

第三周

作复活、升天、
包罗万有之基督的见证人

纲 要

读经：徒一 8，二 32～36，三 14～15，四 33，五 30～32，七 56，二十 28，二六 16，十六 31

周 一

壹 在使徒行传，使徒和门徒是基督的见证人——一 8，四 33：

- 一 按使徒行传的启示，每一个主所兴起、打发出去的人，都是主的见证人——一 8，二六 16。
- 二 在整本新约里，“见证人”的意思，首要的乃是担负这位钉死、复活、升天之耶稣基督活的见证——徒一 22，二 32，五 32，十 39～40，十七 3、18，二三 11，二四 14～15。
- 三 作见证需要人对主或属灵的事物有看见并享受的经历，与仅仅施教不同——二 42。
- 四 主选定保罗作执事和见证人——二六 16：
 - 1 执事是为着职事；见证人是为着见证。
 - 2 职事主要的与工作有关，与执事的所作有关；见证与人有关，与见证人的所是有关。

Week Three

**Being Witnesses of the Resurrected,
Ascended, and All-inclusive Christ**

OUTLINE

Scripture Reading: Acts 1:8; 2:32-36; 3:14-15; 4:33; 5:30-32; 7:56; 20:28; 26:16; 16:31

Day 1

I. In the book of Acts the apostles and the disciples were witnesses of Christ—1:8; 4:33:

- A. According to the revelation in the book of Acts, everyone who is raised up and sent out by the Lord is a witness of the Lord—1:8; 26:16.
- B. In the New Testament the meaning of witness is primarily to bear a living testimony of Jesus Christ in His crucifixion, resurrection, and ascension—1:22; 2:32; 5:32; 10:39-40; 17:3, 18; 23:11; 24:14-15.
- C. Testifying requires experiences of seeing and enjoyment concerning the Lord or spiritual things; it is different from merely teaching—2:42.
- D. The Lord appointed Paul as a minister and a witness—26:16:
 1. A minister is for the ministry; a witness, for a testimony.
 2. The ministry is related mainly to the work, to what a minister does; a testimony is related to the person, to what a person is.

3 保罗乃是见证人，将他所看见主的事，和主将要显现给他的事，见证出来—16 节。

五 主在升天里完成祂天上的职事，乃是借着在祂复活生命里，带着祂升天能力和权柄的见证人—一 8，二 32～36、40，四 33。

周 二

贰 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，祂就从死里复活了。

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 46，徒三 13、15、26，四 10、33，五 30～31。

2 主耶稣的复活回头指着祂的成为肉体、人性、为人生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。

3. Paul was a witness of the things in which he had seen the Lord and of the things in which the Lord would appear to him—v. 16.

E. In His ascension the Lord carries out His ministry in the heavens through witnesses, who testify of Him in His resurrection life and with His ascension power and authority—1:8; 2:32-36; 40; 4:33.

Day 2

II. 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; Acts 3:13, 15, 26; 4:10, 33; 5:30-31.

2. The resurrection of the Lord Jesus points back to His incarnation, humanity, 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.

叁 使徒行传所启示的基督乃是在升天里——9～11，二 32，五 31：

- 一 复活是生命的事，基督的升天是地位的事，而地位事关权柄。
- 二 主的升天引进祂天上的生活与职事；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天上，作神行政的中心——启五 6：
 - 1 这位复活者现今坐在天上，执行神的行政——来十二 2。
 - 2 复活的基督升到天上，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。
 - 3 升天的基督也得着了宝座、荣耀和宇宙中所有的权柄——启五 6，来一 3，二 9，太二八 18。
- 四 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。
- 五 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。

III. The Christ revealed in Acts is in ascension—vv. 9-11; 2:32; 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.
 - 3. 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.
- D. 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.
- E. 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.

周 四

肆 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；祂是生命的创始者，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 借着耶稣的复活和升天，神荣耀了祂的仆人耶稣—13 节。
- 2 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。
- 3 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 五

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

Day 4

IV. 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, of 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. God glorified His Servant Jesus through His resurrection and ascension—v. 13.
2. 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.
3. 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 5

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。

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”，得着、买来、救赎了召会—约壹一 7。
- 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 that the environment might be fit for God's chosen people to receive His salvation—cf. 17:26-27.

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.

