第八周

传扬国度的福音，并使万民作主的门徒，使神的国得着扩展与发展

读经：太二四 14，二八 18 ～ 20，可一 14 ～ 15，帖前二 12

纲要

周一

壹 “这国度的福音要传遍天下，对万民作见证”—太二四 14：

一 神的国是神圣的领域，使神能成就祂的计划；也是神能执行祂权柄，以达成祂心意的范围—可一 15，约三 3、5，太十二 28，启十一 15。

二 宇宙中基本的问题乃是背叛神的权柄—赛十四 12 ～ 14：

1 撒但要侵犯神的主权，夺取神的权柄，推翻神的宝座，并设立他自己的国度—太十二 26，弗二 2。

2 人堕落了，就背叛神，把神的权柄摆在一边，不承认神的主权，不让神在人身上掌权—创三 6、11，罗五 12，约壹三 4。

Week Eight

Preaching the Gospel of the Kingdom and Discipling All the Nations for the Spread and Development of the Kingdom of God

Scripture Reading: Matt. 24:14; 28:18-20; Mark 1:14-15; 1 Thes. 2:12

Outline

Day 1

I. “This gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations”—Matt. 24:14:

A. The kingdom of God is a divine sphere for God to work out His plan; it is a realm where God can exercise His authority to accomplish what He intends—Mark 1:15; John 3:3, 5; Matt. 12:28; Rev. 11:15.

B. The fundamental problem in the universe is rebellion against the authority of God—Isa. 14:12-14:

1. Satan intends to violate God's sovereignty, usurp God's authority, overthrow God's throne, and establish his own kingdom—Matt. 12:26; Eph. 2:2.

2. When man fell, he rebelled against God, put God's authority aside, denied God's authority, and rejected God's rule—Gen. 3:6, 11; Rom. 5:12; 1 John 3:4.

周二

三 借着国度的福音，神将人带到诸天掌权的管治之下，使他们成为祂的国度，就是受祂权柄管理的人—太二四 14，启一 5 ～ 6：

1 新约传福音是说到国度；因为神的国是真正的福音，我们要认识福音就需要认识国度—可一 14 ～ 15，徒八 12。

2 福音是为着国度，宣扬福音是叫背叛的罪人得救、合格且被装备，好进入神的国—可一 14 ～ 15，太四 17，徒八 12：

a 生命的福音、恩典的福音和救恩的福音，都是为着国度；国度乃是中心、轮轴—约三 16，徒二十 24，四 12。

b 国度的福音不仅把人带进神的救恩，也把人带进国度；国度的福音重在神属天的管治和主的权柄—太二四 14。

c 国度的福音将信徒带进神圣管治的范围里，使他们在神圣的国里，有分于神生命的福分—帖前二 12。

周三

四 神吩咐人人要为着国度悔改—太三 2，四 17，徒十七 30：

1 悔改的意思是，我们原本是背叛的，是顶撞神的，但现今我们转回归顺主—太三 2，四 17。

2 悔改就是心思改变，生出懊悔而转移目标—路三 3、8，五 32，十七 3，徒十七 30 ～ 31。

Day 2

C. Through the gospel of the kingdom, God brings people under the ruling of the heavenly authority so that they may become His kingdom, those who are ruled by His authority—Matt. 24:14; Rev. 1:5-6:

1. The New Testament preaches the gospel in the way of the kingdom; because the kingdom of God is the real gospel, to know the gospel requires that we know the kingdom—Mark 1:14-15; Acts 8:12.

2. The gospel is for the kingdom, and the gospel is proclaimed so that rebellious sinners might be saved, qualified, and equipped to enter into the kingdom of God—Mark 1:14-15; Matt. 4:17; Acts 8:12:

a. The gospel of life, the gospel of grace, and the gospel of salvation are all for the kingdom; the kingdom is the center, the hub—John 3:16; Acts 20:24; 4:12.

b. The gospel of the kingdom brings people not only into God's salvation but also into the kingdom; the emphasis of the gospel of the kingdom is on the heavenly ruling of God and the authority of the Lord—Matt. 24:14.

c. The gospel of the kingdom brings the believers into the realm of the divine ruling so that they may participate in the blessings of the divine life in the divine kingdom—1 Thes. 2:12.

Day 3

D. God commands everyone to repent for the kingdom—Matt. 3:2; 4:17; Acts 17:30:

1. To repent means that originally we were rebellious and against God, but now we turn back to the Lord in submission—Matt. 3:2; 4:17.

2. To repent is to have a change of mind issuing in regret, to have a turn in purpose—Luke 3:3, 8; 5:32; 17:3; Acts 17:30-31.

3 悔改主要是为着我们进入神的国；我们若不悔改—就是改变观念—我们就不能进入国度—可一 15，太三 2，四 17。

五 国度的福音要传遍天下，对万民作见证，然后末期才来到—二四 14：

1 这传扬，由启示录六章一至二节第一印之白马所表征，将是这世代终结的兆头。

2 国度的福音必须借着主恢复里的众召会传遍天下—太二四 14，帖前一 8。

周四

贰 “所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里”—太二八 19：

一 主在神性里为神的独生子，已经有管理万有的权柄；然而，祂在人性里为人子，作属天之国的王，天上地上的权柄，是在祂复活之后赐给祂的—1 ～ 10、18 节。

二 因为所有的权柄都已经赐给复活的基督，祂就差遣门徒去，使万民作祂的门徒；他们是带着祂的权柄去的—18 ～ 19 节：

1 我们受主差遣，不仅要带人得救，也要使万民作主的门徒；这是国度的事。

2 使万民作主的门徒就是使外邦人成为国度的子民，好在地上，就在今天，建立祂的国，就是召会—帖前一 9，二 12，启一 5 ～ 6、9，五 9 ～ 10。

3. Repentance is mainly for us to enter into the kingdom of God; unless we repent—that is, have a change of concept—we cannot enter into the kingdom—Mark 1:15; Matt. 3:2; 4:17.

E. The gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations before the end of this age—24:14:

1. This preaching, signified by the white horse of the first seal in Revelation 6:1-2, will be a sign of the consummation of this age.

2. The gospel of the kingdom must be brought to the whole inhabited earth through the churches in the Lord's recovery—Matt. 24:14; 1 Thes. 1:8.

Day 4

II. “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit”—Matt. 28:19:

A. In His divinity, as the only begotten Son of God, the Lord had authority over all; however, in His humanity, as the Son of Man and the King of the heavenly kingdom, authority in heaven and on earth was given to Him after His resurrection—vv. 1-10, 18.

B. Because all authority has been given to the resurrected Christ, He sent His disciples to disciple all the nations; they go with His authority—vv. 18-19:

1. We have been sent by the Lord not only to bring people to salvation but also to disciple the nations; this is a matter of the kingdom.

2. To disciple the nations is to make the heathen the kingdom people for the establishing of His kingdom, which is the church, even today, on the earth—1 Thes. 1:9; 2:12; Rev. 1:5-6, 9; 5:9-10.

