

Monday 2/24**Related Verses****Acts 2:32-33**

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

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.

Acts 1:1-2, 4-5, 8, 11, 21

1 The former account I have made, O Theophilus, concerning all the things that Jesus began both to do and to teach,

2 Until the day on which He was taken up, after He had given commandment through the Holy Spirit to the apostles whom He chose;

4 And as He met together with them, He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, He said, You heard from Me;

5 For John baptized with water, but you shall be baptized in the Holy Spirit not many days from now.

8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

11 Who also said, Men of Galilee, why do you stand looking into heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you beheld Him going into heaven.

21 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,

Related Reading

The Bible tells us that Christ ascended into heaven (Eph. 4:8-9; Heb. 9:24), but it also says that He was taken up and exalted by God (Mark 16:19; Luke 24:51; Phil. 2:9). After God exalted Him, the Holy Spirit was poured out on the disciples. The Son ascended, the Father exalted Him, and the Spirit was poured out. The Triune God—the Father, the Son, and the Spirit—was fully involved with the ascension and the pouring out of the Spirit. In the Son’s death the Triune God was involved, in the Son’s resurrection the Triune God was

involved, and in the Son’s ascension and exaltation the Triune God was also involved. The Father, the Son, and the Spirit were wrapped up with the Son’s ascension and the pouring out of the Spirit. (*CWWL, 1984, vol. 3, “God’s New Testament Economy,”* pp. 192-193)

The exalted Christ’s receiving of the promise of the Holy Spirit was actually His receiving of the Holy Spirit Himself. Christ was conceived of the Spirit essentially for His existence in humanity (Luke 1:35; Matt. 1:18, 20) and was anointed with the Spirit economically for His ministry among men (Matt. 3:16; Luke 4:18). After His resurrection and ascension, He still needed to receive the Spirit economically again that He might pour Himself out upon His Body to carry out His heavenly ministry on earth for the accomplishing of God’s New Testament economy. (Acts 2:33, footnote 1)

In Acts 2:15 Peter [said]...“These men are not drunk, as you suppose, for it is the third hour of the day.” The third hour of the day was nine o’clock in the morning.

Verses 16 through 18 continue: “This is what is spoken through the prophet Joel: ‘And it shall be in the last days, says God, that I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream things in dreams; and indeed upon My slaves, both men and women, I will pour out of My Spirit in those days, and they shall prophesy.’” The last days mentioned in verse 17 denote the closing period of the present age (2 Pet. 3:3; Jude 18), which began from Christ’s first coming (1 Pet. 1:20) and will last until Christ’s second coming (see footnote 2 on 2 Tim. 3:1).

The pouring out of the Spirit upon all flesh differs from the breathing of the Spirit into the disciples out of the mouth of Christ after His resurrection (John 20:22). The pouring out of God’s Spirit was from the heavens after Christ’s ascension. The former is the essential aspect of the Spirit in His being breathed into the disciples as life for their living; the latter is the economical aspect of the Spirit in His being poured upon them as power for their work. The same Spirit is within them essentially and upon them economically.

The pouring out of the Spirit after Christ’s ascension was the descension of the resurrected and ascended Christ as the all-inclusive Spirit to carry out His heavenly ministry on earth to build up His church (Matt. 16:18) as His Body (Eph. 1:23) for God’s New Testament economy.

The economical filling of the Holy Spirit was actually the outpouring of the Holy Spirit. This outpouring was different from the breathing of the Holy Spirit. We also need to see that the Holy Spirit poured out on the day of Pentecost was actually the resurrected and ascended Christ Himself.

In Acts 2:21 Peter went on to say, “‘And it shall be that everyone who calls on the name of the Lord shall be saved.’” Calling on the name of the Lord is not a new practice that began with the New Testament. Rather, it began with Enosh, the third generation of mankind, in Genesis 4:26. (*Life-study of Acts, 2nd ed., pp. 66-67*)

Further Reading: *Life-study of Acts*, msgs. 9, 14

Tuesday 2/25**Related Verses****Acts 20:28**

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.

