

Chinese-Speaking Conference 2009

The Continuation of Acts

3/20-22
Houston, Texas

GENERAL SUBJECT: THE CONTINUATION OF ACTS

Message One

**The Intrinsic Significance of the Book of Acts
and
Witnesses of the Resurrection of the Lord Jesus**

Scripture Reading: Acts 1:8-11, 14, 22; 2:24, 32-33; 4:33; 10:39-40; 26:16

- Acts 1:8 But you shall ¹receive ^apower when the Holy ^bSpirit comes ²upon you, and you shall be My ^{3c}witnesses both in Jerusalem and in all ^dJudea and ^eSamaria and unto the ^futtermost part of the earth.
- Acts 1:9 And when He had said these things, while they were looking on, He was lifted up, and a cloud ^atook Him away from their sight.
- Acts 1:10 And while they were looking intently into heaven as He went, behold, ^atwo men in ^bwhite clothing stood beside them,
- Acts 1:11 Who also said, ¹Men of ^aGalilee, why do you stand looking into ²heaven? This Jesus, who has been taken up from you into heaven, will ^{3b}come in the ⁴same way as you ²beheld Him going into heaven.
- Acts 1:14 These all ^{1a}continued steadfastly ²with ^bone accord in ³prayer, together with the ^cwomen and ⁴Mary the ^dmother of Jesus, and with His brothers.
- Acts 1:22 Beginning from the baptism of ^aJohn until the day on which He was ^btaken up from us, one of these should become a ^cwitness of His ^{1d}resurrection with us.
- Acts 2:24 Whom ¹God has ^araised up, having loosed the pangs of ^bdeath, since it was ²not possible for Him to be held by it.
- Acts 2:32 This Jesus ¹God has ^araised up, of ²which we all are ^bwitnesses.
- Acts 2:33 Therefore having been ^aexalted to the ^bright hand of God and having received the ¹promise of the Holy ^cSpirit from the Father, He has ^dpoured out this which you both see and hear.
- Acts 4:33 And with great ^apower the apostles gave ^{1b}testimony of the resurrection of the Lord Jesus, and great ^{2c}grace was upon them all.
- Acts 10:39 And we are ^awitnesses of all the things which He ^bdid, both in the land of the Jews and in Jerusalem; whom also they did away with by hanging *Him* on a ^ctree.
- Acts 10:40 This One, ¹God ^araised on the ^bthird day; and He has made Him ^{2c}manifest,
- Acts 26:16 But rise up and stand on your feet; for I have appeared to you for this *purpose*, to ^aappoint you as a minister and a ^{1b}witness both of the things in which you have ^cseen Me and of the things in which I will appear to you;

I. We need to see the intrinsic significance of the book of Acts:

- A. The Acts of the Apostles is a book without an ending; this book is still being continued, because Acts is a record of the work of God, who is always advancing and never stops—28:30-31.
- B. In the book of Acts the disciples are the continuation of the Lord Jesus—1:14:
1. The Lord brought the disciples with Him into His death and resurrection; this means that they passed through the same processes through which the Lord Jesus passed—Rom. 6:6; Eph. 2:5-6.
 2. By passing through the Lord's death and resurrection, His disciples became His continuation; this continuation is unveiled in the book of Acts—1:14.
 3. By replacing the disciples with Himself, the Lord Jesus made them His reproduction; therefore, they became His increase, development, enlargement, and continuation—the church as His extension in time and His spread in space—John 12:24; 14:19; Gal. 2:20; Acts 8:1; 9:31.

- C. The book of Acts is a record of a group of people who are resurrected and ascended with Christ, having Christ within them as their life and Christ upon them as their power and authority; they live by the Triune God within them as their life, and they act by the Triune God upon them as their strength, power, and authority—John 20:22; Luke 24:49; Acts 1:8.
- D. Acts is a record of a group of people who act and work in the Body, through the Body, and for the Body—v. 14; 13:1-4a:
 - 1. Acts reveals the move and activity of the Body, not of individual actions unrelated to the Body—8:1-17.
 - 2. Acts contains a beautiful picture of the one accord in the activities and work of the believers who moved in the Body, through the Body, and for the Body—2:44-47; 4:24, 32; 13:1-4a; 16:1-5.
- E. The book of Acts shows us the divine stream, the unique flow; there is only one stream, one current, of the flow—Gen. 2:8-12; Rev. 22:1-2; Acts 2:33.
- F. In Acts there is a group of people who know the meaning of resurrection and ascension, who live by Christ as their life, who act by Christ as their power and authority, and who realize that they are the Body and act in the Body and for the Body in the one divine stream; this is the intrinsic significance of the book of Acts—John 20:22; Acts 1:8-11, 14; 2:1-4, 24, 32-33; 4:33.

II. The apostles and disciples were witnesses of the resurrection of the Lord Jesus—1:8, 22; 2:24, 32; 4:2, 33; 10:39-40; 17:3, 18; 23:11; 24:14-15:

- A. To carry out His heavenly ministry for the propagating of Himself so that the kingdom of God might be established for the building up of the churches as His fullness, the ascended Christ uses not a group of preachers trained by man's teaching to do a preaching work but a body of His witnesses, who bear a living testimony of the incarnated, crucified, resurrected, and ascended Christ—1:8:
 - 1. The apostles and disciples were the Lord's witnesses (lit., martyrs); all the apostles and disciples in Acts were His martyrs, His witnesses, of this kind—v. 8; 2:40; 10:39-41; 22:20; 23:11; 26:16.
 - 2. In His ascension the Lord carries out His ministry in the heavens through these martyrs, in His resurrection life and with His ascension power and authority, as recorded in Acts, to spread Himself as the development of the kingdom of God from Jerusalem unto the uttermost part of the earth—1:8.
 - 3. Testifying requires experiences of seeing and enjoyment concerning the Lord or spiritual things; it is different from merely teaching—2:40.
 - 4. Paul was appointed as a minister and a witness—26:16:
 - a. A minister is for the ministry; a witness, for the testimony.
 - b. The ministry is related mainly to the work, to what a minister does; a testimony is related to the person, to what a witness is.
 - 5. Luke's narration, as an account of the Lord's move on earth, stresses not doctrine but the testimony of the Lord's witnesses; hence, in his narration there are no details related to doctrine; rather, there are details regarding the things that happened to His witnesses, in order to portray the testimonies of their lives—27:21; 1:8.
- B. The Lord's resurrection was the focus of the apostles' testimony—1:22; 2:32; 3:13, 15, 26; 10:39-40; 13:33; 17:3, 18:

1. The resurrection of the Lord Jesus points back to His incarnation, humanity, human living on the earth, and God-ordained death, and His resurrection points forward to His ascension, ministry and administration in heaven, and coming back—2:23; 1:9-11.
2. The Lord is both God and resurrection, possessing the indestructible life—John 1:1; 11:25; Heb. 7:16; Acts 2:24:
 - a. Since He is such an ever-living One, death is not able to hold Him.
 - b. He delivered Himself to death, but death had no way to detain Him; rather, death was defeated by Him, and He rose up from it—Rev. 1:18.
3. The apostles were witnesses of the resurrected Christ, not only in word but also by their life and action, especially bearing witness of His resurrection; bearing witness of Christ's resurrection is the crucial point, the focus, in carrying out God's New Testament economy—Acts 2:32; 4:33; 10:39-40; 17:3.
4. God glorified His Servant Jesus through His resurrection and in His ascension—Luke 24:46; Eph. 1:20-22; Phil. 2:9-11; Acts 3:13, 15, 26; 4:10, 33; 5:30-31.
5. Resurrection was a birth to the man Jesus—13:33:
 - a. He was begotten by God in His resurrection to be the firstborn Son of God among many brothers—Rom. 1:3-4; 8:29.
 - b. He was the only begotten Son of God from eternity; after incarnation, through resurrection He was begotten by God in His humanity to be God's firstborn Son—John 1:18; 3:16; Rom. 8:29; Heb. 1:6.
6. We need to know the power of Christ's resurrection—Eph. 1:19; Phil. 3:10:
 - a. In His resurrection the Lord Jesus broke through all barriers, even the greatest barrier of all—death—Rom. 6:9; Rev. 1:18; Eph. 1:19-20:
 - 1) Death is the greatest limitation, but resurrection has conquered death; thus, resurrection is the greatest power of all—Acts 2:24.
 - 2) In His resurrection the Lord Jesus transcended time and space—Eph. 1:19-21.
 - b. The power of resurrection, and even resurrection itself, is now in the life-giving Spirit, the Spirit of Jesus Christ—1 Cor. 15:45b; Phil. 1:19.
 - c. Ephesians 1:19-20 speaks of the surpassing greatness of God's power toward us who believe; this is the resurrection power manifested by God in Christ through His raising Him from the dead.
 - d. The church is the place where God demonstrates the operation of the might of His strength, according to the power which He caused to operate in Christ—vv. 19-20:
 - 1) The church is the same as the resurrected Christ not only in nature but also in power—vv. 19-22; 3:16; 6:10.
 - 2) The church is the depository and storehouse of the power of Christ's resurrection—Phil. 3:10.
 - 3) The church is the same as Christ in resurrection and should be as unlimited and victorious as Christ is—Eph. 1:19-23.
 - 4) If two or three see this revelation, touch the power of Christ's resurrection, and pray in one accord, they will shake the ends of the earth—Matt. 18:18-20; Acts 1:14; 4:23-33.

GENERAL SUBJECT: THE CONTINUATION OF ACTS

Message Two

**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**

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

- Acts 1:8 But you shall ¹receive ^apower when the Holy ^bSpirit comes ²upon you, and you shall be My ^{3c}witnesses both in Jerusalem and in all ^dJudea and ^eSamaria and unto the ^futtermost part of the earth.
- Acts 5:20 Go and stand in the temple and speak to the people all the ^{1a}words of ²this life.
- Acts 6:4 But we will continue steadfastly in ^{1a}prayer and in the ^bministry of the word.
- Acts 6:7 And the word of God ^{1a}grew, and the number of the disciples in Jerusalem ^bmultiplied greatly; and a large number of the priests ^cobeyed the ^{2d}faith.
- Acts 9:31 So then the ^{1a}church throughout the whole of ^bJudea and Galilee and Samaria had ²peace, ³being built up; and going on in the ^{4c}fear of the Lord and in the ⁵comfort of the Holy Spirit, it was ^dmultiplied.
- Acts 12:24 But the word of ¹God ^agrew and multiplied.
- Acts 19:20 ¹Thus, the word of the Lord ^agrew mightily and prevailed.

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; Psa. 36:8-9; 46:4a; John 7:37-39; Rev. 22:1.
- C. When we give the Lord the preeminence in our entire being, making Him 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 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; 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.

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).
- 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—13:4b-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 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—18:23-21:17.
- J. Paul's fourth journey was from Caesarea to Rome—27:1-28:31.

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 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.
Acts 21:14 And since he would not be persuaded, we became silent, saying, The ^awill of the Lord be done.
- 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—Gal. 2:20; Phil. 3:10.
 3. In the light of the divine revelation, the greatest lack of James is the cross of Christ; self-cultivation does not carry out God’s economy, but self-denial does.
 4. 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, which 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), so 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).

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. 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 the 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, who do not belong to the denominations yet 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 coworkers; 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 maybe, 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.

GENERAL SUBJECT: THE CONTINUATION OF ACTS

Message Three

**The God-ordained Way of
Prayer, the Spirit, and the Word for God's Move**

Scripture Reading: Acts 1:8, 14; 4:24-31; 6:4, 7; 12:24; 19:20

- Acts 1:8 But you shall ¹receive ^apower when the Holy ^bSpirit comes ²upon you, and you shall be My ^{3c}witnesses both in Jerusalem and in all ^dJudea and ^eSamaria and unto the ^futtermost part of the earth.
- Acts 1:14 These all ^{1a}continued steadfastly ²with ^bone accord in ³prayer, together with the ^cwomen and ⁴Mary the ^dmother of Jesus, and with His brothers.
- Acts 4:24 And when they heard *this*, they lifted up *their* voice with ^aone accord to God and said, ¹Sovereign Master, You are the One who has ^bmade heaven and earth and the sea and all things in them,
- Acts 4:25 Who, through the Holy Spirit, *through* the mouth of our father David Your servant, has said, "^aWhy did the Gentiles ¹rage, and the peoples devise vain things?
- Acts 4:26 The kings of the earth set themselves, and the rulers were gathered together against the Lord and against ^aHis Christ."
- Acts 4:27 For truly in this city there were ^agathered together against Your holy ^bServant Jesus, whom You ^canointed, both Herod and ^dPontius Pilate, with the Gentiles and the peoples of Israel,
- Acts 4:28 To ^ado what Your hand and Your counsel ¹predestined to take place.
- Acts 4:29 And now, Lord, look upon their threatenings and grant Your slaves to speak Your word with all ^aboldness,
- Acts 4:30 While ^astretching out Your hand to heal, and that ^bsigns and wonders may take place through the ^cname of Your ^dholy Servant Jesus.
- Acts 4:31 And when they had *so* besought, the place in which they were gathered was ^ashaken, and they were all ¹filled with the Holy Spirit and began to speak the word of God with ^bboldness.
- Acts 6:4 But we will continue steadfastly in ^{1a}prayer and in the ^bministry of the word.
- Acts 6:7 And the word of God ^{1a}grew, and the number of the disciples in Jerusalem ^bmultiplied greatly; and a large number of the priests ^cobeyed the ^{2d}faith.
- Acts 12:24 But the word of ¹God ^agrew and multiplied.
- Acts 19:20 ¹Thus, the word of the Lord ^agrew mightily and prevailed.

