

关于世界局势 与主的恢复应时的话

第一周

世界局势作为神在地上行动的指标，
自基督升天到这世代末了之
世界史的异象，为着预备主的回来
传布主恢复的真理，
以及分辨“这时期的兆头”
而在祷告上坚定持续

纲要

读经：徒五31，十七26～27，但二31～45，启六1～8，
四1～2，一10～11，西四2，太二四3～14，32～34

周一

壹 我们必须在我们的灵里，使我们能成为在
地上有神的心的人，就是能得着天向我们
开启，以看见神关于世界定命之异象的人—
启一10，四1～2，参创二八12～17，结
一1，太三16，徒七56。

贰 世界局势是神在地上行动的指标—五31，

A TIMELY WORD CONCERNING THE WORLD SITUATION AND THE LORD'S RECOVERY

Week One

**The World Situation as the Indicator of God's Move
on Earth, the Vision of World History from Christ's
Ascension to the End of This Age, the Spreading of
the Truths of the Lord's Recovery as a Preparation
for His Coming Back, and Persevering In Prayer,
While Discerning "the Signs of the Times"**

Outline

Scripture Reading: Acts 5:31; 17:26-27; Dan. 2:31-45; Rev. 6:1-8; 4:1-2; 1:10-11;
Col. 4:2; Matt. 24:3-14, 32-34

Day 1

I We need to be in our spirit so that we can be men on
earth with God's heart, men to whom heaven can be
opened to see the vision of God concerning the destiny of
the world—Rev. 1:10; 4:1-2; cf. Gen. 28:12-17; Ezek. 1:1;
Matt. 3:16; Acts 7:56.

II The world situation is the indicator of God's move on

十七 26 ~ 27, 但二 31 ~ 45:

- 一 人类历史上一切的大事，都是神为着祂在地上的行动而安排并调配的；神既然在这地上有一个目的要完成在人身上，祂当然有主宰的权柄安排人类历史的局势；例如，为着开展祂的恢复，并为着祂恢复的最后阶段——建造基督的身体作为对新妇的预备——神主宰的预备、保守并祝福了美国——徒十七 26, 五 31, 罗十二 4 ~ 5, 启十九 7。
- 二 整个世界局势连同其“产难”乃是为着完成以色列的重新立国，并为着完成宇宙新人的完全生产——太二四 32 ~ 34, 可十三 8, 但十二 1 ~ 2, 启十二 1 ~ 2、5。
- 三 但以理二章大人像的异象，乃是“末后日子必发生的事”（28）的异象；这是一个预言，说明主为着完成祂的经纶，所主宰安排之人类政权的历史（31 ~ 35）：
 - 1 金头（36 ~ 38）相当于七章三至四节的头一个兽，表征尼布甲尼撒，即巴比伦的创建者和王。
 - 2 银的胸膛和膀臂（二 39 上），相当于七章五节的第二个兽，表征玛代波斯。
 - 3 铜的肚腹和腰（二 39 下），相当于七章六节的第三个兽，表征希腊，包括马其顿。
 - 4 铁的腿和半铁半泥的脚（二 33），相当于七章七至八节的第四个兽，表征罗马帝国连同其末了的十王（二 40 ~ 44 上，七 7 ~ 11、19 ~ 26, 启十七 7 ~ 13）。

earth—5:31; 17:26-27; Dan. 2:31-45:

- A All the major events of human history have been arranged and matched by God for His move on earth; since God has a purpose to accomplish with mankind on earth, He surely has the sovereign authority to manage the situation in human history; as an example, for the spreading of His recovery and for the final stage of His recovery—the building up of the Body as the preparation of the bride—God has sovereignly prepared, preserved, and blessed the United States—Acts 17:26; 5:31; Rom. 12:4-5; Rev. 19:7.
- B The entire world situation with its “birth pangs” is for the completion of the re-formation of Israel and also for the completion of the full delivery of the universal new man—Matt. 24:32-34; Mark 13:8; Dan. 12:1-2; Rev. 12:1-2, 5.
- C The vision of the great human image in Daniel 2 is a vision of “what will happen in the last days” (v. 28); it is a prophetic illustration of the history of human government, sovereignly arranged by the Lord for the carrying out of His economy (vv. 31-35):
 - 1 The head of gold (vv. 36-38), corresponding to the first beast in 7:3-4, signifies Nebuchadnezzar, the founder and the king of Babylon.
 - 2 The breast and the arms of silver (2:39a), corresponding to the second beast in 7:5, signify Medo-Persia.
 - 3 The abdomen and thighs of bronze (2:39b), corresponding to the third beast in 7:6, signify Greece, including Macedonia.
 - 4 The legs of iron and the feet partly of iron and partly of clay (2:33), corresponding to the fourth beast in 7:7-8, signify the Roman Empire with its last ten kings (2:40-44a; 7:7-11, 19-26; Rev. 17:7-13).

周二

5 虽然罗马帝国的形态和外表已经消失，但罗马帝国的文化、精神和素质今天仍继续存在；在大灾难开始时（太二四 21），罗马帝国的形态和外表将在敌基督手下得着恢复（但七 12）。

四 但以理二章里大人像十个脚趾所预表的十王连同他们的国，将在复兴罗马帝国的末一位该撒敌基督之下联合一起；这一切都要发生在欧洲——启十七 10 ~ 14:

1 今天不法的奥秘在列国和人类社会中运行；这不法要达到高峰，集大成于不法者敌基督——帖后二 3 ~ 10。

2 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。

3 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。

4 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。

5 敌基督要折磨至高者的圣民；我们必须抵挡并反对撒但那渐渐的、一连多日的、屡次的、天天的折磨人的策略——25，太二四 12，士十六 16，弗六 11 ~ 13。

6 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。

周三

五 基督同祂的得胜者——团体的基督——作为神所凿

Day 2

5 Although the form and appearance of the Roman Empire have vanished, the culture, spirit, and essence of the Roman Empire continue to exist today; at the beginning of the great tribulation (Matt. 24:21) the form and appearance of the Roman Empire will be restored under Antichrist (Dan. 7:12).

D The ten kings with their kingdoms, typified by the ten toes of the great image in Daniel 2, will be joined together 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 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 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.

3 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.

4 Antichrist will have sharp insight to perceive things and will speak things against the Most High—7:8, 20, 25.

5 Antichrist will wear out the saints of the Most High; we have to resist and oppose the gradual, repeated, frequent, and daily wearing-out tactics of Satan—v. 25; Matt. 24:12; Judg. 16:16; Eph. 6:11-13.

6 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 3

E At His appearing as the God-cut stone, Christ with His overcomers—the

的石头显现时，要击打十王连同敌基督（启十九 11～21），因而使整个大人像从脚趾到头被砸得粉碎（但二 35）。

六 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；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——34～35 节。

七 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——启二十四、6，二一 10。

周四

叁 羔羊神揭开的头四印给我们看见，自基督升天到这世代末了之世界史的异象（参四 1～2，五 1～14）；这四印给我们看见，在祂升天之后（可十六 19～20），立即有一场四马竞赛，持续经过整个召会时代，直到基督回来：

一 第一印包括白马与骑马者，表征福音的广传——启六 1～2：

1 只有弓，没有箭，表征为着和平的福音得以构成，基督的争战已经结束了，并且得胜了；冠冕表征福音已经戴上基督的荣耀为冠冕——林后四 4。

2 “出去，胜了又要胜”，表征福音一直同基督出去，

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).

F Before the crushing of Antichrist and the totality of human government transpires, the Lord's recovery must spread to Europe and be rooted there; 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 will be the crushing of the entire human government—vv. 34-35.

G 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—Rev. 20:4, 6; 21:10.

Day 4

III The first four seals opened by the Lamb-God give us a vision of world history from Christ's ascension to the end of this age (cf. 4:1-2; 5:1-14); they show us that immediately after His ascension (Mark 16:19-20) there has been a four-horse race continuing through the entire age of the church until Christ's return:

A The first seal consists of a white horse and its rider, signifying the spreading of the gospel—Rev. 6:1-2:

1 The bow without an arrow signifies that Christ's fighting for the constitution of the gospel of peace is finished and that the victory is won; a crown signifies that the gospel has been crowned with the glory of Christ—2 Cor. 4:4.

2 Went forth conquering signifies that the gospel has been going forth

征服了各样的抵挡和攻击—启六2。

3 传扬基督荣耀福音的得胜者，成了骑白马的人—弗3:8-11，罗1:1，启十九11，13-14。

二 第二印包括红马和骑马者，表征战争的普及—六3-4:

- 1 “红”表征流血，“一把大刀”表征打仗的武器。
- 2 “从地上夺去太平”，表征战争在地上持续不断；“使人彼此相杀”，表征人要彼此打仗—4节，太二四7。

三 第三印包括黑马和骑马者，表征饥荒的蔓延—启六5-6:

- 1 天平是用来称贵重物品的秤，但这里用来称食物，表征粮食短缺；一升麦子，是劳工一天很好的报酬，三升大麦，也是劳工一天很好的报酬（太二十2），表征粮食短缺，价格昂贵。
- 2 “油和酒不可糟蹋”（油和酒是为令人喜悦—诗一〇四15—在饥荒时，总是缺乏而变得贵重），表征有了饥荒。

四 第四印包括灰马和骑马者，表征死亡的播散—启六7-8:

- 1 灰色，表征遭受灾害袭击之人的面色；阴间随着死亡，表征阴间接收并拘留死所杀害的人。
- 2 有权柄赐给死亡和阴间管辖地的四分之一，用刀剑、饥荒、死亡、地上的野兽去杀害人—参9-11，路十八1-2、7-8。

with Christ to conquer all kinds of opposition and attack—Rev. 6:2.

3 The overcomers who preach the gospel of the glory of Christ become the riders of the white horse—Eph. 3:8-11; Rom. 1:1; Rev. 19:11, 13-14.

