

## 出埃及记结晶读经（一）

### 第十一篇

#### 神国的描绘

读经：出十八，可一 14～15，太六 10、13，约三 3、5，罗十四 17，西一 13

#### 纲 目

#### 周 一

壹、神的国是神圣的范围，使神能按着祂意愿所喜悦的，成就祂的计划——可一 15，弗一 5：

一、神的国是神能施行祂权柄，以达成祂心意的范围——太六 10。

二、神的国就是神的管治、掌权，连同其一切的福分和享受——民六 23～27，西一 13。

贰、出埃及十八章陈明神国的描绘，预表；在神的国里，作神居所的帐幕得着建造：

一、这描绘是在与亚玛力人的争战之后才陈明出来，这事实表征，作神仇敌的肉体受到对付时，国度和君王职分就立刻进来（参加五 17～25），作基督身体的召会也得着建造（参王上一～八）：

1. 我们要实化国度和召会的建造，就必须完全弃绝肉体的良善和邪恶这两方面——参腓三 3～10。

## Crystallization-Study of Exodus (1)

### Message Eleven

#### A Portrait of the Kingdom of God

Scripture Reading: Exo. 18; Mark 1:14-15; Matt. 6:10, 13; John 3:3, 5; Rom. 14:17; Col. 1:13

#### Outline

#### Day 1

**I. The kingdom of God is a divine sphere for God to work out His plan according to the good pleasure of His will—Mark 1:15; Eph. 1:5:**

*A. The kingdom of God is a realm where God can exercise His authority to accomplish what He intends—Matt. 6:10.*

*B. The kingdom of God is the ruling, the reigning, of God with all its blessing and enjoyment—Num. 6:23-27; Col. 1:13.*

**II. Exodus 18 presents a portrait, a type, of the kingdom of God, in which the tabernacle, God's dwelling place, was built:**

*A. The fact that this portrait is presented after the war against Amalek signifies that when the flesh as God's enemy is dealt with, the kingdom with the kingship immediately comes in (cf. Gal. 5:17-25), and the church as the Body of Christ is built up (cf. 1 Kings 1—8):*

1. In order to realize the kingdom with the building up of the church, we must utterly repudiate the flesh in both its good and evil aspects—cf. Phil. 3:3-10.

2. 扫罗之所以失去君王职分，是因他没有灭尽亚玛力人，却将该灭之物中上好的留下一撒上十五9与注1。
3. 在经历神完全的救恩时，国度的来临是在神百姓蒙拯救脱离撒但（法老）和世界（埃及），以及肉体（亚玛力人）被击败并征服之后。
4. 战败亚玛力人后，就需要国度作范围，环境，使神在地上的居所得着建造。

二、叶忒罗是米甸的祭司，代表转向神的外邦人，成为在国度里寻求神的人——出十八1、5、10～12，亚八20～23。

三、西坡拉是摩西被以色列人弃绝期间所娶的外邦妻子（出二13～22），预表基督被以色列人弃绝时，所娶为妻子的外邦召会（罗十一11～25，参创四一45注2）；当国度来临时，召会中的得胜者要有分于国度，作国度里管治的权柄（启二26～27，二十四、6）。

四、出埃及十八章十三至二十六节描绘国度的权柄与次序；基督，由摩西所表征，是权柄的元首；在基督的作头之下，一切都有次序。

## 周二

叁、为着神在地上之居所的建造，我们需要在召会这神的国里过国度的生活——太十六18～19，罗十四17：

2. Saul lost his kingship because he did not utterly destroy Amalek but spared the best of what was to be destroyed—1 Sam. 15:9 and footnote 1.
3. In the experience of God's full salvation, the kingdom comes after God's people have been delivered from Satan (Pharaoh) and the world (Egypt) and after the flesh (Amalek) has been defeated and subdued.
4. After the defeat of Amalek, the kingdom is needed as the sphere, the environment, for the building up of God's dwelling place on earth.

*B. Jethro, a priest of Midian, represents the Gentiles who turn to God and become seekers of God in the kingdom—Exo. 18:1, 5, 10-12; Zech. 8:20-23.*

*C. Zipporah, the Gentile wife of Moses secured by him during his period of rejection by Israel (Exo. 2:13-22), typifies the Gentile church gained by Christ as His wife during the time of His rejection by the children of Israel (Rom. 11:11-25; cf. Gen. 41:45, footnote 2); when the kingdom comes, the overcomers in the church will participate in the kingdom as the ruling authority in the kingdom (Rev. 2:26-27; 20:4, 6).*

*D. Exodus 18:13-26 portrays the authority and order of the kingdom; Christ, signified by Moses, is the Head of authority, and under the headship of Christ everything is kept in a proper order.*

## Day 2

**III. For the building up of God's dwelling place on earth, we need to live a kingdom life in the church as the kingdom of God—Matt. 16:18-19; Rom. 14:17:**

一、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. 神的国是福音；因此，我们要认识福音就需要认识国度—可一 14～15，徒八 12。
2. 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—太四 17。
3. 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

二、新约首先陈明国度，然后陈明召会；国度的出现产生召会—太四 23，十六 18～19：

1. 国度的福音产生召会，因为国度就是生命本身，而召会乃是这生命的产物—四 23，徒八 12。
2. 国度是召会的实际；因此，我们离了国度的生活，就不能过召会生活—太五 3，十六 18～19，启一 5～6、9：
  - a. 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。
  - b. 因着国度的生活带来召会生活，所以我们团体的活在国度生活里，自然就过召会生活—罗十四 17。
3. 没有国度作召会的实际，召会就不能被建造—太十六 18～19：

## 周 四

***A. 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 kingdom of God is the gospel; thus, to know the gospel requires that we know the kingdom—Mark 1:14-15; Acts 8:12.
2. The gospel is proclaimed so that rebellious sinners might be saved, qualified, and equipped to enter into the kingdom of God—Matt. 4:17.
3. The gospel of the kingdom brings the believers into the realm of the divine ruling in order that they may participate in the blessings of the divine life in the divine kingdom—1 Thes. 2:12.

## Day 3

***B. The New Testament first presents the kingdom and thereafter presents the church; the presence of the kingdom produces the church—Matt. 4:23; 16:18-19:***

1. The gospel of the kingdom brings forth the church because the kingdom is the life itself, and the church is the issue of this life—4:23; Acts 8:12.
2. 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. 1:5-6, 9:
  - a. 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.
  - b. 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.
3. Without the kingdom as the reality of the church, the church cannot be built up—Matt. 16:18-19:

## Day 4

- a. 召会是借着国度的权柄产生的；当国度能在一班信徒身上施行权柄，那一班信徒就能被建造成召会—西一 13，二 19，弗四 15～16。
- b. 国度钥匙的赐给，是为使召会能够被建造—太十六 18～19，十八 18，参约二十 23。
- c. 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。
- 4. 召会作为神的国，乃是神爱子的国，是最喜乐、最喜悦的地方，我们在其中受生命、光和爱的管治—西一 12～13。

三、神的国是一个给人进入的神圣范围，是一个需要神圣生命的范围—约三 3、5～6、15：

- 1. 国度不仅是神的掌权，也是神圣生命的范围—3、5～6、15～16 节，十八 36：
- a. 神掌权治理我们，实际上不是外面的事，乃是神圣生命本能的事—罗八 2。
- b. 神的国乃是由神的生命所构成的生机体，成为祂掌权的生命范围，祂在其中凭着祂的生命掌权，而在神圣生命中，彰显祂神圣三一的自己—约三 5，十五 1～8、16、26。

## 周 五

- c. 进入神国唯一的路，乃是接受神在基督里作生命，并得着神自己；这就是重生—三 5、15，约壹五 11～12。
- d. 我们已经生入了神的国，如今在我们重生的灵中那神圣的生命认识神的国—约三 5～6。
- e. 我们凭生命的感觉活在神的国这神圣生命的范围里—罗八 6。

- a. The church is brought into being through the authority of the kingdom; when the kingdom is able to assert its authority over a company of believers, those believers can be built up into the church—Col. 1:13; 2:19; Eph. 4:15-16.
- b. The keys of the kingdom are given to make the building of the church possible—Matt. 16:18-19; 18:18; cf. John 20:23.
- c. A believer who does not live in the reality of the kingdom cannot be built into the structure of the church—Eph. 2:22.
- 4. The church as the kingdom of God is the kingdom of the Son of God's love, a most pleasant and delightful place where we are ruled in life, light, and love—Col. 1:12-13.

***C. The kingdom of God is a divine realm to be entered into—a realm that requires the divine life—John 3:3, 5-6, 15:***

- 1. The kingdom is not only the reign of God but also the realm of the divine life—vv. 3, 5-6, 15-16; 18:36:
- a. In actuality, God's reigning over us is not an outward matter but a matter of the innate ability of the divine life—Rom. 8:2.
- b. The kingdom of God is an organism constituted with God's life as the realm of life for His ruling, in which He reigns by His life and expresses Himself as the Divine Trinity in the divine life—John 3:5; 15:1-8, 16, 26.

## Day 5

- c. The unique way to enter into the kingdom of God is to receive God in Christ as life and gain God Himself; this is regeneration—3:5, 15; 1 John 5:11-12.
- d. We have been born into the kingdom of God, and now the divine life in our regenerated spirit knows the kingdom of God—John 3:5-6.
- e. We live in the kingdom of God as the realm of the divine life by the sense of life—Rom. 8:6.



2. 神的国是光的范围—约三 5，八 12：
  - a. 神圣的生命在神圣的光里照耀——4，八 12。
  - b. 光是神的照耀，神的彰显；当神得着彰显的时候，那个彰显的性质就是光—约壹 5。
3. 神的国是真理的范围—约八 32，十四 6，十八 37：
  - a. 真理就是三一神—父、子、灵—连同神的话—十四 6、16～17，十五 26，十六 13～15，十七 17，约壹 5:6。
  - b. 真实是启示出来的神圣实际，成为我们的真实与真诚，使我们过一种与神圣之光相符的生活—约贰 1，约叁 1，约四 23～24。

## 周 六

4. 神的国是恩典的范围——14、16～17：
  - a. 恩典乃是三一神在祂的成为肉体里，由作源头的父、作元素的子、以及作应用的那灵，分赐到信徒里面—林后十三 14。
  - b. 恩典是神成了我们的享受；恩典的意思是：神是一切，神作一切，神给一切—约一 14，彼前五 10。
5. 神的国是牧养的范围—约十 10～11、15～17，二一 15～17：
  - a. 主牧养我们，乃是借着以祂自己并在祂自己这草场里喂养我们、借着作我们的生命、并借着活在我们里面；祂在我们里面活着，实际上就是祂的牧养—十 9，十一 25，西三 4。
  - b. 在神的国这神圣生命的范围里，我们过牧养的生活—约二一 15～17。
6. 神的国是荣耀的范围——14、18，十七 22～24：

2. The kingdom of God is a realm of light—John 3:5; 8:12:
  - a. The divine life shines in the divine light—1:4; 8:12.
  - b. Light is God's shining, God's expression; when God is expressed, the nature of that expression is light—1 John 1:5.
3. The kingdom of God is a realm of truth—John 8:32; 14:6; 18:37:
  - a. Truth is the Triune God—the Father, the Son, and the Spirit—with the Word of God—14:6, 16-17; 15:26; 16:13-15; 17:17; 1 John 5:6.
  - b. Truthfulness is the revealed divine reality becoming our genuineness and sincerity so that we may live a life that corresponds to the divine light—2 John 1; 3 John 1; John 4:23-24.

