

第四周

复活、升天、 包罗万有的基督

诗歌：224

读经：徒一 8～11，二 32～36，三 13～15，四 33，五 30～32，七 56，二十 28，十六 31

【周一】

壹 使徒行传所启示的基督乃是在复活里——
3，二 32，三 15，四 33：

一 基督经过死，进入另一个范围，就是复活的范围：

- 1 基督既是那活着的一位，有不能毁坏的生命，死就不能拘禁祂——来七 16，徒二 24。
- 2 祂将自己交于死，死却无法扣住祂，反而被祂击败，祂就从死里复起了。

二 我们需要在基督复活的大能、领域和成分里认识基督——腓三 10～11。

三 基督的复活是使徒见证的中心点——徒一 22，二 32，三 13、15、26，四 33，十 39～40，十三 33，十七 3、18：

- 1 借着耶稣的复活并在祂的升天里，神荣耀了祂的仆人耶稣——路二四 26、46，徒三 13、15、26，四 10、33，五 30～31。
- 2 主耶稣的复活回头指向祂的成为肉体、人性、为人生

Week Four

The Resurrected, Ascended, and All-inclusive Christ

Hymns: 277

Scripture Reading: Acts 1:8-11; 2:32-36; 3:13-15; 4:33; 5:30-32; 7:56; 20:28; 16:31

§ Day 1

I. The Christ revealed in Acts is in resurrection—1:3; 2:32; 3:15; 4:33:

A. Through death Christ entered into another realm, the realm of resurrection:

1. Because Christ is the living One with an indestructible life, death is not able to hold Him—Heb. 7:16; Acts 2:24.
2. He delivered Himself to death, but death had no way to retain Him; rather, death was defeated by Him, and He rose up from it.

B. We need to know Christ in the power, sphere, and element of His resurrection—Phil. 3:10-11.

C. Christ's resurrection was the focus of the apostles' testimony—Acts 1:22; 2:32; 3:13, 15, 26; 4:33; 10:39-40; 13:33; 17:3, 18:

1. God glorified His Servant Jesus through His resurrection and in His ascension—Luke 24:26, 46; Acts 3:13, 15, 26; 4:10, 33; 5:30-31.
2. The resurrection of the Lord Jesus points back to His incarnation, humanity,

活以及神所命定的死，并且往前指向祂的升天、天上的职事和行政以及祂的回来—二 23，一 9～11。

【周二】

贰 使徒行传所启示的基督乃是在升天里——
9～11，二 32～36，五 31：

- 一 复活是生命的事，而基督的升天是地位的事，并且地位事关权柄。
- 二 主的升天引进祂在诸天里的生活与职事；这引进把祂带进新的范围，就是诸天；现今祂在诸天里有祂的生活，并且在那里尽职。
- 三 主的升天将祂带进一个新的阶段—这阶段乃是一个复活的人活在诸天之上，作神行政的中心—启五 6：
 - 1 这位复活者现今坐在诸天之上，执行神的行政—来十二 2。
 - 2 复活的基督升到诸天之上，被神高举，得着王权、主权以及在万有之上的元首权柄—腓二 9～11，弗一 22。
- 四 升天的基督也得着了宝座、荣耀和宇宙中一切的权柄—启五 6，来一 3，二 9，太二八 18。
- 五 升天的基督是万有的主，要得着万有一徒二 36：
 - 1 基督的为主身分，是祂在升天里所得着最重要的方面之一—十 36。
 - 2 基督的为主身分既然在祂的升天里完全得着建立，我们—祂身体上的肢体—就需要领悟这属天的事实—弗一 20～21。

human living, and God-ordained death and points forward to His ascension, ministry and administration in heaven, and coming back—2:23; 1:9-11.

§ Day 2

II. The Christ revealed in Acts is in ascension—1:9-11; 2:32-36; 5:31:

- A. Whereas resurrection is a matter of life, Christ's ascension is a matter of position, and position is a matter of authority.
- B. The Lord's ascension was His initiation into His living and ministry in the heavens; this initiation brought Him into a new realm, that is, into the heavens where He now has His living and is ministering there.
- C. The Lord's ascension brought Him into a new stage—the stage of a resurrected man living in the heavens as the center of God's administration—Rev. 5:6:
 1. This resurrected One is now sitting in the heavens to execute God's administration—Heb. 12:2.
 2. The resurrected Christ ascended to the heavens to be exalted by God and to be given the kingship, the lordship, and the headship over all things—Phil. 2:9-11; Eph. 1:22.
- D. The ascended Christ has also obtained the throne, the glory, and all the authority in the universe—Rev. 5:6; Heb. 1:3; 2:9; Matt. 28:18.
- E. The ascended Christ is the Lord of all to possess all—Acts 2:36:
 1. The lordship of Christ is one of the most important aspects of what He has obtained in His ascension—10:36.
 2. Since the lordship of Christ was fully established in His ascension, we—the members of His Body—need to realize this heavenly fact—Eph. 1:20-21.

六 升天的基督是神的受膏者，要成就神的使命，完成福音的广传和召会的建造——徒一 8。

【周三】

叁 使徒行传所启示的基督乃是包罗万有的基督——三 14～15、25～26，五 30～32，七 56，十 36、39～43，十六 31，十七 30～31，二十 28：

一 基督是生命的创始者——三 14～15：

- 1 如“创始者”一辞原文所指明，基督是生命的起源或起始者；祂是在生命中作创始者，作元帅——15 节。
- 2 在行传三章，我们看见生命分赐到人里面，这就是繁殖基督；为着这样的繁殖，我们需要主作生命的创始者，生命的源头。
- 3 基督这生命的创始者乃是那圣别公义者——14 节。

二 基督是神的仆人——25～26 节：

- 1 作为亚伯拉罕的后裔和神的仆人，基督乃是地上万族——一切种族、肤色和国籍的人——都要因祂得福的那位——25～26 节。
- 2 神在五旬节那天，借着浇灌下那灵，将升天的基督作为福差遣回来；因此，神所浇灌下来的灵，就是神所复活并高举到诸天之上的基督——二 33，三 13～15、25～26。

【周四】

三 基督是元首和救主——五 30～32：

- 1 神已将那人耶稣高举，作至高的元首、君王、君王的元首，以管治世界，并作救主，拯救神所拣选的

F. The ascended Christ is God's Anointed to carry out God's commission to work out the spreading of the gospel and the building up of the church—Acts 1:8.

§ Day 3

III. The Christ revealed in Acts is the all-inclusive Christ—3:14-15, 25-26; 5:30-32; 7:56; 10:36, 39-43; 16:31; 17:30-31; 20:28:

A. Christ is the Author of life—3:14-15:

1. As indicated by the Greek word rendered “Author,” Christ is the origin or Originator of life; He is the Author, the Chief Leader, in life—v. 15.
2. In Acts 3 we see the imparting of life into others, which is to propagate Christ; for such a propagation, we need the Lord as the Author of life, the source of life.
3. As the Author of life, Christ is the holy and righteous One—v. 14.

