

第一周

照着那给祖宗的应许
繁殖复活的基督作长子

纲要

读经：徒十三 23、32 ~ 34、38 ~ 39，罗一 3 ~ 4，八 29

周一、周二

壹 “从这人的后裔中，神已经照着所应许的，给以色列带来一位救主，就是耶稣。…我们也传福音给你们，就是那给祖宗的应许”——徒十三 23、32：

一 撒下七章十二节所提到大卫的后裔，实际上就是基督作神的长子（14，来一 5 ~ 6），兼有神性和人性，由所罗门预表。

二 撒下七章十二节论到“你…的后裔”以及十四节论到“我的子”的话，含示大卫的后裔要成为神的儿子，也就是说，人的后裔要成为神圣的子：

1 这符合保罗在罗马一章三至四节的话，论到基督是大卫的后裔，在复活里，在祂的人性里被标出为神的儿子。

2 这些经节清楚揭示，人的后裔，就是人的儿子，能成为神的儿子：

Week One

**Propagating the Resurrected Christ as the Firstborn Son
according to the Promise Made to the Fathers**

OUTLINE

Scripture Reading: Acts 13:23, 32-34, 38-39; Rom. 1:3-4; 8:29

Day 1 & Day 2

I. “From this man’s seed, God, according to promise, brought to Israel a Savior, Jesus...And we announce to you the gospel of the promise made to the fathers”—Acts 13:23, 32:

A. The seed of David mentioned in 2 Samuel 7:12 is actually Christ as God’s firstborn Son (v. 14; Heb. 1:5-6), who has both divinity and humanity and is typified by Solomon.

B. The word concerning “your seed” in 2 Samuel 7:12 and “My son” in verse 14 implies that the seed of David would become the Son of God; that is, a human seed would become a divine Son:

1. This corresponds with Paul’s word in Romans 1:3-4 concerning Christ as the seed of David being designated the Son of God in His humanity in resurrection.

2. These verses clearly reveal that a seed of man, that is, a son of man, can become the Son of God:

- a 神自己这位神圣者，成了属人的后裔，一个人（大卫）的后裔。
- b 这后裔就是神人耶稣，单凭祂的神性，祂就是神的儿子——路一 35。
- c 借着祂的复活，祂作为人的后裔，也在祂的人性里成了神的儿子。

贰 “神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：‘你是我的儿子，我今日生了你’”——徒十三 33：

一 在三十二至三十三节我们看见，基督作神的长子，乃是神向祖宗的应许，神借着叫耶稣复活，应验这应许。

二 复活对那人耶稣乃是出生：

- 1 在复活里，祂被神生为许多弟兄中的长子——罗八 29。
- 2 祂从永远就是神的独生子——约一 18，三 16。
- 3 成为肉体以后，祂借着复活，在人性里被神生为长子——来一 6。

三 保罗能在诗篇二篇七节看见主的复活——“你是我的儿子，我今日生了你”：

- 1 保罗把“今日”一辞应用到主复活的日子。
- 2 这就是说，基督的复活就是祂生为神的长子。
- 3 人子耶稣借着神使祂从死人中复活，生为神的儿子；所以，神使耶稣从死人中复活，乃是將祂生为神的长子——徒十三 33。

- a. God Himself, the divine One, became a human seed, the seed of a man, David.
- b. This seed was Jesus, the God-man, who was the Son of God by virtue of His divinity alone—Luke 1:35.
- c. Through His resurrection He as the human seed became the Son of God in His humanity as well.

II. “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 13:33:

A. In verses 32 and 33 we see that Christ as the Firstborn of God was promised to the fathers, and God fulfilled this promise by raising up Jesus.

B. Resurrection was a birth to the man Jesus:

- 1. He was begotten by God in His resurrection to be the firstborn Son of God among many brothers—Rom. 8:29.
- 2. He was the only begotten Son from eternity—John 1:18; 3:16.
- 3. After His incarnation, through resurrection He was begotten by God in His humanity to be God’s firstborn Son—Heb. 1:6.

C. Paul was able to see the Lord’s resurrection in Psalm 2:7: “You are My Son; / Today I have begotten You”:

- 1. Paul applied the word today to the day of the Lord’s resurrection.
- 2. This means that Christ’s resurrection was His birth as the firstborn Son of God.
- 3. Jesus, the Son of Man, was born to be the Son of God through being raised up from the dead; therefore, God’s raising up Jesus from the dead was His begetting of Him to be His firstborn Son—Acts 13:33.

周 三

Day 3

四 神的独生子借着成为肉体穿上人性，成了神人（约一 14、18，路一 35）；然后这神人在复活里由神而生，成为神的长子（徒十三 33，来一 6，罗八 29）：

- 1 神的独生子在成为肉体以前，没有人的性情，只有神圣的性情。
- 2 神的长子在复活里，有神圣的性情，也有人的性情。

五 基督借着祂的复活，生为神的长子，同时祂所有的信徒也生为神许多的儿子—彼前一 3，来二 10：

- 1 在神许多儿子当中，只有长子是神的独生子—约一 18，约壹四 9。
- 2 这位神的独生子在祂复活的人性里，也是神的长子—罗八 29。
- 3 神的长子兼有神性和人性，我们这些作神许多儿子的信徒，也兼具人的性情和神的性情—彼后一 4。

六 在行传十三章，保罗不是传讲基督为神的独生子，如约翰福音所传讲的（一 18，三 16）；保罗在行传十三章乃是传讲基督为神的长子，为着繁殖：

- 1 以神的独生子而言，主是神圣生命的具体化身；约翰福音强调耶稣基督是神的儿子；作为神的儿子，祂乃是神圣生命的具体化身—一 4。
- 2 借着复活，基督成为神的长子，就是生命的分赐者，为着生命的繁殖—罗八 29。

D. Through incarnation God's only begotten Son put on humanity and became the God-man (John 1:14, 18; Luke 1:35); then in resurrection this God-man was born of God to be His Firstborn (Acts 13:33; Heb. 1:6; Rom. 8:29):

1. Before incarnation God's only begotten Son did not have the human nature; He had only the divine nature.
2. In resurrection God's firstborn Son has the human nature as well as the divine nature.

E. Through His resurrection Christ was born to be the firstborn Son, and at the same time all His believers were born to be the many sons of God—1 Pet. 1:3; Heb. 2:10:

1. Among these many sons, only the Firstborn is God's only begotten Son—John 1:18; 1 John 4:9.
2. This only begotten Son of God, in His resurrected humanity, is also the firstborn Son of God—Rom. 8:29.
3. The Firstborn has both divinity and humanity, and we, His believers as God's many sons, also possess both the human nature and the divine nature—2 Pet. 1:4.

