

第三周

借着将万民浸入
父、子、圣灵的名里，
使他们作主的门徒

读经：太二八 16～20

【周一】

壹 “天上地上所有的权柄，都赐给我了”——
太二八 18：

一 神是至高的权柄，并且祂有一切的权柄——罗
九 20～21：

- 1 权柄是出自于神自己的所是——启二二 1。
- 2 所有的权柄——行政的、地位的、和属灵的——
都是来自于神——创九 6，罗十三 1～7，约十九
10～11，林后十 8，十三 10。

二 属灵的权柄有两面：

- 1 积极一面是服事圣徒，牧养他们，供应他们，并将他们
建造起来——太二十 25～28，二 6，二四 45，林后十 8。
- 2 消极一面是对付仇敌以及与仇敌有关的事物。

三 主在神性里为神的独生子，已经有管理万有的
权柄——太二八 18。

四 然而，祂在人性里为人子，作属天之国的王，

Week Three

Discipling All the Nations by Baptizing Them into the Name of the Father, the Son, and the Holy Spirit

Scripture Reading: Matt. 28:16-20

§ Day 1

I. "All authority has been given to Me in heaven and on earth"—
Matt. 28:18:

A. God is the supreme authority, and He has all authority—Rom. 9:20-21:

1. Authority issues from God's own being—Rev. 22:1.
2. All authority—governmental, positional, and spiritual—derives from God—
Gen. 9:6; Rom. 13:1-7; John 19:10-11; 2 Cor. 10:8; 13:10.

B. There are two aspects of spiritual authority:

1. The positive aspect is to serve the saints, to shepherd them, to supply them,
and to build them up—Matt. 20:25-28; 2:6; 24:45; 2 Cor. 10:8.
2. The negative aspect is to deal with the enemy and the things related to him.

C. In His divinity, as the only begotten Son of God, the Lord had authority
over all—Matt. 28:18.

D. However, in His humanity, as the Son of Man and the King of the heavenly kingdom,

天上地上的权柄是在祂复活之后赐给祂的。

【周二】

貳 “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”——19节：

- 一 因为所有的权柄都已经赐给属天的王了，（18，）祂就差遣门徒去，使万民作祂的门徒。
- 二 他们是带着祂的权柄去的。
- 三 使万民作门徒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。

【周三、周四】

- 四 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。
- 五 “入”指明联合，如在罗马六章三节和加拉太三章二十七节者：

- 1 原文同字用于行传八章十六节、十九章五节、以及林前一章十三和十五节。
- 2 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。

六 神圣三一的名是单数的：

- 1 这名乃是那神圣者的总称，等于祂的人位。
- 2 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。

authority in heaven and on earth was given to Him after His resurrection.

§ Day 2

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"—v. 19:

- A. Because all authority was given to Him (v. 18), the heavenly King sent His disciples to disciple all the nations.
- B. They go with His authority.
- C. 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.

§ Day 3 & Day 4

D. Baptism brings 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.

E. Into indicates union, as in Romans 6:3 and Galatians 3:27:

- 1. The same Greek word is used in Acts 8:16; 19:5; and 1 Corinthians 1:13, 15.
- 2. To baptize people into the name of the Triune God is to bring them into a spiritual and mystical union with Him.

F. There is one name for the Divine Trinity:

- 1. The name is the sum total of the Divine Being, equivalent to His person.
- 2. To baptize someone into the name of the Triune God is to immerse him into all that the Triune God is.

【周五】

七 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：

- 1 在马太福音头一章，圣灵、（18、）子基督、（18、）和父神，（23，）为着产生那人耶稣，（21，）都在现场；祂这位耶和華救主，神与我们同在，乃是三一神的具体化身。
- 2 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 节。
- 3 在十二章，子以人的身位凭着那灵赶鬼，带进父神的国——28 节。
- 4 在十六章，为着建造召会，就是国度的命脉，父将子启示给门徒——16 ~ 19 节。
- 5 在十七章，为着展示国度实现的小影，（十六28，）子变化形像，（十七2，）并有父喜悦的话（5）来印证。
- 6 最终，在马太福音结束的一章，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。
- 7 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。
- 8 属天的国不能用属血肉的人（参林前十五50）组成，像属地的团体一样，只能用一班浸入与三一神的联

§ Day 5

G. For the constituting of the kingdom, Matthew discloses the reality of the Divine Trinity by giving one name for all three—the Father, the Son, and the Spirit:

1. In the opening chapter of Matthew, the Holy Spirit (1:18), Christ the Son (v. 18), and God the Father (v. 23) are present 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.
2. In chapter 3 Matthew presents a scene in which the Son was standing in the water of baptism under the opened heaven, the Spirit like a dove descended upon the Son, and the Father spoke out of the heavens to the Son—vv. 16-17.
3. 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.
4. In chapter 16 the Father revealed the Son to the disciples for the building of the church, which is the life pulse of the kingdom—vv. 16-19.
5. In chapter 17 the Son entered into transfiguration (v. 2) and was confirmed by the Father's word of delight (v. 5), bringing about a miniature display of the manifestation of the kingdom (16:28).
6. Eventually, in the closing chapter of Matthew, 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 make the heathen the kingdom people by baptizing them into the name, the person, the reality, of the Divine Trinity.
7. 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.
8. Unlike an earthly society, the heavenly kingdom cannot be formed with human beings of flesh and blood (cf. 1 Cor. 15:50); it can be constituted only with people

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。

【周六】

叁 “凡我所吩咐你们的，无论是什么，都教训他们遵守；看哪，我天天与你们同在，直到这世代的终结”——太二八 20：

一 教训信徒遵守主所吩咐的，乃是为着使万民作主的门徒——19 节。

二 属天的王是以马内利，神与我们同在——一 23。

三 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。

四 既是这样，祂就绝不能，也绝不会离开祂的信徒。

五 马太福音证明主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。

六 “这世代的终结”就是这世代的末了，那将是主的巴路西亚（主的来临）的时候：

- 1 “终结”一辞的意思是有一个过程，要达到完成或实现。
- 2 在马太二十八章二十节，“这世代的终结”指现今时代（召会时代）的结束。
- 3 这世代的终结将是大灾难的三年半——但十二 4，6～7，9。
- 4 马太二十四章六节所说的“末期”就是这世代的终结，也就是大灾难的三年半（第七十个七的后半）。
- 5 这世代的终结不是指世界末日，而是指召会时代

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.

§ Day 6

III. "Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age"—Matt. 28:20:

A. Teaching the believers to observe all that the Lord has commanded is for the discipling of all the nations—v. 19.

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

C. Hence, wherever we are gathered into His name, He is in our midst—18:20.

D. As such, He can never and would never leave His believers.

E. Matthew proves that the Lord, as Emmanuel, is the heavenly King who is with His people continuously until He comes back.

F. The consummation of the age is the end of this age, which is the time of the Lord's parousia, the Lord's coming:

1. The word consummation means that there is a process that will be brought to completion or fulfillment.
2. In Matthew 28:20 the consummation of the age indicates the end of this present age, the church age.
3. The consummation of the age will be the three and a half years of the great tribulation—Dan. 12:4, 6-7, 9.
4. The end spoken of in Matthew 24:6 is the consummation of the age, which will be the three and a half years (the last half of the seventieth week) of the great tribulation.
5. The consummation of the age is not the end of the world but the completion

（恩典时代）的完结；这个时代很快就要完结。

6 主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。

of the church age, the age of grace; this age is very close to completion.

6. The Lord promised that in His resurrection He will be with us all the days, with all authority, until the consummation of the age, that is, until the end of this age.

第三周■周一

晨兴喂养

太二八 18 “耶稣…对他们说，天上地上所有的权柄，都赐给我了。”

弗一 20 “就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边。”

林后十三 10 “所以我…写这些事，…照着主所赐给我的权柄，…这权柄是为着建造人，并不是为着拆毁人。”

神的右边，就是基督因神超越的大能所坐之处，是有最高权柄，最尊贵之处。（圣经恢复本，弗一 20 注 4。）

属灵的权柄不是作官，乃是生命里的事。当我们说长老们有权柄时，我们不可忘记，权柄不是作官。任何事成了官派的，就不再属乎生命。…既然权柄不是作官，就没有阶级或地位。不是作官，就没有地位。…我们应当再查考圣经，看看有没有经文明指或暗示神赋予长老权柄。让我们看希伯来十三章十七节：“你们要信从那些带领你们的，且要服从；因他们为你们的魂儆醒，好像要交账的人；你们要使他们欢乐地作这事，不至叹息；若叹息，就与你们无益了。”我们也许问：“新约这一节岂不是说，召会中的肢体必须信从那些带领他们的人么？信从一辞岂不指明有一种权柄么？”然而，这一节是告诉我们要信从那些带领我们的，而不是信从那些辖管我们的。我们信从他们的带领，不是信从他们的权柄。（李常受文集一九八四年第二册，五六六至五六八页。）

WEEK 3 — DAY 1

Morning Nourishment

Matt. 28:18 ...Jesus...spoke to them, saying, All authority has been given to Me in heaven and on earth.

Eph. 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies.

2 Cor. 13:10 Therefore I write these things...according to the authority which the Lord has given me for building up and not for overthrowing.