B. Christ is God's Servant—vv. 25-26:

1. As the seed of Abraham and the Servant of God, Christ is the One in whom all the families of the earth—all the races, colors, and nationalities—will be blessed—vv. 25-26.
2. God sent back the ascended Christ as a blessing by pouring out the Spirit on the day of Pentecost; hence, the Spirit whom God poured out was the Christ whom God raised and exalted to the heavens—2:33; 3:13-15, 25-26.

§ Day 4

C. Christ is the Leader and Savior—5:30-32:

1. God exalted the man Jesus as the highest Leader, the Prince, the Ruler of the kings to rule over the world, and the Savior to save God's chosen people —

人一启一 5，十九 16，徒五 31。

- 2 “元首”与祂的权柄有关，“救主”与祂的救恩有关；祂用祂的权柄主宰管治全地，使环境适合神所拣选的人接受祂的救恩—参十七 26 ~ 27。

【周五】

四 基督是人子—七 56:

- 1 行传七章五十六节启示基督是人子，站在神的右边，安慰、鼓励并加强那为祂殉道的人。
- 2 司提反看见升天的基督是人子；这指明在诸天之上的基督仍有祂的人性；祂仍有人的性情。

五 基督是神—二十 28:

- 1 基督，我们的神，买了召会，用祂自己的血得着召会—28 节。
- 2 神用“自己的血”（28），就是“祂儿子耶稣的血”（约壹一 7），得着、买来、救赎了召会。
- 3 基督乃是神人在十字架上受死，并且祂在那里为救赎我们所流的血，不仅是那人耶稣的血，也是神人的血。
- 4 神借以将召会买来的这血，乃是神自己的血。

【周六】

六 基督是万人的主—徒十 36:

- 1 “万人”在行传十章三十六节指一切的人—提前二 4。
- 2 升天的基督是地上所有不同种族和人民的主；祂并不偏待人—启五 9。

七 基督是审判者—徒十 39 ~ 43:

Rev. 1:5; 19:16; Acts 5:31.

2. Leader is related to His authority, and Savior is related to His salvation; He rules sovereignly over the earth with His authority so that the environment might be fit for God's chosen people to receive His salvation—cf. 17:26-27.

§ Day 5

D. Christ is the Son of Man—7:56:

1. Acts 7:56 reveals that Christ is the Son of Man standing at the right hand of God to be the comfort, encouragement, and strength to the one martyred for Him.
2. Stephen saw the ascended Christ as the Son of Man; this indicates that the Christ who is in the heavens still has His humanity; He still possesses His human nature.

E. Christ is God—20:28:

1. Christ as our God is the Purchaser of the church, having obtained the church with His own blood—v. 28.
2. God secured, purchased, and redeemed the church with “His own blood” (v. 28), “the blood of Jesus His Son” (1 John 1:7).
3. Christ died on the cross as the God-man, and the blood that He shed there for our redemption was not only the blood of the man Jesus but also the blood of the God-man.
4. The blood through which God obtained the church is God's own blood.

§ Day 6

F. Christ is the Lord of all—Acts 10:36:

1. All in Acts 10:36 refers to all peoples—1 Tim. 2:4.
2. The ascended Christ is the Lord of all the different races and peoples on earth; with Him, there is no respect of persons—Rev. 5:9.

G. Christ is the Judge—Acts 10:39-43:

1 基督是神所立定，要审判活人死人的那一位—42 节。

2 基督是那要审判天下的人，由神按公义所设立，并由神叫祂从死人中复活作凭据—十七 30 ~ 31。

八 基督是主耶稣，是信徒相信的对象—十六 31：

1 相信福音主要是相信耶稣基督—31 节。

2 相信主耶稣乃是根据基督的人位，以及祂所成就的一切，这二者构成神新约经纶的信仰—提前一 4。

1. Christ has been designated by God to be the Judge of the living and the dead—v. 42.

2. Christ is a man to judge the world, designated by God in righteousness and proved by God's raising Him from the dead—17:30-31.

H. Christ is the Lord Jesus, the object of the believers' faith—16:31:

1. To believe in the gospel is mainly to believe in Jesus Christ—v. 31.

2. To believe in the Lord Jesus is to stand on the person of Christ and all that He has accomplished, both of which constitute the belief, the faith, of God's New Testament economy—1 Tim. 1:4.

第四周■周一

晨兴喂养

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

二 24 神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。

主是神，也是复活，…有不能毁坏的生命（来七 16）。祂既是这样一位永活者，死就不能拘禁祂。祂将自己交于死，死却无法扣住祂，反而被祂击败，祂就从死里复活了（圣经恢复本，徒二 24 注 2）。

主的复活是使徒见证的中心点。这见证回顾祂的成为肉体、人性、在地上的为人生活，以及神所命定的死（徒二 23），并指向祂的升天、天上的职事和行政，以及祂的回来。因此，使徒为这位万有之主耶稣基督所作的见证，是包罗一切的。…使徒乃是传讲并供应整本圣经所启示包罗万有的基督（徒一 22 注 1）。

信息选读

只要〔主耶稣〕在肉体里，祂就不能在门徒里面。因此，在约翰福音里祂向他们指明，祂死而复活是与他们有益的。祂在复活里就能够进到门徒里面作生命，并且留在他们里面作人位，借以繁殖祂自己。

主耶稣在复活以后，成为赐生命的灵回到门徒那里，并将自己吹进他们里面（约二十 22）。祂不是教训门徒，也不是给他们一篇道，乃是将祂自己吹

WEEK 4 — DAY 1

Morning Nourishment

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

2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

The Lord is both God and resurrection..., possessing the indestructible life (Heb. 7:16). Since He is such an ever-living One, death is not able to hold Him. 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. (Acts 2:24, footnote 2)

The Lord's resurrection was the focus of the apostles' testimony. It points back to His incarnation, humanity, human living on the earth, and God-ordained death (Acts 2:23), and points forward to His ascension, ministry and administration in heaven, and coming back. Thus, the apostles' testimony of Jesus Christ, the Lord of all, was all-inclusive...They preached and ministered the all-inclusive Christ as He is revealed in the entire Scripture. (Acts 1:22, footnote 1)

Today's Reading

As long as [the Lord Jesus] was in the flesh, He was unable to be in the disciples. Therefore, in the Gospel of John He indicated to them that it was expedient for them that He die and then be resurrected. In resurrection He would then be able to enter into the disciples as life and remain in them as their person and thereby propagate Himself.

