二〇一二年冬季訓練

但以理書、撒迦利亞書結晶讀經

第一篇

諸天的掌權、神的經綸
以及超越的基督
作神行動中那寶貴且居首位者

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

綱　　目

週　一

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

貳 至高者纔是人國的掌權者，要將國賜與誰，就賜與誰—但四 17：

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

1 人類從寧錄到敵基督的所有政權，一直都在且要繼續在天上之神的諸天掌權之下—七 8，24 ~ 26。

Winter Training 2012

Crystallization-Study of Daniel & Zechariah

Message One

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

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

Outline

DAY 1

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

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

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

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

2 神在管治世界，要產生一個局勢，好得着以色列作祂的選民，召會作祂奧祕的子民，以及列國作神永遠國度裏的百姓；我們若看見這個，就知道我們在那裏，我們人生的意義何在—二 34 ~ 35，45，弗五 27，啓十一 15。

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

週 二

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

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

2 我們都必須『知道諸天掌權』—但四 26 下。

叁 我們需要看見但以理書中所啓示之神的經綸：

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

週 三

二 但以理書論到基督的五大點：

1 基督的死是包羅萬有的，包括了宇宙中每一項目—九 24 ~ 26：

a 基督第一次顯現最大的成就，就是藉着祂的死了結整個舊造—羅六 6。

b 在宇宙中，基督的死連同祂的復活，乃是時代的大界

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

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

DAY 2

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

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

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

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

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

DAY 3

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

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

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

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

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

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

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

4 基督是神受苦子民的同伴—但三 23 ~ 25。

5 但以理十章四至九節啓示基督的超越。

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

週 四

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

一 向但以理顯現爲寶貴的這位超越的基督，有許多奇妙的特徵：

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

2 基督在神性裏顯現爲君王（由精金帶所表徵），爲要掌管萬民—但十 5 下。

3 基督在祂的寶貴和尊榮裏顯現（由祂身體如水蒼玉所表

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

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

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

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

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

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

DAY 4

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

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

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

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

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

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

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

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

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

7 這樣一位基督作爲人，乃是寶貴、有價值、完整並完全的—參啓一13～16。

週　五、週　六

二　神行政管理的心意，乃是要基督居首位，使祂在凡事上得着首位—西一15，18：

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

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

b 在二章三十五節，『石頭』說到基督是中心，『大山』說到基督是普及。

2 要使基督在萬有中居首位，神就需要一班子民；神若沒有一班子民，就無法使基督成爲居首位的—西一18，三10～11，弗三21，提前三15：

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

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

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

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

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

DAY 5 & DAY 6

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

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

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

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

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

a 在我們個人的宇宙中，基督必須是第一位，必須居首位—西三 17，林前十 31。

b 今天，基督這居首位者必須是我們召會生活、家庭生活和日常生活的中心與普及—西三 17，林前十 31。

c 在神屬天的掌權下，祂正在使用環境，使基督成爲我們的中心（第一位）與普及（一切）—羅八 28，西一 18，27，三 4，10 ~ 11。

3 我們蒙神揀選作祂的子民，爲叫基督居首位，我們乃是在神屬天的掌權之下—但四 26 下，太四 17，五 3：

a 屬天掌權的目的，是要完成神的選民，使基督得以居首位，就是使祂成爲首先的—中心，並成爲一切—普及—但二 35，西一 18，三 4，10 ~ 11。

b 我們都需要學知：這個宇宙是在神的行政管理之下；神行政管理的心意，乃是要使基督成爲居首位的，使祂在萬有中居第一位—一 18。

a. Christ must have the first place, the preeminence, in our personal universe—Col. 3:17; 1 Cor. 10:31.

b. Today Christ, the preeminent One, must be the centrality and universality in our church life, family life, and daily life—Col. 3:17; 1 Cor. 10:31.

c. Under His heavenly rule God is using the environment to make Christ the centrality (the first) and the universality (everything) to us—Rom. 8:28; Col. 1:18, 27; 3:4, 10-11.

3. As those who have been chosen by God to be His people for Christ's preeminence, we are under God's heavenly rule—Dan. 4:26b; Matt. 4:17; 5:3:

a. The purpose of the heavenly ruling is to complete God's elect so that Christ may be preeminent, that He may be the first—the centrality—and everything—the universality—Dan. 2:35; Col. 1:18; 3:4, 10-11.

b. We all need to learn that this universe is under God's administration and that God's intention in His administration is to make Christ preeminent, to cause Him to have the first place in everything—1:18.

第一週．週一

晨興餧養

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

26『…等你知道諸天掌權，以後你的國必定歸你。』

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

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

信息選讀

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

WEEK 1 — DAY 1

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

參讀：但以理書生命讀經，第一、六篇。

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

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

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

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

第一週．週二

晨興餧養

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

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

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

信息選讀

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

WEEK 1 — DAY 2

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

參讀：啓示錄生命讀經，第十七、十九篇。

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

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

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

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

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

第一週 · 週三

晨興餧養

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

加四 19『我的孩子們，我爲你們再受生產之苦，直等到基督成形在你們裏面。』

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

信息選讀

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

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

WEEK 1 — DAY 3

Morning Nourishment

1 Pet. 1:3 "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead."

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

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

Today's Reading

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

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

二一～二二），就是神新造的集大成和終極完成。這都包括在基督第一次來臨連同祂的死與復活裏。

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

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

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

參讀：但以理書生命讀經，第十二篇；基督的中心與普及，第二章。

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

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

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

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

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

第一週．週四

晨興餧養

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

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

信息選讀

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

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

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

WEEK 1 — DAY 4

Morning Nourishment

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

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

Today's Reading

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

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

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

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

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

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

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

參讀：但以理書生命讀經，第十五篇；歌羅西書生命讀經，第五篇。

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

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

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

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

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

第一週 · 週五

晨興餧養

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

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

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

信息選讀

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

WEEK 1 — DAY 5

Morning Nourishment

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

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

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

Today's Reading

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

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

十九節說，『因爲一切的豐滿，樂意居住在祂裏面。』這節所說的豐滿究竟是甚麼？許多人會回答說，這是神格的豐滿。雖然這樣回答沒有錯，但保羅在此卻沒有用『神格的』或『神的』這些辭來形容豐滿這辭。他只說，一切的豐滿喜歡、樂意居住在基督裏面。在這個宇宙中有一個東西叫作豐滿，這豐滿樂意居住在居首位、包羅萬有的基督裏面。

祂必須在環境中並在召會裏居首位。祂是居首位者。

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

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

參讀：基督的中心與普及，第一章；啓示錄生命讀經，第十八篇。

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

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

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

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

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

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

第一週．週六

晨興餧養

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

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

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

信息選讀

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

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

WEEK 1 — DAY 6

Morning Nourishment

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

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

Whereas Daniel 2 speaks of Christ coming as a stone cut out without hands, Revelation 19 speaks of Christ coming as the One who has His bride as His army. Christ is God coming down to fight against rebellious mankind, and mankind is represented by one man who is one with Satan—Antichrist. The very God is embodied in Christ; Christ is with His bride, the overcomers; and Antichrist is one with Satan and one with the ten kings and their armies. These two parties—Christ and Antichrist—will fight. Man will fight against God directly (Rev. 19:19-21; 17:14). The most evil persons on earth will be gathered by Antichrist to one place; that is, the grapes will be gathered together into the winepress (19:15; 14:19-20). Then Christ will come not only to crush the ten toes but also to tread the winepress. This will be Christ's crushing of the human government. (Life-study of Daniel, p. 75)

Today's Reading

After crushing the human government, God will have cleared up the entire universe. The old creation will be gone, and the human government will become chaff blown away by the wind. Then the corporate Christ, Christ with His overcomers, will become a great mountain to fill the whole earth, making the whole earth God's kingdom (Dan. 2:35, 44). (Life-study of Daniel, p. 75)

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

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

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

我們是在神爲着基督的屬天掌權之下。屬天掌權的目的，是要完成神的選民，使基督得以居首位，就是使祂成爲首先的—中心，並成爲一切—普及。...因着諸天在掌權，所以基督在我們一切的情況中，都與我們同在。我們病了，祂與我們同在；我們在風暴中，祂與我們同在。我能見證，在風暴和背叛當中，我們能享受祂的同在。

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

參讀：但以理書生命讀經，第五、十三、十七篇。

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

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

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

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

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

7 7 7 7（英495）

G大調　　3/4

1 – 1 | 7̇ – 5̇ | 4 – 4 | 3 – – | 5 – 3 |
一 基 督 是 神 的 中 心， 祂 也
5 4 2 | 1 – 3 | 2 – – | 1 – 1 | 7̇ · 6̇ 5̇ |
是 神 的 普 及； 祂 從 永 遠
4 – 4 | 3 – – | 5 – 3 | 2 4 6 | 1 – 7̇ | 1 – – ‖
到 永 遠， 是 神 心 愛 與 歡 喜。

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

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

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

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

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

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

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

九 神的心意是要祂　　能在萬有居首位；
這一萬有的基督，　　現今竟作我美味！

WEEK 1 — HYMN

Hymns, #495

1
Christ is God's centrality
And His universality;
He is God's delight and joy
Throughout all eternity.
2
He's th' embodiment of God,
In Him all God's fulness dwells;
His unique supremacy
And His Godhead none excels.
3
All God's purpose is for Him,
That He might be all in all;
All the things in heav'n and earth
With Himself are made withal.
4
All creation is for Christ,
Everything was made by Him;
'Tis by Him all things subsist,
He's the hub and He's the rim.
5
In redemption He is all,
All through Him is reconciled;
By His blood all things with God
Now in peace are domiciled.
6
He the great beginning is,
And the Church's living Head;
He her life and content too,
And the firstborn from the dead.
7
In God's Kingdom He's the King,
All the pow'r to Him is giv'n;
In His glory He shall rule
Over all in earth and heav'n.
8
In new heaven and new earth
Center of all things He'll be,
For the Godhead and for man
Throughout all eternity.
9
God intends in everything
Christ should have preeminence,
And that such a Christ of all
We should now experience.

第一週申言

申言稿：