

第七周

在使徒行传的继续里，
持续在人类历史中
活在神圣历史里，
为着扩展并建造召会，
作基督团体的显现

诗歌：补 225

读经：徒一8、13~14，二16~18、21，五20、41~42，六4，
十三32~34，十六6~7，十七16，十九21，二八31

【周一】

壹 使徒行传启示一班人作为行动的神，在人类历史中活在神圣历史里，他们在生命、性情、彰显和功用上（但不在神格上）成为神，为着扩展并建造召会，作基督团体的显现——一8、14，二14上，四10~20、31~32，五20、38~39，十三1~4，二六16~19，二八31：

一 在使徒行传里彼得头一次宣扬福音时，引用了约珥书；该书启示外在的人类历史里内在的神圣历史——徒二17~21，珥一1~4，二28~32。

Week Seven

**Continuing to Live in the Divine History
within Human History in the Continuation
of the Book of Acts for the Spreading
and Building Up of the Church
as the Corporate Manifestation of Christ**

Hymns: 1083

Scripture Reading: Acts 1:8, 13-14; 2:16-18, 21; 5:20, 41-42; 6:4;
13:32-34; 16:6-7; 17:16; 19:21; 28:31

§ Day 1

I. The book of Acts reveals a group of people who live in the divine history within human history as the acting God; they have become God in life, in nature, in expression, and in function (but not in the Godhead) for the spreading and building up of the church as the corporate manifestation of Christ—1:8, 14; 2:14a; 4:10-20, 31-32; 5:20, 38-39; 13:1-4; 26:16-19; 28:31:

A. In Peter's first proclamation of the gospel in the book of Acts, he quoted from the book of Joel, which reveals the intrinsic, divine history within the outward, human history—Acts 2:17-21; Joel 1:1-4; 2:28-32.

二 在人类历史里的神圣历史，乃是基督“从太初而出”（弥五2），通过时间的桥梁，进到将来的永远（诗九十2），使祂能将自己，就是万国所羡慕的（该二7），分赐到祂所拣选的人里，为着祂团体的显现和祂完满的得荣。

三 约珥书说到经过过程、终极完成、复合之灵在五旬节那天的浇灌；这灵就是终极完成的三一神，也是基督的实化，为着基督的显现——二28～29，徒二1～4、16～21，提前三15～16。

【周二】

贰 使徒行传启示一班人呼求主的名，而活在神圣的历史里，他们为主的名受苦，并在主的名，就是在耶稣的名里说话：

一 约珥关于神新约禧年的预言及其应验有两面：在神那一面，祂在复活基督的升天里，将祂的灵浇灌下来；在我们这一面，我们呼求这位成就一切、达到一切并得着一切，升天之主的名——徒二16～18、21，珥二28～29、32上：

1 我们在人类历史中的神圣历史，乃是呼求主名而享受基督的丰富，以建造基督的身体作基督丰满的历史——罗十12～13，弗三8、19，一22～23。

2 借着呼求主名，我们就保守自己在神那金的神圣历史里；这历史开始于以挪士（创四26），继续于旧约和新约（伯十二4，创十二8，二六25，申四7，士十五18，撒上十二18，诗一一六4、13、17，八十18，八八9，王上十八24，赛十二4，哀三55、57，诗九九6，赛五五6，拿一6，王下五11，赛四一25，徒二21，七59，九14、21，二二16，罗十12～13，林前一2，

B. The divine history within the human history is Christ's "goings forth... from the days of eternity" (Micah 5:2) across the bridge of time into eternity future (Psa. 90:2) so that He might be dispensed into His chosen ones as the Desire of all the nations (Hag. 2:7) for His corporate manifestation and His full glorification.

C. Joel speaks concerning the outpouring of the processed, consummated, compound Spirit, who was poured out on the day of Pentecost; this Spirit is the consummated Triune God and the realization of Christ for the manifestation of Christ—Joel 2:28-29; Acts 2:1-4, 16-21; 1 Tim. 3:15-16.

§ Day 2

II. The book of Acts reveals a group of people who live in the divine history by calling on the name of the Lord, suffering on behalf of the name of the Lord, and speaking in the name of the Lord, the name of Jesus:

A. Joel's prophecy and its fulfillment concerning God's New Testament jubilee have two aspects: on God's side, He poured out His Spirit in the ascension of the resurrected Christ; on our side, we call on the name of the ascended Lord, who has accomplished all, attained unto all, and obtained all—Acts 2:16-18, 21; Joel 2:28-29, 32a:

1. Our divine history in the midst of human history is a history of calling on the name of the Lord to enjoy the riches of Christ for the building up of the Body of Christ as the fullness of Christ—Rom. 10:12-13; Eph. 3:8, 19; 1:22-23.

2. By calling on the name of the Lord, we keep ourselves in God's golden, divine history—a history that begins with Enosh (Gen. 4:26), continues through the Old and New Testaments (Job 12:4; Gen. 12:8; 26:25; Deut. 4:7; Judg. 15:18; 1 Sam. 12:18; Psa. 116:4, 13, 17; 80:18; 88:9; 1 Kings 18:24; Isa. 12:4; Lam. 3:55, 57; Psa. 99:6; Isa. 55:6; Jonah 1:6; 2 Kings 5:11; Isa. 41:25; Acts 2:21; 7:59; 9:14, 21; 22:16; Rom. 10:12-13; 1 Cor. 1:2; 2 Tim. 2:22), and concludes with

提后二 22)，结束于圣经中最后的祷告（启二二 20）。

二 当我们活在神圣的历史里，我们就在人类历史里为主的名受苦；为着人所羞辱、神所宝贵之耶稣的名受辱，乃是真正的尊贵—徒四 18～20、29～31，五 41～42，九 13～16，林后六 4，十一 23，西一 24～25。

三 我们借着“在耶稣的名里放胆”讲说，就在人类历史里实现神圣的历史；这名乃是主在祂身位和工作上，一切所是之总和的表明—徒九 27，腓二 9～11，帖前二 2，林后四 5。

【周三】

叁 使徒行传启示一班人作为一个身体生活、行动并活动，而活在神圣的历史里；他们作每一件事，都是在身体里、借着身体并为着身体：

一 主耶稣受死、复活并升天之后，继续在地上千万人里生活、行动、行事并作工，因为祂借着祂的死与复活，将祂自己分赐到他们里面—约十二 24。

二 四福音给我们头的图画，而使徒行传让我们看见身体；使徒行传实际上乃是基督凭着那灵，在召会，就是祂的身体，祂的繁殖与复制里的行动—一 14，二 14 上、42，九 4～5，二八 13～15。

【周四】

肆 使徒行传启示一班人弃绝己并凭另一个生命，就是基督这神圣的生命活着，而活在神圣的历史里；这样团体的活基督，乃是

the last prayer in the Bible (Rev. 22:20).

B. As we are living in the divine history, we suffer on behalf of the Lord's name within the human history; it is a real honor to be dishonored on behalf of the Name, the very name of the man-dishonored but God-honored Jesus—Acts 4:18-20, 29-31; 5:41-42; 9:13-16; 2 Cor. 6:4; 11:23; Col. 1:24-25.