After His resurrection the Lord Jesus came back to the disciples as the life-giving Spirit and breathed Himself into them (John 20:22). Instead of teaching the disciples or giving them a lecture, He breathed Himself into

进他们里面。…主将祂自己吹进门徒里面，就是将祂自己繁殖到他们里面作生命。

主将自己吹到门徒里面以后，又在经纶上与他们同在四十天（徒一3）。…主将自己活活地显给门徒看，目的是要训练门徒习惯并享受祂看不见的同在。在约翰福音里没有明言，也没有暗示，指明主将自己吹到门徒里面以后就离开他们。虽然他们不觉得祂的同在，实际上祂仍与他们同在。…在主受死以前，祂肉体的同在是看得见的。在主复活以后，祂灵的同在是看不见的。祂在复活后的显现或显出，是要训练门徒领悟、享受并习惯祂看不见的同在。看不见的同在比看得见的同在更便利、更优越、更宝贵、更丰富也更真实。主看不见的同在，就是在祂复活里的那灵。主已将那灵吹进门徒里面，那灵要一直与他们同在。

主将祂自己吹进门徒里面以后，就素质说，祂绝没有离开他们。然而，就经纶说，祂时隐时现。主在经纶上时隐时现，为要训练门徒，完成他们末了半年的教育。

行传一章三节说到祂的显现，这不是说祂曾离开门徒，不过是使祂的同在对他们成为看得见的，训练他们不断地体认并享受祂看不见的同在。…三年半之久，祂在肉体里与他们同在，乃是看得见的。他们看见祂，摸祂，并与祂同吃，他们之中有一个甚至侧身挨近祂的怀里（约十三23）。忽然，祂看得见的同在被取去。后来主回到门徒那里，将祂自己吹进他们里面。从那时起，主与门徒的同在成了看不见的。…虽然主属灵的同在是看不见的，却比祂看得见的同在更真实、更重要。…祂看不见的同在是无所不在的。不论我们在哪里，主看不见的同在都随着我们。实际上，祂看不见的同在不仅是随着我们—这同在乃是在我们里面（使徒行传生命读经，二六至二八页）。

参读：使徒行传生命读经，第三、三十七篇。

them...The Lord's breathing of Himself into the disciples was His propagation of Himself in them as life.

After the Lord breathed Himself into the disciples, He stayed with them economically for forty days [Acts 1:3]...The Lord's presenting Himself alive was for the purpose of training the disciples to practice and enjoy His invisible presence. In the Gospel of John there is no word or hint indicating that the Lord left the disciples after breathing Himself into them. Actually, He stayed with them, though they were not conscious of His presence...Before His death the Lord was in the flesh, and His presence was visible. After His resurrection the Lord became the Spirit, and His presence was invisible. His manifestations, or appearances, after His resurrection were to train the disciples to realize, to enjoy, and to practice His invisible presence, which is more available, prevailing, precious, rich, and real than His visible presence. In His resurrection this dear presence of His was just the Spirit, whom He breathed into the disciples and who would be with them all the time.

After the Lord breathed Himself into the disciples, He never left them essentially. However, economically, He would appear and then disappear. The Lord appeared and disappeared economically in order to train the disciples.

His appearing spoken of in Acts 1:3 does not mean that He ever left the disciples. It simply means that He made His presence visible to them, training them to realize and enjoy continually His invisible presence. For three and a half years He had been with them visibly in the flesh. They saw Him, touched Him, and ate with Him. One of them even reclined on His bosom (John 13:23). Suddenly, His visible presence was taken away. Then the Lord came back to the disciples to breathe Himself into them. From that time onward, the Lord's presence with the disciples became invisible. Although the Lord's spiritual presence is invisible, it is more real and vital than His visible presence...His invisible presence is everywhere. Wherever we are, the Lord's invisible presence is with us. Actually, His invisible presence is not merely with us—it is within us. (Life-study of Acts, pp. 21-23)

Further Reading: Life-study of Acts, msgs. 3, 37

第四周■周二

晨兴喂养

徒二 32 ~ 34 这位耶稣，神已经叫祂复活了，我们都是这事的见证人。祂既被高举在神的右边，又从父领受了所应许的圣灵，就把你们所看见所听见的，浇灌下来。大卫并没有升到诸天之上，但祂自己说，“主对我主说，你坐在我的右边。”

在行传二章二十二至三十六节，彼得见证作工、受死、复活并升天的耶稣。在三十六节彼得宣告说，“所以，以色列全家当确实地知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了。”耶稣被立为主，是要得着万有；祂被立为基督，是要执行神的使命。就着是神而言，主耶稣已经是主；在祂的神性里，祂不需要被立为主。但就着是人而言，祂是在升天里被神立为万有的主。神立耶稣作万有的主以得着万有，包括我们在内（使徒行传生命读经，九一页）。

信息选读

主耶稣也是基督，甚至从永远就是了。不仅如此，祂是生为基督（路二 11）。然而，祂是在升天里才正式被立为神的基督。…神已经任命祂，但在祂的升天里，神仍使祂就职而有基督的职分，以执行神的使命。但愿我们都对这事实有深刻的印象：在行传二章三十六节，“主”是指着所有，“基督”是指着使命。

十四至四十七节的记载，强调彼得对基督的讲说。彼得说到基督，甚至说出基督，这是信徒讲说基督的头一个事例。在他的讲说里，彼得向我们陈明那人耶稣，为祂作见证。彼得特别说到作工、受死、复活并升天的主耶稣。

WEEK 4 — DAY 2

Morning Nourishment

Acts 2:32-34 This Jesus God has raised up, of which we all are witnesses. Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear. For David did not ascend into the heavens, but he himself says, “The Lord said to my Lord, Sit at My right hand.”

In Acts 2:22-36 Peter witnessed of Jesus in His work, death, resurrection, and ascension. In verse 36 Peter declared, “Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.” Jesus was made the Lord to possess all, and He was made the Christ to carry out God’s commission. As God, the Lord Jesus was already the Lord, and in His divinity there was no need for Him to be made Lord. Nevertheless, in His ascension He, as a man, was made the Lord of all by God. God made Jesus the Lord of all to possess all things, including us. (Life-study of Acts, p. 81)

Today’s Reading

The Lord Jesus was also Christ, even from eternity. Furthermore, He was born as the Christ (Luke 2:11). However, in His ascension He was officially made the Christ of God...God had already appointed Him, but in His ascension He still inaugurated Him into His office as the Christ to carry out God’s commission. May we all be impressed with the fact that in Acts 2:36 Lord refers to possession, and Christ refers to commission.

Acts 2:14-47 emphasizes Peter’s speaking concerning Christ. Peter spoke of Christ, and he even spoke forth Christ. This is the first case of the speaking of Christ by the believers. In his speaking, Peter presented to us the man Jesus and witnessed to us concerning Him. In particular, Peter spoke of the Lord Jesus in His work, death, resurrection, and ascension.

