

第八周

神国的发展

纲要

读经：徒一 3、8～9，八 12，十四 22，十九 8，二十 25，二八 23、31

周一

壹 路加福音叙述成为肉体之耶稣的职事，作为那成为肉体之耶稣在地上的记载；使徒行传记载复活升天的基督，借着祂的信徒，在地上执行祂在天上继续的职事——8～9。

一 在福音书里，主在地上的职事，由祂自己所完成，乃是将祂自己作为国度的种子撒在祂的信徒里面；那时，召会还没有建造起来——路八 4～15。

二 在使徒行传，主在天上的职事，借着祂的信徒在祂的复活和升天里所完成，乃是将祂作为神国的发展扩展出去，为要在全地建造召会，构成祂的身体，就是祂的丰满，以彰显祂，甚至是神的丰满，以彰显神——八 12，十四 22，十九 8，二十 25，二八 23、31，太十六 18，弗一 23，三 19。

贰 神的国乃是使徒们在使徒行传中传讲的主题（八 12，十四 22，十九 8，二十 25，

Week Eight

The Development of the Kingdom of God

OUTLINE

Scripture Reading: Acts 1:3, 8-9; 8:12; 14:22; 19:8; 20:25; 28:23, 31

Day 1

I. The Gospel of Luke is a narrative of the ministry of the incarnated Jesus as a record of the incarnated Jesus on earth; Acts is a record of the succeeding ministry of the resurrected and ascended Christ in heaven carried out through His believers on earth—1:8-9:

A. In the Gospels the Lord's ministry on earth, carried out by Himself, was sowing Himself as the seed of the kingdom into His believers, with no church built up yet—Luke 8:4-15.

B. In Acts the Lord's ministry in heaven, carried out through His believers in His resurrection and ascension, spreads Him as the development of the kingdom of God for the building up of the church throughout the entire world to constitute His Body, His fullness, to express Him, even the fullness of God for God's expression—1:8; 8:12; 14:22; 19:8; 20:25; 28:23, 31; Matt. 16:18; Eph. 1:23; 3:19.

II. The kingdom of God is the main subject of the apostles' preaching in Acts (8:12; 14:22; 19:8; 20:25; 28:23, 31); this is

二八 23、31)；这是由复活的基督有四十天之久向使徒们显现，对他们讲说神国的事（一 3）所指明：

周 二

一 在福音书里，主耶稣自己来宣扬国度的福音——路四 43：

- 1 神的国乃是救主作生命的种子，撒到祂的信徒，就是神的选民里面，并发展为一个范围，就是神的国，使神在祂神圣的生命里，能在其中掌权——十七 21，可四 3、26。
- 2 神国的入门是重生，其发展是信徒在神圣生命里的长大——约三 5，彼后一 3～11。
- 3 神的国在今天是召会的生活，是忠信的信徒在其中生活的，并要发展为要来的国度，作得胜圣徒在千年国里所承受的赏赐——罗十四 17，加五 21，弗五 5，后二十 4、6。
- 4 至终，神的国要完成于新耶路撒冷，作神永远的国，就是神永远生命之永远福分的永远范围，在新天新地里给神所有的赎民享受，直到永远——二一 1～4，二二 1～5、14。
- 5 神的国乃是救主当作福音，好信息，所传扬给与神生命隔绝之人的一弗四 18。
- 6 主在路加十七章二十至二十一节的话，指明神的国不是物质的，乃是属灵的；神的国就是救主一在祂第一次的来临里（21～22），在祂第二次的来临里（23～30），在祂得胜信徒的被提里（31～36），以及在祂毁灭敌基督（37），以恢复全地，

indicated by the fact that the resurrected Christ, in His appearing to the apostles through a period of forty days, spoke to them concerning the kingdom of God (1:3):

Day 2

A. In the Gospels the Lord Jesus Himself had announced the gospel of the kingdom—Luke 4:43:

1. The kingdom of God is the Savior as the seed of life sown into His believers, God's chosen people, and developing into a realm over which God can rule as His kingdom in His divine life—17:21; Mark 4:3, 26.
2. The entrance into the kingdom of God is regeneration, and the development of the kingdom is the believers' growth in the divine life—John 3:5; 2 Pet. 1:3-11.
3. The kingdom of God is the church life today, in which the faithful believers live, and it will develop into the coming kingdom as a reward to be inherited by the overcoming saints in the millennium—Rom. 14:17; Gal. 5:21; Eph. 5:5; Rev. 20:4, 6.
4. Eventually, the kingdom of God will consummate in the New Jerusalem as the eternal kingdom of God, an eternal realm of the eternal blessing of God's eternal life, which all of God's redeemed will enjoy in the new heaven and new earth for eternity—21:1-4; 22:1-5, 14.
5. The kingdom of God is what the Savior announced as the gospel, the good news, to those who were alienated from the life of God—Eph. 4:18.
6. The Lord's word in Luke 17:20-21 indicates that the kingdom of God is not material but spiritual; it is the Savior in His first coming (vv. 21-22), in His second coming (vv. 23-30), in the rapture of His overcoming believers (vv. 31-36), and in His destroying of the Antichrist (v. 37) to recover the whole earth for His reign there (Rev. 11:15).

使祂得在其上的掌权里（后十一 15）。

7 神的国就是救主自己；祂从前在法利赛人中间，但如今就在信徒里面——路十七 21，林后十三 5，西一 27：

- a 救主在哪里，哪里就有神的国；神的国与祂同在，祂将神的国带给祂的门徒——路四 43，十七 21。
- b 基督是神国的种子，撒在神所拣选的人里面，发展为神掌权的范围——八 5、10。
- c 祂复活以后，就在祂的信徒里面；因此，今天神的国就在召会里——约十四 20，罗八 10，十四 17。

周 三

二 在行传一章三节，主耶稣这在复活里的一位，必定帮助门徒对神的国有这样正确的领悟：

- 1 门徒必定开始看见，神的国就是基督作生命在信徒里面扩展，也是基督作生命在信徒里面繁殖，形成神在祂生命里管治的范围——约三 3、5。
- 2 门徒必然已经领会，他们现今是基督繁殖、扩展的一部分，因此是神国的一部分——徒一 8～9，八 12，二十 25，二八 23、31。

周 四

叁 神的国是基督作生命扩展到祂的信徒里，形成神在祂生命里管治的范围——彼后一 3～11：

一 人要进这国，就需要为罪悔改，相信福音，使他们的罪得赦免，并由神重生，得着符合这国

7. The kingdom of God is the Savior Himself, who was in the midst of the Pharisees but who is now within the believers—Luke 17:21; 2 Cor. 13:5; Col. 1:27:

- a. Wherever the Savior is, there the kingdom of God is; the kingdom of God is with Him, and He brings it to His disciples—Luke 4:43; 17:21.
- b. Christ is the seed of the kingdom of God to be sown into God's chosen people to develop into God's ruling realm—8:5, 10.
- c. Since His resurrection He has been within His believers; hence, the kingdom of God is within the church—John 14:20; Rom. 8:10; 14:17.