C. We carry out the divine history within the human history by speaking “boldly in the name of Jesus”; this name is the expression of the sum total of what the Lord is in His person and work—Acts 9:27; Phil. 2:9-11; 1 Thes. 2:2; 2 Cor. 4:5.

§ Day 3

III. The book of Acts reveals a group of people who live in the divine history by living, moving, and acting as one Body; they do everything in the Body, through the Body, and for the Body:

A. After the Lord Jesus died, resurrected, and ascended, He continued to live, act, walk, and work on earth in thousands of people because He imparted Himself into them through His death and resurrection—John 12:24.

B. The four Gospels give us a picture of the Head, and the book of Acts shows us the Body; the book of Acts is actually the acts of Christ by the Spirit in the church as His Body, His reproduction and duplication—1:14; 2:14a, 42; 9:4-5; 28:13-15.

§ Day 4

IV. The book of Acts reveals a group of people who live in the divine history by rejecting themselves and living by another life—Christ as the divine life; this corporate living of Christ

基督身体的实际：

- 一 行传五章二十节里的“这生命”，指彼得所传讲、供应、活出的神圣生命，这生命胜过了犹太首领的逼迫、恐吓和监禁；彼得的生活和工作，使神的生命在他的处境中，既真实又现实，甚至天使都看见并将其指出。
- 二 保罗在他的灵里（神圣的灵与他这人的灵调为一灵），凭着耶稣包罗万有的灵活基督并事奉神；他是在幔内（在他那作为实际至圣所的灵里），并在营外（在属人的宗教组织之外）生活——十六 6~7，十七 16，十九 21，罗八 16，提后四 22，林前六 17，罗一 9，腓三 3，来六 19~20，十三 13。
- 三 我们要在人类历史中活在神圣历史里，并在我们的人生里凭神圣的生命而活，就需要成为向主敞开的器皿，爱祂，接受祂，被祂充满，让祂作我们的一切，并且在我们里面、借着我们、为我们作每一件事——徒九 15，林后四 7，罗九 21、23，参王下四 1~6。
- 伍 使徒行传启示一班人坚定持续地祷告并尽话语的职事，而活在神圣的历史里；这就是在使徒的职事里生活，与作我们大祭司之基督天上的职事配合——六 4，来七 25，八 1~2：
 - 一 借着祷告，我们就思念在上面的事，成为基督在诸天之上职事的返照；我们靠祷告作人所无法作的，明白人所无法明白的，讲说人所无法讲说的一徒九 11，十三 1~4，西三 1~3，四 2，弗六 18，但六 10，九 2~3，林前二 13，林后三 6。
 - 二 借着尽话语的职事，我们将基督分授到人里面

is the reality of the Body of Christ:

- A. The life that is indicated by “this life” in Acts 5:20 is the divine life preached, ministered, and lived by Peter that overcame the Jewish leaders' persecution, threatening, and imprisonment; Peter's life and work made the divine life so real and present in his situation that even the angel saw it and pointed it out.
- B. Paul lived Christ and served God by the all-inclusive Spirit of Jesus in his spirit (the divine Spirit mingled with his human spirit as one spirit); he lived within the veil (in his spirit as the practical Holy of Holies) and outside the camp (the human organization of religion)—16:6-7; 17:16; 19:21; Rom. 8:16; 2 Tim. 4:22; 1 Cor. 6:17; Rom. 1:9; Phil. 3:3; Heb. 6:19-20; 13:13.
- C. In order to live in the divine history within the human history and by the divine life in our human life, we need to be vessels open to the Lord, loving Him, receiving Him, being filled with Him, and letting Him be everything to us and do everything in us, through us, and for us—Acts 9:15; 2 Cor. 4:7; Rom. 9:21, 23; cf. 2 Kings 4:1-6.
- V. The book of Acts reveals a group of people who live in the divine history by continuing steadfastly in prayer and in the ministry of the word; this is to live in the apostolic ministry in coordination with Christ as our great High Priest in His heavenly ministry—6:4; Heb. 7:25; 8:1-2:**
 - A. By prayer we set our mind on the things above and become a reflection of Christ's ministry in the heavens; we depend on prayer to do what man cannot do, to understand what man cannot understand, and to speak what man cannot speak—Acts 9:11; 13:1-4; Col. 3:1-3; 4:2; Eph. 6:18; Dan. 6:10; 9:2-3; 1 Cor. 2:13; 2 Cor. 3:6.
 - B. By the ministry of the word, we impart Christ into others as the

作属天的生命和能力，使他们因基督的丰富得着维持，而在地活那作他们属天生命的基督——罗十五 16，参赛五十 4～5。

陆使徒行传启示一班人，活在那见于诗篇六十八篇的神圣历史中；这诗篇给我们看见基督乃是神在地上行动的中心，也是神借召会之活动的实际——1、24 节：

- 一 我们需要天天享受经过过程并终极完成的三一神作分赐生命并浇灌的那灵——11～13、19 节，徒二 46～47，五 42，十六 5，二十 31，二八 30～31。
- 二 我们需要住在基督里，以祂为传福音者的“海口”，为着传扬福音的输送和扩展；五旬节那天，至少一百二十艘福音“船”（他们全是加利利人），从这“海口”出发去扩展福音——诗六八 27，创四九 13，徒二 7，十三 31。

【周五】

柒使徒行传启示一班人活在神圣的历史里，他们一直享受、活出并宣扬复活的基督作为神的长子，并作为大卫那圣的，那可靠的，也就是基督所是的各方面，作为给我们的怜悯——十三 32～34：

- 一 大卫的后裔基督借着祂的复活生为神的长子，并成为赐生命的灵，就是神向大卫所显确定的怜悯——33～35 节，赛五五 3～4。
- 二 在行传十三章三十四节，保罗将以赛亚五十五章三节里神确定的怜悯解释为“大卫那圣的，那可靠的”，而在行传十三章三十三和三十五节，他指明

heavenly life and power so that they may be sustained with the riches of Christ to live Christ as their heavenly life on earth—Rom. 15:16; cf. Isa. 50:4-5.

VI. The book of Acts reveals a group of people who live in the divine history seen in Psalm 68, which shows that Christ is the center of God's move on the earth and the reality of God's activities through the church—vv. 1, 24:

- A. We need to enjoy the processed and consummated Triune God as the life-dispensing and outpoured Spirit day by day—vv. 11-13, 19; Acts 2:46-47; 5:42; 16:5; 20:31; 28:30-31.
- B. We need to dwell in Christ as the “shore” of the evangelists for the transportation and spreading in the preaching of the gospel; on the day of Pentecost at least one hundred twenty gospel “ships,” all of whom were Galileans, set out from the “shore” to spread the gospel—Psa. 68:27; Gen. 49:13; Acts 2:7; 13:31.