彼得在行传二至五章讲说基督，没有说到祂是神的儿子。…反而强调主耶稣是人。他这样强调，是因犹太人将基督当作人钉在十字架上，看祂不过是一个受藐视的人，一个拿撒勒人，一个身分卑微的人。因此，彼得说，犹太人所看作卑微的那一个拿撒勒人，在祂所作的一切事上都蒙神称许。…彼得讲说基督，产生了基督的繁殖。五旬节那天，这繁殖产生了得救的三千人。…从这里我们看见，讲说基督必定使基督繁殖到相信祂的人里面。不仅如此，这些基督所繁殖的信徒，成了召会。因此，我们在二章看见，讲说基督产生了在耶路撒冷的召会，在这一章有基督的繁殖和召会生活。

彼得讲说那作工、受死、复活并升天的主耶稣以后，就教导并劝勉那些受灵感动的人悔改、受浸并得救（37～41）。三十七至三十八节说，“众人听了，觉得扎心，就对彼得和其余的使徒说，诸位，弟兄们，我们当怎样行？彼得对他们说，你们要悔改，各人要靠耶稣基督的名受浸，叫你们的罪得赦，就必领受所赐的圣灵。”在这里彼得首先吩咐人要悔改。…悔改一辞，原文意，此后想法不同，即心思改变。悔改就是心思改变，懊悔已往，为着将来而转变。在消极方面，在神面前悔改，不仅是为着罪与过犯悔改，也是为着世界及其败坏悔改（这世界及其败坏，霸占并败坏神为祂自己所造的人）；且是为着我们已往弃绝神的生活悔改。在积极方面，悔改乃是在每一面、每一事上转向神，为着达成神造人的目的。所以，这是悔改归向神（二十 21）（使徒行传生命读经，九一至九三页）。

参读：使徒行传生命读经，第十一篇。

In his speaking concerning Christ in chapters 2 through 5 of Acts, Peter did not refer to Him as the Son of God...Rather, in these chapters Peter stressed that the Lord Jesus is a man. The reason for this emphasis is that the Jews crucified Christ as a man, regarding Him merely as a despised man, a Nazarene, a person of low estate. Therefore, Peter said that the One regarded by the Jews as a lowly Nazarene was approved by God in all that He did...Peter's speaking of Christ produced the propagation of Christ. On the day of Pentecost this propagation included the three thousand souls who were saved...From this we see that the speaking of Christ surely leads to the propagation of Christ in those who believe in Him. Furthermore, the believers as Christ's propagation become the church. Therefore, in chapter 2 we see that the speaking of Christ produced a church in Jerusalem. In this chapter we have both the propagation of Christ and the church life.

After Peter spoke concerning the Lord Jesus in His work, death, resurrection, and ascension, he instructed and exhorted the Spirit-moved ones to repent, to be baptized, and to be saved (vv. 37-41). Acts 2:37 and 38 say, "When they heard this, they were pricked in their heart, and they said to Peter and the rest of the apostles, What should we do, brothers? And Peter said to them, Repent and each one of you be baptized upon the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit." Here Peter first told the people to repent...Literally, the Greek word for repent means "to think differently afterward," that is, to have a change of mind. To repent is to have a change of mind with regret for the past and a turn for the future. On the negative side, to repent before God is not only to repent of sins and wrongdoings but also to repent of the world and its corruption, which usurp and corrupt people whom God created for Himself, and to repent of our God-forsaking life in the past. On the positive side, it is to turn to God in every way and in everything for the fulfillment of His purpose in creating man. Therefore, it is a repentance unto God (20:21). (Life-study of Acts, pp. 81-83)

Further Reading: Life-study of Acts, msg. 11

第四周■周三

晨兴喂养

徒二 23 祂既按着神的定义先见被交给人们，你们就借着不法之人的手，把祂钉在十字架上杀了。

三 15 你们杀了那生命的创始者，神却叫祂从死人中复活了，我们都是这事的见证人。

“创始者”〔徒三 15〕原文的意思是创始者、起源、起始者、元首、元帅。这辞指明基督是生命的起源或起始者，因此是生命的创始者，与前节的凶手相对。

和合本在行传三章十五节说“生命的主”。这是不恰切的翻译。在十五节，“创始者”不是指主，乃是指生命的源头、起源，甚至是起始者，就是生命的创始者。彼得在这里说，那医治者（1～10）是生命的源头，就是生命的起始者；祂在生命上是创始者，是元首。彼得指明那医治者不仅是医治者—祂乃是生命的源头、起源并起始者（使徒行传生命读经，一一七至一一八页）。

信息选读

行传三章所有的不仅仅是医治，在此我们看见生命分赐到人里面。这就是繁殖基督。为着这样的繁殖，我们需要主作生命的创始者，作生命的源头。

许多基督徒遵照传统的神学，肤浅地读圣经。因这缘故，我鼓励众圣徒放下传统神学，回到圣经。圣经里有许多需要我们挖掘的深“矿”，这些深矿之一就是行传三章十五节的“创始者”这辞。…十五节的“创始者”这辞，指明生命来自这医治者；祂是圣别者，并公义者。这医治者不仅有医治的能力；祂自己就是生命的源头，起源，因为祂是生命的创始者，起始者。我们有生命，

WEEK 4 — DAY 3

Morning Nourishment

Acts 2:23 This man, delivered up by the determined counsel and foreknowledge of God, you, through the hand of lawless men, nailed to a cross and killed.

3:15 And the Author of life you killed, whom God has raised from the dead, of which we are witnesses.

The Greek word rendered “Author” [Acts 3:15] is *archegos*, meaning “author, origin, originator, chief leader, captain.” It denotes Christ as the origin or Originator of life, hence the Author of life, in contrast to a murderer in the previous verse.

“The Prince of life” [KJV]...is a poor rendering. In 3:15 *archegos* does not denote a prince; it denotes the very source, origin, even Originator, of life, the Author of life. Here Peter was saying that the Healer [vv. 1-10] is the source of life, the Originator of life; He is the Author, the chief Leader, in life. Peter was indicating that the Healer is not merely a Healer—He is the source, origin, and Initiator of life. (Life-study of Acts, p. 102)

Today's Reading

What we have in chapter 3 of Acts is not merely a matter of healing. Here we see the imparting of life into others. This is to propagate Christ. For such a propagation we need the Lord as the Author of life, as the source of life.

Many Christians, following traditional theology, read the Bible in a shallow way. This is the reason I encourage the saints to drop traditional theology and come back to the Bible. In the Bible there are many deep “mines” in which we need to dig. One of these deep mines is the Greek word *archegos* in 3:15. The word Author in verse 15 indicates that life comes from this Healer, who is the holy One and the righteous One. This Healer has not only the power to heal; He Himself is the source, the origin of life, for He is the Author, the Originator of life.