F. In Acts 13 Paul was not preaching Christ as the only begotten Son, as the Gospel of John does (1:18; 3:16); rather, in Acts 13 Paul was preaching Christ as the firstborn Son of God, for propagation:

1. As the only begotten Son, the Lord is the embodiment of the divine life; the Gospel of John emphasizes that Jesus Christ is the Son of God and that, as the Son of God, He is the embodiment of the divine life—1:4.
2. Through resurrection Christ became the firstborn Son of God as the life-dispenser for the propagation of life—Rom. 8:29.

3 首先基督是独生子，是生命的具体化身；现今祂也是长子，是为着生命的繁殖。

周 四

4 借着祂在复活里成为神的长子，神圣的生命已经分赐到所有相信祂的人里面，使具体化身在祂里面的生命得以繁殖。

叁 “论到神叫祂从死人中复活，…就这样说：‘我必将大卫那圣的，那可靠的，赐给你们’”——徒十三 34：

一 复活的基督是大卫那圣的并可靠的；“大卫那圣的，那可靠的”是指复活的基督—33～34节。

二 “大卫那圣的，那可靠的”指明基督是出于大卫的，因为神从大卫的后裔中兴起了这样的一位—罗一 3～4。

三 “那圣的，那可靠的”实际上是神圣的名称，是基督的名称。

周 五

四 这些圣的、可靠的事物乃是基督所是的各方面，就如生命、亮光、恩典、公义、圣别、生命的粮、活水、能力、智慧、荣耀、神的深奥、头、身体、初熟的果子以及第二个人。

五 一切圣的、可靠的事物，都是基督自己作为那给我们的怜悯—赛五五 3，代下六 42，诗八九 1。

六 我们需要看见，复活的基督是那一切圣的、可靠的事物，成为神给我们包罗万有的恩赐；这就是保罗在行传十三章所传讲的基督。

3. First, Christ was the only begotten Son as the embodiment of life; now He is also the firstborn Son for the propagation of life.

Day 4

4. Through His becoming the firstborn Son of God in resurrection, the divine life has been dispensed into all His believers to bring forth the propagation of the life that is embodied in Him.

III. “As to His having raised Him up from the dead,...He spoke in this way, ‘I will give you the holy things of David, the faithful things’”—Acts 13:34:

A. The resurrected Christ is the holy and faithful things of David; the holy things of David, the faithful things refers to the resurrected Christ—vv. 33-34.

B. The phrase the holy things of David, the faithful things indicates that Christ was of David, for it was out of David’s seed that God raised up such a One—Rom. 1:3-4.

C. The phrase the holy things of David, the faithful things is actually a divine title, a title of Christ.

Day 5

D. These holy and faithful things are all the aspects of what Christ is, such as life, light, grace, righteousness, holiness, the bread of life, the living water, power, wisdom, glory, the depths of God, the Head, the Body, the firstfruits, and the second man.

E. All the holy and faithful things are Christ Himself as mercies to us—Isa. 55:3; 2 Chron. 6:42; Psa. 89:1.

F. We need to see that the resurrected Christ is all the holy and faithful things given to us by God as an all-inclusive gift; this was the Christ preached by Paul in Acts 13.

周 六

Day 6

肆 “赦罪是借这人传给你们的”，并且“靠这人，凡信的就都得称义了”—38～39节：

一 罪得赦免是消极的，使我们从定罪得释放—38节。

二 得称义是积极的，使我们与神和好，蒙神悦纳—39节，加二16，罗三24～25。

三 保罗在行传十三章三十八至三十九节两次说到“这人”：

1 祂就是那已经复活成为神长子的一位，是我们的救主，也是那许多圣的、可靠的事物。

2 借着这位长子，救主，那圣的并可靠的，赦罪已经传给我们，并且借着这一位，我们都得称义了。

3 我们靠着得赦免并得称义的那一位，祂自己就是我们的赦免和称义：

a 赦免和称义都是从神给我们的怜悯，这些怜悯是复活基督的各方面—33～34、38～39节。

b 基督在祂的复活里，就是我们的赦免和称义。

IV. “Through this One forgiveness of sins is announced to you,” and “in this One everyone who believes is justified”—vv. 38-39:

A. To be forgiven of sins is on the negative side and is for our release from condemnation—v. 38.

B. To be justified is on the positive side and is for our reconciliation to God and our being accepted by Him—v. 39; Gal. 2:16; Rom. 3:24-25.

C. In Acts 13:38 and 39 Paul twice spoke of “this One”:

1. This is the One who has been resurrected to be God’s firstborn Son, our Savior, and the many holy and faithful things.

2. Through the One who is the firstborn Son, the Savior, and the holy and faithful things, forgiveness of sins has been announced to us, and through this One we are justified.

3. The One by whom we are forgiven and justified is Himself our forgiveness and justification:

a. Both forgiveness and justification are mercies from God to us, and these mercies are aspects of the resurrected Christ—vv. 33-34, 38-39.

b. Christ in His resurrection is our forgiveness and justification.

第一周 ■ 周一

晨兴喂养

徒十三 32 ~ 33 “我们也传福音给你们，就是那给祖宗的应许，神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：‘你是我的儿子，我今日生了你。’”

撒下七章十二节“你…的后裔”就字面说，是指大卫的儿子所罗门，他在旧约里建造殿作神的居所。（王上五 5，八 15 ~ 20，代上二二 9 ~ 10，二八 6。）然而，按希伯来一章五节下半（那里引用了撒下七章十四节上半），大卫的后裔实际上就是基督作神的长子，（来一 5 上，6，）兼有神性和人性，在这里由所罗门预表。（见太一 1 注 3。）神的儿子借着构成（建造）到大卫家里，就是到大卫的所是里，成了大卫的后裔。这里神实际上是告诉大卫，他不需要为神建造什么，反而需要神把祂的儿子建造到大卫里面。神不要大卫为祂建造香柏木的殿，（撒下七 5 ~ 7，）神也不满意于大卫仅仅作合乎神心的人。（撒上十三 14。）神的愿望是要将祂自己在基督里作到大卫的人性里面，作他的生命、性情和构成。这样，神的儿子基督就能成为大卫的一切，包括他的家（住处）和他的后裔。（圣经恢复本，撒下七 12 注 1。）

信息选读

撒下七章十二节论到“你…的后裔”以及十四节论到“我的子”的话，含示大卫的后裔要成为神的儿子，也就是说，人的后裔要成为神圣的子。这符合保罗在罗马一章三至四节的话，论到基督是大卫的后裔，在复活里，在祂的人性里被标出为神的儿子；…也关联到主在太二十二章四十一至四十五节所问的问题，论到基督

WEEK 1 ■ DAY 1

Morning Nourishment

Acts 13:32-33 And we announce to you the gospel of the promise made to the fathers, 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.”