Day 3

B. In Acts 1:3 the Lord Jesus as the One in resurrection must have helped the disciples to have such a proper realization concerning the kingdom of God:

- 1. The disciples must have begun to see that the kingdom of God is the spreading of Christ as life in the believers, that it is the propagation of Christ as life in His believers to form a realm in which God rules in His life—John 3:3, 5.
- 2. The disciples certainly must have understood that they were now part of the propagation, the spreading, of Christ, and thereby were part of the kingdom of God—Acts 1:8-9; 8:12; 20:25; 28:23, 31.

Day 4

III. The kingdom of God is the spreading of Christ as life into His believers to form a realm in which God rules in His life—2 Pet. 1:3-11:

A. To enter into this kingdom, people need to repent of their sins and believe in the gospel so that their sins may be forgiven and so that they may be

神圣性质的神圣生命—可一 15，约三 3、5。

二 所有在基督里的信徒，在召会时代都能有分于这国，在神的公义、和平并圣灵中的喜乐里享受神—罗十四 17。

三 这国在要来的国度时代，要成为基督和神的国，给得胜的信徒承受并享受，叫他们与基督同王一千年—林前六 9～11，加五 19～21，弗五 5，启二十 4、6。

四 神的国是永远的国，要成为神永远生命的永远福分，在新天新地里给神所有的赎民享受，直到永远—二一 1～4，二二 1～5、14、17。

周 五

肆 众召会与神的国是并行的；由复活基督的繁殖所产生的众召会，乃是今天在地上神的国—徒十四 22，二十 25：

一 这位在升天里，凭着那灵，借着门徒，繁殖祂自己的复活基督，乃是神国的实际；神的国就是祂的扩展—一 8，八 12：

1 众召会就是这位来把自己当作神国种子撒播出去之基督的扩展；这是福音书里所启示的一可四 3、26。

2 在福音书里，基督乃是国度的种子；在使徒行传里有这种子的繁殖，以产生众召会，就是神的国—八 1、12，十三 1～4。

二 我们在众召会里乃是基督的繁殖，也是基督的扩展，并且我们正在扩大神的国—启一 9、11。

regenerated by God to have the divine life, which matches the divine nature of this kingdom—Mark 1:15; John 3:3, 5.

B. All the believers in Christ can share the kingdom in the church age for their enjoyment of God in His righteousness, peace, and joy in the Holy Spirit—Rom. 14:17.

C. The kingdom of God will become the kingdom of Christ and of God for the overcoming believers to inherit and enjoy in the coming kingdom age so that they may reign with Christ for a thousand years—1 Cor. 6:9-11; Gal. 5:19-21; Eph. 5:5; Rev. 20:4, 6.

D. As the eternal kingdom, the kingdom of God will be an eternal blessing of God's eternal life for all of God's redeemed to enjoy in the new heaven and new earth for eternity—21:1-4; 22:1-5, 14, 17.

Day 5

IV. The churches and the kingdom of God go together; the churches produced by the propagation of the resurrected Christ are the kingdom of God on earth today—Acts 14:22; 20:25:

A. The resurrected Christ, who is propagating Himself in His ascension, by the Spirit, and through the disciples, is the reality of the kingdom of God; the kingdom of God is His expansion—1:8; 8:12:

1. The churches are the expansion of Christ, who came to sow Himself as the seed of the kingdom of God; this is revealed in the Gospels—Mark 4:3, 26.

2. In the Gospels Christ was the seed of the kingdom; in the book of Acts we have the propagation of this seed to produce the churches as the kingdom of God—8:1, 12; 13:1-4.

B. We in the churches are the propagation of Christ and the expansion of Christ, and we are enlarging the kingdom of God—Rev. 1:9, 11.

伍 在行传十四章二十二节，保罗恳求那些恒守信仰的信徒要领悟，我们进入神的国，必须经历许多患难，因为全世界都反对我们进入其中；进入神的国就是进入对基督作为国度的完全享受。

陆 在行传十九章我们看见，撒但抵挡神在地上开展祂的国；为着繁殖基督的优胜职事，乃是为着神国的争战—9、23～41 节。

柒 保罗在二十八章三十一节宣扬神的国，乃是复活、升天、包罗万有之基督的繁殖—23、31 节：

一 这可由“教导主耶稣基督的事”这句话得着证明；主耶稣基督的事乃是与神的国并行的—23 节。

二 将基督的事教导人，就是开展神的国；所以，神的国实际上就是复活基督的繁殖—这过程今天继续借由信徒得以实行—31 节。

V. In Acts 14:22 Paul entreated the believers who were continuing in the faith to realize that through many tribulations we must enter into the kingdom of God, because the whole world opposes our entering in; to enter into the kingdom of God is to enter into the full enjoyment of Christ as the kingdom.

VI. In Acts 19 we see that Satan is fighting against God's spreading of His kingdom on earth; the prevailing ministry for the propagation of Christ is a fighting, a battle, for God's kingdom—vv. 9, 23-41.

VII. Paul's proclaiming the kingdom of God in 28:31 was the propagation of the resurrected, ascended, and all-inclusive Christ—vv. 23, 31:

A. This is proved by the words teaching the things concerning the Lord Jesus Christ, which things go together with the kingdom of God—v. 23.

B. To teach concerning Christ is to spread the kingdom of God; therefore, the kingdom of God is actually the propagation of the resurrected Christ—a process that continues to be carried out through the believers today—v. 31.

第八周 ■ 周一

晨兴喂养

徒一 3 “祂受害之后，用许多确据，将自己活活地显给使徒看，四十天之久向他们显现，讲说神国的事。”

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

行传一章九节说，“说了这话，他们正看的时候，祂就被取上升，有一朵云彩把祂从他们的眼界中接上去了。”路加的福音结束于主的升天，（路二四 51，）他的行传开始于主的升天。路加的福音叙述成为肉体的耶稣在地上的职事；他的行传记载复活升天的基督，借着祂的信徒，在地上执行祂在天上继续的职事。在福音书里，主独自完成祂在地上的职事，将祂自己作为神国的种子，仅仅撒在信徒里面；那时，召会还没有建造起来。在使徒行传，主借着祂的信徒，在祂的复活和升天里，完成祂在天上的职事，将祂作为神国的发展扩展出去，为要在全地建造召会，（太十六 18，）构成祂的身体，就是祂的丰满，（弗一 23，）以彰显祂；甚至是神的丰满，（弗三 19，）以彰显神。（使徒行传生命读经，三九至四〇页。）

信息选读

国度作神在生命上特别的掌权，乃是与召会并行。这在使徒行传里清楚地启示出来；这卷书经常提到国度与召会，有许多经文说到国度，（一 3，八 12，十四 22，十九 8，二十 25，二八 23，31，）另有许

WEEK 8 ■ DAY 1

Morning Nourishment

Acts 1:3 To whom also He presented Himself alive after His suffering by many irrefutable proofs, appearing to them through a period of forty days and speaking the things concerning the kingdom of God.

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

Acts 1:9 says, “And when He had said these things, while they were looking on, He was lifted up, and a cloud took Him away from their sight.” Luke’s Gospel ends with the Lord’s ascension into heaven (Luke 24:51), and his Acts begins with it. His Gospel is a narrative of the ministry of the incarnated Jesus on earth. His Acts is a record of the succeeding ministry of the resurrected and ascended Christ in heaven carried out through His believers on earth. In the Gospels, the Lord’s ministry on earth, carried out by Himself, only sowed Himself as the seed of the kingdom of God into His believers, with no church built up yet. In Acts, the Lord’s ministry in heaven, carried out through His believers in His resurrection and ascension, spreads Him as the development of the kingdom of God for the building up of the church (Matt. 16:18) throughout the entire world to constitute His Body, His fullness (Eph. 1:23), to express Him, even the fullness of God (3:19) for God’s expression. (Life-study of Acts, p. 35)

Today’s Reading

The kingdom as God’s reign in a particular way in the sense of life goes in parallel with the church. This is revealed clearly in the book of Acts, where the kingdom and the church are frequently mentioned. Many verses speak of the kingdom (Acts 1:3; 8:12; 14:22; 19:8; 20:25; 28:23, 31), and many other verses

多经文说到召会。（五 11，八 1，3，九 31，十一 22，26，十二 1，5，十三 1，十四 23，27，十五 3～4，22，41，十六 5，十八 22，二十 17，28。）国度是首先提到的。行传一章三节告诉我们，主耶稣“受害之后，用许多确据，将自己活活地显给使徒看，四十天之久向他们显现，讲说神国的事”。这有力的指明，神的国乃是使徒在五旬节后的使命中，所要传讲的主题。主耶稣升到诸天之上，并将自己这包罗万有的灵浇灌出来以建立召会之前，祂教导门徒国度的事。他们若不认识或领悟国度的事，主耶稣就很难带他们进入召会。因此，在行传一章，就透彻地教导国度。

在行传以下各章，召会被带进来。召会首次提起是在五章十一节，八章一节说到在耶路撒冷的召会。使徒行传从头至尾一再提到召会。然而，召会来临后，国度仍被传扬。在八章十二节，腓利把神国的福音传给撒玛利亚人。十四章二十二节说，“我们进入神的国，必须经历许多患难。”依照十九章八节，保罗在会堂里放胆讲说神国的事。再者，二十章二十五节告诉我们，保罗来往传扬国度。末了，在二十八章二十三节，保罗对那些到他住所来的人“讲解，郑重见证神的国”。由此我们可以看见，使徒行传开始并结束于神的国。此外，我们又看见，国度与召会是成对的，因为国度与召会并行。没有国度，召会生活就没有开始，也没有终结。召会生活与国度有密切的关系，因为国度是召会的命脉。因此，国度对召会生活是绝对重要的。（新约总论第八册，一三至一四页。）

参读：新约总论，第二百四十一篇。

speak of the church (5:11; 8:1, 3; 9:31; 11:22, 26; 12:1, 5; 13:1; 14:23, 27; 15:3-4, 22, 41; 16:5; 18:22; 20:17, 28). The kingdom is mentioned first. Acts 1:3 tells us that to the apostles the Lord Jesus “presented Himself alive after His suffering by many irrefutable proofs, appearing to them through a period of forty days and speaking the things concerning the kingdom of God.” This indicates strongly that the kingdom of God would be the main subject of the apostles’ preaching in the coming commission after Pentecost. Before the Lord Jesus ascended to the heavens and poured out Himself as the all-inclusive Spirit to establish the church, He taught His disciples about the kingdom. If they had not had any knowledge or realization concerning the kingdom, it would have been difficult for the Lord Jesus to bring them into the church. Therefore, in the first chapter of Acts the kingdom was taught thoroughly.

In the following chapters of Acts the church is brought in. The first mention of the church is in Acts 5:11. Acts 8:1 refers to the church in Jerusalem. Throughout the book of Acts the church is mentioned again and again. However, after the church comes in, the kingdom is still preached. In 8:12 Philip brought the good news concerning the kingdom of God to the Samaritans. Acts 14:22 says that “through many tribulations we must enter into the kingdom of God.” According to 19:8, Paul spoke boldly in the synagogue concerning the kingdom of God. Furthermore, 20:25 tells us that Paul went about proclaiming the kingdom. Finally, in 28:23 Paul “expounded these matters, solemnly testifying of the kingdom of God” to those who came to him in his lodging. From this we can see that the book of Acts begins and ends with the kingdom of God. Moreover, Acts shows us that the kingdom and the church are a pair, for the kingdom goes in parallel with the church. Without the kingdom there is neither the beginning nor the conclusion of the church life. The church life is intimately related to the kingdom because the kingdom is the life pulse of the church. Therefore, the kingdom is absolutely crucial to the church life. (The Conclusion of the New Testament, pp. 2556-2557)

Further Reading: The Conclusion of the New Testament, msg. 240

第八周 ■ 周二

晨兴喂养

路十七 20 ~ 21 “法利赛人问神的国几时来到，耶稣回答说，神的国来到，不是观察得到的；人也不得说，看哪，在这里，或说，在那里；因为看哪，神的国就在你们中间。”

传神的国为福音，就是将神的国当作福音，佳音来传扬。…神的国乃是救主（见路十七 21 注 1）作生命的种子，撒到祂的信徒，就是神的选民里面，（可四 3，26，）并发展为一个范围，就是神的国，使神在祂神圣的生命里，能在其中掌权。（圣经恢复本，路四 43 注 1，注 2。）

信息选读

神国的入门是重生，（约三 5，）其发展是信徒在神圣生命里的长大。（彼后一 3 ~ 11。）神的国在今天是召会的生活，是忠信的信徒在其中生活的，（罗十四 17，）并要发展为要来的国度，作得胜圣徒在千年国里（启二十 4，6）所承受的赏赐。（加五 21，弗五 5。）至终，神的国要完成于新耶路撒冷，作神永远的国，就是神永远生命之永远福分的永远范围，在新天新地里给神所有的赎民享受，直到永远。（启二一 1 ~ 4，二二 1 ~ 5，14。）…这样的国，就是出于神生命的国，乃是救主在路加四章当作福音，好信息，所传扬给与神生命隔绝（弗四 18）之人的。（圣经恢复本，路四 43 注 2。）

主〔在路加十七章二十至二十一节对法利赛人问神的国几时来到〕的回答指明神的国不是物质的，乃是属灵的；神的国就是救主——在祂第一次的来临里，（21 ~

WEEK 8 ■ DAY 2

Morning Nourishment

Luke 17:20-21 And when He was questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, The kingdom of God does not come with observation; nor will they say, Behold, here it is! or, There! For behold, the kingdom of God is in the midst of you.

