第三周

国度与召会

读经：太十六18～19，十八15～22，罗十四17，启一6，西一12～13

纲要

周一

壹 圣经首先陈明国度，然后陈明召会；国度的出现产生召会—太四23，十六18～19：

一 神的生命就是神的国度；神圣的生命就是国度，这生命产生召会—约三3、5，太七14、21，十九17、29，二五46：

1 国度乃是生命的范围，让生命行动、治理、管治，使生命能达成其目的，而这范围就是国度。

2 福音带进神圣的生命，这生命有其范围，这范围就是国度；神圣生命同其范围产生召会—提后一10。

3 国度的福音产生召会，因为国度就是生命本身，而召会乃是生命的结果—太四23，徒八12。

二 国度是召会的实际；因此，我们离了国度的生命，就不能过召会生活—太五3，十六18～19，启一4～6、9：

Week Three

The Kingdom and the Church

Scripture Reading: Matt. 16:18-19; 18:15-22; Rom. 14:17; Rev. 1:6; Col. 1:12-13

Outline

Day 1

I. The Bible first presents the kingdom and thereafter presents the church; the presence of the kingdom produces the church—Matt. 4:23; 16:18-19:

A. The life of God is the kingdom of God; the divine life is the kingdom, and this life produces the church—John 3:3, 5; Matt. 7:14, 21; 19:17, 29; 25:46:

1. The kingdom is the realm of life for life to move, rule, and govern so that life may accomplish its purpose, and this realm is the kingdom.

2. The gospel brings in the divine life, and this life has its realm, which is the kingdom; the divine life with its realm produces the church—2 Tim. 1:10.

3. The gospel of the kingdom brings forth the church because the kingdom is the life itself, and the church is the issue of life—Matt. 4:23; Acts 8:12.

B. The kingdom is the reality of the church; therefore, apart from the kingdom life, we cannot live the church life—Matt. 5:3; 16:18-19; Rev. 1:4-6, 9:

1 诸天之国的实际（太五～七）乃是召会生活的内容；没有国度的实际，召会就是空洞的。

2 因着国度的生命产生召会生活，所以当我们团体地在国度生命里生活，我们自然就过召会生活—罗十四 17。

周二

3 信徒不活在国度的实际里，就不能被建造到召会的结构里—弗二 22。

三 没有国度作召会的实际，召会就不能被建造—太十六 18 ～ 19：

1 召会是借着国度的权柄产生的。

2 国度钥匙的赐给，是为使召会能够被建造—19 节，十八 18，参约二十 23。

3 当诸天的国能在一班信徒身上施行权柄，那一班信徒就能被建造成为召会—西二 19，弗四 15 ～ 16。

四 召会生活中活力排的目的，乃是要过国度的生活，就是神人生活；活力排乃是召会真实的代表—太十八 15 ～ 22。

周三

贰 真正的召会就是在今世神的国；今天信徒乃是在召会中过国度生活—十六 18 ～ 19，十八 17 ～ 18，十三 44 ～ 46，罗十四 17，林前四 20，弗二 19，西四 11，启一 4 ～ 6：

1. The reality of the kingdom of the heavens (Matt. 5—7) is the content of the church life; without the reality of the kingdom, the church is empty.

2. Since the kingdom life issues in the church life, as we live corporately in the kingdom life, we spontaneously live the church life—Rom. 14:17.

Day 2

3. A believer who does not live in the reality of the kingdom cannot be built into the structure of the church—Eph. 2:22.

C. Without the kingdom as the reality of the church, the church cannot be built up—Matt. 16:18-19:

1. The church is brought into being through the authority of the kingdom.

2. The keys of the kingdom are given to make the building of the church possible—v. 19; 18:18; cf. John 20:23.

3. When the kingdom of the heavens is able to assert its authority over a company of believers, those believers can be built up into the church—Col. 2:19; Eph. 4:15-16.

D. The purpose of the vital groups in the church life is to live the kingdom life—the God-man life; a vital group is a real representation of the church—Matt. 18:15-22.

Day 3

II. The genuine church is the kingdom of God in this age; today the believers live the kingdom life in the church—16:18-19; 18:17-18; 13:44-46; Rom. 14:17; 1 Cor. 4:20; Eph. 2:19; Col. 4:11; Rev. 1:4-6:

一 主耶稣每次说到召会时，都将召会联于国度；这指明国度与召会有何等密切的关联—太十六 18～19，十八 17～18：

1 罗马十四章十七节证明，今世的召会乃是神的国。

2 林前四章二十节的“神的国”是指召会生活（17），这含示就着权柄的一面说，今世的召会就是神的国。

3 以弗所二章十九节的“同国之民”一辞，指明神的国，就是神运用祂权柄的范围。

二 启示录一章六节的“国度”一辞启示，召会在哪里，神的国就在哪里；召会代表国度。

三 在作为国度的召会里，我们乃是在国度的管治、行政、管教和操练之下—林前六 9～10，加五 19～21，弗五 5。

四 在主的恢复里，我们乃是同时在国度和召会里，在宝贝和珠子里—太十三 44～46。

五 虽然今天召会是神的国，但惟有当我们在灵里，而不在天然的人里生活、行动、为人时，我们才在国度的实际里—罗八 4，加五 16、25。

A. Each time the Lord Jesus spoke of the church, He mentioned it in relation to the kingdom; this indicates how intimately the kingdom and the church are related—Matt. 16:18-19; 18:17-18:

1. Romans 14:17 proves that the church in this age is the kingdom of God.

2. The kingdom of God in 1 Corinthians 4:20 refers to the church life (v. 17), implying that in the sense of authority, the church in this age is the kingdom of God.

3. The term fellow citizens in Ephesians 2:19 indicates the kingdom of God, the sphere wherein God exercises His authority.

B. The word kingdom in Revelation 1:6 reveals that where the church is, there the kingdom of God is; the church represents the kingdom.

C. In the church as the kingdom, we are under rule, government, discipline, and exercise—1 Cor. 6:9-10; Gal. 5:19-21; Eph. 5:5.

D. In the Lord's recovery, at the same time we are both in the kingdom and in the church, in the treasure and in the pearl—Matt. 13:44-46.

E. Although the church today is God's kingdom, we are in the kingdom in reality only when we live, walk, and have our being in the spirit, not in our natural man—Rom. 8:4; Gal. 5:16, 25.