God's right hand, where Christ was seated by the surpassingly great power of God, is the most honorable place, the place with supreme authority. (Eph. 1:20, footnote 3)

Spiritual authority does not mean anything official but something in life. When we say that the elders have authority, we must not forget that the authority is not official. When anything becomes official, it is no longer something of life...Since the authority is not official, there is no rank or position. Anything that is not official is not positional. We should reexamine the Bible to see if any verse indicates or even hints that the elders have been assigned with authority. Let us look at Hebrews 13:17: "Obey the ones leading you and submit to them, for they watch over your souls as those who will render an account, that they may do this with joy and not groaning; for this would be unprofitable to you." We may ask, "Doesn't the New Testament say in this verse that the members in the church have to obey those who lead them? Doesn't the word obey indicate that there is a certain kind of authority?" This verse, however, tells us to obey the ones leading us, not ruling us. We obey their leading, not their authority. (CWWL, 1984, vol. 2, "Elders' Training, Book 4: Other Crucial Matters concerning the Practice of the Lord's Recovery," pp. 440-442)

哪里有基督之外的东西，哪里就没有权柄。你可以有好东西，而没有权柄；你可以得人的称赞，而没有权柄；你可以在那里很温和，而没有权柄；你可以在那里热心比较工作的果效，但你没有权柄。权柄是在召会中的，而召会乃是托在基督身上。这意思是，召会是建造在基督身上的，基督自己乃是建造召会的材料。…在我们里头有多少基督的成分，在我们身上也就有多少的权柄。（李常受文集一九五六年第一册，三四页。）

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。

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。（22。）…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。”（太二八18。）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，（二八19，）使万民成为国度的一部分。这需要权柄。因此，在约翰福音，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。（马太福音生命读经，九一四至九一五页。）

参读：马太福音生命读经，第七十二篇。

When there are elements outside of Christ that are present in us, there is no authority. We may have good things, gain the praises of others, be gentle and mild, and even be zealous in our work yet have no authority. Authority is in the church, and the church is upheld by Christ. In other words, the church is built upon Christ, and Christ Himself is the material for the building of the church...The amount of the element of Christ in us determines the amount of authority we have. (CWWL, 1956, vol. 1, "The Church as the Body of Christ," p. 22)

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, all authority in heaven and on earth was given to Him after His resurrection.

According to John's record, after His resurrection the Lord met with His disciples in a room where the doors had been shut (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 (v. 22)...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 commanded the disciples to disciple all the nations (v. 19) in order to make all the nations part of the kingdom. This 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. (Life-study of Matthew, 2nd ed., pp. 786-787)

Further Reading: Life-study of Matthew, msg. 72

第三周■周二

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。”

十六 19 “我要把诸天之国的钥匙给你，凡你在地捆绑的，必是在诸天之上已经捆绑的；凡你在地释放的，必是在诸天之上已经释放的。”

因为所有的权柄都已经赐给属天的王了，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。使万民作门徒，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，九一六页。）

信息选读

基督作为大卫的子孙，…使我们能有分于神圣的权柄。…主已赐我们捆绑并释放的权柄：“我要把诸天之国的钥匙给你，凡你在地捆绑的，必是在诸天之上已经捆绑的；凡你在地释放的，必是在诸天之上已经释放的。”（太十六 19。）马太福音论到诸天的国，而诸天的国乃是权柄的事。这卷书所启示的召会，代表掌权的国度。因此，在十六章

WEEK 3 — DAY 2

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.

16:19 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.

Because all authority had been given to Him, the heavenly King sent His disciples to 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 establishing 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, 2nd ed., p. 787)

Today's Reading

Christ's being the Son of David is...for us to participate in the divine authority...The Lord has given us the authority to bind and to loose. "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" (Matt. 16:19). The Gospel of Matthew is concerned with the kingdom of the heavens, which is a matter of authority. The church revealed in this book represents the kingdom to

十九节，捆绑并释放的权柄不仅赐给为着召会的使徒彼得，也赐给召会本身。（十八 17 ~ 18。）

二十八章十八至十九节是另一段圣言，启示我们有分于神圣的权柄。…因着所有的权柄都已赐给属天的王，大卫的子孙主耶稣，祂就差遣祂的门徒前去，使万民作主的门徒。（新约总论第九册，三至四页。）

马太十二章二十八至二十九节说，“我若靠着神的灵赶鬼，这就是神的国临到你们了。人怎能进壮者家里，抢夺他的家具？除非先捆绑那壮者，才能洗劫他的家。”二十八章十八至十九节说，“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。”我们需要加强的读“所以”一辞。“所以”是指天上地上所有的权柄都赐给基督的事实。为这缘故，“所以”我们必须去，使万民作主的门徒。

我们都必须看见，传福音不是仅仅传讲或教导，传福音乃是争战。马太十二章告诉我们，为要传福音，我们必须捆绑那壮者。撒但就是那壮者，是霸占所有人的那一位。全世界如今都在黑暗之下，在撒但霸占的手下。传福音带人归主，乃是从撒但霸占人的手中抢夺一些家具。所以，我们必须祷告来捆绑那壮者撒但。为此我们不仅需要能力，也需要权柄。我们可以用警察为例，来说明能力和权柄的分别。马路上的汽车有能力，但警察有权柄。不论汽车多有能力，警察一声令下，就有权柄管制汽车。（李常受文集一九六五年第一册，二九五至二九七页。）

参读：凭生命的路传扬福音，第三章。

reign. Hence, the authority to bind and to loose is given not only to Peter, the apostle for the church in 16:19, but also to the church itself (18:17-18).