我们也就有医治。人生病的原因就是在生命上软弱。医生知道，当我们在生命上软弱，我们就会生病。但如果我们在生命上刚强，这生命就要吞灭死亡。

彼得要人知道，他们所杀害的那位乃是生命的创始者。祂不仅是医治者—祂是那生命的创始者。虽然祂被杀害，神却叫祂从死人中复活了。…论到主是人，新约告诉我们，神叫祂从死人中复活；但论到祂是神，新约告诉我们，祂自己从死人中复活（罗十四 9）。不仅如此，使徒是复活基督的见证人，见证祂的复活，这乃是完成神新约经纶的重点—中心点。

彼得说，“因信祂的名，祂的名便叫你们所看见所认识的这人健壮了；借着祂而来的信，叫这人在你们众人面前完全好了。”〔徒三 16〕“因信祂的名”，照原文直译是，“在对祂名的信上。”就是在对祂名之信的立场上。名是指人位，人位是名的实际；因此这名是有能力的。

在十七至十八节彼得接着说，“弟兄们，我晓得你们作这事是出于无知，你们的官长也是如此，但神借着众申言者的口所预先宣告，祂的基督将要受害的事，就这样应验了。”基督救赎的死，首先是由神在永远里命定（二 23），然后在旧约时代借众申言者预先宣告。这再一次证明基督的死不是历史上偶然的事，乃是神按祂喜悦的定旨所计划，并借着众申言者所预先宣告的行动。

彼得指明主耶稣是申言者：“摩西曾说，‘主神要从你们弟兄中间，给你们兴起一位申言者像我，凡祂向你们所说的，你们都要听从。凡不听从那申言者的人，必要从民中灭绝。’”〔三 22～23〕因此，在这章中我们看见主耶稣是仆人、圣别者、公义者、生命的创始者以及申言者（使徒行传生命读经，一一八至一一九页）。

参读：使徒行传生命读经，第十三篇。

When we have life, we also have healing. The reason people become sick is that they are weak in life. Medical doctors know that when we are weak in life, we may become ill. But if we are strong in life, the life will swallow up death.

Peter wanted the people to realize that the One they killed is the Author of life. He is not only the Healer—He is the Author of life. But although He was killed, God raised Him from the dead...Regarding the Lord as a man, the New Testament says that God raised Him from the dead. But considering Him as God, it tells us that He Himself rose from the dead (Rom. 14:9). Furthermore, the apostles were witnesses of the resurrected Christ, bearing witness of His resurrection, which is the crucial focus in the carrying out of God's New Testament economy.

Peter said, “Upon faith in His name, His name has made this man strong, whom you behold and know; and the faith which is through Him has given him this wholeness of health before you all” [Acts 3:16]. The Greek words rendered “upon faith in His name” literally mean “on the faith of His name,” that is, on the ground of faith in His name. The name denotes the person. The person is the reality of the name; hence, the name is powerful.

In verses 17 and 18 Peter went on to say, “Now, brothers, I know that you acted in ignorance, as also your rulers did; but the things which God announced beforehand through the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled.” First, the redeeming death of Christ was determined by God in eternity (2:23) and announced beforehand through the prophets in the Old Testament time. This proves again that Christ's death was not a historical accident but an act planned by God according to the purpose of His good pleasure and announced beforehand through the prophets.

Peter indicated that the Lord Jesus is the Prophet: “Moses said, ‘A Prophet will the Lord your God raise up unto you from your brothers, like me; Him shall you hear in whatever things He speaks to you. And it shall be that every soul who does not hear that Prophet shall be utterly destroyed from among the people’” [3:22-23]. Therefore, in this chapter we see that the Lord Jesus is the Servant, the holy One, the righteous One, the Author of life, and the Prophet. (Life-study of Acts, pp. 102-103)

Further Reading: Life-study of Acts, msg. 13

第四周■周四

晨兴喂养

徒五31 这一位，神已将祂高举在自己的右边，作元首，作救主，将悔改和赦罪赐给以色列人。

约十七2 正如你曾赐给祂权柄，管理一切属肉体的人，叫祂将永远的生命赐给一切你所赐给祂的人。

耶稣的成为肉体，使祂成了一个人；祂在地上的为人生活，使祂有资格作人的救主；祂的钉十字架，使祂为人成就了完全的救赎；祂的复活，称义了祂救赎的工作；祂的高举，使祂就职为管治的元首，能以作救主（徒五29～31）。…（行传五章三十节的）“元首”，（在三章十五节作“创始者”，）原文意创始者、起源、起始者、元首、元帅…。犹太首领所弃绝杀害的那人耶稣，神已将祂高举，作至高的元首、君王、君王的元首，以管治世界（启一5，十九16），并作救主，拯救神所拣选的人。“元首”与祂的权柄有关，“救主”与祂的救恩有关。祂用祂的权柄主宰管治全地，使环境适合神所拣选的人接受祂的救恩（徒十七26～27，约十七2）（使徒行传生命读经，一六四至一六五页）。

信息选读

今天管治这地的是谁？我们可以说，这地是由各国的君王和总统管治，但主耶稣这位至高的管治者，乃是在他们之上（参启一5）。…新约说基督是君王的元首。彼得说祂是元首，是管治者的首长。

实在是如此，基督是君王的元首，祂把所有的君王都废去了。只有祂是管治者。不仅如此，按照启示录十九章十六节，祂是万王之王，万主之主。基督既是管治者，又是君王。祂是管治者，管治全地。

WEEK 4 — DAY 4

Morning Nourishment

Acts 5:31 This One God has exalted to His right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.

John 17:2 Even as You have given Him authority over all flesh to give eternal life to all whom You have given Him.

Jesus' incarnation made Him a man, His human living on earth qualified Him to be man's Savior, His crucifixion accomplished full redemption for man, His resurrection vindicated His redemptive work, and His exaltation inaugurated Him to be the ruling Leader that He might be the Savior [Acts 5:29-31]. The Greek word rendered "Leader" ["Author" in 3:15] is archegos, meaning "author, origin, originator, chief leader, captain."...God exalted the man Jesus, who had been rejected and killed by the Jewish leaders, as the highest Leader, the Prince, the Ruler of the kings to rule over the world (Rev. 1:5; 19:16), and the Savior to save God's chosen people. Leader is related to His authority, and Savior to His salvation. He rules sovereignly over the earth with His authority that the environment might be fit for God's chosen people to receive His salvation (Acts 17:26-27; John 17:2). (Life-study of Acts, p. 141)

Today's Reading

Who rules the earth today? We may say that the earth is ruled by kings and presidents, but the Lord Jesus as the highest Ruler is above them [cf. Rev. 1:5]...The New Testament speaks of Christ as the Ruler of the kings, and Peter said that He is the Leader, the chief Ruler.