I. The book of Acts shows that the God-ordained way to carry out God's move to fulfill His New Testament economy is entirely by three main substances—prayer, the Spirit, and the Word:

- A. Prayer, the Spirit, and the Word are the three substances of the power in the Lord's recovery—Acts 1:8, 14; 4:31; 6:4, 7; 12:24; 19:20.
- B. We must pray that we might have the Spirit as the power to spread the Word—6:7; 12:24; 19:20; cf. 1 Tim. 5:17-18:
1. We must get ourselves saturated, constituted, and even soaked with the holy Word; if we are burdened to preach the gospel, we must get into the Word and be persons who know the Word—Col. 3:16.
 2. We should ask the Lord to bring our entire being into the light and be dealt with by Him to become persons of power, who are full of the Spirit within and without, essentially and economically—Eph. 5:18; Acts 2:38; 5:32b; 4:8, 31; 13:9, 52.
- C. The early disciples could not have maintained the one accord if they had different ways, means, agents, or substances for them to carry out the Lord's move on this earth; in order to maintain the unique one accord, we all must learn to do the same thing by the same way—1:14; 4:31.

- D. We must not think of taking a way other than prayer, the Spirit, and the Word; any other way will cause dissension and division.
- E. The picture of Lot's family and his seed by incest shows that when God's people lose the proper function in life, they use ugly and worldly means for securing the increase—Gen. 19:30-38:
 1. Desiring to have seed regardless of the means, Lot's daughters bore sons out of their father by incest, thus breaking the governing principle ordained by God.
 2. In principle, to use any kind of sinful or worldly methods to secure increase for our success in the Christian work is to break God's governing principle and thus to commit spiritual incest—cf. Matt. 7:21-23.
 3. It is possible for God's people to be drugged with the wicked current of the evil world and care only for success, not for the means; they may care for soul-winning but not for the proper way of doing it.
 4. Some groups use rock music, dancing, drama, movies, and games to satisfy their desire of securing the increase; in the eyes of God this is spiritual incest, which brings forth "Moabites" and "Ammonites"—cf. Ezek. 25:3, 8.
 5. Our spiritual activities must be the doing of the Father's will; if we do things without this assurance, we break the governing principle and commit spiritual incest, being workers of lawlessness—Matt. 7:21-23.
 6. Ishmael, brought forth by fleshly effort, was rejected by God (Gen. 21:10-12); Moab and Ben-ammi, brought forth by incest, were a shame in history; only Isaac, brought forth by God's grace, was used to fulfill God's purpose.
 7. In order to bear fruit we should live by Christ, live out Christ, pray, and help people to receive the living word of God so that they might be reborn; this is the way to bring forth the proper fruit to be the "Isaac" for the fulfilling of God's purpose—Gal. 4:28.

II. The book of Acts shows that the apostles never initiated any work without prayer; whenever they wanted to do something, they stopped themselves by their prayer, giving God a way to come into them, to fill them up, and to saturate their entire being—1:14; 6:4; 13:1-4:

- A. In order to be one with the Lord in His work, we need to pray ourselves into God and pray God into us so that we are mingled with God—Matt. 6:6.
- B. To pray means to stop ourselves from doing anything apart from the Lord so that He can do His work through us—cf. 14:22-23.
- C. To pray means that we realize that we are nothing and can do nothing; prayer is the real denial of the self—Gal. 6:3; cf. Mark 9:28-29.
Mark 9:29 And He said to them, This kind cannot come out by any means except ¹prayer.
- D. To pray by calling on the name of the Lord is to deny ourselves and to declare, "No longer I but Christ"—cf. Gal. 2:20a.

III. The book of Acts shows the prayer that we need in order to be filled with the Spirit essentially and economically so that all our activities would be the activities of the acting God:

- A. The prayer that we need is the prayer that brought in the outpouring of the Spirit—Acts 1:14; 2:1-4, 16-17a.

- B. The prayer that we need is the prayer that shook the earth and empowered the disciples with the Holy Spirit to speak the word of God with boldness—4:24-31.
- C. The prayer that we need is the prayer of the apostles to match the ministry of the word—6:4.
- D. The prayer that we need is the prayer that brought Peter into a trance and brought a heavenly vision to him—10:9-16.
- E. The prayer that we need is the prayer that opened the prison gate for Peter—12:4-14.
- F. The prayer that we need is the prayer that brought the five prophets and teachers into the Lord's commission—13:1-4.
- G. The prayer that we need is the prayer that brought in a great earthquake and shook the foundations of the prison house—16:23-26.
- H. The prayer that we need is the prayer that brought Paul into a trance and into the Lord's speaking to him—22:17-21.

IV. The book of Acts shows that our working together with God to build up the church is a spiritual warfare and that prayer is the secret to accomplish God's work—4:24-31; Psa. 2:1-2; Eph. 6:10-20:

- A. The prayers that we utter before the Lord must stand against and resist "counter-prayers" that are directed particularly against the church and the work we are carrying out to build up the church—John 17:15; Matt. 6:13; cf. Psa. 31:20.
- B. Prayerlessness is a sin; all in the Lord's recovery must be prayerful and stand against the sin of prayerlessness—1 Sam. 12:23; Col. 4:2.

GENERAL SUBJECT: THE CONTINUATION OF ACTS

Message Four (a)

**The Gospel, God's Salvation,
and the Need for a Dispensational Transfer**

Scripture Reading: Acts 1:6-8; 8:12; 13:39; 14:3; 16:31; 20:24

- Acts 1:6 So the ones who came together asked Him, saying, Lord, are You at this ^atime ^brestoring the ¹kingdom to Israel?
- Acts 1:7 But He said to them, It is not for you to know ^atimes or seasons which the Father has set by His own authority.
- Acts 1:8 But you shall ¹receive ^apower when the Holy ^bSpirit comes ²upon you, and you shall be My ^{3c}witnesses both in Jerusalem and in all ^dJudea and ^eSamaria and unto the ^futtermost part of the earth.
- Acts 8:12 But when they believed Philip, who ¹announced the gospel of the ^akingdom of God and of the name of ^bJesus Christ, they were ^cbaptized, both men and women.
- Acts 13:39 And from all the things from which you were ^anot able to be justified ¹by the law of Moses, in this One everyone who ^bbelieves is ^{2c}justified.
- Acts 14:3 Therefore they spent a considerable amount of time speaking with ^aboldness in the Lord, who ^btestified to the word of His ^{1c}grace by granting ^{2d}signs and wonders to be done through their hands.
- Acts 16:31 And they said, ^aBelieve on the Lord Jesus, and you shall be ^bsaved, you and your ¹household.
- Acts 20:24 But I ¹consider my ^{2a}life of no account *as if* precious to myself, in order that I may finish my ^bcourse and the ^cministry which I have received from the Lord Jesus to solemnly ^dtestify of the ^egospel of the ^fgrace of God.

I. The gospel preached in Acts is the complete gospel—the gospel of Jesus as the Christ (5:42), the word as the gospel (8:4), the gospel of the kingdom of God (v. 12), the gospel of the name of Jesus Christ (v. 12), the gospel of peace (10:36), the Lord Jesus as the gospel (8:35; 11:20), the gospel of the promise made to the fathers (13:32), Jesus and the resurrection as the gospel (17:18), and the gospel of the grace of God (20:24):

- A. We need to learn from Philip's preaching of the gospel in Acts 8:
1. Philip preached Christ as the gospel, as the good news—vv. 5, 12, 35.
 2. Philip also preached the kingdom of God as the gospel just as the Lord Jesus had done—v. 12; Mark 1:14-15; Luke 4:43.
 3. Like Philip, we should preach the gospel that is Jesus Christ and also the kingdom of God, preaching Jesus Christ as the kingdom of God—Acts 8:12.
- B. The conversion of Saul shows that the name of Jesus itself is an adequate gospel—9:4-5.
- C. In our gospel preaching, we should proclaim both the person of Christ and the work of Christ—vv. 20, 22.
- D. The gospel preached by Peter comprises the divine blessings not only of forgiveness (5:31; 10:43) and salvation (2:21; 4:12) but also of the Spirit (2:38) and life; forgiveness deals with people's sins, and life, with people's death (John 5:24; 1 John 3:14; 2 Cor. 5:4).
- E. In Athens Paul "was announcing Jesus and the resurrection as the gospel"—Acts 17:18:
1. Paul's preaching was a strong indication that he had been constituted with the all-inclusive Jesus Christ and His resurrection—Phil. 3:10.
 2. Whether or not we have power in preaching the gospel depends on our being, our person; if we would have power in our preaching, we need to be constituted with the all-inclusive Christ, as Paul was—1 Cor. 2:2, 4-5.

II. According to the record in the book of Acts, God’s salvation includes the Savior (13:23), repentance (5:31), faith (15:9), forgiveness (13:38-39), justification (v. 39), and eternal life (v. 48):

- A. Redemption is what Christ accomplished on the cross, and salvation is the application of this accomplished redemption to us—Eph. 1:7; Col. 1:14; Acts 4:12; 28:28; Rom. 1:16; 3:24; 10:10; 13:11; Heb. 2:3, 10; 5:9; 9:12.
- B. From David’s seed, God brought forth a Savior, Jesus; with Him there is salvation—Acts 13:23.
- C. As the Leader, the Ruler, and the Savior, the Lord is ruling the earth for the purpose of our salvation—5:31:
 - 1. The Lord Jesus is ruling so that we may be saved, and now the Savior Himself is our salvation—v. 31; 2:21, 40, 47; 8:37; 16:31; Luke 2:30; 19:9.
 - 2. As the Leader and Savior, He gives repentance and forgiveness of sins; His sovereign ruling causes and leads God’s chosen people to repent, and His salvation, which is based on His redemption, affords them forgiveness of sins—Acts 5:31:
 - a. Repentance is for forgiveness of sins—Luke 24:47:
 - 1) On God’s side, forgiveness of sins is based on the redemption of Christ, which was accomplished through His death—Acts 2:38; 10:43; Eph. 1:7.
 - 2) On man’s side, forgiveness of sins is through man’s repentance—Mark 1:4.
 - b. Forgiveness of sins is the initial and basic blessing of God’s full salvation; based on forgiveness, the blessing of God’s full salvation goes forward and consummates in the receiving of the gift of the Holy Spirit—Acts 2:38.
- D. We are saved by grace, which includes Christ’s person and redemptive work—15:11; 11:23; Rom. 3:24.
- E. “In this One everyone who believes is justified”—Acts 13:39:
 - 1. To be forgiven of sins is on the negative side (v. 38) and is for our release from condemnation; to be justified is on the positive side and is for our reconciliation to God and our being accepted by Him—Gal. 2:16; Rom. 3:24-26, 28; 5:1, 11.
 - 2. “This One” in Acts 13:39 is the One who has been resurrected to be God’s firstborn Son, our Savior—v. 33.
 - 3. The One by whom we are forgiven and in whom we are justified is Himself our forgiveness and justification; the resurrected Christ is our forgiveness and justification—vv. 33-34, 38-39.
- F. God’s salvation is by faith, by believing, and in God’s salvation we experience the cleansing of our hearts by faith; this cleansing is by the Holy Spirit with the divine life—8:37; 15:7, 9; 16:31.
- G. “As many as were appointed to eternal life believed”—13:48:
 - 1. One’s rejecting the gospel is evidence that he is unworthy of eternal life (v. 46); one’s believing is proof that he was appointed or ordained by God to eternal life—v. 48.
 - 2. God’s ordination, or predestination, for man’s salvation is sovereignty of Himself, but He still leaves man to his own free will; whether man would believe or reject His salvation is up to man’s own decision—2 Thes. 2:13; Acts 8:37; 16:31.

III. The book of Acts portrays the need for a dispensational transfer in order to be brought fully into God’s New Testament economy—1:6-8; 1 Tim. 1:4:

- A. *Dispensation* denotes the divine arrangement in God’s eternal economy.

- B. Acts is not merely concerned with acts but with God's economy and God's arrangement in His economy—1:8; 9:15, 17.
- C. Acts is a dispensational book because it describes a great transfer that was to be accomplished during a time of transition—the transfer from the Old Testament economy to the New Testament economy—15:7-11:
 - 1. To speak of a dispensational transfer in Acts means that in this book we see the need for a great turn from the old dispensation to the new—14:1-3.
 - 2. In Acts we can see God's move for His New Testament economy and all the crucial dispensational turning points related to this move—1:6-8; 10:45.
- D. The old dispensation was the dispensation of the law and of the temple, and the new dispensation is the dispensation of Christ as the law of life and as the living temple; between these two dispensations there was a transitional period in which God was transferring His chosen people from the old dispensation into the new—6:14; 7:48-49; Rom. 8:2; Eph. 2:21-22.
- E. God in His New Testament economy had delivered and separated the Jewish believers in Christ from the Jewish nation; thus, the Jewish believers, as the church of God, should be as distinct and separate from the Jews as from the Gentiles—Acts 2:40; 1 Cor. 10:32.
- F. According to Luke's narration in Acts, the church among the Jews, including the early apostles, did not pass through this transition successfully due to the influence of their Judaic background—11:1-2, 17-18; 15:1-2, 13-21.
- G. James, the elders in Jerusalem, and thousands of Jewish believers still remained in a mixture of the Christian faith with the Mosaic law—21:18-26:
 - 1. They were not aware that the dispensation of the law was over and that the dispensation of grace should be fully honored, and that any disregard of the distinction between these two dispensations would be contrary to God's economical plan for the building up of the church as the expression of Christ—Rom. 10:4; Gal. 2:16, 21; 3:23-29.
 - 2. The Jewish believers in Jerusalem had formed a religious mixture of God's New Testament economy with the Old Testament dispensation and even insisted on putting together both faith in Christ and the out-of-date things of the Old Testament—Acts 21:18-26.
 - 3. This mixture was not only erroneous but also abominable in the eyes of God, who left the church in Jerusalem as it was until the devastating mixture was terminated with the destruction of Jerusalem—Matt. 22:7.
- H. The Lord carried out a complete dispensational transfer with Paul; in four crucial Epistles concerning this transfer—Ephesians, Philippians, Colossians, and Hebrews—there is no ground remaining for any kind of mixture; there is room only for Christ—Eph. 3:14-21;
- I. We need to know God's New Testament economy and have a dispensational transfer—1 Tim. 1:4; Eph. 1:10; 3:8-11:
 - 1. God's intention is to propagate the resurrected Christ by imparting Him into us so that we may become His living members saturated with Him and constituted of Him in order that Christ may have a Body on earth for His expression; then He will bring His kingdom in, and following that there will be the ultimate consummation of God's New Testament economy—Acts 4:33; Eph. 3:14-17a; 4:16; Rev. 11:15; 21:1-2.
 - 2. We need to see the vision of God's eternal economy and have a dispensational transfer so that we may live a life fully according to and for God's New Testament economy—Prov. 29:18a; Rom. 8:4; Gal. 5:16, 18, 25.

3. The way to keep ourselves in this dispensational transfer is to remain faithful to the vision of God's New Testament economy—Acts 26:19.

GENERAL SUBJECT: THE CONTINUATION OF ACTS

Message Four (b)

**The Continuation of the Book of Acts—
the Corporate Continuation of Christ**

Scripture Reading: Acts 27—28

- Acts 27:1 And when it was decided that ¹we should sail to ^aItaly, they delivered Paul and some other prisoners to a centurion named Julius of the ²Augustan ³cohort.
- Acts 27:2 And going on board an Adramyttian ship which was about to sail to places along *the coast of Asia*, we ¹put out to sea, ^aAristarchus, a Macedonian of Thessalonica, being with us.
- Acts 27:3 And on the next day we landed at Sidon; and Julius, treating Paul ^akindly, allowed *him* to go to his friends to receive care.
- Acts 27:4 And from there we put out to sea and sailed under the shelter of Cyprus because the winds were contrary.
- Acts 27:5 And having sailed across the open sea which *lies* off Cilicia and Pamphylia, we came down to Myra of Lycia.
- Acts 27:6 And there the centurion found an ^aAlexandrian ship sailing for Italy, and he put us onto it.
- Acts 27:7 And when we had sailed slowly for a considerable number of days and came with difficulty off Cnidus, the wind not permitting us to go on, we sailed under the shelter of Crete, off Salmone.
- Acts 27:8 And coasting along it with difficulty, we came to a certain place called Fair Havens, near which was the city of Lasea.
- Acts 27:9 And when considerable time had passed and the voyage was now dangerous, *and* also because the ¹Fast had already gone by, Paul advised *them*,
- Acts 27:10 Saying to them, ¹Men, I perceive that the voyage is to be with damage and much loss, not only of the cargo and the ship, but also of our lives.
- Acts 27:11 But the centurion was persuaded by the navigator and the ship's ^aowner rather than by the things that were being said by Paul.
- Acts 27:12 And as the harbor was not suitable for wintering, the majority gave counsel to put out to sea from there, if somehow they might be able to reach Phoenix, a harbor of Crete ¹facing northeast and southeast, and spend the winter *there*.
- Acts 27:13 And when a south wind blew gently, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete close inshore.
- Acts 27:14 But not long afterward there beat down from ¹the island a hurricane ^awind called ²Euraquilo.
- Acts 27:15 And when the ship was caught *by it* and was not able to face the wind, we gave way *to it* and were driven along.
- Acts 27:16 And running under the shelter of a certain little island called Claudia, we were hardly able to ¹get control of the ^asmall boat.
- Acts 27:17 And when they had hoisted it up, they ¹used supports to undergird the ship. And because they ^afeared that they might run aground on ²Syrtyis, they ³lowered the gear and so were driven along.
- Acts 27:18 The next day, as we were being violently storm-tossed, they began to ^ajettison the cargo;
- Acts 27:19 And on the third day they threw the ship's ¹gear *overboard*, *even* with their own hands.
- Acts 27:20 And when neither sun nor stars appeared for many days, and while no small storm was assailing *us*, from then on all hope that we might be saved was being abandoned.
- Acts 27:21 And when they had been a long time without food, Paul then stood in their midst and said, O ¹men, you ²should have listened to me and not set sail from Crete and gained this damage and loss.
- Acts 27:22 And now I advise you to ^acheer up, for there will be ^bno loss of life among you, but *only* of the ship.
- Acts 27:23 For this very ^anight an ^bangel of the God whose I ^cam and whom I ^dserve ^estood by me,
- Acts 27:24 Saying, Do ^anot fear, Paul; you must ¹stand before Caesar. And behold, God has ^bgranted you all those who are sailing with you.
- Acts 27:25 Therefore, ^acheer up, ¹men, for I ^bbelieve God that it shall be so, even in the way in which it has been ^cspoken to me.
- Acts 27:26 But we must run ^aaground on a certain ^bisland.
- Acts 27:27 But when the fourteenth night came, as we were being driven about in the Adriatic Sea, about the middle of the night the sailors suspected that some land was approaching them.
- Acts 27:28 And they ¹took soundings and found *it to be* twenty ²fathoms; and when they had gone a little farther, they sounded again and found *it to be* fifteen fathoms.

Acts 27:29 And ^afearing that we might run ^baground somewhere on ¹rocky places, they threw four anchors from the stern and wished for day to come.

Acts 27:30 And when the sailors sought to flee from the ship, having lowered the ^asmall boat into the sea under pretense of intending to lay out anchors from the bow,

Acts 27:31 Paul said to the centurion and the soldiers, Unless these men remain in the ship, you cannot be saved.

Acts 27:32 Then the soldiers cut away the ropes of the small boat and let it fall away.

Acts 27:33 And until day was about to come, Paul encouraged *them* all to take some food, saying, Today is the fourteenth day that you have continued watching without food, taking nothing.

Acts 27:34 Therefore I encourage you to take some food, for this is for your salvation; for not a ^ahair from the head of any one of you shall perish.

Acts 27:35 And when he had said these things and had taken bread, he gave ^athanks to God before all; and he broke *it* and began to ^beat.

Acts 27:36 And all became ^acheerful, and they also took food.

Acts 27:37 Now we were in all two hundred and seventy-six souls in the ship.

Acts 27:38 And when they were satisfied with food, they began to lighten the ship, ^athrowing out the wheat into the sea.

Acts 27:39 And when day came, they could not recognize the land, but they noticed a certain bay, which had a beach, into which they took counsel to drive the ship, if they were able.

Acts 27:40 And casting off the anchors, they left *them* in the sea, at the same time loosening the bands of the rudders; and hoisting the foresail to the blowing of the wind, they held course for the beach.

Acts 27:41 But striking a sandbar with the sea on both sides, they ran the vessel aground; and the bow stuck fast and remained immovable, but the stern was ^abroken up by the violence of the waves.

Acts 27:42 And the counsel of the soldiers was that they should ^akill the prisoners, lest anyone swim away and escape;

Acts 27:43 But the centurion, ¹intending to bring Paul safely through, prevented them from their intention and ordered those who were able to swim to throw themselves overboard first and get to the land,

Acts 27:44 And the rest *to follow*, some on planks, and others on some of the things from the ship. And so it happened that all were brought ^asafely through onto the land.

Acts 28:1 And having been brought safely through, we recognized then that the ^aisland was called ¹Malta.

Acts 28:2 And the ¹natives showed us uncommon ^akindness, for they kindled a fire and took us all in because of the rain coming on and because of the cold.

Acts 28:3 But when Paul had collected a bundle of sticks and put *them* on the fire, a ^aviper came out because of the heat and fastened onto his hand.

Acts 28:4 And when the natives saw the ¹snake hanging from his hand, they said to one another, Undoubtedly this man is a murderer, whom, though he has been brought safely out of the sea, ²Justice has not allowed to live.

Acts 28:5 However he shook off the ^asnake into the fire and suffered no harm;

Acts 28:6 And they expected that he would swell up or suddenly fall down dead. But when they had waited for a long time and beheld nothing unusual happening to him, they changed their minds and said that he was a ^{1a}god.

Acts 28:7 Now in the vicinity of that place were the lands of the leading man of the island, named Publius, who welcomed us and gave *us* hospitality three days in a ^afriendly way.

Acts 28:8 And the father of Publius was lying down sick with ^afever and dysentery. Paul went in to him, and having ^bprayed and ^claid his hands on him, healed him.

Acts 28:9 And when this happened, the rest also in the island who had sicknesses came to *him* and were ¹healed.

Acts 28:10 They also honored us with many honors; and as we put out to sea, they put on *board* the things for our needs.

Acts 28:11 And after *it had been* three months, we put out to sea in an ^aAlexandrian ship which had wintered in the island, with the ¹twin sons of ^bZeus for *its* figurehead.

Acts 28:12 And having landed at Syracuse, we remained three days.

Acts 28:13 From there we sailed around and arrived at Rhegium. And after one day a south wind came on, and the second day we came to Puteoli,

Acts 28:14 Where, having found ^abrothers, we were urged to remain with them seven days. And thus we came to Rome.

Acts 28:15 And from ¹there the ²brothers, having heard about the things concerning us, came as far as the ³Market of Appius and ⁴Three Inns to meet us; *and* when Paul saw them, he thanked God and ⁵took courage.

Acts 28:16 And when we entered into Rome, Paul was permitted to remain by himself with the soldier who was ^aguarding him.

Acts 28:17 And after three days he called together those who were the leading men of the Jews; and when they came together, he said to them, ¹Men, brothers, though I have done ^anothing against the people or the ^bcustoms of our fathers, I have been delivered as a prisoner from Jerusalem into the hands of the Romans,

Acts 28:18 Who, having examined me, intended to ^arelease *me*, because there was not one ^bcause of death in me.

Acts 28:19 But when the Jews spoke against *this*, I was compelled to ^aappeal to Caesar, not that I have anything to accuse my ^bnation of.

Acts 28:20 For this cause therefore, I have entreated you to see *me* and speak with *me*; for on account of the ^ahope of Israel I have this ^bchain around *me*.

- Acts 28:21 And they said to him, We have neither received ^aletters from Judea concerning you, nor have any of the brothers come and reported or spoken anything evil concerning you.
- Acts 28:22 But we think it is fitting to hear from you what you think, for concerning this ^asect it is indeed known to us that it is ^bspoken against everywhere.
- Acts 28:23 And once they had appointed a day for him, many came to him at his lodging, to whom he ^aexpounded *these matters*, solemnly ^btestifying of the ^{1c}kingdom of God and ^dpersuading them concerning Jesus from both the Law of ^eMoses and the ^fProphets, from morning until evening.
- Acts 28:24 And ^asome were persuaded by the things which were said, but others did not believe.
- Acts 28:25 And when they disagreed with one another, they departed, Paul saying one word *to them*, Well has the Holy Spirit spoken through Isaiah the prophet to your fathers,
- Acts 28:26 Saying, "¹Go to this people and say, In hearing you shall hear and by no means understand, and seeing you will see and by no means perceive;
- Acts 28:27 For the ^aheart of this people has become ¹fat, and with their ears they have heard heavily, and their ^beyes they have closed, lest they perceive with their eyes and hear with their ears and understand with their heart, and they turn around, and I will heal them."
- Acts 28:28 Let it be known to you therefore that this ^asalvation of God has been sent to the ^bGentiles; they will also ^chear it.
- Acts 28:29 ¹And when he had spoken these things, the Jews departed, having much dispute among themselves.
- Acts 28:30 And he remained ¹two whole years in *his* own rented dwelling and ²welcomed all those who came to him,
- Acts 28:31 ¹Proclaiming the ^{2a}kingdom of God and teaching the things concerning the Lord Jesus Christ with all ^bboldness, unhindered.

I. The apostle Paul lived Christ for His magnification as His continuation—Phil. 1:19-21a; Acts 9:4-5, 15; 26:19; 1 Tim. 1:16:

- A. Paul was a disciple of Christ—seeing Christ, hearing Christ, and learning Christ as the reality is in Jesus—Acts 9:1-19, 25-27; 22:14-15; Eph. 4:20-21.
- B. Paul was a chosen vessel of Christ to contain Him, be filled with Him, and overflow with Him for His fullness—Acts 9:15; 2 Cor. 4:7; Eph. 1:22-23; 3:19.
- C. Paul was a man of prayer—Acts 9:11; 13:1-3; 14:23; 16:13, 25; 20:36; 21:5; 22:17; 28:8; Eph. 6:18; Col. 4:2.
- D. Paul depended on the Body, doing everything in the Body, through the Body, and for the Body—Acts 9:11, 17-18, 25-27; 1 Cor. 1:1; 12:14-27.
- E. Paul practiced calling on the name of the Lord—Acts 9:14, 21; 22:16; 2 Tim. 2:22; Rom. 10:12-13; Phil. 2:9-11.
- F. Paul lived by the all-inclusive Spirit of Jesus (the Spirit of a man with abundant strength for suffering) for his preaching ministry, a ministry of suffering carried out among human beings and for human beings in the human life for the building up of the Body of Christ—Acts 9:16; 16:7, 22-34; Phil. 3:10; Col. 1:24; 2 Cor. 6:4; 11:23; Heb. 6:19-20; 13:13.
- G. Paul lived in his mingled spirit (the divine Spirit mingled with his human spirit as one spirit)—Acts 17:16; 19:21; Rom. 8:4, 6, 16; 1 Cor. 6:17.
- H. Paul was filled with the Spirit of joy, essentially for his existence, and with the Spirit of power, economically for his function—Acts 13:9, 52; Eph. 5:18.
- I. Paul exercised himself to always have a good and pure conscience—Acts 23:1; 24:16; 1 Tim. 1:19; 3:9.
- J. Paul lived a life of always rejoicing in the Lord and thanking Him—Acts 16:25; 27:35; Phil. 4:4; Col. 3:16; 1 Thes. 5:16-18.
- K. Paul was allied with God and assisted by God to speak the gospel boldly in the name of Jesus to spread the testimony of Jesus unto the uttermost part of the earth—Acts 9:20, 27; 26:22-29; 28:31; 1:8; 1 Thes. 2:2; cf. Rom. 15:24, 28.
- L. Paul cherished the saints in the humanity of Jesus and nourished them in the divinity of Christ with all the truths of God's eternal economy, displaying in his living the word of the Lord Jesus that it is better to give than to receive—20:18-38; 1 Thes. 2:1-12.