Matthew 28:18-19 is another portion of the Word which reveals that we participate in the divine authority...Because all authority has been given to the Lord Jesus, the Son of David as the heavenly King, He has sent His disciples to go and disciple all the nations. (The Conclusion of the New Testament, pp. 2754-2755)

Matthew 12:28 and 29 say, “If I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you. Or how can anyone enter into the house of the strong man and plunder his goods unless he first binds the strong man? And then he will thoroughly plunder his house.” Verses 18 and 19 of chapter 28 say, “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.” We need to read the word therefore strongly. Therefore refers to the fact that all authority has been given to Christ. For this cause, “therefore,” we must go to disciple all the nations, to make all the nations disciples.

We all have to realize that to preach the gospel is not merely to preach or to teach; it is to fight the battle. Matthew 12 tells us that in order to preach the gospel we have to bind the strong man. Satan is the strong man, the one who usurps all people. The whole world is now under darkness and the usurping hand of Satan. To preach the gospel to bring someone to the Lord is to plunder some goods out of the usurping hand of Satan. Therefore, we have to pray to bind the strong man Satan. For this we need not only power but also authority. We can illustrate the difference between power and authority with a policeman. Cars on the street have power, but a policeman has authority. No matter how powerful a car is, when a policeman gives an order, he has the authority over the car. (CWWL, 1965, vol. 1, “Preaching the Gospel in the Way of Life,” pp. 219-220)

Further Reading: CWWL, 1965, vol. 1, “Preaching the Gospel in the Way of Life,” ch. 3

第三周■周三

晨兴喂养

徒二 38 “彼得对他们说，你们要悔改，各人要靠耶稣基督的名受浸，叫你们的罪得赦，就必领受所赐的圣灵。”

十九 5 “他们听了，就浸入主耶稣的名里。”

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。（马太福音生命读经，九一六页。）

信息选读

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。…两面都不可缺。主凭这浸吩咐门徒以后不久，（太二八 19，）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，象征基督的死和埋葬，可以看作了结受浸者老旧历史的坟墓。因为基督的

WEEK 3 — DAY 3

Morning Nourishment

Acts 2:38 ...Repent and each one of you be baptized upon the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

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

Baptism brings 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, a 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 disciplined people into the Triune God. (Life-study of Matthew, 2nd ed., pp. 787-788)

Today's Reading

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...Both are needed. Not long after the Lord charged the disciples with [the] baptism [in Matthew 28:19], He baptized them and the entire church in the Holy Spirit (1 Cor. 12:13), the Jewish part on the day of Pentecost (Acts 1:5; 2:4) and the Gentile part in the house of Cornelius (11:15-17). Then, based on this, the disciples baptized the new converts (2:38) not only into water but also 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 a tomb in which the baptized ones' old history is ended.

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，如在罗马六章三节，加拉太三章二十七节者。原文同字用于行传八章十六节，十九章五节和林前一章十三、十五节。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。…（在马太二十八章十九节，）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。（马太福音生命读经，九一六至九一七页。）

神新约经纶里经过过程之三一神包罗万有的灵，是素质的，为着生命，也是经纶的，为着能力，在信徒相信基督时赐给他们，（弗一 13，加三 2，）作为神完全福音包罗万有的福，（14，）使他们能享受三一神一切的丰富。（林后十三 14。）

使徒传讲并供应基督，但听见的人悔改相信祂时，却领受三一神这奇妙的灵。这含示这灵就是复活升天的基督自己。这里的领受圣灵是在素质与经纶两方面，意义是普遍的，包罗一切的，与行传八章十五至十七节和十九章二至六节的领受圣灵不同，那是专指在经纶一面，领受降在信徒身上的圣灵。（圣经恢复本，徒二 38 注 8。）

参读：新约总论，第二百六十五篇。

Since the death of Christ is included in Christ, and since Christ is the very embodiment of the Triune God (Col. 2:9) and the Triune God eventually is one with the Body of Christ, 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 new life, the eternal life of the Triune God, for the Body of Christ. Hence, the baptism ordained by the Lord here baptizes people out of their life into the Body life for the kingdom of the heavens.

The word into in Matthew 28:19 indicates union, as in Romans 6:3 and Galatians 3:27. The same Greek word is used in Acts 8:16; 19:5; and 1 Corinthians 1:13, 15. 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 Divine Trinity. The name is the sum total of the Divine Being, equivalent to His person. To baptize someone into the name of the Triune God is to immerse him into all that the Triune God is. (Life-study of Matthew, 2nd ed., p. 788)

The all-inclusive Spirit of the processed Triune God in His New Testament economy, both essential for life and economical for power, [is] given to the believers at the time of their believing in Christ (Eph. 1:13; Gal. 3:2), as the all-inclusive blessing of God's full gospel (Gal. 3:14) that they may enjoy all the riches of the Triune God (2 Cor. 13:14).