周四

Day 4

叁 父拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里—西一 12～13：

III. The Father has delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love—Col. 1:12-13:

一 神爱子的国包括三个世代：召会所在的今世，千年国所在的来世，以及在新天新地里新耶路撒冷的永世—13 节：

A. The kingdom of the Son of God's love comprises three ages: the present age, in which the church is; the coming age, in which the millennial kingdom will be; and the eternal age with the New Jerusalem in the new

1 歌罗西一章十三节所强调的是今世神爱子的国，就是召会的实际。

2 召会生活今天乃是父爱子的国，与神的儿子一样，对父神是可喜悦的—四 15 ～ 16。

周五

二 我们需要了解召会的内在意义乃是神爱子的国—一 13：

1 神的儿子是神圣生命的具体化身和彰显；因此，子的国乃是生命的范围—约壹五 11 ～ 12，约一 4。

2 我们所迁入的国，是神爱子的国；这生命的范围乃是在爱里，不是在惧怕里—西一 13。

3 今天我们所在的国，是满了生命、光与爱的范围—彼前二 9。

4 父的子乃是父这生命源头的彰显—约一 18、4，约壹一 2：

a 父的爱子是父爱的对象，在神圣的爱里带着在复活里的权柄，对我们作生命的具体化身—太三 17。

b 子作神圣生命的具体化身，是父爱的对象—十七 5：

㈠ 具体化身在子里的神圣生命，在神圣的爱里赐给我们—约壹五 11 ～ 12，约三 16。

㈡ 神圣之爱的对象，在神圣的爱里带着在复活里的权柄，对我们成为生命的具体化身；这就是父爱子的国。

heaven and new earth—v. 13:

1. The stress in Colossians 1:13 is the kingdom of the Son of God's love in this age, which is the reality of the church.

2. The church life today is the kingdom of the Son of the Father's love, which is as delightful to God the Father as the Son of God is—4:15-16.

Day 5

B. We need to understand the intrinsic significance of the church as the kingdom of the Son of God's love—1:13:

1. The Son of God is the embodiment and expression of the divine life; hence, the kingdom of the Son is a realm of life—1 John 5:11-12; John 1:4.

2. The kingdom into which we have been transferred is the kingdom of the Son of God's love; this realm of life is in love, not in fear—Col. 1:13.

3. The kingdom in which we find ourselves today is a realm full of life, light, and love—1 Pet. 2:9.

4. The Son of the Father is the expression of the Father as the source of life—John 1:18, 4; 1 John 1:2:

a. The Son of the Father's love is the object of the Father's love to be the embodiment of life to us in the divine love with the authority in resurrection—Matt. 3:17.

b. The Son, as the embodiment of the divine life, is the object of the Father's love—17:5:

1) The divine life embodied in the Son is given to us in the divine love—1 John 5:11-12; John 3:16.

2) The object of the divine love becomes to us the embodiment of life in the divine love with the authority in resurrection; this is the kingdom of the Son of the Father's love.

周六

5 迁入父爱子的国里，乃是迁入对我们是生命的子里—约壹五 11 ～ 12：

a 在复活里的子，现今是赐生命的灵；祂在祂复活的生命里带着爱管理我们—彼前一 3，罗六 4 ～ 5，林前十五 45 下。

b 当我们在复活里凭着子作我们的生命而活时，我们就活在祂的国里，在父的爱里享受祂；在此我们有召会的生活—西三 4，约六 57。

c 因为父喜悦祂的儿子，父爱子的国就是喜乐的事，喜悦的事—太三 17，十七 5。

三 在召会作神爱子的国里，我们有基督生机身体的实际与实行—西二 19。

四 在召会作神爱子的国里，我们有一个宇宙新人的实际与实行—弗二 15，四 24，西三 10 ～ 11。

Day 6

5. To be transferred into the kingdom of the Son of the Father's love is to be transferred into the Son, who is life to us—1 John 5:11-12:

a. The Son in resurrection is now the life-giving Spirit, and He rules us in His resurrection life with love—1 Pet. 1:3; Rom. 6:4-5; 1 Cor. 15:45b.

b. When we live by the Son as our life in resurrection, we are living in His kingdom, enjoying Him in the Father's love; here we have the church life—Col. 3:4; John 6:57.

c. Because the Father delights in His Son, the kingdom of the Son of the Father's love is a pleasant thing, a matter of delight—Matt. 3:17; 17:5.

C. In the church as the kingdom of the Son of God's love, we have the reality and practicality of the organic Body of Christ—Col. 2:19.

D. In the church as the kingdom of the Son of God's love, we have the reality and practicality of the universal one new man—Eph. 2:15; 4:24; Col. 3:10-11.

第三周 ■ 周一

晨兴喂养

太四23“耶稣走遍加利利，在他们的会堂里施教，传扬国度的福音…。”

七14“引到生命的，那门窄，那路狭，找着的人也少。”

虽然召会与国度有密切的关系，然而二者有所不同。任何一种生命就是一个国度，所以国度就是生命本身。…神的生命就是神的国度。然而，召会不是生命，生命也不是召会。召会乃是生命的产物。神圣的生命就是国度，这生命产生召会。

新约的观念是福音带进国度。…福音带进神的国，福音也产生神的召会。为这缘故，在新约里福音称为国度的福音（太四23，九35，二四14）。但没有一处经文告诉我们，福音是召会的福音。国度的福音产生召会，因为国度就是生命本身，而召会是生命的结果（新约总论第六册，一九六页）。

信息选读

新约福音初次传扬时，告诉人要悔改，因为诸天的国已经临近了（太三2，四17，十7）。这就是说，神将祂自己当作生命分赐到人里面的时候到了。福音带来神作生命，这生命就是国度。国度乃是生命的范围，让生命行动、作工、管治并支配，使生命能达成其目的。国度是生命的范围，实际上就是生命本身。福音带进神圣的生命，而神圣的生命有其范围。这就是国度。神圣的生命同其范围产生召会。

‹‹ WEEK 3 — DAY 1 ››

Morning Nourishment

Matt. 4:23 And Jesus went about in all of Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom...

7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

Although the church and the kingdom are interrelated, there is nonetheless a difference between them. Because any kind of life is a kingdom, the kingdom is the life itself....The life of God is the kingdom of God. The church, however, is not the life, nor is the life the church. Rather, the church is the product of life. The divine life is the kingdom, and this life produces the church.

The New Testament concept is that the gospel brings in the kingdom....The gospel brings in the kingdom of God, and the gospel also brings forth the church of God. For this reason, in the New Testament the gospel is called the gospel of the kingdom (Matt. 4:23; 9:35; 24:14). But there is not a verse telling us that the gospel is the gospel of the church. The gospel of the kingdom brings forth the church because the kingdom is the life itself, and the church is the issue of life. (The Conclusion of the New Testament, p. 1740)

Today's Reading

In the first preaching of the New Testament gospel people were told to repent because the kingdom of the heavens had drawn near (Matt. 3:2; 4:17; 10:7). This meant that the time had come for God to dispense Himself as life into people. The gospel brings God as life, and this life is the kingdom. The kingdom is the realm of life for life to move, work, rule, and govern so that life may accomplish its purpose. The kingdom as the realm of life is actually the life itself. The gospel brings in the divine life, and the divine life has its realm. This is the kingdom. The divine life with its realm produces the church.

