

一個如使徒行傳 二章的集會所

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我們剛剛在 Ahavat Yeshua 我們耶路撒冷的集會所開完會。為了再確定我們為一個如使徒行傳二章集會所的異象和加強我們的關係, 我們花整個周末的時間, 待在 kibbutz 的 Nachsholim。讓我們來剖析初期集會所的某些層面。

1. **耶路撒冷**- 他們在耶路撒冷碰面。首的要成為末的。因著我們離耶穌回耶路撒冷的日子近了, 耶路撒冷彌賽亞族群的重建是神在這個末世的部分目的。一個如使徒行傳二章集會所的原則在世界各處都可實行時, 耶路撒冷的確有策略聖經上的重要性 (馬太 23:37-39, 以賽亞 2:1-4, 約珥 2:32)。
2. **聖靈** - 集會所以小組被聖靈充滿開始。這個行動劃下一個神與人相交的轉捩點。從創世以前, 神欲意以祂的靈居住在一群人中。神的夢想在那時刻有最初的實現。
3. **能力的經驗** - 他們不只接收到聖靈, 他們也被火施洗。他們說方言, 而且開始講道, 讚美, 和說預言。可能沒有集會所沒有這個經驗。雖然對那些圍繞在他們旁邊的人而言, 顯得有些奇怪, 他們順服從掌權者耶穌來的指示, 接受能力。
4. **五旬節 (Shavuot)** - 真信徒可以隨時接收聖靈, 第一次澆灌發生在某種布局。五旬節聖日是指定日 (Feast of Weeks) □。我們慶祝聖經的節期當作是復興, 宣教, 和教導, 預言突破的機會。
5. **平衡猶太傳統** - 在彌賽亞猶太人中, 囊括多少猶太傳統在我們集會所裡是熱烈爭論的話題。人們傾向於爭論反應, 完全贊成或反對。但聖經新約的觀點是平衡點之一。早期使徒生活在我們人民文化當中, 然而, 並未屈服於所有的拉比律法。(使徒 4:19, 15:10, 21:20; 羅馬 11:28)。
6. **放膽宣教** - 西門 (彼得) 和其他門徒並不猶豫的傳講耶穌的受難與復活。在以色列這兒宣告耶穌的名子總有屬靈敵對, 但祂將是我們訊息的中心。**拿撒勒人耶穌 (使徒 2:22), 你們釘在十字架上的這位耶穌 (2:36), 奉耶穌基督的名 (2:38)。**

7. **世界異象** - 早期使徒看他們的訊息為世界復興的開端, (使徒 1:8) 他們與聖靈相遇的經驗是在末世世界復興的開端 (使徒 Acts 2:17) 。我們分享以色列彌賽亞族群可成為復興的火花那個異象與盼望, 及在每個邦國為信徒傳福音的鼓勵。
8. **希伯來語** - 使徒向他們的人民示意, 就像他們是同族裔的 (使徒 2:14, 22, 29) 。他們用希伯來語和他們溝通 (使徒 6:1, 21:40, 22:2, 26:14) 。我們敬拜, 教導, 和社區活動都用希伯來語舉行。就像以色列國, 差不多在兩千年以前銷聲匿跡, 現在又活生活現了。希伯來語的恢復與耶穌的復活是等位的。在這裡, 用希伯來語能更迅速的接受福音。使用母語和訓練年輕領袖, 是代表任何國家從殖民使命到使徒突破的轉換。
9. **本地核心和移民** 以以色列是一個移民國。今日, 在以色列大部分的信徒仍是移民。但那將要開始要改變了。使徒行傳二章的集會所從 120 本地信徒核心開始。從他們, 增加到一群 3000 人的團體, 他們大部分是移民: “那時候, 有從世界各國來的虔誠的猶太人住在耶路撒冷。” (使徒 Acts 2:5) 。在他們族群中, 主要都是移民, 而本地信徒則代表核心領導。
10. **群體生活** - 早期使徒以共有制分享他們的生活。他們視萬事, 物質, 和屬靈上的為共有的。他們不只“參與和集會”, 但更是“分享在一群體裡”。他們的關係超越集會。他們視他人為家人(約翰 19:26-27, 馬可 3:33-35) 。
11. **盟約的關係** - 為了要達到共享生活的水平, 早期使徒以盟約的原則生活, 忠誠且公義。他們知道如何建立信任, 互相溝通, 在愛中認罪, 降服權柄, 且承諾他們自己一個長期的關係。
12. **大和小集會** - 今天對是否舉行大或小型集會有眾多討論。早期使徒兩種都行使 (使徒 1:15; 2:1, 41, 46) 。大型集會具有超能量的展現, 而小型聚會則可以有親密的關係和可靠性。
13. **超自然奉獻** - 早期使徒完全的奉獻金錢, 甚至變賣他們自己的私物。第一步是幫助會員夥伴脫離債務, 第二步是由使徒倡導推動世界異象。他們真的“把賣產業的錢交給使徒, 照各人的需要分給各人” (使徒 4:35, 37, 5:2) 。這種超自然的慷慨, 展現出為神國度, 不為他們自己私欲與舒適的氣度。
14. **使徒領袖** - “早期信仰的族群不只由牧者領導, 也由五倍的事工所引領: 使徒, 先知, 宣教家, 牧者, 及老師。(使徒 1:11; 2:42; 4:36; 5:18, 29; 8:14; 11:1; 13:1; 14:14; 15:6; 15:32; 16:4; 20:28; 21:8; 21:9; 以弗 4:11). 這些不同的領導領域, 促使神國度有多層面的增長。

禱告請求

1. 為這一個如使徒行傳二章集會所的異象能充滿 Ahavat Yeshua 及所有彌賽亞的集會所禱告。

2. 為“R”，一位從傳統背景，土生土長的以色列信徒禱告，這禮拜，他重生受洗了，且被聖靈充滿。
3. 為全以色列，在復興和門徒關係上有持續的突破禱告。

請為我們持續的，在以色列本地的復興運動，植彌賽亞集會所，門徒訓練中心，以希伯來文先知性禱告，讚美守望，和為那些財務幫助所需的事項禱告。

請將這些近日訊息傳給你相信他們會從中得益處的人。

請與我們在財務上同工，來加強在以色列彌賽亞肢體的力量，照應這兒的復興工作，且對國際傳講以色列，教會，和末世的訊息。

我心旋律 譯

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by Asher Intrater

We just finished a conference for Ahavat Yeshua, our congregation in Jerusalem. We spent the weekend at kibbutz *Nachsholim* to strengthen our relationships and reaffirm our vision for an Acts Two community. Let's look at some aspects of that first congregation.

1. **Jerusalem** – They met in Jerusalem. The first will be last. The re-establishment of a Messianic community in Jerusalem is part of God's purposes in these end times as we approach Yeshua's return to Jerusalem. While the principles of Acts Two are applicable everywhere in the world, the location of Jerusalem does have strategic biblical importance (**Matthew 23:37-39, Isaiah 2:1-4, Joel 2:32**).
2. **Holy Spirit** – The congregation started with the group experience of being filled with the Holy Spirit. This event marked a turning point in God's dealing with mankind. From before creation, God's intent was to dwell in a group of human beings by His Spirit. God's dream had its initial fulfillment at that moment.
3. **Power Experience** – They not only received the Holy Spirit, they were also baptized in fire. They spoke in tongues and began to preach, praise, and prophesy. There could be no congregation without that experience. Although they appeared somewhat "strange" to those around them, they obeyed Yeshua's instructions to receive power from on high.
4. **Pentecost (Shavuot)** – While true believers can receive the Holy Spirit at any time, this first outpouring happened in a certain setting. The holy day of Shavuot (Feast of Weeks) was the "appointed time." We celebrate the biblical feasts as an opportunity for a breakthrough in revival, evangelism, and teaching prophecy.
5. **Balance on Jewish Tradition** – How much Jewish tradition to be included in our congregations is a hotly debated subject among Messianic Jews. People tend toward polemic reactions, totally for or against. But the biblical New Covenant view is one of balance. The early apostles lived within the culture of our people, yet were not submitted to all rabbinic laws (**Acts 4:19, 15:10, 21:20; Romans 11:28**).
6. **Bold Evangelism** – Shimon (Peter) and the other disciples did not hesitate to preach about Yeshua's crucifixion and resurrection. There is spiritual opposition to proclaiming Yeshua's name here in Israel, but He will always be the center of our message: **"Yeshua of Nazareth (2:22), this Yeshua whom you crucified (2:36), in the name of Yeshua (2:38).**"
7. **World Vision** – The early disciples saw their message as the beginning of world evangelism (**Acts 1:8**) and their experience with the Holy Spirit as the beginning of world revival to be fulfilled in the end times (**Acts 2:17**). We share that vision and hope that the Messianic community in Israel can be a spark of revival and an encouragement to evangelism for believers in every nation.
8. **Hebrew Language** – The apostles addressed their people as one of their own (**Acts 2:14, 22, 29**). They spoke to them in Hebrew (**Acts 6:1, 21:40, 22:2, 26:14**). Our worship, teaching and community activities are conducted in Hebrew. The Hebrew language, like the State of Israel, died almost 2,000 years ago and has come back to life. The restoration of Hebrew is parallel to the resurrection of Yeshua. The gospel is received much more readily here in Hebrew. The use of native language and the training of young leaders represent a transition from a colonial mission to apostolic breakthrough in any nation.
9. **Local Core and Immigrants** – Israel is a nation of immigrants. Most believers in Israel today

are still immigrants. Yet that is beginning to change. The Acts Two congregation started with a core of 120 local disciples. To them were added a new group of 3,000, who were mostly immigrants: **“devout men from every nation under heaven”** Acts 2:5. In their community, the majority were immigrants, while the local disciples represented the core leadership.

10. **Community Life** – The early disciples shared their lives in complete partnership. They saw everything, both material and spiritual, as a common possession. They did not “attend an assembly,” but rather “participated in a community.” Their relationships went beyond the meetings. They saw one another as family (**John 19:26-27, Mark 3:33-35**).
11. **Covenantal Relationships** – To reach that level of shared living, the early disciples lived by principles of covenant, loyalty, and integrity. They knew how to build trust, communicate with one another, confront sin in love, submit to authority, and commit themselves to long-term relationships.
12. **Large and Small Meetings** – There is much discussion today about whether to meet in large meetings or small meetings. The early believers did both (**Acts 1:15; 2:1, 41, 46**). The larger meetings had a dynamic power expression, and the smaller meetings allowed for intimate relationships and accountability.
13. **Supernatural Giving** – The early disciples gave money radically, even selling their possessions. The first stage was to help fellow members stay out of debt. The second stage was to promote a world vision as directed by the apostles. They literally **“laid the money at the apostles’ feet”** Acts 4:35, 37, 5:2. This supernatural generosity demonstrated provision, not for their lust and comfort, but for the kingdom of God.
14. **Apostolic leadership** – The early communities of faith were led not only by pastors, but by all of the 5-fold ministry: apostles, prophets, evangelists, pastors, and teachers (**Acts 1:11; 2:42; 4:36; 5:18, 29; 8:14; 11:1; 13:1; 14:14; 15:6; 15:32; 16:4; 20:28; 21:8; 21:9; Ephesians 4:11**). The variety of these leadership offices allowed for multi-dimensional growth in the kingdom of God.

Prayer Requests

1. For this Acts Two vision to be fulfilled at Ahavat Yeshua and all the Messianic congregations.
2. For “Er,” a new Sabra believer from a traditional background, who was born again, immersed in water, and filled with the Holy Spirit this weekend.
3. For continuing breakthroughs in evangelism and discipleship throughout