To announce the gospel of the kingdom of God is to preach the kingdom of God as the gospel, the good news. (Luke 4:43, footnote 1) The kingdom of God is the Savior (see footnote 1 on Luke 17:21) as the seed of life sown into His believers, God's chosen people (Mark 4:3, 26), and developing into a realm over which God can rule as His kingdom in His divine life. (Luke 4:43, footnote 2)

Today's Reading

The entrance into the kingdom is regeneration (John 3:5), and the development of the kingdom is the believers' growth in the divine life (2 Pet. 1:3-11). The kingdom is the church life today, in which the faithful believers live (Rom. 14:17), and it will develop into the coming kingdom as a reward to be inherited (Gal. 5:21; Eph. 5:5) by the overcoming saints in the millennium (Rev. 20:4, 6). Eventually, it will consummate in the New Jerusalem as the eternal kingdom of God, an eternal realm of the eternal blessing of God's eternal life, which all God's redeemed will enjoy in the new heaven and new earth for eternity—Rev. 21:1-4; 22:1-5, 14....Such a kingdom, the kingdom of God, is what the Savior announced [in Luke 4] as the gospel, the good news, to those who were alienated from the life of God (Eph. 4:18). (Luke 4:43, footnote 2)

The Lord's answer [in Luke 17:20-21] to the question raised by the Pharisees concerning the kingdom of God indicates that the kingdom of God is not material but spiritual. It is the Savior in His first coming (vv. 21-22), in His

22,) 在祂第二次的来临里, (23 ~ 30,) 在祂得胜信徒的被提里, (31 ~ 36,) 以及在祂毁灭敌基督, (37,) 以恢复全地, 使祂得在其上的掌权里。(启十一 15。)

路加十七章二十二至二十四节证明神的国就是救主自己; 当法利赛人问祂关于国度的来临时, 祂就在他们中间。救主在哪里, 哪里就有神的国。…神的国与祂同在, 祂将神的国带给祂的门徒。(22。)祂是神国的种子, 撒在神所拣选的人里面, 发展为神掌权的范围。祂复活以后, 就在祂的信徒里面。(约十四 20, 罗八 10。)因此, 今天神的国就在召会里。(十四 17。)

主在路加十七章二十一节对法利赛人说, “看哪, 神的国就在你们中间。”“你们”指询问的法利赛人。(20。)救主—神的国, 不是在他们里面, 只是在他们中间。

法利赛人问主, 神的国几时来到, 主回答说, 神的国来到, 不是观察得到的。这就是说, 神的国不是看得见的, 不是观察得到的。神的国乃是看不见的, 是肉眼不能看到的。

主对法利赛人的答复, 有力地指明神的国实际上就是救主自己。主好象对他们说, “你们看不见神的国, 但神的国现今就在你们中间。虽然神的国现今就在这里, 你们却没有属灵的领悟来看见。你们需要属灵的眼睛来看属灵的事物, 来看神的国。这国实际上是一个奇妙的人物。你们用肉眼能看见这人物身体的存在, 但你们没有属灵的视力看见祂属灵的实际。这人物属灵的实际事实上就是神的国。因此, 我说神的国现今就在你们中间。然而你们不能领悟这个属灵的实际。”(路加福音生命读经, 三八三至三八四、三八〇至三八一页。)

参读: 新约总论, 第二百四十一篇。

second coming (vv. 23-30), in the rapture of His overcoming believers (vv. 31-36), and in His destroying of the Antichrist (v. 37) to recover the whole earth for His reign there (Rev. 11:15).

Luke 17:22 through 24 prove that the kingdom of God is the Savior Himself, who was among the Pharisees when He was asked by them regarding the kingdom. Wherever the Savior is, there is the kingdom of God. The kingdom of God is with Him, and He brings it to His disciples (v. 22). He is the seed of the kingdom of God to be sown into God's chosen people to develop into God's ruling realm. Since His resurrection, He is within His believers (John 14:20; Rom. 8:10). Hence, the kingdom of God is within the church today (Rom. 14:17).

In Luke 17:21 the Lord said to the Pharisees, “Behold, the kingdom of God is in the midst of you.” The word you here refers to the questioning Pharisees (v. 20). The Savior as the kingdom of God was not within them; He was only in the midst of them.

When the Pharisees questioned the Lord about the coming of the kingdom of God, He answered that the kingdom of God does not come with observation. This means that the kingdom of God is not visible or observable. Rather, the kingdom of God is invisible; it is something that cannot be seen with physical eyes.

In the Lord's answer to the Pharisees, there is a strong indication that the kingdom of God is actually the Savior Himself. The Lord seems to be saying to them, “You cannot see the kingdom of God, but right now it is among you. Although the kingdom of God is here now, you do not have the spiritual perception to see it. You need spiritual eyes to see spiritual things, to see the kingdom of God. Actually, this kingdom is a wonderful person. With your physical eyes you can see the material existence of this person. But you do not have spiritual sight to perceive His spiritual reality. The spiritual reality of this person is actually the kingdom of God. Therefore, I say that the kingdom of God is now here among you. You, however, cannot perceive this spiritual reality.” (Life-study of Luke, pp. 330-331)

Further Reading: The Conclusion of the New Testament, msg. 241

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。”

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。”

主耶稣四十天之久向祂的门徒显现。在圣经里，四十天是试炼和试验的时期。（申九 9，18，王上十九 8。）主耶稣被那灵引到旷野，受魔鬼的试诱，那时祂禁食四十昼四十夜。（太四 1～2。）以色列人也在旷野被神试验并教育了四十年。…在行传一章，主耶稣四十天之久时隐时现，为要试验并训练祂的门徒。（新约总论第九册，二五七页。）

信息选读

在这四十天期间，基督这在复活里的一位也对门徒讲说神国的事。虽然使徒行传没有告诉我们，关于国度主说了什么，但我们可以借着主其他部分的话，推论祂所说的。在福音书里，主耶稣教导门徒许多关于国度的事。主在祂复活以后的四十天期间，不太可能再对门徒讲说关于国度的新事。反之，祂可能重复祂在福音书里所教导门徒的。在福音书里，当主说到国度时，门徒不能领会主所教导他们的。他们还没有属灵的内在眼光来领会神的国，因为主还不在于他们里面。但在约翰二十章，他们将复活的基督奇妙的人位，就是赐生命的灵，接受到他们里面。结果，在行传一章，他们就非常不同了，因为基督这赐生命的灵现今在他们里面，作他们的生命和人位。因着他们有赐生命的灵在里面，所以他们

John 3:5 ...Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

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.