In a very real sense, Christ as the Ruler of the kings dethrones all the kings. Only He is the Ruler. Furthermore, according to Revelation 19:16, He is the King of kings and the Lord of lords. Christ is both the Ruler and the King. As the Ruler, He rules the entire earth. It may seem that kings and presidents

表面看来，是君王和总统在管治这地，好像主耶稣并不在宝座上。但这位似乎不在宝座上的，却是所有登宝座者的管治者。今天全世界都在主的治理之下，祂实在是元首，是管治者的首长。

祂是元首，管治者，祂管治这地的目的，乃是为叫我们得着救恩。祂在管治，叫我们可以得救。…有许多（移民到美国的人）向主非常敞开。但他们若是留在（自己的国家），就不可能这样敞开。主耶稣运用祂的权柄，使许多外国人来到美国。他们一到达，就成了向主敞开的。这说明主管治这地是为着拯救人。

我们相信神已先拣选了我们，然后在适当的时候，这位地上君王的元首主耶稣，运用祂的权柄产生了某种环境，叫我们别无选择，只有相信祂。…我们已经被基督捉住，且被捉在祂里面。不仅如此，我们也被捉在召会生活里。就某种意义说，这是我们的光景。我们已经在主的主宰里被祂捉住了。

我们得救以前像随意跑动的老鼠，但主耶稣运用祂的主宰权柄，设下捕捉笼来捉我们。我们跑得越快，祂越容易捉住我们。在这件事上，祂是主宰的。祂是君王的元首，安排环境，困迫我们相信祂。没有这样的环境，我们就不会相信祂。实际上，相信主并不在于我们，完全在于祂。祂已经被高举作所有君王的首，为要安排环境，使祂所拣选的人相信祂。

彼得在行传五章三十一节说，神已将基督高举在自己的右边，作元首，作救主。主捉住我们之后，就成了我们的救主。不过，祂不是拯救我们不被捉住，而是把我们留在“捕捉笼”里，为要拯救我们脱离神的定罪、火湖以及许多恶事。祂作元首是为着权柄，祂作救主是为着救恩（使徒行传生命读经，一六五至一六七页）。

参读：使徒行传生命读经，第十七至十八篇。

rule the earth and that the Lord Jesus is not on the throne. Nevertheless, this One who seems not to be on the throne is the Ruler of all the enthroned ones. Today the entire world is under the Lord's ruling. He is truly the Leader, the chief Ruler.

As the Leader, the Ruler, He is ruling the earth for the purpose of our salvation. He is ruling so that we may be saved...A great many...immigrants are very open to the Lord. But if they had remained in [their country], it is not likely that they would be this open. The Lord Jesus exercises His authority to cause so many foreigners to come to this country. Then once they arrive, they become open to Him. This is an illustration of the Lord's ruling the earth for the sake of saving people.

We believe that God has chosen us, and then at the right time the Lord Jesus, the Ruler of the kings of the earth, exercised His authority to produce a certain environment so that we had no choice except to believe in Him... We have been "caught" by Christ and in Christ; furthermore, we have been caught in the church. In a sense, this is our situation. We have been caught by the Lord in His sovereignty.

Before we were saved, we were like mice running loose. But the Lord Jesus exercised His sovereign authority to set up a trap to catch us. The faster we ran, the easier it was for Him to catch us. In this matter He is sovereign; He is the Ruler of the kings, arranging the environment so that we were constrained to believe in Him. Without such an environment, we would not have believed in Him. Actually, believing in the Lord does not depend on us—it depends altogether on Him. He has been exalted to be the Leader over all the kings to arrange the environment so that His chosen people will believe in Him.

In Acts 5:31 Peter said that God has exalted Christ to His right hand as Leader and Savior. After the Lord catches us, He becomes our Savior. However, He does not save us from being caught; rather, He keeps us in a "trap" in order to save us from God's condemnation, from the lake of fire, and from many evil things. His being the Leader is for authority, and His being the Savior is for salvation. (Life-study of Acts, pp. 141-143)

Further Reading: Life-study of Acts, msgs. 17—18

第四周■周五

晨兴喂养

徒七 56 …看哪，我看见诸天开了，人子站在神的右边。

二十 28 圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。

行传七章五十五节说到，司提反看见耶稣站在神的右边：“但司提反满有圣灵，定睛望天，看见神的荣耀，又看见耶稣站在神的右边。”这节启示，基督是人子，站在神的右边，安慰、鼓励并加强那为祂殉道的人。

司提反看见升天的基督是人子。这就是说，在诸天之上的基督仍有祂的人性；祂仍有人的性情。有些人不信基督今天仍是人子。他们宣称基督借着成为肉体成了人，但在祂的复活里，祂脱去了祂的人性。…然而，教导基督在升天里不再是人子，乃是错谬的。在升天里，基督仍是带着神性的神子，也是带着人性的人子（新约总论第九册，二七六至二七七页）。

信息选读

根据行传七章五十五节，司提反看见神的荣耀。这对遭受逼迫的人是极大的表白和鼓励。五十五节说，司提反也看见耶稣站在神的右边。说到在升天里的主，通常是说祂坐在神的右边（太二六 64，来一 3、13）。…坐是为安息，而站是为工作。因为祂身体上的一个肢体在地上受苦，所以祂这位人子显为站在神的右边。这指明主极其关切为祂受逼迫的人。

WEEK 4 — DAY 5

Morning Nourishment

Acts 7:56 ...Behold, I see the heavens opened up and the Son of Man standing at the right hand of God.

20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

Acts 7:55 speaks of Stephen seeing Jesus standing at the right hand of God: “But being full of the Holy Spirit, he looked intently into heaven and saw the glory of God and Jesus standing at the right hand of God.” This verse unveils that Christ is the Son of Man standing at the right hand of God to be the comfort, encouragement, and strength to the one martyred for Him.

Stephen saw the ascended Christ as the Son of Man. This means that the Christ who is in the heavens still has His humanity; He still possesses a human nature. Some do not believe that Christ today is still the Son of Man. They claim that Christ became a man by incarnation but that in His resurrection He put off His humanity...However, it is erroneous to teach that Christ in ascension is no longer the Son of Man. In ascension Christ is still both the Son of God with divinity and the Son of Man with humanity. (The Conclusion of the New Testament, p. 2990)

Today's Reading

According to Acts 7:55, Stephen saw the glory of God. This was a great vindication and encouragement to the persecuted one. Verse 55 says that Stephen also saw Jesus standing at the right hand of God. The Lord in ascension is usually referred to as sitting at the right hand of God (Matt. 26:64; Heb. 1:3, 13)...Sitting is for resting, whereas standing is for working. Because a member of His Body was suffering on earth, the Son of Man was seen standing at the right hand of God. This indicates that the Lord was greatly concerned for His persecuted one.