The apostles preached and ministered Christ, but when their hearers repented and believed in Him, they received this wonderful Spirit of the Triune God. This implies that this Spirit is just the resurrected and ascended Christ Himself. The receiving of the Spirit here is both essential and economical, in a general and all-inclusive sense, differing from the receiving of the Spirit in Acts 8:15-17 and 19:2-6, which is particularly the receiving of the Spirit in His falling upon the believers economically. (Acts 2:38, footnote 7)

Further Reading: The Conclusion of the New Testament, msg. 265

第三周■周四

晨兴喂养

太一1“耶稣基督，大卫的子孙，亚伯拉罕子孙的家谱。”

四17“从那时候，耶稣开始传道，说，你们要悔改，因为诸天的国已经临近了。”

（马太四章十七节）指明福音首先不是以生命的方式陈明，如约翰福音所指明的，乃是以国度的方式陈明，如马太福音所指明的；其原因乃在于需要一个国度、范围、领域，好让神施行行政，将祂那包罗万有的所是赐给我们。即使约翰福音这卷生命的福音也告诉我们，我们若不重生，就不能进神的国。（三3，5。）需要有国度，好让神施行行政，将祂自己分赐到我们里面，作我们生命的福。因此，在福音书里，我们接受耶稣基督，不是先作生命，乃是先作君王。

马太福音有君王救主，马可福音有奴仆救主，路加福音有人救主，约翰福音有神救主。我们若不悔改，接受主作君王救主，就不能得着祂作奴仆救主、人救主和神救主。（新约总论第九册，七至八页。）

信息选读

我们需要悔改，不仅因为我们有罪的，也因为我们背叛的。我们甚至是神的仇敌。我们需要为着我们的背叛悔改。我们犯罪，因为我们是背叛的。我们若没有背叛，就不会犯罪。因着我们背叛，我们需要悔改，接受基督作我们的权柄、主宰者和君王，好使祂能在神的国里，在我们里面并在我们身上掌权。这就是为什么马太一章一节不是先陈明基督是为着那福的亚伯拉罕子孙，而是先陈明基督是为着国度的大卫子孙。

WEEK 3 — DAY 4

Morning Nourishment

Matt. 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

4:17 From that time Jesus began to proclaim and to say, Repent, for the kingdom of the heavens has drawn near.

[Matthew 4:17] indicates that the gospel is presented first not in the way of life, as in John, but in the way of the kingdom, as in Matthew. The reason for this is that there is the need of a kingdom, a realm, a sphere, for God to exercise Himself to give us His all-inclusive being. Even in John, the Gospel of life, we are told that if we are not regenerated, we cannot enter into the kingdom of God (John 3:3, 5). There is the need of a kingdom so that God can exercise Himself to dispense Himself into us as our life blessing. Therefore, in the gospel we receive Jesus Christ first not as life but as the King.

In Matthew we have the King-Savior; in Mark, the Slave-Savior; in Luke, the Man-Savior; and in John, the God-Savior. If we do not repent and receive the Lord as the King-Savior, we cannot have Him as the Slave-Savior, the Man-Savior, and the God-Savior. (The Conclusion of the New Testament, p. 2758)

Today's Reading

We need to repent not only because we are sinful but also because we are rebellious. We are even enemies of God. We need to repent of our rebellion. We sin because we are rebellious. If we did not rebel, we could not sin. Because we are rebels, we need to repent and receive Christ as our authority, as our Sovereign and King, that He may rule in us and over us in God's kingdom. This is the reason that in Matthew 1:1 Christ is presented first not as the Son of Abraham for the blessing but as the Son of David for the kingdom.

一旦有了国度，国度就成为神施行行政以祝福我们的范围、领域。我们都喜欢接受祝福，但我们可能不领悟，祝福需要神权柄的领域，神行政下的领域。少了这样的领域，神就没有路进来祝福我们。我们若不在神的行政之下，接受祂作我们的主宰者，祂就没有路祝福我们。因此，在我们的经历中，我们的救主耶稣基督，必须先是为着国度的大卫子孙，然后才是为着那福的亚伯拉罕子孙。

我们需要对这事实有深刻的印象，就是我们必须先接受基督作大卫的子孙，然后作亚伯拉罕的子孙。接受祂作大卫的子孙，乃是承认祂的君王地位，明白我们必须有祂的君王职分和主宰权柄之下。祂不仅仅作为救主临到我们，更是作为君王救主临到我们。祂对我们若不是君王，就不能作我们的救主。我们若不在祂的权柄、行政之下，我们就不能得救。救恩乃是在祂的行政、祂的君王职分之下临到我们。我们若说，“哦，主耶稣，我接受你作我的君王，”我们就会蒙拯救到极点。

