

第八篇

传扬国度的福音，
并使万民作主的门徒，
使神的国得着扩展与发展

诗歌：补 859

读经：太二四 14，二八 18～20，可一 14～15，帖前二 12

太 24:14 这国度的福音要传遍天下，对万民作见证，然后末期才来到。

太 28:18 耶稣进前来，对他们说，天上地上所有的权柄，都赐给我了。

太 28:19 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，

太 28:20 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。

可 1:14 约翰下监以后，耶稣来到加利利，传扬神的福音，说，

可 1:15 时期满了，神的国已经临近了。你们要悔改，相信福音。

帖前 2:12 要叫你们行事为人，配得过那召你们进入祂自己的国和荣耀的神。

壹 “这国度的福音要传遍天下，对万民作见证”——太二四 14:

太 24:14 这国度的福音要传遍天下，对万民作见证，然后末期才来到。

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

可 1:15 时期满了，神的国已经临近了。你们要悔改，相信福音。

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。

Message Eight

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

Hymns: 1295

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

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

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

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,

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.

Mark 1:14 And after John was delivered up, Jesus came into Galilee, proclaiming the gospel of God,

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

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

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

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

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

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

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.

太 12:28 我若靠着神的灵赶鬼，这就是神的国临到你们了。

启 11:15 第七位天使吹号，天上就有大声音说，世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。

二 宇宙中基本的问题乃是背叛神的权柄——赛十四 12～14:

赛 14:12 明亮之星，清晨之子啊，你何竟从天坠落！你这攻败列国的，何竟被砍倒在地上！

赛 14:13 你心里曾说，我要升到天上；我要高举我的宝座在神众星以上。我要坐在聚会的山上，在北方的极处。

赛 14:14 我要升到高云之上；我要使自己与至高者一样。

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

太 12:26 若撒但赶逐撒但，他就自相分争，他的国怎能站住？

弗 2:2 那时，你们在其中行事为人，随着这世界的世代，顺着空中掌权者的首领，就是那现今在悖逆之子里面运行之灵的首领；

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

创 3:6 于是女人见那棵树的果子好作食物，也悦人的眼目，且是可喜爱的，能使人有智慧，就摘下果子来吃了，又给与她一起的丈夫，她丈夫也吃了。

创 3:11 耶和華神说，谁告诉你，你是赤身露体的呢？莫非你吃了我吩咐你不可吃的那树上的果子么？

罗 5:12 这就如罪是借着一个人入了世界，死又是借着罪来的，于是死就遍及众人，因为众人都犯了罪。

约壹 3:4 凡犯罪的，也行不法；罪就是不法。

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

太 24:14 这国度的福音要传遍天下，对万民作见证，然后末期才来到。

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，把我们为我们的罪中释放了；

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。

Matt 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

Rev 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

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

Isa 14:12 How you have fallen from heaven, / O Daystar, son of the dawn! / How you have been hewn down to earth, / You who made nations fall prostrate!

Isa 14:13 But you, you said in your heart: / I will ascend to heaven; / Above the stars of God / I will exalt my throne. / And I will sit upon the mount of assembly / In the uttermost parts of the north.

Isa 14:14 I will ascend above the heights of the clouds; / I will make myself like the Most High.

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

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

Eph 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;

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

Gen 3:6 And when the woman saw that the tree was good for food and that it was a delight to the eyes and that the tree was to be desired to make oneself wise, she took of its fruit and ate; and she also gave some to her husband with her, and he ate.

Gen 3:11 And He said, Who told you that you are naked? Have you eaten of the tree of which I commanded you not to eat?

Rom 5:12 Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned—

1 John 3:4 Everyone who practices sin practices lawlessness also, and sin is lawlessness.

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

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

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.

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

可 1:14 约翰下监以后，耶稣来到加利利，传扬神的福音，说，
可 1:15 时期满了，神的国已经临近了。你们要悔改，相信福音。

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。

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

可 1:14 约翰下监以后，耶稣来到加利利，传扬神的福音，说，
可 1:15 时期满了，神的国已经临近了。你们要悔改，相信福音。

太 4:17 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。

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。

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

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。

徒 20:24 我却不以性命为念，也不看为宝贵，只要行完我的路程，成就我从主耶稣所领受的职事，郑重见证神恩典的福音。

徒 4:12 除祂以外，别无拯救，因为在天下人间，没有赐下别的名，我们可以靠着得救。

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

太 24:14 这国度的福音要传遍天下，对万民作见证，然后末期才来到。

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

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

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

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.

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

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

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

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.

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

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.

Acts 20:24 But I consider my life of no account as if precious to myself, in order that I may finish my course and the ministry which I have received from the Lord Jesus to solemnly testify of the gospel of the grace of God.

Acts 4:12 And there is salvation in no other, for neither is there another name under heaven given among men in which we must be saved.

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

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

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

帖前 2:12 要叫你们行事为人，配得过那召你们进入祂自己的国和荣耀的神。

四 神吩咐人人要为着国度悔改—太三 2，四 17，徒十七 30:

太 3:2 你们要悔改，因为诸天的国已经临近了。
太 4:17 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。
徒 17:30 世人蒙昧无知的时候，神并不监察，如今却吩咐各处的人都要悔改，

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

太 3:2 你们要悔改，因为诸天的国已经临近了。
太 4:17 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。

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

路 3:3 他就来到约但河四周全境，传悔改的浸，使罪得赦。
路 3:8 你们要结出果子，与悔改相称，不要自己心里说，我们有亚伯拉罕作我们的祖宗。我告诉你们，神能从这些石头中给亚伯拉罕兴起子孙来。
路 5:32 我来本不是召义人，乃是召罪人悔改。
路 17:3 你们要小心，若是你的弟兄犯了罪，就责备他；他若悔改，就赦免他。
徒 17:30 世人蒙昧无知的时候，神并不监察，如今却吩咐各处的人都要悔改，
徒 17:31 因为祂已经定了日子，要借着祂所设立的人，按公义审判天下；祂已叫这人从死人中复活，供万人作可信的凭据。

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

可 1:15 时期满了，神的国已经临近了。你们要悔改，相信福音。
太 3:2 你们要悔改，因为诸天的国已经临近了。
太 4:17 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。

五 国度的福音要传遍天下，对万民作见证，然后末期才来到—二四 14:

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

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

Matt 3:2 And saying, Repent, for the kingdom of the heavens has drawn near.
Matt 4:17 From that time Jesus began to proclaim and to say, Repent, for the kingdom of the heavens has drawn near.
Acts 17:30 Therefore, having overlooked the times of ignorance, God now charges all men everywhere to repent,

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

Matt 3:2 And saying, Repent, for the kingdom of the heavens has drawn near.
Matt 4:17 From that time Jesus began to proclaim and to say, Repent, for the kingdom of the heavens has drawn near.

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

Luke 3:3 And he came into all the region surrounding the Jordan, proclaiming a baptism of repentance for forgiveness of sins,
Luke 3:8 Produce then fruits worthy of your repentance, and do not begin to say within yourselves, We have Abraham as our father; for I tell you that God is able out of these stones to raise up children to Abraham.
Luke 5:32 I have not come to call the righteous, but sinners to repentance.
Luke 17:3 Take heed to yourselves. If your brother sins, rebuke him; and if he repents, forgive him.

Acts 17:30 Therefore, having overlooked the times of ignorance, God now charges all men everywhere to repent,
Acts 17:31 Because He has set a day in which He is to judge the world in righteousness by the man whom He has designated, having furnished proof to all by raising Him from the dead.

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

Mark 1:15 And saying, The time is fulfilled and the kingdom of God has drawn near. Repent and believe in the gospel.
Matt 3:2 And saying, Repent, for the kingdom of the heavens has drawn near.
Matt 4:17 From that time Jesus began to proclaim and to say, Repent, for the kingdom of the heavens has drawn near.

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

太 24:14 这国度的福音要传遍天下，对万民作见证，然后末期才来到。

1 这传扬，由启示录六章一至二节第一印之白马所表征，将是这世代终结的兆头。

启 6:1 羔羊揭开七印中第一印的时候，我观看，就听见四活物中的一个，声音如雷，说，你来。

启 6:2 我就观看，看哪，有一匹白马，骑在马上拿着弓，并有冠冕赐给他，他便出去，胜了又要胜。

2 国度的福音必须借着主恢复里的众召会传遍天下——太二四 14，帖前一 8。

太 24:14 这国度的福音要传遍天下，对万民作见证，然后末期才来到。

帖前 1:8 因为主的话从你们那里已经宣扬出来，不单在马其顿和亚该亚，就是在各处，你们向神的信心也都传开了，所以不用我们说什么；

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

太 28:19 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，

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

太 28:1 安息日将尽，七日的头一日，天快亮的时候，抹大拉的马利亚，和另一个马利亚来看坟墓。

太 28:2 看哪，地大震动；因为有主的使者从天上下来，上前把石头辊开，坐在上面。

太 28:3 他的相貌如同闪电，衣服白得象雪。

太 28:4 看守的人由于怕他，就战抖，甚至和死人一样。

太 28:5 天使就对妇女说，不要怕，我知道你们是寻找那钉十字架的耶稣。

太 28:6 祂不在此处，照祂所说的，已经复活了；你们来看安放祂的地方。

太 28:7 快去告诉祂的门徒，祂已经从死人中复活，并且看哪，祂在你们以先往加利利去，在那里你们要看见祂。看哪，我已经告诉你们了。

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

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

Rev 6:1 And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying like the sound of thunder, Come.

Rev 6:2 And I saw, and behold, a white horse, and he who sits on it had a bow; and a crown was given to him, and he went forth conquering and to conquer.

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

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

1 Thes 1:8 For from you the word of the Lord has sounded out; not only in Macedonia and in Achaia, but in every place, your faith toward God has gone out, so that we have no need of saying anything.

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

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,

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

Matt 28:1 Now late on the Sabbath, as it began to dawn toward the first day of the week, Mary the Magdalene and the other Mary came to look at the grave.

Matt 28:2 And behold, there was a great earthquake, for an angel of the Lord descended out of heaven and came and rolled away the stone and sat upon it.

Matt 28:3 And his appearance was like lightning, and his garment as white as snow.

Matt 28:4 And for fear of him the guards shook and became like dead men.

Matt 28:5 And the angel answered and said to the women, Do not be afraid, for I know that you are seeking Jesus, the crucified.

Matt 28:6 He is not here, for He has been raised, even as He said. Come, see the place where He was lying.

Matt 28:7 And go quickly and tell His disciples that He has been raised from the dead, and behold, He goes before you into Galilee. There you will see Him. Behold, I have told you.

太 28:8 她们就急忙离开坟墓，又害怕，又大大地欢喜，跑去报告祂的门徒。
太 28:9 看哪，耶稣迎着她们，说，愿你们喜乐！她们就上前，抱住祂的脚拜祂。
太 28:10 耶稣对她们说，不要怕，你们去告诉我的弟兄，叫他们往加利利去，在那里必看见我。
太 28:18 耶稣进前来，对他们说，天上地上所有的权柄，都赐给我了。

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

太 28:18 耶稣进前来，对他们说，天上地上所有的权柄，都赐给我了。
太 28:19 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，

- 1 我们受主差遣，不仅要带人得救，也要使万民作主的门徒；这是国度的事。
- 2 使万民作主的门徒就是使外邦人成为国度的子民，好在地上，就在今天，建立祂的国，就是召会—帖前一 9，二 12，后一 5 ~ 6、9，五 9 ~ 10。

帖前 1:9 因为他们自己正在传报关于我们的事，就是我们是怎样的进到了你们那里，你们又是怎样离弃了偶像转向神，来服事又活又真的神，
帖前 2:12 要叫你们行事为人，配得过那召你们进入祂自己的国和荣耀的神。
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，把我们为我们的罪中释放了；
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。
启 5:9 他们唱新歌，说，你配拿书卷，配揭开它的七印，因为你曾被杀，用自己的血从各支派、各方言、各民族、各邦国中，买了人来归与神，
启 5:10 又叫他们成为国度，作祭司，归与我们的神；他们要在地上执掌王权。

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

Matt 28:8 And they went away quickly from the tomb with fear and great joy and ran to report this to His disciples.
Matt 28:9 And behold, Jesus met them, saying, Rejoice! And they came to Him and took hold of His feet and worshipped Him.
Matt 28:10 Then Jesus said to them, Do not be afraid. Go and report to My brothers that they should go into Galilee, and there they will see Me.
Matt 28:18 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

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

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

1. We have been sent by the Lord not only to bring people to salvation but also to disciple the nations; this is a matter of the kingdom.
2. To disciple the nations is to make the heathen the kingdom people for the establishing of His kingdom, which is the church, even today, on the earth—1 Thes. 1:9; 2:12; Rev. 1:5-6, 9; 5:9-10.

1 Thes 1:9 For they themselves report concerning us what kind of entrance we had toward you and how you turned to God from the idols to serve a living and true God
1 Thes 2:12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.
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.
Rev 5:9 And they sing a new song, saying: You are worthy to take the scroll and to open its seals, for You were slain and have purchased for God by Your blood men out of every tribe and tongue and people and nation,
Rev 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.

3. The intrinsic purpose of our preaching the gospel is to bring people of the nations into the Triune God in order to make them the citizens of

二八 18 ~ 19。

太 24:14 这国度的福音要传遍天下，对万民作见证，然后末期才来到。

太 28:18 耶稣进前来，对他们说，天上地上所有的权柄，都赐给我了。

太 28:19 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，

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

太 28:19 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，

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

太 28:19 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，

2 这里，神圣三一的名是单数的—19 节：

太 28:19 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，

a 这名乃是那神圣者的总称，等于祂的人位。

b 将人浸入三一神的名里，就是将人浸入三一神一切的所是里。

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

太 28:19 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，

1 属天的国不能用属血肉的人组成，象属地的团体一样—林前十五 50。

林前 15:50 弟兄们，我告诉你们，血肉之人不能承受神的国，朽坏的也不能承受不朽坏的。

the kingdom of the heavens—Matt. 24:14; 28:18-19.

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

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

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,

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

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

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

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,

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

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,

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

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

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

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

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

1 Cor 15:50 Now this I say, brothers, that flesh and blood cannot inherit the kingdom of God, neither does corruption inherit incorruption.

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

罗 6:3 岂不知我们这浸入基督耶稣的人，是浸入祂的死么？

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 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。

加 3:26 因为你们众人借着相信基督耶稣，都是神的儿子。

加 3:27 你们凡浸入基督的，都已经穿上了基督。

加 4:19 我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。

加 5:21 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。

弗 3:14 因这缘故，我向父屈膝，

弗 3:15 在诸天里以及在地上的各家族，都是从祂得名，

弗 3:16 愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，

弗 3:17 使基督借着信，安家在你心里，叫你们在爱里生根立基，

弗 3:18 使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深，

弗 3:19 并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。

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。

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

太 28:19 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，

六 “看哪，我天天与你们同在，直到这世代的终结”——20 节：

太 28:20 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。

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

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

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

Gal 3:26 For you are all sons of God through faith in Christ Jesus.

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

Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,

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.

Eph 3:14 For this cause I bow my knees unto the Father,

Eph 3:15 Of whom every family in the heavens and on earth is named,

Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

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.

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

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,

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

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 属天的王是以马内利，神与我们同在——23。

太 1:23 “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。)

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

太 28:20 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。

3 每当我们被聚集到祂的名里，祂就在我们中间——十八 20。

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。

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

太 6:10 愿你的国来临，愿你的旨意行在地上，如同行在天上。

太 6:33 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。

太 13:18 所以你们要听这撒种者的比喻。

太 13:19 凡听见国度之道不领悟的，那恶者就来，把撒在他心里的夺了去；这就是那撒在路旁的。

太 13:20 又有那撒在石头地上的，就是人听了道，立刻欢喜领受，

太 13:21 只因他里面没有根，不过是暂时的；一旦为道遭遇患难或逼迫，就立刻绊跌了。

太 13:22 还有那撒在荆棘里的，就是人听了道，后来有今世的思虑，和钱财的迷惑，把道全然挤住了，道就不能结实。

太 13:23 但那撒在好土里的，就是人听了道，也领悟了，他就结出果实，有的结了一百倍，有的六十倍，有的三十倍。

太 28:18 耶稣进前来，对他们说，天上地上所有的权柄，都赐给我了。

太 28:19 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，

太 28:20 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。

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

Matt 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).

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

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.

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

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

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

Matt 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Matt 6:33 But seek first His kingdom and His righteousness, and all these things will be added to you.

Matt 13:18 You therefore hear the parable of the one who sowed.

Matt 13:19 When anyone hears the word of the kingdom and does not understand, the evil one comes and snatches away that which has been sown in his heart. This is the one sown beside the way.

Matt 13:20 And the one sown on the rocky places, this is he who hears the word and immediately receives it with joy;

Matt 13:21 Yet he does not have root in himself but lasts only for a time, and when affliction or persecution occurs because of the word, immediately he is stumbled.

Matt 13:22 And the one sown in the thorns, this is he who hears the word, and the anxiety of the age and the deceitfulness of riches utterly choke the word, and it becomes unfruitful.

Matt 13:23 But the one sown on the good earth, this is he who hears the word and understands, who by all means bears fruit and produces, one a hundredfold, and one sixtyfold, and one thirtyfold.

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

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,

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.

职事信息摘录：

门徒往加利利去， 在山上与祂相见

马太二十八章十六节说，“十一个门徒往加利利去，到了耶稣给他们指定的山上。”国度的宪法是在山上颁布的，属天的王是在高山上变化形像的，关于这世代的预言也是在上山讲说的。现在，为着神新约的经纶，门徒需要再上山去。我们惟有在高山之上，才能看清新约的经纶。

向门徒显现， 并受他们敬拜

十七节继续说，“他们见了耶稣，就拜祂，然而还有人疑惑。”门徒见了复活的王，他们不作别的，只敬拜祂；但他们中间仍有人疑惑、犹预、迟迟不能承认祂在复活里。

宣告天上地上所有的权柄 都赐给祂了

十八节说，“耶稣进前来，对他们说，天上地上所有的权柄，都赐给我了。”主在神性里为神的独生子，已经有管理万有的权柄；然而，祂在人性里为人子，作属天之国的王，天上地上所有的权柄是在祂复活之后赐给祂的。

马太对复活的记载和约翰的大不相同。照着约翰的记载，主复活以后，在一个门都关了的屋子里与门徒相见（约二十19）。门徒因怕犹太人，都甚战兢。因为他们需要借着生命得加强，主就以生命临到他们，向他们吹气，并告诉他们要受圣气（22）。马太的记载何等的不同！照着马太二十八章，主嘱咐门徒到加利利的山上。当然，祂是在

Excerpts from the Ministry:

THE DISCIPLES GOING TO GALILEE TO MEET WITH HIM ON THE MOUNTAIN

Matthew 28:16 says, “The eleven disciples went to Galilee, to the mountain where Jesus directed them.” The constitution of the kingdom was decreed on a mountain, the heavenly King’s transfiguration transpired on a high mountain, and the prophecy concerning this age was also given on a mountain. Now, for God’s economy of the New Testament, the disciples needed to go to the mountain again. Only on the high level of a mountain can we realize the New Testament economy.

APPEARING TO THE DISCIPLES AND BEING WORSHIPPED BY THEM

Verse 17 continues, “And when they saw Him, they worshipped Him, though some doubted.” When the disciples saw the resurrected King, they did nothing but worship Him; yet some among them still doubted, or hesitated, wavered, in recognizing Him in His resurrection.

DECLARING THAT ALL AUTHORITY HAS BEEN GIVEN TO HIM IN HEAVEN AND ON EARTH

Verse 18 says, “And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.” In His divinity as the only begotten Son of God, the Lord had authority over all. However, in His humanity as the Son of Man to be the King of the heavenly kingdom, all authority in heaven and on earth was given to Him after His resurrection.

Matthew’s account of the resurrection is very different from John’s. According to John’s record, after His resurrection the Lord met with His disciples in a room where the doors had been shut (John 20:19). The disciples were frightened, being afraid of the Jews. Because they needed to be strengthened by life, the Lord came to them as life, breathed upon them, and told them to receive the holy breath (v. 22). How different is Matthew’s account! According to Matthew, the Lord charged the disciples to go

白昼，而不是在晚上，在那座山上与他们相见。此外，当祂在山上与他们相见时，没有向他们吹气，并告诉他们要受圣气。祂乃是说，“天上地上所有的权柄，都赐给我了。”在马太福音，不是吹气的问题，乃是权柄的问题。约翰所关心的是生命，生命需要气息。但马太所关心的是国度，国度需要权柄。约翰福音启示出我们需要生命，以照顾小羊并喂养主的羊群。但在马太二十八章没有说到喂养小羊。在马太福音，主吩咐门徒使万民作主的门徒（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。

嘱咐门徒去 使万民作主的门徒

十九节说，“所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”因为所有的权柄都已经赐给属天的王了，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。使万民作主的门徒，就是使外邦人成为国度的子民，好在这地上，就在今天，建立祂的国，就是召会。

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

在十九节，主说到将外邦人浸入父、子、圣灵的名里。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，

to a mountain in Galilee. Surely He met with them on that mountain during the day, not during the night. Furthermore, when He met with them on the mountain, He did not breathe upon them and tell them to receive the holy breath. Instead, He said, “All authority has been given to Me in heaven and on earth.” In Matthew it is not a matter of breath but a matter of authority. John’s concern was for life, and life requires breath. But Matthew’s concern was for the kingdom, and the kingdom requires authority. The Gospel of John reveals that we need life to care for the little lambs and to feed the Lord’s flock. But in Matthew 28 there is no word about feeding the lambs. In Matthew the Lord commands the disciples to disciple all the nations (v. 19) to make all the nations part of the kingdom. This 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.

CHARGING THE DISCIPLES TO GO AND DISCIPLE ALL THE NATIONS

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

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

In verse 19 the Lord speaks of baptizing the nations into the name of the Father and of the Son and of the Holy Spirit. Baptism is to bring the repentant people out of their old state into a new one, by terminating their old life and germinating them with the new life of Christ, that they may become the kingdom people. John the Baptist’s recommending ministry began with the preliminary baptism by water only. Now, after the heavenly King accomplished His ministry on earth, passed through the process of

将作祂门徒的人，浸入三一神里面。这浸有两面：看得见的一面是借着水，看不见的一面是借着圣灵（徒二 38、41，十 44～48）。前者是后者的彰显和见证，后者是前者的实际。没有看不见的灵浸，那看得见的水浸就是徒然的；没有看得见的水浸，那看不见的灵浸就是抽象和无实行的。因此，两面都不可缺。主凭这浸吩咐门徒以后不久，就将他们和全召会都浸在圣灵里（林前十二 13）：犹太部分在五旬节那天（徒一 5，二 4），外邦部分在哥尼流家里（十一 15～17）。以后，基于这事实，门徒将新悔改的人（二 38）不仅浸入水里，也浸入基督的死（罗六 3～4）、基督自己（加三 27）、三一神（太二 8 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。

这里，神圣三一的名是单数的。这名乃是那神圣者的总称，等于祂的人位。将人浸入三一神的名里，就是将人浸入三一神一切的所是里。

马太和约翰这两卷书，为着神选民的有分和享受，比圣经其他各卷书更完全的启示神圣的三一。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、灵三者中的一个名，揭示了神圣三一的实际。在马太福音头

death and resurrection, and became the life-giving Spirit, He charged His disciples to baptize the disciples into the Triune God. This baptism has two aspects: the visible aspect by water and the invisible aspect by the Holy Spirit (Acts 2:38, 41; 10:44-48). The visible aspect is the expression, the testimony, of the invisible aspect, whereas the invisible aspect is the reality of the visible aspect. Without the invisible aspect by the Spirit, the visible aspect by water is vain; and without the visible aspect by water, the invisible aspect by the Spirit is abstract and impractical. Both are needed. Not long after the Lord charged the disciples with this baptism, He baptized them and the entire church in the Holy Spirit (1 Cor. 12:13) on the day of Pentecost (Acts 1:5; 2:4) and in the house of Cornelius (11:15-17). Then, based upon this, the disciples baptized the new converts (2:38), not only visibly into water, but also invisibly into the death of Christ (Rom. 6:3-4), into Christ Himself (Gal. 3:27), into the Triune God (Matt. 28:19), and into the Body of Christ (1 Cor. 12:13). The water, signifying the death of Christ with His burial, may be considered as a tomb to terminate the old history of the baptized ones. Since the death of Christ is included in Christ, since Christ is the very embodiment of the Triune God, and since the Triune God is one with the Body of Christ, so to baptize new believers into the death of Christ, into Christ Himself, into the Triune God, and into the Body of Christ is to do just one thing: on the negative side, to terminate their old life and, on the positive side, to germinate them with a new life, the eternal life of the Triune God, for the Body of Christ. Hence, the baptism ordained by the Lord here is to baptize people out of their life into the Body life for the kingdom of the heavens.

The word into in Matthew 28:19 indicates union, as in Romans 6:3, Galatians 3:27, and 1 Corinthians 12:13. The same Greek word is used in Acts 8:16; 19:3, 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 Trinity. The name is the sum total of the Divine Being, equivalent to His person. To baptize anyone into the name of the Trinity is to immerse him into all that the Triune God is.

Matthew and John are the two books in which the Trinity is more fully revealed, for the participation and enjoyment of God's chosen people, than in all the other books of Scripture. John unveils the mystery of the Godhead in the Father, Son, and Spirit, especially in chapters 14 through 16, for our experience of life, whereas Matthew discloses the reality of the Trinity in the one name for all Three, for the constitution of the kingdom. In

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（1～17）。在十二章，子以人的身位凭着那灵赶鬼，带进父神的国（28）。在十六章，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。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，象属地的团体一样，只能用一班浸入与三一神的联合里，且因作到他们里面的三一神，而得建立并被建造的人来构成。

应许天天与门徒同在， 直到这世代的终结

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

the opening chapter of Matthew, the Holy Spirit (v. 18), Christ (the Son—v. 18), and God (the Father—v. 23) are upon the scene for the producing of the man Jesus (v. 21), who, as Jehovah the Savior and God with us, is the very embodiment of the Triune God. In chapter 3 Matthew presents a picture of the Son standing in the water of baptism under the open heaven, the Spirit as a dove descending upon the Son, and the Father out of the heavens speaking to the Son (vv. 16-17). In chapter 12, the Son, in the person of man, cast out demons by the Spirit to bring in the kingdom of God the Father (v. 28). In chapter 16, the Son is revealed by the Father 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) for 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 of His resurrection, to charge them to cause the heathen to become the kingdom people by baptizing them into the name, the person, the reality, of the Trinity. Later, in the Acts and the Epistles, it is disclosed that to baptize people into the name of the Father, Son, and Spirit is to baptize them into the name of Christ (Acts 8:16; 19:5, Gk.) and that to baptize them into the name of Christ is to baptize them into Christ the person (Gal. 3:27; Rom. 6:3), for Christ is the embodiment of the Triune God, and He, as the life-giving Spirit, is available any time and any place for people to be baptized into Him. Such a baptism into the reality of the Father, Son, and Spirit, according to Matthew, is for the constitution of the kingdom of the heavens. The heavenly kingdom cannot be organized with human beings of flesh and blood (1 Cor. 15:50) as an earthly society; it can only be constituted with people who are immersed into the union with the Triune God and who are established and built up with the Triune God who is wrought into them.

PROMISING TO BE WITH THE DISCIPLES ALL THE DAYS UNTIL THE CONSUMMATION OF THE AGE

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

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

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。这是指这世代的末了，那将是主的巴路西亚，祂来临的时候。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，九一四至九二〇页）。

马太二十八章十九节

在马太二十八章十九节，主吩咐祂的门徒，将人浸入神圣三一父、子、圣灵一的名里。马太福音到了这时候，三一神已经得了完成，并且得了终极完成。神圣三一要以完成并得以终极完成，祂需要经过一个过程，好取得人性。如果祂只有神性，祂就不能成为终极完成的三一神。要成为终极完成的三一神，就是得了完成的三一神，祂就需要神性，也需要人性。

祂也需要经过美丽、包罗万有的死。在亚当里，死是丑陋的、可怕的、令人惊骇的；但在基督里，死是美丽的。我们都要模成祂这亲爱的死。基督的死是可爱的、亲切的；三一神需要这死，使祂得以完成并得以终极完成。毫无疑问的，神圣三一全能，但如果祂缺少这美丽的死，祂就不能解决我们的难处。在祂里面，并联于祂的，有一个包罗万有的死，能杀死一切与我们有关的“细菌”。三一神在我们里面

In the four Gospels, the Lord's ascension is recorded only in Mark (16:19) and Luke (24:51). John testifies that the Lord, as the Son of God, even God Himself, is life to His believers. As such, He can never leave them and would never leave them. Matthew proves that He, as Emmanuel, is the heavenly King who is with His people continually until He comes back. Hence, in both John and Matthew, the Lord's ascension is not mentioned.

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 end of this age, which will be the time of the Lord's parousia, the Lord's coming. The consummation of the age, the end of the age, will be the great tribulation. We do not want to be here during that time. Rather, we prefer to be raptured into the Lord's parousia, into His presence. This is a matter of the kingdom.

In the Lord's resurrection with His righteousness the kingdom is present, and we have the authority, commission, and position to disciple the nations. In this way the kingdom is spreading. (Life-study of Matthew, pp. 826-831)

MATTHEW 28:19

In Matthew 28:19 the Lord charged His disciples to baptize people into the name of the Divine Trinity—the Father, the Son, and the Holy Spirit. At this point in Matthew the Triune God had been completed and consummated. For the Divine Trinity to be completed, to be consummated, He needed to go through a process to pick up humanity. If He had merely divinity, He would not be the consummated Triune God. To be the consummated Triune God, the completed Triune God, He needed humanity as well as divinity.

He also needed to pass through a beautiful, all-inclusive death. Death in Adam is ugly, terrible, and terrifying, but death in Christ is beautiful. We all have to be conformed to His dear death. The death of Christ is lovable and dear, and the Triune God needed it for His completion, for His consummation. The Divine Trinity is undoubtedly omnipotent, but if He were short of this beautiful death, He would not be able to solve our problems. In Him and with Him there is an all-inclusive death that can kill all the “germs” related to us. The Triune God is an all-inclusive dose within us

是包罗万有的药剂，带着基督之死的杀死元素。在这包罗万有的药剂里有许多元素，能积极的供应我们；也有祂死的元素，能够消除消极的事物。基督在十字架上的死，除去了宇宙中一切“消极的细菌”。这样的死已经被带进神圣三一里面。为着这样一个已经完成的死，我们赞美主！

祂经过了钉十字架的过程之后，就进入复活的范围里，成了赐生命的灵。以后祂回到祂的门徒中间，在复活的气氛和实际里，吩咐他们要使万民作国度的子民，将他们浸入神圣三一的名，人位，实际里。现今神圣三一已经得了完成并得了终极完成，人可以浸入祂里面。得了完成的三一神，就是终极完成的神圣三一，是完全的、完整的、什么都不缺的。当我们给人施浸的时候，我们乃是将他们放进这位得了完成、终极完成的三一神里面。

三一神的名是三而一的名。这名是父、子、灵。父、子、灵是我们将人浸入的神圣三一之名。主是在说到祂愿意将那些接受我们传扬的人放在三一神里面的时候，启示这神圣的名称。三一神在祂神圣的三一里，乃是我们应当将那些接受祂的人放进的地方。

我们去使万民作主的门徒，给他们施浸。“使…作…门徒”是一个很强的辞。我们需要多篇信息，才能彻底解释这个辞。门徒借着将不信的万民浸入父、子、圣灵的名里，而使他们作主的门徒。这意思是说，使人作主的门徒，包括给人施浸。我们必须借着给人施浸，将他们放在三一神这人位里，而使人作主的门徒。当他们进到这人位里，他们就作了主的门徒，我们不该传福音给人却不给他们施浸；那是不合圣经的。我们应当在人信主之后，立即给他们施浸。借着给人施浸，使人作主的门徒，就是使他们成为诸天之国的国民。我们若不将他们放在三一神里面，我们就不能将他们带进神的国。我们必须将他们放到神自己里面，然后我们才将他们放到神的国里（在神圣三一里并同神圣三一活着，五四至五六页）。

with the killing element of the death of Christ. Within this all-inclusive dose there are many elements that can supply us in a positive way, and there is also the element of His death that can eliminate the negative things. The death of Christ on the cross took away all the “negative germs” in the universe. Such a death has been brought into the Divine Trinity. Praise the Lord for such an accomplished death!

After He had passed through the process of crucifixion, He entered into the realm of resurrection and became a life-giving Spirit. He then came back to His disciples in the atmosphere and reality of His resurrection to charge them to make the nations the kingdom people by baptizing them into the name, the person, the reality, of the Divine Trinity. Now that the Divine Trinity has been completed, consummated, people can be baptized into Him. The completed Triune God, the consummated Divine Trinity, is perfect, complete, and short of nothing. When we baptize people, we are placing them into the completed, consummated Triune God.

The name of the Triune God is a three-one name. This name is the Father, the Son, and the Spirit. The Father, the Son, and the Spirit is the name of the Divine Trinity into whom we baptize people. The Lord revealed this divine title in the context of His desire to put the people who have received our preaching into the Triune God. The Triune God in His Divine Trinity is the very place where we should put those who have received Him.

We go to disciple the nations, baptizing them. The word disciple is a strong word. A number of messages would be needed to explain this word thoroughly. The disciples were to disciple the unbelieving nations by baptizing them into the name of the Father and of the Son and of the Holy Spirit. This means that discipling includes baptizing. We have to disciple people by baptizing them, putting them into a person, the Triune God. When they get into this person, they are disciplined. We should not preach the gospel to people without baptizing them. That is not scriptural. We should baptize people immediately after they have believed in the Lord. To disciple them by baptizing them is to make them the very citizens of the kingdom of the heavens. If we do not put them into the Triune God, we cannot bring them into the kingdom of God. We must put them into God Himself. Then we place them into the kingdom of God. (The Collected Works of Witness Lee, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 310-312)