第三周 ■ 周一

晨兴喂养

徒一 8 “但圣灵降临在你们身上，你们就必得着能力，并要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。”

二六 16 “…我向你显现，正是要选定你作执事和见证人，将你所看见我的事，和我将要显现给你的事，见证出来。”

升天的基督为了执行祂天上的职事，繁殖祂自己，使神的国得以建立，众召会得着建造，成为祂的丰满，祂所使用的，不是一批由人的教导训练出来的传道人，去作传道的工作；乃是一班见证人、殉道者，担负这位成为肉体、钉十字架、复活、升天之基督活的见证。见证人在生命里为复活升天的基督作活的见证，不同于传道人仅仅传讲字句的道理。福音书记载成为肉体的基督，在地上独自完成祂的职事，将祂自己作为神国的种子，仅仅撒在犹太地。使徒行传记载升天的基督，在诸天之上执行祂的职事，乃是借着这些在祂复活生命里，带着祂升天能力和权柄的殉道者，将祂自己扩展出去，作为神国的发展，从耶路撒冷开始，直到地极，作为祂新约职事的完成。在使徒行传，所有的使徒和门徒都是基督这样的见证人。（使徒行传生命读经，六二二至六二三页。）

信息选读

按使徒行传的启示，每一个主所兴起、打发出去的人，都是主的见证人。…〔一章八节〕里的“见证人”，并不象我们所领会的，好象在法庭上有了诉讼，需要

WEEK 3 ■ DAY 1

Morning Nourishment

Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses... unto the uttermost part of the earth.

26:16 ...I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you.

What the ascended Christ wanted to use 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 for His fullness was not a group of preachers trained by man's teaching to do a preaching work but a body of His witnesses, martyrs, who bore a living testimony of the incarnated, crucified, resurrected, and ascended Christ. Witnesses bear a living testimony of the resurrected and ascended Christ in life. They differ from preachers who merely preach doctrines in letters. In His incarnation, Christ carried out His ministry on earth, as recorded in the Gospels, by Himself to sow Himself as the seed of the kingdom of God only in the Jewish land. In His ascension He carries out His ministry in the heavens, as recorded in Acts, through witnesses in His resurrection life and with His ascension power and authority to spread Himself as the development of the kingdom of God from Jerusalem unto the remotest part of the earth, as the consummation of His ministry in the New Testament. All the apostles and disciples in Acts were such witnesses of Christ. (Life-study of Acts, pp. 542-543)

Today's Reading

According to the revelation in the book of Acts, everyone who is raised up and sent out by the Lord is a witness of the Lord.... [In Acts 1:8] the word witnesses is not related to our normal understanding of a witness who gives

一个见证人，所以我们去作个见证，把我们所看见、所知道的见证出来；这是我们所领会的“见证人”。在整本新约里，“见证人”的意思，首要的乃是见证这位耶稣是死而复活的。使徒行传里一直强调这点。（扩建召会的三要事—生、养、教，三一五页。）

当主耶稣向保罗显现时，他给保罗托付，选定他作执事和见证人。论到这事，主对他说，“你起来站着，我向你显现，正是要选定你作执事和见证人，将你所看见我的事，和我将要显现给你的事，见证出来。”（徒二六16。）…执事是为着职事，见证人是为着见证。职事主要的与工作有关，与执事的所作有关；见证与人有关，与见证人的所是有关。

按照使徒行传，撒但能煽动犹太宗教徒，并利用外邦政客来捆绑使徒和他们传福音的职事，却不能捆绑基督活的见证人和他们活的见证。犹太宗教徒和外邦政客越捆绑使徒和他们传福音的职事，这些基督的见证人和他们活的见证就越刚强明亮。主在保罗往大马色的路上向他显现，清楚地告诉他，祂选定他不仅作执事，也作见证人。我们已经看见，保罗这基督活的见证人，不仅在耶路撒冷为主作见证，也要在罗马为主作见证。（二三11。）

使徒行传记载升天的基督，在诸天之上执行祂的职事，要借着这些在祂复活生命里，带着祂升天能力和权柄的见证人，将祂自己扩展出去，作为神国的发展，直到地极。

保罗在他所经过一切的审讯中，不仅在施教或尽职，更不断在作见证。（使徒行传生命读经，六八一至六八二页。）

参读：扩建召会的三要事—生、养、教，第二十二篇；使徒行传生命读经，第五篇。

testimony in a legal case in a law court. In the New Testament the meaning of a witness is primarily to bear a living testimony of Jesus Christ in His crucifixion and resurrection. This is repeatedly emphasized in the book of Acts (v. 22; 2:32; 5:32; 26:16). (CWWL, 1986, vol. 1, “Three Crucial Matters for the Increase and Building Up of the Church—Begetting, Nourishing, and Teaching,” p. 563)

When the Lord Jesus appeared to Paul, He commissioned him, appointing him [both] a minister and a witness. Concerning this, the Lord said to him, “Rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you” (Acts 26:16).... A minister is for the ministry; a witness is for the testimony. Ministry is mainly related to the work, to what the minister does. Testimony is related to the person, to what the witness is.

According to the book of Acts, Satan could instigate the Jewish religionists and utilize the Gentile politicians to bind the apostles and their evangelical ministry, but he could not bind Christ’s living witnesses and their living testimony. The more the Jewish religionists and the Gentile politicians bound the apostles and their evangelical ministry, the stronger and brighter these witnesses of Christ and their living testimony became. In His appearing to Paul on the way to Damascus, the Lord clearly told him that He appointed him not only a minister but also a witness. We have seen that as a living witness of Christ, Paul had testified concerning Him in Jerusalem and would testify of Him in Rome (23:11).