Your seed in 2 Samuel 7:12 refers, literally, to Solomon, David’s son, who built the temple as God’s dwelling place in the Old Testament (1 Kings 5:5; 8:15-20; 1 Chron. 22:9-10; 28:6). However, according to Hebrews 1:5b, which quotes verse 14a of 2 Samuel 7, David’s seed is actually Christ as God’s firstborn Son (Heb. 1:5a, 6), who has both divinity and humanity and is typified here by Solomon (see footnote 3 on Matt. 1:1). The Son of God became David’s seed by being constituted (built) into David’s family, that is, into David’s being. Here God was actually telling David that instead of building something for God, David needed God to build His Son into him. God did not want David to build Him a house of cedar (2 Sam. 7:5-7), nor was God satisfied that David would be merely a man according to His heart (1 Sam. 13:14). God’s desire was to work Himself in Christ into David’s humanity to be his life, nature, and constitution. In this way Christ, the Son of God, would become everything to David, including his house (dwelling place) and his seed. (2 Sam. 7:12, footnote 1)

Today’s Reading

The word concerning “your seed” in 2 Samuel 7:12 and “My son” in verse 14 implies that the seed of David would become the Son of God, that is, that a human seed would become a divine Son. This word corresponds with Paul’s word in Romans 1:3-4 concerning Christ as the seed of David being designated the Son of God in His humanity in resurrection....It also relates to the Lord’s question in Matthew 22:41-45 concerning how the Christ could

如何既是大卫的子孙，又是神的儿子作大卫的主——一个奇妙的人，一个兼有神、人二性的神人。这些经节清楚揭示，人的后裔，就是人的儿子，能成为神的儿子。神自己这位神圣者，成了属人的后裔，一个人（大卫）的后裔。这后裔就是神人耶稣，耶和华救主，（太一18～21，提后二8，）单凭祂的神性，祂就是神的儿子。（路一35。）借着祂的复活，祂作为人的后裔，也在祂的人性里成了神的儿子。因此，在基督里，神构成到人里面，人也构成到神里面，神与人调和在一起成为一个实体，就是这位神人。这含示神在祂经纶里的目的，是要使祂自己成为人，为要使人生命和性情上成为神。（圣经恢复本，撒下七14注1。）

在行传十三章三十二至三十三节，保罗说，“我们也传福音给你们，就是那给祖宗的应许，神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：‘你是我的儿子，我今日生了你。’”我们在这里看见，基督作神的长子，乃是神向祖宗的应许，神借着叫耶稣复活，向他们的儿女应验这应许。复活对那人耶稣乃是出生。在复活里，祂被神生为许多弟兄中的长子。（罗八29。）祂从永远就是神的独生子。（约一18，三16。）成为肉体以后，祂借着复活，在人性里被神生为长子。

保罗能在诗篇第二篇，“你是我的儿子，我今日生了你”（7）这话中，看见主的复活。保罗把“今日”一辞应用到主复活的日子。这就是说，基督的复活就是祂生为神的长子。人子耶稣借着神使祂从死人中复活，生为神的儿子。所以，神使耶稣从死人中复活，乃是将祂生为神的长子。我们需要看见，主的复活乃是祂的出生。（新约总论第九册，二八〇至二八一页。）

参读：撒母耳记生命读经，第二十三、二十五篇。

be both the son of David and the Son of God as David's Lord—a wonderful person, a God-man with two natures, divinity and humanity. These verses clearly unveil that a seed of man, that is, a son of man, can become the Son of God. God Himself, the divine One, became a human seed, the seed of a man, David. This seed was Jesus, the God-man, Jehovah the Savior (Matt. 1:18-21; 2 Tim. 2:8), who was the Son of God by virtue of His divinity alone (Luke 1:35). Through His resurrection He as the human seed became the Son of God in His humanity as well. Thus, in Christ God was constituted into man, man was constituted into God, and God and man were mingled together to be one entity, the God-man. This implies that God's intention in His economy is to make Himself man in order to make man God in life and in nature. (2 Sam. 7:14, footnote 1)

In Acts 13:32-33 Paul says, “We announce to you the gospel of the promise made to the fathers, 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.’” Here we see that Christ as the Firstborn of God was promised to the fathers, and God fulfilled this promise to their children in raising up Jesus. Resurrection was a birth to the man Jesus. He was begotten by God in His resurrection to be the firstborn Son of God among many brothers (Rom. 8:29). He was the only begotten Son of God from eternity (John 1:18; 3:16). After incarnation, through resurrection, He was begotten by God in His humanity to be God's firstborn Son.

Paul was able to see the Lord's resurrection in the word in Psalm 2: “You are My Son; / Today I have begotten You” (v. 7). Paul applied the word today to the day of the Lord's resurrection. This means that Christ's resurrection was His birth as the firstborn Son of God. Jesus, the Son of Man, was born to be the Son of God through being raised up from the dead. Therefore, God's raising up of Jesus from the dead was His begetting of Him to be His firstborn Son. We need to realize that the Lord's resurrection was His birth. (The Conclusion of the New Testament, pp. 2993-2994)

Further Reading: Life-study of 1 & 2 Samuel, msg. 23, 25

第一周 ■ 周二

晨兴喂养

来一 5~6 “神曾对哪一个天使说过，‘你是我的儿子，我今日生了你’？又说，‘我要作祂的父，祂要作我的儿子’？再者，神再带长子到世上来的时候，就说，‘神的众使者都要拜祂。’”

主耶稣有两次出生。首先，祂由马利亚生为人子。然后，在三十三年半以后，祂被钉十字架、埋葬、并从死人中复活。借着复活，祂有了第二次的出生。作为人，祂在复活里生为神的儿子。因此，在祂的第一次出生里，祂是由马利亚生为人的儿子；在祂的第二次出生里，祂是在复活里由神生为神的儿子。（新约总论第九册，二八一页。）

信息选读

在主耶稣的第二次出生里，祂生为神的长子。按照新约，祂在两方面是神的儿子。第一，祂是神的独生子；第二，祂如今是神的长子。“独生”一辞指明神只有一个儿子。约翰一章十八节和三章十六节说到神的独生子。就永远来说，基督是神的独生子，这是祂永远的身分。但是借着复活，祂乃是人而生为神的长子。“长子”一辞指明神如今有许多儿子。（来二 10。）罗马八章二十九节和希伯来一章六节都说到基督是长子。我们这些相信基督的人，是神许多的儿子，是主许多的弟兄，神长子的许多弟兄。（罗八 29。）（新约总论第九册，二八一页。）

当然，基督的成为肉体也是出生，但那个出生使祂成为人子。基督并不是借着成为肉体而成为神的儿

WEEK 1 ■ DAY 2

Morning Nourishment

Heb. 1:5-6 For to which of the angels has He ever said, “You are My Son; this day have I begotten You”? And again, “I will be a Father to Him, and He will be a Son to Me”? And when He brings again the Firstborn into the inhabited earth, He says, “And let all the angels of God worship Him.”

