

第八周

神圣的三一与神的国

诗歌：196

读经：徒一3，二32～36，八12，十四22，十六6～7，二十28，二八23、31

【周一】

壹 神圣的三一乃是整本新约的架构；照样，神圣的三一也是使徒行传的结构；一章又一章，使徒行传揭示出神圣三一为着执行神新约经纶而有的运行—例如一1～2、4～5、8、11、21，二4、17～18、21～24、27、31～33、36、38，十三2、4、7、9～10、12、16、23、30、33～39、49～50、52，二八15、23、25、31：

一 神是独一无二的，我们必须受这启示的管治—诗八六10，赛四五5，林前八4：

- 1 这位独一的神乃是三一的，是三而一—父、子、灵—太二八19。
- 2 “三一神”主要是指神自己；“神圣的三一”主要是指神是三一的，这乃是神格主要的属性—19节，林后十三14，启一4～5。

二 三一神—父、子、灵—完全包含在子的升天和那灵的浇灌里—徒二32～36：

Week Eight

The Divine Trinity and the Kingdom of God

R. K. Hymns: 242

Scripture Reading: Acts 1:3; 2:32-36; 8:12; 14:22; 16:6-7; 20:28; 28:23, 31

§ Day 1

I. Even as the Divine Trinity is the framework of the entire New Testament, so the Divine Trinity is the structure of the book of Acts; chapter after chapter of Acts unveils the operation of the Divine Trinity for the carrying out of God's New Testament economy—e.g., 1:1-2, 4-5, 8, 11, 21; 2:4, 17-18, 21-24, 27, 31-33, 36, 38; 13:2, 4, 7, 9-10, 12, 16, 23, 30, 33-39, 49-50, 52; 28:15, 23, 25, 31:

A. We must be governed by the revelation that God is uniquely one—Psa. 86:10; Isa. 45:5; 1 Cor. 8:4:

1. The unique God is triune, three-one—the Father, the Son, and the Spirit—Matt. 28:19.
2. The Triune God refers mainly to God Himself; the Divine Trinity refers mainly to God's being triune, which is the primary attribute of the Godhead—v. 19; 2 Cor. 13:14; Rev. 1:4-5.

B. The Triune God—the Father, the Son, and the Spirit—was fully involved with the Son's ascension and the pouring out of the Spirit—Acts 2:32-36:

- 1 子升天，父高举祂，那灵浇灌下来——路二四 51，腓二 9，徒一 9 ~ 11，二 32 ~ 36。
- 2 父、子、灵都紧密地联于那灵的浇灌，那灵乃是经过过程之三一神的终极完成——33 节，约七 37 ~ 39，腓一 19。

【周二】

三 在行传十六章六至七节，“圣灵”与“耶稣的灵”交互使用，启示耶稣的灵就是圣灵：

- 1 在新约里，“圣灵”是神的灵一般的称呼——徒九 17、31。
- 2 “耶稣的灵”是神的灵特别的说法，指成为肉体之救主的灵，这位救主就是在人性里的耶稣，经过了为人的生活和十字架上的死——十六 7：
 - a 这指明在耶稣的灵里不仅有神的神圣元素，也有耶稣的人性元素，以及祂为人生活并受死的元素——腓二 7 ~ 8。
 - b 使徒保罗在他的职事里，需要这样一位包罗万有的灵。

【周三】

- 3 保罗作为盛装三一神的器皿，完全是由圣灵（联于主的成为肉体 and 出生）与耶稣的灵（联于主的人性、为人生活、包罗万有的死、分赐生命的复活和升天）所构成——弗三 14 ~ 17，路一 35，徒二 32 ~ 36，腓一 19。
- 4 我们为主作哪一种工，在于我们由哪一种灵所引导、指引、教导并构成；当包罗万有的灵成了我们的构成，我们的工作就要成为这灵的彰显——徒十六

1. The Son ascended, the Father exalted Him, and the Spirit was poured out—Luke 24:51; Phil. 2:9; Acts 1:9-11; 2:32-36.
2. The Father, the Son, and the Spirit were all wrapped up with the outpouring of the Spirit as the consummation of the processed Triune God—v. 33; John 7:37-39; Phil. 1:19.

§ Day 2

C. In Acts 16:6-7 the Holy Spirit and the Spirit of Jesus are used interchangeably, revealing that the Spirit of Jesus is the Holy Spirit:

1. The Holy Spirit is a general title of the Spirit of God in the New Testament—Acts 9:17, 31.
2. The Spirit of Jesus is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross—16:7:
 - a. This indicates that in the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well—Phil. 2:7-8.
 - b. In his ministry the apostle Paul needed such an all-inclusive Spirit.

§ Day 3

3. As a vessel containing the Triune God, Paul was fully constituted of the Holy Spirit, who was involved with the Lord's incarnation and birth, and of the Spirit of Jesus, who was involved with the Lord's humanity, human living, all-inclusive death, life-imparting resurrection, and ascension—Eph. 3:14-17; Luke 1:35; Acts 2:32-36; Phil. 1:19.
4. The kind of work that we do for the Lord depends on the kind of Spirit by whom we are guided, directed, instructed, and constituted; when the all-inclusive Spirit becomes our constitution, our work will be the expression of

【周四】

四 神“用自己的血”买了召会—徒二十 28:

- 1 神付了祂“自己的血”为代价，将召会买来。
- 2 借着成为肉体，我们的神，创造主，那永远者，就与人调和—约一 1、14：
 - a 结果，祂不再仅仅是神—祂成了神人，有血并且能为我们死—约壹一 7。
 - b 当神人主耶稣死在十字架上时，祂不仅作为人受死，也作为神受死。
- 3 祂所流的血，不仅是那人耶稣的血，也是神人的血。
- 4 因此，神用以将召会买来的这血，乃是祂“自己的血”—徒二十 28。

【周五】

贰 神的国乃是使徒行传中使徒们传讲的主题——一 3, 八 12, 十四 22, 十九 8, 二十 25, 二八 23、31:

- 一 复活的基督有四十天之久，向使徒们显现，对他们讲说“神国的事”，这指明神的国乃是使徒们在五旬节后的使命中，所要传讲的主题——一 3。
- 二 按照新约，神的国不是眼所能见物质的范围；实际上，神的国乃是一个位格，就是主耶稣基督自己—路十七 20 ~ 21。

§ Day 4

D. God obtained the church “through His own blood”—Acts 20:28:

1. God purchased the church by paying the price of “His own blood.”
2. Through incarnation our God, the Creator, the eternal One, became mingled with man—John 1:1, 14:
 - a. As a result, He was no longer only God—He became a God-man, who had blood and was able to die for us—1 John 1:7.
 - b. When the Lord Jesus, the God-man, died on the cross, He died not only as man but also as God.
3. The blood that He shed was not only the blood of the man Jesus but also the blood of the God-man.
4. Therefore, His blood, through which God obtained the church, is “His own blood”—Acts 20:28.