As recorded in Acts, the ascended Christ carries out His ministry in the heavens through these witnesses in His resurrection life and with His ascension power and authority to spread Himself as the development of the kingdom of God unto the remotest part of the earth.

In all the trials through which he passed, Paul was not merely teaching or ministering; he was continually bearing a testimony. (Life-study of Acts, pp. 594-595)

Further Reading: CWWL, 1986, vol. 1, pp. 563-570; Life-study of Acts, msg. 5

第三周 ■ 周二

晨兴喂养

徒二 24 “神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。”

32 “这位耶稣，神已经叫祂复活了，我们都是这事的见证人。”

四 33 “使徒大有能力，见证主耶稣的复活…”

今天基督乃是在复活里。在永远里就存在的这位基督，有一天借着成为肉体，成了一个人。至终，祂被钉十字架，并且埋葬了。祂经过死，进入另一个范围，就是复活的范围。在万有之先存在的基督，在永远里就是神，并且与神同在。祂借着成为肉体，成了一个在肉体里的人；然后祂经过钉死与埋葬，就进到复活里。在祂复活的那日，天使告诉那几个妇女说，在坟墓里是找不着基督的，因为祂已经从死人中复活了。（路二四 1～6。）这指明基督乃是在复活里。（新约总论第九册，二五三页。）

信息选读

主是神，也是复活，（约一 1，十一 25，）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。）

如今，基督在复活里是我们的救主，而那灵是在复活里的基督。（林前十五 45 下。）基督复活以后，成了完全在复活里的人。今天有些基督徒认识成肉体的基督和钉十字架的基督，但我们应象保罗，渴慕不仅认识基督的死，更认识在复活里的基督。（腓三

WEEK 3 ■ DAY 2

Morning Nourishment

Acts 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.

32 This Jesus God has raised up, of which we all are witnesses.

4:33 And with great power the apostles gave testimony of the resurrection of the Lord Jesus...

Christ today is in resurrection. One day, as the One who existed in eternity, Christ became a man by incarnation. Eventually, He was crucified and buried. Through death He entered into another realm, the realm of resurrection. In His pre-existence, Christ was God and was with God in eternity; by incarnation, He became a man in the flesh; then, through crucifixion and burial, He entered into resurrection. On the day of His resurrection angels told the women that Christ could not be found in the tomb, for He had risen from the dead (Luke 24:1-6). This indicates that Christ is in resurrection. (The Conclusion of the New Testament, p. 2971)

Today's Reading

The Lord is both God and resurrection (John 1:1; 11:25), possessing the indestructible life (Heb. 7:16). Since He is such an everliving 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)

Christ is now our Savior in resurrection, and the Spirit is Christ in resurrection (1 Cor. 15:45b). After Christ was resurrected, He became a person wholly in resurrection. Today some Christians know Christ in His incarnation and crucifixion. But like Paul we should aspire not only to know Christ in His death but even the more to know Him in His resurrection (Phil. 3:10). We

10。) 我们需要在基督复活的大能、范围、和元素里认识基督。(新约总论第九册, 二五四页。)

〔在行传一章, 彼得〕说, “所以在主耶稣出入于我们中间的时候, 从约翰施浸起, 直到主离开我们被接上升的日子, 始终与我们作伴的那些人中, 现在必须有一位与我们同作耶稣复活的见证人。” (21~22。) 主的复活是使徒见证的中心点。这见证回头说到祂的成为肉体、人性、在地上的为人生活、以及神所命定的死, (二 23,) 并且往前指向祂的升天、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, 就如全本使徒行传所描述的。使徒乃是传讲并供应整本圣经所启示包罗万有的基督。

〔在行传三章〕众百姓甚觉希奇, 跑到彼得、约翰和瘸者那里, 彼得就对他们说, “诸位, 以色列人哪, 为什么对这事感到希奇? 为什么定睛看我们, 以为我们是凭着自己的能力或虔诚, 使这人行走? 亚伯拉罕、以撒、雅各的神, 就是我们列祖的神, 已经荣耀了祂的仆人耶稣。这位耶稣, 你们曾把祂交付彼拉多, 彼拉多定意要释放祂, 你们竟在彼拉多面前弃绝了祂。” (12~13。)...彼得为什么在十三节说, 神是亚伯拉罕、以撒、雅各的神? 这称呼是指三一神, 耶和華伟大的我是。(出三 14~15。) 按照主在马太二十二章的话, 这神圣的称呼含示复活: “关于死人复活, 神向你们所说的, 你们没有念过么? 祂说, ‘我是亚伯拉罕的神, 以撒的神, 雅各的神。’ 神并不是死人的神, 乃是活人的神。” (31~32。) 彼得提到神是亚伯拉罕、以撒、雅各的神, 因为这指明祂是复活的神。