1 Pet. 1:18-19

18 Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers,
19 But with precious blood, as of a Lamb without blemish and without spot, the blood of Christ;

Acts 9:17, 31

17 And Ananias went away and entered into the house; and laying his hands on him, he said, Saul, brother, the Lord has sent me -- Jesus, who appeared to you on the road on which you were coming -- so that you may receive your sight and be filled with the Holy Spirit.
31 So then the church throughout the whole of Judea and Galilee and Samaria had peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it was multiplied.

Acts 2:32-36

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

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.

34 For David did not ascend into the heavens, but he himself says, "The Lord said to my Lord, Sit at My right hand

35 Until I set Your enemies as a footstool for Your feet."

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.

Related Reading

The phrase *His own blood* [in Acts 20:28] is very unusual. God is God; He is not a man or a creature. How, then, can God, the Creator, have blood? Prior to incarnation, God certainly did not have blood. But through incarnation our God, the Creator, the eternal One, Jehovah, became mingled with man. As a result, He was no longer only God—He became a God-man. As the God-man, He surely had blood with which to obtain, acquire, the church.

When Christ, the God-man, died on the cross, He died not only as man but also as God. The One who had been conceived of God and born with God. Because He was a God-man, the element of God was in Him. The divine element was mingled with His humanity. In this way God joined Himself to humanity to be the Savior (Luke 2:11) who died and shed His blood for us. (*The Conclusion of the New Testament*, p. 2219)

The blood that has redeemed fallen human beings is the blood of Jesus, the Son of God. As human beings, we need genuine human blood for our redemption. Because the Lord Jesus was a man, He 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 insures the eternal efficacy of His blood.

The God who purchased the church with His own blood is the processed God, the God who became a man called Jesus and Emmanuel, God with us. As such a One,...He is God mingled with man. In the matter of His being God only, He surely did not have blood. But in the matter of His being God incarnate, God mingled with man, He surely, in His humanity, had blood to shed on the cross to purchase the church. This is the reason Paul could say that the very God who called us has obtained us, acquired us, purchasing us with the price of His own blood. (*The Conclusion of the New Testament*, pp. 2219-2220)

As in the evangelistic work of Philip (Acts 8:29, 39), the move of the apostle Paul and his co-workers for the spread of the gospel was not according to their decision and preference or according to any schedule made by human council, but by the Holy Spirit according to God's counsel. They intended to speak the word in Asia, but the Holy Spirit forbade them [16:6]. Forbidding is also a part of the Holy Spirit's leading.

The Holy Spirit's forbidding and the Spirit of Jesus' not allowing [in verses 6 and 7] indicated that Paul and his co-workers should go directly forward,...toward Macedonia and Achaia. Paul, however, did not have the thought of going there. This made it necessary for the Lord to give him a vision during the night, and in this vision a Macedonian call came to Paul (v. 9).

The Spirit of Jesus and the Holy Spirit [vv. 6-7]...are used interchangeably, revealing that the Spirit of Jesus is the Holy Spirit. *The Holy Spirit* is a general title of the Spirit of God in the New Testament. *The Spirit of Jesus* is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross. This indicates that in the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well. Such an all-inclusive Spirit was needed for the apostle's preaching ministry, a ministry of suffering among human beings and for human beings in the human life. (*Life-study of Acts*, 2nd ed., pp. 369-370)

Further Reading: *Life-study of Acts*, msg. 44

Wednesday 2/26

Related Verses**Acts 16:6-7**

6 And they passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia.

7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

Acts 9:15-16

15 But the Lord said to him, Go, for this man is a chosen vessel to Me, to bear My name before both the Gentiles and kings and the sons of Israel;

16 For I will show him how many things he must suffer on behalf of My name.

Rom. 8:18

18 For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.

2 Cor. 1:5

5 For even as the sufferings of the Christ abound unto us, so through the Christ our comfort also abounds.

Col. 1:24

24 I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church;

Luke 1:35

35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

Matt. 1:18, 20

18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.

20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.

Related Reading

The title *the Holy Spirit* was used for the first time at the time of the conception of the Lord Jesus...when the time came to prepare the way for Christ's coming and to prepare a human body for Him...(Luke 1:15, 35; Matt. 1:18, 20)...This title [*the Holy Spirit*] is involved with the Lord's incarnation. Hence, according to the principle of first mention, the Holy Spirit is related to Christ's incarnation and birth.

