

二〇一二年冬季訓練

總題

但以理書、撒迦利亞書結晶讀經

標語

我們需要有異象，看見超越的基督，
神經綸的中心與普及，乃是神行動中那寶貴且居首位者；
祂這位在升天裏的人子，已經得着權柄與國度，
並且祂的來臨要了結人類的政權，帶進神永遠的國。

得勝者如發光的星，乃是基督這活星的複製，
他們是眾召會的使者，與作神使者的基督是一，
有現時的基督作為神賜給祂子民鮮活的信息。

為着神的建造，基督乃是一切；祂是被雕刻的石頭，其上有七眼，
是恩典的頂石，正將祂所是並所完成的，灌注到我們裏面，
使我們在生命和性情上，但不在神格上，與祂一式一樣，
而得以成為祂的複製，為着建造神的殿。

基督在天上的職事裏，乃是照着麥基洗德的等次標出為君尊的大祭司，
將祂自己作為經過過程之三一神服事到我們裏面，
作我們日常的生命供應和享受，
使我們得滋養、復甦、維持、安慰和加強，
好叫我們蒙拯救到底，以建造召會作神的殿。

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.**

篇題

但以理書結晶讀經

- 第一篇 諸天的掌權、神的經綸、以及超越的基督作神行動中那寶貴且居首位者
- 第二篇 神用以轉移時代之人的榜樣
- 第三篇 大人像的異象—但以理書支配的異象
- 第四篇 七十個七的異象與奧祕的時代
- 第五篇 神和祂宇宙的權柄、並人子來得着國度的異象，以及需要屬靈的爭戰，以帶進神的國
- 第六篇 得勝者的勝利

撒迦利亞書結晶讀經

- 第七篇 基督是一切，為着神殿的建造
- 第八篇 基督是有耶和華七眼的石頭，為着神的建造
- 第九篇 金燈臺和兩棵橄欖樹的異象
- 第十篇 人的靈，以及撒迦利亞書所揭示基督的各方面，為着祂在地上的行動
- 第十一篇 貿易的邪惡和罪惡與關於基督和召會的神聖價值觀相對
- 第十二篇 祭司職分與君王職分，為着建造召會作神的殿

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

但以理書、撒迦利亞書結晶讀經

第一篇

諸天的掌權、神的經綸

以及超越的基督

作神行動中那寶貴且居首位者

讀經：但二 35 · 44 · 四 17 · 34 ~ 35 · 七 13 ~ 14 ·
九 24 ~ 25 · 十 4 ~ 9 · 啓十一 15

綱 目

週 一

壹 但以理書的中心思想是：諸天的掌權，就是天上之神的掌權，管理地上整個人類政權，以配合神永遠的經綸，使基督得以了結舊造，使新造有新生的起頭，並得以打碎、壓毀人類政權的集大成，建立神永遠的國—二 37, 44, 四 17, 26, 啓十一 15。

貳 至高者纔是人國的掌權者，要將國賜與誰，就賜與誰—但四 17：

一 但以理書給我們看見，世上一切的王和國都在神的管理之下—七 9 ~ 12 · 二 34 ~ 35：

1 人類從寧錄到敵基督的所有政權，一直都在且要繼續在天上之神的諸天掌權之下—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，要產生一個局勢，好得着以色列作祂的選民，召會作祂奧祕的子民，以及列國作神永遠國度裏的百姓；我們若看見這個，就知道我們在那裏，我們人生的意義何在—二 34 ~ 35，45，弗五 27，啓十一 15。

二 神使尼布甲尼撒認識自己一無所是，並認識那大能的神乃是一切；祂是人國的掌權者，要將國賜與誰，就賜與誰—但四 34 ~ 37。

週 二

三 我們需要看見神的寶座乃是神行政中心的異象—啓四 2，五 1，結一 26 下：

1 寶座上的神在景象背後掌管着每一個人和每一件事—賽六 1，王上二二 19。

2 我們都必須『知道諸天掌權』—但四 26 下。

參 我們需要看見但以理書中所啓示之神的經綸：

一 基督是神經綸的中心與普及；在神的經綸裏，在神的計畫和安排裏，神渴望使基督成爲祂在地上行動的中心與普及—二 35，西一 15 ~ 27，弗一 10。

週 三

二 但以理書論到基督的五大點：

1 基督的死是包羅萬有的，包括了宇宙中每一項目—九 24 ~ 26：

a 基督第一次顯現最大的成就，就是藉着祂的死了結整個舊造—羅六 6。

b 在宇宙中，基督的死連同祂的復活，乃是時代的大界

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；在祂的復活裏，基督成了賜生命的靈，使舊造裏的一些人有新生的起頭，而成爲新造—林前十五 45 下，彼前一 3，林後五 17。

2 需要基督第二次來臨，在有形並物質的一面清理宇宙；特別是需要基督第二次來，把人類政權了結—但二 34 ~ 35，44 ~ 45。

3 但以理七章十三至十四節啓示，如今基督這位人子是在神寶座前，得着權柄和國度；祂正在豫備一切，好回來用神的權柄治理全世界—啓十一 15。

4 基督是神受苦子民的同伴—但三 23 ~ 25。

5 但以理十章四至九節啓示基督的超越。

三 基督藉着神選民的环境，成爲他們的中心與普及；我們是神的選民，需要基督作到我們裏面，成爲我們的中心與普及—加一 16，四 19，弗三 17 上，羅八 28。

週 四

肆 超越的基督，神經綸的中心與普及，乃是在神行動中那寶貴且居首位者—但十 4 ~ 9:

一 向但以理顯現爲寶貴的這位超越的基督，有許多奇妙的特徵：

1 基督在人性裏顯現爲祭司（由細麻衣袍所表徵），照顧祂被擄的選民—5 節上，出二八 31 ~ 35。

2 基督在神性裏顯現爲君王（由精金帶所表徵），爲要掌管萬民—但十 5 下。

3 基督在祂的寶貴和尊榮裏顯現（由祂身體如水蒼玉所表

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

徵)，供祂的子民珍賞；『水蒼玉』原文可指一種藍綠色或黃色的寶石，表徵基督在祂的具體化身裏是神聖的（黃色），滿了生命（綠色），並且是屬天的（藍色）——6節上。

4 基督在祂的光明裏顯現，為要光照人（由祂的面貌如閃電所表徵），並在祂光照的眼光裏顯現，為要搜尋並審判（由祂眼目如火把所表徵）——6節中。

5 基督在祂工作和行動的閃耀裏顯現（由祂的手和腳如閃耀發亮的銅所表徵）——6節下。

6 基督在祂剛強的說話裏顯現，為要審判人（由祂說話的聲音如大眾的聲音所表徵）——6節末。

7 這樣一位基督作為人，乃是寶貴、有價值、完整並完全的一——參啟一 13 ~ 16。

週 五、週 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——西一 15，18：

1 整個世界局勢都在天上之神的諸天掌權之下，以配合神為着基督的經綸——但七 9 ~ 10，四 34 ~ 35：

a 在神的經綸裏，在神的計畫和安排裏，神渴望使基督成為祂在地上行動的中心與普及——二 34 ~ 35。

b 在二章三十五節，『石頭』說到基督是中心，『大山』說到基督是普及。

2 要使基督在萬有中居首位，神就需要一班子民；神若沒有一班子民，就無法使基督成為居首位的一——西一 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 在我們個人的宇宙中，基督必須是第一位，必須居首位—西三 17，林前十 31。
 - b 今天，基督這居首位者必須是我們召會生活、家庭生活和日常生活的中心與普及—西三 17，林前十 31。
 - c 在神屬天的掌權下，祂正在使用環境，使基督成爲我們的中心（第一位）與普及（一切）—羅八 28，西一 18，27，三 4，10 ~ 11。
- 3 我們蒙神揀選作祂的子民，爲叫基督居首位，我們乃是在神屬天的掌權之下—但四 26 下，太四 17，五 3：
- a 屬天掌權的目的，是要完成神的選民，使基督得以居首位，就是使祂成爲首先的—中心，並成爲一切—普及—但二 35，西一 18，三 4，10 ~ 11。
 - b 我們都需要學知：這個宇宙是在神的行政管理之下；神行政管理的心意，乃是要使基督成爲居首位的，使祂在萬有中居第一位—— 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.

第一週·週一

晨興餽養

但四 17『這乃是眾守望者的命令，這決定乃是眾聖者的吩咐，好叫活人知道，至高者纔是人國的掌權者，要將國賜與誰，就賜與誰…。』

26『…等你知道諸天掌權，以後你的國必定歸你。』

但以理書的中心思想是：諸天的掌權（四 26），就是天上之神的掌權（二 37、44），管理地上整個人類政權，以配合神永遠的經綸，使基督得以了結舊造，使新造有新生的起頭，並得以打碎、壓毀人類政權的集大成，建立神永遠的國。

天上之神管理整個人類政權。人類的政權開始於創世記十章的寧錄。在十章以前，沒有人的國；那時人類是一整個，並沒有列國的建立。列國的建立是從寧錄開始，他建立了豫表巴比倫的巴別（8~10）。人類的政權要總結於要來的敵基督，就是將來羅馬帝國的最後一位該撒。人類從寧錄到敵基督的所有政權，一直都在且要繼續在天上之神的諸天掌權之下（但以理書生命讀經，五至六頁）。

信息選讀

在神的經綸裏，基督了結舊造，使新造藉着祂的死，在祂的復活裏有新生的起頭。這是基督第一次來時所完成的。在神的經綸裏，基督也要藉着祂要來的顯現，打碎、壓毀全人類歷史中人政權的集大成，並建立神永遠的國。這一切的事，無論在積極一面或消極一面，都在已過並在將來，與以色列有密切的關係。

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.

但以理書給我們看見，世上一切的王和國都在神的管理之下。想想看尼布甲尼撒統治巴比倫帝國的情形。首先，他與父親一同攝政...。主前六〇六年，他以攝政王的身分毀滅耶路撒冷城。然後約在主前六〇四年，他成爲王，掌權直到主前五六一年。至終他兒子接續他的王位，然後是他的孫子伯沙撒；伯沙撒在五章的荒淫放蕩對神乃是褻瀆，就在主前五三八年被殺。那時巴比倫帝國就結束了，六十二歲的瑪代人大利烏得了國。大利烏是附屬於古列的王（見但八）。主前五三六年，古列頒佈詔令釋放以色列的俘虜歸回猶大，這樣就結束了神命定以色列人留在巴比倫的七十年。所以，神用巴比倫帝國，爲要把祂那腐壞、失敗的選民帶到被擄中。七十年的被擄之後，神使瑪代與波斯聯合爲一，爲要結束巴比倫帝國，並從巴比倫的被擄中釋放祂的子民。這說明了一切的王和國如何在神的管理之下。

尼布甲尼撒與撒但是一〔賽十四〕。相反的，以賽亞論到古列，卻說神喜悅他，甚至使他成爲牧人，照顧祂的子民。古列在位第一年，就宣佈神的子民可以歸回猶大（拉一1~4）。他也安排將神殿中的器皿，就是尼布甲尼撒帶到巴比倫的，歸回耶路撒冷。因此，聖經說到古列是很積極的。不過，他仍是大像的一部分，就是人類政權的一部分，這政權要總結於敵基督，敵基督要直接與神爭戰。這暴露出人類政權是何等邪惡。

〔但以理四章三十一節〕說，『尼布甲尼撒王阿，有話對你說，你的國位離開你了。』神要教導他認識自己一無所是，並且認識那大能的神乃是一切；祂是人國的掌權者，要將人的國賜與誰，就賜與誰（但以理書生命讀經，六、九八至九九、四三頁）。

參讀：但以理書生命讀經，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

第一週·週二

晨興餽養

啓四 2『我立刻就在靈裏；看哪，有一個寶座安置在天上，又有一位坐在寶座上。』

十一 15『第七位天使吹號，天上就有大聲音說，世上的國，成了我主和祂基督的國，祂要作王，直到永永遠遠。』

神的計畫是隱藏在天上的。當神在地上找着一個合祂心意的人時，天就向這人開啓。天曾經向雅各（創二八 12~17）、以西結（結一 1）、耶穌（太三 16）、司提反（徒七 56）和彼得（十 11）開啓過。在啓示錄四章一節和十九章十一節，天也向這卷書的作者約翰開啓。在永世裏，天也要向所有在基督裏的信徒開啓（約一 51）（啓示錄生命讀經·二五五頁）。

信息選讀

在天上，先有一個寶座；啓示錄這卷書乃是以寶座為中心〔參四 2〕。這卷書從四章開始，揭示了神宇宙的行政。在啓示錄，神的寶座乃是神行政的中心。書信中的寶座是施恩的寶座，從這寶座我們可以受憐憫、得恩典（來四 16）。啓示錄中的寶座乃是審判的寶座，從這寶座世界受審判。這是神在天上的寶座。整個宇宙，特別是地，都在這個寶座之下。無論撒但在空中作甚麼，也不管人在地上作甚麼，都是在神天上的寶座之下。今天，人好像可以為所欲為，但天上神的寶座，依然掌管着一切的人和一切的事。在神寶座的管治之外，沒有一個人能作甚麼，也沒有一件事能發生。表面看來，這寶座是看不見的，是人所不知道的；但事實上，這寶座在背後掌管着每一個人和每一件事。按神的時間，並為着成就神的定旨，

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

常有適當的審判從這寶座出來，臨到人類和地上的事物。在啓示錄，最終的結局乃是在神的審判完全執行之後出現。這個審判從寶座發出，把天地間一切由撒但的背叛和人的墮落所引起的混亂，完全清理（啓示錄生命讀經，二五五至二五六頁）。

在但以理四章二十六節，但以理對尼布甲尼撒說，『等你知道諸天掌權，以後你的國必定歸你。』掌權的乃是諸天，不是尼布甲尼撒、古列、亞歷山大大帝，或疾病、風暴、背叛。地是在屬天行政的管治之下。諸天是為我們掌權，基督也是為着我們的。

但以理書和啓示錄揭示了神的經綸。按照神的經綸，祂在管治世界，要產生一個局勢，好得着以色列作祂的選民，召會作祂奧祕的子民，以及列國作神永遠國度裏的百姓。我們若看見這個，就知道我們在那裏，我們人生的意義何在。

但以理書雖然很短，卻包含許多點，說到許多事情和人物，也給我們許多屬靈的功課。但在這一切之上，在事情的背後和裏面另有一件事，就是神的經綸。當然，但以理書中找不到『神的經綸』一辭；舊約中別的地方也沒有這辭。然而，這卷書啓示了神的經綸。我們都需要看見但以理書中神的經綸。我們若看見神的經綸這異象，我們的全人就要改變。...基督是神經綸的中心與普及；神的經綸是要使基督成為神行動的中心與普及。這是我們讀但以理書時必須看見的。這卷書所包含的許多屬靈功課和歷史細節都非常好，但這些還是次要的。在神的經綸裏，神計畫的安排裏，神的心意首要的是使基督成為祂在地上行動的中心與普及（但以理書生命讀經，九一、六八、八五至八六頁）。

參讀：啓示錄生命讀經，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

第一週·週三

晨興餽養

彼前一 3『我們主耶穌基督的神與父是當受頌讚的，祂曾照自己的大憐憫，藉耶穌基督從死人中復活，重生了我們，使我們有活的盼望。』

加四 19『我的孩子們，我為你們再受生產之苦，直等到基督成形在你們裏面。』

但以理書論到〔作為神在地上行動的中心與普及之〕基督的五大點：基督的死、基督再來時的顯現、基督作為人子來到神的寶座這裏得着權柄和國度、基督是神那些受苦見證人的同伴以及基督的超越（但以理書生命讀經，八六頁）。

信息選讀

第一點是基督的死，基督的釘死。但以理九章二十六節論到這事說，『過了六十二個七，彌賽亞必被剪除，一無所有。』這話很簡單，含意卻豐富。...基督的死是包羅萬有的，包括了宇宙中每一項目。基督的死所了結的主要一項乃是舊造。在神創造的工作之後，撒但進來把神的創造敗壞、毒化、破壞並毀壞了。結果，整個舊造就成為敗壞、腐化。然而，神還要用這敗壞的舊造，藉着基督的死與復活，產生新造。

基督第一次顯現最大的成就，就是藉着祂的死了結整個舊造。然而，在這個了結裏有一個東西興起，就是基督的復活。在祂的復活裏，基督成了賜生命的靈（林前十五 45 下），將舊造裏的一些人點活，使他們有新生的起頭，得重生成為新造。這新造開始於信徒作神的眾子，並作構成基督身體的眾肢體。這身體要長大，至終要完成於新耶路撒冷（啓

WEEK 1 — DAY 3

Morning Nourishment

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終極完成。這都包括在基督第一次來臨連同祂的死與復活裏。

雖然舊造被了結了，但在外表的一面，世界還是一樣。因此，就需要基督第二次來臨，在有形並物質的一面清理整個宇宙；特別是需要...把人類政權了結。...按照但以理二章三十五節和四十四節，基督要成爲那非人手所鑿的石頭而來，把大人像從腳趾到頭砸碎。祂作這樣一塊石頭而來，是要將敵基督連同十個腳指頭砸碎。然而，祂不是獨自來，乃是與祂的新婦同來（啓十九 11、14）。

但以理七章十三至十四節啓示，如今基督這位人子是在神寶座前，得着權柄和國度。祂正在豫備一切，好回來治理全世界同神的國。...當基督正在豫備帶着國度回來時，祂也是神受苦子民的同伴（三 23~25）。因着不正確的政權，神的子民是在『火窯』裏，然而基督與他們同在。...不僅如此，十章四至九節啓示了基督的超越。基督的每一部分都是超越、寶貴的。祂是全宇宙中的超越者，這超越者是神經綸的中心與普及。

但以理書也啓示基督藉着神選民的环境，成爲他們的中心與普及。藉着列國作環境，神在要來的日子裏，至終要使基督成爲以色列的中心與普及。今天這原則對我們也是一樣。在現今這奧祕時代（這是但以理書所沒有啓示的），神正在使用環境，使基督成爲我們的中心與普及。...我們不是簡單的。一面，我們這些在基督裏的信徒是神的選民；另一面，我們仍是舊造的一部分，這舊造包括了一些消極的事物，如七章所描述的獸。我們是神的選民，需要基督作到我們裏面，成爲我們的中心與普及（但以理書生命讀經，八六至八九頁）。

參讀：但以理書生命讀經，第十二篇；基督的中心與普及，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

第一週·週四

晨興餽養

但十 5~6 『(我)舉目觀看，見有一人身穿細麻衣，腰束烏法精金帶。祂身體如水蒼玉，面貌如閃電，眼目如火把，手和腳如閃耀發亮的銅，說話的聲音如大眾的聲音。』

但以理這一個地上的人，定意要明白以色列將來的定命(但十 2~3、12)。他這樣作有二十一日之久。...那二十一日之後，但以理在十章四至九節，看見一個特別的異象。超越的基督，就是神在地上行動的中心與普及，向但以理顯現，供他珍賞，叫他得着安慰、鼓勵、盼望和堅定(但以理書生命讀經，一一〇頁)。

信息選讀

神...向〔但以理〕啓示這〔位〕超越的人。但以理可能不知道這人就是彌賽亞，但我相信但以理明白這一位就是主成爲一個人。這人不僅是耶和華，更是耶和華成爲人。

在宇宙中有一個事實，就是三一神成爲人。這是馬太福音和路加福音所啓示的。但在創世記十八章，有三個人來到亞伯拉罕那裏，三個當中有一個就是耶穌。祂成爲人來訪問亞伯拉罕。在但以理十章，這人向但以理顯現。當祂成爲人向亞伯拉罕顯現時，祂是一個普通的人，沒有甚麼特徵。然而，祂向但以理顯現時，卻有許多奇妙的特徵。

首先，超越的基督是在祂的祭司職任裏顯現，照顧祂所揀選的人(5上)。祂的祭司職任是由細麻衣袍所表徵。祂向但以理顯現時，不是穿着爭戰的軍裝，乃是穿着細麻衣，就是舊約祭司的衣服。...基督身穿細麻衣，這事實表徵祂的人性就是祂的祭司袍。在十章裏，

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，神的中心與普及，乃是祭司，照顧被擄中的以色列人。祂在人性裏作祭司，照顧神被擄的子民。

第二，基督向但以理顯現，給他看見祂作王的身分（由精金帶所表徵），為要掌管萬民〔5下〕。...腰帶是為着加強。基督的作王身分不是由麻所表徵，乃是由精金所表徵。祂的祭司職任是屬人的，祂的作王身分是神聖的。

不僅如此，基督乃是在祂的寶貴和尊榮裏顯現，供人珍賞；這是由祂的身體如水蒼玉所表徵（6上）。這裏『水蒼玉』一辭，原文不易繙譯；達祕譯本用了『貴橄欖石』（chrysolite）一辭。原文這辭可指一種藍綠色或黃色的寶石，表徵基督在祂的具體化身裏是神聖的（黃色），滿了生命（綠色），並且是屬天的（藍色）。...不僅如此，基督乃是在祂的光明裏顯現，為要光照人。祂的光明乃是由祂的面貌如閃電所表徵（6中）。...基督光照的眼光，為要搜尋並審判，是由祂眼目如火把所表徵（6中）。...基督也是在祂工作和行動的閃耀裏顯現，受人試驗並試驗人。祂工作和行動的閃耀，是由祂的手和腳如閃耀發亮的銅所表徵（6下）。在豫表裏，銅表徵神的審判，使人明亮。神的審判是一種試煉。基督受神審判、試煉，而神的試煉和審判就使祂明亮如閃耀發亮的銅。這樣一位基督一直受人試驗，並試驗人。...最後，基督在祂剛強的說話裏向但以理顯現，為要審判人。祂剛強的說話是由祂說話的聲音如大眾的聲音所表徵（6末）。

但以理所看見的基督是這樣的一位。祂是寶貴、有價值、完整並完全的。作為人，祂是神行動的中心與普及，為着完成神的經綸。祂是非常寶貴、光明的一位，常在光照、照亮並試驗人。作為祭司，祂在照顧我們；作為君王，祂在管理我們。祂是何等奇妙！（但以理書生命讀經，一一〇至一一三頁）

參讀：但以理書生命讀經，第十五篇；歌羅西書生命讀經，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

第一週·週五

晨興餽養

但七 9~10『我觀看，見有些寶座設立，那亙古常在者坐下了。祂的衣服潔白如雪，頭髮如純淨的羊毛；祂的寶座乃是火焰，其輪乃是烈火。從祂面前有火河流出。事奉祂的有千千，侍立在祂面前的有萬萬。審判者已經坐庭，案卷都展開了。』

整個世界局勢都在天上之神的諸天掌權之下，以配合神為着基督的經綸。今天世界的局勢，特別是歐洲和地中海沿岸的國家，已經被平衡，帶進一種局面，豫備好為着基督的再來。祂已臨近，時候快到。我們看見這局勢，就該醒起，看見世界不是為着我們的。我們乃是為着基督，我們每天必須豫備好迎見祂，好得着祂的賞賜。

但以理書說到一些非常重要的事。首先，這卷書說到以色列的歷史。...但以理也說到從寧錄到敵基督的人類政權。因着以色列和人類的政權是為着基督的，所以但以理書也啓示基督的某些方面。基督是神行動的圓心與圓周，中心與普及（但以理書生命讀經，六至七頁）。

信息選讀

我們需要看見基督是那居首位與包羅萬有者，是神的中心與普及。歌羅西書啓示基督是居首位的，祂在凡事上居首位。在首先的創造和新造中，基督都居首位。一章十五節告訴我們，基督是『一切受造之物的首生者』；十八節說，祂是『從死人中復活的首生者』。神的新造是憑着復活。基督在新造中居首位，意思是說，祂是在復活裏的頭一位。祂在創造與復活中，都是第一位。這意思是說，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

舊造的宇宙和新造的召會中，都是第一位。宇宙乃是召會存在的環境，召會的存在是作基督的身體，以完滿的彰顯基督。基督不僅在召會裏，就是在身體中是首位的，祂也在環境裏，就是在宇宙中是首位的。這說出祂在凡事上都是第一位。

十九節說，『因為一切的豐滿，樂意居住在祂裏面。』這節所說的豐滿究竟是甚麼？許多人會回答說，這是神格的豐滿。雖然這樣回答沒有錯，但保羅在此卻沒有用『神格的』或『神的』這些辭來形容豐滿這辭。他只說，一切的豐滿喜歡、樂意居住在基督裏面。在這個宇宙中有一個東西叫作豐滿，這豐滿樂意居住在居首位、包羅萬有的基督裏面。

祂必須在環境中並在召會裏居首位。祂是居首位者。

祂也是包羅萬有者。基督是宇宙中一切正面事物的實際。我們若認識聖經和神的經綸，我們就領會，基督就是諸天、地、太陽、生命、光、星辰、樹木、花、水、空氣和食物。物質的東西，乃是祂之於我們所是的一幅圖畫。不僅如此，基督也是一切神聖的屬性，諸如能力、聖別、公義、恩慈和愛。祂也是人性的美德，諸如謙卑、忍耐。再者，祂是召會和召會的各肢體，祂是神的建造以及這建造中的每一塊石頭。

基督是包羅萬有者，祂是神的中心與普及。...基督...是神定旨的中心和圓周。基督是神定旨的中心與普及；祂是輪軸，也是輪輞。換句話說，基督乃是一切。...這不是泛神論，這只是敘述一個事實：基督是神經綸的中心和圓周。...在神的經綸裏，基督乃是一切（歌羅西書生命讀經，四八至五一頁）。

參讀：基督的中心與普及，第一章；啓示錄生命讀經，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

第一週·週六

晨興餽養

但二 35『於是鐵、泥、銅、銀、金，都一同砸得粉碎，成如…糠粃…。打碎這像的石頭，變成一座大山，充滿全地。』

44『…天上的神必興起一國，永不敗滅，…要打碎滅絕那一切國；這國必存到永遠。』

但以理二章說到基督作一塊非人手所鑿的石頭而來，啓示錄十九章卻啓示基督帶着祂的新婦和軍隊而來。…基督是神，降臨與背叛的人類爭戰；人類則由那與撒但是一的敵基督所代表。神具體化身在基督裏，基督又帶着祂的新婦，就是得勝者；敵基督與撒但是一，又與十王和他們的軍兵是一。這兩方—基督與敵基督—要爭戰。人要直接與神爭戰（啓十九 19~21，十七 14）。敵基督要把地上最邪惡的人聚集一處，那就是把葡萄收聚到酒醅裏（十九 15，十四 19~20）。然後基督要來，不僅砸碎十個腳指頭，也要踹這酒醅。這就是基督壓毀人類的政權（但以理書生命讀經，八七至八八頁）。

信息選讀

人類政權被壓毀以後，神就清理了整個宇宙。舊造過去了，人類政權成了糠粃，被風吹散。然後團體的基督，就是基督連同祂的得勝者，要成爲一座大山，充滿全地，使全地成爲神的國（但二 35、44）（但以理書生命讀經，八八頁）。

〔三十五節〕的大山表徵神永遠的國，要永遠充滿全地（44，七 13~14）。…因此，大人像要被地上神永遠的國所頂替（啓十一 15~17）。…石頭擴增成爲

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，表徵基督的擴增（參約三 29~30）。召會是基督在生命上的擴增，而神永遠的國乃是基督在行政上的擴增（可四 26~29）。因此，基督不僅是召會，也是神的國（林前十二 12，路十七 21）。基督作為石頭，乃是神行動的中心；祂作為山，乃是普及。因此，基督是包羅萬有者，就是那在萬有中充滿萬有者（弗一 23）（聖經恢復本，但二 35 第二註）。

要使基督居首位，神就需要一班子民。神若沒有一班子民，就無法使基督成為居首位的。...我們蒙神揀選作祂的子民，為叫基督居首位，我們乃是在神屬天的掌權之下。就這件事來說，舊約和新約的原則都是一樣的。在神屬天的掌權下，萬有都互相効力，叫我們得益處（羅八 28）。在我們個人的宇宙中所發生的事特別是這樣。我們的宇宙包括我們自己、我們的家庭以及召會。在我們的宇宙中，每一天都發生許多事，目的乃是要使基督居首位。我們需要看見這事，並順服神屬天的掌權。

我們是在神為着基督的屬天掌權之下。屬天掌權的目的，是要完成神的選民，使基督得以居首位，就是使祂成為首先的一中心，並成為一切一普及。...因着諸天在掌權，所以基督在我們一切的情況中，都與我們同在。我們病了，祂與我們同在；我們在風暴中，祂與我們同在。我能見證，在風暴和背叛當中，我們能享受祂的同在。

我們都需要學知三件事：這個宇宙是在神的行政管理之下；神行政管理的心意，乃是要使基督成為居首位的，使祂在萬有中居首位；為着完成神的心意，我們這些神的子民，神的選民，必須與祂有最好的配搭與合作。藉着我們的配搭與合作，神就要完成祂永遠的心意，使基督藉着諸天的掌權，成為居首位的（但以理書生命讀經，九〇至九二頁）。

參讀：但以理書生命讀經，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

7 7 7 7 (英 495)

G 大調

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 從 永 遠
 4 - 4 | 3 - - | 5 - 3 | 2̣ 4̣ 6 | 1 - 7̣ | 1 - - ||
 到 永 遠, 是 神 心 愛 與 歡 喜。

二 基督是神的化身, 神的豐滿住祂裏;
 祂的尊高與神性, 無人能與祂比擬。

三 神所計畫是為祂, 要祂充滿萬有中;
 天地宇宙的一切, 都是為祂得尊榮。

四 一切創造全為祂, 萬有藉着祂而有;
 萬有也靠祂而立, 祂是中心並圓周。

五 祂是救贖的一切, 萬有藉祂得復交;
 藉祂有效的寶血, 萬有得與神和好。

六 祂是一切的元始, 也是召會永活頭,
 召會生命及內容, 從死首生的元首。

七 祂是神國的君王, 執掌所有的權柄;
 藉祂榮耀來管治, 天地萬有全從命。

八 祂在新天新地裏, 要作萬有的中心;
 為着神性、為着人, 直到永遠無窮盡。

九 神的心意是要祂 能在萬有居首位;
 這一萬有的基督, 現今竟作我美味!

WEEK 1 — HYMN

Hymns, #495

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.

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

綱 目

週 一

壹 主使用但以理和他的同伴—哈拿尼雅、米沙利、亞撒利雅—將神百姓從被擄的時代轉移到歸回以馬內利之地的時代，為着建造神的殿和神的城，使神得着彰顯並掌權—但一 1 ~ 21，二 17，賽八 8：

一 每當神要有一個時代的行動，一個轉移時代的行動，祂必須得着祂時代的憑藉；我們對神必須是有時代價值的人—啓十二 5 ~ 11，一 20，但十二 3，太十三 43。

二 基督這獨一的得勝者包括了所有的得勝者；這獨一的得勝者住在我們靈裏，使我們成為祂的得勝者—約十四 30，但二 34 ~ 35，啓十九 7 ~ 21，約壹五 4、18 ~ 19，啓三 21。

三 我們需要來看，我們要作的是甚麼，好帶進下一個時代；這是一個特別的時候，所以需要有特別的基督徒作特別的工作—太十六 18，啓十九 7，林前一 9，啓二 4 ~ 7，西一 18 下，約十七 21，林前十四 4 下，弗四 16，西二 19。

四 得勝者是照着身體的原則作工；身體的原則廢掉宗派主義

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, Michael, 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*

和個人主義—林前十二 12，腓一 19。

五 在神眼中，得勝者乃是『珍貴的人』，甚至就是『珍貴的本身』—但十 11、19、九 23(大蒙眷愛的，直譯，珍貴)。

六 主需要興起轉移時代的人，以恢復神的彰顯和權柄；在墮落的人類中間，神的彰顯被人破壞，祂的權柄被人否認；但以理和他的同伴真實讓神藉着他們得着彰顯，並且真實在神的權柄之下一創一 26，啓四 3 上，二一 11、18 上、24，二二 5。

週 二

貳 但以理有同伴，能一同絕對奉獻給神，並從跟隨撒但的世代分別出來歸給神—但一 4～8，五 12、22，六 10：

一 凡能給神使用來轉移時代的人，都必須是拿細耳人—自願奉獻的人，絕對且徹底的聖別歸給神—民六 1～8、22～27，詩一一〇 3，路九 62，腓三 13～14。

二 但以理和他的同伴雖然仍很年輕，但他們卻作為『相反的見證』站住，與安提帕在別迦摩召會中所作的相似—啓二 13。

週 三

三 我們要逃避青年人的私慾，同神所賜的同伴，就是『同那清心呼求主的人』，在身體裏並為着身體竭力追求基督—提後二 22，三 1-5，傳四 9～12：

1 照着神的原則，那些與別人配合的人纔是身體正確的代表；這種配合完全是由神的安排決定，不是由人的操縱決定—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 得勝者活在身體裏，並在基督整個身體相調的生命裏，照着身體的原則作工；凡不能與別人相調的人都將被時代所淘汰—羅十二 4 ~ 5, 林前十二 12、15、20、25。

四 蒙召的人一個主觀的神蹟（見於摩西身上），乃是水變血的神蹟（出四 9）；意指在神眼中，一切屬地的供應和屬世的享受（尼羅河的水），都不過是死亡（血）。

五 我們若要為着召會生活過聖別的生活，就要顧到我們的飲食，這乃是一件生死攸關的事—創二 9、17, 但一 8 ~ 9, 約六 57, 太四 4, 啓二 17。

週 四

叁 但以理藉着神的話語，聯於神的心意—但九 1 ~ 4, 申十七 18 ~ 20, 提後三 16 ~ 17, 弗六 17 ~ 18, 詩一一九 11、24:

一 但以理不僅是常讀神話語的人，而且還是與神的話聯得起來的人：

1 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，就立刻禁食禱告；他從聖經裏一摸着神的心意，立刻就把自己聯在這個心意上—但九 2 ~ 3。

2 他讀到利未記之後，就不能喫不潔的食物（但一 8 ~ 21）；他讀到耶利米書之後，就不能不禁食為着神百姓的復興禱告（二九 10 ~ 14）。

3 甚麼時候我們從神的話讀出神的心意，馬上就要把自己聯

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

在那個心意上——參詩——九 11、15 ~ 16、133、140。

4 聖經應該影響我們的生活，我們也應該聯於聖經——參林後六 14 ~ 18。

5 要作相反見證的人，必須讀神的話，從神的話摸着神的心意；神活的話在我們裏面作工，將我們從世界分別出來，並從製造分裂的己遷出，而進入三一神的一裏——約十七 17、21，弗五 26。

二 每一天我們都需要按照以下的生命原則，實行來到主的話前，讓三一神這真理注入我們裏面：

1 我們必須全人向主敞開，得着神聖的光內裏的照耀和神聖生命的供應；經歷最多變化的人，乃是絕對向主敞開的人——詩——九 105，箴二十 27，詩一三九 23 ~ 24。

2 我們必須全心尋求主——一 九 2，可十二 30。

3 我們必須對付使我們與主分開的任何事物——徒二四 16，提後一 3 上，約壹一 9，參結一 22、26。

4 我們必須在主面前謙卑自己，將我們的自信、自滿撇在一旁，並仰望祂的憐憫和恩典——賽六六 1 ~ 2，彼前五 5。

5 我們必須操練靈禱告神的話，且用神的話禱告，並操練全人默想祂的話這神聖之光的凝聚，好接受生命的供應和神聖的澆灌——弗六 17 ~ 18，五 26，詩——九 15 ~ 16、25、50、105、130。

6 當我們經歷光照、生命的供應和澆灌，還會有藉神的話而來的其他祝福：甦醒（十九 7 上）、救恩（搭救）（一一九 41、170）、堅立（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

週 五

肆 但以理是禱告的人，有美好的靈，他敬畏神，尊重神，高舉神，並在諸天之國（諸天管治）的實際裏，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，就是真愛神，一心要遵行神的旨意，完全順服神，沒有一點要自己，沒有一點憑自己的意思，不見有自己，只看見神的偉大——五 22～23，詩八六 11，賽十一 2。

二 尊重神就是憑那靈生活行事，使基督得着高舉，好藉着將那靈供應給人而尊重他們——士九 9，腓一 19～21 上，林後三 6。

三 活在神的管治之下，就是被祂公義、聖別並榮耀之管治的同在所充滿，為要執行祂的永約，就是將祂自己分賜到我們裏面，使我們成為祂一切所是的智慧展示——創九 8～17，結一 26～28，啓四 3，二一 18～20，林前一 30，弗三 10～11。

四 藉着操練靈而在那靈裏禱告，會使我們被神管治的同在充滿，並被帶到神管治的同在之下，以執行祂的經綸——啓四 1～3，弗六 17～18：

1 人與神合作最高的表現就是禱告；神是藉着人作祂忠信禱告的管道，在地上執行祂的經綸——太二六 41，徒六 4，弗六 18，西四 2。

2 禱告乃是主恢復的命脈；撒但越要阻撓我們的禱告，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*

們越該禱告—但六 10，參 4 ~ 9 節。

3 但以理是活在神面前的人，他倚靠禱告來作人所不能作的事，倚靠禱告來明白人所不能明白的事—二 17 ~ 19，九 1 ~ 4，十 1 ~ 3，11 ~ 13。

4 但以理的禱告完全是為着神而禱告，不是為着他自己；他藉着禱告給神最高的合作—九 2 下，耶二五 11，但九 17，王上八 48。

5 因着但以理是禱告的人，他是神所印證的，是能給神使用的，是能把神的奧秘說出來的—參徒六 4。

6 但以理的禱告達到了最高峯；他求神為神自己作事；他禱告說，『我們的神阿，現在垂聽你僕人的禱告懇求，為主的緣故使你的臉光照你荒涼的聖所』—但九 17。

7 只有像但以理這樣專一向神禱告的人，纔能給神用來轉移時代。

週 六

伍 但以理是一個犧牲自己，有殉道之靈的人—六 10 ~ 11：

一 但以理冒着性命的危險禱告；總長和總督意圖毀滅但以理，而他們背後之撒但的意圖，乃是要切斷神用以執行祂經綸的禱告管道—4 ~ 24 節。

二 但以理的同伴不顧惜自己的性命；當王命令他們要向金像俯伏時，他們說，『尼布甲尼撒阿，...我們所事奉的神，...能將我們從烈火的窖中救出來；...祂必救我們脫離你的

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*

手。即或不然，...我們決不事奉你的神，也不敬拜你所立的金像』—三 16 ~ 18。

三 凡是給神用來轉移時代的人，只怕一件事，就是怕得罪神，怕失去神的同在—林後五 9 ~ 10，參詩五一 11，書七 4。

四 我們若接觸那由葡萄樹所豫表的基督，並經歷祂犧牲的生命，祂就會使我們有力過犧牲的生活，為神和別人產生快樂—士九 13，太九 17，羅十二 1，弗五 2，林後一 24：

1 我們在自己裏面不能過犧牲的生活，因為我們的生命是天然的生命，自私的生命—伯二 4，太十六 25。

2 基督情深的愛困迫我們，使我們向祂活並向祂死—林後五 14 ~ 15，羅十四 7 ~ 9。

3 基督的愛使信徒願意為祂殉道—啓二 10，十二 11，羅八 35 ~ 37。

4 我們若經歷基督作出產酒的葡萄樹，就會在主裏被喜樂充滿—約十五 11，徒五 41，十三 52，腓三 1 上，四 4，詩四三 4。

5 我們藉着經歷基督作出產酒的葡萄樹，並藉着被祂這新酒所充滿，就可以在祂裏面並同着祂成為奠祭被澆奠，為着神的滿足和神的建造—創三五 14，出二九 40 ~ 41，腓二 17，提後四 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.

第二週·週一

晨興餽養

啓十二 5『婦人生了一個男孩子，是將來要用鐵杖轄管萬國的；她的孩子被提到神和祂的寶座那裏去了。』

10~11『…我們神的…國度、並祂基督的權柄，現在都來到了，因為那…控告我們弟兄們的控告者，已經被摔下去了。弟兄們勝過他…。』

照着聖經來看，女人的後裔要傷仇敵的頭。創世記三章女人的後裔主要的是指主耶穌，但得勝者在這後裔裏也有分。女人的後裔包括召會，特別是得勝者。雖然主傷了撒但的頭，但祂仍然在作工。女人的後裔要傷撒但的頭，這事的應驗可見於啓示錄十二章的男孩子。那獨一的得勝者包括了所有的得勝者（10~11）。

當神對某一件事的態度改變時，祂就有一個時代的行動。每一個時代的行動都帶進神的新路。神最重要的時代行動是在啓示錄十二章。祂要結束這個時代，帶進國度時代。…祂怎樣纔能結束這個時代，帶進另一個時代？祂必須得着祂時代的憑藉。這就是神今天所要作的（譯自『聖潔沒有瑕疵』英文版附錄）。

信息選讀

男孩子的被提結束召會時代並引進國度時代。男孩子使神能有所行動。如果沒有男孩子和被提，神就無法有時代的行動。我們絕不該忘記，神是能被限制的。在祂一切的行動中，祂等候人。神在天上的捆綁是基於我們在地上的捆綁；神在天上的釋放是基於我們在地上的釋放。每一件事都在於召會。

神的心意是要受造之物來對付墮落的受造之物。照着祂的定旨，全召會都該對付撒但；然而，召會

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,

墮落了，所以需要得勝者興起來。神的定旨得以在得勝者身上成就，是因為他們與祂同工。我們在整本聖經都能看見得勝者的原則。神總是得着一班得勝者，來進行時代的行動。

主在地上有兩個工作：救贖以及建造召會。召會是建造在『這磐石』上（太十六 18）。使徒們是首先站在這磐石上的。他們肉體雖然軟弱，靈卻不軟弱。...他們是時代的憑藉。...眾使徒與門徒在耶路撒冷等候十天，在那裏禱告。他們也許可以說，『過了這幾天，我們有大工要作；現在該先休息。』但他們不是那樣，他們在那裏禱告。那裏有一百二十人；但其餘曾經跟從主的人在那裏呢？顯然，並非每一個人都與神同工。這一百二十人乃是得勝者。

我們是在這時代的末了麼？我們如果是的話，國度很快就會開始。如果一個時代行動近了，神就需要憑藉；一般的工作已經不足以應付了。神的兒女缺少異象，他們沒有看見局面的嚴重和迫切。『現在』是時代的事。僅僅作主的好僕人已經不穀了，這對神沒有太大用處。...這是一個特別的時候，所以需要有特別的基督徒作特別的工作。

今天神正在等待男孩子。只有男孩子的被提能帶進啓示錄十二章十節裏的事。神有一個次序，祂是照着那個次序作工的。如今祂的眼目已經從召會轉移到國度。得勝者是照着身體的原則作工；身體的原則廢掉宗派主義和個人主義。

在所有時代的行動中，男孩子是最大的，因為這除去人的能力和魔鬼的能力，並帶進國度。我們活在這時代是最享特權的，我們能為神作得最多。光使我們看見道路，而力量、能力使我們能走在這道路上。如今，要被神使用，就必須付極大的代價（譯自『聖潔沒有瑕疵』英文版附錄）。

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

第二週·週二

晨興餽養

但一 8『但以理卻立定心意，不以王的膳和王所飲的酒玷污自己…。』

啓二 13『我知道你的居所，就是有撒但座位之處。你持守着我的名，甚至當我忠信的見證人安提帕在你們中間，撒但所住之處被殺的那些日子，你也沒有否認對我的信仰。』

神怎樣使用但以理來轉移那一個時代呢？在但以理身上有一個重要的原則，和在撒母耳身上一樣，就是自願奉獻。撒母耳是一個拿細耳人。拿細耳人就是一個自願奉獻的人〔民六〕。...雖然表面看，但以理不是拿細耳人，但實際上他也是一個拿細耳人，因為拿細耳人是淡酒濃酒都不喝的。甚麼叫作淡酒濃酒都不喝呢？意思就是凡人生裏頭的娛樂，我都不享受。在但以理身上，就是這個原則。

為甚麼但以理淡酒濃酒都不喝，也不用王的膳呢？因為那些東西都和偶像發生關係。巴比倫王所喝過的酒，一定是祭過偶像的，巴比倫王所喫過的肉和飯，也一定是祭過偶像的。那些飯食，最起碼也不合乎利未記十一章那些潔淨的條例，都是污穢的東西。但以理說，我不能因着這些玷污自己，世界的少年人可以分，但我不能有分（轉移時代的人，一二頁）。

信息選讀

所有能叫人得到享受的，能叫人有誇耀的，能叫人在世界中有地位的，但以理都拒絕了。他是一個自願奉獻的人。...我們光有一點屬靈的追求，光在主面前過着一點敬虔的生活，這個還不設給主用來轉移時代。每一個給主用來轉移時代的人，都必須是拿細耳人，是一個自動自願奉獻的人。我信弟兄姊妹現在都知道自願奉獻是甚麼。這就是說，當所有的人在地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

享受世界的時候，我卻從這一個情形中分別出來，這一個分別就是自願奉獻。聖經記載說，那一個時候，巴比倫王從各族的人中間選出一班少年人來侍立在他面前。這一個被選的機會，在別人真是求之不得，因為王要給他們好的喫，好的喝，養他們三年，叫他們肥壯俊美，得在王宮裏侍立在王面前。許多人巴望要得着這個機會，卻得不到。可是但以理和他的三個朋友，卻立志說，我們放棄這個機會，我們不願意享受這裏的飯和酒。我們不能和那些人一樣，我們要站在另一個地位上。那些人是沒有神的，也是不為着神的，我們卻是為着神的。

他們能這樣彰顯神，乃是因為他們服在神的權下。當時全地都否認神的權柄，他們卻承認神的權柄；全地都是人作王，他們卻讓神作王。

但以理和他的三個朋友，雖然還很年輕，竟然站起來作一個相反的見證。這個相反的見證就是分別。他們一站起來，就明顯的和世人有一個分別。...你讀但以理一章，必須領會這幅圖畫的意思。他們絲毫不跟隨巴比倫的潮流，他們是分別出來的人。別人能喫的東西他們不喫，別人能喝的東西，他們不喝，別人能作的事，他們不作。他們在每一件事上，都與別人有明顯的分別（轉移時代的人，一二至一四、二三頁）。

安提帕，原文意反對一切。主這忠信的見證人，反對屬世召會所帶進並實行的一切，因此，他成了主的殉道者。殉道者原文與見證人同字。安提帕是作相反見證的人，他作了相反的見證，反對一切偏離耶穌見證的事。在他那個時代，在別迦摩的召會必是藉他所作相反的見證，仍然持守着主的名，沒有否認正確的基督徒信仰（聖經恢復本，啓二 13 第三註）。

參讀：轉移時代的人，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

第二週·週三

晨興餽養

出四 14~16 『耶和華…說，不是有你的哥哥利未人亞倫麼？…現在他出來迎接你，他一見你，心裏就歡喜。你要對他說話，將當說的話放在他口中；我也要賜你和他口才，又要指教你們所當行的。他要替你對百姓說話；他要作你的口，你要作他的神。』

我信在主心頭的深處，是要亞倫與摩西配合。主耶穌差遣祂的門徒出去，是兩個兩個的（路十1），也就是在兩個人作見證的原則裏。單獨是個人主義，但與別人一同受差遣，是照着身體的原則。因此，有亞倫作摩西的配合，乃是照着神的原則。

雖然這是照着神的原則，但神沒有簡單明瞭的告訴摩西，他需要亞倫配合他。我們若仔細讀這段話，就會看見這件事早已在神心裏。…主盼望摩西領悟，他需要人配合他。雖然主豫備好這樣作，但祂沒有向摩西指出來，直到摩西自己感覺到他的需要。主非常智慧。祂也許願意為我們作某事，但祂常常不作任何事，直到我們領悟我們的需要。這原則能應用在我們中間的召會生活裏。雖然你知道我需要某樣東西，你最好不要告訴我。相反的，你該等候，直到我領悟我的需要（出埃及記生命讀經，一一六至一一七頁）。

信息選讀

主守住神聖的原則，不許可祂的僕人單獨。摩西需要亞倫。因此，亞倫的出現不是偶然的。神已經

WEEK 2 — DAY 3

Morning Nourishment

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

豫備他與摩西配合。

這配合的原則適用於今天。你若蒙主呼召，你必須領悟你需要人配合你。...使徒保羅出來服事主時，沒有單獨行動，總有別人配合他。哥林多前書的頭一節經文證明這事：『憑神旨意，蒙召作基督耶穌使徒的保羅，和弟兄所提尼。』保羅寫這封信時，提摩太和巴拿巴都不在場。因此，保羅把所提尼當作配合者；爲了守住這原則，他選了一位我們幾乎不知道名字的弟兄。

在服事主的事上，個人單獨行動不是照着神聖的原則。今天在新約的經綸裏，個人主義違反身體的原則。我們不該單獨行動；反之，我們該照着團體的原則行動，總有至少另一個肢體配合我們。越多肢體配合我們越好。個人不能代表身體。照着神的原則，身體的正確代表總是那些與別人配合的肢體。...配合者約束並限制我們。故此，與人配合是困難的。

按照記載，亞倫在說話上可能比摩西能幹；亞倫也許比摩西更有口才。然而，亞倫不可以此爲傲。他只能作一定的量，因爲就着地位而言，神沒有給他多少地位。事實上，出埃及四章十六節說摩西要作亞倫的神。從摩西和亞倫的配合，我們都能學習認識我們所佔地位的重要。我們在配合的關係中所佔的地位，完全在於主的安排。主呼召摩西，並且豫備亞倫來與他配合。人的操縱沒有地位，一切都是照着神聖的經綸，神聖的安排（出埃及記生命讀經，一一八至一一九、一二一、一二三頁）。

參讀：出埃及記生命讀經，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

第二週·週四

晨興餽養

但九 2~3 『...〔大利烏王〕在位第一年，我但以理從經書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，他所以不喫巴比倫王的飯，不喝巴比倫王的酒，定規是因為他讀過摩西的五經...。〔他從裏頭〕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。所以他不是一個和聖經脫節的人。

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。他不是一個死讀聖經的人，他從聖經裏頭一摸着神的心意，立刻就把自己聯在這一個心意上。

他是這樣一個讀經的人，所以凡是聖經裏頭的話語、亮光和教訓，每一點都能摸着。他讀到利未記的時候，他就不能喫污穢的東西。他讀到耶利米書，他就不能不禁食為着神百姓的復興禱告。他讀到那一點，他就把自己聯在那一點上。弟兄姊妹，...甚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）。

信息選讀

我們若要從神的話得着祝福，首先必須對付我們的心，絕對且全心的歸向主。我們也需要對付

WEEK 2 — DAY 4

Morning Nourishment

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

心裏任何消極的事物，或是使我們與主分隔的任何事物。

聖經要求我們謙卑自己，並且將我們的自信、自滿撇在一旁。...我們若沒有得着主的憐憫，不知不覺我們裏面的東西仍然會遮蔽我們，並使我們離開主的話。

神是獨一的光，神的話作為神的具體化身，乃是照耀的光。這光實際上就是在話中神的自己。因為話是神聖之光的凝聚，每當我們來到話面前，就進入光的氣氛中。這就像進到一個照亮的房間裏。當我們在光亮的房間裏，我們不僅接受光，也在光的範圍裏。

我們來到神的話面前，需要敞開...〔並〕運用全人，就是運用我們的身體、我們的魂和我們的靈。我們用眼睛閱讀字句，用口讀出聲來。我們也運用心思，就是魂的主要部分，領會我們所讀的。我們可能需要用到辭典、經文彙編、不同版本和譯本的聖經。神造我們有心思，我們需要運用它來領會神的話。研讀聖經還需要運用我們的情感愛慕神的話，並運用我們的意志接受神在祂話中的法則。這樣運用心思、情感和意志，就是運用魂。但我們也需要運用我們的靈。這主要就是禱告，叫我們裏面的人得以加強。我們若運用全人接觸神的話，就要得着光和生命的供應。

當我們經歷光照、生命的供應和澆灌，還會有藉神的話而來的其他祝福：甦醒（詩十九 7 上）、救恩（一一九 41、170—搭救）、堅立（28）、安慰（76）、滋養（103）、扶持（117）和保護。二十八節題到的堅立，不是指道理的東西，乃是指在我們裏面充滿我們並加給我們力量的東西。這必定是指生機的成分，因為只有生機的東西纔能進到我們裏面，使我們堅立。神的話使我們堅立，這指明神的話將生機的成分分賜到我們裏面（出埃及記生命讀經，八〇六至八〇八、八一〇、八一五、八一八頁）。

參讀：出埃及記生命讀經，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

第二週·週五

晨興餽養

但六 10『但以理…（他樓上的窗戶，開向耶路撒冷），一日三次，雙膝跪下，在他神面前禱告感謝，因他素常就是這樣行。』

九 17『我們的神阿，現在垂聽你僕人的禱告懇求，為主的緣故使你的臉光照你荒涼的聖所。』

敬畏神，就是真要神，一心要遵行神的旨意，完全順服神，沒有一點要自己，沒有一點憑自己的意思，不見有自己，只看見神的偉大（倪柝聲文集第一輯第九冊，一五七頁）。

但以理...是一個經常禱告的人。他的禱告，一點不是平常的禱告。他的禱告，乃是轉移時代的禱告。他每逢遇見一件重大的事，就在神面前禱告。...他所以信禱告，就是因為他信神，不信自己（轉移時代的人，二八頁）。

信息選讀

〔在但以理二章，〕當巴比倫王把但以理召來之先，曾經公開宣告說，若是今天在我權下的人，沒有一個能把夢解出來，我就要把巴比倫所有的哲士、術士都滅絕了。但以理和他的三個朋友，也是在這些人當中，也要被殺。所以我絕對相信，但以理會對他的三個朋友說，我們要為這件事禱告。他們就在那裏給神一個最高的合作，給神一個最高的配合。因此，就在他們專一的禱告裏頭，神把夢啓示給但以理。...這就說明但以理這一個人，是活在神面前的；他倚靠禱告來作人所不能作的事，倚靠禱告來明白人所不能明白的事。他這個人，是在禱告裏頭與神合作的。

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.

你應該信，那時但以理若不去禱告，定規不能看見那個夢，也不能懂得那個夢的意思。他...藉着禱告給神一個最高的合作。

但以理書記載但以理是能禱告的人。...他的禱告，是摸着神心意的，也是能成全神計畫的，所以撒但就特別對付他的禱告，破壞他的禱告。尤其是在六章給我們看見，撒但設法藉着他手下的人，要陷害這一個禱告的人，最低限度也要破壞他的禱告，使他不能禱告。

撒但〔的〕詭計，就是要用大利烏王四周圍的人，來對付但以理，不讓但以理禱告，末了還要陷害但以理這一個禱告的人。那麼，但以理怎樣應付呢？他還是照常不斷的禱告，一點不因着這個而受到威脅。聖經說得很清楚，『他...一日三次，雙膝跪下，在他神面前禱告感謝，因他素常就是這樣行。』（但六）任何事物都不能阻止但以理的禱告。若是但以理沒有禱告，但以理就失敗了。只要撒但能把但以理的禱告破壞了，阻止了，撒但就得勝了。所以但以理的禱告，就如同戰場上一個必爭的據點一樣。

你要看見，就是但以理的這個禱告，結果顯出神是一位活神來。實實在在神是在但以理身上，顯出祂是一位活神來。而神這一個顯出，乃是藉着但以理的禱告。

但以理的禱告，〔在九章十七節〕爬到了最高峯。他求神為神自己作事。...我盼望在你們的聖經裏，把『為主的緣故』幾個字圈一圈。你看見他這個禱告，完全是為着神自己而禱告，不是為着他自己禱告。好像他在那裏對神說，我今天在這裏求你，並不是為着我，乃是為着你。我雖然求你來作事，但並不是為着我自己，乃是為着你。這是很特別的禱告，也是最高的禱告。許多時候，我們的禱告，百分之九十九點九，都是為着我們自己，很少是為着神。但只有像但以理這樣一個專一為着神禱告的人，纔能給神用來轉移時代（轉移時代的人，二九至三四頁）。

參讀：轉移時代的人，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

第二週·週六

晨興餽養

但三 17~18 『...我們所事奉的神，...能將我們從烈火的窯中救出來；王阿，祂必救我們脫離你的手。即或不然，王阿，你當知道，我們決不事奉你的神，也不敬拜你所立的金像。』

但以理是一個犧牲自己而殉道的人。但以理書...給我們看見，這一個在神手裏用來轉移時代的人，是一個犧牲自己的人。每一次的遭遇和事實，都給我們看見，他是如何不顧自己的性命。比方他揀選喫素菜的時候，不一定有把握就能喫得肥壯。可能越喫越瘦弱，那就要被巴比倫王殺死。但是他不管生死。他只知道那些不潔的食物，那些祭過偶像的食物，不能入他的口，他不能受玷污，他要守住神的道。他就是為着這個道，喪命也甘心（轉移時代的人，三四頁）。

信息選讀

〔在但以理六章〕王下禁令，在三十天以內，全國的人都不能在王以外，向神或向人求甚麼。但是但以理還要禱告，即使會被丟在獅子坑裏，還是要禱告。用世界的話來說，他真有殉道的精神。

凡事畏首畏尾，東也怕西也怕，一下子怕這個，一下子怕那個，這樣的人神不能用來轉移時代。...凡是給神用來轉移時代的人，...只怕一件事，就是怕得罪神，怕失掉神的同在。凡是一遇到難處就躲避，一遇到難處就退縮，一遇到難處就頹萎，一遇到難處就變了主意，這樣的人在神手裏沒有多少用處。膽怯的人，神沒法使用。凡能給神使用來轉移時代的人，都是膽大的人。不是放肆，天然的膽大，乃是敬畏神而不怕為難的膽大。

WEEK 2 — DAY 6

Morning Nourishment

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.

但以理和他三個朋友...一點不顧惜自己的性命。你聽聽但以理三個朋友說的話是何等堅定雄壯！...他們說，尼布甲尼撒阿，我們所事奉的神能將我們從烈火的窯中救出來；祂必救我們！就是祂不救我們，我們也不事奉你的神，不拜你所立的像！...他們寧願被捆着丟進火窯裏也不肯屈服。哦，若是他們膽怯怕死的話，那一天定規不能為神作任何見證，不能給神用來轉移時代（轉移時代的人，三四至五六頁）。

最快樂的人乃是最不自私的人。最自私的人都是最痛苦的人。...犧牲的人乃是快樂的人。我們怎能犧牲呢？我們沒有力量犧牲，因為我們的生命是天然的生命、自私的生命。只有基督的生命纔是犧牲的生命。你若是接觸這位基督，經歷祂犧牲的生命，祂就要加給你力量，剛強你，使你為神為人而犧牲。你就要成為最快樂的一個人；你要被喜樂灌醉了。這就是經歷基督作葡萄樹。因着這經歷，對別人你就變成了一棵葡萄樹，所有和你接觸的人都要因你覺得快樂，你也要將喜樂帶給神。

葡萄必須經過甚麼工作纔能變成酒呢？必須經過壓。為要使神和人快樂，你必須經過壓。...葡萄必須經過壓，纔能將喜樂帶給神和人。你也必須經過壓。你越喝基督的酒，你就越體會你必須經過壓（包羅萬有的基督，六二至六三頁）。

基督情深的愛困迫我們，使我們向祂活並向祂死（林後五 14~15，羅十四 7~9）。...基督的愛，使信徒成為祂的殉道者（啓二 10，十二 11，羅八 35~37）。

有些事我不肯作，通常不只是因為這些事不對，或因為我怕神，乃是因為我愛祂。我會說，『主耶穌，我愛你，所以我不能作這事。』因着我愛祂，有些事我就不能作（得勝者，二一、三三頁）。

參讀：包羅萬有的基督，第五章；得勝者，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

屬靈的爭戰—在身體裏

637

Hymns, #894

8 7 8 7 副 (英 885)

降 B 大調

3/4

$\underline{5} \cdot \underline{6} \mid \underline{5} \cdot \underline{3} \underline{2} \underline{1} \mid \underline{7} \underline{6} \cdot \underline{6} \cdot \underline{6} \mid 2 \cdot \underline{1} \underline{7} \underline{1} \mid 2 -$
 一 爭 戰 要 在 身 體 裏 面, 永 勿 單 獨 去 迎 敵;
 $\underline{5} \cdot \underline{6} \mid \underline{5} \cdot \underline{1} \underline{2} \underline{3} \mid \underline{4} \underline{6} \cdot \underline{1} \cdot \underline{2} \mid \underline{3} \underline{1} \underline{2} \cdot \underline{7} \mid 1 -$
 同 着 身 體 聯 於 元 首, 寶 座 之 上 將 敵 襲。
 $\underline{1} \cdot \underline{1} \mid \underline{4} \cdot \underline{4} \underline{4} \cdot \underline{4} \mid \underline{4} \underline{3} \cdot \underline{3} \cdot \underline{3} \mid \underline{3} \cdot \underline{2} \underline{6} \cdot \underline{2} \mid 2 -$
 (副) 爭 戰 要 在 身 體 裏 面, 藉 着 元 首 的 功 績;
 $\underline{5} \cdot \underline{6} \mid \underline{5} \cdot \underline{1} \underline{2} \underline{3} \mid \underline{4} \underline{6} \cdot \underline{1} \cdot \underline{2} \mid \underline{3} \underline{1} \underline{2} \cdot \underline{7} \mid 1 - \parallel$
 同 着 身 體 站 得 穩 堅, 你 就 必 定 得 勝 利。

二 神的軍裝乃為身體, 非為任何的個人;
 當你憑着身體爭戰, 所有益處是你分。
 三 召會建在基督身上, 陰府權勢難勝過;
 乃是身體得被建造, 纔能抵擋眾惡魔。
 四 憑着身體, 靠着元首, 坐在諸天的境界,
 與執政者並眾惡魔, 摔跤奮鬪不鬆懈。
 五 同眾弟兄為神站住, 作主身上一肢體;
 靈中隨時多方禱告, 靠着寶血取勝利。
 六 坐在天上得勝有餘, 藉主力量的大能,
 在主裏面, 同眾作戰, 如同軍隊一兵丁。
 七 憑着身體向前進攻, 惡者必由你征服;
 照神旨意捆綁、釋放, 仇敵必作你食物。

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.

但以理書、撒迦利亞書結晶讀經

第三篇

大人像的異象— 但以理書支配的異象

讀經：但二

綱 目

週 一

壹 但以理二章裏大人像及其定命的異象，乃是『末後日子必發生的事』的異象—28 節。

貳 但以理二章裏大人像的異象，乃是但以理書支配的異象：

一 這大人像表徵全人類歷史中人類政權的集大成，從人類政權開始於示拿地的巴別（巴比倫）（創十 8 ~ 10，十一 1 ~ 9），即人像的頭所表徵的，到人類歷史中人類政權終結於羅馬帝國同其十王，即十個腳指頭所表徵的（但二 40 ~ 44 上，七 24，啓十三 1，十七 12）：

1 金頭（但二 36 ~ 38），相當於七章三至四節的頭一個獸，表徵尼布甲尼撒，即巴比倫的創建者和王。

2 銀的胸膛和膀臂（二 39 上），相當於七章五節的第二個獸，表徵瑪代波斯。

3 銅的肚腹和腰（二 39 下），相當於七章六節的第三個

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,

獸，表徵希臘，包括馬其頓。

4 鐵的腿和半鐵半泥的腳 (二 33) ，相當於七章七至八節的第四個獸，表徵羅馬帝國連同其末了的十王 (二 40 ~ 44 上，七 7 ~ 11、19 ~ 26，啓十七 7 ~ 13) 。

二 人類政權從始至終，一直在作三件事：背叛神、高舉人以及拜偶像—創十一 4 註 2 (恢復本聖經) 。

週 二、週 三

叁 按照但以理二章的人像，在神看來，人類的一切政權，乃是由巴比倫、瑪代波斯、馬其頓希臘和羅馬這四個帝國組成的：

一 人類政權開始於寧錄所建造的巴別 (巴比倫) (創十 8 ~ 10) ，結束於敵基督統治下復興的羅馬帝國。

二 雖然羅馬帝國的形態和外表已經消失，但羅馬帝國的文化、精神和素質今天仍繼續存在—但七 12 。

三 在大災難開始時 (太二四 21) ，羅馬帝國的形態和外表將在敵基督手下得着恢復。

四 按照但以理書和啓示錄，羅馬帝國最後一位該撒將是十王所擁護的敵基督—啓十七 10 ~ 12 。

五 因此，寧錄在巴別所開始的人類帝國，其集大成要完成於敵基督同十王。

六 大人像的頭若是巴比倫，整個人像也應該是巴比倫；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，從寧錄到敵基督的整個人類政權乃是巴比倫：

1 在最後一位該撒敵基督的統治下，羅馬帝國將是政治和宗教的巴比倫—十七～十八章。

2 敵基督的帝國將是政治和物質的巴比倫，也就是『大巴比倫』（十八2）；而稱為『奧秘哉！大巴比倫』（十七5）的羅馬天主教，將是宗教的巴比倫—耶五十1註1（恢復本聖經）。

七 兩條鐵腿表徵東羅馬帝國和西羅馬帝國，而半鐵半泥的腳與腳指頭（但二41～43），表徵在羅馬亡國之後，到基督再來之前，這段期間的國家：

1 這些國家有些是專制的，有些是民主的；人像的十個腳指頭，表徵敵基督統治下得了復興並恢復之羅馬帝國的十王—44節上，七7、24，啓十七12。

2 大人像的前三部分和兩腿所表徵的歷史時期，已經應驗，但十個腳指頭所表徵的時期，尚未應驗；這時期要應驗於現今世代的末了。

週 四、週 五

肆 大人像的定命乃是被一塊非人手鑿出來的石頭砸碎—但二34～35上、44下～45：

一 這石頭就是基督；基督藉着釘十字架被治死，而為神所鑿（亞三9，徒二23）；並且祂在復活裏（24），被鑿成一塊具有三方面講究的石頭：為着建造召會，乃是基石和房角石（賽二八16，太二一42）；對不信的猶

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，乃是絆腳的石頭（賽八 14，太二一 44 上，羅九 33）；以及爲着毀滅人類政權的總和，乃是砸人的石頭（太二一 44 下）。

二 當基督這砸人的石頭來臨時，祂不是單獨的來，乃是同着祂的得勝者（祂的新婦，祂的擴增）作爲祂的軍隊而來——約三 29 ~ 30，啓十七 14，十九 7 ~ 8、11、14。

三 在召會時代，就是奧祕時代，基督正在建造召會作祂的新婦（弗五 25 ~ 29）；基督降臨地上以前，將有一次婚禮，祂要迎娶得勝者（啓十九 7 ~ 9），就是那些多年與神的仇敵爭戰，且已經勝過那惡者的人（參十二 11）。

四 婚禮之後，基督這作丈夫的要與祂新娶的新婦同來，毀滅敵基督；這敵基督同他的軍隊將要直接與神爭戰——十七 14，十九 19。

五 當基督作爲神所鑿的石頭顯現時，祂同祂的得勝者——團體的基督——要擊打十王和敵基督（11 ~ 21），把大人像從腳趾到頭砸得粉碎（但二 35）。

六 這將是基督對那從敵基督回溯到寧錄之人類政權的集大成，包羅一切的審判，因而結束地上舊造裏人類政權的時代，並引進神在千年國，以及永世新天新地裏掌管全地的時代。

伍 『於是鐵、泥、銅、銀、金，都一同砸得粉碎，成如夏天禾場上的糠粃，被風吹散，無處可尋。打碎這像的石頭，變成一座大山，充滿全地』——35 節：

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 這裏的大山表徵神永遠的國，要永遠充滿全地—44 節，七 13 ~ 14。
- 二 團體的基督—基督同祂得勝的新婦—來砸碎人類政權的集大成以後，要變成一座大山，充滿全地，使全地成爲神的國；因此，大人像要被地上神永遠的國所頂替—啓十一 15 ~ 17。
- 三 石頭擴增成爲大山，表徵基督的擴增（參約三 29 ~ 30）；召會是基督在生命上的擴增，而神永遠的國乃是基督在行政上的擴增（可四 26 ~ 29）；因此，基督不僅是召會，也是神的國（林前十二 12，路十七 21）。
- 四 基督作爲石頭，乃是神行動的中心；祂作爲山，乃是普及；因此，基督是包羅萬有者，就是那在萬有中充滿萬有者—弗一 23。

週 六

陸 基督同祂得勝的新婦，要作爲團體砸人的石頭而來，砸碎人類政權的集大成，並成爲一座充滿全地的大山，就是神的國；在這異象的光中，我們該有怎樣的態度：

- 一 我們這些神的子民若看見但以理二章裏這個支配的異象，就會蒙保守脫離世界，並豫備好爲着基督的來臨。
- 二 我們既知道主的來臨是如此寶貴，就該過一個愛慕主顯現的生活；這會叫我們不灰心、不退後、不軟弱，卻忠心到底—提後四 8，參約十四 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 聖經中最後的禱告乃是：『主耶穌阿，我願你來！』（啓二二 20）我們都該有這樣的禱告，有這樣的渴望；整本聖經結束於我們對主再來的渴望發表成爲禱告。
- 四 我們所有的每一個『今天』，實在都是主的恩典；所以只要還有今天，只要氣息尚存，我們就當愛主和祂的顯現，熱切等待主來（腓三 20），並且常以此事爲勉。
- 五 主來的時候，要像賊一樣，隱密的臨到那些愛祂的人，把他們當作寶貝偷去，到祂天上的同在裏（太二四 42 ~ 43）；因此我們需要做醒豫備（二五 13，二四 44）。
- 六 成熟不是一天的事，所以爲着祂來設立祂的國，我們必須豫備自己，愛祂並在祂裏面長大，使我們在祂顯現時得以成熟被提，並得賞賜——來六 1 上，路二一 34 ~ 36，參啓十二 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.*

第三週·週一

晨興餽養

但二 28『只有一位在天上的神，能啓示奧祕的事，祂已將末後日子必發生的事，指示尼布甲尼撒王。你的夢，就是你在牀上腦中的異象，乃是這樣。』

31~32『王阿，你觀看，看見一個大像。這像巨大，極其光耀，站在你面前，樣子甚是可怕。這像的頭是精金的…。』

但以理二章大人像的異象...乃是但以理書支配的異象。...一章單單是引言，二章就給我們看見一個支配的異象，這異象乃是明白七至十二章之異象的鑰匙。

這大人像表徵全人類歷史中人類政權的集大成（二 31~33），從人類政權開始於示拿地的巴別（創十 6~12），就是巴比倫，即人像的頭所表徵的，到人類歷史中人類政權終結於羅馬帝國同其十王，即人像的十個腳指頭所表徵的。人類政權從始至終，一直在作，並繼續要作三件事：背叛神、高舉人以及拜偶像（十一 4、9）（但以理書生命讀經，二五、二八、一八頁）。

信息選讀

大人像的金頭，相當於但以理七章三至四節的頭一個獸，表徵尼布甲尼撒，即巴比倫的創建者和王（二 36~38）。...銀的胸膛和膀臂，相當於七章五節的第二個獸，表徵瑪代波斯（二 39 上）。...銅的肚腹和腰，相當於七章六節的第三個獸，表徵希臘，包括馬其頓（二 39 下）。...鐵的腿和半鐵半泥的腳，相當於七章七至八節的第四個獸，表徵羅馬帝國連同其末了的十王（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).

在聖經裏，按照但以理二章的大人像，只有四個帝國。所以，在神看來，整個歷史中人類的一切政權，乃是由這四個帝國組成的：巴比倫帝國、瑪代波斯帝國、馬其頓希臘帝國和羅馬帝國。照人的觀點看，希臘帝國結束於亞歷山大大帝的死亡。然而，照神的看法，這帝國藉着亞歷山大的四個繼承者延續下去，就是由亞歷山大的四個將軍把帝國分為四部分，直到羅馬帝國開始，它纔告結束。表面看羅馬帝國也已經終結了；實際上羅馬帝國仍繼續存在。按照但以理書和啓示錄，羅馬帝國最後一位該撒乃是敵基督，帶同着大人像十個腳指頭所表徵的十王。羅馬帝國大約開始於基督降生前三十年，然後要持續到三年半大災難的末了。寧錄在巴別所開始的人類帝國，其集大成要完成於羅馬帝國最後一位該撒同他的十王。因此，按照聖經，我們今天仍在羅馬帝國裏。

世界的文化，累積了從寧錄時期直到如今的文化。開始於寧錄的，要結束於敵基督。巴比倫、瑪代波斯以及馬其頓希臘帝國已經滅亡了，但他們的文化仍在。瑪代波斯帝國採納了巴比倫文化的某些方面，而馬其頓希臘帝國又採納了瑪代波斯文化的某些方面。同樣的原則，羅馬帝國採納了希臘文化和先前文化裏的許多元素。今天我們仍在羅馬文化的影響之下，特別在法律、政治和行政的事上。就這意義說，羅馬帝國是繼續存在的，我們仍在這個帝國裏。

在但以理二章尼布甲尼撒之夢的講解中，只有大人像的頭是稱為巴比倫。然而，如果頭是巴比倫，整個像也必是巴比倫（但以理書生命讀經，一八至二〇、二五頁）。

參讀：但以理書生命讀經，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

第三週·週二

晨興餽養

但二 32~33 『這像的頭是精金的，胸膛和膀臂是銀的，肚腹和腰是銅的，腿是鐵的，腳是半鐵半泥的。』

七 12 『至於其餘的獸，權柄都被奪去，生命卻仍存留，直到所定的時期和時候。』

雖然巴比倫、波斯、希臘的統治和權柄被奪去，但它們的生命，就是它們的文化，卻仍延長存留。每一個帝國被打敗，其文化就被接續的帝國所承受。今天世界的文化乃是屬羅馬的，但它是累積的文化，包含了巴比倫人、波斯人和希臘人的文化（聖經恢復本·但七 12 第一註）。

在大災難開始時（太二四 21），羅馬帝國的形態和外表將在敵基督手下得着恢復。按照但以理書和啓示錄，羅馬帝國最後一位該撒將是十王所擁護的敵基督（啓十七 10~12 與註）。因此，寧錄在巴別所開始的人類帝國，其集大成要完成於敵基督同他的十王（但二 32 第一註）。

信息選讀

聖經啓示，但以理二章尼布甲尼撒所看見的人像，實際上...是開始於建立巴別城的寧錄（創十 9~10）。...然後，巴比倫延續經過瑪代波斯帝國、希臘帝國和羅馬帝國，至終要包括羅馬帝國最後一位該撒，敵基督，同其十王，就是大像的腳指頭所表徵的（但二 41~44）。啓示錄告訴我們，在最後一位該撒敵基督的統治下，羅馬帝國將是政治和宗教的巴比倫。十八章說到敵基督的帝國將是政治和物質的巴比倫，也就是『大巴比倫』（2）。不僅如

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，藉着康士坦丁大帝把基督教接納為國教，基督教的性質就改變為天主教，就是十七章所稱的『奧祕哉！大巴比倫』（5）。這是宗教的巴比倫。所以，...不僅巴比倫本身是巴比倫，羅馬帝國也是巴比倫。

按我們的看法，世上有許多不同的國家、民族和帝國；但在神眼中，整個人類政權，從寧錄到敵基督，都是巴比倫。

我們需要來看，今天我們是在大人像的那一部分裏。我研讀聖經並世界局勢六十多年，我相信今天我們是在人像的腳那裏，非常接近十個腳指頭。世界的局勢，特別是歐洲的局勢，已經改變形態，符合聖經裏的豫言。我們若清楚這事，就知道我們是在那裏，我們該作甚麼。...羅馬帝國的文化、精神和素質繼續存在，但這帝國的形態和外表已經消失。然而，羅馬帝國的形態和外表將要在敵基督的手下得恢復。現今全地都豫備好，為着羅馬帝國的復興和十個腳指頭的出現；這要帶進基督這石頭來砸碎人類政權的集大成，並引進神在地上永遠的國。

但以理二章的四個帝國，相當於七章的四個獸。在二章，尼布甲尼撒看見了一個大人像，但在七章，但以理看見四個獸。...金頭（二 37~38），表徵尼布甲尼撒，相當於頭一個獸，那獸『像獅子，有鷹的翅膀』（七 3~4）。銀的胸膛和膀臂（二 32、39上），表徵瑪代波斯，相當於第二個獸，那獸如熊（七 5）。銅的肚腹和腰（二 32、39下），表徵希臘，相當於第三個獸，那獸如豹（七 6）。鐵腿和半鐵半泥的腳（二 40~43），表徵羅馬帝國連同其末了的十王，相當於第四個獸，那獸與其他的獸不同，有大鐵牙和十角（七 7~8）（但以理書生命讀經，二五至二八頁）。

參讀：但以理書生命讀經，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

第三週·週三

晨興餽養

但七 7 『…第四獸甚是可怕可懼，極其強壯；…這獸與前三獸不同，頭有十角。』

啓十七 11~12 『那先前有，如今沒有的獸，就是第八位；牠是出於那七位，…你所看見的那十角，就是十王，他們…要和獸同得權柄，作王一個小時。』

〔但以理二章的〕兩條鐵腿表徵東羅馬帝國和西羅馬帝國，而半鐵半泥的腳與腳指頭（41~43），表徵在羅馬亡國之後，到基督再來之前，這段期間的國家。這些國家有些是專制的，有些是民主的。人像的十個腳指頭，表徵敵基督統治下得了復興並恢復之羅馬帝國的十王（44 上，七 7、24，啓十七 12）。大人像的前三部分和兩腿所表徵的歷史時期，已經應驗，但十個腳指頭所表徵的時期，尚未應驗。這時期要應驗於現今世代的末了（聖經恢復本，但二 33 第一註）。

第四個獸相當於但以理二章三十三、四十至四十三節大人像的鐵腿，和半鐵半泥的腳和腳指頭，表徵羅馬帝國，特別是表徵羅馬帝國末一位該撒——敵基督（啓十七 7~11）。…這第四獸甚是可怕可懼，極其強壯，如鐵所表徵者。這獸有大鐵牙和銅爪，吞喫嚼碎，所餘剩的用腳踐踏（但七 19、23），表徵牠有大能力，能吞喫嚼碎列國。這獸有十角，表徵牠有十王（24，啓十七 12~13），就是但以理二章裏大人像的十個腳指頭（但七 7 第一註）。

信息選讀

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

所有研究聖經、熟悉豫言的人都知道，那個大像說明了尼布甲尼撒以來的世界政治局勢。金頭象徵巴比倫王尼布甲尼撒，所以是指巴比倫帝國（但二37~38）。銀的胸膛和膀臂象徵瑪代波斯（39）。銅的肚腹和腰象徵亞歷山大大帝手下的馬其頓與希臘帝國（39）。在希臘帝國之後，乃是羅馬帝國（40），這是由鐵的兩腿所象徵，指明羅馬帝國的強大力量。

這四國由金、銀、銅、鐵象徵。第一國是金，指明在開始時有更多的榮耀，以後每種金屬的榮耀依順序減少，但還是非常的堅硬。最終，像的腳是半鐵半泥的，表徵羅馬覆亡之後，基督第二次來臨之前這段時間裏的列國。這些國必是一部分專制的，一部分民主的。

在二十世紀早期，共產主義偷偷進到人類社會裏。俄國革命發生於一九一七年。二次世界大戰後，共產主義佔據了中國。共產主義的哲學是他們的誇耀，但事實上他們只不過是實行獨裁或專制。...共產主義如同大像腳的鐵，極其堅強，能壓碎一切擋路的東西，但神有辦法使鐵變弱。祂的辦法就是使鐵攪泥。...東歐人民（就是泥，就是塵土）起來對付共產主義，使共產主義的鐵變弱。最終，鐵無法對付塵土，就變得癱瘓、殘廢。這說明在東歐應驗了豫言，也說明我們正在大像的鐵與泥時期。成百萬人正在東歐起來。...成百萬人在共產中國起來，要求自由。當泥土起來時，鐵的力量就減弱（生機建造的召會，二二至二四頁）。

參讀：生機建造的召會，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

第三週·週四

晨興餽養

但二 34『你觀看，見有一塊非人手鑿出來的石頭，打在這像半鐵半泥的腳上，把腳砸碎。』

44『當那列王在位的日子，天上的神必興起一國，永不敗滅，…卻要打碎滅絕那一切國；這國必存到永遠。』

大人像的定命就是被一塊非人手鑿出來的石頭，在其顯出時砸碎（但二 34~35 上、44 下 ~45·七 13~14）。這塊非人手鑿出來的石頭就是基督。基督這砸碎人類整個屬人政權的石頭，不是人手鑿出來的（如二章三十四節、四十五節的『非人手』所指明的），祂是神藉着祂的釘死與復活所鑿出來的。藉着祂的釘十字架，祂被治死而被鑿（徒二 23）；在祂的復活裏，祂首先被鑿成爲房角石以建造召會，再成爲砸人的石頭以毀滅全部人類政權（24·太二一 42、44 下）（但以理書生命讀經，二〇頁）。

信息選讀

當基督這塊非人手鑿出來的石頭顯現時，祂就把大人像從腳趾到頭，砸得粉碎。這就是說，祂要擊打十王連同敵基督。啓示錄十九章說到基督與敵基督的爭戰。同着基督的乃是由得勝者所組成，祂新娶的新婦；同着敵基督的乃是十王和他們的軍隊。這戰爭乃是地對抗天，人反對神的爭戰。基督要打敗並毀滅敵基督和十王。

按但以理二章，這爭戰要使整個人像從腳趾到頭被砸得粉碎。…三十五節上半說，『於是鐵、泥、銅、銀、金，都一同砸得粉碎，成如夏天禾場上的糠粃，被風吹散，無處可尋。』這表徵從寧錄到敵基督之

WEEK 3 — DAY 4

Morning Nourishment

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

整個人類政權的完全毀滅。所以，人類政權要在基督這塊神所鑿的石頭顯現時被了結。

基督是石頭，有三方面的講究。首先，對信徒而言，基督是他們所信靠的基石。以賽亞二十八章十六節論到基督作石頭的這一面，說，『看哪，我在錫安放一塊石頭，作為根基，是試驗過的石頭，是寶貴的房角石，作為穩固的根基。』第二，對不信的猶太人而言，基督是絆腳的石頭（八 14，羅九 33）。馬太二十一章四十四節上半論到這一面說，『那跌在這石頭上的，必要跌碎。』第三，對列國而言，基督將是砸人的石頭。『這石頭掉在誰身上，就要把誰砸得粉碎，簸散如糠粃。』（44 下）（但以理書生命讀經，二〇至二一頁）

大人像的定命乃是被一塊非人手鑿出來的石頭砸碎（但二 34~35 上、44 下~45）。這石頭就是基督。基督藉着釘十字架被治死，而為神所鑿（亞三 9，徒二 23）；並且祂在復活裏（24），被鑿成一塊具有三方面講究的石頭：為着建造召會，乃是基石和房角石（賽二八 16，太二一 42）；對不信的猶太人，乃是絆腳的石頭（賽八 14，太二一 44 上，羅九 33）；以及為着毀滅人類政權的總和，乃是砸人的石頭（太二一 44 下）（聖經恢復本，但二 34 第一註）。

在〔基督〕的婚娶之後，祂要來到，同時要作砸人的石頭，並作踹酒醅的那位（啓十九 15，十四 19~20，賽六三 2~3）。敵基督要聚集大批邪惡、背叛的人圍繞耶路撒冷，這就豫備了『葡萄』，給基督來踹『酒醅』。祂的來臨將使人大大驚訝，因為這些背叛的人不相信基督，也不相信神，只相信自己。敵基督甚至誇稱自己就是神（帖後二 4，但十一 36），並在美地和地中海中間，支搭帳幕給自己享受（45）。那時基督這塊神所鑿出來的石頭要同着祂的新婦來臨，擊打人像的腳指頭，把它從腳趾到頭毀滅（但以理書生命讀經，二一至二二頁）。

參讀：但以理書生命讀經，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

第三週·週五

晨興餽養

但二 35 『…打碎這像的石頭，變成一座大山，充滿全地。』

45 『你既看見非人手鑿出來的一塊石頭，從山而出，打碎鐵、銅、泥、銀、金，那就是至大的神把後來必發生的事給王指明。…』

當基督這砸人的石頭來臨時，祂不是單獨的來，乃是同着祂的得勝者（祂的新婦，祂的擴增）作為祂的軍隊而來（約三 29~30，啓十七 14，十九 7~8、11、14）。在召會時代，就是奧祕時代，基督正在建造召會作祂的新婦（弗五 25~29）。基督降臨地上以前，將有一次婚禮，祂要迎娶得勝者（啓十九 7~9），就是那些多年與神的仇敵爭戰，且已經勝過那惡者的人（參十二 11）。婚禮之後，祂這作丈夫的要與祂新娶的新婦同來，毀滅敵基督；這敵基督同他的軍隊將要直接與神爭戰（十七 14，十九 19）（聖經恢復本·但二 34 第一註）。

當基督作為神所鑿的石頭顯現時，祂同祂的得勝者——團體的基督——要擊打十王和敵基督（十一~二十一），把大人像從腳趾到頭砸得粉碎（但二 35）。這將是基督對那從敵基督回溯到寧錄之人類政權的集大成，包羅一切的審判，因而結束地上舊造裏人類政權的時代，並引進神在千年國，以及永世新天新地裏掌管全地的時代（但二 34 第二註）。

信息選讀

大人像要被一座大山所頂替，這山表徵神永遠的國，要充滿全地（但二 35 下、44 上）。這就是說，基督來臨砸碎人類政權的集大成以後，祂就帶進神

WEEK 3 — DAY 5

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

在地上永遠的國。

石頭擴增成爲大山，表徵基督的擴增。基督是可以擴增的，這事實在約翰三章啓示出來。三十節論到基督說，『祂必擴增。』這節裏的擴增乃是二十九節所說的新婦：『娶新婦的，就是新郎。』所以，基督有一個擴增，這個擴增就是祂的新婦。就如夏娃是亞當的擴增，照樣，新婦乃是基督這新郎的擴增。

今天召會是基督在生命上的擴增，而神永遠的國乃是基督在行政上的擴增。在生命上，基督擴增成爲召會；在行政上，基督擴增成爲神永遠的國。因此，基督不僅是召會，基督也是神的國。召會和國度都是祂的擴增。

馬可四章二十六至二十九節種子的比喻，啓示神的國如何是基督的擴增。二十六節說，『神的國是這樣，如同人把種子撒在地上。』這種子就是基督作神聖生命的具體化身。按這比喻，這種子發芽、長大、結果、成熟並產生收成（27~28）。從基督來將自己種到人性這『泥土』裏，祂就一直長大並擴增。至終，這擴增要成爲充滿全地的大山，作神永遠的國。

但以理二章論到基督是石頭和大山的話，啓示基督是神行動的中心與普及。我們可以說，基督作爲石頭，乃是中心；祂作爲大山，乃是普及。石頭是基督作中心，大山是基督作圓周，普及。基督真是包羅萬有的一位。祂是石頭，也是山；祂是召會，也是國度。祂連同祂的擴增，乃是充滿全地的大山（但以理書生命讀經，二二至二三頁）。

參讀：但以理書生命讀經，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

第三週·週六

晨興餽養

但七 13~14 『我在夜間的異象中觀看，見有一位像人子的，駕着天雲而來；祂來到亙古常在者那裏，被領近祂面前。權柄、榮耀、國度都給了祂，使各族、各國、各方言的人都事奉祂。祂的權柄是永遠的權柄，不能廢去，祂的國必不毀壞。』

我盼望我們都看見但以理二章支配的異象，並且在這異象的光中，對人類政權有清楚的看見。在人看來，有各種的政權，有些好，有些壞。但在神眼中，每一個人類政權都是獸。...我能見證，六十多年來，這個看見保守我脫離世界。...我們這些神的子民若看見這個支配的異象，就會蒙保守脫離世界，並豫備好為着基督的來臨，祂就是那砸人的石頭，要砸碎人類政權的集大成，並成爲一座大山，就是神永遠的國，充滿全地（但以理書生命讀經，二九至三〇頁）。

信息選讀

我們既知道主的再來是如此寶貴，就該愛慕主的顯現（提後四 8）。聖經末了結束在：『主耶穌阿，我願你來！』（啓二二 20）...在使徒們的心目中，他們一直認定，主必快來，他們也過着豫備主再來的生活。...不要想我們既清楚主來臨的兆頭，就可以鬆懶，先愛世界，到了末七再追求主。...要相信主是可畏的。在路加十二章主說了一個比喻，有一個財主努力積攢錢財，要叫魂享用快樂；神卻對他說，無知的人哪，今夜必要你的魂（16~20）。我們能有每一個今天，實在都是主的恩典。所以只要還有今天，只要氣息尚存，

WEEK 3 — DAY 6

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."

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,

我們就當愛主，愛慕祂的顯現，熱切等待主來（腓三 20），並且常以此事為勉。

保羅在提後四章一節...說，『我在神並那將要審判活人死人的基督耶穌面前，憑着祂的顯現和祂的國度，鄭重的囑咐你。』那是保羅將要殉道之時的勸勉。他說他美好的仗已經打過了，當跑的賽程已經跑盡了，當守的信仰也已經守住；在審判臺前他必要得公義冠冕的賞賜；這冠冕也是賜給凡愛慕祂顯現的人（6~8）。他以審判和國度題醒提摩太，也題醒我們，要過一個愛慕主顯現的生活，這會叫我們不灰心、不退後、不軟弱，忠心到底。

主來的時候，要像賊一樣，隱密的臨到那些愛祂的人，把他們當作寶貝偷去，到祂天上的同在裏（太二四 42）。因此我們需要做醒並豫備（二五 13，二四 44）。我們若要被提，就需要先被屬天的氣充滿，在器皿裏盛着油。我們若扎根在地上，天天被今生的思慮、屬地的享樂所霸佔，在那時候就無法被提。我們要回想羅得的妻子，她因貪愛並寶貝神即將審判並徹底毀滅的邪惡世界，回頭觀望，就變成鹽柱，被撇在蒙羞之地。這該是對我們的警告；我們若還貪愛世界，主就會把我們留下經過大災難，叫我們蒙羞，直到我們成熟被提。

成熟不是一天的事，所以為着祂的來臨，我們必須豫備自己，愛祂並在祂裏面長大，使我們在祂顯現時得以成熟被提，並得賞賜（神命定之路最新的陳明與基督來臨的兆頭，六四至六七頁）。

參讀：神命定之路最新的陳明與基督來臨的兆頭，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

751

國度—作操練與獎賞

11 12 12 12 (英 947)

降 B 大調

3/4

$\underline{3} \cdot \underline{4} \mid \underline{5} \underline{5} \underline{6} \cdot \underline{7} \mid 1 \ 1 \ \underline{7} \cdot \underline{1} \mid 2 \ 1 \ 6 \mid 5 \ -$
 一 今 天 神 的 國 度, 對 我 是 操 練,
 $\underline{5} \cdot \underline{5} \mid \underline{5} \underline{6} \underline{7} \mid 1 \ 2 \ 3 \mid 3 \ 2 \ 1 \mid 2 \ -$
 將 來 卻 是 獎 賞, 與 主 一 同 掌 權。
 $\underline{3} \cdot \underline{2} \mid 1 \ 1 \ \underline{1} \cdot \underline{7} \mid \underline{6} \underline{6} \underline{6} \mid 2 \ 2 \ 3 \mid 2 \ -$
 這 是 神 的 智 慧, 現 今 將 我 訓 練,
 $\underline{2} \cdot \underline{2} \mid 3 \ 2 \ 3 \mid 4 \ 3 \ 2 \mid 1 \ \underline{7} \ 2 \mid 1 \ - \parallel$
 使 祂 計 畫 完 成, 將 祂 公 義 彰 顯。

二 我們為神所生,好為祂作王,
但是還需訓練,纔能像王一樣,
好在祂的國中,勝任作王掌權,
使祂神聖王權,藉我得着彰顯。

三 今天我需學習服神的權柄,
甘願受祂管治,嚴格對付言行。
如此祂的權柄,我就得以分享,
將來管理列國,與祂兒子同王。

四 嚴格對待自己,持守着公義,
對人寬大有恩,對神靈中歡喜;
一直都要活在國度實際裏面,
為着國度實現,能得進入掌權。

五 如此,基督帶着國度降臨時,
要將祂的王權賜我作為賞賜;
如此,主要藉我使祂公義彰顯,
並將祂的智慧給眾天使看見。

六 為着這個,使徒曾努力向前,
願出任何代價,不甘落在後面;
也為這個,他勸我們忠誠向上,
好在將來得着國度作為獎賞。

七 求主賜我恩典,為國度活着,
今天受你訓練,將來你肯賞我;
求使國度實際,今天作我操練,
將來我的獎賞,乃是國度實現。

Hymns, #947

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.

但以理書、撒迦利亞書結晶讀經

第四篇

七十個七的異象與奧祕的時代

讀經：但九 24 ~ 27 · 啓十 7

綱 目

週 一

壹 但以理九章二十四至二十七節是整卷但以理書最寶貴的一段；這幾節所題到的七十個七，乃是明白聖經豫言的鑰匙—但七 7, 23 ~ 25, 十二 7, 啓十二 14, 十三 1, 十七 12:

一 但以理迫切禱告，求神恢復聖地，差遣祂的百姓歸回，重建聖城；神回應了他，給他關於七十個七的異象—但九 2,15 ~ 19, 24。

二 七十個七的目的，乃是要『終止過犯，了結罪惡，為罪孽成就平息，帶進永遠的義，封住異象和豫言，並膏至聖所』—24 節：

1 當基督在所載定的時候，來砸碎人類政權時，永遠的義將被帶進；要來的國度時代乃是義的時代；在新天新地裏，有義居住在其中—賽三二 1，彼後三 13。

2 封住異象和豫言，指明在經過這七十個七之後，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、應驗—但九 24 下。

- 3 但以理禱告的時候，至聖所受到污染、玷污並毀壞；但當載定的時候來到，至聖所要合式的被膏抹；這意思是，對神的事奉要得着恢復—24 節下。

三 七十個七分爲三部分，每個七是七年之久—25 ~ 27 節：

- 1 首先，七個七（四十九年）的載定，是從出令重新修建耶路撒冷，到重建完成—25 節，尼二 1 ~ 8。
- 2 第二，六十二個七（四百三十四年）的載定，是從耶路撒冷重建完成，到彌賽亞被剪除（釘十字架）—但九 26。
- 3 第三，末七的七年，將是敵基督與以色列人堅定盟約之時—27 節。

週 二

- 四 『彌賽亞必被剪除，一無所有，』這是指基督的釘十字架，乃是將舊造連同舊造裏人類的政權了結，並使神的新造連同神新造裏作神聖行政之神永遠的國，藉着基督的復活，有新生的起頭；因此，基督的十字架是神工作的中心與普及—26 節，可九 12，彼前一 3，林後五 17，太十六 19，28。

五 在七十個七的前六十九個七和末七之間，有一段長短不明的期間：

- 1 這段期間就是召會的時代，奧祕的時代，恩典的時代—弗三 3 ~ 11，五 32，西一 27。
- 2 在這時代中，就是在召會時代，基督祕密的、奧祕的在

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

新造裏建造召會，作祂的身體和新婦——太十六 18，弗五 25 ~ 32。

六 『他必與許多人堅定一個七的盟約』（但九 27），這是指敵基督，在此由提多（即二十六節所題的王）所豫表：

- 1 在這末七之半，敵基督要毀約，使祭祀和供獻止息；這就是持續三年半之大災難的起頭——七 25，十二 7、11 上，太二四 21，啓十一 2 ~ 3，十二 6、14，十三 5。
- 2 聖殿要遭敵基督蹂躪並玷污，這事實有力的指明，猶太人要在七十個七完成以前重建這殿；這是基督回來以前必要發生的末了兆頭之一——帖後二 3 ~ 4。

週 三

貳 『封住異象和豫言』（但九 24 下），乃是結束奧祕的時代，就是完成神的奧祕——啓十 7，提前三 9：

一 從基督的成爲肉體到千年國這個時代——召會時代，恩典時代——一切都是奧祕：

- 1 基督成爲肉體是個奧祕，乃是奧祕時代的開始；藉着基督成爲肉體，無限的神被帶進有限的人裏面——16 節。
- 2 基督是神的奧祕——西二 2：
 - a 神是個奧祕；基督作爲神具體的表現彰顯神，所以是神的奧祕。
 - b 基督作爲神的奧祕，乃是神的具體化身；神格一切的豐滿都有形有體的居住在基督裏面——9 節。
- 3 召會是基督的奧祕——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 基督是個奧祕；召會是基督的身體彰顯基督，所以是基督的奧祕。
 - b 基督與召會成爲一靈，乃是極大的奧祕—五 32，林前六 17。
 - c 在召會時代，奧祕的時代，基督正在建造召會作祂的新婦—太十六 18，弗四 16，啓十九 7 ~ 9。
- 4 諸天的國、基督的內住以及聖徒的復活和改變形狀，都是奧祕—太十三 11，西一 27，林前十五 51 ~ 53。

週 四

二 奧祕的時代乃是信仰的時代—來十一 1、6，啓十 7，提前三 9：

- 1 神的奧祕是憑信得知的；因此，奧祕的時代也是信仰的時代—啓十 7：
 - a 若沒有信，我們就不能認識神的經綸；因爲神的經綸是在信仰裏的—提前一 4。
 - b 關於新約裏的一切事，神對我們的要求乃是信—羅一 16 ~ 17，加二 20，弗三 17，可十一 22，路十八 8。
- 2 信是質實的能力，我們乃是憑信把未見之事或所望之事質實出來—來十一 1：
 - a 信心使我們對未見之事有把握，使我們能確信未見的事；因此，信是未見之事的證據、證明—1 節。
 - b 我們原不是顧念、注視所見的，乃是顧念所不見的—林後四 18。
 - c 基督徒的生活是一種未見之事的生活；主的恢復是要

- 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

將祂的召會從所見之事恢復到所不見的事—羅八 24 ~ 25，來十一 27，彼前一 8，加六 10。

三 在今世我們傳揚福音的奧祕，就是『關於耶穌基督的傳揚，照...奧祕的啓示』—弗六 19，羅十六 25：

- 1 福音包含一切神聖的奧祕；因此，『福音的奧祕』是指整個新約的經綸—弗六 19，提前一 4。
- 2 特別來說，福音的奧祕乃是基督與召會，爲着成就神永遠的定旨—弗五 32，三 11。

週 五

叁 我們將七十個七的異象聯於神的經綸來研讀，就會經歷申言者的話如同照在暗處的燈，傳輸屬靈的光；並且在這照耀之下，我們得以接受主的警告，而對祂的來臨有正確的態度—彼後一 19：

- 一 主警告我們要做醒並小心，恐怕我們因酗酒、沉醉並今生的思慮，心被累住，那日子就如同網羅忽然臨到我們—太二四 42，路二一 34。
- 二 我們需要時時做醒，常常祈求，使我們得勝，能逃避一切要發生的事，得以站立在人子面前—36 節。

週 六

三 我們需要遵守基督忍耐的話，並守住主的工作到底—啓三 10，二 26。

四 我們不該愛現今的世代—我們該愛主的顯現—提後四 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 在聖經裏，主的顯現是由晨星和日頭所豫表——啓二 28，二二 16 下，瑪四 2：
 - a 祂的顯現如日頭，是對於世界；祂的顯現如晨星，是向信徒。
 - b 我們的主耶穌向世人顯現之前，要先向愛慕祂顯現的人顯現——提後四 8。
- 2 基督的顯現必須是我們日常生活的基本因素；我們今天必須活在主顯現的光中——太二四 45 ~ 51，二五 14 ~ 30。
- 3 主的顯現，主的回來，乃是我們的警告、鼓勵和激勵；我們應當愛祂的顯現，並以熱切的期待和喜樂盼望這事——提後四 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.

第四週·週一

晨興餽養

但九 2 『…〔大利烏王〕在位第一年，我但以理從經書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。』

24 『為你本國之民和你的聖城，已經截定了七十個七，要終止過犯，了結罪惡，為罪孽成就平息，帶進永遠的義，封住異象和豫言，並膏至聖所。』

但以理九章二十四至二十七節是整卷但以理書最寶貴的一段。這幾節所題到的七十個七，乃是明白聖經豫言的鑰匙。

在但以理九章三至二十三節，我們看見得這異象之路—但以理在禱告中迫切的尋求主神，並且禁食祈求。...但以理在禱告中，承認他自己的罪，並以色列的君王、首領、列祖以及以色列眾人的罪（3~15、20上）。...在他的禱告中，但以理也為聖城耶路撒冷、神的聖山、神的聖民祈求（16~17、19下、20下）。這就是說，他為神在地上一切的權益祈求，不是為自己的利益祈求。...不僅如此，但以理求主赦免他們，不是靠他們自己所行的義，乃是靠神的大憐恤（18~19上）（但以理書生命讀經，一〇〇至一〇二頁）。

信息選讀

但以理九章二十一至二十三節說到神對但以理禱告祈求的回應。...但以理迫切禱告，求神恢復聖地，差遣祂的百姓歸回，重建聖城（16~19）。神回應了他，藉着天使加百列向他傳報關於七十個七之事（20~27）。這個回應超過但以理所求的。

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.

二十四至二十七節說到異象之內容，乃是七十個七。...七十個七乃是神截定給祂百姓和祂聖城的定命（24上）。...七十個七的目的，是要終止過犯，了結罪惡，為罪孽成就平息，帶進永遠的義，封住異象和豫言，並膏至聖所（24下）。今天在舊造裏人類政權之下，過犯、罪惡和罪孽到處盛行。當基督在所定的時候，來砸碎人類政權時，過犯要被終止，罪惡要被了結，為着罪孽要成就平息。

然後永遠的義要被帶進來。要來的國度時代乃是神聖之義的時代；在新天新地裏，要有永遠的義（彼後三13）。

但以理九章二十四節下半也說到封住異象和豫言。異象和豫言要被封住，因為一切都要成就，就不需要異象或豫言。國度時代將有君王和祭司，卻沒有申言者。

七十個七最後一方面的目的，是要膏至聖所。但以理禱告的時候，至聖所受到污染、玷污並毀壞；但當截定的時候來到，至聖所要合式的被膏抹。這意思是，對神的事奉要得着恢復。這是何等的祝福！

二十四至二十七節說到七十個七。七十個七分為三部分，每個七是七年之久，不是七日。...首先，七個七（四十九年）的截定，是從出令重新修建耶路撒冷，到重建完成（25）。...第二，六十二個七（四百三十四年）的截定，是從耶路撒冷重建完成，到彌賽亞被剪除（25~26）。...最後，二十七節說到一個七的七年。這七年將是敵基督與以色列人堅定盟約之時（但以理書生命讀經，一〇二至一〇五頁）。

參讀：但以理書生命讀經，第十四篇；耶利米書生命讀經，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

第四週·週二

晨興餽養

但九 26~27 『過了六十二個七，彌賽亞必被剪除，一無所有；必有一王的民來毀滅這城和聖所…。他必與許多人堅定一個七的盟約；到一七之半，他必使祭祀和供獻止息，並且以那造成荒涼者的可憎之物代替祭祀和供獻…。』

彌賽亞被剪除——基督的釘十字架——乃是將舊造連同舊造裏人類的政權了結，並使神的新造連同神新造裏作神聖行政之神永遠的國，藉着基督的復活，有新生的起頭。因此，基督的十字架是神工作的中心與普及。

關於彌賽亞被剪除的這句話，不是壞消息，乃是好消息。基督藉着祂在十字架上的死，了結了舊造；然後在祂的復活裏，祂成了賜生命的靈（林前十五 45 下），使神所揀選的人有新生的起頭，把他們作成新造（但以理書生命讀經，一〇四頁）。

信息選讀

在六十九個七和末七之間有一段期間，已經持續將近二千年。在這段期間，基督祕密的、奧祕的在祂的復活裏建造召會，作祂的身體和新婦。並且在這段期間，以色列一直在受苦；他們失去了祖宗的家園，被分散到各地。然而，神並未忘記祂的子民以色列，祂不斷向他們賜與某種程度的憐憫。至終那未了的七年就要來到（但以理書生命讀經，一〇五頁）。

保羅在帖後二章四節...描述敵基督：『他是那敵對、且高擡自己超過一切稱為神，或受人敬拜者的，甚至坐在神的殿裏，展示自己，說他就是神。』這應驗但以理十一章三十六至三十七節關於敵基督的豫言。這

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

要發生在但以理九章二十七節所豫言的末七後半。

帖後二章四節題到之神的殿，就是馬太二十四章十五節的『聖地』，指明在主回來以前，神的殿要重建。遠在十九世紀以前，聖殿已經毀壞了。但帖後二章四節說，敵基督要坐在神的殿裏。...以色列已經復國，耶路撒冷也已經歸還以色列人，但聖殿還沒有重建。...有一天這殿要重建，並且根據但以理書的豫言，敵基督要坐在神的殿裏（帖撒羅尼迦後書生命讀經，二一至二二頁）。

但以理九章二十六節的頭一部分說到基督的死，其餘的部分卻說到...『必有一王的民來毀滅這城和聖所』（26中）。這啓示羅馬帝國的太子提多，要帶着他的軍隊來毀滅這城和聖所，就是聖殿。...這個毀滅發生在主後七十年。就如二十六節下半接着所說，『結局必有洪水，並一直到底的爭戰；荒涼的事已經定了。』

敵基督要與以色列人堅定盟約，應許要支持他們。他與他們所立的約乃是和平的協議。然而，在第七十個七之半，敵基督要改變心意，抵擋神，使祭祀和供獻止息（27中）。這就是持續三年半之大災難（太二四21）的起頭。在大災難期間，忠信的猶太人和仍存留在地上的基督徒，都要遭受敵基督的逼迫。

敵基督使祭祀和供獻止息之後，要以那造成荒涼者的可憎之物（敵基督的偶像—帖後二4）代替之（但九27下）。那造成荒涼者就是敵基督自己。...至終，所定之完全的毀壞必傾倒在那造成荒涼者—敵基督—的身上（27末）（但以理書生命讀經，一〇五至一〇六頁）。

參讀：聖經中四個『七』的豫言，第一篇；帖撒羅尼迦後書生命讀經，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

第四週·週三

晨興餽養

西二 2 『…在愛裏結合一起，以致豐豐富富的在悟性上有充分的確信，能以完全認識神的奧祕，就是基督。』

弗三 4、6 『你們念了，就能藉此明瞭我對基督的奧祕所有的領悟，…就是外邦人在基督耶穌裏，藉着福音得以同為後嗣，同為一個身體，並同為應許的分享者。』

第七號結束現今奧祕的時代〔啓十 7〕。但以理九章二十四節說到七十個七，乃是截定好要『封住異象和豫言』。封住異象和豫言，就是結束奧祕的時代。

封住異象和豫言就是完成神的奧祕。在召會時代，就是恩典時代裏，有關基督和召會的每一件事都是奧祕（弗五 32），但是當第七號吹響時，奧祕的時代就過去了（聖經中四個『七』的豫言，四八、七四頁）。

信息選讀

第七位天使吹號的時候，神的奧祕就結束了。從亞當到摩西，以及從摩西到基督這兩個時代，每件事都是啓示出來的，都是顯明的，並沒有奧祕。將來在千年國和新天新地時代，也是這樣，一切都是顯明的，不再有奧祕。但是從基督到千年國的時代，一切都是奧祕。這奧祕的時代開始於基督的成為肉體（提前三 16），然後是基督自己（西二 2）、召會（弗三 4~6）、諸天的國（太十三 11）、福音（弗六 19）、基督的內住（西一 26~27），最後結束於聖徒的復活和改變形狀（林前十五 51~52），這些都是歷世歷代所隱藏的奧祕（羅十六 25，弗三 5，西一 26）。第七號吹響時，這一切奧祕都要完成、

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;

結束並且過去。在吹第七號時，不僅神忿怒的審判要臨到地上，神的奧秘也要完成〔啓十7〕（啓示錄生命讀經，三六五至三六六頁）。

神是一個奧秘，神也有一個奧秘。神的奧秘是甚麼？神的奧秘就是基督（西二2）。神所是的一切，以及祂在自己裏面所有的一切，都在基督裏。神格一切的豐富、一切神聖的性情和一切的豐滿，都有形有體的居住在基督裏面（9）。基督把神所是的一切，和神所有的一切都具體化了。

在這宇宙中有一個神聖的奧秘，這奧秘有兩部分。這奧秘的第一部分是神的奧秘，就是基督自己（林前二1~2）。神的一切所是，以及與神有關的每件事，都具體化身在基督裏。因此，你若不認識基督，就不認識神的奧秘；你若不在基督裏，就不在神的奧秘裏。不僅如此，你若沒有基督在你的靈裏，你在神的奧秘裏就沒有分。你若要認識神並接觸神，你就必須在基督裏，因為神的一切都具體化身在基督裏，並且基督就是神的奧秘。

宇宙中這一個神聖奧秘的第二部分就是基督的奧秘。基督的奧秘與神的奧秘不同。基督的奧秘就是基督的身體，召會（弗三4、6）。因此，你若要遇見基督，認識基督，並從基督有所接受，你就必須接觸基督的身體—召會。正如基督是神的奧秘，召會就是基督的奧秘。這就是宇宙中這一個神聖奧秘的兩部分（神的奧秘與基督的奧秘，四至五、九二至九三頁）。

基督與召會是一靈（林前六17），如同丈夫與妻子成爲一體所表徵的，這是極大的奧秘（聖經恢復本，弗五32第一註）。

參讀：神新約經綸中的奧秘，第一至三篇；基礎訓練，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

第四週·週四

晨興餽養

來十一 1『信就是所望之事的質實，是未見之事的確證。』

弗六 19『也替我祈求，使我在開口的時候，有發表賜給我，好放膽講明福音的奧秘。』

靈的事是憑信領畧的。以弗所三章十七節說，『使基督藉着信，安家在你們心裏。』提前一章四節說到『神在信仰裏的經綸』。我們知道，基督藉着信，安家在我們心裏。照樣，藉着信我們知道神有一個經綸，並且若沒有信，我們就不能認識神的經綸。關於新約裏的一切事，神對我們的要求乃是信。我們若不信，就不能領畧任何屬靈的事。我們藉着信知道有神、基督和靈。因着信，我們知道基督在天上，也在我們靈裏。因着信，我們知道聖經是神的話；因着信，我們也知道我們得救了、重生了並蒙神赦免了。因着信，我們得以聖別、變化、更新，至終還要得榮耀。因着信，我們也是得勝者。一切屬靈的事都是憑信領畧的。

凡憑信領畧的事，都是奧秘。為這緣故，現今的時代是信的時代，也是奧秘的時代（一九九〇年秋全時間訓練信息合輯，六三至六四頁）。

信息選讀

信心使我們對未見之事有把握，使我們能確信未見之事。因此，信是未見之事的證據、證明。

信使我們能實化並享受神的事，但不是我們生來就有的，乃是注入到我們裏面的一種神聖功能。正確的信乃是神聖的元素，甚至就是神自己，注入到我們裏面，成為把未見之事質實出來的能力。這個注入

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，就是我們質實的能力。每當我們接觸神或聽祂的話，這由神自己注入到我們裏面質實的能力，就自然而然的開始把神的事，把所望之事和未見之事實化出來，我們就簡單的信了。我們已經看過，信是在我們生來就有的五官之外，另一個特別的感官，這個感官能質實神的事，就是未見之事。基督徒的生活既是盼望的生活，且在這生活中以未見之事為目標，我們就需要神更多的傳輸和注入，使我們有能力，有信心，能質實一切所望之事，並得着未見之事的確證（希伯來書生命讀經，六四一至六四二頁）。

林後四章十八節說，『我們原不是顧念所見的，乃是顧念所不見的，因為所見的是暫時的，所不見的纔是永遠的。』所見的是暫時苦楚的事，所不見的是永遠榮耀的事。保羅不在意苦難、環境、貧窮、反對、逼迫或磨碾。這些事是所見的，是暫時的。他只顧念永遠的事（哥林多後書生命讀經，一一七頁）。

福音的奧祕，就是基督與召會，為着成就神永遠的定旨（弗五 32）。有些基督徒傳福音，其中沒有奧祕。但保羅宣揚福音的奧祕。這奧祕含示整個新約的經綸。基督是神的奧祕，召會是基督的奧祕。基督與召會都是為着神的經綸，而神的經綸也是奧祕。這一切奧祕都與福音有關。

我相信，主巴望眾地方召會中能發展出傳福音的空氣。請為這樣的空氣興旺起來禱告。

我們的負擔乃是講明福音的奧祕。要為這事禱告，求主賜給我們發表，並開我們的口，放膽教導並傳講福音的奧祕。我們都需要以這種拔高的方式來宣揚福音（以弗所書生命讀經，六六七至六六八頁）。

參讀：一九九〇年秋全時間訓練信息合輯，第三、八篇；以弗所書生命讀經，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

第四週·週五

晨興餽養

彼後一 19『我們並有申言者更確定的話，你們留意這話，如同留意照在暗處的燈，直等到天發亮，晨星在你們心裏出現，你們就作得好了。』

太二四 42『所以你們要做醒，因為不知道你們的主那一天要來。』

但以理所領受關於七十個七的話，不僅是個異象，也是個報告。但以理明白這七十個七，但因着我們接近這段期間的末了，我相信我們比但以理更明白這事。我們將七十個七的異象聯於神的經綸來研讀，就會得幫助；知道我們自己在那裏，該作怎樣的人，以及今天該如何行（但以理書生命讀經，一〇六頁）。

信息選讀

我們要...〔從彼後一章十九節〕來看經上申言者更確定之話的光照與警告。...舊約的豫言因主耶穌基督和一些使徒在新約的豫言而得確定。...我們今天有向着我們更確定的豫言。在新約時代，豫言之話的光照更強，警告也更強（聖經中四個『七』的豫言，八五頁）。

我們看見主要再來，就該有等候主來的態度。不是說我們聽到了主再來的信息，知道了主再來的道理就是了，我們乃是要作等候主再來的人。在一個人初信的時候，我們就必須將這些關於主再來的聖經節讀給他們聽，好使他們也能在地上，作一個等候神的兒子從諸天降臨的人〔帖前一 10〕。...我們不是存着好奇的心，去查主再來的豫言。〔反而，〕基督徒在地上應當有等候主的態度，不等候的態度是錯誤的。甚麼叫作等候主來呢？等候主來乃是說，

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

人在那裏仍然作所有的事情，眼睛卻是仰望主的再來。他要知道主來時，對他有甚麼命令，要問他甚麼話，就如同僕人等候主人一樣。你在等候的期間，不要作一個打同伴的人，乃要作一個忠心事奉、長期等候的人。

信主的人乃是得着天上的新造，他所作的、所有的，都是為着存在天上的。所以，等候主來的人...乃是在地上等候主從諸天降臨的人；他們是天上的國民、是跟隨膏油塗抹教導的人（倪柝聲文集第三輯第十四冊，二五五至二五七頁）。

彼得將經上申言者的話比作照在暗處的燈（彼後一 19）。...這世代乃是黑夜裏的暗處（羅十三 12），這世上的人都是在黑暗裏行走、活動。申言者之話的光照是在現今黑暗的世代中。...經上申言者的話，猶如信徒的明燈，傳輸屬靈的光（不僅供人心思理解的字句知識），照耀在他們的黑暗裏，引導他們進入光明的白晝，甚至經過黑夜，直到主顯現的那日，天發亮，晨星在他們心裏出現的時候。

因着申言者的話，主警告我們要做醒〔太二四 42〕。...在路加二十一章三十四節，主警告我們要小心，恐怕因酗酒、沉醉並今生的思慮，累住我們的心，那日子就如同網羅忽然臨到我們。...我們也需要時時做醒，常常祈求，使我們得勝，能逃避那一切要發生的事，得以站立在基督面前（36）。要逃避那一切要發生的事，就是要在在大災難之前被提到天上，在基督的巴路西亞開始時遇見祂（聖經中四個『七』的豫言，九五至九六頁）。

參讀：聖經中四個『七』的豫言，第六篇；神命定之路最新的陳明與基督來臨的兆頭，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

第四週·週六

晨興餽養

啓三 10『你既遵守我忍耐的話，我也必保守你免去那…試煉的時候。』

提後四 8『從此以後，有公義的冠冕爲我存留，就是主，那公義的審判者，在那日要賞賜我的；不但賞賜我，也賞賜凡愛祂顯現的人。』

我們...需要遵守基督忍耐的話（啓三 10）。聖經裏主所說的每一句話都是忍耐的話（參羅十五 4）。我們若遵守主所說的，我們必定會受苦。今天主仍用祂的忍耐忍受棄絕和逼迫。我們不僅一同有分於祂的國度，也一同有分於祂的忍耐（啓一 9）。因此，今天祂的話對我們乃是忍耐的話。我們要遵守祂忍耐的話，就必須忍受祂所受的棄絕和逼迫。

我們也需要得勝，並守住主的工作到底（二 26）。...這些工作包括祂爲我們成就完全救贖所作的一切事。祂死而復活爲救贖我們。今天祂仍然在作事，爲要聖別我們，變化我們，並把我們模成祂的形像。這些是我們必須守住的主的工作（聖經中四個『七』的豫言，九六至九七頁）。

信息選讀

保羅在提後四章十節說，『底馬愛了現今的世代，就離棄我。』愛現今的世代，愛如今在我們眼前的世界，與八節所題愛主的顯現相對。...現今的世代是圍繞我們、吸引我們並試誘我們的世界。...由於現今世代的吸引，底馬就離棄使徒。...我們若愛主的顯現，就會與主站在一起，並爲着祂的權益與祂一同爭戰。但我們若愛現今的世代，就會與世界站在一起。我們必須告訴主：『主耶穌，我愛你，也愛你的顯現。因爲我愛你，

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

所以我愛你的顯現。』(新約總論第十二冊·二四八頁)

聖經說到主耶穌的顯現，是用晨星和日頭為代表。晨星的顯現是對於聖徒，日頭的顯現是對於世界。晨星是在天快亮的時候出現的，惟有儆醒的人纔能看見，所以基督徒務要儆醒。日頭是在白晝的時候出現，是世人都能看見的。晨星先出，日頭後出。我們的主，當祂顯現與世人之前，要先向愛慕祂的人顯現。這是何等有福的盼望！...你愛慕主的顯現麼？你有沒有豫備好見祂呢？(倪柝聲文集第二輯第十四冊·一九四頁)。

根據保羅在提後四章一節的囑咐，提摩太要活在主顯現和國度的光中。凡將來國度所要拒絕的，今天在我們的生活中就必須拒絕。我們若是活在祂的顯現中，我們必定不會吵架；我們當然不願主顯現時發現我們是在爭辯。沒有多少基督徒把主的來臨當作警告。...使徒們的生活是帶着主顯現的盼望。主的顯現對他們一直是警告，並且規正他們的生活。他們不敢作某些事情，因為他們相信主隨時會顯現。我們若對主的顯現和國度的事認真，這些事會大大影響我們日常的生活。基督的顯現必須是我們日常生活的基本因素。我們今天必須活在主顯現的光中。

〔八節〕不是說恩典的冠冕，乃是說公義的冠冕。公義的冠冕是作王的冠冕。這意思是說，當主回來時，保羅要得着諸天之國的顯現為獎賞。

保羅說，這樣的賞賜要賜給凡愛主顯現的人。主的顯現，主的回來，乃是我們的警告、鼓勵和激勵。我們應當愛主的顯現，並以熱切的期待和喜樂盼望這事(新約總論第十二冊·二四六至二四七頁)。

參讀：新約總論，第三百六十五篇；神聖分賜的異象與新路實行的指引，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

榮耀的盼望—等候與儆醒

755

Hymns, #956

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降 A 大調

4/4

$\underline{5} \cdot \underline{5}$ $\underline{6} \cdot \underline{5}$ 3 1 | $\underline{2} \cdot \underline{1}$ $\underline{6} \cdot \underline{7}$ 1 - | $\underline{7} \cdot \underline{1}$ $\underline{2} \cdot \underline{1}$
 一 基督快要再臨, 日子已緊近; 有福腳聲
 $\underline{3} \cdot \underline{2}$ $\underline{4} \cdot \underline{7}$ | 1 - - 0 | $\underline{5} \cdot \underline{5}$ $\underline{6} \cdot \underline{5}$ 3 1 | $\underline{2} \cdot \underline{1}$
 隱約可聽聞。 醒哉! 醒哉! 聖民, 等候
 $\underline{6} \cdot \underline{7}$ 1 - | $\underline{7} \cdot \underline{1}$ $\underline{2} \cdot \underline{1}$ $\underline{3} \cdot \underline{2}$ $\underline{4} \cdot \underline{7}$ | 1 - - 0 |
 要儆心; 被提見主喜樂無窮盡。
 3 3 $\underline{5} \cdot \underline{4}$ $\underline{2} \cdot \underline{7}$ | 1 1 3 - | $\underline{6}$ $\underline{6}$ $\underline{2} \cdot \underline{3}$
 (副) 榮耀! 榮耀! 基督快再臨, 榮耀! 榮耀!
 $\underline{2} \cdot \underline{1}$ | $\underline{7}$ $\underline{6}$ $\underline{5}$ 0 | $\underline{5} \cdot \underline{5}$ $\underline{6} \cdot \underline{5}$ 3 1 | $\underline{2} \cdot \underline{1}$
 聖者要歡欣, 賤體變成榮身, 與主
 $\underline{6} \cdot \underline{7}$ 1 - | $\underline{7} \cdot \underline{1}$ $\underline{2} \cdot \underline{1}$ $\underline{3} \cdot \underline{2}$ $\underline{4} \cdot \underline{7}$ | 1 - - 0 ||
 永相親, 自由, 榮耀, 同主享福分。

二 基督快要再臨, 晨星要顯身; 黑夜已深, 白晝將臨近。
 醒哉! 醒哉! 聖民, 與俗莫浮沉; 得蒙保守免去大災辰。

三 基督快要再臨, 賞賜祂僕人; 凡愛祂者, 冠冕必有分。
 醒哉! 醒哉! 聖民, 莫把世界珍; 愛主, 事主, 盡性又盡心。

(副) 榮耀! 榮耀! 基督快再臨, 榮耀! 榮耀! 勝者要歡欣,
 聽主稱讚聲音, 說: “好! 我僕人, 你可進來享受我福分。”

四 基督快要再臨, 得國作大君; 撒但被擒, 萬民來歸順。
 醒哉! 醒哉! 聖民, 努力向前奔, 進入天國作王何榮尊。

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,

但以理書、撒迦利亞書結晶讀經

第五篇

神和祂宇宙的權柄
並人子來得着國度的異象，
以及需要屬靈的爭戰，
以帶進神的國

讀經：但七 1 ~ 27，十 10 ~ 十一 1，啓十二 10 上，十一 15

綱 目

週 一

壹 按照但以理七章的記載，但以理看見神和祂宇宙的權柄並人子來得着國度的異象：

一 『我觀看，見有些寶座設立，那亙古常在者坐下了。祂的衣服潔白如雪，頭髮如純淨的羊毛；祂的寶座乃是火焰，其輪乃是烈火。從祂面前有火河流出。事奉祂的有千千，侍立在祂面前的有萬萬。審判者已經坐庭，案卷都展開了』—9 ~ 10 節：

- 1 這是神和祂宇宙的權柄的異象，有火，表徵神是絕對公義、全然聖別的一來十二 29。
- 2 宇宙中已經設立了一個以神的寶座為中心的特別法庭，要審判四個屬人的帝國—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 當人類政權之間在爭戰時，神在這景象的背後管理着世界局勢——啓四 1 ~ 3，10 ~ 11。

二 『有一位像人子的，駕着天雲而來；祂來到亙古常在者那裏，被領近祂面前。權柄、榮耀、國度都給了祂，使各族、各國、各方言的人都事奉祂。祂的權柄是永遠的權柄，不能廢去，祂的國必不毀壞』——但七 13 ~ 14：

1 在審判的事上，神已將一切的能力和權柄交給人子耶穌基督（約五 22，27）；因此，但以理七章十三至十四節描繪人子基督的來臨。

2 這裏的來臨，乃是基督完成救贖工作之後的升天——徒一 9，參啓五 6 ~ 7：

a 按照但以理的異象，基督完成了救贖，然後立即升天到神那裏得着國度。

b 這是按照神的眼光，在神的眼光裏沒有時間的因素——但七 13 ~ 14。

c 但以理沒有看見歷世歷代所隱藏召會的奧秘，但這奧秘啓示給了新約的使徒和申言者——弗三 3 ~ 11。

週 二

3 人子基督在升天裏，是在神的寶座前，得着權柄和國度——但七 13 ~ 14：

a 人子基督從神得着國度之後，要回來治理全世界——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 基督的來臨要了結地上的整個人類政權，並要帶進神永遠的國—但二 34 ~ 35 · 44 · 啓十二 10 上 · 十一 15。

貳 因着物質世界背後的屬靈世界裏正進行着爭戰，所以需要有屬靈的爭戰，戰鬥，以帶進神的國—但十 10 ~ 十一 1，弗六 10 ~ 18，啓十二 10 上，十一 15：

一 『你的言語已蒙垂聽；我是因你的言語而來。但波斯國的魔君，攔阻我二十一日；然而大君中的一位米迦勒來幫助我』—但十 12 下 ~ 13 上：

1 我們要認識神的經綸，就需要看見物質事物背後的屬靈事物，物質世界背後的屬靈世界—20 ~ 21 節。

2 我們需要看見一個重點，就是在物質景象的背後正進行着屬靈的爭鬥，這爭鬥不是人眼所得見的—12 ~ 13 · 20 ~ 21 節：

a 在物質景象的背後，正進行着屬靈的爭鬥，這乃是看不見的屬靈爭戰—弗六 10 ~ 20。

b 在但以理十章的屬靈景象，包括善與惡的靈，這些靈正進行着看不見的屬靈爭戰—12 ~ 13 · 20 ~ 21 節。

c 但以理禱告二十一日時，空中進行着二靈之間的屬靈爭鬥；一靈屬於撒但，另一靈屬於神—九 3 · 十 2 ~ 3 · 12：

1) 那天使與波斯國的魔君爭戰了二十一日；波斯國的魔君可能是跟隨撒但背叛神的邪靈，背叛的天使—20 節上，啓十二 4 上。

2) 米迦勒這位為以色列爭戰的大君，與那天使一同爭戰，

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

抵擋邪靈—但十 13·21。

d 以賽亞十四章十二至十四節揭示了撒但黑暗的國，以及撒但和列國君王的合一。

週 三

e 啓示錄十二章的異象揭示了宇宙中真實的光景，就是神與祂的仇敵之間的爭戰。

f 在屬靈的爭戰中，我們不是對付顯在表面的事物，乃是對付這些事物背後的黑暗權勢—弗二 6·六 12。

二 召會必須從事屬靈的爭戰，以帶進神的國—太十二 28，弗六 10 ~ 18，啓十二 10 上，十一 15：

1 『願你的國來臨，願你的旨意行在地上，如同行在天上』—太六 10：

a 國度的來臨不是自動的，沒有禱告，國度就不能來臨。

週 四

b 真實的禱告乃是與神同工，將祂的國帶到地上，並將祂的旨意施行在地上；因此，禱告是屬靈的爭戰—林後十 4，弗六 12。

2 『我們神的救恩、能力、國度並祂基督的權柄，現在都來到了』—啓十二 10：

a 我們為神國的來臨禱告，也需要為神的國爭戰—太六 10，弗六 10 ~ 18：

1) 諸天的國要得建立，就需要有屬靈的爭戰—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

週 五

- 2) 召會的職責就是繼續基督在地上的爭戰；召會必須繼續基督抵擋撒但之得勝的工作——來二 14，約壹三 8 下，西二 15，詩一四九 5 ~ 9。
- b 得勝的信徒爭戰抵擋撒但，以引進神的國——啓十二 10 ~ 11。

週 六

- 3 『世上的國，成了我主和祂基督的國，祂要作王，直到永永遠遠』——十一 15：
- a 屬靈爭戰乃是神的國與撒但的國之間的爭戰——太十二 26，28。
- b 屬靈爭戰的目的，就是把神的國帶進來——啓十二 10。
- c 神的國就是神聖意志的行使，以神的能力去推翻撒但的能力——太六 10。
- d 那裏鬼魔被趕出去，那裏仇敵的工作被神的能力頂替，那裏就有神的國——十二 28，啓十二 7 ~ 10。
- 4 『國度、權柄、和天下諸國的尊大，必賜給至高者的聖民；祂的國是永遠的國，一切掌權的都必事奉祂，順從祂』——但七 27，參 18 節。

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.

第五週·週一

晨興餽養

但七 9~10『我觀看，見有些寶座設立，那亙古常在者坐下了。…祂的寶座乃是火焰，其輪乃是烈火。從祂面前有火河流出。事奉祂的有千千，侍立在祂面前的有萬萬。審判者已經坐庭，案卷都展開了。』

我們要…來看但以理七章，關於從地中海出來之四個獸的異象。…這四個獸是可怕可懼的，隨己意為所欲為，好像宇宙中沒有神。然而，七章啓示那亙古常在者仍在寶座上。』

九至十節說到神和祂宇宙的權柄。…『祂的衣服潔白如雪，頭髮如純淨的羊毛。』〔9 中〕這表徵神是亙古常在的。…祂周圍的一切都是火，意指神是絕對公義、全然聖別的。非聖別沒有人能見主或接觸主（來十二 14）。…事奉祂的有千千，侍立在祂面前的有萬萬（但七 10 中）。這大批的天使事奉祂，是為着服事祂；侍立在祂面前，是為着祂的榮耀（但以理書生命讀經，六九至七〇頁）。

信息選讀

宇宙中已經設立了一個以神的寶座為中心的特別法庭，要審判〔四個獸所表徵〕四個屬人的帝國〔但七 10 下、26〕。這法庭所審判的一切，都要扔進烈火裏。

瑪代人大利烏是頭一個征服巴比倫帝國的人。然而，按照但以理八章，公綿羊（表徵瑪代波斯）有兩角；後起的角要高過前面的角，這是指波斯王古列，他於兩年之後，主前五三六年，興起掌權。古列掌權的第一年，就出令釋放所有以色列被擄的人，

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

回到他們祖宗之地，重建聖殿。因為古列扶助他們、供應他們並保護他們，因此以賽亞說，古列是神的牧人，照顧神的百姓（賽四四 28）。表面看來，這些爭戰僅僅是但以理二章大人像所代表之人類政權的活動；實際上，乃是神在物質世界的背後管理着整個情形。

在審判的事上，神已經將一切的能力和權柄交給人子耶穌基督（約五 22、27）。因此，但以理七章十三至十四節描繪人子基督的來臨。...按照十三節上半，基督要像人子，駕着天雲而來。...人子基督來到亙古常在者那裏，被領近祂面前（13 下）。這裏的來，就是基督的升天。

九章二十六節說到彌賽亞被剪除，是指着基督為救贖我們死在十字架上。這是偉大的成就，就是基督在地上第一次顯現時所完成之救贖的工作。基督完成救贖的工作之後，就升到諸天之上。七章可以題到這事，因為在神沒有時間的因素。在神眼中，基督完成了救贖之後，就立即升到諸天之上，到神那裏得着國度。這指明從神看來，國度在救贖之後立即就來到了。

就像亞伯拉罕、大衛以及別的申言者一樣，〔但以理〕沒有看見歷世歷代所隱藏召會的奧秘。他不知道在基督第一次和第二次顯現之間有一段時期，在這期間神要根據基督的救贖，作一件奇妙且奧秘的工作。這工作就是重生祂所救贖的人，然後聖化、更新且變化他們，並將他們模成基督榮耀的形像。按照但以理的異象，基督完成了救贖，然後立即升天來到神那裏得着國度（但以理書生命讀經，七〇、一〇八、七一至七二頁）。

參讀：但以理書生命讀經，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

第五週·週二

晨興餽養

但七 13~14 『我在夜間的異象中觀看，見有一位像人子的，駕着天雲而來；祂來到亙古常在者那裏，被領近祂面前。權柄、榮耀、國度都給了祂，使各族、各國、各方言的人都事奉祂。祂的權柄是永遠的權柄，不能廢去，祂的國必不毀壞。』

在啓示錄四章，我們看見基督升天後天上的景象。神的寶座是四章這景象的中心，神坐在寶座上，豫備執行祂宇宙的行政，以成就祂永遠的定旨。在五章，我們看見基督升到那裏後的同一景象。...這景象的中心乃是那是配的獅子羔羊（啓示錄生命讀經，二六七頁）。

國度...給了祂，使各族、各國、各方言的人都事奉祂。祂的權柄是永遠的權柄，不能廢去，祂的國必不毀壞（但七 14，路十九 12、15 上）。這是基督的國，也是神的國（但以理書生命讀經，七二頁）。

信息選讀

〔基督〕從神得着國度之後，要回來治理全世界（路十九 12、15）。基督的來臨要了結地上從末了到起初的整個人類政權，並要帶進神永遠的國（但二 34~35、44）（聖經恢復本，但七 14 第一註）。

但以理在七至九章看見了一些異象之後，又在十一章看見關於以色列定命的異象。然而，在這個關於以色列之定命的異象之前，十章先給我們看見物質世界背後的屬靈世界。我們要認識神的經綸，並認識在神的經綸裏，基督是神行動的中心與普及，就需要看見物質事物背後的屬靈事物。...在屬

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

靈的世界裏，基督是居首位的。所以十章首先題到祂（4~9）。那裏描述祂身穿細麻衣，腰束精金帶，身體如水蒼玉（5~6）。

在這個基督的異象之後，一位天使來告訴但以理，關於物質世界背後的事情。他告訴但以理說，他自己正與波斯國的魔君——一個背叛的靈——爭戰。他又告訴但以理，有另一個邪靈，就是希臘（雅完）的魔君；還有天使長米迦勒，他是為以色列爭戰的大君。

我們在五章看見伯沙撒如何荒淫放蕩，瑪代人大利烏如何在當天晚上來擊敗他，將他殺死。我們沒有看見有一個靈為大利烏爭戰。十一章一節說，『我在瑪代王大烏元年，曾起來扶助他，使他堅強。』大利烏在年老時仍然強壯，因為這位天使起來扶助他，使他堅強。天使加強大利烏，使他能以擊敗巴比倫人，因為巴比倫帝國從神所受的託付已經完成了。伯沙撒死後，巴比倫帝國就成為瑪代波斯帝國，好完成神另一個託付（但以理書生命讀經，一〇七至一〇八頁）。

撒但，他是明亮之星，清晨之子，是神在宇宙之晨所創造最初期的天使（神的眾子——伯三八七，參一六）之一。他受神指派作了天使長（結二八14，猶9），後來他背叛神，成了神的對頭撒但。...因着背叛，路西弗，就是撒但，受到神的審判（賽十四12~15，結二八16~19，路十18）。

在以賽亞十四章十二至十五節，以賽亞視巴比倫王（4）尼布甲尼撒與路西弗是一，因此將尼布甲尼撒當作撒但的一個象徵，當作與撒但是一者（參結二八12）。這揭示了列國背後撒但黑暗的國（弗六12下，參但十13、20），以及撒但和列國君王的合一（聖經恢復本，賽十四12第一註）。

參讀：但以理書生命讀經，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

第五週·週三

晨興餽養

弗六 11 『要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計。』

啓十二 10 『…我們神的救恩、能力、國度、並祂基督的權柄，現在都來到了，因為那在我們神面前晝夜控告我們弟兄們的控告者，已經被摔下去了。』

我有負擔讓大家都看見啓示錄十二章的異象。不要以為這裏所描繪的不過是一小幅圖畫，指明一些無關重要的事。不！這是個大異象，關乎整個宇宙所發生的事。異象中的婦人，代表從創世記三章人墮落以來神的子民。這婦人不只代表神的子民，也代表神自己。在婦人面前的龍，象徵神的仇敵。多少世紀以來，婦人與蛇（就是龍）之間爭戰不斷（啓示錄生命讀經，五二〇頁）。

信息選讀

這異象揭示了宇宙中真實的光景。屬世的人只能看到表面顯明的事物，就如商業、政治、工業、教育、戰爭等。…他們只知道受教育是為着將來能有好的職業，過好的生活。對於宇宙中發生的事情，他們沒有異象，但我們卻十分清楚。這婦人象徵神的子民，也代表神。從積極一面看，妻子總是代表丈夫的。…你若有一個正確代表你的妻子，那是何等美好。這表徵我們這些神的子民，乃是神的妻子，要適當的代表祂。神是獨一的丈夫，我們是祂惟一的妻子，來代表祂。可是神有一個仇敵，這仇敵起初是一條小蛇，至終卻變成一條大龍，如今面對着我們。你若沒有看見這異象，就是瞎眼，不知道在地上或在宇宙中所發生的事。讚美主！這不僅是教

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、工業、商業、外交等問題，乃是神的子民與神的仇敵爭戰的問題。這場戰爭已經進行了許多世紀，到今天還在激烈的進行着（啓示錄生命讀經，五二〇至五二一頁）。

我們知道攔阻福音的，不是外面的環境，乃是撒但。我們知道霸佔人，叫人不愛主的，不是人情，不是世界，也不是肉體，乃是撒但黑暗的權勢。我們也知道召會中的紊亂、紛爭、冷落、敗壞，原因也都不在別的，乃在撒但。所以我們就不去對付那些表面的事，而是藉着升天的地位與權柄，來對付這在一切事背後作祟的，也就是在大地上掌權的黑暗權勢（生命的經歷，四四八頁）。

召會在地上的工作，就是要把神的國帶進來。召會一切的工作，都是在神的國的原則之下。救人是在神的國的原則之下，趕鬼是在神的國的原則之下，所有的工作都是在神的國的原則之下。...我們是站在神的國的地位上來工作，是用神的國來對付鬼魔的能力。

主要我們禱告說，『我們在諸天之上的父，願你的名被尊為聖，願你的國來臨，願你的旨意行在地上，如同行在天上。』（太六 9~10）如果神的國自己會來，主就不會教我們這樣禱告。主既然要我們這樣禱告，就給我們看見，這是召會的工作。召會應當傳福音，召會更應當禱告，把神的國帶進來。也許有人以為禱告也好，不禱告也好，反正神的國自己會來。但我們如果是認識神的，就不會這樣說。神工作的原則，總是等祂的子民先動，然後祂纔動（聖潔沒有瑕疵，七五頁）。

參讀：啓示錄生命讀經，第三十八篇；李常受文集一九六三年第三冊，四四〇至四五四頁。

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

第五週·週四

晨興餽養

弗六 12『因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。』

太十二 28~29『我若靠着神的靈趕鬼，這就是神的國臨到你們了。人怎能進壯者家裏，搶奪他的傢俱？除非先捆綁那壯者…。』

真實的禱告乃是與神同工，求神的國降臨，神的旨意得以通行在地上。所以，禱告就是從事屬靈的爭戰（林後十 3~4，太六 10，弗六 12）。禱告乃是推翻黑暗的權勢，在地上為神的旨意鋪路（倪柝聲文集第二輯第二十四冊，五八至五九頁）。

信息選讀

但以理和他的三個朋友，都是能禱告的人，他們的禱告帶進國度。...但以理在巴比倫就是為着這事禱告，要把神的國度再帶到地上來（但六 10）。神能建造聖殿，恢復耶路撒冷，並得着一個掌權的範圍，完全是因着但以理的禱告。所以我們必須清楚，神的國度能不能來到，神能不能在地上掌權，端賴神的子民是否為這事禱告。禱告的終極目的，就是為了帶進神的國度。

我們要為着國度的來臨禱告，同時也需要為此爭戰。國度的來臨有兩面，就是國度的實際（太五 3），那是在今天正確的召會生活中（羅十四 17）；以及千年國裏國度的實現，那要藉着得勝的信徒帶進來。〔啟示錄十二章十節〕所說『神的...國度...現在...來到了』，是指神國的實現。我們若是得勝者，今天

WEEK 5 — DAY 4

Morning Nourishment

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

就活在國度的實際裏。...我們要在國度的實現裏，就必須在國度的實際裏。

約翰在一章九節告訴我們，他是我們的弟兄，在耶穌的患難、國度、忍耐裏一同有分的。他是我們在國度裏的同伴！主在這卷書裏的用意，是要向所有的聖徒開啓國度的事。但在啓示錄頭幾章裏，所啓示的是燈臺，就是眾召會，而不是國度。這意思是說，實際上召會就是國度。正確的召會生活乃是國度的實際。...在啓示錄裏，約翰沒有說，他是基督身體的一個肢體，乃說他是我們在耶穌的患難、國度、忍耐裏的同伴。爲着國度需要患難，爲着患難需要忍耐。我們要進入國度，就必須受苦。我們要忍受苦難，就需要相當的忍耐。這不是我們的忍耐，乃是耶穌的忍耐。...神對召會的目的乃是要得着國度，爲此，祂所有的信徒必須成熟到一個地步，能活在國度的實際裏，並帶進國度的實現（新約總論第四百二十一篇—中文尚未出書）。

現在我們必須看見，諸天的國要得着建立，就需要有屬靈的爭戰。馬太十二章二十二至三十七節含示了這爭戰。在國度建立時，一場爭戰在激烈的進行。雖然我們已經題過許多事，但我們還沒有看見，國度的建立需要屬靈的爭戰。基督這屬天的君王，在地上人間建立屬天的國時，祂是在爭戰。然而，人沒有看見這場爭戰。他們只看見祂外面所作的，但他們不曉得裏面所發生的。因此，馬太選擇了另一個歷史的事實〔22〕，指出王建立屬天的國時所進行的爭戰（馬太福音生命讀經，四五八至四五九頁）。

參讀：馬太福音生命讀經，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

第五週·週五

晨興餽養

詩一四九 5~6『願聖民在榮耀中歡樂；願他們在牀上歡呼。願他們口中稱讚神為高，願他們手裏有兩刃的刀。』

9『要在他們身上施行所記錄的審判。祂的聖民都有這尊榮。阿利路亞！』

召會在神眼中是極其重要的，她的地位和基督是相聯的，她所負的責任，就是繼續基督在地上的爭戰。基督這頭已經升天了，祂的身體還在地上。召會作為基督的身體，乃是基督的繁殖，繼續基督的地位和工作，就是反對神的仇敵（倪柝聲文集第二輯第二十四冊，五三頁）。

信息選讀

以弗所一章二十至二十三節給我們看見，那運行在基督身上的大能，不只叫祂從死裏復活，並且使祂升到天上。...因為祂的復活，召會纔有生命；因為祂的升天，召會纔有權柄的地位，纔有國度。這樣，祂就能把天帶到地上，神的旨意也就能通行在地上了。基督升到天上，得着了天上的權柄，就能把天帶到地上。單是復活不設，還得升天；站在天上的地位，就能遠超過一切。主升到天上，所有仇敵的權勢都被祂超越了，並且萬有都服在祂的腳下（只是如今這事還未彰顯出來）。

基督升天，作萬有的頭，乃是為着召會；祂乃是『向着召會作萬有的頭』（22）。二十三節指明，召會與基督是分不開的；...召會就是基督的豐滿，基督的洋溢。神的心意就是要得到一個團體的人——召會，由一個一個聖徒裏面的基督合成的。召會是

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

團體的基督，是在聖徒裏零零碎碎的基督合成的。召會作為基督的身體，乃是基督的繼續；基督所有的一切，乃是召會的，基督所得着的地位，召會也得着；基督所完成的工作，召會繼續維持。

基督的十字架產生了召會，而召會帶進國度；所以，召會是介乎十字架和國度之間。在這期間，就是召會在地上實現主的得勝的時候。頭得勝了，身體也要得勝。主在十字架上毀壞了魔鬼，並用復活的生命產生了召會。今天神要藉着召會，在地上建立祂的國度。今天召會必須繼續基督對撒但的得勝工作，並負責把天上的旨意挪到地上，好通行在地上。

約翰十二至十六章，三次說到撒但是這世界的王（十二 31，十四 30，十六 11）。現今，他是世界的王，世界各國是其區域。在千年國時，撒但要被扔到無底坑，那時他就受到了限制。在那時之前，召會就要在地上限制撒但的活動。今天召會的禱告最能叫撒但受限制，這就是小規模的國度。凡能彰顯神權柄的地方，就是國度所及的地方（太十二 28）。今天我們在這裏的責任，乃是不許可撒但的旨意通行。召會在那裏出現，那裏撒但的權柄就要退出。召會在地上要繼續彰顯基督對撒但的得勝地位（倪柝聲文集第二輯第二十四冊，五三至五五頁）。

在召會裏若是有一班人，肯讓基督的權柄流通在他們中間，這就會把基督的國度帶到地上。召會裏有了得勝者，這一班得勝者就要把天上的權柄，把神的國度，帶到地上。...得勝的信徒與撒但爭戰，帶進神的國度（新約總論第四百二十一篇——中文尚未出書）。

參讀：但以理書生命讀經，第十三篇；倪柝聲文集第二輯第二十四冊，五三至五九頁。

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

第五週·週六

晨興餽養

西一 13『祂拯救了我們脫離黑暗的權勢，把我們遷入祂愛子的國裏。』

但七 27『國度、權柄、和天下諸國的尊大，必賜給至高者的聖民；祂的國是永遠的國…。』

〔我們所處的〕這段時間，就是神要祂的子民在地上為祂爭戰的時候。最晚從主耶穌出來作工開始，直到祂再來，所有屬神的人，在地上為神所作的一切，都是屬靈的爭戰。神就是要藉着屬乎祂的人，把撒但擄去的人搶救回來，而奪回撒但所霸佔的地。這一個搶救，這一個奪回，主在馬太十二章給我們看見，就是神的國與撒但的國之間的爭戰（生命的經歷，四三七頁）。

信息選讀

今天地上既是神和撒但兩個國在交戰，就我們為神所作一切屬靈的工作，不論是何方式，只要摸着靈界的事，性質都是爭戰。比方傳福音，主在行傳二十六章十八節說，乃是叫人『眼睛得開，從黑暗轉入光中，從撒但權下轉向神』。這就給我們看見，傳福音不只是叫人眼睛得開，不只是叫人脫離黑暗，並且是叫人脫離撒但的權勢。〔根據歌羅西一章十三節，〕脫離黑暗的權勢，就是脫離撒但的權勢，也就是脫離撒但的國；而遷入神愛子的國，也就是遷入神的國裏。

屬靈的爭戰，目的是為帶進神的國度。這在聖經中，乃是一個重大的題目（生命的經歷，四三八、四二八頁）。

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)

許多基督徒不知道傳福音的真義。聖經說，我們必須為着國度悔改（太四 17）。神的國實際上就是神聖意志的行使。當罪人為着神的國悔改時，他們就從撒但那一邊轉到神這一邊，就是轉向神的國，神的意志。一個人從撒但的意志轉向神的意志之後，就必須相信主耶穌並且受浸。藉着受浸，他從黑暗的權勢，就是撒但的意志，遷到神愛子的國裏（西一 13）（以弗所書生命讀經，六三六頁）。

召會的職守是屬靈的爭戰，是神的權柄與鬼的權柄爭執的問題。...有的人以為神的國不過是賞賜而已。這是對於神的國太低的看法。主耶穌曾有一次替我們解釋甚麼叫作神的國，祂說，『我若靠着神的靈趕鬼，這就是神的國臨到你們了。』（太十二 28）甚麼是神的國？就是以神的能力去推翻鬼魔的能力。鬼魔在一個地方站不住，就是神的國臨到那一個地方。甚麼地方鬼被趕走，甚麼地方就是神的國臨到了（聖潔沒有瑕疵，七三頁）。

按照但以理七章二十二節和二十七節，國度、權柄和天下諸國的尊大，必賜給至高者的聖民。

在四章一至三節，尼布甲尼撒頌讚神的偉大、權能、永遠的國以及永存的權柄。在二至三節他說，『我樂意將至高的神向我所行的神蹟奇事，宣揚出來。祂的神蹟何其偉大，祂的奇事何其有能！祂的國是永遠的國，祂的權柄存到萬代。』（但以理書生命讀經，六七、四〇頁）

參讀：生命的經歷，第十八篇；以弗所書生命讀經，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

降 A 大調

8 7 8 7 雙 (英 946)

3/4

5 - 5 | 6 - 6 | 5 1 3 | 3 - 2 | 1 - 7 | 6 - 5 |
 一 看, 何 榮 耀! 看, 何 光 彩! 諸 天 國 度
 5 7 6 | 5 - - | 5 - 5 | 6 - 6 | 5 1 3 | 3 - 2 |
 今 實 現! 榮 耀 之 王, 神 的 基 督,
 1 - 2 | 3 4 2 | 1 - 7 | 1 - - | 3 - 3 | 3 1 3 |
 為 神 所 立 來 掌 權。 曾 在 肉 身
 4 3 2 | 3 - 3 | 5 - 5 | 5 3 5 | 6 5 #4 | 5 - - | 6 - 4 |
 卑 微 來 過, 被 人 藐 視 並 厭 惡; 今 帶
 5 - 3 | 5 4 3 | 3 - 2 | 1 - 2 | 3 4 2 | 1 - 7 | 1 - - ||
 榮 耀 威 嚴 再 來, 成 全 國 度 的 意 圖。

- 二 去從祂神, 亙古存者, 領得權柄和國度;
 現今帶着國度回來, 榮耀顯之於眾目。
 這“非人手所鑿石頭” 已將列國砸粉碎;
 變成“大山”充滿天下, 顯出國度的光輝。
- 三 看哪, 地和其上列國, 都歸基督為基業;
 在祂至高統治之下, 滿了平安與和諧。
 列國之間再無爭戰, 再無殘殺的戰場;
 神的知識充滿徧地, 好像大水滿海洋。
- 四 所有得勝的基督徒, 榮中與主同管治;
 以色列的得救遺民, 也要作神的祭司。
 在這管治教導之下, 列國要作神百姓;
 所有萬物都要得到 榮耀無比的復興。
- 五 撒但被捆丟於深坑, 全地脫離他霸權;
 由主基督為首統治, 全地蒙福真空前。
 萬有全都降服基督, 服祂統治與管理;
 祂作元首, 萬有中心, 成全祂神的旨意。

Hymns, #946

- 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.

但以理書、撒迦利亞書結晶讀經

第六篇

得勝者的勝利

讀經：但一~六

綱 目

週 一

壹 『通達人必發光，如同穹蒼的光輝；那使多人歸義的，必發光如星，直到永永遠遠』—但十二3，參一~六章：

一 在眾地方召會中的每一個人都該是發光的星，就是作為活星之屬天基督(民二四17，啓二二16，參太二2)的複製；眾星乃是那些在黑暗中照亮，並使人從錯誤的路上轉到正路上去的人(啓一20)。

二 得勝者如發光的星，乃是眾召會的使者，與作神使者的基督是一，有現時的基督作為神賜給祂子民鮮活的信息—20~二1，瑪三1。

三 成為得勝的星有兩條路：第一是藉着聖經，第二是憑着七倍加強的靈：

1 『我們並有申言者更確定的話，你們留意這話，如同留意照在暗處的燈，直等到天發亮，晨星在你們心裏出現，你們就作得好了』—彼後一19：

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 彼得把經上豫言的話比作照在暗處的燈；這指明：(1) 今世乃是黑夜裏的暗處，(羅十三 12) 這世上的人都是在黑暗裏行走、活動；(參約壹五 19)；(2) 經上申言者的話猶如信徒的明燈，傳輸屬靈的光 (不僅供人心思理解的字句知識)，照耀在他們的黑暗裏，引導他們進入光明的白晝，甚至經過黑夜，直到主顯現的那日，天發亮的時候。

b 主顯現的黎明前，有晨星在那些蒙光照的信徒心裏出現，這些信徒藉着留意經上照亮人的預言之話，得了光照而被照明；聖經如燈照在暗處的話，我們若留意，會叫我們在基督作晨星實際顯出前，就得着祂在我們心裏出現，照耀在我們今日所處之背道的黑暗中—啓二 28，二二 16，提後四 8。

2 『那有神的七靈和七星的，這樣說』—啓三 1：

a 七靈與七星是一，七星也與七靈是一。

b 神的七靈是為着使召會加強的活，七星是為着使召會加強的亮。

c 這七倍加強的靈是活的，是死的字句知識所永遠不能頂替的—林後三 6。

d 七星是眾召會的使者；他們是眾召會中屬靈的人，擔負着『耶穌的見證』的責任；他們應當像星一樣，有屬天的性質，並在屬天的地位上—啓一 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.

貳 主恢復的原則可見於『但以理和他的同伴』
(哈拿尼雅、米沙利和亞撒利雅)，他們絕對
與神是一，勝過撒但的詭計—但二 13, 17,
參啓十七 14, 太二二 14:

一 尼布甲尼撒在他對但以理及其同伴所施那屬鬼魔的試誘
中，將原來指明他們是屬於神的名字，改為使他們與偶像
成爲一的名字—但一 6 ~ 7:

- 1 但以理這名，意思是『神是我的審判者』，被改爲伯提
沙撒，意思是『彼勒的王子』，或『彼勒所寵愛的』—
賽四六 1。
- 2 哈拿尼雅這名，意思是『耶和華曾以恩慈賜與』，或『蒙
耶和華恩寵』，被改爲沙得拉，意思是『蒙日神光照』。
- 3 米沙利這名，意思是『誰是神所是的』，被改爲米煞，
意思是『誰能像女神煞克』。
- 4 亞撒利雅這名，意思是『耶和華曾幫助』，被改爲亞伯
尼歌，意思是『火神尼歌的忠僕』。

二 但以理和他的同伴勝過屬鬼的飲食—但一:

- 1 尼布甲尼撒那屬鬼魔的試誘，首先引誘神失敗的選民中四
個卓越的年輕後裔，就是但以理和他的三個同伴，要使他
們有分於王不潔的食物，就是獻給偶像的食物，而受玷污。
- 2 但以理和他的同伴若喫那些食物，就是接受玷污，接受
偶像，因而與撒但成爲一—參林前十 19 ~ 21。
- 3 當但以理和他的同伴拒絕喫尼布甲尼撒不潔的食物，而
揀選喫蔬菜時(但一 8 ~ 16)，原則上，他們就是拒絕
善惡知識樹(參創三 1 ~ 6)，而接受生命樹，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

們與神成爲一（參二 9·16 ~ 17）。

4 主的恢復乃是恢復喫耶穌，爲着建造召會—9·16 ~ 17 節，啓二 7·17，三 20。

5 我們能藉着喫主的話，並藉着謹慎接觸那清心呼求主的人，且同他們在一起，而喫耶穌—耶十五 16，提後二 22，林前十五 33，箴十三 20。

週 四

三 但以理和他的同伴勝過鬼魔的蒙蔽，就是阻止人看見那大人像，以及那砸人的石頭，就是人類歷史中的神聖歷史—但二：

1 團體的基督（石頭和山），也就是新郎和新婦，有神的氣之團體的屬神之人，要用祂口中的氣，就是劍，砸碎並擊殺敵基督和他的軍隊—34 ~ 35，44 ~ 45 節，帖後二 8，啓十九 11 ~ 21，創十一 4 ~ 9，參賽三三 22。

2 基督產生新婦作爲新造，乃是藉着長大、變化和成熟；因此，我們急切需要成熟—西二 19，林後三 18，羅十二 2，來六 1 上。

3 基督是神建築的寶貴活石、基石、房角石和頂石，祂以祂自己的寶貴灌注我們，好把我們變化爲寶貴的活石，爲着祂的建造—彼前二 4 ~ 8，賽二八 16，亞三 9，四 7，9 ~ 10。

四 但以理和他的同伴勝過拜偶像的引誘—但三，參太四 9 ~ 10：

1 任何不是在我們重生之靈裏的真神，都是頂替神的偶像；任何不在靈裏或不屬於靈的，都是偶像—約壹五 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 身體的仇敵乃是己，用自利、自高、自榮、己的美麗和己的力量頂替神；在身體裏並為着身體，我們否認己，並且不是傳自己，乃是傳基督耶穌為主—太十六 24，林後四 5。
- 3 但以理的同伴有真實殉道的靈；他們以性命為代價，為主這獨一的神站住，抵擋偶像敬拜，被尼布甲尼撒下令扔在烈火的窯中—但三 19 ~ 23。
- 4 尼布甲尼撒查看窯時，見有四個人在火中行走（24 ~ 25）；這第四個乃是超越的基督作為人子，來與祂三個受苦、遭逼迫的得勝者同在，並使這火成為令人愉悅、可以在其中行走的地方。
- 5 這三位得勝者，不要求神拯救他們脫離火窯（參 17）；人子基督這位設資格並且能在凡事上同情神子民者（來四 15 ~ 16），來作他們的同伴，在他們受苦時照顧他們；藉着祂的同在，祂使他們受苦的地方成為愉快的處境。

週 五

五 但以理和他的同伴勝過那攔阻人看見諸天之神的諸天掌權的遮蔽—但四：

- 1 我們是為使基督居首位而蒙神揀選作神的子民，我們在神諸天的掌權之下，目的是要使基督得以居首位—18, 23 ~ 26, 30 ~ 32 節，羅八 28 ~ 29，西一 18 下，林後十 13, 18，耶九 23 ~ 24。
- 2 『祂能使那行動驕傲的降為卑』—但四 37 下。

六 但以理和他的同伴勝過對在神面前荒淫放蕩，褻瀆神的聖別之結果的無知—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 伯沙撒將耶路撒冷聖殿中敬拜神所用的器皿拿來，用以拜偶像，那是褻瀆神的聖別（4）；他本該從尼布甲尼撒的經歷學功課（四 18 ~ 37）；然而他沒有學得功課，結果受了虧損（五 18、20、24 ~ 31）。
- 2 『在他裏頭有美好的靈，又有知識聰明，能圓夢，釋謎語，解難題，這人名叫但以理』—12 節上。
- 3 『伯沙撒阿...，你雖知道這一切，你的心仍不謙卑，竟向天上的主自高，使人將祂殿中的器皿拿到你面前，你和大臣、王后、妃嬪用這些器皿飲酒；你又讚美那不能看、不能聽，無知無識，用金、銀、銅、鐵、木、石所造的神；卻沒有將尊榮歸與那手中有你氣息，管理你一切道路的神』—22 ~ 23 節，參 20 節。

週 六

七 但以理和他的同伴勝過那禁止得勝者忠信敬拜神的詭計—六章：

- 1 但以理六章的中心乃是人的禱告以執行神的經綸；人的禱告好像軌道，為神的行動鋪路；除了禱告之外，沒有別的路可以把神的經綸帶到完滿和完成；這是本章的內在祕訣。
- 2 但以理把窗戶開向耶路撒冷禱告；藉着他恩典的禱告，神將以色列人帶回他們列祖之地—10 節，參王上十九 12、18。
- 3 『但以理知道這文書已經簽署了，就到自己家裏（他樓上的窗戶，開向耶路撒冷），一日三次，雙膝跪下，在他神面前禱告感謝，因他素常就是這樣行』—但 6 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 當我們的禱告是向着神永遠經綸裏的目標，就是向着基督（由聖地所豫表）、向着神的國（由聖城所豫表）並向着神的家（由聖殿所豫表）時，神必垂聽我們的禱告—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.

第六週·週一

晨興餽養

但十二 3『通達人必發光，如同穹蒼的光輝；那使多人歸義的，必發光如星，直到永永遠遠。』

啓一 20『論到你所看見在我右手中的七星，和七個金燈臺的奧祕，那七星就是七個召會的使者，七燈臺就是七個召會。』

不只基督自己是星〔參民二四 17〕，祂的跟從者也是，他們是在眾召會中發光的人。在使徒行傳與書信裏，帶頭的人被稱作長老，但在聖經末一卷裏他們乃是星。現在不是頭銜或地位的問題，乃是發不發光的問題。所有在地方召會中領頭的人必須是發光的星。

是一顆星，究竟是甚麼意思？但以理十二章三節答覆了這個問題：『通達人必發光，如同穹蒼的光輝；那使多人歸義的，必發光如星，直到永永遠遠。』眾星乃是那些在黑暗中照亮，並使人從錯誤的路轉到正路上去的人。現今的召會時代乃是黑夜的時期；因此我們需要星發光照耀。在地方召會中，所有領頭的人都不該自居地位。他們不該說，『我是長老，你們必須承認我。』如果他們這樣說，他們就是在黑暗裏。我們需要發光的弟兄姊妹；我們需要發光的星。乃是藉着在今日黑暗中發光，纔叫人能接受引導，從錯誤的路轉到正路上。任何一件錯誤的事都是不義；任何一件對的事都是義。那使多人歸義的，纔是發光的星，直到永永遠遠（李常受文集一九七〇年第一冊，三八四至三八五頁）。

信息選讀

在新約開頭，只題到有一顆星在天上；但在新約末了，有七星在七個地方召會中。在每個地方召會中

WEEK 6 — DAY 1

Morning Nourishment

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

都有一顆星；在每個地方召會裏都有發光物，把人帶到正路上去。...今天星是在地方召會裏。在聖經的結尾有這樣的話：『我是大衛的根，又是他的後裔，我是明亮的晨星。那靈和新婦說，來！』（啓二二16~17）今天星與那靈同在，也與新婦同在。那靈在那裏，那裏就有星；新婦召會在那裏，那裏就有星。

聖經不只給我們看見，我們如何纔能跟隨那星；它也給我們看見，我們如何能成爲一顆星。有兩條路：第一是藉着聖經，第二是憑着那靈。

彼後一章十九節給我們第一個祕訣：『我們並有申言者更確定的話，你們留意這話，如同留意照在暗處的燈，直等到天發亮，晨星在你們心裏出現，你們就作得好了。』我們有申言者的話，就是聖經。但申言者的話並不是星；聖經不是星。那麼我們怎麼辦？這節聖經說，因爲我們有申言者的話，我們必須留意，我們必須全心關注，直等到天發亮，晨星在我們心裏出現。...這星是像磷一樣，能在黑暗中發光的。...如果我們的讀經是活的，是正確的，這話必要轉變爲活的基督。這就是轉變的點—話必須轉變爲基督；寫出來的話必須轉變爲活的話。我們永遠沒法把基督與活話分開。我們必須留意申言者的話，直等到有個東西在我們裏面出現，那就是基督，就是磷出現，如同在黑暗中晨光發亮一樣。

我們手裏有聖經是一件事；留意這話，直等到晨星在我們心裏出現是另一件事。有聖經知識是一件事，但有一顆發光的星在我們靈裏興起是另一件事。...今天我們所需要的，乃是把話接受到我們裏面，留意那永活的話，直等到有東西出現並照亮在我們心裏。然後我們就有星，我們也纔能成爲一顆星。這不是單單關於基督的知識，而是基督自己成了活的星（李常受文集一九七〇年第一冊，三八五至三八七頁）。

參讀：李常受文集一九七〇年第一冊，第三八二至三九四頁。

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

第六週·週二

晨興餽養

彼後一 19『我們並有申言者更確定的話，你們留意這話，如同留意照在暗處的燈，直等到天發亮，晨星在你們心裏出現，你們就作得好了。』

啓三 1『你要寫信給在撒狄的召會的使者，說，那有神的七靈和七星的，這樣說，我知道你的行為，按名你是活的，其實是死的。』

彼得〔在彼後一章十九節〕把經上豫言的話比作照在暗處的燈。這指明：1. 今世乃是黑夜裏的暗處（羅十三 12），這世上的人都是在黑暗裏行走、活動；2. 經上申言者的話猶如信徒的明燈，傳輸屬靈的光（不僅供人心思理解的字句知識），照耀在他們的黑暗裏，引導他們進入光明的白晝，...直到主顯現的那日，天發亮的時候。在主這陽光顯出以前，我們需要祂話的光，照耀我們的腳步（聖經恢復本，彼後一 19 第三註）。

〔天發亮〕是隱喻，說明滿了亮光的時候即將來到，如同晴天破曉，有晨星於黎明前在那些蒙光照的信徒心裏出現，這些信徒藉着留意經上照亮人的豫言之話，得了光照而被照明。...這促使並鼓勵他們切切尋求主的同在，並且儆醒，使他們當主在祂來臨（巴路西亞）的隱密部分，像賊一樣來到時，不至於見不到主。...因此這隱喻必是將來世，國度時代，比作那要在主顯現（來臨）時（彼後一 16）發亮的天；那時主是公義的日頭（瑪四 2），祂的光要照耀出來，衝破今世黑夜的幽暗（彼後一 19 第四註）。

信息選讀

WEEK 6 — DAY 2

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."

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)

Today's Reading

主要在黑夜最深時，像晨星一樣（啓二 28，二二 16），向那些儆醒渴望祂可愛顯現的人顯現（提後 4 8）。他們因着申言者之話的照耀蒙了光照，這話能把他們引到那要發亮的天。聖經如燈照在暗處的話，我們若留意，會叫我們在基督作晨星實際顯出前，就得着祂在我們心裏出現，照耀在我們所處之背道的黑暗中（彼後一 19 第四註）。

神的七靈是爲着使召會加強的活，七星是爲着使召會加強的亮。對於在以弗所的召會，基督是那手中握着七星，在七個金燈臺中間行走的。初期的召會需要基督的照顧，召會的領頭人也需要祂保守的恩典。對於在士每拿的召會，基督是那死過又活的。受苦的召會需要基督復活的生命。對於在別迦摩的召會，基督是那有兩刃利劍的。墮落、屬世的召會需要基督審判並擊殺的話。對於在推雅推喇的召會，基督是那眼目如火焰，腳像明亮之銅的。背道的召會需要基督的鑒察和審判。...對於在撒狄的召會，基督是那有神的七靈和七星的。死沉、改革的召會，需要神七倍加強的靈，以及發亮的領頭人。這七倍加強的靈是活的，是死的字句知識所永遠不能頂替的（林後三 6）（啓三 1 第二註）。

在彼得後書我們有申言者的話，而在啓示錄我們有七靈。啓示錄三章一節說，『那有神的七靈和七星的，這樣說。』耶穌的手不只握着七星，也握着七靈。這意思是，七靈與七星是一，七星與七靈是一。如果我們有活的話像晨星那樣在裏面出現，並且我們與七靈是一，到末了我們便成了眾星。我們不單有星在我們裏面照亮，而且藉着察看這星，並在那靈裏跟隨，我們也成了眾星（李常受文集一九七〇年第一冊，三八八至三八九頁）。

參讀：李常受文集一九七〇年第一冊，第三八二至三九四頁。

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

第六週·週三

晨興餽養

但一 8『但以理卻立定心意，不以王的膳和王所飲的酒玷污自己…。』

16『於是委辦撤去派定他們用的膳、飲的酒，只給他們蔬菜喫。』

二 17『但以理回到他的家，將這事告訴他的同伴哈拿尼雅、米沙利、亞撒利雅。』

尼布甲尼撒在他對但以理及其同伴所施那屬鬼魔的試誘中，也將原來指明他們是屬於神的名字，改為使他們與偶像成爲一的名字。但以理這名，意思是『神是審判者』，或『神是我的審判者』，被改爲伯提沙撒——『彼勒（賽四六1）的王子』，或『彼勒所寵愛的』。哈拿尼雅這名，意思是『耶和華曾以恩慈賜與』，或『蒙耶和華恩寵』，被改爲沙得拉——『蒙日神光照』。米沙利這名，意思是『誰是神所是的？』但他的名被改爲米煞——『誰能像女神煞克？』亞撒利雅這名，意思是『耶和華曾幫助』，被改爲亞伯尼歌——『火神尼歌的忠僕』（但以理書生命讀經，一三頁）。

信息選讀

原則上，一切臨到我們的試誘，都與喫有關。尼布甲尼撒那屬鬼魔的試誘，首先引誘神失敗的選民中四個卓越的年輕後裔，就是但以理和他的三個同伴，要使他們有分於王不潔的食物，就是獻給偶像的食物，而受玷污。尼布甲尼撒將自己所用的膳食供給但以理和他的三個同伴。對但以理來說，王所用的膳食實際上就是善惡知識樹。這樹聯於撒但，甚至與撒但是一；但生命樹聯於神，且與神是一。喫善惡知識樹，就聯於撒但；喫生命樹，就聯於神。

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

當但以理和他的同伴拒絕喫尼布甲尼撒不潔的食物，而揀選喫蔬菜時，他們實際上是在拒絕善惡知識樹，而接受生命樹。

王自己所用的膳食是玷污人的、不潔的，因為曾獻給尼布甲尼撒的諸神。但以理和他的同伴若喫那些食物，就是...接受偶像，因而與撒但成爲一。他們若這樣作，神就失敗了，在這地上就沒有甚麼能爲着神自己和神的權益了。這樣撒但就能誇口說，『神阿，你已經完全失敗了。在這地上，你已經沒有甚麼可以代表你，也沒有甚麼可以與你成爲一了。』神在祂選民身上已經失敗了。現今如果他們被擄的後裔，年輕的一代，也跟隨他們先祖的腳蹤，神就要完全失敗了。然而但以理和他的同伴是爲着神的；他們緊緊聯於神，忠心持守神，因着接受神而與神是一。

喫尼布甲尼撒自己所用的膳食，就是接受撒但作我們的供應而與撒但成爲一。...我們在飲食、購物、所到之處、所行的事上必須謹慎，否則很可能接受與偶像有關、屬鬼的事物。我們喫甚麼，就是甚麼。我們若喫屬神的食物—就是說，我們若喫『神食物』，神作我們的食物—我們就與神是一了。

〔在但以理一章，〕首先，我們〔看見〕一個人物，就是爭戰得勝的將軍尼布甲尼撒，他剛從耶路撒冷回到巴比倫，帶着許多俘虜跟在後面。第二，我們看見被擄的人中有四個卓越的年輕人。第三，這幾個年輕人特別從被擄的人中選上，有王自己所用的膳食擺在他們面前。第四，他們立定心志爲着神，拒喫王膳，只喫蔬菜。然而，他們四個長得非常可愛、快樂並健康。結果，神與他們同在，他們有神的智慧、聰明，能領會事情，勝過迦勒底的一切術士十倍（但以理書生命讀經，一二至一三、三七至三八頁）。

參讀：但以理書生命讀經，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

第六週·週四

晨興餽養

但三 17~18 『…我們所事奉的神，也能將我們從烈火的窯中救出來；王阿，祂必救我們脫離你的手。即或不然，王阿，你當知道，我們決不事奉你的神，也不敬拜你所立的金像。』

25 『…看哪，我見有四個人，並沒有捆綁，在火中行走，也沒有受傷，那第四個的相貌，好像神子。』

〔在但以理三章我們看見〕神墮落的選民中年輕的後裔，勝過拜偶像的引誘。

但以理的三個同伴，就是被擄的猶太人中年輕的得勝者，抵擋鬼魔的敬拜，而遭迦勒底人控告（8~12）。迦勒底人妒忌但以理和他的同伴，就用他們拒絕拜金像為根據，在尼布甲尼撒面前控告他們（但以理書生命讀經，三一至三二頁）。

信息選讀

尼布甲尼撒大發烈怒，試誘年輕的得勝者，再給他們機會拜他的金像，並威脅要把他們扔在烈火的窯中（但三 13~15）。

三個得勝者回答說，『即便如此，我們所事奉的神，也能將我們從烈火的窯中救出來；王阿，祂必救我們脫離你的手。』（17）他們對尼布甲尼撒的回答不但無禮，且非常大膽（16~18）。但他們的回答，仍然有天然的想法。他們說神能將他們從烈火的窯中救出來。事實上，神不需要將他們從窯中救出來；祂將他們留在窯中，卻使火失效（25）。他們很有膽量，但不是很屬靈。他們若是屬靈的，就會說，『尼布甲尼撒阿，我們很高興進到烈火的

WEEK 6 — DAY 4

Morning Nourishment

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

窯中，因為我們進去的時候，祂就來了。祂使你這燒着的窯成爲一個非常快樂的地方。』

當時尼布甲尼撒怒氣填胸，向年輕的得勝者變了臉色。他吩咐人把窯燒熱，比平常更熱七倍。又吩咐他軍中的幾個壯士，將得勝者捆起來，扔在烈火的窯中（19~21）。...壯士都被火焰燒死，年輕的得勝者被捆着落在烈火的窯中（22~23）。...尼布甲尼撒感到驚奇，對謀士說，『我們豈不是把三個人捆起來扔在火裏麼？...看哪，我見有四個人，並沒有捆綁，在火中行走，也沒有受傷；那第四個的相貌，好像神子。』（24~25）這第四個就是基督。基督來與祂三個受苦、遭逼迫的得勝者同在，並使這火成爲令人愉悅、可以在其中行走的地方。

我們天然的想法是：我們需要離開我們環境的火。我們會以爲，我們如果有一個麻煩的丈夫或煩人的妻子，就該禱告，求神拯救我們脫離這樣的情形。但主會說，『我不喜歡救你脫離你婚姻生活的這個處境；我要把你留在那裏，我要來使你的環境成爲令人愉悅的地方。』當仇敵把我們扔進火窯中時，我們應當知道，我們不需求主來救我們脫離。祂會來與我們同在，在我們的受苦中照顧我們，使我們受苦的地方成爲愉快的處境（但以理書生命讀經，三二至三四頁）。

這第四個乃是超越的基督作爲人子，來與祂三個受苦、遭逼迫的得勝者同在，並使這火成爲令人愉悅、可以在其中行走的地方。...人子基督這位穀資格並且能在凡事上同情神子民者（來四15），來作他們的同伴，在他們受苦時照顧他們；藉着祂的同在，祂使他們受苦的地方成爲愉快的處境（聖經恢復本，但三25第一註）。

參讀：但以理書生命讀經，第三至五篇；從天上來的異象，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

第六週·週五

晨興餽養

但四 37『現在我尼布甲尼撒讚美、高舉、尊敬天上的王，因為祂一切的作為全是真的，祂的道路是公平的，因為祂能使那行動驕傲的降為卑。』

五 22~23『伯沙撒阿，你是他的子孫，…竟向天上的主自高，使人將祂殿中的器皿拿到你面前，…你又讚美那不能看、不能聽，無知無識…的神；卻沒有將尊榮歸與那手中有你氣息，管理你一切道路的神。』

但以理書說到三件緊要的事：神屬天的掌權、基督的居首位以及神裁定給祂子民的定命。神在祂的經綸裏管理宇宙，包括地上的一切君王與王國，為要成就祂的定旨，就是基督應該在萬有中居首位（西一 18）。要基督居首位，神就需要一班蒙揀選的人與祂配搭合作。在諸天掌權之下，萬有都互相効力，叫神的選民得益處，以完成神使基督居首位的定旨（羅八 28~29）（聖經恢復本，但四 26 第一註）。

神給尼布甲尼撒十二個月的時間〔為他的驕傲〕悔改。然而，尼布甲尼撒沒有內裏的性能以認識神，裏面完全沒有被摸着。他沒有悔改，也沒有改變，反而充滿驕傲（但四 30、37，五 20），因而遭受神的審判（箴十六 18，彼前五 5）（但四 29 第一註）。

信息選讀

但以理五章...說到神墮落的選民中年輕的後裔，勝過對在神面前荒淫放蕩，褻瀆神的聖別之結果的無知。但以理在五章的記載，乃是基於屬靈的眼光，給我們看見屬靈的功課。

伯沙撒（尼布甲尼撒的後裔，巴比倫的王）為他

WEEK 6 — DAY 5

Morning Nourishment

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

的一千大臣設擺盛筵，與他們對面飲酒（1）。我們在此看見伯沙撒在神面前的荒淫放蕩。荒淫放蕩就是放縱飲食，為着淫亂的目的。

伯沙撒因着酒力的影響，吩咐人將他先祖尼布甲尼撒從耶路撒冷殿中所掠的金銀器皿拿來，他與大臣、王后、妃嬪好用這些器皿飲酒，讚美那用金、銀、銅、鐵、木、石所造的神（2~4）。他們把耶路撒冷聖殿中敬拜神所用的器皿拿來，用以拜偶像，那是褻瀆神的聖別。

在五章伯沙撒的事例裏，我們看見對神認真，不忽視屬靈功課的重要。伯沙撒沒有從他先祖尼布甲尼撒在四章所學的功課得着益處。尼布甲尼撒的事例教導我們，我們需要小心，不思想自己的成就。尼布甲尼撒所建的王宮極其宏偉。當他在王宮頂上行走時，他驕傲的說，『這大巴比倫不是我用自己權能的力量建為王家，要顯我威嚴的榮耀麼？』（30）這該警告我們，我們的成就可能使我們驕傲，這會引進神的審判。神在尼布甲尼撒身上的審判使他減為無有，所以他能論到主說，『地上所有的居民，都算為虛無；但在天上的萬軍和地上的居民中，祂照自己的意旨行事；無人能攔住祂的手，或對祂說，你作甚麼呢？』（35）在三十七節，尼布甲尼撒繼續說，『祂能使那行動驕傲的降為卑。』伯沙撒本該從尼布甲尼撒的經歷學功課；然而，他沒有學得功課，結果受了虧損。

伯沙撒的光景應當給我們深刻的印象。我們都需要看見，我們若從神學到功課，就必須嚴肅的看重所學的。我們若輕看任何功課，就要受虧損（但以理書生命讀經，四五至四六、五一頁）。

參讀：但以理書生命讀經，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

第六週·週六

晨興餽養

但六 10~11 『但以理知道這文書已經簽署了，就到自己家裏（他樓上的窗戶，開向耶路撒冷），一日三次，雙膝跪下，在他神面前禱告感謝，因他素常就是這樣行。那些人就紛紛聚集，見但以理在他神面前祈禱懇求。』

但以理六章非常重要，因為它給我們看見神在祂的選民身上如何執行祂的經綸，為着基督的來臨。神要執行祂的經綸，但需要人在地上為着祂的經綸禱告。神是藉着人作祂忠信禱告的管道，在地上執行祂的經綸。撒但的計謀是要阻撓那為着神行動的禱告。因此，六章的中心乃是人的禱告以執行神的經綸。

神的行動就像一列火車，必須有軌道讓它行動。人的禱告好像軌道，為神的行動鋪路。除了禱告之外，沒有別的路可以把神的經綸帶到完滿和完成。這是六章的內在祕訣（但以理書生命讀經，五三頁）。

信息選讀

在但以理六章四至九節我們看見撒但對但以理敬拜神的狡猾攻擊。總長和總督因着妒忌但以理，就『在國事上尋找但以理的把柄，為要告他，只是找不着他的把柄和過失；因他忠信可靠』（4）。所以，...〔他們〕彼此商議，要王堅立一條律例，嚴定一道禁令，三十日內不拘何人，若在王以外向任何神明或任何人求甚麼，就必扔在獅子坑中（5~7）。他們來敦促王說，『王阿，現在求你立這禁令，簽署這文書，使禁令絕不更改，照瑪

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，是不可廢除的。』(8)總長和總督意圖毀滅但以理，而他們背後之撒但的意圖，是要終止或切斷神用以執行祂經綸的禱告管道。

〔但以理〕讀過耶利米論到以色列人要服事巴比倫王七十年的豫言(九2下，耶二五11)。但以理必定根據這話，多次為着這豫言的應驗以及被擄之人的歸回禱告。他禱告，並且不讓任何事停止或阻撓他的禱告。他知道他的禱告乃是在執行神對祂選民的經綸。因此，他的禱告是一件嚴肅的事。今天，禱告乃是主恢復的命脈。撒但越要阻撓我們的禱告，我們越該禱告。

但以理六章二十五至二十八節啓示，在地上，甚至在外邦之國，神藉着祂失敗被擄之選民中的得勝者，在人對神敬拜的事上勝過了撒但。...但以理勝過那禁止得勝者忠信敬拜神的詭計，乃是對撒但的詭計最後一步的得勝。神若沒有這些得勝者，就完全被撒但打敗，在地上沒有得着甚麼是為着祂自己的。

當撒但差遣尼布甲尼撒來毀壞聖城同聖殿，除去對神的敬拜和事奉時，似乎神失敗了，祂在地上的權益、敬拜和事奉被毀壞了。但在神的主宰下，尼布甲尼撒所揀選，侍立在王宮的少年人中，有四人成了得勝者，保守了對神的敬拜和事奉。神有四個年輕的得勝者，他們天天活在王宮裏，絕對與神是一。這對撒但是羞辱，對神卻是誇耀。...今天在地上，不管數目多寡，只要有一些得勝者，神就有誇口的理由。當神看見今天的得勝者站在召會的立場上，祂就快樂喜悅(但以理書生命讀經，五四至五五、五七、五九頁)。

參讀：但以理書生命讀經，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

第六週詩歌

WEEK 6 — HYMN

補 917

看哪！主必快來！

(英 893)

E 大調

4/4

E C#m A E B7 B E
 1 1 1 3 3 | 6 -- 6 | 5 1 4 3 | 2 -- 2 | 3 5 6 5 |
 一 今日爭戰兇猛，撒但尚未退敗；戰場傳來呼
 F# B F# B E A C#7
 #4 3 2 5 1 | 7 1 6 6 | 5 -- 5 | 5 3 2 1 | 6 -- 6 |
 喊之聲，比前更加澎湃；陰府背叛喧囂，雖
 F# B7 E F#m E A B7 E
 6#4 3 2 | 7 -- 7 | 1·7 6 5 | 4 2 3 5 | 4 3 2 2 | 1 -- -- ||
 仍強悍不衰；請聽夜半主發呼聲：“看哪，我必快來！”

- 二 雖有更苦試煉， 爭戰不斷接連；
 黑暗權勢如同軍隊， 集聚進逼無間；
 正當儆醒等候， 正逢艱苦試驗；
 卻聞歌聲喜樂、甘甜：“我主已快顯現！”
- 三 當在末後年日， 持守見證不移；
 撒但無所不用其極， 我們仍需站立；
 應當重新得力， 纔能勝過仇敵；
 直到見主，何等歡喜， 歎息全都止息。
- 四 誰願奮力進前， 靠主能力遮蓋？
 誰願堅定為主爭戰， 直到那日奏凱？
 得勝歡呼號聲， 至終必定傳開；
 何等喜樂，已先聽見：“看哪，我必快來！”
- 五 誰願走上窄路， 將神旨意揀選？
 歷經風暴，通過考驗， 絕不退後、心變？
 誰願忠勇進前， 忍受痛苦、兇險？
 眾得勝者彷彿看見：“我主已快顯現！”
- 六 應當加緊腳步， 儘管黑暗四佈；
 期待那日被提之福， 榮耀輝煌奪目；
 終將撒但征服， 迎接再臨基督；
 得勝者阿，揚聲歡呼：“看哪！耶穌，我主！”

Hymns, #893

- 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!

但以理書、撒迦利亞書結晶讀經 第七篇

基督是一切，
為着神殿的建造

讀經：拉五 1 ~ 2，亞一 1，7 ~ 17，二 1 ~ 13，三 9，
四 7，六 12 ~ 13

綱 目

週 一

壹 神的殿乃是神永遠經綸的目標—弗一 10，三 9，提前一 4，約二 19 ~ 22，林前三 16 ~ 17，弗二 21，啓二一 2，22：

一 舊約裏的殿豫表個人的基督與團體的基督—召會—王上 六 1 ~ 2：

1 殿首先豫表成為肉體之個人的基督，作神在地上的居所—西二 9，約一 14，二 19 ~ 22。

2 殿也豫表團體的基督—召會，作擴大的殿—神在宇宙中獨一的建造—太十二 6，林前三 16 ~ 17，十二 12，弗二 21。

二 召會是神的殿；因此，召會乃是聖別之神的聖所，神的靈所居住的殿—林前三 16 ~ 17：

1 十六節神的殿，是指在某一個地方團體的信徒，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,

節神的那殿，是指普世所有的信徒。

2 神在宇宙中惟一屬靈的殿，在地上的許多地方都有顯出；每一顯出就是神在那地方的殿—弗二 21 ~ 22。

三 在新耶路撒冷城內沒有殿，因主神全能者和羔羊為城的殿—啓二一 22：

1 在新天新地裏，神的殿要擴大成爲一座城。

2 全城就是至聖所；所以城內沒有殿—16 節。

週 二

貳 撒但與神爭鬪的中心、目的和目標，乃是與神的殿有關—太十六 18，約二 19 ~ 22，但十一 36 ~ 45：

一 神要在地上得着一個地方，讓祂的子民敬拜祂，見證祂在這地上仍有權益—王上七 51，八 10 ~ 11。

二 撒但一直在爭鬪，要毀壞神的殿—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，帖後二 3 ~ 4，8，啓十一 1 ~ 2。

參 撒迦利亞申言幫助歸回的以色列人作工建造聖殿；因着申言者哈該和撒迦利亞申言的勉勵和幫助，重建之工得以繼續—拉五 1 ~ 2：

一 撒迦利亞是在被擄時期，生在祭司家族裏；他先是祭司，後成了申言者—尼十二 1，4，12，16，亞一 1。

二 因着撒迦利亞的職事是出於並基於他的祭司職分，他就多方講說關於基督的事；除了基督之外，他沒有豫言任何別

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，他所說的一切都是關乎基督，因為他是一直接觸主的祭司—九 9，十一 7，12 ~ 13，十二 10，十四 17。

肆 撒迦利亞書啓示，為着神殿（神家）建造的恢復，基督乃是一切：

一 我們需要屬天的異象，好看見與神殿建造之恢復有關的基督—六 12 ~ 13。

週 三

二 在一章七至十七節，我們看見一人騎着紅馬，站在窪地番石榴樹中間的異象：

1 這人是耶和華的使者，就是在人性裏的基督—11 節，出三 2 上，4 ~ 6，13 ~ 15，二三 20，三二 34。

2 紅馬表徵基督在祂藉流血所完成之救贖裏的快速行動—亞一 8，弗一 7，彼前一 18 ~ 19。

3 救贖的基督是人，也是耶和華的使者，受神差遣來與被擄中受屈辱卻寶貴的以色列人（番石榴樹）同在一亞一 8。

4 基督為那些被擄之人代求，耶和華就答應祂的禱告，說，『我要帶着憐恤回到耶路撒冷；我的殿必重建在其中，...這是萬軍之耶和華說的』—12，16 節。

三 在二章一至十三節我們看見，一人手拿準繩的異象：

1 這人乃是在人性裏的基督，作為耶和華的使者，就是與撒迦利亞說話的那一位—1 節上，2 節。

2 拿着準繩的那人要去量耶路撒冷，為使耶和華能在以色列被擄七十年之後，重新據有耶路撒冷—2，4 節下。

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 在八節裏，『祂』和『我』都是指萬軍之耶和華：

- a 這意思是，萬軍之耶和華是差遣者，也是受差遣者—9·11 節。
- b 耶和華就是三一神；在八節，神格三者中被稱為『祂』的一位，差遣三者中被稱為『我』的另一位。
- c 差遣者必然是指父，受差遣的乃是子—約五 36 下，六 57 上，八 16。
- d 『在顯出榮耀之後』—被擄的人歸回之後，三一神定意，父要差遣子去攻擊那擄掠以色列的列國；父和子都是耶和華—亞二 8。

四 在撒迦利亞書裏，基督被啓示為有七眼的石頭（三 9）、頂石（四 7）以及要建造耶和華殿的苗（六 12 ~ 13）。

五 在撒迦利亞的豫言裏，基督在卑微的形狀裏作王，受差遣到以色列那裏（九 9 ~ 10），作牧人餵養他們（十一 7），卻被憎嫌（8）、被賣（12 ~ 13）、受攻擊（十三 7）並被扎（十二 10），因而為他們完成救贖（十三 1，一 8，三 9）。

六 至終，基督要為以色列人爭戰，拯救他們脫離敵基督的手，使以色列全家得救（十二 1 ~ 十四 7，十二 ~ 15），並要在復興的時候，作王管理全地（八 ~ 11，十六 ~ 21）。

伍 作為撒迦利亞書中關於基督之申言的發展，馬太福音和哥林多前書啓示，為着建造召會作神的殿，包羅萬有的基督乃是一切：

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 馬太福音啓示，爲着召會的建造（十六 18），基督乃是君王（二 1 ~ 2，二一 5）、活神的兒子（十六 16）、人子（八 20，十一 19）、施浸者（三 11）、光（四 12 ~ 16）、醫生（九 12）、新郎（十五）、未漂過的布（十六）、新酒（十七）、牧人（三十六）、莊稼的主（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）、真大衛（十二 3）、比殿更大者（六）、更大的約拿（三十九 ~ 四十一）、比所羅門更大者（四十二）、餅和桌下的碎渣（十五 26 ~ 27）以及在祂的人性裏復活，得着了天上地上所有的權柄者（二八 18 ~ 19）。

二 哥林多前書啓示，爲着建造召會作神的殿（三 16 ~ 17）身體基督（十二 12），基督乃是信徒的分（一 2）、神的能力和神的智慧，成了我們的公義、聖別和救贖（二十四、三十）、榮耀的主（二 7 ~ 8）、神的深奧（十）、神建造的惟一根基（三 11）、我們的逾越節（五 7）、無酵餅（八）、靈食、靈水和靈磐石（十 3 ~ 4）、頭（十一 3）、身體（十二 12）、初熟的果子（十五 20、23）、第二個人（四十七）和末後的亞當，成了賜生命的靈（四十五 下），好使我們爲着召會接受祂作我們的一切。

週 六

陸 爲着建造召會作神的殿，我們必須對基督有一些極重要的經歷：

一 爲着建造召會作神的殿，我們必須經歷基督作根基，那托住並支撐全召會者—三 11。

二 爲着建造召會作神的殿，我們必須經歷基督作房角石—

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 爲着建造召會作神的殿，我們必須經歷基督作頂石—祂是從神臨到我們的恩典，作神建造的遮蓋—亞四 7，林前十五 10。

四 爲着建造召會作神的殿，我們必須經歷基督作建造的寶貴材料—金、銀、寶石—三 12 上。

五 爲着建造召會作神的殿，我們必須經歷基督作從神給我們的智慧—— 30。

六 爲着建造召會作神的殿，我們必須經歷基督復活的大能—腓三 10 ~ 11。

七 爲着建造召會作神的殿，我們必須經歷基督的死—10 節，歌四 6。

八 爲着建造召會作神的殿，我們必須經歷基督的愛—林後五 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.

第七週·週一

晨興餽養

林前三 16『豈不知你們是神的殿，神的靈住在你們裏面麼？』

啓二一 22『我未見城內有殿，因主神全能者和羔羊爲城的殿。』

殿頂替帳幕，作神在地上的居所。殿首先表徵成爲肉體作神具體化身的基督（西二 9），作神在地上的居所（約二 19~21，一 14）；殿也表徵召會，包括所有的信徒，就是基督的肢體，作基督的擴大，成爲神在地上的居所（林前三 16~17，六 19，弗二 21~22）。基督與召會是一；基督是頭，召會是身體（一 22~23，西一 18 上）。身體是頭的擴大，給神居住。因此，神住在基督裏，就是神住在召會裏（聖經恢復本，王上六 1 第二註）。

信息選讀

所羅門豫表基督（太十二 42），說神智慧的話（十三 35），並建造召會作神的殿（十六 18，林前三 16，弗二 21~22）；殿豫表基督（太十二 6）與召會，作神在宇宙中獨一的建造。這二者—基督和祂的身體（召會）—乃是神永遠經綸的中心、實際和目標（列王紀生命讀經，四九頁）。

在新約裏，基督是神的帳幕和神的殿（約一 14，二 21）。...基督已經得了擴大，而擴大的基督就是召會，作神擴大的殿。召會作基督的擴大，是神擴大的殿，就是祂的居所。在林前三章十六節保羅說，團體的信徒是神的殿；在以弗所二章二十二節他說，我們同被建造，成爲神在靈裏的居所；在提前三章十五節他說，召會是活神的家。首先，神在基督裏。

WEEK 7 — DAY 1

Morning Nourishment

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

我們呼求基督的名，就得上神。不僅如此，神也在召會裏。召會當然不是物質的建築，我們信徒就是召會（詩篇生命讀經，一九一頁）。

林前三章十六節神的殿是指在某一個地方...團體的信徒；而十七節神的那殿是指普世所有的信徒。神在宇宙中惟一屬靈的殿，在地上的許多地方都有顯出，每一顯出就是神在那地方的殿。

神的殿是九節『神的建築』的說明。神的建築不是普通的建築，乃是聖別之神的聖所，神的靈所居住的殿。我們這些建造這樣聖別之殿的人，都當曉得這事，好叫我們謹慎，不用木、草、禾稈等沒有價值的材料建造，乃用符合神性情和經綸的金、銀、寶石等貴重的材料建造（聖經恢復本，林前三 16 第一註）。

帳幕〔和殿都〕豫表新耶路撒冷；在新天新地裏，聖殿擴大為新耶路撒冷。在新耶路撒冷裏，再沒有殿，殿已經擴大為城（啓二一 22）。今天神的居所好比一幢房屋；在永世裏，神的居所將是一座城；房屋擴大了就是一座城（召會的意義，二三一頁）。

啓示錄二十一章二十二節的殿照原文，不是指包括聖所及至聖所的整個殿，乃是指內殿，就是至聖所。這內殿乃是全能的神和作羔羊的基督自己，表徵神和基督是我們在新天新地裏，事奉神的地方。聖城是神的帳幕（3），是給神居住的；而神和羔羊為殿是給我們居住的（參詩二七 4，九二 13）。將來在新天新地裏，聖城新耶路撒冷乃是神人互為居所，直到永遠（真理課程一級卷二，一三二至一三三頁）。

參讀：神新約的經綸，第三十七章；召會的意義，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

第七週·週二

晨興餽養

亞六 12~13 『…萬軍之耶和華如此說，看哪，有一人，名為苗；他要從自己的地方長起來，並要建造耶和華的殿。他要…擔負尊榮，坐在寶座上掌權；又必在寶座上作祭司，在兩職之間籌定和平。』

頭一個殿是所羅門建的，那個殿被尼布甲尼撒毀壞了。七十年之後，波斯王古列釋放以色列的俘虜歸回他們祖宗的地，重建聖殿。至終，北方王的一個後裔，安提阿克以比凡尼，極度的毀壞聖殿，用拜偶像、淫亂和不潔的祭物褻瀆這殿。後來馬克比家族擊敗這王，潔淨了殿。那一次潔淨是一種稱義，宣告殿是神百姓敬拜神的聖別之地。基督受死以後，提多帶同羅馬軍兵，在主後七十年再次將聖殿毀壞。按照聖經，聖殿將有第四次的毀壞，就是在這時代末了七年的中間，被敵基督毀壞。

這一切事給我們看見，撒但與神爭鬪的中心、目的和目標，乃是與殿有關。神要在地上得着一個地方，讓祂的子民敬拜祂，見證祂在這地上仍有權益；然而撒但一直在爭鬪，要毀壞這地方（但以理書生命讀經，一二二至一二三頁）。

信息選讀

重建之工得以繼續，是因着申言者哈該和撒迦利亞申言的勉勵和幫助（拉五 1~2）。在以色列人中間的神治行政裏，有三種職分：祭司、君王和申言者。…聖殿的重建，是藉着約書亞的祭司職分，和猶大省長所羅巴伯（該一 1）的權柄完成的。在建造恢復的聖殿時，約書亞和所羅巴伯都有幾分軟弱灰心；因此，神使用申言者哈該和撒迦利亞為祂說

WEEK 7 — DAY 2

Morning Nourishment

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.

話，加強並勉勵約書亞和所羅巴伯（聖經恢復本，拉五 1 第一註）。

撒迦利亞是在被擄時期，生在祭司家族裏（尼十二 1、4、12、16）。他先是祭司，後成了申言者。約在主前五二〇年，申言者哈該的時候，他與所羅巴伯一同回到猶大（拉五 1）（亞一 1 第四註）。

〔撒迦利亞〕的申言乃是基於他的祭司職分。他多方講說關於基督的事，因為他的職事出自於祭司職分。今天在主的恢復裏，我們需要像哈該這樣的申言者來加強我們、警告我們並激動我們，但我們更需要像撒迦利亞那樣的申言者。...我們需要一些申言者，是真正的祭司，與主有活的接觸，並且對基督有所認識。...〔撒迦利亞〕所說到的就是基督，因為他是祭司，一直在接觸主。

申言者撒迦利亞的職事，乃是一個關乎基督的職事，表明在神的恢復裏，基督必須居首位。在以斯拉記、尼希米記、哈該書和撒迦利亞書這幾卷恢復的書中，至終沒有別的，只有基督。恢復就是恢復神殿的建造，而這乃是為着基督。

弟兄姊妹，我們必須看見這奧秘就是基督的奧秘。在今天主殿的恢復中，我們不太需要像哈該那樣的申言者。但今天，幾乎所有的申言者就像哈該。你曾聽過一些申言，論到基督是神的奧秘麼？這是今天的難處。有太多哈該，而幾乎沒有撒迦利亞。哈該只是為申言鋪路，需要有撒迦利亞隨着。在地方召會的恢復裏，我們需要更多像撒迦利亞的申言，更多關於基督的申言。今天我們很少聽到撒迦利亞的聲音，因為這是奧秘的，並不按照人的觀念。我們需要屬天的異象，來看見與神殿建造之恢復有關的基督（神殿與神城的恢復，五一至五二、六一、五三至五四頁）。

參讀：神殿與神城的恢復，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

第七週·週三

晨興餽養

亞一 8『我夜間觀看，見一人騎着紅馬，站在窪地番石榴樹中間；在祂後面還有紅色、紅棕色和白色的馬。』

16『所以耶和華如此說，我要帶着憐恤回到耶路撒冷；我的殿必重建在其中，準繩必拉在耶路撒冷之上；這是萬軍之耶和華說的。』

神爲着要叫撒迦利亞豫言聖殿重建的成功，以堅定聖殿重建的工作，就在他書中豫言的開頭，一連給他看見八個異象。〔頭一個異象是〕一個人騎着紅馬，站在窪地（被擄之地）番石榴樹（以色列人）中間（亞一 7~17）一騎紅馬的是指耶和華的使者，就是基督。這使者站在神百姓被擄的窪地，與他們同在，爲他們的歸回代禱。神就回答說，祂爲耶路撒冷極其嫉憤，祂惱怒列國助增禍患；祂要施憐憫，祂的殿必重建，準繩必拉在耶路撒冷之上（真理課程一級卷二，六至七頁）。

信息選讀

〔撒迦利亞一章八節的〕這人是耶和華的使者（11），就是在人性裏的基督。耶和華的使者乃是耶和華自己這三一神（出三 2 上、4~6、13~15）。這位使者也是基督，就是三一神的具體化身（西二 9），並受神差遣者（約五 36~38，六 38~39）。耶和華的使者也就是那在以色列從埃及到應許之地的路上，護衛並保護他們之神的使者（出二三 20，三二 34，士六 19~24，賽六三 9）（聖經恢復本，亞一 8 第一註）。

番石榴樹表徵在被擄中受屈辱卻寶貴的以色列

WEEK 7 — DAY 3

Morning Nourishment

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。救贖的基督是人，也是耶和華的使者，三一神的具體化身，受神差遣來與被擄中受屈辱的以色列人同在。基督站在窪地番石榴樹中間，意即祂堅強的留在被擄的以色列人中間，在他們所處受屈辱之谷的最低處。騎在紅馬上的救贖者基督，乃是以色列的護衛者，豫備好要為他們快速行事，在他們被擄中照顧他們。基督在以色列被擄中維持他們，使祂至終能藉着以色列生到人性裏，以完成神永遠的經綸（亞一 8 第三註）。

在撒迦利亞一章十二節我們看見，耶和華的使者為以色列代求：『於是耶和華的使者說，萬軍之耶和華阿，你惱恨耶路撒冷和猶大的城邑已經七十年了；你不施憐恤要到幾時呢？』

〔在十六節，用準繩〕量度是要據有。耶和華要使準繩拉在耶路撒冷之上，就是說祂要據有那城。神放棄耶路撒冷有七十年之久。現今祂要回來重新據有這城，所以祂差遣人來量城。在十七節耶和華接着說，『我的城邑必再福樂滿溢，耶和華必再安慰錫安，必再揀選耶路撒冷。』這就是神回答基督為以色列之禱告的方式。

在二章，撒迦利亞看見一人手拿準繩的異象。『我又舉目觀看，見有一人，手拿準繩。我說，你往那裏去？祂對我說，我要去量耶路撒冷，看有多寬，多長。』（1~2）...這人乃是在人性裏的基督，作為耶和華的使者，就是與撒迦利亞說話的那一位（1 上、2~3 上，參結四十 3，亞一 9~11）。...拿着準繩的那人要去量耶路撒冷，為使耶和華能重新據有耶路撒冷（二 2、4 下）。耶路撒冷被神放棄而被擄七十年。在被擄之後，神回到耶路撒冷來量她，為要據有她（撒迦利亞書生命讀經，三九一至三九二、三九四至三九五頁）。

參讀：撒迦利亞書生命讀經，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

第七週·週四

晨興餽養

亞二 8~9 『因為萬軍之耶和華如此說，在顯出榮耀之後，祂差遣我去攻擊那擄掠你們的列國；因為那觸着你們的，就是觸着祂眼中的瞳人。我在他們以上掄手，他們就必作那些服事他們之人的擄物；你們便知道萬軍之耶和華差遣我了。』

撒迦利亞二章八節說，『因為萬軍之耶和華如此說，在顯出榮耀之後，祂差遣我去攻擊那擄掠你們的列國；因為那觸着你們的，就是觸着祂眼中的瞳人。』『在顯出榮耀之後』是甚麼意思？這是指被擄的人歸回之後。在以色列被擄的七十年中，榮耀不在耶路撒冷中心。然而，當以色列人歸回耶路撒冷，榮耀也歸回了。雖然約書亞和所羅巴伯是敬虔的人，但許多從巴比倫歸回的人並非如此；然而，在神眼中，他們的歸回乃是榮耀。所以，『在顯出榮耀之後』，意思就是『在歸回之後』。

八節上半說，『因為萬軍之耶和華如此說，在顯出榮耀之後，祂差遣我...。』這裏的『祂』是誰，『我』又是誰？『祂』是指神，萬軍之耶和華；『我』也是指萬軍之耶和華。萬軍之耶和華差遣萬軍之耶和華。這就是說，萬軍之耶和華是差遣者，也是受差遣者。在舊約裏，『耶和華』這個神聖的名稱是指三一神（撒迦利亞書生命讀經，三九七至三九八頁）。

信息選讀

在撒迦利亞二章八節，神格三者中的一位，差遣三者中的另一位。差遣者稱為『祂』，受差遣者稱為『我』。毫無疑問，『祂』是指父，『我』是指子。在顯出榮耀之後，三一神定意去作一件奇妙的事，就是父要差遣子。...父和子都是耶和華。

WEEK 7 — DAY 4

Morning Nourishment

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.

基督這位受萬軍之耶和華所差遣的，以及差遣者萬軍之耶和華，將要攻擊列國；這些列國擄掠錫安的民，觸着他們如同觸着神眼中的瞳人（撒迦利亞書生命讀經，三九八至三九九頁）。

〔在撒迦利亞書，基督被啓示為恩典的頂石以及有七眼的石頭（四七，三九）。關於基督進一步的豫言是〕三章八節：『我必使我的僕人，就是那苗，發出來。』又六章十二至十三節：『看哪，有一人，名為苗；他要從自己的地方長起來，並要建造耶和華的殿。他要建造耶和華的殿，並擔負尊榮，坐在寶座上掌權；又必在寶座上作祭司。』這些話都是指基督說的。祂是神的僕人，祂是一個『人』，祂是那稱為苗的。...祂要建造耶和華的殿，祂要坐寶座，掌王權，作祭司（李常受文集一九七〇年第三冊，三八五頁）。

九至十一章以十分親密的方式揭示基督。這幾章豫言的中心，乃是基督為被棄絕的彌賽亞。在九章，基督在卑微的形狀裏作王，來到並進入耶路撒冷。然後十章啓示這位仁慈、親切並溫柔的一位，作牧人慈愛的眷顧以色列。當祂三十歲時，出來牧養百姓。祂在地上盡職的三年半中，將屬靈的供應服事給神所揀選的人。祂盡職的時期就是牧養的時期，許多人都因祂的牧養得着幫助。

撒迦利亞書不是強調基督的所是或工作，乃是啓示基督在卑微的形狀裏作王，受差遣到以色列人那裏，卻被憎嫌、被賣、受攻擊並被扎，因而為他們完成救贖。基督作為耶和華的使者，在以色列人被擄時與他們同在。至終，基督要為以色列人爭戰，並要作王管理全地（撒迦利亞書生命讀經，四五三、三八五頁）。

參讀：撒迦利亞書生命讀經，第三篇；真理課程一級卷二，第十三課。

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

第七週·週五

晨興餽養

太十六 16『西門彼得回答說，你是基督，是活神的兒子。』

林前一 30『但你們得在基督耶穌裏，是出於神，這基督成了從神給我們的智慧、公義、聖別和救贖。』

撒迦利亞書有十四章，可分為兩段：前八章是一段，後六章是另一段。在頭一段裏有八個異象，在其中申言者撒迦利亞看見神建造之恢復中有關基督的事；在後一段撒迦利亞申言到在聖殿的恢復後，關於基督將來的事（神殿與神城的恢復，四八頁）。

信息選讀

在馬太二十一章一至十一節，基督被陳明為王，特別是溫柔的王。主耶穌在祂地上生命即將結束前，作為王進入耶路撒冷。...在十六章十六至十九節，我們看見主耶穌是基督，是活神的兒子。這裏的啓示是極重要的，因這關係到神的經綸，就是祂永遠的定旨。...無論我們往那裏去，我們都必須傳揚並教導基督與活神的兒子的啓示，藉此產生更多的眾子，成為召會—基督身體—的肢體。

我們可以經歷並享受基督，不僅作為神，也作為人—人子（四 4，十九 28，二六 64，二四 37、39、44）。然而，少有基督徒對基督作為人有特別、細緻的經歷。我們經歷基督作為神，似乎比經歷基督作為人容易。...九章十至十三節指明，我們也可以經歷並享受基督作醫生。主耶穌在祂盡職為着國度呼召人跟從祂的事上，是作醫生，不是作審判官。...祂來盡職是作醫生，醫治、恢復、點活並拯救我們，

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

使我們能重新構成祂屬天的新公民，給祂用以在這敗壞的地上，建立祂屬天的國。...二十五章一節進一步論到主耶穌是新郎。這節經文啓示，主回來時是新郎，是令人喜悅，且富有吸引的人（新約總論第九冊，七六、六六至六八、二三、三六至三八頁）。

林前一章二節說，『呼求我們主耶穌基督之名...；祂是他們的，也是我們的。』我們在新約聖經中找不到別處有這樣的發表。我們需要呼求主耶穌，因為祂是我們的分〔，讓我們享受〕（西一12）（哥林多前書中為着基督的身體享受基督，六頁）。

我們在林前十章三至四節看見，基督是我們的靈食、靈水和靈磐石。基督是嗎哪，也是活水，流自裂開的磐石。今天我們每日的食物和飲料乃是基督。流自磐石的活水指明，磐石是供應的源頭。...基督是我們的供應，也是我們得供應的源頭。這源頭是磐石，表徵基督是全然可倚靠的；我們可以信靠祂。基督是我們的靈食、靈水，也是我們可倚靠的供應源頭，一直隨着我們。

十一章三節啓示基督是頭，十二章十二節啓示祂也是身體。基督是頭，也是身體—召會。因此，召會中沒有天然的人，惟有基督是一切，又在一切之內（西三10~11）。

林前五章啓示基督的另外四方面—初熟（第一）的果子（20）、第二個人（47）、末後的亞當（45）和賜生命的靈（45）。因此，基督是第一、第二和末後。這指明基督是宇宙中一切正面的事物。...神的能力、神的智慧、公義、聖別、救贖、神的深奧、我們的根基、逾越節、除酵節、我們的靈食、靈水、磐石、頭、身體、初熟的果子、第二個人和末後的亞當，全都在賜生命的靈裏（恢復基督在召會中作一切，二六至二七頁）。

參讀：新約總論，第二百六十七至二百七十二篇；哥林多前書中為着基督的身體享受基督，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

第七週·週六

晨興餽養

林前三 11『因為除了那已經立好的根基，就是耶穌基督以外，沒有人能立別的根基。』

腓三 10『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

當我們回到正確的立場上，我們必須禱告〔林前三章十一節裏〕這樣的根基能建立起來。...這不是模倣的問題，乃是被基督充滿的問題。當我們立基督作根基，我們何等的喜樂，所以我們歡呼：『阿利路亞！』我們沒有別的根基，只有基督（神殿與神城的恢復，二七至二八頁）。

信息選讀

在馬太二十一章四十二至四十三節，我們看見基督是神建造的房角石。...在四十二節，基督被指為房角石而不是根基，因為這裏所着重的，乃是將猶太信徒和外邦信徒這兩面主要的牆聯結在一起的房角石（新約總論第九冊，七七至七八頁）。

〔撒迦利亞四章七節的〕頂石，連同人大聲歡呼：『願恩典恩典，歸與這石』，表徵基督是恩典之石，在其上有耶和華的七眼，就是神七倍加強的靈，為着完成神殿的重建（三 9，四 7~10，啓 5 6）。搬出頂石就是完成建造。這頂石乃是基督的豫表。...頂石乃是基督，祂是從神臨到我們的恩典，作神建造的遮蓋（撒迦利亞書生命讀經，四一六頁）。

〔林前三章十二節的〕金、銀、寶石，表徵在三一神的美德和屬性上，對基督的各種經歷。使徒和屬靈的信徒，都是用這些在基督這惟一的根基上

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

建造召會。金表徵父的神聖性情及其一切屬性；銀表徵救贖的基督，及其身位與工作的一切美德和屬性；寶石表徵那靈變化的工作，及其一切屬性。這些寶貴的材料，都是我們在靈裏藉着聖靈，有分於並享受基督而產生的。只有這些纔適於神的建造（聖經恢復本·林前三 12 第二註）。

基督成了從神給我們的智慧，作為在神救恩裏三件重要的事物：1. 公義，為着我們的已往，藉此我們已經得神稱義，使我們能在靈裏重生，得着神的生命（羅五 18）；2. 聖別，為着我們的現在，藉此我們在魂裏漸漸被聖別，也就是在我們的心思、情感和意志裏，因祂神聖的生命漸漸被變化（六 19、22）；3. 救贖，為着我們的將來，就是我們的身體得贖（八 23），藉此我們的身體要因祂神聖的生命改變形狀，有祂榮耀的樣式（腓三 21）（林前一 30 第二註）。

保羅一直過釘十字架的生活，就是在十字架下的生活，正如基督在祂為人的生活中所過的。藉着這樣的生活，我們就能經歷並彰顯基督復活的大能。基督之死的模子，是指基督不斷的將祂人的生命治死，使祂得以憑神的生命活着（約六 57）。我們的生活應當模成祂這模子的形狀，就是向我們人的生命死，而活神的生命。模成基督的死，乃是認識並經歷基督和祂復活的大能、以及同祂受苦之交通的條件（腓三 10 第四註）。

我們要經歷基督，需要信和愛（提前一 14）。信使我們能領畧基督，愛使我們能享受基督。信和愛都不是我們的，乃是祂的。祂的信成了我們的信，使我們信祂；祂的愛成了我們的愛，使我們愛祂。我們在基督的愛裏生根立基，就在祂的生命裏長大而被建造（弗三 17 第三註）。

參讀：恢復基督在召會中作一切，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 (哈該書一章)

補 503

A 大調

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一、 落到巴比倫，在被擄之地， 哦主，將我們的 靈激起！

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分散在各處，失去了合一， 哦主，將我們的 靈激起！

A D A A E
3 - 1 - | 1 - 6 - | 5 5 1·7 1 2 | 3 3 2 - |

激 起！ 激 起！ 哦 主，將 我們 的 靈 激 起！

A D A F#m E7 A
3 - 1 - | 1 - 6 - | 5 5 1·7 1 2 | 3 2 1 - ||

激 起！ 激 起！ 哦 主，將 我們 的 靈 激 起！

二、 離開巴比倫，各宗派之地， 從分裂中我們都起來！
因為巴比倫，並非神所立， 從分裂中我們都起來！
起來！起來！ 從分裂中我們都起來！
(重複最後一行，下同)

三、 從被擄之地，回耶路撒冷， 有神同在，我們都上來！
在獨一立場，作合一見證， 有神同在，我們都上來！
上來！上來！ 有神同在，我們都上來！

四、 盤裏滿基督，碗裏滿聖靈， 將所有的器皿都帶來！
帶到召會裏，照神所命定， 將所有的器皿都帶來！
帶來！帶來！ 將所有的器皿都帶來！

五、 在耶路撒冷，神所選之地， 神的聖殿我們同建立！
眾聖同事奉，都一心一意， 神的聖殿我們同建立！
建立！建立！ 神的聖殿我們同建立！

註：原文裏共有五個 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!

但以理書、撒迦利亞書結晶讀經

第八篇

基督是有耶和華七眼的石頭， 為着神的建造

讀經：亞三 9，四 7 ~ 10，啓五 6，太十六 18

綱 目

週 一

壹 神的建造乃是神與人的調和，是三一神團體的彰顯，也是神的擴大；神的建造是作生命的三一神作到我們裏面，使我們成為祂團體的彰顯，就是神的擴大和擴展—約三 29 上，30 上，十四 20，十七 22，約壹四 15，弗三 17 上，19 下，21，提前三 15 ~ 16。

貳 在神的建造裏，基督是一切—太十六 18，彼前二 4，林前三 11，弗二 20：

一 在神的建造裏，基督是磐石，永遠的磐石—太十六 18：

1 這磐石是基督這三一神的具體化身，並且在祂經過各步驟以後，也是三一神的完成—西二 9，約一 14，二十 22，林前十五 45 下。

2 為着建造神殿的磐石，乃是經過過程的三一神—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 基督是為着神建造的活石—彼前二 4：

- 1 活石不僅有生命，也能在生命裏長大；這活石就是為着神的建造的基督—4 ~ 5 節，西二 19。
- 2 我們接受基督作生命的種子後，就需要長大，好經歷祂作活在我們裏面的石頭；這樣，祂就要把我們作成因祂石頭性情而變化的活石，使我們與別人同被建造，成為屬靈的殿—彼前一 23，二 2 ~ 5，弗二 22。

三 主耶穌基督這包羅萬有者，乃是基督和活神的兒子，是神為着祂的建造所立的惟一根基；祂是獨一的，作神聖建造的惟一根基—太十六 16，林前三 11，賽二八 16。

週 二

四 在神的建造裏，基督是房角石—弗二 20：

- 1 基督是房角石，聯結兩堵牆，一堵是猶太信徒，另一堵是外邦信徒—11 ~ 14 節。
- 2 我們無論是猶太人或外邦人，既已得救，就在基督裏聯結為一，來為着神的建造—21 ~ 22 節。

參 基督是有七眼的石頭，為着神的建造，就是神的殿—亞三 9，四 7 ~ 10，弗二 21，林前三 16 ~ 17：

- 一 在撒迦利亞三章九節裏，安置在約書亞面前的石頭，豫表基督是神建造的石頭—詩一一八 22，太二一 42。
- 二 耶和華要雕刻這石頭，指明神要在基督這塊石頭上作工，以完成神的救贖、拯救和建造—亞三 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時，乃是被神雕刻、剪除。

2 這指明神在其上作工的基督，要在一日之間，就是在祂釘十字架之日，除掉以色列地的罪；藉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，約一 29。

三 石頭（基督）上的七眼是耶和華的七眼，也是羔羊基督的七眼，就是神的七靈，七倍加強的靈——亞四 10，啓五 6:

1 撒迦利亞四章十節的『這七眼』，乃是三章九節石頭上的七眼，就是耶和華的七眼，也是羔羊的七眼——啓一 4，三 1，五 6。

2 石頭、耶和華和羔羊乃是一：

a 基督是救贖的羔羊和建造的石頭，也是耶和華；基督乃是羔羊石頭——羔羊為着救贖，石頭為着建造——約一 29，太二 42，亞二 8，11。

週 三

b 基督的七眼就是神的七靈，指明基督與聖靈雖有分別，卻不是分開的；聖靈在實質上與基督是一——啓五 6，羅八 9 ~ 10，林後三 17。

c 七眼將耶和華、羔羊與石頭聯在一起；羔羊就是石頭，石頭就是耶和華——亞三 9，四 10，啓五 6。

3 神的羔羊基督是那有七眼之建造的石頭，這啓示基督的七眼乃是為着神的建造——約一 29，亞三 9，啓五 6。

4 基督是建造的石頭，有七眼，就是七靈，為要將祂自己

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

灌注到我們裏面，好把我們變化為寶貴的材料，為着神的建造—亞三 9，林前三 12，啓三 1：

週 四

- a 作為羔羊和石頭之基督的七眼就是神的七靈，在神為着祂建造的行動中，作基督的彰顯—— 4，三 1。
- b 當主注視我們，祂的七靈就將祂自己灌注到我們裏面；祂藉着祂的眼，將祂內裏的所是傳輸到我們裏面—五 6。

肆 基督是恩典的頂石，為着完成神的建造—亞四 7：

- 一 在神的建造裏，基督是基石，托住神的建造；是房角石，將祂身體上外邦和猶太的肢體聯絡在一起；也是頂石，完成神建造中的一切—賽二八 16，林前三 11，弗二 20，彼前二 6，亞四 7。
- 二 頂石，連同人大聲歡呼：『願恩典恩典，歸與這石』，表徵基督是恩典之石，在其上有耶和華的七眼，為着完成神殿的重建—三 9，四 7 ~ 10，啓五 6：
 - 1 搬出頂石就是完成建造；這頂石乃是基督的豫表—亞四 7。
 - 2 人必大聲歡呼，說，『願恩典恩典，歸與這石』，這指明頂石本身就是恩典；頂石乃是從神臨到我們的恩典，這恩典就是基督—7 節，約一 14，16，林後十三 14。
 - 3 頂石乃是基督，祂是從神臨到我們的恩典，作神建造的遮蓋—亞四 7。

週 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 藉着七倍加強之靈（就是基督這被雕刻之石頭上的七眼）的灌注，我們就在生命、性情和彰顯上成爲與基督一式一樣，爲着神的建造—弗三 19 下，21：

- 一 神聖啓示的高峯，乃是神成爲人，爲要使人在生命、性情上（但不在神格上）成爲神，以產生並建造基督生機的身體，作三一神團體的彰顯—約一 12 ~ 14，約壹三 1 ~ 2，羅八 3，十二 4 ~ 5。
- 二 聖經啓示，神的心意是要使祂所揀選、救贖並重生的人，成爲基督的複製，爲着神的殿，就是基督的身體，作三一神團體的彰顯—約一 12 ~ 14，十二 24，羅一 3 ~ 4，八 3，29，十二 4 ~ 5：
 - 1 在雅歌裏我們看見，愛主的尋求者作爲基督的複製，成了神的聖所和團體的書拉密女—六 4，13。

週 六

- 2 按照約翰福音，基督得以複製，爲着神的建造—十二 24，二 19 ~ 22，十四 2：
 - a 主耶穌如同一粒麥子落在地裏死了，好在復活裏產生許多子粒，成爲祂的複製—十二 24，弗二 6。
 - b 在基督的復活裏，我們乃是祂的複製；在祂的復活裏，祂將神聖的生命分賜到我們裏面，使我們在生命和性情上與祂一樣，成爲祂的複製，爲着神的建造，就是神的殿—約二 19 ~ 22，十二 24，彼前一 3，林前三 16 ~ 17。
- 3 羅馬書裏深奧的思想，乃是神成爲人，好在神完整的救恩裏，使罪人得着救贖、重生、聖化、更新、變化並得

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,

榮，而成爲神的眾子；他們在生命和性情上與神一樣，成爲基督身體上的肢體——八 3，一 3 ~ 4，三 24，五 10，八 14，29 ~ 30，十二 4 ~ 5。

- 4 希伯來書啓示，藉着生命之律的功用，我們成了基督這神長子的複製，成爲召會，就是神許多兒子的活組成—— 6，二 10 ~ 11。
- 5 在啓示錄裏，耶穌活的人位是神的彰顯和見證，召會是耶穌的見證，就是基督團體的彰顯；如此，召會這擴大的基督，乃是神在基督裏之見證與彰顯的複製，終極完成於新耶路撒冷，在新天新地裏作三一神終極並完成的團體彰顯—— 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.

第八週·週一

晨興餽養

林前三 11『因為除了那已經立好的根基，就是耶穌基督以外，沒有人能立別的根基。』

彼前二 4~5『你們來到祂這為人所棄絕，卻為神所揀選所寶貴的活石跟前，也就像活石，被建造成為屬靈的殿...。』

建造實在就是神的擴大。建造是神的擴大，以團體的方式彰顯神。我們已經看過，生命是神自己作到我們裏面。三一神若真的作到我們裏面，結果必有神的擴大和開展。

因此，當我們說到神的建造時，我們的意思就是作生命的三一神，不斷的作到我們裏面，並且我們在祂的灌輸和注入下成為祂的一個彰顯。這個彰顯是祂的擴大和開展。願這個思想寫在我們的心上（約翰福音生命讀經，六至七頁）。

信息選讀

在神的建造裏需要磐石，這磐石就是基督（太十六 18）。按新約，神的建造完全是建造在這磐石，就是永遠的磐石上。這磐石是基督這三一神的具體化身（西二 9），並且在祂經過各步驟以後，也是三一神的完成。因此，為着建造神家的磐石，乃是完成的三一神。

基督也是為着神建造的活石。彼前二章四節說到基督是活石：『你們來到祂這...活石跟前。』活石不僅有生命，也能在生命裏長大。這活石就是為着神建造的基督。為着作我們的生命，基督是種子；為着神的建造，祂是石頭。我們接受祂作生命的種子後，就需要長大，好經歷祂作活在我們裏面的石

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

頭。這樣，祂也要把我們作成因祂石頭性情而變化的活石，在祂這根基和房角石（賽二八 16）上，與別人同被建造，成爲屬靈的殿。

在基督裏並藉着基督，我們也成爲活石，被建造成屬靈的殿（彼前二 5）。我們這些在基督裏的信徒，藉着重生和變化，也成了活石，像基督一樣。我們原是用泥土造的（羅九 21），但在重生時，得着了神聖生命的種子，這種子在我們裏面長大，就把我們變化爲活石。彼得在悔改信主時，主給他取了一個新名，就是彼得—石頭（約一 42）；當他得着關於基督的啓示之後，主進一步啓示祂也是磐石—石頭（太十六 16~18）。這兩件事使彼得領悟，基督和祂的信徒都是爲着神建造的石頭。在實際上，我們是藉着變化的過程成爲石頭。在這過程中，我們天然的生命爲基督所頂替，並且基督成了我們，因而使我們成了爲着神建造的寶貴材料。今天我們在經歷變化的過程，使基督這活石構成到我們裏面，使我們成爲爲着神建造的活石。

我們被建造在其中之屬靈的殿，是神的建造。至終這建造要完成於新耶路撒冷。在新耶路撒冷裏不會有泥土，因一切的泥土都變化成了寶石。這指明新耶路撒冷是用寶石建造的。我們正在成爲那要建造到新耶路撒冷裏的寶石。當我們天天接觸基督這爲着神建造的活石，並且被變化，我們就是在這過程中。

在神的建造裏，基督是惟一的根基。『除了那已經立好的根基，就是耶穌基督以外，沒有人能立別的根基。』（林前三 11）主耶穌是基督和活神的兒子，祂是神爲着祂的建造，所立的惟一根基。此外沒有人能立別的根基。基督是包羅萬有者。沒有甚麼人事物能與祂相比。除祂以外，沒有甚麼人事物有資格，照着神永遠的經綸，作宇宙中神聖建造的根基。惟有祂是這神聖建造的惟一根基（新約總論第三冊，一二一至一二三頁）。

參讀：約翰福音生命讀經，第一篇；神建造的異象，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

第八週·週二

晨興餽養

弗二 20『被建造在使徒和申言者的根基上，有基督耶穌自己作房角石。』

亞三 9『看哪，我在約書亞面前所安置的石頭，在一塊石頭上有七眼。萬軍之耶和華說，我要親自雕刻這石頭，並要在一日之間除掉那地的罪孽。』

以弗所二章二十節說，在神的建造裏，基督是房角石。這節說基督作房角石，而不說祂是根基，因為這裏所着重的不是根基，乃是房角石，將猶太信徒和外邦信徒這兩面牆聯結一起。猶太匠人輕棄基督，乃是輕棄祂作房角石（徒四 11，彼前二 7），就是那位要將外邦人聯於猶太人，以建造神家者。

神拯救我們的心意不是要將我們帶到諸天，乃是要將我們聯於猶太人，使祂能得着祂的建造。許多不信的猶太人棄絕主耶穌，因為他們不要聯於外邦人。只要一個猶太人不相信基督，他就與外邦人隔離。但只要猶太人相信祂，基督這房角石就將他聯於外邦信徒。我們無論是猶太人或外邦人，既已得救，就在基督裏聯結為一，來為着神的建造（新約總論第三冊，一二四頁）。

信息選讀

在新約時代中，神的建造完全是在於基督，我們看見這個是很重要的。在這建造裏，基督是一切。這就是為甚麼我們該學習，不將基督以外的東西供應信徒。為着神的建造，我們需要基督作我們的一切（新約總論第三冊，一二四頁）。

〔在撒迦利亞三章九節，〕這塊安置在約書亞面前的石頭（所羅巴伯），也是豫表基督（賽二八 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

所羅巴伯是安置在約書亞面前的石頭，為要完成神的經綸。

在這一塊石頭（基督）上有七眼（亞三 9 上，四 10）。這七眼表徵七倍加強的靈（啓五 6）。基督就是那有七靈作祂眼睛的石頭。

耶和華要親自雕刻這石頭（亞三 9 中）。這指明為着神的救贖、拯救和建造，神要在基督這塊石頭上作工。雕刻就是剪除。基督在十字架上時，乃是被神雕刻、剪除。

不僅如此，耶和華要在一日之間除掉那地的罪孽（9 下）。這指明神在其上作工的基督，要在一日之間，就是在祂釘十字架之日，除掉以色列地的罪（彼前二 24）。藉着祂在十字架上的死，神的羔羊基督除去了世人的罪（約一 29）（撒迦利亞書生命讀經，四〇七頁）。

〔在撒迦利亞四章十節，〕『這七眼』是耶和華的眼睛，就是三章九節石頭上的七眼。石頭上的七眼是耶和華的七眼，也是羔羊基督的七眼（啓五 6）。因此，石頭、耶和華和羔羊乃是一。基督是救贖的羔羊和建造的石頭，也是耶和華（聖經恢復本，亞四 10 第一註）。

我們知道石頭是神建造的材料；但在主建造我們以先，必須先除掉我們的罪。所以石頭成了羔羊。這就是石頭上的七眼是羔羊七眼的原因〔啓五 6〕。在十字架上，神為除去祂百姓的罪，雕刻了基督。這不僅僅是為了解贖，也是為了解神建造。當主耶穌被反對祂的人所包圍時，祂指出祂自己是石頭。祂說，匠人所棄的石頭，已成了房角的頭塊石頭（太二一 42）。這是『羔羊石頭』。祂是羔羊，又是石頭：羔羊是為我們的救贖，石頭是為神的建造。救贖是為着建造。所以，最終祂是羔羊石頭——有七眼的羔羊石頭（新約聖經中奇妙的基督，二四一頁）。

參讀：新約總論，第五十九篇；啓示錄生命讀經，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

第八週·週三

晨興餽養

亞四 10『…這七眼乃是耶和華的眼睛，徧察全地，見所羅巴伯手拿線鉞就歡喜。』

啓五 6『我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。』

基督的七眼就是神的七靈（見啓五 6 註 5 與一 4 註 5），指明基督與聖靈雖有分別，卻不是分開的。就如人的眼睛在實質上與人是一，照樣，聖靈也在實質上與基督是一（羅八 9~10，林後三 17）。基督七眼的功用乃是鑒察和搜尋，好執行神對這宇宙的審判，並將神所是的一切灌輸並注入到祂所揀選的人裏面。基督這位末後的亞當，在復活裏成了賜生命的靈（林前十五 45 下，約六 63 上，林後三 6 下），祂也成了七倍加強的靈；這靈就是生命的靈（羅八 2）。因此，七靈的功用乃是將神聖的生命分賜到神的子民裏面，為着建造神永遠的居所新耶路撒冷（聖經恢復本，亞四 10 第一註）。

信息選讀

啓示錄四至五章有七燈進一步的發展。按照四章五節，燈臺的七燈就是在神寶座前點着的七盞火燈。燈臺上的七燈是為着照明，但神寶座前的七燈既是為着照明，也是為着完成神行政的管理。五章六節指明，在寶座前點着的七燈也是羔羊的七眼。所以，七眼就是石頭的七眼，耶和華的七眼，和羔羊的七眼。這七眼將石頭、耶和華和羔羊聯在一起。這指明羔羊就是石頭，石頭就是耶和華。不僅如此，六節還啓示羔羊的七眼就是神的七靈。一面，有一條線包含六樣東西：七燈、石頭、耶和華、

WEEK 8 — DAY 3

Morning Nourishment

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

羔羊、神的寶座和神；另一面，還有一條線包含三樣東西：七燈、七眼和七靈（啓示錄生命讀經，九〇〇至九〇一頁）。

撒迦利亞四章裏頭的七燈，沒有疑問，就是神的七眼。這七眼不會是三章那七眼之外另外的七眼。三章的七眼是石頭上的七眼，而四章的七眼是耶和華的七眼；所以這就證明，耶和華的七眼是長在那塊石頭上。那塊石頭是誰？那塊石頭就是耶和華！那塊石頭就是耶穌，而耶穌這名的意思就是耶和華救主。所以難怪那塊石頭上的七眼就是耶和華的七眼，因為那塊石頭就是耶和華。那塊石頭是耶穌，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，簡單的說，就是神的七靈，為着神的建造（奧祕的啓示，三八、四〇頁）。

那為匠人所棄絕，並成了房角石的石頭（太二一42，徒四11），就是撒迦利亞三章九節那有七眼的石頭。...基督作羔羊而死，但在復活裏，神使祂成為房角石。在這石頭上有七眼照耀並點着，以完成神的經綸。因為在撒迦利亞書裏，這七眼是在石頭上，在啓示錄裏，這七眼是在羔羊上，我們就可以說，基督、羔羊和石頭，是為着神建造的羔羊石頭。基督，神的羔羊，是那有七眼之建造的石頭，這事實啓示基督的七眼是為着神的建造。我們的基督是建造的石頭，有七眼，就是七靈，為要將祂自己灌注到我們裏面，好把我們變化為寶貴的材料，為着神的建造（新約總論第二冊，三〇七頁）。

參讀：奧祕的啓示，第四篇；啓示錄生命讀經，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

第八週·週四

晨興餽養

約一 14『話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。』

16『從祂的豐滿裏我們都領受了，而且恩上加恩。』

林後十三 14『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』

子是父的化身，那靈是子的彰顯。基督的七眼，就是神的七靈，乃是在神的行動中，為着神的建造，以審判的方式，作基督的彰顯。直到現今，基督那焚燒的眼睛還像火焰臨到我們，來光照、鑒察、煉淨、審判我們；這不是叫我們被定罪，乃是叫我們被煉淨、變化並模成祂的形像，為着神的建造（啓示錄生命讀經，二七四頁）。

信息選讀

羔羊的七眼是為着傳輸與注入。神的七靈作為七盞火燈在我們裏面焚燒，結果在我們的經歷中，這七盞火燈就變成了七個眼睛。...假使一個人把他的眼睛閉起來，我們就看不出這人有甚麼可愛。人身上可愛的點就在於眼睛。當我們經歷過焚燒、審判和煉淨，燒着的火燈就變作可愛的眼睛。我們也許不明白這七眼是可怕還是可愛。...主的眼睛是可怕還是可愛，這不在祂，乃在我們。我們若是作乖孩子，祂的眼睛是可愛的；我們若調皮，祂的眼睛是可怕的。無論祂的傳輸是可愛也罷，可怕也罷，當基督用祂的眼目注視我們的時候，神就傳輸到我們裏面。

每次主注視我們，我們就得着寶貴的注入。當一個人看着另外一個人的時候，他就將他的感覺傳輸給那個

WEEK 8 — DAY 4

Morning Nourishment

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。人的眼睛乃是他裏面所是的表達。傳輸乃是將人裏面的所是輸送到他所注視的人裏面（參林後二 10）。七靈乃是基督用來表達祂自己的七眼。主注視我們的時候，祂的七眼就將祂自己傳輸到我們裏面。每逢主用眼看我們，我們就能曉得祂是高興還是不高興。祂無須說甚麼話。祂藉着看我們，就把祂一切所是傳輸到我們裏面。祂的七眼一直看着我們，將神傳輸到我們裏面（新約總論第四百一十六篇—中文尚未出書）。

〔撒迦利亞書的〕第四個異象揭示基督是恩典的頂石（四 7）。就如三章九節所指明的，在這頂石上有七眼，表徵七靈，就是七倍加強的靈。所以基督是恩典的頂石，用七倍加強的靈來完成神的建造。

頂石，連同人大聲歡呼：『願恩典恩典，歸與這石』（四 7），表徵基督是恩典之石，在其上有耶和華的七眼，就是神七倍加強的靈，為着完成神殿的重建（三 9，四 7~10，啓五 6）。搬出頂石就是完成建造。這頂石乃是基督的豫表。為着神的建造，基督在三方面是石頭。基督是基石，托住神的建造（賽二八 16，林前三 11）；是房角石，將祂身體上外邦和猶太的肢體聯絡在一起（弗二 20，彼前二 6）；也是頂石，完成神建造的每一件事。

人必大聲歡呼，說，『願恩典恩典，歸與這石。』這指明頂石本身就是恩典。頂石乃是從神臨到我們的恩典，這恩典乃是基督。...〔約翰一章十四節〕啓示基督在祂的成為肉體裏，將神帶給我們，先是作恩典，然後是作實際。恩典是神在子裏作我們的享受，實際是神在子裏給我們實化。當神給我們享受了，我們就有恩典；當神給我們實化了，我們就有實際。恩典與實際都是基督。所以，頂石乃是基督，祂是從神臨到我們的恩典，作神建造的遮蓋（撒迦利亞書生命讀經，四八六、四一六頁）。

參讀：撒迦利亞書生命讀經，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

第八週·週五

晨興餽養

約壹三2『親愛的，我們現在是神的兒女，將來如何，還未顯明；但我們曉得祂若顯現，我們必要像祂；因為我們必要看見祂，正如祂所是的。』

歌六4『我的佳偶阿，你美麗如得撒，秀美如耶路撒冷，威武如展開旌旗的軍隊。』

13『回來，回來，書拉密女阿；回來，回來，使我們得觀看你。你們為何要觀看書拉密女，像觀看二營軍兵跳舞呢？』

我們必須看見，撒但恨惡關於神經綸終極目標之神聖啓示的高峯。他恨這一個主要的點，就是神成爲人，爲要使人在生命、性情上（但不在神格上）成爲神，以產生基督生機的身體，爲着完成神的經綸，好結束這個世代，把基督帶回來，建立祂的國度。這就是爲甚麼我們需要...禱告來打屬靈的仗。...神特意成爲肉體來作人，爲要使人在生命、性情上（但不在神格上）成爲神，以產生基督生機的身體，爲着完成神的經綸，好結束這個世代，把基督同祂的國度帶回來（羅馬書的結晶，一九五頁）。

信息選讀

一面說，我們是神的家人，合起來就是神的家，神的家庭；另一面說，我們是神在地上的居所，有神住在我們的靈裏。神乃是在我們裏面得到安居之所。我們必須領悟，若沒有一班人可以讓神把自己作到他們裏面，祂就無家可歸。

神將祂自己作到我們裏面，就使我們在基督裏，與神聖的三一有生機的聯結，而成爲基督的肢體，構成

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 Shulammite; return, return, that we may gaze at you. Why should you gaze at the Shulammite, 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

祂的身體，作三一神的團體彰顯。...在與神聖的三一生機的聯結裏，我們成了基督的肢體，就是成爲祂的骨、祂的肉了（參弗五 30~32）。我們這些肢體，合起來就構成一個身體；這身體就作了三一神在基督裏的一個團體彰顯（神的啓示和異象，一〇九至一一〇頁）。

基督的佳耦藉着在基督的升天裏生活，在復活裏作新造，而在基督生命的豐富裏成熟，使她不僅成爲基督的園子，也成爲得撒所表徵神的聖所，以及耶路撒冷所表徵神聖所的保障。在基督的生命裏成熟是大事。尋求者被比喻爲兩個建築：一個是王宮，另一個是圍繞王宮作其保障的城。園子無法與王宮和城相比。園子只是王眷臨的地方，卻不是王所住的居所，或保衛王宮的城。...成爲基督的園子，就是在基督的生命同其追測不盡之豐富的元素裏得以繁茂；成爲神的聖所，就是憑着基督的生命同其追測不盡的豐富而長大，因而被建造（與基督身體的建造有關—弗四 15~16）。在舊約裏，神的建造由得撒和耶路撒冷所表徵；在新約裏，這建造是基督生機的身體。基督生機的身體也是基督的妻子（弗五 25~32）。不但如此，基督生機的身體終極完成新耶路撒冷的建造（雅歌結晶讀經，一〇五至一〇六頁）。

在雅歌裏，尋求者經過一個過程成了書拉密女，就是所羅門的複本和新耶路撒冷的表號（六 13、4）。...基督的佳偶在生命、性情和形像上，成了與基督一樣的，與基督相配（林後三 18，羅八 29），好成爲婚配。所羅門的佳偶經過變化的各階段，成爲所羅門的複本。新耶路撒冷將是團體的書拉密女，包括所有蒙神揀選並救贖的人（新約總論第四百二十八篇—中文尚未出書）。

參讀：神建造的概論，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

第八週·週六

晨興餽養

約十四 2『在我父的家裏，有許多住處；若是沒有，我早已告訴你們了；我去是為你們豫備地方。』

啓二一 2~3『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。我聽見有大聲音從寶座出來，說，看哪，神的帳幕與人同在，祂要與人同住…。』

在基督的復活裏，我們是祂的複製品。關於這點，彼得說，『我們主耶穌基督的神與父...，藉耶穌基督從死人中復活，重生了我們，使我們有活的盼望。』（彼前一 3）...我們〔這些信祂的人乃是〕與祂一同復活（弗二 6）。在復活裏，祂把神聖的生命分賜到我們裏面，使我們在生命和性情上與祂一樣，成為祂的複製品。祂是一粒麥子落在地裏死了。祂在復活裏長起來，就產生許多子粒。這許多子粒是祂的複製，祂的繁增，而這複製是祂的繁殖。藉着祂的死與復活，祂得了繁增與繁殖。這繁殖是為着產生召會。藉着祂的死與復活，祂產生了召會作祂的複製品（新約總論第二冊，一一五至一一六頁）。

信息選讀

在〔主〕末後對門徒所說約翰十四至十六章的話裏，〔榮耀〕有三個具體的團體彰顯，就是十四章二節所說父的家（召會），十五章一至五節所說葡萄樹的枝子（基督身體的組成成分），和十六章二十一節所說一個新生的團體人（新人）。這三者都是指召會，說明召會乃是榮耀的基督經過死與復活所產生的榮耀擴增。在這榮耀的擴增裏，神子基督得着榮耀，叫父神在祂的得榮裏也得着榮耀，就是藉着召會，得着豐滿的彰顯（弗三 19~21）（聖經恢復本，約十二 24 第二註）。

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，等於希伯來文的彌賽亞，意受膏者（約一41，但九26）。羅馬書說明四福音所啓示的個人基督，如何能成爲行傳所啓示，由祂自己以及祂所有的信徒組成的團體基督。保羅藉着聖經裏的事實，與聖靈裏的經歷，給我們看見，神新約的經綸如何使罪人成爲神的眾子，並基督的眾肢體，構成基督的身體，以彰顯祂。羅馬書對於神這目標，提供完滿的解說，揭示基督徒生活與召會生活的概要和細節（羅一1第一註）。

讚美主！我們都有一個新的出生，一個神聖的出生。在這新的出生裏，沒有弱點，只有帶着神聖性情的神聖生命，以及將我們模成基督形像之神聖的律。然而，這個成形的工作需要生命的長大，因爲生命之律只在生命長大時，纔發揮功能。這生命之律不是規律我們脫離罪，因爲生命之律不在罪的範圍裏；乃是在神聖生命的範圍裏，那裏沒有罪、世界、肉體或己。當生命長大時，生命之律就運行，主要的不是規律或改正我們，乃是要使我們成形，把我們模成神長子的形像。最終，藉着生命之律的功能，我們都要成爲神成熟的眾子，神也就要得着宇宙、團體的彰顯（希伯來書生命讀經，九一〇至九一一頁）。

神創造人的目標乃是要得着祂團體的彰顯。按照這目標，人受造有神的形像，爲要作祂的見證（創一26）。...因着亞當在這事上使神失望，耶穌就作爲第二個人而來（林前十五47下），頂替亞當的地位和功用。因此，耶穌這活的人位，乃是神的彰顯、形像和見證（西一15）。照樣，今天召會乃是耶穌的見證，也就是耶穌的彰顯。在聖經頭一章，人有神的形像以彰顯神；在聖經末了二章，有一個建造——新耶路撒冷，以彰顯神（耶穌的見證，六六頁）。

參讀：新約總論，第三十、二百一十篇；羅馬書生命讀經，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

602

召會—根基

8 7 8 7 雙 (英 834, 不同調)

降 B 大調

4/4

5̣·6̣ 5̣ 1̣ 7̣ 6̣ | 6̣ - 5̣ - | 4̣·3̣ 4̣ 5̣ 6̣ 5̣ | 5̣ - 3̣ · 0 |
 一 主阿,你是房角首石, 猶太匠人所輕棄;
 5̣·6̣ 5̣ 1̣ 7̣ 6̣ | 6̣ - 5̣ - | 4̣·3̣ 4̣ 5̣ 6̣ 7̣ | 1̣ - - 0 |
 但你卻為神所珍視, 從死復活所設立。
 2̣·2̣ 2̣ 2̣ 3̣ 2̣ | 1̣ - 5̣ - | 6̣·6̣ 6̣ 6̣ 7̣ 1̣ | 2̣ - #2̣ - |
 我們靠你得蒙救恩, 也得一同被建造;
 3̣·3̣ 4̣ 3̣ 1̣ 6̣ | 5̣ - 3̣ - | 4̣·6̣ 5̣ 1̣ 7̣·7̣ | 1̣ - - 0 ||
 猶太、外邦成一新人, 作神居所永和好。

二 主,你也是屬靈磐石, 非僅為解人乾渴,
 也非僅為給人倚恃, 更是為造神居所。
 你是錫安所放基石, 試過、穩固,神所立;
 也是召會所靠磐石, 召會惟一的根基。

三 召會建造在你身上, 陰間之門難勝過;
 雖經各種風雨衝撞, 仍然屹立不滅沒。
 召會在此有你權柄, 捆綁你所要捆綁;
 帶進天國,驅逐邪靈, 釋放你所要釋放。

四 主,你更是生命活石, 神所揀選、所寶貴,
 也使我們成為活石, 與你同性、同地位;
 同被建造成為靈宮, 就是祭司的體系,
 給神居住,對神事奉, 獻上可悅的靈祭。

Hymns, #834

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.

五 主,你又是大衛苗裔, 爲要建造神聖殿;
 君王、祭司兩職合一, 你就得盡你職權。
 你作君王爲神掌權, 權柄人就肯順服;
 你作祭司顯在神前, 交通人就能進入。

六 權柄出於神的寶座, 使神子民能平定;
 交通來自生命水河, 叫神子民得供應。
 權柄、交通平衡並行, 建造進行纔可能;
 君王、祭司在你合併, 神的建造得完成。

七 你是神成肉身帳幕, 是神榮耀的聖殿;
 神在你裏人間居住, 在你裏面得彰顯。
 又是召會,神、人聯屬, 充滿一切神豐滿;
 且是我們每個聖徒, 爲着建造神聖殿。

八 哦,你還是永久居所, 我們歷代的住處,
 在你裏面我們生活, 得蒙永遠的遮護。
 你對我們也是聖所, 神與我們的同在,
 我們和神共同生活, 向神不斷的敬拜。

九 角石、基石、磐石、活石, 聖殿、召會、建造者、
 居所、聖所,你全都是, 你是建造的一切!
 我們讚美你的所是, 讚美你是何奇妙!
 但願我們這些活石, 因你所是建造!

第八週申言

申言稿: _____

5
 Lord, Thou art the Son of David
 That God's temple Thou may build;
 King and Priest Thou art together,
 That Thy calling be fulfilled.
 As the King, for God Thou rulest,
 Making men submit to Him;
 As the Priest before God's presence,
 Bringing men to enter in.

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.

讀經：亞四

綱 目

週 一

壹 我們需要有智慧和啓示的靈，好看見金燈臺的異象，這燈臺是神親自設計的，描繪出祂永遠經綸的目標—弗一 17，亞四 1～5，啓一 2，9～12：

一 金燈臺表徵三一神：

- 1 純金的本質表徵父神的神聖性情—出二五 31。
- 2 臺表徵子神是父神的形像和具體化身—林後四 4 下，西一 15，二 9。
- 3 燈表徵靈神是神的七靈，爲着父在子裏的彰顯—出二五 37，啓四 5。

二 出埃及記的燈臺、撒迦利亞書的燈臺以及啓示錄的燈臺，乃是關於燈臺之真理的三個階段：

週 二

- 1 出埃及二十五章三十一至四十節帳幕裏的燈臺，表徵

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體化身，撒迦利亞四章二至十節的燈臺，表徵七倍加強，賜生命的靈是基督的實際，啓示錄一章十二和二十節的燈臺，表徵眾召會是基督的複製和那靈的翻版。

2 因此，召會是那靈的翻版，那靈是基督的實際，基督是神的具體化身。

貳 撒迦利亞四章告訴我們，當撒迦利亞看見燈臺，他問天使這是甚麼？天使回答說，『這是耶和華給所羅巴伯的話，說，萬軍之耶和華說，不是倚靠權勢，不是倚靠能力，乃是倚靠我的靈』—6 節：

一 主告訴撒迦利亞，燈臺乃是祂的靈；因此，燈臺首先表徵基督，然後表徵那靈，至終表徵召會；這指明基督就是那靈，而那靈同着基督產生眾召會。

二 召會終極的定義乃是：召會是基督的複製與那靈的翻版。

三 當我們說我們是召會，我們要體認，我們必須完全在那靈裏；我們若都在那靈裏，我們實際上就是召會—弗四 4，加五 16，22 ~ 23，25，林前十二 7，弗五 18，亞四 6。

四 既然我們在所在之地站住為召會，我們就必須是在那靈裏，因為召會是基督的複製與那靈的翻版。

五 基督已重生到我們裏面（約一 12 ~ 13，三 6 下），我們也正在完全被變化為祂的所是（林後三 18）；作為那靈，祂乃是燈臺，召會也是燈臺；我們必須看見召會到這樣的地步；我們若看見召會的這個異象，就會懼怕動我們

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,*

的肉體—加五 16。

週 三

- 六 那靈是經過過程之三一神的終極完成，而召會是那靈的翻版，是三一神團體的彰顯；基於這個，我們可以說，『沒有那靈，就沒有召會；越有那靈，就越有召會。』
- 七 我們天然的人在召會中無分無關，因為召會是那靈的翻版；召會作為燈臺，是純淨而無攙雜的。
- 八 我們需要一個管治的異象，了結、殺死並廢除我們天然人的一切；若是這異象在我們裏面照耀得如此明亮，主就有路在我們日常生活中向我們說話，了結我們天然的人—參二 20。
- 九 召會生活所該有的『規範』，乃在於我們重生、由那靈內住的靈（約三 6 下，羅八 16，提後四 22，林前六 17）；在我們靈裏，我們有神聖之靈的翻版，這就是在實行上的召會。

週 四

叁 燈臺的七燈（亞四 2，啓四 5）是神的七靈，七倍加強的靈（一 4），就是耶和華的七眼（亞四 10），也是救贖之羔羊的七眼（啓五 6），以及建造之石頭的七眼（亞三 9），使三一神得着完滿的彰顯：

- 一 七倍加強的靈是基督這救贖之羔羊和建造之石頭的眼睛，鑒察並搜尋我們，並用基督的素質、豐富和負擔，注入並傳輸到我們裏面，為着神的建造—9 節，四 7，啓一 14，五 6。
- 二 羔羊的七眼，將基督這法理的救贖者注入我們裏面；石頭

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，將基督這生機的拯救者注入我們裏面，目的是爲着神在地上經綸的行動，要藉着祂法理的救贖，憑着祂生機的拯救，達到祂建造的目標—約一 29，徒四 11 ~ 12，羅五 10，林前三 12。

三 在我們裏面有兩盞燈—神七倍加強的靈在我們的靈裏—箴二十 27，啓四 5，林前六 17：

1 我們要被變化，就必須在禱告中向主完全敞開，讓主的燈同着七盞火燈搜尋我們魂裏的每一個房間，照耀並光照我們內裏的各部分，用生命供應各部分—二 11 上，弗六 18。

2 經歷最大變化的人，乃是向主完全敞開的人。

四 基督這位末後的亞當，在復活裏成了賜生命的靈（林前十五 45 下，約六 63 上，林後三 6 下），祂也成了七倍加強的靈；這靈就是生命的靈（羅八 2）；因此，七靈的功用乃是將神聖的生命分賜到神的子民裏面，爲着建造神永遠的居所新耶路撒冷。

週 五

五 七靈乃是在寶座前焚燒，藉着指引世界的局勢，實施神聖的行政，以執行神在宇宙中的經綸。

六 七倍加強的靈乃是七盞火燈，焚燒、光照、暴露、審判、潔淨並煉淨我們，好產生金燈臺，完成神新約的經綸—啓四 5。

七 七靈在今世是火燈，執行神新約的經綸，將來要成爲水

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，浸透神的聖城新耶路撒冷—二二 1 ~ 2。

八 藉着七倍加強的靈在尋求基督之信徒裏的運行，他們就等着加強，成為得勝者，以建造基督的身體，終極完成新耶路撒冷。

週 六

肆 我們需要看見燈臺兩邊兩棵橄欖樹的異象—亞四 11 ~ 14:

一 這兩棵橄欖樹，表徵當時的大祭司約書亞和省長所羅巴伯；他們是兩個油的兒子，被耶和華的靈充滿，為着神殿的重建—3 ~ 6，12 ~ 14 節：

1 建造神的居所乃是所有神子民應當從事的尊貴工作（林前三 10，弗四 12，16）；然而，作這工作所需的智慧、悟性、知識和技巧，必須是對我們成了那靈的神自己（出三一 2 ~ 6，參西一 28 ~ 29）。

2 惟有神的靈纔能藉着我們建造祂自己的居所—亞四 6，弗二 21 ~ 22，林前三 16 ~ 17，六 19。

3 搬出頂石就是完成建造；人大聲歡呼，說，『願恩典恩典，歸與這石』；這指明頂石本身就是恩典；頂石豫表基督；祂是從神臨到我們的恩典，作神建造的遮蓋—亞四 7，林前十五 10，林後一 12，十二 7 ~ 9。

4 基督是基石，托住神的建造（賽二八 16，林前三 11）；是房角石，將祂身體上外邦和猶太的肢體聯絡在一起（弗二 20，彼前二 6）；也是頂石，完成神的建造。

二 這兩個油的兒子也豫表今世代末了三年半期間的兩個見

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

證人摩西和以利亞；他們要在災難時作神的見證人，為着加強神的子民——以色列人和在基督裏的信徒——啓十一 3 ~ 12，十二 17。

三 原則上，所有在基督裏的信徒都應該是新鮮之油的兒子，被那靈這油所充滿，流出那靈到燈臺裏，使燈臺作照耀的見證，就是耶穌的見證——參一 2，9，詩九二 10：

- 1 召會作為燈臺，乃是三一神扎實的具體化身，有七倍加強的靈作為神在祂神聖性情裏的油。
- 2 油本身乃是金（亞四 12），意思是金作為油流出來；當更多的油加到燈臺裏面時，意思就是有更多的金加進來。
- 3 我們必須出代價得着更多的金，就是更多神的神聖性情——彼後一 4，啓三 18，亞四 12 ~ 14，太二五 8 ~ 9。
- 4 我們將這事應用到今天的經歷時，就看見從我們裏面流出來的那靈就是神，神就是金；因此，我們將基督供應給別人，用油供應他們的時候，實際上就是用神供應他們；神從我們流出來，流到他們裏面。
- 5 我們都該是橄欖樹，從我們自己裏面流出神來，流到別人裏面；這樣，藉着那些作橄欖樹，流出神的人，有需要的人就有着油的供應——羅十一 17，路十 34，參約七 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.

第九週·週一

晨興餽養

亞四 2『(天使)問我說，你看見甚麼？我說，我看見一個燈臺，全是金的，頂上有油碗；燈臺上有七燈，頂上的七燈各有七個管子。』

啓四 5『有閃電、聲音、雷轟，從寶座中發出。又有七盞火燈在寶座前點着，這七燈就是神的七靈。』

你能想到有那一幅圖畫給我們看見，神是我們的生命，我們是神的生活，祂活在我們裏面，並且在我們，活着就是神？有這樣一幅圖畫！

內容最豐富的圖畫是金燈臺，在出埃及二十五章首次題起，那裏燈臺是立在帳幕裏作神的見證。撒迦利亞四章第二次題起，那裏燈臺是代表真以色列人；他們也是神的見證。末次題起是在啓示錄一章，那裏是描繪召會作金燈臺並作神的見證(生命信息下冊，二九八頁)。

信息選讀

燈臺的設計是最有意義的。雖然燈臺只有一個，卻有六個枝子同七個燈盞。...燈臺表徵三一神。在豫表裏，金代表神聖的性情；神的性情像金一樣不改變、不衰殘。這燈臺用金製作，乃是告訴我們，燈臺代表神的性情。這金不是無定形的一塊，乃是構造成某種顯示其功用的形狀。這金的形狀是個燈臺，象徵神的形像。...在林後四章四節，基督稱為『神的像』。身為神的愛子，祂是『那不能看見之神的像』(西一15)。因此，燈臺的形像或形狀表徵基督。

七燈是甚麼？關於這點，我們要來到啓示錄，纔能清楚。啓示錄裏清楚告訴我們，七燈就是神的七

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

靈（四 5）。七靈就是神的聖靈。這些燈乃是神的彰顯或表顯。

父由金（就是製作燈臺的元素）所表徵。子由燈臺的形狀所表徵。靈乃是彰顯，如七燈所指明的。現在你贊同金燈臺描繪三一神麼？

我們來到啓示錄的時候，召會成了燈臺。這就是說，召會是三一神的彰顯。每個地方召會都是金燈臺。金燈臺起初象徵三一神，現在卻是描述召會！

我們這些由塵土或泥所造的人，如何能成為金燈臺？我們重生時，就從神而生。不但我們的罪蒙寶血洗淨；我們裏面也有父的元素，正如纔生的嬰孩有他父親的生命和性情。現在我們裏面有金，就是神的元素！

雖然如此，這金還需要成形。保羅為加拉太人受生產之苦，『直等到基督成形在〔他們〕裏面。』（加 4 19）基督啓示在他們裏面（一 16），甚或在他們裏面活着（二 20）並不設。金必須成形〔在他們裏面〕（生命信息下冊，二九九至三〇一頁）。

出埃及記的燈臺乃是關於燈臺之真理的種子，這燈臺是指基督。這種子的生長是在撒迦利亞書，說出燈臺是那靈。啓示錄乃是有關燈臺之真理的收成。種子是一個燈臺，而收成是七個燈臺。收成總是種子的繁增；因此，這種子已從一繁增為七。種子是基督，生長是那靈，而收成是召會。為着基督、那靈與召會，我們要說，阿利路亞！燈臺首先表徵基督，然後表徵那靈，至終表徵召會。這指明基督就是那靈，而那靈同着基督產生眾召會。出埃及記的燈臺、撒迦利亞書的燈臺以及啓示錄的燈臺，乃是關於燈臺之真理的三個階段（召會是那靈的翻版，四至五頁）。

參讀：生命信息下冊，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

第九週·週二

晨興餽養

亞四 2~3 『…一個燈臺，全是金的，…旁邊有兩棵橄欖樹，一棵在油碗的右邊，一棵在油碗的左邊。』

6 『…這是耶和華給所羅巴伯的話，說，萬軍之耶和華說，不是倚靠權勢，不是倚靠能力，乃是倚靠我的靈。』

燈臺表徵基督...。但燈臺還豫表更多的東西。聖經所有真理種子的『苗圃』不僅是創世記，也是聖經的頭五卷書，摩西所寫的五經。...聖經第一次題到燈臺，不是在創世記而是在出埃及記(二五31~37)；然後在列王紀上，又題到燈臺是所羅門所建造的聖殿中的一項(七49)。後來，在撒迦利亞書中再次題到燈臺，與被恢復的聖殿有關(四2)。撒迦利亞書是記載被毀聖殿的恢復。出埃及記帳幕裏的燈臺表徵基督自己。但撒迦利亞書的燈臺表徵那靈。撒迦利亞四章告訴我們，當撒迦利亞看見燈臺，他問天使這是甚麼？天使回答說，『這是耶和華給所羅巴伯的話，說，萬軍之耶和華說，不是倚靠權勢，不是倚靠能力，乃是倚靠我的靈。』(6)主告訴撒迦利亞，燈臺乃是祂的靈。在出埃及記，燈臺是基督；在撒迦利亞書，燈臺是那靈(召會是那靈的翻版，三至四頁)。

信息選讀

然而歷世紀以來，甚至連內裏生命較深的聖徒在內，都沒有看見召會是基督的複製。我們說召會是基督的複製，因為出埃及記的燈臺是一個，而啓示錄裏的燈臺是七個。一個燈臺已被複製。出埃及記那惟一的燈臺成了模型，從這個模型出來了七個燈臺。這七個燈臺在性質、素質、形狀上，並在每一方面，都與這惟一的燈臺完全一樣。麵團放進模子

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

裏，可以作出蛋糕；使用同一個模子可以一再作出同樣的蛋糕。基督是模子，召會是基督的複製。...說召會是基督的身體、延續、擴大和擴展還不彀。我們都必須看見，召會乃是基督正確的複製。基督是惟一的燈臺，眾召會乃是在性質、素質、樣式、形狀和功用上相同的眾燈臺。就着出埃及記的燈臺而言，我們可以說召會是基督的複製。就着撒迦利亞書的燈臺而言，召會是那靈的翻版。召會終極的定義乃是：召會是基督的複製與那靈的翻版。

當我們說我們是召會，我們必須認識，召會是基督的複製與那靈的翻版。當我們說我們是召會，我們要體認，我們必須完全在那靈裏。只要我們有一部分是在肉體裏，我們就成爲劣等的複製，劣等的翻版。我們弟兄姊妹來在一起，若都在靈裏，我們就是召會。...我們實際上是不是召會，在於我們是不是在靈裏。...今天在所在之地，我們是否站住爲召會？若是這樣，我們就必須是在靈裏。我們若不在靈裏，對於召會我們就了了；因爲召會是基督的複製與那靈的翻版。

〔主〕寫七封信給七個召會之前，先給約翰看見一幅七個金燈臺的圖畫（啓一 11~12）。...召會一點不差就是基督與那靈，因爲基督與那靈二者都是燈臺，而召會也是燈臺。這是一幅重生與變化的圖畫。基督已重生到我們裏面，我們也正在完全被變化爲祂的所是（林後三 18）。...我們若看見召會的這個異象，就會懼怕動我們的肉體。我們需要看見，召會完全是出於基督並在那靈裏的。召會乃是燈臺，是基督的複製與那靈的翻版（召會是那靈的翻版，六至八頁）。

參讀：召會是那靈的翻版，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

第九週·週三

晨興餽養

林前十二 13『因為我們不拘是猶太人或希利尼人，是為奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』

加二 20『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。』

我們需要看見...那靈是為着身體。那靈雖然是為着基督徒生活的許多積極項目，但那靈終極乃是為着身體。那靈是為着重生、聖別、變化、生命、能力和許多屬靈的項目；但這些項目都只是為着一個結果，就是身體。重生、聖別、變化、生命、能力和每一個屬靈積極的祝福，都是為着身體。我們若忽畧身體，就失去一切。我們若失去了身體，就失去了神經綸的標的、目標。

那靈是為着身體，所以林前十二章十三節說，我們都在一位靈裏受浸，成了一個身體，而以弗所四章四節說，『一個身體和一位靈。』一位靈等於一個身體，一個身體等於一位靈。因此，說召會是那靈的翻版絕對是正確的。『沒有那靈，就沒有召會；越有那靈，就越有召會。』這是因為召會是那靈的翻版。那靈是經過過程之三一神的終極完成，而召會是那靈的翻版，是經過過程之三一神團體的彰顯（召會是那靈的翻版，一七頁）。

信息選讀

主若開啓我們的眼睛，使我們看見關於召會的這個異象，這異象要勝過關於召會的千篇信息。你若

WEEK 9 — DAY 3

Morning Nourishment

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

真的看見這異象，就不會在你所在的地方用心思與弟兄爭論。當姊妹們用情感行事時，這異象會了結她們。甚至在餐桌上，這個異象也會光照而管治我們。我們需要一個管治的異象，了結、殺死並廢除我們天然人的一切。當一位弟兄要與妻子吵嘴時，這異象會了結他。當你正要為自己表白時，主會說，『這是甚麼？天然！』若是這異象在我們裏面照耀得如此明亮，主就有路在我們日常生活中向我們說話，了結我們天然的人。祂就能說，『那是甚麼？天然的愛！那是甚麼？天然的思想！那是甚麼？你天然的人！那是甚麼？天然！天然！天然！』一切天然的，都得除去。不然，我們在事實上就不在召會裏。雖然你在十九個半世紀前就被放在召會裏，但今天你事實上也許不在召會裏。你在那裏？你可能在天然的生命裏。我們必須起來見證，召會是那靈的翻版。我們要見證：『從現在起，我天然的人在召會中無分無關，因為我已經看見召會是那靈的翻版！』召會作為燈臺，是純淨而無攙雜的。召會乃是基督的具體化身與那靈的翻版。

召會與宗派之間是無法相比的。召會是用金、珍珠和寶石（啓二一 18~21）建造的。召會與我們在天然的人與肉體裏所產生的木、草、禾稈等材料是無關的（林前三 12）。我們需要在這件事上受警告。我們不該以我們天然生命的行為和行動侮辱召會。我們若是在召會中，卻仍然憑我們天然的所是和生命來行事、行動並活動，這對召會生活乃是一種侮辱。召會生活所該有的『規範』，乃在於我們重生、由那靈內住的靈（約三 6，羅八 16，提後四 22）。在我們靈裏，我們有神聖之靈的翻版，這就是在實行上的召會。願主開我們的眼睛，使我們看見召會的所是！（召會是那靈的翻版，二二至二三頁）

參讀：召會是那靈的翻版，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

第九週·週四

晨興餽養

亞三 9 『…在一塊石頭上有七眼。…我要…在一日之間除掉那地的罪孽。』

四 10 『…這七眼乃是耶和華的眼睛，徧察全地，見所羅巴伯手拿線鉞就歡喜。』

啓五 6 『我又看見…有羔羊站立，像是剛被殺過的，有…七眼，就是神的七靈，奉差遣往全地去的。』

〔撒迦利亞四章十節的〕『這七眼』是耶和華的眼睛，就是三章九節石頭上的七眼。石頭上的七眼是耶和華的七眼，也是羔羊基督的七眼（啓五 6）。因此，石頭、耶和華和羔羊乃是一。基督是救贖的羔羊和建造的石頭，也是耶和華。基督的七眼就是神的七靈（見啓五 6 註 5 與一 4 註 5），指明基督與聖靈雖有分別，卻不是分開的。就如人的眼睛在實質上與人是一，照樣，聖靈也在實質上與基督是一（羅八 9~10，林後三 17）。基督七眼的功用乃是鑒察和搜尋，好執行神對這宇宙的審判，並將神所是的一切灌輸並注入到祂所揀選的人裏面。基督這位末後的亞當，在復活裏成了賜生命的靈（林前十五 45 下，約六 63 上，林後三 6 下），祂也成了七倍加強的靈；這靈就是生命的靈（羅八 2）。因此，七靈的功用乃是將神聖的生命分賜到神的子民裏面，為着建造神永遠的居所新耶路撒冷（聖經恢復本，亞四 10 第一註）。

信息選讀

七燈是作為羔羊和石頭之基督的七眼（亞四 2、10，啓五 6，亞三 9）。撒迦利亞三章告訴我們，基督作為建造的石頭有七眼；啓示錄五章告訴我們，

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

基督作為救贖的羔羊有七眼。這證明羔羊就是石頭，石頭就是羔羊。羔羊是為着救贖，而石頭是為着建造。為着救贖和建造的緣故，基督有七眼（召會是那靈的翻版，二四至二五頁）。

召會作燈臺有七燈，就是神的七靈。神是靈（約四 24）。不但如此，箴言二十章二十七節告訴我們：『人的靈是耶和華的燈。』所以我們裏面有兩盞燈，神的靈和我們人的靈。在我們的小燈裏面有更強的燈。我們得救以前，我們的靈是壞的燈。我們悔改以後，燈被修復，開始發光。日復一日，我們禱告，照耀就增強。隨着重生，也有另一盞燈進入這燈裏面。這就是神的靈。因着這兩盞燈，我們裏面就大大照耀。這兩盞燈成爲一，因爲『與主聯合的，便是與主成爲一靈』（林前六 17）。

箴言二十章二十七節繼續說，人的靈鑒察人的深處，或如達祕的註解所說，『魂所有的內室。』...靈在鑒察你情感的內室、心思的內室和意志的內室。雖然我們裏面都有純金，但我們魂內裏的部分也許不敞開。例如，我們禱告時，害怕向主敞開我們的情感。我們在禱告中達到某一點就關閉了，因爲我們不願意向祂敞開某個內室。我們也許忠信的參加所有的聚會，讀主的話，並且花時間禱告，但裏面有個門是鎖上的。我們知道這點，但我們告訴主我們無法敞開那門，即使我們愛祂，並在其他方面付了代價。

要使我們的靈重生很簡單。我們承認我們的罪，並接受主，然後我們裏面就有神的靈。然而，要在我們魂裏變化並不容易。這需要耶和華的燈鑒察所有的內室。很少人向主敞開他們所有的內室（生命信息下冊，二九一至二九二頁）。

參讀：啓示錄生命讀經，第三十三篇；生命信息下冊，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

第九週·週五

晨興餽養

啓四 5 『…有七盞火燈在寶座前點着，這七燈就是神的七靈。』

二二 1 『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。』

啓示錄裏啓示，基督與那靈執行神的經綸。首先，執行神的經綸包含管理宇宙中的整個局勢，主要是管理世界的局勢。一切的國際事務既不在外交家手中，也不在聯合國手中；決定的地方乃是在寶座上。…在已過六十年以來，藉着閱讀並研究世界的局勢，我完全領悟，神在天上的寶座乃是世界局勢的決定因素。…所有的世界領袖都是在七靈的焚燒之下。今天七靈在地上焚燒，爲着執行神的行政。基督是地上君王的元首，憑着焚燒的七靈來執行祂的使命。…今天神的七靈正在焚燒，這不僅關係眾召會，也關係世界局勢，爲着眾召會。整個世界局勢是在七靈焚燒的火焰之下。今天七靈在地上執行神的行政。世界局勢，國際事務，都在這團火焰的指引之下（神新約的經綸，二八九頁）。

信息選讀

焚燒的火焰執行神的經綸，目的是要產生金燈臺，眾召會。焚燒含示審判、潔淨、煉淨、產生。絕不要因着今天人類社會的腐朽、敗壞、與不道德而感到失望。不要爲着世界的局勢失望或擔心。也不要因着地方召會的軟弱而失望。我不相信在世界或召會裏似乎令人失望的光景。我相信焚燒之七靈的火

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，支配並指引世界，也審判、潔淨並煉淨召會，要產生一個純金的燈臺。我們在這裏盡量給主機會和入口，來審判我們、潔淨我們並煉淨我們，好產生一個純金的燈臺。...我們都需要禱告：『親愛的神聖火焰，來罷！來審判！來潔淨！來煉淨，使你能產生金燈臺。』今天的局面，幾乎所有的門都向基督關閉。但因着祂的憐憫，我們向祂敞開。我們每天、每早、每晚都需要禱告：『主，來罷；我們向你敞開！我們全人的每一通道都向你敞開。』...你是否如此，還是把自己關閉起來，向祂有所隱藏？我們都必須禱告：『主，我們是敞開的。來照耀在我們身上，從我們裏面照耀，光照我們全人的每一通道、每一角落。我喜歡被暴露、被清理、被煉淨。』這樣，主就有路產生純金的燈臺。焚燒不僅在整個世界的局勢裏進行，也在眾召會裏進行。我越閱讀報紙，就越得着證實，焚燒的靈指引世界的局勢，並且這焚燒也煉淨召會，要產生金燈臺。

七靈在今世是火燈，執行神新約的經綸（啓四5），將來要成爲水河，浸透神的聖城新耶路撒冷（二二1~2）。首先七靈是火燈，最終要成爲水河。火和水都是指同樣的靈。火是要清理、煉淨並產生，水是要浸透並供應。那靈是今世煉淨的火；也是浸透、供應的水，先在今世，以後要在來世和永世。煉淨的火在今世產生燈臺，眾召會，連同浸潤的水，這水將來要總結於新耶路撒冷。燈臺和新耶路撒冷，在今世和永世都是神完全的彰顯，和耶穌的見證（神新約的經綸，二九〇至二九一、二九五頁）。

參讀：神新約的經綸，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

第九週·週六

晨興餽養

亞四 3 『〔燈臺〕旁邊有兩棵橄欖樹，一棵在油碗的右邊，一棵在油碗的左邊。』

12, 14 『…在兩個金嘴旁邊，這兩根流出金油的橄欖枝是甚麼意思？…他說，這是兩個油的兒子，站在全地之主的旁邊。』

撒迦利亞四章三節〔的〕...這兩棵橄欖樹，表徵當時的大祭司約書亞和省長所羅巴伯；他們是兩個油的兒子，被耶和華的靈充滿，為着神殿的重建（3~6、12~14）。這兩個油的兒子也豫表世代末了三年半期間的兩個見證人，他們要在大災難時作神的見證人，為着加強神的子民——以色列人和在基督裏的信徒（啓十一 3~12，十二 17）。這兩個見證人乃是摩西和以利亞。摩西代表律法，以利亞代表申言者，都為神作見證。『律法和申言者』這辭（路十六 16）是指舊約。...這兩位，摩西和以利亞，要在大災難期間扶持並供應受逼迫的以色列人和信徒（撒迦利亞書生命讀經，四一二至四一三頁）。

信息選讀

〔撒迦利亞四章十二節的〕兩根枝子『流出金』。這裏的『金』是指油。油和金乃是一。油是指那靈，那靈乃是神。...按豫表，金表徵神。那充滿油碗的金乃是那靈，那靈就是神；神是由金所表徵的。我們將這事應用到今天的經歷時，就看見從我們裏面流出來的那靈就是神，神就是金。因此，我們將基督供應給別人，用油供應他們的時候，實際上就是用神供應他們。神從我們流出來，流到他們裏面。我們都該是橄欖樹，從我們自己裏面流出神來，流到別人裏面。這樣，藉着那些作橄欖樹，流出神的人，有需要的人就得着油的供應。

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.

頂石，連同人大聲歡呼：『願恩典恩典，歸與這石』(7)，表徵基督是恩典之石，在其上有耶和華的七眼，就是神七倍加強的靈，為着完成神殿的重建(三9，四7~10，啓五6)。搬出頂石就是完成建造。這頂石乃是基督的豫表。為着神的建造，基督在三方面是石頭。基督是基石，托住神的建造(賽二八16，林前三11)；是房角石，將祂身體上外邦和猶太的肢體聯絡在一起(弗二20，彼前二6)；也是頂石，完成神建造的每一件事。

人必大聲歡呼，說，『願恩典恩典，歸與這石。』這指明頂石本身就是恩典。頂石乃是從神臨到我們的恩典，這恩典乃是基督。...〔約翰一章十四節〕啓示基督在祂的成為肉體裏，將神帶給我們，先是作恩典，然後是作實際。恩典是神在子裏作我們的享受。...當神給我們享受了，我們就有恩典。...所以，頂石乃是基督，祂是從神臨到我們的恩典，作神建造的遮蓋(撒迦利亞書生命讀經，四一三至四一四、四一六頁)。

這燈臺只有兩個基本元素—金和油。金是具體的形狀，油是燃燒的元素。當這二者放在一起，就有燈臺照耀，在神的三一裏彰顯祂，有父的性情和素質、子的形像和樣子以及靈的彰顯。在消極一面，祭司剪除一切消極的事物。在積極一面，祭司也盡功用，將更多的油加到燈臺裏面。撒迦利亞四章十二節告訴我們，燈臺的油乃是金油。燈臺的兩個元素是金的元素和油的元素，但根據撒迦利亞書，這兩個元素事實上乃是一個。油本身乃是金油，意思是金作為油流出來。當更多的油加到燈臺裏面時，意思就是有更多的金加進來。召會作為燈臺，乃是三一神扎實的具體化身，有七倍的靈作為油。事實上，油的素質就是金的元素(神聖的經綸，一四四頁)。

參讀：撒迦利亞書生命讀經，第五篇；神聖的經綸，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

補102

七 靈

Hymns, #1122

降 A 大調 3/4

5̣ 5̣ | 1̣ · 7̣ 2̣ 1̣ | 3̣ - 3̣ 4̣ | 2̣ · 5̣ 2̣ 3̣ | 1̣ -

一、看 哪，時 代 已 轉 移，隨 主 轉 入 聖 靈 裏，

5̣ 5̣ | 1̣ · 7̣ 2̣ 1̣ | 3̣ - 3̣ 3̣ | 2̣ · 2̣ 3̣ #4̣ | 5̣ -

神 寶 座 前 的 七 靈，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 靈，我 懇 求，願 你 工 作 得 成 就！

5̣ | 5̣ 4̣ 3̣ 2̣ 1̣ 7̣ | 6̣ - 5̣ 1̣ | 1̣ · 7̣ 2̣ 1̣ | 3̣ - - |

將 我 鑒 察 並 焚 燒，為 着 召 會 的 建 造，

Ḍb 5̣ 4̣ · 4̣ | 4̣ 3̣ · 3̣ | 3̣ 2̣ #1̣ 2̣ 4̣ 3̣ | 1̣ - ||

鑒 察， 焚 燒， 為 着 召 會 的 建 造。

- | | |
|-------------|----------|
| 二、聖靈乃是七倍靈， | 應付召會死光景， |
| 聖徒轉回得復甦， | 使主召會得恢復。 |
| 三、現今我們神的靈， | 成為召會的供應， |
| 而且加強成七倍， | 何等豐富又全備！ |
| 四、神的七靈是七燈， | 七盞燒着的火燈， |
| 並不是為着教導， | 乃是為將我焚燒。 |
| 五、看哪！現在神七靈， | 七眼如火焰照明， |
| 潔淨召會每角落， | 肉體情慾都脫落。 |
| 六、主今賜下祂七靈， | 帶着豐盛的生命， |
| 今在地方召會裏， | 供我享受並經歷。 |

- 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.

但以理書、撒迦利亞書結晶讀經 第十篇

人的靈，以及撒迦利亞書所揭示
基督的各方面，
為着祂在地上的行動

讀經：亞二 1 ~ 2 · 5 · 8 ~ 9 · 11 · 十 1 · 3 · 十一 7 ·
十二 1 · 10

綱 目 週 一

壹 『耶和華論以色列之話語的默示。鋪張諸天、
建立地基、造人裏面之靈的耶和華說』—亞
十二 1：

- 一 神在祂的創造裏，造了三樣極其關鍵、同等重要的東西—
諸天、地和人的靈。
- 二 諸天是為着地，地是為着人，神給人造了靈，使人能接觸
神，接受神，敬拜神，活神，為神完成神的定旨，並與神
成爲一。
- 三 人裏面的中央政府並最重要的部分應當是他的靈；一個受他的
靈管治並支配的人就是屬靈的人—林前二 14 ~ 15，三
1，十四 32，約三 6，弗三 16，彼前三 4，但六 3，10。
- 四 在神的經綸裏，神計畫要使基督作祂在地上行動的中心與
普及；為使祂所揀選的人能關心祂這位創造主並救贖主，

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*

神需要為人創造一個接受的器官，使人能接受祂計畫裏之基督一切的所是。

五 因此，撒迦利亞書囑咐我們要盡力注意我們人的靈，好使我們得着本書所啓示的基督，並明白其中所啓示一切關於祂的事—弗一 17 ~ 18 上，三 5，創二 7，賽四二 5，約四 24，腓四 23。

六 在神聖歷史裏完成神經綸的路，乃是藉着我們靈裏基督這七倍加強的靈；撒迦利亞書啓示，召會的建造將由基督這七倍加強之恩典的靈，成爲恩典的頂石所完成—四 6 ~ 7，12 ~ 14，三 9，十二 1，10，啓四 5，五 6。

週 二

貳 我們必須操練我們的靈，在以下各方面經歷並享受基督作七倍加強的靈：

一 基督是手拿準繩的人，要量神的子民，爲着祂的國試驗、審判、察驗並據有他們—亞二 1 ~ 2，結四十 3，四七 1 ~ 5，詩一三九 23 ~ 24。

二 『耶和華說，我要作耶路撒冷四圍的火牆，並要作其中的榮耀』—亞二 5：

1 耶路撒冷城的牆並其中的榮耀，都是耶和華自己；這指明耶和華作爲基督，必在耶路撒冷周圍作其保護，並在耶路撒冷中心作其榮耀；這表明基督乃是神經綸的中心與普及。

2 今天基督是召會中心的榮耀，也是在召會周圍焚燒的火，爲着保護她；在新耶路撒冷，三一神在基督裏乃是其中心的榮耀（啓二一 23，二二 1，5），這榮耀

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

要經過透明的牆照耀出來，作其保護的火（二一 11，18 上，24）。

三 基督是受萬軍之耶和華所差遣的，也是差遣者萬軍之耶和華，為着照顧祂的百姓；他們對於祂是非常寶貴的，任何人觸着他們，就是觸着祂眼中的瞳人—亞二 8 ~ 9，11，參約十四 26，十五 26。

週 三

四 基督來作牧人，用恩惠（恩典）和聯索（聯結）牧養；恩典使我們與神調和，聯索使我們聯結為一—亞十一 7，二 1 ~ 2，5，8 ~ 9，11，約二—15 ~ 17。

五 當主對我們如此施恩惠的時候，我們該求祂給我們更多的恩惠，更多的『雨』—亞十 1，十二 10，結三四 26。

六 得着主作牧人的眷顧之後，神的百姓中每一隻軟弱的羊都變成駿馬—亞十 3，參九 13，16，但十一 32 下。

七 往往在我們晨興的時候，主就向我們發哨聲，呼召我們，聚集我們歸向祂；主發哨聲，不是尖銳刺耳的，乃是溫良、柔和的，有點像小鳥的歌唱—亞十 8。

八 主在祂自己裏面加強我們，使我們在祂的名裏行事為人（12，西三 17）；『耶和華必作全地的王；那日，耶和華必為獨一的神，祂的名也是獨一的名。』（亞十四 9）

週 四

叁 在人類歷史裏的神聖歷史，其中心點和主要內容，乃是基督的兩次來臨，為着耶穌的見證，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 撒迦利亞九至十一章說到基督第一次卑微的來，是謙遜並親切的：

- 1 基督來作以色列的王，卑微的騎着驢，就是騎着驢駒，就是驢的崽子—九 9 ~ 10，太二一 5 ~ 10。
- 2 基督來作牧人，用恩惠（恩典）和聯索（聯結）牧養—亞十一 7 ~ 11。
- 3 基督被憎嫌、攻擊、棄絕，並被祂的一個門徒以三十錠銀子出賣了—八 12 ~ 13 節，太二六 14 ~ 16，二七 3 ~ 10。
- 4 基督像牧人被擊打，祂的門徒就像羊分散了—亞十三 7，太二六 31。
- 5 基督在以色列家，就是愛祂之人的家中，兩手在十字架上受了傷—亞十三 6，約十九 18 上。
- 6 基督肋旁被扎，成了開啓的泉源，洗除罪與污穢—亞十二 10，十三 1，約十九 18 上，34，太二六 28。

二 撒迦利亞十二至十四章說到基督得勝的第二次來，要帶着能力和權柄：

- 1 基督要第二次來，同着祂的聖徒，就是得勝者而來—十四 5，珥三 11，猶 14。
- 2 祂的腳必站在耶路撒冷前面東邊的橄欖山—亞十四 4，徒一 9 ~ 12。
- 3 祂要為神的選民以色列人，與那些圍攻他們的列國爭戰，拯救他們脫離毀滅—亞十四 2 ~ 3，12 ~ 15，十二 1 ~ 9。
- 4 那時，以色列全家必仰望祂，就是他們所扎的；並為祂悲哀，於是以色列全家要得救—十 ~ 14 節，羅十一 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 此後，祂就作王掌權，管治列國；萬民必年年上到耶路撒冷敬拜祂，一切都要歸祂為聖—亞九 10，十四 16 ~ 21。

週 五

肆 包羅萬有的基督乃是神的歷史在人的歷史裏作工，以得着神的建造，為着神的顯現—四 9，六 12 ~ 15，太十六 18，約一 1，14，林前十五 45 下，啓四 5，五 6，二一 2：

一 當基督巧妙的作工，主宰的控制人類歷史裏的世界局勢，祂也巧妙的在神的歷史裏將祂自己作到我們裏面，好把我們作成祂的傑作，神的詩章，神的新發明，以彰顯祂無窮的智慧和神聖的設計—徒五 31，弗二 10。

二 基督在祂的人性裏是耶和華的使者，就是耶和華自己這位三一神，與受屈辱之神的子民站在山谷的最低處，照顧他們，為他們代求，並要快速的將他們從巴比倫的被擄中帶出來—亞一 7 ~ 17，出三 2，4 ~ 6，13 ~ 15，賽六 3 9，申三 3 27。

三 基督是神所用以打碎四角的末一個匠人；這四角就是四國及其王—巴比倫、瑪代波斯、希臘和羅馬帝國，也是但以理二章三十一至三十三節大人像的四部分，約珥書一章四節蝗蟲的四個階段，以及但以理七章三至八節的四個獸所表徵的，他們都曾傷害並毀滅神的選民—亞一 18 ~ 21：

1 四個匠人就是神所用的技巧，以毀滅這四國及其王；頭三國中的每一國—巴比倫、瑪代波斯和希臘—都被緊接而來的國，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 第四個匠人將是基督那非人手所鑿的石頭；祂要在回來時，將復興的羅馬帝國砸得粉碎，藉此砸碎那作為人類政權集大成的大人像——二 31 ~ 35。

3 這石頭不僅表徵個人的基督，也表徵團體的基督，就是基督同祂的『大能者』——珥三 11。

四 我們要在人類的歷史中活在神聖的歷史裏，並為着基督的建造成為基督的大能者，就必須應用基督洗淨的血，活在基督神聖的靈裏，並住在基督美化並擊殺的話裏，而湧流基督，使基督得着獨一的彰顯——亞三 3 ~ 4，約壹 9，亞四 6，十二 1，啓十九 13 ~ 15，弗五 26，六 17，林前十 16，亞四 12 ~ 14，約七 37 ~ 39 上。

週 六

伍 世界局勢總是主在地上行動的指標——參代上十二 32 上：

一 不法的奧秘今天在列國和人類社會中運行；這不法要在不法之人，就是敵基督身上達到頂峯——帖後二 3 ~ 12：

1 敵基督將是撒但的能力，撒但的化身；他要逼迫並毀滅神的子民，包括敬畏神的猶太人和相信基督的基督徒——但八 24，啓十二 17，十三 7。

2 敵基督要毀壞神的殿和神的城，使其荒涼；他要將真理拋在地上——但九 27，八 12。

3 敵基督有看透事物的敏銳眼光，並向至高者說頂撞的話——七 8，20，25。

4 敵基督要折磨至高者的聖民——25 節，參可六 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 撒但和敵基督所要的，是人的魂，以作他們在這世代末了活動的工具—啓十八 11 ~ 13，提後三 1 ~ 5，參亞十二 1。

二 但以理二章之大人像的十個腳指頭所豫表的十王，要服在敵基督之下；敵基督將是復興之羅馬帝國的最後一位該撒；這一切都要發生在歐洲—啓十七 10 ~ 14：

1 在敵基督和人類政權的總和被砸碎之前，主的恢復必須擴展到歐洲，並生根在那裏。

2 主恢復之真理的擴展，要豫備主的回來，好帶進以色列和整個創造的恢復和復興—太二四 14，參啓五 6。

3 我們該對主說，『主，這些日子是這時代的終結；主，在這些日子裏重新挑旺我對你的愛。』

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."

第十週·週一

晨興餽養

亞十二 1 『耶和華論以色列之話語的默示。鋪張諸天、建立地基、造人裏面之靈的耶和華說。』

約四 24 『神是靈；敬拜祂的，必須在靈和真實裏敬拜。』

林前二 15 『惟有屬靈的人看透萬事，卻沒有一人看透他。』

神在祂的創造裏，造了三樣極其關鍵、同等重要的東西——諸天、地和人的靈。諸天是為着地，地是為着人，神給人造了靈，使人能接觸神，接受神，敬拜神，活神，為神完成神的定旨，並與神成爲一。在神的經綸裏，神計畫要使基督作祂在地上行動的中心與普及。為使祂所揀選的人能關心祂這位創造主並救贖主，祂需要為人創造一個接受的器官，使人能接受神計畫裏之基督一切的所是。因此，撒迦利亞書囑咐我們要盡力注意我們人的靈，好使我們得着這卷書所啓示的基督，並明白其中所啓示一切關於祂的事（弗一 17~18 上，三 5）（聖經恢復本，亞十二 1 第二註）。

信息選讀

林前二章十四節下半的靈是人的靈為神的靈所感動，極盡其功用，取代了人的魂對人的管治和支配。人憑這靈，纔能看透神的靈的事。這樣的人，就是十五節所說屬靈的人。神是靈，當然神的靈的事也都是屬靈的。因此，人要看透、明白神的靈的事，必須用人的靈（約四 24）（林前二 14 第五註）。

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)

撒迦利亞十二章一節說，『耶和華論以色列之話語的默示。鋪張諸天、建立地基、造人裏面之靈的耶和華說。』...何等奇妙，在舊約這卷揭示基督與人類歷史和政治息息相關的書裏，有這樣的一節。這指明在神的經綸裏，神計畫要使基督作祂在地上行動的中心與普及。祂是神，幾千年來，在一個接一個的世代中，一直掌管全人類，管理世界的局勢。...基督是奇妙的，但我們若沒有靈，怎能接受祂？今天在人羣社會的各種圈子裏，沒有人運用他們的靈。甚至在宗教的圈子裏，人的靈這件事也完全被忽畧了，甚至被人反對並否認。我們若忽畧我們人的靈，就沒有路可以接觸神了。

撒迦利亞這卷書揭示基督是神的中心和圓周，但這位基督卻與人類歷史有密切的關係。不是任何人都能明白這一位，惟獨神所揀選、知道自己裏面有靈的人，纔能認識祂。我們來讀撒迦利亞書，並接觸這卷書所啓示的基督時，必須先認識我們有靈。然後我們需要運用靈來禱告，說，『主阿，我要得着撒迦利亞書裏所揭示的基督。』我們若這樣運用我們的靈，就會感覺有一個活的東西，摸着我們的深處。這就是爲甚麼這卷書裏有十二章一節這樣的經文，囑咐我們要盡力注意我們裏面的這個接收器，就是我們人的靈，好使我們得着撒迦利亞書裏所啓示的基督。

雖然撒迦利亞是一個年輕人，但他知道接觸神，得着神啓示的祕訣。我們都需要從他學習，運用我們的靈來接受神，並接受祂所啓示的（撒迦利亞書生命讀經，四五六至四五八頁）。

參讀：撒迦利亞書生命讀經，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

第十週·週二

晨興餽養

亞二 1~2 『我又舉目觀看，見有一人，手拿準繩。我說，你往那裏去？祂對我說，我要去量耶路撒冷，看有多寬，多長。』

5 『耶和華說，我要作耶路撒冷四圍的火牆，並要作其中的榮耀。』

耶路撒冷城的牆並其中的榮耀，都是耶和華自己；這指明耶和華作為基督，必在耶路撒冷周圍作其保護，並在耶路撒冷中心作其榮耀。這表明基督乃是神經綸的中心與普及。今天基督是召會中心的榮耀，也是在召會周圍焚燒的火，為着保護她。在新耶路撒冷，三一神在基督裏乃是其中心的榮耀（啓二一 23，二二 1、5），這榮耀要經過透明的牆照耀出來（二一 11、18 上、24），作其保護的火（聖經恢復本，亞二 5 第一註）。

信息選讀

〔啓示錄五章六節〕裏的羔羊，就是撒迦利亞三章九節的石頭，乃是基督；而七眼就是七倍加強的靈。因此，神所雕刻，要除掉我們罪孽的基督，帶着七倍加強的靈。實際上，祂這位末後的亞當，已經成了賜生命的靈（林前十五 45 下），甚至成了七倍加強的靈。今天基督就是那靈，而我們有神特別造的靈與基督相配。

在撒迦利亞書的頭一部分（一至六章），有五個關於基督的異象，在末後的部分（九至十四章），有許多關於基督的細節。...在五個關於基督的異象中，頭一個揭示基督是那人，就是耶和華的使者，騎着紅馬，站在番石榴樹中間（一 7~17）。番石榴樹表徵在被擄中受

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

屈辱卻寶貴的以色列民。基督騎着紅馬，指明祂是救贖者。祂是耶和華的使者，指明祂是神所差遣的一位，在祂百姓被擄的時候顧到他們，帶給他們許多期盼。

在第二個異象裏（20~21），基督是神所使用以打碎四角的末一個匠人；這四角乃是巴比倫、瑪代波斯、希臘和羅馬帝國，傷害並毀滅神的選民（18~19）。基督將是那獨一的一位，不僅要來打碎四角，也要將但以理二章大人像所表徵的整個人類政權，從腳趾到頭砸碎。

在下一個異象中，基督是那量度為要據有耶路撒冷的一位（亞二 1~2）。這一位不僅要據有耶路撒冷，更要成為耶路撒冷的中心作她裏面的榮耀，並成為她的周圍作她四圍的火牆（5）。不僅如此，祂同時是差遣者，又是受差遣者。祂，萬軍之耶和華，差遣了自己作耶和華的使者（8~9、11）。

第四個異象揭示基督是恩典的頂石（四 7）。...第五個關於基督的異象，是金燈臺和兩棵橄欖樹的異象（2~3、11~14）。這裏的燈臺表徵以色列國是神團體的見證，照耀出祂一切的美德。可以說，這燈臺也豫表作三一神具體化身的基督。在撒迦利亞的時代，兩棵橄欖樹是約書亞和所羅巴伯；但在三年半大災難的時期，兩棵橄欖樹將是摩西和以利亞。

撒迦利亞書啓示關於基督的許多事。首先，救贖的基督，是人又是耶和華的使者，祂是三一神的具體化身，為神所差遣，與被擄中受屈辱的以色列人（由在窪地的番石榴樹所表徵）同在（一 8~11）。然後，在人性裏是人的基督，既是萬軍之耶和華所差遣的，也是差遣者萬軍之耶和華，要對付列國；列國擄掠錫安的民，觸着他們如同觸着祂眼中的瞳人（二 1、8~10）（撒迦利亞書生命讀經，四八五至四八六、四七六頁）。

參讀：撒迦利亞書生命讀經，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

亞十一 7『於是我牧養這將宰的羣羊，就是羣中困苦
的羊。我拿着兩根杖；一根我稱為恩惠，一根我
稱為聯索；我就牧養了羣羊。』

十 8『我要向他們發哨聲，聚集他們，因我已經救贖
他們；他們的人數必增多，如從前增多一樣。』

〔撒迦利亞十一章七節〕裏的『我』是指耶和華，
就如前節所指明的。耶和華，就是耶穌，來餵養祂
的百姓，就是那將宰的羣羊，羣中困苦的羊。

耶和華，就是耶穌，拿着兩根杖——恩惠和聯索。
恩惠意指恩典；聯索意指聯結為一。耶穌來作牧人，
用恩典牧養神的羣羊，使他們能成爲一（聖經恢復
本，亞十一 7 第一、二註）。

信息選讀

『當春雨的時候，你們要向發閃電的耶和華求雨；
祂必給人降下沛雨，使各人的田地生長菜蔬。』（亞
十 1）這裏的『雨』表徵祝福。求更多的雨就是求
更多的祝福。...當主向以色列人施恩惠時，祂鼓勵
他們求更多的祝福。當主對我們如此施恩惠的時候，
我們該求祂給我們更多的恩惠。神既然賜給我們沛
雨，我們該求祂賜更多的雨。這指明我們都需要禱
告，向主求豐盛的祝福。

『因我萬軍之耶和華眷顧自己的羊羣，就是猶大
家，必使他們如祂在戰陣上的駿馬。』（3 下）神以
這樣恩典的方式來到祂的百姓那裏，眷顧他們。祂眷
顧他們，就是基督臨到他們；祂乃是在那人耶穌裏臨
到他們。撒迦利亞十章當然沒有題到耶穌基督或彌賽

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

亞的名，但我們看到『眷顧』這辭，就該領會那是指基督的眷臨。二千年前，祂就在人的形狀裏來了。... 這一段聖經說到神羊羣的牧人。在新約，主耶穌將自己比作牧人。祂來作真牧人，並責備其他的牧人，就是當時的長老、經學家和祭司。他們是錯誤的牧人，但主耶穌是獨一的牧人。祂甚至告訴我們祂是好牧人，為羊捨命（約十 11、14~15）。一面，主懲罰假牧人；另一面祂這位真牧人，眷顧了自己的羊羣。... 祂眷顧了自己的羊羣，就使他們像駿馬一樣。... 我們都需要往前，不再作羊，乃要成為駿馬。軟弱的羊被牧人觸摸過以後，都要成為駿馬。

撒迦利亞十章八至十二節啓示出主對以色列慈愛眷顧的更多方面。八節說，『我要向他們發哨聲，聚集他們，因我已經救贖他們；他們的人數必增多，如從前增多一樣。』主發哨聲，不是尖銳刺耳的，乃是溫良、柔和的，有點像小鳥的歌唱。往往在我們晨興的時候，主就向我們發哨聲，呼召我們，聚集我們。... 十二節下結語說，『我必使他們因耶和華得堅固，他們必奉祂的名行事為人，這是耶和華說的。』這裏的『我』是指耶和華，指明耶和華要使祂的子民因祂自己得堅固。然後他們就要奉祂的名行事為人。奉某人的名，就是與那人是一，因為那人就是那名的實際。奉神的名，意即在神的名裏，就是藉着在神的名裏生活、行事並為人，而在日常行動上與神是一。

十章整章都是說到神慈愛的眷顧。我們需要領悟並記得，這眷顧實際上就是基督的來臨。我能從自己的經歷見證，當我們享受主慈愛的眷顧時，我們的光景就如同這一章所描寫關於神子民的光景。許多時候，當我們享受這樣慈愛的眷顧之後，我們的光景就改變了。在祂的眷顧裏，祂鼓勵我們尋求更多的祝福。我們是小羊羔，但在祂慈愛的眷顧之後，我們成了駿馬。我們不是那麼剛強壯膽，但在主的眷顧帶着祂寶貴的觸摸之後，我們就被加強成為爭戰中的駿馬。至終，主在祂自己裏面加強我們，使我們在祂的名裏行事為人（撒迦利亞書生命讀經，四四四至四四八頁）。

參讀：撒迦利亞書生命讀經，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

第十週·週四

晨興餽養

亞九 9~10『錫安的女子阿，應當大大歡騰；耶路撒冷的女子阿，應當歡呼！看哪，你的王來到你這裏。祂是公義的，並且施行拯救，卑微柔和的騎着驢，騎着驢駒，就是驢的崽子。…祂必向列國講和平，祂的權柄必從這海管到那海，從大河管到地極。』

撒迦利亞十二至十四章揭示基督這位彌賽亞回來登寶座作王，不僅作以色列的王，更要作全世界的王。九至十一章所描述祂第一次的來，是謙遜並親切的；十二至十四章所描述祂〔得勝〕的回來，卻要帶着能力和權柄（聖經恢復本，亞十二 1 第一註）。

在祂第一次的來臨裏，基督來作卑微的王，暫時受歡迎為王，在卑微的形狀裏進入耶路撒冷。九章九節論到這事。…基督也來作牧人（十一 7~11），用恩惠（恩典）和聯索（聯結）牧養。然而，祂這位以色列合式的牧人，卻被憎嫌、攻擊、棄絕，並以三十錠銀子被賣（12~13）（撒迦利亞書生命讀經，四八七頁）。

信息選讀

撒迦利亞〔十三章六節〕以一種奧祕的方式論到十字架。『必有人問祂說，你兩臂中的這些是甚麼傷呢？祂必說，那些是我在愛我的人家中所受的傷。』…主來到愛祂的人家中，他們卻傷了祂。欽定英文譯本將這節的『兩臂』譯為『兩手』，指明祂手上的傷痕是可見的；這意思是，祂的兩手被釘在十字架上。…祂兩臂之間受傷，就是指祂的肋旁被扎。…你可以說，這裏是指祂兩手上的傷，也可以說是祂兩臂之間的傷。

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.

一節向我們揭示祂受傷的目的：『那日，必有一泉源為大衛家和耶路撒冷的居民開啓，洗除罪與污穢。』這泉源就是從祂兩手和祂肋旁所流出的寶血，是為着罪的泉源。十二章十節說，『我必將恩典和懇求的靈，澆灌大衛家和耶路撒冷的居民；他們必仰望我，就是他們所扎的。』

撒迦利亞也論到主的第二次來臨。『耶和華的日子臨近；人必在你中間，分取從你掠奪之物。...那時，耶和華必出去與那些國爭戰，好像在打仗的日子爭戰一樣。那日，祂的腳必站在耶路撒冷前面東邊的橄欖山上；橄欖山必從中間分裂，自東至西成為極大的谷，山的一半向北挪移，一半向南挪移。...你們必逃跑，...耶和華我的神必降臨，有眾聖者與祂同來。』（十四 1、3~5）

這些經文告訴我們，祂要帶着眾聖徒同來爭戰，祂要站在橄欖山上。我們若讀行傳一章九至十二節，會看見主耶穌從橄欖山升天，而天使對門徒說，祂將以同樣的方式再來。祂從橄欖山升上去，也要回到橄欖山來。祂要回到祂升天的地點。那時，猶太人正被他們的仇敵所圍困，正如當日在紅海邊被圍困一樣。如同主分開紅海，將來主要使橄欖山裂開為二，有一道缺口讓百姓逃脫他們的仇敵。

正當主基督為以色列人爭戰時，神要將恩典的靈澆灌下來，他們所有的人都要悔改悲哀。他們悲哀不是為了他們的罪，乃是為着他們從前棄絕了主。然後所有的希伯來人都要悔改，並接受祂作救主。祂要解決地上所有的難處，並要作列國的王。『耶和華必作全地的王；那日，耶和華必為獨一的神，祂的名也是獨一的名。』（亞十四 9）（神殿與神城的恢復，六六至六九頁）

參讀：撒迦利亞書生命讀經，第九、十一、十三篇；神殿與神城的恢復，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

第十週·週五

晨興餽養

亞一 18『我又舉目觀看，見有四角。』

20~21『耶和華又指四個匠人給我看。我說，他們來作甚麼？天使說，那些角把猶大打散，以致無人可以抬頭；但這些匠人來威嚇那些角，要打掉列國的角，就是那攻擊打散猶大地之列國所舉起的角。』

〔以弗所二章十節的傑作，〕原文意，作好的東西，手工，或寫成的詩章。不僅詩詞作品，凡是表達製作者智慧和設計的藝術品，都是詩章。我們——召會——是神工作的傑作，也是一首詩章，彰顯神無窮的智慧和神聖的設計。

神創造的諸天、地和人，不是神的傑作，但召會，基督的身體，那在萬有中充滿萬有者的豐滿（一 23），團體和宇宙的新人（二 15），乃是這樣的傑作。我們為此已經靠着恩典得救，叫我們行在神早先豫備好的善良事工中。

我們，召會，是神工作的傑作，乃是宇宙中全新的東西，是神的新發明。我們藉着重生，在基督裏為神所創造，成為祂的新造（林後五 17）（聖經恢復本，弗二 10 第一、三註）。

救贖者基督，乃是以色列的護衛者，豫備好要為他們快速行事，在他們被擄中照顧他們。基督在以色列被擄中維持他們，使祂至終能藉着以色列生到人性裏，以完成神永遠的經綸（亞一 8 第三註）。

信息選讀

四角和四個匠人的異象（亞一 18~21），是對以

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

色列安慰並鼓勵的應許之話，作為神對基督在十二節為錫安和耶路撒冷代求的回應。四角就是四國及其王——巴比倫、瑪代波斯、希臘和羅馬帝國，也是但以理二章三十一至三十三節的大人像，以及七章三至八節的四個獸所表徵的，他們都曾傷害並毀滅神的選民。四個匠人（亞一 20）就是神所用的技巧，以毀滅這四國及其王。頭三國中的每一國——巴比倫、瑪代波斯和希臘——都被緊接而來的國，以技巧的方式所取代（參但五，八 3~7）。第四個匠人將是基督那非人手所鑿的石頭；祂要在回來時，將復興的羅馬帝國砸得粉碎，藉此砸碎那作為人類政權集大成的大人像（二 31~35）（聖經恢復本，亞一 18 第一註）。

如約珥書二章三十至三十一節上半所啓示，神拯救歸回的猶太人，是藉着第二次將祂的靈澆灌在他們身上（見 28 註 1 一段）；同時會有第六印和頭四號（啓六 12~17，八 7~12）中，臨到諸天、日頭、月亮、星辰和地的自然災難，作為大災難（太二四 21）的序幕。這要發生於第五號，就是三樣災禍（啓八 13 與註）的第一禍之前；這三樣災禍乃是在耶和華大而可畏的日子（珥二 31 上），大災難的主要結構。

儘管那靈這樣澆灌，許多歸回的猶太人卻不相信，他們仍是倔強。至終，在大災難期間，耶路撒冷要被敵基督率領的外邦軍隊所包圍，他們的目的是要將以色列完全毀滅（亞十四 2，啓十六 13~16）。就在那時，主耶穌基督要同着祂的得勝者，祂的大能者（珥三 11）降臨。不僅如此，按照撒迦利亞十二章十節，那時終極完成的靈要再澆灌下來，以色列的餘民要得拯救。因此，聖靈三次的澆灌——在五旬節那天、在大災難即將來到以前以及在主再來時——互相效力，使以色列得救（珥二 30 第一註）。

參讀：撒迦利亞書生命讀經，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

第十週·週六

晨興餽養

帖後二 7~8『因為那不法的奧祕已經發動，只等那現在的抑制者被除去；那時這不法者必顯露出來，主耶穌要用祂口中的氣除滅他，並用祂來臨的顯現廢掉他。』

不法，標出敵基督的特徵（帖後二 3）。這不法在今世已經奧祕的發動。這就是今天在列國和人類社會中所運行之不法的奧祕（聖經恢復本·帖後二 7 第一註）。

〔在但以理七章七至八節，〕這獸有十角。在十角中要長起一個小角，有三角在這角前連根被拔出來（8 上、20 中、24）。這表徵有一王要在十王之中興起，並且在他面前有三王要被毀滅，這角乃是豫言敵基督的興起。...但以理告訴我們，這角有眼像人的眼，有口說誇大的話（8 下、20 下、25 上）。這表徵敵基督有看透事物的敏銳眼光，和說誇大話反對神的口（啓十三 5 上、6）。但以理豫言，敵基督必被殺，身體毀壞，扔在火中焚燒（但七 11，啓十九 20）。敵基督也要與聖徒爭戰，折磨至高者的聖徒三年半，並且勝了他們（但七 21、25，啓十三 7 上）。他甚至想要改變節期和律法（但七 25）。但這角（敵基督）必受神的審判，他的權柄必被奪去，以致毀壞、滅絕，一直到底（11 下、26）。按照但以理七章二十二節和二十七節，國度、權柄和天下諸國的尊大，至終必賜給至高者的聖民（真理課程四級卷二，一三九至一四〇頁）。

信息選讀

世界局勢總是主在地上行動的指標，這是一個

WEEK 10 — DAY 6

Morning Nourishment

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

歷史的事實 ...說聖經中的歷史是以以色列為中是對的，但聖經不只是猶太人的歷史，聖經乃是神經綸的歷史。以色列一直是神在地上完成祂經綸的中心。神不只關心猶太人的歷史，祂更關心祂在地上正在完成的經綸。祂經綸的完成與世界的局勢很有關係。

在但以理二章大人像之異象的終極應驗上，歐洲也比任何其他國家和種族都更為關鍵和重要—砸碎大人像的兩腳，就是砸碎整個人的政權（34~35）。...頭、胸膛和膀臂、肚腹和腰股以及腿所表徵的歷史時期都已經應驗了；但是十個腳指頭還未應驗。按照啓示錄十七章十二節，十王要在 大災難之前，在復興的羅馬帝國裏興起來，他們要與敵基督成爲一，反對神並逼迫神的子民—猶太人和信徒。這十王被比作尼布甲尼撒夢中所見大人像的十個腳指頭（但二 42），他們和他們的國都要服在敵基督之下（啓十七 17）。

我們需要看見〔大人像連同其十個腳指頭被砸碎〕這事，作爲明白主心意的基礎。在人的政權被砸碎之前，主的恢復必須擴展到歐洲，並生根在那裏。主恢復之真理的擴展，要豫備主的回來，好帶進以色列和整個創造的恢復和復興。

歐洲卻仍然需要主的恢復在那裏生根並長大。我希望大家將這交通帶到主面前禱告。我們該對主說，『主，這些日子是這時代的終結；主，在這些日子裏重新挑旺我對你的愛。』（世界局勢與主行動的方向，二至三、一四至一六頁）

參讀：倪柝聲文集第一輯第十冊，六至一七、五二至六七、七〇至七六頁；世界局勢與主行動的方向，第一章；啓示錄生命讀經，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

羨慕—靈強

302

6 5 6 5 (英 782, 不同調, 不同律)

G 大調

4/4

5̣ 5̣ 6̣ 6̣ | 1 - 1 - | 7̣ 7̣ 1 6̣ | 5̣ - - - |
 一 主 阿, 何 等 奧 祕, 你 靈 在 我 靈!
 1 1 3 3 | 5 - 5 - | 3 3 4 2 | 1 - - - ||
 也 是 何 等 實 際, 二 靈 成 一 靈!

二 我能靠靈行動, 因靈而屬靈;
 也能憑靈事奉, 以靈敬拜靈。

三 靈裏接觸相交, 我靈就剛強;
 靈裏讀經、禱告, 我靈就高昂。

四 求你使我靈強, 點活別人靈!
 使我靈能高昂, 釋放別人靈!

五 使我每一出聲, 就能推動靈!
 無論有何動靜, 都能供應靈!

六 但願我靈一動, 人靈就開啓!
 但願我靈一衝, 人靈就提起!

七 主阿, 求你垂顧, 多用靈來吹!
 人人靈都豐富, 人人靈加倍!

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.

但以理書、撒迦利亞書結晶讀經 第十一篇

貿易的邪惡和罪惡 與關於基督和召會的神聖價值觀相對

讀經：亞五 5 ~ 11，路十六 13，腓三 7 ~ 8，徒二十 28

綱 目

週 一

壹 量器的異象表徵地上商業或貿易的邪惡和罪惡—亞五 5 ~ 11：

一 貿易表面上似乎很正派，實際上卻是邪惡、滿了罪惡的—6-8 節：

1 量器的異象給我們看見，地上最邪惡的事就是貿易—5 ~ 11 節。

2 那坐在量器中的婦人，表徵貿易裏的罪惡，如貪婪、欺詐、愛錢財—7 ~ 8 節上。

3 這異象相當於啓示錄十八章裏大巴比倫的異象；這兩個異象給我們看見，在神眼中，貿易裏的罪惡是一種拜偶像和淫亂：

a 貿易的起頭聯於撒但，其結局聯於巴比倫—結二八，啓十八：

1) 以西結二十八章是世界貿易的起頭，啓示錄十八章是

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

世界貿易的結局，是世界貿易發展到最高點。

2) 巴比倫是受神審判最重的，因為它是貿易取利的集大成，也是犯罪的淵藪—2 ~ 3, 5, 15 ~ 17 節上, 20 節。

b 在貿易這範圍裏，那『世上從情慾來的敗壞』（彼後一 4）比其他任何範圍的事，更無情的糾纏人，甚至糾纏那些持守最高原則的基督徒，並且能輕易的擊敗他們，使他們敗壞—尼五 1 ~ 13, 十三 10 ~ 14。

週 二

4 在示拿地為那婦人蓋造房屋，表徵神的主宰必使以色列人在被擄時從巴比倫人所學商業中的罪惡，歸回巴比倫—亞五 9 ~ 11。

二 我們需要蒙拯救，脫離商業的頭腦—太十九 27 ~ 二十 16：

1 撒但是個生意人，是個商人，他的思想是照着他的商業原則—伯一 9 ~ 11, 結二八 16, 18, 參啓十八 2 ~ 5, 9 ~ 19。

2 彼得在馬太十九章二十七節與主講條件時，他的觀念是商業的，按着作工的原則；主答覆彼得時有力的指明，祂的賞賜不是商業的，乃是按着祂的意願和恩典—28 ~ 二十 16：

a 彼得天然的觀念，代表所有信徒的觀念，是商業化的—11 ~ 12 節。

b 主在十四節的話粉碎彼得天然、商業化的頭腦，滅絕他商業的觀念—十六 23 ~ 26, 林後十 4 ~ 5。

週 三

三 『沒有一個家僕能事奉兩個主；因為他不是恨這個愛那

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

個，就是忠於這個輕視那個。你們不能事奉神，又事奉瑪門』—路十六 13：

- 1 瑪門與神對立，指明錢財或財富是神的對頭，奪取神子民對神的事奉。
- 2 事奉主需要我們愛祂，將心給祂，也需要我們緊緊聯於祂，將全人給祂—太六 19 ~ 21：
 - a 這樣，我們就從瑪門的霸佔和篡竊得着釋放，可以完全並徹底的事奉主—四 10。
 - b 我們要事奉主，就必須勝過誘惑人、欺騙人的不義瑪門—路十六 9，13，太十三 22。
- 3 在復活裏餽送錢財和物質的東西，有力的指明我們是在復活裏，在神的行政之下，並且勝過了財物的霸佔—林前十六 1 ~ 3，徒二 44 ~ 45，四 32 ~ 35，十一 29。

四 『你們生活爲人不可貪愛錢財』—來十三 5 上：

- 1 人無論愛甚麼，他的全心，甚至全人，都是擺在所愛的上面，被其霸佔並得着—參可十二 30，提後三 1 ~ 2 上。
- 2 『那些想要發財的人，就陷在試誘、網羅和許多無知有害的私慾裏，叫人沉溺在敗壞和滅亡中』—提前六 9。
- 3 因着貪財，有人就受迷惑，離棄了信仰，用許多苦痛把自己刺透了—10 節。

週 四

貳 我們需要有神聖的價值觀，好珍賞基督無上的寶貝和召會超絕的價值—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 聖經說了許多關於一個人價值觀的改變—詩一一八 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，來十一 24 ~ 26：

- 1 一個人信主以前，他的價值觀是悖謬的；但一個人一得救，他的價值觀就有所改變—路十九 2，8 ~ 9。
- 2 我們在價值觀上若有徹底的改變，就知道揀選上好的—十 41 ~ 42，太二六 6 ~ 13。

二 我們需要珍賞基督無上的寶貝—可十四 3 ~ 9：

- 1 『你們來到祂這...神所揀選所寶貴的活石跟前』；『祂在你們信的人是寶貴的』—彼前二 4，7 上：
 - a 四節的『寶貴』，是指被人承認並看為尊貴的寶貴。
 - b 神所揀選的基督這塊石頭，是神所寶貴的房角石，在信祂的人是寶貴的—7 節上。
 - c 我們需要有異象，看見基督的寶貴—4，7 節上。

週 五

- 2 『只是從前我以為對我是贏得的，這些，我因基督都已經看作虧損。不但如此，我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督』—腓三 7 ~ 8：
 - a 我們需要認識基督的超越，祂無上的寶貝；沒有任何人事物，比在我們裏面的主耶穌這珍寶更寶貴—林後四 7，歌五 10 ~ 16，太十 37。
 - b 以認識基督為至寶，是來自祂人位的寶貴—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 當神將基督啓示給保羅，他就看見基督的寶貴、超絕和無上的寶貝，並且虧損萬事，看作糞土，爲要贏得基督—加一 16 上，腓三 7 ~ 8。

3 『耶穌...坐席的時候，有一個女人，拿着一玉瓶至貴的真哪噠香膏來，打破玉瓶，把膏澆在祂的頭上』—可十四 3：

a 福音使真信徒寶貴主耶穌，珍重祂無上的寶貝—3 ~ 4 節。

b 福音的目標是要我們將最寶貴的傾倒在主耶穌身上，將自己『枉費』在祂身上—太二六 6 ~ 8，8 註 1 (恢復本聖經)。

週 六

三 我們需要珍賞召會超絕的價值—十三 45 ~ 46，徒二十 28：

1 『諸天的國又好像一個商人，尋找好珠子，尋到一顆珍貴的珠子，就去變賣他一切所有的，買了這珠子』—太十三 45 ~ 46：

a 這裏的商人是基督，祂爲着國度尋找召會。

b 在十六章十八節和十八章十七節，祂尋到召會後，就爲着國度去十字架，變賣祂一切所有的，買了召會。

2 『聖靈立你們作全羣的監督，你們就當爲自己謹慎，也爲全羣謹慎，牧養神的召會，就是祂用自己的血所買來的』—徒二十 28：

a 『自己的血』指明神寶愛召會，以及召會對神猶如珍寶，有寶貴、超絕的價值。

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 保羅在這裏所着重的，乃是召會的價值對神猶如珍寶，是祂用自己的寶血所買來的——約壹— 7，彼前— 18 ~ 19。
- c 召會對於保羅是那樣寶貴，因為他知道主的心願是要得着召會，是祂用自己的血所買來的；因此保羅願意，極其喜歡為召會花費，並完全花上自己——弗— 5，9，太十六 18，林後十二 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.

第十一週·週一

晨興餽養

啓十八 2『祂用強有力的聲音喊着說，大巴比倫傾倒了！傾倒了！成了鬼的居所，和各樣污穢之靈的巢穴，並各樣污穢可恨之鳥的巢穴。』

彼後一 4『藉這榮耀和美德，祂已將又寶貴又極大的應許賜給我們，叫你們既逃離世上從情慾來的敗壞，就藉着這些應許，得有分於神的性情。』

撒迦利亞五章五至十一節描述量器的異象。這裏的量器乃是能盛裝一伊法東西的器皿，供作生意買賣使用。...〔天使對撒迦利亞說，〕『這出來的是量器；他又說，這是惡人在全地的形狀。』（6）世界人口有很大的百分比從事商業或貿易。作生意表面看並不是那麼壞；反之，全地的貿易表面似乎很正派。但實際上，今天的貿易完全滿了罪惡（撒迦利亞書生命讀經，四二一頁）。

信息選讀

〔撒迦利亞五章七節下半至八節上半說，〕『這坐在量器中的是個婦人。天使說，這是罪惡。』這啓示那坐在量器中的婦人，表徵貿易裏的罪惡，如貪婪、欺詐、愛錢財。...五章的異象相當於啓示錄十八章裏大巴比倫的異象。這兩個異象給我們看見，在神眼中，貿易裏的罪惡是一種拜偶像和淫亂。商業是一個犯姦淫、想要賺錢的婦人（撒迦利亞書生命讀經，四二二頁）。

以西結二十八章講到推羅王，這是指撒但說的。他因為貿易太多，就墮落了。貿易乃是純商業。以西結二十八章是最早的貿易，啓示錄十八章是最後的貿易；以西結二十八章是世界貿易的起頭，啓示

WEEK 11 — DAY 1

Morning Nourishment

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,

錄十八章是世界貿易的結局。十一節說到地上的商人，商人原文是指大商家。在那裏敵基督利用巴比倫作貿易。

今天我們的心思意念要受神的約束。賺錢的人看不見別的，只看見錢；他看不見魚多了多少條，乃是看見錢多了多少元。純商業給人的試探太大了（倪柝聲文集第三輯第十一冊，二〇七頁）。

從聖經眼光來看，所有讀聖經的人都看見，神沒有要我們基督徒經商。我想大家都知道，首次的經商乃是從推羅王開始，那是在以西結二十八章，說到『因你貿易很多，你中間就被強暴的事充滿，以致你犯了罪』（16）。那裏的『貿易』一辭就是指明自由經商。...推羅王是買賣取利的起點，如同犯罪也是由推羅王起頭，推羅王就是表徵撒但。商業發展到最高點是在大巴比倫，它的起頭是巴別；巴比倫是受神審判最重的，因為它是貿易取利的集大成，也是犯罪的淵藪。在啓示錄十三章題到獸的印記，若沒有這印記就不能作買賣（16~17）。所以如果沒有純商業，獸的印記也就沒有用。商業越發達，獸的印記就越有用。

神要我們基督徒作的正業，乃是親自下手作工，勞力生產。...因着沒有機會揀選職業，有的弟兄就只能到買賣場中去作純商業，有的時候就被逼到要說謊欺騙，不多久，心就變壞了。我們應該從今以後盡力幫助弟兄們能揀選，給他們清楚的路。也許你們有的弟兄應該辦點生產事業，儘量僱請弟兄們來作（倪柝聲文集第三輯第十五冊，一七七至一七八頁）。

參讀：撒迦利亞書生命讀經，第六篇；倪柝聲文集第三輯第十一冊，第十六篇；第三輯第三冊，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

第十一週·週二

晨興餽養

太十九 27 『彼得就回答祂說，看哪，我們已經撇下所有的跟從了你，這樣，我們將來要得甚麼？』

在撒迦利亞五章七至八節，我們看見有一片圓鉛（直譯，鉛法碼）被扔在量器的口上。這表徵因着神的主宰，貿易中的罪惡受到限制。在國際貿易裏面隱藏着罪惡；如果貿易受到限制，特別是國際貿易受到限制，全地就會得着聖別（撒迦利亞書生命讀經，四二二頁）。

信息選讀

〔撒迦利亞五章九節上半說，〕『我又舉目觀看，見有兩個婦人出來。』一個婦人變成兩個婦人，表徵商業一旦不受限制時的雙倍影響。...兩個婦人翅膀中有風，她們的翅膀如同鶴鳥的翅膀。她們將量器抬在天地之間（9下）。這一切都表徵邪惡貿易的快速擴展。...〔十至十一節說，〕『我問與我說話的天使說，她們要將量器抬到那裏去？他對我說，要在示拿地為她蓋造房屋；等房屋齊備，就在那裏把她安置在自己的地方。』這表徵神的主宰必使以色列人在被擄時從巴比倫人所學商業中的罪惡，歸回巴比倫（示拿地）。讓這罪惡歸回巴比倫罷。所有神的選民，都該誠實簡單的過生活（撒迦利亞書生命讀經，四二二至四二三頁）。

關於神對付尋求祂的人這件事，撒但的邪惡觀念乃是基於他得失的商業原則。撒但是個生意人，是個商人（結二八 16、18，參啟十八 11~19），他的思想是照着他的商業原則。他不知道神對付愛祂的人，目的乃是要使他們最完滿的得着祂，遠超過他們在祂之外所虧損的一切（腓三 7~8），使祂

WEEK 11 — DAY 2

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

能藉着他們得以彰顯，以成就祂造人的目的（創一26）（聖經恢復本，伯一9第一註）。

馬太二十章一至十六節的比喻，是解釋主在十九章二十八至三十節對彼得所說的話，與國度的賞賜有關。彼得以為他付得起買國度的代價，但主向他指明國度是無價的，無法購買。因為國度價值無比，我們買不起。主要彼得放下的，不是得着國度的代價。祂不過要彼得放下一切的纏累和阻撓。國度不是報酬，乃是賞賜。彼得需要領悟，他撇下一切纏累和阻撓，會得着國度作賞賜，不是作報酬。這就是說，主不是按着商業的原則而行；商業的原則是說付出越多，就得着越多。在國度實現裏永遠生命的全享是無價的（新約總論第三冊，二三一至二三二頁）。

我們不該有商業的心思。救恩是基於恩典。主耶穌為我們作了一切，我們不需要作工。然而，國度的賞賜是按着我們的工作，按着我們所付的代價。我們若付代價，主就會給我們賞賜。似乎賞賜是用我們的工作買來的。我們若這麼想，就像帶着商業頭腦的彼得。我們需要再受教育，看見甚至賞賜也是基於恩典。得着賞賜的路不是付代價，乃是享受恩典。得救就是領受恩典，得賞賜就是享受我們已經領受的恩典（馬太福音生命讀經，七一八頁）。

〔二十章十四節〕是主給彼得有力的答覆，指明主已把彼得所認為當得的給了他。主有權柄照着自己的意願和喜悅，不按作工的原則，乃按恩典的原則，將同樣的工錢付給後來的工人。這粉碎並改正彼得天然和商業的頭腦（聖經恢復本，太二十14第一註）。

參讀：馬太福音生命讀經，第五十四篇；國度，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

第十一週·週三

晨興餽養

路十六 13『沒有一個家僕能事奉兩個主；因為他不是恨這個愛那個，就是忠於這個輕視那個。你們不能事奉神，又事奉瑪門。』

來十三 5『你們生活為人不可貪愛錢財，要以現有的為足；因為主曾說，「我絕不撇下你，也絕不丟棄你。」』

路加十六章十三節的事奉，直譯，作奴僕服事。忠於，或，依附。原文有依附這一方而反對那一方的意思。這指明事奉主需要我們愛祂，將我們的心給祂，緊緊聯於祂，將全人給祂。這樣，我們就從瑪門的霸佔和篡竊下得釋放，可以完全徹底的事奉主。主在這裏強調，我們要事奉主，就必須勝過誘惑人、欺騙人的不義瑪門。

在十三節，我們看見瑪門與神敵對，與神相爭。因為瑪門與神敵對，所以是邪惡的。在我們這面，我們不能事奉兩個主。我們不是事奉神，就是事奉瑪門。這件事非常嚴肅（路加福音生命讀經，三五六至三五七頁）。

信息選讀

馬太六章二十四節說，『沒有人能事奉兩個主；因為他不是恨這個愛那個，就是忠於這個輕視那個。你們不能事奉神，又事奉瑪門。』瑪門這辭是亞蘭文，指錢財、財富。這裏的瑪門與神對立，指明錢財或財富是神的對頭，奪取神子民對神的事奉（馬太福音生命讀經，三〇四頁）。

我們若真在復活裏，在神的行政之下，就會勝過金錢和財物；這些在我們身上就沒有權勢，也不會霸佔我們或據有我們。反之，我們會勝過它們並轄管它們。

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.

在林前十五章保羅對付復活的事，然後他在十六章開頭就說到七日的第一日收集物質餽送的事。七日的第一日表徵復活，因這是復活的日子。

財物在七日的第一日獻上，這事實指明這些應當在復活裏，不在我們天然的生命裏獻上。有些富有的世人能簽大筆金額的支票；但他們若作大筆捐贈，通常是為自己製造名聲，並且為自己的行為作宣傳。這不是在復活裏餽送。我們餽送錢財和物質的東西，必須在復活裏。這種餽送的作法有力的指明我們在復活裏，在神的行政之下，並且勝過了財物的霸佔。結果，神的行政在我們中間就會有路得以執行（哥林多前書生命讀經，五五一至五五二頁）。

人無論是那一類的愛者，他的全心，甚至全人，都是擺在所愛的上面，被其霸佔並得着。這是極為緊要的！召會究竟會不會有得勝的榮耀日子，還是敗落的艱難日子，完全在於我們是那一類的愛者（聖經恢復本，提後三 2 第二註）。

主耶穌說，靈裏貧窮的人有福了（太五 3）。但許多人的靈裏不貧窮，在靈裏想要得瑪門。你今天沒有得到，所以你羨慕；這證明你還沒有脫離瑪門的勢力。保羅在提前六章說，那些想要發財、貪戀錢財的，就用許多苦痛把自己刺透了（9~10）。這話證明想要發財的人，也是在瑪門的勢力之下。今天我盼望你們個個都能步步向前，好真的完全脫離瑪門的勢力。我們要恨惡瑪門如同恨惡罪一樣。...我們的態度應如使徒彼得一樣：『金銀我都沒有，只把我所有的給你...』（徒三 6）當初的召會沒有金銀，但有主耶穌的名；今天我們要回到起初的情形（倪柝聲文集第三輯第十五冊，八六至八七頁）。

參讀：路加福音生命讀經，第三十六篇；倪柝聲文集第三輯第十一冊，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

第十一週·週四

晨興餽養

路十 41~42『主回答她說，馬大，馬大，你為許多的事思慮煩擾；但是不可少的只有一件，馬利亞已經選擇那美好的分，是不能從她奪去的。』

一個人在還沒有信主之前，他所有的價值觀都是顛倒的。但是每一個信主的人，都有一個特點，就是必定有一種價值觀的改變：從前所認為寶貝的，現在都不寶貝了；從前所不寶貝的，現在都寶貝了。這就叫作價值觀的改變。凡是價值的判斷沒有改變的，都不是真基督徒。...全本聖經大半都是記載關於價值觀的改變。這些價值觀的改變能給初信的弟兄姊妹亮光，叫他們看見一個基督徒的價值觀是甚麼（倪柝聲文集第三輯第十四冊，一九一至一九二頁）。

信息選讀

詩篇一百一十八篇二十二節說，『匠人所棄的石頭，已成了房角的頭塊石頭。』...這樣的角石竟是猶太匠人所棄絕不用的，卻是神在祂救恩的建造裏所寶貴的；這兩種價值的認定，是何等的不同。因此，我們也必須把初信的弟兄姊妹，擺在一個價值觀的改變裏面。...我們總要讓他們看見，從前他所認為不值錢的，現在反倒該看為值錢了。

希伯來十一章二十四至二十六節說出苦樂價值的改變。摩西在這裏看見另一個東西，就是所有在埃及的享樂，都是罪中之樂。他看與神的百姓同受苦害，乃是最寶貴的。摩西能享受罪中之樂，因為他是法老女兒的兒子，是全地上最有財有勢的人。但他不肯稱為法老女兒之子；因他算為基督受的凌辱，比埃及的財物更寶貴。對於價值的改變，他看得最清楚。任何的苦害、凌辱，他都願意受，因為他看見那不能看見之賞賜的重大。

WEEK 11 — DAY 4

Morning Nourishment

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.

腓立比三章七至八節說，『只是從前我以為對我是贏得的，這些，我因基督都已經看作虧損。不但如此，我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督。』在這裏我們看見，保羅也改變了他的價值觀；他先前以為對他是贏得的，現在因基督的緣故，他都看作虧損。保羅為甚麼能丟棄有益的東西，他為甚麼能以屬世的一切為有損的？這乃是因為他以認識基督耶穌為至寶。他以神所立為主為王的基督為至寶，因此他虧損萬事，並且看作糞土。這乃是標準基督徒價值觀的改變。

耶利米十五章十九節...告訴我們，我們若將寶貴的從低賤的分別出來，就能作神的口。今天你我如果不會分別價值的問題，神就會棄而不用我們了。神要求我們能分別尊卑貴賤，好作祂的口。所以我們必須認識價值觀改變的重要。求神給我們亮光，叫我們的價值觀有徹底的改變，叫我們知道如何揀選上好的（倪柝聲文集第三輯第十四冊，一九二、二〇〇至二〇一頁）。

在彼前二章七節彼得...說，『所以祂在你們信的人是寶貴的，在那不信的人卻是「匠人所棄的石頭，已成了房角的頭塊石頭」。』這裏的『寶貴』，原文與四、六節者同源。神所揀選的基督這塊石頭，是神所寶貴的房角石，在信祂的人是寶貴的，在那不信的人卻是被棄絕、被輕棄的石頭。基督的寶貴不但是光景的事，也是祂地位的事。祂是寶貴的，意思是祂被看為尊貴，祂佔有尊貴的地位（彼得前書生命讀經，一七〇至一七一頁）。

參讀：倪柝聲文集第三輯第十四冊，第四十八篇；給在職聖徒的信息，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

第十一週·週五

晨興餽養

腓三 7~8 『…從前我以為對我是贏得的，這些，我因基督都已經看作虧損。不但如此，我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督。』

以認識基督為至寶，是來自祂人位的寶貴。猶太人認為神藉摩西所賜的律法，是人類歷史中的至寶；因此，他們為律法發熱心。保羅曾經那樣發熱心。然而，當神將基督啟示給他（加一 15~16），他就看見基督的寶貴、超絕、無上的寶貝和超凡的價值，是遠過於律法的。他對基督的認識，結果叫他以認識基督為至寶。基督既是至寶，對基督的認識也就是至寶。因此，他不僅將律法，以及根據律法所建立的宗教看作虧損，也將萬事看作虧損。我們該像保羅一樣，以認識基督為至寶。我們應當將萬事看作虧損，因我們以認識基督為至寶（新約總論第十二冊，二六頁）。

信息選讀

在腓立比三章七節保羅說『因基督』；但是在八節裏，他進一步又說，『因我以認識我主基督耶穌為至寶。』八節多了『我主』二字，指明當保羅寫信的時候，他滿了對基督親密、柔細的感覺。對主耶穌的寶貴所生發的柔細感覺，在他裏面升起，叫他說出『我主基督耶穌』。保羅極其看重的，就是以認識他親愛的主耶穌基督為至寶。

八節說到以認識基督為至寶，而對基督真實的經歷乃是在十節。…我們所說的認識，實際上是指關乎基督和祂是至寶的啟示，異象。以認識基督為至

WEEK 11 — DAY 5

Morning Nourishment

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

寶，就是基督的寶貴給我們實化了。我們若對基督的寶貴缺少認識，祂的寶貴對我們就毫無意義。基督是無限的；因此，我們需要對這位無限的基督有超絕的認識，也就是看見基督之寶貴的異象。

當保羅在宗教裏瞎眼的時候，他看不見基督；他只能看見律法。因此，他以認識律法為至寶。但是，基督向他啓示之後，他就開始以認識基督為至寶。他被對基督之認識的至寶所奪取，並且因着這認識的緣故，願意丟棄萬事，看作虧損。如果我們更多以認識基督為至寶，就會因祂並因對基督之認識的至寶，而丟棄一切宗教和天然的事（新約總論第十二冊，二七至二八頁）。

我們急切需要對基督至寶的認識。保羅迫切要得着對基督至寶的認識，到一個地步，他願意因這認識，將萬事看作虧損。...我們需要有啓示，知道基督的寶貴，祂的無上寶貝（腓立比書生命讀經，一九一頁）。

〔在馬太二十六章八節，〕門徒認為馬利亞向主愛的奉獻是枉費。已過二十世紀以來，千千萬萬寶貴的性命、心愛的奇珍、崇高的地位以及燦爛的前途，都曾『枉費』在主耶穌身上。對這些愛主的人，祂是全然可愛，配得他們獻上一切。他們澆在主身上的不是枉費，乃是馨香的見證，見證祂的甘甜（聖經恢復本，太二六 8 第一註）。

由十六章二十一節，十七章二十二至二十三節，二十章十八至十九節和二十六章二節主的話，馬利亞得到主受死的啓示，因此抓住機會，把她一切上好的澆在主身上。我們對主要有啓示，纔能用上好的愛祂（太二六 12 第一註）。

參讀：新約總論，第三百四十八篇；倪柝聲文集第二輯第一冊，一至一六頁。

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

第十一週·週六

晨興餽養

太十三 45~46 『諸天的國又好像一個商人，尋找好珠子，尋到一顆珍貴的珠子，就去變賣他一切所有的，買了這珠子。』

徒二十 28 『聖靈立你們作全羣的監督，你們就當為自己謹慎，也為全羣謹慎，牧養神的召會，就是祂用自己的血所買來的。』

馬太十三章四十五節的商人也是基督，祂為着國度尋找召會。在十六章十八節和十八章十七節，祂尋到後，就為着國度去十字架，變賣祂一切所有的，買了這珠子〔指召會〕。

在十三章四十六節我們看見，屬天之王在得着一顆珍貴珠子上的工作。祂在十字架上變賣了祂一切所有的，買了那珠子。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（滿了死亡的世界）裏為小石子（罪人）所傷，分泌出生命的汁液，包住那叫牠受傷的石子（信徒）而產生的。珠子既出於那象徵撒但所敗壞之世界的海（賽五七 20，啓十七 15），就必是指召會，這召會主要的是由外邦世界中重生的信徒所構成，乃是『珍貴的』（馬太福音生命讀經，五三三至五三四頁）。

信息選讀

主不僅尋找國度；祂也渴望一個美麗的召會，就是珠子。我們已經指出，照着啓示錄二十一章，新耶路撒冷乃是用寶石和珍珠建造的。換句話說，新耶路撒冷是寶貝和珠子的結合。...最後在新耶路撒冷裏，國度和召會成爲一個實體（馬太福音生命讀經，五三四頁）。

WEEK 11 — DAY 6

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)

我們再讀行傳二十章二十八節：『聖靈立你們作全羣的監督，你們就當爲自己謹慎，也爲全羣謹慎，牧養神的召會，就是祂用自己的血所買來的。』在這裏保羅囑咐以弗所召會的長老，說到聖靈與神自己的血，爲要指明祂對召會之寶貴的感覺。按照保羅的領會，召會是全然寶貴的。召會是在聖靈的看顧之下，且是神用自己的血所買來的。因此，召會在神眼中乃是珍寶。保羅就像神那樣寶貝召會。

保羅在二十八節囑咐長老，要像神和他那樣寶貝召會。神用自己的血買了召會，這事實指明召會在祂眼中的寶貴。神既然爲召會付了這樣的代價，召會對祂當然是寶貴的。不僅如此，召會乃是在聖靈的看顧之下。按保羅在二十八節的話，長老應當把召會看得非常寶貴，視爲神眼中的珍寶。長老牧養召會，對召會應當和神有同樣的感覺（使徒行傳生命讀經，五四五頁）。

〔二十八節〕指明神寶愛召會，以及召會在神眼中寶貴、超絕的價值。這裏使徒沒有說到召會的神聖生命和性質，如在以弗所五章二十三至三十二節，乃是說到召會的價值對神猶如珍寶，是祂用自己的寶血所買來的。...聖靈和神自己的血，二者都是神給祂所寶愛之召會的神聖供應。聖靈就是神的自己，神自己的血是指神的工作。神救贖的工作把召會買來，然後神的自己，就是那包羅萬有賜生命的靈（林前十五 45），藉着監督照顧召會（聖經恢復本，徒二十 28 第五註）。

使徒不顧自己的性命，但他非常關心召會的前途。召會是神的珍寶，也是他的珍寶（徒二十 29 第一註）。

參讀：馬太福音生命讀經，第三十九篇；使徒行傳生命讀經，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

補 202

哦，說不出的喜樂

降 B 大調 4/4

5̣ 5̣ | 1 1 3 1 | 1 6̣ 5̣ 5̣ 5̣ | 5̣ 6̣ 7̣ 1 | 2 — —

一、我們已得到萬有基督，祂是我們的一切；

5̣ 5̣ | 1 1 3 1 | 1 6̣ 5̣ 3 3 | 2 1 7̣ 6̣ | 5̣ — —

呼喊祂的名，何等有福，何等神聖，何超越！

5̣ 5̣ | 1 1 3 2 1 6̣ | 5̣ 3 5 1 |

(副)哦，說不出的喜樂，且滿了榮耀，

F7 5̣ 7̣ 2 | 1 5̣ 1 3 2 | 1 1 3 2 1 6̣ |

滿了榮耀，滿了榮耀，說不出的喜樂，且

Bb 5̣ 3 5 1 1 7̣ | 6̣ 2 F7 1 7̣ 6̣ 7̣ | Bb 1 — — ||

滿了榮耀，甚至一半都未能說出。

- 二、我們已知道那靈基督， 住在我們的靈裏，
何等便利又親近的主， 祂的甘甜無可比。
- 三、我們已得到生活祕訣， 讀祂話並喊祂名！
藉此喫喝主，必無所缺， 祂的價值真顯明。
- 四、我們已尋到地方召會， 我們已經回到家！
永不再在巴比倫徘徊， 在召會裏美而佳。
- 五、我們已經歷聖徒同聚， 是地上最樂的事；
藉此我們的靈不憂鬱， 且使生活有價值。

Hymns, #1153

- 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.

但以理書、撒迦利亞書結晶讀經

第十二篇

祭司職分與君王職分， 為着建造召會作神的殿

讀經：亞六 11 ~ 15，創一 26，彼前二 5，9，來四 16，啓二 21

綱 目

週 一

壹 撒迦利亞書中安慰、撫慰和鼓勵的異象，藉着給大祭司約書亞加冠，而得着印證；大祭司約書亞豫表基督有祭司職分，他是聯於猶大省長所羅巴伯，後者豫表基督作大衛的苗，有君王職分—六 11 ~ 15：

- 一 基督是耶和華的苗，指祂的神性；耶和華的苗指基督成為肉體，乃是耶和華神新的發展，使三一神得以將祂自己在祂的神性裏伸枝出來，進到人性裏；這乃是為着耶和華神在宇宙中的擴增與開展—賽四 2，七 14，太一 22 ~ 23。
- 二 基督也是大衛的苗（由所羅巴伯所豫表），指祂的人性和君尊的忠信—亞三 8，耶二三 5。
- 三 在撒迦利亞六章十一至十三節，基督由約書亞和所羅巴伯這二人所豫表，祂是惟一擔任祭司職分和君王職分兩

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*

職的。

四 『在兩職之間籌定和平』(13下)；在兩職之間，意即在祭司職分和君王職分之間(參一·拉五1)。

週 二

貳 希伯來書的中心點是天上的基督，而這位天上之基督的要點，乃是祂是大祭司和君王(公義王和平安王)，由麥基洗德所豫表—五10，七1~3，28，八1~2：

一 基督不僅是有能力和權柄的君王，也是照着麥基洗德等次的大祭司—二17，四14，五6，10，六20，八1，九11，詩一一〇1~4：

1 基督在祂升天裏的天上職事，包括祂的君王職分和祭司職分，為着建造召會作耶和華的殿，神的殿—來七1~2，亞六13，15，林前三16~17。

2 祂是君王，有權杖管理這地，並處理我們的事務；祂也是大祭司，在神面前為我們代求，並處理我們的案件—來四14~16，七25~26，九24，羅八34，啓一12~13。

二 基督是照着麥基洗德的等次君尊的大祭司，將神服事到我們裏面作我們的供應，以完成神永遠的定旨—來七1~2，八1~2，創十四18~20：

1 基督在地上的職事裏，乃是照着亞倫的等次為大祭司，為着除掉罪—來九14，26。

2 然後，基督在天上的職事裏，乃是照着麥基洗德的等次標出為大祭司(五6，10)，不是為着罪獻祭，乃是將那經過成為肉體、人性生活、釘十字架和復活之過程的

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 (由餅和酒所表徵—太二六 26 ~ 28) 服事給我們，作我們生命的供應，滋養、復甦、維持、安慰並加強我們，使我們蒙拯救到底 (來七 25) 。

週 三

三 基督君尊的祭司職分是為着與神的仇敵爭戰，以帶進公義與平安，使祂能將經過過程的三一神服事到我們裏面，作我們每日的供應和享受—1 ~ 2 節，創十四 18 ~ 20。

四 基督神聖的祭司職分，是要在祂的生命裏拯救我們到底，使我們得榮耀，脫離死亡的一切副產品，如虛空、唉哼、歎息、毀壞、轄制、敗壞和奴役；祂神聖的祭司職分消除死亡，帶來生命—來七 25，28，羅五 10，八 19，21，23，30。

週 四

叁 祭司職分和君王職分是為着神的形像和管治權；祭司職分使人有神的形像，君王職分使人有神的管治權，以完成神原初的心意：

一 人受造主要有兩面：形像和管治權 (創一 26) ；形像是指神的彰顯，而管治權是為着代表神對付祂的仇敵。

二 祭司職分是為着神的彰顯；祭司享受主，就成為祂的彰顯、顯出、居所和住處 (祂屬靈的殿作祂聖別的祭司體系) —彼前二 5：

1 形像這一條線就是祭司職分的一條線，因為人惟有親近神，讓神從他裏面流通，纔能有神的形像彰顯神。

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 祭司職分是為着接觸神，與神調和，被變化並模成基督的形像，作祂的彰顯——林後三 18，羅八 28 ~ 29。

三 君王職分是為着主的權柄，祂的管治權；君王代表神，有祂的權柄對付祂的仇敵——太二八 19 ~ 20，羅十六 20：

1 『管治權』的線就是君王職分的線，因為君王是從神得着權柄，為神掌權的。

2 君王職分是為着在生命中作王（藉着洋溢之恩和恩典內裏的掌權），勝過撒但、罪和死，為神的國在神的管治權上代表祂——五 17，21。

四 藉着基督的血所完成的救贖，『使我們成為國度，作祂神與父的祭司』——啓一 5 下 ~ 6 上。

五 在千年國時，得勝者要作祭司，親近神和基督；他們也要作王，與基督一同治理列國——二 26 ~ 27，二十四 4，6。

六 失敗的信徒將喪失這賞賜；然而，這些失敗者在千年國受過對付之後，也要有分於這賞賜的福分，就是在新天新地裏作為新耶路撒冷，以祭司職分事奉神，並以君王職分代表神——二二 3，5：

1 新耶路撒冷顯出來時，這座聖城的光景像碧玉（二一 11，18 上）；碧玉是指神的形像，因為神顯出來的樣子像碧玉（四 3）；這座聖城裏面有生命的水，就是生命的靈，一直在流通着，使全城滿了神的自己，所以外面完全彰顯出神的形像。

2 同時，那些有分於新耶路撒冷的人也都要作王執掌神的

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

週 五

肆 啓示錄二十二章一節裏的寶座和生命水的河，說到基督是君王也是祭司：

一 照着新耶路撒冷這幅圖畫，寶座的權柄和生命的交通，生命的流通（1），乃是爲着新耶路撒冷的建造；這正符合撒迦利亞六章十二至十三節所說，祭司和君王這兩種職分匯合在約書亞和所羅巴伯身上（他們是主耶穌的豫表），乃是爲着建造神的殿：

1 生命水的河，生命的流通，乃是被神浸透並泡透之神聖的交通，爲着祂神聖的祭司職分，有祂的形像，祂的彰顯——彼前二 5。

2 神和羔羊的寶座，乃是作神具體化身之基督的管治和元首地位，爲着祂君尊的祭司職分，有祂的管治權，祂的國度——9 節。

二 祭司親近神，進入至聖所，摸神的寶座，讓神這活水的江河從他們身上流過，並流通到別人身上（約七 37 ~ 39 上）；從寶座而來生命水的流通乃是建造神的召會唯一的路。

三 在希伯來書，基督作祭司，把信徒帶到至聖所，就是與神的交通裏（二 17，三 1，四 14，五 6，七 1）；在馬太福音，基督作君王，乃是以馬內利，神與我們同在，叫神與人聯合，將神的權柄帶到人身上（一 1，23，二 6）：

1 希伯來書說到城的建造（十一 9 ~ 10，16，十二 22），馬太福音說到召會的建造（十六 18）；召會的

DAY 5

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 基督身兼祭司與君王，是為着神的建造；在基督身上有祭司職分的交通，也有君王職分的權柄，兩者都是為着神的建造；基督一面給我們生命的交通，為着神的形像，另一面又帶我們歸向寶座的權柄，為着神的管治權。

四 彼前二章九節啓示，蒙救贖者乃是『君尊的祭司體系』；『君尊』這辭的意思，就是我們有君王（寶座）的身分和權柄，『祭司體系』這辭指明我們有生命的交通（生命水的河）。

五 我們中間的每一個人都應該是君尊的祭司（9），有從寶座而來生命的流通；在我們每一個人裏面，都該有祭司職分和君王職分的彰顯；神對祂子民的心意乃是要使他們成為祭司的國度（出十九 4，6，啓五 10）。

週 六

伍 照着希伯來四章十六節所說，供祭司職分的路乃是來到施恩的寶座前，受憐憫，得恩典，作應時的幫助：

- 一 我們應該將希伯來四章十六節與啓示錄二十二章一節對照起來看，那裏說，有生命水的河從神和羔羊的寶座流出來。
- 二 當我們到神面前朝見神，接觸神，在靈裏禱告神，摸神寶座的時候，就會經歷那靈從我們經過，叫我們裏面得着供應。
- 三 這個供應，這個生命之靈的流通，就是應時的幫助，也就是神的憐憫和恩典；憐憫和恩典都是指神自己從我們裏面

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，給我們得着。

四 應時的幫助就是這位活神，這位流出來的神，流到我們裏面，從我們通過，把我們滋潤、灌溉，給我們供應；每當我們靠着主的血（來十 19 ~ 20），來到施恩的寶座前，摸這寶座時，神就在我們裏面流通，滋潤我們，灌溉我們；這時，不論環境上的遭遇如何惡劣，我們裏面的喜樂實在是難以形容（彼前一 8）。

五 這個寶座，向信徒是施恩的寶座，但向神的仇敵是掌權的寶座；施恩的寶座是聯於祭司職分，掌權的寶座是聯於君王職分：

1 從神的寶座流出的，是生命水的河，為着施恩（啓二二 1），也是火河，為着審判（但七 9 ~ 10）。

2 生命水的河就流成水城新耶路撒冷，神審判的火河就流成火湖。

3 我們摸神施恩的寶座，讓生命的水從我們流通，好受憐憫，得恩典，作應時的幫助；然後我們就能摸神掌權的寶座，讓神審判我們裏面不該有的光景。

六 神要我們進入至聖所，就是我們的靈，摸神施恩的寶座，讓生命的水從我們流通；這個流通，就把我們眾人都流到神的交通裏，叫我們都在祂的生命裏，同被建造，成為祂的居所，就是祂屬靈的殿，祂聖別且君尊的祭司體系——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.

第十二週·週一

晨興餽養

亞六 12~13『…萬軍之耶和華如此說，看哪，有一人，名為苗；他要從自己的地方長起來，並要建造耶和華的殿。他要建造耶和華的殿，並擔負尊榮，坐在寶座上掌權；又必在寶座上作祭司，在兩職之間籌定和平。』

〔撒迦利亞書〕前面八個安慰、撫慰和鼓勵的異象，藉着給大祭司約書亞加冠，而得着印證。大祭司約書亞豫表基督有祭司職分，他是聯於猶大省長所羅巴伯（六 12~13），後者豫表基督作大衛的苗，有君王職分（見三 1 註 1 與 8 註 1）。在六章十一至十三節，基督是由約書亞和所羅巴伯這二人所豫表，基督是惟一擔任祭司職分和君王職分兩職的。在全部歷史中，只有祂有資格在神的行政裏背負這兩職的責任。因此，在希伯來七章，基督同時是大祭司和君王，就是麥基洗德所豫表的（參創十四 18）。因着麥基洗德擔任祭司職分和君王職分兩職，他就豫表基督是那在神的行政裏同時擔任祭司職分和君王職分的一位（聖經恢復本，亞六 11 第一註）。

信息選讀

以賽亞書揭示基督是神人。〔在四章二節，〕耶和華的苗，指基督的神性，顯示祂神聖的性情；地的果子（路一 42），指基督的人性連同祂屬人的性情。作為耶和華的苗，基督是出於神，出於永遠（約八 42，彌五 2）。作為地的果子，基督有土造的屬人身體（創二 7），長自於地（參賽五三 2）。…耶和華的苗，指明基督成為肉體，乃是耶和華神新的發展，為使三一神將祂自己在祂的神性裏伸枝出來，進到人性裏（七 14，太一 22~23）。這乃是為着耶和華神在宇宙中的擴增與開展。地的果子，指基督作為耶和

WEEK 12 — DAY 1

Morning Nourishment

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

華神聖的苗，也成了出於地的肉體之人（約一 14，來二 14）。這是為使三一神在人性裏得着繁增與繁衍。祂這帶着神聖生命的人，乃是一粒種子，一粒麥子，要藉着死而復活產生許多子粒，就是眾信徒，作祂的眾弟兄（約十二 24，二十 17，羅八 29）。

耶和華的苗，指神聖生命的豐富、新鮮、活力、生長和生產力。地的果子，指基督的人性裏所生產、完成並彰顯的出產物。正如在四福音裏所看見的，基督所生出的一切果子，都來自神聖的生命，卻是在基督的人性裏產生的。在神人基督裏面，神與人成爲一而共同生活，以神爲裏面的生命，以人爲外面的果子（聖經恢復本，賽四 2 第二註）。

〔在撒迦利亞三章八節，『我的僕人』和『那苗』〕是指所羅巴伯；他豫表基督在祂的人性和君尊的忠信裏（六 12），作耶和華的僕人，大衛的苗（耶二三 5）。所羅巴伯雖然不是君王，只是在君王的地位上作省長（該一 1），但他乃是大衛王家的後裔，王家的苗。作爲這樣的一位，所羅巴伯豫表基督（亞三 8 第一註）。

〔撒迦利亞六章十三節的〕『在兩職之間』，意即在祭司職分和君王職分之間。在舊約，君王不能作祭司；但在千年國裏，基督與得勝者都要作王掌權，並作祭司事奉神。在基督與得勝者的身上，這兩個責任合而爲一。在千年國時，得勝者要作祭司，親近神和基督；他們也要作王，與基督一同治理列國（啓二 26~27，二十四、6）。這將是給得勝者的賞賜。在今世失敗的信徒將喪失這賞賜。然而，這些失敗者在千年國受過對付之後，也要有分於這賞賜的福分，就是在新天新地裏以祭司職分事奉神，並以君王職分代表神，直到永遠（二二 3、5）（亞六 13 第一註）。

參讀：祭司的體系，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

第十二週·週二

晨興餽養

詩一一〇 4『耶和華起了誓，必不後悔；祂說，你是照着麥基洗德的等次，永遠為祭司。』

來八 1~2『我們所講之事的要點，就是我們有這樣的大祭司，祂已經坐在諸天之上至尊至大者寶座的右邊，作了聖所，就是真帳幕的執事；這帳幕是主所支的，不是人所支的。』

我們在靈裏能主觀經歷的這位天上的基督，主要的乃是大祭司。希伯來書的中心點乃是天上的基督，而這位天上之基督主要的點乃是，祂是大祭司。這裏的要點不是說基督是救主或救贖主，乃是說這位天上的基督是大祭司。因此，這卷書主要的是說到基督的祭司職分。請記住以下幾點：希伯來書的中心點是天上的基督，而天上之基督的要點，乃是祂是大祭司，並且希伯來書主要的是說到基督的祭司職分（希伯來書生命讀經，四三二頁）。

信息選讀

基督不僅是有能力和權柄的君王（詩一一〇 1~2）；祂也是大祭司（來二 17，四 14，六 20，八 1，九 11）。基督在祂升天裏的天上職事，包括祂的君王職分和祭司職分。祂是君王，有權杖管理這地，並處理我們的事務；祂也是大祭司，在神面前為我們代求，並處理我們的案件（七 25~26，九 24，羅八 34，啓一 12~13）（聖經恢復本，詩一一〇 4 第四註）。

基督是大祭司，將神自己以及神生命的豐富供應我們。祂是神而人者，完全設資格作我們的大祭司（來二 17 第三註）。

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)

〔創世記十四章十八節〕題到麥基洗德的祭司職分，先於亞倫的祭司職分（出二八1）。照着麥基洗德等次的祭司職分，高於亞倫的祭司職分（來七）。基督在地上的職事裏，乃是照着亞倫的等次為大祭司，為着除掉罪（九14、26）。然後，基督在天上的職事裏，乃是照着麥基洗德的等次標出為大祭司（五6、10），不是為着罪獻祭，乃是將那經過成為肉體、人性生活、釘十字架和復活之過程的神（由餅和酒所表徵—太二六26~28）服事給我們，作我們生命的供應，使我們蒙拯救到底（來七25上）（創十四18第三註）。

大多數的基督徒...每次說到基督作大祭司時，仍停留在祂是為我們的罪向神獻祭的大祭司這個觀念上。這雖然是正確的，卻是在消極的一面。基督作大祭司為我們的罪向神獻祭，乃由亞倫所豫表。那是已過的事。今天基督不必再為我們的罪獻祭，乃是把神供給我們，作我們的供應。過去基督曾為我們的罪獻祭，如亞倫所豫表的。今天祂乃是照着麥基洗德的等次，把神供給我們，作我們的供應。

這可由麥基洗德迎見亞伯拉罕的事，得着證明（創十四18~20）。聖經第一次題到祭司，是在說到麥基洗德的時候。麥基洗德是至高神的祭司。作為至高神的祭司，麥基洗德沒有為亞伯拉罕的罪向神獻祭；他乃是供應餅和酒給他。在聖經裏，主桌子上的標記之物指明，餅和酒乃是表徵經過過程的神，作了我們的供應。我們的大祭司基督，今天不是照着亞倫的等次獻祭給神，乃是照着麥基洗德的等次，把經過過程的神供應給我們。

我們是甚麼人？我們不再是可憐的罪人，乃是得勝的戰士。...當麥基洗德來迎見亞伯拉罕時，他是得勝者，是戰士，是殺敵者。亞伯拉罕當時剛殺敗了基大老瑪和諸王（創十四17）。他是得勝的戰士，帶着許多擄物回來（希伯來書生命讀經，四三二至四三三頁）。

參讀：希伯來書生命讀經，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

第十二週·週三

晨興餽養

來七 15~16 『…照麥基洗德的樣式，興起一位不同的祭司來…；祂成了祭司，不是照着屬肉之誠命的律法，乃是照着不能毀壞之生命的大能。』

25 『所以，那藉着祂來到神面前的人，祂都能拯救到底；因為祂是長遠活着，為他們代求。』

希伯來七章，是論到基督祭司職分的一章，啓示基督祭司職分的兩面。第一面是君尊的祭司職分，第二面是神聖的祭司職分。…祂的身分是君尊的。祂雖然是大祭司，卻不是出自作祭司的支派，乃是出自作君王的猶大支派。祂君王的身分，使祂成爲君尊的祭司。

君王職分與公義和平安有關，因爲君王的職分是一種管理與權柄。我們若要維持公義和平安，就必須有權柄。基督若要把經過過程的神，作爲餅和酒供應我們，就需要一個滿了公義和平安的環境。…公義和平安乃是出於祂君王職分，因爲當王在這裏時，沒有人會爭鬧，一切都是和平的（希伯來書生命讀經·四四二至四四三頁）。

信息選讀

基督是君尊的，與身分有關；基督是神聖的，與構成的成分有關，就是指祂具有一種必要而基本的素質，使祂構成這樣一位大祭司。…基督是君尊的，合乎祂君尊的身分；基督是神聖的，合乎祂神聖的性情。基督之所以是君尊的，因爲祂是王；基督之所以是神聖的，因爲祂是神的兒子。這位神的兒子基督，不僅有君王的職分，也有神性。…祂的神性使祂成爲一位長遠活着且滿有生命的大祭司，叫祂能永久繼續祂的祭司職任。

WEEK 12 — DAY 3

Morning Nourishment

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.

有了基督這位神聖的大祭司，就沒有死亡。祂已經戰勝、征服、吞滅了死亡。為甚麼有了這位神聖的大祭司，就沒有死亡？因為祂就是生命。基督是神聖的；祂的素質、性情、元素和構成，都是神聖的。...因為基督是神聖的，所以那裏有基督，那裏就沒有死亡。那裏有基督，那裏就有復活，死亡也被吞滅。...基督的祭司職分，使死亡消除。

神性是祂祭司職分的構成成分。祂的祭司職分是由祂的神性所構成、所組成的。正如木頭是桌子的元素；照樣，神性乃是基督作大祭司的元素。當祂的職事進來時，死亡就消除了。基督的祭司職分，一面叫死亡消除，一面帶來生命。...基督作君尊的大祭司，將經過過程的神供應給我們；祂作神聖的大祭司，不論到那裏，那裏就有生命。...我們的大祭司不是照着律法構成的，乃是照着不能毀壞之生命的大能構成的〔來七 16〕。

二十五節的『到底』，原文與『完全』同字根。...拯救到底，就是被帶到基督的完全裏。神的神聖兒子，成為肉體，在地上生活，經過死而復活，已經全然得了成全，直到永遠。這意思是說，在祂的完全裏，沒有歎息、虛空、敗壞、轄制或毀壞。在基督這位得了成全的神的兒子，這位已經復活並被高舉者的裏面，...沒有...虛空、歎息、毀壞、轄制和敗壞，〔那些〕都是死亡的副產品。基督這位完全者，能救我們脫離死亡的一切副產品，並帶我們進入祂的完全。...這就是拯救到底，拯救到完全。這是基督神聖祭司職分的拯救。

我們所得着的生命，是不能毀壞的生命，是無論天上、地上甚至陰間的一切，都無法對付的。這就是構成神聖祭司職分生命。...這神聖的祭司職分能拯救我們到底，救我們脫離死的一切副產品，使我們進入基督完滿的完全，也就是得榮耀（希伯來書生命讀經，四四三至四四五、四六三、四七四頁）。

參讀：希伯來書生命讀經，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

第十二週·週四

晨興餽養

啓一 5~6 『…從那忠信的見證人、死人中的首生者、爲地上君王元首的耶穌基督，歸與你們。祂愛我們，用自己的血，把我們從我們的罪中釋放了；又使我們成爲國度，作祂神與父的祭司…。』

二十 6 『在頭一次復活有分的有福了，聖別了，…他們還要作神和基督的祭司，並要與基督一同作王一千年。』

神創造人乃是按着祂的形像（創一 26）。神所以按着祂的形像造人，乃是要人作祂的彰顯。等到神把人造好之後，神又把權柄賜給人。神給人權柄，乃是要人作祂的代表。聖經裏一題到人的問題，首先就題到形像和權柄，因爲神在人身上所注意的，就是形像和權柄這兩面的問題。…聖經中形像和權柄這兩條線，就是祭司和君王的兩條線。這兩條線從頭至尾完全貫通全本聖經。…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，君王是叫人有神的權柄（祭司職分與神的建造，一〇五至一〇七頁）。

信息選讀

人受造主要有兩面：形像和權柄，就是管治權（創一 26）。形像是指神的彰顯，而管治權是爲着代表神對付祂的仇敵。這兩面都是在神原初的心意中。…祂造人有祂的形像，使人可以作祂的彰顯；祂也將祂的權柄賦予人，使人可以作祂的代表。從聖經的開頭到末了，有這兩條線：形像和彰顯的線，以及管治權和代表的線。

祭司職分是爲着神的彰顯。祭司享受主，他們就成爲祂的彰顯、顯出、居所和住處。…另一面，君王職分是爲着權柄和管治權。君王代表神對付祂的

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

仇敵。這是神原初心意的兩個項目（在生命中盡基督身體恩賜的功用，九二至九三頁）。

在聖經中，形像這一條線，就是祭司的一條線。因為人惟有作祭司親近神，讓神從裏面流通，纔能有神的形像。我們都知道，摩西有四十天之久，停留在神的面前，和神交通，結果他就被神浸透。當他從神的面光中出來時，他面上放光，真是像神〔出三四 28~30〕。在那四十天之中，摩西實實在在是在那裏作神的祭司。他拋開一切的事務，進到神面前，活在神的面光中，摸着神自己，讓神從他裏面流通，讓神把他浸透，以致他身上全是神的榮光。這說明他有神的形像，完全是因為他是一個作祭司的人，實際的過祭司的生活。

另一面，我們很容易想到，權柄的線就是君王的線；因為君王是從神得着權柄，為神掌權的。...聖經末一卷啓示錄，一開始在一章五至六節，使徒就說，主用祂自己的血，把我們從我們的罪中釋放了，是要叫我們作祭司。到了五章十節又說，主叫我們作祭司，也作君王，在地上執掌王權。二十章六節題到我們復活進入榮耀，與主同在時，仍然說我們要作祭司，並要與主一同作王。到末了，新耶路撒冷顯出來時，使徒又說，這座聖城的光景就像碧玉。碧玉就是神的形像，因為神顯出來的樣子就是碧玉（四 3）。這座聖城裏面有神的活水，就是生命的靈，一直在流通着，使全城滿了神的自己，所以外面完全彰顯出神的形像。同時，那些有分於新耶路撒冷的人也都要作王執掌神的權柄，直到永永遠遠（二二 5）。

神當初造人的時候，就盼望人能設作祭司，成為親近神、讓神通過、讓神浸透、彰顯神榮耀的人；同時，也盼望人為神掌權（祭司職分與神的建造，一〇六至一〇七頁）。

參讀：祭司職分與神的建造，第一篇；在生命中盡基督身體恩賜的功用，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

第十二週·週五

晨興餽養

啓二二 1 『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。』

彼前二 9 『惟有你們是蒙揀選的族類，是君尊的祭司體系，是聖別的國度，是買來作產業的子民，要叫你們宣揚那召你們出黑暗、入祂奇妙之光者的美德。』

〔在啓示錄二十二章一節，〕羔羊的寶座和活水的流通，就是權柄和交通的故事。羔羊的寶座就是權柄，生命水的流通就是生命的交通。

照啓示錄這幅圖畫看，生命水的河乃是從寶座流出來的。其含意就是，這一個生命的交通，一直把寶座的權柄帶出來...。所以，新耶路撒冷城裏兩個主要的成分，就是權柄和交通，二者乃是配在一起的。權柄的執行，乃是藉着生命的交通，帶到城的各部分，結果就叫全城都在這個交通裏，也都在權柄之下（祭司職分與神的建造，二六至二七頁）。

信息選讀

〔寶座與活水〕說出基督一面是君王，一面又是祭司。〔活水說出〕祂來作生命、道路和實際，叫蒙恩的人一面和神有完全的交通，另一面也彼此相調；這是祂作祭司的故事。同時，祂也把神寶座的權柄帶到蒙恩的人中間；這是祂作君王的故事。所以生命的交通與寶座的權柄，二者都在主耶穌身上。換句話說，就是祭司和君王的職分，都在主身上。

照着新耶路撒冷這幅圖畫，寶座的權柄和生命的交通乃是為着新耶路撒冷的建造。這正好符合撒迦利亞六章十二至十三節所說，祭司和君王這兩種職

WEEK 12 — DAY 5

Morning Nourishment

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，乃是匯合在〔那豫表主耶穌的約書亞〕身上，並且這樣的匯合是為着建造神的殿。

〔希伯來書〕專特說到基督作祭司...。它給我們看見基督作祭司，如何叫人享受神作生命、道路和實際，而把人帶到至聖所，就是與神的交通裏（二 17，三 1，四 14，五 6，七 1）。...〔馬太福音〕專特講到基督是君王...。它給我們看見基督作以馬內利，叫神與人聯合，因此將神的權柄帶到人身上（一 1、23，二 6）。希奇的是，這兩卷書都題到建造。希伯來書裏有城的建造（十一 9~10、16，十二 22），馬太福音裏有召會的建造（十六 18）。實在說，城的建造和召會的建造乃是一件事。

聖經不僅說基督有君王和祭司兩面的職分，也說我們蒙恩的人有這兩面的職分。彼前二章九節清楚啓示，我們這些來到主面前，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權柄；因為在我們身上有神的王權。祭司說出在我們身上有生命...的交通。...所以，我們這些與基督聯結的人，也有君王與祭司這兩面的職分，能符合神建造的需要。

不僅主耶穌是〔祭司〕，甚至我們這些接受祂的人也個個都是祭司。因着祂祭司的生命已經進到我們裏面，我們每一個人都能親近神，與神相交，讓神通過。今天我們每一個人都能摸着生命活水的源頭，讓這生命的活水在我們裏面湧流，成為活水的江河。

召會的建造在於眾聖徒在神面前，實際的作祭司，擔負起祭司的職分。因為惟有作祭司的人，纔是時常親近神，摸神寶座，讓神從他身上流通的人。惟有這樣的人，神的活水、神的靈纔能流過他，並且從他流通到別人身上。惟有這樣的流通，纔能叫神的召會得着實在的建造（祭司職分與神的建造，三一至三四、一一〇、一〇四至一〇五頁）。

參讀：祭司職分與神的建造，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

第十二週·週六

晨興餽養

來四 16『所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。』

彼前二 5（你們）也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系，藉着耶穌基督獻上神所悅納的屬靈祭物。』

我們怎樣能作祭司，供祭司的職分？作祭司的路非常簡單，就是照着希伯來四章十六節所說，來到施恩的寶座前，受憐憫，得恩典，作應時的幫助。而啟示錄二十二章一節也說到寶座，從這寶座有生命的活水流出來。我們將這兩處經文對照起來看，立刻就領會，憐憫和恩典就是活水從神流出來作人的生命。當我們到神面前朝見神，接觸神，在靈裏禱告神，摸神寶座的時候，都會有這個經歷，覺得神的靈就在我們裏面流通。聖經裏不只說神的靈在我們裏面運行，像膏油一樣的塗抹，也說像生命活水的流通。當我們親近神，禱告神，與神有交通時，我們裏頭就感覺神的靈從我們經過，叫我們裏面得着供應。這個供應就是應時的幫助，也就是神的憐憫和恩典。我們雖然是不配的人，但是神的憐憫，叫我們能得神的恩典，作我們應時的幫助（祭司職分與神的建造，一一三至一一四頁）。

信息選讀

許多時候我們的禱告，神不一定替我們成全。然而，當我們每一次禱告神的時候，不論祂是否照我們所求的給我們成全，只要我們接觸祂，祂就像活水一樣從我們流過；這個流過就成了我們真實的幫助。外面的難處可能仍舊存在，甚至加重，但裏面卻滿有說不出來的平安和喜樂。這個纔是真實的幫助。所以，甚麼叫作應時的幫助呢？應時的幫助就是這位活神，這位流出來的神，流到你裏面，從你通過，把你滋潤、灌溉，給你供應。

WEEK 12 — DAY 6

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.

現今通往至聖所的路已經打開（來十 19），寶座是你我可以摸的；神和羔羊已經從寶座流出來，作人的供應。每當我們靠着主的血，來到神的施恩寶座前，摸這寶座時，神就在我們裏面流通，滋潤我們，灌溉我們；這時，我們裏面的喜樂實在是難以形容。不論環境上的遭遇如何惡劣，我們裏頭依然滿了滋潤，滿了灌溉。

在宇宙間神只有一個寶座，沒有兩個寶座。神是在羔羊裏頭坐在祂的寶座上，如同光在燈裏面一樣。神在基督裏，神和基督在一個寶座上。這一個寶座，一面是為着蒙恩的人，是施恩的寶座；一面是對付神的仇敵，是掌權的寶座。施恩的寶座是聯於祭司職分，掌權的寶座是聯於君王職分。

從神的寶座或神面前流出的，有兩條不同的河。一條是水流（啓二二 1），另一條是火流（但七 10）。水流是為着施恩，火流是為着審判。凡讓神的水流流通的人，都到新耶路撒冷去；凡給神的火流沖刷的人，都到火湖裏去。整個宇宙就是這兩條河流的故事。到末了，生命的水流就流成一個水城，審判的火流就流成一個火湖。

我們今天有雙重的身分，既是祭司，又是君王；與祭司職分有關的是神施恩的寶座，與君王職分有關的是神掌權的寶座。我們能來到神面前，摸祂施恩的寶座，得着祂的活水，從我們通過，好受憐憫，得恩典，作應時的幫助。我們也能在這裏，摸神掌權的寶座，讓神伸出手來審判地上一切不該有的光景。

神要我們這些蒙恩的人常常進入至聖所，摸神施恩的寶座，讓神生命的活水流通。結果，在我們裏面的光景，就是新耶路撒冷。神和羔羊的寶座，就設立是我們裏面，生命的活水就在我們裏面流通。這個流通，就把我們眾人都流到神的交通裏，叫我們眾人都都在祂的生命和聖靈裏，同被建造，成為祂聖別的居所。這就是神今天所要的（祭司職分與神的建造，一一四至一一七頁）。

參讀：祭司職分與神的建造，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

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事奉—享受基督作一切

8 7 8 7 副 (英 911)

降 A 大調

3/4

1 · 2 | 3 · 1 2 3 | 2 1 1 · 6 | 5 · 1 7 1 | 2 —
 一 祭 司 生 活 何 等 有 福, 得 享 基 督 作 一 切!

1 · 2 | 3 · 1 2 3 | 2 1 1 · 6 | 5 1 2 7 | 1 —
 衣、食、住 處, 全 是 基 督, 並 有 基 督 為 產 業。

3 · 4 | 5 · 3 4 3 | 3 2 2 · 3 | 4 · 2 3 4 | 3 —
 (副) 祭 司 生 活 何 等 有 福, 得 享 基 督 作 一 切!

3 · 2 | 1 · 2 1 7 | 6 1 1 · 2 | 3 1 2 7 | 1 — ||
 衣、食、住 處, 全 是 基 督, 並 有 基 督 為 產 業。

二 祭 司 供 職 所 披 所 戴, 全 是 基 督 的 榮 美;
 聖 服、聖 冠、面 牌、胸 牌, 榮 耀、華 美 又 尊 貴。

三 祭 司 向 神 獻 上 基 督, 作 神 悅 納 的 祭 物,
 就 得 享 受 祂 作 食 物, 飽 嘗 基 督 的 豐 富。

四 披 戴 基 督, 與 祂 聯 合, 外 面 有 祂 作 彰 顯;
 喫 喝 基 督, 與 祂 調 和, 裏 面 有 祂 來 充 滿。

五 祭 司 所 住, 神 聖、榮 耀, 乃 是 擴 大 的 基 督;
 祭 司 在 此 同 被 建 造, 就 有 屬 靈 的 住 處。

六 祭 司 所 有 也 是 基 督— 祭 司 惟 一 的 產 業;
 祭 司 生 活 所 有 事 物, 全 是 基 督 的 一 切!

Hymns, #911

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.