司提反不在意周遭的环境。反之，因着满有圣灵，他定睛望天。在行传七章二节司提反说，荣耀的神向亚伯拉罕显现。五十五至五十六节告诉我们，司提反看见神的荣耀，又看见人子耶稣站在神的右边。在整本新约里，这事只发生过一次。…地弃绝司提反，向他关闭，诸天却向他开了，指明诸天与他同在，并为着他（新约总论第九册，二七七至二七八页）。

在行传二十章二十八节保罗说，神的召会是祂“用自己的血”所买来的。这指明神宝贵召会，以及召会在神眼中宝贵、超绝的价值。这…乃是说到召会的价值对神犹如珍宝，是祂用自己的宝血所买来的。保罗盼望作监督的长老，和神一样宝贵召会。…神自己的血，就是耶稣基督的血（约壹一7）。这也含示主耶稣就是神。

当主耶稣在十字架上为我们的罪受死时，在素质一面神就在祂里面。所以，为我们的罪受死的那一位乃是神人。但在某个时刻，当公义的神审判这位神人时，在经纶一面神离开了祂。神弃绝基督乃是经纶的事，与执行神的审判有关。

因为主耶稣从圣灵成孕，从神生且生来就有神，所以祂有圣灵作祂神圣所是的内在素质。因此，神不可能在素质一面离开祂，弃绝祂。但是，当那曾降在祂身上，作经纶能力以完成祂职事的灵离开祂时，祂就在经纶一面为神所弃绝。但神的素质仍留在祂里面。所以，祂乃是神人在十字架上受死，并且祂在那里为救赎我们所流的血，不仅是那人耶稣的血，也是神人的血。所以，神借以将召会买来的这血，乃是神自己的血（使徒行传生命读经，五三六、五四四至五四五页）。

参读：使徒行传生命读经，第二十一、五十三篇。

Stephen did not care for the environment. Rather, being full of the Spirit, he looked intently into heaven. In Acts 7:2 Stephen said that the God of glory appeared to Abraham. Now we are told that Stephen saw the glory of God and Jesus as the Son of Man standing at the right hand of God [v. 56]. In the entire New Testament this occurred only once...The earth rejected Stephen and was closed to him, but the heavens opened up to him, indicating that the heavens were with him and for him. (The Conclusion of the New Testament, pp. 2990-2991)

In Acts 20:28 Paul said that the church of God has been obtained “through His own blood.” This indicates the precious love of God for the church and the preciousness, the exceeding worth, of the church in the eyes of God... [This touches] the value of the church as a treasure to God, a treasure which He acquired with His own precious blood. Paul expected that the elders as overseers would also treasure the church as God did. God’s own blood is the blood of Jesus Christ (1 John 1:7). This also implies that the Lord Jesus is God.

When the Lord Jesus was on the cross dying for our sins, God was in Him essentially. Therefore, the One who died for our sins was the God-man. But at a certain point the righteous God, while judging this God-man, left Him economically. God’s forsaking of Christ was an economical matter related to the carrying out of God’s judgment.

Because the Lord Jesus was conceived of the Holy Spirit and was born of God and with God, He had the Holy Spirit as the intrinsic essence of His divine being. Therefore, it was not possible for God to leave, to forsake, Him essentially. Nevertheless, He was forsaken by God economically when the Spirit, who had descended upon Him as the economical power for the carrying out of His ministry, left Him. But the essence of God remained in His being. Therefore, He died on the cross as the God-man, and the blood He shed there for our redemption was the blood not only of the man Jesus but also the blood of the God-man. Therefore, this blood, through which God obtained the church, is God’s own blood. (Life-study of Acts, pp. 453, 460-461)

Further Reading: Life-study of Acts, msgs. 21, 53

第四周■周六

晨兴喂养

徒十 34 ~ 35 彼得…说，我真看出神是不偏待人的，各国中那敬畏祂，行义的人，都为祂所悦纳。

十七 31 因为祂已经定了日子，要借着祂所设立的人，按公义审判天下；祂已叫这人从死人中复活，供万人作可信的凭据。

〔在〕行传十章三十四至三十六节…彼得首先说，神是不偏待人的；接着说，各国中那敬畏神，行义的人，都为祂所悦纳。各国中那敬畏神，行义的人，仍是堕落人类的一部分。神悦纳他们，乃是因基督的救赎。在基督之外，没有一个堕落的人能本于行为得称义（罗三 20，加二 16）。

在行传十章三十六节，彼得宣告耶稣基督是万人的主。…“万人”在此指一切的人（提前二 4），不仅指犹太人，也指外邦人。彼得在这里的话指明，他如今领悟神已经立基督为犹太人和外邦人的主，祂并不偏待人（使徒行传生命读经，二七七至二七八页）。

信息选读

基督是神所设立要按公义审判天下的人，借着神叫祂从死人中复活作凭据（新约总论第九册，二九三页）。

保罗在行传十七章三十至三十一节接着说，“世人蒙昧无知的时候，神并不鉴察，如今却吩咐各处的人都要悔改，因为祂已经定了日子，要借着祂所设立的人，按公义审判天下；祂已叫这人从死人中复活，供万人作可信的凭据。”神所定审判天下的日子，乃

WEEK 4 — DAY 6

Morning Nourishment

Acts 10:34-35 ...Peter said, In truth I perceive that God is not a respecter of persons, but in every nation he who fears Him and works righteousness is acceptable to Him.

17:31 Because He has set a day in which He is to judge the world in righteousness by the man whom He has designated, having furnished proof to all by raising Him from the dead.

[In] Acts 10:34-36...first, Peter said that God is not a respecter of persons. Then he went on to say that in every nation those who fear God and work righteousness are acceptable to Him. Those who fear God and work righteousness in every nation are still a part of fallen mankind. God accepts them in view of the redemption of Christ. Outside of Christ, no fallen man is justified by his works (Rom. 3:20; Gal. 2:16).

