

建造召会的事奉

第一篇

SERVICE FOR THE BUILDING UP OF THE CHURCH

Message One

Serving God by Knowing the Age, by Realizing the Way Christ Fulfills His Economy, by Seeing the World Situation as the Indicator of His Move, and by Spreading the Truths of the Lord's Recovery for His Coming Back

Scripture Reading: Zech. 1:18-21; 3:9; 4:6-7; 5:5-11; 12:1; Acts 5:31; 17:26-27a; Matt. 24:14 (Hymns 960)

借着认识这世代，领悟基督完成祂经纶的路，
看见世界局势作祂行动的指标，
以及传布主恢复的真理为着祂的回来，而事奉神

读经：亚一18~21，三9，四6~7，五5~11，十二1，徒五31，十七26~27上，太二四14（诗歌756）

纲要

周一

Outline

Day 1

壹 我们必须是认识这世代的人；这世代特指今天基督教的世代，尤其是相较于圣经的启示，神圣的真理，以及真正、正确的神学而言：

I. We need to be those who know the age of today's Christianity in a particular way, especially in relation to the revelation of the Scriptures, the divine truths, and the genuine and proper theology:

一 今日的神学，包括奈西亚信经在内，没有一个充分强调神永远经纶行动中，以下有关神的灵五个紧要的点：

A. Not one of today's theologies, including the Nicene Creed, stresses adequately the following five critical points concerning the Spirit of God in the move of God's eternal economy:

- 1 那时“还没有”那赐生命的灵—约七39下。
- 2 末后的亚当成了赐生命的灵—林前十五45下。
- 3 那由涂抹的膏油所表征的复合之灵—出三十23~25。
- 4 在罗马八章二节、九至十一节，生命的灵、神的灵、基督的灵、基督自己以及内住的灵，都是指赐生命的复合之灵。

1. The Spirit that gives life being “not yet”—John 7:39b.
2. The last Adam becoming a life-giving Spirit—1 Cor. 15:45b.
3. The compound Spirit typified by the anointing ointment—Exo. 30:23-25.
4. The Spirit of life, the Spirit of God, the Spirit of Christ, Christ Himself, and the indwelling Spirit in Romans 8:2, 9-11 all referring to the compound Spirit that gives life.

周 二

二 信徒因着不完全且不合乎圣经的神学而受阻，看不见神中心的启示，并且由于他们错失、忽略并反对以上关于神的灵五个紧要的点，而达不到神完整的永远经纶。

三 今天主的恢复，就是恢复神永远经纶行动中这些有关神的灵紧要的点。

四 主的恢复与神中心的启示，乃是神成了肉体，肉体成了赐生命的灵，赐生命的灵成了七倍加强的灵，为要建造召会，成为基督的身体，终极完成新耶路撒冷；这就是基督在祂成肉体、总括与加强这三个时期中丰满的职事。

五 关于主当前的恢复，我们都该跟上时代，不因着我们老旧的神学，或是我们对于恢复的老旧领会而受阻。

贰 撒迦利亚书启示，在神圣历史中完成神经纶的路，乃是借着基督这七倍加强的灵在我们灵里，而召会的建造，要借着基督这七倍加强之恩典的灵作为恩典的顶石而得以完成—四6~7、12~14，三9，十二1、10，启四5，五6：

Day 2

B. The believers are held back by imperfect and unscriptural theology from the central revelation of God and come short of the completion of God's eternal economy because they miss, neglect, or oppose the above five critical points concerning the Spirit of God.

C. The Lord's recovery today is just the recovery of these critical points concerning the Spirit of God in the move of God's eternal economy.

D. The Lord's recovery and the central revelation of God are God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem; this is the full ministry of Christ in three stages—incarnation, inclusion, and intensification.

E. Regarding the Lord's present recovery, we should all be up to date and not held back by our old theology or by our old understanding of the recovery.

II. The book of Zechariah reveals that the way to fulfill God's economy in the divine history is by Christ as the sevenfold intensified Spirit in our spirit and that the building of the church will be consummated by Christ as the sevenfold intensified Spirit of grace to be the topstone of grace—4:6-7, 12-14; 3:9; 12:1, 10; Rev. 4:5; 5:6:

一 在人类历史里的神圣历史，中心点乃是基督的两次来临，为着耶稣的见证，神的建造——亚四 2～3，六 12～13，九 9，十一 7～13，十二 10，十四 3～5、9。

二 我们必须看见，巴比伦是以买卖或商业的邪恶为特征，牵涉到贪婪、诡诈和贪财；我们的基督徒生活不该贪财，我们的基督徒工作不该是赚钱的行业——五 5～11，提前 3、8，六 5～10，徒十一 29～30，二十 33～34，提后三 2～4，来十三 5，林后二 17，十二 15，参王下五 15～27：

1 巴比伦所贩卖的货物，头一项是金，末一项是人口（直译，人的魂）；“人口”是指为了被雇用而贩卖自己，忽视了神和他们永远定命的人——启十八 12～13，参彼后二 3、15，参路十二 13～21。

2 神的主宰必使以色列人在被掳时从巴比伦人所学商业中的罪恶，归回巴比伦（示拿地）——亚五 10～11，创十一 2、9。

周 三

三 基督是神所用以打碎四角的末一个匠人；这四角就是四国及其王——巴比伦、玛代波斯、希腊和罗马帝国——也由但以理二章三十一至三十三节大人像的四部分、约珥书一章四节蝗虫的四个阶段，以及但以理七章三至八节的四个兽所表征，他们都曾伤害并毁灭神的选民——亚一 18～21：

1 四个匠人就是神所用的技巧，以毁灭这四国及其王；头三国中的每一国——巴比伦、玛代波斯和希腊——都被紧接而来的国，以技巧的方式所取代——但五，八 3～7。

A. The focal point of the divine history within human history is the two comings of Christ for the testimony of Jesus, the building of God—Zech. 4:2-3; 6:12-13; 9:9; 11:7-13; 12:10; 14:3-5, 9.

B. We must see that Babylon is characterized by the wickedness of business, or commerce, involving covetousness, deceit, and the love of money; our Christian life should be without the love of money, and our Christian work should not be a money-making trade—5:5-11; 1 Tim. 3:3, 8; 6:5-10; Acts 11:29-30; 20:33-34; 2 Tim. 3:2-4; Heb. 13:5; 2 Cor. 2:17; 12:15; cf. 2 Kings 5:15-27:

1. Of the cargo sold by Babylon, the first item is gold and the last is the souls of men; souls of men refers to men who sell themselves for employment, neglecting God and their eternal destiny—Rev. 18:12-13; cf. 2 Pet. 2:3, 15; cf. Luke 12:13-21.

2. God's sovereignty will cause the wickedness in business, which the people of Israel learned from the Babylonians in their captivity, to go back to Babylon (the land of Shinar)—Zech. 5:10-11; Gen. 11:2, 9.

Day 3

C. Christ is the last Craftsman used by God to break the four horns; the four horns are the four kingdoms with their kings—Babylon, Medo-Persia, Greece, and the Roman Empire—also signified by the great human image with four sections in Daniel 2:31-33, the four stages of locusts in Joel 1:4, and the four beasts in Daniel 7:3-8, that damaged and destroyed the chosen people of God—Zech. 1:18-21:

1. The four craftsmen are the skills used by God to destroy these kingdoms with their kings; each of the first three kingdoms (Babylon, Medo-Persia, and Greece) was taken over in a skillful way by the kingdom that followed it—Dan. 5; 8:3-7.

- 2 第四个匠人将是基督那非人手所凿的石头；祂要在回来时，将复兴的罗马帝国砸得粉碎，借此砸碎那作为人类政权集大成的大人像——二 31 ~ 35、44 ~ 45。
- 3 这砸人的石头乃是团体的基督，就是基督同祂的得胜者，这些得胜者是祂结束这世代所用的时代凭借——珥 三 11，亚十四 5，启十二 1 ~ 2、5，十九 11 ~ 21。
- 4 团体的基督——基督同祂得胜的新妇——来击败敌基督并砸碎人类政权的集大成之后，要变成一座大山，充满全地，使全地成为神的国；这国要终极完成于新耶路撒冷，就是神圣历史终极完成的一步——二十 4、6，二一 10。
- 5 因此，大人像要被神永远的国，就是有神形像使神得荣耀之团体的基督，所顶替。

周 四

叁 世界局势是主在地上行动的指标——徒 五 31，十七 26 ~ 27 上：

- 一 今天不法的奥秘在列国和人类社会运行；这不法要达到高峰，集大成于不法者敌基督——帖后二 3 ~ 10：
 - 1 敌基督将是撒但的权势，撒但的化身；他将逼迫并毁坏神的子民——敬畏神的犹太人和相信基督的基督徒——但八 24，启十二 17，十三 7。
 - 2 敌基督要使神的殿和神的城毁坏、荒凉；他要将真理抛在地上——但九 27，八 12。
 - 3 敌基督将有领悟事情的敏锐洞察力，并将向至高者说顶撞的话——七 8、20、25。
 - 4 敌基督要折磨至高者的圣民——25 节。

2. The fourth Craftsman will be Christ as the stone cut out without hands, who will crush the restored Roman Empire and thereby crush the great human image as the totality of human government at His coming back—2:31-35, 44-45.
3. This crushing stone is the corporate Christ, Christ with His overcomers, who are His dispensational instrument to end this age—Joel 3:11; Zech. 14:5; Rev. 12:1-2, 5; 19:11-21.
4. After coming to defeat Antichrist and to crush the aggregate of human government, the corporate Christ—Christ with His overcoming bride—will become a great mountain to fill the whole earth, making the whole earth God's kingdom; this kingdom will consummate in the New Jerusalem—the ultimate and consummate step of the divine history—20:4, 6; 21:10.
5. Thus, the great human image will be replaced with the eternal kingdom of God, the corporate Christ in the image of God for the glory of God.

Day 4

III. The world situation is the indicator of the Lord's move on earth—Acts 5:31; 17:26-27a:

- A. The mystery of lawlessness is working today among the nations and in human society; this lawlessness will culminate in the man of lawlessness, Antichrist—2 Thes. 2:3-10:
 1. Antichrist will be the power of Satan, the embodiment of Satan; he will persecute and destroy the people of God—both the God-fearing Jews and the Christ-believing Christians—Dan. 8:24; Rev. 12:17; 13:7.
 2. Antichrist will demolish and desolate the temple of God and the city of God; he will cast truth down to the ground—Dan. 9:27; 8:12.
 3. Antichrist will have sharp insight to perceive things and will speak things against the Most High—7:8, 20, 25.
 4. Antichrist will wear out the saints of the Most High—v. 25.

5 在末了的世代，撒但和敌基督要得着人的魂作他们活动的凭借—启十八 11 ~ 13，提后三 5，参亚十二 1。

周 五

二 但以理二章里大人像十个脚指头所预表的十王，将服在复兴罗马帝国的末一位该撒敌基督之下；这一切都要发生在欧洲—启十七 10 ~ 14:

- 1 在敌基督和人类政权的集大成被砸碎发生前，主的恢复必须扩展到欧洲，并在那里扎根。
- 2 美国、欧洲和远东是当今世界局势的三大影响因素；主的恢复已经在美国和远东生根，但在欧洲仍是一片空洞。
- 3 在但以理二章大人像之异象的终极应验上，欧洲比任何其他国家和种族都更关键和重要—砸碎大人像的两脚，就是砸碎整个人类的政权。

周 六

肆 主恢复之真理的传布，要预备主的回来，好带进以色列和整个创造的恢复和复兴—太二四 14，二八 19，十九 28，赛十一 9:

- 一 紧接基督升天之后，福音、战争、饥荒和死亡这四件事，便像四个骑马的骑在四匹马上，开始奔跑，一直持续到基督回来—启六 1 ~ 8:

5. Satan and Antichrist want the souls of men to be the instruments for their activities in the last age—Rev. 18:11-13; 2 Tim. 3:5; cf. Zech. 12:1.

Day 5

B. The ten kings typified by the ten toes of the great image in Daniel 2 will be under Antichrist, who will be the last Caesar of the revived Roman Empire; all of this will transpire in Europe—Rev. 17:10-14:

1. Before the crushing of Antichrist and the totality of human government transpires, the Lord's recovery must spread to Europe and be rooted there.
2. The United States, Europe, and the Far East are the three influential factors of the present situation of the world; the recovery has taken root in the United States and the Far East, but there is a void in Europe.
3. Europe, in the consummation of the fulfillment of the vision concerning the great human image in Daniel 2, is more vitally crucial than any other country or race—the crushing of the two feet of the great human image being the crushing of the entire human government.

Day 6

IV. The spreading of the truths of the Lord's recovery will be a preparation for the Lord's coming back to bring the recovery and restoration not only to Israel but also to the entire creation—Matt. 24:14; 28:19; 19:28; Isa. 11:9:

- A. Immediately after Christ's ascension, these four things—the gospel, war, famine, and death—began to run like riders on four horses, and they will continue until Christ comes back—Rev. 6:1-8:

- 1 国度福音在整个居人之地的广传、奔跑和竞赛，是在人类历史里神圣历史的核仁——太二四 14。
 - 2 国度的福音，就是启示录六章一至二节里第一印的白马所表征的，要在这世代结束以前，就是大灾难以前，传遍整个居人之地，对万民作见证。
- 二 我们传的不是部分的福音，乃是全备的福音，包括从马太福音一直到启示录的每件事，就是神永远经纶的福音，即神要借着祂法理的救赎并凭着祂生机的救恩，将祂自己在基督里作为那灵，分赐到祂所拣选的人里面，使祂在众地方召会中建造祂的身体，以终极完成新耶路撒冷，作祂的新妇，祂的妻子，使祂得着永远的彰显——提前一 3～4，罗一 1，五 10，启一 10～11，二一 2～3、9～11，二二 1～2。
- 三 事实上，福音包括所有神圣的真理；整本新约就是福音；新约这福音乃是由旧约所预表；因此，我们可以说，福音乃是包括整本圣经。
- 四 神在这世代唯一的目的，是要使福音广传，好使召会作基督的身体得以建造，以终极完成新耶路撒冷——弗三 8～11。
- 五 传扬基督荣耀福音的得胜者，成了骑白马的人——启十九 11、13～14，参罗十 15。
- 六 愿主使我们有负担学习福音神圣的真理，并为着主的恢复，将这些真理传布到各处，以带进祂的复兴——赛十一 9。
1. The spreading, running, and racing of the gospel of the kingdom throughout the whole inhabited earth is the kernel of the divine history within human history—Matt. 24:14.
 2. The gospel of the kingdom, signified by the white horse of the first seal in Revelation 6:1-2, will be preached in the whole inhabited earth for a testimony to all the nations before the end of this age, the time of the great tribulation.
- B. We are not preaching a partial gospel but the full gospel that encompasses everything from Matthew through Revelation—the gospel of God’s eternal economy to dispense Himself in Christ as the Spirit into His chosen ones through His judicial redemption and by His organic salvation for the building up of His Body in the local churches to consummate the New Jerusalem as His bride, His wife, for His eternal expression—1 Tim. 1:3-4; Rom. 1:1; 5:10; Rev. 1:10-11; 21:2-3, 9-11; 22:1-2.**
- C. Actually, the gospel includes all the divine truths; the entire New Testament is the gospel, and the New Testament as the gospel is typified by the Old Testament; thus, we may say that the gospel includes the entire Bible.**
- D. God’s unique purpose in this age is to have the gospel preached so that the church as the Body of Christ might be built up to consummate the New Jerusalem—Eph. 3:8-11.**
- E. The overcomers who preach the gospel of the glory of Christ become the riders of the white horse—Rev. 19:11, 13-14; cf. Rom. 10:15.**
- F. May the Lord burden us to learn the divine truths of the gospel and to spread them everywhere for His recovery to bring in His restoration—Isa. 11:9.**

约七 37 ~ 39 “...人若渴了，可以到我这里来喝。信入我的人，就如经上所说，从他腹中要流出活水的江河来。耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

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今日的神学，包括奈西亚信经在内，没有一个充分强调神永远经纶行动中，以下有关神的灵五个紧要的点。

[第一，]在基督得着荣耀（复活）之前，还没有那赐生命的灵（约七 39 下）。...这里约翰不是说神的灵、耶和华的灵或是圣灵，而是简单地说“那灵”。...他的话指明一种期待，就是虽然那时还没有“那灵”，但有那灵的时候将要来到。那个时候就是耶稣得着荣耀的时候，也就是耶稣复活的时候（路二四 26）。...因此，在约翰七章三十九节的期待，乃是当主耶稣借着复活得着荣耀时，那时“还没有”的那灵，就成为现今有的那灵（神圣奥秘的范围，三、五至七页）。

信息选读

第二个紧要的点，就是林前十五章四十五节下半所启示，在复活里，末后的亚当（在肉体里的基督）成了赐生命的灵（应验约翰七章三十九节的话）。因此，林后三章十七节说，“主就是那灵，”而下一节用“主灵”作复合的神圣名称。林前十五章四十五节下半关于末后的亚当成了赐生命的灵的话，乃是约翰七章三十九节之预言很强的

John 7:37-39 ...If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

We are using the word age to refer not to the age of the world in a general way but to the age of today's Christianity in a particular way, especially in relation to the revelation of the Scriptures, the divine truths, and the genuine and proper theology.

Not one of today's theologies, including the Nicene Creed, stresses adequately the following five critical points concerning the Spirit of God in the move of God's eternal economy.

[First], the Spirit that gives life was not yet before the glorification (resurrection) of Christ (John 7:39b)...Here John speaks not of the Spirit of God, nor of the Spirit of Jehovah, nor of the Holy Spirit, but simply of the Spirit...His word indicates an expectation—the expectation that, although the Spirit was “not yet,” the time was coming when the Spirit would be there. This time was the time of Jesus' glorification, that is, the time of Jesus' resurrection (Luke 24:26)...The expectation in John 7:39 was that when the Lord Jesus was glorified through resurrection, the Spirit who was “not yet” would become the Spirit who now is. (The Divine and Mystical Realm, pp. 9, 11-12)

Today's Reading

The second critical point...is that, as revealed in 1 Corinthians 15:45b, in resurrection the last Adam (Christ in the flesh) became a life-giving Spirit (fulfilling John 7:39). Hence, 2 Corinthians 3:17 says that “the Lord is the Spirit,” and the following verse uses “the Lord Spirit” as a compound divine title. The word in 1 Corinthians 15:45b about the last Adam becoming a life-giving Spirit is a strong fulfillment of the prophecy in John 7:39 concerning the Spirit being not yet because

应验；这预言说到那时还没有那灵，因为基督尚未得着荣耀，尚未复活。在复活里，基督成了赐生命的灵。

第三，今天没有一种神学充分强调，那由出埃及三十章二十三至二十五节涂抹的膏油（一欣橄榄油与四种香料及其功效构成的复合品）所表征的复合之灵这个紧要的点。赐生命的灵并不简单，祂乃是一个复合的灵。末后的亚当是人，而赐生命的灵是神圣的。因此，这灵必定有两种性情——人性和神性。这两种性情不仅调和，更复合在一起；这由出埃及三十章二十三至二十五节的预表所指明。

〔第四，〕关于这位是灵的基督，我们需要看见，在罗马八章二节、九至十一节中，生命的灵、神的灵、基督的灵、基督自己以及内住的灵，都是指赐生命的复合之灵。二节有生命的灵，九至十一节有神的灵、基督的灵、基督自己以及内住的灵。这些是五位，还是一位？赐生命的灵称为生命的灵，生命的灵就是神的灵，神的灵就是基督的灵，基督的灵就是基督自己。不仅如此，这位是生命的灵、神的灵、基督的灵以及基督自己，还作为内住的灵住在我们里面，为要一直将生命分赐给我们。这就是那灵是灵的基督。

今日的神学所没有充分强调，神永远经纶的行动中，有关神的灵第五个紧要的点，就是神的七灵（七倍加强的灵，参考七倍的日光——赛三十26）（启一4，三1，四5，五6）。

为着产生召会，赐生命的灵已经够强了，但是在召会堕落的时候，这够强的灵还要再加强七倍。因此，基督不仅成了赐生命的灵，也成了七倍加强的灵。七灵是羔羊的七眼（6），指明七灵与基督是同一个人位（神圣奥秘的范围，七至九、一一至一二页）。

参读：神圣奥秘的范围，第一章。

Christ was not yet glorified, resurrected. In resurrection Christ became the life-giving Spirit.

Third, not one of today's theologies stresses adequately the critical point concerning the compound Spirit typified by the anointing ointment (a compound of one hin of olive oil with four kinds of spices and their effectiveness) in Exodus 30:23-25. The life-giving Spirit is not simple but is a Spirit that has been compounded. The last Adam was a man, and the life-giving Spirit is divine. Thus, this Spirit must be a Spirit with two natures—the human nature and the divine nature. These two natures have not only been mingled but have been compounded, as indicated by the type in Exodus 30:23-25.

[Fourth], concerning the pneumatic Christ, we need to see that the Spirit of life, the Spirit of God, the Spirit of Christ, Christ Himself, and the indwelling Spirit in Romans 8:2, 9-11 all refer to the compound Spirit that gives life. In verse 2 we have the Spirit of life, and in verses 9 to 11, the Spirit of God, the Spirit of Christ, Christ Himself, and the indwelling Spirit. Are these five or are they one? The life-giving Spirit is called the Spirit of life, the Spirit of life is the Spirit of God, the Spirit of God is the Spirit of Christ, the Spirit of Christ is just Christ Himself. Furthermore, this Spirit who is of life, of God, of Christ, and Christ Himself dwells in us as the indwelling Spirit to dispense life to us all the time. This is the pneumatic Christ.

The fifth critical point which today's theologies do not stress adequately concerning the Spirit of God in the move of God's eternal economy is the seven Spirits (the sevenfold intensified Spirit, cf. the sevenfold sunlight—Isa. 30:26) of God (Rev. 1:4; 3:1; 4:5; 5:6).

For producing the church the life-giving Spirit is sufficiently strong, but under the degradation of the church this strong Spirit has been intensified sevenfold. Thus, Christ has become not only the life-giving Spirit but also the sevenfold intensified Spirit. The seven Spirits being the seven eyes of the Lamb (Rev. 5:6) indicates that the seven Spirits and Christ are one person. (The Divine and Mystical Realm, pp. 12-16)

Further Reading: The Divine and Mystical Realm, ch. 1

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。…”

启五 6 “我又看见宝座与四活物中间，并众长老中间，有羔羊站立，像是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。”

林前十五 45 “…末后的亚当成了赐生命的灵。”

[信徒] 因着他们不完全且不合乎圣经的神学而受阻，看不见神中心的启示，并且由于他们错失、忽略并反对关于神的灵五个紧要的点，而达不到神完整的永远经纶。…今天主的恢复，就是恢复这些关于神永远经纶行动中，有关神的灵紧要的点。

用一句简单的话〔说〕，主的恢复乃是神成了肉体，肉体成了赐生命的灵，赐生命的灵成了七倍加强的灵，为要建造召会，成为基督的身体，终极完成新耶路撒冷。关于主当前的恢复，我盼望你们没有一人因着你们老旧的神学，或是你们对于恢复的老旧领会而受阻（神圣奥秘的范围，一三至一四页）。

信息选读

圣经记载两个历史：人的历史（属人的历史）和神的历史（神圣的历史）。前者如同外壳，后者如同外壳里面的核仁。小申言者书对属人历史有清楚的说明，由约珥书一章四节所提的四种蝗虫所表征；也相当详细地启示了在属人历史里的神圣历史。神圣的历史是三一神在人性里的神圣奥秘，开始于已过永远里永远的神和祂永远的经纶（弥五 2 下，提前一 4，弗一 4 ~ 5、9 ~ 11）；继续于基督的成为肉体（弥五

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us..., full of grace and reality.

Rev. 5:6 And I saw...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 Cor. 15:45 ...The last Adam became a life-giving Spirit.

[The believers] are held back by their imperfect and unscriptural theology from the central revelation of God and come short of the completion of God's eternal economy because of their missing, negligence of, and opposition to the [foregoing] five critical points concerning the Spirit of God...The Lord's recovery today is just the recovery of these critical points concerning the Spirit of God in the move of God's eternal economy.

In one simple sentence: The Lord's recovery is God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem. Regarding the Lord's present recovery, I hope that none of you would be held back by your old theology or by your old understanding of the recovery. (The Divine and Mystical Realm, pp. 17-18)

Today's Reading

The Bible is a record of two histories: the history of man, the human history, and the history of God, the divine history. The former is like an outward shell, and the latter, like the kernel within the shell. In the Minor Prophets the human history is clearly defined and is signified by the four kinds of locusts mentioned in Joel 1:4. The divine history within the human history is also revealed in considerable detail. The divine history, as the divine mystery of the Triune God in humanity, began in eternity past with the eternal God and His eternal economy (Micah 5:2c; 1 Tim. 1:4; Eph. 1:4-5, 9-11). It continues with Christ's incarnation (Micah 5:2a); His death,

2上)；祂的死、埋葬和复活，使神的救赎和救恩传布给地上的万民(拿一17，二10)；祂将终极完成的灵浇灌下来，以产生召会，作三一神团体的彰显(珥二28~32)；祂要第二次来临，作万国所羡慕的(该二7上)和公义的日头(玛四2上)；祂要带着作祂军队的得胜者同来，击败敌基督和他的军队(珥三1~15)；祂也要在千年国里在锡安掌权(16~21，弥四7)。至终，国度要终极完成于新天新地里的新耶路撒冷，直到永远。新耶路撒冷将是神的历史终极完成的一步(圣经恢复本，珥一4注1)。

撒迦利亚五章的异象相当于启示录十八章里大巴比伦的异象。这两个异象给我们看见，在神眼中，贸易里的罪恶是一种拜偶像和淫乱。商业是一个犯奸淫、想要赚钱的妇人。

“这坐在量器中的是个妇人。天使说，这是罪恶。”(亚五7下~8上)这启示那坐在量器中的妇人，表征贸易里的罪恶，如贪婪、欺诈、爱钱财。卖者爱钱，设法要取得买者口袋里的钱；买者也爱钱，设法要省钱，用低价买得货物。

在撒迦利亚五章七至八节，我们看见有一片圆铅(直译，铅法码)被扔在量器的口上。这表征因着神的主宰，贸易中的罪恶受到限制。在国际贸易里面隐藏着罪恶；如果贸易受到限制，特别是国际贸易受到限制，全地就会得着圣别。

“我问与我说话的天使说，她们要将量器抬到哪里去？他对我说，要在示拿地为她盖造房屋；等房屋齐备，就在那里把她安置在自己的地方。”(10~11)[十至十一节]表征神的主宰必使以色列人在被掳时从巴比伦人所学商业中的罪恶，归回巴比伦(示拿地)。让这些罪恶归回巴比伦吧。所有神的选民，都该诚实简单地过生活(撒迦利亚书生命读经，四二二至四二三页)。

参读：撒迦利亚书生命读经，第五至六篇。

burial, and resurrection for the spreading of God's redemption and salvation to all the nations on earth (Jonah 1:17; 2:10); His pouring out of the consummated Spirit to produce the church as the corporate expression of the Triune God (Joel 2:28-32); His second coming as the Desire of nations (Hag. 2:7a) and as the Sun of righteousness (Mal. 4:2a); His coming with His overcomers as His army to defeat Antichrist and his army (Joel 3:1-15); and His reigning in Zion in the thousand-year kingdom (3:16-21; Micah 4:7). Eventually, the kingdom will consummate in the New Jerusalem in the new heaven and the new earth for eternity. The New Jerusalem will be the ultimate, the consummate, step of God's history. (Joel 1:4, footnote 1)

The vision in Zechariah 5 corresponds to that of Babylon the Great in Revelation 18. These visions show us that in the sight of God the wickedness contained in commerce is a kind of idolatry and fornication. Business is an adulterous woman desirous of making money.

[Zechariah 5:7b-8a] reveals that the woman sitting within the ephah vessel signifies the wickedness contained in commerce, such as covetousness, deceit, and the love of mammon. [In commerce] the seller loves money and tries to get money out of the buyer's pocket; the buyer also loves money and tries to obtain the things he wants at a low price, thereby saving money.

In Zechariah 5:7 and 8 we see that a lead cover, a lead weight, is thrown over the opening of the ephah vessel. This signifies the restriction of the wickedness in commerce by God's sovereignty. Wickedness is hidden and concealed in international trade. If commerce, especially international trade, could be restricted, the whole earth would be holy.

“And I said to the angel who spoke with me, Where are they taking the ephah vessel? And he said to me, To build a house for her in the land of Shinar; and when it is prepared, she will be set there in her own place.”(10-11) [Verses 10 and 11 signify] that God's sovereignty will cause the wickedness in business, which the people of Israel learned of the Babylonians in their captivity, to go back to Babylon (the land of Shinar). Let this wickedness return to Babylon. All the people among God's elect should be honest and simple in their living. (Life-study of Zechariah, pp. 36, 35-37)

Further Reading: Life-study of Zechariah, msgs. 5-6

亚一 20 ~ 21 “耶和華又指四个匠人给我看。…那些角把犹大打散，…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。”

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

基督是神所使用以打碎四角的末一个匠人；这四角乃是巴比伦、玛代波斯、希腊和罗马帝国，伤害并毁灭神的选民（亚一 18 ~ 19）。基督将是那独一无二的一位，不仅要来打碎四角，也要将但以理二章大人像所表征的整个人类政权，从脚趾到头砸碎（撒迦利亚书生命读经，四八五至四八六页）。

信息选读

四角和四个匠人的异象，…是对以色列安慰并鼓励的应许之话，作为神对基督…为锡安和耶路撒冷代求的回应。四角就是四国及其王—巴比伦、玛代波斯、希腊和罗马帝国，也是但以理二章三十一至三十三节的大人像，以及七章三至八节的四个兽所表征的，他们都曾伤害并毁灭神的选民。四个匠人（亚一 20）就是神所用的技巧，以毁灭这四国及其王。头三国中的每一国—巴比伦、玛代波斯和希腊—都被紧接而来的国，以技巧的方式所取代（参但五，八 3 ~ 7）。第四个匠人将是基督那非人手所凿的石头；祂要在回来时，将复兴的罗马帝国砸得粉碎，借此砸碎那作为人类政权集大成的大人像（二 31 ~ 35）（圣经恢复本，亚一 18 注 1）。

Morning Nourishment

Zech. 1:20-21 Then Jehovah showed me four craftsmen....These are the horns that have so scattered Judah..., but these have come...to cast down the horns of the nations who have lifted up the horn against the land of Judah...

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

Christ is the last Craftsman used by God to break the four horns—Babylon, Persia, Greece, and the Roman Empire—which damaged and destroyed the chosen people of God (Zech. 1:18-19). Christ will be the unique One not only to break the four horns but also to smash the entire human government from the toes to the head, as signified by the great human image in Daniel 2. (Life-study of Zechariah, p. 94)

Today's Reading

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

当基督这砸人的石头来临时，祂不是单独地来，乃是同着祂的得胜者（祂的新妇，祂的扩增）作为祂的军队而来（约三 29～30，启十七 14，十九 7～8、11、14）。在召会时代，就是奥秘时代，基督正在建造召会作祂的新妇（弗五 25～29）。基督降临地上以前，将有一次婚礼，祂要迎娶得胜者（启十九 7～9），就是那些多年与神的仇敌争战，且已经胜过那恶者的人（参十二 11）。婚礼之后，祂这作丈夫的要与祂新娶的新妇同来，毁灭敌基督；这敌基督同祂的军队将要直接与神争战（十七 14，十九 19）（但二 34 注 1）。

当基督作为神所凿的石头显现时，祂同祂的得胜者—团体的基督—要击打十王和敌基督（启十九 11～21），把大人像从脚趾到头砸得粉碎（但二 35）。这将是基督对那从敌基督回溯到宁录之人类政权的集大成，包罗一切的审判，因而结束地上旧造里人类政权的时代，并引进神在千年国，以及永世新天新地里掌管全地的时代（但二 34 注 2）。

但以理二章三十五节的大山表征神永远的国，要永远充满全地（44，七 13～14）。团体的基督—基督同祂得胜的新妇—来砸碎人类政权的集大成以后，要变成一座大山，充满全地，使全地成为神的国。因此，大人像要被地上神永远的国所顶替（启十一 15～17）。

石头扩增成为大山，表征基督的扩增（参约三 29～30）。召会是基督在生命上的扩增，而神永远的国乃是基督在行政上的扩增（可四 26～29）。因此，基督不仅是召会，也是神的国（林前十二 12，路十七 21）。基督作为石头，乃是神行动的中心；祂作为山，乃是普及。因此，基督是包罗万有者，就是那在万有中充满万有者（弗一 23）（但二 35 注 2）。

参读：撒迦利亚书生命读经，第二、九、十二至十五篇；约珥书生命读经，第四篇。

When Christ comes as the crushing stone, He will not come alone; rather, He will come with His overcomers, His bride, His increase, as His army (John 3:29-30; Rev. 17:14; 19:7-8, 11, 14). During the church age, the age of mystery, Christ is building up the church to be His bride (Eph. 5:25-29). Before He descends to earth, Christ will have a wedding, in which He will marry the overcomers (Rev. 19:7-9), those who have been fighting the battle against God's enemy for years and who have already overcome the evil one (cf. Rev. 12:11). After His wedding, He as the Husband will come with His newlywed bride to destroy Antichrist, who with his army will fight against God directly (Rev. 17:14; 19:19). (Dan. 2:34, footnote 1)

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

The great mountain in Daniel 2:35 signifies the eternal kingdom of God, which will fill the whole earth forever (v. 44; 7:13-14). After coming to crush the aggregate of human government, the corporate Christ—Christ with His overcoming bride—will become a great mountain to fill the whole earth, making the whole earth God's kingdom. Thus the great human image will be replaced with the eternal kingdom of God on earth (Rev. 11:15-17).

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

Further Reading: Life-study of Zechariah, msgs. 2, 9, 12-15; Life-study of Joel, msg. 4

徒十七 26～27 “祂从一本造出万族的人，…预先定准他们的时期，和居住的疆界，要叫他们寻求神，或者可以揣摩而得，其实祂离我们各人都不远。”

帖后二 2～3 “…主的日子…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。”

世界局势总是主在地上行动的指标，这是一个历史的事实。…圣经乃是神经纶的历史。…祂经纶的完成与世界的局势很有关系（世界局势与主行动的方向，二至三页）。

不法，标出敌基督的特征（帖后二 3）。这不法在今世已经奥秘的发动。这就是今天在列国和人类社会中所运行之不法的奥秘（圣经恢复本，帖后二 7 注 1）。

信息选读

〔在帖后二章七节〕保罗说到…不法的奥秘。敌基督也是一个奥秘。按照保罗的观念，这个不法的奥秘已经发动。…因为神的定旨尚未成就，新妇尚未预备好，因此祂就对不法施行控制。至终，在末了三年半的时候，这个抑制要挪开，好像神说，“由这世界去吧。”那时，那不法者敌基督，要完全显露，全地就满了不法。

敌基督的能力将是撒但的能力〔但八 24〕。启示录十三章二节说，“那龙将自己的能力、座位和大权柄，都给了它。”就某种意义说，敌基督将是撒但的化身。

Morning Nourishment

Acts 17:26-27 And He made from one every nation of men..., determining beforehand their appointed seasons and the boundaries of their dwelling, 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.

2 Thes. 2:2-3 ...The day of the Lord...will not come unless the apostasy comes first and the man of lawlessness is revealed, the son of perdition.

It is a historical fact that the world situation has always been the indicator of the Lord's move on earth....The Bible is a history of God's economy...The carrying out of His economy has much to do with the world situation. (The World Situation and the Direction of the Lord's Move, p. 8)

The lawlessness that will characterize Antichrist (2 Thes. 2:3) is already operating in this age mysteriously. It is the mystery of lawlessness working today among the nations and in human society. (2 Thes. 2:7, footnote 1)

Today's Reading

[In 2 Thessalonians 2:7] Paul speaks of...the mystery of lawlessness. Antichrist will also be a mystery. According to Paul's concept, this mystery of lawlessness is already operating....Because God's purpose has not been fulfilled, that is, because the bride has not yet been prepared, God exercises His control over lawlessness. Eventually, at the time of the last three and a half years, this restraint will be removed, and it will seem that God has said, "Let the world go." At that time, Antichrist, the lawless one, will be fully manifested, and the entire earth will be filled with lawlessness.

Antichrist's power will be the power of Satan [Dan. 8:24]. Revelation 13:2 says, "And the dragon gave him his power and his throne and great authority." In a sense, Antichrist will be the embodiment of Satan.

敌基督不光自大褻渎，他还与圣民争战〔但七21〕。他要逼迫敬畏神的犹太人，和相信基督的基督徒。

敌基督要带进可憎之物或偶像，也带来毁坏和毁灭，拆毁圣殿以及耶路撒冷城。这是对但以理九章二十五至二十七节的正确领会。我们若有这个领会，就会看见敌基督要怎样对付犹太人。

敌基督，就是那个小角，也要毁坏天象之君的圣所（八11）。这指明他要毁坏神的殿。这也含示圣殿要重建。若是敌基督在今天出现，还没有殿可供他拆毁。我相信不久后圣殿要重建，此后不久敌基督就会兴起，把殿再度拆毁。

八章十二节也启示说，敌基督要“将真理抛在地上”。这就是说，敌基督不要真理，他要废掉、丢弃所有的真理。今日世界局势的趋向就是这样。就着国际关系来说，并没有多少真理。在废弃真理这件事上，敌基督要作得最极端。

这个小角有眼，像人的眼（七8、20）。这里眼象征眼光。角有眼像人的眼，指明敌基督有过人的聪明才智。他必定很有学问，又有眼光。

七章二十五节指明，那小角“必…折磨至高者的圣民”。敌基督要把圣民放在自己手中，逐渐地折磨他们。至于如何折磨法，我不知道。忍受这折磨比瞬间死去更难，所以不要等候经历这些事，反要祷告使你能以逃避。我们看到有像这样的人兴起来，就更该要祷告说，“主，如果这就是他，求你在他得势以先把我取去，我不愿意落在他的手中。”（启示录生命读经，五八二、五六〇、五五一、五六四至五六五、五五八至五五九、五五〇至五五二页）

参读：启示录生命读经，第四十至四十三篇。

Not only will Antichrist be arrogant and blasphemous, but he will also make war against the saints [Dan. 7:21]. He will persecute the God-fearing Jews and the Christ-believing Christians.

Antichrist will bring in both abominations or idols, and desolation or destruction, demolishing both the temple and the city of Jerusalem. This is the proper understanding of Daniel 9:25-27. If we have this understanding, we shall see how Antichrist will deal with the Jews.

Antichrist, the little horn, will also cast down the place of the sanctuary of the Prince of the host (Dan. 8:11). This indicates that he will destroy the temple of God. It also implies that the temple will be rebuilt. If Antichrist would appear today, there would be no temple for him to tear down. I believe that the temple will be rebuilt before long. Soon after that, Antichrist will rise up and tear it down once again.

Daniel 8:12 also reveals that Antichrist will “cast truth down to the ground.” This means that with Antichrist there will be no truth. He will abolish and tear down every truth. The tendency of the world situation today is like this. As far as international relations is concerned, there is very little truth. With regard to the renouncing of all truth, Antichrist will go to the farthest extreme.

This little horn will have eyes like the eyes of man (Dan. 7:8, 20). Here the eyes signify insight. That the horn will have eyes like a man indicates that Antichrist will be intellectually brilliant. He will be a man full of knowledge and will possess great insight.

Daniel 7:25 indicates that the little horn will “wear out the saints of the Most High.” Antichrist will put the saints under his hand and gradually wear them out. How he will do this I do not know. It is more difficult to endure this wearing out than to be put to death suddenly. Do not wait to experience this yourself. Rather, pray that you might escape it. The more we see someone arising who looks like this person, the more we need to pray, “Lord, if this is the one, take me away before he comes into power. I do not want to be under his hand.” (Life-study of Revelation, pp. 496-497, 478, 472, 483, 477-478, 471, 472)

Further Reading: Life-study of Revelation, msgs. 40-43

启十七 12 ~ 14 “你所看见的那十角，就是十王，他们还没有得国；但他们要和兽同得权柄，作王一个小时。他们…将自己的能力权柄给那兽。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。同着羔羊的，就是蒙召被选忠信的人，也必得胜。”

按照启示录十七章十二节，十王要在灾难之前，在复兴的罗马帝国里兴起来，他们要与敌基督成为一，反对神并逼迫神的子民——犹太人和信徒。这十王被比作尼布甲尼撒梦中所见的大人像的十个脚指头（但二 42），他们和他们的国都要服在敌基督之下（启十七 17）（世界局势与主行动的方向，一五页）。

信息选读

一九六〇年初，恢复被带到西方，进入英语世界。这恢复被带到美国，并且在那里生根长大。在过去二十九年，借着英语，主的恢复扩展到各大洲。今天在圣经神圣真理的事上，整个世界向着主的恢复是敞开的，因为人都渴慕神圣的真理。

主的恢复在远东和美国正在成长，但在欧洲仍在创始阶段。我们要记住，美国、欧洲和远东是当前世界局势的三大影响因素。主的恢复已在美国和远东生根，但在欧洲仍是一片空洞。因这缘故，主当前恢复的方向必须向着欧洲而去。在欧洲的恢复仍然是在创始的阶段。

Morning Nourishment

Rev. 17:12-14 And the ten horns which you saw are ten kings, who have not yet received a kingdom but receive authority as kings for one hour with the beast. These...give their power and authority to the beast. 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.

According to Revelation 17:12, ten kings will be raised up before the great tribulation in the revived Roman Empire. They will be one with Antichrist in opposing God and persecuting His people—the Jews and the believers. These ten kings are likened to the ten toes of the great image seen by Nebuchadnezzar in his dream (Dan. 2:42). They will submit themselves and their kingdom to Antichrist (Rev. 17:17). (The World Situation and the Direction of the Lord's Move, p. 18)

Today's Reading

In the early 1960s, the recovery was brought to the Western world and into the English language. It has been brought to and rooted in the United States for growth....The Lord's recovery has spread to every inhabited continent. The entire world is open to the Lord's recovery today in the matter of the divine truth in the Bible because people are hungry for the divine truth.

In both the Far East and the United States, the Lord's recovery is growing, but it is still in the stage of initiation in Europe. We should remember that the United States, Europe, and the Far East are the three influential factors of the present situation of the world. The recovery has taken root in the United States and the Far East, but there is a void in Europe. For this reason, the Lord's direction of His present recovery must be toward Europe. The recovery in Europe is still in the stage of initiation.

再者，在但以理二章大人像之异象的终极应验上，欧洲也比任何其他国家和种族都更为关键和重要——砸碎大人像的两脚，就是砸碎整个人类政权（34～35）。我们已经指出这大人像在预言上预示什么。头、胸膛和膀臂、肚腹和腰股以及腿所表征的历史时期都已经应验了；但是十个脚指头还未应验。

西方文化是由希伯来宗教、希腊哲学和罗马政治所组成的。罗马政治持续在西方文化中，而圣经预言罗马帝国要复兴。但以理二章之大人像的十个脚指头所预示的十王，要服在敌基督之下；敌基督将是罗马帝国的最后一位该撒。…这一切都要发生在欧洲。…当主来砸碎人类政权时，祂要砸碎两脚连同十个脚指头。这要把整个人像，从脚到头砸碎〔34～35〕。…基督乃是那要砸碎大人像之两脚的石头，这就是砸碎整个人像，就是整个人类政权。

我们需要看见这事，作为明白主心意的基础。在人类政权被砸碎之前，主的恢复必须扩展到欧洲，并生根在那里。主恢复之真理的扩展，要预备主的回来，好带进以色列和整个创造的恢复和复兴。…在今天世界局势的三个影响因素中，远东和美国已经被主的恢复所占有并得着；欧洲却仍然需要主的恢复在那里生根并长大。希望大家将这交通带到主面前祷告。我们该对主说，“主，这些日子是这时代的终结；主，在这些日子里重新挑旺我对你的爱。”（世界局势与主行动的方向，一〇、一三至一六页）

参读：世界局势与主行动的方向，第一至三章；世界局势与神的行动，序、第七章。

Further, Europe, in the consummation of the fulfillment of the vision concerning the great human image in Daniel 2, is also more vitally crucial than any other country and race—the crushing of the two feet of the great human image will be the crushing of the entire human government (vv. 34-35). We have already pointed out what this great human image prophetically typifies. The periods of history signified by the head, the breast and the arms, the belly and the thighs, and the legs have been fulfilled. But the ten toes, [the ten kings in Revelation 17:12], have not been fulfilled.

Western culture is composed of Hebrew religion, Greek philosophy, and Roman politics. Roman politics is carrying on Western culture, and the Bible prophecies that the Roman Empire will be revived. The ten kings typified by the ten toes of the great image in Daniel 2 will be under Antichrist, who will be the last Caesar of the Roman Empire....All of this will transpire in Europe. When the Lord comes to crush human government, He will crush the feet with the ten toes. This will be the crushing of the entire image from the head to the feet [Dan. 2:34-35]....Christ is the great stone who will crush the two feet of the great image, which will be the crushing of the entire human image, the entire human government.

We need to see this as a basis to understand the Lord's mind. Before this crushing transpires, the Lord's recovery must spread to Europe and be rooted there. The spreading of the truths of the Lord's recovery will be a preparation for the Lord's coming back to bring the recovery and restoration not only to Israel but also to the entire creation. Of the three influential factors in today's world, the Far East and the United States have been occupied and taken by the Lord's recovery. Europe still remains as a region in which the Lord's recovery needs to be rooted and grow. I hope that we would bring this fellowship to the Lord and pray. We should tell the Lord, "Lord, these days are the consummation of the age. Lord, in these days rekindle my love toward You." (The World Situation and the Direction of the Lord's Move, pp. 14, 17-19)

Further Reading: The World Situation and the Direction of the Lord's Move, chs. 1-3; The World Situation and God's Move, pref. & ch. 7

启六 1～2 “羔羊揭开七印中第一印的时候，我观看，…看哪，有一匹白马，骑在上面的拿着弓，并有冠冕赐给他，他便出去，胜了又要胜。”

太二四 14 “这国度的福音要传遍天下，对万民作见证，然后末期才来到。”

头四印包括四匹马以及骑在上面的，犹如一场四马竞赛。四个骑马的都不是真人，而是人位化的事物。显然骑第二匹马（红马）的，是战争（启六 4）；骑第三匹马（黑马）的，是饥荒（5）；骑第四匹马（灰马）的，是死亡（8）。根据历史事实，骑第一匹马（白马）的，必定是福音，而非指有些人所解释的基督或敌基督。紧接基督升天之后，福音、战争、饥荒和死亡这四件事，便像四个骑马的骑在四匹马上，开始奔跑，一直持续到基督回来。从第一世纪开始，经过了这二十个世纪，福音不断地广传，同时战争也不断地在人类中间进行。战争总是造成饥荒，饥荒便带来死亡。这些都要持续到这世代的末了（启示录生命读经，二八〇至二八一页）。

信息选读

福音的传扬在四马竞赛中是领先的。我们这一代是为着什么的？我们乃是为着福音的传扬，而福音的传扬是为着完成神的经纶。召会如何能产生？只有借着福音的传扬！新耶路撒冷如何能出现？只有借着福音的传扬。

神的智慧就是要使这个时代，就是从基督升天到祂回来，成为福音传扬的时代。今天地上的一切事物，都是为着福音的传扬。无论是…印刷、飞机、广

Morning Nourishment

Rev. 6:1-2 And I saw when the Lamb opened one of the seven seals....And I saw, and behold, a white horse, and he who sits on it had a bow; and a crown was given to him, and he went forth conquering and to conquer.

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.

The first four seals comprise four horses with their riders in a four-horse race. All four riders are not real persons but personified things. It is evident that the rider of the second horse, the red horse, is war (Rev. 6:4); the rider of the third horse, the black horse, is famine (v. 5); and the rider of the fourth horse, the pale horse, is death (v. 8). According to historical facts, the rider of the first horse, the white horse, must be the gospel, not, as some interpret, Christ or Antichrist. Immediately after Christ's ascension, these four things—the gospel, war, famine, and death—began to run like riders on four horses and will continue until Christ comes back. Beginning with the first century, the gospel has been spreading throughout all these twenty centuries. War has also been proceeding simultaneously. War always causes famine, and famine issues in death. All these will continue until the end of this age. (Life-study of Revelation, pp. 233-234)

Today's Reading

Gospel preaching takes the lead in the four-horse race. What is our generation for? It is for gospel preaching. And gospel preaching is for the carrying out of God's economy. How can the church be produced? Only through gospel preaching. How can the New Jerusalem come into being? Only through gospel preaching.

God's wisdom is to make this age, the age from the ascension of Christ to His coming back, an age of gospel preaching. Everything on earth today is for the preaching of the gospel. Factories, printing, airplanes, radio, television, and even

播、…，甚至核子武器，都是为着福音的传扬。今天是福音传扬的时代。…我们传的不是部分的福音，乃是全部的、完整的、全备的福音。你领悟全备的福音包括召会生活、国度甚至新耶路撒冷么？全备的福音包括从马太福音一直到启示录的每件事。在这些日子，我们所传的乃是全备的福音，包括今天的召会、来世的国度，以及永世的新耶路撒冷。今天无论发生什么事，连对我们的反对在内，都有助于福音的传扬。这就是头四印的异象。…我们不在后三匹马上，而是与骑第一匹马的在一起。我们有不带箭的弓，因为我们已经赢得胜利，在和平中传那和平的福音（启示录生命读经，二八七至二八八页）。

今天，为着主的恢复和复兴，需要传布解明神圣真理。我们可以借用罗马十章十四至十五节，而说，“没有传布的，人怎能听见？传布那解开并解明之神圣真理的人，他们的脚踪何等佳美！”我们若有负担去欧洲，就必须昼夜花时间研读我们所出版的真理。然后我们就会知道什么是主的恢复，我们也会有真正的负担去欧洲教导人。主在马太二十八章十九节吩咐我们要去，使万民作主的门徒。主这里的话给我们看见，我们该有负担前去，教导万民。

我们不是去那里，按传统的方式向人传讲，乃是告诉他们一切的神圣真理。借着我们的讲说，有些人会扎实地得救。我们若向他们讲说约翰三章十六节里较深的真理，〔例如讲神，讲爱，讲世人，讲神如何将祂的儿子赐给我们，讲独生子，讲什么是灭亡、什么是得永远的生命，〕他们就永不会忘记这一节。愿主使我们负担学习神圣的真理，并为着主的恢复和复兴，将这些真理传布到各处（世界局势与主行动的方向，三〇至三一页）。

参读：启示录生命读经，第十九篇；圣经中四个“七”的预言，第二篇。

nuclear weapons are for the preaching of the gospel. This is the gospel preaching age....We are not preaching a partial gospel but a whole, complete gospel, a full gospel. Do you realize that the full gospel includes the church life, the kingdom, and even the New Jerusalem? The full gospel encompasses everything from Matthew through Revelation. In these days we are preaching the full gospel, the gospel that includes the church today, the kingdom in the coming age, and the New Jerusalem in eternity. Whatever happens today, including the opposition against us, is a help to preaching the gospel. This is the vision of the first four seals....We are not with the riders on the last three horses; we are with the rider on the first horse. We have a bow without an arrow, for we are preaching the gospel of peace, a gospel in which the victory has been won, in a peaceful way. (Life-study of Revelation, pp. 239-240)

Today there is the need of the spreading of the understood divine truths for the Lord's recovery and restoration. We can borrow Romans 10:14-15 and say, "How shall people hear without one who spreads? How beautiful are the feet of those who spread the interpreted and understood divine truths!" If we have a burden to go to Europe, we must spend day and night to study the truths we have published. Then we will know what the Lord's recovery is, and we will have a real burden to go to Europe to teach people. The Lord charges us in Matthew 28:19 to go and disciple the nations. The Lord's word here shows us that we should be burdened to go and teach all the nations.

We are not going there to preach to people in the traditional way but to talk to them about all the divine truths. Through our speaking, some will be solidly saved. If we speak the deeper truths in John 3:16 [e.g., on God, love, the world, how God gave His Son, the only begotten Son, what it means to perish and what it is to have eternal life] to them, they will never forget this verse. May the Lord burden us to learn the divine truths and to spread them everywhere for His recovery and restoration. (The World Situation and the Direction of the Lord's Move, pp. 31-32)

Further Reading: Life-study of Revelation, msg. 19; The Prophecy of the Four "Sevens" in the Bible, ch. 2

第一周诗歌

传扬福音 — 供应基督

665

降D大调

8 7 8 7 副 (英 922)

3/4

5 #4 5 | i . i 7 6 | 5 . 5 4 3 | 4 . 6 5 2 | 3 .
 一 去向亡世供应基督, 非仅借话之所云。
 5 #4 5 | i i 3̇ 2̇ i | 6 . i 7 6 | 5 . 5 6 7 | i .
 更借生活分出基督, 供应可怜的人群。
 5 5 5 | 5 . i 7 6 | 5 . 5 4 3 | 4 . 6 5 2 | 3 .
 (副) 去向亡世供应基督, 使祂显于你生活;
 5 #4 5 | i i 3̇ 2̇ i | 6 . i 7 6 | 5 . 5 6 7 | i . ||
 凭祂活着, 将祂分出, 使人与你同得着。

二 去向亡世供应基督 — 你所有的宝贵主;
 将你基督分给亲人, 作其成功与财富。

三 去向亡世供应基督 — 你所享受的基督;
 将你基督分给朋友, 作其夸耀与鸿福。

四 去向亡世供应基督, 祂是你命并一切;
 将你基督分给众人, 带人来尝祂超越。

WEEK 1 — HYMN

To the lost world minister Christ Preaching of the Gospel — Imparting Christ

922

1. To the lost world min - is - ter Christ, Not just by word, but by
 life, Im - part - ing Christ by liv - ing deeds To the poor souls liv - ing in
 strife. (C) To the lost world min - is - ter Christ, By dai - ly walk mak - ing Him
 known; Im - part - ing Christ by whom you live, Share with all men what you own.

2. To the lost world minister Christ,
 The precious One you possess,
 Imparting Christ to those you love
 As all their gain and success.

3. To the lost world minister Christ,
 The very Christ you enjoy,
 Imparting Christ to all your friends
 As all their boast and their joy.

4. To the lost world minister Christ,
 Who is your life and your all,
 Imparting Christ to all you meet,
 All fallen ones, great or small.