§ Day 5

VII. The book of Acts reveals a group of people who live in the divine history by continuing to enjoy, live, and proclaim the resurrected Christ as the firstborn Son of God and as the holy things of David, the faithful things, which are all the aspects of what Christ is as mercies to us—13:32-34:

- A. Christ as the seed of David was begotten through His resurrection to be the firstborn Son of God and the life-giving Spirit as God's sure mercies shown to David—vv. 33-35; Isa. 55:3-4.
- B. In Acts 13:34 Paul interprets God's sure mercies in Isaiah 55:3 as “the holy things of David, the faithful things,” and in Acts 13:33 and 35 he indicates that these things are the resurrected Christ Himself as the

这些就是复活的基督自己作神的长子和那圣者。

三 这也由以赛亚五十五章四节得到证实，那里启示确定的怜悯，就是基督自己向众民作见证人，为众民的领袖和司令。

四 复活的基督作为神的长子和赐生命的灵，乃是神赐给祂选民的大恩赐，这恩赐称为“大卫那圣的，那可靠的”——徒十三 33～34。

五 当神将复活的基督赐给我们作大恩赐时，这位基督就是怜悯和祝福，是那圣的，那可靠的；这恩赐就是复活的基督自己作永远之约的实际，连同祂一切追测不尽的丰富作我们包罗万有的恩典——赛四二 6 下，五五 3，林前一 9，徒十三 43。

【周六】

捌 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：

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

- 1 他站在从天上来的异象这边，放弃他祖先的宗教。
- 2 他放弃他的家乡、他与邻舍和朋友的关系、他的亲戚，并且愿意冒生命的危险。

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。

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。

firstborn Son of God and as the Holy One.

C. This is also confirmed by Isaiah 55:4, which reveals that the sure mercies are Christ Himself as the Witness, Leader, and Commander to the peoples.

D. The resurrected Christ as the firstborn Son of God and the life-giving Spirit is a great gift given by God to His chosen people, and this gift is entitled “the holy things of David, the faithful things”—Acts 13:33-34.

E. The resurrected Christ is the mercies and blessings, the holy and faithful things, whom God gives to us as a great gift; this gift is the resurrected Christ Himself as the reality of the eternal covenant with all His unsearchable riches to be our all-inclusive grace—Isa. 42:6b; 55:3; 1 Cor. 1:9; Acts 13:43.

§ Day 6

VIII. 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:

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. He stood with the heavenly vision to give up the religion of his forefathers.
2. He gave up his country, his relationship with his neighbors and friends, and his relatives, and he was willing to risk his life.

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.

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，乃在于我们是否愿意付代价来买施膏的那灵作眼药——启三 18。

五 走主恢复的道路不是便宜的；这条路是昂贵的，需要极大代价的奉献。

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。

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，说，“主，我愿意在楼房上，为着你见证的恢复。”

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.

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

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.

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 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 upside down 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.”

第七周■周一

晨兴喂养

徒二 17 神说，在末后的日子，我要将我的灵浇灌在一切属肉体的人身上；你们的儿女要说预言，你们的青年人要见异象，你们的老年人要作异梦。

21 那时，凡呼求主名的，就必得救。

这个宇宙中有两个历史：人的历史—属人的历史，和神的历史—神圣的历史。我们可以把人的历史比喻作核桃的外壳，把神的历史比喻作外壳里面的核仁。

虽然我们很容易看见外壳，那是外在、物质的，但我们必须有一种内在的洞察力，才能看见外壳里面的核仁，认识在人类历史里面的神圣历史（约珥书生命读经，二四八至二四九页）。

信息选读

这永远的一位在祂自己里面定了一个经纶。按照祂的经纶，神要把祂自己作到人里面，与人成为一，作人的生命、生命的供应和一切，并得着人作祂的彰显。所以，神在祂经纶里的心愿，就是要有一个团体的实体，由神和人构成，作祂永远的彰显。这神圣的历史开始于永远的神和祂的经纶。

基督的成为肉体和人性生活，是这神圣历史的继续。有一天，创造宇宙的神成为肉体，在童女腹中由圣灵成孕，然后为这童女所生，成为神人，是完整的神，又是完全的人。神成了一个人，名叫耶稣，住在拿撒勒，在那里作木匠，直到三十岁。基督的成为肉体 and 祂的人性生活，都是神圣历史的一部分，

WEEK 7 — DAY 1

Morning Nourishment

Acts 2:17 “And it shall be in the last days, says God, that I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream things in dreams.”

21 “And it shall be that everyone who calls on the name of the Lord shall be saved.”

In this universe there are two histories: the history of man, the human history, and the history of God, the divine history. We may liken the history of man to the shell of a walnut and the history of God to the kernel within the shell.

Although it is easy for us to see the shell, which is something outward and physical, we must have a kind of intrinsic insight in order to see the kernel within the shell, to know the divine history within the human history. (Life-study of Joel, pp. 33-34)

Today's Reading

Within Himself, this eternal One made an economy. According to His economy, God wants to work Himself into man to be one with man, to be man's life, life supply, and everything, and to have man as His expression. God's intention in His economy is thus to have a corporate entity, composed of God and man, to be His expression for eternity. This divine history began with the eternal God and His economy.

The divine history continued with the incarnation and human living of Christ. One day the very God who created the universe became incarnated, being conceived of the Holy Spirit within the womb of a human virgin and then born of this virgin to be the God-man, the One who is the complete God and a perfect man. It is marvelous that God became a man named Jesus and that this man lived in Nazareth, working as a carpenter, until the age of thirty. Christ's incarnation and

这神圣的历史就是在人类历史里神的历史。主耶稣在地上生活并尽职，末了祂甘心乐意地上十字架。祂的钉死是个包罗万有、代替的死，了结旧造，并解决所有的问题。祂的死把祂引进复活：一面，在祂的复活里，祂生为神的长子（徒十三33，罗一4，八29）；另一面，在祂的复活里，并借着祂的复活，祂成了赐生命的灵（林前十五45下）。

此外，借着基督的复活，千万的人从神而生，由神重生（彼前一3），成为神的众子和基督身体上的肢体，就是召会。这位成为肉体、钉十字架、复活、升上诸天、然后降下成为那灵的基督，产生了召会，作三一神团体的彰显。今天的召会就是基督显现的扩大。…神的历史这部分已持续了一千九百多年，并且仍然在持续着。

五旬节那日浇灌下来的那灵，乃是神的灵复合了基督的人性、受死、复活和升天。这…复合之灵就是终极完成的三一神，也是基督的实化。神将祂自己浇灌在那些呼求主名的人身上。这浇灌产生了召会。…召会是奥秘的，因为基督是在召会里显现出来。

借着这浇灌，所有的门徒和在五旬节那日得救的人，就成了团体基督的一部分。个人的基督借此成为团体的、扩大的、扩增的基督，就是召会，神显现于肉体（提前三15～16）。

我们都在人类的历史里出生，却在神圣的历史里重生。…我们若活在这个世界，就是活在人类的历史里。但我们若活在召会中，就是活在神圣的历史里。…现在这两方一神和我们一有同一个历史，就是神圣的历史。这就是召会生活（约珥书生命读经，二四九至二五一、二三一、二五二页）。

参读：约珥书生命读经，第三至七篇；倪柝声文集第二辑第十七册，第二十篇。

His human living both are parts of the divine history, the history of God within the history of man...At the end of His life and ministry on earth, the Lord Jesus went willingly to the cross. His crucifixion was a vicarious death, an all-inclusive death which terminated the old creation and solved all problems. His death ushered Him into resurrection. On the one hand, in His resurrection He was begotten to be the firstborn Son of God (Acts 13:33; Rom. 1:4; 8:29). On the other hand, in and through His resurrection He became the life-giving Spirit (1 Cor. 15:45b).