国度既是召会的实际，照着新约的启示，我们若没有正当的国度生活，就无法过召会生活。…进入神的国，就是得重生。我们也许谈论重生，而没有领悟重生是为着进入国度。…重生的结果乃是国度，因重生带进神国的入口。神重生我们时，祂乃是将我们重生到祂的国里。

我们需要对一个事实有深刻的印象：诸天之国的实际就是召会生活的内容。这就是说，没有国度的实际，召会就是空洞的。国度的实际，实际上就是基督自己作我们的生命。基督作生命乃是素质、本质，让我们过正当的生活，好叫我们在这生活中，能与其他的信徒同被建造，带进真实的召会生活，就是基督这三一神具体化身的荣耀彰显。因为基督是三一神的具体化身，所以基督得着彰显，整个三一神就得着彰显。这彰显在于信徒有否过国度实际的生活，这实际完全启示并描述在马太五至七章。这几章是关于诸天之国宪法的完整信息，这宪法就是国度生活的实际。这实际乃是召会生活的真正内容。

我们若要有国度的实际作我们召会生活的内容，就需要基督作我们的生命和生命的供应。我们需要借着三一神分赐到我们这人里面，经历并享受基督作我们的生命。

今天我们有经过过程的三一神，同着基督这具体化身和那灵这完成。一天过一天我们需要向祂敞开，呼求祂，留在祂的同在中，与祂交通，并让祂在我们里面作工，将祂的一切所是、所有、所作以及正在作的，分赐到我们这人里面。这分赐的自然结果，使我们有国度生活，这国度生活就是我们的召会生活（新约总论第六册，一九七至一九八、二〇三页）。

参读：新约总论第一百六十篇。

Because the kingdom is the reality of the church, according to the New Testament revelation, we cannot live the church life apart from the proper kingdom life....To enter the kingdom of God is to be regenerated. We may talk about regeneration without realizing that regeneration is for the entry into the kingdom....Regeneration results in the kingdom, for regeneration issues in an entrance into the kingdom. When God regenerated us, He regenerated us into His kingdom.

We need to be deeply impressed with the fact that the reality of the kingdom of the heavens is the content of the church life. This means that without the reality of the kingdom, the church is empty. The reality of the kingdom is actually Christ Himself as our life. Christ as life is the essence, the substance, for us to live a proper life so that in this life we may be built up with other believers to bring in the real church life, which is a glorious expression of Christ as the embodiment of the Triune God. Because Christ is the embodiment of the Triune God, when Christ is expressed, the entire Triune God is expressed. This expression depends on whether or not the believers live a life that is the reality of the kingdom, a reality that is fully revealed and described in chapters 5 through 7 of the Gospel of Matthew. These chapters are a complete message on the constitution of the kingdom of the heavens, and this constitution is the reality of the kingdom life. This reality is the genuine content of the church life.

If we would have the reality of the kingdom as the content of our church life, we need Christ to be our life and our life supply. Through the dispensing of the Triune God into our being, we need to experience and enjoy Christ as our life.

Today we have the processed Triune God with Christ as the embodiment and the Spirit as the consummation. Day by day we need to open to Him, call on Him, stay in His presence, fellowship with Him, and allow Him to work within us to dispense all that He is, all that He has, all that He has done, and all that He is doing into our being. As the spontaneous issue of this dispensing, we shall have the kingdom life, and this kingdom life will be our church life. (The Conclusion of the New Testament, pp. 1740-1742, 1746)

Further Reading: The Conclusion of the New Testament, msg. 160

第三周 ■ 周二

晨兴喂养

太十六 18 ～ 19 “…我要把我的召会建造在这磐石上，阴间的门不能胜过她。我要把诸天之国的钥匙给你，凡你在地上捆绑的，必是在诸天之上已经捆绑的；凡你在地上释放的，必是在诸天之上已经释放的。”

当主说，“我要把我的召会建造在这磐石上”，祂立即加上一句：“我要把诸天之国的钥匙给你。”〔太十六 18 ～ 19〕主把国度的钥匙给彼得，是为使召会能够被建造。哪里没有国度的权柄，哪里就没有召会的建造。任何人拒绝服在国度的权下，他最多只能是一个得救的人；他绝不能被建造在召会的建筑里（国度与召会，一七页）。

信息选读

哪里有诸天之国的掌权，哪里召会必被建造起来。哪里有一班人接受诸天的行政管理，哪里召会就产生了。

圣经陈明了更为深奥的一面，就是召会是借着诸天的掌权得着的。因为诸天的国能够在一班人身上施行权柄，所以那一班人能够被建造成为召会。…召会如何产生？借着国度的权柄！神的目的是要将祂诸天的管治带到地上，而在召会之外，祂的目标就不能达到。祂需要一班人服在诸天的管治之下，使他们在这管治之下建造成为召会。

我们要有建造，就必须满足一个条件。这个不可或缺的条件，就是服从国度的权柄。我们的救主已

‹‹ WEEK 3 — DAY 2 ››

Morning Nourishment

Matt. 16:18-19 ...Upon this rock I will build My church, and the gates of Hades shall not prevail against it. I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

When the Lord said, “Upon this rock I will build My church,” He immediately added, “I will give to you the keys of the kingdom of the heavens” [Matt. 16:18-19]. The keys of the kingdom are given to make the building of the church possible. Where the authority of the kingdom is absent, there the building of the church will be lacking. Anyone who refuses to submit to the authority of the kingdom can at best be a saved person; he will never be built into the structure of the church. (CWWL, 1957, vol. 3, “The Kingdom and the Church,” pp. 261-262)

Today’s Reading

Where the kingdom of the heavens is in authority, there a church will be built up. A church comes into being where a company of people accept the government of heaven.

The Scriptures present [a] profound aspect—that the church has been secured through the sovereign rule of heaven. Because the kingdom of heaven is able to assert its authority over a company of men, that company of men can be built up into a church....How was the church brought into being? It was by means of the authority of the kingdom. God’s purpose was to bring His heavenly dominion to the earth, and apart from the church His goal could not be attained. He needed a people who would subject themselves to the dominion of heaven so that under that dominion they might be built up into the church.

