

二〇一二年夏季训练

小申言者书结晶读经

第一篇

基督的中心与普及， 以及神与祂的子民联结为宇宙夫妇

读经：弥五 2，珥三 16～18，摩九 11，玛四 2，何二 19～20

纲 目

周 一

壹. 小申言者书就如大申言者书，揭示神在祂的经纶里，对以色列爱的惩治，对以色列行政的对付，并对列国的审判，结果带进作神经纶中心与普及之基督的显现，以带进国度，就是复兴的时代，那要将老旧并毁坏的宇宙引进那有新耶路撒冷的新天新地里—弥五 2，珥三 16～18，摩九 11，太十九 28，徒三 21，启二一 1～2：

一. 世界历史一直在展示藉申言者所豫言之事的应验；二十六个世纪以来，以色列一直遭受长期的神圣惩治—珥一 4。

二. 神惩治以色列的目的，乃要使基督得以显现为一切，作神经纶的中心与普及；这显现要带进复兴的时代—二 25，三 16～18。

三. 神一直在运行、作工、并管理世界的事务，以完成祂永远的经纶，就是使基督成为人类的一切，为要带进国度，就是复兴的时代—何十四 1～9，摩九 11，弥四 1～4。

周 二

2012 Summer Training

Crystallization-Study of the Minor Prophets

Message One

The Centrality and Universality of Christ and the Union of God and His People to Be a Universal Couple

Scripture Reading: Micah 5:2; Joel 3:16-18; Amos 9:11; Mal. 4:2; Hosea 2:19-20

Outline

DAY 1

I. Like the Major Prophets, the Minor Prophets unveil that God's economy in His loving chastisement of Israel, in His governmental dealing with Israel, and in His judgment upon the nations issues in the manifestation of Christ as the centrality and universality in God's economy to bring in the kingdom, the age of restoration, which will usher the old and ruined universe into the new heaven and new earth with the New Jerusalem—Micah 5:2; Joel 3:16-18; Amos 9:11; Matt. 19:28; Acts 3:21; Rev. 21:1-2:

A. World history is displaying the fulfillment of what was prophesied through the prophets; for twenty-six centuries Israel has been suffering under a long, divine chastisement—Joel 1:4.

B. God's chastisement of Israel has been for the purpose that Christ would be manifested as everything, as the centrality and universality in God's economy; this manifestation will bring in the age of restoration—2:25; 3:16-18.

C. God is moving, working, and managing the world affairs to fulfill His eternal economy, that is, to make Christ everything to mankind for the bringing in of the kingdom, the age of restoration—Hosea 14:1-9; Amos 9:11; Micah 4:1-4.

DAY 2

四. 全部申言者书的中心点乃是基督—路二四 27, 约五 39:

1. 神的目的, 神的愿望, 就是使基督成为神经纶的中心与普及—西一 15 ~ 18。
2. 在新约里, 基督是一切, 又在一切之内; 在新人里, 基督是每一个人, 又在每一个人之内; 因此, 整个召会不是别的, 全是基督—三 10 ~ 11, 林前十二 12。

五. 小申言者书的中心思想包含以下有关基督的点:

1. 神要审判世界, 因此罪人当豫备迎见神—珥三 2 上, 摩四 12, 徒十七 31。
2. 基督这永远的神圣者, 来到地上, 出生为人—弥五 2。
3. 基督进入死, 并从死里复活, 使神的救恩延伸到万国—拿一 17, 二 10, 三 2。
4. 悔改并相信基督的罪人, 必蒙神赦免其罪, 并蒙神称义, 得著神圣的生命, 使他们得以在神圣的光中行走, 成为基督的大能者, 在祂第二次来时, 与祂一同受神差遣—摩四 12, 弥七 8 ~ 9, 18 ~ 19, 哈二 4, 珥三 11 下。
5. 基督要如公义的日头升起, 又要作立约的使者而来, 在锡安作王, 并牧养以色列, 然後复兴的千年国要被带进来—玛四 2, 三 1, 弥四 1 ~ 3, 7 下, 五 4, 何十四 4 ~ 8, 启二十四 4, 6, 太十九 28。

贰. 神在祂永远经纶里的目的, 是要与祂所拣选的人成为宇宙夫妇—何一 2, 二 19 ~ 20, 耶二 2:

一. 从以赛亚到玛拉基的众申言者所释放的启示, 其著重的要点, 乃是神要与祂所拣选的人有生机的联结—何二 19 ~ 20:

1. 在这联结里, 神是祂子民的生命, 而他们是祂的彰显; 如此, 神与祂所拣选的人就成为一对宇宙夫妇—启二二 17。
2. 大申言者书和小申言者书都说到神是丈夫, 神的选民是妻子; 这思想在新约中有完全的发展—太九 15, 林後十一 2, 启二一 2, 9 ~ 10。

D. The central point of all the prophets is Christ—Luke 24:27; John 5:39:

1. God's intention, God's desire, makes Christ the centrality and universality in His economy—Col. 1:15-18.
2. In the New Testament Christ is all and in all; in the new man Christ is everyone and in everyone, and thus the whole church is nothing but Christ—3:10-11; 1 Cor. 12:12.

E. The central thought of the Minor Prophets includes the following points concerning Christ:

1. God will judge the world, and thus sinners should prepare to meet God—Joel 3:2a; Amos 4:12; Acts 17:31.
2. Christ, as the eternally divine One, came to earth and was born to be human—Micah 5:2.
3. Christ entered into death and resurrected from it for the extending of God's salvation to all the nations—Jonah 1:17; 2:10; 3:2.
4. Sinners who repent and believe in Christ will be forgiven of their sins and justified by God to have the divine life so that they may walk in the divine light and become the mighty ones of Christ, sent with Him by God in Christ's second coming—Amos 4:12; Micah 7:8-9, 18-19; Hab. 2:4; Joel 3:11b.
5. Christ will arise as the Sun of righteousness and come as the Angel of the covenant to reign in Zion and to shepherd Israel, and then the millennium of the restoration will be brought in—Mal. 4:2; 3:1; Micah 4:1-3, 7b; 5:4; Hosea 14:4-8; Rev. 20:4, 6; Matt. 19:28.

II. God's intention in His eternal economy is that He and His chosen people would be a universal couple—Hosea 1:2; 2:19-20; Jer. 2:2:

A. The crucial emphasis of the revelation released by all the prophets from Isaiah to Malachi is that God wants to have an organic union with His chosen people—Hosea 2:19-20:

1. In this union God is His people's life, and they are His expression; in this way God and His chosen people become a universal couple—Rev. 22:17.
2. Both the Major Prophets and the Minor Prophets speak of God as the Husband and of God's chosen people as the wife; this thought is fully developed in the New Testament—Matt. 9:15; 2 Cor. 11:2; Rev. 21:2, 9-10.

周三

二. 整本圣经就是神圣的罗曼史, 显示历世纪以来, 神与人有一个罗曼史; 因此, 圣经记载神如何追求祂所拣选的人, 至终与他们成为婚配—创二21~24, 歌一2~4, 赛五四5, 六二5, 耶二2, 三一14, 三一32, 结十六8, 二三5, 何二7, 19, 太九15, 约三29, 林後十一2, 弗五25~32, 启十九7, 二一2, 9~10, 二二17:

1. 当我们这些神的子民进入与神相爱的关系, 我们就接受祂的生命, 正如夏娃接受了亚当的生命一样—创二21~22。
2. 乃是这个生命使我们与神成为一, 祂也与我们成为一—约三3, 5~6, 15~16, 29~30。
3. 我们乃是藉著爱这位作我们丈夫的主, 因而有分於祂的生命与性情, 与祂成为一, 作祂的配偶、扩大和彰显—林後十一2, 彼後一4, 约三15~16, 29~30。

周四

4. 雅歌描绘这神圣的罗曼史—一2~4:

- a. 本书是以诗的体裁, 奇妙生动的描绘新郎基督和爱祂的新妇, 在祂神圣属性与爱祂者之人性美德的调和中, 相互享受的新婚之爱—15~16节, 四7, 10~15, 五1~2, 六4, 10。
 - b. 根据雅歌, 我们与主的关系该是非常罗曼蒂克的; 我们和主耶稣之间若没有罗曼史, 我们就是宗教的基督徒, 不是罗曼蒂克的基督徒。
5. 旧约和新约都是婚约; 全本旧约和新约都是以这种方式写的一耶二2:
- a. 全本圣经是神求婚的话; 整体而言, 圣经乃是这样神圣求婚的话—林後十一2。
 - b. 我们若要听从神求婚的话, 就需要对祂有回应, 有深深的爱; 雅歌描绘这一种有回应且深深的爱, 在此我们看见一幅良人和祂佳偶之间爱的图画—一2~4, 林後五14~15, 约十四21, 23。

DAY 3

B. The entire Bible is a divine romance, showing that throughout the centuries God has had a romance with man; thus, the Bible is a record of how God courts His chosen people and eventually marries them—Gen. 2:21-24; S. S. 1:2-4; Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7; 21:2, 9-10; 22:17:

1. When we as God's people enter into a love relationship with God, we receive His life, just as Eve received the life of Adam—Gen. 2:21-22.
2. It is this life that enables us to become one with God and makes Him one with us—John 3:3, 5-6, 15-16, 29-30.
3. By loving the Lord as our Husband and thereby partaking of His life and nature, we become one with Him as His counterpart, enlargement, and expression—2 Cor. 11:2; 2 Pet. 1:4; John 3:15-16, 29-30.

DAY 4

4. The divine romance is portrayed in the Song of Songs—1:2-4:

- a. This book is a marvelous and vivid portrait, in poetic form, of the bridal love between Christ as the Bridegroom and His lovers as His bride in their mutual enjoyment in the mingling of His divine attributes with the human virtues of His lovers—vv. 15-16; 4:7, 10-15; 5:1-2; 6:4, 10.
 - b. According to Song of Songs, our relationship with the Lord should be very romantic; if there is no romance between us and the Lord Jesus, then we are religious Christians, not romantic Christians.
5. Both the old and new covenants are espousal covenants; both the entire Old Testament and New Testament were written in this way—Jer. 2:2:
- a. The entire Bible is God's courting word; as a whole, the Bible is a word of such a divine courtship—2 Cor. 11:2.
 - b. If we would keep God's courting word, we need a responsive, affectionate love for Him; this kind of responsive, affectionate love is depicted in Song of Songs, where we have a portrait of the love between the Beloved and His love—1:2-4; 2 Cor. 5:14-15; John 14:21, 23.

三. 神造人的目的乃是要得著一个配偶—创一 26:

1. 神乃是一个爱人, 祂按著自己是一个爱人的形像来造人, 为要叫人爱祂—可十二 30, 林前二 9。

2. 神照著自己的所是造人—创五 1~2:

a. 神是爱人的, 并且祂要人爱祂—约壹四 19。

b. 这样, 在神和受造作祂配偶的人中间, 就有一种彼此相爱的关系—启二二 17。

四. 神拣选以色列作祂的配偶—何二 19~20, 耶二 2, 三一 3, 结十六 8。

周五

五. 按豫表, 旧约里的一些女子启示召会是基督的配偶—创二四 67, 四一 45, 得四 13, 撒上二五 40~42, 歌六 13:

1. 召会作基督的配偶, 是由夏娃作亚当的配偶所豫表: 夏娃出於亚当, 豫表召会出於基督, 有基督的生命与性情—创二 21~24, 弗五 23~32。

2. 利百加豫表召会是基督的配偶, 是从世界里拣选出来的一—创二四 67。

3. 路得豫表召会是基督的配偶, 是蒙救赎的一—得四 13。

4. 亚比该豫表召会是基督的配偶, 是在苦难中争战的召会—撒上二五 40~42。

5. 书拉密女豫表召会是基督的复制和复本, 配得过祂, 与祂成为婚配—歌六 13。

周六

六. 当主耶稣来时, 祂是来作娶新妇的新郎—约三 29, 太九 15:

1. 主耶稣重生召会, 好使召会成为祂的新妇—约三 3, 5~6, 29~30。

C. God created man with the purpose of having a counterpart—Gen. 1:26:

1. God is a lover, and He created man in the image of Himself as a lover so that man would love Him—Mark 12:30; 1 Cor. 2:9.

2. God created man according to His own being—Gen. 5:1-2:

a. God is loving, and He wants man to love Him—1 John 4:19.

b. In this way there will be a mutual relationship of love between God and mankind, those created to be His counterpart—Rev. 22:17.

D. God chose Israel to be His spouse—Hosea 2:19-20; Jer. 2:2; 31:3; Ezek. 16:8.

DAY 5

E. In typology certain women in the Old Testament reveal that the church is the counterpart of Christ—Gen. 24:67; 41:45; Ruth 4:13; 1 Sam. 25:40-42; S. S. 6:13:

1. The church as the counterpart of Christ is typified by Eve as the counterpart of Adam; Eve's coming out of Adam typifies that the church comes out of Christ and has the life and nature of Christ—Gen. 2:21-24; Eph. 5:23-32.

2. Rebekah typifies the church, as the counterpart of Christ, being chosen from the world—Gen. 24:67.

3. Ruth typifies the church, as the counterpart of Christ, being redeemed—Ruth 4:13.

4. Abigail typifies the church, as the counterpart of Christ, being the warring church in the midst of sufferings—1 Sam. 25:40-42.

5. The Shulamite typifies the church, as the reproduction and duplication of Christ, to match Him for their marriage—S. S. 6:13.

DAY 6

F. When the Lord Jesus came, He came as the Bridegroom for the bride—John 3:29; Matt. 9:15:

1. The Lord Jesus regenerates the church so that the church may be His bride—John 3:3, 5-6, 29-30.

2. 主是新郎，有神圣的生命和性情；我们若要成为祂的新妇，也必须有神圣的生命和性情—太九 15，一 18，20，23，约三 15，彼後一 4。

3. 我们藉著重生，得著另一个生命，就是神圣的生命；在这生命里，并且凭这生命，我们才够资格成为基督的配偶，与祂相配—约三 3，5～6，15，29，启二二 17。

七. 在这世代的末了，基督要来迎娶祂所救赎的人作祂的妻子—十九 7:

1. 现今的世代乃是神与祂的子民之间『约会』、求婚、并订婚的世代—林後十一 2。

2. 在这时期的末了，将有一个荣耀婚娶的日子，那时基督要迎娶祂所救赎的人—启十九 7～9。

八. 在圣经的末了我们看见，神要和祂的子民在永世里享受婚姻生活，直到永远—二一 9:

1. 在新天新地里，新耶路撒冷乃是羔羊的妻，直到永远—2 节，二二 17。

2. 这是圣经所启示神圣罗曼史的完成—耶二 2，何二 19～20，启十九 7，二二 17。

2. The Lord is the Bridegroom with the divine life and the divine nature; if we would become His bride, we must also have the divine life and the divine nature—Matt. 9:15; 1:18, 20, 23; John 3:15; 2 Pet. 1:4.

3. Through regeneration we receive another life, the divine life; in this life and by this life we are qualified to become Christ's counterpart and to match Him—John 3:3, 5-6, 15, 29; Rev. 22:17.

G. At the end of this age Christ will come to marry His redeemed and take her as His wife—19:7:

1. The present age is an age of “dating,” courtship, and engagement between God and His people—2 Cor. 11:2.

2. At the end of this dispensation there will be a glorious wedding day, at which time Christ will marry His redeemed ones—Rev. 19:7-9.

H. At the very end of the Bible we see that God will enjoy a married life with His people in eternity and for eternity—21:9:

1. For eternity in the new heaven and new earth, the New Jerusalem will be the wife of the Lamb—v. 2; 22:17.

2. This is the fulfillment of the divine romance revealed in the Scriptures—Jer. 2:2; Hosea 2:19-20; Rev. 19:7; 22:17.

晨兴喂养

弥五 2 伯利恒以法他啊，你在犹大诸城中为小，将来必有一位从你那里为我而出，在以色列中作掌权者；祂是从亘古，从太初而出。

路二四 27 於是摩西和众申言者起，凡经上指著自己的话，都给他们讲解明白了。

小申言者书的内容包括神在祂对以色列爱的惩治上的经纶，以及基督是神经纶的中心与普及，和一些重要的点。…神在祂对以色列爱的惩治、对以色列行政的对付并对列国的审判上的经纶，结果带进作神经纶中心与普及之基督的显现，以带进复兴。按照诗篇二篇，基督是神所立的王，是全地的主，全地的拥有者。全世界都在基督这位「经理」的管理之下。祂不仅是主，也是管理者，管理整个世界局势。今天这还有点隐藏，但有一天祂要显现出来。神在这地上的经纶至终要产生一个结果，就是基督的显现。当这显现来到时，众人就要看见基督是神经纶的中心与普及，为要带进复兴的时代。这是小申言者书内容的第一方面，也是大申言者书的重点（何西阿书生命读经，一三六至一三七页）。

信息选读

世界历史一直在展示藉申言者所豫言之事的应验。申言者在基督降生前七、八个世纪说了豫言之後，神进来惩治以色列，差遣巴比伦王尼布甲尼撒毁灭耶路撒冷。从那时起，以色列未曾复兴过。以色列历经巴比伦、玛代波斯、希腊以及罗马帝国的统治；罗马帝国今天还持续影响整个世界。二十六世纪以来，以色列一直遭受长

Morning Nourishment

Micah 5:2 (But you, O Bethlehem Ephrathah, so little to be among the thousands of Judah, from you there will come forth to Me He who is to be Ruler in Israel; and His goings forth are from ancient times, from the days of eternity.)

Luke 24:27 And beginning from Moses and from all the prophets, He explained to them clearly in all the Scriptures the things concerning Himself.

The contents of the Minor Prophets include God's economy in His loving chastisement of Israel, Christ as the centrality and universality of God's economy, and a number of crucial points....God's economy in His loving chastisement of Israel, in His governmental dealing with Israel, and in His judgment upon the nations issues in the manifestation of Christ as the centrality and universality in God's economy to bring in the restoration. According to Psalm 2, Christ, God's King, is the Lord, the Possessor, of the earth. The entire world is under Christ as the "General Manager." He is not only the Lord but also the Manager, managing the entire world situation. At present this is somewhat hidden, but one day He will be manifested. God's economy on this earth will eventually issue in the manifestation of Christ. When this manifestation takes place, all people will see that Christ is the centrality and universality of God's economy to bring in the age of restoration. This is the first aspect of the contents of the Minor Prophets, an emphasis which is also found in the Major Prophets. (Life-study of Hosea, pp. 3-4)

Today's Reading

World history is displaying the fulfillment of what was prophesied through the prophets. After their prophecies, given seven or eight centuries before Christ, God came in to chastise Israel by sending Nebuchadnezzar, the king of Babylon, to destroy Jerusalem. Since that time, Israel has not been recovered. Israel has been under Babylon, Medo-Persia, the Macedonian-Grecian Empire, and the Roman Empire, which continues to influence the entire world. For twenty-six centuries Israel has been suffering under a

期的神圣惩治。今天，神使用亚拉伯国家来惩治以色列。

在〔小申言者书〕里，我们〔也〕看见许多关于基督的事：祂的永远；祂在时间里成为肉体；祂的受死、埋葬和复活，为要将神的救赎和救恩开展到地上的列国；祂来作为万国所羡慕的和公义的日头；祂是那住在锡安圣山，作神选民的避难所和保障的一位。基督在他们中间治理时，也要从耶路撒冷治理全地。

小申言者书是由何西阿书至玛拉基书这十二卷书所组成。古时这些书可能视为一卷。司提反在行传七章四十二节引用阿摩司五章二十五至二十七节时所提的「众申言者书」，可能就是指这卷汇集的书。虽然这些书是较小的，但这些书完成了关于神对付祂选民（以色列）和列国之经纶的神圣启示；这神圣启示在大申言者书—以赛亚书、耶利米书、以西结书和但以理书中曾详细的论到。主耶稣将所有大小申言者书统称为「申言者的书」—其上记载关于祂的事（路二四44）。这指明全部申言者书的中心点不是惩治或审判，乃是基督。我们读申言者书时，主要该注意基督。

哈该书二章七节给我们看见，基督是万国所羡慕的。即使万国不认识基督，他们仍然羡慕得著基督。万国都羡慕和平，过美好的生活，但世界的局势正好相反。基督是和平，基督也是美好的生活。万国羡慕这些事物，意即他们实际上是羡慕基督；祂是万国所羡慕的（何西阿书生命读经，一四五、一三五至一三六、一三九页）。

参读：何西阿书生命读经，第一篇；歌罗西书生命读经，第一篇。

long, divine chastisement. Today God is using the Arab nations to chastise Israel.

In [the Minor Prophets] we [also] see many things concerning Christ: His eternity, His incarnation in time, His death, burial, and resurrection for the spreading of God's redemption and salvation to all the nations on earth, His coming as the Desire of nations and as the Sun of righteousness, and His being the One dwelling on Mount Zion to be a shelter and a stronghold to God's elect. As He rules among them, Christ will rule the whole earth from Jerusalem.

The Minor Prophets are composed of twelve books, from Hosea to Malachi. In ancient times these books might have been considered one book. "The book of the prophets" mentioned by Stephen in Acts 7:42, in his quoting of Amos 5:25-27, might refer to this collective book. Although these books are minor, they complete the divine revelation concerning God's economy in His dealings with His elect—Israel—and the nations, which is covered in detail in the books of the Major Prophets—Isaiah, Jeremiah, Ezekiel, and Daniel. All the books of both the Major Prophets and the Minor Prophets were called by the Lord Jesus "the Prophets," in which things concerning Him were written (Luke 24:44). This indicates that the central point of all the prophets is not chastisement or judgment but Christ. When we come to the books of the prophets, we should care mainly for Christ.

In Haggai 2:7 we see that Christ is the Desire of all the nations. Even though the nations do not know Christ, they still desire to have Christ. All the nations desire to have peace and a good life, but the situation in the world is the opposite of this. Christ is peace; Christ is also the good life. For the nations to desire these things means that they actually desire Christ. He is the Desire of all the nations. (Life-study of Hosea, pp. 10, 3, 5)

Further Reading: Life-study of Hosea, msg. 1; Life-study of Colossians, msg. 1

第一周 周二

晨兴喂养

玛四2 但向你们敬畏我名的人，必有公义的日头升起，其翅膀有医治之能；你们必如圈里的肥牛犊出来跳跃。

何二 19~20 我必聘你永远归我为妻，以公义和公平，以慈爱和怜恤聘你归我；也必以信实聘你归我，你就必认识我耶和華。

弥迦书五章二节下半…指基督永远的根源。…二节上半说，将来必有一位从伯利恒出来，在以色列中作掌权者。这是整本旧约中说到基督将降生於伯利恒唯一的经节。

基督还有一面是由申言者约拿所豫表的。约拿被大鱼所吞，又被大鱼吐出来，为要将神的救恩扩展到外邦的尼尼微人（拿一 17，二 10）。这豫表基督死而复活，使神的救恩得以临到罪人，甚至临到外邦人（太十二 39~41）（何西阿书生命读经，一三七至一三九页）。

信息选读

小申言者书的中心思想包含许多事情，从神的审判开始。神要审判世界（珥三 2 上）。罪人当豫备迎见神（摩四 12）。基督这永远的神圣者，来到地上，出生为人（弥五 2）。祂进入死，并从死里复活，使神的救恩延伸到万国（拿一 17，二 10，三 2）。悔改并相信祂的罪人，必蒙神赦免其罪，并蒙神称义，得著神圣的生命，使他们得以在神圣的光中行走，成为基督的大能者，在基督第二次显现时，与基督一同受神差遣（摩四 12，弥七 18~19，哈二 4，弥七 8~9，珥三 11 下）。基督要如公义的日头升起（玛四 2），又要作立约的使者而来（三 1 下），在锡安作王（弥四 7 下），并牧养以色列（五 4）。然後复兴的千年国要被带进来（四 1~3，何

WEEK 1 DAY 2

Morning Nourishment

Mal. 4:2 But unto you who fear My name will the Sun of righteousness arise with healing in His wings, and you will go forth and leap about like well-fed calves.

Hosea 2:19-20 And I will betroth you to Myself forever; indeed I will betroth you to Myself in righteousness and justice and in lovingkindness and compassions; indeed I will betroth you to Myself in faithfulness, and you will know Jehovah.

[Micah 5:2c] refers to Christ's eternal origin....Verse 2a says that from Bethlehem would come forth the One who would be the Ruler in Israel. This is the only verse in the entire Old Testament which tells us that Christ was to be born in Bethlehem.

A further aspect of Christ is typified by the prophet Jonah. Jonah was swallowed by a great fish and was vomited out of it for the spreading of God's salvation to the Gentile Ninevites (Jonah 1:17; 2:10). This is a type of Christ in His death and resurrection for the salvation of God to sinners, even to the Gentiles (Matt. 12:39-41). (Life-study of Hosea, pp. 4-5)

Today's Reading

The central thought of the Minor Prophets involves many things, beginning with God's judgment. God will judge the world (Joel 3:2a). Sinners should prepare to meet God (Amos 4:12). Christ as the eternally divine One came to the earth and was born to be human (Micah 5:2). He entered into death and resurrected from it for the extending of God's salvation to all the nations (Jonah 1:17; 2:10; 3:2). Sinners who repent and believe in Him will be forgiven of their sins and justified by God to have the divine life that they may walk in the divine light and become the mighty ones of Christ, sent with Him by God in His second appearing (Amos 4:12; Micah 7:8-9, 18-19; Hab. 2:4; Joel 3:11b). He will arise as the Sun of righteousness (Mal. 4:2) and come as the Angel of the covenant (Mal. 3:1b) to reign in Zion (Micah 4:7b) and shepherd Israel (Micah 5:4). Then the millennium of the restoration will be brought in (Micah 4:1-3; Hosea 14:4-8;

十四 4~8, 启二十 4、6, 太十九 28)。当我们把这些要点放在一起时, 就得到小申言者书的中心思想。虽然小申言者书是较小的, 但这些书所带进的启示是大的。

从以赛亚到玛拉基的众申言者所释放的启示, 其著重的要点, 乃是神要与祂所拣选的人有生机的联结, 就像亚当与夏娃的联结一样。在众申言者的著作里, 神发表了祂的愿望, 就是要与祂所拣选的人有生机的联结, 使祂自己成为祂所拣选之人的生命, 并使他们成为祂的彰显。这样, 神与祂所拣选的人, 二者就成为一对夫妇, 一个复合的人位, 就像亚当和夏娃成为一对夫妇一样。亚当原本独居, 但后来夏娃从亚当出来了。夏娃是由亚当的肋骨建造成的, 与亚当相配, 与亚当成为婚配, 作亚当的配偶 (创二 21~22)。至终, 二者在性情上和生命上成为一。这豫表神所要的是什麼。神的愿望是要与祂所拣选的人联结, 成为宇宙的夫妇, 就是启示录二十二章十七节所说的「那灵和新妇」。因为这是神永远经纶的目的, 所以大申言者书和小申言者书都说到神是丈夫, 神的选民是妻子。这思想在新约中有完全的发展, 但藉著众申言者先揭示出来。

神的目的, 神的愿望, 就是使基督成为神经纶的中心与普及。在新约里, 基督是一切, 又在一切之内 (西三 11)。基督是每一个人, 又在每一个人之内。至终, 整个召会不是别的, 全是基督。

我们已经看见, 小申言者书的内容, 其中有一部分是神在祂对以色列爱的惩治上的经纶, 亦即在祂对以色列行政的对付上, 以及对列国之审判上的经纶, 结果带进作神经纶中心与普及之基督的显现, 以带进复兴。已过神惩治以色列的工具是列国, 现今仍是如此 (何西阿书生命读经, 一四三至一四五页)。

参读: 何西阿书生命读经, 第二至三篇。

Rev. 20:4, 6; Matt. 19:28). When we put all these points together, we have the central thought of the Minor Prophets. The Minor Prophets are minor, but the revelation they bring in is major.

The crucial emphasis of the revelation released by all the prophets from Isaiah to Malachi is that God wants to have an organic union with His chosen people, like the union of Adam with Eve. In the writings of the prophets, God expresses His desire to have an organic union with His chosen people, making Himself their life and making them His expression. In this way God and His chosen people become a couple, a compound person, just as Adam and Eve became a couple. Originally Adam was alone, but later Eve came out of Adam. Eve was built from Adam's rib to match Adam, to marry Adam, and to be Adam's counterpart (Gen. 2:21-22). Eventually, the two became one in nature and in life. This is a type of what God desires. God's desire is to be united with His chosen people to be a universal couple, which in Revelation 22:17 is called "the Spirit and the bride." Because this is God's intention in His eternal economy, both the Major Prophets and the Minor Prophets speak of God as the Husband and of God's chosen people as the wife. This thought is fully developed in the New Testament, but it was unveiled first through the prophets.

God's intention, God's desire, makes Christ the centrality and universality in God's economy. In the New Testament Christ is all and in all (Col. 3:11). Christ is everyone and in everyone. Eventually, the whole church is nothing but Christ.

We have seen that part of the contents of the Minor Prophets is that God's economy in His loving chastisement of Israel, that is, in His governmental dealing with Israel, and in His judgment of the nations issues in the manifestation of Christ as the centrality and universality of God's economy to bring in the restoration. God's instrument to chastise Israel has been, and still is, the nations. (Life-study of Hosea, pp. 9-10)

Further Reading: Life-study of Hosea, msgs. 2-3

第一周 周三

晨兴喂养

耶三一3 耶和華從遠方向我顯現，說，我以永遠的愛愛了你，因此我以慈愛吸引了你。

約三 29~30 娶新婦的，就是新郎；新郎的朋友站著聽祂，因著新郎的聲音就歡喜快樂；所以我這喜樂滿了。祂必擴增，我必衰減。

歷世紀以來，神與人有一段羅曼史。…全本聖經是一部神聖的羅曼史。這意思是說，聖經是一本非常羅曼蒂克的书。雅歌更是如此。某些摩登派人士懷疑雅歌是否該包含在聖經里；連有些正派的基督教教師對這卷書也起懷疑。我年輕時也希奇，為什麼這樣一卷論到男女之間羅曼史的书竟然也在聖經里。這卷書是我們與基督之間愛的關係的一幅图画。…聖經是一部神聖的羅曼史，而我們與主的关系应当越過越羅曼蒂克（出埃及記生命讀經，七四六、七五〇至七五一頁）。

信息选读

聖經是一部神聖的羅曼史，滿了神對人求愛，甚至與人「約會」的記載。在聖經里，神一再以這種方式臨到人。神第一次和第二次在伯特利臨到雅各，就是兩個例子（創二八 10~22，三五 9~15）。另一個例子是神在何烈山臨到摩西（出三 1~17）。…聖經也滿了神對人的追求。一位青年人如何一直注意他追求的对象，甚至到煩擾她的地步，照樣，主也藉著追求我們，來「煩擾」我們。聖經記載神追求祂的百姓。在新約里，我們看見主耶穌呼召祂門徒的時候，乃是追求他們。主耶穌一再以這種追求的方式來煩擾彼得。不是彼得來到主那里，乃是主來到彼得那里，這是很有意義的。在約翰二十一章，主

WEEK 1 DAY 3

Morning Nourishment

Jer. 31:3 Jehovah appeared to me from afar, saying, Indeed I have loved you with an eternal love, therefore I have drawn you with lovingkindness.

John 3:29-30 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full. He must increase, but I must decrease.

Throughout the centuries, God has had a romance with man....The entire Bible is a divine romance. This means that the Bible is a very romantic book. This is true in particular of Song of Songs. Certain modernists doubt whether Song of Songs should be included in the Bible. Even some proper Christian teachers have had doubts about this book. When I was young, I also wondered why such a book is in the Bible, a book concerned with a romance between a man and a woman. This book is a portrait of the love relationship between us and Christ....The Bible is a divine romance, and our relationship with the Lord should become more and more romantic. (Life-study of Exodus, pp. 645, 648-649)

Today's Reading

As a divine romance, the Bible is a full record of God's wooing, even of His "dating," of man. Again and again in the Scriptures, God comes to man in this way. Two examples are God's coming to Jacob at Bethel the first time (Gen. 28:10-22) and also the second time (Gen. 35:9-15). Another example is God's coming to Moses at Mount Horeb (Exo. 3:1-17)...The Bible is also full of God's courting of man. As a young man wants to give constant attention to the woman he is courting, even to the point of bothering her, so the Lord "bothers" us by courting us. The Bible records God's courtship of His people. In the New Testament we see that when the Lord Jesus called His disciples, He was courting them. Again and again, the Lord Jesus bothered Peter in this courting way. It is significant that it was not Peter who came to the Lord; it was the Lord who came to Peter. In John 21 the Lord inquired of Peter, "Simon, son of John, do you love Me

问彼得说，「约翰的儿子西门，你爱我比这些更深麼？」（15）主又问他两次：「你爱我麼？」（16、17）主耶稣藉著问彼得这些问题，来追求他。主不要彼得爱祂像儿女孝敬父母，朋友照顾朋友，或是富人怜悯穷人一般。反之，主要彼得以情深的爱来爱祂，就如同一位青年女子爱那位爱她的青年男子一样。

我们读二十一章时，不该与三章分开。问彼得是否爱祂的那一位，就是要来迎娶新妇的新郎。基於三章主耶稣是新郎的启示，我们看见在二十一章祂和彼得的谈话，乃是以追求的方式进行的。

当我们进入与主这一种相爱的关系时，我们就接受祂的生命，正如夏娃接受了亚当的生命一样。夏娃若没有接受亚当的生命，就不能与亚当成为一。…毫无疑问，亚当与夏娃彼此相爱，因为夏娃的生命得自亚当，甚至出於亚当。她和亚当有同一生命、同一性情。夏娃的每一组成、构成、细胞，都是出於亚当，并且也是亚当的一部分。按照以弗所五章，亚当与夏娃是基督与召会的图画。夏娃如何出自亚当，有亚当的生命和性情，召会也照样出自基督，有基督的生命和性情。

在我们与主之间，需要这样甜美、亲密、情深的爱。我们爱主该像女子爱丈夫一般。我们不论年轻或年长，都需要这样的爱。我们越这样爱主，就越有分於祂的生命，并且自然而然照著祂的性情活祂；然後我们的生活将自动的遵守祂的律法。我们所活出的，就会是照著那作为祂描述、说明和彰显的律法（出埃及记生命读经，七五一至七五二、七三七至七三八、七四四页）。

参读：出埃及记生命读经，第五十四篇；罗马书生命读经，第一篇。

more than these?” (v. 15). Twice more the Lord asked him, “Do you love Me?” (vv. 16, 17). By asking these questions of Peter, the Lord Jesus was courting him. He did not want Peter to love Him as a child honoring a parent, a friend caring for another friend, or a rich person pitying a poor person. Instead, the Lord wanted Peter to love Him with an affectionate love, with a love like that of a young woman for the man who loves her.

We should not read John 21 apart from John 3. The One who was asking Peter if he loved Him was the very Bridegroom who came to have the bride. Based upon the revelation of the Lord Jesus as the Bridegroom in John 3, we see that His conversation with Peter in chapter 21 was conducted in the way of courtship.

When we enter into such a love relationship with the Lord, we receive His life, just as Eve received the life of Adam. If Eve had not received Adam's life, she could not have been one with him...No doubt, Adam and Eve loved each other, for Eve had received her life from Adam and even was of Adam. She and Adam had one life and one nature. Eve's every fiber, tissue, and cell had its source in Adam and was part of Adam. According to Ephesians 5, Adam and Eve depict Christ and the church. Just as Eve came out of Adam and possessed his life and nature, so the church comes out of Christ and possesses His life and nature.

We all need such a sweet, intimate, affectionate love between us and the Lord. We should love Him as a woman loves her husband. We all, young and old alike, need this kind of love. The more we love the Lord in this way, the more we shall partake of His life and spontaneously live Him in accordance with His nature. Then our living will automatically become the keeping of His law. What we live out will be according to the law as His description, definition, and expression. (Life-study of Exodus, pp. 649, 638, 643)

Further Reading: Life-study of Exodus, msg. 54; Life-study of Romans, msg. 1

第一周 周四

晨兴喂养

歌二 4 他带我进入筵宴所，以爱为旗在我以上。

林後十一 2 我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。

雅歌以诗的体裁描绘神圣的罗曼史。在雅歌中，寻求者经过一个过程，成为书拉密女，就是所罗门的复本，也是新耶路撒冷的表号（六 13、4）。佳偶的这个名字，书拉密女，是「所罗门」的女性写法；这名字在雅歌乃是到了六章十三节才首次使用，指明此时她已成了所罗门的复本和配偶，在生命、性情和形像上与所罗门一样，正如夏娃之於亚当（创二 20~23）。这表徵基督的佳偶在生命、性情和形像上成为与基督一样，配得过祂，好与祂成为婚配（林後三 18，罗八 29）。所罗门的佳偶经过了各阶段的变化，成为所罗门的复本。新耶路撒冷将是团体的书拉密女，包括所有蒙神拣选并救赎的子民（新约总论第四百二十八篇—中文尚未出书）。

信息选读

〔雅歌〕这卷诗意的书乃是一位君王和一个乡村女子之间爱的故事，这首诗（作为豫表）乃是一幅奇妙而生动的图画（作为应验），描绘新郎基督和祂的佳偶新妇，在祂神圣属性与祂佳偶人性美德之调和中，相互享受的新婚之爱。这首诗及其所描绘的这两面，在其各阶段进展的互相对应，乃是无所不能、无所不知、无所不在之神的圣言内在的启示（雅歌生命读经，八六页）。

我们与主的关系该是非常罗曼蒂克的。我们与主耶稣之间若没有罗曼史，我们就是宗教的基督徒，不是罗

WEEK 1 DAY 4

Morning Nourishment

S.S. 2:4 He brought me into the banqueting house, and his banner over me was love.

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

The divine romance is portrayed poetically in Song of Songs. In Song of Songs the seeker passes through a process to become the Shulammite, the duplication of Solomon and a figure of the New Jerusalem (6:13, 4). The lover's name, Shulammite, which is the feminine form of Solomon, is first used in Song of Songs 6:13, indicating that at this point she has become Solomon's duplication and counterpart, the same as Solomon in life, nature, and image, as Eve to Adam (Gen. 2:20-23). This signifies that the lover of Christ becomes the same as He is in life, nature, and image to match Him (2 Cor. 3:18; Rom. 8:29) for their marriage. The lover of Solomon, having passed through various stages of transformation, has become Solomon's duplication. The New Jerusalem will be a corporate Shulammite, including all of God's chosen and redeemed people. (The Conclusion of the New Testament, p. 4372)

Today's Reading

The poem, as a type, in this poetic book [Song of Songs] as the story of the love between a king and a country girl is a marvelous and vivid portrait, as the fulfillment, of the bridal love between Christ as the Bridegroom and His lovers as His bride in their mutual enjoyment in the mingling of His divine attributes with the human virtues of His lovers. The correspondence of the progression with its stages on these two sides of the poem and its portrait is the intrinsic revelation of the Holy Word of the omnipotent, omniscient, and omnipresent God. (Life-study of Song of Songs, pp. 68-69)

Our relationship with the Lord should be very romantic. If there is no romance between us and the Lord Jesus, then we are religious Christians, not romantic

曼蒂克的基督徒。你若盼望知道我所说的罗曼史是什麽意思，我要鼓励你阅读并祷读雅歌。祷读这卷罗曼史的书，会使你与主之间是罗曼蒂克的。

整本旧约是以订婚之约的方式述说的。这就是以赛亚、耶利米、以西结、何西阿都说到神的百姓是祂妻子的原因。即使神的百姓要与祂离婚，主也要将他们带回归祂自己；主要再聘他们归於祂。…何西阿二章十九至二十节〔说，〕「我必聘你永远归我为妻，以公义和公平，以慈爱和怜恤聘你归我；也必以信实聘你归我，你就必认识我耶和華。」在这两节经文里，主三次使用「聘」这个字。原文中的未来式指明，这是论到第二次聘神的百姓归祂，就是离婚的妻子被带回归向主作她的丈夫。这指明旧约乃是婚姻、订婚的事。

全本新约是以罗曼史和追求的方式写的。马太福音说到基督是新郎，而启示录说到羔羊的婚娶，并结束於新耶路撒冷是羔羊之妻的启示。…主是追求我们的那一位，而我们是祂的爱人、祂的佳偶。至终，在新约的末了，有基督和祂子民的婚娶。…全本圣经是神追求的话。在圣经里，我们看见神寻求我们的爱。…我们若要遵守神追求的话，就需要对祂有回应，有情深的爱。主问彼得是否以这样的爱来爱主，而保罗受困迫以这样的爱来爱主（林後五 14~15）。所有的信徒都需要这样来爱主（约十四 21、23）。我们已经看见，雅歌中描绘这一种有回应且情深的爱，那里有一幅良人与祂佳偶之间爱的图画（一 2~4）（出埃及记生命读经，七五一、七五三至七五五页）。

参读：新约总论，第二百一十三篇；雅歌生命读经，第九篇。

Christians. If you wish to know what I mean by romance, I would encourage you to read and pray-read Song of Songs. Pray-reading this book of romance will cause you to become romantic with the Lord.

As a whole, the Old Testament was spoken in the way of a covenant of engagement. This is the reason that Isaiah, Jeremiah, Ezekiel, and Hosea all refer to God's people as His wife. Even though His people wanted to divorce Him, the Lord would bring them back to Himself. He would betroth them to Him again...Hosea 2:19 and 20 [say], "I will betroth you to Myself forever; / Indeed I will betroth you to Myself / In righteousness and justice / And in lovingkindness and compassions; / Indeed I will betroth you to Myself in faithfulness, / And you will know Jehovah." In these verses the Lord uses the word betroth three times. The future tense indicates that this refers to the second betrothal of God's people to Him, the betrothal in which the divorced wife is brought back to the Lord as her Husband. This indicates that the Old Covenant was a matter of espousal, of engagement.

The entire New Testament was written in the way of romance and courtship. The Gospel of Matthew speaks of Christ as a Bridegroom, and the book of Revelation refers to the marriage of the Lamb and concludes with a revelation of the New Jerusalem as the Lamb's wife...The Lord is the One courting us, and we are His love, His spouse. Eventually, at the end of the New Testament, we have the marriage of Christ and His people...The entire Bible is God's courting word. In the Bible we see that God is seeking our love...If we would keep God's courting word, we need a responsive, affectionate love for Him. Peter was asked to love the Lord in this way, and Paul was constrained to love the Lord with such a love (2 Cor. 5:14-15). All believers need to love the Lord in this way (John 14:21, 23). As we have seen, this kind of responsive, affectionate love is depicted in Song of Songs, where we have a portrait of the love between the Beloved and His love (S.S. 1:2-4). (Life-study of Exodus, pp. 648, 650-652)

Further Reading: The Conclusion of the New Testament, msgs. 213, 428; Life-study of Song of Songs, msg. 9

第一周 周五

晨兴喂养

弗五 25 作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己。

歌六 13 回来，回来，书拉密女啊；回来，回来，使我们得观看你。你们为何要观看书拉密女，像观看二营军兵跳舞呢？

〔基督〕所娶的新妇，就是祂历代所救赎的一班人，也就是召会。所以，召会在象徵上，一直是站在女人的地位。在旧约圣经里，许多时候都是用女人来豫表召会的（召会的意义，八八页）。

保罗在以弗所五章二十二至二十三节的劝勉中，陈明了召会是基督的配偶。这启示召会实际上是基督的一部分，因为召会出自基督并要归给基督，就如夏娃出自亚当并归给亚当一样（创二 21~23）。圣经中第一对夫妻亚当和夏娃，是基督和召会的一幅图画（新约总论第七册，二六四页）。

信息选读

创世记二章二十四节指明，人和他的妻子乃是一体。…这乃是基督与召会一幅奇妙的图画。夏娃所有的生命和性情与亚当的一样，表徵召会与基督同有一样的生命和性情（新约总论第七册，二六五页）。

利百加豫表召会是从世界里拣选出来的（二四）。在夏娃之後第二个豫表召会的，就是利百加。…利百加豫表召会的最大理由，是因为她的丈夫以撒豫表基督。以撒在人位上象徵子神（神的儿子），在道理上是豫表在基督里的承受。

利百加豫表召会的重点和夏娃的豫表完全不同。夏娃豫表

WEEK 1 DAY 5

Morning Nourishment

Eph. 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her.

S.S. 6:13 Return, return, O Shulammitte; return, return, that we may gaze at you. Why should you gaze at the Shulammitte, as upon the dance of two camps?

The bride whom Christ will marry is the totality of His redeemed from all the ages, that is, the church. Hence, according to typology, the church always stands in the position of a woman. In the Old Testament the church is often typified by women. (Three Aspects of the Church, Book 1: The Meaning of the Church, p. 79)

In Ephesians 5:22-33, Paul presents the church as the counterpart of Christ. This reveals that the church is actually a part of Christ, for the church comes out of Christ and is unto Christ, just as Eve came out of Adam and was unto Adam (Gen. 2:21-23). The first couple in the Bible, Adam and Eve, is a picture of Christ and the church. (The Conclusion of the New Testament, p. 2275)

Today's Reading

Genesis 2:24 indicates that a man and his wife are one flesh....This is a marvelous picture of Christ and the church. Eve had the same life and nature that Adam had. This signifies that the church has the same life and nature that Christ has. (The Conclusion of the New Testament, p. 2276)

Rebekah typifies the church being chosen from the world (Gen. 24). After Eve, Rebekah is the second Old Testament type regarding the church...The principal reason that Rebekah typifies the church is that her husband, Isaac, typifies Christ. In regard to person, Isaac typifies God the Son (the Son of God), and in regard to doctrine, Isaac typifies the inheritance in Christ.

Rebekah as a type of the church has an altogether different focus than Eve. As a type of the

的重点，说出召会的产生与性质；利百加豫表的重点，乃是召会从世界里被拣选出来。在这豫表里，包含父的拣选，圣灵的呼召和引领。圣灵一步一步带领利百加，经过漫长的路途，到以撒那里。所以，利百加豫表召会的这幅图画，重在描绘召会如何从世界里被拣选出来，直至回到天上的帐棚，享受基督的爱情，让基督心满意足。

旧约圣经中能豫表基督的，还有一位，就是波阿斯。波阿斯娶了一个非常特别的女子为妻，她在圣经中有极为特殊的地位。这妻子就是路得，她豫表召会蒙救赎的一面。整卷路得记，可说就是一个救赎的故事。利百加说出召会是蒙召的召会，…路得说出召会是蒙救赎的召会。

旧约中豫表基督最透彻、时间最长的，就是大卫。〔参太十二3。〕…所以大卫的妻子，豫表召会。大卫至少有三个妻子，一个是扫罗的女儿米甲（撒上十八27下），一个是亚希暖（二五43）；但这两人没有什么特点豫表召会。只有亚比该（42），大卫的另一个妻子，确实有豫表召会的特点。大卫是豫表在苦难中争战的基督，所以他的妻子亚比该，豫表在苦难中争战的召会。从撒上二十五章之后，亚比该一直在战士大卫的身边，一直跟著大卫作战；所以她豫表从军的召会，就是在苦难中为神国争战的召会。这是亚比该所豫表的一个特点（召会的意义，九四至九五、一一三、一二〇至一二一页）。

到雅歌六章末了，佳偶经过变化的各阶段，成为所罗门的复本。她现在称为书拉密女，…因她在生命、性情和形像上，成了与所罗门一样的，与他相配，好成为婚配。这对配偶成为一，指明新耶路撒冷。在新耶路撒冷里，救赎的神（由所罗门所表徵）与所有蒙祂救赎的人（由书拉密女所表徵）成为一（雅歌生命读经，六九页）。

参读：召会的意义，第七至九篇。

church, Eve depicts the producing of the church and the nature of the church. As a type of the church, Rebekah depicts the church being chosen out of the world. This type includes the choosing of the Father and the calling and leading of the Holy Spirit. The Holy Spirit led Rebekah step by step through a long journey to Isaac. Hence, this picture of Rebekah being a type of the church depicts how the church was chosen out of the world and brought all the way into the heavenly tabernacle to enjoy Christ's love and to satisfy Him.

In the Old Testament Boaz is yet another type of Christ. Boaz married a special woman who occupies a particular place in the Bible. Her name was Ruth. She typifies the aspect of the church being redeemed. The entire book of Ruth can be considered a story of redemption. Rebekah portrays the church as the called one,...and Ruth portrays the church in redemption.

David is the most thorough type of Christ revealed in the Old Testament [cf. Matt. 12:3]...Hence, David's wife is a type of the church. David had at least three wives: one was Michal, Saul's daughter (1 Sam. 18:27b), and one was Ahinoam (25:43). These two, however, do not possess any features typifying the church. Only Abigail (v. 42) possesses a feature typifying the church. David typifies the warring Christ in the midst of sufferings; thus, his wife Abigail typifies the warring church in the midst of sufferings. From 1 Samuel 25 onward, Abigail was always at the side of David the warrior and followed him in his wars. Hence, she typifies the warring church, fighting for God's kingdom in the midst of sufferings. This is the feature of Abigail as a type of the church. (Three Aspects of the Church, Book 1: The Meaning of the Church, pp. 84-85, 100, 106)

By the end of [Song of Songs 6] the lover, having passed through various stages of transformation, has become Solomon's duplication. She is now called Shulammite,...for she has become the same as Solomon in life, nature, and image to match him for their marriage. This couple's becoming one indicates the New Jerusalem. In the New Jerusalem the redeeming God (signified by Solomon) and all His redeemed (signified by the Shulammite) become one. (Life-study of Song of Songs, p. 55)

Further Reading: Three Aspects of the Church, Book 1: The Meaning of the Church, chs. 7-9

第一周 周六

晨兴喂养

太九 15 耶稣对他们说，新郎和伴友同在的时候，伴友岂能哀恸？但日子将到，新郎要从他们中间被取去，那时他们就要禁食。

启十九 7 我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己豫备好了。

神造人的目的乃是要得著一个配偶（创一 26）。…我们若单单纯纯，不带著任何成见来读圣经，就会领悟，神造人的目的乃是要得著一个配偶。神不是战士，祂乃是爱人。祂按著自己是一个爱人的形像来造人；这意思是说，祂创造人，为要叫人爱祂。神在永世里是孤单的；我们甚至可以说祂是寂寞的。天使不能满足祂对爱的渴望；因此，祂按著自己的所是造人。神是爱人的，并且祂要人爱祂。这样，在神与受造作祂配偶的人之间，就有一种彼此相爱的关系（出埃及记生命读经，七四六至七四七页）。

信息选读

当主耶稣来时，祂是来作娶新妇的新郎。许多基督徒都熟悉施浸者约翰的宣告：「看哪，神的羔羊。」（约一 29）然而，少有人知道约翰也说到主耶稣是新郎。在三章二十九节他说，「娶新妇的，就是新郎。」这话包含在论重生的这章里（3~6）。重生的目标乃是为著新郎产生并豫备新妇。既然基督是将要娶新妇的那位，祂就是新郎。基督是神成为肉体，不仅来作我们的救赎主和拯救主；祂也来作我们的新郎。

在马太九章十五节，主耶稣说到祂自己是新郎。瞎眼的宗教徒问主关于禁食的事，主回答说，「新郎和伴

WEEK 1 DAY 6

Morning Nourishment

Matt. 9:15 And Jesus said to them, The sons of the bridechamber cannot mourn as long as the bridegroom is with them, can they? But days will come when the bridegroom will be taken away from them, and then they will fast.

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

God created man with the purpose of having a counterpart (Gen. 1:26)...If we read the Bible in a pure way, without any preoccupations, we shall realize that God's purpose in creating man was to gain a counterpart. God is not a fighter; He is a lover. He created man in the image of Himself as a lover. This means that He created man so that man would love Him. In eternity God was alone; we may even say that He was lonely. His desire for love could not be fulfilled by angels. Therefore, God created man according to His own being. God is loving, and He wants man to love Him. In this way there will be a mutual relationship of love between God and mankind, those created to be His counterpart. (Life-study of Exodus, p. 645)

Today's Reading

When the Lord Jesus came, He came as the Bridegroom for the bride. Many Christians are familiar with John the Baptist's declaration: "Behold, the Lamb of God" (John 1:29). However, not so many realize that John also referred to the Lord Jesus as the Bridegroom. In 3:29 he says, "He who has the bride is the bridegroom." This word is included in a chapter on regeneration (John 3:3-6). The goal of regeneration is to produce and prepare the bride for the Bridegroom. Since Christ is the One who will have the bride, He is the Bridegroom. As God incarnate, Christ came not only to be our Redeemer and Savior; He also came to be our Bridegroom.

In Matthew 9:15 the Lord Jesus referred to Himself as the Bridegroom. To the blind religionists who were asking Him about fasting, the Lord said, "The sons

友同在的时候，伴友岂能哀恸？但日子将到，新郎要从他们中间被取去，那时他们就要禁食。」主在回应约翰的门徒所提的问题时，启示祂自己就是来娶新妇的新郎。宗教徒瞎眼，看不见基督就是新郎。我们的眼睛得开启，看见主乃是我们的新郎，这是很重要的。…主耶稣重生召会，好使召会成为祂的新妇（约三3、5、29~30）。主是新郎，有神圣的生命和性情。我们若要成为祂的新妇，也必须有神圣的生命和性情。为此，重生是必需的。除了得著这个生命和性情以外，我们绝不能成为基督的配偶。在约翰三章我们看见，重生使我们够资格作基督的新妇。只有我们因著神圣的生命蒙了重生，因而得著神圣的性情以后，我们这班罪人才能被基督接纳，成为祂的佳偶。祂是如此高贵，有神圣的生命和性情，而我们是如此卑微，我们怎能成为祂的配偶？惟有藉著重生，才有可能。我们藉著重生，得著另一个生命，就是神圣的生命。在这生命里，并且凭这生命，我们才够资格成为基督的配偶，与祂相配。…在这世代的末了，基督要来迎娶祂的赎民作祂的妻子（启十九7）。现今的世代乃是神与祂的子民「约会」、追求他们并与他们订婚的世代。在这时期的末了，将有一个荣耀婚娶的日子，那时基督要迎娶祂所救赎的人。基督和祂所救赎之人之间的婚姻，是圣经中主要的启示。…在圣经的末了我们看见，神要和祂的子民在永世里享受婚姻生活，直到永远。在新天新地里，新耶路撒冷乃是羔羊的妻，直到永远（启二一9）。这是圣经所启示神的罗曼史的完成（出埃及记生命读经，七四八至七五〇页）。

参读：出埃及记生命读经，第五十五篇；新约总论，第二百一十四至二百一十五篇。

of the bridechamber cannot mourn as long as the bridegroom is with them, can they? But days will come when the bridegroom will be taken away from them, and then they will fast.” In dealing with the question raised by the disciples of John, the Lord revealed Himself as the Bridegroom coming to receive the bride. In their blindness, the religionists could not see that Christ was the Bridegroom. It is crucial that our eyes be opened to see the Lord as our Bridegroom....The Lord Jesus regenerates the church so that the church may be His bride (John 3:3, 5, 29-30). The Lord is the Bridegroom with the divine life and the divine nature. If we would become His bride, we must also have the divine life and the divine nature. For this, regeneration is necessary. Apart from possessing this life and nature, we could never become Christ's counterpart. In John 3 we see that regeneration qualifies us to be Christ's bride. Only after we have been regenerated with the divine life and have thereby received the divine nature can we, sinners, be taken by Christ to be His love. He is so high, possessing the divine life and nature, and we are so low. How can we become His counterpart? This is possible only by regeneration. Through regeneration we receive another life, the divine life. In this life and by this life we are qualified to become Christ's counterpart and to match Him....At the end of this age, Christ will come to marry His redeemed and to take her as His wife (Rev. 19:7). The present age is an age of “dating,” courtship, and engagement between God and His people. At the end of this dispensation, there will be a glorious wedding day, at which time Christ will marry His redeemed ones. This revelation of the marriage between Christ and His redeemed ones is a major revelation in the Bible....At the very end of the Bible we see that God will enjoy a married life with His people in eternity and for eternity. For eternity in the new heaven and new earth, the New Jerusalem will be the wife of the Lamb (Rev. 21:9). This is the fulfillment of God's romance revealed in the Scriptures. (Life-study of Exodus, pp. 647-648)

Further Reading: Life-study of Exodus, msg. 55; The Conclusion of the New Testament, msg. 214-215

二〇一二年夏季训练

小申言者书结晶读经 第二篇

以色列的复兴—藉著神的爱而在生命里被变化

读经：何十四 4～8，十一 1

纲 目

周 一

壹：何西阿十四章四至八节描绘在复兴时候（太十九 28）的以色列，如何西阿二章十五至二十三节，三章五节，六章一至三节，十章十二节所启示的：

一. 『我必向以色列如甘露』—十四 5 上：

1. 甘露表徵神新鲜、复苏的恩典，藉著神新鲜的怜恤临到我们；（哀三 22～23，参箴十九 12；）这恩典就是三一神经过过程并终极完成，成为我们生命的供应，作我们的享受，（约一 14，16～17，林后十三 14，）滋润了我们。

2. 甘露表徵每日的恩典，就是我们每天所接受的恩典；每天早晨，主的恩典如同新鲜的甘露降在我们身上一诗一三三 3。

3. 吗哪随露水—清晨的甘露—而来，甘露乃是赐下吗哪的根基—出十六 13～14，民十一 9：

a. 我们若要在早晨与主同在的时间收取吗哪，就必须经历甘露的新鲜，就是神恩典的新鲜—哀三 22～23，林前十五 10，林后十二 9。

b. 早晨我们读主的话得著甘露时，这话对我们就真是食物；我们的经历证实，露水在那里，吗哪也在那里—出十六 13～14，民十一 9。

周 二

2012 Summer Training

Crystallization-Study of the Minor Prophets

Message Two

The Restoration of Israel—Transformation in Life by God's Love

Scripture Reading: Hosea 14:4-8; 11:1

Outline

DAY 1

I. Hosea 14:4-8 portrays Israel in the restoration (Matt. 19:28), as revealed in Hosea 2:15-23; 3:5; 6:1-3; and 10:12:

A. *“I will be like the dew to Israel”—14:5a:*

1. Dew signifies the fresh and refreshing grace of God, which comes to us through God's fresh compassions (Lam. 3:22-23; cf. Prov. 19:12); this grace—the Triune God processed and consummated to be our life supply for our enjoyment (John 1:14, 16-17; 2 Cor. 13:14)—waters us.

2. Dew signifies daily grace, the grace we receive each day; morning by morning the Lord's grace descends upon us as the fresh dew—Psa. 133:3.

3. Manna came with the dew—the morning dew, which is the foundation for the giving of the manna—Exo. 16:13-14; Num. 11:9:

a. If we would gather manna during our time with the Lord in the morning, we need to experience the freshness of dew, the freshness of God's grace—Lam. 3:22-23; 1 Cor. 15:10; 2 Cor. 12:9.

b. Whenever we have dew as we read the Word in the morning, the Word truly is food to us; our experience testifies that where the dew is, there manna is also—Exo. 16:13-14; Num. 11:9.

DAY 2

4. 弟兄们在一里同居时，甘露就降下，我们就享受神圣的生命—诗一三三 3。

二. 『他必如百合花开放』—何十四 5 中:

1. 百合花象徵在神里面的信心生活，就是信靠神的纯洁生活；百合花也象徵活在神看顾下的人—太六 28:

a. 基督的佳偶认识自己不过是个微小的人，在低微的地方，过著信靠的生活—歌二 1。

b. 基督珍赏这样信靠的人，她在污秽不信的人中间过著纯洁信靠的生活—2 节。

2. 作柱子（神建造的标记）的信徒，必须负起凭信而活的见证，就是能承担责任，并且藉著复活的过程，彰显生命的丰富—王上七 15 ~ 22:

a. 我们需要看见神是，我们不是；基督是一切，我们一无所是—来十一 6，约十五 5，二一 3。

b. 我们需要经历受神审判，成为神居所支撑力量的基督；我们若这样经历基督，就会审判自己乃是堕落、无能、不彀格的，并且一无所是—王上七 15 ~ 16，启一 15，林後十二 11。

c. 我们必须凭信神而活，不凭我们所是或所能作的而活—加二 20，林後一 24，五 7，四 13:

我们必须是百合花，凭著神对我们的所是，不凭著我们的所是存活—太六 28，30。

不再是我，乃是基督在我里面活著—这就是百合花—加二 20。

周 三

三. 『他必...如利巴嫩的树木扎根』—何十四 5 下:

1. 如利巴嫩的树木扎根，表徵在复活、拔高、尊贵的人性里稳固站立—参歌三 9，五 15。

2. 何西阿十四章五节将百合花开放和利巴嫩的香柏树扎根连在一起:

4. In the oneness of brothers dwelling together, the dew descends, and we enjoy the divine life—Psa. 133:3.

B. "He will bud like the lily"—Hosea 14:5b:

1. A lily signifies a life of faith in God, a pure life that trusts in God, and lilies signify those who live under the care of God—Matt. 6:28:

a. The lover of Christ realizes that she is but a small person, living a trusting life in the low place—S. S. 2:1.

b. Christ appreciates such a trusting one, who lives a pure and trusting life among the filthy and unbelieving people—v. 2.

2. A believer who is a pillar as a sign of God's building must bear the testimony of living by faith to bear responsibility and express the riches of life through the process of resurrection—1 Kings 7:15-22:

a. We need to realize that God is and we are not, that Christ is everything and we are nothing—Heb. 11:6; John 15:5; 21:3.

b. We need to experience the Christ who was judged by God and who became the supporting strength of God's dwelling place; if we experience Christ in this way, we will judge ourselves as those who are fallen, incapable, and unqualified and who are nothing—1 Kings 7:15-16; Rev. 1:15; 2 Cor. 12:11.

c. We must live by faith in God, not by what we are or by what we can do—Gal. 2:20; 2 Cor. 1:24; 5:7; 4:13:

1) We must be a lily existing by what God is to us, not by what we are—Matt. 6:28, 30.

2) It is not I, but Christ who lives in me—this is the lily—Gal. 2:20.

DAY 3

C. "He...will send forth his roots like the trees of Lebanon"—Hosea 14:5c:

1. To send forth roots like the trees of Lebanon signifies standing steadily in the resurrected, uplifted, and noble humanity—cf. S. S. 3:9; 5:15.

2. In Hosea 14:5 the budding of the lily is coupled with the roots of the cedars of Lebanon:

- a. 百合花说到简单纯洁的生命，信心和信靠的脆弱生命—歌二 1~2。
b. 香柏树有深而隐藏的根，豫表我们需要在属灵上有深的根，并深深的埋藏起来—可四 6，路八 13，耶十七 7~8，罗六 4。

周四

四. 『他的枝条必延伸，他的荣华如橄榄树，他的香气如利巴嫩的香柏树』—何十四 6:

- 他的枝条延伸，表徵繁茂扩展。
- 他的荣华如橄榄树，表徵结果子的荣耀：
 - 橄榄树没有甚麽荣华；圣经启示，对神而言，荣华不是表面的荣华，乃是真实的果子—士九 9。
 - 橄榄树结产油的果子，它的荣华在於它的果子；同样的，基督徒生活的荣华在於结那灵的果子—加五 22~23。
 - 橄榄树的油是用来尊重神和人，表徵凭那灵而行的人乃是尊重神，也表徵供应那灵的人乃是尊重人—士九 9，加五 16, 25，林後三 6, 8。
- 他的香气如利巴嫩的香柏树，表徵在拔高人性里之生命的馨香气味—何十四 6：
 - 香气是一种气味，而嗅觉是最细的感觉，给人印象，不需要标记或触摸。
 - 只要有香气，我们就不需要说甚麽；香气是无法隐藏的一王下四 9，林後二 14~15。
 - 橄榄树豫表基督是满了圣灵并为圣灵所膏的一位；我们带著祂的荣华，人就会闻到祂的香气—士九 9，来一 9。

周五

五. 『曾坐在他荫下的必归回，发旺如五谷，开花如葡萄树；他的名声如利巴嫩的酒』—何十四 7:

- 坐在他荫下，表徵被我们所享受的穀用恩典所覆庇—歌

- a. The lily speaks of a simple, unsophisticated life, a frail life of faith and trust—S. S. 2:1-2.
b. The cedar has roots that are deep and hidden, typifying our need to have deep spiritual roots and to be deeply buried—Mark 4:6; Luke 8:13; Jer. 17:7-8; Rom. 6:4.

DAY 4

D. “His shoots will go forth; / And his splendor will be like that of the olive tree, / And his fragrance, like that of the trees of Lebanon”—Hosea 14:6:

- His shoots going forth signifies flourishing and spreading.
- His splendor being like that of the olive tree signifies glory in fruitfulness:
 - An olive tree does not have any splendor; the Bible reveals that splendor to God is not superficial splendor but genuine fruit—Judg. 9:9.
 - The olive tree bears oil-yielding fruit; its splendor is in its fruit; likewise, the splendor of the Christian life is in the bearing of the fruit of the Spirit—Gal. 5:22-23.
 - The oil of the olive tree was used to honor God and man, signifying that those who walk by the Spirit honor God and that those who minister the Spirit honor man—Judg. 9:9; Gal. 5:16, 25; 2 Cor. 3:6, 8.
- His fragrance being like that of the trees of Lebanon signifies the sweet odor of a life in the uplifted humanity—Hosea 14:6:
 - Fragrance is a smell, and smelling is the most delicate sense, which gives an impression without sign or touch.
 - Where there is fragrance, we do not need to say anything, for fragrance cannot be hidden—2 Kings 4:9; 2 Cor. 2:14-15.
 - The olive tree typifies Christ as the One who is full of the Holy Spirit and anointed with the Spirit; when we carry His splendor with us, others will smell the fragrance—Judg. 9:9; Heb. 1:9.

DAY 5

E. “Those who sit under his shade will return; / They will revive like grain / And will bud like the vine; / His renown will be like the wine of Lebanon”—Hosea 14:7:

- Sitting under his shade signifies being overshadowed by the sufficient grace enjoyed by

二 3 下，赛四 5～6，林後十二 9。

2. 发旺如五谷，表徵充满生命，以产生使人饱足的食物。
3. 开花如葡萄树，表徵开花为著产生使人欢欣的饮料。
4. 他的名声如利巴嫩的酒，表徵美名传布如美酒。

六. 『我如青翠的松树，你的果子从我而得』—何十四 8 下：

1. 青翠的松树是神的象徵，祂是永活、不变、常新、长青不衰的一出三 14，约八 58，启一 8：

- a. 神是永远的神，祂的生命是永远的生命，所以祂是不变、永存、常新的一创二一 33，启二一 5。
- b. 神对祂的子民永不衰退，所以我们可以安心信托祂，从祂得著果子—何十四 8 下。

2. 以法莲从耶和華结果子，指明以色列与耶和華是一；这不只是生机的联结，更是二者在同一生命、同一性情、同一生活里的一—约六 57 下，加二 20。

周 六

七. 何西阿十四章四至八节，乃是一幅我们所希望主恢复中众地方召会光景的图画—徒二 46～47，四 33，十一 23，林後八 1。

貳. 何西阿十四章四至七节所描述以色列的变化，乃是基於生命里爱的因素而有的：

- 一. 生命里的爱，乃像父亲对儿子的爱，会藉著在生命里的长大而变化人—十一 1 注 1，罗十二 2，林後三 18，彼後一 5～7。
- 二. 我们与神的关系，是出於神圣、永远的生命—约壹五 11：

1. 这生命点活我们，重生我们，在地位和性情上圣化我们，更新我们，变化我们，将我们模成，使我们成熟，并荣化我们，使我们在生命、性情、外表和荣耀上，与神一样—约三 5～6，15，弗五 26，罗十二 2，八 29，太五 48，启二一 10～11。

2. 在何西阿书的开头，以色列是淫妇，但到本书末了，

us—S. S. 2:3b; Isa. 4:5-6; 2 Cor. 12:9.

2. To revive like grain signifies being full of life for producing satisfying food.
3. To bud like the vine signifies blossoming for producing cheering drink.
4. His renown being like the wine of Lebanon signifies a good name spreading like tasteful wine.

F. "I am like a green fir tree; / From Me your fruit is found"—Hosea 14:8b:

1. A green fir tree is a symbol of God, who is living, unchanging, ever new, and evergreen—Exo. 3:14; John 8:58; Rev. 1:8:

- a. God is the eternal God, and His life is the eternal life; hence, He is unchanging, ever-existing, and ever new—Gen. 21:33; Rev. 21:5.
- b. Because God is ever-unfailing toward His people, we can surely trust in Him and receive our fruit from Him—Hosea 14:8b.

2. Ephraim's bearing fruit from Jehovah indicates Israel's oneness with Jehovah; this is more than an organic union—it is the oneness of two in one life, in one nature, and in one living—John 6:57b; Gal. 2:20.

DAY 6

G. Hosea 14:4-8 is a picture of what we hope will be the situation with all the local churches in the Lord's recovery—Acts 2:46-47; 4:33; 11:23; 2 Cor. 8:1.

II. Israel's transformation as described in Hosea 14:4-7 is based on the factor of love in life:

A. Love in life, like the love of a father toward a son, transforms people through the growth in life—11:1, footnote 1; Rom. 12:2; 2 Cor. 3:18; 2 Pet. 1:5-7.

B. Our relationship with God is of the divine, eternal life—1 John 5:11:

1. This life enlivens us, regenerates us, sanctifies us positionally and dispositionally, renews us, transforms us, conforms us, matures us, and glorifies us, making us the same as God in life, nature, appearance, and glory—John 3:5-6, 15; Eph. 5:26; Rom. 12:2; 8:29; Matt. 5:48; Rev. 21:10-11.

2. At the beginning of the book of Hosea, Israel was a harlot, but at the end of Hosea, Israel

以色列成了儿子；因此，本书的结局是藉著神的爱而在生命里被变化——十一 1，参罗八 28～29，来十二 5～10。

has become a son; thus, the outcome of this book is transformation in life by God's love—11:1; cf. Rom. 8:28-29; Heb. 12:5-10.

第二周 周一

晨兴喂养

何十四 5 我必向以色列如甘露…。

诗一三三 1 看哪，弟兄和睦同居，是何等的善，何等的美！

3 又好比黑门的甘露，降在锡安山；因为在那里有耶和华所命定的福，就是永远的生命。

何西阿十四章四至八节描述一幅以色列在复兴时候（太十九 28）的图画，如在何西阿二章十五至二十三节，三章五节，六章一至三节，十章十二节所启示的。耶和华必医治他们的背道，甘心爱他们；因为祂的怒气已从他们转消。祂必向以色列如甘露（何西阿书生命读经，二〇二页）。

〔甘露〕表徵神新鲜、复苏的恩典，藉著神新鲜的怜恤临到我们（哀三 22~23，参箴十九 12）。这恩典—三一神经过过程并终极完成，成为我们生命的供应，作我们的享受（约一 14、16~17，林後十三 14）—滋润了我们。黑门是一座高山，表徵诸天，最高的地方，甘露从那里降下。那灵的膏抹（诗一三三 2）和恩典的供应，使我们能在一里生活（圣经恢复本，诗一三三 3 第一注）。

信息选读

在出埃及十六章十三至十四节，我们看见吗哪随露水而来：「早晨营的四围满了露水。露水上升之後，不料，旷野的地面上有细小的圆物，细小如地上的霜。」这细小的圆物就是吗哪。民数记十一章九节也告诉我们吗哪随露水而来：「夜间露水降在营中的时候，吗哪也随著降下。」…当然，没有露水神也能降下吗哪。吗哪随露水而降，这事实必定有确定的属灵意义。因著我对这事的经历还不完全，我还无法完满的解释为什麼吗哪随露水而来。但按照

WEEK 2 DAY 1

Morning Nourishment

Hosea 14:5 I will be like the dew to Israel...

Psa. 133:1 Behold, how good and how pleasant it is for brothers to dwell in unity!

3 Like the dew of Hermon that came down upon the mountains of Zion. For there Jehovah commanded the blessing: life forever.

In [Hosea 14:4-8] we have a picture of Israel in the restoration (Matt. 19:28), as revealed in Hosea 2:15-23; 3:5; 6:1-3; 10:12. Jehovah will heal their apostasy; He will love them freely, for His anger will have turned away from them. He will be like the dew to Israel. (Life-study of Hosea, p. 61)

[Dew signifies] the fresh and refreshing grace of God, which comes to us through God's fresh compassions (Lam. 3:22-23; cf. Prov. 19:12). This grace—the Triune God processed and consummated to be our life supply for our enjoyment (John 1:14, 16-17; 2 Cor. 13:14)—waters us. Hermon, a high mountain, signifies the heavens, the highest place, from which the dew descends. The anointing of the Spirit (Psa. 133:2) and the supply of grace make it possible for us to live in oneness. (Psa. 133:3, footnote 1)

Today's Reading

In Exodus 16:13 and 14 we see that manna came with the dew: “In the morning there was a layer of dew around the camp. And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.” This small, round thing was manna. Numbers 11:9 also tells us that manna came with the dew; “And when the dew fell on the camp at night, the manna would fall with it.”...Certainly God could have sent the manna without the dew. The fact that manna came with the dew must have a definite spiritual significance. Because my experience of this is not yet complete, I cannot explain fully why manna came with the dew. But according to spiritual experience,

属灵的经历，我能指出露水表徵每日的恩典，就是我们每天所接受的恩典。在诗篇一百三十三篇三节我们读到：「黑门的甘露，降在锡安山。」…露水表徵主耶稣基督的恩典。

露水不同於雨、雪或霜。它比雨柔和，又不像霜那样冷。按照哀歌三章二十二至二十三节，神的怜恤犹如甘露，每早晨都是新鲜的。旧约中的怜恤最终产生新约的恩典。因这缘故，耶利米在哀歌三章用怜恤这辞。每早晨主的恩典都像露水一样新鲜。

我们曾多次指出，恩典就是神临到我们。当神以积极的方式临到我们，满了怜恤和慈怜的临到我们，祂对我们就成了恩典。吗哪总是藉著这恩典而来。

我们鼓励众圣徒在每天的开始守晨更。然而，我们也许规律的守晨更，却常常在早晨与主同在的时间里没有经历甘露的新鲜。结果，我们没有收取到吗哪。反之，主的话似乎仅仅是白纸黑字。但是每当我们在晨更中经历甘露，我们就知道神临到我们并眷顾我们。神这样的眷顾就是主作我们的恩典。我们的经历证实，露水在哪里，吗哪也在哪里。

早晨我们读主的话得著甘露时，这话对我们就真是食物。我们若没有令人复苏的甘露，就不可能有随露水而来的吗哪。…吗哪和露水的这幅图画十分宝贵。一幅图画的确胜过千言万语。早晨的露水是复苏人的。没有这露水，没有这恩典，我们就非常枯乾。但有了露水，我们就得著滋润和复苏。感谢主，吗哪不是单独降下，乃是随露水而来。

关于在早晨收取随露水而来的吗哪，我们不需要更多的教训；我们所需要的乃是在日常生活中更多的经历（出埃及记生命读经，四九二至四九三、四九五页）。

参读：出埃及记生命读经，第三十六篇：一的真正立场，第六至七章。

I can point out that the dew signifies daily grace, the grace we receive each day. In Psalm 133:3 we read of "the dew of Hermon that came down upon the mountains of Zion." ...The dew signifies the grace of the Lord Jesus Christ.

Dew is different from rain, snow, or frost. It is softer than rain and not as cold as frost. According to Lamentations 3:22 and 23, God's mercy, like the dew, is fresh every morning. Mercy in the Old Testament eventually issues in the grace of the New Testament. For this reason, Jeremiah used the word mercy in Lamentations 3. Every morning the Lord's grace is as fresh as the dew.

We have pointed out a number of times that grace is God reaching us. When God reaches us in a positive manner, full of mercy and compassion, He becomes grace to us. Manna always comes by means of this grace.

We encourage the saints to practice morning watch at the beginning of each day. However, although we may regularly have morning watch, often during our time with the Lord in the morning we do not experience the freshness of dew. Consequently, we do not gather any manna. Instead, the Word seems merely to be letters in black and white. But whenever we experience the dew in the morning watch, we know that God reaches us and visits us. This visitation of God is the Lord as our grace. Our experience testifies that where the dew is, there manna is also.

When we have dew as we read the Word in the morning, the Word truly is food to us. If we do not have the refreshing dew, we cannot have the manna that comes with the dew. This picture of the manna and the dew is very precious. Truly a picture is better than a thousand words! The dew in the morning is refreshing. Without this dew, this grace, we are very dry. But with the dew we are watered and refreshed. Thank the Lord that manna comes not by itself, but with the dew.

Concerning the gathering of manna with the dew in the morning, we do not need more doctrine. What we need is more experience in our daily life. (Life-study of Exodus, pp. 428-431)

Further Reading: Life-study of Exodus, msg. 36; The Genuine Ground of Oneness, chs. 6-7

第二周 周二

晨兴喂养

何十四 5 …他必如百合花开放…。

歌二 1~2 我是沙仑的玫瑰花，是谷中的百合花。我的佳偶在女子中，好像百合花在荆棘中。

太六 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。

〔按照何西阿十四章五节下半，〕以色列必如百合花（表徵信靠神的纯洁生活）开放（何西阿书生命读经，二〇二页）。

〔在雅歌二章一节，〕佳偶谦卑的认识自己不过是个微小的人，一面在平常的世界里（沙仑一意，平原），过著美丽却受藐视的生活（玫瑰花），另一面在低微的地方（谷中），过著纯洁信靠的生活（百合花—太六 28）（圣经恢复本，歌二 1 第二注）。

〔在雅歌二章二节〕基督珍赏她在那些爱世界的淫妇（女子—雅四 4）中，是他的佳偶，在污秽不信的人（荆棘）中间，过著纯洁信靠的生活（百合花—太六 28）（歌二 2 第一注）。

信息选读

信心的生活彰显神圣生命的丰富，乃是在错综复杂的光景中并藉著这光景，经历基督之钉十字架的结果（参林後四 7~18）。按属灵的意义说，〔在王上七章十六至二十节里，〕柱顶的球乃是见证（二〔这数字〕），指明那些将自己置於神的审判（铜）之下，算自己一无所是的人，能完全（十〔这数字〕）承担责任（五〔这数字〕），并在错综复杂的光景中（装修的格子网和拧成的链索），出自复活的过程（柱顶的底座高三肘），彰显神圣生命的丰富（石榴），因为他们不凭自己活，乃凭神活（百合花）。作柱子（神建造的标记）

WEEK 2 DAY 2

Morning Nourishment

Hosea 14:5 ...He will bud like the lily...

S.S. 2:1-2 I am a rose of Sharon, a lily of the valleys. As a lily among thorns, so is my love among the daughters.

Matt. 6:28 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.

[According to Hosea 14:5b,] Israel will bud like the lily (signifying a pure life trusting in God). (Life-study of Hosea, p. 61)

[In Song of Songs 2:1] the lover humbly realizes that she is but a small person, living on the one hand a pretty but despised life (rose) in the common world (Sharon—[meaning plain]), and on the other hand a pure and trusting life (lily—Matt. 6:28) in the low place (valleys). (S.S. 2:1, footnote 1)

Here Christ appreciates her as His love among the world-loving adulteresses (daughters—James 4:4), as one who lives a pure and trusting life (lily—Matt. 6:28) among the filthy and unbelieving people (thorns). (S.S. 2:2, footnote 1)

Today's Reading

A life of faith that expresses the riches of the divine life is the issue of the experience of Christ's crucifixion in and through the complicated and intermixed situation (cf. 2 Cor. 4:7-18). In spiritual significance the bowls of the capitals [in 1 Kings 7:16-20] are a testimony (two) indicating that those who place themselves under God's judgment (bronze), counting themselves as nothing, are able to bear responsibility (five) in full (ten) and express the riches of the divine life (pomegranates) in the midst of a complicated and intermixed situation (the checker work and chain work) out of the process of resurrection (the base of the capitals, three cubits in height) because they do not live by themselves but by God (lilies). A believer who is a pillar as a sign of

的信徒，必须负起凭信而活的见证，就是能承担责任，并且在装修格子网的除去和拧成链索的限制下，藉著复活的过程，彰显生命的丰富（圣经恢复本，王上七 16 第一注）。

要在这种复杂的情况里承担责任，我们必须在神里面凭信而活。十九节说，「廊子里柱子上端的柱顶…刻著百合花。」百合花表徵在神里面的信心生活。首先，我们必须定罪自己，认识我们是堕落、无能、不彀格的，并且一无所是；然後我们必须凭信神而活，不凭我们所是或所能作的而活。我们必须是百合花，凭著神对我们的所是，不凭著我们的所是存活（太六 28、30）。我们今天活在地上是在於祂。我们在错综复杂的召会生活中怎能承担责任？在我们自己里面，我们不能作这事；但我们若是在神里面凭信而活就能这样作。不再是我，乃是基督在我里面活著—这就是百合花。不是我承担责任—乃是祂承担责任。我活不是凭自己，乃是凭祂。我尽职事，也不是凭自己，乃是凭祂。…在雅歌二章一至二节，寻求者说，「我…是谷中的百合花。」然後主回答说，「我的佳偶在女子中，好像百合花在荆棘中。」

有什麽地上的建筑师会设计一个铜柱，柱子上有刻著百合花的铜柱顶？就人而言，这没有意义；但就属灵而言，这非常有意义。一面我们是被定罪、被审判的铜，另一面我们是活的百合花。铜的意义是「不是我」，百合花的意义是「乃是基督」。那些是百合花的人能说，「我如今所活的生命，是我因信耶稣基督所活的。」藉著这一切我们能看见，我们是百合花，在满了格子网和链索，错综复杂的情况里，负起不可能负的责任。长老不该说，「主啊，把这些复杂的情况挪去。」反而他们该期待更复杂的情况。我确信你越祷告要减少复杂，复杂就越多。所有的格子网乃是百合花长在其上的基础，花床（创世记生命读经，一二八二至一二八四页）。

参读：创世记生命读经，第八十三至八十四篇。

God's building must bear the testimony of living by faith to bear responsibility and express the riches of life through the process of resurrection under the crossing out of the checker work and the restriction of the chain work. (1 Kings 7:16, footnote 1)

In order to bear the responsibility in this complicated situation, we must live by faith in God. First Kings 7:19 says, "The capitals that were at the top of the pillars in the portico were of lily work." The lily signifies a life of faith in God. Firstly, we must condemn ourselves, realizing that we are fallen, incapable, unqualified, and that we are nothing. Then we must live by faith in God, not by what we are or by what we can do. We must be a lily existing by what God is to us, not by what we are (Matt. 6:28, 30). Our living on earth today depends upon Him. How can we possibly bear the responsibility in the intermixed and complicated church life? In ourselves, we are incapable of doing this, but we can do so if we live by faith in God. It is not I, but Christ who lives in me—this is the lily. It is not I who bear the responsibility—it is He who bears it. I live, not by myself, but by Him, and I minister, not by myself, but by Him....In Song of Songs 2:1 and 2 the seeker says, "I am...a lily of the valleys." Then the Lord replies, "As a lily among thorns, so is my love among the daughters."

What earthly architect would have designed a brass pillar bearing brass capitals with lily work on the top of them? Humanly speaking, this is not meaningful, but spiritually speaking, it is very significant. On the one hand, we are the condemned and judged brass; on the other hand, we are the living lilies. The brass means, "Not I," and the lily means, "But Christ." Those who are lilies can say, "The life which I now live...I live in faith, the faith of Jesus Christ." By all this we can realize that we are lilies bearing an impossible responsibility in an intermixed and complicated situation full of checker work and chainwork. The elders should not say, "Lord, take these complications away." Rather, they should expect more complications. I am quite certain that the more you pray for the complications to be reduced, the more complications there will be. All the checker work is the base, the bed, in which the lilies grow. (Life-study of Genesis, pp. 1074-1075)

Further Reading: Life-study of Genesis, msgs. 83-84

第二周 周三

晨兴喂养

何十四 5 ... [以色列必] 如利巴嫩的树木扎根。

耶十七 7~8 信靠耶和华，以耶和华为可信赖的，那人有福了。他必像树栽於水旁，沿河边扎根，炎热来到并不惧怕，叶子仍必青翠，在乾旱之年毫无挂虑，而且结果不止。

[在何西阿十四章五节，以色列必] 如利巴嫩的树木扎根（表徵在拔高的人性里稳固站立）。他的枝条必延伸（表徵繁茂扩展）（何西阿书生命读经，二〇二页）。

[雅歌三章九节说到用利巴嫩木所造的华轿。] 在国度时代，华轿所表徵之基督的佳偶，与乘坐者所表徵的基督，是在凯旋庆祝的联结里。基督的佳偶是一乘华轿（为著在白昼，国度时代行动—彼後一 19），作基督的乘具，是基督自己用复活、拔高并尊贵的人性（利巴嫩木）制造的，有神的性情（金）为其基底，基督的救赎（银）为其支柱，基督的王权（紫色）为其座位（歌三 9~10）（圣经恢复本，歌三 9 第一注）。

信息选读

[在何西阿十四章五节，] 「我必向以色列如甘露」，是一切的开端。一切都是基督。祂成为我们的公义、圣别、救赎。甘露对树和花是顶重要的。一旦我们有这样的甘露作根基，就必如百合花开放，如利巴嫩的树木扎根。这里将百合花和利巴嫩的香柏树根连在一起。百合花说到简单纯洁的生命，信心和信靠的脆弱生命，是神所栽种的。香柏树有深而隐藏的根，豫表往下并深深埋藏的需要，豫表十字架。百合花是在地面上看得见的部分，但在底下看不见的，还有百

WEEK 2 DAY 3

Morning Nourishment

Hosea 14:5 ...[Israel] will send forth his roots like the trees of Lebanon.

Jer. 17:7-8 Blessed is the man who trusts in Jehovah and whose trust Jehovah is. And he will be like a tree transplanted beside water, which sends out its roots by a stream, and will not be afraid when heat comes; for its leaves remain flourishing, and it will not be anxious in the year of drought and will not cease to bear fruit.

[In Hosea 14:5 Israel] will send forth his roots like the trees of Lebanon (signifying standing steadily in the uplifted humanity). His shoots will go forth (signifying flourishing and spreading). (Life-study of Hosea, p. 61)

[Song of Songs 3:9 speaks of a palanquin of the wood of Lebanon.] In the kingdom age the lover of Christ, signified by the palanquin, and Christ, signified by its rider, are in a union of triumphant celebration. Christ's lover is a palanquin (for travel in the day, the kingdom age—2 Pet. 1:19), a carriage for Christ, made by Christ Himself out of the resurrected, uplifted, and noble humanity (the wood of Lebanon), having God's nature (gold) as its base, Christ's redemption (silver) as its supports, and Christ's kingship (purple) as its seat (S.S. 3:9-10). (S.S. 3:9, footnote 1)

Today's Reading

“I will be like the dew to Israel” [Hosea 14:5a] is the beginning of everything. Everything is Christ. He is made unto us righteousness, sanctification, and redemption. Dew is the most important thing for trees and flowers. Once we have this dew as the foundation, He will bud like the lily and will send forth His roots like the trees of Lebanon. Here the blossom of the lily is coupled with the roots of the cedar of Lebanon. The lily speaks of the simple, unsophisticated life, the frail life of faith and trust, which God has planted. The cedar has roots which are very deep and hidden, and typifies the need of going down and being deeply buried. It typifies the cross. The lily is the part above the ground and

倍之多。我们的生命有多少是看得见的？我们的生命有什么是人所看不见的？有没有与神之间隐密的事？这就是为什么有些大的启示必须秘而不宣，直到多年以后才告诉人。人看见微小软弱的百合花，但神看见底下的根。我们的根如香柏树吗？（倪柝声文集第二辑第二十六册，二一四至二一五页）。

什么是根呢？树木露在外面能看得见的部分是干，埋在地里看不见的部分是根；那有生命而看得见的部分是枝子，那有生命而看不见的部分是根。所以，根就是指著那隐藏的生活。凡在主面前没有根的，他的生命必定是枯干的。凡是在属灵方面没有隐藏的生活的，凡是一切都显露在人面前的，都是没有根的人。根就是那看不见的、隐藏的部分，那些显露在外面的、看得见的，就不是根了。弟兄姊妹，你必须问你自己，到底你除了在人面前看得见的生活之外，你在主面前隐藏的生活有多少？如果你所有的一切都不过是显露在外面的那一点点，那就怪不得日头出来一晒，你就枯干了。在属灵的生活上，没有一样东西能保守我们像隐藏的生活那样。我们如果看见一个弟兄或者一个姊妹跌倒了，不要以为这是偶然的或者忽然的事，要知道他在主面前隐藏的生活早就出了事。因为他没有根的缘故，所以日头出来把他一晒，他就跌倒了。

马太六章六节，主耶稣说，「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。」关上门，这就是隐藏的生活，这就是根。主在这里说得非常特别，他说父要在隐密中察看。哦，祷告是能被看见的。我们总是想祷告是被听见的，但是主说是被看见的（第二辑第十八册，三〇一至三〇二页）。

参读：罗马书的结晶，第七至九篇；倪柝声文集第二辑第十八册，第六十五篇。

is seen, but there are a hundred times more underneath. How much of our life is seen? Does our life have anything that is not seen by man? Does it have something secret with God? This is the reason some great revelations have to be covered and not told for years. Man sees the lily—a small weak thing—but God sees the roots. Are our roots like those of the cedar? (The Collected Works of Watchman Nee, vol. 46, p. 1299)

[One] reason that the word withers away is the lack of root. What are roots? The section of a tree that is above the ground is the trunk, and the section that is hidden under the ground is the root. The visible life-section is the branches; the invisible life-section is the root. Therefore, the root represents the hidden life. Those who are rootless in the Lord live a dry life. Those who have no hidden spiritual life, except that which is manifest before men, have no root. The root is the hidden, invisible part. What is exposed and visible is not the root. Brothers and sisters, we should ask ourselves: Besides the part of our life which is visible before men, how much hidden life do we have before the Lord? If all that we have is that which is exposed, it is no wonder that we wither away as soon as the sun comes and scorches us. In our spiritual life nothing sustains us like the hidden life. If we see a brother or sister falling away, do not regard the fall as an accidental or sudden occurrence. Instead, we should realize that there must be something wrong with his hidden life before God. Since he has no root, he falls when the sun rises to scorch him.

In Matthew 6:6 the Lord Jesus said, “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.” To shut the door is to have a hidden life, and this is to have roots. The Lord spoke in a very peculiar way: The Father will see in secret. Oh, praying can be seen! We think that praying is heard, but the Lord said that it is seen. (The Collected Works of Watchman Nee, vol. 38, p. 516)

Further Reading: Crystallization-study of the Epistle to the Romans, msgs. 7-9; The Collected Works of Watchman Nee, vol. 38, ch. 66

第二周 周四

晨兴喂养

何十四 6 他的枝条必延伸，他的荣华如橄榄树，他的香气如利巴嫩的香柏树。

林後二 14 感谢神，祂常在基督里，在凯旋的行列中率领我们，并藉著我们在各处显扬那因认识基督而有的香气。

[在何西阿十四章六节，以色列的] 枝条必延伸（表徵繁茂扩展），他的荣华如橄榄树（表徵结果子的荣耀），他的香气如利巴嫩的香柏树（表徵在拔高人性里之生命的馨香气味）（何西阿书生命读经，二〇二页）。

信息选读

何西阿十四章五至七节说，「我必向以色列如甘露，他必如百合花开放，如利巴嫩的树木扎根。他的枝条必延伸，他的荣华如橄榄树，他的香气如利巴嫩的香柏树。曾坐在他荫下的必归回，发旺如五谷，开花如葡萄树；他的名声如利巴嫩的酒。」这一段圣经三次提到利巴嫩，一次是百合花与利巴嫩相联，一次是橄榄树与利巴嫩相联，一次是葡萄树与利巴嫩相联。这里为什麼一直注意到利巴嫩呢？因为利巴嫩山上有一种香柏树，树身很高大，根是顶深的。圣经是以利巴嫩的香柏树代表世上最大最高的树，也用香柏树代表那些往下深深扎根的人。在这一段圣经里，一方面说到百合花与利巴嫩，一方面说到橄榄树与利巴嫩，还有一方面说到葡萄树与利巴嫩。圣经这样说，是有很深的意思的。

为什麼以百合花与利巴嫩相联呢？百合花是很纯洁、美丽的。这里的百合花是生长在野地，不是生长在家里的；没有花匠来培植它，完全是靠日光雨露来养活它。我们基督徒是谷中的百合花（歌二 1），是完全倚靠神的栽培和维持的。

WEEK 2 DAY 4

Morning Nourishment

Hosea 14:6 His shoots will go forth; and his splendor will be like that of the olive tree, and his fragrance, like that of the trees of Lebanon.

2 Cor. 2:14 But thanks be to God, who always leads us in triumph in the Christ and manifests the savor of the knowledge of Him through us in every place.

[In Hosea 14:6 Israel's] shoots will go forth (signifying flourishing and spreading); his splendor will be like that of the olive tree (signifying glory in faithfulness); and his fragrance will be like that of the trees of Lebanon (signifying the sweet odor of a life in the uplifted humanity). (Life-study of Hosea, p. 61)

Today's Reading

Hosea 14:5-7 reads, "I will be like the dew to Israel; / He will bud like the lily / And will send forth his roots like the trees of Lebanon. / His shoots will go forth; / And his splendor will be like that of the olive tree, / And his fragrance, like that of the trees of Lebanon. / Those who sit under his shade will return; / They will revive like grain / And will bud like the vine; / His renown will be like the wine of Lebanon." In this passage, Lebanon is spoken of three times: once in relation to the lily, once in relation to the olive tree, and once in relation to the vine....There is such an emphasis [on Lebanon] because the cedars on the mountain of Lebanon are very tall and the roots are very deep. The Bible uses the cedars of Lebanon to represent the tallest and biggest trees on earth; they also signify people who strike their roots deep. In this passage Lebanon is first spoken of with reference to the lily, then the olive tree, and finally the vine. For the Bible to speak in this way is profoundly significant.

Why is the lily linked to Lebanon? A lily is pure and beautiful. The lily that is referred to grows in the wilderness, not in a house garden. No gardener cultivates this lily; it depends solely upon sunshine, rain, and dew for sustenance. Christians are lilies of the valleys (S.S. 2:1); we rely entirely upon God's cultivation and maintenance. A pure

纯洁、美丽的属灵生活，是因与神有不间断的交通而有的。

为什么以橄榄树与利巴嫩相联呢？按人看来，橄榄树一点没有什么荣华，如果说荣华如牡丹花，人容易领会，说荣华如橄榄树，似乎就不见得了。可是圣经给我们看见，神所看为的荣华，不是外表虚浮的荣华，而是真实的果子。橄榄树是油果树，橄榄树的荣华就在它的果子。基督徒的荣美，是在乎结出圣灵的果子。这是往里面去，往深处扎根才有的。所以说，他的荣华如橄榄树，他的香气如利巴嫩的香柏树。

这里三次说到利巴嫩，都是要我们注意到深处的生活。这深处的生活，虽然如百合花生长在隐僻的山谷中，如橄榄树外表并不华美，如葡萄树开花并不显著，却是单纯仰望神而活的，是能多结果子的。这是我们基督徒该有的生活（倪柝声文集第二辑第十八册，三〇六至三〇八页）。

橄榄树表徵基督（参罗十一17，亚四11~14，启十一4上）是满了圣灵并为那灵（由橄榄油所表徵）所膏的一位（路四1上、18上，来一9）。橄榄树的油是用来尊重神和人（士九9），表徵那些凭那灵而行的人乃是尊重神（加五16、25），也表徵那些供应那灵的人乃是尊重人（林后三6、8）（圣经恢复本，士九8第一注）。

〔何西阿十四章六节说，〕「他的荣华如橄榄树，他的香气如利巴嫩的香柏树。」香气是一种气味，而嗅觉是最细的感觉。嗅觉给人印象，不需标记或触摸。只要有香气，我们就不需要说什么；香气是无法隐藏的。橄榄树表徵圣灵；我们带著祂的香气，人就会闻到，这是无法隐藏的（倪柝声文集第二辑第二十六册，二一五页）。

参读：倪柝声文集第二辑第二十六册，第一百九十六篇；神圣三一的神圣分赐，第四章。

and beautiful spiritual life is derived from uninterrupted fellowship with God.

Why is the olive tree linked to Lebanon? In the eyes of man, an olive tree has no splendor at all. If we said that something has splendor like a peony plant, it would be easy to understand. But to compare splendor to an olive tree does not sound very appropriate. However, the Bible shows us that splendor to God is not a superficial splendor but genuine fruit. The olive tree bears oil-yielding drupe—its splendor is in its fruit. The splendor of a Christian is in the bearing of the fruit of the Spirit. This can be achieved only by going inward and striking roots in the depths. Therefore, his splendor is said to be as the olive tree and his fragrance as Lebanon.

Lebanon is referred to three times—all for the purpose of drawing attention to a life in the depths. Although this life in the depths is a secluded life (like the lily in the valley), a life that is outwardly unattractive (like the olive tree), and a life that is not prominent (like the budding vine), it looks to God in simplicity and is capable of bearing much fruit. This is the kind of life a Christian should have. (The Collected Works of Watchman Nee, vol. 38, pp. 520-521)

The olive tree signifies Christ (cf. Rom. 11:17; Zech. 4:11-14; Rev. 11:4a) as the One who is full of the Holy Spirit and anointed with the Spirit (Luke 4:1a, 18a; Heb. 1:9), signified by the olive oil. The oil of the olive tree was used to honor God and man (Judg. 9:9), signifying that those who walk by the Spirit honor God (Gal. 5:16, 25), and those who minister the Spirit honor man (2 Cor. 3:6, 8). (Judg. 9:8, footnote 1)

Hosea 14:6 says, “His splendor will be like that of the olive tree, / And his fragrance, like that of the trees of Lebanon.” Fragrance is a smell, and smelling is the most delicate sense. Smelling gives an impression without sign or touch. Where there is fragrance, we do not need to say anything; it cannot be hidden. The olive typifies the Holy Spirit. When we carry His splendor with us, people will smell it, and it cannot be hidden. (The Collected Works of Watchman Nee, vol. 46, pp. 1299-1300)

Further Reading: The Collected Works of Watchman Nee, vol. 46, ch. 197; The Divine Dispensing of the Divine Trinity, ch. 4

第二周 周五

晨兴喂养

何十四 7~8 曾坐在他荫下的必归回，发旺如五谷，开花如葡萄树；他的名声如利巴嫩的酒。以法莲必说，我与偶像还有什麼相干呢？我耶和华必回答他，也必顾念他。我如青翠的松树，你的果子从我而得。

启二一5 坐宝座的说，看哪，我将一切都更新了。…

〔何西阿十四章七节说，〕曾坐在他荫下的（表徵被他们所享受的穀用恩典所覆庇—林後十二9）必归回，发旺如五谷（表徵充满生命，以产生使人饱足的食物），开花如葡萄树（表徵开花为著产生使人欢欣的饮料）；以色列的名声如利巴嫩的酒（表徵美名传布如美酒）（何西阿书生命读经，二〇二至二〇三页）。

信息选读

至终，以法莲宣告他不再有偶像〔何十四8上〕。…神回答说，「…我如青翠的松树，你的果子从我而得。」（8下）耶和华如青翠的松树（象徵神是活的，又是长青不衰的），以法莲从祂结果子；这指明以法莲与耶和华是一。这也指明基於生命里爱的因素，在以法莲身上产生了一个奇妙的变化。今天神是常青的树，我们这些在基督里的信徒，是这树上的枝子，从祂而结果子。这不只是生机的联结，更是二者在同一生命、同一性情、同一生活里的一（何西阿书生命读经，二〇三至二〇四页）。

圣经中将基督先比作树，如生命树（创二9），真葡萄树（约十五1），苹果树（歌二3）等；再比作树苗，又比作枝条，还比作根，最後比作树上的果子（路一42）。

在路加一章四十二节，以利沙伯说马利亚腹中的胎，就

WEEK 2 DAY 5

Morning Nourishment

Hosea 14:7-8 Those who sit under his shade will return; they will revive like grain and will bud like the vine; his renown will be like the wine of Lebanon. Ephraim says, What have I yet to do with idols? I respond and look on him. I am like a green fir tree; from Me your fruit is found.

Rev. 21:5 And He who sits on the throne said, Behold, I make all things new....

[Hosea 14:7 says that] those who sit under his shade (signifying being overshadowed by the sufficient grace enjoyed by them—2 Cor. 12:9) will return. They will revive like grain (signifying being full of life for producing the satisfying food) and will bud like the vine (signifying blossoming for producing the cheering drink). Israel's renown will be like the wine of Lebanon (signifying a good name spreading like tasteful wine). (Life-study of Hosea, p. 61)

Today's Reading

Eventually, Ephraim declares that he has no more idols [Hosea 14:8a]...God answers by saying, "...I am like a green fir tree; / From Me your fruit is found" (v. 8b). Jehovah's being like a green fir tree (symbolizing God's being living and evergreen) and Ephraim's bearing fruit from Him indicates Ephraim's oneness with Jehovah. It also indicates that a wonderful transformation has taken place, based on the factor of love in life. Today God is the evergreen tree, and we, the believers in Christ, are the branches of the tree, bearing fruit out of Him. This is more than an organic union; it is the oneness of two in one life, in one nature, and in one living. (Life-study of Hosea, pp. 61-62)

In the Scriptures Christ is first likened to a tree, such as the tree of life (Gen. 2:9), the true vine (John 15:1), and the apple tree (S.S. 2:3). Then He is likened to the shoot of a tree, a sprout, a root, and eventually to fruit on a tree (Luke 1:42).

In Luke 1:42 Elizabeth said that the baby in Mary's womb, which was Christ in His

是成孕的基督，乃是果子。「果子」，在这里和行传二章三十节，「大卫腰中的果子」（直译），都用以指基督是人的後裔；在以赛亚四章二节，「地的果子」是指基督的人性；在启示录二十二章二节，用以指生命树的果子。…圣经不只将基督比作树，也比作树所结的果子。如此，圣经用豫表、表号，给我们看见基督是树根，是树，是树苗，是树枝，也是树所结的果子。祂是马利亚的果子，大卫的果子，祂是神成为人，把神带到人里面，使我们可以吃祂作生命树。…在何西阿十四章八节，神说祂如青翠的松树。青翠的松树是不老、不枯而长青的。这是象徵不改不变，永远常新的神。神是永远的神，祂的生命是永远的生命，所以祂是永远常存，不改不变，永远常新的。神是永不衰老，永不陈旧，始终如一的。祂对祂的百姓永无改变，永不衰退；祂常新不旧，永不衰減。所以我们可以安心信托祂。我们的果子是从祂而得的（真理课程三级卷二，二二四、二二八至二二九页）。

包罗万有的灵是使人重生的灵，用基督复活的生命新样，并用如同青翠松树的永存之神的新鲜，更新我们（多三5，弗四23，罗十二2上，六4，何十四8）。重生是一种更新。使人重生的灵，用基督复活生命的新样，并用如同青翠松树的永存之神的新鲜，更新我们。何西阿十四章八节告诉我们，神如同青翠的松树，终年长青。这青翠乃是一种新鲜。我们需要基督复活生命的新样，我们也需要神所是的新鲜。使人重生的灵用这两样更新我们。这更新也是一种分赐。若没有基督新样的分赐和神新鲜的分赐，我们永不能被更新。我们要被更新，就需要一些元素，而那元素就是基督的新样和神的新鲜（神圣启示的中心路线，一四九至一五〇页）。

参读：真理课程三级卷二，第三十七课；神圣启示的中心路线，第十一篇。

conception, was the fruit. Here and in Acts 2:30 (“fruit of his loins”), fruit is used to denote Christ as a human offspring. In Isaiah 4:2 (“the fruit of the earth”) it is used to denote Christ's humanity, and in Revelation 22:2 it is used to denote the fruit of the tree of life....The Bible likens Christ not only to a tree but also to the fruit produced by the tree. Thus, the Bible uses figures and signs to show that Christ is the root of the tree, the tree itself, the shoot of the tree, the branch of the tree, and the fruit produced by the tree. He is the fruit of Mary and of David; He is God becoming man to bring God into man that we may eat of Him as the tree of life....In Hosea 14:8 God said that He is like a green fir tree. A green fir tree never grows old or dries up but is evergreen. It is a symbol of God, who never changes and who is ever new. God is the eternal God, and His life is the eternal life. Hence, He is ever-existing, ever-unchanging, and ever new. God never grows old or becomes worn; He is the same from beginning to end. He is ever-unchanging and ever-unfailing toward His people; He is always new and never grows old, and He never fades away. Therefore, assuredly, we can trust in Him. We receive our fruit from Him. (Truth Lessons—Level Three, vol. 2, pp. 190, 193)

The all-inclusive Spirit is the regenerating Spirit, renewing us with the newness of Christ's resurrection life and with the freshness of the ever-existing God as the green fir tree (Titus 3:5; Eph. 4:23; Rom. 12:2a; 6:4; Hosea 14:8). Regeneration is a renewing. The regenerating Spirit renews us with the newness of Christ's resurrection life and with the freshness of the ever-existing God as the green fir tree. Hosea 14:8 tells us that God is like a fir tree, which is green the year round. This greenness is a kind of freshness. We need the newness of Christ's resurrection life, and we need the freshness of what God is. The regenerating Spirit renews us with these two things. This renewing is also a dispensing. Without the dispensing of the newness of Christ and of the freshness of God, we could never be renewed. To be renewed, we need some element, and that element is the newness of Christ and the freshness of God. (The Central Line of the Divine Revelation, pp. 128-129)

Further Reading: Truth Lessons—Level Three, vol. 2, lsn. 37; The Central Line of the Divine Revelation, msg. 11

第二周 周六

晨兴喂养

何十一 1 以色列年幼的时候我爱他，就从埃及召出我的儿子来。

罗八 28~29 还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。因为神所豫知的人，祂也豫定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

因为神要我们成为新造，所以祂必须将祂自己当作新的元素分赐到我们里面，以更新我们。在圣经六十六卷书里，只有〔何西阿十四章八节这〕一节经文告诉我们，神一直是新的，如同一棵常青树，…〔如同〕青翠的松树。祂既是常青的，祂自己就成了常青的元素。如今祂作为这样的元素，正不断将祂自己分赐到我们里面，以更新我们。我的确感觉到每一天…我不是更老，我乃是比前更新…，因为我一直在更新，有出於神这「常青树」的东西一直分赐到我里面（神圣启示的中心路线，三五四页）。

信息选读

何西阿书〔著重的说到〕以色列作为耶和华不贞的妻子所行的各种恶事。妻子一旦变得不贞洁，各种恶事就随之而来。我们一旦离弃神，也会行出各种恶事。作为耶和华不贞的妻子，以色列在她的不贞上是顽梗的。〔十一至十四章详细的描述了〕这种顽梗的情形。…这几章也启示耶和华不变的爱。…十一章一节说，「以色列年幼的时候我爱他，就从埃及召出我的儿子来。」整卷何西阿书描述以色列为耶和华的妻子。但摸到神永远长存的爱时，却称以色列为神的儿子（出四 22~23），指明以色列有父的生命。惟有真实的儿子（不是养子），能有父亲的生命。何西阿十一章一节也指明基督作为神的儿子，与以色列人联合，并且被神从埃及召出来（太二 13~15）。

WEEK 2 DAY 6

Morning Nourishment

Hosea 11:1 When Israel was a child, I loved him, and out of Egypt I called My son.

Rom. 8:28-29 And we know that all things work together for good to those who love God, to those who are called according to His purpose. Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

Because God wants us to be a new creation, He must dispense Himself as the newness into our being to renew us. In the sixty-six books of the Bible, only one verse [Hosea 14:8] tells us that God is always new, like an evergreen,...[like] a green fir tree. Because He is evergreen, He Himself becomes the evergreen element. Now He is dispensing Himself into our being as such an element to renew us. I do have the sense that every day...I am not older; I am newer...because I am being renewed. Something of God as the “evergreen tree” is being dispensed into my being. (The Central Line of the Divine Revelation, pp. 300-301)

Today's Reading

The book of Hosea [emphasizes] the evils of Israel as the unchaste wife of Jehovah. Once a wife becomes unchaste, all kinds of evils follow. Once we forsake God, we too can do any kind of evil. As the unchaste wife of Jehovah, Israel was stubborn in her unchastity. [Chapters 11 through 14 describe] this stubbornness...in detail...[and] also reveal Jehovah's unchanging love....Hosea 11:1 says, “When Israel was a child, I loved him, / And out of Egypt I called My son.” Israel is depicted as the wife of Jehovah throughout the book of Hosea. But when God's everlasting love is touched, Israel is called God's son (Exo. 4:22-23), indicating that Israel has the Father's life. Only real sons, not adopted sons, have their father's life. Hosea 11:1 also indicates that Christ joined Israel to be the Son of God and that He was called out of Egypt by God (Matt. 2:13-15).

神永存不变的爱不像丈夫对妻子情感上的爱，乃像父亲对儿子生命里的爱。对妻子的爱是在情感上的爱，但对儿子的爱是在生命里的爱。一面，神爱我们，以我们为祂的妻子，主耶稣是我们的丈夫；另一面，神是我们的父，我们是父的儿子（何西阿书生命读经，一九七至一九八页）。

〔在何西阿十一章四节，〕慈绳，直译，人的绳。「慈绳〔人的绳〕爱索」这辞指明神用祂神圣的爱爱我们，不是在神性的水平上，乃是在人性的水平上。神的爱是神圣的，却是在人的绳里，也就是藉著基督的人性，临到我们。神所藉以牵引我们的绳子，包括基督的成为肉体、人性生活、钉死、复活和升天。藉著基督在祂人性里的这一切步骤，神在祂救恩里的爱才临到我们（罗五8，约壹四9~10）。在基督之外，神永远长存的爱，就是祂不变、征服人的爱，在我们身上就无法得胜。神不变的爱是得胜的，因为这爱是在基督里、同著基督、藉著基督并为著基督的（圣经恢复本，何十一4第一注）。

十四章四至七节所描述以色列的变化，乃是基於生命里爱的因素。在情感上的爱并不变化人，但在生命里的爱变化人。丈夫在情感上爱妻子，可能把妻子宠坏了；但父亲在生命里爱儿子，绝不会宠坏他。当儿子长大后，他就变化了。我们与神的关系，是出於神那神圣、永远的生命。这生命点活我们，重生我们，在地位和性情上圣化我们，更新我们，变化我们，将我们模成，使我们成熟，并荣化我们，使我们在生命、性情、外表和荣耀上，与神一样。

在何西阿书的开头，以色列是淫妇，但到本卷书末了，以色列成了神的儿子。…本卷书的结局是藉著神的爱而在生命里被变化。这是何西阿十四章的启示，也是我们必须看见的（何西阿书生命读经，二〇三至二〇四页）。

参读：何西阿书生命读经，第八篇；真理课程四级卷二，第三十四课。

God's everlasting love is not a love in affection, like the love of a husband toward a wife, but a love in life, like the love of a father toward a son. Love toward a wife is love in affection, but love toward a son is love in life. On the one hand, God loves us as His wife, and the Lord Jesus is our Husband. On the other hand, God is our Father, and we are sons of the Father. (Life-study of Hosea, pp. 57-58)

The phrase with cords of a man, with bands of love [in Hosea 11:4] indicates that God loves us with His divine love not on the level of divinity but on the level of humanity. God's love is divine, but it reaches us in the cords of a man, that is, through Christ's humanity. The cords through which God draws us include Christ's incarnation, human living, crucifixion, resurrection, and ascension. It is by all these steps of Christ in His humanity that God's love in His salvation reaches us (Rom. 5:8; 1 John 4:9-10). Apart from Christ, God's everlasting love, His unchanging, subduing love, could not be prevailing in relation to us. God's unchanging love is prevailing because it is a love in Christ, with Christ, by Christ, and for Christ (Hosea 11:4, footnote 1)

Israel's transformation as described in Hosea 14:4-7 is based on the factor of love in life. Love in affection does not transform, but love in life transforms people. A husband who loves his wife in affection may spoil her, but a father who loves his son in life never spoils his son. As a son grows, he is transformed. Our relationship with God is of the divine, eternal life of God. This life enlivens us, regenerates us, sanctifies us positionally and dispositionally, renews us, transforms us, conforms us, matures us, and glorifies us, making us the same as God in life, nature, appearance, and glory.

At the beginning of Hosea, Israel was a harlot, but at the end of this book, Israel has become a son....The outcome of this book is transformation in life by God's love. This is the revelation in chapter fourteen of Hosea, and we all need to see it. (Life-study of Hosea, pp. 61-62)

Further Reading: Life-study of Hosea, msg. 8; Truth Lessons—Level Four, vol. 2, lsn. 34

二〇一二年夏季训练

小申言者书结晶读经

第三篇

三个含示基督的点

读经：何十一 1, 4

纲 目

周 一

壹. 『以色列年幼的时候我爱他，就从埃及召出我的儿子来』—何十一 1:

一. 这节经文含示基督作为神的儿子，与以色列人联合，为神所爱，并且被神从埃及召出来—太二 13~15。

二. 这指明虽然以色列变得极其邪恶，基督仍然要藉着成为肉体，作一个真以色列人，生机的与以色列成为一；基督在作为神的儿子这事上，使自己与以色列联合。

三. 何西阿十一章一节含示基督是神的儿子，也含示所有蒙神拣选的人藉着生机的与基督联结，成为神的众子—罗十一 17，加三 26:

1. 这是可能的，因为基督是神的儿子有两方面：一面祂是神的独生子，一面祂是神的长子。

2. 在永远里，基督是神的独生子，（约三 16，约壹四 9，）只有神性，没有人性；因此，祂是独一的。

3. 然而，有一天，基督成为肉体来作人，进到人性里，并穿上人的性情，作为祂所是的一部分—约一 14。

4. 祂乃是直到复活时，才在人性里被标出为神的儿子；这就是为甚麽保罗在行传十三章三十三节说，『神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二

2012 Summer Training

Crystallization-Study of the Minor Prophets

Message Three

Three Implications concerning Christ

Scripture Reading: Hosea 11:1, 4

Outline

DAY 1

I. “When Israel was a child, I loved him, / And out of Egypt I called My son”—Hosea 11:1:

A. *This verse implies Christ in His union with Israel as the Son of God, who is loved by God and was called out of Egypt by God—Matt. 2:13-15.*

B. *This indicates that although Israel became exceedingly evil, Christ still became organically one with Israel through incarnation to be a real Israelite; Christ joined Himself to Israel in the matter of being a son of God.*

C. *Hosea 11:1 implies Christ as the Son of God; it also implies that all God's chosen people become sons of God by virtue of their being organically united with Christ—Rom. 11:17; Gal. 3:26:*

1. This is possible because Christ is the Son of God in two aspects: the aspect of His being the only begotten Son of God and the aspect of His being the firstborn Son of God.

2. In eternity Christ was God's only begotten Son (John 3:16; 1 John 4:9), possessing only divinity without humanity; as such, He was unique.

3. However, one day Christ was incarnated to be a man, entering into humanity and taking on human nature as a part of His being—John 1:14.

4. He was not designated the Son of God in His humanity until His resurrection; this is the reason that Paul says in Acts 13:33, “God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, ‘You are My Son;”

篇上所记：「你是我的儿子，我今日生了你：」』这节经文指明，复活对那人耶稣乃是出生。

5. 祂在十字架上完成了包罗万有、代替的死，然後进入复活：在复活里并藉著复活，祂在祂的人性里为神所生，而在祂的人性里被标出为神的长子，兼有神性和人性—罗一3~4，八29。

6. 因此，基督不仅从永远就是神惟一的独生子，在成为肉体之後并藉著复活，祂又在另一个意义上，即在成为神长子的意义上，成为神的儿子—来一5~6。

7. 不仅如此，在基督的复活里，祂一切的信徒也为神所生，得蒙重生，（彼前一3，）成为神许多的儿子，（来二10，）基督许多的弟兄，（罗八29，）作基督的肢体，以构成祂生机的身体。

周二

貳. 『我用慈绳爱索牵引他们』—何十一4上：

一. 『慈绳（直译，人的绳）』和『爱索』是同位语；爱索就是人的绳；这意思是说，这节经文所题的绳有不同的部分，每一部分都包含基督的人性，见於祂的成为肉体、人性生活、钉死、复活和升天。

二. 这指明神用祂神圣的爱爱我们，不是在神性的水平上，乃是在人性的水平上；神的爱是神圣的，却是在人的绳里，也就是藉著基督的人性，临到我们。

三. 神藉以牵引我们之人的绳，包括基督的成为肉体、人性生活、钉死、复活和升天；藉著这一切步骤，神在祂救恩里的爱才临到我们—罗五8，约壹四9~10：

周三

1. 基督的成为肉体，乃是神化身为在肉体里的人，把神带到人里面，（约一14，创三15，二二18，撒下七12~14上，赛七14，九6，弥五2，）将神性与人性调和，由神圣的灵并由童女所生，（太一20，）产生一位神人—以马内利，（23，）作许多神人大量复制的原型。

this day have I begotten You' ”; this verse indicates that resurrection was a birth to the man Jesus.

5. After dying an all-inclusive, vicarious death on the cross, He entered into resurrection; in resurrection and through resurrection He was begotten of God in His humanity and designated in His humanity to be the firstborn Son of God, possessing both divinity and humanity—Rom. 1:3-4; 8:29.

6. Hence, in addition to His being the unique, only begotten Son of God from eternity, Christ, after His incarnation and through His resurrection, has become the Son of God in another sense, in the sense of being the firstborn Son of God—Heb. 1:5-6.

7. Furthermore, in Christ's resurrection all His believers were begotten of God, regenerated (1 Pet. 1:3), to be the many sons of God (Heb. 2:10), Christ's many brothers (Rom. 8:29), to be His members for the constituting of His organic Body.

DAY 2

II. “I drew them with cords of a man, / With bands of love”—Hosea 11:4a:

A. *Cords of a man and bands of love are in apposition; the bands of love are the cords of a man; this means that the cords mentioned in this verse have different segments and that each segment involves Christ's humanity in His incarnation, human living, crucifixion, resurrection, and ascension.*

B. *This indicates that God loves us with His divine love, not on the level of divinity but on the level of humanity; God's love is divine, but it reaches us in the cords of a man, that is, through Christ's humanity.*

C. *The cords of a man through which God draws us include Christ's incarnation, human living, crucifixion, resurrection, and ascension; it is by all these steps that God's love in His salvation reaches us—Rom. 5:8; 1 John 4:9-10:*

DAY 3

1. Christ's incarnation was to bring God into man by having God incarnated to be a man in the flesh (John 1:14; Gen. 3:15; 22:18; 2 Sam. 7:12-14a; Isa. 7:14; 9:6; Micah 5:2), to mingle divinity with humanity, to be born of the divine Spirit and of a human virgin (Matt. 1:20), and to produce a God-man—Emmanuel (v. 23), as the prototype for the mass reproduction of many God-men.

2. 基督三十三年半的人性生活，乃是使祂过一种彰显神圣属性作人性美德的人性生活，如此就藉著过被钉死的生活，彰显神圣的生命，而在人性里彰显神，好为许多将来的神人设立一个模型，就是被钉死而活，使神藉著人性得彰显的模型。

3. 基督包罗万有的死成就了以下的项目：

a. 祂藉著死，钉死了罪之肉体—加五 24，罗八 3 下。

b. 祂藉著死，定罪了罪（罪是在肉体里—七 18，祂藉著成为罪之肉体的样式，成为罪—林後五 21 上），并藉著流出祂的宝血除去罪（包括诸罪）—罗八 3 下，约一 29，来九 26 下，28 上，约十九 34 下。

c. 祂藉著死，废除了那掌死权，并与人的肉体有关的魔鬼—来二 14，约十二 31 下。

d. 祂藉著死，审判世界并赶出世界的王魔鬼—31 节，加六 14 下。

e. 祂藉著死，藉著钉死旧人了结了旧造—罗六 6。

f. 祂藉著死，废掉了规条中诫命的律法—弗二 15 上。

g. 祂藉著死，将神圣的生命从祂这一粒麦子释放到许多子粒里，由基督受死时流出的水所表徵—约十二 24，十九 34 下。

周四

4. 基督胜过一切的复活成就了以下的项目：

a. 祂的复活产生了神的长子，乃是藉著将基督的人性提高到祂的神性里，并藉著使基督从神而生，（徒十三 33，诗二 7，）也就是藉著基督的神性（圣别的灵），在复活的大能里，将大卫的後裔标出为神的长子。（罗一 4，八 29，来一 3~6。）

b. 祂的复活将一切神所拣选的人重生为神许多的儿子，并神长子—复活的神人基督—的许多弟兄—彼前一 3，来二 10，罗八 29。

c. 祂的复活将神的灵完成为赐生命的灵—林前十五 45 下。

2. Christ's human living for thirty-three and a half years was for Him to live a human life to express the divine attributes as human virtues, thus expressing God in humanity by living a crucified life to express the divine life in order to set up a model for the many upcoming God-men—a model of being crucified to live so that God might be expressed through humanity.

3. Christ's all-inclusive death accomplished the following items:

a. By His death He crucified the flesh of sin—Gal. 5:24; Rom. 8:3b.

b. By His death He condemned sin (sin is in the flesh [7:18], and He was made sin by becoming the flesh of sin in its likeness [2 Cor. 5:21a]) and took away sin (including sins) by shedding His precious blood—Rom. 8:3b; John 1:29; Heb. 9:26b, 28a; John 19:34b.

c. By His death He destroyed the devil, who has the might of death and who is related to the flesh of man—Heb. 2:14; John 12:31b.

d. By His death He judged the world and cast out its ruler, the devil—v. 31; Gal. 6:14b.

e. By His death He terminated the old creation by the crucifixion of the old man—Rom. 6:6.

f. By His death He abolished the law of the commandments in ordinances—Eph. 2:15a.

g. By His death He released the divine life from Himself as the one grain into many grains, signified by the flowing water at the death of Christ—John 12:24; 19:34b.

DAY 4

4. Christ's all-conquering resurrection accomplished the following items:

a. His resurrection produced the firstborn Son of God by uplifting the humanity of Christ into His divinity and by having Christ born of God (Acts 13:33; Psa. 2:7), that is, by designating the seed of David by the divinity (the Spirit of holiness) of Christ in the power of resurrection to be the firstborn Son of God (Rom. 1:4; 8:29; Heb. 1:3-6).

b. His resurrection regenerated all God's chosen people to be the many sons of God and the many brothers of the firstborn Son of God—the resurrected God-man, Christ—1 Pet. 1:3; Heb. 2:10; Rom. 8:29.

c. His resurrection consummated the Spirit of God to be the life-giving Spirit—1 Cor. 15:45b.

周五

5. 基督超越一切的升天成就了以下的项目：

a. 基督在祂超越一切的升天里超越阴间（拘留死人的地方）、地（堕落之人行动反对神的地方）、空中（撒但和他黑暗权势行事抵挡神的地方）、和诸天（撒但能去的地方）——弗一 20～21，四 8～10，来四 14，七 26。

b. 基督的升天乃是使祂输供到召会里；召会是基督的身体，是那在万有中充满万有者的丰满——弗一 22～23。

c. 在祂的升天里，祂乃是召会身体的头，在万有中居首位——西一 18。

d. 在祂的升天里，祂被立为主和基督，（徒二 36，）并被立为（所有君王的）元首和救主。（五 31。）

e. 在祂的升天里，祂是我们在神新约经纶里的大祭司，（来四 14，七 26，九 11，）作新约的中保和保证，（十五，七 22，）作天上至圣所的执事，（八 2，）作新约信徒的辩护者，（约壹二 1，约十四 16，26，十五 26，十六 7，）以及作新约信徒的代求者，在神右边也在他们里面代求。（罗八 34，26。）

四. 在基督之外，神永远长存的爱，就是祂不变、征服人的爱，在我们身上就无法得胜；神不变的爱是得胜的，因为这爱是在基督里、同著基督、藉著基督、并为著基督的。

周六

参. 『我待他们如人松开他们腮上的轭，温和的餵养他们』——何十一 4 下：

一. 这轭是指在埃及法老的轭，这餵养是指在旷野吃吗哪——豫表基督作我们属天的食物——约六 31～35，57。

二. 我们得救时，神用人的绳和爱的索牵引我们，现在祂用基督餵养我们；有时我们可能想要吃很多，或吃很快，但神要我们慢慢的、温和的、有耐心并恒久的吃；这是神餵养我们的方式。

DAY 5

5. Christ's all-transcending ascension accomplished the following items:

a. Christ in His all-transcending ascension transcended Hades (where the dead people are being held), the earth (where the fallen men are moving against God), the air (where Satan and his power of darkness are acting against God), and all the heavens (where Satan can go)—Eph. 1:20-21; 4:8-10; Heb. 4:14; 7:26.

b. Christ's ascension was for Him to be transmitted into the church, which is the Body of Christ, the fullness of the One who fills all in all—Eph. 1:22-23.

c. In His ascension He is the Head of the Body, the church, having the first place in all things—Col. 1:18.

d. In His ascension He was made both Lord and Christ (Acts 2:36) and the Leader (of all the kings) and Savior (5:31).

e. In His ascension He is our High Priest in God's New Testament economy (Heb. 4:14; 7:26; 9:11) to be the Mediator and surety of the new covenant (v. 15; 7:22), to be the Minister in the heavenly Holy of Holies (8:2), to be the Paraclete (Advocate) of the New Testament believers (1 John 2:1; John 14:16, 26; 15:26; 16:7), and to be the New Testament believers' Intercessor at the right hand of God and within them as well (Rom. 8:34, 26).

D. Apart from Christ, God's everlasting love, His unchanging, subduing love, could not be prevailing in relation to us; God's unchanging love is prevailing because it is a love in Christ, with Christ, by Christ, and for Christ.

DAY 6

III. “I was to them like those / Who lift off the yoke on their jaws; / And I gently caused them to eat”—Hosea 11:4b:

A. This yoke was Pharaoh's yoke in Egypt, and this eating was the eating of manna, a type of Christ as our heavenly food in the wilderness—John 6:31-35, 57.

B. When we were saved, God drew us with the cords of a man, with bands of love, and now He is feeding us with Christ; sometimes we may want to eat too much or eat in haste, but God wants us to eat slowly and gently with patience and endurance; this is the way God feeds us.

三. 法老把重轭加在以色列人身上, 但神松开这轭, 温和的餵养他们, 把他们带到旷野, 每早晨温和的用吗哪餵养他们—出一十六 14 ~ 18:

1. 以色列人看见吗哪, 就彼此对问说, 『这是甚麽?』 (15;) 这是希伯来文 *manhu*, 曼胡; 吗哪一辞由此而来; 这指明基督作我们惟一、属天的粮食, 乃是个奥秘, 是真的『这是甚麽?』

2. 出埃及十六章的深奥真理, 乃是神要改变我们的食物, 使我们以基督这真吗哪为食物, 使神所拣选的人因基督活著—约六 31 ~ 35, 48 ~ 51, 57 ~ 58:

a. 神将吗哪赐给祂的百姓吃, 指明神的心意是要改变他们的性情, 他们的构成, 好完成祂的定旨。

b. 神在祂救恩里的心意, 乃是要将祂自己作到基督的信徒里面, 并藉著以基督作他们的属天食物餵养他们, 改变他们的构成, 因而以基督重新构成他们, 使他们成为神的居所—参太四 4, 耶十五 16。

3. 公开的吗哪是我们没有吃过的吗哪, 而隐藏的吗哪是指我们所吃、所消化、并吸收的吗哪—启二 17:

a. 『不要认为你不可能成为得胜者。藉著享受基督作吗哪, 你能成为得胜者。要吃公开的吗哪, 基督就成为隐藏的吗哪。这隐藏的吗哪要把你构成得胜者。』 (出埃及记生命读经, 五三〇页。)

b. 凡我们所吃的基督, 作为我们重新构成的成分, 并作为我们的供应, 使我们成为神在宇宙中的居所, 都要成为永远的记念—出一十六 16, 32。

c. 正如金罐里的吗哪是神居所的中心点, 照样, 基督作为我们所吃的吗哪也是今天神建造的中心点—来九 3 ~ 4, 约六 57, 63, 参启二 7, 17。

C. Pharaoh had put a strong yoke on Israel, but God took off that yoke and gently caused them to eat by bringing them into the wilderness, where God fed them with manna in a gentle way morning by morning—Exo. 16:14-18:

1. When the children of Israel saw the manna, they said to one another, “What is it?” (v. 15); this is the Hebrew word *manhu*, from which the word *manna* derives; this indicates that Christ as our unique, heavenly food is a mystery, the real “what is it?”

2. The deep truth in Exodus 16 is that God wants to change our diet to a diet of Christ as the real manna sent by God the Father for God's chosen people to live because of Christ—John 6:31-35, 48-51, 57-58:

a. By giving God's people manna to eat, God indicated that His intention was to change the nature of His people, to change their very constitution, for the accomplishing of His purpose.

b. God's intention in His salvation is to work Himself into the believers in Christ and to change their constitution by feeding them with Christ as their heavenly food, thereby reconstituting them with Christ in order for them to become the dwelling place of God—cf. Matt. 4:4; Jer. 15:16.

3. The open manna is manna that we have not eaten, whereas the hidden manna refers to manna that we have eaten, digested, and assimilated—Rev. 2:17:

a. “Do not think that it is impossible for you to be an overcomer. You can become an overcomer by enjoying Christ as manna. Eat the open manna, and Christ will become the hidden manna. This hidden manna will constitute you into an overcomer” (Life-study of Exodus, pp. 459-460).

b. Whatever we eat of Christ to be our reconstituting element and our supply to make us God's dwelling place in this universe will be an eternal memorial—Exo. 16:16, 32.

c. Just as the manna in the golden pot was the focal point of God's dwelling place, so Christ as the manna eaten by us is the focal point of God's building today—Heb. 9:3-4; John 6:57, 63; cf. Rev. 2:7, 17.

何十一 1 以色列年幼的时候我爱他，就从埃及召出我的儿子来。

太二 14~15 约瑟就起来，趁夜带著孩子和祂母亲往埃及去，留在那里，直到希律死了。这是要应验主藉著申言者所说的，说，「我从埃及召出我的儿子来。」

何西阿书…中许多的丰富不是直接陈述的，而是藉著何西阿诗意的写作所含示的。因此，我们需要研读这卷书诗意写作中所含示的点。要明白这些含示的意义并不容易。…〔十一章一至四节〕中三件含示基督的事乃是：神从埃及召出祂的儿子，用慈绳牵引以色列人，以及温和的餽养他们。

一节…含示基督作为神的儿子，与以色列人联合，被神从埃及召出来。这节关于基督的豫言应验於马太二章十五节，那里说到基督被神从埃及召出来。因此，何西阿十一章一节含示基督是神的儿子。这节进一步含示：同著基督，我们这些在基督里的信徒，也是神的儿子（来二 10）。…离了基督，我们就不可能是神的儿子。我们的儿子名分（弗一 5）完全是在基督里、藉著基督并同著基督而有的（何西阿书生命读经，二〇五至二〇六页）。

信息选读

关于基督是神的儿子，有两方面的讲究：一面祂是神的独生子，一面祂是神的长子。在永远里，基督是神的独生子（约一 18，三 16、18，约壹四 9）。…除祂之外，神没有其他儿子。那麽，神怎能有许多的儿子？要回答这个问题，我们必须来看基督的成为肉体、钉十字架以及复活。有一天，神在永远里的独生子基督，

Hosea 11:1 When Israel was a child, I loved him, and out of Egypt I called My son.

Matt. 2:14-15 And he arose and took the child and His mother by night and departed into Egypt, and was there until the death of Herod, in order that what was spoken by the Lord through the prophet might be fulfilled, saying, "Out of Egypt I called My Son."

Many of the riches in [the book of Hosea] are not directly stated but rather are implied by Hosea's poetic writing. Thus, we need to study the implications of the poetic writing in this book. It is not easy to know the significance of these implications....The three matters [in 11:1-4] that imply Christ are God's calling His son out of Egypt, His drawing Israel with the cords of a man, and His gently causing them to eat.

Hosea 11:1...implies Christ in His union with Israel as the Son of God and as the One called out of Egypt by God. The fulfillment of the prophecy concerning Christ in this verse is in Matthew 2:15, which speaks of Christ's being called out of Egypt by God. Thus, Hosea 11:1 implies Christ as the Son of God. A further implication of this verse is that with Christ we, the believers in Christ, are also sons of God (Heb. 2:10)...Apart from Christ we cannot be sons of God. Our sonship (Eph. 1:5) is altogether in Christ, by Christ, and with Christ. (Life-study of Hosea, p. 63)

Today's Reading

Regarding Christ as the Son of God there are two aspects: the aspect of His being the only begotten Son of God and the aspect of His being the firstborn Son of God. In eternity, Christ was God's only begotten Son (John 1:18; 3:16, 18; 1 John 4:9)...Besides Him there were no other sons of God. How, then, can there be the many sons of God? To answer this question we need to consider Christ's incarnation, crucifixion, and resurrection. One day Christ, the only begotten

成为肉体来作人。在十字架上，祂完成了包罗万有、代替的死，然後进入复活。在复活里并藉著复活，祂生为神的长子。身为神永远里的独生子，基督没有人性，只有神性。因此，在复活之前，祂只在神性上是神的儿子，那是独一的。但藉著祂的成为肉体，祂进到人性里，取了人的性情作祂所是的一部分。然而，直到祂复活後，才在祂的人性里，标出为神的儿子（罗一4）。这就是为什麼保罗在行传十三章三十三节说，「神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：『你是我的儿子，我今日生了你。』」这节圣经指明，复活是那人耶稣的出生。…这意思是说，基督不仅从永远就是神惟一的独生子，在成为肉体之後并藉著复活，祂又在人性里为神所生，就在另一个意义上，即在成为神长子的意义上，成为神的儿子。

罗马八章二十九节和希伯来一章六节的「长子」一辞，指明神有许多的儿子。…为要使基督成为长子，就必须有其他的儿子。这些其他的儿子也是在基督复活时生出来的（彼前一3）。这就是说，在基督的复活里，不只基督被生为神的长子；在基督的复活里，我们也得蒙重生，生为神许多的儿子，基督许多的弟兄，作基督的肢体，以构成基督生机的身体。这一切都含示於何西阿十一章一节。这一节的含示是多麼丰富！（何西阿书生命读经，二〇六至二〇七页）

神的独生子只是神圣的，是没有人性的。但神的儿子在复活里，既是神圣的也是有人性的，所以这位神的儿子不是神的独生子，而是许多弟兄中的长子（罗八29）。因此，我们可以说，基督在祂的人性里是第一个重生的，所以祂成了我们的长兄，我们成了祂的许多弟兄（罗马书的结晶，二三七页）。

参读：何西阿书生命读经，第九篇。

Son of God in eternity, was incarnated to be a man. On the cross He died an all-inclusive, vicarious death, and then He entered into resurrection. In resurrection and through resurrection He was born to be the firstborn Son of God. As the only begotten Son of God in eternity, Christ did not have humanity; He only had divinity. Therefore, before His resurrection He was the Son of God only in His divinity. That was unique. But by His incarnation He entered into humanity and took on human nature as part of His being. However, He was not designated the Son of God in His humanity (Rom. 1:4) until His resurrection. This is the reason that Paul says in Acts 13:33, "God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, 'You are My Son; this day have I begotten You.'" This verse indicates that resurrection was a birth to the man Jesus....This means that, in addition to His being the unique, only begotten Son of God from eternity, Christ, after incarnation and through resurrection, was begotten of God in His humanity to become the Son of God in another sense, in the sense of being the firstborn Son of God.

The word "Firstborn" in Romans 8:29 and Hebrews 1:6 indicates that God has many sons....In order for Christ to be the firstborn Son, there must be other sons. These other sons were also born in Christ's resurrection (1 Pet. 1:3). This means that in His resurrection not only was Christ born to be the firstborn Son of God, but also in His resurrection we were regenerated and born to be the many sons of God, His many brothers, to be His members for the constitution of the organic Body of Christ. All this is implied in Hosea 11:1. How rich are the implications in this verse! (Life-study of Hosea, pp. 63-65)

The only begotten Son of God was only divine, without humanity. But the Son of God in resurrection is both divine and human, so this Son of God is not the only Begotten but the Firstborn among many brothers (Rom. 8:29). Thus, we may say that Christ in His humanity was the first one regenerated, so He became our firstborn Brother, and we became His many brothers. (Crystallization-study of the Epistle to the Romans, p. 193)

Further Reading: Life-study of Hosea, msg. 9

第三周 周二

晨兴餽养

何十一 4 我用慈绳爱索牵引他们…。

罗五 8 惟有基督在我们还作罪人的时候，为我们死，神就在此将祂自己的爱向我们显明了。

约壹四 9~10 神差祂的独生子到世上来，…在此神的爱就向我们显明了。…神…差祂的儿子，为我们的罪作了平息的祭物，在此就是爱了。

神的爱是神圣的，但祂的爱却是在慈绳（直译，人的绳）里临到我们。我们要看见一个重要的点：〔何西阿十一章四节〕的「绳」不是单数，而是复数。这些绳包括基督的成为肉体、人性生活、钉死、复活和升天。这就是说，四节所提的绳有不同的部分，每一部分都包含基督的人性。首先，神成为肉体；祂来作一个人，名叫耶稣。因此，成为肉体是慈绳的头一部分。主耶稣在地上，在我们中间活了三十三年半；祂的人性生活是这些绳的第二部分。末了，祂被钉十字架，在十字架上为我们受死；然後祂就复活了。祂的钉死与复活也是慈绳的一部分。神乃是藉著这些绳来牵引我们（何西阿书生命读经，二〇七至二〇八页）。

信息选读

我们已经指出，慈绳的每一部分都包含基督的人性。基督复活後，在祂的人性中升到诸天之上。这就是为什麼司提反见到升天的这位乃是人子，并且见证说，「看哪，我看见诸天开了，人子站在神的右边。」（徒七 56）当基督再来时，祂要在祂的人性里来。主在马太二十六章六十四节对大祭司所说的话启示这一点：「从此以後你们要看见人子，坐在那大能者的右边，

WEEK 3 DAY 2

Morning Nourishment

Hosea 11:4 I drew them with cords of a man, with bands of love...

Rom. 5:8 But God commends His own love to us in that while we were yet sinners, Christ died for us.

1 John 4:9-10 In this the love of God was manifested..., that God sent His only begotten Son into the world....Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.

God's love is divine, but His love reaches us in the cords of a man. It is important for us to realize that [Hosea 11:4a] does not speak of a cord but of cords. These cords include Christ's incarnation, human living, crucifixion, and resurrection. This means that the cords mentioned in this verse have different segments and that each segment involves Christ's humanity. First, God was incarnated; He came to be a man named Jesus. Incarnation, therefore, is the first segment of the cords of a man. The Lord Jesus lived among us on earth for thirty-three and a half years, and His human living is the second segment of these cords. Eventually, He was crucified, dying on the cross for us, and then He was resurrected. His crucifixion and resurrection are also segments of the cords of a man. It is with such cords that God has drawn us. (Life-study of Hosea, p. 65)

Today's Reading

We have pointed out that every segment, every part, of the cords of a man involves Christ's humanity. After His resurrection, Christ ascended to the heavens in His humanity. This was the reason Stephen could see the ascended One as the Son of Man and testify, saying, "Behold, I see the heavens opened up and the Son of Man standing at the right hand of God" (Acts 7:56). When Christ comes back, He will come in His humanity. The Lord's word to the high priest in Matthew 26:64 reveals this. "From now on you will see the Son of Man sitting at the right hand of Power

驾著天上的云而来。」因此，慈绳包含基督在祂的成为肉体、人性生活、钉十字架、复活及升天里的人性。

何西阿十一章四节上半所说的「慈绳」和「爱索」是同位语。因此，「绳」和「索」指同一件东西。爱索就是慈绳。神的爱，神圣的爱，是藉著基督的人性临到我们。因此，爱索就是慈绳。在这里基督不是直接启示出来，乃是藉著含示。我们在这里所有关于基督的隐喻，是多麼丰富、深入、奇妙并奥秘！

神永远长存、不变、征服人的爱，完全是在基督里、同著基督、藉著基督并为著基督的。在基督之外，神永远长存的爱无法得胜。神不变的爱是得胜的，因为这爱是在基督里、同著基督、藉著基督并为著基督的。基督若没有成为肉体，没有活在地上，没有为我们代死，没有进入复活，然後升到诸天之上，神就无法用慈绳爱索牵引我们。

我们需要对这事实有深刻的印象，就是基督的成为肉体、人性生活、钉死、复活和升天，都是为著我们，因为藉著基督在祂人性里的这一切步骤，神在祂救恩里的爱才临到我们。这些步骤就是神用来牵引我们的慈绳爱索。

四节上半说，「我用慈绳爱索牵引他们。」慈绳，直译，人的绳。「慈绳〔人的绳〕爱索」这辞指明神用祂神圣的爱爱我们，不是在神性的水平上，乃是在人性的水平上。神的爱显於教导以法莲行走，并用双臂抱著他们。这给我们看见，神的爱是神圣的，却是在人的水平上。神若是在神圣的水平上爱我们，我们就摸不著祂的爱；祂神圣的爱乃是在人的水平上临到我们。祂降到人的水平上，为要临到我们。这就是耶和華用慈绳爱索牵引以色列人的意义（何西阿书生命读经，二〇八至二〇九、一九九页）。

参读：何西阿书生命读经，第八篇。

and coming on the clouds of heaven.” The cords of a man, therefore, involve Christ's humanity in His incarnation, human living, crucifixion, resurrection, and ascension.

In Hosea 11:4a “cords of a man” and “bands of love” are in apposition. Hence, the words “cords” and “bands” refer to the same thing. The bands of love are the cords of a man. The love of God, the divine love, comes to us through Christ's humanity. For this reason, the bands of love are the cords of a man. Here Christ is revealed not directly but by the way of implication. What a rich, deep, marvelous, and mysterious implication concerning Christ we have here!

God's everlasting love, His unchanging, subduing love, is altogether in Christ, with Christ, by Christ, and for Christ. Apart from Christ God's everlasting love could not be prevailing. God's unchanging love is prevailing because it is a love in Christ, with Christ, by Christ, and for Christ. If Christ had not been incarnated, if Christ had not lived on earth, if Christ had not died a vicarious death for us, if Christ had not entered into resurrection and then ascended to the heavens, there would be no way for God to draw us with cords of a man, with bands of love.

We need to be impressed with the fact that Christ's incarnation, human living, crucifixion, resurrection, and ascension are all for us, for it is by all these steps of Christ's humanity that God's love in His salvation reaches us. These steps are the cords of a man, the bands of love, with which God has drawn us.

Verse 4a says, “I drew them with cords of a man, / With bands of love.” The phrase “with cords of a man, with bands of love” indicates that God loves us with His divine love, not on the level of His divinity but on the level of His humanity. God's love in teaching Ephraim to walk and in taking Ephraim in His arms shows us that God's love is divine but on a human level. If He loved us on the divine level, we could not touch His love. His divine love reaches us on a human level. He has come down to the human level in order to reach us. This is what it means to say that He drew Israel with the cords of a man, with bands of love. (Life-study of Hosea, pp. 65-66, 58)

Further Reading: Life-study of Hosea, msg. 8

第三周 周三

晨兴餽养

彼前二 21 …基督也为你们受过苦，给你们留下榜样，叫你们跟随祂的脚踪行。

来二 14 儿女既同有血肉之体，祂也照样亲自有分於血肉之体，为要藉著死，废除那掌死权的，就是魔鬼。

神为著完成祂的经纶，所成就第一件主要的事，乃是成为肉体。然後祂经过了人性生活，成就了包罗万有的死，完成了胜过一切的复活，并进入超越一切的升天。这些乃是神行动的五个类别，或五个步骤：成为肉体、人性生活、死、复活以及升天。

神成为肉体，作一个在肉体里的人，把神带到人里面。…神成为人，意思就是神把神性与人性调和，使神与人，神性与人性成为一个实体。…基督是由神圣的灵成孕，并由童女所生（太一 20）。

基督的出生产生一位神人—以马内利（23），作许多神人大量复制的原型。神成了耶稣，意思乃是神成了一位神人。这位神人是一个原型，为要复制成千千万万的神人（过照著圣经中神圣启示高峰之生活实行的路，七至一〇页）。

信息选读

经过过程并终极完成之三一神的第二大成就，乃是祂经过了人性生活三十三年半。…有一天在这地上，神成了一个人。然後，这个神人在地上过人性的生活，但所彰显的不是属人的，乃是彰显神圣的属性作人性的美德，如此就在人性里彰显神。…基督经过人性生活，乃是藉著过被钉死的人

WEEK 3 DAY 3

Morning Nourishment

1 Pet. 2:21 ...Christ also suffered on your behalf, leaving you a model so that you may follow in His steps.

Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil.

The first major thing God accomplished for the carrying out of His economy was incarnation. Then He passed through human living,...accomplished an all-inclusive death,...carried out an all-conquering resurrection, and...entered into an all-transcending ascension. These are the five categories, or five steps, of God's move: incarnation, human living, death, resurrection, and ascension.

Incarnation...brings God into man by having God incarnated to be a man in the flesh....God's becoming a man means that God mingles divinity with humanity, making God and man, divinity and humanity, one entity....Christ was conceived of the divine Spirit and was born of a human virgin (Matt. 1:20).

The birth of Christ produced a God-man—Emmanuel (Matt. 1:23)—as the prototype for the mass reproduction of many God-men. God became Jesus. That means God became a God-man. This God-man is a prototype to reproduce millions of God-men. (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, pp. 12-14)

Today's Reading

The second great accomplishment of the processed and consummated Triune God was His passing through human living for thirty-three and a half years....One day God became a man on this earth. Then this God-man lived a human life on earth to express not anything human but the divine attributes as human virtues, thus expressing God in humanity....Christ passed through human living by living

性生活，以彰显神圣的生命。今天我们是祂这原型的复制；我们是神人。我们需要看见，我们的生活必须是被钉死的生活。我们该一直治死我们人性的生命。这就是钉死我们人性的生命，目的是要彰显神圣的生命。我们人性的生命必须被钉死，好使神圣的生命（这也是我们所有的），得以彰显。这样，我们就藉死而活，也就是向己死，向神活。…经过过程并终极完成之三一神，经过了人性生活，为许多将来的神人设立一个模型—被钉死而活，使神藉著人性得彰显。这清楚的揭示於彼前二章二十一节，那里说，基督在祂的人性生活中，给我们留下一个榜样，一个范本，使我们作祂的复本。基督耶稣在地上的时候，设立了一个样本，为著属灵的复印。祂是榜样、样本，为著复印，以产生千万的复本。

基督在十字架上的死，乃是包罗万有的死。祂的死所对付的，第一就是我们的肉体。祂钉死了罪的肉体（加五 24，罗八 3 下）。…基督定罪了罪（罪是在肉体里—七 18，基督藉著成为罪之肉体的样式，成为罪—林後五 21 上），并藉著流血除去罪（包括诸罪）（罗八 3 下，约一 29，来九 26 下、28 上，约十九 34 下）。神是义，具体化身在基督里；撒但是罪，具体化身在肉体里。神是在基督里，撒但是在肉体里。基督在十字架上同时对付了肉体 and 罪。…基督在祂包罗万有的死里，废除了那掌死权，并与罪之肉体有关的魔鬼（来二 14，约十二 31 下）。…肉体、罪、撒但、世界这四件事，是互相关联的。基督在祂的死里，审判了世界，并赶出世界的王魔鬼（31，加六 14 下）。…基督也钉死了旧人（罗六 6，加二 20 上，六 14 下）。…基督藉著钉死旧人，了结了旧造（罗六 6）。…基督在十字架上，废掉了规条中诫命的律法（弗二 15 上）。…基督在祂的死里，也将神圣的生命从一粒麦子释放到许多子粒里，由基督受死时流出的水所表徵（约十二 24，十九 34 下）（过照著圣经中神圣启示高峰之生活实行的路，一〇至一四页）。

参读：过照著圣经中神圣启示高峰之生活实行的路，第一章。

a crucified human life to express the divine life. Today we are the reproduction of this prototype. We are the God-men. We need to realize that our living must be a crucified living. We should always put our human life to death. This is to crucify our human life. This is for the purpose of expressing the divine life. Our human life has to be crucified so that the divine life, which is ours also, can be expressed. In this way we are dying to live, that is, we are dying to ourselves to live to God....The processed and consummated Triune God passed through human living to set up a model for the many upcoming God-men—being crucified to live that God might be expressed through humanity. This is clearly unveiled in 1 Peter 2:21, which tells us that Christ in His human living left us a model, an example, for us to copy. Christ Jesus, while He was on this earth, set up a copy for spiritual xeroxing. He was the model, the copy, for xeroxing, to produce millions of copies.

On the cross Christ died an all-inclusive death. The first thing He dealt with in His death was our flesh. He crucified the flesh of sin (Gal. 5:24; Rom. 8:3b)...Christ condemned sin (sin is in the flesh [Rom. 7:18] and Christ was made sin by becoming the flesh of sin in its likeness [2 Cor. 5:21a]) and took away sin (including sins) by shedding His blood (Rom. 8:3b; John 1:29; Heb. 9:26b, 28a; John 19:34b). God as righteousness is embodied in Christ; Satan as sin is embodied in the flesh. God is in Christ, and Satan is in the flesh. On the cross Christ dealt with both the flesh and sin....In His all-inclusive death Christ destroyed the devil, who has the might of death and who is related to the flesh of sin (Heb. 2:14; John 12:31b)...Four things are related to one another: the flesh, sin, Satan, and the world. Christ in His death judged the world and cast out its ruler, the devil (John 12:31; Gal. 6:14b)...Christ also crucified the old man (Rom. 6:6; Gal. 2:20a; 6:14b)...Christ terminated the old creation by the crucifixion of the old man (Rom. 6:6)...On the cross Christ abolished the law of the commandments in ordinances (Eph. 2:15a)...In His death He also released the divine life from the one grain into many grains, signified by the flowing of water at the death of Christ (John 12:24, 19:34b). (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, pp. 14-16)

Further Reading: The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, ch. 1

第三周 周四

晨兴饕养

徒十三 33 神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：「你是我的儿子，我今日生了你。」

彼前一 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，藉耶稣基督从死人中复活，重生了我们，使我们有活的盼望。

在胜过一切的复活里，产生了神的长子。神只有一个儿子，就是神的独生子（约一 18，三 16）。但是在复活里，神有另外一种儿子，就是神的长子，产生出来。这事在复活里发生，是藉著将基督的人性提高到祂的神性里，并藉著使基督从神而生（徒十三 33，诗二 7），也就是藉著用基督的神性（圣别的灵），在复活的大能里，将大卫的後裔标出为神的长子（罗一 4，八 29，来一 3~6）（过照著圣经中神圣启示高峰之生活实行的路，一四页）。

信息选读

在基督胜过一切的复活里，一切神所拣选的人都重生为神许多的儿子，并神长子—复活的神人基督—的许多弟兄（彼前一 3，来二 10，罗八 29）。

基督首先成为人，那人又生为神的长子。并且神所拣选千万的人，也与祂一同出生，生为神许多的儿子。在同一个复活里，这位奇妙的基督也成了赐生命的灵（林前十五 45 下）。赐生命的灵就是基督的灵—那是灵的基督，灵化的基督（罗八 9）。赐生命的灵也是经过过程并终极完成之三一神的终极总结，这位三一神具体化身在灵化的基督里，实化为赐生命的灵。赐生命的

WEEK 3 DAY 4

Morning Nourishment

Acts 13:33 That God has fully fulfilled this promise...in raising up Jesus, as it is also written in the second Psalm, "You are My Son; this day have I begotten You."

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.

In the all-conquering resurrection the firstborn Son of God was produced. God had only one Son, the only begotten Son of God (John 1:18; 3:16). But in resurrection another kind of Son of God was produced, the firstborn Son of God. This took place in resurrection by uplifting the humanity of Christ into His divinity and by having Christ born of God (Acts 13:33; Psa. 2:7), that is, by designating the seed of David by the divinity (the Spirit of holiness) of Christ in the power of resurrection to be the firstborn Son of God (Rom. 1:4; 8:29; Heb. 1:3-6). (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, p. 17)

Today's Reading

In Christ's all-conquering resurrection all of God's chosen people were regenerated to be the many sons of God and the many brothers of the firstborn Son of God—the resurrected God-man, Christ (1 Pet. 1:3; Heb. 2:10; Rom. 8:29).

Christ first became a man, and that man was born to be God's firstborn Son. Also, millions of God's chosen people were born with Him to be God's many sons. In the same resurrection, this wonderful Christ also became the life-giving Spirit (1 Cor. 15:45b). The life-giving Spirit is the Spirit of Christ—the pneumatic Christ, the pneumatized Christ (Rom. 8:9). The life-giving Spirit is also the ultimate consummation of the processed and consummated Triune God, who is embodied in the pneumatized Christ realized as the life-giving Spirit. The life-giving Spirit

灵就是复活的实际，复活就是基督自己和经过过程且终极完成之三一神（约十一 25，约壹五 6）。复活乃是基督，也是终极完成的三一神，而这复活就是那灵。

我们必须看见，在基督胜过一切的复活里，有三件大事发生。第一，那人耶稣生为神的长子。第二，在那个出生里，一切信祂的人都与祂一同出生，成为神许多的儿子。一次的生产，产生了神的长子和千千万万的同胞儿子。我们都是与基督「同胎」生的。我们是祂同胞的弟兄，在一次生产里出生的。当然，祂带头生出来，我们是跟著祂的。彼前一章三节说，一切在基督里的信徒，都藉著基督的复活得了重生。第三，基督在祂的人性里生为神长子的同时，祂也成了赐生命的灵（过照著圣经中神圣启示高峰之生活实行的路，一四至一五页）。

在基督的复活里所发生头一件奇妙且超绝的事，乃是祂人性的标出。「标出」意思是「复活」。罗马一章四节的「标出」是指祂的复活。在复活里，基督的人性被提高到祂的神性里。在祂的成为肉体里，祂把神性带进人性里；在祂的复活里，祂把祂的人性带进神性里。这神圣的交通把神与人调和为一。因此，祂成了神人。

当基督在地上，在祂复活之前，祂人性的部分，还不是神圣的。那个人性的部分是人的儿子，不是神的儿子。在祂的死里，祂人性的部分被钉死。然後在祂的复活里，是灵的神作为基督的神性，是刚强的，是非常活跃的，就把神性摆在基督的人性里，使其成为神圣的。这与我们的重生是同样的原则。基督复活之前，基督的人性只是属人的。但在基督的复活里，祂的神性作为灵是刚强的，就把祂自己分赐到祂的人性里，使其成为神圣的。如此，基督就在祂的人性里成了神的儿子（罗马书的结晶，二三一、二三七页）。

参读：罗马书的结晶，第十八篇。

is the reality of resurrection, which is Christ Himself and the processed and consummated Triune God (John 11:25; 1 John 5:6). The resurrection is Christ and the consummated Triune God. And this resurrection is the Spirit.

We need to see that in the all-conquering resurrection of Christ, three major things transpired. First, the man Jesus was born to be the firstborn Son of God. Second, all His believers were born in that birth with Him to be the many sons of God. One delivery produced the firstborn Son and millions of "twins." We are the "twins" of Christ. We are His "twin" brothers, born by one delivery. Of course, He took the lead to come out, and we followed Him. First Peter 1:3 says that all the believers in Christ were regenerated through the resurrection of Christ. Third, at the time when Christ in His humanity was born to be the firstborn Son of God, He became the life-giving Spirit. (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, pp. 17-18)

The first marvelous and excellent thing which transpired in Christ's resurrection was the designation of His humanity. Designated means "resurrected." Designated in Romans 1:4 refers to His resurrection. In resurrection Christ's humanity was uplifted into His divinity. In His incarnation He brought divinity into humanity, and in His resurrection He brought His humanity into divinity. This divine traffic mingles God and man as one. Thus, He became the God-man.

While Christ was on this earth before His resurrection, a part of Him, His humanity, was not divine. That human part was the Son of Man, not the Son of God. In His death His human part was crucified. Then in His resurrection God the Spirit as Christ's divinity was made strong, very active, to put divinity into the humanity of Christ to make it divine. This is the same principle of our regeneration. Before Christ's resurrection, Christ's humanity was just human. But in Christ's resurrection, His divinity as the Spirit was made strong to impart Himself into His humanity to make it divine. Thus, Christ became the Son of God in His humanity. (Crystallization-study of the Epistle to the Romans, pp. 188, 193)

Further Reading: Crystallization-study of the Epistle to the Romans, msg. 18

第三周 周五

晨兴饯养

弗一 19~23 以及祂的能力向著我们这信的人，照祂力量之权能的运行，是何等超越的浩大，就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边，远超过一切…，将万有服在祂的脚下，并使祂向著召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。

基督在祂的升天里超越阴间（拘留死人的地方）、地（堕落之人行动反对神的地方）、空中（撒但和他黑暗权势行事抵挡神的地方）和诸天（撒但能去的地方）。基督超越了这四层（弗一 20~21，四 8~10，来四 14，七 26）。阴间是第一层，是在地下拘留死人的地方。地是堕落之人行动反对神的地方。空中是撒但和他黑暗权势争斗抵挡神的地方。三层天是个好地方，但撒但甚至也有办法到那个好地方去（伯一 6~12 上，二 1~6）。基督在祂的升天里，超越了这四层。今天祂不仅在阴间、地和空中之上，祂也在三层天之上（过照著圣经中神圣启示高峰之生活实行的路，一六页）。

信息选读

这样一位超越的基督，乃是输供到召会里；召会是基督的身体，是那在万有中充满万有者的丰满（弗一 22~23）。…在基督的升天里，祂乃是召会身体的头，在万有中居首位（西一 18）。…在祂的升天里，这一位被立为主和基督（徒二 36），并被立为（所有君王的）元首和救主（五 31）。如果祂不是一切君王的元首，祂就不能作救主。因为祂是一切君王的元首，所以祂能管理一切蒙神拣选之人的环境，使他们得救。我是在中国得

WEEK 3 DAY 5

Morning Nourishment

Eph. 1:19-23 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength, which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies, far above all...; and He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

Christ in His ascension transcended Hades (where the dead people are being held), the earth (where the fallen men are moving against God), the air (where Satan and his power of darkness are acting against God), and all the heavens (where Satan can go). Christ transcended these four layers (Eph. 1:20-21; 4:8-10; Heb. 4:14; 7:26). Hades is the first layer, below the earth where the dead people are held. The earth is where the fallen men are moving against God. The air is where Satan and his power of darkness are struggling against God. The third heaven is a good place, but Satan even has a way to go to that good place (Job 1:6-12a; 2:1-6). In Christ's ascension He transcended these four layers. Today He is not only above Hades, the earth, and the air, but also above the third heaven. (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, p. 18)

Today's Reading

Such a transcending Christ is to be transmitted into the church, which is the Body of Christ, the fullness of the One who fills all in all (Eph. 1:22-23)...In His ascension He is the Head of the Body, the church, having the first place in all things (Col. 1:18)...In His ascension this One was made both Lord and Christ (Acts 2:36) and the Leader (of all the kings) and Savior (5:31). If He were not the Ruler, the Leader, of all the kings, He could not be the Savior. He is the Ruler of all the kings, so He can manage the environment for all of God's chosen people to be saved. I was saved in China. If in history God had not managed the world

救的。神若没有在历史上安排世局，使一些圣徒从西方到远东传福音，我就不可能得救。使英国人和美国人到中国去传福音，需要神许多的工作；那是很大的管理。有的时候，虽然只是一点点的管理，但也只有神能作出来，造成适当的环境，使人得救。因此，祂是所有君王的元首，使祂能作救主，拯救神所拣选的人。…基督是我们在神新约经纶里的大祭司，在神面前担负我们，并顾到我们一切的需要（来四 14，七 26，九 11）。…基督在祂的升天里，也成了新约（新遗命）的中保和执行者，这新约是祂藉著祂的死所遗赠给我们的（八 6，九 15）。…基督也是新约里一切都必成就的保证，凭质（七 22）。…基督是天上至圣所的执事，把天（不仅指地方，也指生命的情形）供应到我们里面，使我们有属天的生命和能力，在地上过属天的生活，正如祂从前在地上一样（八 2）。…基督在祂的升天里，乃是新约信徒的辩护者（约壹二 1，约十四 16、26，十五 26，十六 7）。…基督是新约信徒的代求者，在神右边也在他们里面代求（罗八 34、26）（过照著圣经中神圣启示高峰之生活实行的路，一六至一八页）。

藉著复活，受造之物被带到一个新地位，我们也得著重生成为基督身体上的肢体。但是基督的身体还没有形成。乃是藉著基督的升天，所有肢体才形成一个活的身体。基督升天之後，祂藉著圣灵的浇灌浸了祂的整个身体（徒二 1~4、16~18、33）；乃是藉著在圣灵里的这浸，所有的肢体就形成一个身体（林前十二 13）。在升天之後，祂也赐下许多的恩赐：使徒，申言者，传福音者，牧人和教师（弗四 8、11~12）。这些恩赐的目的是为著建造基督的身体（李常受文集一九六三年第二册，三一页）。

参读：基督的四个主要阶段，第四章。

affairs to have some saints from the West go to the Far East to preach the gospel, I could never have been saved. For the British and Americans to go to my country to preach the gospel needed much work by God. That was a great management. Sometimes the management is small, but only God can carry this out to create the proper environment for people to be saved. Thus, He is the Ruler of all the kings so that He can be the Savior to save God's chosen people....Christ is our High Priest in God's New Testament economy to bear us in the presence of God and to care for all our needs (Heb. 4:14; 7:26; 9:11)...In His ascension Christ has become the Mediator, the Executor, of the new covenant, the new testament, which He bequeathed to us by His death (Heb. 8:6; 9:15)...Christ is also the surety, the pledge that everything in the new covenant will be fulfilled (Heb. 7:22)...Christ is the Minister in the heavenly Holy of Holies to minister heaven (which is not only a place but also a condition of life) into us that we may have the heavenly life and power to live a heavenly life on earth, as He did when He was here (Heb. 8:2)...In His ascension Christ is the Paraclete (Advocate) of the New Testament believers (1 John 2:1; John 14:16, 26; 15:26; 16:7)...Christ is the New Testament believers' Intercessor at the right hand of God and within them as well (Rom. 8:34, 26). (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, pp. 18-20)

By the resurrection the creation was brought to a new standing, and we were regenerated to be members of the Body of Christ. But the Body was not yet formed. It was by the ascension of Christ that all these members were formed into a living Body. After Christ ascended to heaven, He baptized His whole Body by the outpouring of the Holy Spirit (Acts 2:1-4, 16-18, 33), and it was by this baptism in the Holy Spirit that all the members were formed into one Body (1 Cor. 12:13). After His ascension, He also gave many gifts: apostles, prophets, evangelists, and shepherds and teachers (Eph. 4:8, 11-12). The purpose of these gifts was to build up the Body. (The Four Major Steps of Christ, p. 35)

Further Reading: The Four Major Steps of Christ

第三周 周六

晨兴餽养

何十一 4 ...我待他们如人松开他们腮上的轭，温和的餽养他们。

出十六 14~15 露水上升之後，不料，旷野的地面上有细小的圆物，细小如地上的霜。以色列人看见，不知道是什麽，就彼此对问说，这是什麽？摩西对他们说，这就是耶和华给你们吃的食物。

〔何西阿十四章一至四节里〕第三个含示基督的点，见於四节下半。...以色列人在旷野的四十年间，神曾温和的、耐心的用吗哪餽养他们。吗哪豫表基督作我们属天的食物。因此，说到神温和的餽养他们这句话，也含示基督。我们得救时，神用慈绳爱索牵引我们；现在祂用基督餽养我们。我可以作见证，从我得救之後，神就温和的、耐心的用基督餽养我。有时我们可能想要吃很多，或吃很快，但神要我们慢慢的、温和的、有耐心并恒久的吃；这是神餽养我们的方式。

〔在四节〕这轭是指法老的轭，这餽养是指在旷野吃吗哪。法老把重轭加在以色列人身上，但神松开这轭，温和的餽养他们，把他们带到旷野，每早晨温和的用吗哪餽养他们（出十六 14~18）（何西阿书生命读经，二〇九至二一〇、一九九页）。

信息选读

吗哪豫表基督作属天的粮食，使神的子民能走祂的道路。...按照神的经纶，基督应该是神所拣选之人唯一的饮食，惟一的食物、力量、满足和支持，他们该单单凭祂而活（民十一 6，约六 57）。为了作我们的食物，

WEEK 3 DAY 6

Morning Nourishment

Hosea 11:4 ...I was to them like those who lift off the yoke on their jaws; and I gently caused them to eat.

Exo. 16:14-15 And when the layer of dew lifted, there upon the surface...were fine round flakes, fine as the frost on the earth. And when the children of Israel saw it, they said to one another, What is it? For they did not know what it was. And Moses said to them, It is the bread which Jehovah has given you to eat.

A third implication concerning Christ is found in Hosea 11:4b....During the forty years the children of Israel were in the wilderness, God gently and patiently fed them with manna. Manna is a type of Christ as our heavenly food. Hence, this word concerning God's gently causing them to eat also implies Christ. When we were saved, God drew us with cords of a man, with bands of love, and now He is feeding us with Christ. I can testify that from the time I was saved God has been gently and patiently feeding me with Christ. Sometimes we may want to eat too much or eat in haste, but God wants us to eat slowly and gently with patience and endurance. This is the way God feeds us.

[In] verse 4...this yoke was Pharaoh's yoke, and this eating was the eating of the manna in the wilderness. Pharaoh had put a strong yoke on Israel, but God took off that yoke and gently caused them to eat by bringing them into the wilderness, where God fed them with manna in a gentle way morning by morning (Exo. 16:14-18). (Life-study of Hosea, pp. 66, 58-59)

Today's Reading

Manna is a type of Christ as the heavenly food that enables God's people to go His way....According to God's economy, Christ should be the unique diet, the only food, strength, satisfaction, and sustenance, of God's chosen people, and they should live by Him alone (Num. 11:6; John 6:57). In order to be food to us, Christ

基督成为肉体、钉十字架并且复活，成了包罗万有、赐生命的灵，住在我们灵里（63与注）。虽然我们知道吗哪从天而降（出十六4），但吗哪的元素和素质乃是个奥秘。吗哪不属于旧造，却能滋养人的肉身。因此，吗哪必定含有某些属于旧造的元素和矿物质。基督作为真吗哪，也是奥秘的。在复活里，祂成了赐生命的灵（林前十五45），但祂也有看得见、摸得著的身体（路二四36~43）。因此，很难说基督是属于灵的还是物质的（圣经恢复本，出十六15第一注）。

公开的吗哪是以色列人每早晨所收取的吗哪，那吗哪是公开的。但放在罐里，保存在至圣所约柜内的那一俄梅珥吗哪，是隐藏的，不是给会众公开享受的。然而，从我们经历的观点也可以说，公开的吗哪是我们没有吃过的吗哪，而隐藏的吗哪是指我们所吃、所消化并吸收的吗哪。每当我们吃吗哪，这吗哪自然而然就成为隐藏的吗哪。

按照启示录二章十七节，隐藏的吗哪乃是为著得胜者。…隐藏的吗哪是特别的一分，保留给那些胜过属世召会之堕落的得胜寻求者。…每位正确的祭司都是得胜者。不要认为你不可能成为得胜者。藉著享受基督作吗哪，你能成为得胜者。要吃公开的吗哪，基督就成为隐藏的吗哪。这隐藏的吗哪要把你构成得胜者，也要满足里面生命律法的要求，把你带进平安里。结果，按照十七节，你就是得胜者。…藉著吃隐藏的吗哪，我们要得著一块白石（17）。在圣经中，石头表徵建造的材料。如果我们吃隐藏的吗哪，我们就要成为祭司和得胜者。最终，隐藏的吗哪要把我们变化成为石头，为著建造神的居所（出埃及记生命读经，五二〇至五二一、五二九至五三〇页）。

参读：出埃及记生命读经，第三十四、三十八至三十九篇；圣经中关于生命的重要启示，第三章。

was incarnated, crucified, and resurrected to become the all-inclusive life-giving Spirit to indwell our spirit (John 6:63 and footnotes). Although it is known that manna came from heaven (Exo. 16:4), the element and essence of manna are a mystery. Manna did not belong to the old creation; nevertheless, it could nourish man's physical body. Thus, it must have contained certain elements and minerals that were a part of the old creation. As the real manna, Christ also is mysterious. In resurrection He became the life-giving Spirit (1 Cor. 15:45), yet He has a body that can be seen and touched (Luke 24:36-43). Thus, it is difficult to say whether Christ is spiritual or material. (Exo. 16:15, footnote 1)

The open manna was the manna gathered by the children of Israel every morning, the manna that was public. But the omer of manna placed in the pot and kept within the Ark in the Holy of Holies was hidden. This manna was not for the congregation in a public way. However, from the viewpoint of our experience it is also possible to say that open manna is manna which we have not eaten, whereas hidden manna refers to manna which we have eaten, digested, and assimilated. Whenever we eat manna, this manna spontaneously becomes hidden manna.

According to Revelation 2:17, the hidden manna is for the overcomers,...a special portion reserved for His overcoming seekers who overcome the degradation of the worldly church...Every proper priest is an overcomer. Do not think that it is impossible for you to be an overcomer. You can become an overcomer by enjoying Christ as manna. Eat the open manna, and Christ will become the hidden manna. This hidden manna will constitute you into an overcomer. It will also fulfill the requirements of the inner law of life and bring you into peace. As a result, you will be an overcomer according to Revelation 2:17...By eating the hidden manna we shall receive a white stone (Rev. 2:17). In the Bible a stone signifies building material. If we eat of the hidden manna, we shall become priests and overcomers. Eventually, the hidden manna will transform us into stones for the building of God's dwelling place. (Life-study of Exodus, pp. 452-453, 459-460)

Further Reading: Life-study of Exodus, msgs. 34, 38-39; The Crucial Revelation of Life in the Scriptures, ch. 3

二〇一二年夏季训练

小申言者书结晶读经 第四篇

约珥书的中心思想 及其四种蝗虫控制的豫言

读经：珥一 1~4，二 25~32，三 11

纲 目 周 一

壹. 我们必须看见约珥书的中心思想及其四种蝗虫控制的豫言：

一. 约珥这名意思是『耶和華是神』——1。

二. 『老年人哪，当听这话；这地的一切居民哪，都要侧耳听。在你们的日子，或你们列祖的日子，曾发生这样的事麼？你们要将这事传与子，子传与孙，孙传与後代。剪蝗剩下的，群蝗来吃；群蝗剩下的，舔蝗来吃；舔蝗剩下的，毁蝗来吃』——2~4 节：

1. 四节用四个辞说到『蝗虫』，可能指一种蝗虫不同的生长阶段——参二 25。

2. 这一种蝗虫的四个阶段，指残害以色列的列国，就是四个相继的帝国：巴比伦、玛代波斯、希腊和罗马，包括罗马帝国末一位该撒，就是敌基督——启十七 8~11，参但七 12。

3. 这四个帝国的军队好像蝗虫，（珥二 25，）来对以色列大肆残害，将其全然销毁，吞灭以色列的百姓、土地、田地、出产、食物和酒，并断绝他们的供物。

4. 这四个帝国相当於但以理二章三十一至三十三节之大人像的四个部分、但以理七章三至八节的四兽、（参启十三 1~2，）以及撒迦利亚一章十八至二十一节的四角。

2012 Summer Training

Crystallization-Study of the Minor Prophets

Message Four

The Central Thought of the Book of Joel with Its Controlling Prophecy of Four Kinds of Locusts

Scripture Reading: Joel 1:1-4; 2:25-32; 3:11

Outline DAY 1

I. We need to see the central thought of the book of Joel with its controlling prophecy of four kinds of locusts:

A. *The name Joel means “Jehovah is God”—1:1.*

B. *“Hear this, you elders, / And give heed, all you inhabitants of the land. / Has this ever happened in your days, / Or even in the days of your fathers? / Tell your children about it, / And let your children tell their children, / And let their children tell the next generation. / What the cutting locust has left, the swarming locust has eaten; / And what the swarming locust has left, the licking locust has eaten; / And what the licking locust has left, the consuming locust has eaten”—vv. 2-4:*

1. Four words are used for locust in verse 4, probably referring to one kind of locust in various stages of growth—cf. 2:25.

2. The four stages of this one kind of locust refer to the nations that devastated Israel in four consecutive empires: Babylon, Medo-Persia, Greece, and Rome, including Antichrist, who will be the last Caesar of the Roman Empire—Rev. 17:8-11; cf. Dan. 7:12.

3. The armies of these empires were like locusts (Joel 2:25) coming to devastate and consume Israel totally, devouring her people, land, fields, produce, food, and drink and cutting off her offerings.

4. These empires correspond to the four sections of the great human image in Daniel 2:31-33, to the four beasts in Daniel 7:3-8 (cf. Rev. 13:1-2), and to the four horns in Zechariah 1:18-21.

周二

5. 它们要被基督征服并了结；基督要在复兴时代设立国度，且在得救的以色列人中间掌权—但二 34 ~ 35。

三. 在巴比伦王尼布甲尼撒来到之前约两百年，神开始打发申言者警告以色列人，劝戒他们，招呼他们回转归向神；然而，以色列人不听申言者的话；这迫使神打发四种蝗虫来惩治祂的百姓；以色列在蝗虫的剪切、群拥、舔噬、毁坏下受苦许多世纪：

1. 神允许以色列在蝗虫下受苦，目的是要产生一对夫妇—约瑟和玛利亚，使神能生在人里面，由人而生，从人生出来，使神不再仅仅是神，乃是神而人者；因此，神使用犹太人的受苦带进神成肉体这前所未有的事，把神带进人里面，使神与人调和为一。

2. 不仅如此，神也使用蝗虫，在环境中提供一切必要的措施，为要完成祂的定旨：

a. 罗马帝国是四个帝国的集大成，提供一切的所需，使这位成为肉体的神能在地生活、行动并工作。

b. 罗马帝国也提供一种刑法，使基督得以被钉十字架，以完成神的救赎；（约十八 31 ~ 32；）提供一种局面，使那灵作为经过过程并终极完成的三一神，得以浇灌在一切属肉体的人身上，以产生召会作基督生机的身体；（珥二 28 ~ 32，徒二；）并提供种种措施，使福音便捷的传布到整个居人之地。（太二八 19，徒一 8。）

周三

四. 蝗虫所表徵的四个帝国是属世的，却被神的匠人（基督—但二 34 ~ 35）所使用，作祂的工具，来惩治以色列并惩罚列国；神藉此正在完成所需要的一切，为著基督完满的显现，使整个宇宙得著完全的复兴：

1. 基督是神所使用以打碎四角的末一个匠人；四个匠人就是神所用的技巧，以毁灭这四国及其王；头三国中的每一国—巴比伦、玛代波斯和希腊—都被紧接而来的国，以技

DAY 2

5. They will be overcome and terminated by Christ, who will set up the kingdom and reign among the saved Israel in the age of restoration—Dan. 2:34-35.

C. Beginning approximately two hundred years before the coming of Nebuchadnezzar king of Babylon, God sent the prophets to warn Israel, to advise them, and to call them to return to God; because Israel did not listen to the prophets, this forced God to send the four kinds of locusts to chastise His people; Israel has been suffering the cutting, swarming, licking, and consuming of the locusts for many centuries:

1. God's purpose in allowing Israel to suffer under the locusts was to bring forth a couple, Joseph and Mary, so that God could be born in man, of man, and out of man to become no longer only God but a God-man; hence, God used the suffering of the Jews to bring in the incarnation, an unprecedented event that brought God into man and mingled God and man as one.

2. Furthermore, God has used the locusts to afford all the necessary facilities in the environment for the carrying out of His purpose:

a. The Roman Empire, the aggregate of the four empires, afforded everything necessary for the incarnated God to live and move and work on earth.

b. It also provided the means for Christ to be crucified for the accomplishment of God's redemption (John 18:31-32), the occasion for the pouring out of the Spirit as the processed and consummated Triune God upon all flesh to produce the church as the organic Body of Christ (Joel 2:28-32; Acts 2), and the facilities for the spreading of the gospel to the entire inhabited earth (Matt. 28:19; Acts 1:8).

DAY 3

D. The four empires, or kingdoms, signified by the locusts are worldly, but they are used by God's Craftsman (Christ—Dan. 2:34-35) as His instrument to chastise Israel and punish the nations; in this way God is accomplishing whatever is needed for Christ to be manifested in full so that the entire universe may be fully restored:

1. Christ is the last Craftsman used by God to break the four horns; the four craftsmen are the skills used by God to destroy these kingdoms with their kings; each of the first three kingdoms (Babylon, Medo-Persia, and Greece) was taken over in a skillful way by the

巧的方式所取代—亚—18~21, 但五, 八3~7。

2. 因此, 神所用的四个匠人乃是玛代波斯、希腊、罗马, 至终乃是基督。

3. 第四个匠人将是基督那非人手所凿的石头; 祂要在回来时, 将复兴的罗马帝国砸得粉碎, 藉此砸碎那作为人类政权集大成的大人像—二31~35。

4. 这块石头不仅表徵个人的基督, 也表徵团体的基督, 就是基督连同祂的『大能者』—珥三11。

周四

贰. 圣经和小申言者书揭示四件事: 神对祂选民的惩治、神对列国的惩罚、基督的显现、以及复兴的时期; 约珥书只有短短三章, 却包含这四件事:

一. 首先, 神打发蝗虫销毁以色列; (一2~二11, 25;) 这是神因以色列极大邪恶所施的惩治。

二. 其次, 本书揭示神要惩罚并审判外邦列国, 因为他们销毁以色列太过分, 没有顾到公义—三1~16上, 19。

三. 神对以色列的惩治和祂对列国的惩罚, 结果乃是基督的显现:

1. 论到这显现, 约珥说到经过过程、终极完成、复合之灵的浇灌, 这灵就是神的灵复合了基督的人性、基督的死及其功效、基督的复活及其大能; (二28, 出三十25注2;) 这乃是五旬节那天浇灌下来的圣灵, (徒二1~4, 16~21,) 这灵就是终极完成的三一神, 也是基督的实化, 为著基督的显现。

2. 这显现开始於基督的成为肉体, 并藉著那灵的浇灌得著印证和加强; 因为藉著那浇灌, 个人的基督就成了团体的基督, (林前十二12~13,) 就是召会, 作为敬虔的极大奥秘—神显现於肉体。(提前三15~16。)

四. 召会作为基督的显现, 要带进复兴的荣耀之日, (珥二

kingdom that followed it—Zech. 1:18-21; Dan. 5; 8:3-7.

2. Thus, the four craftsmen used by God are Medo-Persia, Greece, Rome, and ultimately Christ.

3. The fourth Craftsman will be Christ as the stone cut out without hands, who will crush the restored Roman Empire and thereby crush the great human image as the totality of human government at His coming back—2:31-35.

4. This stone signifies not only the individual Christ but also the corporate Christ, Christ with His “mighty ones”—Joel 3:11.

DAY 4

II. In the Bible and in the Minor Prophets four things are unveiled: God's chastisement on His elect people, God's punishment of the nations, the manifestation of Christ, and the restoration; these four matters are covered in Joel, a short book of three chapters:

A. First, God sent the locusts to consume Israel (1:2—2:11, 25); this was God's chastisement because of Israel's great evils.

B. Then, this book reveals that God will punish and judge the Gentile nations because in their consuming of Israel they are excessive, acting without regard for justice—3:1-16a, 19.

C. God's chastising of Israel and His punishing of the nations issue in the manifestation of Christ:

1. Regarding this manifestation, Joel speaks concerning the outpouring of the processed, consummated, compound Spirit, that is, the Spirit of God compounded with Christ's humanity, Christ's death and its effectiveness, and Christ's resurrection with its power (2:28; Exo. 30:25, footnote 1); this is the Holy Spirit, who was poured out on the day of Pentecost (Acts 2:1-4, 16-21), and this Spirit is the consummated Triune God and the realization of Christ for the manifestation of Christ.

2. This manifestation began with the incarnation of Christ and has been confirmed and strengthened by the outpouring of the Spirit, for through that outpouring the individual Christ became the corporate Christ (1 Cor. 12:12-13), the church as the great mystery of godliness, God manifested in the flesh (1 Tim. 3:15-16).

D. The church as the manifestation of Christ will bring in the glorious day of restoration

25~27,) 就是千年国时代, (三16~21,) 那时基督要得著更完满的显现; 那复兴要终极完成於新天新地新耶路撒冷, 就是基督最完满的显现。(启二一1~2。)

周五

参. 我们需要清楚看见三件事:

一. 我们所在的时代是延续先前的时代, 我们的神在其中仍在行动; 祂在犹太人中并藉著列国作工, 为要实施祂的经纶, 建造基督生机的身体—弗四16, 西二19。

二. 我们需要看见, 今天我们这些在基督里的信徒, 是在基督的身体里; 我们都是基督身体上的肢体, 这身体就是三一神的生机体; 作为基督身体上的肢体, 我们应当渴慕作得胜者, 大能者, 就是那要与基督一同回来, 在哈米吉顿之战中对付敌基督, 并要在千年国里与基督一同作王的。(珥三11。)

三. 我们作为基督身体上之肢体的目标, 乃是在内在一面扩大基督的显现; 我们渴望见到基督之显现内在的扩大; 这扩大是在经过过程之三一神的灵里, 并藉著我们的父, 就是那永远、全能神圣者的生命而有的。

周六

肆. 我们可以走得胜的路来扩大基督的显现, 藉著以下的生机实行, 在调和的灵里, 照著调和的灵行动、生活并行事为人, (罗八4,) 使我们成为祂的大能者(珥三11):

一. 呼求主的名—二32, 罗十12~13。

二. 祷读主那是灵的话—弗六17~18。

三. 不住的祷告—帖前五17。

四. 不熄灭那灵, 反而使我们的灵如火挑旺起来—19节, 提後一6~7。

五. 不藐视申言, 反而重视申言—帖前五20, 林前十四4下, 12, 31。

(Joel 2:25-27), the age of the millennial kingdom (3:16-21), in which Christ will be manifested in a fuller way; the restoration will consummate in the fullest manifestation of Christ in the New Jerusalem in the new heaven and new earth (Rev. 21:1-2).

DAY 5

III. We need to have a clear view concerning three matters:

A. We are living in an age, the continuation of the preceding ages, in which our God is still moving; He is working among the Jews and by the nations to perform His economy in the building up of the organism of the Body of Christ—Eph. 4:16; Col. 2:19.

B. We need to see that today we, the believers in Christ, are in the Body of Christ; we all are members of the Body of Christ, which is the organism of the Triune God; as members of the Body, we should aspire to be the overcomers, the mighty ones (Joel 3:11), who will return with Christ to deal with Antichrist at the battle of Armageddon and who will be Christ's co-kings in the millennium.

C. Our goal as members of the Body of Christ is to enlarge the manifestation of Christ intrinsically; we desire to see the intrinsic enlargement of the manifestation of Christ in the Spirit of the processed Triune God and by the life of our Father, the eternal, almighty Divine Being.

DAY 6

IV. We can take the overcoming way to enlarge the manifestation of Christ so that we may become His mighty ones (v. 11) by walking, living, and having our being in and according to the mingled spirit (Rom. 8:4) through the following organic practices:

A. Calling on the name of the Lord—Joel 2:32; Rom. 10:12-13.

B. Pray-reading His word as the Spirit—Eph. 6:17-18.

C. Praying unceasingly—1 Thes. 5:17.

D. Not quenching the Spirit but fanning the spirit into flame—v. 19; 2 Tim. 1:6-7.

E. Not despising but respecting prophesying—1 Thes. 5:20; 1 Cor. 14:4b, 12, 31.

伍。『我希望我们不是走一般基督徒的路，而是走得胜的路，作大能者，以与那独一无二的大能者相配。基督现今坐在诸天之上的宝座上，等候我们受成全、得成熟。至终，时机将成熟，叫祂可以回来对付列国，拯救以色列的余民，并完成神在我们身上的经纶。之後，复兴的时期就被引进。这复兴的时期要终极完成於新耶路撒冷，作神彰显於基督的终极完成。』（约珥书生命读经，第四篇。）

V. “I hope that we all will take not the ordinary Christian way but the overcoming way to be the mighty ones who can match the unique mighty One. Christ is now on the throne in the heavens, waiting for us to be perfected and matured. Eventually the time will be ripe for Him to come back to deal with the nations, to save the remnant of Israel, and to complete God's economy with us. Then the age of restoration will be ushered in. That age will consummate in the New Jerusalem as the ultimate consummation of God's expression in Christ” (Life-study of the Minor Prophets, pp. 92-93).

第四周 周一

晨兴喂养

珥一 2 老年人哪，当听这话；这地的一切居民哪，都要侧耳听。…

4 剪蝗剩下的，群蝗来吃；群蝗剩下的，舔蝗来吃；舔蝗剩下的，毁蝗来吃。

〔约珥书〕第一个主要的点，是四种蝗虫（列国）的灾害，或是一种蝗虫之四个阶段的灾害。…一章二至四节给我们看见这预言的严重性。…民中的老年人当听这信息；这地的一切居民都要侧耳听，他们要将这事传与子，子传与孙，孙传与后代（2~3，诗七八6）。

〔约珥书一章四节〕用四个辞说到蝗虫，可能指一种蝗虫不同的生长阶段。我们将会看见，这一种蝗虫的四个阶段，相当於但以理二章之大人像的四个部分、七章的四兽以及撒迦利亚一章的四角。剪蝗是指巴比伦帝国，群蝗是指玛代波斯帝国，舔蝗是指希腊帝国，毁蝗是指罗马帝国（约珥书生命读经，二二一至二二二页）。

信息选读

约珥书一章六节上半说到有一国民又强盛，又无数，上来侵犯耶和華的地。…这国民的上来比喻为一种蝗虫的四个阶段：剪蝗、群蝗、舔蝗和毁蝗（4，二2、4~11）。这连续四种蝗虫，指四个连续残害以色列的帝国。…这强盛的国民更进一步比喻为有四部分的大人像：金头—巴比伦；银的胸膛和膀臂—玛代波斯；铜的肚腹和腰—希腊；铁腿和脚—罗马（但二

WEEK 4 DAY 1

Morning Nourishment

Joel 1:2 Hear this, you elders, and give heed, all you inhabitants of the land...

4 What the cutting locust has left, the swarming locust has eaten; and what the swarming locust has left, the licking locust has eaten; and what the licking locust has left, the consuming locust has eaten.

The first main point [in the book of Joel] is the plague of the four kinds of locusts (the nations) or of one kind of locust in four stages...Joel 1:2-4 shows us the seriousness of the prophecy...The elders among the people should hear this message, and all the inhabitants of the land should give heed to it. They should tell their children about it, their children should tell their children, and their children should tell the next generation (vv. 2-3; Psa. 78:6).

Four words for locust are used in Joel 1:4, probably referring to one kind of locust in various stages of growth. As we will see, this one kind of locust in four stages corresponds to the four sections of the great human image in Daniel 2, to the four beasts in Daniel 7, and to the four horns in Zechariah 1. The cutting locust refers to the Babylonian Empire; the swarming locust, to the Medo-Persian Empire; the licking locust, to the Grecian Empire; and the consuming locust, to the Roman Empire. (Life-study of Joel, pp. 9-10)

Today's Reading

Joel 1:6a speaks of the coming up of a nation, mighty and without number, against the land of Jehovah...The coming of such a nation is likened to one kind of locust in four stages: the cutting locust, the swarming locust, the licking locust, and the consuming locust (v. 4; 2:2, 4-11). The four successive kinds of locusts refer to the nations which devastated Israel in four consecutive empires...This mighty nation is further likened to the great human image in four sections: the golden head—Babylon; the silver breast and arms—Medo-Persia; the bronze abdomen and thighs—Greece;

31~33)。…有一又强盛又无数的国民要上来，这更进一步比喻为四个兽：狮子、熊、豹以及头三兽之总和者（七 2~8，启十三 2 上）。…这国民最终比喻为四角（亚一 18~21）。四角、四兽、大人像的四部分和四种蝗虫，都是指这四个帝国。在整个人类历史中，在神对付以色列并惩罚外邦人的事上，这四个帝国一直是中心。…约珥书一章六节上半所提的这国民要来毁坏耶和華的地，吞灭百姓，并将他们撕成碎片，使这地荒凉（6 下 ~7 上，二 3，但七 7，赛十 3，耶二五 11）。因著这荒凉，就没有食物给百姓吃，也没有酒使他们欢乐（珥一 5、7、10~12、16 上、17）；没有素祭和奠祭给祭司在神的殿中献给神（9、13、16 下）；也没有草场给牲畜、牛群和羊群（18~20）。…毁坏耶和華的地四个帝国，包括从巴比伦帝国第一个王尼布甲尼撒起，经过玛代波斯帝国和马其顿希腊帝国，到罗马帝国末一位该撒（敌基督）。…巴比伦事实上开始於宁录所建造的巴别城（创十 8~10）。宁录是敌基督的第一个豫表。…蝗虫的灾害是非常可怕的；蝗虫能在一日之间把庄稼吃尽，人却无法阻止。巴比伦、玛代波斯、希腊、罗马的军队好像蝗虫，把以色列全然毁坏：吞灭百姓、土地、田地、出产、食物和酒，叫他们没有供物。

表面上，这四个帝国是人，像大人像一样，代表人类政权的总和。但在神眼中，这四个帝国乃是兽：巴比伦是狮子，玛代波斯是熊，希腊是豹，罗马是前三者的总和，是最凶猛、造成最大残害的兽。至终，这四个帝国乃是四角，为撒但使用，残害神的选民。这些论到此事的豫言，如今都成了历史（约珥书生命读经，二二二至二二四页）。

参读：约珥书生命读经，第二篇。

and the iron legs with the feet—Rome (Dan. 2:31-33)...The coming up of a nation, mighty and without number, is further likened to four beasts: a lion, a bear, a leopard, and the one who is the totality of the first three (Dan. 7:2-8; Rev. 13:2a)...This nation is likened ultimately to four horns (Zech. 1:18-21). The four horns, the four beasts, the four sections of the great image, and the four kinds of locusts all refer to the same four empires. Throughout human history, in God's dealing with Israel and in God's punishment upon the Gentiles, these four empires have been and still are the center...The nation mentioned in Joel 1:6a came to devastate the land of Jehovah, devouring and breaking the people into pieces and making the land a desolation (vv. 6b-7a; 2:3; Dan. 7:7; Isa. 10:3; Jer. 25:11). Because of this desolation, there were no food to feed the people and no wine to cheer the people (Joel 1:5, 7, 10-12, 16a, 17), no meal offering and no drink offering for the priests to offer to God in His temple (vv. 9, 13, 16b), and no pasture for the beasts, herds of cattle, and herds of sheep (vv. 18-20)...The empires that have devastated the land of Jehovah include the empires from Nebuchadnezzar, the first king of the Babylonian Empire, through the Medo-Persian Empire and the Macedonian and Grecian Empire, to the last Caesar (Antichrist) of the Roman Empire...Babylon actually began with Babel, which was founded by Nimrod (Gen. 10:8-10), the first type of Antichrist...A plague of locusts is terrible. In just one day an entire harvest can be consumed; nothing can stop the devouring locusts. The armies of Babylon, Medo-Persia, Greece, and Rome were like locusts coming to devastate Israel totally, devouring their people, land, fields, produce, food, and drink and cutting off their offerings.

Apparently, these four empires are human like the great human image representing the totality of human government. However, in the sight of God they are beasts. Babylon is the lion; Medo-Persia is the bear; Greece is the leopard; and Rome, being the totality of the first three, is the most wild and devastating beast of all. Ultimately, these four empires are four horns used by Satan to devastate God's chosen people. The prophecies concerning this are now history. (Life-study of Joel, pp. 10-12)

Further Reading: Life-study of Joel, msg. 2

第四周 周二

晨兴喂养

但二 34~35 ...有一块非人手凿出来的石头，打在这像半铁半泥的脚上，把脚砸碎。...打碎这像的石头，变成一座大山，充满全地。

约珥书的中心思想乃是：列国（如同蝗虫）分四个帝国（从巴比伦第一个王尼布甲尼撒，到罗马末一位该撒，就是敌基督）连续的残害以色列；它们要被基督征服并了结；基督要在复兴时代设立国度，且在得救的以色列人中间掌权。这四个残害以色列，而被基督征服并了结的帝国是巴比伦帝国、玛代波斯帝国、马其顿希腊帝国和罗马帝国，由但以理二章的大人像所表徵。这人像将被基督这块非人手所凿的石头毁灭（34~35）。...这块石头不仅表徵个人的基督，也表徵团体的基督。这团体的基督将成为非人手所凿的石头，将人类政权打碎（约珥书生命读经，二一二至二一三页）。

信息选读

在巴比伦王尼布甲尼撒来到之前约两百年，神开始打发申言者警告以色列人，劝戒他们，招呼他们回转归向神。然而，以色列人不听申言者的话。这迫使神打发四种蝗虫来惩治祂的百姓。以色列在蝗虫的剪切、群拥、舔噬、毁坏下受苦二十七个世纪之久。神允许以色列在蝗虫下受苦，目的是要产生一对夫妇—约瑟和马利亚，使神能生在人里面，由人而生，从人生出来，使神不再仅仅是神，乃是神而人者（参太一）。因此，神使用犹太人的受苦带进神成肉体这前所未有的事，把神带进人里面，使神与人调和为一。不仅如此，神也使用蝗虫，在环境中提供一切必要的措施，为要完成祂的定旨。罗

WEEK 4 DAY 2

Morning Nourishment

Dan. 2:34-35 ...A stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them....And the stone that struck the image became a great mountain and filled the whole earth.

The central thought of Joel is that the nations, as the locusts, devastate Israel consecutively in four empires, from Nebuchadnezzar, the first king of Babylon, to Antichrist, the last Caesar of Rome; they will be overcome and terminated by Christ, who will set up the kingdom and reign among the saved Israel in the age of restoration. The four empires that devastate Israel and that will be overcome and terminated by Christ are the Babylonian Empire, the Medo-Persian Empire, the Macedonian-Grecian Empire, and the Roman Empire. These four empires are signified by the great human image,...an image that will be destroyed by Christ as the stone cut out without hands (Dan. 2:34-35)...This stone signifies not merely the individual Christ but also the corporate Christ. The corporate Christ will come as a stone cut out without hands and will smite the human government into pieces. (Life-study of Joel, p. 2)

Today's Reading

Beginning approximately two hundred years before the coming of Nebuchadnezzar king of Babylon, God sent the prophets to warn Israel, to advise them, and to call them to return to God. However, Israel did not listen to the prophets. This forced God to send the four kinds of locusts to chastise His people. Israel has been suffering the cutting, swarming, licking, and consuming of the locusts for twenty-seven centuries. God's purpose in allowing Israel to suffer under the locusts was to bring forth a couple, Joseph and Mary, so that God could be born in man, of man, and out of man to become no longer only God but a God-man (cf. Matt. 1). Hence, God used the suffering of the Jews to bring in the incarnation, an unprecedented event that brought God into man and mingled God and man as one. Furthermore, God has used the locusts to afford all the

马帝国是四个帝国的集大成，提供一切的所需，使这位成为肉体的神能在地上生活、行动并工作。罗马帝国也提供一种刑法，使基督得以被钉十字架，以完成神的救赎（约十八 31~32）；提供一种局面，使那灵作为经过过程并终极完成的三一神，得以浇灌在一切属肉体的人身上，以产生召会作基督生机的身体（徒二）；并提供种种措施，使福音便捷的传布到整个居人之地（太二八 19，徒一 8）（圣经恢复本，珥一 4 第一注）。

但以理七章十二节说，「至於其余的兽，权柄都被夺去，生命却仍存留，直到所定的时期和时候。」这指明每个帝国被击败之後，国权虽被夺去，文化却被後来接续的帝国所承受，因此其生命仍然延长。…罗马帝国承继前面三个帝国的文化。罗马帝国的国权结束了，但它的「生命」，就是它的文化，仍然持续著。就某种意义来说，我们都是罗马帝国的公民，因为今天，特别在政治和法律方面，我们仍在罗马帝国精神的影响下。今天世界的文化是罗马的文化，而罗马文化又是累积的文化，包含了巴比伦人、波斯人和希腊人的文化。

一个重要的点，就是神对於受苦因素的目的。受苦的因素是要产生成为肉体。藉著成为肉体，这位大能、永远、无限的神被带到人性里，与人性调和。没有任何事比成为肉体更伟大，甚至宇宙的创造也无法与其相比！…因此，受苦的因素就是使神圣的成为肉体得以终极完成的因素；犹太人的受苦是产生成为肉体的因素。因著神进入人性里，并与人性调和，现在有了一位独一无二的人物—耶稣，祂是完整的神，又是完全的人。神成了一个人，就是那人耶稣，生活在这地上，住在拿撒勒三十年之久。这的确是全宇宙最大的神迹！（约珥书生命读经，二二四至二二五、二四四至二四五页）

参读：约珥书生命读经，第一、五篇。

necessary facilities in the environment for the carrying out of His purpose. The Roman Empire, the aggregate of the four empires, afforded everything necessary for the incarnated God to live and move and work on earth. It also provided the means for Christ to be crucified for the accomplishing of God's redemption (John 18:31-32), the occasion for the pouring out of the Spirit as the processed and consummated Triune God upon all flesh to produce the church as the organic Body of Christ (Acts 2), and the facilities for the spreading of the gospel to the entire inhabited earth (Matt. 28:19; Acts 1:8). (Joel 1:4, footnote 1)

Daniel 7:12 says, "As for the rest of the beasts, their dominion was taken away, but an extension of life was given to them for a season and a time." This indicates that as each empire was defeated, although its dominion was taken away, its culture was adopted by each succeeding empire. Thus each empire continued to live...The Roman Empire inherited the cultures of the three foregoing empires. The dominion of the Roman Empire is over, but its "life," its culture, continues. In a sense, we all are Roman citizens, for we are under the influence of the spirit of the Roman Empire, especially in the matters of politics and law. Today the world's culture is Roman, yet, being an accumulated culture, it contains the cultures of the Babylonians, Persians, and Greeks.

The crucial matter of God's purpose,...the suffering factor[,] is the factor which produced the incarnation. Through incarnation the almighty, eternal, infinite God was brought into humanity and mingled with humanity. Nothing, not even the creation of the universe, could be greater than this!...Hence, the suffering factor was the factor to consummate the divine incarnation; the suffering of the Jews was the factor to produce the incarnation. As a result of God's entering into humanity and His mingling with humanity, there is now a unique person—Jesus—who is both the complete God and a perfect man. God became a man, the man Jesus, and lived on this earth, making His home in Nazareth for thirty years. Surely this is the greatest miracle in the entire universe! (Life-study of Joel, pp. 12, 30)

Further Reading: Life-study of Joel, msgs. 1, 5

第四周 周三

晨兴喂养

亚一 18~21 我又举目观看，见有四角。…这些就是把犹大、以色列和耶路撒冷打散的角。耶和华又指四个匠人给我看。…这些匠人来威吓那些角，要打掉列国的角，就是那攻击打散犹大地之列国所举起的角。

蝗虫所表徵的四个帝国非常属世，却被神的匠人（基督—但二 34~35）所使用，作祂的工具，来惩治以色列并惩罚列国。神藉此正在完成所需要的一切，为著基督完满的显现，使整个宇宙得著完全的复兴（约珥书生命读经，二二六页）。

四角和四个匠人的异象（亚一 18~21），是对以色列安慰并鼓励的应许之话，作为神对基督在十二节为锡安和耶路撒冷代求的回应。四角就是四国及其王一巴比伦、玛代波斯、希腊和罗马帝国，也是但以理二章三十一至三十三节的大人像，以及七章三至八节的四个兽所表徵的，他们都曾伤害并毁灭神的选民。四个匠人（亚一 20）就是神所用的技巧，以毁灭这四国及其王。头三国中的每一国—巴比伦、玛代波斯和希腊—都被紧接而来的国，以技巧的方式所取代（参但五，八 3~7）。第四个匠人将是基督那非人手所凿的石头：祂要在回来时，将复兴的罗马帝国砸得粉碎，藉此砸碎那作为人类政权集大成的大人像（二 31~35）（圣经恢复本，亚一 18 第一注）。

信息选读

约珥书三章一至十五节说到基督对列国的审判—对活人的审判（徒十 42，十七 31）。…这个审判要在约沙

WEEK 4 DAY 3

Morning Nourishment

Zech. 1:18-21 Then I lifted up my eyes and looked, and there were four horns....These are the horns that have scattered Judah, Israel, and Jerusalem. Then Jehovah showed me four craftsmen....These have come to terrify them, to cast down the horns of the nations who have lifted up the horn against the land of Judah to scatter it.

The four empires signified by the locusts are very worldly, but they are used by God's Craftsman (Christ—Dan. 2:34-35) as His instrument to chastise Israel and punish the nations. In this way God is accomplishing whatever is needed for Christ to be manifested in full, that the entire universe may be fully restored. (Life-study of Joel, p. 13)

The vision of the four horns and the four craftsmen (Zech. 1:18-21) was a comforting and encouraging word of promise to Israel as God's answer to Christ's intercession for Zion and Jerusalem in verse 12. The four horns are the four kingdoms with their kings—Babylon, Medo-Persia, Greece, and the Roman Empire—also signified by the great human image in Daniel 2:31-33 and by the four beasts in 7:3-8, that damaged and destroyed the chosen people of God. The four craftsmen (Zech. 1:20) are the skills used by God to destroy these four kingdoms with their kings. Each of the first three kingdoms—Babylon, Medo-Persia, and Greece—was taken over in a skillful way by the kingdom that followed it (cf. Dan. 5; 8:3-7). The fourth Craftsman will be Christ as the stone cut out without hands, who will crush the restored Roman Empire and thereby crush the great human image as the totality of human government at His coming back (Dan. 2:31-35). (Zech. 1:18, footnote 1)

Today's Reading

Joel 3:1-15 speaks concerning the judgment of Christ upon the nations—the judgment upon the living (Acts 10:42; 17:31)...This judgment will take place at

法谷，就是断定谷举行（珥三 2、12、14）。…基督对活人的审判，目的是要报应列国在大灾难期间对以色列的恶待（2下~8，启十二 17，十三 7、10，太二五 41~46 上）。基督将敌基督和假申言者扔到火湖後，就要在耶路撒冷设立祂的宝座；列国中所有活著的人，就是山羊和绵羊，都要聚集到祂面前，受祂的审判。山羊是恶人，就是那些在大灾难期间逼迫犹太人的人；绵羊是好人，就是那些帮助受逼迫之犹太人的人。

最後，约珥书说到关于基督与祂的得胜者胜过列国，以及基督在复兴时期在以色列中间掌权（三 9~13、16~21）。…首先，按照九至十三节，基督同祂的得胜者（启十七 14，十九 11~14）作为大能者，要在哈米吉顿击败敌基督和他的军队一列国。…敌基督被击败之後，基督要在耶路撒冷内的锡安圣山上，在以色列人中间掌权（珥三 16 上、17、21 下）。…基督在耶路撒冷掌权时，要作以色列人的避难所和保障（16 下）。因这缘故，无人能再毁坏以色列。…在复兴时期，基督要在耶路撒冷内的锡安圣山上，在以色列人中间掌权（18，太十九 28）。…约珥书三章十八节上半告诉我们，在复兴时期，大山要滴新酒，小山要流奶。这指明那光景是如何的富饶。…在复兴时期不会缺水，因为犹太一切的溪河都有水流（18 中）。哪里有溪河，哪里就充满水流。…必有泉源从耶和华的殿中流出来，浇灌整个圣地（18 下）。这指向新耶路撒冷的光景，那里有一道河从神和羔羊的宝座流出来，滋润圣城。…十九至二十一节上半告诉我们，以色列四围一切的仇敌必受惩罚。因此，列国要受惩罚，以色列要得复兴，基督要显现。这将是新天新地同新耶路撒冷的序幕（约珥书生命读经，二三三至二三六页）。

参读：约珥书生命读经，第三篇。

the valley of Jehoshaphat, which is the valley of decision (Joel 3:2, 12, 14)...The purpose of Christ's judgment upon the living will be to recompense the nations' mistreatment of Israel during the great tribulation (vv. 2b-8; Rev. 12:17; 13:7, 10; Matt. 25:41-46a). After Christ casts Antichrist and the false prophet into the lake of fire, He will set up His throne in Jerusalem, and all the living ones as the goats and the sheep will be gathered before Him to be judged by Him. The goats will be the evil ones, those who persecuted the Jews, and the sheep will be the good ones, those who helped the persecuted Jews during the tribulation.

Finally, Joel speaks regarding the victory of Christ with His overcomers over the nations and His reign among Israel in the age of restoration (3:9-13, 16-21)...First, according to verses 9 through 13, Christ with His overcomers (Rev. 17:14; 19:11-14) as the mighty ones will defeat Antichrist and his armies (the nations) at Armageddon...After the defeat of Antichrist, Christ will reign among Israel on the holy mountain of Zion within Jerusalem (Joel 3:16a, 17, 21b)...As Christ reigns in Jerusalem, He will be a shelter and a stronghold to the children of Israel (v. 16b). Because of this, no one will be able to damage Israel anymore...Christ's reign among Israel on the holy mountain of Zion within Jerusalem will be in the restoration (v. 18; Matt. 19:28)...Joel 3:18a tells us that in the restoration the mountains will drop down fresh wine, and the hills will flow with milk. This indicates how rich the situation will be...In the restoration there will be no shortage of water, for all the waterways of Judah will flow with water (v. 18b). Wherever there is a waterway, there will be a river full of water...A fountain will go forth from the house of Jehovah, the temple, to water the entire holy land (v. 18c). This points to the situation in the New Jerusalem, where a river will flow out of the throne of God and of the Lamb to water the holy city...Joel 3:19-21a tells us that all the surrounding enemies of Israel will be punished. Therefore, the nations will be punished, Israel will be restored, and Christ will be manifested. This will be a prelude to the new heaven and new earth with the New Jerusalem. (Life-study of Joel, pp. 20-22)

Further Reading: Life-study of Joel, msg. 3

第四周 周四

晨兴喂养

珥二 25~26 我打发到你们中间的大军队，就是群蝗、舔蝗、毁蝗、剪蝗，那些年所吃的，我要补还你们。你们必多吃而得饱足，就赞美那奇妙对待你们之耶和华你们神的名；我的百姓必永不羞愧。

圣经说到四件事：神对祂选民的惩治、神对列国的惩罚、基督的显现以及复兴的时期。约珥书只有短短三章，却包含这四件事。首先，神打发蝗虫残害以色列。这是神因以色列极大邪恶所施的惩治。其次，本书揭示神要惩罚并审判外邦列国。第三，约珥书说到经过过程、终极完成、复合之灵的浇灌，这灵就是神的灵复合了基督的人性、基督的死及其功效、基督的复活及其大能。这乃是五旬节那天浇灌下来的圣灵，这灵就是终极完成的基督，为著基督的显现。这显现开始於基督的成为肉体，并藉著那灵的浇灌得著印证和加强；因为藉著那浇灌，个人的基督就成了团体的基督，引进召会生活和召会时期。召会是敬虔的极大奥秘，就是神显现於肉体（提前三 15~16）。因此，我们就是基督的显现。现今，我们在等候约珥书所启示的第四件事—复兴的荣耀之日，那复兴要终极完成於新天新地新耶路撒冷。这是圣经的启示，也是宇宙的历史（约珥书生命读经，二二五至二二六页）。

信息选读

神打发蝗虫的最後阶段是罗马帝国。当罗马帝国在惩治悖逆的以色列时，神安静且奥秘的作了一

WEEK 4 DAY 4

Morning Nourishment

Joel 2:25-26 And I will restore to you the years that the swarming locust has eaten, the licking locust and the consuming locust and the cutting locust, My great army that I sent among you. And you will eat to the full and be satisfied, and you will praise the name of Jehovah your God, who has dealt wondrously with you; and My people will never be ashamed.

The Bible covers four things: God's chastisement on His elect people, God's punishment of the nations, the manifestation of Christ, and the restoration. These four matters are covered in Joel, a short book of three chapters. First, God sent the locusts to devastate Israel. This was His chastisement for Israel's great evils. Second, this book reveals that God will punish and judge the Gentile nations. Third, Joel speaks concerning the outpouring of the processed, consummated, compound Spirit, the Spirit of God compounded with Christ's humanity, Christ's death and its effectiveness, and Christ's resurrection with its power. This is the Holy Spirit who was poured out on the day of Pentecost, and this Spirit is the consummated Christ for the manifestation of Christ. This manifestation began with the incarnation of Christ and has been confirmed and strengthened by the outpouring of the Spirit because, through that outpouring, the individual Christ became the corporate Christ, initiating the church life and the church age. The church is the great mystery of godliness, God manifested in the flesh (1 Tim. 3:15-16). Hence, we are the manifestation of Christ. Now we are awaiting the fourth matter revealed in the book of Joel—the glorious day of restoration, which will consummate in the New Jerusalem in the new heaven and new earth. This is the revelation of the Bible, and this is the history of the universe. (Life-study of Joel, pp. 12-13)

Today's Reading

The final stage of God's sending of the locusts is the Roman Empire. While the Roman Empire was chastising rebellious Israel, God did something silently

此事。神使用罗马帝国维持地中海周围地区（当时人类居住中心）的和平秩序。罗马帝国建筑了公路，在海上建立了航道，各民族都说共通的语言—希腊语。就在那个时候，神来成为肉体，在伯利恒小城从童女而生，长於拿撒勒。这位永远之爱的神，在人性里来作人，活在地上三十三年半。然後，祂上了十字架，当作罪犯受罗马的死刑而死。虽然世人不知道，但基督的死却是包罗万有、代替的死。过三天祂复活了。在同一天，就在祂复活的早晨，祂升到父那里，又再降到地上，与祂的门徒相会。四十天後，祂在门徒面前升到诸天之上。再过了十天，在五旬节那日，祂又下来，将自己作为那灵浇灌在三千个信祂的人身上，使这三千人每一个在生命和性情上都完全和祂一样。那灵这次浇灌的结果，乃是产生一个团体的基督，那就是基督的显现。

从这里我们看见，藉著罗马蝗虫，神的救赎及福音的传扬得以实现。首先，福音传遍了罗马帝国；然後，藉著罗马帝国主义，福音传到世界的其他地方。

今天，在地上有三件事在进行著：罗马蝗虫的销毁，以色列的受苦，以及基督的显现。…基督显现的这条线，至终要带我们进入复兴时期基督更完满的显现。…〔这〕要终极完成於新天新地的新耶路撒冷里基督最完满的显现。这是正确的末世论（约珥书生命读经，二三八至二四〇页）。

参读：倪柝声文集第二辑第十八册，第四十四篇；第一辑第十九册，四三至六三页。

and mysteriously. God used the Roman Empire to keep the region around the Mediterranean Sea—the center of human habitation—in a peaceful order. Highways were built, shipping routes were established on the sea, and a common language, Greek, was spoken by all the peoples. It was at that time that God came to be incarnated by being born of a virgin in a small city, Bethlehem, and eventually lived in Nazareth. For thirty-three and a half years the God of everlasting love lived on the earth in His humanity as a man. After this He went to the cross and died the death of a criminal under the Roman form of capital punishment. Although the worldlings did not realize it, Christ died a vicarious, all-inclusive death. After three days He resurrected. On the same day, in the morning of His resurrection, He ascended to the Father and descended again to the earth to meet with His disciples. Forty days later, in the presence of His disciples, He ascended to the heavens. After ten more days, on the day of Pentecost, He came down again by being poured out as the Spirit upon three thousand of His believers, making each of the three thousand the same as He is in life and nature. The issue of that outpouring of the Spirit was a corporate Christ, which is the manifestation of Christ.

From this we see that it was through the Roman locusts that both God's redemption and the preaching of the gospel were carried out. First, the gospel was spread throughout the Roman Empire and then, as a result of Roman imperialism, to other parts of the world.

Today three things are taking place on earth: the consuming by the Roman locusts, the suffering of Israel, and the manifestation of Christ...The line of the manifestation of Christ will eventually bring us into the fuller manifestation of Christ in the age of restoration...[which] will consummate in the fullest manifestation of Christ in the New Jerusalem in the new heaven and new earth. This is the proper eschatology. (Life-study of Joel, pp. 24-25)

Further Reading: The Collected Works of Watchman Nee, vol. 38, pp. 326-328; vol. 19, pp. 476-478

第四周 周五

晨兴喂养

西二 19 ...持定元首；本於祂，全身藉著节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。

珥三 11~12 四围的列国啊，你们要速速的来，一同聚集。耶和華啊，求你使你的大能者在那里降临！列国都当兴起，上到约沙法谷。因为我必坐在那里，审判四围的列国。

我们都需要清楚看见我们所在的时代、我们在哪里以及我们的目标该是什麽。...我们所在的时代是延续先前的时代，我们的神在其中仍在行动。祂在犹太人并藉著列国作工，为要实施祂的经纶，建造基督生机的身体。...我们需要看见，今天我们这些在基督里的信徒，是在基督的身体里。我们都是基督身体上的肢体，这身体就是三一神的生机体。作为基督身体上的肢体，我们应当渴慕作得胜者，大能者，就是那要与基督一同回来，在哈米吉顿之战中对付敌基督，并要在千年国里与基督一同作王的（珥三 11）。...此外，我们应该清楚我们作为基督身体上之肢体的目标。我们的目标乃是在内在一面扩大基督的显现。我们不在乎仅仅外在的扩大。...相反的，我们渴望见到基督之显现内在的扩大；这扩大是在经过过程之三一神的灵里，并藉著我们的父，就是那永远、全能神圣者的生命而有的（约珥书生命读经，二四〇至二四一页）。

信息选读

销毁的因素和受苦的因素对神非常有用。犹太人亡国，分散在各地，流荡了好几个世纪。就人看来，那是个悲剧。但在五旬节那日，神完成了祂那漫长的成为肉体、人性生活、钉死、复活、升天的过程之後，就需

WEEK 4 DAY 5

Morning Nourishment

Col. 2:19 ...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.

Joel 3:11-12 Hurry and come, all you surrounding nations, and be gathered. There cause Your mighty ones to descend, O Jehovah! Let the nations rouse themselves and come up to the valley of Jehoshaphat. For there I will sit to judge all the surrounding nations.

We all need to have a clear view of the age in which we are living, of where we are, and of what our goal should be....We are living in an age, the continuation of the preceding ages, in which our God is still moving. He is working among the Jews and by the nations to perform His economy in the building up of the organism of the Body of Christ....We need to see that today we, the believers in Christ, are in the Body of Christ. We all are members of the Body of Christ, which is the organism of the Triune God. As members of the Body, we should aspire to be overcomers, the mighty ones (Joel 3:11) who will return with Christ to deal with Antichrist at the battle of Armageddon and who will be His co-kings in the millennium....Furthermore, we should be clear concerning our goal as members of the Body. Our goal is to enlarge the manifestation of Christ intrinsically. We do not care for a mere outward enlargement....On the contrary, we desire to see the intrinsic enlargement of the manifestation of Christ in the Spirit of the processed Triune God and by the life of our Father, the eternal, almighty Divine Being. (Life-study of Joel, p. 26)

Today's Reading

Both the consuming factor and the suffering factor have been useful to God. The Jews had lost their nation and had been scattered everywhere, wandering for centuries. Humanly speaking, that was a tragedy. But on the day of Pentecost, after God had consummated His long process of incarnation, human living,

要将祂自己浇灌在全人类身上，不只浇灌在一个民族身上，更是浇灌在各民族身上。为了这个浇灌，需要有一特别的局面，而罗马帝国使这事成为可能。首先，罗马帝国使犹太人分散到各民族中；然後就在适当的日子，时机成熟的时候，使所有四散的人得以回到耶路撒冷，享受节期。在那喜乐的时候，神突然降临到人中间。从这里我们看见，凭藉以色列这受苦者，且藉著罗马政权这销毁的蝗虫所提供的一切措施，神得以将自己浇灌在一切属肉体的人身上。现今我们，就是召会，乃是基督的显现，是藉著经过过程并终极完成的三一神浇灌在一切属肉体的人身上所产生的。

今天，蝗虫对神并对我们这些召会（基督身体）的肢体，也是有用的。因著这些蝗虫，我们有电话、麦克风、录音机、飞机、电脑和传真机。因著这些蝗虫，我们在美国享受言论自由和作为召会聚集的自由。…实在说来，所有的蝗虫都为我们效力。今天地上千万的蝗虫都在服事我们，叫我们能在这里为著基督的显现。

蝗虫的销毁和以色列的受苦都是为著我们。这就是说，今天在召会生活中的我们，乃是犹太人和列国的受惠者。…保罗说，万有都互相效力，叫我们得益处（罗八28）。因此，我们是第三个因素—受惠者。作为受惠者，我们应该感谢主，为著祂藉著蝗虫的销毁和犹太人的受苦，为我们所作的一切。

约珥书的第四个因素是复兴的原则。将来必有一个真正、实际、真实的复兴；但今天当我们这第三个因素有分於并享受基督的显现时，我们就经历复兴这第四个因素。基督的显现是藉著前两个因素—蝗虫的销毁和以色列的受苦—而产生的（约珥书生命读经，二四五至二四七页）。

参读：约珥书生命读经，第四篇。

crucifixion, resurrection, and ascension, He needed to pour Himself out upon the entire human race, not only upon one people but upon all peoples. For this outpouring a particular occasion was required, and the Roman Empire made it possible. First, the Roman Empire had scattered the Jews among all the peoples. Then, on exactly the right day, when the time was ripe, [it] provided the way for the scattered people to come back to Jerusalem to enjoy the feast. At that joyful time, God suddenly came down upon the people. From this we see that through the means of the suffering one, Israel, and by all the facilities provided by the consuming locust, the Roman government, God poured Himself out upon all flesh. Now we, as the church, are the manifestation of Christ, produced by the outpouring of the processed and consummated Triune God upon all flesh.

Today's locusts are also useful to God and to us, the members of the church, the Body of Christ. Because of the locusts we have such things as the telephone, the microphone, the recorder, the airplane, the computer, and the fax machine. Because of the locusts we in the United States enjoy the freedom of speech and the freedom to meet together as the church....In a very real sense, all the locusts are working for us. The millions of locusts swarming on earth today are serving us so that we may be here for the manifestation of Christ.

The consuming of the locusts and the suffering of Israel are both for us. This means that we in the church life today are the beneficiaries of both the Jews and the nations....Paul says that all things work together for good for us (Rom. 8:28). Hence, we are the third factor—the beneficiaries. As the beneficiaries, we should thank the Lord for all that He has done for us through the consuming of the locusts and the suffering of the Jews.

The fourth factor in the book of Joel is the principle of restoration. In the future there will be an actual, practical, and real restoration, but today we, the third factor, are experiencing the restoration, the fourth factor, as we participate in and enjoy the manifestation of Christ, which has come through the first two factors, the consuming of the locusts and the suffering of Israel. (Life-study of Joel, pp. 31-32)

Further Reading: Life-study of Joel, msg. 4

第四周 周六

晨兴喂养

珥二 32 那时，凡呼求耶和華名的，就必得救；因为照耶和華所说的，在锡安山、在耶路撒冷，必有逃脱的人，在馀剩的人中，必有耶和華所召的。

帖前五 16~20 要常常喜乐，不住的祷告，凡事谢恩；因为这是神在基督耶稣里对你们的旨意。不要销灭那灵，不要藐视申言者的话。

我希望我们不是走一般基督徒的路，而是走得胜的路，作大能者，以与那独一无二的大能者相配。基督现今坐在诸天之上的宝座上，等候我们受成全、得成熟。至终，时机将成熟，叫祂可以回来对付列国，拯救以色列的馀民，并完成神在我们身上的经纶。之後，复兴的时期就被引进。这复兴的时期要终极完成於新耶路撒冷，作神彰显於基督的终极完成（约珥书生命读经，二四二页）。

信息选读

读帖前五章十六至二十节〔时〕，…请你们注意三点。第一，要不住的祷告。第二，不要销灭那灵。第三，不要藐视申言者的话。…罗马十章十二节说，…主是丰富的。主的丰富是追测不尽的（弗三 8），但是我们怎能有分於并享受主的丰富？这里有一条很简单的路，就是呼求祂。

我们教导人实行祷读主话，乃是根据保罗在〔以弗所六章十七至十八节〕所说的。十七节说，那灵就是神的话。主耶稣说，「我对你们所说的话，就是灵。」〔约六 63〕所以在以弗所六章十七节里的「话」，不是白纸黑字的话。这话等於那灵。十八节就告诉我们说，我们必须祷告这话，并且必须在这种祷告上儆醒。换句话说，我们在祷

WEEK 4 DAY 6

Morning Nourishment

Joel 2:32 And everyone who calls on the name of Jehovah shall be saved; for in Mount Zion and in Jerusalem will be an escape, as Jehovah has said, even for the remnant whom Jehovah calls.

1 Thes. 5:16-20 Always rejoice, unceasingly pray, in everything give thanks; for this is the will of God in Christ Jesus for you. Do not quench the Spirit; do not despise prophecies.

I hope that we all will take not the ordinary Christian way but the overcoming way to be the mighty ones who can match the unique mighty One. Christ is now on the throne in the heavens, waiting for us to be perfected and matured. Eventually the time will be ripe for Him to come back to deal with the nations, to save the remnant of Israel, and to complete God's economy with us. Then the age of restoration will be ushered in. That age will consummate in the New Jerusalem as the ultimate consummation of God's expression in Christ. (Life-study of Joel, pp. 26-27)

Today's Reading

[In] 1 Thessalonians 5:16-20...pay attention to three points. First, pray unceasingly. Second, do not quench the Spirit. Third, do not despise prophecies. Romans 10:12...says that the Lord is rich. His riches are unsearchable (Eph. 3:8), but how can we participate in and enjoy the Lord's riches? Here is a very simple way. This way is to call upon Him.

We teach the practice of pray-reading the Word based upon what Paul said [in Ephesians 6:17-18]. Verse 17 says that the Spirit is the word of God. The Lord Jesus said, "The words which I have spoken to you are spirit" (John 6:63). The word in Ephesians 6:17 is not the word in black and white. This word equals the Spirit. The next verse, verse 18, tells us that we have to pray this word, and we have to be watchful concerning this kind of prayer. In other words, we have to be

读的事上，需要儆醒。这不仅是说，我们在读圣经的事上要儆醒，或者在普通的祷告上要儆醒。这是一种特别的祷告，就是祷告主的话，使主的话成为我们的祷告。

〔在提後二章二十二节，〕保罗嘱咐提摩太，要藉著呼求主名，追求基督作〔公义、信、爱、和平〕这些项目。这样的呼求主，不是你自己一个人呼求，乃是与那些清心呼求主的人一同呼求。

不错，这些东西，主在已过的年间已经逐渐向我们揭示了，甚至已经印成书了。但是在我们的实行上，有很大的缺欠。今天你呼求主有多少？你祷读主话是否持续而充分？你有否不住的祷告？你有否把你里面的灵如火挑旺起来？（提後一6）主的话告诉我们不要销灭那灵，但几乎我们每个人天天都在销灭那灵。

现今在我们召会的实行里，我们推动申言的事。…申言乃是向人说神的话。…申言就是说出基督，把基督说到人里面。…我们供应基督给人，是藉著我们的说话。你也许会原谅自己说，你不像某些弟兄那样有说话的恩赐。但你能说你没有恩赐为主说话，把主说出去，把主说到人里面麼？我们都有这个讲说基督的恩赐（林前十四31）。

我们要照著神启示的高峰完成神的经纶，就需要有这一切的实行。我们受嘱咐，要在调和的灵里，照著调和的灵行动、生活并行事为人（罗八4）。我们怎能这样作？我们只要照著这几个步骤，就能作到：呼求主的名，祷读主那是灵的话，不住的祷告，不销灭那灵，以及不藐视或忽略申言。…神人的生活就是呼求主的名，祷读主那是灵的话，不住的祷告，不销灭那灵、反而使那灵如火挑旺起来，不藐视、反而重视申言（过照著神启示之高峰的生活，二五至二七页）。

参读：过照著神启示之高峰的生活，第四章。

watchful concerning our pray-reading. This is not just to be watchful concerning our reading of the Bible or our prayer in a common way. This is a particular prayer of praying the word, making the word our prayer.

[In 2 Timothy 2:22] Paul charged Timothy to pursue Christ as these items by calling on the name of the Lord. This calling is not just by yourself but with those who call on the Lord out of a pure heart.

Yes, all these things have been gradually unveiled to us by the Lord in the past years, and they have even been printed in books. But in our practice, there is a big shortage. How much have you called on the Lord today? Do you pray-read the word consistently and adequately? Do you pray unceasingly? Do you fan the Spirit into flame (2 Tim. 1:6)? We are told not to quench the Spirit, but nearly all of us quench the Spirit every day.

Now in our church practice, we promote the matter of prophesying....To prophesy is to speak God's word to people....To prophesy is to speak Christ forth into people....We minister Christ to others by our speaking. You may excuse yourself by saying that you do not have the gift to speak as some brothers have. But can you say that you do not have the gift to speak for the Lord, to speak forth the Lord, and to speak the Lord into people? We all have this gift, a gift to speak Christ (1 Cor. 14:31).

To carry out God's economy according to the high peak of God's revelation, we need all these practices. We were charged to walk, to live, and to have our being in and according to the mingled spirit (Rom. 8:4). How can we do this? We can do this only by these few steps: calling on the name of the Lord, pray-reading His word as the Spirit, praying unceasingly, not quenching the Spirit, and not despising or ignoring prophesying....A God-man's life is a life of calling on the Lord, pray-reading His word as the Spirit, praying unceasingly, not quenching but fanning the Spirit into flame, and not despising but respecting prophesying. (Living a Life according to the High Peak of God's Revelation, pp. 27-29)

Further Reading: Living a Life according to the High Peak of God's Revelation, ch. 4

二〇一二年夏季训练

小申言者书结晶读经 第五篇

从神的经纶看宇宙的历史— 人类历史里的神圣历史

读经：珥一 4，三 11，但二 31～45，弗一 3～6，弥五 2，
启十九 7～9，二二 17 上

纲 目

周 一

壹. 这个宇宙中有两个历史：人的历史（属人的历史）和神的历史（神圣的历史）；前者如同外壳，后者如同外壳里面的核仁：

一. 小申言者书对属人历史有清楚的说明，由约珥书一章四节所题的四种蝗虫所表徵，而神圣的历史见於三章十一节基督和祂的大能者，得胜者。

二. 圣经也相当详细的启示人类历史里的神圣历史；神的历史就是我们的历史，因为祂与我们联结：

1. 我们需要看见，神在已过永远里的历史，是要为祂与人联结的行动作豫备：

a. 神圣的历史开始於永远的神和祂的经纶—弗三 9～10，一 10：

1) 按照神的经纶，祂要把祂自己作到人里面，与人成为一，作人的生命、生命的供应和一切，并得著人作祂的彰显—创一 26，二 9。

2) 所以，神在祂经纶里的心意，就是要得著一个团体的实体，由神和人构成，作祂永远的彰显—22 节。

周 二

2012 Summer Training

Crystallization-Study of the Minor Prophets

Message Five

The Universal History according to God's Economy— the Divine History within the Human History

Scripture Reading: Joel 1:4; 3:11; Dan. 2:31-45; Eph. 1:3-6; Micah 5:2; Rev. 19:7-9; 22:17a

Outline

DAY 1

I. In this universe there are two histories: the history of man, the human history, and the history of God, the divine history; the former is like an outward shell, and the latter, like the kernel within the shell:

A. In the Minor Prophets the human history is clearly defined and is signified by the four kinds of locusts in Joel 1:4, and the divine history is with Christ and His mighty ones, the overcomers, in 3:11.

B. The divine history within the human history is also revealed in the Bible in considerable detail; God's history is our history because He is in union with us:

1. We need to see God's history in eternity past as a preparation for His move to be in union with man:

a. The divine history began with the eternal God and His economy—Eph. 3:9-10; 1:10:

1) According to His economy, God wants to work Himself into man to be one with man, to be man's life, life supply, and everything, and to have man as His expression—Gen. 1:26; 2:9.

2) God's intention in His economy is thus to have a corporate entity, composed of God and man, to be His expression for eternity—v. 22.

DAY 2

b. 神在祂神圣的三一里，在永远里举行了一个会议，决定基督那极重要的死，为著完成神永远的经纶—徒二 23。

c. 神圣三一的第二者，豫备要从永远里出来，进到时间里，生於伯利恒，成为一个人—弥五 2。

d. 神在创立世界以前，在基督里，曾用诸天界里各样属灵的福分，祝福了信徒—弗一 3~6：

1) 祂拣选信徒，使他们成为圣别，成圣归祂自己，有祂圣别的性情—4 节。

2) 祂按著祂意愿所喜悦的，豫定他们，标出他们，使他们得儿子的名分，用祂神圣的生命，将他们作成众子，归於祂自己，使祂恩典的荣耀得著称赞，这恩典是祂在那蒙爱者里面所恩赐他们的—5~6 节。

2. 在基督成为肉体以前，神同著人，并在人中间行动；这不是完成神为著基督与召会之永远经纶的直接行动，乃是在祂旧造里间接的行动，为著在祂新造里祂永远经纶的直接行动作准备：

周 三

a. 神的历史有两部分：在旧约中神『同著人』的历史，以及在新约中神『在人里』的历史。

b. 神在人里的历史，开始於成为肉体，继续於祂经过成为肉体、人性生活、钉死、复活、以及升天的过程；如何西阿十一章四节所说的，这些乃是人的绳和爱的索。

3. 神圣的历史，就是神在人里的行动，继续於经过过程的基督这位神人作为原型，而达到新耶路撒冷这伟大的神人，就是神永远经纶终极的完成：

a. 基督藉著祂的成为肉体 and 人性生活，将无限的神带到有限的人里面；将三一神与三部分人联结并调和一起；藉著祂芬芳的美德，在祂的人性里彰显全备之神丰富的属性。

周 四

b. 基督的钉死是个代替的死，是包罗万有的死，是包罗万有法理的救赎，了结旧造并解决所有的问题；（约一 29；）在

b. God in His Divine Trinity held a council in eternity to make the determination concerning the crucial death of Christ for the carrying out of God's eternal economy—Acts 2:23.

c. The second of the Divine Trinity was preparing to carry out His “goings forth” from eternity into time to be born in Bethlehem as a man—Micah 5:2.

d. God blessed the believers in Christ with the spiritual blessings in the heavenlies before the foundation of the world—Eph. 1:3-6:

1) He chose the believers to be holy, to be sanctified unto Himself with His holy nature—v. 4.

2) He predestinated them, marking them out, unto sonship, making them sons to Himself with His divine life, according to the good pleasure of His will, to the praise of the glory of His grace, with which He graced them in the Beloved—vv. 5-6.

2. Before Christ's incarnation God moved with men and among men; this was not His direct move to carry out His eternal economy for Christ and the church but His indirect move in His old creation for the preparation of His direct move in His new creation for His eternal economy:

DAY 3

a. God's history is of two portions—the history of God with man, found in the Old Testament, and the history of God in man, found in the New Testament.

b. God's history in man began with the incarnation and continued with His processes of incarnation, human living, crucifixion, resurrection, and ascension; Hosea 11:4 says that these are the cords of a man, the bands of love.

3. The divine history, God's move in man, continued with the processed Christ, the God-man, as the prototype, unto the New Jerusalem, the great God-man, the ultimate fulfillment of God's eternal economy:

a. Through Christ's incarnation and human living, He brought the infinite God into the finite man, He united and mingled the Triune God with the tripartite man, and He expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues.

DAY 4

b. Christ's crucifixion was a vicarious death, an all-inclusive death, an all-inclusive judicial redemption, which terminated the old creation and solved all problems (John 1:29); in

祂的钉死里，祂了结旧造的一切，救赎神所创造却堕落在罪中的一切，（来二 9，西一 20，）用祂神圣的元素创造（孕育）新人，（弗二 15，）且从祂人性的体壳里，将祂神圣的生命释放出来。（约十二 24，十九 34，路十二 49～50。）

c. 在祂的复活里，祂生为神的长子，（徒十三 33，罗一 4，八 29，）成为赐生命的灵，（林前十五 45 下，）并重生千万的人，使他们成为神的众子和基督身体（召会）的肢体。（彼前一 3。）

d. 祂升上诸天，然後作为那灵降下，以产生召会，作三一神团体的彰显—珥二 28～32，徒二 1～4，16～21。

e. 因此，召会也是神圣历史的一部分；这历史是外在人类历史里之神圣奥秘的内在历史；神的历史这部分已持续了一千九百多年，并且仍然在持续著。

f. 在这部分神圣历史的末了，基督要再来，带著祂的得胜者作祂的军队一同降临，（珥三 11，）击败敌基督和他的军队：

1) 这两个人物—敌基督（外在、人类历史里的人物），以及基督同祂的得胜者（内在、神圣历史里的人物）—将要相会。

2) 神圣历史里的人物要击败人类历史里的人物，然後将他扔在火湖里—启十九 20。

g. 接著，千年国就要来临；至终，这国度要终极完成於新天新地里的新耶路撒冷；新耶路撒冷就是神的历史终极完成的一步。

貳. 我们要清楚看见这两个历史—物质的人类历史，主要是由四种蝗虫，（珥一 4，）就是但以理二章中大人像的四部分所代表；和奥秘的神圣历史，主要是由砸人的大石头（基督同祂的得胜者）的历史所代表，这石头要砸碎大人像，就是人类政权的总和，并要成为神永远的国，充满全地，直到永远—31～45 节：

周五

一. 团体的基督，就是基督同著祂得胜的新妇，将成为一块

His crucifixion He terminated all the things of the old creation, He redeemed all the things created by God and fallen in sin (Heb. 2:9; Col. 1:20), He created (conceived) the new man with His divine element (Eph. 2:15), and He released His divine life from within the shell of His humanity (John 12:24; 19:34; Luke 12:49-50).

c. In His resurrection He was begotten to be the firstborn Son of God (Acts 13:33; Rom. 1:4; 8:29), He became the life-giving Spirit (1 Cor. 15:45b), and He regenerated millions of people to be sons of God and members of the Body of Christ, the church (1 Pet. 1:3).

d. He ascended to the heavens and then descended as the Spirit to produce the church as the corporate expression of the Triune God—Joel 2:28-32; Acts 2:1-4, 16-21.

e. Thus, the church also is part of the divine history, the intrinsic history of the divine mystery within the outward, human history; this part of God's history has lasted for more than nineteen hundred years and is still going on.

f. At the end of this part of the divine history, Christ will come back, descending with His overcomers as His army (Joel 3:11) to defeat Antichrist and his army:

1) There will be the meeting of two figures—Antichrist, a figure in the outward, human history, and Christ with His overcomers, the Figure in the intrinsic, divine history.

2) The Figure in the divine history will defeat the figure in the human history and then cast him into the lake of fire—Rev. 19:20.

g. Following this, the thousand-year kingdom will come; eventually, this kingdom will consummate in the New Jerusalem in the new heaven and new earth; the New Jerusalem will be the ultimate, the consummate, step of God's history.

II. We need to have a clear view of these two histories—the physical, human history represented mainly by the four kinds of locusts (Joel 1:4), which are the four sections of the great human image in Daniel 2, and the mysterious, divine history represented mainly by the history of the great crushing stone (Christ with His overcomers), which will crush the great human image, the totality of human government, and become the eternal kingdom of God, which will fill the whole earth forever—vv. 31-45:

DAY 5

A. *The corporate Christ, Christ with His overcoming bride, will come as a stone to crush*

石头而来，砸碎人类政权的集大成，带进神的国—34 ~ 35 节，珥三 11，启十九 11 ~ 21，参创一 26。

二．但以理二章说到基督作一块非人手所凿的石头而来，启示录十九章却说到基督带着祂的新妇作祂的军队而来。

三．在以弗所五章和六章里，我们看见召会是新妇和战士；在启示录十九章里，也有召会的这两方面—弗五 25 ~ 27，六 10 ~ 20：

1. 在婚娶之日，基督要与祂的新妇，就是那多年来一直争战抵挡神仇敌的得胜者，成为婚配—参但七 25，六 10，弗六 12。

2. 基督在降临到地上对付敌基督和人类政权的总和以前，先要举行婚娶，使祂的得胜者与祂自己联合成为一体—启十九 7 ~ 9。

3. 婚礼之後，祂就要与祂新娶的新妇同来，将敌基督毁灭；这敌基督同他的军兵将要直接与神争战—11，14 节：

a. 主耶稣，就是神的话，要用祂口中的气除灭敌基督这不法之人—13 ~ 15 节，帖後二 2 ~ 8。

b. 有利剑从基督口中出来，可用以击杀列国—启十九 15 上，参一 16，二 12，16。

4. 人类政权被压毁以後，神就清理了整个宇宙；然後团体的基督，就是基督连同祂的得胜者，要成为一座大山，充满全地，使全地成为神的国—但二 35，44，七 22，27，启十一 15。

周 六

5. 我们要在神圣的历史里成为新妇，就需要神美化的话；我们要在神圣的历史里成为战士，就需要神击杀的话—弗五 26，六 17 ~ 18，参提後三 16。

．我们都在人类的历史里出生，却在神圣的历史里重生：

一．神圣的历史，神在人里的历史，是从基督的成肉体到祂的升天，成为赐生命的灵，然後继续於祂住在我们里面，藉著神生机的救恩，就是重生、圣别、更新、变化、模成并

the aggregate of human government to bring in God's kingdom—vv. 34-35; Joel 3:11; Rev. 19:11-21; cf. Gen. 1:26.

B. Whereas Daniel 2 speaks of Christ coming as a stone cut out without hands, Revelation 19 speaks of Christ coming as the One who has His bride as His army.

C. In Ephesians 5 and 6 we see the church as the bride and the warrior; in Revelation 19 we also have these two aspects of the church—Eph. 5:25-27; 6:10-20:

1. On the day of His wedding, Christ will marry His bride, the overcomers, who have been fighting the battle against God's enemy for years—cf. Dan. 7:25; 6:10; Eph. 6:12.

2. Before Christ descends to earth to deal with Antichrist and the totality of human government, He will have a wedding, uniting His overcomers to Himself as one entity—Rev. 19:7-9.

3. After His wedding He will come with His newly married bride to destroy Antichrist, who with his army will fight against God directly—vv. 11, 14:

a. The Lord Jesus, the Word of God, will slay Antichrist, the man of lawlessness, by the breath of His mouth—vv. 13-15; 2 Thes. 2:2-8.

b. Out of Christ's mouth proceeds a sharp sword, that with it He might smite the nations—Rev. 19:15a; cf. 1:16; 2:12, 16.

4. After crushing the human government, God will have cleared up the entire universe; then the corporate Christ, Christ with His overcomers, will become a great mountain to fill the whole earth, making the whole earth God's kingdom—Dan. 2:35, 44; 7:22, 27; Rev. 11:15.

DAY 6

5. To be the bride in the divine history, we need the beautifying word of God, and to be the warrior in the divine history, we need the slaying word of God—Eph. 5:26; 6:17-18; cf. 2 Tim. 3:16.

III. We all were born in the human history, but we have been reborn, regenerated, in the divine history:

A. The divine history, the history of God in man, was from Christ's incarnation through His ascension to become the life-giving Spirit and then continues with His indwelling us through God's organic salvation of regeneration, sanctification, renewing,

荣化，使我们成为基督荣耀的新妇—罗五 10，弗五 27，启十九 7～9。

二．这要在基督作为那灵，就是经过过程并终极完成的三一神，与召会作为新妇，就是经过过程并变化过的三部分人，成为婚配时达到顶峰—二二 17 上。

三．现在我们要问自己一个问题：我们是活在神圣的历史里，还是仅仅活在人类的历史里？

1. 我们若活在这个世界，就是活在人类的历史里。

2. 但我们若活在召会中，就是活在神圣的历史里；在召会生活中，神的历史就是我们的历史；现在这两方—神和我们，有同一个历史，就是神圣的历史。

3. 在神圣的历史中有一个新造—新人同著新心、新灵、新生命、新性情、新历史、和新的终结—诗歌十一首，结三六 26，林後三 16，太五 8，多三 5，弗五 26，六 17～18。

4. 赞美主，我们在神圣的历史里，经历并享受奥秘、神圣的事物，为著我们生机的救恩，使我们成为祂得胜的新妇。

transformation, conformation, and glorification to make us the glorious bride of Christ—Rom. 5:10; Eph. 5:27; Rev. 19:7-9.

B. This culminates in Christ as the Spirit, the processed and consummated Triune God, marrying the church as the bride, the processed and transformed tripartite man—22:17a.

C. Now we need to ask ourselves this question: Are we living in the divine history, or are we living merely in the human history?

1. If our living is in the world, we are living in the human history.

2. But if we are living in the church, we are living in the divine history; in the church life God's history is our history; now two parties—God and we—have one history, the divine history.

3. With the divine history there is the new creation—the new man with a new heart, a new spirit, a new life, a new nature, a new history, and a new consummation—Hymns, #16; Ezek. 36:26; 2 Cor. 3:16; Matt. 5:8; Titus 3:5; Eph. 5:26; 6:17-18.

4. We praise the Lord that we are in the divine history, experiencing and enjoying the mysterious, divine things for our organic salvation so that we may become His overcoming bride.

珥一 4 剪蝗剩下的，群蝗来吃；群蝗剩下的，舔蝗来吃；舔蝗剩下的，毁蝗来吃。

三 11 四围的列国啊，你们要速速的来，一同聚集。耶和華啊，求你使你的大能者在那里降临！

圣经记载两个历史：人的历史（属人的历史）和神的历史（神圣的历史）。前者如同外壳，後者如同外壳里面的核仁。小申言者书对属人历史有清楚的说明，由约珥书一章四节所提的四种蝗虫所表徵。…神圣的历史是三一神在人性里的神圣奥秘，开始於已过永远里永远的神和祂永远的经纶（弥五2下，提前一4，弗一4~5、9~11）；继续於基督的成为肉体（弥五2上）；祂的死、埋葬和复活，使神的救贖和救恩传布给地上的万民（拿一17，二10）；祂将终极完成的灵浇灌下来，以产生召会，作三一神团体的彰显（珥二28~32）；祂要第二次来临，作万国所羡慕的（该二7上）和公义的日头（玛四2上）；祂要带著作祂军队的得胜者同来，击败敌基督和他的军队（珥三1~15）；祂也要在千年国里在锡安掌权（16~21，弥四7）。至终，国度要终极完成於新天新地里的新耶路撒冷，直到永远。新耶路撒冷将是神的历史终极完成的一步（圣经恢复本，珥一4第一注）。

信息选读

这一位活的、有目的的、活动并行动的神，必然需要一部历史，一本传记。…我们必须领悟，的确有这样一本书。这本书是由四十几位作者，费了大约一千五百年写成的。头一位作者是摩西，末了一位作者是约翰。这本书

Joel 1:4 What the cutting locust has left, the swarming locust has eaten; and what the swarming locust has left, the licking locust has eaten; and what the licking locust has left, the consuming locust has eaten.

3:11 Hurry and come, all you surrounding nations, and be gathered. There cause Your mighty ones to descend, O Jehovah!

The Bible is a record of two histories: the history of man, the human history, and the history of God, the divine history. The former is like an outward shell, and the latter, like the kernel within the shell. In the Minor Prophets the human history is clearly defined and is signified by the four kinds of locusts mentioned in [Joel 1:4]....The divine history, as the divine mystery of the Triune God in humanity, began in eternity past with the eternal God and His eternal economy (Micah 5:2c; 1 Tim. 1:4; Eph. 1:4-5, 9-11). It continues with Christ's incarnation (Micah 5:2a); His death, burial, and resurrection for the spreading of God's redemption and salvation to all the nations on earth (Jonah 1:17; 2:10); His pouring out of the consummated Spirit to produce the church as the corporate expression of the Triune God (Joel 2:28-32); His second coming as the Desire of nations (Hag. 2:7a) and as the Sun of righteousness (Mal. 4:2a); His coming with His overcomers as His army to defeat Antichrist and his army (Joel 3:1-15); and His reigning in Zion in the thousand-year kingdom (3:16-21; Micah 4:7). Eventually, the kingdom will consummate in the New Jerusalem in the new heaven and the new earth for eternity. The New Jerusalem will be the ultimate, the consummate, step of God's history. (Joel 1:4, footnote 1)

Today's Reading

The living, purposeful, active, and acting God surely needs a history, a biography....We need to realize that there is such a book. This book took approximately fifteen hundred years to complete through more than forty writers. The first writer was Moses and the last writer was John. This book is the Bible. The

就是圣经。圣经乃是神的传记，神的历史。事实上，我们可以说，圣经乃是神的自传，因为它是神自己藉著许多受圣灵感动的作者，所写关于神的一本书。藉著祂的众仆人，神写了祂的自传。整本圣经乃是三一神的历史。

我们必须认识神的历史，因为祂的历史与我们有太大的关系。…神的历史成了我们的历史，因为祂与我们联结。…圣经就是神与我们联结的历史。祂是我们的丈夫，我们这些蒙祂拣选、救赎的人是祂的妻子。…新约圣经说，作为神具体表现的基督乃是丈夫，召会乃是妻子（弗五 25~32，林後十一 2）。新约圣经也说，基督要有一个婚筵。启示录十九章说到基督的婚娶和祂的婚筵（7~9）。二十一至二十二章给我们看见，化身於基督里的神，与蒙祂拣选、救赎之人在永世里的婚配生活。新约圣经是一本说到三一神与祂妻子的书。因此，当我们摸著神的历史，我们就摸著我们的基督徒生活。…基督徒的生活乃是嫁给三一神之妻子的生活。

我们的神有一部历史，祂的历史最奇妙的一部分乃是祂与人联结的历史。甚至在旧约里，神就说到祂自己是丈夫，祂的子民是祂的妻子（赛五四 5，六二 5，耶二 2，三 1、14，三一 32，结十六 8，二三 5，何二 7、19）。神在旧约里所要得著，与祂子民的婚配生活，乃是在新约里得以实化（神在祂与人联结中的历史，四至五页）。

三一神是永远的，…在祂没有起始。这永远的一位在祂自己里面定了一个经纶。按照祂的经纶，神要把祂自己作到人里面，与人成为一，作人的生命、生命的供应和一切，并得著人作祂的彰显。所以，神在祂经纶里的心意，就是要得著一个团体的实体，由神和人构成，作祂永远的彰显。这神圣的历史开始於永远的神和祂的经纶（约珥书生命读经，二四九页）。

参读：约珥书生命读经，第六篇。

Bible is the biography of God, the history of God. Actually, we may say the Bible is the autobiography of God, because it is a book about God written by God Himself through a number of writers moved by the Holy Spirit. Through His servants, God wrote His autobiography. The entire Bible is a history of the Triune God.

We have to know God's history because His history has everything to do with us....God's history has become our history because He is in union with us....The Bible is God's history in union with us. He is our Husband, and we as His chosen and redeemed people are His wife....The New Testament says that Christ as the embodiment of God is the Husband and the church is the wife (Eph. 5:25-32; 2 Cor. 11:2). The New Testament also says that Christ will have a wedding. Revelation 19 speaks of the marriage of Christ and His marriage dinner (vv. 7-9). Revelation 21 and 22 show us the marriage life in eternity between God embodied in Christ and His chosen, redeemed people. The New Testament is a book concerning the Triune God with His wife. Thus, when we touch God's history, we touch our Christian life....The Christian life is the life of a wife who is married to the Triune God.

Our God has a history, and the most wonderful part of His history is His history in His union with man. Even in the Old Testament, God referred to Himself as the Husband and to His people as His wife (Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19). The marriage life God desired with His people in the Old Testament is realized in the New Testament. (The History of God in His Union with Man, pp. 9-10)

The Triune God is eternal...With Him there is no beginning. Within Himself, this eternal One made an economy. According to His economy, God wants to work Himself into man to be one with man, to be man's life, life supply, and everything, and to have man as His expression. God's intention in His economy is thus to have a corporate entity, composed of God and man, to be His expression for eternity. This divine history began with the eternal God and His economy. (Life-study of Joel, p. 34)

Further Reading: Life-study of Joel, msg. 6

第五周 周二

晨兴喂养

徒二 23 祂既按著神的定义先见被交给，你们就藉著不法之人的手，把祂钉在十字架上杀了。

弥五 2 伯利恒以法他啊，你在犹大诸城中为小，将来必有一位从你那里为我而出，在以色列中作掌权者；祂是从亘古，从太初而出。

神在祂神圣的三一里，在永远里举行了一个会议（徒二 23 与注 1）。…父神、子神、灵神在永远里举行了一个会议，决定基督那极重要的死，为著完成神永远的经纶。神立了一个经纶，但是神必须决定要如何完成祂的经纶。为了完成神的经纶，基督必须受那包罗万有的死（神在祂与人联结中的历史，一六页）。

信息选读

神圣三一的第二者，豫备要从永远里出来，进到时间里，生於伯利恒，成为一个人。弥迦书五章二节告诉我们，基督要生在伯利恒，那是神「出来」的一部分。…祂的出来，就是祂来到我们这里。在神圣三一的第二者在时间里来生在伯利恒之前，祂在已过的永远里，乃是豫备要来。

神在创立世界以前，在基督里，曾用诸天界里各样属灵的福分，祝福了信徒（弗一 3~6）。在过去的永远里，在我们受造之前，神就祝福了我们。在我们受造以前，祂在两件事上祝福了我们。…在已过的永远里，神拣选我们，使我们成为圣别，成圣归祂自己，有祂圣别的性情（4）。在过去的永远里，神拣选了我们，叫我们有祂的性情，指明祂要与我们成为一，也就是说，祂的性情要成为我们的性情。因著这性情，我们就被圣别，分别出来归给神。神的性情是圣别的，

WEEK 5 DAY 2

Morning Nourishment

Acts 2:23 This man, delivered up by the determined counsel and foreknowledge of God, you, through the hand of lawless men, nailed to a cross and killed.

Micah 5:2 (But you, O Bethlehem Ephrathah, so little to be among the thousands of Judah, from you there will come forth to Me He who is to be Ruler in Israel; and His goings forth are from ancient times, from the days of eternity.)

God in His Divine Trinity held a council in eternity (Acts 2:23, footnote 1)...God the Father, God the Son, and God the Spirit held a council, a conference, in eternity to make the determination concerning the crucial death of Christ for the carrying out of God's eternal economy. God made an economy, but God had to make a decision regarding how to carry out His economy. For the carrying out of God's economy, Christ had to die an all-inclusive death. (The History of God in His Union with Man, pp. 17-18)

Today's Reading

The second of the Divine Trinity was preparing to carry out His “goings forth” from eternity into time to be born in Bethlehem as a man. Micah 5:2 tells us that Christ was going to be born in Bethlehem, and that was a part of His “goings forth.”...His goings forth are His coming forth. Before God as the second of the Divine Trinity came to be born in Bethlehem in time, He was preparing to come in eternity past.

God blessed the believers in Christ with the spiritual blessings in the heavenlies before the foundation of the world (Eph. 1:3-6). In eternity past God blessed us before we were created. Before we were created, He blessed us in two things. In eternity past God chose us to be holy, to be sanctified unto Himself with His holy nature (v. 4). In eternity past God chose us to have His nature, indicating that He would be one with us, that is, that His nature would become our nature. With this nature we are being sanctified, separated unto God. He is holy in nature, and we are being made the same

祂要将我们在性情上作成祂一样（来二 11，彼後一 4）。

…神在已过的永远里豫定我们，标出我们，使我们得儿子的名分，将我们作成祂的众子，归於祂自己，有祂神圣的生命（弗一 5 下）。因此，神在过去的永远里祝福了我们，给我们两件东西，就是祂的性情，和祂神圣的生命。这是在已过的永远里，在我们还没有出生以前，神所赐给我们最大的福分。

神在已过的永远里，按著祂的意愿所喜悦的（5 上），曾用诸天界里各样属灵的福分，祝福了我们，使祂恩典的荣耀得著称赞，这恩典是祂在基督那蒙祂所爱者里面所恩赐我们的（6）。

这是神在已过永远里的历史，这历史也包括了我們。在已过的永远里，祂立了一个经纶，为要产生召会，为著祂的彰显，并且要将万有，包括我们，在基督里都归一於一个元首之下。祂也举行了一次会议，决定神圣三一的第二者来替我们死，以完成祂的经纶。然後，在已过的永远里，祂拣选了我们，使我们有祂的性情，也使我们有祂神圣的生命，叫我们与祂一样的圣别，并叫我们成为祂的儿子，作祂的儿女，来彰显祂。这就是神在已过永远里的历史，这历史就是我们的历史（神在祂与人联结中的历史，一六至一九页）。

在旧约里，神在成为肉体以前，祂只同著人，并在人中间行动。…但那不是完成神为著基督与召会之永远经纶的直接行动。…神同著人，并在人中间行动，乃是在祂旧造里间接的行动，为著在祂新造里祂永远经纶的直接行动作准备。因此，在旧约里没有提到召会。召会是隐藏的奥秘。…神在新约里的经纶，绝对是独一无二的。在旧约里，你看不见神为著祂永远经纶的直接行动。神间接作了许多准备，好使祂有一日能来直接的作工。…旧约乃是为著神在新约里在人里面直接的行动作准备（神在人里的行动，五至七页）。

参读：神在祂与人联结中的历史，第一章；神在人里的行动，第一章。

as He is in nature (Heb. 2:11; 2 Pet. 1:4).

In eternity past God predestinated us, marking us out, unto sonship, making us sons to Himself with His divine life (Eph. 1:5a). Thus, God blessed us in eternity past with two things—with His nature and with His divine life. This is the top blessing which was given to us in eternity past before we were born.

God's blessing us in eternity past with the spiritual blessings in the heavenlies was according to the good pleasure of His will (v. 5b) to the praise of the glory of His grace, with which He graced us in Christ, His Beloved (v. 6).

This is God's history in eternity past and this involves us. In eternity past, God made an economy to produce the church for His manifestation and to head up all things, including us, in Christ. He also held a council to determine that the second of the Divine Trinity should come to die for us to carry out His economy. Then in eternity past He chose us to have His nature and to have His divine life so that we could be holy as He is and be His sons as His children to express Him. This is God's history in eternity past, and this history is our history. (The History of God in His Union with Man, pp. 18-19)

Before His incarnation, God moved only with men and among men in the Old Testament....But that was not God's direct move to carry out His eternal economy for Christ and the church. God's move with men and among men was just the indirect move in His old creation for the preparation of His direct move in His new creation for His eternal economy. This is why the church is not mentioned in the Old Testament. The church was a hidden mystery....God's economy in the New Testament is absolutely unique. In the Old Testament, you cannot see God's move for His eternal economy directly. God did a lot indirectly to prepare for the day when He could come to do the direct work....The Old Testament was a preparation for the direct move of God in man in the New Testament. (The Move of God in Man, pp. 10-12)

Further Reading: The History of God in His Union with Man, ch. 1; The Move of God in Man, ch. 1

第五周 周三

晨兴喂养

何十一 4 我用慈绳爱索牵引他们；我待他们如人松开他们腮上的轭，温和的喂养他们。

太四 19~20 耶稣对他们说，来跟从我，我要使你们作得人的渔夫。他们就立刻撇下网，跟从了祂。

我们在哪里找得到神的历史？神的历史，神圣的历史，乃是记录在圣经里。神的历史有两部分：在旧约中神同著人的历史，以及在新约中神在人里的历史。在旧约中神的历史是同著人的历史；在新约中神的历史是在人里的历史，因为这个历史关系到神与人是一。因此，神在新约中的历史，乃是在人性里的神圣历史（约珥书生命读经，二五四页）。

信息选读

〔何西阿十一章四节里的〕慈绳，直译，人的绳。「慈绳〔人的绳〕爱索」这辞指明神用祂神圣的爱爱我们，不是在神性的水平上，乃是在人性的水平上。神的爱是神圣的，却是在人的绳里，也就是藉著基督的人性，临到我们。神所藉以牵引我们的绳子，包括基督的成为肉体、人性生活、钉死、复活和升天。藉著基督在祂人性里的这一切步骤，神在祂救恩里的爱才临到我们（罗五 8，约壹四 9~10）（圣经恢复本，何十一 4 第一注）。

基督丰满的职事，在第一个成肉体的时期中，将无限的神带到有限的人里面。…这乃是我们今天的新语言。神是无限的，我们人是有限的。

基督丰满的职事，在第一个成肉体的时期中，也将三一神与三部分人联结并调和一起。三一神很奥秘，

WEEK 5 DAY 3

Morning Nourishment

Hosea 11:4 I drew them with cords of a man, with bands of love; and I was to them like those who lift off the yoke on their jaws; and I gently caused them to eat.

Matt. 4:19-20 And He said to them, Come after Me, and I will make you fishers of men. And immediately leaving the nets, they followed Him.

Where do we find the history of God? God's history, the divine history, is recorded in the Bible. God's history is of two portions—the history of God with man, found in the Old Testament, and the history of God in man, found in the New Testament. In the Old Testament God's history was a history with man. In the New Testament God's history is a history in man, for this history involves God's being one with man. Therefore, the history of God in the New Testament is a divine history in humanity. (Life-study of Joel, p. 38)

Today's Reading

The phrase with cords of a man, with bands of love [in Hosea 11:4] indicates that God loves us with His divine love not on the level of divinity but on the level of humanity. God's love is divine, but it reaches us in the cords of a man, that is, through Christ's humanity. The cords through which God draws us include Christ's incarnation, human living, crucifixion, resurrection, and ascension. It is by all these steps of Christ in His humanity that God's love in His salvation reaches us (Rom. 5:8; 1 John 4:9-10). (Hosea 11:4, footnote 1)

In His full ministry in the first stage, the stage of His incarnation, Christ brought the infinite God into the finite man....This is our new language today. God is infinite, and we human beings are finite.

In His full ministry in the first stage of His incarnation, Christ also united and mingled the Triune God with the tripartite man. The Triune God is mysterious, and the tripartite

三部分人也相当费解。…照神圣奥秘的范围里新文化的新语言，我们必须说，基督乃是将三一神与三部分人联结并调和在一起。论到三一神，父是源头，子是显出，灵是进入；论到三部分人，灵在最里面，魂居中，体在外面。

基督丰满的职事，在第一个成肉体的时期中，也藉著祂芬芳的美德，在祂的人性里彰显全备之神丰富的属性。基督人性的美德是芬芳的，谁也无法否认，甚至连非基督徒读四福音，也都觉得其中所记载的那位耶稣是甘甜芬芳的，具有芬芳的美德，因为祂在祂的人性里，彰显了全备之神丰富的属性。

我们的神也有祂的属性，并且祂的属性是丰富的，因为祂是伟大而全备的一位。祂是爱，祂是光，祂是圣，祂是义。这位全备之神丰富的属性，都由主耶稣在祂的人性里彰显出来，而成为祂在人性里芬芳的美德。

基督在祂的人性中彰显神，也是藉著祂那吸引并夺取人的芬芳美德。…〔在马太四章十八至二十二节，〕门徒…撇下一切跟从了祂。我绝对相信，当时从主耶稣身上，从祂的面容上，从祂的声音里，彰显出一种芬芳的力量，相当吸引并夺取人。

基督能显出那吸引并夺取人的芬芳美德，不是在祂的肉体里，凭祂人性的生命活著，乃是在祂的复活中，凭祂神圣的生命活著。不错，祂是在肉体里，但祂却不是肉体里凭祂人性的生命活著；祂乃是在祂的复活中，凭祂神圣的生命活著。今天我们这些神人，…可以离开这个肉体的范围，而进入复活的范围，在复活中，就是在那神圣奥秘的范围中，凭神圣的生命活著（如何作同工与长老，并如何履行同工与长老的义务，一一至一五、一七页）。

参读：约珥书生命读经，第七篇。

man is difficult to understand....According to the new language of the new culture in the divine and mystical realm, we need to say that Christ united and mingled the Triune God with the tripartite man. Concerning the Triune God, the Father is the source, the Son is the expression, and the Spirit is the entering in. Concerning the tripartite man, the spirit is the innermost part, the soul is in the middle, and the body is on the outside.

In His full ministry in the first stage of His incarnation, Christ also expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues. No one can deny that the human virtues of Christ were aromatic; even when non-Christians read the four Gospels, they sense that the Jesus recorded in these books was a sweet and fragrant One, whose virtues were aromatic. This is because He expressed in His humanity the bountiful God in His rich attributes.

Our God has His attributes, and His attributes are rich because He is great and bountiful. He is love, light, holiness, and righteousness. These rich attributes were expressed by the Lord Jesus in His humanity to become the aromatic virtues in His humanity.

Furthermore, Christ in His humanity expressed God through His aromatic virtues by which He attracted and captivated people. [In Matthew 4:18-22]...the disciples forsook everything to follow Him. I truly believe that at that time the Lord Jesus must have displayed an aromatic power in His countenance and His voice which could really attract and captivate people.

Christ expressed His aromatic virtues by which He attracted and captivated people, not by living His human life in the flesh but by living His divine life in resurrection. He was in the flesh, but He did not live by His human life in His flesh; rather, He lived by His divine life in His resurrection. Today, as God-men...we can get out of the realm of the flesh and enter into resurrection to live by the divine life in resurrection, that is, in the divine and mystical realm. (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, pp. 15-20)

Further Reading: Life-study of Joel, msg. 7

第五周 周四

晨兴喂养

约一 29 次日，约翰看见耶稣向他走来，就说，看哪，神的羔羊，除去世人之罪的！

弗二 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，创造成一个新人，成就了和平。

基督包罗万有之法理的救赎有五方面。第一，了结旧造的一切。第二，救赎神所创造却堕落在罪中的一切（来二 9，西一 20）。…第三，用祂神圣的元素创造（孕育）新人。以弗所二章十五节说，祂在自己里面，在十字架上，把犹太信徒和外邦信徒创造成一个新人。那个创造就是孕育。…基督在自己里面创造（孕育）新人，这指明祂就是那个孕育新人的元素。祂在自己那个元素里，将两下孕育成为一个新人。主耶稣在十字架上受死的时候，同时就在创造新人（如何作同工与长老，并如何履行同工与长老的义务，一八页）。

信息选读

第四，基督包罗万有之法理的救赎，也从祂人性的体壳里，将祂神圣的生命释放出来。…一粒麦子不落在地里死了，它的外壳就不能破裂，里面的生命也无法释放出来〔约十二 24〕。基督有神圣的生命，却是隐藏在祂人性的体壳里；所以祂需要在十字架上受死，使祂人性的体壳破裂，而从祂人性的体壳中释放出祂神圣的生命。

第五，基督包罗万有之法理的救赎，也为祂生机的救恩立下根基，并且设定达成祂在总括时期中之职事的手续。基督法理的救赎，乃是祂生机之救恩的根基〔与手续〕（如何作同工与长老，并如何履行同工与长老的义务，一八至一九页）。

WEEK 5 DAY 4

Morning Nourishment

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

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.

The all-inclusive judicial redemption of Christ is of five aspects. First, He terminated all things of the old creation. Second, He redeemed all the things created by God and fallen in sin (Heb. 2:9; Col. 1:20)...Third, He created (conceived) the new man with His divine element. Ephesians 2:15 says that on the cross He created the Jewish believers and the Gentile believers in Himself into one new man. That creation was a conception...Christ created (conceived) the new man in Himself, indicating that He was the very element for the conceiving of the new man. He conceived in Himself as the element the two peoples into one new man. While the Lord Jesus was dying on the cross, He was creating the new man. (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, p. 21)

Today's Reading

Fourth, when Christ accomplished His all-inclusive judicial redemption, He released His divine life from the shell of His humanity...Unless the grain of wheat falls into the ground and dies, its outer shell cannot be broken and its life within cannot be released [John 12:24]. Christ had the divine life, but it was concealed in the shell of His humanity. Hence, He needed to suffer death on the cross that the shell of His humanity might be broken to release His divine life from His human shell.

Fifth, in accomplishing His all-inclusive judicial death, Christ also laid a foundation for His organic salvation and set up the procedure to attain His ministry in the stage of His inclusion. Christ's judicial redemption is the foundation of [and procedure for] His organic salvation. (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, pp. 21-22)

主耶稣在地上生活并尽职，末了祂甘心乐意的上十字架。祂的钉死是个包罗万有、代替的死，了结旧造，并解决所有的问题。祂的死把祂引进复活：一面，在祂的复活里，祂生为神的长子（徒十三 33，罗一 4，八 29）；另一面，在祂的复活里，并藉著祂的复活，祂成了赐生命的灵（林前十五 45 下）。

藉著基督的复活，千万的人从神而生，由神重生（彼前一 3），成为神的众子和基督身体上的肢体，就是召会。这位成为肉体、钉十字架、复活、升上诸天、又作为那灵降下的基督，产生了召会，作三一神团体的彰显。…因此，召会也是神圣历史的一部分；这历史是外在人类历史里之神圣奥秘的内在历史。神的历史这部分已持续了一千九百多年，并且仍然在持续著。

在这部分神圣历史的末了，基督要再来，带著祂的得胜者作祂的军队，从天降临（珥三 11），为要击败敌基督和他的军队。这两个人物将要相会—敌基督（外在、人类历史里的人物），以及基督同祂的得胜者（内在、神圣历史里的人物）。神圣历史里的人物要击败人类历史里的人物，把他扔在火湖里（启十九 20）。接著，千年国就要来临。至终，这国度要终极完成於新天新地里的新耶路撒冷。新耶路撒冷将是神的历史终极完成的一步。

我们需要清楚看见这两个历史—物质的人类历史和奥秘的神圣历史。…人的历史，世界的历史，是外在的。神圣的历史，就是神在人里并同著人的历史，是内里的。这个历史是在人性里之三一神的神圣奥秘（约珥书生命读经，二五〇至二五一页）。

参读：如何作同工与长老，并如何履行同工与长老的义务，第一篇。

At the end of His life and ministry on earth, the Lord Jesus went willingly to the cross. His crucifixion was a vicarious death, an all-inclusive death which terminated the old creation and solved all problems. His death ushered Him into resurrection. On the one hand, in His resurrection He was begotten to be the firstborn Son of God (Acts 13:33; Rom. 1:4; 8:29). On the other hand, in and through His resurrection He became the life-giving Spirit (1 Cor. 15:45b).

Through Christ's resurrection millions were begotten, regenerated, by God (1 Pet. 1:3) to be sons of God and to be members of the Body of Christ, the church. The Christ who was incarnated, crucified, and resurrected, the Christ who ascended to the heavens and then descended as the Spirit, has produced the church as the corporate expression of the Triune God...Thus, the church also is part of the divine history, the intrinsic history of the divine mystery within the outward, human history. This part of God's history has lasted for more than nineteen hundred years, and it is still going on.

At the end of this part of the divine history, Christ will come back, descending with His overcomers as His army (Joel 3:11) to defeat Antichrist and his army. There will be the meeting of two figures—Antichrist, a figure in the outward, human history, and Christ with His overcomers, the Figure in the intrinsic, divine history. The Figure in the divine history will defeat the figure in the human history and then cast him into the lake of fire (Rev. 19:20). Following this, the thousand-year kingdom will come. Eventually, this kingdom will consummate in the New Jerusalem in the new heaven and new earth. The New Jerusalem will be the ultimate, the consummate, step of God's history.

We need to have a clear view of these two histories—the physical human history and the mysterious divine history...The history of man, the history of the world, is outward. The divine history, the history of God in and with humanity, is inward. This history is a matter of the divine mystery of the Triune God in humanity. (Life-study of Joel, pp. 34-36)

Further Reading: How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, ch. 1

第五周 周五

晨兴喂养

启十九 13~15 …祂的名称为神的话。在天上的众军，骑著白马，穿著细麻衣，又白又洁，跟随著祂。有利剑从祂口中出来，可以用以击杀列国…。

帖後二 8 那时这不法者必显露出来，主耶稣要用祂口中的气除灭他，并用祂来临的显现废掉他。

在以弗所五章和六章，我们看到召会是新妇也是战士。在启示录十九章，我们也有召会的这两面。…作为新妇，我们必须是美丽的，毫无斑点和皱纹，并且穿著细麻衣。作为战士，我们必须装备好与神的仇敌争战（以弗所书生命读经，九八一页）。

当基督这砸人的石头来临时，祂不是单独的来，乃是同著祂的得胜者（祂的新妇，祂的扩增）作为祂的军队而来（约三 29~30，启十七 14，十九 7~8、11、14）。在召会时代，就是奥秘时代，基督正在建造召会作祂的新妇（弗五 25~29）。基督降临地上以前，将有一次婚礼，祂要迎娶得胜者（启十九 7~9），就是那些多年与神的仇敌争战，且已经胜过那恶者的人（参十二 11）。婚礼之後，祂这丈夫的要与祂新娶的新妇同来，毁灭敌基督；这敌基督同他的军队将要直接与神争战（十七 14，十九 19）（圣经恢复本，但二 34 第一注）。

信息选读

按照启示录十九章，召会是献给基督的新妇，也是与祂一同争战，抵挡神仇敌的战士。主耶稣再来的时候，祂首先要迎娶祂的新妇。基督接娶新妇之後，祂与得胜者就要争战对付仇敌。按照十一节，主骑著白马，天上的众军也骑著白马，穿著细麻衣，又白又洁，跟

WEEK 5 DAY 5

Morning Nourishment

Rev. 19:13-15 ...His name is called the Word of God. And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean. And out of His mouth proceeds a sharp sword, that with it He might smite the nations...

2 Thes. 2:8 And then the lawless one will be revealed (whom the Lord Jesus will slay by the breath of His mouth and bring to nothing by the manifestation of His coming).

In Ephesians 5 and 6 we see the church as the bride and as the warrior. In Revelation 19 we also have these two aspects of the church...As the bride, we must be beautiful, without spot or wrinkle, and be clothed in fine linen. As the warrior, we must be equipped to fight against God's enemy. (Life-study of Ephesians, p. 815)

When Christ comes as the crushing stone, He will not come alone; rather, He will come with His overcomers, His bride, His increase, as His army (John 3:29-30; Rev. 17:14; 19:7-8, 11, 14). During the church age, the age of mystery, Christ is building up the church to be His bride (Eph. 5:25-29). Before He descends to earth, Christ will have a wedding, in which He will marry the overcomers (Rev. 19:7-9), those who have been fighting the battle against God's enemy for years and who have already overcome the evil one (cf. Rev. 12:11). After His wedding, He as the Husband will come with His newlywed bride to destroy Antichrist, who with his army will fight against God directly (Rev. 17:14; 19:19). (Dan. 2:34, footnote 1)

Today's Reading

According to Revelation 19, the church is both the bride who is presented to Christ and the warrior who fights with Him against God's enemy. At His coming again, the Lord Jesus firstly will meet His bride. After receiving the bride, Christ and the overcomers will enter into battle against the enemy. According to

随著祂 (14)。十七章十四节也指著这事说, 「他们〔仇敌及其跟随者〕要与羔羊争战, 羔羊必胜过他们, 因为羔羊是万主之主, 万王之王。同著羔羊的, 就是蒙召被选忠信的人, 也必得胜。」

在十九章七至八节, 我们看到新妇穿著「明亮洁净的细麻衣」。然後在十四节, 我们看到跟随主争战的众军乃是「穿著细麻衣, 又白又洁」。这两节指出, 新妇的结婚礼服, 也是她作神军队与神仇敌争战时所穿的制服。所以, 有结婚礼服, 也就有制服。

召会作神的战士, 不是凭自己的力量争战。以弗所六章十节说, 「…你们要在主里, 靠著祂力量的权能, 得著加力。」这一节清楚指明, 我们不该靠著自己的力量争战。相反的, 我们必须在主里, 靠著祂力量的权能, 得著加力。「得著加力」的原文与一章十九节的「能力」同字根。要对付神的仇敌, 抵挡黑暗的邪恶势力, 我们需要那叫基督从死人中复活, 并叫祂坐在诸天界里, 远超空中一切邪灵的浩大能力, 使我们得著加力。在对付撒但和他邪恶国度的属灵争战中, 我们只能在主里面争战, 不能在自己里面争战。何时我们在自己里面, 我们就失败了。

藉著在灵里祷告, 我们应用基督作神全副的军装。当我们藉著在灵里祷告接受主的话时, 我们就自然而然的接触那作赐生命之灵的基督; 立刻我们的祷和读就活起来, 我们就得著基督的加力, 有祂作军装遮盖我们。不仅如此, 我们认识我们是在基督的身体里, 基督和祂一切的所是、所有都是我们的分。我们乃是这样应用祂作我们包罗万有的军装。

当我们在基督的身体里, 我们实际上不是在进行属灵的争战, 乃是在享受属灵的争战。我们不是在奋斗苦战, 反而争战成了一种享受(以弗所书生命读经, 九八〇至九八六页)。

参读: 以弗所书生命读经, 第九十五篇。

Revelation 19:11, the Lord will ride on a white horse, and the armies which are in heaven will follow Him on white horses, dressed in fine linen, white and pure (v. 14). Revelation 17:14 also refers to this: “These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and they who are with Him, the called and chosen and faithful, will also overcome them.”

In Revelation 19:7 and 8 we see that the bride is clothed in “fine linen, bright and clean.” Then in verse 14 we see that the armies which follow the Lord into battle are “dressed in fine linen, white and clean.” These verses indicate that the bride's wedding garment will also be the uniform she wears as God's army to fight against His enemy. Therefore, to have the wedding garment is also to have the uniform.

As God's warrior, the church does not fight by her own strength. Ephesians 6:10 says, “...Be empowered in the Lord and in the might of His strength” [indicating] clearly that we should not fight in our own strength. On the contrary, we must be empowered in the Lord and in the might of His strength. The Greek word rendered “empowered” has the same root as the word power in 1:19. To deal with God's enemy, to fight against the evil forces of darkness, we need to be empowered with the greatness of the power that raised up Christ from the dead and seated Him in the heavens, far above all the evil spirits in the air. In the spiritual warfare against Satan and his evil kingdom, we can fight only in the Lord, not in ourselves. Whenever we are in ourselves, we are defeated.

By praying in spirit we apply Christ as the whole armor of God. As we take the word by praying in spirit, we spontaneously contact Christ as the life-giving Spirit. Immediately, our praying and reading become living, and we are empowered by Christ and covered with Him as our armor. Furthermore, we have the realization that we are in the Body and that Christ with all that He is and has is our portion. In this way we apply Him as the all-inclusive armor.

When we are in the Body, we actually do not carry on the spiritual warfare; we simply enjoy it. Instead of struggling in the battle, the battle becomes an enjoyment. (Life-study of Ephesians, pp. 814, 816, 818)

Further Reading: Life-study of Ephesians, msg. 95

第五周 周六

晨兴喂养

结三六 26 我也要赐给你们新心，将新灵放在你们里面；又从你们的肉体中除掉石心，赐给你们肉心。

弗六 17~18 …藉著各样的祷告和祈求，接受…那灵的剑，那灵就是神的话；时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。

我们都在人类的历史里出生，却在神圣的历史里重生。现在我们需要问自己一个问题：我们是活在神圣的历史里，还是仅仅活在人类的历史里？我们若活在这个世界，就是活在人类的历史里。但我们若活在召会中，就是活在神圣的历史里。在召会生活中，神的历史就是我们的历史。现在这两方—神和我们，有同一个历史，就是神圣的历史。这就是召会生活。

在神圣的历史中有一个新造—新人同著新心、新灵、新生命、新性情、新历史和新的终结。赞美主，我们在神圣的历史里，经历并享受奥秘、神圣的事物（约珥书生命读经，二五二页）。

信息选读

我们需要藉著各样的祷告和祈求，接受神的话。按照以弗所六章十七至十八节，我们是藉著各样的祷告接受神的话。这两节指明，我们可以藉著祷读接受话，就是用圣经的话祷告，用圣经的话作我们对神的祷告。

藉著祷读，我们把神的话接受到里面。通常，当我们说到接受神的话到我们里面时，我们是以话为滋养。然而，六章著重的不在於滋养的话，乃在於杀死的话。滋养的话是为著建造我们，而杀死的话乃是为著对付

WEEK 5 DAY 6

Morning Nourishment

Ezek. 36:26 I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.

Eph. 6:17-18 And receive...the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.

We all were born in the human history, but we have been reborn, regenerated, in the divine history. Now we need to ask ourselves this question: Are we living in the divine history, or are we living merely in the human history? If our living is in the world, we are living in the human history. But if we are living in the church, we are living in the divine history. In the church life God's history is our history. Now two parties—God and we—have one history, the divine history. This is the church life.

With the divine history there is the new creation—the new man with a new heart, a new spirit, a new life, a new nature, a new history, and a new consummation. We praise the Lord that we are in the divine history, experiencing and enjoying the mysterious, divine things. (Life-study of Joel, p. 36)

Today's Reading

We need to receive the word of God by means of all prayer and petition. According to Ephesians 6:17 and 18, we are to take the word of God by means of all prayer. These verses indicate that we may take the word by pray-reading, that is, by praying with the words of Scripture and over them, using the words of the Bible as our prayer to God.

By pray-reading we take the word of God into us. Usually when we speak of taking the word of God into us, we think of the word as nourishment. However, in Ephesians 6 the emphasis is not on the nourishing word, but on the killing word. The nourishing word is for our building up, whereas the killing word deals with the enemy. In this

仇敌。按这一段的上下文，我们祷读主的话，主要的不在於接受滋养，乃在於经历剑作杀死的凭藉。我们越祷读话，就越经历话的杀死能力。

因著己是最大的仇敌，所以我们需要经历神话语的杀死能力。当我们祷读时，我们一面得著滋养，一面某些元素就被杀死。…我们祷读主话一段时间後，就会发觉攻击我们的对头消失了。就著非常实际的意义说，我们的对头被接受到我们里面的话杀死了。

不要以为属灵争战的战场是在我们外面。战场乃是在我们里面；特别是在我们的脑子里。对头一切的元素，都可以在我们的脑子里找到。消灭这些的路，乃是祷读主的话。当我们祷读神的话时，在我们脑子里对头的元素，就会一一被杀死。这样，我们就要赢得胜利。

祷读是杀死我们里面消极元素实际的路。我们越在灵里藉著各样的祷告接受神的话，我们里面消极的东西也就越被治死。因此，祷读不仅是享受筵席，也是争战的路。当我们祷读主话时，争战正在凶猛进行，把我们里面消极的元素除灭。至终，最厉害的仇敌一己，要被治死。当我们里面消极的元素藉著祷读被治死时，主就得胜。因著祂是得胜的，我们就也是得胜的。

在五章，话是为著滋养，使新妇美丽。但在六章，话是为著杀死，使召会能作团体的战士，从事属灵的争战。藉著杀死的话，我们里面的对头被除灭。有时在客观上我们胜过仇敌，但在主观上我们对头打败了。虽然我们因外面仇敌的逃遁而喜乐，但是我们里面的对头还在，仍然叫我们受困扰。…让我们藉著祷读主话来杀死对头（以弗所书生命读经，九八四、九八七至九九〇页）。

参读：以弗所书生命读经，第九十七篇。

context, we should pray-read the word not mainly to receive nourishment, but primarily to experience the sword as the killing instrument. The more we pray-read the word, the more we should experience the killing power of the word.

Because the self is the greatest enemy, we need to experience the killing power of God's word. As we pray-read, we are nourished on the one hand, but certain elements are killed on the other hand....After a time of pray-reading the word, we may discover that the adversary who was attacking us has disappeared. In a very practical sense, he has been slain by the word we have taken into us.

Do not think that the battlefield for the spiritual warfare is outside us. The battlefield is within us; in particular it is in our mind. All the elements of the adversary can be found in the mind. The way to slay them is to pray-read the word. As we pray-read God's word, the elements of the adversary within our mind will be killed one by one. In this way we shall gain the victory.

Pray-reading is a practical way to kill the negative elements within us. The more we take the word of God by means of all prayer in spirit, the more the negative things within us will be put to death. Thus, pray-reading is not only feasting; it is also a way of fighting. As we pray-read the word, the battle is raging as the negative elements in our being are slain. Eventually, the self, the worst foe of all, will be put to death. When the negative things in us are killed through pray-reading, the Lord is victorious. Because He is victorious, we are victorious also.

In Ephesians 5 the word is for nourishment that leads to the beautifying of the bride. But in Ephesians 6 the word is for killing that enables the church as the corporate warrior to engage in spiritual warfare. Through the killing word, the adversary within us is slain. Sometimes we gain the victory over the enemy objectively, but we are defeated by the adversary subjectively. Although we may rejoice that the enemy outwardly is fleeing, we are still troubled by the adversary within us who remains....Let us kill the adversary by pray-reading the word. (Life-study of Ephesians, pp. 817, 819-822)

Further Reading: Life-study of Ephesians, msg. 97

二〇一二年夏季训练

小申言者书结晶读经

第六篇

大能者的降临

读经：珥三 11 下，歌三 7～8，四 8，六 4，10，弗六 10～20

纲 目

周 一

壹：『耶和華阿，求你使你的大能者在那里降临！』—珥三 11 下：

一．这些大能者乃是基督的得胜者，他们要作基督的军队与祂一同回来，在哈米吉顿战争击败敌基督，在千年国中与祂一同作王—启十七 14，十九 11～21，二 26～27，二十四 4，6，太十九 28。

二．基督要回来，同著作祂军队的得胜者降临，击败敌基督和他的军队—珥三 11 下，帖後二 8，启十九 11～21。

貳：大能者，就是得胜者，认识属灵争战的需要—弗六 10～13，启十二 1～17，十九 11～21：

一．属灵争战是必须的，因为撒但的意志在对抗神的意志—创三 15，赛十四 12～14，太六 10，七 21：

1. 属灵争战的源头，在於神的意志与撒但意志之间的冲突。

2. 神要受造的『人』对付受造而堕落的『撒但』；为此，人的意志必须与神的意志站在一起，争战以征服撒但的意志—创一 26，太二六 39，十二 30，七 21，启十二 11。

二．属灵争战的目的，就是把神的国带进来—十一 15：

1. 属灵争战乃是神的国与撒但的国之间的争战—太十二 26，28。

2012 Summer Training

Crystallization-Study of the Minor Prophets

Message Six

The Descent of the Mighty Ones

Scripture Reading: Joel 3:11b; S. S. 3:7-8; 4:8; 6:4, 10; Eph. 6:10-20

Outline

DAY 1

I. “There cause Your mighty ones to descend, O Jehovah!”—Joel 3:11b:

A. *The mighty ones are Christ's overcomers, who will return with Christ as His army to defeat Antichrist at the battle of Armageddon and who will be His co-kings in the millennium—Rev. 17:14; 19:11-21; 2:26-27; 20:4, 6; Matt. 19:28.*

B. *Christ will come back, descending with His overcomers as His army, to defeat Antichrist and his army—Joel 3:11b; 2 Thes. 2:8; Rev. 19:11-21.*

II. The mighty ones, the overcomers, understand the necessity of spiritual warfare—Eph. 6:10-13; Rev. 12:1-17; 19:11-21:

A. *Spiritual warfare is necessary because Satan's will is set against God's will—Gen. 3:15; Isa. 14:12-14; Matt. 6:10; 7:21:*

1. Spiritual warfare has its source in the conflict between the divine will and the satanic will.

2. God wants His creature man to deal with His fallen creature Satan; for this, the human will must stand with the divine will and fight to subdue the satanic will—Gen. 1:26; Matt. 26:39; 12:30; 7:21; Rev. 12:11.

B. *The purpose of spiritual warfare is to bring in the kingdom of God—11:15:*

1. Spiritual warfare is the warfare between the kingdom of God and the kingdom of Satan—Matt. 12:26, 28.

2. 神的国就是神圣意志的运行，以神的能力去推翻撒但的能力—六 10，十二 28。

3. 召会要藉著祷告，把神国的能力释放在这个地上一六 9～10，13，十八 19，启八 3～5。

周二

三. 召会和撒但之间的争战，乃是我们这些爱主并在祂召会中的人，与诸天界里邪恶势力之间的争战—弗六 12：

1. 执政的、掌权的、和管辖这黑暗世界的，乃是背叛的天使；他们跟从撒但一同背叛、抵挡神，现今在诸天界里管辖世上的列国—西一 13，但十 20。

2. 我们需要领悟，我们的争战不是抵挡人，乃是抵挡邪灵，就是诸天界里的邪恶势力—弗六 12。

参. 大能者，就是得胜者，认识属灵争战是基於基督的得胜—来二 14，西二 15，约壹三 8：

一. 属灵争战的起点，是要站在基督的得胜上面，就是要看见基督已经得胜了—歌四 8，启三 21，五 5～6：

1. 神的儿子显现出来，是要消除魔鬼的作为—约壹三 8。

2. 基督在祂的成肉体和人性生活，在旷野受试诱时击败了撒但—太四 1～11。

3. 主耶稣藉著死，废除那掌死权的魔鬼；祂将撒但废掉，使他归於无有一来二 14。

4. 神公然羞辱邪恶的天使，仗著基督的十字架向他们夸胜—西二 15。

5. 基督在那作祂神性的灵里，向无底坑里的邪灵，宣扬祂在十字架上胜过了撒但—彼前三 18～20。

6. 复活的基督拿著死亡和阴间的钥匙—启一 18。

7. 基督在祂的升天里，帅领了一列被征服的仇敌；祂把我们撒但的掳掠中拯救出来，归给祂自己—弗四 8。

2. The kingdom of God is the exercise of the divine will and the overthrowing of the power of Satan by the power of God—6:10; 12:28.

3. Through prayer the church must release the power of the kingdom of God on the earth—6:9-10, 13; 18:19; Rev. 8:3-5.

DAY 2

C. The warfare between the church and Satan is a battle between us who love the Lord and who are in His church and the evil powers in the heavenlies—Eph. 6:12:

1. The rulers, the authorities, and the world-rulers of darkness are the rebellious angels who followed Satan in his rebellion against God and who now rule in the heavenlies over the nations of the world—Col. 1:13; Dan. 10:20.

2. We need to realize that our warfare is not against human beings but against the evil spirits, the evil powers, in the heavenlies—Eph. 6:12.

III. The mighty ones, the overcomers, realize that spiritual warfare is based on the victory of Christ—Heb. 2:14; Col. 2:15; 1 John 3:8:

A. The starting point of spiritual warfare is standing upon the victory of Christ; it is seeing that Christ has already overcome—S. S. 4:8; Rev. 3:21; 5:5-6:

1. The Son of God was manifested to destroy the works of the devil—1 John 3:8.

2. In His incarnation and human living Christ defeated Satan during the temptation in the wilderness—Matt. 4:1-11.

3. Through death the Lord Jesus destroyed the devil, who has the might of death; He abolished Satan, brought him to naught—Heb. 2:14.

4. God openly shamed the evil angels, triumphing over them in the cross of Christ—Col. 2:15.

5. In the Spirit as His divinity, Christ proclaimed, to the evil spirits in the abyss, His victory over Satan on the cross—1 Pet. 3:18-19.

6. The resurrected Christ has the keys of death and of Hades—Rev. 1:18.

7. In His ascension Christ led a train of vanquished foes; He rescued us from Satan's captivity and took us to Himself—Eph. 4:8.

8. 在神宇宙的行政里，基督这犹大支派中的狮子，乃是得胜者和地上君王的元首—启五 5~6，一 5。

二. 召会在地上的工作，是要保守基督的得胜；主已经打了胜仗，召会在这里是来守住祂的胜利—弗六 11, 13。

周 三

肆. 大能者，就是得胜者，『在主里，靠著祂力量的权能，得著加力』—10 节：

一. 要抵挡神的仇敌，我们需要那叫基督从死人中复活，并叫祂坐在诸天界里，远超空中邪灵之超越浩大的能力，使我们得著加力—一 19~21，三 16。

二. 我们需要这样在主里得著加力，这指明我们不能在自己里面并凭自己的力量打属灵的仗，只能在主里并在祂力量的权能里争战—六 10。

伍. 大能者，就是得胜者，征服在旧造里撒但的混乱，并完成成为著新造的神圣经纶—提前一 4，弗一 10，三 10，林後五 17，加六 15：

一. 得胜者征服撒但毁坏的混乱，而在神圣建造的经纶里得胜—提前一 4。

二. 大能者不是从当前的混乱里被拯救出来，乃是藉著经过过程并终极完成的三一神作全足的恩典，得以征服混乱—提後一 9, 15，二 1, 17~18，四 22。

陆. 大能者，就是得胜者，胜过死亡的攻击—启二 8~11，太十六 18，来二 14~15，林後一 9，腓三 10~11：

一. 马太十六章十八节给我们看见，对召会的攻击将从何源头而来—『阴间的门』，也就是死亡：

1. 今天撒但特别的目标，是在召会中散布死亡。

8. In God's universal administration Christ, the Lion of the tribe of Judah, is the Victor and the Ruler of the kings of the earth—Rev. 5:5-6; 1:5.

B. The work of the church on earth is to maintain Christ's victory; the Lord has already won the battle, and the church is here to maintain His victory—Eph. 6:11, 13.

DAY 3

IV. The mighty ones, the overcomers, are “empowered in the Lord and in the might of His strength”—v. 10:

A. To fight against God's enemy, we need to be empowered with the surpassing greatness of the power that raised Christ from the dead and seated Him in the heavenlies, far above the spirits in the air—1:19-21; 3:16.

B. Our need to be thus empowered indicates that we cannot fight the spiritual warfare in ourselves or by our own strength but only in the Lord and in the might of His strength—6:10.

V. The mighty ones, the overcomers, conquer the satanic chaos in the old creation and carry out the divine economy for the new creation—1 Tim. 1:4; Eph. 1:10; 3:10; 2 Cor. 5:17; Gal. 6:15:

A. The overcomers conquer the destructive satanic chaos and triumph in the constructive divine economy—1 Tim. 1:4.

B. Instead of being delivered out of the present chaos, the mighty ones conquer the chaos by the processed and consummated Triune God as the all-sufficient grace—2 Tim. 1:9, 15; 2:1, 17-18; 4:22.

VI. The mighty ones, the overcomers, are victorious over the attack of death—Rev. 2:8-11; Matt. 16:18; Heb. 2:14-15; 2 Cor. 1:9; Phil. 3:10-11:

A. Matthew 16:18 shows us from what source the attack upon the church will come—“the gates of Hades,” that is, death:

1. Satan's special object today is to spread death within the church.

2. 撒但最恐惧召会的，乃是召会抵挡他的死权，以及召会在复活里一彼前一3，弗二6。

二. 对那些胜过死亡攻击的人，基督要赐给他们生命的冠冕，就是得胜的力量，也就是复活生命的大能—启二10下，腓三10。

周四

柒. 大能者，就是得胜者，乃是得胜之基督的胜利—歌三7~8:

一. 七节的卧榻是为著夜间（表徵召会时代），在属灵争战时（由卧榻四围的六十个勇士所表徵）的安息和得胜。

二. 基督的佳偶在六十个勇士中间，指明她是领头的得胜者，为著基督争战，好在争战的时候，使基督得著安息。

三. 基督的佳偶就是得胜之基督的胜利，满了神选民中得胜者的能力，甚至在艰难的时候载负著基督—7节。

四. 得胜者都善於争战，在有惊慌的时候，用兵器打仗—8节，林後十3~5，弗六10~12，提前一18，提後四7。

五. 『你的颈项好像大卫建造收藏军器的高楼，其上悬挂一千盾牌，都是勇士的盾牌』—歌四4:

1. 颈项表徵人服在神之下的意志；基督佳偶的美丽，乃在於她对基督的服从意志（颈项好像大卫的高楼），这意志富有防卫的能力（盾牌和勇士的盾牌）。

2. 我们的意志降服後，才会在复活里刚强，好像大卫的高楼，成为属灵争战用的军器库；一切属灵争战用的武器，都保存在我们降服且复活的意志里—弗六10，林後十3~5。

周五

捌. 大能者，就是得胜者，『美丽如得撒，秀美如耶路撒冷，威武如展开旌旗的军队』—歌六4，10:

一. 当基督得胜的佳偶与神成为一，作神的居所时，她在神

2. Satan's greatest fear with regard to the church is her resistance to his power of death and her being in resurrection—1 Pet. 1:3; Eph. 2:6.

B. To those who overcome the attack of death, Christ will give the crown of life—the overcoming strength that is the power of the resurrection life—Rev. 2:10b; Phil. 3:10.

DAY 4

VII. The mighty ones, the overcomers, are the victory of the overcoming Christ—S. S. 3:7-8:

A. The bed in verse 7 is for rest and victory in the night, signifying the church age, during the time of spiritual warfare, signified by the sixty mighty men who surround the bed.

B. Christ's lover is among the sixty mighty men, indicating that she is a leading overcomer, fighting for Christ in order to keep Him at rest during the fighting.

C. The lover of Christ is the victory of the overcoming Christ, full of the power of the overcomers among God's elect that carries Christ even in times of difficulties—v. 7.

D. The overcomers are experts in war, fighting with their weapons at the time of alarms—v. 8; 2 Cor. 10:3-5; Eph. 6:10-12; 1 Tim. 1:18; 2 Tim. 4:7.

E. “Your neck is like the tower of David, / Built for an armory: / A thousand bucklers hang on it, / All the shields of the mighty men”—S. S. 4:4:

1. The neck signifies the human will under God; the lover of Christ is beautiful in her having a will that is submissive to Christ (neck like the tower of David) and that is rich in the defending power (bucklers and shields of the mighty men).

2. After our will has been subdued, it will be strong in resurrection and like the tower of David, the armory for the spiritual warfare; the weapons for spiritual warfare are kept in our subdued and resurrected will—Eph. 6:10; 2 Cor. 10:3-5.

DAY 5

VIII. The mighty ones, the overcomers, are “as beautiful...as Tirzah, / As lovely as Jerusalem, / As terrible as an army with banners”—S. S. 6:4, 10:

A. When the overcoming lover of Christ becomes one with God to be God's dwelling

眼中就美丽如得撒，秀美如耶路撒冷；然而对仇敌而言，她却威武如展开旌旗的军队—4，10节。

二．神的建造总是一支军队；当我们向着主成为一座城时，我们对仇敌而言就是军队—4，10节：

1. 建造绝不能和属灵的争战分开；那里有建造，那里就有争战—尼四。

2. 争战总是伴随著建造，而建造总是带进争战的得胜—太十六 18～19。

三．威武的军队表徵大能者，就是主的得胜者，使神的仇敌撒但惧怕—歌六 4，10：

1. 撒但只怕一种人，就是那些不爱惜自己魂生命的人—启十二 11，太十六 25～26。

2. 仇敌惧怕建造成为神城的召会—尼六 15～16，诗一〇二 12～16。

3. 鬼魔和邪恶的天使惧怕基督在十字架上所创造的一个新人—弗二 15～16，西二 14～15。

周 六

4. 撒但不怕个人的基督徒，即使他们为数成千上万，但他惧怕作为基督身体的召会，就是与他和他的国争战的团体战士—弗六 10～20。

玖．大能者，就是得胜者，在身体里争战—10～20节：

一．属灵的争战不是个人的事，乃是身体—新人—的事—一 22～23，四 24，六 13。

二．神全副的军装是为著身体，不是为著个人；只有团体的战士才能穿上神全副的军装—13～17节。

三．召会是团体的战士，信徒一起构成这团体的战士；我们团体的形成军队之後，就能与神的仇敌争战—民三六 13，申一 21，书一 2～3。

place, in the eyes of God she is as beautiful as Tirzah and as lovely as Jerusalem; however, to the enemy she is as terrible as an army with banners—vv. 4, 10.

B. The building of God is always an army; when we become a city to the Lord, we are an army to the enemy—vv. 4, 10:

1. Building cannot be separated from spiritual warfare; wherever the building is, there is the battle—Neh. 4.

2. Fighting always accompanies the building, and the building always brings in victory in battle—Matt. 16:18-19.

C. A terrible army signifies that the mighty ones, the Lord's overcomers, terrify God's enemy, Satan—S. S. 6:4, 10:

1. Satan is afraid of only one kind of people—those who do not love their soul-life—Rev. 12:11; Matt. 16:25-26.

2. The enemy is frightened by the church that is built up as the city of God—Neh. 6:15-16; Psa. 102:12-16.

3. The demons and the evil angels are terrified of the one new man created by Christ on the cross—Eph. 2:15-16; Col. 2:14-15.

DAY 6

4. Satan is not afraid of individualistic Christians, even if they number in the thousands, but is terrified of the church as the Body of Christ, the corporate warrior fighting against him and his kingdom—Eph. 6:10-20.

IX. The mighty ones, the overcomers, fight the battle in the Body—vv. 10-20:

A. Spiritual warfare is not an individual matter; it is a matter of the Body, the new man—1:22-23; 4:24; 6:13.

B. The whole armor of God is for the Body, not for individuals; only the corporate warrior can wear the whole armor of God—vv. 13-17.

C. The church is a corporate warrior, and the believers together make up this corporate warrior; after we have been formed corporately into an army, we will be able to fight against God's enemy—Num. 36:13; Deut. 1:21; Josh. 1:2-3.

第六周 周一

晨兴喂养

珥三 11 四围的列国啊，你们要速速的来，一同聚集。耶和華啊，求你使你的大能者在那里降临！

弗六 12 因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。

这些〔大能者〕乃是基督的得胜者，他们要作基督的军队与祂一同回来，在哈米吉顿战争击败敌基督（启十七 14，十九 11~21），在千年国中与祂一同作王（太十九 28，启二 26~27，二十四、6）（圣经恢复本，珥三 11 第一注）。

〔启示录十九章十四节〕的众军，是十七章十四节蒙召、被选的信徒，也是九节被请赴羔羊婚筵的人，就是基督的新妇（启十九 14 第一注）。

在婚筵之後，基督要以作战将军的身分，带著祂的新妇，就是被请赴婚筵的得胜信徒，作祂的军队，前来与敌基督和他以下的诸王，并他们的众军，在哈米吉顿争战（11 第一注）。

信息选读

在神的意愿，神的意志之外，还有第二个意愿，第二个意志；因为撒但的意志如今是对抗神的意志的。一切争战都源自这两个意志的冲突。在撒但的意志兴起与神的意志敌对之前，宇宙中没有争战。宇宙中的冲突起始於天使长对神的背叛。那背叛乃是现今发生在国际之间，以及社会、家庭和个人里面一切争战的起头。历代以来，国家、团体、人群之间，甚至人自己里面，都一直有争战（以弗所书生命读经，六三四至六三五页）。

WEEK 6 DAY 1

Morning Nourishment

Joel 3:11 Hurry and come, all you surrounding nations, and be gathered. There cause Your mighty ones to descend, O Jehovah!

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

[The mighty ones] are Christ's overcomers, who will return with Christ as His army to defeat Antichrist at the battle of Armageddon (Rev. 17:14; 19:11-21) and who will be His co-kings in the millennium (Matt. 19:28; Rev. 2:26-27; 20:4, 6). (Joel 3:11, footnote 1)

The armies [in Revelation 19:14] are the called and chosen believers in 17:14 and those who are called to the marriage dinner of the Lamb in verse 9, that is, those who constitute the bride of Christ. (Rev. 19:14, footnote 1)

After the marriage dinner, Christ will come as a fighting General with His bride (the overcoming believers called to the marriage dinner) as His army to fight against Antichrist and the kings under him with their armies at Armageddon. (Rev. 19:11, footnote 1)

Today's Reading

In addition to God's intention, God's will, there is a second intention, a second will, for now the satanic will is set against God's will. All warfare has its source in this conflict of wills. Before the satanic will rose up to contradict the divine will, there was no war in the universe. The controversy in the universe began with the rebellion of the archangel against God. That rebellion was the beginning of all the fighting that is now taking place among nations, in society, in the family, and in individuals. Throughout history there have been wars between nations, groups, persons, and even within individuals. (Life-study of Ephesians, p. 527)

神为什么不自己把撒但扔到无底坑里去，扔到火湖里去？我们的答覆是神能穀这样作，但是神自己不作。我们不知道祂为什么不作，我们却知道祂要怎麽作。神要用人对付祂的仇敌。神为著要对付祂的仇敌，所以造人。神要受造者来对付受造者。神所要用的是受造的人（圣洁没有瑕疵，一一页）。

我们所以要认识身体，认识升天，所以要掌权，就是为著要有属灵的争战。…属灵的争战，目的是为带进神的国度。这在圣经中，乃是一个重大的题目。

这段时间，就是神要祂的子民在地上为祂争战的时候。最晚从主耶稣出来作工开始，直到祂再来，所有属神的人，在地上为神所作的一切，都是属灵的争战。神就是要藉著属乎祂的人，把撒但掳去的人抢救回来，而夺回撒但所霸占的地。这一个抢救，这一个夺回，主在马太十二章给我们看见，就是神的国与撒但的国之间的争战。…今天地上既是神和撒但两个国在交战，就我们为神所作一切属灵的工作，不论是何方式，只要摸著灵界的事，性质都是争战（生命的经历，四二八、四三七至四三八页）。

圣经说，我们必须为著国度悔改（太四 17）。神的国实际上就是神圣意志的行使。当罪人为著神的国悔改时，他们就从撒但那一边转到神这一边，就是转向神的国，神的意志（以弗所书生命读经，六三六页）。

神的目的是要把祂的国带进来，但是光有神的一面还不穀，还要召会与神同工。召会要藉著祷告把神国的能力释放在这个地上，直等到主耶稣再来，「世上的国，成了我主和祂基督的国。」（启十一 15）（圣洁没有瑕疵，七六页）

参读：约珥书生命读经，第二至三篇；生命的经历，第十八篇。

Why doesn't God Himself cast Satan into the bottomless pit or the lake of fire? Our answer is: God can do it, but He does not want to do it Himself. We do not know why He will not do it Himself, but we do know how He is going to do it. God wants to use man to deal with His enemy, and He created man for this purpose. God wants the creature to deal with the creature. He wants His creature man to deal with His fallen creature Satan in order to bring the earth back to God. (Watchman Nee, The Glorious Church, p. 10)

The reason we must know the Body, know the ascension, and reign is that we may have spiritual warfare....The purpose of spiritual warfare is to bring in the kingdom of God. This is a subject of great significance in the Bible.

The period in which we are living is the time for the people of God to fight for Him on earth. From the time the Lord Jesus came forth to minister, till the time of His second coming, all the works the people of God are doing for Him are instances of spiritual warfare. God's desire is to rescue, through those who belong to Him, the people who were captured by Satan, and to recover the earth which was usurped by Satan. This rescuing and recovering is, according to what the Lord has shown us in Matthew 12, the warfare between the kingdom of God and the kingdom of Satan....Since warfare exists between the kingdoms of God and Satan, all the spiritual work we are doing for God, whatever form it may take, as long as it touches the things of the spiritual realm, is in nature a warfare. (The Experience of Life, pp. 357, 365)

The Bible says that we must repent for the kingdom (Matt. 4:17). The kingdom of God is actually the exercise of the divine will. When sinners repent for the kingdom of God, they turn from the side of Satan to the side of God, which is the kingdom of God, the will of God. (Life-study of Ephesians, p. 529)

Although the purpose of God is to bring in His kingdom, His part alone is not sufficient. He needs the church to work with Him. Through prayer, the church must release the power of the kingdom of God upon the earth. When the Lord comes, the kingdom of the world will become the kingdom of our Lord and of His Christ (Rev. 11:15). (The Glorious Church, p. 64)

Further Reading: Life-study of Joel, msgs. 2-3; The Experience of Life, ch. 18

第六周 周二

晨兴喂养

来二 14 儿女既同有血肉之体，祂也照样亲自有分於血肉之体，为要藉著死，废除那掌死权的，就是魔鬼。

西二 15 既将执政的和掌权的脱下，神就把他们公然示众，仗著十字架在凯旋中向他们夸胜。

我们需要一再被提醒，我们的争战不是抵挡人，乃是抵挡邪灵，就是诸天界里的属灵势力。背叛的天使是撒但国度里的邪灵。因此，召会和撒但之间的争战，乃是我们这些爱主并在祂召会中的人，抵挡诸天界里邪恶势力的争战。表面看是血肉之人破坏召会，实际上是撒但和他邪恶的天使在那些造成破坏的人背後作工。所以，我们必须争战，抵挡这些属灵的势力（以弗所书生命读经，六四三页）。

属灵争战的起点，就是要站在基督的得胜上面，就是要看见基督已经得胜了。属灵争战的起点，不是对付魔鬼，乃是相信主，不是盼望得胜，乃是已经得胜了，所以魔鬼不能作什麼（圣洁没有瑕疵，七二至七三页）。

信息选读

〔雅歌四章八节的〕「黑门」，意即毁灭。这很自然的是指著基督十字架上的得胜。祂如何是神的儿子，显现出来，毁灭魔鬼一切的作为（约壹三8下）。我们在许多的时候，可以不注意争战，而从这得胜的高峰来对付一切属世的事情（歌中的歌，七七至七八页）。

及至时候满足，神的儿子就为童女所生（加四4），来成为肉体（约一14，罗八3），好在十字架上藉著肉体受死，废除在人肉体里的魔鬼。…这是要将撒但废掉，使他归於无有。阿利路亚！撒但已经被废掉、被除去了！（圣经恢复本，来二14第一注）

WEEK 6 DAY 2

Morning Nourishment

Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil.

Col. 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

We need to be reminded again and again that our warfare is not against human beings, but against the evil spirits, the spiritual powers in the heavenlies. The rebellious angels are the evil spirits in Satan's kingdom. Thus, the warfare between the church and Satan is a battle between us who love the Lord and who are in His church and the evil powers in the heavenlies. Apparently it is people of flesh and blood who damage the church. Actually it is Satan and his evil angels working behind them who cause the damage. Therefore, we must fight against these spiritual forces. (Life-study of Ephesians, p. 534)

The starting point of spiritual warfare is standing upon the victory of Christ; it is seeing that Christ has already overcome. It is not dealing with Satan, but trusting in the Lord. It is not hoping that we will win the victory, because the victory has already been won. The devil can do nothing. (Watchman Nee, The Glorious Church, p. 61)

Today's Reading

“Hermon” [in Song of Songs 4:8] means destruction, which refers to Christ's victory on the cross. He is the Son of God manifested to destroy all the works of the devil (1 John 3:8b). We can prevail in all warfare to deal with all the worldly affairs from the peak of victory. (Watchman Nee, The Song of Songs, p. 67)

In the fullness of the time the Son of God came to become flesh (John 1:14; Rom. 8:3) by being born of a virgin (Gal. 4:4), that He might destroy the devil in man's flesh through His death in the flesh on the cross....This was to abolish Satan, to bring him to nought. Hallelujah, Satan has been abolished and done away with! (Heb. 2:14, footnote 1)

在十字架上，…那作〔主〕神性的灵…因著生命的新能力得以活泼的活著，以致在祂肉体死後并祂复活以前，祂在这得了加力作祂神性的灵里，传道给堕落的天使听（彼前三 18 第三注）。

〔这样的宣扬〕不是传扬福音，乃是宣扬神所成功的得胜，就是神藉著基督十字架的死毁坏了撒但，和他黑暗的权势（来二 14，西二 15）（彼前三 20 第二注）。

因著人堕落而有了罪，死就进来在地上工作，将一切有罪的人聚拢到阴间。所以對於罪人，死是聚拢者，阴间是守留者；但死亡和阴间的钥匙是拿在我们死而复活的救主手中（启一 18 第二注）。

〔以弗所四章八节的〕「那些」指被赎的圣徒，他们在还未藉著基督的死和复活得救以前，乃是被撒但所掳的。基督在升天时，掳掠了他们，就是把他们从撒但的掳掠中拯救出来，归给祂自己。这指明基督已经征服并胜过那藉著罪和死掳掠人的撒但（弗四 8 第二注）。

在启示录四章里，诸天之上的景像是以神的宝座为中心，神坐在其上，豫备好执行祂宇宙的行政，以完成祂永远的定旨。在五章这里有基督升天後诸天之上同样的景象。…是狮子，祂是抵挡仇敌的战士；是羔羊，祂是我们的救赎主。祂争战是为救赎我们，如今祂已胜过仇敌，并为我们成功了救赎。对仇敌，祂是狮子；对我们，祂是羔羊（启五 6 第一注）。

属灵的争战都是防守，不是进攻，因为主耶稣已经争战，已经得胜了。召会在地上的工作，就是要保守主的得胜。主已经打了胜仗，召会就是来守住祂的胜利（圣洁没有瑕疵，七二页）。

参读：圣洁没有瑕疵，第三至四章；祷告，第十八篇。

At the cross...[the Lord's] Spirit as His divinity was made alive, enlivened, with new power of life, so that in this empowered Spirit as His divinity He made a proclamation to the fallen angels after His death in the flesh and before His resurrection. (1 Pet. 3:18, footnote 3)

[This proclamation was] not to preach the good news but to proclaim the victory achieved by God, that is, that through Christ's death on the cross God destroyed Satan and his power of darkness (Heb. 2:14; Col. 2:15). (1 Pet. 3:19, footnote 2)

Because of the fall and sin of man, death came in and is now working on earth to gather all the sinful people into Hades. Thus, death is a collector and Hades is a keeper. However, the keys of death and of Hades are in the hand of our Savior, who died and was resurrected. (Rev. 1:18, footnote 2)

Those [in Ephesians 4:8] refers to the redeemed saints, who were taken captive by Satan before being saved by Christ's death and resurrection. In His ascension Christ led them captive; that is, He rescued them from Satan's captivity and took them to Himself. This indicates that He conquered and overcame Satan, who had captured them by sin and death. (Eph. 4:8, footnote 2)

In Revelation 4 is the scene in the heavens, its center being the throne of God, on which God sits, ready to execute His universal administration for the fulfillment of His eternal purpose....[In chapter] 5 is the same scene in the heavens after Christ ascended there....As the Lion, He is the Fighter against the enemy; as the Lamb, He is the Redeemer for us. He fought to redeem us, and He won the battle over the enemy and accomplished redemption for us. To the enemy He is a Lion; to us He is a Lamb. (Rev. 5:6, footnote 1)

The spiritual warfare is defensive, not offensive, because the Lord Jesus has already fought the battle and won the victory. The work of the church on the earth is simply to maintain the Lord's victory. The Lord has already won the battle, and the church is here to maintain His victory. (The Glorious Church, p. 61)

Further Reading: The Glorious Church, chs. 3-4; Lessons on Prayer, ch. 18

第六周 周三

晨兴喂养

弗六 10 末了的话，你们要在主里，靠著祂力量的权能，得著加力。

太十六 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。

[以弗所六章十节的「加力」一辞，]原文与一章十九节的能力同字根。要对付神的仇敌，抵挡黑暗的邪恶势力，我们需要那叫基督从死人中复活，并叫祂坐在诸天界里，远超空中一切邪灵的浩大能力，使我们得著加力（圣经恢复本，弗六 10 第五注）。

在对付撒但和他邪恶国度的属灵争战中，我们只能在主里面争战，不能在自己里面争战。何时我们在自己里面，我们就失败了（第三注）。

信息选读

我们不该以为在主恢复中的众召会里，每一个人都是得胜者。但我们在主恢复中的众召会里，会加强并帮助我们成熟成为得胜者。这恢复是主帮助我们作得胜者的路。…为了要作得胜者，我们必须征服一切毁坏的混乱，并在独一建造的经纶里得胜。…得胜者乃是那些忍受混乱，却不失望也不沮丧的人。他们反而得了加强，能彀为著神圣的经纶站住，且活出神圣的经纶。撒但的混乱仍然在基督教国里，在我们四围继续进行著。甚至在主的恢复里，我们也经历这样的混乱。…我们都必须征服这毁坏的混乱。我们若得主的加强，能征服一切毁坏的混乱，我们就要得胜的进到国度里。我们要成为那些在独一建造的经纶里得胜的人。

在林前十五章十节保罗说，主的恩与他同在。在加拉太六

WEEK 6 DAY 3

Morning Nourishment

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.

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.

[In Ephesians 6:10 the word empowered] in Greek has the same root as the word for power in 1:19. To deal with God's enemy, to fight against the evil forces of darkness, we need to be empowered with the greatness of the power that raised Christ from the dead and seated Him in the heavens, far above all the evil spirits in the air. (Eph. 6:10, footnote 3)

In the spiritual warfare against Satan and his evil kingdom, we can fight only in the Lord, not in ourselves. Whenever we are in ourselves, we are defeated. (Eph. 6:10, footnote 4)

Today's Reading

We should not think that everyone who is in the churches in the recovery is an overcomer. But our being in the churches in the recovery will strengthen us and help us to be matured to be an overcomer. The recovery is the Lord's way to help us to be the overcomers....In order to be the overcomers, we must conquer all the destructive chaos and triumph in the unique constructive economy....The overcomers are those who suffer the chaos, but they are not disappointed or discouraged. Instead, they are strengthened and enabled to stand for and live out the divine economy. The satanic chaos is still going on around us in Christendom. Even within the Lord's recovery, we have experienced this chaos....All of us have to conquer this destructive chaos. If we are enabled by the Lord to conquer all the destructive chaos, we will triumphantly enter into the kingdom. We will be those who triumph in the unique constructive economy.

In 1 Corinthians 15:10 Paul said that the grace of the Lord was with him; in

章十八节他说，主耶稣基督的恩与我们的灵同在；在提後四章二十二节他说，主与我们的灵同在。主这全足的恩典与我们的灵同在。我们藉著祂作我们全足的恩典，就能征服一切撒但的混乱，并完成独一的神圣经纶（在旧造里撒但的混乱以及为著新造的神圣经纶，八七至八九页）。

基督是复活，曾受死的试验并征服了死；基督是生命，永不改变且存到永远。这由保罗在提後一章十节下半的话所指明，这节说，「我们救主基督耶稣…已经把死废掉，藉著福音将生命和朽坏照耀出来。」

主耶稣不仅是生命，也是复活。就生命本身说，生命只能存在；复活却能抵挡各种的攻击，甚至能抵挡死的攻击。死不能拘禁祂，因为祂能胜过死（徒二24）。死不能扣留祂，因祂不仅是生命—祂也是复活。生命是生存的能力，复活却是胜过一切抵挡生命者的能力。…基督是复活，主要是胜过死，以及一切属死的事物，就如眼瞎、口哑、耳聋和各种疾病。

根据圣经，死是极大的能力。当死临到人，人无法逃避。只有作为复活的主自己能击败死。祂既是复活，就能攻破死的权势，连阴间也不能把我们的主拘禁在坟墓里（启一18）。因著基督不仅是生命，也是复活，祂能拯救所有的死人脱离死（新约总论第九册，一七〇至一七一页）。

新约常用冠冕指救恩之外的奖赏。…「生命的冠冕」〔启二10〕是给那些胜过逼迫，至死忠信之人的奖赏，这是指得胜的力量，也就是复活生命的大能（腓三10）；同时也表徵这些得胜者，已经达到「从死人中杰出的复活」（腓三11），就是特殊的复活（圣经恢复本，启二10第三注）。

参读：新约总论，第二百一十八、二百八十二篇；马太福音生命读经，第三十三篇。

Galatians 6:18 he said that the grace of the Lord Jesus Christ is with our spirit; and in 2 Timothy 4:22 he said that the Lord is with our spirit. The Lord as the all-sufficient grace is with our spirit, and we can conquer all the satanic chaos and carry out the unique divine economy by Him as our all-sufficient grace. (The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation, pp. 74-76)

Christ as the resurrection has been tested by death and has conquered death, and Christ as the life remains unchangeable and lasts forever. This is indicated by Paul's word in 2 Timothy 1:10b that says, "Our Savior Christ Jesus...nullified death and brought life and incorruption to light through the gospel."

The Lord Jesus is not only life but also resurrection. By itself, life can only have existence, but resurrection can withstand any kind of attack, even the attack of death. Death cannot hold Him because He can conquer death (Acts 2:24). Death cannot retain Him, because He is not only life—He is also resurrection. Life is the power to exist, but resurrection is the power to conquer everything that is against life...Christ as the resurrection is mainly to overcome death and all the things belonging to death such as blindness, dumbness, deafness, and all kinds of sickness.

According to the Scriptures, death is a great power. When death comes upon a man, he cannot escape it. Only the Lord Himself as the resurrection can defeat death. Since He is the resurrection, He can break the power of death. Even Hades is unable to confine our Lord to the tomb (Rev. 1:18). Because Christ is not only life but also resurrection, He can deliver all of the dead persons from death. (The Conclusion of the New Testament, pp. 2898-2899)

A crown in New Testament usage always denotes a prize that is in addition to salvation...The crown of life, as a prize to those who are faithful unto death in overcoming persecution, denotes the overcoming strength that is the power of the resurrection life (Phil. 3:10); it also denotes that these overcomers have attained to the out-resurrection from the dead (Phil. 3:11), that is, the outstanding resurrection. (Rev. 2:10, footnote 3)

Further Reading: The Conclusion of the New Testament, msgs. 218, 282; Life-study of Matthew, msg. 33

第六周 周四

晨兴喂养

歌三 7~8 看哪，是所罗门的卧榻；四围有六十个勇士，都是以色列中的勇士。个个都拿著刀，善於争战；人人腰间佩刀，防备夜间有惊慌。

经过充分变化的过程，基督的佳偶就配得有分於神的经纶，同神行动。她与神相联，并与基督联结为一。在这与基督的联结里，她被比作卧榻，为著争战之时夜间的安息〔歌三7〕。没有她，基督无法得著安息。…她在六十个勇士中，指明她是领头的得胜者，为著基督争战，为要在夜间，甚至在争战的时候，使基督得著安息。她对主是何等的安慰和喜乐！在豫表里，夜间表徵召会时代。在召会时代，基督需要得胜者，使祂得著安息之所（雅歌结晶读经，八〇页）。

信息选读

「你的颈项好像大卫建造收藏军器的高楼，其上悬挂一千盾牌，都是勇士的挡牌。」（歌四4）这里〔佳偶〕的美丽在於她对基督的服从意志，这意志富有防卫的能力（雅歌生命读经，三九页）。

颈项是代表人的意志。人太随己意而行、太硬、太骄傲时，圣经就说是「强项」（赛三 16，另译）。所以这里的颈项，就是人在神面前意志的降服。主看人意志的降服，是人身上顶美丽的地方。在此用两句话来表明人降服的意志是如何。第一句话是说，「你的颈项好像…高楼。」高楼，第一个意思，就是不是驼背。颈项不直的人，就是驼背。在圣经中，驼背的人是受撒但压制、眼看地下的人（路十三 11、16）。颈项像高楼，意即她已得了释放，没有撒但的捆绑，没有爱世界的心。高楼，

WEEK 6 DAY 4

Morning Nourishment

S.S. 3:7-8 There is Solomon's bed; sixty mighty men surround it, of the mighty men of Israel. All of them wield the sword and are expert in war; each man has his sword at his thigh because of the night alarms.

By passing through the adequate process of transformation, the lover of Christ is worthy to be involved in God's economy, to move with God. She is linked to God and united with Christ as one. In this union with Christ she is likened to a bed for rest in the night during the wartime [S.S. 3:7]. Christ cannot have rest without her....She is among the sixty mighty men, indicating that she is a leading overcomer, fighting for Christ in order to keep Christ at rest during the night, even in a time of war. What a comfort and a joy she is to the Lord! In typology night signifies the church age. In the church age Christ needs the overcomers that He may have a resting place. (Crystallization-study of Song of Songs, pp. 74-75)

Today's Reading

“Your neck is like the tower of David, / Built for an armory: / A thousand bucklers hang on it, / All the shields of the mighty men” (S.S. 4:4). Here we have the beauty in her submissive will to Christ that is rich in the defending power. (Life-study of Song of Songs, pp. 30-31)

The neck signifies man's will. The Bible speaks of those who walk according to their self-will, who are stubborn and proud, as stiff-necked ones (Isa. 3:16). Hence, the neck denotes man's will under God. The Lord considers the submission of man's will as the most beautiful thing in man. In this verse there are two aspects of a submissive will. First, “your neck is like the tower” [S.S. 4:4]. A tower describes a condition that is opposite to that of a hunchback. Those whose necks are not straight are hunchbacked. In the Bible, hunchbacks are bound by Satan to face the earth all the time (Luke 13:11, 16). The neck being like a tower means that the person is released; there is no bondage of Satan

第二个意思，就是坚固的意思。意即她的意志已经被神带到了个坚固的地步，而不爱世界，不受撒但的影响了。第二句话是说，「好像大卫…的高楼。」这高楼不是普通的高楼，乃像大卫的高楼。意即这高楼是为著大卫的。所以在这里，除了坚固和释放之外，还有这女子的意志被带领到一个地步，就是完全顺服大卫。她的坚固，就是在乎她的顺服基督；她的释放，也是在乎她的顺服基督。我们都该知道意志被基督掳去的要紧。

这高楼是为著什麼用处呢？是为著收藏军器的。意即所有属灵争战的地方，都是为著争夺意志的。里面所收藏的军器，就是基督得胜的方面，为著保守信徒的意志，免得被仇敌夺去。但是，这里的军器，并非注意攻击的，乃是为著防守的。所以你看见所提起的，乃是盾牌和挡牌。我们知道，盾牌和挡牌都是为著保护的。「一千」告诉我们说，是穀多的。「勇士」告诉我们说，是穀强的。所以总意乃是：为著大卫的旨意，她是肯完全降服的。她对于遵行大卫的旨意，是坚固像高楼一样。她是严密的布防，不让仇敌夺去她这种降服的意志（歌中的歌，六九至七〇页）。

首先，我们的意志必须降服，然後我们的意志在复活里必须是刚强的。天然的意志必须受对付，然後我们才会有复活的意志。钉十字架且降服的意志，如同羊群卧在山旁〔歌四1〕；但复活的意志必须像大卫建造收藏军器的高楼。这是个军器库，是存放作战用之武器的地方。…雅歌何等富有诗意！首先我们的意志必须降服，然後我们的意志才会得复活，像大卫的高楼，成为属灵争战用的军器库。一切属灵争战用的武器，都保存在我们降服且复活的意志里（雅歌中所描绘的生命与建造，七五页）。

参读：雅歌生命读经，第四至五、七篇；歌中的歌，第三至四段。

and no love for the world. A tower also means strength. The maiden's will has been strengthened by God to the point that she no longer loves the world and is no longer affected by Satan. Second, "your neck is like the tower of David." This is not an ordinary tower, but the tower of David. In addition to the sense of strength and deliverance, we also see that the maiden's will has been brought into complete submission to David. Her strength lies in her submission to Christ, and her deliverance also lies in her submission to Christ. We should all realize the importance of being taken captive by Christ.

What is the use of this tower? It is "built for an armory." This means that spiritual warfare is fought for the purpose of claiming the will. The armory stored within the tower signifies the victory of Christ for the preservation of the believers' will from the enemy's usurpation. However, the weapons are not for attack, but for defense. Therefore, only bucklers and shields are mentioned. Bucklers and shields are for protection. "A thousand" means that the number is great. "Mighty men" denotes strength. In summary, this verse indicates that the maiden is willing to submit completely to David's will. She is as strong as a tower in carrying out David's will. She is on guard vigilantly and does not allow the enemy to usurp her submissive will. (Watchman Nee, The Song of Songs, pp. 61-62)

First of all our will must be subdued; then it must be strong in resurrection. The natural will must be dealt with, and then we will have a resurrected will. The crucified and subdued will is just like a flock of goats standing on a mountainside, but the resurrected will must be like the tower of David built up as an armory. An armory is a place where weapons for fighting are kept....How poetic the Song of Songs is! First, our will must be subdued; then it will be resurrected like the tower of David, the armory for the spiritual warfare. All the weapons for spiritual warfare are kept in our subdued and resurrected will. (Life and Building as Portrayed in the Song of Songs, p. 66)

Further Reading: Life-study of Song of Songs, msgs. 4-5, 7; The Song of Songs, chs. 3-4

第六周 周五

晨兴喂养

歌六 4 我的佳偶啊，你美丽如得撒，秀美如耶路撒冷，威武如展开旌旗的军队。

10 那向前观望如晨光，美丽如月亮，皎洁如日头，威武如展开旌旗军队的是谁呢？

启十二 11 弟兄们胜过他，是因羔羊的血，并因自己所见证的话，他们虽至於死，也不爱自己的魂生命。

当基督得胜的佳偶与神成为一，作神的居所时，她在神眼中就美丽如得撒，秀美如耶路撒冷。然而对仇敌而言，她却威武如展开旌旗的军队。旌旗指明豫备好争战，也是得胜的记号。威武的军队表徵主的得胜者使神的仇敌撒但惧怕，并且在神子民眼中成为威武的。这军队在神子民堕落时为神的国争战，成为答应主呼召的得胜者。…至终，得胜者要集体的成为新妇，与基督成为婚配（启十九 7~9）。婚礼之後，这新妇就成为军队随著她的丈夫基督争战，以击败敌基督和他所有的跟从者（11~21）（圣经恢复本，歌六 4 第二注）。

信息选读

军队…不仅是为著保卫国度，也是为著国度争战。…先是有军器库为著防卫〔歌四 4〕，但如今寻求者已成为军队，在得胜中前进〔六 4〕。四节里「展开旌旗的军队」一辞，希伯来文是复数的，所以有些译本说，她是万军、众军旅。不只是一支军队，而是许多展开旌旗的军旅。她已经变成这样一个奇妙的战斗部队，像展开得胜旌旗的众军旅。我们绝不能将建造和属灵的争战分开。哪里有建造，哪里就有争战。我们

WEEK 6 DAY 5

Morning Nourishment

S.S. 6:4 You are as beautiful, my love, as Tirzah, as lovely as Jerusalem, as terrible as an army with banners.

10 Who is this woman who looks forth like the dawn, as beautiful as the moon, as clear as the sun, as terrible as an army with banners?

Rev. 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

When the overcoming lover of Christ becomes one with God to be God's dwelling place, in the eyes of God she is as beautiful as Tirzah and as lovely as Jerusalem. However, to the enemy she is as terrible as an army with banners. Banners indicate a readiness to fight and also are a sign that the victory is won. A terrible army signifies that the overcomers of the Lord terrify God's enemy, Satan, and become terrible in the eyes of God's people. This army fights the battle for God's kingdom in the degradation of God's people to become the overcomers who answer the Lord's call....Eventually, the overcomers will be a bride collectively to marry Christ (Rev. 19:7-9). After their wedding, this bride will become an army to fight alongside Christ, her Husband, to defeat Antichrist with all his followers (Rev. 19:11-21). (S.S. 6:4, footnote 2)

Today's Reading

It is not just a matter of defending the kingdom, but also of fighting for the kingdom....First, there was the armory for the defensive warfare [S.S. 4:4]. But now, the seeking one has become an army marching in triumphant victory [6:4]. The Hebrew word army in this verse is in the plural, so some of the better versions say that she is the hosts, the troops. It is not just one troop, but the many troops with the banners. She has become such a marvelous fighting army as troops with the victory banners. We can never separate the building from the spiritual warfare. Wherever the building is, there is the battle. We all remember the account in Nehemiah: with

都记得尼希米记所说的，百姓一手作工，一手拿兵器（四 17）。当他们在建造时，他们也在争战。争战总是伴随著建造，而建造总是带进争战的得胜。这是基督徒生活的总结。这是寻求主的人所能达到的最高成就。她如今是一座城，成为军队。

我们在以西结三十七章二至十节读到同样的事。所有的骸骨得著生命的气息吹入之後，都活过来，被建造成为神的居所。同时，他们更形成军队。建造总是一支军队。没有仇敌，就不需要建造一座城。…城是神居住的所在，但城向著仇敌也是争战的军队（雅歌中所描绘的生命与建造，九六至九七页）。

没有旌旗的军队，必是失败的军队。当〔佳偶〕成为美丽如月亮，皎洁如日头时，她也成了威武如展开旌旗的军队（歌六 10）。她成为园子时，只是园子，但她成为得撒和耶路撒冷时，就有个东西建造起来，表明神的美丽和神的秀美。那时候，神的仇敌颤抖，因为这微小的乡村女子成了展开旌旗的军队（雅歌结晶读经，一二〇页）。

军队中在争战的时候，最紧要的乃是兵器；在得胜的时候，最紧要的乃是旌旗。…〔四节指明女子〕在主的门前乃是美丽并秀美的，像天城那样的坚固，像圣所那样的安静；而在仇敌和世人的面前，她又是显出她得胜的荣耀来。…信徒应该是可爱的，但是，也该是可怕的。〔十节的「威武」也可译作「可怕」。〕今天的信徒，在主的门前失去了他的可爱，在仇敌和世人面前也失去了他的可怕。…圣经里常说到主的可怕，这乃是因为主的圣别。如果我们保守自己圣别而且得胜，许多的时候，你要看见仇敌退後，而世人不敢进前（歌中的歌，一一五至一一六页）。

参读：雅歌中所描绘的生命与建造，第六、十二章；雅歌结晶读经，第七、十二篇。

one hand the people did the building work, and with the other hand they held the weapons for battle (Neh. 4:17). While they were building, they were fighting. Fighting always accompanies the building, and the building always brings in the victory in the battle. This is the consummation of the Christian life. This is the uttermost completion that the seeking one of the Lord can attain. She is now a city as an army.

In Ezekiel 37:2-10, we read the same thing. All the dry bones, after being inbreathed with life, came alive to be built into the habitation of God. And at the same time they were formed into an army. The building is always an army. Without an enemy, there is no need to build a city...The city is God's dwelling place, but it is also the fighting army to the enemy. (Life and Building as Portrayed in the Song of Songs, pp. 84-85)

An army without banners must be a defeated army. When [the lover] becomes as beautiful as the moon and as clear as the sun, she is also as terrible as an army with banners (S.S. 6:10). When she becomes the garden, she is nothing more than a garden, but when she becomes Tirzah and Jerusalem, something is built up to show God's beauty and God's loveliness. At that time, God's enemy trembles because this little country girl has become an army with banners. (Crystallization-study of Song of Songs, p. 110)

Weapons are the most important thing to an army in battle, whereas the banner is the most important thing in victory...[Verse 4] indicates that the maiden is beautiful and comely before the Lord, as solid as the heavenly city and as serene as the sanctuary. At the same time, she displays the glory of her victory before the enemy and the world...Believers ought to be lovable and terrible at the same time. Believers today have lost their loveliness before the Lord, and they have lost their terribleness before the enemy and the world...The Bible often mentions the terribleness of the Lord; He is terrible because He is holy. If we maintain our holiness and victory, we will see the enemy retreating and the world standing back. (Watchman Nee, The Song of Songs, p. 97)

Further Reading: Life and Building as Portrayed in the Song of Songs, chs. 6, 12; Crystallization-study of Song of Songs, msg. 7, 12

第六周 周六

晨兴喂养

弗六 10~11 末了的话，你们要在主里，靠著祂力量的权能，得著加力。要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计。

13 所以要拿起神全副的军装，使你们在邪恶的日子能以抵挡，并且作成了一切，还能站立得住。

召会不仅是身体、新人、新妇、家、国和居所，召会也是战士，与神的仇敌争战。神的仇敌撒但，惧怕这样的召会。撒但不怕个人主义的基督徒，即使他们的人数成千上万。然而当信徒来在一起，显出召会是身体和这些其他的方面时，撒但就要颤抖。藉著召会的这七方面，基督就得著彰显，父就得著安息，仇敌也要被击败。愿我们都看见这异象，召会不是个人圣别或属灵的问题；相反的，召会乃是建造在一起，作身体、新人、新妇、家、国、居所和战士。我们就是这样的召会，要击败仇敌并为主耶稣的回来豫备道路（以弗所书生命读经，七五八至七五九页）。

信息选读

我们需要在主里得著加力，这事实指明我们不能在自己里面打属灵的仗；我们只能在主里并在祂力量的权能里争战。在以弗所六章十节里，保罗提到大能、权能和力量。首先，我们藉著那叫基督从死人中复活，使祂作万有之首的大能，得著加力。然後，我们就知道神的权能和力量。

十一节开头说，「要穿戴神全副的军装。」我们打属灵的仗，不仅需要主的大能，也需要神的军装。我们的兵器没有效力，只有神的军装，甚至神全副的军装，才有效力。

WEEK 6 DAY 6

Morning Nourishment

Eph. 6:10-11 Finally, be empowered in the Lord and in the might of His strength. Put on the whole armor of God that you may be able to stand against the stratagems of the devil.

13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

Not only is the church the Body, the new man, the bride, the family, the kingdom, and the dwelling place; the church is also the warrior to fight against God's enemy. God's enemy, Satan, is terrified of such a church. Satan is not afraid of individualistic Christians, not even if they number in the thousands. But whenever the believers come together as the church in the aspect of the Body and in these other aspects, Satan trembles. By the church in these seven aspects Christ is expressed, the Father has rest, and the enemy is defeated. May we all see the vision that the church is not a matter of individual holiness or spirituality. On the contrary, it is a matter of being built up together as the Body, the new man, the bride, the family, the kingdom, the dwelling place, and the warrior. As such a church, we defeat the enemy and prepare the way for the Lord Jesus to come back. (Life-study of Ephesians, p. 627)

Today's Reading

The fact that we need to be empowered in the Lord indicates that we cannot fight the spiritual warfare in ourselves; we can fight only in the Lord and in the might of His strength. In Ephesians 6:10 Paul refers to power, might, and strength. Firstly, we are empowered by the power that raised Christ from among the dead and made Him to be the Head over all things. Then we know God's might and strength.

Ephesians 6:11 opens with the words, "Put on the whole armor of God." To fight the spiritual warfare, we need not only the power of the Lord, but also the armor of God. Our weapons do not avail, but God's armor, even the whole armor of God, does.

神全副的军装是为著基督的整个身体，不是为著基督身体上任何单个的肢体。召会是一个团体的战士，信徒是这惟一战士的一分子。只有团体的战士才能穿戴神全副的军装，单个的信徒不能。我们必须在基督的身体里打属灵的仗，绝不能单独作战。

神的经纶里有一支军队，是由团体的战士所构成的。这意思是说，以弗所六章的战士乃是一个团体的整体。我们惟有成为一个团体的整体—基督的身体，才能穿上神的全副军装。这与许多基督徒所持守的观念不同，他们认为个别的信徒能穿著全副的军装。六章的军装不是为著个别的基督徒，乃是为著召会这团体的身体。六章所启示的不是信徒个别的争战，乃是团体的军队为著神在地上的权益争战。

属灵的争战不是个人的事，乃是基督身体这个团体的整体，争战对付神仇敌的事。在现代的军队中，没有一个士兵会单独作战。他乃是作一支训练精良、装备齐全之军队的一分子来争战。我们团体的形成一支军队之后，就能与神的仇敌争战。神的战略乃是用召会作祂的军队，来与仇敌争战。所以，脱离军队孤立是非常危险的。惟有留在军队里，我们才得著必需的保护。

多年前，主的子民认为属灵的争战是个人的事。但是这些年来，我们看见这完全是召会作神团体军队的事。你若与召会分离，就会打败仗。撒但的策略，不过是你从作神军队的召会里孤立出来。我们要领悟，属灵的争战乃是基督身体的事，这是极其重要的。我们若看见这点，并且留在召会里，就会得胜。这场争战不是为著我们个别的信徒，乃是为著作神军队的召会（以弗所书生命读经，六三九至六四〇、九八一至九八二页）。

参读：以弗所书生命读经，第六十三、七十四、九十七篇。

The whole armor of God is for the entire Body, not for any individual member of the Body. The church is a corporate warrior, and the believers together make up this unique warrior. Only the corporate warrior can wear the whole armor of God; no individual believer can. We must fight the spiritual warfare in the Body, not individually.

In God's economy there is one army constituted of a corporate warrior. This means that the warrior in Ephesians 6 is a corporate entity. Only as a corporate entity, the Body, can we put on the whole armor of God. This is contrary to the concept held by many Christians that an individual believer is able to wear the entire armor. The armor in Ephesians 6 is not for Christians as individuals; it is for the church corporately as the Body. What this chapter reveals is not the believers fighting as individuals, but a corporate army fighting the battle for God's interests on earth.

Spiritual warfare is not an individual matter; it is a matter of the Body, a corporate entity to fight the battle against God's enemy. No soldier in a modern army would enter into battle by himself. Rather, he would fight as part of a well-trained and fully equipped army. After we have been formed corporately into an army, we shall be able to fight against God's enemy. God's strategy is to use the church as His army to fight against the enemy. Therefore, it is very dangerous to be isolated from the army. Only by remaining in the army will we have the necessary protection.

Years ago, the Lord's people regarded spiritual warfare as an individual matter. But through the years we have seen that it is altogether a matter of the church as God's corporate army. If you separate yourself from the church, you will be defeated. Satan's strategy is simply to isolate you from the church as God's army. It is crucial for us to realize that spiritual warfare is a Body matter. If we realize this and stay with the church, we shall be victorious. The battle is not for us as individual believers; it is for the church as God's army. (Life-study of Ephesians, pp. 531, 815-816)

Further Reading: Life-study of Ephesians, msgs. 63, 74, 97

二〇一二年夏季训练

小申言者书结晶读经

第七篇

基督作为真大卫， 回来复兴祂的国

读经：摩九 11～12，何三 5，弥四 1～5，启三 7

纲 目

周 一

壹。众申言者说到大卫与基督时，将他们当作一个—耶三十九，结三四 23～24，三七 24～25，何三 5，摩九 11：

一。在撒下七章十二节神对大卫的回应，使基督与大卫并大卫的後裔成为一。

二。大卫的家指基督，大卫的国指基督的国，大卫的国位指基督的宝座；大卫的国就是基督的国，大卫和基督同有一个国位（宝座）—赛九 7，十六 5，路一 32，徒二 29～31。

三。『他们…要服事耶和华他们的神，和我为他们所要兴起的王大卫；』（耶三十九；）这是指基督，祂是真大卫；祂也是复兴时，即千年国时的王—赛三二 1，启二十四，6。

四。『我必立一牧人照管他们，牧养他们，就是我的仆人大卫；祂必牧养他们，作他们的牧人…我的仆人大卫必在他们中间作首领』—结三四 23～24：

1. 这一牧人是基督，祂是真大卫，神群羊的真牧人，也是神子民的王—约十 11，来十三 20，赛九 7，何三 5，弥五 2，路一 32～33。

2. 当主耶稣来作牧人照料我们时，祂也来作王管理我们；主作牧人照料我们，结果使我们顺从祂为我们的王，服

2012 Summer Training

Crystallization-Study of the Minor Prophets

Message Seven

Christ Coming Back as the Real David to Restore His Kingdom

Scripture Reading: Amos 9:11-12; Hosea 3:5; Micah 4:1-5; Rev. 3:7

Outline

DAY 1

I. The prophets spoke of David and Christ as one—Jer. 30:9; Ezek. 34:23-24; 37:24-25; Hosea 3:5; Amos 9:11:

A. God's response to David in 2 Samuel 7:12 made Christ one with David and with David's seed.

B. David's house refers to Christ, David's kingdom refers to Christ's kingdom, and David's throne refers to Christ's throne; the kingdom of David is Christ's kingdom, and David and Christ have one throne—Isa. 9:7; 16:5; Luke 1:32; Acts 2:29-31.

C. “They will serve Jehovah their God and David their King, whom I will raise up for them” (Jer. 30:9); this refers to Christ, who is the real David and who will be the King in the restoration, that is, the millennium—Isa. 32:1; Rev. 20:4, 6.

D. “I will set up over them one Shepherd, My Servant David, and He will feed them; He will feed them, and He will be their Shepherd...And My Servant David will be a Prince among them”—Ezek. 34:23-24:

1. The one Shepherd is Christ, who, as the real David, is the real Shepherd of God's flock and the King of God's people—John 10:11; Heb. 13:20; Isa. 9:7; Hosea 3:5; Micah 5:2; Luke 1:32-33.

2. When the Lord Jesus comes as the Shepherd to care for us, He comes also as the King to govern us; the issue of the Lord's caring for us as our Shepherd is that we obey

在祂的君王职分之下，顺从祂在我们里面的宝座—结三四 23～24，三七 24。

3. 对以色列而言，以西结三十四章二十三至二十四节的豫言要在复兴的时代应验—弥四 1～5。

五. 『后来以色列人必归回，寻求他们的神耶和华，和他们的王大卫；在末後的日子，必心存敬畏归向耶和华，领受祂的美善』—何三 5:

1. 『他们的王大卫』，是千年国里的基督。

2. 『末後的日子』，是指复兴的时代—太十九 28。

周二

貳. 基督不仅是大卫的根、(启五 5、) 大卫的後裔、(罗一 3、) 和大卫的子孙，(太一 1、) 祂也是真大卫 (十二 3～4) :

一. 照著见於马太十二章的原则—基督比一切豫表更大，比旧约中一切豫表祂的人事物更大—基督乃是更大的大卫—6, 38～42 节。

二. 主在马太十二章三至四节的话，含示祂是真大卫；大卫和跟从祂的人是基督和祂门徒的豫表。

三. 马太一章六节称大卫为王，因为君王的职分是藉著他带进的；他结束了一个时代，开创了另一个时代；基督这位真大卫，更大的大卫，就是这样的界碑。

周三

参. 『到那日，我必建立大卫倒塌的帐幕，堵住其中的破口，把那毁坏的建立起来，重新修造，像古时一样』—摩九 11:

一. 大卫的帐幕就是大卫的国和大卫的王室—11 节，徒十五 16～18:

Him as our King and come under His kingship and throne within us—Ezek. 34:23-24; 37:24.

3. In relation to Israel, the prophecy given in Ezekiel 34:23-24 will be fulfilled in the age of restoration—Micah 4:1-5.

E. “Afterward the children of Israel will return and seek Jehovah their God and David their King, and they will come with fear to Jehovah and to His goodness in the last days”—Hosea 3:5:

1. “David their King” is Christ in the millennium.

2. The last days refers to the age of restoration—Matt. 19:28.

DAY 2

II. Christ is not only the Root of David (Rev. 5:5), the seed of David (Rom. 1:3), and the son of David (Matt. 1:1)—Christ is also the real David (12:3-4):

A. In keeping with the principle seen in Matthew 12, that Christ is greater than all the types, greater than all things and persons in the Old Testament that typify Him, Christ is the greater David—vv. 6, 38-42.

B. The Lord's word in Matthew 12:3-4 implies that He is the real David; David and his followers are a type of Christ and His disciples.

C. In Matthew 1:6 David is called “the king” because through him, as the conclusion of one age and the beginning of another age, the kingship was brought in; as the real David, the greater David, Christ is such a landmark.

DAY 3

III. “In that day I will raise up / The fallen tabernacle of David, / And I will wall up its breaches / And raise up its ruins / And build it up as it was in the days of old”—Amos 9:11:

A. The tabernacle of David is the kingdom and the royal family of David—v. 11; Acts 15:16-18:

1. 古时王室与国乃是一；大卫的国就是大卫的王室。

2. 当尼布甲尼撒焚烧耶路撒冷、毁坏圣殿的时候，大卫的国和大卫的王室就倒塌了一王下二五 1~21。

3. 在阿摩司九章十一节，神进来应许，有一日祂必建立『大卫倒塌的帐幕』，也就是恢复倒塌的大卫之国；在那日，大卫的国和大卫的王室要得著复兴，万国必称为耶和华名下的国—12 节。

二. 阿摩司九章十一至十二节指明，基督要回来作真大卫，并要重建（即恢复）祂先祖大卫的国，好复兴整个宇宙；那时大卫的国要成为基督和神的国，直到永远—赛九 7，十六 5，耶三十九，可十一 10，启十一 15：

1. 这豫言要在千年国应验：那时万国必称为耶和华名下的国，必属于神，成为神的子民—摩九 11~12，太十三 41，可十一 10。

周四、周五

2. 千年国有属天部分和属地部分—太十三 41，43，可十一 10，路一 32~33，徒一 6，撒下七 12~13：

a. 千年国的属天部分，乃是父的国，得胜者要在那里与基督一同作王掌权—太十三 43，启二 26~27，三 21~22，二十四 6。

b. 千年国的属地部分，乃是人子的国，弥赛亚国，就是大卫的帐幕—太十三 41，启十一 15，撒下七 13，摩九 11：

1) 这是复兴的以色列国，大卫的国，为著得救的犹太人—徒一 6，可十一 10，路一 32~33，撒下七 12~13。

2) 在大卫复兴的国里，基督作为人子，大卫王室的後裔，要作以色列人的王—摩九 11，太一 1，十九 28，二五 31。

肆. 我们今天在召会这神的国中生活的人，必须认识并经历基督这真大卫是那拿著大卫钥匙的—启一 4~6，三 7，赛二二 22：

一. 大卫为神争战，建立国度，并为建造圣殿豫备一切；大

1. In ancient times the royal family and the kingdom were one; David's kingdom was David's royal family.

2. When Nebuchadnezzar burned Jerusalem and destroyed the temple, that was the fall of the kingdom of David and the royal family of David—2 Kings 25:121.

3. In Amos 9:11 God came in to promise that one day He would raise up “the fallen tabernacle of David,” that is, restore the fallen kingdom of David; in that day the kingdom of David and the family of David will be restored, and all the nations will be called by the name of Jehovah—v. 12.

B. Amos 9:11-12 indicates that Christ will come back to be the real David and will rebuild, restore, the kingdom of His forefather David for the restoration of the entire universe; at that time the kingdom of David will become the kingdom of Christ and of God for eternity—Isa. 9:7; 16:5; Jer. 30:9; Mark 11:10; Rev. 11:15:

1. This prophecy will be fulfilled in the millennial kingdom, in which all the nations will be called by the name of Jehovah and will belong to God and be God's people—Amos 9:11-12; Matt. 13:41; Mark 11:10.

DAY 4 & DAY 5

2. The millennial kingdom will have a heavenly part and an earthly part—Matt. 13:41, 43; Mark 11:10; Luke 1:32-33; Acts 1:6; 2 Sam. 7:12-13:

a. The heavenly part of the millennial kingdom will be the kingdom of the Father, where the overcomers will reign with Christ as co-kings—Matt. 13:43; Rev. 2:26-27; 3:21-22; 20:4, 6.

b. The earthly part of the millennial kingdom will be the kingdom of the Son of Man, the kingdom of the Messiah, the tabernacle of David—Matt. 13:41; Rev. 11:15; 2 Sam. 7:13; Amos 9:11:

1) This will be the restored nation of Israel, the kingdom of David, for the saved Jews—Acts 1:6; Mark 11:10; Luke 1:32-33; 2 Sam. 7:12-13.

2) In the restored kingdom of David, Christ as the Son of Man, David's royal descendant, will be the King over the children of Israel—Amos 9:11; Matt. 1:1; 19:28; 25:31.

IV. As those who are living in the church as the kingdom of God today, we need to know and experience Christ, the real David, as the One who has the key of David—Rev. 1:4-6; 3:7; Isa. 22:22:

A. David fought for God, established the kingdom, and prepared everything for the

卫代表神在地上建立神的国，他拿著钥匙，就是神管治的钥匙—代上二八1~8，二九1~9。

二. 大卫的钥匙就是国度的钥匙，神管治宇宙的钥匙—赛二二22，启三7。

周 六

三. 基督乃是真大卫，祂是建造召会并建立神国的那一位，在神国中施行完全的权柄以代表神—太十六18~19，二八18，创一26：

1. 在升天里复活的基督，坐在高处至尊至大者的右边，为全宇宙的元首，有权柄得以主宰并管治一切—徒二34~36，五31，十36，来一3，13。

2. 基督拿著大卫的钥匙，这钥匙乃是代表神，为神打开全宇宙—启三7。

3. 基督是那拿著大卫钥匙的，有权柄开和关，为著建立神的国，就是神的管治，并建造神的居所，就是神的殿—太十六18~19。

4. 升天的基督拿著大卫的钥匙，为要给那豫表恢复之召会的非拉铁非召会一个敞开的门，使人能进入恢复的召会，被变化成为神殿中的柱子，并被建造成为神的城新耶路撒冷—启三7~8，12。

building of the holy temple; as the one who represented God in establishing His kingdom on earth, David had a key—the key of God's dominion—1 Chron. 28:1-8; 29:1-9.

B. The key of David is the key of the kingdom, God's key for ruling the universe—Isa. 22:22; Rev. 3:7.

DAY 6

C. The real David is Christ, the One who built the church and established God's kingdom, in which He exercises full authority to represent God—Matt. 16:18-19; 28:18; Gen. 1:26:

1. In His ascension the resurrected Christ is seated at the right hand of the Majesty on high as the Leader of the universe, having the authority to rule sovereignly over all things—Acts 2:34-36; 5:31; 10:36; Heb. 1:3, 13.

2. Christ holds the key of David, that which represents God and opens the whole universe for God—Rev. 3:7.

3. As the One who has the key of David, Christ has the authority to open and shut so that He may establish God's kingdom, God's dominion, and build up God's dwelling place, God's temple—Matt. 16:18-19.

4. The ascended Christ has the key of David in order to give the church in Philadelphia, a type of the recovered church, an opened door so that people can enter the recovered church to be transformed into pillars in the temple of God and to be built up as God's city, the New Jerusalem—Rev. 3:7-8, 12.

耶三十 9 他们却要服事耶和华他们的神，和我为他们所要兴起的王大卫。

何三 5 后来以色列人必归回，寻求他们的神耶和华，和他们的王大卫；在末後的日子，必心存敬畏归向耶和华，领受祂的美善。

在撒下七章十二节，神事实上是在告诉大卫，他不该为神建立什麼；他需要神将自己的儿子建造到他里面。至终大卫的後裔称为神的儿子（罗一 3），这是一个非常奇妙的事实。这指明成为肉体的原则。基督是神而人者：身为神，祂是神的儿子；身为人，祂是我们的後裔。神的儿子若不构成到我们里面，我们就一无所是。神的儿子必须成为我们的後裔，但祂仍是神的儿子。

神要将祂自己作到我们里面，首先是藉著成为肉体而成为人。身为人，祂为我们死，又从死人中复活，成为赐生命的灵（林前十五 45 下）。这赐生命的灵就是那在十字架上救赎我们的救主，如今在我们灵中拯救我们。祂是我们的救赎主、拯救主、生命和後裔。这样的一位如今正建造、构成到我们里面，使我们成为祂的一部分，如同祂将自己作成我们的一部分一样（撒母耳记生命读经，一八八至一八九页）。

信息选读

我们若在神的光照下读撒下七章，就会看见大卫的後裔就是基督。按十二节看，神要坚定大卫的国，这是指基督的国。这意思就是说，大卫的国就是基督的国。申言者将大卫与基督当作是一个。何西阿三章五节和阿摩司九章十一节说大卫王要来，以及建立大卫家倒塌的帐幕，都是指基督的来。

在撒下七章十六节神对大卫说，「你的家和你的国必在

Jer. 30:9 But they will serve Jehovah their God and David their King, whom I will raise up for them.

Hosea 3:5 Afterward the children of Israel will return and seek Jehovah their God and David their King, and they will come with fear to Jehovah and to His goodness in the last days.

In 2 Samuel 7:12 God was actually telling David that instead of building something for God, he needed God to build His Son into him. It is a marvelous fact that eventually David's seed would be called the Son of God (Rom. 1:3). This indicates the principle of incarnation. Christ is the God-man. As God, He is the Son of God; as man, He is our seed. If the Son of God is not constituted into us, we are nothing. The Son of God must become our seed, yet He remains the Son of God.

In order to work Himself into us, God first became a man through incarnation. As a man He died for us, and then rose up from among the dead and became the life-giving Spirit (1 Cor. 15:45b). This life-giving Spirit is our Savior, who redeemed us on the cross and who is now saving us in our spirit. He is our Redeemer, Savior, life, and seed. As such a One, He is now being built, constituted, into us, making us a part of Him, even as He has made Himself a part of us. (Life-study of 1 & 2 Samuel, pp. 154-155)

Today's Reading

If we read 2 Samuel 7 under God's enlightening, we will see that the seed of David is Christ. According to verse 7 God will establish David's kingdom, which refers to Christ's kingdom. This means that the kingdom of David is Christ's kingdom. The prophets spoke of David and Christ as one. In Hosea 3:5 and Amos 9:11 the coming of King David refers to Christ's coming.

In 2 Samuel 7:16 God said to David, "Your house and your kingdom will be made

你面前永远坚立；你的国位必永远坚定。」这里「你的国」指基督的国；「你的国位」指基督的宝座。在圣经中，大卫和基督同有一个国位（宝座）。基督是真大卫（太十二3~6）。至终，基督与我们成为一，因为实在说来，基督已经成为我们。祂是头，我们是身体；头和身体乃是一（撒母耳记生命读经，一八九至一九一页）。

[耶利米三十三章九节里的王大卫]指基督，祂是真大卫（见撒下七16注1）；祂也是复兴时，即千年国时的王（赛三二1，启二十四、6）。大卫是基督作王的豫表（圣经恢复本，耶三十9第一注）。

当主耶稣来作牧人照料我们时，祂也来作王管理我们。主作牧人照料我们，结果使我们顺从祂为我们的王，服在祂的君王职分之下，顺从祂在我们里面的宝座（结三四24第一注）。

何西阿三章五节启示，后来以色列人必归回，寻求耶和華，和他们的王大卫（千年国里的基督—启二十四、6）；他们在末後的日子（在复兴的时代—太十九28），必心存敬畏归向耶和華，领受祂的美善。何西阿顺从神关于歌篾的指示，他所作的乃是确证神所应许要对以色列作的事。神叫何西阿再去爱歌篾，象征祂要再爱以色列的心意。今天以色列是歌篾，但日子将到，神要复兴她，使她归向祂自己。这个复兴将是基督显现的结果。我要再一次强调，申言者书不断的提到四件事：神对犹太人的惩治，神对列国的惩罚，基督的显现，以及复兴。神的惩治和惩罚带进基督的显现，而基督的显现带进复兴的时代，就是千年国，把老旧、败坏的宇宙带进新天新地同新耶路撒冷。我们若看见这四件事，就会看见我们在基督里有何等的盼望（何西阿书生命读经，一六〇页）。

参读：撒母耳记生命读经，第二十三篇；何西阿书生命读经，第三至四篇。

sure forever before you; your throne will be established forever.” Here “your kingdom” refers to Christ's kingdom, and “your throne” refers to Christ's throne. In the Bible David and Christ have one throne. Christ is the real David (Matt. 12:3-6). Eventually, Christ and we become one, for in a very real sense Christ has become us. He is the Head and we are the Body, and the Head and the Body are one. (Life-study of 1 & 2 Samuel, pp. 155-156)

[In Jeremiah 30:9 David their King refers] to Christ, who is the real David (see note 161 in 2 Sam. 7) and who will be the King in the restoration, that is, the millennium (Isa. 32:1; Rev. 20:4, 6). David was a type of Christ as the King. (Jer. 30:9, footnote 1)

When the Lord Jesus comes as the Shepherd to care for us, He comes also as the King to govern us. The issue of the Lord's caring for us as our Shepherd is that we obey Him as our King and come under His kingship and His throne within us. (Ezek. 34:24, footnote 1)

Later, as Hosea 3:5 reveals, the children of Israel will return and seek Jehovah and David their king (Christ in the millennium—Rev. 20:4, 6), and they will come with fear to Jehovah and to His goodness in the latter days (in the restoration age—Matt. 19:28). What Hosea did in obedience to God's command regarding Gomer was a confirmation of what God promised to do regarding Israel. God told Hosea to love Gomer again as a symbol of His intention to love Israel again. Today Israel is a Gomer, but the day is coming when God will restore her to Himself. This restoration will be the result of the manifestation of Christ. Once again I would emphasize the fact that in the prophetic books four things are covered repeatedly: God's chastisement on the Jews, God's punishment upon the nations, the manifestation of Christ, and the restoration. God's chastisement and punishment will issue in the manifestation of Christ, and the manifestation of Christ will bring in the age of restoration, the millennial kingdom, which ushers the old and ruined universe into the new heaven and new earth with the New Jerusalem. If we see these four things, we will see what a hope we have in Christ. (Life-study of Hosea, p. 23)

Further Reading: Life-study of 1 & 2 Samuel, msg. 23; Life-study of Hosea, msg. 3-4

太十二 3~4 耶稣却对他们说，大卫和跟从他的人饥饿之时所作的，你们没有念过麼？他怎样进了神的殿，他们且吃了陈设饼，就是他不可吃，跟从他的人也不可吃，惟独祭司才可吃的。

— 6 耶西生大卫王。…

基督不仅是大卫的根（启五5）、大卫的後裔（罗一3）和大卫的子孙（太一1）；祂也是真大卫。以符合马太十二章所见的原则而论，基督比一切豫表更大，比旧约中一切豫表祂的人事物更大，基督是更大的大卫（新约总论第二册，二八六页）。

信息选读

法利赛人批评主的门徒当安息日掐麦穗，那时祂说，「大卫和跟从他的人饥饿之时所作的，你们没有念过麼？他怎样进了神的殿，他们且吃了陈设饼，就是他不可吃，跟从他的人也不可吃，惟独祭司才可吃的。」（太十二 3~4）主的话含示祂是真大卫。古时，大卫和跟从他的人，在被弃绝时，进了神的殿，吃了陈设饼，似乎干犯了利未记的律法。真大卫和跟从祂的人也被弃绝，并且门徒掐麦穗吃的行动，似乎犯了安息日的规条。这指明大卫王豫表基督这位真大卫。大卫有跟从的人，基督这位真大卫也有门徒作跟从祂的人。大卫王，神的受膏者（撒上十六 13），和跟从他的人被人弃绝；真大卫，神的受膏者（来一 9），和跟从祂的人也被弃绝。大卫和跟从他的人怎样是饥饿的，基督和祂的门徒也照样是饥饿的。不仅如此，大卫和跟从他的人，或基督和跟从祂的人，都没有什麼

Matt. 12:3-4 But He said to them, Have you not read what David did when he became hungry, and those who were with him; how he entered into the house of God, and they ate the bread of the Presence, which was not lawful for him to eat, nor for those who were with him, except for the priests only?

1:6 And Jesse begot David the king....

Christ is not only the Root of David (Rev. 5:5), the seed of David (Rom. 1:3), and the Son of David (Matt. 1:1); He is also the real David. In keeping with the principle seen in Matthew 12, that Christ is greater than all the types, greater than all things and persons in the Old Testament that typify Him, Christ is the greater David. (The Conclusion of the New Testament, p. 469)

Today's Reading

When the Pharisees criticized the Lord's disciples for picking ears of grain on the Sabbath, He said, "Have you not read what David did when he became hungry, and those who were with him; how he entered into the house of God, and they ate the bread of the Presence, which was not lawful for him to eat, nor for those who were with him, except for the priests only?" (Matt. 12:3-4). The Lord's word implies that He is the real David. In ancient times David and his followers, when rejected, entered into the house of God and ate the bread of the Presence, seemingly breaking the Levitical law. The real David and His followers were also rejected and took action to eat, seemingly against the sabbatical regulation. This indicates that King David was a type of Christ, the real David. David had followers, and Christ, the real David, also had disciples as His followers. King David, God's anointed (1 Sam. 16:13), and his followers were rejected by the people, and the real David, God's Anointed (Heb. 1:9), and His followers were rejected also. Just as David and his followers were hungry, so Christ and His disciples also were hungry. Furthermore, neither David and his followers nor Christ and His followers had

可吃的，但有个地方有东西可吃。对大卫而言是神的殿，对基督而言是麦地。这一切含示大卫和跟从他的人 是基督和祂门徒的豫表，表号。

在马太十二章三至四节，主的话也含示，从祭司职分到君王职分时代的转换。大卫的来，转换了时代，将祭司时代转到君王时代，叫君王在祭司之上。藉著基督的来，时代也转换了，这次是从律法时代转到恩典时代；这时基督是在一切之上。在一章六节，称大卫为王，因为国度和君王的职分，是藉著他带进的。他是两个时代的界碑，他结束了一个时代，开创了另一个时代。基督这位真大卫，更大的大卫，就是这样的一位。基督由大卫所豫表，是争战的王，祂胜过了一切仇敌，得着了土地，并豫备了一切材料，以建造召会作神的殿（新约总论第二册，二八六至二八七页）。

在祭司时代，百姓的首领应当听从祭司（民二七 21~22）；但在君王时代，君王是在祭司之上，祭司应当服从君王（撒上二 35~36）。因此，大卫王和跟从他的人所作的并不违法。…凡〔基督〕所作的都是对的。遵守安息日属於旧律法时代。但在恩典时代，是基督下断案。这不是律法的问题，乃是基督的问题。因此，主似乎对法利赛人说，「你们不该定罪我或我的门徒。现在不再是律法下断案，乃是我基督给你们下断案。我是真君王，真大卫。我也是带进恩典时代的基督。因此，凡我所说或所作的，才是最後的裁决。」法利赛人自以为懂得圣经，但在这里他们显然输了。主的辩护是多麽有力！（马太福音生命读经，四四六至四四七页）

参读：新约总论，第四十四篇；马太福音生命读经，第三十二篇。

anything to eat, but there was the place where there was something to eat. For David it was the house of God, and for Christ it was the grainfields. All this implies that David and his followers were a type, a prefigure, of Christ and His disciples.

The Lord's word in Matthew 12:3 and 4 also implies the dispensational change from the priesthood to the kingship. The coming of David changed the dispensation from the age of the priests to the age of the kings, in which the kings were above the priests. By the coming of Christ the dispensation was also changed, this time from the age of the law to the age of grace, in which Christ is above all. In Matthew 1:6 David is called "the king" because through him the kingdom with the kingship was brought in. He was the landmark of two ages, the conclusion of one age and the beginning of another age. As the real David, the greater David, Christ is such a One. As typified by David, Christ is the fighting King, who has won the victory over all enemies, who has gained the land, and who has prepared all the materials for building up the church as the temple of God. (The Conclusion of the New Testament, pp. 469-470)

In the age of the priests, the leader of the people should listen to the priest (Num. 27:21-22). But in the age of the kings, the priest should submit to the king (1 Sam. 2:35-36). Hence, what King David did with his followers was not illegal....Whatever [Christ] did was right. The matter of keeping the Sabbath belonged to the old dispensation of the law. But in the age of grace Christ has the final word. It is not a matter of the law, but of Christ. Therefore, the Lord seemed to be saying to the Pharisees, "You shouldn't condemn Me or My disciples. It is no longer the law that gives the final word, but I, the Christ, I give you the final word. I am the real King, the real David. I am also the Christ who has brought in the dispensation of grace. Thus, whatever I say or do is the final decision." Supposedly the Pharisees knew the Bible, but here they clearly lost the case. How strong was the Lord's defense! (Life-study of Matthew, p. 397)

Further Reading: The Conclusion of the New Testament, msg. 44; Life-study of Matthew, msg. 32

第七周 周三

晨兴喂养

摩九 11~12 到那日，我必建立大卫倒塌的帐幕，堵住其中的破口，把那毁坏的建立起来，重新修造，像古时一样；使以色列人得以东所剩余的，和所有称为我名下的国；这是行这事的耶和華说的。

在行传十五章，当使徒们和众长老聚在一起，解决割礼的问题时，雅各引用了阿摩司〔九章十一至十二节〕这一段话。

大卫的帐幕就是大卫的国和大卫的王室。古时王室与国很难分开；事实上，二者乃是一。大卫的国就是大卫的王室。当尼布甲尼撒来掳掠以色列国、蹂躏那地、焚烧城邑、毁坏圣殿、掳走君王的时候，那个国，那个王室就倒塌了。那就是大卫的国和大卫王室的倒塌。但在阿摩司书里，神进来应许，有一日祂要回来恢复倒塌的大卫之国。在那日，大卫的国和大卫的家要得著复兴，万国必称为耶和華名下的国（阿摩司书生命读经，二八一至二八二页）。

信息选读

阿摩司九章十一至十二节的豫言指明，有一日，基督要回来作真大卫。当基督回来时，在祂末次的显现里，祂乃是真大卫，要复兴祂的国和祂的王室。那将是千年国；那时万国必称为耶和華名下的国，即万国必属于神。基于这事，雅各在行传十五章告诉犹太信徒，不要因著彼得和保罗到外邦人那里去而受搅扰，因为在复兴时，所有的外邦人都要成为神的子民，就像犹太人一样。

基督要来并恢复倒塌的大卫之国，以建立祂的国，好复

WEEK 7 DAY 3

Morning Nourishment

Amos 9:11-12 In that day I will raise up the fallen tabernacle of David, and I will wall up its breaches and raise up its ruins and build it up as it was in the days of old; that they may possess the remnant of Edom and all the nations which are called by My name, declares Jehovah who does this.

This portion of Amos [9:11-12] is quoted by James in Acts 15, when the apostles and the elders were gathered together to solve the problem of circumcision.

The tabernacle of David is the kingdom and the royal family of David. In ancient times it was hard to separate the royal family from the kingdom. Actually these two things are one. David's kingdom was David's royal family. That kingdom, that royal family, fell when Nebuchadnezzar came to capture the nation of Israel, devastate the land, burn the city, destroy the temple, and carry off the king. That was the fall of the kingdom of David and the royal family of David. However, in Amos God came in to promise that some day He would come back to restore the fallen kingdom of David. In that day the kingdom of David and the family of David will be restored, and all the nations will be called by the name of Jehovah. (Life-study of Amos, p. 18)

Today's Reading

This prophecy in Amos [9:11-12] indicates that one day Christ will come back to be the real David. When Christ comes back, in His last appearing He will be the real David to restore His kingdom and His royal family. That will be the millennial kingdom, in which all the nations will be called by the name of Jehovah, that is, all the nations will belong to God. It was based on this that in Acts 15 James told the Jewish believers not to be bothered by Peter's and Paul's going to the Gentiles, because in the restoration all the Gentiles will belong to God, just like the Jews.

Christ will come and restore the fallen kingdom of David to set up His kingdom

兴整个宇宙。那时，万国都要成为神的子民。这是阿摩司豫言中的一大项（阿摩司书生命读经，二八二页）。

神的国在施浸者约翰和主耶稣传道的时候，不过是近了（太三2，四17，路十9）。虽然在五旬节，圣灵降临带进了神国的实际，使召会得以被建立（太十六18~19），但是神国的实现还没有来到。因此主死而复活，升到天上乃是去得国（路十九12）。到召会时期结束了，主从神领得国度（但七13~14），而帶著神的国回来（路十九15）。那时，就是在大灾难以後，世上的国就成了神和基督的国（启十一15，十二10），那也就是神国的实现，是在马太二十四至二十五章，主在橄榄山上所揭示的。这实现的神国，就是来世的千年国，分为属天和属地部分。…来世千年国的属天部分，就是神的国里诸天之国的实现，在十三章四十三节称为父的国，新旧两约被成全，得胜的圣徒，要在其中作神和基督的祭司，并与基督一同作王一千年（启二十四、6），管治千年国属地部分中作百姓的列国（二26~27）。但以理十二章二至三节所说，在复活後，通达人必发光，如同穹苍的光辉，那使多人归义的，必发光如星的话；和马太十三章四十三节所说，那时义人在他们父的国里，要发光如太阳的话相同。但以理所说的，也是指这千年国的属天部分（真理课程一级卷二，二〇九至二一〇页）。

参读：阿摩司书生命读经，第三篇；真理课程一级卷二，第二十三课；耶利米书生命读经，第二十篇。

for the restoration of the entire universe. At that time all the nations will become God's people. This is a great item in Amos's prophecy. (Life-study of Amos, p. 18)

The kingdom of God was only drawing near during the time when John the Baptist and the Lord Jesus were preaching (Matt. 3:2; 4:17; Luke 10:9). Although the descending of the Holy Spirit brought in the reality of the kingdom of God on the day of Pentecost and the church was established (Matt. 16:18-19), the manifestation of the kingdom of God was yet to come. Therefore, the Lord was resurrected from the dead and ascended to the heavens to receive the kingdom (Luke 19:12). At the end of the church age, the Lord will receive the kingdom from God (Dan. 7:13-14) and will come back with the kingdom of God (Luke 19:15). That will occur after the great tribulation when the kingdom of the world will become the kingdom of our Lord and of His Christ (Rev. 11:15; 12:10). This will also be the manifestation of the kingdom of God, as unveiled by the Lord on the Mount of Olives in Matthew 24 and 25. This manifested kingdom of God is the millennial kingdom in the coming age, comprising the heavenly and earthly parts....The heavenly part of the millennial kingdom in the coming age, which will be the manifestation of the kingdom of the heavens within the kingdom of God, is called the kingdom of the Father in Matthew 13:43. All the perfected and overcoming saints of the Old and the New Testaments will be priests of God and of Christ, and will be co-kings with Christ for a thousand years (Rev. 20:4, 6) to reign over the nations, the people in the earthly part of the millennial kingdom (Rev. 2:26-27). Daniel 12:2-3 tells us that after being raised up from among the dead, the wise shall shine as the brightness of the firmament, and they that turn many to righteousness shall shine as the stars. This word resembles that in Matthew 13:43, which says that the righteous shall shine forth as the sun in the kingdom of their Father. What is mentioned in Daniel refers also to the heavenly part of the millennial kingdom. (Truth Lessons—Level One, vol. 2, pp. 164-165)

Further Reading: Life-study of Amos, msg. 3; Truth Lessons—Level One, vol. 2, lsn. 23; Life-study of Jeremiah, msg. 20

第七周 周四

晨兴喂养

太十三 43 那时，义人在他们父的国里，要发光如同太阳。…

二五 31 …当人子在祂的荣耀里，所有的天使同著祂来的时候，祂要坐在祂荣耀的宝座上。

在千年国里将有三班人。第一班是得胜的圣徒，包括新旧约中得胜的圣徒。这些得胜的圣徒要与基督一同作王，基督是至高的王，我们将是祂的小王。所以上端是千年国的君王部分（启示录生命读经，七五五页）。

信息选读

在下端部分的第二班人，乃是蒙保全正确的犹太人，他们要在主回来时得救。照著撒迦利亚十二章十至十四节，这些犹太人必仰望他们所扎的那位，然後他们要悔改。这些就是三分之一要经过火受熬炼的犹太人（十三 9）。这些得救的犹太人要进入千年国作祭司，教导万民寻求神，认识神。那时以赛亚二章二至三节就应验了。三节说，「多族的民要前来，说，来吧，我们登耶和华的山，上雅各神的殿；祂必将祂的道路教导我们，使我们行祂的路径。因为训诲必出於锡安，耶和华的言语必出於耶路撒冷。」藉著作祭司之犹太人的教导，万民都必认识神。六十一章六节清楚的说，「你们却要称为耶和华的祭司；人必称你们为我们神的仆役。」当千年国的时候，万民都必认犹太人为神的祭司，这话也就得应验了。

撒迦利亚八章二十三节说，「…在那些日子，必有十

WEEK 7 DAY 4

Morning Nourishment

Matt. 13:43 Then the righteous will shine forth like the sun in the kingdom of their Father....

25:31 But when the Son of Man comes in His glory and all the angels with Him, at that time He will sit on the throne of His glory.

In the millennial kingdom there will be three peoples. The first are the overcoming saints, including the overcoming saints of both the Old Testament and the New Testament. These overcoming saints will be co-kings of Christ. Christ is the highest King, and we shall be His sub-kings. Therefore, the upper section is the royal portion of the millennium. (Life-study of Revelation, p. 648)

Today's Reading

The second group, found in the lower section, is the preserved and proper Jews, who will be saved at the time of the Lord's coming back. According to Zechariah 12:10-14, these Jews will look on Him whom they have pierced, and then they will repent. These are the Jews who will be the third part who will pass through fire and be refined (Zech. 13:9). These saved Jews will enter into the millennium as priests and will teach the nations to seek God and to know Him. Isaiah 2:2-3 will be fulfilled at that time. Verse 3 says, "And many peoples will come and say, / Come and let us go up to the mountain of Jehovah, / To the house of the God of Jacob, / That He may instruct us in His ways, / And that we may walk in His paths. / For from Zion will go forth instruction, / And the word of Jehovah from Jerusalem." The nations will learn of God through the instruction of the Jews, who will be priests. Isaiah 61:6 clearly says, "But you will be called the priests of Jehovah; / People will speak of you as the ministers of our God." This word will also be fulfilled during the millennium, when the nations will recognize the Jews as God's priests.

Zechariah 8:23 says, "...In those days, from all the languages of the nations,

个人，从列国说各种方言的人中出来，拉住一个犹太人的衣襟，说，我们要与你们同去，因为我们听见神与你们同在了。」这节指明每个犹太人都是宝贵的。那时得救的犹太人数目极少，所以必有十个人从一族中出来，拉住一个犹太人说，「帮助我们认识神，我们要受你教导，因为我们听见神祝福你了。我们要分享你的祝福。告诉我们神的事，并且教导我们如何敬拜祂。」在那些日子，犹太人会受到热烈的欢迎。

千年国里的第三班人，就是马太二十五章的「绵羊」。我们已经看见，这些绵羊要迁到千年国里，成为那里的国民。在千年国的下端部分，就是称为人子的国里，耶稣这大卫的後裔，要作王管理犹太人，并且藉著犹太人管理万国。祂要在大卫的宝座上，藉著犹太人而作王管理万国。这就是人子的国和弥赛亚国，也是行传十五章十六节所说大卫的帐幕。大卫的帐幕已经倒塌了，但千年国来临时，基督要重新建造大卫的帐幕。大卫的帐幕就是大卫的国。在撒下七章，神曾应许要永远坚立大卫的国（16），这永远的国将是千年国的下端部分，就是人子的国和弥赛亚的国。作王的得胜者要在千年国的上端部分，作祭司的犹太人和众民将在千年国的下端部分。

清楚这些事情是很有帮助的。你若领会这些事，读圣经时就会晓得哪些经节是指上端的部分，哪些经节是指下端的部分。你会知道哪些经节是指王，哪些是指祭司，哪些是指万民（启示录生命读经，七五五至七五七页）。

属地部分有大卫复兴的国，基督在那里是人子，是大卫王室的後裔，要作以色列人的王（圣经中的基本启示，一一四页）。

参读：启示录生命读经，第五十六篇。

ten men will take hold, indeed, they will take hold of the skirt of a Jewish man, saying, Let us go with you, for we have heard that God is with you.” This verse indicates that every Jew will be precious. At that time the number of the saved Jews will be so small that ten people out of one nation will take hold of a Jew and say, “Help us to know God. We want to be taught by you because we have heard that God has blessed you. We want to share your blessing. Tell us about God and teach us how to worship Him.” In those days the Jews will be warmly welcomed.

The third group of people in the millennial kingdom will be the “sheep” of Matthew 25. We have seen that these “sheep” will be transferred into the millennial kingdom to become the citizens there. In the lower section of the millennium, called the kingdom of the Son of Man, Jesus as the seed of David will be King over the Jews and, through the Jews, over all the nations. He will be on the throne of David to be the King over all nations through the Jews. This is the kingdom of the Son of Man and the kingdom of the Messiah; it is also the tabernacle of David spoken of in Acts 15:16. The tabernacle of David has fallen. But when the millennium comes, Christ will again erect the tabernacle of David. The tabernacle of David is the kingdom of David. In 2 Samuel 7 God promised to establish David's kingdom forever (v. 16). This everlasting kingdom will be the lower part of the millennium, the kingdom of the Son of Man and of the Messiah. The kingly overcomers will be in the upper part of the millennium, and the priestly Jews and the citizens will be in the lower part.

It is a great help to be clear about these matters. If you understand them, then as you read the Bible, you will know which verses refer to the upper part and which verses to the lower part. You will know which verses refer to the kings, which to the priests, and which to the nations. (Life-study of Revelation, pp. 648-650)

In the earthly part is the restored kingdom of David, where Christ as the Son of Man, David's royal descendant, will be the King over the children of Israel. (The Basic Revelation in the Holy Scriptures, p. 96)

Further Reading: Life-study of Revelation, msg. 56; The Conclusion of the New Testament, msg. 427

第七周 周五

晨兴喂养

赛二二 22 我必将大卫家的钥匙放在他肩头上；他开了就没有人能关，关了就没有人能开。

启三 7 …那圣别的、真实的，拿著大卫的钥匙，开了就没有人能关，关了就没有人能开的，这样说。

一 6 又使我们成为国度，作祂神与父的祭司…。

千年国与新约的召会不同。在召会时代，没有旧约的圣徒，但是在千年国里，得胜的旧约圣徒与得胜的新约圣徒都在一起。千年国包括了像亚伯拉罕、挪亚、摩西、大卫和以利亚这样的旧约圣徒，这些人是在旧约时候得胜者的一部分（使徒的教训，一三七至一三八页）。

信息选读

主在山上变化形像之前，告诉祂的门徒：「站在这里的，有人还没有尝到死味，必看见人子在祂的国里来临。」（太十六 28）这应验於主在山上变化形像（十七 1-3），那就是祂「在祂的国里来临」。彼得、雅各和约翰三个门徒看见了这事。不仅如此，还有摩西和以利亚在那里与主谈话。祂的变化形像乃是要来之国度的豫表。摩西和以利亚代表那些将在国度实现里的旧约得胜者；彼得、雅各和约翰代表新约的得胜者。凡被选在千年国里作王掌权的人，乃是得胜者，就是得成全者。…在召会时代，神将祂自己作到人里面。…要来的国度时代将是神在召会时代工作的结果（使徒的教训，一三八页）。

〔在以赛亚二十二章，〕以利亚敬所豫表之包罗万有

WEEK 7 DAY 5

Morning Nourishment

Isa. 22:22 And I will set the key of the house of David upon his shoulder—when he opens, no one will shut; when he shuts, no one will open.

Rev. 3:7 ...These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens.

1:6 And made us a kingdom, priests to His God and Father...

The kingdom of a thousand years is different from the New Testament church. There are no Old Testament saints in the church age, but in the kingdom of a thousand years, the overcoming Old Testament saints are present with the overcoming New Testament saints. The kingdom of a thousand years includes Old Testament saints such as Abraham, Noah, Moses, David, and Elijah. These were some of the ones who were overcoming in the Old Testament times. (The Apostles' Teaching, p. 127)

Today's Reading

Just before the Lord was transfigured on the mount, He told His disciples, “There are some of those standing here who shall by no means taste death until they see the Son of Man coming in His kingdom” (Matt. 16:28). This was fulfilled by the Lord's transfiguration on the mountain (17:1-3), which was His “coming in His kingdom.” It was seen by His three disciples, Peter, James, and John. Furthermore, Moses and Elijah were there conversing with the Lord. His transfiguration there prefigured the coming kingdom. Moses and Elijah represent the Old Testament overcomers who will be in the manifestation of the kingdom, whereas Peter, James, and John represent the New Testament overcomers. The ones selected to reign as kings in the kingdom of a thousand years will be the overcomers, the perfected ones....In the church age, God works Himself into man....The coming kingdom age will be the result of God's work in the church age. (The Apostles' Teaching, pp. 127-128)

The all-inclusive Christ, as typified by Eliakim [in Isaiah 22], is also the One upon

的基督，也是肩头上放著神家（由为著建造神国的大卫家所豫表）之（宝库的）钥匙的一位（22，启三7）。大卫的家是为著建立大卫的国；神的家是为著建立神的国。撒下七章十六节指明，大卫的家是为著他的国。今天神的家乃是为著神的国。召会就是神的家（提前三15），召会也是神的国（太十六18~19，罗十四17）。今天神的国不是那麽显明，因为神的家还没有刚强且充分的建造起来。当召会作神的家充分的建造起来时，召会就显现为神的国。

基督今天握有这个家，这个国的钥匙。以赛亚二十二章二十二节说，耶和華要把大卫家的钥匙放在以利亚敬的肩头上。这一节不是说以利亚敬握有钥匙，乃是说钥匙放在他的肩头上；这个说法指明这个钥匙是个大钥匙。小钥匙只能由人握著，而不是放在人的肩头上。神放在基督肩头上的钥匙是一把大钥匙。这样一把大钥匙指明，所打开的门是大而重的。这样的门可以作为保障，保存神家的宝藏。

这钥匙是为著保存神家的宝藏。今天神家中的宝藏乃是基督一切的丰富（以赛亚书生命读经，三六七页）。

〔以赛亚二十二章二十二节的〕豫言应验於启示录三章七节，因主在这一节称自己是「那圣别的、真实的，拿著大卫的钥匙，开了就没有人能关，关了就没有人能开的」。大卫为神争战，建立神的国，并为建造圣殿豫备一切；而君王救主基督乃是真大卫（太十二3）（真理课程四级卷一，一二八页）。

参读：使徒的教训，第十一篇；以赛亚书生命读经，第四十二篇；圣经要道卷六，第六十题。

whose shoulder the key of (the treasury of) the house of God (typified by the house of David for the building up of the kingdom of God) is set (Isa. 22:22; Rev. 3:7). The house of David was for the establishment of the kingdom of David, and the house of God is for the establishment of the kingdom of God. Second Samuel 7:16 indicates that David's house was for his kingdom. Today God's house is for God's kingdom. The church is God's house (1 Tim. 3:15), and the church is also the kingdom of God (Matt. 16:18-19; Rom. 14:17). The kingdom of God is not that evident today because the house of God has not been strongly and adequately built up. When the church as the house of God is adequately built up, the church is manifested as the kingdom of God.

Christ today holds the key of this house, this kingdom. Isaiah 22:22 says that Jehovah would set the key of the house of David upon Eliakim's shoulder. It does not say that Eliakim holds the key but that the key is set upon his shoulder. This expression indicates that this key is a great key. A small key is merely held by someone; it is not put upon his shoulder. The key that God has put on the shoulder of Christ is a great one. Such a big key indicates that the door which it opens is big and thick. Such a door would be a stronghold to protect and keep the treasures of the house of God.

The key is for the keeping of the treasures of the house of God. The treasures today in the house of God are all the riches of Christ. (Life-study of Isaiah, pp. 292-293)

The fulfillment of this prophecy [in Isaiah 22:22] is confirmed in Revelation 3:7, because the Lord calls Himself "the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens." David fought for God, established the kingdom, and prepared everything for the building of the holy temple. Christ the King-Savior is the real David (Matt. 12:3). (Truth Lessons—Level Four, vol. 1, p. 110)

Further Reading: The Apostles' Teaching, ch. 11; Life-study of Isaiah, msg. 42; Crucial Truths in the Holy Scriptures, vol. 6, ch. 60

第七周 周六

晨兴喂养

太二八 18 耶稣进前来，对他们说，天上地上所有的权柄，都赐给我了。

启三 12 得胜的，我要叫他在我神殿中作柱子，他也绝不再从那里出去；我又要将我神的名，和我神城的名（这城就是由天上从我神那里降下来的新耶路撒冷），并我的新名，都写在他上面。

按创世记一章，神创造人时，赐给他管治权管理一切受造之物。这指明在神的心意里，人要成为在地上代表神的权能。然而，由於墮落，人失去这权能，并且从未完全恢复这权能。大卫所拿的钥匙就是神管治的钥匙（新约总论第二册，二二一页）。

信息选读

神的管治包括整个宇宙，尤其是人类。这管治有一把钥匙，由那位为国度争战，且为建殿豫备的人〔大卫〕所持有。…大卫代表神在地上建立神的国。因此，他拿著神在宇宙中管治权的钥匙。然而，大卫只是豫表，不是实际。真大卫是基督，就是更大的大卫。祂是建造神的殿，召会，并建立神国的一位。因此，在今天的召会（居所和国度）里，有神的彰显和代表。基督是更大的大卫，建造了神的居所，就是真正的殿，并且建立了神的国，就是神的管治，在其中行使完全的权柄来代表神。因此祂拿著大卫的钥匙。…大卫的钥匙…为神开启整个宇宙。这是基督所拿大卫的钥匙。基督拿著大卫的钥匙，这事实表徵基督是神经纶的中心。祂彰显神并代表神，祂拿著钥匙，开启神管治权中的一切。…因为宇宙的钥匙，神经纶的钥匙，是在

WEEK 7 DAY 6

Morning Nourishment

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

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

According to Genesis 1, when God created man, He gave him dominion over all creatures. This indicates that in God's intention man is to be the power representing God on earth. Due to the fall, however, man lost this power and has never fully recovered it. The key held by David is the key of God's dominion. (The Conclusion of the New Testament, p. 413)

Today's Reading

God's dominion includes the entire universe, especially mankind. This dominion has a key that is possessed by the person [David] who fought the battle for the kingdom and who made preparations for the building of the temple....David represented God in establishing God's kingdom on earth. Hence, he had the key of God's dominion in the universe. David, however, was just a type, not the reality. The real David is Christ, the greater David. He is the One who built God's temple, the church, and established God's kingdom. Therefore, in the church today, which is both a house and a kingdom, we have God's expression and representation. As the greater David, Christ has built up the house of God, the real temple, and He has set up the kingdom of God, the dominion in which He exercises full authority to represent God. Therefore, he holds the key of David..., [which] is something representing God to open the whole universe for God. This is the key of David held by Christ. The fact that Christ has the key of David signifies that Christ is the center of God's economy. He is the One who expresses God and represents Him, the One who holds the key to open everything in

祂的手中，祂开祂也关（新约总论第二册，二二一至二二二页）。

主是那拿著大卫的钥匙，开了就没有人能关的，祂给恢复的召会一个敞开的门，无人能关。从十九世纪初，正当召会生活的恢复开始，直到如今，主的恢复始终有敞开的门。…今天尽管有许多反对，这门在世界各地总是敞开的。钥匙是在召会元首的手中，不在反对者的手中（圣经恢复本，启三 8 第一注）。

各处的门向著主的恢复越过越敞开，钥匙是在主手中。…虽有许多反对者兴起敌挡主的恢复，竭尽所能要把门关上；然而，基督是那拿著大卫的钥匙者，祂开了就没有人能关，关了就没有人能开。今天，我们该为著全地敞开的门赞美主（新约总论第四百一十二篇—中文尚未出书）。

复活的基督在祂的升天里，坐在高处至尊至大者的右边（太二二 44，可十二 36，路二十 42，徒二 34~35，来一 13），为全宇宙的元首（徒二 36，五 31，十 36），有权柄得以主宰并管治一切。因此，「大卫的钥匙」就是国度的钥匙、神管治宇宙的钥匙。基督拿著大卫的钥匙，有权柄开或关，乃是为著建立神的国，就是神的管治；并建造神的居所，就是神的殿。

照著启示录三章的上下文，这位升天的基督拿著大卫的钥匙，为要给那豫表恢复之召会的非拉铁非召会一个敞开的门（8），使人能进入恢复的召会中，被变化成为神殿中的柱子，并被建造成为神的城新耶路撒冷（12）（真理课程四级卷一，一二八至一二九页）。

参读：新约总论，第三十九篇；真理课程四级卷一，第十课。

God's dominion....Because the universal key, the key of God's economy, is in His hand, He opens and shuts. (The Conclusion of the New Testament, p. 413)

As the One who has the key of David and who opens and no one will shut, the Lord has given the recovered church an opened door, which no one can shut. Since the recovery of the proper church life began, in the early part of the nineteenth century, until now, a door has always been opened wide to the Lord's recovery....In spite of much opposition, today the door is open worldwide. The key is in the hand of the Head of the church; it is not in the hand of the opposers. (Rev. 3:8, footnote 1)

The doors are increasingly open to the recovery, and the key is in His hand....Although many opposers rose up against His recovery and tried their best to shut the door, Christ nevertheless is the One who has the key of David. What He opens no one will shut, and what He shuts no one will open. Today we should praise the Lord for the door open worldwide. (The Conclusion of the New Testament, p. 4203)

The resurrected Christ in His ascension is seated at the right hand of the Majesty on high (Matt. 22:44; Mark 12:36; Luke 20:42-43; Acts 2:34-35; Heb. 1:13), as the Leader of the universe (Acts 2:36; 5:31; 10:36), having the authority to rule sovereignly over all things. Therefore, the key of David is the key of the kingdom, God's key for ruling the universe. Christ holds the key of David; He has authority to open and shut in order to establish God's kingdom, God's dominion, and to build up God's dwelling, God's temple.

According to Revelation 3 the ascended Christ has the key of David in order to give the church in Philadelphia, a type of the recovered church, an opened door so that people can enter the recovered church to be transformed into pillars in the temple of God and to be built up as God's city, the New Jerusalem (vv. 7-8, 12). (Truth Lessons—Level Four, vol. 1, p. 110)

Further Reading: The Conclusion of the New Testament, msgs. 39, 412; Truth Lessons—Level Four, vol. 1, lsn. 10

二〇一二年夏季训练

小申言者书结晶读经

第八篇

更大的约拿

读经：拿一1~2, 17, 二10, 三2, 四11, 太十二38~41

纲 目

周 一

壹. 约拿是申言者, 豫表在死、埋葬和复活里的基督, 就是更大的约拿—拿一17, 二10, 太十二38~41:

一. 基督藉着祂在十字架上的死, 把死废掉, 并废除那掌死权的魔鬼—提後一10, 来二14:

1. 基督把死废掉, 使之归於无有, 废掉、消除并取消它—提後一10。

2. 在创世记三章十五节, 神应许女人的後裔要伤蛇的头; 及至时候满足, 神的儿子就为童女所生, 来成为肉体, 好在十字架上废除魔鬼, 使他归於无有一罗八3, 加四4, 约三14, 十二31。

周 二

3. 在基督十字架的工作里, 神得以将执政的和掌权的脱下, 把他们公然示众, 并仗著十字架在凯旋中向他们夸胜—西二15。

4. 马太二十七章五十一至五十三节描述主那废除魔鬼之钉死的功效:

a. 『殿里的幔子从上到下裂为两半;』(51上;) 这表徵神与人之间的间隔除去了, 因为基督所取罪之肉体(由幔子所象徵)的样式, (罗八3,) 已经钉在十字架上。(来十20。)

b. 『地就震动;』(太二七51中;) 这表徵撒但背叛的根基动摇了。

2012 Summer Training

Crystallization-Study of the Minor Prophets

Message Eight

The Greater Jonah

Scripture Reading: Jonah 1:1-2, 17; 2:10; 3:2; 4:11; Matt. 12:38-41

Outline

DAY 1

I. As a prophet, Jonah is a type of Christ, the greater Jonah, in His death, burial, and resurrection—Jonah 1:17; 2:10; Matt. 12:38-41:

A. Through His death on the cross Christ nullified death and destroyed the devil, who has the might of death—2 Tim. 1:10; Heb. 2:14:

1. Christ nullified death, bringing it to naught, doing away with it, abolishing it, annulling it—2 Tim. 1:10.

2. In Genesis 3:15 God promised that the seed of the woman would bruise the head of the serpent; in the fullness of the time the Son of God came to become flesh by being born of a virgin so that on the cross He might destroy the devil, bringing him to naught—Rom. 8:3; Gal. 4:4; John 3:14; 12:31.

DAY 2

3. In His work on the cross Christ caused the rulers and the authorities to be stripped off, to be made a display of openly, and to be triumphed over in the cross by God—Col. 2:15.

4. Matthew 27:51-53 describes the effectiveness of the Lord's devil-destroying crucifixion:

a. “The veil of the temple was split in two from top to bottom” (v. 51a); this signifies that the separation between God and man has been abolished because the flesh of sin (the flesh being signified by the veil) taken by Christ in its likeness (Rom. 8:3) has been crucified (Heb. 10:20).

b. “The earth was shaken” (Matt. 27:51b); this signifies that the base of Satan's rebellion was shaken.

c. 『磐石也崩裂；』 (51下；) 这表徵撒但属地之国的营垒崩溃了。

d. 『坟墓也开了；』 (52上；) 这表徵死亡和阴间的能力已被胜过并征服了。

e. 『已睡圣徒的身体，多有起来的；』 (52下；) 这表徵基督之死释放人的能力。

二. 基督埋葬後，在那作祂神性的灵里，到那些监狱里的灵（背叛的天使）那里去宣扬神的得胜，就是神藉著祂在基督里的成为肉体，以及基督在肉体里的死，胜过了撒但阻挠神圣计划的诡计—彼前三18~19，太十二40，弗四9：

1. 当主耶稣在肉体里被治死，那作祂神性的灵反倒因著生命的新能力得以活泼的活著，以致在祂死後并祂复活以前，祂在这得了加力的灵里，传道给堕落的天使听—彼前三18~19。

2. 基督宣扬神所成功的得胜，就是神藉著基督十字架的死毁坏了撒但，和他黑暗的权势—约十二31，西二15，来二14。

周三

三. 复活的基督是那活著的；祂『直活到永永远远』，并且拿著『死亡和阴间的钥匙』—启一18：

1. 主耶稣进入死里，但死亡不能拘禁祂，因为祂乃是复活；基督死过，但祂这活著的，在复活里要存到永永远远—徒二24，约十一25。

2. 基督的复活是祂胜过了死、撒但、阴间和坟墓，如今死亡和阴间的钥匙在祂手中；死亡受祂的支配，阴间也在祂的控制之下—启一18。

3. 今天在召会生活里，我们不再受死亡和阴间的支配，因为基督在十字架上废掉了死，并在祂的复活里胜过了阴间—提後一10，徒二24。

周四、周五

四. 神所赐的独一神迹乃是『申言者约拿的神迹』—钉死并

c. “The rocks were split” (v. 51c); this signifies that the strongholds of Satan's earthly kingdom were broken.

d. “The tombs were opened” (v. 52a); this signifies that the power of death and Hades was conquered and subdued.

e. “Many bodies of the saints who had fallen asleep were raised” (v. 52b); this signifies the releasing power of the death of Christ.

B. After Christ was buried, He went in the Spirit as His divinity to the spirits in prison (the rebellious angels) to proclaim God's victory, through His incarnation in Christ and Christ's death in the flesh, over Satan's scheme to derange the divine plan—1 Pet. 3:18-19; Matt. 12:40; Eph. 4:9:

1. While the Lord Jesus was being put to death in the flesh, His Spirit as His divinity was made alive, enlivened, with new power of life, so that in this empowered Spirit He made proclamation to the fallen angels after His death and before His resurrection—1 Pet. 3:18-19.

2. Christ proclaimed the victory achieved by God, that is, that through Christ's death on the cross God destroyed Satan and his power of darkness—John 12:31; Col. 2:15; Heb. 2:14.

DAY 3

C. The resurrected Christ is the living One; He is “living forever and ever” and has “the keys of death and of Hades”—Rev. 1:18:

1. The Lord Jesus entered into death, but death could not hold Him, because He is the resurrection; Christ died, but in resurrection He, the living One, will exist forever and ever—Acts 2:24; John 11:25.

2. Christ's resurrection was His victory over death, Satan, Hades, and the grave, and the keys of death and of Hades are now in His hand; death is subject to Him, and Hades is under His control—Rev. 1:18.

3. In the church life today we are no longer subject to death and Hades, for Christ nullified death on the cross and overcame Hades in His resurrection—2 Tim. 1:10; Acts 2:24.

DAY 4 & DAY 5

D. The unique sign given by God is “the sign of Jonah the prophet”—the sign of the

复活之基督的神迹—太十二 38 ~ 41:

1. 申言者约拿在大鱼腹中三日，出来後成了那世代叫人悔改的神迹—拿一 2, 17, 三 2 ~ 10。
2. 约拿豫表基督要从以色列人转向外邦人，并要埋在地心里三日三夜，然後复活，成了这世代叫人得救的神迹—太十二 40 ~ 41。
3. 基督这位比约拿更大的，在复活里乃是今天独一无二的神迹—38 ~ 41 节。

貳. 约拿豫表传和平福音的基督—拿一 1 ~ 2, 三 2:

- 一. 『约拿』这名字，希伯来原文意『鸽子』，指明神要约拿像鸽子出去，传和平为福音；因此，约拿豫表向外邦人传和平福音的基督—太十二 41。
- 二. 基督自己就是和平，祂在十字架上成就了和平，又在复活里来传和平为福音—弗二 13 ~ 17。

周 六

- 三. 基督在复活里从阴间出来；并且在复活里，祂成了赐生命的灵，为著使福音能传扬、开展到外邦列国，如在使徒行传所看到的—二 27 上，弗四 9，林前十五 45 下。
 - 四. 基督这更大的约拿在祂的复活里，为著祂的繁殖，豫备并嘱咐门徒传扬福音，使万民作主的门徒，使召会得以产生—太二八 18 ~ 19，可十六 15，路二四 46 ~ 48。
- 参. 约拿书特别指明，神不是仅属某一班人的神；祂乃是所有人的神—一 2，四 11，罗三 29:

- 一. 犹太人认为自己是神惟一的子民；他们认为自己是长子，有权利先享受神所有的一切—出四 22，路十五 11 ~ 32。

crucified and resurrected Christ—Matt. 12:38-41:

1. After the prophet Jonah was in the belly of the great fish for three days, he came out to become a sign to that generation for repentance—Jonah 1:2, 17; 3:2-10.
2. Jonah is a type of Christ, who would turn from Israel to the Gentiles and who would be buried in the heart of the earth for three days and three nights and then be resurrected, becoming a sign to this generation for salvation—Matt. 12:40-41.
3. As the One greater than Jonah, Christ in resurrection is the unique sign for today—vv. 38-41.

II. Jonah is a type of Christ announcing the gospel of peace—Jonah 1:1-2; 3:2:

- A. *In Hebrew the name Jonah means “dove,” indicating that God wanted Jonah to go out like a dove to preach the gospel of peace; thus, Jonah typifies Christ preaching the gospel of peace to the Gentiles—Matt. 12:41.*
- B. *Christ Himself is peace, on the cross Christ made peace, and in resurrection Christ came to announce peace as the gospel—Eph. 2:13-17.*

DAY 6

- C. *Christ came forth from Hades in resurrection, and in resurrection He became the life-giving Spirit for the preaching, the spreading, of the gospel to all the Gentile nations, as seen in the book of Acts—2:27a; Eph. 4:9; 1 Cor. 15:45b.*
- D. *In His resurrection Christ, as the greater Jonah, prepared and charged His disciples to preach the gospel and disciple the nations for His propagation so that the church may be produced—Matt. 28:18-19; Mark 16:15; Luke 24:46-48.*

III. The book of Jonah indicates particularly that God is not the God only of a certain people; He is the God of all peoples—1:2; 4:11; Rom. 3:29:

- A. *The Jews thought that they were the unique people of God; they considered themselves the firstborn son with the right to be the first to enjoy all that is of God—Exo. 4:22; Luke 15:11-32.*

二. 因著犹太人对神错误的反应, 反而是外邦人, 而不是犹太人, 成了首先在神救恩中享受神的人—太二—28~32, 徒十三45~48, 罗十一11, 17, 25。

三. 约拿书指明, 当神向亚述发怒时, 祂向尼尼微这样一座邪恶的大城, 仍然有恩典, 有怜恤—一1~2, 四11。

四. 神的经纶就是要藉著以色列(祂受苦的子民)和列国(销毁的蝗虫—珥一4)来作事, 好将祂的救恩延伸到地上所有的人—太二八19, 徒一8, 约三16, 启二二17。

B. Because the Jews responded to God wrongly, the Gentiles, not the Jews, became the first to enjoy God in His salvation—Matt. 21:18-32; Acts 13:45-48; Rom. 11:11, 17, 25.

C. The book of Jonah indicates that while God was angry with Assyria, He would still be gracious and compassionate toward a great and sinful city such as Nineveh—1:1-2; 4:11.

D. God's economy is to do things through Israel, His suffering people, and the nations, the consuming “locusts” (Joel 1:4), to extend His salvation to all the peoples on earth—Matt. 28:19; Acts 1:8; John 3:16; Rev. 22:17.

晨兴喂养

来二 14 儿女既同有血肉之体，祂也照样亲自有分於血肉之体，为要藉著死，废除那掌死权的，就是魔鬼。

提後一 10 …我们救主基督耶稣…已经把死废掉，藉著福音将生命和朽坏照耀出来。

马太十二章三十八至四十一节揭示基督比约拿更大。当经学家和法利赛人求神迹时，主耶稣说，「除了申言者约拿的神迹以外，再没有神迹给它〔这世代〕。」（39）申言者约拿豫表受死、埋葬并复活的基督（新约总论第九册，五六页）。

信息选读

主既废除了那掌死权的魔鬼，就释放我们这些因怕死而受挟於奴役的人。从前死作王管辖我们（罗五 14），我们因怕死而一直在其奴役之下。主既废除了魔鬼，又把死废掉（提後一 10），现今我们就不再怕死，并从死的奴役下得了释放（圣经恢复本，来二 15 第一注）。

由於旧造的元首亚当的罪，每样东西都在死亡之下。基督在祂十字架的工作里，为样样尝到这死味。这就是我们说基督的死是包罗万有之死的原因。…在提後一章十节保罗告诉我们，基督藉著祂在死里的工作，把死废掉。废掉，原文意思也是使其失效，使其无有，除去，废除，取消，废弃。基督藉著祂废除魔鬼的死（来二 14），把死废掉，使其失效。把死废掉，意思不是把死除去，乃是使其无效。死不会被除去，直到千年国以後，才被扔在火湖里（启二十 14）。死是主

Morning Nourishment

Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil.

2 Tim. 1:10 ...Our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel.

In Matthew 12:38-41 Christ is unveiled as the One greater than Jonah. When the scribes and Pharisees asked for a sign, the Lord Jesus said that no sign would be given “except the sign of Jonah the prophet” (v. 39). As a prophet, Jonah is a type of Christ in His death, burial, and resurrection. (The Conclusion of the New Testament, p. 2799)

Today's Reading

Since the Lord destroyed the devil, who has the might of death, we who were held in slavery through the fear of death have been released by Him. Death reigned over us (Rom. 5:14), and we were under its slavery, continually fearing death. Since the Lord destroyed the devil and nullified death (2 Tim. 1:10), we now have no more fear of death and are released from its slavery. (Heb. 2:15, footnote 1)

Due to the sin of Adam, the head of the old creation, everything is under death. In His work on the cross Christ tasted this death, a death on behalf of everything. This is the reason we say that Christ's death was an all-inclusive death...In 2 Timothy 1:10 Paul tells us that through His work in His death Christ nullified death. The Greek word translated “nullified” also means make of none effect, bring to naught, do away with, abolish, annul, discard. Through His devil-destroying death, Christ nullified death, making it of none effect. To nullify death does not mean to remove death but to make it of no effect. Death will not be removed until it is cast into the lake of fire after the millennium (Rev. 20:14). Death will be the

最後所要毀滅的仇敵（林前十五 26）。虽然死还没有被除去，然而藉著基督在十字架上的死，死已被废掉，这乃是事实（新约总论第三册，二八二至二八三页）。

女人的後裔就是成为肉体的耶稣基督，祂就是神，由童女马利亚所生，成为人，如以赛亚七章十四节所豫言，在马太一章二十三节得应验，并在加拉太四章四节得印证。因此，这里的应许指明，神要亲自来成为人的後裔，伤那破坏人之蛇的头。至终，女人的後裔要扩大，包括得胜的信徒，就是神子民中较刚强的部分，由启示录十二章五节的男孩子所表徵（见该注 2）。男孩子，就是团体的女人後裔，包括主耶稣这位个别的女人後裔。诗篇二篇八至九节，启示录二章二十六至二十七节，与启示录十二章五节指明，作为神受膏者的主耶稣、召会中的得胜者以及男孩子，要用铁杖辖管万国，因此证明主耶稣、得胜者和男孩子乃是一。主这位领头的得胜者（三 21），乃是男孩子的头、中心、实际、生命和性情，而男孩子作为跟随的得胜者，乃是主的身體（圣经恢复本，创三 15 第三注）。

女人的後裔伤蛇的头，乃是藉著主耶稣在十字架上的死，毁坏那掌死权的撒但（来二 14 与注 1，约壹三 8）。主在十字架上毁坏蛇的时候，蛇也伤了祂的脚跟，意思是说，藉著把祂的脚钉在十字架上而伤了祂（诗二二 16）。

藉著主在十字架上的死，古蛇撒但受了审判，被赶出去（约十二 31，十六 11）。那个审判最终要由得胜者作为男孩子，就是团体的女人後裔来执行（启十二 9 与注 1）（创三 15 第四注）。

参读：新约总论第二百七十篇；创世记生命读经，第十九至二十篇。

last enemy destroyed by the Lord (1 Cor. 15:26). Although death has not yet been removed, it is nonetheless a fact that it has been nullified through Christ's death on the cross. (The Conclusion of the New Testament, pp. 773-774)

The seed of the woman is the incarnated Jesus Christ, who as the very God was born of the virgin Mary to be a man, as prophesied in Isaiah 7:14, fulfilled in Matthew 1:23, and confirmed in Galatians 4:4. Thus, the promise here indicates that God Himself would come to be a human seed to bruise the head of the damaging serpent. Ultimately, the seed of the woman is enlarged to include the overcoming believers, the stronger part of God's people, signified by the man-child in Revelation 12:5 (see footnote 2 there). The man-child, the corporate seed of the woman, includes the Lord Jesus, the individual seed of the woman. Psalm 2:8-9, Revelation 2:26-27, and Revelation 12:5 indicate that the Lord Jesus as God's Anointed, the overcomers in the churches, and the man-child will rule the nations with an iron rod, thus proving that the Lord Jesus, the overcomers, and the man-child are one. The Lord as the leading Overcomer (Rev. 3:21) is the Head, center, reality, life, and nature of the man-child, and the man-child as the following overcomers is the Lord's Body. (Gen. 3:15, footnote 3)

The bruising of the serpent's head by the seed of the woman is the destroying of Satan, the one who has the might of death, by the Lord Jesus through His death on the cross (Heb. 2:14 and footnote; 1 John 3:8). While the Lord was destroying the serpent on the cross, the serpent bruised His heel, that is, wounded Him by nailing His feet to the cross (Psa. 22:16).

Through the Lord's death on the cross, Satan, the old serpent, was judged, cast out (John 12:31; 16:11). That judgment will ultimately be carried out by the overcomers as the man-child, the corporate seed of the woman (Rev. 12:9 and footnote 1). (Gen. 3:15, footnote 4)

Further Reading: The Conclusion of the New Testament, msg. 270; Life-study of Genesis, msgs. 19-20

第八周 周二

晨兴喂养

西二 15 既将执政的和掌权的脱下，神就把他们公然示众，仗著十字架在凯旋中向他们夸胜。

彼前三 18~19 因基督也曾一次为罪受死，…在肉体里祂被治死，在灵里祂却活著；在这灵里，祂也曾去向那些在监狱里的灵〔宣扬〕。

〔在歌罗西二章十五节〕我们看见，基督在十字架的工作中，使执政的和掌权的被脱下，把他们公然示众，仗著十字架在凯旋中向他们夸胜。这节所说执政的和掌权的，是执政和掌权的天使。脱下，原文也可译为脱去。示众，原文意展示，或陈列，含公开羞辱意。神在十字架上公开羞辱了那些执政掌权的邪恶天使，仗著十字架在凯旋中向他们夸胜（新约总论第三册，二八三页）。

信息选读

马太二十七章五十一至五十六节启示基督钉死的功效。五十一节说，「看哪，殿里的幔子从上到下裂为两半。」这表徵神与人之间的间隔除去了，因为基督所取之罪的肉体（罗八3），就是幔子所象徵的，已经钉在十字架上（来十20）。从上到下，指明幔子的裂开，是神从上头的作为。因为罪已经受了审判，罪的肉体已经被钉十字架，神与人之间的间隔就除去了。如今进到神面前的路为我们打开了。主的死有何等奇妙的功效！祂的死不是殉道，乃是赎罪的行为。…马太二十七章五十一节也说，「地就震动，磐石也崩裂。」地震动表徵撒但背叛的根基动摇了，磐石崩裂表徵撒但属地之国的营垒崩溃了。阿利路亚，主的死裂开了幔子，动摇了撒但背叛的根基，崩溃了

WEEK 8 DAY 2

Morning Nourishment

Col. 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

1 Pet. 3:18-19 For Christ also has suffered once for sins...on the one hand being put to death in the flesh, but on the other, made alive in the Spirit; in which also He went and proclaimed to the spirits in prison.

[In Colossians 2:15] we see that in His work on the cross Christ caused the rulers and authorities to be stripped off, to be made a display of openly, and to be triumphed over in the cross by God. The rulers and authorities spoken of in this verse are the angelic rulers and authorities. The Greek word for “stripping off” can also be rendered “putting off.” The Greek word for “make a display” means show or exhibit in the sense of putting to an open shame. God openly shamed the evil angelic rulers and authorities on the cross and triumphed over them in it. (The Conclusion of the New Testament, p. 774)

Today's Reading

[Matthew 27:51-56] reveals the effect of Christ's crucifixion. Verse 51 says, “And behold, the veil of the temple was split in two from top to bottom.” This signifies that the separation between God and man was abolished, because the flesh (signified by the veil) of sin taken by Christ (Rom. 8:3) had been crucified (Heb. 10:20). The words “from top to bottom” indicate that the rending of the veil was God's doing from above. Because sin had been judged and the flesh of sin had been crucified, the separation between God and man was taken away. Now the way to enter into the presence of God is open for us. What a wonderful effect of the Lord's death! His death was not martyrdom; it was an act of redemption....Matthew 27:51 also says that “the earth was shaken and the rocks were split.” The shaking of the earth signifies that the base of Satan's rebellion has been shaken, and the splitting of the rocks signifies that the strongholds of Satan's earthly kingdom have been broken. Hallelujah, the Lord's death tore the veil, shook the base of Satan's rebellion, and

撒但之国的营垒！这是何等的死！为著主的死赞美祂！因著神的义完全得了满足，基督的死就能如此有功效。…五十二至五十三节说，「坟墓也开了，已睡圣徒的身体，多有起来的。到耶稣复活以后，他们从坟墓里出来，进了圣城，向许多人显现。」坟墓开了，表徵死亡和阴间的能力已被胜过并征服了；已睡圣徒的身体起来，表徵基督之死释放人的能力（马太福音生命读经，八九八至八九九页）。

〔彼前三章十八节的灵〕不是指圣灵，乃是指那作基督神性素质的灵（罗一4，参约四24上）。钉十字架不是在那作基督神性的灵里把祂治死，只是在祂成肉体时所得著的肉体里（一14）把祂治死。在十字架上，祂的肉体死了，但那作祂神性的灵却没有死，反倒因著生命的新能力得以活泼的活著，以致在祂肉体死後并祂复活以前，祂在这得了加力作祂神性的灵里，传道给堕落的天使听。

基督在肉体里受死以後，在那作祂神性活的灵里到这些背叛的天使那里（可能是到无底坑—罗十7），也许是去宣扬神的得胜，就是神藉著祂在基督里的成为肉体，以及基督在肉体里的死，胜过了撒但阻挠神圣计划的诡计。

基督并不是向那些在监狱里的灵传福音；祂乃是向他们有所宣扬。祂向那些悖逆的天使宣扬，神藉著基督的成为肉体 and 受死，胜过了撒但。那时，基督还没有复活。乃是在祂死後，祂往那特别的地方去，在祂得了加力的灵里，宣扬基督的得胜。可能祂说，「你们天使跟从撒但背叛神。但藉著我的成为肉体 and 受死，你们的首领撒但被征服了。」这宣扬对撒但和他的跟从者是羞耻，对神却是荣耀（彼得前书生命读经，二六〇至二六三页）。

参读：新约总论第七十二篇；彼得前书生命读经，第二十四篇。

broke the strongholds of Satan's kingdom! What a death! Praise the Lord for His death! Because God's righteousness was fully satisfied, Christ's death could be so effective...Verses 52 and 53 say, "And the tombs were opened, and many bodies of the saints who had fallen asleep were raised. And they came out of the tombs after His resurrection and entered into the holy city and appeared to many." The opening of the tombs signifies that the power of death and Hades has been conquered and subdued, and the raising of the bodies of the saints signifies the releasing power of the death of Christ. (Life-study of Matthew, pp. 812-813)

[The Spirit in 1 Peter 3:18 refers] not [to] the Holy Spirit, but [to] the Spirit [as the essence of Christ's divinity (Rom. 1:4; cf. John 4:24a)]...The crucifixion only put Christ to death in His flesh, which He received through His incarnation (John 1:14), not in His Spirit [as His divinity]. His Spirit did not die at the cross when His flesh did. His Spirit was rather made alive, enlivened, with new power of life, so that in this empowered Spirit He made a proclamation to the fallen angels after His death in the flesh and before His resurrection.

After His death in the flesh, Christ in His living Spirit went (probably to the abyss—Rom. 10:7) to these rebellious angels to proclaim, perhaps, God's victory through His incarnation in Christ and Christ's death in the flesh, over Satan's scheme to derange the divine plan.

Christ did not preach the gospel to the spirits in prison; He made a proclamation to them. He proclaimed to those rebellious angels God's victory over Satan through Christ's incarnation and death. At that time, Christ had not yet been resurrected. It was after His death that He went to that particular place, in His empowered Spirit, to proclaim Christ's victory. Perhaps He said, "You angels followed Satan to rebel against God. But through My incarnation and death, your leader, Satan, has been conquered." This proclamation is a shame to Satan and his followers, but it is a glory to God. (Life-study of 1 Peter, pp. 217-219)

Further Reading: The Conclusion of the New Testament, msg. 72; Life-study of 1 Peter, msg. 24

第八周 周三

晨兴喂养

徒二 24 神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。

启一 18 又是那活著的；我曾死过，看哪，现在又活了，直活到永永远远，并且拿著死亡和阴间的钥匙。

在启示录一章十八节，我们看见主是「那活著的」，是那「曾死过」，「现在又活了，直活到永永远远」的。主受过死的苦，但祂又活了。祂曾进入死亡，但死亡不能拘禁祂（徒二 24），因为祂是复活（约十一 25）。基督死了，但在复活里祂却活到永永远远。复活是主年日的延长；祂在祂的复活里要存到永永远远。今天耶稣基督是那活著的，是那在复活里的一位。基督要分赐生命，祂就必须是那活著的，因为死人绝不能把生命分赐给别人。

祂是那活著的，重点乃在於祂活在我们里面。祂是永远活著的，并且活在我们里面（新约总论第四百零七篇—中文尚未出书）。

信息选读

〔主〕要我们脱离一切的死，起来成为活的召会。在我们里面活著的那位永远不死。祂的召会不该发死，也不该死沉，祂的召会必须一直是活的。我们必须学习来享受那活著的基督。祂活到永永远远，这就是祂的见证，因为耶稣的见证总是与活有关。一个地方召会若是不活，就没有耶稣的见证。我们越活，就越是活的耶稣的见证。

我们有一位活著的基督，祂已经胜过了死亡。我们的基督，就是那复活者，乃是活在我们里面，也活在我

WEEK 8 DAY 3

Morning Nourishment

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

Rev. 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

In Revelation 1:18 we see that the Lord is “the living One,” the One who “became dead” and who is “living forever and ever.” The Lord suffered death and lived again. He entered into death, but death could not hold Him (Acts 2:24), because He is the resurrection (John 11:25). Christ died, but in resurrection He will live forever. Resurrection is the lengthening of the Lord's days. He will exist forever and ever in His resurrection. Jesus Christ today is the living One, the One who is in resurrection. For Christ to dispense life, He must be the living One since a dead person can never dispense life to others.

The importance of His being the living One is that He is living in us. He is living forever and is living in us. (The Conclusion of the New Testament, p. 4153)

Today's Reading

[The Lord] wants us to leave every kind of death and rise up to be the living church. The living One within us can never be dead. His church should be neither dead nor deadened; instead, His church must be living all the time. We must learn to enjoy Christ as the living One. His living forever is His testimony, for the testimony of Jesus is always related to the matter of being living. If a local church is not living, it will not have the testimony of Jesus. The more living we are, the more we are the testimony of the living Jesus.

We have a living Christ who has overcome death. Our Christ, who is the resurrected One, is living in us and among us. He is living forever and ever. What

们中间；祂活到永永远远。我们在恢复里，有何等一位活的基督！在恢复里，所有的召会，都应当像基督那样的活，那样的充满生命，并胜过死亡。

在启示录一章十八节，主又说，「并且拿著死亡和阴间的钥匙。」因著人堕落而有了罪，死就进来在地上工作，将一切有罪的人聚拢到阴间。死亡就像用来收集地板上尘埃的畚箕，阴间就像垃圾桶。畚箕所收集的东西，都倒在垃圾桶里。因此，死是聚拢者，阴间是守留者。今天在召会生活中，我们不再服在死亡和阴间之下，因为基督在十字架上已经废除了死，又在复活里胜过了阴府。阴府虽曾尽所能的拘禁祂，终是无能为力（徒二24）。对基督来说，死亡没有毒刺了，阴间没有权势了！我们也必定和基督一样！在召会生活中，死亡和阴间的钥匙都在主手中。我们不可能对付死亡，我们根本没有能力应付死亡。每当死亡进来，就会叫许多人发死。但我们只要让主耶稣有地位、有机会和畅通的路，让祂能在我们中间自由的运行和工作，死亡和阴间就会在祂的控制之下。然而，每当主耶稣在召会中没有地位，死亡就立刻得势，阴间就有力量拘留死了的人。赞美主，基督拿著死亡和阴间的钥匙。死亡在祂的权下，阴间也在祂的掌管中。

基督的复活也胜过了死亡、撒但、阴间和坟墓（24）。…基督这位人子不仅由神表白，证明祂一切成就上的成功，也胜过了使我们十分忧虑并困扰的死、撒但、阴间和坟墓。人子胜过了死，并且废除了撒但（来二14）。死亡和阴间的钥匙现今在祂手里（启一18），祂也胜过了坟墓。这样一位基督如今在祂恢复中的众召会中间行走，照料作为金灯台的众召会（新约总论第四百零七篇—中文尚未出书）。

a living Christ we have in the recovery! In the recovery all the churches should be as living as Christ, full of life and overcoming death.

In Revelation 1:18 the Lord also says, "I have the keys of death and of Hades." Due to the fall and sin of man, death came in and is now working on earth to gather up all the sinful people into Hades. Death resembles a dustpan used to collect the dust from the floor, and Hades resembles a trash can. Whatever the dustpan collects is put into the trash can. Thus, death is a collector, and Hades is a keeper. In the church life today we are no longer subject to death and Hades, for Christ abolished death on the cross and overcame Hades in His resurrection. Although Hades tried its best to hold Him, it was powerless to do it (Acts 2:24). With Him, death has no sting and Hades has no power. We must be the same as Christ. In the church life the keys of death and Hades are in His hand. It is impossible for us to deal with death; we simply do not have the ability to handle it. Whenever death enters, it will deaden many. But as long as we give the Lord Jesus the ground, the opportunity, and the free way to move and act among us, both death and Hades will be under His control. However, whenever the Lord Jesus does not have the ground in the church, death immediately becomes prevailing and Hades becomes powerful to hold the dead ones. We should praise the Lord that Christ has the keys of death and of Hades. Death is subject to Him, and Hades is under His control.

Christ's resurrection was also His victory over death, Satan, Hades, and the grave (2:24)...Christ, the Son of Man, was not only vindicated by God and was proved to be a success in His achievements, but He was victorious over death, Satan, Hades, and the grave, all of which are a great concern and trouble to us. The Son of Man overcame death and destroyed Satan (Heb. 2:14). The keys of death and of Hades are now in His hand (Rev. 1:18), and He is victorious over the grave. Such a Christ is walking in the midst of all the local churches in His recovery, taking care of them as the golden lampstands. (The Conclusion of the New Testament, pp. 4153-4156)
Further Reading: The Conclusion of the New Testament, msgs. 364, 407

太十二 39 耶稣回答他们说，邪恶淫乱的世代寻求神迹，除了申言者约拿的神迹以外，再没有神迹给它。

41 在审判的时候，尼尼微人要同这世代站起来，并要定这世代的罪，因为他们听了约拿所传扬的，就悔改了。看哪，在这里有比约拿更大的。

因为法利赛人无法和主耶稣辩论，他们就改变话题，表面上是从消极方面转到积极方面。马太十二章三十八节说，「当时有几个经学家和法利赛人应声对耶稣说，夫子，我们愿意你显个神迹给我们看。」因为他们不能用辩论击败主耶稣，为著挽回面子，就把话题从一件事转到另一件事；他们向主求一个神迹。这是诡诈的提议。神迹，直译，表号，兆头，指带著属灵意义的神迹。犹太人总是寻求神迹（林前一 22）。这又给主机机会，向全宇宙进一步启示关于祂自己的事（马太福音生命读经，四六九页）。

信息选读

你若是其中一个法利赛人，你难道不会被主〔在马太十二章三十九节〕的回答搞糊涂麽？法利赛人似乎说，「我们要你显个神迹给我们看，你却称我们为邪恶淫乱的世代。先前，你称我们为毒蛇之种。我们承认你是良善的夫子。夫子，显个神迹给我们看；显个有意义的神迹给我们看。」主耶稣似乎说，「是的，你们会看见一个神迹。虽然你们不是诚实的世代，也不是纯洁的世代，乃是邪恶淫乱的世代；但有一个神迹，约拿的神迹，是为著你们的。」

主耶稣继续把约拿神迹的意义告诉他们。在四十节祂说，「因为约拿怎样三日三夜在大鱼腹中，人子也必

Matt. 12:39 But He answered and said to them, An evil and adulterous generation seeks after a sign, and a sign shall not be given to it except the sign of Jonah the prophet.

41 Ninevite men will stand up in the judgment with this generation and will condemn it, because they repented at the preaching of Jonah, and behold, something more than Jonah is here.

Because the Pharisees could not argue with the Lord Jesus, they changed the subject seemingly from the negative side to the positive side. Matthew 12:38 says, "Then some of the scribes and Pharisees answered Him, saying, Teacher, we want to see a sign from You." Because they could not defeat the Lord Jesus by arguing, to save face they changed the subject from one thing to another; they asked the Lord for a sign. This was a subtle proposal. A sign is a miracle with some spiritual significance. The Jews always seek for signs (1 Cor. 1:22). Once again this gave the Lord the opportunity to reveal to the whole universe something further concerning Himself. (Life-study of Matthew, p. 417)

Today's Reading

If you had been one of those Pharisees, would you not have been bothered by the Lord's reply [in Matthew 12:39]? The Pharisees seemed to be saying, "We want you to show us a sign, and you call us an evil and adulterous generation. Before this, you called us a brood of vipers. We recognize that you are a good teacher. Teacher, show us a sign. Show us a miracle with some significance." The Lord Jesus seemed to say, "Yes, you will see a sign. Although you are not an honest generation nor a pure generation, but an evil and adulterous generation, there is a sign for you—the sign of Jonah."

The Lord Jesus proceeded to tell them the significance of the sign of Jonah. In verse 40 He said, "For just as Jonah was in the belly of the great fish three days and three nights, so

照样三日三夜在地心里。」这对他们是非常有意义的神迹。地心称为地的低下之处（弗四 9）和阴间（徒二 27）。这是主死後所去的地方。阴间有两部分：受苦的部分和得安慰的部分（路十六 23~26）。得安慰的部分是乐园，就是主同得救的强盗，在十字架上死了之後所去的地方（二三 43）。因此，地心、地的低下之处、阴间和乐园，都是同义辞，指主在受死後、复活前，停留三日三夜的地方。

在马太十二章四十一节主继续说，「在审判的时候，尼尼微人要同这世代站起来，并要定这世代的罪，因为他们听了约拿所传扬的，就悔改了。看哪，在这里有比约拿更大的。」四十一至四十二节的更大，指质更好、量更多；因此是更大的。与六节的〔比殿〕更大不同，那是指外部的尺寸或度量更大。…〔基督〕埋在地心里三日三夜，然後从死人中复活，成了这世代叫人得救的神迹（兆头）。

在马太十二章四十一节主似乎说，「尼尼微人因著约拿的神迹悔改了。可是你们邪恶淫乱的世代，看见人子三日三夜埋在地心里这样的神迹，却不悔改。」主在四十至四十一节的话不是普通的话，乃是一个豫言。主埋在地心里之前，就这样豫言，告诉法利赛人祂要三日三夜在地心里。我相信主耶稣是在祂的怜悯里告诉他们这事。祂似乎说，「我向你们豫言我的死和埋葬。这对你们将是一个神迹，正如约拿对尼尼微人是一个神迹，叫他们全都悔改。我现在豫言这事，好使你们看见时可以悔改。」（马太福音生命读经，四七〇至四七一页）

参读：马太福音生命读经，第三十四篇；基督与宗教相对，第三章。

will the Son of Man be in the heart of the earth three days and three nights.” This was to be a very meaningful sign to them. “The heart of the earth” is called the lower parts of the earth (Eph. 4:9) and Hades (Acts 2:27), where the Lord went after His death. Hades, equal to Sheol in the Old Testament, has two sections: the section of torment and the section of comfort (Luke 16:23-26). The section of comfort is paradise, where the Lord went with the saved thief after they died (Luke 23:43). Hence, the heart of the earth, the lower parts of the earth, Hades, and paradise are synonymous terms, referring to the one place where the Lord stayed for three days and three nights after His death and before His resurrection.

In Matthew 12:41 the Lord continued, “Ninevite men will stand up in the judgment with this generation and will condemn it, because they repented at the preaching of Jonah, and behold, something more than Jonah is here.” The Greek word rendered more in verses 41 and 42 is pleion, meaning better in quality and larger in quantity; hence, more. It differs from meizon, the word for greater in verse 6, which means greater in external size or measure....[Christ was] buried in the heart of the earth for three days and then [He] resurrected, becoming a sign to this generation for salvation.

In verse 41 the Lord seemed to be saying, “The Ninevites repented because of the sign of Jonah. Yet you, an evil and adulterous generation, which will see such a sign as that of the Son of Man buried in the heart of the earth for three days and three nights, will not repent.” The Lord's word in verses 40 and 41 was not an ordinary word; it was a prediction. Before the Lord was buried in the heart of the earth, He prophesied in this way, telling the Pharisees that He would be three days and three nights in the heart of the earth. I believe that the Lord Jesus told them this in His mercy. He seemed to say, “I give you a prediction of My death and burial. This shall be a sign to you, just as Jonah was a sign to the Ninevites that caused them all to repent. I predict this now so that when you see it, you may repent.” (Life-study of Matthew, pp. 417-419)

Further Reading: Life-study of Matthew, msg. 34; Christ versus Religion, ch. 3

第八周 周五

晨兴喂养

弗二 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，创造成一个新人，成就了和平。

17 又来传和平为福音，给你们这远离的人，也传和平为福音，给那相近的人。

[在马太十二章]，宗教人士来找主耶稣求表号，就是神迹。他们要祂行神迹，证明祂是出於神的。祂这样回答他们：「邪恶淫乱的世代寻求神迹，除了申言者约拿的神迹以外，再没有神迹给它。」(39) 约拿是申言者，三日三夜在死水里的大鱼腹中，他三日後才出来。这乃是主耶稣钉死与复活的豫表。主耶稣向宗教人士指明，他们那个世代，除了钉死与复活的基督这唯一的神迹以外，看不见别的神迹。…今天所需要的表号不是奇事或神迹，乃是钉死并复活的人（国度，二六一页）。

信息选读

作为比约拿更大的一位，基督向万民传喜信。…[在马太十二章四十一节] 我们看见，基督是神差遣到祂百姓那里的申言者（申十八 15、18），比申言者约拿更大。约拿是从以色列人转向外邦人的申言者，曾被放在大鱼腹中。他在那里停留三日，出来後成了那世代叫人悔改的神迹（兆头）（拿一 2、17，三 2~10）。这豫表基督要从以色列人转向外邦人。…作为比约拿更大的一位，复活的基督是今日独一的神迹（新约总论第九册，五六至五七页）。

在各卷小申言者书中，约拿书是独特的。…一章一节是这卷书的介言。…约拿，希伯来原文意「鸽子」。这表徵神要约拿像鸽子出去，传和平为福音。

WEEK 8 DAY 5

Morning Nourishment

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.

17 And coming, He announced peace as the gospel to you who were far off, and peace to those who were near.

[In Matthew 12] the religious people came to the Lord Jesus asking for a sign, a miracle. They wanted Him to perform a miracle to prove that He was of God. He answered them in this way: “An evil and adulterous generation seeks after a sign, and a sign shall not be given to it except the sign of Jonah the prophet” (12:39). Jonah was a prophet who spent three days and three nights buried within a great fish in the waters of death. After three days he came out. This was a type of the crucifixion and resurrection of the Lord Jesus. The Lord Jesus indicated to the religious people that their generation would see no sign except the unique sign of the crucified and resurrected Christ....The sign that is needed today is not a wonder or a miracle; it is the sign of a crucified and resurrected person. (The Kingdom, p. 227)

Today's Reading

As the One greater than Jonah, Christ preaches glad tidings to the nations....[In Matthew 12:41] we see that Christ, as the Prophet sent by God to His people (Deut. 18:15, 18), is greater than Jonah the prophet. Jonah turned from Israel to the Gentiles and was put into the belly of the great fish. After he had remained there for three days and three nights, he came out to be a sign to that generation for repentance (Jonah 1:2, 17; 3:2-10). This was a type of Christ, who would turn from Israel to the Gentiles....As the One greater than Jonah, Christ in resurrection is the unique sign for today. (The Conclusion of the New Testament, p. 2800)

Among the books of the Minor Prophets, Jonah stands alone....Jonah 1:1-2 is the introductory word to this book....Jonah in Hebrew means “dove” (v. 1). This signifies that God wanted Jonah to go out as a dove to preach the gospel of peace.

约拿书的中心思想乃是：神甚至看顾并拯救最邪恶的外邦人，怜惜人和牲畜。…约拿书中关于基督的启示乃是：约拿是基督的豫表。…在约拿豫表基督传和平的福音给外邦人这事上，基督被启示出来（三2，太十二41）。约拿是从以色列转向外邦人的申言者。在这事上，他是基督的豫表，因基督也从以色列转向外邦人（二一43，路四25~27）（约拿书生命读经，二九五至二九七页）。

论到基督，以弗所二章十四节说，「祂自己是我们的和平。」这里的「我们」是指犹太和外邦信徒。我们靠著基督的血，已经与神并神的子民得亲近了。基督既为犹太和外邦的信徒成就了完全的救赎，祂自己就成了我们的和平，我们的和谐，将两下作成一个人。由於人类的堕落并被选族类的蒙召，以色列人和外邦人有了隔离。藉著基督的救赎，这隔离已经除去。现今，在救赎的基督里，两下乃是一；祂是一的联索。

现今，在以色列和其余的人中间仍然有间隔。但是照著神的经纶，这道间隔已经除去了。在神眼中，藉著基督在十字架上的救赎，这道间隔已经除掉了。如今，除去这间隔的基督，乃是以色列人和外邦人之间和平的联索（以弗所书生命读经，二四〇页）。

神创造的人是一个集合体（创一26）。神所造的团体人，因著人堕落受了破坏。神现在需要藉著在祂所穿上的肉体里废掉规条，而在祂自己里面创造成一个新人。…因著基督在祂的肉体里废掉了隔离的规条，就是除灭了仇恨，将犹太和外邦信徒创造成一个新人，便在所有的信徒中间成就了和平（圣经恢复本，弗二15第八、九注）。

参读：国度，第二十三章；以弗所书生命读经，第二十二至二十四篇。

The central thought of the book of Jonah is that God cared for and saved even the most evil Gentiles in His pity on men and cattle...In the book of Jonah, the revelation concerning Christ is in Jonah's being a type of Christ...Christ is revealed in Jonah's typifying Christ preaching the gospel of peace to the Gentiles (3:2; Matt. 12:41). Jonah was a prophet who turned from Israel to the Gentiles. In this he was a type of Christ, who turned from Israel to the Gentiles (Luke 4:25-27; Matt. 21:43). (Life-study of Jonah, pp. 1-2)

Speaking of Christ, [Ephesians] 2:14 says, "He Himself is our peace." The word our refers to both Jewish and Gentile believers. Through the blood of Christ we have been brought near both to God and to God's people. Christ, who has accomplished full redemption for both Jewish and Gentile believers, is Himself our peace, our harmony, in that He made both one. Due to the fall of mankind and the call of the chosen race, there was a separation between Israel and the Gentiles. Through Christ's redemption, this separation has been removed. Now the two are one in the redeeming Christ, who is the bond of oneness.

At present, there is still a separation between Israel and the rest of mankind. But according to God's economy, this separation has already been removed. In the eyes of God, it was taken away by the redemption of Christ on the cross. Now the Christ who has removed this separation is the bond of peace between Israel and the Gentiles. (Life-study of Ephesians, p. 197)

God created man as a collective entity (Gen. 1:26). The corporate man created by God was damaged through man's fall; hence, there was the need for God to produce a new man. This was accomplished through Christ's abolishing in His flesh the ordinances and through His creating of the new man in Himself...By Christ's abolishing in His flesh the separating ordinances, that is, His slaying the enmity, and by His creating the Jewish and the Gentile believers into one new man, peace was made between all believers. (Eph. 2:15, footnotes 8 and 9)

Further Reading: The Kingdom, ch. 23: Life-study of Ephesians, msgs. 22-24

第八周 周六

晨兴喂养

拿四 11 何况这尼尼微大城，其中不能分辨右手和左手的有十二万多人，并有许多牲畜，我岂能不怜惜呢？

徒一 8 …你们…要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。

基督也启示在约拿留在大鱼腹中三日三夜的事上（拿一 17）。这豫表基督留在地心三日三夜（太十二 40）。基督死了，并进入地低下之处的阴间。祂在复活里从那里出来；并且在复活里成了赐生命的灵（林前十五 45 下），为使福音能传扬、开展到外邦列国，如在使徒行传所看到的。

我们已经指出，约拿在这里豫表基督受神差遣，传福音给外邦人；而他留在大鱼腹中三日三夜，豫表基督留在地心三日三夜（约拿书生命读经，二九七、二九九页）。

信息选读

基督在祂复活的工作里，为著祂的繁殖，豫备并嘱咐门徒传扬福音，使万民作主的门徒，使召会得以产生。路加二十四章四十四至四十五节说，「…摩西的律法、申言者的书、和诗篇上所记关于我的一切事，都必须应验。…」摩西的律法、申言者的书和诗篇，是全部旧约，就是「经上…的话」（路二四 27）的三部分。主这里的话揭示，全部旧约都启示祂，祂乃是旧约的中心和内容（新约总论第三册，三一八至三一九页）。

在约拿书四章十一节我们看见，神怜惜外邦最邪恶的城，甚至

WEEK 8 DAY 6

Morning Nourishment

Jonah 4:11 And I, should I not have pity on Nineveh, the great city, in which are more than a hundred and twenty thousand people who cannot discern between their right hand and their left, and many cattle?

Acts 1:8 ...You shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

Christ is revealed also in the type of Jonah's staying in the great fish three days and three nights (Jonah 1:17). This typifies Christ's staying in the heart of the earth three days and three nights (Matt. 12:40). Christ died and entered into the heart of the earth. He came forth from there in resurrection, and in resurrection He became the life-giving Spirit (1 Cor. 15:45b) for the preaching, the spreading, of the gospel to all the Gentile nations, as seen in the book of Acts.

As we have pointed out, Jonah here was a type of Christ, who was sent by God to preach the gospel to the Gentiles, with Jonah's staying in the great fish three days and three nights typifying Christ's staying in the heart of the earth three days and three nights. (Life-study of Jonah, pp. 2-3)

Today's Reading

In His work in His resurrection Christ prepared and charged the disciples to preach the gospel and disciple the nations for His propagation that the church may be produced. Luke 24:44 and 45 say, "...All the things written in the Law of Moses and the Prophets and Psalms concerning Me must be fulfilled..." The Law of Moses, the Prophets, and Psalms are the three sections of the entire Old Testament, that is, all the Scriptures (v. 27). The Lord's word here unveils that the entire Old Testament was a revelation of Him and that He was its center and content. (The Conclusion of the New Testament, p. 804)

In Jonah 4:11 we see God's pity on the most evil city of the Gentiles; He cared

顾到他们的牲畜。尼尼微是由宁录这邪恶的人在亚述所建立的（创十8~11）。亚述约在主前七一三年侵略并羞辱以色列人（赛三六），这是在约拿的时代之後。神怜惜这样一座邪恶的城。

在马太十二章四十节，主耶稣告诉法利赛人这一班「约拿」，约拿怎样三日三夜在大鱼腹中，祂也必照样三日三夜在地心里，为要将神的救恩从犹太人延伸到外邦人。这指明神不只是犹太人的神，也是列国的神。犹太人认为自己是神惟一的子民；他们认为自己是长子（路十五25~32），有权利先享受神所有的一切。但因著犹太人对神错误的反应，反而是外邦人，而不是犹太人，成了首先在神救恩中享受神的人。

约拿书特别指明，神…乃是所有人的神。在基督复活升天，并圣灵浇灌之後，在行传十三章，神告诉保罗和巴拿巴要到外邦人那里去（46~47）。他们不像约拿，反之，他们接受神的托付，出去把福音传遍小亚细亚。然後那灵带领他们从亚洲到欧洲，到马其顿去（十六6~10）。约拿书给我们看见，当神向亚述发怒时，祂向尼尼微这样一座邪恶的大城，仍然有恩典，有怜恤。这指明神的经纶就是要藉著这两个因素—销毁的因素和受苦的因素—来作事，好将祂的救恩延伸到地上所有的人。

神的经纶是要使基督得显现，这含示祂要把祂在基督里的救恩，甚至延伸到远方外邦邪恶的大城。我认为俄罗斯是今天的尼尼微；我们在俄罗斯所作的，完全是在神经纶的范围里。我相信我们会大得祝福，因为这是照著神的经纶。因此，销毁的蝗虫仍在销毁，受苦的以色列仍在受苦，而主也仍在祂的恢复里往前（约拿书生命读经，三〇二至三〇四页）。

参读：约拿书生命读经；新约总论，第七十四篇。

even for their cattle. Nineveh was built by the evil man Nimrod in Assyria (Gen. 10:8-11). Assyria was the country that invaded and insulted Israel about 713 B.C. (Isa. 36), after the time of Jonah. God had pity on such an evil city.

In Matthew 12:40 the Lord Jesus told the Pharisees, a group of “Jonahs,” that He would be in the heart of the earth three days and three nights, just as Jonah was in the belly of the great fish, for the extending of God's salvation from the Jews to the Gentiles. This indicates that God is not only the God of the Jews but also the God of all the nations. The Jews thought that they were the unique people of God. They considered themselves the firstborn son (Luke 15:25-32) with the right to be the first to enjoy all that is of God. But because the Jews responded to God wrongly, the Gentiles, not the Jews, became the first to enjoy God in His salvation.

The book of Jonah indicates particularly that God...is the God of all peoples. After Christ's resurrection and ascension and the outpouring of the Holy Spirit, in Acts 13 God told Paul and Barnabas to go to the Gentiles (vv. 46-47). They were not like Jonah; rather, they took God's commission and went and preached the gospel throughout Asia Minor. Then the Spirit led them to go from Asia to Europe, to Macedonia (16:6-10). The book of Jonah shows us that while God was angry with Assyria, He would still be gracious and compassionate toward a great and sinful city such as Nineveh. This indicates that God's economy is to do things through these two factors—the consuming factor and the suffering factor—to extend His salvation to all the peoples on earth.

God's economy to manifest Christ implies the extending of His salvation in Christ to reach even the distant, great, evil cities of the Gentiles. I consider Russia as today's Nineveh. What we are doing in Russia is altogether under the span of God's economy. I believe that we will receive much blessing because this is according to God's economy. Thus, the consuming locusts are still consuming, the suffering Israel is still suffering, and the Lord is still going on in His recovery. (Life-study of Jonah, pp. 6-7)

Further Reading: Life-study of Jonah, msg. 1; The Conclusion of the New Testament, msg. 74

讀經：彌五 2～5 上，約一 1, 3, 14, 29, 32～42, 51

綱目

週一

壹：『伯利恆以法他阿，你在猶大諸城中為小，將來必有一位從你那裏為我而出，在以色列中作掌權者；祂是從亙古，從太初而出』—彌五 2：

一．這節經文豫言基督成肉體於伯利恆—太二 4～6，路二 4～7。

二．基督雖是出於伯利恆，卻是從亙古，從太初而出；這是指基督永遠的根源，也指明在永遠裏，在創造地以前，基督就豫備要出來。

三．基督的出現，祂的顯現，開始於永遠裏；從亙古，從太初，三一神就豫備要從永遠裏出來，進到時間裏，要藉著生於伯利恆，成為一個人，帶著祂的神性而來，進到人性裏。

四．祂創造萬有乃是豫備讓祂從永遠裏出來，進到時間裏；這是創造的目的。

五．然後當『蝗蟲』在活動要銷毀以色列人時，（珥一 4，二 25，）基督就出來了。

六．基督的出來，基督的顯現，乃是一件繼續不斷的事：

1. 在成為肉體時，祂開始出來。

Scripture Reading: Micah 5:2-5a; John 1:1, 3, 14, 29, 32-42, 51

Outline

DAY 1

I. "You, O Bethlehem Ephrathah, / So little to be among the thousands of Judah, / From you there will come forth to Me / He who is to be Ruler in Israel; / And His goings forth are from ancient times, / From the days of eternity"—Micah 5:2:

A. This verse prophesies concerning the incarnation of Christ in Bethlehem—Matt. 2:4-6; Luke 2:4-7.

B. Although Christ came forth from Bethlehem, His goings forth were from ancient times, from the days of eternity; this refers to Christ's eternal origin and indicates that in eternity, before the creation of the earth, Christ was preparing to come forth.

C. Christ's appearing, His manifestation, began in eternity; from ancient times, from the days of eternity, the Triune God was preparing to come forth out of eternity into time, to come with His divinity into humanity by being born in Bethlehem as a man.

D. His creating of all things was His preparation for Him to come out of eternity into time; this was the purpose of creation.

E. Then, while the "locusts" were operating to consume Israel (Joel 1:4; 2:25), Christ came forth.

F. Christ's going forth, His appearing, is a continuous matter:

1. At the time of His incarnation He began to come forth.

2. 祂繼續出來，經過人性生活、受死、復活、升天、終極完成之靈（就是基督自己的實際）的澆灌、以及藉著福音的傳揚將祂擴展至整個居人之地；這些都是基督出來的重大步驟。

3. 基督的出來、顯現，要終極完成於祂回來擊敗敵基督，並將敵基督扔在火湖裏（啟十九 19 ~ 20）的時候，就是撒但被扔在無底坑裏，（二十 2 ~ 3，）以及基督設立祂的寶座作王掌權（太二五 31, 34, 40）的時候；那時，祂的顯現就完全了。

七. 基督在出來的途中，一直顧到分散的猶太人；一面，以色列在神的懲治下；另一面，以色列也在神牧養的照顧下；這牧養乃是神對以色列的保守。

八. 在復興的時候，基督要作祂選民以色列的掌權者、牧者和平安；（彌五 2 ~ 5 上；）今天，作為我們的掌權者，基督保守我們；作為我們的牧者，祂保養顧惜我們；作為我們的平安，祂管治我們的環境，使我們可以享受祂。

週 二、週 三

貳. 基督從太初而出，也可見於約翰一章，那裏揭示，在永遠的兩段與時間的橋梁裏，基督乃是神的話—參詩九十 1：

週 四

一. 在約翰一章一節裏，神的話是指神的獨生子基督，（18，）在已過的永遠裏作神的解釋、說明和彰顯：

1. 祂是偉大的『我是』，自有永有的一出三 14 ~ 15，約八 24, 28, 58。

2. 祂是永遠的，無始無終的一來七 3。

二. 約翰一章是整卷約翰福音的引言，主要強調的乃是基督是神的話—那奧祕且看不見之神的解釋、說明和彰顯；其中說到基督以及祂從太初而出，包含宇宙歷史中五件最大的事：

2. He continued to go forth through His human living, His death, His resurrection, His ascension, His outpouring of the consummated Spirit (who is the reality of Christ Himself), and His spreading through the preaching of the gospel to the whole inhabited earth; all these are great steps in Christ's going forth.

3. Christ's going forth, His manifestation, will consummate when He comes back to defeat Antichrist and cast him into the lake of fire (Rev. 19:19-20), when Satan is cast into the abyss (20:2-3), and when Christ sets up His throne to reign as King (Matt. 25:31, 34, 40); at that time His appearing will be complete.

G. While Christ is on the way, He is taking care of the scattered Jews; on the one hand, Israel is under God's chastisement; on the other hand, Israel is also under God's shepherding care; this shepherding is God's preservation of Israel.

H. In the restoration Christ will be the Ruler, the Shepherd, and the peace to His elect, Israel (Micah 5:2-5a); today, as our Ruler, Christ keeps us; as our Shepherd, He nourishes and cherishes us; and as our peace, He controls our environment so that we may enjoy Him.

DAY 2 & DAY 3

II. Christ's goings forth from the days of eternity are also seen in the first chapter of the Gospel of John, which unveils Christ as the Word of God in the two sections of eternity with the bridge of time—cf. Psa. 90:1:

DAY 4

A. The Word of God in John 1:1 refers to Christ, the only begotten Son of God (v. 18), in eternity past as the definition, explanation, and expression of God:

1. He is the great “I Am,” self-existing and ever-existing—Exo. 3:14-15; John 8:24, 28, 58.

2. He is eternal, without beginning or ending—Heb. 7:3.

B. John 1 is the introduction to the whole Gospel of John, and the main stress of this introduction is that Christ is the Word of God—the definition, explanation, and expression of the mysterious and invisible God; it refers to Christ and His goings forth from the days of eternity in the five greatest events in the history of the universe:

1. 約翰一章啟示基督在時間起首時創造萬物—3 節。
2. 基督也可見於那看不見之神成為肉體，成為看得見的人，（14，）有分於人的血肉之體，（來二 14，）為著救贖失落的宇宙，以帶進新約的時代。
3. 基督也啟示於祂成為羔羊，為著新約在法理上除去世人（人類）的罪—約一 29，36：
 - a. 基督『按著神的定議先見被交給人』—徒二 23 上。
 - b. 這定議必定是神聖的三一在創世以前舉行的會議中所定的，指明主釘十字架不是人類歷史上偶然的事，乃是特意成就三一神的神聖定議—彼前一 20，啟十三 8。
 - c. 救贖的基督『在創世以前，就豫先被神知道』—彼前一 20。
 - d. 基督為著我們法理的救贖被釘在十字架上，不是偶然發生的，乃是照著神永遠的定旨和計畫。
 - e. 因此，在神永遠的眼光裏，從創立世界以來，就是從人（世界的一部分）墮落起，基督就被殺了一啟十三 8。

週 五

4. 基督啟示於祂成為那靈，為著新約在生機上使蒙神救贖的人變化成為石頭，（約一 32～42，）以建造神的家（伯特利—51 節）。
 5. 末了題到基督乃是天梯，在伯特利，就是神的家那裏，從祂回來直到將來的永世，把天帶到地，並把地聯於天—51 節，創二八 11～22。
 6. 這五件歷史大事（包括基督從太初而出），可以用五個辭來概括：創造、成肉體、羔羊、那靈和梯子。
- 三．在這五件宇宙的歷史事件上，神的話基督（作為：1．在創造時的創造者；2．在成為肉體時的人；3．在救贖時的羔羊；4．在變化時的那靈；5．在把地聯於天時的梯子），解釋、說明並彰顯那看不見的神：

1. 在祂創造的事上，『諸天述說神的榮耀，穹蒼傳揚祂手的

1. John 1 reveals Christ in the creation of all things in the beginning of time—v. 3.
2. Christ is also seen in the incarnation of the invisible God to be a visible man (v. 14), partaking of man's flesh and blood (Heb. 2:14), for the redemption of the lost universe to bring in the New Testament age.
3. Christ is also revealed in His becoming the Lamb to take away the sin of the world (mankind) judicially for the New Testament—John 1:29, 36:
 - a. Christ was “delivered up by the determined counsel and foreknowledge of God”—Acts 2:23a.
 - b. This counsel must have been determined in a council held by the Divine Trinity before the foundation of the world, indicating that the Lord's crucifixion was not an accident in human history but a purposeful fulfillment of the divine counsel determined by the Triune God—1 Pet. 1:20; Rev. 13:8.
 - c. The redeeming Christ was “foreknown before the foundation of the world”—1 Pet. 1:20.
 - d. Christ was crucified on the cross for our judicial redemption according to God's eternal purpose and plan; it did not happen accidentally.
 - e. Hence, in the eternal view of God, from the foundation of the world, that is, from the fall of man as part of the world, Christ was slain—Rev. 13:8.

DAY 5

4. Christ is revealed in His becoming the Spirit for the transformation of God's redeemed people into stones (John 1:32-42) for the building of God's house (Bethel—v. 51) organically for the New Testament.
 5. Finally, Christ is referred to in His being the heavenly ladder to bring heaven to earth and join earth to heaven at Bethel, the house of God, from His coming back to eternity future—v. 51; Gen. 28:11-22.
 6. These five great historical events, which include Christ's goings forth from the days of eternity, can be summed up in five words: creation, incarnation, Lamb, Spirit, and ladder.
- C. In all these five universal, historical events, Christ, the Word of God (as: 1. the Creator in creation; 2. the man in incarnation; 3. the Lamb in redemption; 4. the Spirit in transformation; and 5. the ladder in joining earth to heaven), defines, explains, and expresses the invisible God:*

1. In His creation “the heavens are telling of the glory of God; / And their expanse [firmament]

作為。這日到那日發出言語；這夜到那夜傳出知識。無言無語，也無聲音可聽，』（詩十九 1～3，）並且『自從創造世界以來，神那看不見永遠的大能，和神性的特徵，是人所洞見的』（羅一 20；）行傳十四章十五至十七節，和十七章二十四至二十九節所說的，都是同樣用以啟示基督的創造。

2. 在祂成為肉體的事上，祂揭示創造者成了一個受造之物，（西一 15，）把神帶到人裏面，使神性與人性調和為一，並且祂在人性生活裏，藉著祂人性的美德，在神聖的屬性裏彰顯神。

週六

3. 在祂成為羔羊，以救贖失喪的世人的事上，基督對我們說出，神如何按祂的公義，藉祂的死作為手續，在法理方面完成了祂的救贖。

4. 在祂成為那靈，為著賜生命並使人變化的事上，（林前十五 45，）基督對我們進一步說出，神如何照祂的心願，為著祂神聖的定旨，憑祂的神聖生命，在生機方面完成祂的經綸。

5. 在祂作為伯特利的天梯的事上，基督也對我們說出，神如何渴望在地上得著一個由蒙祂救贖並變化的選民所構成的家，使祂可以把天帶到地，並把地聯於天，使二者成為一，直到永遠。

6. 除了以上的各項目之外，約翰在他最後的著作啟示錄裏告訴我們，甚至在為神的國爭戰的事上，基督也是神的話，為著神的定旨說話—十九 13。

四．基督從太初而出，引進神永遠的建造新耶路撒冷，就是神永遠計畫的終極完成，作神與人相互的住處—二一 3，22，參詩九十一：

1. 藉著基督從太初而出，已過永遠裏作為神的話的基督，成了將來永遠裏（與祂所揀選的人聯結、調和並合併）的新耶路撒冷。

2. 這永遠的建造，新耶路撒冷，將結束時間的橋梁，引進將來有福的永遠—參傳三 11。

3. 我們必須是為著那建造，並且我們必須就是那建造—約一 51，創二八 11～22，林前三 9，12 上，16～17。

is declaring the work of His hands. / Day to day pours forth speech, / And night to night reveals knowledge. / There is no speech, nor are there words; / Their voice is not heard” (Psa. 19:1-3, NASB), and the invisible things of God, “both His eternal power and divine characteristics, have been clearly seen since the creation of the world” (Rom. 1:20); what is referred to in Acts 14:15-17 and 17:24-29 serves the same purpose of revealing Christ's creation.

2. In His incarnation He unveils that the Creator has become one of His creatures (Col. 1:15), bringing God into man, mingling divinity with humanity as one, and in His human living He expresses God in the divine attributes through His human virtues.

DAY 6

3. In His becoming the Lamb for the redemption of the lost world, Christ speaks to us how God accomplished His redemption judicially through His death as the procedure according to His righteousness.

4. In His becoming the Spirit for life-giving and transforming (1 Cor. 15:45), Christ speaks to us further how God carries out His economy organically by His divine life for His divine purpose according to His heart's desire.

5. Christ, in His being the heavenly ladder at Bethel, also speaks to us how God desires to have a house on the earth constituted with His redeemed and transformed elect, that He may bring heaven to earth and join earth to heaven, to make the two as one for eternity.

6. In addition to all the above items, John, in his last writing, Revelation, tells us that even in the warfare for the kingdom of God, Christ is the Word of God speaking for God's purpose—19:13.

D. Christ's goings forth from the days of eternity usher in God's eternal building, the New Jerusalem, which will be the ultimate fulfillment of God's eternal plan as the mutual abode of God and man—21:3, 22; cf. Psa. 90:1:

1. By Christ's goings forth from the days of eternity, Christ as the Word of God in eternity past becomes (united, mingled, and incorporated with His chosen ones) the New Jerusalem in eternity future.

2. This eternal building, the New Jerusalem, will terminate the bridge of time and usher in the blessed eternity in the future—cf. Eccl. 3:11.

3. We must be for that building, and we must be that building—John 1:51; Gen. 28:11-22; 1 Cor. 3:9, 12a, 16-17.

第九周 周一

晨兴喂养

太二 4~5 ... [希律] 向他们查问, 基督当生在何处。他们对他说明, 在犹太的伯利恒, 因为藉著申言者所记的是这样。

弥五 2 伯利恒以法他啊, 你在犹大诸城中为小, 将来必有一位从你那里为我而出, 在以色列中作掌权者; 祂是从亘古, 从太初而出。

[弥迦书五章二节里所说基督] 的出就是祂的来。对天使而言, 那是祂的出; 但对我们而言, 那是祂的来。「祂是...从太初而出」, 这意思是: 在永远里, 在创造地以前, 基督就豫备要出来。...从亘古, 从太初, 三一神就豫备要从永远里出来, 进到时间里, 带著祂的神性而来, 进到人性里。祂创造万有乃是豫备让祂从永远里出来, 进到时间里。这是创造的目的。...在永远里, 基督隐藏在祂的神性里; 但藉著成为肉体, 祂带著祂的神性出来, 进到人性里 (弥迦书生命读经, 三一四至三一五页)。

信息选读

基督的出来, 基督的显现, 乃是一件继续不断的事。在成为肉体时, 祂开始出来; 祂这出来今天仍在继续。基督的出来要终极完成於祂将敌基督和假申言者扔在火湖里 (启十九 19~20) 的时候, 就是撒但被扔在无底坑里 (二十 2~3), 以及基督设立祂的宝座作王掌权 (太二五 31、34、40) 的时候。那时, 祂的显现就完全了。但今天祂仍然在途中。

在复兴的时候, 基督要作祂选民以色列的掌权者、牧者和平安 (弥五 2~5 上)。今天在祂的出来中, 祂是我们的掌权者、牧者和平安。作为我们的掌权者, 祂保守我们; 作为我们的牧者, 祂保养顾惜我们; 作为我们的平

WEEK 9 DAY 1

Morning Nourishment

Matt. 2:4-5 ...[Herod] inquired of them where the Christ was to be born. And they said to him, In Bethlehem of Judea, for so it is written through the prophet.

Micah 5:2 (But you, O Bethlehem Ephrathah, so little to be among the thousands of Judah, from you there will come forth to Me He who is to be Ruler in Israel; and His goings forth are from ancient times, from the days of eternity.)

His “goings forth” [in Micah 5:2] are His coming out. To the angels it is His going forth, but to us it is His coming out. “His goings forth are...from the days of eternity” means that in eternity, before the creation of the earth, Christ was preparing to come forth....From the ancient times, from the days of eternity, the Triune God was preparing to come forth out of eternity into time, to come with His divinity into humanity. His creation of all things was His preparation to come out of eternity into time. This was the purpose of creation....In eternity Christ was concealed in His divinity, but through incarnation He came forth with His divinity into humanity. (Life-study of Micah, p. 9)

Today's Reading

Christ's going forth, His appearing, is a continuous matter. From the time of His incarnation, He began to come forth, and His coming forth is still taking place today. Christ's coming forth will be consummated when He throws Antichrist and the false prophet into the lake of fire (Rev. 19:19-20), when Satan is cast into the abyss (Rev. 20:2-3), and when Christ sets up His throne to reign as King (Matt. 25:31, 34, 40). At that time His appearing will be complete. But today He is still on the way.

In the restoration Christ will be the Ruler, Shepherd, and peace to His elect, Israel (Micah 5:2-5a). Today, in His goings forth, He is our Ruler, Shepherd, and peace. As our Ruler, He keeps us; as our Shepherd, He nourishes and cherishes us; and as our peace, He controls our environment so that we may enjoy Him.

安，祂管治我们的环境，使我们可以享受祂。弥迦预言包罗万有之基督的出来，这乃是一件重大的事。在这预言里，基督是包罗万有的，因为祂要作以色列的掌权者、牧者和平安，并要产生七个牧者和八个首领（五2~5）。

基督从伯利恒小城，就是「大卫的城」（路2:4）出来。但祂不是从时间而出，却是从太初而出。在已过的永远里，祂拣选并豫定了我们（弗1:4-5）。当祂作这些事时，祂已经考虑过祂要怎样来。祂若只拣选并豫定我们，没有豫备从永远里出来，祂就不能在我们身上作什麼。祂在我们身上所要作的，并所能作的，都在於祂的出来。祂成为肉体而来，又继续往前，经过人性生活、受死、复活、升天以及终极完成之灵的浇灌，这终极完成的灵就是基督自己的实际。这些都是基督出来的重大步骤。祂的出来并没有停止，今天仍在继续著（弥迦书生命读经，三一五至三一六、三二三至三二四页）。

在成为肉体时，〔基督〕开始出来。在成为肉体以後，祂继续出来，经过人性生活、受死、复活、升天、终极完成之灵（就是基督自己的实际）的浇灌以及藉著福音的传扬将祂扩展至整个居人之地；这些都是基督出来的重大步骤。祂的出来并没有停止，今天仍在继续。基督的出来、显现，要终极完成於祂同著得胜者，就是大能者（珥3:11），回来击败敌基督，并将敌基督扔在火湖里（启十九19~20）的时候，就是撒但被扔在无底坑里（二十2~3），以及基督设立祂的宝座作王掌权（太二五31、34、40）的时候。那时，祂的显现就完全了。

基督在出来的途中，一直顾到分散的犹太人。一面，以色列在神的惩治下；另一面，以色列也在神牧养的照顾下。这牧养乃是神对以色列的保守（圣经恢复本，弥五2第二注）。

参读：弥迦书生命读经，第二至三篇。

Micah's prophecy concerning the goings forth of the all-inclusive Christ is a great matter. In this prophecy Christ is all-inclusive because He will be the Ruler, the Shepherd, and the peace of Israel, and He will also bring forth the seven shepherds and the eight princes (5:2-5).

Christ came forth from Bethlehem, a small town called "David's city" (Luke 2:4). However, His goings forth were not from time but from eternity. In eternity past He selected us and predestinated us (Eph. 1:4-5). When He was doing these things, He considered how He would come. If He had only selected and predestinated us without preparing to come out of eternity, He could do nothing with us. Whatever He will do and can do for us depends on His coming forth. He came in incarnation, and He went on through human living, death, resurrection, ascension, and the outpouring of the consummated Spirit, who is the reality of Christ Himself. All these are great steps in Christ's going forth. His going forth has not stopped but is continuing today. (Life-study of Micah, pp. 9, 16)

At the time of His incarnation [Christ] began to come forth. After His incarnation, He continued to go forth through His human living, His death, His resurrection, His ascension, His outpouring of the consummated Spirit (who is the reality of Christ Himself), and His spreading through the preaching of the gospel to the whole inhabited earth. All these are great steps in Christ's going forth. His going forth has not ceased but is continuing today. Christ's going forth, His manifestation, will consummate when He comes back with the overcomers as the mighty ones (Joel 3:11) to defeat Antichrist and cast him into the lake of fire (Rev. 19:19-20), when Satan is cast into the abyss (Rev. 20:2-3), and when Christ sets up His throne to reign as King (Matt. 25:31, 34, 40).

While Christ is on the way, He is taking care of the scattered Jews. On the one hand, Israel is under God's chastisement; on the other hand, Israel is also under God's shepherding care. This shepherding is God's preservation of Israel. (Micah 5:2, footnote 1)

Further Reading: Life-study of Micah, msgs. 2-3

第九周 周二

晨兴喂养

约一 1 太初有话，话与神同在，话就是神。

51 又对他〔拿但业〕说，我实实在在的告诉你们，你们将要看见天开了，神的使者上去下来在人子身上。

约翰一章启示永远的两段。一节指已过的永远，因为「太初」表明已过的永远。五十一节指将来的永远，因为当主告诉拿但业，他要看见天开了，神的使者上去下来在人子身上，祂不是说到现在，而是说到将来的永远。如果我们将这两段的永远摆在一起，我们就有了整个的永远（约翰福音生命读经，六一页）。

信息选读

在已过的永远里，基督是话，与神同在，并且就是神。在已过的永远里，祂只是神，只有神性。因为话尚未成为肉体，祂还不是一个人，还没有人性。

在将来的永远里，基督不只是神，还是人。祂将不只是神子，还是人子。因为话已经成为肉体（约一 14），祂也是一个人，是永远有人性的人子。在成为肉体後，祂仍然是神，但乃是神又是人。祂仍然是神子，但乃是神子和人子。在将来的永远里，祂不仅是神子，也是人子。在已过的永远里，祂是神，仅仅是神性的，没有人性。然而在将来的永远里，祂是神又是人，是神子又是人子，是神性的又是人性的，有神性又有人性。祂将有两种性情，两种素质和两种本质—神性和人性。

神无意住在祂自己里面。神性不能作神的居所。神在祂经纶中的心意是要住在人性里。神的心意

WEEK 9 DAY 2

Morning Nourishment

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

John 1 reveals the two sections of eternity. John 1:1 refers to eternity in the past, for “the beginning” denotes eternity in the past. Verse 51 refers to eternity in the future, for when the Lord told Nathanael that he would see the heaven opened and the angels of God ascending and descending on the Son of Man, He was not speaking about the present, but about eternity in the future. If we put together these two sections of eternity, we have the whole of eternity. (Life-study of John, p. 55)

Today's Reading

In eternity past, Christ, as the Word, was with God and was God. In eternity past He was only God and only had divinity. Since the Word had not yet been incarnated, He was not a man and had no humanity.

In eternity future, Christ will not only be God, but also man. He will not only be the Son of God, but also the Son of Man. Since the Word has been incarnated in the flesh (John 1:14), He is also a man, the Son of Man with humanity forever. After the incarnation, He is still God, but God and man. He is still the Son of God, but the Son of God and the Son of Man. In addition to being the Son of God, for eternity in the future He will be the Son of Man. In eternity past He was God, solely and merely divine, having no humanity. However, in eternity future He will be God and man, the Son of God and the Son of Man, both divine and human, having divinity as well as humanity. He will have two natures, two essences, and two substances—divinity and humanity.

God has no intention of dwelling in Himself. Divinity cannot be God's dwelling. God's intention in His economy is to dwell in humanity. God's intention is to

是要藉著人击败祂的仇敌撒但，并且使人性成为祂的居所。因此，为著击败撒但并为著神的居所，都需要人性。如果主耶稣仅是神子，祂只有资格将生命分赐到人里面，祂没有击败仇敌成为神居所的本质。赞美主！祂是神子使我们有生命，并且祂是人子使神有居所。

天被视为神的居所（申二六 15，王上八 49，诗三三 13~14，赛六三 15）。然而，〔在以赛亚六十六章一节〕神说，「那里是我安息的地方？」神安息的地方是祂所得著的人（五七 15，六六 2）。今天神住在天上，但是在新天新地里，天不是祂永远的居所；神永远的居所是新耶路撒冷，是由所有蒙救赎的圣徒组成的，她要从天而降（启二一 1~3）。

这位在已过的永远里没有人性的神，如何能在将来的永远里有人性作祂的居所？这不会在一夜之间发生。在永远的这两段之间有时间的桥梁。在已过的永远里，神计划并且定意，但祂并没有作什麼。在将来的永远里，神也不会作什麼，因为那时一切都完成了。在将来的永远里，祂只要享受祂所完成的工作。在已过的永远里，祂计划；在将来的永远里，祂要享受。每一件神所需要完成的事，祂要在时间的桥梁上完成。神驾著祂经纶之车从永远的第一段，经过了时间的桥梁，进入永远的後一段。藉著驾驶祂的车越过时间的桥梁，所有必需的工作就完成了。一旦神从已过的永远，行过时间的桥梁，进入将来的永远，祂就要宣告说，「成了！」在将来的永远里，神要享受祂所完成的工作。

这时间的桥梁有多长？可能有六千年左右。在这时间的桥梁上，神完成了五件事情；我们需要逐项来看。我们从创造开始（约翰福音生命读经，六一至六五页）。

参读：约翰福音生命读经，第五篇。

defeat His enemy, Satan, by man and to make humanity His dwelling place. Thus, both for the defeat of Satan and for the dwelling place of God, there is the need of humanity. If the Lord Jesus were only the Son of God, He would only be qualified to impart life into man. He would have no substance by which to defeat the enemy or to become the dwelling place of God. Praise the Lord that He is the Son of God for us to have life, and He is the Son of Man for God to have a dwelling place.

Heaven is considered as God's habitation (Deut. 26:15; 1 Kings 8:49; Psa. 33:13-14; Isa. 63:15); yet [in Isaiah 66:1] God says, "Where is the place of My rest?" God's resting place is man gained by Him (Isa. 57:15; 66:2). Today God dwells in the heavens, but the heavens will not be His habitation for eternity....In the new heaven and the new earth, God's habitation for eternity will be the New Jerusalem, which is composed of all His redeemed saints and which will come down from heaven (Rev. 21:1-3).

How can God, who had no humanity in eternity past, have humanity in eternity future as His dwelling place? This will not happen overnight. Between these two sections of eternity is the bridge of time. In eternity past God planned and purposed, but He did not do anything. In eternity future God will not do anything, because, at that time, everything will have been accomplished. In eternity future He will simply enjoy His finished work. In eternity past He planned, and in eternity future He will enjoy. Everything that God needs to accomplish He accomplishes on the bridge of time. God is driving the car of His economy from the first section of eternity, through the bridge of time, into the last section of eternity. By driving His car across the bridge of time, all the necessary work is completed. Once God has traveled from eternity past, through the bridge of time, and into eternity future, He will declare, "Finished!" In eternity future God will enjoy His finished work.

How long is this bridge of time? It may be more or less than six thousand years long. On this bridge of time God accomplishes five things, and we need to consider each of them in turn. We begin with creation. (Life-study of John, pp. 55-59)

Further Reading: Life-study of John, msg. 5

第九周 周三

晨兴喂养

约一 3 万物是藉著祂成的；凡已成的，没有一样不是藉著祂成的。

14 话成了肉体，支搭帐幕在我们中间，丰丰满满的有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。

〔创造是在时间桥梁上的第一项。〕创造的意义是称无有（罗四 17）。创造的目的是要产生一个容器，以接受神作生命。想想在创造里的各项：天、地、亿万物质的东西以及人。在创造里，什麼是最重要的？没有什麼比人更重要了。人是非常重要的。根据圣经，天是为著地，地是为著人（亚十二 1）。…矿物、植物生命和动物生命都是为著人。空气、阳光和雨水供应植物生命；植物生命是为著动物生命，植物生命和动物生命又都是为著人。地上所有的活物都是为著人。万有所为著的人乃是为著神，要接受神并完成祂的定旨。在人里面有灵，那就是神的接受器。神藉著祂的创造，产生了为著地的天，为著人的地，和有灵作接受器的人，以接受神作人的生命（约翰福音生命读经，六六页）。

信息选读

〔神在时间桥梁上所成就的〕第二项是成为肉体。没有创造，神就没有路成为肉体。…创造产生了万物，成为肉体将神带进祂的造物里。神创造亚当之後，大约等了四千年才成为肉体。一天，祂成了肉体，在地上就有了一个有神在祂里面的小人物——耶稣。神被作到那人里面，这是最大的神迹。藉著成为肉体，神被带到人类里面，并与人成为一。神性和人性成为一个单位。

WEEK 9 DAY 3

Morning Nourishment

John 1:3 All things came into being through Him, and apart from Him not one thing came into being which has come into being.

14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

The meaning of creation is to call things not being as being (Rom. 4:17). The purpose of creation is to produce a receptacle to receive God as life. Consider the items in creation: the heavens, the earth, the billions of physical things, and man. What is the most important item in creation? Nothing is more important than man. Man is a V.I.P., a very important person. According to the Bible, the heavens are for the earth, and the earth is for man (Zech. 12:1)...The minerals, the vegetable life, and the animal life are all for man. The air, sunshine, and rain supply the vegetable life; the vegetable life is for the animal life, and both the vegetable life and the animal life are for man. All the living things on the earth are for man. Man, for whom all these things are, is for God, receiving God and fulfilling His purpose. There is a spirit within man which is the very receiver of God. By His creation, God produced the heavens for the earth, the earth for man, and man with a spirit as a receiver to receive God as his life. (Life-study of John, p. 59)

Today's Reading

The second item [God accomplished on the bridge of time] was incarnation. Without creation there would have been no way for God to be incarnated...Creation brought things into being, and incarnation brought God into His creation. God waited approximately four thousand years after the creation of Adam before becoming incarnated. One day, He was incarnated, and there was on earth the little man Jesus with God in Him. God was wrought into that man. That was the greatest miracle of all. By incarnation, God was brought into mankind and became one with man. Divinity and humanity became one unit.

在时间桥梁上的第三项是救赎。主在地上生活了三十三年半之後，就作了神的羔羊到十字架上去。神的羔羊是为著救赎。藉著救赎，主恢复了堕落的人，使人脱离了罪。藉著救赎，神不只除去了罪，也了结了整个旧造。这位钉在十字架上的耶稣，将整个旧造与祂一起带进了坟墓。当祂从死人中复活的时候，祂将旧造留在坟墓里，并且在复活里出来作新造的元首。

〔第四项的〕施膏紧接著救赎。施膏是藉著鸽子（那灵）而来；鸽子乃是羔羊的继续。羔羊已经除去了罪，并了结了旧造；鸽子（那灵）已经来重生、分赐生命、变化、联结并建造。鸽子（那灵）重生受造的人，变化天然的人，并联结变化过的人。…我们可能是受造的人，需要重生；我们可能是蒙了重生，却仍相当天然的人，需要变化。我们可能是变化过，却仍与别人分开，单独的人，需要与别人联结。我们若正确的被变化，我们就愿意与别人联结。所以，第一，我们需要重生；第二，我们需要变化；第三，我们需要为著建造与人联结。鸽子（那灵）重生人，变化人，并使人联结。我们都在鸽子（那灵）的施膏之下。虽然我们可能不知道或忽略这件事，但主总是在作工要变化我们。

在创造、成为肉体、救赎和施膏之後，就有建造。这建造是为著神的家。神正为祂自己建造一个居所，祂用变化过的人当作石头（约一 42）。赞美主，我们不只是在经过变化的工作，也在建造的过程中。神所需要的不是很多石头，乃是一个家。在永世里，神需要一个建造的家——伯特利——作祂的居所（约翰福音生命读经，六八、七〇、七二页）。

参读：约翰福音生命读经，第五篇。

The third item on the bridge of time is redemption. After living on the earth for thirty-three and a half years, the Lord went to the cross as the Lamb of God. The Lamb of God is for redemption. Through redemption, the Lord recovered fallen man and separated him from sin. By means of redemption, God not only removed sin, but also terminated the entire old creation. The very Jesus who was crucified on the cross took the old creation with Him into the tomb. When He was raised from the dead, He left the old creation in the tomb and came out in resurrection as the head of the new creation.

Anointing follows redemption. The anointing comes by way of the dove, the Spirit, which is the continuation of the Lamb. The Lamb has removed sin and terminated the old creation, and the dove, the Spirit, has come to regenerate, impart life, transform, unite, and build. The dove, the Spirit, regenerates the created man, transforms the natural man, and unites the transformed man....We may be a created man who needs to be regenerated. We may be a regenerated man who is still quite natural and who needs to be transformed. We may be a transformed man who is still separate and individualistic and who needs to be united with others. If we are properly transformed, we would be willing to be united with others. So, firstly, we need to be regenerated; secondly, we need to be transformed; and thirdly, we need to be united for the building. The dove, the Spirit, regenerates, transforms, and unites. We are all under the anointing of the dove, the Spirit. Although we may not realize it...the Lord is working to transform us.

After creation, incarnation, redemption, and anointing, we have building. This building is for the house of God. God is building a dwelling place for Himself, and He is using transformed people as the stones (John 1:42). Praise the Lord that we are not only undergoing the work of transformation, but are also in the process of building. What God needs is not a great number of stones, but a house. For eternity God needs a builded house, a Bethel, as His habitation. (Life-study of John, pp. 60-64)

Further Reading: Life-study of John, msg. 5

第九周 周四

晨兴喂养

约一 29 …看哪，神的羔羊，除去世人之罪的！

徒二 23 祂既按著神的定义先见被交给人们，你们就藉著不法之人的手，把祂钉在十字架上杀了。

在约翰福音里的第一个结晶，神的话，是指神的独生子基督 [一 1, 18]，作神的解释、说明和彰显。…约翰揭示基督是那伟大的「我是」，是自有永有的（出三 14~15，约八 24、28、58）。在基督之外的一切，都是虚空的虚空。惟有祂是实际，就是那「我是」，那是一切者。…基督是永远的，无始无终的一位（来七 3）（约翰福音结晶读经，八页）。

信息选读

约翰一章…主要强调的乃是基督是神的话—那奥秘且看不见之神的解释、说明和彰显；其中说到基督在宇宙历史中五件最大的事上。…一章启示基督在时间起首时创造万物（3）的事上。…基督也见於成为肉体的事上；祂是看不见的神，成了一个看得见的人（14），有分於人的血肉之体（来二 14），为著救赎失落的宇宙，以带进新约的时代。成了肉体的神有血。行传二十章二十八节说，神用自己的血买了召会。神有分於人的血肉之体，为要救赎失落的宇宙。整个宇宙，包括诸天，都受到神所造却背叛神的一个天使长撒但所污染。这第一个背叛者使整个宇宙失落了，所以在地上和诸天里的万有，都需要神的救赎（西一 20）。…基督藉著成为一个人，救赎了宇宙。新约时代开始於基督的成为肉体。今天全世界通用的年历，是从基督成为肉体时开始计算年日，这是很有意义

WEEK 9 DAY 4

Morning Nourishment

John 1:29 ...Behold, the Lamb of God, who takes away the sin of the world!

Acts 2:23 This man, delivered up by the determined counsel and foreknowledge of God, you, through the hand of lawless men, nailed to a cross and killed.

The Word of God, the first crystal in the Gospel of John, refers to Christ, the only begotten Son of God [John 1:1, 18], as the definition, explanation, and expression of God....John unveils Christ as the great "I Am," self-existing and ever-existing (Exo. 3:14-15; John 8:24, 28, 58). Everything other than Christ is vanity of vanities. Only He is the reality, the I Am, the One who is....Christ is the One who is eternal, without beginning or ending (Heb. 7:3). (Crystallization-study of the Gospel of John, pp. 11-12)

Today's Reading

The main stress of [John 1] is that Christ is the Word of God—the definition, explanation, and expression of the mysterious and invisible God. It refers to Christ in the five greatest events in the history of the universe....John 1 reveals Christ in the creation of all things in the beginning of time (v. 3)...Christ is also seen in the incarnation of the invisible God to be a visible man (1:14), partaking of man's flesh and blood (Heb. 2:14), for the redemption of the lost universe to bring in the New Testament age. The incarnated God has blood. Acts 20:28 says that God purchased the church with His own blood. God partook of man's flesh and blood for the redemption of the lost universe. The entire universe, including the heavens, was contaminated by Satan, an archangel created by God, in his rebellion against God. This first rebel caused the entire universe to become lost, so all things on earth and in the heavens needed to be redeemed by God (Col. 1:20)...Christ redeemed the universe by becoming a man. The New Testament age began at the incarnation of Christ. It is significant that the entire world today uses one calendar, which counts the years from Christ's incarnation. Creation

的。创造带进宇宙，但这宇宙失落了。於是神就来成为一个具有人性、名叫耶稣的人，来赎回失落的宇宙，将其带进到一个新的时代，就是从基督出生那一天开始的新约时代。…基督也启示在成为羔羊，为著新约在法理上除去世人（人类）之罪（约一 29、36）的事上。这是宇宙历史中第三件大事。当祂在十字架上受死时，神看祂为除去世人之罪的神的羔羊。祂成为人，目的是要救赎失落的宇宙，但祂还需要更进一步的上十字架去受死，作羔羊在十字架上背负人类的罪（约翰福音结晶读经，八至一〇页）。

〔行传二章二十三节所说的定议，〕应当是神圣的三一在创世以前举行的会议中所定的（彼前一 20，启十三 8），指明主钉十字架不是人类历史上偶然的事，乃是特意成就三一神的神圣定议（圣经恢复本，徒二 23 第一注）。

基督是神在创世以前，按著祂的先见为祂的选民所豫定并豫备作救赎羔羊的（约一 29）。这事的成就不是偶然的，乃是照著神永远的定旨和计划。因此，在神永远的眼光里，从创立世界以来，就是从人（世界的一部分）堕落起，基督就被杀了（启十三 8）（彼前一 20 第一注）。

宇宙历史中的第四件大事…乃是〔基督〕成为那灵。约翰一章三十二节说，「约翰又作见证说，我曾看见那灵，彷彿鸽子从天降下，停留在祂身上。」这是那灵彷彿鸽子降在羔羊身上。基督先是羔羊，然後成了鸽子，就是那灵。在约翰一章，基督启示於祂成为那灵，为著新约在生机上使蒙神救赎的人变化成为石头（32~42），以建造神的家（伯特利—51）这事上（约翰福音结晶读经，一〇页）。

参读：约翰福音结晶读经，第一篇。

brought in a universe, but this universe became lost. Then God came to be a man by the name of Jesus with a human nature to redeem the lost universe back to a new age, the New Testament age, starting from the day Christ was born....Christ is also revealed in His becoming the Lamb to take away the sin of the world (mankind) judicially for the New Testament (John 1:29, 36). This is the third great event in the history of the universe. When He was put to death on the cross, God considered Him the Lamb of God, who takes away the sin of the world. He became a man for the purpose of redeeming the lost universe, yet He still needed to take a further step to go to the cross to die, bearing the sins of mankind on the cross as the Lamb. (Crystallization-study of the Gospel of John, pp. 12-13)

[The] counsel [spoken of in Acts 2:23] must have been determined in a council held by the Divine Trinity before the foundation of the world (1 Pet. 1:20; Rev. 13:8), indicating that the Lord's crucifixion was not an accident in human history but a purposeful fulfillment of the divine counsel determined by the Triune God. (Acts 2:23, footnote 1)

Christ was foreordained, prepared, by God to be the redeeming Lamb (John 1:29) for His elect according to His foreknowledge before the foundation of the world. This was done according to God's eternal purpose and plan; it did not happen accidentally. Hence, in the eternal view of God, from the foundation of the world, that is, from the fall of man as part of the world, Christ was slain (Rev. 13:8). (1 Pet. 1:20, footnote 1)

The fourth great event in the history of the universe...is [Christ's] becoming the Spirit. John 1:32 says, "And John testified, saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him." This is the Spirit descending as a dove upon the Lamb. Christ was the Lamb. Then He became the dove, the Spirit. Christ is revealed in John 1 in His becoming the Spirit for the transformation of God's redeemed people into stones (vv. 32-42) for the building of God's house (Bethel—v. 51) organically. (Crystallization-study of the Gospel of John, p. 13)

Further Reading: Crystallization-study of the Gospel of John, msg. 1

第九周 周五

晨兴喂养

约一 42 ...耶稣...说, 你是约翰的儿子西门, 你要称为矶法 (矶法翻出来, 就是彼得)。

51 ...你们将要看见天开了, 神的使者上去下来在人子身上。

我们不仅需要蒙救赎, 也需要被变化。如果我们只是蒙救赎, 我们就仍旧是人。为了成为像神一样, 我们需要变化。变化的头一步是重生、再造我们。虽然我们是按著神的形像, 照著神的样式造的, 但在我们重生以前, 我们里面还是没有任何属於神的真实东西。我们需要重生, 好开始变化为石头, 作神属灵的建造, 就是祂的家。神的家, 伯特利, 先是召会, 然後是基督的身体, 最终是新耶路撒冷 (约翰福音结晶读经, 一〇至一一页)。

[彼得] 意即石头。在马太十六章十八节, 当主对彼得说到召会的建造时, 提到这辞。彼得必定从这里得著「活石被建造成为属灵的殿」的观念 (彼前二 5), 这属灵的殿就是召会。石头的意义, 乃指一种变化的工作, 为著神的建造产生材料 (林前三 12) (圣经恢复本, 约一 42 第一注)。

信息选读

[约翰一章五十一节] 是雅各之梦的应验 (创二八 11~22)。基督这位人子, 带著祂的人性, 乃是为著神的家—伯特利, 立在地上通天的梯子, 使天向地开启, 且把地联於天。雅各浇油 (油象徵圣灵, 就是三一神为著临到人的终极表现) 在石头上 (石头象徵变化过的人), 使其成为神的家。在约翰一章, 为著神的家, 有那灵 (32) 和石头 (42), 带著人性里的基督。那里有这个, 那里就有开启的天 (圣经恢复本, 约一 51 第二注)。

WEEK 9 DAY 5

Morning Nourishment

John 1:42 ...Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter).

51 ...You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

We need to be not only redeemed but also transformed. If we were merely redeemed, we would still remain men. In order to become like God, we need transformation. The first step of transformation is to regenerate, to remake, us. Even though we were made in the image of God and after the likeness of God, we still do not have anything real of God in us until we are regenerated. We need to be regenerated to begin our transformation into stones for God's spiritual building, His house. The house of God, Bethel, first is the church, then the Body of Christ, and consummately the New Jerusalem. (Crystallization-study of the Gospel of John, pp. 13-14)

In Matthew 16:18 the Lord mentioned this word [Peter, meaning "a stone,"] when He spoke...about the building of the church. It must have been from this that Peter obtained the concept of living stones for the building of a spiritual house (1 Pet. 2:5), which is the church. The stone here denotes a work of transformation that brings forth material for God's building (1 Cor. 3:12). (John 1:42, footnote 1)

Today's Reading

John 1:51 is the fulfillment of Jacob's dream (Gen. 28:11-22). Christ as the Son of Man, with His humanity, is the ladder set up on the earth and leading to heaven, keeping heaven open to earth and joining earth to heaven for the house of God, Bethel. Jacob poured oil (a symbol of the Holy Spirit, the ultimate expression of the Triune God reaching man) upon the stone (a symbol of the transformed man) that it might be the house of God. Here in John 1 are the Spirit (v. 32) and the stone (v. 42) for the house of God with Christ in His humanity. Where this is, there is an open heaven. (John 1:51, footnote 2)

〔五十一节〕说到基督在成为属天的梯子，在伯特利，就是神的家那里，从祂回来直到永世，把天带到地上，且把地联於天（创二八 11~22）的事上。我们可以用五个辞，来记住这五件历史的大事：创造、成肉体、羔羊、那灵和梯子。约翰一章开始於基督是话，结束於祂是梯子。…要立起梯子，就需要有基础；基督作属天的梯子，其基础乃是神的家—伯特利。伯特利的实际就是召会，然後是基督的身体，和新耶路撒冷。…在这五件宇宙的历史事件上，神的话基督（作为：在创造时的创造者；在成为肉体时的人；在救赎时的羔羊；在变化时的那灵；在把地联於天时的梯子），解释、说明并彰显那看不见的神。

在祂创造的事上，「诸天述说神的荣耀，穹苍传扬祂手的作为。这日到那日发出言语；这夜到那夜传出知识。无言无语，也无声音可听。」（诗十九 1~3）并且「自从创造世界以来，神那看不见永远的大能，和神性的特徵，是人所洞见的」（罗一 20）。行传十四章十五至十七节，和十七章二十四至二十九节所说的，都是同样用以启示基督的创造，这创造为神说话。

在祂成为肉体的事上，基督揭示创造者成了一个受造之物（西一 15），把神带到人里面，使神性与人性调和为一，并且祂在人性生活里，藉著祂人性的美德，在神圣的属性里彰显神。这是主恢复中新文化的新语言。

耶稣出生时，神被带进人里面，并与人调和。大约二千年前，有一个人乃是神性与人性的调和。作一个基督徒，意思就是作一个属基督的人。基督是神性与人性的调和，我们这些属基督的人也是这样；我们也是神性与人性的调和（约翰福音结晶读经，一一至一二页）。

参读：约翰福音结晶读经，第一篇。

[In John 1:51] Christ is referred to in His being the heavenly ladder to bring heaven to earth and join earth to heaven at Bethel, the house of God, from His coming back to eternity (John 1:51; Gen. 28:11-22). We can remember these five great historical events with five words: creation, incarnation, Lamb, Spirit, and ladder. John 1 begins with Christ as the Word and ends with Him as the ladder....In order to have a ladder, there is the need of a base, and the base for Christ to be the heavenly ladder is the house of God, Bethel. The reality of Bethel is the church and then the Body of Christ and the New Jerusalem....In all these five universal, historical events, Christ, the Word of God (as: 1. the Creator in creation; 2. the man in incarnation; 3. the Lamb in redemption; 4. the Spirit in transformation; 5. the ladder in joining earth to heaven), defines, explains, and expresses the invisible God.

In His creation “the heavens are telling of the glory of God; and their expanse [firmament] is declaring the work of His hands. Day to day pours forth speech, and night to night reveals knowledge. There is no speech, nor are there words; their voice is not heard” (Psa. 19:1-3, NASB), and the invisible things of God, “both His eternal power and divine characteristics, have been clearly seen since the creation of the world” (Rom. 1:20). What is referred to in Acts 14:15-17 and 17:24-29 serves the same purpose of revealing Christ's creation speaking for God.

In His incarnation Christ unveils that the Creator has become one of His creatures (Col. 1:15), bringing God into man, mingling divinity with humanity as one, and in His human living He expresses God in the divine attributes through His human virtues. This is the new language of the new culture in the Lord's recovery.

When Jesus was born, God was brought into man and mingled Himself with man. About two thousand years ago, there was a man who was the mingling of divinity and humanity. To be a Christian means to be a man of Christ. Christ is the mingling of divinity with humanity, and we, the men of Christ, are the same. We are also the mingling of divinity with humanity. (Crystallization-study of the Gospel of John, pp. 14-15)

Further Reading: Crystallization-study of the Gospel of John, msg. 1

第九周 周六

晨兴喂养

约一 32 约翰又作见证说，我曾看见那灵，仿佛鸽子从天降下，停留在祂身上。

林前十五 45 经上也是这样记著：「首先的人亚当成了活的魂；」末後的亚当成了赐生命的灵。

热心宗教的人，根据经书，期望一位伟大的首领（约一 19~25），如弥赛亚、以利亚或那申言者（但九 26，玛四 5，申十八 15、18）。但耶稣却被介绍为带著微小鸽子的微小羔羊（约一 29~33）。羔羊是要除去世人的罪，鸽子是要将神带给人作生命。羔羊是为著救赎，要把堕落的人赎回归给神；鸽子是为著生命的分赐和施膏，以神的所是涂抹人，将神带进人里面，也将人带进神里面，并且使信徒在神里面联结一起。人要有分於神，这二者都是不可少的（圣经恢复本，约一 29 第一注）。

在祂成为羔羊，以救赎丧失的世人的事上，基督对我们说出，神如何按祂的公义，藉祂的死作为手续，在法理方面完成了神的救赎。…在祂成为那灵，为著赐生命并使人变化的事上（林前十五 45），基督对我们进一步说出，神如何照祂的心愿，为著祂神圣的定旨，凭祂的神圣生命，在生机方面完成祂的经纶（约翰福音结晶读经，一三页）。

信息选读

在祂作为伯特利的天梯的事上，基督也对我们说出，神如何渴望在地上得著一个由蒙祂救赎并变化的选民所构成的家，使祂可以把天带到地，并把地联於天，使二者成为一，直到永远。…神的话就是基督在祂创造的事上，在祂成肉体的事上，在祂成为羔羊的事上，在祂成

WEEK 9 DAY 6

Morning Nourishment

John 1:32 And John testified, saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him.

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

Based on the Scriptures, the religious people were looking for a great leader (John 1:19-25) such as Messiah, Elijah, or the Prophet (Dan. 9:26; Mal. 4:5; Deut. 18:15, 18). But Jesus was introduced to them as a little lamb with a little dove (John 1:29-33). The Lamb takes sin away from man, and the dove brings God as life to man. The Lamb is for redemption, to redeem fallen man back to God, and the dove is for life-giving, for anointing, to anoint man with what God is, to bring God into man and man into God, and for uniting the believers in God. Both the Lamb and the dove are needed for man to participate in God. (John 1:29, footnote 1)

In His becoming the Lamb for the redemption of the lost world, Christ speaks to us how God accomplished His redemption judicially through His death as the procedure according to His righteousness....In His becoming the Spirit for life-giving and transforming (1 Cor. 15:45), Christ speaks to us further how God carries out His economy organically by His divine life for His divine purpose according to His heart's desire. (Crystallization-study of the Gospel of John, p. 15)

Today's Reading

Christ, in His being the heavenly ladder at Bethel, also speaks to us how God desires to have a house on the earth constituted with His redeemed and transformed elect, that He may bring heaven to earth and join earth to heaven, to make the two as one for eternity....The Word of God is Christ in His creation, in His incarnation, in His becoming the Lamb, in His becoming the life-giving

为赐生命之灵的事上，并在祂作为梯子的事上。在这五件历史最大的事上，基督为神说话。就这一面的意义我们可以说，创造就是话，成肉体就是话，羔羊就是话，那灵就是话，梯子也是话。…除了以上的项目之外，约翰在他最後的著作启示录里告诉我们，甚至在为神的国争战的事上，基督也是神的话，为著神的定旨说话（十九13）。当祂来为著国度与神的仇敌争战时，祂的名称为神的话。当祂争战时，祂就是神的说话。基督是神的话，为神的定旨说话（约翰福音结晶读经，一三至一四页）。

主的回来，需要寻求祂的人有扎实的建造。这建造乃是踏脚石，滩头堡，让祂能取得地；这建造乃是神人相互的住处。它将是神性与人性，人性与神性的调和，直到永远。基督从前只有神性，但为了成为人子，祂必须有人的生命和人的性情。我们是人，但是我们能从神而生，成为神的儿女（约一12~13）。我们要成为神的儿女，必须有神圣的生命和神圣的性情。最终，祂这位神圣者就有人的生命和人的性情，而我们这些人就有神圣的生命和神圣的性情。因此，祂和我们，我们和祂，将要完全相同。这就是神性与人性的调和，也就是神建造的相互居所。这建造不仅是雅各的梦终极的实现，也是神永远计划的完成。这会结束时间的桥梁，引进将来有福的永远。我们必须是为著那建造，并且我们必须就是那建造。

在这五项都经过之後，我们将与主一同进入将来的永远。那时，祂是神子也是人子。作为神子，祂对我们乃是生命；作为人子，祂将成为神的居所。我们要与祂联结，甚至与祂调和，并且我们要永远与祂一同享受永世。拿但业以及我们众人，都要看见天开了，神的使者上去下来在人子身上。这就是约翰一章的启示（约翰福音生命读经，七三至七四页）。

参读：约翰福音结晶读经，第一篇。

Spirit, and in His being the ladder. In these five greatest historical events, Christ speaks for God. In this sense, we may say that the creation is the Word, the incarnation is the Word, the Lamb is the Word, the Spirit is the Word, and the ladder is the Word....In addition to all the above items, John, in his last writing, Revelation, tells us that even in the warfare for the kingdom of God, Christ is the Word of God speaking for God's purpose (Rev. 19:13). When He comes to fight God's enemies for the kingdom, His name is called the Word of God. In His fighting He is God's speaking. Christ is the Word of God speaking for God's purpose. (Crystallization-study of the Gospel of John, pp. 15-16)

The Lord's coming back needs a solid building of His seekers. This building will be a stepping stone, a beachhead, for Him to take the earth, and it will be a mutual abode for both God and man. It will be the mingling of divinity with humanity and of humanity with divinity forever. Christ once was only divine. In order for Him to be the Son of Man, He must have the human life and the human nature. We are human, but we can be born of God to become the children of God (John 1:12-13). In order for us to be the children of God, we must have the divine life and the divine nature. Eventually, He, the divine One, will have the human life and the human nature, and we, the human ones, will have the divine life and the divine nature. Thus, He and we, we and He, will be exactly the same. This is the mingling of divinity with humanity, and this is the mutual abode of God's building. This building will be the ultimate fulfillment not only of Jacob's dream, but of God's eternal plan. It will terminate the bridge of time and usher in the blessed eternity in the future. We must be for that building and we must be that building!

After all of these five items have transpired, we shall enter into eternity future with the Lord. At that time, He will be both the Son of God and the Son of Man. As the Son of God, He will be life to us, and as the Son of Man, He will be the dwelling place for God. We shall be joined to and even mingled with Him, and we shall enjoy eternity with Him forever. Nathanael, and all of us with him, will see heaven opened and the angels of God ascending and descending on the Son of Man. This is the revelation found in John chapter one. (Life-study of John, p. 65)

Further Reading: Crystallization-study of the Gospel of John, msg. 1

二〇一二年夏季训练

小申言者书结晶读经

第十篇

耶和华殿的建造

读经：该一 2～5, 7～8, 9下, 14, 二 6～7, 9上

纲 目

周 一

壹. 哈该申言的中心思想乃是：耶和华殿的建造，与神子民今日的福乐，并复兴时代里千年国及其弥赛亚的来临有关—该一 2, 8, 二 6～9, 20～23, 太十九 28, 徒三 20～21：

一. 旧约里耶和华的殿，首先豫表基督个别的作神的殿，然後豫表召会，就是基督的身体，也就是扩大的基督，团体的作神的殿—约二 19～21, 提前三 15。

二. 耶和华的殿豫表召会，所以哈该的申言是指著我们新约信徒说的，因为我们是这豫表的实际。

贰. 我们要看见，召会作为耶和华的殿，父的家，的意义—该一 2, 约十四 2：

一. 召会作为耶和华的殿，父的家，祂的家庭，能彀让神的生命得以繁殖；所以神的家乃是传续、繁殖祂生命的地方—2～3节，一 12～13, 二十 17。

二. 在召会作为耶和华的殿，父的家里，那看不见且奥秘的三一神，在地上人间，有一个看得见且具体的显现—提前三 15～16。

三. 召会作为耶和华的殿，父的家，乃是神的居所—神能得著

2012 Summer Training

Crystallization-Study of the Minor Prophets

Message Ten

The Building of the House of Jehovah

Scripture Reading: Hag. 1:2-5, 7-8, 9b, 14; 2:6-7, 9a

Outline

DAY 1

I. The central thought of Haggai's prophecy is that the building of the house of Jehovah is related to the welfare of God's people today and to the coming of the millennial kingdom with its Messiah in the age of restoration—1:2, 8; 2:6-9, 20-23; Matt. 19:28; Acts 3:20-21:

A. In the Old Testament the house of Jehovah, or the temple, was first a type of Christ as the house of God individually and then a type of the church, the Body, the enlarged Christ, as God's house corporately—John 2:19-21; 1 Tim. 3:15.

B. Because the house of Jehovah is a type of the church, Haggai's prophecy refers to us, the New Testament believers, since we are the reality of the type.

II. We need to see the significance of the church as the house of Jehovah, the Father's house—Hag. 1:2; John 14:2:

A. The church as the house of Jehovah, the Father's house, His household, enables God's life to be propagated; therefore, God's house is a place for the continuation and multiplication of His life—vv. 2-3; 1:12-13; 20:17.

B. In the church as the house of Jehovah, the Father's house, the invisible and mysterious Triune God has a visible and solid manifestation among men on earth—1 Tim. 3:15-16.

C. The church as the house of Jehovah, the Father's house, is the dwelling place of God—the

满足和安息的地方；神在这居所里生活行动，以成就祂的意愿并满足祂心里的渴望—弗二 22，一 5，9，11，腓二 13。

四．召会作为耶和华的殿，父的家，是基督为父用神圣的荣耀所荣耀的结果，乃是经过过程并终极完成的三一神，与蒙祂救赎、重生并变化的选民，所构成的一个神圣且属人的合并—约十二 23，十三 31～32，十四 2。

五．召会作为耶和华的殿，父的家，乃是要使永远且有目的之三一神，得以完成祂永远的经纶，终极完成祂永远的目标新耶路撒冷，使祂得著永远的彰显—弗三 9～11，启二一 2，10～11。

六．召会作为耶和华的殿，父的家，存在於基督复活的生命里；因此，召会是复活的，也就是说，召会是完全在复活里生机的实体—约十一 25，二 19，徒二 24。

周二

七．在召会作为耶和华的殿，父的家里，我们进入对神团体的经历，并经历那启示於神家中之全足的神—创三五 1，3，7，11。

参．新约启示，召会作为耶和华的殿，父的家，得以建造的路—该一 8，14：

一．耶和华的殿，父的家，乃是藉著神性与人性的调和而得以建造的一约十四 20，十五 4 上，约壹四 15：

1. 神建造的原则，乃是神在基督里把祂自己建造到我们里面，并在基督里把我们建造到祂自己里面—弗三 17 上，约十四 20。

2. 召会乃是神的建造，由神自己作为神圣的材料，与人作为属人的材料调和所组成—王上六 7，15，20～21，林前三 9，11～12 上：

a. 基督的两种性情，神性与人性，联结并调和成为一路—35。

b. 原则上召会与基督乃是一样—神圣的性情与属人的性情调和，成为一个实体—约十四 20。

place where God can have His satisfaction and rest; in this dwelling place God lives and moves to accomplish His will and satisfy the desire of His heart—Eph. 2:22; 1:5, 9, 11; Phil. 2:13.

D. As the issue of Christ's being glorified by the Father with the divine glory, the church as the house of Jehovah, the Father's house, is a divine and human incorporation of the processed and consummated Triune God constituted with His redeemed, regenerated, and transformed elect—John 12:23; 13:31-32; 14:2.

E. The church as the house of Jehovah, the Father's house, is for the eternal and purposeful Triune God to carry out His eternal economy to consummate the New Jerusalem as His eternal goal for His eternal expression—Eph. 3:9-11; Rev. 21:2, 10-11.

F. The church as the house of Jehovah, the Father's house, exists in the resurrection life of Christ; thus, the church is “resurrectionly”; that is, it is an organic entity absolutely in resurrection—John 11:25; 2:19; Acts 2:24.

DAY 2

G. In the church as the house of Jehovah, the Father's house, we enter into the corporate experience of God and experience the All-sufficient God, who is revealed in His house—Gen. 35:1, 3, 7, 11.

III. The New Testament reveals the way that the church as the house of Jehovah, the Father's house, is built up—Hag. 1:8, 14:

A. The house of Jehovah, the Father's house, is built up by the mingling of divinity with humanity—John 14:20; 15:4a; 1 John 4:15:

1. The principle of God's building is that God builds Himself in Christ into us and builds us in Christ into Himself—Eph. 3:17a; John 14:20.

2. The church is God's building, composed of God Himself as the divine material mingled with man as the human material—1 Kings 6:7, 15, 20-21; 1 Cor. 3:9, 11-12a:

a. The two natures of Christ, divinity and humanity, are joined together and mingled together as one—Luke 1:35.

b. In principle, the church is the same as Christ—the divine nature mingled with the human nature to become one entity—John 14:20.

周三

二. 召会作为耶和华的殿, 父的家, 得以建造, 乃是藉著信徒在生命里的长大; 生命的长大就是建造—林前三 6~9, 16~17, 弗二 21, 四 15~16:

1. 神的建造是活的, 所以在长大; 神的家真实的建造, 乃是藉著我们在生命里长大; 我们越在生命里长大, 就越在建造里—彼前二 5, 弗二 21。

2. 在生命里长大, 就是长到元首基督里面, 并在一切事上得著基督加增到我们里面, 直到我们达到长成的人—四 15, 13。

3. 基督的身体乃是藉著长大把自己建造起来; 长大等於建造—16 节。

三. 召会作为耶和华的殿, 父的家, 得以建造, 乃是基督安家在我们心里的结果—三 17 上:

1. 为要使主在马太十六章十八节关于建造召会的话得著应验, 我们就必须让基督安家在我们心里, 得著、占有、并浸透我们里面的全人; 这是召会作为耶和华的殿, 父的家, 得以建造的路。

2. 基督越多占有我们里面的人, 我们就越能与别人建造在一起, 成为三一神团体的彰显—弗三 17~21。

周四

四. 召会作为耶和华的殿, 父的家, 乃是藉著父和子同著内住於蒙救赎之选民的那灵, 不断的眷临蒙救赎的选民而得以建造起来, 成为终极完成之三一神与蒙祂救赎的选民相互的居所—约十四 23, 十五 4 上:

1. 父和子都来眷临我们, 在我们里面作建造的工作, 安排住处, 这住处乃是三一神与我们相互居住的地方—十四 2, 23。

2. 父的家就是这样藉著三一神不断的眷临而得以建造起来。

五. 召会作为耶和华的殿, 父的家, 得以建造, 乃是藉著实行合乎圣经的聚会与事奉之路—弗四 11~16, 林前十四

DAY 3

B. The building up of the church as the house of Jehovah, the Father's house, is by the believers' growth in life; the growth in life is the building—1 Cor. 3:6-9, 16-17; Eph. 2:21; 4:15-16:

1. Since God's building is living, it is growing; the actual building up of the house of God is by our growth in life, and the more we grow in life, the more we are in the building—1 Pet. 2:5; Eph. 2:21.

2. To grow in life is to grow into the Head, Christ, and to have Christ increase in us in all things until we attain to a full-grown man—4:15, 13.

3. The Body builds itself up by growing; growth equals building—v. 16

C. The building up of the church as the house of Jehovah, the Father's house, is the issue of Christ making His home in our hearts—3:17a:

1. In order for the Lord's word in Matthew 16:18 concerning the building up of the church to be fulfilled, we must allow Christ to make His home in our hearts, possessing, occupying, and saturating our inner being; this is the way to build up the church as the house of Jehovah, the Father's house.

2. The more Christ occupies our inner being, the more we will be able to be built up with others to become the corporate expression of the Triune God—Eph. 3:17-21.

DAY 4

D. The building up of the church as the house of Jehovah, the Father's house, is by the constant visitation to the redeemed elect of the Father and the Son with the Spirit who indwells the redeemed elect to be the mutual dwelling place of the consummated Triune God and His redeemed people—John 14:23; 15:4a:

1. The Father and the Son come to visit us to do a building work in us, making an abode that will be a mutual dwelling place for the Triune God and for us—14:2, 23.

2. This is the building up of the Father's house through the constant visitation of the Triune God.

E. The church as the house of Jehovah, the Father's house, is built up through the practice of the scriptural way to meet and to serve—Eph. 4:11-16; 1 Cor. 14:24-26, 31;

24 ~ 26, 31, 该一 8, 14:

1. 合乎圣经的聚会与事奉之路，是要废除圣品阶级和平信徒制度，并发展基督生机身体一切肢体的恩赐、功用和性能—太二十 25 ~ 28, 罗十二 4 ~ 6。

2. 藉著实行合乎圣经的聚会与事奉之路，主正在恢复福音祭司的职分，（罗十五 16,）恢复对基督身体一般肢体的成全，使他们成为基督身体上活的、主动的、尽功用的肢体，（弗四 12, 16, 来十 24 ~ 25,）并恢复召会彼此互相的申言聚会，使基督的身体得著建造。（林前十四 4 下, 24 上, 26, 31。）

周五

肆. 『我必震动万国，万国所羡慕的必来到』—该二 7 上:

一. 这是指基督，祂是万国所羡慕的—玛三 1 下。

二. 基督是万国所羡慕的，祂的来临在於神的子民从巴比伦的被掳中归回，并恢复神殿的建造—提前三 15, 彼前二 5。

三. 召会惟有照著主的心意建造为神的家和基督的身体，才能成为进入国度时代的踏脚石；因此，为了祂再来的缘故，主需要召会被建造起来—太十六 18 ~ 19, 27 ~ 28。

周六

伍. 『我必使这殿满了荣耀；…这殿後来的荣耀，必大过先前的荣耀』—该二 7 下, 9 上:

一. 神的荣耀乃是在神的建造里，就是在耶和华的殿中—出一 34 ~ 35, 王上八 10 ~ 11, 代下三 1, 五 1 ~ 2, 13 ~ 14, 弗三 21, 启二 10 ~ 11。

二. 在神的异象里，以西结看见耶和华的荣耀回到耶和华的殿中，并充满了殿—结四三 1 ~ 5:

1. 耶和华的荣耀回到殿中，因为殿的建造完成了一 2, 5 节。

Hag. 1:8, 14:

1. The scriptural way to meet and to serve is for the annulling of the clergy-laity system and the developing of the gifts, functions, and capacity of all the members of the organic Body of Christ—Matt. 20:25-28; Rom. 12:4-6.

2. Through the practice of the scriptural way to meet and to serve, the Lord is recovering the priesthood of the gospel (15:16), the perfecting of the common members of the Body of Christ to make them living, active, functioning members of the Body (Eph. 4:12, 16; Heb. 10:24-25), and the church meetings in mutuality with prophesying for the building up of the Body of Christ (1 Cor. 14:4b, 24a, 26, 31).

DAY 5

IV. “I will shake all the nations, and the Desire of all the nations will come”—Hag. 2:7a:

A. *This refers to Christ, who is the Desire of all the nations—Mal. 3:1b.*

B. *The coming of Christ as the Desire of all the nations depends on the return of God's people from their captivity in Babylon and the recovery of the building of God's house—1 Tim. 3:15; 1 Pet. 2:5.*

C. *Only the church built up as the house of God and the Body of Christ according to the Lord's desire can be the steppingstone into the age of the kingdom; thus, for the sake of His coming back, the Lord needs the church to be built up—Matt. 16:18-19, 27-28.*

DAY 6

V. “I will fill this house with glory...The latter glory of this house will be greater than the former”—Hag. 2:7b, 9a:

A. *The glory of God is in the building of God, the house of Jehovah—Exo. 40:34-35; 1 Kings 8:10-11; 2 Chron. 3:1; 5:1-2, 13-14; Eph. 3:21; Rev. 21:10-11.*

B. *In a vision of God, Ezekiel saw the glory of Jehovah return to the house of Jehovah and fill the house—Ezek. 43:1-5:*

1. The glory of Jehovah returned to the house because the building of the house was completed—vv. 2, 5.

2. 这指明若要让荣耀的神住在召会中，召会就必须建造起来，成为神的居所—弗二 21～22，三 14～21。

三．在召会生活中，我们该有的第一个考虑乃是主的荣耀；在召会生活中的决定，首要的必须是照著主的荣耀—林前十 31，弗三 21，腓四 20，彼前四 11。

四．我们在召会生活的经历中需要往前，使我们可以经历神居所中的荣耀—约十七 22，弗三 21。

2. This indicates that in order for the God of glory to dwell in the church, the church must be built up to become the dwelling place of God—Eph. 2:21-22; 3:14-21.

C. In the church life the first consideration that we should have is the Lord's glory; the decisions in the church life must be made primarily according to the Lord's glory—1 Cor. 10:31; Eph. 3:21; Phil. 4:20; 1 Pet. 4:11.

D. In our experience of the church life, we need to advance so that we may experience the glory in God's dwelling place—John 17:22; Eph. 3:21.

第十周 周一

晨兴喂养

该一 2 ...这百姓说，建造耶和華殿的时候尚未来到。

8 你们要上山取木料，建造这殿；我就因此喜乐，且得荣耀；这是耶和華说的。

哈该豫言的主题乃是：耶和華对付被掳归回的人，以建造祂的殿。...哈该书的中心思想乃是：耶和華殿的建造，与神子民今日的福乐，并复兴时代里千年国及其弥赛亚的来临有关。旧约里神的殿，首先豫表基督个别的作神的殿；然後豫表召会，就是基督的身体，也就是扩大的基督，团体的作神的殿。因此，我们该看见，哈该书是指著我们新约信徒说的，因为我们是这豫表的实际。耶和華对被掳归回之人的对付，表徵祂对我们这些在主恢复里之人的对付（哈该书生命读经，三七〇至三七一页）。

信息选读

神喜欢传续祂的生命。神所以要有一个家，就是为了要有儿女。所有的人都得承认，虽然有的家庭，因为生理上的关系没有儿女，但就事实、原理来说，一个家所以称之为家，就因为家是产生儿女的地方。...儿女乃是生命的繁殖，生命的传续。所以，家对于神的第一个意义，就是能穀让神的生命继续繁殖和传续。这就是家的象徵意义，给我们看见神的家，乃是传续生命、繁殖生命的地方。宇宙中能穀繁殖、传续神生命的，只有这个地方。这是家的第一个意义。...摸著神的家，就摸著神生命的问题，因为家乃是传续生命的地方（如何治理召会，五至六页）。

WEEK 10 DAY 1

Morning Nourishment

Hag. 1:2 ...This people says, The time has not come, the time for the house of Jehovah to be built.

8 Go up to the mountain and bring wood and build the house, and I will take pleasure in it and will be glorified, says Jehovah.

The subject of the prophecy of Haggai is Jehovah's dealing with the returned captives for the building of His house...The central thought of the book of Haggai is that the building of the house of Jehovah is related to the welfare of God's people today and to the coming of the millennial kingdom with its Messiah in the age of restoration. In the Old Testament the house of God, or the temple, was a type first of Christ as the house of God individually, and then of the church, the Body, the enlarged Christ, as God's house corporately. Thus, we should consider that Haggai refers to us, since we are the reality of the type. Jehovah's dealing with the returned captives signifies His dealing with us in the recovery. (Life-study of Haggai, p. 2)

Today's Reading

God delights in the continuation of His life. The reason that God has a family is because He wants to have children. Although some families do not have children for biological reasons, in fact and in principle, a family is called a family because it is a place where children are produced...Children are the multiplication and continuation of life. Hence, to God the first significance of a family is to enable God's life to be multiplied and continued. This is the symbolic meaning of a family, showing that God's house is a place for the continuation and multiplication of life. This is the only place in the universe where life can be multiplied and continued. This is the first significance of a house. When we touch God's house, we touch the matter of God's life, because a family is where life is continued. (How to Administrate the Church, pp. 10-11)

父家的目的，第一乃是使看不见且奥秘的三一神，在地上人间，有一个看得见且具体的显现，就是召会（提前三 15~16）；…得著一个看得见且具体的家庭，由神的儿女，就是神的种类所构成，有祂神圣的生命，使他们在生命上长大，并使祂得著安息、满足和显现（弗二 19）（基督为父用神圣的荣耀所荣耀的结果，三六、五三页）。

召会作神的家，乃是神的居所。以弗所二章二十二节说，「你们也在祂里面同被建造，成为神在灵里的居所。」…召会，神在地上的居所，是神能得著安息并寄托的所在。神在这居所里生活行动，以成就祂的意愿并满足祂心里的渴望（新约总论第七册，二一二至二一三页）。

父家的目的也是要使永远且有目的之三一神，得以完成祂永远的经纶，终极完成祂永远的目标新耶路撒冷，为著祂永远的扩展和彰显。父的家就是神的居所，至终就是新耶路撒冷；这是神永远的目标，为著祂永远的扩展和彰显（基督为父用神圣的荣耀所荣耀的结果，三六页）。

召会是一个新造，是在基督的复活里并凭著复活的基督造成的。…除了看见〔这异象，就是〕召会是在基督的复活里产生的以外，我们也必须看见召会在那里。今天召会乃是在升天的基督里。以弗所二章六节告诉我们，召会已经与基督一同复活，现今与基督一同坐在诸天界里。因此，召会完全、纯粹属于基督的元素，完全在复活里，完全与基督一同留在诸天界里。…我们必须发明一些新语汇，来表达这样一个召会的异象。我们可以说，今天召会是基督的、复活的、属天的（长老训练第二册，三八页）。

参读：新约总论，第二百零八篇；如何治理召会，第一篇。

The purpose of the Father's house is first for the invisible and mysterious Triune God to have a visible and solid manifestation—the church—among men on the earth (1 Tim. 3:15-16),...to have a visible and solid household constituted by the children of God, the species of God, with His divine life for their growth in life and for His rest, satisfaction, and manifestation (Eph. 2:19). (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 35, 49)

As the house of God, the church is the dwelling place of God. Ephesians 2:22 says, "In whom you also are being built together into a dwelling place of God in spirit." ...The church, the dwelling place of God on earth, is the place in which God can have His rest and put His trust. In this dwelling place God lives and moves to accomplish His will and satisfy the desire of His heart. (The Conclusion of the New Testament, p. 2229)

The purpose of the Father's house is also for the eternal and purposeful Triune God to carry out His eternal economy to consummate the New Jerusalem as His eternal goal for His eternal expansion and expression. The house of God, which is God's dwelling place, eventually will be the New Jerusalem, God's eternal goal for His eternal expansion and expression. (The Issue of Christ Being Glorified by the Father with the Divine Glory, p. 35)

The church is a new creation created in Christ's resurrection and by the resurrected Christ....In addition to seeing [the vision] that the church was produced in Christ's resurrection, we must also see where the church is. The church today is in Christ in ascension. Ephesians 2:6 tells us that the church has been resurrected with Christ, and now the church is seated in the heavenlies with Christ. Therefore, the church is absolutely and purely of the element of Christ, absolutely in resurrection, and absolutely remaining in the heavenlies with Christ....We must...invent some new vocabulary words to communicate such a vision of the church. We may say that today the church is "Christly," "resurrectionly," and heavenly. (Elders' Training, Book 2: The Vision of the Lord's Recovery, p. 38)

Further Reading: The Conclusion of the New Testament, msg. 208; How to Administrate the Church, ch. 1

第十周 周二

晨兴喂养

约十四 20 到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。

约壹四 15 凡承认耶稣是神儿子的，神就住在他里面，他也住在神里面。

全足的神是为著伯特利的建造。神为著召会生活，为著在地上祂家的建造，乃是全足的。你不能个人经历全足的神。要经历全足的神，你必须在伯特利，在神的家，在召会生活中。

神是太全足了，单单几位信徒无法经历得尽。我们个人太有限了。神的全足需要一个团体的身体。我们需要家来经历祂这一方面（创世记生命读经，一二四三至一二四四页）。

信息选读

召会乃是建造在神与人，人与神两者调和的那个东西上。…这调和在我们里面建造有多少，召会就有多少。有许多人在道理上懂得召会是一个团体的实体，不是一个单独的个体；也有不少人在道理上懂得，事奉主应该是身体的，不该是单独的。然而事实上，他们却还没有活在召会的光中，没有活在神人调和的里面。

乃是等到有一天，我们蒙主怜悯，让这一个神人、人神的调和在我们里面作工，在我们里面建造，才有召会的实际。我们用自己坚刚的意志，站在这件事上，接受这件事，以这件事为念，以这件事为中心，全人爱慕、倾向这件事，甘心让神调和；这时，我们里面就不仅有所谓道理上的懂得或看见，更是有一个真实建造的工作。

神要进到人里面，必须成为肉体；人要进到神里面，必须经过死而复活。这就是神建造的原则。

WEEK 10 DAY 2

Morning Nourishment

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

1 John 4:15 Whoever confesses that Jesus is the Son of God, God abides in him and he in God.

The all-sufficient God is for the building of Bethel. God is all-sufficient for the church life, for the building of His house on earth. You cannot experience the all-sufficient God in an individualistic way. In order to experience the all-sufficient God, you must be in Bethel, in the house of God, in the church life.

God is too all-sufficient to be experienced by just a few individual believers. As individuals, we are too limited. God's all-sufficiency requires a corporate body. We need the house in order to experience this aspect of Him. (Life-study of Genesis, p. 1040)

Today's Reading

The church is built upon the mingling of God with man and man with God...The extent to which we are the church in reality depends upon how much this mingling has been built up in us. We may understand doctrinally that the church is a corporate entity, not individual entities, and that serving the Lord should be a Body matter, not an individual matter. However, in reality, we may still not live in the light of the church or in the mingling of God and man.

When we by the Lord's mercy allow the mingling of God with man and man with God to work and build in us, we will have the reality of the church. With resoluteness we should receive, consider, concentrate, desire, and turn our whole being toward the mingling of God and man within us. Then we will have more than a doctrinal understanding or seeing, and within us will be a genuine building work.

In order for God to enter into man, incarnation is required. In order for man to enter into God, the process of death and resurrection is required. This is the principle of God's building.

神在我们身上建造的工作，就是死而复活的工作。神建造的原则，就是死而复活；祂乃是先拆毁，然後建造。祂的拆毁就是死，祂的建造就是复活。经过祂的拆毁和建造的，都是死而复活的。这个死而复活，把人带进了神里面。因著成为肉体，人里面有了神；因著复活，神里面就有了人。

神在祂的救赎里，并没有抹煞我们这个人；反倒把我们这个人带到祂里面，建造到祂里面。所以，神在我们身上有破坏，有拆毁，为的是要把祂自己建造到我们里面，也把我们建造到祂里面。建造到一个地步，我们的主张就是祂的主张，我们说话就是祂说话（召会是基督的身体，四六、一一二、一五五至一五六页）。

路加一章三十五节似乎指明圣灵只是临到马利亚身上的能力，使她怀了圣婴。然而马太一章十八节、二十节告诉我们，马利亚「被看出怀了孕，就是她从圣灵所怀的」，「那生在她里面的，乃是出於圣灵。」这指明在马利亚生下婴孩耶稣以前，出自圣灵的神圣素质已经生在她的腹中了。圣灵在童女里面这样的成孕，由神圣和属人的素质所成就，构成了神性与人性的调和，产生出一位神人，是完整的神，又是完全的人，独特的兼有神性与人性，并没有产生第三性（新约总论第九册，一〇四页）。

主就是建造，这件事的原则乃是神将祂自己与人性调和；大体而言，这也是神建造的原则。所以，召会也是神自己与人性的神圣调和。召会不是属於旧造，乃是神的建造，由神自己这神圣的材料，与人这属人的材料调和所组成。就这意义看，召会是一个二性品。二性品乃是两种生命和性情调和成为一个实体（神建造的概论，六页）。

参读：召会是基督的身体，第三、八、十篇。

God's building work in us is the work of death and resurrection. The principle of the building of God is death and resurrection. He first tears down, and then He builds up. His tearing down is death, and His building up is resurrection. Whatever has passed through His tearing down and building up has died and resurrected. Death and resurrection bring man into God. God is in man through incarnation; man is in God through death and resurrection.

In His redemption God does not nullify our being; instead, He brings us into Himself and builds us into Himself. God is doing a work of breaking and tearing down within us for the purpose of building Himself into us and building us into Himself, to the extent that our proposals and speaking can be His proposals and speaking. (The Church as the Body of Christ, pp. 41, 94, 126-127)

Luke 1:35 seems to indicate that the Holy Spirit would be upon Mary only as the power for her to conceive the holy child. However, Matthew 1:18 and 20 tell us that Mary "was found to be with child of the Holy Spirit" and that "that which has been begotten in her is of the Holy Spirit." This indicates that the divine essence out of the Holy Spirit had been begotten in Mary's womb before she delivered the child Jesus. Such a conception of the Holy Spirit in the human virgin, accomplished with the divine and human essences, constituted a mingling of the divine nature with the human nature, which produced a God-man, One who is both the complete God and the perfect man, possessing the divine nature and the human nature distinctly, without a third nature being produced. (The Conclusion of the New Testament, pp. 2841-2842)

The principle of the Lord being a building is that God mingles Himself with humanity, and this is the principle of God's building in general. Therefore, the church also is the divine mingling of God Himself with humanity. The church is not something of the old creation. It is God's building composed of God Himself as the divine material mingled with man as the human material. In this sense, the church is a hybrid. A hybrid is a mingling of two lives and natures into one entity. (The Building of God, pp. 10-11)

Further Reading: The Church as the Body of Christ, chs. 3, 8, 10

弗四 15~16 惟在爱里持守著真实，我们就得以在一切事上长到祂，就是元首基督里面；本於祂，全身藉著每一丰富供应的节，并藉著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。

我们是基督里的信徒，需要长大并变化，为著建造神属灵的殿〔彼前二5〕。神在信徒身上的目标，是要得著属灵的石头所建造的殿；不是分开、离散的石头，甚至也不是仅仅聚在一起的一堆石头，乃是彼此建造起来的石头。…长大是为著建造。虽然话奶〔2〕是经由心思滋养魂的，最终却滋养我们的灵，使我们属灵而不属魂，适合於为神建造属灵的殿。…召会作神的家，其真实的建造，乃是藉著信徒在生命里的长大（新约总论第七册，二一四至二一五页）。

信息选读

〔以弗所四章十三节所说〕达到基督丰满之身材的度量，就是达到基督身体的完满建造。这乃是达到身体建造的完满完成。

…保罗在十四至十五节说，「使我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在於人的欺骗手法，在於将人引入错谬系统的诡诈作为；惟在爱里持守著真实，我们就得以在一切事上长到祂，就是元首基督里面。」「小孩子」指在基督里幼稚、生命不成熟的信徒（林前三1）。我们若不要再作小孩子，就需要长到基督里面。这就是在一切事上得著基督加增到我们里面，直到我们达到长成的人。

Eph. 4:15-16 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, 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.

As believers in Christ, we need to grow and be transformed for the building up of God's spiritual house. God's goal in the believers is to have a house built up with spiritual stones, not separated and scattered stones, not even a pile of stones merely gathered together, but stones built up with one another....Growing is for building up. Although the nourishing milk of the word is for the soul through the mind, it eventually nourishes our spirit, making us not soulish but spiritual, suitable for building up a spiritual house for God....The actual building of the church as the house of God is by the growth in life of the believers. (The Conclusion of the New Testament, pp. 2230-2231)

Today's Reading

To arrive at the measure of the stature of the fullness of Christ is to arrive at the full building up of the Body of Christ. It is to arrive at the full completion of the building up of the Body.

In Ephesians 4:14 and 15 Paul says, “That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error, but holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.” “Little children” refers to those believers who are young in Christ, lacking maturity in life (1 Cor. 3:1). To be no longer little children we need to grow up into Christ. This is to have Christ increase in us in all things until we attain to a full-grown man.

在以弗所四章十五节的「元首」，指明我们在生命里凭著基督的长大，该是众肢体在元首下，在身体里的长大。这就是说，我们的长大必须是在身体里。我们要长到元首里面，当然必须是在身体里（新约总论第七册，五〇七页）。

召会—基督的身体—的建造是生机的，是藉著生命的长大而有的。基督的身体就像我们的身体一样，是藉著长大而建造起来的。十五节说，「惟在爱里持守著真实，我们就得以在一切事上长到祂，就是元首基督里面。」然後十六节说，「本於祂，全身藉著每一丰富供应的节，并藉著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。」首先，我们必须凡事上长到元首里面，然後就会有一些东西从元首出来，使身体长大。身体藉著这样的长大，就在爱里把自己建造起来。长大等於建造；身体乃是藉著长大把自己建造起来。身体这样的长大不是为著任何个别的肢体；身体的长大乃是为著整个身体（在神与人关系里生机的联结，七一至七二页）。

真正的召会生活，乃是基督亲自安家在我们心里，占有我们里面每一角落的结果。召会的内容，乃是我們以其为人位的基督，就是作到我们里面的基督。要使基督在马太十六章十八节论到召会建造的话得著应验，召会必须进入一种光景，有许多圣徒都让基督安家在他们心里，据有、占有并浸透他们整个里面的人。基督越占有我们里面的人，我们就越能在身体里与别人建造在一起（弗二 21~22，四 16）。身体生活的实际乃是这样对内住基督的内在经历。基督的身体，乃是我們享受基督追测不尽之丰富的完成，也是我們经历无限的基督安家於我们整个里面之人的完成。新耶路撒冷乃是基督安家在我们心里的终极结果（新约总论第十一册，一七四至一七五页）。

参读：新约总论，第二百三十四、三百三十八篇；在神与人关系里生机的联结，第五章。

The word “Head” in Ephesians 4:15 indicates that our growth in life with Christ should be the growth of the members in the Body under the Head. This means that our growth must be in the Body. In order to grow into the Head, we must surely be in the Body. (The Conclusion of the New Testament, p. 2492)

The building of the church as the Body of Christ is organic, by the growth in life. The Body of Christ is like our physical body. It is built up by its growth. Ephesians 4:15 says, “But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.” Then verse 16 says, “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.” First, we must grow up into the Head in all things. Then from the Head something will come out to cause the growth of the Body. By this growth of the Body, the Body builds itself up in love. Growth equals building. The Body builds itself up by growing. This growth of the Body is not for any particular member. The Body grows for the entire Body. (The Organic Union in God's Relationship with Man, p. 65)

The genuine church life is the issue of Christ personally making His home in our heart to occupy every corner of our inner being. The content of the church is the Christ whom we take as our person, the Christ who is wrought into our being. In order for Christ's word in Matthew 16:18 concerning the building up of the church to be fulfilled, the church must enter into a state where many saints allow Christ to make His home in their heart, possessing, occupying, and saturating their entire inner being. The more Christ occupies our inner being, the more we will be able to be built up with others in the Body (Eph. 2:21-22; 4:16). The reality of the Body life is such an inner experience of the indwelling Christ. The Body of Christ is the consummation of our enjoyment of the unsearchable riches of Christ and the consummation of the experience of the unlimited Christ making His home in our entire inward being. The New Jerusalem is the ultimate issue of Christ making His home in our heart. (The Conclusion of the New Testament, p. 3391)

Further Reading: The Conclusion of the New Testament, msgs. 234, 338; The Organic Union in God's Relationship with Man, ch. 5

第十周 周四

晨兴喂养

约十四 23 ...人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。

林前十四 26 弟兄们，这却怎麽样？每逢你们聚在一起的时候，各人或有诗歌，或有教训，或有启示，或有方言，或有翻出来的话，凡事都当为建造。

这父的家乃是藉著父和子同著内住蒙救赎之选民的那灵，不断的眷临蒙救赎的选民而得以建造起来，成为终极完成之三一神与蒙祂救赎之选民相互的居所。...约翰十四章二节告诉我们，在父的家里有许多住处，在二十三节我们看见这些住处是藉著父和子眷临爱祂的人而得以建造起来的。二十三节没有明说那灵，但其中含示了那灵，因为那灵住在所有爱主耶稣之人重生的灵里（基督为父用神圣的荣耀所荣耀的结果，三三至三四页）。

信息选读

实行合乎圣经的路不是仅仅改变作法，乃是照著主关于建造祂身体的话（太十六 18，弗四 12~16），成就祂的心愿。这不是仅仅应验新约里的一些豫言，乃是完成宇宙中独一无二、中心的事——建造基督的身体（为著建造基督的身体那合乎圣经的聚会与事奉之路，三二五页）。

主的恢复是恢复基督身体所有肢体的功用。主渴望祂身体上的每个肢体都是尽功用的肢体。几乎所有的基督徒团体都实行圣品阶级与平信徒制度。圣品阶级是专业的传道人和牧师，他们代替召会中其他的肢体来

WEEK 10 DAY 4

Morning Nourishment

John 14:23 ...If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

1 Cor. 14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit who indwells the redeemed elect to be the mutual dwelling place of the consummated Triune God and His redeemed elect....John 14:2 tells us that in the Father's house there are many abodes, and in verse 23 we see that these abodes are built up by the Father and the Son's visitation to those who love Him. The Spirit is not explicitly mentioned in verse 23 but rather is implied, for the Spirit dwells in the regenerated spirit of all those who love the Lord Jesus. (The Issue of Christ Being Glorified by the Father with the Divine Glory, p. 33)

Today's Reading

To practice the biblical way is not merely to change a way. It is to fulfill the Lord's heart's desire according to His word concerning the building up of His Body (Matt. 16:18; Eph. 4:12-16). This is not merely to fulfill some of the prophecies in the New Testament. It is to accomplish the unique, central thing in the entire universe—the building up of the Body of Christ. (The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ, p. 282)

The Lord's recovery is the recovery of the function of all the members of the Body of Christ. The Lord desires that every member of His Body be a functioning member. Almost all Christian groups practice the system of the clergy and laity. The clergy are the professional preachers, pastors, and ministers, who serve God in place of the

事奉神。实际上，圣品阶级取代了基督身体上的肢体，这样的取代自然就废除并扼杀了基督肢体的功用、性能和用处。这实在得罪主。主的恢复是要废除圣品阶级与平信徒制度，并要发展基督生机身体上所有肢体的恩赐、功用和性能（弗四 11~16）。

神命定的路就是尽神新约福音的祭司职分（罗十五 16，彼前二 5、9）。这条路主要由四个实行组成。第一，我们必须藉著探访罪人而按时传扬福音。神爱世人，甚至赐下祂的儿子救主基督，好使罪人，就是世人，能相信祂，并得著祂永远的生命（约三 16）。神愿意万人得救（提前二 4）。主在复活之後对祂门徒主要的吩咐，就是要向一切受造之物传扬福音（可十六 15）。传福音是召会必须为主作的首要之事。对于神命定的路，我们若向主认真，就必须拿起负担传福音，使罪人得救（召会的异象与建造，八七至八九页）。

在主恢复当前的进展中，主也渴望恢复对基督身体一般肢体的成全（弗四 11~16）。倘若在一个地方召会中，只有很少比例的圣徒能生机的为主说话并事奉主，这就有力的表明这个地方召会缺少对圣徒的成全。

在主恢复当前的进展中，主也正在行动来恢复彼此互相的召会聚会（林前十四 23 上、26）。…我们必须祷告，进入主的话，叫我们的心思和灵受操练，并叫我们的声音受操练，而在聚会中分享。为著聚会的缘故，我们必须时时操练。我们的操练会使我们成为健康的基督徒。这是为著召会生机的建造，作基督生机的身体（主恢复当前的进展，八、一一至一二页）。

参读：基督为父用神圣的荣耀所荣耀的结果，第四章；召会的异象与建造，第八章。

other members of the church. Actually, the clergy replaces the members of the Body of Christ, and this replacement spontaneously annuls and kills the function, the capacity, and the usefulness of the members of Christ. This is an offense to the Lord. The Lord's recovery is for the annulling of the clergy and laity and the developing of the gifts, functions, and capacity of all the members of the organic Body of Christ (Eph. 4:11-16).

The God-ordained way is to practice God's New Testament priesthood of His gospel (Rom. 15:16; 1 Pet. 2:5, 9). This way mainly consists of four practices. First, we must preach the gospel regularly by visiting sinners. God so loved the world that He gave His Son, the Savior, Christ, that the sinners, the people of the world, might believe in Him and have His eternal life (John 3:16). God desires all men to be saved (1 Tim. 2:4). The Lord's main charge to His disciples after His resurrection was to preach the gospel to all creation (Mark 16:15). To preach the gospel is the first thing the church must do for the Lord. If we mean business with the Lord in His God-ordained way, we must bear the burden to preach the gospel to get sinners saved. (The Basic Principles for the Practice of the God-ordained Way, pp. 2-3, 5-6)

In the present advance of the Lord's recovery, He also desires to recover the perfecting of the common members of the Body of Christ (Eph. 4:11-16). If only a small percentage of the saints in a local church are able to speak a word for the Lord and serve Him organically, this is a strong sign that this local church is short of the perfecting of the saints.

In the present advance of the Lord's recovery, He is also moving to recover the church meeting in mutuality (1 Cor. 14:23a, 26)...We have to pray, get into the Word, have our mind and spirit exercised, and have our voice exercised to share in the meetings. For the sake of the meetings, we have to exercise all the time. Our exercise will make us healthy Christians. This is for the building up organically of the church as the organic Body of Christ. (The Present Advance of the Lord's Recovery, pp. 13, 15-16)

Further Reading: The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 4; The Basic Principles for the Practice of the God-ordained Way

第十周 周五

晨兴喂养

该二 7 我必震动万国，万国所羡慕的必来到…。

太十六 18 …我要把我的召会建造在这磐石上，阴间的门不能胜过她。

27 因为人子要在祂父的荣耀里，同著众天使来临，那时祂要照各人的行为报应各人。

哈该书二章七节给我们看见，基督是万国所羡慕的。即使万国不认识基督，他们仍然羡慕得著基督。万国都羡慕和平，过美好的生活，但世界的局势正好相反。基督是和平，基督也是美好的生活。万国羡慕这些事物，意即他们实际上是羡慕基督；祂是万国所羡慕的（何西阿书生命读经，一三九页）。

信息选读

哈该书二章一至二十三节是關於在千年国里耶和华殿的豫言，以及關於要来国度里弥赛亚的应许。…在一至九节，申言者哈该受吩咐对百姓说到耶和华的殿。…〔七至九节〕这段關於在千年国里耶和华殿的豫言，乃是对所罗巴伯当时建造耶和华的鼓励。

七节启示基督是万国所羡慕的。我珍赏卫斯理查理（Charles Wesley）的诗歌说到「万国『羡慕』，万民『望』」（诗歌七四首第四节）。基督实在是全人类的羡慕。所有人都羡慕得著生命、亮光、和平、良善和公义，但他们没有看见，他们所羡慕的实际上就是基督。基督就是生命、亮光、和平。我们若没有祂，就没有生命、亮光、和平或任何人性的美德。基督是每一项人性美德的实际；因此，羡慕美德实际上就是羡慕基督。

WEEK 10 DAY 5

Morning Nourishment

Hag. 2:7 And I will shake all the nations, and the Desire of all the nations will come...

Matt. 16:18 ...Upon this rock I will build My church, and the gates of Hades shall not prevail against it.

27 For the Son of Man is to come in the glory of His Father with His angels, and then He will repay each man according to his doings.

In Haggai 2:7 we see that Christ is the Desire of all the nations. Even though the nations do not know Christ, they still desire to have Christ. All the nations desire to have peace and a good life, but the situation in the world is the opposite of this. Christ is peace; Christ is also the good life. For the nations to desire these things means that they actually desire Christ. He is the Desire of all the nations. (Life-study of Hosea, p. 5)

Today's Reading

Haggai 2:1-23 is the prophecy concerning the house of Jehovah in the millennium and the promise of Messiah in the coming kingdom...In verses 1 through 9 the prophet Haggai was charged to speak to the people concerning the house of Jehovah....[The] prophecy [in verses 7 through 9] concerning the house of Jehovah in the millennium was an encouragement to the building of Jehovah's house at Zerubbabel's time.

Verse 7 reveals that Christ is the Desire of all the nations. I appreciate the line in Charles Wesley's hymn that says, "Come, Desire of nations, come!" [s, #84]. Christ truly is the desire of all mankind. All people desire to have life, light, peace, goodness, and righteousness, yet they do not realize that what they desire is really Christ. Christ is life, light, and peace. If we do not have Him, we do not have life, light, peace, or any of the human virtues. Christ is the reality of every human virtue. Thus, to desire virtue actually is to desire Christ.

照著神在创造人时的安排，人性的美德，就如爱、仁慈、忍耐、谦卑，都是神圣属性的彰显。神的目的，乃是要祂所是的属性，由人在人的美德里彰显出来。我们可用手套来说明这事。手套是照著人手的形状设计的。手是手套的内容，而手套是手的彰显。同样的，人性的美德乃是「手套」，为了彰显「手」，就是神圣的属性。手套没有手就没有内容，照样，没有神圣属性的人性美德也没有实际。

今天各处的人都羡慕生命、光、爱、忍耐和恒忍，却没有看见羡慕这些美德实际上就是羡慕基督。所有的人，包括不信者，都不知不觉的羡慕基督。说基督是万国所羡慕的，就是这个意思（哈该书生命读经，三七五至三七七页）。

基督是万国所羡慕的，祂的来临在於神的子民从巴比伦的被掳中归回，并恢复神殿的重建。基督在祂的成肉体里第一次来临，乃是藉著以色列中馀剩的人，从巴比伦的被掳中回到耶路撒冷，重建圣殿。基督还要第二次来临，这是藉著祂新约选民中馀剩的人，从他们在宗教巴比伦（启十七）的被掳中，回到召会正确的立场，恢复建造召会作神属灵的殿（提前三 15，彼前二 5）（圣经恢复本，该二 7 第一注）。

有些人说今天不可能有召会生活的恢复。但如果召会生活的恢复是不可能的，那麽主耶稣就无法回来。为了祂再来的缘故，祂需要召会被建造起来。惟有召会照著主的心意建造起来，才能成为进入国度时代的踏脚石。在马太十六章十八节主说，「我要把我的召会建造…」因此，我们相信今天有正当召会生活的恢复是全然可能的。我们有主的应许和祂保证的话（出埃及记生命读经，二〇六至二〇七页）。

参读：哈该书生命读经；真理课程四级卷一，第四课；诗篇生命读经，第十一篇。

According to God's arrangement in His creation of man, the human virtues, such as love, kindness, patience, and humility, are for the expression of the divine attributes. It is God's intention that the attributes of His being would be expressed by man in his virtues. As an illustration of this, consider a glove that is designed in the form of a human hand. The hand is the content of the glove, and the glove is the expression of the hand. Likewise, the human virtues are the "glove" for the expression of the divine attributes as the "hand." Just as a glove without a hand has no content, so the human virtues without the divine attributes have no reality.

Today people everywhere desire life, light, love, patience, and endurance without realizing that to desire these virtues is actually to desire Christ. All people, including unbelievers, desire Christ unconsciously. This is what it means to say that Christ is the Desire of all the nations. (Life-study of Haggai, pp. 5-7)

The coming of Christ as the Desire of all the nations depends on the return of God's people from their captivity in Babylon and the recovery of the building of God's house. Christ came the first time, in His incarnation, through the return of a remnant of Israel to Jerusalem from their captivity in Babylon for the rebuilding of the temple. He will come the second time through the return of a remnant of His New Testament elect from their captivity in the religious Babylon (Rev. 17) to the proper ground of the church for the recovery of the building of the church, God's spiritual house (1 Tim. 3:15; 1 Pet. 2:5). (Hag. 2:7, footnote 1)

Some say that it is impossible to have the recovery of the church life today. However, if the recovery of the church life is not possible, then the Lord Jesus has no way to come back. For the sake of His coming back, He needs the church to be built up. Only the church built up according to the Lord's desire can be the steppingstone into the age of the kingdom. In Matthew 16:18 the Lord said, "I will build My church." Therefore, we believe that it is altogether possible to have the recovery of the proper church life today. We have the Lord's promise and His word of assurance. (Life-study of Exodus, p. 176)

Further Reading: Life-study of Haggai, msg. 1; Truth Lessons—Level Four, vol. 1, lsn. 4; Life-study of the Psalms, msg. 11

第十周 周六

晨兴喂养

该二 7 ...我必使这殿满了荣耀；这是万军之耶和华说的。

9 这殿後来的荣耀，必大过先前的荣耀，这是万军之耶和华说的；在这地方我必赐平安，这是万军之耶和华说的。

弗三 21 愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。

我们是照著神荣耀的丰富，得加强进入里面的人里（弗三 16）。这荣耀同著神到我们这里来，在作到我们里面之後，要同著我们回到神那里。藉此，召会这宇宙中初熟的果子（雅一 18），就领头把荣耀归与神。随後，天上地上其馀一切的家庭，都要跟著召会归荣耀与神（圣经恢复本，弗三 21 第四注）。

神的荣耀作到召会中，神就在召会中得著彰显。因此，在召会中荣耀归与神，就是神在召会中得著荣耀（第一注）。

信息选读

圣殿建造完成以後，主的荣耀就归回。以西结在早期的职事里，见过主的荣耀逐步的离开。首先，主的荣耀离开殿，停留在门槛上（结九 3，十 4）。从门槛，主的荣耀出到城；从城，主的荣耀出到城东面的橄榄山上（十一 23）；从那里主的荣耀升到诸天之上。

主离开时停在殿的门槛上，这指明祂不喜欢离开。祂不要离开，但祂被迫这样作。祂停留、徘徊在门槛那里，指明祂不愿意离开。但是至终，祂因著百姓的可憎、邪淫和堕落，被迫离开。但现今主的荣耀循著祂

WEEK 10 DAY 6

Morning Nourishment

Hag. 2:7 ...And I will fill this house with glory, says Jehovah of hosts.

9 The latter glory of this house will be greater than the former, says Jehovah of hosts; and in this place I will give peace, declares Jehovah of hosts.

Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

We are being strengthened into our inner man according to the riches of God's glory (Eph. 3:16). This glory comes to us with God and, after being worked into us, will return to God with us. By means of this two-way traffic the church, as the firstfruits in the universe (James 1:18), takes the lead to give glory to God. All the other families both in heaven and on earth will follow the church to glorify Him.

God's glory is wrought into the church, and He is expressed in the church. Hence, to God is the glory in the church; that is, God is glorified in the church. (Eph. 3:21, footnotes 1 and 2).

Today's Reading

After the completion of the building of the house, the glory of the Lord returned. In his early ministry Ezekiel had seen the glory of the Lord depart in a series of steps. First, the glory of the Lord left the temple and hesitated upon the threshold (Ezek. 9:3; 10:4). From the threshold it went out to the city. From the city the glory of the Lord went further out to the Mount of Olives on the east side of the city (11:23), and from there the glory of the Lord ascended to the heavens.

When the Lord in His leaving stopped on the threshold of the house, this indicated that He was not happy to leave. He did not want to leave, but He was forced to do so. Indicating His unwillingness to leave, He hesitated and lingered at the threshold. Eventually, He was forced to leave because of the abomination, whoredom, and

离开的同一条路归回。祂从东面离开，现今祂从东面归回（四三1-3）。…我们要领会主的荣耀为什么归回，这是很重要的。主的荣耀归回，因为圣殿建造完成了。这是要紧的点。主何等渴望回到地上！然而，祂要回来，需要一个给祂脚掌停歇的地方，需要一个祂能落脚的地方。祂的住处，祂的殿，就是祂在地上能落脚的地方。

我们需要对一个事实有深刻的印象：神的荣耀乃是在圣殿建造完成以后才归回。我们若要神住在召会中，并在召会中彰显祂的荣耀，召会就必须完全。今天召会若是符合以西结书这些章节里所说神圣别建造的一切细节，因而在每一方面被建造起来，神就会荣耀的住在召会中。所以，若要让荣耀的神住在召会中，召会就必须建造起来，成为神的居所。

神要召会在地上建造起来，因为祂渴望在地上得着一个居所。…祂所住的地方，祂的居所，就是召会。神既住在召会中，那些要寻求神并接触祂的人，就必须来到召会。…我们若得著恩典在召会里被建造，荣耀的神就会住在我们中间。

在召会生活中，我们需要好几个门，但最重要的门是东门—向著主的荣耀敞开的门。这就是说，在召会生活中，我们需要一个向著主的荣耀敞开的门。…在召会生活中，我们该有的第一个考虑是主的荣耀。在召会生活中的决定，主要必须是照著主的荣耀。甚至在决定聚会的日子和时间上，我们也该顾到主的荣耀，不该只顾到人的方便。召会必须向主的荣耀敞开，使祂的荣耀能进到召会里（以西结书生命读经，三三六至三三七、三三九、三四一页）。

参读：以西结书生命读经，第二十四篇；以弗所书生命读经，第三十五篇。

degradation of the people. But now the glory of the Lord is returning by the same way He left. He departed from the east side, and now He is returning from the east (43:1-3)...It is important for us to understand why the glory of the Lord came back. The glory of the Lord returned because the building of the temple was completed. This is the crucial point. How much the Lord desires to come back to the earth! Yet, for His coming back He needs a place for the soles of His feet to rest, a place upon which He can set His feet. His habitation, His house, is the place on earth where He can put His feet.

We need to be deeply impressed with the fact that the glory of God returned only after the building of the temple was completed. If we want to dwell in the church and manifest His glory in the church, the church must be complete. If the church today corresponds to all the details of the holy building of God covered in these chapters of Ezekiel and thus is built up in every aspect, God will dwell in the church gloriously. Therefore, in order for the glorious God to dwell in the church, the church must be built up to become the dwelling place of God.

God wants to have the church built up on earth because He desires to have a dwelling place on earth....The place where He lives, His dwelling place, is the church. Since God dwells in the church, those who want to seek God and contact Him must come to the church....If we have the grace to be built up in the church, the God of glory will live among us.

In the church life we need several gates, but the most important one is the east gate—the gate that is open to the glory of the Lord. This means that in the church life we need a gate which is open to the glory of the Lord....In the church life the first consideration we should have is the Lord's glory. The decisions in the church life must be made primarily according to the Lord's glory. Even in making decisions concerning the day and time of the meetings, we should care for the Lord's glory and not simply for people's convenience. The church must be open to the Lord's glory so that His glory may come into the church. (Life-study of Ezekiel, pp. 273, 275-277)

Further Reading: Life-study of Ezekiel, msg. 24; Life-study of Ephesians, msg. 35

二〇一二年夏季训练

小申言者书结晶读经

第十一篇

为著主第二次来临和世代的终结， 经历玛拉基书里医治的基督

读经：玛三 1～3, 10, 14, 四 2

纲 目

周 一

壹. 我们必须看见基督第二次来临和这世代终结的兆头—太二四 3, 14～15, 路二一 28～36:

一. 主豫言, 在今世终结, 敌基督与以色列立七年盟约之前, 以色列国要复兴—太二一 19, 二四 32～35, 但九 27.

二. 在三年半之久的大灾难开始时, 敌基督要破坏他与以色列所立的盟约, 并且他的偶像要立在神的殿中; 这指明圣殿必须在主回来之前重建—27 节, 帖後二 3～4.

周 二

三. 在大灾难以前, 国度的福音要传遍整个居人之地, 并且得胜者要被提, 留下尚未成熟的大体信徒, 在地上经过大灾难—太二四 14～15, 40～41, 启十二 5, 十四 1, 4.

四. 不法的奥秘今天在列国和人类社会运行, 这不法要总结於那不法的人, 就是敌基督—帖後二 3～10:

1. 敌基督的力量将是撒但的力量; 敌基督是撒但的化身; 敌基督要逼迫并毁灭神的子民—敬畏神的犹太人和信基督

2012 Summer Training

Crystallization-Study of the Minor Prophets

Message Eleven

Experiencing the Healing Christ in Malachi for the Lord's Second Coming and the Consummation of the Age

Scripture Reading: Mal. 3:1-3, 10, 14; 4:2

Outline

DAY 1

I. We must see the signs of Christ's second coming and of the consummation of the age—Matt. 24:3, 14-15; Luke 21:28-36:

A. The Lord prophesied that before Antichrist makes the covenant of seven years with the nation of Israel at the consummation of the present age, the nation of Israel would be restored—Matt. 21:19; 24:32-35; Dan. 9:27.

B. Antichrist will break his covenant with Israel, and his idol will be set up in the temple of God at the beginning of the great tribulation, which will last for three and a half years; this indicates that the temple must be rebuilt before the Lord comes back—v. 27; 2 Thes. 2:3-4.

DAY 2

C. Before the great tribulation the gospel of the kingdom will be preached in the whole inhabited earth, and the overcomers will be raptured, leaving the majority of the believers, those who are not yet mature, on the earth to pass through the great tribulation—Matt. 24:14-15, 40-41; Rev. 12:5; 14:1, 4.

D. The mystery of lawlessness is working today among the nations and in human society; this lawlessness will culminate in the man of lawlessness, Antichrist—2 Thes. 2:3-10:

1. Antichrist's power will be the power of Satan; Antichrist is the embodiment of Satan; Antichrist will persecute and destroy the people of God—both the God-fearing Jews and the

的基督徒—但八 24, 启十二 17, 十三 7。

2. 敌基督必折磨至高者的圣民; 在主来以前的日子, 必有大欺骗和迷惑人的事起来, 所以我们在主里并同著主坚持这最后的片时—但七 25, 提後三 1, 可六 45 ~ 52。

3. 撒但和敌基督要得著人口 (直译, 人的魂), 作他们在末世活动的凭藉—启十八 11 ~ 13, 提後三 5, 参亚十二 1。

五. 敬虔的奥秘 (基督是神在肉体里个别的显现) 今天由主的得胜者活出来; 他们是神在肉体里团体的显现—提前三 16, 徒九 5。

周 三

貳. 玛拉基书启示, 我们作为得胜者, 需要为著基督的第二次来临, 经历医治的基督—三 1 ~ 3, 四 2:

一. 玛拉基在尼希米的时候申言; 那时祭司和神的余民都落在自欺 (就是著迷) 的黑暗里—一 6 ~ 7, 约壹一 8, 徒九 1 ~ 2, 约十六 2, 参腓三 3:

1. 一个著迷之人的症状是, 他所想所作的完全是错的, 却以为并相信自己完全是对的。

2. 玛拉基书给我们看见, 在撒但黑暗的权势之下, 神自欺的百姓堕落的情形—一 2, 6 ~ 7, 二 13 ~ 14, 17, 三 7 ~ 8, 13 ~ 15, 西一 12 ~ 13, 参徒二 6 ~ 18。

周 四

3. 以色列人敬拜并事奉神, 但他们却是在自欺里哀痛的敬拜并事奉; 他们被要求作这些事, 一点也不喜乐—玛三 13 ~ 14。

4. 著迷, 自欺, 的原因是不爱光倒爱黑暗; (约三 19 ~ 20;) 骄傲; (俄 3;) 不领受对真理的爱; (帖後二 10 ~ 11, 箴二三 23;) 不寻求从独一之神来的荣耀。 (约五 44。)

5. 从著迷, 自欺, 蒙拯救的路, 乃是活在光中, 好使我们能看见神所看见的一赛五十 10 ~ 11, 诗三六 9, 约壹一 5, 7, 9, 西一 12。

Christ-believing Christians—Dan. 8:24; Rev. 12:17; 13:7.

2. Antichrist will wear out the saints of the Most High; in the days before the Lord's coming, there will be great deceit and delusion, so we must persevere in and with the Lord in this final hour—Dan. 7:25; 2 Tim. 3:1; Mark 6:45-52.

3. Satan and Antichrist want the souls of men to be the instruments for their activities in the last age—Rev. 18:11-13; 2 Tim. 3:5; cf. Zech. 12:1.

E. The mystery of godliness (Christ as the individual manifestation of God in the flesh) is being lived out today by the Lord's overcomers, who are the corporate manifestation of God in the flesh—1 Tim. 3:16; Acts 9:5.

DAY 3

II. The book of Malachi reveals that as overcomers we need to experience the healing Christ for His second coming—3:1-3; 4:2:

A. Malachi prophesied at the time of Nehemiah; at that time the priests and the remnant of God's people were in the darkness of self-deception, which is obsession—1:6-7; 1 John 1:8; Acts 9:1-2; John 16:2; cf. Phil. 3:3:

1. The symptom of a person who is obsessed is that what he thinks and does is totally wrong, and yet he thinks and believes that he is totally right.

2. Malachi shows us the degraded condition of God's self-deceived people, who were under Satan's authority of darkness—1:2, 6-7; 2:13-14, 17; 3:7-8, 13-15; Col. 1:12-13; cf. Acts 26:18.

DAY 4

3. The children of Israel worshipped and served God, but in their self-deception they did it mournfully, not at all happy that they were required to do these things—Mal. 3:13-14.

4. The reasons for obsession, self-deception, are loving the darkness rather than the light (John 3:19-20), pride, arrogance (Obad. 3), not receiving the love of the truth (2 Thes. 2:10-11; Prov. 23:23), and not seeking the glory that is from the only God (John 5:44).

5. The way to be saved from obsession, self-deception, is to live in the light so that we may see what God sees—Isa. 50:10-11; Psalms 36:9; 1 John 1:5, 7, 9; Col. 1:12.

周五

二. 医治的基督乃是神的使者, 也是从神而来活的信息, 如炼金之人的火, 如漂布之人的硷, 要炼净并洁净神百姓中堕落的餘民—玛三1~3, 启一20~二1, 摩三7, 参路二26, 来十一7。

三. 医治的基督乃是立约的使者—玛三1:

1. 基督这立约的使者必忽然来到, 要在以色列人身上执行祂藉著死所立的约—太二六28。

2. 基督第一次来临, 是作使者、服事者(参来一14)而来, 服事神以成立新约。(可十45。)

3. 当基督在被卖的那一夜设立祂的筵席时, 祂立了新约:(路二二20;)在这约里, 神有义务赦免我们的罪, 并将祂自己分赐到我们里面作我们的生命、生命的律和一切, 好作我们里面的内容, 使我们能活祂。(耶三一31~34, 来八8~12。)

4. 基督作为立约的使者, 在复活中执行新约, 作新约的保证,(七22,)藉著保证我们的罪已得赦免, 并藉著将立约之三一神的丰富分赐到我们里面, 就使这约对我们成为实际—1节, 该二7。

四. 医治的基督乃是万国所羡慕的一玛三1, 该二7。

周六

五. 医治的基督乃是公义的日头—玛四2, 三1~3:

1. 『日头』这辞指明生命, 『公义』这辞指明公平; 全地都充满死亡和不公, 但有了医治的基督, 就有生命和公平—参林後五4, 来六10。

2. 基督第一次来临, 是黑暗时代的旭日; 基督第二次来临, 要回来在祂的国里作公义的日头—路一78, 玛四2, 参太十七1~8。

3. 基督作为公义的日头, 其翅膀有医治之能, 在生命里医治我们—玛四2, 约一4~5, 八12。

DAY 5

B. The healing Christ is the Messenger of God and the living message from God as a refiner's fire and as fullers' soap to purify and refine the degraded remnant of God's people—Mal. 3:1-3; Rev. 1:20—2:1; Amos 3:7; cf. Luke 2:26; Heb. 11:7.

C. The healing Christ is the Angel of the covenant—Mal. 3:1:

1. Christ's coming suddenly as the Angel of the covenant will be to execute upon Israel the covenant that He enacted through His death—Matt. 26:28.

2. In His first coming Christ came in the way of an Angel, a serving one (cf. Heb. 1:14), to serve God in forming the new testament (Mark 10:45).

3. When Christ established His table on the night in which He was betrayed, He established the new covenant (Luke 22:20), in which God is obligated to forgive our sins and to dispense Himself into our being to be our life, our law of life, and our everything as our inward content so that we may live Him (Jer. 31:31-34; Heb. 8:8-12).

4. As the Angel of the covenant, Christ in resurrection executes the new covenant as its surety (7:22), making it real to us by assuring us that our sins have been forgiven and by dispensing the riches of the covenanted Triune God into us—Heb. 7:1; Hag. 2:7.

D. The healing Christ is the Desire of the nations—Mal. 3:1; Hag. 2:7.

DAY 6

E. The healing Christ is the Sun of righteousness—Mal. 4:2; 3:1-3:

1. The word Sun indicates life, and the word righteousness indicates justice; the whole earth is filled with death and injustice, but with the healing Christ we have life and justice—cf. 2 Cor. 5:4; Heb. 6:10.

2. In His first coming Christ was the dawning Sun to the dark age; in His second coming Christ will return as the Sun of righteousness in His kingdom—Luke 1:78; Mal. 4:2; cf. Matt. 17:1-8.

3. As the Sun of righteousness with healing in His wings, Christ heals us in life—Mal. 4:2; John 1:4-5; 8:12.

4. 得医治就是得拯救，得以完全；基督要医治我们，但我们必须给祂自由，让祂用祂的翅膀在我们上面、在我们周围、通过我们、并在我们里面飞翔—玛四 2，箴四 18：

a. 我们必须看见神对我们的大爱，并保守自己在神的爱中—玛一 1~2，弗一 4~5，林後五 14，犹 19~21，帖後三 5。

b. 我们必须留意我们的灵，操练我们的灵，不叫那灵忧愁或销灭那灵—玛二 15~16，弗四 30，帖前五 19，罗八 6。

c. 我们必须尊重并敬畏神，将当纳的十分之一，全然送入仓库，为著顾到召会的需要、推广福音、供给主的仆人、并供应需要的圣徒—玛三 7~12，申十四 22~23，腓一 5，四 15~16，约参 5~8，罗十二 13：

1) 关于当纳的十分之一这话，虽是在旧约对以色列人说的，按原则说，也适用于新约的信徒—玛三 10，参来七 1~3，太二三 23。

2) 我们若在顾到金钱和财物的事上，能忠信的为著神的行政而活，主的恢复就不会有任何财务的缺乏—尼十三 10~14，路六 38，徒二十 35，太六 1~4。

5. 得胜者为基督这日头所重新构成，在他们父的国里，要发光如同太阳—十三 43，士五 31。

4. To be healed is to be saved, to be made whole; Christ will heal us, but we must give Him the freedom to use His wings to fly above us, around us, through us, and within us—Mal. 4:2; Prov. 4:18:

a. We must see God's great love for us and keep ourselves in the love of God—Mal. 1:1-2; Eph. 1:4-5; 2 Cor. 5:14; Jude 19-21; 2 Thes. 3:5.

b. We must take heed to our spirit, exercise our spirit, not grieving or quenching the Spirit—Mal. 2:15-16; Eph. 4:30; 1 Thes. 5:19; Rom. 8:6.

c. We must honor and fear God by bringing the whole tithe into the storehouse for the need of the church, the advancement of the gospel, the supply of the Lord's servants, and the supply of the needy saints—Mal. 3:7-12; Deut. 14:22-23; Phil. 1:5; 4:15-16; 3 John 58; Rom. 12:13:

1) Although the word concerning the tithe was spoken to the Israelites in the Old Testament, in principle it applies also to the New Testament believers—Mal. 3:10; cf. Heb. 7:1-3; Matt. 23:23.

2) If we would be faithful to live for God's administration in caring for money and material matters, there would be no financial needs in the recovery—Neh. 13:10-14; Luke 6:38; Acts 20:35; Matt. 6:1-4.

5. The overcomers, who are reconstituted with Christ as the Sun, will shine forth like the sun in the kingdom of their Father—13:43; Judg. 5:31.

太二四 3 耶稣在橄榄山上坐著，门徒暗暗的到祂跟前来，说，请告诉我们，什么时候会有这些事？你的来临和这世代的终结，有什么兆头？

15 你们看见那藉著申言者但以理所说，行毁坏的可憎之物站在圣地（读这经的人需要会意）。

[敌基督] 要与以色列立七年之约，允许他们自由敬拜神。过了三年半，这敌基督要暂时被杀，然後罗马帝国第五位该撒（尼罗）死了的灵要从无底坑上来，进入他的尸体里，使他复活成为第八位该撒。他要毁约，开始逼迫以色列人和基督徒，并在圣殿立起他的偶像（太二四 15，帖後二 4），直到所定之完全的毁坏倾倒在那使圣地荒凉者一敌基督一的身上（但九 27）（神命定之路最新的陈明与基督来临的兆头，五一页）。

信息选读

关于以色列的复兴，主在马太二十四章启示得很明白。三十二节主说，「你们可以从无花果树学个比方：当树枝发嫩长叶的时候，你们就知道夏天近了。」对信徒而言，无花果树是这世代终结的兆头。…无花果树是以色列国的象徵（耶二四 2、5、8），它由於顽梗悖逆，没有可以满足神的果子，就被神所弃绝。到了主後七十年，罗马太子提多带著大军毁坏耶路撒冷和圣殿，正如主所豫言的…（太

Matt. 24:3 And as He sat on the Mount of Olives, the disciples came to Him privately, saying, Tell us, When will these things be? And what will be the sign of Your coming and of the consummation of the age?

15 Therefore when you see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him who reads understand).

[Antichrist] will make a covenant with Israel for seven years and permit them to freely worship God. After three and a half years, Antichrist will be slain temporarily; then the spirit of the fifth Caesar (Nero) of the Roman Empire will come up out of the abyss and enter into the dead body of Antichrist to resurrect him to be the eighth Caesar. Antichrist will break the covenant and begin to persecute the Israelites and the Christians. He will also set up his image in the temple (Matt. 24:15; 2 Thes. 2:4), until the complete destruction that is determined will be poured out upon the desolator, that is, upon Antichrist (Dan. 9:27). (The Up-to-date Presentation of the God-ordained Way and the Signs concerning the Coming of Christ, p. 55)

Today's Reading

In Matthew 24 the Lord gave a clear revelation concerning the restoration of Israel. In verse 32 the Lord said, "But learn the parable from the fig tree: As soon as its branch has become tender and puts forth its leaves, you know that the summer is near." To the saints, the fig tree is a sign of the consummation of the age....The fig tree is a symbol of the nation of Israel (Jer. 24:2, 5, 8). Because Israel was stubborn and rebellious and had no fruit that could satisfy God, she was rejected by God [cf. Matt. 21:19]. In A.D. 70, Titus, the Roman prince, brought with him a great army to destroy Jerusalem and the temple, as prophesied by the Lord...(Matt. 24:2). From that time,

二四2)。从此，以色列人就散到万国之中，不仅亡国，连地土也失去了，按人来看，真是复国无望。但圣经有豫言说，这被咒诅而枯乾的无花果树有一天要发嫩长叶。

说到圣殿的重建，我们需要先看末七的两半。末七要因著敌基督废弃他与以色列所立的七年之约而分成两半，前三年半敌基督要支持以色列人，准许他们自由敬拜神；後三年半，敌基督要使祭祀与供献止息（但九27），代以他自己的偶像。马太二十四章十五节所说敌基督站的「圣地」是指圣殿内的圣所（诗六八35，结七24，二一2），「可憎之物」是指敌基督的偶像。换句话说，偶像要留在圣殿三年半，直到基督用祂来临的显现除灭他。因此圣殿必先重建，以色列人才能向神敬拜并献祭，敌基督也才能立起他的像。

在大灾难之前，得胜者要先被提，留下尚未成熟的大体信徒，在地上经过大灾难。马太二十四章四十至四十一节…指明，当世人沉迷於物质的事物，对要来的审判毫无感觉之时，有些清明、儆醒的信徒要被取去。对沉迷、麻木的人，这该是基督来临的一个兆头。所以，我们要小心，恐怕因酗酒、沉醉并今生的思虑，累住我们的心（路二一34），而无法被提，如同罗得的妻子一样（神命定之路最新的陈明与基督来临的兆头，五二至五五页）。

参读：神命定之路最新的陈明与基督来临的兆头，第六篇。

the children of Israel were scattered among the nations. Not only did their nation fall, but even their homeland was lost. Humanly speaking, there was truly no hope for the nation of Israel to be reformed. However, the Bible contains a prophecy saying that one day the cursed and dried up fig tree would become tender and put forth leaves.

Concerning the rebuilding of the temple, first we need to see the two halves of the last week. The last week will be cut into two halves by Antichrist's abolishing of the seven-year covenant he will make with Israel. In the first three and a half years, Antichrist will support the children of Israel, permitting them to freely worship God; in the latter three and a half years, Antichrist will cause the sacrifice and the oblation to cease (Dan. 12:7; 9:27) and replace them with an idol of himself. In Matthew 24:15, the holy place in which Antichrist's image will stand refers to the sanctuary within the temple (Psa. 68:35; Ezek. 7:24; 21:2) and the abomination refers to the image of Antichrist as an idol. In other words, the idol will remain in the temple for three and a half years until Christ will destroy Antichrist by the manifestation of His coming. Therefore, first the temple will have to be rebuilt; then the children of Israel will be able to worship God and offer sacrifices to Him, and Antichrist will be able to set up his image.

Before the great tribulation, the overcomers will be raptured, leaving the majority of the believers, those who are not yet mature, on the earth to pass through the great tribulation. Matthew 24:40-41...indicates that while the worldly people are befuddled by material things, with no sense of the coming judgment, some of the sober and watchful believers will be taken away. To the befuddled and senseless people, this should be a sign of Christ's coming. Therefore, we should take heed to ourselves, lest at some time our hearts be weighed down with debauchery and drunkenness and the anxieties of life (Luke 21:34), and we miss the rapture and become like Lot's wife. (The Up-to-date Presentation of the God-ordained Way and the Signs concerning the Coming of Christ, pp. 56-59)

Further Reading: The Up-to-date Presentation of the God-ordained Way and the Signs concerning the Coming of Christ, ch. 6

第十一周 周二

晨兴喂养

太二四 14 这国度的福音要传遍天下，对万民作见证，然後末期才来到。

但七 25 他〔指敌基督〕必向至高者说顶撞的话，并折磨至高者的圣民；…圣民必交付在他手中一年、二年、半年。

国度的福音，包括恩典的福音（徒二十 24），不仅把人带进神的救恩，也把人带进诸天的国（启一 9）。恩典的福音重在罪的赦免、神的救赎和永远的生命；国度的福音重在神属天的管治和主的权柄。在这世代结束之前，国度的福音要传遍天下，对万民作见证，如启示录六章一至二节第一印之白马所表徵的。因此，这传扬乃是这世代终结的兆头。…在这世代结束以前，就是大灾难以前，这见证必须传遍全地（圣经恢复本，太二四 14 第一、三注）。

信息选读

不法，标出敌基督的特徵（帖後二 3）。这不法在今世已经奥秘的发动。这就是今天在列国和人类社会中所运行之不法的奥秘（帖後二 7 第一注）。

敌基督将是末後的假基督，并且要用撒但的能力行神迹和虚谎的奇事，诱骗那些灭亡的人（3、9~10）（太二四 24 第一注）。

宾路易师母说，「许多信徒都说他们遇见许多压力。现在的争战，好像一天浓厚过一天，好像撒但唯一的攻击点就是我们。但是，现在的问题是你能不能坚持最後的半点钟。〔但以理七章二十五节里的〕折磨…就是「消磨」。现在消磨圣徒的工作已经起头了。我们认识一消磨信徒的撒但，比认识一狮吼的撒但更难。」

WEEK 11 DAY 2

Morning Nourishment

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.

Dan. 7:25 And he will speak things against the Most High and wear out the saints of the Most High...and they will be given into his hand for a time and times and half a time.

This gospel of the kingdom will be preached in the whole earth for a testimony to all the nations before the end of this age. Hence, that 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...This testimony must spread to the whole earth before the end of this age, the time of the great tribulation. (Matt. 24:14, footnotes 1 & 2)

Today's Reading

The lawlessness that will characterize Antichrist (2 Thes. 2:3) is already operating in this age mysteriously. It is the mystery of lawlessness working today among the nations and in human society. (2 Thes. 2:7, footnote 1)

Antichrist will be the last of the false Christs and will work signs and lying wonders with the power of Satan in order to deceive the perishing (2 Thes. 2:3, 9-10). (Matt. 24:24, footnote 1)

Mrs. Penn-Lewis once said, “Many believers say that they have encountered a lot of pressure. The battle now seems to grow thicker day by day. It seems as if we are the only target of Satan. But the question now is whether you can persevere through the final half-hour...To wear out [in Daniel 7:25] is to consume. Now the work of consuming the saints has already begun. It is harder to recognize Satan as the one who consumes the saints than to recognize him as the roaring lion.”

在主来的日子以前，必有大欺骗和错误的事起来，倘若能行，连选民也要受欺骗。并且「敬虔的外貌」必大增。信心的减少，不仅因著贪爱世界和否认神的话，也因著撒但所造成的假信。有一位弟兄说，「这些撒但的工作要成为一种看不见的作用，在空气中，四面环绕我们；要成为一种敬虔的外貌，里面却住满了恶灵，积载了阴间的抑郁。这些恶灵要竭力伤害，谬领惑乱，压制神的儿女。他们要影响我们的身体，压制我们的心境，蒙蔽我们的思想。各样奇异的感觉，和新奇的试炼要临到我们，使我们出奇的没有心愿和能力倾向神，灵疲弱，心思迟钝，意志昏睡，异常的贪求神所禁止的事物，并且出奇的欢喜世界的娱乐和风俗。难以满有自由和能力的讲道，难以留心听道，并且很难以跪下专诚继续的祈祷。当此日将薄暮，这样的空气是我们必须讨伐的。」哦，让我们在主里面刚强！撒但必定要将一种不可思议的能力来蒙蔽我们的心思和意志，以致我们很难与神亲密的同行，很容易随从肉体活著，很难忠心事奉神，很难专诚祈祷。好像我们里面一切所有的，都一同起来，阻挡我们跟从主耶稣直到路终，并且引诱我们去与世界立和约（倪柝声文集第一辑第十册，一二至一三、一五至一六页）。

藉著〔那灵的〕浇灌，个人的基督就成了团体的基督（林前十二 12~13），就是召会，作为敬虔的极大奥秘—神显现於肉体（提前三 15~16）。召会作为基督的显现，要带进复兴的荣耀之日，就是千年国时代（珥三 16~21），那时基督要得著更完满的显现。那复兴要终极完成於新天新地新耶路撒冷，就是基督最完满的显现（圣经恢复本，珥二 28 第一注）。

参读：倪柝声文集第一辑第十册，六至一七页。

In the days before the Lord's coming, there will be great deceit and delusion. If it has its way, even the elect will be deceived. Furthermore, the "form of godliness" will exceedingly increase. The decrease of faith will be due not only to the love of the world and the denial of God's Word, but will also be due to the false faith fashioned by Satan. One brother said, "These works of Satan will become an invisible influence in the air surrounding us. They will become a form of godliness, which will be inhabited by the evil spirits and which will be occupied with the oppression of Hades. These evil spirits will do their utmost to harm, deceitfully lead, confuse, and oppress God's children. They will affect our bodies, suppress our mood, and darken our mind. Various strange feelings and trials unheard of in the past will come upon us and will strip us in a surprising way of all willingness and ability to incline toward God. Our spirit will be tired and weak, our mind will be dull, and our will will slumber. We will be strangely covetous of the things which God forbids and will surprisingly love the amusement and customs of this world. We will find it difficult to preach with full freedom and power and will find it hard to listen attentively to a message or kneel down to give ourselves to prayer continually. At such a time as today, when the evening is at hand, we must quell this kind of atmosphere!" Oh, let us be strong in the Lord! Satan will certainly endeavor with unthinkable power to deceive our mind and our will; he will make it difficult for us to carry on an intimate walk with the Lord, and we will find it easy to live according to the flesh and harder to faithfully serve God and give ourselves to prayer. It will seem as if our entire being is stirred up to oppose our following the Lord Jesus to the end and seduce us to make a covenant with the world. (The Collected Works of Watchman Nee, vol. 10, pp. 428-429, 431)

Through [the outpouring of the Spirit] the individual Christ became the corporate Christ (1 Cor. 12:12-13), the church as the great mystery of godliness, God manifested in the flesh (1 Tim. 3:15-16). The church as the manifestation of Christ will bring in the glorious day of restoration, the age of the millennial kingdom (Joel 3:16-21), in which Christ will be manifested in a fuller way. The restoration will consummate in the fullest manifestation of Christ in the New Jerusalem in the new heaven and new earth. (Joel 2:28, footnote 1)

Further Reading: The Collected Works of Watchman Nee, vol. 10, pp. 423-433

第十一周 周三

晨兴喂养

玛一 6~7 藐视我名的祭司啊，万军之耶和华对你们说，儿子尊敬父亲，仆人敬畏主人。我既为父亲，我该受的尊敬在那里呢？我既为主人，我该得的敬畏在那里呢？你们却说，我们在何事上藐视你的名呢？你们将污秽的食物献在我的坛上，且说，我们在何事上污秽你呢？你们竟说，耶和华的桌子是可藐视的。

约壹一 8 我们若说自己没有罪，便是自欺，真理就不在我们里面了。

属灵的实际，就是真。是真理叫我们得以自由。但是，有许多时候，一个基督徒，不只没有摸著真，反而陷在虚谎里面，被虚谎所迷惑，受虚谎的捆绑。他对於一件事的真相看不清楚，却自以为很清楚；他所想所作的完全是错的，却自以为很对。这一种的情形，可以称它为「著迷」。著迷的人需要神的光，才能从著迷里出来。（倪柝声文集第二辑第十六册，二四五页）。

信息选读

著迷是自己欺骗自己。著迷的人，就是约壹一章八节所说的那样〔自欺〕的人。…〔如果一个人〕明明知道自己有罪，却对人说自己无罪，这是撒谎。明明自己有罪，却相信自己无罪，这是自欺。撒谎是自己里面明明知道有罪，但是对人说没有。著迷是自己里面明明有罪，却一直想自己是何等好，好到一个地步，像主耶稣一样没有罪，就相信自己没有罪，就一直说自己没有罪。撒谎是自己知道有罪，却打算去骗人。著迷是自己虽然有罪，却相信自己无罪，也对人说自

WEEK 11 DAY 3

Morning Nourishment

Mal. 1:6-7 A son honors his father, and a servant his lord. Therefore if I am a Father, where is My honor? And if I am the Lord, where is My fear? says Jehovah of hosts to you, O priests who despise My name. But you say, How have we despised Your name? You offer defiled food upon My altar. And you say, How have we defiled You? In that you say, The table of Jehovah is despicable.

1 John 1:8 If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us.

Spiritual reality is that which is true. It is the truth that sets us free. However, a Christian often does not touch that which is true; instead, he falls into falsehood, and he is deceived and bound by the deception. He does not see the true nature of matters, but is deceived to think that he is very clear. What he thinks and does is totally wrong, and yet he thinks that he is very right. This kind of condition is known as “obsession.” Those who are obsessed need God's light before they can be delivered from their obsession. (The Collected Works of Watchman Nee, vol. 36, p. 257)

Today's Reading

Obsession is self-deception. An obsessed person is like the person described in 1 John 1:8....If a man knows that he has sinned, yet tells others that he has not sinned, this is a lie. But if a man has sinned, yet believes that he has not sinned, this is self-deception. Lying is knowing that one has sinned but telling others that he has not sinned. Being obsessed is having clearly sinned yet, at the same time, thinking that one is as wonderful and as sinless as the Lord Jesus, even to the point that he believes and says that he has no sin. Lying is knowing that one has sinned and trying to deceive others. Being obsessed is believing that one has no sin and telling others that he has no sin, when he has really sinned. In other words,

己无罪。换句话说，欺人的就是撒谎；自欺的就是著迷。撒谎与著迷，里面的内容都是一样的，内容都是有罪。不过一个是良心里知道自己有罪，却打算骗人说，我没有罪；一个是头脑里说自己无罪，心理上也相信自己无罪。欺骗人的人是撒谎的，自欺的人是著迷的。所有著迷的人，都是自欺的人；所有著迷的人，都是自己把自己想到一个地步，就著迷了。也不知道有多少骄傲的人著了迷！因为骄傲的人把自己想到一个地步，不只要别人相信他是这么一种人，连他自己也相信自己是这么一种人了。

著迷乃是心里的事。著迷是作了一件错的事，心里还能说是对的。人作了一件错的事，口里硬说是对的，这是撒谎。人作了一件错的事，不只口里说是对的，连心里也相信是对的，这是著迷。

著迷的情形就是：对于一件错的事，自己想是对的，自己也相信是对的，相信到一个地步，再没有人能对他说是错的；这是著迷。还有，对于别人所没有的事，自己先是猜想人家有，后来想到一个地步肯定人家有，好像越想越是有凭有据的；这也是著迷。有的基督徒，因为自己羡慕某件事，想达到某个目的，起先心里也有点觉得不对，随后却一直朝对的方面想，好像越想越对，越想越真，越想越实在，再后就相信绝对是对的，就把它当作真理，也对别人说，这是真理；这也是著迷。著迷到了这个地步，就是有人把神的话给他看，证明他是错的，也不生效。一个著迷的基督徒，你想帮助他、更正他，是不容易的，因为他能凭著良心说，他是对的（倪柝声文集第二辑第十六册，二四五至二四八页）。

参读：倪柝声文集第二辑第十六册，二四五至二六四页。

lying is deceiving others, while being obsessed is deceiving oneself. The content of lying and obsession are the same; there is sin in both cases. But in one case, a man's conscience knows that he has sinned, yet he deceives others by saying that he has not sinned. In the other case, a man's mind tells him that he has not sinned, and in his heart he also believes that he has not sinned. Those who deceive others are lying, while those who deceive themselves are obsessed. All obsessed persons are self-deceiving persons. All obsessed persons spend so much time considering themselves that they fall into obsession. Many proud people have become obsessed because they not only try to make others believe that they are a certain kind of person, but they themselves believe that they are that kind of person!

Obsession is a matter of the heart. It is doing the wrong thing yet saying in the heart that it is right. If a man does something wrong, yet stubbornly says with his mouth that it is right, this is lying. But if a man does something wrong, and not only says with his mouth but even believes in his heart that it is right, this is obsession.

The symptom of obsession is thinking and believing that a wrong thing is right to the point that one cannot say that it is wrong. This is being obsessed. There are those who imagine that something is happening with others when nothing actually is happening. The imagination goes so far that they become convinced of a certain matter, and they even come up with proofs and evidences to support their imagination. This also is obsession. Some Christians want to do something or desire to achieve certain goals. In the beginning they have some feeling that what they want to do may not be right. But later, as their thoughts are set in that direction, the more they think about it, the more they feel that it is right, and the more real and true the things become. In the end, they believe that it is absolutely right. They consider it to be the truth, and they tell others that it is the truth. This also is obsession. One can be so obsessed that when others use God's Word and prove to him that he is wrong, he will still not take heed. It is not easy to help or correct an obsessed Christian, because he believes that his conscience says he is right. (The Collected Works of Watchman Nee, vol. 36, pp. 257-259)

Further Reading: The Collected Works of Watchman Nee, vol. 36, pp. 257-271

玛一2 耶和華說，我愛了你們；你們卻說，你在何事上愛了我們呢？耶和華說，以掃不是雅各的哥哥麼？我却愛雅各。

三 13~14 耶和華說，你們用話語頂撞我；你們還說，我們用什麼話頂撞了你呢？你們說，事奉神是徒然的；遵守神所吩咐的，在萬軍之耶和華面前哀痛而行，有什麼益處呢？

在瑪拉基三章十三至十八節，我們看見耶和華對敬畏祂並事奉祂之人的鼓勵。…有些雅各子孫的話，厲害的頂撞耶和華（13上）。…他們說，「事奉神是徒然的；」又問說，「遵守神所吩咐的，在萬軍之耶和華面前哀痛而行，有什麼益處呢？」（14）他們敬拜並事奉神，但他們却是哀痛的敬拜並事奉；他們被要求作這些事，一點也不喜樂。

那些厲害頂撞耶和華的人也說，「如今我們稱狂傲的人為有福；行惡的人非但得建立，並且雖然試探神，却得以逃罪。」（15）這指明這些反對神的人似乎在說，「蒙賜福的路不是謙卑，而是狂傲。行惡的人非但得建立，他們還試探神，不信祂，也不給祂十分之一，却得逃脫一切的災害。他們不但沒有受苦，還逃脫了災難。」（瑪拉基書生命讀經，五〇八頁）

信息选读

我們要特別小心，千万不要有一點動機想欺騙人。我們即使無意中說了不準確的話，也要更正。我們如果存心說不準確的話，起先是欺人，結局會落到自欺的地步。

在舊約里有一卷書，就是瑪拉基書，特別給我們看見什

Mal. 1:2 I have loved you, says Jehovah; but you say, How have You loved us? Was not Esau Jacob's brother, declares Jehovah? Yet I loved Jacob.

3:13-14 Your words have been strongly against Me, says Jehovah; but you say, What have we spoken against You? You say, It is vain to serve God; and what profit is it that we have kept His charge and have walked mournfully before Jehovah of hosts?

In Malachi 3:13 through 18 we see Jehovah's encouragement to those who fear Him and serve Him....The words of some of the sons of Jacob were strongly against Jehovah (v. 13a)...They said, "It is vain to serve God"...(v. 14). They worshipped and served God, but they did it mournfully, not at all happy that they were required to do these things.

Those who spoke strongly against Jehovah also said, "Now we call the arrogant blessed; not only have those who act wickedly been built up, but they also try God and escape" (v. 15). This indicates that these opposers of God seemed to be saying, "The way to be blessed is not to be humble but to be arrogant. The ones who act wickedly not only are built up, but they try God, not believing Him and not giving Him the tithe, and they escape from any kind of calamity. Instead of suffering, they escape tribulation." (Life-study of Malachi, pp. 15-16)

Today's Reading

We must be very careful not to have any intention of deceiving others. Even when we say something inaccurate by accident, we should correct it. If we try to consciously say an inaccurate word, we will first deceive others, but in the end, we will fall into self-deception.

In the Old Testament, there is one book, [Malachi,] which shows us what

麽种的人是著迷的人。…一章二节：「耶和华说，我爱了你们。」这是事实。但以色列人却说，「你在何事上爱了我们呢？」这是著迷。以色列人说这话，与普通的撒谎不同。他们敢对神说，「你在何事上爱了我们呢？」这就证明他们心里的确不相信神爱了他们。他们不相信事实，反而把虚谎当作真的，这就叫著迷。

六节：「藐视我名的祭司啊，万军之耶和华对你们说，儿子尊敬父亲，仆人敬畏主人。我既为父亲，我该受的尊敬在那里呢？我既为主人，我该得的敬畏在那里呢？」这是神说的话。他们却说，「我们在何事上藐视你的名呢？」他们没有敬畏耶和华，他们却相信他们没有藐视耶和华的名，这就叫著迷。

二章十三至十四节：「你们又行了一件这样的事，使眼泪，使哭泣和叹息遮盖耶和华的祭坛，以致耶和华不再垂看那供物，也不乐意从你们手中收纳。」这是事实。他们却说，「这是为什麼呢？」他们作了一件错事，却不相信有这麼一回事，这就叫著迷。

三章七节：「万军之耶和华说，从你们列祖的日子以来，你们常常偏离我的律例而不遵守。现在你们要转向我，我就转向你们。」这是神说的话。他们却问神说，「我们如何转向呢？」好像他们没有偏离神的律例过，他们相信他们无可再转向了，这就叫著迷。

八节：「人岂可夺取神之物呢？你们竟夺取我的物。」这是神说的话。他们却说，「我们在何事上夺取你的物呢？」他们夺取了神的供物，却相信自己没有夺取过，这是著迷。

十三节：「耶和华说，你们用话语顶撞我。」这是事实。他们却说，「我们用什麼话顶撞了你呢？」他们顶撞了神，却相信自己从来没有顶撞过，这就叫著迷（倪柝声文集第二辑第十六册，二四八至二五〇页）。

参读：玛拉基书生命读经，第三篇。

obsessed people are like....In 1:2 it says, "I have loved you, says Jehovah." This is a fact. Yet the Israelites said, "How have You loved us?" This is obsession. The word which came out of the mouth of the Israelites was different from ordinary lying. They were not afraid to say to God, "How have You loved us?" This proves that they sincerely believed in their heart that God had not loved them. They did not believe the facts; they took falsehood as truth. This is being obsessed.

Malachi 1:6 says, "A son honors his father, and a servant his lord. Therefore if I am a Father, where is My honor? And if I am the Lord, where is My fear? says Jehovah of hosts to you, O priests who despise My name." This is God's word. Yet they said, "How have we despised Your name?" They did not fear Jehovah, yet they believed that they had not despised His name. This is obsession.

Malachi 2:13 says, "And this second thing you do: You cover the altar of Jehovah with tears, with weeping and sighing, so that He no longer regards the sacrifice or receives it with pleasure from your hand." These are facts. Yet they said, "For what reason?" (v. 14). They did something wrong, yet they did not believe that there was such a thing. This is obsession.

Malachi 3:7 says, "From the days of your fathers you have turned aside from My statutes and have not kept them. Return to Me, and I will return to you, says Jehovah of hosts." This is God's word. Yet they asked God, "How shall we return?" It seems as if they had never gone away from God's ordinances. They believed that they did not need to turn any further. This is obsession.

Verse 8 says, "Will a man rob God? Yet you have robbed Me." This is God's word. Yet they said, "How have we robbed You?" They robbed God, yet they believed that they had not done anything. This is obsession.

Verse 13 says, "Your words have been strongly against Me, says Jehovah." This is a fact. Yet they said, "What have we spoken against You?" Their words had been strong against God, yet they believed that they had not done anything. This is obsession. (The Collected Works of Watchman Nee, vol. 36, pp. 259-261)

Further Reading: Life-study of Malachi, msg. 3

第十一周 周五

晨兴喂养

玛三 1~3 万军之耶和華說，我要差遣我的使者，在我前面豫備道路；你們所尋求的主，必忽然來到祂的殿；立約的使者，就是你們所羨慕的，快要來到。祂來的日子，誰能當得起呢？祂顯現的時候，誰能立得住呢？因為祂如煉金之人的火，如漂布之人的礮。祂必坐下如煉淨銀子的，必潔淨利未人，熬煉他們像金銀一樣，他們就必在公義中獻供物給耶和華。

瑪拉基書啟示基督第一次和第二次的來臨。祂第一次來臨時，是神的使者。作為神的使者，基督不僅把從神來的話或信息帶給神的子民；祂自己就是活的信息。四福音完全證明這事；四福音是基督完整並完全的記載，說到基督是神給祂所揀選之人活的信息。當主耶穌活在地上時，祂走過各城市，向人說話，將祂自己供應到人內里的部分；祂自己就是那信息（瑪拉基書生命讀經，五〇〇頁）。

信息選讀

耶和華對利未子孫的對付，是要藉著祂來作耶和華的使者，使祭司得煉淨、潔淨（瑪三 1~4）。…這豫言有三重的應驗。

首先，這豫言應驗於申言者瑪拉基（基督這要來者的豫表）來的時候。…第二，這豫言應驗於基督第一次來臨時，有施浸者約翰來作祂的先鋒（太十一 7~13）。基督第一次來臨時，祂是神所差來的使者，甚至就是從神差來的信息，來調整、煉淨並潔淨祭司。在福音書里，主常常責備祭司。…第三，這豫言應驗於基督第二次來臨時，有以利亞作祂的先鋒（賽四十 3~5、

WEEK 11 DAY 5

Morning Nourishment

Mal. 3:1-3 I am about to send My messenger, and he will clear the way before Me; and suddenly the Lord, whom you seek, will come to His temple. And the Angel of the covenant, whom you desire, He will come, says Jehovah of hosts. And who will endure the day of His coming? And who will stand when He appears? For He is like a refiner's fire and like fullers' soap. And He will sit as a refiner and a purifier of silver, and He will purify the sons of Levi and purge them like gold and like silver, and they will offer to Jehovah a sacrifice in righteousness.

The book of Malachi reveals Christ in His first coming and in His second coming. In His first coming He is the Messenger of God. As the Messenger of God, Christ not only brings a word or a message from God to God's people; He Himself is the living message. This is fully proved by the four Gospels, which are a complete and perfect record of Christ as the living message sent by God to His chosen people. While the Lord Jesus was living on earth, as He traveled through the cities and as He spoke to the people, ministering Himself into the intrinsic part of their being, He Himself was the message. (Life-study of Malachi, p. 9)

Today's Reading

Jehovah's dealing with the sons of Levi is to refine and purify the priests by His coming as the Messenger of Jehovah (Mal. 3:1-4)...This prophecy has a threefold fulfillment.

First, this prophecy was fulfilled in the coming of the prophet Malachi, the type of Christ as the coming One....Second, this prophecy was fulfilled in the first coming of Christ with John the Baptist as His forerunner (Matt. 11:7-13). In His first coming, Christ came as a Messenger and even as the message sent by God to adjust, refine, and purify the priests. In the Gospels the Lord Jesus frequently rebuked the priests....Third, this prophecy will be fulfilled in the second coming of Christ with Elijah as His forerunner (Isa.

9~11, 太十七 11, 启十一 3~4)。

基督这立约的使者必忽然来到；祂是以色列人所寻求的，也是以色列人所羡慕的（玛三 1, 该二 7 上）。…基督这立约的使者必忽然来到，要在以色列人身上执行祂藉著死所立的约（太二六 28）。祂来作使者，服事神以成立新约。当主耶稣在被卖的那一夜设立祂的筵席时，告诉我们祂是在立新约：「这杯是用我血所立的新约。」（路二二 20）祂这样立了新约；在这约里，神有义务将祂自己分赐到我们里面作我们的生命、生命的律和一切，好作我们里面的内容。虽然主耶稣在近二千年前立了新约，但大体而言，犹太人并未得到这约的益处。相反的，益处却临到外邦人。然而，当基督回来时，祂要作为立约的使者而来，在悔改并相信的犹太人身上执行这约。那时，他们就要成为新约的受益者。

基督来时也如炼金之人的火，如漂布之人的硷，祂要炼净并洁净利未子孙，主要的是祭司，使他们将正当的供物献给神（玛三 2~4）。在千年国时，悔改的犹太人藉著新约得重生，就要作祭司照顾列国；为此，他们需要多得炼净和洁净。所以，基督第二次来临时，要更新、圣别、变化以色列，使他们作祂炼净并洁净的祭司。

基督第二次来临时，要作立约的使者，万国所羡慕的（1），和公义的日头（四 2）。事实上，基督甚至在祂第一次来时就作了立约的使者。作为立约的使者，基督立了新约。在祂上十字架以前所作的最后一件事，就是设立祂的筵席，立了新约（太二六 26~30）（玛拉基书生命读经，四九七至四九九、五〇一页）。

参读：玛拉基书生命读经，第一篇。

40:3-5, 9-11; Matt. 17:11; Rev. 11:3-4).

Christ will come suddenly as the Angel of the covenant, whom the people of Israel seek and whom the people of Israel desire (Mal. 3:1; Hag. 2:7a)...Christ's coming suddenly as the Angel of the covenant will be to execute upon Israel the covenant that He enacted through His death (Matt. 26:28). He came in the sense of an Angel to serve God in forming the new testament. When He established His table on the night in which He was betrayed, the Lord Jesus told us that He was enacting the new covenant: "This cup is the new covenant established in My blood" (Luke 22:20). Thus He formed the new testament, in which God is obligated to dispense Himself into our being to be our life, our life law, and our everything as our content. Although the Lord Jesus enacted the new covenant nearly two thousand years ago, generally speaking the Jewish people have not benefitted by it. Instead, the benefit has gone to the Gentiles. However, when Christ comes back, He will come as the Angel of the covenant to execute His covenant over the repentant and believing Jews. At that time they will become beneficiaries of the new covenant.

Christ will come also to refine and purify the sons of Levi, mainly the priests, like a refiner's fire and like fullers' soap that they may offer to God the proper sacrifice (Mal. 3:2-4). In the millennium the repentant Jews who are regenerated through the new covenant will be the priests to take care of all the nations. For this they will need much refining and purifying. Therefore, in His second coming Christ will renew, sanctify, and transform Israel to be His refined and purified priests.

In His second coming, Christ will be the Angel of the covenant, the Desire of nations (3:1), and the Sun of righteousness (4:2). Actually, Christ was the Angel of the covenant even in His first coming. As the Angel of the covenant, Christ enacted the new covenant. Before going to the cross, the last thing He did was to establish the new covenant at His table (Matt. 26:26-30). (Life-study of Malachi, pp. 5-7, 9)

Further Reading: Life-study of Malachi, msg. 1

第十一周 周六

晨兴喂养

玛四2 但向你们敬畏我名的人，必有公义的日头升起，其翅膀有医治之能；你们必如圈里的肥牛犊出来跳跃。

太十三 43 那时，义人在他们父的国里，要发光如同太阳。…

基於〔基督所立的〕新约（来八 10~12），我们蒙神赦免，神甚至忘记我们的失败。然後神将祂自己分赐到我们里面，作我们的生命、生命的律和一切，好作我们里面的内容，使我们能活祂。这就是说，新约乃是使我们与神绝对成为一。祂成为我们，我们为祂所构成，在祂的生命和性情上与祂是一（玛拉基书生命读经，五〇一页）。

信息选读

神被构造到我们里面来成为我们，并且我们在生命和性情上与神成为一…。新约启示神是我们的父，我们是祂的儿子。我们不是神的养子，乃是神所生的儿子。神是我们的父，因为祂生了我们；我们是祂的儿子，因为我们是由祂所生的。一个小孩有分於他父亲的生命和性情，却没有为父的身份；同样的，我们这些神所生的儿子，也有分於神的生命和性情，却没有祂为父的身份，也没有祂的神格。我们在生命和性情上与神一样，但我们当然不是在祂的神格上成为神，也不是在祂为父的身份上成为父。这是圣经中，特别是新约里内在的启示。

在我们日常的生活中需要记得，我们的身份是拥有神的生命和性情的神的儿子。比方说，一位弟兄或姊妹领悟了这点，知道他们不仅有人性，也有神性，他们就会彼此尊敬到极点。他们不但不会争论，反而会彼此敬重，彼此善待。…我们…不该忘记我们是神的儿子这个身份。

WEEK 11 DAY 6

Morning Nourishment

Mal. 4:2 But unto you who fear My name will the Sun of righteousness arise with healing in His wings, and you will go forth and leap about like well-fed calves.

Matt. 13:43 Then the righteous will shine forth like the sun in the kingdom of their Father....

Based upon [His] new covenant (Heb. 8:10-12), we are forgiven by God, who even forgets our failures. God is then able to dispense Himself into our intrinsic being to be our life, to be the law of life, and to be everything to us as our inward content that we may live Him. This means that the new covenant is to make us absolutely one with God. He becomes us, and we, being constituted with Him, are one with Him in His life and nature. (Life-study of Malachi, p. 10)

Today's Reading

God has been constituted into us to become us and...we have become one with God in His life and nature. The New Testament reveals that God is our Father and that we are His sons. We are not sons who have been adopted by God but sons who have been born of God. God is our Father because He has begotten us, and we are His sons because we have been born of Him. Just as a child shares the life and nature of his father but not the fatherhood, so we as sons born of God share God's life and nature but not His fatherhood nor His Godhead. We are the same as God our Father in life and nature, but we surely are not God in His Godhead or the Father in His fatherhood. This is the intrinsic revelation of the Bible, especially of the New Testament.

In our daily living, we need to remember our status as sons of God possessing the life and nature of God. For example, if a brother and his wife both realize this, knowing that they are not only human but also divine, they will respect each other to the uttermost. Instead of disputing, they will honor each other and be kind to each other....We should not forget our status as sons of God.

在基督第二次来临时，祂也是万国所羡慕的（玛三1，该二7）。基督是我们羡慕的那一位。一天过一天，我们羡慕祂作我们的爱、我们的谦卑、我们的温柔、我们的喜乐。没有什麼比喜乐更好；这喜乐成为我们的力量、我们的医治、我们的喂养和我们的滋养。真实的喜乐来自基督作我们的生命、我们的美德并我们的一切。我能作见证，我爱这一位已经超过七十年了。我今天爱祂远超以前。我每天羡慕祂、爱祂并思想祂。祂真是我们所羡慕的。

基督来作公义的日头，其翅膀有医治之能（玛四2）。今天灵恩派的人实行所谓的神医。事实上，基督自己就是我们的医治。当祂这日头照在我们身上时，祂就医治我们。

基督第一次来临时，地拒绝祂，所以地得不著祂的医治。但因著我们秘密的、隐藏的接受了祂，就每天得著祂的医治。祂的医治使我们喜乐，叫我们忘记怒气和忧虑。因著罪、死和许多缺欠与残缺，我们都病了；只有这位医治的基督能使我们完全。得医治就是得拯救，得拯救就是得完全。祂要医治我们，但我们必须给祂自由，让祂用祂的翅膀在我们上面、周围和里面飞翔。

基督第一次来临时，医治了堕落的祭司体系；但祂第二次来临时，要医治剩余的以色列民。然後祂要成为地和我们的一切。这位医治的基督要忽然来到。因此，我们需要儆醒，豫备好迎接祂。

玛拉基书的中心是医治的基督。这位医治的基督是神的使者、立约的使者和万国所羡慕的。基督成为我们的医治，是基於祂作公义的日头。「日头」这辞指明生命，「公义」这辞指明公平。全地都充满死亡和不公；但有了医治的基督，就有生命和公平。我们等候祂作公义的日头来临，其翅膀有医治之能（玛拉基书生命读经，五〇一至五〇四页）。

参读：玛拉基书生命读经，第二篇。

In His second coming, Christ will also be the Desire of the nations (Mal. 3:1; Hag. 2:7). Christ is the One whom we desire. Day by day we desire Him to be our love, our humility, our meekness, and our joy. Nothing is better than joy. This joy becomes our strength, our healing, our feeding, and our nourishment. Real joy comes from Christ being our life, our virtues, and our everything. I can testify that I have been loving this One for over seventy years, and I love Him today much more than ever. Daily I desire Him, love Him, and consider Him. He surely is our Desire.

As the Sun of righteousness, Christ will come with healing in His wings (Mal. 4:2). Today the Pentecostal people practice what is called divine healing. Actually, Christ Himself is our healing. He is the Sun that heals us as it shines upon us.

In His first coming, the earth rejected Christ; therefore, the earth lacks His healing. But because we have received Him in a secret, hidden way, we receive His healing every day. His healing causes us to have joy so that we forget our anger and anxiety. We are sick from sin, death, and many deficiencies and imperfections. Only this healing Christ can make us whole. To be healed is to be saved. To be healed, to be saved, is to be made whole. He will heal us, but we must give Him the freedom to use His wings to fly above us, around us, and within us.

In His first coming, Christ healed the degraded priesthood, but in His second coming, He will heal the remnant of the people of Israel. Then He will be everything to the earth and to us. This healing Christ will come suddenly. Thus, we need to be alert, ready to receive Him.

The center of the book of Malachi is the healing Christ. This healing Christ is the Messenger of God, the Angel of the covenant, and the Desire of the nations. Christ's being our healing is based upon His being the Sun of righteousness. The word "Sun" indicates life, and the word "righteousness" indicates justice. The whole earth is filled with death and injustice, but with the healing Christ we have life and justice. We are waiting for Him to come as the Sun of righteousness with healing in His wings. (Life-study of Malachi, pp. 10-12)

Further Reading: Life-study of Malachi, msg. 2

二〇一二年夏季训练

小申言者书结晶读经

第十二篇

小申言者书中所启示的复兴

读经：哈三 2 上，何六 2，珥二 28～29，该一 14 上，二 7 上，玛三 1 下，四 2

纲 目

周 一

壹. 哈巴谷三章二节上半说到复兴—『耶和華阿，求你在这些年间复兴你的工作』：

一. 我们可以说，复兴这件事是小申言者书『外壳』里面的『核仁』。

二. 在神的选民中间，一直渴望要得著复兴；我们可能对此没有感觉，但这样的渴望在我们多年的基督徒生活中，一直在我们里面—参诗八十 17～19。

三. 在神眼中，祂选民中的一个人代表全体；神总是将祂的选民看作团体的身体。

四. 这就是说，哈巴谷和我们在神选民的单位里乃是一；因此，当哈巴谷祷告求复兴时，我们也祷告；这样的祷告是永存的祷告。

五. 我们要实行神所命定聚会和事奉的路，就需要得著复兴；这就是为甚麽主带领我们实行晨兴：

1. 我们信徒应当跟著日出，每早晨有复兴，有新的起头；每天我们都需要『日出』，这日出就是复兴—玛四 2，箴四 18，士五 31，太十三 43。

2. 我们若经历每日的复兴，就会成为活的，够资格实行神命定的路，并帮助召会实行这条路。

2012 Summer Training

Crystallization-Study of the Minor Prophets

Message Twelve

The Revival Revealed in the Minor Prophets

Scripture Reading: Hab. 3:2a; Hosea 6:2; Joel 2:28-29; Hag. 1:14a; 2:7a; Mal. 3:1b; 4:2

Outline

DAY 1

I. Habakkuk 3:2a speaks of revival—“O Jehovah, revive Your work / In the midst of the years”:

A. We may say that this matter of revival is the “kernel” within the “shell” of the books of the Minor Prophets.

B. Among God's elect there has always been an aspiration to be revived; although we may not realize it, such an aspiration has been within us through all the years of our Christian life—cf. Psa. 80:17-19.

C. In the eyes of God, one person among His elect represents the whole; God always considers His elect as a corporate Body.

D. This means that Habakkuk and we are one in the unit of God's elect; thus, when Habakkuk prayed for revival, we also prayed; such a prayer is an everlasting prayer.

E. In order to practice the God-ordained and scriptural way to meet and to serve, we need to be revived; this is why the Lord leads us to practice morning revival:

1. We believers should follow the sunrising to be revived and to have a new beginning every morning; every day we need a “sunrising,” and this sunrising is a revival—Mal. 4:2; Prov. 4:18; Judg. 5:31; Matt. 13:43.

2. If we experience a daily revival, then we will be living and qualified to practice the God-ordained way and to help the church to take this way.

貳。一面，哈巴谷为复兴祷告；另一面，何西阿说到『两天』的荒凉与『第三天』的复活：『过两天祂必使我们活过来，第三天祂必使我们兴起，我们就在祂面前活著』—何六2：

一. 在主一日如千年；（彼後三8；）按这原则，何西阿六章二节里的两天，也许表徵从主後七十年算起的头两个千年的时期；主後七十年，罗马太子提多毁灭耶路撒冷和圣殿，残杀成千上万的犹太人，并使犹太人分散在列国中。

二. 从那时起，代表我们的以色列一直是荒凉的；从那时起，犹太人就无君王，无首领，无祭祀，也无圣殿，应验了何西阿在三章四节的豫言。

三. 二千年之久，神把以色列留在死的光景中；过了这两个千年的时期，第三个千年就要来到。

四. 第三天，也许表徵第三个千年的时期，就是在基督复活之实际里的千年国—复兴的时代；（启二十六；）那时，以色列必被兴起，就是得著复兴。

五. 在我们基督徒的生活中，原则也是一样：

1. 过了两天的荒凉，就会有第三天；基督是在第三天复活，而祂这位在复活里是灵的基督，就是赐生命的灵，乃是第三天的实际—林前十五4，45，约十一25。

2. 今天我们可以接受在复活里那是灵的基督，藉此享受祂复活的实际；我们若有复活的基督，我们就是在早晨，在日出之时；这对我们是真实的复兴。

3. 每当我们接触这样一位基督，我们就从两天的荒凉中，被带到第三天的复活里。

六. 小申言者书中所启示的复兴，可以应用於家庭、召会、

II. On the one hand, Habakkuk prayed for revival; on the other hand, Hosea spoke of the desolation of the “two days” and the resurrection on the third day—“He will enliven us after two days; / On the third day He will raise us up, / And we will live in His presence”—Hosea 6:2:

A. With the Lord one day is like a thousand years (2 Pet. 3:8); according to this principle, the two days in Hosea 6:2 may signify the first two periods of a thousand years each, counting from A.D. 70, when the Roman prince Titus destroyed Jerusalem and the temple, cruelly killed thousands of Jews, and scattered the Jews among the nations.

B. From that time Israel, our representative, has been desolate; from that time the Jews have been without king, without prince, without sacrifice, and without the temple, fulfilling Hosea's prophecy in 3:4.

C. For two thousand years God has left Israel in a dead condition, but after this two-thousand-year period the third thousand years will come.

D. The third day may signify a third period of a thousand years, that is, the millennium, the age of restoration, which will be in the reality of Christ's resurrection (Rev. 20:6); at that time Israel will be raised up, that is, restored.

E. This principle is the same in our Christian life:

1. After the two days of desolation there is the third day; Christ was resurrected on the third day, and as the pneumatic Christ, the life-giving Spirit, in resurrection, He is the reality of the third day—1 Cor. 15:4, 45; John 11:25.

2. Today we may receive the pneumatic Christ in resurrection and thus enjoy the reality of His resurrection; if we have the resurrected Christ, we are in the morning, the sunrising, and this is a real revival to us.

3. Whenever we contact such a Christ, we are brought from the desolation of the two days to the resurrection of the third day.

F. The revival revealed in the Minor Prophets can be applied to the family, to the church, to

国家、全人类、甚至整个宇宙；原则上，地上的每件事和每个人，都在何西阿六章二节所说两天的荒凉里：

1. 自从人墮落後，一切受造之物里面都有复兴的渴望；罗马八章二十至二十二节论到这事说，『因为受造之物服在虚空之下，不是自己愿意的，乃是因那叫它服的，指望著受造之物自己，也要从败坏的奴役得著释放，得享神儿女之荣耀的自由。我们知道一切受造之物一同叹息，一同受生产之苦，直到如今。』

2. 因著亚当的墮落，败坏、奴役、和死亡就进到一切受造之物中；今天万物都在朽坏并在败坏的奴役之下；在这奴役下的万物，都渴望得著复兴—参林後四 16。

七. 这要得著复兴的普遍需要，只有藉著基督并在基督里才能满足；惟有这位在第三天复活的基督，是更新的能力：

1. 对全宇宙和全人类来说，基督是复活，就是第三天的实际；第三天的实际，乃是复活之基督的人位带著复兴的实际。

2. 因此，基督是一切受造之物所渴望之复兴的元素；败坏和荒凉只能被复活的基督所吞灭。

八. 经历复兴的路，乃是藉著悔改以及承认我们的罪、失败和黑暗，而接触基督，因此得以进到祂这复活里面；藉此我们就从两天的荒凉被带到基督这第三天的实际；第三天不是别的，乃是复活之基督的人位带著复兴的实际。

周 四

参. 约珥书二章二十八至二十九节说到那灵的浇灌：

一. 每一天我们都需要包罗万有、终极完成、复合、赐生命的灵这经过过程并终极完成之三一神的浇灌。

二. 这灵包括基督的神性与人性，祂死的功效，并祂复活的大能；这灵乃是我们的分，我们的基业。

肆. 神选民的反应是他们在灵里被主激动：『耶和華激动撒拉铁的儿子犹大省长所罗巴伯的

the nations, to the entire human race, and even to the whole universe; in principle, everything and everyone on earth are in the desolation of the two days spoken of in Hosea 6:2:

1. Since the fall of man, there has been in all of creation an aspiration for revival; concerning this, Romans 8:20-22 says, “The creation was made subject to vanity, not of its own will, but because of Him who subjected it, in hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God. For we know that the whole creation groans together and travails in pain together until now.”

2. As a result of Adam's fall, corruption, slavery, and death have come into the whole creation; today everything is decaying and is under the slavery of corruption; all the things that are under this slavery aspire to be revived—cf. 2 Cor. 4:16.

G. The universal need for revival, for restoration, can be met only by Christ and in Christ; only Christ, who was resurrected on the third day, is the renewing power:

1. For the whole universe and for all mankind, Christ is the resurrection, the reality of the third day; the reality of the third day is the person of the resurrected Christ with the reality of revival.

2. Christ, therefore, is the element of the revival for which all creation aspires; the corruption and desolation can be swallowed up only by the resurrected Christ.

H. The way to experience revival is to contact Christ by repenting and confessing our sins, failures, and darkness, thereby entering into Him as the resurrection; by doing this, we are brought from the desolation of the two days to Christ as the reality of the third day; the third day is nothing other than the person of the resurrected Christ with the reality of revival.

DAY 4

III. Joel 2:28 and 29 speak of the outpouring of the Spirit:

A. Every day we need the outpouring of the all-inclusive, consummated, compound, life-giving Spirit as the processed and consummated Triune God.

B. This Spirit includes Christ's divinity and humanity, the effectiveness of His death, and the power of His resurrection; this Spirit is our portion, our inheritance.

IV. The response of God's elect is to be stirred up in their spirit by the Lord: “Jehovah stirred up the spirit of Zerubbabel the son of Shealtiel, the governor

灵，和约撒答的儿子大祭司约书亚的灵，并一切馀剩之百姓的灵』—该一14上：

一．为著恢复神殿的建造，神的选民从省长所罗巴伯起，照着神权柄的次序，在灵里被主激动—参拉一5。

二．在小申言者书里，同时题到神圣的灵和神选民被激动之人的灵。

三．在新约，神圣的灵已经终极完成并浇灌下来；（徒二17～21，珥二28～32；）我们人的灵因著被激动，就对这一位灵有反应。（提後一6～7，参徒十七16，罗八16，林後二13。）

周五

伍．小申言者书也启示基督是我们的享受；对神的基督的享受，实际上就是对神自己的享受—诗四三4：

一．『我必震动万国，万国所羡慕的必来到』—该二7上，参玛三1下：

1. 我们可以享受基督作神选民所羡慕的，作人类所羡慕的；不论我们对主或冷或热，我们都羡慕基督；每一天我们都羡慕基督。

2. 即使万国不认识基督，他们仍羡慕基督；所有人都羡慕和平，过美好的生活，有光、爱、忍耐、谦卑、温柔、恒忍、喜乐、公义等美德；因著基督是这一切事物的实际，所以万国羡慕这些事物，意即他们不知不觉的羡慕基督。

3. 基督是人类惟一的需要；每个人，无论是信徒或不信者，都羡慕基督。

二．我们可以享受基督作立约的使者—1节下：

1. 祂作使者，意思是说祂是服事者—参来一14。

2. 祂作立约的使者，设立祂的筵席，立了新约；（路二二20；）祂作新约的保证，（来七22，）使其中的一切成为我们的实际。（耶三一31～34，来八8～12。）

of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people”—Hag. 1:14a:

A. For the recovery of the building of God's house, God's elect were stirred up by the Lord in their spirit in the order of God's authority, beginning with Zerubbabel the governor—cf. Ezra 1:5.

B. In the Minor Prophets both the divine Spirit and the stirred-up human spirit of God's elect are mentioned.

C. In the New Testament the divine Spirit has been consummated and poured out (Acts 2:17-21; Joel 2:28-32), and our human spirit responds to such a Spirit by being stirred up (2 Tim. 1:6-7; cf. Acts 17:16; Rom. 8:16; 2 Cor. 2:13).

DAY 5

V. The Minor Prophets also reveal that Christ is our enjoyment; the enjoyment of God's Christ is actually the enjoyment of God Himself—Psa. 43:4:

A. “I will shake all the nations, and the Desire of all the nations will come”—Hag. 2:7a; cf. Mal. 3:1b:

1. We may enjoy Christ as the Desire of God's elect and the One desired by mankind; whether we are hot or cold toward the Lord, we desire Christ; every day we desire Christ.

2. Even though the nations do not know Christ, they still desire Christ; all people desire to have peace and a good life with virtues such as light, love, patience, humility, meekness, endurance, joy, and righteousness; since Christ is the reality of these things, for the nations to desire these things means that, unconsciously, they desire Christ.

3. Christ is mankind's unique need; everyone, the believers and the unbelievers alike, desires Christ.

B. We may enjoy Christ as the Angel of the covenant—v. 1b:

1. For Him to be the Angel means that He is a serving one—cf. Heb. 1:14.

2. As the Angel of the covenant, He enacted the new covenant at His table (Luke 22:20), and as its surety (Heb. 7:22), He makes everything in it a reality to us (Jer. 31:31-34; Heb. 8:8-12).

三. 玛拉基四章二节告诉我们，我们可以享受基督作公义的日头，其翅膀有医治之能：

1. 基督作为公义的日头，成为我们的享受，驱除黑暗，使我们在生命里长大。

2. 基督作为公义的日头，成为我们的享受，消除不义，使我们得著生命里的医治。

陆. 当我们有基督时，我们不仅有复兴，更有万物的复兴：

一. 千年国将是万物复兴的时期；（太十九 28，徒三 21；）这万物的复兴要终极完成於新天新地，以新耶路撒冷为中心。

二. 那将是藉著复活的基督所完成之终极的复兴。

柒. 主的心意乃是要将众召会带进新的复兴里，以结束这个世代：

一. 我们藉著今时代的职事，达到神圣启示的最高峰，就是神永远经纶的启示，就能进入新的复兴：『我盼望全地众召会的圣徒，尤其是同工和长老，都看见这启示，然後起来祷告，求神给我们新的复兴—一个历史上从未有过的复兴』—历代志生命读经，一七页。

二. 我们过神人的生活，就能进入新的复兴：『我们都该宣告，我们要过神人的生活。至终，神人将是胜利者，得胜者，作耶路撒冷里的锡安。这要带进历史上前所未见新的复兴，也要结束这个世代』—历代志生命读经，三五页。

三. 我们按著神牧养人，就能进入新的复兴：『我盼望因著我们接受有关牧养的这个负担，在我们中间会有真正的复兴。众召会若都接受这教训，有分於基督奇妙的牧养，在主

C. Malachi 4:2 tells us that we may enjoy Christ as the Sun of righteousness with healing in His wings:

1. As the Sun of righteousness, Christ is our enjoyment for our growing in life, in the dispelling of the darkness.

2. As the Sun of righteousness, Christ is our enjoyment for our healing in life, in the effacing of unrighteousness.

VI. When we have Christ, we not only have revival—we have restoration:

A. The millennial kingdom will be a time of restoration (Matt. 19:28; Acts 3:21); this restoration will consummate in the new heaven and new earth with the New Jerusalem as the center.

B. That will be the ultimate, the consummate, restoration accomplished by the resurrected Christ.

VII. The Lord desires to bring the churches into a new revival to end this age:

A. We can enter into a new revival by arriving at the highest peak of the divine revelation through the ministry of the age—the revelation of the eternal economy of God: “I hope that the saints in all the churches throughout the earth, especially the co-workers and the elders, will see this revelation and then rise up to pray that God would give us a new revival—a revival which has never been recorded in history”—Life-study of First and Second Chronicles, p. 15.

B. We can enter into a new revival by living the life of a Godman: “We should all declare that we want to live the life of a God-man. Eventually, the God-men will be the victors, the overcomers, the Zion within Jerusalem. This will bring in a new revival which has never been seen in history, and this will end this age”—Life-study of First and Second Chronicles, p. 28.

C. We can enter into a new revival by shepherding people according to God: “I hope that there will be a genuine revival among us by our receiving this burden of shepherding. If all the churches receive this teaching to participate in Christ's wonderful shepherding,

的恢复里就会有一次大的复兴』—活力排，四九页。

there will be a big revival in the recovery”—The Vital Groups, p. 40.

晨兴喂养

哈三 2 ...耶和華啊，求你在這些年間復興你的工作，在這些年間使你的工作顯明出來...

詩八十 17~19 願你的手護庇你右边的人，就是你为自己所堅固的人子。...求你救活我們，我們就要呼求你的名。耶和華萬軍之神啊，求你恢復我們，使你的臉發光，我們便要得救。

在為復興禱告的事上，哈巴谷代表神歷代所有的選民〔哈三 2〕。在神的選民中間，一直有復興的渴望。不僅如此，自從人墮落後，一切受造之物里面也都有復興的渴望（羅八 19~23）。亞當的墮落將敗壞、奴役和死亡帶進一切受造之物中（五 12）；萬物都在朽壞並在敗壞的奴役之下。在這奴役下的萬物，都渴望得著復興。

這要得復興的普遍需要，只有藉著基督並在基督里才能滿足。惟有這位在第三日復活的基督（林前十五 4），是更新的能力。對全宇宙和全人類來說，基督是第三日的實際（約十一 25）。第三日的實際，乃是復活之基督的人位帶著復興的實際。因此，基督是一切受造之物所渴望之復興的元素。敗壞和荒涼只能被基督的復活所吞滅。經歷復興的路，乃是藉著悔改以及承認我們的罪、失敗和黑暗，而接觸基督，因此得以進到祂這復活里面（聖經恢復本，哈三 2 第一注）。

信息选读

我有負擔說到小申言者書中所啟示的復興〔，作為小申言者書生命讀經的結語〕。可以說，復興這件事是小申言者書「外壳」里面的「核仁」。

Morning Nourishment

Hab. 3:2 ...O Jehovah, revive Your work in the midst of the years; in the midst of the years make it known...

Psa. 80:17-19 Let Your hand be upon the man of Your right hand, upon the son of man whom You have strengthened for Yourself;...Revive us, and we will call upon Your name. O Jehovah God of hosts, restore us; cause Your face to shine, and we will be saved.

In his prayer for revival, Habakkuk represents all God's elect throughout the generations [Hab. 3:2]. Among God's elect there has always been an aspiration to be revived. Moreover, since the fall of man there has been in all creation an aspiration for revival (Rom. 8:19-23). Adam's fall brought corruption, slavery, and death into the whole creation (Rom. 5:12); everything is decaying and is under the slavery of corruption. All the things that are under this slavery aspire to be revived.

The universal need for revival, for restoration, can be met only by Christ and in Christ. Only Christ, who was resurrected on the third day (1 Cor. 15:4), is the renewing power. For the whole universe and for all mankind, Christ is the reality of the third day (John 11:25). The reality of the third day is the person of the resurrected Christ with the reality of revival. Christ, therefore, is the element of the revival for which all creation aspires. The corruption and desolation can be swallowed up only by Christ's resurrection. The way to experience revival is to contact Christ by repenting and confessing our sins, failures, and darkness, thereby entering into Him as the resurrection. (Hab. 3:2, footnote 1)

Today's Reading

[As a conclusion] to the life-study of the Minor Prophets, I have the burden to speak a word concerning the revival revealed in the Minor Prophets. We may say that this matter of revival is the “kernel” within the “shell” of the books of the Minor Prophets.

哈巴谷三章二节上半说到复兴。…在神的选民中间，一直有复兴的渴望。只要你是得救的人，每天在你里面，有意或无意，都会有一个渴望并自然而然的祷告：「主啊，求你复兴我们。」我们可能没有感觉，但这样的渴望在我们多年的基督徒生活中，一直在我们里面。

我们可能认为，哈巴谷求复兴的祷告对他来说很好，却与我们无关。然而，关于他的祷告，我们必须看见，在神没有时间的因素。在神眼中，祂选民中的一个人代表全体。神总是将祂的选民看作团体的身体。这就是说，哈巴谷和我们在神选民的单位里乃是一。因此，当哈巴谷祷告求复兴时，我们也祷告。我们在二千六百年前就祷告求复兴了。这样的祷告是永存的祷告。

我多次嘱咐圣徒，要将神命定之路鲜活的实行出来；但若没有复兴，我们能有什么东西是活的？若没有复兴，我们就是单单竭力实行神命定之路的第一步—探访人传福音，也会成为极重的负担，叫人担受不起。我们都需要看见，我们得救蒙保守在地上，为的是要作一件事，就是使万民作主的门徒，从「耶路撒冷」开始，然后扩展到「犹太」、「撒玛利亚」，直到地极（徒一8）。我们活著若只是为著教育、事业、美好的婚姻、华美的房屋，就是虚空的虚空。我们活在这里是为著扩展主耶稣；不仅扩展到我们的近邻，更是扩展到全世界。我们若要作这事，就需要得著复兴。这就是为什么主带领我们实行晨兴。

晨兴这件事是照著神创造中天然的律。神创造宇宙，每二十四小时有一次日出。我们信徒应当跟著日出，每早晨有复兴。每天我们都需要「日出」，这日出就是复兴。我们若经历每日的复兴，这样，我们就会成为活的，够资格实行神命定的路，并帮助召会实行这条路（玛拉基书生命读经，五一二至五一四页）。

参读：玛拉基书生命读经，第四篇。

Habakkuk 3:2a speaks of revival....Among God's elect there has always been an aspiration to be revived. As long as you are a saved one, every day, consciously or unconsciously, there is an aspiration with a spontaneous prayer within you: "O Lord, revive us." Although we may not realize it, such an aspiration has been within us through all the years of our Christian life.

We may think that Habakkuk's prayer for revival was good for him but has nothing to do with us. However, regarding his prayer, we need to realize that with God there is no time element. In the eyes of God, one person among His elect represents the whole. God always considers His elect as a corporate Body. This means that Habakkuk and we are one in the unit of God's elect. Thus, when Habakkuk prayed for revival, we also prayed. We prayed for revival twenty-six hundred years ago. Such a prayer is an everlasting prayer.

I [have] charged the saints to put the God-ordained way into a living practice, but without a revival, how could we have anything living? If we endeavor to practice just the first step of the God-ordained way—to visit people for the gospel—without being revived, this will be a heavy burden that no one can bear. We all need to realize that we have been saved and kept on earth to do one thing—to go to disciple the nations, beginning from "Jerusalem" and spreading to "Judea," to "Samaria," and to the uttermost part of the earth (Acts 1:8). If we live for our education, a career, a good marriage, or a nice house, that is vanity of vanities. We are living here for the spreading of the Lord Jesus, not merely to our neighborhood but to the entire world. If we would do this, we need to be revived. This is why the Lord has led us to practice the morning revival.

This matter of morning revival is according to the natural law in God's creation. God created the universe so that there is a sunrising every twenty-four hours. We believers should follow the sunrising to be revived every morning. Every day we need a "sunrising," and this sunrising is a revival. If we experience a daily revival, then we will be living and qualified to practice the God-ordained way and to help the church to take this way. (Life-study of Malachi, pp. 19-20)

Further Reading: Life-study of Malachi, msg. 4

何三 4 因为以色列人也必多日静居，无君王，无首领，无祭祀，无柱像，无以弗得，无家中的神像。

六 1-2 来吧，我们归向耶和华；祂撕裂我们，也必医治；祂打伤我们，也必缠裹。过两天祂必使我们活过来，第三天祂必使我们兴起，我们就在祂面前活著。

何西阿六章一节说到以色列回来并归向耶和华。…二节说，「过两天祂必使我们活过来，第三天祂必使我们兴起…」这里的「两天」和「第三天」是什麼意思？圣经中有个原则，就是「在主一日如千年」（彼後三 8）。按这原则，这里的「两天」，也许表徵从主後七十年算起的头两个千年的时期；主後七十年，罗马太子提多毁灭耶路撒冷和圣殿，残杀成千上万的犹太人，并使犹太人分散在列国中。从那时起，犹太人就无君王，无首领，无祭祀，也无圣殿，应验了何西阿在何西阿三章四节的豫言。二千年之久，神把以色列留在死的光景中。过了这两个千年的时期，第三个千年就要来到。六章二节的「第三天」，也许表徵第三个千年的时期，就是在基督复活之实际里的千年国一复兴的时代（启二十四、6）（何西阿书生命读经，一七一页）。

信息选读

何西阿六章三节说到关于认识耶和华以及关于基督的出现如晨光，来临像甘雨。这节的上半说，「我们务要认识耶和华，竭力追求认识祂。」这节的下半说，基督的出现确定如晨光，祂必临到我们像甘雨，像滋润大地的春雨（在千年国复兴的时候—太十九 28，启二十四、6）。

Hosea 3:4 For the children of Israel will abide for many days without king and without prince and without sacrifice and without pillar and without ephod and teraphim.

6:1-2 Come and let us return to Jehovah; for He has torn us, but He will heal us, and He has stricken us, but He will bind us up. He will enliven us after two days; on the third day He will raise us up, and we will live in His presence.

In Hosea 6:1 we have a word concerning Israel's coming and returning to Jehovah...Verse 2 says, "He will enliven us after two days; / On the third day He will raise us up..." What are the "two days," and what is "the third day" in this verse? In the Bible there is a principle that "with the Lord one day is like a thousand years" (2 Pet. 3:8). According to this principle, the two days here might signify the first two periods of a thousand years each, counting from A.D. 70, when the Roman prince Titus destroyed Jerusalem and the temple, cruelly killed thousands of Jews, and scattered the Jews among the nations. From that time the Jews have been without king, without prince, without sacrifice, and without the temple, fulfilling Hosea's prophecy in 3:4. For two thousand years God has left Israel in a dead condition. After this two-thousand-year period, the third thousand years will come. The third day in 6:2 might signify the third period of a thousand years, that is, the millennium, the age of restoration, in the reality of Christ's resurrection (Rev. 20:4, 6). (Life-study of Hosea, pp. 33-34)

Today's Reading

In Hosea 6:3 there is a word concerning knowing Jehovah and concerning Christ's going forth as the dawn and His coming as the rain. The first part of the verse says, "Therefore let us know, let us pursue knowing Jehovah." The remainder of the verse says that Christ's going forth is as sure as the dawn. He will come to us as the rain, as the late rain which waters the earth (in the restoration of the millennium—Matt. 19:28; Rev. 20:4, 6).

在何西阿六章十一节我们看见，耶和华在背道子民回归的事上应许犹大。这应许就是耶和华使被掳之民回归的时候，必有为犹大所命定的收成。这指明在复兴的时候，所有的以色列人，包括北方的以色列国和南方的犹大国，必极其丰富的得著地里的各样出产。地本是神所造，以产生丰富的收成；但因著人的堕落，地就受咒诅，长出荆棘，人必须劳苦流汗才得食物（创三 17~19）。在复兴的时候，地必恢复到原初的光景，富饶肥沃，并且出产丰富。因此，必有命定给犹大的收成，作他们的享受（何西阿书生命读经，一七一至一七二页）。

一面，哈巴谷为复兴祷告；另一面，何西阿说到「两天」的荒凉与「第三天」的复活：「过两天祂必使我们活过来，第三天祂必使我们兴起。」（何六 2）因为在主千年如一日（彼後三 8），所以「两天」可能是指二千年的时间。从主後七十年提多毁灭耶路撒冷和圣殿起，几乎有二千年之久，代表我们的以色列一直是荒凉的。从那一年起，以色列失去了祭司、祭物、申言者、君王和圣殿。但至终当以色列兴起，也就是复兴时，「第三天」一千年国的一千年一就要来到。

在我们基督徒的生活中，原则也是一样。有时候我们荒凉了；但过了两天的荒凉，就会有第三天，表徵在复活里那是灵的基督。今天我们可以接受在复活里那是灵的基督，藉此享受祂复活的实际。我们若有复活的基督，我们就是在早晨，在日出之时；这对我们是真实的复兴。一九八四年我看见主的恢复是在冬眠的状态下，就如同何西阿六章二节里「两天」的荒凉一样。然而，我们若经历真实的复兴，我们就是在第三天（玛拉基书生命读经，五一四页）。

参读：何西阿书生命读经，第四篇。

In Hosea 6:11 we have Jehovah's promise to Judah in the return of the apostate people. This promise is that there will be a harvest appointed for Judah, when Jehovah will turn the captivity of His people. This means that in the restoration all the Israelites, including the northern kingdom of Israel and the southern kingdom of Judah, will be very rich in all kinds of produce from the earth. The earth was created by God to produce a rich harvest, but due to the fall of man, the earth was cursed to grow thorns, and man has had to labor with sweat for food (Gen. 3:17-19). In the restoration time the earth will be restored to its original condition and will be rich, fertile, and productive. Thus, a harvest will be apportioned to Judah for their enjoyment. (Life-study of Hosea, p. 34)

On the one hand, Habakkuk prayed for revival; on the other hand, Hosea spoke of the desolation of the “two days” and the resurrection on the “third day”: “He will enliven us after two days; / On the third day He will raise us up” (6:2). Since to God a thousand years are as one day (2 Pet. 3:8), these “two days” may refer to a period of two thousand years. For almost two thousand years, from the time Titus destroyed Jerusalem and the temple in A.D. 70, Israel, our representative, has been desolate. From that year Israel lost the priesthood, the sacrifices, the prophets, the king, and the temple. Eventually, there will be the “third day”—the thousand years of the millennial kingdom—when Israel will be raised up, that is, restored.

The principle is the same in our Christian life. At a certain time we became desolate. After the two days of desolation, there is the third day, which signifies the pneumatic Christ in resurrection. Today we may receive the pneumatic Christ in resurrection and thus enjoy the reality of His resurrection. If we have the resurrected Christ, we are in the morning, the sunrising, and this is a real revival to us. In 1984 I realized that the recovery was in a dormant condition, like the desolation of the two days in Hosea 6:2. However, if we experience a real revival, we will be in the third day. (Life-study of Malachi, pp. 20-21)

Further Reading: Life-study of Hosea, msg. 4

罗八 22~23 我们知道一切受造之物一同叹息，一同受生产之苦，直到如今。不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。

约十一 25 耶稣…说，我是复活，我是生命；信入我的人，虽然死了，也必复活。

小申言者书中所启示的复兴，可以应用到家庭、召会、国家、全人类甚至整个宇宙。原则上，地上的每件事和每个人，都在何西阿六章二节所说两天的荒凉里。自从人堕落后，一切受造之物里面，都有复兴的渴望。罗马八章二十至二十二节论到这事说，「因为受造之物服在虚空之下，不是自己愿意的，乃是因那叫它服的，指望著受造之物自己，也要从败坏的奴役得著释放，得享神儿女之荣耀的自由。我们知道一切受造之物一同叹息，一同受生产之苦，直到如今。」因著亚当的堕落，败坏、奴役和死亡就进到一切受造之物中。今天万物都在朽坏并在败坏的奴役之下。在这奴役下的万物，都渴望得著复兴（玛拉基书生命读经，五一九页）。

信息选读

人的堕落带进败坏，随著败坏就有奴役。因著这个败坏和奴役，到处都需要复兴，需要恢复。这需要只能藉著基督并在基督里才能满足。基督在第三天复活；而祂这位在复活中是灵的基督，乃是第三天复活的实际。因此，基督就是一切受造之物所渴望之复兴的元素。败坏和荒凉只能被基督的复活所吞灭。

Rom. 8:22-23 For we know that the whole creation groans together and travails in pain together until now. And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

John 11:25 ...I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

The revival revealed in the Minor Prophets can be applied to the family, to the church, to the nations, to the entire human race, and even to the whole universe. In principle, everything and everyone on earth are in the desolation of the two days spoken of in Hosea 6:2. Since the fall of man, there has been in all of creation an aspiration for revival. Concerning this, Romans 8:20-22 says, "The creation was made subject to vanity, not of its own will, but because of Him who subjected it, in hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God. For we know that the whole creation groans together and travails in pain together until now." As a result of Adam's fall, corruption, slavery, and death have come into the whole creation. Today everything is decaying and is under the slavery of corruption. All the things that are under this slavery aspire to be revived. (Life-study of Malachi, pp. 23-24)

Today's Reading

Man's fall brought in corruption, and with corruption there is slavery. Because of this corruption and slavery, there is the need everywhere for revival, for restoration. This need can be met only by Christ and in Christ. Christ was resurrected on the third day, and as the pneumatic Christ in resurrection, He is the reality of the third day. Christ, therefore, is the element of the revival for which all of creation aspires. The corruption and desolation can be swallowed up only by Christ's resurrection.

不信者和信徒同样都渴望复兴，渴望有一个新的开始。每个人都想要新的东西；只有基督是更新的因素，惟有这位在第三日复活的基督是更新的能力。对全宇宙和全人类来说，基督是第三日的实际。

当我们接受基督时，就接受祂作那本身就是复活的一位（约十一 25）。我们接受祂以后，在我们的为人生活中立即就有一个新的开始，那个新的开始就是复兴。但后来我们又进到荒凉的状态，因此需要另一个复兴。这荒凉后复兴，复兴后荒凉的循环一直在重复著。

得著我们所需复兴的路，乃是藉著悔改以及承认我们的罪、失败和黑暗，而接触基督。藉此我们就从两天的荒凉被带到第三天的复活。每当我们在荒凉时，就需要这样的复兴。我们需要来到第三天；第三天不是别的，乃是复活之基督的人位带著复兴的实际。此外，我们有三一神作为终极完成、包罗万有、赐生命之灵的浇灌，我们的灵就被激动而有所回应。

当我们的灵被激动起来，回应那灵的浇灌时，我们就享受基督，不只作复活者，也作全人类所羡慕的一位。祂是人类惟一的需要。每个人，无论是信徒或不信者，都羡慕基督。

我们所羡慕的基督已经立了新约，并且祂作为新约的保证，现今正在执行这约。藉著这约，神已经将自己作为我们在基督里该得的分，分给了我们；这基督是公义的日头，其翅膀有医治之能。没有祂，我们就有黑暗和不义；有了祂，凡事就都有光明和公义（玛拉基书生命读经，五一九至五二一页）。

参读：历代志生命读经，第二篇。

Unbelievers as well as believers aspire to be revived, to have a new beginning. Everyone wants something new. Only Christ is the renewing factor. Only Christ, who rose up on the third day, is the renewing power. For the whole universe and for all of mankind, Christ is the reality of the third day.

When we received Christ, we received Him as the One who is Himself the resurrection (John 11:25). Immediately after receiving Him, we had a new beginning in our human life. That new beginning was a revival. However, eventually we again entered into a state of desolation and thus needed another revival. This cycle of desolation and revival, revival and desolation, has been repeated again and again.

The way to have the revival we need is to contact Christ, repenting and confessing our sins, failures, and darkness. By doing this we are brought from the desolation of the two days to the resurrection of the third day. Whenever we are in desolation we need such a revival. We need to come to the third day, and the third day is nothing other than the person of the resurrected Christ with the reality of revival. In addition, we have the outpouring of the Triune God as the consummated, all-inclusive, life-giving Spirit, and our spirit responds by being stirred up.

When our spirit is stirred up in response to the outpouring of the Spirit, we enjoy Christ not only as the resurrected One but also as the One desired by all of mankind. He is mankind's unique need. Everyone, the believers and the unbelievers alike, desires Christ.

The Christ we desire has enacted the new covenant and He, as its surety, is now executing it. Through this covenant God has been allotted to us as our legal portion in Christ, who is the Sun of righteousness with healing in His wings. Apart from Him, we have darkness and unrighteousness, but with Him everything is light and righteousness. (Life-study of Malachi, pp. 24-25)

Further Reading: Life-study of 1 & 2 Chronicles, msg. 2

珥二 28~29 ...我要将我的灵浇灌在一切属肉体的人身上；你们的儿女要说豫言，你们的老年人要作异梦；你们的青年人要见异象。在那些日子，我要将我的灵浇灌在我的奴仆和婢女身上。

该一 14 耶和华激动...所罗巴伯的灵，和...大祭司约书亚的灵，并一切余剩之百姓的灵；他们就来，在万军之耶和华他们神的殿作工。

约珥书二章二十八至二十九节说到那灵的浇灌。每一天我们都需要包罗万有、终极完成、复合、赐生命之灵，这经过过程并终极完成之三一神的浇灌。这包罗万有的灵包括基督的神性与人性，祂死的功效，并祂复活的大能。这灵乃是我们的分，我们的基业（玛拉基书生命读经，五一五页）。

信息选读

[在哈该书一章十四节] 我们看见神选民的反应；他们照著神权柄的次序，在灵里被主激动。当他们有反应，在灵里被主激动时，我们也包括在内。

在小申言者书里，有神圣的灵，就是神终极完成的灵，和人的灵，就是被激动之神选民的灵。神圣的灵已经浇灌下来，我们人的灵（经历和享受基督的钥匙）因著被激动，就对这一位灵有反应。

我们可能觉得，在我们早期的基督徒生活中，我们的灵曾被激动过，如今已不再被激动了。然而，这不是事实。每位重生信徒的灵，都不知不觉的被激动。我们若去属世享

Joel 2:28-29 ...I will pour out My Spirit upon all flesh, and your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions....In those days I will pour out My Spirit.

Hag. 1:14 ...Jehovah stirred up the spirit of Zerubbabel...and the spirit of Joshua...the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of Jehovah of hosts their God.

Joel 2:28 and 29 speak of the outpouring of the Spirit. Every day we need the outpouring of the all-inclusive, consummated, compound, life-giving Spirit as the processed and consummated Triune God. This all-inclusive Spirit includes Christ's divinity and humanity, the effectiveness of His death, and the power of His resurrection. This Spirit is our portion, our inheritance. (Life-study of Malachi, p. 21)

Today's Reading

[In Haggai 1:14] we see the response of God's elect, who were stirred up by the Lord in the order of God's authority. When they responded by being stirred up in their spirit by the Lord, we all were included.

In the Minor Prophets there are both the divine Spirit, the consummated Spirit of God, and the human spirit, the stirred-up spirit of God's elect. The divine Spirit has been poured out, and our human spirit (the key to experiencing and enjoying Christ) responds to such a Spirit by being stirred up.

We may feel that our spirit was stirred up early in our Christian life but that it is no longer stirred up. However, this is not true. Unconsciously, the spirit of every regenerated believer is stirred up. If we go to a place of worldly entertainment,

乐的地方，我们的灵就会告诉我们要离开那里。每当我们叫那灵忧愁时（弗四 30），我们就没有平安。这就是我们的灵被激动。当我们读经时，我们觉得平静安息。即使在这样的平静里，我们的灵也是在那灵的激动之下。每天我们的灵都不能避开这样的激动。圣经启示，一旦终极完成、复合、赐生命的灵进到我們里面，祂就永远不离开。祂住在我们里面时，常常给我们「麻烦」，不是反面的激动我们，就是正面的激动我们。我们若顾到这反面或正面的激动，我们就会得复兴，得加力并得鼓励，来完成神命定的路。

小申言者书也启示神的基督是我们的享受。对神的基督的享受，实际上就是对神自己的享受。…我们可以享受基督作神选民所羡慕的（玛三 1下，参该二 7上）。不论我们对主或冷或热，我们都羡慕基督。你能说你不羡慕基督麼？每一天我们都羡慕基督。…我们也可以享受基督作立约的使者（玛三 1下）。祂作立约的使者，意思是说祂是服事者。基督回来时，要作立约的使者。祂设立祂的筵席，用祂的血立了新约（太二六 26~29，路二二 20）。在新约中，有神分赐到我们里面，作我们的生命和生命的供应，并使我们的罪得赦（耶三一 31~34）。…基督不仅藉著祂的死立了新约，更在复活中执行新约，作新约的保证（来七 22），使这约对我们成为实际。祂特别向我们保证，我们的罪得了赦免，我们也得著祂作我们的生命和生命的供应，就是主筵席上的饼所表徵的。一天过一天，我们都能享受祂作新约的保证。…基督作为立约的使者，将立约之三一神的丰富分赐到神选民里面。照著行传二十六章十八节下半，我们不仅得蒙赦罪，更「在一切圣别的人中得著基业」。这基业就是三一神自己，连同祂为著蒙救赎的人所有的、所作的以及将要作的一切。三一神具体化身在包罗万有的基督里，祂乃是「所分给众圣徒的分」，作了他们的基业（西一 12）（玛拉基书生命读经，五一五至五一八页）。

参读：玛拉基书生命读经，第四篇。

our spirit will be stirred up to tell us to leave that place. Whenever we grieve the Spirit (Eph. 4:30), we have no peace. This is the stirring up of our spirit. When we read the Bible, we feel calm and peaceful. Even in this calmness, our spirit is under the stirring up by the Spirit. Every day we cannot avoid the stirring up of our spirit. The Bible reveals that once the consummated, compound, life-giving Spirit comes into us, He will never leave. As He dwells in us, He is often a “troublemaker,” stirring us up either negatively or positively. If we take care of this negative or positive stirring up, we will be revived, and we will be strengthened and encouraged to carry out the God-ordained way

....The Minor Prophets also reveal that God's Christ is our enjoyment. The enjoyment of God's Christ is actually the enjoyment of God Himself...We may enjoy Christ as the Desire of God's elect (Mal. 3:1b; cf. Hag. 2:7a). Whether we are hot or cold toward the Lord, we desire Christ. Can you say that you have no desire for Christ? Every day we desire Christ...We may enjoy Christ also as the Angel of the covenant (Mal. 3:1b). For Him to be the Angel means that He is a serving one. In His coming back, Christ will be the Angel of the covenant. He enacted the new covenant with His blood at His table (Matt. 26:26-29; Luke 22:20). In the new covenant, God is imparted into us as life and as our life supply, and we have the forgiveness of sins (Jer. 31:31-34)...Christ not only enacted the new covenant through His death, but in resurrection He executes the new covenant as its surety (Heb. 7:22), making it real to us. In particular, He assures us that our sins have been forgiven and that we have Him as our life and life supply signified by the bread at the Lord's table. Day by day we may enjoy Him as the surety of the new covenant...As the Angel of the covenant, Christ dispenses the riches of the covenanted Triune God into His elect. According to Acts 26:18b, we have received not only the forgiveness of sins but also “an inheritance among those who have been sanctified.” This inheritance is the Triune God Himself with all He has, all He has done, and all He will do for His redeemed people. The Triune God is embodied in the all-inclusive Christ, who is “the allotted portion of the saints” as their inheritance (Col. 1:12). (Life-study of Malachi, pp. 21-23)

Further Reading: Life-study of Malachi, msg. 4

第十二周 周五

晨兴喂养

玛四2 但向你们敬畏我名的人，必有公义的日头升起，其翅膀有医治之能；你们必如圈里的肥牛犊出来跳跃。

启十四1 我又观看，看哪，羔羊站在锡安山上，同祂还有十四万四千人，额上都写著祂的名，和祂父的名。

玛拉基四章二节说，我们可以享受基督作公义的日头，其翅膀有医治之能。…基督作为公义的日头，成了我们的享受，驱逐黑暗，为著在生命里的长大。日光的照耀如何使植物生长，同样，基督这公义日头的照耀也是为著我们生命的长大。…基督作为公义的日头，成了我们的享受，也消除不义，为著在生命里的医治。我们享受这生命的医治之前，不义是猖狂的；但藉著这医治，不义就被消除，为义所取代。

当我们有这样一位基督时，我们不仅有复兴，更有万物的复兴。千年国将是万物复兴的时期。这万物的复兴要终极完成於新天新地，以新耶路撒冷为中心。那将是藉著复活的基督所完成之终极的复兴（玛拉基书生命读经，五一八、五二一页）。

信息选读

神与人联调是极大的神迹，极深的奥秘。神成为人，为要使人成为神。这样的经纶对天使、世人都是莫测的。这经纶乃是出自神的愿望，要彀上、达到神目标的高峰。最终圣城耶路撒冷，将是全本圣经一切异象、启示的集大成。三一之神和三部分人，要在永世里成为爱的对偶，他们是人，却又是神。神性、人性要成为相互的居所，神的荣耀要在人身上

WEEK 12 DAY 5

Morning Nourishment

Mal. 4:2 But unto you who fear My name will the Sun of righteousness arise with healing in His wings, and you will go forth and leap about like well-fed calves.

Rev. 14:1 And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.

Malachi 4:2 tells us that we may enjoy Christ as the Sun of righteousness with healing in His wings....As the Sun of righteousness, Christ is our enjoyment for growing in life, in the dispelling of the darkness. Just as the shining of the sunlight enables plants to grow, Christ's shining as the Sun of righteousness is for our growth in life....As the Sun of righteousness, Christ is our enjoyment also for healing in life, in the effacing of unrighteousness. Before we enjoy this healing in life, unrighteousness prevails, but through this healing unrighteousness is effaced and is replaced by righteousness.

When we have such a Christ, we not only have revival—we have restoration. The millennial kingdom will be a time of restoration. This restoration will consummate in the new heaven and new earth with the New Jerusalem as the center. That will be the ultimate, the consummate, restoration accomplished by the resurrected Christ. (Life-study of Malachi, pp. 23, 25)

Today's Reading

It is a great miracle and a deep mystery that God has a way to be joined to man and mingled with man. God became man that man may become God. Such an economy is incomprehensible to both angels and man. This economy is of God's desire, and it will reach, attain, the high peak of God's goal. Ultimately the holy city, Jerusalem, will be the aggregate of all the visions and revelations throughout the Scriptures. The Triune God and the tripartite man will become a loving couple in eternity as man yet still God. Divinity and humanity will become a mutual abode, and the glory of God

显赫辉煌到极点。

我盼望全地众召会的圣徒，尤其是同工和长老，都看见这启示，然後起来祷告，求神给我们新的复兴——一个历史上从未有过的复兴。

在神的观点里，「人类」是指堕落之人消极的辞。身为在基督里的信徒和神的儿女，我们不是人类，我们乃是神人类。领悟这点，会使我们改变，甚至有革命性的改变。当我们领悟我们是神人，我们会说，「主，你是第一位神人，我们是许多跟随你的神人。你过人性生活，不是凭你属人的生命，乃是凭神神圣的生命，以彰显祂。…主，今天你是我的生命，是我的人位，你就是我。所以我必须死。我需要模成你的死。我必须每天被钉死而死，以过神人的生活，人性的生活，但不是凭我属人的生命，乃是凭神圣的生命，以你的生命和你的性情作我的构成，彰显你神圣的属性，这属性成了我人性的美德。」这使我们不只成为基督徒，或在基督里的信徒，乃成为与神同类的神人。这是神福音的最高点。

照著这福音，我们虽然堕落，基督却为我们死。我们若相信祂，接受祂，我们就要得著永远的生命，成为神的儿子。…在这世代的末了，我们教导并传扬一个真理，就是神成为人，为要使人成为神，在生命和性情上，但不在神格上，与祂一样。听见这真理乃是一大福分。

听见神要一班神人以後，你如何能满意於成为别的？…你要成为典型的中国人或典型的美国人麼？你要仅仅成为基督徒或在基督里的信徒麼？我们都该宣告，我们要过神人的生活。至终，神人将是胜利者，得胜者，作耶路撒冷里的锡安。这要带进历史上前所未见新的复兴，也要结束这个世代（历代志生命读经，一七、三四至三五页）。

参读：历代志生命读经，第四篇。

will be expressed in humanity radiantly in splendor to the uttermost.

I hope that the saints in all the churches throughout the earth, especially the co-workers and the elders, will see this revelation and then rise up to pray that God would give us a new revival—a revival which has never been recorded in history.

In God's view mankind is a negative term referring to fallen man. As believers in Christ and children of God, we are not mankind—we are God-man kind. To realize this is to be changed, even revolutionized. When we realize that we are God-men, we will say, “Lord, You are the first God-man, and we are the many God-men following You. You lived a human life, not by Your human life but by God's divine life to express Him....Lord, You are my life today and You are my person. You are just me. I therefore must die. I need to be conformed to Your death. I have to be crucified to die every day to live a God-man's life, a human life yet not by my human life but by the divine life, with Your life and Your nature as my constitution to express You in Your divine attributes, which become my human virtues.” This makes us not just a Christian or a believer in Christ but a God-man, one kind with God. This is the highest point of God's gospel.

According to this gospel we were fallen, yet Christ died for us. If we believe in Him and receive Him, we will have the eternal life to be the sons of God....At the end of this age, we are teaching and preaching the truth that God became a man in order to make man God, the same as He is in life and in nature but not in the Godhead. It is a great blessing to hear this truth.

After hearing that God wants a group of God-men, how can you be content to be anything else?...Do you want to be a typical Chinese or a typical American? Do you want to be merely a Christian or a believer in Christ? We should all declare that we want to live the life of a God-man. Eventually, the God-men will be the victors, the overcomers, the Zion within Jerusalem. This will bring in a new revival which has never been seen in history, and this will end this age. (Life-study of 1 & 2 Chronicles, pp. 15, 27-28)

Further Reading: Life-study of 1 & 2 Chronicles, msg. 4

第十二周 周六

晨兴喂养

约二一 15~17 ...耶稣对西门彼得说, ...你爱我比这些更深麽? 彼得对他说, 主啊, 是的, 你知道我爱你。耶稣对他说, 你喂养我的小羊。耶稣第二次又对他说, ...你爱我麽? ...你牧养我的羊。耶稣第三次对他说, ...你爱我麽? ...你喂养我的羊。

主的牧养先是在祂地上的职事里(太九 36)。主看见以色列人如同羊, 受到他们首领的搅扰; 他们如同羊流离, 没有牧人。主这位神选民的牧人就祷告, 於是神告诉祂所差的这一位, 要设立十二使徒, 使他们照顾神的羊(十 1~6)。

然後, 主的牧养是在祂天上的职事里(彼前五 4), 照顾神的召会, 结果带进祂的身体。当主在地上时, 祂是在牧养。祂复活升天之後, 仍然在牧养。

当主在复活之後, 并在祂升天之前, 与祂的门徒在一起时, 在祂一次的显现里, 祂托付彼得, 当祂不在这里而在诸天之上时, 要喂养祂的小羊, 并牧养祂的羊(约二一 15~17)。牧养含示喂养, 但牧养所包含的比喂养要多。牧养乃是给群羊周全、柔细的照顾(约翰福音结晶读经, 一五九至一六〇页)。

信息选读

我们必须跟随经过过程之三一神寻找并得著堕落之人的步骤。路加十五章记载, 法利赛人和经学家批评主... (2)。然後主说了三个奇妙的比喻, 揭示三一神对罪人拯救的爱。子如同牧人, 撒下九十九只羊, 去寻找一只失去的羊(3~7)。...第二个比喻说到一个妇人寻找失落的银币(8~10)。这表徵那灵寻找丧失的

WEEK 12 DAY 6

Morning Nourishment

John 21:15-17 ...Jesus said..., Simon,...do you love Me...? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs. He said to him again a second time, Simon,...do you love Me?...Shepherd My sheep. He said to him the third time, Simon,...do you love Me?...Feed My sheep.

The Lord's shepherding was firstly in His earthly ministry (Matt. 9:36). The Lord saw the Israelites as sheep harassed by their leaders; they were cast away like sheep not having a shepherd. The Lord as the Shepherd of God's elect prayed, and God told His sent One to appoint twelve apostles that they might take care of the sheep of God (Matt. 10:1-6).

The Lord's shepherding is secondly in His heavenly ministry (1 Pet. 5:4) to take care of the church of God, issuing in His Body. When He was on the earth, He was shepherding. After His resurrection and ascension to the heavens, He is still shepherding.

When the Lord stayed with His disciples after His resurrection and before His ascension, in one of His appearances, He commissioned Peter to feed His lambs and shepherd His sheep in His absence, while He is in the heavens (John 21:15-17). Shepherding implies feeding, but it includes much more than feeding. To shepherd is to take all-inclusive tender care of the flock. (Crystallization-study of the Gospel of John, pp. 130-131)

Today's Reading

We have to follow the steps of the processed Triune God in His seeking and gaining fallen people. Luke 15 records that the Pharisees and scribes criticized the Lord...(v. 2). Then the Lord told three wonderful parables, which unveil the saving love of the Triune God toward sinners....The Son as the shepherd would leave the ninety-nine to seek the one lost sheep (Luke 15:3-7)....The second parable...of a woman seeking a lost coin (vv. 8-10)...signifies the Spirit seeking a

罪人。子的寻找，是在罪人的身外发生的，是藉著祂救赎的死，在十字架上所完成的。那灵的寻找是里面的，由祂在悔改的罪人里面作工所完成的。

因著子死在十字架上，以寻找罪人的步骤，以及那灵搜寻并洁净罪人里面的部分，而圣别罪人的步骤，罪人就醒悟过来。这可见於浪子醒悟过来，想要回到父亲那里（17~18）。…罪人被那灵的寻找唤醒，使他回到父那里。

我盼望因著我们接受有关牧养的这个负担，在我们中间会有真正的复兴。众召会若都接受这教训，有分於基督奇妙的牧养，在主的恢复里就会有一次大的复兴。我们在已过讲说并教导了很多，但很少牧养。牧养和教导，应当像双脚，为著我们与主一同行动。我们的牧养该一直带著教导，而我们的教导也应当一直带著牧养。

约翰福音末了的第二十一章，启示使徒的职事与基督在天上的职事合作。基督在祂天上的职事里一直在牧养人，我们需要与祂合作牧养人。没有牧养，我们为的工作就不会有果效。我们必须学习一切的真理，使我们有话可说，然後去接触人，牧养他们。

牧养是神圣的事。我们要作牧人，就必须是基督的见证人，是基督的肢体，也是基督的弟兄，有分於祂儿子的名分。这样，我们就有分於儿子名分的发言，而成为申言者。我们既是为著神发言的申言者，我们就为主说话。同时，我们需要牧养人。这是结果子的路，是得著繁增和扩增的路。我们若接受这种交通，我信地上会有一个大复兴，但不是由少数属灵大汉带来的，乃是由基督身体的许多肢体，跟随经过过程之三一神寻找并得著堕落之人的步骤，成为牧人所带来的（活力排，四八至五〇页）。

参读：活力排，第四篇；约翰福音结晶读经，第十三篇。

lost sinner. The Son's finding took place outside the sinner and was completed at the cross through His redemptive death. The Spirit's seeking is inward and is carried out by His working within the repenting sinner.

Because of the Son's step of seeking the sinner by dying on the cross and the Spirit's step of sanctifying by searching and cleansing the sinner's inward parts, the sinner comes to his senses. This is shown by the prodigal son's coming to himself and desiring to return to his father (vv. 17-18)...The sinner is awakened by the Spirit's seeking to cause him to return to the Father.

I hope that there will be a genuine revival among us by our receiving this burden of shepherding. If all the churches receive this teaching to participate in Christ's wonderful shepherding, there will be a big revival in the recovery. In the past we did much speaking and teaching with very little shepherding. Shepherding and teaching should be like two feet for our move with the Lord. Our shepherding should always be with teaching, and our teaching should always be with shepherding.

John 21...reveals the apostolic ministry in cooperation with Christ's heavenly ministry. In His heavenly ministry Christ is shepherding people, and we need to cooperate with Him by shepherding people. Without shepherding, our work for the Lord cannot be effective. We must learn all the truths so that we may have something to speak and go to contact people to shepherd them.

Shepherding is something divine. In order to be a shepherd, we must be a witness of Christ, a member of Christ, and a brother of Christ, sharing His sonship. Then we will participate in the oracle of the sonship to become a prophet. As a prophet for God's oracle, we will speak for the Lord. Meanwhile, we need to shepherd people. This is the way to be fruitful, to have the multiplication and the increase. If this kind of fellowship is received by us, I believe there will be a big revival on the earth, not by a few spiritual giants but by the many members of Christ's Body being shepherds who follow the steps of the processed Triune God in seeking and gaining fallen people. (The Vital Groups, pp. 39-40)

Further Reading: The Vital Groups, msg. 4; Crystallization-study of the Gospel of John, msg. 13