## Day 6

4. The kingdom of God is a realm of grace—1:14, 16-17:
  - a. Grace is the Triune God in His incarnation to be dispensed into the believers by the Father as the source, by the Son as the element, and by the Spirit as the application—2 Cor. 13:14.
  - b. Grace is God becoming our enjoyment; grace means that God is everything, God does everything, and God gives everything—John 1:14; 1 Pet. 5:10.
5. The kingdom of God is a realm of shepherding—John 10:10-11, 15-17; 21:15-17:
  - a. The Lord shepherds us by feeding us with Himself and in Himself as the pasture, by being life to us and by living in us; His living within us is actually His shepherding—10:9; 11:25; Col. 3:4.
  - b. In the kingdom of God as the realm of the divine life, we live a life of shepherding—John 21:15-17.
6. The kingdom of God is a realm of glory—1:14, 18; 17:22-24:

- a. 荣耀是神的彰显，就是辉煌的彰显出来的神——十二 41。
  - b. 神的荣耀与祂的国度并行；国度是神运用祂的权柄，使祂彰显祂荣耀的范围——太六 13，帖前二 12。
- 四、我们在召会这神的国里过国度的生活时，就“同被建造，成为神在灵里的居所”——弗二 22。

- a. Glory is the expression of God, God expressed in splendor—12:41.
  - b. God's glory goes with His kingdom; the kingdom is a realm in which God exercises His authority so that He can express His glory—Matt. 6:13; 1 Thes. 2:12.
- D. As we live a kingdom life in the church as the kingdom of God, we are “being built together into a dwelling place of God in spirit”—Eph. 2:22.***

可一 14 ~ 15 “约翰下监以后，耶稣来到加利利，传扬神的福音，说，时期满了，神的国已经临近了。你们要悔改，相信福音。”

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，国度是神圣的范围，使神能成就祂的计划；也是神施行祂权柄，以达到祂心意的范围。国度是神达到祂目标的唯一途径。…福音的目的就是要得着国度，神的国乃是福音的目标。

神的国就是神的管治、掌权，连同其一切的福分和享受。这神的国是神的福音和耶稣基督福音的目标（马可福音生命读经，一三八、五六页）。

## 信息选读

出埃及十八章陈明神国的预表，描绘：在神的国里，作神居所的帐幕得着建造。这描绘是在与亚玛力人的争战之后才陈明出来，这事实表征，作神仇敌的肉体受到对付时，国度和君王职分就立刻进来（参加五 17 ~ 25），作基督身体的召会也得着建造（参王上一 ~ 八）。我们要实化国度和召会的建造，就必须弃绝肉体的良善和邪恶这两方面（参腓三 3 ~ 10）。扫罗之所以失去君王职分，是因他没有灭尽亚玛力人，却将该灭之物中上好的留下（撒上十五与注）。

按照历史的顺序，出埃及十八章所描述的事件，是发生在帐幕的建造之后，并且是在以色列人带着帐幕起程往美地去之前不久（申一 6 ~ 18）。摩西被神感动，在出埃及十七章之后插入这些事件，这

Mark 1:14-15 And after John was delivered up, Jesus came into Galilee, proclaiming the gospel of God, and saying, The time is fulfilled and the kingdom of God has drawn near. Repent and believe in the gospel.

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....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 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. (Life-study of Mark, pp. 120, 48)

## Today's Reading

Exodus 18 presents a type, a portrait, of the kingdom of God, in which the tabernacle, God's dwelling place, was built. The fact that this portrait is presented after the war against Amalek signifies that when the flesh as God's enemy is dealt with, the kingdom with the kingship immediately comes in (cf. Gal. 5:17-25), and the church as the Body of Christ is built up (cf. 1 Kings 1—8). In order to realize the kingdom with the building of the church, we must utterly repudiate the flesh in both its good and evil aspects (cf. Phil. 3:3-10). Saul lost the kingship because he did not utterly destroy Amalek but spared the best of what was to be destroyed (1 Sam. 15 and footnotes).

According to historical sequence, the events described in Exodus 18 took place after the building of the tabernacle and not long before the children of Israel began their journey with the tabernacle toward the good land (Deut. 1:6-18). Under divine inspiration Moses inserted these events after Exodus

表明在经历神完满的救恩时，国度的来临是在神百姓蒙拯救脱离撒但（法老）和世界（埃及），以及肉体（亚玛力）被击败并征服之后。战败亚玛力人后，就需要国度作范围，环境，使神在地上的居所得着建造（圣经恢复本，出十八1注1）。

叶忒罗是米甸的祭司（出十八1、5、10～12），代表转向神的外邦人，成为在国度里寻求神的人（赛二2～3，亚八20～23）（出十八1注2）。

西坡拉是摩西被以色列人弃绝期间所娶的外邦妻子（出二13～22），预表基督被以色列人弃绝时，所娶为妻子的外邦召会（罗十一11～25，参创四一45注2）。当国度来临时，召会中的得胜者要有分于国度，作国度里管治的权柄（启二26～27，二十四4、6）（出十八2注1）。

出埃及十八章十三至二十六节描绘国度的权柄与次序。基督，由摩西所表征，是权柄的元首；在基督的作头之下，一切都有次序（13注1）。

我们可以将出埃及十八章的图画应用到今天我们基督徒的光景中。我们从经历中知道，当我们的肉体被击败，不信的人就要归向我们。众召会积极传福音是好的。然而，我们若活在肉体里，不能战胜亚玛力人，我们也许多劳苦传福音，但很少不信者会回转。我们若先击败并征服肉体，然后去接触人，传福音给他们，叶忒罗就会到我们这里来。这意思是说，不信的人会转向我们。当我们传福音是凭着活的灵，借着作工的十字架杀死肉体时，无论我们到哪里，人都会归向我们。不仅如此，西坡拉所表征的召会也要兴旺起来。因此，正确的传福音必须是国度。马太二十四章十四节说，这国度的福音必须传遍天下（出埃及记生命读经，六六三至六六四页）。

参读：出埃及记生命读经，第四十九篇；马可福音生命读经，第十三篇；圣经中的基本启示，第六至七章。

17 to show that in the experience of God's full salvation the kingdom comes after God's people have been delivered from Satan (Pharaoh) and the world (Egypt), and after the flesh (Amalek) has been defeated and subdued. After the defeat of Amalek, the kingdom is needed as the sphere, the environment, for the building up of God's dwelling place on earth. (Exo. 18:1, footnote 1)

Jethro, a priest of Midian (Exo. 18:1, 5, 10-12), represents the Gentiles who turn to God and become seekers of God in the kingdom (Isa. 2:2-3; Zech. 8:20-23). (Exo. 18:1, footnote 2)

Zipporah, the Gentile wife of Moses secured by him during his period of rejection by Israel (Exo. 2:13-22), typifies the Gentile church gained by Christ as His wife during the time of His rejection by the children of Israel (Rom. 11:11-25; cf. footnote 2 on Gen. 41:45). When the kingdom comes, the overcomers in the church participate in the kingdom as the ruling authority in the kingdom (Rev. 2:26-27; 20:4, 6). (Exo. 18:2, footnote 1)