In Acts 10:36 Peter declared that Jesus Christ is Lord of all...This all refers to men (1 Tim. 2:4), not only Jews but also Gentiles. Peter's word here indicates that he now realized that God had made Christ the Lord of both the Jews and the Gentiles. (Life-study of Acts, pp. 239-240)

Today's Reading

Christ is a man to judge the world, designated by God in righteousness, and proved by God's raising Him from the dead. (The Conclusion of the New Testament, p. 3004)

In Acts 17:30 and 31 Paul went on to say, "Therefore, having overlooked the times of ignorance, God now charges all men everywhere to repent, because He has set a day in which He is to judge the world in righteousness by the man whom He has designated, having furnished proof to all by raising Him from the dead." The day set by God for the judgment of the world will

指千年国来到以前，基督在祂荣耀的宝座上，审判活人（就是在祂再来时地上的万国）的日子（太二五31～46）。…按照行传十章四十二节，基督是神所立定，“要审判活人死人的那一位。”在千年国之后，祂要在白色大宝座上审判死人（参启二十11～15）。提后四章一节和彼前四章五节也说，基督要审判活人和死人。行传十七章三十一节的日子，特别是指基督审判活人的日子，因为在这日子祂要审判“天下”，那应当是单指活人说的。基督要借祂的回来，带进审判全地的日子。祂为神所设立来施行这审判；神叫祂从死人中复活，是这事有力的凭据。

三十一节“可信的凭据”，或作信证，确据，保证。基督的复活证实并保证祂要回来，审判地上所有的居民。这审判有这样的保证，使我们能相信，并引导我们悔改（30）。

保罗论到基督是神所设立的人，论到祂复活的话，指明保罗完全由这一位以及祂的复活所组成。保罗完全是由耶稣的灵所引导、带领并指引。因着他是由耶稣的灵所组成，所以不论他讲什么题目，目标都是传讲基督和祂的复活（使徒行传生命读经，四七三至四七四页）。

行传十六章三十一节说，“当信靠主耶稣，你和你一家都必得救。”在这里基督被启示为主耶稣。作为这样的一位，祂是信徒相信的对象，使信徒和他全家得救。相信福音主要是相信耶稣基督。不仅如此，相信就是信靠、依据并根据主耶稣而得救。我们不仅信入基督，也信靠基督。这是依据并根据基督的人位，以及祂所成就的一切，这二者构成神新约经纶的信仰。我们信靠基督作为立场和地位，使我们可以得救（新约总论第九册，二九二页）。

参读：使徒行传生命读经，第三十、四十七篇。

be the day when Christ will judge living men, that is, the nations on the earth at His coming back, on the throne of His glory before the millennium (Matt. 25:31-36)...According to Acts 10:42, Christ has been designated by God “to be the Judge of the living and the dead.” He will be the Judge of the dead after the millennium at the great white throne [cf. Rev. 20:11-15]. Second Timothy 4:1 and 1 Peter 4:5 also say that Christ will judge both the living and the dead. The day in Acts 17:31 refers particularly to the day when Christ will judge the living, because on this day He will judge the world, which should refer only to living men. This day of Christ’s judgment on earth will be brought in by His coming back. He has been designated by God to execute this judgment, and God’s raising Him from the dead is strong proof of this.

The Greek word rendered “proof” in 17:31 may also be translated “faith,” “assurance,” “guarantee.” The resurrection of Christ is proof and assurance that He is coming back to judge all the inhabitants of the earth. This is guaranteed so that we may have faith in it and that it may lead us to repent (v. 30).

Paul’s word regarding Christ as the man designated by God and regarding His resurrection indicates that Paul was fully constituted of this One and of His resurrection. Paul was led, guided, and directed absolutely by the Spirit of Jesus. Because he was constituted of the Spirit of Jesus, his goal, no matter what the subject in speaking, was to preach Christ and His resurrection. (Life-study of Acts, pp. 399-400)

Acts 16:31 says, “Believe on the Lord Jesus, and you shall be saved, you and your household.” Here Christ is revealed as the Lord Jesus. As such, He is the object of the believer’s faith for the salvation of the believer and his household. To believe in the gospel is mainly to believe in Jesus Christ. Furthermore, to believe is to believe on, to take the ground and stand on, the Lord Jesus to be saved. We believe not only into Christ but also on Christ. This is to take the ground and the standing on the person of Christ and all that He has accomplished, both of which constitute the belief, the faith, of God’s New Testament economy. We believe on Christ as the ground and standing so that we may be saved. (The Conclusion of the New Testament, p. 3003)

Further Reading: Life-study of Acts, msgs. 30, 47

第四周诗歌

224

圣灵的丰满 — 灵浸

C 大调

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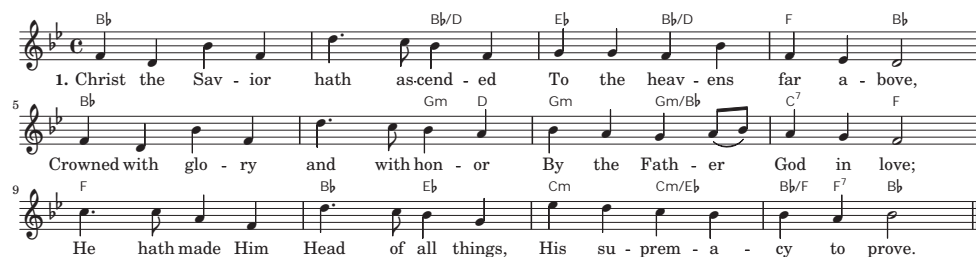
- 二 从这升到神前基督，圣灵已经浇下来，
浇在祂的身体上面，给祂肢体都穿戴，
使那在天万有之主，借祂教会得敬拜。
- 三 基督借着成为肉身，将神带到人里面；
祂也借着死而复活，将人带进神中间；
神与人的完全调和，在祂里面得成全。
- 四 祂今已升高天之上，登上荣耀的宝座；
万主之主，万王之王，所有主权全得着；
借着浇下祂的圣灵，已将这事证确凿。
- 五 借将祂灵浇灌下来，祂在教会又降临；
在祂这位圣灵里面，给全教会来施浸；
如此完成的这灵浸，所有信徒都有分。
- 六 阿利路亚，已经完成，一次永远地完成！
阿利路亚，此浸我承，大小信徒都得承！
祂已将祂所有肢体，早都浸在祂的灵！

WEEK 4 — HYMN

Christ the Savior hath ascended

Fulness of the Spirit — The Baptism

277



1. Christ the Sav - ior hath ascend - ed To the heav - ens far a - bove,
Crowned with glo - ry and with hon - or By the Fath - er God in love;
He hath made Him Head of all things, His su - prem - a - cy to prove.
2. From this Christ to God ascended
Hath the Spirit been outpoured,
Poured upon the Church, His Body,
That His members be empow'ed;
Thus the Lord of all in heaven
Thru His Church will be adored.
3. In the flesh by incarnation,
Into man He God hath brought;
By His death and resurrection,
Into God He man hath brought;
God and man together mingled,
In Himself is fully wrought.
4. Now in heaven by ascension
He is seated on the throne;
All the lordship, all the headship,
He Himself doth fully own;
And by pouring out His Spirit,
He as such might be made known.
5. By this outpour, His descension
On the Church was realized;
'Tis by this, that in His Spirit
All the Church He hath baptized;
Thus the baptism of the Spirit
Was forever actualized.
6. Hallelujah, 'tis accomplished,
And accomplished once for all!
Hallelujah, we're included,
All included, great or small!
Praise Him, He hath sent the Spirit
And baptized the Church withal!

第四周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

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