If there is to be a building, the one indispensable condition is submission to the authority of the kingdom. Our Savior has been exalted to be Head of

经被高举为宇宙的元首，天上、地上一切的权柄也都赐给祂了。神已经将一切都服在祂脚下，并使祂向召会作万有的头。首先，这含示召会必须服在祂的元首身分之下。什么是元首身分？就是元首的行政管理。你必须领悟，如果召会要被建造，我们就必须服在元首的权柄之下。哪里没有元首，哪里就没有权柄；而召会的建造就不用提了。以弗所四章十五至十六节透彻地说到召会的建造，那里给我们看见，最重要的是我们要“在一切事上长到祂，就是元首基督里面”。我们在多少事上真正长到祂里面？甚至我们的谦卑、我们的爱、我们许多其他的美德，都不一定是在祂的元首权柄底下长大的。我们还不明白，让基督管治我们的情感，以及在祂的元首权柄下发展一切可喜爱的美德，到底是什么意思。什么地方真在一切事上长到元首里，那里就有身体的建造，就如这两节所说的：“全身…得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”歌罗西二章十九节说到“持定元首”，这是什么意思？这意思是说，一切事都服在元首的权柄底下。请注意这节不是说“持定救主”，也不是说“持定生命”。只有当我们服在元首的管理之下，才有同一节所说的建造—“全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”你服在元首的权柄底下，你就有身体的建造。什么地方有诸天的管理，什么地方就有召会。召会在我们中间建造到什么程度，完全在于我们中间将多少地位给召会的元首（国度与召会，一七、一九、二二至二三页）。

参读：国度与召会，第三至四章；活力排，第一篇；马太福音生命读经，第四十七、五十一篇。

the universe, and all authority has been given to Him in heaven and on earth. God has put all things under His feet and has made Him Head over all things to the church. In the first place this implies that the church must come under His headship. What is headship? It is the government of the Head. We need to realize that in order for the church to be built up, we must submit to the authority of the Head. Where there is no Head, there is no authority, and there the question of church building cannot even arise. In Ephesians 4:15-16, which speaks throughout of the building of the church, it is shown to be of primary importance that we “grow up into Him in all things, who is the Head, Christ.” In how many things are we really growing up into Him? Even our humility, even our love, and even many of our other good qualities are not necessarily a growing up under His headship. We have not yet understood what it means to have our affections governed by Christ and to have all those other desirable qualities developed under His headship. Where there is truly a growing up in all things into the Head, there will follow the building up of the Body as these two verses show. “All the Body, being joined together and being knit together...causes the growth of the Body unto the building up of itself in love.” Colossians 2:19 speaks of “holding the Head.” What does that mean? It means that in all things we submit to the authority of the Head. Note that it does not say, “Holding the Savior,” nor does it say, “Holding the life.” It is when we submit to the government of the Head that there will be the building of which the same verse speaks—“All the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.” If we have subjection to the authority of the Head, we have the building up of the Body. Where the government of heaven is secured, there the church is secured. The extent to which the church is built up in our midst will depend entirely upon the place given in our midst to the church’s Head. (CWWL, 1957, vol. 3, “The Kingdom and the Church,” pp. 262-263, 265-266)

Further Reading: CWWL, 1957, vol. 3, “The Kingdom and the Church,” chs. 7-9; CWWL, 1994-1997, vol. 5, “The Vital Groups,” ch. 1; Life-study of Matthew, msgs. 47, 51

第三周 ■ 周三

晨兴喂养

弗二19“这样，你们不再是外人和寄居的，乃是圣徒同国之民…。”

罗十四17“因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。”

以弗所二章十九节使我们有根据，能说现今召会乃是神的国。这里提到的同国之民，是与国有关，不是与家有关。家是由家人组成，而不是由国民组成。…我们是神家里的亲人；…我们是神国里的国民。

虽然现今召会乃是神的国，但我们只有在灵里生活行动的时候，才是在神国的实际里。每当我们照着旧人行事为人，或是在肉体或己里生活，我们实际上是在神国之外。这就是说，当我们在肉体里，我们就是在堕落之人的性情这个旧范围里，这堕落之人性的范围，完全被撒但篡窃以形成他的国。因此，一位真基督徒若活在肉体里，而不活在灵里，实际上，他可能就是活在撒但的国里，而不是活在神的国里。只有当我们在灵里生活、行动、行事，并全人都在灵里，而不在天然的人里，我们才是在神的国里，我们也实际地是神的国（新约总论第七册，二二一至二二二页）。

信息选读

神的国也是召会的生活。罗马十四章十七节很强地证明这一点。…根据某些圣经教师的说法，国度还没有来到。他们宣称现今是召会时代，下一个时代才是国度时代。但是在罗马十四章十七节，保罗不是说神的国“将不在于”；他乃是用现在式说神的国“不在于”。十四章是说到接纳信徒，照上下文看，国度就是今日的召会生活。召会生活的实际乃是国度。十二章说到身体生活，十四章说到国度生活。这指明在罗马书，国度生活就是身体生活的实际。

‹‹ WEEK 3 — DAY 3 ››

Morning Nourishment

Eph. 2:19 So then you are no longer strangers and sojourners, but you are fellow citizens with the saints...

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Ephesians 2:19 affords us the basis for saying that the church today is God's kingdom. The citizens mentioned here are related to a kingdom, a nation, not to a family. A family is composed of members, not of citizens....We are members of God's household;...we are [also] citizens of God's nation, of God's kingdom.

Although the church today is God's kingdom, we are in the kingdom in reality only when we live and walk in spirit. Whenever we behave according to the old man or live in the flesh or the self, we, in a practical way, are out of God's kingdom. This means that when we are in the flesh, we are in the old realm of the fallen human nature, which has been fully usurped by Satan to form his kingdom. Therefore, a genuine Christian, if he lives in the flesh instead of in the spirit, may live in a practical way not in the kingdom of God but in the kingdom of Satan. Only when we live, walk, behave, and have our being altogether in our spirit, not in our natural man, are we in the kingdom of God and, in reality, are the kingdom of God. (The Conclusion of the New Testament, p. 2236)

Today's Reading

The kingdom of God is the living of the church. A verse that strongly proves this is Romans 14:17....According to some Bible teachers, the kingdom has not yet come. They claim that now is the dispensation of the church, and the next dispensation will be that of the kingdom. But in 14:17 Paul does not say that the kingdom of God shall be; he uses the present tense and says that the kingdom of God is. According to the context of Romans 14, which speaks of receiving the believers, the kingdom is today's church life. The reality of the church life is the kingdom. Romans 12 speaks of the Body life, and Romans 14, of the kingdom life. This indicates that, in Romans, the kingdom life is the reality of the Body life.