The Lord Jesus appeared to the disciples for a period of forty days [Acts 1:3]. In the Bible forty days are a period of trial and testing (Deut. 9:9, 18; 1 Kings 19:8). When the Lord Jesus was led up by the Spirit into the wilderness to be tempted by the devil, He fasted forty days and forty nights (Matt. 4:1-2). Also, the children of Israel were tested, educated, by God in the wilderness for forty years....In Acts 1 the Lord appeared and disappeared during a period of forty days in order to test and train His disciples. (The Conclusion of the New Testament, p. 2974)

Today's Reading

During these forty days, Christ as the One in resurrection also spoke to the disciples the things concerning the kingdom of God. Although we are not told in Acts what the Lord spoke concerning the kingdom, we may infer what He said by considering other portions of the Word. In the Gospels the Lord Jesus taught the disciples much concerning the kingdom. It is not likely that during the forty days after His resurrection, He gave the disciples something new concerning the kingdom. Rather, He may have repeated what He taught them in the Gospels. When the Lord spoke regarding the kingdom in the Gospels, the disciples were not able to understand what He was teaching them. They did not have the spiritual insight to understand the kingdom of God, because the Lord was not yet in them. But in John 20 they received the wonderful person of the resurrected Christ into them as the life-giving Spirit. As a result, in Acts 1 they were very different, for Christ, the life-giving Spirit, was now within them as their life and person. Because they had the life-giving Spirit within them, they

能领会主关于神国的讲论。

在行传一章三节，主耶稣这在复活里的一位，必定帮助门徒对神的国有这样正确的领悟。门徒必定开始看见，神的国就是基督作生命在信徒里面扩展，也是基督作生命在信徒里面繁殖，形成神在祂生命里管治的范围。门徒必然已经领会，他们现今是基督繁殖、扩展的一部分，因此是神国的一部分。（新约总论第九册，二五七至二五九页。）

在马可四章二十六至二十九节，主耶稣说到国度种子的比喻。“神的国是这样，如同人把种子撒在地上，黑夜睡觉，白日起来，这种子就发芽渐长，怎么会这样，他并不知道。地生五谷，是出于自然的：先发苗，后长穗，再后穗上结成饱满的子粒。”（26～28。）这里的人就是主耶稣作撒种者。种子是基督自己作生命的种子撒在我们里面。这比喻启示神的国是生命的事，是神生命的事，这生命发芽、长大、结果、成熟并产生收成。国度不是人的智慧和能力所产生无生命的组织。国度的实际是基督作生命的种子撒在我们里面，并在我们里面长大，以至于成熟。

国度的实际也见于基督的扩展，作为祂的扩大。基督的扩展乃是祂在我们里面的长大，并且祂的扩展就是祂的扩大。

启示录一章六节告诉我们，我们成了神的国。基督用祂自己的血，把我们从我们的罪中释放了；（5；）又使我们成为国度。基督的血所救赎的信徒，不仅由神所生，进入神的国，（约三5，）更为着神的经纶成为国度，就是召会。（太十六18～19。）启示录的作者约翰，是在这国度里；（一9；）所有蒙救赎得重生的信徒，也都是这国度的一部分。（罗十四17。）

我们是神的国，因为我们是基督的扩展，就是祂的扩大。（新约总论第八册，九九至一〇〇页。）

参读：新约总论，第二百五十篇。

were able to understand the Lord's speaking concerning the kingdom of God.

In Acts 1:3 the Lord Jesus as the One in resurrection must have helped the disciples to have such a proper realization concerning the kingdom of God. The disciples must have begun to see that the kingdom of God is the spreading of Christ as life to His believers, that it is the propagation of Christ as life to His believers to form a realm in which God rules in His life. The disciples certainly must have understood that they were now part of the propagation, the spreading, of Christ, and thereby were part of the kingdom of God.

In Mark 4:26-29 the Lord Jesus told the parable of the kingdom seed. "So is the kingdom of God: as if a man cast seed on the earth, and sleeps and rises night and day, and the seed sprouts and lengthens—how, he does not know. The earth bears fruit by itself: first a blade, then an ear, then full grain in the ear" (vv. 26-28). The man is the Lord Jesus as the sower. The seed is Christ Himself as the seed of life sown into us. This parable reveals that the kingdom of God is a matter of life, the life of God, which sprouts, grows, bears fruit, matures, and produces a harvest. The kingdom is not a matter of lifeless organization through man's wisdom and ability. The kingdom in its reality is a matter of Christ as the seed of life sown into us and growing in us unto maturity.

The kingdom's reality is also seen in Christ's expansion as the enlargement. Christ's expansion is His growth within us, and His expansion is His enlargement.

Revelation 1:6 tells us that we have been made the kingdom of God. Christ released us from our sins by His blood (v. 5) and made us a kingdom. The believers redeemed by the blood of Christ have not only been born of God into His kingdom (John 3:5) but have also been made a kingdom for God's economy, which is the church (Matt. 16:18-19). John, the writer of the book of Revelation, was in the kingdom (Rev. 1:9), and all redeemed and reborn believers are also part of this kingdom (Rom. 14:17).

We are God's kingdom because we are the expansion of Christ, His enlargement. (The Conclusion of the New Testament, pp. 2974-2975, 2638-2639)

Further Reading: The Conclusion of the New Testament, msg. 250

第八周 ■ 周四

晨兴喂养

彼后一 10～11 “所以弟兄们，应当更加殷勤，使你们所蒙的呼召和拣选坚定不移；你们行这几样，就永不失脚。这样，你们就必得着丰富充足的供应，以进入我们主和救主耶稣基督永远的国。”

神的国乃是神圣生命的国。我们可以用人的国作例证。正如人类是属人生命的国，照样，神的国是神圣生命的国。如果我们不是人，我们就不能领会属人生命的国。比方，狗不能领会人的国，因为狗没有属人的生命。但如果狗能得着人的生命，它就能领会人的国。照样，我们是凭着神圣的生命来认识神的国，因为神的国乃是神圣生命的国。（使徒行传生命读经，三二页。）

信息选读

因着我们得着了神圣的生命，我们不仅认识神的国是什么，我们也成为这国的一部分。如果狗能从人的生命而生，因而成为人，这人自然就成为人国的一部分。你难道没有神圣的生命么？是的，你有神圣的生命，并且因着有这生命，你就是神国的一部分。虽然我们能领会这些事，却无法向没有重生的人解释。