3 我们传福音的内在目的，是要将万国的民带进三一神里，使他们成为诸天之国的国民—太二四 14，二八 18 ～ 19。

周五

三 基督这末后的亚当完成祂地上的职事，经过钉十字架的过程，进入复活的境地，成了赐生命的灵；以后祂回到门徒中间，在复活的气氛和实际里，吩咐他们去，将外邦人浸入神圣三一的名，就是祂的人位，也就是祂的实际里，使他们成为国度的子民—19 节：

1 马太二十八章十九节的“入”指明联合；将人浸入三一神的名里，就是将人带进与三一神属灵、奥秘的联合里。

2 这里，神圣三一的名是单数的—19 节：

a 这名乃是那神圣者的总称，等于祂的人位。

b 将人浸入三一神的名里，就是将人浸入三一神一切的所是里。

周六

四 根据马太福音，浸入父、子、圣灵的实际里，乃是为着构成诸天的国—19 节：

1 属天的国不能用属血肉的人组成，象属地的团体一样—林前十五 50。

2 神属天的国只能用一班浸入与三一神的联合里，且因作到他们里面的三一神，而得建立并被建造的人来构成—罗六 3 ～ 4，十四 17，加三 26 ～ 27，四 19，五 21，弗三 14 ～ 19，五 5。

3. The intrinsic purpose of our preaching the gospel is to bring people of the nations into the Triune God in order to make them the citizens of the kingdom of the heavens—Matt. 24:14; 28:18-19.

Day 5

C. After Christ as the last Adam had accomplished His ministry on earth, passed through the process of crucifixion, entered into the realm of resurrection, and had become the life-giving Spirit, He came back to His disciples in the atmosphere and reality of His resurrection to charge them to make the heathen the kingdom people by baptizing them into the name, the person, the reality, of the Divine Trinity—v. 19:

1. Into in Matthew 28:19 indicates union; to baptize people into the name of the Triune God is to bring them into spiritual and mystical union with Him.

2. There is one name for the Divine Trinity—v. 19:

a. The name is the sum total of the Divine Being, equivalent to His person.

b. To baptize someone into the name of the Triune God is to immerse him into all that the Triune God is.

Day 6

D. According to Matthew, being baptized into the reality of the Father, the Son, and the Spirit is for the constituting of the kingdom of the heavens—v. 19:

1. Unlike an earthly society, the heavenly kingdom cannot be formed with human beings of flesh and blood—1 Cor. 15:50.

2. God's heavenly kingdom can be constituted only with people who have been immersed into the union with the Triune God and who have been established and built up with the Triune God, who has been wrought into them—Rom. 6:3-4; 14:17; Gal. 3:26-27; 4:19; 5:21; Eph. 3:14-19; 5:5.

五 在马太二十八章二十节，主嘱咐我们教训新受浸的人遵守凡主所吩咐我们的；这是为着使万民作主的门徒—19 节。

六 “看哪，我天天与你们同在，直到这世代的终结”—20 节：

1 属天的王是以马内利，神与我们同在—一 23。

2 祂应许要在祂的复活里，带着所有的权柄，天天与我们同在，直到这世代的末了—二八 20。

3 每当我们被聚集到祂的名里，祂就在我们中间—十八 20。

七 主在祂的复活里与我们同在，并且我们有主的权柄、托付和地位去使万民作主的门徒，使神的国得着扩展与发展—六 10、33，十三 18 ～ 23，二八 18 ～ 20。

E. In Matthew 28:20 the Lord charged us to teach the newly baptized ones to observe all that He has commanded us; this is for the discipling of all the nations—v. 19.

F. “Behold, I am with you all the days until the consummation of the age”—v. 20:

1. The heavenly King is Emmanuel, God with us—1:23.

2. He has promised us that in His resurrection He will be with us all the days, with all authority, until the end of this age—28:20.

3. Whenever we are gathered into His name, He is in our midst—18:20.

G. In His resurrection the Lord is present, and we have His authority, commission, and position to disciple the nations for the spread and development of the kingdom of God—6:10, 33; 13:18-23; 28:18-20.

第八周 ■ 周一

晨兴喂养

太二四 14 “这国度的福音要传遍天下，对万民作见证，然后末期才来到。”

十二 26 “若撒但赶逐撒但，他就自相分争，他的国怎能站住？”

28 “我若靠着神的灵赶鬼，这就是神的国临到你们了。”

我们传福音时，常常忽略了神的国。今天所传的福音，通常给人一种印象，就是福音仅仅是为着得人的灵魂，把人从地狱迁到天堂；为着帮助人得着平安、喜乐和永远的祝福。然而，在新约中，我们对福音却有一种不同的印象。当主耶稣传福音时，祂提到神的国，并且告诉人要为着国度悔改。

我们需要看见这件重要的事，就是国度乃是福音的内在素质。福音是为着国度传的，国度是神圣的领域，使神能成就祂的计划；也是神能执行祂权柄，以达成祂心愿的范围。国度是神达到祂目标的惟一途径。所以，马可福音有一个段落启示福音的目的。福音的目的就是要得着国度，神的国乃是福音的目标。

神的国不仅是福音的目标，也是福音的结果。…这个结果就是国度。传福音乃是为着产生国度（马可福音生命读经，一三七至一三八页）。

信息选读

约翰在启示录一章九节见证，他和其他的圣徒是在神的国里：“我约翰，就是你们的弟兄，和你们

‹‹ WEEK 8 — DAY 1 ››

Morning Nourishment

Matt. 24:14 And this gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come.

12:26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

In the preaching of the gospel, the kingdom of God is often neglected. Much of today’s gospel preaching gives people the impression that the gospel is only for soul winning, for transferring people out of hell into heaven, for helping people have peace, joy, and eternal blessing. In the New Testament, however, we have a different impression concerning the gospel. When the Lord Jesus preached the gospel, He spoke concerning the kingdom of God, and He told them to repent for the kingdom.

We need to see the crucial matter that the intrinsic essence of the gospel is the kingdom. The gospel is preached for the kingdom, and the kingdom is a divine sphere for God to work out His plan, a realm where God can exercise His authority to accomplish what He intends. The only way for God to reach His goal is through the kingdom. Therefore, there is a section in the Gospel of Mark revealing the purpose of the gospel. The purpose of the gospel is to have the kingdom. The kingdom of God is the goal of the gospel.