我们若得着基督作大卫的子孙，更大的所罗门，我们也就得着祂作亚伯拉罕的子孙，就是真以撒。这意思是，我们若得着国度，我们也得着祝福。这是生命之福，就是经过过程、终极完成为包罗万有之灵的三一神之福。我们许多人能作见证，借着接受基督作我们的君王，我们享受经过过程的三一神作我们的福。我们越在主的管治之下，就越享受三一神作我们的福。

马太二十八章十九节说到信徒被浸入三一神——父、子、圣灵——的名里，这就是对三一神的享受。作为大卫的子孙和亚伯拉罕的子孙，基督将我们带进三一神里。只要我们得着大卫的子孙和亚伯拉罕的子孙，我们就得着三一神，并且在三一神里。这就是神国里神圣的福分。（新约总论第九册，八至一〇页。）

参读：国度之于信徒，第五篇。

Once there is the kingdom, the kingdom becomes the realm, the sphere, for God to exercise Himself to bless us. We all like to receive the blessing, but we may not realize that the blessing requires a sphere of God's authority, a sphere under God's administration. Without such a sphere, there is no way for God to come in to bless us. If we are not under God's administration, receiving Him as our Sovereign, there is no way for Him to bless us. Therefore, in our experience our Savior, Jesus Christ, must first be the Son of David for the kingdom and then the Son of Abraham for the blessing.

We need to be impressed with the fact that we must receive Christ first as the Son of David and then as the Son of Abraham. To receive Him as the Son of David is to recognize His kingly status and to realize that we should be under His kingship and sovereignty. He comes to us not merely as the Savior but as the King-Savior. If He is not the King to us, He cannot be our Savior. If we are not under His authority, His administration, we cannot be saved. Salvation comes to us under His administration, under His kingship. If we say, "O Lord Jesus, I take You as my King," we will be saved to the uttermost.

If we have Christ as the Son of David, the greater Solomon, we will also have Him as the Son of Abraham, the real Isaac. This means that if we have the kingdom, we will also have the blessing. This is the blessing of life, the blessing of the processed Triune God consummated as the all-inclusive Spirit. Many of us can testify that by receiving Christ as our King we enjoy the processed Triune God as our blessing. The more we are under the Lord's ruling, the more we enjoy the Triune God as our blessing.

Matthew 28:19 speaks of the believers' being baptized into the Triune God—into the name of the Father, of the Son, and of the Holy Spirit. This is the enjoyment of the Triune God. As the Son of David and the Son of Abraham, Christ brings us into the Triune God. As long as we have the Son of David and the Son of Abraham, we have the Triune God, and we are in the Triune God. This is the divine blessing in the divine kingdom. (The Conclusion of the New Testament, pp. 2758-2759)

Further Reading: CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," ch. 5

第三周■周五

晨兴喂养

太三 16～17 “耶稣受了浸，随即从水里上来，看哪，诸天向祂开了，祂就看见神的灵，仿佛鸽子降下，落在祂身上。看哪，又有声音从诸天之上出来，说，这是我的爱子，我所喜悦的。”

约翰福音，特别在十四至十六章，为着我们生命的经历，启示了父、子、灵神格的奥秘；马太福音，为着国度的构成，以父、子、灵三者的一個名，揭示了神圣三一的实际。在马太福音头一章，圣灵、（18、）基督（子——18）和神（父——23），为着产生那人耶稣，（21，）都在现场；祂这位耶和華救主，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。）（马太福音生命读经，九一八页。）

信息选读

在马太十二章，子以人的身位凭着那灵赶鬼，带进父神的国。（28。）在十六章，为着建造召会，就是国度的命脉，父将子启示给门徒。（16～19。）在十七章，为着展示国度实现的小影，（十六28，）子变化形像，（十七2，）并有父喜悦的话（5）来印证。最终，在马太福音结束的一章，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

WEEK 3 — DAY 5

Morning Nourishment

Matt. 3:16-17 And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him. And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

For our experience of life, John unveils the mystery of the Godhead in the Father, the Son, and the Spirit, especially in chapters 14 through 16; whereas for the constituting of the kingdom, Matthew discloses the reality of the Divine Trinity by giving one name for all three. In the opening chapter of Matthew, the Holy Spirit (1:18), Christ (the Son—v. 18), and God (the Father—v. 23) are present 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 scene in which the Son was standing in the water of baptism under the opened heaven, the Spirit like a dove descended upon the Son, and the Father spoke out of the heavens to the Son (vv. 16-17). (Life-study of Matthew, 2nd ed., p. 789)

Today's Reading

In Matthew 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 chapter 16 the Father revealed the Son to the disciples for the building of the church, which is the life pulse of the kingdom (vv. 16-19). In chapter 17 the Son entered into transfiguration (v. 2) and was confirmed by the Father's word of delight (v. 5), bringing about a miniature display of the manifestation of the kingdom (16:28). Eventually, 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

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。以后，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，像属地的团体一样，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。）

亚伯拉罕的子孙基督将神圣的福带给我们，（太一 1，）使我们能承受神。…亚伯拉罕的后裔（加三 29）只有一位，就是基督。（16。）因此，我们要成为亚伯拉罕的后裔，就必须属于基督，成为基督的一部分。因我们与基督是一，我们就也是亚伯拉罕的后裔，是照着应许为后嗣，承受神所应许的福，就是那包罗万有的灵；这灵就是经过过程之三一神的终极完成，作了我们的分。

信徒神圣的基业（徒二六 18）…是三一神自己连同祂所有的、所已经作成的、以及为祂赎民所要作的一切。这位三一神化身在包罗万有的基督里面；（西二 9；）这基督是分给众圣徒的分，作他们的基业。（一 12。）…神既是我们的基业，圣灵就是所赐给我们这基业的凭质。（弗一 13～14。）（新约总论第九册，五页。）

参读：新约总论，第二百六十五篇。

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. Later, in the Acts and the Epistles it is disclosed that to baptize people into the name of the Father, the Son, and the 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), because Christ is the embodiment of the Triune God, and He, having become the life-giving Spirit (1 Cor. 15:45), is available any time and in any place for people to be baptized into. 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. Unlike an earthly society, the heavenly kingdom cannot be formed with human beings of flesh and blood (1 Cor. 15:50); it 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. (Life-study of Matthew, 2nd ed., pp. 789-790)

Christ, the Son of Abraham [Matt. 1:1], brings us the divine blessing for us to inherit God...Abraham's seed [Gal. 3:29] is only one, Christ (v. 16). Hence to be Abraham's seed we must be Christ's, a part of Christ. Because we are one with Christ, we are Abraham's seed, heirs according to promise, inheriting God's promised blessing, which is the all-inclusive Spirit as the ultimate consummation of the processed Triune God to be our portion.

The believers' divine inheritance [Acts 26:18]...is the Triune God Himself with all that He has, all that He has done, and all that He will do for His redeemed people. This Triune God is embodied in the all-inclusive Christ (Col. 2:9), who is the portion allotted to the saints as their inheritance (1:12). Since God is our inheritance, the Holy Spirit is the pledge of this inheritance to us [Eph. 1:13-14]. (The Conclusion of the New Testament, p. 2756)

Further Reading: The Conclusion of the New Testament, msg. 265

第三周■周六

晨兴喂养

太二八 20 “凡我所吩咐你们的，无论是什么，都教训他们遵守；看哪，我天天与你们同在，直到这世代的终结。”

一 23 “看哪，必有童女怀孕生子，人要称祂的名为以马内利。（以马内利翻出来，就是神与我们同在。）”

〔马太二十八章二十节说到要〕教训信徒遵守主所吩咐的，〔这〕像前文所说将人浸入父、子、灵的名里（19）一样，〔乃〕是为着使万民作主的门徒。（圣经恢复本，太二八 20 注 1。）

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。）

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，也绝不会离开祂的信徒。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。因此，约翰福音和马太福音都没有提到主的升天。（马太福音生命读经，九一九页。）

信息选读

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。主今天与我们同在，明天也要与我们同在。没有一天例外。祂要与我们同在，直到这世代的终结。

WEEK 3 — DAY 6

Morning Nourishment

Matt. 28:20 Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

1:23 “Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel” (which is translated, God with us).

The disciples were commanded things like baptizing people into the name of the Father, the Son, and the Spirit...Teaching the believers to observe all that the Lord has commanded is for the discipling of all the nations (Matt. 28:19-20).

The heavenly King is Emmanuel, God with us (1:23). In 28:20 He promised that in His resurrection He will be with us all the days, with all authority, 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).

Among 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 and would never leave them. Matthew proves that He, as Emmanuel, is the heavenly King who is with His people continuously until He comes back. Hence, in both John and Matthew, the Lord's ascension is not mentioned. (Life-study of Matthew, 2nd ed., p. 790)

Today's Reading

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. The Lord is with us today, and He will be with us tomorrow. Not one day will be an exception. He will be with us until the consummation of the age. This refers to the

这是指这世代的末了，那将是主的巴路西亚，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。）

职事需要经历生命的功课。为着预备、收集、产生建造的材料，我们需要运用恩赐；但要把人建造到召会里，就必须有职事。…在使徒行传里，我们看见召会的开始乃是借着恩赐；但到了提摩太前后书，我们看见召会的治理和建造需要学功课。所以保罗嘱咐提摩太说，“倘若我耽延，你也可以知道在神的家中当怎样行。”（提前三 15 上。）…召会的治理不是恩赐的问题，乃是职事的问题。保罗在提摩太前后书里常常提到学习、教导、操练、训练等，这些都不是凭恩赐得着的，乃是出代价才能学得功课。我们要学习分辨各种器皿，学习认识人；这些都要出代价。职事乃是凭所学得的功课去帮助人。在建造召会的事上，恩赐没有多大用处；建造召会的路，乃在于我们出代价、学生命的功课，让神作到我们里面。

主到底会迟延祂的回来，还是会快地回来，完全在乎召会有没有得着建造。今天许多布道家和奋兴家以布道会、奋兴会闻名，但少有人学生命的功课。如果连基督教里的领头人都不是很有学习，更何况一般的教友。在已过的召会历史中，很少有人提说召会的建造。然而，我们要看见主今天的需要乃是建造召会。（李常受文集一九五七年第三册，五〇五至五〇六页。）

参读：李常受文集一九五七年第三册，四九七至四九八、五〇五至五〇六页。

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, 2nd ed., pp. 790-791)

Ministry requires the experience of lessons of life. We can use gifts to collect, prepare, and produce building materials, but we must have ministry in order to build people into the church...In the book of Acts the church began through gifts, but at the time of 1 and 2 Timothy, the administration and building of the church required the learning of lessons. Hence, Paul charged Timothy, saying, "If I delay, I write that you may know how one ought to conduct himself in the house of God" (1 Tim. 3:15)...The administration of the church is not a matter of outward gifts but a matter of ministry. Paul often mentioned learning, teaching, exercising, and training in his two Epistles to Timothy. These matters do not come by gifts but by lessons learned through paying a price. We should learn to discern different kinds of vessels and to know people; these matters require the paying of a price. Ministry is to help others according to the lessons that we have learned. Gifts are of little use in the building of the church. The way to build the church depends on our paying a price and learning the lessons of life that work God into us.

Whether or not the Lord will delay His return or come quickly depends entirely on whether the church is built. Today many evangelists and revivalists become famous through gospel campaigns and revival meetings, but few have learned the lessons of life. If the leaders in Christianity do not have much spiritual learning, what can be expected of the ordinary "church-goers"? In church history very few have spoken of the building of the church. Nevertheless, we should see that the Lord needs the building of the church today. (CWWL, 1957, vol. 3, pp. 393-394)

Further Reading: CWWL, 1957, vol. 3, pp. 386, 394

第三周诗歌

前去传扬福音

A大调 (英917) 4/4

3 1 · 6 5 · 3 | 5 6 7 1 3 2 |
 一 遥 遥 远 方， 异 教 黑 暗 中 居 住，
 2 2 · #1 2 · 2 | 3 1 1 · 6 5 - |
 亿 万 灵 魂 永 远 沉 沦 奔 入；
 3 1 · 6 5 · 3 | 5 6 7 1 3 2 |
 谁 愿 前 去， 将 救 恩 故 事 传 述，
 Bm 4 3 · 2 3 1 1 6 | 5 7 1 - |
 仰 望 耶 稣， 任 何 代 价 不 顾？
 5 - 1 7 | 7 · 6 6 · 6 6 - |
 (副) 主 已 领 得 天 地 权 柄，
 A 6 - 2 1 | 1 · 7 7 · 7 7 - |
 A 6 也 吩 咐 我 们 前 去，
 5 5 6 7 1 · 1 1 3 | 3 2 4 3 |
 传 扬 福 音， 带 领 万 民 归 入 主 名；
 5 | 5 4 2 1 7 | 2 - 1 - ||
 主 必 同 在， 照 祂 应 许。

- 二 看哪，全地正敞开大门求呼：
 “基督精兵，速奋起来进入！”
 信徒醒起！当齐心协力投注，
 传报佳音，释放罪囚脱苦。
- 三 “何必死亡？”请听神呼唤声声，
 “何必死亡？”祂名里同响应；
 救赎已成，生命救恩丰盈，
 故当前去，向万民作见证。

(译自 James McGranahan 所著英诗)

WEEK 3 — HYMN

Far, far away, in heathen darkness dwelling

Preaching of the Gospel — Go Ye!

917

1. Far, far away, in heathen darkness dwell-ing, Mil-lions of souls for-ev-er may be lost;
 Who, who will go, sal-va-tion's sto-ry tell-ing, Look-ing to Je-sus, counting not the cost?
Chorus
 (C) "All pow'r is giv-en un-to me, All pow'r is giv-en un-to me,
 Go ye in-to all the world and preach the gos-pel, And lo, I am with you al-way."

2. See o'er the world, wide open doors inviting:
 Soldiers of Christ, arise and enter in!
 Christians, awake! your forces all uniting,
 Send forth the Gospel, break the chains of sin.
3. "Why will ye die?" the voice of God is calling,
 "Why will ye die?" re-echo in His name:
 Jesus hath died to save from death appalling,
 Life and salvation therefore go proclaim.

第三周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.