§ Day 5

II. The kingdom of God is the main subject of the apostles' preaching in Acts—1:3; 8:12; 14:22; 19:8; 20:25; 28:23, 31:

- A. The fact that the resurrected Christ, in His appearing to the apostles through a period of forty days, spoke to them “the things concerning the kingdom of God” indicates that the kingdom would be the main subject of the apostles' preaching in their coming commission after Pentecost—1:3.
- B. According to the New Testament, the kingdom of God is not a visible, material realm; actually, the kingdom of God is a person, the Lord Jesus Christ Himself—Luke 17:20-21.

三 众召会与神的国是并行的；由复活基督的繁殖所产生的众召会，乃是今天在地上神的国——徒十四 22，二十 25：

- 1 这位在升天里，凭着那灵，借着门徒，繁殖祂自己的复活基督，乃是神国的实际；神的国就是祂的扩大——8，八 12：
 - a 众召会就是这位来把自己当作神国种子撒播出去之基督的扩大；这是福音书里所启示的一可四 3、26。
 - b 在福音书里，基督乃是国度的种子；在使徒行传里有这种子的繁殖，以产生众召会，就是神的国——八 1、12，十三 1～4。
- 2 我们在众召会里乃是基督的繁殖，也是基督的扩大，并且我们正在扩展神的国——后一 9、11。

【周六】

四 神的国是基督作生命扩展到祂的信徒里，形成神在祂生命里管治的范围——彼后一 3～11：

- 1 人要进这国，就需要为罪悔改，相信福音，使他们的罪得赦免，并使他们由神重生，得着符合这国神圣性质之神圣生命——可一 15，约三 3、5。
- 2 所有在基督里的信徒，在召会时代都能有分于这国，在神的公义、和平并圣灵中的喜乐里享受神——罗十四 17。
- 3 神的国在要来的国度时代，要成为基督和神的国，给得胜的信徒承受并享受，好叫他们与基督同王一千年——林前六 9～11，加五 19～21，弗五 5，

C. The churches and the kingdom of God go together; the churches produced by the propagation of the resurrected Christ are the kingdom of God on earth today—Acts 14:22; 20:25:

1. The resurrected Christ, who is propagating Himself in His ascension, by the Spirit, and through the disciples, is the reality of the kingdom of God; the kingdom of God is His expansion—1:8; 8:12:
 - a. The churches are the expansion of Christ, who came to sow Himself as the seed of the kingdom of God; this is revealed in the Gospels—Mark 4:3, 26.
 - b. In the Gospels Christ was the seed of the kingdom; in the book of Acts we have the propagation of this seed to produce the churches as the kingdom of God—8:1, 12; 13:1-4.
2. We in the churches are the propagation of Christ and the expansion of Christ, and we are enlarging the kingdom of God—Rev. 1:9, 11.

§ Day 6

D. The kingdom of God is the spreading of Christ as life into His believers to form a realm in which God rules in His life—2 Pet. 1:3-11:

1. To enter into this kingdom, people need to repent of their sins and believe in the gospel so that their sins may be forgiven and so that they may be regenerated by God to have the divine life, which matches the divine nature of this kingdom—Mark 1:15; John 3:3, 5.
2. All the believers in Christ can share the kingdom in the church age for their enjoyment of God in His righteousness, peace, and joy in the Holy Spirit—Rom. 14:17.
3. The kingdom of God will become the kingdom of Christ and of God for the overcoming believers to inherit and enjoy in the coming kingdom age so that they may reign with Christ for a thousand years—1 Cor. 6:9-11; Gal. 5:19-21;

后二十 4、6。

4 神的国是永远的国，要成为神永远生命的永远福分，在新天新地里给神所有的赎民享受，直到永远—二一 1～4，二二 1～5、14、17。

五 在行传十四章二十二节，保罗劝勉那些恒守信仰的信徒要领悟，我们进入神的国，必须经历许多患难，因为全世界都反对我们进入其中；进入神的国就是进入对基督作为国度的完全享受。

六 在行传十九章我们看见，撒但抵挡神在地上开展祂的国；为着繁殖基督的优胜职事，乃是为着神国的争战—23～41 节。

七 保罗在行传二十八章三十一节宣扬神的国，乃是复活基督的繁殖：

- 1 这可由“教导主耶稣基督的事”这句话得着证明；主耶稣基督的事乃是与神的国并行的—31、23 节。
- 2 教导基督的事，就是普及神的国；所以，神的国实际上就是复活基督的繁殖—这过程今天借由信徒得以继续进行—31 节。

Eph. 5:5; Rev. 20:4, 6.

4. As the eternal kingdom, the kingdom of God will be an eternal blessing of God's eternal life for all of God's redeemed to enjoy in the new heaven and new earth for eternity—21:1-4; 22:1-5, 14, 17.

E. In Acts 14:22 Paul entreated the believers who were continuing in the faith to realize that through many tribulations we must enter into the kingdom of God, because the whole world opposes our entering in; to enter into the kingdom of God is to enter into the full enjoyment of Christ as the kingdom.

F. In Acts 19 we see that Satan is fighting against God's spreading of His kingdom on earth; the prevailing ministry for the propagation of Christ is a fighting, a battle, for God's kingdom—vv. 23-41.

G. Paul's proclaiming the kingdom of God in 28:31 was the propagation of the resurrected Christ:

1. This is proved by the words teaching the things concerning the Lord Jesus Christ, which things go together with the kingdom of God—vv. 31, 23.
2. To teach concerning Christ is to spread the kingdom of God; therefore, the kingdom of God is actually the propagation of the resurrected Christ—a process that continues to be carried out through the believers today—v. 31.

第八周■周一

晨兴喂养

徒二 32 ~ 33 这位耶稣，神已经叫祂复活了，我们都是这事的见证人。祂既被高举在神的右边，又从父领受了所应许的圣灵，就把你们所看见所听见的，浇灌下来。

“三一神”主要的是指神自己，“神圣的三一”主要的是指神是三一的，这乃是神格主要的属性。将神圣的分赐归之于神圣的三一，比归之于三一神更为正确。…一般来说，神是将祂自己分赐到我们里面；但专一、真正、实际地来说，神是将祂的三一分赐到我们里面。

整体说来，圣经是由神圣的三一构成的。这是一个很大的主题。我相信在要来的年日里，我们若是对祂忠信，关于这件事会有更多的光（李常受文集一九八四年第二册，三七六至三七七、三九三页）。

信息选读

圣经告诉我们，基督升到天上（弗四 8 ~ 9，来九 24）；圣经也说，祂被带到天上，并且被神高举（可十六 19，路二四 51，腓二 9）。神高举祂以后，圣灵就浇灌在门徒身上。…三一神包含在子的死里，三一神包含在子的复活里，三一神也包含在子的升天和高举里。父、子、灵是与子的升天和那灵的浇灌调在一起的。

在子的升天里，神高举祂，祂的高举包含祂所达到最高的境地。祂在升天里得着王权（徒五 31，启十七 14）、主权（徒二 36）、宝座（来十二 2）、元首地位（弗一 22）、荣耀和尊贵（来二 9）；天

WEEK 8 — DAY 1

Morning Nourishment

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

The Triune God refers mainly to God Himself, and the Divine Trinity refers mainly to God's being triune, which is the main attribute of the Godhead. It is more correct to refer the divine dispensing to the Divine Trinity rather than to the Triune God...In a general way God is dispensing Himself into us, but in a particular, actual, and practical way God is dispensing His Trinity into us.

As a whole the Bible is constructed with the Divine Trinity. This is a great subject. I believe that if we are faithful to Him in the coming years, more light will come concerning this matter. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," pp. 293-294, 305)

Today's Reading

The Bible tells us that Christ ascended into heaven (Eph. 4:8-9; Heb. 9:24), but it also says that He was taken up and exalted by God (Mark 16:19; Luke 24:51; Phil. 2:9). After God exalted Him, the Holy Spirit was poured out on the disciples...In the Son's death the Triune God was involved, in the Son's resurrection the Triune God was involved, and in the Son's ascension and exaltation the Triune God was also involved. The Father, the Son, and the Spirit were wrapped up with the Son's ascension and the pouring out of the Spirit.

In the Son's ascension God exalted Him, and His exaltation includes the highest attainment. In His ascension He obtained the kingship (Acts 5:31; Rev. 17:14), the lordship (Acts 2:36), the enthronement (Heb. 12:2), the headship (Eph. 1:22), and the glory and honor (Heb. 2:9). All authority has

上和地上所有的权柄，都赐给祂了（太二八 18，弗一 20～21）。基督所达到的这一切，对我们来说都不是素质的，与我们的内在本质无关，却在经纶上与我们息息相关。…若是耶稣从来没有被高举，从来没有接受王权、主权、元首地位、宝座、荣耀、尊荣和所有的权柄，在经纶上就一件事也不能执行。即使祂成功了成为肉体、人性生活、死和复活，祂仍需要带着所达到的这一切，就职进入祂属天的职任。

我们应当赞美主，我们的基督已经升天，神已经高举祂。祂是全宇宙中的最高者，坐在宇宙中唯一的宝座上。祂是万王之王、万主之主和万有的头。祂接受了所有的权柄，并得着超乎万名之上的名（腓二 9）。祂升天、高举以后，就将自己作为权柄浇灌在门徒身上。这位浇灌下来、高举的基督，乃是全宇宙的权柄，并且这位浇灌下来、高举的基督，已经成了我们的衣服，我们的制服。如今，我们不仅在素质上有祂的生命，也在经纶上由祂的权柄所装备，并且有资格来执行神的经纶，神的行政。

生命的灵…作为气吹到我们里面，完全是为着生命。我们有三一神在祂的人性里，带着祂的人性生活、包罗万有的死和超绝的复活，在我们里面作生命。…门徒祷告了十天之后，这位高举、是灵的基督，就浇灌在他们身上。就素质说，在复活那天晚上，祂被吹进门徒里面，作他们的生命；就经纶说，在五旬节那天，祂被浇灌在门徒身上，作他们的权柄，他们的外衣，他们属天的制服。我们的朋友、同事、邻居和家人，也许不晓得我们穿着这位高举、是灵的基督，作我们的制服，但每一个污鬼和邪灵都知道…我们得了权柄，也知道我们是升天基督的一部分（李常受文集一九八四年第三册，二六六至二六八页）。

参读：长老训练第三册，第七至第八章。

been given to Him in heaven and on earth (Matt. 28:18; Eph. 1:20-21). All these attainments of Christ are not essential for us and have nothing to do with us intrinsically, but these attainments have everything to do with us economically...If Jesus had never been exalted and had never received the kingship, the lordship, the headship, the enthronement, the glory and honor, and all the authority, nothing could have been carried out economically. Even though He succeeded in incarnation, human living, death, and resurrection, He still needed to be inaugurated into His heavenly office with all its attainments.

We should praise the Lord that our Christ has ascended and that God has exalted Him. He is the top One in the whole universe sitting on the unique throne in the universe. He is the King of kings, the Lord of lords, and the Head of all things. He has received all the authority, and He has a name above every name (Phil. 2:9). After His ascension, His exaltation, He poured out Himself as authority on His disciples. This poured out, exalted Christ is the authority of the entire universe, and this poured out, exalted Christ has become our clothing, our uniform. Now we not only have His life essentially, but we also are equipped and qualified economically with His authority to carry out God's economy, God's administration.

The very Spirit of life...as the breath breathed into us is absolutely for life. We have the Triune God in His humanity with His human living, His all-inclusive death, and His excellent resurrection within us as our life... After ten days of prayer, the exalted, pneumatic Christ was poured out upon the disciples. He was breathed into them on the evening of the day of the resurrection as their life essentially, and He was poured out upon them on the day of Pentecost as their authority, as their mantle, as their clothing, as their heavenly uniform economically. Our friends, colleagues, neighbors, and family may not realize that we are wearing the exalted, pneumatic Christ as our uniform, but every demon and evil spirit knows...that we are authorized and that we are part of the ascended Christ. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 192-194)

Further Reading: CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," chs. 7—8

第八周■周二

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。

使徒保罗和他的同工为着开展福音而有的行动，不是照着他们的定意和爱好，也不是照着人议定的行程，乃是借着圣灵，照着神的旨意。…他们想要在亚西亚讲道，圣灵却禁止他们（徒十六 6）。禁止也是圣灵引导的一部分。