The kingdom of God is not only the goal of the gospel, but also the issue of the gospel....This outcome, this issue, is the kingdom. The preaching of the gospel is to bring forth the kingdom. (Life-study of Mark, pp. 119-121)

Today’s Reading

In Revelation 1:9 John testified that he and the other saints were in the kingdom of God: “I John, your brother and fellow partaker in the tribulation and

在耶稣的患难、国度、忍耐里一同有分的。”…约翰在国度里的事实，再一次证明国度并没有悬起来（马可福音生命读经，一四一页）。

圣经很清楚地给我们看见，在宇宙中，撒但惟一所要作的一件事，就是推翻神的宝座。以赛亚十四章告诉我们，撒但要高举他的宝座与神同等（13）。这意思是，撒但要侵犯神的主权，要夺取神的权柄，要推翻神的宝座；撒但在宇宙中要设立他自己的国度。到了马太十二章，主耶稣说到神和撒但这两个国度。祂说，“我若靠着神的灵赶鬼，这就是神的国临到你们了。”（28）“若撒但…自相分争，他的国怎能站住？”（26）这给我们看见，在宇宙中有两个国，一个是神的国，一个是撒但的国。一个是神要掌权，一个是撒但要来夺权；一个是神要设立祂的宝座，通行祂的权柄，一个是撒但要推翻神的宝座，设立他自己的权柄。

圣经一开始就说到权柄的问题，创世记一章给我们看见，神给人权柄，管理海里、空中和地上一切的活物（26）。我们都知道撒但是用什么方法把人偷去，撒但那一次所作的，就是引诱人背叛神，也就是夺取神的权柄。人犯罪不只是犯了规，更是反叛、背叛神，把神的权柄摆在一边，不承认神的主权，不让神在人身上掌权。结果，撒但背叛神，人也背叛神。神所造的第一个受造之物是天使，天使中的天使长率领许多天使背叛了；后来神创造人，人也背叛了。可以说，人和撒但勾结起来背叛神（国度之于信徒，四三至四四页）。

参读：马太福音生命读经，第六十一篇；马可福音生命读经，第十三、十七篇；路加福音生命读经，第十一、二十二篇；国度之于信徒，第二至三篇；国度，第七至九章。

kingdom and endurance in Jesus.”...The fact that John was in the kingdom...proves that the kingdom has not been suspended. (Life-study of Mark, p. 123)

The Bible clearly shows that the only thing Satan wants to do in the universe is to overthrow God’s throne. Isaiah 14 reveals that Satan wanted to exalt his throne to be equal with God (v. 13). This means that Satan intends to violate God’s sovereignty, usurp God’s authority, and overthrow God’s throne; he intends to establish his own kingdom in the universe. In Matthew 12 the Lord Jesus spoke of two kingdoms, the kingdom of God and the kingdom of Satan. He said, “If I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you” (v. 28). He also said, “If Satan casts out Satan,...how then will his kingdom stand?” (v. 26). This shows that there are two kingdoms in the universe. One is God’s kingdom, and the other is Satan’s kingdom. One is God’s exercise of His authority, and the other is Satan’s usurpation of God’s authority. One is God’s establishing of His throne for the exercise of His authority, and the other is Satan’s overthrowing of God’s throne for the setting up of his own authority.

The matter of authority is mentioned in the very beginning of the Bible. Genesis 1 shows that God gave man the authority to have dominion over all the living things in the sea, in the air, and on the earth (v. 26). The way Satan stole man away from God was to seduce man to rebel against God, to usurp God’s authority. When man sinned, he did not merely violate a rule; even more, he revolted against God, rebelled against God, and put God’s authority aside, denying God’s authority and rejecting God’s rule. Just as Satan rebelled against God, man also rebelled against God. The first creatures God created were the angels, among whom the archangel led many to rebel. Later, God created man, who also rebelled. One can say that man and Satan acted as a team to rebel against God. (CWWL, 1957, vol. 2, “What the Kingdom Is to the Believers,” pp. 426-427)

Further Reading: Life-study of Matthew, msg. 61; Life-study of Mark, msgs. 13, 17; Life-study of Luke, msgs. 11, 22; CWWL, 1957, vol. 2, “What the Kingdom Is to the Believers,” chs. 2-3; CWWL, 1972, vol. 2, “The Kingdom,” chs. 7-9

第八周 ■ 周二

晨兴喂养

太二四 14 “这国度的福音要传遍天下，对万民作见证，然后末期才来到。”

帖前二 12 “要叫你们行事为人，配得过那召你们进入祂自己的国和荣耀的神。”

按理说，天上地上所有的权柄，都已经交给主了（太二八 18），主应该就作王了。然而，地上的人却背叛祂，没有多少人服在祂的权下。因此，主才差遣那些祂的门徒，往普天下去传福音，要把万民带来归祂，作祂的门徒（19）。

马太福音这里说，我们信主是来作主的门徒。圣经一面称福音为恩典的福音，这恩典的福音是要我们借着信，成为信徒。另一面又说这福音乃是国度的福音，为叫我们成为主的门徒，就是受主操练，受主管治，受主管教，受主权柄对付的人。恩典的福音是说，神乐意白白将恩典赐给我们，只要我们相信，就能得着这恩典。另一面，这福音也是国度的福音，是神借着福音，要把你我这个人带到一个管治之下，把我们带到属天的王权之下，好使我们成为神的国度，成为受神权柄管治的一分子。

这国度的福音乃是马太福音所揭示给我们的（二四 14）。…主要掌权，祂要管治，但是地上少有人愿意受祂的管治。所以，祂差遣门徒出去，传这国度的福音（国度之于信徒，一〇一至一〇三页）。

信息选读

‹‹ WEEK 8 — DAY 2 ››

Morning Nourishment

Matt. 24:14 And this gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come.

1 Thes. 2:12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

Logically, since all authority in heaven and on earth has been given to the Lord (Matt. 28:18), He should reign. However, people on earth rebel against Him; few submit to His authority. This is the reason that the Lord sent His disciples to preach the gospel in all the earth and to disciple all the nations (v. 19).

The Gospel of Matthew says that our believing in the Lord is for us to become His disciples. On one hand, the Bible reveals the gospel as the gospel of grace, which is for us to become believers through faith. On the other hand, the Bible says that the gospel is the gospel of the kingdom, which is for us to become the Lord’s disciples, those who are trained, ruled, disciplined, and dealt with by the Lord’s authority. According to the gospel of grace, God is pleased to freely grant us grace, and we can receive this grace simply by believing. However, this gospel is also the gospel of the kingdom through which God desires to bring us under the ruling of the heavenly authority so that we may become His kingdom, those who are ruled by God’s authority.