In Acts 16:7 Luke turns from the Holy Spirit to the Spirit of Jesus. As a man, Jesus was first living a human life and then was crucified and resurrected, and He ascended to the heavens and has been made Lord and Christ. The Spirit of Jesus involves more than the Holy Spirit does. The Holy Spirit involves only the incarnation and birth of the Lord Jesus, but the Spirit of Jesus involves His humanity, human living, death, resurrection, and ascension. (*Life-study of Acts*, 2nd ed., p. 371)

In Acts 16...the move of the apostles in their evangelistic work was strictly speaking not by the Spirit of God. Rather, it was by the Holy Spirit, who was involved with the Lord's incarnation and birth, and by the Spirit of Jesus, who was involved with the Lord's humanity, human living, death, resurrection, and ascension. These two divine titles indicate strongly that Paul's move in his evangelistic work was not something in the way of the old dispensation. If it had been a move in the old dispensational way, then the Spirit of God or the Spirit of Jehovah should have been mentioned...Instead, [in Acts 16] we are told that Paul and his co-workers were forbidden by the Holy Spirit to speak the word in Asia and were not allowed by the Spirit of Jesus to go into Bithynia. The fact that Luke speaks of the Holy Spirit and the Spirit of Jesus indicates that the evangelistic work of the apostles was a new move in God's New Testament economy.

God's New Testament economy is carried out through the Lord's incarnation, humanity, human living, death, resurrection, and ascension. The Holy Spirit and the Spirit of Jesus include these matters...When we have this Holy Spirit and the Spirit of Jesus, we have Christ in His incarnation, in His humanity and human living, and in His death, resurrection, and ascension.

After His resurrection and in His resurrection, Christ has become the pneumatic Christ. The pneumatic Christ is identical to the Spirit (1 Cor. 15:45; 2 Cor. 3:17)...The pneumatic Christ is constituted of certain elements: incarnation, humanity, human living, death, resurrection, and ascension. In the entire universe He is the only One who possesses these six qualifications. Only He is qualified...The Spirit of Jesus is the realization of this qualified Jesus. The Spirit of Jesus [who is also the Holy Spirit] is the totality of such an all-inclusive One.

Paul and Silas were forbidden to speak the word in Asia not by the Spirit of God or by the Spirit of Jehovah but by the Holy Spirit, who carried out the conception of the Savior. When they tried to go into Bithynia, it was not the Spirit of God or the Spirit of Jehovah who did not allow them—it was the Spirit of Jesus who did not allow them to go there. The Spirit of Jesus is the Spirit of the One with humanity, who lived a human life on earth for thirty-three and a half years, who died an all-inclusive death, who resurrected from the dead to propagate the divine life by imparting it into all His believers, and who ascended to the heavens to be made Lord and Christ...This Spirit is the totality and the full realization of the all-inclusive Jesus...The apostles were moving under the direction and guidance of such an all-inclusive Spirit. (*Life-study of Acts*, 2nd ed., pp. 371-373)

Further Reading: *CWWL*, 1966, vol. 2, "The Divine Spirit with the Human Spirit in the Epistles," chs. 1, 8; *CWWL*, 1965, vol. 3, "The Spirit in the Epistles," chs. 7—8

Thursday 2/27

Related VersesRom. 8:9

9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

Phil. 1:19-20

19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

2 Cor. 3:2-6, 8

2 You are our letter, inscribed in our hearts, known and read by all men,
3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.
4 And such confidence we have through Christ toward God,
5 Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God,
6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
8 How shall the ministry of the Spirit not be more in glory?

Related Reading

The kind of work we do for the Lord depends on the kind of Spirit by whom we are guided, directed, instructed, and constituted. Paul was not constituted of the Spirit of God or of the Spirit of Jehovah but of the Holy Spirit and the Spirit of Jesus. As a vessel containing the Triune God, Paul was fully constituted of the Holy Spirit, who was involved with the Lord's incarnation and birth, and of the Spirit of Jesus, who was involved with the Lord's humanity, human living, all-inclusive death, life-imparting resurrection, and ascension. Paul was a person constituted of this all-inclusive Spirit. Thus, when he came out to preach, he could truly preach Jesus Christ.