Exodus 18:13-26 portrays the authority and order of the kingdom. Christ, signified by Moses, is the Head of authority, and under the headship of Christ everything is in a proper order. (Exo. 18:13, footnote 1)

We may apply the picture of Exodus 18 to our situation as Christians today. We know from our experience that when our flesh is defeated, the unbelievers will turn to us. It is good that all the churches are actively preaching the gospel. However, if we live in the flesh and fail to defeat Amalek, we may labor a great deal in preaching the gospel, but not many unbelievers will turn. But if we first defeat and subdue our flesh and then go forth to contact people and preach the gospel to them, Jethro will come to us. This means that the unbelievers will turn this way. When we preach the gospel by the living Spirit through the operating cross, killing the flesh, people will turn to us wherever we go. Furthermore, the church, signified by Zipporah, will become prevailing. Thus, the proper gospel preaching must be the kingdom. In the words of Matthew 24:14, the gospel of the kingdom must be preached to the whole inhabited earth. (Life-study of Exodus, pp. 574-575)

Further Reading: Life-study of Exodus, msg. 49; Life-study of Mark, msg. 13; The Basic Revelation in the Holy Scriptures, chs. 6-7



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。”

徒八 12 “及至他们信了腓利所传神的国和耶稣基督之名的福音，连男带女就受了浸。”

我们是在神圣三一之神圣分赐之下的人，今天需要活在诸天之国的实际里。我们需要在召会中过国度生活，在神圣生命里发展自己，直到我们达到成熟；然后我们要丰富地进入我们主和救主耶稣基督要来的国（新约总论第六册，一九四页）。

## 信息选读

我们一信主就是信徒。然而，马太二十八章十九节说，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，就是一个受主操练，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（国度之于信徒，一〇三至一〇四页）。

有些人也许争辩说，新约说到生命的福音、恩典的福音和得救的福音。然而，这一切都是国度的不同方面。国度是中心、轮轴，一切别的项目可视为

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.

Acts 8:12 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.

As those who are under the divine dispensing of the Divine Trinity, we need to live in the reality of the kingdom of the heavens today. We need to live a kingdom life in the church, developing ourselves in the divine life until we reach maturity. Then we shall have a rich entrance into the coming kingdom of our Lord and Savior Jesus Christ. (The Conclusion of the New Testament, p. 1737)

## Today's Reading

When we believe in the Lord, we become believers. However, 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. (What the Kingdom Is to the Believers, p. 88)

Some may argue that 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

轮辐。所有的轮辐都以轮轴为中心。生命的福音是为着国度，得救的福音是为着国度，赦罪的福音也是为着国度。福音这一切不同的项目，都是为着国度。国度乃是真正的福音。我们的观念需要改变。从前我们也许以为福音就是福音，国度是另一回事。我们知道我们需要福音，但可能把国度归为将来的事。这绝对是错的。国度就是福音。如果你不认识国度，你就没有完全地认识福音。我们若要完全地认识福音，就必须认识国度乃是包罗万有的福音。主耶稣和祂的门徒都传神的国为福音（国度，八至九页）。

福音是为着国度。传福音的目的是叫人进国度。宣扬福音是叫人得救、合格且被装备，好进入国度。…国度的福音把背叛的罪人带进召会。但现在我们需要看见，召会的实际是什么。召会的实际就是国度。你若是为着召会而得救、洗净并重生，那就是说，你是为着国度的实际经历了这些事（创世记生命读经，五七四至五七五页）。

福音乃是神所计划、应许并成就的（弗一8～9，徒二23，罗一2，林后五21，徒三15），是神的大能，要救一切信的人（罗一16），使他们与神和好（林后五19），由神重生（彼前一3），成为神的儿女（约一12～13，罗八16），并享受祂一切的丰富和福分为产业（弗一14），因此这是神的福音。这福音将信徒带进神圣管治的范围里，使他们在神圣的国里（帖前二12），有分于神生命的福分，因此也是神国的福音。所以福音完全的内容，与新约及其一切遗赠的内容相同。我们相信这福音时，就承受三一神以及祂的救赎、救恩、神圣的生命，连同这生命的丰富，作我们永远的分（马可福音生命读经，五九页）。

参读：新约总论，第一百五十七至一百五十九篇、二百四十至二百四十二篇。

items may be considered as the spokes. All of the spokes 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. Our concept needs to be changed. Formerly, we may have thought that the gospel is the gospel and that the kingdom is something else. We realized we needed the gospel but probably relegated the kingdom to the future. This is absolutely wrong. The kingdom is the 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. The Lord Jesus and His disciples preached the kingdom of God as the gospel. (The Kingdom, pp. 14-15)

The gospel is for the kingdom. The purpose of the preaching of the gospel is that men might enter into the kingdom. The gospel is proclaimed that people might be saved, qualified, and equipped to enter into the kingdom....The gospel of the kingdom brings the rebellious sinners into the church. But now we need to see what is the reality of the church. The reality of the church is the kingdom. If you have been saved, washed, and regenerated for the church, it means that you have experienced these things for the reality of the kingdom. (Life-study of Genesis, p. 471)

The gospel was planned, promised, and accomplished by God (Eph. 1:8-9; Acts 2:23; Rom. 1:2; 2 Cor. 5:21; Acts 3:15), and it is the power of God unto salvation to all believers (Rom. 1:16), that they may be reconciled to God (2 Cor. 5:19) and regenerated by Him (1 Pet. 1:3) to be His children (John 1:12-13; Rom. 8:16) and enjoy all His riches and blessings as their inheritance (Eph. 1:14). Hence, it is the gospel of God. It brings the believers into the realm of the divine ruling that they may participate in the blessings of the divine life in the divine kingdom (1 Thes. 2:12). Hence, it is also the gospel of the kingdom of God. Therefore, its full contents are the same as that of the New Testament with all its bequests. When we believe in this gospel, we inherit the Triune God with His redemption, His salvation, and His divine life with its riches for our eternal portion. (Life-study of Mark, p. 50)

Further Reading: The Conclusion of the New Testament, msg. 157-159, 240-242

太四 23 “耶稣走遍加利利，…施教，传扬国度的福音…”

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，凡你地上捆绑的，必是在诸天之上已经捆绑的；凡你地上释放的，必是在诸天之上已经释放的。”

在马太十六章十八至十九节中，“召会”与“诸天之国”二辞交互使用。主首先说，“我要把我的召会建造…”；然后又说，“我要把诸天之国的钥匙给你。”这指明国度需要开启，召会才能建造起来。换句话说，开启国度乃是开始建造召会的路（马可福音生命读经，一三八页）。

圣经首先陈明国度，然后陈明召会。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。所以看起来是国度的出现产生了召会（国度与召会，一七页）。

## 信息选读

我们已经看见，任何一种生命就是一个国度，因此国度就是生命本身。神的国度就是神的生命，但召会不是生命，生命也不是召会。召会是生命的产物。神圣的生命就是国度，这生命产生了召会。新约的观念是福音带进国度。福音不是带进召会，乃是产生召会。因此，福音带进神的国度，福音也产生神的召会。这就是为何福音在新约里称为国度的

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

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.

In Matthew 16:18-19 the words church and kingdom are used interchangeably. First the Lord said, “I will build My church,” and then, “I will give to you the keys of the kingdom of the heavens.” This indicates that in order for the church to be built, the kingdom needs to be opened. In other words, opening the kingdom is the way to begin the building of the church. (Life-study of Mark, p. 120)

The Bible first presents the kingdom and thereafter presents the church. Where the kingdom of heaven 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. So it would appear to be the presence of the kingdom that produces the church. (The Kingdom and the Church, p. 33)

## Today's Reading

We have seen that any kind of life is a kingdom, so the kingdom is the life itself. The kingdom of God is the life of God, but the church is not the life, nor is the life the church. 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 does not bring in the church, but the gospel brings forth the church. Thus, the gospel brings in the kingdom of God, and the gospel also brings forth the church of God. This is why the gospel is called the gospel of



福音（太四 23，九 35，二四 14）。新约没有一节告诉我们，福音是召会的福音。国度的福音生出并产生召会，因为国度就是生命本身，而召会是生命的结果、产物。你能看见，国度与召会的关系是非常密切的。新约说到传和平为福音（弗二 17）。这和平产生召会。然而，没有一节告诉我们要传召会。圣经也告诉我们要传赦罪（路二四 47），传国度的福音，但从未说要传召会，因为召会是所传之事的产物。

在马太十六章十八至十九节主告诉彼得，祂要把祂的召会建造在彼得从父所领受基督的启示上。此后主立刻对彼得说，“我要把诸天之国的钥匙给你。”（19）没有国度作生命的实际，召会绝不能产生或建造起来。要产生召会并建造召会，我们就需要国度。实际上国度乃是召会的实际。我们不能说，召会是国度的实际。我们只能说，国度是召会的实际。

在召会里，我们乃是在神圣生命里生活、行动、活动的信徒。结果，就有这神圣生命的彰显。这神圣生命的彰显就是国度，就是这生命的实行，这神圣生命的实行乃是在召会里。现在我们能看见，国度是召会生活的实际。只要神圣的生命在这里，国度就在这里。只要神圣的生命活出来，国度就存在（长老训练第二册，四五、五一页）。

我们是借着活在国度里，而团体的经历神圣三一的分赐；看见这点对我们是很重要的。我们团体的活在国度生活里，自然而然就过召会生活。国度生活带进召会生活（新约总论第六册，二〇〇页）。

参读：长老训练第二册，第四章；国度之于信徒，第一至三篇。

the kingdom in the New Testament (Matt. 4:23; 9:35; 24:14). There is not a verse in the New Testament that tells us that the gospel is the gospel of the church. The gospel of the kingdom brings forth, produces, the church because the kingdom is the life itself and the church is the issue, the produce, of life. As you can see, the kingdom and the church are very closely related. The New Testament refers to the preaching of the gospel of peace (Eph. 2:17). This peace produces the church. No verse, however, tells us to preach the church. The Bible also tells us to preach forgiveness of sins (Luke 24:47) and to preach the gospel of the kingdom, but never to preach the church because the church is the product of what is preached.

The Lord told Peter in Matthew 16:18-19 that He would build His church upon the revelation of Christ which Peter had received from the Father. Immediately after this the Lord said to Peter, “I will give to you the keys of the kingdom of the heavens” (v. 19). Without the kingdom as the reality of life, the church could never be produced or built up. To produce the church and to build up the church, we need the kingdom. The kingdom actually is the reality of the church. We cannot say, however, that the church is the reality of the kingdom. We can only say that the kingdom is the reality of the church.

In the church, we are the believers living, moving, and acting in the divine life. As a result, there is an expression of this divine life. The expression of this divine life is the kingdom, the practicality of this life, and the practicality of this divine life is in the church. Now we can see that the kingdom is the reality of the church life. As long as the divine life is here, the kingdom is here. As long as the divine life is being lived, the kingdom exists. (Elders' Training, Book 2: The Vision of the Lord's Recovery, pp. 43-44, 48-49)

It is crucial for us to see that we experience the dispensing of the Divine Trinity corporately by living in the kingdom. As we live corporately in the kingdom life, we spontaneously live the church life. The kingdom life issues in the church life. (The Conclusion of the New Testament, p. 1743)

Further Reading: Elders' Training, Book 2: The Vision of the Lord's Recovery, ch. 4; What the Kingdom Is to the Believers, chs. 1-3



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。”

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。至此我们需要把重点再说一遍。为什么召会产生了？为着带进国度！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，使他们在这一管治之下建造成为召会（国度与召会，一九页）。

## 信息选读

国度的钥匙给彼得，是为使召会能够被建造〔太十六 18 ~ 19〕。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）。

我们已经迁入一个范围，在那里我们是在爱中凭着生命受管理。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（歌罗西书生命读经，四二页）。

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 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. It is necessary at this point to recapitulate. Why was the church brought into being? For the purpose of bringing in the kingdom! How was the church brought into being? 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. (The Kingdom and the Church, pp. 36-37)

## Today's Reading

The keys of the kingdom are given to make the building of the church possible [Matt. 16:18-19]. 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. (The Kingdom and the Church, pp. 32-33)

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. (Life-study of Colossians, p. 35)

神的国就是神的掌权，乃是一个神圣的范围，人必须有神的生命才能进入。只有神的生命能领悟神的事物。因此，人要看见或进入神的国，就需要由神的生命所重生。可见，国度总是与生命有关。

神的国不但是神的掌权，也是神圣的领域或范围。要有分于神的掌权，并在神圣的范围里，我们就需要神圣的生命。唯有那些有神圣生命的人，才能在神圣的范围里，并有分于神圣的国度。无论我们人的生命多么美好、清洁、纯洁，都不能领悟神圣范围里的事物，并且没有资格进入神圣的国度。唯有神圣的生命才有资格在神圣的范围里（真理课程三级卷四，四至五页）。

我们所领会的神的掌权，常常就像这样：每天都有一根鞭子在外面管理我们。实际上，神的掌权不是外在的，乃是生命的。比方一只猴子如果能重生，再生成为一个人，得着人的生命，这生命在它里面自然会约束它，使它能照人的方式生活；这样，它自然就进入人的国了。那时再叫它像猴子般生活、行走，它反而会觉得遭罪。所以这完全是生命本能的事，而不是外面教导、管理的事（神的经纶与神圣三一输送的奥秘，四三页）。

神的国乃是由祂神圣生命所构成的生机体，成为祂掌权的生命领域，祂在其中凭着神圣的生命掌权，而在祂这神圣生命中，彰显祂自己。这开始于旧约的圣徒，在今世的召会得成具体，在千年国的新耶路撒冷得着完成，在新天新地的新耶路撒冷达到终极的境地（真理课程一级卷二，二一七至二一八页）。

参读：国度与召会，第一至三章；歌罗西书生命读经，第四篇。

The kingdom of God is the reign of God. It is a divine realm to be entered into, a realm that requires the divine life. Only the divine life can realize the divine things. Hence, for one to see, or to enter into, the kingdom of God requires that he be regenerated with the divine life. This clearly demonstrates that the kingdom is a matter related to life.

The kingdom of God is not only the reign of God but also a divine realm or sphere. To participate in the reign of God and to be in the divine realm, we need the divine life. Only those who have the divine life can be in the divine realm and participate in the divine kingdom. Regardless of how good, clean, and pure our human life might be, it is not able to realize the things in the divine realm, and it is not qualified to enter into the divine kingdom. Only the divine life is qualified to be in the divine realm. (Truth Lessons—Level Three, vol. 4, pp. 7-8)

Our common understanding of God's reigning [may be] that every day there is a "whip" regulating us from outside. In actuality, God's reigning is not an outward matter but a matter of life. If a monkey could be regenerated, born again, to become a man and have the human life, this life would automatically regulate the monkey from within to live like a man. In this way, the monkey would automatically and naturally enter into the human kingdom. If this happened, then to try to make the monkey to live and walk like a monkey again would be a suffering to the monkey. Therefore, it is altogether a matter of the innate ability of life, not a matter of outward teaching and regulation. (The Economy of God and the Mystery of the Transmission of the Divine Trinity, p. 44)

The kingdom of God is an organism constituted with His divine life, and this kingdom becomes the realm of life for His ruling. He reigns in it by His divine life and expresses Himself in His divine life. It began with the Old Testament saints and is realized in the church in this age. It will be completed in the New Jerusalem in the millennium and ultimately consummated in the New Jerusalem in the new heaven and new earth. (Truth Lessons—Level One, vol. 2, p. 171)

Further Reading: The Kingdom and the Church, chs. 1-3; Life-study of Colossians, msg. 4

## 晨兴喂养

约三 5 “耶稣回答说，我实实在在地告诉你，人若不是从水和灵生的，就不能进神的国。”

八 12 “…耶稣又对众人讲论说，我是世界的光，跟从我的，就绝不在黑暗里行，必要得着生命的光。”

进入神国唯一的路，乃是接受神作生命，得着神自己；这就是重生。所以要悔改，就是要改观念，改掉摩西的观念、律法的观念，甚至属世、天然、事奉神的观念，全数都要改一改。要悔改！（神的经纶与神圣三一输送的奥秘，四〇至四一页）。

## 信息选读

当我们呼喊主的名，那神圣的灵就进到我們里面，重生我们，把我们生入了神的国。虽然你对神国的事知道得很少，在你里面的灵却知道这国的事。在你灵中那神圣的生命认识神的国。…我们所以认识，因为我们已经生入了神的国（约翰福音生命读经，一二三至一二四页）。

要活在神里面，就必须活在生命之灵的律里面。这就必须活在灵里，因为生命之灵的律是在灵里。这也必须活在生命的感受里，因为生命的感受就是生命之灵的律的感受。我们若跟从生命的感受，定规是体贴灵，而活在灵里。我们若体贴灵，也必是活在生命之灵的律里面。我们活在生命之灵的律里面，也就是活在神里面。结果，我们所活出来的就是神。神就是生命，所以我们所活出来的也就是生命，我们也就是一个生命人（生命的认识，一二三页）。

## Morning Nourishment

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

8:12 Again...Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

The only way to enter into the kingdom of God is to receive God as life and to gain God Himself. This is regeneration. Therefore, to repent is to have a change in your concept. You have to change your concepts about Moses, your concepts about the law, and even your worldly, natural concepts about serving God. All these concepts need to be changed. Therefore, you must repent! (The Economy of God and the Mystery of the Transmission of the Divine Trinity, pp. 41-42)

## Today's Reading

When we called on the name of the Lord, the divine Spirit came into us, regenerating us and causing us to be born into the kingdom of God. Although you may know very little about the kingdom of God, your spirit within you knows about the kingdom. The divine life in your spirit knows the kingdom of God....We know because we have been born into the kingdom of God. (Life-study of John, p. 109)

If we want to live in God, we must live in the law of the Spirit of life. This requires us to live in spirit, for the law of the Spirit of life is in the spirit. This also requires us to live in the sense of life, for the sense of life is the sense of the law of the Spirit of life. If we obey the sense of life, we mind the spirit and live in the spirit. If we mind the spirit, we live in the law of the Spirit of life. When we live in the law of the Spirit of life, we live in God. Consequently, what we live out is God Himself. God is life; therefore, what we live out is life, and we become life-men. (The Knowledge of Life, p. 109)



保罗…作见证说，他“在路上看见一道光，比日头还亮”，四面照着他（徒二六13），不仅如此，主对他说，“扫罗，扫罗，你为什么逼迫我？”（14）由于这光的照耀和主的说话，大数的扫罗就蒙拯救脱离黑暗的权势，被迁入另一个范围，就是光的范围，也就是神爱子的国（歌罗西书生命读经，四四页）。

我们听见了话，接受了生命，这生命就成为在里面照亮的光，来光照我们。基督这神圣的生命在我们里面作生命的光照亮，我们就在祂的光照之下。我们凭着接受话由神而生，就有神圣的生命，永远的生命，这生命且成为在我们里面照亮的光（新约总论第三册，三八页）。

光是神在祂彰显里的性质，照样黑暗是撒但在他邪恶作为里的性质（约壹三8）。感谢神，祂已经拯救我们脱离撒但的黑暗，进入神圣的光里（徒二六18，彼前二9）。神圣的光就是那在子里的神圣生命，在我们里面运行（圣经恢复本，约壹一5注3）。

实际，就是三一神（约一14、17，十四6，约壹五6）。这三一神是包藏在祂的话里，所以祂的话也是实际。…我们乃是在这话的实际里得以圣别（约十七17注1）。

父的话带着父的实际。当神的话说，“神是光”，这话就带着是光的神。所以神的话是实际，真理；不像撒但的话是虚空，谎言（约八44）（十七17注3）。

〔约贰一节的真实，〕原文与真理同字。…本辞在此是指启示出来的神圣实际—三一神在子耶稣基督里分赐到人里面—成为人的真实与真诚，使人过一种与神圣之光相符的生活（约三19～21），并且按着神的所是，照神所寻找的敬拜神（四23～24）（约贰1注3）。

参读：新约总论，第二百五十至二百五十三篇；神的经纶与神圣三一输送的奥秘，第三篇。

As Paul testified..., he “saw...a light from heaven beyond the brightness of the sun” shining round about him (Acts 26:13). Furthermore, the Lord spoke to him, saying, “Saul, Saul, why are you persecuting Me?” (Acts 26:14). Through the shining of this light and the Lord’s speaking, Saul of Tarsus was delivered out of the authority of darkness and was transferred into another realm, a realm of light, which is the kingdom of the Son of God’s love. (Life-study of Colossians, p. 38)

When the Word is heard and life is received, the life becomes the light shining within to enlighten us. When Christ, as the divine life, shines within us as the light of life, we are under His enlightening. Having been born of God by receiving the Word, we have the divine life, eternal life, and this life becomes the light shining within us. (The Conclusion of the New Testament, p. 567)

As light is the nature of God in His expression, so darkness is the nature of Satan in his evil works (1 John 3:8). Thank God that He has delivered us out of the satanic darkness into the divine light (Acts 26:18; 1 Pet. 2:9). The divine light is the divine life in the Son operating in us. (1 John 1:5, footnote 4)

Reality is the Triune God (John 1:14, 17; 14:6; 1 John 5:6). Since the Triune God is contained and concealed in His word, His word is reality....We are sanctified in the reality of this word. (John 17:17, footnote 2)

The Father’s word carries the reality of the Father with it. When God’s word says, “God is light,” it carries God as light in it. Hence, God’s word is reality, the truth, unlike Satan’s word, which is vanity, a lie (John 8:44). (John 17:17, footnote 3)

[Truthfulness in 2 John 1 is] the same as the Greek word for truth....Here it denotes the revealed divine reality—the Triune God dispensed into man in the Son, Jesus Christ—becoming man’s genuineness and sincerity, that man may live a life that corresponds with the divine light (John 3:19-21) and worship God, as God seeks, according to what He is (John 4:23-24). (2 John 1, footnote 3)

Further Reading: The Conclusion of the New Testament, msgs. 250-253; The Economy of God and the Mystery of the Transmission of the Divine Trinity, ch. 3



## 晨兴喂养

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。”

彼前五 10 “但那全般恩典的神，就是那曾在基督耶稣里召你们进入祂永远荣耀的，等你们暂受苦难之后，必要亲自成全你们，坚固你们，加强你们，给你们立定根基。”

恩典乃是三一神在祂的成为肉体里，由作源头的父、作元素的子以及作应用的那灵（林后十三 14），分赐给信徒。恩典的源头、恩典的元素和恩典的应用，属于神圣三一的三个身位，作我们的一切。

恩典的意思是：“神是一切，神作一切，神给一切。”我们有什么不是领受的？我们领受了一切。我们领受了恩上加恩，而这恩典就是神自己（罗马书的结晶，二五二至二五三、二七四页）。

## 信息选读

基督这位好牧人，…以神的生命喂养祂的羊。…如今主从里面在生命里喂养我们。我们在里面有祂作我们的牧者，就是作属于生命并在生命里的牧者。活的基督是我们的牧者，不仅赐我们生命—祂对我们就是生命。主活在我们里面，实际上就是祂的牧养。基督作我们的生命并活在我们里面，借此牧养我们（新约总论第二册，二九二至二九三页）。

荣耀是神的彰显，就是辉煌的彰显出来的神。神的荣耀对亚伯拉罕是极大的吸引，将他从世界分别出来归给神。神的荣耀也是极大的鼓励和力量，使亚伯拉罕能以跟从神（创十二 1、4）。

## Morning Nourishment

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

1 Pet. 5:10 But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.

God came in the way of incarnation to us as grace. Hence, grace is the Triune God in His incarnation to be dispensed to the believers by the Father as the source, by the Son as the element, and by the Spirit as the application (2 Cor. 13:14). The source of grace, the element of grace, and the application of grace are of the three Persons of the Divine Trinity to be our everything.

Grace means “God is everything, God does everything, God gives everything.” What do we have, that we have not received? We have received everything. We receive grace upon grace, and this grace is God Himself. (Crystallization-study of the Epistle to the Romans, pp. 205, 221-222)

## Today's Reading

As the good Shepherd, Christ feeds His sheep with the divine life....Now the Lord shepherds us in life from within. Inwardly we have Him as our Shepherd, a Shepherd of life and in life. As our Shepherd, the living Christ not only gives us life—He is life to us. The living of the Lord within us is actually His shepherding. Christ shepherds us by being life to us and by living in us.