门徒询问行传一章六节所记载的问题，显然忘了他们里面神圣的生命。他们的观念是关于复兴以色列国的事。这种传统的观念深植在所有犹太人的心思里。彼得、约翰、雅各和其他门徒都有以色列国要得复兴的观念。一天过一天，他们盼望以色列国得复兴。然

WEEK 8 ■ DAY 4

Morning Nourishment

2 Pet. 1:10-11 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble. For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

We have pointed out that the kingdom of God is a kingdom of the divine life. We may use the human kingdom as an illustration. Just as mankind is a kingdom of the human life, so the kingdom of God is a kingdom of the divine life. If we were not human beings, we could not understand the kingdom of human life. Dogs, for example, cannot understand the human kingdom, because they do not have a human life. But if a dog could receive the human life, it would then be able to understand the human kingdom. In a similar way, we know the kingdom of God by the divine life because God's kingdom is a kingdom of the divine life. (Life-study of Acts, p. 28)

Today's Reading

As those who have received the divine life, we not only know what the kingdom of God is; we become parts of this kingdom. If a dog could be born of the human life and thereby become a human being, this human being would automatically become a part of the human kingdom. Do you not have the divine life? Yes, you have the divine life, and because you have this life you are part of the kingdom of God. Although we can understand these matters, it is impossible to explain them to unregenerated people.

In asking the question recorded in Acts 1:6, the disciples apparently were forgetting the divine life that was within them. Their concept was related to the restoration of the kingdom of Israel. This traditional concept was in the minds of all Jews. Peter, John, James, and the other disciples had the concept that the kingdom of Israel would be restored. Day by day they were hoping for the

而三节告诉我们，主对他们不是讲说以色列国，乃是讲说神的国。

认识神的国需要属灵的领悟，属灵见识。我们若没有属灵见识，就不可能认识神的国。那些缺少属灵领悟的人，也许以为进神的国就是上天堂。一般来说，这是堕落人类关于神国的天然观念。

神的国就是神的管治、掌权，连同其一切福分和享受。神的国乃是神的福音和耶稣基督福音的目标。人要进这国，就需要为罪悔改，相信福音，（可一15，）使他们的罪得赦免，并由神重生，得着符合这国神圣性质的神圣生命。（约三3，5。）

所有在基督里的信徒，在召会时代都能有分于这国，在神的公义、和平、并圣灵中的喜乐里享受神。（罗十四17。）这国在要来的国度时代，要成为基督和神的国，给得胜的信徒承受并享受，（林前六9～10，加五21，弗五5，）叫他们与基督同王一千年。（启二十4，6。）然后，因这国是永远的国，所以将是神永远生命的永远福分，在新天新地里给神所有的赎民享受，直到永远。（二一1～4，二二1～5，14，17。）

神的国乃是召会的实际，借着福音，由基督复活的生命所产生；（林前四15，）重生是其入门，（约三5，）而信徒里面神圣生命的长大是其发展。（彼后一3～11。）

我们已经看见，神国的入门是重生，其发展是信徒在神圣生命里的长大。神的国在今天是召会的生活，是忠信的信徒在其中生活的，（罗十四17，）并要发展为要来的国度，作得胜圣徒在千年国里所要承受的赏赐。（加五21，弗五5。）（使徒行传生命读经，三三、三五、三〇至三二页。）

参读：使徒行传生命读经，第四至五篇。

restoration of the kingdom of Israel. However, in 1:3 we are told that the Lord spoke to them not about the kingdom of Israel but about the kingdom of God.

Knowing the kingdom of God requires spiritual perception, spiritual insight. Without spiritual insight, it is impossible for us to know the kingdom of God. Those who are lacking in spiritual perception may think that to enter into the kingdom of God is to go to heaven. In general, this is the natural concept of fallen mankind concerning God's kingdom.

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

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

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

We have seen that the entrance into the kingdom is regeneration and that the development of the kingdom is the believer's growth in the divine life. The kingdom of God is the church life today, in which the faithful believers live (Rom. 14:17), and it will develop into the coming kingdom as an inheritance reward (Gal. 5:21; Eph. 5:5) to the overcoming saints in the millennium. (Life-study of Acts, pp. 28, 30, 26-28)

Further Reading: Life-study of Acts, msgs. 4-5

第八周 ■ 周五

晨兴喂养

徒十四 22 “坚固门徒的魂，劝勉他们恒守信仰，又说，我们进入神的国，必须经历许多患难。”

启一 9 “我约翰，就是你们的弟兄，和你们在耶稣的患难、国度、忍耐里一同有分的，为神的话和耶稣的见证，曾在那名叫拔摩的海岛上。”

由基督的繁殖所产生的众召会就是神的国。神的国乃是由基督的繁殖所产生的生命范围。事实上，国度就是这复活、繁殖者的扩大。这位在升天里，凭着那灵，借着门徒，繁殖祂自己的复活基督，乃是神国的实际；神的国就是祂的扩展。（使徒行传生命读经，一七页。）

信息选读

我们可以用人的国为例，说明神的国是基督的扩展。起初，只有一个人，就是亚当。然后，亚当开始扩展、扩增。人的国先是一对夫妇，然后这对夫妇生了孩子。这样，人的国就从一个人扩展到一个家。如今全人类都是人国的一部分。人的国就是人类，就是亚当这人的扩展。

神的国就是神的扩展，而这位神的具体化身就是基督。这基督的扩展就是众召会。众召会就是这位来把自己当作神国种子撒播出去之基督的扩展。…在福音书里，基督乃是国度的种子。在使徒行传里有这种子的繁殖，以产生众召会，就是神的国。

WEEK 8 ■ DAY 5

Morning Nourishment

Acts 14:22 Establishing the souls of the disciples, exhorting them to continue in the faith and saying that through many tribulations we must enter into the kingdom of God.

Rev. 1:9 I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

The churches produced by Christ's propagation are the kingdom of God. The kingdom of God is a sphere of life produced by the propagation of Christ. Actually the kingdom is the expansion of this resurrected, propagating One. The resurrected Christ, who is propagating Himself in His ascension, by the Spirit, and through the disciples, is the reality of the kingdom of God. The kingdom of God is His expansion. (Life-study of Acts, p. 14)

Today's Reading

We may use the kingdom of man, the human kingdom, for an illustration of the kingdom of God as the expansion of Christ. In the beginning, there was just one man, Adam. Then Adam began to expand, to increase. The kingdom of man was a couple, and then this couple brought forth children. In this way the kingdom of man expanded from one man to a family. Now the entire human race is part of the kingdom of man. The kingdom of man is simply mankind as the expansion of the man, Adam.

The kingdom of God is the expansion of God, whose embodiment is Christ. This expansion of Christ is the churches. The churches are the expansion of Christ as the One who came to sow Himself as the seed of the kingdom of God....In the Gospels Christ was the seed of the kingdom. In the book of Acts we have the propagation of this seed to produce the churches as the kingdom of God.

也许你说，使徒行传有二十八章。这当然是对的。然而，我们也可以说，使徒行传还在继续写，因为复活基督的繁殖还在进行。…甚至今天，也许就写下了某一章的某一段。这个写就是复活基督的繁殖，这繁殖就是基督的扩展，成为神的国。我们在众召会里乃是基督的繁殖，也是基督的扩展，并且我们正在扩大神的国。

使徒行传的主题〔乃是〕复活的基督在升天里，凭着那灵，借着门徒，为着产生众召会——神的国——的繁殖。…国就是众召会，众召会就是基督的繁殖。

我们对使徒行传的主题印象越深，就越会说，“主，我们敬拜你这位复活升天者。为着你的繁殖，我们赞美你。主，我们感谢你，我们乃是你今天的繁殖。感谢你，我们与你一同在诸天之上，众召会就是神的国。”让我们向全宇宙宣告：主耶稣现今是在诸天之上，祂这位被高举者，现今正借着我们作祂的见证人，在地上繁殖祂自己。（使徒行传生命读经，一七至一九页。）

在行传十四章二十二节，保罗和巴拿巴就告诉门徒：“我们进入神的国，必须经历许多患难。”…今天我们在受苦时，就是在国度里，在此我们受到操练、训练、预备，使我们有资格在基督的国里掌权，与祂一同作王。

进入神的国，就是进入对基督这国度的完满享受里。…然而，全世界都反对神的子民进入对基督这国度的完满享受里。历世纪以来，宗教尤其被神的仇敌利用，使神的子民不能进入对包罗万有之基督这神的国完满的享受。为这缘故，我们要借着经历许多患难，以进入神的国。（新约总论第六册，一八六至一八七页。）

参读：使徒行传生命读经，第四十篇。

Perhaps you would say that Acts has twenty-eight chapters. This, of course, is correct. However, it is also true to say that the book of Acts is still being written because the propagation of the resurrected Christ is still taking place....Even today a portion of a chapter may have been written. This writing is the propagation of the resurrected Christ, and this propagation is the expansion of Christ to be the kingdom of God. We in the churches are the propagation of Christ and the expansion of Christ, and we are enlarging the kingdom of God.

The subject of the book of Acts [is] the propagation of the resurrected Christ in His ascension, by the Spirit, through the disciples, for the producing of the churches—the kingdom of God....The kingdom is the churches, and the churches are the propagation of Christ.

The more we are impressed with the subject of Acts, the more we shall say, “Lord, we worship You as the resurrected One and the ascended One. We praise You for Your propagation. We thank You, Lord, that we are Your propagation today. We thank You that we are with You in the heavens and that the churches are the kingdom of God.” Let us declare to the whole universe that the Lord Jesus is now in the heavens, and that as the exalted One He is now propagating Himself on earth through us as His witnesses. (Life-study of Acts, pp. 14-15)

In Acts 14:22 Paul and Barnabas told the disciples that “through many tribulations we must enter into the kingdom of God.”...While we are suffering today, we are in the kingdom where we are being exercised, trained, prepared, and qualified to reign in Christ’s kingdom as His co-kings.

To enter into the kingdom of God is to enter into the full enjoyment of Christ as the kingdom. However, the whole world opposes the entering of God’s people into the full enjoyment of Christ as the kingdom. Throughout the centuries, religion in particular has been used by God’s enemy to keep God’s people from entering into the full enjoyment of the all-inclusive Christ as the kingdom of God. For this reason, it is through many tribulations that we enter into the kingdom of God. (The Conclusion of the New Testament, p. 1731)

Further Reading: Life-study of Acts, msg. 40

第八周 ■ 周六

晨兴喂养

徒二八 23 “...有更多的人到他〔保罗〕的住所来，保罗从早到晚对他们讲解，郑重见证神的国，引摩西的律法和众申言者的书，以耶稣的事劝服他们。”

31 “全然放胆宣扬神的国，并教导主耶稣基督的事，毫无阻碍。”

保罗在以弗所的传讲很占优势，使人谈论起那城的偶像来。作这行手艺的人担心他们同业这一行的荣誉会遭到损伤。（徒十九 27。）

〔有一个银匠说，〕“这保罗...引诱迷惑许多群众，说，人手所作的不是神...”〔26。〕制造这些银龕是一种污秽、鬼魔的行业，与鬼合作，为着撒但邪恶的国（太十二 26）霸占篡窃人。在拜偶像的背后，有鬼魔煽动暴乱，抵挡使徒，搅扰并阻挠福音的传讲。这是撒但抵挡神在地上开展祂的国。（使徒行传生命读经，五一八页。）

信息选读

在行传十九章二十三至四十一节，我们看见一个重要的原则。这原则就是：我们若在一个地方停留较久，就该有优胜的职事，能以激动别人。...〔保罗〕到那里以前，那城的人是平静的，敬拜亚底米偶像。但保罗在以弗所至终引起大扰乱。...他乃是在尽优胜的职事，那职事激动了全城，影响了社会。这指明我们若是停留在某地，我们的职事该是优胜的，以致正当地激起那地的情形。

WEEK 8 ■ DAY 6

Morning Nourishment

Acts 28:23 ...Many came to him at his lodging, to whom he expounded these matters, solemnly testifying of the kingdom of God and persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning until evening.

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

In Ephesus Paul's preaching was prevailing and caused people to talk about the idols in that city. The craftsmen were concerned that their business would come into disrepute (Acts 19:27).

[One who made silver shrines said], "This Paul has persuaded and perverted a considerable number, saying that the gods being made by hands are no gods at all" (v. 26)....Making...silver shrines was a dirty and demonic trade, a trade that cooperated with the demons to possess and usurp people for Satan's evil kingdom (Matt. 12:26). Behind the idol worship were demons who instigated the uproar against the apostle to disturb and frustrate the preaching of the gospel. This was Satan's fight against God's spreading of His kingdom on the earth. (Life-study of Acts, pp. 450, 449-450)

Today's Reading

In Acts 19:23-41 we see an important principle. This principle is that if we stay in a locality for a longer time we should have a prevailing ministry, a ministry that is able to stir up others....Before [Paul] arrived, the city was peaceful, worshipping the idol of Artemis. But Paul's presence in Ephesus eventually caused a great disturbance....He carried on a prevailing ministry, and that ministry stirred up the entire city, affecting the society. This indicates that if we stay in a particular place, our ministry should be so prevailing that it stirs up the situation there in the right way.

我们若跟从〔保罗的〕榜样，就要借着优胜的福音传扬引起扰乱。…如果你的工作真是优胜，至终这优胜会摸着黑暗权势的心脏。在以弗所，黑暗权势的心脏是亚底米女神的庙。越多以弗所人成为在主里的信徒，这庙的影响力就越小。表面看来，这次扰乱是一些作手艺的人引起的。实际上，这乃是幕后的鬼魔激起的。

我们的职事乃是要繁殖复活的基督为神的国。但今天每一个城市都是魔鬼的国。因此，为着繁殖基督的优胜职事，乃是为着神国的争战。全地都是黑暗的国。我们作工时，若是非常仁慈、温和，想讨好每一个人，那么不论我们在一个地方停留多久，都不会激起反对。倘若我们的职事真是优胜的，我们一定会遭受反对。

我们都需要看见，神与撒但之间正进行着争战。所以，我们需要确定，凡我们所作的都绝对在神的国这一边，没有一事与黑暗的国有关。

二十八章三十一节说，保罗在罗马自己所租的房子里居住的两年中，“全然放胆宣扬神的国，并教导主耶稣基督的事，毫无阻碍。”神的国是使徒行传着重点之一。路加写的这本使徒行传，开始于神的国，（一3，）也结束于神的国。

保罗宣扬神的国，这乃是复活基督的繁殖。我们怎样得知？国度的宣扬是复活基督的繁殖，这个事实由二十八章三十一节“教导主耶稣基督的事”这句话得着证明。这指明神的国和主耶稣基督的事是并行的。将基督的事教导人，就是开展神的国。所以，神的国实际上就是复活基督的繁殖。（使徒行传生命读经，五一九至五二一、七一四至七一五页。）

参读：使徒行传生命读经，第五十二、七十一篇。

If we follow this pattern, we shall cause trouble through the prevailing preaching of the gospel. If your work is truly prevailing, eventually this prevailingness will touch the heart of the power of darkness. In Ephesus the heart of the power of darkness was the temple of the goddess Artemis. The more the Ephesians became believers in the Lord, the less influence this temple had. Apparently, the disturbance was caused by certain craftsmen. Actually, it was stirred up by the demons who were behind the scene.

Our ministry is to propagate the resurrected Christ as God's kingdom. But today every city is the kingdom of the devil. Hence, the prevailing ministry for the propagation of Christ is a fighting, a battle, for God's kingdom. The whole earth is the kingdom of darkness. If we are very kind and gentle in carrying out our work, seeking to please everyone, no opposition will be stirred up, no matter how long we stay in a certain place. If our ministry is truly prevailing, there is bound to be opposition.

We all need to realize that a battle is raging between God and Satan. Therefore, we need to be certain that whatever we do is absolutely on the side of the kingdom of God and that nothing is involved with the kingdom of darkness.

Acts 28:31 says that during the two years Paul was in his rented dwelling in Rome, he was “proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.” The kingdom of God is one of the emphases of this book. Luke's writing both begins (Acts 1:3) and ends with the kingdom of God.

Paul's proclaiming the kingdom of God was the propagation of the resurrected Christ. How do we know this? The fact that the proclaiming of the kingdom is the propagation of the resurrected Christ is proved by the words teaching the things concerning the Lord Jesus Christ in 28:31. This indicates that the kingdom of God goes together with the things concerning the Lord Jesus Christ. To teach people the things concerning Christ is to spread the kingdom of God. Therefore, the kingdom of God is actually the propagation of the resurrected Christ. (Life-study of Acts, pp. 450-452, 621)

Further Reading: Life-study of Acts, msg. 52

第八周诗歌

补 919

神將得著国度

盼望与豫备

1. 创 造 之 神 有 一 目 的 , 使 人 活 著 有 意 义 ;
 按 祂 形 像 我 们 被 造 , 將 祂 权 柄 显 於 地 。
 人 虽 落 入 撒 但 诡 计 , 使 神 目 標 受 蒙 蔽 ;
 但 神 终 將 得 祂 国 度 , 子 必 完 成 父 心 意 。

2. 耶穌基督要得国度 ,
 撒但诡计必无路 ;
 生命种子长出实际 ,
 不顾一切的拦阻。
 並非宗教人士所说 ,
 死后纔能进国度 ;
 基督正在建造国度 ,
 我们见证且目睹。

3. 神子耶穌 , 我们救主 ,
 是神亲来成肉体 ;
 今成那灵进入人里 ,
 作为赐生命之气。
 祂是小小生命子粒 ,
 生根在人的灵里 ;
 从里到外 , 不住扩展 ,
 直到生命全漫溢。

4. 弟兄 , 时间已经短促 ,
 主正切慕得新妇 ;
 藉著生命长大成熟 ,
 我们催促祂脚步。
 不再挣扎 , 不再奋鬪 ,
 只要灵中转向主 ;
 凡事长入元首基督 ,
 生命种子成国度。

5. 惟凭生命正常生长 ,
 基督得著祂国度 ;
 变化並非瞬间即成 ,
 逐日增长是正途。
 哦 , 让我们发展、取用
 生命种子的丰富 ;
 宝贵种子长成国度 ,
 神旨成功不迟误。

WEEK 8 — HYMN

Man's Creator has a purpose

The Kingdom — The Seed of the Kingdom

1299

1. Man's Cre - at - or has a pur - pose For our be - ing here on earth.
 In His i - mage we're cre - at - ed, To ex - press His rule on earth.
 But man fell to Sa - tan's tempt - ing; Thus God's goal was hid from view.
 Still our God will have His king - dom, For His Son will see it through.

2. Jesus Christ will get His kingdom
 Notwithstanding Satan's plans;
 He's obtaining something real by
 Growing in the hearts of man.
 Nothing like religion teaches:
 "You must wait until you die"—
 For the kingdom Christ is building,
 Is on earth before our eyes.

3. His Son, Jesus, is our Savior.
 Once in human form He came.
 Now as Spirit He can enter
 As the breath of life to man.
 As a seed within our spirit
 Christ takes root and starts to grow,
 Spreading in our inmost being
 Till His life we come to know.

4. Time is short, oh, brothers, hear it,
 Christ is longing for His Bride.
 We can hasten His returning
 Simply by the growth in life.
 No more struggling, no more striving,
 Simply turn to Christ within.
 See the seed begin to blossom.
 Growing fully into Him.

5. Jesus Christ will get His kingdom
 Just by growth—the normal way.
 Not an instant transformation;
 Growth goes on from day to day.
 This life-seed is all-inclusive—
 Everything we'll ever need;
 Yes, our God's eternal purpose
 Is within this precious seed.

第八周申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

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