Matthew reveals the gospel of the kingdom (24:14)....The Lord desires to rule and reign, but there are few on earth who are willing to be ruled by Him. Hence, He has sent out His disciples to preach the gospel of the kingdom. (CWWL, 1957, vol. 2, “What the Kingdom Is to the Believers,” pp. 467-468)

Today’s Reading

将人从世界带出来，而进入诸天之国的路，不是借着今天肤浅的福音，乃是借着诸天之国的福音。…国度的福音，不仅包括赦罪（路二四47）及分赐生命（约二十31），也包括诸天的国，具有来世的能力（来六5）赶鬼并医病（赛三五5～6，太十1）。赦罪和分赐生命都是为着国度。

国度的福音，也包括恩典的福音（徒二十24），不仅把人带进神的救恩，也把人带进诸天的国（启一9）。恩典的福音重在罪的赦免、神的救赎和永远的生命；国度的福音重在神属天的管治和主的权柄。

新约说到生命的福音、恩典的福音和救恩的福音。然而，这些都是国度不同的方面。国度乃是中心、轮轴，一切其他的项目可视为以轮轴为中心的轮辐。生命的福音是为着国度，救恩的福音是为着国度，赦罪的福音也是为着国度。福音这些不同的方面，都是为着国度。国度乃是真正的福音。…国度就是福音。我们若不认识国度，就没有完全认识福音。我们若要完全认识福音，就必须领悟，国度是包罗万有的福音。在今世的末期来到以前，这国度的福音要传遍天下，对万民作见证。天下的意思是人所居住的每个地方。我信主恢复里的众召会都有负担，将这福音带到整个居人之地。恩典的福音已在各大洲传扬，国度的福音却没有。恩典的福音是较低的福音，但国度的福音是更高的福音。这更高的福音，必须借着主恢复里的众召会，带到全球各大洲（新约总论第五册，一一一至一一二页）。

参读：新约总论，第一百零七、二百四十、二百四十四篇；约翰福音结晶读经，第十二篇；国度之于信徒，第四篇；帖撒罗尼迦前书生命读经，第十一至十二篇；帖撒罗尼迦后书生命读经，第一篇。

The way to bring others out of the world and into the kingdom of the heavens is not by today's superficial gospel but by the gospel of the kingdom of the heavens....The gospel of the kingdom includes not only forgiveness of sins (Luke 24:47) and the impartation of life (John 20:31) but also the kingdom of the heavens with the power of the coming age (Heb. 6:5) to cast out demons and heal diseases (Isa. 35:5-6; Matt. 10:1). Both forgiveness of sins and the imparting of life are for the kingdom.

The gospel of the kingdom, which also includes the gospel of grace (Acts 20:24), not only brings people into God's salvation but also into the kingdom of the heavens (Rev. 1:9). The emphasis of the gospel of grace is on forgiveness of sin, God's redemption, and eternal life, whereas the emphasis of the gospel of the kingdom is on the heavenly ruling of God and the authority of the Lord.

The New Testament speaks of the gospel of life, the gospel of grace, and the gospel of salvation. However, all these are different aspects of the kingdom. The kingdom is the center, the hub, and all the other items may be considered the spokes, which are centered on the hub. The gospel of life is for the kingdom, the gospel of salvation is for the kingdom, and the gospel of forgiveness is for the kingdom. All these different aspects of the gospel are for the kingdom. The kingdom is the real gospel....If we do not know the kingdom, we do not know the gospel in a full way. If we want to know the gospel in a full way, we must realize that the kingdom is the all-inclusive gospel. This gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations before the end of this age comes. The inhabited earth means every place inhabited by man. I believe that the churches in the Lord's recovery will bear the burden to bring this gospel to all the inhabited earth. The gospel of grace has been preached in every continent but not the gospel of the kingdom. The gospel of grace is the lower gospel, but the gospel of the kingdom is the higher gospel. This higher gospel must be brought to every continent through the churches in the Lord's recovery. (The Conclusion of the New Testament, pp. 1156-1157)

Further Reading: The Conclusion of the New Testament, msgs. 107, 240, 244; CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 12; CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," ch. 4; Life-study of 1 Thessalonians, msgs. 11-12; Life-study of 2 Thessalonians, msg. 1

第八周 ■ 周三

晨兴喂养

太三2“你们要悔改，因为诸天的国已经临近了。”

可一15“时期满了，神的国已经临近了。你们要悔改，相信福音。”

悔改就是心思改变，生出懊悔而转移目标（圣经恢复本，太三2注1）。

施浸者约翰所传的悔改，开启神新约的经纶，是为着诸天的国有一个转变。这指明神新约的经纶，是以祂的国为中心。为此，我们应当悔改，改变我们的心思，转移我们人生的追求。我们追求的目标，向来是别的事物，现今我们必须转向神和神的国；这国在马太福音里，特别并特意的称为诸天的国（三2，参可一15）。照着整本马太福音的经文看，诸天的国和弥赛亚国不同。弥赛亚国将是大卫复兴的国（大卫重新建造的帐幕—徒十五16），由以色列人所组成，性质是属地并属物质的；而诸天的国是由重生的信徒所组成，是属天并属灵的（太三2注2）。

信息选读

〔马可一章十五节的“悔改”〕原文意，心思改变。悔改就是心思改变，懊悔已往，为着将来而转变。在消极方面，在神面前悔改，不仅是为着罪与过犯悔改，也是为着世界及其败坏悔改（这世界及其败坏，霸占并败坏神为祂自己所造的人）；并且是为着我们已往弃绝神的生活悔改。在积极方面，悔改乃是在每一面、每一事上转向神，为着要完成神造人的

‹‹ WEEK 8 — DAY 3 ››

Morning Nourishment

Matt. 3:2 And saying, Repent, for the kingdom of the heavens has drawn near.

Mark 1:15 And saying, The time is fulfilled and the kingdom of God has drawn near. Repent and believe in the gospel.

To repent is to have a change of mind issuing in regret, to have a turn in purpose. (Matt. 3:2, footnote 1)

In John the Baptist's preaching, repentance, as the opening of God's New Testament economy, involved making a turn for the kingdom of the heavens. This indicates that God's New Testament economy is focused on His kingdom. For this we should repent, change our mind, make a turn in our life-pursuit. The goal of our pursuing has been other things; now our pursuing must turn toward God and His kingdom, which in Matthew (cf. Mark 1:15) is specifically and purposefully called "the kingdom of the heavens" [Matt. 3:2]. According to the Gospel of Matthew as a whole, the kingdom of the heavens is different from the Messianic kingdom. The Messianic kingdom will be the restored kingdom of David (the rebuilt tabernacle of David—Acts 15:16), made up of the children of Israel, and will be earthly and physical in nature, whereas the kingdom of the heavens is constituted of regenerated believers and is heavenly and spiritual. (Matt. 3:2, footnote 2)

Today's Reading

The Greek word [translated "repent" in Mark 1:15] means "have a change of mind." To repent is to have a change of mind with regret for the past and a turn for the future. On the negative side, to repent before God is not only to repent of sins and wrongdoings but also to repent of the world and its corruption, which usurp and corrupt people whom God created for Himself, and to repent of our God-forsaking life in the past. On the positive side, it is to turn to God in every way and in everything for the fulfillment of His purpose in creating man. It is a "repentance