This Spirit should become our constitution. Then our work will be the expression of this Spirit. For example, do you think it would have been possible for Elijah to be led by the Holy Spirit or for him to do a work for Jesus as the incarnated One with humanity, human living, death, resurrection, and ascension? No, Elijah...had only the Spirit of God and the Spirit of Jehovah. Elijah may have had a powerful Spirit, but he was not constituted of the Spirit of Jesus. For this reason he could never do the work of ministering Jesus as the all-inclusive One or convey Him as such a One to others. (*Life-study of Acts*, 2nd ed., p. 374)

Just as the Spirit of Christ is the reality of Christ, so the Spirit of Jesus is the reality of Jesus. If we do not have the Spirit of Jesus, Jesus will not be real to us. But today Jesus is real to us because we have the Spirit of Jesus as the reality, the realization, of Jesus. Jesus was a man who continually suffered intense persecution while He was on earth. Therefore, the Spirit of Jesus is the Spirit of a man with abundant strength for suffering. He is the Spirit of a man as well as the Spirit of suffering strength.

As an evangelist, Paul went out to preach, and he also suffered. In that suffering he needed the Spirit of Jesus because in the Spirit of Jesus there is the suffering element and the suffering strength to withstand persecution. In our preaching today we also need the Spirit of Jesus to face the opposition and persecution. The Spirit of Jesus is not only the Spirit of God with divinity in Him that we may live the divine life but also the Spirit of the man Jesus with humanity in Him that we may live the proper human life and endure its sufferings. (*The Conclusion of the New Testament*, p. 2999)

Romans 10:12 says that the Lord of all is rich to all who call upon Him. The Lord is rich and rich to all who call upon Him. The way to enjoy the riches of the Lord is to call upon Him. The Lord is not only rich, but also nigh and available as mentioned in verse 8 of the same chapter because He is the life-giving Spirit. As the Spirit, He is omnipresent. At any time and in any place we may call on His name. When we call on Him, He comes to us as the Spirit, and we enjoy His riches. When you call on Jesus, the Spirit comes.

First Corinthians is a book on the enjoyment of Christ. In chapter 12 Paul tells us how to enjoy Him. The way to enjoy the Lord is to call on His name (12:3; 1:2). Whenever we say, “Lord Jesus,” we drink of Him, the life-giving Spirit (12:13). In 15:45 we are told that the Lord is now the life-giving Spirit. Whenever we call, “Lord Jesus,” He comes as the Spirit. If I call a person’s name, and if he is real, living, and present, then that person will come to me. The Lord Jesus is real, living, and present. He is always available. Whenever we call on Him, He comes. (*Life-study of Genesis*, p. 343)

Further Reading: *Life-study of Genesis*, msg. 25; CWWL, 1965, vol. 1, “The All-inclusive Spirit of Christ,” pp. 562-567

Friday 2/28

Related Verses

Acts 1:3

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.

Luke 17:20-21

20 And when He was questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, The kingdom of God does not come with observation;

21 Nor will they say, Behold, here it is! or, There! For behold, the kingdom of God is in the midst of you.

Acts 8:12

12 But when they believed Philip, who announced the gospel of the kingdom of God and of the name of Jesus Christ, they were baptized, both men and women.

Acts 19:8

8 And he entered into the synagogue and spoke boldly for three months, reasoning and persuading them in the things concerning the kingdom of God.

Acts 20:25

25 And now, behold, I know that you all, among whom I have gone about proclaiming the kingdom, will see my face no more.

Acts 28:23, 31

23 And once they had appointed a day for him, many came to him at his lodging, to whom he expounded these matters, solemnly testifying of the kingdom of God and persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning until evening.

31 Proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.

Related Reading

Although we are not told in Acts what the Lord spoke concerning the kingdom, we may infer what He said by

considering other portions of the Word. In the Gospels the Lord Jesus taught the disciples a lot concerning the kingdom...When the Lord spoke regarding the kingdom in the Gospels, the disciples were not able to understand what the Lord as their “Professor” was teaching them. Therefore, I believe that the Lord Jesus repeated His teaching in the forty days between His resurrection and His ascension.