在一面意义上，说今世是召会时代，来世是国度时代，这样说是对的。然而，在另一面意义上，神的国今天就在这里，因为国度是召会的实际，也是召会的生活。因此，召会就是国度。

正当的召会生活乃是国度生活。我们若活在我们里面之活神的管治下，也就是活在诸天之国的管治下，我们将会有马太五至七章所记载的那种生活，也会有实行在召会生活中的国度生活。因此，我们不能把神的国和召会分开。

我们在罗马十四章十七节看见，神的国作为召会生活，有公义、和平并圣灵中的喜乐。当神国的权柄运行在我们身上，公义、和平、喜乐会成为我们日常生活的特征。

公义、和平并喜乐事实上就是基督的显出。当基督彰显出来，祂就是我们对自己的公义，对别人的和平，并在神面前的喜乐。

信徒在召会中过国度的生活，就会对自己是义的。这就是说我们要严格地对待自己，不为自己找借口。

在召会中过国度的生活，也要我们对别人有和平。…对别人，我们必须竭力追求和平，一直寻求与人有和平。这和平就是基督自己从我们这人活出来。

在召会中过国度的生活，也要求我们对神要有圣灵里的喜乐。圣灵乃是喜乐的灵。我们若不喜乐，就指明我们不在圣灵里。我们若真正过国度生活，就会在神面前有喜乐，赞美祂。每当我们过一种生活，对自己是义的，对别人是和平的，我们在神面前就会有圣灵里的喜乐。这种生活就是神的国作召会的生活（新约总论第七册，二二三至二二五页）。

参读：新约总论，第二百零九篇、二百四十一至二百四十二、二百五十二篇。

In a sense, it is correct to say that the present age is the church age and that the coming age will be the kingdom age. However, in another sense, the kingdom of God is here today, for the kingdom is the reality of the church and the living of the church. Hence, the church is the kingdom.

The proper church life is the kingdom life. If we live under the rule of the living God within us, that is, under the rule of the kingdom of the heavens, we shall have the kind of life recorded in chapters 5, 6, and 7 of Matthew. We shall also have a life of the kingdom practiced in the church life. Hence, we should not separate the kingdom of God from the church.

In Romans 14:17 we see that the kingdom of God as the living of the church is righteousness, peace, and joy in the Holy Spirit. When the authority of God's kingdom operates in us, righteousness, peace, and joy will characterize our daily life.

Righteousness, peace, and joy are actually the expression of Christ. When Christ is expressed, He is our righteousness toward ourselves, our peace toward others, and our joy with God.

As the believers live the kingdom life in the church, they will live righteously toward themselves. This means that we must be strict with ourselves and make no excuses for ourselves.

To live the kingdom life in the church also means that we live peacefully toward others....Toward others we must endeavor to pursue peace, continually seeking to be at peace with them. This peace is Christ Himself lived out from our being.

Living the kingdom life in the church also requires that we live joyfully to God in the Holy Spirit. The Holy Spirit is a Spirit of joy. If we are not joyful, this indicates that we are not in the Holy Spirit. If we are truly living the kingdom life, we shall be joyful with God, praising Him. Whenever we live righteously toward ourselves and peacefully toward others, we shall live joyfully to God in the Holy Spirit. Such a living is the kingdom of God as the living of the church. (The Conclusion of the New Testament, pp. 2237-2239)

Further Reading: The Conclusion of the New Testament, msgs. 209, 241-242, 252

第三周 ■ 周四

晨兴喂养

西一 12 ～ 13 “感谢父，叫你们够资格在光中同得所分给众圣徒的分；祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里。”

神爱子的国包括三个世代：召会所在的今世；千年国所在的来世；以及在新天新地里新耶路撒冷的永世。在歌罗西一章十三节，保罗将国度的这三面看作神爱子的国。

“神的儿子”一辞，对父是何等悦耳。主耶稣受浸时，父宣告说，“这是我的爱子，我所喜悦的。”（太三 17）主变化形像时，父作了同样的宣告（十七 5）。因为父喜悦祂的儿子，父爱子的国就是喜乐的事，喜悦的事。因这缘故，父爱子的国仅仅包括三部分—召会生活的部分，在千年国时诸天之国的属天部分，以及新天新地同新耶路撒冷作召会与国度的完成。在这三部分的每一部分，神爱子的国都是喜悦的事。父借着祂的怜悯与恩典，将我们从撒但的黑暗，迁入国度这喜乐的部分（新约总论第八册，四〇页）。

信息选读

歌罗西一章十三节所强调的是今世神爱子的国，就是召会的实际。今天的召会生活是神爱子的国，神爱子的国与神的儿子一样对父神是可喜悦的。我

‹‹ WEEK 3 — DAY 4 ››

Morning Nourishment

Col. 1:12-13 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light; who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love.

The kingdom of the Son of God’s love comprises three ages: the present age, in which the church is; the coming age, in which the millennial kingdom will be; and the eternal age with the New Jerusalem in the new heaven and the new earth. These three aspects of the kingdom are considered by Paul in Colossians 1:13 as the kingdom of the Son of God’s love.

The words the Son of God are a delight to the Father’s ears. When the Lord Jesus was baptized, the Father declared, “This is My Son, the Beloved, in whom I have found My delight” (Matt. 3:17). When the Lord was transfigured, the Father made the same declaration (Matt. 17:5). Because the Father delights in His Son, the kingdom of the Son of the Father’s love is a pleasant thing, a matter of delight. This is the reason it comprises only three sections—the section of the church life, the section of the heavenly part of the kingdom of the heavens in the millennium, and the new heaven and the new earth with the New Jerusalem as the consummation of the church and the kingdom. In each of these three sections the kingdom of the Son of God’s love is a matter of delight. The Father, by His mercy and grace, has transferred us out of the darkness of Satan into this pleasant part of the kingdom. (The Conclusion of the New Testament, p. 2583)

Today’s Reading

The stress in Colossians 1:13 is the kingdom of the Son of God’s love in this age, which is the reality of the church. The church life today is the kingdom of the Son of God’s love, which is as delightful to God the Father as the Son of God is. We,

们信徒都已经迁入神爱子这可喜悦的国里。父神喜爱国度这可喜悦的部分，正如祂喜爱自己可喜悦的儿子一样。所以，使徒保罗在歌罗西书这卷论到基督是神子民包罗万有之分（一12）的书中，认为召会这神圣国度可喜悦的部分，是给神赎民极大的祝福。

约翰三章五节指明，借着重生，所有信徒都已迁入神爱子的国里。借着重生，我们已从撒但的黑暗中被带出来，进入国度这可喜悦的一面。神爱子，所以祂将国度的这部分给子。借着神的救恩和重生，一切信子的人都已迁入国度的这部分（新约总论第八册，四〇至四一页）。

在我们的婚姻生活中，我们可能仍旧在黑暗的权势下。当一位弟兄和妻子吵嘴时，两个人都在黑暗里。因着他们在黑暗里，就彼此控告、指责。弟兄当中或姊妹当中起争论时也是如此。我们的经历证明，每当我们在自己里面生活、为人、行动时，我们就在黑暗里。我们不需要犯什么大罪，才在黑暗里。我们只要照着自己生活，就在黑暗里，因为这使我们与基督分开。

我们一在天然的人里，不接受基督作我们的人位，不凭祂而活，我们就在黑暗里。我们必须记住，惟有祂才是光。祂必须浸透并充满我们日常生活的每一面。否则，我们每天的生活行动，至少有些部分会没有被基督充满。

我们的生命和生活向基督关闭的那些部分，自然而然就在黑暗里，因为基督这惟一的光没有得着地位。惟有基督占有我们的每一部分和日常生活的每一方面时，我们才能完全在光中，并完全蒙拯救脱离黑暗权势的控制（歌罗西书生命读经，四六至四七页）。

参读：新约总论，第二百四十四篇。

the believers, all have been transferred into this delightful kingdom of the Son of God's love. God the Father loves the delightful part of the kingdom, just as He loves His delightful Son as His own. So, the church, as the delightful part of the divine kingdom, is considered a great blessing to God's redeemed people by the apostle Paul in the book of Colossians, a book which is on Christ as the all-inclusive portion of God's people (Col. 1:12).

John 3:5 indicates that it is through regeneration that all the believers have been transferred into the kingdom of the Son of God's love. Through regeneration we have been brought out of the darkness of Satan into this delightful aspect of the kingdom. God loved the Son, so He gave this part of the kingdom to Him. Through God's salvation and regeneration, all the believers of His Son have been transferred into this section of the kingdom. (The Conclusion of the New Testament, pp. 2583-2584)

We may still be under the authority of darkness in our married life. When a brother is exchanging words with his wife, both he and his wife are in darkness. Because they are in darkness, they accuse and blame each other. The same is true when there are arguments between brothers or between sisters. Our experience testifies that whenever we live, walk, and behave in the self, we are in darkness. There is no need to commit some gross sin in order to be in darkness. Simply living according to the self puts us in darkness, for it causes us to be separated from Christ.

Whenever we are in the natural man, not taking Christ as our person and living by Him, we are in darkness. We must remember that He alone is light. He must saturate and prevail in every aspect of our daily living. Otherwise, at least certain parts of our daily walk will not be filled with Christ.

Those parts of our life and living that are closed off from Christ are spontaneously in darkness because Christ, the One who is the very light, has no place. Only when Christ occupies every part of us and every aspect of our daily walk can we be wholly in the light and altogether be delivered from the control of the authority of darkness. (Life-study of Colossians, pp. 40-41)

Further Reading: The Conclusion of the New Testament, msg. 244

第三周 ■ 周五

晨兴喂养

彼前二9“惟有你们是蒙拣选的族类，是君尊的祭司体系，是圣别的国度，是买来作产业的子民，要叫你们宣扬那召你们出黑暗、入祂奇妙之光者的美德。”

约一4“生命在祂里面，这生命就是人的光。”

按照新约，神的儿子乃是神圣生命的彰显和具体化身。这意思是说，子的国乃是生命的范围。我们所迁入的国是神爱子的国，这事实指明，这生命的范围是在爱里，不是在惧怕里。今天我们所在其中的国，乃是充满生命、光和爱的范围（歌罗西书生命读经，四四页）。

信息选读

父的爱子乃是父这生命源头的彰显（约一18、4，约壹一2）。父这生命的源头，乃是在子里得以彰显。…父的爱子乃是父爱的对象，在神圣的爱里带着在复活里的权柄，对我们作生命的具体化身。作神圣生命具体化身的子，乃是父爱的对象。具体化身在子里的神圣生命，在神圣的爱里赐给我们。因此，神圣之爱的对象，在神圣的爱里带着在复活里的权柄，对我们成为生命的具体化身。这就是神爱子的国。

举例说明神爱子的国，比充分解释爱子的国要容易些。想想看你的经历。当我们认识主耶稣是这样的可爱可亲，我们就开始爱祂。我们一爱主耶稣，就感觉到爱的甜美。这个爱的感觉不仅包括了主耶稣，也包括了我们。我们晓得，我们也是神圣之爱的对象。我们既是这神圣之爱的对象，自然而然地就在一种支配或管理之下。我们开始爱主耶稣以前，

‹‹ WEEK 3 — DAY 5 ››

Morning Nourishment

1 Pet. 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light.

John 1:4 In Him was life, and the life was the light of men.

According to the New Testament, the Son of God is the expression of the divine life and its embodiment. This means that the kingdom of the Son is a realm of life. The fact that the kingdom into which we have been transferred is the kingdom of the Son of God's love indicates that this realm of life is in love, not in fear. The kingdom in which we find ourselves today is a realm full of life, light, and love. (Life-study of Colossians, p. 38)

Today's Reading

The Son of the Father is the expression of the Father as the source of life (John 1:18, 4; 1 John 1:2). The Father as the source of life is expressed in the Son. The Son of the Father's love is the object of the Father's love to be the embodiment of life to us in the divine love with the authority in resurrection. The Son, as the embodiment of the divine life, is the object of the Father's love. The divine life embodied in the Son is given to us in the divine love. Therefore, the object of the divine love becomes to us the embodiment of life in the divine love with the authority in resurrection. This is the kingdom of the Son of His love.

It is easier to give an illustration of the kingdom of the Son of His love than it is to give an adequate definition of it. Consider your experience. Coming to realize that the Lord Jesus is so loving and lovable, we began to love Him. As we love the Lord Jesus, we are conscious of a sweet sense of love. Not only does this sense of love include the Lord Jesus, but it also includes us. We realize that we also are the objects of the divine love. As objects of this divine love, we spontaneously come under a certain control or ruling. Before we began to love the Lord Jesus,

可以为所欲为。但我们越说，“主耶稣，我爱你！”我们就越没有自由。我们开始爱主耶稣以前，还不觉得有这样的管理和约束。我们待别人不好，或是享受属世的娱乐，一点也不觉得里头的约束。但我们成了爱主耶稣的人之后，就进到祂的管理之下。这个管理并不严酷；相反的，乃是甜美而愉快的。哦，我们是在这甜美的方式中，受约束和管理！因着主在我们里头的管制是甜美的，我们就用不着操心会说闲话，或有不讨祂喜悦的思想。我们在爱的甜美中，受最大的管理和约束。这就是神爱子的国。