目的。这就是“悔改归向神”，“悔改转向神”（徒二十 21，二六 20）（圣经恢复本，可一 15 注 2）。

关于福音，头一件提起的事就是悔改（太三 2，四 17）。什么叫作悔改？悔改的意思是，我原本是背叛的，是顶撞神的，现在神有一个慈爱的声音，要我回头，要我转回。所以，悔改就是转回归顺祂，接受祂作救主。当我接受祂作救主时，祂就进到我里面。祂不只是以救主的身分，更是以万王之王的身分，进到我里面。这时，祂不再是钉在十字架上的基督了，而是在宝座上的君王。当你悔改归向祂，接受祂作救主时，祂乃是在宝座上的君王。所以，你不只是接受一位救主，更是接受一位万王之王，万主之主。因此，当这位万王之王进到你里面时，祂的宝座同时进到你里面。祂的心意就是要在你里面，设立祂的国度，把你这个背叛的人作成祂的国度。

启示录一章和五章都说，主用血买了我们，要使我们成为祂的国度（一 6，五 9 ～ 10）。使我们成为祂的国度是为着什么？乃是为着让祂掌权，为着让祂作王，为着让祂在地上通行祂的旨意，让祂在地上得着一班人在祂的权下。这就是二千年来，福音所产生的一个结果（国度之于信徒，八八至八九页）。

国度的福音，包括恩典的福音（徒二十 24），不仅把人带进神的救恩，也把人带进诸天的国（启一 9）。恩典的福音重在罪的赦免、神的救赎和永远的生命；国度的福音重在神属天的管治和主的权柄。在这世代结束之前，国度的福音要传遍天下，对万民作见证，如启示录六章一至二节第一印之白马所表征的。因此，这传扬乃是这世代终结的兆头（圣经恢复本，太二四 14 注 1）。

参读：国度，第一、三章；国度之于信徒，第五篇；国度与召会，第一章。

unto God,” and is to “repent and turn to God” (Acts 20:21; 26:20). (Mark 1:15, footnote 2)

The first thing mentioned concerning the gospel is the need to repent (Matt. 3:2; 4:17). What does it mean to repent? To repent means that originally we were rebellious and against God, but then a voice of love asked us to return, to turn back, to God. Hence, to repent is to turn back in submission to the Lord and receive Him as our Savior. When we receive Him as our Savior, He comes into us. He enters into us not only in the status of a Savior but also in the status of the King of kings. Today He is no longer the Christ nailed to the cross; He is the King on the throne. When we repent, turn to Him, and receive Him as our Savior, He is the King on the throne. Therefore, we have received not only the Savior but also the King of kings, the Lord of lords. When the King of kings comes into us, His throne simultaneously comes into us. His desire is to establish His kingdom in us in order to make us rebellious ones His kingdom.

Revelation 1 and 5 reveal that the Lord has purchased us with His blood to make us His kingdom (1:5-6; 5:9-10). What is His purpose in making us His kingdom? His purpose is to rule, to reign, to accomplish His will on earth, and to gain a group of people on earth to be under His authority. This is the result that has been produced by the gospel during the last two thousand years. (CWWL, 1957, vol. 2, “What the Kingdom Is to the Believers,” pp. 457-458)

The gospel of the kingdom, which includes the gospel of grace (Acts 20:24), brings people not only into God’s salvation but also into the kingdom of the heavens (Rev. 1:9). The gospel of grace emphasizes forgiveness of sin, God’s redemption, and eternal life, whereas the gospel of the kingdom emphasizes the heavenly ruling of God and the authority of the Lord. This gospel of the kingdom will be preached in the whole earth for a testimony to all the nations before the end of this age. Hence, that preaching, signified by the white horse of the first seal in Revelation 6:1-2, will be a sign of the consummation of this age. (Matt. 24:14, footnote 1)

Further Reading: CWWL, 1972, vol. 2, “The Kingdom,” chs. 1, 3; CWWL, 1957, vol. 2, “What the Kingdom Is to the Believers,” ch. 5; CWWL, 1957, vol. 3, “The Kingdom and the Church,” ch. 1

第八周 ■ 周四

晨兴喂养

太二八 18 ～ 19 “耶稣进前来，对他们说，天上地上所有的权柄，都赐给我了。所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”

主在神性里为神的独生子，已经有管理万有的权柄；然而，祂在人性里为人子，作属天之国的王，天上地上所有的权柄是在祂复活之后赐给祂的（马太福音生命读经，九一四至九一五页）。

信息选读

马太对复活的记载和约翰的大不相同。照着约翰的记载，主复活以后，在一个门都关了的屋子里与门徒相见（约二十 19）。门徒因怕犹太人，都甚战兢。因为他们需要借着生命得加强，主就以生命临到他们，向他们吹气，并告诉他们要受圣气（约二十 22）。马太的记载何等的不同！照着马太，主嘱咐门徒到加利利的山上。当然，祂是在白昼，而不是在晚上，在那座山上与他们相见。此外，当祂在山上与他们相见时，没有向他们吹气，并告诉他们要受圣气。祂乃是说，“天上地上所有的权柄，都赐给我了。”在马太福音，不是吹气的问题，乃是权柄的问题。约翰所关心的是生命，生命需要气息。但马太所关心的是国度，国度需要权柄。约翰福音启示出我们需要生命，以照顾小羊并喂养主的羊群。但在马太二十八章没有说到喂养小羊。在马太福音，主吩咐门徒使万民作主的门徒（19），使万民成为国度的一部分。这需要权柄。因此，在约

‹‹ WEEK 8 — DAY 4 ››

Morning Nourishment

Matt. 28:18-19 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth. Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

In His divinity as the only begotten Son of God, the Lord had authority over all. However, in His humanity as the Son of Man to be the King of the heavenly kingdom, all authority in heaven and on earth was given to Him after His resurrection. (Life-study of Matthew, p. 826)

Today’s Reading

Matthew’s account of the resurrection is very different from John’s. According to John’s record, after His resurrection the Lord met with His disciples in a room where the doors had been shut (John 20:19). The disciples were frightened, being afraid of the Jews. Because they needed to be strengthened by life, the Lord came to them as life, breathed upon them, and told them to receive the holy breath (John 20:22). How different is Matthew’s account! According to Matthew, the Lord charged the disciples to go to a mountain in Galilee. Surely He met with them on that mountain during the day, not during the night. Furthermore, when He met with them on the mountain, He did not breathe upon them and tell them to receive the holy breath. Instead, He said, “All authority has been given to Me in heaven and on earth.” In Matthew it is not a matter of breath, but a matter of authority. John’s concern was for life, and life requires breath. But Matthew’s concern was for the kingdom, and the kingdom requires authority. The Gospel of John reveals that we need life to care for the little lambs and to feed the Lord’s flock. But in Matthew 28 there is no word about feeding the lambs. In Matthew the Lord commands the disciples to disciple all the nations (v. 19) to make all the nations part of the kingdom. This

翰福音，复活是生命、能力、气息以及牧养的事。然而，在马太福音，复活是公义、权柄并使万民作主门徒的事。

二十八章十九节说，“所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”因为所有的权柄都已经赐给祂了，属天的王就差遣门徒去，使万民作祂的门徒。他们是带着祂的权柄去的。使万民作主的门徒，就是使外邦人成为国度的子民，好在这地上，就在今天，建立祂的国，就是召会。