Glory is the expression of God, God expressed in splendor. God's glory was a great attraction to Abraham, separating him from the world unto God. God's glory was also a great encouragement and strength, enabling Abraham to follow God (Gen. 12:1, 4).

彼后一章三节说，神用祂自己的荣耀和美德呼召我们，或呼召我们到祂自己的荣耀和美德。此外，彼前五章十节说，神召我们进入祂永远的荣耀。按提后二章十节，神的救恩乃是连同着永远的荣耀。这指明永远的荣耀是神救恩的终极目标（罗八 21）。神的救恩领我们进入祂的荣耀（来二 10）（新约总论第一册，一三一页）。

帖前二章十二节说，“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。”神的呼召是照着祂的拣选，也是随着祂的拣选（一 4）。信徒从前是拜偶像的人（9），在撒但的国里（太十二 26）。现今借着在基督里的救恩，他们蒙了呼召，并已信入神的国；这国乃是他们在神圣的管治下，带着进入神荣耀的指望，敬拜并享受神的范围。神的荣耀与祂的国度并行。

保罗在帖前二章十二节劝勉信徒，要他们行事为人配得过神。如果他自己行事为人配不过神，他怎能劝别人这样作？他在这事上…立了榜样，给信徒效法。十二节指明，行事为人配得过神，与进入神的国并被引进神的荣耀有关（帖撒罗尼迦前书生命读经，一二三页）。

神的国乃是神掌权的范围，使祂能彰显祂的荣耀，以完成祂的定旨。在神的国里，所注重的不在于吃喝，乃在于公义、和平并圣灵中的喜乐（新约总论第九册，一〇二页）。

今天信徒在召会中过国度生活，因召会在今世是神的国（…林前六 10，加五 21，弗五 5）。这是一件非常实际的事，包含许多操练。

在歌罗西四章十一节，使徒保罗与歌罗西的信徒交通时，告诉他们，他的同工是为着神国的工人，这指明他们为着建立并建造众召会，在福音工作上所作的，乃是为着今天神的国。这就是说，神的国实际上是今天召会的实际，召会乃是使徒与他的同工所建立并建造的（新约总论第六册，一八二、一八四至一八五页）。

参读：真理课程一级卷二，第二十三课；国度，第三至六章。

Second Peter 1:3 says that God has called us to, or by, His own glory. Furthermore, 1 Peter 5:10 says that God has called us into His eternal glory. According to 2 Timothy 2:10, God's salvation is with eternal glory. This indicates that eternal glory is the ultimate goal of God's salvation (Rom. 8:21). God's salvation leads us into His glory (Heb. 2:10). (The Conclusion of the New Testament, pp. 474, 111)

First Thessalonians 2:12 says, "That you might walk in a manner worthy of God, who calls you into His own kingdom and glory." God's calling is according to His selection, and it follows His selection (1:4). As worshippers of idols (1:9), the believers were in the kingdom of Satan (Matt. 12:26). Now, through the salvation in Christ, they are called and have believed into the kingdom of God, which is the sphere for them to worship and enjoy God under the divine ruling with a view of entering into God's glory. God's glory goes with His kingdom.

In 1 Thessalonians 2:12 Paul exhorts the believers to walk in a manner worthy of God. If he himself had not walked in a manner worthy of God, how could he have exhorted others to do so? In this matter..., he set an example for the believers to follow. Verse 12 indicates that walking worthily of God is related to entering into His kingdom and being ushered into His glory. (Life-study of 1 Thessalonians, p. 104)

The kingdom of God is the sphere in which God exercises His authority so that He may express His glory for the fulfillment of His purpose. In such a kingdom, what matters is not eating and drinking but righteousness, peace, and joy in the Holy Spirit.

Today the believers live the kingdom life in the church, for the church is the kingdom of God in this age (...1 Cor. 6:10; Gal. 5:21; Eph. 5:5). This is a very practical matter involving much exercise.

In Colossians 4:11 the apostle Paul, in his fellowship with the Colossian believers, told them that his fellow workers are the workers for the kingdom of God, indicating that what they were doing in the gospel work for the establishing and building up of the churches was for the kingdom of God today. This means the kingdom of God is actually the reality of the church today established and built by the apostle with his fellow workers. (The Conclusion of the New Testament, pp. 2839-2840, 1727, 1729)

Further Reading: Truth Lessons—Level One, vol. 2, lsn. 24; The Kingdom, chs. 3-6

# 746 国 度 — 里面的统治

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降 B 大调

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5̣ 5̣ 4̣ | 3̣ 5̣ 1 | 1̣ 2̣ 7̣ | 1 - 3 | 2 - 2 |  
 一 神 的 国 度 今 在 地 上, 是 神 掌  
 3 - 2 1 | 7̣ - 6̣ | 5̣ - - | 1 1 5̣ | 6̣ 7̣ 1 |  
 权 在 我 心 里; 乃 是 基 督 活  
 4̣ · 3̣ 2̣ 1̣ | 1̣ 7̣ 6̣ | 5̣ - 4̣ | 3̣ 5̣ 1 | 1̣ 2̣ 7̣ | 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;  
 借着祂肯服祂权柄, 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。

1

God's Kingdom on the earth is now  
 His sovereign government within;  
 'Tis Christ Himself in us to live  
 As Lord and King to rule and reign.

2

His life with His authority  
 Enthrones Him now within our hearts  
 To govern all our words and deeds  
 And regulate our inward parts.

3

The Lord enthroned within our hearts  
 His Kingdom doth establish there,  
 Assuring His full right to reign  
 And for God's purpose to prepare.

4

'Tis by His reign within our hearts  
 That life to us He e'er supplies;  
 When taking Him as Lord and King,  
 His wealth our being satisfies.

5

'Tis by His ruling from within  
 His fulness vast is testified;  
 'Tis when His inner kingdom rules  
 His Body's blessed and edified.

6

'Tis by His heav'nly rule within  
 As heav'nly citizens we live;  
 'Tis by submission to His rule  
 Expression of His reign we give.

7

Here in this heav'nly realm we live,  
 And with this heav'nly pow'r possessed  
 We walk and fight in heav'nly light  
 Until the Kingdom's manifest.

## 第十一周申言

申言稿: \_\_\_\_\_

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