- M. Paul's fourth ministry journey (Acts 27-28) shows in a particular way his life of living Christ, magnifying Christ, doing all things in Christ, and pursuing Christ in order to be found in Christ (Phil. 1:19-21a; 3:8-9, 14; 4:13):
1. All during the apostle's long and unfortunate imprisonment-voyage, the Lord kept the apostle in His ascendancy and enabled him to live a life far beyond the realm of anxiety; this life was fully dignified, with the highest standard of human virtues expressing the most excellent divine attributes—vv. 5-9.
 2. This was Jesus living again on the earth in His divinely enriched humanity! This was the wonderful, excellent, and mysterious God-man, who lived in the Gospels, continuing to live in the Acts through one of His many members! This was a living witness of the incarnated, crucified, resurrected, and God-exalted Christ!
 3. In Paul's living and ministry he expressed the very true God, who in Jesus Christ had gone through the processes of incarnation, human living, crucifixion, and resurrection, and who, as the all-inclusive Spirit, was then living in him and through him—Gal. 1:15-16, 24; 2:20; 3:14; cf. Acts 28:6.
 4. On the sea in the storm, the Lord had made the apostle not only the owner of his fellow voyagers (27:24) but also their life-guarantor and comforter (vv. 22, 25); now, on the land in peace, the Lord made him furthermore not only a magical attraction in the eyes of the superstitious people (28:1-6) but also a healer and a joy to them (vv. 7-10).
 5. The warm welcome that Paul received from the brothers in Rome and the loving care of those in Puteoli (vv. 13-15) show the beautiful Body life that existed in the early days among the churches and apostles:
 - a. Apparently, the apostle, as a prisoner in bonds, had entered the region of the dark capital of the Satan-usurped empire; actually, as the ambassador of Christ with His authority (Eph. 6:20; Matt. 28:18-19), he had come into another part of the participation in the Body life of Christ's church in the kingdom of God on earth.
 - b. While he was suffering the persecution of religion in the empire of Satan (the satanic chaos in the old creation), he was enjoying the church life in the kingdom of God (the divine economy for the new creation); this was a comfort and an encouragement to him.

II. The continuation of the book of Acts is the corporate continuation of Christ with the corporate living of the perfected God-men as the reality of the Body of Christ—28:31; cf. John 5:17:

- A. The book of Acts was actually not ended but left open that more may be added; the reason for this must have been that the work of the Holy Spirit in preaching Christ for His propagation, multiplication, and spread through the believers of Christ was not yet completed and needed to be continued for a long period of time.
- B. Such an evangelistic work for Christ's propagation, multiplication, and spread is according to God's New Testament economy for the producing of many sons for God (Rom. 8:29) that they might be the members of Christ to constitute His Body (12:5) for the carrying out of God's eternal plan and the fulfillment of His eternal will; this is revealed in detail in the twenty-one Epistles and the book of Revelation, which follow the book of Acts.
- C. Since God is after a corporate vessel, we must be brought into the reality of the Body of Christ and learn to live the Body life by denying our natural life; otherwise, we are useless in His hand and can never fulfill His goal.
- D. In the four Gospels God was incarnated, passed through human living, died, and resurrected, thus completing Christ, the embodiment of the Triune God (Col. 2:9); in the book of Acts this embodiment of God, as the life-giving Spirit (1 Cor. 15:45), spreads Christ into His

believers, working the processed Triune God into His chosen, redeemed, and transformed people to make them the constituents of the church, through which God may be expressed.

- E. The ultimate issue of the church will be the New Jerusalem in eternity future as God's full and eternal expression, which will also be God's eternal kingdom as the sphere in which He reigns in His divine life in eternity forever and ever; this should be the reality and goal of all our gospel preaching today as we follow the pattern of the apostle Paul—"proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered"—Acts 28:31.

GENERAL SUBJECT: THE CONTINUATION OF ACTS

Message Five

Continuing to Live in the Unique Move of God's Economy

Scripture Reading: Acts 1:8; 2:46-47; 4:33; 5:20, 41-42; 8:4; 9:31; 13:1-4; 28:31; Ezek. 1:15-21

- 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.
- Acts 2:46** And day by day, continuing steadfastly with one accord in the temple and breaking bread from house to house, they partook of *their* food with exultation and simplicity of heart,
- Acts 2:47** Praising God and having grace with all the people. And the Lord added together day by day those who were being saved.
- Acts 4:33** And with great power the apostles gave testimony of the resurrection of the Lord Jesus, and great grace was upon them all.
- Acts 5:20** Go and stand in the temple and speak to the people all the words of this life.
- 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.
- Acts 5:42** And every day, in the temple and from house to house, they did not cease teaching and announcing the gospel of Jesus *as* the Christ.
- Acts 8:4** Those therefore who were scattered went throughout *the land* announcing the word as the gospel.
- Acts 9:31** So then the church throughout the whole of Judea and Galilee and Samaria had peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it was multiplied.
- Acts 13:1** Now there were in Antioch, in the local church, prophets and teachers: Barnabas and Simeon, who was called Niger, and Lucius the Cyrenian, and Manaen, the foster brother of Herod the tetrarch, and Saul.
- Acts 13:2** And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them.
- Acts 13:3** Then, when they had fasted and prayed and laid their hands on *them*, they sent them away.
- Acts 13:4** They then, having been sent out by the Holy Spirit, went down to Seleucia; and from there they sailed away to Cyprus.
- Acts 28:31** Proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.
- Ezek 1:15** And as I watched the living creatures, I saw a wheel upon the earth beside the living creatures, for *each of* their four faces.
- Ezek 1:16** The appearance of the wheels and their workmanship were like the sight of beryl. And the four of them had one likeness; that is, their appearance and their workmanship were as it were a wheel within a wheel.
- Ezek 1:17** Whenever they went, they went in their four directions; they did not turn as they went.
- Ezek 1:18** As for their rims, they were high and they were awesome; and the rims of the four of them were full of eyes all around.
- Ezek 1:19** And whenever the living creatures went, the wheels went beside them; and whenever the living creatures were lifted up above the earth, the wheels were lifted up *also*.
- Ezek 1:20** Wherever the Spirit was to go, they went—wherever the Spirit was to go. And the wheels were lifted up alongside them, for the Spirit of the living creature was in the wheels.
- Ezek 1:21** Whenever those went, these went; and whenever those stood still, these stood still; and whenever those were lifted up above the earth, the wheels were lifted up alongside them; for the Spirit of the living creature was in the wheels.

I. If we would be in the continuation of the book of Acts, we need to be one with the Lord in His unique move to deify man by giving Him the “unhindered” way to work Himself into us for the building up of the church as His Body and to move in us and through us for the spreading of the church as His testimony—Eph. 3:16-19; Acts 1:8; 9:31; 13:1-4; 28:31:

- A. In the four Gospels, Christ was just one person, but on the day of Pentecost, after His death, resurrection, ascension, and descension, He was enlarged and expanded from one person into thousands of persons—Acts 2:41; 9:4-5.

- B. In the four Gospels, God moved in Christ singly as a personal vessel; now in the continuation of the book of Acts, “Acts 29,” God is moving in the church as a corporate vessel—4:13, 16; 5:20, 28-39; 9:15.
- C. The move of the apostle Paul and his co-workers in Acts 16 illustrates that we are not merely one *with* the Spirit but that we *and* the Spirit are one—vv. 6-7; Rom. 8:16; 1 Cor. 6:17; cf. John 10:30.
- D. We should not take any action apart from the all-inclusive Spirit; the way that we must take today is the way of moving in the move of the Spirit and of having the Spirit moving in our move—Acts 13:9, 52; 17:16; 19:21; Rev. 22:17a.
- E. In the book of Ezekiel God’s economy and God’s move in His economy are signified by a wheel; every local church and every individual believer should have a high and awesome wheel with them—1:15, 18; Acts 13:1-4:
 - 1. In ourselves we should be small, but the wheel beside us, that is, the move of God’s economy with us, should be high and awesome—1:8; 2:46-47; 4:33; 5:41-42; 8:4, 8; 17:6b; 1 Cor. 15:9-10; 2 Cor. 12:11; Eph. 3:8-11.
 - 2. The wheels having the appearance of beryl indicates that wherever the wheel goes, it brings the appearance of the Lord—Ezek. 1:16a; Dan. 10:6.
 - 3. The wheels having the same appearance indicates that the move of the Lord has the same likeness and appearance in every church—Ezek. 1:16b; cf. Rev. 1:12; 1 Thes. 2:14.
 - 4. The wheels going in four directions and not turning as they went indicates a move in coordination—Ezek. 1:17.
 - 5. The high and awesome rims of the wheels being full of eyes indicates that the more we have the move of the Lord, the more we are enlightened and the more we will be able to see—v. 18.
 - 6. The wheel within a wheel (v. 16) shows the Lord’s move in our move; the inner wheel, the Lord as the hub, is the source of power for the moving of the outer wheel, the church as the rim—Phil. 4:13; Col. 1:17b, 28-29:
 - a. For Elijah to pray in a prayer means that the Lord’s prayer was within his prayer; this is the wheel within a wheel—James 5:17.
 - b. If our move is genuine, it must be that within our move is the move of the Lord; on the other hand, the wheels following the living creatures indicates that the move of God’s work depends upon our moving in faith—Ezek. 1:19; cf. Eccl. 11:4.
 - 7. The wheels follow the living creatures, and the creatures follow the Spirit, but the Spirit is in the wheels—Ezek. 1:19-21:
 - a. This indicates that we are one with the Lord and that He is one with us.
 - b. The Lord follows us, we follow the Spirit, and the Spirit is in the wheels, indicating that the move of the Lord in our move is in the principle of incarnation—vv. 19-21; 1 Cor. 6:17; 7:10; Acts 16:6-10.

II. The book of Acts does not have an ending, because it is a record of the unique move of God’s economy—the unique stream of the work of the Lord, the stream of life, which is still flowing and never stops flowing—Rev. 22:1, 3b; John 5:17; Matt. 25:21:

- A. The Bible reveals the flowing Triune God—the Father as the fountain of life, the Son as the spring of life, and the Spirit as the river of life—Jer. 2:13; Psa. 36:9a; John 4:14; 7:37-39.
- B. The source of the flow is the throne of God and of the Lamb—Rev. 22:1.

- C. In the Scriptures there is only one flow, only one divine stream, the unique stream of the Lord's work—1 Cor. 16:10; 3:12; cf. Gen. 2:10-14.
- D. The book of Acts reveals that there is only one stream of the move of the Lord and that we need to keep ourselves in this one stream—Acts 15:35-41:
1. 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.
 2. The history of the church shows that throughout the generations there has been one stream of the Spirit flowing all the time; many have been working for the Lord, but not all have been in the flowing of that one stream.
 3. The work in the flowing of the Holy Spirit is not a burden but a rest; the work is easy to do and the burden is easy to bear when it is the processed and consummated God as the Spirit living in us who does the work and bears the burden—Matt. 11:28-30; Phil. 3:3; Rom. 1:9; 1 Cor. 15:10.
 4. We must maintain the flowing of the stream within us by giving the inner flow, the flowing Lord within us, the preeminence—Ezek. 47:1; Col. 1:18b.
 5. What we must do today is to go along with the flowing, the current, of the work of the Holy Spirit; whatever we do must not be according to our natural thought but according to His flowing—*Hymns*, #907:
 - a. “Not where we elect to go, / But where Jesus leads the way, / There the living waters flow, / There our darkness turns to day”—stanza 1.
 - b. “Not our self-appointed task / Will the Lord's approval win, / But the work we did not ask, / Finished humbly, just for Him”—stanza 2.
 - c. “Thus we die, and dying live / In the heavenlies with the Lord; / Thus we serve, and pray, and give, / Christ Himself our great Reward”—stanza 5.

GENERAL SUBJECT: THE CONTINUATION OF ACTS

Message Six

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

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

- 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.
- Acts 1:13** And when they entered, they went up to the upper room where they were residing, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphaeus and Simon the Zealot and Judas *the brother* of James.
- Acts 1:14** These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.
- Acts 2:16** But this is what is spoken through the prophet Joel:
- 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;
- Acts 2:18** And indeed upon My slaves, both men and women, I will pour out of My Spirit in those days, and they shall prophesy.”
- Acts 2:21** And it shall be that everyone who calls on the name of the Lord shall be saved.
- Acts 5:20** Go and stand in the temple and speak to the people all the words of this life.
- 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.
- Acts 5:42** And every day, in the temple and from house to house, they did not cease teaching and announcing the gospel of Jesus *as* the Christ.
- Acts 6:4** But we will continue steadfastly in prayer and in the ministry of the word.
- Acts 13:32** And we announce to you the gospel of the promise made to the fathers,
- Acts 13:33** That God has fully fulfilled this *promise* to us their children in raising up Jesus, as it is also written in the second Psalm, “You are My Son; this day have I begotten You.”
- Acts 13:34** And as to His having raised Him up from the dead, no longer to return to corruption, He spoke in this way, “I will give you the holy things of David, the faithful things.”
- Acts 16:6** And they passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia.
- Acts 16:7** And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.
- Acts 17:16** And while Paul was waiting for them in Athens, his spirit was provoked within him as he beheld that the city was full of idols.
- Acts 19:21** And when these things were fulfilled, Paul purposed in his spirit to pass through Macedonia and Achaia and go to Jerusalem, saying, After I have been there, I must also see Rome.
- Acts 28:31** Proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.

I. The book of Acts reveals a group of people who live in the divine history within the 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.

- 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—2:28-29; Acts 2:1-4, 16-21; 1 Tim. 3:15-16.

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; 1Sam. 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 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.

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.

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 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 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; 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.

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—vv. 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 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.

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.
- 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 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.”

CONFERENCE SCHEDULE

Friday	3/20/09	8:00 PM	Message 1
Saturday	3/21/09	9:30 AM	Messages 2 & 3
		12:00 PM	Lunch
		4:30 PM	Message 4
		6:30 PM	Dinner
		7:30 PM	Message 5
Lord's Day	3/22/09	9:30 AM	Lord's Table followed by Message 6