彼得告诉百姓, 亚伯拉罕、以撒、雅各的神, “已经荣耀了祂的仆人耶稣。” 神借着主耶稣的复活, 并在祂的升天里, 已经荣耀了祂。(路二四 26, 来二 9, 弗一 20~22, 腓二 9~11。)(使徒行传生命读经, 四五至四六、一一四至一一五页。)

参读: 使徒行传生命读经, 第一至二篇。

need to know Him in the power, sphere, and element of His resurrection. (The Conclusion of the New Testament, p. 2971)

[In Acts 1], Peter went on to say, “It is necessary therefore that of the men who accompanied us all the time in which the Lord Jesus went in and went out among us, beginning from the baptism of John until the day on which He was taken up from us, one of these should become a witness of His resurrection with us” (vv. 21-22). The Lord’s resurrection is the focus of the apostles’ testimony. It refers back to His incarnation, humanity, human living on earth, and God-ordained death (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, is all-inclusive, as depicted in the whole book of Acts. They preached and ministered the all-inclusive Christ as revealed in the entire Scripture.

[In Acts 3], when all the people, greatly amazed, ran to Peter, John, and the lame man, Peter said to them, “Men of Israel, why are you marveling at this? Or why are you gazing at us, as though by our own power or godliness we have made him walk? The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him” (vv. 12-13). Some manuscripts add “the God of” before Isaac and before Jacob. Why in verse 13 did Peter speak of God as the God of Abraham, Isaac, and Jacob? Why did he not speak simply of God? This title refers to the Triune God, Jehovah, the great I AM (Exo. 3:14-15). According to the Lord’s word in Matthew 22, this divine title implies resurrection: “Concerning the resurrection of the dead, have you not read that which was spoken to you by God, saying, ‘I am the God of Abraham and the God of Isaac and the God of Jacob’? He is not the God of the dead, but of the living” (vv. 31-32). Peter referred to God as the God of Abraham, Isaac, and Jacob because this indicates that He is the God of resurrection.

Peter told the people that the God of Abraham, Isaac, and Jacob “glorified His Servant Jesus.” God glorified the Lord Jesus through His resurrection and in His ascension (Luke 24:26; Heb. 2:9; Eph. 1:20-22; Phil. 2:9-11). (Life-study of Acts, pp. 40,101-102)

Further Reading: Life-study of Acts, msgs. 1-2

第三周 ■ 周三

晨兴喂养

徒二 33 “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。”

36 “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。”

基督的复活使我们得以重生，将祂自己分赐到我们里面，作我们的生命和性情，然而祂的复活还不足以装备我们，使我们有资格或赋与我们权柄。因此，我们还需要祂的升天。复活是生命的事，基督的升天是地位的事，而地位事关权柄。…我们可以将我们的地位比喻为总统的职位。在美国，必须举行总统就职典礼。总统就职上任时，就被摆在一个地位上，得着权柄和装备，使他够资格，能行使总统的权力。（由基督与召会的观点看新约概要，九一页。）

信息选读

主的升天不是祂活动的结束。相反的，人救主的升天乃是另一次引进。…基督的升天乃是祂天上职事的就职，引进。…祂的成孕引进祂在地上的生活与职事；祂的升天引进祂在诸天之上的生活与职事。因此，基督的升天不是祂活动的了结，乃是祂进一步活动—祂在诸天里的职事—的引进。

路加写的第一卷书，路加福音，描述主头一次的引进，以及祂在地上的生活与职事。现在需要第二卷书，使徒行传，告诉我们主借着升天被引进哪一种的生活与职事中。所以，路加有负担写第二卷书，

WEEK 3 ■ DAY 3

Morning Nourishment

Acts 2:33 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.

36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

The resurrection of Christ enables us to be regenerated. It imparts Christ Himself into us as our life and nature, but His resurrection is not sufficient to equip us, qualify us, and authorize us. Therefore, we also need His ascension. Whereas resurrection is a matter of life, Christ's ascension is a matter of position, and position is a matter of authority...We can compare our position to the presidency. In the United States the president must be inaugurated. When he is inaugurated into office, he is put into a position that authorizes, equips, and qualifies him to act and exercise the power of the presidency. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 1—the Gospels and Acts," p. 189)

Today's Reading

The Lord's ascension was not the end of His activity. Rather, the Man-Savior's ascension was another initiation....Christ's ascension was His inauguration, His initiation, into His heavenly ministry....His conception was the initiation of His life and ministry on earth; His ascension was the initiation of His living and ministry in the heavens. Hence, Christ's ascension was not the termination of His activity; instead, it was His initiation into further activity—His ministry in the heavens.