圣灵禁止，耶稣的灵不许〔7〕，指明保罗和他的同工该向前直走。我们若看地图，会看见这样往前的方向是朝着东欧，特别是朝着马其顿和亚该亚。然而，保罗没有想到要往那里去，所以需要主在夜间给他异象；在这异象中，马其顿人的召唤临到保罗（徒十六 9）（使徒行传生命读经，四三四至四三五页）。

信息选读

我们需要仔细留意行传十六章六至七节里两个神圣的称呼：“圣灵”与“耶稣的灵”。“耶稣的灵”与前节的“圣灵”交互使用，启示耶稣的灵就是圣灵。在新约里，“圣灵”是神的灵一般的称呼；“耶稣的灵”是神的灵特别的说法，指成为肉体之救主的灵，这位救主就是在人性里的耶稣，经过了为人的生活和十字架上的死。这指明在耶稣的灵里不仅有神的神圣元素，也有耶稣的人性元素，以及祂为人生活并受死的元素。使徒传讲的职事，乃是在人的生命里，为着人类并

WEEK 8 — DAY 2

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 move of the apostle Paul and his co-workers for the spread of the gospel was not according to their decision and preference or according to any schedule made by human council, but by the Holy Spirit according to God's counsel. They intended to speak the word in Asia, but the Holy Spirit forbade them [Acts 16:6]. Forbidding is also a part of the Holy Spirit's leading.

The Holy Spirit's forbidding and the Spirit of Jesus' not allowing [v. 7] indicated that Paul and his co-workers should go directly forward. If we look at a map, we will see that such a forward direction would be toward eastern Europe, in particular, toward Macedonia and Achaia. Paul, however, did not have the thought of going there. This made it necessary for the Lord to give him a vision during the night, and in this vision a Macedonian call came to Paul (v. 9). (Life-study of Acts, pp. 369-370)

Today's Reading

We need to pay careful attention to two divine titles in Acts 16:6 and 7: the Holy Spirit and the Spirit of Jesus. The Spirit of Jesus and the Holy Spirit in the preceding verse are used interchangeably, revealing that the Spirit of Jesus is the Holy Spirit. The Holy Spirit is a general title of the Spirit of God in the New Testament. The Spirit of Jesus is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross. This indicates that in the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well. Such an all-inclusive Spirit was

在人类中间，一个受苦的职事，因此需要这样一位包罗万有的灵。

“圣灵”这名称第一次是用在主耶稣成孕的时候。乃是到了这时，为着引进新约的经纶，基督的来临预备道路，并为祂预备人体，才用圣灵这名称（路一 15、35，太一 18、20）。…因此，按首次提到的原则，圣灵与基督的成为肉体 and 出生有关。

在行传十六章七节，路加从圣灵转到耶稣的灵。耶稣这人，首先过为人的生活，然后被钉十字架并复活，又升到诸天之上，被立为主为基督。…圣灵仅仅涵括主耶稣的成为肉体 and 出生，但耶稣的灵涵括祂的人性、为人生活、死、复活和升天。

在行传十六章，我们看见使徒在福音工作上的行动，严格说来，不是借着神的灵，乃是借着圣灵与耶稣的灵。圣灵涵括主的成为肉体 and 出生，耶稣的灵涵括主的人性、为人生活、死、复活和升天。…十六章没有提到神的灵或耶和华的灵，却告诉我们圣灵禁止保罗和他的同工在亚西亚传道，耶稣的灵不许他们往庇推尼去。路加说到圣灵和耶稣的灵，指明使徒的福音工作乃是神新约经纶里新的行动。

神新约的经纶借着主的成为肉体、人性、为人生活、死、复活和升天得以完成。圣灵与耶稣的灵包括了这些事。…当我们有这圣灵与耶稣的灵，我们就有这位在成为肉体里，在人性 and 为人生活里，并在死、复活和升天里的基督（使徒行传生命读经，四三五至四三八页）。

参读：使徒行传生命读经，第二至五篇。

needed for the apostle's preaching ministry, a ministry of suffering among human beings and for human beings in the human life.

The title the Holy Spirit was used for the first time at the time of the conception of the Lord Jesus. It was when the time came to prepare the way for Christ's coming and to prepare a human body for Him to initiate the New Testament dispensation that the term the Holy Spirit came into use (Luke 1:15, 35; Matt. 1:18, 20)...Hence, according to the principle of first mention, the Holy Spirit is related to Christ's incarnation and birth.

In Acts 16:7 Luke turns from the Holy Spirit to the Spirit of Jesus. As a man, Jesus was first living a human life and then was crucified and resurrected, and He ascended to the heavens and has been made Lord and Christ...The Holy Spirit involves only the incarnation and birth of the Lord Jesus, but the Spirit of Jesus involves His humanity, human living, death, resurrection, and ascension.

In Acts 16 we see that the move of the apostles in their evangelistic work was strictly speaking not by the Spirit of God. Rather, it was by the Holy Spirit, who was involved with the Lord's incarnation and birth, and by the Spirit of Jesus, who was involved with the Lord's humanity, human living, death, resurrection, and ascension...In Acts 16 there is no mention of the Spirit of God or of the Spirit of Jehovah. Instead, we are told that Paul and his co-workers were forbidden by the Holy Spirit to speak the word in Asia and were not allowed by the Spirit of Jesus to go into Bithynia. The fact that Luke speaks of the Holy Spirit and the Spirit of Jesus indicates that the evangelistic work of the apostles was a new move in God's New Testament economy.

God's New Testament economy is carried out through the Lord's incarnation, humanity, human living, death, resurrection, and ascension. The Holy Spirit and the Spirit of Jesus include these matters...When we have this Holy Spirit and the Spirit of Jesus, we have Christ in His incarnation, in His humanity and human living, and in His death, resurrection, and ascension. (Life-study of Acts, pp. 370-372)

Further Reading: Life-study of Acts, msgs. 2—5

第八周■周三

晨兴喂养

路一 35 …圣灵要临到你〔马利亚〕身上，至高者的能力要覆庇你，因此所要生的圣者，必称为神的儿子。

腓一 19 因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。

禁止保罗和西拉在亚西亚讲道的不是神的灵，也不是耶和华的灵，乃是完成救主成孕的圣灵（徒十六 6）。他们试着要往庇推尼去的时候，不是神的灵或耶和华的灵不许他们—乃是耶稣的灵不许他们往那里去（7）。耶稣的灵就是带着人性，在地上过三十三年半的为人生活，经过包罗万有的死，从死人中复活，将神圣的生命分赐到所有的信徒里面，以繁殖这生命，并且升到诸天之上被立为主为基督的那一位的灵。…这灵乃是包罗万有之耶稣的总和与完全的实化。…使徒是在这样一位包罗万有之灵的指引与引导下行动（使徒行传生命读经，四三九至四四〇页）。