Furthermore, through Christ's resurrection millions were begotten, regenerated, by God (1 Pet. 1:3) to be sons of God and to be members of the Body of Christ, the church. The Christ who was incarnated, crucified, and resurrected, the Christ who ascended to the heavens and then descended as the Spirit, has produced the church as the corporate expression of the Triune God. The church today is the enlargement of the manifestation of Christ...This part of God's history has lasted for more than nineteen hundred years, and it is still going on.

The Spirit poured out on the day of Pentecost was the Spirit of God compounded with Christ's humanity, death, resurrection, and ascension. This compounded Spirit...is the realization of Christ and the consummation of the Triune God. God poured Himself upon those who called on the name of the Lord. This outpouring produced the church...The church is mysterious, for it is in the church that Christ is manifested.

By this outpouring all the disciples and saved ones on the day of Pentecost became parts of the corporate Christ. The individual Christ has thus become the corporate Christ, the enlarged, increased Christ, which is the church as the manifestation of God in the flesh (1 Tim. 3:15-16).

We all were born in the human history, but we have been reborn, regenerated, in the divine history...If our living is in the world, we are living in the human history. But if we are living in the church, we are living in the divine history...Now two parties—God and we—have one history, the divine history. This is the church life. (Life-study of Joel, pp. 34-35, 18-19, 36)

Further Reading: Life-study of Joel, msgs. 3—7; CWWN, vol. 37, ch. 20

第七周■周二

晨兴喂养

罗十 12 ~ 13 ...众人同有一位主，祂对一切呼求祂的人是丰富的。因为“凡呼求主名的，就必得救”。

徒五 41 他们欢欢喜喜从议会跟前走开，因被算是配为这名受辱。

呼求主名不是新约的新作法，乃是开始于...人类的第三代以挪士。接着有约伯、...亚伯拉罕、...以撒、...摩西和以色列人、...参孙、...撒母耳、...大卫、...和其他的人；...他们在旧约时代都呼求主名。...神命令并愿意祂的百姓呼求祂。...这是饮于神救恩泉源的喜乐之路，...也是以神为乐的享受之路。...以神为乐就是享受神。因此，神的子民必须天天呼求祂（诗八八 9）（圣经恢复本，徒二 21 注 1）。

信息选读

在新约〔行传二章二十一节〕里，彼得在五旬节那天，首次提起呼求主名，应验了约珥的预言。这应验是关乎神在经纶一面，将包罗万有的灵浇灌在祂所拣选的人身上，使他们能有分于新约的禧年。...我们这些在基督里的信徒，要有分于并享受包罗万有的基督，和祂所成就、所达到、所得着的一切，呼求祂的名是极其需要的（林前一 2）。在神新约的经纶里，这是一种主要的作法，使我们能享受这位经过过程的三一神，叫我们完全得救（罗十 10 ~ 13）。早期的信徒在各地都呼求主名（林前一 2）。对不信的人，尤其对逼迫的人，呼求主名成了基督信徒普遍的记号（徒九 14、21）。司提反遭逼迫时，曾呼求主名（七

WEEK 7 — DAY 2

Morning Nourishment

Rom. 10:12-13 ...The same Lord is Lord of all and rich to all who call upon Him; for “whoever calls upon the name of the Lord shall be saved.”

Acts 5:41 So they went from the presence of the Sanhedrin, rejoicing that they were counted worthy to be dishonored on behalf of the Name.

Calling on the name of the Lord is not a new practice that began with the New Testament. Rather, it began with Enosh, the third generation of mankind...It was continued by Job..., Abraham..., Isaac..., Moses and the children of Israel..., Samson..., Samuel..., David..., and others..., all of whom practiced this in the Old Testament age...It is God’s commandment...and desire...that His people call on Him. This is the joyful way to drink from the fountain of God’s salvation...and the enjoyable way to delight oneself in God..., that is, to enjoy Him. Hence, God’s people must call upon Him daily (Psa. 88:9). (Acts 2:21, footnote 1)

Today’s Reading

In the New Testament, calling on the name of the Lord was first mentioned by Peter [in Acts 2:21] on the day of Pentecost, as the fulfillment of Joel’s prophecy. This fulfillment is related to God’s outpouring of the all-inclusive Spirit economically upon His chosen people that they may participate in His New Testament jubilee...Calling on the Lord’s name is vitally necessary in order for us, the believers in Christ, to participate in and enjoy the all-inclusive Christ with all He has accomplished, attained, and obtained...It is a major practice in God’s New Testament economy that enables us to enjoy the processed Triune God for our full salvation...The early believers practiced this everywhere (1 Cor. 1:2), and to the unbelievers, especially the persecutors, it became a popular sign of Christ’s believers (Acts 9:14, 21). When Stephen suffered persecution, he practiced

59)，这必定使逼迫他的扫罗印象深刻（58～60，二二20）。然后，不信的扫罗以他们的呼求为记号，逼迫那些呼求的人（九14、21）。等到他被主得着以后，那把他带进基督身体交通里的亚拿尼亚，立刻嘱咐他要呼求着主的名受浸，向人表明他也成了这样呼求的人。他在提后二章二十二节对提摩太所说的话，指明早期所有寻求主的人都呼求主名。毫无疑问，他是一个这样实行的人，因为他嘱咐他的青年同工提摩太要照样作，使提摩太能和他一样享受主（圣经恢复本，徒二21注1）。

〔行传二章二十二节〕是从十七节开始所引约珥预言的结语，指明神将祂的灵浇灌在一切属肉体的人身上，结果乃是叫他们借着呼求主名得救。神将祂的灵浇灌下来，就是将主的救恩应用在祂所拣选的人身上。得救乃是接受这灵，这灵就是神新约经纶里福音的福（加三2、5、14）。这灵乃是主自己成了我们的气息（约二十22）和活水（四10、14）。我们要吸入祂作我们的气息，并饮于祂作我们的活水，就需要呼求祂。哀歌三章五十五至五十六节（英译美国标准本）指明，呼求主就是呼吸；以赛亚十二章三至四节指明，呼求主就是喝水。我们信主以后，需要呼求祂，使我们不仅能得救，更能享受祂的丰富（罗十12～13）。我们运用灵呼求祂，吸祂，喝祂，就能享受祂的丰富。这才是对神真正的敬拜。主把这敬拜（约四24），联于饮祂所赐的活水（14）（徒二21注3）。

为着人所羞辱、神所宝贵之耶稣的名受辱，乃是真正的尊贵。…受辱的人因被算是配为这名受辱而欢喜（徒五41注1）。

参读：撒母耳记生命读经，第五、七、十篇；关于相调的实行，第四章。

this..., and his practice surely impressed Saul, one of his persecutors (7:58-60; 22:20). Later, the unbelieving Saul persecuted the callers (9:14, 21) by taking their calling as a sign. Immediately after Saul was caught by the Lord, Ananias, who brought Saul into the fellowship of the Body of Christ, charged him to be baptized, calling on the name of the Lord, to show others that he too had become such a caller. By his word to Timothy in 2 Timothy 2:22, Paul indicated that in the early days all the Lord's seekers practiced such calling. Undoubtedly, he was one who practiced this, since he charged his young co-worker Timothy to do this that Timothy might enjoy the Lord as he did. (Acts 2:21, footnote 1)

[Acts 2:21] is the conclusion of the quotation of Joel's prophecy, which began in verse 17, indicating that the issue of God's pouring out of His Spirit upon all flesh is their salvation through calling on the name of the Lord. God's outpouring of His Spirit is the applying of the Lord's salvation to His chosen people. To be saved is to receive this Spirit, who is the blessing of the gospel in God's New Testament economy (Gal. 3:2, 5, 14). This Spirit is the Lord Himself as the breath (John 20:22) and the living water (John 4:10, 14) to us. To breathe Him in as our breath and drink Him as our living water, we need to call on Him. Lamentations 3:55-56 indicates that our calling on the Lord is our breathing, and Isaiah 12:3-4 indicates that our calling on the Lord is our drinking. After we believe in the Lord, we need to call on Him that we may not only be saved but also enjoy His riches (Rom. 10:12-13). When we exercise our spirit to call on Him, breathe Him in, and drink Him, we enjoy His riches; this is the real worship to God. The Lord connected such worship (John 4:24) to the drinking of the living water given by Him (John 4:14). (Acts 2:21, footnote 3)

It is a real honor to be dishonored on behalf of the Name, the very name of the man-dishonored but God-honored Jesus...The dishonored ones rejoiced that they were counted worthy to be dishonored on behalf of the Name. (Acts 5:41, footnote 1)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 5, 7, 10; CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," ch. 4

第七周■周三

晨兴喂养

徒九 4～5 他就仆倒在地，听见有声音对他说，扫罗，扫罗，你为什么逼迫我？他说，主啊，你是谁？主说，我就是你所逼迫的耶稣。

二 42 他们都坚定持续在使徒的教训和交通里，持续擘饼和祷告。

使徒行传…该与四福音包括在一起。因为这五卷书放在一起，就给我们看见一个宇宙人的完整图画。四福音给我们头的图画，而使徒行传让我们看见身体。…这卷书所记载的，不仅是使徒的行动，乃是基督借着那灵在召会中的行动。使徒和所有信徒的行动，也就是召会的行动，乃是基督借着圣灵在召会中的行动。在四福音里有一个人，就是拿撒勒人耶稣，凭神圣的生命过神圣的生活。然而在使徒行传中，有几千个人凭同一个神圣的生命，过神圣的生活（李常受文集一九六四年第二册，二二六至二二七页）。

信息选读

主耶稣受死、复活并升天以后，继续在地上千万人里生活、行动、行事并作工，因为祂借着祂的死与复活，将祂自己分赐到他们里面。祂借着受死、复活和升天，大量复制了祂自己。…起初祂是一粒麦子，现今祂成了许多子粒，就是大量的复本，大量的复制品（约十二 24）。我们每一位也都是这大量复制的一部分。

简单地说，在四福音里，我们有印刷模版；而在使徒行传里，我们看见复本、复制。因此，使徒行传乃是基督的行传，不只是基督个人的行动，也

WEEK 7 — DAY 3

Morning Nourishment

Acts 9:4-5 And he fell on the ground and heard a voice saying to him, Saul, Saul, why are you persecuting Me? And he said, Who are You, Lord? And He said, I am Jesus, whom you persecute.

2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

Acts should be included with the Gospels because these five books together give us a full picture of a universal man. The four Gospels give us a picture of the Head, and the book of Acts shows us the Body...This book records not merely the acts of the apostles but the acts of Christ by the Spirit in the church. The acts of the apostles and of all the believers, that is, of the church, are the acts of Christ in the church by the Holy Spirit. In the four Gospels there is one man, Jesus of Nazareth, living in a divine way by the divine life. In Acts, however, there are thousands of persons living in a divine way by the same divine life. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 1—the Gospels and Acts," pp. 177-178)

Today's Reading

After the Lord Jesus died, resurrected, and ascended, He continued to live, act, walk, and work on this earth in thousands of people because He imparted Himself into them through His death and resurrection. By His death, resurrection, and ascension, He made a mass reproduction of Himself...Originally, He was one grain, but now He became many grains, a mass duplication, a mass reproduction (John 12:24). Every one of us is also a part of this mass reproduction.

In brief, in the four Gospels, there is the printing plate, and in Acts we find the duplication, the reproduction. Therefore, the book of Acts contains the acts of Christ, not Christ acting in Himself alone but acting in His

是祂在祂的复制和复本里，就是在召会，在宇宙人的身体里的行动。这宇宙人是基督的丰满（弗一23）；因此就是基督的一部分，也就是基督自己。

〔扫罗〕从第一次遇见主，就接受了身体的异象。他看见一个异象：所有信耶稣的人，乃是耶稣的一部分。因此，逼迫他们就是逼迫耶稣，因为他们与耶稣乃是一，并且祂就活在他们里面。这样，大数的扫罗接受了启示：基督的身体（包括祂的所有肢体），就是基督自己（林前十二12）。

人打我身体的一部分，就是打我的身体，而打我的身体就是打我。当扫罗逼迫这许多信徒时，绝不明白他乃是在逼迫耶稣。然而主临到扫罗，指出他乃是在逼迫主自己，因为在那些信徒里行动、生活并行事为人的，乃是主自己。

扫罗从遇见主耶稣的头一天，就蒙光照认识了身体，看见身体与头乃是一，并看见主所作的一切，必须经由祂的身体来作。主不是用个人、直接的方式详详细细地呼召他。反之，主乃是告诉他，往祂身体的一个肢体那里去。借着那身体的肢体，就使扫罗很详细地认识了主的呼召。扫罗这样蒙召，使他认识召会乃是身体。

许多时候，我们需要身体的肢体向我们说明主呼召的意义。这给我们看见，元首自己在身体的众肢体里生活、工作和行动。这样，信徒、召会的工作或行动，实际上就是基督自己的行动。基督的肢体不是凭自己，乃是凭另一位，就是凭那是灵的基督生活行动。他们接受基督这灵作他们的生命、力量、能力和一切，并凭祂而活（李常受文集一九六四年第二册，二二七、二二九至二三一、二三三至二三四页）。

参读：雅歌结晶读经，第十二篇。

reproduction and duplication, which is the church, the Body of the universal man. This universal man is the fullness of Christ (Eph. 1:23); therefore, it is a part of Christ, even Christ Himself.

From the first time that [Saul] met the Lord, he received the vision of the Body. He saw the vision that all those who believe in Jesus are a part of Jesus. Therefore, to persecute them is to persecute Jesus, because they are one with Jesus and He is living in them. In this way, Saul of Tarsus received the revelation that the Body of Christ, including all His members, is Christ Himself (1 Cor. 12:12).

For someone to hit a part of my body is to hit my body, and to hit my body is to hit me. While Saul was persecuting so many believers, he never realized that he was persecuting Jesus. But when the Lord came to him, He pointed out that Saul was persecuting the Lord Himself, because it was He who was moving, living, and acting in all those believers.

From the first day that Saul met the Lord Jesus, he was enlightened to know the Body, that the Body is one with the Head, and that whatever the Lord does must be through His Body. The Lord did not call him in detail in a personal and direct way. Rather, the Lord told him to go to one of the members of His Body. It was through that member of the Body that the Lord's calling was made known to Saul in detail. Saul was called in such a way that he was made to know the church as the Body.