The Lord Jesus had two births. First, He was born of Mary to be the Son of Man. Then thirty-three and a half years later He was crucified, buried, and raised from the dead. Through resurrection He had a second birth, for as a man He was born in His resurrection to be the Son of God. Therefore, in His first birth He was born of Mary to be the Son of Man, and in His second birth He was born in resurrection to be the Son of God. (The Conclusion of the New Testament, p. 2994)

Today's Reading

In His second birth the Lord Jesus was born to be the firstborn Son of God. According to the New Testament, He is the Son of God in two aspects. First, He was God's only begotten Son; second, He is now God's firstborn Son. The words only begotten indicate that God has only one Son. John 1:18 and 3:16 speak of the only begotten Son of God. Eternally speaking, Christ is the only begotten Son of God. This is His eternal status. But through resurrection He, as a man, was born to be the firstborn Son of God. The word firstborn indicates that God now has many sons (Heb. 2:10). Romans 8:29 and Hebrews 1:6 both speak of Christ as the Firstborn. We who believe in Christ are the many sons of God and the many brothers of the Lord, the many brothers of the firstborn Son of God (Rom. 8:29). (The Conclusion of the New Testament, p. 2994)

Of course, Christ's incarnation was also a birth, but that birth made Him the Son of Man. Christ did not become the Son of God through incarnation. In

子。在已过的永远里，在基督成为肉体与复活之前，祂已经是神的儿子。圣经启示，这位神子基督乃是永远的。神是三一的—父、子、灵，而三者都是永远的。父神是永远的，（赛九6，）子神是永远的，（来七3，）灵神也是永远的。（九14。）

永远的意思是无始无终。有的时候，圣经学者常用一个圆来象征永远。圆无始也无终，很难说圆上的一点是在另一点之前或之后。同样，父、子、灵都是永远的，无始也无终。希伯来七章三节告诉我们，神的儿子是永远的，既无时日之始，也无生命之终。圣经的启示不是说父存在于子之前，子出现在父之后，或是灵在子之后来到。圣经乃是说这三者都是永远的。

神的儿子是永远的，而这位永远的神子却在大约二千年前生为人子。在祂的成为肉体里，祂由马利亚所生，借着那个出生，祂成为人子。所以，祂的成为肉体是祂第一次出生。但是圣经也告诉我们，基督有第二次出生。基督第一次出生是生为人子，而祂第二次出生是生为神的长子。一面，约翰三章十六节说，“神爱世人，甚至将祂的独生子赐给他们。”这节指明基督是神唯一的儿子。另一面，罗马八章二十九节说，“…使祂儿子在许多弟兄中作长子。”你曾否想过，基督在两方面作神的儿子？第一面，祂是神的独生子；第二面，祂乃是众子中的长子。二十九节说，信徒乃是要模成神长子的形像，而不是要模成独生子的形像。（李常受文集一九八〇年第二册，六三九至六四〇页。）

参读：撒母耳记生命读经，第二十七篇。

eternity past, before His incarnation and before His resurrection, Christ was already the Son of God. The Bible reveals that Christ, the Son of God, is eternal. God is triune—the Father, the Son, and the Spirit—and all three are eternal. God the Father is eternal (Isa. 9:6), God the Son is eternal (Heb. 7:3), and God the Spirit is eternal (9:14).

To be eternal means to have no beginning and no ending. Students of the Bible sometimes use a circle to signify eternity. A circle has no beginning and no ending, and it is difficult to tell whether one point on a circle comes before or after another point. In the same way the Father, the Son, and the Spirit are all eternal, having no beginning or ending. Hebrews 7:3 tells us that the Son of God is eternal, having neither beginning of days nor end of life. The revelation in the Bible is not that the Father existed before the Son, that the Son came into being after the Father, or that the Spirit came after the Son. Rather, the Bible says that all three are eternal.

The Son of God is eternal, yet this eternal Son of God was born as the Son of Man about two thousand years ago. In His incarnation He was born of Mary, and by that birth He became the Son of Man. Therefore, His incarnation was His first birth. But the Bible also tells us that Christ had a second birth. In His first birth Christ was born as the Son of Man, and in His second birth He was born as the firstborn Son of God. On the one hand, John 3:16 says, “God so loved the world that He gave His only begotten Son.” This verse indicates that Christ was God’s only Son. On the other hand, Romans 8:29 says, “That He might be the Firstborn among many brothers.” Have you ever considered that Christ is the Son of God in two ways? In the first way He was God’s only begotten Son, and in the second way He is the firstborn Son among many sons. Romans 8:29 says that the believers are to be conformed not to the image of the only begotten Son but to the image of God’s firstborn Son. (CWWL, 1980, vol. 2, “The Secret of Experiencing Christ,” pp. 470-471)

Further Reading: Life-study of 1 & 2 Samuel, msg. 27

第一周 ■ 周三

晨兴喂养

约一 18 “从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”

罗八 29 “因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

在已过永远里神的独生子，与在复活里神的长子，二者之间的不同乃是：在已过的永远里，在祂成为肉体之前，祂只有神性，没有人性。然而借着成为肉体的过程，祂穿上了人性。祂经过人性生活，进入死，又在复活里出来。在复活里，照着祂的神性，祂仍然是神的儿子；但不仅如此，祂也具有借着成为肉体而得着的人性。祂成为肉体时所穿上的人性，也被带进复活里，有分于儿子的名分。这就是为什么行传十三章三十三节说，在复活那日，基督由神生为神的儿子。这意思是说，复活“子化”祂的人性，使祂的人性也成为神的儿子。根据行传十三章三十三节，基督的复活乃是一个出生，使祂不仅是神的独生子，具有神性，也是神的长子，兼有神性和人性。（李常受文集一九八〇年第二册，六四〇至六四一页。）

信息选读

今天基督在两方面是神的儿子：祂是神的独生子，也是神的长子。然而，祂若仅仅是神的独生子，就不会有任何弟兄。要得着我们作祂的弟兄，祂必须具有人性；然而，身为在已过永远里神的独生子，祂只有神性，而无人性。但基督在成为肉体时穿上了人性；

WEEK 1 ■ DAY 3

Morning Nourishment

John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

The difference between the only begotten Son of God in eternity past and the firstborn Son of God in resurrection is that in eternity past, before His incarnation, He possessed only divinity without humanity. But through the process of incarnation, He put on humanity. He passed through human living, entered into death, and came out in resurrection. In resurrection He still remained the Son of God according to His divinity, but there was something more; He also possessed the humanity that He obtained through incarnation. The humanity that He put on in incarnation was also brought into resurrection to share in the sonship. This is why Acts 13:33 says that on the day of resurrection Christ was begotten of God to be God's Son. It means that resurrection "sonized" His humanity, made it also the Son of God. According to Acts 13:33, Christ's resurrection was a birth, making Him not only God's only begotten Son with divinity but also God's firstborn Son with both divinity and humanity. (CWWL, 1980, vol. 2, "The Secret of Experiencing Christ," p. 471)

Today's Reading

Today Christ is the Son of God in two respects: He is God's only begotten Son, and He is also God's firstborn Son. However, if He were only God's only begotten Son, He could not have any brothers. To have us as His brothers, He must possess humanity, but as God's only begotten Son in eternity past, He possessed only divinity, not humanity. Nevertheless, in His incarnation Christ

借着复活，祂又将这人性带进儿子的名分里。这样，祂成了神的长子，具有神性和人性。之后，祂作为赐生命的灵，进到我们里面，使我们也成为神的儿子。如今我们是神许多的儿子，要模成神长子的形像，而不是要模成神独生子的形像。因此，基督身为神的长子，就有许多弟兄。

基督复活那日，在祂的人性里为神所生。祂成为神的长子，为要产生神许多的儿子。我们要领悟，我们重生的日子就是基督复活那日。当基督从死人中复活时，我们所有的信徒也与祂一同复活。（彼前一3。）借着祂的复活，祂生为神的长子，同时祂所有的信徒也生为神许多的儿子。基督复活那日，所有神的选民都复活了，而且生为神许多的儿子。如今神有许多具有神性和人性的儿子。然而在这许多儿子当中，只有长子是神的独生子。这位神的独生子在祂复活的人性里，也是神的长子。祂是神的长子，兼有神性和人性，而我们这些作神许多儿子的信徒，也兼具人的性情和神的性情。（彼后一4。）如今一天过一天，我们正被模成神长子的形像。（罗八29。）（李常受文集一九八〇年第二册，六四一至六四二页。）

就神的独生子而言，主是神圣生命的具体化身。约翰福音强调耶稣基督是神的儿子；作为神的儿子，祂乃是神圣生命的具体化身。（一4。）借着复活，基督成为神的长子，就是生命的分赐者，来为着生命的繁殖。首先祂是独生子，是生命的具体化身；现今祂是长子，是为着生命的繁殖。（新约总论第九册，二八一至二八二页。）

参读：经历基督的秘诀，第四章。

put on humanity, and through resurrection He brought this humanity into sonship. In this way He became God's firstborn Son with both divinity and humanity. Then, as the life-giving Spirit, He entered into us to make us also sons of God. Now we are the many sons of God being conformed to the image, not of God's only begotten Son but of His firstborn Son. Therefore, as God's firstborn Son, Christ has many brothers.

On the day of His resurrection Christ was begotten by God in His humanity. He became the firstborn Son of God in order to produce many sons of God. We need to realize that the date of our regeneration was the date of Christ's resurrection. When Christ was resurrected from the dead, we, all the believers, were resurrected with Him (1 Pet. 1:3). Through His resurrection He was born to be God's firstborn Son, and at the same time all His believers were born to be the many sons of God. On the day of Christ's resurrection, all God's chosen people were resurrected and were born to be God's many sons. Now God has many sons with both divinity and humanity. But among these many sons, only the Firstborn is His only begotten Son. This only begotten Son of God, in His resurrected humanity, is also the firstborn Son of God. As the firstborn Son of God, He has both divinity and humanity, and we His believers as God's many sons also possess both the human nature and the divine nature (2 Pet. 1:4). Now day by day we are being conformed to the image of God's firstborn Son (Rom. 8:29). (CWWL, 1980, vol. 2, "The Secret of Experiencing Christ," pp. 471-472)

As the only begotten Son of God, the Lord is the embodiment of the divine life. The Gospel of John emphasizes that Jesus Christ is the Son of God and that as the Son of God He is the embodiment of the divine life (1:4). Through resurrection Christ became the firstborn Son of God as the life-dispenser for the propagation of life. First, He was the only begotten Son as the embodiment of life; now He is the firstborn Son for the propagation of life. (The Conclusion of the New Testament, p. 2994)

Further Reading: CWWL, 1980, vol. 2, "The Secret of Experiencing Christ," ch. 4

第一周 ■ 周四

晨兴喂养

徒十三 34 “论到神叫祂从死人中复活，不再归于朽坏，就这样说：‘我必将大卫那圣的，那可靠的，赐给你们。’”

罗一 3～4 “论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，按圣别的灵说，是从死人的复活，以大能标出为神的儿子。”

我们需要问自己，独生子和长子究竟有何不同？我们头一个反应也许是说：独生子没有弟兄，而长子有许多弟兄。…我们都需要看见，生为神的长子是基督借着祂的复活所成就的伟大工作。圣经虽然清楚地教导这事，但许多基督徒却从未看见。（李常受文集一九八〇年第二册，六四〇至六四一页。）

借着基督在复活里成为神的长子，神圣的生命已经分赐到所有相信祂的人里面，使具体化身在祂里面的生命得以繁殖。…在行传十三章，保罗不是传讲基督为神的独生子，如约翰福音所传讲的；保罗在行传十三章乃是传讲基督为神的长子，为着繁殖。为这缘故，他传讲主耶稣的复活是祂第二次的出生。借着祂第二次的出生，祂在复活里的出生，基督成了神的长子，为着神圣生命的繁殖。（新约总论第九册，二八二页。）

信息选读

WEEK 1 ■ DAY 4

Morning Nourishment

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.”

Rom. 1:3-4 Concerning His Son, who came out of the seed of David according to the flesh, who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord.

At this point we need to ask ourselves what the difference is between the only begotten Son and the firstborn Son. Our first response may be to say that the only begotten Son had no brothers, but the firstborn Son has many brothers. (CWWL, 1980, vol. 2, “The Secret of Experiencing Christ,” p. 471) Through His becoming the firstborn Son of God in resurrection, the divine life has been dispensed into all of His believers to bring forth the propagation of the life which is embodied in Him.

In Acts 13 Paul was not preaching Christ as the only begotten Son of God, as the Gospel of John does. Rather, here Paul was preaching Christ as the firstborn Son of God for propagation. For this reason, he preached the resurrection of the Lord Jesus as His second birth. Through His second birth, His birth in resurrection, Christ became the firstborn Son of God for the propagation of the divine life. (The Conclusion of the New Testament, pp. 2994-2995) We all need to see that being born as the firstborn Son of God was a great work, which Christ accomplished through His resurrection. Although it is clearly taught in the Bible, many Christians have never seen this matter. (CWWL, 1980, vol. 2, “The Secret of Experiencing Christ,” p. 472)

Today's Reading

行传十三章三十三至三十四节论到复活的基督。三十三节指明，基督的复活是祂第二次的出生，将祂生为神的长子。…〔三十四节说到〕那圣的，原文是复数；同字在三十五节指“圣者”，却是单数。但这不是圣别的常用字，乃是相当于希伯来文的 chesed，克沙得；在以赛亚五十五章三节，以及七十士希腊文译本和钦定英文译本在代下六章四十二节，诗篇八十九篇一节，都译为怜悯。诗篇八十九篇一节的怜悯（复数），与十九节的圣者（单数）同字。这位圣者就是大卫的后裔基督，神的怜悯都集中在祂身上，并借祂输送出去。因此，大卫那圣的，那可靠的，就是指复活的基督。这由上下文，特别是行传十三章三十五节“你的圣者”和以赛亚五十五章三节以下的经文，完全得到证实。

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

我们很容易领会基督是我们的救主；要明白基督是神的长子较为困难；但要明白复活的基督是神所赐给我们那圣的，那可靠的，就非常困难了。“那圣的，那可靠的，”所涵括的范围，比“救主”和“长子”这些名称所涵括的宽广多了。“那圣的，那可靠的，”实际上是神圣的名称，是基督的名称。在这几节经文里，基督称为那圣的，那可靠的。神从大卫的后裔中所兴起的救主，已经成了那圣的，那可靠的。（新约总论第九册，二八二至二八四页。）

参读：使徒行传生命读经，第三十七篇。

[Acts 13:33 and 34] are concerned with the resurrected Christ. Verse 33 indicates that Christ's resurrection was His second birth to bring Him forth as the firstborn Son of God. The Greek word for the holy things...in verse 34 is in the plural. The same Greek word is used for Holy One in the next verse, but in the singular. However, it is not the regular word for holy, it is a Greek equivalent of the Hebrew word chesed, which is translated "mercies" in Isaiah 55:3, 2 Chronicles 6:42, and Psalm 89:1, both in the Septuagint and in the King James Version. In Psalm 89 the word mercies in plural in verse 1 (KJV) is the same word as for Holy One in singular in verse 19. This Holy One is Christ, the Son of David, in whom God's mercies are centered and conveyed. Hence, the holy things of David, the faithful things refers to the resurrected Christ. This is fully proved by the context, especially by Your Holy One in the next verse, and by the verse following Isaiah 55:3.

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

It is easy for us to understand that Christ is our Savior. It is more difficult to understand that Christ is the firstborn Son of God. But it is very difficult to understand that the resurrected Christ is the holy and faithful things given to us by God. The holy and faithful things cover a wide span, a span much wider than that covered by the titles Savior and firstborn Son. The phrase the holy things...the faithful things is actually a divine title, a title of Christ. In these verses Christ is called the holy and faithful things. The Savior God raised up out of the seed of David has become the holy and faithful things. (The Conclusion of the New Testament, pp. 2995-2996)

Further Reading: Life-study of Acts, msg. 37

第一周 ■ 周五

晨兴喂养

赛五五 3 “…我必与你们立永远的约，就是向大卫所显确定的怜悯。”

代下六 42 “耶和華神啊，求你不要厌弃你的受膏者，记念向你仆人大卫所施的慈爱。”

诗八九 1 “我要歌唱耶和華的慈爱〔或，怜悯〕，直到永远；我要用口将你的信实传与万代。”

复活的基督是大卫那圣的，那可靠的，这对我们是怜悯或祝福。复活的基督是神在今世赐给我们的怜悯与祝福。这些是大卫那圣的，那可靠的，预言在以赛亚五十五章三节，应验在行传十三章三十四节。（新约总论第二册，二〇七页。）

信息选读

行传十三章三十四节说，“论到神叫祂从死人中复活，不再归于朽坏，就这样说：‘我必将大卫那圣的，那可靠的，赐给你们。’”…三十三节说，“神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：‘你是我的儿子，我今日生了你。’”我们看过基督的复活是祂第二次的出生，使祂生为神的长子。神应许将祂赐给祂的子民，而这复活的一位就是大卫那圣的，那可靠的。“大卫那圣的，那可靠的，”这话指明基督是属于大卫的，因神从大卫的后裔中兴起这样的一位。复活的基督对神是长子，对我们却是救主。不仅如此，祂是神赐给祂选民的一大恩

WEEK 1 ■ DAY 5

Morning Nourishment

Isa. 55:3-4 ...I will make an eternal covenant with you, even the sure mercies shown to David. Indeed, I have given Him as a Witness to the peoples, a Leader and a Commander to the peoples.

2 Chron. 6:42 O Jehovah God,...remember Your lovingkindness to David Your servant.

Psa. 89:1 I will sing of the lovingkindness of Jehovah forever; from generation to generation I will make known Your faithfulness with my mouth.

The resurrected Christ is the holy and sure things of David, things that are mercies or blessings to us. The resurrected Christ is the mercies and blessings God gives to us in this age. These are the holy and sure things of David prophesied in Isaiah 55:3 and fulfilled in Acts 13:34. (The Conclusion of the New Testament, p. 400)

Today's Reading

Acts 13:34 says, “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.’” Verses 33 and 34 are concerned with the resurrection of Christ. Verse 33 says, “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.’” We have seen that Christ’s resurrection was His second birth to bring Him forth as the firstborn Son of God. God promised to give Him to His people, and this resurrected One is the holy and faithful things of David. The phrase the holy things of David, the faithful things indicates that Christ was of David, for it was out of David’s seed that God raised up such a One. To God the resurrected Christ is the firstborn

赐，这恩赐称为“那圣的，那可靠的”。（新约总论第二册，二〇七页。）

那圣的、可靠的乃是基督所是的各方面。按照新约，基督是生命、亮光、恩典、公义、圣别、成圣、称义。祂也是生命的粮和活水。不仅如此，那圣的、可靠的包括哥林多前书所揭示基督的各方面：能力、智慧、公义、圣别、救赎、荣耀、神的深奥、神建造的惟一根基、逾越节、无酵饼、灵食、灵水、灵磐石、头、身体、初熟的果子、第二个人、末后的亚当。我们在约翰福音看见基督更多的方面，就如牧人和草场。哦，基督那圣的，那可靠的，对我们是何等丰富！祂这复活的一位乃是长子、救主、以及一切圣的、可靠的事物。

在旧约里，那圣的、可靠的被视为怜悯。以赛亚五十五章第三节说到“向大卫所显确定的怜悯”。代下六章四十二节提到“向你仆人大卫所施的慈爱〔或，怜悯〕”。诗篇八十九篇一节说，“我要歌唱耶和华的慈爱〔或，怜悯〕，直到永远。”怜悯含示爱与恩典，但怜悯比爱够得更远。爱与恩典无法够到的，怜悯能够得到。一切圣的、可靠的事物，都是对我们作怜悯的基督自己。生命是怜悯，亮光也是怜悯。同样的，公义、圣别、称义、成圣，都是怜悯。约翰十章里有门、草场、牧人，这些也都是怜悯。我们若花时间计算怜悯的这一切方面，会有很长一列的怜悯。丈夫对妻子的爱，以及妻子对丈夫的服从，都是对我们作怜悯的基督。一个丈夫若在基督里爱他的妻子，这必然是怜悯。他对妻子的爱，就是对他作怜悯的基督自己。同样的，如果一位姊妹在基督里服从她的丈夫，那也是怜悯。她的服从也是那对她作怜悯的基督自己。（新约总论第九册，二八四至二八五页。）

参读：使徒行传生命读经，第三十八篇。

Son, but to us He is the Savior. Moreover, He is a great gift given by God to His chosen people and this gift is entitled the holy things...the faithful things.

These holy and faithful things are all the aspects of what Christ is. According to the New Testament, Christ is life, light, grace, righteousness, holiness, sanctification, and justification. He is also the bread of life and the living water. Furthermore, the holy and faithful things include all the aspects of Christ unveiled in 1 Corinthians: power, wisdom, righteousness, sanctification, redemption, glory, the depths of God, the unique foundation of God's building, the Passover, the unleavened bread, the spiritual food, the spiritual drink, the spiritual rock, the Head, the Body, the firstfruits, the second man, and the last Adam. We see many more aspects of Christ in the Gospel of John, such as the Shepherd and the pasture. Oh, how much Christ is to us as the holy and faithful things! As the resurrected One, He is the firstborn Son, the Savior, and all the holy and faithful things.

In the Old Testament the holy and faithful things are regarded as mercies. Isaiah 55:3 speaks of “the sure mercies shown to David.” Second Chronicles 6:42 mentions “the mercies of David” (KJV), the Lord's servant, and Psalm 89:1 says, “I will sing of the mercies of the Lord forever” (KJV). Mercy implies both love and grace, but it reaches further than love. Where love and grace cannot reach, mercy can reach. All the holy and faithful things are Christ Himself as mercies to us. Life is a mercy, and light is also a mercy. Likewise, righteousness, holiness, justification, and sanctification are mercies. In chapter 10 of the Gospel of John we have the door, the pasture, and the Shepherd, all of which are mercies. If we took time to count all the aspects of these mercies, we would have a long list of mercies. A husband's love for his wife and the wife's submission to her husband are Christ as mercies to us. If a husband, in Christ, loves his wife, this surely is a mercy. His love for her is Christ Himself as a mercy to him. In a similar way, if a sister, in Christ, submits to her husband, that also is a mercy. Her submission is Christ Himself as a mercy to her. (The Conclusion of the New Testament, pp. 400-401, 2996-2997)

Further Reading: Life-study of Acts, msg. 38

第一周 ■ 周六

晨兴喂养

加二 16 “且知道人得称义，不是本于行律法，乃是借着信耶稣基督，连我们也信入了基督耶稣，使我们本于信基督得称义，不是本于行律法…”。

徒十三 38 ~ 39 “…赦罪是借这人传给你们的。在一切你们靠摩西的律法不得称义的事上，靠这人，凡信的就都得称义了。”

一年过一年，我们能无穷尽地说神的话，这实在是对我们作怜悯的基督。这不是我们的能力或恩赐，这全是怜悯。不仅说神的话是怜悯，甚至亲爱的救主就是我们的说话。我们的说话就是基督；对我们而言，这说话的基督乃是怜悯。虽然我们说话的口才也许不好，但这说话满了基督。这完全是由于我们说神的话时，基督对我们乃是怜悯。（*新约总论第九册*，二八五页。）

信息选读

我们都需要看见，复活的基督是那一切圣的、可靠的事物，成为神给我们的怜悯，作为包罗万有的恩赐。这是保罗在行传十三章所传讲的基督。保罗在他的福音信息里，不仅根据旧约传讲基督，也传讲复活的基督是那圣的，那可靠的。实际上，保罗在这里传福音时所宣扬的，需要他写的一切书信来解释。所以，我们若要更多看见基督是那圣的，那可靠的，就需要研读保罗的十四封书信。保罗在他的传讲里立了一个绝佳的榜样，给我们今天传福音时有所跟从。我们需要象保罗一样丰富且拔高地传讲基督。

WEEK 1 ■ DAY 6

Morning Nourishment

Gal. 2:16 And knowing that a man is not justified out of works of law, but through faith in Jesus Christ, we also have believed into Christ Jesus that we might be justified out of faith in Christ and not out of the works of law... Acts ...Through this One forgiveness of sins is announced

13:38-39 to you; and from all the things from which you were not able to be justified by the law of Moses, in this One everyone who believes is justified.

Our speaking the word of God year after year inexhaustibly is certainly Christ as a mercy to us. This is not a matter of our ability or gift. It is altogether a matter of mercy. Not only is it a mercy for us to speak the word of God, but even the dear Savior is our speaking. Our speaking is Christ, and to us this speaking Christ is a mercy. Though our speaking may not be eloquent, our speaking may be full of Christ. This is wholly due to Christ being a mercy to us in speaking the word of God. (*The Conclusion of the New Testament*, p. 2997)

Today's Reading

We all need to see that the resurrected Christ is all the holy and faithful things as mercies given to us by God as an all-inclusive gift. This was the Christ preached by Paul in Acts 13. Paul, in his gospel message, not only preached Christ from the Old Testament, but also preached the resurrected Christ as the holy and faithful things. Actually, what Paul proclaimed here in his preaching of the gospel requires all the Epistles written by him for its definition. Therefore, if we want to see more concerning Christ as the holy and faithful things, we need to study the fourteen Epistles of Paul. In his preaching Paul set up an excellent pattern for us to follow in our gospel preaching today. Like Paul, we need to preach Christ in a rich and uplifted way.

保罗在行传十三章三十八至三十九节接着说，“所以诸位，弟兄们，你们当晓得，赦罪是借这人传给你们的。在一切你们靠摩西的律法不得称义的事上，靠这人，凡信的就都得称义了。”罪得赦免（38）是消极的，使我们从定罪得释放；得称义（39）是积极的，使我们与神和好，蒙神悦纳。

保罗在三十八至三十九节都说到“这人”。这人是谁？祂就是那已经复活成为神长子的一位，是我们的救主，也是那许多圣的、可靠的事物。所以，借着这一位，就是那圣的并可靠的，对我们作神的怜悯，我们就蒙赦免并得称义。借着这位长子，救主，那圣的并可靠的，赦罪已经传给我们。借着这一位，我们在一切靠摩西的律法不得称义的事上，就都得称义了。

我们靠着得赦免并称义的那一位，不仅是我们的救主，祂自己就是我们的赦免和称义。赦免和称义都是从神给我们的怜悯，这些怜悯是复活基督的各方面。…绝不要认为赦免和称义与基督是分开的。赦免和称义都是基督自己，作神给我们之怜悯的各方面，这些怜悯就是那圣的、可靠的。赦免和称义必定是神的恩赐，也必然是那圣的、可靠的。我们若有这种领会，就会看见赦免和称义不是凡俗的，乃是圣别的。不仅如此，这些乃是信实、确定、可靠的。这是保罗在十三章对基督是神长子的传讲；借着他的传讲，许多人得救了。

我们在三十二至三十九节看见，基督是神的长子，祂是神给祖宗的应许，并且神在复活里将祂生为祂的长子。祂是神的长子，是大卫那圣的，那可靠的。赦罪是借这一位传给人的，凡信祂的，就在一切事上得了称义。（新约总论第九册，二八五至二八七、二八〇页。）

参读：新约总论，第三十八、二百九十三篇。

In Acts 13:38 and 39 Paul goes on to say, “...Men, brothers,... through this One forgiveness of sins is announced to you; and from all the things from which you were not able to be justified by the law of Moses, in this One everyone who believes is justified.” To be forgiven of sins (v. 38) is on the negative side and is for our release from condemnation. To be justified (v. 39) is on the positive side and is for our reconciliation to God and acceptance by Him.

In both verse 38 and verse 39 Paul speaks of “this One.” Who is this One? This is the One who has been resurrected to be God’s firstborn Son, our Savior, and the many holy and faithful things. Therefore, through the One who is the holy and faithful things as God’s mercies to us, we are forgiven and justified. Through the One who is the firstborn Son, the Savior, and the holy and faithful things, forgiveness of sins has been announced to us. And through this One we are justified from all the things from which we could not be justified by the law of Moses.

The One by whom we are forgiven and justified is not only our Savior; He Himself is our forgiveness and justification. Both forgiveness and justification are mercies from God to us, and these mercies are aspects of the resurrected Christ....Never consider forgiveness and justification as something apart from Christ. Both forgiveness and justification are aspects of Christ Himself as mercies from God to us, and these mercies are holy and faithful things. To be sure, forgiveness and justification are gifts of God, and they certainly are holy and faithful things. If we have this understanding, we shall see that forgiveness and justification are not common. Rather, they are holy. Furthermore, they are faithful, sure, trustworthy. This is Paul’s preaching of Christ as the Firstborn of God in Acts 13, through which many were saved.

In Acts 13:32-39 we see Christ as the Firstborn of God, who was promised to the fathers and was begotten by God in resurrection to be His Firstborn. As the Firstborn of God, He is the holy and faithful things of David. Through such a One, forgiveness of sins is announced, and whoever believes in Him is justified from all things. (The Conclusion of the New Testament, pp. 2997-2999, 2993)

Further Reading: The Conclusion of the New Testament, msgs. 38, 293

第一周诗歌

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赞美主 — 祂的万有包罗性

8 7 8 7 双 (英 203)

降 A 大调

3/4

3-3 | 3 2 1 | 1-1 | 2 1 6 | 5-5 | 1-1 | 3·2 1 | 2-- |
 一 远 在 时 间 尚 未 起 首, 万 有 尚 都 未 开 始,
 3-3 | 3 2 1 | 1-1 | 2 1 6 | 5-1 | 3 5 4 | 3-2 | 1-- |
 在 父 怀 中 并 荣 耀 里, 你 是 神 的 独 生 子。
 5-3 | 5-3 | 4-4 | 4·3 2 | 3-3 4 | 5-5 | 6 5 3 | 2-- |
 当 父 将 你 赐 给 我 们, 你 的 身 位 仍 一 样,
 3-3 | 3 2 1 | 1-1 | 2 1 6 | 5-1 | 3 5 4 | 3-2 | 1-- ||
 为 将 父 的 所 有 丰 满, 借 着 圣 灵 来 表 扬。

二 借着你的死并你复活, 你就成为神长子;
 借着重生的分赐生命, 我们成为神众子。
 我们是你生命的繁殖, 是你许多的弟兄,
 我们是你荣耀的复本, 是你神圣的扩充。

三 你曾是那惟一麦粒, 落到地里而死了;
 借着死亡, 并借复活, 显出繁殖的荣耀。
 你使我们由你而生, 变成许多的子粒;
 众人调和成为一饼, 作你丰满的身体。

四 我们是你的复制品, 是你身体并新妇,
 是你表现、是你丰满, 永远让你来居住。
 我们是你普及、继续, 是你生命的开展、
 是你长成、是你富余, 与你合一永无间。

WEEK 1 — HYMN

In the bosom of the Father

Praise of the Lord — His Increase

203

1. In the bo - som of the Fath - er, Ere the a - ges had be - gun,
 Thou wast in the Fath - er's glo - ry, God's u - nique be - got - ten Son.
 When to us the Fath - er gave Thee, Thou in per - son wast the same,
 All the ful - ness of the Fath - er In the Spir - it to pro - claim.

2. By Thy death and resurrection,
 Thou wast made God's firstborn Son;
 By Thy life to us imparting,
 Was Thy duplication done.
 We, in Thee regenerated,
 Many sons to God became;
 Truly as Thy many brethren,
 We are as Thyself the same.
3. Once Thou wast the only grain, Lord,
 Falling to the earth to die,
 That thru death and resurrection
 Thou in life may multiply.
 We were brought forth in Thy nature
 And the many grains became;
 As one loaf we all are blended,
 All Thy fulness to proclaim.
4. We're Thy total reproduction,
 Thy dear Body and Thy Bride,
 Thine expression and Thy fulness,
 For Thee ever to abide.
 We are Thy continuation,
 Thy life-increase and Thy spread,
 Thy full growth and Thy rich surplus,
 One with Thee, our glorious Head.