我们越因着爱主耶稣，而乐意受祂的约束与管理时，就越在生命中长大，甚至在丰盛的生命中长大。这指明神爱子的国，乃是为了叫我们享受基督作生命。在此我们得着释放，脱离基督以外的一切事物，不仅脱离邪恶的事，也脱离哲学、规条、仪文和禁欲主义等类的事。当我们持守我们的哲学、伦理、禁欲主义或规条，我们就在黑暗的权势之下。但神已拯救我们脱离了这权势，把我们迁入爱的国里，就是满了生命和亮光的国里。在这里我们没有仪文、形式、规条、作法、哲学、神秘主义、智慧派或禁欲主义，我们只有神的爱子基督。在这里我们有爱、光和生命。这就是凭基督而活。

凭基督而活，就是我们不凭基督以外的任何事物而活。我们若看见什么是凭基督而活，就会领悟，我们许多人仍旧在某种形式的辖制之下；这种辖制是由己所建立，由己所设立并执行的。这种辖制就是黑暗的权势。我们若在这种权势之下，我们读经就得不着光，祷告也没有话语。虽然父拯救了我们脱离黑暗的权势，脱离我们天然的思想、情感、喜好和行为，我们仍旧可能停留在天然人的一些光景里。这使我们被扣留在黑暗的权势之下（歌罗西书生命读经，三八至四〇页）。

参读：歌罗西书生命读经，第五篇。

we were free to do whatever we wanted. But the more we say, “Lord Jesus, I love You,” the less freedom we have. Before we began to love the Lord Jesus, we did not sense this ruling or restriction. We could mistreat people or engage in worldly entertainments without any sense of inward restriction. But as those who love the Lord Jesus, we have come under His rule. This rule is not harsh; on the contrary, it is sweet and pleasant. Oh, we are restricted and ruled in such a sweet way! Because of the pleasantness of the Lord’s rule in us, we do not care even to speak a vain word or to have a thought that is displeasing to Him. We are ruled and restricted to the uttermost in the sweetness of love. This is the kingdom of the Son of His love.

The more we are willing to be restricted and ruled by the Lord Jesus out of our love for Him, the more we shall grow in life, even in the abundance of life. This indicates that the kingdom of the Son of His love is for our enjoyment of Christ as life. Here we are freed from everything other than Christ, not only from evil things, but also from things such as philosophy, ordinances, observances, and asceticism. When we were holding to our philosophy, ethics, asceticism, and ordinances, we were under the authority of darkness. But God has delivered us out of this authority and has transferred us into a kingdom of love that is full of life and light. Here we have no observances, rituals, ordinances, practices, philosophies, mysticism, Gnosticism, or asceticism. We just have Christ, the Son of His love. Here we have love, light, and life. This is to live by Christ.

To live by Christ means that we do not live by anything other than Christ. If we see what it is to live by Christ, we shall realize that many of us are still under some form of control established by the self, a control set up and carried out by the self. This kind of control is the authority of darkness. If we are under this authority, we receive no light in reading the Bible, and we have no utterance in prayer. Although the Father has delivered us out of the authority of darkness, out of our natural thought, emotion, preference, and behavior, we may still remain in some aspect of our natural being. This causes us to be held under the authority of darkness. (Life-study of Colossians, pp. 32-33)

Further Reading: Life-study of Colossians, msg. 5

第三周 ■ 周六

晨兴喂养

约壹五 11“这见证就是神赐给我们永远的生命，这生命也是在祂儿子里面。”

西三 4“基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”

迁入父爱子的国里，乃是迁入对我们是生命的子里（约壹五 12）。在复活里的子（彼前一 3，罗六 4～5），现今是赐生命的灵（林前十五 45 下）。祂在祂复活的生命里带着爱来管理我们，这就是父爱子的国。当我们在复活里凭着子作我们的生命而活时，我们就活在祂的国里，在父的爱里享受祂。

我们已经迁入一个范围，在那里我们是在爱和生命中受管理。在此，我们在属天的管理和约束之下有真正的自由，就是在爱中、凭着生命并在亮光下的正当自由。这就是蒙拯救脱离黑暗的权势，迁入神爱子的国里。在这国里，我们享受基督，并过召会生活。在这里没有意见，没有分裂。在这里我们只有一件事，就是召会生活，以基督作我们的一切。这就是歌罗西书的启示（歌罗西书生命读经，四一至四二页）。

信息选读

在歌罗西书，黑暗的权势〔一 13〕是指文化好的方面，以及我们的性格、个性和天然人的优点。黑暗的权势包含我们的美德、宗教、哲学、仪文、规条、原则和道德规范。神已经救了我们脱离这一切，并把我们迁入祂爱子的国里，在那里我们生活在属天的管理和约束之下。在这国里，我们不在严厉的管理之下，乃在子爱的管理之下。在这里我们不觉

‹‹ WEEK 3 — DAY 6 ››

Morning Nourishment

1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

To be transferred into the kingdom of the Son of the Father’s love is to be transferred into the Son who is life to us (1 John 5:12). The Son in resurrection (1 Pet. 1:3; Rom. 6:4-5) is now the life-giving Spirit (1 Cor. 15:45b). He rules us in His resurrection life with love. This is the kingdom of the Son of the Father’s love. When we live by the Son as our life in resurrection, we are living in His kingdom, enjoying Him in the Father’s love.

We have been transferred into a realm where we are ruled in love with life. Here, under the heavenly ruling and restriction, we have genuine freedom, the proper freedom in love, with life, and under light. This is what it means to be delivered out of the authority of darkness and transferred into the kingdom of the Son of His love. Here in this kingdom we enjoy Christ and have the church life. Here there is no opinion or division. Here we have one thing: the church life with Christ as everything to us. This is the revelation of the book of Colossians. (Life-study of Colossians, pp. 34-35)

Today’s Reading

In Colossians the authority of darkness [1:13] refers to the good aspects of culture and of our character, disposition, and natural being. The authority of darkness includes our virtues, religion, philosophy, observances, ordinances, principles, and ethical standards. God has delivered us out of all this and has transferred us into the kingdom of the Son of His love, where we live under a heavenly rule and restriction. In this kingdom we are not under a harsh rule, but under the loving rule of the Son. Here we do not sense that we are under

得是在公义、能力或权柄之下，乃是在可爱可亲的主耶稣之下。我们越告诉主耶稣我们爱祂，一面我们就越得以自由，另一面却越受约束、越受管理。因着我们爱祂，我们就渴慕以祂为我们的人位和生命。这就是为着召会生活的正当基督徒生活。

歌罗西人所犯的错误，就是接受并跟随基督以外的事物。接受任何顶替基督的事物，不仅是在黑暗中，更是在黑暗权势的控制之下。任何代替基督的事物—哲学、宗教、性格、美德、观念、意见—都成了控制我们的黑暗权势。在歌罗西，黑暗的权势是犹太宗教的仪文、异教的规条、哲学、神秘主义以及禁欲主义。虽然这些东西似乎是好的，实际上却是黑暗的权势，因为这些事物顶替了基督，使基督这光被摆在一边。因此，黑暗又猖狂起来，而辖制了召会中的圣徒。这是当时歌罗西的光景，也可能是今天的光景。

许多信徒坚信圣经充满了光。这当然是对的。但我们若不在主的面光中读主的话，连我们的读经也会在黑暗里。我们就象主在约翰五章三十九至四十节所说的法利赛人：“你们查考圣经，因你们以为其中有永远的生命，为我作见证的就是这经。然而你们不肯到我这里来得生命。”我们可能有圣经在手中，却仍然是瞎眼的，并且是在黑暗里。当基督说那些宗教徒瞎了眼，他们就被得罪了（九 39 ～ 41）。他们以为自己外表上既有圣经，就在光中了。但事实上，他们因为没有基督而瞎了眼；惟有基督才是世界的光。凡是没有主耶稣同在的地方，就是在黑暗的权势下。

为着基督作身体的头，并为着我们信徒作祂身体的肢体，神需要拯救我们脱离黑暗的权势，就是撒但的国（太十二 26 下），把我们迁入基督的国，就是神爱子的国里（歌罗西书生命读经，四二、四七至四八、四六、三〇页）。

参读：歌罗西书生命读经，第三至四篇。

righteousness, power, or authority, but under the loving and lovable Lord Jesus. The more we tell the Lord Jesus that we love Him, the more we are freed on the one hand, and the more we are restricted and ruled on the other hand. Because we love Him, we desire to take Him as our person and as our life. This is the proper Christian life for the church life.

The mistake the Colossians were making was that of receiving and following something other than Christ. To accept something in place of Christ is not only to be in darkness, but also to be under the controlling authority of darkness. Anything that is a substitute for Christ—philosophy, religion, character, virtues, concepts, opinions—becomes the authority of darkness to control us. At Colossae, the authority of darkness was Jewish religious observances, pagan ordinances, philosophy, mysticism, and asceticism. Although these things seemed to be good, they were actually the authority of darkness because they replaced Christ. They caused Christ, the light, to be set aside. Therefore, darkness became prevailing once again and controlled the saints in the church. This was the situation in Colossae, and may also be the situation today.

Many believers insist that the Bible is full of light. This, of course, is true. But if we do not read the Word in the Lord’s presence, even our reading of the Scriptures will be in darkness. We shall be like the Pharisees addressed by the Lord Jesus in John 5:39 and 40: “You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me. Yet you are not willing to come to Me that you may have life.” It is possible to have the Bible in our hand and yet still be blind and in darkness. The religionists were offended when Christ told them they were blind (John 9:39-41). They thought they were in light because they had the Scriptures in an outward way. But actually they were blind because they did not have Christ, who alone is the light of the world. Any place where the Lord Jesus is not present is under the authority of darkness.

For Christ to be the Head of the Body, and for us, His believers, to be the members of His Body, He needed to deliver us out of the authority of darkness, the kingdom of Satan (Matt. 12:26), and transfer us into the kingdom of Christ, the kingdom of God’s Beloved. (Life-study of Colossians, pp. 35, 41, 39-40, 24)

Further Reading: Life-study of Colossians, msgs. 3-4

第三周诗歌

746 国　度 – 里面的统治

8 8 8 8（英942）

降 B 大调　　3/4

5 5 4 | 3 5 1 | 1 2 7 | 1 – 3 | 2 – 2 |
一 神 的 国 度　今 在　地 上，是 神 掌
3 – 2 1 | 7 – 6 | 5 – – | 1 1 5 | 6 7 1 |
权 在　我 心 里；　乃 是 基 督　活
4 · 3 2 1 | 1 7 6 | 5 – 4 | 3 5 1 | 1 2 7 | 1 – – ‖
我　里　面，作 主 作 王　统 治　管 理。

二　基督生命同祂权柄，　使祂登极在我心中，
　　管理全人每一部分，　规律一切言语行动。

三　基督在我心中登极，　就在我心建祂国度，
　　稳定祂的全权统治，　为着神旨各方铺路。

四　借着祂在我心执政，　祂将生命向我供应；
　　当我让祂作主作王，　我就得享祂的丰盛。

五　借着祂在里面管治，　祂的丰满在我建起；
　　当祂里面国度掌权，　祂的身体就得建立。

六　借祂里面属天管治，　我像天上国民活着；
　　借着我肯服祂权柄，　祂的国度实现于我。

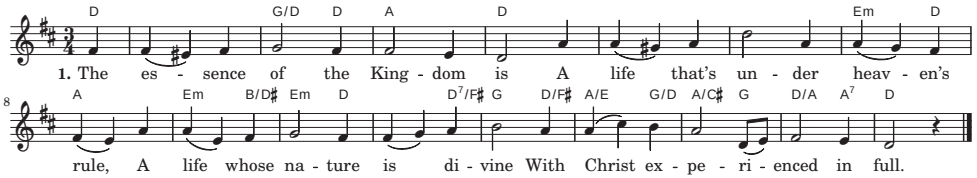
七　在这属天范围活着，　带着祂这属天王权，
　　属天光中行动争战，　直到国度在地实现。

WEEK 3 — HYMN

The essence of the Kingdom is

The Kingdom — Its Reality

944



2. Such is this life: in spirit poor,
With heart repentant, mourning, meek,
Which is to others merciful
And purely God Himself doth seek;

3. As sons of God the peace to make,
For righteousness e'en suffering pain;
Reviled and hurt for Jesus' sake,
Exceeding joyfulness to gain;

4. As salt to kill corruption rife,
In darkness shining as the light,
In heart and action right and true,
In perfect love to claim no right.

5. This life self-glory doth renounce
And ever for God's kingdom prays;
It trusts in God for every need
And seeks His kingdom first always.

6. 'Tis strict with self, with others kind,
And always dealing with the Lord;
It ever does the Father's will
And acts according to His word.

7. To Satan it does not give ground,
Nor to the world, or self, or sin,
But seeks beneath the heaven's rule
God's full authority to win.

8. 'Tis such a life which subjugates
All things with pow'r to God's behest;
The time it hastens when the Lord
Will here His kingdom manifest.

第三周 • 申言

申言稿：