When the Lord Jesus spoke to His disciples about the kingdom before His death and resurrection, He was not yet in them, for He was still in the flesh. Because the Lord was not in the disciples at that time, they did not have the spiritual insight to understand the kingdom of God. (*Life-study of Acts*, 2nd ed., pp. 25-26)

Knowing the kingdom of God requires spiritual perception, spiritual insight...In John 20 they [the disciples] received the wonderful person of the resurrected Christ into them as the life-giving Spirit. As a result, in Acts 1 they were very different. On the one hand, they were the same people; on the other hand, they were different because Christ, the life-giving Spirit, was now within them as their life and person. Because they had the life-giving Spirit within them, they were able to understand the Lord’s speaking concerning the kingdom of God.

What is the kingdom of God? The kingdom of God is not a material kingdom visible to human sight; the kingdom of God is a kingdom of the divine life. The kingdom of God is the spreading of Christ as life into His believers to form a realm in which God rules in His life. The fact that the kingdom is mentioned in 1:3 indicates that it would be the main subject of the apostles’ preaching in their commission that was to come after Pentecost (8:12; 14:22; 19:8; 20:25; 28:23, 31).

The kingdom of God is the ruling, the reigning, of God with all its blessing and enjoyment. It is the goal of the gospel of God and of Jesus Christ. To enter into this kingdom, people need to repent of their sins and believe in the gospel (Mark 1:15) so that their sins may be forgiven, and they may be regenerated by God to have the divine life, which matches the divine nature of this kingdom (John 3:3, 5).

All the believers in Christ can share the kingdom in the church age for their enjoyment of God in His righteousness, peace, and joy in the Holy Spirit (Rom. 14:17). It will become the kingdom of Christ and of God for the overcoming believers to inherit and enjoy in the coming kingdom age (1 Cor. 6:9-10; Gal. 5:21; Eph. 5:5) that they may reign with Christ one thousand years (Rev. 20:4, 6). Then, as the eternal kingdom, it will be an eternal blessing of God's eternal life for all of God's redeemed to enjoy in the new heaven and new earth for eternity (21:1-4; 22:1-5, 14, 17).

The kingdom of God is the reality of the church brought forth by the resurrection life of Christ through the gospel (1 Cor. 4:15). Regeneration is its entrance (John 3:5), and the growth of the divine life within the believers is its development (2 Pet. 1:3-11).

The kingdom of God is the Savior Himself (Luke 17:21) as the seed of life sown into His believers, God's chosen people (Mark 4:3, 26), and developing into a realm over which God can rule as His kingdom in His divine life. (*Life-study of Acts*, 2nd ed., pp. 26-27)

Further Reading: *Life-study of Joel*, msgs. 13—15; *CWWL*, 1964, vol. 1, "A Young Man in God's Plan," ch. 4

Saturday 3/1

Related Verses

Acts 28:30-31

30 And he remained two whole years in his own rented dwelling and welcomed all those who came to him,
31 Proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.

Acts 14:22

22 Establishing the souls of the disciples, exhorting them to continue in the faith and saying that through many tribulations we must enter into the kingdom of God.

2 Pet. 1:3-11

3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,

4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;

6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;

7 And in godliness, brotherly love; and in brotherly love, love.

8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.

9 For he in whom these things are not present is blind, being shortsighted, having forgotten the cleansing of his past sins.

10 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble.

11 For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

Related Reading

The entrance into the kingdom is regeneration, and...the development of the kingdom is the believers' growth in the divine life. The kingdom of God is the church life today, in which the faithful believers live (Rom. 14:17), and it will develop into the coming kingdom as an inheritance reward (Gal. 5:21; Eph. 5:5) to the overcoming saints in the millennium. Eventually, it will consummate in the New Jerusalem as the eternal kingdom of God and the eternal realm of the eternal blessing of God's eternal life for all of God's redeemed to enjoy in the new heaven and new earth for eternity. (*Life-study of Acts*, 2nd ed., pp. 27-28)

Luke's writing [of Acts] both begins (1:3) and ends [28:31] with the kingdom of God.

The fact that the proclaiming of the kingdom is the propagation of the resurrected Christ is proved by the words *teaching the things concerning the Lord Jesus Christ* in 28:31. This indicates that the kingdom of God goes together with the things concerning the Lord Jesus

Christ. To teach people the things concerning Christ is to spread the kingdom of God. Therefore, the kingdom of God is actually the propagation of the resurrected Christ.

This book was not actually ended; rather, it was left open that more may be added. The reason for this must have been that the work of the Holy Spirit in preaching Christ for His propagation, multiplication, and spread through the believers of Christ was not yet completed and needed to be continued for a long period of time. Such an evangelistic work for Christ's propagation, multiplication, and spread is according to God's New Testament economy for the producing of many sons for God (Rom. 8:29) that they might be the members of Christ to constitute His Body (12:5) for the carrying out of God's eternal plan and the fulfillment of His eternal will. This is revealed in detail in the twenty-one Epistles and the book of Revelation, which follow Acts. The church produced by Christ's propagation and multiplication is the sphere in which God is expressed and in which He reigns in Christ; hence, the church becomes the kingdom of God. The kingdom of God, along with Christ's propagation and multiplication, grows out of and spreads from God's life. Acts is a record of the spreading of Christ; it is also a record of the kingdom of God, because the kingdom of God is the expansion of Christ. The gospel that is widely preached in this book is the very Christ as the gospel (5:42), the gospel of Christ, and it is also the kingdom of God as the gospel (8:12), the gospel of the kingdom of God. The preaching of such a gospel will continue and advance until the whole earth becomes the kingdom of Christ (Rev. 11:15).

In the four Gospels God was incarnated, passed through human living, died, and resurrected, thus completing Christ, the embodiment of the Triune God (Col. 2:9). In Acts this embodiment of God, as the life-giving Spirit (1 Cor. 15:45), spreads Christ into His believers, i.e., works the processed Triune God into His chosen, redeemed, and transformed people to make them the constituents of the church, through which God may be expressed. The ultimate issue of the church will be the New Jerusalem in eternity future as God's full and eternal expression, which will also be God's eternal kingdom as the sphere in which He reigns in His divine life in eternity forever and ever. This should be the

reality and goal of all gospel preaching today. (*Life-study of Acts*, 2nd ed., pp. 605-606)

Further Reading: *Life-study of Acts*, msg(s). 55, 69

Lord's Day 3/2

Related Verses

Rev. 21:1-4

1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.

2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

4 And He will wipe away every tear from their eyes; and death will be no more, nor will there be sorrow or crying or pain anymore; for the former things have passed away.

Rev. 22:1-5, 14, 17

1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

3 And there will no longer be a curse. And the throne of God and of the Lamb will be in it, and His slaves will serve Him;

4 And they will see His face, and His name will be on their foreheads.

5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

Further Reading:

Further Reading: *A Young Man in God's Plan*, ch. 4

Hymn: #242

1 The Spirit of God today
The Spirit of Jesus is,
The God-man who died and rose,
Ascending to glory His.

2 'Tis from such a Jesus came
The Spirit of Jesus to us,
To make His reality
Experience unto us.

3 The Spirit of Jesus has
All elements human, divine,
The living of man in Him
And glory of God combine.

4 The suffering of human life,
Effectiveness of His death,
His rising and reigning too
Are all in the Spirit's breath.

5 With all these components true
His Spirit in us doth move,
And by His anointing full
The riches of Christ we prove.

6 This Spirit of Jesus doth
Encompass both great and small;
Inclusively He doth work
In us, making God our all.

Churchwide Truth Pursuit of Genesis

Level 1—Sequential Life-study Reading

Scripture Reading and Copying: Gen. 4

Assigned Reading: *Life-study of Genesis*, msg(s). 7-8

Level 2—Topical Study

Crucial Point: The Third Day, the Fourth Day, and the Fifth Day

Scripture: Gen. 1:9-23

Assigned Reading: *Life-study of Genesis*, msg(s). 4-5

Supplemental Reading: *CWWN, Set 1, Vol. 3, "The Christian, Meditations on Genesis"*, ch. 4; *The Glorious Church*, ch. 1

Questions: See the church website at

churchinnyc.org/bible-study