The first book written by Luke, his Gospel, describes the Lord's first initiation and His life and ministry on earth. Now there is the need of the second book, the book of Acts, to tell us into what kind of living and ministry the Lord has been initiated through His ascension. Therefore, Luke had the

揭示升天基督的生活与职事。（使徒行传生命读经，三页。）

复活的主完成了四十天的训练以后，就可以平安地离开门徒，因此祂把他们都带到橄榄山，祂就在那里被接到天上。（11～12。）祂的升天将祂带进一个新的阶段——一个复活的人活在天上，执行神所命定在地上的事。这位复活者现今坐在天上，执行神的行政。（二 36，来十二 2。）

复活的基督将赐生命的灵吹入门徒里面，作生命、生命的供应、以及与他们里面的人有关的一切之后，他们都成了神人，就是与神调和的人。他们就在素质上被神圣的生命所充满，但他们还没有资格执行神的经纶。因此，复活的基督必须升到天上，被神高举，得着王权、主权、以及在万有之上的元首权柄。祂也得着了宝座、荣耀、和宇宙中所有的权柄。那一百二十人在地上祷告了十天，那时神正立那得高举的基督作君王，作主，并作万有的头。神将权柄、宝座、和荣耀赐给祂所高举的这位——在升天里的这位基督。

基督不仅是神选民的主，也是天使以及一切要在千年国和新天新地里之人的主。…祂是诸天、地、以及祂所救赎之一切人事物的主。

基督的为主身分既然在祂的升天里完全得着建立，我们——与元首基督联结为一之身体上的肢体——只需要领悟这属天的事实。（弗一 20～23。）

基督在祂的升天里不仅被立为万有的主，也被立为神的基督，要照着神新约的经纶，完成福音的广传和召会的建造。（新约总论第九册，二五九、二六三至二六四页。）

参读：新约总论，第二百九十篇。

burden to write a second book to unveil the living and ministry of the ascended Christ. (Life-study of Acts, pp. 2-3)

After the resurrected Lord finished the forty-day training,... He brought them all to the Mount of Olives where He was carried up into heaven (Acts 1:11-12). His ascension brought Him into a new stage—the stage of a resurrected man living in the heavens to execute the things God determined on this earth. This resurrected One is now sitting in the heavens to execute God's administration (2:36; Heb. 12:2).

After the resurrected Christ breathed the life-giving Spirit into the disciples as life, life supply, and everything related to their inner man, they all became God-men, men who had been mingled with God. They were filled with the divine life essentially, but they were not yet qualified to carry out God's economy. Therefore, the resurrected Christ had to ascend to the heavens to be exalted by God and to be given the kingship, the lordship, and the headship over all things. He also obtained the throne, the glory, and all the authority in the universe. While the one hundred twenty were praying on the earth for ten days, God was making the exalted Christ to be the King, the Lord, and the Head of all things. God was giving the authority, the throne, and glory to His exalted One—Christ as the One in ascension.

Christ is the Lord not only of God's chosen people, but also of the angels and of all those who will be in the millennium and in the new heaven and the new earth....He is the Lord of the heavens, the earth, and everything and everyone He has redeemed.

Since the lordship of Christ was fully established in His ascension, we—the members of His Body identified with Christ the Head—only need to realize this heavenly fact (Eph. 1:20-23).

Christ in His ascension has not only been made the Lord of all but also the Christ of God to work out the spreading of the gospel and the building up of the church. (The Conclusion of the New Testament, pp. 2975-2976, 2979-2980)

Further Reading: The Conclusion of the New Testament, msg. 290

第三周 ■ 周四

晨兴喂养

徒三 25 ~ 26 “你们是申言者的子孙，也是神与你们祖宗所立之约的子孙，神在那约中，曾对亚伯拉罕说，地上万族，都要因你的后裔得福。神既兴起祂的仆人，就先差祂到你们这里来，祝福你们，叫你们各人回转，离开邪恶。”

主耶稣是生命的创始者。因此，祂是生命的起源或起始者，是那圣别公义者；祂被犹太首领杀害，神却叫祂从死人中复活，并为门徒所见证。

在行传三章十四至十五节，彼得对犹太人说，“你们弃绝了那圣别公义者，反而要求把一个作凶手的人给你们。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。”译为“创始者”的原文是 *archegos*，阿契高斯，意创始者、起源、起始者、元首、元帅。本辞在十五节指基督是生命的起源或起始者，因此是生命的创始者，与凶手相对。按照本节，彼得指明基督是生命的源头、起源、起始；祂在生命上是创始者，是元首。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。（新约总论第九册，二六六页。）

信息选读

基督这生命的创始者也是那圣别公义者。按照行传三章十四节，主乃是圣别者。在这节里，“圣别”指明拿撒勒人耶稣，犹太首领所轻弃的那位，乃是绝对为着神并分别归于神的。不仅如此，祂也是绝对与神是一的。按照圣经里的意义，“圣别”这辞指明一个

WEEK 3 ■ DAY 4

Morning Nourishment

Acts 3:25-26 You are the sons of the prophets and of the covenant which God covenanted with your fathers, saying to Abraham, “And in your seed shall all the families of the earth be blessed.” To you first, God, having raised up His Servant, has sent Him to bless you in turning each of you away from your wicked deeds.