请注意，主不是嘱咐门徒去传福音，乃是去使万民作祂的门徒。两者的不同在于传福音仅仅是带领罪人得救，使万民作主的门徒乃是使外邦人成为国度的子民。我们受主差遣，不仅要带人得救，也要使万民作主的门徒。这是国度的事（马太福音生命读经，九一五至九一六页）。

“使…作…门徒”是一个很强的辞。我们需要多篇信息，才能彻底解释这个辞。门徒借着将不信的万民浸入父、子、圣灵的名里，而使他们作主的门徒。这意思是说，使人作主的门徒，包括给人施浸。我们必须借着给人施浸，将他们放在三一神这人位里，而使人作主的门徒。当他们进到这人位里，他们就作了主的门徒。我们不该传福音给人却不给他们施浸，那是不合圣经的。我们应当在人信主之后，立即给他们施浸。借着给人施浸，使人作主的门徒，就是使他们成为诸天之国的国民。我们若不将他们放在三一神里面，我们就不能将他们带进神的国。我们必须将他们放到神自己里面，然后我们才将他们放到神的国里（在神圣三一里并同神圣三一活着，五六页）。

参读：在神圣三一里并同神圣三一活着，第五章；国度之于信徒，第六篇。

requires authority. Therefore, in John resurrection is a matter of life, power, breath, and shepherding. However, in Matthew it is a matter of righteousness, authority, and discipling the nations.

Verse 19 says, “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.” Because all authority had been given to Him, the heavenly King sent His disciples to go and disciple all the nations. They go with His authority. To disciple the nations is to cause the heathen to become the kingdom people for the establishment of His kingdom, which is the church, even today on this earth.

Notice that the Lord did not charge the disciples to preach the gospel, but to disciple the nations. The difference between preaching the gospel and discipling the nations is that to preach the gospel is simply to bring sinners to salvation, but to disciple the nations is to cause the Gentiles to become the kingdom people. We have been sent by the Lord not only to bring people to salvation, but also to disciple the nations. This is a matter of the kingdom. (Life-study of Matthew, pp. 826-828)

The word disciple is a strong word. A number of messages would be needed to explain this word thoroughly. The disciples were to disciple the unbelieving nations by baptizing them into the name of the Father and of the Son and of the Holy Spirit. This means that discipling includes baptizing. We have to disciple people by baptizing them, putting them into a person, the Triune God. When they get into this person, they are discipled. We should not preach the gospel to people without baptizing them. That is not scriptural. We should baptize people immediately after they have believed in the Lord. To disciple them by baptizing them is to make them the very citizens of the kingdom of the heavens. If we do not put them into the Triune God, we cannot bring them into the kingdom of God. We must put them into God Himself. Then we place them into the kingdom of God. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 311-312)

Further Reading: CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” ch. 5; CWWL, 1957, vol. 2, “What the Kingdom Is to the Believers,” ch. 6

第八周 ■ 周五

晨兴喂养

太二八 19 “所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”

林前十二 13 “因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”

施浸乃是带悔改的人脱离老旧的光景，进入新的境地；这是借着了结他们老旧的生命，并以基督的新生命重生他们，使他们成为国度的子民。施浸者约翰引荐的职事，开始于初步的水浸。如今，属天的王既已完成祂在地上的职事，经过死而复活的过程，并成了赐生命的灵，祂就吩咐门徒，将作祂门徒的人，浸入三一神里面。这浸有两面：看得见的一面是借着水，看不见的一面是借着圣灵（徒二 38、41，十 44 ～ 48）。前者是后者的彰显和见证，后者是前者的实际。没有看不见的灵浸，那看得见的水浸就是徒然的；没有看得见的水浸，那看不见的灵浸就是抽象和无实行的（马太福音生命读经，九一六页）。

信息选读

主凭这浸吩咐门徒以后不久，就将他们和全召会都浸在圣灵里（林前十二 13）—犹太部分在五旬节那天（徒一 5，二 4），外邦部分在哥尼流家里（十一 15 ～ 17）。以后，基于这事实，门徒将新悔改的人（二 38）不仅浸入水里，也浸入基督的死（罗六 3 ～ 4）、基督自己（加三 27）、三一神（太二八 19）以及基督的身体里（林前十二 13）。水，象征基督的死和

‹‹ WEEK 8 — DAY 5 ››

Morning Nourishment

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

1 Cor. 12:13 For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

Baptism is to bring the repentant people out of their old state into a new one, by terminating their old life and germinating them with the new life of Christ, that they may become the kingdom people. John the Baptist's recommending ministry began with the preliminary baptism by water only. Now, after the heavenly King accomplished His ministry on earth, passed through the process of death and resurrection, and became the life-giving Spirit, He charged His disciples to baptize the discipled people into the Triune God. This baptism has two aspects: the visible aspect by water and the invisible aspect by the Holy Spirit (Acts 2:38, 41; 10:44-48). The visible aspect is the expression, the testimony, of the invisible aspect; whereas the invisible aspect is the reality of the visible aspect. Without the invisible aspect by the Spirit, the visible aspect by water is vain; and without the visible aspect by water, the invisible aspect by the Spirit is abstract and impractical. (Life-study of Matthew, p. 828)

Today's Reading

Not long after the Lord charged the disciples with this baptism, He baptized them and the entire church in the Holy Spirit (1 Cor. 12:13) on the day of Pentecost (Acts 1:5; 2:4) and in the house of Cornelius (Acts 11:15-17). Then, based upon this, the disciples baptized the new converts (Acts 2:38), not only visibly into water, but also invisibly into the death of Christ (Rom. 6:3-4), into Christ Himself (Gal. 3:27), into the Triune God (Matt. 28:19), and into the Body of Christ (1 Cor. 12:13). The water, signifying the death of Christ with His burial, may be considered

埋葬，可以看作了结受浸者老旧历史的坟墓。因为基督的死包含在基督里面，又因为基督是三一神的具体化身（西二9），并且三一神最终与基督的身体是一；所以将初信的人浸入基督的死、基督自己、三一神并基督的身体里，乃是作一件事：在消极方面，了结他们老旧的生命；在积极方面，为着基督的身体，用新生命，就是三一神永远的生命重生他们。因此，这里主所命定的浸，乃是为着诸天的国，把人从自己的生命浸出来，而浸入基督身体的生命里。

马太二十八章十九节的“入”字指明联合，…将人浸入三一神的名里，就是将人带进与三一神属灵、奥秘的联合里。…这里，神圣三一的名是单数的。这名乃是那神圣者的总称，等于祂的人位。将人浸入三一神的名里，就是将人浸入三一神一切的所是里。