Many times we need the members of the Body to interpret the significance of the Lord's calling. This shows us that the Head Himself lives, works, and moves in the members of the Body. In this way the work or acts of the believers, the church, are actually the acts of Christ Himself. The members of Christ live and act not by themselves but by another One, by Christ as the Spirit. They take Christ as the Spirit to be their life, strength, power, and everything, and they live by Him. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 1—the Gospels and Acts," pp. 178-180, 182)

Further Reading: CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," ch. 12

第七周■周四

晨兴喂养

徒五 20 你们去站在殿里，把这生命的话，都讲给百姓听。

六 4 但我们要坚定持续地祷告，并尽话语的职事。

西三 1～2 所以你们若与基督一同复活，就当寻求在上面的事，那里有基督坐在神的右边。你们要思念在上面的事…。

彼得所传讲、供应、活出的神圣生命，这生命胜过了犹太首领的逼迫、恐吓和监禁。（行传五章二十节）指明彼得的生活和工作，使神的生命在他的处境中，既真实又现实，甚至天使都看见并将其指出（圣经恢复本，徒五 20 注 1）。

信息选读

坚定持续的祷告有许多的益处。…当我们借着祷告来思念在上面的事，我们就不为琐事祈求。反之，基督属天的代求、职事和行政，要占有我们的祷告。因着基督为全世界的召会代求，我们也为众召会代求。…我们的责任乃是先求神的国和神的义。父既知道我们的需要，祂就要顾念我们，并满足我们的需要。…我们在祷告的时间里思念在上面的事，就成为基督在诸天之上职事的返照。借着我们的祷告，元首基督就得着一条路，借着祂的身体来施行祂的行政。我们祷告的时候，就是属天的大使，在地上延展神的国度。

祷告乃是来到施恩宝座前的路（来四 16）。我们来到施恩的宝座前，就受怜悯，得恩典，满足我们

WEEK 7 — DAY 4

Morning Nourishment

Acts 5:20 Go and stand in the temple and speak to the people all the words of this life.

6:4 But we will continue steadfastly in prayer and in the ministry of the word.

Col. 3:1-2 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God. Set your mind on the things which are above...

The divine life preached, ministered, and lived by Peter...overcame the Jewish leaders' persecution, threatening, and imprisonment. [Acts 5:20] indicates that Peter's life and work made the divine life so real and present in his situation that even the angel saw it and pointed it out. (Acts 5:20, footnote 2)

Today's Reading

Persevering in prayer has many benefits...When we set our mind on things above by praying, we will not pray for trivial matters. Instead, our prayer will be occupied with Christ's heavenly intercession, ministry, and administration. Because Christ is interceding for the churches around the world, we also pray for the churches...Our responsibility is to seek first the kingdom of God and God's righteousness. Since the Father knows our need, He will take care of us and meet our need. When we set our mind on the things above during our times of prayer, we become a reflection of Christ's ministry in the heavens. Through our prayer Christ, the Head, is given a way to carry out His administration through His Body. When we pray, we are a heavenly ambassador on earth with the extension of God's kingdom.

Prayer is the way to come forward to the throne of grace [cf. Heb. 4:16]. Coming forward to the throne of grace, we receive mercy and grace to meet

应时的需要。我们来到施恩的宝座前祷告的时候，怜悯和恩典就像江河一样，在我们里面涌流，并供应我们。这是何等的赏赐！…祷告的另一项益处与主交通有关。我们都宝爱主的同在和膏油的涂抹，我们也都宝爱与主交通。…当我们祷告时，就进入与主的交通中，并且觉得我们真与祂成为一灵，祂也的确与我们成为一灵。我们越祷告，就越经历与主成为一；我们也越享受祂的同在，越多与祂交通。这是何等奇妙的赏赐！…要有正确的祷告生活，起初总是不太容易。但你长久这样实行的话，就会越过越容易了，因为你晓得祷告的赏赐。

正常基督徒的行事为人必须思念在上面的事，有新人的更新，有基督的平安在我们里面作仲裁，并让基督的话住在我们里面。…祷告引我们进入这四件事的实际里，并保守我们在这实际里（歌罗西书生命读经，七二二至七二四页）。

诗篇六十八篇二十七节…提到西布伦的首领。西布伦住在海边（加利利），是停船的海口（创四九13），预表基督作为传福音者的“海口”，为着传扬神福音的输送和扩展。…五旬节那天，至少有一百二十艘福音“船”（他们全是加利利人），从这“海口”出发去扩展福音。

诗篇六十八篇二十七节（也）说到拿弗他利的首领。…拿弗他利预表基督是在复活中从死里得释放的一位，由“被释放的母鹿”所表征（诗二二标题，歌二8～9），祂出嘉美的言语，为着传扬祂的福音。在复活里，基督来到祂的门徒那里，嘱咐他们使万民作祂的门徒（太二八18～20）。

西布伦和拿弗他利的百姓都是加利利人（四12～17，徒一11），基督的福音是从他们得着扩展、传扬并推广（诗篇生命读经，四〇九至四一〇页）。

参读：歌罗西书生命读经，第六十五篇；诗篇生命读经，第二十七至二十八篇；成全训练，第二十二章。

our timely need. When we pray, approaching the throne of grace, mercy and grace will become a river flowing in us and supplying us. How rewarding this is! Another benefit of praying is related to fellowship with the Lord. We all love the Lord's presence and anointing, and we all love to have fellowship with Him...When we pray, we enter into fellowship with the Lord and become conscious of the fact that we are truly one spirit with Him and that He is actually one spirit with us. The more we pray, the more we experience being one with the Lord, and the more we enjoy His presence and have fellowship with Him. What a marvelous reward! It is always difficult at first to have a proper prayer life. But if you practice this for a long period of time, it will get easier and easier, for you will realize the rewards of praying.

For a normal Christian walk we need to set our mind on things above, have the renewing of the new man, have the peace of Christ arbitrating in us, and allow the word of Christ to inhabit us...Prayer ushers us into the reality of these four things and keeps us in this reality. (Life-study of Colossians, pp. 571-572)

Psalms 68:27 [mentions] the princes of Zebulun. Dwelling at the shore of the sea (Galilee) for a haven of ships (Gen. 49:13), Zebulun typifies Christ as the “shore” of the evangelists for the transportation and spreading in the preaching of God's gospel...On the day of Pentecost, at least one hundred and twenty gospel “ships,” all of whom were Galileans, set out to spread the gospel.

Psalms 68:27 [also] speaks of the princes of Naphtali. Naphtali typifies Christ as the One who is released from death in resurrection, signified by the “hind of the dawn” (Psa. 22, title; S. S. 2:8-9), and gives goodly words for the preaching of His gospel (Matt. 28:18-20). In resurrection Christ came to His disciples and charged them to disciple the nations.

People of both Zebulun and Naphtali were men of Galilee (Matt. 4:12-17; Acts 1:11), from whom the gospel of Christ has been spread, preached, and propagated. (Life-study of the Psalms, p. 334)

Further Reading: Life-study of Colossians, msg. 65; Life-study of the Psalms, msg. 27—28; CWWL, 1980, vol. 1, “Perfecting Training,” ch. 22

第七周■周五

晨兴喂养

徒十三 33～34 神已经向我们…完全应验，叫耶稣复活了，正如诗篇第二篇上所记：“你是我的儿子，我今日生了你。”…“我必将大卫那圣的，那可靠的，赐给你们。”

赛五五 3 …就是向大卫所显确定的怜悯。

〔在行传十三章三十四节，〕那圣的，原文是复数；同字（单数）在三十五节指圣者。这不是圣别的常用字，乃是相当于希伯来文的 chesed，克沙得，在以赛亚五十五章三节，以及七十士希腊文译本和钦定英文译本在代下六章四十二节，诗篇八十九篇一节，都译为怜悯。…这位圣者就是大卫的后裔基督，神的怜悯都集中在祂身上，并借祂输送出去。因此，大卫那圣的，那可靠的，是指复活的基督（使徒行传生命读经，三六八至三六九页）。

信息选读

保罗在行传十三章三十三至三十四节的思想非常深。复活的基督，借着祂第二次的出生，祂的复活，生为神的长子；祂乃是那圣的，那可靠的。复活的基督乃是神所赐我们那圣的，那可靠的。这里保罗指明，复活的基督不仅是我们的救主，将神的救恩带给我们，祂也不仅是神的长子；这复活的一位也是那圣的，那可靠的，是神给我们的恩赐。

这圣的、可靠的（复数）是什么？这是指基督所是的各方面。按照新约，基督是生命、亮光、恩典、公义、圣别、成圣、称义。祂也是生命的粮和活水。不仅如此，那圣的、可靠的包括哥林多前书所揭示

WEEK 7 — DAY 5

Morning Nourishment

Acts 13:33-34 ...God has fully fulfilled this promise...in raising up Jesus, as it is also written..., “You are My Son; this day have I begotten You.”...“I will give you the holy things of David...”

Isa. 55:3 ...I will make an eternal covenant with you, even the sure mercies shown to David.

Literally, the Greek words rendered “the holy things of David, the faithful things” [in Acts 13:34] are “the holy things” (Gk. hosios, plural). The same word (hosios) is used for Holy One in the next verse, but in the singular. However, it is not the regular word for holy, which is hagios. Hosios is a Greek equivalent of the Hebrew word chesed, which is translated “mercies” in Isaiah 55:3, 2 Chronicles 6:42, and Psalm 89:1...in the King James Version... This Holy One [v. 19] is Christ, the Son of David, in whom God’s mercies are centered and conveyed. Hence, the holy things of David, the faithful things refers to the resurrected Christ. (Life-study of Acts, p. 316)

Today’s Reading

Paul’s thought in Acts 13:33 and 34 is very deep. The resurrected Christ, who is God’s firstborn Son brought forth through His second birth, His resurrection, is the holy things of David, the faithful things. In verse 34 the word faithful means “trustworthy.” The resurrected Christ is the holy and trustworthy things God gives to us. Here Paul indicated that the resurrected Christ is not only our Savior bringing us God’s salvation, and He is not only the firstborn Son of God. This resurrected One is also the holy and faithful things as a gift given to us by God.

What are these holy and trustworthy things? They are all the aspects of what Christ is. According to the New Testament, Christ is life, light, grace, righteousness, holiness, sanctification, and justification. He is also the bread of life and the living water. Furthermore, the holy and trustworthy things include all the aspects of

基督的各方面：能力、智慧、公义、圣别、救赎、荣耀、神的深奥、神建造的唯一根基、逾越节、无酵饼、灵食、灵水、灵磐石、头、身体、初熟的果子、第二个人、末后的亚当。我们在约翰福音看见基督更多的方面，就如牧人和草场。哦，基督那圣的，那可靠的，对我们是何等丰富！

在旧约里，那圣的、可靠的被视为怜悯。以赛亚五十五章第三节说到“向大卫所显确定的怜悯”。代下六章四十二节提到“向你仆人大卫所施的怜悯”（钦定英文译本），诗篇八十九篇一节说，“我要歌唱耶和华的怜悯，直到永远。”（钦定英文译本）。你知道怜悯是什么？怜悯含示爱与恩典，但怜悯比爱够得更远。…一切圣的、可靠的事物，都是对我们作怜悯的基督自己。生命是怜悯，亮光也是怜悯。同样的，公义、圣别、称义、成圣，都是怜悯。约翰十章里有门、草场、牧人，这些也都是怜悯。…你若花时间数算，你会有很长一系列的怜悯。

丈夫对妻子的爱，以及妻子对丈夫的服从，都是对我们作怜悯的基督。如果我在基督里爱我的妻子，这必然是怜悯。我对她的爱，就是对我作怜悯的基督自己。同样的，如果一位姊妹在基督里服从她的丈夫，那也是怜悯。她的服从也是那对她作怜悯的基督自己。

我能见证，我一年过一年地说神的话，实在是怜悯。我能无穷尽地说话，这是何等的怜悯。…我的说话乃是对我作怜悯的基督。这不是我的能力或恩赐，这全是怜悯。

不仅我说神的话是怜悯，甚至亲爱的救主就是我的说话。我的说话就是基督，对我而言这说话的基督乃是怜悯。我没有很高的学位，我的口才也不好，但这说话满了基督。这完全是由于我说神的话时，基督对我乃是怜悯（使徒行传生命读经，三六九至三七一页）。

参读：使徒行传生命读经，第九、十四、三十七至三十八、七十一至七十二篇。

Christ unveiled in 1 Corinthians: power, wisdom, righteousness, sanctification, redemption, glory, the depths of God, the unique foundation of God's building, the Passover, the unleavened bread, the spiritual food, the spiritual drink, the spiritual rock, the Head, the Body, the firstfruits, the second man, and the last Adam. We see many more aspects of Christ in the Gospel of John, such as the Shepherd and the pasture. Oh, how much Christ is to us as the holy and trustworthy things!

In the Old Testament the holy things of David, the faithful things, are regarded as mercies. Isaiah 55:3 speaks of “the sure mercies shown to David.” Second Chronicles 6:42 mentions “the mercies of David Thy servant” (KJV), and Psalm 89:1 says, “I will sing of the mercies of the Lord forever” (KJV). Do you know what mercy is? Mercy implies both love and grace, but it reaches further than love...All the holy and faithful things are Christ Himself as mercies to us. Life is a mercy, and light is also a mercy. Likewise, righteousness, holiness, justification, and sanctification are mercies. In John 10 we have the door, the pasture, and the Shepherd, all of which are mercies... If you took the time to count them, you would have a long list of mercies.

A husband's love for his wife and the wife's submission to her husband are Christ as mercies to us. If, in Christ, I love my wife, this surely is a mercy. My love for her is Christ Himself as a mercy to me. In a similar way, if a sister, in Christ, submits to her husband, that also is a mercy. Her submission is Christ Himself as a mercy to her.

I can testify that my speaking the word of God year after year is certainly a mercy. What a mercy that I can speak the word inexhaustibly...My speaking the word is Christ as a mercy to me. This is not a matter of my ability or gift. It is altogether a matter of mercy.

Not only is it a mercy for me to speak the word of God, but even the dear Savior is my speaking. My speaking is Christ, and to me this speaking Christ is a mercy. (Life-study of Acts, pp. 316-318)

Further Reading: Life-study of Acts, msgs. 9, 14, 37—38, 71—72

第七周■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，非常真实并实际地把自己献给主。

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…；但在楼房上，他放弃的更多。

彼得在楼房上是冒了生命的危险。…耶路撒冷对（那些）在楼房上的人，是一个很有威胁的地方，但他们却愿意冒生命的危险在那里（李常受文集一九六五年第三册，二八四、二八六页）。

信息选读

那十天在楼房上，一切的奉献都是实际的，是不惜代价的—他们不惜放弃他们祖先的宗教，放弃他们的家乡，放弃他们与邻舍和朋友的关系，放弃他们的亲戚和家庭，以及舍弃生命等代价。…他们全人被这从天上来的异象抓住了；他们因这从天上来的异象癫狂了。这是我们今天所需要的奉献。

WEEK 7 — 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..., but in the upper room he gave up much more.

Peter was in the upper room at the risk of his life...Jerusalem was a threatening place to [those] in the upper room, yet they were willing to risk their lives to be there. (CWWL, 1965, vol. 3, "The Heavenly Vision," pp. 209-210)

Today's Reading

During those ten days in the upper room, everything was dedicated in a practical way and was dedicated at any cost—at the cost of their forefathers' religion, at the cost of their country, at the cost of their relationships with neighbors and friends, at the cost of their relatives and families, and at the cost of their lives...Their whole being was held by this heavenly vision; and they were beside themselves with this heavenly vision. This is the kind of consecration we need today.

在启示录三章十八节…主不是劝我们去祷告求告、领受或凭信取用；祂乃是劝我们去“买”。…你付代价来买眼药，就会看见异象。…我鼓励你们这样祷告：“主耶稣，靠着你的怜悯，我要买眼药。靠着你的怜悯，我愿意付代价去到楼房上。”你若向主这样说，诸天就会开启，鳞片会从你眼睛上掉下来，你就会看见从天上来的异象。

你若为着从天上来的异象付代价，就会把你后面的“桥”烧毁，使你没有后路可以回头。…即使你想要回去，人也不会接受你。…走主恢复的道路不是便宜的。这条路是昂贵的；需要极大代价的奉献。走这条路是要付代价的，要你放弃你祖先的宗教和你的家乡，放弃你与邻居和亲戚的关系，甚至舍弃你的生命。…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。…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。他们是焚烧的，也烧别人。我们也需要被焚烧，然后就会去烧别人。

当主耶稣在地上时，大批的群众跟随祂。…然而，至终只有约一百二十人在楼房上。…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。…翻转世界并转移时代的乃是少数人。…你若要在楼房上，就需要有专特的祷告，说，“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，二八七至二九一页）。

参读：从天上来的异象，第六章；保罗的完成职事，第十一章；转移时代的人，第二篇。

[In Revelation 3:18] the Lord counsels us not to pray nor to ask nor to receive nor to take by faith; He counsels us to buy...Pay the price to buy the eyesalve, and you will see the vision. I encourage you to pray, saying, "Lord Jesus, by Your mercy I will buy the eyesalve. By Your mercy I am willing to pay the price to be in the upper room." If you say this to the Lord, the heavens will be opened, the scales will fall from your eyes, and you will see the heavenly vision.

If you pay the price for the heavenly vision, you will "burn the bridges" behind you and will have no way to go backward...Even if you wanted to go back, the people would not accept you. To take the way of the Lord's recovery is not cheap. This way is expensive; it requires a costly consecration. To take this way will be at the cost of the religion of your fathers and of your country, at the cost of your relationships with your neighbors and of your relatives, and at the cost of your own life. 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. What happened to those one hundred and twenty who were in the upper room in Acts 1? They all became a burnt offering. They were burning, and they burned others. We also need to be burned, and then we will burn others.

When the Lord Jesus was on earth, great crowds followed Him... Eventually, however, there were only about one hundred and twenty in the upper room...The Lord's move was with those in the upper room, with those whose eyes had been opened and whose hearts had been touched. This small number came into the upper room to be burned, and then they turned the whole world upside down...It is a small number who will turn the world upside down and change the age. 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. 211-214)

Further Reading: CWWL, 1965, vol. 3, "The Heavenly Vision," ch. 6; CWWL, 1980, vol. 2, "The Completing Ministry of Paul," ch. 11; CWWL, 1957, vol. 3, "Men Who Turn the Age," ch. 3

第七周诗歌

补225

耶稣，何等的名

降B大调

4/4

一、主 对 呼 喊 祂 名 的 人 何 等 的 相 近!

每 次 呼 喊，祂 的 同 在 就 刚 强 我 们!

寻 找 耶 稣，就 必 寻 见；喊 祂，就 相 近；

我 们 深 得 安 慰，因 为 祂 可 爱 可 亲!

(副)耶 稣，何 等 的 名! 哦，主 耶 稣，赐 生 命 名! 得 胜

的 名，荣 耀 的 名，超 越 的 名—何 等 的 名!

耶 稣，刚 强 的 名! 哦，主 耶 稣，安 慰 的 名! 名 可

常 吸 入，可 随 处 喊 出；哦，主 耶 稣，何 等 的 名!

- 二、只要呼喊耶稣的名，你就必得救。 四、我们欣然享受经常 施恩的救主，
哦!主耶稣，阿利路亚，从此不被囚! 无论祸福，无论乐苦，都呼喊如故!
我们举起救恩之杯，呼喊祂的名， 只要我有气息活着，我就必喊主，
祂便拯救我们脱离 多少的事情! 因祂乐意侧耳倾听， 恩典常倾注!
- 三、犹太人或希利尼人，并没有差异， 五、我们如此乐而不疲 呼喊主的名，
主对呼喊祂名的人 都是丰富的。 对主赞美感激之情 便油然而生。
哦主耶稣，呼喊你名，活着真喜乐! 我们乃是那些随处 呼喊主的人，
每当把你的名吸入，我们就快活! 与那清心爱主的人 同呼喊蒙恩。

WEEK 7 — HYMN

O how nigh the Lord is unto all who call on Him

Praise of the Lord — His Name

1083

1. O how nigh the Lord is un-to all who call on Him! When we call, His ver-y presence strengthens us within.

Seeking Jesus, He is found, and calling, He is near— O what a comfort to our hearts to call His name so dear!

Chorus

(C) Je - sus! O what a name! O Lord Je - sus! Life-giv-ing name! Name vic -

tor - ious, name all-glor - ious, Name ex - alt - ed— O what a name!

Je - sus! Strengthen - ing name! O Lord Je - sus! Comfort-ing name! Name to

breathe in prayer, call - ing ev - erywhere, "O Lord Je - sus!" O what a name!

2. Call upon the name of Jesus, and you will be saved,
O Lord Jesus, hallelujah, nevermore enslaved!
We may take salvation's cup by calling on the Lord;
Salvation from a host of things does His dear name afford.
3. To the Lord, the Jew, the Greek and everyone's the same;
He is rich unto all men that call upon His name.
O Lord Jesus, what a joy to call and really live;
When breathing in Thy name, what pleasure Thou
to us dost give.
4. In the God of our salvation we may take delight,
Calling on His name at all times, though in bliss or blight.
I will call upon His name as long as I shall live,
Because He has inclined His ear, and grace so full does give.
5. We will call upon the Lord, who's worthy of our praise;
Thus our grateful hearts in worship we to Him may raise.
We are those who call upon His name in every place
With all the saints who from a pure heart call and taste His grace.

第七周申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]