The Lord Jesus is the Author of life. As such, He is the origin or Originator of life, the holy and righteous One; He was killed by the Jewish leaders, raised from the dead by God, and witnessed by the disciples.

In Acts 3:14-15 Peter said to the Jewish people, “But you denied the holy and righteous One and asked that a man who was a murderer be granted to you; and the Author of life you killed, whom God has raised from the dead, of which we are witnesses.” The Greek word rendered “Author” is *archegos*, meaning “author” “origin,” “originator,” “chief leader,” “captain.” In 3:15 it denotes Christ as the origin or Originator of life, hence the Author of life, in contrast to the murderer [v. 14]. According to this verse Peter indicates that Christ is the source, the origin, and the Initiator of life; He is the Author, the Chief Leader, in life. Here 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, as the source of life. (The Conclusion of the New Testament, p. 2981)

Today's Reading

Christ as the Author of life is also the holy and righteous One. According to Acts 3:14 the Lord is the holy One. In this verse holy indicates that Jesus, the Nazarene, the One despised by the Jewish leaders, was absolutely for God and separated unto Him. Furthermore, He was absolutely one with God. According to the denotation of the word holy in the Bible, it signifies one who is absolutely

人绝对归于神，绝对为着神，且绝对与神是一。在人类历史中，只有主耶稣是这样的一位。…祂从来没有一刻不是绝对为着神，且与神是一。所以，祂被称为那圣别者。惟有祂配得“那圣别者”这称呼。

彼得在十四节不仅称主耶稣是圣别者，也称祂是公义者。公义乃是与神、与每个人、并与每件事物都是对的。惟有主耶稣能被称为公义者，因为惟有祂与神、与每个人、并与每件事物都是对的。当我们在自己里面时，我们与神、与别人、甚至与事物，都是不对的。所以我们不可能是公义者。…主耶稣是公义者，祂是的那位。祂与神、与任何人、或与任何事物，绝没有不对的。…主这位公义者，公义地洁净了殿。祂从来没有错，因为祂始终是那公义者。祂是公义者，与神、与每个人、并与诸天之上和地上的每件事物，都是对的。

基督是神的仆人，被神兴起，将神与亚伯拉罕所立之约的福带给人，首先带给神的选民犹太人，叫他们回转，离开邪恶。…彼得在二十五至二十六节说，“你们是申言者的子孙，也是神与你们祖宗所立之约的子孙，神在那约中，曾对亚伯拉罕说，地上万族，都要因你的后裔得福。神既兴起祂的仆人，就先差祂到你们这里来，祝福你们，叫你们各人回转，离开邪恶。”地上万国都必因亚伯拉罕的后裔得福，这里的“后裔”是指基督。（加三 16。）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。不仅如此，神已经在五旬节那天，借着浇灌下祂的灵，先差升天的基督回到犹太人那里。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。使徒传讲并供应这位基督时，就把那灵供应给人。（新约总论第九册，二六七至二六九页。）

参读：新约总论，第二百九十一篇。

unto God, who is absolutely for God, and who is absolutely one with God. In all of human history only the Lord Jesus is such a One....There was never an instant when He was not absolutely for God and one with Him. Therefore, He is called the holy One. He alone deserves the title the holy One.

In 3:14 Peter called the Lord Jesus not only the holy One but also the righteous One. To be righteous is to be right with God and also with everyone and with everything. Only the Lord Jesus can be called the righteous One, because only He is right with God and with everyone and everything. In ourselves we are not right with God, with others, or even with things. We, therefore, cannot be the righteous One. As the righteous One, the Lord Jesus is the right One. He was never wrong with God or with anyone or anything....As the righteous One, the Lord cleansed the temple in a righteous way. He was never wrong, for He was always the righteous One. As the righteous One, He is right with God, with man, and with everything in the heavens and on the earth.

As God's Servant, Christ was raised up by God to bring the blessing covenant to Abraham, first to the Jews, the chosen people of God, that they may turn away from their wickedness. In Acts 3:25-26 Peter says, "You are the sons of the prophets and of the covenant which God covenanted with your fathers, saying to Abraham, And in your seed shall all the families of the earth be blessed.' To you first, God, having raised up His Servant, has sent Him to bless you in turning each of you away from your wicked deeds." Here the "seed" of Abraham in whom all the nations of the earth will be blessed refers to Christ (Gal. 3:16). Christ is the One in whom all the families of the earth, all races, colors, and nationalities, will be blessed. Furthermore, God sent back the ascended Christ first to the Jews by pouring out His Spirit on the Day of Pentecost. Hence, the very Spirit whom God poured out is the very Christ whom God raised and exalted to the heavens. When the apostles preached and ministered this Christ, the Spirit was ministered to people. (The Conclusion of the New Testament, pp. 2981-2983)

Further Reading: The Conclusion of the New Testament, msg. 291

第三周 ■ 周五

晨兴喂养

徒七 56 “〔司提反〕就说，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。”

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。（参徒十七 26～27，约十七 2。）（圣经恢复本，徒五 31 注 2。）

信息选读

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。他们以为基督今天仅仅是神子，不再是人子。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。

WEEK 3 ■ DAY 5

Morning Nourishment

Acts 7:56 And he said, 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.

