二〇一二年夏季训练

主题：小申言者书结晶读经

标语

神在祂的经纶里对以色列爱的惩治，
对以色列行政的对付，并对列国的审判，
结果带进作神经纶中心与普及之基督的显现，
以带进国度，就是复兴的时代。

我们这些在基督里的信徒，是基督身体上的肢体，
作三一神的生机体；我们应当渴慕作得胜者，
大能者，照著调和的灵行动，而扩大基督的显现，
好与基督一同回来，
在哈米吉顿之战中对付敌基督，
并在千年国里与基督一同作王。

召会作为耶和华的殿，父的家，乃是神的居所—
神在此能得著满足和安息，并在其中生活行动，
以成就祂的意愿，满足祂心里的渴望，
完成祂永远的经纶，终极完成祂永远的目标新耶路撒冷，
使祂得著永远的彰显。

我们藉著今时代的职事，
达到神永远经纶之神圣启示的最高峰，
过神人的生活，并按照神牧养人，
以建造召会作神的家，就是神与人相互的住处，
就能活在人类历史中的神圣历史里，
而进入新的复兴，以结束这个世代。

2012 Summer Training

General Subject: Crystallization-Study of the Minor Prophets

Banners

God's economy in His loving chastisement of Israel,
in His governmental dealing with Israel, and in His judgment upon the nations
issues in the manifestation of Christ as the centrality and universality in God's economy
to bring in the kingdom, the age of restoration.

We believers in Christ are members of the Body of Christ
as the organism of the Triune God, and we should aspire to be the overcomers,
the mighty ones, who will enlarge the manifestation of Christ
by walking according to the mingled Spirit, who will return with Christ
to deal with Antichrist at the battle of Armageddon,
and who will be His co-kings in the millennium.

The church as the house of Jehovah, the Father's house,
is the dwelling place of God—the place where God can have His satisfaction and rest
and where God lives and moves to accomplish His will, to satisfy the desire of His heart,
and to carry out His eternal economy to consummate the New Jerusalem
as His eternal goal for His eternal expression.

We can live in the divine history within human history and enter into a new revival
to end this age by arriving at the highest peak of the divine revelation
of the eternal economy of God through the ministry of the age,
by living the life of a God-man, and by shepherding people according to God
for the building up of the church as the house of God,
the mutual abode of God and man.

篇题

第一篇　基督的中心与普及，以及神与祂的子民
联结为宇宙夫妇

第二篇　以色列的复兴—藉著神的爱而在生命里被变化

第三篇　三个含示基督的点

第四篇　约珥书的中心思想
及其四种蝗虫控制的豫言

第五篇　从神的经纶看宇宙的历史—
人类历史里的神圣历史

第六篇　大能者的降临

第七篇　基督作为真大卫，回来复兴祂的国

第八篇　更大的约拿

第九篇　基督从太初而出

第十篇　耶和华殿的建造

第十一篇　为著主第二次来临和世代的终结，
经历玛拉基书里医治的基督

第十二篇　小申言者书中所启示的复兴

Contents

Message 1: The Centrality and Universality of Christ
and the Union of God and His People to Be a Universal Couple

Message 2: The Restoration of Israel—Transformation in Life by God's Love

Message 3: Three Implications concerning Christ

Message 4: The Central Thought of the Book of Joel
with Its Controlling Prophecy of Four Kinds of Locusts

Message 5: The Universal History according to God's Economy—
the Divine History within the Human History

Message 6: The Descent of the Mighty Ones

Message 7: Christ Coming Back

Message 8: The Greater Jonah

Message 9: Christ's “Goings Forth” from the Days of Eternity

Message 10: The Building of the House of Jehovah

Message 11: Experiencing the Healing Christ in Malachi for the Lord's
Second Coming and the Consummation of the Age

Message 12: The Revival Revealed in the Minor Prophets

二〇一二年夏季训练标语诗歌

标语一

D 大调　　4/4

D　　G　　A　　D

1 2 | 3 3 3 2 1 – | 0 4 4 4 3 2 | 3 3 2 1 |

神 在 祂 的 经 纶 里　　对 以 色 列 爱 的 惩

A　　D　　G　　A

2 – – 1 2 | 3 · 2 1 3 | 4 – 4 3 | 2 – – – | 0 5 6 7 |

治， 对 以 色列行 政 的对 付，　　并 对 列

Bm　　G　　D　　Bm

1 – 1 7 | 7 6 – – | 5 5 5 5 5 4 3 | 2 1 – 2 3 |

国 的 审判， 结 果 带 进 作 神 经 纶 中 心

Em　　D A　　D　　A

4 4 4 3 2 | 3 – 2 · 1 | 1 – – – | 0 – 5 5 4 3 |

与 普 及 之 基 督 的 显 现，　　结 果 带 进

D　　A/C#　　Em　　Bm

5 · 3 3 5 | 5 · 2 2 3 | 4 · 4 3 3 2 1 |

作 神 经 纶 中 心 与 普 及 之 基 督 的 显

Asus　　D　　A/C#

2 – 5 5 4 3 | 5 · 3 3 5 | 5 · 2 2 · 3 |

现， 以 带 进　　国　　度，带 进 国 度， 就

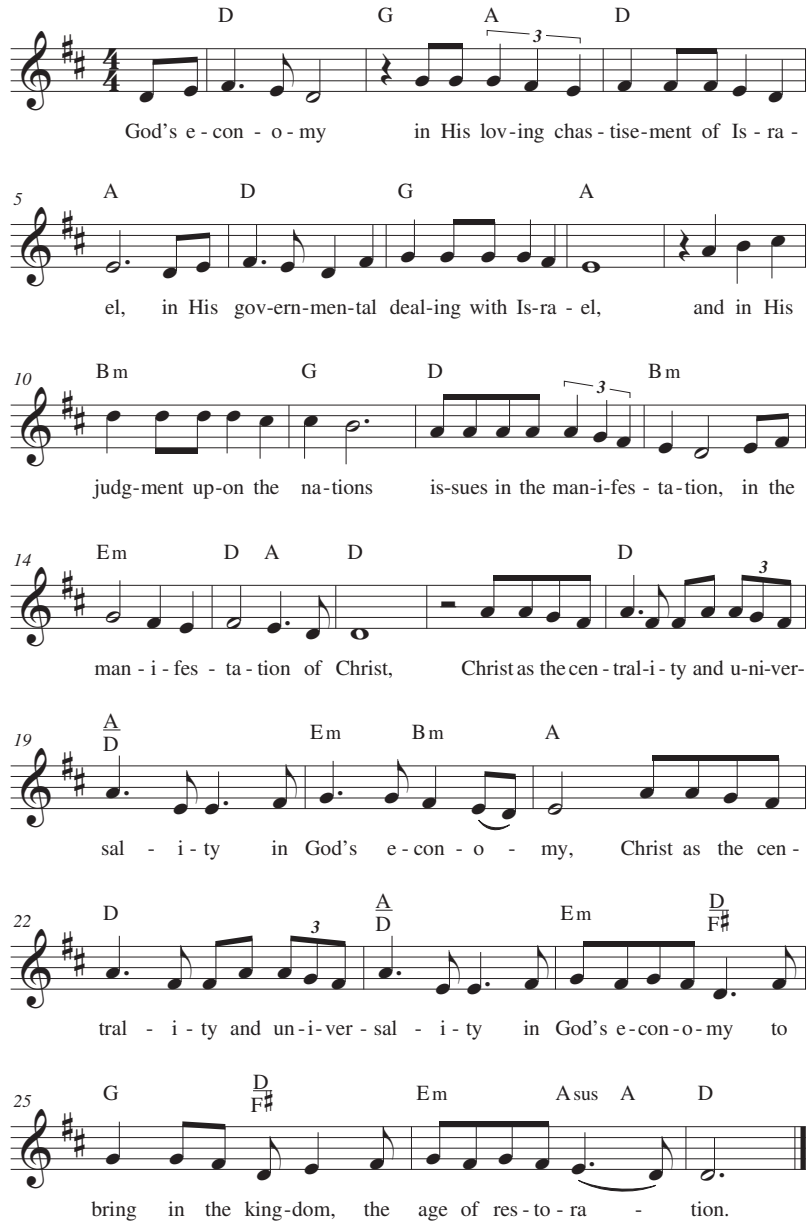
Em　　D/F#　　G　　D/F#　　Em　　Asus　　D

4 3 4 3 1 · 3 | 4 · 3 1 2 3 | 4 3 4 3 2 · 1 | 1 – – ‖

是 复 兴 的 时　　代，就 是 复兴的 时 代。

2012 Summer Training Banner Songs

Banner 1



二〇一二年夏季训练标语诗歌

标语二

D 大调　　4/4

D　A　Bm　G　D　Asus A7

3 3 2 1 7 | 1 – – 1 | 4 4 3 2 1 | 2 – – 2 3 |

我 们 这 些　在　基 督 里 的 信　徒，　是 基

G　A　D　Bm　G　E9　Asus A7

4 1 7 1 2 | 3 2 1 1 7 | 1 1 1 3 3 | 2 – – – |

督 身 体 上 的　肢　体，作 三　一 神的生机　体；

D　A　Bm　G　D　A

3 3 2 1 7 | 1 – – 1 1 | 4 4 3 2 1 | 2 – – 2 3 |

我 们 应 当 渴　慕　作 得　胜者，大能　者，　照着

G　A　D　Bm　G　A

4 1 7 1 2 | 3 2 1 1 1 | 1 1 1 7 1 2 |

调　和 的　灵 行 动，而 扩　大 基 督 的 显

D　F#m　G　Asus

1 – 3 5 | 7 – 6 7 | 1 4 4 · 3 | 3 2 0 1 3 5 |

现，好 与 基 督　一　同　回 来，　一 同 回

F#m　G　Asus　G　F#m

7 · 6 6 7 | 1 4 4 3 | 2 – – 7 | 7 1 – 2 1 | 7 1 – 7 |

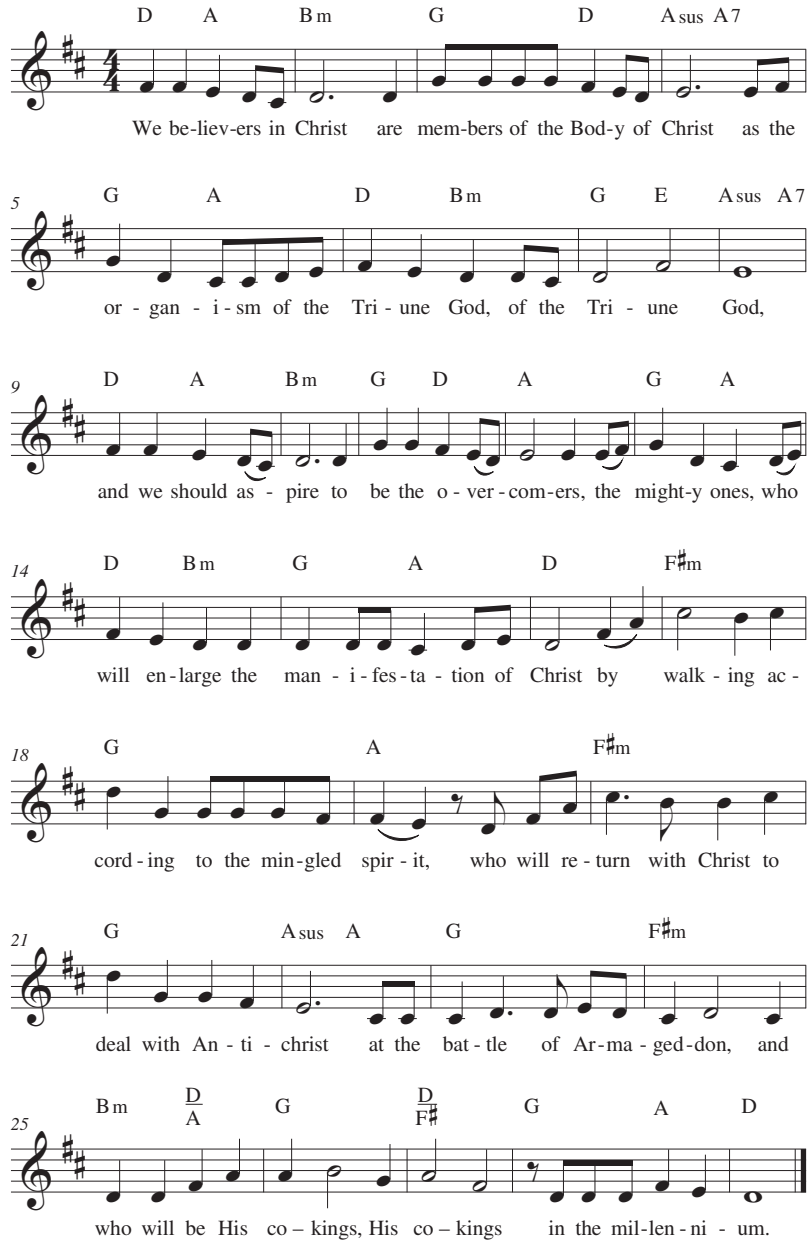
来，在 哈米　吉顿之战　中　对　付　敌　基督，并

Bm　D/A　G　D/F#　D/G　A　D

1 1 3 5 | 5 6 – 4 | 5 – 3 – | 0 1 1 3 2 | 1 – – – ‖

在 千 年　国 里　与　基　督　一同作　王。

Banner 2



二〇一二年夏季训练标语诗歌

标语三

A 大调　　3/4

A　　E　　D　　A　　D　　A　　E

5 | 1 2 1 | 7 1 7 | 6 – – | 5 – 3 | 6 – – | 5 – 3 | 2 – – |

召　会作为　耶和华　的　　殿，　　父　　的　　家，

F#m　　C#m　　D　　A　　D　　E

0 – 5 | 1 2 1 | 7 1 7 | 6 – – | 5 – 5 | 6 7　1 | 2 – 7 |

乃　是　　神　的　居　　所，乃　是　神　的　居

A　　D　　E　　A　　F

1 – – | 0 – 1 7 | 6 – 1 | 7 · 7 1 2 | 3 – 2 | 2 1　1 7 |

所—　　神　在　此　能　得着满　足　和　安息，并在

D　　E　　A　　D　　E

6 – 1 | 7　6　5 | 5 – – | 5 · 1 1 7 | 6 7 1 | 2 – 1　2 |

其　中　生　活　行　动，　　以成就　祂的意　愿，成　就

A　　F#m　　Bm　　D　　E

3　3 · 2 | 1 – 3 | 4 3 4 4 3 | 2　1　3 | 2 – – | 2 – 5 |

祂　的　意　愿，满　足　祂心　里的渴　望，　　完

A　　E/Gm　　F#m　　Bm

2　3　5 | 2　3　1 | 1　7　6 – | 6 – 6 | 3 · 2　2　1 |

成　祂　永　远　的　经　纶，　　终　极　完成祂

D　　E　　A　　E/Gm

1 · 7　1　3 | 2 – – | 2 · 5　5　5 | 2 – 1 | 3 · 2　1 7 |

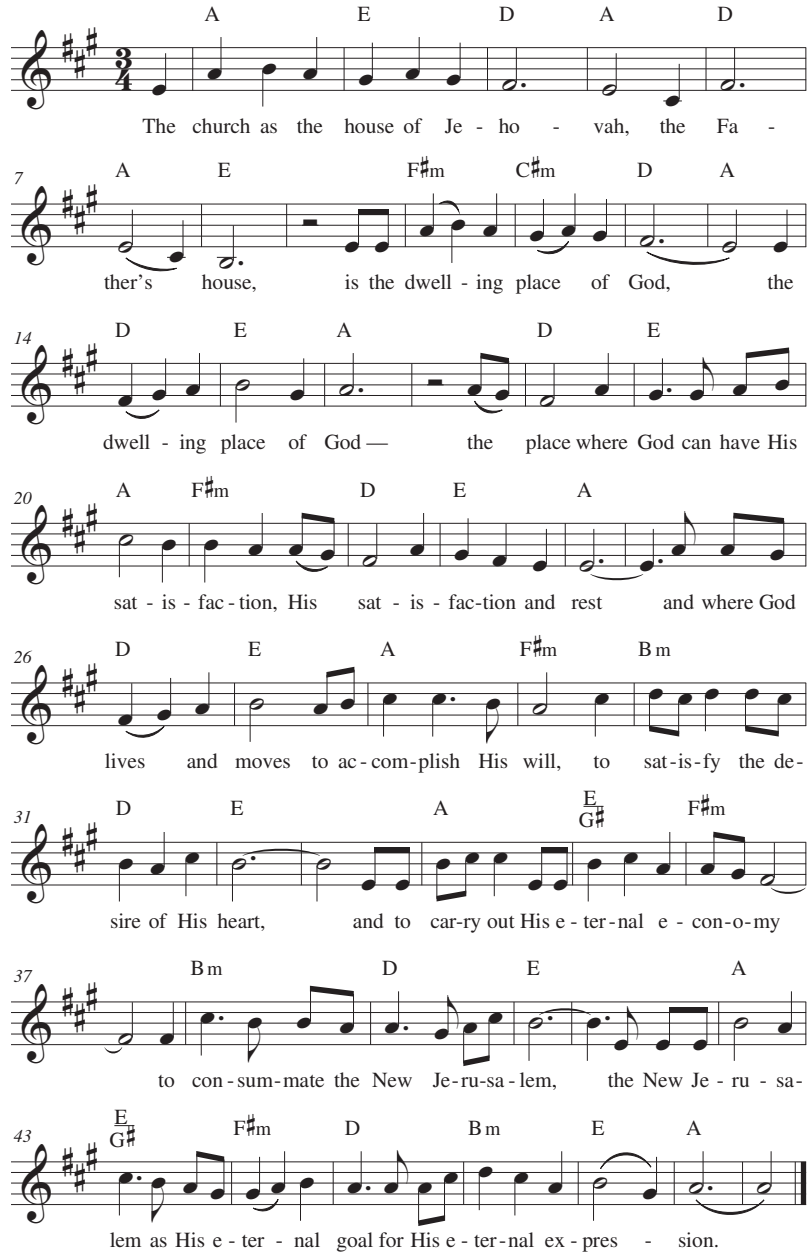
永　远　的　目　标　　祂永远　的　目　标　新耶

F#m　　D　　Bm　　E　　A

7　1　2 | 1 ·　1　1　3 | 4　3　1 | 2 – 7 | 1 – – | 1 – ‖

路　撒　冷，使祂得　着永远　的　彰　显。

Banner 3



二〇一二年夏季训练标语诗歌

标语四

D 大调　　4/4

F　　Gm
5 5 | 1 – 1 7 1 6 | 5 5 6 5 6 7 | 1 4 – 4 1 |
我 们 藉 着 今 时 代 的 职 事，达 到 神 永

C　　F　　Bb　　C
7 – – 5 | 1 1 1 2 3 | 4 6 · 6 7 1 | 2 – – 5 1 |
远 经 纶 之 神 圣 启 示 的 最 高 峰， 过

F　　C　　Fsus F
3 3 – 2 1 | 2 3 4 · 7 7 1 | 2 – 3 4 | 4 3 · 3 2 1 |
神 人 的 生 活，并 按 照 神 牧 养 人， 以 建 造

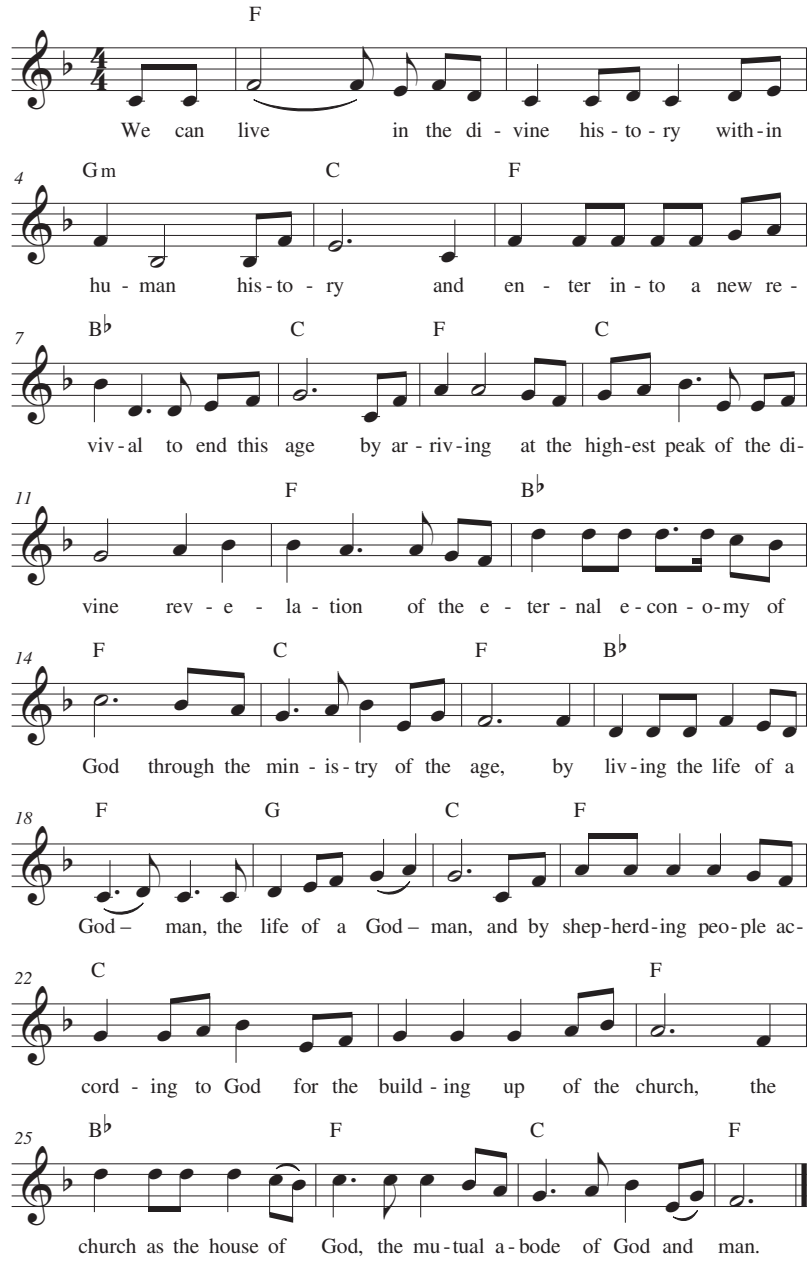
Bb　　F　　C
6 6 6 6 5 4 | 5 – – 4 3 | 2 2 3 4 4 7 2 |
召 会 作 神 的 家， 就 是 神 与 人 相 互 的 住

F　　Bb　　F　　G
1 – – 1 | 6 6 6 1 7 6 | 5 · 6 5 · 5 | 6 7 1 2 3 |
处， 就 能 活 在 人 类 历 史 中 的 神 圣 历 史

C　　F　　C
2 – – 5 1 | 3 – 3 2 1 | 2 · 3 4 7 1 | 2 2 2 3 4 |
里， 而 进 入 新 的 复 兴，以 结 束 这 个 世

F　　Bb　　F　　C　　F
3 – – 1 | 6 6 6 5 4 | 5 – – 4 3 | 2 · 3 4 7 2 | 1 – – ‖
代， 而 进入新的复 兴， 以 结 束 这 个世 代。

Banner 4



© 2012 Living Stream Ministry

二〇一二年夏季训练

小申言者书结晶读经

第一篇

基督的中心与普及，以及神与祂的子民联结为宇宙夫妇

读经：弥五2，珥三16～18，摩九11，玛四2，何二19～20

纲　目

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

弥 5:2 （伯利恒以法他阿，你在犹大诸城中为小，将来必有一位从你那里为我而出，在以色列中作掌权者；祂是从亘古，从太初而出。）

珥 3:16 耶和华必从锡安吼叫，从耶路撒冷发声，天地就震动。耶和华却要作祂百姓的避难所，作以色列人的保障。

珥 3:17 你们就知道我是耶和华你们的神，住在锡安我的圣山。那时，耶路撒冷必成为圣，外人不再从其中经过。

珥 3:18 到那日，大山要滴新酒，小山要流奶；犹大一切的溪河都有水流，必有泉源从耶和华的殿中流出来，浇灌什亭谷。

2012 Summer Training

Crystallization-Study of the Minor Prophets

Message One

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

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

Outline

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

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

Joel 3:16 And Jehovah will roar from Zion, / And from Jerusalem He will utter His voice, / And the heavens and the earth will shake. / But Jehovah will be a shelter to His people / And a stronghold to the children of Israel.

Joel 3:17 Thus you will know that I am Jehovah your God, / Dwelling in Zion, My holy mountain. / And Jerusalem will be holy, / And strangers will pass through her no longer.

Joel 3:18 And in that day / The mountains will drop down fresh wine, / And the hills will flow with milk; / And all the waterways of Judah / Will flow with water, / And a fountain will go forth from the house of Jehovah, / And it will water the valley of Shittim.

摩 9:11 到那日，我必建立大卫倒塌的帐幕，堵住其中的破口，把那毁坏的建立起来，重新修造，像古时一样；

玛 4:2 但向你们敬畏我名的人，必有公义的日头升起，其翅膀有医治之能；你们必如圈里的肥牛犊出来跳跃。

何 2:19 我必聘你永远归我为妻，以公义和公平，以慈爱和怜恤聘你归我；

何 2:20 也必以信实聘你归我，你就必认识我耶和华。

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

珥 1:4 剪蝗剩下的，群蝗来吃；群蝗剩下的，舔蝗来吃；舔蝗剩下的，毁蝗来吃。

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

珥 2:25 我打发到你们中间的大军队，就是群蝗、舔蝗、毁蝗、剪蝗，那些年所吃的，我要补还你们。

珥 3:16 耶和华必从锡安吼叫，从耶路撒冷发声，天地就震动。耶和华却要作祂百姓的避难所，作以色列人的保障。

珥 3:17 你们就知道我是耶和华你们的神，住在锡安我的圣山。那时，耶路撒冷必成为圣，外人不再从其中经过。

珥 3:18 到那日，大山要滴新酒，小山要流奶；犹大一切的溪河都有水流，必有泉源从耶和华的殿中流出来，浇灌什亭谷。

Amos 9:11 In that day I will raise up / The fallen tabernacle of David, / And I will wall up its breaches / And raise up its ruins / And build it up as it was in the days of old;

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

Hosea 2:19 And I will betroth you to Myself forever; / Indeed I will betroth you to Myself / In righteousness and justice / And in lovingkindness and compassions;

Hosea 2:20 Indeed I will betroth you to Myself in faithfulness, / And you will know Jehovah.

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

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

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

Joel 2:25 And I will restore to you the years / That the swarming locust has eaten, / The licking locust and the consuming locust and the cutting locust, / My great army / That I sent among you.

Joel 3:16 And Jehovah will roar from Zion, / And from Jerusalem He will utter His voice, / And the heavens and the earth will shake. / But Jehovah will be a shelter to His people / And a stronghold to the children of Israel.

Joel 3:17 Thus you will know that I am Jehovah your God, / Dwelling in Zion, My holy mountain. / And Jerusalem will be holy, / And strangers will pass through her no longer.

Joel 3:18 And in that day / The mountains will drop down fresh wine, / And the hills will flow with milk; / And all the waterways of Judah / Will flow with water, / And a fountain will go forth from the house of Jehovah, / And it will water the valley of Shittim.

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

何 14:1 以色列阿，你要归向耶和华你的神；你是因自己的罪孽绊跌了。

何 14:2 当带著祷告的话归向耶和华，对祂说，求你赦免一切罪孽，恩慈的收纳我们；这样，我们就把嘴唇的祭，如同牛犊献上。

何 14:3 亚述不能拯救我们；我们不再骑马；也不再对我们手所造的说，你是我们的神，因为孤儿在你那里得蒙怜恤。

何 14:4 我必医治他们的背道，甘心爱他们；因为我的怒气已从他们转消。

何 14:5 我必向以色列如甘露，他必如百合花开放，如利巴嫩的树木扎根。

何 14:6 他的枝条必延伸，他的荣华如橄榄树，他的香气如利巴嫩的香柏树。

何 14:7 曾坐在他荫下的必归回，发旺如五谷，开花如葡萄树；他的名声如利巴嫩的酒。

何 14:8 以法莲必说，我与偶像还有甚麽相干呢？我耶和华必回答他，也必顾念他。我如青翠的松树，你的果子从我而得。

何 14:9 谁是智慧人？他可以明白这些事。谁是通达人？他可以知道这一切。因为耶和华的道路是正直的，义人必在其中行走，有过犯的人却在其上绊跌。

摩 9:11 到那日，我必建立大卫倒塌的帐幕，堵住其中的破口，把那毁坏的建立起来，重新修造，像古时一样；

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

Hosea 14:1 Return, O Israel, / To Jehovah your God, / For you have fallen by your iniquity.

Hosea 14:2 Take words with you, / And return to Jehovah; / Say to Him, / Forgive all iniquity, / And take us graciously; / Thus we will render our lips as bulls.

Hosea 14:3 Assyria will not save us; / We will not ride upon horses. / Neither will we say again to the work of our hands, Our God! / Because in You the orphan finds compassion.

Hosea 14:4 I will heal their apostasy; / I will love them freely; / For My anger has turned away from him.

Hosea 14:5 I will be like the dew to Israel; / He will bud like the lily / And will send forth his roots like the trees of Lebanon.

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

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

Hosea 14:8 Ephraim says, What have I yet to do with idols? / I respond and look on him. / I am like a green fir tree; / From Me your fruit is found.

Hosea 14:9 Who is wise? / Then let him understand these things. / Who is intelligent? Then let him know them. / For the ways of Jehovah are right, / And the righteous will walk in them, / But the transgressors will stumble in them.

Amos 9:11 In that day I will raise up / The fallen tabernacle of David, / And I will wall up its breaches / And raise up its ruins / And build it up as it was in the days of old;

弥 4:1 末後的日子，耶和华殿的山必坚立於诸山之顶，高举过於众冈陵；万民都要涌向这山。

Micah 4:1 But in the last days / The mountain of the house of Jehovah / Will be established on the top of the mountains; / And it will be lifted up above the hills; / And the peoples will stream to it.

弥 4:2 必有许多国的民前来，说，来罢，我们登耶和华的山，上雅各神的殿；祂必将祂的道路教导我们，使我们行祂的路径；因为训诲必出於锡安，耶和华的言语必出於耶路撒冷。

Micah 4:2 And many nations will come and say, / Come and let us go up to the mountain of Jehovah / And to the house of the God of Jacob; / That He may instruct us in His ways, / And that we may walk in His paths; / For from Zion will go forth instruction, / And the word of Jehovah from Jerusalem.

弥 4:3 祂必在多族的民中施行审判，为远方许多的国断定是非。他们要将刀打成犁头，把枪打成镰刀；这国不举刀攻击那国，他们也不再学习战事。

Micah 4:3 And He will judge between many peoples / And will decide matters for numerous nations from afar. / And they will beat their swords into plowshares / And their spears into pruning knives; / Nation will not lift up sword against nation, / Nor will they learn war anymore.

弥 4:4 人人都要坐在自己葡萄树下和无花果树下，无人惊扰；因为万军之耶和华已经亲口说了。

Micah 4:4 And they will each sit underneath his vine / And underneath his fig tree, / And no one will disturb them; / For the mouth of Jehovah of hosts has spoken.

四 全部申言者书的中心点乃是基督—路二四 27，约五 39：

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

路 24:27 於是从摩西和众申言者起，凡经上指著自己的话，都给他们讲解明白了。

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

约 5:39 你们查考圣经，因你们以为其中有永远的生命，为我作见证的就是这经。

John 5:39 You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me.

1 神的目的，神的愿望，就是使基督成为神经纶的中心与普及—西一 15 ～ 18。

1. God's intention, God's desire, makes Christ the centrality and universality in His economy—Col. 1:15-18.

西 1:15 爱子是那不能看见之神的像，是一切受造之物的首生者。

Col 1:15 Who is the image of the invisible God, the Firstborn of all creation,

西 1:16 因为万有，无论是在诸天之上的、在地上的、能看见的、不能看见的、或是有位的、主治的、执政的、掌权的，都是在祂里面造的；万有都是藉著祂并为著祂造的；

Col 1:16 Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.

西 1:17 祂在万有之先，万有也在祂里面得以维系；

Col 1:17 And He is before all things, and all things cohere in Him;

西 1:18 祂也是召会身体的头；祂是元始，是从死人中

Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn

复活的首生者，使祂可以在万有中居首位；

2 在新约里，基督是一切，又在一切之内；在新人里，基督是每一个人，又在每 一个人之内；因此，整个召会不是别的，全是基督—三 10～11，林前十二 12。

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

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

林前 12:12 就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。

五 小申言者书的中心思想包含以下有关基督的点：

1 神要审判世界，因此罪人当豫备迎见神—珥三 2 上，摩四 12，徒十七 31。

珥 3:2 上 我要聚集万民，带他们下到约沙法谷；为了我的百姓，就是我的产业以色列，我要在那里审判他们，…

摩 4:12 因此，以色列阿，我必向你这样行；以色列阿，我既必这样行，你当豫备迎见你的神。

徒 17:31 因为祂已经定了日子，要藉著祂所设立的人，按公义审判天下；祂已叫这人从死人中复活，供万人作可信的凭据。

2 基督这永远的神圣者，来到地上，出生为人—弥五 2。

弥 5:2 （伯利恒以法他阿，你在犹大诸城中为小，将来必有一位从你那里为我而出，在以色列中作掌权者；祂是从亘古，从太初而出。）

3 基督进入死，并从死里复活，使神的救恩延伸到万国—拿一 17，二 10，三 2。

from the dead, that He Himself might have the first place in all things;

2. In the New Testament Christ is all and in all; in the new man Christ is everyone and in everyone, and thus the whole church is nothing but Christ—3:10-11; 1 Cor. 12:12.

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

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

1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

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

1. God will judge the world, and thus sinners should prepare to meet God—Joel 3:2a; Amos 4:12; Acts 17:31.

Joel 3:2a I will gather all the nations / And will bring them down to the valley of Jehoshaphat; / And I will enter into judgment with them there / Because of My people and My inheritance Israel, / …

Amos 4:12 Therefore this is what I will do to you, O Israel; / And because I will do this to you, / Prepare to meet your God, O Israel.

Acts 17:31 Because He has set a day in which He is to judge the world in righteousness by the man whom He has designated, having furnished proof to all by raising Him from the dead.

2. Christ, as the eternally divine One, came to earth and was born to be human—Micah 5:2.

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

3. Christ entered into death and resurrected from it for the extending of God's salvation to all the nations—Jonah 1:17; 2:10; 3:2.

拿 1:17 耶和华安排一条大鱼吞了约拿，约拿在鱼腹中三日三夜。

拿 2:10 耶和华吩咐鱼，鱼就把约拿吐在旱地上。

拿 3:2 起来，往尼尼微大城去，向那城的居民宣告我所要吩咐你宣告的话。

4 悔改并相信基督的罪人，必蒙神赦免其罪，并蒙神称义，得著神圣的生命，使他们得以在神圣的光中行走，成为基督的大能者，在祂第二次来时，与祂一同受神差遣—摩四 12，弥七 8～9，18～19，哈二 4，珥三 11 下。

摩 4:12 因此，以色列阿，我必向你这样行；以色列阿，我既必这样行，你当豫备迎见你的神。

弥 7:8 我的仇敌阿，不要向我夸耀；我虽跌倒，却要起来；我虽坐在黑暗里，耶和华却是我的光。

弥 7:9 我要忍受耶和华的恼怒，因我得罪了祂；直等祂为我辨屈，为我 施行公理；祂必领我出到光中，我必得见祂的公义。

弥 7:18 有何神像你，赦免罪孽，越过你产业之馀民的过犯呢？祂不永远怀怒，因祂乐意施慈爱。

弥 7:19 祂必再怜恤我们，将我们的罪孽踏在脚下。你必将他们的一切罪投於深海。

哈 2:4 看哪，自高自大的人，心不正直；只是义人必本於信得生。

珥 3:11 下 …耶和华阿，求你使你的大能者在那里降临！

5 基督要如公义的日头升起，又要作立约的使者而来，在锡安作王，并牧养以色列，然後复兴的千年国要被带进来—玛四 2，三 1，弥四 1～3，7 下，五 4，何十四 4～8，启二十 4，6，太十九 28。

Jonah 1:17 And Jehovah prepared a great fish to swallow Jonah up, and Jonah was in the stomach of the fish for three days and three nights.

Jonah 2:10 And Jehovah spoke to the fish, and it vomited Jonah out onto the dry land.

Jonah 3:2 Arise, go to Nineveh, the great city; and proclaim to it the proclamation that I will speak to you.

4. Sinners who repent and believe in Christ will be forgiven of their sins and justified by God to have the divine life so that they may walk in the divine light and become the mighty ones of Christ, sent with Him by God in Christ's second coming—Amos 4:12; Micah 7:8-9, 18-19; Hab. 2:4; Joel 3:11b.

Amos 4:12 Therefore this is what I will do to you, O Israel; / And because I will do this to you, / Prepare to meet your God, O Israel.

Micah 7:8 Do not rejoice against me, O my enemy; / When I fall, I will rise up; / When I sit in the darkness, / Jehovah will be a light to me.

Micah 7:9 I will bear the indignation of Jehovah - / For I have sinned against Him - / Until He plead my cause / And execute justice for me; / He will bring me forth into the light; / I will see His righteousness.

Micah 7:18 Who is a God like You, / Pardoning iniquity / And passing over the transgression / Of the remnant of His inheritance? / He does not retain His anger forever, / For He delights in lovingkindness.

Micah 7:19 He will again have compassion on us; / He will tread our iniquities underfoot. / And You will cast into the depths of the sea / All their sins.

Hab 2:4 See, he who is puffed up, his soul is not upright within him, / But the righteous one will live by his faith.

Joel 3:11b … There cause Your mighty ones to descend, O Jehovah!

5. Christ will arise as the Sun of righteousness and come as the Angel of the covenant to reign in Zion and to shepherd Israel, and then the millennium of the restoration will be brought in—Mal. 4:2; 3:1; Micah 4:1-3, 7b; 5:4; Hosea 14:4-8; Rev. 20:4, 6; Matt. 19:28.

玛 4:2 但向你们敬畏我名的人，必有公义的日头升起，其翅膀有医治之能；你们必如圈里的肥牛犊出来跳跃。

玛 3:1 万军之耶和华说，我要差遣我的使者，在我前面豫备道路；你们所寻求的主，必忽然来到祂的殿；立约的使者，就是你们所羡慕的，快要来到。

弥 4:1 末後的日子，耶和华殿的山必坚立於诸山之顶，高举过於众冈陵；万民都要涌向这山。

弥 4:2 必有许多国的民前来，说，来罢，我们登耶和华的山，上雅各神的殿；祂必将祂的道路教导我们，使我们行祂的路径；因为训诲必出於锡安，耶和华的言语必出於耶路撒冷。

弥 4:3 祂必在多族的民中施行审判，为远方许多的国断定是非。他们要将刀打成犁头，把枪打成镰刀；这国不举刀攻击那国，他们也不再学习战事。

弥 4:7下 …耶和华要在锡安山作王治理他们，从今直到永远。

弥 5:4 祂必站起来，靠耶和华的力量，并耶和华祂神之名的威严，牧养祂的羊群；他们要安然居住，因为如今祂必尊大，直到地极。

何 14:4 我必医治他们的背道，甘心爱他们；因为我的怒气已从他们转消。

何 14:5 我必向以色列如甘露，他必如百合花开放，如利巴嫩的树木扎根。

何 14:6 他的枝条必延伸，他的荣华如橄榄树，他的香气如利巴嫩的香柏树。

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

Mal 3:1 I am about to send My messenger, and he will clear the way before Me; and suddenly the Lord, whom you seek, will come to His temple. And the Angel of the covenant, whom you desire, He will come, says Jehovah of hosts.

Micah 4:1 But in the last days / The mountain of the house of Jehovah / Will be established on the top of the mountains; / And it will be lifted up above the hills; / And the peoples will stream to it.

Micah 4:2 And many nations will come and say, / Come and let us go up to the mountain of Jehovah / And to the house of the God of Jacob; / That He may instruct us in His ways, / And that we may walk in His paths; / For from Zion will go forth instruction, / And the word of Jehovah from Jerusalem.

Micah 4:3 And He will judge between many peoples / And will decide matters for numerous nations from afar. / And they will beat their swords into plowshares / And their spears into pruningknives; / Nation will not lift up sword against nation, / Nor will they learn war anymore.

Micah 4:7b … And Jehovah will reign over them in Mount Zion / From then on, and even forever.

Micah 5:4 And He will stand and feed His flock in the strength of Jehovah, / In the majesty of the name of Jehovah His God; / And they will abide, for now He will be great / Unto the ends of the earth.

Hosea 14:4 I will heal their apostasy; / I will love them freely; / For My anger has turned away from him.

Hosea 14:5 I will be like the dew to Israel; / He will bud like the lily / And will send forth his roots like the trees of Lebanon.

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

何 14:7 曾坐在他荫下的必归回，发旺如五谷，开花如葡萄树；他的名声如利巴嫩的酒。

何 14:8 以法莲必说，我与偶像还有甚麽相干呢？我耶和华必回答他，也必顾念他。我如青翠的松树，你的果子从我而得。

启 20:4 我又看见几个宝座和坐在上面的，有审判的权柄赐给他们。我又看见那些为耶稣的见证、并为神的话被斩者，以及那些没有拜过兽与兽像，额上和手上也没有受过它印记之人的魂，他们都活了，与基督一同作王一千年。

启 20:6 在头一次复活有分的有福了，圣别了，第二次的死在他们身上没有权柄；他们还要作神和基督的祭司，并要与基督一同作王一千年。

太 19:28 耶稣就对他们说，我实在告诉你们，你们这些跟从过我的人，在复兴的时候，当人子坐在祂荣耀的宝座上，你们也要坐在十二个宝座上，审判以色列十二个支派。

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

Hosea 14:8 Ephraim says, What have I yet to do with idols? / I respond and look on him. / I am like a green fir tree; / From Me your fruit is found.

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.

Rev 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

Matt 19:28 And Jesus said to them, Truly I say to you that you who have followed Me, in the restoration, when the Son of Man sits on the throne of His glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel.

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

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

何 1:2 耶和华初次与何西阿说话，对他说，你去娶淫妇为妻，也收那从淫乱所生的儿女，因为这地大行淫乱，离弃耶和华。

何 2:19 我必聘你永远归我为妻，以公义和公平，以慈爱和怜恤聘你归我；

何 2:20 也必以信实聘你归我，你就必认识我耶和华。

耶 2:2 你去向耶路撒冷人的耳中喊叫，说，耶和华如此说，你幼年的恩爱，新婚的爱情，你怎样在旷野，在未曾耕种之地跟随我，我都记得。

Hosea 1:2 At the beginning of Jehovah's speaking to Hosea, Jehovah said to Hosea, Go, take to yourself a wife of harlotries / And children of harlotries, / For the land is entirely given over to harlotry, / And thus departs from Jehovah.

Hosea 2:19 And I will betroth you to Myself forever; / Indeed I will betroth you to Myself / In righteousness and justice / And in lovingkindness and compassions;

Hosea 2:20 Indeed I will betroth you to Myself in faithfulness, / And you will know Jehovah.

Jer 2:2 Go and cry in the ears of Jerusalem, saying, Thus says Jehovah: / I remember concerning you the kindness of your youth, / The love of your bridal days, / When you followed after Me in the wilderness, / In a land that was not sown.

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

何 2:19 我必聘你永远归我为妻，以公义和公平，以慈爱和怜恤聘你归我；

何 2:20 也必以信实聘你归我，你就必认识我耶和华。

1 在这联结里，神是祂子民的生命，而他们是祂的彰显；如此，神与祂所拣选的人就成为一对宇宙夫妇—启二二17。

启 22:17 那灵和新妇说，来！听见的人也该说，来！口渴的人也当来；愿意的都可以白白取生命的水喝。

2 大申言者书和小申言者书都说到神是丈夫，神的选民是妻子；这思想在新约中有完全的发展—太九15，林後十一2，启二一2，9～10。

太 9:15 耶稣对他们说，新郎和伴友同在的时候，伴友岂能哀恸？但日子将到，新郎要从他们中间被取去，那时他们就要禁食。

林後 11:2 我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。

启 21:2 我又看见圣城新耶路撒冷由神那里从天而降，豫备好了，就如新妇妆饰整 齐，等候丈夫。

启 21:9 拿著七个金碗，盛满末後七灾的七位天使中，有一位来对我说，你来，我要将新妇，就是羔羊的妻，指给你看。

启 21:10 我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。

二 整本圣经就是神圣的罗曼史，显示历世纪以来，神与人有一个罗曼史；因此，圣经记载神如何追求祂所拣选的人，至终与他们成为婚配—创二21～24，歌一2～4，赛五四5，六二5，耶二2，三1，

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

Hosea 2:19 And I will betroth you to Myself forever; / Indeed I will betroth you to Myself / In righteousness and justice / And in lovingkindness and compassions;

Hosea 2:20 Indeed I will betroth you to Myself in faithfulness, / And you will know Jehovah.

1. In this union God is His people's life, and they are His expression; in this way God and His chosen people become a universal couple—Rev. 22:17.

Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

2. Both the Major Prophets and the Minor Prophets speak of God as the Husband and of God's chosen people as the wife; this thought is fully developed in the New Testament—Matt. 9:15; 2 Cor. 11:2; Rev. 21:2, 9-10.

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

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

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

B. The entire Bible is a divine romance, showing that throughout the centuries God has had a romance with man; thus, the Bible is a record of how God courts His chosen people and eventually marries them—Gen. 2:21-24; S. S. 1:2-4; Isa. 54:5; 62:5; Jer. 2:2;

14，三一32，结十六8，二三5，何二7，19，太九15，约三29，林後十一2，弗五25～32，启十九7，二一2，9～10，二二17：

创 2:21 耶和华神使那人沉睡，他就睡了，於是取了他的一条肋骨，又把肉在原处合起来。

创 2:22 耶和华神就用那人身上所取的肋骨，建造成一个女人，领她到那人跟前。

创 2:23 那人说，这一次这是我骨中的骨，肉中的肉，可以称这为女人，因为这是从男人身上取出来的。

创 2:24 因此，人要离开父母，与妻子联合，二人成为一体。

歌 1:2 愿他用口与我亲嘴！因你的爱情比酒更美。

歌 1:3 你的膏油馨香；你的名如同倒出来的香膏，所以众童女都爱你。

歌 1:4 愿你吸引我，我们就快跑跟随你—王带我进了他的内室—我们必因你欢喜快乐；我们要称赞你的爱情，胜似称赞美酒。她们爱你是理所当然的。

赛 54:5 因为造你的，是你的丈夫；万军之耶和华是祂的名。救赎你的，是以色列的圣者；祂必称为全地的神。

赛 62:5 少年人怎样娶处女，你的众民也要照样娶你；新郎怎样喜悦新妇，你的神也要照样喜悦你。

耶 2:2 你去向耶路撒冷人的耳中喊叫，说，耶和华如此说，你幼年的恩爱，新婚的爱情，你怎样在旷野，在未曾耕种之地跟随我，我都记得。

耶 3:1 有话说，人若休妻，妻子离他而去，作了别人的妻子，前夫岂能再回到她那里麽？若回到她那里，那地岂不是大大污秽了麽？但你和许多所爱的人行邪淫，还可以归向我；这是耶和华说的。

3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7; 21:2, 9-10; 22:17:

Gen 2:21 And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place.

Gen 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.

Gen 2:23 And the man said, This time this is bone of my bones / And flesh of my flesh; / This one shall be called Woman / Because out of Man this one was taken.

Gen 2:24 Therefore a man shall leave his father and his mother and shall cleave to his wife, and they shall become one flesh.

S.S. 1:2 Let him kiss me with the kisses of his mouth! / For your love is better than wine.

S.S. 1:3 Your anointing oils have a pleasant fragrance; / Your name is like ointment poured forth; / Therefore the virgins love you.

S.S. 1:4 Draw me; we will run after you - The king has brought me into his chambers - / We will be glad and rejoice in you; / We will extol your love more than wine. / Rightly do they love you.

Isa 54:5 For your Maker is your Husband; / Jehovah of hosts is His name. / And the Holy One of Israel is your Redeemer; / He is called the God of all the earth.

Isa 62:5 For as a young man marries a virgin, / Your sons will marry you; / And with the joy of the bridegroom over the bride / Your God will rejoice over you.

Jer 2:2 Go and cry in the ears of Jerusalem, saying, Thus says Jehovah: / I remember concerning you the kindness of your youth, / The love of your bridal days, / When you followed after Me in the wilderness, / In a land that was not sown.

Jer 3:1 It is said, / If a man divorces his wife / And she goes from him / And becomes another man's wife, / Will he return to her again? / Will not that land be / Utterly polluted? / But you have committed fornication with many lovers. / Yet return to Me, declares Jehovah.

耶 3:14 耶和华说，背道的儿女阿，回来罢，因为我是你们的丈夫；并且我必将你们从一城取一人，从一族取两人，将你们带到锡安。

Jer 3:14 Return, O apostate children, declares Jehovah, for I am a Husband to you; and I will take you, one from a city and two from a family, and will bring you to Zion.

耶 31:32 不像我拉著他们祖宗的手，领他们出埃及地的时候，与他们所立的约；我虽是他们的丈夫，他们却背了我的约；这是耶和华说的。

Jer 31:32 Not like the covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.

结 16:8 我从你旁边经过，看见了你；那正是你动爱情的时候。我便展开衣襟搭在你身上，遮盖你的赤体；又向你起誓，与你结盟，你就归於我；这是主耶和华说的。

Ezek 16:8 Then I passed by you and saw you; and then was your time a time of love. And I spread My skirt over you and covered your nakedness; indeed I swore unto you and entered into a covenant with you, declares the Lord Jehovah, and you became Mine.

结 23:5 阿荷拉离开我行邪淫，贪恋所爱的人，就是邻近的亚述人；

Ezek 23:5 And Oholah committed fornication instead of remaining with Me, and she lusted after her lovers, after the Assyrians, who were close to her,

何 2:7 她必追随所爱的人，却追不上，她必寻找他们，却寻不见；便说，我要归回前夫，因我那时的光景比如今还好。

Hosea 2:7 And she will pursue her lovers / But will not overtake them; / And she will seek them but not find them; / And she will say, I will go / And return to my first husband, / For it was better for me then than now.

何 2:19 我必聘你永远归我为妻，以公义和公平，以慈爱和怜恤聘你归我；

Hosea 2:19 And I will betroth you to Myself forever; / Indeed I will betroth you to Myself / In righteousness and justice / And in lovingkindness and compassions;

太 9:15 耶稣对他们说，新郎和伴友同在的时候，伴友岂能哀恸？但日子将到，新郎要从他们中间被取去，那时他们就要禁食。

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

约 3:29 娶新妇的，就是新郎；新郎的朋友站著听祂，因著新郎的声音就欢喜快乐；所以我这喜乐满足了。

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

林後 11:2 我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。

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

弗 5:25 作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己，

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

弗 5:26 好圣化召会，藉著话中之水的洗涤洁净召会，

Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

弗 5:27 祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为 圣别、没有瑕疵。

弗 5:28 丈夫也当照样爱自己的妻子，如同爱自己的身体；爱自己妻子的，便是爱自己了。

弗 5:29 从来没有人恨恶自己的身体，总是保养顾惜，正像基督待召会一样，

弗 5:30 因为我们是祂身体上的肢体。

弗 5:31 为这缘故，人要离开父母，与妻子联合，二人成为一体。

弗 5:32 这是极大的奥秘，但我是指著基督与召会说的。

启 19:7 我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己豫备好了。

启 21:2 我又看见圣城新耶路撒冷由神那里从天而降，豫备好了，就如新妇妆饰整齐，等候丈夫。

启 21:9 拿著七个金碗，盛满末後七灾的七位天使中，有一位来对我说，你来，我要将新妇，就是羔羊的妻，指给你看。

启 21:10 我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。

启 22:17 那灵和新妇说，来！听见的人也该说，来！口渴的人也当来；愿意的都可以白白取生命的水喝。

1 当我们这些神的子民进入与神相爱的关系，我们就接受祂的生命，正如夏娃接受了亚当的生命一样—创二 21～22。

创 2:21 耶和华神使那人沉睡，他就睡了，於是取了他的一条肋骨，又把肉在原处合起来。

创 2:22 耶和华神就用那人身上所取的肋骨，建造成一

Eph 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Eph 5:28 In the same way the husbands also ought to love their own wives as their own bodies; he who loves his own wife loves himself.

Eph 5:29 For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church,

Eph 5:30 Because we are members of His Body.

Eph 5:31 For this cause a man shall leave his father and mother and shall be joined to his wife, and the two shall be one flesh.

Eph 5:32 This mystery is great, but I speak with regard to Christ and the church.

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

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

1. When we as God's people enter into a love relationship with God, we receive His life, just as Eve received the life of Adam—Gen. 2:21-22.

Gen 2:21 And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place.

Gen 2:22 And Jehovah God built the rib, which He had taken from the man, into a

个女人，领她到那人跟前。

woman and brought her to the man.

2 乃是这个生命使我们与神成为一，祂也与我们成为一——约三 3，5～6，15～16，29～30。

2. It is this life that enables us to become one with God and makes Him one with us—John 3:3, 5-6, 15-16, 29-30.

约 3:3 耶稣回答说，我实实在在的告诉你，人若不重生，就不能见神的国。

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

约 3:5 耶稣回答说，我实实在在的告诉你，人若不是从水和灵生的，就不能进神的国。

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

约 3:6 从肉体生的，就是肉体；从那灵生的，就是灵。

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

约 3:15 叫一切信入祂的都得永远的生命。

John 3:15 That everyone who believes into Him may have eternal life.

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

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

约 3:29 娶 新妇 的， 就是 新郎 ；新 郎的 朋友站著听 祂， 因著 新郎 的声 音就 欢喜快乐；所以我这喜乐满足了。

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

约 3:30 祂必扩增，我必衰减。

John 3:30 He must increase, but I must decrease.

3 我们乃是藉著爱这位作我们丈夫的主，因而有分於祂的生命与性情，与祂成为一，作祂的配偶、扩大和彰显—林後十一 2，彼後一 4，约三 15～16，29～30。

3. By loving the Lord as our Husband and thereby partaking of His life and nature, we become one with Him as His counterpart, enlargement, and expression—2 Cor. 11:2; 2 Pet. 1:4; John 3:15-16, 29-30.

林後 11:2 我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。

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

彼後 1:4 藉这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就藉著这些应许，得有分於神的性情。

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.

约 3:15 叫一切信入祂的都得永远的生命。

John 3:15 That everyone who believes into Him may have eternal life.

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

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

约 3:29 娶 新妇 的， 就是 新郎 ；新 郎的 朋友站著听 祂， 因著 新郎 的声 音就 欢喜快乐；所以我这喜乐满足了。

约 3:30 祂必扩增，我必衰减。

4 雅歌描绘这神圣的罗曼史——2～4：

歌 1:2 愿他用口与我亲嘴！因你的爱情比酒更美。

歌 1:3 你的膏油馨香；你的名如同倒出来的香膏，所以众童女都爱你。

歌 1:4 愿你吸引我，我们就快跑跟随你—王带我进了他的内室—我们必因你欢喜快乐；我们要称赞你的爱情，胜似称赞美酒。她们爱你是理所当然的。

a 本书是以诗的体裁，奇妙生动的描绘新郎基督和爱祂的新妇，在祂神圣属性与爱祂者之人性美德的调和中，相互享受的新婚之爱—15～16节，四7，10～15，五1～2，六4，10。

歌 1:15 看哪，我的佳偶，你是美丽的！你是美丽的！你的眼好像鸽子。

歌 1:16 我的良人哪，你是美丽的，是可悦的！我们的床榻是翠绿的，

歌 4:7 我的佳偶，你全然美丽，毫无瑕疵。

歌 4:10 我妹子，我新妇，你的爱情何等美丽！你的爱情比酒更美！你膏油的香气胜过一切香品！

歌 4:11 我新妇，你的嘴唇滴下新蜜；你的舌下有蜜有奶；你衣服的香气如同利巴嫩的香气。

歌 4:12 我妹子，我新妇，乃是关锁的园，禁闭的井，封闭的泉。

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

John 3:30 He must increase, but I must decrease.

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

S.S. 1:2 Let him kiss me with the kisses of his mouth! / For your love is better than wine.

S.S. 1:3 Your anointing oils have a pleasant fragrance; / Your name is like ointment poured forth; / Therefore the virgins love you.

S.S. 1:4 Draw me; we will run after you - The king has brought me into his chambers - / We will be glad and rejoice in you; / We will extol your love more than wine. / Rightly do they love you.

a. This book is a marvelous and vivid portrait, in poetic form, of the bridal love between Christ as the Bridegroom and His lovers as His bride in their mutual enjoyment in the mingling of His divine attributes with the human virtues of His lovers—vv. 15-16; 4:7, 10-15; 5:1-2; 6:4, 10.

S.S. 1:15 Oh, you are beautiful, my love! / Oh, you are beautiful! Your eyes are like doves.

S.S. 1:16 Oh, you are beautiful, my beloved; indeed, pleasant! Indeed, our couch is green.

S.S. 4:7 You are altogether beautiful, my love, / And there is no blemish in you.

S.S. 4:10 How beautiful is your love, my sister, my bride! / How much better is your love than wine, / And the fragrance of your ointments / Than all spices!

S.S. 4:11 Your lips drip fresh honey, my bride; / Honey and milk are under your tongue; / And the fragrance of your garments / Is like the fragrance of Lebanon.

S.S. 4:12 A garden enclosed is my sister, my bride, / A spring shut up, a fountain sealed.

歌 4:13 你所种的萌芽，成了石榴园，有佳美的果子、凤仙花与哪哒树，

歌 4:14 有哪哒和番红花，菖蒲和肉桂，并各样乳香木、没药、沉香，与一切上等的香料。

歌 4:15 你是园中的泉，活水的井，从利巴嫩流下来的溪水。

歌 5:1 我妹子，我新妇，我进了我的园中，采了我的没药和香料，吃了我的蜜房和蜂蜜，喝了我的酒和奶。朋友们哪，请吃；亲爱的阿，请喝，且多多的喝！

歌 5:2 我身睡卧，我心却醒。这是我良人的声音！他敲门说，我的妹子，我的佳偶，我的鸽子，我的完全人，求你给我开门；因我的头满了露水，我的头发有夜露滴落。

歌 6:4 我的佳偶阿，你美丽如得撒，秀美如耶路撒冷，威武如展开旌旗的军队。

歌 6:10 那向前观望如晨光，美丽如月亮，皎洁如日头，威武如展开旌旗军队的是谁呢？

S.S. 4:13 Your shoots are an orchard of pomegranates / With choicest fruit; / Henna with spikenard,

S.S. 4:14 Spikenard and saffron; / Calamus and cinnamon, / With all the trees of frankincense; / Myrrh and aloes, / With all the chief spices.

S.S. 4:15 A fountain in gardens, / A well of living water, / And streams from Lebanon.

S.S. 5:1 I have come into my garden, my sister, my bride; / I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; / I have drunk my wine with my milk. / Eat, O friends; / Drink, and drink deeply, O beloved ones!

S.S. 5:2 I sleep, but my heart is awake. / A sound! My beloved is knocking. / Open to me, my sister, my love, / My dove, my perfect one; / For my head is drenched with dew, / My locks with the drops of night.

S.S. 6:4 You are as beautiful, my love, as Tirzah, / As lovely as Jerusalem, / As terrible as an army with banners.

S.S. 6:10 Who is this woman who looks forth like the dawn, / As beautiful as the moon, / As clear as the sun, / As terrible as an army with banners?

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

b. According to Song of Songs, our relationship with the Lord should be very romantic; if there is no romance between us and the Lord Jesus, then we are religious Christians, not romantic Christians.

5 旧约和新约都是婚约；全本旧约和新约都是以这种方式写的—耶二 2：

5. Both the old and new covenants are espousal covenants; both the entire Old Testament and New Testament were written in this way—Jer. 2:2:

耶 2:2 你去向耶路撒冷人的耳中喊叫，说，耶和华如此说，你幼年的恩爱，新婚的爱情，你怎样在旷野，在未曾耕种之地跟随我，我都记得。

Jer 2:2 Go and cry in the ears of Jerusalem, saying, Thus says Jehovah: / I remember concerning you the kindness of your youth, / The love of your bridal days, / When you followed after Me in the wilderness, / In a land that was not sown.

a 全本圣经是神求婚的话；整体而言，圣经乃是这样神圣求婚的话—林後十一 2。

a. The entire Bible is God's courting word; as a whole, the Bible is a word of such a divine courtship—2 Cor. 11:2.

林後 11:2 我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。

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

b 我们若要听从神求婚的话，就需要对祂有回应，有情深的爱；雅歌描绘这一种有回应且情深的爱，在此我们看见一幅良人和祂佳偶之间爱的图画——2～4，林後五14～15，约十四21，23。

歌 1:2 愿他用口与我亲嘴！因你的爱情比酒更美。

歌 1:3 你的膏油馨香；你的名如同倒出来的香膏，所以众童女都爱你。

歌 1:4 愿你吸引我，我们就快跑跟随你—王带我进了他的内室—我们必因你欢喜快乐；我们要称赞你的爱情，胜似称赞美酒。她们爱你是理所当然的。

林後 5:14 原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了；

林後 5:15 并且祂替众人死，是叫那些活著的人，不再向自己活，乃向那替他们死而复活者活。

约 14:21 有了我的诫命又遵守的，这人就是爱我的；爱我的必蒙我父爱他，我也要爱他，并且要亲自向他显现。

约 14:23 耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。

三 神造人的目的乃是要得著一个配偶—创一26：

创 1:26 神说，我们要按著我们的形像，照著我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。

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

可 12:30 你要全心、全魂、全心思并全力，爱主你的神。』

b. If we would keep God's courting word, we need a responsive, affectionate love for Him; this kind of responsive, affectionate love is depicted in Song of Songs, where we have a portrait of the love between the Beloved and His love—1:2-4; 2 Cor. 5:14-15; John 14:21, 23.

S.S. 1:2 Let him kiss me with the kisses of his mouth! / For your love is better than wine.

S.S. 1:3 Your anointing oils have a pleasant fragrance; / Your name is like ointment poured forth; / Therefore the virgins love you.

S.S. 1:4 Draw me; we will run after you - The king has brought me into his chambers - / We will be glad and rejoice in you; / We will extol your love more than wine. / Rightly do they love you.

2 Cor 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;

2 Cor 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

John 14:21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.

John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

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

Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

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

Mark 12:30 And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength."

林前 2:9 只是如经上所记：『神为爱祂的人所豫备的，是眼睛未曾看见，耳朵未曾听见，人心也未曾想到的。』

1 Cor 2:9 But as it is written, "Things which eye has not seen and ear has not heard and which have not come up in man's heart; things which God has prepared for those who love Him."

2 神照著自己的所是造人—创五 1～2：

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

创 5:1 亚当的後代记在下面。当神创造亚当的日子，乃是按著祂的样式造的。

Gen 5:1 This is the book of the generations of Adam. When God created Adam, He made him in the likeness of God.

创 5:2 神创造他们有男有女；在他们被创造的日子，神赐福给他们，称他们的名为亚当。

Gen 5:2 Male and female He created them, and He blessed them and called their name Adam, on the day when they were created.

a 神是爱人的，并且祂要人爱祂—约壹四 19。

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

约壹 4:19 我们爱，因为神先爱我们。

1 John 4:19 We love because He first loved us.

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

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

启 22:17 那灵和新妇说，来！听见的人也该说，来！口渴的人也当来；愿意的都可以白白取生命的水喝。

Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

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

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

何 2:19 我必聘你永远归我为妻，以公义和公平，以慈爱和怜恤聘你归我；

Hosea 2:19 And I will betroth you to Myself forever; / Indeed I will betroth you to Myself / In righteousness and justice / And in lovingkindness and compassions;

何 2:20 也必以信实聘你归我，你就必认识我耶和华。

Hosea 2:20 Indeed I will betroth you to Myself in faithfulness, / And you will know Jehovah.

耶 2:2 你去向耶路撒冷人的耳中喊叫，说，耶和华如此说，你幼年的恩爱，新婚的爱情，你怎样在旷野，在未曾耕种之地跟随我，我都记得。

Jer 2:2 Go and cry in the ears of Jerusalem, saying, Thus says Jehovah: / I remember concerning you the kindness of your youth, / The love of your bridal days, / When you followed after Me in the wilderness, / In a land that was not sown.

耶 31:3 耶和华从远方向我显现，说，我以永远的爱爱了你，因此我以慈爱吸引了你。

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

结 16:8 我从你旁边经过，看见了你；那正是你动爱情的时候。我便展开衣襟搭在你身上，遮盖你的赤体；

Ezek 16:8 Then I passed by you and saw you; and then was your time a time of love. And I spread My skirt over you and covered your nakedness; indeed I swore unto

又向你起誓，与你结盟，你就归於我；这是主耶和华说的。

you and entered into a covenant with you, declares the Lord Jehovah, and you became Mine.

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

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

创 24:67 以撒便领利百加进他母亲撒拉的帐棚，娶她为妻，并且爱她。以撒自从他母亲不在了，这才得了安慰。

Gen 24:67 And Isaac brought her into the tent of Sarah his mother. And he took Rebekah, and she became his wife, and he loved her. And Isaac was comforted after the death of his mother.

创 41:45 法老赐名给约瑟，叫撒发那忒巴内亚，又将安城的祭司波提非拉的女儿亚西纳给他为妻。约瑟就出去巡行埃及地。

Gen 41:45 And Pharaoh called Joseph's name Zaphenath-paneah, and he gave him Asenath, the daughter of Potiphera priest of On, as his wife. And Joseph went out over the land of Egypt.

得 4:13 於是，波阿斯娶了路得为妻，与她同房。耶和华使她怀孕，她就生了一个儿子。

Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.

撒上 25:40 大卫的仆人到了迦密见亚比该，对她说，大卫打发我们来见你，要娶你为妻。

1 Sam 25:40 And when David's servants came to Abigail at Carmel, they spoke to her, saying, David has sent us to you, to take you to himself as wife.

撒上 25:41 亚比该就起来，面伏於地，说，你的使女情愿作婢女，洗我主仆人的脚。

1 Sam 25:41 And she rose up and fell on her face to the ground. And she said, Here is your female servant, as a slave to wash the feet of my lord's servants.

撒上 25:42 亚比该急忙起身，骑上驴，带著五个跟随她的使女，跟从大卫的使者去，作了大卫的妻子。

1 Sam 25:42 And Abigail hurried and rose up; and she rode on a donkey, with her five young women following her. And she went after the messengers of David, and she became his wife.

歌 6:13 回来，回来，书拉密女阿；回来，回来，使我们得观看你。你们为何要观看书拉密女，像观看二营军兵跳舞呢？

S.S. 6:13 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?

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

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

创 2:21 耶和华神使那人沉睡，他就睡了，於是取了他的一条肋骨，又把肉在原处合起来。

Gen 2:21 And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place.

创 2:22 耶和华神就用那人身上所取的肋骨，建造成一

Gen 2:22 And Jehovah God built the rib, which He had taken from the man, into a

个女人，领她到那人跟前。

创 2:23 那人说，这一次这是我骨中的骨，肉中的肉，可以称这为女人，因为这是从男人身上取出来的。

创 2:24 因此，人要离开父母，与妻子联合，二人成为一体。

弗 5:23 因为丈夫是妻子的头，如同基督是召会的头；祂自己乃是身体的救主。

弗 5:24 召会怎样服从基督，妻子也要照样凡事服从丈夫。

弗 5:25 作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己，

弗 5:26 好圣化召会，藉著话中之水的洗涤洁净召会，

弗 5:27 祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。

弗 5:28 丈夫也当照样爱自己的妻子，如同爱自己的身体；爱自己妻子的，便是爱自己了。

弗 5:29 从来没有人恨恶自己的身体，总是保养顾惜，正像基督待召会一样，

弗 5:30 因为我们是祂身体上的肢体。

弗 5:31 为这缘故，人要离开父母，与妻子联合，二人成为一体。

弗 5:32 这是极大的奥秘，但我是指著基督与召会说的。

2 利百加豫表召会是基督的配偶，是从世界里拣选出来的—创二四 67。

创 24:67 以撒便领利百加进他母亲撒拉的帐棚，娶她

woman and brought her to the man.

Gen 2:23 And the man said, This time this is bone of my bones / And flesh of my flesh; / This one shall be called Woman / Because out of Man this one was taken.

Gen 2:24 Therefore a man shall leave his father and his mother and shall cleave to his wife, and they shall become one flesh.

Eph 5:23 For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.

Eph 5:24 But as the church is subject to Christ, so also let the wives be subject to their husbands in everything.

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

Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

Eph 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Eph 5:28 In the same way the husbands also ought to love their own wives as their own bodies; he who loves his own wife loves himself.

Eph 5:29 For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church,

Eph 5:30 Because we are members of His Body.

Eph 5:31 For this cause a man shall leave his father and mother and shall be joined to his wife, and the two shall be one flesh.

Eph 5:32 This mystery is great, but I speak with regard to Christ and the church.

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

Gen 24:67 And Isaac brought her into the tent of Sarah his mother. And he took

为妻，并且爱她。以撒自从他母亲不在了，这才得了安慰。

3 路得豫表召会是基督的配偶，是蒙救赎的—得四 13。

得 4:13 於是，波阿斯娶了路得为妻，与她同房。耶和华使她怀孕，她就生了一个儿子。

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

撒上 25:40 大卫的仆人到了迦密见亚比该，对她说，大卫打发我们来见你，要娶你为妻。

撒上 25:41 亚比该就起来，面伏於地，说，你的使女情愿作婢女，洗我主仆人的脚。

撒上 25:42 亚比该急忙起身，骑上驴，带著五个跟随她的使女，跟从大卫的使者去，作了大卫的妻子。

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

歌 6:13 回来，回来，书拉密女阿；回来，回来，使我们得观看你。你们为何要观看书拉密女，像观看二营军兵跳舞呢？

六 当主耶稣来时，祂是来作娶新妇的新郎—约三 29，太九 15：

约 3:29 娶新妇的，就是新郎；新郎的朋友站著听祂，因著新郎的声音就欢喜快乐；所以我这喜乐满足了。

太 9:15 耶稣对他们说，新郎和伴友同在的时候，伴友岂能哀恸？但日子将到，新郎要从他们中间被取去，那时他们就要禁食。

Rebekah, and she became his wife, and he loved her. And Isaac was comforted after the death of his mother.

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

Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.

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

1 Sam 25:40 And when David's servants came to Abigail at Carmel, they spoke to her, saying, David has sent us to you, to take you to himself as wife.

1 Sam 25:41 And she rose up and fell on her face to the ground. And she said, Here is your female servant, as a slave to wash the feet of my lord's servants.

1 Sam 25:42 And Abigail hurried and rose up; and she rode on a donkey, with her five young women following her. And she went after the messengers of David, and she became his wife.

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

S.S. 6:13 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?

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

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

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

1 主耶稣重生召会，好使召会成为祂的新妇—约三 3，5～6，29～30。

约 3:3 耶稣回答说，我实实在在的告诉你，人若不重生，就不能见神的国。

约 3:5 耶稣回答说，我实实在在的告诉你，人若不是从水和灵生的，就不能进神的国。

约 3:6 从肉体生的，就是肉体；从那灵生的，就是灵。

约 3:29 娶新妇的，就是新郎；新郎的朋友站著听祂，因著新郎的声音就欢喜快乐；所以我这喜乐满足了。

约 3:30 祂必扩增，我必衰减。

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

太 9:15 耶稣对他们说，新郎和伴友同在的时候，伴友岂能哀恸？但日子将到，新郎要从他们中间被取去，那时他们就要禁食。

太 1:18 耶稣基督的由来，乃是这样：祂母亲马利亚已经许配了约瑟，他们还没有同居，马利亚就被看出怀了孕，就是她从圣灵所怀的。

太 1:20 正思念这事的时候，看哪，有主的使者向他梦中显现，说，大卫的子孙约瑟，不要怕，只管娶过你的妻子马利亚来，因那生在她里面的，乃是出於圣灵。

太 1:23 『看哪，必有童女怀孕生子，人要称祂的名为以马内利。』（以马内利翻出来，就是神与我们同在。）

约 3:15 叫一切信入祂的都得永远的生命。

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

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

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

John 3:30 He must increase, but I must decrease.

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

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

Matt 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.

Matt 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.

Matt 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

John 3:15 That everyone who believes into Him may have eternal life.

彼後 1:4 藉这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就藉著这些应许，得有分於神的性情。

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.

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

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

约 3:3 耶稣回答说，我实实在在的告诉你，人若不重生，就不能见神的国。

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

约 3:5 耶稣回答说，我实实在在的告诉你，人若不是从水和灵生的，就不能进神的国。

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

约 3:6 从肉体生的，就是肉体；从那灵生的，就是灵。

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

约 3:15 叫一切信入祂的都得永远的生命。

John 3:15 That everyone who believes into Him may have eternal life.

约 3:29 娶新妇的，就是新郎；新郎的朋友站著听祂，因著新郎的声音就欢喜快乐；所以我这喜乐满足了。

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

启 22:17 那灵和新妇说，来！听见的人也该说，来！口渴的人也当来；愿意的都可以白白取生命的水喝。

Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

七 在这世代的末了，基督要来迎娶祂所救赎的人作祂的妻子—十九 7：

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

启 19:7 我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己豫备好了。

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

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

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

林後 11:2 我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。

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

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

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

启 19:7 我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己豫备好了。

启 19:8 又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。

启 19:9 天使对我说，你要写上，凡被请赴羔羊婚筵的有福了。又对我说，这是神真实的话。

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

启 21:9 拿著七个金碗，盛满末後七灾的七位天使中，有一位来对我说，你来，我要将新妇，就是羔羊的妻，指给你看。

1 在新天新地里，新耶路撒冷乃是羔羊的妻，直到永远—2 节，二二 17。

启 21:2 我又看见圣城新耶路撒冷由神那里从天而降，豫备好了，就如新妇妆饰整齐，等候丈夫。

启 22:17 那灵和新妇说，来！听见的人也该说，来！口渴的人也当来；愿意的都可以白白取生命的水喝。

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

耶 2:2 你去向耶路撒冷人的耳中喊叫，说，耶和华如此说，你幼年的恩爱，新婚的爱情，你怎样在旷野，在未曾耕种之地跟随我，我都记得。

何 2:19 我必聘你永远归我为妻，以公义和公平，以慈爱和怜恤聘你归我；

何 2:20 也必以信实聘你归我，你就必认识我耶和华。

启 19:7 我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己豫备好了。

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

Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Rev 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of theLamb. And he said to me, These are the true words of God.

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

Rev 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

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

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

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

Jer 2:2 Go and cry in the ears of Jerusalem, saying, Thus says Jehovah: / I remember concerning you the kindness of your youth, / The love of your bridal days, / When you followed after Me in the wilderness, / In a land that was not sown.

Hosea 2:19 And I will betroth you to Myself forever; / Indeed I will betroth you to Myself / In righteousness and justice / And in lovingkindness and compassions;

Hosea 2:20 Indeed I will betroth you to Myself in faithfulness, / And you will know Jehovah.

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

启 22:17 那灵和新妇说，来！听见的人也该说，来！口渴的人也当来；愿意的都可以白白取生命的水喝。

Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

二〇一二年夏季训练

小申言者书结晶读经

第二篇

以色列的复兴—
藉著神的爱而在生命里被变化

读经：何十四 4～8，十一 1

纲　目

何　14:4　我必医治他们的背道，甘心爱他们；因为我的怒气已从他们转消。

何　14:5　我必向以色列如甘露，他必如百合花开放，如利巴嫩的树木扎根。

何　14:6　他的枝条必延伸，他的荣华如橄榄树，他的香气如利巴嫩的香柏树。

何　14:7　曾坐在他荫下的必归回，发旺如五谷，开花如葡萄树；他的名声如利巴嫩的酒。

何　14:8　以法莲必说，我与偶像还有甚麽相干呢？我耶和华必回答他，也必顾念他。我如青翠的松树，你的果子从我而得。

何　11:1　以色列年幼的时候我爱他，就从埃及召出我的儿子来。

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

何　14:4　我必医治他们的背道，甘心爱他们；因为我的怒气已从他们转消。

2012 Summer Training

Crystallization-Study of the Minor Prophets

Message Two

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

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

Outline

Hosea 14:4 I will heal their apostasy; / I will love them freely; / For My anger has turned away from him.

Hosea 14:5 I will be like the dew to Israel; / He will bud like the lily / And will send forth his roots like the trees of Lebanon.

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

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

Hosea 14:8 Ephraim says, What have I yet to do with idols? / I respond and look on him. / I am like a green fir tree; / From Me your fruit is found.

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

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

Hosea 14:4 I will heal their apostasy; / I will love them freely; / For My anger has turned away from him.

何 14:5 我必向以色列如甘露，他必如百合花开放，如利巴嫩的树木扎根。

何 14:6 他的枝条必延伸，他的荣华如橄榄树，他的香气如利巴嫩的香柏树。

何 14:7 曾坐在他荫下的必归回，发旺如五谷，开花如葡萄树；他的名声如利巴嫩的酒。

何 14:8 以法莲必说，我与偶像还有甚麽相干呢？我耶和华必回答他，也必顾念他。我如青翠的松树，你的果子从我而得。

太 19:28 耶稣就对他们说，我实在告诉你们，你们这些跟从过我的人，在复兴的时候，当人子坐在祂荣耀的宝座上，你们也要坐在十二个宝座上，审判以色列十二个支派。

何 2:15 从那里我必赐她葡萄园，又赐她亚割谷作为指望的门；她必在那里应声，与她幼年的日子一样，与她从埃及地上来的日子相同。

何 2:16 耶和华说，那日你必称呼我：我的丈夫，不再称呼我：巴力。

何 2:17 因为我必从她口中除掉诸巴力的名号，他们的名号不再被记念。

何 2:18 当那日我必为我的民，与田野的走兽、空中的飞鸟、并地上的爬物立约；又必从那地折断弓刀，止息争战，使他们安然躺卧。

何 2:19 我必聘你永远归我为妻，以公义和公平，以慈爱和怜恤聘你归我；

何 2:20 也必以信实聘你归我，你就必认识我耶和华。

何 2:21 耶和华说，那日我必应允；我必应允天，天必应允地，

Hosea 14:5 I will be like the dew to Israel; / He will bud like the lily / And will send forth his roots like the trees of Lebanon.

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

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

Hosea 14:8 Ephraim says, What have I yet to do with idols? / I respond and look on him. / I am like a green fir tree; / From Me your fruit is found.

Matt 19:28 And Jesus said to them, Truly I say to you that you who have followed Me, in the restoration, when the Son of Man sits on the throne of His glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel.

Hosea 2:15 And I will give her her vineyards from there / And the valley of Achor as a door of hope; / And she will respond there as in the days of her youth / And as in the day when she came up out of the land of Egypt.

Hosea 2:16 And in that day, declares Jehovah, / You will call Me My Husband / And will no longer call Me Baali.

Hosea 2:17 For I will take away the names of the Baals from her mouth, / And they will no longer be remembered by their name.

Hosea 2:18 And I will make a covenant for them / In that day / With the beasts of the field / And with the birds of heaven / And the creeping things of the earth; / And bow and sword and battle / I will break from the land, / And I will cause them to lie down in safety.

Hosea 2:19 And I will betroth you to Myself forever; / Indeed I will betroth you to Myself / In righteousness and justice / And in lovingkindness and compassions;

Hosea 2:20 Indeed I will betroth you to Myself in faithfulness, / And you will know Jehovah.

Hosea 2:21 And in that day / I will answer, declares Jehovah; / I will answer the heavens, / And they will answer the earth,

何 2:22 地必应允五谷、新酒和新油，这些必应允耶斯列民。

何 2:23 我必将她播种在这地归我，我必怜恤罗路哈玛；我必对罗阿米说，你是我的民；他们必说，你是我的神。

何 3:5 後来以色列人必归回，寻求他们的神耶和华，和他们的王大卫；在末後的日子，必心存敬畏归向耶和华，领受祂的美善。

何 6:1 来罢，我们归向耶和华；祂撕裂我们，也必医治；祂打伤我们，也必缠裹。

何 6:2 过两天祂必使我们活过来，第三天祂必使我们兴起，我们就在祂面前活著。

何 6:3 我们务要认识耶和华，竭力追求认识祂；祂出现确定如晨光，祂必临到我们像甘雨，像滋润大地的春雨。

何 10:12 你们要为自己向公义撒种，就能照著慈爱收割；你们要开垦自己的休耕地，因为现今正是寻求耶和华的时候，等祂临到，使公义如雨降在你们身上。

Hosea 2:22 And the earth will answer the grain / And the new wine and the fresh oil, / And they will answer Jezreel.

Hosea 2:23 And I will sow her for Myself in the land; / And I will have compassion on Lo-ruhamah, / And I will say to Lo-ammi, You are My people; / And they will say, My God.

Hosea 3:5 Afterward the children of Israel will return and seek Jehovah their God and David their King, and they will come with fear to Jehovah and to His goodness in the last days.

Hosea 6:1 Come and let us return to Jehovah; / For He has torn us, but He will heal us, / And He has stricken us, but He will bind us up.

Hosea 6:2 He will enliven us after two days; / On the third day He will raise us up, / And we will live in His presence.

Hosea 6:3 Therefore let us know, let us pursue knowing Jehovah: / His going forth is as sure as the dawn, / And He will come to us as the rain, / As the late rain which waters the earth.

Hosea 10:12 Sow unto righteousness for yourselves; / Reap according to lovingkindness; / Break up your fallow ground; / For it is time to seek Jehovah / Until He comes and rains / Righteousness on you.

一 『我必向以色列如甘露』—十四 5 上：

A. "I will be like the dew to Israel"—14:5a:

1 甘露表徵神新鲜、复苏的恩典，藉著神新鲜的怜恤临到我们；（哀三 22 ～ 23，参箴十九 12；）这恩典就是三一神经过过程并终极完成，成为我们生命的供应，作我们的享受，（约一 14，16 ～ 17，林後十三 14，）滋润了我们。

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

哀 3:22 我们不至消灭，是出於耶和华的慈爱，因祂的怜恤不至断绝；

哀 3:23 每早晨这些都是新的；你的信实，极其广大。

箴 19:12 王的忿怒好像狮子吼叫，他的恩宠却如草上的甘露。

Lam 3:22 It is Jehovah's lovingkindness that we are not consumed, / For His compassions do not fail;

Lam 3:23 They are new every morning; / Great is Your faithfulness.

Prov 19:12 The king's wrath is like the roaring of a lion, / But his favor is like dew upon the grass.

约 1:14 话成了肉体，支搭帐幕在我们中间，丰丰满满的有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。

约 1:16 从祂的丰满里我们都领受了，而且恩上加恩；

约 1:17 因为律法是藉著摩西赐的，恩典和实际都是藉著耶稣基督来的。

林後 13:14 愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。

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

诗 133:3 又好比黑门的甘露，降在锡安山；因为在那里有耶和华所命定的福，就是永远的生命。

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

出 16:13 到了晚上，有鹌鹑飞上来，遮满了营；早晨营的四围满了露水。

出 16:14 露水上升之後，不料，旷野的地面上有细小的圆物，细小如地上的霜。

民 11:9 夜间露水降在营中的时候，吗哪也随著降下。

a 我们若要在早晨与主同在的时间收取吗哪，就必须经历甘露的新鲜，就是神恩典的新鲜—哀三 22 ～ 23，林前十五 10，林後十二 9。

哀 3:22 我们不至消灭，是出於耶和华的慈爱，因祂的怜恤不至断绝；

哀 3:23 每早晨这些都是新的；你的信实，极其广大。

林前 15:10 然而因著神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格

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.

John 1:16 For of His fullness we have all received, and grace upon grace.

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

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.

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

Psa 133:3 Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.

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

Exo 16:13 And at evening quails came up and covered the camp, and in the morning there was a layer of dew around the camp.

Exo 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.

Num 11:9 And when the dew fell on the camp at night, the manna would fall with it.

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

Lam 3:22 It is Jehovah's lovingkindness that we are not consumed, / For His compassions do not fail;

Lam 3:23 They are new every morning; / Great is Your faithfulness.

1 Cor 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them,

外劳苦，但这不是我，乃是神的恩与我同在。

林後 12:9 祂对我说，我的恩典彀你用的，因为我的能力，是在人的软弱上显得完全。所以我极其喜欢夸我的软弱，好叫基督的能力覆庇我。

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

出 16:13 到了晚上，有鹌鹑飞上来，遮满了营；早晨营的四围满了露水。

出 16:14 露水上升之後，不料，旷野的地面上有细小的圆物，细小如地上的霜。

民 11:9 夜间露水降在营中的时候，吗哪也随著降下。

4 弟兄们在一里同居时，甘露就降下，我们就享受神圣的生命—诗一三三 3。

诗 133:3 又好比黑门的甘露，降在锡安山；因为在那里有耶和华所命定的福，就是永远的生命。

二 『他必如百合花开放』—何十四 5 中：

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

太 6:28 你们何必为衣服忧虑？你们细想野地里的百合花，怎样生长；它们既不劳苦，也不纺线。

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

歌 2:1 我是沙仑的玫瑰花，是谷中的百合花。

b 基督珍赏这样信靠的人，她在污秽不信的人中间过著纯洁信靠的生活—2 节。

歌 2:2 我的佳偶在女子中，好像百合花在荆棘中。

yet not I but the grace of God which is with me.

2 Cor 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

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

Exo 16:13 And at evening quails came up and covered the camp, and in the morning there was a layer of dew around the camp.

Exo 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.

Num 11:9 And when the dew fell on the camp at night, the manna would fall with it.

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

Psa 133:3 Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.

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

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

Matt 6:28 And why are you anxious concerning clothing? Consider well the lilies of the field, how they grow. They do not toil, neither do they spin thread.

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

S.S. 2:1 I am a rose of Sharon, / A lily of the valleys.

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

S.S. 2:2 As a lily among thorns, / So is my love among the daughters.

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

王上 7:15 他制造两根铜柱，每根柱子高十八肘，柱子围十二肘；

王上 7:16 又用铜铸了两个柱顶安在柱子上，一个柱顶高五肘，另一个柱顶也高五肘。

王上 7:17 柱子上端的柱顶有装修的格子网和拧成的链索形成的花圈，一个柱顶有七个，另一个柱顶也有七个。

王上 7:18 他作了柱子；一个网子周围有两行石榴，遮盖柱子上端的柱顶；另一个柱顶也是这样作。

王上 7:19 廊子里柱子上端的柱顶径四肘，刻著百合花。

王上 7:20 两根柱子上的柱顶，在网子旁边的鼓肚上，按著鼓肚，每一柱顶有二百个石榴，分行环绕。

王上 7:21 他将两根柱子立在殿廊前头：右边立一根，起名叫雅斤；左边立一根，起名叫波阿斯。

王上 7:22 在柱子上端刻著百合花。这样，造柱子的工就完毕了。

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

来 11:6 人非有信，就不能得神的喜悦；因为到神面前来的人，必须信有神，且信祂赏赐那寻求祂的人。

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

1 Kings 7:15 And he formed the two bronze pillars; eighteen cubits was the height of each pillar, and a line of twelve cubits encompassed each pillar.

1 Kings 7:16 And he made two capitals of molten bronze to set upon the tops of the pillars; the height of the one capital was five cubits, and the height of the second capital was five cubits.

1 Kings 7:17 There were nets of checker work with wreaths of chain work for the capitals that were at the top of the pillars, seven for the one capital, and seven for the second capital.

1 Kings 7:18 So he made the pillars; and there were two rows of pomegranates around the one network, to cover the capitals that were at the top of the pomegranates. And he did the same for the second capital.

1 Kings 7:19 And the capitals that were at the top of the pillars in the portico were of lily work, four cubits in diameter.

1 Kings 7:20 So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around both capitals.

1 Kings 7:21 And he erected the pillars at the portico of the temple. When he erected the right pillar, he called its name Jachin; and when he erected the left pillar, he called its name Boaz.

1 Kings 7:22 And at the top of the pillars was lily work. And the work on the pillars was completed.

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

Heb 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

约 15:5 我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作甚麽。

John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

约 21:3 西门彼得对他们说，我打鱼去。他们说，我们也和你同去。他们就出去，上了船，那一夜并没有打著甚麽。

John 21:3 Simon Peter said to them, I am going fishing. They said to him, We also are coming with you. They went forth and got into the boat, and that night they caught nothing.

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

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

王上 7:15 他制造两根铜柱，每根柱子高十八肘，柱子围十二肘；

1 Kings 7:15 And he formed the two bronze pillars; eighteen cubits was the height of each pillar, and a line of twelve cubits encompassed each pillar.

王上 7:16 又用铜铸了两个柱顶安在柱子上，一个柱顶高五肘，另一个柱顶也高五肘。

1 Kings 7:16 And he made two capitals of molten bronze to set upon the tops of the pillars; the height of the one capital was five cubits, and the height of the second capital was five cubits.

启 1:15 脚好像在炉中锻炼过明亮的铜，声音如同众水的声音。

Rev 1:15 And His feet were like shining bronze, as having been fired in a furnace; and His voice was like the sound of many waters.

林後 12:11 我成了愚妄人，是你们强逼我的。我本该为你们所推荐，因为我即使算不了甚麽，也没有一点赶不上那些超级的使徒。

2 Cor 12:11 I have become foolish; you yourselves have compelled me. For it is I who should have been commended by you; for in nothing am I inferior to the super-apostles, even though I am nothing.

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

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

加 2:20 我已经与基督同钉十字架；现在活著的，不再是我，乃是基督在我里面活著；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

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 in the Son of God, who loved me and gave Himself up for me.

林後 1:24 我们并不是作主管辖你们的信心，乃是与你们同工，使你们喜乐，因为你们是凭信而立。

2 Cor 1:24 Not that we lord it over your faith, but we are fellow workers with you for your joy; for by faith you stand.

林後 5:7 （因我们行事为人，是凭著信心，不是凭著眼见；）

2 Cor 5:7 (For we walk by faith, not by appearance)-

林後 4:13 并且照经上所记：『我信，所以我说话；』我们既有这同样信心的灵，也就信，所以也就说话，

2 Cor 4:13 And having the same spirit of faith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak,

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

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

太 6:28 你们何必为衣服忧虑？你们细想野地里的百合花，怎样生长；它们既不劳苦，也不纺线。

Matt 6:28 And why are you anxious concerning clothing? Consider well the lilies of the field, how they grow. They do not toil, neither do they spin thread.

太 6:30 小信的人哪，野地里的草，今天存在，明天就丢在炉里，神尚且这样给它穿戴，何况你们？

Matt 6:30 And if God so arrays the grass of the field, which is here today and tomorrow is cast into the furnace, will He not much more clothe you, you of little faith?

2) 不再是我，乃是基督在我里面活著—这就是百合花—加二 20。

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

加 2:20 我已经与基督同钉十字架；现在活著的，不再是我，乃是基督在我里面活著；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

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 in the Son of God, who loved me and gave Himself up for me.

三 『他必…如利巴嫩的树木扎根』—何十四 5 下：

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

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

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

歌 3:9 所罗门王用利巴嫩木，为自己制造一乘华轿。

S.S. 3:9 King Solomon made himself a palanquin / Of the wood of Lebanon.

歌 5:15 他的两腿好像白玉石柱，安在金座上；他的形状如利巴嫩，佳美如香柏树。

S.S. 5:15 His legs are pillars of white marble, / Set upon bases of gold; / His appearance is like Lebanon, / As excellent as the cedars.

2 何西阿十四章五节将百合花开放和利巴嫩的香柏树扎根连在一起：

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

何 14:5 我必向以色列如甘露，他必如百合花开放，如利巴嫩的树木扎根。

Hosea 14:5 I will be like the dew to Israel; / He will bud like the lily / And will send forth his roots like the trees of Lebanon.

a 百合花说到简单纯洁的生命，信心和信靠的脆弱生命—歌二 1～2。

a. The lily speaks of a simple, unsophisticated life, a frail life of faith and trust—S. S. 2:1-2.

歌 2:1 我是沙仑的玫瑰花，是谷中的百合花。

S.S. 2:1 I am a rose of Sharon, / A lily of the valleys.

歌 2:2 我的佳偶在女子中，好像百合花在荆棘中。

S.S. 2:2 As a lily among thorns, / So is my love among the daughters.

b 香柏树有深而隐藏的根，豫表我们需要在属灵上有深的根，并深深的埋藏起来—可四 6，路八 13，耶十七 7 ～ 8，罗六 4。

可 4:6 日头一出来，就晒焦了，又因没有根，便枯乾了。

路 8:13 那些在磐石上的，就是人听了道，欢喜领受，但没有根，不过是暂时信了，在试炼的时候，就退後了。

耶 17:7 信靠耶和华，以耶和华为可信靠的，那人有福了。

耶 17:8 他必像树栽於水旁，沿河边扎根，炎热来到并不惧怕，叶子仍必青翠，在乾旱之年毫无罣虑，而且结果不止。

罗 6:4 所以我们藉著浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，像基督藉著父的荣耀，从死人中复活一样。

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

1 他的枝条延伸，表徵繁茂扩展。

2 他的荣华如橄榄树，表徵结果子的荣耀：

a 橄榄树没有甚麽荣华；圣经启示，对神而言，荣华不是表面的荣华，乃是真实的果子—士九 9。

士 9:9 橄榄树对他们说，我岂可停止生产我那尊重神和人的油，去飘飘在众树之上呢？

b 橄榄树结产油的果子，它的荣华在於它的果子；同样的，基督徒生活的荣华在於结那灵的果子—加五 22 ～ 23。

加 5:22 但那灵的果子，就是爱、喜乐、和平、恒忍、恩慈、良善、信实、

加 5:23 温柔、节制；这样的事，没有律法反对。

b. The cedar has roots that are deep and hidden, typifying our need to have deep spiritual roots and to be deeply buried—Mark 4:6; Luke 8:13; Jer. 17:7-8; Rom. 6:4.

Mark 4:6 And when the sun rose, it was scorched; and because it had no root, it withered.

Luke 8:13 And those on the rock are those who, when they hear, receive the word with joy; yet these have no root, who believe only for a while, and in time of trial they draw back.

Jer 17:7 Blessed is the man who trusts in Jehovah / And whose trust Jehovah is.

Jer 17:8 And he will be like a tree transplanted beside water, / Which sends out its roots by a stream, / And will not be afraid when heat comes; / For its leaves remain flourishing, / And it will not be anxious in the year of drought / And will not cease to bear fruit.

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

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

1. His shoots going forth signifies flourishing and spreading.

2. His splendor being like that of the olive tree signifies glory in fruitfulness:

a. An olive tree does not have any splendor; the Bible reveals that splendor to God is not superficial splendor but genuine fruit—Judg. 9:9.

Judg 9:9 But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?

b. The olive tree bears oil-yielding fruit; its splendor is in its fruit; likewise, the splendor of the Christian life is in the bearing of the fruit of the Spirit—Gal. 5:22-23.

Gal 5:22 But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness,

Gal 5:23 Meekness, self-control; against such things there is no law.

c 橄榄树的油是用来尊重神和人，表徵凭那灵而行的人乃是尊重神，也表徵供应那灵的人乃是尊重人—士九 9，加五 16，25，林後三 6，8。

士 9:9 橄榄树对他们说，我岂可停止生产我那尊重神和人的油，去飘飘在众树之上呢？

加 5:16 我说，你们当凭著灵而行，就绝不会满足肉体的情欲了。

加 5:25 我们若凭著灵活著，也就当凭著灵而行。

林後 3:6 祂使我们彀资格作新约的执事，这些执事不是属於字句，乃是属於灵，因为那字句杀死人，那灵却叫人活。

林後 3:8 何况那灵的职事，岂不更带著荣光？

3 他的香气如利巴嫩的香柏树，表徵在拔高人性里之生命的馨香气味—何十四 6：

何 14:6 他的枝条必延伸，他的荣华如橄榄树，他的香气如利巴嫩的香柏树。

a 香气是一种气味，而嗅觉是最细的感觉，给人印象，不需要标记或触摸。

b 只要有香气，我们就不需要说甚麽；香气是无法隐藏的—王下四 9，林後二 14 ～ 15。

王下 4:9 妇人对丈夫说，我看出那常从我们这里经过的是圣别的神人。

林後 2:14 感谢神，祂常在基督里，在凯旋的行列中帅领我们，并藉著我们在各处显扬那因认识基督而有的香气；

林後 2:15 因为无论在那些正在得救的人中，或是在那些正在灭亡的人中，我们都是献给神的基督馨香之气：

c 橄榄树豫表基督是满了圣灵并为圣灵所膏的一位；我们带著祂的荣华，人就会闻到祂的香气—士九 9，来一 9。

c. The oil of the olive tree was used to honor God and man, signifying that those who walk by the Spirit honor God and that those who minister the Spirit honor man—Judg. 9:9; Gal. 5:16, 25; 2 Cor. 3:6, 8.

Judg 9:9 But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?

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

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

2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

2 Cor 3:8 How shall the ministry of the Spirit not be more in glory?

3. His fragrance being like that of the trees of Lebanon signifies the sweet odor of a life in the uplifted humanity—Hosea 14:6:

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

a. Fragrance is a smell, and smelling is the most delicate sense, which gives an impression without sign or touch.

b. Where there is fragrance, we do not need to say anything, for fragrance cannot be hidden—2 Kings 4:9; 2 Cor. 2:14-15.

2 Kings 4:9 And she said to her husband, Now I know that this man who continually passes through unto us is a holy man of God.

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

2 Cor 2:15 For we are a fragrance of Christ to God in those who are being saved and in those who are perishing:

c. The olive tree typifies Christ as the One who is full of the Holy Spirit and anointed with the Spirit; when we carry His splendor with us, others will smell the fragrance—Judg. 9:9; Heb. 1:9.

士 9:9 橄榄树对他们说，我岂可停止生产我那尊重神和人的油，去飘飏在众树之上呢？

来 1:9 你爱公义，恨恶不法；所以神，就是你的神，用欢乐的油膏你，胜过膏你的同夥。』

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

1 坐在他荫下，表徵被我们所享受的彀用恩典所覆庇—歌二 3 下，赛四 5 ～ 6，林後十二 9。

歌 2:3 下 …我欢欢喜喜的坐在他的荫下，尝他果子的滋味觉得甘甜。

赛 4:5 耶和华必创造日间的烟云，并夜间火焰的照亮，遮覆锡安山全境，且遮覆其所有宣召的大会；因为荣耀必成为罩盖，遮覆一切。

赛 4:6 并且必有帐棚，白日成荫，可以避暑，并作避难所和藏身处，可以躲避狂风暴雨。

林後 12:9 祂对我说，我的恩典彀你用的，因为我的能力，是在人的软弱上显得完全。所以我极其喜欢夸我的软弱，好叫基督的能力覆庇我。

2 发旺如五谷，表徵充满生命，以产生使人饱足的食物。

3 开花如葡萄树，表徵开花为著产生使人欢欣的饮料。

4 他的名声如利巴嫩的酒，表徵美名传布如美酒。

六 『我如青翠的松树，你的果子从我而得』—何十四 8 下：

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

出 3:14 神对摩西说，我是那我是；又说，你要对以色列人这样说，那我是差我到你们这里来。

Judg 9:9 But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?

Heb 1:9 You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of exultant joy above Your partners";

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

1. Sitting under his shade signifies being overshadowed by the sufficient grace enjoyed by us—S. S. 2:3b; Isa. 4:5-6; 2 Cor. 12:9.

S.S. 2:3b … In his shade I delighted and sat down, / And his fruit was sweet to my taste.

Isa 4:5 Jehovah will create over the entire region of Mount Zion and over all her convocations a cloud of smoke by day, and the brightness of a fiery flame by night; for the glory will be a canopy over all.

Isa 4:6 And there will be a tabernacle as a daytime shade from the heat and as a refuge and a cover from storm and rain.

2 Cor 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

2. To revive like grain signifies being full of life for producing satisfying food.

3. To bud like the vine signifies blossoming for producing cheering drink.

4. His renown being like the wine of Lebanon signifies a good name spreading like tasteful wine.

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

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

Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you

约 8:58 耶稣对他们说，我实实在在的告诉你们，还没有亚伯拉罕，我就是。

启 1:8 主神说，我是阿拉法，我是俄梅嘎，是今是昔是以後永是的全能者。

a 神是永远的神，祂的生命是永远的生命，所以祂是不变、永存、常新的—创二一 33，启二一 5。

创 21:33 亚伯拉罕在别是巴栽了一棵垂丝柳树，又在那里呼求耶和华永远之神的名。

启 21:5 坐宝座的说，看哪，我将一切都更新了。又说，你要写上，因这些话是可信的，是真实的。

b 神对祂的子民永不衰退，所以我们可以安心信托祂，从祂得著果子—何十四 8 下。

何 14:8 下 …我如青翠的松树，你的果子从我而得。

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

约 6:57 下 …照样，那吃我的人，也要因我活著。

加 2:20 我已经与基督同钉十字架；现在活著的，不再是我，乃是基督在我里面活著；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

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

何 14:4 我必医治他们的背道，甘心爱他们；因为我的怒气已从他们转消。

何 14:5 我必向以色列如甘露，他必如百合花开放，如利巴嫩的树木扎根。

John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.

Rev 1:8 I am the Alpha and the Omega, says the Lord God, He who is and who was and who is coming, the Almighty.

a. God is the eternal God, and His life is the eternal life; hence, He is unchanging, ever-existing, and ever new—Gen. 21:33; Rev. 21:5.

Gen 21:33 And Abraham planted a tamarisk tree in Beer-sheba, and there he called on the name of Jehovah, the Eternal God.

Rev 21:5 And He who sits on the throne said, Behold, I make all things new. And He said, Write, for these words are faithful and true.

b. Because God is ever-unfailing toward His people, we can surely trust in Him and receive our fruit from Him—Hosea 14:8b.

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

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

John 6:57b … so he who eats Me, he also shall live because of Me.

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 in the Son of God, who loved me and gave Himself up for me.

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

Hosea 14:4 I will heal their apostasy; / I will love them freely; / For My anger has turned away from him.

Hosea 14:5 I will be like the dew to Israel; / He will bud like the lily / And will send forth his roots like the trees of Lebanon.

何 14:6 他的枝条必延伸，他的荣华如橄榄树，他的香气如利巴嫩的香柏树。

何 14:7 曾坐在他荫下的必归回，发旺如五谷，开花如葡萄树；他的名声如利巴嫩的酒。

何 14:8 以法莲必说，我与偶像还有甚麽相干呢？我耶和华必回答他，也必顾念他。我如青翠的松树，你的果子从我而得。

徒 2:46 他们天天同心合意，坚定持续的在殿里，并且挨家挨户擘饼，存著欢跃单纯的心用饭，

徒 2:47 赞美神，在众民面前有恩典。主将得救的人，天天和他们加在一起。

徒 4:33 使徒大有能力，见证主耶稣的复活，众人也都蒙大恩。

徒 11:23 他到了，看见神的恩典，就欢乐，劝勉众人，要立定心志，一直与主同在；

林後 8:1 还有，弟兄们，我们把神在马其顿众召会中所赐的恩典告诉你们，

貳 何西阿十四章四至七节所描述以色列的变化，乃是基於生命里爱的因素而有的：

何 14:4 我必医治他们的背道，甘心爱他们；因为我的怒气已从他们转消。

何 14:5 我必向以色列如甘露，他必如百合花开放，如利巴嫩的树木扎根。

何 14:6 他的枝条必延伸，他的荣华如橄榄树，他的香气如利巴嫩的香柏树。

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

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

Hosea 14:8 Ephraim says, What have I yet to do with idols? / I respond and look on him. / I am like a green fir tree; / From Me your fruit is found.

Acts 2:46 And day by day, continuing steadfastly with one accord in the temple and breaking bread from house to house, they partook of their food with exultation and simplicity of heart,

Acts 2:47 Praising God and having grace with all the people. And the Lord added together day by day those who were being saved.

Acts 4:33 And with great power the apostles gave testimony of the resurrection of the Lord Jesus, and great grace was upon them all.

Acts 11:23 Who, when he arrived and saw the grace of God, rejoiced and encouraged them all to remain with the Lord with purpose of heart;

2 Cor 8:1 Furthermore we make known to you, brothers, the grace of God which has been given in the churches of Macedonia,

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

Hosea 14:4 I will heal their apostasy; / I will love them freely; / For My anger has turned away from him.

Hosea 14:5 I will be like the dew to Israel; / He will bud like the lily / And will send forth his roots like the trees of Lebanon.

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

何 14:7 曾坐在他荫下的必归回，发旺如五谷，开花如葡萄树；他的名声如利巴嫩的酒。

一 生命里的爱，乃像父亲对儿子的爱，会藉著在生命里的长大而变化人—十一1注1，罗十二2，林後三18，彼後一5～7。

何 11:1 以色列年幼的时候我1爱他，就从埃及召出我的儿子来。

注1 本书末了四章，论到耶和华不变的爱与以色列的顽梗不贞相对。整卷何西阿书描述以色列为耶和华的妻子。（二7，19。）但摸到神永远长存且不变的爱时，却称以色列为神的儿子，（出四22～23，）指明在神眼中以色列有父的生命。（参一10与注3。）神永存不变的爱不像丈夫对妻子情感上的爱，乃像父亲对儿子生命里的爱。一面，神爱我们，以我们为祂的妻子，主耶稣是我们的丈夫；（约三29，林後十一2；）另一面，神是我们的父，我们是父的儿子。（加三26，四6。）

神虽然是爱的神，但祂也是纯洁、公义的神。祂不能容忍任何的不洁或不义。在神子民中间无论何处发现这些事，神就进来惩治他们。然而，神的子民在被神惩治时，还是为神所爱。（参来十二6，启三19。）神永远长存的爱（耶三一3）总是得胜的。虽然我们有失败和错误，神的爱终必得胜。（参罗八35～39。）

罗 12:2 不要模仿这世代，反要藉著心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。

林後 3:18 但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。

彼後 1:5 正因这缘故，你们要分外殷勤，在你们的信上，充足的供应美德，在美德上供应知识，

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

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

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

footnote 1 The last four chapters of this book concern Jehovah's unchanging love versus Israel's stubborn unchastity. Israel is depicted as the wife of Jehovah throughout this book (2:7, 19). But when God's everlasting and unchanging love is touched, Israel is called God's son (Exo. 4:22-23), indicating that in God's view Israel has the Father's life (cf. 1:10 and note 3). God's everlasting love is not a love in affection, like the love of a husband toward a wife, but a love in life, like the love of a father toward a son. On the one hand, God loves us as His wife, and the Lord Jesus is our Husband (John 3:29; 2 Cor. 11:2). On the other hand, God is our Father, and we are sons of the Father (Gal. 3:26; 4:6).

Although God is loving, He is also a God of purity and righteousness. He cannot tolerate any kind of uncleanness or unrighteousness. Wherever these things are found among God's people, God comes in to chastise them. Nevertheless, when God's people are chastised by Him, they are still loved by Him (cf. Heb. 12:6; Rev. 3:19). God's everlasting love (Jer. 31:3) is always victorious. Eventually, in spite of our failures and mistakes, God's love will gain the victory (cf. Rom.8:35-39).

Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

2 Pet 1:5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;

彼後 1:6 在知识上供应节制，在节制上供应忍耐，在忍耐上供应敬虔，

彼後 1:7 在敬虔上供应弟兄相爱，在弟兄相爱上供应爱。

二 我们与神的关系，是出於神圣、永远的生命—约壹五11：

约壹 5:11 这见证就是神赐给我们永远的生命，这生命也是在祂儿子里面。

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

约 3:5 耶稣回答说，我实实在在的告诉你，人若不是从水和灵生的，就不能进神的国。

约 3:6 从肉体生的，就是肉体；从那灵生的，就是灵。

约 3:15 叫一切信入祂的都得永远的生命。

弗 5:26 好圣化召会，藉著话中之水的洗涤洁净召会，

罗 12:2 不要模仿这世代，反要藉著心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。

罗 8:29 因为神所豫知的人，祂也豫定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

太 5:48 所以你们要完全，像你们的天父完全一样。

启 21:10 我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。

启 21:11 城中有神的荣耀；城的光辉如同极贵的宝石，好像碧玉，明如水晶；

2 Pet 1:6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;

2 Pet 1:7 And in godliness, brotherly love; and in brotherly love, love.

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

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

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

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

John 3:15 That everyone who believes into Him may have eternal life.

Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

Matt 5:48 You therefore shall be perfect as your heavenly Father is perfect.

Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

2 在何西阿书的开头，以色列是淫妇，但到本书末了，以色列成了儿子；因此，本书的结局是藉著神的爱而在生命里被变化—十一 1，参罗八 28 ～ 29，来十二 5 ～ 10。

何 11:1 以色列年幼的时候我爱他，就从埃及召出我的儿子来。

罗 8:28 还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。

罗 8:29 因为神所豫知的人，祂也豫定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

来 12:5 你们竟全然忘了那劝勉的话，就是对你们如同对儿子所讲论的，说，『我儿，你不可轻看主的管教，被祂责备的时候，也不可灰心；

来 12:6 因为主所爱的，祂必管教，又鞭打凡所收纳的儿子。』

来 12:7 为了受管教，你们要忍受。神待你们如同待儿子；那有儿子是父亲不管教的？

来 12:8 只是你们若不受众子所共受的管教，就是私生子，不是儿子了。

来 12:9 再者，我们曾有肉身的父管教我们，我们尚且敬重他们，何况万灵的父，我们岂不更当服从祂而得活著麽？

来 12:10 肉身的父是在短暂的日子里，照自己以为好的管教我们，惟有万灵的父管教我们，是为了我们的益处，使我们有分於祂的圣别。

2. At the beginning of the book of Hosea, Israel was a harlot, but at the end of Hosea, Israel has become a son; thus, the outcome of this book is transformation in life by God's love—11:1; cf. Rom. 8:28-29; Heb. 12:5-10.

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

Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

Heb 12:5 And you have completely forgotten the exhortation which reasons with you as with sons, "My son, do not regard lightly the discipline of the Lord, nor faint when reproved by Him;

Heb 12:6 For whom the Lord loves He disciplines, and He scourges every son whom He receives."

Heb 12:7 It is for discipline that you endure; God deals with you as with sons. For what son is there whom the father does not discipline?

Heb 12:8 But if you are without discipline, of which all sons have become partakers, then you are illegitimate and not sons.

Heb 12:9 Furthermore we have had the fathers of our flesh as discipliners and we respected them; shall we not much more be in subjection to the Father of spirits and live?

Heb 12:10 For they disciplined for a few days as it seemed good to them; but He, for what is profitable that we might partake of His holiness.

二〇一二年夏季训练

小申言者书结晶读经

第三篇

三个含示基督的点

读经：何十一 1，4

纲　目

何 11:1 以色列年幼的时候我爱他，就从埃及召出我的儿子来。

何 11:4 我用慈绳爱索牵引他们；我待他们如人松开他们腮上的轭，温和的饲养他们。

壹 『以色列年幼的时候我爱他，就从埃及召出我的儿子来』—何十一1：

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

太 2:13 他们离开以後，看哪，有主的使者向约瑟梦中显现，说，起来，带著孩子和祂母亲逃往埃及，留在那里，等我吩咐你，因为希律要寻找孩子，好除灭祂。

太 2:14 约瑟就起来，趁夜带著孩子和祂母亲往埃及去，

太 2:15 留在那里，直到希律死了。这是要应验主藉著申言者所说的，说，『我从埃及召出我的儿子来。』

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

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

2012 Summer Training

Crystallization-Study of the Minor Prophets

Message Three

Three Implications concerning Christ

Scripture Reading: Hosea 11:1, 4

Outline

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

Hosea 11:4 I drew them with cords of a man, / With bands of love; And I was to them like those / Who lift off the yoke on their jaws; / And I gently caused them to eat.

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

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

Matt 2:13 Now when they had departed, behold, an angel of the Lord appeared in a dream to Joseph, saying, Arise, take the child and His mother and flee into Egypt, and stay there until I tell you; for Herod is going to seek the child to destroy Him.

Matt 2:14 And he arose and took the child and His mother by night and departed into Egypt,

Matt 2:15 And was there until the death of Herod, in order that what was spoken by the Lord through the prophet might be fulfilled, saying, "Out of Egypt I called My Son."

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

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

何 11:1 以色列年幼的时候我爱他，就从埃及召出我的儿子来。

罗 11:17 若有几根枝子被折下来，你这野橄榄得在其中接上去，一同有分於橄榄根的肥汁，

加 3:26 因为你们众人藉著相信基督耶稣，都是神的儿子。

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

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

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

约壹 4:9 神差祂的独生子到世上来，使我们藉著祂得生并活著，在此神的爱就向我们显明了。

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

约 1:14 话成了肉体，支搭帐幕在我们中间，丰丰满满的有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。

4 祂乃是直到复活时，才在人性里被标出为神的儿子；这就是为甚麽保罗在行传十三章三十三节说，『神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：「你是我的儿子，我今日生了你；」』这节经文指明，复活对那人耶稣乃是出生。

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

罗 1:3 论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫後裔生的，

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

Rom 11:17 But if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive tree,

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

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

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

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

1 John 4:9 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.

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

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.

4. He was not designated the Son of God in His humanity until His resurrection; this is the reason that Paul says in Acts 13:33, "God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, 'You are My Son; this day have I begotten You' "; this verse indicates that resurrection was a birth to the man Jesus.

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

Rom 1:3 Concerning His Son, who came out of the seed of David according to the flesh,

罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

罗 8:29 因为神所豫知的人，祂也豫定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

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

来 1:5 神曾对那一个天使说过，『你是我的儿子，我今日生了你』？又说，『我要作祂的父，祂要作我的儿子』？

来 1:6 再者，神再带长子到世上来的时候，就说，『神的众使者都要拜祂。』

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

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

来 2:10 原来万有因祂而有，藉祂而造的那位，为著要领许多的儿子进荣耀里去，就藉著苦难成全他们救恩的创始者，这对祂本是合宜的。

罗 8:29 因为神所豫知的人，祂也豫定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

贰 『我用慈绳爱索牵引他们』—何十一 4 上：

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

Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

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

Heb 1:5 For to which of the angels has He ever said, "You are My Son; this day have I begotten You"? And again, "I will be a Father to Him, and He will be a Son to Me"?

Heb 1:6 And when He brings again the Firstborn into the inhabited earth, He says, "And let all the angels of God worship Him."

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

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,

Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

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

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

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

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

罗 5:8 惟有基督在我们还作罪人的时候，为我们死，神就在此将祂自己的爱向我们显明了。

约壹 4:9 神差祂的独生子到世上来，使我们藉著祂得生并活著，在此神的爱就向我们显明了。

约壹 4:10 不是我们爱神，乃是神爱我们，差祂的儿子，为我们的罪作了平息的祭物，在此就是爱了。

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

约 1:14 话成了肉体，支搭帐幕在我们中间，丰丰满满的有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。

创 3:15 我又要叫你和女人彼此为仇，你的後裔和女人的後裔也彼此为仇；女人的後裔要伤你的头，你要伤他的脚跟。

创 22:18 并且地上万国，都必因你的後裔得福；因为你听从了我的话。

撒下 7:12 你在世的日子满足，与你列祖同睡的时候，我必兴起你腹中所出的後裔接续你，我也必坚定他的国。

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

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

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

1 John 4:9 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.

1 John 4:10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.

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

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.

Gen 3:15 And I will put enmity / Between you and the woman / And between your seed and her seed; / He will bruise you on the head, / But you will bruise him on the heel.

Gen 22:18 And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.

2 Sam 7:12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.

撒下 7:13 他必为我的名建造殿宇；我必坚定他的国位，直到永远。

撒下 7:14 上我要作他的父，他要作我的子。…

赛 7:14 因此，主自己要给你们一个兆头：看哪，必有童女怀孕生子，她要给他起名叫以马内利。

赛 9:6 因有一婴孩为我们而生，有一子赐给我们；政权必担在祂的肩头上；祂的名称为奇妙的策士、全能的神、永远的父、和平的君。

弥 5:2 （伯利恒以法他阿，你在犹大诸城中为小，将来必有一位从你那里为我而出，在以色列中作掌权者；祂是从亘古，从太初而出。）

太 1:20 正思念这事的时候，看哪，有主的使者向他梦中显现，说，大卫的子孙约瑟，不要怕，只管娶过你的妻子马利亚来，因那生在她里面的，乃是出於圣灵。

太 1:23 『看哪，必有童女怀孕生子，人要称祂的名为以马内利。』（以马内利翻出来，就是神与我们同在。）

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

3 基督包罗万有的死成就了以下的项目：

a 祂藉著死，钉死了罪之肉体—加五 24，罗八 3 下。

加 5:24 但那属基督耶稣的人，是已经把肉体连肉体的邪情私欲，都钉了十字架。

罗 8:3 下 …神，既在罪之肉体的样式里，并为著罪，差来了自己的儿子，就在肉体中定罪了罪，

2 Sam 7:13 It is he who will build a house for My name, and I will establish the throne of his kingdom forever.

2 Sam 7:14a I will be his Father, and he will be My son. …

Isa 7:14 Therefore the Lord Himself will give you a sign: Behold, the virgin will conceive and will bear a son, and she will call his name Immanuel.

Isa 9:6 For a child is born to us, / A Son is given to us; / And the government / Is upon His shoulder; / And His name will be called / Wonderful Counselor, / Mighty God, / Eternal Father, / Prince of Peace.

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

Matt 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.

Matt 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

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

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

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

Gal 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

Rom 8:3b … God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

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

罗 7:18 我知道住在我里面，就是我肉体之中，并没有善，因为立志为善由得我，只是行出来由不得我。

林後 5:21 上神使那不知罪的，替我们成为罪，…

罗 8:3 下 …神，既在罪之肉体的样式里，并为著罪，差来了自己的儿子，就在肉体中定罪了罪，

约 1:29 次日，约翰看见耶稣向他走来，就说，看哪，神的羔羊，除去世人之罪的！

来 9:26 下 …但如今祂在诸世代的终结显明了一次，好藉著献上自己为祭，把罪除掉。

来 9:28 上基督也是这样，既一次被献，担当了多人的罪，…

约 19:34 下 …随即有血和水流出来。

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

来 2:14 儿女既同有血肉之体，祂也照样亲自有分於血肉之体，为要藉著死，废除那掌死权的，就是魔鬼，

约 12:31 下 …这世界的王要被赶出去。

d 祂藉著死，审判世界并赶出世界的王魔鬼—31 节，加六 14 下。

约 12:31 现在这世界受审判，这世界的王要被赶出去。

加 6:14 下 …藉著祂，就我而论，世界已经钉了十字架；就世界而论，我也已经钉了十字架。

e 祂藉著死，藉著钉死旧人了结了旧造—罗六 6。

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

Rom 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.

2 Cor 5:21a Him who did not know sin He made sin on our behalf …

Rom 8:3b … God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

Heb 9:26b … But now once at the consummation of the ages He has been manifested for the putting away of sin through the sacrifice of Himself.

Heb 9:28a So Christ also, having been offered once to bear the sins of many, …

John 19:34b … and immediately there came out blood and water.

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

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

John 12:31b … now shall the ruler of this world be cast out.

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

John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.

Gal 6:14b … through whom the world has been crucified to me and I to the world.

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

罗 6:6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆，

f 祂藉著死，废掉了规条中诫命的律法—弗二 15 上。

弗 2:15 上 在祂的肉体里，废掉了那规条中诫命的律法，…

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

约 12:24 我实实在在的告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。

约 19:34 下 …随即有血和水流出来。

4 基督胜过一切的复活成就了以下的项目：

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

徒 13:33 神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：『你是我的儿子，我今日生了你。』

诗 2:7 受膏者说，我要传述耶和华的命令；祂曾对我说，你是我的儿子，我今日生了你。

罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

罗 8:29 因为神所豫知的人，祂也豫定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

来 1:3 祂是神荣耀的光辉，是神本质的印像，用祂大能的话维持、载著并推动万有；祂成就了洗罪的事，就坐在高处至尊至大者的右边；

Rom 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

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

Eph 2:15a Abolishing in His flesh the law of the commandments in ordinances, …

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

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

John 19:34b … and immediately there came out blood and water.

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

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

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

Psa 2:7 I will recount the decree of Jehovah; / He said to Me: You are My Son; / Today I have begotten You.

Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;

来 1:4 祂所承受的名，既比天使的名更超特，祂就比天使更美。

来 1:5 神曾对那一个天使说过，『你是我的儿子，我今日生了你』？又说，『我要作祂的父，祂要作我的儿子』？

来 1:6 再者，神再带长子到世上来的时候，就说，『神的众使者都要拜祂。』

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

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

来 2:10 原来万有因祂而有，藉祂而造的那位，为著要领许多的儿子进荣耀里去，就藉著苦难成全他们救恩的创始者，这对祂本是合宜的。

罗 8:29 因为神所豫知的人，祂也豫定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

c 祂的复活将神的灵完成为赐生命的灵—林前十五 45 下。

林前 15:45 下 …末後的亚当成了赐生命的灵。

5 基督超越一切的升天成就了以下的项目：

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

弗 1:20 就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边，

弗 1:21 远超过一切执政的、掌权的、有能的、主治的、以及一切受称之名，不但是今世的，连来世的也都在内，

Heb 1:4 Having become as much better than the angels as to have inherited a more distinguished name than they.

Heb 1:5 For to which of the angels has He ever said, "You are My Son; this day have I begotten You"? And again, "I will be a Father to Him, and He will be a Son to Me"?

Heb 1:6 And when He brings again the Firstborn into the inhabited earth, He says, "And let all the angels of God worship Him."

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

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,

Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

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

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

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

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

Eph 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

Eph 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;

弗 4:8 所以经上说，『祂既升上高处，就掳掠了那些被掳的，将恩赐赐给人。』

弗 4:9 （若非祂也曾降到地的低下之处，『祂升上』是甚麽意思？

弗 4:10 那降下的，也是那升上，远超诸天之上，为要充满万有的。）

来 4:14 所以，我们既有一位经过了诸天，尊大的大祭司，就是神的儿子耶稣，便当坚守所承认的。

来 7:26 像这样圣而无邪恶、无玷污、与罪人分别，并且高过诸天的大祭司，原是与我们合宜的；

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

弗 1:22 将万有服在祂的脚下，并使祂向著召会作万有的头；

弗 1:23 召会是祂的身体，是那在万有中充满万有者的丰满。

c 在祂的升天里，祂乃是召会身体的头，在万有中居首位—西一 18。

西 1:18 祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位；

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

徒 2:36 所以，以色列全家当确实的知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了。

徒 5:31 这一位，神已将祂高举在自己的右边，作元首，作救主，将悔改和赦罪赐给以色列人。

e 在祂的升天里，祂是我们在神新约经纶里的大祭司，（来四 14，七 26，九 11，）作新约的中保和保证，（15，七 22，）作天

Eph 4:8 Therefore the Scripture says, "Having ascended to the height, He led captive those taken captive and gave gifts to men."

Eph 4:9 (Now this, "He ascended," what is it except that He also descended into the lower parts of the earth?

Eph 4:10 He who descended, He is also the One who ascended far above all the heavens that He might fill all things.)

Heb 4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.

Heb 7:26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens,

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

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

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

Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

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

Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

Acts 5:31 This One God has exalted to His right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.

e. In His ascension He is our High Priest in God's New Testament economy (Heb. 4:14; 7:26; 9:11) to be the Mediator and surety of the new covenant (v. 15; 7:22), to be the Minister in the

上至圣所的执事，（八 2，）作新约信徒的辩护者，（约壹二 1，约十四 16，26，十五 26，十六 7，）以及作新约信徒的代求者，在神右边也在他们里面代求。（罗八 34，26。）

heavenly Holy of Holies (8:2), to be the Paraclete (Advocate) of the New Testament believers (1 John 2:1; John 14:16, 26; 15:26; 16:7), and to be the New Testament believers' Intercessor at the right hand of God and within them as well (Rom. 8:34, 26).

来 4:14 所以，我们既有一位经过了诸天，尊大的大祭司，就是神的儿子耶稣，便当坚守所承认的。

Heb 4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.

来 7:26 像这样圣而无邪恶、无玷污、与罪人分别，并且高过诸天的大祭司，原是与我们合宜的；

Heb 7:26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens,

来 9:11 但基督已经来到，作了那已经实现之美事的大祭司，经过那更大、更全备的帐幕，不是人手所造的，就是不属这受造世界的；

Heb 9:11 But Christ, having come as a High Priest of the good things that have come into being, through the greater and more perfect tabernacle not made by hands, that is, not of this creation,

来 9:15 所以，祂作了新约的中保，既然受死，赎了人在第一约之下的过犯，便叫蒙召之人得著所应许永远的产业。

Heb 9:15 And because of this He is the Mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who have been called might receive the promise of the eternal inheritance.

来 7:22 祂就成了更美之约的保证。

Heb 7:22 By so much Jesus has also become the surety of a better covenant.

来 8:2 作了圣所，就是真帐幕的执事；这帐幕是主所支的，不是人所支的。

Heb 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.

约壹 2:1 我的孩子们，我将这些事写给你们，是要叫你们不犯罪。若有人犯罪，我们有一位与父同在的辩护者，就是那义者耶稣基督；

1 John 2:1 My little children, these things I write to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the Righteous;

约 14:16 我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在，

John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,

约 14:26 但保惠师，就是父在我的名里所要差来的圣灵，祂要将一切的事教导你们，并且要叫你们想起我对你们所说的一切话。

John 14:26 But the Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things and remind you of all the things which I have said to you.

约 15:26 但我要从父差保惠师来，就是从父出来实际的灵，祂来了，就要为我作见证；

John 15:26 But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me;

约 16:7 然而我将真情告诉你们，我去是与你们有益的。因为我若不去，保惠师就不到你们这里来；我若去，就差祂到你们这里来。

John 16:7 But I tell you the truth, It is expedient for you that I go away; for if I do not go away, the Comforter will not come to you; but if I go, I will send Him to you.

罗 8:34 谁能定我们的罪？有基督耶稣已经死了，而且已经复活了，现今在神的右边，还为我们代求。

罗 8:26 况且，那灵也照样帮同担负我们的软弱；我们本不晓得当怎样祷告，只是那灵亲自用说不出来的叹息，为我们代求。

四在基督之外，神永远长存的爱，就是祂不变、征服人的爱，在我们身上就无法得胜；神不变的爱是得胜的，因为这爱是在基督里、同著基督、藉著基督、并为著基督的。

参 『我待他们如人松开他们腮上的轭，温和的饲养他们』—何十一 4 下：

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

约 6:31 我们的祖宗在旷野吃过吗哪，如经上所记：『祂把那从天上来的粮赐给他们吃。』

约 6:32 耶稣说，我实实在在的告诉你们，不是摩西把那从天上来的粮赐给你们，乃是我父把那从天上来的真粮赐给你们。

约 6:33 因为神的粮，就是那从天上降下来赐生命给世人的。

约 6:34 他们对祂说，主阿，常将这粮赐给我们。

约 6:35 耶稣对他们说，我就是生命的粮，到我这里来的，必永远不饿；信入我的，必永远不渴。

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

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

Rom 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

Rom 8:26 Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.

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

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

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

John 6:31 Our fathers ate the manna in the wilderness, as it is written, "He gave them bread out of heaven to eat."

John 6:32 Jesus therefore said to them, Truly, truly, I say to you, Moses has not given you the bread out of heaven, but My Father gives you the true bread out of heaven.

John 6:33 For the bread of God is He who comes down out of heaven and gives life to the world.

John 6:34 They said therefore to Him, Lord, give us this bread always.

John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.

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

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

三 法老把重轭加在以色列人身上，但神松开这轭，温和的餧养他们，把他们带到旷野，每早晨温和的用吗哪餧养他们—出十六14～18：

出 16:14 露水上升之後，不料，旷野的地面上有细小的圆物，细小如地上的霜。

出 16:15 以色列人看见，不知道是甚麽，就彼此对问说，这是甚麽？摩西对他们说，这就是耶和华给你们吃的食物。

出 16:16 耶和华所吩咐的是这样，你们要按著各人的食量收取；各按自己帐棚里的人数收取，每人一俄梅珥。

出 16:17 以色列人就这样行；有多收的，有少收的。

出 16:18 及至用俄梅珥量一量，多收的没有馀，少收的也没有缺；各人按著自己的食量收取。

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

出 16:15 以色列人看见，不知道是甚麽，就彼此对问说，这是甚麽？摩西对他们说，这就是耶和华给你们吃的食物。

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

出 16:1 以色列人全会众从以琳起行，在出埃及地後第二个月十五日，到了以琳和西乃之间，汛的旷野。

出 16:2 以色列全会众在旷野向摩西、亚伦发怨言，

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

Exo 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.

Exo 16:15 And when the children of Israel saw it, they said to one another, What is it? For they did not know what it was. And Moses said to them, It is the bread which Jehovah has given you to eat.

Exo 16:16 This is what Jehovah has commanded, Gather of it, each one according to his eating; you shall take an omer a head, according to the number of your persons, each one for those who are in his tent.

Exo 16:17 And the children of Israel did so; and some gathered much, and some little.

Exo 16:18 And when they measured it with an omer, he who gathered much had no excess, and he who gathered little had no lack; each of them gathered according to his eating.

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

Exo 16:15 And when the children of Israel saw it, they said to one another, What is it? For they did not know what it was. And Moses said to them, It is the bread which Jehovah has given you to eat.

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

Exo 16:1 And they journeyed from Elim, and all the assembly of the children of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure out of the land of Egypt.

Exo 16:2 And the whole assembly of the children of Israel murmured against Moses and against Aaron in the wilderness.

出 16:3 对他们说，巴不得我们在埃及地死在耶和华的手下；那时我们坐在肉锅旁边，有食物吃得饱足。你们将我们领出来，到这旷野，是要叫这全会众都饿死阿！

出 16:4 耶和华对摩西说，我要将粮食从天降给你们。百姓可以出去，每天收取当天的分，我好试验他们遵不遵行我的法度。

出 16:5 到第六天，他们要把所收进来的豫备好，比每天所收取的多一倍。

出 16:6 摩西、亚伦对以色列众人说，到了晚上，你们就知道是耶和华将你们从埃及地领出来的。

出 16:7 早晨，你们要看见耶和华的荣耀，因为耶和华听见你们向祂所发的怨言了。我们算甚麽，你们竟向我们发怨言？

出 16:8 摩西又说，耶和华晚上必给你们肉吃，早晨必给你们食物得饱；因为你们向耶和华发的怨言，祂都听见了。我们算甚麽？你们的怨言不是向我们发的，乃是向耶和华发的。

出 16:9 摩西对亚伦说，你告诉以色列人全会众说，你们就近耶和华面前，因为祂已经听见你们的怨言了。

出 16:10 亚伦正对以色列全会众说话的时候，他们向旷野观看，不料，耶和华的荣光在云中显现。

出 16:11 耶和华告诉摩西说，

出 16:12 我已经听见以色列人的怨言。你告诉他们说，到黄昏的时候，你们要吃肉，早晨必有食物得饱，你们就知道我是耶和华你们的神。

出 16:13 到了晚上，有鹌鹑飞上来，遮满了营；早晨营的四围满了露水。

Exo 16:3 And the children of Israel said to them, If only we had died by the hand of Jehovah in the land of Egypt, when we sat by the fleshpots, when we ate bread to the full; for you have brought us out into this wilderness to kill this whole congregation with hunger.

Exo 16:4 Then Jehovah said to Moses, I will now rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My law.

Exo 16:5 And on the sixth day when they prepare what they bring in, it will be twice as much as they gather daily.

Exo 16:6 So Moses and Aaron said to all the children of Israel, In the evening you will know that Jehovah has brought you out from the land of Egypt;

Exo 16:7 And in the morning you will see the glory of Jehovah, for He hears your murmurings against Jehovah. And what are we, that you murmur against us?

Exo 16:8 And Moses said, This you will see when Jehovah gives you flesh to eat in the evening, and bread to the full in the morning; for Jehovah hears your murmurings which you murmur against Him. And what are we? Your murmurings are not against us but against Jehovah.

Exo 16:9 And Moses said to Aaron, Say to all the assembly of the children of Israel, Come near before Jehovah, for He has heard your murmurings.

Exo 16:10 And as Aaron spoke to the whole assembly of the children of Israel, they looked toward the wilderness, and there the glory of Jehovah appeared in the cloud.

Exo 16:11 And Jehovah spoke to Moses, saying,

Exo 16:12 I have heard the murmurings of the children of Israel. Speak to them, saying, At twilight you will eat flesh, and in the morning you will be filled with bread; and you shall know that I am Jehovah your God.

Exo 16:13 And at evening quails came up and covered the camp, and in the morning there was a layer of dew around the camp.

出 16:14 露水上升之後，不料，旷野的地面上有细小的圆物，细小如地上的霜。

出 16:15 以色列人看见，不知道是甚麽，就彼此对问说，这是甚麽？摩西对他们说，这就是耶和华给你们吃的食物。

出 16:16 耶和华所吩咐的是这样，你们要按著各人的食量收取；各按自己帐棚里的人数收取，每人一俄梅珥。

出 16:17 以色列人就这样行；有多收的，有少收的。

出 16:18 及至用俄梅珥量一量，多收的没有馀，少收的也没有缺；各人按著自己的食量收取。

出 16:19 摩西对他们说，所收的，不许甚麽人留到早晨。

出 16:20 然而他们不听摩西，有人把一些留到早晨，就生虫变臭了；摩西便向他们发怒。

出 16:21 他们每日早晨，按著各人的食量收取；日头一发热，就融化了。

出 16:22 到第六天，他们收了双倍的食物，每人二俄梅珥。会众的首领都来告诉摩西。

出 16:23 摩西对他们说，耶和华这样说，明天是完全安息的日子，是向耶和华守的圣安息日。你们要烤的就烤了，要煮的就煮了，所剩下的要自己保存著，直留到早晨。

出 16:24 他们就照摩西的吩咐留到早晨，竟然不变臭，里头也没有虫子。

出 16:25 摩西说，你们今天吃这个罢，因为今天是向耶和华守的安息日；你们在田野必找不著了。

Exo 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.

Exo 16:15 And when the children of Israel saw it, they said to one another, What is it? For they did not know what it was. And Moses said to them, It is the bread which Jehovah has given you to eat.

Exo 16:16 This is what Jehovah has commanded, Gather of it, each one according to his eating; you shall take an omer a head, according to the number of your persons, each one for those who are in his tent.

Exo 16:17 And the children of Israel did so; and some gathered much, and some little.

Exo 16:18 And when they measured it with an omer, he who gathered much had no excess, and he who gathered little had no lack; each of them gathered according to his eating.

Exo 16:19 And Moses said to them, Let no man leave any of it until the morning.

Exo 16:20 But they did not listen to Moses, and some men left part of it until the morning; and it bred worms and stank. And Moses was indignant with them.

Exo 16:21 And they gathered it morning by morning, each one according to his eating; and when the sun became hot, it melted.

Exo 16:22 And on the sixth day they gathered twice as much bread, two omers for each one; and all the leaders of the assembly came and told Moses.

Exo 16:23 And he said to them, This is what Jehovah has spoken, Tomorrow is a Sabbath of complete rest, a holy Sabbath to Jehovah. Bake what you will bake, and boil what you will boil, and all that is left over put aside for yourselves to be kept until the morning.

Exo 16:24 And they put it aside until the morning, as Moses commanded; and it did not stink, nor was there any worm in it.

Exo 16:25 And Moses said, Eat it today, for today is a Sabbath to Jehovah; today you will not find it in the field.

出 16:26 六天可以收取，第七天乃是安息日，那一天必没有了。

出 16:27 第七天，百姓中有人出去收取，甚麼也找不著。

出 16:28 耶和华对摩西说，你们不肯守我的诫命和法度，要到几时呢？

出 16:29 看哪，耶和华既将安息日赐给你们，所以第六天祂赐给你们两天的食物；第七天各人要住在自己的地方，不许甚麼人出去。

出 16:30 於是百姓第七天安息了。

出 16:31 这食物，以色列家起名叫吗哪，就像芫荽子，是白色的，滋味如同搀蜜的薄饼。

出 16:32 摩西说，耶和华所吩咐的是这样，要将一满俄梅珥吗哪留到世世代代，使後人可以看见我当日将你们领出埃及地，在旷野所给你们吃的食物。

出 16:33 摩西对亚伦说，你拿一个罐子，盛一满俄梅珥吗哪，存放在耶和华面前，要留到世世代代。

出 16:34 亚伦就照耶和华所吩咐摩西的，把吗哪存放在见证的版前保留著。

出 16:35 以色列人吃吗哪共四十年，直到进了有人居住之地，就是迦南地的境界。

出 16:36 一俄梅珥就是一伊法的十分之一。

约 6:31 我们的祖宗在旷野吃过吗哪，如经上所记：『祂把那从天上来的粮赐给他们吃。』

约 6:32 耶稣说，我实实在在的告诉你们，不是摩西把那从天上来的粮赐给你们，乃是我父把那从天上来的真粮赐给你们。

Exo 16:26 Six days you shall gather it, but on the seventh day is the Sabbath; on it there will be none.

Exo 16:27 And on the seventh day some of the people went out to gather, and they found none.

Exo 16:28 And Jehovah said to Moses, How long do you refuse to keep My commandments and My laws?

Exo 16:29 See, Jehovah has given you the Sabbath, therefore He gives you bread for two days on the sixth day. Let each of you stay in his place; let no man go out of his place on the seventh day.

Exo 16:30 So the people rested on the seventh day.

Exo 16:31 And the house of Israel called its name manna, and it was like coriander seed, white; and its taste was like wafers made with honey.

Exo 16:32 And Moses said, This is what Jehovah has commanded, Let an omerful of it be kept throughout your generations, that they may see the bread which I fed you in the wilderness, when I brought you out from the land of Egypt.

Exo 16:33 And Moses said to Aaron, Take a pot, and put an omerful of manna in it, and place it before Jehovah, to be kept throughout your generations.

Exo 16:34 As Jehovah commanded Moses, so Aaron placed it before the Testimony to be kept.

Exo 16:35 And the children of Israel ate the manna forty years, until they came to inhabitable land; they ate the manna until they came to the border of the land of Canaan.

Exo 16:36 Now an omer is a tenth of an ephah.

John 6:31 Our fathers ate the manna in the wilderness, as it is written, "He gave them bread out of heaven to eat."

John 6:32 Jesus therefore said to them, Truly, truly, I say to you, Moses has not given you the bread out of heaven, but My Father gives you the true bread out of heaven.

约 6:33 因为神的粮，就是那从天上降下来赐生命给世人的。

约 6:34 他们对祂说，主阿，常将这粮赐给我们。

约 6:35 耶稣对他们说，我就是生命的粮，到我这里来的，必永远不饿；信入我的，必永远不渴。

约 6:48 我就是生命的粮。

约 6:49 你们的祖宗在旷野吃过吗哪，还是死了。

约 6:50 这是从天上降下来的粮，叫人吃了就不死。

约 6:51 我是从天上降下来的活粮，人若吃这粮，就必永远活著。我所要赐的粮，就是我的肉，为世人的生命所赐的。

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

约 6:58 这就是从天上降下来的粮，吃这粮的人，就永远活著，不像你们的祖宗吃过吗哪，还是死了。

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

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

太 4:4 耶稣却回答说，经上记著，『人活著不是单靠食物，乃是靠神口里所出的一切话。』

耶 15:16 耶和华万军之神阿，我得著你的言语，就当食物吃了；你的言语成了我心中的欢喜快乐；因我是称为你名下的人。

John 6:33 For the bread of God is He who comes down out of heaven and gives life to the world.

John 6:34 They said therefore to Him, Lord, give us this bread always.

John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.

John 6:48 I am the bread of life.

John 6:49 Your fathers ate the manna in the wilderness, and they died.

John 6:50 This is the bread which comes down out of heaven, that anyone may eat of it and not die.

John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.

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

John 6:58 This is the bread which came down out of heaven, not as the fathers ate and died; he who eats this bread shall live forever.

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

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

Matt 4:4 But He answered and said, It is written, "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God."

Jer 15:16 Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / For I am called by Your name, / O Jehovah, God of hosts.

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

启 2:17 那灵向众召会所说的话，凡有耳的，就应当听。得胜的，我必将那隐藏的吗哪赐给他，并赐他一块白石，上面写著新名，除了那领受的以外，没有人认识。

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

b 凡我们所吃的基督，作为我们重新构成的成分，并作为我们的供应，使我们成为神在宇宙中的居所，都要成为永远的记念—出十六 16，32。

出 16:16 耶和华所吩咐的是这样，你们要按著各人的食量收取；各按自己帐棚里的人数收取，每人一俄梅珥。

出 16:32 摩西说，耶和华所吩咐的是这样，要将一满俄梅珥吗哪留到世世代代，使後人可以看见我当日将你们领出埃及地，在旷野所给你们吃的食物。

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

来 9:3 第二幔子後，还有一层帐幕，叫作至圣所，

来 9:4 有金香坛，和四面包金的约柜，柜里有盛吗哪的金罐、和亚伦发过芽的杖、并两块约版；

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

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

Rev 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except he who receives it.

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

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

Exo 16:16 This is what Jehovah has commanded, Gather of it, each one according to his eating; you shall take an omer a head, according to the number of your persons, each one for those who are in his tent.

Exo 16:32 And Moses said, This is what Jehovah has commanded, Let an omerful of it be kept throughout your generations, that they may see the bread which I fed you in the wilderness, when I brought you out from the land of Egypt.

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

Heb 9:3 And after the second veil, a tabernacle, which is called the Holy of Holies,

Heb 9:4 Having a golden altar and the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron's rod that budded and the tablets of the covenant,

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

约 6:63 赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。

启 2:7 那灵向众召会所说的话，凡有耳的，就应当听。得胜的，我必将神乐园中生命树的果子赐给他吃。

启 2:17 那灵向众召会所说的话，凡有耳的，就应当听。得胜的，我必将那隐藏的吗哪赐给他，并赐他一块白石，上面写著新名，除了那领受的以外，没有人认识。

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

Rev 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except he who receives it.

二〇一二年夏季训练

小申言者书结晶读经

第四篇

约珥书的中心思想
及其四种蝗虫控制的豫言

读经：珥一 1～4，二 25～32，三 11

纲　目

珥 1:1 耶和华的话临到毘土珥的儿子约珥。

珥 1:2 老年人哪，当听这话；这地的一切居民哪，都要侧耳听。在你们的日子，或你们列祖的日子，曾发生这样的事麽？

珥 1:3 你们要将这事传与子，子传与孙，孙传与後代。

珥 1:4 剪蝗剩下的，群蝗来吃；群蝗剩下的，舔蝗来吃；舔蝗剩下的，毁蝗来吃。

珥 2:25 我打发到你们中间的大军队，就是群蝗、舔蝗、毁蝗、剪蝗，那些年所吃的，我要补还你们。

珥 2:26 你们必多吃而得饱足，就赞美那奇妙对待你们之耶和华你们神的名；我的百姓必永不羞愧。

珥 2:27 你们必知道我是在以色列中间，又知道我是耶和华你们的神，在我以外并无别神；我的百姓必永不羞愧。

珥 2:28 以後，我要将我的灵浇灌在一切属肉体的人身

2012 Summer Training

Crystallization-Study of the Minor Prophets

Message Four

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

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

Outline

Joel 1:1 The word of Jehovah which came to Joel the son of Pethuel.

Joel 1:2 Hear this, you elders, / And give heed, all you inhabitants of the land. / Has this ever happened in your days, / Or even in the days of your fathers?

Joel 1:3 Tell your children about it, / And let your children tell their children, / And let their children tell the next generation.

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

Joel 2:25 And I will restore to you the years / That the swarming locust has eaten, / The licking locust and the consuming locust and the cutting locust, / My great army / That I sent among you.

Joel 2:26 And you will eat to the full and be satisfied, / And you will praise the name of Jehovah your God, / Who has dealt wondrously with you; / And My people will never be ashamed.

Joel 2:27 And you will know that I am in the midst of Israel, / And that I am Jehovah your God and there is none else. / And My people will never be ashamed.

Joel 2:28 And afterward I will pour out My Spirit upon all flesh, / And your sons and your

上；你们的儿女要说豫言，你们的老年人要作异梦；你们的青年人要见异象。

珥 2:29 在那些日子，我要将我的灵浇灌在我的奴仆和婢女身上。

珥 2:30 在天上地上，我要显出奇事，有血、有火、有烟柱。

珥 2:31 在耶和华大而可畏的日子来到以前，日头要变为黑暗，月亮要变为血。

珥 2:32 那时，凡呼求耶和华名的，就必得救；因为照耶和华所说的，在锡安山、在耶路撒冷，必有逃脱的人，在馀剩的人中，必有耶和华所召的。

珥 3:11 四围的列国阿，你们要速速的来，一同聚集。耶和华阿，求你使你的大能者在那里降临！

壹 我们必须看见约珥书的中心思想及其四种蝗虫控制的豫言：

一 约珥这名意思是『耶和华是神』——1。

珥 1:1 耶和华的话临到毘土珥的儿子约珥。

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

1 四节用四个辞说到『蝗虫』，可能指一种蝗虫不同的生长阶段—参二25。

珥 2:25 我打发到你们中间的大军队，就是群蝗、舔蝗、毁蝗、剪蝗，那些年所吃的，我要补还你们。

daughters shall prophesy; / Your old men shall dream dreams; / Your young men shall see visions.

Joel 2:29 Indeed even upon the male and female slaves / In those days I will pour out My Spirit.

Joel 2:30 And I will show wonders in the heavens and on earth: / Blood and fire and pillars of smoke.

Joel 2:31 The sun shall be turned into darkness, / And the moon into blood, / Before the great and terrible / Day of Jehovah comes.

Joel 2:32 And everyone who calls on the name of Jehovah shall be saved; / For in Mount Zion and in Jerusalem will be an escape, / As Jehovah has said, / Even for the remnant / Whom Jehovah calls.

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

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

A. The name Joel means "Jehovah is God"—1:1.

Joel 1:1 The word of Jehovah which came to Joel the son of Pethuel.

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

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

Joel 2:25 And I will restore to you the years / That the swarming locust has eaten, / The licking locust and the consuming locust and the cutting locust, / My great army / That I sent among you.

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

启 17:8 你所看见的兽，先前有，如今没有；它将要从无底坑里上来，又要去到灭亡。凡住在地上，名字从创世以来没有记在生命册上的，见那先前有，如今没有，将来还要有的兽，就必希奇。

启 17:9 在此需要有智慧的心思。那七头就是女人所坐的七座山，

启 17:10 又是七位王。五位已经倾倒了，一位还在，另一位还没有来到，他来的时候，必须存留片时。

启 17:11 那先前有，如今没有的兽，就是第八位；它是出於那七位，且要去到灭亡。

但 7:12 至於其馀的兽，权柄都被夺去，生命却仍存留，直到所定的时期和时候。

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

珥 2:25 我打发到你们中间的大军队，就是群蝗、舔蝗、毁蝗、剪蝗，那些年所吃的，我要补还你们。

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

但 2:31 王阿，你观看，看见一个大像。这像巨大，极其光耀，站在你面前，样子甚是可怕。

但 2:32 这像的头是精金的，胸膛和膀臂是银的，肚腹和腰是铜的，

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

Rev 17:8 The beast that you saw was and is not and is about to come up out of the abyss and go into perdition. And those who dwell on the earth, those whose names are not written from the foundation of the world in the book of life, will marvel when they see the beast, that he was and is not and will be present.

Rev 17:9 Here is the mind which has wisdom. The seven heads are the seven mountains where the woman sits

Rev 17:10 And are seven kings: five have fallen, one is, the other has not yet come; and when he comes, he must remain only a short time.

Rev 17:11 And the beast who was and is not, he himself is also the eighth and is out of the seven and goes into perdition.

Dan 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.

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

Joel 2:25 And I will restore to you the years / That the swarming locust has eaten, / The licking locust and the consuming locust and the cutting locust, / My great army / That I sent among you.

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

Dan 2:31 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.

Dan 2:32 Concerning this image, its head was of fine gold, its breast and its arms of silver, its abdomen and its thighs of bronze,

但 2:33 腿是铁的，脚是半铁半泥的。

但 7:3 有四个大兽从海中上来，彼此各不相同。

但 7:4 头一个像狮子，有鹰的翅膀。我正观看的时候，兽的翅膀被拔去，兽从地上被拉起来，用两脚站立，像人一样，又有人心给了它。

但 7:5 又有一兽如熊，就是第二兽，挺起身体一边，口齿间衔著三根肋骨；有人对它说，起来吞吃多肉。

但 7:6 此後我观看，又有一兽如豹，背上有鸟的四个翅膀；这兽有四个头，又有权柄给了它。

但 7:7 其後我在夜间的异象中观看，见第四兽甚是可怕可惧，极其强壮；这兽有大铁牙，吞吃嚼碎，所剩下的用脚践踏；这兽与前三兽不同，头有十角；

但 7:8 我正注意这些角，见其中又长起一个小角；先前的角中，有三角在这角前连根被拔出来。这角有眼像人的眼，有口说夸大的话。

启 13:1 我又看见一个兽从海中上来，有十角七头，在十角上戴著十个冠冕，七头上有亵渎的名号。

启 13:2 我所看见的兽，形状像豹，脚像熊的脚，口像狮子的口；那龙将自己的能力、座位和大权柄，都给了它。

亚 1:18 我又举目观看，见有四角。

亚 1:19 我就问与我说话的天使，说，这些是甚麽意思？他对我说，这些就是把犹大、以色列和耶路撒冷打散的角。

亚 1:20 耶和华又指四个匠人给我看。

Dan 2:33 Its legs of iron, its feet partly of iron and partly of clay.

Dan 7:3 And four great beasts came up from the sea, each different from the other.

Dan 7:4 The first was like a lion and had the wings of an eagle. I watched until its wings were plucked and it was lifted up from the earth and made to stand on two feet like a man; and a man's heart was given to it.

Dan 7:5 And there was another beast, a second one, resembling a bear. And it was raised up on one side, and three ribs were in its mouth between its teeth; and they said thus to it, Arise, devour much flesh.

Dan 7:6 After this I watched and there was another beast, like a leopard; and it had four wings of a bird on its back; and the beast had four heads, and dominion was given to it.

Dan 7:7 After this I watched in the night visions, and there was a fourth beast, dreadful and frightful and exceedingly strong; and it had large iron teeth; it devoured and crushed and trampled down the remainder with its feet; and it was different from all the beasts that were before it; and it had ten horns.

Dan 7:8 I was considering the horns; then there was another horn, a small one, which came up among them; and three of the first horns were uprooted from before it. And there were eyes like the eyes of a man in this horn and a mouth speaking great things.

Rev 13:1 And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and on his heads names of blasphemy.

Rev 13:2 And the beast which I saw was like a leopard, and his feet like those of a bear, and his mouth like the mouth of a lion. And the dragon gave him his power and his throne and great authority.

Zech 1:18 Then I lifted up my eyes and looked, and there were four horns.

Zech 1:19 And I said to the angel who spoke with me, What are these? And he said to me, These are the horns that have scattered Judah, Israel, and Jerusalem.

Zech 1:20 Then Jehovah showed me four craftsmen.

亚 1:21 我说，他们来作甚麽？天使说，那些角把犹大打散，以致无人可以抬头；但这些匠人来威吓那些角，要打掉列国的角，就是那攻击打散犹大地之列国所举起的角。

Zech 1:21 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.

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

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

但 2:34 你观看，见有一块非人手凿出来的石头，打在这像半铁半泥的脚上，把脚砸碎。

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.

但 2:35 於是铁、泥、铜、银、金，都一同砸得粉碎，成如夏天禾场上的糠秕，被风吹散，无处可寻。打碎这像的石头，变成一座大山，充满全地。

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 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.

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

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

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

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

2 不仅如此，神也使用蝗虫，在环境中提供一切必要的措施，为要完成祂的定旨：

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

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

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

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

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

约 18:31 彼拉多对他们说，你们自己把祂带去，按著你们的律法审判祂罢。犹太人说，我们杀人是不可的。

约 18:32 这是要应验耶稣所说，那指明祂将要怎样死的话。

珥 2:28 以後，我要将我的灵浇灌在一切属肉体的人身上；你们的儿女要说豫言，你们的老年人要作异梦；你们的青年人要见异象。

珥 2:29 在那些日子，我要将我的灵浇灌在我的奴仆和婢女身上。

珥 2:30 在天上地上，我要显出奇事，有血、有火、有烟柱。

珥 2:31 在耶和华大而可畏的日子来到以前，日头要变为黑暗，月亮要变为血。

珥 2:32 那时，凡呼求耶和华名的，就必得救；因为照耶和华所说的，在锡安山、在耶路撒冷，必有逃脱的人，在馀剩的人中，必有耶和华所召的。

徒 2:1 五旬节那天到了，门徒都聚集在一处。

徒 2:2 忽然从天上有响声下来，好像一阵暴风刮过，充满了他们所坐的整个屋子。

徒 2:3 又有舌头如火焰向他们显现出来，分开落在他们各人身上，

徒 2:4 他们就都被圣灵充溢，并且按著那灵所赐的发表，用别种不同的语言说起话来。

徒 2:5 那时，有犹太人，就是从天下各国来的虔诚人，住在耶路撒冷。

徒 2:6 这声音一响，许多人都来在一起，各人因听见门徒用听众各人的本地话讲论，就感困惑。

John 18:31 Pilate said then to them, You take Him and judge Him according to your law. The Jews said to him, It is not lawful for us to kill anyone,

John 18:32 That the word of Jesus might be fulfilled which He spoke, signifying by what kind of death He was to die.

Joel 2:28 And afterward I will pour out My Spirit upon all flesh, / And your sons and your daughters shall prophesy; / Your old men shall dream dreams; / Your young men shall see visions.

Joel 2:29 Indeed even upon the male and female slaves / In those days I will pour out My Spirit.

Joel 2:30 And I will show wonders in the heavens and on earth: / Blood and fire and pillars of smoke.

Joel 2:31 The sun shall be turned into darkness, / And the moon into blood, / Before the great and terrible / Day of Jehovah comes.

Joel 2:32 And everyone who calls on the name of Jehovah shall be saved; / For in Mount Zion and in Jerusalem will be an escape, / As Jehovah has said, / Even for the remnant / Whom Jehovah calls.

Acts 2:1 And as the day of Pentecost was being fulfilled, they were all together in the same place.

Acts 2:2 And suddenly there was a sound out of heaven, as of a rushing violent wind, and it filled the whole house where they were sitting.

Acts 2:3 And there appeared to them tongues as of fire, which were distributed; and it sat on each one of them;

Acts 2:4 And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.

Acts 2:5 Now there were dwelling in Jerusalem Jews, devout men, from every nation under heaven.

Acts 2:6 And when this sound occurred, the multitude came together and was confounded because each one heard them speaking in his own dialect.

徒 2:7 他们都惊讶希奇，说，看哪，这些说话的不都是加利利人麽？

徒 2:8 我们各人怎麽听见他们说我们生来所用的本地话？

徒 2:9 我们帕提亚人、玛代人、以拦人、和住在米所波大米、犹太、加帕多家、本都、亚西亚、

徒 2:10 弗吕家、旁非利亚、埃及的人，并靠近古利奈的吕彼亚一带地方的人，以及旅居的罗马人，或是犹太人，或是入犹太教的人，

徒 2:11 革哩底和亚拉伯人，都听见他们用我们的语言，讲说神的大作为。

徒 2:12 众人就都惊讶猜疑，彼此说，这是甚麽意思？

徒 2:13 还有人讥诮说，他们无非是被新酒灌满了。

徒 2:14 彼得同十一位使徒站起来，高声对众人说，诸位，犹太人和一切住在耶路撒冷的人哪，这件事你们当知道，也当侧耳听我的话。

徒 2:15 这些人并不是像你们所想的喝醉了，因为时候不过是上午九时；

徒 2:16 这正是藉著申言者约珥所说的，

徒 2:17 『神说，在末後的日子，我要将我的灵浇灌在一切属肉体的人身上；你们的儿女要说豫言，你们的青年人要见异象，你们的老年人要作异梦。

徒 2:18 在那些日子，我要将我的灵浇灌在我的奴仆和婢女身上，他们就要说豫言。

徒 2:19 我要在天上显出奇事，在地上显出神迹，有血、有火、有烟雾。

Acts 2:7 And they were amazed and marveled, saying, Behold, are not all these who are speaking Galileans?

Acts 2:8 And how is it that we each hear them in our own dialect in which we were born?

Acts 2:9 Parthians and Medes and Elamites and those dwelling in Mesopotamia, both in Judea and Cappadocia, in Pontus and Asia,

Acts 2:10 Both in Phrygia and Pamphylia, in Egypt and the parts of Libya around Cyrene, and the sojourning of Rome, both Jews and proselytes,

Acts 2:11 Cretans and Arabians, we hear them speaking in our tongues the magnificent works of God?

Acts 2:12 And they were all amazed and perplexed, saying to one another, What does this mean?

Acts 2:13 But others jeered and said, They are full of new wine!

Acts 2:14 But Peter, standing with the eleven, lifted up his voice and spoke forth to them: Men of Judea, and all who are dwelling in Jerusalem, let this be known to you, and give ear to my words.

Acts 2:15 For these men are not drunk, as you suppose, for it is the third hour of the day;

Acts 2:16 But this is what is spoken through the prophet Joel:

Acts 2:17 "And it shall be in the last days, says God, that I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream things in dreams;

Acts 2:18 And indeed upon My slaves, both men and women, I will pour out of My Spirit in those days, and they shall prophesy.

Acts 2:19 And I will show wonders in heaven above and signs on the earth below, blood and fire and vapor of smoke.

徒 2:20 在主大而显赫的日子来到以前，日头要变为黑暗，月亮要变为血。

徒 2:21 那时，凡呼求主名的，就必得救。』

徒 2:22 诸位，以色列人哪，你们要听这些话：神藉著拿撒勒人耶稣，在你们中间施行异能、奇事、神迹，将祂证明出来，正如你们自己所知道的。

徒 2:23 祂既按著神的定议先见被交给人，你们就藉著不法之人的手，把祂钉在十字架上杀了。

徒 2:24 神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。

徒 2:25 大卫指著祂说，『我看见主常在我眼前，因祂在我右边，我便不至摇动。

徒 2:26 所以我的心快乐，我的舌欢腾，并且我的肉身要安居在指望中；

徒 2:27 因你必不将我的魂撇在阴间，也不叫你的圣者见朽坏。

徒 2:28 你已将生命的道路指示我，你必用你的面容使我充满快乐。』

徒 2:29 诸位，弟兄们，先祖大卫的事，我可以明明的对你们说，他死了，也葬了，并且他的坟墓直到今日还在我们这里。

徒 2:30 大卫既是申言者，又晓得神曾用誓言向他起誓，要从他的後裔中，立一位坐在他的宝座上，

徒 2:31 就豫先看明这事，讲论基督的复活说，祂不被撇在阴间，祂的肉身也不见朽坏。

徒 2:32 这位耶稣，神已经叫祂复活了，我们都是这事的见证人。

Acts 2:20 The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord comes.

Acts 2:21 And it shall be that everyone who calls on the name of the Lord shall be saved."

Acts 2:22 Men of Israel, hear these words: Jesus the Nazarene, a man shown by God to you to be approved by works of power and wonders and signs, which God did through Him in your midst, even as you yourselves know-

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

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

Acts 2:25 For David says regarding Him, "I saw the Lord continually before me, because He is on my right hand, that I may not be shaken.

Acts 2:26 Therefore my heart was made glad and my tongue exulted; moreover, also my flesh will rest in hope,

Acts 2:27 Because You will not abandon my soul to Hades, nor will you permit Your Holy One to see corruption.

Acts 2:28 You have made known to me the ways of life; You will make me full of gladness with Your presence."

Acts 2:29 Men, brothers, I can say to you plainly concerning the patriarch David that he both deceased and was buried, and his tomb is among us until this day.

Acts 2:30 Therefore, being a prophet and knowing that God had sworn with an oath to him to seat One from the fruit of his loins upon his throne,

Acts 2:31 He, seeing this beforehand, spoke concerning the resurrection of the Christ, that neither was He abandoned to Hades, nor did His flesh see corruption.

Acts 2:32 This Jesus God has raised up, of which we all are witnesses.

徒 2:33 祂既被高举在神的右边，又从父领受了所应许的圣灵，就把你们所看见所听见的，浇灌下来。

徒 2:34 大卫并没有升到诸天之上，但他自己说，『主对我主说，你坐在我的右边，

徒 2:35 等我使你的仇敌作你的脚凳。』

徒 2:36 所以，以色列全家当确实的知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了。

徒 2:37 众人听了，觉得扎心，就对彼得和其馀的使徒说，诸位，弟兄们，我们当怎样行?

徒 2:38 彼得对他们说，你们要悔改，各人要靠耶稣基督的名受浸，叫你们的罪得赦，就必领受所赐的圣灵。

徒 2:39 因为这应许是给你们和你们的儿女，并一切在远方，凡是主我们的神所召来的人。

徒 2:40 彼得还用许多别的话郑重的作见证，劝勉他们说，你们要得救，脱离这弯曲的世代。

徒 2:41 於是领受他话的人，就受了浸，那一天约添了三千人。

徒 2:42 他们都坚定持续在使徒的教训和交通里，持续擘饼和祷告。

徒 2:43 众人都起了敬畏，又有许多奇事神迹，藉著使徒行出来。

徒 2:44 信的人都在一处，凡物公用，

徒 2:45 并且卖了田产家业，照各人所需用的分给各人。

Acts 2:33 Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.

Acts 2:34 For David did not ascend into the heavens, but he himself says, "The Lord said to my Lord, Sit at My right hand

Acts 2:35 Until I set Your enemies as a footstool for Your feet."

Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

Acts 2:37 And when they heard this, they were pricked in their heart, and they said to Peter and the rest of the apostles, What should we do, brothers?

Acts 2:38 And Peter said to them, Repent and each one of you be baptized upon the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

Acts 2:39 For to you is the promise and to your children, and to all who are far off, as many as the Lord our God calls to Himself.

Acts 2:40 And with many other words he solemnly testified and exhorted them, saying, Be saved from this crooked generation.

Acts 2:41 Those then who received his word were baptized, and there were added on that day about three thousand souls.

Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

Acts 2:43 And fear was upon every soul; and many wonders and signs took place through the apostles.

Acts 2:44 And all those who believed were together and had all things common;

Acts 2:45 And they sold their properties and possessions and divided them to all, as anyone had need.

徒 2:46 他们天天同心合意，坚定持续的在殿里，并且挨家挨户擘饼，存著欢跃单纯的心用饭，

徒 2:47 赞美神，在众民面前有恩典。主将得救的人，天天和他们加在一起。

太 28:19 所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里，

徒 1:8 但圣灵降临在你们身上，你们就必得著能力，并要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。

Acts 2:46 And day by day, continuing steadfastly with one accord in the temple and breaking bread from house to house, they partook of their food with exultation and simplicity of heart,

Acts 2:47 Praising God and having grace with all the people. And the Lord added together day by day those who were being saved.

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

Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

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

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

但 2:34 你观看，见有一块非人手凿出来的石头，打在这像半铁半泥的脚上，把脚砸碎。

但 2:35 於是铁、泥、铜、银、金，都一同砸得粉碎，成如夏天禾场上的糠秕，被风吹散，无处可寻。打碎这像的石头，变成一座大山，充满全地。

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.

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 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.

1 基督是神所使用以打碎四角的末一个匠人；四个匠人就是神所用的技巧，以毁灭这四国及其王；头三国中的每一国—巴比伦、玛代波斯和希腊—都被紧接而来的国，以技巧的方式所取代—亚一 18 ～ 21，但五，八 3 ～ 7。

1. Christ is the last Craftsman used by God to break the four horns; the four craftsmen are the skills used by God to destroy these kingdoms with their kings; each of the first three kingdoms (Babylon, Medo-Persia, and Greece) was taken over in a skillful way by the kingdom that followed it—Zech. 1:18-21; Dan. 5; 8:3-7.

亚 1:18 我又举目观看，见有四角。

亚 1:19 我就问与我说话的天使，说，这些是甚麽意思？他对我说，这些就是把犹大、以色列和耶路撒冷打散的角。

亚 1:20 耶和华又指四个匠人给我看。

Zech 1:18 Then I lifted up my eyes and looked, and there were four horns.

Zech 1:19 And I said to the angel who spoke with me, What are these? And he said to me, These are the horns that have scattered Judah, Israel, and Jerusalem.

Zech 1:20 Then Jehovah showed me four craftsmen.

亚 1:21 我说，他们来作甚麽？天使说，那些角把犹大打散，以致无人可以抬头；但这些匠人来威吓那些角，要打掉列国的角，就是那攻击打散犹大地之列国所举起的角。

但 5:1 伯沙撒王为他的一千大臣设摆盛筵，与这一千人对面饮酒。

但 5:2 伯沙撒饮酒欢畅时，吩咐人将他先祖尼布甲尼撒从耶路撒冷殿中所掠的金银器皿拿来，王与大臣、王后、妃嫔好用这些器皿饮酒。

但 5:3 於是他们把耶路撒冷殿中，就是神家中所掠的金器皿拿来，王和大臣、王后、妃嫔就用这些器皿饮酒。

但 5:4 他们饮酒，赞美那用金、银、铜、铁、木、石所造的神。

但 5:5 当时有人手的指头显出来，在王宫里灯台对面的粉墙上写字；王看见写字的手指头，

但 5:6 就变了脸色，心意惊惶，腰骨好像脱节，双膝彼此相碰。

但 5:7 王大声吩咐将用法术的、迦勒底人、并观兆的领进来；王对巴比伦的哲士说，甚麽人能读这文字，把讲解告诉我，他必身穿紫袍，项戴金链，在我国中掌权，位列第三。

但 5:8 於是王的一切哲士都进来，却不能读那文字，也不能把讲解告诉王。

但 5:9 伯沙撒王就极其惊惶，脸色更为改变，他的大臣也都惊奇。

Zech 1:21 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.

Dan 5:1 Belshazzar the king made a great feast for a thousand of his lords; and he drank wine before the thousand.

Dan 5:2 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 which was in Jerusalem, that the king and his lords, his wives, and his concubines might drink from them.

Dan 5:3 Then they brought the golden vessels that had been taken out of the temple of the house of God, which was in Jerusalem; and the king and his lords, his wives, and his concubines drank from them.

Dan 5:4 They drank wine and praised the gods of gold and of silver, of bronze, iron, wood, and stone.

Dan 5:5 At that moment the fingers of a man's hand came forth and wrote opposite the lampstand upon the plaster of the wall of the king's palace. And the king saw that part of the hand that wrote.

Dan 5:6 Then the king's countenance changed and his thoughts alarmed him; and the joints of his hips loosened and his knees began to knock together.

Dan 5:7 The king cried loudly to bring the conjurers, the Chaldeans, and the diviners. The king responded and said to the wise men of Babylon, Any man who reads this writing and declares its interpretation to me shall be clothed in purple and shall have a chain of gold around his neck and shall rule as the third ruler in the kingdom.

Dan 5:8 Then all the king's wise men came, but they could not read the writing nor make its interpretation known to the king.

Dan 5:9 Then King Belshazzar was greatly alarmed; his countenance was further changed, and his lords were perplexed.

但 5:10 太后因王和他大臣所说的话，就进入宴宫，说，愿王万岁！你的心意不要惊惶，脸色不要改变。

Dan 5:10 The queen mother, because of the words of the king and his lords, came to the banquet house. The queen mother responded and said, O king, live forever! Do not let your thoughts alarm you, nor let your countenance change.

但 5:11 在你国中有一个人，他里头有圣神明的灵，你先祖在世的日子，见这人里头有光，又有聪明智慧，好像神明的智慧；你先祖尼布甲尼撒王，就是王的先祖，立他为术士、用法术的、迦勒底人、并观兆者的领袖；

Dan 5:11 There is a man in your kingdom in whom is a spirit of the holy gods; and in the days of your forefather light and insight and wisdom like the wisdom of the gods were found in him. And King Nebuchadnezzar your forefather-your forefather, O king-made him chief of the magicians, conjurers, Chaldeans, and diviners,

但 5:12 因为在他里头有美好的灵，又有知识聪明，能圆梦，释谜语，解难题，这人名叫但以理，尼布甲尼撒王称他为伯提沙撒；现在可以把但以理召来，他必讲解说明。

Dan 5:12 Because an excellent spirit and knowledge and insight, and the interpretation of dreams, the declaring of riddles, and the resolving of problems were found in this Daniel, whom the king named Belteshazzar. Let Daniel now be called, and he will declare the interpretation.

但 5:13 於是但以理被领到王前；王问但以理说，你是被掳之犹大人中的但以理麽？就是我的先祖王从犹大带来的麽？

Dan 5:13 Then Daniel was brought before the king. The king responded and said to Daniel, Are you Daniel, one of the captives of Judah, whom my forefather the king brought from Judah?

但 5:14 我听说你里头有神明的灵，并且有光，又有聪明和超越的智慧。

Dan 5:14 Now I have heard about you that a spirit of the gods is in you and that light and insight and surpassing wisdom are found in you.

但 5:15 现在哲士和用法术的，都被领到我面前，为叫他们读这文字，把讲解告诉我，但他们都不能讲解说明。

Dan 5:15 And now the wise men, the conjurers, have been brought in before me that they might read this writing and make its interpretation known to me, but they cannot declare the interpretation of the thing.

但 5:16 我听说你善於讲解，能解难题；现在你若能读这文字，把讲解告诉我，就必身穿紫袍，项戴金链，在我国中掌权，位列第三。

Dan 5:16 But I have heard about you that you can give interpretations and resolve problems. If you can now read the writing and make its interpretation known to me, you shall be clothed in purple and shall have a chain of gold around your neck and shall rule as the third ruler in the kingdom.

但 5:17 但以理在王面前回答说，你的赠品可以归你自己；你的赏赐可以赐给别人；我却要为王读这文字，把讲解告诉王。

Dan 5:17 Then Daniel answered and said before the king, Let your gifts remain with you, or give your rewards to another; nevertheless I will read the writing for the king and make the interpretation known to him.

但 5:18 王阿，至高的神曾将国度、尊大、荣耀、威严，赐与你的先祖尼布甲尼撒。

Dan 5:18 Regarding you, O king, God the Most High gave to Nebuchadnezzar your forefather kingship, greatness, glory, and majesty;

但 5:19 因神所赐他的尊大，各族、各国、各方言的人，都在他面前战兢恐惧，他可以随意生杀，随意升降。

但 5:20 但他的心高傲，灵也刚愎，甚至行事狂傲，就被革去王位，夺去荣耀。

但 5:21 他被赶出离开世人，他的心变如兽心，与野驴同住；他吃草如牛，身被天露沾湿，等他知道至高的神才是人国的掌权者，随自己的意旨立人治国。

但 5:22 伯沙撒阿，你是他的子孙，你虽知道这一切，你的心仍不谦卑，

但 5:23 竟向天上的主自高，使人将祂殿中的器皿拿到你面前，你和大臣、王后、妃嫔用这些器皿饮酒；你又赞美那不能看、不能听，无知无识，用金、银、铜、铁、木、石所造的神；却没有将尊荣归与那手中有你气息，管理你一切道路的神；

但 5:24 因此从神面前差出手指头来，写这文字。

但 5:25 所写的文字是：弥尼，弥尼，提客勒，乌法珥新。

但 5:26 这话的讲解是这样。弥尼，就是神已经数算你国的年日，使其终止；

但 5:27 提客勒，就是你被称在天平里，显出你的亏欠；

但 5:28 毘勒斯，就是你的国分裂，归与玛代人和波斯人。

但 5:29 伯沙撒下令，人就把紫袍给但以理穿上，把金链给他戴在颈项上，又传令使他在国中掌权，位列第三。

Dan 5:19 And because of the greatness which He gave to him, all peoples, nations, and languages trembled and feared before him; whomever he wished he slew, and whomever he wished he kept alive, and whomever he wished he raised up, and whomever he wished he brought down.

Dan 5:20 But when his heart was lifted up and his spirit became so arrogant that he conducted himself in pride, he was deposed from his royal throne, and his glory was taken away from him.

Dan 5:21 And he was driven from the sons of men, and his heart was made like that of the beasts, and his dwelling place was with the wild donkeys; men fed him with grass as they do bulls, and his body was wet with the dew of heaven, until he came to know that God the Most High is the Ruler over the kingdom of men and sets over it whomever He wills.

Dan 5:22 And you his descendant, Belshazzar, have not humbled your heart, though you knew all this;

Dan 5:23 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.

Dan 5:24 Then that part of the hand was sent from before Him, and this writing was inscribed.

Dan 5:25 And this is the writing that was inscribed: MENE, MENE, TEKEL, UPHARSIN.

Dan 5:26 This is the interpretation of the matter: MENE-God has numbered your kingdom and brought it to an end;

Dan 5:27 TEKEL-You have been weighed in the scales and found to be lacking.

Dan 5:28 PERES-Your kingdom has been divided and given to the Medes and Persians.

Dan 5:29 Then Belshazzar commanded; and they clothed Daniel in purple and put a chain of gold around his neck, and they made the proclamation concerning him that he should rule as the third ruler in the kingdom.

但 5:30 当夜迦勒底王伯沙撒被杀；

但 5:31 玛代人大利乌，约六十二岁，取了迦勒底国。

但 8:3 我举目观看，见有一只双角的公绵羊面向河站著，两角都高，这角高过那角，更高的是後长的。

但 8:4 我见那公绵羊往西、往北、往南抵触；兽在他面前都站立不住，也没有能救护脱离他手的，但他任意而行，渐渐强大。

但 8:5 我正思想的时候，见有一只公山羊从西而来，遍行全地，脚不触地；这山羊两眼之间，有一显著的角。

但 8:6 他往我所看见面向河站著，有双角的公绵羊那里去，大发忿怒，向他直闯。

但 8:7 我见公山羊就近公绵羊，向他发烈怒，冲撞他，折断他的两角；绵羊无力抵挡他，被他撞倒在地，用脚践踏；没有能救绵羊脱离他手的。

Dan 5:30 In that very night Belshazzar the Chaldean king was slain.

Dan 5:31 And Darius the Mede received the kingdom at about the age of sixty-two.

Dan 8:3 Then I lifted my eyes, and I looked, and there was a ram, standing before the river, and he had two horns. And the two horns were high, but one was higher than the other; and the higher one came up last.

Dan 8:4 I saw the ram pushing westward, northward, and southward; and no beast could stand before him, and there was no one who could deliver from his power; but he did as he pleased, and he became great.

Dan 8:5 And while I considered this, there was a male goat, coming from the west over the face of the whole earth without touching the ground; and the goat had a conspicuous horn between his eyes.

Dan 8:6 And he came up to the ram that had the two horns, which I had seen standing before the river, and ran toward him in his mighty wrath.

Dan 8:7 And I saw him come close to the ram, and he was enraged at him; and he struck the ram and broke his two horns; and the ram had no strength to withstand him, but the goat threw him down to the ground and trampled him; and there was none to deliver the ram from his power.

2 因此，神所用的四个匠人乃是玛代波斯、希腊、罗马，至终乃是基督。

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

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

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

但 2:31 王阿，你观看，看见一个大像。这像巨大，极其光耀，站在你面前，样子甚是可怕。

但 2:32 这像的头是精金的，胸膛和膀臂是银的，肚腹和腰是铜的，

但 2:33 腿是铁的，脚是半铁半泥的。

Dan 2:31 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.

Dan 2:32 Concerning this image, its head was of fine gold, its breast and its arms of silver, its abdomen and its thighs of bronze,

Dan 2:33 Its legs of iron, its feet partly of iron and partly of clay.

但 2:34 你观看，见有一块非人手凿出来的石头，打在这像半铁半泥的脚上，把脚砸碎。

但 2:35 於是铁、泥、铜、银、金，都一同砸得粉碎，成如夏天禾场上的糠秕，被风吹散，无处可寻。打碎这像的石头，变成一座大山，充满全地。

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.

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 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.

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

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

珥 3:11 四围的列国阿，你们要速速的来，一同聚集。耶和华阿，求你使你的大能者在那里降临！

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

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

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

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

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

珥 1:2 老年人哪，当听这话；这地的一切居民哪，都要侧耳听。在你们的日子，或你们列祖的日子，曾发生这样的事麽？

Joel 1:2 Hear this, you elders, / And give heed, all you inhabitants of the land. / Has this ever happened in your days, / Or even in the days of your fathers?

珥 1:3 你们要将这事传与子，子传与孙，孙传与後代。

Joel 1:3 Tell your children about it, / And let your children tell their children, / And let their children tell the next generation.

珥 1:4 剪蝗剩下的，群蝗来吃；群蝗剩下的，舔蝗来吃；舔蝗剩下的，毁蝗来吃。

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

珥 1:5 酒醉的人哪，要清醒哭泣；一切好酒的人哪，都要为新酒哀号；因为新酒从你们的口中断绝了。

Joel 1:5 Awake, drunkards, and weep; / Howl, all you who drink wine, / Because of the fresh wine; / For it has been cut off from your mouth.

珥 1:6 有一国民又强盛，又无数，上来侵犯我的地；其牙齿如狮子的牙齿，大牙如母狮的大牙。

Joel 1:6 For a nation has come up against My land, / Mighty and without number; / Its teeth are the teeth of a lion, / And it has the cutting teeth of a lioness.

珥 1:7 这民使我的葡萄树荒废，使我的无花果树成为碎堆，剥尽树皮而丢弃，使枝条露白。

Joel 1:7 It has made My vine a desolation, / And My fig tree a heap of splinters. / It has stripped it bare and cast it away; / Its branches are white.

珥 1:8 我的民哪，你当哀号，像处女腰束麻布，为幼年的丈夫哀号。

Joel 1:8 Wail like a virgin girded with sackcloth / Over the husband of her youth.

珥 1:9 素祭和奠祭从耶和华的殿中断绝；事奉耶和华的祭司都悲哀。

Joel 1:9 The meal offering and the drink offering are cut off / From the house of Jehovah; / The priests, the ministers of Jehovah, mourn.

珥 1:10 田荒废，地悲哀；因为五谷毁坏，新酒乾竭，新油也缺乏。

Joel 1:10 The field is a waste; / The land mourns, / For the grain is a waste; / The new wine is dried up; / The fresh oil languishes.

珥 1:11 农夫阿，你们要惭愧；修理葡萄园的阿，你们要为大麦小麦哀号，因为田间的庄稼都灭绝了。

Joel 1:11 Be ashamed, O farmers; / Howl, O vinedressers, / For the wheat and for the barley, / Because the harvest of the field has perished.

珥 1:12 葡萄树枯乾，无花果树衰残，石榴树、棕树、苹果树，连田野一切的树木也都枯乾；众人的喜乐尽都枯竭。

Joel 1:12 The vine is dried up, / And the fig tree languishes, / The pomegranate and the palm and the apple tree - / All the trees of the field are dried up; / Indeed gladness has withered away / From the children of men.

珥 1:13 祭司阿，你们当腰束麻布痛哭；伺候祭坛的阿，你们要哀号。事奉我神的阿，你们要来披上麻布过夜；因为素祭和奠祭，从你们神的殿中停止了。

Joel 1:13 Gird yourselves and lament, O priests; / Howl, O ministers of the altar. / Come, pass the night in sackcloth, / O ministers of my God. / For the meal offering and the drink offering / Are held back from the house of your God.

珥 1:14 你们要将禁食的日子分别为圣，宣告严肃会，招聚长老和这地的一切居民，到耶和华你们神的殿，向耶和华哀求。

Joel 1:14 Sanctify a fast; / Call a solemn assembly; / Gather the elders / And all the inhabitants of the land / To the house of Jehovah your God; / And cry unto Jehovah.

珥 1:15 哀哉那日子！因为耶和华的日子临近了；这日子要来到，好像毁灭从全能者来到。

Joel 1:15 Alas for the day! / For the day of Jehovah has drawn near, / And as the destruction from the Almighty it will come.

珥 1:16 粮食不是在我们眼前断绝了麽？喜乐欢腾不是从我们神的殿中止息了麽？

Joel 1:16 Is not our food / Cut off before our eyes, / Joy and exultation / From the house of our God?

珥 1:17 谷种在土块下朽烂；仓房荒凉，廪库拆毁；因为五谷枯乾了。

Joel 1:17 The seeds have shriveled / Under their clods; / The storehouses have been desolated; / The barns have been torn down; / For the grain is dried up.

珥 1:18 牲畜哀鸣，牛群混乱，因为没有草场；羊群也受了灾罚。

Joel 1:18 How the beasts groan! / The herds of cattle are confused, / For they have no pasture; / The flocks of sheep also suffer punishment.

珥 1:19 耶和华阿，我向你呼求；因为火烧灭了旷野的草场，火焰烧尽田野的树木；

珥 1:20 田野的走兽也向你哀鸣；因为溪水乾涸，火也烧灭旷野的草场。

珥 2:1 你们要在锡安吹角，在我的圣山吹出大声；这地的一切居民都要发颤；因为耶和华的日子将到，已经临近。

珥 2:2 那是黑暗、幽冥的日子，密云、乌黑的日子，好像晨光铺满群山；有一民又多又强；从亘古以来没有这样的，以後直到万代也必没有。

珥 2:3 他们前面有火烧灭，後面有火焰烧尽；他们来到以前，这地如伊甸园；他们过去以後，这地成了荒凉的旷野；没有一样能躲避他们的。

珥 2:4 他们的样子如马，奔跑如马兵。

珥 2:5 在山顶蹦跳的响声，如同车辆的响声，如同火焰烧碎秸的响声，又如同强盛的民摆阵豫备打仗。

珥 2:6 他们一出现，众民翻绞痛苦，脸都变暗。

珥 2:7 他们如勇士奔跑，像战士爬城；各按己路前行，不乱队伍。

珥 2:8 彼此并不拥挤，向前各行其路。虽然在兵器中倒下，进路却不中断。

珥 2:9 他们冲上城，躥上墙，爬上房屋，进入窗户如同盗贼。

珥 2:10 在他们前面，地震天动，日月昏暗，星宿无光。

Joel 1:19 To You, O Jehovah, I cry out; / For fire has devoured / The pastures of the wilderness, / And the flame has set ablaze / All the trees of the field.

Joel 1:20 The beasts of the field also / Cry to You, / For the waterways / Are dried up, / And fire has devoured / The pastures of the wilderness.

Joel 2:1 Blow a trumpet in Zion; / Sound an alarm in My holy mountain; / Let all the inhabitants of the land tremble, / For the day of Jehovah comes; / For it draws near:

Joel 2:2 A day of darkness and gloominess, / A day of clouds and deep darkness, / Like the dawn spread over the mountains - / A people great and mighty. / There has not been any like them / Since eternity, / And there will not be any more after them, / Even until the years of the generation of the generations.

Joel 2:3 A fire devours before them, / And after them a flame blazes. / Before them the land is like the garden of Eden, / After them, like a desolate wilderness; / And indeed no one escapes them.

Joel 2:4 Their appearance is like the appearance of horses; / And as horsemen, so they run.

Joel 2:5 Like the sound of chariots / Upon the mountaintops they leap, / Like the sound of a flame of fire / That devours the stubble, / Like a mighty people / Set in battle array.

Joel 2:6 At their presence the peoples writhed in anguish; / All faces became pale.

Joel 2:7 They run like mighty men; / Like men of battle they climb the wall. / And they march, each in his ways, / And do not break their ranks.

Joel 2:8 Nor do they crowd each other; / They march, each on his highway. / Though they fall among weapons, / They do not break off their progress.

Joel 2:9 They rush at the city; / They run against the wall; / They go up into the houses; / In through the windows / They go, like a thief.

Joel 2:10 The earth quakes before them; / The heavens shake; / The sun and the moon grow dark, / And the stars withdraw their shining.

珥 2:11 耶和华在祂军旅前发声，祂的队伍甚大；成就祂话语的，是强盛者。因为耶和华的日子大而可畏，谁能当得起呢？

珥 2:25 我打发到你们中间的大军队，就是群蝗、舔蝗、毁蝗、剪蝗，那些年所吃的，我要补还你们。

Joel 2:11 And Jehovah utters His voice / Before His army, / For His camp is very great, / For He who executes His word is mighty. / For the day of Jehovah is great / And very terrible, / And who can endure it?

Joel 2:25 And I will restore to you the years / That the swarming locust has eaten, / The licking locust and the consuming locust and the cutting locust, / My great army / That I sent among you.

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

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

珥 3:1 当那些日子，我使犹大和耶路撒冷被掳之人归回的时候，

珥 3:2 我要聚集万民，带他们下到约沙法谷；为了我的百姓，就是我的产业以色列，我要在那里审判他们，因为他们把我的百姓分散在列国中，又分取我的地土；

珥 3:3 且为我的百姓拈阄，将童男换妓女，卖童女买酒喝。

珥 3:4 推罗、西顿、和非利士全境的人哪，你们与我何干？你们要把应得的报应回报给我麽？若回报给我，我必使报应速速归到你们的头上。

珥 3:5 你们既然夺取我的金银，又将我美好的宝物带入你们庙中，

珥 3:6 并将犹大人和耶路撒冷人，卖给雅完人，赶逐他们远离自己的境界；

珥 3:7 我必激动他们离开你们所卖到之地，又必使报应归到你们的头上。

珥 3:8 我必将你们的儿女卖在犹大人的手中，他们必卖给远方示巴国的人；因为耶和华已经说了。

Joel 3:1 For indeed, in those days and at that time / When I turn the captivity of Judah and Jerusalem,

Joel 3:2 I will gather all the nations / And will bring them down to the valley of Jehoshaphat; / And I will enter into judgment with them there / Because of My people and My inheritance Israel, / Whom they have scattered among the nations. / And they have divided My land

Joel 3:3 And have cast lots for My people; / And they have given a boy for a prostitute / And sold a girl for wine to drink.

Joel 3:4 Indeed then, what are you to Me, Tyre and Sidon / And all the regions of Philistia? / Will you repay Me with a recompense? / But if you recompense Me, / Swiftly, speedily, / I will return your recompense upon your own head.

Joel 3:5 In that you have taken My silver and My gold, / And have brought My fine precious things into your temples,

Joel 3:6 And have sold to the children of the Javanim / The children of Judah and the children of Jerusalem, / In order to remove them / Far from their borders;

Joel 3:7 I will rouse them out of the place / To which you have sold them, / And will return your recompense upon your own head.

Joel 3:8 And I will sell your sons and your daughters / Into the hand of the children of Judah, / And they will sell them to the Sabeans, / To a nation that is far off, / For Jehovah has spoken.

珥 3:9 当在列国中宣告这话，说，要豫备打仗；激动勇士；一切战士都要近前，都要上去。

珥 3:10 要将犁头打成刀剑，将镰刀打成戈矛；软弱的要说，我有勇力。

珥 3:11 四围的列国阿，你们要速速的来，一同聚集。耶和华阿，求你使你的大能者在那里降临！

珥 3:12 列国都当兴起，上到约沙法谷。因为我必坐在那里，审判四围的列国。

珥 3:13 伸出镰刀罢，因为庄稼熟了；前来践踏罢，因为酒醡满了；酒池盈溢，因为他们的罪恶甚大。

珥 3:14 许多许多的人在断定谷；因为耶和华的日子临近断定谷。

珥 3:15 日月昏暗，星宿无光。

珥 3:16 上耶和华必从锡安吼叫，从耶路撒冷发声，天地就震动。…

珥 3:19 埃及必然荒凉，以东变为荒凉的旷野，都因向犹大人所行的强暴，因他们在本地流了无辜人的血。

三 神对以色列的惩治和祂对列国的惩罚，结果乃是基督的显现：

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

Joel 3:9 Proclaim this among the nations: / Prepare the battle; / Rouse the mighty men; / Let all the men of battle / Draw near; let them go up.

Joel 3:10 Beat your plowshares into swords, / And your pruning knives into spears; / Let the weak say, / I am mighty.

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

Joel 3:12 Let the nations rouse themselves and come up / To the valley of Jehoshaphat. / For there I will sit to judge / All the surrounding nations.

Joel 3:13 Send forth the sickle, / For the harvest is ripe; / Come, tread, / For the winepress is full; / The wine vats overflow, / For their evil is great.

Joel 3:14 Multitudes, multitudes, / In the valley of decision; / For the day of Jehovah has drawn near / In the valley of decision.

Joel 3:15 The sun and the moon grow dark, / And the stars withdraw their shining.

Joel 3:16a And Jehovah will roar from Zion, / And from Jerusalem He will utter His voice, / And the heavens and the earth will shake. …

Joel 3:19 Egypt will be a desolation, / And Edom will be a desolate wilderness, / Because of the violence against the children of Judah, / In that they have shed innocent blood in their land.

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

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

珥 2:28 以後，我要将我的灵浇灌在一切属肉体的人身上；你们的儿女要说豫言，你们的老年人要作异梦；你们的青年人要见异象。

出 30:25 你要把这些香料，按调制香品者之法复合成香品，作成 2 圣膏油。

注 2 这圣膏油，就是橄榄油与四种香料复合成的膏油，（23～24，）乃是耶稣基督之灵完满的豫表，这灵就是基督藉著死与复活成了那经过过程的三一神复合、包罗万有、赐生命的灵。（林前十五 45，参约七 39 注 1，腓一 19 注 2。）这复合膏油的成分意义如下：(一)流质的没药是埋葬时所用的香料，（约十九 39，）表徵基督宝贵的死；（罗六 3；）(二)香肉桂表徵基督之死的甜美与功效；（罗八 13；）(三)香菖蒲，出自一种在沼泽或泥泞之处往上生长的芦苇，表徵基督宝贵的复活；（弗二 6，西三 1，彼前一 3；）(四)桂皮，古时用以驱逐蛇虫，表徵基督复活的大能；（腓三 10；）以及(五)橄榄油作为复合膏油的基本成分，表徵神的灵是复合之灵的基础。（创一 2。）四这数字表徵以人为首（创一 26）的受造之物，（结一 5，）一这数字表徵独一的神，（申四 35，提前二 5，）所以，四种香料表徵在神创造里基督的人性，一欣橄榄油表徵独一的神带著祂的神性。因此，橄榄油与四种香料相调，表徵在复合的灵里，神与人，神性与人性的复合、调和。（参利二 4 与注 2。）豫备橄榄油和四种香料，都必须经过压榨或切割的过程，表徵神的灵藉著基督的受苦（太二六 36 与注）成了基督的灵。（罗八 9 与注 4。）不仅如此，四种香料的分量有三个完整的五百舍客勒单位，中间的五百舍客勒分开为两半，表徵在复活里的三一神，第二者（子）藉著在十字架上的死“分开了。”在圣经里，五是负责任的数字，（太二五 2 与注 1，）因此，复合膏油的五种元素以及四种香料的三个五百舍客勒单位，表徵三一神在复活里作为大能、能力，为著担负责任。三和五这两个数字与

Joel 2:28 And afterward I will pour out My Spirit upon all flesh, / And your sons and your daughters shall prophesy; / Your old men shall dream dreams; / Your young men shall see visions.

Exo 30:25 And you shall make it a 1holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.

footnote 1 This holy anointing oil, a compound ointment of olive oil and four spices (vv. 23-24), is a full type of the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the processed Triune God, whom Christ became through His death and resurrection (1 Cor. 15:45; cf. motes 391 in John 7 and 194 in Phil. 1). The significances of the ingredients of this compound anointing oil are as follows: (1) flowing myrrh, a spice used in burial (John 19:39), signifies the precious death of Christ (Rom. 6:3); (2) fragrant cinnamon signifies the sweetness and effectiveness of Christ's death (Rom. 8:13); (3) fragrant calamus, from a reed that grew upward in a marsh or muddy place, signifies the precious resurrection of Christ (Eph. 2:6; Col. 3:1; 1 Pet. 1:3); (4) cassia, used in ancient times to repel insects and snakes, signifies the power of Christ's resurrection (Phil. 3:10); and (5) the olive oil as the base of the compound ointment signifies the Spirit of God as the base of the compound Spirit (Gen. 1:2). Since the number four signifies the creatures (Ezek. 1:5), of which man is the head (Gen. 1:26), and the number one signifies the unique God (Deut. 4:35; 1 Tim. 2:5), the four spices signify the humanity of Christ in God's creation, and the one hin of olive oil signifies the unique God with His divinity. Thus, the blending of olive oil with the four spices signifies the compounding, the mingling, of God and man, of divinity and humanity, in the compound Spirit (cf. Lev. 2:4 and note 3). The olive oil and the four spices were all prepared through a process of either pressing or cutting, signifying that the Spirit of God became the Spirit of Christ (Rom. 8:9 and note 4) through Christ's sufferings (Matt. 26:36 and note). Furthermore, the measure of the four spices, being three complete units of five hundred shekels each, the middle five hundred shekels being split into two parts, signifies the Triune God in resurrection, the second, the Son, being "split" by His death on the cross. Since in the Bible five is the number for responsibility (Matt. 25:2 and note 1), the five elements in the compound ointment and the three units of five hundred shekels of the four spices signify the Triune God in resurrection as the power, the capability, for bearing responsibility. Since the numbers three and five are related to God's building (see note 152 in Gen. 6), these numbers in the compound

神的建造有关，（见创六 15 注 2，）所以复合膏油中这两个数字，表徵复合的灵里有神建造的元素。基於前述意义，四种香料与橄榄油复合成一种膏油，表徵藉著基督的成为肉体、人性生活、钉十字架、复活和升天等过程，上述元素就与神的灵调和，产生复合的灵，为著建造神永远的居所。

徒 2:1 五旬节那天到了，门徒都聚集在一处。

徒 2:2 忽然从天上有响声下来，好像一阵暴风刮过，充满了他们所坐的整个屋子。

徒 2:3 又有舌头如火焰向他们显现出来，分开落在他们各人身上，

徒 2:4 他们就都被圣灵充溢，并且按著那灵所赐的发表，用别种不同的语言说起话来。

徒 2:16 这正是藉著申言者约珥所说的，

徒 2:17 『神说，在末後的日子，我要将我的灵浇灌在一切属肉体的人身上；你们的儿女要说豫言，你们的青年人要见异象，你们的老年人要作异梦。

徒 2:18 在那些日子，我要将我的灵浇灌在我的奴仆和婢女身上，他们就要说豫言。

徒 2:19 我要在天上显出奇事，在地上显出神迹，有血、有火、有烟雾。

徒 2:20 在主大而显赫的日子来到以前，日头要变为黑暗，月亮要变为血。

徒 2:21 那时，凡呼求主名的，就必得救。』

ointment signify that in the compound Spirit there is the element for God's building. Based on the above significances, the compounding of the four spices with the olive oil to make an anointing oil signifies the mingling of the above-mentioned elements with the Spirit of God through the process of Christ's incarnation, human living, crucifixion, resurrection, and ascension to produce the compound Spirit for the building of God's eternal dwelling place.

Acts 2:1 And as the day of Pentecost was being fulfilled, they were all together in the same place.

Acts 2:2 And suddenly there was a sound out of heaven, as of a rushing violent wind, and it filled the whole house where they were sitting.

Acts 2:3 And there appeared to them tongues as of fire, which were distributed; and it sat on each one of them;

Acts 2:4 And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.

Acts 2:16 But this is what is spoken through the prophet Joel:

Acts 2:17 "And it shall be in the last days, says God, that I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream things in dreams;

Acts 2:18 And indeed upon My slaves, both men and women, I will pour out of My Spirit in those days, and they shall prophesy.

Acts 2:19 And I will show wonders in heaven above and signs on the earth below, blood and fire and vapor of smoke.

Acts 2:20 The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord comes.

Acts 2:21 And it shall be that everyone who calls on the name of the Lord shall be saved."

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

林前 12:12 就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。

林前 12:13 因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。

提前 3:15 倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。

提前 3:16 并且，大哉！敬虔的奥秘！这是众所公认的，就是：祂显现於肉体，被称义於灵里，被天使看见，被传於万邦，被信仰於世人中，被接去於荣耀里。

四 召会作为基督的显现，要带进复兴的荣耀之日，（珥二 25～27，）就是千年国时代，（三 16～21，）那时基督要得著更完满的显现；那复兴要终极完成於新天新地新耶路撒冷，就是基督最完满的显现。（启二一 1～2。）

珥 2:25 我打发到你们中间的大军队，就是群蝗、舔蝗、毁蝗、剪蝗，那些年所吃的，我要补还你们。

珥 2:26 你们必多吃而得饱足，就赞美那奇妙对待你们之耶和华你们神的名；我的百姓必永不羞愧。

珥 2:27 你们必知道我是在以色列中间，又知道我是耶和华你们的神，在我以外并无别神；我的百姓必永不羞愧。

珥 3:16 耶和华必从锡安吼叫，从耶路撒冷发声，天地就震动。耶和华却要作祂百姓的避难所，作以色列人的保障。

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

1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

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.

1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

1 Tim 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.

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

Joel 2:25 And I will restore to you the years / That the swarming locust has eaten, / The licking locust and the consuming locust and the cutting locust, / My great army / That I sent among you.

Joel 2:26 And you will eat to the full and be satisfied, / And you will praise the name of Jehovah your God, / Who has dealt wondrously with you; / And My people will never be ashamed.

Joel 2:27 And you will know that I am in the midst of Israel, / And that I am Jehovah your God and there is none else. / And My people will never be ashamed.

Joel 3:16 And Jehovah will roar from Zion, / And from Jerusalem He will utter His voice, / And the heavens and the earth will shake. / But Jehovah will be a shelter to His people / And a stronghold to the children of Israel.

珥 3:17 你们就知道我是耶和华你们的神，住在锡安我的圣山。那时，耶路撒冷必成为圣，外人不再从其中经过。

珥 3:18 到那日，大山要滴新酒，小山要流奶；犹大一切的溪河都有水流，必有泉源从耶和华的殿中流出来，浇灌什亭谷。

珥 3:19 埃及必然荒凉，以东变为荒凉的旷野，都因向犹大人所行的强暴，因他们在本地流了无辜人的血。

珥 3:20 但犹大必有人居住，直到永远；耶路撒冷必有人居住，直到万代。

珥 3:21 我未曾赦免他们流血的罪，现在我要赦免，因为耶和华住在锡安。

启 21:1 我又看见一个新天新地；因为第一个天和第一个地已经过去了，海也不再有了。

启 21:2 我又看见圣城新耶路撒冷由神那里从天而降，豫备好了，就如新妇妆饰整齐，等候丈夫。

参 我们需要清楚看见三件事：

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

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

西 2:19 不持定元首；本於祂，全身藉著节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。

Joel 3:17 Thus you will know that I am Jehovah your God, / Dwelling in Zion, My holy mountain. / And Jerusalem will be holy, / And strangers will pass through her no longer.

Joel 3:18 And in that day / The mountains will drop down fresh wine, / And the hills will flow with milk; / And all the waterways of Judah / Will flow with water, / And a fountain will go forth from the house of Jehovah, / And it will water the valley of Shittim.

Joel 3:19 Egypt will be a desolation, / And Edom will be a desolate wilderness, / Because of the violence against the children of Judah, / In that they have shed innocent blood in their land.

Joel 3:20 But Judah will abide forever, / And Jerusalem, from generation to generation;

Joel 3:21 And I will acquit them of their bloodshed that I had not acquitted them of, / For Jehovah dwells in Zion.

Rev 21:1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

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

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

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

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

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

珥 3:11 四围的列国阿，你们要速速的来，一同聚集。耶和华阿，求你使你的大能者在那里降临！

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

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

罗 8:4 使律法义的要求，成就在我们这不照著肉体，只照著灵而行的人身上。

珥 3:11 四围的列国阿，你们要速速的来，一同聚集。耶和华阿，求你使你的大能者在那里降临！

一 呼求主的名—二32，罗十12～13。

珥 2:32 那时，凡呼求耶和华名的，就必得救；因为照耶和华所说的，在锡安山、在耶路撒冷，必有逃脱的人，在馀剩的人中，必有耶和华所召的。

罗 10:12 因为犹太人和希利尼人并没有分别，众人同有一位主，祂对一切呼求祂的人是丰富的。

罗 10:13 因为『凡呼求主名的，就必得救。』

二祷读主那是灵的话—弗六17～18。

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

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

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

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

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

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

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

Joel 2:32 And everyone who calls on the name of Jehovah shall be saved; / For in Mount Zion and in Jerusalem will be an escape, / As Jehovah has said, / Even for the remnant / Whom Jehovah calls.

Rom 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;

Rom 10:13 For "whoever calls upon the name of the Lord shall be saved."

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

弗 6:17 还要藉著各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；

弗 6:18 时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求，

三 不住的祷告—帖前五17。

帖前 5:17 不住的祷告，

四 不销灭那灵，反而使我们的灵如火挑旺起来—19节，提後一6～7。

帖前 5:19 不要销灭那灵，

提後 1:6 为这缘故，我题醒你，将那藉我按手，在你里面神的恩赐，再如火挑旺起来。

提後 1:7 因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。

五 不藐视申言，反而重视申言—帖前五20，林前十四4下，12，31。

帖前 5:20 不要藐视申言者的话，

林前 14:4下 …但那申言的，乃是建造召会。

林前 14:12 你们也是如此，既渴慕灵，就要为著召会的建造，寻求得以超越。

林前 14:31 因为你们都能一个一个的申言，为要使众人有学习，使众人得勉励。

伍 『我希望我们不是走一般基督徒的路，而是走得胜的路，作大能者，以与那独一的大能者相配。基督现今坐在诸天之上的宝座上，等候我们受成全、得成熟。至终，时机将成熟，叫祂可以回来对付列国，拯救以色列的馀民，并完成神在我们身上的经纶。之後，复兴的时期就被引进。这复兴的时期要终极完成於新耶路

Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

C. Praying unceasingly—1 Thes. 5:17.

1 Thes 5:17 Unceasingly pray,

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

1 Thes 5:19 Do not quench the Spirit;

2 Tim 1:6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

2 Tim 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

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

1 Thes 5:20 Do not despise prophecies,

1 Cor 14:4b … but he who prophesies builds up the church.

1 Cor 14:12 So also you, since you are zealous of spirits, seek that you may excel for the building up of the church.

1 Cor 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.

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

撒冷，作神彰显於基督的终极完成。』（约珥书生命读经，第四篇。）

ultimate consummation of God's expression in Christ" (Life-study of the Minor Prophets, pp. 92-93).

二〇一二年夏季训练

小申言者书结晶读经

第五篇

从神的经纶看宇宙的历史—人类历史里的神圣历史

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

纲　目

珥 1:4 剪蝗剩下的，群蝗来吃；群蝗剩下的，舔蝗来吃；舔蝗剩下的，毁蝗来吃。

珥 3:11 四围的列国阿，你们要速速的来，一同聚集。耶和华阿，求你使你的大能者在那里降临！

但 2:31 王阿，你观看，看见一个大像。这像巨大，极其光耀，站在你面前，样子甚是可怕。

但 2:32 这像的头是精金的，胸膛和膀臂是银的，肚腹和腰是铜的，

但 2:33 腿是铁的，脚是半铁半泥的。

但 2:34 你观看，见有一块非人手凿出来的石头，打在这像半铁半泥的脚上，把脚砸碎。

但 2:35 於是铁、泥、铜、银、金，都一同砸得粉碎，成如夏天禾场上的糠秕，被风吹散，无处可寻。打碎这像的石头，变成一座大山，充满全地。

但 2:36 这就是那梦；我们在王面前要讲解那梦。

2012 Summer Training

Crystallization-Study of the Minor Prophets

Message Five

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

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

Outline

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

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

Dan 2:31 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.

Dan 2:32 Concerning this image, its head was of fine gold, its breast and its arms of silver, its abdomen and its thighs of bronze,

Dan 2:33 Its legs of iron, its feet partly of iron and partly of clay.

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.

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 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.

Dan 2:36 This is the dream; and we will tell its interpretation before the king.

但 2:37 王阿，你是诸王之王，天上的神已将国度、权能、力量、荣耀，都赐给了你；

但 2:38 无论住在何处的世人、田野的走兽、并天空的飞鸟，祂都已交付你手，使你掌管这一切。你就是那金头。

但 2:39 在你以後必另有一国兴起，不及於你；又有第三国，就是铜的，必掌管全地。

但 2:40 必有第四国，坚强如铁，像铁一样能打碎克制百物；铁怎样能压碎一切，那国也必照样打碎压制列国。

但 2:41 你既看见那像的脚和脚指头，一半是窑匠的泥，一半是铁，那国将来也必是混杂的；你既看见铁与陶泥搀杂，那国也必有铁的坚硬；

但 2:42 那些脚指头，既是半铁半泥，那国也必半强半弱；

但 2:43 你既看见铁与陶泥搀杂，那国的民也必人种搀杂，却不能彼此相合，正如铁与泥不能搀合一样。

但 2:44 当那列王在位的日子，天上的神必兴起一国，永不败灭，国权也不留归别民，却要打碎灭绝那一切国；这国必存到永远。

但 2:45 你既看见非人手凿出来的一块石头，从山而出，打碎铁、铜、泥、银、金，那就是至大的神把後来必发生的事给王指明。这梦准是这样，这讲解也是可信的。

弗 1:3 我们主耶稣基督的神与父，是当受颂赞的，祂在基督里，曾用诸天界里各样属灵的福分，祝福了我们；

Dan 2:37 You, O king, are king of kings, to whom the God of the heavens has given kingship, power, and strength and glory.

Dan 2:38 And wherever the children of men, the beasts of the field, or the birds of the sky dwell, He has given them into your hand and has made you ruler over all of them. You are the head of gold.

Dan 2:39 And after you another kingdom will arise, inferior to you; and there will be another kingdom, a third one, of bronze, which will rule over all the earth.

Dan 2:40 And there will be a fourth kingdom as strong as iron, inasmuch as iron crushes and shatters everything; and like iron that smashes all these, it will crush and smash.

Dan 2:41 And in that you saw the feet and the toes, partly of potter's clay and partly of iron, the kingdom will be a confused mass; but there will be some of the firmness of iron in it, for you saw the iron mixed with the earthy clay.

Dan 2:42 And as the toes of the feet were partly of iron and partly of clay, so some of the kingdom will be strong and part of it will be fragile.

Dan 2:43 And in that you saw the iron mixed with the earthy clay, they will be mixed together through the seed of men, but they will not cleave to one another, even as iron does not mix with clay.

Dan 2:44 And in the days of those kings the God of the heavens will raise up a kingdom which will never be destroyed, and its reign will not be left to another people; it will crush and put an end to all these kingdoms; and it will stand forever.

Dan 2:45 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; and the dream is certain, and its interpretation trustworthy.

Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,

弗 1:4 就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵；

弗 1:5 按著祂意愿所喜悦的，豫定了我们，藉著耶稣基督得儿子的名分，归於祂自己，

弗 1:6 使祂恩典的荣耀得著称赞，这恩典是祂在那蒙爱者里面所恩赐我们的；

弥 5:2 （伯利恒以法他阿，你在犹大诸城中为小，将来必有一位从你那里为我而出，在以色列中作掌权者；祂是从亘古，从太初而出。）

启 19:7 我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己豫备好了。

启 19:8 又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。

启 19:9 天使对我说，你要写上，凡被请赴羔羊婚筵的有福了。又对我说，这是神真实的话。

启 22:17 上那灵和新妇说，来！听见的人也该说，来！…

Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Eph 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;

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

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

Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Rev 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

Rev 22:17a And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; …

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

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

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

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

珥 1:4 剪蝗剩下的，群蝗来吃；群蝗剩下的，舔蝗来吃；舔蝗剩下的，毁蝗来吃。

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

珥 3:11 四围的列国阿，你们要速速的来，一同聚集。耶和华阿，求你使你的大能者在那里降临！

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

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

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

1 我们需要看见，神在已过永远里的历史，是要为祂与人联结的行动作豫备：

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

a 神圣的历史开始於永远的神和祂的经纶—弗三 9～10，一 10：

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

弗 3:9 并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明，

Eph 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

弗 3:10 为要藉著召会，使诸天界里执政的、掌权的，现今得知神万般的智慧，

Eph 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

弗 1:10 为著时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一於一个元首之下；

Eph 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

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

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

创 1:26 神说，我们要按著我们的形像，照著我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。

Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

创 2:9 耶和华神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。

Gen 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

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

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

创 2:22 耶和华神就用那人身上所取的肋骨，建造成一个女人，领她到那人跟前。

Gen 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.

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

徒 2:23 祂既按著神的定议先见被交给人，你们就藉著不法之人的手，把祂钉在十字架上杀了。

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

弥 5:2 （伯利恒以法他阿，你在犹大诸城中为小，将来必有一位从你那里为我而出，在以色列中作掌权者；祂是从亘古，从太初而出。）

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

弗 1:3 我们主耶稣基督的神与父，是当受颂赞的，祂在基督里，曾用诸天界里各样属灵的福分，祝福了我们；

弗 1:4 就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵；

弗 1:5 按著祂意愿所喜悦的，豫定了我们，藉著耶稣基督得儿子的名分，归於祂自己，

弗 1:6 使祂恩典的荣耀得著称赞，这恩典是祂在那蒙爱者里面所恩赐我们的；

1) 祂拣选信徒，使他们成为圣别，成圣归祂自己，有祂圣别的性情—4 节。

弗 1:4 就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵；

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

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

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

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

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

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

Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,

Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Eph 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;

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

Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

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

弗 1:5 按著祂意愿所喜悦的，豫定了我们，藉著耶稣基督得儿子的名分，归於祂自己，

弗 1:6 使祂恩典的荣耀得著称赞，这恩典是祂在那蒙爱者里面所恩赐我们的；

Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Eph 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;

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

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

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

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

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

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

何 11:4 我用慈绳爱索牵引他们；我待他们如人松开他们腮上的轭，温和的餧养他们。

Hosea 11:4 I drew them with cords of a man, / With bands of love; And I was to them like those / Who lift off the yoke on their jaws; / And I gently caused them to eat.

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

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

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

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

b 基督的钉死是个代替的死，是包罗万有的死，是包罗万有法理的救赎，了结旧造并解决所有的问题；（约一 29；）在祂的钉死里，祂了结旧造的一切，救赎神所创造却堕落在罪中的一切，（来二 9，西一 20，）用祂神圣的元素创造（孕育）新人，（弗二 15，）且从祂人性的体壳里，将祂神圣的生命释放出来。（约十二 24，十九 34，路十二 49～50。）

b. Christ's crucifixion was a vicarious death, an all-inclusive death, an all-inclusive judicial redemption, which terminated the old creation and solved all problems (John 1:29); in His crucifixion He terminated all the things of the old creation, He redeemed all the things created by God and fallen in sin (Heb. 2:9; Col. 1:20), He created (conceived) the new man with His divine element (Eph. 2:15), and He released His divine life from within the shell of His humanity (John 12:24; 19:34; Luke 12:49-50).

约 1:29 次日，约翰看见耶稣向他走来，就说，看哪，神的羔羊，除去世人之罪的！

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

来 2:9 惟独看见耶稣得了荣耀尊贵为冠冕，祂为著受死的苦，成为比天使微小一点的，好叫祂因著神的

Heb 2:9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He

恩，为样样尝到死味。

might taste death on behalf of everything.

西 1:20 并且既藉著祂在十字架上的血，成就了和平，便藉著祂叫万有，无论是在地上的、或是在诸天之上的，都与自己和好了。

Col 1:20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross-through Him, whether the things on the earth or the things in the heavens.

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

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

约 12:24 我实实在在的告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

约 19:34 惟有一个兵用枪扎祂的肋旁，随即有血和水流出来。

John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

路 12:49 我来要把火丢在地上，若是已经著起来，那是我所愿意的。

Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!

路 12:50 我有当受的浸，还没有成就，我是何等的困迫！

Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!

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

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

徒 13:33 神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：『你是我的儿子，我今日生了你。』

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

罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

罗 8:29 因为神所豫知的人，祂也豫定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

林前 15:45 下 …末後的亚当成了赐生命的灵。

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

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

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,

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

珥 2:28 以後，我要将我的灵浇灌在一切属肉体的人身上；你们的儿女要说豫言，你们的老年人要作异梦；你们的青年人要见异象。

珥 2:29 在那些日子，我要将我的灵浇灌在我的奴仆和婢女身上。

珥 2:30 在天上地上，我要显出奇事，有血、有火、有烟柱。

珥 2:31 在耶和华大而可畏的日子来到以前，日头要变为黑暗，月亮要变为血。

珥 2:32 那时，凡呼求耶和华名的，就必得救；因为照耶和华所说的，在锡安山、在耶路撒冷，必有逃脱的人，在馀剩的人中，必有耶和华所召的。

徒 2:1 五旬节那天到了，门徒都聚集在一处。

徒 2:2 忽然从天上有响声下来，好像一阵暴风刮过，充满了他们所坐的整个屋子。

徒 2:3 又有舌头如火焰向他们显现出来，分开落在他们各人身上，

徒 2:4 他们就都被圣灵充溢，并且按著那灵所赐的发表，用别种不同的语言说起话来。

徒 2:16 这正是藉著申言者约珥所说的，

徒 2:17 『神说，在末後的日子，我要将我的灵浇灌在一切属肉体的人身上；你们的儿女要说豫言，你们的青年人要见异象，你们的老年人要作异梦。

徒 2:18 在那些日子，我要将我的灵浇灌在我的奴仆和婢女身上，他们就要说豫言。

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

Joel 2:28 And afterward I will pour out My Spirit upon all flesh, / And your sons and your daughters shall prophesy; / Your old men shall dream dreams; / Your young men shall see visions.

Joel 2:29 Indeed even upon the male and female slaves / In those days I will pour out My Spirit.

Joel 2:30 And I will show wonders in the heavens and on earth: / Blood and fire and pillars of smoke.

Joel 2:31 The sun shall be turned into darkness, / And the moon into blood, / Before the great and terrible / Day of Jehovah comes.

Joel 2:32 And everyone who calls on the name of Jehovah shall be saved; / For in Mount Zion and in Jerusalem will be an escape, / As Jehovah has said, / Even for the remnant / Whom Jehovah calls.

Acts 2:1 And as the day of Pentecost was being fulfilled, they were all together in the same place.

Acts 2:2 And suddenly there was a sound out of heaven, as of a rushing violent wind, and it filled the whole house where they were sitting.

Acts 2:3 And there appeared to them tongues as of fire, which were distributed; and it sat on each one of them;

Acts 2:4 And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.

Acts 2:16 But this is what is spoken through the prophet Joel:

Acts 2:17 "And it shall be in the last days, says God, that I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream things in dreams;

Acts 2:18 And indeed upon My slaves, both men and women, I will pour out of My Spirit in those days, and they shall prophesy.

徒 2:19 我要在天上显出奇事，在地上显出神迹，有血、有火、有烟雾。

徒 2:20 在主大而显赫的日子来到以前，日头要变为黑暗，月亮要变为血。

徒 2:21 那时，凡呼求主名的，就必得救。』

Acts 2:19 And I will show wonders in heaven above and signs on the earth below, blood and fire and vapor of smoke.

Acts 2:20 The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord comes.

Acts 2:21 And it shall be that everyone who calls on the name of the Lord shall be saved."

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

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

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

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

珥 3:11 四围的列国阿，你们要速速的来，一同聚集。耶和华阿，求你使你的大能者在那里降临！

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

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

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

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

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

启 19:20 那兽被擒拿，那在兽面前曾行奇事，藉此迷惑受兽印记，并拜兽像之人的假申言者，也与兽同被擒拿。他们两个就活活的被扔在烧著硫磺的火湖里。

Rev 19:20 And the beast was seized, and with him the false prophet, who in his presence had done the signs by which he deceived those who received the mark of the beast and those who worshipped his image. These two were cast alive into the lake of fire, which burns with brimstone.

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

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

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

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

充满全地，直到永远—31～45节：

珥 1:4 剪蝗剩下的，群蝗来吃；群蝗剩下的，舔蝗来吃；舔蝗剩下的，毁蝗来吃。

但 2:31 王阿，你观看，看见一个大像。这像巨大，极其光耀，站在你面前，样子甚是可怕。

但 2:32 这像的头是精金的，胸膛和膀臂是银的，肚腹和腰是铜的，

但 2:33 腿是铁的，脚是半铁半泥的。

但 2:34 你观看，见有一块非人手凿出来的石头，打在这像半铁半泥的脚上，把脚砸碎。

但 2:35 於是铁、泥、铜、银、金，都一同砸得粉碎，成如夏天禾场上的糠秕，被风吹散，无处可寻。打碎这像的石头，变成一座大山，充满全地。

但 2:36 这就是那梦；我们在王面前要讲解那梦。

但 2:37 王阿，你是诸王之王，天上的神已将国度、权能、力量、荣耀，都赐给了你；

但 2:38 无论住在何处的世人、田野的走兽、并天空的飞鸟，祂都已交付你手，使你掌管这一切。你就是那金头。

但 2:39 在你以後必另有一国兴起，不及於你；又有第三国，就是铜的，必掌管全地。

但 2:40 必有第四国，坚强如铁，像铁一样能打碎克制百物；铁怎样能压碎一切，那国也必照样打碎压制列国。

但 2:41 你既看见那像的脚和脚指头，一半是窑匠的泥，一半是铁，那国将来也必是混杂的；你既看见

will fill the whole earth forever—vv. 31-45:

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

Dan 2:31 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.

Dan 2:32 Concerning this image, its head was of fine gold, its breast and its arms of silver, its abdomen and its thighs of bronze,

Dan 2:33 Its legs of iron, its feet partly of iron and partly of clay.

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.

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 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.

Dan 2:36 This is the dream; and we will tell its interpretation before the king.

Dan 2:37 You, O king, are king of kings, to whom the God of the heavens has given kingship, power, and strength and glory.

Dan 2:38 And wherever the children of men, the beasts of the field, or the birds of the sky dwell, He has given them into your hand and has made you ruler over all of them. You are the head of gold.

Dan 2:39 And after you another kingdom will arise, inferior to you; and there will be another kingdom, a third one, of bronze, which will rule over all the earth.

Dan 2:40 And there will be a fourth kingdom as strong as iron, inasmuch as iron crushes and shatters everything; and like iron that smashes all these, it will crush and smash.

Dan 2:41 And in that you saw the feet and the toes, partly of potter's clay and partly of iron, the kingdom will be a confused mass; but there will be some of the firmness of

铁与陶泥搀杂，那国也必有铁的坚硬；

iron in it, for you saw the iron mixed with the earthy clay.

但 2:42 那些脚指头，既是半铁半泥，那国也必半强半弱；

Dan 2:42 And as the toes of the feet were partly of iron and partly of clay, so some of the kingdom will be strong and part of it will be fragile.

但 2:43 你既看见铁与陶泥搀杂，那国的民也必人种搀杂，却不能彼此相合，正如铁与泥不能搀合一样。

Dan 2:43 And in that you saw the iron mixed with the earthy clay, they will be mixed together through the seed of men, but they will not cleave to one another, even as iron does not mix with clay.

但 2:44 当那列王在位的日子，天上的神必兴起一国，永不败灭，国权也不留归别民，却要打碎灭绝那一切国；这国必存到永远。

Dan 2:44 And in the days of those kings the God of the heavens will raise up a kingdom which will never be destroyed, and its reign will not be left to another people; it will crush and put an end to all these kingdoms; and it will stand forever.

但 2:45 你既看见非人手凿出来的一块石头，从山而出，打碎铁、铜、泥、银、金，那就是至大的神把後来必发生的事给王指明。这梦准是这样，这讲解也是可信的。

Dan 2:45 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; and the dream is certain, and its interpretation trustworthy.

一 团体的基督，就是基督同著祂得胜的新妇，将成为一块石头而来，砸碎人类政权的集大成，带进神的国—34～35节，珥三11，启十九11～21，参创一26。

A. The corporate Christ, Christ with His overcoming bride, will come as a stone to crush the aggregate of human government to bring in God's kingdom—vv. 34-35; Joel 3:11; Rev. 19:11-21; cf. Gen. 1:26.

但 2:34 你观看，见有一块非人手凿出来的石头，打在这像半铁半泥的脚上，把脚砸碎。

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.

但 2:35 於是铁、泥、铜、银、金，都一同砸得粉碎，成如夏天禾场上的糠秕，被风吹散，无处可寻。打碎这像的石头，变成一座大山，充满全地。

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 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.

珥 3:11 四围的列国阿，你们要速速的来，一同聚集。耶和华阿，求你使你的大能者在那里降临！

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

启 19:11 我看见天开了，并且看哪，有一匹白马，骑在马上的，称为忠信真实，祂审判、争战都凭著公义。

Rev 19:11 And I saw heaven opened, and behold, a white horse, and He who sits on it called Faithful and True, and in righteousness He judges and makes war.

启 19:12 祂的眼睛如火焰，头上戴著许多冠冕，又有写著的名字，除了祂自己没有人晓得。

Rev 19:12 And His eyes are a flame of fire, and on His head are many diadems, and He has a name written which no one knows but Himself.

启 19:13 祂穿著蘸过血的衣服，祂的名称为神的话。

Rev 19:13 And He is clothed with a garment dipped in blood; and His name is called the Word of God.

启 19:14 在天上的众军，骑著白马，穿著细麻衣，又白又洁，跟随著祂。

Rev 19:14 And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.

启 19:15 有利剑从祂口中出来，可以用以击杀列国；祂必用铁杖辖管他们，并要踹全能神烈怒的酒醡。

Rev 19:15 And out of His mouth proceeds a sharp sword, that with it He might smite the nations; and He will shepherd them with an iron rod; and He treads the winepress of the fury of the wrath of God the Almighty.

启 19:16 在祂衣服和大腿上，有名字写著：万王之王，万主之主。

Rev 19:16 And He has on His garment and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.

启 19:17 我又看见一位天使站在日头中，向天空顶点所有的飞鸟大声喊著说，你们来，聚集起来赴神的大筵席，

Rev 19:17 And I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds that fly in mid-heaven, Come here; gather yourselves to the great dinner of God,

启 19:18 好吃君王的肉、将军的肉、壮士的肉、马和骑马者的肉、并一切自主的、为奴的、以及大小人民的肉。

Rev 19:18 That you may eat the flesh of kings and the flesh of generals and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free and slave and small and great.

启 19:19 我看见那兽和地上的君王、并他们的众军都聚拢，要与骑白马的并祂的军兵争战。

Rev 19:19 And I saw the beast and the kings of the earth and their armies gathered together to make war with Him who sits on the horse and with His army.

启 19:20 那兽被擒拿，那在兽面前曾行奇事，藉此迷惑受兽印记，并拜兽像之人的假申言者，也与兽同被擒拿。他们两个就活活的被扔在烧著硫磺的火湖里。

Rev 19:20 And the beast was seized, and with him the false prophet, who in his presence had done the signs by which he deceived those who received the mark of the beast and those who worshipped his image. These two were cast alive into the lake of fire, which burns with brimstone.

启 19:21 其馀的被骑白马者口中出来的剑杀了，所有的飞鸟都吃饱了他们的肉。

Rev 19:21 And the rest were killed with the sword which proceeds out of the mouth of Him who sits on the horse, and all the birds were filled with their flesh.

创 1:26 神说，我们要按著我们的形像，照著我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。

Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

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

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

但 2 （从略）

启 19 （从略）

三在以弗所五章和六章里，我们看见召会是新妇和战士；在启示录十九章里，也有召会的这两方面—弗五 25～27，六 10～20：

弗 5 （从略）

弗 6 （从略）

启 19 （从略）

弗 5:25 作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己，

弗 5:26 好圣化召会，藉著话中之水的洗涤洁净召会，

弗 5:27 祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。

弗 6:10 末了的话，你们要在主里，靠著祂力量的权能，得著加力。

弗 6:11 要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，

弗 6:12 因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。

弗 6:13 所以要拿起神全副的军装，使你们在邪恶的日子能以抵挡，并且作成了一切，还能站立得住。

弗 6:14 所以要站住，用真理束你们的腰，穿上义的胸甲，

弗 6:15 且以和平福音的稳固根基，当作鞋穿在脚上；

Dan 2 (omitted)

Rev 19 (omitted)

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

Eph 5 (omitted)

Eph 6 (omitted)

Rev 19 (omitted)

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

Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

Eph 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Eph 6:10 Finally, be empowered in the Lord and in the might of His strength.

Eph 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,

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.

Eph 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

Eph 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness

Eph 6:15 And having shod your feet with the firm foundation of the gospel of peace;

弗 6:16 此外，拿起信的盾牌，藉此就能销灭那恶者一切火烧的箭。

弗 6:17 还要藉著各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；

弗 6:18 时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求，

弗 6:19 也替我祈求，使我在开口的时候，有发表赐给我，好放胆讲明福音的奥秘，

弗 6:20 （我为这奥秘作了带锁链的大使，）使我在这奥秘上，照我所当讲的，放胆讲说。

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

但 7:25 他必向至高者说顶撞的话，并折磨至高者的圣民；他想要改变节期和律法；圣民必交付在他手中一年、二年、半年。

但 6:10 但以理知道这文书已经签署了，就到自己家里，（他楼上的窗户，开向耶路撒冷，）一日三次，双膝跪下，在他神面前祷告感谢，因他素常就是这样行。

弗 6:12 因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。

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

启 19:7 我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己豫备好了。

启 19:8 又赐她得穿明亮洁净的细麻衣，这细麻衣就是

Eph 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.

Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

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,

Eph 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

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

Dan 7:25 And he will speak things against the Most High and wear out the saints of the Most High; and his intention will be to change the times and the law; and they will be given into his hand for a time and times and half a time.

Dan 6:10 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.

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.

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

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

Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and

圣徒所行的义。

启 19:9 天使对我说，你要写上，凡被请赴羔羊婚筵的有福了。又对我说，这是神真实的话。

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

启 19:11 我看见天开了，并且看哪，有一匹白马，骑在马上的，称为忠信真实，祂审判、争战都凭著公义。

启 19:14 在天上的众军，骑著白马，穿著细麻衣，又白又洁，跟随著祂。

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

启 19:13 祂穿著蘸过血的衣服，祂的名称为神的话。

启 19:14 在天上的众军，骑著白马，穿著细麻衣，又白又洁，跟随著祂。

启 19:15 有利剑从祂口中出来，可以用以击杀列国；祂必用铁杖辖管他们，并要踹全能神烈怒的酒醡。

帖後 2:2 我们求你们，无论有灵、或言语、或冒我们名的书信，说主的日子已经来到，你们的心思都不要贸然摇动，你们也不要惊慌。

帖後 2:3 不要让任何人用任何方法诱骗你们；因为那日子以前，必有背道的事先来，并有那不法的人，就是灭亡之子，显露出来；

帖後 2:4 他是那敌对、且高抬自己超过一切称为神，或受人敬拜者的，甚至坐在神的殿里，展示自己，说他就是神。

clean; for the fine linen is the righteousnesses of the saints.

Rev 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

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

Rev 19:11 And I saw heaven opened, and behold, a white horse, and He who sits on it called Faithful and True, and in righteousness He judges and makes war.

Rev 19:14 And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.

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

Rev 19:13 And He is clothed with a garment dipped in blood; and His name is called the Word of God.

Rev 19:14 And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.

Rev 19:15 And out of His mouth proceeds a sharp sword, that with it He might smite the nations; and He will shepherd them with an iron rod; and He treads the winepress of the fury of the wrath of God the Almighty.

2 Thes 2:2 That you be not quickly shaken in mind nor alarmed, neither by a spirit nor by word nor by a letter as if by us, to the effect that the day of the Lord has come.

2 Thes 2:3 Let no one deceive you in any way, because it will not come unless the apostasy comes first and the man of lawlessness is revealed, the son of perdition,

2 Thes 2:4 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.

帖後 2:5 我还在你们那里的时候，曾一再把这些事告诉你们，你们不记得麽？

帖後 2:6 现在你们也知道，那抑制他，使他到了自己的时候，才可以显露出来的是甚麽。

帖後 2:7 因为那不法的奥秘已经发动，只等那现在的抑制者被除去；

帖後 2:8 那时这不法者必显露出来，主耶稣要用祂口中的气除灭他，并用祂来临的显现废掉他。

2 Thes 2:5 Do you not remember that while I was still with you, I said these things to you?

2 Thes 2:6 And now you know that which restrains, so that he might be revealed in his own time.

2 Thes 2:7 For it is the mystery of lawlessness that is now operating, but only until the one now restraining goes out of the way.

2 Thes 2:8 And then the lawless one will be revealed (whom the Lord Jesus will slay by the breath of His mouth and bring to nothing by the manifestation of His coming),

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

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

启 19:15 上有利剑从祂口中出来，可以用以击杀列国；…

Rev 19:15a And out of His mouth proceeds a sharp sword, that with it He might smite the nations; …

启 1:16 祂右手中拿著七星，从祂口中出来一把两刃的利剑，面貌如同烈日中天发光。

Rev 1:16 And He had in His right hand seven stars; and out of His mouth proceeded a sharp two-edged sword; and His face shone as the sun shines in its power.

启 2:12 你要写信给在别迦摩的召会的使者，说，那有两刃利剑的，这样说，

Rev 2:12 And to the messenger of the church in Pergamos write: These things says He who has the sharp two-edged sword:

启 2:16 所以你要悔改；不然，我就快临到你那里，用我口中的剑攻击他们。

Rev 2:16 Repent therefore; but if not, I am coming to you quickly, and I will make war with them with the sword of My mouth.

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

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

但 2:35 於是铁、泥、铜、银、金，都一同砸得粉碎，成如夏天禾场上的糠秕，被风吹散，无处可寻。打碎这像的石头，变成一座大山，充满全地。

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 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.

但 2:44 当那列王在位的日子，天上的神必兴起一国，永不败灭，国权也不留归别民，却要打碎灭绝那一切国；这国必存到永远。

Dan 2:44 And in the days of those kings the God of the heavens will raise up a kingdom which will never be destroyed, and its reign will not be left to another people; it will crush and put an end to all these kingdoms; and it will stand forever.

但 7:22 直到亘古常在者来临，为至高者的圣民伸冤，圣民得著国度的时候就到了。

但 7:27 国度、权柄、和天下诸国的尊大，必赐给至高者的圣民；祂的国是永远的国，一切掌权的都必事奉祂，顺从祂。

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

Dan 7:22 Until the Ancient of Days came; and judgment was given to the saints of the Most High; and the time came when the saints possessed the kingdom.

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, and all the dominions will serve and obey Him.

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

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

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

弗 5:26 好圣化召会，藉著话中之水的洗涤洁净召会，

弗 6:17 还要藉著各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；

弗 6:18 时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求，

提後 3:16 圣经都是神的呼出，对於教训、督责、改正、在义上的教导，都是有益的，

Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

2 Tim 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,

参 我们都在人类的历史里出生，却在神圣的历史里重生：

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

一 神圣的历史，神在人里的历史，是从基督的成肉体到祂的升天，成为赐生命的灵，然後继续於祂住在我们里面，藉著神生机的救恩，就是重生、圣别、更新、变化、模成并荣化，使我们成为基督荣耀的新妇—罗五 10，弗五 27，启十九 7 ～ 9。

A. The divine history, the history of God in man, was from Christ's incarnation through His ascension to become the life-giving Spirit and then continues with His indwelling us through God's organic salvation of regeneration, sanctification, renewing, transformation, conformation, and glorification to make us the glorious bride of Christ—Rom. 5:10; Eph. 5:27; Rev. 19:7-9.

罗 5:10 因为我们作仇敌的时候，且藉著神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。

Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

弗 5:27 祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。

启 19:7 我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己豫备好了。

启 19:8 又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。

启 19:9 天使对我说，你要写上，凡被请赴羔羊婚筵的有福了。又对我说，这是神真实的话。

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

启 22:17 上那灵和新妇说，来！听见的人也该说，来！…

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

1 我们若活在这个世界，就是活在人类的历史里。

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

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

诗歌十一首 敬拜父 祂的新鲜

一 父神，你如青翠松树， 永远常新不衰！
你是永活长存的主， 直到永远不败！
副 哦父，你是常新的神， 永远不知陈旧！
千万亿载仍是鲜新！ 尽管年日悠久。

Eph 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

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

Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Rev 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

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

Rev 22:17a And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; …

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

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

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

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

Hymns, #16 WORSHIP OF THE FATHER—HIS NEWNESS

1. Our Father, as the evergreen, Thou art forever new;
Thou art the ever living Lord, Thy freshness as the dew.
(CHORUS) O Father, Thou art unchanging, Thou never hast grown old;
Thru countless ages, ever fresh, Thy newness doth unfold.

二 父，你是神也就是新， 无你就是陈旧；
有你，虽然代远年湮， 仍是常新不朽。
三 你向我们所赐之福， 都是新而不旧；
约是新约、路是新路， 都要永远存留。
四 我们乃是你的新造， 新人、新心、新灵；
日日更新，永不衰老， 满有新样，新生。
五 最终新天、新地、新城， 一切全都更新；
月月都有新果供应， 永远不再变陈。
六 父神，你是常新不旧， 我们赞美不休！
永远赞美、永远歌讴： 你是常新不旧！

2. O Thou art God, and Thou art "new"; Without Thee all is worn,
But all with Thee is ever fresh, Though many years have gone.
3. Each blessing Thou hast given us Thy newness doth contain;
Thy covenant, Thy ways are new, And ever thus remain.
4. Now we Thy new creation are— New spirit and new heart;
We're daily from the old renewed, New life Thou dost impart.
5. The earth and heavens will be new And Thy new city share;
New fruits each month will be supplied, For all is newness there.
6. O Father, Thou art ever new, And all is new in Thee;
We sing the new eternal song, New praise we give to Thee.

结 36:26 我也要赐给你们新心，将新灵放在你们里面；又从你们的肉体中除掉石心，赐给你们肉心。

Ezek 36:26 I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.

林後 3:16 但他们的心几时转向主，帕子就几时除去了。

2 Cor 3:16 But whenever their heart turns to the Lord, the veil is taken away.

太 5:8 清心的人有福了，因为他们必看见神。

Matt 5:8 Blessed are the pure in heart, for they shall see God.

多 3:5 祂便救了我们，并不是本於我们所成就的义行，乃是照著祂的怜悯，藉著重生的洗涤，和圣灵的更新。

Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,

弗 5:26 好圣化召会，藉著话中之水的洗涤洁净召会，

Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

弗 6:17 还要藉著各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；

Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

弗 6:18 时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求，

Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

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

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

二〇一二年夏季训练

小申言者书结晶读经

第六篇

大能者的降临

读经：珥三 11 下，歌三 7～8，四 8，六 4，10，弗六 10～20

纲　目

珥 3:11 下 …耶和华阿，求你使你的大能者在那里降临！

歌 3:7 看哪，是所罗门的卧榻；四围有六十个勇士，都是以色列中的勇士。

歌 3:8 个个都拿著刀，善於争战；人人腰间佩刀，防备夜间有惊慌。

歌 4:8 我的新妇，求你与我一同从利巴嫩来，与我一同从利巴嫩来，从亚玛拿顶，从示尼珥与黑门顶，从有狮子的洞穴，从有豹子的山岭，来观看。

歌 6:4 我的佳偶阿，你美丽如得撒，秀美如耶路撒冷，威武如展开旌旗的军队。

歌 6:10 那向前观望如晨光，美丽如月亮，皎洁如日头，威武如展开旌旗军队的是谁呢？

弗 6:10 末了的话，你们要在主里，靠著祂力量的权能，得著加力。

弗 6:11 要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，

弗 6:12 因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。

2012 Summer Training

Crystallization-Study of the Minor Prophets

Message Six

The Descent of the Mighty Ones

Scripture Reading: Joel 3:11b; S. S. 3:7-8; 4:8; 6:4, 10; Eph. 6:10-20

Outline

Joel 3:11b … There cause Your mighty ones to descend, O Jehovah!

S.S. 3:7 There is Solomon's bed; / Sixty mighty men surround it, / Of the mighty men of Israel.

S.S. 3:8 All of them wield the sword and are expert in war; / Each man has his sword at his thigh / Because of the night alarms.

S.S. 4:8 Come with me from Lebanon, my bride; / With me from Lebanon come. / Look from the top of Amana, / From the top of Senir and Hermon, / From the lions' dens, / From the leopards' mountains.

S.S. 6:4 You are as beautiful, my love, as Tirzah, / As lovely as Jerusalem, / As terrible as an army with banners.

S.S. 6:10 Who is this woman who looks forth like the dawn, / As beautiful as the moon, / As clear as the sun, / As terrible as an army with banners?

Eph 6:10 Finally, be empowered in the Lord and in the might of His strength.

Eph 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,

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.

弗 6:13 所以要拿起神全副的军装，使你们在邪恶的日子能以抵挡，并且作成了一切，还能站立得住。

弗 6:14 所以要站住，用真理束你们的腰，穿上义的胸甲，

弗 6:15 且以和平福音的稳固根基，当作鞋穿在脚上；

弗 6:16 此外，拿起信的盾牌，藉此就能销灭那恶者一切火烧的箭。

弗 6:17 还要藉著各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；

弗 6:18 时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求，

弗 6:19 也替我祈求，使我在开口的时候，有发表赐给我，好放胆讲明福音的奥秘，

弗 6:20 （我为这奥秘作了带锁链的大使，）使我在这奥秘上，照我所当讲的，放胆讲说。

壹 『耶和华阿，求你使你的大能者在那里降临！』—珥三 11 下：

一 这些大能者乃是基督的得胜者，他们要作基督的军队与祂一同回来，在哈米吉顿战争击败敌基督，在千年国中与祂一同作王—启十七 14，十九 11～21，二 26～27，二十 4，6，太十九 28。

启 17:14 他们要与羔羊争战，羔羊必胜过他们，因为羔羊是万主之主，万王之王。同著羔羊的，就是蒙召被选忠信的人，也必得胜。

启 19:11 我看见天开了，并且看哪，有一匹白马，骑在马上的，称为忠信真实，祂审判、争战都凭著公义。

启 19:12 祂的眼睛如火焰，头上戴著许多冠冕，又有写

Eph 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

Eph 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness

Eph 6:15 And having shod your feet with the firm foundation of the gospel of peace;

Eph 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.

Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

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,

Eph 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

I. "There cause Your mighty ones to descend, O Jehovah!"—Joel 3:11b:

A. The mighty ones are Christ's overcomers, who will return with Christ as His army to defeat Antichrist at the battle of Armageddon and who will be His co-kings in the millennium—Rev. 17:14; 19:11-21; 2:26-27; 20:4, 6; Matt. 19:28.

Rev 17:14 These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and they who are with Him, the called and chosen and faithful, will also overcome them.

Rev 19:11 And I saw heaven opened, and behold, a white horse, and He who sits on it called Faithful and True, and in righteousness He judges and makes war.

Rev 19:12 And His eyes are a flame of fire, and on His head are many diadems, and He

著的名字，除了祂自己没有人晓得。

has a name written which no one knows but Himself.

启 19:13 祂穿著蘸过血的衣服，祂的名称为神的话。

Rev 19:13 And He is clothed with a garment dipped in blood; and His name is called the Word of God.

启 19:14 在天上的众军，骑著白马，穿著细麻衣，又白又洁，跟随著祂。

Rev 19:14 And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.

启 19:15 有利剑从祂口中出来，可以用以击杀列国；祂必用铁杖辖管他们，并要踹全能神烈怒的酒醡。

Rev 19:15 And out of His mouth proceeds a sharp sword, that with it He might smite the nations; and He will shepherd them with an iron rod; and He treads the winepress of the fury of the wrath of God the Almighty.

启 19:16 在祂衣服和大腿上，有名字写著：万王之王，万主之主。

Rev 19:16 And He has on His garment and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.

启 19:17 我又看见一位天使站在日头中，向天空顶点所有的飞鸟大声喊著说，你们来，聚集起来赴神的大筵席，

Rev 19:17 And I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds that fly in mid-heaven, Come here; gather yourselves to the great dinner of God,

启 19:18 好吃君王的肉、将军的肉、壮士的肉、马和骑马者的肉、并一切自主的、为奴的、以及大小人民的肉。

Rev 19:18 That you may eat the flesh of kings and the flesh of generals and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free and slave and small and great.

启 19:19 我看见那兽和地上的君王、并他们的众军都聚拢，要与骑白马的并祂的军兵争战。

Rev 19:19 And I saw the beast and the kings of the earth and their armies gathered together to make war with Him who sits on the horse and with His army.

启 19:20 那兽被擒拿，那在兽面前曾行奇事，藉此迷惑受兽印记，并拜兽像之人的假申言者，也与兽同被擒拿。他们两个就活活的被扔在烧著硫磺的火湖里。

Rev 19:20 And the beast was seized, and with him the false prophet, who in his presence had done the signs by which he deceived those who received the mark of the beast and those who worshipped his image. These two were cast alive into the lake of fire, which burns with brimstone.

启 19:21 其馀的被骑白马者口中出来的剑杀了，所有的飞鸟都吃饱了他们的肉。

Rev 19:21 And the rest were killed with the sword which proceeds out of the mouth of Him who sits on the horse, and all the birds were filled with their flesh.

启 2:26 得胜的，又守住我的工作到底的，我要赐给他权柄制伏列国；

Rev 2:26 And he who overcomes and he who keeps My works until the end, to him I will give authority over the nations;

启 2:27 他必用铁杖辖管他们，将他们如同窑户的瓦器

Rev 2:27 And he will shepherd them with an iron rod, as vessels of pottery are broken

打得粉碎，像我从我父领受的权柄一样；

in pieces, as I also have received from My Father;

启 20:4 我又看见几个宝座和坐在上面的，有审判的权柄赐给他们。我又看见那些为耶稣的见证、并为神的话被斩者，以及那些没有拜过兽与兽像，额上和手上也没有受过它印记之人的魂，他们都活了，与基督一同作王一千年。

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.

启 20:6 在头一次复活有分的有福了，圣别了，第二次的死在他们身上没有权柄；他们还要作神和基督的祭司，并要与基督一同作王一千年。

Rev 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

太 19:28 耶稣就对他们说，我实在告诉你们，你们这些跟从过我的人，在复兴的时候，当人子坐在祂荣耀的宝座上，你们也要坐在十二个宝座上，审判以色列十二个支派。

Matt 19:28 And Jesus said to them, Truly I say to you that you who have followed Me, in the restoration, when the Son of Man sits on the throne of His glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel.

二 基督要回来，同著作祂军队的得胜者降临，击败敌基督和他的军队—珥三11下，帖後二8，启十九11～21。

B. Christ will come back, descending with His overcomers as His army, to defeat Antichrist and his army—Joel 3:11b; 2 Thes. 2:8; Rev. 19:11-21.

珥 3:11下 …耶和华阿，求你使你的大能者在那里降临！

Joel 3:11b … There cause Your mighty ones to descend, O Jehovah!

帖後 2:8 那时这不法者必显露出来，主耶稣要用祂口中的气除灭他，并用祂来临的显现废掉他。

2 Thes 2:8 And then the lawless one will be revealed (whom the Lord Jesus will slay by the breath of His mouth and bring to nothing by the manifestation of His coming),

启 19:11～21 （见上一点）

Rev 19:11-21 (see previous)

贰 大能者，就是得胜者，认识属灵争战的需要—弗六10～13，启十二1～17，十九11～21：

II. The mighty ones, the overcomers, understand the necessity of spiritual warfare—Eph. 6:10-13; Rev. 12:1-17; 19:11-21:

弗 6:10 末了的话，你们要在主里，靠著祂力量的权能，得著加力。

Eph 6:10 Finally, be empowered in the Lord and in the might of His strength.

弗 6:11 要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，

Eph 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,

弗 6:12 因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。

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.

弗 6:13 所以要拿起神全副的军装，使你们在邪恶的日子能以抵挡，并且作成了一切，还能站立得住。

Eph 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

启 12:1 天上现出大异象来，有一个妇人身披日头，脚踏月亮，头戴十二星的冠冕。

Rev 12:1 And a great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars;

启 12:2 她怀了孕，忍受产难，疼痛要生，就呼叫。

Rev 12:2 And she was with child, and she cried out, travailing in birth and being in pain to bring forth.

启 12:3 天上现出另一个异象来，看哪，有一条大红龙，有七头十角，七头上戴著七个冠冕。

Rev 12:3 And another sign was seen in heaven; and behold, there was a great red dragon, having seven heads and ten horns, and on his heads seven diadems.

启 12:4 它的尾巴拖拉著天上星辰的三分之一，摔在地上；龙站在那将要生产的妇人面前，等她生产之後，要吞吃她的孩子。

Rev 12:4 And his tail drags away the third part of the stars of heaven, and he cast them to the earth. And the dragon stood before the woman who was about to bring forth, so that when she brings forth he might devour her child.

启 12:5 妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和祂的宝座那里去了。

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.

启 12:6 妇人就逃到旷野，在那里有神给她豫备的地方，使她在那里被养活一千二百六十天。

Rev 12:6 And the woman fled into the wilderness, where she has a place there prepared by God so that they might nourish her there a thousand two hundred and sixty days.

启 12:7 天上起了争战，米迦勒和他的使者与龙争战，龙和它的使者也争战，

Rev 12:7 And there was war in heaven: Michael and his angels went to war with the dragon. And the dragon warred and his angels.

启 12:8 并没有得胜，天上再没有他们的地方。

Rev 12:8 And they did not prevail, neither was their place found any longer in heaven.

启 12:9 大龙就被摔下去，它是那古蛇，名叫魔鬼，又叫撒但，是迷惑普天下的，它被摔在地上，它的使者也一同被摔下去。

Rev 12:9 And the great dragon was cast down, the ancient serpent, he who is called the Devil and Satan, he who deceives the whole inhabited earth; he was cast to the earth, and his angels were cast down with him.

启 12:10 我听见天上有大声音说，我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了，因为那在我们神面前昼夜控告我们弟兄们的控告者，已经被摔下去了。

Rev 12:10 And I heard a loud voice in heaven, saying, 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.

启 12:11 弟兄们胜过他，是因羔羊的血，并因自己所见证的话，他们虽至於死，也不爱自己的魂生命。

Rev 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

启 12:12 所以诸天和住在其中的，你们都要欢乐。只是地与海有祸了，因为魔鬼晓得自己的时候不多，就大大发怒下到你们那里去了。

Rev 12:12 Therefore be glad, O heavens and those who dwell in them. Woe to the earth and the sea because the devil has come down to you and has great rage, knowing that he has only a short time.

启 12:13 龙见自己被摔在地上，就逼迫那生男孩子的妇人。

Rev 12:13 And when the dragon saw that he was cast to the earth, he persecuted the woman who brought forth the man-child.

启 12:14 於是有大鹰的两个翅膀赐给妇人，叫她能飞到旷野，到自己的地方，躲避那蛇，她在那里被养活一年、二年、半年。

Rev 12:14 And to the woman there were given the two wings of the great eagle that she might fly into the wilderness into her place, where she is nourished for a time and times and half a time from the face of the serpent.

启 12:15 蛇就在妇人身後，从口中吐出水来像河一样，要把妇人冲去。

Rev 12:15 And the serpent cast water as a river out of his mouth after the woman that he might cause her to be carried away by its current.

启 12:16 地却帮助妇人，开口吞了从龙口中吐出来的水。

Rev 12:16 And the earth helped the woman, and the earth opened its mouth and swallowed the river which the dragon cast out of his mouth.

启 12:17 龙向妇人发怒，去与她其馀的儿女争战，这些儿女就是那守神诫命，和持守耶稣见证的。

Rev 12:17 And the dragon became angry with the woman and went away to make war with the rest of her seed, who keep the commandments of God and have the testimony of Jesus.

启 19:11～21 （见前“壹一”点）

Rev 19:11-21 (see previous)

一 属灵争战是必须的，因为撒但的意志在对抗神的意志—创三15，赛十四12～14，太六10，七21：

A. Spiritual warfare is necessary because Satan's will is set against God's will—Gen. 3:15; Isa. 14:12-14; Matt. 6:10; 7:21:

创 3:15 我又要叫你和女人彼此为仇，你的後裔和女人的後裔也彼此为仇；女人的後裔要伤你的头，你要伤他的脚跟。

Gen 3:15 And I will put enmity / Between you and the woman / And between your seed and her seed; / He will bruise you on the head, / But you will bruise him on the heel.

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

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

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

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

赛 14:14 我要升到高云之上；我要使自己与至高者一样。

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

太 6:10 愿你的国来临，愿你的旨意行在地上，如同行在天上。

太 7:21 不是每一个对我说，主阿，主阿的人，都能进诸天的国，惟独实行我诸天之上父旨意的人，才能进去。

1 属灵争战的源头，在於神的意志与撒但意志之间的冲突。

2 神要受造的『人』对付受造而堕落的『撒但』；为此，人的意志必须与神的意志站在一起，争战以征服撒但的意志—创一 26，太二六 39，十二 30，七 21，启十二 11。

创 1:26 神说，我们要按著我们的形像，照著我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。

太 26:39 祂就稍往前走，面伏於地，祷告说，我父阿，若是可能，就叫这杯离开我；然而不要照我的意思，只要照你的意思。

太 12:30 不与我相合的，就是敌我的；不同我收聚的，就是分散的。

太 7:21 不是每一个对我说，主阿，主阿的人，都能进诸天的国，惟独实行我诸天之上父旨意的人，才能进去。

启 12:11 弟兄们胜过他，是因羔羊的血，并因自己所见证的话，他们虽至於死，也不爱自己的魂生命。

二 属灵争战的目的，就是把神的国带进来—十一 15：

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

1 属灵争战乃是神的国与撒但的国之间的争战—太十二 26，28。

太 12:26 若撒但赶逐撒但，他就自相分争，他的国怎能站住？

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

Matt 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

1. Spiritual warfare has its source in the conflict between the divine will and the satanic will.

2. God wants His creature man to deal with His fallen creature Satan; for this, the human will must stand with the divine will and fight to subdue the satanic will—Gen. 1:26; Matt. 26:39; 12:30; 7:21; Rev. 12:11.

Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Matt 26:39 And going forward a little, He fell on His face and prayed, saying, My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.

Matt 12:30 He who is not with Me is against Me, and he who does not gather with Me scatters.

Matt 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

Rev 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

B. The purpose of spiritual warfare is to bring in the kingdom of God—11:15:

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

1. Spiritual warfare is the warfare between the kingdom of God and the kingdom of Satan—Matt. 12:26, 28.

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

太 12:28 我若靠著神的灵赶鬼，这就是神的国临到你们了。

2 神的国就是神圣意志的运行，以神的能力去推翻撒但的能力—六 10，十二 28。

太 6:10 愿你的国来临，愿你的旨意行在地上，如同行在天上。

太 12:28 我若靠著神的灵赶鬼，这就是神的国临到你们了。

3 召会要藉著祷告，把神国的能力释放在这个地上—六 9～10，13，十八 19，启八 3～5。

太 6:9 所以你们要这样祷告：我们在诸天之上的父，愿你的名被尊为圣，

太 6:10 愿你的国来临，愿你的旨意行在地上，如同行在天上。

太 6:13 不叫我们陷入试诱，救我们脱离那恶者。因为国度、能力、荣耀，都是你的，直到永远。阿们。

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

启 8:3 另一位天使拿著金香炉，来站在祭坛旁边，有许多香赐给祂，好同众圣徒的祷告献在宝座前的金坛上。

启 8:4 那香的烟同众圣徒的祷告，从那天使手中上升於神面前。

启 8:5 那天使拿著香炉，盛满了坛上的火，丢在地上，於是有雷轰、声音、闪电、地震。

三 召会和撒但之间的争战，乃是我们这些爱主并在祂召会中的人，与诸天界里邪恶势力之间的争战—弗六 12：

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

2. The kingdom of God is the exercise of the divine will and the overthrowing of the power of Satan by the power of God—6:10; 12:28.

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

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

3. Through prayer the church must release the power of the kingdom of God on the earth—6:9-10, 13; 18:19; Rev. 8:3-5.

Matt 6:9 You then pray in this way: Our Father who is in the heavens, Your name be sanctified;

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

Matt 6:13 And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

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

Rev 8:3 And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne.

Rev 8:4 And the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God.

Rev 8:5 And the Angel took the censer and filled it with the fire of the altar and cast it to the earth; and there were thunders and voices and lightnings and an earthquake.

C. The warfare between the church and Satan is a battle between us who love the Lord and who are in His church and the evil powers in the heavenlies—Eph. 6:12:

弗 6:12 因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。

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.

1 执政的、掌权的、和管辖这黑暗世界的，乃是背叛的天使；他们跟从撒但一同背叛、抵挡神，现今在诸天界里管辖世上的列国—西一 13，但十 20。

1. The rulers, the authorities, and the world-rulers of darkness are the rebellious angels who followed Satan in his rebellion against God and who now rule in the heavenlies over the nations of the world—Col. 1:13; Dan. 10:20.

西 1:13 祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里；

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

但 10:20 他就说，你知道我为何来见你麽？现在我要回去与波斯的魔君争战，我出去後雅完的魔君必来。

Dan 10:20 Then he said, Do you know why I have come to you? And now I will return to fight with the prince of Persia; so I go forth, and the prince of Javan is now about to come.

2 我们需要领悟，我们的争战不是抵挡人，乃是抵挡邪灵，就是诸天界里的邪恶势力—弗六 12。

2. We need to realize that our warfare is not against human beings but against the evil spirits, the evil powers, in the heavenlies—Eph. 6:12.

弗 6:12 因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。

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.

参 大能者，就是得胜者，认识属灵争战是基於基督的得胜—来二 14，西二 15，约壹三 8：

III. The mighty ones, the overcomers, realize that spiritual warfare is based on the victory of Christ—Heb. 2:14; Col. 2:15; 1 John 3:8:

来 2:14 儿女既同有血肉之体，祂也照样亲自有分於血肉之体，为要藉著死，废除那掌死权的，就是魔鬼，

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

西 2:15 既将执政的和掌权的脱下，神就把他们公然示众，仗著十字架在凯旋中向他们夸胜。

Col 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

约壹 3:8 犯罪的是出於魔鬼，因为魔鬼从起初就犯罪。为此，神的儿子显现出来，是要消除魔鬼的作为。

1 John 3:8 He who practices sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

一 属灵争战的起点，是要站在基督的得胜上面，就是要看见基督已经得胜了—歌四 8，启三 21，五 5～6：

A. The starting point of spiritual warfare is standing upon the victory of Christ; it is seeing that Christ has already overcome—S. S. 4:8; Rev. 3:21; 5:5-6:

歌 4:8 我的新妇，求你与我一同从利巴嫩来，与我一

S.S. 4:8 Come with me from Lebanon, my bride; / With me from Lebanon come. / Look

同从利巴嫩来，从亚玛拿顶，从示尼珥与黑门顶，从有狮子的洞穴，从有豹子的山岭，来观看。

启 3:21 得胜的，我要赐他在我宝座上与我同坐，就如我得了胜，在我父的宝座上与祂同坐一样。

启 5:5 长老中有一位对我说，不要哭；看哪，犹大支派中的狮子，大卫的根，祂已得胜，能以展开那书卷，揭开它的七印。

启 5:6 我又看见宝座与四活物中间，并众长老中间，有羔羊站立，像是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。

1 神的儿子显现出来，是要消除魔鬼的作为—约壹三 8。

约壹 3:8 犯罪的是出於魔鬼，因为魔鬼从起初就犯罪。为此，神的儿子显现出来，是要消除魔鬼的作为。

2 基督在祂的成肉体和人性生活中，在旷野受试诱时击败了撒但—太四 1～11。

太 4:1 随後，耶稣被那灵引到旷野，受魔鬼的试诱。

太 4:2 祂禁食了四十昼四十夜，後来就饿了。

太 4:3 那试诱者进前来，对祂说，你若是神的儿子，就叫这些石头变成饼罢。

太 4:4 耶稣却回答说，经上记著，『人活著不是单靠食物，乃是靠神口里所出的一切话。』

太 4:5 而後魔鬼带祂进了圣城，叫祂站在殿翼上，

太 4:6 对祂说，你若是神的儿子，就跳下去罢；因为经上记著，『主要为你吩咐祂的使者，用手托著你，免得你的脚碰在石头上。』

from the top of Amana, / From the top of Senir and Hermon, / From the lions' dens, / From the leopards' mountains.

Rev 3:21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

Rev 5:5 And one of the elders said to me, Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome so that He may open the scroll and its seven seals.

Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders 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.

1. The Son of God was manifested to destroy the works of the devil—1 John 3:8.

1 John 3:8 He who practices sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

2. In His incarnation and human living Christ defeated Satan during the temptation in the wilderness—Matt. 4:1-11.

Matt 4:1 Then Jesus was led up into the wilderness by the Spirit to be tempted by the devil.

Matt 4:2 And when He had fasted forty days and forty nights, afterward He became hungry.

Matt 4:3 And the tempter came and said to Him, If You are the Son of God, speak that these stones may become loaves of bread.

Matt 4:4 But He answered and said, It is written, "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God."

Matt 4:5 Then the devil took Him into the holy city and set Him on the wing of the temple,

Matt 4:6 And said to Him, If You are the Son of God, cast Yourself down; for it is written, "To His angels He shall give charge concerning You, and on their hands they shall bear You up, lest You strike Your foot against a stone."

太 4:7 耶稣对他说，经上又记著，『不可试探主你的神。』

太 4:8 魔鬼又带祂上到一座极高的山，将世上的万国，和万国的荣耀，都指给祂看，

太 4:9 对祂说，你若俯伏拜我，我就把这一切都给你。

太 4:10 耶稣说，撒但，退去罢！因为经上记著，『当拜主你的神，单要事奉祂。』

太 4:11 於是魔鬼离开了耶稣，看哪，有天使进前来服事祂。

Matt 4:7 Jesus said to him, Again, it is written, "You shall not test the Lord your God."

Matt 4:8 Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory.

Matt 4:9 And he said to Him, All these will I give You if You will fall down and worship me.

Matt 4:10 Then Jesus said to him, Go away, Satan! For it is written, "You shall worship the Lord your God, and Him only shall you serve."

Matt 4:11 Then the devil left Him, and behold, angels came and ministered to Him.

3 主耶稣藉著死，废除那掌死权的魔鬼；祂将撒但废掉，使他归於无有—来二 14。

来 2:14 儿女既同有血肉之体，祂也照样亲自有分於血肉之体，为要藉著死，废除那掌死权的，就是魔鬼，

3. Through death the Lord Jesus destroyed the devil, who has the might of death; He abolished Satan, brought him to naught—Heb. 2:14.

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

4 神公然羞辱邪恶的天使，仗著基督的十字架向他们夸胜—西二 15。

西 2:15 既将执政的和掌权的脱下，神就把他们公然示众，仗著十字架在凯旋中向他们夸胜。

4. God openly shamed the evil angels, triumphing over them in the cross of Christ—Col. 2:15.

Col 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

5 基督在那作祂神性的灵里，向无底坑里的邪灵，宣扬祂在十字架上胜过了撒但—彼前三 18 ～ 19。

彼前 3:18 因基督也曾一次为罪受死，就是义的代替不义的，为要引你们到神面前；在肉体里祂被治死，在灵里祂却活著；

彼前 3:19 在这灵里，祂也曾去向那些在监狱里的灵，

5. In the Spirit as His divinity, Christ proclaimed, to the evil spirits in the abyss, His victory over Satan on the cross—1 Pet. 3:18-19.

1 Pet 3:18 For Christ also has suffered once for sins, the Righteous on behalf of the unrighteous, that He might bring you to God, on the one hand being put to death in the flesh, but on the other, made alive in the spirit;

1 Pet 3:19 In which also He went and proclaimed to the spirits in prison,

6 复活的基督拿著死亡和阴间的钥匙—启一 18。

启 1:18 又是那活著的；我曾死过，看哪，现在又活了，直活到永永远远，并且拿著死亡和阴间的钥匙。

6. The resurrected Christ has the keys of death and of Hades—Rev. 1:18.

Rev 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

7 基督在祂的升天里，帅领了一列被征服的仇敌；祂把我

7. In His ascension Christ led a train of vanquished foes; He rescued us from Satan's captivity

们从撒但的掳掠中拯救出来，归给祂自己—弗四 8。

弗 4:8 所以经上说，『祂既升上高处，就掳掠了那些被掳的，将恩赐赐给人。』

8 在神宇宙的行政里，基督这犹大支派中的狮子，乃是得胜者和地上君王的元首—启五 5～6，一 5。

启 5:5 长老中有一位对我说，不要哭；看哪，犹大支派中的狮子，大卫的根，祂已得胜，能以展开那书卷，揭开它的七印。

启 5:6 我又看见宝座与四活物中间，并众长老中间，有羔羊站立，像是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。

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

二 召会在地上的工作，是要保守基督的得胜；主已经打了胜仗，召会在这里是来守住祂的胜利—弗六 11，13。

弗 6:11 要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，

弗 6:13 所以要拿起神全副的军装，使你们在邪恶的日子能以抵挡，并且作成了一切，还能站立得住。

肆 大能者，就是得胜者，『在主里，靠著祂力量的权能，得著加力』—10 节：

弗 6:10 末了的话，你们要在主里，靠著祂力量的权能，得著加力。

一 要抵挡神的仇敌，我们需要那叫基督从死人中复活，并叫祂坐在诸天界里，远超空中邪灵之超越浩大的能力，使我们得著加力——一 19～21，三 16。

弗 1:19 以及祂的能力向著我们这信的人，照祂力量之

and took us to Himself—Eph. 4:8.

Eph 4:8 Therefore the Scripture says, "Having ascended to the height, He led captive those taken captive and gave gifts to men."

8. In God's universal administration Christ, the Lion of the tribe of Judah, is the Victor and the Ruler of the kings of the earth—Rev. 5:5-6; 1:5.

Rev 5:5 And one of the elders said to me, Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome so that He may open the scroll and its seven seals.

Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders 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.

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

B. The work of the church on earth is to maintain Christ's victory; the Lord has already won the battle, and the church is here to maintain His victory—Eph. 6:11, 13.

Eph 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,

Eph 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

IV. The mighty ones, the overcomers, are "empowered in the Lord and in the might of His strength"—v. 10:

Eph 6:10 Finally, be empowered in the Lord and in the might of His strength.

A. To fight against God's enemy, we need to be empowered with the surpassing greatness of the power that raised Christ from the dead and seated Him in the heavenlies, far above the spirits in the air—1:19-21; 3:16.

Eph 1:19 And what is the surpassing greatness of His power toward us who believe,

权能的运行，是何等超越的浩大，

弗 1:20 就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边，

弗 1:21 远超过一切执政的、掌权的、有能的、主治的、以及一切受称之名，不但是今世的，连来世的也都在内，

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

二 我们需要这样在主里得著加力，这指明我们不能在自己里面并凭自己的力量打属灵的仗，只能在主里并在祂力量的权能里争战—六10。

弗 6:10 末了的话，你们要在主里，靠著祂力量的权能，得著加力。

伍 大能者，就是得胜者，征服在旧造里撒但的混乱，并完成为著新造的神圣经纶—提前一4，弗一10，三10，林後五17，加六15：

提前 1:4 也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对於神在信仰里的经纶并无助益。

弗 1:10 为著时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一於一个元首之下；

弗 3:10 为要藉著召会，使诸天界里执政的、掌权的，现今得知神万般的智慧，

林後 5:17 因此，若有人在基督里，他就是新造；旧事已过，看哪，都变成新的了。

加 6:15 受割礼不受割礼，都无关紧要，要紧的乃是作新造。

一 得胜者征服撒但毁坏的混乱，而在神圣建造的经纶里得胜—提前一4。

according to the operation of the might of His strength,

Eph 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

Eph 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;

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

B. Our need to be thus empowered indicates that we cannot fight the spiritual warfare in ourselves or by our own strength but only in the Lord and in the might of His strength—6:10.

Eph 6:10 Finally, be empowered in the Lord and in the might of His strength.

V. The mighty ones, the overcomers, conquer the satanic chaos in the old creation and carry out the divine economy for the new creation—1 Tim. 1:4; Eph. 1:10; 3:10; 2 Cor. 5:17; Gal. 6:15:

1 Tim 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

Eph 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

Eph 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

2 Cor 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

Gal 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

A. The overcomers conquer the destructive satanic chaos and triumph in the constructive divine economy—1 Tim. 1:4.

提前 1:4 也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对於神在信仰里的经纶并无助益。

二 大能者不是从当前的混乱里被拯救出来，乃是藉著经过过程并终极完成的三一神作全足的恩典，得以征服混乱—提後一9，15，二1，17～18，四22。

提後 1:9 神救了我们，以圣召召了我们，不是按我们的行为，乃是按祂自己的定旨和恩典；这恩典是历世之前，在基督耶稣里赐给我们的，

提後 1:15 你知道所有在亚西亚的人都离弃了我，其中有腓吉路和黑摩其尼。

提後 2:1 所以，我的孩子，你要在基督耶稣里的恩典上得著加力，

提後 2:17 他们的话必像毒疮蔓衍；其中有许米乃和腓理徒，

提後 2:18 他们在真理上偏离了目标，说复活的事已过，就倾覆一些人的信心。

提後 4:22 愿主与你的灵同在。愿恩典与你同在。

陆 大能者，就是得胜者，胜过死亡的攻击—启二8～11，太十六18，来二14～15，林後一9，腓三10～11：

启 2:8 你要写信给在士每拿的召会的使者，说，那首先的、末後的、死过又活的，这样说，

启 2:9 我知道你的患难和贫穷，其实你是富足的，也知道那自称是犹太人，却不是犹太人，乃是撒但会堂的人，所说毁谤的话。

启 2:10 你将要受的苦你不用怕。看哪，魔鬼将要把你们中间几个人下在监里，叫你们受试炼；你们必受患难十日。你务要至死忠信，我就赐给你那生命的冠冕。

启 2:11 那灵向众召会所说的话，凡有耳的，就应当听。

1 Tim 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

B. Instead of being delivered out of the present chaos, the mighty ones conquer the chaos by the processed and consummated Triune God as the all-sufficient grace—2 Tim. 1:9, 15; 2:1, 17-18; 4:22.

2 Tim 1:9 Who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before the times of the ages

2 Tim 1:15 This you know, that all who are in Asia turned away from me, of whom are Phygelus and Hermogenes.

2 Tim 2:1 You therefore, my child, be empowered in the grace which is in Christ Jesus;

2 Tim 2:17 And their word will spread like gangrene, of whom are Hymenaeus and Philetus,

2 Tim 2:18 Who concerning the truth have misaimed, saying that the resurrection has already taken place, and overthrow the faith of some.

2 Tim 4:22 The Lord be with your spirit. Grace be with you.

VI. The mighty ones, the overcomers, are victorious over the attack of death—Rev. 2:8-11; Matt. 16:18; Heb. 2:14-15; 2 Cor. 1:9; Phil. 3:10-11:

Rev 2:8 And to the messenger of the church in Smyrna write: These things says the First and the Last, who became dead and lived again:

Rev 2:9 I know your tribulation and poverty (but you are rich) and the slander from those who call themselves Jews and are not, but are a synagogue of Satan.

Rev 2:10 Do not fear the things that you are about to suffer. Behold, the devil is about to cast some of you into prison that you may be tried, and you will have tribulation for ten days. Be faithful unto death, and I will give you the crown of life.

Rev 2:11 He who has an ear, let him hear what the Spirit says to the churches. He who

得胜的，绝不会受第二次死的害。

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

来 2:14 儿女既同有血肉之体，祂也照样亲自有分於血肉之体，为要藉著死，废除那掌死权的，就是魔鬼，

来 2:15 并要释放那些一生因怕死而受挟於奴役的人。

林後 1:9 自己里面也断定是必死的，叫我们不信靠自己，只信靠那叫死人复活的神；

腓 3:10 使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死，

腓 3:11 或者我可以达到那从死人中杰出的复活。

一 马太十六章十八节给我们看见，对召会的攻击将从何源头而来—『阴间的门』，也就是死亡：

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

1 今天撒但特别的目标，是在召会中散布死亡。

2 撒但最恐惧召会的，乃是召会抵挡他的死权，以及召会在复活里—彼前一 3，弗二 6。

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

弗 2:6 祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里，

二 对那些胜过死亡攻击的人，基督要赐给他们生命的冠冕，就

overcomes shall by no means be hurt of the second death.

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

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

Heb 2:15 And might release those who because of the fear of death through all their life were held in slavery.

2 Cor 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Phil 3:11 If perhaps I may attain to the out-resurrection from the dead.

A. Matthew 16:18 shows us from what source the attack upon the church will come—"the gates of Hades," that is, death:

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

1. Satan's special object today is to spread death within the church.

2. Satan's greatest fear with regard to the church is her resistance to his power of death and her being in resurrection—1 Pet. 1:3; Eph. 2:6.

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,

Eph 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,

B. To those who overcome the attack of death, Christ will give the crown of life—the

是得胜的力量，也就是复活生命的大能—启二10下，腓三10。

启 2:10下 …看哪，魔鬼将要把你们中间几个人下在监里，叫你们受试炼；你们必受患难十日。你务要至死忠信，我就赐给你那生命的冠冕。

腓 3:10 使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死，

柒 大能者，就是得胜者，乃是得胜之基督的胜利—歌三7～8：

歌 3:7 看哪，是所罗门的卧榻；四围有六十个勇士，都是以色列中的勇士。

歌 3:8 个个都拿著刀，善於争战；人人腰间佩刀，防备夜间有惊慌。

一 七节的卧榻是为著夜间（表徵召会时代），在属灵争战时（由卧榻四围的六十个勇士所表徵）的安息和得胜。

歌 3:7 看哪，是所罗门的卧榻；四围有六十个勇士，都是以色列中的勇士。

二 基督的佳偶在六十个勇士中间，指明她是领头的得胜者，为著基督争战，好在争战的时候，使基督得著安息。

三 基督的佳偶就是得胜之基督的胜利，满了神选民中得胜者的能力，甚至在艰难的时候载负著基督—7节。

歌 3:7 看哪，是所罗门的卧榻；四围有六十个勇士，都是以色列中的勇士。

四 得胜者都善於争战，在有惊慌的时候，用兵器打仗—8节，林後十3～5，弗六10～12，提前一18，提後四7。

歌 3:8 个个都拿著刀，善於争战；人人腰间佩刀，防备夜间有惊慌。

overcoming strength that is the power of the resurrection life—Rev. 2:10b; Phil. 3:10.

Rev 2:10b … Behold, the devil is about to cast some of you into prison that you may be tried, and you will have tribulation for ten days. Be faithful unto death, and I will give you the crown of life.

Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

VII. The mighty ones, the overcomers, are the victory of the overcoming Christ—S. S. 3:7-8:

S.S. 3:7 There is Solomon's bed; / Sixty mighty men surround it, / Of the mighty men of Israel.

S.S. 3:8 All of them wield the sword and are expert in war; / Each man has his sword at his thigh / Because of the night alarms.

A. The bed in verse 7 is for rest and victory in the night, signifying the church age, during the time of spiritual warfare, signified by the sixty mighty men who surround the bed.

S.S. 3:7 There is Solomon's bed; / Sixty mighty men surround it, / Of the mighty men of Israel.

B. Christ's lover is among the sixty mighty men, indicating that she is a leading overcomer, fighting for Christ in order to keep Him at rest during the fighting.

C. The lover of Christ is the victory of the overcoming Christ, full of the power of the overcomers among God's elect that carries Christ even in times of difficulties—v. 7.

S.S. 3:7 There is Solomon's bed; / Sixty mighty men surround it, / Of the mighty men of Israel.

D. The overcomers are experts in war, fighting with their weapons at the time of alarms—v. 8; 2 Cor. 10:3-5; Eph. 6:10-12; 1 Tim. 1:18; 2 Tim. 4:7.

S.S. 3:8 All of them wield the sword and are expert in war; / Each man has his sword at his thigh / Because of the night alarms.

林後 10:3 因为我们虽然在肉体中行事，却不照著肉体争战。

林後 10:4 我们争战的兵器，本不是属肉体的，乃是在神面前有能力，可以攻倒坚固的营垒，

林後 10:5 将理论和各样阻挡人认识神而立起的高寨，都攻倒了，又将各样的思想掳来，使它顺从基督，

弗 6:10 末了的话，你们要在主里，靠著祂力量的权能，得著加力。

弗 6:11 要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，

弗 6:12 因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。

提前 1:18 孩子提摩太，我照从前指著你所说的豫言，将这嘱咐交托你，叫你凭这些豫言，可以打那美好的仗，

提後 4:7 那美好的仗我已经打过了，当跑的赛程我已经跑尽了，当守的信仰我已经守住了；

五『你的颈项好像大卫建造收藏军器的高楼，其上悬挂一千盾牌，都是勇士的挡牌』—歌四 4：

1 颈项表徵人服在神之下的意志；基督佳偶的美丽，乃在於她对基督的服从意志（颈项好像大卫的高楼），这意志富有防卫的能力（盾牌和勇士的挡牌）。

2 我们的意志降服後，才会在复活里刚强，好像大卫的高楼，成为属灵争战用的军器库；一切属灵争战用的武器，都保存在我们降服且复活的意志里—弗六 10，林後十 3～5。

弗 6:10 末了的话，你们要在主里，靠著祂力量的权能，得著加力。

林後 10:3 因为我们虽然在肉体中行事，却不照著肉体争战。

林後 10:4 我们争战的兵器，本不是属肉体的，乃是在

2 Cor 10:3 For though we walk in flesh, we do not war according to flesh;

2 Cor 10:4 For the weapons of our warfare are not fleshly but powerful before God for the overthrowing of strongholds,

2 Cor 10:5 As we overthrow reasonings and every high thing rising up against the knowledge of God, and take captive every thought unto the obedience of Christ.

Eph 6:10 Finally, be empowered in the Lord and in the might of His strength.

Eph 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,

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.

1 Tim 1:18 This charge I commit to you, my child Timothy, according to the prophecies previously made concerning you, that by them you might war the good warfare,

2 Tim 4:7 I have fought the good fight; I have finished the course; I have kept the faith.

E. "Your neck is like the tower of David, / Built for an armory: / A thousand bucklers hang on it, / All the shields of the mighty men"—S. S. 4:4:

1. The neck signifies the human will under God; the lover of Christ is beautiful in her having a will that is submissive to Christ (neck like the tower of David) and that is rich in the defending power (bucklers and shields of the mighty men).

2. After our will has been subdued, it will be strong in resurrection and like the tower of David, the armory for the spiritual warfare; the weapons for spiritual warfare are kept in our subdued and resurrected will—Eph. 6:10; 2 Cor. 10:3-5.

Eph 6:10 Finally, be empowered in the Lord and in the might of His strength.

2 Cor 10:3 For though we walk in flesh, we do not war according to flesh;

2 Cor 10:4 For the weapons of our warfare are not fleshly but powerful before God for

神面前有能力，可以攻倒坚固的营垒，

林後 10:5 将理论和各样阻挡人认识神而立起的高寨，都攻倒了，又将各样的思想掳来，使它顺从基督，

the overthrowing of strongholds,

2 Cor 10:5 As we overthrow reasonings and every high thing rising up against the knowledge of God, and take captive every thought unto the obedience of Christ.

捌 大能者，就是得胜者，『美丽如得撒，秀美如耶路撒冷，威武如展开旌旗的军队』—歌六 4，10：

VIII.The mighty ones, the overcomers, are "as beautiful...as Tirzah, / As lovely as Jerusalem, / As terrible as an army with banners"—S. S. 6:4, 10:

歌 6:4 我的佳偶阿，你美丽如得撒，秀美如耶路撒冷，威武如展开旌旗的军队。

歌 6:10 那向前观望如晨光，美丽如月亮，皎洁如日头，威武如展开旌旗军队的是谁呢？

S.S. 6:4 You are as beautiful, my love, as Tirzah, / As lovely as Jerusalem, / As terrible as an army with banners.

S.S. 6:10 Who is this woman who looks forth like the dawn, / As beautiful as the moon, / As clear as the sun, / As terrible as an army with banners?

一 当基督得胜的佳偶与神成为一，作神的居所时，她在神眼中就美丽如得撒，秀美如耶路撒冷；然而对仇敌而言，她却威武如展开旌旗的军队—4，10 节。

A. When the overcoming lover of Christ becomes one with God to be God's dwelling place, in the eyes of God she is as beautiful as Tirzah and as lovely as Jerusalem; however, to the enemy she is as terrible as an army with banners—vv. 4, 10.

歌 6:4，10 （见前）

S.S. 6:4, 10 (see previous)

二 神的建造总是一支军队；当我们向著主成为一座城时，我们对仇敌而言就是军队—4，10 节：

B. The building of God is always an army; when we become a city to the Lord, we are an army to the enemy—vv. 4, 10:

歌 6:4，10 （见前）

S.S. 6:4, 10 (see previous)

1 建造绝不能和属灵的争战分开；那里有建造，那里就有争战—尼四。

1. Building cannot be separated from spiritual warfare; wherever the building is, there is the battle—Neh. 4.

尼 4:1 参巴拉听见我们建造城墙就发怒，大大恼恨，嗤笑犹大人，

Neh 4:1 And when Sanballat heard that we were building the wall, he became angry and was greatly enraged; and he mocked the Jews.

尼 4:2 对他弟兄和撒玛利亚的军兵说，这些软弱的犹大人作甚麽呢？他们要为自己修筑城墙麽？要献祭麽？要一日完成麽？要从土堆里拿出火烧的石头再立墙麽？

Neh 4:2 And he spoke to his brothers and the army of Samaria and said, What are these feeble Jews doing? Will they restore it for themselves? Will they sacrifice? Will they finish in a day? Will they revive the stones out of the dust heaps, though they are burned?

尼 4:3 亚扪人多比雅站在旁边，说，他们所建造的石墙，就是狐狸上去也必踩出洞来。

Neh 4:3 And Tobiah the Ammonite was beside him, and he said, Even their stone wall that they are building, if a fox were to go up on it, he would breach it.

尼 4:4 我们的神阿，求你垂听，因为我们被藐视；求你使他们的凌辱归在他们头上，使他们在被掳到之地成为掠物。

尼 4:5 不要遮掩他们的罪孽，不要使他们的罪从你面前涂抹，因为他们在建造的人面前惹动你的怒气。

尼 4:6 这样，我们建造城墙，城墙就都连接起来，高至一半，因为百姓用心作工。

尼 4:7 参巴拉、多比雅、亚拉伯人、亚扪人、亚实突人，听见耶路撒冷城墙修复的工作有进展，破裂的地方开始堵住，就甚发怒。

尼 4:8 他们同谋要来攻击耶路撒冷，使城内扰乱。

尼 4:9 然而，我们祷告我们的神，又因他们的缘故，设立看守的人，昼夜防备。

尼 4:10 犹大人说，灰土尚多，扛抬的人力气已经衰败，所以我们不能建造城墙。

尼 4:11 我们的敌人且说，趁他们还不知道，还看不见，我们进入他们中间杀他们，使工作止住。

尼 4:12 那靠近敌人居住的犹大人，十次来对我们说，他们必从你们所到的各处上来攻击我们。

尼 4:13 所以我使百姓各按家族，拿刀、拿枪、拿弓，站在城墙後边低洼的空旷处。

尼 4:14 我察看了，就起来对贵胄、官长、和其馀的百姓说，不要怕他们；当记念那大而可畏的主，要为你们的弟兄、儿女、妻子、家产争战。

尼 4:15 仇敌听见我们知道他们的计谋，又见神破坏他们的计画，就不来了；我们都回到城墙那里，各作各的工。

Neh 4:4 Hear, O our God, for we are despised; and turn their reproach upon their own head, and give them as spoil in the land of captivity;

Neh 4:5 And do not cover their iniquity and do not let their sin be blotted out before You, for they made provocations before the builders.

Neh 4:6 So we built the wall; and all the wall was joined together to half its height, for the people had a heart to work.

Neh 4:7 And when Sanballat and Tobiah and the Arabians and the Ammonites and the Ashdodites heard that the restoration of the walls of Jerusalem was advancing, that the breaches were beginning to be closed up, they became very angry;

Neh 4:8 And all of them conspired together to come and fight against Jerusalem and cause confusion in it.

Neh 4:9 But we prayed to our God, and because of them we set a watch against them day and night.

Neh 4:10 And Judah said, / The strength of the burden bearers fails, / And the debris is great; / And we are not able / To build the wall.

Neh 4:11 And our adversaries said, They will not know, nor even see, until we come into their midst and slay them and cause the work to stop.

Neh 4:12 And when the Jews who dwelt near them came, they said to us ten times, They will come up against us from all the places that you turn to.

Neh 4:13 So I set men in the lowest places behind the wall, on the exposed areas, and I set the people by families with their swords, their spears, and their bows.

Neh 4:14 And when I saw the situation, I rose up and said to the nobles and the rulers and the rest of the people, Do not be afraid of them; remember the great and awesome Lord, and fight for your brothers, your sons and your daughters, your wives and your houses.

Neh 4:15 And when our enemies heard that their counsel was known to us and that God frustrated it, we all returned to the wall, each man to his work.

尼 4:16 从那日起，我的仆人一半作工，一半拿枪、拿盾牌、拿弓、穿铠甲；官长都站在犹大家众人的後边。

尼 4:17 建造城墙的、扛抬重物的，都佩带兵器，一手作工，一手拿兵器。

尼 4:18 建造的人都腰间佩刀建造，吹角的人在我旁边。

尼 4:19 我对贵胄、官长、和其馀的百姓说，这工程浩大，我们在城墙上彼此相离甚远；

尼 4:20 你们听见角声在那里，就要聚集到我们那里去。我们的神必为我们争战。

尼 4:21 於是，我们作工，其中一半拿枪，从天亮直到星宿出现的时候。

尼 4:22 那时，我又对百姓说，各人和他的仆人当在耶路撒冷城中住宿，好在夜间护卫我们，白昼作工。

尼 4:23 这样，我和我的弟兄、仆人、并跟从我的护卫兵，都不脱衣服，各人右手拿著兵器。

Neh 4:16 And from that day half of my servants labored in the work, and half of them held the spears and the shields and the bows and the armor; and the rulers were behind all the house of Judah.

Neh 4:17 Those who built the wall and those who carried burdens took the loads with one hand doing the work and with the other holding a weapon.

Neh 4:18 And as for the builders, each had his sword strapped to his side, and so they built; and he who sounded the trumpet was beside me.

Neh 4:19 And I said to the nobles, the rulers, and the rest of the people, The work is great and large, and we are separated on the wall, each far from the other.

Neh 4:20 In whatever place you hear the sound of the trumpet, gather yourselves to us there. Our God will fight for us.

Neh 4:21 So we labored in the work; and half of them held spears from the start of dawn until the stars came out.

Neh 4:22 I also said to the people at that time, Let every man and his servant spend the nights inside Jerusalem so that they may be a guard for us by night and work by day.

Neh 4:23 So neither I nor my brothers nor my servants nor the men of the guard who followed me, none of us took off our clothes; each had his weapon at his right hand.

2 争战总是伴随著建造，而建造总是带进争战的得胜—太十六 18～19。

2. Fighting always accompanies the building, and the building always brings in victory in battle—Matt. 16:18-19.

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

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

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

Matt 16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

三 威武的军队表徵大能者，就是主的得胜者，使神的仇敌撒但惧怕—歌六 4，10：

C. A terrible army signifies that the mighty ones, the Lord's overcomers, terrify God's enemy, Satan—S. S. 6:4, 10:

歌 6:4 我的佳偶阿，你美丽如得撒，秀美如耶路撒冷，

S.S. 6:4 You are as beautiful, my love, as Tirzah, / As lovely as Jerusalem, / As terrible as

威武如展开旌旗的军队。

歌 6:10 那向前观望如晨光，美丽如月亮，皎洁如日头，威武如展开旌旗军队的是谁呢？

1 撒但只怕一种人，就是那些不爱惜自己魂生命的人—启十二 11，太十六 25 ～ 26。

启 12:11 弟兄们胜过他，是因羔羊的血，并因自己所见证的话，他们虽至於死，也不爱自己的魂生命。

太 16:25 因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得著魂生命。

太 16:26 人若赚得全世界，却赔上自己的魂生命，有甚麽益处？人还能拿甚麽换自己的魂生命？

2 仇敌惧怕建造成为神城的召会—尼六 15 ～ 16，诗一〇二 12 ～ 16。

尼 6:15 以禄月二十五日，城墙修完了，共修了五十二天。

尼 6:16 我们一切的仇敌听见了，四围的外邦人都惧怕，愁眉不展；因为知道这工作完成是出於我们的神。

诗 102:12 耶和华阿，你却永远长存；你可记念的名，也存到万代。

诗 102:13 你必起来怜恤锡安，因现在是恩待她的时候；所定的日期已经到了。

诗 102:14 你的仆人原来喜悦她的石头，恩待她的尘土。

诗 102:15 列国要敬畏耶和华的名，地上诸王都要敬畏你的荣耀；

诗 102:16 因为耶和华建造了锡安，在祂荣耀里显现了。

an army with banners.

S.S. 6:10 Who is this woman who looks forth like the dawn, / As beautiful as the moon, / As clear as the sun, / As terrible as an army with banners?

1. Satan is afraid of only one kind of people—those who do not love their soul-life—Rev. 12:11; Matt. 16:25-26.

Rev 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

Matt 16:25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

Matt 16:26 For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?

2. The enemy is frightened by the church that is built up as the city of God—Neh. 6:15-16; Psa. 102:12-16.

Neh 6:15 So the wall was completed on the twenty-fifth day of the month of Elul, in fifty-two days.

Neh 6:16 And when all our enemies heard of it, all the nations that surrounded us were afraid and fell very low in their own eyes, for they knew that this work was done with the help of our God.

Psa 102:12 But You, O Jehovah, abide forever; / And Your memorial is from generation to generation.

Psa 102:13 You will arise and have compassion on Zion, / For it is time to be gracious to her; the appointed time has come.

Psa 102:14 For Your servants take pleasure in her stones, / And show favor to her soil.

Psa 102:15 And the nations will fear the name of Jehovah, / And all the kings of the earth, Your glory;

Psa 102:16 For Jehovah has built up Zion; / He has appeared in His glory.

3 鬼魔和邪恶的天使惧怕基督在十字架上所创造的一个新人—弗二 15 ～ 16，西二 14 ～ 15。

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

弗 2:16 既用十字架除灭了仇恨，便藉这十字架，使两下在一个身体里与神和好了；

西 2:14 涂抹了规条上所写，攻击我们，反对我们的字据，并且把它撤去，钉在十字架上。

西 2:15 既将执政的和掌权的脱下，神就把他们公然示众，仗著十字架在凯旋中向他们夸胜。

4 撒但不怕个人的基督徒，即使他们为数成千上万，但他惧怕作为基督身体的召会，就是与他和他的国争战的团体战士—弗六 10 ～ 20。

弗 6:10 末了的话，你们要在主里，靠著祂力量的权能，得著加力。

弗 6:11 要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，

弗 6:12 因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。

弗 6:13 所以要拿起神全副的军装，使你们在邪恶的日子能以抵挡，并且作成了一切，还能站立得住。

弗 6:14 所以要站住，用真理束你们的腰，穿上义的胸甲，

弗 6:15 且以和平福音的稳固根基，当作鞋穿在脚上；

弗 6:16 此外，拿起信的盾牌，藉此就能销灭那恶者一切火烧的箭。

3. The demons and the evil angels are terrified of the one new man created by Christ on the cross—Eph. 2:15-16; Col. 2:14-15.

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

Eph 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.

Col 2:14 Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross.

Col 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

4. Satan is not afraid of individualistic Christians, even if they number in the thousands, but is terrified of the church as the Body of Christ, the corporate warrior fighting against him and his kingdom—Eph. 6:10-20.

Eph 6:10 Finally, be empowered in the Lord and in the might of His strength.

Eph 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,

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.

Eph 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

Eph 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness

Eph 6:15 And having shod your feet with the firm foundation of the gospel of peace;

Eph 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.

弗 6:17 还要藉著各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；

弗 6:18 时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求，

弗 6:19 也替我祈求，使我在开口的时候，有发表赐给我，好放胆讲明福音的奥秘，

弗 6:20 （我为这奥秘作了带锁链的大使，）使我在这奥秘上，照我所当讲的，放胆讲说。

玖 大能者，就是得胜者，在身体里争战—10～20节：

弗 6:10～20 （见前）

一 属灵的争战不是个人的事，乃是身体—新人—的事—一22～23，四24，六13。

弗 1:22 将万有服在祂的脚下，并使祂向著召会作万有的头；

弗 1:23 召会是祂的身体，是那在万有中充满万有者的丰满。

弗 4:24 并且穿上了新人，这新人是照著神，在那实际的义和圣中所创造的。

弗 6:13 所以要拿起神全副的军装，使你们在邪恶的日子能以抵挡，并且作成了一切，还能站立得住。

二 神全副的军装是为著身体，不是为著个人；只有团体的战士才能穿上神全副的军装—13～17节。

弗 6:13 所以要拿起神全副的军装，使你们在邪恶的日子能以抵挡，并且作成了一切，还能站立得住。

弗 6:14 所以要站住，用真理束你们的腰，穿上义的胸甲，

Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

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,

Eph 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

IX. The mighty ones, the overcomers, fight the battle in the Body—vv. 10-20:

Eph 6:10-20 (see previous)

A. Spiritual warfare is not an individual matter; it is a matter of the Body, the new man—1:22-23; 4:24; 6:13.

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

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

Eph 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

B. The whole armor of God is for the Body, not for individuals; only the corporate warrior can wear the whole armor of God—vv. 13-17.

Eph 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

Eph 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness

弗 6:15 且以和平福音的稳固根基，当作鞋穿在脚上；

弗 6:16 此外，拿起信的盾牌，藉此就能销灭那恶者一切火烧的箭。

弗 6:17 还要藉著各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；

Eph 6:15 And having shod your feet with the firm foundation of the gospel of peace;

Eph 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.

Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

三 召会是团体的战士，信徒一起构成这团体的战士；我们团体的形成军队之後，就能与神的仇敌争战—民三六13，申一21，书一2～3。

C. The church is a corporate warrior, and the believers together make up this corporate warrior; after we have been formed corporately into an army, we will be able to fight against God's enemy—Num. 36:13; Deut. 1:21; Josh. 1:2-3.

民 36:13 这是耶和华在摩押平原与耶利哥相对的约但河边，藉著摩西所吩咐以色列人的命令和典章。

Num 36:13 These are the commandments and the ordinances which Jehovah commanded through Moses to the children of Israel in the plains of Moab by the Jordan at Jericho.

申 1:21 看哪，耶和华你的神已将那地摆在你面前，你要照

Deut 1:21 See, Jehovah your God has set the land before you; go up, possess it, as

二〇一二年夏季训练

小申言者书结晶读经

第七篇

基督作为真大卫，回来复兴祂的国

读经：摩九 11～12，何三 5，弥四 1～5，启三 7

纲　目

摩 9:11 到那日，我必建立大卫倒塌的帐幕，堵住其中的破口，把那毁坏的建立起来，重新修造，像古时一样；

摩 9:12 使以色列人得以东所馀剩的，和所有称为我名下的国；这是行这事的耶和华说的。

何 3:5 後来以色列人必归回，寻求他们的神耶和华，和他们的王大卫；在末後的日子，必心存敬畏归向耶和华，领受祂的美善。

弥 4:1 末後的日子，耶和华殿的山必坚立於诸山之顶，高举过於众冈陵；万民都要涌向这山。

弥 4:2 必有许多国的民前来，说，来罢，我们登耶和华的山，上雅各神的殿；祂必将祂的道路教导我们，使我们行祂的路径；因为训诲必出於锡安，耶和华的言语必出於耶路撒冷。

弥 4:3 祂必在多族的民中施行审判，为远方许多的国断定是非。他们要将刀打成犁头，把枪打成镰刀；这国不举刀攻击那国，他们也不再学习战事。

弥 4:4 人人都要坐在自己葡萄树下和无花果树下，无人惊扰；因为万军之耶和华已经亲口说了。

2012 Summary Training

Crystallization-Study of the Minor Prophets

Message Seven

Christ Coming Back as the Real David to Restore His Kingdom

Scripture Reading: Amos 9:11-12; Hosea 3:5; Micah 4:1-5; Rev. 3:7

Outline

Amos 9:11 In that day I will raise up / The fallen tabernacle of David, / And I will wall up its breaches / And raise up its ruins / And build it up as it was in the days of old;

Amos 9:12 That they may possess the remnant of Edom and all the nations which are called by My name, declares Jehovah who does this.

Hosea 3:5 Afterward the children of Israel will return and seek Jehovah their God and David their King, and they will come with fear to Jehovah and to His goodness in the last days.

Micah 4:1 But in the last days / The mountain of the house of Jehovah / Will be established on the top of the mountains; / And it will be lifted up above the hills; / And the peoples will stream to it.

Micah 4:2 And many nations will come and say, / Come and let us go up to the mountain of Jehovah / And to the house of the God of Jacob; / That He may instruct us in His ways, / And that we may walk in His paths; / For from Zion will go forth instruction, / And the word of Jehovah from Jerusalem.

Micah 4:3 And He will judge between many peoples / And will decide matters for numerous nations from afar. / And they will beat their swords into plowshares / And their spears into pruning knives; / Nation will not lift up sword against nation, / Nor will they learn war anymore.

Micah 4:4 And they will each sit underneath his vine / And underneath his fig tree, / And no one will disturb them; / For the mouth of Jehovah of hosts has spoken.

弥 4:5 万民各奉自己神的名而行；我们却奉耶和华我们神的名而行，直到永永远远。

启 3:7 你要写信给在非拉铁非的召会的使者，说，那圣别的、真实的，拿著大卫的钥匙，开了就没有人能关，关了就没有人能开的，这样说，

壹 众申言者说到大卫与基督时，将他们当作一个—耶三十9，结三四23～24，三七24～25，何三5，摩九11：

耶 30:9 他们却要服事耶和华他们的神，和我为他们所要兴起的王大卫。

结 34:23 我必立一牧人照管他们，牧养他们，就是我的仆人大卫；他必牧养他们，作他们的牧人。

结 34:24 我耶和华必作他们的神，我的仆人大卫必在他们中间作首领。我耶和华已经说了。

结 37:24 我的仆人大卫必作他们的王，他们众人必归一个牧人。他们必遵行我的典章，谨守遵行我的律例。

结 37:25 他们必住在我赐给我仆人雅各的地上，就是你们列祖所住之地；他们和他们的子孙，并子孙的子孙，都必住在那里，直到永远。我的仆人大卫必作他们的首领，直到永远。

何 3:5 後来以色列人必归回，寻求他们的神耶和华，和他们的王大卫；在末後的日子，必心存敬畏归向耶和华，领受祂的美善。

摩 9:11 到那日，我必建立大卫倒塌的帐幕，堵住其中的破口，把那毁坏的建立起来，重新修造，像古时一样；

一 在撒下七章十二节神对大卫的回应，使基督与大卫并大卫的後裔成为一。

撒下 7:12 你在世的日子满足，与你列祖同睡的时候，

Micah 4:5 For all the peoples will walk, / Each in the name of his god; / But we will walk / In the name of Jehovah our God / Forever and ever.

Rev 3:7 And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens:

I. The prophets spoke of David and Christ as one—Jer. 30:9; Ezek. 34:23-24; 37:24-25; Hosea 3:5; Amos 9:11:

Jer 30:9 But they will serve Jehovah their God and David their King, whom I will raise up for them.

Ezek 34:23 And I will set up over them one Shepherd, My Servant David, and He will feed them; He will feed them, and He will be their Shepherd.

Ezek 34:24 And I, Jehovah, will be their God, and My Servant David will be a Prince among them. I, Jehovah, have spoken.

Ezek 37:24 And My Servant David will be King over them, and they all will have one Shepherd. They will also walk in My ordinances and observe My statutes and do them.

Ezek 37:25 And they will dwell in the land that I have given to Jacob My servant, in which your fathers dwelt; and they will dwell in it, they, their children, and their children's children, forever. And David My Servant will be their Prince forever.

Hosea 3:5 Afterward the children of Israel will return and seek Jehovah their God and David their King, and they will come with fear to Jehovah and to His goodness in the last days.

Amos 9:11 In that day I will raise up / The fallen tabernacle of David, / And I will wall up its breaches / And raise up its ruins / And build it up as it was in the days of old;

A. God's response to David in 2 Samuel 7:12 made Christ one with David and with David's seed.

2 Sam 7:12 When your days are fulfilled and you sleep with your fathers, I will raise up

我必兴起你腹中所出的後裔接续你，我也必坚定他的国。

your seed after you, which will come forth from your body, and I will establish his kingdom.

二 大卫的家指基督，大卫的国指基督的国，大卫的国位指基督的宝座；大卫的国就是基督的国，大卫和基督同有一个国位（宝座）—赛九7，十六5，路一32，徒二29～31。

B. David's house refers to Christ, David's kingdom refers to Christ's kingdom, and David's throne refers to Christ's throne; the kingdom of David is Christ's kingdom, and David and Christ have one throne—Isa. 9:7; 16:5; Luke 1:32; Acts 2:29-31.

赛 9:7 祂的政权与平安必加增无穷，祂必在大卫的宝座上，治理祂的国，以公平公义使国坚定稳固，从今时直到永远。万军之耶和华的热心，必成就这事。

Isa 9:7 To the increase of His government / And to His peace there is no end, / Upon the throne of David / And over His kingdom, / To establish it / And to uphold it / In justice and righteousness / From now to eternity. / The zeal of Jehovah of hosts / Will accomplish this.

赛 16:5 那时必有宝座因慈爱坚立，必有一位凭真实坐在其上，在大卫的帐幕中施行审判，寻求公平，速行公义。

Isa 16:5 Then will a throne be established in lovingkindness, / And upon it One will sit in truth / In the tent of David, / Judging and pursuing justice / And hastening righteousness.

路 1:32 祂要为大，称为至高者的儿子，主神要把祂祖大卫的宝座给祂，

Luke 1:32 He will be great and will be called Son of the Most High; and the Lord God will give to Him the throne of David His father,

徒 2:29 诸位，弟兄们，先祖大卫的事，我可以明明的对你们说，他死了，也葬了，并且他的坟墓直到今日还在我们这里。

Acts 2:29 Men, brothers, I can say to you plainly concerning the patriarch David that he both deceased and was buried, and his tomb is among us until this day.

徒 2:30 大卫既是申言者，又晓得神曾用誓言向他起誓，要从他的後裔中，立一位坐在他的宝座上，

Acts 2:30 Therefore, being a prophet and knowing that God had sworn with an oath to him to seat One from the fruit of his loins upon his throne,

徒 2:31 就豫先看明这事，讲论基督的复活说，祂不被撇在阴间，祂的肉身也不见朽坏。

Acts 2:31 He, seeing this beforehand, spoke concerning the resurrection of the Christ, that neither was He abandoned to Hades, nor did His flesh see corruption.

三 『他们…要服事耶和华他们的神，和我为他们所要兴起的王大卫；』（耶三十9；）这是指基督，祂是真大卫；祂也是复兴时，即千年国时的王—赛三二1，启二十4，6。

C. "They will serve Jehovah their God and David their King, whom I will raise up for them" (Jer. 30:9); this refers to Christ, who is the real David and who will be the King in the restoration, that is, the millennium—Isa. 32:1; Rev. 20:4, 6.

赛 32:1 看哪，必有一王凭公义作王，必有首领按公平掌权。

Isa 32:1 Indeed a King will reign according to righteousness, / And the rulers will rule according to justice.

启 20:4 我又看见几个宝座和坐在上面的，有审判的权柄赐给他们。我又看见那些为耶稣的见证、并为神

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of

的话被斩者，以及那些没有拜过兽与兽像，额上和手上也没有受过它印记之人的魂，他们都活了，与基督一同作王一千年。

启 20:6 在头一次复活有分的有福了，圣别了，第二次的死在他们身上没有权柄；他们还要作神和基督的祭司，并要与基督一同作王一千年。

四 『我必立一牧人照管他们，牧养他们，就是我的仆人大卫；祂必牧养他们，作他们的牧人…我的仆人大卫必在他们中间作首领』—结三四 23～24：

结 34:23 我必立一牧人照管他们，牧养他们，就是我的仆人大卫；他必牧养他们，作他们的牧人。

结 34:24 我耶和华必作他们的神，我的仆人大卫必在他们中间作首领。我耶和华已经说了。

1 这一牧人是基督，祂是真大卫，神群羊的真牧人，也是神子民的王—约十 11，来十三 20，赛九 7，何三 5，弥五 2，路一 32～33。

约 10:11 我是好牧人，好牧人为羊舍命。

来 13:20 但愿平安的神，就是那凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来的，

赛 9:7 祂的政权与平安必加增无穷，祂必在大卫的宝座上，治理祂的国，以公平公义使国坚定稳固，从今时直到永远。万军之耶和华的热心，必成就这事。

何 3:5 後来以色列人必归回，寻求他们的神耶和华，和他们的王大卫；在末後的日子，必心存敬畏归向耶和华，领受祂的美善。

弥 5:2 （伯利恒以法他阿，你在犹大诸城中为小，将来必有一位从你那里为我而出，在以色列中作掌权

Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.

Rev 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

D. "I will set up over them one Shepherd, My Servant David, and He will feed them; He will feed them, and He will be their Shepherd...And My Servant David will be a Prince among them"—Ezek. 34:23-24:

Ezek 34:23 And I will set up over them one Shepherd, My Servant David, and He will feed them; He will feed them, and He will be their Shepherd.

Ezek 34:24 And I, Jehovah, will be their God, and My Servant David will be a Prince among them. I, Jehovah, have spoken.

1. The one Shepherd is Christ, who, as the real David, is the real Shepherd of God's f lock and the King of God's people—John 10:11; Heb. 13:20; Isa. 9:7; Hosea 3:5; Micah 5:2; Luke 1:32-33.

John 10:11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.

Heb 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,

Isa 9:7 To the increase of His government / And to His peace there is no end, / Upon the throne of David / And over His kingdom, / To establish it / And to uphold it / In justice and righteousness / From now to eternity. / The zeal of Jehovah of hosts / Will accomplish this.

Hosea 3:5 Afterward the children of Israel will return and seek Jehovah their God and David their King, and they will come with fear to Jehovah and to His goodness in the last days.

Micah 5:2 (But you, O Bethlehem Ephrathah, / So little to be among the thousands of Judah, / From you there will come forth to Me / He who is to be Ruler in Israel; /

者；祂是从亘古，从太初而出。）

路 1:32 祂要为大，称为至高者的儿子，主神要把祂祖大卫的宝座给祂，

路 1:33 祂要作雅各家的王，直到永远，祂的国也没有穷尽。

2 当主耶稣来作牧人照料我们时，祂也来作王管理我们；主作牧人照料我们，结果使我们顺从祂为我们的王，服在祂的君王职分之下，顺从祂在我们里面的宝座—结三四 23～24，三七 24。

结 34:23 我必立一牧人照管他们，牧养他们，就是我的仆人大卫；他必牧养他们，作他们的牧人。

结 34:24 我耶和华必作他们的神，我的仆人大卫必在他们中间作首领。我耶和华已经说了。

结 37:24 我的仆人大卫必作他们的王，他们众人必归一个牧人。他们必遵行我的典章，谨守遵行我的律例。

3 对以色列而言，以西结三十四章二十三至二十四节的豫言要在复兴的时代应验—弥四 1-5。

结 34:23 我必立一牧人照管他们，牧养他们，就是我的仆人大卫；他必牧养他们，作他们的牧人。

结 34:24 我耶和华必作他们的神，我的仆人大卫必在他们中间作首领。我耶和华已经说了。

弥 4:1 末後的日子，耶和华殿的山必坚立於诸山之顶，高举过於众冈陵；万民都要涌向这山。

弥 4:2 必有许多国的民前来，说，来罢，我们登耶和华的山，上雅各神的殿；祂必将祂的道路教导我们，使我们行祂的路径；因为训诲必出於锡安，耶和华的言语必出於耶路撒冷。

And His goings forth are from ancient times, / From the days of eternity.)

Luke 1:32 He will be great and will be called Son of the Most High; and the Lord God will give to Him the throne of David His father,

Luke 1:33 And He will reign over the house of Jacob forever, and of His kingdom there will be no end.

2. When the Lord Jesus comes as the Shepherd to care for us, He comes also as the King to govern us; the issue of the Lord's caring for us as our Shepherd is that we obey Him as our King and come under His kingship and throne within us—Ezek. 34:23-24; 37:24.

Ezek 34:23 And I will set up over them one Shepherd, My Servant David, and He will feed them; He will feed them, and He will be their Shepherd.

Ezek 34:24 And I, Jehovah, will be their God, and My Servant David will be a Prince among them. I, Jehovah, have spoken.

Ezek 37:24 And My Servant David will be King over them, and they all will have one Shepherd. They will also walk in My ordinances and observe My statutes and do them.

3. In relation to Israel, the prophecy given in Ezekiel 34:23-24 will be fulfilled in the age of restoration—Micah 4:1-5.

Ezek 34:23 And I will set up over them one Shepherd, My Servant David, and He will feed them; He will feed them, and He will be their Shepherd.

Ezek 34:24 And I, Jehovah, will be their God, and My Servant David will be a Prince among them. I, Jehovah, have spoken.

Micah 4:1 But in the last days / The mountain of the house of Jehovah / Will be established on the top of the mountains; / And it will be lifted up above the hills; / And the peoples will stream to it.

Micah 4:2 And many nations will come and say, / Come and let us go up to the mountain of Jehovah / And to the house of the God of Jacob; / That He may instruct us in His ways, / And that we may walk in His paths; / For from Zion will go forth instruction, / And the word of Jehovah from Jerusalem.

弥 4:3 祂必在多族的民中施行审判，为远方许多的国断定是非。他们要将刀打成犁头，把枪打成镰刀；这国不举刀攻击那国，他们也不再学习战事。

弥 4:4 人人都要坐在自己葡萄树下和无花果树下，无人惊扰；因为万军之耶和华已经亲口说了。

弥 4:5 万民各奉自己神的名而行；我们却奉耶和华我们神的名而行，直到永永远远。

五 『後来以色列人必归回，寻求他们的神耶和华，和他们的王大卫；在末後的日子，必心存敬畏归向耶和华，领受祂的美善』—何三5：

1 『他们的王大卫』，是千年国里的基督。

2 『末後的日子』，是指复兴的时代—太十九28。

太 19:28 耶稣就对他们说，我实在告诉你们，你们这些跟从过我的人，在复兴的时候，当人子坐在祂荣耀的宝座上，你们也要坐在十二个宝座上，审判以色列十二个支派。

贰 基督不仅是大卫的根、（启五5、）大卫的後裔、（罗一3、）和大卫的子孙，（太一1，）祂也是真大卫（十二3～4）：

启 5:5 长老中有一位对我说，不要哭；看哪，犹大支派中的狮子，大卫的根，祂已得胜，能以展开那书卷，揭开它的七印。

罗 1:3 论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫後裔生的，

太 1:1 耶稣基督，大卫的子孙，亚伯拉罕子孙的家谱：

太 12:3 耶稣却对他们说，大卫和跟从他的人饥饿之时

Micah 4:3 And He will judge between many peoples / And will decide matters for numerous nations from afar. / And they will beat their swords into plowshares / And their spears into pruning knives; / Nation will not lift up sword against nation, / Nor will they learn war anymore.

Micah 4:4 And they will each sit underneath his vine / And underneath his fig tree, / And no one will disturb them; / For the mouth of Jehovah of hosts has spoken.

Micah 4:5 For all the peoples will walk, / Each in the name of his god; / But we will walk / In the name of Jehovah our God / Forever and ever.

E. "Afterward the children of Israel will return and seek Jehovah their God and David their King, and they will come with fear to Jehovah and to His goodness in the last days"—Hosea 3:5:

1. "David their King" is Christ in the millennium.

2. The last days refers to the age of restoration—Matt. 19:28.

Matt 19:28 And Jesus said to them, Truly I say to you that you who have followed Me, in the restoration, when the Son of Man sits on the throne of His glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel.

II. Christ is not only the Root of David (Rev. 5:5), the seed of David (Rom. 1:3), and the son of David (Matt. 1:1)—Christ is also the real David (12:3-4):

Rev 5:5 And one of the elders said to me, Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome so that He may open the scroll and its seven seals.

Rom 1:3 Concerning His Son, who came out of the seed of David according to the flesh,

Matt 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham:

Matt 12:3 But He said to them, Have you not read what David did when he became

所作的，你们没有念过麽？

太 12:4 他怎样进了神的殿，他们且吃了陈设饼，就是他不可吃，跟从他的人也不可吃，惟独祭司才可吃的。

一 照著见於马太十二章的原则—基督比一切豫表更大，比旧约中一切豫表祂的人事物更大—基督乃是更大的大卫—6，38～42节。

太 12:6 但我告诉你们，在这里有比殿更大的。

太 12:38 当时有几个经学家和法利赛人应声对耶稣说，夫子，我们愿意你显个神迹给我们看。

太 12:39 耶稣回答他们说，邪恶淫乱的世代寻求神迹，除了申言者约拿的神迹以外，再没有神迹给它。

太 12:40 因为约拿怎样三日三夜在大鱼腹中，人子也必照样三日三夜在地心里。

太 12:41 在审判的时候，尼尼微人要同这世代站起来，并要定这世代的罪，因为他们听了约拿所传扬的，就悔改了。看哪，在这里有比约拿更大的。

太 12:42 在审判的时候，南方的女王要同这世代起来，并要定这世代的罪，因为她从地极来，要听所罗门的智慧话。看哪，在这里有比所罗门更大的。

二 主在马太十二章三至四节的话，含示祂是真大卫；大卫和跟从他的人是基督和祂门徒的豫表。

太 12:3 耶稣却对他们说，大卫和跟从他的人饥饿之时所作的，你们没有念过麽？

太 12:4 他怎样进了神的殿，他们且吃了陈设饼，就是他不可吃，跟从他的人也不可吃，惟独祭司才可吃的。

hungry, and those who were with him;

Matt 12:4 How he entered into the house of God, and they ate the bread of the Presence, which was not lawful for him to eat, nor for those who were with him, except for the priests only?

A. In keeping with the principle seen in Matthew 12, that Christ is greater than all the types, greater than all things and persons in the Old Testament that typify Him, Christ is the greater David—vv. 6, 38-42.

Matt 12:6 But I say to you that something greater than the temple is here.

Matt 12:38 Then some of the scribes and Pharisees answered Him, saying, Teacher, we want to see a sign from You.

Matt 12:39 But He answered and said to them, An evil and adulterous generation seeks after a sign, and a sign shall not be given to it except the sign of Jonah the prophet.

Matt 12:40 For just as Jonah was in the belly of the great fish three days and three nights, so will the Son of Man be in the heart of the earth three days and three nights.

Matt 12:41 Ninevite men will stand up in the judgment with this generation and will condemn it, because they repented at the preaching of Jonah, and behold, something more than Jonah is here.

Matt 12:42 The queen of the south will rise up in the judgment with this generation and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, something more than Solomon is here.

B. The Lord's word in Matthew 12:3-4 implies that He is the real David; David and his followers are a type of Christ and His disciples.

Matt 12:3 But He said to them, Have you not read what David did when he became hungry, and those who were with him;

Matt 12:4 How he entered into the house of God, and they ate the bread of the Presence, which was not lawful for him to eat, nor for those who were with him, except for the priests only?

三 马太一章六节称大卫为王，因为君王的职分是藉著他带进的；他结束了一个时代，开创了另一个时代；基督这位真大卫，更大的大卫，就是这样的界碑。

太 1:6 耶西生大卫王。大卫从作过乌利亚妻子的生所罗门，

参『到那日，我必建立大卫倒塌的帐幕，堵住其中的破口，把那毁坏的建立起来，重新修造，像古时一样』—摩九 11：

一 大卫的帐幕就是大卫的国和大卫的王室—11 节，徒十五 16～18：

摩 9:11 到那日，我必建立大卫倒塌的帐幕，堵住其中的破口，把那毁坏的建立起来，重新修造，像古时一样；

徒 15:16 正如经上所写的，『此後我要回来，重新建造大卫倒塌的帐幕，我要重建它的颓墟，把它再立起来，

徒 15:17 叫馀剩的人，就是一切称为我名下的外邦人，都寻求主，

徒 15:18 这话是从时间起首显明这事的主说的。』

1 古时王室与国乃是一；大卫的国就是大卫的王室。

2 当尼布甲尼撒焚烧耶路撒冷、毁坏圣殿的时候，大卫的国和大卫的王室就倒塌了—王下二五 1～21。

王下 25:1 西底家作王第九年十月初十日，巴比伦王尼布甲尼撒率领全军来攻击耶路撒冷，对城安营，四围筑垒攻城。

王下 25:2 於是城被围困，直到西底家王十一年。

王下 25:3 四月初九日，城里饥荒严重，甚至那地的百姓都没有粮食。

C. In Matthew 1:6 David is called "the king" because through him, as the conclusion of one age and the beginning of another age, the kingship was brought in; as the real David, the greater David, Christ is such a landmark.

Matt 1:6 And Jesse begot David the king. And David begot Solomon of her who had been the wife of Uriah,

III. "In that day I will raise up / The fallen tabernacle of David, / And I will wall up its breaches / And raise up its ruins / And build it up as it was in the days of old"—Amos 9:11:

A. The tabernacle of David is the kingdom and the royal family of David—v. 11; Acts 15:16-18:

Amos 9:11 In that day I will raise up / The fallen tabernacle of David, / And I will wall up its breaches / And raise up its ruins / And build it up as it was in the days of old;

Acts 15:16 "After these things I will return, and I will rebuild the tabernacle of David which has fallen; and I will rebuild its ruins and erect it again,

Acts 15:17 So that the remainder of men may seek out the Lord, even all the Gentiles upon whom My name has been called,

Acts 15:18 Says the Lord, who is making these things known from of old."

1. In ancient times the royal family and the kingdom were one; David's kingdom was David's royal family.

2. When Nebuchadnezzar burned Jerusalem and destroyed the temple, that was the fall of the kingdom of David and the royal family of David—2 Kings 25:1-21.

2 Kings 25:1 In the ninth year of his reign, in the tenth month, on the tenth day of the month, Nebuchadnezzar the king of Babylon came, he and his whole army, against Jerusalem and encamped against it; and they built a siege wall against it all around.

2 Kings 25:2 So the city came under siege until the eleventh year of King Zedekiah.

2 Kings 25:3 On the ninth day of the fourth month, the famine was so severe within the city that there was no food for the people of the land.

王下 25:4 城被攻破，一切兵丁就在夜间从靠近王园两城墙之间的门，出城逃跑；迦勒底人正在四围攻城，王沿著通往亚拉巴的路逃去。

王下 25:5 迦勒底人的军队追赶王，在耶利哥的平原追上他；他的全军都离开他四散了。

王下 25:6 迦勒底人拿住王，带他到在利比拉的巴比伦王那里审判他。

王下 25:7 他们在西底家眼前杀了他的众子，并且剜了西底家的眼睛，用铜链锁著他，带到巴比伦去。

王下 25:8 巴比伦王尼布甲尼撒十九年五月初七日，巴比伦王的臣仆，护卫长尼布撒拉旦来到耶路撒冷，

王下 25:9 焚烧耶和华的殿和王宫，并耶路撒冷的一切房屋；每一大幢的房屋，他都用火焚烧了。

王下 25:10 跟从护卫长的迦勒底人全军，就拆毁耶路撒冷四围的城墙。

王下 25:11 那时护卫长尼布撒拉旦将城里所剩下的百姓，并已经投降巴比伦王的人，以及所剩下的群众，都迁徙去了。

王下 25:12 但护卫长留下那地一些最穷的人，使他们修理葡萄园，耕种田地。

王下 25:13 耶和华殿的铜柱，并耶和华殿的盆座和铜海，迦勒底人都打碎了，将那些铜运到巴比伦去了。

王下 25:14 他们又把锅、铲、灯剪、调羹、并供职用的一切铜器，都带去了。

2 Kings 25:4 Then the city was breached, and all the men of war fled by night by way of the gate between the two walls, which was by the king's garden, while the Chaldeans were all around the city; and the king went on the way toward the Arabah.

2 Kings 25:5 And the army of the Chaldeans pursued after the king, and they overtook him in the plains of Jericho; and all his army was scattered from him.

2 Kings 25:6 And they seized the king and brought him up to the king of Babylon at Riblah, and they pronounced judgment upon him.

2 Kings 25:7 And they slaughtered Zedekiah's sons before his eyes then put out Zedekiah's eyes and bound him with bronze fetters and brought him to Babylon.

2 Kings 25:8 In the fifth month, on the seventh day of the month (this was the nineteenth year of King Nebuchadnezzar, the king of Babylon), Nebuzaradan, the captain of the bodyguard, the servant of the king of Babylon, came to Jerusalem.

2 Kings 25:9 And he burned the house of Jehovah and the king's house and all the houses of Jerusalem, and every large house he burned with fire.

2 Kings 25:10 And all the army of the Chaldeans who were with the captain of the bodyguard broke down the walls around Jerusalem.

2 Kings 25:11 And the rest of the people who were left in the city and the deserters who deserted to the king of Babylon and the rest of the multitude, Nebuzaradan the captain of the bodyguard carried away into exile.

2 Kings 25:12 But the captain of the bodyguard left some of the poorest of the land to be vinedressers and field workers.

2 Kings 25:13 And the Chaldeans broke in pieces the bronze pillars, which were in the house of Jehovah, and the bases and the bronze sea, which were in the house of Jehovah. And they carried their bronze to Babylon.

2 Kings 25:14 And they took away the pots and the shovels and the snuffers and the cups and all the bronze vessels with which they ministered.

王下 25:15 火盆和碗，无论金的银的，护卫长也都带去了。

王下 25:16 所罗门为耶和华殿所造的两根铜柱、一个铜海、和几个盆座，这一切器物的铜，多得无法可称。

王下 25:17 这一根柱子高十八肘，柱上有铜的柱顶，高三肘；柱顶的周围有网子和石榴，都是铜的；那一根柱子，照此一样，也有网子。

王下 25:18 护卫长拿住祭司长西莱雅、副祭司西番亚、和三个守门的；

王下 25:19 又从城中拿住一个管理兵丁的太监，并在城里所遇常见王面的五个人，和检点那地人民之军长的书记，以及城里所遇见那地的民六十个人。

王下 25:20 护卫长尼布撒拉旦将这些人带到在利比拉的巴比伦王那里。

王下 25:21 巴比伦王就击杀他们，在哈马地的利比拉把他们处死。这样，犹大人被迁徙离开了本地。

2 Kings 25:15 And the captain of the bodyguard took away the firepans and the bowls: that which was of gold, for its gold, and that which was of silver, for its silver.

2 Kings 25:16 As for the two pillars, the one sea, and the bases which Solomon had made for the house of Jehovah, the bronze of all these vessels was beyond weight.

2 Kings 25:17 The height of one pillar was eighteen cubits, and a bronze capital was upon it; and the height of the capital was three cubits; and a network and pomegranates were upon the capital all around, all of bronze; and the second pillar was like these with a network.

2 Kings 25:18 And the captain of the bodyguard took Seraiah the chief priest and Zephaniah the second priest and the three doorkeepers.

2 Kings 25:19 And from the city he took one eunuch, who was overseer of the men of war, and five men from the king's inner circle who were found in the city, and the scribe of the captain of the army, who mustered the people of the land, and sixty men of the people of the land who were found in the city.

2 Kings 25:20 And Nebuzaradan the captain of the bodyguard took them and brought them to the king of Babylon in Riblah.

2 Kings 25:21 And the king of Babylon struck them down and put them to death in Riblah, in the land of Hamath; so Judah was carried away into exile out of its land.

3 在阿摩司九章十一节，神进来应许，有一日祂必建立『大卫倒塌的帐幕』，也就是恢复倒塌的大卫之国；在那日，大卫的国和大卫的王室要得著复兴，万国必称为耶和华名下的国—12 节。

3. In Amos 9:11 God came in to promise that one day He would raise up "the fallen tabernacle of David," that is, restore the fallen kingdom of David; in that day the kingdom of David and the family of David will be restored, and all the nations will be called by the name of Jehovah—v. 12.

摩 9:11 到那日，我必建立大卫倒塌的帐幕，堵住其中的破口，把那毁坏的建立起来，重新修造，像古时一样；

摩 9:12 使以色列人得以东所馀剩的，和所有称为我名下的国；这是行这事的耶和华说的。

Amos 9:11 In that day I will raise up / The fallen tabernacle of David, / And I will wall up its breaches / And raise up its ruins / And build it up as it was in the days of old;

Amos 9:12 That they may possess the remnant of Edom and all the nations which are called by My name, declares Jehovah who does this.

二 阿摩司九章十一至十二节指明，基督要回来作真大卫，并要重建（即恢复）祂先祖大卫的国，好复兴整个宇宙；那

B. Amos 9:11-12 indicates that Christ will come back to be the real David and will rebuild, restore, the kingdom of His forefather David for the restoration of the entire

时大卫的国要成为基督和神的国，直到永远—赛九7，十六5，耶三十9，可十一10，启十一15：

摩 9:11 到那日，我必建立大卫倒塌的帐幕，堵住其中的破口，把那毁坏的建立起来，重新修造，像古时一样；

摩 9:12 使以色列人得以东所馀剩的，和所有称为我名下的国；这是行这事的耶和华说的。

赛 9:7 祂的政权与平安必加增无穷，祂必在大卫的宝座上，治理祂的国，以公平公义使国坚定稳固，从今时直到永远。万军之耶和华的热心，必成就这事。

赛 16:5 那时必有宝座因慈爱坚立，必有一位凭真实坐在其上，在大卫的帐幕中施行审判，寻求公平，速行公义。

耶 30:9 他们却要服事耶和华他们的神，和我为他们所要兴起的王大卫。

可 11:10 那将要来的我们祖宗大卫的国，是当受颂赞的！至高之处的和散那！

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

1 这豫言要在千年国应验；那时万国必称为耶和华名下的国，必属於神，成为神的子民—摩九 11～12，太十三 41，可十一 10。

摩 9:11 到那日，我必建立大卫倒塌的帐幕，堵住其中的破口，把那毁坏的建立起来，重新修造，像古时一样；

摩 9:12 使以色列人得以东所馀剩的，和所有称为我名下的国；这是行这事的耶和华说的。

太 13:41 人子要差遣祂的使者，从祂的国里薅集一切绊

universe; at that time the kingdom of David will become the kingdom of Christ and of God for eternity—Isa. 9:7; 16:5; Jer. 30:9; Mark 11:10; Rev. 11:15:

Amos 9:11 In that day I will raise up / The fallen tabernacle of David, / And I will wall up its breaches / And raise up its ruins / And build it up as it was in the days of old;

Amos 9:12 That they may possess the remnant of Edom and all the nations which are called by My name, declares Jehovah who does this.

Isa 9:7 To the increase of His government / And to His peace there is no end, / Upon the throne of David / And over His kingdom, / To establish it / And to uphold it / In justice and righteousness / From now to eternity. / The zeal of Jehovah of hosts / Will accomplish this.

Isa 16:5 Then will a throne be established in lovingkindness, / And upon it One will sit in truth / In the tent of David, / Judging and pursuing justice / And hastening righteousness.

Jer 30:9 But they will serve Jehovah their God and David their King, whom I will raise up for them.

Mark 11:10 Blessed is the coming kingdom of our father David! Hosanna in the highest!

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

1. This prophecy will be fulfilled in the millennial kingdom, in which all the nations will be called by the name of Jehovah and will belong to God and be God's people—Amos 9:11-12; Matt. 13:41; Mark 11:10.

Amos 9:11 In that day I will raise up / The fallen tabernacle of David, / And I will wall up its breaches / And raise up its ruins / And build it up as it was in the days of old;

Amos 9:12 That they may possess the remnant of Edom and all the nations which are called by My name, declares Jehovah who does this.

Matt 13:41 The Son of Man will send His angels, and they will collect out of His

跌人的事，和行不法的人，

可 11:10 那将要来的我们祖宗大卫的国，是当受颂赞的！至高之处的和散那！

2 千年国有属天部分和属地部分—太十三 41，43，可十一 10，路一 32 ～ 33，徒一 6，撒下七 12 ～ 13：

太 13:41 人子要差遣祂的使者，从祂的国里薅集一切绊跌人的事，和行不法的人，

太 13:43 那时，义人在他们父的国里，要发光如同太阳。有耳可听的，就应当听。

可 11:10 那将要来的我们祖宗大卫的国，是当受颂赞的！至高之处的和散那！

路 1:32 祂要为大，称为至高者的儿子，主神要把祂祖大卫的宝座给祂，

路 1:33 祂要作雅各家的王，直到永远，祂的国也没有穷尽。

徒 1:6 那些聚在一起的人问耶稣说，主阿，你复兴以色列国，就在这时候麽？

撒下 7:12 你在世的日子满足，与你列祖同睡的时候，我必兴起你腹中所出的後裔接续你，我也必坚定他的国。

撒下 7:13 他必为我的名建造殿宇；我必坚定他的国位，直到永远。

a 千年国的属天部分，乃是父的国，得胜者要在那里与基督一同作王掌权—太十三 43，启二 26 ～ 27，三 21 ～ 22，二十 4，6。

太 13:43 那时，义人在他们父的国里，要发光如同太阳。有耳可听的，就应当听。

启 2:26 得胜的，又守住我的工作到底的，我要赐给他

kingdom all the stumbling blocks and those who practice lawlessness,

Mark 11:10 Blessed is the coming kingdom of our father David! Hosanna in the highest!

2. The millennial kingdom will have a heavenly part and an earthly part—Matt. 13:41, 43; Mark 11:10; Luke 1:32-33; Acts 1:6; 2 Sam. 7:12-13:

Matt 13:41 The Son of Man will send His angels, and they will collect out of His kingdom all the stumbling blocks and those who practice lawlessness,

Matt 13:43 Then the righteous will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear.

Mark 11:10 Blessed is the coming kingdom of our father David! Hosanna in the highest!

Luke 1:32 He will be great and will be called Son of the Most High; and the Lord God will give to Him the throne of David His father,

Luke 1:33 And He will reign over the house of Jacob forever, and of His kingdom there will be no end.

Acts 1:6 So the ones who came together asked Him, saying, Lord, are You at this time restoring the kingdom to Israel?

2 Sam 7:12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.

2 Sam 7:13 It is he who will build a house for My name, and I will establish the throne of his kingdom forever.

a. The heavenly part of the millennial kingdom will be the kingdom of the Father, where the overcomers will reign with Christ as co-kings—Matt. 13:43; Rev. 2:26-27; 3:21-22; 20:4, 6.

Matt 13:43 Then the righteous will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear.

Rev 2:26 And he who overcomes and he who keeps My works until the end, to him I

权柄制伏列国；

启 2:27 他必用铁杖辖管他们，将他们如同窑户的瓦器打得粉碎，像我从我父领受的权柄一样；

启 3:21 得胜的，我要赐他在我宝座上与我同坐，就如我得了胜，在我父的宝座上与祂同坐一样。

启 3:22 那灵向众召会所说的话，凡有耳的，就应当听。

启 20:4 我又看见几个宝座和坐在上面的，有审判的权柄赐给他们。我又看见那些为耶稣的见证、并为神的话被斩者，以及那些没有拜过兽与兽像，额上和手上也没有受过它印记之人的魂，他们都活了，与基督一同作王一千年。

启 20:6 在头一次复活有分的有福了，圣别了，第二次的死在他们身上没有权柄；他们还要作神和基督的祭司，并要与基督一同作王一千年。

b 千年国的属地部分，乃是人子的国，弥赛亚国，就是大卫的帐幕—太十三 41，启十一 15，撒下七 13，摩九 11：

太 13:41 人子要差遣祂的使者，从祂的国里薅集一切绊跌人的事，和行不法的人，

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

撒下 7:13 他必为我的名建造殿宇；我必坚定他的国位，直到永远。

摩 9:11 到那日，我必建立大卫倒塌的帐幕，堵住其中的破口，把那毁坏的建立起来，重新修造，像古时一样；

1) 这是复兴的以色列国，大卫的国，为著得救的犹太人—徒一 6，可十一 10，路一 32 ～ 33，撒下七 12 ～ 13。

will give authority over the nations;

Rev 2:27 And he will shepherd them with an iron rod, as vessels of pottery are broken in pieces, as I also have received from My Father;

Rev 3:21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

Rev 3:22 He who has an ear, let him hear what the Spirit says to the churches.

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.

Rev 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

b. The earthly part of the millennial kingdom will be the kingdom of the Son of Man, the kingdom of the Messiah, the tabernacle of David—Matt. 13:41; Rev. 11:15; 2 Sam. 7:13; Amos 9:11:

Matt 13:41 The Son of Man will send His angels, and they will collect out of His kingdom all the stumbling blocks and those who practice lawlessness,

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

2 Sam 7:13 It is he who will build a house for My name, and I will establish the throne of his kingdom forever.

Amos 9:11 In that day I will raise up / The fallen tabernacle of David, / And I will wall up its breaches / And raise up its ruins / And build it up as it was in the days of old;

1) This will be the restored nation of Israel, the kingdom of David, for the saved Jews—Acts 1:6; Mark 11:10; Luke 1:32-33; 2 Sam. 7:12-13.

徒 1:6 那些聚在一起的人问耶稣说，主阿，你复兴以色列国，就在这时候麽？

可 11:10 那将要来的我们祖宗大卫的国，是当受颂赞的！至高之处的和散那！

路 1:32 祂要为大，称为至高者的儿子，主神要把祂祖大卫的宝座给祂，

路 1:33 祂要作雅各家的王，直到永远，祂的国也没有穷尽。

撒下 7:12 你在世的日子满足，与你列祖同睡的时候，我必兴起你腹中所出的後裔接续你，我也必坚定他的国。

撒下 7:13 他必为我的名建造殿宇；我必坚定他的国位，直到永远。

2) 在大卫复兴的国里，基督作为人子，大卫王室的後裔，要作以色列人的王—摩九 11，太一 1，十九 28，二五 31。

摩 9:11 到那日，我必建立大卫倒塌的帐幕，堵住其中的破口，把那毁坏的建立起来，重新修造，像古时一样；

太 1:1 耶稣基督，大卫的子孙，亚伯拉罕子孙的家谱：

太 19:28 耶稣就对他们说，我实在告诉你们，你们这些跟从过我的人，在复兴的时候，当人子坐在祂荣耀的宝座上，你们也要坐在十二个宝座上，审判以色列十二个支派。

太 25:31 但是，当人子在祂的荣耀里，所有的天使同著祂来的时候，祂要坐在祂荣耀的宝座上；

肆 我们今天在召会这神的国中生活的人，必须认识并经历基督这真大卫是那拿著大卫钥匙的—启一 4～6，三 7，赛二二 22：

Acts 1:6 So the ones who came together asked Him, saying, Lord, are You at this time restoring the kingdom to Israel?

Mark 11:10 Blessed is the coming kingdom of our father David! Hosanna in the highest!

Luke 1:32 He will be great and will be called Son of the Most High; and the Lord God will give to Him the throne of David His father,

Luke 1:33 And He will reign over the house of Jacob forever, and of His kingdom there will be no end.

2 Sam 7:12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.

2 Sam 7:13 It is he who will build a house for My name, and I will establish the throne of his kingdom forever.

2) In the restored kingdom of David, Christ as the Son of Man, David's royal descendant, will be the King over the children of Israel—Amos 9:11; Matt. 1:1; 19:28; 25:31.

Amos 9:11 In that day I will raise up / The fallen tabernacle of David, / And I will wall up its breaches / And raise up its ruins / And build it up as it was in the days of old;

Matt 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham:

Matt 19:28 And Jesus said to them, Truly I say to you that you who have followed Me, in the restoration, when the Son of Man sits on the throne of His glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel.

Matt 25:31 But when the Son of Man comes in His glory and all the angels with Him, at that time He will sit on the throne of His glory.

IV. As those who are living in the church as the kingdom of God today, we need to know and experience Christ, the real David, as the One who has the key of David—Rev. 1:4-6; 3:7; Isa. 22:22:

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

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

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

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

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

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

启 3:7 你要写信给在非拉铁非的召会的使者，说，那圣别的、真实的，拿著大卫的钥匙，开了就没有人能关，关了就没有人能开的，这样说，

Rev 3:7 And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens:

赛 22:22 我必将大卫家的钥匙放在他肩头上；他开了就没有人能关，关了就没有人能开。

Isa 22:22 And I will set the key of the house of David upon his shoulder - / When he opens, no one will shut; / When he shuts, no one will open.

一 大卫为神争战，建立国度，并为建造圣殿豫备一切；大卫代表神在地上建立神的国，他拿著钥匙，就是神管治的钥匙—代上二八1～8，二九1～9。

A. David fought for God, established the kingdom, and prepared everything for the building of the holy temple; as the one who represented God in establishing His kingdom on earth, David had a key—the key of God's dominion—1 Chron. 28:1-8; 29:1-9.

代上 28:1 大卫招聚以色列的众首领，就是各支派的首领、轮班服事王之人的首领、千夫长、百夫长、掌管王和王子产业牲畜的官员、连同太监、和有能的人，就是一切大能的勇士，都到耶路撒冷来。

1 Chron 28:1 And David assembled at Jerusalem all the leaders of Israel: the leaders of the tribes, and the leaders of the divisions who served the king, and the captains of thousands, and the captains of hundreds, and the overseers of all the property and cattle of the king and of his sons, with the eunuchs and the mighty men, indeed all the mighty men of valor.

代上 28:2 大卫王站起来，说，我的弟兄，我的百姓阿，你们当听我言，我心里本想为耶和华的约柜建造安居的殿宇，作为我神的脚凳；我已经豫备建造的材料。

1 Chron 28:2 And David the king rose to his feet and said, Hear me, my brothers and my people: I had it in my heart to build a house of rest for the Ark of the Covenant of Jehovah and for the footstool of our God, and I prepared materials for building it.

代上 28:3 只是神对我说，你不可为我的名建造殿宇，因你是战士，流了人的血。

1 Chron 28:3 But God said to me, You shall not build a house for My name, for you are a man of war and have shed blood.

代上 28:4 然而，耶和华以色列的神从我父的全家拣选我作以色列的王，直到永远；因祂拣选犹大为首领，在犹大家中拣选我父家，在我父的众子里喜悦我，

1 Chron 28:4 But Jehovah the God of Israel chose me out of all my father's house to be king over Israel forever; for He chose Judah as leader, and in the house of Judah the house of my father, and among the sons of my father He took pleasure in me,

立我作全以色列的王。

making me king over all Israel.

代上 28:5 耶和华赐我许多儿子，在我的众子中拣选我儿子所罗门坐耶和华国的位，治理以色列。

1 Chron 28:5 And out of all my sons-for Jehovah has given me many sons-He has chosen Solomon my son to sit on the throne of the kingdom of Jehovah over Israel.

代上 28:6 耶和华对我说，你儿子所罗门必建造我的殿和院宇；因为我拣选他作我的子，我也必作他的父。

1 Chron 28:6 And He said to me, Solomon your son, he shall build My house and My courts; for I have chosen him to be My son, and I will be his Father.

代上 28:7 他若坚决遵行我的诫命和典章，如今日一样，我就必坚定他的国，直到永远。

1 Chron 28:7 And I will establish his kingdom forever, if he is resolute in doing My commandments and My ordinances, as on this day.

代上 28:8 现今在耶和华的会众，以色列众人眼前，并在我们的神耳中，我嘱咐你们应当谨守并寻求耶和华你们神的一切诫命，如此你们就可以承受这美地，并遗留给你们以後的子孙，永远为业。

1 Chron 28:8 And now in the sight of all Israel, the assembly of Jehovah, and in the hearing of our God, observe and seek after all the commandments of Jehovah your God in order that you may possess the good land and leave it as an inheritance forever to your children after you.

代上 29:1 大卫王对全会众说，我儿子所罗门是神特选的，还年幼娇嫩；这工程甚大，因这宫殿不是为人，乃是为耶和华神建造的。

1 Chron 29:1 And David the king said to all the assembly, Solomon my son, he alone whom God has chosen, is young and tender, and the work is great because the palace is not for man but for Jehovah God.

代上 29:2 我为我神的殿已经尽力，豫备金子作金器，银子作银器，铜作铜器，铁作铁器，木作木器，红玛瑙和可镶嵌的宝石，黑石和彩石，以及各样的宝石，还有许多大理石。

1 Chron 29:2 And as much as was in my power I have prepared for the house of my God the gold for the things of gold and the silver for the things of silver and the bronze for the things of bronze and the iron for the things of iron and the wood for the things of wood, onyx stones and inlaid stones, stones of antimony and variegated stones, and every kind of precious stone and marble stones in abundance.

代上 29:3 且因我爱慕我神的殿，就在我已豫备建造圣殿的材料之外，又将我自己积蓄的金银献上，建造我神的殿，

1 Chron 29:3 Furthermore, because I set my affection on the house of my God, and since I have a private treasure of gold and silver, I give it for the house of my God over and above all that I have prepared for this holy house:

代上 29:4 就是俄斐金三千他连得，以及精炼的银子七千他连得，以贴殿墙。

1 Chron 29:4 Three thousand talents of gold, from the gold of Ophir, and seven thousand talents of refined silver for overlaying the walls of the houses,

代上 29:5 金子作金器，银子作银器，并藉匠人的手制造一切。今日有谁乐意献上，将自己献给耶和华呢？

1 Chron 29:5 Gold for the things of gold and the silver for the things of silver and for all the work by the hands of the craftsmen. And who will offer willingly, consecrating himself today to Jehovah?

代上 29:6 於是，各宗族的首领、以色列各支派的

1 Chron 29:6 And the leaders of the fathers' houses and the leaders of the tribes of

首领、千夫长、百夫长、并监管王工的官长，都乐意献上；

代上 29:7 他们为神殿的使用，献上金子五千他连得零一万达利克，银子一万他连得，铜一万八千他连得，铁十万他连得。

代上 29:8 凡有宝石的都交到耶和华殿的府库，由革顺人耶歇经手。

代上 29:9 因这些人全心乐意献给耶和华，百姓就因他们乐意奉献而欢喜；大卫王也大大欢喜。

Israel and the captains of thousands and of hundreds with the overseers of the king's work offered willingly;

1 Chron 29:7 And they gave for the service of the house of God five thousand talents and ten thousand darics of gold, and ten thousand talents of silver, and eighteen thousand talents of bronze, and one hundred thousand talents of iron.

1 Chron 29:8 And those with whom gems were found gave them to the treasure of the house of Jehovah through Jehiel the Gershonite.

1 Chron 29:9 Then the people rejoiced because they offered willingly; for with their whole heart they offered willingly to Jehovah. And David the king also rejoiced with great joy.

二 大卫的钥匙就是国度的钥匙，神管治宇宙的钥匙—赛二二22，启三7。

B. The key of David is the key of the kingdom, God's key for ruling the universe—Isa. 22:22; Rev. 3:7.

赛 22:22 我必将大卫家的钥匙放在他肩头上；他开了就没有人能关，关了就没有人能开。

启 3:7 你要写信给在非拉铁非的召会的使者，说，那圣别的、真实的，拿著大卫的钥匙，开了就没有人能关，关了就没有人能开的，这样说，

Isa 22:22 And I will set the key of the house of David upon his shoulder - / When he opens, no one will shut; / When he shuts, no one will open.

Rev 3:7 And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens:

三 基督乃是真大卫，祂是建造召会并建立神国的那一位，在神国中施行完全的权柄以代表神—太十六18～19，二八18，创一26：

C. The real David is Christ, the One who built the church and established God's kingdom, in which He exercises full authority to represent God—Matt. 16:18-19; 28:18; Gen. 1:26:

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

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

太 28:18 耶稣进前来，对他们说，天上地上所有的权柄，都赐给我了。

创 1:26 神说，我们要按著我们的形像，照著我们的样

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

Matt 16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

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

Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let

式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。

them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

1 在升天里复活的基督，坐在高处至尊至大者的右边，为全宇宙的元首，有权柄得以主宰并管治一切—徒二 34 ～ 36，五 31，十 36，来一 3，13。

1. In His ascension the resurrected Christ is seated at the right hand of the Majesty on high as the Leader of the universe, having the authority to rule sovereignly over all things—Acts 2:34-36; 5:31; 10:36; Heb. 1:3, 13.

徒 2:34 大卫并没有升到诸天之上，但他自己说，『主对我主说，你坐在我的右边，

Acts 2:34 For David did not ascend into the heavens, but he himself says, "The Lord said to my Lord, Sit at My right hand

徒 2:35 等我使你的仇敌作你的脚凳。』

Acts 2:35 Until I set Your enemies as a footstool for Your feet."

徒 2:36 所以，以色列全家当确实的知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了。

Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

徒 5:31 这一位，神已将祂高举在自己的右边，作元首，作救主，将悔改和赦罪赐给以色列人。

Acts 5:31 This One God has exalted to His right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.

徒 10:36 祂藉著耶稣基督（祂是万人的主）传和平为福音，将这道传给以色列子孙。

Acts 10:36 The word which He sent to the sons of Israel in announcing the gospel of peace through Jesus Christ (this One is Lord of all)

来 1:3 祂是神荣耀的光辉，是神本质的印像，用祂大能的话维持、载著并推动万有；祂成就了洗罪的事，就坐在高处至尊至大者的右边；

Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;

来 1:13 神曾对那一个天使说过，『你坐在我的右边，等我使你的仇敌作你的脚凳？』

Heb 1:13 But to which of the angels has He ever said, "Sit at My right hand until I set Your enemies as a footstool for Your feet"?

2 基督拿著大卫的钥匙，这钥匙乃是代表神，为神打开全宇宙—启三 7。

2. Christ holds the key of David, that which represents God and opens the whole universe for God—Rev. 3:7.

启 3:7 你要写信给在非拉铁非的召会的使者，说，那圣别的、真实的，拿著大卫的钥匙，开了就没有人能关，关了就没有人能开的，这样说，

Rev 3:7 And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens:

3 基督是那拿著大卫钥匙的，有权柄开和关，为著建立神的国，就是神的管治，并建造神的居所，就是神的殿—太十六 18 ～ 19。

3. As the One who has the key of David, Christ has the authority to open and shut so that He may establish God's kingdom, God's dominion, and build up God's dwelling place, God's temple—Matt. 16:18-19.

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

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

4 升天的基督拿著大卫的钥匙，为要给那豫表恢复之召会的非拉铁非召会一个敞开的门，使人能进入恢复的召会，被变化成为神殿中的柱子，并被建造成为神的城新耶路撒冷—启三 7 ～ 8，12。

启 3:7 你要写信给在非拉铁非的召会的使者，说，那圣别的、真实的，拿著大卫的钥匙，开了就没有人能关，关了就没有人能开的，这样说，

启 3:8 我知道你的行为；看哪，我在你面前给你一个敞开的门，是无人能关的；因为你稍微有一点能力，也曾遵守我的话，没有否认我的名。

启 3:12 得胜的，我要叫他在我神殿中作柱子，他也绝不再从那里出去；我又要将我神的名，和我神城的名，（这城就是由天上从我神那里降下来的新耶路撒冷，）并我的新名，都写在他上面。

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

Matt 16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

4. The ascended Christ has the key of David in order to give the church in Philadelphia, a type of the recovered church, an opened door so that people can enter the recovered church to be transformed into pillars in the temple of God and to be built up as God's city, the New Jerusalem—Rev. 3:7-8, 12.

Rev 3:7 And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens:

Rev 3:8 I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.

Rev 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

二〇一二年夏季训练

小申言者书结晶读经

第八篇

更大的约拿

读经：拿一 1～2，17，二 10，三 2，四 11，太十二 38～41

纲　目

拿 1:1 耶和华的话临到亚米太的儿子约拿，说，

拿 1:2 你起来往尼尼微大城去，向那城的居民呼喊，因为他们的恶已经达到我面前。

拿 1:17 耶和华安排一条大鱼吞了约拿，约拿在鱼腹中三日三夜。

拿 2:10 耶和华吩咐鱼，鱼就把约拿吐在旱地上。

拿 3:2 起来，往尼尼微大城去，向那城的居民宣告我所要吩咐你宣告的话。

拿 4:11 何况这尼尼微大城，其中不能分辨右手和左手的有十二万多人，并有许多牲畜，我岂能不怜惜呢？

太 12:38 当时有几个经学家和法利赛人应声对耶稣说，夫子，我们愿意你显个神迹给我们看。

太 12:39 耶稣回答他们说，邪恶淫乱的世代寻求神迹，除了申言者约拿的神迹以外，再没有神迹给它。

太 12:40 因为约拿怎样三日三夜在大鱼腹中，人子也必照样三日三夜在地心里。

太 12:41 在审判的时候，尼尼微人要同这世代站起来，

2012 Summer Training

Crystallization-Study of the Minor Prophets

Message Eight

The Greater Jonah

Scripture Reading: Jonah 1:1-2, 17; 2:10; 3:2; 4:11; Matt. 12:38-41

Outline

Jonah 1:1 Now the word of Jehovah came to Jonah the son of Amittai, saying,

Jonah 1:2 Arise, go to Nineveh, the great city, and cry out against it, for their evil has come up before Me.

Jonah 1:17 And Jehovah prepared a great fish to swallow Jonah up, and Jonah was in the stomach of the fish for three days and three nights.

Jonah 2:10 And Jehovah spoke to the fish, and it vomited Jonah out onto the dry land.

Jonah 3:2 Arise, go to Nineveh, the great city; and proclaim to it the proclamation that I will speak to you.

Jonah 4:11 And I, should I not have pity on Nineveh, the great city, in which are more than a hundred and twenty thousand people who cannot discern between their right hand and their left, and many cattle?

Matt 12:38 Then some of the scribes and Pharisees answered Him, saying, Teacher, we want to see a sign from You.

Matt 12:39 But He answered and said to them, An evil and adulterous generation seeks after a sign, and a sign shall not be given to it except the sign of Jonah the prophet.

Matt 12:40 For just as Jonah was in the belly of the great fish three days and three nights, so will the Son of Man be in the heart of the earth three days and three nights.

Matt 12:41 Ninevite men will stand up in the judgment with this generation and

并要定这世代的罪，因为他们听了约拿所传扬的，就悔改了。看哪，在这里有比约拿更大的。

壹 约拿是申言者，豫表在死、埋葬和复活里的基督，就是更大的约拿—拿一17，二10，太十二38～41：

拿 1:17 耶和华安排一条大鱼吞了约拿，约拿在鱼腹中三日三夜。

拿 2:10 耶和华吩咐鱼，鱼就把约拿吐在旱地上。

太 12:38 当时有几个经学家和法利赛人应声对耶稣说，夫子，我们愿意你显个神迹给我们看。

太 12:39 耶稣回答他们说，邪恶淫乱的世代寻求神迹，除了申言者约拿的神迹以外，再没有神迹给它。

太 12:40 因为约拿怎样三日三夜在大鱼腹中，人子也必照样三日三夜在地心里。

太 12:41 在审判的时候，尼尼微人要同这世代站起来，并要定这世代的罪，因为他们听了约拿所传扬的，就悔改了。看哪，在这里有比约拿更大的。

一 基督藉著祂在十字架上的死，把死废掉，并废除那掌死权的魔鬼—提後一10，来二14：

提後 1:10 但如今藉著我们救主基督耶稣的显现，才显明出来。祂已经把死废掉，藉著福音将生命和不朽坏照耀出来；

来 2:14 儿女既同有血肉之体，祂也照样亲自有分於血肉之体，为要藉著死，废除那掌死权的，就是魔鬼，

1 基督把死废掉，使之归於无有，废掉、消除并取消它—提後一10。

提後 1:10 但如今藉著我们救主基督耶稣的显现，才显

will condemn it, because they repented at the preaching of Jonah, and behold, something more than Jonah is here.

I. As a prophet, Jonah is a type of Christ, the greater Jonah, in His death, burial, and resurrection—Jonah 1:17; 2:10; Matt. 12:38-41:

Jonah 1:17 And Jehovah prepared a great fish to swallow Jonah up, and Jonah was in the stomach of the fish for three days and three nights.

Jonah 2:10 And Jehovah spoke to the fish, and it vomited Jonah out onto the dry land.

Matt 12:38 Then some of the scribes and Pharisees answered Him, saying, Teacher, we want to see a sign from You.

Matt 12:39 But He answered and said to them, An evil and adulterous generation seeks after a sign, and a sign shall not be given to it except the sign of Jonah the prophet.

Matt 12:40 For just as Jonah was in the belly of the great fish three days and three nights, so will the Son of Man be in the heart of the earth three days and three nights.

Matt 12:41 Ninevite men will stand up in the judgment with this generation and will condemn it, because they repented at the preaching of Jonah, and behold, something more than Jonah is here.

A. Through His death on the cross Christ nullified death and destroyed the devil, who has the might of death—2 Tim. 1:10; Heb. 2:14:

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

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

1. Christ nullified death, bringing it to naught, doing away with it, abolishing it, annulling it—2 Tim. 1:10.

2 Tim 1:10 But now has been manifested through the appearing of our Savior Christ

明出来。祂已经把死废掉，藉著福音将生命和不朽坏照耀出来；

Jesus, who nullified death and brought life and incorruption to light through the gospel,

2 在创世记三章十五节，神应许女人的後裔要伤蛇的头；及至时候满足，神的儿子就为童女所生，来成为肉体，好在十字架上废除魔鬼，使他归於无有—罗八 3，加四 4，约三 14，十二 31。

2. In Genesis 3:15 God promised that the seed of the woman would bruise the head of the serpent; in the fullness of the time the Son of God came to become flesh by being born of a virgin so that on the cross He might destroy the devil, bringing him to naught—Rom. 8:3; Gal. 4:4; John 3:14; 12:31.

创 3:15 我又要叫你和女人彼此为仇，你的後裔和女人的後裔也彼此为仇；女人的後裔要伤你的头，你要伤他的脚跟。

Gen 3:15 And I will put enmity / Between you and the woman / And between your seed and her seed; / He will bruise you on the head, / But you will bruise him on the heel.

罗 8:3 律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为著罪，差来了自己的儿子，就在肉体中定罪了罪，

Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

加 4:4 及至时候满足，神就差出祂的儿子，由女子所生，且生在律法以下，

Gal 4:4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under law,

约 3:14 摩西在旷野怎样举蛇，人子也必照样被举起来，

John 3:14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,

约 12:31 现在这世界受审判，这世界的王要被赶出去。

John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.

3 在基督十字架的工作里，神得以将执政的和掌权的脱下，把他们公然示众，并仗著十字架在凯旋中向他们夸胜—西二 15。

3. In His work on the cross Christ caused the rulers and the authorities to be stripped off, to be made a display of openly, and to be triumphed over in the cross by God—Col. 2:15.

西 2:15 既将执政的和掌权的脱下，神就把他们公然示众，仗著十字架在凯旋中向他们夸胜。

Col 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

4 马太二十七章五十一至五十三节描述主那废除魔鬼之钉死的功效：

4. Matthew 27:51-53 describes the effectiveness of the Lord's devil-destroying crucifixion:

太 27:51 看哪，殿里的幔子从上到下裂为两半；地就震动，磐石也崩裂；

Matt 27:51 And behold, the veil of the temple was split in two from top to bottom, and the earth was shaken and the rocks were split,

太 27:52 坟墓也开了，已睡圣徒的身体，多有起来的。

Matt 27:52 And the tombs were opened, and many bodies of the saints who had fallen asleep were raised.

太 27:53 到耶稣复活以後，他们从坟墓里出来，进了圣城，向许多人显现。

Matt 27:53 And they came out of the tombs after His resurrection and entered into the holy city and appeared to many.

a 『殿里的幔子从上到下裂为两半；』（51上；）这表徵神与人之间的间隔除去了，因为基督所取罪之肉体（由幔子所象徵）的样式，（罗八3，）已经钉在十字架上。（来十20。）

a. “The veil of the temple was split in two from top to bottom” (v. 51a); this signifies that the separation between God and man has been abolished because the flesh of sin (the flesh being signified by the veil) taken by Christ in its likeness (Rom. 8:3) has been crucified (Heb. 10:20).

罗 8:3 律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为著罪，差来了自己的儿子，就在肉体中定罪了罪，

Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

来 10:20 是藉著祂给我们开创了一条又新又活的路，从幔子经过，这幔子就是祂的肉体，

Heb 10:20 Which entrance He initiated for us as a new and living way through the veil, that is, His flesh,

b 『地就震动；』（太二七51中；）这表徵撒但背叛的根基动摇了。

b. “The earth was shaken” (Matt. 27:51b); this signifies that the base of Satan's rebellion was shaken.

c 『磐石也崩裂；』（51下；）这表徵撒但属地之国的营垒崩溃了。

c. “The rocks were split” (v. 51c); this signifies that the strongholds of Satan's earthly kingdom were broken.

d 『坟墓也开了；』（52上；）这表徵死亡和阴间的能力已被胜过并征服了。

d. “The tombs were opened” (v. 52a); this signifies that the power of death and Hades was conquered and subdued.

e 『已睡圣徒的身体，多有起来的；』（52下；）这表徵基督之死释放人的能力。

e. “Many bodies of the saints who had fallen asleep were raised” (v. 52b); this signifies the releasing power of the death of Christ.

二 基督埋葬後，在那作祂神性的灵里，到那些监狱里的灵（背叛的天使）那里去宣扬神的得胜，就是神藉著祂在基督里的成为肉体，以及基督在肉体里的死，胜过了撒但阻挠神圣计画的诡计—彼前三18～19，太十二40，弗四9：

B. After Christ was buried, He went in the Spirit as His divinity to the spirits in prison (the rebellious angels) to proclaim God's victory, through His incarnation in Christ and Christ's death in the flesh, over Satan's scheme to derange the divine plan—1 Pet. 3:18-19; Matt. 12:40; Eph. 4:9:

彼前 3:18 因基督也曾一次为罪受死，就是义的代替不义的，为要引你们到神面前；在肉体里祂被治死，在灵里祂却活著；

1 Pet 3:18 For Christ also has suffered once for sins, the Righteous on behalf of the unrighteous, that He might bring you to God, on the one hand being put to death in the flesh, but on the other, made alive in the spirit;

彼前 3:19 在这灵里，祂也曾去向那些在监狱里的灵，

1 Pet 3:19 In which also He went and proclaimed to the spirits in prison,

太 12:40 因为约拿怎样三日三夜在大鱼腹中，人子也必照样三日三夜在地心里。

Matt 12:40 For just as Jonah was in the belly of the great fish three days and three nights, so will the Son of Man be in the heart of the earth three days and three nights.

弗 4:9 （若非祂也曾降到地的低下之处，『祂升上』是甚麽意思？

1 当主耶稣在肉体里被治死，那作祂神性的灵反倒因著生命的新能力得以活泼的活著，以致在祂死後并祂复活以前，祂在这得了加力的灵里，传道给堕落的天使听—彼前三 18 ～ 19。

彼前 3:18 因基督也曾一次为罪受死，就是义的代替不义的，为要引你们到神面前；在肉体里祂被治死，在灵里祂却活著；

彼前 3:19 在这灵里，祂也曾去向那些在监狱里的灵，

2 基督宣扬神所成功的得胜，就是神藉著基督十字架的死毁坏了撒但，和他黑暗的权势—约十二 31，西二 15，来二 14。

约 12:31 现在这世界受审判，这世界的王要被赶出去。

西 2:15 既将执政的和掌权的脱下，神就把他们公然示众，仗著十字架在凯旋中向他们夸胜。

来 2:14 儿女既同有血肉之体，祂也照样亲自有分於血肉之体，为要藉著死，废除那掌死权的，就是魔鬼，

三复活的基督是那活著的；祂『直活到永永远远』，并且拿著『死亡和阴间的钥匙』—启一 18：

启 1:18 又是那活著的；我曾死过，看哪，现在又活了，直活到永永远远，并且拿著死亡和阴间的钥匙。

1 主耶稣进入死里，但死亡不能拘禁祂，因为祂乃是复活；基督死过，但祂这活著的，在复活里要存到永永远远—徒二 24，约十一 25。

徒 2:24 神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。

约 11:25 耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活；

Eph 4:9 (Now this, "He ascended," what is it except that He also descended into the lower parts of the earth?

1. While the Lord Jesus was being put to death in the flesh, His Spirit as His divinity was made alive, enlivened, with new power of life, so that in this empowered Spirit He made proclamation to the fallen angels after His death and before His resurrection—1 Pet. 3:18-19.

1 Pet 3:18 For Christ also has suffered once for sins, the Righteous on behalf of the unrighteous, that He might bring you to God, on the one hand being put to death in the flesh, but on the other, made alive in the spirit;

1 Pet 3:19 In which also He went and proclaimed to the spirits in prison,

2. Christ proclaimed the victory achieved by God, that is, that through Christ's death on the cross God destroyed Satan and his power of darkness—John 12:31; Col. 2:15; Heb. 2:14.

John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.

Col 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

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

C. The resurrected Christ is the living One; He is "living forever and ever" and has "the keys of death and of Hades"—Rev. 1:18:

Rev 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

1. The Lord Jesus entered into death, but death could not hold Him, because He is the resurrection; Christ died, but in resurrection He, the living One, will exist forever and ever—Acts 2:24; John 11:25.

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

2 基督的复活是祂胜过了死、撒但、阴间和坟墓，如今死亡和阴间的钥匙在祂手中；死亡受祂的支配，阴间也在祂的控制之下—启一 18。

启 1:18 又是那活著的；我曾死过，看哪，现在又活了，直活到永永远远，并且拿著死亡和阴间的钥匙。

3 今天在召会生活里，我们不再受死亡和阴间的支配，因为基督在十字架上废掉了死，并在祂的复活里胜过了阴间—提後一 10，徒二 24。

提後 1:10 但如今藉著我们救主基督耶稣的显现，才显明出来。祂已经把死废掉，藉著福音将生命和不朽坏照耀出来；

徒 2:24 神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。

四 神所赐的独一神迹乃是『申言者约拿的神迹』—钉死并复活之基督的神迹—太十二 38～41：

太 12:38 当时有几个经学家和法利赛人应声对耶稣说，夫子，我们愿意你显个神迹给我们看。

太 12:39 耶稣回答他们说，邪恶淫乱的世代寻求神迹，除了申言者约拿的神迹以外，再没有神迹给它。

太 12:40 因为约拿怎样三日三夜在大鱼腹中，人子也必照样三日三夜在地心里。

太 12:41 在审判的时候，尼尼微人要同这世代站起来，并要定这世代的罪，因为他们听了约拿所传扬的，就悔改了。看哪，在这里有比约拿更大的。

1 申言者约拿在大鱼腹中三日，出来後成了那世代叫人悔改的神迹—拿一 2，17，三 2～10。

拿 1:2 你起来往尼尼微大城去，向那城的居民呼喊，因为他们的恶已经达到我面前。

2. Christ's resurrection was His victory over death, Satan, Hades, and the grave, and the keys of death and of Hades are now in His hand; death is subject to Him, and Hades is under His control—Rev. 1:18.

Rev 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

3. In the church life today we are no longer subject to death and Hades, for Christ nullified death on the cross and overcame Hades in His resurrection—2 Tim. 1:10; Acts 2:24.

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

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

D. The unique sign given by God is "the sign of Jonah the prophet"—the sign of the crucified and resurrected Christ—Matt. 12:38-41:

Matt 12:38 Then some of the scribes and Pharisees answered Him, saying, Teacher, we want to see a sign from You.

Matt 12:39 But He answered and said to them, An evil and adulterous generation seeks after a sign, and a sign shall not be given to it except the sign of Jonah the prophet.

Matt 12:40 For just as Jonah was in the belly of the great fish three days and three nights, so will the Son of Man be in the heart of the earth three days and three nights.

Matt 12:41 Ninevite men will stand up in the judgment with this generation and will condemn it, because they repented at the preaching of Jonah, and behold, something more than Jonah is here.

1. After the prophet Jonah was in the belly of the great fish for three days, he came out to become a sign to that generation for repentance—Jonah 1:2, 17; 3:2-10.

Jonah 1:2 Arise, go to Nineveh, the great city, and cry out against it, for their evil has come up before Me.

拿 1:17 耶和华安排一条大鱼吞了约拿，约拿在鱼腹中三日三夜。

Jonah 1:17 And Jehovah prepared a great fish to swallow Jonah up, and Jonah was in the stomach of the fish for three days and three nights.

拿 3:2 起来，往尼尼微大城去，向那城的居民宣告我所要吩咐你宣告的话。

Jonah 3:2 Arise, go to Nineveh, the great city; and proclaim to it the proclamation that I will speak to you.

拿 3:3 约拿便照耶和华的话起来，往尼尼微去。这尼尼微是极大的城，要三日才能走完。

Jonah 3:3 So Jonah arose and went to Nineveh according to the word of Jehovah. Now Nineveh was an exceedingly great city, a three days' journey in size.

拿 3:4 约拿进城走了一日，宣告说，再等四十日，尼尼微必倾覆了！

Jonah 3:4 And Jonah began to go through the city a day's journey and cried out and said, Yet forty days and Nineveh will be overturned!

拿 3:5 尼尼微人信服神，便宣告禁食，从最大的到至小的都穿上麻衣。

Jonah 3:5 And the men of Nineveh believed God, and they proclaimed a fast and put on sackcloth, from the greatest of them even to the least of them.

拿 3:6 这话传到尼尼微王那里，他就从宝座上起来，脱下朝服，披上麻布，坐在炉灰中。

Jonah 3:6 And the word reached the king of Nineveh, and he arose from his throne and put away his majestic clothes from him and covered himself with sackcloth and sat in ashes.

拿 3:7 他又发出通告，使人在尼尼微城，凭王和大臣之令宣告说，人和牲畜、牛羊，都不可尝甚麽；不可吃甚麽，也不可喝水。

Jonah 3:7 And he issued a proclamation and declared in Nineveh by the decree of the king and his great men, saying, Let neither man nor beast nor herd nor flock taste anything; let them not feed, nor let them drink water.

拿 3:8 人与牲畜都当披上麻布，人要切切呼求神。各人要回转，离开恶的行径，丢弃手中的强暴。

Jonah 3:8 And let man and beast be covered in sackcloth, and let them call to God strongly. And let each turn from his evil way and from the violence that is in his hands.

拿 3:9 或者神转意後悔，不发烈怒，使我们不至灭亡，也未可知。

Jonah 3:9 Who knows whether God will turn and repent, and will turn from His burning anger so that we do not perish?

拿 3:10 於是神察看他们所作的，见他们回转，离开恶的行径，祂就後悔，不把所说的灾祸降与他们了。

Jonah 3:10 And God saw their deeds, that they turned from their evil way, and God repented for the evil that He said He would do to them; and He did not do it.

2 约拿豫表基督要从以色列人转向外邦人，并要埋在地心里三日三夜，然後复活，成了这世代叫人得救的神迹—太十二 40 ～ 41。

2. Jonah is a type of Christ, who would turn from Israel to the Gentiles and who would be buried in the heart of the earth for three days and three nights and then be resurrected, becoming a sign to this generation for salvation—Matt. 12:40-41.

太 12:40 因为约拿怎样三日三夜在大鱼腹中，人子也必照样三日三夜在地心里。

Matt 12:40 For just as Jonah was in the belly of the great fish three days and three nights, so will the Son of Man be in the heart of the earth three days and three nights.

太 12:41 在审判的时候，尼尼微人要同这世代站起来，并要定这世代的罪，因为他们听了约拿所传扬的，就悔改了。看哪，在这里有比约拿更大的。

3 基督这位比约拿更大的，在复活里乃是今天独一的神迹—38～41节。

太 12:38 当时有几个经学家和法利赛人应声对耶稣说，夫子，我们愿意你显个神迹给我们看。

太 12:39 耶稣回答他们说，邪恶淫乱的世代寻求神迹，除了申言者约拿的神迹以外，再没有神迹给它。

太 12:40 因为约拿怎样三日三夜在大鱼腹中，人子也必照样三日三夜在地心里。

太 12:41 在审判的时候，尼尼微人要同这世代站起来，并要定这世代的罪，因为他们听了约拿所传扬的，就悔改了。看哪，在这里有比约拿更大的。

贰 约拿豫表传和平福音的基督—拿一1～2，三2：

拿 1:1 耶和华的话临到亚米太的儿子约拿，说，

拿 1:2 你起来往尼尼微大城去，向那城的居民呼喊，因为他们的恶已经达到我面前。

拿 3:2 起来，往尼尼微大城去，向那城的居民宣告我所要吩咐你宣告的话。

一 『约拿』这名字，希伯来原文意『鸽子』，指明神要约拿像鸽子出去，传和平为福音；因此，约拿豫表向外邦人传和平福音的基督—太十二41。

太 12:41 在审判的时候，尼尼微人要同这世代站起来，并要定这世代的罪，因为他们听了约拿所传扬的，就悔改了。看哪，在这里有比约拿更大的。

Matt 12:41 Ninevite men will stand up in the judgment with this generation and will condemn it, because they repented at the preaching of Jonah, and behold, something more than Jonah is here.

3. As the One greater than Jonah, Christ in resurrection is the unique sign for today—vv. 38-41.

Matt 12:38 Then some of the scribes and Pharisees answered Him, saying, Teacher, we want to see a sign from You.

Matt 12:39 But He answered and said to them, An evil and adulterous generation seeks after a sign, and a sign shall not be given to it except the sign of Jonah the prophet.

Matt 12:40 For just as Jonah was in the belly of the great fish three days and three nights, so will the Son of Man be in the heart of the earth three days and three nights.

Matt 12:41 Ninevite men will stand up in the judgment with this generation and will condemn it, because they repented at the preaching of Jonah, and behold, something more than Jonah is here.

II. Jonah is a type of Christ announcing the gospel of peace—Jonah 1:1-2; 3:2:

Jonah 1:1 Now the word of Jehovah came to Jonah the son of Amittai, saying,

Jonah 1:2 Arise, go to Nineveh, the great city, and cry out against it, for their evil has come up before Me.

Jonah 3:2 Arise, go to Nineveh, the great city; and proclaim to it the proclamation that I will speak to you.

A. In Hebrew the name Jonah means "dove," indicating that God wanted Jonah to go out like a dove to preach the gospel of peace; thus, Jonah typifies Christ preaching the gospel of peace to the Gentiles—Matt. 12:41.

Matt 12:41 Ninevite men will stand up in the judgment with this generation and will condemn it, because they repented at the preaching of Jonah, and behold, something more than Jonah is here.

二 基督自己就是和平，祂在十字架上成就了和平，又在复活里来传和平为福音—弗二13～17。

弗 2:13 但如今在基督耶稣里，你们这从前远离的人，靠著基督的血，已经得亲近了。

弗 2:14 因祂自己是我们的和平，将两下作成一个，拆毁了中间隔断的墙，就是仇恨，

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

弗 2:16 既用十字架除灭了仇恨，便藉这十字架，使两下在一个身体里与神和好了；

弗 2:17 又来传和平为福音，给你们这远离的人，也传和平为福音，给那相近的人，

三 基督在复活里从阴间出来；并且在复活里，祂成了赐生命的灵，为著使福音能传扬、开展到外邦列国，如在使徒行传所看到的—二27上，弗四9，林前十五45下。

徒 2:27 上因你必不将我的魂撇在阴间，…

弗 4:9 （若非祂也曾降到地的低下之处，『祂升上』是甚麽意思？

林前 15:45下 …末後的亚当成了赐生命的灵。

四 基督这更大的约拿在祂的复活里，为著祂的繁殖，豫备并嘱咐门徒传扬福音，使万民作主的门徒，使召会得以产生—太二八18～19，可十六15，路二四46～48。

太 28:18 耶稣进前来，对他们说，天上地上所有的权柄，都赐给我了。

太 28:19 所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里，

B. Christ Himself is peace, on the cross Christ made peace, and in resurrection Christ came to announce peace as the gospel—Eph. 2:13-17.

Eph 2:13 But now in Christ Jesus you who were once far off have become near in the blood of Christ.

Eph 2:14 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity,

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

Eph 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.

Eph 2:17 And coming, He announced peace as the gospel to you who were far off, and peace to those who were near,

C. Christ came forth from Hades in resurrection, and in resurrection He became the life-giving Spirit for the preaching, the spreading, of the gospel to all the Gentile nations, as seen in the book of Acts—2:27a; Eph. 4:9; 1 Cor. 15:45b.

Acts 2:27a Because You will not abandon my soul to Hades, …

Eph 4:9 (Now this, "He ascended," what is it except that He also descended into the lower parts of the earth?

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

D. In His resurrection Christ, as the greater Jonah, prepared and charged His disciples to preach the gospel and disciple the nations for His propagation so that the church may be produced—Matt. 28:18-19; Mark 16:15; Luke 24:46-48.

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

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

可 16:15 祂又对他们说，你们往普天下去，向一切受造之物传扬福音。

路 24:46 又对他们说，经上这样记著：基督要受害，第三日从死人中复活；

路 24:47 并且人要靠著祂的名，传悔改以得赦罪之道，从耶路撒冷起，直到万邦。

路 24:48 你们就是这些事的见证人。

参 约拿书特别指明，神不是仅属某一班人的神；祂乃是所有人的神——一 2，四 11，罗三 29：

拿 1:2 你起来往尼尼微大城去，向那城的居民呼喊，因为他们的恶已经达到我面前。

拿 4:11 何况这尼尼微大城，其中不能分辨右手和左手的有十二万多人，并有许多牲畜，我岂能不怜惜呢？

罗 3:29 难道神只是犹太人的神麽？不也是外邦人的麽？是的，也是外邦人的；

一 犹太人认为自己是神惟一的子民；他们认为自己是长子，有权利先享受神所有的一切—出四 22，路十五 11～32。

出 4:22 你要对法老说，耶和华这样说，以色列是我的儿子，我的长子。

路 15:11 耶稣又说，一个人有两个儿子。

路 15:12 小的对父亲说，父亲，请把归我的那一分家产给我。他父亲就把产业分给他们。

路 15:13 过了不多几日，小儿子就收拾一切，起身往远方去了，在那里生活放荡，挥霍家产。

Mark 16:15 And He said to them, Go into all the world and proclaim the gospel to all the creation.

Luke 24:46 And He said to them, Thus it is written, that the Christ would suffer and rise up from the dead on the third day,

Luke 24:47 And that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

Luke 24:48 You are witnesses of these things.

III. The book of Jonah indicates particularly that God is not the God only of a certain people; He is the God of all peoples—1:2; 4:11; Rom. 3:29:

Jonah 1:2 Arise, go to Nineveh, the great city, and cry out against it, for their evil has come up before Me.

Jonah 4:11 And I, should I not have pity on Nineveh, the great city, in which are more than a hundred and twenty thousand people who cannot discern between their right hand and their left, and many cattle?

Rom 3:29 Or is He the God of the Jews only? Is He not of the Gentiles also? Yes, of the Gentiles also,

A. The Jews thought that they were the unique people of God; they considered themselves the firstborn son with the right to be the first to enjoy all that is of God—Exo. 4:22; Luke 15:11-32.

Exo 4:22 Then you shall say to Pharaoh, Thus says Jehovah, Israel is My son, My firstborn.

Luke 15:11 And He said, A certain man had two sons.

Luke 15:12 And the younger of them said to the father, Father, give me the share of the estate that falls to me. And he distributed to them his living.

Luke 15:13 And not many days after, the younger son, having gathered everything together, went abroad to a distant country and there squandered his estate by living dissolutely.

路 15:14 既耗尽了一切，又遇著那地方大遭饥荒，就穷乏起来。

路 15:15 於是去投靠那地方的一个居民，那人打发他到自己的田里去放猪。

路 15:16 他恨不得拿猪所吃的豆荚充饥，也没有人给他。

路 15:17 他醒悟过来，就说，我父亲有多少的雇工，口粮有馀，我倒在这里饿死麽？

路 15:18 我要起来，到我父亲那里去，向他说，父亲，我犯罪得罪了天，并得罪了你。

路 15:19 我不配再称为你的儿子，把我当作一个雇工罢。

路 15:20 於是起来往他父亲那里去。相离还远，他父亲看见，就动了慈心，跑去抱著他的颈项，热切的与他亲嘴。

路 15:21 儿子说，父亲，我犯罪得罪了天，并得罪了你。我不配再称为你的儿子。

路 15:22 父亲却吩咐奴仆说，快把那上好的袍子拿出来给他穿，把戒指戴在他手上，把鞋穿在他脚上，

路 15:23 把那肥牛犊牵来宰了，让我们吃喝快乐。

路 15:24 因为我这个儿子是死而复活，失而又得的。他们就快乐起来。

路 15:25 那时，大儿子正在田里。他回来，离家不远，听见作乐跳舞的声音，

路 15:26 便叫过一个仆人来，查问是甚麽事。

路 15:27 仆人说，你兄弟来了，你父亲因为得他无灾无

Luke 15:14 And when he had spent all, a severe famine occurred throughout that country, and he began to be in want.

Luke 15:15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed hogs.

Luke 15:16 And he longed to be satisfied with the carob pods which the hogs were eating, and no one gave him anything.

Luke 15:17 But when he came to himself, he said, How many of my father's hired servants abound in bread, but I am perishing here in famine!

Luke 15:18 I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before you.

Luke 15:19 I am no longer worthy to be called your son; make me like one of your hired servants.

Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.

Luke 15:21 And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.

Luke 15:22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.

Luke 15:23 And bring the fattened calf; slaughter it, and let us eat and be merry,

Luke 15:24 Because this son of mine was dead and lives again; he was lost and has been found. And they began to be merry.

Luke 15:25 Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing,

Luke 15:26 And calling to him one of the servants, he inquired what these things might be.

Luke 15:27 And he said to him, Your brother has come, and your father has

病的回来，把肥牛犊宰了。

slaughtered the fattened calf because he has received him back healthy.

路 15:28 大儿子就生气，不肯进去，他父亲就出来劝他。

Luke 15:28 But he became angry and was not willing to enter. And his father came out and entreated him.

路 15:29 他对父亲说，看哪，我像奴仆服事你这麼多年，从来没有违背过你的命令，你并没有给我一只山羊羔，叫我和朋友一同快乐。

Luke 15:29 But he answered and said to his father, Behold, so many years I have been slaving for you and have never neglected a command of yours, and you have never given me a goat that I might be merry with my friends;

路 15:30 但你这个儿子，和娼妓吞尽了你的产业，他一来了，你倒为他宰了肥牛犊。

Luke 15:30 But when this son of yours came, who devoured your living with harlots, you slaughtered for him the fattened calf.

路 15:31 父亲对他说，孩子，你始终和我同在，我一切所有的都是你的。

Luke 15:31 And he said to him, Child, you are always with me, and all that is mine is yours.

路 15:32 只是你这个兄弟是死而复活，失而又得的，所以我们理当欢喜快乐。

Luke 15:32 But we had to be merry and rejoice, because this brother of yours was dead and has come to life, and he was lost and has been found.

二 因著犹太人对神错误的反应，反而是外邦人，而不是犹太人，成了首先在神救恩中享受神的人—太二一 28～32，徒十三 45～48，罗十一 11，17，25。

B. Because the Jews responded to God wrongly, the Gentiles, not the Jews, became the first to enjoy God in His salvation—Matt. 21:18-32; Acts 13:45-48; Rom. 11:11, 17, 25.

太 21:28 你们怎麼看？一个人有两个孩子，他来对大的说，孩子，你今天到葡萄园里去作工。

Matt 21:28 But what do you think? A man had two children. And he came to his first son and said, Child, go today and work in the vineyard.

太 21:29 他回答说，我不去；後来懊悔，就去了。

Matt 21:29 And he answered and said, I do not want to; yet later he regretted and went.

太 21:30 又来对另一个也这样说，他回答说，主阿，我去；却没有去。

Matt 21:30 And he came to the other and said likewise. And he answered and said, I will, sir; yet he did not go.

太 21:31 两个当中，那一个完成了父亲的心意？他们说，大的。耶稣对他们说，我实在告诉你们，税吏和娼妓要在你们以前进神的国。

Matt 21:31 Which of the two did the will of the father? They said, The first. Jesus said to them, Truly I say to you that the tax collectors and the harlots are going into the kingdom of God before you.

太 21:32 因为约翰在义路中来到你们这里，你们不信他，税吏和娼妓倒信他。你们看见了，後来还是不悔改去信他。

Matt 21:32 For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the harlots believed him. And you, when you saw it, did not later regret it to believe him.

徒 13:45 但犹太人看见群众，就充满嫉妒，硬驳保罗所

Acts 13:45 But when the Jews saw the crowds, they were filled with jealousy and

说的话，并且毁谤。

contradicted the things being spoken by Paul and blasphemed.

徒 13:46 保罗和巴拿巴放胆说，神的话先讲给你们听，原是应当的；只因你们弃绝这话，断定自己不配得永远的生命，看哪，我们就转向外邦人去。

Acts 13:46 And Paul and Barnabas spoke boldly and said, It was necessary for the word of God to be spoken to you first. Since you thrust it away and do not judge yourselves worthy of eternal life, behold, we turn to the Gentiles.

徒 13:47 因为主曾这样吩咐我们说，『我已经立你作外邦人的光，叫你施行救恩直到地极。』

Acts 13:47 For so the Lord has commanded us, "I have set you as a light of the Gentiles, that you would be for salvation unto the uttermost part of the earth."

徒 13:48 外邦人听见了，就欢乐，并且荣耀主的话，凡指定得永远生命的人都信了。

Acts 13:48 And the Gentiles, hearing this, rejoiced and glorified the word of the Lord; and as many as were appointed to eternal life believed.

罗 11:11 这样，我说，他们失脚是要他们跌倒麽？绝对不是！反倒因他们的过失，救恩便临到外邦人，好惹动他们妒忌。

Rom 11:11 I say then, Have they stumbled so as to fall? Absolutely not! But by their misstep salvation has come to the Gentiles, to provoke them to jealousy.

罗 11:17 若有几根枝子被折下来，你这野橄榄得在其中接上去，一同有分於橄榄根的肥汁，

Rom 11:17 But if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive tree,

罗 11:25 弟兄们，我不愿意你们不知道这奥秘，（恐怕你们自以为精明，）就是以色列人有几分硬心，直到外邦人的数目添满了，

Rom 11:25 For I do not want you, brothers, to be ignorant of this mystery (lest you be wise in yourselves), that hardness has come upon Israel in part, until the fullness of the Gentiles comes in;

三 约拿书指明，当神向亚述发怒时，祂向尼尼微这样一座邪恶的大城，仍然有恩典，有怜恤——一1～2，四11。

C. The book of Jonah indicates that while God was angry with Assyria, He would still be gracious and compassionate toward a great and sinful city such as Nineveh—1:1-2; 4:11.

拿 1:1 耶和华的话临到亚米太的儿子约拿，说，

Jonah 1:1 Now the word of Jehovah came to Jonah the son of Amittai, saying,

拿 1:2 你起来往尼尼微大城去，向那城的居民呼喊，因为他们的恶已经达到我面前。

Jonah 1:2 Arise, go to Nineveh, the great city, and cry out against it, for their evil has come up before Me.

拿 4:11 何况这尼尼微大城，其中不能分辨右手和左手的有十二万多人，并有许多牲畜，我岂能不怜惜呢？

Jonah 4:11 And I, should I not have pity on Nineveh, the great city, in which are more than a hundred and twenty thousand people who cannot discern between their right hand and their left, and many cattle?

四 神的经纶就是要藉著以色列（祂受苦的子民）和列国（销毁的蝗虫—珥一4）来作事，好将祂的救恩延伸到地上所有

D. God's economy is to do things through Israel, His suffering people, and the nations, the consuming "locusts" (Joel 1:4), to extend His salvation to all the peoples on earth—

的人—太二八19，徒一8，约三16，启二二17。

Matt. 28:19; Acts 1:8; John 3:16; Rev. 22:17.

珥 1:4 剪蝗剩下的，群蝗来吃；群蝗剩下的，舔蝗来吃；舔蝗剩下的，毁蝗来吃。

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

太 28:19 所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里，

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

徒 1:8 但圣灵降临在你们身上，你们就必得著能力，并要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。

Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

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

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

启 22:17 那灵和新妇说，来！听见的人也该说，来！口渴的人也当来；愿意的都可以白白取生命的水喝。

Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

二〇一二年夏季训练

小申言者书结晶读经

第九篇

基督从太初而出

读经：弥五 2～5 上，约一 1，3，14，29，32～42，51

纲　目

弥 5:2 （伯利恒以法他阿，你在犹大诸城中为小，将来必有一位从你那里为我而出，在以色列中作掌权者；祂是从亘古，从太初而出。）

弥 5:3 因此，耶和华必将以色列人交付敌人，直等那临产的妇人生下孩子来；那时掌权者其馀的弟兄必归到以色列人那里。

弥 5:4 祂必站起来，靠耶和华的力量，并耶和华祂神之名的威严，牧养祂的羊群；他们要安然居住，因为如今祂必尊大，直到地极。

弥 5:5 上这位必作我们的平安。…

约 1:1 太初有话，话与神同在，话就是神。

约 1:3 万物是藉著祂成的；凡已成的，没有一样不是藉著祂成的。

约 1:14 话成了肉体，支搭帐幕在我们中间，丰丰满满的有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。

约 1:29 次日，约翰看见耶稣向他走来，就说，看哪，神的羔羊，除去世人之罪的！

约 1:32 约翰又作见证说，我曾看见那灵，彷佛鸽子从

2012 Summer Training

Crystallization-Study of the Minor Prophets

Message Nine

Christ's "Goings Forth" from the Days of Eternity

Scripture Reading: Micah 5:2-5a; John 1:1, 3, 14, 29, 32-42, 51

Outline

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

Micah 5:3 Therefore He will give them up until the time / When she who is in labor delivers the child; / Then the remainder of His brothers will return, / Along with the children of Israel.

Micah 5:4 And He will stand and feed His flock in the strength of Jehovah, / In the majesty of the name of Jehovah His God; / And they will abide, for now He will be great / Unto the ends of the earth.

Micah 5:5a And this One will be the peace…

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:3 All things came into being through Him, and apart from Him not one thing came into being which has come into being.

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.

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

John 1:32 And John testified saying, I beheld the Spirit descending as a dove out of

天降下，停留在祂身上。

约 1:33 我先前不认识祂，只是那差我来在水里施浸的，对我说，你看见那灵降下来，停留在谁身上，谁就是在圣灵里施浸的。

约 1:34 我看见了，就见证这是神的儿子。

约 1:35 再次日，约翰同他两个门徒又站在那里。

约 1:36 他见耶稣行走，就说，看哪，神的羔羊！

约 1:37 那两个门徒听见他所说的，就跟从了耶稣。

约 1:38 耶稣转过身来，看见他们跟著，就问他们说，你们寻求甚麽？他们说，拉比，你住在那里？（拉比翻出来，就是夫子。）

约 1:39 耶稣说，你们来看。他们就去看祂住在那里，那一天便与祂同住，那时约是上午十时。

约 1:40 听见约翰的话，跟从耶稣的那两个人中，一个是西门彼得的兄弟安得烈。

约 1:41 他先找著自己的哥哥西门，对他说，我们遇见弥赛亚了。（弥赛亚翻出来，就是基督。）

约 1:42 於是领他到耶稣那里。耶稣看著他说，你是约翰的儿子西门，你要称为矶法。（矶法翻出来，就是彼得。）

约 1:51 又对他说，我实实在在的告诉你们，你们将要看见天开了，神的使者上去下来在人子身上。

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

heaven, and He abode upon Him.

John 1:33 And I did not know Him, but He who sent me to baptize in water, He said to me, He upon whom you see the Spirit descending and abiding upon Him, this is He who baptizes in the Holy Spirit.

John 1:34 And I have seen and have testified that this is the Son of God.

John 1:35 Again the next day John was standing with two of his disciples,

John 1:36 And looking at Jesus walking, he said, Behold, the Lamb of God!

John 1:37 And the two disciples heard him speak this, and they followed Jesus.

John 1:38 And Jesus, turning and beholding them following, said to them, What are you seeking? And they said to Him, Rabbi (which translated means Teacher), where are You staying?

John 1:39 He said to them, Come, and you will see. They went therefore and saw where He was staying, and they stayed with Him that day; it was about the tenth hour.

John 1:40 One of the two who heard this from John and followed Him was Andrew, Simon Peter's brother.

John 1:41 He first found his own brother Simon and said to him, We have found the Messiah (which translated means Christ).

John 1:42 He led him to Jesus. Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter).

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

I. "You, O Bethlehem Ephrathah, / So little to be among the thousands of Judah, / From you there will come forth to Me / He who is to be Ruler in Israel; / And His goings forth are from ancient times, / From the days of eternity"—Micah 5:2:

一 这节经文豫言基督成肉体於伯利恒—太二４～６，路二４～７。

太 2:4 他就召集了所有的祭司长和民间的经学家，向他们查问，基督当生在何处。

太 2:5 他们对他说，在犹太的伯利恒，因为藉著申言者所记的是这样：

太 2:6 『犹大地的伯利恒阿！你在犹大的首领中，绝不是最小的，因为有一位掌权者要从你出来，牧养我民以色列。』

路 2:4 约瑟也从加利利的拿撒勒城上犹太去，到了大卫的城，名叫伯利恒，因他本是大卫一家一族的人，

路 2:5 要和许配给他，已有身孕的马利亚，一同申报户口。

路 2:6 他们在那里的时候，马利亚的产期到了，

路 2:7 就生了头胎的儿子，用布包起来，放在马槽里，因为客房里没有为著他们的地方。

二基督虽是出於伯利恒，却是从亘古，从太初而出；这是指基督永远的根源，也指明在永远里，在创造地以前，基督就豫备要出来。

三 基督的出现，祂的显现，开始於永远里；从亘古，从太初，三一神就豫备要从永远里出来，进到时间里，要藉著生於伯利恒，成为一个人，带著祂的神性而来，进到人性里。

四 祂创造万有乃是豫备让祂从永远里出来，进到时间里；这是创造的目的。

五 然後当『蝗虫』在活动要销毁以色列人时，（珥一４，二25，）基督就出来了。

A. This verse prophesies concerning the incarnation of Christ in Bethlehem—Matt. 2:4-6; Luke 2:4-7.

Matt 2:4 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ was to be born.

Matt 2:5 And they said to him, In Bethlehem of Judea, for so it is written through the prophet:

Matt 2:6 "And you, Bethlehem, land of Judah, by no means are you the least among the princes of Judah; for out of you shall come forth a Ruler, One who will shepherd My people Israel."

Luke 2:4 And Joseph also went up from Galilee out of the city of Nazareth into Judea, to David's city, which is called Bethlehem, because he was of the house and family of David,

Luke 2:5 To be registered with Mary, who was engaged to him and was pregnant.

Luke 2:6 And while they were there, the days were fulfilled for her to bear,

Luke 2:7 And she bore her firstborn son; and she wrapped Him in swaddling clothes and laid Him in a manger because there was no place for them in the inn.

B. Although Christ came forth from Bethlehem, His goings forth were from ancient times, from the days of eternity; this refers to Christ's eternal origin and indicates that in eternity, before the creation of the earth, Christ was preparing to come forth.

C. Christ's appearing, His manifestation, began in eternity; from ancient times, from the days of eternity, the Triune God was preparing to come forth out of eternity into time, to come with His divinity into humanity by being born in Bethlehem as a man.

D. His creating of all things was His preparation for Him to come out of eternity into time; this was the purpose of creation.

E. Then, while the "locusts" were operating to consume Israel (Joel 1:4; 2:25), Christ came forth.

珥 1:4 剪蝗剩下的，群蝗来吃；群蝗剩下的，舔蝗来吃；舔蝗剩下的，毁蝗来吃。

珥 2:25 我打发到你们中间的大军队，就是群蝗、舔蝗、毁蝗、剪蝗，那些年所吃的，我要补还你们。

六 基督的出来，基督的显现，乃是一件继续不断的事：

1 在成为肉体时，祂开始出来。

2 祂继续出来，经过人性生活、受死、复活、升天、终极完成之灵（就是基督自己的实际）的浇灌、以及藉著福音的传扬将祂扩展至整个居人之地；这些都是基督出来的重大步骤。

3 基督的出来、显现，要终极完成於祂回来击败敌基督，并将敌基督扔在火湖里（启十九 19～20）的时候，就是撒但被扔在无底坑里，（二十 2～3，）以及基督设立祂的宝座作王掌权（太二五 31，34，40）的时候；那时，祂的显现就完全了。

启 19:19 我看见那兽和地上的君王、并他们的众军都聚拢，要与骑白马的并祂的军兵争战。

启 19:20 那兽被擒拿，那在兽面前曾行奇事，藉此迷惑受兽印记，并拜兽像之人的假申言者，也与兽同被擒拿。他们两个就活活的被扔在烧著硫磺的火湖里。

启 20:2 他捉住那龙，就是古蛇，也就是魔鬼，撒但，把他捆绑一千年，

启 20:3 扔在无底坑里，关起来，封上印，使他不得再迷惑列国，等那一千年完了；以後必须暂时释放他。

太 25:31 但是，当人子在祂的荣耀里，所有的天使同著祂来的时候，祂要坐在祂荣耀的宝座上；

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

Joel 2:25 And I will restore to you the years / That the swarming locust has eaten, / The licking locust and the consuming locust and the cutting locust, / My great army / That I sent among you.

F. Christ's going forth, His appearing, is a continuous matter:

1. At the time of His incarnation He began to come forth.

2. He continued to go forth through His human living, His death, His resurrection, His ascension, His outpouring of the consummated Spirit (who is the reality of Christ Himself), and His spreading through the preaching of the gospel to the whole inhabited earth; all these are great steps in Christ's going forth.

3. Christ's going forth, His manifestation, will consummate when He comes back to defeat Antichrist and cast him into the lake of fire (Rev. 19:19-20), when Satan is cast into the abyss (20:2-3), and when Christ sets up His throne to reign as King (Matt. 25:31, 34, 40); at that time His appearing will be complete.

Rev 19:19 And I saw the beast and the kings of the earth and their armies gathered together to make war with Him who sits on the horse and with His army.

Rev 19:20 And the beast was seized, and with him the false prophet, who in his presence had done the signs by which he deceived those who received the mark of the beast and those who worshipped his image. These two were cast alive into the lake of fire, which burns with brimstone.

Rev 20:2 And he laid hold of the dragon, the ancient serpent, who is the Devil and Satan, and bound him for a thousand years

Rev 20:3 And cast him into the abyss and shut it and sealed it over him, that he might not deceive the nations any longer until the thousand years were completed; after these things he must be loosed for a little while.

Matt 25:31 But when the Son of Man comes in His glory and all the angels with Him, at that time He will sit on the throne of His glory.

太 25:34 於是王要对那在祂右边的说，你们这蒙我父赐福的，来承受那创世以来为你们所豫备的国。

太 25:40 王要回答他们说，我实在告诉你们，这些事你们既作在我这些弟兄中最小的一个身上，就是作在我身上。

七 基督在出来的途中，一直顾到分散的犹太人；一面，以色列在神的惩治下；另一面，以色列也在神牧养的照顾下；这牧养乃是神对以色列的保守。

八 在复兴的时候，基督要作祂选民以色列的掌权者、牧者和平安；（弥五２～５上；）今天，作为我们的掌权者，基督保守我们；作为我们的牧者，祂保养顾惜我们；作为我们的平安，祂管治我们的环境，使我们可以享受祂。

弥 5:2 （伯利恒以法他阿，你在犹大诸城中为小，将来必有一位从你那里为我而出，在以色列中作掌权者；祂是从亘古，从太初而出。）

弥 5:3 因此，耶和华必将以色列人交付敌人，直等那临产的妇人生下孩子来；那时掌权者其馀的弟兄必归到以色列人那里。

弥 5:4 祂必站起来，靠耶和华的力量，并耶和华祂神之名的威严，牧养祂的羊群；他们要安然居住，因为如今祂必尊大，直到地极。

弥 5:5 上这位必作我们的平安。…

贰 基督从太初而出，也可见於约翰一章，那里揭示，在永远的两段与时间的桥梁里，基督乃是神的话—参诗九十１：

诗 90:1 （神人摩西的祷告。）主阿，你世世代代作我们的居所。

Matt 25:34 Then the King will say to those on His right hand, Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.

Matt 25:40 And the King will answer and say to them, Truly I say to you, Inasmuch as you have done it to one of these, the least of My brothers, you have done it to Me.

G. While Christ is on the way, He is taking care of the scattered Jews; on the one hand, Israel is under God's chastisement; on the other hand, Israel is also under God's shepherding care; this shepherding is God's preservation of Israel.

H. In the restoration Christ will be the Ruler, the Shepherd, and the peace to His elect, Israel (Micah 5:2-5a); today, as our Ruler, Christ keeps us; as our Shepherd, He nourishes and cherishes us; and as our peace, He controls our environment so that we may enjoy Him.

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

Micah 5:3 Therefore He will give them up until the time / When she who is in labor delivers the child; / Then the remainder of His brothers will return, / Along with the children of Israel.

Micah 5:4 And He will stand and feed His flock in the strength of Jehovah, / In the majesty of the name of Jehovah His God; / And they will abide, for now He will be great / Unto the ends of the earth.

Micah 5:5a And this One will be the peace….

II. Christ's goings forth from the days of eternity are also seen in the first chapter of the Gospel of John, which unveils Christ as the Word of God in the two sections of eternity with the bridge of time—cf. Psa. 90:1:

Psa 90:1 O Lord, You have been our dwelling place / In all generations.

一 在约翰一章一节里，神的话是指神的独生子基督，（18，）在已过的永远里作神的解释、说明和彰显：

约 1:1 太初有话，话与神同在，话就是神。

约 1:18 从来没有人看见神，只有在父怀里的独生子，将祂表明出来。

1 祂是伟大的『我是』，自有永有的—出三 14～15，约八 24，28，58。

出 3:14 神对摩西说，我是那我是；又说，你要对以色列人这样说，那我是差我到你们这里来。

出 3:15 神又对摩西说，你要对以色列人这样说，耶和华你们祖宗的神，就是亚伯拉罕的神，以撒的神，雅各的神，差我到你们这里来。这是我的名，直到永远；这也是我的记念，直到万代。

约 8:24 所以我对你们说，你们要死在你们的罪中；你们若不信我是，必要死在你们的罪中。

约 8:28 所以耶稣对他们说，你们举起人子以後，必知道我是，并且知道我不从自己作甚麽；我说这些话，乃是照著父所教训我的。

约 8:58 耶稣对他们说，我实实在在的告诉你们，还没有亚伯拉罕，我就是。

2 祂是永远的，无始无终的—来七 3。

来 7:3 他无父，无母，无族谱，既无时日之始，也无生命之终，乃与神的儿子相似，是永久为祭司的。

二 约翰一章是整卷约翰福音的引言，主要强调的乃是基督是神的话—那奥秘且看不见之神的解释、说明和彰显；其中说到基督以及祂从太初而出，包含宇宙历史中五件最大的事：

A. The Word of God in John 1:1 refers to Christ, the only begotten Son of God (v. 18), in eternity past as the definition, explanation, and expression of God:

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

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

1. He is the great "I Am," self-existing and ever-existing—Exo. 3:14-15; John 8:24, 28, 58.

Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you

Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.

John 8:24 Therefore I said to you that you will die in your sins; for unless you believe that I am, you will die in your sins.

John 8:28 Jesus therefore said to them, When you lift up the Son of Man, then you will know that I am, and that I do nothing from Myself, but as My Father has taught Me, I speak these things.

John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.

2. He is eternal, without beginning or ending—Heb. 7:3.

Heb 7:3 Being without father, without mother, without genealogy; having neither beginning of days nor end of life, but likened to the Son of God, abides a priest perpetually.

B. John 1 is the introduction to the whole Gospel of John, and the main stress of this introduction is that Christ is the Word of God—the definition, explanation, and expression of the mysterious and invisible God; it refers to Christ and His goings forth from the days of eternity in the five greatest events in the history of the universe:

约 1 （从略）

1 约翰一章启示基督在时间起首时创造万物—3 节。

约 1:3 万物是藉著祂成的；凡已成的，没有一样不是藉著祂成的。

2 基督也可见於那看不见之神成为肉体，成为看得见的人，（14，）有分於人的血肉之体，（来二 14，）为著救赎失落的宇宙，以带进新约的时代。

约 1:14 话成了肉体，支搭帐幕在我们中间，丰丰满满的有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。

来 2:14 儿女既同有血肉之体，祂也照样亲自有分於血肉之体，为要藉著死，废除那掌死权的，就是魔鬼，

3 基督也启示於祂成为羔羊，为著新约在法理上除去世人（人类）的罪—约一 29，36：

约 1:29 次日，约翰看见耶稣向他走来，就说，看哪，神的羔羊，除去世人之罪的！

约 1:36 他见耶稣行走，就说，看哪，神的羔羊！

a 基督『按著神的定议先见被交给人』—徒二 23 上。

b 这定议必定是神圣的三一在创世以前举行的会议中所定的，指明主钉十字架不是人类历史上偶然的事，乃是特意成就三一神的神圣定议—彼前一 20，启十三 8。

彼前 1:20 基督在创世以前，就豫先被神知道，却在诸时期的末後，才为你们显现出来；

启 13:8 凡住在地上，名字没有记在从创世以来被杀之羔羊生命册上的人，都要拜它。

c 救赎的基督『在创世以前，就豫先被神知道』—彼前一 20。

John 1 (omitted)

1. John 1 reveals Christ in the creation of all things in the beginning of time—v. 3.

John 1:3 All things came into being through Him, and apart from Him not one thing came into being which has come into being.

2. Christ is also seen in the incarnation of the invisible God to be a visible man (v. 14), partaking of man's flesh and blood (Heb. 2:14), for the redemption of the lost universe to bring in the New Testament age.

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.

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

3. Christ is also revealed in His becoming the Lamb to take away the sin of the world (mankind) judicially for the New Testament—John 1:29, 36:

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

John 1:36 And looking at Jesus walking, he said, Behold, the Lamb of God!

a. Christ was “delivered up by the determined counsel and foreknowledge of God”—Acts 2:23a.

b. This counsel must have been determined in a council held by the Divine Trinity before the foundation of the world, indicating that the Lord's crucifixion was not an accident in human history but a purposeful fulfillment of the divine counsel determined by the Triune God—1 Pet. 1:20; Rev. 13:8.

1 Pet 1:20 Who was foreknown before the foundation of the world but has been manifested in the last of times for your sake,

Rev 13:8 And all those dwelling on the earth will worship him, everyone whose name is not written in the book of life of the Lamb who was slain from the foundation of the world.

c. The redeeming Christ was “foreknown before the foundation of the world”—1 Pet. 1:20.

彼前 1:20 基督在创世以前，就豫先被神知道，却在诸时期的末後，才为你们显现出来；

d 基督为著我们法理的救赎被钉在十字架上，不是偶然发生的，乃是照著神永远的定旨和计画。

e 因此，在神永远的眼光里，从创立世界以来，就是从人（世界的一部分）堕落起，基督就被杀了—启十三 8。

启 13:8 凡住在地上，名字没有记在从创世以来被杀之羔羊生命册上的人，都要拜它。

4 基督启示於祂成为那灵，为著新约在生机上使蒙神救赎的人变化成为石头，（约一 32 ～ 42，）以建造神的家（伯特利—51 节）。

约 1:32 约翰又作见证说，我曾看见那灵，彷佛鸽子从天降下，停留在祂身上。

约 1:33 我先前不认识祂，只是那差我来在水里施浸的，对我说，你看见那灵降下来，停留在谁身上，谁就是在圣灵里施浸的。

约 1:34 我看见了，就见证这是神的儿子。

约 1:35 再次日，约翰同他两个门徒又站在那里。

约 1:36 他见耶稣行走，就说，看哪，神的羔羊！

约 1:37 那两个门徒听见他所说的，就跟从了耶稣。

约 1:38 耶稣转过身来，看见他们跟著，就问他们说，你们寻求甚麽？他们说，拉比，你住在那里？（拉比翻出来，就是夫子。）

约 1:39 耶稣说，你们来看。他们就去看祂住在那里，那一天便与祂同住，那时约是上午十时。

约 1:40 听见约翰的话，跟从耶稣的那两个人中，一个是西门彼得的兄弟安得烈。

1 Pet 1:20 Who was foreknown before the foundation of the world but has been manifested in the last of times for your sake,

d. Christ was crucified on the cross for our judicial redemption according to God's eternal purpose and plan; it did not happen accidentally.

e. Hence, in the eternal view of God, from the foundation of the world, that is, from the fall of man as part of the world, Christ was slain—Rev. 13:8.

Rev 13:8 And all those dwelling on the earth will worship him, everyone whose name is not written in the book of life of the Lamb who was slain from the foundation of the world.

4. Christ is revealed in His becoming the Spirit for the transformation of God's redeemed people into stones (John 1:32-42) for the building of God's house (Bethel—v. 51) organically for the New Testament.

John 1:32 And John testified saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him.

John 1:33 And I did not know Him, but He who sent me to baptize in water, He said to me, He upon whom you see the Spirit descending and abiding upon Him, this is He who baptizes in the Holy Spirit.

John 1:34 And I have seen and have testified that this is the Son of God.

John 1:35 Again the next day John was standing with two of his disciples,

John 1:36 And looking at Jesus walking, he said, Behold, the Lamb of God!

John 1:37 And the two disciples heard him speak this, and they followed Jesus.

John 1:38 And Jesus, turning and beholding them following, said to them, What are you seeking? And they said to Him, Rabbi (which translated means Teacher), where are You staying?

John 1:39 He said to them, Come, and you will see. They went therefore and saw where He was staying, and they stayed with Him that day; it was about the tenth hour.

John 1:40 One of the two who heard this from John and followed Him was Andrew, Simon Peter's brother.

约 1:41 他先找著自己的哥哥西门，对他说，我们遇见弥赛亚了。（弥赛亚翻出来，就是基督。）

约 1:42 於是领他到耶稣那里。耶稣看著他说，你是约翰的儿子西门，你要称为矶法。（矶法翻出来，就是彼得。）

约 1:51 又对他说，我实实在在的告诉你们，你们将要看见天开了，神的使者上去下来在人子身上。

5 末了题到基督乃是天梯，在伯特利，就是神的家那里，从祂回来直到将来的永世，把天带到地，并把地联於天—51节，创二八 11～22。

约 1:51 又对他说，我实实在在的告诉你们，你们将要看见天开了，神的使者上去下来在人子身上。

创 28:11 到了一个地方，因为太阳落了，就在那里过夜；他拾起那地方的一块石头枕在头下，在那里躺卧睡了。

创 28:12 他梦见一个梯子立在地上，梯子的顶通著天，有神的使者在梯子上，上去下来。

创 28:13 耶和华站在梯子以上，说，我是耶和华你祖亚伯拉罕的神，也是以撒的神；我要将你现在所躺卧之地，赐给你和你的後裔。

创 28:14 你的後裔必像地上的尘沙那样多，必向东西南北开展；地上万族必因你和你的後裔得福。

创 28:15 看哪，我与你同在；你无论往那里去，我必保守你，使你归回这地。我总不离弃你，直到我成就了向你所应许的。

创 28:16 雅各睡醒了，就说，耶和华真在这地方，我竟不知道。

创 28:17 他就惧怕，说，这地方何等可畏！这不是别的，

John 1:41 He first found his own brother Simon and said to him, We have found the Messiah (which translated means Christ).

John 1:42 He led him to Jesus. Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter).

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

5. Finally, Christ is referred to in His being the heavenly ladder to bring heaven to earth and join earth to heaven at Bethel, the house of God, from His coming back to eternity future—v. 51; Gen. 28:11-22.

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

Gen 28:11 And he came to a certain place and spent the night there, because the sun had set. And he took one of the stones of the place and put it under his head, and he lay down in that place.

Gen 28:12 And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

Gen 28:13 And there was Jehovah, standing above it; and He said, I am Jehovah, the God of Abraham your father and the God of Isaac. The land on which you lie, I will give to you and to your seed.

Gen 28:14 And your seed will be as the dust of the earth, and you will spread abroad to the west and to the east and to the north and to the south, and in you and in your seed will all the families of the earth be blessed.

Gen 28:15 And, behold, I am with you and will keep you wherever you go and will cause you to return to this land, for I will not leave you until I have done what I have promised you.

Gen 28:16 And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not know it.

Gen 28:17 And he was afraid and said, How awesome is this place! This is none other

乃是神的家，也是天的门。

创 28:18 雅各清早起来，把所枕的石头立作柱子，浇油在上面。

创 28:19 他就给那地方起名叫伯特利；但那城起先名叫路斯。

创 28:20 雅各许愿说，神若与我同在，在我去的路上保守我，又给我食物吃，衣服穿，

创 28:21 使我平平安安的回到我父亲的家，我就必以耶和华为我的神。

创 28:22 我所立为柱子的石头，也必作神的家；凡你所赐给我的，我必将十分之一献给你。

than the house of God, and this is the gate of heaven.

Gen 28:18 And Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it.

Gen 28:19 And he called the name of that place Bethel, but the name of the city was Luz previously.

Gen 28:20 And Jacob vowed a vow, saying, If God will be with me and will keep me in this way that I go and will give me bread to eat and garments to put on,

Gen 28:21 So that I return to my father's house in peace, then Jehovah will be my God,

Gen 28:22 And this stone, which I have set up as a pillar, will be God's house; and of all that You give me I will surely give one tenth to You.

6 这五件历史大事（包括基督从太初而出），可以用五个辞来概括：创造、成肉体、羔羊、那灵和梯子。

6. These five great historical events, which include Christ's goings forth from the days of eternity, can be summed up in five words: creation, incarnation, Lamb, Spirit, and ladder.

三 在这五件宇宙的历史事件上，神的话基督（作为：1. 在创造时的创造者；2. 在成为肉体时的人；3. 在救赎时的羔羊；4. 在变化时的那灵；5. 在把地联於天时的梯子），解释、说明并彰显那看不见的神：

C. In all these five universal, historical events, Christ, the Word of God (as: 1. the Creator in creation; 2. the man in incarnation; 3. the Lamb in redemption; 4. the Spirit in transformation; and 5. the ladder in joining earth to heaven), defines, explains, and expresses the invisible God:

1 在祂创造的事上，『诸天述说神的荣耀，穹苍传扬祂手的作为。这日到那日发出言语；这夜到那夜传出知识。无言无语，也无声音可听，』（诗十九1～3，）并且『自从创造世界以来，神那看不见永远的大能，和神性的特徵，是人所洞见的』；（罗一20；）行传十四章十五至十七节，和十七章二十四至二十九节所说的，都是同样用以启示基督的创造。

1. In His creation "the heavens are telling of the glory of God; / And their expanse [firmament] is declaring the work of His hands. / Day to day pours forth speech, / And night to night reveals knowledge. / There is no speech, nor are there words; / Their voice is not heard" (Psa. 19:1-3, NASB), and the invisible things of God, "both His eternal power and divine characteristics, have been clearly seen since the creation of the world" (Rom. 1:20); what is referred to in Acts 14:15-17 and 17:24-29 serves the same purpose of revealing Christ's creation.

罗 1:20 自从创造世界以来，神那看不见永远的大能，和神性的特徵，是人所洞见的，乃是藉著受造之物，给人晓得的，叫人无法推诿；

Rom 1:20 For the invisible things of Him, both His eternal power and divine characteristics, have been clearly seen since the creation of the world, being perceived by the things made, so that they would be without excuse;

徒 14:15 诸位，为甚麼作这事？我们也是人，性情和你们一样，我们传福音给你们，是叫你们离弃这些虚妄，转向那创造天、地、海和其中万物的活神。

Acts 14:15 And saying, Men, why are you doing these things? We also are men of like feeling as you, and announce the gospel to you that you should turn from these vain things to the living God, who made heaven and earth and the sea and all things in them;

徒 14:16 祂在已过的世代，容让万国各行其道，

徒 14:17 然而为自己未尝不显出证据来，就如常施恩惠，从天降雨，赏赐丰年，叫你们饮食饱足，满心快乐。

徒 17:24 创造宇宙和其中万物的神，既是天地的主，就不住人手所造的殿，

徒 17:25 也不用人手服事，好像缺少甚麽，自己倒将生命、气息、万物赐给万人。

徒 17:26 祂从一本造出万族的人，住在全地面上，并且豫先定准他们的时期，和居住的疆界，

徒 17:27 要叫他们寻求神，或者可以揣摩而得，其实祂离我们各人不远；

徒 17:28 因我们生活、行动、存留都在於祂，就如你们中间有些作诗的说，原来我们也是祂的族类。

徒 17:29 我们既是神的族类，就不当以为那神圣的，像人用手艺、心思所雕刻的金、银、石头一样。

Acts 14:16 Who in the generations gone by allowed all the nations to go their ways.

Acts 14:17 And yet He did not leave Himself without witness, in that He did good by giving you rain from heaven and fruitful seasons, filling your hearts with food and gladness.

Acts 17:24 The God who made the world and all things in it, this One, being Lord of heaven and earth, does not dwell in temples made with hands;

Acts 17:25 Neither is He served by human hands as though He needed anything in addition, since He Himself gives to all life and breath and all things.

Acts 17:26 And He made from one every nation of men to dwell on all the face of the earth, determining beforehand their appointed seasons and the boundaries of their dwelling,

Acts 17:27 That they might seek God, if perhaps they might grope for Him and find Him, even though He is not far from each one of us;

Acts 17:28 For in Him we live and move and are, as even some poets among you have said, For we are also His race.

Acts 17:29 Being then the race of God, we ought not to suppose that what is divine is like gold or silver or stone, like an engraving of art and thought of man.

2 在祂成为肉体的事上，祂揭示创造者成了一个受造之物，（西一 15，）把神带到人里面，使神性与人性调和为一，并且祂在人性生活里，藉著祂人性的美德，在神圣的属性里彰显神。

2. In His incarnation He unveils that the Creator has become one of His creatures (Col. 1:15), bringing God into man, mingling divinity with humanity as one, and in His human living He expresses God in the divine attributes through His human virtues.

西 1:15 爱子是那不能看见之神的像，是一切受造之物的首生者。

Col 1:15 Who is the image of the invisible God, the Firstborn of all creation,

3 在祂成为羔羊，以救赎失丧的世人的事上，基督对我们说出，神如何按祂的公义，藉祂的死作为手续，在法理方面完成了祂的救赎。

3. In His becoming the Lamb for the redemption of the lost world, Christ speaks to us how God accomplished His redemption judicially through His death as the procedure according to His righteousness.

4 在祂成为那灵，为著赐生命并使人变化的事上，（林前十五 45，）基督对我们进一步说出，神如何照祂的心愿，为著祂神圣的定旨，凭祂的神圣生命，在生机方面完成祂的经纶。

4. In His becoming the Spirit for life-giving and transforming (1 Cor. 15:45), Christ speaks to us further how God carries out His economy organically by His divine life for His divine purpose according to His heart's desire.

林前 15:45 经上也是这样记著：『首先的人亚当成了活的魂；』末後的亚当成了赐生命的灵。

1 Cor 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

5 在祂作为伯特利的天梯的事上，基督也对我们说出，神如何渴望在地上得著一个由蒙祂救赎并变化的选民所构成的家，使祂可以把天带到地，并把地联於天，使二者成为一，直到永远。

5. Christ, in His being the heavenly ladder at Bethel, also speaks to us how God desires to have a house on the earth constituted with His redeemed and transformed elect, that He may bring heaven to earth and join earth to heaven, to make the two as one for eternity.

6 除了以上的各项目之外，约翰在他最後的著作启示录里告诉我们，甚至在为神的国争战的事上，基督也是神的话，为著神的定旨说话—十九 13。

6. In addition to all the above items, John, in his last writing, Revelation, tells us that even in the warfare for the kingdom of God, Christ is the Word of God speaking for God's purpose—19:13.

启 19:13 祂穿著蘸过血的衣服，祂的名称为神的话。

Rev 19:13 And He is clothed with a garment dipped in blood; and His name is called the Word of God.

四 基督从太初而出，引进神永远的建造新耶路撒冷，就是神永远计画的终极完成，作神与人相互的住处—二一 3，22，参诗九十 1：

D. Christ's goings forth from the days of eternity usher in God's eternal building, the New Jerusalem, which will be the ultimate fulfillment of God's eternal plan as the mutual abode of God and man—21:3, 22; cf. Psa. 90:1:

启 21:3 我听见有大声音从宝座出来，说，看哪，神的帐幕与人同在，祂要与人同住，他们要作祂的百姓，神要亲自与他们同在，作他们的神。

Rev 21:3 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, and they will be His peoples, and God Himself will be with them and be their God.

启 21:22 我未见城内有殿，因主神全能者和羔羊为城的殿。

Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

诗 90:1 （神人摩西的祷告。）主阿，你世世代代作我们的居所。

Psa 90:1 O Lord, You have been our dwelling place / In all generations.

1 藉著基督从太初而出，已过永远里作为神的话的基督，成了将来永远里（与祂所拣选的人联结、调和并合并）的新耶路撒冷。

1. By Christ's goings forth from the days of eternity, Christ as the Word of God in eternity past becomes (united, mingled, and incorporated with His chosen ones) the New Jerusalem in eternity future.

2 这永远的建造，新耶路撒冷，将结束时间的桥梁，引进将来有福的永远—参传三 11。

2. This eternal building, the New Jerusalem, will terminate the bridge of time and usher in the blessed eternity in the future—cf. Eccl. 3:11.

传 3:11 神造万物，各按其时成为美好，又将永远安置在世人心里。虽是这样，人并不能参透神从始至终的作为。

Eccl 3:11 He has made everything beautiful in its own time; also He has put eternity in their heart, yet so that man does not find out what God has done from the beginning to the end.

3 我们必须是为著那建造，并且我们必须就是那建造—约一 51，创二八 11～22，林前三 9，12 上，16～17。

3. We must be for that building, and we must be that building—John 1:51; Gen. 28:11-22; 1 Cor. 3:9, 12a, 16-17.

约 1:51 又对他说，我实实在在的告诉你们，你们将要看见天开了，神的使者上去下来在人子身上。

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

创 28:11 到了一个地方，因为太阳落了，就在那里过夜；他拾起那地方的一块石头枕在头下，在那里躺卧睡了。

Gen 28:11 And he came to a certain place and spent the night there, because the sun had set. And he took one of the stones of the place and put it under his head, and he lay down in that place.

创 28:12 他梦见一个梯子立在地上，梯子的顶通著天，有神的使者在梯子上，上去下来。

Gen 28:12 And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

创 28:13 耶和华站在梯子以上，说，我是耶和华你祖亚伯拉罕的神，也是以撒的神；我要将你现在所躺卧之地，赐给你和你的後裔。

Gen 28:13 And there was Jehovah, standing above it; and He said, I am Jehovah, the God of Abraham your father and the God of Isaac. The land on which you lie, I will give to you and to your seed.

创 28:14 你的後裔必像地上的尘沙那样多，必向东西南北开展；地上万族必因你和你的後裔得福。

Gen 28:14 And your seed will be as the dust of the earth, and you will spread abroad to the west and to the east and to the north and to the south, and in you and in your seed will all the families of the earth be blessed.

创 28:15 看哪，我与你同在；你无论往那里去，我必保守你，使你归回这地。我总不离弃你，直到我成就了向你所应许的。

Gen 28:15 And, behold, I am with you and will keep you wherever you go and will cause you to return to this land, for I will not leave you until I have done what I have promised you.

创 28:16 雅各睡醒了，就说，耶和华真在这地方，我竟不知道。

Gen 28:16 And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not know it.

创 28:17 他就惧怕，说，这地方何等可畏！这不是别的，乃是神的家，也是天的门。

Gen 28:17 And he was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven.

创 28:18 雅各清早起来，把所枕的石头立作柱子，浇油在上面。

Gen 28:18 And Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it.

创 28:19 他就给那地方起名叫伯特利；但那城起先名叫路斯。

Gen 28:19 And he called the name of that place Bethel, but the name of the city was Luz previously.

创 28:20 雅各许愿说，神若与我同在，在我去的路上保守我，又给我食物吃，衣服穿，

Gen 28:20 And Jacob vowed a vow, saying, If God will be with me and will keep me in this way that I go and will give me bread to eat and garments to put on,

创 28:21 使我平平安安的回到我父亲的家，我就必以耶和华为我的神。

Gen 28:21 So that I return to my father's house in peace, then Jehovah will be my God,

创 28:22 我所立为柱子的石头，也必作神的家；凡你所赐给我的，我必将十分之一献给你。

Gen 28:22 And this stone, which I have set up as a pillar, will be God's house; and of all that You give me I will surely give one tenth to You.

林前 3:9 因为我们是神的同工，你们是神的耕地，神的建筑。

1 Cor 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.

林前 3:12 上然而，若有人用金、银、宝石，…，在这根基上建造，

1 Cor 3:12a But if anyone builds upon the foundation gold, silver, precious stones, …

林前 3:16 岂不知你们是神的殿，神的灵住在你们里面麽？

1 Cor 3:16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?

林前 3:17 若有人毁坏神的那殿，神必要毁坏这人，因为神的那殿是圣的，你们就是这殿。

1 Cor 3:17 If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, and such are you.

二〇一二年夏季训练

小申言者书结晶读经

第十篇

耶和华殿的建造

读经：该一2～5，7～8，9下，14，二6～7，9上

纲　目

该 1:2 万军之耶和华如此说，这百姓说，建造耶和华殿的时候尚未来到。

该 1:3 那时耶和华的话藉申言者哈该临到，说，

该 1:4 这殿仍然荒凉，这时候你们自己还住天花板的房屋麽？

该 1:5 现在万军之耶和华如此说，你们要省察自己的行径。

该 1:7 万军之耶和华如此说，你们要省察自己的行径。

该 1:8 你们要上山取木料，建造这殿；我就因此喜乐，且得荣耀；这是耶和华说的。

该 1:9下 …这是为甚麽呢？因为我的殿荒凉，你们各人却奔向自己的房屋；这是万军之耶和华说的。

该 1:14 耶和华激动撒拉铁的儿子犹大省长所罗巴伯的灵，和约撒答的儿子大祭司约书亚的灵，并一切馀剩之百姓的灵；他们就来，在万军之耶和华他们神的殿作工。

该 2:6 因为万军之耶和华如此说，过不多时我必再一次震动天、地、海与旱地；

该 2:7 我必震动万国，万国所羡慕的必来到；我必使

2012 Summer Training

Crystallization-Study of the Minor Prophets

Message Ten

The Building of the House of Jehovah

Scripture Reading: Hag. 1:2-5, 7-8, 9b, 14; 2:6-7, 9a

Outline

Hag 1:2 Thus says Jehovah of hosts, saying, This people says, The time has not come, the time for the house of Jehovah to be built.

Hag 1:3 Then the word of Jehovah came through Haggai the prophet, saying,

Hag 1:4 Is it time for you yourselves to dwell in your paneled-up houses, while this house lies waste?

Hag 1:5 Now therefore thus says Jehovah of hosts, Consider your ways.

Hag 1:7 Thus says Jehovah of hosts, Consider your ways.

Hag 1:8 Go up to the mountain and bring wood and build the house, and I will take pleasure in it and will be glorified, says Jehovah.

Hag 1:9b …Why? declares Jehovah of hosts. Because of My house that lies waste while you each run to your own house.

Hag 1:14 And Jehovah stirred up the spirit of Zerubbabel the son of Shealtiel, the governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of Jehovah of hosts their God,

Hag 2:6 For thus says Jehovah of hosts, Yet once more-it is but a little while-I will shake the heavens and the earth and the sea and the dry land;

Hag 2:7 And I will shake all the nations, and the Desire of all the nations will come;

这殿满了荣耀；这是万军之耶和华说的。

该 2:9 上这殿後来的荣耀，必大过先前的荣耀，这是万军之耶和华说的；…

壹 哈该申言的中心思想乃是：耶和华殿的建造，与神子民今日的福乐，并复兴时代里千年国及其弥赛亚的来临有关—该一 2，8，二 6～9，20～23，太十九 28，徒三 20～21：

该 1:2 万军之耶和华如此说，这百姓说，建造耶和华殿的时候尚未来到。

该 1:8 你们要上山取木料，建造这殿；我就因此喜乐，且得荣耀；这是耶和华说的。

该 2:6 因为万军之耶和华如此说，过不多时我必再一次震动天、地、海与旱地；

该 2:7 我必震动万国，万国所羡慕的必来到；我必使这殿满了荣耀；这是万军之耶和华说的。

该 2:8 万军之耶和华说，银子是我的，金子也是我的。

该 2:9 这殿後来的荣耀，必大过先前的荣耀，这是万军之耶和华说的；在这地方我必赐平安，这是万军之耶和华说的。

该 2:20 这月二十四日，耶和华的话第二次临到哈该，说，

该 2:21 你要告诉犹大省长所罗巴伯说，我必震动天地。

该 2:22 我必倾覆列国的宝座，除灭列邦的势力；我必倾覆战车和坐在其上的，马和骑马的都必坠落，各人被弟兄的刀所杀。

and I will fill this house with glory, says Jehovah of hosts.

Hag 2:9a The latter glory of this house will be greater than the former, says Jehovah of hosts; …

I. The central thought of Haggai's prophecy is that the building of the house of Jehovah is related to the welfare of God's people today and to the coming of the millennial kingdom with its Messiah in the age of restoration—1:2, 8; 2:6-9, 20-23; Matt. 19:28; Acts 3:20-21:

Hag 1:2 Thus says Jehovah of hosts, saying, This people says, The time has not come, the time for the house of Jehovah to be built.

Hag 1:8 Go up to the mountain and bring wood and build the house, and I will take pleasure in it and will be glorified, says Jehovah.

Hag 2:6 For thus says Jehovah of hosts, Yet once more-it is but a little while-I will shake the heavens and the earth and the sea and the dry land;

Hag 2:7 And I will shake all the nations, and the Desire of all the nations will come; and I will fill this house with glory, says Jehovah of hosts.

Hag 2:8 The silver is Mine, and the gold is Mine, declares Jehovah of hosts.

Hag 2:9 The latter glory of this house will be greater than the former, says Jehovah of hosts; and in this place I will give peace, declares Jehovah of hosts.

Hag 2:20 And the word of Jehovah came a second time to Haggai on the twenty-fourth day of the month, saying,

Hag 2:21 Speak to Zerubbabel the governor of Judah, saying, I will shake the heavens and the earth.

Hag 2:22 And I will overthrow the throne of the kingdoms and will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots and their riders, and the horses and their riders will go down, each by the sword of his brother.

该 2:23 耶和华说，撒拉铁的儿子，我仆人所罗巴伯阿，到那日，万军之耶和华说，我必选取你，使你为印记，因我拣选了你；这是万军之耶和华说的。

太 19:28 耶稣就对他们说，我实在告诉你们，你们这些跟从过我的人，在复兴的时候，当人子坐在祂荣耀的宝座上，你们也要坐在十二个宝座上，审判以色列十二个支派。

徒 3:20 祂也必差遣所豫先选定给你们的基督，就是耶稣。

徒 3:21 天必留祂，直到万物复兴的时候，就是神自古以来，藉著祂圣申言者的口所说的。

一 旧约里耶和华的殿，首先豫表基督个别的作神的殿，然後豫表召会，就是基督的身体，也就是扩大的基督，团体的作神的殿—约二19～21，提前三15。

约 2:19 耶稣回答说，你们拆毁这殿，我三日内要将它建立起来。

约 2:20 犹太人便说，这殿是四十六年才造成的，你三日内就将它建立起来麽？

约 2:21 但耶稣是以祂的身体为殿说的。

提前 3:15 倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。

二耶和华的殿豫表召会，所以哈该的申言是指著我们新约信徒说的，因为我们是这豫表的实际。

贰 我们要看见，召会作为耶和华的殿，父的家，的意义—该一2，约十四2：

该 1:2 万军之耶和华如此说，这百姓说，建造耶和华殿的时候尚未来到。

约 14:2 在我父的家里，有许多住处；若是没有，我早

Hag 2:23 In that day, declares Jehovah of hosts, I will take you, O Zerubbabel, son of Shealtiel, My servant, declares Jehovah, and make you as a signet; for I have chosen you, declares Jehovah of hosts.

Matt 19:28 And Jesus said to them, Truly I say to you that you who have followed Me, in the restoration, when the Son of Man sits on the throne of His glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel.

Acts 3:20 So that seasons of refreshing may come from the presence of the Lord and that He may send the Christ, who has been previously appointed for you, Jesus,

Acts 3:21 Whom heaven must indeed receive until the times of the restoration of all things, of which God spoke through the mouth of His holy prophets from of old.

A. In the Old Testament the house of Jehovah, or the temple, was first a type of Christ as the house of God individually and then a type of the church, the Body, the enlarged Christ, as God's house corporately—John 2:19-21; 1 Tim. 3:15.

John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.

John 2:20 Then the Jews said, This temple was built in forty-six years, and You will raise it up in three days?

John 2:21 But He spoke of the temple of His body.

1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

B. Because the house of Jehovah is a type of the church, Haggai's prophecy refers to us, the New Testament believers, since we are the reality of the type.

II. We need to see the significance of the church as the house of Jehovah, the Father's house—Hag. 1:2; John 14:2:

Hag 1:2 Thus says Jehovah of hosts, saying, This people says, The time has not come, the time for the house of Jehovah to be built.

John 14:2 In My Father's house are many abodes; if it were not so, I would have told

已告诉你们了；我去是为你们豫备地方。

一 召会作为耶和华的殿，父的家，祂的家庭，能彀让神的生命得以繁殖；所以神的家乃是传续、繁殖祂生命的地方—2～3节，一12～13，二十17。

约 14:2 在我父的家里，有许多住处；若是没有，我早已告诉你们了；我去是为你们豫备地方。

约 14:3 我若去为你们豫备了地方，就再来接你们到我那里，我在那里，叫你们也在那里。

约 1:12 凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。

约 1:13 这等人不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。

约 20:17 耶稣对她说，不要摸我，因我还没有升到父那里；你往我弟兄那里去，告诉他们说，我要升到我的父，也是你们的父那里，到我的神，也是你们的神那里。

二 在召会作为耶和华的殿，父的家里，那看不见且奥秘的三一神，在地上人间，有一个看得见且具体的显现—提前三15～16。

提前 3:15 倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。

提前 3:16 并且，大哉！敬虔的奥秘！这是众所公认的，就是：祂显现於肉体，被称义於灵里，被天使看见，被传於万邦，被信仰於世人中，被接去於荣耀里。

三 召会作为耶和华的殿，父的家，乃是神的居所—神能得著满足和安息的地方；神在这居所里生活行动，以成就祂的意愿并满足祂心里的渴望—弗二22，一5，9，11，腓二13。

you; for I go to prepare a place for you.

A. The church as the house of Jehovah, the Father's house, His household, enables God's life to be propagated; therefore, God's house is a place for the continuation and multiplication of His life—vv. 2-3; 1:12-13; 20:17.

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.

John 14:3 And if I go and prepare a place for you, I am coming again and will receive you to Myself, so that where I am you also may be.

John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,

John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John 20:17 Jesus said to her, Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God.

B. In the church as the house of Jehovah, the Father's house, the invisible and mysterious Triune God has a visible and solid manifestation among men on earth—1 Tim. 3:15-16.

1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

1 Tim 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.

C. The church as the house of Jehovah, the Father's house, is the dwelling place of God—the place where God can have His satisfaction and rest; in this dwelling place God lives and moves to accomplish His will and satisfy the desire of His heart—Eph. 2:22; 1:5, 9, 11; Phil. 2:13.

弗 2:22 你们也在祂里面同被建造，成为神在灵里的居所。

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

弗 1:5 按著祂意愿所喜悦的，豫定了我们，藉著耶稣基督得儿子的名分，归於祂自己，

Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

弗 1:9 照著祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面豫先定下的，

Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

弗 1:11 我们既在祂里面，照著那位按祂意愿所决议的，行作万事者的定旨，蒙了豫定，也就在祂里面成了所选定的基业，

Eph 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

腓 2:13 因为乃是神为著祂的美意，在你们里面运行，使你们立志并行事。

Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

四 召会作为耶和华的殿，父的家，是基督为父用神圣的荣耀所荣耀的结果，乃是经过过程并终极完成的三一神，与蒙祂救赎、重生并变化的选民，所构成的一个神圣且属人的合并—约十二 23，十三 31 ～ 32，十四 2。

D. As the issue of Christ's being glorified by the Father with the divine glory, the church as the house of Jehovah, the Father's house, is a divine and human incorporation of the processed and consummated Triune God constituted with His redeemed, regenerated, and transformed elect—John 12:23; 13:31-32; 14:2.

约 12:23 耶稣回答说，人子得荣耀的时候到了。

John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.

约 13:31 他既出去，耶稣就说，如今人子得了荣耀，神在人子身上也得了荣耀。

John 13:31 Then when he went out, Jesus said, Now has the Son of Man been glorified, and God has been glorified in Him.

约 13:32 神若在人子身上得了荣耀，祂也要在自己身上荣耀人子，并且要快快的荣耀祂。

John 13:32 If God has been glorified in Him, God will also glorify Him in Himself, and He will glorify Him immediately.

约 14:2 在我父的家里，有许多住处；若是没有，我早已告诉你们了；我去是为你们豫备地方。

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.

五 召会作为耶和华的殿，父的家，乃是要使永远且有目的之三一神，得以完成祂永远的经纶，终极完成祂永远的目标新耶路撒冷，使祂得著永远的彰显—弗三 9 ～ 11，启二一 2，10 ～ 11。

E. The church as the house of Jehovah, the Father's house, is for the eternal and purposeful Triune God to carry out His eternal economy to consummate the New Jerusalem as His eternal goal for His eternal expression—Eph. 3:9-11; Rev. 21:2, 10-11.

弗 3:9 并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明，

Eph 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

弗 3:10 为要藉著召会，使诸天界里执政的、掌权的，现今得知神万般的智慧，

弗 3:11 这是照著祂在我们的主基督耶稣里，所立的永远定旨；

启 21:2 我又看见圣城新耶路撒冷由神那里从天而降，豫备好了，就如新妇妆饰整齐，等候丈夫。

启 21:10 我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。

启 21:11 城中有神的荣耀；城的光辉如同极贵的宝石，好像碧玉，明如水晶；

六 召会作为耶和华的殿，父的家，存在於基督复活的生命里；因此，召会是复活的，也就是说，召会是完全在复活里生机的实体—约十一 25，二 19，徒二 24。

约 11:25 耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活；

约 2:19 耶稣回答说，你们拆毁这殿，我三日内要将它建立起来。

徒 2:24 神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。

七 在召会作为耶和华的殿，父的家里，我们进入对神团体的经历，并经历那启示於神家中之全足的神—创三五 1，3，7，11。

创 35:1 神对雅各说，起来，上伯特利去，住在那里；要在那里筑一座坛给神，就是你逃避你哥哥以扫的时候向你显现的那位。

创 35:3 我们要起来，上伯特利去，在那里我要筑一座坛给神，就是在我遭难的日子应允我的祷告，在我所行的路上与我同在的那位。

Eph 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

Eph 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

F. The church as the house of Jehovah, the Father's house, exists in the resurrection life of Christ; thus, the church is "resurrectionly"; that is, it is an organic entity absolutely in resurrection—John 11:25; 2:19; Acts 2:24.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

G. In the church as the house of Jehovah, the Father's house, we enter into the corporate experience of God and experience the All-sufficient God, who is revealed in His house—Gen. 35:1, 3, 7, 11.

Gen 35:1 And God said to Jacob, Rise up, go up to Bethel, and dwell there; and make an altar there to the God who appeared to you when you fled from your brother Esau.

Gen 35:3 And let us rise up and go up to Bethel, that I may make an altar there to the God who answered me in the day of my distress and has been with me wherever I have gone.

创 35:7 他在那里筑了一座坛，并且称那地方为伊勒伯特利，因为当他逃避他哥哥的时候，神在那里向他启示祂自己。

创 35:11 神又对他说，我是全足的神；你要繁衍增多，将来有一国，有多民从你而生，又有君王从你腰中而出。

参 新约启示，召会作为耶和华的殿，父的家，得以建造的路—该一 8，14：

该 1:8 你们要上山取木料，建造这殿；我就因此喜乐，且得荣耀；这是耶和华说的。

该 1:14 耶和华激动撒拉铁的儿子犹大省长所罗巴伯的灵，和约撒答的儿子大祭司约书亚的灵，并一切馀剩之百姓的灵；他们就来，在万军之耶和华他们神的殿作工。

一 耶和华的殿，父的家，乃是藉著神性与人性的调和而得以建造的—约十四 20，十五 4 上，约壹四 15：

约 14:20 到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。

约 15:4 上你们要住在我里面，我也住在你们里面。…

约壹 4:15 凡承认耶稣是神儿子的，神就住在他里面，他也住在神里面。

1 神建造的原则，乃是神在基督里把祂自己建造到我们里面，并在基督里把我们建造到祂自己里面—弗三 17 上，约十四 20。

弗 3:17 上使基督藉著信，安家在你们心里，…

约 14:20 到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。

2 召会乃是神的建造，由神自己作为神圣的材料，与人作为属人的材料调和所组成—王上六 7，15，20～21，林前三 9，11～12 上：

Gen 35:7 And he built an altar there and called the place El-bethel, because there God had revealed Himself to him when he fled from his brother.

Gen 35:11 And God said to him, I am the All-sufficient God: / Be fruitful and multiply; / A nation and a company of nations shall come from you, / And kings shall come forth from your loins.

III. The New Testament reveals the way that the church as the house of Jehovah, the Father's house, is built up—Hag. 1:8, 14:

Hag 1:8 Go up to the mountain and bring wood and build the house, and I will take pleasure in it and will be glorified, says Jehovah.

Hag 1:14 And Jehovah stirred up the spirit of Zerubbabel the son of Shealtiel, the governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of Jehovah of hosts their God,

A. The house of Jehovah, the Father's house, is built up by the mingling of divinity with humanity—John 14:20; 15:4a; 1 John 4:15:

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

John 15:4a Abide in Me and I in you. …

1 John 4:15 Whoever confesses that Jesus is the Son of God, God abides in him and he in God.

1. The principle of God's building is that God builds Himself in Christ into us and builds us in Christ into Himself—Eph. 3:17a; John 14:20.

Eph 3:17a That Christ may make His home in your hearts through faith, …

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

2. The church is God's building, composed of God Himself as the divine material mingled with man as the human material—1 Kings 6:7, 15, 20-21; 1 Cor. 3:9, 11-12a:

王上 6:7 建殿是用采石场豫备好的石头，所以建殿的时候，在殿里听不见鎚子、斧子、或任何铁器的响声。

1 Kings 6:7 And the house, when it was being built, was built of finished stone, cut at the quarry, so that neither hammer nor ax nor any iron tool was heard in the house when it was being built.

王上 6:15 他用香柏木板造殿内的墙，从地到顶都贴上木板，殿的地面都铺上松木板。

1 Kings 6:15 And he built the walls of the house within with cedar boards; from the floor of the house to the wall of the ceiling he covered them on the inside with wood. And he overlaid the floor of the house with boards of cypress.

王上 6:20 内殿里面长二十肘，宽二十肘，高二十肘，都贴上纯金；又将香柏木作的坛包上纯金。

1 Kings 6:20 And the interior of the innermost sanctuary was twenty cubits long and twenty cubits wide and twenty cubits high; and he overlaid it with pure gold, and he overlaid the cedar altar.

王上 6:21 所罗门用纯金贴了殿里面；又把金链子横挂在内殿前，内殿都贴上金子。

1 Kings 6:21 And Solomon overlaid the house within with pure gold; and he drew gold chains before the innermost sanctuary, and overlaid it with gold.

林前 3:9 因为我们是神的同工，你们是神的耕地，神的建筑。

1 Cor 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.

林前 3:11 因为除了那已经立好的根基，就是耶稣基督以外，没有人能立别的根基。

1 Cor 3:11 For another foundation no one is able to lay besides that which is laid, which is Jesus Christ.

林前 3:12 上然而，若有人用金、银、宝石，…在这根基上建造，

1 Cor 3:12a But if anyone builds upon the foundation gold, silver, precious stones, …

a 基督的两种性情，神性与人性，联结并调和成为一—路一 35。

a. The two natures of Christ, divinity and humanity, are joined together and mingled together as one—Luke 1:35.

路 1:35 天使回答说，圣灵要临到你身上，至高者的能力要覆庇你，因此所要生的圣者，必称为神的儿子。

Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

b 原则上召会与基督乃是一样—神圣的性情与属人的性情调和，成为一个实体—约十四 20。

b. In principle, the church is the same as Christ—the divine nature mingled with the human nature to become one entity—John 14:20.

约 14:20 到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

二 召会作为耶和华的殿，父的家，得以建造，乃是藉著信徒在生命里的长大；生命的长大就是建造—林前三 6～9，

B. The building up of the church as the house of Jehovah, the Father's house, is by the believers' growth in life; the growth in life is the building—1 Cor. 3:6-9, 16-17; Eph. 2:21;

16～17，弗二21，四15～16：

林前 3:6 我栽种了，亚波罗浇灌了，惟有神叫他生长。

林前 3:7 可见栽种的算不得甚麽，浇灌的也算不得甚麽，只在那叫他生长的神。

林前 3:8 栽种的和浇灌的都是一样，但将来各人要照自己的劳苦，得自己的赏赐。

林前 3:9 因为我们是神的同工，你们是神的耕地，神的建筑。

林前 3:16 岂不知你们是神的殿，神的灵住在你们里面麽？

林前 3:17 若有人毁坏神的那殿，神必要毁坏这人，因为神的那殿是圣的，你们就是这殿。

弗 2:21 在祂里面，全房联结一起，长成在主里的圣殿；

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

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

1 神的建造是活的，所以在长大；神的家真实的建造，乃是藉著我们在生命里长大；我们越在生命里长大，就越在建造里—彼前二5，弗二21。

彼前 2:5 也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，藉著耶稣基督献上神所悦纳的属灵祭物。

弗 2:21 在祂里面，全房联结一起，长成在主里的圣殿；

4:15-16:

1 Cor 3:6 I planted, Apollos watered, but God caused the growth.

1 Cor 3:7 So then neither is he who plants anything nor he who waters, but God who causes the growth.

1 Cor 3:8 Now he who plants and he who waters are one, but each will receive his own reward according to his own labor.

1 Cor 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.

1 Cor 3:16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?

1 Cor 3:17 If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, and such are you.

Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

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

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

1. Since God's building is living, it is growing; the actual building up of the house of God is by our growth in life, and the more we grow in life, the more we are in the building—1 Pet. 2:5; Eph. 2:21.

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.

Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

2 在生命里长大，就是长到元首基督里面，并在一切事上得著基督加增到我们里面，直到我们达到长成的人—四 15，13。

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

弗 4:13 直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量，

3 基督的身体乃是藉著长大把自己建造起来；长大等於建造—16 节。

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

三 召会作为耶和华的殿，父的家，得以建造，乃是基督安家在我们心里的结果—三 17 上：

弗 3:17 上使基督藉著信，安家在你们心里，…

1 为要使主在马太十六章十八节关於建造召会的话得著应验，我们就必须让基督安家在我们心里，得著、占有、并浸透我们里面的全人；这是召会作为耶和华的殿，父的家，得以建造的路。

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

2 基督越多占有我们里面的人，我们就越能与别人建造在一起，成为三一神团体的彰显—弗三 17 ～ 21。

弗 3:17 使基督藉著信，安家在你们心里，叫你们在爱里生根立基，

弗 3:18 使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深，

弗 3:19 并认识基督那超越知识的爱，使你们被充满，

2. To grow in life is to grow into the Head, Christ, and to have Christ increase in us in all things until we attain to a full-grown man—4:15, 13.

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

Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

3. The Body builds itself up by growing; growth equals building—v. 16

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

C. The building up of the church as the house of Jehovah, the Father's house, is the issue of Christ making His home in our hearts—3:17a:

Eph 3:17a That Christ may make His home in your hearts through faith, …

1. In order for the Lord's word in Matthew 16:18 concerning the building up of the church to be fulfilled, we must allow Christ to make His home in our hearts, possessing, occupying, and saturating our inner being; this is the way to build up the church as the house of Jehovah, the Father's house.

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

2. The more Christ occupies our inner being, the more we will be able to be built up with others to become the corporate expression of the Triune God—Eph. 3:17-21.

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

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

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

成为神一切的丰满。

弗 3:20 然而神能照著运行在我们里面的大能，极其充盈的成就一切，超过我们所求所想的；

弗 3:21 愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。

四 召会作为耶和华的殿，父的家，乃是藉著父和子同著内住於蒙救赎之选民的那灵，不断的眷临蒙救赎的选民而得以建造起来，成为终极完成之三一神与蒙祂救赎的选民相互的居所—约十四 23，十五 4 上：

约 14:23 耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。

约 15:4 上你们要住在我里面，我也住在你们里面。…

1 父和子都来眷临我们，在我们里面作建造的工作，安排住处，这住处乃是三一神与我们相互居住的地方—十四 2，23。

约 14:2 在我父的家里，有许多住处；若是没有，我早已告诉你们了；我去是为你们豫备地方。

约 14:23 耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。

2 父的家就是这样藉著三一神不断的眷临而得以建造起来。

五 召会作为耶和华的殿，父的家，得以建造，乃是藉著实行合乎圣经的聚会与事奉之路—弗四 11～16，林前十四 24～26，31，该一 8，14：

弗 4:11 祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，

弗 4:12 为要成全圣徒，目的是为著职事的工作，为著

unto all the fullness of God.

Eph 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

D. The building up of the church as the house of Jehovah, the Father's house, is by the constant visitation to the redeemed elect of the Father and the Son with the Spirit who indwells the redeemed elect to be the mutual dwelling place of the consummated Triune God and His redeemed people—John 14:23; 15:4a:

John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

John 15:4a Abide in Me and I in you. …

1. The Father and the Son come to visit us to do a building work in us, making an abode that will be a mutual dwelling place for the Triune God and for us—14:2, 23.

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.

John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

2. This is the building up of the Father's house through the constant visitation of the Triune God.

E. The church as the house of Jehovah, the Father's house, is built up through the practice of the scriptural way to meet and to serve—Eph. 4:11-16; 1 Cor. 14:24-26, 31; Hag. 1:8, 14:

Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,

Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

建造基督的身体，

弗 4:13 直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量，

弗 4:14 使我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在於人的欺骗手法，在於将人引入错谬系统的诡诈作为；

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

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

林前 14:24 但若众人都申言，有不信的，或是不通方言的人进来，他就被众人劝服，被众人审明了；

林前 14:25 他心里的隐情显露出来，就必面伏於地敬拜神，宣告说，神真是在你们中间了。

林前 14:26 弟兄们，这却怎麽样？每逢你们聚在一起的时候，各人或有诗歌，或有教训，或有启示，或有方言，或有翻出来的话，凡事都当为建造。

林前 14:31 因为你们都能一个一个的申言，为要使众人有学习，使众人得勉励。

该 1:8 你们要上山取木料，建造这殿；我就因此喜乐，且得荣耀；这是耶和华说的。

该 1:14 耶和华激动撒拉铁的儿子犹大省长所罗巴伯的灵，和约撒答的儿子大祭司约书亚的灵，并一切馀剩之百姓的灵；他们就来，在万军之耶和华他们神的殿作工。

Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

Eph 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,

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

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

1 Cor 14:24 But if all prophesy and some unbeliever or unlearned person enters, he is convicted by all, he is examined by all;

1 Cor 14:25 The secrets of his heart become manifest; and so falling on his face, he will worship God, declaring that indeed God is among you.

1 Cor 14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

1 Cor 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.

Hag 1:8 Go up to the mountain and bring wood and build the house, and I will take pleasure in it and will be glorified, says Jehovah.

Hag 1:14 And Jehovah stirred up the spirit of Zerubbabel the son of Shealtiel, the governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of Jehovah of hosts their God,

1 合乎圣经的聚会与事奉之路，是要废除圣品阶级和平信徒制度，并发展基督生机身体一切肢体的恩赐、功用和性能—太二十 25 ～ 28，罗十二 4 ～ 6。

太 20:25 於是耶稣叫了他们来，说，你们知道外邦人有君王为主治理他们，也有大臣操权管辖他们。

太 20:26 但你们中间不是这样；反倒你们中间无论谁想要为大，就必作你们的仆役；

太 20:27 你们中间无论谁想要为首，就必作你们的奴仆。

太 20:28 正如人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。

罗 12:4 正如我们一个身体上有好些肢体，但肢体不都有一样的功用；

罗 12:5 我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。

罗 12:6 照著所赐给我们的恩典，我们得了不同的恩赐：或申言，就当照著信心的程度申言；

2 藉著实行合乎圣经的聚会与事奉之路，主正在恢复福音祭司的职分，（罗十五 16，）恢复对基督身体一般肢体的成全，使他们成为基督身体上活的、主动的、尽功用的肢体，（弗四 12，16，来十 24 ～ 25，）并恢复召会彼此互相的申言聚会，使基督的身体得著建造。（林前十四 4 下，24 上，26，31。）

罗 15:16 使我为外邦人作基督耶稣的仆役，作神福音勤奋的祭司，叫所献上的外邦人，在圣灵里得以圣别，可蒙悦纳。

弗 4:12 为要成全圣徒，目的是为著职事的工作，为著建造基督的身体，

弗 4:16 本於祂，全身藉著每一丰富供应的节，并藉著每一部分依其度量而有的功用，得以联络在一起，

1. The scriptural way to meet and to serve is for the annulling of the clergy-laity system and the developing of the gifts, functions, and capacity of all the members of the organic Body of Christ—Matt. 20:25-28; Rom. 12:4-6.

Matt 20:25 But Jesus called them to Him and said, You know that the rulers of the Gentiles lord it over them, and the great exercise authority over them.

Matt 20:26 It shall not be so among you; but whoever wants to become great among you shall be your servant,

Matt 20:27 And whoever wants to be first among you shall be your slave;

Matt 20:28 Just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.

Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,

Rom 12:5 So we who are many are one body in Christ, and individually members one of another.

Rom 12:6 And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith;

2. Through the practice of the scriptural way to meet and to serve, the Lord is recovering the priesthood of the gospel (15:16), the perfecting of the common members of the Body of Christ to make them living, active, functioning members of the Body (Eph. 4:12, 16; Heb. 10:24-25), and the church meetings in mutuality with prophesying for the building up of the Body of Christ (1 Cor. 14:4b, 24a, 26, 31).

Rom 15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation

并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。

来 10:24 且当彼此相顾，激发爱心，勉励行善；

来 10:25 不可放弃我们自己的聚集，好像有些人习惯了一样，倒要彼此劝勉；既看见那日子临近，就更当如此。

林前 14:4 下 …但那申言的，乃是建造召会。

林前 14:24 上但若众人都申言，有不信的，或是不通方言的人进来，他就被众人劝服，被众人审明了；

林前 14:26 弟兄们，这却怎麽样？每逢你们聚在一起的时候，各人或有诗歌，或有教训，或有启示，或有方言，或有翻出来的话，凡事都当为建造。

林前 14:31 因为你们都能一个一个的申言，为要使众人有学习，使众人得勉励。

肆 『我必震动万国，万国所羡慕的必来到』—该二 7 上：

一 这是指基督，祂是万国所羡慕的—玛三 1 下。

玛 3:1 下 …立约的使者，就是你们所羡慕的，快要来到。

二 基督是万国所羡慕的，祂的来临在於神的子民从巴比伦的被掳中归回，并恢复神殿的建造—提前三 15，彼前二 5。

提前 3:15 倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。

彼前 2:5 也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，藉著耶稣基督献上神所悦纳的属灵祭物。

in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Heb 10:24 And let us consider one another so as to incite one another to love and good works,

Heb 10:25 Not abandoning our own assembling together, as the custom with some is, but exhorting one another; and so much the more as you see the day drawing near.

1 Cor 14:4b … but he who prophesies builds up the church.

1 Cor 14:24a But if all prophesy and some unbeliever or unlearned person enters, he is convicted by all, …

1 Cor 14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

1 Cor 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.

IV. "I will shake all the nations, and the Desire of all the nations will come"—Hag. 2:7a:

A. This refers to Christ, who is the Desire of all the nations—Mal. 3:1b.

Mal 3:1b … And the Angel of the covenant, whom you desire, He will come, says Jehovah of hosts.

B. The coming of Christ as the Desire of all the nations depends on the return of God's people from their captivity in Babylon and the recovery of the building of God's house—1 Tim. 3:15; 1 Pet. 2:5.

1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

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.

三 召会惟有照著主的心意建造为神的家和基督的身体，才能成为进入国度时代的踏脚石；因此，为了祂再来的缘故，主需要召会被建造起来—太十六 18～19，27～28。

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

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

太 16:27 因为人子要在祂父的荣耀里，同著众天使来临，那时祂要照各人的行为报应各人。

太 16:28 我实在告诉你们，站在这里的，有人还没有尝到死味，必看见人子在祂的国里来临。

伍 『我必使这殿满了荣耀；…这殿後来的荣耀，必大过先前的荣耀』—该二 7 下，9 上：

该 2:7 下 …我必使这殿满了荣耀；这是万军之耶和华说的。

该 2:9 上这殿後来的荣耀，必大过先前的荣耀，这是万军之耶和华说的；…

一 神的荣耀乃是在神的建造里，就是在耶和华的殿中—出四十 34～35，王上八 10～11，代下三 1，五 1～2，13～14，弗三 21，启二一 10～11。

出 40:34 当时，云彩遮盖会幕，耶和华的荣光充满了帐幕。

出 40:35 摩西不能进会幕，因为云彩停在其上，并且耶和华的荣光充满了帐幕。

王上 8:10 祭司从圣所出来的时候，有云充满耶和华的殿；

C. Only the church built up as the house of God and the Body of Christ according to the Lord's desire can be the steppingstone into the age of the kingdom; thus, for the sake of His coming back, the Lord needs the church to be built up—Matt. 16:18-19, 27-28.

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

Matt 16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

Matt 16:27 For the Son of Man is to come in the glory of His Father with His angels, and then He will repay each man according to his doings.

Matt 16:28 Truly I say to you, There are some of those standing here who shall by no means taste death until they see the Son of Man coming in His kingdom.

V. "I will fill this house with glory...The latter glory of this house will be greater than the former"—Hag. 2:7b, 9a:

Hag 2:7b … and I will fill this house with glory, says Jehovah of hosts.

Hag 2:9a The latter glory of this house will be greater than the former, says Jehovah of hosts; …

A. The glory of God is in the building of God, the house of Jehovah—Exo. 40:34-35; 1 Kings 8:10-11; 2 Chron. 3:1; 5:1-2, 13-14; Eph. 3:21; Rev. 21:10-11.

Exo 40:34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.

Exo 40:35 And Moses was not able to enter the Tent of Meeting, because the cloud settled on it and the glory of Jehovah filled the tabernacle.

1 Kings 8:10 And when the priests came out of the Holy Place, the cloud filled the house of Jehovah;

王上 8:11 因著那云的缘故，祭司不能站立供职，因为耶和华的荣光充满了耶和华的殿。

代下 3:1 所罗门在耶路撒冷，耶和华向他父亲大卫显现的摩利亚山上，就是耶布斯人阿珥楠的禾场上，大卫所豫备的地方，开工建造耶和华的殿。

代下 5:1 这样，所罗门为耶和华殿所作的一切工完成了。所罗门把他父亲大卫分别为圣之物，就是银子、金子和器具，都带来放在神殿的府库里。

代下 5:2 那时，所罗门将以色列的长老们和各支派的首领，就是以色列人宗族的首领，招聚到耶路撒冷，要把耶和华的约柜从大卫城，就是锡安，运上来。

代下 5:13 吹号的、歌唱的都一齐发声，声合为一，赞美感谢耶和华；他们吹号、敲钹，用各种乐器，扬声赞美耶和华说，耶和华本为善，祂的慈爱永远长存；那时，有云充满那殿，就是耶和华的殿。

代下 5:14 因著那云的缘故，祭司不能站立供职，因为耶和华的荣光充满了神的殿。

弗 3:21 愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。

启 21:10 我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。

启 21:11 城中有神的荣耀；城的光辉如同极贵的宝石，好像碧玉，明如水晶；

二 在神的异象里，以西结看见耶和华的荣耀回到耶和华的殿中，并充满了殿—结四三1～5：

结 43:1 以後，祂带我到一座门，就是朝东的门。

1 Kings 8:11 And the priests were not able to stand and minister because of the cloud, for the glory of Jehovah filled the house of Jehovah.

2 Chron 3:1 And Solomon began to build the house of Jehovah in Jerusalem on Mount Moriah, where He had appeared to David his father, at the place that David prepared, on the threshing floor of Ornan the Jebusite.

2 Chron 5:1 Thus all the work that Solomon did for the house of Jehovah was finished. And Solomon brought in the things that David his father had sanctified, even the silver and the gold and all the vessels, and he put them in the treasuries of the house of God.

2 Chron 5:2 Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers' houses of the children of Israel, to Jerusalem in order to bring up the Ark of the Covenant of Jehovah from the city of David, which is Zion.

2 Chron 5:13 And when the trumpeters and the singers were one to make themselves heard with one voice in praising and in giving thanks to Jehovah, and when they lifted up their voice with trumpets and with cymbals and with musical instruments in praise to Jehovah, saying, For He is good, for His lovingkindness is forever; then the house, the house of Jehovah, was filled with a cloud.

2 Chron 5:14 And the priests were not able to stand and minister because of the cloud, for the glory of Jehovah filled the house of God.

Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

B. In a vision of God, Ezekiel saw the glory of Jehovah return to the house of Jehovah and fill the house—Ezek. 43:1-5:

Ezek 43:1 Then He brought me to the gate, that is, the gate that faces toward the east.

结 43:2 以色列神的荣光从东方的路而来，祂的声音如同多水的声音，地就因祂的荣耀发光。

Ezek 43:2 And the glory of the God of Israel was there, coming from the way of the east, and His voice was like the sound of many waters, and the earth was illuminated with His glory.

结 43:3 其状如同我所见过的异象，就是如同祂来灭城时我所见的异象；那异象如同我在迦巴鲁河边所见的异象；我就面伏於地。

Ezek 43:3 And it was like the appearance of the vision which I saw, that is, like the vision that I had seen when I came to destroy the city; and the visions were like the vision that I had seen by the river Chebar. And I fell on my face.

结 43:4 耶和华的荣光从朝东的门进入殿中。

Ezek 43:4 And the glory of Jehovah came into the house through the gate which faced toward the east.

结 43:5 灵将我举起，带入内院；正当那时，耶和华的荣光充满了殿。

Ezek 43:5 And the Spirit took me up and brought me into the inner court, and just then the glory of Jehovah filled the house.

1 耶和华的荣耀回到殿中，因为殿的建造完成了—2，5节。

1. The glory of Jehovah returned to the house because the building of the house was completed—vv. 2, 5.

结 43:2 以色列神的荣光从东方的路而来，祂的声音如同多水的声音，地就因祂的荣耀发光。

Ezek 43:2 And the glory of the God of Israel was there, coming from the way of the east, and His voice was like the sound of many waters, and the earth was illuminated with His glory.

结 43:5 灵将我举起，带入内院；正当那时，耶和华的荣光充满了殿。

Ezek 43:5 And the Spirit took me up and brought me into the inner court, and just then the glory of Jehovah filled the house.

2 这指明若要让荣耀的神住在召会中，召会就必须建造起来，成为神的居所—弗二21～22，三14～21。

2. This indicates that in order for the God of glory to dwell in the church, the church must be built up to become the dwelling place of God—Eph. 2:21-22; 3:14-21.

弗 2:21 在祂里面，全房联结一起，长成在主里的圣殿；

Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

弗 2:22 你们也在祂里面同被建造，成为神在灵里的居所。

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

弗 3:14 因这缘故，我向父屈膝，

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

弗 3:15 在诸天里以及在地上的各家族，都是从祂得名，

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

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

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

弗 3:17 使基督藉著信，安家在你们心里，叫你们在爱里生根立基，

弗 3:18 使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深，

弗 3:19 并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。

弗 3:20 然而神能照著运行在我们里面的大能，极其充盈的成就一切，超过我们所求所想的；

弗 3:21 愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。

三 在召会生活中，我们该有的第一个考虑乃是主的荣耀；在召会生活中的决定，首要的必须是照著主的荣耀—林前十31，弗三21，腓四20，彼前四11。

林前 10:31 所以你们或吃、或喝、或作甚麼事，一切都要为荣耀神而行。

弗 3:21 愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。

腓 4:20 愿荣耀归与我们的神与父，直到永永远远。阿们。

彼前 4:11 若有人讲论，要讲神的谕言；若有人服事，要按著神所供应的力量服事，叫神可以在凡事上藉著耶稣基督得荣耀。愿荣耀权能归与祂，直到永永远远。阿们。

四 我们在召会生活的经历中需要往前，使我们可以经历神居所中的荣耀—约十七22，弗三21。

约 17:22 你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一一样。

弗 3:21 愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。

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

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

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

Eph 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

C. In the church life the first consideration that we should have is the Lord's glory; the decisions in the church life must be made primarily according to the Lord's glory—1 Cor. 10:31; Eph. 3:21; Phil. 4:20; 1 Pet. 4:11.

1 Cor 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.

Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

Phil 4:20 Now to our God and Father be the glory forever and ever. Amen.

1 Pet 4:11 If anyone speaks, as speaking oracles of God; if anyone ministers, as ministering out of the strength which God supplies; that in all things God may be glorified through Jesus Christ, to whom is the glory and the might forever and ever. Amen.

D. In our experience of the church life, we need to advance so that we may experience the glory in God's dwelling place—John 17:22; Eph. 3:21.

John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;

Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

二〇一二年夏季训练

小申言者书结晶读经

第十一篇

为著主第二次来临和世代的终结，经历玛拉基书里医治的基督

读经：玛三 1～3，10，14，四 2

纲　目

玛 3:1 万军之耶和华说，我要差遣我的使者，在我前面豫备道路；你们所寻求的主，必忽然来到祂的殿；立约的使者，就是你们所羡慕的，快要来到。

玛 3:2 祂来的日子，谁能当得起呢？祂显现的时候，谁能立得住呢？因为祂如炼金之人的火，如漂布之人的硷。

玛 3:3 祂必坐下如炼净银子的，必洁净利未人，熬炼他们像金银一样，他们就必在公义中献供物给耶和华。

玛 3:10 万军之耶和华说，你们要将当纳的十分之一，全然送入仓库，使我家有粮，以此试试我，是否为你们敞开天上的窗户，倾福与你们，甚至无处可容。

玛 3:14 你们说，事奉神是徒然的；遵守神所吩咐的，在万军之耶和华面前哀痛而行，有甚麽益处呢？

玛 4:2 但向你们敬畏我名的人，必有公义的日头升起，其翅膀有医治之能；你们必如圈里的肥牛犊出来跳跃。

壹　我们必须看见基督第二次来临和这世代终结的兆头—太二四 3，14～15，路二一 28～36：

2012 Summer Training

Crystallization-Study of the Minor Prophets

Message Eleven

Experiencing the Healing Christ in Malachi for the Lord's Second Coming and the Consummation of the Age

Scripture Reading: Joel 1:4; 3:11; Mal. 3:1-3, 10, 14; 4:2

Outline

Mal 3:1 I am about to send My messenger, and he will clear the way before Me; and suddenly the Lord, whom you seek, will come to His temple. And the Angel of the covenant, whom you desire, He will come, says Jehovah of hosts.

Mal 3:2 And who will endure the day of His coming? And who will stand when He appears? For He is like a refiner's fire and like fullers' soap.

Mal 3:3 And He will sit as a refiner and a purifier of silver, and He will purify the sons of Levi and purge them like gold and like silver, and they will offer to Jehovah a sacrifice in righteousness.

Mal 3:10 Bring the whole tithe to the storehouse that there may be food in My house; and prove Me, if you will, by this, says Jehovah of hosts, whether I will open to you the windows of heaven and pour out blessing for you until there is no room for it.

Mal 3:14 You say, It is vain to serve God; and what profit is it that we have kept His charge and have walked mournfully before Jehovah of hosts?

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

I. We must see the signs of Christ's second coming and of the consummation of the age—Matt. 24:3, 14-15; Luke 21:28-36:

太 24:3 耶稣在橄榄山上坐著，门徒暗暗的到祂跟前来，说，请告诉我们，甚麼时候会有这些事？你的来临和这世代的终结，有甚麼兆头？

太 24:14 这国度的福音要传遍天下，对万民作见证，然後末期才来到。

太 24:15 你们看见那藉著申言者但以理所说，行毁坏的可憎之物站在圣地，（读这经的人需要会意，）

路 21:28 一有这些事，你们就当挺身昂首，因为你们的得赎近了。

路 21:29 耶稣又对他们说了一个比喻：你们看无花果树和各样的树，

路 21:30 它们发芽的时候，你们一看见，自己就知道夏天近了。

路 21:31 照样，你们几时看见这些事发生，也该知道神的国近了。

路 21:32 我实在告诉你们，这一代还没有过去，这一切事都要发生。

路 21:33 天地要过去，但我的话绝不能过去。

路 21:34 你们要小心，恐怕因酗酒、沉醉并今生的思虑，累住你们的心，那日子就如同网罗忽然临到你们，

路 21:35 因为那日子要这样临到全地面上一切居住的人。

路 21:36 但你们要时时儆醒，常常祈求，使你们得胜，能逃避这一切要发生的事，得以站立在人子面前。

Matt 24:3 And as He sat on the Mount of Olives, the disciples came to Him privately, saying, Tell us, When will these things be? And what will be the sign of Your coming and of the consummation of the age?

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

Matt 24:15 Therefore when you see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him who reads understand),

Luke 21:28 And when these things begin to happen, stand erect and lift up your heads, because your redemption is drawing near.

Luke 21:29 And He told them a parable: Look at the fig tree and all the trees.

Luke 21:30 As soon as they sprout leaves, you see it and know of yourselves that the summer is already near.

Luke 21:31 So also you, when you see these things happening, know that the kingdom of God is near.

Luke 21:32 Truly I tell you that this generation shall by no means pass away until all things happen.

Luke 21:33 Heaven and earth shall pass away, but My words shall by no means pass away.

Luke 21:34 But take heed to yourselves lest perhaps your hearts be weighed down with debauchery and drunkenness and the anxieties of life, and that day come upon you suddenly as a snare.

Luke 21:35 For it will come in upon all those dwelling on the face of all the earth.

Luke 21:36 But be watchful at every time, beseeching that you would prevail to escape all these things which are about to happen and stand before the Son of Man.

一 主豫言，在今世终结，敌基督与以色列立七年盟约之前，以色列国要复兴—太二一19，二四32～35，但九27。

A. The Lord prophesied that before Antichrist makes the covenant of seven years with the nation of Israel at the consummation of the present age, the nation of Israel would be restored—Matt. 21:19; 24:32-35; Dan. 9:27.

太 21:19 看见路旁一棵无花果树，就走到跟前，在树上找不著甚麽，不过有叶子；就对树说，你不再结果子，直到永远。那无花果树就立刻枯乾了。

Matt 21:19 And seeing a fig tree on the way, He came to it and found nothing on it except leaves only. And He said to it, May there no longer be fruit from you forever! And the fig tree was instantly dried up.

太 24:32 但是你们可以从无花果树学个比方：当树枝发嫩长叶的时候，你们就知道夏天近了；

Matt 24:32 But learn the parable from the fig tree: As soon as its branch has become tender and puts forth its leaves, you know that the summer is near.

太 24:33 照样，你们几时看见这一切的事，也该知道那夏天近了，正在门口了。

Matt 24:33 So also you, when you see all these things, know that it is near, at the doors.

太 24:34 我实在告诉你们，这一代还没有过去，这一切事都要发生。

Matt 24:34 Truly I say to you that this generation shall by no means pass away until all these things happen.

太 24:35 天地要过去，但我的话绝不能过去。

Matt 24:35 Heaven and earth will pass away, but My words shall by no means pass away.

但 9:27 他必与许多人坚定一个七的盟约；到一七之半，他必使祭祀和供献止息，并且以那造成荒凉者的可憎之物代替祭祀和供献，直到所定之完全的毁坏倾倒在那造成荒凉者的身上。

Dan 9:27 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 the oblation to cease and will replace the sacrifice and the oblation with abominations of the desolator, even until the complete destruction that has been determined is poured out upon the desolator.

二 在三年半之久的大灾难开始时，敌基督要破坏他与以色列所立的盟约，并且他的偶像要立在神的殿中；这指明圣殿必须在主回来之前重建—27节，帖後二3～4。

B. Antichrist will break his covenant with Israel, and his idol will be set up in the temple of God at the beginning of the great tribulation, which will last for three and a half years; this indicates that the temple must be rebuilt before the Lord comes back—v. 27; 2 Thes. 2:3-4.

但 9:27 他必与许多人坚定一个七的盟约；到一七之半，他必使祭祀和供献止息，并且以那造成荒凉者的可憎之物代替祭祀和供献，直到所定之完全的毁坏倾倒在那造成荒凉者的身上。

Dan 9:27 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 the oblation to cease and will replace the sacrifice and the oblation with abominations of the desolator, even until the complete destruction that has been determined is poured out upon the desolator.

帖後 2:3 不要让任何人用任何方法诱骗你们；因为那日子以前，必有背道的事先来，并有那不法的人，就是灭亡之子，显露出来；

2 Thes 2:3 Let no one deceive you in any way, because it will not come unless the apostasy comes first and the man of lawlessness is revealed, the son of perdition,

帖後 2:4 他是那敌对、且高抬自己超过一切称为神，或受人敬拜者的，甚至坐在神的殿里，展示自己，说他就是神。

三 在大灾难以前，国度的福音要传遍整个居人之地，并且得胜者要被提，留下尚未成熟的大体信徒，在地上经过大灾难—太二四14～15，40～41，启十二5，十四1，4。

太 24:14 这国度的福音要传遍天下，对万民作见证，然後末期才来到。

太 24:15 你们看见那藉著申言者但以理所说，行毁坏的可憎之物站在圣地，（读这经的人需要会意，）

太 24:40 那时，两个人在田里，取去一个，撇下一个。

太 24:41 两个女人在磨坊推磨，取去一个，撇下一个。

启 12:5 妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和祂的宝座那里去了。

启 14:1 我又观看，看哪，羔羊站在锡安山上，同祂还有十四万四千人，额上都写著祂的名，和祂父的名。

启 14:4 这些人未曾与妇女在一起受到玷污，他们原是童身。羔羊无论往那里去，他们都跟随祂。他们是从人间买来的，作初熟的果子归与神和羔羊；

四 不法的奥秘今天在列国和人类社会中运行，这不法要总结於那不法的人，就是敌基督—帖後二3～10：

帖後 2:3 不要让任何人用任何方法诱骗你们；因为那日子以前，必有背道的事先来，并有那不法的人，就是灭亡之子，显露出来；

帖後 2:4 他是那敌对、且高抬自己超过一切称为神，

2 Thes 2:4 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.

C. Before the great tribulation the gospel of the kingdom will be preached in the whole inhabited earth, and the overcomers will be raptured, leaving the majority of the believers, those who are not yet mature, on the earth to pass through the great tribulation—Matt. 24:14-15, 40-41; Rev. 12:5; 14:1, 4.

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

Matt 24:15 Therefore when you see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him who reads understand),

Matt 24:40 At that time two men will be in the field; one is taken and one is left.

Matt 24:41 Two women will be grinding at the mill; one is taken and one is left.

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.

Rev 14:1 And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.

Rev 14:4 These are they who have not been defiled with women, for they are virgins. These are they who follow the Lamb wherever He may go. These were purchased from among men as firstfruits to God and to the Lamb.

D. The mystery of lawlessness is working today among the nations and in human society; this lawlessness will culminate in the man of lawlessness, Antichrist—2 Thes. 2:3-10:

2 Thes 2:3 Let no one deceive you in any way, because it will not come unless the apostasy comes first and the man of lawlessness is revealed, the son of perdition,

2 Thes 2:4 Who opposes and exalts himself above all that is called God or an object of

或受人敬拜者的，甚至坐在神的殿里，展示自己，说他就是神。

帖後 2:5 我还在你们那里的时候，曾一再把这些事告诉你们，你们不记得麽？

帖後 2:6 现在你们也知道，那抑制他，使他到了自己的时候，才可以显露出来的是甚麽。

帖後 2:7 因为那不法的奥秘已经发动，只等那现在的抑制者被除去；

帖後 2:8 那时这不法者必显露出来，主耶稣要用祂口中的气除灭他，并用祂来临的显现废掉他。

帖後 2:9 这不法者的来临，是照著撒但的运行，行各样的异能、神迹、和虚谎的奇事，

帖後 2:10 并且在那灭亡的人身上，行各样不义的欺骗；因他们不领受对真理的爱，使他们得救。

1 敌基督的力量将是撒但的力量；敌基督是撒但的化身；敌基督要逼迫并毁灭神的子民—敬畏神的犹太人和信基督的基督徒—但八 24，启十二 17，十三 7。

但 8:24 他的力量必强大，却不是因自己的力量，他必行非常的毁灭，并且行事顺利；又必毁灭有能力者和圣民。

启 12:17 龙向妇人发怒，去与她其馀的儿女争战，这些儿女就是那守神诫命，和持守耶稣见证的。

启 13:7 又给兽允许与圣徒争战，并且胜过他们，也给它权柄制伏各支派、各民族、各方言、各邦国。

2 敌基督必折磨至高者的圣民；在主来以前的日子，必有大欺骗和迷惑人的事起来，所以我们必须在主里并同著主坚持这最後的片时—但七 25，提後三 1，可六 45 ～ 52。

worship, so that he sits in the temple of God, setting himself forth, saying that he is God.

2 Thes 2:5 Do you not remember that while I was still with you, I said these things to you?

2 Thes 2:6 And now you know that which restrains, so that he might be revealed in his own time.

2 Thes 2:7 For it is the mystery of lawlessness that is now operating, but only until the one now restraining goes out of the way.

2 Thes 2:8 And then the lawless one will be revealed (whom the Lord Jesus will slay by the breath of His mouth and bring to nothing by the manifestation of His coming),

2 Thes 2:9 The coming of whom is according to Satan's operation in all power and signs and wonders of a lie

2 Thes 2:10 And in all deceit of unrighteousness among those who are perishing, because they did not receive the love of the truth that they might be saved.

1. Antichrist's power will be the power of Satan; Antichrist is the embodiment of Satan; Antichrist will persecute and destroy the people of God—both the God-fearing Jews and the Christ-believing Christians—Dan. 8:24; Rev. 12:17; 13:7.

Dan 8:24 And his power will be mighty, but not by his own power. / And he will destroy in an extraordinary manner / And will prosper and take action. / He will destroy mighty men / And the holy people.

Rev 12:17 And the dragon became angry with the woman and went away to make war with the rest of her seed, who keep the commandments of God and have the testimony of Jesus.

Rev 13:7 And permission was given to him to make war with the saints and to overcome them; and authority was given to him over every tribe and people and tongue and nation.

2. Antichrist will wear out the saints of the Most High; in the days before the Lord's coming, there will be great deceit and delusion, so we must persevere in and with the Lord in this final hour—Dan. 7:25; 2 Tim. 3:1; Mark 6:45-52.

但 7:25 他必向至高者说顶撞的话，并折磨至高者的圣民；他想要改变节期和律法；圣民必交付在他手中一年、二年、半年。

Dan 7:25 And he will speak things against the Most High and wear out the saints of the Most High; and his intention will be to change the times and the law; and they will be given into his hand for a time and times and half a time.

提後 3:1 但你要知道，末後的日子必有艰难的时期来到；

2 Tim 3:1 But know this, that in the last days difficult times will come.

可 6:45 耶稣随即催门徒上船，先到对岸伯赛大去，等祂解散群众。

Mark 6:45 And immediately He compelled His disciples to step into the boat and go before to the other side, toward Bethsaida, while He sent the crowd away.

可 6:46 祂既辞别了他们，就往山上去祷告。

Mark 6:46 And after He said farewell to them, He went away to the mountain to pray.

可 6:47 到了晚上，船在海中，耶稣独自在岸上，

Mark 6:47 And when evening fell, the boat was in the midst of the sea and He was alone on the land.

可 6:48 看见门徒，因风不顺，摇橹甚苦。夜里约有四更天，祂在海上走向他们，想要走过他们去。

Mark 6:48 And seeing them distressed as they rowed, for the wind was contrary to them, He came toward them about the fourth watch of the night, walking on the sea, and He intended to pass by them.

可 6:49 门徒看见祂在海上走，以为是鬼怪，就喊叫起来；

Mark 6:49 But when they saw Him walking on the sea, they thought that it was a ghost, and they cried out,

可 6:50 因为他们都看见了祂，且甚惊慌。耶稣立即同他们讲话，对他们说，放心，是我，不要怕。

Mark 6:50 For they all saw Him and were startled. But immediately He spoke with them and said to them, Take courage. It is I. Do not be afraid.

可 6:51 於是到他们那里，上了船，风就止住了。他们心里极其惊奇，

Mark 6:51 And He went up unto them into the boat, and the wind ceased. And they were greatly astonished in themselves beyond measure,

可 6:52 因为他们不领悟分饼的事，心里还是顽固。

Mark 6:52 For they did not understand concerning the loaves, but rather their heart was hardened.

3 撒但和敌基督要得著人口（直译，人的魂），作他们在末世活动的凭藉—启十八 11～13，提後三 5，参亚十二 1。

3. Satan and Antichrist want the souls of men to be the instruments for their activities in the last age—Rev. 18:11-13; 2 Tim. 3:5; cf. Zech. 12:1.

启 18:11 地上的商人也都为她哭泣悲哀，因为没有人再买他们的货物了。

Rev 18:11 And the merchants of the earth weep and mourn over her because no one buys their cargo anymore:

启 18:12 这货物就是金、银、宝石、珍珠、细麻布、紫色料、丝绸、朱红色料、各样香木、各样象牙器具、各样极宝贵的木器、铜器、铁器、大理石器具、

Rev 18:12 Cargo of gold and silver and precious stone and pearls and fine linen and purple and silk and scarlet, and every kind of thyine wood, and every vessel of ivory, and every vessel of most precious wood and brass and iron and marble,

启 18:13 并肉桂、荳蔻、香料、香膏、乳香、酒、油、细面、麦子、牲口、羊、马、车、奴仆、人口。

Rev 18:13 And cinnamon and amomum and incense and ointment and frankincense and wine and oil and fine flour and wheat and cattle and sheep, and cargo of horses and chariots and slaves and souls of men.

提後 3:5 有敬虔的外形，却否认了敬虔的能力；这等人你要躲开。

2 Tim 3:5 Having an outward form of godliness, though denying its power; from these also turn away.

亚 12:1 耶和华论以色列之话语的默示。铺张诸天、建立地基、造人里面之灵的耶和华说，

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,

五 敬虔的奥秘（基督是神在肉体里个别的显现）今天由主的得胜者活出来；他们是神在肉体里团体的显现—提前三16，徒九5。

E. The mystery of godliness (Christ as the individual manifestation of God in the flesh) is being lived out today by the Lord's overcomers, who are the corporate manifestation of God in the flesh—1 Tim. 3:16; Acts 9:5.

提前 3:16 并且，大哉！敬虔的奥秘！这是众所公认的，就是：祂显现於肉体，被称义於灵里，被天使看见，被传於万邦，被信仰於世人中，被接去於荣耀里。

1 Tim 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.

徒 9:5 他说，主阿，你是谁？主说，我就是你所逼迫的耶稣。

Acts 9:5 And he said, Who are You, Lord? And He said, I am Jesus, whom you persecute.

贰 玛拉基书启示，我们作为得胜者，需要为著基督的第二次来临，经历医治的基督—三1～3，四2：

II. The book of Malachi reveals that as overcomers we need to experience the healing Christ for His second coming—3:1-3; 4:2:

玛 3:1 万军之耶和华说，我要差遣我的使者，在我前面豫备道路；你们所寻求的主，必忽然来到祂的殿；立约的使者，就是你们所羡慕的，快要来到。

Mal 3:1 I am about to send My messenger, and he will clear the way before Me; and suddenly the Lord, whom you seek, will come to His temple. And the Angel of the covenant, whom you desire, He will come, says Jehovah of hosts.

玛 3:2 祂来的日子，谁能当得起呢？祂显现的时候，谁能立得住呢？因为祂如炼金之人的火，如漂布之人的硷。

Mal 3:2 And who will endure the day of His coming? And who will stand when He appears? For He is like a refiner's fire and like fullers' soap.

玛 3:3 祂必坐下如炼净银子的，必洁净利未人，熬炼他们像金银一样，他们就必在公义中献供物给耶和华。

Mal 3:3 And He will sit as a refiner and a purifier of silver, and He will purify the sons of Levi and purge them like gold and like silver, and they will offer to Jehovah a sacrifice in righteousness.

玛 4:2 但向你们敬畏我名的人，必有公义的日头升起，其翅膀有医治之能；你们必如圈里的肥牛犊出来跳跃。

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

一 玛拉基在尼希米的时候申言；那时祭司和神的馀民都落在自欺（就是著迷）的黑暗里——一6～7，约壹一8，徒九1～2，约十六2，参腓三3：

玛 1:6 藐视我名的祭司阿，万军之耶和华对你们说，儿子尊敬父亲，仆人敬畏主人。我既为父亲，我该受的尊敬在那里呢？我既为主人，我该得的敬畏在那里呢？你们却说，我们在何事上藐视你的名呢？

玛 1:7 你们将污秽的食物献在我的坛上，且说，我们在何事上污秽你呢？你们竟说，耶和华的桌子是可藐视的。

约壹 1:8 我们若说自己没有罪，便是自欺，真理就不在我们里面了。

徒 9:1 扫罗仍然向主的门徒，口吐威吓凶杀的话。他来到大祭司跟前，

徒 9:2 向他求文书给大马色的各会堂，若是找著这道路上的人，无论男女，都可以捆绑带到耶路撒冷。

约 16:2 人要把你们赶出会堂；并且时候将到，凡杀你们的，就以为是事奉神。

腓 3:3 真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不信靠肉体的。

1 一个著迷之人的症状是，他所想所作的完全是错的，却以为并相信自己完全是对的。

2 玛拉基书给我们看见，在撒但黑暗的权势之下，神自欺的百姓堕落的情形——2，6～7，二13～14，17，三7～8，13～15，西一12～13，参徒二六18。

玛 1:2 耶和华说，我爱了你们；你们却说，你在何事上爱了我们呢？耶和华说，以扫不是雅各的哥哥麽？我却爱雅各，

A. Malachi prophesied at the time of Nehemiah; at that time the priests and the remnant of God's people were in the darkness of self-deception, which is obsession—1:6-7; 1 John 1:8; Acts 9:1-2; John 16:2; cf. Phil. 3:3:

Mal 1:6 A son honors his father, and a servant his lord. Therefore if I am a Father, where is My honor? And if I am the Lord, where is My fear? says Jehovah of hosts to you, O priests who despise My name. But you say, How have we despised Your name?

Mal 1:7 You offer defiled food upon My altar. And you say, How have we defiled You? In that you say, The table of Jehovah is despicable.

1 John 1:8 If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us.

Acts 9:1 But Saul, still breathing threatening and murder against the disciples of the Lord, went to the high priest

Acts 9:2 And asked for letters from him to Damascus for the synagogues, so that if he found any who were of the Way, both men and women, he might bring them bound to Jerusalem.

John 16:2 They will put you out of the synagogues; but an hour is coming for everyone who kills you to think that he is offering service to God.

Phil 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,

1. The symptom of a person who is obsessed is that what he thinks and does is totally wrong, and yet he thinks and believes that he is totally right.

2. Malachi shows us the degraded condition of God's self-deceived people, who were under Satan's authority of darkness—1:2, 6-7; 2:13-14, 17; 3:7-8, 13-15; Col. 1:12-13; cf. Acts 26:18.

Mal 1:2 I have loved you, says Jehovah; but you say, How have You loved us? Was not Esau Jacob's brother, declares Jehovah? Yet I loved Jacob;

玛 1:6 藐视我名的祭司阿，万军之耶和华对你们说，儿子尊敬父亲，仆人敬畏主人。我既为父亲，我该受的尊敬在那里呢？我既为主人，我该得的敬畏在那里呢？你们却说，我们在何事上藐视你的名呢？

Mal 1:6 A son honors his father, and a servant his lord. Therefore if I am a Father, where is My honor? And if I am the Lord, where is My fear? says Jehovah of hosts to you, O priests who despise My name. But you say, How have we despised Your name?

玛 1:7 你们将污秽的食物献在我的坛上，且说，我们在何事上污秽你呢？你们竟说，耶和华的桌子是可藐视的。

Mal 1:7 You offer defiled food upon My altar. And you say, How have we defiled You? In that you say, The table of Jehovah is despicable.

玛 2:13 你们又行了一件这样的事，使眼泪，使哭泣和叹息遮盖耶和华的祭坛，以致耶和华不再垂看那供物，也不乐意从你们手中收纳。

Mal 2:13 And this second thing you do: You cover the altar of Jehovah with tears, with weeping and sighing, so that He no longer regards the sacrifice or receives it with pleasure from your hand.

玛 2:14 你们还说，这是为甚麼呢？因耶和华在你和你幼年所娶的妻子中间作证人；她虽是你的伴侣，又是你盟约的妻子，你却以诡诈待她。

Mal 2:14 Yet you say, For what reason? Because Jehovah has been the witness between you and the wife of your youth, to whom you have been treacherous; yet she is your companion and your wife of covenant.

玛 2:17 你们用言语使耶和华厌烦；你们还说，我们在何事上使祂厌烦呢？因为你们说，凡行恶的，耶和华眼看为善，并且祂喜悦他们；或说，公平的神在那里呢？

Mal 2:17 You have wearied Jehovah with your words; but you say, How have we wearied Him? By saying, Everyone who does evil is good in the sight of Jehovah, and He delights in them; or, Where is the God of justice?

玛 3:7 万军之耶和华说，从你们列祖的日子以来，你们常常偏离我的律例而不遵守。现在你们要转向我，我就转向你们；你们却问说，我们如何转向呢？

Mal 3:7 From the days of your fathers you have turned aside from My statutes and have not kept them. Return to Me, and I will return to you, says Jehovah of hosts. But you say, How shall we return?

玛 3:8 人岂可夺取神之物呢？你们竟夺取我的物，你们却说，我们在何事上夺取你的物呢？你们夺取了当纳的十分之一，和当献的供物。

Mal 3:8 Will a man rob God? Yet you have robbed Me. But you say, How have we robbed You? In tithes and offerings.

玛 3:13 耶和华说，你们用话语顶撞我；你们还说，我们用甚麼话顶撞了你呢？

Mal 3:13 Your words have been strongly against Me, says Jehovah; but you say, What have we spoken against You?

玛 3:14 你们说，事奉神是徒然的；遵守神所吩咐的，在万军之耶和华面前哀痛而行，有甚麼益处呢？

Mal 3:14 You say, It is vain to serve God; and what profit is it that we have kept His charge and have walked mournfully before Jehovah of hosts?

玛 3:15 如今我们称狂傲的人为有福；行恶的人非但得建立，并且虽然试探神，却得以逃罪。

Mal 3:15 And now we call the arrogant blessed; not only have those who act wickedly been built up, but they also try God and escape.

西 1:12 感谢父，叫你们彀资格在光中同得所分给众圣徒的分；

西 1:13 祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里；

徒 26:18 我差你到他们那里去，叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得著基业。

3 以色列人敬拜并事奉神，但他们却是在自欺里哀痛的敬拜并事奉；他们被要求作这些事，一点也不喜乐—玛三 13 ～ 14。

玛 3:13 耶和华说，你们用话语顶撞我；你们还说，我们用甚麽话顶撞了你呢？

玛 3:14 你们说，事奉神是徒然的；遵守神所吩咐的，在万军之耶和华面前哀痛而行，有甚麽益处呢？

4 著迷，自欺，的原因是不爱光倒爱黑暗；（约三 19～20；）骄傲；（俄 3；）不领受对真理的爱；（帖後二 10 ～ 11，箴二三 23；）不寻求从独一之神来的荣耀。（约五 44。）

约 3:19 光来到世上，世人因自己的行为是恶的，不爱光倒爱黑暗，定他们的罪就是在此。

约 3:20 凡作恶的便恨光，并不来就光，恐怕他的行为受责备。

俄 3 你这住在磐石穴中，居所在高处的阿，你因心中狂傲自欺，心里说，谁能将我拉下地去呢？

帖後 2:10 并且在那灭亡的人身上，行各样不义的欺骗；因他们不领受对真理的爱，使他们得救。

帖後 2:11 所以，神就使错谬运行在他们里面，叫他们信从虚谎，

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

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

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

3. The children of Israel worshipped and served God, but in their self-deception they did it mournfully, not at all happy that they were required to do these things—Mal. 3:13-14.

Mal 3:13 Your words have been strongly against Me, says Jehovah; but you say, What have we spoken against You?

Mal 3:14 You say, It is vain to serve God; and what profit is it that we have kept His charge and have walked mournfully before Jehovah of hosts?

4. The reasons for obsession, self-deception, are loving the darkness rather than the light (John 3:19-20), pride, arrogance (Obad. 3), not receiving the love of the truth (2 Thes. 2:10-11; Prov. 23:23), and not seeking the glory that is from the only God (John 5:44).

John 3:19 And this is the condemnation, that the light has come into the world, and men loved the darkness rather than the light, for their works were evil.

John 3:20 For everyone who practices evil hates the light, and does not come to the light, lest his works be reproved.

Oba 3 The arrogance of your heart has beguiled you, / O you who dwell in the clefts of the rock, / Whose habitation is lofty, / Who says in his heart, / Who will bring me down to the ground?

2 Thes 2:10 And in all deceit of unrighteousness among those who are perishing, because they did not receive the love of the truth that they might be saved.

2 Thes 2:11 And because of this God sends to them an operation of error that they might believe the lie,

箴 23:23 你当买真理，不可出卖；要买智慧、训诲和聪明。

Prov 23:23 Buy truth, and do not sell it; / Buy wisdom and instruction and understanding.

约 5:44 你们互相受荣耀，却不寻求从独一之神来的荣耀，怎能信我呢？

John 5:44 How can you believe when you receive glory from one another and do not seek the glory that is from the only God?

5 从著迷，自欺，蒙拯救的路，乃是活在光中，好使我们能看见神所看见的—赛五十 10～11，诗三六 9，约壹一 5，7，9，西一 12。

5. The way to be saved from obsession, self-deception, is to live in the light so that we may see what God sees—Isa. 50:10-11; Psa. 36:9; 1 John 1:5, 7, 9; Col. 1:12.

赛 50:10 你们中间谁敬畏耶和华，听从祂仆人的声音，而行在暗中没有亮光？他当信靠耶和华的名，依赖自己的神。

Isa 50:10 Who among you fears Jehovah; / Who hears the voice of His servant; / Who walks in darkness / And has no light? / Let him trust in the name of Jehovah, / And rely on his God.

赛 50:11 看哪，凡你们点火用火把围绕自己的，可以行在你们火焰的光里，并你们所点的火把中。这是你们从我手里所要得的：你们必躺在悲惨之中。

Isa 50:11 Indeed, all of you who kindle a fire, / Who surround yourselves with firebrands, / Walk into the light of your fire / And into the firebrands which you have lit. / You will have this from My hand: / You will lie down in torment.

诗 36:9 因为在你那里，有生命的源头；在你的光中，我们必得见光。

Psa 36:9 For with You is the fountain of life; / In Your light we see light.

约壹 1:5 神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。

1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

约壹 1:7 但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

约壹 1:9 我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

西 1:12 感谢父，叫你们彀资格在光中同得所分给众圣徒的分；

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

二 医治的基督乃是神的使者，也是从神而来活的信息，如炼金之人的火，如漂布之人的硷，要炼净并洁净神百姓中堕落的馀民—玛三1～3，启一20～二1，摩三7，参路二26，来十一7。

B. The healing Christ is the Messenger of God and the living message from God as a refiner's f ire and as fullers' soap to purify and refine the degraded remnant of God's people—Mal. 3:1-3; Rev. 1:20—2:1; Amos 3:7; cf. Luke 2:26; Heb. 11:7.

玛 3:1 万军之耶和华说，我要差遣我的使者，在我前面豫备道路；你们所寻求的主，必忽然来到祂的殿；立约的使者，就是你们所羡慕的，快要来到。

Mal 3:1 I am about to send My messenger, and he will clear the way before Me; and suddenly the Lord, whom you seek, will come to His temple. And the Angel of the covenant, whom you desire, He will come, says Jehovah of hosts.

玛 3:2 祂来的日子，谁能当得起呢？祂显现的时候，谁能立得住呢？因为祂如炼金之人的火，如漂布之人的硷。

玛 3:3 祂必坐下如炼净银子的，必洁净利未人，熬炼他们像金银一样，他们就必在公义中献供物给耶和华。

启 1:20 论到你所看见在我右手中的七星，和七个金灯台的奥秘，那七星就是七个召会的使者，七灯台就是七个召会。

启 2:1 你要写信给在以弗所的召会的使者，说，那右手中握著七星，在七个金灯台中间行走的，这样说，

摩 3:7 主耶和华若不将秘密启示祂的仆人众申言者，就一无所行。

路 2:26 他受了圣灵的指示，知道自己看见主的基督以前，必不见死。

来 11:7 挪亚因著信，既蒙神指示他未见的事，就为虔敬所动，豫备了一只方舟，使他全家得救，藉此就定了那世界的罪，并且承受了那照著信而得的义。

三 医治的基督乃是立约的使者—玛三1：

玛 3:1 万军之耶和华说，我要差遣我的使者，在我前面豫备道路；你们所寻求的主，必忽然来到祂的殿；立约的使者，就是你们所羡慕的，快要来到。

1 基督这立约的使者必忽然来到，要在以色列人身上执行祂藉著死所立的约—太二六28。

太 26:28 因为这是我立约的血，为多人流出来，使罪得赦。

Mal 3:2 And who will endure the day of His coming? And who will stand when He appears? For He is like a refiner's fire and like fullers' soap.

Mal 3:3 And He will sit as a refiner and a purifier of silver, and He will purify the sons of Levi and purge them like gold and like silver, and they will offer to Jehovah a sacrifice in righteousness.

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.

Rev 2:1 To the messenger of the church in Ephesus write: These things says He who holds the seven stars in His right hand, He who walks in the midst of the seven golden lampstands:

Amos 3:7 Surely the Lord Jehovah will not do anything unless He reveals His secret to His servants the prophets.

Luke 2:26 And it had been divinely communicated to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ.

Heb 11:7 By faith Noah, having been divinely instructed concerning things not yet seen and being moved by pious fear, prepared an ark for the salvation of his house, through which he condemned the world, and became heir of the righteousness which is according to faith.

C. The healing Christ is the Angel of the covenant—Mal. 3:1:

Mal 3:1 I am about to send My messenger, and he will clear the way before Me; and suddenly the Lord, whom you seek, will come to His temple. And the Angel of the covenant, whom you desire, He will come, says Jehovah of hosts.

1. Christ's coming suddenly as the Angel of the covenant will be to execute upon Israel the covenant that He enacted through His death—Matt. 26:28.

Matt 26:28 For this is My blood of the covenant, which is being poured out for many for the forgiveness of sins.

2 基督第一次来临，是作使者、服事者（参来一 14）而来，服事神以成立新约。（可十 45。）

来 1:14 天使岂不都是服役的灵，奉差遣为那些将要承受救恩的人效力麽？

可 10:45 因为人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。

3 当基督在被卖的那一夜设立祂的筵席时，祂立了新约；（路二二 20；）在这约里，神有义务赦免我们的罪，并将祂自己分赐到我们里面作我们的生命、生命的律和一切，好作我们里面的内容，使我们能活祂。（耶三一 31～34，来八 8～12。）

路 22:20 饭後，也照样拿起杯来，说，这杯是用我血所立的新约，这血是为你们流出来的。

耶 31:31 耶和华说，日子将到，我要与以色列家和犹大家，另立新约，

耶 31:32 不像我拉著他们祖宗的手，领他们出埃及地的时候，与他们所立的约；我虽是他们的丈夫，他们却背了我的约；这是耶和华说的。

耶 31:33 耶和华说，那些日子以後，我与以色列家所立的约，乃是这样：我要将我的律法放在他们里面，写在他们心上；我要作他们的神，他们要作我的子民。

耶 31:34 他们各人不再教导自己的邻舍和自己的弟兄，说，你该认识耶和华；因为他们从最小的到至大的，都必认识我，因为我要赦免他们的罪孽，不再记念他们的罪；这是耶和华说的。

来 8:8 但神既找出祂百姓的瑕疵，就说，『看哪，日子将到，主说，我要与以色列家和犹大家，立定新约，

来 8:9 不是照著我拉他们祖宗的手，领他们出埃及地

2. In His first coming Christ came in the way of an Angel, a serving one (cf. Heb. 1:14), to serve God in forming the new testament (Mark 10:45).

Heb 1:14 Are they not all ministering spirits, sent forth for service for the sake of those who are to inherit salvation?

Mark 10:45 For even the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.

3. When Christ established His table on the night in which He was betrayed, He established the new covenant (Luke 22:20), in which God is obligated to forgive our sins and to dispense Himself into our being to be our life, our law of life, and our everything as our inward content so that we may live Him (Jer. 31:31-34; Heb. 8:8-12).

Luke 22:20 And similarly the cup after they had dined, saying, This cup is the new covenant established in My blood, which is being poured out for you.

Jer 31:31 Indeed, days are coming, declares Jehovah, when I will make a new covenant with the house of Israel and with the house of Judah,

Jer 31:32 Not like the covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.

Jer 31:33 But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people.

Jer 31:34 And they will no longer teach, each man his neighbor and each man his brother, saying, Know Jehovah; for all of them will know Me, from the little one among them even to the great one among them, declares Jehovah, for I will forgive their iniquity, and their sin I will remember no more.

Heb 8:8 For finding fault with them He says, "Behold, the days are coming, says the Lord, and I will consummate a new covenant upon the house of Israel and upon the house of Judah,

Heb 8:9 Not according to the covenant which I made with their fathers in the day

的日子，与他们所立的约；因为他们没有恒守我的约，我也不理他们；这是主说的。

来 8:10 主又说，因为这是那些日子以後，我要与以色列家所立的约：我要将我的律法赐在他们心思里，并且将这些律法写在他们心上；我要作他们的神，他们要作我的子民。

来 8:11 他们各人绝不用教导自己同国之民，各人也绝不用教导自己的弟兄，说，你该认识主；因为他们从最小的到至大的，都必认识我；

来 8:12 因为我要宽恕他们的不义，绝不再记念他们的罪。』

when I took them by their hand to lead them out of the land of Egypt, because they did not continue in My covenant, and I disregarded them, says the Lord.

Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.

Heb 8:11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.

Heb 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."

4 基督作为立约的使者，在复活中执行新约，作新约的保证，（七 22，）藉著保证我们的罪已得赦免，并藉著将立约之三一神的丰富分赐到我们里面，就使这约对我们成为实际。

4. As the Angel of the covenant, Christ in resurrection executes the new covenant as its surety (7:22), making it real to us by assuring us that our sins have been forgiven and by dispensing the riches of the covenanted Triune God into us.

来 7:22 祂就成了更美之约的保证。

Heb 7:22 By so much Jesus has also become the surety of a better covenant.

四 医治的基督乃是万国所羡慕的—玛三1，该二7。

D. The healing Christ is the Desire of the nations—Mal. 3:1; Hag. 2:7.

玛 3:1 万军之耶和华说，我要差遣我的使者，在我前面豫备道路；你们所寻求的主，必忽然来到祂的殿；立约的使者，就是你们所羡慕的，快要来到。

Mal 3:1 I am about to send My messenger, and he will clear the way before Me; and suddenly the Lord, whom you seek, will come to His temple. And the Angel of the covenant, whom you desire, He will come, says Jehovah of hosts.

该 2:7 我必震动万国，万国所羡慕的必来到；我必使这殿满了荣耀；这是万军之耶和华说的。

Hag 2:7 And I will shake all the nations, and the Desire of all the nations will come; and I will fill this house with glory, says Jehovah of hosts.

五 医治的基督乃是公义的日头—玛四2，三1～3：

E. The healing Christ is the Sun of righteousness—Mal. 4:2; 3:1-3:

玛 4:2 但向你们敬畏我名的人，必有公义的日头升起，其翅膀有医治之能；你们必如圈里的肥牛犊出来跳跃。

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

玛 3:1 万军之耶和华说，我要差遣我的使者，在我前面豫备道路；你们所寻求的主，必忽然来到祂的殿；立约的使者，就是你们所羡慕的，快要来到。

Mal 3:1 I am about to send My messenger, and he will clear the way before Me; and suddenly the Lord, whom you seek, will come to His temple. And the Angel of the covenant, whom you desire, He will come, says Jehovah of hosts.

玛 3:2 祂来的日子，谁能当得起呢？祂显现的时候，谁能立得住呢？因为祂如炼金之人的火，如漂布之人的硷。

玛 3:3 祂必坐下如炼净银子的，必洁净利未人，熬炼他们像金银一样，他们就必在公义中献供物给耶和华。

1 『日头』这辞指明生命，『公义』这辞指明公平；全地都充满死亡和不公，但有了医治的基督，就有生命和公平—参林後五 4，来六 10。

林後 5:4 因为我们在这帐幕里的人，负重叹息，是因不愿脱下这个，乃愿穿上那个，好叫这必死的被生命吞灭了。

来 6:10 因为神并非不公义，竟忘记你们所作的工，和你们为著祂的名所显出的爱，就是先前供应圣徒，如今还是供应。

2 基督第一次来临，是黑暗时代的旭日；基督第二次来临，要回来在祂的国里作公义的日头—路一 78，玛四 2，参太十七 1～8。

路 1:78 因我们神怜悯的心肠，叫清晨的日光从高天临到我们，

玛 4:2 但向你们敬畏我名的人，必有公义的日头升起，其翅膀有医治之能；你们必如圈里的肥牛犊出来跳跃。

太 17:1 过了六天，耶稣带著彼得、雅各、和雅各的兄弟约翰，暗暗的领他们上了高山，

太 17:2 就在他们面前变了形像，脸面发光如日头，衣服变白如光。

太 17:3 看哪，有摩西和以利亚向他们显现，同耶稣谈话。

太 17:4 彼得对耶稣说，主阿，我们在这里真好；你若愿意，我就在这里搭三座帐棚，一座为你，一座为

Mal 3:2 And who will endure the day of His coming? And who will stand when He appears? For He is like a refiner's fire and like fullers' soap.

Mal 3:3 And He will sit as a refiner and a purifier of silver, and He will purify the sons of Levi and purge them like gold and like silver, and they will offer to Jehovah a sacrifice in righteousness.

1. The word Sun indicates life, and the word righteousness indicates justice; the whole earth is filled with death and injustice, but with the healing Christ we have life and justice—cf. 2 Cor. 5:4; Heb. 6:10.

2 Cor 5:4 For also, we who are in this tabernacle groan, being burdened, in that we do not desire to be unclothed, but clothed upon, that what is mortal may be swallowed up by life.

Heb 6:10 For God is not unrighteous, so as to forget your work and the love which you have shown toward His name in having ministered to the saints and in ministering still.

2. In His first coming Christ was the dawning Sun to the dark age; in His second coming Christ will return as the Sun of righteousness in His kingdom—Luke 1:78; Mal. 4:2; cf. Matt. 17:1-8.

Luke 1:78 Because of the merciful compassions of our God, in which the rising sun will visit us from on high,

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

Matt 17:1 And after six days Jesus took with Him Peter and James and John his brother, and brought them up to a high mountain privately.

Matt 17:2 And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light.

Matt 17:3 And behold, Moses and Elijah appeared to them, conversing with Him.

Matt 17:4 And Peter answered and said to Jesus, Lord, it is good for us to be here; if You are willing, I will make three tents here, one for You and one for Moses and

摩西，一座为以利亚。

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

太 17:6 门徒听见，就面伏於地，极其害怕。

太 17:7 耶稣进前来，摸他们说，起来，不要害怕。

太 17:8 他们举目不见一人，只见耶稣。

3 基督作为公义的日头，其翅膀有医治之能，在生命里医治我们—玛四 2，约一 4 ～ 5，八 12。

玛 4:2 但向你们敬畏我名的人，必有公义的日头升起，其翅膀有医治之能；你们必如圈里的肥牛犊出来跳跃。

约 1:4 生命在祂里面，这生命就是人的光。

约 1:5 光照在黑暗里，黑暗未曾胜过光。

约 8:12 於是耶稣又对众人讲论说，我是世界的光，跟从我的，就绝不在黑暗里行，必要得著生命的光。

4 得医治就是得拯救，得以完全；基督要医治我们，但我们必须给祂自由，让祂用祂的翅膀在我们上面、在我们周围、通过我们、并在我们里面飞翔—玛四 2，箴四 18：

玛 4:2 但向你们敬畏我名的人，必有公义的日头升起，其翅膀有医治之能；你们必如圈里的肥牛犊出来跳跃。

箴 4:18 但义人的途径好像黎明的光，越照越明，直到日午。

a 我们必须看见神对我们的大爱，并保守自己在神的爱中—玛一 1 ～ 2，弗一 4 ～ 5，林後五 14，犹 19 ～ 21，帖後三 5。

玛 1:1 耶和华藉玛拉基传给以色列之话语的默示。

one for Elijah.

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

Matt 17:6 And when the disciples heard this, they fell on their face and were greatly frightened.

Matt 17:7 And Jesus came to them and touched them and said, Arise, and do not be afraid.

Matt 17:8 And when they lifted up their eyes, they saw no one except Jesus Himself alone.

3. As the Sun of righteousness with healing in His wings, Christ heals us in life—Mal. 4:2; John 1:4-5; 8:12.

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

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

John 1:5 And the light shines in the darkness, and the darkness did not overcome it.

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

4. To be healed is to be saved, to be made whole; Christ will heal us, but we must give Him the freedom to use His wings to fly above us, around us, through us, and within us—Mal. 4:2; Prov. 4:18:

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

Prov 4:18 But the path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day.

a. We must see God's great love for us and keep ourselves in the love of God—Mal. 1:1-2; Eph. 1:4-5; 2 Cor. 5:14; Jude 19-21; 2 Thes. 3:5.

Mal 1:1 The burden of the word of Jehovah to Israel through Malachi.

玛 1:2 耶和华说，我爱了你们；你们却说，你在何事上爱了我们呢？耶和华说，以扫不是雅各的哥哥麽？我却爱雅各，

Mal 1:2 I have loved you, says Jehovah; but you say, How have You loved us? Was not Esau Jacob's brother, declares Jehovah? Yet I loved Jacob;

弗 1:4 就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵；

Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

弗 1:5 按著祂意愿所喜悦的，豫定了我们，藉著耶稣基督得儿子的名分，归於祂自己，

Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

林後 5:14 原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了；

2 Cor 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;

犹 19 这就是那些制造分裂，属魂而没有灵的人。

Jude 19 These are those who make divisions, soulish, having no spirit.

犹 20 亲爱的，你们却要在至圣的信仰上建造自己，在圣灵里祷告，

Jude 20 But you, beloved, building up yourselves upon your most holy faith, praying in the Holy Spirit,

犹 21 保守自己在神的爱中，等候我们主耶稣基督的怜悯，以至於永远的生命。

Jude 21 Keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life.

帖後 3:5 愿主修直你们心中的途径，引导你们的心，进入神的爱以爱神，并进入基督的忍耐以忍耐。

2 Thes 3:5 And the Lord direct your hearts into the love of God and into the endurance of Christ.

b 我们必须留意我们的灵，操练我们的灵，不叫那灵忧愁或销灭那灵—玛二 15～16，弗四 30，帖前五 19，罗八 6。

b. We must take heed to our spirit, exercise our spirit, not grieving or quenching the Spirit—Mal. 2:15-16; Eph. 4:30; 1 Thes. 5:19; Rom. 8:6.

玛 2:15 然而神岂不是使二人成为一麽？祂灵的馀裔是属祂的。为何成为一呢？乃是要得著属神的後裔。所以当留意你们的灵，谁也不可以诡诈待自己幼年所娶的妻子。

Mal 2:15 But did He not make them one? And the remnant of the Spirit was His. And why the one? He sought the seed of God. Take heed then to your spirit, and let no one be treacherous to the wife of his youth.

玛 2:16 耶和华以色列的神说，休妻是我所恨恶的，休妻的人是以强暴行事；所以当留意你们的灵，不可行诡诈；这是万军之耶和华说的。

Mal 2:16 For I hate divorce, says Jehovah the God of Israel; and he who does it behaves in violence, says Jehovah of hosts. Take heed then to your spirit, and do not be treacherous.

弗 4:30 并且不要叫神的圣灵忧愁，你们原是在祂里面受了印记，直到得赎的日子。

Eph 4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.

帖前 5:19 不要销灭那灵，

1 Thes 5:19 Do not quench the Spirit;

罗 8:6 因为心思置於肉体，就是死；心思置於灵，乃是生命平安。

Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

c 我们必须尊重并敬畏神，将当纳的十分之一，全然送入仓库，为著顾到召会的需要、推广福音、供给主的仆人、并供应需要的圣徒—玛三 7～12，申十四 22～23，腓一 5，四 15～16，约参 5～8，罗十二 13：

c. We must honor and fear God by bringing the whole tithe into the storehouse for the need of the church, the advancement of the gospel, the supply of the Lord's servants, and the supply of the needy saints—Mal. 3:7-12; Deut. 14:22-23; Phil. 1:5; 4:15-16; 3 John 5-8; Rom. 12:13:

玛 3:7 万军之耶和华说，从你们列祖的日子以来，你们常常偏离我的律例而不遵守。现在你们要转向我，我就转向你们；你们却问说，我们如何转向呢？

Mal 3:7 From the days of your fathers you have turned aside from My statutes and have not kept them. Return to Me, and I will return to you, says Jehovah of hosts. But you say, How shall we return?

玛 3:8 人岂可夺取神之物呢？你们竟夺取我的物，你们却说，我们在何事上夺取你的物呢？你们夺取了当纳的十分之一，和当献的供物。

Mal 3:8 Will a man rob God? Yet you have robbed Me. But you say, How have we robbed You? In tithes and offerings.

玛 3:9 你们为咒诅所咒诅，但你们通国的人，仍夺取我的物。

Mal 3:9 With the curse you are cursed, yet you, even the whole nation, rob Me.

玛 3:10 万军之耶和华说，你们要将当纳的十分之一，全然送入仓库，使我家有粮，以此试试我，是否为你们敞开天上的窗户，倾福与你们，甚至无处可容。

Mal 3:10 Bring the whole tithe to the storehouse that there may be food in My house; and prove Me, if you will, by this, says Jehovah of hosts, whether I will open to you the windows of heaven and pour out blessing for you until there is no room for it.

玛 3:11 万军之耶和华说，我必为你们斥责那吞吃者，他就不毁坏你们地的出产；你们田间的葡萄树在未熟之先，也不掉果子。

Mal 3:11 And I will rebuke the devourer for your sake, and for your sake he will not destroy the fruit of the ground; and for your sake the vine will not lose its fruit in the field, says Jehovah of hosts.

玛 3:12 万军之耶和华说，万国必称你们为有福的，因你们的地必成为喜乐之地。

Mal 3:12 And all the nations will call you blessed, for you will be a land of delight, says Jehovah of hosts.

申 14:22 你每年要把你撒种所产的，就是你田地所出的，十分取一分；

Deut 14:22 You must give a tenth of all the produce of your seed, which the field brings forth, year by year.

申 14:23 要在耶和华你神面前，在祂所选择给祂名居住的地方，吃你五谷、新酒、和新油的十分之一，并牛群羊群中头生的；这样，你可以学习时常敬畏耶和华你的神。

Deut 14:23 And you shall eat before Jehovah your God, in the place where He will choose to cause His name to dwell, the tithe of your grain, of your new wine, and of your fresh oil and the firstborn of your herd and flock, that you may learn to fear Jehovah your God always.

腓 1:5 为了你们从头一天直到如今，在推广福音上所有的交通；

Phil 1:5 For your fellowship unto the furtherance of the gospel from the first day until now,

腓 4:15 腓立比人哪，你们也知道我初传福音，离开马其顿的时候，在授受的账上，除了你们以外，并没有一个召会与我有交通；

Phil 4:15 And you yourselves also know, Philippians, that in the beginning of the gospel, when I went out from Macedonia, no church had fellowship with me in the account of giving and receiving except you only;

腓 4:16 就是我在帖撒罗尼迦，你们也一次两次的，打发人供给我的需用。

Phil 4:16 For even in Thessalonica you sent both once and again to my need.

约参 5 亲爱的，凡你向作客旅之弟兄所行的，都是忠信的；

3 John 5 Beloved, you do faithfully in whatever you have wrought for the brothers, and this for strangers,

约参 6 他们在召会面前见证了你的爱；你照著与神相配的，送他们往前行，就作得好；

3 John 6 Who testified to your love before the church; whom you will do well to send forward in a manner worthy of God;

约参 7 因他们是为那名出外，对於外邦人一无所取。

3 John 7 For on behalf of the Name they went out, taking nothing from the Gentiles.

约参 8 所以我们应该款待、供应这样的人，使我们能成为在真理上的同工。

3 John 8 We therefore ought to support such ones that we may become fellow workers in the truth.

罗 12:13 在圣徒缺乏上要有交通，待客要追寻机会。

Rom 12:13 Contribute to the needs of the saints; pursue hospitality.

参 关於当纳的十分之一这话，虽是在旧约对以色列人说的，按原则说，也适用於新约的信徒—玛三 10，参来七 1～3，太二三 23。

1) Although the word concerning the tithe was spoken to the Israelites in the Old Testament, in principle it applies also to the New Testament believers—Mal. 3:10; cf. Heb. 7:1-3; Matt. 23:23.

玛 3:10 万军之耶和华说，你们要将当纳的十分之一，全然送入仓库，使我家有粮，以此试试我，是否为你们敞开天上的窗户，倾福与你们，甚至无处可容。

Mal 3:10 Bring the whole tithe to the storehouse that there may be food in My house; and prove Me, if you will, by this, says Jehovah of hosts, whether I will open to you the windows of heaven and pour out blessing for you until there is no room for it.

来 7:1 这麦基洗德，撒冷王，至高神的祭司，就是那当亚伯拉罕杀败诸王回来的时候，迎接他，并给他祝福的。

Heb 7:1 For this Melchizedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him,

来 7:2 亚伯拉罕也将所得的一切，分了十分之一给他。首先，他的名字翻出来是公义王；其次，他又是撒冷王，就是平安王。

Heb 7:2 To whom also Abraham apportioned a tenth part of all; first being interpreted king of righteousness, and then also king of Salem, which is king of peace;

来 7:3 他无父，无母，无族谱，既无时日之始，也无生命之终，乃与神的儿子相似，是永久为祭司的。

Heb 7:3 Being without father, without mother, without genealogy; having neither beginning of days nor end of life, but likened to the Son of God, abides a priest perpetually.

太 23:23 假冒为善的经学家和法利赛人，你们有祸了！因为你们将薄荷、芹菜、茴香，献上十分之一，却撇开律法上更重的事，就是正义、怜悯、信实；这些原是必须行的，那些也是不可撇开的。

Matt 23:23 Woe to you, scribes and Pharisees, hypocrites! For you give a tenth of the mint and the anise and the cummin, and have neglected the weightier matters of the law-justice and mercy and faithfulness. But these you should have done and not neglected the others.

我们若在顾到金钱和财物的事上，能忠信的为著神的行政而活，主的恢复就不会有任何财务的缺乏—尼十三 10 ～ 14，路六 38，徒二十 35，太六 1 ～ 4。

2) If we would be faithful to live for God's administration in caring for money and material matters, there would be no financial needs in the recovery—Neh. 13:10-14; Luke 6:38; Acts 20:35; Matt. 6:1-4.

尼 13:10 我见利未人所当得的分无人供给他们，甚至供职的利未人与歌唱的，俱各奔回自己的田地去了。

Neh 13:10 I also found out that the portions of the Levites had not been given to them and thus the Levites and the singers, who performed the service, had gone back, each to his own fields.

尼 13:11 我就斥责官长说，为何离弃神的殿呢？我便招聚利未人，使他们重站原来的岗位。

Neh 13:11 So I contended with the rulers and said, Why has the house of God been forsaken? Then I gathered them together and set them in their stations.

尼 13:12 犹大众人就把五谷、新酒、和新油的十分之一，送入仓库。

Neh 13:12 And all Judah brought the tithe of the grain and the new wine and the fresh oil to the storehouses.

尼 13:13 我派祭司示利米雅、经学家撒督、和利未人毘大雅，作库官管理仓库；副官是玛他尼的孙子，撒刻的儿子哈难。这些人都算是忠信的，他们的职分是将所供给的分给他们的弟兄。

Neh 13:13 And I appointed treasurers over the storehouses, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah; and next to them was Hanan the son of Zaccur, the son of Mattaniah; for they were counted faithful, and it was their charge to distribute to their brothers.

尼 13:14 我的神阿，求你因这事记念我，不要涂抹我为我神的殿与其中的职任所行的善。

Neh 13:14 Remember me, O my God, concerning this, and do not blot out my loyal deeds, which I have done for the house of my God and for its services.

路 6:38 你们要给人，就必有给你们的，用十足的量器，连摇带按，上尖下流的倒在你们怀里；因为你们用甚麽量器量给人，也必用甚麽量器量给你们。

Luke 6:38 Give, and it will be given to you; a good measure, pressed down, shaken together, and running over, they will give into your bosom. For with what measure you measure, it shall be measured to you in return.

徒 20:35 我凡事给你们作了榜样，叫你们知道，必须这样劳苦，扶助软弱的人，并且记念主耶稣的话，祂自己说过，施比受更为有福。

Acts 20:35 In all things I have shown you by example that toiling in this way we ought to support the weak and to remember the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive.

太 6:1 你们要小心，不可将你们的义行在人前，故意叫他们注视；不然，在你们诸天之上的父面前，你们就没有赏赐了。

Matt 6:1 But take care not to do your righteousness before men in order to be gazed at by them; otherwise, you have no reward with your Father who is in the heavens.

太 6:2 所以你施舍的时候，不可在你前面吹号，像那假冒为善的人在会堂里和巷道上所行的，为要得人的荣耀。我实在告诉你们，他们已经充分的得了他们的赏赐。

Matt 6:2 Therefore when you give alms, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, so that they may be glorified by men. Truly I say to you, They have their reward in full.

太 6:3 但你施舍的时候，不要让左手知道右手所作的，

Matt 6:3 But you, when you give alms, do not let your left hand know what your right hand is doing,

太 6:4 好叫你的施舍可在隐密中，你父在隐密中察看，必要报答你。

Matt 6:4 So that your alms may be in secret; and your Father who sees in secret will repay you.

5 得胜者为基督这日头所重新构成，在他们父的国里，要发光如同太阳—十三 43，士五 31。

5. The overcomers, who are reconstituted with Christ as the Sun, will shine forth like the sun in the kingdom of their Father—13:43; Judg. 5:31.

太 13:43 那时，义人在他们父的国里，要发光如同太阳。有耳可听的，就应当听。

Matt 13:43 Then the righteous will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear.

士 5:31 耶和华阿，愿你的仇敌都这样灭亡。愿爱你的人如日头出现，光辉烈烈。这样，那地太平四十年。

Judg 5:31 May all Your enemies so perish, O Jehovah. / But may those who love Him be like the sun / When it rises in its might. And the land had rest forty years.

二〇一二年夏季训练

小申言者书结晶读经

第十二篇

小申言者书中所启示的复兴

读经：哈三 2 上，何六 2，珥二 28～29，该一 14 上，二 7 上，玛三 1 下，四 2

纲　目

哈 3:2 上耶和华阿，我听见你的名声，就惧怕。耶和华阿，求你在这些年间复兴你的工作，在这些年间使你的工作显明出来，…

何 6:2 过两天祂必使我们活过来，第三天祂必使我们兴起，我们就在祂面前活著。

珥 2:28 以後，我要将我的灵浇灌在一切属肉体的人身上；你们的儿女要说豫言，你们的老年人要作异梦；你们的青年人要见异象。

珥 2:29 在那些日子，我要将我的灵浇灌在我的奴仆和婢女身上。

该 1:14 上耶和华激动撒拉铁的儿子犹大省长所罗巴伯的灵，和约撒答的儿子大祭司约书亚的灵，并一切馀剩之百姓的灵；…

该 2:7 上我必震动万国，万国所羡慕的必来到；…

玛 3:1 下 …你们所寻求的主，必忽然来到祂的殿；立约的使者，就是你们所羡慕的，快要来到。

玛 4:2 但向你们敬畏我名的人，必有公义的日头升起，其翅膀有医治之能；你们必如圈里的肥牛犊出来跳跃。

2012 Summer Training

Crystallization-Study of the Minor Prophets

Message Twelve

The Revival Revealed in the Minor Prophets

Scripture Reading: Hab. 3:2a; Hosea 6:2; Joel 2:28-29; Hag. 1:14a; 2:7a; Mal. 3:1b; 4:2

Outline

Hab 3:2a O Jehovah, I have heard the report concerning You and am afraid. / O Jehovah, revive Your work / In the midst of the years; / In the midst of the years make it known; …

Hosea 6:2 He will enliven us after two days; / On the third day He will raise us up, / And we will live in His presence.

Joel 2:28 And afterward I will pour out My Spirit upon all flesh, / And your sons and your daughters shall prophesy; / Your old men shall dream dreams; / Your young men shall see visions.

Joel 2:29 Indeed even upon the male and female slaves / In those days I will pour out My Spirit.

Hag 1:14a And Jehovah stirred up the spirit of Zerubbabel the son of Shealtiel, the governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; …

Hag 2:7a And I will shake all the nations, and the Desire of all the nations will come; …

Mal 3:1b … And the Angel of the covenant, whom you desire, He will come, says Jehovah of hosts.

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

壹 哈巴谷三章二节上半说到复兴—『耶和华阿，求你在这些年间复兴你的工作』：

一 我们可以说，复兴这件事是小申言者书『外壳』里面的『核仁』。

二 在神的选民中间，一直渴望要得著复兴；我们可能对此没有感觉，但这样的渴望在我们多年的基督徒生活中，一直在我们里面—参诗八十17～19。

诗 80:17 愿你的手护庇你右边的人，就是你为自己所坚固的人子。

诗 80:18 这样，我们便不退後离开你；求你救活我们，我们就要呼求你的名。

诗 80:19 耶和华万军之神阿，求你恢复我们，使你的脸发光，我们便要得救。

三 在神眼中，祂选民中的一个人代表全体；神总是将祂的选民看作团体的身体。

四 这就是说，哈巴谷和我们在神选民的单位里乃是一；因此，当哈巴谷祷告求复兴时，我们也祷告；这样的祷告是永存的祷告。

五 我们要实行神所命定聚会和事奉的路，就需要得著复兴；这就是为甚麼主带领我们实行晨兴：

1 我们信徒应当跟著日出，每早晨有复兴，有新的起头；每天我们都需要『日出』，这日出就是复兴—玛四 2，箴四 18，士五 31，太十三 43。

玛 4:2 但向你们敬畏我名的人，必有公义的日头升起，其翅膀有医治之能；你们必如圈里的肥牛犊出来跳跃。

箴 4:18 但义人的途径好像黎明的光，越照越明，直到日午。

士 5:31 耶和华阿，愿你的仇敌都这样灭亡。愿爱你的

I. Habakkuk 3:2a speaks of revival—"O Jehovah, revive Your work / In the midst of the years":

A. We may say that this matter of revival is the "kernel" within the "shell" of the books of the Minor Prophets.

B. Among God's elect there has always been an aspiration to be revived; although we may not realize it, such an aspiration has been within us through all the years of our Christian life—cf. Psa. 80:17-19.

Psa 80:17 Let Your hand be upon the man of Your right hand, / Upon the son of man whom You have strengthened for Yourself;

Psa 80:18 Then we will not turn back from You. / Revive us, and we will call upon Your name.

Psa 80:19 O Jehovah God of hosts, restore us; / Cause Your face to shine, and we will be saved.

C. In the eyes of God, one person among His elect represents the whole; God always considers His elect as a corporate Body.

D. This means that Habakkuk and we are one in the unit of God's elect; thus, when Habakkuk prayed for revival, we also prayed; such a prayer is an everlasting prayer.

E. In order to practice the God-ordained and scriptural way to meet and to serve, we need to be revived; this is why the Lord leads us to practice morning revival:

1. We believers should follow the sunrising to be revived and to have a new beginning every morning; every day we need a "sunrising," and this sunrising is a revival—Mal. 4:2; Prov. 4:18; Judg. 5:31; Matt. 13:43.

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

Prov 4:18 But the path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day.

Judg 5:31 May all Your enemies so perish, O Jehovah. / But may those who love Him

人如日头出现，光辉烈烈。这样，那地太平四十年。

太 13:43 那时，义人在他们父的国里，要发光如同太阳。有耳可听的，就应当听。

2 我们若经历每日的复兴，就会成为活的，彀资格实行神命定的路，并帮助召会实行这条路。

贰 一面，哈巴谷为复兴祷告；另一面，何西阿说到『两天』的荒凉与『第三天』的复活：『过两天祂必使我们活过来，第三天祂必使我们兴起，我们就在祂面前活著』—何六 2：

一 在主一日如千年；（彼後三 8；）按这原则，何西阿六章二节里的两天，也许表徵从主後七十年算起的头两个千年的时期；主後七十年，罗马太子提多毁灭耶路撒冷和圣殿，残杀成千上万的犹太人，并使犹太人分散在列国中。

彼後 3:8 亲爱的，这一件事你们却不可不理，就是在主一日如千年，千年如一日。

何 6:2 过两天祂必使我们活过来，第三天祂必使我们兴起，我们就在祂面前活著。

二 从那时起，代表我们的以色列一直是荒凉的；从那时起，犹太人就无君王，无首领，无祭祀，也无圣殿，应验了何西阿在三章四节的豫言。

何 3:4 因为以色列人也必多日静居，无君王，无首领，无祭祀，无柱像，无以弗得，无家中的神像。

三 二千年之久，神把以色列留在死的光景中；过了这两个千年的时期，第三个千年就要来到。

四 第三天，也许表徵第三个千年的时期，就是在基督复活之实际里的千年国—复兴的时代；（启二十 6；）那时，以色列必被兴起，就是得著复兴。

be like the sun / When it rises in its might. And the land had rest forty years.

Matt 13:43 Then the righteous will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear.

2. If we experience a daily revival, then we will be living and qualified to practice the God-ordained way and to help the church to take this way.

II. On the one hand, Habakkuk prayed for revival; on the other hand, Hosea spoke of the desolation of the "two days" and the resurrection on the third day—"He will enliven us after two days; / On the third day He will raise us up, / And we will live in His presence"—Hosea 6:2:

A. With the Lord one day is like a thousand years (2 Pet. 3:8); according to this principle, the two days in Hosea 6:2 may signify the first two periods of a thousand years each, counting from A.D. 70, when the Roman prince Titus destroyed Jerusalem and the temple, cruelly killed thousands of Jews, and scattered the Jews among the nations.

2 Pet 3:8 But do not let this one thing escape you, beloved, that with the Lord one day is like a thousand years and a thousand years like one day.

Hosea 6:2 He will enliven us after two days; / On the third day He will raise us up, / And we will live in His presence.

B. From that time Israel, our representative, has been desolate; from that time the Jews have been without king, without prince, without sacrifice, and without the temple, fulfilling Hosea's prophecy in 3:4.

Hosea 3:4 For the children of Israel will abide for many days without king and without prince and without sacrifice and without pillar and without ephod and teraphim.

C. For two thousand years God has left Israel in a dead condition, but after this two-thousand-year period the third thousand years will come.

D. The third day may signify a third period of a thousand years, that is, the millennium, the age of restoration, which will be in the reality of Christ's resurrection (Rev. 20:6); at that time Israel will be raised up, that is, restored.

启 20:6 在头一次复活有分的有福了，圣别了，第二次的死在他们身上没有权柄；他们还要作神和基督的祭司，并要与基督一同作王一千年。

五 在我们基督徒的生活中，原则也是一样：

1 过了两天的荒凉，就会有第三天；基督是在第三天复活，而祂这位在复活里是灵的基督，就是赐生命的灵，乃是第三天的实际—林前十五 4，45，约十一 25。

林前 15:4 而且埋葬了，又照圣经所说，第三天复活了；

林前 15:45 经上也是这样记著：『首先的人亚当成了活的魂；』末後的亚当成了赐生命的灵。

约 11:25 耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活；

2 今天我们可以接受在复活里那是灵的基督，藉此享受祂复活的实际；我们若有复活的基督，我们就是在早晨，在日出之时；这对我们是真实的复兴。

3 每当我们接触这样一位基督，我们就从两天的荒凉中，被带到第三天的复活里。

六 小申言者书中所启示的复兴，可以应用於家庭、召会、国家、全人类、甚至整个宇宙；原则上，地上的每件事和每个人，都在何西阿六章二节所说两天的荒凉里：

何 6:2 过两天祂必使我们活过来，第三天祂必使我们兴起，我们就在祂面前活著。

1 自从人堕落後，一切受造之物里面都有复兴的渴望；罗马八章二十至二十二节论到这事说，『因为受造之物服在虚空之下，不是自己愿意的，乃是因那叫它服的，指望著受造之物自己，也要从败坏的奴役得著释放，得享神儿女之荣耀的自由。我们知道一切受造之物一同叹息，一同受生产之苦，直到如今。』

Rev 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

E. This principle is the same in our Christian life:

1. After the two days of desolation there is the third day; Christ was resurrected on the third day, and as the pneumatic Christ, the life-giving Spirit, in resurrection, He is the reality of the third day—1 Cor. 15:4, 45; John 11:25.

1 Cor 15:4 And that He was buried, and that He has been raised on the third day according to the Scriptures;

1 Cor 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

2. Today we may receive the pneumatic Christ in resurrection and thus enjoy the reality of His resurrection; if we have the resurrected Christ, we are in the morning, the sunrising, and this is a real revival to us.

3. Whenever we contact such a Christ, we are brought from the desolation of the two days to the resurrection of the third day.

F. The revival revealed in the Minor Prophets can be applied to the family, to the church, to the nations, to the entire human race, and even to the whole universe; in principle, everything and everyone on earth are in the desolation of the two days spoken of in Hosea 6:2:

Hosea 6:2 He will enliven us after two days; / On the third day He will raise us up, / And we will live in His presence.

1. Since the fall of man, there has been in all of creation an aspiration for revival; concerning this, Romans 8:20-22 says, “The creation was made subject to vanity, not of its own will, but because of Him who subjected it, in hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God. For we know that the whole creation groans together and travails in pain together until now.”

罗 8:20 因为受造之物服在虚空之下，不是自己愿意的，乃是因那叫它服的，

罗 8:21 指望著受造之物自己，也要从败坏的奴役 1 得著释放，2 得享神儿女之荣耀的自由。

罗 8:22 我们知道一切受造之物一同叹息，一同受生产之苦，直到如今。

2 因著亚当的堕落，败坏、奴役、和死亡就进到一切受造之物中；今天万物都在朽坏并在败坏的奴役之下；在这奴役下的万物，都渴望得著复兴—参林後四 16。

林後 4:16 所以我们不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。

七 这要得著复兴的普遍需要，只有藉著基督并在基督里才能满足；惟有这位在第三天复活的基督，是更新的能力：

1 对全宇宙和全人类来说，基督是复活，就是第三天的实际；第三天的实际，乃是复活之基督的人位带著复兴的实际。

2 因此，基督是一切受造之物所渴望之复兴的元素；败坏和荒凉只能被复活的基督所吞灭。

八 经历复兴的路，乃是藉著悔改以及承认我们的罪、失败和黑暗，而接触基督，因此得以进到祂这复活里面；藉此我们就从两天的荒凉被带到基督这第三天的实际；第三天不是别的，乃是复活之基督的人位带著复兴的实际。

参 约珥书二章二十八至二十九节说到那灵的浇灌:

珥 2:28 以後，我要将我的灵浇灌在一切属肉体的人身上；你们的儿女要说豫言，你们的老年人要作异梦；你们的青年人要见异象。

珥 2:29 在那些日子，我要将我的灵浇灌在我的奴仆和婢女身上。

Rom 8:20 For the creation was made subject to vanity, not of its own will, but because of Him who subjected it,

Rom 8:21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.

Rom 8:22 For we know that the whole creation groans together and travails in pain together until now.

2. As a result of Adam's fall, corruption, slavery, and death have come into the whole creation; today everything is decaying and is under the slavery of corruption; all the things that are under this slavery aspire to be revived—cf. 2 Cor. 4:16.

2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

G. The universal need for revival, for restoration, can be met only by Christ and in Christ; only Christ, who was resurrected on the third day, is the renewing power:

1. For the whole universe and for all mankind, Christ is the resurrection, the reality of the third day; the reality of the third day is the person of the resurrected Christ with the reality of revival.

2. Christ, therefore, is the element of the revival for which all creation aspires; the corruption and desolation can be swallowed up only by the resurrected Christ.

H. The way to experience revival is to contact Christ by repenting and confessing our sins, failures, and darkness, thereby entering into Him as the resurrection; by doing this, we are brought from the desolation of the two days to Christ as the reality of the third day; the third day is nothing other than the person of the resurrected Christ with the reality of revival.

III. Joel 2:28 and 29 speak of the outpouring of the Spirit:

Joel 2:28 And afterward I will pour out My Spirit upon all flesh, / And your sons and your daughters shall prophesy; / Your old men shall dream dreams; / Your young men shall see visions.

Joel 2:29 Indeed even upon the male and female slaves / In those days I will pour out My Spirit.

一 每一天我们都需要包罗万有、终极完成、复合、赐生命的灵这经过过程并终极完成之三一神的浇灌。

二 这灵包括基督的神性与人性，祂死的功效，并祂复活的大能；这灵乃是我们的分，我们的基业。

肆 神选民的反应是他们在灵里被主激动：『耶和华激动撒拉铁的儿子犹大省长所罗巴伯的灵，和约撒答的儿子大祭司约书亚的灵，并一切馀剩之百姓的灵』—该一14上：

一 为著恢复神殿的建造，神的选民从省长所罗巴伯起，照著神权柄的次序，在灵里被主激动—参拉一5。

拉 1:5 於是，犹大和便雅悯的宗族首领、祭司、利未人，就是一切被神激动他灵的人，都起来要上去建造在耶路撒冷耶和华的殿。

二 在小申言者书里，同时题到神圣的灵和神选民被激动之人的灵。

三 在新约，神圣的灵已经终极完成并浇灌下来；（徒二17～21，珥二28～32；）我们人的灵因著被激动，就对这一位灵有反应。（提後一6～7，参徒十七16，罗八16，林後二13。）

徒 2:17 『神说，在末後的日子，我要将我的灵浇灌在一切属肉体的人身上；你们的儿女要说豫言，你们的青年人要见异象，你们的老年人要作异梦。

徒 2:18 在那些日子，我要将我的灵浇灌在我的奴仆和婢女身上，他们就要说豫言。

徒 2:19 我要在天上显出奇事，在地上显出神迹，有血、有火、有烟雾。

徒 2:20 在主大而显赫的日子来到以前，日头要变为黑暗，月亮要变为血。

A. Every day we need the outpouring of the all-inclusive, consummated, compound, life-giving Spirit as the processed and consummated Triune God.

B. This Spirit includes Christ's divinity and humanity, the effectiveness of His death, and the power of His resurrection; this Spirit is our portion, our inheritance.

IV. The response of God's elect is to be stirred up in their spirit by the Lord: "Jehovah stirred up the spirit of Zerubbabel the son of Shealtiel, the governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people"—Hag. 1:14a:

A. For the recovery of the building of God's house, God's elect were stirred up by the Lord in their spirit in the order of God's authority, beginning with Zerubbabel the governor—cf. Ezra 1:5.

Ezra 1:5 Then the heads of the fathers' houses of Judah and Benjamin and the priests and the Levites rose up, even everyone whose spirit God had stirred up to go up to build the house of Jehovah, which is in Jerusalem.

B. In the Minor Prophets both the divine Spirit and the stirred-up human spirit of God's elect are mentioned.

C. In the New Testament the divine Spirit has been consummated and poured out (Acts 2:17-21; Joel 2:28-32), and our human spirit responds to such a Spirit by being stirred up (2 Tim. 1:6-7; cf. Acts 17:16; Rom. 8:16; 2 Cor. 2:13).

Acts 2:17 "And it shall be in the last days, says God, that I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream things in dreams;

Acts 2:18 And indeed upon My slaves, both men and women, I will pour out of My Spirit in those days, and they shall prophesy.

Acts 2:19 And I will show wonders in heaven above and signs on the earth below, blood and fire and vapor of smoke.

Acts 2:20 The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord comes.

徒 2:21 那时，凡呼求主名的，就必得救。』

珥 2:28 以後，我要将我的灵浇灌在一切属肉体的人身上；你们的儿女要说豫言，你们的老年人要作异梦；你们的青年人要见异象。

珥 2:29 在那些日子，我要将我的灵浇灌在我的奴仆和婢女身上。

珥 2:30 在天上地上，我要显出奇事，有血、有火、有烟柱。

珥 2:31 在耶和华大而可畏的日子来到以前，日头要变为黑暗，月亮要变为血。

珥 2:32 那时，凡呼求耶和华名的，就必得救；因为照耶和华所说的，在锡安山、在耶路撒冷，必有逃脱的人，在馀剩的人中，必有耶和华所召的。

提後 1:6 为这缘故，我题醒你，将那藉我按手，在你里面神的恩赐，再如火挑旺起来。

提後 1:7 因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。

徒 17:16 保罗在雅典等候他们的时候，看见满城都是偶像，他里面的灵就受到激愤。

罗 8:16 那灵自己同我们的灵见证我们是神的儿女。

林後 2:13 那时没有找到我的弟兄提多，我灵里不安，便辞别那里的人，往马其顿去了。

伍 小申言者书也启示基督是我们的享受；对神的基督的享受，实际上就是对神自己的享受—诗四三4：

诗 43:4 我就到神的祭坛，到我最喜乐的神那里；神阿，

Acts 2:21 And it shall be that everyone who calls on the name of the Lord shall be saved."

Joel 2:28 And afterward I will pour out My Spirit upon all flesh, / And your sons and your daughters shall prophesy; / Your old men shall dream dreams; / Your young men shall see visions.

Joel 2:29 Indeed even upon the male and female slaves / In those days I will pour out My Spirit.

Joel 2:30 And I will show wonders in the heavens and on earth: / Blood and fire and pillars of smoke.

Joel 2:31 The sun shall be turned into darkness, / And the moon into blood, / Before the great and terrible / Day of Jehovah comes.

Joel 2:32 And everyone who calls on the name of Jehovah shall be saved; / For in Mount Zion and in Jerusalem will be an escape, / As Jehovah has said, / Even for the remnant / Whom Jehovah calls.

2 Tim 1:6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

2 Tim 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

Acts 17:16 And while Paul was waiting for them in Athens, his spirit was provoked within him as he beheld that the city was full of idols.

Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

2 Cor 2:13 I had no rest in my spirit, for I did not find Titus my brother; but taking leave of them, I went forth into Macedonia.

V. The Minor Prophets also reveal that Christ is our enjoyment; the enjoyment of God's Christ is actually the enjoyment of God Himself—Psa. 43:4:

Psa 43:4 And I will go to the altar of God, / To God my exceeding joy; / And I will praise

我的神，我要弹琴赞美你。

一 『我必震动万国，万国所羡慕的必来到』—该二7上，参玛三1下：

玛 3:1下 …你们所寻求的主，必忽然来到祂的殿；立约的使者，就是你们所羡慕的，快要来到。

1 我们可以享受基督作神选民所羡慕的，作人类所羡慕的；不论我们对主或冷或热，我们都羡慕基督；每一天我们都羡慕基督。

2 即使万国不认识基督，他们仍羡慕基督；所有人都羡慕和平，过美好的生活，有光、爱、忍耐、谦卑、温柔、恒忍、喜乐、公义等美德；因著基督是这一切事物的实际，所以万国羡慕这些事物，意即他们不知不觉的羡慕基督。

3 基督是人类惟一的需要；每个人，无论是信徒或不信者，都羡慕基督。

二 我们可以享受基督作立约的使者—1节下：

玛 3:1下 …你们所寻求的主，必忽然来到祂的殿；立约的使者，就是你们所羡慕的，快要来到。

1 祂作使者，意思是说祂是服事者—参来一14。

来 1:14 天使岂不都是服役的灵，奉差遣为那些将要承受救恩的人效力麽？

2 祂作立约的使者，设立祂的筵席，立了新约；（路二二20；）祂作新约的保证，（来七22，）使其中的一切成为我们的实际。（耶三一31～34，来八8～12。）

路 22:20 饭後，也照样拿起杯来，说，这杯是用我血所立的新约，这血是为你们流出来的。

来 7:22 祂就成了更美之约的保证。

耶 31:31 耶和华说，日子将到，我要与以色列家和犹大家，另立新约，

You with the harp, / O God, my God.

A. "I will shake all the nations, and the Desire of all the nations will come"—Hag. 2:7a; cf. Mal. 3:1b:

Mal 3:1b … And the Angel of the covenant, whom you desire, He will come, says Jehovah of hosts.

1. We may enjoy Christ as the Desire of God's elect and the One desired by mankind; whether we are hot or cold toward the Lord, we desire Christ; every day we desire Christ.

2. Even though the nations do not know Christ, they still desire Christ; all people desire to have peace and a good life with virtues such as light, love, patience, humility, meekness, endurance, joy, and righteousness; since Christ is the reality of these things, for the nations to desire these things means that, unconsciously, they desire Christ.

3. Christ is mankind's unique need; everyone, the believers and the unbelievers alike, desires Christ.

B. We may enjoy Christ as the Angel of the covenant—v. 1b:

Mal 3:1b … And the Angel of the covenant, whom you desire, He will come, says Jehovah of hosts.

1. For Him to be the Angel means that He is a serving one—cf. Heb. 1:14.

Heb 1:14 Are they not all ministering spirits, sent forth for service for the sake of those who are to inherit salvation?

2. As the Angel of the covenant, He enacted the new covenant at His table (Luke 22:20), and as its surety (Heb. 7:22), He makes everything in it a reality to us (Jer. 31:31-34; Heb. 8:8-12).

Luke 22:20 And similarly the cup after they had dined, saying, This cup is the new covenant established in My blood, which is being poured out for you.

Heb 7:22 By so much Jesus has also become the surety of a better covenant.

Jer 31:31 Indeed, days are coming, declares Jehovah, when I will make a new covenant with the house of Israel and with the house of Judah,

耶 31:32 不像我拉著他们祖宗的手，领他们出埃及地的时候，与他们所立的约；我虽是他们的丈夫，他们却背了我的约；这是耶和华说的。

耶 31:33 耶和华说，那些日子以後，我与以色列家所立的约，乃是这样：我要将我的律法放在他们里面，写在他们心上；我要作他们的神，他们要作我的子民。

耶 31:34 他们各人不再教导自己的邻舍和自己的弟兄，说，你该认识耶和华；因为他们从最小的到至大的，都必认识我，因为我要赦免他们的罪孽，不再记念他们的罪；这是耶和华说的。

来 8:8 但神既找出祂百姓的瑕疵，就说，『看哪，日子将到，主说，我要与以色列家和犹大家，立定新约，

来 8:9 不是照著我拉他们祖宗的手，领他们出埃及地的日子，与他们所立的约；因为他们没有恒守我的约，我也不理他们；这是主说的。

来 8:10 主又说，因为这是那些日子以後，我要与以色列家所立的约：我要将我的律法赐在他们心思里，并且将这些律法写在他们心上；我要作他们的神，他们要作我的子民。

来 8:11 他们各人绝不用教导自己同国之民，各人也绝不用教导自己的弟兄，说，你该认识主；因为他们从最小的到至大的，都必认识我；

来 8:12 因为我要宽恕他们的不义，绝不再记念他们的罪。』

三 玛拉基四章二节告诉我们，我们可以享受基督作公义的日头，其翅膀有医治之能：

玛 4:2 但向你们敬畏我名的人，必有公义的日头升起，其翅膀有医治之能；你们必如圈里的肥牛犊出来跳跃。

Jer 31:32 Not like the covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.

Jer 31:33 But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people.

Jer 31:34 And they will no longer teach, each man his neighbor and each man his brother, saying, Know Jehovah; for all of them will know Me, from the little one among them even to the great one among them, declares Jehovah, for I will forgive their iniquity, and their sin I will remember no more.

Heb 8:8 For finding fault with them He says, "Behold, the days are coming, says the Lord, and I will consummate a new covenant upon the house of Israel and upon the house of Judah,

Heb 8:9 Not according to the covenant which I made with their fathers in the day when I took them by their hand to lead them out of the land of Egypt, because they did not continue in My covenant, and I disregarded them, says the Lord.

Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.

Heb 8:11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.

Heb 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."

C. Malachi 4:2 tells us that we may enjoy Christ as the Sun of righteousness with healing in His wings:

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

1 基督作为公义的日头，成为我们的享受，驱除黑暗，使我们在生命里长大。

2 基督作为公义的日头，成为我们的享受，消除不义，使我们得著生命里的医治。

陆 当我们有基督时，我们不仅有复兴，更有万物的复兴：

一 千年国将是万物复兴的时期；（太十九28，徒三21；）这万物的复兴要终极完成於新天新地，以新耶路撒冷为中心。

太 19:28 耶稣就对他们说，我实在告诉你们，你们这些跟从过我的人，在复兴的时候，当人子坐在祂荣耀的宝座上，你们也要坐在十二个宝座上，审判以色列十二个支派。

徒 3:21 天必留祂，直到万物复兴的时候，就是神自古以来，藉著祂圣申言者的口所说的。

二 那将是藉著复活的基督所完成之终极的复兴。

柒 主的心意乃是要将众召会带进新的复兴里，以结束这个世代：

一 我们藉著今时代的职事，达到神圣启示的最高峰，就是神永远经纶的启示，就能进入新的复兴：『我盼望全地众召会的圣徒，尤其是同工和长老，都看见这启示，然後起来祷告，求神给我们新的复兴—一个历史上从未有过的复兴』—历代志生命读经，一七页。

二 我们过神人的生活，就能进入新的复兴:『我们都该宣告，我们要过神人的生活。至终，神人将是胜利者，得胜者，作耶路撒冷里的锡安。这要带进历史上前所未见新的复兴，也要结束这个世代』—历代志生命读经，三五页。

三 我们按著神牧养人，就能进入新的复兴：『我盼望因著

1. As the Sun of righteousness, Christ is our enjoyment for our growing in life, in the dispelling of the darkness.

2. As the Sun of righteousness, Christ is our enjoyment for our healing in life, in the effacing of unrighteousness.

VI. When we have Christ, we not only have revival—we have restoration:

A. The millennial kingdom will be a time of restoration (Matt. 19:28; Acts 3:21); this restoration will consummate in the new heaven and new earth with the New Jerusalem as the center.

Matt 19:28 And Jesus said to them, Truly I say to you that you who have followed Me, in the restoration, when the Son of Man sits on the throne of His glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel.

Acts 3:21 Whom heaven must indeed receive until the times of the restoration of all things, of which God spoke through the mouth of His holy prophets from of old.

B. That will be the ultimate, the consummate, restoration accomplished by the resurrected Christ.

VII. The Lord desires to bring the churches into a new revival to end this age:

A. We can enter into a new revival by arriving at the highest peak of the divine revelation through the ministry of the age—the revelation of the eternal economy of God: "I hope that the saints in all the churches throughout the earth, especially the co-workers and the elders, will see this revelation and then rise up to pray that God would give us a new revival—a revival which has never been recorded in history"—Life-study of First and Second Chronicles, p. 15.

B. We can enter into a new revival by living the life of a Godman: "We should all declare that we want to live the life of a God-man. Eventually, the God-men will be the victors, the overcomers, the Zion within Jerusalem. This will bring in a new revival which has never been seen in history, and this will end this age"—Life-study of First and Second Chronicles, p. 28.

C. We can enter into a new revival by shepherding people according to God: "I hope that

我们接受有关牧养的这个负担，在我们中间会有真正的复兴。众召会若都接受这教训，有分於基督奇妙的牧养，在主的恢复里就会有一次大的复兴』—活力排，四九页。

there will be a genuine revival among us by our receiving this burden of shepherding. If all the churches receive this teaching to participate in Christ's wonderful shepherding, there will be a big revival in the recovery"—The Vital Groups, p. 40.