

第三篇

国度与召会

诗歌：751

读经：太十六 18～19，十八 15～22，罗十四 17，启一 6，西一 12～13

- 太 16:18 我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。
- 太 16:19 我要把诸天之国的钥匙给你，凡你在地上捆绑的，必是在诸天之上已经捆绑的；凡你在地上释放的，必是在诸天之上已经释放的。
- 太 18:15 再者，若是你的弟兄犯罪得罪你，你要去，只在你和他之间指出他的过错。他若听你，你就得着了你的弟兄。
- 太 18:16 他若不听，你就另带一两个人同去，要凭两三个见证人的口，句句都可定准。
- 太 18:17 他若不听他们，就告诉召会；他若连召会也不听，就把他当作外邦人和税吏。
- 太 18:18 我实在告诉你们，凡你们在地上捆绑的，必是在诸天之上已经捆绑的；凡你们在地上释放的，必是在诸天之上已经释放的。
- 太 18:19 我又实在告诉你们，你们中间若有两个人在地上，在他们所求的任何事上和谐一致，他们无论求什么，都必从我在诸天之上的父，得着成全。
- 太 18:20 因为无论在那里，有两三个人被聚集到我的名里，那里就有我在他们中间。
- 太 18:21 那时，彼得进前来，对耶稣说，主啊，我的弟兄得罪我，我当赦免他几次？到七次么？
- 太 18:22 耶稣对他说，我不是对你说到七次，乃是到七十个七次。
- 罗 14:17 因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。
- 启 1:6 又使我们成为国度，作祂神与父的祭司；愿荣耀权能归与祂，直到永永远远。阿们。
- 西 1:12 感谢父，叫你们够资格在光中同得所分给众圣徒的分；
- 西 1:13 祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里；

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

Message Three

The Kingdom and the Church

Hymns: 947

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

- Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
- Matt 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.
- Matt 18:15 Moreover if your brother sins against you, go, reprove him between you and him alone. If he hears you, you have gained your brother.
- Matt 18:16 But if he does not hear you, take with you one or two more, that by the mouth of two or three witnesses every word may be established.
- Matt 18:17 And if he refuses to hear them, tell it to the church; and if he refuses to hear the church also, let him be to you just like the Gentile and the tax collector.
- Matt 18:18 Truly I say to you, Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven.
- Matt 18:19 Again, truly I say to you that if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens.
- Matt 18:20 For where there are two or three gathered into My name, there am I in their midst.
- Matt 18:21 Then Peter came and said to Him, Lord, how often shall my brother sin against me and I forgive him? Up to seven times?
- Matt 18:22 Jesus said to him, I do not say to you, Up to seven times, but, Up to seventy times seven.
- Rom 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.
- Rev 1:6 And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.
- Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
- Col 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,

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

太 4:23 耶稣走遍加利利，在他们的会堂里施教，传扬国度的福音，医治百姓各样的疾病，和各种的症候。
太 16:18 我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。
太 16:19 我要把诸天之国的钥匙给你，凡你在地上捆绑的，必是在诸天之上已经捆绑的；凡你在地上释放的，必是在诸天之上已经释放的。

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

约 3:3 耶稣回答说，我实实在在地告诉你，人若不重生，就不能见神的国。
约 3:5 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。
太 7:14 引到生命的，那门窄，那路狭，找着的人也少。
太 7:21 不是每一个对我说，主啊，主啊的人，都能进诸天的国，惟独实行我诸天之上父旨意的人，才能进去。
太 19:17 耶稣对他说，你为什么以善问我？只有一位是善的。你若进入生命，就要遵守诫命。
太 19:29 凡为我的名撇下房屋、或是弟兄、姊妹、父亲、母亲、儿女、田地的，必要得着百倍，且要承受永远的生命。
太 25:46 这些人要往永远的刑罚里去，那些义人却要往永远的生命里去。

- 1 国度乃是生命的范围，让生命行动、治理、管治，使生命能达成其目的，而这范围就是国度。
- 2 福音带进神圣的生命，这生命有其范围，这范围就是国度；神圣生命同其范围产生召会——提后一 10。

提后 1:10 但如今借着我们的救主基督耶稣的显现，才显明出来。祂已经把死废掉，借着福音将生命和不朽坏照耀出来；

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

太 4:23 耶稣走遍加利利，在他们的会堂里施教，传扬国度的福音，医治百姓各样的疾病，和各种的症候。
徒 8:12 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。

Matt 4:23 And Jesus went about in all of Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every sickness among the people.
Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
Matt 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.

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

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.
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.
Matt 7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.
Matt 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.
Matt 19:17 And He said to him, Why do you ask Me concerning what is good? There is only One who is good. But if you want to enter into life, keep the commandments.
Matt 19:29 And everyone who has left houses or brothers or sisters or father or mother or children or fields for My name's sake shall receive a hundred times as much and shall inherit eternal life.
Matt 25:46 And these shall go away into eternal punishment, but the righteous into eternal life.

1. The kingdom is the realm of life for life to move, rule, and govern so that life may accomplish its purpose, and this realm is the kingdom.
2. The gospel brings in the divine life, and this life has its realm, which is the kingdom; the divine life with its realm produces the church——2 Tim. 1:10.

2 Tim 1:10 But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,

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

Matt 4:23 And Jesus went about in all of Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every sickness among the people.
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.

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

- 太 5:3 灵里贫穷的人有福了，因为诸天的国是他们的。
太 16:18 我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。
太 16:19 我要把诸天之国的钥匙给你，凡你在地上捆绑的，必是在诸天之上已经捆绑的；凡你在地上释放的，必是在诸天之上已经释放的。
启 1:4 约翰写信给在亚西亚的七个召会：愿恩典与平安，从那曾是昔是以后永是的，从祂宝座前的七灵，
启 1:5 并从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们。祂爱我们，用自己的血，把我们从我们的罪中释放了；
启 1:6 又使我们成为国度，作祂神与父的祭司；愿荣耀权能归与祂，直到永永远远。阿们。
启 1:9 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。

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

太五 (1) 但祂看见这些群众，就上了山；既已坐下，门徒到祂跟前来。(2) 祂就开口教训他们说，(3) 灵里贫穷的人有福了，因为诸天的国是他们的。(4) 哀恸的人有福了，因为他们必得安慰。(5) 温柔的人有福了，因为他们必承受地土。(6) 饥渴慕义的人有福了，因为他们必得饱足。(7) 怜悯人的人有福了，因为他们必蒙怜悯。(8) 清心的人有福了，因为他们必看见神。(9) 制造和平的人有福了，因为他们必称为神的儿子。(10) 为义受逼迫的人有福了，因为诸天的国是他们的。(11) 人若因我的缘故，辱骂你们，逼迫你们，捏造各样坏话毁谤你们，你们就有福了。(12) 应当喜乐欢腾，因为你们在诸天之上的赏赐是大的；原来在你们以前的申言者，人也是这样逼迫他们。(13) 你们是地上的盐；盐若失了味，可用什么叫它再咸？既无任何用处，只好丢在外面，任人践踏了。(14) 你们是世上的光。城立在山上，是不能隐藏的。(15) 人点灯，也不放在斗底下，乃是放在灯台上，就照亮所有在家里的人。(16) 你们的光也当这样照在人前，叫他们看见你们的好行为，就荣耀你们在诸天之上的父。(17) 不要以为我来是要废除律法或申言者；我来不是要废除，乃是要成全。(18) 我实在告诉你们，即使到天地都过去了，律法的一撇或一画，也绝不能过去，直到一切都得成全。(19) 所以无论谁废掉这些诫命中最小的一条，又这样教训人，他在诸天的国里必称为最小的；但无论谁遵行这些

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

- Matt 5:3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.
Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
Matt 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.
Rev 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,
Rev 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood
Rev 1:6 And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.
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.

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

Matt 5 (1) And when He saw the crowds, He went up to the mountain. And after He sat down, His disciples came to Him. (2) And opening His mouth, He taught them, saying, (3) Blessed are the poor in spirit, for theirs is the kingdom of the heavens. (4) Blessed are those who mourn, for they shall be comforted. (5) Blessed are the meek, for they shall inherit the earth. (6) Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. (7) Blessed are the merciful, for they shall be shown mercy. (8) Blessed are the pure in heart, for they shall see God. (9) Blessed are the peacemakers, for they shall be called the sons of God. (10) Blessed are those who are persecuted for the sake of righteousness, for theirs is the kingdom of the heavens. (11) Blessed are you when they reproach and persecute you, and while speaking lies, say every evil thing against you because of Me. (12) Rejoice and exult, for your reward is great in the heavens; for so they persecuted the prophets who were before you. (13) You are the salt of the earth. But if the salt has become tasteless, with what shall it be salted? It is no longer good for anything except to be cast out and trampled underfoot by men. (14) You are the light of the world. It is impossible for a city situated upon a mountain to be hidden. (15) Nor do men light a lamp and place it under the bushel, but on the lampstand; and it shines to all who are in the house. (16) In the same way, let your light shine before men, so that they may see your good works and glorify your Father who is in the heavens. (17) Do not think that I have come to abolish the law or the prophets; I have not come to abolish, but to fulfill. (18) For truly I say to you, Until heaven and earth pass away, one iota or one serif shall by no means pass away from the law until all come to pass. (19) Therefore whoever annuls one of the least of these commandments, and teaches men so, shall be called the least in the kingdom of the heavens; but whoever practices and teaches them, he shall be called great in the kingdom of

诫命，又这样教训人，这人在诸天的国里必称为大的。(20) 我告诉你们，你们的义，若不超过经学家和法利赛人的义，绝不能进诸天的国。(21) 你们听见有对古人说的话：“不可杀人；凡杀人的，难逃审判。”(22) 但是我告诉你们，凡向弟兄动怒的，难逃审判。凡骂弟兄拉加的，难逃议会的审判；凡骂弟兄魔利的，难逃火坑的火。(23) 所以你在祭坛前献礼物，若想起你的弟兄向你怀怨，(24) 就要把礼物留在坛前，先去与你的弟兄和好，然后来献礼物。(25) 你同告你的对头还在路上，要赶紧与他息，免得他把你交给审判官，审判官交给差役，你就下在监里了。(26) 我实在告诉你，非到你还清最后一分钱，你绝不能从那里出来。(27) 你们听见有话说，“不可奸淫。”(28) 但是我告诉你们，凡看妇女，有意贪恋她的，心里已经与她犯奸淫了。(29) 若是你的右眼叫你绊跌，就剜出来丢掉；因为你肢体中的一个丧失了，强于你全身扔在火坑里。(30) 若是你的右手叫你绊跌，就砍下来丢掉；因为你肢体中的一个丧失了，强于你全身往火坑里去。(31) 又有话说，人若休妻，就当给她休书。(32) 但是我告诉你们，凡休妻的，若不是为淫乱的缘故，就是叫她犯奸淫了；无论谁娶这被休的妇人，也是犯奸淫了。(33) 你们又听见有对古人说的话：“不可背誓，所起的誓，总要向主谨守。”(34) 但是我告诉你们，什么誓都不可起，不可指着天起誓，因为天是神的座位；(35) 不可指着地起誓，因为地是祂的脚凳；不可指着耶路撒冷起誓，因为耶路撒冷是大君王的城；(36) 也不可指着你的头起誓，因为你不能使一根头发变白或变黑。(37) 你们的话，是，就说是，不是，就说不是；若再多说，就是出于那恶者。(38) 你们听见有话说，“以眼还眼，以牙还牙。”(39) 但是我告诉你们，不要抗拒恶人；反而无论谁打你的右脸，连另一面也转给他。(40) 那想要告你，要拿你里衣的，连外衣也让给他；(41) 无论谁强迫你走一里路，你就同他走二里。(42) 求你的，就给他；向你借贷的，不可转开不顾他。(43) 你们听见有话说，“当爱你的邻舍，恨你的仇敌。”(44) 但是我告诉你们，要爱你们的仇敌，为那逼迫你们的祷告，(45) 你们就可以作你们诸天之上父的儿子；因为祂叫祂的日头上升，照恶人，也照好人；降雨给义人，也给不义的人。(46) 你们若爱那爱你们的人，有什么赏赐？税吏不也是这样行么？(47) 你们若单向你们的弟兄问安，有什么过人的长处？外邦人不也是这样行么？(48) 所以你们要完全，象你们的天父完全一样。

太六

你们要小心，不可将你们的义行在人前，故意叫他们注视；不然，在你们诸天之上的父面前，你们就没有赏赐了。(2) 所以你施舍的时候，不可在你前面吹号，象那假冒为善的人在会堂里和巷道上所行的，为要得人的荣耀。我实在告诉你们，他们已经充分地得了他们的赏赐。(3) 但你施舍的时候，不要让左手知道右手所作的，(4) 好叫你的施舍可在隐密中，你父在隐密中察看，必要报答你。(5) 你们祷告的时候，不可像那假冒

the heavens. (20) For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens. (21) You have heard that it was said to the ancients, “You shall not murder, and whoever murders shall be liable to the judgment.” (22) But I say to you that everyone who is angry with his brother shall be liable to the judgment. And whoever says to his brother, Raca, shall be liable to the judgment of the Sanhedrin; and whoever says, Moreh, shall be liable to the Gehenna of fire. (23) Therefore if you are offering your gift at the altar and there you remember that your brother has something against you, (24) Leave your gift there before the altar, and first go and be reconciled to your brother, and then come and offer your gift. (25) Be well disposed quickly toward your opponent at law, while you are with him on the way, lest the opponent deliver you to the judge, and the judge to the officer, and you be thrown into prison. (26) Truly I say to you, You shall by no means come out from there until you pay the last quadrans. (27) You have heard that it was said, “You shall not commit adultery.” (28) But I say to you that everyone who looks at a woman in order to lust after her has already committed adultery with her in his heart. (29) So if your right eye stumbles you, pluck it out and cast it from you; for it is more profitable for you that one of your members perish than for your whole body to be cast into Gehenna. (30) And if your right hand stumbles you, cut it off and cast it from you, for it is more profitable for you that one of your members perish than for your whole body to pass away into Gehenna. (31) And it was said, Whoever divorces his wife, let him give her a certificate of divorce. (32) But I say to you that everyone who divorces his wife, except for the cause of fornication, causes her to commit adultery, and whoever marries her who has been divorced commits adultery. (33) Again, you have heard that it was said to the ancients, “You shall not break an oath, but you shall render to the Lord your oaths.” (34) But I tell you not to swear at all; neither by heaven, because it is the throne of God; (35) Nor by the earth, because it is the footstool of His feet; nor unto Jerusalem, because it is the city of the great King; (36) Neither shall you swear by your head, because you cannot make one hair white or black. (37) But let your word be, Yes, yes; No, no; for anything more than these is of the evil one. (38) You have heard that it was said, “An eye for an eye, and a tooth for a tooth.” (39) But I tell you not to resist him who is evil; rather whoever slaps you on your right cheek, turn to him the other also. (40) And to him who wishes to sue you and take your tunic, yield to him your cloak also; (41) And whoever compels you to go one mile, go with him two. (42) To him who asks of you, give; and from him who wants to borrow from you, do not turn away. (43) You have heard that it was said, “You shall love your neighbor and hate your enemy.” (44) But I say to you, Love your enemies, and pray for those who persecute you, (45) So that you may become sons of your Father who is in the heavens, because He causes His sun to rise on the evil and the good and sends rain on the just and the unjust. (46) For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? (47) And if you greet only your brothers, what better thing are you doing? Do not even the Gentiles do the same? (48) You therefore shall be perfect as your heavenly Father is perfect.

Matt 6

(1) But take care not to do your righteousness before men in order to be gazed at by them; otherwise, you have no reward with your Father who is in the heavens. (2) Therefore when you give alms, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, so that they may be glorified by men. Truly I say to you, They have their reward in full. (3) But you, when you give alms, do not let your left hand know what your right hand is doing, (4) So that your alms may be in secret; and your Father who sees in secret will repay you. (5) And when you pray, you shall not be like the hypocrites, because

为善的人，因为他们爱站在会堂里，并十字街口祷告，为要叫人看见。我实在告诉你们，他们已经充分地得了他们的赏赐。(6) 你祷告的时候，要进你的密室，关上门，祷告你在隐密中的父，你父在隐密中察看，必要报答你。(7) 你们祷告，不可唠唠叨叨，象外邦人一样；他们以为话说多了，就必蒙垂听。(8) 你们不可象他们，因为你们求祂以前，你们所需用的，你们的父早已知道了。(9) 所以你们要这样祷告：我们在诸天之上的父，愿你的名被尊为圣，(10) 愿你的国来临，愿你的旨意行在地上，如同行在天上。(11) 我们日用的食物，今日赐给我们；(12) 免我们的债，如同我们免了欠我们债的人；(13) 不叫我们陷入试诱，救我们脱离那恶者。因为国度、能力、荣耀，都是你的，直到永远。阿们。(14) 因为你们若赦免人的过犯，你们的天父也必赦免你们；(15) 你们若不赦免人的过犯，你们的父也必不赦免你们的过犯。(16) 还有，你们禁食的时候，不可面带愁容，象那假冒为善的人一样；他们把脸装得难看，为要叫人看出他们在禁食。我实在告诉你们，他们已经充分地得了他们的赏赐。(17) 但你禁食的时候，要油你的头，洗你的脸，(18) 为要不叫人，只叫你在隐密中的父，看出你在禁食；你父在隐密中察看，必要报答你。(19) 不要为自己积蓄财宝在地上，地上有虫蛀、锈蚀，也有贼挖洞偷窃；(20) 只要为自己积蓄财宝在天上，天上没有虫蛀、锈蚀，也没有贼挖洞偷窃。(21) 因为你的财宝在哪里，你的心也必在哪里。(22) 眼睛乃是身上的灯。所以你的眼睛若单一，全身就明亮；(23) 但你的眼睛若不专，全身就黑暗。所以你里面的光若黑暗了，那黑暗是何等的大！(24) 没有人能事奉两个主；因为他不是恨这个爱那个，就是忠于这个轻视那个。你们不能事奉神，又事奉玛门。(25) 所以我告诉你们，不要为生命忧虑，吃什么，喝什么；也不要为身体忧虑，穿什么。生命胜于食物么？身体胜于衣服么？(26) 你们看天空的飞鸟，它们既不种，也不收，又不收积在仓里，你们的天父尚且养活它们。你们不比它们贵重么？(27) 你们中间谁能因忧虑使自己的身量多加一肘？(28) 你们何必为衣服忧虑？你们细想野地里的百合花，怎样生长；它们既不劳苦，也不纺线。(29) 但我告诉你们，就是所罗门在他极盛的荣耀里，也没有披戴得象这些花中的一朵。(30) 小信的人哪，野地里的草，今天存在，明天就丢在炉里，神尚且这样给它穿戴，何况你们？(31) 所以不要忧虑，说，我们要吃什么？喝什么？披戴什么？(32) 因为这一切都是外邦人所急切寻求的，你们的天父原知道你们需要这一切。(33) 但你们要先寻求祂的国和祂的义，这一切就都要加给你们了。(34) 所以你们不要为明天忧虑，因为明天自有明天的忧虑，一天的难处一天当就够了。

太七

不要审判，免得你们受审判；(2) 因为你们用什么审判审判人，也必受什么审判；你们用什么量器量给人，也必用什么量器量给你们。(3) 再者，为什么看见你弟兄眼中的刺，却不想到自己眼中的梁木？(4) 或者，你怎能对你弟兄说，让我去掉你眼中的刺，而你自己眼中竟有梁木？(5) 你

they love to pray standing in the synagogues and on the street corners, so that they may be seen by men. Truly I say to you, They have their reward in full. (6) But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you. (7) And in praying do not babble empty words as the Gentiles do; for they suppose that in their multiplicity of words they will be heard. (8) Therefore do not be like them, for your Father knows the things that you have need of before you ask Him. (9) You then pray in this way: Our Father who is in the heavens, Your name be sanctified; (10) Your kingdom come; Your will be done, as in heaven, so also on earth. (11) Give us today our daily bread. (12) And forgive us our debts, as we also have forgiven our debtors. (13) And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen. (14) For if you forgive men their offenses, your heavenly Father will forgive you also; (15) But if you do not forgive men their offenses, neither will your Father forgive your offenses. (16) And when you fast, do not be like the sullen-faced hypocrites, for they disfigure their faces so that they may appear to men to be fasting. Truly I say to you, They have their reward in full. (17) But you, when you fast, anoint your head and wash your face, (18) So that you may not appear to men to be fasting, but to your Father who is in secret; and your Father who sees in secret will repay you. (19) Do not store up for yourselves treasures on the earth, where moth and rust consume and where thieves dig through and steal. (20) But store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not dig through nor steal. (21) For where your treasure is, there will your heart be also. (22) The lamp of the body is the eye. If therefore your eye is single, your whole body will be full of light; (23) But if your eye is evil, your whole body will be dark. If then the light that is in you is darkness, how great is the darkness! (24) No one can serve two masters, for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon. (25) Because of this, I say to you, Do not be anxious for your life, what you should eat or what you should drink; nor for your body, what you should put on. Is not the life more than food, and the body than clothing? (26) Look at the birds of heaven. They do not sow nor reap nor gather into barns, yet your heavenly Father nourishes them. Are you not of more value than they? (27) Who among you by being anxious can add one cubit to his stature? (28) And why are you anxious concerning clothing? Consider well the lilies of the field, how they grow. They do not toil, neither do they spin thread. (29) But I tell you that not even Solomon in all his glory was clothed like one of these. (30) And if God so arrays the grass of the field, which is here today and tomorrow is cast into the furnace, will He not much more clothe you, you of little faith? (31) Therefore do not be anxious, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed? (32) For all these things the Gentiles are anxiously seeking. For your heavenly Father knows that you need all these things. (33) But seek first His kingdom and His righteousness, and all these things will be added to you. (34) Therefore do not be anxious for tomorrow, for tomorrow will be anxious for itself; sufficient for the day is its own evil.

Matt 7

(1) Do not judge, that you be not judged. (2) For with what judgment you judge, you shall be judged; and with what measure you measure, it shall be measured to you. (3) And why do you look at the splinter which is in your brother's eye, but the beam in your eye you do not consider? (4) Or how can you say to your brother, Let me remove the splinter from your eye, and behold, the beam is in your eye? (5) Hypocrite, first remove the beam from

假冒为善的人，先从你眼中去掉梁木，然后你才看得清楚，从你弟兄眼中去掉刺。(6) 不要把圣物给狗，也不要你们的珍珠丢在猪前，免得它们用脚踏踏珍珠，并且转过来撕裂你们。(7) 求，就给你们；寻找，就寻见；叩门，就给你们开门。(8) 因为凡求的，就得着；寻找的，就寻见；叩门的，就给他开门。(9) 或者，你们中间有什么人，他的儿子向他求饼，反给他石头？(10) 或求鱼，反给他蛇？(11) 你们虽然不好，尚且知道把好东西给儿女，何况你们在诸天之上的父，岂不更把好东西给求祂的人么？(12) 所以无论何事，你们愿意人怎样待你们，你们也要怎样待人；因为这就是律法和申言者的总纲。(13) 你们要进窄门；因为引到毁坏的，那门宽，那路阔，进去的人也多；(14) 引到生命的，那门窄，那路狭，找着的人也少。(15) 你们要提防假申言者，他们到你们这里来，外面披着绵羊的皮，里面却是贪食的狼。(16) 从他们的果子，你们就可以认出他们来。人岂能从荆棘收取葡萄？或从蒺藜收取无花果？(17) 这样，凡是好树都结善果，惟独坏树才结恶果。(18) 好树不能结恶果，坏树也不能结善果。(19) 凡不结善果的树，就砍下来，丢在火里。(20) 所以，从他们的果子，你们就可以认出他们来。(21) 不是每一个对我说，主啊，主啊的人，都能进诸天的国，惟独实行我诸天之上父旨意的人，才能进去。(22) 当那日，许多人要对我说，主啊，主啊，我们不是在你的名里预言过，在你的名里赶鬼过，并在你的名里行过许多异能么？(23) 那时，我要向他们宣告：我从来不认识你们，你们这些行不法的人，离开我去罢。(24) 所以，凡听见我这些话就实行的，好比一个精明人，把他的房子盖在磐石上。(25) 雨淋、河冲、风吹，撞着那房子，房子总不倒塌，因为是立基在磐石上。(26) 凡听见我这些话不实行的，好比一个愚拙人，把他的房子盖在沙土上。(27) 雨淋、河冲、风吹，撞着那房子，房子就倒塌了，并且倒塌得很大。(28) 耶稣讲完了这些话，群众都惊讶祂的教训；(29) 因为祂教训他们，象有权柄的人，不象他们的经学家。

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

罗 14:17 因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。

3 信徒不活在国度的实际里，就不能被建造到召会的结构里——弗二 22。

弗 2:22 你们也在祂里面同被建造，成为神在灵里的居所。

三 没有国度作召会的实际，召会就不能被建造——太十六 18 ~ 19:

your eye, and then you will see clearly to remove the splinter from your brother's eye. (6) Do not give that which is holy to the dogs, neither cast your pearls before the hogs, lest they trample them with their feet, and turn and tear you. (7) Ask and it shall be given to you; seek and you shall find; knock and it shall be opened to you. (8) For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened. (9) Or what man is there among you who, when his son asks him for a loaf, will give him a stone? (10) Or also when he asks for a fish, will give him a serpent? (11) If you then being evil know how to give good gifts to your children, how much more will your Father who is in the heavens give good things to those who ask Him! (12) Therefore all that you wish men would do to you, so also you do to them; for this is the law and the prophets. (13) Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it. (14) Because narrow is the gate and constricted is the way that leads to life, and few are those who find it. (15) Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. (16) By their fruits you will recognize them. Do men gather grapes from thorns, or figs from thistles? (17) Even so every good tree produces good fruit, but the corrupt tree produces bad fruit. (18) A good tree cannot produce bad fruit, neither can a corrupt tree produce good fruit. (19) Every tree that does not produce good fruit is cut down and cast into the fire. (20) So then, by their fruits you will recognize them. (21) Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens. (22) Many will say to Me in that day, Lord, Lord, was it not in Your name that we prophesied, and in Your name cast out demons, and in Your name did many works of power? (23) And then I will declare to them: I never knew you. Depart from Me, you workers of lawlessness. (24) Everyone therefore who hears these words of Mine and does them shall be likened to a prudent man who built his house upon the rock. (25) And the rain descended, and the rivers came, and the winds blew, and they beat against that house; and it did not fall, for it was founded on the rock. (26) And everyone who hears these words of Mine and does not do them shall be likened to a foolish man who built his house upon the sand. (27) And the rain descended, and the rivers came, and the winds blew, and they dashed against that house; and it fell, and its fall was great. (28) And when Jesus finished these words, the crowds were astounded at His teaching. (29) For He taught them as One having authority and not like their scribes.

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

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

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

Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.

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

太 16:18 我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。

太 16:19 我要把诸天之国的钥匙给你，凡你在地上捆绑的，必是在诸天之上已经捆绑的；凡你在地上释放的，必是在诸天之上已经释放的。

1 召会是借着国度的权柄产生的。

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

太 16:19 我要把诸天之国的钥匙给你，凡你在地上捆绑的，必是在诸天之上已经捆绑的；凡你在地上释放的，必是在诸天之上已经释放的。

太 18:18 我实在告诉你们，凡你们在地上捆绑的，必是在诸天之上已经捆绑的；凡你们在地上释放的，必是在诸天之上已经释放的。

约 20:23 你们赦免谁的罪，谁的罪就赦免了；你们留下谁的罪，谁的罪就留下了。

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

西 2:19 不持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。

弗 4:15 惟在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；

弗 4:16 本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。

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

太 18:15 再者，若是你的弟兄犯罪得罪你，你要去，只在你和他之间指出他的过错。他若听你，你就得着了你的弟兄。

太 18:16 他若不听，你就另带一两个人同去，要凭两三个见证人的口，句句都可定准。

太 18:17 他若不听他们，就告诉召会；他若连召会也不听，就把他当作外邦人和税吏。

太 18:18 我实在告诉你们，凡你们在地上捆绑的，必是在诸天之上已经捆绑的；凡你们在地上释放的，必是在诸天之上已经释放的。

太 18:19 我又实在告诉你们，你们中间若有两个人在地上，在他们所求的任何事上和谐一致，他们无论求什么，都必从我在诸天之上的父，得着成全。

Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Matt 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.

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

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

Matt 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.

Matt 18:18 Truly I say to you, Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven.

John 20:23 Whose sins you forgive, they are forgiven them; and whose sins you retain, they are retained.

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

Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

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

Matt 18:15 Moreover if your brother sins against you, go, reprove him between you and him alone. If he hears you, you have gained your brother.

Matt 18:16 But if he does not hear you, take with you one or two more, that by the mouth of two or three witnesses every word may be established.

Matt 18:17 And if he refuses to hear them, tell it to the church; and if he refuses to hear the church also, let him be to you just like the Gentile and the tax collector.

Matt 18:18 Truly I say to you, Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven.

Matt 18:19 Again, truly I say to you that if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens.

太 18:20 因为无论在那里，有两三个人被聚集到我的名里，那里就有我在他们中间。

太 18:21 那时，彼得进前来，对耶稣说，主啊，我的弟兄得罪我，我当赦免他几次？到七次么？

太 18:22 耶稣对他说，我不是对你说到七次，乃是到七十个七次。

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

太 16:18 我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。

太 16:19 我要把诸天之国的钥匙给你，凡你在地上捆绑的，必是在诸天之上已经捆绑的；凡你在地上释放的，必是在诸天之上已经释放的。

太 18:17 他若不听他们，就告诉召会；他若连召会也不听，就把他当作外邦人和税吏。

太 18:18 我实在告诉你们，凡你们在地上捆绑的，必是在诸天之上已经捆绑的；凡你们在地上释放的，必是在诸天之上已经释放的。

太 13:44 诸天的国好象宝贝藏在田地里，人找到了，就藏起来，欢欢喜喜地去变卖他一切所有的，买这田地。

太 13:45 诸天的国又好象一个商人，寻找好珠子，

太 13:46 寻到一颗珍贵的珠子，就去变卖他一切所有的，买了这珠子。

罗 14:17 因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。

林前 4:20 因为神的国不在于言语，乃在于能力。

弗 2:19 这样，你们不再是外人和寄居的，乃是圣徒同国之民，是神家里的亲人，

西 4:11 那称为犹太都的耶数，也问你们安；奉割礼的人中，只有这些人是神的国作我的同工，他们也成了我的安慰。

启 1:4 约翰写信给在亚西亚的七个召会：愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵，

启 1:5 并从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们。祂爱我们，用自己的血，把我们从我们的罪中释放了；

启 1:6 又使我们成为国度，作祂神与父的祭司；愿荣耀权能归与祂，直到永永远远。阿们。

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

太 16:18 我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。

Matt 18:20 For where there are two or three gathered into My name, there am I in their midst.

Matt 18:21 Then Peter came and said to Him, Lord, how often shall my brother sin against me and I forgive him? Up to seven times?

Matt 18:22 Jesus said to him, I do not say to you, Up to seven times, but, Up to seventy times seven.

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

Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Matt 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.

Matt 18:17 And if he refuses to hear them, tell it to the church; and if he refuses to hear the church also, let him be to you just like the Gentile and the tax collector.

Matt 18:18 Truly I say to you, Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven.

Matt 13:44 The kingdom of the heavens is like a treasure hidden in the field, which a man found and hid, and in his joy goes and sells all that he has, and buys that field.

Matt 13:45 Again, the kingdom of the heavens is like a merchant seeking fine pearls;

Matt 13:46 And finding one pearl of great value, he went and sold all that he had and bought it.

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

1 Cor 4:20 For the kingdom of God is not in speech but in power.

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

Col 4:11 And Jesus, who is called Justus; these alone of the circumcision are my fellow workers for the kingdom of God, ones who have become a consolation to me.

Rev 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,

Rev 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood

Rev 1:6 And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.

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

Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

太 16:19 我要把诸天之国的钥匙给你，凡你在地上捆绑的，必是在诸天之上已经捆绑的；凡你在地上释放的，必是在诸天之上已经释放的。

太 18:17 他若不听他们，就告诉召会；他若连召会也不听，就把他当作外邦人和税吏。

太 18:18 我实在告诉你们，凡你们在地上捆绑的，必是在诸天之上已经捆绑的；凡你们在地上释放的，必是在诸天之上已经释放的。

1 罗马十四章十七节证明，今世的召会乃是神的国。

罗 14:17 因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。

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

林前 4:17 因此我已打发提摩太到你们那里去；他在主里是我所亲爱、忠信的孩子；他必提醒你们，我在基督耶稣里怎样行事，正如我在各处各召会中所教导的。

林前 4:20 因为神的国不在于言语，乃在于能力。

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

弗 2:19 这样，你们不再是外人和寄居的，乃是圣徒同国之民，是神家里的亲人，

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

启 1:6 又使我们成为国度，作祂神与父的祭司；愿荣耀权能归与祂，直到永永远远。阿们。

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

林前 6:9 你们岂不知，不义的不能承受神的国么？不要受迷惑，无论是淫乱的、拜偶像的、奸淫的、作变童的、同性恋的、偷窃的、贪婪的、醉酒的、辱骂的、勒索的，都不能承受神的国。

加 5:19 肉体的行为，都是明显的，就是淫乱、污秽、邪荡、

加 5:20 拜偶像、邪术、仇恨、争竞、忌恨、恼怒、私图好争、分立、宗派、嫉妒、醉酒、荒宴以及类似的事；关于这些事，我现在事先告诉你们，正如我先前说过的：行这样事的人，必不得承受神的国。

Matt 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.

Matt 18:17 And if he refuses to hear them, tell it to the church; and if he refuses to hear the church also, let him be to you just like the Gentile and the tax collector.

Matt 18:18 Truly I say to you, Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven.

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

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

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

1 Cor 4:17 Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every church.

1 Cor 4:20 For the kingdom of God is not in speech but in power.

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

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

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

Rev 1:6 And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.

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

1 Cor 6:9 Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be led astray; neither fornicators nor idolaters nor adulterers nor effeminate nor homosexuals

1 Cor 6:10 Nor thieves nor the covetous, not drunkards, not revilers, not the rapacious will inherit the kingdom of God.

Gal 5:19 And the works of the flesh are manifest, which are such things as fornication, uncleanness, lasciviousness,

Gal 5:20 Idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, factions, divisions, sects,

Gal 5:21 Envyings, bouts of drunkenness, carousings, and things like these, of which I tell you beforehand, even as I have said before, that those who practice such things will not inherit the kingdom of God.

弗 5:5 因为你们晓得这事，知道凡是淫乱的，或是污秽的，或是贪婪的，（就是拜偶像的，）在基督和神的国里，都得不到基业。

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

太 13:44 诸天的国好象宝贝藏在田地里，人找到了，就藏起来，欢欢喜喜地去变卖他一切所有的，买这田地。

太 13:45 诸天的国又好象一个商人，寻找好珠子，

太 13:46 寻到一颗珍贵的珠子，就去变卖他一切所有的，买了这珠子。

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

罗 8:4 使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。

加 5:16 我说，你们当凭着灵而行，就绝不会满足肉体的情欲了。

加 5:25 我们若凭着灵活着，也就当凭着灵而行。

叁 父拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里——西一 12 ~ 13:

西 1:12 感谢父，叫你们够资格在光中同得所分给众圣徒的分；

西 1:13 祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里；

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

西 1:13 祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里；

1 歌罗西一章十三节所强调的是今世神爱子的国，就是召会的实际。

西 1:13 祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里；

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

西 4:15 请问在老底嘉的弟兄和宁法，并他家里的召会安。

Eph 5:5 For this you realize, knowing that every fornicator or unclean person or greedy person (who is an idolater) has no inheritance in the kingdom of Christ and of God.

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

Matt 13:44 The kingdom of the heavens is like a treasure hidden in the field, which a man found and hid, and in his joy goes and sells all that he has, and buys that field.

Matt 13:45 Again, the kingdom of the heavens is like a merchant seeking fine pearls;

Matt 13:46 And finding one pearl of great value, he went and sold all that he had and bought it.

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

Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

Gal 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

Gal 5:25 If we live by the Spirit, let us also walk by the Spirit.

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

Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

Col 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,

A. The kingdom of the Son of God's love comprises three ages: the present age, in which the church is; the coming age, in which the millennial kingdom will be; and the eternal age with the New Jerusalem in the new heaven and new earth——v. 13:

Col 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,

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

Col 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,

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

Col 4:15 Greet the brothers in Laodicea, as well as Nymphas and the church, which is in his house.

西 4:16 这书信在你们中间念了之后，务要叫在老底嘉的召会也念，你们也要念从老底嘉来的书信。

二 我们需要了解召会的内在意义乃是神爱子的国——13:

西 1:13 祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里；

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

约壹 5:11 这见证就是神赐给我们永远的生命，这生命也是在祂儿子里面。

约壹 5:12 人有了神的儿子，就有生命；没有神的儿子，就没有生命。

约 1:4 生命在祂里面，这生命就是人的光。

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

西 1:13 祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里；

3 今天我们所在的国，是满了生命、光与爱的范围——彼前二 9。

彼前 2:9 惟有你们是蒙拣选的族类，是君尊的祭司体系，是圣别的国度，是买来作产业的子民，要叫你们宣扬那召你们出黑暗、入祂奇妙之光者的美德；

4 父的子乃是父这生命源头的彰显——约一 18、4，约壹一 2：

约 1:18 从来没有人看见神，只有在父怀里的独生子，将祂表明出来。

约 1:4 生命在祂里面，这生命就是人的光。

约壹 1:2 (这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们；)

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

太 3:17 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。

b 子作神圣生命的具体化身，是父爱的对象——十七 5：

Col 4:16 And when this letter is read among you, cause that it be read in the church of the Laodiceans also, and that you also read the one from Laodicea.

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

Col 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,

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

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

1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.

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

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

Col 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,

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

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

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

John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

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

1 John 1:2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);

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

Matt 3:17 And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

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

太 17:5 他还说话的时候，看哪，有一朵光明的云彩遮盖他们；看哪，又有声音从云彩里出来，说，这是我的爱子，我所喜悅的，你们要听祂。

(一) 具体化身在子里的神圣生命，在神圣的爱里赐给我们——约壹 5:11 ~ 12，约 3:16。

约壹 5:11 这见证就是神赐给我们永远的生命，这生命也是在祂儿子里面。

约壹 5:12 人有了神的儿子，就有生命；没有神的儿子，就没有生命。

约 3:16 神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。

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

5 迁入父爱子的国里，乃是迁入对我们是生命的子里——约壹 5:11 ~ 12：

约壹 5:11 这见证就是神赐给我们永远的生命，这生命也是在祂儿子里面。

约壹 5:12 人有了神的儿子，就有生命；没有神的儿子，就没有生命。

a 在复活里的子，现今是赐生命的灵；祂在祂复活的生命里带着爱管理我们——彼前 1:3，罗 6:4 ~ 5，林前 15:45 下。

彼前 1:3 我们主耶稣基督的神与父是当受颂赞的，祂曾照自己的大怜悯，借耶稣基督从死人中复活，重生了我们，使我们有活的盼望，

罗 6:4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，象基督借着父的荣耀，从死人中复活一样。

罗 6:5 我们若在祂死的样式里与祂联合生长，也必要在祂复活的样式里与祂联合生长；

林前 15:45 下 ...末后的亚当成了赐生命的灵。

b 当我们在复活里凭着子作我们的生命而活时，我们就活在祂的国里，在父的爱里享受祂；在此我们有召会的生活——西 3:4，约 6:57。

西 3:4 基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。

约 6:57 活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。

Matt 17:5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!

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

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

1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

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

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

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

1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.

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

1 Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,

Rom 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

Rom 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,

1 Cor 15:45b ...the last Adam became a life-giving Spirit.

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

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

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

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

太 3:17 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。

太 17:5 他还说话的时候，看哪，有一朵光明的云彩遮盖他们；看哪，又有声音从云彩里出来，说，这是我的爱子，我所喜悦的，你们要听祂。

三 在召会作神爱子的国里，我们有基督生机身体的实际与实行——西二 19。

西 2:19 不持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。

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

弗 2:15 在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，造成一个新人，成就了和平；

弗 4:24 并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。

西 3:10 并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；

西 3:11 在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，惟有基督是一切，又在一切之内。

职事信息摘录：

神爱子的国

保罗告诉我们，父“拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里”（西一 13）。黑暗的权势指撒但的权势。神是光，而撒但是黑暗。神拯救了我们脱离撒但黑暗的权势，进入神奇妙的光中。黑暗是作为死亡的撒但，而光是作为生命的神。蒙拯救脱离黑暗的权势，乃是蒙拯救脱离掌死权的魔鬼（来二 14，约十七 15）。我们已经借着基督的死（西二 14～15），并借着在复活里基督的生命（约五 24），蒙了拯救脱离魔鬼撒但。

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

Matt 3:17 And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

Matt 17:5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!

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

Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

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

Eph 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

Excerpts from the Ministry:

THE KINGDOM OF THE SON OF GOD'S LOVE

Paul tells us that the Father has “delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love” (Col. 1:13). The authority of darkness denotes the authority of Satan. God is light, and Satan is darkness. God has delivered us out of Satan’s authority of darkness into God’s marvelous light. Darkness is Satan as death, but light is God as life. To be delivered out of the authority of darkness is to be delivered from the devil, who has the might of death (Heb. 2:14; John 17:15). We have been delivered from the devil, Satan, by the death of Christ (Col. 2:14-15) and by the life of Christ in resurrection (John 5:24).

我们不仅蒙了拯救脱离黑暗的权势，也迁入神爱子的国里。子的国乃是基督的权柄（启十一 15，十二 10）。

按照新约，神的儿子是神圣生命的彰显及其具体化身。这就是说，子的国是生命的范围。我们所迁入的国，是神爱子的国，这事实指明这生命的范围乃是在爱里，不是在惧怕里。今天我们自己所在的国，是满了生命、光与爱的范围。

子是父这生命源头的彰显（约一 4、18，约壹一 2）。父作生命的源头，彰显在子里。爱子是父爱的对象，在神圣的爱里带着在复活里的权柄，对我们作生命的具体化身。子作神圣生命的具体化身，是父爱的对象。具体化身在子里的神圣生命，在神圣的爱里赐给我们。因此，神圣之爱的对象，在神圣的爱里带着在复活里的权柄，对我们成为生命的具体化身。这就是祂爱子的国。

迁入父爱子的国里，乃是迁入对我们是生命的子里（五 12）。在复活里的子（彼前一 3，罗六 4～5），现今是赐生命的灵（林前十五 45 下），祂在祂复活的生命里带着爱管理我们。这是父爱子的国。当我们在复活里凭着子作我们的生命而活时，我们就活在祂的国里，在父的爱里享受祂。

我们已经迁入在爱里凭着生命管理的范围。在这里，在属天的管理与限制之下，我们在爱里，凭着生命，并在光之下，有真正的自由，正当的自由。这就是蒙拯救脱离黑暗的权势，并迁入父爱子之国里的意义。在这国里，我们享受基督，并过召会生活。

包括今世的召会，来世的千年国，
与永世的新天新地

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

We have not only been delivered out of the authority of darkness but also transferred into the kingdom of the Son of God's love. The kingdom of the Son is the authority of Christ (Rev. 11:15; 12:10).

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

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

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

We have been transferred into a realm where we are ruled in love with life. Here, under the heavenly ruling and restriction, we have genuine freedom, the proper freedom in love, with life, and under light. This is what it means to be delivered out of the authority of darkness and transferred into the kingdom of the Son of the Father's love. Here in this kingdom we enjoy Christ and have the church life.

Comprising the Church in the Present Age, the Millennium
in the Coming Age, and the New Heaven and New Earth in Eternity

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

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

歌罗西一章十三节所强调的是今世神爱子的国，就是召会的实际

歌罗西一章十三节所强调的是今世神爱子的国，就是召会的实际。今天的召会生活是神爱子的国，神爱子的国与神的儿子一样，对父神是可喜悦的。我们信徒都已经迁入神爱子这可喜悦的国里。父神喜爱国度这可喜悦的部分，正如祂喜爱自己可喜悦的儿子一样。所以，使徒保罗在歌罗西书这卷论到基督是神子民包罗万有之分（一 12）的书中，认为召会这神圣国度可喜悦的部分，是给神赎民极大的祝福。

所有信徒都已迁入国度的这一面

约翰三章五节指明，借着重生，所有信徒都已迁入神爱子的国里。借着重生，我们已从撒但的黑暗中被带出来，进入国度这可喜悦的一面。神爱子，所以祂将国度的这部分给子。借着神的救恩和重生，一切信子的人都已迁入国度的这部分（新约总论第八册，三八至四一页）。

活力排的目的

我感谢主，祂恢复了关于活力排的交通。两年多来，撒但一直在拦阻这件事。…我们要来看活力排在内在意义上

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

The Stress in Colossians 1:13 Is the Kingdom of the Son of God's Love in This Age, Which Is the Reality of the Church

The stress in Colossians 1:13 is the kingdom of the Son of God's love in this age, which is the reality of the church. The church life today is the kingdom of the Son of God's love, which is as delightful to God the Father as the Son of God is. We, the believers, all have been transferred into this delightful kingdom of the Son of God's love. God the Father loves the delightful part of the kingdom, just as He loves His delightful Son as His own. So, the church, as the delightful part of the divine kingdom, is considered a great blessing to God's redeemed people by the apostle Paul in the book of Colossians, a book which is on Christ as the all-inclusive portion of God's people (1:12).

All the Believers Have Been Transferred into This Aspect of the Kingdom

John 3:5 indicates that it is through regeneration that all the believers have been transferred into the kingdom of the Son of God's love. Through regeneration we have been brought out of the darkness of Satan into this delightful aspect of the kingdom. God loved the Son, so He gave this part of the kingdom to Him. Through God's salvation and regeneration, all the believers of His Son have been transferred into this section of the kingdom. (The Conclusion of the New Testament, pp. 2581-2584).

THE PURPOSE OF THE VITAL GROUPS

I am thankful to the Lord that He has restored this fellowship on the vital groups. This has been frustrated by Satan for more than two years. In this chapter we want to

的目的。活力排的目的，乃是要过两种的生活，就是国度的生活和召会的生活。我们必须悔改并承认，我们在这两种生活上有许多缺失。虽然我们在恢复中多年，但我们却没有看见，活力排乃是为着过国度生活和召会生活。

新约的启示乃是论到这两种的生活。四卷福音书的中心乃是国度。马太福音和约翰福音这两卷书率先摸到国度的真理。马太福音主要的点是诸天的国，而约翰福音所摸着主要的点乃是神的国。约翰福音当然是一卷生命的福音，但生命乃是把我们带进神的国里。我们得重生进入神的国。我们若不重生，就不能见神的国，也不能进神的国（约三3、5）。书信（包括使徒行传）的中心乃是召会生活。

关于活力排实行的教训，圣经的根据是在马太十八章十五至二十二节，和提后二章二十二节。马太十八章十五至二十二节教导我们如何在国度生活中有小排。提后二章二十二节教导我们如何在召会的堕落中过召会生活。

过国度的生活

我们需要带着祷告来读并思考主在马太十八章十五至二十二节所说的话；这一段话启示我们，如何过国度的生活。十五至十七节说，“再者，若是你的弟兄犯罪得罪你，你要去，只在你和他之间指出他的过错。他若听你，你就得着了你的弟兄。他若不听，你就另带一两个人同去，要凭两三个见证人的口，句句都可定准。他若不听他们，就告诉召会；他若连召会也不听，就把他当作外邦人和税吏。”若是这个犯罪的人连召会也不听，我们该怎么办？这里的经文告诉我们，我们该把他当作外邦人和税吏，也就是说，把他当作在召会交通之外未得救的人。

十八节接着说，“我实在告诉你们，凡你们在地上捆绑的，必是在诸天之上已经捆绑的；凡你们在地上释放的，必是在诸天之上已经释放的。”我们必须看见十七节和十八节之间的关联。十七节很低，说到我们该把不听从召会的人当作外邦人和税吏。但十八节说，我们该借着捆绑和释放的祷告，来摸着天。这乃是活力排的祷告。十九节

see the purpose of the vital groups in their intrinsic significance. The purpose of the vital groups is to live two kinds of lives: the kingdom life and the church life. We must repent and admit that we have defects in these two kinds of lives. Even though we may have been in the recovery for years, we have not seen that the vital groups are for living the kingdom life and the church life.

The New Testament revelation is concerning these two lives. The center of the four Gospels is the kingdom. Matthew and John are the two books that take the lead to touch the truth of the kingdom. Matthew's main point is the kingdom of the heavens, and the main point touched by John is the kingdom of God. John, of course, is a Gospel of life, but life brings us into the kingdom of God. We are regenerated into the kingdom of God. If we are not born anew, we cannot see or enter into the kingdom of God (3:3, 5). In Acts and the Epistles the center is the church life...

The scriptural base for our teaching concerning the practice of the vital group meetings is in Matthew 18:15-22 and 2 Timothy 2:22. Matthew 18:15-22 teaches us how to have small groups in the kingdom life. Then 2 Timothy 2:22 teaches us how to have a church life in the degradation of the church.

To Live the Kingdom Life

We need to read and consider prayerfully the Lord's speaking in Matthew 18:15-22, which reveals how we can live the kingdom life. Verses 15 through 17 say, "Moreover if your brother sins against you, go, reprove him between you and him alone. If he hears you, you have gained your brother. But if he does not hear you, take with you one or two more, that by the mouth of two or three witnesses every word may be established. And if he refuses to hear them, tell it to the church; and if he refuses to hear the church also, let him be to you just like the Gentile and the tax collector." If this sinning one would not listen even to the church, what should we do? The text says that we should let him be to us like the Gentile and the tax collector, that is, like an unsaved person who is outside the fellowship of the church.

Verse 18 then says, "Truly I say to you, Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven." We have to see the connection between verses 17 and 18. Verse 17 is so low, saying that we should let the sinning one who will not listen to the church be to us like a Gentile and a tax collector. But verse 18 says that we should touch heaven by our binding and releasing prayer. This is the prayer of the vital group. Verse 19

说，“我又实在告诉你们，你们中间若有两个人在地上，在他们所求的任何事上和谐一致，他们无论求什么，都必从我在诸天之上的父，得着成全。”这是活力排的实行，其中有两三个人和谐一致，摸着在天上的神。这些乃是在十六节里所提到的两三个人：“他若不听，你就另带一两个人同去…”。他们乃是活力排里的人。

若是一个弟兄犯罪得罪我们，我们该先在爱里对付他。我们若跟他讲不通，就该另带一两个人去接触他。我们若是还跟他讲不通，就该告诉召会；若是召会也跟他讲不通，这位犯罪的弟兄就失去了召会的交通。但这还没有完；我们还必须有捆绑并释放的祷告，并且必须和谐一致的祷告。无论我们祷告什么，我们在天上的父必要成就，好得着那人。二十节说，“因为无论在那里，有两三个人被聚集到我的名里，那里就有我在他们中间。”这是活力排的实际。这两三个人是被聚集到主的名里，为着祂的定旨，而不是被聚集到他们的名里，为着他们的目的。

许多时候我们觉得某位圣徒真是无可救药，而在我们的小排里，我们对他就停在这感觉里。我们的小排聚会通常结束于十七节。我们没有象十八节所说的，以基督为天梯，凭祷告登上诸天，捆绑撒但，并释放犯罪的弟兄。我们和召会可能对这位弟兄没有办法，但我们该放弃他么？主耶稣说，我们该把他当作外邦人和税吏。但是主接下去说，我们必须捆绑撒但。我们必须和谐一致，在一起祷告，捆绑那捆绑人者，并释放那被捆绑的人。

我们不该带进任何意见，来暴露我们所代祷之人堕落的光景。我们必须借着和谐一致的祷告，来捆绑那捆绑人的撒但，并释放那犯罪者，就是被撒但所捆绑的人。和谐一致，就是如同音乐声调和谐一样。一个人弹钢琴弹得好，所弹的许多琴键就发出和谐的音乐。当我们和谐一致地为一些退后、犯罪者祷告时，我们为求恢复他们的祷告，在天上父的耳中就象音乐一样。

主说了这话之后，彼得来到主那里问祂一个问题。二十一至二十二节说，“那时，彼得进前来，对耶稣说，

says, “Again, truly I say to you that if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens.” This is the practice of a vital group of two or three in harmony touching the very God in heaven. These are the two or three mentioned in verse 16: “But if he does not hear you, take with you one or two more…” These are the members of a vital group.

If a brother sins against us, we need to deal with him first in love. If we cannot get through, we should bring with us one or two more to contact him. If we still cannot get through, we should tell it to the church, and if the church cannot get through, then the sinning brother will lose the fellowship of the church. But this is not all. We have to then pray in the way of binding and releasing, and we have to pray in harmony. Whatever we pray, our Father in heaven will accomplish to gain that person. Verse 20 says, “For where there are two or three gathered into My name, there am I in their midst.” This is the reality of the vital groups. These two or three are gathered into the Lord’s name for His purpose, not into their names for their purposes.

Many times we feel that a certain saint is a hopeless case, and we stop with this feeling toward him in our small groups. We always end our small group meeting in verse 17. We would not take Christ as the heavenly ladder in verse 18 to climb up to the heavens with prayer that binds Satan and looses the sinning brother. We and the church may have no way with this brother, but should we give him up? The Lord Jesus said that we should let him be to us like a Gentile and a tax collector. But the Lord went on to say that we have to bind Satan. We have to bind the binding one and release the bound one by praying together in harmony.

We should not bring in any opinions by uncovering the fallen condition of the one for whom we are praying. We have to bind the binding one, Satan, and we have to release the sinning one, the one bound by Satan, through our prayer in harmony. To be in harmony is as musical sounds in harmony. When a piano is played properly, the many keys on the piano are struck in such a way so as to produce harmonious music. When we pray in harmony for certain backsliding, sinning ones, our prayer to recover them becomes like music to the ears of the Father in heaven.

After the Lord spoke this word, Peter came to the Lord to ask Him a question. Verses 21 through 22 say, “Then Peter came and said to Him, Lord, how often shall my brother

主啊，我的弟兄得罪我，我当赦免他几次？到七次么？耶稣对他说，我不是对你说到七次，乃是到七十个七次。”彼得可能就是那位被弟兄得罪的人。他不想再赦免这位弟兄，所以他问主：“我当赦免他几次？到七次么？”主说彼得该赦免那位弟兄到七十个七次，或者说四百九十次。我们若有赦免一个犯罪者到四百九十次的灵，那个人必定会被恢复。我们这些有分于活力排的人，是否有这样的灵？

活力排乃是召会真实的代表。召会应当照着保罗的榜样，学习如何对付犯罪的人。当这犯罪的人被挪开时，保罗并没有平安，所以他又作了一些事，来顾到那个情形。最重要的事，乃是顾惜和饶恕。探访就是顾惜。保罗打发提多去探访哥林多，为要顾惜哥林多人。然后保罗告诉他们要饶恕。饶恕应当随着顾惜。这样，我们才能恢复并得着人。

神人的生活

国度的生活就是神人的生活。

如何在活力排里照顾犯罪的弟兄

总结地说，马太十八章十五至二十二节所论到的事，向我们揭示，如何在活力排里照顾犯罪的弟兄。你要去，只在你和他之间指出他的过错。他若听你，你就得了你的弟兄（15）。他若不听，你就另带一两个人同去，要凭两三个见证人的口，句句都可定准（16）。他若不听他们，就告诉召会（17上）。他若连召会也不听，活力排就该借着运用召会的权柄，也就是国度的权柄而祷告（17下~18，十六18~19）。对付这样的情形，乃是借着活力排的和諧一致，有主在他们中间（十八19~20），用赦免的灵（21~22）。借此，活力排就能过神人的生活，正如基督活在地上时所行的一样（活力排，四至八、一〇至一一页）。

sin against me and I forgive him? Up to seven times? Jesus said to him, I do not say to you, Up to seven times, but, Up to seventy times seven.” It may have been that Peter was the one against whom a brother sinned. He did not want to forgive this brother again, so he asked the Lord, “How many times should I forgive him? Seven times?” The Lord said that Peter should forgive him seventy times seven, or four hundred ninety times. If we have a spirit to forgive a sinning one up to four hundred ninety times, surely that one will be recovered. Do we who are participating in the vital groups have such a spirit?...

A vital group is a real representation of the church. The church should learn how to deal with a sinning one by the example of Paul. Paul did not have the peace when this sinful one was removed, so he still did something to take care of the situation. The most important thing is to cherish and forgive. To visit is to cherish. Paul sent Titus to visit Corinth in order to cherish the Corinthians. Then Paul told them to forgive. Forgiving should follow cherishing. Then we can recover and gain people.

The God-man Life

The kingdom life is the God-man life.

How to Take Care of a Sinning Brother in a Vital Group

In summary, what is covered in Matthew 18:15-22 unveils how to take care of a sinning brother in a vital group. You should go and reprove him between you and him alone. If he hears you, you have gained your brother (v. 15). If he does not hear you, take with you one or two more, that by the mouth of two or three witnesses every word may be established (v. 16). If he refuses to hear them, tell it to the church (v. 17a). If he refuses to hear the church also, the vital group should pray by exercising the authority of the church, which is the authority of the kingdom (vv. 17b-18; 16:18-19). Such a situation is dealt with by the vital group in harmony with the Lord in their midst (18:19-20) with a forgiving spirit (vv. 21-22). By this way the vital groups live the God-man life as Christ did when He was living on the earth. (The Collected Works of Witness Lee, 1994-1997, vol. 5, “The Vital Groups,” pp. 61-65)