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 (cf. Acts 17:26-27; John 17:2). (Acts 5:31, footnote 2)

Today's Reading

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. They think that Christ today is merely the Son of God, that He is no longer the Son of Man. 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.

根据五十五节，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。）但司提反看见祂站在那里。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。

在行传二十章二十八节，我们看见基督是神：“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。”这节经文启示，基督，我们的神，买了召会，用祂自己的血得着召会。神用自己的血得着、买来、救赎了召会。神的血就是耶稣基督的血。（约壹一7。）这也含示主耶稣就是神。

救赎堕落人类的血，乃是神儿子耶稣的血。（7。）我们人类需要真正的人血来救赎我们。因为主耶稣是人，所以祂能满足这要求。祂是人，流了人血来救赎堕落的人类。主也是神的儿子，就是神自己。所以，祂的血有“永远”的元素，这元素保证祂的血永远有功效。所以，祂是人，有真正的人血；祂是神，有赋予祂血永远功效的元素。在行传二十章二十八节，保罗放胆说，这血是神自己的血。

所以，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。所以，神借以将召会买来的这血，乃是神自己的血。这含示耶稣基督就是神，用祂自己的血买了召会。（新约总论第九册，二七六至二七七、二九四、二九六页。）

参读：新约总论，第二百九十二篇。

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). But Stephen saw Him standing there. 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.

In Acts 20:28 we see Christ as God: “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.” This verse reveals that Christ as our God is the Purchaser of the church, having obtained the church with His own blood. God secured, purchased, and redeemed the church with His own blood. God’s own blood is the blood of Jesus Christ (1 John 1:7). This also implies that the Lord Jesus is God.

The blood that has redeemed fallen human beings is the blood of Jesus, the Son of God (1 John 1:7). As human beings, we need genuine human blood for our redemption. Because He was a man, the Lord Jesus could fulfill this requirement. As a man, He shed human blood to redeem fallen human beings. The Lord is also the Son of God, even God Himself. Therefore, with His blood there is the element of eternity, and this element ensures the eternal efficacy of His blood. Therefore, as a man He has genuine human blood, and as God He has the element that gives to His blood eternal efficacy. In Acts 20:28 Paul had the boldness to speak of this blood as being God’s own blood.

Therefore, Christ 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. This implies that Jesus Christ is God as the Purchaser of the church who obtained the church with His own blood. (The Conclusion of the New Testament, pp. 2990, 3005-3007)

Further Reading: The Conclusion of the New Testament, msg. 292

第三周 ■ 周六

晨兴喂养

徒十 36 “祂借着耶稣基督（祂是万人的主）传和平为福音，将这道传给以色列子孙。”

42 “祂吩咐我们向百姓传道，并郑重见证祂是神所立定，要审判活人死人的那一位。”

在行传十章三十六节，彼得说到基督是“万人的主”。“万人”在这里是指一切的人，所有的民族。（提前二 4。）基督在祂的升天里不仅是犹太人的主，也是外邦人的主。祂是地上所有不同种族和人民的主。祂并不偏待人。基督是万人的主，是犹太人和外邦人的主，为要叫他们得救。（新约总论第九册，二七八页。）

信息选读

行传十章三十九至四十三节指出，基督被犹太人挂在木头上杀了，第三日神却叫祂复活，并立定祂作审判活人死人的那一位；凡信入祂的人，必得蒙赦罪。

在三十九至四十一节，彼得向哥尼流说到基督的十字架和复活：“我们就是祂在犹太人之地，并耶路撒冷所行一切事的见证人；他们竟把祂挂在木头上杀了。第三日神叫祂复活，使祂显现出来，不是给众百姓看，乃是给神预先所选派的见证人看，就是我们这些在祂从死人中复活以后，和祂同吃同喝的人。”在四十节彼得说，神叫这一位复活，但在四十一节他说，主从死人中复活。论到主是人，新约告诉我们，神叫祂从死人中复活；（罗八 11；）论到祂是神，新约告诉我们，祂自己从死人中复活。（十四 9。）

WEEK 3 ■ DAY 6

Morning Nourishment

Acts 10:36 The word which He sent to the sons of Israel in announcing the gospel of peace through Jesus Christ (this One is Lord of all).

42 And He has charged us to proclaim to the people and solemnly testify that this is the One who was designated by God to be the Judge of the living and the dead.

In Acts 10:36 Peter speaks of Christ as the One who is “Lord of all.” All refers here to all men, all peoples (1 Tim. 2:4). Christ in His ascension is the Lord not only of the Jews but also of the Gentiles. He is the Lord of all the different races and peoples on earth. With Him there is no respect of persons. As the Lord of all, Christ is the Lord of the Jews and the Gentiles for all of them to be saved. (The Conclusion of the New Testament, p. 2991)

Today's Reading

Acts 10:39-43 indicates that Christ was done away with on a tree by the Jews, raised on the third day by God, and designated by God to be the Judge of the living and the dead; whoever believes in Him receives forgiveness of sins.

In verses 39 through 41 Peter speaks to Cornelius concerning Christ's crucifixion and resurrection: “We are witnesses of all the things which He did, both in the land of the Jews and in Jerusalem; whom also they did away with by hanging Him on a tree. This One, God raised on the third day; and He has made Him manifest, not to all the people, but to witnesses appointed beforehand by God, to us, ones who ate and drank with Him after He rose from the dead.” In verse 40 Peter says that God raised this One, but in verse 41 he says that the Lord rose from the dead. Regarding the Lord as a man, the New Testament tells us that God raised Him from the dead (Rom. 8:11). However, considering Him as God, the New Testament tells us that He Himself rose from the dead (14:9).

在行传十章四十二节，彼得说，“祂吩咐我们向百姓传道，并郑重见证祂是神所立定，要审判活人死人的那一位。”这里我们看见，基督已被立定为审判全人类的那一位。…复活的基督在千年国前再来时，要在祂荣耀的宝座上审判活人。（太二五 31 ~ 46，提后四 1。）千年国以后，祂还要在白色大宝座上审判死人。（启二十 11 ~ 15。）主要对众人，对活人和死人施行神的审判。

作活人死人审判者的基督，也能被经历并享受为救赎主；我们信入祂，就得蒙赦罪。

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。

保罗在行传十七章三十至三十一节说，“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。”基督要借着祂的回来，带进审判全地的日子。祂为神所设立来施行这审判；神已叫祂从死人中复活，是这事有力的凭据。

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，二七八至二七九、二九三、二九二页。）

参读：新约总论，第二百九十四篇。

In Acts 10:42 Peter says, “He has charged us to proclaim to the people and solemnly testify that this is the One who was designated by God to be the Judge of the living and the dead.” Here we see that Christ has been designated the Judge of all mankind....The resurrected Christ at His second coming will be the Judge of the living before the millennium on His throne of glory (Matt. 25:31-46; 2 Tim. 4:1). He will also be the Judge of the dead after the millennium on the great white throne (Rev. 20:11-15). Therefore, the Lord will exercise God’s judgment over all men, over the living and the dead.

Christ, who is the Judge of the living and the dead, can also be experienced and enjoyed as the Redeemer into whom we may believe to receive forgiveness of sins.

Christ is a man to judge the world, designated by God in righteousness, and proved by God’s raising Him from the dead.

In Acts 17:30 and 31 Paul says, “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.”...This day of Christ’s judgment on earth will be brought in by His coming back. He was designated by God to execute this judgment, and God’s raising Him from the dead is strong proof of this.

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, pp. 2991-2992, 3004, 3003)

Further Reading: The Conclusion of the New Testament, msg. 294

第三周诗歌

WEEK 3 — HYMN

662

传扬福音 — 涌流生命

8 7 8 7 副 (英 925)

A 大调

3/4

一 荣 耀 福 音 向 外 推 广, 乃 是 生 命 的 涌 流;

借 着 我 们 活 的 见 证, 失 丧 罪 人 蒙 拯 救。

(副) 求 主 使 我 涌 流 生 命, 使 你 生 命 显 于 我;

借 我 作 你 活 的 器 皿, 将 人 灵 里 来 点 活。

二 生命见证,使人心服, 人才肯来相信主;
借我生命涌流供应, 人才接主进心府。

三 永远要象葡萄树枝, 住在主里结果子;
借着里面生命涌流, 将主向人来分赐。

四 愿我生活就是传扬, 使人在我看见祂;
不仅用话宣传道理, 更将生命来种下。

Outreach of the glorious gospel

Preaching of the Gospel — By the Flow of Life

925

1. Out-reach of the glo-rious gos-pel Is the flow of life with - in; It is by our tes-ti-mo-ny That lost sin-ners we may win. (C) Grant us, Lord, the liv-ing out-flow, May Thy life through us be seen; Through us as Thy liv-ing ves-sels Quicken peo-ple from with-in.

2. It is by the life convincing
That the people may believe;
It is by the life imparting
That the souls may life receive.

3. Always in the Lord abiding,
As the branches fruit to bear;
By the inner life out-flowing
Christ with others we may share.

4. May our living be the preaching,
Making Christ to others known;
Not the word of doctrine-preaching,
But the seed of life be sown.

第三周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]