马太福音，为着国度的构成，以父、子、灵三者的一个名，揭示了神圣三一的实际。在一章，圣灵（18）、基督（子—18）和神（父—23），为着产生那人耶稣（21），都在现场；祂这位耶和华救主，神与我们同在，乃是三一神的具体化身。在三章，马太给我们一幅图画，子站在受浸的水中，天开了，那灵仿佛鸽子降在子身上，并且父从天上对子说话（16～17）。在十二章，子以人的身位凭着那灵赶鬼，带进父神的国（28）。…在结束的一章，基督这末后的亚当，经过钉十字架的过程，进入复活的境地，成了赐生命的灵；以后祂回到门徒中间，在复活的气氛和实际里，吩咐他们去，将外邦人浸入神圣三一的名，就是祂的人位，也就是祂的实际里，使他们成为国度的子民（马太福音生命读经，九一六至九一八页）。

参读：马太福音生命读经，第七十二篇；国度，第二十章。

as a tomb to terminate the old history of the baptized ones. Since the death of Christ is included in Christ, since Christ is the very embodiment of the Triune God, and since the Triune God is one with the Body of Christ, so to baptize new believers into the death of Christ, into Christ Himself, into the Triune God, and into the Body of Christ is to do just one thing: on the negative side to terminate their old life, and on the positive side to germinate them with a new life, the eternal life of the Triune God, for the Body of Christ. Hence, the baptism ordained by the Lord here is to baptize people out of their life into the Body life for the kingdom of the heavens.

The word into in Matthew 28:19 indicates union....To baptize people into the name of the Triune God is to bring them into spiritual and mystical union with Him. There is one name for the Trinity. The name is the sum total of the Divine Being, equivalent to His person. To baptize anyone into the name of the Trinity is to immerse him into all the Triune God is.

Matthew discloses the reality of the Trinity in the one name for all three, for the constitution of the kingdom. In the opening chapter of Matthew, the Holy Spirit (v. 18), Christ (the Son—v. 18), and God (the Father—v. 23) are upon the scene for the producing of the man Jesus (v. 21), who, as Jehovah the Savior and God with us, is the very embodiment of the Triune God. In chapter 3 Matthew presents a picture of the Son standing in the water of baptism under the open heaven, the Spirit as a dove descending upon the Son, and the Father out of the heavens speaking to the Son (vv. 16-17). In chapter 12, the Son, in the person of man, cast out demons by the Spirit to bring in the kingdom of God the Father (v. 28)....In the closing chapter, after Christ, as the last Adam, had passed through the process of crucifixion, entered into the realm of resurrection, and become the life-giving Spirit, He came back to His disciples, in the atmosphere and reality of His resurrection, to charge them to cause the heathen to become the kingdom people by baptizing them into the name, the person, the reality, of the Trinity. (Life-study of Matthew, pp. 828-830)

Further Reading: Life-study of Matthew, msg. 72; CWWL, 1972, vol. 2, “The Kingdom,” ch. 20

第八周 ■ 周六

晨兴喂养

徒十九 5 “他们听了，就浸入主耶稣的名里。”

加三 27 “你们凡浸入基督的，都已经穿上了基督。”

罗六 3 “岂不知我们这浸入基督耶稣的人，是浸入祂的死么？”

使徒行传和书信揭示：将人浸入父、子、灵的名里，乃是将他们浸入基督的名里（徒八 16，十九 5）；而将人浸入基督的名里，就是将他们浸入基督这人位里（加三 27，罗六 3）；因为基督是三一神的具体化身，并且成了赐生命的灵（林前十五 45），是便利的，人随时随地都可以浸入祂里面。根据马太福音，这样浸入父、子、灵的实际里，乃是为着构成诸天的国。属天的国不能用属血肉的人（林前十五 50）组成，象属地的团体一样，只能用一班浸入与三一神的联合里，且因作到他们里面的三一神，而得建立并被建造的人来构成（马太福音生命读经，九一八至九一九页）。

信息选读

在马太二十八章二十节，主告诉门徒：“看哪，我天天与你们同在，直到这世代的终结。”属天的王是以马内利，神与我们同在（一 23）。在这里祂应许要在祂的复活里，带着所有的权柄，天天与我们同在，直到这世代的终结，就是直到这世代的末了。因此，无论在哪里，只要我们被聚集到祂的名里，祂就在我们中间（十八 20）。

‹‹ WEEK 8 — DAY 6 ››

Morning Nourishment

Acts 19:5 And when they heard this, they were baptized into the name of the Lord Jesus.

Gal. 3:27 For as many of you as were baptized into Christ have put on Christ.

Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

In the Acts and the Epistles, it is disclosed that to baptize people into the name of the Father, Son, and Spirit is to baptize them into the name of Christ (Acts 8:16; 19:5), and that to baptize them into the name of Christ is to baptize them into Christ the person (Gal. 3:27; Rom. 6:3), for Christ is the embodiment of the Triune God, and He, as the life-giving Spirit, is available any time and any place for people to be baptized into Him. Such a baptism into the reality of the Father, Son, and Spirit, according to Matthew, is for the constitution of the kingdom of the heavens. The heavenly kingdom cannot be organized with human beings of flesh and blood (1 Cor. 15:50) as an earthly society; it can only be constituted with people who are immersed into the union with the Triune God and who are established and built up with the Triune God who is wrought into them. (Life-study of Matthew, p. 830)

Today’s Reading

In Matthew 28:20 the Lord told His disciples, “Behold, I am with you all the days until the consummation of the age.” The heavenly King is Emmanuel, God with us (1:23). Here He promised to be with us in His resurrection with all authority all the days until the consummation of the age, that is, until the end of this age. Hence, wherever we are gathered into His name, He is in our midst (18:20).

在四福音里，只有马可福音（十六19）和路加福音（二四51）记载主的升天。约翰福音见证主这神的儿子，就是神自己，乃是信徒的生命；既是这样，祂就绝不能，也绝不会离开他们。马太福音证明祂这以马内利，是属天的王，乃是一直与祂的子民同在，直到祂回来。

主是在国度里与国度子民同在的王，祂天天与我们同在，直到这世代的终结。今天就包括在天天里面。…没有一天例外。祂要与我们同在，直到这世代的终结。这是指这世代的末了，那将是主巴路西亚，主来临的时候。这世代的终结，这世代的末了，将有大灾难。那段时间我们不愿在这里。反之，我们宁愿被提到主的巴路西亚，主的同在里。这是国度的事。

在主带着公义的复活里，国度就在这里，并且我们有权柄、使命和地位，使万民作主的门徒。这样，国度就一直开展出去（马太福音生命读经，九一九至九二〇页）。

一面说，马太福音是讲国度的福音，讲基督是王，也讲天国的实际、外表和实现；这实际是我们今天活在其中，将来要作为我们赏赐的。另一面说，马太福音是讲三一神经过过程；祂进到童女腹中，生为一个人，就是耶和华救主，也就是神与我们同在；然后祂经过死与复活，至终差遣门徒带着祂，将祂传输、分赐到万民里面。凡信入、接受这样的传输与分赐者，就被浸到父、子、圣灵，三一神的里面。如此，就成了三一神的复制品、复本，是三一神的繁殖与扩增。这就是马太福音所启示出来神圣三一的奥秘（神的经纶与神圣三一输送的奥秘，一二一页）。

参读：神的经纶与神圣三一输送的奥秘，第八篇；活力排，第五篇；倪柝声文集第一辑第八册，世代的末了与国度。

In the four Gospels, the Lord's ascension is recorded only in Mark (16:19) and Luke (24:51). John testifies that the Lord, as the Son of God, even God Himself, is life to His believers. As such, He can never leave them and would never leave them. Matthew proves that He, as Emmanuel, is the heavenly King who is with His people continually until He comes back.

As the King in the kingdom with the kingdom people, the Lord is with us all the days until the consummation of the age. Today is included in all the days....Not one day will be an exception. He will be with us until the consummation of the age. This refers to the end of this age, which will be the time of the Lord's parousia, the Lord's coming. The consummation of the age, the end of the age, will be the great tribulation. We do not want to be here during that time. Rather, we prefer to be raptured into the Lord's parousia, into His presence. This is a matter of the kingdom.

In the Lord's resurrection with His righteousness the kingdom is present, and we have the authority, commission, and position to disciple the nations. In this way the kingdom is spreading. (Life-study of Matthew, pp. 830-831)

On the one hand, the Gospel of Matthew speaks about the gospel of the kingdom, Christ being the King, and the reality, appearance, and manifestation of the kingdom of the heavens, telling us that if we live in this reality today, it will be our reward in the future. On the other hand, Matthew tells us about the Triune God being processed. It reveals that He entered into a virgin's womb and was born as a man to be Jehovah our Savior, God with us. Then He went through death and resurrection and eventually sent His disciples to "go," bringing Him with them, to transmit and dispense Him into all the nations. Whoever would believe into and receive such a transmitting and dispensing One would be baptized into the Triune God—the Father, the Son, and the Spirit. In this way they would become the reproduction, duplication, multiplication, and increase of the Triune God. This is the mystery of the Divine Trinity revealed in the Gospel of Matthew. (CWWL, 1986, vol. 2, "The Economy of God and the Mystery of the Transmission of the Divine Trinity," p. 414)

Further Reading: CWWL, 1986, vol. 2, "The Economy of God and the Mystery of the Transmission of the Divine Trinity," ch. 8; CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 5; CWWN, vol. 8, pp. 15-21

第八周诗歌

万有都当来拜朝

（英919）

降 A 大调　　3/4

5 – 1 | 7 · 6 5 | 1 – 2 | 3 – – | 2 – 4 | 3 · 2 1 |

一 荆 冕 曾　　戴, 面 枯 槁,　　备 受 轻　　蔑

2 – 2 | 2 – 5 | 5 – 1 | 7 · 6 5 | 1 – 2 | 3 – – |

与 煎 熬;　　忍 辱 被　　恨 至 死 地,

1 – 3 | 2 · 1 7 | 7 – 6 | 5 – – | 5 – 5 | 3 · 2 1 |

终 掌 王　　权 达 四 极。　　听 哪, 喜　　讯

5 – 5 | 3 – – | 3 – 5 | 4 3 2 | 1 – 7 | 1 – – ‖

今 传 报:　　万 有 都　　当 来 拜 朝!

二 神赐产业久失丧,　　恶者篡夺益猖狂;
主权终必复归回,　　凯歌高唱,敌权溃。
听哪,喜讯今传报:　　万有都当来拜朝!

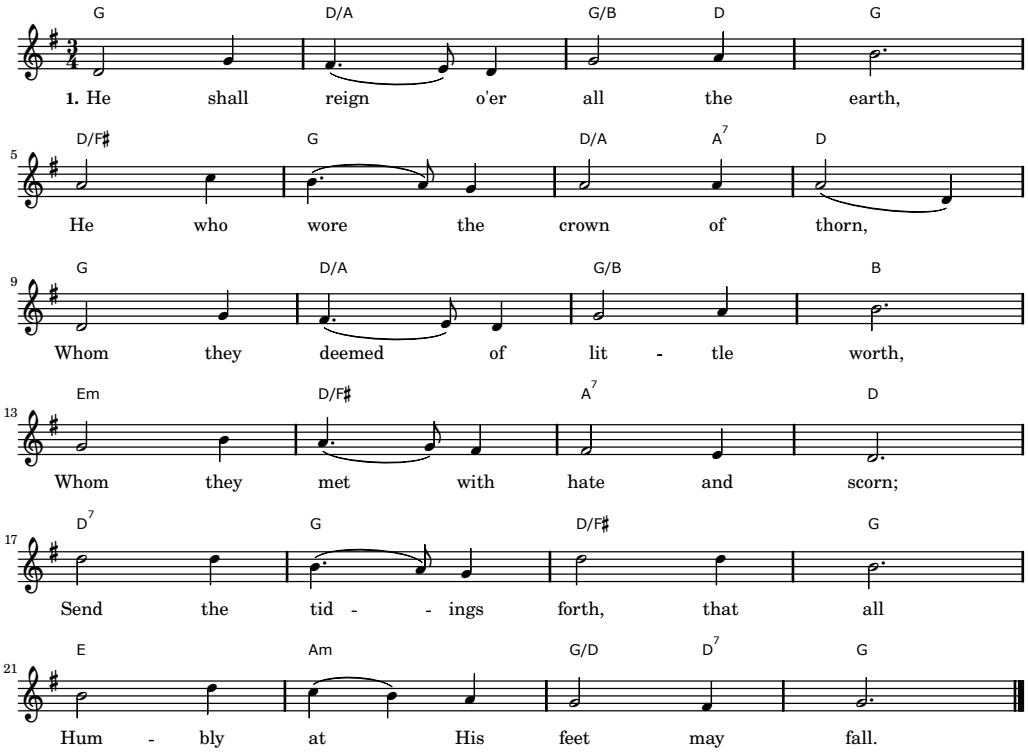
三 和平治理福无疆,　　诸天欢笑地颂扬;
初熟美果献君王,　　荣耀尊贵归祂享。
听哪,喜讯今传报:　　万有都当来拜朝!

四 复兴之日荣耀晨,　　就待恩主显荣身;
此岸彼岸同敬拜,　　悖逆不再,献爱戴;
国度、能力归我王,　　荣耀四溢永显彰。

WEEK 8 — HYMN

He shall reign o'er all the earth

Preaching of the Gospel—Sending forth the Tidings



2. Long His heritage hath lain
'Neath the false usurper's sway;
He will claim it back again,
Rout the foes and win the day.
Send the tidings forth, that all
Humbly at His feet may fall.

3. Then, beneath His rule of peace
Heaven shall smile, and earth shall sing,
Ever yielding rich increase
To the honor of her King.
Send the tidings forth, that all
Humbly at His feet may fall.

4. Hasten, Lord, the wondrous hour,
Bid it strike from shore to shore,
Thine the kingdom and the power,
Thine the glory evermore.
Bow each rebel heart, that all
At Thy feet adoring fall.

第八周申言

申言稿：

Composition for prophecy with main point and sub-points: