was a man who was always under the cross. In order to work for the Lord, we must be sanctified, on the one hand, and we must be under the cross, on the other hand...The Holy Spirit says no to sanctify us, and the Spirit of Jesus says go to send us out to accomplish the will of God under the cross. (CWWL, 1990, vol. 1, "The Spirit," pp. 595-596)

Today's Reading

When the church was spreading, Satan created three problems...[that] limited the spread of the church.

The first problem encountered in the spread of the church was the limitation and bondage of Judaism (Acts 15:1-34). The believers in Judea were Jews who still kept the traditions of Judaism; they looked at the church from a Jewish viewpoint...The Jews believed that their law, ordinances, and rituals were from God and pertained to piety; therefore, they considered themselves as those best able to keep God's word. Satan used this thought to severely limit the church. Only Paul's seeing of the heavenly vision enabled the lifting of this limitation.

两千年来，无论何时，只要有任何规条捆绑召会，圣灵就会出来一个反应，冲破那个捆绑。所以我们要留心，我们固然不该离开圣经，我们的工作、事奉、设立召会、治理召会，都该照着圣经的原则而行；但什么时候，我们把圣经当作规条死守，就是在犹太教的原则里。召会乃是挂在圣灵身上。人能捆住召会，但捆不住圣灵。你若扣住圣灵，圣灵就要跳出你所划定的限制，为要得着发展。

等这个犹太教的难处解决之后，保罗和巴拿巴立即同往外邦去传福音。…外面宗教的难处过去了，里面主观的难处来了——巴拿巴和保罗竟然不能同心（徒十五 36～41）。巴拿巴要带着马可同去看望弟兄，保罗觉得不妥，他们之间就起了争论。…他们两人的争论，其实就是撒但的作为。那时召会的扩展，就因着巴拿巴与保罗不能同心，受到相当的亏损。

（行传十六章六至十二节指明，）保罗…自己里面也有难处。圣灵是要他往前扩展召会，他却不懂圣灵的意思。正在进退两难的时候，夜间来了一个异象，要他到欧洲的马其顿（9～10）。…老旧的关系、老旧的感情、老旧的味道，非要我们留在那里不可，使我们不能到别处去，叫我们不能动。…这不是简单的问题。…召会要得着扩展，就必须先冲破犹太教这极大的捆绑；也必须冲破人的意见，还必须冲破人的自己和老旧的观念。

两千年来，若是事奉主的人，一直让圣灵往前去，召会早已成熟。…求主怜悯我们，…我们蒙拯救有多少，召会扩展出去就有多少，召会建立也就有多少（李常受文集一九五六年第二册，三四六、三四九、三五二至三五三、三五五、三六九页）。

参读：那灵，第十二篇；召会的历程，第三篇。

During the past two thousand years, whenever regulations have bound the church, the Holy Spirit has initiated a reaction to break through the ordinances. We must be careful not to deviate from the Bible; our work, service, establishing of churches, and governing of the church should all be done according to scriptural principles. Nevertheless, whenever we take the principles of the Bible as dead ordinances, we are in the principle of Judaism. The church depends on the Holy Spirit. Man can bind the church, but he cannot bind the Holy Spirit. If we limit the Holy Spirit, He will break out of the boundaries...to spread.

After the problem of the Jewish religion was resolved, Paul and Barnabas immediately went out to the Gentile lands to preach the gospel. The problem of outward religion had been solved, but now they encountered an inward, subjective problem—Barnabas and Paul could not be in one accord (vv. 35-41). Barnabas wanted to take Mark to visit the brothers, but Paul felt it was not suitable, and an argument arose between them. Their argument was the work of Satan. The spread of the church was greatly damaged because [they] could not be in one accord.

Acts 16:6-12 indicates that even Paul had problems within. The Holy Spirit wanted him to go out to spread the church, but he did not understand the leading of the Holy Spirit. As he vacillated between going forward or going back, a vision came to him in the night telling him to go to Macedonia in Europe (vv. 9-10)...Old relationships, old affections, and old inclinations keep us from going to another place; they make us unable to move...This is not an easy problem to solve...For the church to spread, the bondage of the Jewish religion, human opinions, and the self with its old concepts must be broken.

Over the past two thousand years, if the servants of the Lord had always allowed the Holy Spirit to go forward, the church would have matured long ago...May the Lord have mercy on us...The degree to which we are saved is the degree to which the church can spread and be built up. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 2: The Course of the Church," pp. 265, 267, 269-271, 279-280)

Further Reading: CWWL, 1990, vol. 1, "The Spirit," ch. 12; CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 2: The Course of the Church," ch. 3

第五周■周五

晨兴喂养

罗八 2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。

加二 20 我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

雅各犯了极大的错误，高抬旧约字句的律法；但他的错误却用了一件美丽的外衣遮盖起来。雅各喜爱借着摩西而有的字句律法；但他似乎是在说到另一个律法，他称之为完备自由的律法（雅一 25）。已过我们以为这个完备自由的律法乃是生命之律；但事实上，“完备”、“自由”这样的辞，乃是最高的掩饰，把雅各的错误遮盖起来。耶利米预言到那要写在我们心上的生命之律（耶三一 31 ~ 34），保罗也说到生命之灵的律（罗八 2）。…雅各不是说到生命的律，乃是说到字句的律法。

雅各对律法所用一切的辞，都是指摩西的律法。律法、君尊的律法、完备自由的律法、真理的话和栽种的话，都是指同一个摩西的律法。借此我们能看见，雅各对律法的珍赏是多么的高。…但是新约教导我们，律法的时代已经过去了。律法不该用在恩典的时代。律法是借着摩西赐的，那是属于旧的时代，律法的时代；但恩典是借着耶稣基督来的（约一 17）。…现今乃是基督恩典的时代（李常受文集一九九四至一九九七年第二册，四五五、四五八页）。

信息选读

WEEK 5 — DAY 5

Morning Nourishment

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

James made the great mistake of uplifting the Old Testament law of letters, but his mistake is covered by a beautiful cloak. James treasured the law of letters through Moses, and he seemingly mentioned another law that he called the perfect law of freedom (James 1:25). In the past we thought that this perfect law of freedom was the law of life. But actually, the words perfect and freedom are the top cloak to cover James's mistake. Jeremiah prophesied concerning the law of life that would be written in our hearts (Jer. 31:31-34), and Paul spoke of the law of the Spirit of life (Rom. 8:2)...James was not speaking of the law of life but of the law of letters.

All the different terms used by James for the law refer to the Mosaic law. The law, the royal law, the perfect law of freedom, the word of truth, and the implanted word refer to the same Mosaic law. By this we can see how highly James appreciated the law...But the New Testament teaches us that the age of the law is over. The law should not be used in the age of grace. The law was given through Moses. That was of the old age, the age of the law. But grace came through Jesus Christ (John 1:17)...Now the age of grace is with Christ. (CWWL, 1994-1997, vol. 2, "Crystallization-study of the Epistle of James," pp. 361, 363)

Today's Reading

信徒的旧我已经钉死，已经被除去；在基督徒的生活里，应该不再是已经钉死的旧我活着，乃是基督在他们里面活着（加二 20）。…保罗…说，“我曾定了主意，在你们中间不知道别的，只知道耶稣基督，并这位钉十字架的。”（林前二 2）…保罗也说，“那属基督耶稣的人，是已经把肉体连肉体的邪情私欲，都钉了十字架。”（加五 24）仅仅抵挡试诱是不够的。我们必须把我们的肉体连肉体的邪情私欲，都钉在十字架上。

在…神圣启示的光中，基督的十字架乃是雅各最大的缺乏。在雅各书中基督徒的完全，引到自我的修养；但保罗说，他已经与基督同钉十字架，并凭着基督复活的大能模成基督的死。乃是这样的生活产生基督身体的生活，终极完成于新耶路撒冷。…无论我们是好人或坏人，我们都必须被除掉。不再是我，乃是基督在我里面作赐生命的灵活着，结果就带进基督的身体。自我的修养不能完成神的经纶，否认己才能。我们必须否认我们自己，知道凡我们在旧造中的所是，都已经被除掉，被钉十字架了。我们每一天都在死。我们是在模成基督的死，好使基督能活在我们里面，以产生基督身体的生活，这会带进新耶路撒冷，作神在祂永远经纶里永远的目标。

在行传二十一章，雅各向保罗指出，有多少万的犹太信徒都为律法热心（20）。这给我们看见，在耶路撒冷的召会有了何等可怕的混杂。这个混杂也是神打发罗马帝国的太子提多和罗马军队，毁坏耶路撒冷城（包括圣殿）的原因。这事发生于主后七十年，在保罗殉道后不久，也是主耶稣所说耶路撒冷和圣殿要被毁灭之预言（太二四 2）的应验。如果这事没有发生，犹太教和新约经纶的混杂，可能要延续许多世纪。但是神不容许、不称义这样的混杂。这给我们看见，在神的经纶上犯错，不是一件小事（李常受文集一九九四至一九九七年第二册，四六九至四七二页）。

参读：雅各书结晶读经，第一、三至四、六篇。

The old “I” of the believers has been crucified, crossed out; in the Christian life it should no longer be their old crucified “I” who lives but Christ who lives in them (Gal. 2:20). Paul...says, “I did not determine to know anything among you except Jesus Christ, and this One crucified” (1 Cor. 2:2). Paul also says, “They who are of Christ Jesus have crucified the flesh with its passions and its lusts” (Gal. 5:24). Merely to resist temptations is insufficient. We must crucify our flesh with its passions and lusts.

In the light of the divine revelation..., the cross of Christ is the greatest lack of James. The Christian perfection in James leads to self-cultivation, but Paul says that he had been crucified with Christ and was being conformed to the death of Christ by the power of His resurrection. It is this life that produces the Body life, which consummates in the New Jerusalem. Whether we are a good man or a bad man, we have to be crossed out. It is no longer I, but Christ lives in me as the life-giving Spirit to issue in the Body of Christ. Self-cultivation does not carry out God’s economy, but self-denial does. We have to deny ourselves, realizing that whatever we are in the old creation has been crossed out, crucified. Every day we are dying. We are being conformed to the death of Christ so that Christ can live in us to bring forth the Body life, which will issue in the New Jerusalem as God’s eternal goal in His eternal economy.

James pointed out to Paul in Acts 21 that there were thousands of Jewish believers who were zealous for the law (v. 20). This shows the terrible mixture in the church at Jerusalem. This mixture was also a cause for God’s sending Titus, a prince of the Roman Empire, with the Roman army to destroy the city of Jerusalem, including the temple. This took place in A.D. 70, just a short time after Paul’s martyrdom, and was a fulfillment of the Lord’s prophecy that Jerusalem with the temple would be destroyed (Matt. 24:2). If this had not happened, the mixture of Judaism with God’s New Testament economy might have continued for centuries. God, however, would never sanction or justify such a mixture. This shows that it is not a small thing to be mistaken in God’s economy. (CWWL, 1994-1997, vol. 2, “Crystallization-study of the Epistle of James,” pp. 372-374)

Further Reading: CWWL, 1994-1997, vol. 2, “Crystallization-study of the Epistle of James,” chs. 1, 3—4, 6

第五周■周六

晨兴喂养

林前三12~13 然而，若有人用金、银、宝石、木、草、禾秸，在这根基上建造，各人的工程必然显露，因为那日子要将它指明出来；它要在火中被揭露，这火要试验各人的工程是哪一种的。

创世记二章…有生命的水流，到三章就有火流一发火焰的剑。火焰是代表神的圣别，剑是代表神的公义。以神的圣别、公义来说，我们是该死、该杀的。凡不让生命水流流过的人，至终都要被火流流过。人所有的事物不让生命水流流过，至终都要受火流的焚烧。一个基督徒的生活、工作、家庭、生意，都需要让生命水的河流经过。…只有被生命的水流流过的，才能产生金、珍珠和宝石；不然的话，所有的事物都是木、草、禾秸、粪土。不要说是我们所作的工，就连神自己所创造的天地，有一天都要被焚烧，何况我们所作，不是属于神的事物呢？只有神的生命才能够永远长留，凡不是属于神生命的都要被焚烧。虽然那些事可能都是神所造的，但是，因为没有神的生命，至终也要被焚烧（李常受文集一九三二至一九四九年第二册，二八九页）。

信息选读

今天在水流与火流之中，还有一道血流；本来要被火流烧的东西，假如我们肯放在血底下，血流就可以把这一些东西变成水流。所有属于自己的东西，有血流补救。一面，我们需要自审，另一面，自审以后，需要靠着主的宝血，这样才能够脱离火流而进入水流。

WEEK 5 — DAY 6

Morning Nourishment

1 Cor. 3:12-13 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble, the work of each will become manifest; for the day will declare it, because it is revealed by fire, and the fire itself will prove each one's work, of what sort it is.

In Genesis 2 we see a river of life, and in chapter 3 we see a river of fire. The flame signifies God's holiness, and the sword signifies God's righteousness. As far as God's holiness and righteousness are concerned, we should die. All those who do not allow the river of life to flow through them will have the river of fire flowing through them. Everything that will not give way to the flow of the river of life will eventually pass through the burning of the river of fire. A Christian's life, work, family, and business must all be put under the river of life...Only by allowing the river of life to flow through us will there be gold, pearl, and precious stones. Everything else is wood, grass, stubble, and dung. Not only will our work pass away; even God's own heaven and earth will be burned one day, and our own work, that is, the things that do not belong to God, will be burned away as well. Only God's life will remain forever. Everything that is not of life will be burned. Although these things may have been created by God, they do not have the life of God. As such, they will burn away. (Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, pp. 148-149)

Today's Reading

Today between the river of water and the river of fire, there is a river of blood. What should have been consumed by the river of fire is merged into the river of water by passing through the river of blood. We have the river of blood to take care of everything that is of ourselves. On the one hand, we need to examine ourselves. On the other hand, after we have examined ourselves, we need to trust in the blood of the Lord. In this way we will be saved from the river of fire into the river of water.

在启示录末了，一面是一座水城，另一面是一个火湖。水城乃是说明神的生命、神的圣别，彰显神的荣耀。火湖乃是说明神的公义。神的荣耀说出神的自己，神的圣别说出所有不是神的、与神性情不合的，都要落到火湖里。…火…乃是除掉不圣别、不属于神的东西，…烧掉一切不是属于神性情的。

我们去看望一个人，我们不应该光问这是不是神的旨意，该不该去，乃是要问神是否与我们同去。…（我们作事）如果还是自己的成分，这个还不能叫神喜悦。真正的作事是需要神带着我们去作。祂需要经过我们的思想出来，再由我们意志，定夺一件事作或不作。

今天的工人分四种：头一种是应付神今日时代职事需要的同工；这班人是同心合意，经神对付过的少数人。第二种是落后的同工，他们愿意顺服年长同工的引导、支配，并愿意谦卑跟随学习。第三种是不肯服从前面先进的同工，又不属于公会，却又喜欢与我们交通的人。第四种是在公会中的传道人、自由布道家等。我们今天需要的，乃是头一种与第二种的同工。

关于第三和第四种工人，我们只能让他们拣选他们自己的道路。有些人，神没有预备安排他们与我们走一样的路，我们对他们不敢有怎样的表示。无论如何，我们在此乃是作神所托付我们的一分工作。至于别人的工作如何，我们不能干涉，我们在此并不破坏别人的工作（李常受文集一九三二至一九四九年第二册，二九〇至二九一、二九五至二九六页）。

参读：李常受文集一九三二至一九四九年第二册，倪柝声恢复职事过程中讲话记录，第二十六章。

At the end of Revelation there is a city of water and there is a lake of fire. The city of water signifies God's life and holiness. It manifests God's glory. The lake of fire signifies God's righteousness, and God's glory speaks of God Himself. According to God's holiness, everything not of God and not according to His nature will be thrown into the lake of fire...The purpose of the fire is to remove that which is not holy and that which does not belong to God...[and] is not according to God's nature.

I should not ask if it is God's will for me to [visit a person]. Rather, I should ask if God is going with me...As long as there is an element of the self in the things that we do, we will not please God. Genuine work involves God's working with us. Before deciding on whether or not we should do something, we must first allow God to pass through our mind and will.

Today there are four kinds of workers. First, there are coworkers who match the need of the ministry of God in the present age. This is a small group of people who have been dealt with by the Lord and who are in one accord. Second, there are younger co-workers who are willing to receive direction and come under the coordination of the older co-workers. They are willing to follow and to learn in humility. Third, there are those who are unwilling to submit to the senior co-workers and who do not belong to the denominations, but who are happy to remain in fellowship with us. Fourth, there are preachers and free evangelists among the denominations. Today we need the first and second kind of co-workers.

Concerning the third and the fourth kind of co-workers, we can only let them choose their own pathway. God has not assigned some people to take the same way that we have, and we dare not say anything to them. Whatever their situation may be, we are here to do the work that God has committed to us. We cannot interfere with others' work, and we are not here to tear down others' work. (Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, pp. 150, 149-150, 153-154)

Further Reading: Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, ch. 26

第五周诗歌

WEEK 5 — HYMN

653

事 奉 — 在流中

12 12 12 12 副 (英 909)

F 大调

4/4

一 在 流 中! 在 流 中! 来 为 主 同 作 工; 遵 主 旨,
 行 主 路, 照 主 话 来 事 奉。 在 生 命 水 流 中,
 靠 主 能 而 作 工; 为 教 会, 为 国 度, 在 此 时 同 事 奉。

(副) 在 流 中! 在 流 中! 同 作 工 在 流 中!
 在 流 中! 在 流 中! 与 圣 徒 配 搭 而 事 奉。

二 在流中!在流中! 来为主同作工;
 在圣灵水流中, 主的话肯遵从。
 永不靠自己力, 不单独,不任意,
 乃是与众肢体, 同事奉,互相倚。

三 在流中!在流中! 来为主同作工,
 同教会,同圣徒, 在主话亮光中。
 向需要的群众, 传主话,供生命,
 为成功神计划, 在流中向前行。

In the stream! in the stream! let us work

Service — In the Stream

909

1. In the stream! in the stream! let us work for the Lord, By His mind, in His way, as re -
 vealed in His Word; In the flow of His life let us work with His pow'r For His King-dom and Church in the
 time of His hour. (C) In the stream! in the stream! Let us work in the
 stream! In the stream! in the stream! We'll work as in the heav'n - ly team!

2. In the stream! in the stream! let us work with the Lord

In the flow of the Spirit, as taught by His Word;
 Never working by self, independent and free,
 But in service related in full harmony.

3. In the stream! in the stream! let us work in the Lord,

With the Church, with the saints, in the light of His Word;
 Give the Word, life supply to the people in need,
 Thus fulfilling God's plan, in His flow we'll proceed.

申言稿: _____

Composition for prophecy with main point and sub-points:
