

# 二〇一二年冬季训练

## 总题

但以理书、撒迦利亚书结晶读经

## 标语

我们需要有异象，看见超越的基督，  
神经纶的中心与普及，乃是神行动中那宝贵且居首位者；  
祂这位在升天里的人子，已经得着权柄与国度，  
并且祂的来临要了结人类的政权，带进神永远的国。

得胜者如发光的星，乃是基督这活星的复制，  
他们是众召会的使者，与作神使者的基督是一，  
有现时的基督作为神赐给祂子民鲜活的信息。

为着神的建造，基督乃是一切；祂是被雕刻的石头，其上有七眼，  
是恩典的顶石，正将祂所是并所完成的，灌注到我们里面，  
使我们在生命和性情上，但不在神格上，与祂一式一样，  
而得以成为祂的复制，为着建造神的殿。

基督在天上的职事里，乃是照着麦基洗德的等次标出为君尊的大祭司，  
将祂自己作为经过过程之三一神服事到我们里面，  
作我们日常的生命供应和享受，  
使我们得滋养、复苏、维持、安慰和加强，  
好叫我们蒙拯救到底，以建造召会作神的殿。

# 2012 Winter Training 2012

## General Subject

**Crystallization-Study of Daniel & Zechariah**

## Banners

**We need a vision to see that the excellent Christ,  
the centrality and universality of God's economy, is the precious and preeminent One in God's move,  
that as the Son of Man in ascension, He has received dominion and a kingdom,  
and that His coming will terminate human government and bring in the eternal kingdom of God.**

**The overcomers as the shining stars are a duplication of Christ as the living Star,  
and they are the messengers of the churches, those who are one with Christ as the Messenger of God  
and who possess the present Christ as the living and fresh message sent by God to His people.**

**Christ is everything for God's building, and as the engraved stone with seven eyes,  
the topstone of grace, He is now transfusing what He is and what He has accomplished into our being  
so that, by becoming the same as He is in life and nature but not in the Godhead,  
we may be His reproduction for the building of the temple of God.**

**In His heavenly ministry Christ was designated to be a kingly High Priest  
according to the order of Melchizedek to minister Himself  
as the processed Triune God into us in order to be our daily life supply and enjoyment  
for our nourishment, refreshment, sustenance, comfort, and strengthening,  
so that we may be saved to the uttermost for the building up of the church as the temple of God.**

## 篇题

但以理书结晶读经

第一篇 诸天的掌权、神的经纶、以及超越的基督作神行动中那宝贵且居首位者

第二篇 神用以转移时代之人的榜样

第三篇 大人像的异象—但以理书支配的异象

第四篇 七十个七的异象与奥秘的时代

第五篇 神和祂宇宙的权柄、并人子来得着国度的异象，以及需要属灵的争战，以带进神的国

第六篇 得胜者的胜利

撒迦利亚书结晶读经

第七篇 基督是一切，为着神殿的建造

第八篇 基督是有耶和華七眼的石头，为着神的建造

第九篇 金灯台和两棵橄榄树的异象

第十篇 人的灵，以及撒迦利亚书所揭示基督的各方面，为着祂在地上的行动

第十一篇 贸易的邪恶和罪恶与关于基督和召会的神圣价值观相对

第十二篇 祭司职分与君王职分，为着建造召会作神的殿

## Message Titles

**Crystallization-Study of Daniel**

**Message 1 The Rule of the Heavens, the Economy of God, and the Excellent Christ as the Precious and Preeminent One in God's Move**

**Message 2 A Pattern of a Person Used by God to Turn the Age**

**Message 3 The Vision of the Great Image--The Controlling Vision in the Book of Daniel**

**Message 4 The Vision of the Seventy Weeks and the Age of Mystery**

**Message 5 The Vision of God and His Universal Dominion and of the Coming of the Son of Man to Receive a Kingdom and the Necessity of Spiritual Warfare to Bring In the Kingdom of God**

**Message 6 The Victor of the Overcomers**

**Crystallization-Study of Zechariah**

**Message 7 Christ as Everything for the Building of the Temple of God**

**Message 8 Christ as the Stone with the Seven Eyes of Jehovah for God's Building**

**Message 9 The Vision of the Golden Lampstand and the Two Olive Trees**

**Message 10 A Word concerning the Human Spirit and Aspects of Christ Unveiled in Zechariah for His Move on Earth**

**Message 11 The Evil and Wickedness of Commerce versus a Divine Sense of Value concerning Christ and the Church**

**Message 12 The Priesthood and the Kingship for the Building Up of the Church as the Temple of God**

## 但以理书、撒迦利亚书结晶读经

### 第一篇

诸天的掌权、神的经纶

以及超越的基督

作神行动中那宝贵且居首位者

读经：但二 35、44·四 17、34 ~ 35·七 13 ~ 14·  
九 24 ~ 25·十 4 ~ 9·启十一 15

纲 目

周 一

壹 但以理书的中心思想是：诸天的掌权，就是天上之神的掌权，管理地上整个人类政权，以配合神永远的经纶，使基督得以了结旧造，使新造有新生的起头，并得以打碎、压毁人类政权的集大成，建立神永远的国—二 37、44，四 17、26，启十一 15。

贰 至高者才是人国的掌权者，要将国赐与谁，就赐与谁—但四 17：

一 但以理书给我们看见，世上一切的王和国都在神的管理之下—七 9 ~ 12，二 34 ~ 35：

1 人类从宁录到敌基督的所有政权，一直都在且要继续在天上之神的诸天掌权之下—七 8、24 ~ 26。

## Crystallization-Study of Daniel & Zechariah

### Message One

The Rule of the Heavens, the Economy of God,

and the Excellent Christ

as the Precious and Preeminent One in God's Move

Scripture Reading: Dan. 2:35, 44; 4:17, 34-35; 7:13-14; 9:24-25; 10:4-9;  
Rev. 11:15

Outline

DAY 1

**I. The central thought of Daniel is that the ruling of the heavens by the God of the heavens over all the human government on earth matches God's eternal economy for Christ to terminate the old creation for the germination of the new creation and to smash and crush the aggregate of human government and establish the eternal kingdom of God—2:37, 44; 4:17, 26; Rev. 11:15.**

**II. The Most High is the Ruler over the kingdom of men and gives it to whomever He wills—Dan. 4:17:**

*A. The book of Daniel shows that all the kings and kingdoms of the world are under God's administration—7:9-12; 2:34-35:*

1. All human government from Nimrod to Antichrist has been and will continue to be under the ruling of the heavens by the God of the heavens—7:8, 24-26.

2 神在管治世界，要产生一个局势，好得着以色列作祂的选民，召会作祂奥秘的子民，以及列国作祂永远国度里的百姓；我们若看见这个，就知道我们在哪里，我们人生的意义何在——二 34 ~ 35、45，弗五 27，启十一 15。

二 神使尼布甲尼撒认识自己一无所是，并认识那大能的神乃是一切；祂是人国的掌权者，要将国赐与谁，就赐与谁——但四 34 ~ 37。

## 周 二

三 我们需要看见神的宝座乃是神行政中心的异象——启四 2，五 1，结一 26 下：

1 宝座上的神在景象背后掌管着每一个人和每一件事——赛六 1，王上二二 19。

2 我们都必须「知道诸天掌权」——但四 26 下。

叁 我们需要看见但以理书中所启示之神的经纶：

一 基督是神经纶的中心与普及；在神的经纶里，在神的计划和安排里，神渴望使基督成为祂在地上行动的中心与普及——二 35，西一 15 ~ 27，弗一 10。

## 周 三

二 但以理书论到基督的五大点：

1 基督的死是包罗万有的，包括了宇宙中每一项目——九 24 ~ 26：

a 基督第一次显现最大的成就，就是借着祂的死了结整个旧造——罗六 6。

b 在宇宙中，基督的死连同祂的复活，乃是时代的大界

2. God will rule over the world, produce a situation for Israel to be His elect, gain the church to be His mysterious people, and have all nations to be the peoples of the eternal kingdom of God; if we see this, we will know where we are, and we will know the meaning of our human life—2:34-35, 45; Eph. 5:27; Rev. 11:15.

B. *God caused Nebuchadnezzar to know that he was nothing and that the mighty God, the Ruler over the kingdom of men, the One who gives the kingdom to whomever He wills, is everything—Dan. 4:34-37.*

## DAY 2

C. *We need to see a vision of the throne of God as the center of God's administration—Rev. 4:2; 5:1; Ezek. 1:26b:*

1. God on the throne is behind the scene, ruling over everyone and everything—Isa. 6:1; 1 Kings 22:19.

2. We need to “come to know that the heavens do rule”—Dan. 4:26b.

## III. We need to see God's economy as it is revealed in the book of Daniel:

A. *Christ is the centrality and universality of God's economy; in His economy, in His plan with His arrangement, God desires to make Christ the centrality and universality of His move on earth—2:35; Col. 1:15-27; Eph. 1:10.*

## DAY 3

B. *The book of Daniel covers five main points concerning Christ:*

1. The death of Christ was all-inclusive, comprising every item in the universe—9:24-26:

a. Christ's greatest achievement in His first appearing was to terminate the whole creation by His death—Rom. 6:6.

b. In the universe Christ's death with His resurrection is a great landmark of the

碑；在祂的复活里，基督成了赐生命的灵，使旧造里的一些人有新生的起头，而成为新造——林前十五 45 下，彼前一 3，林后五 17。

2 需要基督第二次来临，在有形并物质的一面清理宇宙；特别是需要基督第二次来，把人类政权了结——但二 34 ~ 35、44 ~ 45。

3 但以理七章十三至十四节启示，如今基督这位人子是在神宝座前，得着权柄和国度；祂正在预备一切，好回来用神的权柄治理全世界——启十一 15。

4 基督是神受苦子民的同伴——但三 23 ~ 25。

5 但以理十章四至九节启示基督的超越。

三 基督借着神选民的环境，成为他们的中心与普及；我们是神的选民，需要基督作到我们里面，成为我们的中心与普及——加一 16，四 19，弗三 17 上，罗八 28。

#### 周 四

肆 超越的基督，神经纶的中心与普及，乃是在神行动中那宝贵且居首位者——但十 4 ~ 9：

一 向但以理显现为宝贵的这位超越的基督，有许多奇妙的特征：

1 基督在人性里显现为祭司（由细麻衣袍所表征），照顾祂被掳的选民——5 节上，出二八 31 ~ 35。

2 基督在神性里显现为君王（由精金带所表征），为要掌管万民——但十 5 下。

3 基督在祂的宝贵和尊荣里显现（由祂身体如水苍玉所表

ages; in His resurrection Christ became the life-giving Spirit to germinate some of those in the old creation to be the new creation—1 Cor. 15:45b; 1 Pet. 1:3; 2 Cor. 5:17.

2. There is the need of Christ's second coming to clear up the universe physically and materially; in particular, there is the need of Christ's second coming to terminate human government—Dan. 2:34-35, 44-45.

3. Daniel 7:13-14 reveals that now Christ as the Son of Man is before the throne of God to receive dominion and a kingdom; He is making all the preparations to come back to rule over the world with God's dominion—Rev. 11:15.

4. Christ is the Companion of God's suffering people—Dan. 3:23-25.

5. Daniel 10:4-9 reveals Christ in His excellency.

C. *Christ becomes the centrality and universality of God's elect through their environment; as God's elect, we need Christ to be wrought into us as our centrality and universality—Gal. 1:16; 4:19; Eph. 3:17a; Rom. 8:28.*

#### DAY 4

**IV. The excellent Christ, the centrality and universality of God's economy, is the precious and preeminent One in God's move—Dan. 10:4-9:**

A. *The excellent Christ, who appeared to Daniel in His preciousness, has many wonderful characteristics:*

1. Christ appeared as a Priest in His humanity, signified by the linen robe, to care for His chosen people in their captivity—v. 5a; Exo. 28:31-35.

2. Christ appeared in His kingship in His divinity, signified by the girdle of gold, for ruling over all the peoples—Dan. 10:5b.

3. For His people's appreciation Christ appeared in His preciousness and dignity, as

征)·供祂的子民珍赏;「水苍玉」原文可指一种蓝绿色或黄色的宝石·表征基督在祂的具体化身里是神圣的(黄色)·满了生命(绿色)·并且是属天的(蓝色)—6节上。

4 基督在祂的光明里显现·为要光照人(由祂的面貌如闪电所表征)·并在祂光照的眼光里显现·为要搜寻并审判(由祂眼目如火把所表征)—6节中。

5 基督在祂工作和行动的闪耀里显现(由祂的手和脚如闪耀发亮的铜所表征)—6节下。

6 基督在祂刚强的说话里显现·为要审判人(由祂说话的声音如大众的声音所表征)—6节末。

7 这样一位基督作为人·乃是宝贵、有价值、完整并完全的一—参启—13~16。

## 周 五、周 六

**二 神行政管理的心意·乃是要基督居首位·使祂在凡事上得着首位—西—15、18:**

1 整个世界局势都在天上之神的诸天掌权之下·以配合神为着基督的经纶—但七 9~10·四 34~35:

a 在神的经纶里·在神的计划和安排里·神渴望使基督成为祂在地上行动的中心与普及—二 34~35。

b 在二章三十五节·「石头」说到基督是中心·「大山」说到基督是普及。

2 要使基督在万有中居首位·神就需要一班子民;神若没有一班子民·就无法使基督成为居首位的一—西—18·三 10~11·弗三 21·提前三 15:

signified by His body being like beryl; the Hebrew word for beryl could refer to a bluish-green or yellow precious stone, signifying that Christ in His embodiment is divine (yellow), full of life (green), and heavenly (blue)—v. 6a.

4. Christ appeared in His brightness for shining over the people, as signified by His face being like the appearance of lightning, and in His enlightening sight for searching and judging, as signified by His eyes being like torches of fire—v. 6b-c.

5. Christ appeared in the gleam of His work and move, as signified by His arms and His feet being like the gleam of polished bronze—v. 6d.

6. Christ appeared in His strong speaking for judging people, as signified by the sound of His words being like the sound of a multitude—v. 6e.

7. As a man, such a Christ is precious, valuable, complete, and perfect—cf. Rev. 1:13-16.

## DAY 5 & DAY 6

*B. God's intention in His administration is to give Christ the preeminence in all things, to cause Christ to have the first place in everything—Col. 1:15, 18:*

1. The entire world situation is under the rule of the heavens by the God of the heavens to match His economy for Christ—Dan. 7:9-10; 4:34-35:

a. In His economy, in His plan with His arrangement, God desires to make Christ the centrality and universality of His move on earth—2:34-35.

b. In 2:35 the stone refers to Christ as the centrality, and the mountain refers to Christ as the universality.

2. For Christ to have the preeminence in all things, God needs a people; apart from God's having a people, there is no way for Christ to be made preminent—Col. 1:18; 3:10-11; Eph. 3:21; 1 Tim. 3:15:

- a 在我们个人的宇宙中，基督必须是第一位，必须居首位—西三 17，林前十 31。
  - b 今天，基督这居首位者必须是我们召会生活、家庭生活和日常生活的中心与普及—西三 17，林前十 31。
  - c 在神属天的掌权下，祂正在使用环境，使基督成为我们的中心（第一位）与普及（一切）—罗八 28，西一 18、27，三 4、10 ~ 11。
- 3 我们蒙神拣选作祂的子民，为叫基督居首位，我们乃是在神属天的掌权之下—但四 26 下，太四 17，五 3：
- a 属天掌权的目的，是要完成神的选民，使基督得以居首位，就是使祂成为首先的—中心，并成为一切—普及—但二 35，西一 18，三 4、10 ~ 11。
  - b 我们都需要学知：这个宇宙是在神的行政管理之下；神行政管理的心意，乃是要使基督成为居首位的，使祂在万有中居第一位—— 18。

- a. Christ must have the first place, the preeminence, in our personal universe—Col. 3:17; 1 Cor. 10:31.
  - b. Today Christ, the preeminent One, must be the centrality and universality in our church life, family life, and daily life—Col. 3:17; 1 Cor. 10:31.
  - c. Under His heavenly rule God is using the environment to make Christ the centrality (the first) and the universality (everything) to us—Rom. 8:28; Col. 1:18, 27; 3:4, 10-11.
3. As those who have been chosen by God to be His people for Christ's preeminence, we are under God's heavenly rule—Dan. 4:26b; Matt. 4:17; 5:3:
- a. The purpose of the heavenly ruling is to complete God's elect so that Christ may be preeminent, that He may be the first—the centrality—and everything—the universality—Dan. 2:35; Col. 1:18; 3:4, 10-11.
  - b. We all need to learn that this universe is under God's administration and that God's intention in His administration is to make Christ preeminent, to cause Him to have the first place in everything—1:18.





## 第一周·周一

### 晨兴喂养

但四 17「这乃是众守望者的命令，这决定乃是众圣者的吩咐，好叫活人知道，至高者才是人国的掌权者，要将国赐与谁，就赐与谁…」

26「…等你知道诸天掌权，以后你的国必定归你。」

但以理书的中心思想是：诸天的掌权（四 26），就是天上之神的掌权（二 37、44），管理地上整个人类政权，以配合神永远的经纶，使基督得以了结旧造，使新造有新生的起头，并得以打碎、压毁人类政权的集大成，建立神永远的国。

天上之神管理整个人类政权。人类的政权开始于创世记十章的宁录。在十章以前，没有人的国；那时人类是一整个，并没有列国的建立。列国的建立是从宁录开始，他建立了预表巴比伦的巴别（8~10）。人类的政权要总结于要来的敌基督，就是将来罗马帝国的最后一位该撒。人类从宁录到敌基督的所有政权，一直都在且要继续在天上之神的诸天掌权之下（但以理书生命读经，五至六页）。

### 信息选读

在神的经纶里，基督了结旧造，使新造借着祂的死，在祂的复活里有新生的起头。这是基督第一次来时所完成的。在神的经纶里，基督也要借着祂要来的显现，打碎、压毁全人类历史中人政权的集大成，并建立神永远的国。这一切的事，无论在积极一面或消极一面，都在已过并在将来，与以色列有密切的关系。

## WEEK 1 — DAY 1

### Morning Nourishment

Dan. 4:17 "This matter is by the decree of the watchers, and the decision is a command of the holy ones, to the intent that the living may know that the Most High is the Ruler over the kingdom of men and gives it to whomever He wills..."

26 "...Your kingdom will be assured to you after you have come to know that the heavens do rule."

The central thought of Daniel is that the ruling of the heavens (4:26) by the God of the heavens (2:37, 44) over all the human government on earth matches God's eternal economy for Christ to terminate the old creation for the germination of the new creation and to smash and crush the aggregate of human government and establish the eternal kingdom of God.

The God of the heavens rules over all human government. Human government began with Nimrod in Genesis 10. Prior to Genesis 10 there were no human nations; instead, there was only mankind as a whole without established nations. Nations began to be established by Nimrod, who built Babel, a prefigure of Babylon (Gen. 10:8-10). Human government will conclude with the coming Antichrist, who will be the last Caesar of the Roman Empire. All human government from Nimrod to Antichrist has been and will continue to be under the ruling of the heavens by the God of the heavens. (Life-study of Daniel, pp. 4-5)

### Today's Reading

In God's economy, Christ has terminated the old creation for the germination of the new creation in His resurrection through His death. This was achieved in His first coming. In God's economy, Christ, by His upcoming appearing, will also smash and crush the aggregate of human government throughout the history of mankind and will establish the eternal kingdom of God. All of these matters have been and will be intrinsically involved with Israel, either positively or negatively.

但以理书给我们看见，世上一切的王和国都在神的管理之下。想想看尼布甲尼撒统治巴比伦帝国的情形。首先，他与父亲一同摄政...。主前六〇六年，他以摄政王的身分毁灭耶路撒冷城。然后约在主前六〇四年，他成为王，掌权直到主前五六一年。至终他儿子接续他的王位，然后是他的孙子伯沙撒；伯沙撒在五章的荒淫放荡对神乃是褻瀆，就在主前五三八年被杀。那时巴比伦帝国就结束了，六十二岁的玛代人大利乌得了国。大利乌是附属于古列的王（见但八）。主前五三六年，古列颁布诏令释放以色列的俘虏归回犹大，这样就结束了神命定以色列人留在巴比伦的七十年。所以，神用巴比伦帝国，为要把祂那腐坏、失败的选民带到被掳中。七十年的被掳之后，神使玛代与波斯联合为一，为要结束巴比伦帝国，并从巴比伦的被掳中释放祂的子民。这说明了一切的王和国如何在神的管理之下。

尼布甲尼撒与撒但是一〔赛十四〕。相反的，以赛亚论到古列，却说神喜悦他，甚至使他成为牧人，照顾祂的子民。古列在位第一年，就宣布神的子民可以归回犹大（拉一1~4）。他也安排将神殿中的器皿，就是尼布甲尼撒带到巴比伦的，归回耶路撒冷。因此，圣经说到古列是很积极的。不过，他仍是大像的一部分，就是人类政权的一部分，这政权要总结于敌基督，敌基督要直接与神争战。这暴露出人类政权是何等邪恶。

〔但以理四章三十一节〕说，「尼布甲尼撒王啊，有话对你说，你的国位离开你了。」神要教导他认识自己一无所是，并且认识那大能的神乃是一切；祂是人国的掌权者，要将人的国赐与谁，就赐与谁（但以理书生命读经，六、九八至九九、四三页）。

参读：但以理书生命读经，第一、六篇。

The book of Daniel shows us that all the kings and kingdoms of the world are under God's administration. Consider the situation of the Babylonian Empire under Nebuchadnezzar. First,...[as] a co-regent [with his father] he destroyed the city of Jerusalem in 606 B.C. Then about 604 B.C. he became king and reigned until 561 B.C. Eventually he was replaced by his son and then by his grandson, Belshazzar, whose debauchery in Daniel 5 was an insult to God and who was slain in 538 B.C. At that time the Babylonian Empire came to an end, and Darius the Mede received the kingdom at the age of sixty-two. Darius was a subordinate king to Cyrus (see Daniel 8). In 536 B.C. Cyrus issued the decree that released the captives of Israel to return to Judah, thus ending the seventy years which God had apportioned for the Israelites to remain in Babylon. Therefore, God used the Babylonian Empire for the purpose of carrying His corrupted and defeated elect into captivity. After the seventy years of their captivity, God caused the Medes and the Persians to become one for the purpose of ending the Babylonian Empire and of releasing His people from their captivity in Babylon. This is an illustration of how all kings and kingdoms are under God's administration.

Nebuchadnezzar was one with Satan [Isa. 14]. Concerning Cyrus, on the contrary, Isaiah says that God delighted in him and even made him a shepherd to care for His people. In the first year of his reign, Cyrus proclaimed the return of God's people to Judah (Ezra 1:1-4). He also arranged for the vessels of the house of God which Nebuchadnezzar had brought to Babylon to be returned to Jerusalem. Thus, Cyrus is presented in a very positive way. Nevertheless, he was still part of the great image,...a part of the human government which will consummate in Antichrist, who will fight against God directly. This exposes how evil the human government is.

[Daniel 4:31 says,] "To you it is spoken, King Nebuchadnezzar: The kingdom has passed on from you." God would teach him to know that he was nothing and the mighty God, the Ruler over the kingdom of men, the One who gives the kingdom of men to whomever He wills, is everything. (Life-study of Daniel, pp. 5, 82-83, 35-36)

Further Reading: Life-study of Daniel, msgs. 1, 6

## 第一周·周二

### 晨兴喂养

启四 2「我立刻就在灵里；看哪，有一个宝座安置在天上，又有一位坐在宝座上。」

十一 15「第七位天使吹号，天上就有大声音说，世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。」

神的计划是隐藏在天上的。当神在地上找着一个合祂心意的人时，天就向这人开启。天曾经向雅各（创二八 12~17）、以西结（结一 1）、耶稣（太三 16）、司提反（徒七 56）和彼得（十 11）开启过。在启示录四章一节和十九章十一节，天也向这卷书的作者约翰开启。在永世里，天也要向所有在基督里的信徒开启（约一 51）（启示录生命读经，二五五页）。

### 信息选读

在天上，先有一个宝座；启示录这卷书乃是以宝座为中心〔参四 2〕。这卷书从四章开始，揭示了神宇宙的行政。在启示录，神的宝座乃是神行政的中心。书信中的宝座是施恩的宝座，从这宝座我们可以受怜悯、得恩典（来四 16）。启示录中的宝座乃是审判的宝座，从这宝座世界受审判。这是神在天上的宝座。整个宇宙，特别是地，都在这个宝座之下。无论撒但在空中作什么，也不管人在地上作什么，都是在神天上的宝座之下。今天，人好像可以为所欲为，但天上神的宝座，依然掌管着一切的人和一切的事。在神宝座的管治之外，没有一个人能作什么，也没有一件事能发生。表面看来，这宝座是看不见的，是人所不知道的；但事实上，这宝座在背后掌管着每一个人和每一件事。按神的时间，并为着成就神的定旨，

## WEEK 1 — DAY 2

### Morning Nourishment

Rev. 4:2 "Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting."

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

God's plan is hidden in heaven. When God finds a man on earth after His heart, heaven is opened to him. It was opened to Jacob (Gen. 28:12-17), to Ezekiel (Ezek. 1:1), to Jesus (Matt. 3:16), to Stephen (Acts 7:56), and to Peter (Acts 10:11). In Revelation 4:1 and in 19:11, it is opened to John, the writer of this book, and it will be opened to all believers in the Lord in eternity (John 1:51). (Life-study of Revelation, p. 213)

### Today's Reading

In heaven, there is firstly a throne, and the book of Revelation is focused upon it [cf. 4:2]. Beginning with chapter four, this book unveils God's universal administration. The throne of God in Revelation is the center of God's administration. While the throne in the Epistles is the throne of grace from which we receive mercy and find grace (Heb. 4:16), the throne here is the throne of judgment from which the world receives judgment. This is God's throne in heaven. The whole universe, especially the earth, is under this throne. Whatever Satan does in the air and whatever man does on earth is under God's throne in heaven. Today, man may do anything he likes, but the throne of God in heaven is still the authority over all men and all things. No one can do anything, and nothing can happen outside of the rule of God's throne. Apparently, this throne is invisible and is not realized by man, but actually it is behind the scene ruling over everyone and everything. In God's time and for the fulfillment of God's purpose, the appropriate judgment

常有适当的审判从这宝座出来，临到人类和地上的事物。在启示录，最终的结局乃是在神的审判完全执行之后出现。这个审判从宝座发出，把天地间一切由撒但的背叛和人的堕落所引起的混乱，完全清理（启示录生命读经，二五五至二五六页）。

在但以理四章二十六节，但以理对尼布甲尼撒说，「等你知道诸天掌权，以后你的国必定归你。」掌权的乃是诸天，不是尼布甲尼撒、古列、亚历山大大帝，或疾病、风暴、背叛。地是在属天行政的管治之下。诸天是为我们掌权，基督也是为着我们的。

但以理书和启示录揭示了神的经纶。按照神的经纶，祂在管治世界，要产生一个局势，好得着以色列作祂的选民，召会作祂奥秘的子民，以及列国作神永远国度里的百姓。我们若看见这个，就知道我们在哪里，我们人生的意义何在。

但以理书虽然很短，却包含许多点，说到许多事情和人物，也给我们许多属灵的功课。但在这一切之上，在事情的背后和里面另有一件事，就是神的经纶。当然，但以理书中找不到「神的经纶」一辞；旧约中别的地方也没有这辞。然而，这卷书启示了神的经纶。我们都需要看见但以理书中神的经纶。我们若看见神的经纶这异象，我们的全人就要改变。...基督是神经纶的中心与普及；神的经纶是要使基督成为神行动的中心与普及。这是我们读但以理书时必须看见的。这卷书所包含的许多属灵功课和历史细节都非常好，但这些还是次要的。在神的经纶里，神计划的安排里，神的心意首要的是使基督成为祂在地上行动的中心与普及（但以理书生命读经，九一、六八、八五至八六页）。

参读：启示录生命读经，第十七、十九篇。

always comes out of this throne to mankind and upon the things transpiring on earth. In the book of Revelation, the consummate issue comes from the completion of the execution of God's judgment. This judgment proceeds from the throne and clears up the confusion both in heaven and on earth caused by Satan's rebellion and man's fall. (Life-study of Revelation, pp. 213-214)

In Daniel 4:26 Daniel said to Nebuchadnezzar, "Your kingdom will be assured to you after you have come to know that the heavens do rule." It is the heavens that rule, not Nebuchadnezzar or Cyrus or Alexander the Great or illness or turmoil or rebellion. The earth is under the rule of a heavenly administration. The heavens rule for us, and Christ is for us.

The books of Daniel and Revelation unveil God's economy. According to His economy, God will rule over the world, produce a situation for Israel to be His elect, gain the church to be His mysterious people, and have all the nations to be the peoples in the eternal kingdom of God. If we see this, we will know where we are, and we will know the meaning of our human life.

Although the book of Daniel is short, it has many points, it speaks of many events and persons, and it contains many spiritual lessons for us. But above, behind, and within all these things, there is something else, and this is God's economy. Of course, the expression God's economy is not found in Daniel; neither is it found anywhere else in the Old Testament. Nevertheless, God's economy is revealed in this book. We all need to see God's economy in the book of Daniel. If we see this vision of God's economy, our whole being will be changed....Christ is the centrality and universality of God's economy, and God's economy is for Christ to be the centrality and universality in God's move. This is what we must see in our reading of the book of Daniel. The various spiritual lessons and the historical details covered in this book are very good, but they are secondary. What is primary is that in His economy, in His plan with His arrangement, God desires to make Christ the centrality and universality of His move on earth. (Life-study of Daniel, pp. 77, 58, 73)

Further Reading: Life-study of Revelation, msgs. 17, 19

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，借耶稣基督从死人中复活，重生了我们，使我们有活的盼望。」

加四 19「我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。」

但以理书论到〔作为神在地上行动的中心与普及之〕基督的五大点：基督的死、基督再来时的显现、基督作为人子来到神的宝座这里得着权柄和国度、基督是神那些受苦见证人的同伴以及基督的超越（但以理书生命读经·八六页）。

### 信息选读

第一点是基督的死，基督的钉死。但以理九章二十六节论到这事说，「过了六十二个七，弥赛亚必被剪除，一无所有。」这话很简单，含意却丰富。...基督的死是包罗万有的，包括了宇宙中每一项目。基督的死所了结的主要一项乃是旧造。在神创造的工作之后，撒但进来把神的创造败坏、毒化、破坏并毁坏了。结果，整个旧造就成为败坏、腐化。然而，神还要用这败坏的旧造，借着基督的死与复活，产生新造。

基督第一次显现最大的成就，就是借着祂的死了结整个旧造。然而，在这个了结里有一个东西兴起，就是基督的复活。在祂的复活里，基督成了赐生命的灵（林前十五 45 下），将旧造里的一些人点活，使他们有新生的起头，得重生成为新造。这新造开始于信徒作神的众子，并作构成基督身体的众肢体。这身体要长大，至终要完成于新耶路撒冷（启

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."

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

Concerning...Christ [as the centrality and universality of God's move on earth,] the book of Daniel covers five main points: the death of Christ, the upcoming appearing of Christ, Christ as the Son of Man who comes to the throne of God to receive dominion and a kingdom, Christ as the Companion of the suffering witnesses of God, and the excellency of Christ. (Life-study of Daniel, pp. 73-74)

### Today's Reading

The first point is Christ's death, Christ's crucifixion. Regarding this, Daniel 9:26 says, "After the sixty-two weeks Messiah will be cut off and will have nothing." This word is simple, but it is rich in its implications. The death of Christ was all-inclusive, comprising every item in the universe. The main item terminated by the death of Christ was the old creation. After God's work in creation, Satan came in to corrupt, poison, devastate, and ruin God's creation. As a result, the entire old creation became not only corrupt but corruption. Yet God still uses that corrupted creation in producing a new creation through Christ's death and resurrection.

Christ's greatest achievement in His first appearing was to terminate the whole creation by His death. In this termination, however, there is something rising up, that is, Christ's resurrection. In His resurrection Christ became a life-giving Spirit (1 Cor. 15:45b) to enliven, to germinate, to regenerate, some of those in the old creation to be the new creation. This new creation begins with the believers as God's sons and Christ's members as the constituents of His Body. This Body will grow and eventually consummate in the New Jerusalem (Rev.

二一 ~ 二二) , 就是神新造的集大成和终极完成。这都包括在基督第一次来临连同祂的死与复活里。

虽然旧造被了结了, 但在外表的一面, 世界还是一样。因此, 就需要基督第二次来临, 在有形并物质的一面清理整个宇宙; 特别是需要... 把人类政权了结。... 按照但以理二章三十五节和四十四节, 基督要成为那非人手所凿的石头而来, 把大人像从脚趾到头砸碎。祂作这样一块石头而来, 是要将敌基督连同十个脚指头砸碎。然而, 祂不是独自来, 乃是与祂的新妇同来( 启十九 11、14 )。

但以理七章十三至十四节启示, 如今基督这位人子是在神宝座前, 得着权柄和国度。祂正在预备一切, 好回来治理全世界同神的国。... 当基督正在预备带着国度回来时, 祂也是神受苦子民的同伴( 三 23~25 )。因着不正确的政权, 神的子民是在「火窑」里, 然而基督与他们同在。... 不仅如此, 十章四至九节启示了基督的超越。基督的每一部分都是超越、宝贵的。祂是全宇宙中的超越者, 这超越者是神经纶的中心与普及。

但以理书也启示基督借着神选民的环境, 成为他们的中心与普及。借着列国作环境, 神在要来的日子里, 至终要使基督成为以色列的中心与普及。今天这原则对我们也是一样。在现今这奥秘时代( 这是但以理书所没有启示的 ), 神正在使用环境, 使基督成为我们的中心与普及。... 我们不是简单的。一面, 我们这些在基督里的信徒是神的选民; 另一面, 我们仍是旧造的一部分, 这旧造包括了一些消极的事物, 如七章所描述的兽。我们是神的选民, 需要基督作到我们里面, 成为我们的中心与普及( 但以理书生命读经, 八六至八九页 )。

参读: 但以理书生命读经, 第十二篇; 基督的中心与普及, 第二章。

21-22), the total aggregate and consummation of God's new creation. This is all involved in Christ's first coming with His death and resurrection.

Even though the old creation has been terminated, outwardly the world is still the same. Hence, there is the need for Christ's second coming to clear up the entire universe physically and materially. In particular, there is the need... to terminate human government. According to Daniel 2:35 and 44, Christ will come as the stone cut out without hands to crush the great human image from the toes to the head. In His coming as such a stone, He will crush Antichrist with the ten toes. However, He will not come by Himself; He will come with His bride (Rev. 19:11, 14).

Daniel 7:13-14 reveals that now Christ as the Son of Man is before the throne of God to receive dominion and a kingdom. He is making all the preparations to come back to rule over the entire world with God's kingdom.... While Christ is preparing to come back with the kingdom, He is also the Companion of God's suffering people (3:23-25). Because of the wrong government, God's people are in the "furnace," yet Christ is with them.... Furthermore, 10:4-9 reveals Christ in His excellency. Every part of Christ is excellent and precious. He is the excellent One in the whole universe. This excellent One is the centrality and universality of God's economy.

The book of Daniel also reveals that it is through their environment that Christ becomes the centrality and universality of God's elect. Through the nations as the environment, in the coming days God will eventually make Christ the centrality and universality of Israel. The principle is the same with us today. In this present age of mystery, which is not revealed in Daniel, God is using the environment to make Christ the centrality and universality to us. We are not simple. On the one hand, we, the believers in Christ, are God's elect; on the other hand, we are parts of the old creation, including such negative things as the beasts described in Daniel 7. As God's elect, we need Christ to be wrought into us as our centrality and universality. (Life-study of Daniel, pp. 74-76)

Further Reading: Life-study of Daniel, msg. 12; The Centrality and Universality of Christ, ch. 2

## 第一周·周四

### 晨兴喂养

但十 5~6 「〔我〕举目观看，见有一人身穿细麻衣，腰束乌法精金带。祂身体如水苍玉，面貌如闪电，眼目如火把，手和脚如闪耀发亮的铜，说话的声音如大众的声音。」

但以理这一个地上的人，定意要明白以色列将来的定命（但十 2~3、12）。他这样作有二十一日之久。...那二十一日之后，但以理在十章四至九节，看见一个特别的异象。超越的基督，就是神在地上行动的中心与普及，向但以理显现，供他珍赏，叫他得着安慰、鼓励、盼望和坚定（但以理书生命读经，一一〇页）。

### 信息选读

神...向〔但以理〕启示这〔位〕超越的人。但以理可能不知道这人就是弥赛亚，但我相信但以理明白这一位就是主成为一个人。这人不仅是耶和華，更是耶和華成为人。

在宇宙中有一个事实，就是三一神成为人。这是马太福音和路加福音所启示的。但在创世记十八章，有三个人来到亚伯拉罕那里，三个当中有一个就是耶稣。祂成为人来访问亚伯拉罕。在但以理十章，这人向但以理显现。当祂成为人向亚伯拉罕显现时，祂是一个普通的人，没有什么特征。然而，祂向但以理显现时，却有许多奇妙的特征。

首先，超越的基督是在祂的祭司职任里显现，照顾祂所拣选的人（5 上）。祂的祭司职任是由细麻衣袍所表征。祂向但以理显现时，不是穿着争战的军装，乃是穿着细麻衣，就是旧约祭司的衣服。...基督身穿细麻衣，这事实表征祂的人性就是祂的祭司袍。在十章里，

## WEEK 1 — DAY 4

### Morning Nourishment

Dan. 10:5-6 "I lifted up my eyes and I looked, and there was a certain man, clothed in linen, whose loins were girded with the fine gold of Uphaz. His body also was like beryl, His face like the appearance of lightning, His eyes like torches of fire, His arms and His feet like the gleam of polished bronze, and the sound of His words like the sound of a multitude."

Daniel, a man on the earth, set his heart to understand the future, the destiny, of Israel (Dan. 10:2-3, 12). This he did for twenty-one days....After those twenty-one days, Daniel saw a particular vision in verses 4 through 9. The excellent Christ, the centrality and universality of God's move on the earth, appeared to Daniel for his appreciation, consolation, encouragement, expectation, and stabilization. (Life-study of Daniel, p. 93)

### Today's Reading

God revealed to [Daniel] the excellent man....Daniel may not have known that this man was the Messiah, but I believe that Daniel understood that this One was the Lord as a man. That man was not only Jehovah but Jehovah becoming a man.

In the universe there is the fact that the Triune God became a man. This is revealed in Matthew and Luke. But in Genesis 18 when three persons came to Abraham, there was one among the three who was Jesus. He came as a man to visit Abraham. In Daniel 10 this man appeared to Daniel. When He appeared as a man to Abraham, He was an ordinary man with no particular characteristics. However, He appeared to Daniel with many wonderful characteristics.

First, the excellent Christ appeared in His priesthood for taking care of His chosen people (v. 5a). His priesthood is signified by the linen robe. He appeared to Daniel not wearing armor for fighting but dressed in a linen robe, the Old Testament priestly garment....The fact that Christ is clothed in linen signifies that His humanity is His priestly robe. At the time of Daniel 10, Christ Himself,

基督自己，神的中心与普及，乃是祭司，照顾被掳中的以色列人。祂在人性里作祭司，照顾神被掳的子民。

第二，基督向但以理显现，给他看见祂作王的身分（由精金带所表征），为要掌管万民〔5下〕。...腰带是为着加强。基督的作王身分不是由麻所表征，乃是由精金所表征。祂的祭司职任是属人的，祂的作王身分是神圣的。

不仅如此，基督乃是在祂的宝贵和尊荣里显现，供人珍赏；这是由祂的身体如水苍玉所表征（6上）。这里「水苍玉」一辞，原文不易翻译；达秘译本用了「贵橄榄石」（chrysolite）一辞。原文这辞可指一种蓝绿色或黄色的宝石，表征基督在祂的具体化身里是神圣的（黄色），满了生命（绿色），并且是属天的（蓝色）。...不仅如此，基督乃是在祂的光明里显现，为要光照人。祂的光明乃是由祂的面貌如闪电所表征（6中）。...基督光照的眼光，为要搜寻并审判，是由祂眼目如火把所表征（6中）。...基督也是在祂工作和行动的闪耀里显现，受人试验并试验人。祂工作和行动的闪耀，是由祂的手和脚如闪耀发亮的铜所表征（6下）。在预表里，铜表征神的审判，使人明亮。神的审判是一种试炼。基督受神审判、试炼，而神的试炼和审判就使祂明亮如闪耀发亮的铜。这样一位基督一直受人试验，并试验人。...最后，基督在祂刚强的说话里向但以理显现，为要审判人。祂刚强的说话是由祂说话的声音如大众的声音所表征（6末）。

但以理所看见的基督是这样的一位。祂是宝贵、有价值、完整并完全的。作为人，祂是神行动的中心与普及，为着完成神的经纶。祂是非常宝贵、光明的一位，常在光照、照亮并试验人。作为祭司，祂在照顾我们；作为君王，祂在管理我们。祂是何等奇妙！（但以理书生命读经，一一〇至一一三页）

参读：但以理书生命读经，第十五篇；歌罗西书生命读经，第五篇。

God's centrality and universality, was a Priest taking care of the children of Israel in captivity. He is a Priest in His humanity taking care of God's captive people.

Second, Christ appeared to Daniel in His kingship (signified by the golden girdle) for ruling over all the peoples [v. 5b]....A girdle is for strengthening. Christ's kingship is signified not by linen but by gold. His priesthood is human, whereas His kingship is divine.

Furthermore, for His people's appreciation Christ appeared also in His preciousness and dignity as signified by His body being like beryl (v. 6a). The Hebrew word for beryl here is not easily translated. Darby uses the term chrysolite. The Hebrew word could refer to a bluish-green or yellow precious stone. This signifies that Christ in His embodiment is divine (yellow), full of life (green), and heavenly (blue)....Furthermore, Christ appeared in His brightness for shining over the people. His brightness is signified by His face being like the appearance of lightning (v. 6b)....Christ's enlightening sight for searching and judging is signified by His eyes being like torches of fire (v. 6c)....Christ also appeared in His gleam in His work and moves, tested by people and testing people. His gleam in His work and moves is signified by His arms and His feet being like the gleam of polished bronze (v. 6d). In typology, bronze signifies God's judgment, which makes people bright. God's judgment is a kind of trial. Christ was judged, tried, by God, and God's trial and judgment made Him bright like polished bronze. Such a Christ is the One who has been tested by others and who also tests others....Finally, Christ appeared to Daniel in His strong speaking for judging people. His strong speaking is signified by the sound of His words being like the sound of a multitude (v. 6e).

The Christ whom Daniel saw was such a One. He is precious, valuable, complete, and perfect. As a man He is the very centrality and universality of God's move to carry out His economy. He is so precious, bright, shining, enlightening, and testing. As the Priest He is taking care of us, and as the King He is ruling over us. How wonderful He is! (Life-study of Daniel, pp. 93-95)

Further Reading: Life-study of Daniel, msg. 15; Life-study of Colossians, msg. 5



## 第一周·周五

### 晨兴喂养

但七 9~10 「我观看，见有些宝座设立，那亘古常在者坐下了。祂的衣服洁白如雪，头发如纯净的羊毛；祂的宝座乃是火焰，其轮乃是烈火。从祂面前有火河流出。事奉祂的有千千，侍立在祂面前的有万万。审判者已经坐庭，案卷都展开了。」

整个世界局势都在天上之神的诸天掌权之下，以配合神为着基督的经纶。今天世界的局势，特别是欧洲和地中海沿岸的国家，已经被平衡，带进一种局面，预备好为着基督的再来。祂已临近，时候快到。我们看见这局势，就该醒起，看见世界不是为着我们的。我们乃是为着基督，我们每天必须预备好迎见祂，好得着祂的赏赐。

但以理书说到一些非常重要的事。首先，这卷书说到以色列的历史。...但以理也说到从宁录到敌基督的人类政权。因着以色列和人类的政权是为着基督的，所以但以理书也启示基督的某些方面。基督是神行动的圆心与圆周，中心与普及（但以理书生命读经，六至七页）。

### 信息选读

我们需要看见基督是那居首位与包罗万有者，是神的中心与普及。歌罗西书启示基督是居首位的，祂在凡事上居首位。在首先的创造和新造中，基督都居首位。一章十五节告诉我们，基督是「一切受造之物的首生者」；十八节说，祂是「从死人中复活的首生者」。神的新造是凭着复活。基督在新造中居首位，意思是说，祂是在复活里的头一位。祂在创造与复活中，都是第一位。这意思是说，祂在

## WEEK 1 — DAY 5

### Morning Nourishment

Dan. 7:9-10 "I watched until thrones were set, and the Ancient of Days sat down. His clothing was like white snow, and the hair of His head was like pure wool; His throne was flames of fire, its wheels, burning fire. A stream of fire issued forth and came out from before Him. Thousands of thousands ministered to Him, and ten thousands of ten thousands stood before Him. The court of judgment sat, and the books were opened."

The entire world situation is under the rule of the heavens by the God of the heavens, to match His economy for Christ. Today the world situation, especially in Europe and the countries around the Mediterranean Sea, has been balanced and brought into a condition which is ready for Christ's return. He is at the door and the time is near. As we see this situation, we must wake up and realize that the world is not for us. We are for Christ, and every day we must prepare ourselves to meet Him. Then we will receive a reward from Him.

The book of Daniel covers some very important matters. First, this book covers the history of Israel...It also covers human government from Nimrod to Antichrist. Because Israel and human government are for Christ, the book of Daniel also reveals certain aspects of Christ. Christ is the center and the circumference, the centrality and the universality, of God's move. (Life-study of Daniel, p. 5)

### Today's Reading

We need to see that Christ is the preeminent and all-inclusive One, the centrality and universality of God. The book of Colossians reveals that Christ is preeminent, that He has the first place in everything. Both in the first creation and in the new creation Christ occupies the first place. In 1:15 we are told that Christ is the "Firstborn of all creation," and in 1:18, that He is the "Firstborn from the dead." The new creation of God is by resurrection. For Christ to be preeminent in the new creation means that He is the first in resurrection. He is the first both in creation and in resurrection. This means

旧造的宇宙和新造的召会中，都是第一位。宇宙乃是召会存在的环境，召会的存在是作基督的身体，以完满地彰显基督。基督不仅在召会里，就是在身体中是首位的，祂也在环境里，就是在宇宙中是首位的。这说出祂在凡事上都是第一位。

十九节说，「因为一切的丰满，乐意居住在祂里面。」这节所说的丰满究竟是什么？许多人会回答说，这是神格的丰满。虽然这样回答没有错，但保罗在此却没有用「神格的」或「神的」这些辞来形容丰满这辞。他只说，一切的丰满喜欢、乐意居住在基督里面。在这个宇宙中有一个东西叫作丰满，这丰满乐意居住在居首位、包罗万有的基督里面。

祂必须在环境中并在召会里居首位。祂是居首位者。

祂也是包罗万有者。基督是宇宙中一切正面事物的实际。我们若认识圣经和神的经纶，我们就领会，基督就是诸天、地、太阳、生命、光、星辰、树木、花、水、空气和食物。物质的东西，乃是祂之于我们所是的一幅图画。不仅如此，基督也是一切神圣的属性，诸如能力、圣别、公义、恩慈和爱。祂也是人性的美德，诸如谦卑、忍耐。再者，祂是召会和召会的各肢体，祂是神的建造以及这建造中的每一块石头。

基督是包罗万有者，祂是神的中心与普及。...基督...是神定旨的中心和圆周。基督是神定旨的中心与普及；祂是轮轴，也是轮辋。换句话说，基督乃是一切。...这不是泛神论，这只是叙述一个事实：基督是神经纶的中心和圆周。...在神的经纶里，基督乃是一切（歌罗西书生命读经，四八至五一页）。

参读：基督的中心与普及，第一章；启示录生命读经，第十八篇。

that He is the first in the old creation, the universe, and in the new creation, the church. The universe is the environment in which the church exists as the Body of Christ to express Christ in full. Christ is not only first in the church, the Body, but also first in the environment, the universe. This means that He is first in everything.

Colossians 1:19 says, "For in Him all the fullness was pleased to dwell." What is the fullness spoken of in this verse? Many would answer that it is the fullness of the Godhead. Although this is correct, here Paul does not modify the word fullness by a phrase such as "of the Godhead" or "of God." He simply says that all the fullness was pleased, was happy, to dwell in Christ. There is something in this universe known as the fullness, and this fullness is pleased to dwell in the preeminent, all-inclusive Christ.

He must have the first place in the environment and in the church. He is the preeminent One.

He is also the all-inclusive One. Christ is the reality of all the positive things in the universe. If we know the Bible and God's economy, we shall realize that Christ is the heavens, the earth, the sun, life, light, the star, trees, flowers, water, air, and food. The material things are pictures of what He is to us. Furthermore, Christ is all the divine attributes, such as power, holiness, righteousness, kindness, and love. He is also the human virtues, such as humility and patience. Moreover, He is the church and every member of the church, God's building and every stone in the building.

As the all-inclusive One, Christ is the centrality and universality of God...Christ is the center and the circumference of God's purpose. Christ is both the centrality and universality of God's purpose. He is the hub and also the rim. In other words, Christ is all. Again I say that this is not pantheism. It is simply a statement of the fact that Christ is both the center and the circumference of God's economy....In God's economy Christ is everything. (Life-study of Colossians, pp. 41-44)

Further Reading: The Centrality and Universality of Christ, ch. 1; Life-study of Revelation, msg. 18

## 第一周·周六

### 晨兴喂养

但二 35「于是铁、泥、铜、银、金，都一同砸得粉碎，成如…糠秕…。打碎这像的石头，变成一座大山，充满全地。」

44「…天上的神必兴起一国，永不败灭，…要打碎灭绝那一切国；这国必存到永远。」

但以理二章说到基督作一块非人手所凿的石头而来，启示录十九章却启示基督带着祂的新妇和军队而来。…基督是神，降临与背叛的人类争战；人类则由那与撒但是一的敌基督所代表。神具体化身在基督里，基督又带着祂的新妇，就是得胜者；敌基督与撒但是一，又与十王和他们的军兵是一。这两方—基督与敌基督—要争战。人要直接与神争战（启十九 19~21，十七 14）。敌基督要把地上最邪恶的人聚集一处，那就是把葡萄收聚到酒里（十九 15，十四 19~20）。然后基督要来，不仅砸碎十个脚指头，也要踹这酒。这就是基督压毁人类的政权（但以理书生命读经，八七至八八页）。

### 信息选读

人类政权被压毁以后，神就清理了整个宇宙。旧造过去了，人类政权成了糠秕，被风吹散。然后团体的基督，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）（但以理书生命读经，八八页）。

〔三十五节〕的大山表征神永远的国，要永远充满全地（44，七 13~14）。…因此，大人像要被地上神永远的国所顶替（启十一 15~17）。…石头扩增成为

## WEEK 1 — DAY 6

### Morning Nourishment

Dan. 2:35 "Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they became like chaff....And the stone that struck the image became a great mountain and filled the whole earth."

44 "...The God of the heavens will raise up a kingdom which will never be destroyed;...it will crush and put an end to all these kingdoms; and it will stand forever."

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. Christ is God coming down to fight against rebellious mankind, and mankind is represented by one man who is one with Satan—Antichrist. The very God is embodied in Christ; Christ is with His bride, the overcomers; and Antichrist is one with Satan and one with the ten kings and their armies. These two parties—Christ and Antichrist—will fight. Man will fight against God directly (Rev. 19:19-21; 17:14). The most evil persons on earth will be gathered by Antichrist to one place; that is, the grapes will be gathered together into the winepress (19:15; 14:19-20). Then Christ will come not only to crush the ten toes but also to tread the winepress. This will be Christ's crushing of the human government. (Life-study of Daniel, p. 75)

### Today's Reading

After crushing the human government, God will have cleared up the entire universe. The old creation will be gone, and the human government will become chaff blown away by the wind. 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). (Life-study of Daniel, p. 75)

The great mountain [in verse 35] signifies the eternal kingdom of God, which will fill the whole earth forever (v. 44; 7:13-14)...Thus the great human image will be replaced with the eternal kingdom of God on earth (Rev. 11:15-17). The

大山，表征基督的扩增（参约三 29~30）。召会是基督在生命上的扩增，而神永远的国乃是基督在行政上的扩增（可四 26~29）。因此，基督不仅是召会，也是神的国（林前十二 12，路十七 21）。基督作为石头，乃是神行动的中心；祂作为山，乃是普及。因此，基督是包罗万有者，就是那在万有中充满万有者（弗一 23）（圣经恢复本，但二 35 第二注）。

要使基督居首位，神就需要一班子民。神若没有一班子民，就无法使基督成为居首位的。...我们蒙神拣选作祂的子民，为叫基督居首位，我们乃是在神属天的掌权之下。就这件事来说，旧约和新约的原则都是一样的。在神属天的掌权下，万有都互相效力，叫我们得益处（罗八 28）。在我们个人的宇宙中所发生的事特别是这样。我们的宇宙包括我们自己、我们的家庭以及召会。在我们的宇宙中，每一天都发生许多事，目的乃是要使基督居首位。我们需要看见这事，并顺服神属天的掌权。

我们是在神为着基督的属天掌权之下。属天掌权的目的，是要完成神的选民，使基督得以居首位，就是使祂成为首先的——中心，并成为一切——普及。...因着诸天在掌权，所以基督在我们一切的情况中，都与我们同在。我们病了，祂与我们同在；我们在风暴中，祂与我们同在。我能见证，在风暴和背叛当中，我们能享受祂的同在。

我们都需要学知三件事：这个宇宙是在神的行政管理之下；神行政管理的心意，乃是要使基督成为居首位的，使祂在万有中居首位；为着完成神的心意，我们这些神的子民，神的选民，必须与祂有最好的配搭与合作。借着我们的配搭与合作，神就要完成祂永远的心意，使基督借着诸天的掌权，成为居首位的（但以理书生命读经，九〇至九二页）。

参读：但以理书生命读经，第五、十三、十七篇。

increase of the stone into a great mountain signifies the increase of Christ (cf. John 3:29-30). The church is Christ's increase in life, but the eternal kingdom of God is Christ's increase in administration (Mark 4:26-29). Hence, Christ is not only the church but also the kingdom of God (1 Cor. 12:12; Luke 17:21). As the stone, Christ is the centrality of God's move, and as the mountain, He is the universality. Hence, He is the all-inclusive One, the One who fills all in all (Eph. 1:23). (Dan. 2:35, footnote 3)

For Christ to be the preeminent One, God needs a people. Apart from God's having a people, there is no way for Christ to be made preeminent. As those who have been chosen by God to be His people for Christ's preeminence, we are under God's heavenly rule. Concerning this, the principle is the same both in the Old Testament and in the New Testament. Under God's heavenly rule, everything is working together for our good (Rom. 8:28). This is especially true of the things in our personal universe. Our universe includes ourselves, our families, and the church. In our universe many things happen day by day for the purpose of making Christ preeminent. We need to realize this and be submissive to God's heavenly rule.

We are under God's heavenly rule for Christ. The purpose of the heavenly ruling is to complete God's elect so that Christ may be preeminent, that He may be the first—the centrality—and everything—the universality. Because the heavens rule, Christ is with us in all our situations. When we are sick, He is with us. When we are in turmoil, He is with us. I can testify that we can enjoy His presence in the midst of turmoil and rebellion.

We all need to learn three things: that this universe is under God's administration; that God's intention in His administration is to make Christ preeminent, to cause Him to have the first place in everything; and that for the accomplishment of God's intention, we, His people, His elect, must give Him the best coordination and cooperation. Through our coordination and cooperation, God will consummate His eternal intention to make Christ preeminent through the rule of the heavens. (Life-study of Daniel, pp. 77-78)

Further Reading: Life-study of Daniel, msgs. 5, 13, 17

372 经历基督 — 作神的中心与普及

Hymns, #495

7 7 7 7 (英 495)

G 大调

3/4

1 - 1 | 7̣ - 5̣ | 4 - 4 | 3 - - | 5 - 3 |  
 一 基 督 是 神 的 中 心, 祂 也  
 5̣ 4̣ 2 | 1 - 3 | 2 - - | 1 - 1 | 7̣ · 6̣ 5̣ |  
 是 神 的 普 及; 祂 从 永 远  
 4 - 4 | 3 - - | 5 - 3 | 2 4 6 | 1 - 7̣ | 1 - - ||  
 到 永 远, 是 神 心 爱 与 欢 喜。

二 基督是神的化身, 神的丰满住祂里;  
 祂的尊高与神性, 无人能与祂比拟。

三 神所计划是为祂, 要祂充满万有中;  
 天地宇宙的一切, 都是为祂得尊荣。

四 一切创造全为祂, 万有借着祂而有;  
 万有也靠祂而立, 祂是中心并圆周。

五 祂是救赎的一切, 万有借祂得复交;  
 借祂有效的宝血, 万有得与神和好。

六 祂是一切的元始, 也是教会永活头,  
 教会生命及内容, 从死首生的元首。

七 祂是神国的君王, 执掌所有的权柄;  
 借祂荣耀来管治, 天地万有全从命。

八 祂在新天新地里, 要作万有的中心;  
 为着神性、为着人, 直到永远无穷尽。

九 神的心意是要祂 能在万有居首位;  
 这一万有的基督, 现今竟作我美味!

1  
 Christ is God's centrality  
 And His universality;  
 He is God's delight and joy  
 Throughout all eternity.

2  
 He's th' embodiment of God,  
 In Him all God's fulness dwells;  
 His unique supremacy  
 And His Godhead none excels.

3  
 All God's purpose is for Him,  
 That He might be all in all;  
 All the things in heav'n and earth  
 With Himself are made withal.

4  
 All creation is for Christ,  
 Everything was made by Him;  
 'Tis by Him all things subsist,  
 He's the hub and He's the rim.

5  
 In redemption He is all,  
 All through Him is reconciled;  
 By His blood all things with God  
 Now in peace are domiciled.

6  
 He the great beginning is,  
 And the Church's living Head;  
 He her life and content too,  
 And the firstborn from the dead.

7  
 In God's Kingdom He's the King,  
 All the pow'r to Him is giv'n;  
 In His glory He shall rule  
 Over all in earth and heav'n.

8  
 In new heaven and new earth  
 Center of all things He'll be,  
 For the Godhead and for man  
 Throughout all eternity.

9  
 God intends in everything  
 Christ should have preeminence,  
 And that such a Christ of all  
 We should now experience.



## 但以理书、撒迦利亚书结晶读经 第二篇

### 神所用以转移时代之人的榜样

读经：但一 8 ~ 9，二 17 ~ 19，六 10，九 23，十 11，19

纲 目

周 一

壹 主使用但以理和他的同伴—哈拿尼雅、米沙利、亚撒利雅—将神百姓从被掳的时代转移到归回以马内利之地的时代，为着建造神的殿和神的城，使神得着彰显并掌权—但一 1 ~ 21，二 17，赛八 8：

- 一 每当神要有一个时代的行动，一个转移时代的行动，祂必须得着祂时代的凭借；我们对神必须是有时代价值的人—启十二 5 ~ 11，一 20，但十二 3，太十三 43。
- 二 基督这唯一的得胜者包括了所有的得胜者；这唯一的得胜者住在我们灵里，使我们成为祂的得胜者—约十四 30，但二 34 ~ 35，启十九 7 ~ 21，约壹五 4，18 ~ 19，启三 21。
- 三 我们需要来看，我们要作的是什么，好带进下一个时代；这是一个特别的时候，所以需要有特别的基督徒作特别的工作—太十六 18，启十九 7，林前一 9，启二 4 ~ 7，西一 18 下，约十七 21，林前十四 4 下，弗四 16，西二 19。
- 四 得胜者是照着身体的原则作工；身体的原则废掉宗派主义

## Crystallization-Study of Daniel & Zechariah Message Two

### A Pattern of a Person Used by God to Turn the Age

Scripture Reading: 1:8-9; 2:17-19; 6:10; 9:23; 10:11, 19

Outline

DAY 1

**I. The Lord used Daniel and his companions—Hananiah, Mishael, and Azariah—to turn the age of the captivity of God’s people to the age of their return to the land of Immanuel for the building of God’s house and God’s city for God’s expression and authority—Dan. 1:1-21; 2:17; Isa. 8:8:**

- A. *Every time God wants to make a dispensational move, an age-turning move, He must obtain His dispensational instrument; we must be those who have dispensational value to God—Rev. 12:5-11; 1:20; Dan. 12:3; Matt. 13:43.*
- B. *Christ as the unique Overcomer includes all the overcomers; the unique Overcomer dwells in our spirit to make us His overcomers—John 14:30; Dan. 2:34-35; Rev. 19:7-21; 1 John 5:4, 18-19; Rev. 3:21.*
- C. *We need to consider what we are doing to bring in the next age; this is a special time, so there is the need of special Christians to do a special work—Matt. 16:18; Rev. 19:7; 1 Cor. 1:9; Rev. 2:4-7; Col. 1:18b; John 17:21; 1 Cor. 14:4b; Eph. 4:16; Col. 2:19.*
- D. *An overcomer works according to the principle of the Body; the principle*

和个人主义—林前十二 12·腓一 19。

五 在神眼中，得胜者乃是「珍贵的人」，甚至就是「珍贵的本身」—但十 11·19·九 23(大蒙眷爱的，直译，珍贵)。

六 主需要兴起转移时代的人，以恢复神的彰显和权柄；在堕落的人类中间，神的彰显被人破坏，祂的权柄被人否认；但以理和他的同伴真实让神借着他们得着彰显，并且真实在神的权柄之下—创一 26·启四 3 上·二一 11·18 上·24·二二 5。

## 周二

貳 但以理有同伴，能一同绝对奉献给神，并从跟随撒但的世代分别出来归给神—但一 4~8，五 12、22，六 10：

一 凡能给神使用来转移时代的人，都必须是拿细耳人—自愿奉献的人，绝对且彻底的圣别归给神—民六 1~8、22~27，诗一一〇 3，路九 62，腓三 13~14。

二 但以理和他的同伴虽然仍很年轻，但他们却作为「相反的见证」站住，与安提帕在别迦摩召会中所作的相似—启二 13。

## 周三

三 我们要逃避青年人的私欲，同神所赐的同伴，就是「同那清心呼求主的人」，在身体里并为着身体竭力追求基督—提后二 22，三 1-5，传四 9~12：

1 照着神的原则，那些与别人配合的人才是身体正确的代表；这种配合完全是由神的安排决定，不是由人的操纵决定—尼一 1，八 2，林前一 1，出四 14 下~16，腓

*of the Body annuls sectarianism and individualism—1 Cor. 12:12; Phil. 1:19.*

*E. In God's sight an overcomer is a "man of preciousness," even "preciousness itself"—Dan. 10:11, 19; 9:23.*

*F. The Lord needs to raise up men who will turn the age for the recovery of God's expression and authority; among fallen mankind God's expression is torn down, and His authority is denied; Daniel and his companions truly allowed God to be expressed through them and were truly under God's authority—Gen. 1:26; Rev. 4:3a; 21:11, 18a, 24; 22:5.*

## DAY 2

**II. Daniel had companions with whom he was absolutely consecrated to God and separated unto God from an age that follows Satan—Dan. 1:4-8; 5:12, 22; 6:10:**

*A. All those who are used by God to turn the age must be Nazarites—voluntarily consecrated ones who are sanctified absolutely and ultimately to God—Num. 6:1-8, 22-27; Psa. 110:3; Luke 9:62; Phil. 3:13-14.*

*B. Although Daniel and his companions were still very young, they stood up as an anti-testimony, similar to the way that Antipas did in the church in Pergamos—Rev. 2:13.*

## DAY 3

*C. We need to flee youthful lusts and pursue Christ in the Body and for the Body with God-given companions, "with those who call on the Lord out of a pure heart"—2 Tim. 2:22; 3:1-5; Eccl. 4:9-12:*

1. According to the divine principle, the proper representation of the Body is always by those who are matched with others; this matching is determined entirely by God's arrangement, not by man's maneuvering—Neh. 1:1; 8:2; 1 Cor. 1:1; Exo. 4:14b-16;



二 19 ~ 22, 路十 1, 徒十三 1 ~ 3, 帖前一 1。

2 得胜者活在身体里, 并在基督整个身体相调的生命里, 照着身体的原则作工; 凡不能与别人相调的人都将时代所淘汰—罗十二 4 ~ 5, 林前十二 12、15、20、25。

四 蒙召的人一个主观的神迹 ( 见于摩西身上 ) , 乃是水变血的神迹 ( 出四 9 ) ; 意指在神眼中, 一切属地的供应和属世的享受 ( 尼罗河的水 ) , 都不过是死亡 ( 血 ) 。

五 我们若要为着召会生活过圣别的生活, 就要顾到我们的饮食, 这乃是一件生死攸关的事—创二 9、17, 但一 8 ~ 9, 约六 57, 太四 4, 启二 17。

#### 周 四

叁 但以理借着神的话语, 联于神的心意—但九 1 ~ 4, 申十七 18 ~ 20, 提后三 16 ~ 17, 弗六 17 ~ 18, 诗一一九 11、24:

一 但以理不仅是常读神话语的人, 而且还是与神的话联得起来的人:

1 当他从耶利米书读出来, 神定规以色列人被掳七十年, 到了七十年期满, 神就要回头恩待以色列人, 就立刻禁食祷告; 他从圣经里一摸着神的心意, 立刻就把自己联在这个心意上—但九 2 ~ 3。

2 他读到利未记之后, 就不能吃不洁的食物 ( 但一 8 ~ 21 ) ; 他读到耶利米书之后, 就不能不禁食为着神百姓的复兴祷告 ( 二九 10 ~ 14 ) 。

3 什么时候我们从神的话读出神的心意, 马上就要把自己联

Phil. 2:19-22; Luke 10:1; Acts 13:1-3; 1 Thes. 1:1.

2. An overcomer lives in the Body and works according to the principle of the Body in the blending life of the entire Body of Christ; whoever cannot be blended with others will be disqualified by the age—Rom. 12:4-5; 1 Cor. 12:12, 15, 20, 25.

D. *One of the subjective signs of a called one (seen with Moses) is the sign of the water becoming blood (Exo. 4:9); this means that in the eyes of God all the earthly supply and worldly enjoyment (the water of the Nile) are nothing but death (blood).*

E. *If we are going to live a holy life for the church life, we must care for our diet, which is a matter of life or death—Gen. 2:9, 17; Dan. 1:8-9; John 6:57; Matt. 4:4; Rev. 2:17.*

#### DAY 4

**III. Daniel joined himself to God's desire through God's Word—Dan. 9:1-4; Deut. 17:18-20; 2 Tim. 3:16-17; Eph. 6:17-18; Psa. 119:11, 24:**

A. *Daniel was not only a person who read God's Word regularly but also a person who was joined to God's Word:*

1. When he read from the book of Jeremiah that God had ordained seventy years of captivity for the Israelites and that after seventy years God would turn back to bless them, he immediately fasted and prayed; as soon as he touched God's desire through the Word, he immediately joined himself to that desire—Dan. 9:2-3.

2. After he read the book of Leviticus, he could no longer eat the unclean food (Dan. 1:8-21); after he read the book of Jeremiah, he could not help but fast and pray for the restoration of God's people (29:10-14).

3. Whenever we find out God's desire from His Word, we must immediately join

在那个心意上——参诗——九 11、15 ~ 16、133、140。

4 圣经应该影响我们的生活，我们也应该联于圣经——参林后六 14 ~ 18。

5 要作相反见证的人，必须读神的话，从神的话摸着神的心意；神活的话在我们里面作工，将我们从世界分别出来，并从制造分裂的己迁出，而进入三一神的一里——约十七 17、21，弗五 26。

二 每一天我们都需要按照以下的生命原则，实行来到主的话前，让三一神这真理注入我们里面：

1 我们必须全人向主敞开，得着神圣的光内里的照耀和神圣生命的供应；经历最多变化的人，乃是绝对向主敞开的人——诗——九 105，箴二十 27，诗——三九 23 ~ 24。

2 我们必须全心寻求主——一 二，可十二 30。

3 我们必须对付使我们与主分开的任何事物——徒二四 16，提后—— 3 上，约壹—— 9，参结—— 22、26。

4 我们必须主面前谦卑自己，将我们的自信、自满撇在一旁，并仰望祂的怜悯和恩典——赛六六 1 ~ 2，彼前五 5。

5 我们必须操练灵祷告神的话，且用神的话祷告，并操练全人默想祂的话这神圣之光的凝聚，好接受生命的供应和神圣的浇灌——弗六 17 ~ 18，五 26，诗——九 15 ~ 16、25、50、105、130。

6 当我们经历光照、生命的供应和浇灌，还会有借神的话而来的其他祝福：苏醒（十九 7 上）、救恩（搭救）（——九 41、170）、坚立（28）、安慰（76）、滋

ourselves to that desire—cf. Psa. 119:11, 15-16, 133, 140.

4. The Bible should affect our living, and we should be joined to the Bible—cf. 2 Cor. 6:14-18.

5. To be an anti-testimony, one must read God's Word and touch God's desire from His Word; God's living word works in us to separate us from the world and move us out of our divisive self into the oneness of the Triune God—John 17:17, 21; Eph. 5:26.

*B. Daily we need to practice coming to the Word to have the Triune God as truth infused into us according to the following life principles:*

1. We must open our entire being to the Lord for the inner shining of the divine light and the supplying of the divine life; the one who experiences the greatest amount of transformation is the one who is absolutely open to the Lord—Psa. 119:105; Prov. 20:27; Psa. 139:23-24.

2. We must seek the Lord with all our heart—119:2; Mark 12:30.

3. We must deal with anything that separates us from the Lord—Acts 24:16; 2 Tim. 1:3a; 1 John 1:9; cf. Ezek. 1:22, 26.

4. We must humble ourselves before the Lord, putting aside our self-confidence and self-assurance and looking to Him for His mercy and grace—Isa. 66:1-2; 1 Pet. 5:5.

5. We must exercise our spirit to pray over and with God's Word and exercise our whole being to muse on His Word as the condensation of God's light in order to receive the life supply and the divine watering—Eph. 6:17-18; 5:26; Psa. 119:15-16, 25, 50, 105, 130.

6. When we experience the enlightenment, the life supply, and the watering, we shall have other blessings through the Word: restoration (19:7a), deliverance (119:41, 170), strength (v. 28), comfort (v. 76), nourishment (v. 103), upholding (v. 117), and

## 周 五

肆 但以理是祷告的人，有美好的灵，他敬畏神，尊重神，高举神，并在诸天之国（诸天管治）的实际里，活在神的管治之下——但六 10，九 1～4、17，五 12、14，六 3，五 22～23，四 25～26、32：

一 敬畏神，就是真要神，一心要遵行神的旨意，完全顺服神，没有一点要自己，没有一点凭自己的意思，不见有自己，只看见神的伟大——五 22～23，诗八六 11，赛十一 2。

二 尊重神就是凭那灵生活行事，使基督得着高举，好借着将那灵供应给人而尊重他们——士九 9，腓一 19～21 上，林后三 6。

三 活在神的管治之下，就是被祂公义、圣别并荣耀之管治的同在所充满，为要执行祂的永约，就是将祂自己分赐到我们里面，使我们成为祂一切所是的智慧展示——创九 8～17，结一 26～28，启四 3，二一 18～20，林前一 30，弗三 10～11。

四 借着操练灵而在那灵里祷告，会使我们被神管治的同在充满，并被带到神管治的同在之下，以执行祂的经纶——启四 1～3，弗六 17～18：

1 人与神合作最高的表现就是祷告；神是借着人作祂忠信祷告的管道，在地上执行祂的经纶——太二六 41，徒六 4，弗六 18，西四 2。

2 祷告乃是主恢复的命脉；撒但越要阻挠我们的祷告，我

## DAY 5

**IV. Daniel was a man of prayer with an excellent spirit, a man fearing God, honoring God, exalting God, and living under God's rule in the reality of the kingdom of the heavens, the ruling of the heavens—Dan. 6:10; 9:1-4, 17; 5:12, 14; 6:3; 5:22-23; 4:25-26, 32:**

A. *Fearing God means wanting God, desiring single-heartedly to keep His will, being fully submissive to Him, wanting nothing of ourselves, walking not according to our will, seeing not ourselves, and seeing God's greatness alone—5:22-23; Psa. 86:11; Isa. 11:2.*

B. *To honor God is to live and walk by the Spirit for Christ's exaltation in order to honor others by ministering the Spirit to them—Judg. 9:9; Phil. 1:19-21a; 2 Cor. 3:6.*

C. *To live under God's rule is to be filled with His ruling presence of righteousness, holiness, and glory for the carrying out of His eternal covenant in dispensing Himself into us to make us the wise exhibition of all that He is—Gen. 9:8-17; Ezek. 1:26-28; Rev. 4:3; 21:18-20; 1 Cor. 1:30; Eph. 3:10-11.*

D. *Prayer in the Spirit through the exercise of our spirit fills us with and brings us under God's ruling presence for the carrying out of His economy—Rev. 4:1-3; Eph. 6:17-18:*

1. The highest expression of a man who cooperates with God is in prayer; God carries out His economy on earth through His faithful channels of prayer—Matt. 26:41; Acts 6:4; Eph. 6:18; Col. 4:2.

2. Prayer is the lifeline in the Lord's recovery; the more Satan tries to frustrate our

们越该祷告—但六 10，参 4 ~ 9 节。

3 但以理是活在神面前的人，他倚靠祷告来作人所不能作的事，倚靠祷告来明白人所不能明白的事—二 17 ~ 19，九 1 ~ 4，十 1 ~ 3，11 ~ 13。

4 但以理的祷告完全是为着神而祷告，不是为着他自己；他借着祷告给神最高的合作—九 2 下，耶二五 11，但九 17，王上八 48。

5 因着但以理是祷告的人，他是神所印证的，是能给神使用的，是能把神的奥秘说出来的—参徒六 4。

6 但以理的祷告达到了最高峰；他求神为神自己作事；他祷告说，「我们的神啊，现在垂听你仆人的祷告恳求，为主的缘故使你的脸光照你荒凉的圣所」—但九 17。

7 只有象但以理这样专一向神祷告的人，才能给神用来转移时代。

## 周 六

伍 但以理是一个牺牲自己，有殉道之灵的人—六 10 ~ 11:

一 但以理冒着性命的危险祷告；总长和总督意图毁灭但以理，而他们背后之撒但的意图，乃是要切断神用以执行祂经纶的祷告管道—4 ~ 24 节。

二 但以理的同伴不顾惜自己的性命；当王命令他们要向金像俯伏时，他们说，「尼布甲尼撒啊，.....我们所事奉的神，.....能将我们从烈火的窑中救出来；.....祂必救我们

prayer, the more we should pray—Dan. 6:10, cf. vv. 4-9.

3. Daniel was a person living before God; he depended on prayer to do what man could not do, and he depended on prayer to understand what man could not understand—2:17-19; 9:1-4; 10:1-3, 11-13.

4. Daniel's prayer was totally for God and not for himself; through prayer he afforded God the highest cooperation—9:2b; Jer. 25:11; Dan. 9:17; 1 Kings 8:48.

5. Because Daniel was a man of prayer, he was acknowledged by God, qualified to be used by God, and capable of speaking forth the mystery of God—cf. Acts 6:4.

6. Daniel's prayer reached the highest peak; he asked God to do something for Himself; he prayed, "Now hear, O our God, the prayer of Your servant and his supplications, and cause Your face to shine upon Your sanctuary that has been desolated, for the Lord's sake"—Dan. 9:17.

7. Only a person like Daniel, who prayed to God single-heartedly, can be used by Him to turn the age.

## DAY 6

**V. Daniel was a self-sacrificing person with the spirit of martyrdom—6:10-11:**

A. *Daniel prayed at the risk of his life; the intention of the chief ministers and satraps was to destroy Daniel, but the intention of Satan, who was behind them, was to cut off the channel of prayer that God was using for the carrying out of His economy—vv. 4-24.*

B. *Daniel's companions did not care for their own lives; when they were commanded by the king to bow down to a golden image, they said, "O Nebuchadnezzar,...our God whom we serve is able to deliver us from the*

脱离你的手。即或不然，.....我们决不事奉你的神，也不敬拜你所立的金像」—三 16 ~ 18。

三 凡是给神用来转移时代的人，只怕一件事，就是怕得罪神，怕失去神的同在—林后五 9 ~ 10，参诗五一 11，书七 4。

四 我们若接触那由葡萄树所预表的基督，并经历祂牺牲的生命，祂就会使我们有力过牺牲的生活，为神和别人产生快乐—士九 13，太九 17，罗十二 1，弗五 2，林后— 24：

1 我们在自己里面不能过牺牲的生活，因为我们的生命是天然的生命，自私的生命—伯二 4，太十六 25。

2 基督情深的爱困迫我们，使我们向祂活并向祂死—林后五 14 ~ 15，罗十四 7 ~ 9。

3 基督的爱使信徒愿意为祂殉道—启二 10，十二 11，罗八 35 ~ 37。

4 我们若经历基督作出产酒的葡萄树，就会在主里被喜乐充满—约十五 11，徒五 41，十三 52，腓三 1 上，四 4，诗四三 4。

5 我们借着经历基督作出产酒的葡萄树，并借着被祂这新酒所充满，就可以在祂里面并同着祂成为奠祭被浇奠，为着神的满足和神的建造—创三五 14，出二九 40 ~ 41，腓二 17，提后四 6。

*blazing furnace of fire, and He will deliver us out of your hand...But if He does not,...we will not serve your gods nor worship the golden image that you have set up”—3:16-18.*

*C. Everyone whom God uses to turn the age is afraid of only one thing, that is, of offending God and losing His presence—2 Cor. 5:9-10; cf. Psa. 51:11; Josh. 7:4.*

*D. If we contact the Christ typified by the vine and experience His sacrificing life, He will energize us to live a life of sacrifice, producing happiness for God and for others—Judg. 9:13; Matt. 9:17; Rom. 12:1; Eph. 5:2; 2 Cor. 1:24:*

1. In ourselves we are not able to live a life of sacrifice, for our life is a natural life, a selfish life—Job 2:4; Matt. 16:25.

2. Christ's love of affection constrains us to live and to die to Him—2 Cor. 5:14-15; Rom. 14:7-9.

3. Christ's love makes the believers martyrs for Him—Rev. 2:10; 12:11; Rom. 8:35-37.

4. If we experience Christ as the wine-producing vine, we will be filled with joy in the Lord—John 15:11; Acts 5:41; 13:52; Phil. 3:1a; 4:4; Psa. 43:4.

5. By experiencing Christ as the wine-producing vine and by being filled with Him as the new wine, we may become a drink offering in Him and with Him to be poured out for God's satisfaction and for God's building—Gen. 35:14; Exo. 29:40-41; Phil. 2:17; 2 Tim. 4:6.



## 第二周·周一

### 晨兴喂养

启十二 5 「妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和祂的宝座那里去了。」

10~11 「…我们神的…国度、并祂基督的权柄，现在都来到了，因为那…控告我们弟兄们的控告者，已经被摔下去了。弟兄们胜过他…」

照着圣经来看，女人的后裔要伤仇敌的头。创世记三章女人的后裔主要的是指主耶稣，但得胜者在这后裔里也有分。女人的后裔包括召会，特别是得胜者。虽然主伤了撒但的头，但祂仍然在作工。女人的后裔要伤撒但的头，这事的应验可见于启示录十二章的男孩子。那独一无二的得胜者包括了所有的得胜者（10~11）。

当神对某一件事的态度改变时，祂就有一个时代的行动。每一个时代的行动都带进神的新路。神最重要的时代行动是在启示录十二章。祂要结束这个时代，带进国度时代。…祂怎样才能结束这个时代，带进另一个时代？祂必须得着祂时代的凭借。这就是神今天所要作的（译自《圣洁没有瑕疵》英文版附录）。

### 信息选读

男孩子的被提结束召会时代并引进国度时代。男孩子使神能有所行动。如果没有男孩子和被提，神就无法有时代的行动。我们绝不该忘记，神是能被限制的。在祂一切的行动中，祂等候人。神在天上的捆绑是基于我们在地上的捆绑；神在天上的释放是基于我们在地上的释放。每一件事都在于召会。

神的心意是要受造之物来对付堕落的受造之物。照着祂的定旨，全召会都该对付撒但；然而，召会

## WEEK 2 — DAY 1

### Morning Nourishment

Rev. 12:5 "And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne."

10-11 "...Now has come...the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down....And they overcame him..."

According to the Bible, the seed of the woman will bruise the head of the enemy. The seed of the woman in Genesis 3 primarily refers to the Lord Jesus, but the overcomers also have a part in this seed. The seed of the woman includes the church, especially the overcomers. Even though the Lord bruised Satan's head, he is still at work. The fulfillment of the seed of the woman bruising Satan can be seen in the man-child in Revelation 12. The only Overcomer includes all the overcomers (vv. 10-11).

When God changes His attitude towards a certain matter, He makes a dispensational move. Every dispensational move brings in God's new way. His most important dispensational move is in Revelation 12. He wants to end this age and bring in the age of the kingdom....How can He bring this age to a close and bring in another? He must have His dispensational instrument. This is what God wants to do today. (Watchman Nee, The Glorious Church, p. 153)

### Today's Reading

The rapture of the man-child brings an end to the church age and introduces the kingdom age. The man-child enables God to move. If there is not a man-child and a rapture, God cannot make a dispensational move. We should never forget that God can be limited. He waits for man in all of His moves. God's binding in heaven is based on our binding on earth; God's loosing in heaven is based on our loosing on earth. Everything depends on the church.

It is God's desire that created beings would deal with fallen created beings. According to His purpose, the whole church should deal with Satan; however,

堕落了，所以需要得胜者兴起来。神的定旨得以在得胜者身上成就，是因为他们与祂同工。我们在整本圣经都能看见得胜者的原则。神总是得着一班得胜者，来进行时代的行动。

主在地上有两个工作：救赎以及建造召会。召会是建造在「这磐石」上（太十六 18）。使徒们是首先站在这磐石上的。他们肉体虽然软弱，灵却不软弱。...他们是时代的凭借。...众使徒与门徒在耶路撒冷等候十天，在那里祷告。他们也许可以说，「过了这几天，我们有大工要作；现在该先休息。」但他们不是那样，他们在那里祷告。那里有一百二十人；但其余曾经跟从主的人在哪里呢？显然，并非每一个人都与神同工。这一百二十人乃是得胜者。

我们是在这时代的末了么？我们如果是的话，国度很快就会开始。如果一个时代行动近了，神就需要凭借；一般的工作已经不足以应付了。神的儿女缺少异象，他们没有看见局面的严重和迫切。「现在」是时代的事。仅仅作主的好仆人已经不够了，这对神没有太大用处。...这是一个特别的时候，所以需要特别的基督徒作特别的工作。

今天神正在等待男孩子。只有男孩子的被提能带进启示录十二章十节里的事。神有一个次序，祂是照着那个次序作工的。如今祂的眼目已经从召会转移到国度。得胜者是照着身体的原则作工；身体的原则废掉宗派主义和个人主义。

在所有时代的行动中，男孩子是最大的，因为这除去人的能力和魔鬼的能力，并带进国度。我们活在这时代是最享特权的，我们能为神作得最多。光使我们看见道路，而力量、能力使我们能走在这道路上。如今，要被神使用，就必须付极大的代价（译自《圣洁没有瑕疵》英文版附录）。

the church has failed. Therefore, there is the need for the overcomers to rise up. God's purpose is fulfilled in the overcomers because they work with Him. We can see the principle of the overcomers throughout the Word of God. God always lays hold of a group of overcomers to make a dispensational move.

The Lord has two works on earth: redemption and building the church. The church is built on "this rock" (Matt. 16:18). The apostles were the first to stand on this rock. Even though they were weak in the flesh, their spirits were not weak....They were a dispensational instrument....The apostles and disciples waited for ten days, praying in Jerusalem. They might have said, "We have a great work to do after these days; we should rest now." Instead, they prayed. There were one hundred and twenty, but where were the others who had followed the Lord? Clearly, not everyone will work with God. These one hundred and twenty were overcomers.

Are we at the end of the age? If we are, the kingdom will soon begin. If a dispensational move is near, then God needs an instrument. General work is no longer adequate. The children of God lack a vision; they do not see the seriousness and intensity of the situation. Now is a matter of dispensation. Just being a good servant of the Lord is no longer good enough; this is not of great use to God....This is a special time, so there is the need of special Christians to do a special work.

Today God is waiting for the man-child. Only the rapture can precipitate the events in Revelation 12:10. God has an order, and He works according to that order. His eyes have left the church; they are now on the kingdom. An overcomer works according to the principle of the Body. The principle of the Body annuls sectarianism and individualism.

Of all the dispensational moves, the man-child is the greatest because it removes man's power and the devil's power, and it brings in the kingdom. We live in the most privileged time; we can do the most for God. Light will show us the way, but strength and power will enable us to walk the road. A great price must be paid in order to be used now. (The Glorious Church, pp. 153-157)

Further Reading: The Glorious Church, pp. 153-157



## 第二周·周二

### 晨兴喂养

但一 8「但以理却立定心意，不以王的膳和王所饮的酒玷污自己…。」

启二 13「我知道你的居所，就是有撒但座位之处。你持守着我的名，甚至当我忠信的见证人安提帕在你们中间，撒但所住之处被杀的那些日子，你也没有否认对我的信仰。」

神怎样使用但以理来转移那一个时代呢？在但以理身上有一个重要的原则，和在撒母耳身上一样，就是自愿奉献。撒母耳是一个拿细耳人。拿细耳人就是一个自愿奉献的人〔民六〕。...虽然表面看，但以理不是拿细耳人，但实际上他也是一个拿细耳人，因为拿细耳人是淡酒浓酒都不喝的。什么叫作淡酒浓酒都不喝呢？意思就是凡人生里头的娱乐，我都不享受。在但以理身上，就是这个原则。

为什么但以理淡酒浓酒都不喝，也不用王的膳呢？因为那些东西都和偶像发生关系。巴比伦王所喝过的酒，一定是祭过偶像的，巴比伦王所吃过的肉和饭，也一定是祭过偶像的。那些饭食，最起码也不合乎利未记十一章那些洁净的条例，都是污秽的东西。但以理说，我不能因着这些玷污自己，世界的少年人可以没有分，但我不能有分（转移时代的人，一二页）。

### 信息选读

所有能叫人得到享受的，能叫人有夸耀的，能叫人在世界中有地位的，但以理都拒绝了。他是一个自愿奉献的人。...我们光有一点属灵的追求，光在主面前过着一点敬虔的生活，这个还不够给主用来转移时代。每一个给主用来转移时代的人，都必须是拿细耳人，是一个自动自愿奉献的人。我信弟兄姊妹现在都知道自愿奉献是什么。这就是说，当所有的人在地球上活着都是追求世界，

## WEEK 2 — DAY 2

### Morning Nourishment

**Dan. 1:8** "But Daniel set his heart not to defile himself with the king's choice provision and with the wine that the king drank..."

**Rev. 2:13** "I know where you dwell, where Satan's throne is; and you hold fast My name and have not denied My faith, even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells."

How did God use Daniel to turn that age? There is an important principle with Daniel as also with Samuel. It is voluntary consecration. Samuel was a Nazarite. A Nazarite was a person who consecrated himself voluntarily (Num. 6)...Apparently Daniel was not a Nazarite. Actually he was, because a Nazarite was a person who did not drink any wine or strong drink. What is the meaning of not drinking wine or strong drink? It means not to enjoy any pleasures of this life. This is the principle with Daniel.

Why did Daniel drink neither wine nor strong drink, nor partake of the king's diet? It is because all these things were related to idols. What the king of Babylon drank, as well as his meat and grains, must have been offered to the idols. At least those meals were not clean according to the ordinances on cleanliness in Leviticus 11; it was defiled food. Daniel said, "I will not be defiled by that food. The young people of the world may participate in it. But I will not have a part in it." (Men Who Turn the Age, p. 12)

### Today's Reading

Daniel refused everything that men enjoyed and boasted of. He refused everything that would offer him some position in the world. He was a voluntarily consecrated one....A little spiritual pursuit or a little godly living before the Lord is not enough to be used by the Lord to turn the age. All those who are used by the Lord to turn the age must be Nazarites; they must be voluntarily consecrated ones. I believe by now all of us know what voluntary consecration means. It means that when everyone else on earth seeks after the world and enjoys the

享受世界的时候，我却从这一个情形中分别出来，这一个分别就是自愿奉献。圣经记载说，那一个时候，巴比伦王从各族的人中间选出一班少年人来侍立在他面前。这一个被选的机会，在别人真是求之不得，因为王要给他们好的吃，好的喝，养他们三年，叫他们肥壮俊美，得在王宫里侍立在王面前。许多人巴望要得着这个机会，却得不到。可是但以理和他的三个朋友，却立志说，我们放弃这个机会，我们不愿意享受这里的饭和酒。我们不能和那些人一样，我们要站在另一个地位上。那些人是没有神的，也是不为着神的，我们却是为着神的。

他们能这样彰显神，乃是因为他们服在神的权下。当时全地都否认神的权柄，他们却承认神的权柄；全地都是人作王，他们却让神作王。

但以理和他的三个朋友，虽然还很年轻，竟然站起来作一个相反的见证。这个相反的见证就是分别。他们一站起来，就明显地和世人有一个分别。...你读但以理一章，必须领会这幅图画的意思。他们丝毫不跟随巴比伦的潮流，他们是分别出来的人。别人能吃的东西他们不吃，别人能喝的东西，他们不喝，别人能作的事，他们不作。他们在每一件事上，都与别人有明显的分别（转移时代的人，一二至一四、二三页）。

安提帕，原文意反对一切。主这忠信的见证人，反对属世召会所带进并实行的一切，因此，他成了主的殉道者。殉道者原文与见证人同字。安提帕是作相反见证的人，他作了相反的见证，反对一切偏离耶稣见证的事。在他那个时代，在别迦摩的召会必是借他所作相反的见证，仍然持守着主的名，没有否认正确的基督徒信仰（圣经恢复本，启二 13 第三注）。

参读：转移时代的人，第一篇。

world, I separate myself from it. This separation is a voluntary consecration. The Bible records that in those days the king of Babylon chose a group of young men from different races to stand before him. The opportunity of being chosen was something beyond one's dream because the king would give them good food and drink for three years so that they would be fair and fat in the flesh to stand before him in the palace. Many yearned for such opportunity but were not able to have it. Yet Daniel and his three companions vowed, saying, "We forsake such opportunity. We will not enjoy the food and drink here. We cannot be the same as other people. We must take another stand. Other people do not have God and are not for God, but we are for God."

They expressed God this way because they submitted themselves to His authority. While the whole earth denied God's authority, they acknowledged God's authority. While the whole earth had men as kings, they had God as their King.

Although Daniel and his three friends were still very young, they stood up to be an anti-testimony. This anti-testimony is a separation. As soon as they stood up, there was clearly a separation from the world...When we read Daniel 1, we must grasp the meaning of this picture. These men did not follow the tide of Babylon at all. They were the separated ones. They could not eat what others could eat. They could not drink what others could drink. They could not do what others could do. They were clearly different from others in everything. (Men Who Turn the Age, pp. 12-14, 19)

In Greek Antipas means "against all." Antipas, a faithful witness of the Lord, stood against all that the worldly church brought in and practiced. Hence, he became a martyr of the Lord. In Greek the word for martyr is the same as that for witness. Antipas, as an anti-witness, bore an anti-testimony, a testimony against anything that deviated from the testimony of Jesus. It must have been through his anti-testimony that in his days the church in Pergamos still held fast the Lord's name and did not deny the proper Christian faith. (Rev. 2:13, footnote 3)

Further Reading: Men Who Turn the Age, ch. 1

出四 14~16 「耶和华…说，不是有你的哥哥利未人亚伦么？…现在他出来迎接你，他一见你，心里就欢喜。你要对他说话，将当说的话放在他口中；我也要赐你和他口才，又要指教你们所当行的。他要替你对百姓说话；他要作你的口，你要作他的神。」

我信在主心头的深处，是要亚伦与摩西配合。主耶稣差遣祂的门徒出去，是两个两个的（路十1），也就是在两个人作见证的原则里。单独是个人主义，但与别人一同受差遣，是照着身体的原则。因此，有亚伦作摩西的配合，乃是照着神的原则。

虽然这是照着神的原则，但神没有简单明了地告诉摩西，他需要亚伦配合他。我们若仔细读这段话，就会看见这件事早已在神心里。…主盼望摩西领悟，他需要人配合他。虽然主预备好这样作，但祂没有向摩西指出来，直到摩西自己感觉到他的需要。主非常智慧。祂也许愿意为我们作某事，但祂常常不作任何事，直到我们领悟我们的需要。这原则能应用在我们中间的召会生活里。虽然你知道我需要某样东西，你最好不要告诉我。相反的，你该等候，直到我领悟我的需要（出埃及记生命读经，一一六至一一七页）。

### 信息选读

主守住神圣的原则，不许可祂的仆人单独。摩西需要亚伦。因此，亚伦的出现不是偶然的。神已经

Exo. 4:14-16 "...Is there not Aaron your brother the Levite?...And even now he is coming out to meet you; and when he sees you, he will be glad in his heart. And you shall speak to him and put the words in his mouth, and I will be with your mouth and with his mouth, and will teach you what you shall do. And he shall speak for you to the people, and he shall be as a mouth for you, and you shall be as God to him."

I believe that deep in His heart the Lord wanted Aaron to be a match for Moses. When the Lord Jesus sent out His disciples, He sent them out two by two (Luke 10:1), that is, in the principle of two as a testimony. To be alone is to be individualistic, but to be sent forth with another is to be sent according to the principle of the Body. Thus, to have Aaron as a match for Moses was according to the divine principle.

Although this was according to God's principle, God did not simply tell Moses that he needed Aaron to match him. But if we read this portion carefully, we shall see that this was already in God's heart....The Lord was hoping that Moses would realize his need for someone to match him. Although the Lord was ready to do this, He did not point this out to Moses until he himself became conscious of his need. The Lord is very wise. He may be willing to do a certain thing for us, but He often will not do anything until we realize our need. This principle has an application among us in the church life. Although you may realize that I need a certain thing, it is better for you not to tell me. Instead, you should wait until I realize my need. (Life-study of Exodus, pp. 97-98)

### Today's Reading

In keeping with the divine principle, the Lord would not allow His servant to be individualistic. Moses needed Aaron. Hence, Aaron's presence was not

预备他与摩西配合。

这配合的原则适用于今天。你若蒙主呼召，你必须领悟你需要人配合你。...使徒保罗出来服事主时，没有单独行动，总有别人配合他。哥林多前书的头一节经文证明这事：「凭神旨意，蒙召作基督耶稣使徒的保罗，和弟兄所提尼。」保罗写这封信时，提摩太和巴拿巴都不在场。因此，保罗把所提尼当作配合者；为了守住这原则，他选了一位我们几乎不知道名字的弟兄。

在服事主的事上，个人单独行动不是照着神圣的原则。今天在新约的经纶里，个人主义违反身体的原则。我们不该单独行动；反之，我们该照着团体的原则行动，总有至少另一个肢体配合我们。越多肢体配合我们越好。个人不能代表身体。照着神的原则，身体的正确代表总是那些与别人配合的肢体。...配合者约束并限制我们。故此，与人配合是困难的。

按照记载，亚伦在说话上可能比摩西能干；亚伦也许比摩西更有口才。然而，亚伦不可以此为傲。他只能作一定的量，因为就着地位而言，神没有给他多少地位。事实上，出埃及四章十六节说摩西要作亚伦的神。从摩西和亚伦的配合，我们都能学习认识我们所占地位的重要。我们在配合的关系中所占的地位，完全在于主的安排。主呼召摩西，并且预备亚伦来与他配合。人的操纵没有地位，一切都是照着神圣的经纶，神圣的安排（出埃及记生命读经，一一八至一一九、一二一、一二三页）。

参读：出埃及记生命读经，第八至十篇。

accidental. God had prepared him as a match for Moses.

This principle of matching applies today. If you have been called by the Lord, you need to realize your need for someone to match you....When the apostle Paul came out to serve the Lord, he did not behave individualistically. He always had others to match him. This is proved by the opening verse of 1 Corinthians: "Paul, a called apostle of Christ Jesus through the will of God, and Sosthenes the brother." When Paul wrote this Epistle, neither Timothy nor Barnabas was present. Therefore, Paul took Sosthenes as a match; he took a brother whose name we hardly know in order to keep the principle.

To act individualistically in the Lord's service is not according to the divine principle. Today, in the New Testament economy, to be individualistic is to violate the principle of the Body. We should not behave individualistically; rather, we should move and act according to the principle of corporateness, always having at least one other member to match us. The more members we have to match us, the better it is. The Body cannot be represented by individuals. According to the divine principle, the proper representation of the Body is always by those members who are matched with others....A matching one binds us and restricts us. For this reason, it is difficult to be matched with others.

According to the record, Aaron might have been more capable than Moses in the matter of speaking; Aaron might have been more eloquent than Moses. However, Aaron was not to take this as an occasion to be proud. He could only do a certain amount, for God did not give him so much as far as position was concerned. In fact, Exodus 4:16 says that Moses was to be as God to Aaron. From the match of Moses and Aaron we all can learn the importance of knowing where we are. The place we occupy in a matching relationship depends entirely on the Lord's arrangement. The Lord called Moses and He prepared Aaron to match him. There was no place for human maneuvering. Everything was according to the divine economy, the divine arrangement. (Life-study of Exodus, pp. 99-101, 103)

Further Reading: Life-study of Exodus, msgs. 8-10

但九 2~3 「…〔大利乌王〕在位第一年，我但以理从经书上得知耶和華臨到申言者耶利米的話，論耶路撒冷荒涼的年數，七十年為滿。我便禁食，披麻蒙灰，面向主神尋求，禱告、懇求。」

但以理不光是一個常讀神話語的人，而且還是一個與神的話聯得起來的人。...比方你應該信，他所以不吃巴比倫王的飯，不喝巴比倫王的酒，定規是因為他讀過摩西的五經...。〔他從里头〕讀出來，神的百姓絕不能有分於那些與偶像接觸過的東西。他既讀出了這些教訓，懂得了神的心意，就接受到自己身上來。所以他不是和聖經脫節的人。

當他從耶利米書讀出來，神定規以色列人被擄七十年，到了七十年期滿，神就要回頭恩待以色列人，但以理把這件事讀出來之後，就立刻禁食禱告。他不是死讀聖經的人，他從聖經里头一摸着神的心意，立刻就把自己聯在這一個心意上。

他是這樣一個讀經的人，所以凡是聖經里頭的話語、亮光和教訓，每一點都能摸着。他讀到利未記的時候，他就不能吃污穢的東西。他讀到耶利米書，他就不能不禁食為着神百姓的復興禱告。他讀到哪一點，他就把自己聯在哪一點上。弟兄姊妹，...什麼時候你一把神的心意讀出來，馬上就要把自己聯在那個心意上頭（轉移時代的人，二五至二六頁）。

### 信息选读

我們若要从神的話得着祝福，首先必須對付我們的心，絕對且全心地歸向主。我們也需要對付

Dan. 9:2-3 "In the first year of his reign I, Daniel, understood by means of the Scriptures the number of the years, which came as the word of Jehovah to Jeremiah the prophet, for the completion of the desolations of Jerusalem, that is, seventy years. So I set my face toward the Lord God to seek Him in prayer and supplications with fasting and sackcloth and ashes."

Daniel was not only a person who read God's Word regularly, but a person who was joined to God's Word...We should believe that he refused the food and drink of the king of Babylon because he had read the five books of Moses...[In them] he must have found out that God's people cannot partake of any food that has touched the idols. Since he read these commandments and therefore knew God's desire, he accepted them and applied them to himself. Hence, he was not a person separate from the Scripture.

When he read from the book of Jeremiah that God had ordained seventy years of captivity for the Israelites, and that after seventy years God would turn back to bless them, he immediately fasted and prayed. He did not read the Scripture in a dead way. As soon as he touched God's desire through the Word, he immediately joined himself to that desire.

This was the way he read the Bible. This was why he could be touched by every word, by the light, and by the teaching in the Bible. After he read the book of Leviticus, he could no longer eat the unclean food. After he read the book of Jeremiah, he could not help but fast and pray for the restoration of God's people. Whichever point he read, he joined himself to that point...Whenever we find out God's desire, we must immediately join ourselves to that desire. (Men Who Turn the Age, pp. 21-22)

### Today's Reading

If we want to receive blessing from the Word of God, we must first deal with our heart and turn to the Lord absolutely and with our whole heart. We also

心里任何消极的事物，或是使我们与主分隔的任何事物。

圣经要求我们谦卑自己，并且将我们的自信、自满撇在一旁。...我们若没有得着主的怜悯，不知不觉我们里面的东西仍然会遮蔽我们，并使我们离开主的话。

神是独一无二的光，神的话作为神的具体化身，乃是照耀的光。这光实际上就是在话中神的自己。因为话是神圣之光的凝聚，每当我们来到话面前，就进入光的氛围中。这就像进到一个照亮的房间里。当我们在光亮的房间里，我们不仅接受光，也在光的范围里。

我们来到神的话面前，需要敞开...〔并〕运用全人，就是运用我们的身体、我们的魂和我们的灵。我们用眼睛阅读字句，用口读出声来。我们也运用心思，就是魂的主要部分，领会我们所读的。我们可能需要用到辞典、经文汇编、不同版本和译本的圣经。神造我们有心思，我们需要运用它来领会神的话。研读圣经还需要运用我们的情感爱慕神的话，并运用我们的意志接受神在祂话中的法则。这样运用心思、情感和意志，就是运用魂。但我们也需要运用我们的灵。这主要就是祷告，叫我们里面的人得以加强。我们若运用全人接触神的话，就要得着光和生命的供应。

当我们经历光照、生命的供应和浇灌，还会有借神的话而来的其他祝福：苏醒（诗十九 7 上）、救恩（一一九 41、170—搭救）、坚立（28）、安慰（76）、滋养（103）、扶持（117）和保护。二十八节提到的坚立，不是指道理的东西，乃是指在我们里面充满我们并加给我们力量的东西。这必定是指生机的成分，因为只有生机的东西才能进到我们里面，使我们坚立。神的话使我们坚立，这指明神的话将生机的成分分赐到我们里面（出埃及记生命读经，八〇六至八〇八、八一〇、八一五、八一八页）。

参读：出埃及记生命读经，第五十九篇。

need to deal with anything in our heart that is negative or that causes separation between us and the Lord.

The Bible demands that we humble ourselves and put aside our self-confidence and self-assurance....If we do not receive the Lord's mercy, something within us unconsciously may continue to cover us and keep us from the Lord's Word.

As the embodiment of God, the unique light, the Word of God is a shining light. This light is actually God Himself in the Word. Because the Word is the condensation of the divine light, we enter into an atmosphere of light whenever we come to the Word. This is like entering into a lighted room. When we are in a lighted room, we do not simply receive light, but we are in a realm of light.

When we come to the Word of God, we need to open...[and] use our whole being, our body, soul, and spirit. We use our eyes to read the words and our mouth to sound out the words. We also use our mind, the main part of the soul, to understand what we read. We may need to use lexicons, concordances, and different versions and translations. God created us with a mind, and we need to use it in understanding the Word of God. The study of the Bible also requires the exercise of our emotion to love the Word and the exercise of our will to take God's way in His Word. This exercise of the mind, emotion, and will is the exercise of the soul. But we also need to exercise our spirit. Primarily this is to pray so that our inner man may be strengthened. If we use our whole being in contacting the Word, we shall receive light and life supply.

When we experience the enlightenment, the life supply, and the watering, we shall have other blessings through the Word: restoration (Psa. 19:7a), deliverance (119:41, 170), strength (v. 28), comfort (v. 76), nourishment (v. 103), upholding (v. 117), and safeguard. The reference to strength in verse 28 refers not to something doctrinal, but to something that fills us inwardly and energizes us. This must denote an organic element, for only something organic can enter our being to strengthen us. The fact that the Word of God strengthens us indicates that it imparts an organic element into us. (Life-study of Exodus, pp. 692-694, 696, 699, 702)

Further Reading: Life-study of Exodus, msg. 59

## 第二周·周五

### 晨兴喂养

但六 10「但以理…（他楼上的窗户，开向耶路撒冷），一日三次，双膝跪下，在他神面前祷告感谢，因他素常就是这样行。」

九 17「我们的神啊，现在垂听你仆人的祷告恳求，为主的缘故使你的脸光照你荒凉的圣所。」

敬畏神，就是真要神，一心要遵行神的旨意，完全顺服神，没有一点要自己，没有一点凭自己的意思，不见有自己，只看见神的伟大（倪柝声文集第一辑第九册，一五七页）。

但以理...是一个经常祷告的人。他的祷告，一点不是平常的祷告。他的祷告，乃是转移时代的祷告。他每逢遇见一件重大的事，就在神面前祷告。...他所以信祷告，就是因为他信神，不信自己（转移时代的人，二八页）。

### 信息选读

〔在但以理二章，〕当巴比伦王把但以理召来之先，曾经公开宣告说，若是今天在我权下的人，没有一个能把梦解出来，我就要把巴比伦所有的哲士、术士都灭绝了。但以理和他的三个朋友，也是在这些当人当中，也要被杀。所以我绝对相信，但以理会对他的三个朋友说，我们要为这件事祷告。他们就在那里给神一个最高的合作，给神一个最高的配合。因此，就在他们专一的祷告里头，神把梦启示给但以理。...这就说明但以理这一个人，是活在神面前的；他倚靠祷告来作人所不能作的事，倚靠祷告来明白人所不能明白的事。他这个人，是在祷告里头与神合作的。

## WEEK 2 — DAY 5

### Morning Nourishment

Dan. 6:10 "... (In his upper room [Daniel] had windows open toward Jerusalem) and three times daily he knelt on his knees and prayed and gave thanks before his God, because he had always done so previously."

9:17 "And now hear, O our God, the prayer of Your servant and his supplications, and cause Your face to shine upon Your sanctuary that has been desolated, for the Lord's sake."

Fearing God means wanting God, desiring single-heartedly to keep His will, being fully submissive to Him, wanting nothing of ourselves, walking not according to our will, seeing not ourselves, and seeing God's greatness alone. (The Collected Works of Watchman Nee, vol. 9, p. 349)

Daniel...was a man who was always praying. His prayers were not at all common. His prayers were prayers that turned the age. Every time he encountered some crucial matter, he prayed before God....He believed in prayer because he believed in God and not in himself. (Men Who Turn the Age, pp. 23-24)

### Today's Reading

[In Daniel 2] before the king of Babylon called for Daniel, he declared that if none of the magicians or learned ones in Babylon under him could explain the dream, he would destroy them all. Among those who were to be killed were Daniel and his three friends. I fully believe that Daniel would have told his three friends to pray with him. There they afforded God the highest cooperation; they gave God the highest coordination. In their single-hearted prayer, God revealed to Daniel the dream....This shows that Daniel was a person living before God; he depended on prayer to do what man could not do, and he depended on prayer to understand what man could not understand. He was a person who cooperated with God in prayer.

你应该信，那时但以理若不去祷告，定规不能看见那个梦，也不能懂得那个梦的意思。他...借着祷告给神一个最高的合作。

但以理书记载但以理是能祷告的人。...他的祷告，是摸着神心意的，也是能成全神计划的，所以撒但就特别对付他的祷告，破坏他的祷告。尤其是在六章给我们看见，撒但设法借着手下的人，要陷害这一个祷告的人，最低限度也要破坏他的祷告，使他不能祷告。

撒但〔的〕诡计，就是要用大利乌王四周围的人，来对付但以理，不让但以理祷告，末了还要陷害但以理这一个祷告的人。那么，但以理怎样应付呢？他还是照常不断地祷告，一点不因着这个而受到威胁。圣经说得很清楚，「他...一日三次，双膝跪下，在他神面前祷告感谢，因他素常就是这样行。」（但六）任何事物都不能阻止但以理的祷告。若是但以理没有祷告，但以理就失败了。只要撒但能把但以理的祷告破坏了，阻止了，撒但就得胜了。所以但以理的祷告，就如同战场上一个必争的据点一样。

你要看见，就是但以理的这个祷告，结果显出神是一位活神来。实实在在神是在但以理身上，显出祂是一位活神来。而神这一个显出，乃是借着但以理的祷告。

但以理的祷告，〔在九章十七节〕爬到了最高峰。他求神为神自己作事。...我盼望在你们的圣经里，把「为主的缘故」几个字圈一圈。你看见他这个祷告，完全是为着神自己而祷告，不是为着他自己祷告。好像他在那里对神说，我今天在这里求你，并不是为着我，乃是为着你。我虽然求你来作事，但并不是为着我自己，乃是为着你。这是很特别的祷告，也是最高的祷告。许多时候，我们的祷告，百分之九十九点九，都是为着我们自己，很少是为着神。但只有像但以理这样一个专一为着神祷告的人，才能给神用来转移时代（转移时代的人，二九至三四页）。

参读：转移时代的人，第二篇。

We should believe that Daniel would not have seen the dream nor understood its meaning if he had not prayed....Through prayer he afforded God the highest cooperation.

The book of Daniel records Daniel as a person who could pray....His prayer touched God's heart and was able to fulfill God's plan. Satan purposely wanted to deal with his prayer and to destroy his prayer. Chapter 6 especially shows us that Satan wanted to damage this praying person through the men under Satan. At least he tried to destroy his prayer and to render him unable to pray.

Satan's subtle strategy was to utilize the men around King Darius to deal with Daniel, to stop Daniel from praying, and eventually to ensnare Daniel, the man of prayer. How did Daniel respond to this? He still prayed as usual and was not at all threatened by it. The Bible is very clear: "Three times daily he knelt on his knees and prayed and gave thanks before his God, because he had always done so previously" (Dan. 6:10). Nothing could stop Daniel's praying. If Daniel had not prayed, Daniel would have failed. As long as Satan could destroy and stop Daniel's prayer, Satan would win. Hence, Daniel's prayer was like a stronghold on a battlefield.

We must realize that it was this prayer of Daniel that resulted in God being manifested as the living God. With Daniel, God truly manifested Himself as the living God. And this manifestation of God was due to Daniel's prayer.

[In 9:17] Daniel's prayer reached the highest peak. He asked God to do something for Himself....I hope that we would circle the words "for the Lord's sake." We can see that his prayer was totally for God and not for himself. It seems as if he was saying to God, "My supplication here today is not for myself but for You. Even though I am asking You to do something, it is not for myself, but for You." This was a very special prayer; it was also the highest prayer. Our prayers are ninety-nine and nine tenths percent for ourselves. Very few of them are for God. Only a person like Daniel, who prayed to God single-heartedly, can be used by Him to turn the age. (Men Who Turn the Age, pp. 25-28)

Further Reading: Men Who Turn the Age, ch. 2



但三 17~18 「…我们所事奉的神，…能将我们从烈火的窑中救出来；王啊，祂必救我们脱离你的手。即或不然，王啊，你当知道，我们决不事奉你的神，也不敬拜你所立的金像。」

但以理是一个牺牲自己而殉道的人。但以理书...给我们看见，这一个在神手里用来转移时代的人，是一个牺牲自己的人。每一次的遭遇和事实，都给我们看见，他是如何不顾自己的性命。比方他拣选吃素菜的时候，不一定有把握就能吃得肥壮。可能越吃越瘦弱，那就要被巴比伦王杀死。但是他不管生死。他只知道那些不洁的食物，那些祭过偶像的食物，不能入他的口，他不能受玷污，他要守住神的道。他就是为着这个道，丧命也甘心（转移时代的人，三四页）。

### 信息选读

〔在但以理六章〕王下禁令，在三十天以内，全国的人都不能在王以外，向神或向人求什么。但是但以理还要祷告，即使会被丢在狮子坑里，还是要祷告。用世界的话来说，他真有殉道的精神。

凡事畏首畏尾，东也怕西也怕，一下子怕这个，一下子怕那个，这样的人神不能用来转移时代。...凡是给神用来转移时代的人，...只怕一件事，就是怕得罪神，怕失掉神的同在。凡是一遇到难处就躲避，一遇到难处就退缩，一遇到难处就颓萎，一遇到难处就变了主意，这样的人在神手里没有多少用处。胆怯的人，神没法使用。凡能给神使用来转移时代的人，都是胆大的人。不是放肆，天然的胆大，乃是敬畏神而不怕为难的胆大。

Dan. 3:17-18 "...Our God whom we serve is able to deliver us from the blazing furnace of fire, and He will deliver us out of your hand, O king. But if He does not, let it be known to you, O king, that we will not serve your gods nor worship the golden image that you have set up."

Daniel was a person who would sacrifice himself to be martyred...The book of Daniel shows us that a person who is under God's hand and who is used by Him to turn the age is a self-sacrificing person. Every incident and fact shows us that he was a person who did not care for his own life. For example, when he chose to eat vegetables only, he did not necessarily have the assurance that he would be strong. If the more he ate, the slimmer he became, he would be killed by the king of Babylon. Yet he cared neither for life nor for death. He knew that the unclean food, the food sacrificed to idols, could not enter into his mouth, that he would not be defiled, and that he would keep God's word. Because of this word, he was willing to lose even his life. (Men Who Turn the Age, p. 28)

### Today's Reading

[In Daniel 6] King Darius decreed that within thirty days none in the kingdom could make petition of God or men. But Daniel still prayed. Even if he would be thrown into the den of lions, he would still pray. Humanly speaking, he truly had the spirit of martyrdom.

All those who are afraid of what might happen to them, who are afraid of things that come from one direction or another, of this and of that, cannot be used by God to turn the age...Everyone whom God uses to turn the age...is only afraid of one thing, that is, to offend God and to lose His presence. Anyone who hides, withdraws, withers, and changes his mind when confronted with difficulties is not of much use in God's hands. God cannot use cowards. All those whom God uses to turn the age are bold ones. They are not bold in a wild or natural way, but bold because of their fear of God and their courage to confront difficulties.

但以理和他三个朋友...一点不顾惜自己的性命。你听听但以理三个朋友说的话是何等坚定雄壮！...他们说，尼布甲尼撒啊，我们所事奉的神能将我们从烈火的窑中救出来；祂必救我们！就是祂不救我们，我们也不事奉你的神，不拜你所立的像！...他们宁愿被捆着丢进火窑里也不肯屈服。哦，若是他们胆怯怕死的话，那一天定规不能为神作任何见证，不能给神用来转移时代（转移时代的人，三四至三六页）。

最快乐的人乃是最不自私的人。最自私的人都是最痛苦的人。...牺牲的人乃是快乐的人。我们怎能牺牲呢？我们没有力量牺牲，因为我们的生命是天然的生命、自私的生命。只有基督的生命才是牺牲的生命。你若是接触这位基督，经历祂牺牲的生命，祂就要加给你力量，刚强你，使你为神为人而牺牲。你就要成为最快乐一个人；你要被喜乐灌醉了。这就是经历基督作葡萄树。因着这经历，对别人你就变成了一棵葡萄树，所有和你接触的人都要因你觉得快乐，你也要将喜乐带给神。

葡萄必须经过什么工作才能变成酒呢？必须经过压。为要使神和人快乐，你必须经过压。...葡萄必须经过压，才能将喜乐带给神和人。你也必须经过压。你越喝基督的酒，你就越体会你必须经过压（包罗万有的基督，六二至六三页）。

基督情深的爱困迫我们，使我们向祂活并向祂死（林后五 14~15，罗十四 7~9）。...基督的爱，使信徒成为祂的殉道者（启二 10，十二 11，罗八 35~37）。

有些事我不肯作，通常不只是因为这些事不对，或因为我怕神，乃是因为我爱祂。我会说，「主耶稣，我爱你，所以我不能作这事。」因着我爱祂，有些事我就不能作（得胜者，二一、三三页）。

参读：包罗万有的基督，第五章；得胜者，第二章。

Daniel and his three friends...did not care for their own lives at all. Listen to the words of Daniel's three friends. How resolute and majestic they were!...They said, "O Nebuchadnezzar,...our God whom we serve is able to deliver us from the blazing furnace of fire, and He will deliver us out of your hand....But if He does not,...we will not serve your gods nor worship the golden image that you have set up" (3:16-18)...The three of them would rather be bound and cast into a fiery furnace than to submit to the king. If they had been cowardly and afraid of death, surely they could not have testified for God at all that day and could not have been used by God to turn the age. (Men Who Turn the Age, pp. 28-29)

The most happy person is the most unselfish one. The most selfish people are always the most miserable....The sacrificing one is the happy one. How can we sacrifice? We have no energy to sacrifice, for our life is a natural life, a selfish life. Only the life of Christ is a life of sacrifice. If you contact this Christ and experience His sacrificing life, He will energize you, He will strengthen you to sacrifice for God and for others. Then you will be the most happy person; you will be drunken with happiness. This is the experience of Christ as the vine tree. By this experience you will become a vine to others. All those who contact you will be happy with you, and you will bring cheer to God.

What must be done to the grapes to make them wine? They must be pressed. To make God and others happy, you must be pressed...The grapes must be pressed to bring cheer to God and man. You too must be pressed. The more you drink the wine of Christ, the more you will realize that you must be pressed. (The All-inclusive Christ, p. 59)

Christ's love of affection constrains us to live and to die for Him (2 Cor. 5:14-15; Rom. 14:7-9)...Christ's love makes the believers martyrs for Him (Rev. 2:10; 12:11; Rom. 8:35-37).

Quite often I would not do some things, not merely because they are not right or because I fear God but because I love Him. I would say, "Lord Jesus, I love You, so I cannot do this." (The Overcomers, pp. 22, 31)

Further Reading: The All-inclusive Christ, ch. 5; The Overcomers, ch. 2

## Hymns, #894

647

## 属灵的争战 — 得胜者

(启示录二至三章) 8 5 8 5 副 (英 894)

D 大调

2/4

5 · 6 5 3 | 1̇ · 2̇ 1̇ 6 | 5 · 6 5 3 | 2 0 |  
 一 你 愿 否 作 主 得 胜 者? 主 正 在 呼 召!  
 5 · 6 5 3 | 1̇ · 2̇ 1̇ 6 | 7 · 1̇ 7 6 | 5 - |  
 愿 否 作 主 忠 心 从 者, 路 虽 不 尽 晓?  
 1̇ · 1̇ 1̇ 1̇ | 1̇ 5 3 5 | 6 · 6 6 1̇ | 7 · 0 |  
 你 愿 否 作 主 得 胜 者, 满 足 主 心 愿?  
 1̇ · 1̇ 1̇ 1̇ | 2̇ 1̇ 7 6 | 5 · 5 6 7 | 1̇ · 0 ||  
 主 在 呼 召, 主 在 呼 召, 要 你 得 冠 冕!

- 二 你愿否作主得胜者? 要受主吸引;  
“起初的爱”总不离弃, 直到那早晨。
- 三 你愿否作主得胜者? 倚靠主“生命”;  
敢为主受逼迫苦难, 至死不变更。
- 四 你愿否作主得胜者? 要作主见证;  
若肯如此, “隐藏吗哪”必作你供应。
- 五 你愿否作主得胜者, 单纯又真诚?  
胜过所有邪恶混杂, 必得主“权柄”。
- 六 你愿否作主得胜者? 信赖活的主;  
使你“衣服”不沾死污, 得生命祝福。
- 七 你愿否作主得胜者? 切勿弃主名!  
遵守“主的忍耐之道”, 尽上你所能。
- 八 你愿否作主得胜者? 勿“不冷不热”;  
切勿满意于你所有, 需更有所得。
- 九 你愿否作主得胜者? 主仍在呼召!  
愿否立即对祂赤诚, 成全祂所要?

- 1  
Will you be an overcomer?  
Christ is calling now!  
Will you then be such a follower,  
Though you know not how?  
Will you be an overcomer?  
Will you make this choice?  
Christ is calling, Christ is calling,  
Listen to His voice!
- 2  
Will you be an overcomer?  
To the Lord be drawn!  
Keep the “first love,” never leave it,  
Till the break of dawn.
- 3  
Will you be an overcomer?  
On His life depend!  
Dare to suffer persecution,  
Faithful to the end.
- 4  
Will you be an overcomer?  
Testimony bear!  
Keep away from false religion,  
“Hidden manna” share.
- 5  
Will you be an overcomer,  
Simple, real, and pure?  
Overcome all evil mixture,  
Ruling pow'r secure.
- 6  
Will you be an overcomer?  
Trust the living Lord!  
Keep your “garments”  
from the deadness,  
Win the life-reward.
- 7  
Will you be an overcomer?  
Never lukewarm be,  
Ne'er content with  
what you've gotten,  
More you need to see.
- 8  
Will you be an overcomer?  
Christ is calling still!  
Will you now be loyal to Him,  
His demand fulfill.



## 但以理书、撒迦利亚书结晶读经

### 第三篇

#### 大人像的异象— 但以理书支配的异象

读经：但二

#### 纲 目

#### 周 一

壹 但以理二章里大人像及其定命的异象，乃是「末后日子必发生的事」的异象—28节。

贰 但以理二章里大人像的异象，乃是但以理书支配的异象：

一 这大人像表征全人类历史中人类政权的集大成，从人类政权开始于示拿地的巴别（巴比伦）（创十8~10，十一1~9），即人像的头所表征的，到人类历史中人类政权终结于罗马帝国同其十王，即十个脚指头所表征的（但二40~44上，七24，启十三1，十七12）：

1 金头（但二36~38），相当于七章三至四节的头一个兽，表征尼布甲尼撒，即巴比伦的创建者和王。

2 银的胸膛和膀臂（二39上），相当于七章五节的第二个兽，表征玛代波斯。

3 铜的肚腹和腰（二39下），相当于七章六节的第三个

## Crystallization-Study of Daniel & Zechariah

### Message Three

#### The Vision of the Great Image— the Controlling Vision in the Book of Daniel

Scripture Reading: Dan. 2

#### Outline

#### DAY 1

**I. The vision of the great image and its destiny in Daniel 2 is a vision of “what will happen in the last days”—v. 28.**

**II. The vision of the great image in Daniel 2 is the controlling vision in the book of Daniel:**

A. *This great image signifies the aggregate of human government throughout human history, from the beginning of human government at Babel (Babylon) in the land of Shinar (Gen. 10:8-10; 11:1-9), as signified by the head of the image, to the termination of human government in human history in the Roman Empire with the ten kings, as signified by the ten toes (Dan. 2:40-44a; 7:24; Rev. 13:1; 17:12):*

1. The head of gold (Dan. 2:36-38), corresponding to the first beast in 7:3-4, signifies Nebuchadnezzar, the founder and the king of Babylon.

2. The breast and the arms of silver (2:39a), corresponding to the second beast in 7:5, signify Medo-Persia.

3. The abdomen and thighs of bronze (2:39b), corresponding to the third beast in 7:6,

兽，表征希腊，包括马其顿。

4 铁的腿和半铁半泥的脚（二 33），相当于七章七至八节的第四个兽，表征罗马帝国连同其末了的十王（二 40 ~ 44 上，七 7 ~ 11、19 ~ 26，启十七 7 ~ 13）。

二 人类政权从始至终，一直在作三件事：背叛神、高举人以及拜偶像—创十一 4 注 2（恢复本圣经）。

## 周 二、周 三

叁 按照但以理二章的人像，在神看来，人类的一切政权，乃是由巴比伦、玛代波斯、马其顿希腊和罗马这四个帝国组成的：

一 人类政权开始于宁录所建造的巴别（巴比伦）（创十 8 ~ 10），结束于敌基督统治下复兴的罗马帝国。

二 虽然罗马帝国的形态和外表已经消失，但罗马帝国的文化、精神和素质今天仍继续存在—但七 12。

三 在大灾难开始时（太二四 21），罗马帝国的形态和外表将在敌基督手下得着恢复。

四 按照但以理书和启示录，罗马帝国最后一位该撒将是十王所拥护的敌基督—启十七 10 ~ 12。

五 因此，宁录在巴别所开始的人类帝国，其集大成要完成于敌基督同十王。

六 大人像的头若是巴比伦，整个人像也应该是巴比伦；在神

signify Greece, including Macedonia.

4. The legs of iron and the feet partly of iron and partly of clay (2:33), corresponding to the fourth beast in 7:7-8, signify the Roman Empire with its last ten kings (2:40-44a; 7:7-11, 19-26; Rev. 17:7-13).

B. *From its beginning to its termination, human government has always done three things: rebel against God, exalt man, and worship idols—Gen. 11:4, footnote 2, Recovery Version.*

## DAY 2 & DAY 3

### III. According to the human image in Daniel 2, in the sight of God all human government is composed of four empires: the Babylonian Empire, the Medo-Persian Empire, the Macedonian-Grecian Empire, and the Roman Empire:

A. *The beginning of human government was at Babel (Babylon), which was built by Nimrod (Gen. 10:8-10), and the ending of human government will be the revived Roman Empire under Antichrist.*

B. *Although the form and appearance of the Roman Empire have vanished, the culture, spirit, and essence of the Roman Empire continue to exist today—Dan. 7:12.*

C. *At the beginning of the great tribulation (Matt. 24:21) the form and appearance of the Roman Empire will be restored under Antichrist.*

D. *According to the books of Daniel and Revelation, the last Caesar of the Roman Empire will be Antichrist, who will be supported by ten kings—Rev. 17:10-12.*

E. *Thus, the aggregate of human empires that began with Nimrod at Babel will consummate with Antichrist and the ten kings.*

F. *If the head of the great human image is Babylon, the entire image must*

眼中，从宁录到敌基督的整个人类政权乃是巴比伦：

1 在最后一位该撒敌基督的统治下，罗马帝国将是政治和宗教的巴比伦—十七~十八章。

2 敌基督的帝国将是政治和物质的巴比伦，也就是「大巴比伦」(十八2)；而称为「奥秘哉！大巴比伦」(十七5)的罗马天主教，将是宗教的巴比伦—耶五十1注1(恢复本圣经)。

七 两条铁腿表征东罗马帝国和西罗马帝国，而半铁半泥的脚与脚指头(但二41~43)，表征在罗马亡国之后，到基督再来之前，这段期间的国家：

1 这些国家有些是专制的，有些是民主的；人像的十个脚指头，表征敌基督统治下得了复兴并恢复之罗马帝国的十王—44节上，七7、24，启十七12。

2 大人像的前三部分和两腿所表征的历史时期，已经应验，但十个脚指头所表征的时期，尚未应验；这时期要应验于现今世代的末了。

周 四、周 五

肆 大人像的定命乃是被一块非人手凿出来的石头砸碎—但二34~35上、44下~45：

一 这石头就是基督；基督借着钉十字架被治死，而为神所凿(亚三9，徒二23)；并且祂在复活里(24)，被凿成一块具有三方面讲究的石头：为着建造召会，乃是基石和房角石(赛二八16，太二一42)；对不信的犹

*also be Babylon; in the eyes of God, the entire human government from Nimrod to Antichrist is Babylon:*

1. Under Antichrist, the last Caesar, the Roman Empire will be both political and religious Babylon—chs. 17–18.

2. The empire of Antichrist will be the political and physical Babylon, that is, “Babylon the Great” (18:2), whereas the Roman Catholic Church, called “MYSTERY, BABYLON THE GREAT” (17:5), will be the religious Babylon—footnote on Jer. 50:1, Recovery Version.

*G. The two legs of iron signify the eastern Roman Empire and the western Roman Empire, and the feet and the toes, partly of iron and partly of clay (Dan. 2:41-43), signify the nations in the period after the fall of Rome and before Christ’s second coming:*

1. These nations are partly autocratic and partly democratic; the ten toes of the image signify the ten kings of the revived and restored Roman Empire under Antichrist—v. 44a; 7:7, 24; Rev. 17:12.

2. The periods of history signified by the first three parts of the great human image and the two legs have been fulfilled, but the period signified by the ten toes has not yet been fulfilled; it will be fulfilled at the end of the present age.

**DAY 4 & DAY 5**

**IV. The destiny of the great human image is to be crushed by a stone cut out without hands—Dan. 2:34-35a, 44b-45:**

*A. This stone is Christ; through His crucifixion Christ was cut by God by being put to death (Zech. 3:9; Acts 2:23), and in His resurrection (v. 24) He was cut out to be a stone in three aspects: the foundation stone and the cornerstone for the building up of the church (Isa. 28:16; Matt.*

太人，乃是绊脚的石头（赛八 14，太二一 44 上，罗九 33）；以及为着毁灭人类政权的总和，乃是砸人的石头（太二一 44 下）。

二 当基督这砸人的石头来临时，祂不是单独的来，乃是同着祂的得胜者（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。

三 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）。

四 婚礼之后，基督这作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。

五 当基督作为神所凿的石头显现时，祂同祂的得胜者——团体的基督——要击打十王和敌基督（11 ~ 21），把大人像从脚趾到头砸得粉碎（但二 35）。

六 这将是基督对那从敌基督回溯到宁录之人类政权的集大成，包罗一切的审判，因而结束地上旧造里人类政权的时代，并引进神在千年国，以及永世新天新地里掌管全地的时代。

伍 「于是铁、泥、铜、银、金，都一同砸得粉碎，成如夏天禾场上的糠秕，被风吹散，无处可寻。打碎这像的石头，变成一座大山，充满全地」——35 节：

*21:42), the stumbling stone to the unbelieving Jews (Isa. 8:14; Matt. 21:44a; Rom. 9:33), and the crushing stone to destroy the totality of human government (Matt. 21:44b).*

*B. 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.*

*C. 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. 12:11).*

*D. After His wedding, Christ as the Husband will come with His newlywed bride to destroy Antichrist, who with his army will fight against God directly—17:14; 19:19.*

*E. At His appearing as the God-cut stone, Christ with His overcomers—the corporate Christ—will strike the ten kings with Antichrist (vv. 11-21), thereby crushing the great image from the toes to the head (Dan. 2:35).*

*F. This will be Christ's universal judgment on the aggregate of human government from Antichrist back to Nimrod, thus ending the age of man's government on earth in the old creation and initiating the age of God's dominion over the entire earth in the millennium and in the new heaven and new earth for eternity.*

**V. “Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they became like chaff from the summer threshing floors; and the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth”—v. 35:**



- 一 这里的大山表征神永远的国，要永远充满全地—44 节，七 13 ~ 14。
- 二 团体的基督—基督同祂得胜的新妇—来砸碎人类政权的集大成以后，要变成一座大山，充满全地，使全地成为神的国；因此，大人像要被地上神永远的国所顶替—启十一 15 ~ 17。
- 三 石头扩增成为大山，表微基督的扩增（参约三 29 ~ 30）；召会是基督在生命上的扩增，而神永远的国乃是基督在行政上的扩增（可四 26 ~ 29）；因此，基督不仅是召会，也是神的国（林前十二 12，路十七 21）。
- 四 基督作为石头，乃是神行动的中心；祂作为山，乃是普及；因此，基督是包罗万有者，就是那在万有中充满万有者—弗一 23。

## 周 六

陆 基督同祂得胜的新妇，要作为团体砸人的石头而来，砸碎人类政权的集大成，并成为一座充满全地的大山，就是神的国；在这异象的光中，我们该有怎样的态度：

- 一 我们这些神的子民若看见但以理二章里这个支配的异象，就会蒙保守脱离世界，并预备好为着基督的来临。
- 二 我们既知道主的来临是如此宝贵，就该过一个爱慕主显现的生活；这会叫我们不灰心、不退后、不软弱，却忠心到底—提后四 8，参约十四 21。

- A. *The great mountain here signifies the eternal kingdom of God, which will fill the whole earth forever—v. 44; 7:13-14.*
- B. *After coming to crush the aggregate of human government, the corporate Christ—Christ with His overcoming bride—will become a great mountain to fill the whole earth, making the whole earth God’s kingdom; thus the great human image will be replaced with the eternal kingdom of God on earth—Rev. 11:15-17.*
- C. *The increase of the stone into a great mountain signifies the increase of Christ (cf. John 3:29-30); the church is Christ’s increase in life, but the eternal kingdom of God is Christ’s increase in administration (Mark 4:26-29); hence, Christ is not only the church but also the kingdom of God (1 Cor. 12:12; Luke 17:21).*
- D. *As the stone, Christ is the centrality of God’s move, and as the mountain, He is the universality; hence, He is the all-inclusive One, the One who fills all in all—Eph. 1:23.*

## DAY 6

**VI. We need to see what our attitude should be in the light of the vision of Christ and His overcoming bride coming as a corporate smiting stone to smash the totality of human government and becoming a great mountain, the kingdom of God, to fill the whole earth:**

- A. *If, as God’s people, we see this controlling vision in Daniel 2, we will be kept from the world and prepared for Christ’s coming.*
- B. *Since we know that the Lord’s coming is so precious, we should have a living that loves the Lord’s appearing; this will cause us not to be discouraged, not to backslide, not to become weak, but to remain faithful to the end—2 Tim. 4:8; cf. John 14:21.*

三 圣经中最后的祷告乃是：「主耶稣啊，我愿你来！」（启二二 20）我们都该有这样的祷告，有这样的渴望；整本圣经结束于我们对主再来的渴望发表成为祷告。

四 我们所有的每一个「今天」，实在都是主的恩典；所以只要还有今天，只要气息尚存，我们就当爱主和祂的显现，热切等待主来（腓三 20），并且常以此事为勉。

五 主来的时候，要象贼一样，隐密的临到那些爱祂的人，把他们当作宝贝偷去，到祂天上的同在里（太二四 42 ~ 43）；因此我们需要儆醒预备（二五 13，二四 44）。

六 成熟不是一天的事，所以为着祂来设立祂的国，我们必须预备自己，爱祂并在祂里面长大，使我们在祂显现时得以成熟被提，并得赏赐——来六 1 上，路二一 34 ~ 36，参启十二 5 ~ 6、14。

C. *The last prayer in the Bible is “Come, Lord Jesus!” (Rev. 22:20); we should all pray such a prayer and have such a desire; the entire Bible concludes with the desire for the Lord’s coming expressed as a prayer.*

D. *Every “today” that we have is truly the Lord’s grace; therefore, as long as we have today, as long as we still have breath, we should love the Lord and His appearing, await the Lord’s coming (Phil. 3:20), and always take His coming as an encouragement.*

E. *When the Lord comes, He will come secretly as a thief to those who love Him and will steal them away as His treasures and bring them into His presence in the heavens (Matt. 24:42-43); hence, we need to watch and be ready (25:13; 24:44).*

F. *To attain maturity is not an overnight matter; therefore, for His coming to set up His kingdom we must prepare ourselves, love Him, and grow in Him, that at His appearing we may be mature to be raptured and receive the reward—Heb. 6:1a; Luke 21:34-36; cf. Rev. 12:5-6, 14.*

## 第三周·周一

### 晨兴喂养

但二 28 「只有一位在天上的神，能启示奥秘的事，祂已将末后日子必发生的事，指示尼布甲尼撒王。你的梦，就是你在床上脑中的异象，乃是这样。」

31~32 「王啊，你观看，看见一个大像。这像巨大，极其光耀，站在你面前，样子甚是可怕。这像的头是精金的…。」

但以理二章大人像的异象...乃是但以理书支配的异象。...一章单单是引言，二章就给我们看见一个支配的异象，这异象乃是明白七至十二章之异象的钥匙。

这大人像表征全人类历史中人类政权的集大成（二 31~33），从人类政权开始于示拿地的巴别（创十 6~12），就是巴比伦，即人像的头所表征的，到人类历史中人类政权终结于罗马帝国同其十王，即大人像的十个脚指头所表征的。人类政权从始至终，一直在作，并继续要作三件事：背叛神、高举人以及拜偶像（十一 4、9）（但以理书生命读经，二五、二八、一八页）。

### 信息选读

大人像的金头，相当于但以理七章三至四节的头一个兽，表征尼布甲尼撒，即巴比伦的创建者和王（二 36~38）。...银的胸膛和膀臂，相当于七章五节的第二个兽，表征玛代波斯（二 39 上）。...铜的肚腹和腰，相当于七章六节的第三个兽，表征希腊，包括马其顿（二 39 下）。...铁的腿和半铁半泥的脚，相当于七章七至八节的第四个兽，表征罗马帝国连同其末了的十王（二 40~43）。

## WEEK 3 — DAY 1

### Morning Nourishment

Dan. 2:28 "But there is a God in the heavens who reveals mysteries, and He has made known to King Nebuchadnezzar what will happen in the last days. This is your dream, even the visions of your head upon your bed."

31-32 "You, O king, were watching, and there was a single great image. This image, large and its brightness surpassing, stood opposite you; and its appearance was frightful. Concerning this image, its head was of fine gold..."

The vision of the great image in Daniel 2...is the controlling vision in the book of Daniel...Chapter 1 is simply an introduction, whereas chapter 2 shows us a controlling vision, a vision that is the key to understanding Daniel's visions in chapters 7 through 12.

This great image signifies the aggregate of human government throughout human history (2:31-33), from the beginning of human government in Babel (Babylon) in the land of Shinar (Gen. 10:6-12), as signified by the head, to the termination of human government in human history in the Roman Empire with the ten kings, as signified by the ten toes. From its beginning to its termination, human government has done and will continue to do three things: rebel against God, exalt man, and worship idols (Gen. 11:4, 9). (Life-study of Daniel, pp. 21, 23, 14)

### Today's Reading

In the great human image, the head of gold, corresponding to the first beast in Daniel 7:3 and 4, signifies Nebuchadnezzar, the founder and the king of Babylon (2:36-38)...The breast and the arms of silver, corresponding to the second beast in 7:5, signify Medo-Persia (2:39a)...The abdomen and thighs of bronze, corresponding to the third beast in 7:6, signify Greece, including Macedonia (2:39b)...The legs of iron and the feet partly of iron and partly of clay, corresponding to the fourth beast in 7:7 and 8, signify the Roman Empire with its last ten kings (2:40-43).

在圣经里，按照但以理二章的大人像，只有四个帝国。所以，在神看来，整个历史中人类的一切政权，乃是由这四个帝国组成的：巴比伦帝国、玛代波斯帝国、马其顿希腊帝国和罗马帝国。照人的观点看，希腊帝国结束于亚历山大大帝的死亡。然而，照神的看法，这帝国借着亚历山大的四个继承者延续下去，就是由亚历山大的四个将军把帝国分为四部分，直到罗马帝国开始，它才告结束。表面看罗马帝国也已经终结了；实际上罗马帝国仍继续存在。按照但以理书和启示录，罗马帝国最后一位该撒乃是敌基督，带着大人像十个脚指头所表征的十王。罗马帝国大约开始于基督降生前三十年，然后要持续到三年半大灾难的末了。宁录在巴别所开始的人类帝国，其集大成要完成于罗马帝国最后一位该撒同他的十王。因此，按照圣经，我们今天仍在罗马帝国里。

世界的文化，累积了从宁录时期直到如今的文化。开始于宁录的，要结束于敌基督。巴比伦、玛代波斯以及马其顿希腊帝国已经灭亡了，但他们的文化仍在。玛代波斯帝国采纳了巴比伦文化的某些方面，而马其顿希腊帝国又采纳了玛代波斯文化的某些方面。同样的原则，罗马帝国采纳了希腊文化和先前文化里的许多元素。今天我们仍在罗马文化的影响之下，特别在法律、政治和行政的事上。就这意义说，罗马帝国是继续存在的，我们仍在这个帝国里。

在但以理二章尼布甲尼撒之梦的讲解中，只有大人像的头是称为巴比伦。然而，如果头是巴比伦，整个像也必是巴比伦（但以理书生命读经，一八至二〇、二五页）。

参读：但以理书生命读经，第三篇。

In the Bible, according to the human image in Daniel 2, there are only four empires. In the sight of God, therefore, all of human government throughout human history is composed of four empires: the Babylonian Empire, the Medo-Persian Empire, the Macedonian-Grecian Empire, and the Roman Empire. According to the human point of view, the Grecian Empire ended with the death of Alexander the Great. However, according to God's viewpoint, this empire continued with Alexander's successors—his four generals who divided the empire into four sections—and it lasted until the beginning of the Roman Empire. Apparently the Roman Empire has also been terminated. Actually the Roman Empire continues to exist. According to the books of Daniel and Revelation, the Roman Empire will have as its last Caesar the Antichrist, with the ten kings signified by the ten toes of the great image. The Roman Empire, which began approximately thirty years before the birth of Christ, will last until the very end of the three and a half years of the great tribulation. The aggregate of human empires that began with Nimrod at Babel will consummate with the last Caesar of the Roman Empire with his ten kings. Thus, according to the Bible, we are still in the Roman Empire today.

The culture of the world is an accumulation of culture from the time of Nimrod until the present. What began with Nimrod will conclude with Antichrist. The Babylonian, Medo-Persian, and Macedonian-Grecian Empires have vanished, but their culture remains. The Medo-Persian Empire adopted aspects of Babylonian culture, and the Macedonian-Grecian Empire adopted aspects of Medo-Persian culture. In the same principle, the Roman Empire adopted many elements of Greek culture and of the cultures that preceded it. Today we are still under the influence of Roman culture, especially in the matters of law, politics, and government. In this sense, the Roman Empire continues to exist, and we are still in this empire.

In the interpretation of Nebuchadnezzar's dream in chapter 2, only the head of the great human image was called Babylon. However, if the head is Babylon, the entire image must also be Babylon. (Life-study of Daniel, pp. 14-16, 21)

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

## 第三周·周二

### 晨兴喂养

但二 32~33 「这像的头是精金的，胸膛和膀臂是银的，肚腹和腰是铜的，腿是铁的，脚是半铁半泥的。」

七 12 「至于其余的兽，权柄都被夺去，生命却仍存留，直到所定的时期和时候。」

虽然巴比伦、波斯、希腊的统治和权柄被夺去，但它们的生命，就是它们的文化，却仍延长存留。每一个帝国被打败，其文化就被接续的帝国所承受。今天世界的文化乃是属罗马的，但它是累积的文化，包含了巴比伦人、波斯人和希腊人的文化（圣经恢复本，但七 12 第一注）。

在大灾难开始时（太二四 21），罗马帝国的形态和外表将在敌基督手下得着恢复。按照但以理书和启示录，罗马帝国最后一位该撒将是十王所拥护的敌基督（启十七 10~12 与注）。因此，宁录在巴别所开始的人类帝国，其集大成要完成于敌基督同他的十王（圣经恢复本，但二 32 第一注）。

### 信息选读

圣经启示，但以理二章尼布甲尼撒所看见的人像，实际上...是开始于建立巴别城的宁录（创十 9~10）。...然后，巴比伦延续经过玛代波斯帝国、希腊帝国和罗马帝国，至终要包括罗马帝国最后一位该撒，敌基督，同其十王，就是大像的脚指头所表征的（但二 41~44）。启示录告诉我们，在最后一位该撒敌基督的统治下，罗马帝国将是政治和宗教的巴比伦。十八章说到敌基督的帝国将是政治和物质的巴比伦，也就是「大巴比伦」（2）。不仅如

## WEEK 3 — DAY 2

### Morning Nourishment

Dan. 2:32-33 "Concerning this image, its head was of fine gold, its breast and its arms of silver, its abdomen and its thighs of bronze, its legs of iron, its feet partly of iron and partly of clay."

7:12 "And 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."

Although the dominion and authority of Babylon, Persia, and Greece were taken away, their life, that is, their culture, has been extended and still remains. As each empire was defeated, its culture was adopted by each succeeding empire. Today the world's culture is Roman, yet, being an accumulated culture, it contains the cultures of the Babylonians, Persians, and Greeks. (Dan. 7:12, footnote 1)

At the beginning of the great tribulation (Matt. 24:21) the form and appearance of the Roman Empire will be restored under Antichrist. According to the books of Daniel and Revelation, the last Caesar of the Roman Empire will be Antichrist, who will be supported by ten kings (Rev. 17:10-12 and footnotes). Thus, the aggregate of human empires that began with Nimrod at Babel will consummate with Antichrist and his ten kings. (Dan. 2:32, footnote 1)

### Today's Reading

The Bible reveals that the human image seen by Nebuchadnezzar in Daniel 2 actually...[began] with Nimrod, who founded the city of Babel (Gen. 10:9-10)...Babylon has since continued through the Medo-Persian Empire, the Grecian Empire, and the Roman Empire. It will eventually include the last Caesar of the Roman Empire, Antichrist, with his ten kings, signified by the toes of the great image (Dan. 2:41-44). The book of Revelation tells us that under Antichrist, the last Caesar, the Roman Empire will be both political and religious Babylon. Revelation 18 refers to the empire of Antichrist as the political and physical Babylon, that is, "Babylon the Great" (v. 2). Furthermore, through

此，借着康士坦丁大帝把基督教接纳为国教，基督教的性质就改变为天主教，就是十七章所称的「奥秘哉！大巴比伦」（5）。这是宗教的巴比伦。所以，...不仅巴比伦本身是巴比伦，罗马帝国也是巴比伦。

按我们的看法，世上有许多不同的国家、民族和帝国；但在神眼中，整个人类政权，从宁录到敌基督，都是巴比伦。

我们需要来看，今天我们是在大人像的哪一部分里。我研读圣经并世界局势六十多年，我相信今天我们是在人像的脚那里，非常接近十个脚指头。世界的局势，特别是欧洲的局势，已经改变形态，符合圣经里的预言。我们若清楚这事，就知道我们是在哪里，我们该作什么。...罗马帝国的文化、精神和素质继续存在，但这帝国的形态和外表已经消失。然而，罗马帝国的形态和外表将要在敌基督的手下得恢复。现今全地都预备好，为着罗马帝国的复兴和十个脚指头的出现；这要带进基督这石头来砸碎人类政权的集大成，并引进神在地上永远的国。

但以理二章的四个帝国，相当于七章的四个兽。在二章，尼布甲尼撒看见了一个大人像，但在七章，但以理看见四个兽。...金头（二 37~38），表征尼布甲尼撒，相当于头一个兽，那兽「像狮子，有鹰的翅膀」（七 3~4）。银的胸膛和膀臂（二 32、39上），表征玛代波斯，相当于第二个兽，那兽如熊（七 5）。铜的肚腹和腰（二 32、39下），表征希腊，相当于第三个兽，那兽如豹（七 6）。铁腿和半铁半泥的脚（二 40~43），表征罗马帝国连同其末了的十王，相当于第四个兽，那兽与其他的兽不同，有大铁牙和十角（七 7~8）（但以理书生命读经，二五至二八页）。

参读：但以理书生命读经，第四篇。

Constantine the Great, who accepted Christianity as the state religion, the nature of Christianity was changed to become the Catholic Church, which in Revelation 17 is called "MYSTERY, BABYLON THE GREAT" (v. 5). This is the religious Babylon. Therefore,...not only Babylon itself is Babylon, but even the Roman Empire is Babylon.

According to our point of view, there are many different countries, nations, and empires. But in the eyes of God, the entire human government from Nimrod to Antichrist is Babylon.

We need to consider what part of the great human image we are in today. As the result of studying the Bible and the world situation for over sixty years, I believe that today we are at the feet of the image, very close to the ten toes. The world situation, especially the situation in Europe, has been remodeled to fit in with the prophecies in the Bible. If we are clear about this, we will know where we are and what we should do. The culture, spirit, and essence of the Roman Empire continue to exist, but the form and appearance of this empire have vanished. However, the form and appearance of the Roman Empire will be restored under Antichrist. The whole earth is now ready for the restoration of the Roman Empire and the appearing of the ten toes, which will bring in Christ as the stone to crush the aggregate of human government and usher in the eternal kingdom of God upon the earth.

The four empires in Daniel 2 correspond to the four beasts in Daniel 7. In chapter 2 Nebuchadnezzar saw a great human image, but in chapter 7 Daniel saw four beasts....The head of gold (2:37-38), signifying Nebuchadnezzar, corresponds to the first beast, which "was like a lion and had the wings of an eagle" (7:3-4). The breast and arms of silver (2:32, 39a), signifying Medo-Persia, correspond to the second beast, which resembled a bear (7:5). The abdomen and thighs of bronze (2:32, 39b), signifying Greece, correspond to the third beast, which was like a leopard (7:6). The legs of iron and the feet partly of iron and partly of clay (2:40-43), signifying the Roman Empire and its last ten kings, correspond to the fourth beast, which, being different from the other beasts, had large iron teeth and ten horns (7:7-8). (Life-study of Daniel, pp. 21-23)

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

## 第三周·周三

### 晨兴喂养

但七 7 「…第四兽甚是可怕可惧，极其强壮；…这兽与前三兽不同，头有十角。」

启十七 11~12 「那先前有，如今没有的兽，就是第八位；它是出于那七位，…你所看见的那十角，就是十王，他们…要和兽同得权柄，作王一个小时。」

〔但以理二章的〕两条铁腿表征东罗马帝国和西罗马帝国，而半铁半泥的脚与脚指头（41~43），表征在罗马亡国之后，到基督再来之前，这段期间的国家。这些国家有些是专制的，有些是民主的。人像的十个脚指头，表征敌基督统治下得了复兴并恢复之罗马帝国的十王（44 上，七 7、24，启十七 12）。大人像的前三部分和两腿所表征的历史时期，已经应验，但十个脚指头所表征的时期，尚未应验。这时期要应验于现今世代的末了（圣经恢复本，但二 33 第一注）。

第四个兽相当于但以理二章三十三、四十至四十三节大人像的铁腿，和半铁半泥的脚和脚指头，表征罗马帝国，特别是表征罗马帝国末一位该撒——敌基督（启十七 7~11）。…这第四兽甚是可怕可惧，极其强壮，如铁所表征者。这兽有大铁牙和铜爪，吞吃嚼碎，所余剩的用脚踏踏（但七 19、23），表征它有大能力，能吞吃嚼碎列国。这兽有十角，表征它有十王（24，启十七 12~13），就是但以理二章里大人像的十个脚指头（但七 7 第一注）。

### 信息选读

## WEEK 3 — DAY 3

### Morning Nourishment

Dan. 7:7 "...There was a fourth beast, dreadful and frightful and exceedingly strong;...and it was different from all the beasts that were before it; and it had ten horns."

Rev. 17:11-12 "And the beast who was and is not, he himself is also the eighth and is out of the seven....And the ten horns which you saw are ten kings, who...receive authority as kings for one hour with the beast."

[In Daniel 2] the two legs of iron signify the eastern Roman Empire and the western Roman Empire, and the feet and the toes, partly of iron and partly of clay (vv. 41-43), signify the nations in the period after the fall of Rome and before Christ's second coming. These nations are partly autocratic and partly democratic. The ten toes of the image signify the ten kings of the revived and restored Roman Empire under Antichrist (v. 44a; 7:7, 24; Rev. 17:12). The periods of history signified by the first three parts of the great human image and the two legs have been fulfilled, but the period signified by the ten toes has not yet been fulfilled. It will be fulfilled at the end of the present age. (Dan. 2:33, footnote 1)

The fourth beast corresponds to the legs of iron and the feet and the toes, partly of iron and partly of clay, of the great human image in 2:33, 40-43, signifying the Roman Empire, and specifically Antichrist, the last Caesar of the Roman Empire (Rev. 17:7-11)...The fourth beast was dreadful and frightful and exceedingly strong, as signified by iron. That it had large iron teeth and claws of bronze, and that it devoured, crushed, and trampled down the remainder (Dan. 7:19, 23) signify that it had great power to devour and crush nations. The beast having ten horns signifies that it had ten kings (v. 24; Rev. 17:12-13), which are the ten toes of the great human image in chapter 2. (Dan. 7:7, footnote 1)

### Today's Reading

所有研究圣经、熟悉预言的人都知道，那个大像说明了尼布甲尼撒以来的世界政治局势。金头象征巴比伦王尼布甲尼撒，所以是指巴比伦帝国（但二37~38）。银的胸膛和膀臂象征玛代波斯（39）。铜的肚腹和腰象征亚历山大大帝手下的马其顿与希腊帝国（39）。在希腊帝国之后，乃是罗马帝国（40），这是由铁的两腿所象征，指明罗马帝国的强大力量。

这四国由金、银、铜、铁象征。第一国是金，指明在开始时有更多的荣耀，以后每种金属的荣耀依顺序减少，但还是非常的坚硬。最终，像的脚是半铁半泥的，表征罗马覆亡之后，基督第二次来临之前这段时间里的列国。这些国必是一部分专制的，一部分民主的。

在二十世纪早期，共产主义偷偷进到人类社会里。俄国革命发生于一九一七年。二次世界大战后，共产主义占据了欧洲。共产主义的哲学是他们的夸耀，但事实上他们只不过是实行独裁或专制。...共产主义如同大像脚的铁，极其坚强，能压碎一切挡路的东西，但神有办法使铁变弱。祂的办法就是使铁掺泥。...东欧人民（就是泥，就是尘土）起来对付共产主义，使共产主义的铁变弱。最终，铁无法对付尘土，就变得瘫痪、残废。这说明在东欧应验了预言，也说明我们正在大像的铁与泥时期。成百万人正在东欧起来。...成百万人在共产中国起来，要求自由。当泥土起来时，铁的力量就减弱（生机建造的召会，二二至二四页）。

参读：生机建造的召会，第二章。

All biblical students who are familiar with prophecy know that the image illustrates the world political situation beginning with Nebuchadnezzar. The head of gold symbolizes Nebuchadnezzar, the king of Babylon, and thus the Babylonian Empire (Dan. 2:37-38). The breast and arms of silver symbolize Medo-Persia (v. 39). The belly and thighs of bronze symbolize the empire of Macedonia and Greece under Alexander the Great (v. 39). Following the Greek Empire is the Roman Empire (v. 40). It is symbolized by the two legs of iron, indicating its tremendous strength.

The four kingdoms are symbolized by gold, silver, brass, and iron. The first is gold, indicating that its beginning is more glorious. The glory reduces with each succeeding metal, yet it remains very strong. Finally, the feet of the image are part iron and part clay, signifying the nations in the period after the fall of Rome and before the second coming of Christ. These nations would be part autocracy and part democracy.

In the early part of this century, communism crept into human society. The Soviet revolution occurred in 1917. After World War II, communism took control in China. The philosophy of communism was their boast. Actually, they simply practiced dictatorship, or autocracy. Today it has been about seventy years from the time communism had its beginnings in Russia. Communism is like the iron in the feet of the image. It is strong to crush whatever stands in its way, but God has a way to weaken the iron. His way is to mix it with clay. In these days the people of eastern Europe, who are the clay, the dust, are rising up to deal with and weaken the iron of communism. Eventually, the iron cannot deal with the dust, and it becomes paralyzed, crippled. This demonstrates the fulfillment of prophecy in eastern Europe, and that we are in the iron-clay stage of the image. Millions are rising up in eastern Europe. Recently, millions rose up in Red China in a desire for freedom. As the clay rises up, the strength of the iron is weakened. (The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God, pp. 26-27)

Further Reading: The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God, pp. 24-28



但二 34「你观看，见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。」

44「当那列王在位的日子，天上的神必兴起一国，永不败灭，…却要打碎灭绝那一切国；这国必存到永远。」

大人像的定命就是被一块非人手凿出来的石头，在其显出时砸碎（但二 34~35 上、44 下 ~45·七 13~14）。这块非人手凿出来的石头就是基督。基督这砸碎人类整个属人政权的石头，不是人手凿出来的（如二章三十四节、四十五节的「非人手」所指明的），祂是神借着祂的钉死与复活所凿出来的。借着祂的钉十字架，祂被治死而被凿（徒二 23）；在祂的复活里，祂首先被凿成为房角石以建造召会，再成为砸人的石头以毁灭全部人类政权（24·太二一 42、44 下）（但以理书生命读经，二〇页）。

### 信息选读

当基督这块非人手凿出来的石头显现时，祂就把大人像从脚趾到头，砸得粉碎。这就是说，祂要击打十王连同敌基督。启示录十九章说到基督与敌基督的争战。同着基督的乃是由得胜者所组成，祂新娶的新妇；同着敌基督的乃是十王和他们的军队。这战争乃是地对抗天，人反对神的争战。基督要打败并毁灭敌基督和十王。

按但以理二章，这争战要使整个人像从脚趾到头被砸得粉碎。…三十五节上半说，「于是铁、泥、铜、银、金，都一同砸得粉碎，成如夏天禾场上的糠秕，被风吹散，无处可寻。」这表征从宁录到敌基督之

Dan. 2:34 "You were watching until a stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them."

44 "And in the days of those kings the God of the heavens will raise up a kingdom which will never be destroyed;...it will crush and put an end to all these kingdoms; and it will stand forever."

The destiny of the great human image is to be crushed by a stone cut out without hands, at its appearing (Dan. 2:34-35a, 44b-45; 7:13-14). This stone cut without hands is Christ. As the stone that will crush the entire human government of mankind, Christ was not cut out with human hands (as indicated by "without hands" in 2:34, 45); He was cut by God through His crucifixion and resurrection. Through His crucifixion He was cut by being put to death (Acts 2:23), and in His resurrection He was cut out to be...the cornerstone for the building up of the church and the crushing stone to destroy the totality of human government (Acts 2:24; Matt. 21:42, 44b). (Life-study of Daniel, p. 16)

### Today's Reading

At His appearing as the stone cut out not by human hands, Christ will crush the great image from the toes to the head. This means that He will strike the ten kings with Antichrist. Revelation 19 speaks of the war between Christ and Antichrist. With Christ there will be His newly-married bride, composed of the overcomers, and with Antichrist there will be the ten kings with their armies. This war will be a fighting of the earth against the heavens, of man against God. Christ will defeat and destroy Antichrist and the ten kings.

According to Daniel 2, this will entail the crushing of the entire human image from the toes to the head....[Verse 35a says], "Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they became like chaff from the summer threshing floors; and the wind carried them away so that no trace of them was found." This signifies

整个人类政权的完全毁灭。所以，人类政权要在基督这块神所凿的石头显现时被了结。

基督是石头，有三方面的讲究。首先，对信徒而言，基督是他们所信靠的基石。以赛亚二十八章十六节论到基督作石头的这一面，说，「看哪，我在锡安放一块石头，作为根基，是试验过的石头，是宝贵的房角石，作为稳固的根基。」第二，对不信的犹太人而言，基督是绊脚的石头（八 14，罗九 33）。马太二十一章四十四节上半论到这一面说，「那跌在这石头上的，必要跌碎。」第三，对列国而言，基督将是砸人的石头。「这石头掉在谁身上，就要把谁砸得粉碎，簸散如糠秕。」（44 下）（但以理书生命读经，二〇至二一页）

大人像的定命乃是被一块非人手凿出来的石头砸碎（但二 34~35 上、44 下~45）。这石头就是基督。基督借着钉十字架被治死，而为神所凿（亚三 9，徒二 23）；并且祂在复活里（24），被凿成一块具有三方面讲究的石头：为着建造召会，乃是基石和房角石（赛二八 16，太二一 42）；对不信的犹太人，乃是绊脚的石头（赛八 14，太二一 44 上，罗九 33）；以及为着毁灭人类政权的总和，乃是砸人的石头（太二一 44 下）（圣经恢复本，但二 34 第一注）。

在〔基督〕的婚娶之后，祂要来到，同时要作砸人的石头，并作踹酒的那位（启十九 15，十四 19~20，赛六三 2~3）。敌基督要聚集大批邪恶、背叛的人围绕耶路撒冷，这就预备了「葡萄」，给基督来踹「酒」。祂的来临将使人大大惊讶，因为这些背叛的人不相信基督，也不相信神，只相信自己。敌基督甚至夸称自己就是神（帖后二 4，但十一 36），并在美地和地中海中间，支搭帐幕给自己享受（45）。那时基督这块神所凿出来的石头要同着祂的新妇来临，击打人像的脚指头，把它从脚趾到头毁灭（但以理书生命读经，二一至二二页）。

参读：但以理书生命读经，第三篇。

the complete destruction of all human government from Nimrod to Antichrist. Human government will...be terminated by Christ at His appearing as the God-cut stone.

Christ is a stone in three aspects. First, to the believers Christ is the foundation stone in whom they trust. Concerning this aspect of Christ as a stone, Isaiah 28:16 says, "Indeed, I lay a stone in Zion as a foundation, / A tested stone, / A precious cornerstone as a foundation firmly established." Second, to the unbelieving Jews Christ is the stumbling stone (Isa. 8:14; Rom. 9:33). Regarding this aspect, Matthew 21:44a says, "He who falls on this stone shall be broken to pieces." Third, to the nations Christ will be the smiting stone. "On whomever it falls, it shall crush him to powder and scatter him like chaff" (Matt. 21:44b). (Life-study of Daniel, pp. 16-17)

The destiny of the great human image is to be crushed by a stone cut out without hands (Dan. 2:34-35a, 44b-45). This stone is Christ. Through His crucifixion Christ was cut by God by being put to death (Zech. 3:9; Acts 2:23), and in His resurrection (Acts 2:24) He was cut out to be a stone in three aspects: the foundation stone and the cornerstone for the building up of the church (Isa. 28:16; Matt. 21:42), the stumbling stone to the unbelieving Jews (Isa. 8:14; Matt. 21:44a; Rom. 9:33), and the crushing stone to destroy the totality of human government (Matt. 21:44b). (Dan. 2:34, footnote 1)

After [Christ's] wedding He will come both as the smiting stone and as the One who will tread the winepress (Rev. 19:15; 14:19-20; Isa. 63:2-3). Antichrist will gather a vast number of evil, rebellious human beings around Jerusalem, thus preparing the "grapes" to be trodden in the "winepress" by Christ. His coming will be a great surprise, for these rebellious ones will believe neither in Christ nor in God but only in themselves. Antichrist will even go so far as to say that he is God (2 Thes. 2:4; Dan. 11:36), and for his enjoyment will set up his tent between the good land and the Mediterranean Sea (v. 45). Then Christ as the God-cut stone will come with His bride to strike the toes of the image, destroying it from the toes to the head. (Life-study of Daniel, pp. 17-18)

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

但二 35 「…打碎这像的石头，变成一座大山，充满全地。」

45 「你既看见非人手凿出来的一块石头，从山而出，打碎铁、铜、泥、银、金，那就是至大的神把后来必发生的事给王指明。…」

当基督这砸人的石头来临时，祂不是单独地来，乃是同着祂的得胜者（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）。婚礼之后，祂这作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）。

当基督作为神所凿的石头显现时，祂同祂的得胜者—团体的基督—要击打十王和敌基督（十一~二十一），把大人像从脚趾到头砸得粉碎（但二 35）。这将是基督对那从敌基督回溯到宁录之人类政权的集大成，包罗一切的审判，因而结束地上旧造里人类政权的时代，并引进神在千年国，以及永世新天新地里掌管全地的时代（但二 34 第二注）。

### 信息选读

大人像要被一座大山所顶替，这山表征神永远的国，要充满全地（但二 35 下、44 上）。这就是说，基督来临砸碎人类政权的集大成以后，祂就带进神

### Morning Nourishment

Dan. 2:35 "...And the stone that struck the image became a great mountain and filled the whole earth."

45 "Inasmuch as you saw that out of the mountain a stone was cut without hands and that it crushed the iron, the bronze, the clay, the silver, and the gold, the great God has made known to the king what will happen afterward..."

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)

At His appearing as the God-cut stone, Christ with His overcomers—the corporate Christ—will strike the ten kings with Antichrist (Rev. 19:11-21), thereby crushing the great image from the toes to the head (Dan. 2:35). This will be Christ's universal judgment on the aggregate of human government from Antichrist back to Nimrod, thus ending the age of man's government on earth in the old creation and initiating the age of God's dominion over the entire earth in the millennium and in the new heaven and new earth for eternity. (Dan. 2:34, footnote 2)

### Today's Reading

The great human image will be replaced with a great mountain, signifying the eternal kingdom of God, which will fill the whole earth (Dan. 2:35b, 44a). This means that after Christ comes to crush the aggregate of human government, He

在地上永远的国。

石头扩增成为大山，表征基督的扩增。基督是可以扩增的，这事实在于约翰三章启示出来。三十节论到基督说，「祂必扩增。」这节里的扩增乃是二十九节所说的新妇：「娶新妇的，就是新郎。」所以，基督有一个扩增，这个扩增就是祂的新妇。就如夏娃是亚当的扩增，照样，新妇乃是基督这新郎的扩增。

今天召会是基督在生命上的扩增，而神永远的国乃是基督在行政上的扩增。在生命上，基督扩增成为召会；在行政上，基督扩增成为神永远的国。因此，基督不仅是召会，基督也是神的国。召会和国度都是祂的扩增。

马可四章二十六至二十九节种子的比喻，启示神的国如何是基督的扩增。二十六节说，「神的国是这样，如同人把种子撒在地上。」这种子就是基督作神圣生命的具体化身。按这比喻，这种子发芽、长大、结果、成熟并产生收成（27~28）。从基督来将自己种到人性这「泥土」里，祂就一直长大并扩增。至终，这扩增要成为充满全地的大山，作神永远的国。

但以理二章论到基督是石头和大山的话，启示基督是神行动的中心与普及。我们可以说，基督作为石头，乃是中心；祂作为大山，乃是普及。石头是基督作中心，大山是基督作圆周，普及。基督真是包罗万有的一位。祂是石头，也是山；祂是召会，也是国度。祂连同祂的扩增，乃是充满全地的大山（但以理书生命读经，二二至二三页）。

参读：但以理书生命读经，第四篇。

will usher in the eternal kingdom of God on earth.

This increase of the stone into a great mountain signifies the increase of Christ. The fact that Christ can increase is clearly revealed in John 3. Referring to Christ, verse 30 says, "He must increase." The increase in this verse is the bride spoken of in verse 29: "He who has the bride is the bridegroom." Christ, therefore, has an increase, and this increase is His bride. Just as Eve was the increase of Adam, the bride is the increase of Christ as the Bridegroom.

The church today is Christ's increase in life, but the eternal kingdom of God is Christ's increase in administration. In life Christ increases to become the church; in administration Christ increases to become the eternal kingdom of God. Hence, Christ is not only the church but also the kingdom of God. Both the church and the kingdom are His increase.

The parable of the seed in Mark 4:26-29 reveals how the kingdom of God is the increase of Christ. Verse 26 says, "So is the kingdom of God: as if a man cast seed on the earth." This seed is Christ as the embodiment of the divine life. According to the parable, this seed sprouts, grows, bears fruit, matures, and brings forth a harvest (vv. 27-28). From the time Christ came to sow Himself into the "soil" of humanity, He has been growing and increasing. Eventually, this increase will become the great mountain that fills the whole earth to be the eternal kingdom of God.

The word regarding Christ as the stone and the mountain in chapter 2 of Daniel reveals that Christ is the centrality and the universality of God's move. We may say that as the stone He is the centrality and that as the mountain He is the universality. The stone is Christ as the center, and the mountain is Christ as the circumference, the universality. Christ truly is the all-inclusive One. He is the stone and also the mountain; He is the church and also the kingdom. He with His increase is the great mountain that fills the whole earth. (Life-study of Daniel, pp. 18-19)

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

但七 13~14 「我在夜间的异象中观看，见有一位像人子的，驾着天云而来；祂来到亘古常在者那里，被领近祂面前。权柄、荣耀、国度都给了祂，使各族、各国、各方言的人都事奉祂。祂的权柄是永远的权柄，不能废去，祂的国必不毁坏。」

我盼望我们都看见但以理二章支配的异象，并且在这异象的光中，对人类政权有清楚的看见。在人看来，有各种的政权，有些好，有些坏。但在神眼中，每一个人类政权都是兽。...我能见证，六十多年来，这个看见保守我脱离世界。...我们这些神的子民若看见这个支配的异象，就会蒙保守脱离世界，并预备好为着基督的来临，祂就是那砸人的石头，要砸碎人类政权的集大成，并成为一座大山，就是神永远的国，充满全地（但以理书生命读经，二九至三〇页）。

### 信息选读

我们既知道主的再来是如此宝贵，就该爱慕主的显现（提后四 8）。圣经末了结束在：「主耶稣啊，我愿你来！」（启二二 20）...在使徒们的心目中，他们一直认定，主必快来，他们也过着预备主再来的生活。...不要想我们既清楚主来临的兆头，就可以松懈，先爱世界，到了末七再追求主。...要相信主是可畏的。在路加十二章主说了一个比喻，有一个财主努力积攒钱财，要叫魂享用快乐；神却对他说，无知的人哪，今夜必要你的魂（16~20）。我们能有每一个今天，实在都是主的恩典。所以只要还有今天，只要气息尚存，我们就当爱主，爱慕祂

Dan. 7:13-14 "I watched in the night visions, and there with the clouds of heaven One like a Son of Man was coming; and He came to the Ancient of Days, and they brought Him near before Him. And to Him was given dominion, glory, and a kingdom, that all the peoples, nations, and languages might serve Him. His dominion is an eternal dominion, which will not pass away; and His kingdom is one that will not be destroyed."

I hope that we will all see the controlling vision in Daniel 2 and that, in light of this vision, we will have a clear view regarding human government. In the eyes of human beings, there are different kinds of governments, some good and others bad. But in the eyes of God, every human government is a beast....I can testify that this view has preserved me from the world for more than sixty years....If, as God's people, we see this controlling vision, we will be kept from the world and prepared for Christ's coming as the smiting stone which will crush the aggregate of human government and become a great mountain—the eternal kingdom of God—filling the whole earth. (Life-study of Daniel, p. 24)

### Today's Reading

Since we know that the Lord's second coming is so precious, we should love the Lord's appearing (2 Tim. 4:8). The Bible concludes with "Come, Lord Jesus!" (Rev. 22:20)....In their hearts the apostles firmly believed that the Lord would come quickly, and they also lived a life in preparation for the Lord's second coming....Do not think that since we are clear concerning the signs of the Lord's coming, we can be slothful and can first love the world and then pursue the Lord when the last week comes....We should believe that the Lord is to be feared. In Luke 12 the Lord gave a parable concerning a rich man who endeavored to lay up wealth for himself so that his soul might enjoy itself and be merry. But God said to him, "Foolish one, this night they are requiring your soul from you" (vv. 16-20). Every "today" that we have is truly the Lord's grace. Therefore, as long as we have today,

的显现，热切等待主来（腓三 20），并且常以此事为勉。

保罗在提后四章一节...说，「我在神并那将要审判活人死人的基督耶稣面前，凭着祂的显现和祂的国度，郑重地嘱咐你。」那是保罗将要殉道之时的劝勉。他说他美好的仗已经打过了，当跑的赛程已经跑尽了，当守的信仰也已经守住；在审判台前他必要得公义冠冕的赏赐；这冠冕也是赐给凡爱慕祂显现的人（6~8）。他以审判和国度提醒提摩太，也提醒我们，要过一个爱慕主显现的生活，这会叫我们不灰心、不退后、不软弱，忠心到底。

主来的时候，要像贼一样，隐密地临到那些爱祂的人，把他们当作宝贝偷去，到祂天上的同在里（太二四 42）。因此我们需要儆醒并预备（二五 13，二四 44）。我们若要被提，就需要先被属天的气充满，在器皿里盛着油。我们若扎根在地上，天天被今生的思虑、属地的享乐所霸占，在那时候就无法被提。我们要回想罗得的妻子，她因贪爱并宝贝神即将审判并彻底毁灭的邪恶世界，回头观望，就变成盐柱，被撇在蒙羞之地。这该是对我们的警告；我们若还贪爱世界，主就会把我们留下经过大灾难，叫我们蒙羞，直到我们成熟被提。

成熟不是一天的事，所以为着祂的来临，我们必须预备自己，爱祂并在祂里面长大，使我们在祂显现时得以成熟被提，并得赏赐（神命定之路最新的陈明与基督来临的兆头，六四至六七页）。

参读：神命定之路最新的陈明与基督来临的兆头，第七篇。

as long as we still have breath, we should love the Lord and His appearing, await the Lord's coming (Phil. 3:20), and always take His coming as an encouragement.

Paul said,...“I solemnly charge you before God and Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom” [2 Tim. 4:1]. This is an exhortation...immediately before his martyrdom. He said that he had fought the good fight, he had finished the course, and he had kept the faith, and that at the judgment seat he would be awarded the crown of righteousness, which would be awarded to all those who have loved His appearing (vv. 6-8). He reminded Timothy, and also us, by the Lord's judgment and kingdom that we should have a living that loves the Lord's appearing. This will cause us not to be discouraged, not to backslide, not to become weak, but to remain faithful to the end.

When the Lord comes, He will come secretly as a thief to those who love Him, and will steal them away as His treasures and bring them into His presence in the heavens (Matt. 24:42-43). Hence, we need to watch and be ready (Matt. 25:13; 24:44). If we desire to be raptured, first we must be filled with the heavenly breath and have oil in our vessels. If we are rooted on the earth and occupied daily with the anxieties of this life and with earthly pleasures, we will not be raptured at that time. We should remember Lot's wife. Because she loved and treasured the evil world which God was going to judge and utterly destroy, she took a backward look. Thus, she became a pillar of salt and was left to suffer in a place of shame. This should be a warning to us. If we love the world, the Lord will leave us here to pass through the great tribulation that we may be put to shame until we become mature and are raptured.

To attain maturity is not an overnight matter. Therefore, for His coming we must prepare ourselves, love Him, and grow in Him, that at His appearing we may be mature to be raptured and receive the reward. (The Up-to-date Presentation of the God-ordained Way and the Signs concerning the Coming of Christ, pp. 67-69)

Further Reading: The Up-to-date Presentation of the God-ordained Way and the Signs concerning the Coming of Christ, ch. 7

Hymns, #947

751 国 度 — 作操练与奖赏

11 12 12 12 (英 947)

降 B 大调

3/4

一 今 天 神 的 国 度, 对 我 是 操 练,  
 5 · 5 | 5 6 7 | 1 2 3 | 3 2 1 | 2 -  
 将 来 却 是 奖 赏, 与 主 一 同 掌 权。  
 3 · 2 | 1 1 1·7 | 6 6 6 | 2 2 3 | 2 -  
 这 是 神 的 智 慧, 现 今 将 我 训 练,  
 2 · 2 | 3 2 3 | 4 3 2 | 1 7 2 | 1 - ||  
 使 祂 计 划 完 成, 将 祂 公 义 彰 显。

- 二 我们为神所生,好为祂作王, 五 如此,基督带着国度降临时,  
 但是还需训练,才能像王一样, 要将祂的王权赐我作为赏赐;  
 好在祂的国中,胜任作王掌权, 如此,主要借我使祂公义彰显,  
 使祂神圣王权,借我得着彰显。 并将祂的智慧给众天使看见。
- 三 今天我需学习服神的权柄, 六 为着这个,使徒曾努力向前,  
 甘愿受祂管治,严格对付言行。 愿出任何代价,不甘落在后面;  
 如此祂的权柄,我就得以分享, 也为这个,他劝我们忠诚向上,  
 将来管理列国,与祂儿子同王。 好在将来得着国度作为奖赏。
- 四 严格对待自己,持守着公义, 七 求主赐我恩典,为国度活着,  
 对人宽大有恩,对神灵中欢喜; 今天受你训练,将来你肯赏我;  
 一直都要活在国度实际里面, 求使国度实际,今天作我操练,  
 为着国度实现,能得进入掌权。 将来我的奖赏,乃是国度实现。

1  
 God's Kingdom today is a real exercise,  
 But when Christ comes to reign it will be a great prize;  
 It is wisdom divine that we now may be trained  
 That His plan be fulfilled and His justice maintained.

2  
 God's children, we're born to be kings with His Son,  
 And we need to be trained that we may overcome  
 And to know how to rule in His kingdom as kings,  
 That His kingship thru us be expressed o'er all things.

3  
 Today we must learn to submit to His throne,  
 How to have a strict life and His government own;  
 His authority then we'll be able to share,  
 O'er the nations to rule with God's Son as the heir.

4  
 With a life strict to self we must righteousness hold,  
 Kind to others in peace, and with God joyful, bold;  
 In the Kingdom's reality e'er to remain,  
 For its manifestation prepared thus to reign.

5  
 Then Christ when He comes with the kingdom from God  
 Will to us grant His kingship to share as reward;  
 Thus the Lord will His righteousness thru us maintain  
 And His wisdom to heavenly powers make plain.

6  
 For this the Apostle pressed on at all cost,  
 For the Kingdom assured that he would not be lost;  
 'Tis for this he charged others, Be true to the Lord,  
 That the Kingdom might be unto them a reward.

7  
 O Lord, give us grace for Thy Kingdom to live,  
 To be trained that Thou may the reward to us give;  
 Make the Kingdom's reality our exercise,  
 That its manifestation may be our great prize.





## 但以理书、撒迦利亚书结晶读经 第四篇

### 七十个七的异象与奥秘的时代

读经：但九 24 ~ 27 · 启十 7

纲 目

周 一

壹 但以理九章二十四至二十七节是整卷但以理书最宝贵的一段；这几节所提到的七十个七，乃是明白圣经预言的钥匙—但七 7、23 ~ 25，十二 7，启十二 14，十三 1，十七 12：

一 但以理迫切祷告，求神恢复圣地，差遣祂的百姓归回，重建圣城；神回应了他，给他关于七十个七的异象—但九 2、15 ~ 19、24。

二 七十个七的目的，乃是要「终止过犯，了结罪恶，为罪孽成就平息，带进永远的义，封住异象和预言，并膏至圣所」—24 节：

1 当基督在所截定的时候，来砸碎人类政权时，永远的义将被带进；要来的国度时代乃是义的时代；在新天新地里，有义居住在其中—赛三二 1，彼后三 13。

2 封住异象和预言，指明在经过这七十个七之后，一切都

## Crystallization-Study of Daniel & Zechariah Message Four

### The Vision of the Seventy Weeks and the Age of Mystery

Scripture Reading: Dan. 9:24-27; Rev. 10:7

Outline

DAY 1

**I. Daniel 9:24-27 is the most precious portion in the book of Daniel; the seventy weeks in these verses are the key to understanding all the prophecies in the Bible—Dan. 7:7, 23-25; 12:7; Rev. 12:14; 13:1; 17:12:**

A. *In his desperate prayer Daniel requested that God recover the Holy Land, send His people back, and rebuild the holy city; God answered him by giving him a vision of the seventy weeks—Dan. 9:2, 15-19, 24.*

B. *The purpose of the seventy weeks is “to close the transgression, and to make an end of sins, and to make propitiation for iniquity, and to bring in the righteousness of the ages, and to seal up vision and prophet, and to anoint the Holy of Holies”—v. 24:*

1. When Christ comes at the time appointed to crush human government, the righteousness of the ages, the eternal righteousness, will be brought in; the coming kingdom age will be an age of righteousness, and in the new heaven and new earth righteousness will dwell—Isa. 32:1; 2 Pet. 3:13.

2. The sealing up of vision and prophet indicates that after the seventy weeks

要成就、应验—但九 24 下。

- 3 但以理祷告的时候，至圣所受到污染、玷污并毁坏；但当截定的时候来到，至圣所要合式的被膏抹；这意思是，对神的事奉要得着恢复—24 节下。

### 三 七十个七分为三部分，每个七是七年之久—25 ~ 27 节：

- 1 首先，七个七（四十九年）的截定，是从出令重新修建耶路撒冷，到重建完成—25 节，尼二 1 ~ 8。
- 2 第二，六十二个七（四百三十四年）的截定，是从耶路撒冷重建完成，到弥赛亚被剪除（钉十字架）—但九 26。
- 3 第三，末七的七年，将是敌基督与以色列人坚定盟约之时—27 节。

## 周 二

- 四 「弥赛亚必被剪除，一无所有」，这是指基督的钉十字架，乃是将旧造连同旧造里人类的政权了结，并使神的新造连同神新造里作神圣行政之神永远的国，借着基督的复活，有新生的起头；因此，基督的十字架是神工作的中心与普及—26 节，可九 12，彼前一 3，林后五 17，太十六 19、28。

### 五 在七十个七的前六十九个七和末七之间，有一段长短不明的期间：

- 1 这段期间就是召会的时代，奥秘的时代，恩典的时代—弗三 3 ~ 11，五 32，西一 27。
- 2 在这时代中，就是在召会时代，基督秘密的、奥秘的在

everything will be accomplished and fulfilled—Dan. 9:24c.

3. At the time of Daniel's prayer, the Holy of Holies was contaminated, defiled, and devastated, but when the apportioned time comes, the Holy of Holies will be properly anointed; this means that the service to God will be recovered—v. 24c.

### C. *The seventy weeks are divided into three parts, each week being seven years in length—vv. 25-27:*

1. First, seven weeks (forty-nine years) were apportioned from the issuing of the decree to restore and rebuild Jerusalem to the completion of the rebuilding—v. 25; Neh. 2:1-8.
2. Second, sixty-two weeks (434 years) were apportioned from the completion of the rebuilding of Jerusalem to the cutting off (crucifixion) of the Messiah—Dan. 9:26.
3. Third, the last week of seven years is for Antichrist to make a firm covenant with the people of Israel—v. 27.

## DAY 2

- D. *Messiah will be cut off and will have nothing refers to the crucifixion of Christ, which was the termination of the old creation, with the human government in the old creation, and the germination of God's new creation through the resurrection of Christ, with God's eternal kingdom as the divine administration in God's new creation; thus, the cross of Christ is the centrality and universality of God's work—v. 26; Mark 9:12; 1 Pet. 1:3; 2 Cor. 5:17; Matt. 16:19, 28.*

### E. *There is a gap of unknown duration between the first sixty-nine weeks and the last week of the seventy weeks:*

1. This gap is the age of the church, the age of mystery, the age of grace—Eph. 3:3-11; 5:32; Col. 1:27.
2. During this gap, the age of the church, Christ is secretly and mysteriously building

新造里建造召会，作祂的身体和新妇—太十六 18，弗五 25 ~ 32。

六 「他必与许多人坚定一个七的盟约」(但九 27)，这是指敌基督，在此由提多(即二十六节所提的王)所预表：

1 在这末七之半，敌基督要毁约，使祭祀和供献止息；这就是持续三年半之大灾难的起头—七 25，十二 7、11 上，太二四 21，启十一 2 ~ 3，十二 6、14，十三 5。

2 圣殿要遭敌基督蹂躏并玷污，这事实有力的指明，犹太人要在七十个七完成以前重建这殿；这是基督回来以前必要发生的末了兆头之一—帖后二 3 ~ 4。

### 周 三

贰 「封住异象和预言」(但九 24 下)，乃是结束奥秘的时代，就是完成神的奥秘—启十 7，提前三 9：

一 从基督的成为肉体到千年国这个时代—召会时代，恩典时代—一切都是奥秘：

1 基督成为肉体是个奥秘，乃是奥秘时代的开始；借着基督成为肉体，无限的神被带进有限的人里面—16 节。

2 基督是神的奥秘—西二 2：

a 神是个奥秘；基督作为神具体的表现彰显神，所以是神的奥秘。

b 基督作为神的奥秘，乃是神的具体化身；神格一切的丰满都有形有体的居住在基督里面—9 节。

3 召会是基督的奥秘—弗三 4 ~ 6：

up the church in the new creation to be His Body and His bride—Matt. 16:18; Eph. 5:25-32.

F. *He will make a firm covenant with the many for one week (Dan. 9:27) refers to Antichrist, typified here by Titus, the prince mentioned in verse 26:*

1. In the middle of that week Antichrist will break the covenant and will cause the sacrifice and oblation to cease; this will be the beginning of the great tribulation, which will last for three and a half years—7:25; 12:7, 11a; Matt. 24:21; Rev. 11:2-3; 12:6, 14; 13:5.

2. The fact that the temple will be devastated and contaminated by Antichrist strongly indicates that the temple will be rebuilt by the Jews before the completion of the seventy weeks; this will be one of the final signs that will take place before Christ's return—2 Thes. 2:3-4.

### DAY 3

**II. “To seal up vision and prophet” (Dan. 9:24c) is to close the age of mystery, that is, to finish the mystery of God—Rev. 10:7; 1 Tim. 3:9:**

A. *In the dispensation from the incarnation of Christ to the millennial kingdom—the church age, the age of grace—everything is a mystery:*

1. The incarnation of Christ, as the beginning of the age of mystery, is a mystery; through the incarnation of Christ, the infinite God was brought into the finite man—v. 16.

2. Christ is the mystery of God—Col. 2:2:

a. God is a mystery, and Christ, as the embodiment of God to express Him, is the mystery of God.

b. As the mystery of God, Christ is the embodiment of God; all the fullness of the Godhead dwells in Christ bodily—v. 9.

3. The church is the mystery of Christ—Eph. 3:4-6:

- a 基督是个奥秘；召会是基督的身体彰显基督，所以是基督的奥秘。
  - b 基督与召会成为一灵，乃是极大的奥秘—五 32，林前六 17。
  - c 在召会时代，奥秘的时代，基督正在建造召会作祂的新妇—太十六 18，弗四 16，启十九 7 ~ 9。
- 4 诸天的国、基督的内住以及圣徒的复活和改变形状，都是奥秘—太十三 11，西一 27，林前十五 51 ~ 53。

#### 周 四

### 二 奥秘的时代乃是信仰的时代—来十一 1、6，启十 7，提前三 9：

- 1 神的奥秘是凭信得知的；因此，奥秘的时代也是信仰的时代—启十 7：
- a 若没有信，我们就不能认识神的经纶；因为神的经纶是在信仰里的—提前一 4。
  - b 关于新约里的一切事，神对我们的要求乃是信—罗一 16 ~ 17，加二 20，弗三 17，可十一 22，路十八 8。
- 2 信是质实的能力，我们乃是凭信把未见之事或所望之事质实出来—来十一 1：
- a 信心使我们对未见之事有把握，使我们能确信未见的事；因此，信是未见之事的证据、证明—1 节。
  - b 我们原不是顾念、注视所见的，乃是顾念所不见的—林后四 18。
  - c 基督徒的生活是一种未见之事的生活；主的恢复是要

- a. Christ is a mystery, and the church, as the Body of Christ to express Him, is the mystery of Christ.
  - b. Christ and the church as one spirit are the great mystery—5:32; 1 Cor. 6:17.
  - c. During the church age, the age of mystery, Christ is building up the church to be His bride—Matt. 16:18; Eph. 4:16; Rev. 19:7-9.
4. The kingdom of the heavens, the indwelling of Christ, and the resurrection and transfiguration of the saints are all mysteries—Matt. 13:11; Col. 1:27; 1 Cor. 15:51-53.

#### DAY 4

### B. *The age of mystery is the age of faith—Heb. 11:1, 6; Rev. 10:7; 1 Tim. 3:9:*

1. God's mysteries are known by faith; for this reason the age of mystery is also the age of faith—Rev. 10:7:
- a. Without faith we cannot realize God's economy, for God's economy is in faith—1 Tim. 1:4.
  - b. God's requirement for us related to everything in the New Testament is faith—Rom. 1:16-17; Gal. 2:20; Eph. 3:17; Mark 11:22; Luke 18:8.
2. Faith is a substantiating ability, by which we substantiate, give substance to, the things not seen, or hoped for—Heb. 11:1:
- a. Faith assures us of the things not seen, convincing us of what we do not see; therefore, it is the evidence, the proof, of things not seen—v. 1.
  - b. We do not regard, or look at, the things which are seen but the things which are not seen—2 Cor. 4:18.
  - c. The Christian life is a life of things unseen, and the Lord's recovery is to recover His

将祂的召会从所见之事恢复到所不见的事—罗八 24 ~ 25，来十一 27，彼前一 8，加六 10。

三 在今世我们传扬福音的奥秘，就是「关于耶稣基督的传扬，照.....奥秘的启示」—弗六 19，罗十六 25：

- 1 福音包含一切神圣的奥秘；因此，「福音的奥秘」是指整个新约的经纶—弗六 19，提前一 4。
- 2 特别来说，福音的奥秘乃是基督与召会，为着成就神永远的定旨—弗五 32，三 11。

## 周 五

叁 我们将七十个七的异象联于神的经纶来研读，就会经历申言者的话如同照在暗处的灯，传输属灵的光；并且在这照耀之下，我们得以接受主的警告，而对祂的来临有正确的态度—彼后一 19：

- 一 主警告我们要儆醒并小心，恐怕我们因酗酒、沉醉并今生的思虑，心被累住，那日子就如同网罗忽然临到我们—太二四 42，路二一 34。
- 二 我们需要时时儆醒，常常祈求，使我们得胜，能逃避一切要发生的事，得以站立在人子面前—36 节。

## 周 六

三 我们需要遵守基督忍耐的话，并守住主的工作到底—启三 10，二 26。

四 我们不该爱现今的世代—我们该爱主的显现—提后四 10

church from things seen to things unseen—Rom. 8:24-25; Heb. 11:27; 1 Pet. 1:8; Gal. 6:10.

C. *In this age we preach the mystery of the gospel, "the proclamation of Jesus Christ, according to the revelation of the mystery"—Eph. 6:19; Rom. 16:25:*

1. The gospel includes all the divine mysteries; therefore, the mystery of the gospel refers to the entire New Testament economy—Eph. 6:19; 1 Tim. 1:4.
2. In particular, the mystery of the gospel is Christ and the church for the fulfillment of God's eternal purpose—Eph. 5:32; 3:11.

## DAY 5

**III. By studying the vision of the seventy weeks in relation to God's economy, we may experience the shining of the prophetic word as a lamp conveying spiritual light in darkness, and under this shining we may receive the Lord's warning and have the proper attitude toward His coming—2 Pet. 1:19:**

- A. *The Lord warned us to watch and take heed to ourselves lest our hearts be weighed down with debauchery, drunkenness, and the anxieties of life, and that day come upon us suddenly as a snare—Matt. 24:42; Luke 21:34.*
- B. *We need to be watchful at every time, beseeching that we would prevail to escape all the things which are about to happen and stand before the Son of Man—v. 36.*

## DAY 6

C. *We need to keep the word of Christ's endurance and keep the Lord's works until the end—Rev. 3:10; 2:26.*

D. *We should not love the present age—we should love the Lord's*

上、8：

- 1 在圣经里，主的显现是由晨星和日头所预表——启二 28，二二 16 下，玛四 2：
  - a 祂的显现如日头，是对于世界；祂的显现如晨星，是向信徒。
  - b 我们的主耶稣向世人显现之前，要先向爱慕祂显现的人显现——提后四 8。
- 2 基督的显现必须是我们日常生活的基本因素；我们今天必须活在主显现的光中——太二四 45 ~ 51，二五 14 ~ 30。
- 3 主的显现，主的回来，乃是我们的警告、鼓励和激励；我们应当爱祂的显现，并以热切的期待和喜乐盼望这事——提后四 1 ~ 8。

*appearing—2 Tim. 4:10a, 8:*

1. In the Bible the appearing of the Lord is typified by the morning star and by the sun—Rev. 2:28; 22:16b; Mal. 4:2:
  - a. His appearing as the sun is to the world; His appearing as the morning star is to the believers.
  - b. Before our Lord Jesus appears to the people in the world, He will first appear to those who love His appearing—2 Tim. 4:8.
2. The appearing of Christ must be a basic factor in our daily living; we must live today in the light of the Lord's appearing—Matt. 24:45-51; 25:14-30.
3. The Lord's appearing, His coming back, is a warning, an encouragement, and an incentive to us; we should love His appearing and look forward to it with earnest expectation and joy—2 Tim. 4:1-8.

## 第四周·周一

### 晨兴喂养

但九 2 「…〔大利乌王〕在位第一年，我但以理从经书上得知耶和華臨到申言者耶利米的话，论耶路撒冷荒凉的年数，七十年为满。」

24 「为你本国之民和你的圣城，已经截定了七十个七，要终止过犯，了结罪恶，为罪孽成就平息，带进永远的义，封住异象和预言，并膏至圣所。」

但以理九章二十四至二十七节是整卷但以理书最宝贵的一段。这几节所提到的七十个七，乃是明白圣经预言的钥匙。

在但以理九章三至二十三节，我们看得见这异象之路—但以理在祷告中迫切地寻求主神，并且禁食祈求。…但以理在祷告中，承认他自己的罪，并以色列的君王、首领、列祖以及以色列众人的罪（3~15、20上）。…在他的祷告中，但以理也为圣城耶路撒冷、神的圣山、神的圣民祈求（16~17、19下、20下）。这就是说，他为神在地上一切的权益祈求，不是为自己的利益祈求。…不仅如此，但以理求主赦免他们，不是靠他们自己所行的义，乃是靠神的大怜悯（18~19上）（但以理书生命读经，一〇〇至一〇二页）。

### 信息选读

但以理九章二十一至二十三节说到神对但以理祷告祈求的回应。…但以理迫切祷告，求神恢复圣地，差遣祂的百姓归回，重建圣城（16~19）。神回应了他，借着天使加百列向他传报关于七十个七之事（20~27）。这个回应超过但以理所求的。

## WEEK 4 — DAY 1

### Morning Nourishment

Dan. 9:2 "...I, Daniel, understood by means of the Scriptures the number of the years...for the completion of the desolations of Jerusalem, that is, seventy years."

24 "Seventy weeks are apportioned for your people and for your holy city, to close the transgression, and to make an end of sins, and to make propitiation for iniquity, and to bring in the righteousness of the ages, and to seal up vision and prophet, and to anoint the Holy of Holies."

Daniel 9:24-27 is the most precious portion in the entire book of Daniel. The seventy weeks mentioned in these verses are the key to understanding the prophecies of the Bible.

In Daniel 9:3-23 we see the way to obtain this vision—Daniel's desperate seeking of the Lord God in prayer and supplications with fasting....In his prayer Daniel confessed his own sins and the sins of the kings, the chief men, and the fathers of Israel, and of all the people of Israel (vv. 3-15, 20a)...In his prayer Daniel also supplicated for the holy city of Jerusalem, the holy mountain of God, and the holy people of God (vv. 16-17, 19b, 20b). This means that he supplicated for all the interests of God on the earth, not for his own interest....Furthermore, Daniel asked the Lord to forgive them, not based upon their righteousness but based upon God's great compassion (vv. 18-19a). (Life-study of Daniel, pp. 85-86)

### Today's Reading

In Daniel 9:21-23 we have God's answer to Daniel's prayer and supplication....In his desperate prayer, Daniel requested that God recover the holy land, send His people back, and rebuild the holy city (vv. 15-19). But God answered him by giving him the report through the angel Gabriel of the seventy weeks (vv. 20-27). This answer exceeded what Daniel requested.

二十四至二十七节说到异象之内容，乃是七十个七。...七十个七乃是神截定给祂百姓和祂圣城的定命（24上）。...七十个七的目的，是要终止过犯，了结罪恶，为罪孽成就平息，带进永远的义，封住异象和预言，并膏至圣所（24下）。今天在旧造里人类政权之下，过犯、罪恶和罪孽到处盛行。当基督在所定的时候，来砸碎人类政权时，过犯要被终止，罪恶要被了结，为着罪孽要成就平息。

然后永远的义要被带进来。要来的国度时代乃是神圣之义的时代；在新天新地里，要有永远的义（彼后三13）。

但以理九章二十四节下半也说到封住异象和预言。异象和预言要被封住，因为一切都要成就，就不需要异象或预言。国度时代将有君王和祭司，却没有申言者。

七十个七最后一方面的目的，是要膏至圣所。但以理祷告的时候，至圣所受到污染、玷污并毁坏；但当截定的时候来到，至圣所要合式地被膏抹。这意思是，对神的事奉要得着恢复。这是何等的祝福！

二十四至二十七节说到七十个七。七十个七分为三部分，每个七是七年之久，不是七日。...首先，七个七（四十九年）的截定，是从出令重新修建耶路撒冷，到重建完成（25）。...第二，六十二个七（四百三十四年）的截定，是从耶路撒冷重建完成，到弥赛亚被剪除（25~26）。...最后，二十七节说到一个七的七年。这七年将是敌基督与以色列人坚定盟约之时（但以理书生命读经，一〇二至一〇五页）。

参读：但以理书生命读经，第十四篇；耶利米书生命读经，第二十二篇。

Verses 24 through 27 are the contents of the vision. The contents are the seventy weeks....The seventy weeks are the destiny apportioned by God for His people and for His holy city (v. 24a)...The purpose of the seventy weeks is to close the transgression, to make an end of sins, to make propitiation for iniquity, to bring in the righteousness of the ages, to seal up vision and prophet, and to anoint the Holy of Holies (v. 24b). Today in the old creation under human government, transgression, sins, and iniquity are prevailing. When Christ comes to crush human government, at the time appointed, the transgression will be closed, sins will be ended, and iniquity will be propitiated.

Then the righteousness of the ages will be brought in. The expression of the ages is a Hebrew idiom which means "eternity" or "eternal." Hence, the righteousness of the ages is an eternal righteousness. The coming kingdom age will be an age of divine righteousness, and in the new heaven and new earth, there will be eternal righteousness (2 Pet. 3:13).

Daniel 9:24b also speaks of the sealing up of vision and prophet. The vision and prophet will be sealed because everything will be fulfilled. There will, therefore, be no need of visions or prophets. In the kingdom age, there will be kings and priests but no prophets.

The last aspect of the purpose of the seventy weeks is to anoint the Holy of Holies. At the time of Daniel's prayer, the Holy of Holies was contaminated, defiled, and devastated. But when the apportioned time comes, the Holy of Holies will be properly anointed. This means that the service to God will be recovered. What a blessing!

Daniel 9:24-27 tells us of the seventy weeks. The seventy weeks are divided into three parts, with each week being seven years, not seven days, in length....First, seven weeks of forty-nine years were apportioned from the issuing of the decree to restore and rebuild Jerusalem to the completion of the rebuilding (v. 25)....Second, sixty-two weeks of four hundred thirty-four years were apportioned from the completion of the rebuilding of Jerusalem to the cutting off of the Messiah (vv. 25-26)....Finally, in verse 27 we have the one week of seven years. This week will be for Antichrist to make a firm covenant with the people of Israel. (Life-study of Daniel, pp. 86-88)

Further Reading: Life-study of Daniel, msg. 14; Life-study of Jeremiah, msg. 22



## 第四周·周二

### 晨兴喂养

但九 26~27 「过了六十二个七，弥赛亚必被剪除，一无所有；必有一王的民来毁灭这城和圣所…。他必与许多人坚定一个七的盟约；到一七之半，他必使祭祀和供献止息，并且以那造成荒凉者的可憎之物代替祭祀和供献…。」

弥赛亚被剪除—基督的钉十字架—乃是将旧造连同旧造里人类的政权了结，并使神的新造连同神新造里作神圣行政之神永远的国，借着基督的复活，有新生的起头。因此，基督的十字架是神工作的中心与普及。

关于弥赛亚被剪除的这句话，不是坏消息，乃是好消息。基督借着祂在十字架上的死，了结了旧造；然后在祂的复活里，祂成了赐生命的灵（林前十五 45 下），使神所拣选的人有新生的起头，把他们作成新造（但以理书生命读经，一〇四页）。

### 信息选读

在六十九个七和末七之间有一段期间，已经持续将近二千年。在这段期间，基督秘密地、奥秘地在祂的复活里建造召会，作祂的身体和新妇。并且在这段期间，以色列一直在受苦；他们失去了祖宗的家园，被分散到各地。然而，神并未忘记祂的子民以色列，祂不断向他们赐与某种程度的怜悯。至终那末了的七年就要来到（但以理书生命读经，一〇五页）。

保罗在帖后二章四节...描述敌基督：「他是那敌对、且高抬自己超过一切称为神，或受人敬拜者的，甚至坐在神的殿里，展示自己，说他就是神。」这应验但以理十一章三十六至三十七节关于敌基督的预言。这

## WEEK 4 — DAY 2

### Morning Nourishment

Dan. 9:26-27 "And after the sixty-two weeks Messiah will be cut off;...and the people of the prince who will come will destroy the city and the sanctuary....And he will make a firm covenant with the many for one week; and in the middle of the week he will cause the sacrifice and theoblation to cease and will replace the sacrifice and the oblation with abominations of the desolator..."

The cutting off of Messiah—the crucifixion of Christ—was the termination of the old creation with the human government in the old creation and the germination through the resurrection of Christ of God's new creation with God's eternal kingdom as the divine administration in God's new creation. Thus, the cross of Christ is the centrality and universality of God's work.

This word concerning Messiah's being cut off is not bad news but good news. Through His death on the cross, Christ terminated the old creation. Then in His resurrection He became the life-giving Spirit (1 Cor. 15:45b) to germinate those whom God has chosen and make them a new creation. (Life-study of Daniel, pp. 87-88)

### Today's Reading

Between the sixty-ninth week and the last week, there is a gap which has already lasted for nearly two thousand years. In this gap the church is being secretly and mysteriously built by Christ in His resurrection to be the Body of Christ and bride of Christ. Also, in this gap Israel has been suffering, having lost their fathers' homeland and having been scattered. Nevertheless, God has not forgotten His people Israel but continues to grant them some degree of mercy. Eventually, the last week of seven years will come. (Life-study of Daniel, p. 88)

In 2 Thessalonians 2:4 Paul gives a further description of Antichrist: "Who opposes and exalts himself above all that is called God or an object of worship, so that he sits in the temple of God, setting himself forth, saying that he is God." This fulfills the prophecy concerning Antichrist in Daniel 11:36 and 37. This will

要发生在但以理九章二十七节所预言的末七后半。

帖后二章四节提到之神的殿，就是马太二十四章十五节的「圣地」，指明在主回来以前，神的殿要重建。远在十九世纪以前，圣殿已经毁坏了。但帖后二章四节说，敌基督要坐在神的殿里。...以色列已经复国，耶路撒冷也已经归还以色列人，但圣殿还没有重建。...有一天这殿要重建，并且根据但以理书的预言，敌基督要坐在神的殿里（帖撒罗尼迦后书生命读经，二一至二二页）。

但以理九章二十六节的头一部分说到基督的死，其余的部分却说到...「必有一王的民来毁灭这城和圣所」（26中）。这启示罗马帝国的太子提多，要带着他的军队来毁灭这城和圣所，就是圣殿。...这个毁灭发生在主后七十年。就如二十六节下半接着所说，「结局必有洪水，并一直到底的争战；荒凉的事已经定了。」

敌基督要与以色列人坚定盟约，应许要支持他们。他们与他们所立的约乃是和平的协议。然而，在第七十个七之半，敌基督要改变心意，抵挡神，使祭祀和供献止息（27中）。这就是持续三年半之大灾难（太二四21）的起头。在大灾难期间，忠信的犹太人和仍存留在地上的基督徒，都要遭受敌基督的逼迫。

敌基督使祭祀和供献止息之后，要以那造成荒凉者的可憎之物（敌基督的偶像—帖后二4）代替之（但九27下）。那造成荒凉者就是敌基督自己。...至终，所定之完全的毁坏必倾倒在那造成荒凉者—敌基督—的身上（27末）（但以理书生命读经，一〇五至一〇六页）。

参读：圣经中四个七的预言，第一篇；帖撒罗尼迦后书生命读经，第二至三篇。

take place in the midst of the last week, as prophesied in Daniel 9:27.

The temple of God mentioned in 2 Thessalonians 2:4 is “the holy place” in Matthew 24:15. [This] indicates that the temple of God will be rebuilt before the Lord comes back. The temple was destroyed more than nineteen centuries ago. But this verse says that Antichrist will seat himself in the temple of God...The nation of Israel has been formed again, and the city of Jerusalem has been returned to Israel. However, the temple has not yet been built...One day, this temple will be rebuilt, and, according to the prophecy of Daniel, Antichrist will seat himself in it. (Life-study of 2 Thessalonians, p. 17)

Whereas the first part of Daniel 9:26 speaks of the death of Christ, the remainder of this verse [says that]...“the people of the prince who will come will destroy the city and the sanctuary” (v. 26b). This reveals that the prince of the Roman Empire, Titus, would come with his army to destroy the city and the sanctuary—the temple...This destruction took place in A.D. 70. As Daniel 9:26c goes on to say, the end of it would be with a flood, and even to the end there would be war. The desolations have been determined.

Antichrist will make a firm covenant with the people of Israel, promising to be for them. The covenant he makes with them will be a peace agreement. However, in the middle of the seventieth week, Antichrist will change his mind, fight against God, and cause the sacrifice and oblation to cease (v. 27b). This will be the beginning of the great tribulation (Matt. 24:21), which will last for three and a half years. During the great tribulation, both the faithful Jews and the Christians still on earth will suffer Antichrist’s persecution.

After he causes the sacrifice and the oblation to cease, Antichrist will replace them with the abominations (the idols of the Antichrist—2 Thes. 2:4) of the desolator (Dan. 9:27c). This desolator is Antichrist himself...Eventually, the complete destruction that has been determined will be poured out upon the desolator, Antichrist (v. 27d). (Life-study of Daniel, pp. 88-89)

Further Reading: The Prophecy of the Four “Sevens” in the Bible, ch. 1; Life-study of 2 Thessalonians, msgs. 2-3

## 第四周·周三

### 晨兴喂养

西二 2 「…在爱里结合在一起，以致丰丰富富地在悟性上有充分的确信，能以完全认识神的奥秘，就是基督。」

弗三 4、6 「你们念了，就能借此明了我对基督的奥秘所有的领悟，…就是外邦人在基督耶稣里，借着福音得以同为后嗣，同为一个身体，并同为应许的分享者。」

第七号结束现今奥秘的时代〔启十 7〕。但以理九章二十四节说到七十个七，乃是截定好要「封住异象和预言」。封住异象和预言，就是结束奥秘的时代。

封住异象和预言就是完成神的奥秘。在召会时代，就是恩典时代里，有关基督和召会的每一件事都是奥秘（弗五 32），但是当第七号吹响时，奥秘的时代就过去了（圣经中四个「七」的预言，四八、七四页）。

### 信息选读

第七位天使吹号的时候，神的奥秘就结束了。从亚当到摩西，以及从摩西到基督这两个时代，每件事都是启示出来的，都是显明的，并没有奥秘。将来在千年国和新天新地时代，也是这样，一切都是显明的，不再有奥秘。但是从基督到千年国的时代，一切都是奥秘。这奥秘的时代开始于基督的成为肉体（提前 3:16），然后是基督自己（西二 2）、召会（弗三 4~6）、诸天的国（太十三 11）、福音（弗六 19）、基督的内住（西一 26~27），最后结束于圣徒的复活和改变形状（林前十五 51~52），这些都是历世历代所隐藏的奥秘（罗十六 25，弗三 5，西一 26）。第七号吹响

## WEEK 4 — DAY 3

### Morning Nourishment

Col. 2:2 "...Being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ."

Eph. 3:4, 6 "By which, in reading it, you can perceive my understanding in the mystery of Christ,...that in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel."

The seventh trumpet closes the present age of mystery [Rev. 10:7]. Daniel 9:24 speaks of the seventy weeks, which were apportioned out to "seal up vision and prophet." To seal up vision and prophet is to close the age of mystery.

To seal up vision and prophet is to finish the mystery of God. In the church age, the age of grace, everything concerning Christ and the church is a mystery (Eph. 5:32), but when the seventh trumpet is sounded, the age of mystery will be over. (The Prophecy of the Four "Sevens" in the Bible, pp. 49, 73)

### Today's Reading

When the seventh angel is about to trumpet, the mystery of God will be finished. In the dispensation from Adam to Moses, and from Moses to Christ, everything was unveiled, manifested, and there was no mystery. It will be the same in the dispensation of the millennial kingdom and in the new heaven and the new earth—everything will be unveiled and there will be no more mystery. But in the dispensation from Christ to the millennial kingdom, everything is a mystery. The incarnation of Christ, as the beginning of this dispensation of mystery, is a mystery (1 Tim. 3:16). Christ Himself (Col. 2:2), the church (Eph. 3:4-6), the kingdom of the heavens (Matt. 13:11), the gospel (Eph. 6:19), the indwelling of Christ (Col. 1:26-27), and the coming resurrection and transfiguration of the saints as the ending of this dispensation of mystery (1 Cor. 15:51-52) are all mysteries which were hidden in times of the ages (Rom. 16:25;

时，这一切奥秘都要完成、结束并且过去。在吹第七号时，不仅神忿怒的审判要临到地上，神的奥秘也要完成〔启十7〕（启示录生命读经，三六五至三六六页）。

神是一个奥秘，神也有一个奥秘。神的奥秘是什么？神的奥秘就是基督（西二2）。神所是的一切，以及祂在自己里面所有的一切，都在基督里。神格一切的丰富、一切神圣的性情和一切的丰满，都有形有体地居住在基督里面（9）。基督把神所是的一切，和神所有的一切都具体化了。

在这宇宙中有一个神圣的奥秘，这奥秘有两部分。这奥秘的第一部分是神的奥秘，就是基督自己（林前二1~2）。神的一切所是，以及与神有关的每件事，都具体化身在基督里。因此，你若不认识基督，就不认识神的奥秘；你若不在基督里，就不在神的奥秘里。不仅如此，你若没有基督在你的灵里，你在神的奥秘里就没有分。你若要知道神并接触神，你就必须在基督里，因为神的一切都具体化身在基督里，并且基督就是神的奥秘。

宇宙中这一个神圣奥秘的第二部分就是基督的奥秘。基督的奥秘与神的奥秘不同。基督的奥秘就是基督的身体，召会（弗三4、6）。因此，你若想遇见基督，认识基督，并从基督有所接受，你就必须接触基督的身体——召会。正如基督是神的奥秘，召会就是基督的奥秘。这就是宇宙中这一个神圣奥秘的两部分（神的奥秘与基督的奥秘，四至五、九二至九三页）。

基督与召会是一灵（林前六17），如同丈夫与妻子成为一体所表征的，这是极大的奥秘（圣经恢复本，弗五32第一注）。

参读：神新约经纶中的奥秘，第一至三篇；基础训练，第一章。

Eph. 3:5; Col. 1:26). All these mysteries will be over, completed, and finished at the trumpeting of the seventh trumpet. At the trumpeting of the seventh trumpet, not only God's judgment of wrath upon the earth, but also "the mystery of God is finished" [Rev. 10:7]. (Life-study of Revelation, pp. 311-312)

God is a mystery, and God has a mystery. What is the mystery of God? The mystery of God is Christ (Col. 2:2). All that God is and everything that He has in Himself is in Christ. All the riches, all the divine nature, and all the fullness of the Godhead dwell bodily in Christ (v. 9). Christ embodies everything that God is and everything that God has.

In this universe there is a divine mystery, and this mystery is of two parts. The first part of this mystery is the mystery of God, which is Christ Himself (1 Cor. 2:1-2). All that God is, and everything related to God, is embodied in Christ. Thus, if you do not know Christ, you do not know the mystery of God, and if you are not in Christ, you are not in the mystery of God. Further, if you do not have Christ in your spirit, you do not have any share in the mystery of God. If you want to know God and contact God, you have to be in Christ, because everything of God is embodied in Christ and Christ is the mystery of God.

The second part of the one divine mystery in this universe is the mystery of Christ. The mystery of Christ is different from the mystery of God. The mystery of Christ is the Body of Christ, the church (Eph. 3:4, 6). Thus, if you would like to meet Christ, know Christ, and receive something of Christ, you must contact the Body of Christ, the church. Just as Christ is the mystery of God, the church is the mystery of Christ. These are the two parts of the one divine mystery in this universe. (The Mystery of God and the Mystery of Christ, pp. 9, 81-82)

Christ and the church as one spirit (1 Cor. 6:17), typified by a husband and wife as one flesh, are the great mystery. (Eph. 5:32, footnote 1)

Further Reading: The Mysteries in God's New Testament Economy, chs. 1-3; Basic Training, msg. 1

## 第四周·周四

### 晨兴喂养

来十一 1 「信就是所望之事的质实，是未见之事的确证。」

弗六 19 「也替我祈求，使我在开口的时候，有发表赐给我，好放胆讲明福音的奥秘。」

灵的事是凭信领略的。以弗所三章十七节说，「使基督借着信，安家在你心里。」提前一章四节说到「神在信仰里的经纶」。我们知道，基督借着信，安家在咱们心里。照样，借着信咱们知道神有一个经纶，并且若没有信，咱们就不能认识神的经纶。关于新约里的一切事，神对咱们的要求乃是信。咱们若不信，就不能领略任何属灵的事。咱们借着信知道有神、基督和灵。因着信，咱们知道基督在天上，也在咱们灵里。因着信，咱们知道圣经是神的话；因着信，咱们也知道咱们得救了、重生了并蒙神赦免了。因着信，咱们得以圣别、变化、更新，至终还要得荣耀。因着信，咱们也是得胜者。一切属灵的事都是凭信领略的。

凡凭信领略的事，都是奥秘。为这缘故，现今的时代是信的时代，也是奥秘的时代（一九九〇年秋全时间训练信息合辑，六三至六四页）。

### 信息选读

信心使咱们对未见之事有把握，使咱们能确信未见之事。因此，信是未见之事的证据、证明。

信使咱们能实化并享受神的事，但不是咱们生来就有的，乃是注入到咱们里面的一种神圣功能。正确的信乃是神圣的元素，甚至就是神自己，注入到咱们里面，成为把未见之事质实出来的能力。这个注入

## WEEK 4 — DAY 4

### Morning Nourishment

Heb. 11:1 "Now faith is the substantiation of things hoped for, the conviction of things not seen."

Eph. 6:19 "And for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel."

The things of the Spirit are apprehended by faith. Ephesians 3:17 says, "That Christ may make His home in your hearts through faith." First Timothy 1:4 speaks of "God's economy, which is in faith." We know that Christ is making His home in our hearts through faith. Likewise, through faith we realize that God has an economy, and without faith we cannot realize God's economy. God's requirement for us related to everything in the New Testament is faith. If we do not believe, we cannot apprehend anything spiritual. We know there is a God, Christ, and the Spirit through faith. By faith we know that Christ is in the heavens and also in our spirit. By faith we know that the Bible is the Word of God, and by faith we know that we have been saved, regenerated, and forgiven by God. By faith we are sanctified, transformed, renewed, and eventually glorified. By faith we also are overcomers. Everything spiritual is apprehended by faith.

Anything that is apprehended by faith is a mystery. For this reason, the present age is the age of faith and the age of mystery. (Messages to the Trainees in Fall 1990, pp. 60-61)

### Today's Reading

Faith assures us of the things not seen, convincing us of what we do not see. Therefore, it is the evidence, the proof, of things unseen.

Faith, which is the way to realize and enjoy the things of God, is not a part of our natural being. It is a divine ability which has been infused into us. The proper faith is the divine element, even God Himself, infused into our being as the ability to substantiate the things which we do not see. This infused element

的元素，就是我们质实的能力。每当我们接触神或听祂的话，这由神自己注入到我们里面质实的能力，就自然而然地开始把神的事，把所望之事和未见之事实化出来，我们就简单地信了。我们已经看过，信是在我们生来就有的五官之外，另一个特别的感官，这个感官能质实神的事，就是未见之事。基督徒的生活既是盼望的生活，且在这生活中以未见之事为目标，我们就需要神更多的传输和注入，使我们有能力，有信心，能质实一切所望之事，并得着未见之事的确证（希伯来书生命读经，六四一至六四二页）。

林后四章十八节说，「我们原不是顾念所见的，乃是顾念所不见的，因为所见的是暂时的，所不见的才是永远的。」所见的是暂时苦楚的事，所不见的是永远荣耀的事。保罗不在意苦难、环境、贫穷、反对、逼迫或磨碾。这些事是所见的，是暂时的。他只顾念永远的事（哥林多后书生命读经，一一七页）。

福音的奥秘，就是基督与召会，为着成就神永远的定旨（弗五 32）。有些基督徒传福音，其中没有奥秘。但保罗宣扬福音的奥秘。这奥秘含示整个新约的经纶。基督是神的奥秘，召会是基督的奥秘。基督与召会都是为着神的经纶，而神的经纶也是奥秘。这一切奥秘都与福音有关。

我相信，主巴望众地方召会中能发展出传福音的空气。请为这样的空气兴旺起来祷告。

我们的负担乃是讲明福音的奥秘。要为这事祷告，求主赐给我们发表，并开我们的口，放胆教导并传讲福音的奥秘。我们都需要以这种拔高的方式来宣扬福音（以弗所书生命读经，六六七至六六八页）。

参读：一九九〇年秋全时间训练信息合辑，第三、八篇；以弗所书生命读经，第六十六篇。

is our substantiating ability. Whenever we contact God or listen to His word, the substantiating ability which has been infused into our being by God Himself spontaneously begins to realize the things of God, the things hoped for, and the things not seen, and we simply believe. As we have seen, faith is a special sense in addition to the five senses derived from our natural birth. This sense substantiates the things of God, things which we do not see. Since the Christian life is a life of hope and in this life we aim at things unseen, we need more of the transfusion and infusion of God that we may have the ability, the faith, to substantiate the things hoped for and to have the conviction of things unseen. (Life-study of Hebrews, p. 535)

Second Corinthians 4:18 says, "Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal." The things seen are of the temporary affliction, but the things not seen are of the eternal glory. Paul did not care for the affliction, the environment, the poverty, the opposition, the persecution, or the grinding. Those things, things which are seen, are temporary. He cared only for eternal things. (Life-study of 2 Corinthians, pp. 101-102)

The mystery of the gospel is Christ and the church for the fulfillment of God's eternal purpose. Some Christians preach a gospel in which there is no mystery. But Paul declared the mystery of the gospel. This mystery implies the entire New Testament economy. Christ is the mystery of God, and the church is the mystery of Christ. Both Christ and the church are for God's economy, which also is a mystery. All these mysteries are related to the gospel.

I believe that the Lord intends for a gospel preaching atmosphere to be developed in all the local churches. Pray for such an atmosphere to become prevailing.

Our burden is to make known the mystery of the gospel. Pray about this. Pray that the Lord will give us utterance and open our mouths with boldness to teach and to preach the mystery of the gospel. We all need to declare the gospel in this uplifted way. (Life-study of Ephesians, pp. 555-556)

Further Reading: Messages to the Trainees in Fall 1990, chs. 3, 8; Life-study of Ephesians, msg. 66

## 第四周·周五

### 晨兴喂养

彼后一 19「我们并有申言者更确定的话，你们留意这话，如同留意照在暗处的灯，直等到天发亮，晨星在你们心里出现，你们就作得好了。」

太二四 42「所以你们要做醒，因为不知道你们的主哪一天要来。」

但以理所领受关于七十个七的话，不仅是个异象，也是个报告。但以理明白这七十个七，但因着我们接近这段期间的末了，我相信我们比但以理更明白这事。我们将七十个七的异象联于神的经纶来研读，就会得帮助；知道我们自己在哪里，该作怎样的人，以及今天该如何行（但以理书生命读经，一〇六页）。

### 信息选读

我们要...〔从彼后一章十九节〕来看经上申言者更确定之话的光照与警告。...旧约的预言因主耶稣基督和一些使徒在新约的预言而得确定。...我们今天有向着我们更确定的预言。在新约时代，预言之话的光照更强，警告也更强（圣经中四个「七」的预言，八五页）。

我们看见主要再来，就该有等候主来的态度。不是说我们听到了主再来的信息，知道了主再来的道理就是了，我们乃是要作等候主再来的人。在一个人初信的时候，我们就必须将这些关于主再来的圣经节读给他们听，好使他们也能在地上，作一个等候神的儿子从诸天降临的人〔帖前一 10〕。...我们不是存着好奇的心，去查主再来的预言。〔反而，〕基督徒在地上应当有等候主的态度，不等候的态度是错误的。什么叫作等候主来呢？等候主来乃是说，

## WEEK 4 — DAY 5

### Morning Nourishment

2 Pet. 1:19 "And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts."

Matt. 24:42 "Watch therefore, for you do not know on what day your Lord comes."

What Daniel received regarding the seventy weeks was not only a vision but also a report. Daniel understood the seventy weeks, but because we are near the end of the gap, I believe that we understand this matter even better than Daniel did. By studying the vision of seventy weeks in relation to God's economy, we will be helped to know where we are, what we should be, and what we should be doing today. (Life-study of Daniel, p. 89)

### Today's Reading

We want to go on to see the shining of the prophetic word in the Scriptures made more firm [2 Pet. 1:19]....The Old Testament prophecies were made firm by Jesus Christ the Lord and by some of the apostles in the prophecies of the New Testament....What we have today is the prophecies made more firm to us. In the New Testament age, the shining of the prophetic word is stronger and the warning is also stronger. (The Prophecy of the Four "Sevens" in the Bible, pp. 84-85)

Having realized that the Lord will come again, we need to have a proper attitude toward His coming. Hearing a message on His coming and knowing the doctrine of His coming are not the end; we have to be those who wait for His coming. We have to read the passages concerning the Lord's coming to new ones right after they believe. This will make them persons who "await His Son from the heavens" [1 Thes. 1:10]....We do not search with curiosity the prophecies concerning His second coming. [Instead,] a Christian who lives on earth today should adopt a waiting attitude for the Lord's return. It is wrong to give up this waiting attitude. Waiting for the Lord's return means that a

人那里仍然作所有的事情，眼睛却是仰望主的再来。他要知道主来时，对他有什么命令，要问他什么话，就如同仆人等候主人一样。你在等候的期间，不要作一个打同伴的人，乃要作一个忠心事奉、长期等候的人。

信主的人乃是得着天上的新造，他所作的、所有的，都是为着存在天上的。所以，等候主来的人...乃是在地上等候主从诸天降临的人；他们是天上的国民、是跟随膏油涂抹教导的人（倪柝声文集第三辑第十四册，二五五至二五七页）。

彼得将经上申言者的话比作照在暗处的灯（彼后一 19）。...这世代乃是黑夜里的暗处（罗十三 12），这世上的人都是在黑暗里行走、活动。申言者之话的光照是在现今黑暗的世代中。...经上申言者的话，犹如信徒的明灯，传输属灵的光（不仅供人心思理解的字句知识），照耀在他们的黑暗里，引导他们进入光明的白昼，甚至经过黑夜，直到主显现的那日，天发亮，晨星在他们心里出现的时候。

因着申言者的话，主警告我们要儆醒〔太二四 42〕。...在路加二十一章三十四节，主警告我们要小心，恐怕因酗酒、沉醉并今生的思虑，累住我们的心，那日子就如同网罗忽然临到我们。...我们也需要时时儆醒，常常祈求，使我们得胜，能逃避那一切要发生的事，得以站立在基督面前（36）。要逃避那一切要发生的事，就是要在灾难之前被提到天上，在基督的巴路西亚开始时遇见祂（圣经中四个「七」的预言，九五至九六页）。

参读：圣经中四个「七」的预言，第六篇；神命定之路最新的陈明与基督来临的兆头，第六至七篇。

man still goes about his business, but his eyes are set on the Lord's coming. He knows that when the Lord comes back, He will demand certain things and ask him certain questions. He waits for the Lord like a slave waiting for his master to return. While he waits, he cannot beat his fellow slaves. Rather, he has to serve faithfully and wait patiently.

A believer has been brought into the heavenly new creation. All his actions and possessions should work towards his heavenly deposit....While he is on earth, he waits for the Lord to return from heaven. He is a heavenly citizen, one who follows the teaching of the anointing. (The Collected Works of Watchman Nee, vol. 60, pp. 440-441)

Peter likens the word of prophecy in the Scripture to a lamp shining in a dark place (2 Pet. 1:19)...This age is a dark place in the dark night (Rom. 13:12), and all the people of the world are moving and acting in darkness. The shining of the prophetic word is in the dark age of today....The prophetic word of the Scripture, as the shining lamp to the believers, conveys spiritual light to shine in their darkness (not merely knowledge in letters for mental apprehension), guiding them to enter into a bright day, even to pass through the dark night until the day of the Lord's appearing dawns and the morning star rises in their hearts.

Because of the prophetic word, the Lord warns us to watch [Matt. 24:42]....In Luke 21:34 the Lord warns us to take heed to ourselves that our hearts may not be weighed down with debauchery and drunkenness and anxieties of life, and that day come upon us suddenly as a snare....We also need to be watchful, at every time beseeching, that we may prevail to escape all the things which are about to take place and to stand before Christ (Luke 21:36). To escape all the things which are about to take place is to be raptured to the heavens before the great tribulation to meet Christ at the beginning of His parousia. (The Prophecy of the Four "Sevens" in the Bible, pp. 92-93)

Further Reading: The Prophecy of the Four "Sevens" in the Bible, ch. 6; The Up-to-date Presentation of the God-ordained Way and the Signs concerning the Coming of the Christ, chs. 6-7



## 第四周·周六

### 晨兴喂养

启三 10「你既遵守我忍耐的话，我也必保守你免去那…试炼的时候。」

提后四 8「从此以后，有公义的冠冕为我存留，就是主，那公义的审判者，在那日要赏赐我的；不但赏赐我，也赏赐凡爱祂显现的人。」

我们...需要遵守基督忍耐的话（启三 10）。圣经里主所说的每一句话都是忍耐的话（参罗十五 4）。我们若遵守主所说的，我们必定会受苦。今天主仍用祂的忍耐忍受弃绝和逼迫。我们不仅一同有分于祂的国度，也一同有分于祂的忍耐（启一 9）。因此，今天祂的话对我们乃是忍耐的话。我们要遵守祂忍耐的话，就必须忍受祂所受的弃绝和逼迫。

我们也需要得胜，并守住主的工作到底（二 26）。...这些工作包括祂为我们成就完全救赎所作的一切事。祂死而复活为救赎我们。今天祂仍然在作事，为要圣别我们，变化我们，并把我们的模成祂的形像。这些是我们必须守住的主的工作（圣经中四个「七」的预言，九六至九七页）。

### 信息选读

保罗在提后四章十节说，「底马爱了现今的世代，就离弃我。」爱现今的世代，爱如今在我们眼前的世界，与八节所提爱主的显现相对。...现今的世代是围绕我们、吸引我们并试诱我们的世界。...由于现今世代的吸引，底马就离弃使徒。...我们若爱主的显现，就会与主站在一起，并为着祂的权益与祂一同争战。但我们若爱现今的世代，就会与世界站在一起。我们必须告诉主：「主耶稣，我爱你，也爱你的显现。因为我爱你，

## WEEK 4 — DAY 6

### Morning Nourishment

Rev. 3:10 "Because you have kept the word of My endurance, I also will keep you out of the hour of trial..."

2 Tim. 4:8 "Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing."

We...need to keep the word of Christ's endurance (Rev. 3:10). Every word that the Lord has spoken in the Bible is a word of endurance (cf. Rom. 15:4). If we keep what the Lord says, we will suffer. The Lord today is still suffering rejection and persecution with His endurance. We are the joint partakers, not only of His kingdom, but also of His endurance (Rev. 1:9). Hence, His word to us today is the word of endurance. To keep the word of His endurance, we must suffer His rejection and persecution.

We also need to overcome and keep the Lord's works until the end (Rev. 2:26)...These works include all His doings to accomplish a full redemption for us. He died and resurrected to redeem us. He is still doing something today to sanctify us, transform us, and conform us to His image. These are the Lord's works which we have to keep. (The Prophecy of the Four "Sevens" in the Bible, pp. 93-94)

### Today's Reading

In 2 Timothy 4:10 Paul says, "Demas has abandoned me, having loved the present age." Loving the present age, the world now before our eyes, is in contrast to loving the Lord's appearing, mentioned in verse 8...The present age is the world which surrounds us, attracts us, and tempts us...Because of the attraction of the present age, Demas abandoned the apostle...If we love the Lord's appearing, we will side with Him and fight with Him for His interests. But if we love the present age, we will side with the world. We must tell the Lord, "Lord Jesus, I love You and I love Your appearing. Because I love You, I love Your

所以我爱你的显现。」( 新约总论第十二册·二四八页 )

圣经说到主耶稣的显现，是用晨星和日头为代表。晨星的显现是对于圣徒，日头的显现是对于世界。晨星是在天快亮的时候出现的，唯有做醒的人才能看见，所以基督徒务要做醒。日头是在白昼的时候出现，是世人都能看见的。晨星先出，日头后出。我们的主，当祂显现与世人之前，要先向爱慕祂的人显现。这是何等有福的盼望！...你爱慕主的显现么？你有没有预备好见祂呢？( 倪柝声文集第二辑第十四册·一九四页 )。

根据保罗在提后四章一节的嘱咐，提摩太要活在主显现和国度的光中。凡将来国度所要拒绝的，今天在我们的生活中就必须拒绝。我们若是活在祂的显现中，我们必定不会吵架；我们当然不愿主显现时发现我们是在争辩。没有多少基督徒把主的来临当作警告。...使徒们的生活是带着主显现的盼望。主的显现对他们一直是警告，并且规正他们的生活。他们不敢作某些事情，因为他们相信主随时会显现。我们若对主的显现和国度的事认真，这些事会大大影响我们日常的生活。基督的显现必须是我们日常生活的基本因素。我们今天必须活在主显现的光中。

〔八节〕不是说恩典的冠冕，乃是说公义的冠冕。公义的冠冕是作王的冠冕。这意思是说，当主回来时，保罗要得着诸天之国的显现为奖赏。

保罗说，这样的赏赐要赐给凡爱主显现的人。主的显现，主的回来，乃是我们的警告、鼓励和激励。我们应当爱主的显现，并以热切的期待和喜乐盼望这事( 新约总论第十二册·二四六至二四七页 )。

参读：新约总论，第三百六十五篇；神圣分赐的异象与新路实行的指引，第三至四篇。

appearing.” (The Conclusion of the New Testament, p. 3687)

In the Bible, the appearing of the Lord Jesus is typified by the morning star and the sun. His appearing as the sun is to the world, and His appearing as the morning star is to the saints. The morning star appears just before dawn. Only those who are watchful at night can see it. The sun appears during the daytime, and everyone in the world can see it. First there is the appearance of the morning star, and then the sun comes out. Before our Lord Jesus appears to the people in the world, He will first appear to those who love His appearing. What a blessed hope this is!...Are you prepared to meet Him? (The Collected Works of Watchman Nee, vol. 34, p. 174)

According to Paul's charge in 1 Timothy 4:1, Timothy was to live in the light of the appearing of the Lord and His kingdom. Whatever the kingdom will reject in the future must be rejected in our living today. If we live in His appearing, we would certainly refrain from quarreling; we would not want to be found arguing when the Lord appears. Not many Christians regard the Lord's coming as a warning....The apostles lived with the appearing of the Lord in view. The Lord's appearing was constantly a warning to them and regulated their living. They did not dare to do certain things because they believed that the Lord could appear at any time. If we take seriously the matters of the Lord's appearing and the kingdom, they will greatly affect our daily living. The appearing of Christ must be a basic factor in our daily living. We must live today in the light of the Lord's appearing.

[In 2 Timothy 4:8] it is not a matter of a crown of grace but of a crown of righteousness. The crown of righteousness is the crown to be a king. This means when the Lord comes back, Paul will be rewarded with the manifestation of the kingdom of the heavens.

Paul says that such an award will be given to all who love the Lord's appearing. The Lord's appearing, His coming back, is a warning, an encouragement, and an incentive to us. We should love it and look forward to it with earnest expectation and joy. (The Conclusion of the New Testament, pp. 3685-3686)

Further Reading: The Conclusion of the New Testament, msg. 365; The Vision of the Divine Dispensing and Guidelines for the Practice of the New Way, chs. 3-4

Hymns, #956

755 荣耀的盼望 — 等候与儆醒

11 9 11 9 副 (英 956)

降 A 大调

4/4

5̣ · 5̣ 6̣ · 5̣ 3 1 | 2̣ · 1̣ 6̣ · 7̣ 1 - | 7̣ · 1̣ 2̣ · 1̣  
 一 基督快要再临, 日子已紧近; 有福脚声  
 3̣ · 2̣ 4̣ · 7̣ | 1 - - 0 | 5̣ · 5̣ 6̣ · 5̣ 3 1 | 2̣ · 1̣  
 隐约可听闻。 醒哉! 醒哉! 圣民, 等候  
 6̣ · 7̣ 1 - | 7̣ · 1̣ 2̣ · 1̣ 3̣ · 2̣ 4̣ · 7̣ | 1 - - 0 |  
 要儆心; 被提见主喜乐无穷尽。  
 (副) 3 3 5̣ · 4̣ 2̣ · 7̣ | 1 1 3 - | 6̣ 6̣ 2̣ · 3̣  
 荣耀! 荣耀! 基督快再临, 荣耀! 荣耀!  
 2̣ · 1̣ | 7̣ 6̣ 5̣ 0 | 5̣ · 5̣ 6̣ · 5̣ 3 1 | 2̣ · 1̣  
 圣者要欢欣, 贱体变成荣身, 与主  
 6̣ · 7̣ 1 - | 7̣ · 1̣ 2̣ · 1̣ 3̣ · 2̣ 4̣ · 7̣ | 1 - - 0 ||  
 永相亲, 自由, 荣耀, 同主享福分。

- 二 基督快要再临, 晨星要显身; 黑夜已深, 白昼将临近。  
 醒哉! 醒哉! 圣民, 与俗莫浮沉; 得蒙保守免去大灾辰。
- 三 基督快要再临, 赏赐祂仆人; 凡爱祂者, 冠冕必有分。  
 醒哉! 醒哉! 圣民, 莫把世界珍; 爱主, 事主, 尽性又尽心。
- (副) 荣耀! 荣耀! 基督快再临, 荣耀! 荣耀! 胜者要欢欣,  
 听主称赞声音, 说: “好! 我仆人, 你可进来享受我福分。”
- 四 基督快要再临, 得国作大君; 撒但被擒, 万民来归顺。  
 醒哉! 醒哉! 圣民, 努力向前奔, 进入天国作王何荣尊。

1  
 Soon our Lord will come, the day is drawing nigh,  
 Sound of His approaching we can hear.  
 Watchful we must be and always on alert  
 That the Lord our hearts with rapture cheer.  
 Glory! glory! Christ will come again!  
 Glory! glory! We with Him shall reign!  
 With a glorious body, ever with the Lord,  
 Singing all His praise with glad accord.

2  
 Soon our Lord will come, the Morning Star appear;  
 Night is deep, and soon will dawn the day.  
 Never with the current of the age we go,  
 That from trials we'll be kept away.

3  
 Soon our Lord will come His servants to reward;  
 Those who love Him then the crown will share.  
 Watchful we must be and treasure not the world,  
 Love and serve the Lord, His burden bear.

4  
 Soon our Lord will come and in His kingdom reign;  
 Satan will be bound, the world subdued.  
 We must fight the battle, overcome the foe,



## 但以理书、撒迦利亚书结晶读经

### 第五篇

神和祂宇宙的权柄  
并人子来得着国度的异象，  
以及需要属灵的争战，  
以带进神的国

读经：但七 1 ~ 27，十 10 ~ 十一 1，启十二 10 上，十一 15

#### 纲 目

#### 周 一

壹 按照但以理七章的记载，但以理看见神和祂宇宙的权柄并人子来得着国度的异象：

一 「我观看，见有些宝座设立，那亘古常在者坐下了。祂的衣服洁白如雪，头发如纯净的羊毛；祂的宝座乃是火焰，其轮乃是烈火。从祂面前有火河流出。事奉祂的有千千，侍立在祂面前的有万万。审判者已经坐庭，案卷都展开了」—9 ~ 10 节：

1 这是神和祂宇宙的权柄的异象，有火，表征神是绝对公义、全然圣别的一来十二 29。

2 宇宙中已经设立了一个以神的宝座为中心的特别法庭，要审判四个属人的帝国—但七 2 ~ 10、26。

## Crystallization-Study of Daniel & Zechariah

### Message Five

The Vision of God and His Universal Dominion  
and of the Coming of the Son of Man to Receive a Kingdom  
and the Necessity of Spiritual Warfare  
to Bring In the Kingdom of God

Scripture Reading: Dan. 7:1-27; 10:10—11:1; Rev. 12:10a; 11:15

#### Outline

#### DAY 1

**I. According to the record in Daniel 7, Daniel saw a vision of God and His universal dominion and of the coming of the Son of Man to receive a kingdom:**

A. *“I watched / Until thrones were set, / And the Ancient of Days sat down. / His clothing was like white snow, / And the hair of His head was like pure wool; / His throne was flames of fire, / Its wheels, burning fire. / A stream of fire issued forth / And came out from before Him. / Thousands of thousands ministered to Him, / And ten thousands often thousands stood before Him. / The court of judgment sat, / And the books were opened”—vv. 9-10:*

1. This is a vision of God and His universal dominion, with the fire signifying that God is absolutely righteous and altogether holy—Heb. 12:29.

2. A special court, with God’s throne as the center, has been set up in the universe to judge the four human empires—Dan. 7:2-10, 26.

3 当人类政权之间在争战时，神在这景象的背后管理着世界局势—启四 1 ~ 3、10 ~ 11。

二 「有一位象人子的，驾着天云而来；祂来到亘古常在者那里，被领近祂面前。权柄、荣耀、国度都给了祂，使各族、各国、各方言的人都事奉祂。祂的权柄是永远的权柄，不能废去，祂的国必不毁坏」—但七 13 ~ 14：

1 在审判的事上，神已将一切的能力和权柄交给人子耶稣基督（约五 22、27）；因此，但以理七章十三至十四节描绘人子基督的来临。

2 这里的来临，乃是基督完成救赎工作之后的升天—徒一 9，参启五 6 ~ 7：

a 按照但以理的异象，基督完成了救赎，然后立即升天到神那里得着国度。

b 这是按照神的眼光，在神的眼光里没有时间的因素—但七 13 ~ 14。

c 但以理没有看见历世历代所隐藏召会的奥秘，但这奥秘启示给了新约的使徒和申言者—弗三 3 ~ 11。

## 周 二

3 人子基督在升天里，是在神的宝座前，得着权柄和国度—但七 13 ~ 14：

a 人子基督从神得着国度之后，要回来治理全世界—路十九 12、15。

3. While the struggles are taking place between the human governments, God is behind the scene, managing the world situation—Rev. 4:1-3, 10-11.

B. *“There with the clouds of heaven / One like a Son of Man was coming; / And He came to the Ancient of Days, / And they brought Him near before Him. / And to Him was given dominion, glory, and a kingdom, / That all the peoples, nations, and languages might serve Him. / His dominion is an eternal dominion, which will not pass away; / And His kingdom is one that will not be destroyed”—Dan. 7:13-14:*

1. Concerning His judgment, God has given all power and authority to Jesus Christ as the Son of Man (John 5:22, 27); hence, Daniel 7:13 and 14 describe the coming of Christ as the Son of Man.

2. The coming here is Christ’s ascension after He accomplished the work of redemption—Acts 1:9; cf. Rev. 5:6-7:

a. According to Daniel’s vision, Christ accomplished redemption and immediately came to God in ascension to receive the kingdom.

b. This is according to God’s view, in which there is no time element—Dan. 7:13-14.

c. Daniel did not see the mystery of the church, which was hidden from the ages and from the generations but has been revealed to the New Testament apostles and prophets—Eph. 3:3-11.

## DAY 2

3. In His ascension Christ as the Son of Man is before the throne of God to receive dominion and a kingdom—Dan. 7:13-14:

a. After Christ as the Son of Man receives the kingdom from God, He will come back to rule over the entire world—Luke 19:12, 15.

b 基督的来临要了结地上的整个人类政权，并要带进神永远的国—但二 34 ~ 35、44，启十二 10 上，十一 15。

贰 因着物质世界背后的属灵世界里正进行着争战，所以需要有属灵的争战，战斗，以带进神的国—但十 10 ~ 十一 1，弗六 10 ~ 18，启十二 10 上，十一 15：

一 「你的言语已蒙垂听；我是因你的言语而来。但波斯国的魔君，拦阻我二十一日；然而大君中的一位米迦勒来帮助我」—但十 12 下 ~ 13 上：

1 我们要认识神的经纶，就需要看见物质事物背后的属灵事物，物质世界背后的属灵世界—20 ~ 21 节。

2 我们需要看见一个重点，就是在物质景象的背后正进行着属灵的争斗，这争斗不是人眼所看得见的—12 ~ 13、20 ~ 21 节：

a 在物质景象的背后，正进行着属灵的争斗，这乃是看不见的属灵争战—弗六 10 ~ 20。

b 在但以理十章的属灵景象，包括善与恶的灵，这些灵正进行着看不见的属灵争战—12 ~ 13、20 ~ 21 节。

c 但以理祷告二十一日时，空中进行着二灵之间的属灵争斗；一灵属于撒但，另一灵属于神—九 3，十 2 ~ 3、12：

1) 那天使与波斯国的魔君争战了二十一日；波斯国的魔君可能是跟随撒但背叛神的邪灵，背叛的天使—20 节上，启十二 4 上。

2) 米迦勒这位为以色列争战的大君，与那天使一同争战，

b. Christ's coming will terminate the entire human government on earth, and it will bring in the eternal kingdom of God—Dan. 2:34-35, 44; Rev. 12:10a; 11:15.

**II. Because a war is taking place in the spiritual world behind the physical world, there is the necessity of spiritual warfare, of fighting, to bring in the kingdom of God—Dan. 10:10—11:1; Eph. 6:10-18; Rev. 12:10a; 11:15:**

A. *“Your words were heard; and I have come because of your words. But the prince of the kingdom of Persia withstood me for twenty-one days; but now Michael, one of the chief princes, came to help me”—Dan. 10:12b-13a:*

1. For us to know God's economy, we need to see the spiritual things behind the physical things, the spiritual world behind the physical world—vv. 20-21.

2. It is crucial for us to see that behind the physical scene a spiritual struggle, a struggle not seen with human eyes, is taking place—vv. 12-13, 20-21:

a. Behind the physical scene, a spiritual struggle, an invisible spiritual war, is taking place—Eph. 6:10-20.

b. The spiritual scene in Daniel 10 includes both good and evil spirits that are engaged in an invisible spiritual war—vv. 12-13, 20-21.

c. While Daniel was praying for twenty-one days, a spiritual struggle was taking place in the air between two spirits, one belonging to Satan and the other belonging to God—9:3; 10:2-3, 12:

1) The angelic messenger had been fighting against the prince of the kingdom of Persia, probably an evil spirit, a rebellious angel, who followed Satan in his rebellion against God—v. 20a; Rev. 12:4a.

2) Michael, a prince fighting for Israel, fought together with the angelic messenger

抵挡邪灵—但十 13、21。

d 以赛亚十四章十二至十四节揭示了撒但黑暗的国，以及撒但和列国君王的合一。

### 周 三

e 启示录十二章的异象揭示了宇宙中真实的光景，就是神与祂的仇敌之间的争战。

f 在属灵的争战中，我们不是对付显在表面的事物，乃是对付这些事物背后的黑暗权势—弗二 6，六 12。

二 召会必须从事属灵的争战，以带进神的国—太十二 28，弗六 10 ~ 18，启十二 10 上，十一 15：

1 「愿你的国来临，愿你的旨意行在地上，如同行在天上」—太六 10：

a 国度的来临不是自动的，没有祷告，国度就不能来临。

### 周 四

b 真实的祷告乃是与神同工，将祂的国带到地上，并将祂的旨意施行在地上；因此，祷告是属灵的争战—林后十 4，弗六 12。

2 「我们神的救恩、能力、国度并祂基督的权柄，现在都来到了」—启十二 10：

a 我们为神国的来临祷告，也需要为神的国争战—太六 10，弗六 10 ~ 18：

1) 诸天的国要得建立，就需要有属灵的争战—太十二

against the evil spirits—Dan. 10:13, 21.

d. Isaiah 14:12-14 unveils Satan's kingdom of darkness and his oneness with the rulers of the nations.

### DAY 3

e. The vision in Revelation 12 unveils the true situation in the universe—the warfare between God and His enemy.

f. In our spiritual fighting, we deal not with things that appear on the surface but with the power of darkness behind these things—Eph. 2:6; 6:12.

*B. The church must engage in spiritual warfare, fighting to bring in the kingdom of God—Matt. 12:28; Eph. 6:10-18; Rev. 12:10a; 11:15:*

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

a. The coming of the kingdom is not automatic; if there is no prayer, the kingdom cannot come.

### DAY 4

b. Genuine prayer is a joint labor with God to bring His kingdom to the earth and to carry out His will on earth; hence, prayer is a spiritual battle—2 Cor. 10:4; Eph. 6:12.

2. “Now has come the salvation and the power and the kingdom of our God and the authority of His Christ”—Rev. 12:10:

a. Along with our praying for the coming of the kingdom of God, we need to fight for it—Matt. 6:10; Eph. 6:10-18:

1) In order for the kingdom of the heavens to be established, there is the need of



## 周 五

- 2) 召会的职责就是继续基督在地上的争战；召会必须继续基督抵挡撒但之得胜的工作——来二 14，约壹三 8 下，西二 15，诗一四九 5 ~ 9。
- b 得胜的信徒争战抵挡撒但，以引进神的国——启十二 10 ~ 11。

## 周 六

- 3 「世上的国，成了我主和祂基督的国，祂要作王，直到永永远远」——十一 15：
- a 属灵争战乃是神的国与撒但的国之间的争战——太十二 26、28。
- b 属灵争战的目的，就是把神的国带进来——启十二 10。
- c 神的国就是神圣意志的行使，以神的能力去推翻撒但的能力——太六 10。
- d 哪里鬼魔被赶出去，哪里仇敌的工作被神的能力顶替，哪里就有神的国——十二 28，启十二 7 ~ 10。
- 4 「国度、权柄和天下诸国的尊大，必赐给至高者的圣民；祂的国是永远的国，一切掌权的都必事奉祂，顺从祂」——但七 27，参 18 节。

## DAY 5

- 2) The responsibility of the church is to continue the warfare that Christ fought on earth; the church must continue the victorious work that Christ has carried out against Satan—Heb. 2:14; 1 John 3:8b; Col. 2:15; Psa. 149:5-9.
- b. The overcoming believers fight against Satan to usher in God’s kingdom—Rev. 12:10-11.

## DAY 6

3. “The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever”—11:15:
- a. Spiritual warfare is the warfare between the kingdom of God and the kingdom of Satan—Matt. 12:26, 28.
- b. The purpose of spiritual warfare is to bring in the kingdom of God—Rev. 12:10.
- c. The kingdom of God is the exercise of the divine will and the overthrowing of the power of Satan by the power of God—Matt. 6:10.
- d. Wherever the devil has been cast out and wherever the work of the enemy has been displaced by God’s power, the kingdom of God is there—12:28; Rev. 12:7-10.
4. “The kingdom and dominion and the greatness of the kingdoms under the whole heaven will be given to the people of the saints of the Most High; His kingdom is an eternal kingdom, and all the dominions will serve and obey Him”—Dan. 7:27, cf. v. 18.



## 第五周·周一

### 晨兴喂养

但七 9~10 「我观看，见有些宝座设立，那亘古常在者坐下了。…祂的宝座乃是火焰，其轮乃是烈火。从祂面前有火河流出。事奉祂的有千千，侍立在祂面前的有万万。审判者已经坐庭，案卷都展开了。」

我们要...来看但以理七章，关于从地中海出来之四个兽的异象。...这四个兽是可怕可惧的，随己意为所欲为，好像宇宙中没有神。然而，七章启示那亘古常在者仍在宝座上。

九至十节说到神和祂宇宙的权柄。...「祂的衣服洁白如雪，头发如纯净的羊毛。」〔9 中〕这表征神是亘古常在的。...祂周围的一切都是火，意指神是绝对公义、全然圣别的。非圣别没有人能见主或接触主（来十二 14）。...事奉祂的有千千，侍立在祂面前的有万万（但七 10 中）。这大批的天使事奉祂，是为着服事祂；侍立在祂面前，是为着祂的荣耀（但以理书生命读经，六九至七〇页）。

### 信息选读

宇宙中已经设立了一个以神的宝座为中心的特别法庭，要审判〔四个兽所表征〕四个属人的帝国〔但七 10 下、26〕。这法庭所审判的一切，都要扔进烈火里。

玛代人大利乌是头一个征服巴比伦帝国的人。然而，按照但以理八章，公绵羊（表征玛代波斯）有两角；后起的角要高过前面的角，这是指波斯王古列，他于两年之后，主前五三六年，兴起掌权。古列掌权的第一年，就出令释放所有以色列被掳的人，

## WEEK 5 — DAY 1

### Morning Nourishment

Dan. 7:9-10 "I watched until thrones were set, and the Ancient of Days sat down....His throne was flames of fire, its wheels, burning fire. A stream of fire issued forth and came out from before Him. Thousands of thousands ministered to Him, and ten thousands of ten thousands stood before Him. The court of judgment sat, and the books were opened."

We [need to consider] the vision in Daniel 7 concerning the four beasts out of the Mediterranean Sea....These four beasts are dreadful and terrible, doing whatever they desire as if there were no God in the universe. However, this chapter reveals that the Ancient of Days is still on the throne.

Verses 9 and 10 speak of God and His universal dominion....“His clothing was like white snow, / And the hair of His head was like pure wool” [v. 9a]. This signifies that God is ancient....Everything around Him is fire, meaning that God is absolutely righteous and altogether holy. Without holiness no one can see the Lord or contact Him (Heb. 12:14)....Thousands of thousands ministered to Him, and ten thousands of ten thousands stood before Him (Dan. 7:10b). This vast number of angels ministered to Him for His service and stood before Him for His glory. (Life-study of Daniel, pp. 59-60)

### Today's Reading

A special court, with God's throne as the center, has been set up in the universe to judge the four human empires [signified by the four wild beasts (Dan.7:10c, 26)]. Everything that is judged by this court will be cast into the burning fire.

Darius the Mede was the first one to conquer the Babylonian Empire. However, according to Daniel 8 a ram, signifying Persia, was seen with two horns. The second horn was higher than the first, referring to Cyrus the Persian who assumed power two years later in 536 B.C. In the first year of his reign, Cyrus issued a decree to release all the captives of Israel back to the land

回到他们祖宗之地，重建圣殿。因为古列扶助他们、供应他们并保护他们，因此以赛亚说，古列是神的牧人，照顾神的百姓（赛四四 28）。表面看来，这些争战仅仅是但以理二章大人像所代表之人类政权的活动；实际上，乃是神在物质世界的背后管理着整个情形。

在审判的事上，神已经将一切的能力和权柄交给人子耶稣基督（约五 22、27）。因此，但以理七章十三至十四节描绘人子基督的来临。...按照十三节上半，基督要像人子，驾着天云而来。...人子基督来到亘古常在者那里，被领近祂面前（13 下）。这里的来，就是基督的升天。

九章二十六节说到弥赛亚被剪除，是指着基督为救赎我们死在十字架上。这是伟大的成就，就是基督在地上第一次显现时所完成之救赎的工作。基督完成救赎的工作之后，就升到诸天之上。七章可以提到这事，因为在神没有时间的因素。在神眼中，基督完成了救赎之后，就立即升到诸天之上，到神那里得着国度。这指明从神看来，国度在救赎之后立即就来到了。

就像亚伯拉罕、大卫以及别的申言者一样，〔但以理〕没有看见历世历代所隐藏召会的奥秘。他不知道在基督第一次和第二次显现之间有一段时期，在这期间神要根据基督的救赎，作一件奇妙且奥秘的工作。这工作就是重生祂所救赎的人，然后圣化、更新且变化他们，并将他们模成基督荣耀的形像。按照但以理的异象，基督完成了救赎，然后立即升天来到神那里得着国度（但以理书生命读经，七〇、一〇八、七一至七二页）。

参读：但以理书生命读经，第九至十篇。

of their forefathers and to rebuild the temple. Because Cyrus supported them, supplied them, and protected them, Isaiah said that Cyrus was a shepherd of God to take care of God's people (44:28). Apparently, all of these struggles are merely the activities of human governments represented by the great human image in Daniel 2. Actually, God was behind the physical world managing the entire situation.

Concerning His judgment, God has given all power and authority to Jesus Christ as the Son of Man (John 5:22). Hence, Daniel 7:13 and 14 describe the coming of the Son of Man—Christ....According to verse 13a, Christ came like a Son of Man with the clouds of heaven....The Son of Man, Christ, came to the Ancient of Days and was brought near before Him (v. 13b). The coming here is Christ's ascending.

Daniel 9:26, referring to the death of Christ on the cross for our redemption, speaks of Messiah's being cut off. This was a great achievement, the work of redemption, accomplished by Christ in His first appearance on earth. After Christ accomplished the work of redemption, He ascended to the heavens. This could be mentioned in Daniel 7 because there is no time element with God. In the sight of God, immediately after accomplishing redemption, Christ ascended to the heavens, coming to God to receive the kingdom. This indicates that from God's point of view the kingdom comes right after redemption.

Like Abraham, David, and the other prophets, [Daniel] did not see the mystery of the church which has been hidden from the ages and from the generations. He did not realize that between the first and second appearing of Christ there would be a period of time during which God would do a marvelous and mysterious work based on Christ's redemption. This work is to regenerate His redeemed people and then sanctify them, renew them, transform them, and conform them to the glorious image of Christ. According to Daniel's vision, Christ accomplished redemption and then immediately came to God in ascension to receive the kingdom. (Life-study of Daniel, pp. 60, 92, 60-61)

Further Reading: Life-study of Daniel, msgs. 9-10

## 第五周·周二

### 晨兴喂养

但七 13~14 「我在夜间的异象中观看，见有一位像人子的，驾着天云而来；祂来到亘古常在者那里，被领近祂面前。权柄、荣耀、国度都给了祂，使各族、各国、各方言的人都事奉祂。祂的权柄是永远的权柄，不能废去，祂的国必不毁坏。」

在启示录四章，我们看见基督升天后天上的景象。神的宝座是四章这景象的中心，神坐在宝座上，预备执行祂宇宙的行政，以成就祂永远的定旨。在五章，我们看见基督升到那里后的同一景象。...这景象的中心乃是那是配的狮子羔羊（启示录生命读经，二六七页）。

国度...给了祂，使各族、各国、各方言的人都事奉祂。祂的权柄是永远的权柄，不能废去，祂的国必不毁坏（但七 14，路十九 12、15 上）。这是基督的国，也是神的国（但以理书生命读经，七二页）。

### 信息选读

〔基督〕从神得着国度之后，要回来治理全世界（路十九 12、15）。基督的来临要了结地上从未了到起初的整个人类政权，并要带进神永远的国（但二 34~35、44）（圣经恢复本，但七 14 第一注）。

但以理在七至九章看见了一些异象之后，又在十一章看见关于以色列定命的异象。然而，在这个关于以色列之定命的异象之前，十章先给我们看见物质世界背后的属灵世界。我们要认识神的经纶，并认识在神的经纶里，基督是神行动的中心与普及，就需要看见物质事物背后的属灵事物。...在属

## WEEK 5 — DAY 2

### Morning Nourishment

Dan. 7:13-14 "I watched in the night visions, and there with the clouds of heaven One like a Son of Man was coming; and He came to the Ancient of Days, and they brought Him near before Him. And to Him was given dominion, glory, and a kingdom, that all the peoples, nations, and languages might serve Him. His dominion is an eternal dominion, which will not pass away; and His kingdom is one that will not be destroyed."

In Revelation 4 we see the scene in heaven after Christ's ascension. The throne of God is the center of the scene in chapter 4, and God is sitting on the throne ready to execute His universal administration for the fulfillment of His eternal purpose. In chapter 5 we have the same scene after Christ ascended there....The center of this scene is the worthy Lion- Lamb. (Life-study of Revelation, p. 223)

To Him was given...a kingdom, that all the peoples, nations, and languages might serve Him. His dominion is an eternal dominion, which will not pass away, and His kingdom is one that will not be destroyed (Dan. 7:14; Luke 19:12, 15a). This is Christ's kingdom; it is also God's kingdom. (Life-study of Daniel, p. 61)

### Today's Reading

After [Christ] receives the kingdom from God, He will come back to rule over the entire world (Luke 19:12, 15). Christ's coming will terminate the entire human government on earth from its end to its beginning, and it will bring in the eternal kingdom of God (Dan. 2:34-35, 44). (Dan. 7:14, footnote 1)

After the visions seen by Daniel in chapters 7 through 9, Daniel saw the vision concerning the destiny of Israel. However, before we are told of the vision Daniel saw concerning Israel's destiny in chapter 11, chapter 10 shows us the spiritual world behind the physical. For us to know God's economy and to know that in God's economy Christ is the centrality and universality of God's move, we need to see the spiritual things behind the physical....In the spiritual world Christ is

灵的世界里，基督是居首位的。所以十章首先提到祂（4~9）。那里描述祂身穿细麻衣，腰束精金带，身体如水苍玉（5~6）。

在这个基督的异象之后，一位天使来告诉但以理，关于物质世界背后的事情。他告诉但以理说，他自己正与波斯国的魔君——一个背叛的灵——争战。他又告诉但以理，有另一个邪灵，就是希腊（雅完）的魔君；还有天使长米迦勒，他是为以色列争战的大君。

我们在五章看见伯沙撒如何荒淫放荡，玛代人大利乌如何在当天晚上来击败他，将他杀死。我们没有看见有一个灵为大利乌争战。十一章一节说，「我在玛代王大利乌元年，曾起来扶助他，使他坚强。」大利乌在年老时仍然强壮，因为这位天使起来扶助他，使他坚强。天使加强大利乌，使他能以击败巴比伦人，因为巴比伦帝国从神所受的托付已经完成了。伯沙撒死后，巴比伦帝国就成为玛代波斯帝国，好完成神另一个托付（但以理书生命读经，一〇七至一〇八页）。

撒但，他是明亮之星，清晨之子，是神在宇宙之晨所创造最初期的天使（神的众子——伯三八七，参一六）之一。他受神指派作了天使长（结二八14，犹9），后来他背叛神，成了神的对头撒但。...因着背叛，路西弗，就是撒但，受到神的审判（赛十四12~15，结二八16~19，路十18）。

在以赛亚十四章十二至十五节，以赛亚视巴比伦王（4）尼布甲尼撒与路西弗是一，因此将尼布甲尼撒当作撒但的一个象征，当作与撒但是一者（参结二八12）。这揭示了列国背后撒但黑暗的国（弗六12下，参但十13、20），以及撒但和列国君王的合一（圣经恢复本，赛十四12第一注）。

参读：但以理书生命读经，第十五至十六篇。

the preeminent One. Therefore, in chapter 10 He is mentioned first (vv. 4-9). He is described as wearing a linen robe, being girded with a golden girdle, and having a body like beryl (vv. 5-6).

After this vision of Christ, an angelic messenger came to tell Daniel about the things behind the physical world. He told Daniel that he himself was fighting against the prince of the kingdom of Persia, a rebellious evil spirit. Then Daniel was told that there was another evil spirit, the prince of Greece (Javan). There was also the archangel Michael, who was a prince fighting for Israel.

In chapter 5 we saw how Belshazzar was indulging in debauchery and how in the same night Darius the Mede came to defeat him and kill him. We did not see that there was a spirit fighting for Darius. Daniel 11:1 says, "I, in the first year of Darius the Mede, stood up to support and strengthen him." Darius was strong even as an old man because this heavenly messenger stood up to support him and strengthen him. The angelic messenger strengthened Darius to defeat the Babylonians because the Babylonian Empire's commission from God had been completed. With the death of Belshazzar, the Babylonian Empire became the empire of Medo-Persia to carry out another commission for God. (Life-study of Daniel, pp. 91-92)

Satan, who, as the Daystar, son of the dawn, was one of the earliest angels (the sons of God—Job 38:7, cf. Job 1:6) created by God at the "dawn" of the universe. He was appointed by God to be the head of all the angels (Ezek. 28:14; Jude 9) and later became Satan, the adversary of God, after he rebelled against God...Because of his rebellion, Lucifer as Satan was judged by God (Isa. 14:12-15; Ezek. 28:16-19; Luke 10:18).

Isaiah 14:12-15 identifies Lucifer with Nebuchadnezzar, the king of Babylon (v. 4), thus regarding Nebuchadnezzar as a figure of Satan, as one who was one with Satan (cf. Ezek. 28:12). This unveils Satan's kingdom of darkness behind the nations (Eph. 6:12b; cf. Dan. 10:13, 20) and his oneness with the rulers of the nations. (Isa. 14:12, footnote 1)

Further Reading: Life-study of Daniel, msgs. 15-16

## 第五周·周三

### 晨兴喂养

弗六 11 「要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计。」

启十二 10 「…我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了，因为那在我们神面前昼夜控告我们弟兄们的控告者，已经被摔下去了。」

我有负担让大家看见启示录十二章的异象。不要以为这里所描绘的不过是一小幅图画，指明一些无关重要的事。不！这是个大异象，关乎整个宇宙所发生的事。异象中的妇人，代表从创世记三章人堕落以来神的子民。这妇人不只代表神的子民，也代表神自己。在妇人面前的龙，象征神的仇敌。多少世纪以来，妇人与蛇（就是龙）之间争战不断（启示录生命读经，五二〇页）。

### 信息选读

这异象揭示了宇宙中真实的光景。属世的人只能看到表面显明的事物，就如商业、政治、工业、教育、战争等。…他们只知道受教育是为着将来能有好的职业，过好的生活。对于宇宙中发生的事情，他们没有异象，但我们却十分清楚。这妇人象征神的子民，也代表神。从积极一面看，妻子总是代表丈夫的。…你若有一个正确代表你的妻子，那是何等美好。这表征我们这些神的子民，乃是神的妻子，要适当地代表祂。神是唯一的丈夫，我们是祂唯一的妻子，来代表祂。可是神有一个仇敌，这仇敌起初是一条小蛇，至终却变成一条大龙，如今面对着我们。你若没有看见这异象，就是瞎眼，不知道在地上或在宇宙中所发生的事。赞美主！这不仅是教

## WEEK 5 — DAY 3

### Morning Nourishment

Eph. 6:11 "Put on the whole armor of God that you may be able to stand against the stratagems of the devil."

Rev. 12:10 "...Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night."

I am burdened that we would all see the vision in Revelation chapter 12. Do not think that the portrait here is a small picture showing a few insignificant matters. No, it is a great vision regarding what is taking place in the entire universe. The woman in this vision has been representing the people of God since the fall of man in Genesis 3. The woman not only represents God's people, but also God Himself. In front of the woman is a dragon signifying God's enemy. Throughout the centuries, the war has been between the woman and the serpent, the dragon. (Life-study of Revelation, p. 447)

### Today's Reading

This vision unveils the true situation in the universe. The worldly people can see only the obvious outward things: commerce, politics, industry, education, war....They only know to obtain an education that they may have a good job to earn a good living. They do not have the vision of what is taking place in the universe. But we see clearly what is going on. A woman symbolizes God's people and represents God. In a positive sense, the wife always represents her husband....It is wonderful to have a wife to represent you in a good way. This signifies that we, the people of God, are His wife and that we need to represent Him adequately. God is the unique husband, and we, the unique wife, represent Him. But God has an enemy. Firstly, this enemy was a little serpent. Eventually, however, it became a great dragon who is now in front of us. If you do not have this vision, you will be blind, not knowing what is taking place on earth or in the universe. Praise the Lord that it is not simply

育、工业、商业、外交等问题，乃是神的子民与神的仇敌争战的问题。这场战争已经进行了许多世纪，到今天还在激烈的进行着（启示录生命读经，五二〇至五二一页）。

我们知道拦阻福音的，不是外面的环境，乃是撒但。我们知道霸占人，叫人不爱主的，不是人情，不是世界，也不是肉体，乃是撒但黑暗的权势。我们也知道召会中的紊乱、纷争、冷落、败坏，原因也都不在别的，乃在撒但。所以我们就不要去对付那些表面的事，而是借着升天的地位与权柄，来对付这在一切事背后作祟的，也就是在大地上掌权的黑暗权势（生命的经历，四四八页）。

召会在地上的工作，就是要把神的国带进来。召会一切的工作，都是在神的国的原则之下。救人是在神的国的原则之下，赶鬼是在神的国的原则之下，所有的工作都是在神的国的原则之下。...我们是站在神的国的地位上来工作，是用神的国来对付鬼魔的能力。

主要我们祷告说，「我们在诸天之上的父，愿你的名被尊为圣，愿你的国来临，愿你的旨意行在地上，如同行在天上。」（太六9~10）如果神的国自己会来，主就不会教我们这样祷告。主既然要我们这样祷告，就给我们看见，这是召会的工作。召会应当传福音，召会更应当祷告，把神的国带进来。也许有人以为祷告也好，不祷告也好，反正神的国自己会来。但我们如果是认识神的，就不会这样说。神工作的原则，总是等祂的子民先动，然后祂才动（圣洁没有瑕疵，七五页）。

参读：启示录生命读经，第三十八篇；李常受文集一九六三年第三册，四四〇至四五四页。

a matter of education, industry, commerce, diplomacy, etc., but a matter of warfare between the people of God and God's enemy. This war has been raging throughout the centuries and it is still raging today. (Life-study of Revelation, pp. 447-448)

We know that which hinders the gospel is not the outward environment, but Satan. We know that which usurps men and causes them not to love the Lord is neither human ties, nor the world, nor the flesh, but the satanic power of darkness. We know also that the reason for all the confusion, striving, indifference, and corruption in the church is naught else but Satan. Therefore, we do not deal with things that appear on the surface, but, through the position and authority of ascension, we deal with the power of darkness which schemes behind these things and reigns on the earth. (The Experience of Life, pp. 373-374)

The work of the church on earth is to bring in the kingdom of God. All the work of the church is governed by the principle of the kingdom of God. The saving of souls is under this principle, and so is the casting out of demons and all other works as well. Everything should be under the principle of God's kingdom....We must stand on the position of the kingdom of God whenever we work, and we must apply the kingdom of God to deal with the power of Satan.

The Lord wants us to pray, "Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth" (Matt. 6:9-10). If the coming of the kingdom of God was automatic, the Lord would never have taught us to pray in this way. But since the Lord asked us to pray in this way, He simply showed us that this is the work of the church. Yes, the church should preach the gospel, but much more, the church should pray to bring in the kingdom of God. Some people think that whether or not we pray, the kingdom of God will come automatically. But if we know God, we will never say this. The principle of God's work is to wait for His people to move. Then He will move. (Watchman Nee, The Glorious Church, p. 63)

Further Reading: Life-study of Revelation, msg. 38; The Collected Works of Witness Lee, 1963, vol. 3, pp. 331-341



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。」

太十二 28~29 「我若靠着神的灵赶鬼，这就是神的国临到你们了。人怎能进壮者家里，抢夺他的家具？除非先捆绑那壮者…。」

真实的祷告乃是与神同工，求神的国降临，神的旨意得以通行在地上。所以，祷告就是从事属灵的争战（林后十 3~4，太六 10，弗六 12）。祷告乃是推翻黑暗的权势，在地上为神的旨意铺路（倪柝声文集第二辑第二十四册，五八至五九页）。

### 信息选读

但以理和他的三个朋友，都是能祷告的人，他们的祷告带进国度。...但以理在巴比伦就是为着这事祷告，要把神的国度再带到地上来（但六 10）。神能建造圣殿，恢复耶路撒冷，并得着一个掌权的范围，完全是因着但以理的祷告。所以我们必须清楚，神的国度能不能来到，神能不能在地上掌权，端赖神的子民是否为这事祷告。祷告的终极目的，就是为了带进神的国度。

我们要为着国度的来临祷告，同时也需要为此争战。国度的来临有两面，就是国度的实际（太五 3），那是在今天正确的召会生活中（罗十四 17）；以及千年国里国度的实现，那要借着得胜的信徒带进来。〔启示录十二章十节〕所说「神的...国度...现在...来到了」，是指神国的实现。我们若是得胜者，今天

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."

Matt. 12:28-29 "...If I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you. Or how can anyone enter into the house of the strong man and plunder his goods unless he first binds the strong man?..."

Genuine prayer is a joint labor with God to bring His kingdom to the earth and to carry out His will on earth. Hence, prayer is nothing less than a spiritual battle (2 Cor. 10:2, 4; Matt. 6:10; Eph. 6:12). Prayer overturns the power of darkness and opens the way for God's will to be executed on earth. (The Collected Works of Watchman Nee, vol. 44, p. 781)

### Today's Reading

Daniel and three of his friends were competent in prayer. Their prayers brought in the kingdom...In Babylon Daniel was praying precisely for this matter so that God's kingdom might be brought back once more to the earth (Dan. 6:10). It was completely due to Daniel's prayer that God was able to build the temple, restore Jerusalem, and have the dominion. Therefore, we must be clear that whether or not God's kingdom can come and whether or not He can rule on earth all depend on whether or not God's people will pray. The ultimate purpose of prayer is for bringing in God's kingdom.

Along with our praying for the kingdom's coming, we need to fight for it. The coming of the kingdom has two aspects: the reality of the kingdom (Matt. 5:3), which is in the proper church life today (Rom. 14:17), and the manifestation of the kingdom in the millennium, which will be brought in through the overcoming believers. The phrase now has come...the kingdom of our God [in Revelation 12:10] denotes the manifestation of the kingdom of God. If we are

就活在国度的实际里。...我们要在国度的实现里，就必须活在国度的实际里。

约翰在一章九节告诉我们，他是我们的弟兄，在耶稣的患难、国度、忍耐里一同有分的。他是我们国度里的同伴！主在这卷书里的用意，是要向所有的圣徒开启国度的事。但在启示录头几章里，所启示的是灯台，就是众召会，而不是国度。这意思是说，实际上召会就是国度。正确的召会生活乃是国度的实际。...在启示录里，约翰没有说，他是基督身体的一个肢体，乃说他是我们在耶稣的患难、国度、忍耐里的同伴。为着国度需要患难，为着患难需要忍耐。我们要进入国度，就必须受苦。我们要忍受苦难，就需要相当的忍耐。这不是我们的忍耐，乃是耶稣的忍耐。...神对召会的目的乃是要得着国度，为此，祂所有的信徒必须成熟到一个地步，能活在国度的实际里，并带进国度的实现（新约总论第四百二十一篇——中文尚未出书）。

现在我们必须看见，诸天的国要得着建立，就需要有属灵的争战。马太十二章二十二至三十七节含示了这争战。在国度建立时，一场争战在激烈地进行。虽然我们已经提过许多事，但我们还没有看见，国度的建立需要属灵的争战。基督这属天的君王，在地上人间建立属天的国时，祂是在争战。然而，人没有看见这场争战。他们只看见祂外面所作的，但他们不晓得里面所发生的。因此，马太选择了另一个历史的事实〔22〕，指出王建立属天的国时所进行的争战（马太福音生命读经，四五八至四五九页）。

参读：马太福音生命读经，第三十三篇。

the overcomers, we are living in the reality of the kingdom today....Being in the manifestation of the kingdom requires us to be in the reality of the kingdom.

In Revelation 1:9 John tells us that he was our brother and fellow partaker in the tribulation and kingdom and endurance in Jesus. He is our companion in the kingdom. The Lord's intention in Revelation is to open up the matter of the kingdom to all the saints. Yet in the first few chapters of Revelation, the lampstands as the churches are revealed, not the kingdom. This means that, practically speaking, the churches are the kingdom. The proper church life is the reality of the kingdom....In Revelation John does not say that he is one of the members of the Body of Christ but that he is our companion in the tribulation and kingdom and endurance in Jesus. Tribulation is needed for the kingdom, and endurance is needed for tribulation. If we would enter into the kingdom, we must suffer. To bear the suffering we need a certain amount of endurance. This is not our endurance but the endurance of Jesus....God's intention for the church is to have the kingdom, and for this, all His believers must be matured to the extent that they can live in the reality of the kingdom and bring in the manifestation of the kingdom. (The Conclusion of the New Testament, pp. 4298-4299)

Now we must see that in order for the kingdom of the heavens to be established, there is the need of a spiritual battle, of spiritual fighting. This fighting is implied in Matthew 12:22-37. In the establishment of the kingdom a fight is raging on. Although we have covered many things, we have not yet seen that the establishment of the kingdom requires spiritual fighting. As Christ, the heavenly King, was establishing the heavenly kingdom among men on earth, He was fighting. People, however, did not see this warfare. They saw what He did outwardly, but they did not realize what was taking place inwardly. Thus, Matthew selected another historical fact [v. 22] to point out the fighting that was going on as the King was establishing the heavenly kingdom. (Life-study of Matthew, pp. 407-408)

Further Reading: The Conclusion of the New Testament, msg. 421; Life-study of Matthew, msg. 33

## 第五周·周五

### 晨兴喂养

诗一四九 5~6 「愿圣民在荣耀中欢乐；愿他们在床上欢呼。愿他们口中称赞神为高，愿他们手里有两刃的刀。」

9 「要在他们身上施行所记录的审判。祂的圣民都有这尊荣。阿利路亚！」

召会在神眼中是极其重要的，她的地位和基督是相联的，她所负的责任，就是继续基督在地上的争战。基督这头已经升天了，祂的身体还在地上。召会作为基督的身体，乃是基督的繁殖，继续基督的地位和工作，就是反对神的仇敌（倪柝声文集第二辑第二十四册，五三页）。

### 信息选读

以弗所一章二十至二十三节给我们看见，那运行在基督身上的大能，不只叫祂从死里复活，并且使祂升到天上。...因为祂的复活，召会才有生命；因为祂的升天，召会才有权柄的地位，才有国度。这样，祂就能把天带到地上，神的旨意也就能通行在地上了。基督升到天上，得着了天上的权柄，就能把天带到地上。单是复活不够，还得升天；站在天上的地位，就能远超过一切。主升到天上，所有仇敌的权势都被祂超越了，并且万有都服在祂的脚下（只是如今这事还未彰显出来）。

基督升天，作万有的头，乃是为着召会；祂乃是「向着召会作万有的头」（22）。二十三节指明，召会与基督是分不开的；...召会就是基督的丰满，基督的洋溢。神的心意就是要得到一个团体的人——召会，由一个一个圣徒里面的基督合成的。召会是

## WEEK 5 — DAY 5

### Morning Nourishment

Psa. 149:5-6 "Let the faithful ones exult in glory; let them give a ringing shout upon their beds. Let the high praises of God be in their throats, and a two-edged sword in their hand."

9 "To execute upon them the judgment written. This honor is for all His faithful ones. Hallelujah!"

In the eyes of God the church occupies a very important place. Its position is that of being joined to Christ, and its responsibility is to continue the warfare that Christ fought on earth. Christ the Head has ascended, but His Body is still on earth. The church, as the Body of Christ, is His propagation, continuing His stand and work to fight against God's enemy. (The Collected Works of Watchman Nee, vol. 44, p. 777)

### Today's Reading

Ephesians 1:20-23 shows us that the power which operated in Christ not only raised Him from the dead, but caused Him to ascend to the heavens....Through His resurrection the church received its life, and through His ascension the church assumed its position of authority and inherited the kingdom. In this way, He brought heaven to earth, and His will can be done on earth, as in the heavens. Christ ascended to the heavens and received the heavenly authority; now He is able to bring heaven to earth. Resurrection alone is not enough; there must also be ascension. When we stand in the heavenly position, we transcend all things. When the Lord ascended to the heavens, He transcended all the powers of the enemy, and God subjected all things under His feet. (Of course, this is not fully manifested at the present time.)

Christ ascended and became "Head over all things to the church" (Eph. 1:22). Verse 23 clearly shows that the church and Christ are inseparable. The church is...the fullness of Christ, the overflow of Christ. God's desire is to gain a corporate man. The church, which is formed of individual saints who are put into Christ, is the corporate Christ; it is the combination of all the small portions

团体的基督，是在圣徒里零零碎碎的基督合成的。召会作为基督的身体，乃是基督的继续；基督所有的一切，乃是召会的，基督所得着的地位，召会也得着；基督所完成的工作，召会继续维持。

基督的十字架产生了召会，而召会带进国度；所以，召会是介乎十字架和国度之间。在这期间，就是召会在地上实现主的得胜的时候。头得胜了，身体也要得胜。主在十字架上毁坏了魔鬼，并用复活的生命产生了召会。今天神要借着召会，在地上建立祂的国度。今天召会必须继续基督对撒但的得胜工作，并负责把天上的旨意挪到地上，好通行在地上。

约翰十二至十六章，三次说到撒但是这世界的王（十二 31，十四 30，十六 11）。现今，他是世界的王，世界各国是其区域。在千年国时，撒但要被扔到无底坑，那时他就受到了限制。在那时之前，召会就要在地上限制撒但的活动。今天召会的祷告最能叫撒但受限制，这就是小规模国度。凡能彰显神权柄的地方，就是国度所及的地方（太十二 28）。今天我们在这里的责任，乃是不许可撒但的旨意通行。召会在哪里出现，哪里撒但的权柄就要退出。召会在地上要继续彰显基督对撒但的得胜地位（倪柝声文集第二辑第二十四册，五三至五五页）。

在召会里若是有一班人，肯让基督的权柄流通在他们中间，这就会把基督的国度带到地上。召会里有了得胜者，这一班得胜者就要把天上的权柄，把神的国度，带到地上。...得胜的信徒与撒但争战，带进神的国度（新约总论第四百二十一篇——中文尚未出书）。

参读：但以理书生命读经，第十三篇；倪柝声文集第二辑第二十四册，五三至五九页。

of Christ in the saints. As the Body of Christ, the church is the continuation of Christ. Everything that belongs to Christ belongs to the church. The position that Christ attained is the position that the church has attained. The works that Christ accomplished are sustained and perpetuated through the church.

The cross of Christ produced the church, and the church brings in the kingdom. Hence, the church stands between the cross and the kingdom. The present age is the time for the church to practically realize the victory of Christ. The Head has overcome; now the Body must also overcome. The Lord destroyed the devil on the cross and produced the church with resurrection life. Today God is establishing His kingdom on earth through His church. The church must continue the victorious work that Christ has carried out against Satan. It is responsible for bringing heaven's will down to earth and for carrying it out on earth.

In John 12—16 Satan is spoken of as the ruler of this world...(12:31; 14:30; 16:11). Presently, he is the ruler of this world, and the nations of this world are his domain. In the millennium, he will be bound and cast into the abyss. Before that time, the church is on the earth to curb the activities of Satan. The prayer of the church is the most effective means of curbing Satan. The church is a miniature of the kingdom. Any place that manifests God's authority is a place where the kingdom is realized (Matt. 12:28). It is our responsibility to put a halt to Satan's will. Wherever the church is, Satan's authority will retreat. The church is on the earth to perpetuate and manifest Christ's victorious stand over Satan. (The Collected Works of Watchman Nee, vol. 44, pp. 777-778)

When there is a group of people in the church who are willing to allow Christ's authority to flow among them, this will bring Christ's kingdom to the earth. When there is a group of overcomers in the church, these overcomers will bring the authority of heaven, the kingdom of God, to the earth....The overcoming believers fight against Satan to usher in God's kingdom. (The Conclusion of the New Testament, pp. 4296-4297)

Further Reading: Life-study of Daniel, msg. 13; The Collected Works of Watchman Nee, vol. 44, msg. 95

## 第五周·周六

### 晨兴喂养

西一 13 「祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里。」

但七 27 「国度、权柄、和天下诸国的尊大，必赐给至高者的圣民；祂的国是永远的国…。」

〔我们所处的〕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。神就是要借着属乎祂的人，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（生命的经历，四三七页）。

### 信息选读

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，只要摸着灵界的事，性质都是争战。比方传福音，主在行传二十六章十八节说，乃是叫人「眼睛得开，从黑暗转入光中，从撒但权下转向神」。这就给我们看见，传福音不只是叫人眼睛得开，不只是叫人脱离黑暗，并且是叫人脱离撒但的权势。〔根据歌罗西一章十三节，〕脱离黑暗的权势，就是脱离撒但的权势，也就是脱离撒但的国；而迁入神爱子的国，也就是迁入神的国里。

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（生命的经历，四三八、四二八页）。

## WEEK 5 — DAY 6

### Morning Nourishment

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

Dan. 7:27 "And the kingdom and dominion and the greatness of the kingdoms under the whole heaven will be given to the people of the saints of the Most High; His kingdom is an eternal kingdom..."

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. (The Experience of Life, p. 365)

### Today's Reading

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. For example, preaching the gospel, according to Acts 26:18, is "to open their eyes, to turn them from darkness to light and from the authority of Satan to God." This shows us that preaching the gospel is not only to open men's eyes and turn them from darkness to light, but also to deliver them from the authority of Satan....[According to Colossians 1:13], to be delivered from the authority of darkness is to be delivered from the authority of Satan or the kingdom of Satan. And to be transferred into the kingdom of the Son of God's love is to be transferred into the kingdom of God.

The purpose of spiritual warfare is to bring in the kingdom of God. This is a subject of great significance in the Bible. (The Experience of Life, pp. 365, 357)

许多基督徒不知道传福音的真义。圣经说，我们必须为着国度悔改（太四 17）。神的国实际上就是神圣意志的行使。当罪人为着神的国悔改时，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。一个人从撒但的意志转向神的意志之后，就必须相信主耶稣并且受浸。借着受浸，他从黑暗的权势，就是撒但的意志，迁到神爱子的国里（西一 13）（以弗所书生命读经，六三六页）。

召会的职守是属灵的争战，是神的权柄与鬼的权柄争执的问题。...有的人以为神的国不过是赏赐而已。这是对于神的国太低的眼光。主耶稣曾有一次替我们解释什么叫作神的国，祂说，「我若靠着神的灵赶鬼，这就是神的国临到你们了。」（太十二 28）什么是神的国？就是以神的能力去推翻鬼魔的能力。鬼魔在一个地方站不住，就是神的国临到那一个地方。什么地方鬼被赶走，什么地方就是神的国临到了（圣洁没有瑕疵，七三页）。

按照但以理七章二十二节和二十七节，国度、权柄和天下诸国的尊大，必赐给至高者的圣民。

在四章一至三节，尼布甲尼撒颂赞神的伟大、权能、永远的国以及永存的权柄。在二至三节他说，「我乐意将至高的神向我所行的神迹奇事，宣扬出来。祂的神迹何其伟大，祂的奇事何其有能！祂的国是永远的国，祂的权柄存到万代。」（但以理书生命读经，六七、四〇页）

参读：生命的经历，第十八篇；以弗所书生命读经，第六十三篇。

Many Christians do not know the true significance of the preaching of the gospel. 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. After a person turns from the satanic will to the divine will, he must believe in the Lord Jesus and be baptized. Through baptism he is brought out of the authority of darkness, the satanic will, and is transferred into the kingdom of the Son of God's love (Col. 1:13). (Life-study of Ephesians, p. 529)

The church's work and responsibility is spiritual warfare. It is a matter of the conflict between God's authority and Satan's power....Some people think that the kingdom of God simply concerns the matter of rewards. This is too low of an estimate of the kingdom of God. The Lord Jesus once explained what the kingdom of God is. He said, "But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you" (Matt. 12:28). What is the kingdom of God? It is the overthrowing of the power of Satan by the power of God. When the devil is unable to stand in a certain place, the kingdom has come to that place. Wherever the devil has been cast out, wherever the work of the enemy has been displaced by God's power, His kingdom is there. (Watchman Nee, The Glorious Church, p. 61)

According to Daniel 7:22 and 27, the kingdom and the dominion and the greatness of the kingdoms under the whole heaven will be given to the people of the saints of the Most High.

In 4:1-3 we have Nebuchadnezzar's praise concerning God in His greatness, might, eternal kingdom, and everlasting dominion. In verses 2 and 3 he said, "It pleases me to declare the signs and wonders that God the Most High has done for me. How great are His signs, / And how mighty are His wonders! / His kingdom is an eternal kingdom, / And His dominion is from generation to generation." (Life-study of Daniel, pp. 57, 33)

Further Reading: The Experience of Life, ch. 18; Life-study of Ephesians, msg. 63

## Hymns, #946

749

## 国 度 — 实现

8 7 8 7 双 (英 946)

降 A 大调

3/4

5 - 5 | 6 - 6 | 5 1 3 | 3 - 2 | 1 - 7 | 6 - 5 |  
 一 看, 何 荣 耀! 看, 何 光 彩! 诸 天 国 度  
 5 7 6 | 5 - - | 5 - 5 | 6 - 6 | 5 1 3 | 3 - 2 |  
 今 实 现! 荣 耀 之 王, 神 的 基 督,  
 1 - 2 | 3 4 2 | 1 - 7 | 1 - - | 3 - 3 | 3 1 3 |  
 为 神 所 立 来 掌 权。 曾 在 肉 身  
 4 3 2 | 3 - 3 | 5 - 5 | 5 3 5 | 6 5 #4 | 5 - - | 6 - 4 |  
 卑 微 来 过, 被 人 藐 视 并 厌 恶; 今 带  
 5 - 3 | 5 4 3 | 3 - 2 | 1 - 2 | 3 4 2 | 1 - 7 | 1 - - ||  
 荣 耀 威 严 再 来, 成 全 国 度 的 意 图。

二 去从祂神,亘古存者, 领得权柄和国度;  
 现今带着国度回来, 荣耀显之于众目。  
 这“非人手所凿石头” 已将列国砸粉碎;  
 变成“大山”充满天下, 显出国度的光辉。

三 看哪,地和其上列国, 都归基督为基业;  
 在祂至高统治之下, 满了平安与和谐。  
 列国之间再无争战, 再无残杀的战场;  
 神的知识充满遍地, 好象大水满海洋。

四 所有得胜的基督徒, 荣中与主同管治;  
 以色列的得救遗民, 也要作神的祭司。  
 在这管治教导之下, 列国要作神百姓;  
 所有万物都要得到 荣耀无比的复兴。

五 撒但被捆丢于深坑, 全地脱离他霸权;  
 由主基督为首统治, 全地蒙福真空前。  
 万有全都降服基督, 服祂统治与管理;  
 祂作元首,万有中心, 成全祂神的旨意。

1  
 Lo, the glory! Lo, the splendor!  
 Heaven's Kingdom manifest!  
 And its glorious King, our Master,  
 Is by God's appointment blest.  
 Once in flesh He came so lowly,  
 Hated and despised by man;  
 Now He comes again in glory  
 To fulfill the Kingdom plan.

2  
 Going to receive the Kingdom  
 From His God, the Ancient of Days,  
 Now He cometh with the Kingdom  
 And its glorious, ruling rays.  
 He's "the Stone" which breaks the nations  
 Into pieces lowliest,  
 Which "a mountain great" becometh  
 As the Kingdom manifest.

3  
 Lo, the earth, all lands and kingdoms,  
 By the Lord and Christ possessed;  
 Earth beneath their sovereign ruling  
 Will be full of peace and rest.  
 No more war and no more hatred  
 'Twixt the nations will there be;  
 But God's knowledge shall suffuse them  
 As the waters fill the sea.

4  
 All the Christian overcomers  
 Shall with Christ in glory reign,  
 And the remnant saved of Israel  
 Then God's priesthood shall obtain.  
 As God's people shall the nations  
 'Neath their rule and teaching be,  
 And a glorious restoration  
 All creation then shall see.

5  
 Satan will be bound and banished;  
 From his rule will earth be freed;  
 With Christ's sovereign reign and headship  
 Earth will then be blessed indeed.  
 All to Christ will then be subject,  
 To His pow'r and to His will;  
 As the Head and Center glorious,  
 He God's purpose will fulfill.





## 但以理书、撒迦利亚书结晶读经 第六篇

### 得胜者的胜利

读经：但一~六

纲 目

周 一

壹 「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，直到永永远远」—但十二3，参一~六章：

一 在众地方召会中的每一个人都该是发光的星，就是作为活星之属天基督(民二四17，启二二16，参太二2)的复制；众星乃是那些在黑暗中照亮，并使人从错误的路上转到正路上去的人(启一20)。

二 得胜者如发光的星，乃是众召会的使者，与作神使者的基督是一，有现时的基督作为神赐给祂子民鲜活的信息—20~二1，玛三1。

三 成为得胜的星有两条路：第一是借着圣经，第二是凭着七倍加强的灵：

1 「我们并有申言者更确定的话，你们留意这话，如同留意照在暗处的灯，直等到天发亮，晨星在你们心里出现，你们就作得好了」—彼后一19：

## Crystallization-Study of Daniel & Zechariah Message Six

### The Victory of the Overcomers

Scripture Reading: Dan. 1—6

Outline

DAY 1

**I. “Those who have insight will shine like the shining of the heavenly expanse, and those who turn many to righteousness, like the stars, forever and ever”—Dan. 12:3; cf. chs. 1—6:**

A. *Everyone in the local churches should be a shining star, a duplication of the heavenly Christ as the living Star (Num. 24:17; Rev. 22:16; cf. Matt. 2:2); the stars are those who shine in darkness and turn people from the wrong way to the right way (Rev. 1:20).*

B. *The overcomers as the shining stars are the messengers of the churches, those who are one with Christ as the Messenger of God and who possess the present Christ as the living and fresh message sent by God to His people—v. 20—2:1; Mal. 3:1.*

C. *There are two ways to become an overcoming star—first, by the Bible and, second, by the sevenfold intensified Spirit:*

1. “We have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts”—2 Pet. 1:19:

a 彼得把经上预言的话比作照在暗处的灯；这指明：(1) 今世乃是黑夜里的暗处（罗十三 12），这世上的人都是在黑暗里行走、活动（参约壹五 19）；(2) 经上申言者的话犹如信徒的明灯，传输属灵的光（不仅供人心思理解的字句知识），照耀在他们的黑暗里，引导他们进入光明的白昼，甚至经过黑夜，直到主显现的那日，天发亮的时候。

b 主显现的黎明前，有晨星在那些蒙光照的信徒心里出现，这些信徒借着留意经上照亮人的预言之话，得了光照而被照明；圣经如灯照在暗处的话，我们若留意，会叫我们在基督作晨星实际显出前，就得着祂在我们心里出现，照耀在我们今日所处之背道的黑暗中——启二 28，二二 16，提后四 8。

2 「那有神的七灵和七星的，这样说」——启三 1：

a 七灵与七星是一，七星也与七灵是一。

b 神的七灵是为着使召会加强的活，七星是为着使召会加强的亮。

c 这七倍加强的灵是活的，是死的字句知识所永远不能顶替的——林后三 6。

d 七星是众召会的使者；他们是众召会中属灵的人，担负着「耶稣的见证」的责任；他们应当象星一样，有属天的性质，并在属天的地位上——启一 20。

a. Peter likened the word of prophecy in the Scripture to a lamp shining in a dark place; this indicates that (1) this age is a dark place in the dark night (Rom. 13:12), and all the people of this world are moving and acting in darkness (cf. 1 John 5:19); and (2) the prophetic word of the Scripture, as the shining lamp to the believers, conveys spiritual light that shines in their darkness (not merely knowledge in letters for their mental apprehension), guiding them to enter into a bright day, even to pass through the dark night until the day of the Lord's appearing dawns.

b. Before the dawning day of the Lord's appearing, the morning star rises in the hearts of the believers, who are illuminated and enlightened by giving heed to the shining word of prophecy in the Scripture; if we give heed to the word in the Bible, which shines as a lamp in a dark place, we will have His rising in our hearts to shine in the darkness of apostasy where we are today, before His actual appearing as the morning star—Rev. 2:28; 22:16; 2 Tim. 4:8.

2. "These things says He who has the seven Spirits of God and the seven stars"—Rev. 3:1:

a. The seven Spirits are one with the seven stars, and the seven stars are one with the seven Spirits.

b. The seven Spirits of God enable the church to be intensely living, and the seven stars enable her to be intensely shining.

c. The sevenfold intensified Spirit is living and can never be replaced by the dead letters of knowledge—2 Cor. 3:6.

d. The seven stars are the messengers of the churches; they are the spiritual ones in the churches, the ones who bear the responsibility for the testimony of Jesus; they should be of the heavenly nature and should be in a heavenly position like stars—Rev. 1:20.

贰 主恢复的原则可见于「但以理和他的同伴」(哈拿尼雅、米沙利和亚撒利雅)，他们绝对与神是一，胜过撒但的诡计—但二 13、17，参启十七 14，太二二 14：

一 尼布甲尼撒在他对但以理及其同伴所施那属鬼魔的试诱中，将原来指明他们是属于神的名字，改为使他们与偶像成为一的名字—但一 6 ~ 7：

- 1 但以理这名，意思是「神是我的审判者」，被改为伯提沙撒，意思是「彼勒的王子」，或「彼勒所宠爱的」—赛四六 1。
- 2 哈拿尼雅这名，意思是「耶和华曾以恩慈赐与」，或「蒙耶和华恩宠」，被改为沙得拉，意思是「蒙日神光照」。
- 3 米沙利这名，意思是「谁是神所是的」，被改为米煞，意思是「谁能象女神煞克」。
- 4 亚撒利雅这名，意思是「耶和华曾帮助」，被改为亚伯尼歌，意思是「火神尼歌的忠仆」。

二 但以理和他的同伴胜过属鬼的饮食—但一：

- 1 尼布甲尼撒那属鬼魔的试诱，首先引诱神失败的选民中四个卓越的年轻后裔，就是但以理和他的三个同伴，要使他们有分于王不洁的食物，就是献给偶像的食物，而受玷污。
- 2 但以理和他的同伴若吃那些食物，就是接受玷污，接受偶像，因而与撒但成为一—参林前十 19 ~ 21。
- 3 当但以理和他的同伴拒绝吃尼布甲尼撒不洁的食物，而拣选吃蔬菜时(但一 8 ~ 16)，原则上，他们就是拒绝善恶知识树(参创三 1 ~ 6)，而接受生命树，使他

**II. The principle of the Lord's recovery is seen with "Daniel and his companions" (Hananiah, Mishael, and Azariah), who were absolutely one with God in their victory over Satan's devices—Dan. 2:13, 17; cf. Rev. 17:14; Matt. 22:14:**

*A. In his devilish tempting of Daniel and his companions, Nebuchadnezzar changed their names, which indicated that they belonged to God, to names that made them one with idols—Dan. 1:6-7:*

1. The name Daniel, meaning "God is my Judge," was changed to Belteshazzar, meaning "the prince of Bel," or "the favorite of Bel"—Isa. 46:1.
2. The name Hananiah, meaning "Jah has graciously given," or "favored of Jah," was changed to Shadrach, meaning "enlightened by the sun god."
3. The name Mishael, meaning "Who is what God is?" was changed to Meshach, meaning "Who can be like the goddess Shach?"
4. The name Azariah, meaning "Jah has helped," was changed to Abed-nego, meaning "the faithful servant of the fire god Nego."

*B. Daniel and his companions were victorious over the demonic diet—Dan. 1:*

1. Nebuchadnezzar's devilish temptation was first to seduce the four brilliant young descendants of God's defeated elect, Daniel and his three companions, to be defiled by partaking of his unclean food, food offered to idols.
2. For Daniel and his companions to eat that food would have been to take in the defilement, to take in the idols, and thus to become one with Satan—cf. 1 Cor. 10:19-21.
3. When Daniel and his companions refused to eat Nebuchadnezzar's unclean food and chose instead to eat vegetables (Dan. 1:8-16), in principle they rejected the tree of the knowledge of good and evil (cf. Gen. 3:1-6) and took the tree of life, which

们与神成为一（参二 9、16 ~ 17）。

4 主的恢复乃是恢复吃耶稣，为着建造召会—9、16 ~ 17 节，启二 7、17，三 20。

5 我们能借着吃主的话，并借着谨慎接触那清心呼求主的人，且同他们在一起，而吃耶稣—耶十五 16，提后二 22，林前十五 33，箴十三 20。

## 周 四

三 但以理和他的同伴胜过鬼魔的蒙蔽，就是阻止人看见那大人像，以及那砸人的石头，就是人类历史中的神圣历史—但二：

1 团体的基督（石头和山），也就是新郎和新妇，有神的气之团体的属神之人，要用祂口中的气，就是剑，砸碎并击杀基督和他的军队—34 ~ 35、44 ~ 45 节，帖后二 8，启十九 11 ~ 21，创十一 4 ~ 9，参赛三三 22。

2 基督产生新妇作为新造，乃是借着长大、变化和成熟；因此，我们急切需要成熟—西二 19，林后三 18，罗十二 2，来六 1 上。

3 基督是神建筑的宝贵活石、基石、房角石和顶石，祂以祂自己的宝贵灌注我们，好把我们变化为宝贵的活石，为着祂的建造—彼前二 4 ~ 8，赛二八 16，亚三 9，四 7、9 ~ 10。

四 但以理和他的同伴胜过拜偶像的引诱—但三，参太四 9 ~ 10：

1 任何不是在我们重生之灵里的真神，都是顶替神的偶像；任何不在灵里或不属于灵的，都是偶像—约壹五 21。

caused them to be one with God (cf. 2:9, 16-17).

4. The Lord's recovery is the recovery of the eating of Jesus for the building up of the church—vv. 9, 16-17; Rev. 2:7, 17; 3:20.

5. We can eat Jesus by eating His words and by being careful to contact and be with those who call on Him out of a pure heart—Jer. 15:16; 2 Tim. 2:22; 1 Cor. 15:33; Prov. 13:20.

## DAY 4

*C. Daniel and his companions were victorious over the devilish blinding that prevents people from seeing the great human image and the crushing stone as the divine history within human history—Dan. 2:*

1. The corporate Christ as the stone and the mountain, the Bridegroom with His bride, the corporate man of God with the breath of God, will crush and slay Antichrist and his armies by the breath, the sword, of His mouth—vv. 34-35, 44-45; 2 Thes. 2:8; Rev. 19:11-21; Gen. 11:4-9; cf. Isa. 33:22.

2. Christ produces His bride as the new creation by growth, transformation, and maturity; thus, there is the urgent need of maturity—Col. 2:19; 2 Cor. 3:18; Rom. 12:2; Heb. 6:1a.

3. Christ as the living and precious stone, foundation stone, cornerstone, and topstone of God's building infuses us with Himself as the preciousness to transform us into living and precious stones for His building—1 Pet. 2:4-8; Isa. 28:16; Zech. 3:9; 4:7, 9-10.

*D. Daniel and his companions were victorious over the seduction of idol worship—Dan. 3; cf. Matt. 4:9-10:*

1. Whatever is not the true God in our regenerated spirit is an idol replacing God; whatever is not in the spirit or of the spirit is an idol—1 John 5:21.

- 2 身体的仇敌乃是己，用自利、自高、自荣、己的美丽和己的力量顶替神；在身体里并为着身体，我们否认己，并且不是传自己，乃是传基督耶稣为主——太十六 24，林后四 5。
- 3 但以理的同伴有真实殉道的灵；他们以性命为代价，为主这独一无二的神站住，抵挡偶像敬拜，被尼布甲尼撒下令扔在烈火的窑中——但三 19 ~ 23。
- 4 尼布甲尼撒查看窑时，见有四个人在火中行走（24 ~ 25）；这第四个乃是超越的基督作为人子，来与祂三个受苦、遭逼迫的得胜者同在，并使这火成为令人愉悦、可以在其中行走的地方。
- 5 这三位得胜者，不要求神拯救他们脱离火窑（参 17）；人子基督这位够资格并且能在凡事上同情神子民者（来四 15 ~ 16），来作他们的同伴，在他们受苦时照顾他们；借着祂的同在，祂使他们受苦的地方成为愉快的处境。

## 周 五

**五 但以理和他的同伴胜过那拦阻人看见诸天之神的诸天掌权的遮蔽——但四：**

- 1 我们是为使基督居首位而蒙神拣选作神的子民，我们在神诸天的掌权之下，目的是要使基督得以居首位——18、23 ~ 26、30 ~ 32 节，罗八 28 ~ 29，西一 18 下，林后十 13、18，耶九 23 ~ 24。
- 2 「祂能使那行动骄傲的降为卑」——但四 37 下。

**六 但以理和他的同伴胜过对在神面前荒淫放荡，亵渎神的圣别之结果的无知——五章：**

2. The enemy of the Body is the self that replaces God with its self-interest, self-exaltation, self-glory, self-beauty, and self-strength; in the Body and for the Body we deny the self and do not preach ourselves but Christ Jesus as Lord—Matt. 16:24; 2 Cor. 4:5.
3. Daniel's companions had a true spirit of martyrdom; they stood for the Lord as the unique God and against idol worship at the cost of their lives, being thrown at the command of Nebuchadnezzar into a blazing furnace—Dan. 3:19-23.
4. When Nebuchadnezzar looked into the furnace, he saw four men walking in the midst of the fire (vv. 24-25); the fourth one was the excellent Christ as the Son of Man, who had come to be with His three suffering, persecuted overcomers and to make the fire a pleasant place in which to walk about.
5. The three overcomers did not need to ask God to deliver them from the furnace (cf. v. 17); Christ as the Son of Man—the One who is qualified and capable of sympathizing with God's people in everything (Heb. 4:15-16)—came to be their Companion and take care of them in their suffering, by His presence making their place of suffering a pleasant situation.

## DAY 5

*E. Daniel and his companions were victorious over the covering that hinders people from seeing the ruling of the heavens by the God of the heavens—Dan. 4:*

1. As those who have been chosen by God to be His people for Christ's preeminence, we are under God's heavenly rule for the purpose of making Christ preeminent—vv. 18, 23-26, 30-32; Rom. 8:28-29; Col. 1:18b; 2 Cor. 10:13, 18; Jer. 9:23-24.
2. "He is able to abase those who walk in pride"—Dan. 4:37b.

*F. Daniel and his companions were victorious over the ignorance concerning the result of the debauchery before God and the insult to His holiness—ch. 5:*

- 1 伯沙撒将耶路撒冷圣殿中敬拜神所用的器皿拿来，用以拜偶像，那是亵渎神的圣别（4）；他本该从尼布甲尼撒的经历学功课（四 18 ~ 37）；然而他没有学得功课，结果受了亏损（五 18、20、24 ~ 31）。
- 2 「在他里头有美好的灵，又有知识聪明，能圆梦，释谜语，解难题，这人名叫但以理」—12 节上。
- 3 「伯沙撒啊.....，你虽知道这一切，你的心仍不谦卑，竟向天上的主自高，使人将祂殿中的器皿拿到你面前，你和大臣、王后、妃嫔用这些器皿饮酒；你又赞美那不能看、不能听，无知无识，用金、银、铜、铁、木、石所造的神；却没有将尊荣归与那手中有你气息，管理你一切道路的神」—22 ~ 23 节，参 20 节。

## 周 六

### 七 但以理和他的同伴胜过那禁止得胜者忠信敬拜神的诡计—六章：

- 1 但以理六章的中心乃是人的祷告以执行神的经纶；人的祷告好象轨道，为神的行动铺路；除了祷告之外，没有别的路可以把神的经纶带到完满和完成；这是本章的内在秘诀。
- 2 但以理把窗户开向耶路撒冷祷告；借着祂恩典的祷告，神将以色列人带回他们列祖之地—10 节，参王上十九 12、18。
- 3 「但以理知道这文书已经签署了，就到自己家里（他楼上的窗户，开向耶路撒冷），一日三次，双膝跪下，在他神面前祷告感谢，因他素常就是这样行」—但六 10。

1. Belshazzar 's taking the vessels that were for God's worship in His holy temple at Jerusalem and using them in worshipping idols was an insult to God's holiness (v. 4); he should have learned the lesson from Nebuchadnezzar 's experience (4:18-37); however, he did not learn the lesson and suffered as a result (5:18, 20, 24-31).
2. "An excellent spirit and knowledge and insight, and the interpretation of dreams, the declaring of riddles, and the resolving of problems [lit., knots] were found in this Daniel"—v. 12a.
3. "You..., Belshazzar, have not humbled your heart, though you knew all this; but you have exalted yourself against the Lord of the heavens; and they have brought the vessels of His house before you, and you and your lords, your wives, and your concubines have drunk wine from them; and you have praised the gods of silver and of gold, of bronze, iron, wood, and stone, which do not see nor hear nor know. But the God in whose hand is your breath and to whom all your ways belong, you have not honored"—vv. 22-23, cf. v. 20.

## DAY 6

### G. *Daniel and his companions were victorious over the subtlety that prohibited the faithfulness of the overcomers in the worship of God—ch. 6:*

1. The center of Daniel 6 is man's prayer for the carrying out of God's economy; man's prayers are like the rails that pave the way for God's move to go on; there is no other way to bring God's economy into fullness and into fulfillment except by prayer; this is the inner secret of this chapter.
2. Daniel prayed with his windows open toward Jerusalem; through his gracious prayer God brought Israel back to their fathers' land—v. 10; cf. 1 Kings 19:12, 18.
3. "Now when Daniel came to know that the writing had been signed, he went to his house (in his upper room he had windows open toward Jerusalem) and three times daily he knelt on his knees and prayed and gave thanks before his God, because he had always done so previously"—Dan. 6:10.

4 当我们的祷告是向着神永远经纶里的目标，就是向着基督（由圣地所预表）、向着神的国（由圣城所预表）并向着神的家（由圣殿所预表）时，神必垂听我们的祷告——王上八 48 ~ 49。

4. God will listen to our prayer when our prayer is toward Christ (typified by the Holy Land), toward the kingdom of God (typified by the holy city), and toward the house of God (typified by the holy temple) as the goal in God's eternal economy—1 Kings 8:48-49.





但十二 3「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，直到永永远远。」

启一 20「论到你所看见在我右手中的七星，和七个金灯台的奥秘，那七星就是七个召会的使者，七灯台就是七个召会。」

不只基督自己是星〔参民二四 17〕，祂的跟从者也是，他们是在众召会中发光的人。在使徒行传与书信里，带头的人被称作长老，但在圣经末一卷里他们乃是星。现在不是头衔或地位的问题，乃是发不发光的问题。所有在地方召会中领头的人必须是发光的星。

是一颗星，究竟是什么意思？但以理十二章三节答复了这个问题：「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，直到永永远远。」众星乃是那些在黑暗中照亮，并使人从错误的路转到正路上去的人。现今的召会时代乃是黑夜的时期；因此我们需要星发光照耀。在地方召会中，所有领头的人都不该自居地位。他们不该说，「我是长老，你们必须承认我。」如果他们这样说，他们就是在黑暗里。我们需要发光的弟兄姊妹；我们需要发光的星。乃是借着在今日黑暗中发光，才叫人能接受引导，从错误的路转到正路上。任何一件错误的事都是不义；任何一件对的事都是义。那使多人归义的，才是发光的星，直到永永远远（李常受文集一九七〇年第一册，三八四至三八五页）。

### 信息选读

在新约开头，只提到有一颗星在天上；但在新约末了，有七星在七个地方召会中。在每个地方召会中

**Dan. 12:3** "And those who have insight will shine like the shining of the heavenly expanse, and those who turn many to righteousness, like the stars, forever and ever."

**Rev. 1:20** "The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches."

Not only is Christ Himself the star [cf. Num. 24:17], but also His followers, the shining ones in the churches. In the Acts and the Epistles the leading ones were called elders or bishops, but in the last book of the Bible they are the stars. Now it is not a matter of title or position, but a matter of shining. All the living ones of the local churches must be shining stars.

What does it mean to be a star? Daniel 12:3 gives the answer: "And those who have insight will shine like the shining of the heavenly expanse, and those who turn many to righteousness, like the stars, forever and ever." The stars are those who shine in darkness and turn people from the wrong way to the right way. Now, during the church age, is the time of night; so we need the shining of the stars. All the leading ones in the local churches should never claim their position: they should never say, "I am one of the elders; you must recognize me." If they say this, they are in darkness. We need the brothers and sisters who shine; we need the shining stars. It is by the shining in today's darkness that people receive the guidance and are turned from the wrong way to the right way. Anything that is wrong is unrighteousness; anything that is right is righteousness. Those who turn many to righteousness are the stars which shine forever and ever. (Finding Christ by the Living Star, pp. 24-25)

### Today's Reading

In the beginning of the New Testament there was only one star in the heavens, but in the end of the New Testament there are seven stars in seven

都有一颗星；在每个地方召会里都有发光物，把人带到正路上去。...今天星是在地方召会里。在圣经的结尾有这样的话：「我是大卫的根，又是他的后裔，我是明亮的晨星。那灵和新妇说，来！」（启二二16~17）今天星与那灵同在，也与新妇同在。那灵在哪里，哪里就有星；新妇召会在哪里，哪里就有星。

圣经不只给我们看见，我们如何才能跟随那星；它也给我们看见，我们如何能成为一颗星。有两条路：第一是借着圣经，第二是凭着那灵。

彼后一章十九节给我们第一个秘诀：「我们并有申言者更确定的话，你们留意这话，如同留意照在暗处的灯，直等到天发亮，晨星在你们心里出现，你们就作得好了。」我们有申言者的话，就是圣经。但申言者的话并不是星；圣经不是星。那么我们怎么办？这节圣经说，因为我们有申言者的话，我们必须留意，我们必须全心关注，直等到天发亮，晨星在我们心里出现。...这星是像磷一样，能在黑暗中发光的。...如果我们的读经是活的，是正确的，这话必要转变为活的基督。这就是转变的点——话必须转变为基督；写出来的话必须转变为活的话。我们永远没法把基督与活话分开。我们必须留意申言者的话，直等到有个东西在我们里面出现，那就是基督，就是磷出现，如同在黑暗中晨光发亮一样。

我们手里有圣经是一件事；留意这话，直等到晨星在我们心里出现是另一件事。有圣经知识是一件事，但有一颗发光的星在我们灵里兴起是另一件事。...今天所需要的，乃是把话接受到我们里面，留意那永活的话，直等到有东西出现并照亮在我们心里。然后我们就有星，我们也才能成为一颗星。这不是单单关于基督的知识，而是基督自己成了活的星（李常受文集一九七〇年第一册，三八五至三八七页）。

参读：李常受文集一九七〇年第一册，第三八二至三九四页。

local churches. In every local church there is a star; in every local church there is something shining, leading people to the right way....Today the star is in the local churches. The Bible ends with this word: "I am the Root and the Offspring of David, the bright morning star. And the Spirit and the bride say, Come!" (Rev. 22:16-17). Today the star is with the Spirit and with the bride. Where the Spirit is, there is the star; where the bride, the church, is, there is the star.

In the Bible we not only see how we may follow the star, but even become one of the stars. There are two ways: first, by the Bible; second, by the Spirit.

Second Peter 1:19 gives us the first secret: "We have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts." We have the prophetic word, the Bible. But the prophetic word is not the star; the Bible is not the star. Then what must we do? This verse says that since we have the prophetic word, we must give heed to it, we must pay full attention to it, until the day dawns and the morning star rises in our hearts....This star is something as phosphorous, bringing light in the darkness....If we deal with the Word livingly and properly, it surely will turn into the living Christ. This is the turning point—the Word must be turned into Christ; the written word must be turned into the living word. We can never separate Christ from the living word. We must give heed to the prophetic word until it rises within us as Christ, as the phosphorous, as the day breaking through the darkness.

To have the Bible in your hands is one thing; to give heed to the Word until the morning star rises in your heart is another. To have the knowledge of the Bible is one thing, but to have a shining star rising in your spirit is another....What we need today is to take the Word into us, to take heed to the living word until something within rises and shines in our heart. Then we will have the star, and then we will be a star. This is not just the knowledge about Christ, but Christ Himself as the living star. (Finding Christ by the Living Star, pp. 25-28)

Further Reading: Finding Christ by the Living Star

彼后一 19「我们并有申言者更确定的话，你们留意这话，如同留意照在暗处的灯，直等到天发亮，晨星在你们心里出现，你们就作得好了。」

启三 1「你要写信给在撒狄的召会的使者，说，那有神的七灵和七星的，这样说，我知道你的行为，按名你是活的，其实是死的。」

彼得〔在彼后一章十九节〕把经上预言的话比作照在暗处的灯。这指明：1. 今世乃是黑夜里的暗处（罗十三 12），这世上的人都是在黑暗里行走、活动；2. 经上申言者的话犹如信徒的明灯，传输属灵的光（不仅供人心思理解的字句知识），照耀在他们的黑暗里，引导他们进入光明的白昼，...直到主显现的那日，天发亮的时候。在主这阳光显出以前，我们需要祂话的光，照耀我们的脚步（圣经恢复本，彼后一 19 第三注）。

〔天发亮〕是隐喻，说明满了亮光的时候即将来到，如同晴天破晓，有晨星于黎明前在那些蒙光照的信徒心里出现，这些信徒借着留意经上照亮人的预言之话，得了光照而被照明。...这促使并鼓励他们切切寻求主的同在，并且儆醒，使他们当主在祂来临（巴路西亚）的隐密部分，像贼一样来到时，不至于见不到主。...因此这隐喻必是将来世，国度时代，比作那要在主显现（来临）时（彼后一 16）发亮的天；那时主是公义的日头（玛四 2），祂的光要照耀出来，冲破今世黑夜的幽暗（彼后一 19 第四注）。

2 Pet. 1:19 "And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts."

Rev. 3:1 "And to the messenger of the church in Sardis write: These things says He who has the seven Spirits of God and the seven stars: I know your works, that you have a name that you are living, and yet you are dead."

Peter likened the word of prophecy in the Scripture to a lamp shining in a dark place. This indicates that (1) this age is a dark place in the dark night (Rom. 13:12), and all the people of this world are moving and acting in darkness; and (2) the prophetic word of the Scripture, as the shining lamp to the believers, conveys spiritual light that shines in their darkness (not merely knowledge in letters for their mental apprehension), guiding them to enter into a bright day,...the day of the Lord's appearing....Before the Lord as the sunlight appears, we need this word as light to shine over our footsteps. (2 Pet. 1:19, footnote 2)

[The day dawns is] a metaphor illustrating a coming time that will be full of light, as a bright day dawning, with the morning star rising, before its dawning, in the hearts of the believers, who are illuminated and enlightened by giving heed to the shining word of prophecy in the Scripture....This will cause and encourage them to earnestly seek the Lord's presence and be watchful so that they will not miss the Lord in the secret part of His coming (parousia), when He will come as a thief....Hence, this metaphor must allude to the coming age, the age of the kingdom, as a day that will dawn at the appearing (the coming) of the Lord (v. 16) as the Sun of righteousness (Mal. 4:2), whose light will shine to break through the gloom of the dark night of this age. (2 Pet. 1:19, footnote 4)

主要在黑夜最深时，像晨星一样（启二 28，二二 16），向那些做醒渴望祂可爱显现的人显现（提后 四 8）。他们因着申言者之话的照耀蒙了光照，这话能把他们引到那要发亮的天。圣经如灯照在暗处的话，我们若留意，会叫我们在基督作晨星实际显出前，就得着祂在我们心里出现，照耀在我们所处之背道的黑暗中（彼后一 19 第四注）。

神的七灵是为着使召会加强地活，七星是为着使召会加强地亮。对于在以弗所的召会，基督是那手中握着七星，在七个金灯台中间行走的。初期的召会需要基督的照顾，召会的领头人也需要祂保守的恩典。对于在士每拿的召会，基督是那死过又活的。受苦的召会需要基督复活的生命。对于在别迦摩的召会，基督是那有两刃利剑的。堕落、属世的召会需要基督审判并击杀的话。对于在推雅推喇的召会，基督是那眼目如火焰，脚像明亮之铜的。背道的召会需要基督的鉴察和审判。...对于在撒狄的召会，基督是那有神的七灵和七星的。死沉、改革的召会，需要神七倍加强的灵，以及发亮的领头人。这七倍加强的灵是活的，是死的字句知识所永远不能顶替的（林后三 6）（启三 1 第二注）。

在彼得后书我们有申言者的话，而在启示录我们有七灵。启示录三章一节说，「那有神的七灵和七星的，这样说。」耶稣的手不只握着七星，也握着七灵。这意思是，七灵与七星是一，七星与七灵是一。如果我们有活的话像晨星那样在里面出现，并且我们与七灵是一，到末了我们便成了众星。我们不单有星在我们里面照亮，而且借着察看这星，并在那灵里跟随，我们也成了众星（李常受文集一九七〇年第一册，三八八至三八九页）。

参读：李常受文集一九七〇年第一册，第三八二至三九四页。

In the darkest hour of the night the Lord will appear as the morning star (Rev. 2:28; 22:16) to those who are watchful and looking for His dear appearing (2 Tim. 4:8). They have been enlightened by the shining of the prophetic word, which is able to lead them to the dawning day. If we give heed to the word in the Bible,...we will have His rising in our hearts to shine in the darkness of apostasy where we are today, before His actual appearing as the morning star. (2 Pet. 1:19, footnote 4)

The seven Spirits of God enable the church to be intensely living, and the seven stars enable her to be intensely shining. To the church in Ephesus, Christ was the One who held the seven stars and walked in the midst of the seven lampstands. The initial church needed the care of Christ, and her leaders needed His keeping grace. To the church in Smyrna, He was the One who became dead and lived again. The suffering church needed the resurrection life of Christ. To the church in Pergamos, Christ was the One who has the sharp two-edged sword. The degraded, worldly church needed His judging and slaying word. To the church in Thyatira, He was the One who has eyes like flaming fire and feet like shining bronze. The apostate church needed His searching and judging...To the church in Sardis, He was the One who has the seven Spirits of God and the seven stars. The dead, reformed church needed the sevenfold intensified Spirit of God and the shining leaders. The sevenfold intensified Spirit is living and can never be replaced by the dead letters of knowledge (2 Cor. 3:6). (Rev. 3:1, footnote 2)

In 2 Peter we have the prophetic word, but in Revelation we have the seven Spirits. Revelation 3:1 says, "These things says He who has the seven Spirits of God and the seven stars." The hand of Jesus not only holds the seven stars but also the seven Spirits. This means that the seven Spirits are one with the seven stars, and the seven stars are one with the seven Spirits. If we have the living word as the morning star rising within us and we are one with the seven Spirits, eventually we will become the stars. We not only have the star shining within us, but by looking to the star and following in the Spirit we become the stars. (Finding Christ by the Living Star, pp. 30-31)

Further Reading: Finding Christ by the Living Star

## 第六周·周三

### 晨兴喂养

但一 8 「但以理却立定心意，不以王的膳和王所饮的酒玷污自己…。」

16 于是委办撤去派定他们用的膳、饮的酒，只给他们蔬菜吃。」

二 17 但以理回到他的家，将这事告诉他的同伴哈拿尼雅、米沙利、亚撒利雅。」

尼布甲尼撒在他对但以理及其同伴所施那属鬼魔的试诱中，也将原来指明他们是属于神的名字，改为使他们与偶像成为一的名字。但以理这名，意思是「神是审判者」，或「神是我的审判者」，被改为伯提沙撒——「彼勒（赛四六1）的王子」，或「彼勒所宠爱的」。哈拿尼雅这名，意思是「耶和华曾以恩慈赐与」，或「蒙耶和华恩宠」，被改为沙得拉——「蒙日神光照」。米沙利这名，意思是「谁是神所是的？」但他的名被改为米煞——「谁能像女神煞克？」亚撒利雅这名，意思是「耶和华曾帮助」，被改为亚伯尼歌——「火神尼歌的忠仆」（但以理书生命读经，一三页）。

### 信息选读

原则上，一切临到我们的试诱，都与吃有关。尼布甲尼撒那属鬼魔的试诱，首先引诱人失败的选民中四个卓越的年轻后裔，就是但以理和他的三个同伴，要使他们有分于王不洁的食物，就是献给偶像的食物，而受玷污。尼布甲尼撒将自己所用的膳食供给但以理和他的三个同伴。对但以理来说，王所用的膳食实际上就是善恶知识树。这树联于撒但，甚至与撒但是一；但生命树联于神，且与神是一。吃善恶知识树，就联于撒但；吃生命树，就联于神。

## WEEK 6 — DAY 3

### Morning Nourishment

Dan. 1:8 "But Daniel set his heart not to defile himself with the king's choice provision..."

16 "Therefore the steward withheld their portion of the choice provision and the wine that they were to drink and gave them vegetables."

2:17 "Then Daniel went to his house and made the thing known to Hananiah, Mishael, and Azariah, his companions."

In his devilish temptation of Daniel and his companions, Nebuchadnezzar also changed their names, which indicated that they belonged to God, to names that made them one with the idols [Dan. 1:6-7]. The name of Daniel, meaning "God is the Judge," or "God is my Judge," was changed to Belteshazzar—"the prince of Bel," or "the favorite of Bel" (Isa. 46:1). The name of Hananiah, which means "Jehovah is kind," or "the favorite of Jehovah," was changed to Shadrach—"enlightened by the sun god." The name of Mishael means "Who can be like God?" but his name was changed to Meshach—"Who can be like the goddess Shach?" The name of Azariah, which means "Jehovah is my help," was changed to Abed-nego—"the faithful servant of the fire god Nego." (Life-study of Daniel, p. 10)

### Today's Reading

In principle, all the temptations that come to us are related to eating. Nebuchadnezzar's devilish temptation was first to seduce Daniel and his three companions, the four brilliant young descendants of God's defeated elect, to be defiled in partaking of his unclean food, food offered to idols. Nebuchadnezzar provided Daniel and his three companions with the choice food to eat. To Daniel, that choice food was actually the tree of the knowledge of good and evil. That tree is something attached to Satan and even one with Satan, but the tree of life is something attached to God and one with God. To eat of the tree of the knowledge of good and evil is to become attached to Satan; to eat of the tree of life is to become

当但以理和他的同伴拒绝吃尼布甲尼撒不洁的食物，而拣选吃蔬菜时，他们实际上是在拒绝善恶知识树，而接受生命树。

王自己所用的膳食是玷污人的、不洁的，因为曾献给尼布甲尼撒的诸神。但以理和他的同伴若吃那些食物，就是...接受偶像，因而与撒但成为一。他们若这样作，神就失败了，在这地上就没有什么能为着神自己和神的权益了。这样撒但就能夸口说，「神啊，你已经完全失败了。在这地上，你已经没有什么可以代表你，也没有什么可以与你成为一了。」神在祂选民身上已经失败了。现今如果他们被掳的后裔，年轻的一代，也跟随他们先祖的脚踪，神就要完全失败了。然而但以理和他的同伴是为着神的；他们紧紧联于神，忠心持守神，因着接受神而与神是一。

吃尼布甲尼撒自己所用的膳食，就是接受撒但作我们的供应而与撒但成为一。...我们在饮食、购物、所到之处、所行的事上必须谨慎，否则很可能接受与偶像有关、属鬼的事物。我们吃什么，就是什么。我们若吃属神的食物—就是说，我们若吃「神食物」，神作我们的食物—我们就与神是一了。

〔在但以理一章，〕首先，我们〔看见〕一个人物，就是争战得胜的将军尼布甲尼撒，他刚从耶路撒冷回到巴比伦，带着许多俘虏跟在后面。第二，我们看见被掳的人中有四个卓越的年轻人。第三，这几个年轻人特别从被掳的人中选上，有王自己所用的膳食摆在他们面前。第四，他们立定心志为着神，拒吃王膳，只吃蔬菜。然而，他们四个长得非常可爱、快乐并健康。结果，神与他们同在，他们有神的智慧、聪明，能领会事情，胜过迦勒底的一切术士十倍（但以理书生命读经，一二至一三、三七至三八页）。

参读：但以理书生命读经，第二篇。

attached to God. When Daniel and his companions refused to eat Nebuchadnezzar's unclean food and chose instead to eat vegetables, they were actually rejecting the tree of the knowledge of good and evil and taking the tree of life.

The choice food was defiling, not clean, for it had been offered to Nebuchadnezzar's gods. For Daniel and his companions to eat that food would have been...to take in the idols, and thus to become one with Satan. If they had done this, God would have been finished and would have had nothing on earth for Himself and His interest. Then Satan could have boasted and said, "God, You have been completely defeated. You have nothing on earth to represent You and to be one with You." God had been defeated in His elect. Now if their descendants in the captivity, the younger generation, had followed in the steps of their fathers, God would have been fully defeated. But Daniel and his companions were for God. They were attached to God, they cleaved to God, and they were one with God because they took God in.

To eat Nebuchadnezzar's choice food is to take Satan as our supply and to become one with Satan....If we are careless in our eating, in our shopping, in where we go, and in what we do, we may take in something related to idols, something demonic. We are what we eat. If we eat godly food—that is, if we eat God-food, God as our food—we will be one with God.

In Daniel 1...first, we [see] the figure of a fighting, overcoming general, Nebuchadnezzar, who has just returned from Jerusalem to Babylon with many captives following behind him. Second, we see four brilliant young men among the captives. Third, these young men are specially chosen from among the captives and then presented with the king's choice food. Fourth, they set their hearts to keep themselves for God, and they reject the royal food and eat vegetables only. Nevertheless, the four become very pleasant, happy, and healthy. Then as a result, God's presence, wisdom, and insight are with them, and they can understand things ten times better than all the others in Nebuchadnezzar's realm. (Life-study of Daniel, pp. 9-10, 31-32)

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

但三 17~18 「…我们所事奉的神，也能将我们从烈火的窑中救出来；王啊，祂必救我们脱离你的手。即或不然，王啊，你当知道，我们决不事奉你的神，也不敬拜你所立的金像。」

25 「…看哪，我见有四个人，并没有捆绑，在火中行走，也没有受伤；那第四个的相貌，好像神子。」

〔在但以理三章我们看见〕神堕落的选民中年轻的后裔，胜过拜偶像的引诱。

但以理的三个同伴，就是被掳的犹太人中年轻的得胜者，抵挡鬼魔的敬拜，而遭迦勒底人控告（8~12）。迦勒底人妒忌但以理和他的同伴，就用他们拒绝拜金像为根据，在尼布甲尼撒面前控告他们（但以理书生命读经，三一至三二页）。

### 信息选读

尼布甲尼撒大发烈怒，试诱年轻的得胜者，再给他们机会拜他的金像，并威胁要把他们扔在烈火的窑中（但三 13~15）。

三个得胜者回答说，「即便如此，我们所事奉的神，也能将我们从烈火的窑中救出来；王啊，祂必救我们脱离你的手。」（17）他们对尼布甲尼撒的回答不但无礼，且非常大胆（16~18）。但他们的回答，仍然有天然的想法。他们说神能将他们从烈火的窑中救出来。事实上，神不需要将他们从窑中救出来；祂将他们留在窑中，却使火失效（25）。他们很有胆量，但不是很属灵。他们若是属灵的，就会说，「尼布甲尼撒啊，我们很高兴进到烈火的

Dan. 3:17-18 "...Our God whom we serve is able to deliver us from the blazing furnace of fire, and He will deliver us out of your hand....But if He does not, let it be known to you, O king, that we will not serve your gods nor worship the golden image that you have set up."

25 "...Look, I see four men loose, walking in the midst of the fire; and they are not harmed. And the appearance of the fourth is like a son of the gods."

In [Daniel 3 we see] the victory of the young descendants of God's degraded elect over the seduction of idol worship.

Daniel's three companions, the young overcomers among the Jewish captives, stood against the devilish worship and were accused by the Chaldeans (vv. 8-12). The Chaldeans were jealous of Daniel and his companions and took their refusal to worship the golden image as grounds to accuse them before Nebuchadnezzar. (Life-study of Daniel, pp. 25-26)

### Today's Reading

Nebuchadnezzar, in rage and fury, tempted the young overcomers by giving them another chance to worship his golden image, with the threat of throwing them into a blazing furnace of fire (Dan. 3:13-15).

The three overcomers answered, "If it be so, our God whom we serve is able to deliver us from the blazing furnace of fire, and He will deliver us out of your hand, O king" (v. 17). Their response to Nebuchadnezzar was impolite and very bold (vv. 16-18). Yet there was still something of the natural thought in their response. They said that God was able to deliver them from the blazing furnace. Actually, God did not need to deliver them from the furnace. He kept them in the furnace and made the fire of no effect (v. 25). They were bold, but they were not so spiritual. If they had been spiritual, they would have said, "Nebuchadnezzar, we are happy to go into the blazing furnace, because when we go He comes. He

窑中，因为我们进去的时候，祂就来了。祂使你这烧着的窑成为一个非常快乐的地方。」

当时尼布甲尼撒怒气填胸，向年轻的得胜者变了脸色。他吩咐人把窑烧热，比平常更热七倍。又吩咐他军中的几个壮士，将得胜者捆起来，扔在烈火的窑中（19~21）。...壮士都被火焰烧死，年轻的得胜者被捆着落在烈火的窑中（22~23）。...尼布甲尼撒感到惊奇，对谋士说，「我们岂不是把三个人捆起来扔在火里么？...看哪，我见有四个人，并没有捆绑，在火中行走，也没有受伤；那第四个的相貌，好像神子。」（24~25）这第四个就是基督。基督来与祂三个受苦、遭逼迫的得胜者同在，并使这火成为令人愉悦、可以在其中行走的地方。

我们天然的想法是：我们需要离开我们环境的火。我们会以为，我们如果有一个麻烦的丈夫或烦人的妻子，就该祷告，求神拯救我们脱离这样的情形。但主会说，「我不喜欢救你脱离你婚姻生活的这个处境；我要把你留在那里，我要来使你的环境成为令人愉悦的地方。」当仇敌把我们扔进火窑中时，我们应当知道，我们不需要求主来救我们脱离。祂会来与我们同在，在我们的受苦中照顾我们，使我们受苦的地方成为愉快的处境（但以理书生命读经，三二至三四页）。

这第四个乃是超越的基督作为人子，来与祂三个受苦、遭逼迫的得胜者同在，并使这火成为令人愉悦、可以在其中行走的地方。...人子基督这位够资格并且能在凡事上同情神子民者（来四15），来作他们的同伴，在他们受苦时照顾他们；借着祂的同在，祂使他们受苦的地方成为愉快的处境（圣经恢复本，但三25第一注）。

参读：但以理书生命读经，第三至五篇；从天上来的异象，第三至四章。

makes your burning furnace a very pleasant place.”

Nebuchadnezzar was filled with fury, and the countenance of his face was changed toward the young overcomers. He commanded that the furnace be made seven times hotter than usual, and that certain mighty men in his army bind the overcomers and throw them into the blazing furnace of fire (vv. 19-21)...The mighty men were slain by the flame of the fire, and the three young overcomers fell into the blazing furnace of fire bound up (vv. 22-23)...Nebuchadnezzar was astonished and said to his counselors, “Did we not throw three men into the midst of the fire bound up?...Look, I see four men loose, walking in the midst of the fire; and they are not harmed. And the appearance of the fourth is like a son of the gods” (vv. 24-25). This fourth one was Christ. Christ had come to be with His three suffering, persecuted overcomers and to make the fire a pleasant place in which to walk about.

Our natural thought is that we need to leave the fire of our circumstances. We may think that if we have a troublesome husband or a bothersome wife, we should pray and ask God to deliver us out of such a situation. But the Lord would say, “I do not like to deliver you from this situation in your married life. Instead, I will keep you there, and I will come and make your environment a pleasant place.” When the enemy throws us into the furnace, we should realize that we do not need to ask the Lord to deliver us. He will come to be with us and take care of us in our suffering, making our place of suffering a pleasant situation. (Life-study of Daniel, pp. 26-27)

This fourth one was the excellent Christ as the Son of Man, who had come to be with His three suffering, persecuted overcomers and to make the fire a pleasant place in which to walk about...Christ as the Son of Man—the One who is qualified and capable of sympathizing with God’s people in everything (Heb. 4:15)—came to be their Companion and take care of them in their suffering, by His presence making their place of suffering a pleasant situation. (Dan. 3:25, footnote 1)

Further Reading: Life-study of Daniel, msgs. 3-5; The Heavenly Vision, chs. 3-4



但四 37 「现在我尼布甲尼撒赞美、高举、尊敬天上的王，因为祂一切的作为全是真的，祂的道路是公平的，因为祂能使那行动骄傲的降为卑。」

五 22~23 「伯沙撒啊，你是他的子孙，…竟向天上的主自高，使人将祂殿中的器皿拿到你面前，…你又赞美那不能看、不能听，无知无识…的神；却没有将尊荣归与那手中有你气息，管理你一切道路的神。」

但以理书说到三件紧要的事：神属天的掌权、基督的居首位以及神裁定给祂子民的定命。神在祂的经纶里管理宇宙，包括地上的一切君王与王国，为要成就祂的定旨，就是基督应该在万有中居首位（西一 18）。要基督居首位，神就需要一班蒙拣选的人与祂配搭合作。在诸天掌权之下，万有都互相效力，叫神的选民得益处，以完成神使基督居首位的定旨（罗八 28~29）（圣经恢复本，但四 26 第一注）。

神给尼布甲尼撒十二个月的时间〔为他的骄傲〕悔改。然而，尼布甲尼撒没有内里的性能以认识神，里面完全没有被摸着。他没有悔改，也没有改变，反而充满骄傲（但四 30、37，五 20），因而遭受神的审判（箴十六 18，彼前五 5）（但四 29 第一注）。

### 信息选读

但以理五章...说到神堕落的选民中年轻的后裔，胜过对在神面前荒淫放荡，亵渎神的圣别之结果的无知。但以理在五章的记载，乃是基于属灵的眼光，给我们看见属灵的功课。

伯沙撒（尼布甲尼撒的后裔，巴比伦的王）为他

Dan. 4:37 "Now I, Nebuchadnezzar, praise and exalt and honor the King of the heavens, because all His works are truth and His ways justice, and because He is able to abase those who walk in pride."

5:22-23 "And you his descendant, Belshazzar,...have brought the vessels of His house before you,...and you have praised the gods..., which do not see nor hear nor know. But the God in whose hand is your breath and to whom all your ways belong, you have not honored."

The book of Daniel covers three crucial matters: God's heavenly rule, the preeminence of Christ, and the destiny apportioned by God for His people. In His economy God administrates the universe, including all the kings and kingdoms on the earth, in order to fulfill His purpose, which is that Christ should be preeminent in all things (Col. 1:18). For Christ to be preeminent, God needs a chosen people to coordinate and cooperate with Him. Under the rule of the heavens, everything is working together for the good of God's elect for the purpose of making Christ preeminent (Rom. 8:28-29). (Dan. 4:26, footnote 1)

God gave Nebuchadnezzar twelve months to repent [from his pride]. However, Nebuchadnezzar was void of the capacity to know God inwardly, and nothing within him was touched. Hence, there was no repentance and no change; rather, Nebuchadnezzar was filled with pride (vv. 30, 37; 5:20) and thus came under God's judgment (Prov. 16:18; 1 Pet. 5:5). (Dan. 4:29, footnote 1)

### Today's Reading

Daniel 5...covers the victory of the young descendants of God's degraded elect over the ignorance concerning the result of the debauchery before God and the insult to His holiness. What Daniel records...is based on the spiritual view for spiritual lessons.

Belshazzar (a descendant of Nebuchadnezzar and a king of Babylon) made a

的一千大臣设摆筵席，与他们对面饮酒（1）。我们在此看见伯沙撒在神面前的荒淫放荡。荒淫放荡就是放纵饮食，为着淫乱的目的。

伯沙撒因着酒力的影响，吩咐人将他先祖尼布甲尼撒从耶路撒冷殿中所掠的金银器皿拿来，他与大臣、王后、妃嫔好用这些器皿饮酒，赞美那用金、银、铜、铁、木、石所造的神（2~4）。他们把耶路撒冷圣殿中敬拜神所用的器皿拿来，用以拜偶像，那是亵渎神的圣别。

在五章伯沙撒的事例里，我们看见对神认真，不忽视属灵功课的重要。伯沙撒没有从他先祖尼布甲尼撒在四章所学的功课得着益处。尼布甲尼撒的事例教导我们，我们需要小心，不思想自己的成就。尼布甲尼撒所建的王宫极其宏伟。当他在王宫顶上行走时，他骄傲地说，「这大巴比伦不是我用自己权能的力量建为王家，要显我威严的荣耀么？」（30）这该警告我们，我们的成就可能使我们骄傲，这会引进神的审判。神在尼布甲尼撒身上的审判使他减为无有，所以他能论到主说，「地上所有的居民，都算为虚无；但在天上的万军和地上的居民中，祂照自己的意旨行事；无人能拦住祂的手，或对祂说，你作什么呢？」（35）在三十七节，尼布甲尼撒继续说，「祂能使那行动骄傲的降为卑。」伯沙撒本该从尼布甲尼撒的经历学功课；然而，他没有学得功课，结果受了亏损。

伯沙撒的光景应当给我们深刻的印象。我们都需要看见，我们若从神学到功课，就必须严肃地看重所学的。我们若轻看任何功课，就要受亏损（但以理书生命读经，四五至四六、五一页）。

参读：但以理书生命读经，第六至七篇。

great feast for a thousand of his lords, and he drank wine before them (5:1). Here we see Belshazzar's debauchery before God. Debauchery is an overindulgence in eating and drinking for an adulterous purpose.

Belshazzar, under the influence of the wine, commanded men to bring the gold and silver vessels that Nebuchadnezzar his forefather had taken out of the temple in Jerusalem, that he, his lords, his wives, and his concubines might drink from them and praise the gods of gold, silver, bronze, iron, wood, and stone (vv. 2-4). They took the vessels that were for God's worship in His holy temple at Jerusalem and used them in worshipping idols. That was an insult to God's holiness.

In chapter 5 concerning the case of Belshazzar, we see the importance of being serious with God and not disregarding any spiritual lesson. Belshazzar did not benefit from the lesson learned by his forefather Nebuchadnezzar in chapter 4. The case of Nebuchadnezzar teaches us that we need to be careful and not consider what we have achieved. The palace built by Nebuchadnezzar was vast. When he took a walk on the roof of that palace, he became proud and said, "Is this not Babylon the great, which I have built up as a royal house by the might of my power and for the glory of my majesty?" (4:30). This should warn us that our achievement may make us proud, and this may usher in God's judgment. God's judgment upon Nebuchadnezzar reduced him to nothing. This was the reason he could say of the Lord, "All the inhabitants of earth are considered as nothing, / But He does according to His will in the army of heaven / And among the inhabitants of the earth; / And there is no one who can resist His hand / Or say to Him, What are You doing?" (4:35). In 4:37 concerning the Lord, Nebuchadnezzar went on to say, "He is able to abase those who walk in pride." Belshazzar should have learned the lesson from Nebuchadnezzar's experience; however, he did not learn the lesson and suffered as a result.

Belshazzar's situation should make a deep impression on us. We all need to see that if we have received some lesson from God, we must regard that very seriously. If we disregard any lesson, we will suffer. (Life-study of Daniel, pp. 39-40, 43-44)

Further Reading: Life-study of Daniel, msgs. 6-7

## 第六周·周六

### 晨兴喂养

但六 10~11 「但以理知道这文书已经签署了，就到自己家里（他楼上的窗户，开向耶路撒冷），一日三次，双膝跪下，在他神面前祷告感谢，因他素常就是这样行。那些人就纷纷聚集，见但以理在他神面前祈祷恳求。」

但以理六章非常重要，因为它给我们看见神在祂的选民身上如何执行祂的经纶，为着基督的来临。神要执行祂的经纶，但需要人在地上为着祂的经纶祷告。神是借着人作祂忠信祷告的管道，在地上执行祂的经纶。撒但的计谋是要阻挠那为着神行动的祷告。因此，六章的中心乃是人的祷告以执行神的经纶。

神的行动就像一列火车，必须有轨道让它行动。人的祷告好像轨道，为神的行动铺路。除了祷告之外，没有别的路可以把神的经纶带到完满和完成。这是六章的内在秘诀（但以理书生命读经，五三页）。

### 信息选读

在但以理六章四至九节我们看见撒但对但以理敬拜神的狡猾攻击。总长和总督因着妒忌但以理，就「在国事上寻找但以理的把柄，为要告他，只是找不着他的把柄和过失；因他忠信可靠」（4）。所以，...〔他们〕彼此商议，要王坚立一条律例，严定一道禁令，三十日内不拘何人，若在王以外向任何神明或任何人求什么，就必扔在狮子坑中（5~7）。他们来敦促王说，「王啊，现在求你立这禁令，签署这文书，使禁令绝不更改，照玛

## WEEK 6 — DAY 6

### Morning Nourishment

Dan. 6:10-11 "Now when Daniel came to know that the writing had been signed, he went to his house (in his upper room he had windows open toward Jerusalem) and three times daily he knelt on his knees and prayed and gave thanks before his God, because he had always done so previously. Then these men assembled and found Daniel making petition and supplication before his God."

Daniel 6 is very crucial because it shows us how God carries out His economy with His elect for Christ's coming. God desires to carry out His economy, but man is needed to pray for His economy on earth. God carries out His economy on the earth through His faithful channels of prayer. Satan's strategy is to frustrate the prayer which is for God's move. Thus, the center of this chapter is man's prayer for the carrying out of God's economy.

God's move is like a train which must have rails for its move. Man's prayers are like the rails which pave the way for God's move to go on. There is no other way to bring God's economy into fullness and into fulfillment except by prayer. This is the inner secret of this chapter. (Life-study of Daniel, p. 45)

### Today's Reading

In Daniel 6:4 through 9 we see the subtle attack of Satan on Daniel concerning the worship of God....Being jealous of Daniel, the chief ministers and satraps "sought to find a ground for accusation against Daniel from the perspective of the kingdom, but they could find no ground for accusation or fault, inasmuch as he was faithful, and no negligence or fault was found related to him" (v. 4). Therefore,...[they] took counsel together that the king should establish a statute and make firm an edict that anyone who made a petition within the next thirty days to any god or man besides the king should be cast into the lions' den (vv. 5-7). They appealed to the king, saying, "Now, O king, establish the edict and sign the

代人和波斯人的法例，是不可废除的。」(8) 总长和总督意图毁灭但以理，而他们背后之撒但的意图，是要终止或切断神用以执行祂经纶的祷告管道。

〔但以理〕读过耶利米论到以色列人要服事巴比伦王七十年的预言(九2下，耶二五11)。但以理必定根据这话，多次为着这预言的应验以及被掳之人的回归祷告。他祷告，并且不让任何事停止或阻挠他的祷告。他知道他的祷告乃是在执行神对祂选民的经纶。因此，他的祷告是一件严肃的事。今天，祷告乃是主恢复的命脉。撒但越要阻挠我们的祷告，我们越该祷告。

但以理六章二十五至二十八节启示，在地上，甚至在外邦之国，神借着祂失败被掳之选民中的得胜者，在人对神敬拜的事上胜过了撒但。...但以理胜过那禁止得胜者忠信敬拜神的诡计，乃是对撒但的诡计最后一步的得胜。神若没有这些得胜者，就完全被撒但打败，在地上没有得着什么是为着祂自己的。

当撒但差遣尼布甲尼撒来毁坏圣城同圣殿，除去对神的敬拜和事奉时，似乎神失败了，祂在地上的权益、敬拜和事奉被毁坏了。但在神的主宰下，尼布甲尼撒所拣选，侍立在王宫的少年人中，有四人成了得胜者，保守了对神的敬拜和事奉。神有四个年轻的得胜者，他们天天活在王宫里，绝对与神是一。这对撒但是羞辱，对神却是夸耀。...今天在地上，不管数目多寡，只要有一些得胜者，神就有夸口的理由。当神看见今天的得胜者站在召会的立场上，祂就快乐喜悦(但以理书生命读经，五四至五五、五七、五九页)。

参读：但以理书生命读经，第八篇。

writing, so that it is not changed, according to the law of the Medes and Persians, which cannot pass away” (v. 8). The intention of the chief ministers and satraps was to destroy Daniel, but Satan, who was behind them, wanted to stop or cut off the channel of prayer God was using for the carrying out of His economy.

Daniel had read the prophecy of Jeremiah which prophesied that the children of Israel would serve the king of Babylon for seventy years (9:2b; Jer. 25:11). Standing upon this word, Daniel must have prayed many times for the fulfillment of this prophecy and for the return of the captives. He prayed, and he would not let anything stop or frustrate his prayer. He knew that his prayer was for the carrying out of God's economy concerning His elect. Therefore, his prayer was a serious matter. Today, prayer is the lifeline in the Lord's recovery. The more Satan tries to frustrate our prayer, the more we should pray.

Daniel 6:25-28 reveals God's victory over Satan in the worship of God on earth, even in a Gentile kingdom, through the overcomers in the captivity of His defeated elect...Daniel's victory over the subtlety that prohibited the faithfulness of the overcomers in the worship of God was the last step of the victory over Satan's devices. Without these overcomers, God would have been fully defeated by Satan, having nothing on earth for Himself.

When Satan sent Nebuchadnezzar to destroy the holy city with the temple in order to take away God's worship and service, it seemed that God was defeated and that His interest, worship, and service on earth were destroyed. Yet under God's sovereignty, four of the young men selected by Nebuchadnezzar to stand in the king's palace became overcomers to keep God's worship and service. God had four young overcomers living in the palace day by day, yet they were absolutely one with God. This was a shame to Satan and a boast to God...Today, as long as there are some overcomers on this earth, regardless of the number, God will have reason to boast. When God sees today's overcomers standing on the ground of the church, He will be happy and pleased. (Life-study of Daniel, pp. 46-50)

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

## Hymns, #893

补 917

## 看哪！主必快来！

(英 893)

E 大调

4/4

1 1 1 3 3 | 6 - - 6 | 5 1 4 3 | 2 - - 2 | 3 5 6 5 |  
 — 今日争战凶猛，撒但尚未退败；战场传来呼  
 #4 3 2 5 i | 7 i 6 6 | 5 - - 5 | 5 3 2 1 | 6 - - 6 |  
 喊之声，比前更加澎湃；阴府背叛喧嚣，虽  
 6#4 3 2 | 7 - - 7 | i·7 6 5 | 4 2 3 5 | 4 3 2 2 | 1 - - - ||  
 仍强悍不衰；请听夜半主发呼声：“看哪，我必快来！”

- 二 虽有更苦试炼， 争战不断接连；  
 黑暗权势如同军队， 集聚进逼无间。  
 正当儆醒等候， 正逢艰苦试验；  
 却闻歌声喜乐、甘甜： “我主已快显现！”
- 三 当在末后年日， 持守见证不移；  
 撒但无所不用其极， 我们仍需站立；  
 应当重新得力， 才能胜过仇敌；  
 直到见主，何等欢喜， 叹息全都止息。
- 四 谁愿奋力进前， 靠主能力遮盖？  
 谁愿坚定为主争战， 直到那日奏凯？  
 得胜欢呼号声， 至终必定传开；  
 何等喜乐，已先听见： “看哪，我必快来！”
- 五 谁愿走上窄路， 将神旨意拣选？  
 历经风暴，通过考验， 绝不退后，心变？  
 谁愿忠勇进前， 忍受痛苦、凶险？  
 众得胜者仿佛看见： “我主已快显现！”
- 六 应当加紧脚步， 尽管黑暗四布；  
 期待那日被提之福， 荣耀辉煌夺目；  
 终将撒但征服， 迎接再临基督；  
 得胜者啊，扬声欢呼： “看哪！耶稣，我主！”

1

Conflict today is fierce,  
 The strength of Satan more;  
 The cry of battle calling now  
 Is louder than before.  
 The rebel voice of hell  
 E'en stronger now becomes;  
 But list, the midnight cry resounds,  
 Behold, I quickly come!

2

Trials more bitter grow,  
 The fighting doth enlarge;  
 Hell's forces rally all their pow'rs  
 And gather for the charge.  
 Yet while we wait and watch  
 And feel the war severe,  
 We hear the joyful song ring out,  
 Jesus, the Lord, is near!

3

'Tis harder at the end  
 The word to testify,  
 For Satan fights with all his pow'r  
 Our witness to defy.  
 Much greater strength we need  
 The foe to overcome;  
 How happy when the Lord we see  
 And all our sighing's done!

4

Who then will forward go  
 Strong in His mighty power?  
 Who then will firmly trust the Lord  
 Until the vict'ry hour;  
 Till with the conqu'rors blest,  
 The triumph song's begun?  
 That man will then rejoice to hear,  
 Behold, I quickly come!

5

Who then will choose God's best,  
 And take the narrow track,  
 Though passing thru  
 the wildest storms,  
 Yet never turning back?  
 Who now will dare press on,  
 Enduring pain and fear?  
 All such will then rejoice to see  
 Jesus, the Lord, is near!

6

Though deep the darkness be  
 We still would onward go,  
 Till we the day of rapture greet  
 And glory 'round shall glow.  
 'Tis there we'll see the Lord,  
 And Satan overcome;  
 The overcomers will rejoice,  
 Jesus, the Lord, has come!



## 但以理书、撒迦利亚书结晶读经

### 第七篇

基督是一切，  
为着神殿的建造

读经：拉五 1 ~ 2，亚一 1、7 ~ 17，二 1 ~ 13，三 9，  
四 7，六 12 ~ 13

### 纲 目

#### 周 一

壹 神的殿乃是神永远经纶的目标—弗一 10，三 9，提前一 4，约二 19 ~ 22，林前三 16 ~ 17，弗二 21，启二一 2、22：

一 旧约里的殿预表个人的基督与团体的基督—召会—王上 六 1 ~ 2：

1 殿首先预表成为肉体之个人的基督，作神在地上的居所—西二 9，约一 14，二 19 ~ 22。

2 殿也预表团体的基督—召会，作扩大的殿—神在宇宙中独一的建造—太十二 6，林前三 16 ~ 17，十二 12，弗二 21。

二 召会是神的殿；因此，召会乃是圣别之神的圣所，神的灵所居住的殿—林前三 16 ~ 17：

1 十六节神的殿，是指在某一个地方团体的信徒，而十七

## Crystallization-Study of Daniel & Zechariah

### Message Seven

Christ as Everything  
for the Building of the Temple of God

Scripture Reading: Ezra 5:1-2; Zech. 1:1, 7-17; 2:1-13; 3:9; 4:7; 6:12-13

### Outline

#### DAY 1

**I. The temple of God is the goal of God's eternal economy—  
Eph. 1:10; 3:9; 1 Tim. 1:4; John 2:19-22; 1 Cor. 3:16-17; Eph. 2:21; Rev. 21:2, 22:**

*A. The temple in the Old Testament typifies both the individual Christ and the corporate Christ, the church—1 Kings 6:1-2:*

1. The temple first typifies the individual, incarnated Christ as the dwelling place of God on earth—Col. 2:9; John 1:14; 2:19-22.

2. The temple also typifies the corporate Christ, the church, as the enlarged temple, the unique building of God in the universe—Matt. 12:6; 1 Cor. 3:16-17; 12:12; Eph. 2:21.

*B. The church is the temple of God; as such, it is the sanctuary of the holy God, the temple in which the Spirit of God dwells—1 Cor. 3:16-17:*

1. The temple of God in verse 16 refers to the believers collectively in a certain locality,

节神的那殿，是指普世所有的信徒。

2 神在宇宙中惟一属灵的殿，在地上的许多地方都有显出；每一显出就是神在那地方的殿—弗二 21 ~ 22。

三 在新耶路撒冷城内没有殿，因主神全能者和羔羊为城的殿—启二—22：

1 在新天新地里，神的殿要扩大成为一座城。

2 全城就是至圣所；所以城内没有殿—16 节。

## 周二

貳 撒但与神争斗的中心、目的和目标，乃是与神的殿有关—太十六 18，约二 19 ~ 22，但十一 36 ~ 45：

一 神要在地上得着一个地方，让祂的子民敬拜祂，见证祂在这地上仍有权益—王上七 51，八 10 ~ 11。

二 撒但一直在争斗，要毁坏神的殿—王下二五 1 ~ 4、9，拉五 13，六 15，但十一 21 ~ 35，太二二 7，二四 1 ~ 2、15，帖后二 3 ~ 4、8，启十一 1 ~ 2。

叁 撒迦利亚申言帮助归回的以色列人作工建造圣殿；因着申言者哈该和撒迦利亚申言的勉励和帮助，重建之工得以继续—拉五 1 ~ 2：

一 撒迦利亚是在被掳时期，生在祭司家族里；他先是祭司，后成了申言者—尼十二 1、4、12、16，亚—1。

二 因着撒迦利亚的职事是出于并基于他的祭司职分，他就多方讲说关于基督的事；除了基督之外，他没有预言任何别

whereas the temple of God in verse 17 refers to all the believers universally.

2. The unique spiritual temple of God in the universe has its expression in many localities on earth; each expression is the temple of God in that locality—Eph. 2:21-22.

C. *There is no temple in the New Jerusalem, for the Lord God the Almighty and the Lamb are its temple—Rev. 21:22:*

1. In the new heaven and new earth the temple of God will be enlarged into a city.

2. The city as a whole will be the Holy of Holies; hence, there will be no temple in it—v. 16.

## DAY 2

**II. The center, the aim, and the goal of Satan's struggle against God are related to the temple of God—Matt. 16:18; John 2:19-22; Dan. 11:36-45:**

A. *God desires to have a place on earth for His people to worship Him, as a testimony that He still has an interest on this earth—1 Kings 7:51; 8:10-11.*

B. *Satan is always struggling to destroy the temple of God—2 Kings 25:1-4, 9; Ezra 5:13; 6:15; Dan. 11:21-35; Matt. 22:7; 24:1-2, 15; 2 Thes. 2:3-4, 8; Rev. 11:1-2.*

**III. Zechariah prophesied to help the returned Israelites in the work of building the temple; the rebuilding work continued through the encouragement and help of the prophesying of the prophets Haggai and Zechariah—Ezra 5:1-2:**

A. *Zechariah was born of a priestly family in captivity; he was first a priest, and then he became a prophet—Neh. 12:1, 4, 12, 16; Zech. 1:1.*

B. *Because his ministry sprang from and was based on his priesthood, Zechariah spoke very much concerning Christ; he did not predict*



的事，他所说的一切都是关乎基督，因为他是一直接触主的祭司—九 9，十一 7、12 ~ 13，十二 10，十四 17。

肆 撒迦利亚书启示，为着神殿（神家）建造的恢复，基督乃是一切：

一 我们需要属天的异象，好看见与神殿建造之恢复有关的基督—六 12 ~ 13。

周 三

二 在一章七至十七节，我们看见一人骑着红马，站在洼地番石榴树中间的异象：

1 这人是耶和华的使者，就是在人性里的基督—11 节，出三 2 上、4 ~ 6、13 ~ 15，二三 20，三二 34。

2 红马表征基督在祂借流血所完成之救赎里的快速行动—亚一 8，弗一 7，彼前一 18 ~ 19。

3 救赎的基督是人，也是耶和华的使者，受神差遣来与被掳中受屈辱却宝贵的以色列人（番石榴树）同在一亚一 8。

4 基督为那些被掳之人代求，耶和华就答应祂的祷告，说，「我要带着怜恤回到耶路撒冷；我的殿必重建在其中，.....这是万军之耶和华说的」—12、16 节。

三 在二章一至十三节我们看见，一人手拿准绳的异象：

1 这人乃是在人性里的基督，作为耶和华的使者，就是与撒迦利亚说话的那一位—1 节上、2 节。

2 拿着准绳的那人要去量耶路撒冷，为使耶和华能在以色列被掳七十年之后，重新据有耶路撒冷—2、4 节下。

*anything but Christ, and all he spoke about was Christ, because he was a priest contacting the Lord all the time—9:9; 11:7, 12-13; 12:10; 14:17.*

#### **IV. The book of Zechariah reveals that Christ is everything for the recovery of the building of God's house, the temple of God:**

*A. We need the heavenly vision to see the things concerning Christ related to the recovery of the building of the temple of God—6:12-13.*

#### **DAY 3**

*B. In Zechariah 1:7-17 we see the vision of a man riding on a red horse and standing among the myrtle trees:*

1. This man is the Angel of Jehovah, Christ in His humanity—v. 11; Exo. 3:2a, 4-6, 13-15; 23:20; 32:34.

2. The red horse signifies Christ's swift move in His redemption, accomplished through the shedding of His blood—Zech. 1:8; Eph. 1:7; 1 Pet. 1:18-19.

3. The redeeming Christ, as a man and as the Angel of Jehovah, was sent by God to be with the humiliated yet precious people of Israel (myrtle trees) in their captivity—Zech. 1:8.

4. Christ interceded for those in captivity, and Jehovah answered His prayer, saying, "I return to Jerusalem with compassions; My house will be built in it, declares Jehovah of hosts"—vv. 12, 16.

*C. In 2:1-13 we see the vision of a man with a measuring line in His hand:*

1. This man is Christ in His humanity as the Angel of Jehovah, the One speaking with Zechariah—vv. 1a, 2.

2. The man with the measuring line intended to measure Jerusalem so that Jehovah might repossess it after the seventy years of Israel's captivity—vv. 2, 4b.

3 在八节里，「祂」和「我」都是指万军之耶和华：

- a 这意思是，万军之耶和华是差遣者，也是受差遣者—9、11节。
- b 耶和华就是三一神；在八节，神格三者中被称为「祂」的一位，差遣三者中被称为「我」的另一位。
- c 差遣者必然是指父，受差遣的乃是子—约五 36 下，六 57 上，八 16。
- d 「在显出荣耀之后」—被掳的人归回之后，三一神定意，父要差遣子去攻击那掳掠以色列的列国；父和子都是耶和华—亚二 8。

四 在撒迦利亚书里，基督被启示为有七眼的石头（三 9）、顶石（四 7）以及要建造耶和华殿的苗（六 12 ~ 13）。

五 在撒迦利亚的预言里，基督在卑微的形状里作王，受差遣到以色列那里（九 9 ~ 10），作牧人喂养他们（十一 7），却被憎嫌（8）、被卖（12 ~ 13）、受攻击（十三 7）并被扎（十二 10），因而为他们完成救赎（十三 1，一 8，三 9）。

六 至终，基督要为以色列人争战，拯救他们脱离敌基督的手，使以色列全家得救（十二 1 ~ 十四 7、12 ~ 15），并要在复兴的时候，作王管理全地（8 ~ 11、16 ~ 21）。

伍 作为撒迦利亚书中关于基督之申言的发展，马太福音和哥林多前书启示，为着建造召会作神的殿，包罗万有的基督乃是一切：

- 3. In verse 8 both He and Me refer to Jehovah of hosts:
  - a. This means that Jehovah of hosts is the Sender and the sent One—vv. 9, 11.
  - b. Jehovah is the Triune God; in verse 8 one of the three in the Godhead, referred to as “He,” sent another of the three, referred to as “Me.”
  - c. The Sender is surely the Father, and the sent One is the Son—John 5:36b; 6:57a; 8:16.
  - d. “After the glory”—after the return of the captives—the Triune God decided that the Father would send the Son against the nations who plundered Israel; both the Father and the Son are Jehovah—Zech. 2:8.
- D. *In Zechariah Christ is revealed as the stone with seven eyes (3:9), the topstone (4:7), and the Shoot that will build the temple of Jehovah (6:12-13).*
- E. *In Zechariah’s prophecy Christ was sent to Israel as their King in a lowly form (9:9-10) and as their Shepherd to feed them (11:7), but He was detested (v. 8), sold (vv. 12-13), attacked (13:7), and pierced (12:10), and thereby accomplished redemption for them (13:1; 1:8; 3:9).*
- F. *Eventually, Christ will fight for Israel to deliver them out of the hand of Antichrist for their household salvation (12:1–14:7, 12-15), and in the restoration Christ will be King over the earth (vv. 8-11, 16-21).*

**V. As the development of the prophecy concerning Christ in Zechariah, Matthew and 1 Corinthians reveal that the all-inclusive Christ is everything for the building of the church as the temple of God:**

一 马太福音启示，为着召会的建造（十六 18），基督乃是君王（二 1 ~ 2，二 5）、活神的儿子（十六 16）、人子（八 20，十一 19）、施浸者（三 11）、光（四 12 ~ 16）、医生（九 12）、新郎（十五）、未漂过的布（十六）、新酒（十七）、牧人（三十六）、庄稼的主（三十八）、罪人的朋友（十一 19 上）、智慧（十九 下）、使人得安息者（二十八 ~ 三十）、真大卫（十二 3）、比殿更大者（六）、更大的约拿（三十九 ~ 四十一）、比所罗门更大者（四十二）、饼和桌下的碎渣（十五 26 ~ 27）以及在祂的人性里复活，得着了天上地上所有的权柄者（二八 18 ~ 19）。

二 哥林多前书启示，为着建造召会作神的殿（三 16 ~ 17）身体基督（十二 12），基督乃是信徒的分（一 2）、神的能力和神的智慧，成了我们的公义、圣别和救赎（二十四、三十）、荣耀的主（二 7 ~ 8）、神的深奥（十）、神建造的惟一根基（三 11）、我们的逾越节（五 7）、无酵饼（八）、灵食、灵水和灵磐石（十 3 ~ 4）、头（十一 3）、身体（十二 12）、初熟的果子（十五 20、23）、第二个人（四十七）和末后的亚当，成了赐生命的灵（四十五 下），好使我们为着召会接受祂作我们的一切。

## 周 六

陆 为着建造召会作神的殿，我们必须对基督有一些极重要的经历：

一 为着建造召会作神的殿，我们必须经历基督作根基，那托住并支撑全召会者—三 11。

二 为着建造召会作神的殿，我们必须经历基督作房角石—

A. *Matthew reveals that for the building of the church (16:18), Christ is the King (2:1-2; 21:5), the Son of the living God (16:16), the Son of Man (8:20; 11:19), the Baptizer (3:11), the light (4:12-16), the Physician (9:12), the Bridegroom (v. 15), the unfulled cloth (v. 16), the new wine (v. 17), the Shepherd (v. 36), the Lord of the harvest (v. 38), the Friend of sinners (11:19a), wisdom (v. 19b), the One who gives rest (vv. 28-30), the real David (12:3), the One greater than the temple (v. 6), the greater Jonah (vv. 39-41), the One greater than Solomon (v. 42), the bread and crumbs under the table (15:26-27), and the resurrected One in His humanity with all authority in heaven and on earth (28:18-19).*

B. *First Corinthians reveals that for the building of the church as the temple of God (3:16-17), the Body-Christ (12:12), Christ is the believers' portion (1:2), God's power and God's wisdom as righteousness, sanctification, and redemption to us (vv. 24, 30), the Lord of glory (2:7-8), the depths of God (v. 10), the unique foundation of God's building (3:11), our Passover (5:7), the unleavened bread (v. 8), the spiritual food, the spiritual drink, and the spiritual rock (10:3-4), the Head (11:3), the Body (12:12), the firstfruits (15:20, 23), the second man (v. 47), and the last Adam, who became the life-giving Spirit (v. 45b) so that we may receive Him as our everything for the church.*

## DAY 6

**VI. For the building of the church as the temple of God, we need certain crucial experiences of Christ:**

A. *For the building of the church as the temple of God, we need to experience Christ as the foundation, the One who holds and supports the entire church—3:11.*

B. *For the building of the church as the temple of God, we need to*

徒四 11，弗二 20，彼前二 6。

三 为着建造召会作神的殿，我们必须经历基督作顶石—祂是从神临到我们的恩典，作神建造的遮盖—亚四 7，林前十五 10。

四 为着建造召会作神的殿，我们必须经历基督作建造的宝贵材料—金、银、宝石—三 12 上。

五 为着建造召会作神的殿，我们必须经历基督作从神给我们的智慧—一 30。

六 为着建造召会作神的殿，我们必须经历基督复活的大能—腓三 10 ~ 11。

七 为着建造召会作神的殿，我们必须经历基督的死—10 节，歌四 6。

八 为着建造召会作神的殿，我们必须经历基督的爱—林后五 14，弗三 17 ~ 19，四 16。

*experience Christ as the cornerstone—Acts 4:11; Eph. 2:20; 1 Pet. 2:6.*

*C. For the building of the church as the temple of God, we need to experience Christ as the topstone, as grace from God to us to be the covering of God's building—Zech. 4:7; 1 Cor. 15:10.*

*D. For the building of the church as the temple of God, we need to experience Christ as the precious building materials—gold, silver, and precious stones—3:12a.*

*E. For the building of the church as the temple of God, we need to experience Christ as wisdom to us from God—1:30.*

*F. For the building of the church as the temple of God, we need to experience Christ in the power of His resurrection—Phil. 3:10-11.*

*G. For the building of the church as the temple of God, we need to experience Christ in His death—v. 10; S. S. 4:6.*

*H. For the building of the church as the temple of God, we need to experience Christ in His love—2 Cor. 5:14; Eph. 3:17-19; 4:16.*

林前三 16 岂不知你们是神的殿，神的灵住在你们里面么？」

启二一 22 我未见城内有殿，因主神全能者和羔羊为城的殿。」

殿顶替帐幕，作神在地上的居所。殿首先表征成为肉体作神具体化身的基督（西二 9），作神在地上的居所（约二 19~21，一 14）；殿也表征召会，包括所有的信徒，就是基督的肢体，作基督的扩大，成为神在地上的居所（林前三 16~17，六 19，弗二 21~22）。基督与召会是一；基督是头，召会是身体（一 22~23，西一 18 上）。身体是头的扩大，给神居住。因此，神住在基督里，就是神住在召会里（圣经恢复本，王上六 1 第二注）。

### 信息选读

所罗门预表基督（太十二 42），说神智慧的话（十三 35），并建造召会作神的殿（十六 18，林前三 16，弗二 21~22）；殿预表基督（太十二 6）与召会，作神在宇宙中唯一的建造。这二者—基督和祂的身体（召会）—乃是神永远经纶的中心、实际和目标（列王纪生命读经，四九页）。

在新约里，基督是神的帐幕和神的殿（约一 14，二 21）。...基督已经得了扩大，而扩大的基督就是召会，作神扩大的殿。召会作基督的扩大，是神扩大的殿，就是祂的居所。在林前三章十六节保罗说，团体的信徒是神的殿；在以弗所二章二十二节他说，我们同被建造，成为神在灵里的居所；在提前三章十五节他说，召会是活神的家。首先，神在基督里。

1 Cor. 3:16 "Do you not know that you are the temple of God, and that the Spirit of God dwells in you?"

Rev. 21:22 "And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple."

The temple replaced the tabernacle as God's dwelling on earth. The temple first signifies the incarnated Christ, the embodiment of God (Col. 2:9), as God's dwelling on the earth (John 2:19-21; 1:14). It also signifies the church, including all the believers, the members of Christ, as the enlargement of Christ to be God's dwelling on the earth (1 Cor. 3:16-17; 6:19; Eph. 2:21-22). Christ and the church are one, Christ being the Head and the church being the Body (Eph. 1:22-23; Col. 1:18a). The Body is the enlargement of the Head for God's dwelling. Hence, God's dwelling in Christ is God's dwelling in the church. (1 Kings 6:1, footnote 2)

### Today's Reading

Solomon typifies Christ (Matt. 12:42) in speaking God's word of wisdom (13:35) and in building the church as the temple of God (16:18; 1 Cor. 3:16; Eph. 2:21-22), and the temple typifies Christ (Matt. 12:6) and the church as the unique building of God in the universe. These two—Christ and His Body, the church—are the center, the reality, and the goal of God's eternal economy. (Life-study of 1 & 2 Kings, p. 41)

In the New Testament, Christ is the tabernacle of God and the temple of God (John 1:14; 2:21)...Christ has been enlarged, and the enlarged Christ is the church as God's enlarged temple. The church as the enlargement of Christ is God's enlarged temple, His dwelling place. In 1 Corinthians 3:16 Paul said that the believers corporately are the temple of God; in Ephesians 2:22 he said that we are being built together into a spiritual dwelling place of God; and in 1 Timothy 3:15 he said that the church is the house of the living God. First, God is

我们呼求基督的名，就得上神。不仅如此，神也在召会里。召会当然不是物质的建筑，我们信徒就是召会（诗篇生命读经，一九一页）。

林前三章十六节神的殿是指在某一个地方...团体的信徒；而十七节神的那殿是指普世所有的信徒。神在宇宙中唯一属灵的殿，在地上的许多地方都有显出，每一显出就是神在那地方的殿。

神的殿是九节「神的建筑」的说明。神的建筑不是普通的建筑，乃是圣别之神的圣所，神的灵所居住的殿。我们这些建造这样圣别之殿的人，都当晓得这事，好叫我们谨慎，不用木、草、禾秸等没有价值的材料建造，乃用符合神性情和经纶的金、银、宝石等贵重的材料建造（圣经恢复本，林前三 16 第一注）。

帐幕〔和殿都〕预表新耶路撒冷；在新天新地里，圣殿扩大为新耶路撒冷。在新耶路撒冷里，再没有殿，殿已经扩大为城（启二一 22）。今天神的居所好比一幢房屋；在永世里，神的居所将是一座城；房屋扩大了就是一座城（召会的意义，二一三一页）。

启示录二十一章二十二节的殿照原文，不是指包括圣所及至圣所的整个殿，乃是指内殿，就是至圣所。这内殿乃是全能的神和作羔羊的基督自己，表征神和基督是我们在新天新地里，事奉神的地方。圣城是神的帐幕（3），是给神居住的；而神和羔羊为殿是给我们居住的（参诗二七 4，九二 13）。将来在新天新地里，圣城新耶路撒冷乃是神人互为居所，直到永远（真理课程一级卷二，一三二至一三三页）。

参读：神新约的经纶，第三十七章；召会的意义，第十五篇。

in Christ. When we call on the name of Christ, we get God. Furthermore, God is in the church. The church, of course, is not a physical building. We believers are the church. (Life-study of the Psalms, p. 155)

The temple of God [in 1 Corinthians 3:16] refers to the believers collectively in a certain locality,...whereas the temple of God in verse 17 refers to all the believers universally. The unique spiritual temple of God in the universe has its expression in many localities on earth. Each expression is the temple of God in that locality.

The temple of God is the explanation of God's building in verse 9. God's building is not an ordinary building; it is the sanctuary of the holy God, the temple in which the Spirit of God dwells. We, the builders of such a holy temple, should realize this, that we may be careful to build not with the worthless materials of wood, grass, and stubble but with the precious materials of gold, silver, and precious stones, which correspond with God's nature and economy. (1 Cor. 3:16, footnote 1)

Both the tabernacle and the temple typify the New Jerusalem. In the new heavens and the new earth, the temple will be enlarged into a city, the New Jerusalem. There will be no temple in the New Jerusalem because the temple will be enlarged into a city (Rev. 21:22). Today God's dwelling can be likened to a house, but in eternity God's dwelling will be a city. The house will be enlarged into a city. (Three Aspects of the Church, Book 1: The Meaning of the Church, p. 200)

This temple (v. 22), according to the original text, does not refer to the entire temple including the Holy Place and the Holy of Holies; rather, it refers to the inner temple, the Holy of Holies. This inner temple is the almighty God and Christ as the Lamb, signifying that God and Christ Themselves will be the place in which we serve God in the new heaven and new earth. The holy city as the tabernacle of God (Rev. 21:3) is for God to dwell in, and God and the Lamb as the temple are for us to dwell in (cf. Ps. 27:4; 92:13). In the new heaven and new earth, the holy city New Jerusalem will be a mutual dwelling place for both God and man for eternity. (Truth Lessons—Level One, vol. 2, pp. 106-107)

Further Reading: God's New Testament Economy, ch. 37; Three Aspects of the Church, Book 1: The Meaning of the Church, ch. 17

亚六 12~13 「…万军之耶和华如此说，看哪，有一人，名为苗；他要从自己的地方长起来，并要建造耶和华的殿。他要…担负尊荣，坐在宝座上掌权；又必在宝座上作祭司，在两职之间筹定和平。」

头一个殿是所罗门建的，那个殿被尼布甲尼撒毁坏了。七十年之后，波斯王古列释放以色列的俘虏归回他们祖宗的地，重建圣殿。至终，北方王的一个后裔，安提阿克以比凡尼，极度地毁坏圣殿，用拜偶像、淫乱和不洁的祭物亵渎这殿。后来马克比家族击败这王，洁净了殿。那一次洁净是一种称义，宣告殿是神百姓敬拜神的圣别之地。基督受死以后，提多带同罗马军兵，在主后七十年再次将圣殿毁坏。按照圣经，圣殿将有第四次的毁坏，就是在这时代末了七年的中间，被敌基督毁坏。

这一切事给我们看见，撒但与神争斗的中心、目的和目标，乃是与殿有关。神要在地上得着一个地方，让祂的子民敬拜祂，见证祂在这地上仍有权益；然而撒但一直在争斗，要毁坏这地方（但以理书生命读经，一二二至一二三页）。

### 信息选读

重建之工得以继续，是因着申言者哈该和撒迦利亚申言的勉励和帮助（拉五 1~2）。在以色列人中间的神治行政里，有三种职分：祭司、君王和申言者。…圣殿的重建，是借着约书亚的祭司职分，和犹大省长所罗巴伯（该一 1）的权柄完成的。在建造恢复的圣殿时，约书亚和所罗巴伯都有几分软弱灰心；因此，神使用申言者哈该和撒迦利亚为祂说

Zech. 6:12-13 "...Thus speaks Jehovah of hosts, saying, Here is a man, whose name is the Shoot; and he will shoot forth from his place and will build the temple of Jehovah. Indeed,...he will bear majesty and will sit and rule on his throne; and he will be a priest on his throne; and the counsel of peace will be between the two of them."

The first temple was built by Solomon, and that temple was destroyed by Nebuchadnezzar. Then after seventy years, Cyrus the king of Persia released the captives of Israel to return to their fathers' land to rebuild the temple. Eventually, Antiochus Epiphanes, a descendant of the king of the north, utterly desecrated the temple, profaning it with idolatry, fornication, and unclean offerings. The Maccabees defeated this king and cleansed the temple. That cleansing was a justification, declaring that the temple was the holy place for God's people to worship Him. After Christ's death, Titus came with the Roman army and destroyed the temple again in A.D. 70. According to the Bible, there will be a fourth destruction of the temple by Antichrist in the middle of the last seven years of this age.

All these cases show us that the center, the aim, and the goal of Satan's struggle against God is related to the temple. God desires to have a place on earth for His people to worship Him, as a testimony that He still has an interest on this earth. But Satan is always struggling to destroy this place. (Life-study of Daniel, pp. 104-105)

### Today's Reading

The rebuilding work [of the temple] continued through the encouragement and help of the prophesying of the prophets Haggai and Zechariah (Ezra 5:1-2). In God's theocratic administration among the people of Israel, there were three offices: the priests, the kings, and the prophets....The rebuilding of the temple was accomplished through the priesthood of Joshua and the authority of Zerubbabel, the governor of Judah (Hag. 1:1). In the building of the recovered temple both Joshua and Zerubbabel became somewhat weak and discouraged.

话，加强并勉励约书亚和所罗巴伯（圣经恢复本，拉五 1 第一注）。

撒迦利亚是在被掳时期，生在祭司家族里（尼十二 1、4、12、16）。他先是祭司，后成了申言者。约在主前五二〇年，申言者哈该的时候，他与所罗巴伯一同回到犹大（拉五 1）（亚一 1 第四注）。

〔撒迦利亚〕的申言乃是基于他的祭司职分。他多方讲说关于基督的事，因为他的职事出自于祭司职分。今天在主的恢复里，我们需要像哈该这样的申言者来加强我们、警告我们并激动我们，但我们更需要像撒迦利亚那样的申言者。...我们需要一些申言者，是真正的祭司，与主有活的接触，并且对基督有所认识。...〔撒迦利亚〕所说到的就是基督，因为他是祭司，一直在接触主。

申言者撒迦利亚的职事，乃是一个关乎基督的职事，表明在神的恢复里，基督必须居首位。在以斯拉记、尼希米记、哈该书和撒迦利亚书这几卷恢复的书中，至终没有别的，只有基督。恢复就是恢复神殿的建造，而这乃是为着基督。

弟兄姊妹，我们必须看见这奥秘就是基督的奥秘。在今天主殿的恢复中，我们不太需要像哈该那样的申言者。但今天，几乎所有的申言者就像哈该。你曾听过一些申言，论到基督是神的奥秘么？这是今天的难处。有太多哈该，而几乎没有撒迦利亚。哈该只是为申言铺路，需要有撒迦利亚随着。在地方召会的恢复里，我们需要更多像撒迦利亚的申言，更多关于基督的申言。今天我们很少听到撒迦利亚的声音，因为这是奥秘的，并不按照人的观念。我们需要属天的异象，来看见与神殿建造之恢复有关的基督（神殿与神城的恢复，五一至五二、六一、五三至五四页）。

参读：神殿与神城的恢复，第四至五章。

Therefore, God used the prophets Haggai and Zechariah to speak for Him and to strengthen and encourage Joshua and Zerubbabel. (Ezra 5:1, footnote 1)

Zechariah was born of a priestly family in captivity (Neh. 12:1, 4, 12, 16). He was first a priest, and then he became a prophet. He returned to Judah with Zerubbabel at the time of the prophet Haggai in about 520 B.C. (Ezra 5:1). (Zech. 1:1, footnote 2)

[Zechariah's] prophecy was based upon his priesthood. He spoke very much concerning Christ because his ministry sprang from the priesthood. Today in the Lord's recovery, we need the prophets such as Haggai to strengthen us, warn us, and stir us, but we need prophets such as Zechariah even more....We need the prophets who are the real priests, who have living contact with the Lord and who know something of Christ....All [Zechariah] spoke about was Christ, because he was a priest contacting the Lord all the time.

The ministry of the prophet Zechariah is a ministry concerning Christ, showing that in God's recovery, Christ must have the first place. In the books of the recovery—Ezra, Nehemiah, Haggai, and Zechariah—eventually there is nothing but Christ. The recovery is the recovery of the building of God's house, but it is for Christ.

Brothers and sisters, we must see that this mystery is the mystery of Christ. In the recovery of the Lord's house today, we do not need the prophets like Haggai so much. Yet today nearly all the prophets are like Haggai. Have you heard some prophecy about Christ as God's mystery? This is the problem today. There are too many Haggais and hardly any Zechariahs. Haggai only opens the way for the prophecy, and Zechariah follows. In the recovery of the local churches, we need more prophecies like Zechariah's, more prophecies about Christ. Today we rarely hear the voice of Zechariah, because it is mysterious; it is something that is not according to the human concept. We need the heavenly vision to see the things concerning Christ related to the recovery of the building of God's house. (The Recovery of God's House and God's City, pp. 47-48, 55, 49)

Further Reading: The Recovery of God's House and God's City, chs. 4-5



亚一 8 「我夜间观看，见一人骑着红马，站在洼地番石榴树中间；在祂后面还有红色、红棕色和白色的马。」

16 「所以耶和华如此说，我要带着怜恤回到耶路撒冷；我的殿必重建在其中，准绳必拉在耶路撒冷之上；这是万军之耶和华说的。」

神为着要叫撒迦利亚预言圣殿重建的成功，以坚定圣殿重建的工作，就在他书中预言的开头，一连给他看见八个异象。〔头一个异象是〕一个人骑着红马，站在洼地（被掳之地）番石榴树（以色列人）中间（亚一 7~17）——骑红马的是指耶和华的使者，就是基督。这使者站在神百姓被掳的洼地，与他们同在，为他们的归回代祷。神就回答说，祂为耶路撒冷极其嫉愤，祂恼怒列国助增祸患；祂要施怜悯，祂的殿必重建，准绳必拉在耶路撒冷之上（真理课程一级卷二，六至七页）。

### 信息选读

〔撒迦利亚一章八节的〕这人是耶和华的使者（11），就是在人性里的基督。耶和华的使者乃是耶和华自己这三一神（出三 2 上、4~6、13~15）。这位使者也是基督，就是三一神的具体化身（西二 9），并受神差遣者（约五 36~38，六 38~39）。耶和华的使者也就是那在以色列从埃及到应许之地的路上，护卫并保护他们之神的使者（出二三 20，三二 34，士六 19~24，赛六三 9）（圣经恢复本，亚一 8 第一注）。

番石榴树表征在被掳中受屈辱却宝贵的以色列

Zech. 1:8 "I saw during the night, and behold, a man was riding upon a red horse; and He was standing among the myrtle trees that were in the bottoms; and behind Him there were red, reddish-brown, and white horses."

16 "Therefore thus says Jehovah, I return to Jerusalem with compassions; My house will be built in it, declares Jehovah of hosts, and a measuring line will be stretched over Jerusalem."

In order that Zechariah might strengthen the rebuilding work of the holy temple by foretelling its success, God gave him a series of eight visions in the beginning of the prophecies in his book. The first vision was of a man riding upon a red horse and standing among the myrtle trees (the people of Israel) that were in the bottoms (the land of captivity) (1:7-17). The one riding on a red horse denotes the Angel of Jehovah,...Christ. The angel stood in the bottoms, where God's people were kept in captivity, staying with them and interceding for their return. God answered that He was jealous for Jerusalem with a great jealousy, and He was very displeased with the nations which helped forward the affliction; He would grant mercies that His house might be rebuilt and a line stretched upon Jerusalem. (Truth Lessons—Level One, vol. 2, pp. 8-9)

### Today's Reading

The man [in Zechariah 1:8] is the Angel of Jehovah (v. 11), Christ in His humanity. The Angel of Jehovah is Jehovah Himself as the Triune God (Exo. 3:2a, 4-6, 13-15). He is also Christ as the embodiment of the Triune God (Col. 2:9) and as the sent One of God (John 5:36-38; 6:38-39). The Angel of Jehovah is also the Angel of God who escorted and protected Israel on their way from Egypt to the promised land (Exo. 23:20; 32:34...). (Zech. 1:8, footnote 1)

[The] myrtle trees signify the humiliated yet precious people of Israel in

民。救赎的基督是人，也是耶和华的使者，三一神的具体化身，受神差遣来与被掳中受屈辱的以色列人同在。基督站在洼地番石榴树中间，意即祂坚强地留在被掳的以色列人中间，在他们所处受屈辱之谷的最低处。骑在红马上的救赎者基督，乃是以色列的护卫者，预备好要为他们快速行事，在他们被掳中照顾他们。基督在以色列被掳中维持他们，使祂至终能借着以色列生到人性里，以完成神永远的经纶（亚一8第三注）。

在撒迦利亚一章十二节我们看见，耶和华的使者为以色列代求：「于是耶和华的使者说，万军之耶和華啊，你恼恨耶路撒冷和犹大的城邑已经七十年了；你不施怜恤要到几时呢？」

〔在十六节，用准绳〕量度是要据有。耶和華要使准绳拉在耶路撒冷之上，就是说祂要据有那城。神放弃耶路撒冷有七十年之久。现今祂要回来重新据有这城，所以祂差遣人来量城。在十七节耶和華接着说，「我的城邑必再福乐满溢，耶和華必再安慰锡安，必再拣选耶路撒冷。」这就是神回答基督为以色列之祷告的方式。

在二章，撒迦利亚看见一人手拿准绳的异象。「我又举目观看，见有一人，手拿准绳。我说，你往哪里去？祂对我说，我要去量耶路撒冷，看有多宽，多长。」（1~2）...这人乃是在人性里的基督，作为耶和华的使者，就是与撒迦利亚说话的那一位（1上、2~3上，参结四十3，亚一9~11）。...拿着准绳的那人要去量耶路撒冷，为使耶和華能重新据有耶路撒冷（二2、4下）。耶路撒冷被神放弃而被掳七十年。在被掳之后，神回到耶路撒冷来量她，为要据有她（撒迦利亚书生命读经，三九一至三九二、三九四至三九五页）。

参读：撒迦利亚书生命读经，第一至二篇。

their captivity. The redeeming Christ, as a man and as the Angel of Jehovah, the embodiment of the Triune God, was sent by God to be with the humiliated people of Israel in their captivity. Christ's standing among the myrtle trees that were in the bottoms means that He remained strongly among the captured Israel in the lowest part of the valley in their humiliation. As the One on the red horse, Christ, the redeeming One, was Israel's patron, ready to do anything for them swiftly in order to care for them in their captivity. Christ maintained Israel in their captivity that He might eventually be born into humanity through Israel to accomplish God's eternal economy. (Zech. 1:8, footnote 3)

In [Zechariah 1:12] we see that the Angel of Jehovah interceded for Israel. "Then the Angel of Jehovah answered and said, O Jehovah of hosts, how long will You not have compassion on Jerusalem and on the cities of Judah, with which You have been indignant for these seventy years?"

[In verse 16] to measure is to possess. For Jehovah to cause a measuring line to be stretched over Jerusalem means that He will possess that city. For seventy years Jerusalem was given up by God. Now He was coming back to repossess the city, so He sent someone to measure it. In verse 17 Jehovah went on to say, "My cities will again overflow with good, and Jehovah will again comfort Zion and will again choose Jerusalem." This is the way Christ's prayer for Israel was answered by God.

In [chapter 2] Zechariah saw a vision of a man with a measuring line in His hand. "I lifted up my eyes and I looked, and there was a man, and in His hand was a measuring line. And I said, Where are you going? And He said to me, To measure Jerusalem; to see how great its breadth is and how great its length is" (vv. 1-2)...This man is Christ in His humanity as the Angel of Jehovah, the One speaking with Zechariah (vv. 1a, 2-3a; cf. Ezek. 40:3; Zech. 1:9-11)...The man with the measuring line intended to measure Jerusalem for the purpose that Jehovah may repossess it (Zech. 2:2, 4b). Jerusalem was given up by God for the seventy years of captivity. After the captivity, God came back to Jerusalem to measure it for His possession. (Life-study of Zechariah, pp. 9-10, 13-14)

Further Reading: Life-study of Zechariah, msgs. 1-2

亚二 8~9 「因为万军之耶和华如此说，在显出荣耀之后，祂差遣我去攻击那掳掠你们的列国；因为那触着你们的，就是触着祂眼中的瞳人。在他们以上抡手，他们就必作那些服事他们之人的掳物；你们便知道万军之耶和华差遣我了。」

撒迦利亚二章八节说，「因为万军之耶和华如此说，在显出荣耀之后，祂差遣我去攻击那掳掠你们的列国；因为那触着你们的，就是触着祂眼中的瞳人。」「在显出荣耀之后」是什么意思？这是指被掳的人归回之后。在以色列被掳的七十年中，荣耀不在耶路撒冷中心。然而，当以色列人归回耶路撒冷，荣耀也归回了。虽然约书亚和所罗巴伯是敬虔的人，但许多从巴比伦归回的人并非如此；然而，在神眼中，他们的归回乃是荣耀。所以，「在显出荣耀之后」，意思就是「在归回之后」。

八节上半说，「因为万军之耶和华如此说，在显出荣耀之后，祂差遣我...。」这里的「祂」是谁，「我」又是谁？「祂」是指神，万军之耶和华；「我」也是指万军之耶和华。万军之耶和华差遣万军之耶和华。这就是说，万军之耶和华是差遣者，也是受差遣者。在旧约里，「耶和华」这个神圣的名称是指三一神（撒迦利亚书生命读经，三九七至三九八页）。

### 信息选读

在撒迦利亚二章八节，神格三者中的一位，差遣三者中的另一位。差遣者称为「祂」，受差遣者称为「我」。毫无疑问，「祂」是指父，「我」是指子。在显出荣耀之后，三一神定意去作一件奇妙的事，就是父要差遣子。...父和子都是耶和华。

Zech. 2:8-9 "For thus says Jehovah of hosts, After the glory He has sent Me against the nations who plunder you; for he who touches you touches the pupil of His eye. For I am now waving My hand over them, and they will be plunder for those who served them; and you will know that Jehovah of hosts has sent Me."

Zechariah 2:8 says, "Thus says Jehovah of hosts, After the glory He has sent Me against the nations who plunder you; for he who touches you touches the pupil of His eye." What is meant by the expression "after the glory"? It refers to after the return of the captives. In the seventy years of captivity, the glory was absent from the center of Jerusalem. But when the children of Israel returned to Jerusalem, the glory also returned. Although Joshua and Zerubbabel were godly, many of the others who returned to Jerusalem from Babylon were not. Nevertheless, in the sight of God, their return was a glory. Therefore, "after the glory" means "after the return."

The first part of verse 8 says, "Thus says Jehovah of hosts, After the glory He has sent Me." Who is the He, and who is the Me? The He refers to God, Jehovah of hosts, and the Me refers also to Jehovah of hosts. Jehovah of hosts sent Jehovah of hosts. This means that Jehovah of hosts is the Sender and the One sent. In the Old Testament, Jehovah is a divine title that refers to the Triune God. (Life-study of Zechariah, pp. 15-16)

### Today's Reading

In Zechariah 2:8 one of the three in the Godhead sent another of the three. The Sender is called He, and the sent One is called Me. Surely the He refers to the Father, and the Me, to the Son. After the glory, the Triune God decided to do something marvelous. The decision was that the Father would send the Son....Both the Father and the Son are Jehovah.

基督这位受万军之耶和华所差遣的，以及差遣者万军之耶和华，将要攻击列国；这些列国掳掠锡安的民，触着他们如同触着神眼中的瞳人（撒迦利亚书生命读经，三九八至三九九页）。

〔在撒迦利亚书，基督被启示为恩典的顶石以及有七眼的石头（四七，三九）。关于基督进一步的预言是〕三章八节：「我必使我的仆人，就是那苗，发出来。」又六章十二至十三节：「看哪，有一人，名为苗；他要从自己的地方长起来，并要建造耶和华的殿。他要建造耶和华的殿，并担负尊荣，坐在宝座上掌权；又必在宝座上作祭司。」这些话都是指基督说的。祂是神的仆人，祂是一个「人」，祂是那称为苗的。...祂要建造耶和华的殿，祂要坐宝座，掌王权，作祭司（李常受文集一九七〇年第三册，三八五页）。

九至十一章以十分亲密的方式揭示基督。这几章预言的中心，乃是基督为被弃绝的弥赛亚。在九章，基督在卑微的形状里作王，来到并进入耶路撒冷。然后十章启示这位仁慈、亲切并温柔的一位，作牧人慈爱地眷顾以色列。当祂三十岁时，出来牧养百姓。祂在地上尽职的三年半中，将属灵的供应服事给神所拣选的人。祂尽职的时期就是牧养的时期，许多人都因祂的牧养得着帮助。

撒迦利亚书不是强调基督的所是或工作，乃是启示基督在卑微的形状里作王，受差遣到以色列人那里，却被憎嫌、被卖、受攻击并被扎，因而为他们完成救赎。基督作为耶和华的使者，在以色列人被掳时与他们同在。至终，基督要为以色列人争战，并要作王管理全地（撒迦利亚书生命读经，四五三、三八五页）。

参读：撒迦利亚书生命读经，第三篇；真理课程一级卷二，第十三课。

Christ as the One sent by Jehovah of hosts and as the Sender, Jehovah of hosts, will be against the nations who plunder the people of Zion and touch them as the pupil of His eye. (Life-study of Zechariah, p. 17)

[In Zechariah, Christ is unveiled as the topstone of grace, a stone with seven eyes (4:7; 3:9)]. Additional...prophecies concerning Christ are: "I am about to bring forth My servant, the shoot" (Zech. 3:8); and "Here is a man, whose name is the Shoot; and he will shoot forth from his place and will build the temple of Jehovah. Indeed, it is he who will build the temple of Jehovah; and he will bear majesty and will sit and rule on his throne; and he will be a priest on his throne" (Zech. 6:12-13). All these designations refer to Christ. He is God's Servant, He is a man, and He is called the Shoot. He will build the temple of Jehovah, and He will sit on the throne and rule and be a Priest. (Concerning the Person of Christ, p. 23)

Chapters 9 through 11 of Zechariah unveil Christ in a very intimate way. The center of the prophecies in these chapters is Christ as the rejected Messiah. In chapter 9 Christ came and entered into Jerusalem as the King in a lowly form. Then chapter 10 reveals this kind, intimate, and gentle One as the Shepherd coming in His loving visitation to Israel. When He was thirty years of age, He came forth to shepherd the people. During the three and a half years of His ministry on earth, He ministered the spiritual supply to God's chosen people. The time of His ministry was a time of shepherding, and many were helped by His shepherding.

The book of Zechariah does not stress Christ's being or His working. Rather, it reveals Christ as the One who was sent to Israel as their King in a lowly form but was detested, sold, attacked, and pierced, and thereby accomplished redemption for them. Christ as the Angel of Jehovah was with them in their captivity. Eventually, Christ will fight for Israel and will be King over all the earth. (Life-study of Zechariah, pp. 64, 5)

Further Reading: Life-study of Zechariah, msg. 3; Truth Lessons—Level One, vol. 2, lsn. 13

## 第七周·周五

### 晨兴喂养

太十六 16 西门彼得回答说，你是基督，是活神的儿子。」

林前一 30 「但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。」

撒迦利亚书有十四章，可分为两段：前八章是一段，后六章是另一段。在头一段里有八个异象，在其中申言者撒迦利亚看见神建造之恢复中有关基督的事；在后一段撒迦利亚申言到在圣殿的恢复后，关于基督将来的事（神殿与神城的恢复，四八页）。

### 信息选读

在马太二十一章一至十一节，基督被陈明为王，特别是温柔的王。主耶稣在祂地上生命即将结束前，作为王进入耶路撒冷。...在十六章十六至十九节，我们看见主耶稣是基督，是活神的儿子。这里的启示是极重要的，因这关系到神的经纶，就是祂永远的定旨。...无论我们往哪里去，我们都必须传扬并教导基督与活神的儿子的启示，借此产生更多的众子，成为召会—基督身体—的肢体。

我们可以经历并享受基督，不仅作为神，也作为人—人子（四 4，十九 28，二六 64，二四 37、39、44）。然而，少有基督徒对基督作为人有特别、细致的经历。我们经历基督作为神，似乎比经历基督作为人容易。...九章十至十三节指明，我们也可以经历并享受基督作医生。主耶稣在祂尽职为着国度呼召人跟从祂的事上，是作医生，不是作审判官。...祂来尽职是作医生，医治、恢复、点活并拯救我们，

## WEEK 7 — DAY 5

### Morning Nourishment

Matt. 16:16 "And Simon Peter answered and said, You are the Christ, the Son of the living God."

1 Cor. 1:30 "But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption."

The fourteen chapters of Zechariah are divided into two sections: the first eight chapters are one section, and the last six are another. In the first section, there are eight visions, in which the prophet Zechariah saw the things of Christ related to the recovery of God's building; in the last section, Zechariah prophesies about Christ in the future, after the recovery of the temple. (The Recovery of God's House and God's City, p. 45)

### Today's Reading

In Matthew 21:1-11 Christ is presented as the King, in particular, as the meek King. Shortly before the end of His life, the Lord Jesus entered Jerusalem as the King. In Matthew 16:16-19 we see that the Lord Jesus is the Christ, the Son of the living God. The revelation here is crucial, for it concerns God's economy, His eternal purpose....Wherever we go, we must preach and teach the Christ and the Son of the living God so that many more sons may be produced to be the members of the church, the Body of Christ.

We may experience and enjoy Christ not only as God but also as a man—the Son of Man (Matt. 4:4; 19:28; 26:64; 24:37, 39, 44). However, not many Christians have a particular and fine experience of Christ as a man. Matthew 9:10-13 indicates that we also may experience and enjoy Christ as the Physician. In calling people to follow Him for the kingdom, the Lord Jesus ministered as a Physician, not as a Judge....He came to minister as a Physician, to heal, recover, enliven, and save us, that we might be reconstituted to be His new and heavenly citizens, with whom He is establishing His heavenly kingdom on this

使我们能重新构成祂属天的新公民，给祂用以在这败坏的地面上，建立祂属天的国。...二十五章一节进一步论到主耶稣是新郎。这节经文启示，主回来时是新郎，是令人喜悦，且富有吸引的人（新约总论第九册，七六、六六至六八、二三、三六至三八页）。

林前一章二节说，「呼求我们主耶稣基督之名...；祂是他们的，也是我们的。」我们在新约圣经中找不到别处有这样的发表。我们需要呼求主耶稣，因为祂是我们的分〔，让我们享受〕（西一12）（哥林多前书中为着基督的身体享受基督，六页）。

我们在林前十章三至四节看见，基督是我们的灵食、灵水和灵磐石。基督是吗哪，也是活水，流自裂开的磐石。今天我们每日的食物和饮料乃是基督。流自磐石的活水指明，磐石是供应的源头。...基督是我们的供应，也是我们得供应的源头。这源头是磐石，表征基督是全然可倚靠的；我们可以信靠祂。基督是我们的灵食、灵水，也是我们可倚靠的供应源头，一直随着我们。

十一章三节启示基督是头，十二章十二节启示祂也是身体。基督是头，也是身体—召会。因此，召会中没有天然的人，唯有基督是一切，又在一切之内（西三10~11）。

林前五章启示基督的另外四方面—初熟（第一）的果子（20）、第二个人（47）、末后的亚当（45）和赐生命的灵（45）。因此，基督是第一、第二和末后。这指明基督是宇宙中一切正面的事物。...神的能力、神的智慧、公义、圣别、救赎、神的深奥、我们的根基、逾越节、除酵节、我们的灵食、灵水、磐石、头、身体、初熟的果子、第二个人和末后的亚当，全都在赐生命的灵里（恢复基督在召会中作一切，二六至二七页）。

参读：新约总论，第二百六十七至二百七十二篇；哥林多前书中为着基督的身体享受基督，第一至三章。

corrupted earth. Matthew 25:1 is a further word concerning the Lord Jesus as the Bridegroom. This verse reveals that the Lord will come back as the Bridegroom, as the pleasant and attractive person. (The Conclusion of the New Testament, pp. 2816, 2808-2809, 2771, 2782-2783)

First Corinthians 1:2 speaks of calling on the name of “our Lord Jesus Christ,...who is theirs and ours.” Nowhere else in the New Testament can we find such an expression. We need to call on the Lord Jesus because He is our portion [for us to enjoy] (Col. 1:12). (The Enjoyment of Christ for the Body in 1 Corinthians, p. 11)

In 1 Corinthians 10:3 and 4 we see Christ as our spiritual food, our spiritual drink, and our spiritual rock. Christ is the manna, and He is the living water that flows out of the cleft rock. Today our daily food and drink are Christ. The living water flowing out of the rock indicates that the rock is the source of supply....Our supply is Christ, and our source of supply is also Christ. This source being a rock signifies that Christ is altogether dependable; we can rely on Him. Christ is our spiritual food, our spiritual drink, and our reliable source of supply, which always follows us.

First Corinthians 11:3 reveals that Christ is the Head, and 12:12 reveals that He is also the Body. Christ is both the Head and the Body, the church. Therefore, in the church there is no natural person, but Christ is all and in all (Col. 3:10-11).

First Corinthians 15 reveals four more aspects of Christ—the firstfruits (v. 20), the second man (v. 47), the last Adam (v. 45), and the life-giving Spirit (v. 45). Thus, Christ is first, second, and last. This indicates that Christ is every positive thing in the universe....God’s power, God’s wisdom, righteousness, sanctification, redemption, the depths of God, our foundation, the Passover, the Feast of Unleavened Bread, our spiritual food, our spiritual drink, our rock, the Head, the Body, the firstfruits, the second man, and the last Adam are all in the life-giving Spirit. (The Recovery of Christ as Everything in the Church, p. 25)

Further Reading: The Conclusion of the New Testament, msgs. 267-272; The Enjoyment of Christ for the Body in 1 Corinthians, chs. 1-3

## 第七周·周六

### 晨兴喂养

林前三 11 「因为除了那已经立好的根基，就是耶稣基督以外，没有人能立别的根基。」

腓三 10 「使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。」

当我们回到正确的立场上，我们必须祷告〔林前三章十一节里〕这样的根基能建立起来。...这不是模仿的问题，乃是被基督充满的问题。当我们立基督作根基，我们何等的喜乐，所以我们欢呼：「阿利路亚！」我们没有别的根基，只有基督（神殿与神城的恢复，二七至二八页）。

### 信息选读

在马太二十一章四十二至四十三节，我们看见基督是神建造的房角石。...在四十二节，基督被指为房角石而不是根基，因为这里所着重的，乃是将犹太信徒和外邦信徒这两面主要的墙联结在一起的房角石（新约总论第九册，七七至七八页）。

〔撒迦利亚四章七节的〕顶石，连同人大声欢呼：「愿恩典恩典，归与这石」，表征基督是恩典之石，在其上有耶和华的七眼，就是神七倍加强的灵，为着完成神殿的重建（三 9，四 7~10，启 5 6）。搬出顶石就是完成建造。这顶石乃是基督的预表。...顶石乃是基督，祂是从神临到我们的恩典，作神建造的遮盖（撒迦利亚书生命读经，四一六页）。

〔林前三章十二节的〕金、银、宝石，表征在三一神的美德和属性上，对基督的各种经历。使徒和属灵的信徒，都是用这些在基督这唯一的根基上

## WEEK 7 — DAY 6

### Morning Nourishment

1 Cor. 3:11 "For another foundation no one is able to lay besides that which is laid, which is Jesus Christ."

Phil. 3:10 "To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death."

When we get back to the proper ground, we must pray that such a foundation [in 1 Corinthians 3:11] will be laid....It is not a matter of imitating but of being filled with Christ. When we lay Christ as the foundation, we are so happy that we shout "Hallelujah!" We have no other foundation but Christ. (The Recovery of God's House and God's City, p. 28)

### Today's Reading

In Matthew 21:42 and 43 we see that Christ is the cornerstone of God's building....In Matthew 21:42 Christ is referred to as the cornerstone, not as the foundation, because the emphasis here is on the cornerstone that joins the two main walls: the wall of the Jewish believers and the wall of the Gentile believers. (The Conclusion of the New Testament, p. 2817)

The topstone [in Zechariah 4:7] with shouts of "Grace, grace to it!" signifies Christ, who is the grace as the stone, upon which are the seven eyes of Jehovah, the sevenfold intensified Spirit of God for the completion of the rebuilding of God's temple (3:9; 4:7-10; Rev. 5:6). To bring forth the topstone is to complete the building. This topstone is a type of Christ....The topstone is...the Christ who is the grace from God to us to be the covering of God's building. (Life-study of Zechariah, pp. 30-31)

[In 1 Corinthians 3:12] gold, silver, and precious stones signify the various experiences of Christ in the virtues and attributes of the Triune God. It is with these that the apostles and all spiritual believers build the church on the unique

建造召会。金表征父的神圣性情及其一切属性；银表征救赎的基督，及其身位与工作的一切美德和属性；宝石表征那灵变化的工作，及其一切属性。这些宝贵的材料，都是我们在灵里借着圣灵，有分于并享受基督而产生的。只有这些才适于神的建造（圣经恢复本·林前三 12 第二注）。

基督成了从神给我们的智慧，作为在神救恩里三件重要的事物：1. 公义，为着我们的已往，借此我们已经得神称义，使我们能在灵里重生，得着神的生命（罗五 18）；2. 圣别，为着我们的现在，借此我们在魂里渐渐被圣别，也就是在我们的心思、情感和意志里，因祂神圣的生命渐渐被变化（六 19、22）；3. 救赎，为着我们的将来，就是我们的身体得赎（八 23），借此我们的身体要因祂神圣的生命改变形状，有祂荣耀的样式（腓三 21）（林前一 30 第二注）。

保罗一直过钉十字架的生活，就是在十字架下的生活，正如基督在祂为人的生活中所过的。借着这样的生活，我们就能经历并彰显基督复活的大能。基督之死的模子，是指基督不断地将祂人的生命治死，使祂得以凭神的生命活着（约六 57）。我们的生活应当模成祂这模子的形状，就是向我们人的生命死，而活神的生命。模成基督的死，乃是认识并经历基督和祂复活的大能、以及同祂受苦之交通的条件（腓三 10 第四注）。

我们要经历基督，需要信和爱（提前一 14）。信使我们能领略基督，爱使我们能享受基督。信和爱都不是我们的，乃是祂的。祂的信成了我们的信，使我们信祂；祂的爱成了我们的爱，使我们爱祂。我们在基督的爱里生根立基，就在祂的生命里长大而被建造（弗三 17 第三注）。

参读：恢复基督在召会中作一切，第一、三至四章。

foundation of Christ. Gold may signify the divine nature of the Father with all its attributes, silver may signify the redeeming Christ with all the virtues and attributes of His person and work, and precious stones may signify the transforming work of the Spirit with all its attributes. All these precious materials are the products of our participation in and enjoyment of Christ in our spirit through the Holy Spirit. Only these are good for God's building. (1 Cor. 3:12, footnote 2)

Christ became wisdom to us from God as three vital things in God's salvation: (1) righteousness (for our past), by which we have been justified by God, that we might be reborn in our spirit to receive the divine life (Rom. 5:18); (2) sanctification (for our present), by which we are being sanctified in our soul, that is, transformed in our mind, emotion, and will, with His divine life (Rom. 6:19, 22); and (3) redemption (for our future), that is, the redemption of our body (Rom. 8:23), by which we will be transfigured in our body with His divine life to have His glorious likeness (Phil. 3:21). (1 Cor. 1:30, footnote 2)

Paul lived a crucified life continually, a life under the cross, just as Christ did in His human living. Through such a life the resurrection power of Christ is experienced and expressed. The mold of Christ's death refers to Christ's experience of continually putting to death His human life that He might live by the life of God (John 6:57). Our life should be conformed to such a mold by our dying to our human life to live the divine life. Being conformed to the death of Christ is the condition for knowing and experiencing Him, the power of His resurrection, and the fellowship of His sufferings. (Phil. 3:10, footnote 4)

To experience Christ we need faith and love (1 Tim. 1:14). Faith enables us to apprehend Christ, and love enables us to enjoy Him. Neither faith nor love are ours; they are His. His faith becomes our faith, by which we believe in Him, and His love becomes our love, by which we love Him. When we are rooted and grounded in His love, we grow and are built up in His life. (Eph. 3:17, footnote 4)

Further Reading: The Recovery of Christ as Everything in the Church, chs. 1, 3-4



## 回耶路撒冷

补 503

(以斯拉一章) (英1252)

A 大调

4/4

3 3 3̣ · 2̣ 1 | 2 2 2 · 1̣ 6̣ | 5̣ 5̣ 1̣ · 7̣ 1̣ 2̣ | 3 3 2 - |  
 一 落到巴比伦, 在被掳之地, 哦主, 将我们的灵激起!

3 3 3̣ · 2̣ 1 | 2 2 2 · 1̣ 6̣ | 5̣ 5̣ 1̣ · 7̣ 1̣ 2̣ | 3 2 1 - |  
 分散在 各处, 失去了合一, 哦主, 将我们的灵激起!

3 - 1 - | 1 - 6̣ - | 5̣ 5̣ 1̣ · 7̣ 1̣ 2̣ | 3 3 2 - |  
 激 起! 激 起! 哦主, 将我们的灵激起!

3 - 1 - | 1 - 6̣ - | 5̣ 5̣ 1̣ · 7̣ 1̣ 2̣ | 3 2 1 - ||  
 激 起! 激 起! 哦主, 将我们的灵激起!

二 离开巴比伦, 各宗派之地, 从分裂中我们都起来!  
 因为巴比伦, 并非神所立, 从分裂中我们都起来!  
 起来! 起来! 从分裂中我们都起来!  
 (重复最后一行, 下同)

三 从被掳之地, 回耶路撒冷, 有神同在, 我们都上来!  
 在独一立场, 作合一见证, 有神同在, 我们都上来!  
 上来! 上来! 有神同在, 我们都上来!

四 盘里满基督, 碗里满圣灵, 将所有的器皿都带来!  
 带到召会里, 照神所命定, 将所有的器皿都带来!  
 带来! 带来! 将所有的器皿都带来!

五 在耶路撒冷, 神所选之地, 神的圣殿我们同建立!  
 众圣同事奉, 都一心一意, 神的圣殿我们同建立!  
 建立! 建立! 神的圣殿我们同建立!

注: 原文里共有五个 up: Stir up, Rise up, Go up, Bring up, Build up.

## Hymns, #1252

1  
 Down in Babylon, in captivity,  
 Oh, the Lord has stirred our spirit up!  
 Scattered everywhere, without unity,  
 Oh, the Lord has stirred our spirit up!  
 Stirred up! Stirred up!  
 Oh, the Lord has stirred our spirit up!

2  
 Up from Babylon, where the sects abound,  
 From division we must all rise up!  
 Brothers, Babylon's not the proper ground;  
 From division we must all rise up!  
 Rise up! Rise up!  
 From division we must all rise up!

3  
 To Jerusalem, from captivity,  
 God is with us, let us all go up!  
 To the one unique ground of unity,  
 God is with us, let us all go up!  
 Go up! Go up!  
 God is with us, let us all go up!

4  
 Platters full of Christ, bowls with Spirit filled—  
 All the vessels of the Lord bring up!  
 Bring them to the church as the Lord has willed—  
 All the vessels of the Lord bring up  
 Bring up! Bring up!  
 All the vessels of the Lord bring up!

5  
 In Jerusalem, chosen of the Lord,  
 Now the temple of the Lord build up!  
 Serve with all the saints, share in one accord,  
 Now the temple of the Lord build up!  
 Build up! Build up!  
 Now the temple of the Lord build up!



## 但以理书、撒迦利亚书结晶读经

### 第八篇

#### 基督是有耶和華七眼的石头， 为着神的建造

读经：亚三 9，四 7 ~ 10，启五 6，太十六 18

#### 纲 目

#### 周 一

壹 神的建造乃是神与人的调和，是三一神团体的彰显，也是神的扩大；神的建造是作生命的三一神作到我们里面，使我们成为祂团体的彰显，就是神的扩大和扩展—约三 29 上、30 上，十四 20，十七 22，约壹四 15，弗三 17 上、19 下、21，提前三 15 ~ 16。

贰 在神的建造里，基督是一切—太十六 18，彼前二 4，林前三 11，弗二 20：

一 在神的建造里，基督是磐石，永远的磐石—太十六 18：

1 这磐石是基督这三一神的具体化身，并且在祂经过各步骤以后，也是三一神的完成—西二 9，约一 14，二十 22，林前十五 45 下。

2 为着建造神殿的磐石，乃是经过过程的三一神—太十六 18，二八 19。

## Crystallization-Study of Daniel & Zechariah

### Message Eight

#### Christ as the Stone with the Seven Eyes of Jehovah for God's Building

Scripture Reading: Zech. 3:9; 4:7-10; Rev. 5:6; Matt. 16:18

#### Outline

#### DAY 1

**I. God's building is the mingling of God with man, the corporate expression of the Triune God, and the enlargement of God; the building of God is the Triune God as life being wrought into us so that we may become His corporate expression, the enlargement and expansion of God—John 3:29a, 30a; 14:20; 17:22; 1 John 4:15; Eph. 3:17a, 19b, 21; 1 Tim. 3:15-16.**

**II. In God's building Christ is everything—Matt. 16:18; 1 Pet. 2:4; 1 Cor. 3:11; Eph. 2:20:**

*A. In God's building Christ is the rock, the Rock of Ages—Matt. 16:18:*

1. This rock is Christ as the embodiment of the Triune God and as the consummation of the Triune God after the steps of His process—Col. 2:9; John 1:14; 20:22; 1 Cor. 15:45b.

2. The rock for the building of the temple of God is the processed Triune God—Matt. 16:18; 28:19.

## 二 基督是为着神建造的活石—彼前二 4：

- 1 活石不仅有生命，也能在生命里长大；这活石就是为着神的建造的基督—4 ~ 5 节，西二 19。
- 2 我们接受基督作生命的种子后，就需要长大，好经历祂作活在我们里面的石头；这样，祂就要把我们作成因祂石头性情而变化的活石，使我们与别人同被建造，成为属灵的殿—彼前一 23，二 2 ~ 5，弗二 22。

## 三 主耶稣基督这包罗万有者，乃是基督和活神的儿子，是神为着祂的建造所立的惟一根基；祂是独一的，作神圣建造的惟一根基—太十六 16，林前三 11，赛二八 16。

### 周 二

## 四 在神的建造里，基督是房角石—弗二 20：

- 1 基督是房角石，联结两堵墙，一堵是犹太信徒，另一堵是外邦信徒—11 ~ 14 节。
- 2 我们无论是犹太人 or 外邦人，既已得救，就在基督里联结为一，来为着神的建造—21 ~ 22 节。

## 叁 基督是有七眼的石头，为着神的建造，就是神的殿—亚三 9，四 7 ~ 10，弗二 21，林前三 16 ~ 17：

- 一 在撒迦利亚三章九节里，安置在约书亚面前的石头，预表基督是神建造的石头—诗一一八 22，太二一 42。
- 二 耶和華要雕刻这石头，指明神要在基督这块石头上作工，以完成神的救赎、拯救和建造—亚三 9：

## B. *Christ is the living stone for God's building—1 Pet. 2:4:*

1. A living stone is one that not only possesses life but also grows in life; this is Christ for God's building—vv. 4-5; Col. 2:19.
2. After receiving Christ as the seed of life, we need to grow in order to experience Him as the stone living in us; in this way He makes us living stones, transformed with His stone nature so that we may be built together with others as a spiritual house—1 Pet. 1:23; 2:2-5; Eph. 2:22.

## C. *As the Christ and the Son of the living God, the Lord Jesus Christ, who is the all-inclusive One, is the unique foundation laid by God for His building; He is the unique One to be the unique foundation of the divine building—Matt. 16:16; 1 Cor. 3:11; Isa. 28:16.*

### DAY 2

## D. *In God's building Christ is the cornerstone—Eph. 2:20:*

1. As the cornerstone, Christ joins together the two walls, one wall being the Jewish believers, and the other, the Gentile believers—vv. 11-14.
2. Whether we are Jews or Gentiles, we have been saved in order to be joined in Christ for God's building—vv. 21-22.

## III. **For God's building, the temple, Christ is the stone with seven eyes—Zech. 3:9; 4:7-10; Eph. 2:21; 1 Cor. 3:16-17:**

- A. *The stone set before Joshua in Zechariah 3:9 typifies Christ as the stone for God's building—Psa. 118:22; Matt. 21:42.*
- B. *Jehovah's engraving of the stone indicates that God will work on Christ as the stone for the accomplishing of God's redemption, salvation, and building—Zech. 3:9:*

1 雕刻就是剪除；基督在十字架上受死时，乃是被神雕刻、剪除。

2 这指明神在其上作工的基督，要在一日之间，就是在祂钉十字架之日，除掉以色列地的罪；借着祂在十字架上的死，神的羔羊基督除去了世人的罪——彼前二 24，约一 29。

**三 石头（基督）上的七眼是耶和华的七眼，也是羔羊基督的七眼，就是神的七灵，七倍加强的灵——亚四 10，启五 6:**

1 撒迦利亚四章十节的「这七眼」，乃是三章九节石头上的七眼，就是耶和华的七眼，也是羔羊的七眼——启一 4，三 1，五 6。

2 石头、耶和华和羔羊乃是一：

a 基督是救赎的羔羊和建造的石头，也是耶和华；基督乃是羔羊石头——羔羊为着救赎，石头为着建造——约一 29，太二一 42，亚二 8、11。

### 周 三

b 基督的七眼就是神的七灵，指明基督与圣灵虽有分别，却不是分开的；圣灵在实质上与基督是一——启五 6，罗八 9 ~ 10，林后三 17。

c 七眼将耶和华、羔羊与石头联在一起；羔羊就是石头，石头就是耶和华——亚三 9，四 10，启五 6。

3 神的羔羊基督是那有七眼之建造的石头，这启示基督的七眼乃是为着神的建造——约一 29，亚三 9，启五 6。

4 基督是建造的石头，有七眼，就是七灵，为要将祂自己

1. To engrave is to cut; when Christ was dying on the cross, He was engraved, cut, by God.

2. This indicates that the Christ on whom God has worked will remove the sin of the land of Israel in one day, the day of His crucifixion; through His death on the cross, Christ, the Lamb of God, took away the sin of the world—1 Pet. 2:24; John 1:29.

*C. The seven eyes of the stone (Christ) are the seven eyes of Jehovah and the seven eyes of the Lamb, Christ, which are the seven Spirits of God, the sevenfold intensified Spirit—Zech. 4:10; Rev. 5:6:*

1. “These seven” in Zechariah 4:10, which are the seven eyes on the stone in 3:9, are the seven eyes of Jehovah and also the seven eyes of the Lamb—Rev. 1:4; 3:1; 5:6.

2. The stone, Jehovah, and the Lamb are one:

a. Christ is the redeeming Lamb and the building stone, and He is also Jehovah; Christ is the Lamb-stone—the Lamb for redemption and the stone for building—John 1:29; Matt. 21:42; Zech. 2:8, 11.

### DAY 3

b. The seven eyes of Christ are the seven Spirits of God, indicating that Christ and the Holy Spirit, although distinct, are not separate; the Holy Spirit is essentially one with Christ—Rev. 5:6; Rom. 8:9-10; 2 Cor. 3:17.

c. The seven eyes combine Jehovah, the Lamb, and the stone; the Lamb is the stone, and the stone is Jehovah—Zech. 3:9; 4:10; Rev. 5:6.

3. The fact that Christ, the Lamb of God, is the building stone with seven eyes reveals that the seven eyes of Christ are for God’s building—John 1:29; Zech. 3:9; Rev. 5:6.

4. Christ is the building stone with seven eyes, with the seven Spirits to transfuse

灌注到我们里面，好把我们变化为宝贵的材料，为着神的建造—亚三 9，林前三 12，启三 1：

## 周 四

- a 作为羔羊和石头之基督的七眼就是神的七灵，在神为着祂建造的行动中，作基督的彰显——4，三 1。
- b 当主注视我们，祂的七灵就将祂自己灌注到我们里面；祂借着祂的眼，将祂内里的所是传输到我们里面—五 6。

肆 基督是恩典的顶石，为着完成神的建造—亚四 7：

- 一 在神的建造里，基督是基石，托住神的建造；是房角石，将祂身体上外邦和犹太的肢体联络在一起；也是顶石，完成神建造中的一切—赛二八 16，林前三 11，弗二 20，彼前二 6，亚四 7。
- 二 顶石，连同人大声欢呼：「愿恩典恩典，归与这石」，表征基督是恩典之石，在其上有耶和华的七眼，为着完成神殿的重建—三 9，四 7 ~ 10，启五 6：
  - 1 搬出顶石就是完成建造；这顶石乃是基督的预表—亚四 7。
  - 2 人必大声欢呼，说，「愿恩典恩典，归与这石」，这指明顶石本身就是恩典；顶石乃是从神临到我们的恩典，这恩典就是基督—7 节，约一 14、16，林后十三 14。
  - 3 顶石乃是基督，祂是从神临到我们的恩典，作神建造的遮盖—亚四 7。

## 周 五

Himself into us in order to transform us into precious materials for God's building—Zech. 3:9; 1 Cor. 3:12a; Rev. 3:1:

## DAY 4

- a. The seven eyes of Christ as the Lamb and as the stone, which are the seven Spirits of God, are Christ's expression in God's move for God's building—1:4; 3:1.
- b. As the Lord looks at us, His seven eyes transfuse Himself into us; He transmits His inner being into us through His eyes—5:6.

### IV. For the completion of God's building Christ is the topstone of grace—Zech. 4:7:

- A. *In God's building Christ is the foundation stone to uphold the building, the cornerstone to join together the Gentile and Jewish members of His Body, and the topstone to consummate everything in God's building—Isa. 28:16; 1 Cor. 3:11; Eph. 2:20; 1 Pet. 2:6; Zech. 4:7.*
- B. *The topstone with shouts of "Grace, grace to it" signifies Christ, who is the grace as the stone, upon which are the seven eyes of Jehovah, for the completion of the rebuilding of God's temple—3:9; 4:7-10; Rev. 5:6:*
  - 1. To bring forth the topstone is to complete the building; this topstone is a type of Christ—Zech. 4:7.
  - 2. The shouts of "Grace, grace to it" indicate that the topstone itself is grace; the topstone is grace from God to us, and this grace is Christ—v. 7; John 1:14, 16; 2 Cor. 13:14.
  - 3. The topstone is the Christ who is grace from God to us to be the covering of God's building—Zech. 4:7.

## DAY 5

伍 借着七倍加强之灵（就是基督这被雕刻之石头上的七眼）的灌注，我们就在生命、性情和彰显上成为与基督一式一样，为着神的建造—弗三 19 下、21：

- 一 神圣启示的高峯，乃是神成为人，为要使人在生命、性情上（但不在神格上）成为神，以产生并建造基督生机的身体，作三一神团体的彰显—约一 12 ~ 14，约壹三 1 ~ 2，罗八 3，十二 4 ~ 5。
- 二 圣经启示，神的心意是要使祂所拣选、救赎并重生的人，成为基督的复制，为着神的殿，就是基督的身体，作三一神团体的彰显—约一 12 ~ 14，十二 24，罗一 3 ~ 4，八 3、29，十二 4 ~ 5：
  - 1 在雅歌里我们看见，爱主的寻求者作为基督的复制，成了神的圣所和团体的书拉密女—六 4、13。

## 周 六

- 2 按照约翰福音，基督得以复制，为着神的建造—十二 24，二 19 ~ 22，十四 2：
  - a 主耶稣如同一粒麦子落在地里死了，好在复活里产生许多子粒，成为祂的复制—十二 24，弗二 6。
  - b 在基督的复活里，我们乃是祂的复制；在祂的复活里，祂将神圣的生命分赐到我们里面，使我们在生命和性情上与祂一样，成为祂的复制，为着神的建造，就是神的殿—约二 19 ~ 22，十二 24，彼前一 3，林前三 16 ~ 17。
- 3 罗马书里深奥的思想，乃是神成为人，好在神完整的救恩里，使罪人得着救赎、重生、圣化、更新、变化并得

## V. Through the transfusing of the sevenfold intensified Spirit, the seven eyes of Christ as the engraved stone, we become the same as Christ in life, nature, and expression for God's building—Eph. 3:19b, 21:

- A. *The high peak of the divine revelation is that God became man so that man may become God in life and nature but not in the Godhead to produce and build up the organic Body of Christ as the corporate expression of the Triune God—John 1:12-14; 1 John 3:1-2; Rom. 8:3; 12:4-5.*
- B. *The Scriptures reveal that God's intention is to make His chosen, redeemed, and regenerated people the reproduction of Christ for the temple of God—the Body of Christ—as the corporate expression of the Triune God—John 1:12-14; 12:24; Rom. 1:3-4; 8:3, 29; 12:4-5:*
  1. In Song of Songs we see that, as the reproduction of Christ, the loving seekers of the Lord become the sanctuary of God and a corporate Shulammitte—6:4, 13.

## DAY 6

2. According to the Gospel of John, Christ has a reproduction for God's building—12:24; 2:19-22; 14:2:
  - a. As a grain of wheat, the Lord Jesus fell into the ground and died in order to produce many grains in resurrection as His reproduction—12:24; Eph. 2:6.
  - b. In Christ's resurrection we are His reproduction; in His resurrection He imparted the divine life into us, making us the same as He is in life and nature to be His reproduction for God's building, the temple of God—John 2:19-22; 12:24; 1 Pet. 1:3; 1 Cor. 3:16-17.
3. The deep thought in Romans is that God became man so that, in God's complete salvation, sinners may be redeemed, regenerated, sanctified, renewed, transformed,

荣，而成为神的众子；他们在生命和性情上与神一样，成为基督身体上的肢体——八 3，一 3 ~ 4，三 24，五 10，八 14、29 ~ 30，十二 4 ~ 5。

4 希伯来书启示，借着生命之律的功用，我们成了基督这神长子的复制，成为召会，就是神许多儿子的活组成——6，二 10 ~ 11。

5 在启示录里，耶稣活的人位是神的彰显和见证，召会是耶稣的见证，就是基督团体的彰显；如此，召会这扩大的基督，乃是神在基督里之见证与彰显的复制，终极完成于新耶路撒冷，在新天新地里作三一神终极并完成的团体彰显——2、5、9、12、20，二一 2、10 ~ 11。

conformed, and glorified to become the sons of God, who are the same as God in life and nature, to be the members of the Body of Christ—8:3; 1:3-4; 3:24; 5:10; 8:14, 29-30; 12:4-5.

4. The book of Hebrews reveals that through the function of the law of life, we become the reproduction of Christ as the firstborn Son of God to be the church, which is a living composition of the many sons of God—1:6; 2:10-12.

5. In Revelation the living person of Jesus is the expression and testimony of God, and the church is the testimony of Jesus, the corporate expression of Christ; as such, the church, the enlarged Christ, is the reproduction of the testimony and expression of God in Christ, consummating in the New Jerusalem as the ultimate and consummate corporate expression of the Triune God in the new heaven and new earth—1:2, 5, 9, 12, 20; 21:2, 10-11.



## 第八周·周一

### 晨兴喂养

林前三 11 「因为除了那已经立好的根基，就是耶稣基督以外，没有人能立别的根基。」

彼前二 4~5 你们来到祂这为人所弃绝，却为神所拣选所宝贵的活石跟前，也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。」

建造实在就是神的扩大。建造是神的扩大，以团体的方式彰显神。我们已经看过，生命是神自己作到我们里面。三一神若真的作到我们里面，结果必有神的扩大和开展。

因此，当我们说到神的建造时，我们的意思就是作生命的三一神，不断地作到我们里面，并且我们在祂的灌输和注入下成为祂的一个彰显。这个彰显是祂的扩大和开展。愿这个思想写在我们的心上（约翰福音生命读经，六至七页）。

### 信息选读

在神的建造里需要磐石，这磐石就是基督（太十六 18）。按新约，神的建造完全是建造在这磐石，就是永远的磐石上。这磐石是基督这三一神的具体化身（西二 9），并且在祂经过各步骤以后，也是三一神的完成。因此，为着建造神家的磐石，乃是完成的三一神。

基督也是为着神建造的活石。彼前二章四节说到基督是活石：「你们来到祂这...活石跟前。」活石不仅有生命，也能在生命里长大。这活石就是为着神建造的基督。为着作我们的生命，基督是种子；为着神的建造，祂是石头。我们接受祂作生命的种子后，就需要长大，好经历祂作活在我们里面的石

## WEEK 8 — DAY 1

### Morning Nourishment

1 Cor. 3:11 "For another foundation no one is able to lay besides that which is laid, which is Jesus Christ."

1 Pet. 2:4-5 "Coming to Him, a living stone, rejected by men but with God chosen and precious, you yourselves also, as living stones, are being built up as a spiritual house..."

Building is the enlargement of God to express God in a corporate way. We have seen that life is God Himself wrought into our being. If the Triune God has truly been wrought into us, the issue will be an enlargement and an expansion of God.

Thus, when we speak of the building of God, we mean that the Triune God as life is being wrought into us continually and that under His transfusion and infusion we are becoming His one expression. This expression is His enlargement and expansion. May this thought be written on our heart. (Life-study of John, pp. 5-6)

### Today's Reading

In God's building there is the need for a rock, and this rock is Christ (Matt. 16:18)....God's building is built absolutely on this rock, which is the Rock of Ages. This rock is Christ as the embodiment of the Triune God (Col. 2:9) and as the consummation of the Triune God after the steps of His process. Therefore, the rock for the building of God's house is the consummated Triune God.

Christ is also the stone, the living stone, for God's building. First Peter 2:4 speaks of Christ as a living stone: "Coming to Him, a living stone...." A living stone is one that not only possesses life but also grows in life. This is Christ for God's building. As life to us, Christ is the seed. For God's building, He is the stone. After receiving Him as the seed of life, we need to grow that we may experience Him as the stone living in us. In this way He makes us also living

头。这样，祂也要把我们作成因祂石头性情而变化的活石，在祂这根基和房角石（赛二八 16）上，与别人同被建造，成为属灵的殿。

在基督里并借着基督，我们也成为活石，被建造成属灵的殿（彼前二 5）。我们这些在基督里的信徒，借着重生和变化，也成了活石，像基督一样。我们原是用泥土造的（罗九 21），但在重生时，得着了神圣生命的种子，这种子在我们里面长大，就把我们变化为活石。彼得在悔改信主时，主给他取了一个新名，就是彼得—石头（约一 42）；当他得着关于基督的启示之后，主进一步启示祂也是磐石—石头（太十六 16~18）。这两件事使彼得领悟，基督和祂的信徒都是为着神建造的石头。在实际上，我们是借着变化的过程成为石头。在这过程中，我们天然的生命为基督所顶替，并且基督成了我们，因而使我们成了为着神建造的宝贵材料。今天我们在经历变化的过程，使基督这活石构成到我们里面，使我们成为为着神建造的活石。

我们被建造在其中之属灵的殿，是神的建造。至终这建造要完成于新耶路撒冷。在新耶路撒冷里不会有泥土，因一切的泥土都变化成了宝石。这指明新耶路撒冷是用宝石建造的。我们正在成为那要建造到新耶路撒冷里的宝石。当我们天天接触基督这为着神建造的活石，并且被变化，我们就是在这过程中。

在神的建造里，基督是唯一的根基。「除了那已经立好的根基，就是耶稣基督以外，没有人能立别的根基。」（林前三 11）主耶稣是基督和活神的儿子，祂是神为着祂的建造，所立的唯一根基。此外没有人能立别的根基。基督是包罗万有者。没有什么人事物能与祂相比。除祂以外，没有什么人事物够资格，照着神永远的经纶，作宇宙中神圣建造的根基。唯有祂是这神圣建造的唯一根基（新约总论第三册，一二一至一二三页）。

参读：约翰福音生命读经，第一篇；神建造的异象，第十一章。

stones, transformed with His stone nature so that we may be built together with others a spiritual house upon Him as both the foundation and the cornerstone (Isa. 28:16).

In Christ and through Christ we also become living stones to be built up a spiritual house (1 Pet. 2:5). We, the believers in Christ, are living stones, like Christ, through regeneration and transformation. We were created of clay (Rom. 9:21). But at regeneration we received the seed of the divine life, which by its growth in us transforms us into living stones. At Peter's conversion the Lord gave him a new name—Peter, a stone (John 1:42). When Peter received the revelation concerning Christ, the Lord revealed further that He was also the rock (Matt. 16:16-18). Peter realized by these two incidents that both Christ and His believers are stones for God's building. In actuality we become stones through the process of transformation. In this process our natural life is replaced by Christ, and Christ becomes us, thereby making us the precious materials for God's building. Today we are undergoing the process of transformation so that Christ, the living stone, may be constituted into us to make us living stones for God's building.

The spiritual house into which we are being built is God's building. Eventually this building will consummate in the New Jerusalem. In the New Jerusalem there will not be any clay, for all the clay will have been transformed into precious stone. This indicates that the New Jerusalem is built with precious stones. We are becoming the precious stones that will be built up into the New Jerusalem. This process takes place as we daily contact Christ, the living stone for God's building, and are transformed.

In God's building Christ is the unique foundation. "Another foundation no one is able to lay besides that which is laid, which is Jesus Christ" (1 Cor. 3:11). As the Christ and the Son of the living God, the Lord Jesus Christ is the unique foundation laid by God for His building. No one can lay any other foundation. Christ is the all-inclusive One. Nothing and no one can compare with Him. Nothing and no one, other than He, are qualified to be the foundation of the divine building in the universe according to God's eternal economy. He is the unique One to be the unique foundation of this divine building. (The Conclusion of the New Testament, pp. 638-639)

Further Reading: Life-study of John, msg. 1; The Vision of God's Building, ch. 11

## 第八周·周二

### 晨兴喂养

弗二 20 「被建造在使徒和申言者的根基上，有基督耶稣自己作房角石。」

亚三 9 「看哪，我在约书亚面前所安置的石头，在一块石头上有七眼。万军之耶和华说，我要亲自雕刻这石头，并要在一日之间除掉那地的罪孽。」

以弗所二章二十节说，在神的建造里，基督是房角石。这节说基督作房角石，而不说祂是根基，因为这里所着重的不是根基，乃是房角石，将犹太信徒和外邦信徒这两面墙联结一起。犹太匠人轻弃基督，乃是轻弃祂作房角石（徒四 11，彼前二 7），就是那位要将外邦人联于犹太人，以建造神家者。

神拯救我们的心意不是要将我们带到诸天，乃是要将我们联于犹太人，使祂能得着祂的建造。许多不信的犹太人弃绝主耶稣，因为他们不要联于外邦人。只要一个犹太人不相信基督，他就与外邦人隔离。但只要犹太人相信祂，基督这房角石就将他联于外邦信徒。我们无论是犹太人或外邦人，既已得救，就在基督里联结为一，来为着神的建造（新约总论第三册，一二四页）。

### 信息选读

在新约时代中，神的建造完全是在于基督，我们看见这个是很重要的。在这建造里，基督是一切。这就是为什么我们该学习，不将基督以外的东西供应信徒。为着神的建造，我们需要基督作我们的一切（新约总论第三册，一二四页）。

〔在撒迦利亚三章九节，〕这块安置在约书亚面前的石头（所罗巴伯），也是预表基督（赛二八 16，太二一 42）。

## WEEK 8 — DAY 2

### Morning Nourishment

**Eph. 2:20 "Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone."**

**Zech. 3:9 "For here is the stone that I have set before Joshua—upon one stone are seven eyes. I will engrave its engraving, declares Jehovah of hosts, and I will remove the iniquity of that land in one day."**

Ephesians 2:20 says that in God's building Christ is the cornerstone. In this verse Christ is referred to as the cornerstone, not as the foundation, because the main concern here is the cornerstone that joins the two main walls: the wall of the Jewish believers and the wall of the Gentile believers. When the Jewish builders rejected Christ, they rejected Him as the cornerstone (Acts 4:11; 1 Pet. 2:7), which joins the Gentiles to them for the building of God's house.

God's intention in saving us is not to bring us into the heavens; rather, it is to join us to the Jews so that He may have His building. Many unbelieving Jews reject the Lord Jesus because they do not want to be joined to the Gentiles. As long as a Jew does not believe in Christ, he may be separated from the Gentiles. But as soon as a Jew believes in Him, he is joined by Christ, the cornerstone, to the Gentile believers. Whether we are Jews or Gentiles, we have been saved in order to be joined in Christ for God's building. (The Conclusion of the New Testament, pp. 639-640)

### Today's Reading

It is crucial for us to see that God's building in the New Testament age is altogether with Christ. In this building Christ is everything. This is why we should learn to minister nothing other than Christ to the believers. For God's building we need Christ as everything to us. (The Conclusion of the New Testament, p. 640)

[In Zechariah 3:9] this stone (Zerubbabel) set before Joshua also typifies Christ (Isa. 28:16; Matt. 21:42). Zerubbabel was a stone set before Joshua to

所罗巴伯是安置在约书亚面前的石头，为要完成神的经纶。

在这一块石头（基督）上有七眼（亚三 9 上，四 10）。这七眼表征七倍加强的灵（启五 6）。基督就是那有七灵作祂眼睛的石头。

耶和华要亲自雕刻这石头（亚三 9 中）。这指明为着神的救赎、拯救和建造，神要在基督这块石头上作工。雕刻就是剪除。基督在十字架上时，乃是被神雕刻、剪除。

不仅如此，耶和华要在一日之间除掉那地的罪孽（9 下）。这指明神在其上作工的基督，要在一日之间，就是在祂钉十字架之日，除掉以色列地的罪（彼前二 24）。借着祂在十字架上的死，神的羔羊基督除去了世人的罪（约一 29）（撒迦利亚书生命读经，四〇七页）。

〔在撒迦利亚四章十节，〕「这七眼」是耶和华的眼睛，就是三章九节石头上的七眼。石头上的七眼是耶和华的七眼，也是羔羊基督的七眼（启五 6）。因此，石头、耶和华和羔羊乃是一。基督是救赎的羔羊和建造的石头，也是耶和华（圣经恢复本，亚四 10 第一注）。

我们知道石头是神建造的材料；但在主建造我们以先，必须先除掉我们的罪。所以石头成了羔羊。这就是石头上的七眼是羔羊七眼的原因〔启五 6〕。在十字架上，神为除去祂百姓的罪，雕刻了基督。这不仅仅是为了救赎，也是为了神的建造。当主耶稣被反对祂的人所包围时，祂指出祂自己是石头。祂说，匠人所弃的石头，已成了房角的头块石头（太二一 42）。这是「羔羊石头」。祂是羔羊，又是石头：羔羊是为我们的救赎，石头是为神的建造。救赎是为着建造。所以，最终祂是羔羊石头——有七眼的羔羊石头（新约圣经中奇妙的基督，二四一页）。

参读：新约总论，第五十九篇；启示录生命读经，第二十二、三十三篇。

carry out God's economy.

Upon this one stone (Christ) are seven eyes (Zech. 3:9a; 4:10). These seven eyes signify the sevenfold intensified Spirit (Rev. 5:6). Christ is the stone with the seven Spirits as His eyes.

Jehovah will engrave the engraving of the stone (Zech. 3:9b). This indicates that God will work on Christ as the stone for God's redemption, salvation, and building. To engrave is to cut. When Christ was on the cross, He was engraved, cut, by God.

Furthermore, Jehovah will remove the iniquity of that land in one day (v. 9c). This indicates that the Christ on whom God has worked will redeem the sin of the land of Israel in one day, the day of His crucifixion (1 Pet. 2:24). Through His death on the cross, Christ the Lamb of God took away the sin of the world (John 1:29). (Life-study of Zechariah, pp. 23-24)

[In Zechariah 4:10] "these seven," which are the eyes of Jehovah, are the seven eyes on the stone in 3:9. The seven eyes of the stone are the seven eyes of Jehovah and also the seven eyes of the Lamb, Christ (Rev. 5:6). Thus, the stone, Jehovah, and the Lamb are one. Christ is the redeeming Lamb and the building stone, and He is also Jehovah. (Zech. 4:10, footnote 1)

We know that a stone is material for God's building. But before the Lord can build us up, He must get rid of our iniquity. Therefore, the stone becomes a lamb. This is why the seven eyes on the stone are the seven eyes of the Lamb [Rev. 5:6]. On the cross God engraved Christ to remove the iniquity of God's people. This is not only for redemption but for the building of God. When the Lord Jesus was surrounded by His opposers, He indicated that He Himself is a stone. He said that the stone which the builders rejected had become the head of the corner (Matt. 21:42). This is the "Lamb-stone." He is both the Lamb and the stone: the Lamb is for our redemption, and the stone is for God's building. Redemption is for building. So eventually He is the Lamb-stone—the Lamb-stone with seven eyes. (The Wonderful Christ in the Canon of the New Testament, p. 190)

Further Reading: The Conclusion of the New Testament, msg. 59; Life-study of Revelation, msgs. 22, 33

亚四 10 「…这七眼乃是耶和華的眼睛，遍察全地，见所罗巴伯手拿线铊就欢喜。」

启五 6 「我又看见宝座与四活物中间，并众长老中间，有羔羊站立，像是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。」

基督的七眼就是神的七灵（见启五 6 注 5 与一 4 注 5），指明基督与圣灵虽有分别，却不是分开的。就如人的眼睛在实质上与人是一，照样，圣灵也在实质上与基督是一（罗八 9~10，林后三 17）。基督七眼的功用乃是鉴察和搜寻，好执行神对这宇宙的审判，并将神所是的一切灌输并注入到祂所拣选的人里面。基督这位末后的亚当，在复活里成了赐生命的灵（林前十五 45 下，约六 63 上，林后三 6 下），祂也成了七倍加强的灵；这灵就是生命的灵（罗八 2）。因此，七灵的功用乃是将神圣的生命分赐到神的子民里面，为着建造神永远的居所新耶路撒冷（圣经恢复本，亚四 10 第一注）。

### 信息选读

启示录四至五章有七灯进一步的发展。按照四章五节，灯台的七灯就是在神宝座前点着的七盏火灯。灯台上的七灯是为着照明，但神宝座前的七灯既是为着照明，也是为着完成神行政的管理。五章六节指明，在宝座前点着的七灯也是羔羊的七眼。所以，七眼就是石头的七眼，耶和華的七眼，和羔羊的七眼。这七眼将石头、耶和華和羔羊联在一起。这指明羔羊就是石头，石头就是耶和華。不仅如此，六节还启示羔羊的七眼就是神的七灵。一面，有一条线包含六样东西：七灯、石头、耶和華、羔羊、神

Zech. 4:10 "...These seven rejoice when they see the plummet in the hand of Zerubbabel; they are the eyes of Jehovah running to and fro on the whole earth."

Rev. 5:6 "And I saw in the midst of the throne...a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth."

The seven eyes of Christ are the seven Spirits of God (see footnotes 65 in Rev. 5 and 45 in Rev. 1), indicating that Christ and the Holy Spirit, although distinct, are not separate. Just as a person's eyes are essentially one with the person, so the Holy Spirit is essentially one with Christ (Rom. 8:9-10; 2 Cor. 3:17). The function of Christ's seven eyes is to observe and search in order to execute God's judgment on the universe and to transfuse and infuse all that God is into His chosen people. In His resurrection Christ, as the last Adam, became the life-giving Spirit (1 Cor. 15:45b; John 6:63a; 2 Cor. 3:6b), who is also the sevenfold intensified Spirit. This Spirit is the Spirit of life (Rom. 8:2). Hence, the function of the seven Spirits is to impart the divine life into God's people for the building up of God's eternal habitation, the New Jerusalem. (Zech. 4:10, footnote 1)

### Today's Reading

In Revelation 4 and 5 we have a further development of the seven lamps. According to 4:5, the seven lamps of the lampstand are seven lamps of fire burning before the throne of God. The seven lamps on the lampstand were for enlightening, but the seven lamps before the throne of God are both for enlightening and for the carrying out of God's administrative government. Revelation 5:6 indicates that the seven lamps burning before the throne are also the seven eyes of the Lamb. Thus, the seven eyes are the seven eyes of the stone, the seven eyes of the Lord, and the seven eyes of the Lamb. These seven eyes combine the stone, the Lord, and the Lamb. This indicates that the Lamb is the stone and that the stone is the Lord. Moreover, 5:6 reveals that the seven eyes of

的宝座和神；另一面，还有一条线包含三样东西：七灯、七眼和七灵（启示录生命读经，九〇〇至九〇一页）。

撒迦利亚四章里头的七灯，没有疑问，就是神的七眼。这七眼不会是三章那七眼之外另外的七眼。三章的七眼是石头上的七眼，而四章的七眼是耶和华的七眼；所以这就证明，耶和华的七眼是长在那块石头上。那块石头是谁？那块石头就是耶和華！那块石头就是耶穌，而耶穌这名的意思就是耶和華救主。所以难怪那块石头上的七眼就是耶和華的七眼，因为那块石头就是耶和華。那块石头是耶穌，祂就是耶和華，贖罪的耶和華，除去罪孽的耶和華，作我們救主的耶和華，作神羔羊的耶和華。所以祂的七眼就是神的七眼。...所以七眼，简单地说，就是神的七灵，为着神的建造（奥秘的启示，三八、四〇页）。

那为匠人所弃绝，并成了房角石的石头（太二一42，徒四11），就是撒迦利亚三章九节那有七眼的石头。...基督作羔羊而死，但在复活里，神使祂成为房角石。在这石头上有七眼照耀并点着，以完成神的经纶。因为在撒迦利亚书里，这七眼是在石头上，在启示录里，这七眼是在羔羊上，我们就可以说，基督、羔羊和石头，是为着神建造的羔羊石头。基督，神的羔羊，是那有七眼之建造的石头，这事实启示基督的七眼是为着神的建造。我们的基督是建造的石头，有七眼，就是七灵，为要将祂自己灌注到我们里面，好把我们变化为宝贵的材料，为着神的建造（新约总论第二册，三〇七页）。

参读：奥秘的启示，第四篇；启示录生命读经，第六十八篇。

the Lamb are the seven Spirits of God. On the one hand, there is a line containing six items: the lampstand, the stone, Jehovah, the Lamb, the throne of God, and God. On the other hand, there is another line with three items: the seven lamps, the seven eyes, and the seven Spirits. (Life-study of Revelation, p. 778)

The seven lamps in Zechariah 4 are, without a doubt, the seven eyes of God. These seven eyes cannot be another seven eyes in addition to the seven eyes in chapter 3. The seven eyes in chapter 3 are the seven eyes on the stone, and the seven eyes in chapter 4 are the seven eyes of Jehovah. Therefore, this implies that the seven eyes of Jehovah are upon the stone. Who is the stone? The stone is Jehovah! The stone is Jesus, and the name Jesus means "Jehovah the Savior." Thus, the seven eyes on the stone are the seven eyes of Jehovah because the stone is Jehovah. The stone is Jesus, who is Jehovah—the redeeming Jehovah, Jehovah who removes our iniquities, Jehovah as our Savior, and Jehovah as the Lamb of God. Therefore, His seven eyes are God's seven eyes....In brief, the seven eyes are the seven Spirits of God for His building. (The Revelation of the Mystery, pp. 32-33)

The stone that was rejected by the builders and that became the cornerstone (Matt. 21:42; Acts 4:11) is the very stone with the seven eyes in Zechariah 3:9....Christ died as the Lamb, but in resurrection God made Him the cornerstone. On this stone there are seven eyes shining and burning to carry out God's economy. Because in Zechariah these seven eyes are on the stone and in Revelation they are on the Lamb, we may say that Christ, the Lamb and the stone, is the Lamb-stone for God's building. The fact that Christ, the Lamb of God, is the building stone with seven eyes reveals that the seven eyes of Christ are for God's building. Our Christ is the building stone with seven eyes, with the seven Spirits to infuse Himself into us in order to transform us into precious materials for God's building. (The Conclusion of the New Testament, p. 487)

Further Reading: The Revelation of the Mystery, ch. 4; Life-study of Revelation, msg. 68

约一 14「话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。」

16「从祂的丰满里我们都领受了，而且恩上加恩。」

林后十三 14「愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。」

子是父的化身，那灵是子的彰显。基督的七眼，就是神的七灵，乃是在神的行动中，为着神的建造，以审判的方式，作基督的彰显。直到现今，基督那焚烧的眼睛还像火焰临到我们，来光照、鉴察、炼净、审判我们；这不是叫我们被定罪，乃是叫我们被炼净、变化并模成祂的形像，为着神的建造（启示录生命读经，二七四页）。

### 信息选读

羔羊的七眼是为着传输与注入。神的七灵作为七盏火灯在我们里面焚烧，结果在我们的经历中，这七盏火灯就变成了七个眼睛。...假使一个人把他的眼睛闭起来，我们就看不出这人有什么可爱。人身上可爱的点就在于眼睛。当我们经历过焚烧、审判和炼净，烧着的火灯就变作可爱的眼睛。我们也许不明白这七眼是可怕还是可爱。...主的眼睛是可怕还是可爱，这不在祂，乃在我们。我们若是作乖孩子，祂的眼睛是可爱的；我们若调皮，祂的眼睛是可怕的。无论祂的传输是可爱也罢，可怕也罢，当基督用祂的眼目注视我们的时候，神就传输到我们里面。

每次主注视我们，我们就得着宝贵的注入。当一个人看着另外一个人的时候，他就将他的感觉传输给那个

John 1:14 "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."

16 "For of His fullness we have all received, and grace upon grace."

2 Cor. 13:14 "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."

The Son is the embodiment of the Father, and the Spirit is the expression of the Son. The seven eyes of Christ, the seven Spirits of God, are Christ's expression in a judging way in God's move for God's building. Even now, Christ's burning eyes are flaming over us to enlighten, search, refine, and judge us, not that we might be condemned, but that we might be purged, transformed, and conformed to His image for God's building. (Life-study of Revelation, pp. 228-229)

### Today's Reading

The seven eyes of the Lamb are for transfusing and infusing. After the seven Spirits of God as the seven lamps of fire burn within us, in our experience they become seven eyes....If a person closes his eyes, we cannot see what is lovely in him. A person's loveliness is in his eyes. After we experience the burning, judging, and purifying, the burning lamps of fire become the lovely eyes. We may wonder whether these seven eyes are fearful or lovely....Whether the Lord's eyes are fearful or lovely depends not on Him but on us. If we live properly as children of God, His eyes will be lovely, but if we are disobedient, His eyes will be fearful. Regardless of whether His transfusion is that of love or of fear, as He looks at us with His eyes, God is transfused into us.

Whenever the Lord looks at us, we receive a precious infusion. When one person looks at another person, he transfuses his feeling into that person. A

人。人的眼睛乃是他里面所是的表达。传输乃是将人里面的所是输送到他所注视的人里面（参林后二10）。七灵乃是基督用来表达祂自己的七眼。主注视我们的时候，祂的七眼就将祂自己传输到我们里面。每逢主用眼看我们，我们就能晓得祂是高兴还是不高兴。祂无须说什么话。祂借着看我们，就把祂一切所是传输到我们里面。祂的七眼一直看着我们，将神传输到我们里面（新约总论第四百一十六篇—中文尚未出书）。

〔撒迦利亚书的〕第四个异象揭示基督是恩典的顶石（四7）。就如三章九节所指明的，在这顶石上有七眼，表征七灵，就是七倍加强的灵。所以基督是恩典的顶石，用七倍加强的灵来完成神的建造。

顶石，连同人高声欢呼：「愿恩典恩典，归与这石」（四7），表征基督是恩典之石，在其上有耶和华的七眼，就是神七倍加强的灵，为着完成神殿的重建（三9，四7~10，启五6）。搬出顶石就是完成建造。这顶石乃是基督的预表。为着神的建造，基督在三方面是石头。基督是基石，托住神的建造（赛二八16，林前三11）；是房角石，将祂身体上外邦和犹太的肢体联络在一起（弗二20，彼前二6）；也是顶石，完成神建造的每一件事。

人必高声欢呼，说，「愿恩典恩典，归与这石。」这指明顶石本身就是恩典。顶石乃是从神临到我们的恩典，这恩典乃是基督。...〔约翰一章十四节〕启示基督在祂的成为肉体里，将神带给我们，先是作恩典，然后是作实际。恩典是神在子里作我们的享受，实际是神在子里给我们实化。当神给我们享受了，我们就有恩典；当神给我们实化了，我们就有实际。恩典与实际都是基督。所以，顶石乃是基督，祂是从神临到我们的恩典，作神建造的遮盖（撒迦利亚书生命读经，四八六、四一六页）。

参读：撒迦利亚书生命读经，第五篇。

person's eyes are the expression of his inner being. To transfuse is to transmit a person's inner being into the one whom he is looking at (cf. 2 Cor. 2:10). The seven Spirits are the seven eyes by which Christ expresses Himself. As the Lord looks at us, His seven eyes transfuse Himself into us. Whenever the Lord looks at us with His eyes, we can understand if He is happy or unhappy. There is no need for Him to say anything. By looking at us, He transfuses all that He is into our being. His seven eyes are gazing at us to infuse God into us. (The Conclusion of the New Testament, pp. 4243-4244)

In the fourth vision [in Zechariah] Christ is unveiled as the topstone of grace (4:7). As indicated in 3:9, upon this stone are seven eyes, signifying the seven Spirits, that is, the sevenfold intensified Spirit. Christ is therefore the topstone of grace to consummate God's building with the sevenfold intensified Spirit.

The topstone with shouts of "Grace, grace to it!" signifies Christ, who is the grace as the stone, upon which are the seven eyes of Jehovah, the sevenfold intensified Spirit of God for the completion of the rebuilding of God's temple (3:9; 4:7-10; Rev. 5:6). To bring forth the topstone is to complete the building. This topstone is a type of Christ. For God's building Christ is a stone in three aspects. Christ is the foundation stone to uphold God's building (Isa. 28:16; 1 Cor. 3:11), the cornerstone to join together the Gentile and Jewish members of His Body (Eph. 2:20; 1 Pet. 2:6), and the topstone to consummate everything of God's building.

The shouts of "Grace, grace to it!" indicate that the topstone itself is grace. The topstone is grace from God to us, and this grace is Christ...(John 1:14). This reveals that in His incarnation Christ brought God to us first as grace and then as reality. Grace is God in the Son as our enjoyment; reality is God realized by us in the Son. When God is enjoyed by us, we have grace. When God is realized by us, we have reality. Both grace and reality are Christ. The topstone is therefore the Christ who is the grace from God to us to be the covering of God's building. (Life-study of Zechariah, pp. 94, 30-31)

Further Reading: Life-study of Zechariah, msg. 5; The Conclusion of the New Testament, msg. 416



## 第八周·周五

### 晨兴喂养

约壹三 2「亲爱的，我们现在是神的儿女，将来如何，还未显明；但我们晓得祂若显现，我们必要像祂；因为我们必要看见祂，正如祂所是的。」

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。」

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？」

我们必须看见，撒但恨恶关于神经纶终极目标之神圣启示的高峰。他恨这一个主要的点，就是神成为人，为要使人在生命、性情上（但不在神格上）成为神，以产生基督生机的身体，为着完成神的经纶，好结束这个世代，把基督带回来，建立祂的国度。这就是为什么我们需要...祷告来打属灵的仗。...神特意成为肉体来作人，为要使人在生命、性情上（但不在神格上）成为神，以产生基督生机的身体，为着完成神的经纶，好结束这个世代，把基督同祂的国度带回来（罗马书的结晶，一九五页）。

### 信息选读

一面说，我们是神的家人，合起来就是神的家，神的家庭；另一面说，我们是神在地上的居所，有神住在我们的灵里。神乃是在我们里面得到安居之所。我们必须领悟，若没有一班人可以让神把自己作到他们里面，祂就无家可归。

神将祂自己作到我们里面，就使我们在基督里，与神圣的三一有生机的联结，而成为基督的肢体，构成

## WEEK 8 — DAY 5

### Morning Nourishment

1 John 3:2 "Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is."

S.S. 6:4 "You are as beautiful, my love, as Tirzah, as lovely as Jerusalem, as terrible as an army with banners."

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?"

We need to realize that Satan hates the high peak of the divine revelation concerning the ultimate goal of God's economy. He hates this one main point—that God became a man so that man may become God in life and in nature but not in the Godhead to produce the organic Body of Christ for the fulfillment of God's economy to close this age and to bring Christ back to set up His kingdom. This is why we need prayer for fighting the spiritual warfare....God purposely in His incarnation became a man that man may become God in life and nature but not in the Godhead for the producing of the organic Body of Christ to fulfill God's economy to close this age and to bring Christ back with His kingdom. (Crystallization-study of the Epistle to the Romans, p. 159)

### Today's Reading

On the one hand, we are God's household as members of God's house, God's family; on the other hand, we are God's dwelling place on earth, and we have God dwelling in our spirit. God obtains a dwelling place for His rest within us. We must realize that if there were not a group of people who allowed God to work Himself into them, God would become homeless.

God works Himself into us that we may have an organic union with the Divine Trinity in Christ to become the members of Christ that constitute His Body as

祂的身体，作三一神的团体彰显。...在与神圣的三一生命的联结里，我们成了基督的肢体，就是成为祂的骨、祂的肉了（参弗五 30~32）。我们这些肢体，合起来就构成一个身体；这身体就作了三一神在基督里的一个团体彰显（神的启示和异象，一〇九至一一〇页）。

基督的佳偶借着在基督的升天里生活，在复活里作新造，而在基督生命的丰富里成熟，使她不仅成为基督的园子，也成为得撒所表征神的圣所，以及耶路撒冷所表征神圣所的保障。在基督的生命里成熟是大事。寻求者被比喻为两个建筑：一个是王宫，另一个是围绕王宫作其保障的城。园子无法与王宫和城相比。园子只是王眷临的地方，却不是王所住的居所，或保卫王宫的城。...成为基督的园子，就是在基督的生命同其追溯不尽之丰富的元素里得以繁茂；成为神的圣所，就是凭着基督的生命同其追溯不尽的丰富而长大，因而被建造（与基督身体的建造有关—弗四 15~16）。在旧约里，神的建造由得撒和耶路撒冷所表征；在新约里，这建造是基督生机的身体。基督生机的身体也是基督的妻子（弗五 25~32）。不但如此，基督生机的身体终极完成新耶路撒冷的建造（雅歌结晶读经，一〇五至一〇六页）。

在雅歌里，寻求者经过一个过程成了书拉密女，就是所罗门的复本和新耶路撒冷的表号（六 13、4）。...基督的佳偶在生命、性情和形像上，成了与基督一样的，与基督相配（林后三 18，罗八 29），好成为婚配。所罗门的佳偶经过变化的各阶段，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人（新约总论第四百二十八篇—中文尚未出书）。

参读：神建造的概论，第一、三至四章。

the corporate expression of the Triune God in Christ....In our organic union with the Divine Trinity we become the members of Christ; that is, we become His bone and His flesh (Eph. 5:30-32). Collectively, as members of Christ we are constituted into one Body as a corporate expression of the Triune God in Christ. (The Revelation and Vision of God, pp. 101-103)

Through her living in Christ's ascension as the new creation in resurrection, the lover of Christ becomes mature in the riches of the life of Christ so that she becomes not only a garden to Christ but also the sanctuary of God, signified by Tirzah, and its safeguard, signified by Jerusalem. To be mature in the life of Christ is a great thing. The seeker is likened to two buildings. One is the palace of the king. The other is the city surrounding the palace as its safeguard. A garden cannot be compared with a palace and a city. A garden is just a visiting place for the king, but it is not the dwelling place where the king lives or the city that safeguards the king's palace....To become a garden to Christ is to be flourishing in the element of Christ's life with its unsearchable riches; to become the sanctuary of God is to be built up (related to the building of the Body of Christ) in the growth with the life of Christ with its unsearchable riches (Eph. 4:15-16). In the Old Testament the building of God is typified by Tirzah and Jerusalem; in the New Testament this building is the organic Body of Christ. The organic Body of Christ is also Christ's wife (Eph. 5:25-32). Furthermore, the organic Body of Christ consummates, completes, the building of the New Jerusalem. (Crystallization-study of Song of Songs, pp. 95-96)

In Song of Songs the seeker passes through a process to become the Shulammitte, the duplication of Solomon and a figure of the New Jerusalem (6:13, 4)...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 Shulammitte, including all of God's chosen and redeemed people. (The Conclusion of the New Testament, p. 4372)

Further Reading: The Building of God, chs. 1, 3-4; The Conclusion of the New Testament, msg. 428

## 第八周·周六

### 晨兴喂养

约十四 2「在我父的家里，有许多住处；若是没有，我早已告诉你们了；我去是为你们预备地方。」

启二一 2~3 我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。我听见有大声音从宝座出来，说，看哪，神的帐幕与人同在，祂要与人同住…。」

在基督的复活里，我们是祂的复制品。关于这点，彼得说，「我们主耶稣基督的神与父...，借耶稣基督从死人中复活，重生了我们，使我们有活的盼望。」（彼前一 3）...我们〔这些信祂的人乃是〕与祂一同复活（弗二 6）。在复活里，祂把神圣的生命分赐到我们里面，使我们在生命和性情上与祂一样，成为祂的复制品。祂是一粒麦子落在地里死了。祂在复活里长起来，就产生许多子粒。这许多子粒是祂的复制，祂的繁增，而这复制是祂的繁殖。借着祂的死与复活，祂得了繁增与繁殖。这繁殖是为着产生召会。借着祂的死与复活，祂产生了召会作祂的复制品（新约总论第二册，一一五至一一六页）。

### 信息选读

在〔主〕末后对门徒所说约翰十四至十六章的话里，〔荣耀〕有三个具体的团体彰显，就是十四章二节所说父的家（召会），十五章一至五节所说葡萄树的枝子（基督身体的组成成分），和十六章二十一节所说一个新生的团体人（新人）。这三者都是指召会，说明召会乃是荣耀的基督经过死与复活所产生的荣耀扩增。在这荣耀的扩增里，神子基督得着荣耀，叫父神在祂的得荣里也得着荣耀，就是借着召会，得着丰满的彰显（弗三 19~21）（圣经恢复本，约十二 24 第二注）。

## WEEK 8 — DAY 6

### Morning Nourishment

John 14:2 "In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you."

Rev. 21:2-3 "And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them..."

In Christ's resurrection we are His reproduction. Concerning this, Peter says, "The God and Father of our Lord Jesus Christ...has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead" (1 Pet. 1:3)...We [His believers] were resurrected with Him (Eph. 2:6). In His resurrection Christ imparted the divine life into us and made us the same as He is in life and nature to be His reproduction. He was a grain of wheat falling into the ground to die. When He grew up in resurrection, He produced many grains. The many grains are His reproduction, His multiplication, and this reproduction is His propagation. Through His death and resurrection He has been multiplied and propagated. This propagation is for the producing of the church. Through His death and resurrection He has produced the church as His reproduction. (The Conclusion of the New Testament, p. 323)

### Today's Reading

In the Lord's last words to the believers in John 14—16, there are three concrete, corporate expressions of...glory: the Father's house (the church) in 14:2, the branches of the vine (the constituents of the Body of Christ) in 15:1-5, and a newborn corporate man (the new man) in 16:21. All three denote the church, showing that the church is the glorious increase produced by the glorious Christ through His death and resurrection. In this glorious increase, Christ, the Son of God, is glorified, causing God the Father also to be glorified in Christ's glorification, that is, to be fully expressed through the church (Eph. 3:19-21). (John 12:24, footnote 2)

基督，等于希伯来文的弥赛亚，意受膏者（约一41，但九26）。罗马书说明四福音所启示的个人基督，如何能成为行传所启示，由祂自己以及祂所有的信徒组成的团体基督。保罗借着圣经里的事实，与圣灵里的经历，给我们看见，神新约的经纶如何使罪人成为神的众子，并基督的众肢体，构成基督的身体，以彰显祂。罗马书对于神这目标，提供完美的解说，揭示基督徒生活与召会生活的概要和细节（罗一1第一注）。

赞美主！我们都有一个新的出生，一个神圣的出生。在这新的出生里，没有弱点，只有带着神圣性情的神圣生命，以及将我们模成基督形像之神圣的律。然而，这个成形的工作需要生命的长大，因为生命之律只在生命长大时，才发挥功能。这生命之律不是规律我们脱离罪，因为生命之律不在罪的范围里；乃是在神圣生命的范围里，那里没有罪、世界、肉体或己。当生命长大时，生命之律就运行，主要的不是规律或改正我们，乃是要使我们成形，把我们模成神长子的形像。最终，借着生命之律的功能，我们都要成为神成熟的众子，神也就要得着宇宙、团体的彰显（希伯来书生命读经，九一〇至九一一页）。

神创造人的目标乃是要得着祂团体的彰显。按照这目标，人受造有神的形像，为要作祂的见证（创一26）。...因着亚当在这事上使神失望，耶稣就作为第二个人而来（林前十五47下），顶替亚当的地位和功用。因此，耶稣这活的人位，乃是神的彰显、形像和见证（西一15）。照样，今天召会乃是耶稣的见证，也就是耶稣的彰显。在圣经头一章，人有神的形像以彰显神；在圣经末了二章，有一个建造——新耶路撒冷，以彰显神（耶稣的见证，六六页）。

参读：新约总论，第三十、二百一十篇；罗马书生命读经，第五十三篇。

Christ, equal to Messiah in Hebrew, means the anointed One (John 1:41; Dan. 9:26). [Romans] explains how the individual Christ revealed in the four Gospels could become the corporate Christ revealed in Acts, collectively composed of Himself with all the believers. By means of the facts in the Scriptures and the experience in the Holy Spirit, Paul shows us that God's New Testament economy is to make sinners sons of God and members of Christ to constitute the Body of Christ to express Him. This book offers a full definition of this, God's goal, unfolding a general sketch and details of both the Christian life and the church life. (Rom. 1:1, footnote 3)

Praise the Lord that we have had a new birth, a divine birth. In this new birth there are no weak points. There is only the divine life with the divine nature and the divine law, which shapes us and conforms us to the image of Christ. However, this shaping requires the growth in life; for the law of life only functions as life grows. The law of life does not regulate us from sin, because it is not in the realm of sin; it is in the realm of the divine life where there is no sin, world, flesh, or self. As life grows, its law works, not mainly to regulate or correct us, but to shape us, to conform us to the image of the firstborn Son of God. Eventually, through the function of the law of life, we all shall become the mature sons of God, and God will have His universal, corporate expression. (Life-study of Hebrews, pp. 771-772)

God's goal in His creation of man was to have a corporate expression of Himself. According to this goal, man was made in the image of God in order to be His testimony (Gen. 1:26)...Because Adam failed God in this respect, Jesus came as the second man (1 Cor. 15:47b) to take the position and function of Adam. Thus, the living person of Jesus is the expression, image, and testimony of God (Col. 1:15). In the same way, the church today is the testimony of Jesus, that is, His expression. In the first chapter of the Bible, man is in the image of God to express God, and in the last two chapters of the Bible there is a building, the New Jerusalem, to express God. (The Testimony of Jesus, p. 61)

Further Reading: The Conclusion of the New Testament, msg. 30, 210; Life-study of Romans, msg. 53

Hymns, #834

602

教会 — 根基

8 7 8 7 双 (英 834, 不同调)

降 B 大调

4/4

5 · 6̣ 5̣ 1̣ 7̣ 6̣ | 6̣ - 5̣ - | 4̣ · 3̣ 4̣ 5̣ 6̣ 5̣ | 5̣ - 3̣ · 0 |  
 一 主啊,你是房角首石, 犹太匠人所轻弃;  
 5 · 6̣ 5̣ 1̣ 7̣ 6̣ | 6̣ - 5̣ - | 4̣ · 3̣ 4̣ 5̣ 6̣ 7̣ | 1 - - 0 |  
 但你却为神所珍视, 从死复活所设立。  
 2 · 2̣ 2̣ 2̣ 3̣ 2̣ | 1 - 5̣ - | 6̣ · 6̣ 6̣ 6̣ 7̣ 1̣ | 2 - #2 - |  
 我们靠你得蒙救恩, 也得一同被建造;  
 3 · 3̣ 4̣ 3̣ 1̣ 6̣ | 5̣ - 3̣ - | 4̣ · 6̣ 5̣ 1̣ 7̣ · 7̣ | 1 - - 0 ||  
 犹太外邦成一新人, 作神居所永和好。

- 二 主,你也是属灵磐石, 非仅为解人干渴,  
也非仅为给人倚恃, 更是为造神居所。  
你是锡安所放基石, 试过、稳固,神所立;  
也是教会所靠磐石, 教会唯一的根基。
- 三 教会建造在你身上, 阴间之门难胜过;  
虽经各种风雨冲撞, 仍然屹立不灭没。  
教会在此有你权柄, 捆绑你所要捆绑;  
带进天国,驱逐邪灵, 释放你所要释放。
- 四 主,你更是生命活石, 神所拣选、所宝贵,  
也使我们成为活石, 与你同性、同地位;  
同被建造成为灵宫, 就是祭司的体系,  
给神居住,对神事奉, 献上可悦的灵祭。
- 五 主,你又是大卫苗裔, 为要建造神圣殿;  
君王、祭司两职合一, 你就得尽你职权。  
你作君王为神掌权, 权柄人就肯顺服;  
你作祭司显在神前, 交通人就能进入。

1  
 The chief Cornerstone Thou art, Lord,  
 Jewish builders did despise;  
 God by resurrection placed Thee,  
 Thou art precious in His eyes.  
 Through Thee we receive salvation,  
 And, together built by Thee,  
 Jews and Gentiles are Thy dwelling,  
 One new man, in harmony.

2  
 Thou too art the smitten Rock, Lord,  
 That man's thirst by Thee be filled,  
 That frail man may stand upon Thee,  
 But e'en more, God's house to build.  
 The Foundation Stone in Zion,  
 Tested and secure, Thou art;  
 And the Rock, the Church supporting,  
 Her foundation to impart.

3  
 On Thyself the Church is builded,  
 And though many storms assail,  
 Still it stands erect, for 'gainst it  
 Gates of hell cannot prevail.  
 Thine authority possessing,  
 It doth bind and loose in Thee,  
 Bringing men into Thy kingdom,  
 Satan's captives setting free.

4  
 Living Stone of life art Thou, Lord,  
 Precious, chosen thus to be;  
 Living stones Thou too hast made us,  
 One in character with Thee.  
 Built together as a temple  
 That our God may dwell therein,  
 Thus we are a holy priesthood,  
 Offering sacrifice to Him.

六 权柄出于神的宝座， 使神子民能平定；  
 交通来自生命水河， 叫神子民得供应。  
 权柄、交通平衡并行， 建造进行才可能；  
 君王、祭司在你合并， 神的建造得完成。

七 你是神成肉身帐幕， 是神荣耀的圣殿；  
 神在你里人间居住， 在你里面得彰显。  
 又是教会，神、人联属， 充满一切神丰满；  
 且是我们每个圣徒， 为着建造神圣殿。

八 哦，你还是永久居所， 我们历代的住处，  
 在你里面我们生活， 得蒙永远的遮护。  
 你对我们也是圣所， 神与我们的同在，  
 我们和神共同生活， 向神不断地敬拜。

九 角石、基石、磐石、活石、 圣殿、教会、建造者、  
 居所、圣所，你全都是， 你是建造的一切！  
 我们赞美你的所是， 赞美你是何奇妙！  
 但愿我们这些活石， 因你所是被建造！

第八周 • 申言

申言稿： \_\_\_\_\_

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6  
 Thine authority doth issue  
 From the throne to render peace;  
 Fellowship is in the river  
 To supply and give increase.  
 When these, balanced, go together,  
 Then God's purpose is fulfilled;  
 King and Priest in Thee combining,  
 Thou God's dwelling place dost build.

7  
 Thou art God, yet flesh becamest,  
 God with man in Thee doth dwell;  
 Thou, the Temple for His glory,  
 God in Thee Himself doth tell.  
 Thus the Church too is the mingling  
 Into one of God and man;  
 So it is with every member  
 For the building of God's plan.

8  
 Thou, the everlasting Dwelling,  
 In all ages art our home;  
 We in Thee enjoy protection,  
 Living in Thyself alone.  
 Thou our Sanctuary art, Lord,  
 We and God abide in Thee;  
 Thou, God's presence art within us,  
 Where we worship ceaselessly.

9  
 Cornerstone, Foundation, Topstone,  
 Rock, and Church, and Living Stone,  
 Dwelling-place, and Sanctuary,  
 Builder too art Thou, we own.  
 Praise we give for what Thou art, Lord,  
 As Thy wondrousness we see!  
 Grant that we may be built up, Lord,  
 As the living stones in Thee.

读经：亚四

纲 目

周 一

壹 我们需要有智慧和启示的灵，好看见金灯台的异象，这灯台是神亲自设计的，描绘出祂永远经纶的目标—弗一 17，亚四 1～5，启一 2、9～12：

一 金灯台表征三一神：

- 1 纯金的本质表征父神的神圣性情—出二五 31。
- 2 台表征子神是父神的形像和具体化身—林后四 4 下，西一 15，二 9。
- 3 灯表征灵神是神的七灵，为着父在子里的彰显—出二五 37，启四 5。

二 出埃及记的灯台、撒迦利亚书的灯台以及启示录的灯台，乃是关于灯台之真理的三个阶段：

周 二

- 1 出埃及二十五章三十一至四十节帐幕里的灯台，表征

Scripture Reading: Zech. 4

Outline

DAY 1

**I. We need to have a spirit of wisdom and revelation to see a vision of the golden lampstand, which was designed by God Himself and portrays the goal of His eternal economy—Eph. 1:17; Zech. 4:1-5; Rev. 1:2, 9-12:**

*A. The golden lampstand signifies the Triune God:*

1. The pure gold substance signifies God the Father in His divine nature—Exo. 25:31.
2. The stand signifies God the Son as the image and embodiment of God the Father—2 Cor. 4:4b; Col. 1:15; 2:9.
3. The lamps signify God the Spirit as the seven Spirits of God for the expression of the Father in the Son—Exo. 25:37; Rev. 4:5.

*B. The lampstand in Exodus, the lampstand in Zechariah, and the lampstands in Revelation are three stages of the truth concerning the lampstand:*

DAY 2

1. The lampstand in the tabernacle in Exodus 25:31-40 signifies Christ Himself as the

基督自己是三一神的具体化身，撒迦利亚四章二至十节的灯台，表征七倍加强，赐生命的灵是基督的实际，启示录一章十二和二十节的灯台，表征众召会是基督的复制和那灵的翻版。

2 因此，召会是那灵的翻版，那灵是基督的实际，基督是神的具体化身。

贰 撒迦利亚四章告诉我们，当撒迦利亚看见灯台，他问天使这是什么？天使回答说，「这是耶和华给所罗巴伯的话，说，万军之耶和华说，不是倚靠权势，不是倚靠能力，乃是倚靠我的灵」—6 节：

一 主告诉撒迦利亚，灯台乃是祂的灵；因此，灯台首先表征基督，然后表征那灵，至终表征召会；这指明基督就是那灵，而那灵同着基督产生众召会。

二 召会终极的定义乃是：召会是基督的复制与那灵的翻版。

三 当我们说我们是召会，我们要体认，我们必须完全在那灵里；我们若都在那灵里，我们实际上就是召会—弗四 4，加五 16、22 ~ 23、25，林前十二 7，弗五 18，亚四 6。

四 既然我们在所在之地站住为召会，我们就必须是在那灵里，因为召会是基督的复制与那灵的翻版。

五 基督已重生到我们里面（约一 12 ~ 13，三 6 下），我们也正在完全被变化为祂的所是（林后三 18）；作为那灵，祂乃是灯台，召会也是灯台；我们必须看见召会到这样的地步；我们若看见召会的这个异象，就会惧怕动我们

embodiment of the Triune God, the lampstand in Zechariah 4:2-10 signifies the sevenfold intensified life-giving Spirit as the reality of Christ, and the lampstands in Revelation 1:12 and 20 signify the churches as the reproduction of Christ and the reprint of the Spirit.

2. Thus, the church is the reprint of the Spirit, who is the reality of Christ, who is the embodiment of God.

**II. Zechariah 4 tells us that when Zechariah saw the lampstand, he asked the angel what this was; then the angel answered, “This is the word of Jehovah to Zerubbabel, saying, Not by might nor by power, but by My Spirit, says Jehovah of hosts”—v. 6:**

A. *The Lord told Zechariah that the lampstand was His Spirit; thus, the lampstand first signifies Christ, then the Spirit, and ultimately the church; this indicates that the very Christ is the Spirit and that the Spirit with the very Christ produces the churches.*

B. *The ultimate definition of the church is that the church is the reproduction of Christ and the reprint of the Spirit.*

C. *When we say that we are the church, we must realize that we have to be fully in the Spirit; if we all are in the Spirit, we are the church in reality—Eph. 4:4; Gal. 5:16, 22-23, 25; 1 Cor. 12:7; Eph. 5:18; Zech. 4:6.*

D. *Since we are standing as the church in our locality, we must be in the Spirit, because the church is the reproduction of Christ and the reprint of the Spirit.*

E. *Christ has been regenerated into our being (John 1:12-13; 3:6b), and we are being fully transformed into His being (2 Cor. 3:18); as the Spirit, He is the lampstand, and the church is also the lampstand; we have to see what the church is to such an extent; if we see this vision of the church,*



的肉体—加五 16。

### 周 三

六 那灵是经过过程之三一神的终极完成，而召会是那灵的翻版，是三一神团体的彰显；基于这个，我们可以说，「没有那灵，就没有召会；越有那灵，就越有召会。」

七 我们天然的人在召会中无分无关，因为召会是那灵的翻版；召会作为灯台，是纯净而无搀杂的。

八 我们需要一个管治的异象，了结、杀死并废除我们天然人的一切；若是这异象在我们里面照耀得如此明亮，主就有路在我们日常生活中向我们说话，了结我们天然的人—参二 20。

九 召会生活所该有的「规范」，乃在于我们重生、由那灵内住的灵（约三 6 下，罗八 16，提后四 22，林前六 17）；在我们灵里，我们有神圣之灵的翻版，这就是在实行上的召会。

### 周 四

叁 灯台的七灯（亚四 2，启四 5）是神的七灵，七倍加强的灵（一 4），就是耶和华的七眼（亚四 10），也是救赎之羔羊的七眼（启五 6），以及建造之石头的七眼（亚三 9），使三一神得着完满的彰显：

一 七倍加强的灵是基督这救赎之羔羊和建造之石头的眼睛，鉴察并搜寻我们，并用基督的素质、丰富和负担，注入并传输到我们里面，为着神的建造—9 节，四 7，启一 14，五 6。

二 羔羊的七眼，将基督这法理的救赎者注入我们里面；石头

*we will be afraid to exercise our flesh—Gal. 5:16.*

### DAY 3

*F. The Spirit is the ultimate consummation of the processed Triune God, and the church is the reprint of the Spirit, the corporate expression of the Triune God; based on this we may say, "No Spirit, no church. More Spirit, more church."*

*G. Our natural being has no share in the church, no part in the church, because the church is the reprint of the Spirit; the church as the lampstand is pure and without mixture.*

*H. We need a governing vision that terminates, kills, and annuls everything of our natural man; if this vision is shining so brightly within us, the Lord will have a way to speak to us in our daily life to terminate our natural man—cf. 2:20.*

*I. The "good manners" for the church life are our reborn, indwelt spirit (John 3:6b; Rom. 8:16; 2 Tim. 4:22; 1 Cor. 6:17); in our spirit we have the reprint of the divine Spirit, which is the church in practicality.*

### DAY 4

**III. The seven lamps of the lampstand (Zech. 4:2; Rev. 4:5) are the seven Spirits of God, the sevenfold intensified Spirit (1:4), as the seven eyes of Jehovah (Zech. 4:10), the seven eyes of the redeeming Lamb (Rev. 5:6), and the seven eyes of the building stone (Zech. 3:9) for the full expression of the Triune God:**

*A. The sevenfold intensified Spirit is the eyes of Christ as the redeeming Lamb and the building stone to observe and search us and to infuse and transfuse us with Christ's essence, riches, and burden for God's building—v. 9; 4:7; Rev. 1:14; 5:6.*

*B. The seven eyes of the Lamb infuse us with Christ as the judicial*

的七眼，将基督这生机的拯救者注入我们里面，目的是为着神在地上经纶的行动，要借着祂法理的救赎，凭着祂生机的拯救，达到祂建造的目标—约一 29，徒四 11 ~ 12，罗五 10，林前三 12。

三 在我们里面有两盏灯—神七倍加强的灵在我们的灵里—箴二十 27，启四 5，林前六 17：

1 我们要被变化，就必须在祷告中向主完全敞开，让主的灯同着七盏火灯搜寻我们魂里的每一个房间，照耀并光照我们内里的各部分，用生命供应各部分—二 11 上，弗六 18。

2 经历最大变化的人，乃是向主完全敞开的人。

四 基督这位末后的亚当，在复活里成了赐生命的灵（林前十五 45 下，约六 63 上，林后三 6 下），祂也成了七倍加强的灵；这灵就是生命的灵（罗八 2）；因此，七灵的功用乃是将神圣的生命分赐到神的子民里面，为着建造神永远的居所新耶路撒冷。

## 周 五

五 七灵乃是在宝座前焚烧，借着指引世界的局势，实施神圣的行政，以执行神在宇宙中的经纶。

六 七倍加强的灵乃是七盏火灯，焚烧、光照、暴露、审判、洁净并炼净我们，好产生金灯台，完成神新约的经纶—启四 5。

七 七灵在今世是火灯，执行神新约的经纶，将来要成为水

*Redeemer, and the seven eyes of the stone infuse us with Christ as the organic Savior for God's economical move on earth through His judicial redemption and by His organic salvation for the goal of His building—John 1:29; Acts 4:11-12; Rom. 5:10; 1 Cor. 3:12.*

C. *Within us we have two lamps—the sevenfold intensified Spirit of God within our spirit—Prov. 20:27; Rev. 4:5; 1 Cor. 6:17:*

1. *In order to be transformed, we must fully open to the Lord in prayer to allow the lamp of the Lord with the seven lamps of fire to search all the chambers of our soul, shining on and enlightening our inward parts to supply them with life—2:11a; Eph. 6:18.*

2. *The one who experiences the greatest amount of transformation is the one who is fully open to the Lord.*

D. *In His resurrection Christ, as the last Adam, became the life-giving Spirit (1 Cor. 15:45b; John 6:63a; 2 Cor. 3:6b), who is also the sevenfold intensified Spirit; this Spirit is the Spirit of life (Rom. 8:2); hence, the function of the seven Spirits is to impart the divine life into God's people for the building up of God's eternal habitation, the New Jerusalem.*

## DAY 5

E. *The seven Spirits are burning before the throne to carry out God's administration, to execute God's economy in the universe, by directing the world situation.*

F. *The sevenfold intensified Spirit is the seven lamps of fire to burn, enlighten, expose, judge, purify, and refine us to produce the golden lampstands for the fulfillment of God's New Testament economy—Rev. 4:5.*

G. *The seven Spirits, who are the lamps of fire in this age executing God's*

河，浸透神的圣城新耶路撒冷—二二 1 ~ 2。

八 借着七倍加强的灵在寻求基督之信徒里的运行，他们就借着加强，成为得胜者，以建造基督的身体，终极完成新耶路撒冷。

周 六

肆 我们需要看见灯台两边两棵橄榄树的异象—亚四 11 ~ 14:

一 这两棵橄榄树，表征当时的大祭司约书亚和省长所罗巴伯；他们是两个油的儿子，被耶和华的灵充满，为着神殿的重建—3 ~ 6、12 ~ 14 节：

1 建造神的居所乃是所有神子民应当从事的尊贵工作（林前三 10，弗四 12、16）；然而，作这工作所需的智慧、悟性、知识和技巧，必须是对我们成了那灵的神自己（出三一 2 ~ 6，参西一 28 ~ 29）。

2 惟有神的灵才能借着我们建造祂自己的居所—亚四 6，弗二 21 ~ 22，林前三 16 ~ 17，六 19。

3 搬出顶石就是完成建造；人大声欢呼，说，「愿恩典恩典，归与这石」；这指明顶石本身就是恩典；顶石预表基督；祂是从神临到我们的恩典，作神建造的遮盖—亚四 7，林前十五 10，林后一 12，十二 7 ~ 9。

4 基督是基石，托住神的建造（赛二八 16，林前三 11）；是房角石，将祂身体上外邦和犹太的肢体联络在一起（弗二 20，彼前二 6）；也是顶石，完成神的建造。

二 这两个油的儿子也预表今世代末了三年半期间的两个见

*New Testament economy, will become the river of water saturating the holy city of God, the New Jerusalem—22:1-2.*

*H. By the operation of the sevenfold intensified Spirit within Christ's seeking believers, they are intensified to become the overcomers to build up the Body of Christ, which consummates the New Jerusalem.*

**DAY 6**

**IV. We need to see the vision of the two olive trees on the two sides of the lampstand—Zech. 4:11-14:**

*A. The two olive trees signify Joshua the high priest and Zerubbabel the governor at the time, who were the two sons of oil, filled with the Spirit of Jehovah for the rebuilding of God's temple—vv. 3-6, 12-14:*

1. The building up of God's dwelling place is a noble work to be done by all God's people (1 Cor. 3:10; Eph. 4:12, 16); however, the wisdom, understanding, knowledge, and skill for this work must be God Himself as the Spirit to us (Exo. 31:2-6; cf. Col. 1:28-29).

2. Only the Spirit of God can build His own dwelling place through us—Zech. 4:6; Eph. 2:21-22; 1 Cor. 3:16-17; 6:19.

3. To bring forth the topstone is to complete the building; the shouts of "Grace, grace to it" indicate that the topstone itself is grace; the topstone typifies Christ, who is the grace from God to us to be the covering of God's building—Zech. 4:7; 1 Cor. 15:10; 2 Cor. 1:12; 12:7-9.

4. Christ is the foundation stone to uphold God's building (Isa. 28:16; 1 Cor. 3:11), the cornerstone to join together the Gentile and Jewish members of His Body (Eph. 2:20; 1 Pet. 2:6), and the topstone to consummate God's building.

*B. The two sons of oil also typify the two witnesses, Moses and Elijah, in the*

证人摩西和以利亚；他们要在灾难时作神的见证人，为着加强神的子民——以色列人和在基督里的信徒——启十一 3 ~ 12，十二 17。

三 原则上，所有在基督里的信徒都应该是新鲜之油的孩子，被那灵这油所充满，流出那灵到灯台里，使灯台作照耀的见证，就是耶稣的见证——参一 2、9，诗九二 10：

- 1 召会作为灯台，乃是三一神扎实的具体化身，有七倍加强的灵作为神在祂神圣性情里的油。
- 2 油本身乃是金（亚四 12），意思是金作为油流出来；当更多的油加到灯台里面时，意思就是有更多的金加进来。
- 3 我们必须出代价得着更多的金，就是更多神的神圣性情——彼后一 4，启三 18，亚四 12 ~ 14，太二五 8 ~ 9。
- 4 我们将这事应用到今天的经历时，就看见从我们里面流出来的那灵就是神，神就是金；因此，我们将基督供应给别人，用油供应他们的时候，实际上就是用神供应他们；神从我们流出来，流到他们里面。
- 5 我们都该是橄榄树，从我们自己里面流出神来，流到别人里面；这样，借着那些作橄榄树，流出神的人，有需要的人就有着油的供应——罗十一 17，路十 34，参约七 37 ~ 39。

*last three and a half years of the present age, who will be witnesses of God in the great tribulation for the strengthening of God's peoples—the Israelites and the believers in Christ—Rev. 11:3-12; 12:17.*

C. *In principle, all the believers in Christ should be sons of fresh oil, those who are filled with the Spirit as the oil to flow out the Spirit into the lampstand for its shining testimony, the testimony of Jesus—cf. 1:2, 9; Psa. 92:10:*

1. The church as the lampstand is the solid embodiment of the Triune God with the sevenfold intensified Spirit as the oil of God in His divine nature.
2. The oil itself is gold (Zech. 4:12), which means that the gold flows as oil; when more oil is added into the lampstand, that means more gold is added.
3. We need to pay the price to gain more gold, more of God in His divine nature—2 Pet. 1:4; Rev. 3:18; Zech. 4:12-14; Matt. 25:8-9.
4. As we apply this matter to our experience today, we see that the Spirit who flows out of us is God, and God is gold; thus, when we minister Christ to others, supplying them with oil, we are actually supplying them with God; God is flowing out from us into them.
5. We all should be olive trees emptying God from ourselves into others; in this way oil will be provided to the needy by those who are olive trees out of which God is flowing—Rom. 11:17; Luke 10:34; cf. John 7:37-39.

## 第九周·周一

### 晨兴喂养

亚四 2 「〔天使〕问我说，你看见什么？我说，我看见一个灯台，全是金的，顶上有油碗；灯台上有七灯，顶上的七灯各有七个管子。」

启四 5 「有闪电、声音、雷轰，从宝座中发出。又有七盏火灯在宝座前点着，这七灯就是神的七灵。」

你能想到有哪一幅图画给我们看见，神是我们的生命，我们是神的生活，祂活在我们里面，并且在在我们，活着就是神？有这样一幅图画！

内容最丰富的图画是金灯台，在出埃及二十五章首次提起，那里灯台是立在帐幕里作神的见证。撒迦利亚四章第二次提起，那里灯台是代表真以色列人；他们也是神的见证。末次提起是在启示录一章，那里是描绘召会作金灯台并作神的见证（生命信息下册，二九八页）。

### 信息选读

灯台的设计是最有意义的。虽然灯台只有一个，却有六个枝子同七个灯盏。.....灯台表征三一神。在预表里，金代表神圣的性情；神的性情像金一样不改变、不衰残。这灯台用金制作，乃是告诉我们，灯台代表神的性情。这金不是无定形的一块，乃是构造成某种显示其功用的形状。这金的形状是个灯台，象征神的形像。.....在林后四章四节，基督称为“神的像”。身为神的爱子，祂是“那不能看见之神的像”（西一 15）。因此，灯台的形像或形状表征基督。

七灯是什么？关于这点，我们要来到启示录，才能清楚。启示录里清楚告诉我们，七灯就是神的七

## WEEK 9 — DAY 1

### Morning Nourishment

Zech. 4:2 "And he said to me, What do you see? And I said, I see that there is a lampstand all of gold, with its bowl on top of it and its seven lamps upon it, with seven pipes for each of the lamps on top of it."

Rev. 4:5 "And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God."

Can you think of a picture that shows us that God is our life, that we are the living of God, that He lives within us, and that for us to live is God? There is such a picture!

A most comprehensive picture is the golden lampstand, which is first mentioned in Exodus 25. There it stood in the tabernacle as a testimony for God. Zechariah 4 is the second mention. There the lampstand represented the true Israelites, who were also God's testimony. The final mention, in Revelation 1, pictures the church as the golden lampstand and as the testimony of God. (Life Messages, vol. 2, p. 244)

### Today's Reading

The design of the lampstand is most meaningful. Though the lampstand is but one, there are six branches with seven lamps....The lampstand signifies the Triune God. In typology gold represents the divine nature. Like gold, God's nature does not change or decay. That this lampstand was made of gold tells us that it represents God's nature. This gold was not in a formless lump. It was structured into a form that bespoke its function. The shape of the gold, a lampstand, symbolizes the image of God....Christ is called "the image of God" in 2 Corinthians 4:4. As the Son of God's love, He is "the image of the invisible God" (Col. 1:15). The image or form of the lampstand, then, signifies Christ.

What are the seven lamps? About this we cannot be clear until we come to Revelation. There we are plainly told that the seven lamps are the seven Spirits of

灵 ( 四 5 ) 。七灵就是神的圣灵。这些灯乃是神的彰显或表显。

父由金 ( 就是制作灯台的元素 ) 所表征。子由灯台的形状所表征。灵乃是彰显，如七灯所指明的。现在你赞同金灯台描绘三一神么？

我们来到启示录的时候，召会成了灯台。这就是说，召会是三一神的彰显。每个地方召会都是金灯台。金灯台起初象征三一神，现在却是描述召会！

我们这些由尘土或泥所造的人，如何能成为金灯台？我们重生时，就从神而生。不但我们的罪蒙宝血洗净；我们里面也有父的元素，正如才生的婴孩有他父亲的生命和性情。现在我们里面有金，就是神的元素！

虽然如此，这金还需要成形。保罗为加拉太人受生产之苦，「直等到基督成形在〔他们〕里面。」(加四 19) 基督启示在他们里面 ( 一 16 ) ，甚或在他们里面活着 ( 二 20 ) 并不够。金必须成形〔在他们里面〕(生命信息下册，二九九至三〇一页)。

出埃及记的灯台乃是关于灯台之真理的种子，这灯台是指基督。这种子的生长是在撒迦利亚书，说出灯台是那灵。启示录乃是有关灯台之真理的收成。种子是一个灯台，而收成是七个灯台。收成总是种子的繁增；因此，这种子已从一繁增为七。种子是基督，生长是那灵，而收成是召会。为着基督、那灵与召会，我们要说，阿利路亚！灯台首先表征基督，然后表征那灵，至终表征召会。这指明基督就是那灵，而那灵同着基督产生众召会。出埃及记的灯台、撒迦利亚书的灯台以及启示录的灯台，乃是关于灯台之真理的三个阶段 ( 召会是那灵的翻版，四至五页 ) 。

参读：生命信息下册，第六十九章。

God (Rev. 4:5). The seven Spirits are simply the Holy Spirit of God. These lamps are the expression or manifestation of God.

The Father, then, is signified by the gold, the element of which the lamp was made. The Son is signified by the form of the lampstand. The Spirit is the expression, as indicated by the seven lamps. Now do you agree that the golden lampstand pictures the Triune God?

By the time we come to Revelation, the church has become the lampstand. This means that the church is the expression of the Triune God. Each local church is a golden lampstand. What firstly signified the Triune God now depicts the church!

How can we, who are men of dust or clay, become a golden lampstand? When we were regenerated, we were born of God. Not only were our sins cleansed by the precious blood; there was also within us the element of the Father, just as a new baby has the life and nature of his father. Now there is gold, the element of God, in us!

Nonetheless, this gold needs to be formed. Paul travailed for the Galatians “until Christ is formed in you” (Gal. 4:19). It was not enough for Christ to be revealed in them (Gal. 1:16) or even to be living in them (Gal. 2:20). The gold had to take shape. (Life Messages, vol. 2, pp. 245-246)

As the seed of the truth concerning the lampstand in Exodus, the lampstand is Christ. The growth of this seed in Zechariah is that the lampstand is the Spirit. In Revelation is the harvest of the truth concerning the lampstand. The seed was one lampstand and the harvest is seven lampstands. The harvest is always a multiplication of the seed, so the seed has been multiplied from one into seven. The seed is Christ, the growth is the Spirit, and the harvest is the church. Hallelujah for Christ, the Spirit, and the church! The lampstand first signifies Christ, then the Spirit, and ultimately the church. This indicates that the very Christ is the Spirit and that the Spirit with the very Christ produces the churches. The lampstand in Exodus, the lampstand in Zechariah, and the lampstands in Revelation are three stages of the truth concerning the lampstand. (The Church—the Reprint of the Spirit, p. 9)

Further Reading: Life Messages, vol. 2, msg. 69

## 第九周·周二

### 晨兴喂养

亚四 2~3 「…一个灯台，全是金的，…旁边有两棵橄榄树，一棵在油碗的右边，一棵在油碗的左边。」

6 「…这是耶和华给所罗巴伯的话，说，万军之耶和华说，不是倚靠权势，不是倚靠能力，乃是倚靠我的灵。」

灯台表征基督...。但灯台还预表更多的东西。圣经所有真理种子的「苗圃」不仅是创世记，也是圣经的头五卷书，摩西所写的五经。...圣经第一次提到灯台，不是在创世记而是在出埃及记（二五 31~37）；然后在列王纪上，又提到灯台是所罗门所建造的圣殿中的一项（七 49）。后来，在撒迦利亚书中再次提到灯台，与被恢复的圣殿有关（四 2）。撒迦利亚书是记载被毁圣殿的恢复。出埃及记帐幕里的灯台表征基督自己。但撒迦利亚书的灯台表征那灵。撒迦利亚四章告诉我们，当撒迦利亚看见灯台，他问天使这是什么？天使回答说，「这是耶和华给所罗巴伯的话，说，万军之耶和华说，不是倚靠权势，不是倚靠能力，乃是倚靠我的灵。」（6）主告诉撒迦利亚，灯台乃是祂的灵。在出埃及记，灯台是基督；在撒迦利亚书，灯台是那灵（召会是那灵的翻版，三至四页）。

### 信息选读

然而历世纪以来，甚至连内里生命较深的圣徒在内，都没有看见召会是基督的复制。我们说召会是基督的复制，因为出埃及记的灯台是一个，而启示录里的灯台是七个。一个灯台已被复制。出埃及记那唯一的灯台成了模型，从这个模型出来了七个灯台。这七个灯台在性质、素质、形状上，并在每一方面，都与这唯一的灯台完全一样。面团放进模子

## WEEK 9 — DAY 2

### Morning Nourishment

Zech. 4:2-3 "...There is a lampstand all of gold;...and there are two olive trees beside it, one to the right of the bowl and one to the left."

6 "...This is the word of Jehovah to Zerubbabel, saying, Not by might nor by power, but by My Spirit, says Jehovah of hosts."

The lampstand signifies Christ....But the lampstand also typifies something further. The "nursery" for all the seeds of the biblical truths is not only the book of Genesis but also the first five books of the Bible, the Pentateuch written by Moses....The first mention of the lampstand is not in Genesis but in Exodus (25:31-37). Then the lampstand is mentioned in 1 Kings as an item in the temple built by Solomon (7:49). Eventually, the lampstand is mentioned again in Zechariah related to the recovered temple (4:2). Zechariah is a record of the recovery of the destroyed temple. The lampstand in the tabernacle in Exodus signifies Christ Himself. But the lampstand in Zechariah signifies the Spirit. Zechariah 4 tells us that when Zechariah saw the lampstand, he asked the angel what this was. Then the angel answered, "This is the word of Jehovah to Zerubbabel, saying, Not by might nor by power, but by My Spirit, says Jehovah of hosts" (v. 6). The Lord told Zechariah that the lampstand was His Spirit. In Exodus the lampstand was Christ. In Zechariah the lampstand was the Spirit. (The Church—the Reprint of the Spirit, p. 9)

### Today's Reading

For centuries, however, no one has seen, not even the deeper saints, that the church is the reproduction of Christ. We can say this because the lampstand in Exodus was one, and the lampstands in Revelation are seven. The one lampstand has been reproduced. The unique lampstand in Exodus became a model, out of which came seven lampstands. The seven lampstands are exactly the same as the unique lampstand in nature, essence, shape, and in every respect. Cakes may be made by putting the batter into a mold. By using the mold the same cake may

里，可以作出蛋糕；使用同一个模子可以一再作出同样的蛋糕。基督是模子，召会是基督的复制。...说召会是基督的身体、延续、扩大和扩展还不够。我们都必须看见，召会乃是基督正确的复制。基督是唯一的灯台，众召会乃是在性质、素质、样式、形状和功用上相同的众灯台。就着出埃及记的灯台而言，我们可以说召会是基督的复制。就着撒迦利亚书的灯台而言，召会是那灵的翻版。召会终极的定义乃是：召会是基督的复制与那灵的翻版。

当我们说我们是召会，我们必须认识，召会是基督的复制与那灵的翻版。当我们说我们是召会，我们要体认，我们必须完全在那灵里。只要我们有一部分是在肉体里，我们就成为劣等的复制，劣等的翻版。我们弟兄姊妹来在一起，若都在灵里，我们就是召会。...我们实际上是不是召会，在于我们是不是在灵里。...今天在所在之地，我们是否站住为召会？若是这样，我们就必须是在灵里。我们若不在灵里，对于召会我们就了了；因为召会是基督的复制与那灵的翻版。

〔主〕写七封信给七个召会之前，先给约翰看见一幅七个金灯台的图画（启一 11~12）。...召会一点不差就是基督与那灵，因为基督与那灵二者都是灯台，而召会也是灯台。这是一幅重生与变化的图画。基督已重生到我们里面，我们也正在完全被变化为祂的所是（林后三 18）。...我们若看见召会的这个异象，就会惧怕动我们的肉体。我们需要看见，召会完全是出于基督并在那灵里的。召会乃是灯台，是基督的复制与那灵的翻版（召会是那灵的翻版，六至八页）。

参读：召会是那灵的翻版，第一章。

be made again and again. Christ is the mold and the church is the reproduction of Christ....To say that the church is the Body, and the continuation, the enlargement, and the spreading of Christ is not enough. We all have to see that the church is an exact reproduction of Christ. Christ was the unique lampstand, and all the churches are the lampstands in the same nature, essence, model, shape, and function. According to the lampstand in Exodus we can say that the church is the reproduction of Christ, and according to the lampstand in Zechariah the church is the reprint of the Spirit. The ultimate definition of the church is that the church is the reproduction of Christ and the reprint of the Holy Spirit.

When we say that we are the church, we have to realize that the church is the reproduction of Christ and the reprint of the Spirit. When we say that we are the church, we must realize that we have to be fully in the Spirit. Even if we are only partially in the flesh, we become a poor reproduction, a poor reprint. When we brothers and sisters come together, if we all are in the Spirit, we are the church....Whether or not we are actually the church depends upon whether or not we are in the Spirit....Are we standing as the church in our locality? Then we must be in the Spirit. If we are not in the Spirit, we are through with the church because the church is the reproduction of Christ and the reprint of the Spirit.

Before [the Lord] wrote the seven epistles to the seven churches, He showed John a picture of seven golden lampstands (Rev. 1:11-12)...The church is nothing less than Christ and the Spirit because both Christ and the Spirit are the lampstand, and the church is also the lampstand. This is a picture of regeneration and transformation. Christ has been regenerated into our being, and we are being fully transformed into His Being (2 Cor. 3:18)...If we see this vision of the church, we will be afraid to exercise our flesh. We need to see that the church is absolutely something of Christ and in the Spirit. It is the lampstand, a reproduction of Christ and a reprint of the Spirit. (The Church—the Reprint of the Spirit, pp. 11-12)

Further Reading: The Church—the Reprint of the Spirit, ch. 1



林前十二 13「因为我们的不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。」

加二 20「我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。」

我们需要看见...那灵是为着身体。那灵虽然是为着基督徒生活的许多积极项目，但那灵终极乃是为着身体。那灵是为着重生、圣别、变化、生命、能力和许多属灵的项目；但这些项目都只是为着一个结果，就是身体。重生、圣别、变化、生命、能力和每一个属灵积极的祝福，都是为着身体。我们若忽略身体，就失去一切。我们若失去了身体，就失去了神经纶的标的、目标。

那灵是为着身体，所以林前十二章十三节说，我们都在一位灵里受浸，成了一个身体，而以弗所四章四节说，「一个身体和一位灵。」一位灵等于一个身体，一个身体等于一位灵。因此，说召会是那灵的翻版绝对是正确的。「没有那灵，就没有召会；越有那灵，就越有召会。」这是因为召会是那灵的翻版。那灵是经过过程之三一神的终极完成，而召会是那灵的翻版，是经过过程之三一神团体的彰显（召会是那灵的翻版，一七页）。

### 信息选读

主若开启我们的眼睛，使我们看见关于召会的这个异象，这异象要胜过关于召会的千篇信息。你若

1 Cor. 12:13 "For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit."

Gal. 2:20 "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me."

We need to see [that] the Spirit is for the Body. The Spirit is for many positive items of the Christian life, but ultimately the Spirit is for the Body. The Spirit is for regeneration, sanctification, transformation, life, power, and so many spiritual items, but all of these items are altogether for one issue—the Body. Regeneration, sanctification, transformation, life, power, and every positive spiritual blessing are for the Body. If we miss the Body, we miss everything. If we miss the Body, we miss the mark and the goal of God's economy.

The Spirit is for the Body, so 1 Corinthians 12:13 says that in one Spirit we were all baptized into one Body, and Ephesians 4:4 says, "One Body and one Spirit." The one Spirit equals the one Body, and the one Body equals the one Spirit. Thus, it is absolutely correct to say that the church is the reprint of the Spirit. "No Spirit, no church. More Spirit, more church." This is because the church is the reprint of the Spirit. The Spirit is the ultimate consummation of the processed Triune God, and the church is the reprint of the Spirit, the corporate expression of the processed Triune God. (The Church—the Reprint of the Spirit, pp. 20-21)

### Today's Reading

If our eyes are opened by the Lord, and we see this vision concerning the church, this vision will be better than a thousand messages concerning the

真的看见这异象，就不会在你所在的地方用心思与弟兄争论。当姊妹们用情感行事时，这异象会了结她们。甚至在餐桌上，这个异象也会光照而管治我们。我们需要一个管治的异象，了结、杀死并废除我们天然人的一切。当一位弟兄要与妻子吵嘴时，这异象会了结他。当你正要为自己表白时，主会说，「这是什么？天然！」若是这异象在我们里面照耀得如此明亮，主就有路在我们日常生活中向我们说话，了结我们天然的人。祂就能说，「那是什么？天然的爱！那是什么？天然的思想！那是什么？你天然的人！那是什么？天然！天然！天然！」一切天然的，都得除去。不然，我们在事实上就不在召会里。虽然你在十九个半世纪前就被放在召会里，但今天你事实上也许不在召会里。你在哪里？你可能在天然的生命里。我们必须起来见证，召会是那灵的翻版。我们要见证：「从现在起，我天然的人在召会中无分无关，因为我已经看见召会是那灵的翻版！」召会作为灯台，是纯净而无搀杂的。召会乃是基督的具体化身与那灵的翻版。

召会与宗派之间是无法相比的。召会是用金、珍珠和宝石（启二一 18~21）建造的。召会与我们在天然的人与肉体里所产生的木、草、禾秸等材料是无关的（林前三 12）。我们需要在这件事上受警告。我们不该以我们天然生命的行为和行动侮辱召会。我们若是在召会中，却仍然凭我们天然的所是和生命来行事、行动并活动，这对召会生活乃是一种侮辱。召会生活所该有的「规范」，乃在于我们重生、由那灵内住的灵（约三 6，罗八 16，提后四 22）。在我们灵里，我们有神圣之灵的翻版，这就是在实行上的召会。愿主开我们的眼睛，使我们看见召会的所是！（召会是那灵的翻版，二二至二三页）

参读：召会是那灵的翻版，第二至三章。

church. If you have really seen this vision, you will not exercise your mind to argue with the brothers in your locality. When the sisters are exercising their emotions to do something, this vision will terminate them. Even at the dining table this vision will be shining to govern us. We need a governing vision that terminates, kills, and annuls everything of our natural man. When a brother is about to exchange words with his wife, this vision will terminate him. When you are about to vindicate yourself, the Lord may say, "What's that?—natural!" If this vision is shining so brightly within us, the Lord will have a way to speak to us in our daily life to terminate our natural man. He will be able to say: "What's that?—natural love! What's that?—natural thinking! What's that?—your natural man! What's that?—natural, natural, natural!" Everything that is natural has to go. Otherwise, we actually are not in the church. Although you were put into the church nineteen and a half centuries ago, actually today you may not be in the church. Where are you? You may be in the natural life. We have to rise up to testify that the church is the reprint of the Spirit. We need to testify, "From now on, my natural being has no share in the church, no part in the church, because I have seen that the church is the reprint of the Spirit!" The church as the lampstand is pure and without mixture. The church is the embodiment of Christ and the reprint of the Spirit.

There is no comparison between the church and the denominations. The church is built with gold, pearls, and precious stones (Rev. 21:18-21). The church has nothing to do with the materials of wood, hay, and stubble produced by us in the natural man and the flesh (1 Cor. 3:12). We need to be warned in this matter. We should not insult the church by behaving and acting by our natural life. If we are in the church and still behave, act, and move by our natural being, by our natural life, this is an insult to the church life. The "good manners" for the church life is our reborn, indwelt spirit (John 3:6; Rom. 8:16; 2 Tim. 4:22). In our spirit, we have the reprint of the divine Spirit, which is the church in practicality. May the Lord open our eyes to see what the church is! (The Church—the Reprint of the Spirit, pp. 26-27)

Further Reading: The Church—the Reprint of the Spirit, chs. 2-3

## 第九周·周四

### 晨兴喂养

亚三 9 「…在一块石头上有七眼。…我要…在一日之间除掉那地的罪孽。」

四 10 「…这七眼乃是耶和華的眼睛，遍察全地，见所罗巴伯手拿线铤就欢喜。」

启五 6 「我又看见…有羔羊站立，像是刚被杀过的，有…七眼，就是神的七灵，奉差遣往全地去的。」

〔撒迦利亚四章十节的〕「这七眼」是耶和華的眼睛，就是三章九节石头上的七眼。石头上的七眼是耶和華的七眼，也是羔羊基督的七眼（启五 6）。因此，石头、耶和華和羔羊乃是一。基督是救赎的羔羊和建造的石头，也是耶和華。基督的七眼就是神的七灵（见启五 6 注 5 与一 4 注 5），指明基督与圣灵虽有分别，却不是分开的。就如人的眼睛在实质上与人是一，照样，圣灵也在实质上与基督是一（罗八 9~10，林后三 17）。基督七眼的功用乃是监察和搜寻，好执行神对这宇宙的审判，并将神所是的一切灌输并注入到祂所拣选的人里面。基督这位末后的亚当，在复活里成了赐生命的灵（林前十五 45 下，约六 63 上，林后三 6 下），祂也成了七倍加强的灵；这灵就是生命的灵（罗八 2）。因此，七灵的功用乃是将神圣的生命分赐到神的子民里面，为着建造神永远的居所新耶路撒冷（圣经恢复本，亚四 10 第一注）。

### 信息选读

七灯是作为羔羊和石头之基督的七眼（亚四 2、10，启五 6，亚三 9）。撒迦利亚三章告诉我们，基督作为建造的石头有七眼；启示录五章告诉我们，

## WEEK 9 — DAY 4

### Morning Nourishment

Zech. 3:9 "...Upon one stone are seven eyes....And I will remove the iniquity of that land in one day."

4:10 "...For these seven rejoice when they see the plummet in the hand of Zerubbabel; they are the eyes of Jehovah running to and fro on the whole earth."

Rev. 5:6 "And I saw...a Lamb standing as having just been slain, having...seven eyes, which are the seven Spirits of God sent forth into all the earth."

[In Zechariah 4:10] “these seven,” which are the eyes of Jehovah, are the seven eyes on the stone in 3:9. The seven eyes of the stone are the seven eyes of Jehovah and also the seven eyes of the Lamb, Christ (Rev. 5:6). Thus, the stone, Jehovah, and the Lamb are one. Christ is the redeeming Lamb and the building stone, and He is also Jehovah. The seven eyes of Christ are the seven Spirits of God (see footnotes 5 on Rev. 5:6 and 5 on Rev. 1:4), indicating that Christ and the Holy Spirit, although distinct, are not separate. Just as a person’s eyes are essentially one with the person, so the Holy Spirit is essentially one with Christ (Rom. 8:9-10; 2 Cor. 3:17). The function of Christ’s seven eyes is to observe and search in order to execute God’s judgment on the universe and to transfuse and infuse all that God is into His chosen people. In His resurrection Christ, as the last Adam, became the life-giving Spirit (1 Cor. 15:45b; John 6:63a; 2 Cor. 3:6b), who is also the sevenfold intensified Spirit. This Spirit is the Spirit of life (Rom. 8:2). Hence, the function of the seven Spirits is to impart the divine life into God’s people for the building up of God’s eternal habitation, the New Jerusalem. (Zech. 4:10, footnote 1)

### Today’s Reading

The seven lamps are the seven eyes of Christ as the Lamb and as the stone (Zech. 4:2, 10; Rev. 5:6; Zech. 3:9). Zechariah 3 tells us that Christ as the building stone has seven eyes, and Revelation 5 tells us that Christ as the

基督作为救赎的羔羊有七眼。这证明羔羊就是石头，石头就是羔羊。羔羊是为着救赎，而石头是为着建造。为着救赎和建造的缘故，基督有七眼（召会是那灵的翻版，二四至二五页）。

召会作灯台有七灯，就是神的七灵。神是灵（约四 24）。不但如此，箴言二十章二十七节告诉我们：「人的灵是耶和华的灯。」所以我们里面有两盏灯，神的灵和我们人的灵。在我们的小灯里面有更强的灯。我们得救以前，我们的灵是坏的灯。我们悔改以后，灯被修复，开始发光。日复一日，我们祷告，照耀就增强。随着重生，也有另一盏灯进入这灯里面。这就是神的灵。因着这两盏灯，我们里面就大大照耀。这两盏灯成为一，因为「与主联合的，便是与主成为一灵」（林前六 17）。

箴言二十章二十七节继续说，人的灵鉴察人的深处，或如达秘的注解所说，「魂所有的内室。」...灵在鉴察你情感的内室、心思的内室和意志的内室。虽然我们里面都有纯金，但我们魂内里的部分也许不敞开。例如，我们祷告时，害怕向主敞开我们的情感。我们在祷告中达到某一点就关闭了，因为我们不愿意向祂敞开某个内室。我们也许忠信地参加所有的聚会，读主的话，并且花时间祷告，但里面有个门是锁上的。我们知道这点，但我们告诉主我们无法敞开那门，即使我们爱祂，并在其他方面付了代价。

要使我们的灵重生很简单。我们承认我们的罪，并接受主，然后我们里面就有神的灵。然而，要在我们魂里变化并不容易。这需要耶和华的灯鉴察所有的内室。很少人向主敞开他们所有的内室（生命信息下册，二九一至二九二页）。

参读：启示录生命读经，第三十三篇；生命信息下册，第六十八、七十章。

redeeming Lamb has seven eyes. This proves that the Lamb is the stone and the stone is the Lamb. The Lamb is for redemption, and the stone is for building. For the purposes of redemption and building, Christ has seven eyes. (The Church—the Reprint of the Spirit, p. 28)

The church as the lampstand has seven lamps, which are God's seven Spirits. God is Spirit (John 4:24). More than this, we are told in Proverbs 20:27, "The spirit of man is the lamp of Jehovah." Within us, then, we have two lamps, the Spirit of God and our human spirit. Inside our little lamp is a stronger lamp. Before we were saved, our spirit was a broken lamp. After we repented, the lamp was restored and began to give forth light. Day by day as we prayed, the shining increased. With regeneration this lamp also had another lamp come into it. This was the Spirit of God. It is because of these two lamps that there is so much shining within us. The two become one, for "he who is joined to the Lord is one spirit" (1 Cor. 6:17).

Man's spirit, Proverbs 20:27 goes on to say, searches all his inward parts, or, as Darby's footnote says, "all the chambers of the soul."...The spirit is searching the chamber of your emotions, and of your mind, and of your will. Though we all have the pure gold in us, the inward parts of our soul may not be open. When we pray, we are afraid to open our emotion, for example, to the Lord. After we reach a certain point in our praying, we close up because we are unwilling to open some inner chamber to Him. We may faithfully attend all the meetings, read the Word, and spend time in prayer. Yet there is a door within that is locked. We are aware of this, yet we tell the Lord that there is no way to open that door, even though we love Him and have paid a price in other ways.

To have our spirit regenerated is simple. We confess our sins and receive the Lord. Then we have the Spirit of God within. To be transformed in our soul, however, is not easy. It needs the lamp of the Lord to search all the inner chambers. There are very few who have opened all their inner chambers to Him. (Life Messages, vol. 2, pp. 238-239)

Further Reading: Life-study of Revelation, msg. 33; Life Messages, vol. 2, msgs. 68, 70

## 第九周·周五

### 晨兴喂养

启四 5 「…有七盏火灯在宝座前点着，这七灯就是神的七灵。」

二二 1 「天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。」

启示录里启示，基督与那灵执行神的经纶。首先，执行神的经纶包含管理宇宙中的整个局势，主要是管理世界的局势。一切的国际事务既不在外交家手中，也不在联合国手中；决定的地方乃是在宝座上。…在已过六十年以来，借着阅读并研究世界的局势，我完全领悟，神在天上的宝座乃是世界局势的决定因素。…所有的世界领袖都是在七灵的焚烧之下。今天七灵在地上焚烧，为着执行神的行政。基督是地上君王的元首，凭着焚烧的七灵来执行祂的使命。…今天神的七灵正在焚烧，这不仅关系众召会，也关系世界局势，为着众召会。整个世界局势是在七灵焚烧的火焰之下。今天七灵在地上执行神的行政。世界局势，国际事务，都在这团火焰的指引之下（神新约的经纶，二八九页）。

### 信息选读

焚烧的火焰执行神的经纶，目的是要产生金灯台，众召会。焚烧含示审判、洁净、炼净、产生。绝不要因着今天人类社会的腐朽、败坏、与不道德而感到失望。不要为着世界的局势失望或担心。也不要因着地方召会的软弱而失望。我不相信在世界或召会里似乎令人失望的光景。我相信焚烧之七灵的火

## WEEK 9 — DAY 5

### Morning Nourishment

Rev. 4:5 "...And there were seven lamps of fire burning before the throne, which are the seven Spirits of God."

22:1 "And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street."

Christ and the Spirit are revealed in Revelation to carry out God's economy. First, this carrying out of God's economy involves administrating the entire situation in this universe and mainly administrating the world situation. All the international affairs are neither in the hands of the diplomats nor in the hands of the United Nations. The deciding place is on the throne....By my reading and studying of the world situation over the past sixty years, I fully realize that the throne of God in the heavens is the deciding factor of the world situation....All of the world leaders are under the flaming of the seven Spirits. The seven Spirits are burning on this earth today for the carrying out of God's administration. Christ carries out His mission as the Ruler of the kings of the earth by the seven burning Spirits....Today the seven Spirits of God are burning not only concerning the churches but also concerning the world situation for the churches. The entire world situation is under the flame of the burning of the seven Spirits. The seven Spirits today are carrying out God's administration on this earth. The world situation, the international affairs, are all under the direction of this flame. (God's New Testament Economy, pp. 240-241)

### Today's Reading

The purpose of the burning flame in carrying out God's economy is to bring forth the golden lampstands, the churches. Burning implies judging, purifying, refining, and producing. Never be disappointed by the rottenness, corruption, and immorality of today's human society. Do not be disappointed or so concerned for the world situation. Also, do not be disappointed by the weakness of the local churches. I do not believe in the seemingly disappointing condition in the

焰，支配并指引世界，也审判、洁净并炼净召会，要产生一个纯金的灯台。我们在这里尽量给主机和入口，来审判我们、洁净我们并炼净我们，好产生一个纯金的灯台。...我们都需要祷告：「亲爱的神圣火焰，来吧！来审判！来洁净！来炼净，使你能产生金灯台。」今天的局面，几乎所有的门都向基督关闭。但因着祂的怜悯，我们向祂敞开。我们每天、每早、每晚都需要祷告：「主，来吧；我们向你敞开！我们全人的每一通道都向你敞开。」...你是否如此，还是把自己关闭起来，向祂有所隐藏？我们都必须祷告：「主，我们是敞开的。来照耀在我们身上，从我们里面照耀，光照我们全人的每一通道、每一角落。我喜欢被暴露、被清理、被炼净。」这样，主就有路产生纯金的灯台。焚烧不仅在整个世界的局势里进行，也在众召会里进行。我越阅读报纸，就越得着证实，焚烧的灵指引世界的局势，并且这焚烧也炼净召会，要产生金灯台。

七灵在今世是火灯，执行神新约的经纶（启四5），将来要成为水河，浸透神的圣城新耶路撒冷（二二1~2）。首先七灵是火灯，最终要成为水河。火和水都是指同样的灵。火是要清理、炼净并产生，水是要浸透并供应。那灵是今世炼净的火；也是浸透、供应的水，先在今世，以后要在来世和永世。炼净的火在今世产生灯台，众召会，连同浸润的水，这水将来要总结于新耶路撒冷。灯台和新耶路撒冷，在今世和永世都是神完全的彰显，和耶稣的见证（神新约的经纶，二九〇至二九一、二九五页）。

参读：神新约的经纶，第二十三章。

world or in the churches. I believe in the flame of the burning seven Spirits which control and direct the world and which also judge, purify, and refine the church to produce a pure golden lampstand. We are here endeavoring to afford the Lord a chance and an entrance to judge us, purify us, and refine us to produce a pure golden lampstand....We all need to pray, "Dear divine Flame, come! Come and judge! Come and purify! Come and refine that You may produce the golden lampstand." Nearly all the doors are closed to Christ in today's situation. By His mercy, though, we are open to Him. Every day, every morning, and every evening, we need to pray, "Lord, come; we are open to You! We open every avenue of our being to You."...Are you like this or do you shut yourself up and hide something from Him? We all need to pray, "Lord, we are open. Come and shine upon us and shine from within us and enlighten every avenue and every corner of our being. I like to be exposed, purged, and purified." Then the Lord has a way to produce a pure golden lampstand. The burning is going on not only in the entire world situation, but also in the churches. The more I read the newspapers, the more I get confirmed that the flaming Spirits direct the world situation, and also this flaming purifies the church to produce the golden lampstands.

The seven Spirits who are the lamps of fire in this age, executing God's New Testament economy (Rev. 4:5), will become the river of water, saturating the holy city of God, the New Jerusalem (22:1-2). First, the seven Spirits are the lamps of fire, and eventually the seven Spirits will be the river of water. Fire and water both refer to the same Spirit. Fire is to purge, refine, and produce, and water is to saturate and to supply. The Spirit is the refining fire in this age, and the Spirit is also the saturating, supplying water, first in this age and then in the coming age and eternity. The refining fire produces the lampstands, the churches, in this age with the saturating water, which will consummate in the New Jerusalem. Both the lampstand and the New Jerusalem are the full expression of God and the testimony of Jesus, in this age and in eternity. (God's New Testament Economy, pp. 241-242, 245)

Further Reading: God's New Testament Economy, ch. 23

## 第九周·周六

### 晨兴喂养

亚四 3 「〔灯台〕旁边有两棵橄榄树，一棵在油碗的右边，一棵在油碗的左边。」

12, 14 「…在两个金嘴旁边，这两根流出金油的橄榄枝是什么意思？…他说，这是两个油的儿子，站在全地之主的旁边。」

撒迦利亚四章三节〔的〕…这两棵橄榄树，表当时的祭司约书亚和省长所罗巴伯；他们两个油的儿子，被耶和华的灵充满，为着神殿的重建（3~6、12~14）。这两个油的儿子也预表世代末了三年半期间的两个见证人，他们要在灾难时作神的见证人，为着加强神的子民——以色列人和在基督里的信徒（启十一 3~12，十二 17）。这两个见证人乃是摩西和以利亚。摩西代表律法，以利亚代表申言者，都为神作见证。「律法和申言者」这辞（路十六 16）是指旧约。…这两位，摩西和以利亚，要在灾难期间扶持并供应受逼迫的以色列人和信徒（撒迦利亚书生命读经，四一二至四一三页）。

### 信息选读

〔撒迦利亚四章十二节的〕两根枝子「流出金」。这里的「金」是指油。油和金乃是一。油是指那灵，那灵乃是神。…按预表，金表征神。那充满油碗的金乃是那灵，那灵就是神；神是由金所表征的。我们将这事应用到今天的经历时，就看见从我们里面流出来的那灵就是神，神就是金。因此，我们将基督供应给别人，用油供应他们的时候，实际上就是用神供应他们。神从我们流出来，流到他们里面。我们都该是橄榄树，从我们自己里面流出神来，流到别人里面。这样，借着那些作橄榄树，流出神的人，有需要的人就得着油的供应。

## WEEK 9 — DAY 6

### Morning Nourishment

Zech. 4:3 "And there are two olive trees beside it, one to the right of the bowl and one to the left."

12, 14 "...What are the two olive branches that are by the side of the two golden spouts, which empty the gold from themselves?...And he said, These are the two sons of oil, who stand by the Lord of the whole earth."

[In] Zechariah 4:3...these two olive trees signify Joshua the high priest and Zerubbabel the governor at the time, who were the two sons of oil, filled with the Spirit of Jehovah for the rebuilding of God's temple (vv. 3-6, 12-14). The two sons of oil are also the two witnesses in the last three and a half years of the present age, who will be witnesses of God in the great tribulation for the strengthening of God's peoples—the Israelites and the believers in Christ (Rev. 11:3-12; 12:17). These two witnesses are...Moses, representing the law, and Elijah, representing the prophets; both testify for God. The expression "the law and the prophets" (Luke 16:16) refers to the Old Testament....These two, Moses and Elijah, will support and supply the persecuted Israelites and the believers during the great tribulation. (Life-study of Zechariah, p. 28)

### Today's Reading

[Zechariah 4:12 says that the] branches "empty the gold from themselves." To empty the gold is to cause the gold to flow out. The word gold here refers to the oil. The oil and the gold are one. The oil denotes the Spirit, and the Spirit is God....In typology gold signifies God. The gold that fills the bowl is the Spirit; the Spirit is God; and God is typified by gold. As we apply this matter to our experience today, we see that the Spirit who flows out of us is God, and God is gold. Thus, when we minister Christ to others, supplying them with oil, we are actually supplying them with God. God is flowing out from us into them. We all should be olive trees emptying God from ourselves into others. In this way oil will be provided to the needy by those who are olive trees out of which God is flowing.

顶石·连同人大声欢呼:「愿恩典恩典·归与这石」(7), 表征基督是恩典之石, 在其上有耶和华的七眼, 就是神七倍加强的灵, 为着完成神殿的重建(三9·四7~10·后五6)。搬出顶石就是完成建造。这顶石乃是基督的预表。为着神的建造, 基督在三方面是石头。基督是基石, 托住神的建造(赛二八16·林前三11); 是房角石, 将祂身体上外邦和犹太的肢体联络在一起(弗二20·彼前二6); 也是顶石, 完成神建造的每一件事。

人必大声欢呼, 说, 「愿恩典恩典, 归与这石。」这指明顶石本身就是恩典。顶石乃是从神临到我们的恩典, 这恩典乃是基督。...〔约翰一章十四节〕启示基督在祂的成为肉体里, 将神带给我们, 先是作恩典, 然后是作实际。恩典是神在子里作我们的享受。...当神给我们享受了, 我们就有恩典。...所以, 顶石乃是基督, 祂是从神临到我们的恩典, 作神建造的遮盖(撒迦利亚书生命读经, 四一三至四一四、四一六页)。

这灯台只有两个基本元素—金和油。金是具体的形状, 油是燃烧的元素。当这二者放在一起, 就有灯台照耀, 在神的三一里彰显祂, 有父的性情和素质、子的形像和样子以及灵的彰显。在消极一面, 祭司剪除一切消极的事物。在积极一面, 祭司也尽功用, 将更多的油加到灯台里面。撒迦利亚四章十二节告诉我们, 灯台的油乃是金油。灯台的两个元素是金的元素和油的元素, 但根据撒迦利亚书, 这两个元素事实上乃是一个。油本身乃是金油, 意思是金作为油流出来。当更多的油加到灯台里面时, 意思就是有更多的金加进来。召会作为灯台, 乃是三一神扎实的具体化身, 有七倍的灵作为油。事实上, 油的素质就是金的元素(神圣的经纶, 一四四页)。

参读:撒迦利亚书生命读经, 第五篇; 神圣的经纶, 第十五章。

The topstone with shouts of “Grace, grace to it” [v. 7] signifies Christ, who is the grace as the stone, upon which are the seven eyes of Jehovah, the sevenfold intensified Spirit of God for the completion of the rebuilding of God’s temple (3:9; 4:7-10; Rev. 5:6). To bring forth the topstone is to complete the building. This topstone is a type of Christ. For God’s building Christ is a stone in three aspects. Christ is the foundation stone to uphold God’s building (Isa. 28:16; 1 Cor. 3:11), the cornerstone to join together the Gentile and Jewish members of His Body (Eph. 2:20; 1 Pet. 2:6), and the topstone to consummate everything of God’s building.

The shouts of “Grace, grace to it” indicate that the topstone itself is grace. The topstone is grace from God to us, and this grace is Christ...[John 1:14] reveals that in His incarnation Christ brought God to us first as grace and then as reality. Grace is God in the Son as our enjoyment...When God is enjoyed by us, we have grace...The topstone is therefore the Christ who is the grace from God to us to be the covering of God’s building. (Life-study of Zechariah, pp. 29-31)

In this lampstand there are only two basic elements—the gold and the oil. The gold is the solid form and the oil is the burning element. When these two are put together, there is a lampstand shining to express God in His Trinity with the Father’s nature and essence, the Son’s image and appearance, and the Spirit’s expression. On the negative side, the priest snuffs all the negative things. On the positive side, the priest also functions to add more oil to the lampstand. Zechariah 4:12 tells us that the oil of the lampstand is golden oil. The two elements of the lampstand are the golden element and the element of the oil, but according to Zechariah these two elements actually are one. The oil itself is golden oil, which means that the gold flows as oil. When more oil is added into the lampstand, that means that more gold is added. The church as the lampstand is the solid embodiment of the Triune God with the sevenfold Spirit as the oil. Actually, the essence of the oil is the element of the gold. (The Divine Economy, p. 128)

Further Reading: Life-study of Zechariah, msg. 5; The Divine Economy, pp. 130-131



## 七 灵

补 102

(英1122)

降 A 大调

3/4

5̣ 5̣ | 1̣ · 7̣ 2̣ 1̣ | 3̣ - 3̣ 4̣ | 2̣ · 5̣ 2̣ 3̣ | 1̣ -  
 一 看 哪, 时 代 已 转 移, 随 主 转 入 圣 灵 里,  
 5̣ 5̣ | 1̣ · 7̣ 2̣ 1̣ | 3̣ - 3̣ 3̣ | 2̣ · 2̣ 3̣ #4̣ | 5̣ -  
 神 宝 座 前 的 七 灵, 奉 差 遣 到 全 地 去。  
 5̣ 5̣ | 6̣ · 5̣ 4̣ 3̣ | 4̣ - 4̣ 4̣ | 5̣ · 4̣ 3̣ 2̣ | 3̣ -  
 (副) 哦, 神 七 灵, 我 恳 求, 愿 你 工 作 得 成 就!  
 5̣ | 5̣ 4̣ 3̣ 2̣ 1̣ 7̣ | 6̣ - 5̣ 1̣ | 1̣ · 7̣ 2̣ 1̣ | 3̣ - - |  
 将 我 鉴 察 并 焚 烧, 为 着 召 会 的 建 造,  
 5̣ 4̣ · 4̣ | 4̣ 3̣ · 3̣ | 3̣ 2̣ #1̣ 2̣ 4̣ 3̣ | 1̣ - ||  
 鉴 察, 焚 烧, 为 着 召 会 的 建 造。

- 二 圣灵乃是七倍灵, 应付召会死光景,  
 圣徒转回得复苏, 使主召会得恢复。  
 三 现今我们神的灵, 成为召会的供应,  
 而且加强成七倍, 何等丰富又全备!  
 四 神的七灵是七灯, 七盏烧着的火灯,  
 并不是为着教导, 乃是为将我焚烧。  
 五 看哪!现在神七灵, 七眼如火焰照明,  
 洁净召会每角落, 肉体情欲都脱落。  
 六 主今赐下祂七灵, 带着丰盛的生命,  
 今在地方召会里, 供我享受并经历。

## Hymns, #1122

- 1  
 “Seven Spirits” of our God—  
 Lo, the age has now been turned  
 To the Spirit with the Son.  
 For the churches He's concerned.  
 Come, O seven Spirits, come,  
 Thy recovery work be done!  
 Burn and search us thoroughly,  
 All the churches are for Thee.  
 Burn us, search us,  
 All the churches are for Thee!  
 2  
 Sevenfold the Spirit is  
 For the deadness of the church,  
 That the saints may turn and live,  
 That the Lord may burn and search.  
 3  
 Now the Spirit of our God  
 Has become intensified:  
 'Tis not one but sevenfold  
 That the church may be supplied!  
 4  
 Now the seven Spirits are  
 Seven lamps of burning fire,  
 Not to teach us, but to burn,  
 Satisfying God's desire.  
 5  
 See the seven Spirits now—  
 Seven piercing, searching eyes.  
 In the church exposing us,  
 All the church He purifies.  
 6  
 Seven Spirits doth the Lord  
 For the churches now employ;  
 All those in the local church  
 May this Spirit now enjoy.



## 但以理书、撒迦利亚书结晶读经

### 第十篇

人的灵，  
以及撒迦利亚书所揭示基督的各方面，  
为着祂在地上的行动

读经：但二 35、44，四 17、34 ~ 35，七 13 ~ 14，  
九 24 ~ 25，十 4 ~ 9，启十一 15

### 纲 目

#### 周 一

壹 「耶和华论以色列之话语的默示。铺张诸天、  
建立地基、造人里面之灵的耶和华说」—亚  
十二 1:

- 一 神在祂的创造里，造了三样极其关键、同等重要的东西—  
诸天、地和人的灵。
- 二 诸天是为着地，地是为着人，神给人造了灵，使人能接触  
神，接受神，敬拜神，活神，为神完成神的定旨，并与神  
成为一。
- 三 人里面的中央政府并最重要的部分应当是他的灵；一个受他的  
灵管治并支配的人就是属灵的人—林前二 14 ~ 15，三  
1，十四 32，约三 6，弗三 16，彼前三 4，但六 3、10。
- 四 在神的经纶里，神计划要使基督作祂在地上行动的中心与  
普及；为使祂所拣选的人能关心祂这位创造主并救赎主，

## Crystallization-Study of Daniel & Zechariah

### Message Ten

A Word concerning the Human Spirit  
and Aspects of Christ Unveiled in Zechariah  
for His Move on Earth

Scripture Reading: Zech. 2:1-2, 5, 8-9, 11; 10:1, 3; 11:7; 12:1, 10

### Outline

#### DAY 1

- I. **“The burden of the word of Jehovah concerning Israel. Thus declares  
Jehovah, who stretches forth the heavens and lays the foundations  
of the earth and forms the spirit of man within him”—Zech. 12:1:**
  - A. *In His creation God made three crucial, equally important items—the  
heavens, the earth, and the spirit of man.*
  - B. *The heavens are for the earth, the earth is for man, and man was created  
by God with a spirit that he may contact God, receive God, worship God,  
live God, fulfill God’s purpose for God, and be one with God.*
  - C. *The central government and most prominent part of man’s being should be  
his spirit; a man who is ruled and controlled by his spirit is a spiritual man—  
1 Cor. 2:14-15; 3:1; 14:32; John 3:6; Eph. 3:16; 1 Pet. 3:4; Dan. 6:3, 10.*
  - D. *In His economy God planned to have Christ as the centrality and universality of  
His move on earth; for His chosen people, who would care for Him as the Creator*

神需要为人创造一个接受的器官，使人能接受祂计划里之基督一切的所是。

五 因此，撒迦利亚书嘱咐我们要尽力注意我们人的灵，好使我们得着本书所启示的基督，并明白其中所启示一切关于祂的事—弗一 17 ~ 18 上，三 5，创二 7，赛四二 5，约四 24，腓四 23。

六 在神圣历史里完成神经纶的路，乃是借着我们灵里基督这七倍加强的灵；撒迦利亚书启示，召会的建造将由基督这七倍加强之恩典的灵，成为恩典的顶石所完成—四 6 ~ 7、12 ~ 14，三 9，十二 1、10，启四 5，五 6。

## 周 二

贰 我们必须操练我们的灵，在以下各方面经历并享受基督作七倍加强的灵：

一 基督是手拿准绳的人，要量神的子民，为着祂的国试验、审判、察验并据有他们—亚二 1 ~ 2，结四十 3，四七 1 ~ 5，诗一三九 23 ~ 24。

二 「耶和华说，我要作耶路撒冷四围的火墙，并要作其中的荣耀」—亚二 5：

1 耶路撒冷城的墙并其中的荣耀，都是耶和华自己；这指明耶和华作为基督，必在耶路撒冷周围作其保护，并在耶路撒冷中心作其荣耀；这表明基督乃是神经纶的中心与普及。

2 今天基督是召会中心的荣耀，也是在召会周围焚烧的火，为着保护她；在新耶路撒冷，三一神在基督里乃是其中心的荣耀（启二一 23，二二 1、5），这荣耀要经

*and as the Redeemer, there was the need for God to create a receiving organ so that they would have the capacity to receive all that He had planned for Christ to be.*

*E. Hence, Zechariah charges us to pay full attention to our human spirit so that we may receive the Christ revealed in this book and may understand all that is revealed therein concerning Him—Eph. 1:17-18a; 3:5; Gen. 2:7; Isa. 42:5; John 4:24; Phil. 4:23.*

*F. The way to fulfill God's economy in the divine history is by Christ as the sevenfold intensified Spirit in our spirit; Zechariah reveals that the building of the church will be consummated by Christ as the sevenfold intensified Spirit of grace to be the topstone of grace—4:6-7, 12-14; 3:9; 12:1, 10; Rev. 4:5; 5:6.*

## DAY 2

**II. We need to exercise our spirit to experience and enjoy Christ as the sevenfold intensified Spirit in the following aspects:**

*A. Christ is a man with a measuring line in His hand, measuring God's people in order to test, judge, examine, and possess them for His kingdom—Zech. 2:1-2; Ezek. 40:3; 47:1-5; Psa. 139:23-24.*

*B. "I will be her wall of fire round about, declares Jehovah, and I will be the glory within her"—Zech. 2:5:*

1. That the wall of the city of Jerusalem and the glory within her will be Jehovah Himself indicates that Jehovah as Christ will be the protection of Jerusalem at her circumference and her glory at her center; this shows the centrality and universality of Christ in God's economy.

2. Today Christ is the glory in the center of the church, and He is also the fire burning around the circumference of the church for her protection; in the New Jerusalem the Triune God in Christ will be the glory at its center (Rev. 21:23; 22:1, 5), and this

过透明的墙照耀出来，作其保护的火（二一 11、18 上、24）。

三 基督是受万军之耶和华所差遣的，也是差遣者万军之耶和华，为着照顾祂的百姓；他们对于祂是非常宝贵的，任何人触着他们，就是触着祂眼中的瞳人—亚二 8 ~ 9、11，参约十四 26，十五 26。

### 周 三

四 基督来作牧人，用恩惠（恩典）和联索（联结）牧养；恩典使我们与神调和，联索使我们联结为——亚十一 7，二 1 ~ 2、5、8 ~ 9、11，约二— 15 ~ 17。

五 当主对我们如此施恩惠的时候，我们该求祂给我们更多的恩惠，更多的「雨」—亚十 1，十二 10，结三四 26。

六 得着主作牧人的眷顾之后，神的百姓中每一只软弱的羊都变成骏马—亚十 3，参九 13、16，但十一 32 下。

七 往往在我们晨兴的时候，主就向我们发哨声，呼召我们，聚集我们归向祂；主发哨声，不是尖锐刺耳的，乃是温良、柔和的，有点象小鸟的歌唱—亚十 8。

八 主在祂自己里面加强我们，使我们在祂的名里行事为人（十二，西三 17）；「耶和华必作全地的王；那日，耶和华必为独一的神，祂的名也是独一的名。」（亚十四 9）

### 周 四

叁 在人类历史里的神圣历史，其中心点和主要内容，乃是基督的两次来临，为着耶稣的见证，神的建造：

glory will shine through the transparent wall of the city to be its protection of fire (21:11, 18a, 24).

C. *Christ is the One sent by Jehovah of hosts and is also the Sender, Jehovah of hosts, for the care of His people, who are very dear to Him; whoever touches them touches the pupil of His eye—Zech. 2:8-9, 11; cf. John 14:26; 15:26.*

### DAY 3

D. *Christ came as a Shepherd, shepherding in Favor (grace) and Bonds (binding); grace is for our being mingled with God, and bonds are for our being bound into oneness—Zech. 11:7; 2:1-2, 5, 8-9, 11; John 21:15-17.*

E. *While the Lord is so favorable to us, we should ask Him to send us even more favor, more grace, more “rain”—Zech. 10:1; 12:10; Ezek. 34:26.*

F. *After being visited by the Lord as the Shepherd, every weak sheep among God’s people becomes a horse of majesty—Zech. 10:3; cf. 9:13, 16; Dan. 11:32b.*

G. *Often during our time of morning revival, the Lord whistles to us, calling us and gathering us to Him; the Lord’s whistling is not shrill but mild and gentle, somewhat like the singing of a bird—Zech. 10:8.*

H. *The Lord strengthens us in Himself so that we may walk about in His name (v. 12; Col. 3:17); “Jehovah will be King over all the earth; and in that day Jehovah will be the one God and His name the one name” (Zech. 14:9).*

### DAY 4

**III. The focal point and major content of the divine history within human history are the two comings of Christ for the testimony of Jesus, the building of God:**

一 撒迦利亚九至十一章说到基督第一次卑微的来，是谦逊并亲切的：

- 1 基督来作以色列的王，卑微的骑着驴，就是骑着驴驹，就是驴的崽子—九 9 ~ 10，太二一 5 ~ 10。
- 2 基督来作牧人，用恩惠（恩典）和联索（联结）牧养—亚十一 7 ~ 11。
- 3 基督被憎嫌、攻击、弃绝，并被祂的一个门徒以三十锭银子出卖了—八、12 ~ 13 节，太二六 14 ~ 16，二七 3 ~ 10。
- 4 基督象牧人被击打，祂的门徒就象羊分散了—亚十三 7，太二六 31。
- 5 基督在以色列家，就是爱祂之人的家中，两手在十字架上受了伤—亚十三 6，约十九 18 上。
- 6 基督肋旁被扎，成了开启的泉源，洗除罪与污秽—亚十二 10，十三 1，约十九 18 上、34，太二六 28。

二 撒迦利亚十二至十四章说到基督得胜的第二次来，要带着能力和权柄：

- 1 基督要第二次来，同着祂的圣徒，就是得胜者而来—十四 5，珥三 11，犹 14。
- 2 祂的脚必站在耶路撒冷前面东边的橄榄山上—亚十四 4，徒一 9 ~ 12。
- 3 祂要为神的选民以色列人，与那些围攻他们的列国争战，拯救他们脱离毁灭—亚十四 2 ~ 3、12 ~ 15，十二 1 ~ 9。
- 4 那时，以色列全家必仰望祂，就是他们所扎的；并为祂悲哀，于是以色列全家要得救—10 ~ 14 节，罗十一 26。

A. *Zechariah 9 through 11 speaks of Christ's lowly first coming, which was humble and intimate:*

1. Christ came as the King of Israel, lowly and riding upon a donkey, even upon a colt, the foal of a donkey—9:9-10; Matt. 21:5-10.
2. Christ came as a Shepherd, shepherding in Favor (grace) and Bonds (binding)—Zech. 11:7-11.
3. Christ was detested, attacked, rejected, and betrayed by one of His disciples for thirty pieces of silver—vv. 8, 12-13; Matt. 26:14-16; 27:3-10.
4. Christ was smitten as the Shepherd, and His disciples were scattered as the sheep—Zech. 13:7; Matt. 26:31.
5. Christ's two hands were wounded on the cross in the house of Israel, the house of those who love Him—Zech. 13:6; John 19:18a.
6. Christ's side was pierced, and He became an opened fountain for sin and for impurity—Zech. 12:10; 13:1; John 19:18a, 34; Matt. 26:28.

B. *Zechariah 12 through 14 speaks of Christ's victorious second coming, which will be with power and authority:*

1. Christ will come a second time accompanied by His saints, the overcomers—14:5; Joel 3:11; Jude 14.
2. His feet will stand on the Mount of Olives, which is before Jerusalem on the east—Zech. 14:4; Acts 1:9-12.
3. He will fight for the children of Israel, His chosen people, against the nations that besiege them and will save them from destruction—Zech. 14:2-3, 12-15; 12:1-9.
4. At that time the whole house of Israel will look upon Him whom they have pierced, and they will mourn for Him; thus, all Israel will be saved—vv. 10-14; Rom. 11:26.

5 此后，祂就作王掌权，管治列国；万民必年年上到耶路撒冷敬拜祂，一切都要归祂为圣—亚九 10，十四 16 ~ 21。

## 周 五

肆 包罗万有的基督乃是神的历史在人的历史里作工，以得着神的建造，为着神的显现—四 9，六 12 ~ 15，太十六 18，约一 1、14，林前十五 45 下，启四 5，五 6，二一 2：

一 当基督巧妙的作工，主宰的控制人类历史里的世界局势，祂也巧妙的在神的历史里将祂自己作到我们里面，好把我们作成祂的杰作，神的诗章，神的新发明，以彰显祂无穷的智慧 and 神圣的设计—徒五 31，弗二 10。

二 基督在祂的人性里是耶和华的使者，就是耶和華自己这位三一神，与受屈辱之神的子民站在山谷的最低处，照顾他们，为他们代求，并要快速的将他们从巴比伦的被掳中带来—亚一 7 ~ 17，出三 2、4 ~ 6、13 ~ 15，赛六 3、9，申三 27。

三 基督是神所用以打碎四角的末一个匠人；这四角就是四国及其王—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大人像的四部分，约珥书一章四节蝗虫的四个阶段，以及但以理七章三至八节的四个兽所表征的，他们都会伤害并毁灭神的选民—亚一 18 ~ 21：

1 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，以技巧的方式所取代—但五，八 3 ~ 7。

5. Afterward, He will be the King to reign and rule over the nations; all the people will go up to Jerusalem year after year to worship Him, and all will be sanctified unto Him—Zech. 9:10; 14:16-21.

## DAY 5

**IV. The all-inclusive Christ is the history of God working within the history of man to gain the building of God for the manifestation of God—4:9; 6:12-15; Matt. 16:18; John 1:1, 14; 1 Cor. 15:45b; Rev. 4:5; 5:6; 21:2:**

A. *While Christ is skillfully working to sovereignly control the world situation in human history, He is skillfully working Himself into us in the divine history to make us the masterpiece of His work, the poem of God, a new invention of God, expressing His infinite wisdom and divine design—Acts 5:31; Eph. 2:10.*

B. *Christ in His humanity is the Angel of Jehovah, Jehovah Himself as the Triune God, standing with God's people in the lowest part of the valley in their humiliation to care for them, intercede for them, and bring them swiftly out of Babylonian captivity—Zech. 1:7-17; Exo. 3:2, 4-6, 13-15; Isa. 63:9; Deut. 33:27.*

C. *Christ is the last Craftsman used by God to break the four horns; 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 with four sections in Daniel 2:31-33, the four stages of locusts in Joel 1:4, and the four beasts in Daniel 7:3-8, that damaged and destroyed the chosen people of God—Zech. 1:18-21:*

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

2 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，借此砸碎那作为人类政权集大成的大人像——二 31 ~ 35。

3 这石头不仅表征个人的基督，也表征团体的基督，就是基督同祂的「大能者」——珥三 11。

四 我们要在人类的历史中活在神圣的历史里，并为着基督的建造成为基督的大能者，就必须应用基督洗净的血，活在基督神圣的灵里，并住在基督美化并击杀的话里，而涌流基督，使基督得着独一的彰显——亚三 3 ~ 4，约壹 9，亚四 6，十二 1，启十九 13 ~ 15，弗五 26，六 17，林前十 16，亚四 12 ~ 14，约七 37 ~ 39 上。

周 六

伍 世界局势总是主在地上行动的指标——参代上十二 32 上：

一 不法的奥秘今天在列国和人类社会中运行；这不法要在不法之人，就是敌基督身上达到顶峰——帖后二 3 ~ 12：

1 敌基督将是撒但的能力，撒但的化身；他要逼迫并毁灭神的子民，包括敬畏神的犹太人和相信基督的基督徒——但八 24，启十二 17，十三 7。

2 敌基督要毁坏神的殿和神的城，使其荒凉；他要将真理抛在地上——但九 27，八 12。

3 敌基督有看透事物的敏锐眼光，并向至高者说顶撞的话——七 8、20、25。

4 敌基督要折磨至高者的圣民——25 节，参可六 45 ~ 52。

2. 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.

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

*D. In order to live in the divine history within the human history and become Christ’s mighty ones for His building, we need to apply the cleansing blood of Christ, live in the divine Spirit of Christ, and abide in the beautifying and killing word of Christ to flow out Christ for the unique expression of Christ—Zech. 3:3-4; 1 John 1:9; Zech. 4:6; 12:1; Rev. 19:13-15; Eph. 5:26; 6:17; 1 Cor. 10:16; Zech. 4:12-14; John 7:37-39a.*

DAY 6

**V. The world situation has always been the indicator of the Lord’s move on earth—cf. 1 Chron. 12:32a:**

*A. 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. 2:3-12:*

1. Antichrist will be the power of Satan, the embodiment of Satan; he will persecute and destroy the people of God—both the God-fearing Jews and the Christ-believing Christians—Dan. 8:24; Rev. 12:17; 13:7.

2. Antichrist will demolish and desolate the temple of God and the city of God; he will cast truth down to the ground—Dan. 9:27; 8:12.

3. Antichrist will have sharp insight to perceive things and will speak things against the Most High—7:8, 20, 25.

4. Antichrist will wear out the saints of the Most High—v. 25; cf. Mark 6:45-52.



5 撒但和敌基督所要的，是人的魂，以作他们在这世代末了活动的工具—启十八 11 ~ 13，提后三 1 ~ 5，参亚十二 1。

二 但以理二章之大人像的十个脚指头所预表的十王，要服在敌基督之下；敌基督将是复兴之罗马帝国的最后一位该撒；这一切都要发生在欧洲—启十七 10 ~ 14：

1 在敌基督和人类政权的总和被砸碎之前，主的恢复必须扩展到欧洲，并生根在那里。

2 主恢复之真理的扩展，要预备主的回来，好带进以色列和整个创造的恢复和复兴—太二四 14，参启五 6。

3 我们该对主说，「主，这些日子是这时代的终结；主，在这些日子里重新挑旺我对你的爱。」

5. 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. 3:1-5; cf. Zech. 12:1.

B. The ten kings typified by the ten toes of the great image in Daniel 2 will be under Antichrist, who will be the last Caesar of the revived Roman Empire; all this will transpire in Europe—Rev. 17:10-14:

1. Before the crushing of Antichrist and the totality of human government transpires, the Lord's recovery must spread to Europe and be rooted there.

2. The spreading of the truths of the Lord's recovery will be a preparation for the Lord's coming back to bring the recovery and restoration not only to Israel but also to the entire creation—Matt. 24:14; cf. Rev. 5:6.

3. We should tell the Lord, "Lord, these days are the consummation of the age. Lord, in these days rekindle my love toward You."



## 第十周·周一

### 晨兴喂养

亚十二 1 「耶和华论以色列之话语的默示。铺张诸天、建立地基、造人里面之灵的耶和华说。」

约四 24 「神是灵；敬拜祂的，必须在灵和真实里敬拜。」

林前二 15 「唯有属灵的人看透万事，却没有一人看透他。」

神在祂的创造里，造了三样极其关键、同等重要的东西——诸天、地和人的灵。诸天是为着地，地是为着人，神给人造了灵，使人能接触神，接受神，敬拜神，活神，为神完成神的定旨，并与神成为一。在神的经纶里，神计划要使基督作祂在地上行动的中心与普及。为使祂所拣选的人能关心祂这位创造主并救赎主，祂需要为人创造一个接受的器官，使人能接受神计划里之基督一切的所是。因此，撒迦利亚书嘱咐我们要尽力注意我们人的灵，好使我们得着这卷书所启示的基督，并明白其中所启示一切关于祂的事（弗一 17~18 上，三 5）（圣经恢复本，亚十二 1 第二注）。

### 信息选读

林前二章十四节下半的灵是人的灵为神的灵所感动，极尽其功用，取代了人的魂对人的管治和支配。人凭这灵，才能看透神的灵的事。这样的人，就是十五节所说属灵的人。神是灵，当然神的灵的事也都是属灵的。因此，人要看透、明白神的灵的事，必须用人的灵（约四 24）（林前二 14 第五注）。

## WEEK 10 — DAY 1

### Morning Nourishment

Zech. 12:1 "The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him."

John 4:24 "God is Spirit, and those who worship Him must worship in spirit and truthfulness."

1 Cor. 2:15 "But the spiritual man discerns all things, but he himself is discerned by no one."

In His creation God made three crucial, equally important items—the heavens, the earth, and the spirit of man. The heavens are for the earth, the earth is for man, and man was created by God with a spirit that he may contact God, receive God, worship God, live God, fulfill God's purpose for God, and be one with God. In His economy God planned to have Christ as the centrality and universality of His move on earth. For His chosen people, who would care for Him as the Creator and as the Redeemer, there was the need for Him to create a receiving organ so that they would have the capacity to receive all that God had planned for Christ to be. Hence, [the book of Zechariah] charges us to pay full attention to our human spirit, that we may receive the Christ revealed in this book and may understand all that is revealed therein concerning Him (Eph. 1:17-18a; 3:5). (Zech. 12:1, footnote 2)

### Today's Reading

[In 1 Corinthians 2:14 the word spiritually] refers to the spirit of man that is moved by the Spirit of God to fully exercise its function and thereby replace the human soul's rule and control over man. It is only by such a spirit that man can discern the things of the Spirit of God. A man who is ruled and controlled by his spirit is a spiritual man, as mentioned in [verse 15]. Since God is Spirit, all the things of the Spirit of God are spiritual. Therefore, to discern, to know, the things of the Spirit of God, man must use the human spirit (John 4:24). (1 Cor. 2:14, footnote 6)

撒迦利亚十二章一节说，「耶和华论以色列之话语的默示。铺张诸天、建立地基、造人里面之灵的耶和华说。」...何等奇妙，在旧约这卷揭示基督与人类历史和政治息息相关的书里，有这样的一节。这指明在神的经纶里，神计划要使基督作祂在地上行动的中心与普及。祂是神，几千年来，在一个接一个的世代中，一直掌管全人类，管理世界的局势。...基督是奇妙的，但我们若没有灵，怎能接受祂？今天在人群社会的各种圈子里，没有人运用他们的灵。甚至在宗教的圈子里，人的灵这件事也完全被忽略了，甚至被人反对并否认。我们若忽略我们人的灵，就没有路可以接触神了。

撒迦利亚这卷书揭示基督是神的中心和圆周，但这位基督却与人类历史有密切的关系。不是任何人都能明白这一位，唯独神所拣选、知道自己里面有灵的人，才能认识祂。我们来读撒迦利亚书，并接触这卷书所启示的基督时，必须先认识我们有灵。然后我们需要运用灵来祷告，说，「主啊，我要得着撒迦利亚书里所启示的基督。」我们若这样运用我们的灵，就会感觉有一个活的东西，摸着我们的深处。这就是为什么这卷书里有十二章一节这样的经文，嘱咐我们要尽力注意我们里面的这个接收器，就是我们人的灵，好使我们得着撒迦利亚书里所启示的基督。

虽然撒迦利亚是一个年轻人，但他知道接触神，得着神启示的秘诀。我们都需要从他学习，运用我们的灵来接受神，并接受祂所启示的（撒迦利亚书生命读经，四五六至四五八页）。

参读：撒迦利亚书生命读经，第十二篇。

Zechariah 12:1 says, "The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him." ...It is marvelous that such a verse as this is in an Old Testament book which unveils a Christ who is so involved with human history and politics. This indicates that in His economy God planned to have Christ as the centrality and universality of His move on earth. As the very God, He has ruled over the entire human race, managing the world situation age after age for thousands of years....Christ is wonderful, but if we did not have a spirit, how could we receive Him? Today in every circle of society, people do not exercise their spirit. Even in religious circles, the matter of the human spirit is neglected or even opposed and denied. If we neglect our human spirit, there is no way for us to contact God.

Zechariah is a book unveiling Christ as God's center and circumference, yet this Christ is intimately involved with human history. Not just anyone can know this One, but God's chosen people who realize that they have a spirit can know Him. In reading the book of Zechariah and in contacting the Christ revealed in this book, we must first know that we have a spirit. Then we need to exercise our spirit to pray, saying, "Lord, I want to gain the Christ who is unveiled in Zechariah." If we exercise our spirit in this way, we will sense something living touching us deep within. This is why there is in this book such a verse as 12:1, a verse that charges us to pay full attention to the receiver within us, our human spirit, that we may receive the Christ revealed in the book of Zechariah.

Though Zechariah was a young man, he knew the secret of contacting God to receive what God has revealed. We all need to learn of him to exercise our spirit to receive God and to receive what He has revealed. (Life-study of Zechariah, pp. 67-69)

Further Reading: Life-study of Zechariah, msg. 12

## 第十周·周二

### 晨兴喂养

亚二 1~2 「我又举目观看，见有一人，手拿准绳。我说，你往哪里去？祂对我说，我要去量耶路撒冷，看有多宽，多长。」

5 「耶和华说，我要作耶路撒冷四围的火墙，并要作其中的荣耀。」

耶路撒冷城的墙并其中的荣耀，都是耶和华自己；这指明耶和华作为基督，必在耶路撒冷周围作其保护，并在耶路撒冷中心作其荣耀。这表明基督乃是神经纶的中心与普及。今天基督是召会中心的荣耀，也是在召会周围焚烧的火，为着保护她。在新耶路撒冷，三一神在基督里乃是其中心的荣耀（启二一 23，二二 1、5），这荣耀要经过透明的墙照耀出来（二一 11、18 上、24），作其保护的火（圣经恢复本，亚二 5 第一注）。

### 信息选读

〔启示录五章六节〕里的羔羊，就是撒迦利亚三章九节的石头，乃是基督；而七眼就是七倍加强的灵。因此，神所雕刻，要除掉我们罪孽的基督，带着七倍加强的灵。实际上，祂这位末后的亚当，已经成了赐生命的灵（林前十五 45 下），甚至成了七倍加强的灵。今天基督就是那灵，而我们有神特别造的灵与基督相配。

在撒迦利亚书的头一部分（一至六章），有五个关于基督的异象，在末后的部分（九至十四章），有许多关于基督的细节。...在五个关于基督的异象中，头一个揭示基督是那人，就是耶和华的使者，骑着红马，站在番石榴树中间（一 7~17）。番石榴树表征在被掳中受

## WEEK 10 — DAY 2

### Morning Nourishment

Zech. 2:1-2 "Then I lifted up my eyes and I looked, and there was a man, and in His hand was a measuring line. And I said, Where are you going? And He said to me, To measure Jerusalem; to see how great its breadth is and how great its length is."

5 "For I will be her wall of fire round about, declares Jehovah, and I will be the glory within her."

That the wall of the city of Jerusalem and the glory within her will be Jehovah Himself indicates that Jehovah as Christ will be the protection of Jerusalem at her circumference and her glory at her center. This shows the centrality and universality of Christ in God's economy. Today Christ is the glory in the center of the church, and He is also the fire burning around the circumference of the church for her protection. In the New Jerusalem the Triune God in Christ will be the glory at its center (Rev. 21:23; 22:1, 5), and this glory will shine through the transparent wall of the city (Rev. 21:11, 18a, 24) to be its protection of fire. (Zech. 2:5, footnote 1)

### Today's Reading

The Lamb [in Revelation 5:6], who is the stone in Zechariah 3:9, is Christ, and the seven eyes are the sevenfold intensified Spirit. Thus, the Christ who has been engraved by God to take away our sin bears the sevenfold intensified Spirit. Actually, He, the last Adam, has become a life-giving Spirit (1 Cor. 15:45b), even the sevenfold intensified Spirit. Christ today is the Spirit, and we have a spirit particularly formed by God to match Christ.

In the first part of Zechariah (chs. 1—6), there are five visions concerning Christ, and in the last part (chs. 9—14), many details concerning Christ...In the first of the five visions concerning Christ, Christ is unveiled as the man as the Angel of Jehovah riding on a red horse and standing among the myrtle trees (1:7-17). The myrtle trees signify the humiliated yet precious people of Israel in their

屈辱却宝贵的以色列民。基督骑着红马，指明祂是救赎者。祂是耶和华的使者，指明祂是神所差遣的一位，在祂百姓被掳的时候顾到他们，带给他们许多期盼。

在第二个异象里（20~21），基督是神所使用以打碎四角的末一个匠人；这四角乃是巴比伦、玛代波斯、希腊和罗马帝国，伤害并毁灭神的选民（18~19）。基督将是那独一无二的一位，不仅要来打碎四角，也要将但以理二章大人像所表征的整个人类政权，从脚趾到头砸碎。

在下一个异象中，基督是那量度为要据有耶路撒冷的一位（亚二 1~2）。这一位不仅要据有耶路撒冷，更要成为耶路撒冷的中心作她里面的荣耀，并成为她的周围作她四围的火墙（5）。不仅如此，祂同时是差遣者，又是受差遣者。祂，万军之耶和華，差遣了自己作耶和華的使者（8~9、11）。

第四个异象揭示基督是恩典的顶石（四 7）。...第五个关于基督的异象，是金灯台和两棵橄榄树的异象（2~3、11~14）。这里的灯台表征以色列国是神团体的见证，照耀出祂一切的美德。可以说，这灯台也预表作三一神具体化身的基督。在撒迦利亚的时代，两棵橄榄树是约书亚和所罗巴伯；但在三年半大灾难的时期，两棵橄榄树将是摩西和以利亚。

撒迦利亚书启示关于基督的许多事。首先，救赎的基督，是人又是耶和華的使者，祂是三一神的具体化身，为神所差遣，与被掳中受屈辱的以色列人（由在洼地的番石榴树所表征）同在（一 8~11）。然后，在人性里是人的基督，既是万军之耶和華所差遣的，也是差遣者万军之耶和華，要对付列国；列国掳掠锡安的民，触着他们如同触着祂眼中的瞳人（二 1、8~10）（撒迦利亚书生命读经，四八五至四八六、四七六页）。

参读：撒迦利亚书生命读经，第十四至十五篇。

captivity. Christ's riding on a red horse indicates that He was the redeeming One. His being the Angel of Jehovah indicates that He was the One sent by God to take care of His people with much expectation while they were in captivity.

In the second vision (vv. 20-21) Christ is the last Craftsman used by God to break the four horns—Babylon, Persia, Greece, and the Roman Empire—which damaged and destroyed the chosen people of God (vv. 18-19). Christ will be the unique One not only to break the four horns but also to smash the entire human government from the toes to the head, as signified by the great human image in Daniel 2.

In the next vision Christ is the One who measures Jerusalem in order to possess it (Zech. 2:1-2). This One not only possesses Jerusalem but also becomes the center of Jerusalem as the glory within her and the circumference of Jerusalem as the wall of fire round about her (v. 5). Furthermore, He is both the sending One and the sent One. He, Jehovah of hosts, has sent Himself as the Angel of Jehovah (vv. 8-9, 11).

In the fourth vision Christ is unveiled as the topstone of grace (4:7)...The fifth vision involving Christ is the vision of the lampstand of gold and the two olive trees (4:2-3, 11-14). The lampstand here signifies the nation of Israel as the collective testimony of God shining out all His virtues. We may say that this lampstand is also a type of Christ, the embodiment of the Triune God. In Zechariah's time the two olive trees were Joshua and Zerubbabel, but during the three and a half years of the great tribulation, the two olive trees will be Moses and Elijah.

The book of Zechariah reveals many things concerning Christ. First, the redeeming Christ, as a man and as the Angel of Jehovah, the embodiment of the Triune God, was sent by God to be with His humiliated people of Israel in their captivity, signified by the myrtle trees in the bottoms (1:8-11). Then Christ, as a man in His humanity, was the One sent by Jehovah of hosts and was also the Sender, Jehovah of hosts, dealing with the nations who plundered the people of Zion and touched them as touching the pupil of His eye (2:1, 8-10). (Life-study of Zechariah, pp. 93-95, 86)

Further Reading: Life-study of Zechariah, msgs. 14-15

亚十一 7「于是我牧养这将宰的群羊，就是群中困苦  
的羊。我拿着两根杖；一根我称为恩惠，一根我  
称为联索；我就牧养了群羊。」

十 8「我要向他们发哨声，聚集他们，因我已经救赎  
他们；他们的人数必增多，如从前增多一样。」

〔撒迦利亚十一章七节〕里的「我」是指耶和華，  
就如前节所指明的。耶和華，就是耶穌，來喂养祂  
的百姓，就是那將宰的群羊，群中困苦的羊。

耶和華，就是耶穌，拿着两根杖——恩惠和联索。  
恩惠意指恩典；联索意指联结为一。耶穌來作牧人，  
用恩典牧养神的群羊，使他们能成一（圣经恢复  
本，亚十一 7 第一、二注）。

### 信息选读

「当春雨的时候，你们要向发闪电的耶和華求雨；  
祂必给人降下沛雨，使各人的田地生长菜蔬。」（亚  
十 1）这里的「雨」表征祝福。求更多的雨就是求  
更多的祝福。...当主向以色列人施恩惠时，祂鼓励  
他们求更多的祝福。当主对我们如此施恩惠的时候，  
我们该求祂给我们更多的恩惠。神既然赐给我们沛  
雨，我们该求祂赐更多的雨。这指明我们都需要禱  
告，向主求丰盛的祝福。

「因我万军之耶和華眷顾自己的羊群，就是犹大  
家，必使他们如祂在战阵上的骏马。」（3 下）神以  
这样恩典的方式来到祂的百姓那里，眷顾他们。祂眷  
顾他们，就是基督临到他们；祂乃是在那人耶穌里临  
到他们。撒迦利亚十章当然没有提到耶穌基督或弥赛

Zech. 11:7 "So I shepherded the flock of slaughter, and thereby the afflicted of  
the flock. And I took to myself two staffs; one I called Favor, and the other I  
called Bonds; and I shepherded the flock."

10:8 "I will whistle for them and gather them, for I have redeemed them; and  
they will multiply as they have multiplied."

[In Zechariah 11:7] I refers to Jehovah, as indicated by the previous verse.  
Jehovah as Jesus came to feed His people, who were about to be slaughtered, the  
afflicted of the flock.

Jehovah as Jesus brought two staffs—Favor and Bonds. Favor refers to grace,  
and Bonds refers to being bound into oneness. Jesus came as the Shepherd  
to feed God's flock with grace so that they might have oneness. (Zech. 11:7,  
footnotes 1 and 2)

### Today's Reading

"Ask rain of Jehovah / At the time of spring rain, / Of Jehovah who makes  
the lightning, / And He will give them showers of rain, / To everyone herbage  
in the field" (Zech. 10:1). The word rain here signifies blessing. To ask for more  
rain is to seek more blessing....The Lord is encouraging the children of Israel  
to seek more blessings while He would be favorable to them. While the Lord is  
so favorable to us, we should ask Him to send us even more favor. Since God is  
giving us showers of rain, we should ask Him for more rain. This indicates that  
we all need to pray for the Lord's abundant blessing.

"Jehovah of hosts has visited His flock, the house of Judah, / And will make  
them like His horse of majesty in battle" (Zech. 10:3b). God came to His people  
in such a gracious way to visit them. His visiting them was Christ's coming to  
them. He came in the man, Jesus. Of course, chapter 10 does not mention the  
name Jesus Christ or Messiah, but the word visited here should be understood

亚的名，但我们看到「眷顾」这辞，就该领会那是指基督的眷临。二千年前，祂就在人的形状里来了。...这一段圣经说到神羊群的牧人。在新约，主耶稣将自己比作牧人。祂来作真牧人，并责备其他的牧人，就是当时的长老、经学家和祭司。他们是错误的牧人，但主耶稣是独一的牧人。祂甚至告诉我们祂是好牧人，为羊舍命（约十 11、14~15）。一面，主惩罚假牧人；另一面祂这位真牧人，眷顾了自己的羊群。...祂眷顾了自己的羊群，就使他们像骏马一样。...我们都需要往前，不再作羊，乃要成为骏马。软弱的羊被牧人触摸过以后，都要成为骏马。

撒迦利亚十章八至十二节启示出主对以色列慈爱眷顾的更多方面。八节说，「我要向他们发哨声，聚集他们，因我已经救赎他们；他们的人数必增多，如从前增多一样。」主发哨声，不是尖锐刺耳的，乃是温良、柔和的，有点像小鸟的歌唱。往往在我们晨兴的时候，主就向我们发哨声，呼召我们，聚集我们。...十二节下结语说，「我必使他们因耶和华得坚固，他们必奉祂的名行事为人，这是耶和华说的。」这里的「我」是指耶和华，指明耶和华要使祂的子民因祂自己得坚固。然后他们就要奉祂的名行事为人。奉某人的名，就是与那人是一，因为那人就是那名的实际。奉神的名，意即在神的名里，就是借着在神的名里生活、行事并为人，而在日常行动上与神是一。

十章整章都是说到神慈爱的眷顾。我们需要领悟并记得，这眷顾实际上就是基督的来临。我能从自己的经历见证，当我们享受主慈爱的眷顾时，我们的光景就如同这一章所描写关于神子民的光景。许多时候，当我们享受这样慈爱的眷顾之后，我们的光景就改变了。在祂的眷顾里，祂鼓励我们寻求更多的祝福。我们是小羊羔，但在祂慈爱的眷顾之后，我们成了骏马。我们不是那么刚强壮胆，但在主的眷顾带着祂宝贵的触摸之后，我们就被加强成为争战中的骏马。至终，主在祂自己里面加强我们，使我们在祂的名里行事为人（撒迦利亚书生命读经，四四四至四四八页）。

参读：撒迦利亚书生命读经，第十篇。

as Christ's coming. Two thousand years ago He came in the form of a man. This portion of the Word speaks about the Shepherd of God's flock. In the New Testament the Lord Jesus likened Himself to a shepherd. He came as the real Shepherd and blamed the other shepherds, who were the elders, the scribes, and the priests. They were the wrong shepherds, but the Lord Jesus was the unique Shepherd. He even told us that He was the good Shepherd who gave up His life for the sheep (John 10:11, 14-15). On the one hand, the Lord punished the false shepherds; on the other hand, He, the real Shepherd, has visited His flock. By visiting His flock He makes them like a horse of majesty...We all need to progress so that we are no longer sheep but horses of majesty. After being touched by the Shepherd, every weak sheep will become a horse of majesty.

Zechariah 10:8-12 reveals further aspects of the Lord's loving visitation to Israel. Verse 8 says, "I will whistle for them and gather them, for I have redeemed them; / And they will multiply as they have multiplied." The Lord's whistling [in verse 8] is not shrill but mild and gentle, somewhat like the singing of a bird. Often during our time of morning revival, the Lord whistles to us, calling us and gathering us to Him. Verse 12 concludes, "I will strengthen them in Jehovah, / And they will walk about in His name, / Declares Jehovah." The I here is Jehovah, indicating that Jehovah will strengthen His people in Himself. They will then walk about in His name. To be in someone's name is to be one with the person who is the reality of that name. To be in God's name is to be one with God in our daily walk, living, walking, and having our being in God's name.

All of chapter 10 talks about God's loving visitation. We need to realize and remember that this visitation is actually Christ's coming. I can testify from my experience that when we enjoy the Lord's loving visitation, our situation is exactly like that of God's people described in this chapter. Often after we enjoy such a loving visitation, our situation changes. In His visitation He encourages us to seek more blessings. We are little lambs, but after His loving visitation, we become horses. We are not that bold or strong, but after the Lord's visitation with His dear touch, we are strengthened to become horses of majesty in battle. Eventually, the Lord strengthens us in Himself so that we may walk about in His name. (Life-study of Zechariah, pp. 57-60)

Further Reading: Life-study of Zechariah, msg. 10



## 第十周·周四

### 晨兴喂养

亚九 9~10「锡安的女子啊，应当大大欢腾；耶路撒冷的女子啊，应当欢呼！看哪，你的王来到你这里。祂是公义的，并且施行拯救，卑微柔和地骑着驴，骑着驴驹，就是驴的崽子。…祂必向列国讲和平，祂的权柄必从这海管到那海，从大河管到地极。」

撒迦利亚十二至十四章揭示基督这位弥赛亚回来登宝座作王，不仅作以色列的王，更要作全世界的王。九至十一章所描述祂第一次的来，是谦逊并亲切的；十二至十四章所描述祂〔得胜〕的回来，却要带着能力和权柄（圣经恢复本，亚十二 1 第一注）。

在祂第一次的来临里，基督来作卑微的王，暂时受欢迎为王，在卑微的形状里进入耶路撒冷。九章九节论到这事。…基督也来作牧人（十一 7~11），用恩惠（恩典）和联索（联结）牧养。然而，祂这位以色列合式的牧人，却被憎嫌、攻击、弃绝，并以三十锭银子被卖（12~13）（撒迦利亚书生命读经，四八七页）。

### 信息选读

撒迦利亚〔十三章六节〕以一种奥秘的方式论到十字架。「必有人问祂说，你两臂中的这些是什么伤呢？祂必说，那些是我在爱我的人家中所受的伤。」…主来到爱祂的人家中，他们却伤了祂。钦定英文译本将这节的「两臂」译为「两手」，指明祂手上的伤痕是可见的；这意思是，祂的两手被钉在十字架上。…祂两臂之间受伤，就是指祂的肋旁被扎。…你可以说，这里是指祂两手上的伤，也可以说是祂两臂之间的伤。

## WEEK 10 — DAY 4

### Morning Nourishment

Zech. 9:9-10 "Exult greatly, O daughter of Zion; shout, O daughter of Jerusalem! Now your King comes to you. He is righteous and bears salvation, lowly and riding upon a donkey, even upon a colt, the foal of a donkey;...and He will speak peace unto the nations, and His dominion will be from sea to sea and from the River unto the ends of the earth."

Zechariah 12—14...unveils Christ as the Messiah returning to be enthroned as the King not only over Israel but also over the whole world. His first coming, described in chapters 9—11, was humble and intimate; His [victorious] coming back, described in chapters 12—14, will be with power and authority. (Zech. 12:1, footnote 1)

In His first coming, Christ came as a lowly King and was temporarily welcomed as the King into Jerusalem in a lowly form. [Zechariah 9:9 speaks] regarding this....Christ came also as a Shepherd (11:7-11), shepherding in Favor (grace) and Bonds (binding). However, He, the proper Shepherd of Israel, was detested, attacked, rejected, and sold for thirty pieces of silver (vv. 12-13). (Life-study of Zechariah, p. 95)

### Today's Reading

[Zechariah 13:6] speaks about the cross in a mysterious way. "Someone will say to Him, What are these wounds between Your arms? And He will say, Those with which I was wounded in the house of those who love Me."...The Lord came to the house of those who loved Him, yet they wounded Him, and the wounds are visible in His hands (KJV). This means that His hands were nailed to the cross. The Recovery Version says that He was wounded between His arms. This was the piercing of His side....You may say this was the wound on His hands, or you may also say that this was the wound between His two arms.

一节向我们揭示祂受伤的目的：「那日，必有一泉源为大卫家和耶路撒冷的居民开启，洗除罪与污秽。」这泉源就是从祂两手和祂肋旁所流出的宝血，是为着罪的泉源。十二章十节说，「我必将恩典和恳求的灵，浇灌大卫家和耶路撒冷的居民；他们必仰望我，就是他们所扎的。」

撒迦利亚也论到主的第二次来临。「耶和華的日子临近；人必在你中间，分取从你掠夺之物。...那时，耶和華必出去与那些国争战，好像在打仗的日子争战一样。那日，祂的脚必站在耶路撒冷前面东边的橄榄山上；橄榄山必从中间分裂，自东至西成为极大的谷，山的一半向北挪移，一半向南挪移。...你们必逃跑，...耶和華我的神必降临，有众圣者与祂同来。」（十四 1、3~5）

这些经文告诉我们，祂要带着众圣徒同来争战，祂要站在橄榄山上。我们若读行传一章九至十二节，会看见主耶稣从橄榄山升天，而天使对门徒说，祂将以同样的方式再来。祂从橄榄山升上去，也要回到橄榄山来。祂要回到祂升天的地点。那时，犹太人正被他们的仇敌所围困，正如当日在红海边被围困一样。如同主分开红海，将来主要使橄榄山裂开为二，有一道缺口让百姓逃脱他们的仇敌。

正当主基督为以色列人争战时，神要将恩典的灵浇灌下来，他们所有的人都要悔改悲哀。他们悲哀不是为了他们的罪，乃是为着他们从前弃绝了主。然后所有的希伯来人要悔改，并接受祂作救主。祂要解决地上所有的难处，并要作列国的王。「耶和華必作全地的王；那日，耶和華必为独一的神，祂的名也是独一的名。」（亚十四 9）（神殿与神城的恢复，六六至六九页）

参读：撒迦利亚书生命读经，第九、十一、十三篇；神殿与神城的恢复，第六章。

Verse 1 gives us the purpose for which He was wounded: "In that day there will be an opened fountain...for sin and for impurity." This fountain is the flow of His precious blood from His hands and His side, the fountain for sin. Zechariah 12:10 says, "And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of supplications; and they will look upon Me, whom they have pierced."

Zechariah also speaks of the Lord's second coming. "Indeed a day is coming for Jehovah when the spoil taken from you will be divided among you....Then Jehovah will go forth and fight against those nations, as when He fights in a day of battle. And His feet will stand in that day on the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives will be split at its middle toward the east and toward the west into a very great valley, so that half of the mountain will remove to the north and half of it to the south. And you will flee....And Jehovah my God will come, and all the saints with Him" (14:1, 3-5).

These verses tell us that He will come with all the saints to fight, and He will stand upon the Mount of Olives. If we read Acts 1:9-12, we see that the Lord Jesus ascended from the Mount of Olives, and the angels told the disciples that He will come back in the same way. He left from the Mount of Olives, and He will come back to the Mount of Olives. He will return to the very spot from which He ascended. At that time, the Jewish people will be surrounded by their enemies, just as they were at the side of the Red Sea. As the Lord split the Red Sea, in the future He will split the Mount of Olives into two parts, making an opening for the people to flee from their enemies.

While the Lord Christ will be fighting for the people of Israel, God will pour upon them the Spirit of grace, and all of them will repent and mourn. They will not mourn for their sins, but for their rejection of the Lord in the past. All the Hebrews will then repent and receive Him as Savior. He will solve all the problems on earth and be the King over all the nations. "Jehovah will be King over all the earth; and in that day Jehovah will be the one God and His name the one name" (Zech. 14:9). (The Recovery of God's House and God's City, pp. 59-61)

Further Reading: Life-study of Zechariah, msgs. 9, 11, 13; The Recovery of God's House and God's City, ch. 6

## 第十周·周五

### 晨兴喂养

亚一 18「我又举目观看，见有四角。」

20~21「耶和华又指四个匠人给我看。我说，他们来作什么？天使说，那些角把犹大打散，以致无人可以抬头；但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。」

〔以弗所二章十节的杰作，〕原文意，作好的东西，手工，或写成的诗章。不仅诗词作品，凡是表达制作者智慧和设计的艺术品，都是诗章。我们一召会一是神工作的杰作，也是一首诗章，彰显神无穷的智慧 and 神圣的设计。

神创造的诸天、地和人，不是神的杰作，但召会，基督的身体，那在万有中充满万有者的丰满（一 23），团体和宇宙的新人（二 15），乃是这样的杰作。我们为此已经靠着恩典得救，叫我们行在神早先预备好的善良事工中。

我们，召会，是神工作的杰作，乃是宇宙中全新的东西，是神的新发明。我们借着重生，在基督里为神所创造，成为祂的新造（林后五 17）（圣经恢复本，弗二 10 第一、三注）。

救赎者基督，乃是以色列的护卫者，预备好要为他们快速行事，在他们被掳中照顾他们。基督在以色列被掳中维持他们，使祂至终能借着以色列生到人性里，以完成神永远的经纶（亚一 8 第三注）。

### 信息选读

四角和四个匠人的异象（亚一 18~21），是对以

## WEEK 10 — DAY 5

### Morning Nourishment

Zech. 1:18 "Then I lifted up my eyes and looked, and there were four horns."

20-21 "Then Jehovah showed me four craftsmen. And I said, What do these come to do? And he spoke, saying, These are the horns that have so scattered Judah that no man lifts up his head, but 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 Greek word, poiema, means something that has been made, a handiwork, or something that has been written or composed as a poem. Not only a poetic writing may be considered a poem, but also any work of art that expresses the maker's wisdom and design. We, the church, the masterpiece of God's work, are a poem expressing God's infinite wisdom and divine design.

The heavens, the earth, and man, created by God, are not God's masterpiece; but the church, the Body of Christ, the fullness of the One who fills all in all (Eph. 1:23), the corporate and universal new man (v. 15), is a masterpiece. (Eph. 2:10, footnote 1)

We, the church, the masterpiece of God's work, are an absolutely new item in the universe, a new invention of God. We were created by God in Christ through regeneration to be His new creation (2 Cor. 5:17). (Eph. 2:10, footnote 2)

Christ, the redeeming One, was Israel's patron, ready to do anything for them swiftly in order to care for them in their captivity. Christ maintained Israel in their captivity that He might eventually be born into humanity through Israel to accomplish God's eternal economy. (Zech. 1:8, footnote 3)

### Today's Reading

The vision of the four horns and the four craftsmen (Zech. 1:18-21) was

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——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征的，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，借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）。

如约珥书二章三十至三十一节上半所启示，神拯救归回的犹太人，是借着第二次将祂的灵浇灌在他们身上（见 28 注 1 一段）；同时会有第六印和头四号（启六 12~17，八 7~12）中，临到诸天、日头、月亮、星辰和地的自然灾害，作为大灾难（太二四 21）的序幕。这要发生于第五号，就是三样灾祸（启八 13 与注）的第一祸之前；这三样灾祸乃是在耶和華大而可畏的日子（珥二 31 上），大灾难的主要结构。

尽管那灵这样浇灌，许多归回的犹太人却不相信，他们仍是倔强。至终，在大灾难期间，耶路撒冷要被敌基督率领的外邦军队所包围，他们的目的是要将以色列完全毁灭（亚十四 2，启十六 13~16）。就在那时，主耶稣基督要同着祂的得胜者，祂的大能者（珥三 11）降临。不仅如此，按照撒迦利亚十二章十节，那时终极完成的灵要再浇灌下来，以色列的余民要得拯救。因此，圣灵三次的浇灌——在五旬节那天、在大灾难即将来到以前以及在主再来时——互相效力，使以色列得救（珥二 30 第一注）。

参读：撒迦利亚书生命读经，第十五篇。

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 Daniel 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)

As revealed in Joel 2:30-31a, God's saving of the returned Jews by pouring out His Spirit upon them the second time (see footnote 281, par. 1) will be accompanied by the natural calamities of the sixth seal and the first four trumpets (Rev. 6:12-17; 8:7-12) on the heavens, the sun, the moon, the stars, and the earth as a prelude to the great tribulation (Matt. 24:21). It will take place before the fifth trumpet, the first of the three woes (Rev. 8:13 and footnote), which are the major structure of the great tribulation, in the great and terrible day of Jehovah (Joel 2:31b). See footnote 1 on Revelation 6:12.

In spite of such an outpouring of the Spirit, many of the returned Jews will not believe but will continue to be stubborn. Eventually, during the tribulation, Jerusalem will be surrounded by the Gentile armies under Antichrist, whose intention will be to destroy Israel entirely (Zech. 14:2; Rev. 16:13-16). At that juncture the Lord Jesus Christ will descend with His overcomers, His mighty ones (Joel 3:11). Furthermore, according to Zechariah 12:10, at that time the consummated Spirit will again be poured out, and the remnant of the children of Israel will be saved. Thus, the three outpourings of the Holy Spirit—on the day of Pentecost, just before the great tribulation, and at the Lord's second coming—work together for the salvation of Israel. (Joel 2:30, footnote 1)

Further Reading: Life-study of Zechariah, msg. 15

帖后二 7~8 「因为那不法的奥秘已经发动，只等那现在的抑制者被除去；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。」

不法，标出敌基督的特征（帖后二 3）。这不法在今世已经奥秘地发动。这就是今天在列国和人类社会中所运行之不法的奥秘（圣经恢复本·帖后二 7 第一注）。

〔在但以理七章七至八节，〕这兽有十角。在十角中要长起一个小角，有三角在这角前连根被拔出来（8 上、20 中、24）。这表征有一王要在十王之中兴起，并且在他面前有三王要被毁灭，这角乃是预言敌基督的兴起。...但以理告诉我们，这角有眼像人的眼，有口说夸大的话（8 下、20 下、25 上）。这表征敌基督有看透事物的敏锐眼光，和说夸大话反对神的口（启十三 5 上、6）。但以理预言，敌基督必被杀，身体毁坏，扔在火中焚烧（但七 11，启十九 20）。敌基督也要与圣徒争战，折磨至高者的圣徒三年半，并且胜了他们（但七 21、25，启十三 7 上）。他甚至想要改变节期和律法（但七 25）。但这角（敌基督）必受神的审判，他的权柄必被夺去，以致毁坏、灭绝，一直到底（11 下、26）。按照但以理七章二十二节和二十七节，国度、权柄和天下诸国的尊大，至终必赐给至高者的圣民（真理课程四级卷二，一三九至一四〇页）。

### 信息选读

世界局势总是主在地上行动的指标，这是一个

2 Thes. 2:7-8 "For it is the mystery of lawlessness that is now operating, but only until the one now restraining goes out of the way. 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)."

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)

[In Daniel 7:7-8 the] beast had ten horns. A small horn came up among the ten horns, and three of them were uprooted from before it (vv. 8, 24). This signifies that a king will come up among the ten kings, and he will subdue three of the kings. This is a prophecy concerning the rising up of Antichrist....Daniel said that this horn had eyes like the eyes of a man and a mouth speaking great things (vv. 8, 20, 25). This signifies that Antichrist will have sharp insight to perceive things and a mouth to speak great things against God (Rev. 13:5-6). Daniel prophesied that Antichrist will be slain and that his body will be destroyed and given to the burning fire (Dan. 7:11; Rev. 19:20). Antichrist will wage war with the saints. He will wear out the saints of the Most High for three and a half years and prevail against them (Dan. 7:21, 25; Rev. 13:7). His intention will even be to change the times and the law (Dan. 7:25). But he will be judged by God, and his dominion will be taken away, "so as to annihilate and destroy it unto the end" (v. 26). According to 7:22 and 27 the kingdom and the dominion and the greatness of the kingdoms under heaven will eventually be given to the saints of the Most High. (Truth Lessons—Level Four, vol. 2, p. 121)

### Today's Reading

It is a historical fact that the world situation has always been the indicator

历史的事实。...说圣经中的历史是以以色列为中是对的，但圣经不只是犹太人的历史，圣经乃是神经纶的历史。以色列一直是神在地上完成祂经纶的中心。神不只关心犹太人的历史，祂更关心祂在地上正在完成的经纶。祂经纶的完成与世界的局势很有关系。

在但以理二章大人像之异象的终极应验上，欧洲也比任何其他国家和种族都更为关键和重要—砸碎大人像的两脚，就是砸碎整个人的政权（34~35）。...头、胸膛和膀臂、肚腹和腰股以及腿所表征的历史时期都已经应验了；但是十个脚指头还未应验。按照启示录十七章十二节，十王要在 大灾难之前，在复兴的罗马帝国里兴起来，他们要与敌基督成为一，反对神并逼迫神的子民—犹太人和信徒。这十王被比作尼布甲尼撒梦中所见大人像的十个脚指头（但二 42），他们和他们的国都要服在敌基督之下（启十七 17）。

我们需要看见〔大人像连同其十个脚指头被砸碎〕这事，作为明白主心意的基础。在人的政权被砸碎之前，主的恢复必须扩展到欧洲，并生根在那里。主恢复之真理的扩展，要预备主的回来，好带进以色列和整个创造的恢复和复兴。

欧洲却仍然需要主的恢复在那里生根并长大。我希望大家将这交通带到主面前祷告。我们该对主说，「主，这些日子是这时代的终结；主，在这些日子里重新挑旺我对你的爱。」（世界局势与主行动的方向，二至三、一四至一六页）

参读：倪柝声文集第一辑第十册，六至一七、五二至六七、七〇至七六页；世界局势与主行动的方向，第一章；启示录生命读经，第四十、四十二篇。

of the Lord's move on earth....It is correct to say that the history in the Bible is centered around Israel, but the Bible is not just a history of the Jews. The Bible is a history of God's economy. Israel has been the center of the carrying out of God's economy on earth. God is not interested merely in the history of the Jews. His interest is in His economy which is being carried out by Him on earth. The carrying out of His economy has much to do with the world situation.

Europe, in the consummation of the fulfillment of the vision concerning the great human image in Daniel 2, is also more vitally crucial than any other country and race—the crushing of the two feet of the great human image will be the crushing of the entire human government (vv. 34-35)...The periods of history signified by the head, the breast and the arms, the belly and the thighs, and the legs have been fulfilled. But the ten toes have not been fulfilled. According to Revelation 17:12, ten kings will be raised up before the great tribulation in the revived Roman Empire. They will be one with Antichrist in opposing God and persecuting His people—the Jews and the believers. These ten kings are likened to the ten toes of the great image seen by Nebuchadnezzar in his dream (Dan. 2:42). They will submit themselves and their kingdom to Antichrist (Rev. 17:17).

We need to see [the crushing of the image and its ten toes] as a basis to understand the Lord's mind. Before this crushing transpires, the Lord's recovery must spread to Europe and be rooted there. The spreading of the truths of the Lord's recovery will be a preparation for the Lord's coming back to bring the recovery and restoration not only to Israel but also to the entire creation.

Europe still remains as a region in which the Lord's recovery needs to be rooted and grow. I hope that we would bring this fellowship to the Lord and pray. We should tell the Lord, "Lord, these days are the consummation of the age. Lord, in these days rekindle my love toward You." (The World Situation and the Direction of the Lord's Move, pp. 8, 18-19)

Further Reading: The Collected Works of Watchman Nee, vol. 10, pp. 423-433, 466-478, 481-485; The World Situation and the Direction of the Lord's Move, ch. 1; Life-study of Revelation, msgs. 40, 42

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## 羡慕 — 灵强

6 5 6 5 (英 782, 不同调, 不同律)

G 大调

4/4

5̣ 5̣ 6̣ 6̣ | 1 - 1 - | 7̣ 7̣ 1 6̣ | 5̣ - - - |  
 一 主 啊, 何 等 奥 秘, 你 灵 在 我 灵!

1 1 3 3 | 5 - 5 - | 3 3 4 2 | 1 - - - ||  
 也 是 何 等 实 际, 二 灵 成 一 灵!

二 我能靠灵行动, 因灵而属灵;  
 也能凭灵事奉, 以灵敬拜灵。

三 灵里接触相交, 我灵就刚强;  
 灵里读经、祷告, 我灵就高昂。

四 求你使我灵强, 点活别人灵!  
 使我灵能高昂, 释放别人灵!

五 使我每一出声, 就能推动灵!  
 无论有何动静, 都能供应灵!

六 但愿我灵一动, 人灵就开启!  
 但愿我灵一冲, 人灵就提起!

七 主啊, 求你垂顾, 多用灵来吹!  
 人人灵都丰富, 人人灵加倍!

## Hymns, #782

1  
 How mysterious, O Lord,  
 That Thy Spirit dwells in mine;  
 O how marvelous it is,  
 Into one, two spirits twine.

2  
 By the spirit I can walk,  
 Spiritual in spirit be;  
 By the spirit I can serve,  
 And in spirit worship Thee.

3  
 Thru Thy Word and by my prayer  
 In the spirit touching Thee,  
 Lifted high my spirit is,  
 Strengthened shall my spirit be.

4  
 Make my spirit strong I pray  
 Others' spirits to revive;  
 Lift my spirit high and free,  
 Others' spirits then may thrive.

5  
 Every time I speak, O Lord,  
 May my spirit actuate;  
 And whatever I may do,  
 Let my spirit motivate.

6  
 Every time my spirit acts  
 Others' spirits opened be,  
 Every time my spirit moves  
 Others' lifted unto Thee.

7  
 Lord, have mercy, from above  
 May Thy Spirit breathe on me;  
 Then my spirit will be rich,  
 Strengthened and refreshed by Thee.





## 但以理书、撒迦利亚书结晶读经 第十一篇

### 贸易的邪恶和罪恶 与关于基督和召会的神圣价值观相对

读经：亚五 5 ~ 11，路十六 13，腓三 7 ~ 8，徒二十 28

#### 纲 目

#### 周 一

壹 量器的异象表征地上商业或贸易的邪恶和罪恶—亚五 5 ~ 11：

一 贸易表面上似乎很正派，实际上却是邪恶、满了罪恶的—6-8 节：

1 量器的异象给我们看见，地上最邪恶的事就是贸易—5 ~ 11 节。

2 那坐在量器中的妇人，表征贸易里的罪恶，如贪婪、欺诈、爱钱财—7 ~ 8 节上。

3 这异象相当于启示录十八章里大巴比伦的异象；这两个异象给我们看见，在神眼中，贸易里的罪恶是一种拜偶像和淫乱：

a 贸易的起头联于撒但，其结局联于巴比伦—结二八，启十八：

1) 以西结二十八章是世界贸易的起头，启示录十八章是

## Crystallization-Study of Daniel & Zechariah Message Eleven

### The Evil and Wickedness of Commerce versus a Divine Sense of Value concerning Christ and the Church

Scripture Reading: Zech. 5:5-11; Luke 16:13; Phil. 3:7-8; Acts 20:28

#### Outline

#### DAY 1

**I. The vision of the ephah vessel signifies the evil and wickedness of business, or commerce, on the earth—Zech. 5:5-11:**

A. *Commerce seems to have a proper appearance; actually, commerce is evil, full of wickedness—vv. 6-8:*

1. The vision of the ephah vessel shows us that the most evil thing on earth is commerce—vv. 5-11.

2. The woman sitting within the ephah vessel signifies the wickedness contained in commerce, such as covetousness, deceit, and the love of money—vv. 7-8a.

3. This vision corresponds to that of Babylon the Great in Revelation 18; these two visions show that in the sight of God the wickedness contained in commerce is a form of idolatry and fornication:

a. The beginning of commerce is connected with Satan, and its end, with Babylon—Ezek. 28; Rev. 18:

1) Ezekiel 28 is the beginning of world commerce, and Revelation 18 is the

世界贸易的结局，是世界贸易发展到最高点。

2) 巴比伦是受神审判最重的，因为它是贸易取利的集大成，也是犯罪的渊藪—2 ~ 3、5、15 ~ 17 节上、20 节。

b 在贸易这范围里，那「世上从情欲来的败坏」（彼后一 4）比其他任何范围的事，更无情的纠缠人，甚至纠缠那些持守最高原则的基督徒，并且能轻易的击败他们，使他们败坏—尼五 1 ~ 13，十三 10 ~ 14。

## 周 二

4 在示拿地为那妇人盖造房屋，表征神的主宰必使以色列人在被掳时从巴比伦人所学商业中的罪恶，归回巴比伦—亚五 9 ~ 11。

### 二 我们需要蒙拯救，脱离商业的头脑—太十九 27 ~ 二十 16：

1 撒但是个生意人，是个商人，他的思想是照着他的商业原则—伯一 9 ~ 11，结二八 16、18，参启十八 2 ~ 5、9 ~ 19。

2 彼得在马太十九章二十七节与主讲条件时，他的观念是商业的，按着作工的原则；主答复彼得时有力的指明，祂的赏赐不是商业的，乃是按着祂的意愿和恩典—28 ~ 二十 16：

a 彼得天然的概念，代表所有信徒的概念，是商业化的—11 ~ 12 节。

b 主在十四节的话粉碎彼得天然、商业化的头脑，灭绝他商业的观念—十六 23 ~ 26，林后十 4 ~ 5。

## 周 三

### 三 「没有一个家仆能事奉两个主；因为他不是恨这个爱那

consummation, the peak development, of world commerce.

2) The most severe judgment from God will be brought against Babylon because it will be the consummation of aggrandizement by trade and the epitome of sin—vv. 2-3, 5, 15-17a, 20.

b. Commerce is the field in which, more than any other, “the corruption which is in the world by lust” (2 Pet. 1:4) relentlessly pursues even the most high-principled of Christians and can easily overtake them to their undoing—Neh. 5:1-13; 13:10-14.

## DAY 2

4. Building a house for the woman in the land of Shinar signifies that God’s sovereignty will cause the wickedness in business, which the people of Israel learned from the Babylonians in their captivity, to go back to Babylon—Zech. 5:9-11.

### B. We need to be delivered from the commercial mind—Matt. 19:27—20:16:

1. Satan is a businessman, a merchant, and his thought is according to his commercial principle—Job 1:9-11; Ezek. 28:16, 18; cf. Rev. 18:2-5, 9-19.

2. Peter’s concept in dealing with the Lord in Matthew 19:27 was commercial, according to the principle of work; in His answer to Peter the Lord strongly indicated that His reward is not commercial but according to His desire and grace—v. 28—20:16:

a. Peter’s natural concept, representing that of all believers, was commercial—vv. 11-12.

b. The Lord’s word in verse 14 shattered Peter’s natural, commercial mind and destroyed his concept of commerce—16:23-26; 2 Cor. 10:4-5.

## DAY 3

### C. “No household servant can serve two masters; for either he will hate the

个，就是忠于这个轻视那个。你们不能事奉神，又事奉玛门」—路十六 13：

- 1 玛门与神对立，指明钱财或财富是神的对头，夺取神子民对神的事奉。
- 2 事奉主需要我们爱祂，将心给祂，也需要我们紧紧联于祂，将全人给祂—太六 19 ~ 21：
  - a 这样，我们就从玛门的霸占和篡窃得着释放，可以完全并彻底的事奉主—四 10。
  - b 我们要事奉主，就必须胜过诱人、欺骗人的不义玛门—路十六 9、13，太十三 22。
- 3 在复活里馈送钱财和物质的东西，有力的指明我们是在复活里，在神的行政之下，并且胜过了财物的霸占—林前十六 1 ~ 3，徒二 44 ~ 45，四 32 ~ 35，十一 29。

#### 四 「你们生活为人不可贪爱钱财」—来十三 5 上：

- 1 人无论爱什么，他的全心，甚至全人，都是摆在所爱的上面，被其霸占并得着—参可十二 30，提后三 1 ~ 2 上。
- 2 「那些想要发财的人，就陷在试诱、网罗和许多无知有害的私欲里，叫人沉溺在败坏和灭亡中」—提前六 9。
- 3 因着贪财，有人就受迷惑，离弃了信仰，用许多苦痛把自己刺透了—10 节。

#### 周 四

贰 我们需要有神圣的价值观，好珍赏基督无上的宝贝和召会超绝的价值—路十六 15 下，彼前二 4、7，太十三 45 ~ 46，徒二十 28：

*one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon”—Luke 16:13:*

1. Mammon stands in opposition to God, indicating that wealth, or riches, is the opponent of God, robbing God's people of their service to Him.
2. To serve the Lord requires us to love Him, giving our heart to Him, and requires us to cleave to Him, giving our entire being to Him—Matt. 6:19-21:
  - a. In this way we are released from being occupied and usurped by mammon so that we may serve the Lord wholly and fully—4:10.
  - b. In order to serve the Lord, we must overcome the enticing, deceitful mammon of unrighteousness—Luke 16:9, 13; Matt. 13:22.
3. Giving money and material things in resurrection is a strong indication that we are under God's administration in resurrection and have overcome the possession of material riches—1 Cor. 16:1-3; Acts 2:44-45; 4:32-35; 11:29.

#### D. *“Let your way of life be without the love of money”—Heb. 13:5a:*

1. Whatever one loves, his whole heart, even his entire being, is set on and occupied and fully possessed by—cf. Mark 12:30; 2 Tim. 3:1-2a.
2. “Those who intend to be rich fall into temptation and a snare and many foolish and harmful desires, which plunge men into destruction and ruin”—1 Tim. 6:9.
3. Because of the love of money, some have been led away from the faith and have pierced themselves through with many pains—v. 10.

#### DAY 4

**II. We need to have a divine sense of value in order to appreciate the supreme preciousness of Christ and the exceeding worth of the church—Luke 16:15b; 1 Pet. 2:4, 7; Matt. 13:45-46; Acts 20:28:**

一 圣经说了许多关于一个人价值观的改变—诗一一八 22，林前一 18，太六 32 ~ 33，十 37 ~ 38，十六 26，十八 8 ~ 9，二十 25 ~ 27，伯二二 23 ~ 28，来十一 24 ~ 26：

1 一个人信主以前，他的价值观是悖谬的；但一个人一得救，他的价值观就有所改变—路十九 2、8 ~ 9。

2 我们在价值观上若有彻底的改变，就知道拣选上好的—十 41 ~ 42，太二六 6 ~ 13。

二 我们需要珍赏基督无上的宝贝—可十四 3 ~ 9：

1 「你们来到祂这.....神所拣选所宝贵的活石跟前」；「祂在你们信的人是宝贵的」—彼前二 4、7 上：

a 四节的「宝贵」，是指被人承认并看为尊贵的宝贵。

b 神所拣选的基督这块石头，是神所宝贵的房角石，在信祂的人是宝贵的—7 节上。

c 我们需要有异象，看见基督的宝贵—4、7 节上。

## 周 五

2 「只是从前我以为对我是赢得的，这些，我因基督都已经看作亏损。不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督」—腓三 7 ~ 8：

a 我们需要认识基督的超越，祂无上的宝贝；没有任何人、事物，比在我们里面的主耶稣这珍宝更宝贵—林后四 7，歌五 10 ~ 16，太十 37。

b 以认识基督为至宝，是来自祂人位的宝贵—十七 5，西一 13。

A. *The Bible has much to say concerning a change in one's concept of value—Psa. 118:22; 1 Cor. 1:18; Matt. 6:32-33; 10:37-38; 16:26; 18:8-9; 20:25-27; Job 22:23-28; Heb. 11:24-26:*

1. Before a person believes in the Lord, his concept of value is perverted, but once a person is saved, his concept of value changes—Luke 19:2, 8-9.

2. If we have a thorough change in our concept of value, we will know to choose the most excellent portion—10:41-42; Matt. 26:6-13.

B. *We need to appreciate the supreme preciousness of Christ—Mark 14:3-9:*

1. “Coming to Him, a living stone,...with God chosen and precious”; “to you therefore who believe is the preciousness”—1 Pet. 2:4, 7a:

a. In verse 4 precious indicates preciousness that is recognized and held in honor.

b. The Christ chosen by God as a stone, even a cornerstone that is precious to God, is the preciousness to the believers—v. 7a.

c. We need to have a vision of the preciousness of Christ—vv. 4, 7a.

## DAY 5

2. “What things were gains to me, these I have counted as loss on account of Christ. But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ”—Phil. 3:7-8:

a. We need to know Christ in His excellency, in His supreme preciousness; no person, matter, or thing is more precious than the Lord Jesus as the treasure within us—2 Cor. 4:7; S. S. 5:10-16; Matt. 10:37.

b. The excellency of Christ is derived from the excellency of His person—17:5; Col. 1:13.

c 当神将基督启示给保罗，他就看见基督的宝贵、超绝和无上的宝贝，并且亏损万事，看作粪土，为要赢得基督—加一 16 上，腓三 7 ~ 8。

3 「耶稣.....坐席的时候，有一个女人，拿着一玉瓶至贵的真哪哒香膏来，打破玉瓶，把膏浇在祂的头上」—可十四 3：

a 福音使真信徒宝贵主耶稣，珍重祂无上的宝贝—3 ~ 4 节。

b 福音的目标是要我们将最宝贵的倾倒在主耶稣身上，将自己「枉费」在祂身上—太二六 6 ~ 8、8 注 1 ( 恢复本圣经 )。

## 周 六

三 我们需要珍赏召会超绝的价值—十三 45 ~ 46，徒二十 28：

1 「诸天的国又好象一个商人，寻找好珠子，寻到一颗珍贵的珠子，就去变卖他一切所有的，买了这珠子」—太十三 45 ~ 46：

a 这里的商人是基督，祂为着国度寻找召会。

b 在十六章十八节和十八章十七节，祂寻到召会后，就为着国度去十字架，变卖祂一切所有的，买了召会。

2 「圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的」—徒二十 28：

a 「自己的血」指明神宝贵召会，以及召会对神犹如珍宝，有宝贵、超绝的价值。

c. When Christ was revealed to Paul, he saw the excellency, the supereminence, the supreme preciousness, of Christ and suffered the loss of all things and counted them as refuse so that he might gain Christ—Gal. 1:15a, 16a; Phil. 3:7-8.

3. “As He reclined at table, a woman came, having an alabaster flask of ointment, of very costly pure nard, and she broke the alabaster flask and poured it over His head”—Mark 14:3:

a. The gospel causes genuine believers to treasure the Lord Jesus and to value His supreme preciousness—vv. 3-4.

b. The goal of the gospel is that we would pour out upon the Lord Jesus what is most precious to us, “wasting” ourselves upon Him—Matt. 26:6-8 and footnote on v. 8, Recovery Version.

## DAY 6

C. *We need to appreciate the exceeding worth of the church—13:45-46; Acts 20:28:*

1. “The kingdom of the heavens is like a merchant seeking fine pearls; and finding one pearl of great value, he went and sold all that he had and bought it”—Matt. 13:45-46:

a. The merchant here is Christ, who was seeking the church for His kingdom.

b. After finding the church in 16:18 and 18:17, He went to the cross and sold all that He had and bought it for the kingdom.

2. “Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood”—Acts 20:28:

a. His own blood indicates the precious love of God for the church and the preciousness, the exceeding worth, of the church as a treasure to God.

- b 保罗在这里所着重的，乃是召会的价值对神犹如珍宝，是祂用自己的宝血所买来的一约壹一 7，彼前一 18 ~ 19。
- c 召会对于保罗是那样宝贵，因为他知道主的心愿是要得着召会，是祂用自己的血所买来的；因此保罗愿意，极其喜欢为召会花费，并完全花上自己一弗一 5、9，太十六 18，林后十二 15。

- b. Paul's emphasis here is the value of the church as a treasure to God, a treasure that He acquired with His own precious blood—1 John 1:7; 1 Pet. 1:18-19.
- c. The church was precious to Paul because he realized that the desire of the Lord's heart is to gain the church and that He obtained the church through His own blood; therefore, Paul was willing, most gladly, to spend and be utterly spent for the church—Eph. 1:5, 9; Matt. 16:18; Acts 20:28; 2 Cor. 12:15.

启十八 2「祂用强有力的声音喊着说，大巴比伦倾倒了！倾倒了！成了鬼的居所，和各样污秽之灵的巢穴，并各样污秽可恨之鸟的巢穴。」

彼后一 4「借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。」

撒迦利亚五章五至十一节描述量器的异象。这里的量器乃是能盛装一伊法东西的器皿，供作生意买卖使用。...〔天使对撒迦利亚说，〕「这出来的是量器；他又说，这是恶人在全地的形状。」（6）世界人口有很大的百分比从事商业或贸易。作生意表面看并不是那么坏；反之，全地的贸易表面似乎很正派。但实际上，今天的贸易完全满了罪恶（撒迦利亚书生命读经，四二一页）。

### 信息选读

〔撒迦利亚五章七节下半至八节上半说，〕「这坐在量器中的是个妇人。天使说，这是罪恶。」这启示那坐在量器中的妇人，表征贸易里的罪恶，如贪婪、欺诈、爱钱财。...五章的异象相当于启示录十八章里大巴比伦的异象。这两个异象给我们看见，在神眼中，贸易里的罪恶是一种拜偶像和淫乱。商业是一个犯奸淫、想要赚钱的妇人（撒迦利亚书生命读经，四二二页）。

以西结二十八章讲到推罗王，这是指撒但说的。他因为贸易太多，就堕落了。贸易乃是纯商业。以西结二十八章是最早的贸易，启示录十八章是最后的贸易；以西结二十八章是世界贸易的起头，启示

Rev. 18:2 "And He cried with a strong voice, saying, Fallen, fallen is Babylon the Great! And she has become a dwelling place of demons and a hold of every unclean spirit and a hold of every unclean and hateful bird."

2 Pet. 1:4 "Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust."

Zechariah 5:5-11 describes the vision of the ephah vessel, which is the measuring vessel, a container able to hold one ephah, used for purchasing and selling in business....[The angel said to Zechariah], "This is the ephah vessel that goes forth; and he said, This is their appearance in all the land" (v. 6). A large percentage of the world's population is engaged in business or commerce. The appearance of business is not that bad; rather, in all the land commerce seems to have a proper appearance. But as we will see, actually today's commerce is totally wicked. (Life-study of Zechariah, p. 35)

### Today's Reading

[Zechariah 5:7b-8a says,] "This is a woman sitting within the ephah vessel. Then he said, This is Wickedness." This reveals that the woman sitting within the ephah vessel signifies the wickedness contained in commerce, such as covetousness, deceit, and the love of mammon....The vision in Zechariah 5 corresponds to that of Babylon the Great in Revelation 18. These visions show us that in the sight of God the wickedness contained in commerce is a kind of idolatry and fornication. Business is an adulterous woman desirous of making money. (Life-study of Zechariah, pp. 35-36)

Ezekiel 28 speaks of the king of Tyre, who typifies Satan. He fell because of the multitude of his merchandise. Merchandising is a purely commercial activity. Ezekiel 28 is the record of the first commerce, whereas Revelation 18 is the record of the final commerce. Ezekiel 28 is the beginning of world commerce,

录十八章是世界贸易的结局。十一节说到地上的商人，商人原文是指大商家。在那里敌基督利用巴比伦作贸易。

今天我们的心思意念要受神的约束。赚钱的人看不见别的，只看见钱；他看不见鱼多了多少条，乃是看见钱多了多少元。纯商业给人的试探太大了（倪柝声文集第三辑第十一册，二〇七页）。

从圣经眼光来看，所有读圣经的人都看见，神没有要我们基督徒经商。我想大家都知道，首次的经商乃是从推罗王开始，那是在以西结二十八章，说到「因你贸易很多，你中间就被强暴的事充满，以致你犯了罪」（16）。那里的「贸易」一辞就是指明自由经商。...推罗王是买卖取利的起点，如同犯罪也是由推罗王起头，推罗王就是表征撒但。商业发展到最高点是在大巴比伦，它的起头是巴别；巴比伦是受神审判最重的，因为它是贸易取利的集大成，也是犯罪的渊藪。在启示录十三章提到兽的印记，若没有这印记就不能作买卖（16~17）。所以如果没有纯商业，兽的印记也就没有用。商业越发达，兽的印记就越有用。

神要我们基督徒作的正业，乃是亲自下手作工，劳力生产。...因着没有机会拣选职业，有的弟兄就只能到买卖场中去作纯商业，有的时候就被逼到要说谎欺骗，不多久，心就变坏了。我们应该从今以后尽力帮助弟兄们能拣选，给他们清楚的路。也许你们有的弟兄应该办点生产事业，尽量雇请弟兄们来作（倪柝声文集第三辑第十五册，一七七至一七八页）。

参读：撒迦利亚书生命读经，第六篇；倪柝声文集第三辑第十一册，第十六篇；第三辑第三册，第二十九篇。

whereas Revelation 18 is the consummation of world commerce. Revelation 18:11 speaks of “the merchants of the earth.” “Merchants” refers to great entrepreneurs. Antichrist will use Babylon to carry out his commercial activities.

Today our thoughts have to be controlled by God. Those who are for money see nothing but money. They do not see how many fishes have been added; they only see how many dollars have come in. Pure commerce is too great a temptation for man. (The Collected Works of Watchman Nee, vol. 57, pp. 182-183)

According to the Bible, God has no intention for a Christian to engage in commerce. I believe all of you are clear that the first case of commerce was with the prince of Tyre. Ezekiel 28:16 says, “By the abundance of your trading they filled your midst with violence, and you sinned.” The word trading refers to a kind of free commerce....The prince of Tyre was the beginning of profiteering through trade. He was also the beginning of transgression. The prince of Tyre is a type of Satan. When we come to the great Babylon, we find the peak of development in commerce. Babylon’s origin is Babel. The most severe judgment from God will be brought against Babylon because it will be the consummation of aggrandizement by trade and the epitome of sin. Revelation 13 speaks of the mark of the beast. Without the mark no one can trade (vv. 16-17). Hence, if pure commerce disappears, the mark of the beast will become useless. The more highly developed commerce becomes, the more useful the mark of the beast will be.

Because some brothers cannot find the right occupation in the church, [working with their own hands, producing and manufacturing by their own labor,] they are forced to engage in pure commerce in the secular business world. Sometimes they are forced to lie and cheat. Soon their hearts become corrupted. In the future we have to do our best to help the brothers make the right choice; we have to show them the clear way. Perhaps some brothers should start some businesses and hire some brothers to work for them. (The Collected Works of Watchman Nee, vol. 61, pp. 162-163)

Further Reading: Life-study of Zechariah, msg. 6; The Collected Works of Watchman Nee, vol. 57, ch. 16; vol. 49, ch. 28



太十九 27 「彼得就回答祂说，看哪，我们已经撇下所有的跟从了你，这样，我们将来要得什么？」

在撒迦利亚五章七至八节，我们看见有一片圆铅（直译，铅法码）被扔在量器的口上。这表征因着神的主宰，贸易中的罪恶受到限制。在国际贸易里面隐藏着罪恶；如果贸易受到限制，特别是国际贸易受到限制，全地就会得着圣别（撒迦利亚书生命读经，四二二页）。

### 信息选读

〔撒迦利亚五章九节上半说，〕「我又举目观看，见有两个妇人出来。」一个妇人变成两个妇人，表征商业一旦不受限制时的双倍影响。...两个妇人翅膀中有风，她们的翅膀如同鹤鸟的翅膀。她们将量器抬在天地之间（9下）。这一切都表征邪恶贸易的快速扩展。...〔十至十一节说，〕「我问与我说话的天使说，她们要将量器抬到哪里去？他对我说，要在示拿地为她盖造房屋；等房屋齐备，就在那里把她安置在自己的地方。」这表征神的主宰必使以色列人在被掳时从巴比伦人所学商业中的罪恶，归回巴比伦（示拿地）。让这罪恶归回巴比伦吧。所有神的选民，都该诚实简单地过生活（撒迦利亚书生命读经，四二二至四二三页）。

关于神对付寻求祂的人这件事，撒但的邪恶观念乃是基于他得失的商业原则。撒但是个生意人，是个商人（结二八 16、18，参启十八 11~19），他的思想是照着他的商业原则。他不知道神对付爱祂的人，目的乃是要使他们最完满地得着祂，远超过他们在祂之外所亏损的一切（腓三 7~8），使祂

### Morning Nourishment

Matt. 19:27 "Then Peter answered and said to Him, Behold, we have left all and followed You. What then will there be for us?"

In Zechariah 5:7 and 8 we see that a lead cover, a lead weight, is thrown over the opening of the ephah vessel. This signifies the restriction of the wickedness in commerce by God's sovereignty. Wickedness is hidden and concealed in international trade. If commerce, especially international trade, could be restricted, the whole earth would be holy. (Life-study of Zechariah, p. 36)

### Today's Reading

[Zechariah 5:9 says,] "Then I lifted up my eyes and I looked, and there were two women going forth." The one woman becoming two women signifies the double effect of commerce once it becomes free of the restriction....The two women had wings like the wings of a stork, and the wind was in their wings. They lifted up the ephah vessel between the earth and the heavens (v. 9b). All this signifies the rapid spreading of the wicked commerce. [Verses 10 and 11 say,] "I said to the angel who spoke with me, Where are they taking the ephah vessel? And he said to me, To build a house for her in the land of Shinar; and when it is prepared, she will be set there in her own place." This signifies that God's sovereignty will cause the wickedness in business, which the people of Israel learned of the Babylonians in their captivity, to go back to Babylon (the land of Shinar). Let this wickedness return to Babylon. All the people among God's elect should be honest and simple in their living. (Life-study of Zechariah, pp. 36-37)

Satan's evil concept concerning God's dealing with His seeking people is based on his commercial principle of gain or loss. Satan is a businessman, a merchant (Ezek. 28:16, 18; cf. Rev. 18:11-19), and his thought is according to his commercial principle. He does not recognize that God's purpose in dealing with those who love Him is that they may gain Him to the fullest extent, surpassing the loss of all that they have other than Him (Phil. 3:7-8), that He might be

能借着他们得以彰显，以成就祂造人的目的（创一26）（圣经恢复本，伯一9第一注）。

马太二十章一至十六节的比喻，是解释主在十九章二十八至三十节对彼得所说的话，与国度的赏赐有关。彼得以为他付得起买国度的代价，但主向他指明国度是无价的，无法购买。因为国度价值无比，我们买不起。主要彼得放下的，不是得着国度的代价。祂不过要彼得放下一切的缠累和阻挠。国度不是报酬，乃是赏赐。彼得需要领悟，他撇下一切缠累和阻挠，会得着国度作赏赐，不是作报酬。这就是说，主不是按着商业的原则而行；商业的原则是说付出越多，就得着越多。在国度实现里永远生命的全享是无价的（新约总论第三册，二三一至二三二页）。

我们不该有商业的心思。救恩是基于恩典。主耶稣为我们作了一切，我们不需要作工。然而，国度的赏赐是按着我们的工作，按着我们所付的代价。我们若付代价，主就会给我们赏赐。似乎赏赐是用我们的工作买来的。我们若这么想，就像带着商业头脑的彼得。我们需要再受教育，看见甚至赏赐也是基于恩典。得着赏赐的路不是付代价，乃是享受恩典。得救就是领受恩典，得赏赐就是享受我们已经领受的恩典（马太福音生命读经，七一八页）。

〔二十章十四节〕是主给彼得有力的答复，指明主已把彼得所认为当得的给了他。主有权柄照着自己的意愿和喜悦，不按作工的原则，乃按恩典的原则，将同样的工钱付给后来的工人。这粉碎并改正彼得天然和商业的头脑（圣经恢复本，太二十14第一注）。

参读：马太福音生命读经，第五十四篇；国度，第二十八章。

expressed through them for the fulfillment of His purpose in creating man (Gen. 1:26). (Job 1:9, footnote 1)

The parable in Matthew 20:1-16, which is an explanation of the Lord's word to Peter in 19:28-30, concerns the kingdom reward. Peter thought that he was able to pay the price of buying the kingdom, but the Lord indicated to him that the kingdom is priceless and cannot be purchased. Because the kingdom is of peerless worth, we cannot buy it. What the Lord had asked Peter to give up was not the price of gaining the kingdom. He had simply asked Peter to give up all entanglements and frustrations. The kingdom is not a recompense; it is a reward. Peter needed to realize that, having forsaken every entanglement and frustration, he would receive the kingdom as a reward, not as a recompense. This means that the Lord does not act according to the commercial principle, which says that the more we pay, the more we receive. The full enjoyment of eternal life in the manifestation of the kingdom is priceless. (The Conclusion of the New Testament, p. 731)

We should not have a commercial mind. Salvation is based upon grace. The Lord Jesus has done everything for us, and there is no need for us to work. The kingdom reward, however, is according to our work, according to the price we pay. If we pay the price, then the Lord will give us a reward. It may seem that the reward is purchased by our work. If we think this, then we are like Peter with a commercial mentality. We need to be reeducated to see that even the reward is based upon grace. The way to receive the reward is not to pay the price, but to enjoy grace. To be saved is to receive grace, and to gain the reward is to enjoy the grace we have received. (Life-study of Matthew, pp. 645-646)

[Matthew 20:14] was a strong answer to Peter from the Lord, indicating that the Lord had given him what he thought he deserved. But the Lord has the right to give the same wages to the last workmen according to His own wish, in the principle not of work but of grace. This shattered Peter's natural and commercial mind and corrected his concept. (Matt. 20:14, footnote 1)

Further Reading: Life-study of Matthew, msg. 54; The Kingdom, msg. 28

## 第十一周·周三

### 晨兴喂养

路十六 13 「没有一个家仆能事奉两个主；因为他不是恨这个爱那个，就是忠于这个轻视那个。你们不能事奉神，又事奉玛门。」

来十三 5 『你们生活为人不可贪爱钱财，要以现有的为足；因为主曾说，「我绝不撇下你，也绝不丢弃你。」』

路加十六章十三节的事奉，直译，作奴仆服事。忠于，或，依附。原文有依附这一方而反对那一方的意思。这指明事奉主需要我们爱祂，将我们的心给祂，紧紧联于祂，将全人给祂。这样，我们就从玛门的霸占和篡窃下得释放，可以完全彻底地事奉主。主在这里强调，我们要事奉主，就必须胜过诱惑人、欺骗人的不义玛门。

在十三节，我们看见玛门与神敌对，与神相争。因为玛门与神敌对，所以是邪恶的。在我们这面，我们不能事奉两个主。我们不是事奉神，就是事奉玛门。这件事非常严肃（路加福音生命读经，三五六至三五七页）。

### 信息选读

马太六章二十四节说，「没有人能事奉两个主；因为他不是恨这个爱那个，就是忠于这个轻视那个。你们不能事奉神，又事奉玛门。」玛门这辞是亚兰文，指钱财、财富。这里的玛门与神对立，指明钱财或财富是神的对头，夺取神子民对神的事奉（马太福音生命读经，三〇四页）。

我们若真在复活里，在神的行政之下，就会胜过金钱和财物；这些在我们身上就没有权势，也不会霸占我们或据有我们。反之，我们会胜过它们并辖管它们。

## WEEK 11 — DAY 3

### Morning Nourishment

Luke 16:13 "No household servant can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon."

Heb. 13:5 "Let your way of life be without the love of money, being satisfied with the things which are at hand; for He Himself has said, "I shall by no means give you up, neither by any means shall I abandon you.""

In [Luke 16:13] the Greek word for "serve" means "serve as a slave." Here the Lord indicates that to serve Him requires us to love Him, giving our hearts to Him, and cleave to Him, giving our entire being to Him. Thus we are released from the occupation and usurpation of mammon so that we may serve the Lord wholly and fully. The Lord emphasizes here that to serve Him we must overcome the enticing deceitful mammon of unrighteousness.

In verse 13 we see that mammon is in rivalry with God, competing with Him. Because mammon is in rivalry with God, it is evil. On our part, we cannot serve two lords. We serve either God or mammon. This matter is very serious. (Life-study of Luke, p. 309)

### Today's Reading

Matthew 6:24 says, "No one can serve two masters, for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon." The word mammon is an Aramaic word signifying wealth, riches. Here mammon, standing in opposition to God, indicates that wealth or riches is the opponent of God, robbing God's people of their service to Him. (Life-study of Matthew, p. 272)

If we are truly under God's administration in resurrection, we shall overcome money and material possessions. They will have no power over us, and they will not occupy us or possess us. Instead, we shall overcome them and reign over them.

在林前十五章保罗对付复活的事，然后他在十六章开头就说到七日的第一日收集物质馈赠的事。七日的第一日表征复活，因这是复活的日子。

财物在七日的第一日献上，这事实指明这些应当在复活里，不在我们天然的生命里献上。有些富有的世人能签大笔金额的支票；但他们若作大笔捐赠，通常是为自己制造名声，并且为自己的行为作宣传。这不是在复活里馈赠。我们馈赠钱财和物质的东西，必须在复活里。这种馈赠的作法有力地指明我们在复活里，在神的行政之下，并且胜过了财物的霸占。结果，神的行政在我们中间就会有路得以执行（哥林多前书生命读经，五五一至五五二页）。

人无论是哪一类的爱者，他的全心，甚至全人，都是摆在所爱的上面，被其霸占并得着。这是极为紧要的！召会究竟会不会有得胜的荣耀日子，还是败落的艰难日子，完全在于我们是哪一类的爱者（圣经恢复本，提后三 2 第二注）。

主耶稣说，灵里贫穷的人有福了（太五 3）。但许多人的灵里不贫穷，在灵里想要得玛门。你今天没有得到，所以你羡慕；这证明你还没有脱离玛门的势力。保罗在提前六章说，那些想要发财、贪恋钱财的，就用许多苦痛把自己刺透了（9~10）。这话证明想要发财的人，也是在玛门的势力之下。今天我盼望你们个个都能步步向前，好真的完全脱离玛门的势力。我们要恨恶玛门如同恨恶罪一样。...我们的态度应如使徒彼得一样：「金银我都没有，只把我所有的给你...」（徒三 6）当初的召会没有金银，但有主耶稣的名；今天我们要回到起初的情形（倪柝声文集第三辑第十五册，八六至八七页）。

参读：路加福音生命读经，第三十六篇；倪柝声文集第三辑第十一册，第十四篇。

In 1 Corinthians 15 Paul deals with the matter of resurrection. Then he opens chapter 16 with a word about collecting material gifts on the first day of the week. The first day of the week signifies resurrection, for it is the day of resurrection.

The fact that material things are offered on the first day of the week indicates that they should be presented in resurrection, not in our natural life. Certain wealthy worldly people are able to write checks for large sums of money. But if they make a large donation, they usually make a name for themselves and advertise what they have done. This is not giving in resurrection. Our giving of money and material things must be in resurrection. This way of giving is a strong indication that we are under God's administration in resurrection and have overcome the possession of material things. As a result, God's administration will have a way to be carried on among us. (Life-study of 1 Corinthians, pp. 465-466)

Whatever one loves, his whole heart, even his entire being, is set on and occupied and possessed by. This is crucial! Whether there would be a day of glory in the church's victory or grievous days of the church's decline depends altogether on what kind of lovers we are. (2 Tim. 3:2, footnote 2)

The Lord Jesus said, "Blessed are the poor in spirit" (Matt. 5:3), but many people are not poor in spirit. They crave mammon. They crave it because they do not have it. This proves that they have not been delivered from the power of mammon. In 1 Timothy 6:9-10 Paul said that those who intend to be rich and aspire after money have pierced themselves through with many pains. This word shows that those who desire to be rich are under the power of mammon. Today I hope that we all will advance step by step and be totally free from the power of mammon. We have to hate mammon as much as we hate sin... We should be like the apostle Peter who said, "Silver and gold I do not possess, but what I have, this I give to you..." (Acts 3:6). The early church did not have silver or gold; it only had the name of the Lord Jesus. Today we have to go back to the very condition at the beginning. (The Collected Works of Watchman Nee, vol. 61, pp. 80-81)

Further Reading: Life-study of Luke, msg. 36; The Collected Works of Watchman Nee, vol. 57, pp. 155-164

路十 41~42「主回答她说，马大，马大，你为许多的事思虑烦扰；但是不可少的只有一件，马利亚已经选择那美好的分，是不能从她夺去的。」

一个人在还没有信主之前，他所有的价值观都是颠倒的。但是每一个信主的人，都有一个特点，就是必定有一种价值观的改变：从前所认为宝贝的，现在都不宝贝了；从前所不宝贝的，现在都宝贝了。这就叫作价值观的改变。凡是价值的判断没有改变的，都不是真基督徒。...全本圣经大半都是记载关于价值观的改变。这些价值观的改变能够给初信的弟兄姊妹亮光，叫他们看见一个基督徒的价值观是什么（倪柝声文集第三辑第十四册，一九一至一九二页）。

### 信息选读

诗篇一百一十八篇二十二节说，「匠人所弃的石头，已成了房角的头块石头。」...这样的角石竟是犹太匠人所弃绝不用的，却是神在祂救恩的建造里所宝贵的；这两种价值的认定，是何等的不同。因此，我们也必须把初信的弟兄姊妹，摆在一个价值观的改变里面。...我们总要让他们看见，从前他所认为不值钱的，现在反倒该看为值钱了。

希伯来十一章二十四至二十六节说出苦乐价值的改变。摩西在这里看见另一个东西，就是所有在埃及的享乐，都是罪中之乐。他看与神的百姓同受苦害，乃是最宝贵的。摩西能享受罪中之乐，因为他是法老女儿的儿子，是全地上最有财有势的人。但他不肯称为法老女儿之子；因他算为基督受的凌辱，比埃及的财物更宝贵。对于价值的改变，他看得最清楚。任何的苦害、凌辱，他都愿意受，因为他看见那不能看见之赏赐的重大。

Luke 10:41-42 "...The Lord answered and said to her, Martha, Martha, you are anxious and troubled about many things; but there is need of one thing, for Mary has chosen the good part, which shall not be taken away from her."

Before a person believes in the Lord, his concept of value is perverted. But once a person is saved, his concept of value changes. He no longer cherishes what he once cherished, and he treasures what he once despised. This is a change in his concept of value. Anyone who has not witnessed such a change in concept is not a genuine Christian...The Bible has much to say concerning a change in one's concept of value. Such passages on this change can shed light to the new believers. These passages show us the proper concept of value for a Christian. (The Collected Works of Watchman Nee, vol. 60, pp. 387-388)

### Today's Reading

Psalm 118:22 says, "The stone which the builders rejected / Has become the head of the corner."...God treasured the cornerstone which was rejected by the Jewish builders and used it for the building of His salvation. How different are these two kinds of valuation! We have to bring new believers to such a change in valuation...We have to show them that what was once worthless is now priceless.

Hebrews 11:24-26 speaks of a change in concept of enjoyment and suffering. Moses saw the difference. He saw that all the enjoyment of Egypt was but enjoyment of sin. He considered it great riches to suffer together with the people of God. He was well qualified to have the enjoyment of sin because he was the son of Pharaoh's daughter, the richest and most powerful person on earth. Yet he refused to be called the son of Pharaoh's daughter, considering the reproach of the Christ greater riches than the treasures of Egypt. He was very clear about this change in valuation. He was willing to suffer all reproaches and hardships because he saw the significance of that unseen, great reward.

腓立比三章七至八节说，「只是从前我以为对我是赢得的，这些，我因基督都已经看作亏损。不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督。」在这里我们看见，保罗也改变了他的价值观；他先前以为对他是赢得的，现在因基督的缘故，他都看作亏损。保罗为什么能丢弃有益的东西，他为什么能以属世的一切为有损的？这乃是因为他以认识基督耶稣为至宝。他以神所立为主为王的基督为至宝，因此他亏损万事，并且看作粪土。这乃是标准基督徒价值观的改变。

耶利米十五章十九节...告诉我们，我们若将宝贵的从低贱的分别出来，就能作神的口。今天你我如果不会分别价值的问题，神就会弃而不用我们了。神要求我们能分别尊卑贵贱，好作祂的口。所以我们必须认识价值观改变的重要。求神给我们亮光，叫我们的价值观有彻底的改变，叫我们知道如何拣选上好的（倪柝声文集第三辑第十四册，一九二、二〇〇至二〇一页）。

在彼前二章七节彼得...说，「所以祂在你们信的人是宝贵的，在那不信的人却是‘匠人所弃的石头，已成了房角的头块石头’。」这里的「宝贵」，原文与四、六节者同源。神所拣选的基督这块石头，是神所宝贵的房角石，在信祂的人是宝贵的，在那不信的人却是被弃绝、被轻弃的石头。基督的宝贵不但是光景的事，也是祂地位的事。祂是宝贵的，意思是祂被看为尊贵，祂占有尊贵的地位（彼得前书生命读经，一七〇至一七一页）。

参读：倪柝声文集第三辑第十四册，第四十八篇；给在职圣徒的信息，第七篇。

Philippians 3:7-8 says, "But what things were gains to me, these I have counted as loss on account of Christ. But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ." Here we see that Paul also had a change in his concept of value. What things were gains to him, these he counted as loss on account of Christ. Why was Paul able to reject the things that were gains to him? He was able to consider them as loss on account of the excellency of the knowledge of Christ Jesus. He reckoned the Christ whom God had anointed as Lord, as King, and as the most excellent One. For His sake he suffered the loss of all things and counted them as refuse. This is the kind of change in valuation that happens to a Christian.

Finally, we want to conclude with the words of Jeremiah 15:19 which tell us that if we bring out the precious from the worthless, we will be as God's mouth. If we cannot tell the proper value of things, God will reject us and cast us aside. He requires that we bring out the precious from the worthless so that we can be His mouth. We have to see the importance of such a change in concept of value. May the Lord grant us the light to have a thorough change in our concept of value so that we will know to choose the most excellent portion. (The Collected Works of Watchman Nee, vol. 60, pp. 388, 394-395)

In 1 Peter 2:7 Peter goes on to say, "To you therefore who believe is the preciousness; but to the unbelieving, 'The stone which the builders rejected, this has become the head of the corner.'" In Greek, the word rendered "preciousness" here is a kindred word to honor in verses 4 and 6. The very Christ chosen by God as a stone, even a cornerstone held in honor, is the preciousness to His believers. But to the unbelieving, He is a rejected, despised stone. Christ's preciousness is not only a matter of condition, but also a matter of His position. For Him to be precious means that He is held in honor, that He occupies an honorable position. (Life-study of 1 Peter, p. 144)

Further Reading: The Collected Works of Watchman Nee, vol. 60, ch. 45; Messages Given to the Working Saints, ch. 7

腓三 7~8 「…从前我以为对我是赢得的，这些，我因基督都已经看作亏损。不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督。」

以认识基督为至宝，是来自祂人位的宝贵。犹太人认为神借摩西所赐的律法，是人类历史中的至宝；因此，他们为律法发热心。保罗曾经那样发热心。然而，当神将基督启示给他（加一 15~16），他就看见基督的宝贵、超绝、无上的宝贝和超凡的价值，是远过于律法的。他对基督的认识，结果叫他以认识基督为至宝。基督既是至宝，对基督的认识也就是至宝。因此，他不仅将律法，以及根据律法所建立的宗教看作亏损，也将万事看作亏损。我们该像保罗一样，以认识基督为至宝。我们应当将万事看作亏损，因我们以认识基督为至宝（新约总论第十二册，二六页）。

### 信息选读

在腓立比三章七节保罗说「因基督」；但是在八节里，他进一步又说，「因我以认识我主基督耶稣为至宝。」八节多了「我主」二字，指明当保罗写信的时候，他满了对基督亲密、柔细的感觉。对主耶稣的宝贵所生发的柔细感觉，在他里面升起，叫他说出「我主基督耶稣」。保罗极其看重的，就是以认识他亲爱的主耶稣基督为至宝。

八节说到以认识基督为至宝，而对基督真实的经历乃是在十节。…我们所说的认识，实际上是指关乎基督和祂是至宝的启示，异象。以认识基督为至

Phil. 3:7-8 "...What things were gains to me, these I have counted as loss on account of Christ. But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ."

The excellency of the knowledge of Christ is derived from the excellency of His person. The Jews consider the law of God given through Moses the most excellent thing in human history; hence, they are zealous for the law. Paul participated in that zeal. But when Christ was revealed to him by God (Gal. 1:15-16), he saw that the excellency, the supereminence, the supreme preciousness, the surpassing worth, of Christ far exceeded the excellency of the law. His knowledge of Christ issued in the excellency of the knowledge of Christ. Since Christ is excellent, the knowledge of Christ is also excellent. On account of this, he counted as loss not only the law and the religion founded according to the law but all things. Like Paul, we should have the knowledge of Christ in His excellency. We should count all things to be loss on account of the excellent knowledge of Christ. (The Conclusion of the New Testament, pp. 3499-3500)

### Today's Reading

In Philippians 3:7 Paul says, "On account of Christ," but in verse 8 he goes further and says, "On account of the excellency of the knowledge of Christ Jesus my Lord." The addition of the words my Lord indicates that as Paul was writing, he was filled with intimate, tender feelings concerning Christ. Tender feelings concerning the preciousness of the Lord Jesus rose up within him, causing him to speak of "Christ Jesus my Lord." Paul placed great value on the excellency of the knowledge of his dear Lord Jesus Christ.

The excellency of the knowledge of Christ is mentioned in verse 8, whereas the actual experience of Christ is implied in verse 10...By knowledge we actually mean a revelation, a vision, concerning Christ and His excellence. The excellency

宝，就是基督的宝贵给我们实化了。我们若对基督的宝贵缺少认识，祂的宝贵对我们就毫无意义。基督是无限的；因此，我们需要对这位无限的基督有超绝的认识，也就是看见基督之宝贵的异象。

当保罗在宗教里瞎眼的时候，他看不见基督；他只能看见律法。因此，他以认识律法为至宝。但是，基督向他启示之后，他就开始以认识基督为至宝。他被对基督之认识的至宝所夺取，并且因着这认识的缘故，愿意丢弃万事，看作亏损。如果我们更多以认识基督为至宝，就会因祂并因对基督之认识的至宝，而丢弃一切宗教和天然的事（新约总论第十二册，二七至二八页）。

我们急切需要对基督至宝的认识。保罗迫切要得着对基督至宝的认识，到一个地步，他愿意因这认识，将万事看作亏损。...我们需要有启示，知道基督的宝贵，祂的无上宝贝（腓立比书生命读经，一九一页）。

〔在马太二十六章八节，〕门徒认为马利亚向主爱的奉献是枉费。已过二十世纪以来，千千万万宝贵的性命、心爱的奇珍、崇高的地位以及灿烂的前途，都曾「枉费」在主耶稣身上。对这些爱主的人，祂是全然可爱，配得他们献上一切。他们浇在主身上的不是枉费，乃是馨香的见证，见证祂的甘甜（圣经恢复本，太二六 8 第一注）。

由十六章二十一节，十七章二十二至二十三节，二十章十八至十九节和二十六章二节主的话，马利亚得到主受死的启示，因此抓住机会，把她一切上好的浇在主身上。我们对主要有启示，才能用上好的爱祂（太二六 12 第一注）。

参读：新约总论，第三百四十八篇；倪柝声文集第二辑第一册，一至一六页。

of the knowledge of Christ is the excellency of Christ realized by us. If we lack the knowledge of Christ's excellency, His excellency will not mean anything to us. Christ is unlimited; hence, we need to have the excellency of the knowledge of the unlimited Christ, that is, to have a vision of the preciousness of Christ.

When Paul was blind and in religion, he could not see Christ; he could see only the law. Thus, he had the excellency of the knowledge of the law. But after Christ was revealed to him, he began to have the excellency of the knowledge of Christ. He was captured by the excellency of knowing Christ, and for the sake of this knowledge, he was willing to drop all things and count them to be loss. If we have more of the excellency of the knowledge of Christ, we will drop everything religious and everything natural on account of Him and on account of the excellency of the knowledge of Him. (The Conclusion of the New Testament, pp. 3500-3501)

We urgently need the excellent knowledge of Christ. Paul was so desperate to have the excellency of the knowledge of Christ that he was willing to count all things loss on account of this knowledge....We need a revelation of Christ's excellency, of His supreme preciousness. (Life-study of Philippians, p. 161)

[In Matthew 26:8] the disciples considered Mary's love offering to the Lord a waste. Throughout the past twenty centuries thousands of precious lives, heart treasures, high positions, and golden futures have been "wasted" upon the Lord Jesus. To those who love Him in such a way He is altogether lovely and worthy of their offering. What they have poured upon Him is not a waste but a fragrant testimony of His sweetness. (Matt. 26:8, footnote 1)

Mary received the revelation of the Lord's death through the Lord's words in 16:21; 17:22-23; 20:18-19; and 26:2. Hence, she grasped the opportunity to pour upon the Lord the best that she had. To love the Lord with our best requires a revelation concerning Him. (Matt. 26:12, footnote 1)

Further Reading: The Conclusion of the New Testament, msg. 348; The Collected Works of Watchman Nee, vol. 21, pp. 5-17



太十三 45~46 「诸天的国又好像一个商人，寻找好珠子，寻到一颗珍贵的珠子，就去变卖他一切所有的，买了这珠子。」

徒二十 28 「圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。」

马太十三章四十五节的商人也是基督，祂为着国度寻找召会。在十六章十八节和十八章十七节，祂寻到后，就为着国度去十字架，变卖祂一切所有的，买了这珠子〔指召会〕。

在十三章四十六节我们看见，属天之王在得着一颗珍贵珠子上的工作。祂在十字架上变卖了祂一切所有的，买了那珠子。珠子也是建造新耶路撒冷的材料，乃是活蚌（活的基督）在死水（满了死亡的世界）里为小石子（罪人）所伤，分泌出生命的汁液，包住那叫它受伤的石子（信徒）而产生的。珠子既出于那象征撒但所败坏之世界的海（赛五七 20，启十七 15），就必是指召会，这召会主要的是由外邦世界中重生的信徒所构成，乃是「珍贵的」（马太福音生命读经，五三三至五三四页）。

### 信息选读

主不仅寻找国度；祂也渴望一个美丽的召会，就是珠子。我们已经指出，照着启示录二十一章，新耶路撒冷乃是用宝石和珍珠建造的。换句话说，新耶路撒冷是宝贝和珠子的结合。...最后在新耶路撒冷里，国度和召会成为一个实体（马太福音生命读经，五三四页）。

### Morning Nourishment

**Matt. 13:45-46** "Again, the kingdom of the heavens is like a merchant seeking fine pearls; and finding one pearl of great value, he went and sold all that he had and bought it."

**Acts 20:28** "Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood."

The merchant in Matthew 13:45 is also Christ, who was seeking the church for His kingdom. After finding it in 16:18 and 18:17, He went to the cross and sold all He had and bought it for the kingdom.

In 13:46 we see the heavenly King's work in gaining the one pearl of great value. At the cross He sold all, whatever He had, and bought that pearl. The pearl, produced in the death waters (the world filled with death) by the living oyster (the living Christ), wounded by a little rock (the sinner) and secreting its life-juice around the wounding rock (the believer), is also the material for the building of the New Jerusalem. Since the pearl comes out of the sea, which signifies the world corrupted by Satan (Isa. 57:20; Rev. 17:15), it must refer to the church, which is mainly constituted with regenerated believers from the Gentile world, and which is of great value. (Life-study of Matthew, p. 478)

### Today's Reading

The Lord is not only seeking the kingdom; He also desires a beautiful church, the pearl. We have pointed out that, according to Revelation 21, the New Jerusalem is built with precious stones and pearls. In other words, the New Jerusalem is a combination of the treasure and the pearl....Ultimately, in the New Jerusalem the kingdom and the church become one entity. (Life-study of Matthew, p. 479)

我们再读行传二十章二十八节：「圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。」在这里保罗嘱咐以弗所召会的长老，说到圣灵与神自己的血，为要指明祂对召会之宝贵的感觉。按照保罗的领会，召会是全然宝贵的。召会是在圣灵的看顾之下，且是神用自己的血所买来的。因此，召会在神眼中乃是珍宝。保罗就像神那样宝贝召会。

保罗在二十八节嘱咐长老，要像神和他那样宝贝召会。神用自己的血买了召会，这事实指明召会在祂眼中的宝贵。神既然为召会付了这样的代价，召会对祂当然是宝贵的。不仅如此，召会乃是在圣灵的看顾之下。按保罗在二十八节的话，长老应当把召会看得非常宝贵，视为神眼中的珍宝。长老牧养召会，对召会应当和神有同样的感觉（使徒行传生命读经，五四五页）。

〔二十八节〕指明神宝贵召会，以及召会在神眼中宝贵、超绝的价值。这里使徒没有说到召会的神圣生命和性质，如在以弗所五章二十三至三十二节，乃是说到召会的价值对神犹如珍宝，是祂用自己的宝血所买来的。...圣灵和神自己的血，二者都是神给祂所宝贵之召会的神圣供应。圣灵就是神的自己，神自己的血是指神的工作。神救赎的工作把召会买来，然后神的自己，就是那包罗万有赐生命的灵（林前十五 45），借着监督照顾召会（圣经恢复本，徒二十 28 第五注）。

使徒不顾自己的性命，但他非常关心召会的前途。召会是神的珍宝，也是他的珍宝（徒二十 29 第一注）。

参读：马太福音生命读经，第三十九篇；使徒行传生命读经，第五十四篇。

Let us read Acts 20:28 again: "Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood." Here, in his charge to the elders of the church in Ephesus, Paul speaks both of the Holy Spirit and of God's own blood in order to indicate his feeling concerning the preciousness of the church. According to Paul's understanding, the church is altogether precious. The church is under the care of the Holy Spirit, and the church has been bought by God with His own blood. Hence, the church is a treasure in the sight of God. Paul treasured the church even as God does.

In 20:28 Paul charged the elders to treasure the church as God does and he did. The fact that God purchased the church with His own blood indicates the preciousness of the church in His sight. Having paid such a price for the church, the church surely is dear to Him. Moreover, the church is under the care of the Holy Spirit. According to Paul's word in verse 28, the elders should consider the church very precious, regarding it as a treasure in the sight of God. The elders, in shepherding the church, should have the same feeling about the church that God has. (Life-study of Acts, pp. 473-474)

[Acts 20:28 indicates] the precious love of God for the church and the preciousness, the exceeding worth, of the church in the eyes of God. Here the apostle did not touch the divine life and nature of the church as in Ephesians 5:23-32, but the value of the church as a treasure to God, a treasure which He acquired with His own precious blood....Both the Holy Spirit and God's own blood are divine provisions for the church that He treasures. The Holy Spirit is God Himself, and God's own blood denotes God's work. God's redemptive work acquired the church; now God Himself, the all-inclusive life-giving Spirit (1 Cor. 15:45), cares for the church through the overseers. (Acts 20:28, footnote 5)

The apostle did not care for his own life, but he was very concerned for the future of the church, which was a treasure to him as well as to God. (Acts 20:29, footnote 1)

Further Reading: Life-study of Matthew, msg. 39; Life-study of Acts, msg. 54

Hymns, #1153

哦，说不出的喜乐 补 202

降B大调 (英1153) 4/4

5̣ 5̣ | 1 1 3 1 | 1 6̣ 5̣ 5̣ 5̣ | 5̣ 6̣ 7̣ 1 | 2 - -  
 — 我们已得到万有基督，祂是我们的一切；

5̣ 5̣ | 1 1 3 1 | 1 6̣ 5̣ 3̣ 3̣ | 2 1 7̣ 6̣ | 5̣ - -  
 呼喊祂的名，何等有福，何等神圣，何超越！

5̣ 5̣ | 1 1 3 2 1 6̣ | 5̣ 3̣ 5̣ 1 |  
 (副) 哦，说不出的喜乐，且满了荣耀，

7̣ 5̣ 7̣ 2 | 1 5̣ 1 3̣ 2 | 1 1 3̣ 2 1 6̣ |  
 满了荣耀，满了荣耀，说不出的喜乐，且

5̣ 3̣ 5̣ 1 1 7̣ | 6̣ 2 1 7̣ 6̣ 7̣ | 1 - - ||  
 满了荣耀，甚至一半都未能说出。

- 二 我们已知道那灵基督， 住在我们的灵里；  
何等便利又亲近的主， 祂的甘甜无可比。
- 三 我们已得到生活秘诀， 读祂话并喊祂名！  
借此吃喝主，必无所缺， 它的价值真显明。
- 四 我们已寻到地方召会， 我们已经回到家！  
永不再在巴比伦徘徊， 在召会里美而佳。
- 五 我们已经历圣徒同聚， 是地上最乐的事；  
借此我们的灵不忧郁， 且使生活有价值。

1  
 We have found the Christ who's all in all;  
 He is everything to us;  
 O how blest upon His name to call,  
 How divine, how glorious!  
 It is joy unspeakable and full of glory,  
 Full of glory, full of glory;  
 It is joy unspeakable and full of glory,  
 And the half has never yet been told!

2  
 We have found that Christ the Spirit is  
 Who within our spirit dwells;  
 How available, how near He is,  
 And His sweetness all excels.

3  
 We have found the way to live by Christ—  
 Pray His Word and call His name!  
 This—the eating, drinking—has sufficed  
 And its worth we now proclaim.

4  
 We have found the local church, our home;  
 We are home and home indeed!  
 Nevermore in Babylon we roam;  
 In the church is all we need.

5  
 We have found that meeting with the saints  
 Is the greatest joy on earth;  
 'Tis by this our spirit never faints  
 And our lives are filled with worth.



## 但以理书、撒迦利亚书结晶读经

### 第十二篇

#### 祭司职分与君王职分， 为着建造召会作神的殿

读经：但二 35、44，四 17、34 ~ 35，七 13 ~ 14，  
九 24 ~ 25，十 4 ~ 9，启十一 15

#### 纲 目

#### 周 一

壹 撒迦利亚书中安慰、抚慰和鼓励的异象，借着给大祭司约书亚加冠，而得着印证；大祭司约书亚预表基督有祭司职分，他是联于犹太省长所罗巴伯，后者预表基督作大卫的苗，有君王职分—六 11 ~ 15：

- 一 基督是耶和华的苗，指祂的神性；耶和华的苗指基督成为肉体，乃是耶和华神新的发展，使三一神得以将祂自己在祂的神性里伸枝出来，进到人性里；这乃是为着耶和华神在宇宙中的扩增与开展—赛四 2，七 14，太一 22 ~ 23。
- 二 基督也是大卫的苗（由所罗巴伯所预表），指祂的人性和君尊的忠信—亚三 8，耶二三 5。
- 三 在撒迦利亚六章十一至十三节，基督由约书亚和所罗巴伯这二人所预表，祂是惟一担任祭司职分和君王职分两

## Crystallization-Study of Daniel & Zechariah

### Message Twelve

#### The Priesthood and the Kingship for the Building Up of the Church as the Temple of God

Scripture Reading: Zech. 6:11-15; Gen. 1:26; 1 Pet. 2:5, 9; Heb. 4:16; Rev. 22:1

#### Outline

#### DAY 1

### **I. The visions in Zechariah of comfort, consolation, and encouragement are confirmed by the crowning of Joshua the high priest—typifying Christ in His priesthood—linked with Zerubbabel the governor of Judah—typifying Christ as the Shoot of David in His kingship—6:11-15:**

- A. *Christ is the Shoot of Jehovah, referring to His divinity; the Shoot of Jehovah denotes that through His incarnation Christ is a new development of Jehovah God for the Triune God to branch Himself out in His divinity into humanity; this is for Jehovah God's increase and spread in the universe—Isa. 4:2; 7:14; Matt. 1:22-23.*
- B. *Christ is also the Shoot of David (typified by Zerubbabel), referring to His humanity and royal faithfulness—Zech. 3:8; Jer. 23:5.*
- C. *Christ, typified in Zechariah 6:11-13 by two persons, Joshua and Zerubbabel, is the unique One to hold the two offices of the priesthood*

职的。

四 「在两职之间筹定和平」(13下)；在两职之间，意即在祭司职分和君王职分之间(参一1，拉五1)。

## 周二

貳 希伯来书的中心点是天上的基督，而这位天上之基督的要点，乃是祂是大祭司和君王(公义王和平安王)，由麦基洗德所预表—五10，七1~3、28，八1~2：

一 基督不仅是有能力和权柄的君王，也是照着麦基洗德等次的大祭司—二17，四14，五6、10，六20，八1，九11，诗一一〇1~4：

1 基督在祂升天里的天上职事，包括祂的君王职分和祭司职分，为着建造召会作耶和华的殿，神的殿—来七1~2，亚六13、15，林前三16~17。

2 祂是君王，有权杖管理这地，并处理我们的事务；祂也是大祭司，在神面前为我们代求，并处理我们的案件—来四14~16，七25~26，九24，罗八34，启一12~13。

二 基督是照着麦基洗德的等次君尊的大祭司，将神服事到我们里面作我们的供应，以完成神永远的定旨—来七1~2，八1~2，创十四18~20：

1 基督在地上的职事里，乃是照着亚伦的等次为大祭司，为着除掉罪—来九14、26。

2 然后，基督在天上的职事里，乃是照着麦基洗德的等次标出为大祭司(五6、10)，不是为着罪献祭，乃是将那经过成为肉体、人性生活、钉十字架和复活之过程的

*and the kingship.*

D. *“The counsel of peace will be between the two of them” (v. 13b); between the two means between the priesthood and the kingship (cf. 1:1; Ezra 5:1).*

## DAY 2

**II. The focus of Hebrews is the heavenly Christ, and the main point of the heavenly Christ is that He is both the High Priest and the King (the King of righteousness and the King of peace), as typified by Melchizedek—5:10; 7:1-3, 28; 8:1-2:**

A. *Christ is not only the King with power and authority but also the High Priest according to the order of Melchizedek—2:17; 4:14; 5:6, 10; 6:20; 8:1; 9:11; Psa. 110:1-4:*

1. Christ's heavenly ministry in His ascension includes both His kingship and His priesthood for the building up of the church as the temple of Jehovah, the temple of God—Heb. 7:1-2; Zech. 6:13, 15; 1 Cor. 3:16-17.

2. As the King He has the scepter to rule over the earth and to manage our affairs, and as the High Priest He is interceding for us and taking care of our case before God—Heb. 4:14-16; 7:25-26; 9:24; Rom. 8:34; Rev. 1:12-13.

B. *As the kingly High Priest according to the order of Melchizedek, Christ ministers God into us as our supply to fulfill God's eternal purpose—Heb. 7:1-2; 8:1-2; Gen. 14:18-20:*

1. In His earthly ministry Christ was a High Priest according to the order of Aaron for the putting away of sin—Heb. 9:14, 26.

2. Then, in His heavenly ministry Christ was designated a High Priest according to the order of Melchizedek (5:6, 10), not to offer sacrifices for sin but to minister to us the very God who was processed through incarnation, human living, crucifixion,

神 ( 由饼和酒所表征—太二六 26 ~ 28 ) 服事给我们，作我们生命的供应，滋养、复苏、维持、安慰并加强我们，使我们蒙拯救到底 ( 来七 25 ) 。

### 周 三

三 基督君尊的祭司职分是为着与神的仇敌争战，以带进公义与平安，使祂能将经过过程的三一神服事到我们里面，作我们每日的供应和享受—1 ~ 2 节，创十四 18 ~ 20。

四 基督神圣的祭司职分，是要在祂的生命里拯救我们到底，使我们得荣耀，脱离死亡的一切副产品，如虚空、唉哼、叹息、毁坏、辖制、败坏和奴役；祂神圣的祭司职分消除死亡，带来生命—来七 25、28，罗五 10，八 19、21、23、30。

### 周 四

叁 祭司职分和君王职分是为着神的形像和管治权；祭司职分使人有神的形像，君王职分使人有神的管治权，以完成神原初的心意：

一 人受造主要有两面：形像和管治权 ( 创一 26 ) ；形像是指神的彰显，而管治权是为着代表神对付祂的仇敌。

二 祭司职分是为着神的彰显；祭司享受主，就成为祂的彰显、显出、居所和住处 ( 祂属灵的殿作祂圣别的祭司体系 ) —彼前二 5：

1 形像这一条线就是祭司职分的一条线，因为人惟有亲近神，让神从他里面流通，才能有神的形像彰显神。

and resurrection, signified by the bread and the wine (Matt. 26:26-28), as our life supply to nourish, refresh, sustain, comfort, and strengthen us so that we may be saved to the uttermost (Heb. 7:25).

### DAY 3

C. *Christ's kingly priesthood is for fighting against God's enemies to bring in righteousness and peace so that He may minister the processed Triune God into us as our daily supply and enjoyment—vv. 1-2; Gen. 14:18-20.*

D. *Christ's divine priesthood is for saving us to the uttermost in His life unto glorification from all the by-products of death, such as vanity, groaning, sighing, decay, bondage, corruption, and slavery; His divine priesthood is the absence of death and the presence of life—Heb. 7:25, 28; Rom. 5:10; 8:19, 21, 23, 30.*

### DAY 4

**III. The priesthood and the kingship are for God's image and dominion; the priesthood causes man to have the image of God, and the kingship causes man to have the dominion of God to accomplish God's original intention:**

A. *There are two main aspects in the creation of man: image and dominion (Gen. 1:26); image refers to the expression of God, and dominion is for the representation of God to deal with His enemy.*

B. *The priesthood is for the expression of God; the priests enjoy the Lord, and they become His expression, manifestation, habitation, and dwelling place (His spiritual house as His holy priesthood)—1 Pet. 2:5:*

1. The line of "image" is the line of the priesthood, because only when man draws near to God and allows God to flow through him can God be expressed in His image.

2 祭司职分是为着接触神，与神调和，被变化并模成基督的形像，作祂的彰显—林后三 18，罗八 28 ~ 29。

三 君王职分是为着主的权柄，祂的管治权；君王代表神，有祂的权柄对付祂的仇敌—太二八 19 ~ 20，罗十六 20：

1 「管治权」的线就是君王职分的线，因为君王是从神得着权柄，为神掌权的。

2 君王职分是为着在生命中作王（借着洋溢之恩和恩典内里的掌权），胜过撒但、罪和死，为神的国在神的管治权上代表祂—五 17、21。

四 借着基督的血所完成的救赎，「使我们成为国度，作祂神与父的祭司」—启一 5 下 ~ 6 上。

五 在千年国时，得胜者要作祭司，亲近神和基督；他们也要作王，与基督一同治理列国—二 26 ~ 27，二十 4、6。

六 失败的信徒将丧失这赏赐；然而，这些失败者在千年国受过对付之后，也要有分于这赏赐的福分，就是在新天新地里作为新耶路撒冷，以祭司职分事奉神，并以君王职分代表神—二二 3、5：

1 新耶路撒冷显出来时，这座圣城的光景象碧玉（二一 11、18 上）；碧玉是指神的形像，因为神显出来的样子象碧玉（四 3）；这座圣城里面有生命的水，就是生命的灵，一直在流通着，使全城满了神的自己，所以外面完全彰显出神的形像。

2 同时，那些有分于新耶路撒冷的人也都要作王执掌神的

2. The priesthood is for contacting God to be mingled with God and to be transformed into and conformed to Christ's image for His expression—2 Cor. 3:18; Rom. 8:28-29.

*C. The kingship is for the Lord's authority, His dominion; the kings represent God with His authority to deal with His enemy—Matt. 28:19-20; Rom. 16:20:*

1. The line of "dominion" is the line of the kingship, because a king receives authority from God in order to reign for God.

2. The kingship is for reigning in life (by the abundance of grace and the inward reigning of grace) over Satan, sin, and death to represent God with His dominion for His kingdom—5:17, 21.

*D. The redemption accomplished through Christ's blood "made us a kingdom, priests to His God and Father"—Rev. 1:5b-6a.*

*E. In the millennium the overcomers will be priests, drawing near to God and Christ, and they will also be kings, reigning over the nations with Christ—2:26-27; 20:4, 6.*

*F. The believers who are defeated will forfeit this reward; however, after being dealt with in the millennium, these defeated ones will participate in the blessing of this reward in that they will serve God in the priesthood and represent God in the kingship as the New Jerusalem in the new heaven and new earth—22:3, 5:*

1. When the New Jerusalem is manifested, the holy city is like jasper (21:11, 18a); jasper denotes the image of God, because God's appearance is like jasper (4:3); in the holy city the water of life—the Spirit of life—flows to fill the city with God; hence, the image of God, the expression of God, is fully realized.

2. Furthermore, those who are a part of the New Jerusalem will reign as kings and



肆 启示录二十二章一节里的宝座和生命水的河，说到基督是君王也是祭司：

一 照着新耶路撒冷这幅图画，宝座的权柄和生命的交通，生命的流通（1），乃是为着新耶路撒冷的建造；这正符合撒迦利亚六章十二至十三节所说，祭司和君王这两种职分汇合在约书亚和所罗巴伯身上（他们是主耶稣的预表），乃是为着建造神的殿：

1 生命水的河，生命的流通，乃是被神浸透并泡透之神圣的交通，为着祂神圣的祭司职分，有祂的形像，祂的彰显—彼前二 5。

2 神和羔羊的宝座，乃是作神具体化身之基督的管治和元首地位，为着祂君尊的祭司职分，有祂的管治权，祂的国度—9 节。

二 祭司亲近神，进入至圣所，摸神的宝座，让神这活水的江河从他们身上流过，并流通到别人身上（约七 37 ~ 39 上）；从宝座而来生命水的流通乃是建造神的召会惟一的路。

三 在希伯来书，基督作祭司，把信徒带到至圣所，就是与神的交通里（二 17，三 1，四 14，五 6，七 1）；在马太福音，基督作君王，乃是以马内利，神与我们同在，叫神与人联合，将神的权柄带到人身上（一 1、23，二 6）：

1 希伯来书说到城的建造（十一 9 ~ 10、16，十二 22），马太福音说到召会的建造（十六 18）；召会的

#### IV. The throne and the river of water of life in Revelation 22:1 speak of Christ being both the King and the Priest:

A. *According to the picture of the New Jerusalem, the authority of the throne and the fellowship of life, the flow of life (v. 1), are for the building of the New Jerusalem; this corresponds to Zechariah 6:12-13, which speaks of the offices of the priesthood and the kingship converging in Joshua and Zerubbabel, who are types of the Lord Jesus, for the sake of the building of God's temple:*

1. **The river of water of life, the flow of life, is the divine fellowship of being saturated and soaked with God for His holy priesthood with His image, His expression—1 Pet. 2:5.**

2. **The throne of God and of the Lamb is the rule and headship of Christ as the embodiment of God for His royal priesthood with His dominion, His kingdom—v. 9.**

B. *The priests draw near to God, enter into the Holy of Holies to touch the throne of God, and allow God as rivers of living water to flow through them and into other persons (John 7:37-39a); the flowing of the water of life from the throne is the only way that builds up the church of God.*

C. *In Hebrews Christ as the Priest brings the believers into the Holy of Holies, that is, into fellowship with God (2:17; 3:1; 4:14; 5:6; 7:1); in Matthew Christ as the King is Emmanuel, God with us, the One who joins God with man and brings the authority of God to man (1:1, 23; 2:6):*

1. **Hebrews speaks of the building of a city (11:9-10, 16; 12:22), whereas the Gospel of Matthew speaks of the building of the church (16:18); the building of the church**

建造和城的建造乃是一件事。

2 基督身兼祭司与君王，是为着神的建造；在基督身上有祭司职分的交通，也有君王职分的权柄，两者都是为着神的建造；基督一面给我们生命的交通，为着神的形像，另一面又带我们归向宝座的权柄，为着神的管治权。

四 彼前二章九节启示，蒙救赎者乃是「君尊的祭司体系」；「君尊」这辞的意思，就是我们有君王（宝座）的身分和权柄，「祭司体系」这辞指明我们有生命的交通（生命水的河）。

五 我们中间的每一个人都应该是君尊的祭司（9），有从宝座而来生命的流通；在我们每一个人里面，都该有祭司职分和君王职分的彰显；神对祂子民的心意乃是要使他们成为祭司的国度（出十九4、6，启五10）。

周 六

伍 照着希伯来四章十六节所说，供祭司职分的路乃是来到施恩的宝座前，受怜悯，得恩典，作应时的帮助：

一 我们应该将希伯来四章十六节与启示录二十二章一节对照起来看，那里说，有生命水的河从神和羔羊的宝座流出来。

二 当我们到神面前朝见神，接触神，在灵里祷告神，摸神宝座的时候，就会经历那灵从我们经过，叫我们里面得着供应。

三 这个供应，这个生命之灵的流通，就是应时的帮助，也就是神的怜悯和恩典；怜悯和恩典都是指神自己从我们里面

and the building of the city are the same thing.

2. Christ is both the Priest and the King for God's building; in Christ there is the fellowship of the priesthood and the authority of the kingship, both of which are for God's building; on the one hand, Christ flows out the fellowship of life to us for God's image, and on the other hand, He brings us under the authority of the throne for God's dominion.

*D. First Peter 2:9 reveals that the redeemed ones are a "royal priesthood"; the word royal means that we have the position and authority of a king (the throne), and the word priesthood indicates that we have the fellowship of life (the river of water of life).*

*E. Everyone among us should be a royal priest (v. 9), one who has the flow of life from the throne; in every one of us there should be an expression of both the priesthood and the kingship; God's intention for His people is to make them a kingdom of priests (Exo. 19:4, 6; Rev. 5:10).*

DAY 6

**V. According to Hebrews 4:16, the way to minister as a priest is simply to come forward to the throne of grace to receive mercy and find grace for timely help:**

*A. We should compare Hebrews 4:16 with Revelation 22:1, which says that the river of water of life proceeds out of the throne of God.*

*B. When we come forward to behold God and contact Him by praying in our spirit to touch His throne, we experience the Spirit flowing in us, flowing through us, and supplying us.*

*C. This supply, this flow of the Spirit of life, is the timely help, which is the mercy and grace of God; mercy and grace refer to God flowing through*

流通，给我们得着。

四 应时的帮助就是这位活神，这位流出来的神，流到我们里面，从我们通过，把我们滋润、灌溉，给我们供应；每当我们靠着主的血（来十 19 ~ 20），来到施恩的宝座前，摸这宝座时，神就在我们里面流通，滋润我们，灌溉我们；这时，不论环境上的遭遇如何恶劣，我们里面的喜乐实在是难以形容（彼前一 8）。

五 这个宝座，向信徒是施恩的宝座，但向神的仇敌是掌权的宝座；施恩的宝座是联于祭司职分，掌权的宝座是联于君王职分：

1 从神的宝座流出的，是生命水的河，为着施恩（启二二 1），也是火河，为着审判（但七 9 ~ 10）。

2 生命水的河就流成水城新耶路撒冷，神审判的火河就流成火湖。

3 我们摸神施恩的宝座，让生命的水从我们流通，好受怜悯，得恩典，作应时的帮助；然后我们就能摸神掌权的宝座，让神审判我们里面不该有的光景。

六 神要我们进入至圣所，就是我们的灵，摸神施恩的宝座，让生命的水从我们流通；这个流通，就把我们众人都流到神的交通里，叫我们都在祂的生命里，同被建造，成为祂的居所，就是祂属灵的殿，祂圣别且君尊的祭司体系——彼前二 5、9。

*us and being gained by us.*

*D. Timely help is the living God, the flowing God, coming into us and flowing through us to refresh, water, and supply us; whenever, by the Lord's blood (Heb. 10:19-20), we come forward and touch the throne of grace, God flows to refresh and water us, and we experience indescribable joy, no matter how harsh the circumstances are (1 Pet. 1:8).*

*E. To the believers this throne is the throne of grace, but to God's enemy it is the throne of authority; the throne of grace is related to the priesthood, and the throne of authority is related to the kingship:*

1. Out from the throne of God flows the river of water of life for grace (Rev. 22:1) and the river of fire for judgment (Dan. 7:9-10).

2. The flow of the river of water of life produces the New Jerusalem as a city of water, but the river of the fire of God's judgment flows into the lake of fire.

3. When we touch the throne of grace and allow the water of life to flow through us, we receive mercy and grace for timely help; then we can touch His throne of authority so that He can judge the improper situations within us.

*F. God wants us to enter into the Holy of Holies, our spirit, in order to touch the throne of grace and allow the water of life to flow through us; this flow will bring us into the fellowship with God and will cause us to be built up in His life to be His dwelling place, His spiritual house, His holy and royal priesthood—1 Pet. 2:5, 9.*



亚六 12~13 「…万军之耶和华如此说，看哪，有一人，名为苗；他要从自己的地方长起来，并要建造耶和华的殿。他要建造耶和华的殿，并担负尊荣，坐在宝座上掌权；又必在宝座上作祭司，在两职之间筹定和平。」

〔撒迦利亚书〕前面八个安慰、抚慰和鼓励的异象，借着给大祭司约书亚加冠，而得着印证。大祭司约书亚预表基督有祭司职分，他是联于犹大省长所罗巴伯（六 12~13），后者预表基督作大卫的苗，有君王职分（见三 1 注 1 与 8 注 1）。在六章十一至十三节，基督是由约书亚和所罗巴伯这二人所预表，基督是唯一担任祭司职分和君王职分两职的。在全部历史中，只有祂够资格在神的行政里背负这两职的责任。因此，在希伯来七章，基督同时是大祭司和君王，就是麦基洗德所预表的（参创十四 18）。因着麦基洗德担任祭司职分和君王职分两职，他就预表基督是那在神的行政里同时担任祭司职分和君王职分的一位（圣经恢复本，亚六 11 第一注）。

### 信息选读

以赛亚书揭示基督是神人。〔在四章二节，〕耶和苗，指基督的神性，显示祂神圣的性情；地的果子（路一 42），指基督的人性连同祂属人的性情。作为耶和苗，基督是出于神，出于永远（约八 42，弥五 2）。作为地的果子，基督有土造的属人身体（创二 7），长自于地（参赛五三 2）。…耶和苗，指明基督成为肉体，乃是耶和神新的发展，为使三一神将祂自己在祂的神性里伸枝出来，进到人性里（七 14，太一 22~23）。这乃是为着耶和神在宇宙中的扩增与开展。地的果子，指基督作为耶和

Zech. 6:12-13 "...Thus speaks Jehovah of hosts, saying, Here is a man, whose name is the Shoot; and he will shoot forth from his place and will build the temple of Jehovah. Indeed, it is he who will build the temple of Jehovah; and he will bear majesty and will sit and rule on his throne; and he will be a priest on his throne; and the counsel of peace will be between the two of them."

The previous eight visions [in Zechariah] of comfort, consolation, and encouragement are confirmed by the crowning of Joshua the high priest—typifying Christ in His priesthood—linked with Zerubbabel the governor of Judah (6:12-13), typifying Christ as the Shoot of David in His kingship (see footnotes 11 and 81 in ch. 3). Christ, typified in 6:11-13 by two persons, Joshua and Zerubbabel, is the unique One to hold the two offices of the priesthood and the kingship. In all history He is the only person qualified to bear the responsibilities of these two offices in God's administration. Thus, in Hebrews 7 Christ is both the High Priest and the King, as typified by Melchizedek (cf. Gen. 14:18). Because Melchizedek bore the two offices of the priesthood and the kingship, he was a type of Christ as the One who would bear both the priesthood and the kingship in God's administration. (Zech. 6:11, footnote 1)

### Today's Reading

In Isaiah Christ is unveiled as the God-man. The Shoot of Jehovah refers to Christ's deity, showing His divine nature, and the fruit of the earth (Luke 1:42) refers to Christ's humanity with His human nature. As the Shoot of Jehovah, Christ comes out of God, out of eternity (John 8:42; Micah 5:2). As the fruit of the earth, Christ, having a human body made of dust (Gen. 2:7), grows out of the earth (cf. Isa. 53:2)...The Shoot of Jehovah denotes that through His incarnation Christ is a new development of Jehovah God for the Triune God to branch Himself out in His divinity into humanity (7:14; Matt. 1:22-23). This is for Jehovah God's increase and spread in the universe. The fruit of the earth denotes that Christ, as the divine Shoot of Jehovah, also

华神圣的苗，也成了出于地的肉体之人（约一 14，来二 14）。这是为使三一神在人性里得着繁增与繁衍。祂这带着神圣生命的人，乃是一粒种子，一粒麦子，要借着死而复活产生许多子粒，就是众信徒，作祂的众弟兄（约十二 24，二十 17，罗八 29）。

耶和华的苗，指神圣生命的丰富、新鲜、活力、生长和生产力。地的果子，指基督的人性里所生产、完成并彰显的出产物。正如在四福音里所看见的，基督所生出的一切果子，都来自神圣的生命，却是在基督的人性里产生的。在神人基督里面，神与人成为一而共同生活，以神为里面的生命，以人为外面的果子（圣经恢复本·赛四 2 第二注）。

〔在撒迦利亚三章八节，「我的仆人」和「那苗」〕是指所罗巴伯；他预表基督在祂的人性和君尊的忠信里（六 12），作耶和华的仆人，大卫的苗（耶二三 5）。所罗巴伯虽然不是君王，只是在君王的地位上作省长（该一 1），但他乃是大卫王家的后裔，王家的苗。作为这样的一位，所罗巴伯预表基督（亚三 8 第一注）。

〔撒迦利亚六章十三节的〕「在两职之间」，意即在祭司职分和君王职分之间。在旧约，君王不能作祭司；但在千年国里，基督与得胜者都要作王掌权，并作祭司事奉神。在基督与得胜者的身上，这两个责任合而为一。在千年国时，得胜者要作祭司，亲近神和基督；他们也要作王，与基督一同治理列国（启二 26~27，二十四、6）。这将是给得胜者的赏赐。在今世失败的信徒将丧失这赏赐。然而，这些失败者在千年国受过对付之后，也要有分于这赏赐的福分，就是在新天新地里以祭司职分事奉神，并以君王职分代表神，直到永远（二二 3、5）（亚六 13 第一注）。

参读：祭司的体系，第一部分，第四篇。

becomes a man of flesh from the earth (John 1:14; Heb. 2:14). This is for the Triune God to be multiplied and reproduced in humanity. As a man with the divine life, He is a seed, a grain of wheat, to produce many grains, His believers as His many brothers, through His death and resurrection (John 12:24; 20:17; Rom. 8:29).

The Shoot of Jehovah denotes the riches, the refreshing, the vigor, the growth, and the productive power of the divine life. The fruit of the earth denotes the produce brought forth, carried out, and expressed in Christ's humanity. As seen in the four Gospels, all the fruit born by Christ came out of the divine life, but it was produced in Christ's humanity. (Isa. 4:2, footnote 2)

[In Zechariah 3:8 My servant, the shoot] refers to Zerubbabel, who is a type of Christ as the Servant of Jehovah, the Shoot of David (Jer. 23:5), in His humanity and royal faithfulness (Zech. 6:12). Although he was not a king but was a governor in the position of a king (Hag. 1:1), Zerubbabel was nevertheless a descendant, a shoot, of the royal family of David. As such, he typifies Christ. (Zech. 3:8, footnote 1)

[In Zechariah 6:13] between the two means between the priesthood and the kingship. In the Old Testament no king could be a priest, but in the millennium both Christ and the overcomers will be kings to reign and priests to serve God. These two responsibilities will be reconciled in both Christ and the overcomers. In the millennium the overcomers will be priests, drawing near to God and Christ, and they will also be kings, reigning over the nations with Christ (Rev. 2:26-27; 20:4, 6). This will be a reward to the overcomers. The believers who are defeated in this age will forfeit this reward. However, after being dealt with in the millennium, these defeated ones will participate in the blessing of this reward in that they will serve God in the priesthood and represent God in the kingship in the new heaven and new earth for eternity (Rev. 22:3, 5). (Zech. 6:13, footnote 1)

Further Reading: The Priesthood, ch. 4

## 第十二周·周二

### 晨兴喂养

诗一一〇 4 「耶和华起了誓，必不后悔；祂说，「你是照着麦基洗德的等次，永远为祭司。」

来八 1~2 「我们所讲之事的要点，就是我们有这样的大祭司，祂已经坐在诸天之上至尊至大者宝座的右边，作了圣所，就是真帐幕的执事；这帐幕是主所支的，不是人所支的。」

我们在灵里能主观经历的这位天上的基督，主要的乃是大祭司。希伯来书的中心点乃是天上的基督，而这位天上之基督主要的点乃是，祂是大祭司。这里的要点不是说基督是救主或救赎主，乃是说这位天上的基督是大祭司。因此，这卷书主要地是说到基督的祭司职分。请记住以下几点：希伯来书的中心点是天上的基督，而天上之基督的要点，乃是祂是大祭司，并且希伯来书主要的是说到基督的祭司职分（希伯来书生命读经，四三二页）。

### 信息选读

基督不仅是有能力和权柄的君王（诗一一〇 1~2）；祂也是大祭司（来二 17，四 14，六 20，八 1，九 11）。基督在祂升天里的天上职事，包括祂的君王职分和祭司职分。祂是君王，有权杖管理这地，并处理我们的事务；祂也是大祭司，在神面前为我们代求，并处理我们的案件（七 25~26，九 24，罗八 34，启一 12~13）（圣经恢复本，诗一一〇 4 第四注）。

基督是大祭司，将神自己以及神生命的丰富供应我们。祂是神而人者，完全够资格作我们的大祭司（来二 17 第三注）。

## WEEK 12 — DAY 2

### Morning Nourishment

Psa. 110:4 "Jehovah has sworn, and He will not change: You are a Priest forever according to the order of Melchizedek."

Heb. 8:1-2 "Now in the things which are being said the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens, a Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man."

The Christ in heaven who can be experienced by us subjectively in our spirit is mainly the High Priest. The book of Hebrews is focused on the heavenly Christ, and the chief point of this heavenly Christ is that He is the High Priest. The main point here is not that Christ is the Savior or Redeemer but that He, as the heavenly Christ, is the High Priest. This is the reason why the book of Hebrews is primarily concerned with the priesthood of Christ. Please remember the following statements: the focus of Hebrews is the heavenly Christ, the main point of the heavenly Christ is that He is the High Priest, and Hebrews is concerned primarily with the priesthood of Christ. (Life-study of Hebrews, p. 359)

### Today's Reading

Christ is not only the King with power and authority (Psa. 110:1-2); He is also the High Priest (Heb. 2:17; 4:14; 6:20; 8:1; 9:11). Christ's heavenly ministry in His ascension includes both His kingship and His priesthood. As the King He has the scepter to rule over the earth and to manage our affairs, and as the High Priest He is interceding for us and taking care of our case before God (Heb. 7:25-26; 9:24; Rom. 8:34; Rev. 1:12-13). (Psa. 110:4, footnote 1)

As the High Priest, Christ ministers God Himself and the riches of the divine life to us. As the God-man, He is more than fully qualified to be our High Priest. (Heb. 2:17, footnote 2)

〔创世记十四章十八节〕提到麦基洗德的祭司职分，先于亚伦的祭司职分（出二八1）。照着麦基洗德等次的祭司职分，高于亚伦的祭司职分（来七）。基督在地上的职事里，乃是照着亚伦的等次为大祭司，为着除掉罪（九14、26）。然后，基督在天上的职事里，乃是照着麦基洗德的等次标出为大祭司（五6、10），不是为着罪献祭，乃是将那经过成为肉体、人性生活、钉十字架和复活之过程的神（由饼和酒所表征—太二六26~28）服事给我们，作我们生命的供应，使我们蒙拯救到底（来七25上）（创十四18第三注）。

大多数的基督徒...每次说到基督作大祭司时，仍停留在祂是为我们的罪向神献祭的大祭司这个观念上。这虽然是正确的，却是在消极的一面。基督作大祭司为我们的罪向神献祭，乃由亚伦所预表。那是已过的事。今天基督不必再为我们的罪献祭，乃是把神供给给我们，作我们的供应。过去基督曾为我们的罪献祭，如亚伦所预表的。今天祂乃是照着麦基洗德的等次，把神供给给我们，作我们的供应。

这可由麦基洗德迎见亚伯拉罕的事，得着证明（创十四18~20）。圣经第一次提到祭司，是在说到麦基洗德的时候。麦基洗德是至高神的祭司。作为至高神的祭司，麦基洗德没有为亚伯拉罕的罪向神献祭；他乃是供应饼和酒给他。在圣经里，主桌子上的标记之物指明，饼和酒乃是表征经过过程的神，作了我们的供应。我们的大祭司基督，今天不是照着亚伦的等次献祭给神，乃是照着麦基洗德的等次，把经过过程的神供应给我们。

我们是什么人？我们不再是可怜的罪人，乃是得胜的战士。...当麦基洗德来迎见亚伯拉罕时，他是得胜者，是战士，是杀敌者。亚伯拉罕当时刚杀败了基大老玛和诸王（创十四17）。他是得胜的战士，带着许多掳物回来（希伯来书生命读经，四三二至四三三页）。

参读：希伯来书生命读经，第三十二、三十五篇。

The priesthood of Melchizedek is mentioned in the Scriptures [Gen. 14:18] before the priesthood of Aaron (Exo. 28:1). The priesthood according to the order of Melchizedek is higher than the Aaronic priesthood (Heb. 7). In His earthly ministry Christ was a High Priest according to the order of Aaron for the putting away of sin (Heb. 9:14, 26). Then, in His heavenly ministry Christ was designated a High Priest according to the order of Melchizedek (Heb. 5:6, 10), not to offer sacrifices for sin but to minister to us the very God who was processed through incarnation, human living, crucifixion, and resurrection, signified by the bread and the wine (Matt. 26:26-28), as our life supply that we may be saved to the uttermost (Heb. 7:25a). (Gen. 14:18, footnote 3)

Whenever most Christians speak about Christ as our High Priest, they still cling to the concept that He is the High Priest offering sacrifices to God for our sins. This, of course, is correct. But it is on the negative side. Christ as the High Priest offering sacrifices to God for our sins is typified by Aaron. That was in the past. Today Christ is no longer offering sacrifices for our sins but ministering God to us as our supply. In the past, Christ offered sacrifices to God for our sins as typified by Aaron. Today He is ministering God to us as our supply according to the order of Melchizedek.

This is proved by the coming of Melchizedek to Abraham (Gen. 14:18-22). The first mention of the word priest in the Bible is with Melchizedek. Melchizedek was the priest of the Most High God. As the priest of the Most High God, Melchizedek did not offer sacrifices to God for Abraham's sin; he ministered bread and wine to him. As indicated by the symbols of the Lord's table in the Bible bread and wine signify the processed God as our supply. Our High Priest, Christ, is not according to the order of Aaron offering sacrifices to God; He is according to the order of Melchizedek ministering the processed God to us.

Who are we? We are no longer poor sinners but victorious fighters....When Melchizedek came to him, Abraham was the victor, the fighter, the slaughterer. Abraham had just slaughtered Chedorlaomer and the other kings (Gen. 14:17). Abraham was a victorious fighter who had taken many spoils. (Life-study of Hebrews, pp. 359-360)

Further Reading: Life-study of Hebrews, msgs. 32, 35



来七 15~16 「…照麦基洗德的样式，兴起一位不同的祭司来…；祂成了祭司，不是照着属肉之诫命的律法，乃是照着不能毁坏之生命的大能。」

25 「所以，那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。」

希伯来七章，是论到基督祭司职分的一章，启示基督祭司职分的两面。第一面是君尊的祭司职分，第二面是神圣的祭司职分。…祂的身分是君尊的。祂虽然是大祭司，却不是出自作祭司的支派，乃是出自作君王的犹大支派。祂君王的身分，使祂成为君尊的祭司。

君王职分与公义和平安有关，因为君王的职分是一种管理与权柄。我们若要维持公义和平安，就必须有权柄。基督若要把经过过程的神，作为饼和酒供应我们，就需要一个满了公义和平安的环境。…公义和平安乃是出于祂君王的身分，因为当王在这里时，没有人会争闹，一切都是和平的（希伯来书生命读经·四四二至四四三页）。

### 信息选读

基督是君尊的，与身分有关；基督是神圣的，与构成的成分有关，就是指祂具有一种必要而基本的素质，使祂构成这样一位大祭司。…基督是君尊的，合乎祂君尊的身分；基督是神圣的，合乎祂神圣的性情。基督之所以是君尊的，因为祂是王；基督之所以是神圣的，因为祂是神的儿子。这位神的儿子基督，不仅有君王的身分，也有神性。…祂的神性使祂成为一位长远活着且满有生命的大祭司，叫祂能永久继续祂的祭司职任。

Heb. 7:15-16 "...It is according to the likeness of Melchizedek that a different Priest arises, who has been appointed not according to the law of a fleshy commandment but according to the power of an indestructible life."

25 "Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them."

Hebrews 7, a chapter on the priesthood of Christ, reveals two aspects of Christ's priesthood. The first aspect is the kingly priesthood, and the second aspect is the divine priesthood...His status is kingly, royal. Although He is a High Priest, He did not come out of the tribe of the priests but out of the tribe of the kings—Judah. Kingship is His status and makes Him a kingly priest.

Kingship is related to both righteousness and peace because kingship is a kind of rule and authority. In order to maintain righteousness and peace, we need authority. If Christ is to minister the processed God to us as our bread and wine, there must be an environment that is full of righteousness and peace....Righteousness and peace come out of His kingship, for when the King is here, no one will fight. Everything will be peaceful. (Life-study of Hebrews, p. 367)

### Today's Reading

For Christ to be kingly is a matter of status, but for Him to be divine is a matter of constituent, a matter of His having the necessary, basic element that constitutes Him to be such a High Priest...Christ is kingly according to His royal status and divine according to His divine nature. He is kingly because He is a King, and He is divine because He is the Son of God. Christ, the Son of God, not only has kingship but also divinity...His divinity constitutes Him as a High Priest who is living and full of life so that He may be able to continue His priesthood perpetually.

有了基督这位神圣的大祭司，就没有死亡。祂已经战胜、征服、吞灭了死亡。为什么有了这位神圣的大祭司，就没有死亡？因为祂就是生命。基督是神圣的；祂的素质、性情、元素和构成，都是神圣的。...因为基督是神圣的，所以哪里有基督，哪里就没有死亡。哪里有基督，哪里就有复活，死亡也被吞灭。...基督的祭司职分，使死亡消除。

神性是祂祭司职分的构成成分。祂的祭司职分是由祂的神性所构成、所组成的。正如木头是桌子的元素；照样，神性乃是基督作大祭司的元素。当祂的职事进来时，死亡就消除了。基督的祭司职分，一面叫死亡消除，一面带来生命。...基督作君尊的大祭司，将经过过程的神供应给我们；祂作神圣的大祭司，不论到哪里，哪里就有生命。...我们的大祭司不是照着律法构成的，乃是照着不能毁坏之生命的大能构成的〔来七 16〕。

二十五节的「到底」，原文与「完全」同字根。...拯救到底，就是被带到基督的完全里。神的神圣儿子，成为肉体，在地上生活，经过死而复活，已经全然得了成全，直到永远。这意思是说，在祂的完全里，没有叹息、虚空、败坏、辖制或毁坏。在基督这位得了成全的神的儿子，这位已经复活并被高举者的里面，...没有...虚空、叹息、毁坏、辖制和败坏，〔那些〕都是死亡的副产品。基督这位完全者，能救我们脱离死亡的一切副产品，并带我们进入祂的完全。...这就是拯救到底，拯救到完全。这是基督神圣祭司职分的拯救。

我们所得着的生命，是不能毁坏的生命，是无论天上、地上甚至阴间的一切，都无法对付的。这就是构成神圣祭司职分生命。...这神圣的祭司职分能拯救我们到底，救我们脱离死的一切副产品，使我们进入基督完满的完全，也就是得荣耀（希伯来书生命读经，四四三至四四五、四六三、四七四页）。

参读：希伯来书生命读经，第三十三至三十四篇。

With Christ as the divine High Priest there is no death. He has conquered, subdued, and swallowed death. Why is there no death with our divine High Priest? Because He is life. Christ is divine. Divinity is His very essence, nature, element, and makeup....Since Christ is divine, wherever He is, there is no death. Wherever He is, there is resurrection and death is swallowed....Christ's priesthood is the absence of death.

Divinity is the constituent of His priesthood. His priesthood is constituted, composed, with His divinity. As wood is the element of a table, so divinity is the element of Christ's being the High Priest. When His ministry comes in, it means the absence of death. On the one hand, the priesthood of Christ is the absence of death; on the other hand, it is the presence of life....As the kingly High Priest, Christ ministers the processed God to us, and as the divine High Priest, wherever He is, life is present....Our High Priest has not been constituted with the law but with the power of an indestructible life [Heb. 7:16].

The Greek word translated uttermost in 7:25 has the same root as the Greek word for perfection....To be saved to the uttermost is to be brought into Christ's perfection. The divine Son of God was incarnated, lived on earth, passed through death, was resurrected, and has been fully perfected forever. This means that in His perfection there is no groaning, vanity, corruption, bondage, or decay. In Christ, the perfected Son of God, the One who has been resurrected and uplifted, there is no...vanity, groaning, decay, bondage, and corruption [which] are all by-products of death. Christ, the perfected One, is able to save us from all of these by-products of death and to bring us into His perfection....This is the saving to the uttermost, the saving to perfection. This is the saving of the divine priesthood of Christ.

The life that we have received is an indestructible life, and nothing on earth, in heaven, or in hell can deal with it. This is the life that constitutes the divine priesthood,...[which is why it] is able to save us to the uttermost, saving us from all the by-products of death into Christ's complete perfection—glorification. (Life-study of Hebrews, pp. 368-369, 384, 392)

Further Reading: Life-study of Hebrews, msgs. 33-34

## 第十二周·周四

### 晨兴喂养

启一 5~6 「…从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们。祂爱我们，用自己的血，把我们从我们的罪中释放了；又使我们成为国度，作祂神与父的祭司…。」

二十 6 「在头一次复活有分的有福了，圣别了，…他们还要作神和基督的祭司，并要与基督一同作王一千年。」

神创造人乃是按着祂的形像（创一 26）。神所以按着祂的形像造人，乃是要人作祂的彰显。等到神把人造好之后，神又把权柄赐给人。神给人权柄，乃是要人作祂的代表。圣经里一提到人的问题，首先就提到形像和权柄，因为神在人身上所注意的，就是形像和权柄这两面的问题。…圣经中形像和权柄这两条线，就是祭司和君王的两条线。这两条线从头至尾完全贯通全本圣经。…祭司是叫人能像神，君王是叫人能代表神；祭司是叫人有神的形像，君王是叫人有神的权柄（祭司职分与神的建造，一〇五至一〇七页）。

### 信息选读

人受造主要有两面：形像和权柄，就是管治权（创一 26）。形像是指神的彰显，而管治权是为着代表神对付祂的仇敌。这两面都是在神原初的心意中。…祂造人有祂的形像，使人可以作祂的彰显；祂也将祂的权柄赋予人，使人可以作祂的代表。从圣经的开头到末了，有这两条线：形像和彰显的线，以及管治权和代表的线。

祭司职分是为着神的彰显。祭司享受主，他们就成为祂的彰显、显出、居所和住处。…另一面，君王职分是为着权柄和管治权。君王代表神对付祂的

## WEEK 12 — DAY 4

### Morning Nourishment

Rev. 1:5-6 "...Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood and made us a kingdom, priests..."

20:6 "Blessed and holy is he who has part in the first resurrection;...they will be priests of God and of Christ and will reign with Him for a thousand years."

God created man in His image so that man would be His expression, and He gave dominion to man so that man would be His representation (Gen. 1:26). When the Bible speaks of man, it first speaks of image and dominion, showing that God cares for His image and dominion in man....The two lines of the priesthood and the kingship run through the Bible. The priesthood enables man to express God, and the kingship enables man to represent God. The priesthood causes man to have the image of God, and the kingship causes man to have the dominion of God. (The Priesthood and God's Building, pp. 92-93)

### Today's Reading

There are two main aspects in the creation of man: image and authority, dominion (Gen. 1:26). Image refers to the expression of God, and dominion is for the representation of God to deal with His enemy. These two aspects were in God's original intention....He created man with His image that man may be His expression, and He committed His authority to man that man may be His representative. From the beginning to the end of the Bible there are these two lines, the line of image and expression and the line of dominion and representation.

The priesthood is for the expression of God. The priests enjoy the Lord, and they become His expression, manifestation, habitation, and dwelling place....The kingship, on the other hand, is for authority and dominion. The kings represent

仇敌。这是神原初心意的两个项目（在生命中尽基督身体恩赐的功用，九二至九三页）。

在圣经中，形像这一条线，就是祭司的一条线。因为人唯有作祭司亲近神，让神从里面流通，才能有神的形像。我们都知道，摩西有四十天之久，停留在神的面前，和神交通，结果他就被神浸透。当他从神的面光中出来时，他面上放光，真是像神〔出三四 28~30〕。在那四十天之中，摩西实实在在是在那里作神的祭司。他抛开一切的事务，进到神面前，活在神的面光中，摸着神自己，让神从他里面流通，让神把他浸透，以致他身上全是神的荣光。这说明他有神的形像，完全是因为他是一个作祭司的人，实际地过祭司的生活。

另一面，我们很容易想到，权柄的线就是君王的线；因为君王是从神得着权柄，为神掌权的。...圣经末一卷启示录，一开始在一章五至六节，使徒就说，主用祂自己的血，把我们从我们的罪中释放了，是要叫我们作祭司。到了五章十节又说，主叫我们作祭司，也作君王，在地上执掌王权。二十章六节提到我们复活进入荣耀，与主同在时，仍然说我们要作祭司，并要与主一同作王。到末了，新耶路撒冷显出来时，使徒又说，这座圣城的光景就像碧玉。碧玉就是神的形像，因为神显出来的样子就是碧玉（四 3）。这座圣城里面有神的活水，就是生命的灵，一直在流通着，使全城满了神的自己，所以外面完全彰显出神的形像。同时，那些有分于新耶路撒冷的人也都要作王执掌神的权柄，直到永永远远（二二 5）。

神当初造人的时候，就盼望人能够作祭司，成为亲近神、让神通过、让神浸透、彰显神荣耀的人；同时，也盼望人为神掌权（祭司职分与神的建造，一〇六至一〇七页）。

参读：祭司职分与神的建造，第一篇；在生命中尽基督身体恩赐的功用，第七至八章。

God to deal with His enemy. These are the two items of the original intention of God. (Functioning in Life as Gifts Given to the Body of Christ, pp. 78-79)

The line of image is the line of the priesthood, because only when man draws near to God and allows God to flow through him can God's image be expressed. Moses remained in the presence of God and fellowshiped with God for forty days. As a result, he was saturated with God, and his face was shining (Exo. 34:28-30). In those forty days Moses was with God as a priest. He put aside all other matters and remained with God. He lived in the presence of God, touched God, and allowed God to flow through him and saturate him so that his whole being was filled with the glory of God. This shows that those who bear the image of God live the life of a priest in a practical way.

It is easy to associate the line of dominion with the line of the kingship, because a king receives authority from God in order to reign for God. Hence, in the Bible the lines of image and dominion are the lines of the priesthood and the kingship. These two lines run from the beginning of the Bible to the end of the Bible....In the last book of the Bible, Revelation, the apostle John says that the Lord has released us from our sins by His blood so that we might be priests (1:5-6), that the Lord made us priests and a kingdom to reign on the earth (5:10), and that when we are resurrected and enter into glory, we will be priests who will reign with the Lord (20:6). Finally, when the New Jerusalem is manifested, the holy city is like jasper (21:11, 18). Jasper denotes the image of God, because God is like jasper in appearance (4:3). In the holy city the water of life—the Spirit of life—flows to fill the city with God; hence, the image of God is fully expressed. Furthermore, those who are a part of the New Jerusalem will reign as kings and exercise God's authority for eternity (22:5).

God created man with the intention that man would be a priest, that is, a person who draws near to God, allows God to flow through him, is saturated with God, and expresses the glory of God. God also intended that man would exercise His authority. (The Priesthood and God's Building, pp. 92-93)

Further Reading: The Priesthood and God's Building, ch. 1; Functioning in Life as Gifts Given to the Body of Christ, chs. 7-8

启二二 1「天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。」

彼前二 9「唯有你们是蒙拣选的族类，是君尊的祭司体系，是圣别的国度，是买来作产业的子民，要叫你们宣扬那召你们出黑暗、入祂奇妙之光者的美德。」

〔在启示录二十二章一节，〕羔羊的宝座和活水的流通，就是权柄和交通的故事。羔羊的宝座就是权柄，生命水的流通就是生命的交通。

照启示录这幅图画看，生命水的河乃是从宝座流出来的。其含意就是，这一个生命的交通，一直把宝座的权柄带出来...。所以，新耶路撒冷城里两个主要的成分，就是权柄和交通，二者乃是配在一起的。权柄的执行，乃是借着生命的交通，带到城的各部分，结果就叫全城都在这个交通里，也都在权柄之下（祭司职分与神的建造，二六至二七页）。

### 信息选读

〔宝座与活水〕说出基督一面是君王，一面又是祭司。〔活水说出〕祂来作生命、道路和实际，叫蒙恩的人一面和神有完全的交通，另一面也彼此相调；这是祂作祭司的故事。同时，祂也把神宝座的权柄带到蒙恩的人中间；这是祂作君王的故事。所以生命的交通与宝座的权柄，二者都在主耶稣身上。换句话说，就是祭司和君王的职分，都在主身上。

照着新耶路撒冷这幅图画，宝座的权柄和生命的交通乃是为着新耶路撒冷的建造。这正好符合撒迦利亚六章十二至十三节所说，祭司和君王这两种职

Rev. 22:1 "And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street."

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

[In Revelation 22:1] the throne and the flowing water of life signify authority and fellowship. The throne of God and of the Lamb signifies authority, whereas the flow of the water of life signifies the fellowship of life.

According to the picture in Revelation, the river of water of life flows out of the throne. This, in turn, signifies that the flow of life, the fellowship of life, conveys the authority of the throne....Authority and fellowship, the two main components of the New Jerusalem, are coordinated. The authority of the throne flows to every part of the city through the fellowship of life; the entire city is in fellowship and under authority. (The Priesthood and God's Building, pp. 28-29)

### Today's Reading

The throne and the water of life speak of Christ being both the King and the Priest. He came to be the way, the reality, and the life so that the redeemed could have fellowship with God and blend with one another. The water of life points to the aspect of Christ as the Priest. He also brings the authority of the throne to the redeemed. The throne points to the aspect of Christ as the King. The fellowship of life and the authority of the throne are related to the offices of the priesthood and the kingship, both of which belong to the Lord.

According to the picture of the New Jerusalem, the authority of the throne and the fellowship of life are for the building of the New Jerusalem. This corresponds to Zechariah 6:12-13, which speaks of the offices of the priesthood

分，乃是汇合在〔那预表主耶稣的约书亚〕身上，并且这样的汇合是为着建造神的殿。

〔希伯来书〕专特说到基督作祭司...。它给我们看见基督作祭司，如何叫人享受神作生命、道路和实际，而把人带到至圣所，就是与神的交通里（二 17，三 1，四 14，五 6，七 1）。...〔马太福音〕专特讲到基督是君王...。它给我们看见基督作以马内利，叫神与人联合，因此将神的权柄带到人身上（一 1、23，二 6）。希奇的是，这两卷书都提到建造。希伯来书里有城的建造（十一 9~10、16，十二 22），马太福音里有召会的建造（十六 18）。实在说，城的建造和召会的建造乃是一件事。

圣经不仅说基督有君王和祭司两面的职分，也说明我们蒙恩的人有这两面的职分。彼前二章九节清楚启示，我们这些来到主面前，被主建造的人，乃是君尊的祭司。君尊的意思，就是有君王的身分和权柄；因为在我们身上有神的王权。祭司说出在我们身上有生命...的交通。...所以，我们这些与基督联结的人，也有君王与祭司这两面的职分，能符合神建造的需要。

不仅主耶稣是〔祭司〕，甚至我们这些接受祂的人也个个都是祭司。因着祂祭司的生命已经进到我们的里面，我们每一个人都能亲近神，与神相交，让神通过。今天我们每一个人都能摸着生命活水的源头，让这生命的活水在我们里面涌流，成为活水的江河。

召会的建造在于众圣徒在神面前，实际地作祭司，担负起祭司的职分。因为唯有作祭司的人，才是时常亲近神，摸神宝座，让神从他身上流通的人。唯有这样的人，神的活水、神的灵才能流过他，并且从他流通到别人身上。唯有这样的流通，才能叫神的召会得着实在的建造（祭司职分与神的建造，三一至三四、一一〇、一〇四至一〇五页）。

参读：祭司职分与神的建造，第二篇。

and the kingship converging in Joshua, who is a type of the Lord Jesus, for the sake of the building of God's temple.

The book of Hebrews deals particularly with the aspect of Christ as the Priest,...[showing] that Christ, as the Priest, enables us to enjoy God as our way, our reality, and our life. He brings the believers into the Holy of Holies, that is, into fellowship with God (2:17; 3:1; 4:14; 5:6; 7:1)....The Gospel of Matthew deals particularly with the aspect of Christ as the King, [showing] us that Christ is Emmanuel, joining God with man and bringing the authority of God to man (1:1, 23; 2:6). Although Hebrews speaks of Christ as the Priest and the Gospel of Matthew speaks of Christ as the King, both books speak of the matter of building. Hebrews speaks of the building of a city (11:9-10, 16; 12:22), whereas the Gospel of Matthew speaks of the building of the church (16:18). The building of the church and the building of the city are the same thing.

According to the Bible, in addition to Christ, who has the offices of the kingship and the priesthood, the redeemed ones have both offices as well. First Peter 2:9 reveals that the redeemed ones are a "royal priesthood." The word royal means that we have the position and authority of a king. The word priesthood indicates that we have the fellowship of life....We are joined to Christ, and we have the offices of the kingship and the priesthood. Thus, we are able to meet God's need for the building.

The Lord Jesus is our Priest, and those who receive Him are also priests (1 Pet. 2:5, 9). His priestly life has entered into us; hence, we can draw near to God, fellowship with God, and allow God to flow through us. As believers, we can touch the source of the water of life, and we can allow the water of life to flow into us and to flow out of us as rivers of living water.

The building of the church depends on whether or not the saints will bear the priesthood before God. Only the priests draw near to God, touch the throne of God, and allow God to flow through them. The water of life can flow through them and into other persons. The flowing of the water of life is the only way that builds up the church of God. (The Priesthood and God's Building, pp. 31-34, 95, 91)

Further Reading: The Priesthood and God's Building, ch. 2

来四 16「所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。」

彼前二 5（你们）也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。」

我们怎样能作祭司，供祭司的职分？作祭司的路非常简单，就是照着希伯来四章十六节所说，来到施恩的宝座前，受怜悯，得恩典，作应时的帮助。而启示录二十二章一节也说到宝座，从这宝座有生命的活水流出来。我们将这两处经文对照起来看，立刻就领会，怜悯和恩典就是活水从神流出来作人的生命。当我们到神面前朝见神，接触神，在灵里祷告神，摸神宝座的时候，都会有这个经历，觉得神的灵就在我们里面流通。圣经里不只说神的灵在我们里面运行，像膏油一样的涂抹，也说像生命活水的流通。当我们亲近神，祷告神，与神有交通时，我们里头就感觉神的灵从我们经过，叫我们里面得着供应。这个供应就是应时的帮助，也就是神的怜悯和恩典。我们虽然是不配的人，但是神的怜悯，叫我们能得神的恩典，作我们应时的帮助（祭司职分与神的建造，一一三至一一四页）。

### 信息选读

许多时候我们的祷告，神不一定替我们成全。然而，当我们每一次祷告神的时候，不论祂是否照我们所求的给我们成全，只要我们接触祂，祂就像活水一样从我们流过；这个流过就成了我们真实的帮助。外面的难处可能仍旧存在，甚至加重，但里面却满有说不出的平安和喜乐。这个才是真正的帮助。所以，什么叫作应时的帮助呢？应时的帮助就是这位活神，这位流出来的神，流到你里面，从你通过，把你滋润、灌溉，给你供应。

### Morning Nourishment

Heb. 4:16 "Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help."

1 Pet. 2:5 "You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ."

According to Hebrews 4:16, the way to minister as a priest is simply to come forward to the throne of grace to receive mercy and find grace for timely help. Revelation 22:1 says that the river of water of life proceeds from the throne of God. If we compare these two verses, we will realize that mercy and grace proceed out of God to be man's life. When we come forward to behold God and contact Him by praying in our spirit and touching His throne, we experience the Spirit flowing in us. The operation of the Spirit in us is not only like the anointing but also like the flowing of the water of life. When we draw near to God in prayer to fellowship with Him, we have an inner sense that the Spirit is flowing through us and supplying us. This supply is the timely help, which is the mercy and grace of God. Although we are unworthy, the mercy of God reaches us and positions us to receive His grace as our timely help. (The Priesthood and God's Building, p. 97)

### Today's Reading

There are many times when our prayers are not "answered" by God in our way of "timely help."...Whether or not our prayer is "answered," as long as we contact God, He will flow through us as the living water. This flow is our timely help. The problems might remain or even become worse, but inwardly we will experience unspeakable peace and joy. This is timely help. Timely help is the living God, the flowing God, coming into us and flowing through us to refresh, water, and supply us.

现今通往至圣所的路已经打开（来十19），宝座是我可以摸的；神和羔羊已经从宝座流出来，作人的供应。每当我们靠着主的血，来到神的施恩宝座前，摸这宝座时，神就在我们里面流通，滋润我们，灌溉我们；这时，我们里面的喜乐实在是难以形容。不论环境上的遭遇如何恶劣，我们里头依然满了滋润，满了灌溉。

在宇宙间神只有一个宝座，没有两个宝座。神是在羔羊里头坐在祂的宝座上，如同光在灯里面一样。神在基督里，神和基督在一个宝座上。这一个宝座，一面是为着蒙恩的人，是施恩的宝座；一面是对付神的仇敌，是掌权的宝座。施恩的宝座是联于祭司职分，掌权的宝座是联于君王职分。

从神的宝座或神面前流出的，有两条不同的河。一条是水流（启二二1），另一条是火流（但七10）。水流是为着施恩，火流是为着审判。凡让神的水流流通的人，都到新耶路撒冷去；凡给神的火流冲刷的人，都到火湖里去。整个宇宙就是这两条河流的故事。到末了，生命的水流就流成一个水城，审判的火流就流成一个火湖。

我们今天有双重的身分，既是祭司，又是君王；与祭司职分有关的是神施恩的宝座，与君王职分有关的是神掌权的宝座。我们能来到神面前，摸祂施恩的宝座，得着祂的活水，从我们通过，好受怜悯，得恩典，作应时的帮助。我们也能在这里，摸神掌权的宝座，让神伸出手来审判地上一切不该有的光景。

神要我们这些蒙恩的人常常进入至圣所，摸神施恩的宝座，让神生命的活水流通。结果，在我们里面的光景，就是新耶路撒冷。神和羔羊的宝座，就设立在我们里面，生命的活水就在我们里面流通。这个流通，就把我们众人都流到神的交通里，叫我们众人都在祂的生命和圣灵里，同被建造，成为祂圣别的居所。这就是神今天所要的（祭司职分与神的建造，一一四至一一七页）。

参读：祭司职分与神的建造，第八篇。

The way into the Holy of Holies is now open, and we can enter in (Heb. 10:19-20). We can touch the throne. God and the Lamb are flowing out from the throne to be our supply. Whenever, by the Lord's blood, we come forward and touch the throne of grace, God flows to refresh and water us, and we experience indescribable joy, no matter how harsh the circumstances are.

God has only one throne in the universe. He does not have two thrones. Just as the light is in the lamp, God is in the Lamb. God in Christ is sitting on one throne. To the believers, this throne is the throne of grace, but to God's enemy, it is the throne of authority. The throne of grace is related to the priesthood, and the throne of authority is related to the kingship.

Out from the throne of God flows the river of water of life (Rev. 22:1) and the river of fire (Dan. 7:10). The river of water of life is for grace, and the river of fire is for judgment. Those persons who allow the river of water of life to flow through them will end up in the New Jerusalem, but those who are swept away by the river of fire will end up in the lake of fire. The meaning of the universe is related to these two rivers. The flow of the river of water of life produces a city of water, but the river of the fire of God's judgment flows into the lake of fire.

As believers, we have a twofold status: we are both priests and kings. The priesthood is related to the throne of grace, and the kingship is related to the throne of authority. When we touch the throne of grace and allow the water to flow through us, we receive mercy and grace for timely help. Then we can touch His throne of authority so that He can judge the improper situations within us.

God wants us, His saved ones, to enter into the Holy of Holies in order to touch the throne of grace and allow the water of life to flow through us. Then our inner condition will match the New Jerusalem. The throne of God and of the Lamb will be established in us, and the river of water of life will flow in us. This flow will bring us into fellowship with God and will cause us to be built up in His life to be His holy dwelling place. This is what God desires today. (The Priesthood and God's Building, pp. 98-100)

Further Reading: The Priesthood and God's Building, ch. 8



## Hymns, #911

## 657 事 奉 — 享受基督作一切

8 7 8 7 副 (英 911)

降 A 大调

3/4

一 祭 司 生 活 何 等 有 福, 得 享 基 督 作 一 切!

衣、食、住 处, 全 是 基 督, 并 有 基 督 为 产 业。

(副) 祭 司 生 活 何 等 有 福, 得 享 基 督 作 一 切!

衣、食、住 处, 全 是 基 督, 并 有 基 督 为 产 业。

二 祭 司 供 职 所 披 所 戴, 全 是 基 督 的 荣 美;  
圣 服、圣 冠、面 牌、胸 牌, 荣 耀、华 美 又 尊 贵。

三 祭 司 向 神 献 上 基 督, 作 神 悦 纳 的 祭 物,  
就 得 享 受 祂 作 食 物, 饱 尝 基 督 的 丰 富。

四 披 戴 基 督, 与 祂 联 合, 外 面 有 祂 作 彰 显;  
吃 喝 基 督, 与 祂 调 和, 里 面 有 祂 来 充 满。

五 祭 司 所 住, 神 圣、荣 耀, 乃 是 扩 大 的 基 督;  
祭 司 在 此 同 被 建 造, 就 有 属 灵 的 住 处。

六 祭 司 所 有 也 是 基 督 — 祭 司 唯 一 的 产 业;  
祭 司 生 活 所 有 事 物, 全 是 基 督 的 一 切!

1  
O how blessed is the priest's life,  
Christ to him is all in all:  
All His clothing, food, and dwelling,  
And His portion therewithal.  
O how blessed is the priest's life,  
Christ to him is all in all:  
All His clothing, food, and dwelling,  
And His portion therewithal.

2  
All the clothing of his service  
Is the beauty of the Lord;  
Glorious splendor do his garments,  
Breast and shoulder-piece afford.

3  
When in sacrifice he offers  
Christ to God as God has willed,  
Then as food he doth enjoy Him  
And is with His riches filled.

4  
Putting on the Lord as clothing,  
Christ without he doth express;  
Eating, drinking, with Him mingled,  
Christ within doth him possess.

5  
Holy, glorious is their dwelling,  
'Tis the increase of the Lord;  
Here the priests built up together  
Unto God a house afford.

6  
All his portion, all his living,  
Everything the priests possess—  
All is Christ and Christ forever,  
In His all-inclusiveness.