信息选读

我们为主作哪一种工，在于我们受哪一种灵所引导、指引、教导并构成。…保罗作为盛装三一神的器皿，完全是由圣灵（涵括了主的成为肉体 and 出生）与耶稣的灵（涵括了主的人性、为人生活、包罗万有的死、分赐生命的复活和升天）所构成。保罗乃是由这包罗万有的灵所构成的人。因此，他出来传讲的时候，能真实地传讲耶稣基督。

WEEK 8 — DAY 3

Morning Nourishment

Luke 1:35 ...The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

Paul and Silas were forbidden to speak the word in Asia not by the Spirit of God or by the Spirit of Jehovah but by the Holy Spirit [Acts 16:6], who carried out the conception of the Savior. When they tried to go into Bithynia, it was not the Spirit of God or the Spirit of Jehovah who did not allow them—it was the Spirit of Jesus who did not allow them to go there [v. 7]. The Spirit of Jesus is the Spirit of the One with humanity, who lived a human life on earth for thirty-three and a half years, who died an all-inclusive death, who resurrected from the dead to propagate the divine life by imparting it into all His believers, and who ascended to the heavens to be made Lord and Christ... This Spirit is the totality and the full realization of the all-inclusive Jesus... The apostles were moving under the direction and guidance of such an all-inclusive Spirit. (Life-study of Acts, p. 373)

Today's Reading

The kind of work we do for the Lord depends on the kind of Spirit by whom we are guided, directed, instructed, and constituted...As a vessel containing the Triune God, Paul was fully constituted of the Holy Spirit, who was involved with the Lord's incarnation and birth, and of the Spirit of Jesus, who was involved with the Lord's humanity, human living, all-inclusive death, life-imparting resurrection, and ascension. Paul was a person constituted of this all-inclusive Spirit. Thus, when he came out to preach, he could truly preach Jesus Christ.

事实上，这灵应当成为我们的构成，然后我们的工作就要成为这灵的彰显。…以利亚没有这灵。他只有神的灵与耶和华的灵。以利亚可能有能力的灵，却没有由耶稣的灵所构成。因这缘故，他绝不能传讲耶稣是那包罗万有者，或将祂这样的一位传输给人。

我们读行传十六章，很容易一般地来看那灵的引导这件事。我们已经看见，保罗为着开展福音而执行他的工作，不是照着他的定意、爱好、行程，而是借着那灵。这种领会还是一般的。我们需要属天的异象，看见圣灵与耶稣的灵这两个神圣名称所含示的意义。我们要领会这两个名称，就需要挖掘圣经论到那灵的深处。我们需要研读整本圣经里的那灵，看看创世记里神的灵，以及旧约别处耶和华的灵。然后我们需要看见，为什么直到神来成为肉体时，才用圣灵这名称。我们看见了这点，就会领悟“圣灵”这名称与神新约的经纶有关。这名称特别指明神在成为肉体时，进到人里面与人成为一。在新约里，圣灵这名称指明神自己现今正与人调和。

我们也需要见识，看见耶稣之灵的意义。那灵的这名称乃指主是那包罗万有者，祂是人，在祂的人性里过为人生活，上十字架成就包罗万有的死，为着神圣生命的繁殖复活，并升到诸天之上，被立为主为基督。我们若挖掘圣经，对那灵有属天的异象，就会看见耶稣的灵含示主的人性、为人生活、死、复活和升天（使徒行传生命读经，四四〇至四四一页）。

参读：使徒行传生命读经，第四十、四十四、五十二篇。

Actually, this Spirit should become our constitution. Then our work will be the expression of this Spirit...Elijah did not have this Spirit. He had only the Spirit of God and the Spirit of Jehovah. Elijah may have had a powerful Spirit, but he was not constituted of the Spirit of Jesus. For this reason he could never do the work of ministering Jesus as the all-inclusive One or convey Him as such a One to others.

In reading Acts 16 it is easy to consider the matter of the leading of the Spirit in a general way. As we have seen, Paul did not carry out his work for the spread of the gospel according to his decision, preference, and schedule but by the Spirit. This understanding is also general. We need the heavenly vision to see what is implied by the two divine titles the Holy Spirit and the Spirit of Jesus. In order to understand these titles we need to dig into the depths of the Bible concerning the Spirit. We need to study the Spirit throughout the Scriptures, considering the Spirit of God in Genesis and the Spirit of Jehovah elsewhere in the Old Testament. Then we need to see why the term the Holy Spirit was not used until it was time for God to become incarnated. When we see this, we will realize that the title the Holy Spirit is involved with God's New Testament economy. In particular, this title indicates God's coming into man to be one with man in incarnation. In the New Testament the title the Holy Spirit indicates that God is now mingling Himself with man.

We also need the insight to see the significance of the Spirit of Jesus. This title of the Spirit refers to the Lord as the all-inclusive One who was a man, who lived a human life in His humanity, who went to the cross and died an all-inclusive death, who was resurrected for the propagation of the divine life, and who ascended into the heavens to be made Lord and Christ. If we dig into the Scriptures and have the heavenly vision concerning the Spirit, we will see that the Spirit of Jesus implies the Lord's humanity, human living, death, resurrection, and ascension. (Life-study of Acts, pp. 374-375)

Further Reading: Life-study of Acts, msgs. 40, 44, 52

第八周■周四

晨兴喂养

徒二十 28 圣灵立你们作全群的监督，…牧养神的召会，就是祂用自己的血所买来的。

约壹一 7 …我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。

〔在行传二十章二十八节，〕买来的，原文意，得来的。…神付了祂“自己的血”为代价，将召会买来。…〔这〕节“自己的血”一辞很不寻常。…神就是神，祂不是人或受造之物。神这位创造主，怎么会有血？

在成为肉体以前，神的确没有血，不可能为我们受死。…借着成为肉体，我们的神，创造主，那永远者，耶和華，就与人调和。结果，祂不再仅仅是神—祂成了神人。祂这神人确实有血，并且能为我们死（使徒行传生命读经，五三七至五三九页）。

信息选读

当神人〔耶稣〕死在十字架上时，祂不仅作为人受死，也作为神受死。死在十字架上的，乃是从神成孕，并且生来就有神的那一位。因为祂是神人，所以神的元素在祂里面。神圣的元素与祂的人性调和。

主耶稣的成孕与出生乃是神成为肉体（约一 14），由神圣的素质加上属人的素质所构成，因此产生了兼有神性与人性的神人。借此，神亲自与人性联合，使祂得以在肉体显现（提前三 16），并得以成为替我们受死流血的救主（路二 11）。

WEEK 8 — DAY 4

Morning Nourishment

Acts 20:28 ...The Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

1 John 1:7 ...If we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

The Greek word translated “obtained” [in Acts 20:28] also means “acquired” or “purchased.”...God obtained the church by paying the price of “His own blood.” The phrase His own blood in verse 28 is very unusual...God is God; He is not a man or a creature. How, then, can God, the Creator, have blood?

Prior to incarnation God certainly did not have blood, and He could not have died for us...Through incarnation our God, the Creator, the eternal One, Jehovah, became mingled with man. As a result, He was no longer only God—He became a God-man. As the God-man, He surely had blood and was able to die for us. (Life-study of Acts, pp. 455-456)

Today's Reading

When the God-man died on the cross, He died not only as man but also as God. The One who died on the cross was the One who had been conceived of God and born with God. Because He was a God-man, the very element of God was in Him. The divine element was mingled with His humanity.

The conception and birth of the Lord Jesus was God's incarnation (John 1:14), constituted of the divine essence added to the human essence, hence, producing the God-man of two natures—divinity and humanity. Through this, God joined Himself to humanity that He might be manifested in the flesh (1 Tim. 3:16) and might be the Savior (Luke 2:11) who died and shed His blood for us.

救赎堕落人类的血，乃是神儿子耶稣的血。我们需要真正的人血来救赎我们。因为主耶稣是人，所以祂能满足这要求。祂是人，流了人血来救赎堕落的人类。主也是神的儿子，就是神自己。所以，祂的血有“永远”的元素，这元素保证祂的血永远有功效。所以，祂是人，有真正的人血；祂是神，有赋予祂血永远功效的元素。

〔在约壹一章七节，〕“耶稣”这名是指流出救赎的血所需之主的人性；“祂儿子”这名称是指使救赎的血永远有功效所需之主的神性。因此祂儿子耶稣的血指明，这血乃是真正的人所流正当的血，为要救赎神堕落的造物，有神圣的保证为其永远的功效，这功效在空间上是普及各处的，在时间上是永远长存的。

主在十字架上所流的血…不仅是耶稣的血，也是神儿子的血。为这缘故，这位神人，就是与神调和的一位，所完成的救赎乃是永远的。

如果在十字架上所完成的救赎仅仅是由人完成的，那救赎就不会永远有功效。…因着人是有限的，所以一个人不能为千百万的人受死。然而，人虽是有限的，神却不是有限的。同样，人虽是短暂的，神却是永远的。所以，在基督的救赎里有神永远且无限的元素。这是希伯来九章十二节称这救赎为永远的救赎的原因。

我们需要看见，主耶稣在十字架上所流的血乃是永远的血。这血不仅仅是人的血，更是调和着神圣元素之人的血。因此，这血—神儿子耶稣的血—乃是永远的。保罗在行传二十章二十八节放胆说，这血是神自己的血（使徒行传生命读经，五三九至五四一页）。

参读：长老训练第二册，第四章。

The blood that has redeemed fallen human beings is the blood of Jesus, the Son of God. As human beings, we need genuine human blood for our redemption. Because He was a man, the Lord Jesus could fulfill this requirement. As a man, He shed human blood to redeem fallen human beings. The Lord is also the Son of God, even God Himself. Therefore, with His blood there is the element of eternity, and this element ensures the eternal efficacy of His blood. Therefore, as a man, He had genuine human blood, and as God, He has the element that gives to His blood eternal efficacy.

[In 1 John 1:7] the name Jesus denotes the Lord's humanity, which was needed for the shedding of the redeeming blood, and the title His Son denotes the Lord's divinity, which is needed for the eternal efficacy of the redeeming blood. Thus, the blood of Jesus His Son indicates that this blood is the proper blood of a genuine man for redeeming God's fallen creatures, with the divine surety for its eternal efficacy, an efficacy which is all-prevailing in space and everlasting in time.

The blood the Lord shed on the cross...was not only the blood of Jesus; it was also the blood of the Son of God. For this reason the redemption accomplished by the God-man, by the One mingled with God, is eternal.

If the redemption accomplished on the cross was accomplished merely by a man, that redemption could not be eternally effective...Since a man is limited, a particular man cannot die for millions of others. However, although man is limited, God is not limited. Likewise, although man is temporal, God is eternal. Therefore, in Christ's redemption there is the eternal and unlimited element of God. This is the reason that in Hebrews 9:12 this redemption is called an eternal redemption.

We need to see that the blood shed by the Lord Jesus on the cross is eternal blood. It is the blood not merely of a man but of a man mingled with the divine element. Hence, this blood, the blood of Jesus, the Son of God, is eternal. In Acts 20:28 Paul had the boldness to speak of this blood as being God's own blood. (Life-study of Acts, pp. 456-458)

Further Reading: CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," ch. 4

第八周■周五

晨兴喂养

徒一 3 祂受害之后，用许多确据，将自己活活地显给使徒看，四十天之久向他们显现，讲说神国的事。

八 12 及至他们信了腓利所传神的国和耶稣基督之名的福音，连男带女就受了浸。

主耶稣升到诸天之上，并将自己这包罗万有的灵浇灌出来以建立召会之前，祂教导门徒国度的事（徒一 3）。他们若不认识或领悟国度的事，主耶稣就很难带他们进入召会（新约总论第八册，一三页）。

信息选读

升天之主的工作主要的…是将祂自己繁殖到全地。…我们都是基督繁殖的一部分。我们已由复活的基督在祂的升天里所产生。

复活的基督在祂的升天里，借着祂的见证人繁殖祂自己，乃是为着产生众召会。这指明众召会不仅仅由人手兴起并建立。…每个地方召会都必须由基督所生，由基督在祂神圣、复活生命里的繁殖所产生。

由基督的繁殖所产生的众召会就是神的国。神的国乃是由基督的繁殖所产生的生命范围。事实上，国度就是这复活、繁殖者的扩大。这位在升天里，凭着那灵，借着门徒，繁殖祂自己的复活基督，乃是神国的实际。神的国就是祂的扩大。

WEEK 8 — DAY 5

Morning Nourishment

Acts 1:3 To whom also He presented Himself alive after His suffering by many irrefutable proofs, appearing to them through a period of forty days and speaking the things concerning the kingdom of God.

8:12 But when they believed Philip, who announced the gospel of the kingdom of God and of the name of Jesus Christ, they were baptized, both men and women.

Before the Lord Jesus ascended to the heavens and poured out Himself as the all-inclusive Spirit to establish the church, He taught His disciples about the kingdom [Acts 1:3]. If they had not had any knowledge or realization concerning the kingdom, it would have been difficult for the Lord Jesus to bring them into the church. (The Conclusion of the New Testament, p. 2556)

Today's Reading

The ascended Lord's work is mainly propagating Himself throughout the earth...We all are part of Christ's propagation. We have been produced by the resurrected Christ in His ascension.

Through His witnesses the resurrected Christ in His ascension propagates Himself for the producing of the churches. This indicates that the churches should not be raised up and established merely by human hands...Every local church must be born of Christ, brought forth by Christ's propagation in His divine and resurrected life.

The churches produced by Christ's propagation are the kingdom of God. The kingdom of God is a sphere of life produced by the propagation of Christ. Actually, the kingdom is the expansion of this resurrected, propagating One. The resurrected Christ, who is propagating Himself in His ascension, by the Spirit, and through the disciples, is the reality of the kingdom of God. The kingdom of God is His expansion.

我们可以用人的国为例，说明神的国是基督的扩大。起初，只有一个人，就是亚当。然后…人的国（扩大为）一对夫妇，…这对夫妇生了孩子。…人的国就从一个人扩大到一个家。如今全人类都是人国的一部分。人的国就是人类，就是亚当这人的扩大。

神的国就是神的扩大，而这位神的具体化身就是基督。这基督的扩大就是众召会。众召会就是这位来把自己当作神国种子撒播出去之基督的扩大。这是四福音里所启示的。在福音书里，基督乃是国度的种子。在使徒行传里有这种子的繁殖，以产生众召会，就是神的国。

也许你说，使徒行传有二十八章。这当然是对的。然而，我们也可以说，使徒行传还在继续写，因为复活基督的繁殖还在进行。…甚至今天，也许就写下了某一章的某一段。…我们在众召会里乃是基督的繁殖，也是基督的扩大，并且我们正在扩展神的国。

使徒行传的主题（是）复活的基督在升天里，凭着那灵，借着门徒，为着产生众召会—神的国—的繁殖。这里有三个同义辞：繁殖、众召会、国。国就是众召会，众召会就是基督的繁殖。

我们对使徒行传的主题印象越深，就越会说，“主，我们敬拜你这位复活升天者。为着你的繁殖，我们赞美你。主，我们感谢你，我们乃是你今天的繁殖。感谢你，我们与你一同在诸天之上，众召会就是神的国。”让我们向全宇宙宣告：主耶稣现今是在诸天之上，祂这位被高举者，现今正借着我们作祂的见证人，在地上繁殖祂自己（使徒行传生命读经，一四、一七至一九页）。

参读：真理课程一级卷二，第二十三课。

We may use the kingdom of man, the human kingdom, for an illustration of the kingdom of God as the expansion of Christ. In the beginning, there was just one man, Adam. Then...the kingdom of man was a couple...The kingdom of man expanded from one man to a family. Now the entire human race is part of the kingdom of man. The kingdom of man is simply mankind as the expansion of the man, Adam.

The kingdom of God is the expansion of God, whose embodiment is Christ. This expansion of Christ is the churches. The churches are the expansion of Christ as the One who came to sow Himself as the seed of the kingdom of God. This is revealed in the four Gospels. In the Gospels Christ was the seed of the kingdom. In the book of Acts we have the propagation of this seed to produce the churches as the kingdom of God.

Perhaps you would say that Acts has twenty-eight chapters. This, of course, is correct. However, it is also true to say that the book of Acts is still being written because the propagation of the resurrected Christ is still taking place...Even today a portion of a chapter may have been written...We in the churches are the propagation of Christ and the expansion of Christ, and we are enlarging the kingdom of God.

The subject of the book of Acts is the propagation of the resurrected Christ in His ascension, by the Spirit, through the disciples, for the producing of the churches—the kingdom of God. Here three words are synonyms: propagation, churches, and kingdom. The kingdom is the churches, and the churches are the propagation of Christ.

The more we are impressed with the subject of Acts, the more we will say, “Lord, we worship You as the resurrected One and the ascended One. We praise You for Your propagation. We thank You, Lord, that we are Your propagation today. We thank You that we are with You in the heavens and that the churches are the kingdom of God.” Let us declare to the whole universe that the Lord Jesus is now in the heavens and that as the exalted One, He is now propagating Himself on earth through us as His witnesses. (Life-study of Acts, pp. 11, 13-15)

Further Reading: Truth Lessons—Level One, vol. 2, lsn. 23

第八周■周六

晨兴喂养

徒十四 22 坚固门徒的魂，劝勉他们恒守信仰，又说，我们进入神的国，必须经历许多患难。

二八 31 全然放胆宣扬神的国，并教导主耶稣基督的事，毫无阻碍。

患难不是阻挠，乃是引我们进入国度的路。今天我们是在进入神国作我们目的地的路上。…我们越往前，神的国在我们中间就越得着发展。

在生命上之神的国其实就是基督自己，…作生命的种子，撒到祂的信徒，就是神的选民里面，…并发展为一个范围，就是神的国，使神在祂神圣的生命里，能在其中掌权。神国的入门是重生，…其发展是信徒在神圣生命里的长大。…神的国在今天是召会的生活，是忠信的信徒在其中生活的，…并要发展为要来的国度，作得胜圣徒在千年国里…所承受的赏赐。…至终，神的国要完成于新耶路撒冷，作神永远的国，就是神永远生命之永远福分的永远范围，在新天新地里给神所有的赎民享受，直到永远（新约总论第八册，一八至一九页）。

信息选读

全世界都反对神的子民进入对基督作为国度的完全享受。譬如，犹太教已经被撒但所篡夺并利用，阻挠信徒进入这享受。许多世纪以来，别种形式的宗教—天主教、更正教、回教—也曾被神的仇敌利用，阻止神的子民进入对包罗万有的基督作神国的完全享受。

WEEK 8 — DAY 6

Morning Nourishment

Acts 14:22 Establishing the souls of the disciples, exhorting them to continue in the faith and saying that through many tribulations we must enter into the kingdom of God.

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

Instead of being frustrations, the tribulations are the way that ushers us into the kingdom. Today we are on the way to enter into the kingdom of God as our destination...The more we go on, the more the kingdom of God is developed among us.

The kingdom of God in the sense of life is actually Christ Himself...as the seed of life sown into His believers, God's chosen people..., and developing into a realm in which God may rule as His kingdom in His divine life. Its entrance is regeneration..., and its development is the believers' growth in the divine life...It is the church life today in which the faithful believers live..., and it will develop into the coming kingdom as an inheritance reward...to the overcoming saints in the millennium...Eventually, it will consummate in the New Jerusalem as the eternal kingdom of God, an eternal realm of the eternal blessing of God's eternal life for all God's redeemed to enjoy in the new heaven and new earth for eternity. (The Conclusion of the New Testament, p. 2561)

Today's Reading

The whole world opposes the entering of God's people into the full enjoyment of Christ as the kingdom. Judaism, for example, has been usurped and utilized by Satan to frustrate the believers from entering this enjoyment. Throughout the centuries other forms of religion—Catholicism, Protestantism, and Islam—have also been used by God's enemy to keep God's people from entering into the full enjoyment of the all-inclusive Christ as the kingdom of God.

我们在所看见关于神国的光中，回到行传十四章，问问保罗所劝勉的门徒，是否已经进入对基督作神的国那完全享受的范围。不，那些信徒还没有进入那享受；他们还在途中。因此，保罗嘱咐他们要进入对复活升天的基督作神的国那完全享受的范围。在这里他似乎说，“我已经将复活的基督，就是那圣的并可靠的，神的恩，永远的生命，甚至就是包罗万有赐生命的灵，传给了你们。对恩典、永远的生命和那灵的完全享受，乃是个范围，这范围就是神的国。你们还没有进入这范围——你们还在途中。因此，我劝勉你们必须经历许多患难，以进入神的国。你们该期待反对，并有所预备。你们会面对许多患难。但经过这一切的患难，你们要竭力进入对复活升天的基督作神的国那完全享受的范围。当你们对这样一位基督有享受，你们就在神圣的管治之下。那样，你们就要成为神的国，这国就是正当的召会生活。”

我们的职事乃是要繁殖复活的基督为神的国。但今天每一个城市都是魔鬼的国。因此，为着繁殖基督的优胜职事，乃是为着神国的争战。全地都是黑暗的国。…倘若我们的职事真是优胜的，我们一定会遭受反对。

我们都需要看见，神与撒但之间正进行着争战。所以，我们需要确定，凡我们所作的都绝对在神的国这一边，没有一事与黑暗的国有关。…我们若尽优胜的职事，至终会遭受攻击。…然而，我们不要因此丧胆，我们该像保罗那样得鼓励（使徒行传生命读经，三九五至三九七、五二〇至五二一页）。

参读：新约总论，第二百四十一篇。

In the light of what we have seen concerning the kingdom of God, let us now come back to Acts 14 and ask if the disciples whom Paul was exhorting had entered into the realm of the full enjoyment of Christ as the kingdom of God. No, those believers had not yet entered into that enjoyment; they were still on the way. Therefore, Paul charged them to enter into the realm of the full enjoyment of the resurrected and ascended Christ as the kingdom of God. Here he seemed to be saying, “I have preached to you the resurrected Christ as the holy and faithful things, as the grace of God, as eternal life, and even as the all-inclusive life-giving Spirit. The full enjoyment of grace, eternal life, and the Spirit is a realm, and this realm is God’s kingdom. You have not yet entered into this realm—you are on the way. Therefore, I exhort you through many tribulations to enter into the kingdom of God. You should expect opposition and be prepared for it. You will face much tribulation. But through all these tribulations you must endeavor to enter into the realm of the full enjoyment of the resurrected and ascended Christ as the kingdom of God. When you have the enjoyment of such a Christ, you will be under the divine rule. Then you will become the kingdom of God, which is the proper church life.”

Our ministry is to propagate the resurrected Christ as God’s kingdom. But today every city is the kingdom of the devil. Hence, the prevailing ministry for the propagation of Christ is a fighting, a battle, for God’s kingdom. The whole earth is the kingdom of darkness...If our ministry is truly prevailing, there is bound to be opposition.

We all need to realize that a battle is raging between God and Satan. Therefore, we need to be certain that whatever we do is absolutely on the side of the kingdom of God and that nothing is involved with the kingdom of darkness...If we carry on a prevailing ministry, eventually, we will be attacked...However, instead of being dismayed by this, we, like Paul, should be encouraged. (Life-study of Acts, pp. 337-339, 439-440)

Further Reading: The Conclusion of the New Testament, msg. 241

第八周诗歌

196

圣灵的丰满 — 耶稣基督的灵

7 7 7 7 (英 242)

A 大调

4/4

5 | 1̣ 1̣ 1̣ 1̣ 2̣ 3̣ 2̣ | 1 — — 7̣ 1̣ | 2̣ 2̣ 2̣ 2̣ 3̣ 4̣ 2̣ | 3̣ — —
 一 今 日 我 们 神 的 灵, 成 了 耶 稣 基 督 灵;
 1̣ 3̣ | 5̣ 5̣ 6̣ 5̣ 4̣ 3̣ | 2̣ — — 5̣ | 6̣ 4̣ 4̣ 3̣ 2̣ 1̣ 7̣ | 1̣ — — ||
 死 而 复 活 的 神 人, 得 荣 升 天, 此 灵 成。

二 从那升天的耶稣, 这灵降到我灵里,
使祂一切的实际, 都成我们的经历。

三 这个耶稣基督灵, 包含一切的成分;
神、人二性其中存, 人生、神荣也藏隐。

四 死的功能及受苦、 复活大能并升天、
宝座、权柄和国度, 全都在这灵中含。

五 凭这一切的成分, 这灵运行在我灵;
借祂膏油的涂抹, 我得享受主丰盛。

六 这个包罗万有灵, 是我一切的秘诀;
多方作工在我里, 使神作我的一切。

WEEK 8 — HYMN

The Spirit of God today

Fulness of the Spirit — As the Spirit of Jesus 242

1. The Spir - it of God to - day The Spir - it of Je - sus
 is, The God-man who died and rose, As - cend - ing to glo ry His.

2. 'Tis from such a Jesus came
The Spirit of Jesus to us,
To make His reality
Experience unto us.

3. The Spirit of Jesus has
All elements human, divine,
The living of man in Him
And glory of God combine.

4. The suffering of human life,
Effectiveness of His death,
His rising and reigning too
Are all in the Spirit's breath.

5. With all these components true
His Spirit in us doth move,
And by His anointing full
The riches of Christ we prove.

6. This Spirit of Jesus doth
Encompass both great and small;
Inclusively He doth work
In us, making God our all.

第八周申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]