B The second seal consists of a red horse and its rider, signifying the spreading of war—6:3-4:

- 1 Red signifies the shedding of blood, and a great sword signifies weapons for fighting.
- 2 To take peace from the earth signifies that war is continuing on the earth; that men should slay one another signifies that people will fight one another—v. 4; Matt. 24:7.

C The third seal consists of a black horse and its rider, signifying the spreading of famine—Rev. 6:5-6:

- 1 A balance, a scale used to weigh precious things, being used here to weigh food signifies the scarcity of food; a quart of wheat, good pay for a day's labor, and three quarts of barley, also good pay for a day's labor (Matt. 20:2), signify the high price of food in its scarcity.
- 2 Do not harm the oil and the wine (oil and wine are for man's pleasure—Psa. 104:15—and are always in short supply and become precious in famine) signifies the presence of famine.

D The fourth seal consists of a pale horse and its rider, signifying the spreading of death—Rev. 6:7-8:

- 1 Pale signifies the color of the appearance of those stricken with the plague; Hades following Death signifies that Hades receives and retains those whom death has killed.
- 2 Authority is given to Death and Hades over the fourth part of the earth to kill with the sword, famine, and death and by the beasts of the earth—cf. vv. 9-11; Luke 18:1-2, 7-8.

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 9，参启五 6～8：

一 紧接基督升天之后，福音、战争、饥荒和死亡这四件事，便象四个骑马的骑在四匹马上，开始奔跑，一直持续到基督回来——六 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，传遍全地，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，也就是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 2～3，九 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

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; cf. Rev. 5:6-8:

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—6:1-8:

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 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

耶路撒冷—弗三 8 ~ 11。

五 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—赛十一 9，但十一 32 下 ~ 33，提后二 21。

周六

伍 在当前世界的情势中，我们需要分辨“这时期的兆头”而在祷告上专一奉献自己并坚定持续—徒六 4，西四 2，太十六 3（神迹，意即兆头），路二一 24 ~ 36，太二四 3 ~ 14、32 ~ 34，罗十三 11 ~ 14：

一 我们需要领悟我们正在“产难”当中（太二四 8、32 ~ 34），并且“神的国近了”（路二一 31），因而祷告圣经最后的祷告—“主耶稣啊，我愿你来！”（启二二 20）整本圣经结束于我们对主再来的渴望发表成为祷告（参歌八 13 ~ 14，提后四 8，徒二六 16）；基督的再来乃是与祂的子民同在（希腊文，parousia，巴路西亚）。（太二四 3，徒二六 15 ~ 16，可十三 8，约十四 21、23）。

二 我们需要祷告，充分地领悟神对人类历史的看法，看见借着战争、饥荒和死亡，福音正在加速传扬，甚至扩展到极致，并看见我们需要得着神到最完满的地步，以完成祂圣经经纶的目标—腓三 8、12 ~ 14：

1 撒但背叛神以后，已经被神定罪，甚至受神判刑；但神按祂的智慧和主宰的权柄，还未在撒但身上执行祂的审判；神仍然给撒但有限的时间，让他作些事，好应付一些消极的需要，以完成神的经纶—伯

New Jerusalem—Eph. 3:8-11.

E May the Lord burden us to learn the divine truths of the gospel and to spread them everywhere for His recovery—Isa. 11:9; Dan. 11:32b-33; 2 Tim. 2:21.

Day 6

V In the present environment of the world, we need to devote ourselves to and persevere in prayer, while discerning “the signs of the times”—Acts 6:4; Col. 4:2; Matt. 16:3; Luke 21:24-36; Matt. 24:3-14, 32-34; Rom. 13:11-14:

A We need to realize that we are in the midst of “birth pangs” (Matt. 24:8, 32-34), that “the kingdom of God is near” (Luke 21:31), and thus, pray the last prayer in the Bible—“Come, Lord Jesus!” (Rev. 22:20); the entire Bible concludes with the desire for the Lord’s coming expressed as a prayer (cf. S. S. 8:13-14; 2 Tim. 4:8; Acts 26:16); Christ’s coming will be His presence (Gk. parousia) with His people (Matt. 24:3; Acts 26:15-16; Mark 13:8; John 14:21, 23).

B We need to pray with the full realization of God’s view of human history by seeing that the gospel is speeded up and even maximized by war, famine, and death and by seeing that we need to gain God to the fullest extent to accomplish the goal of His divine economy—Phil. 3:8, 12-14:

1 After he rebelled against God, Satan was condemned and even sentenced by God, but in His wisdom and sovereignty, God has not yet fully executed His judgment on Satan; He still has given Satan a certain limited time to do something to meet some negative need in

一 6 ~ 8, 二 1 ~ 6, 参约十二 31。

2 约伯记给我们看见，神透过撒但这“丑恶的工具”所作的，就是要借着剥夺和销毁，把约伯拆毁；神在约伯身上施行剥夺和销毁，好将他拆毁，使神能得着约伯，好叫他更多得着神；我们外面的人被毁坏，好使我们里面的人日日得更新—腓三 8 ~ 10，林后四 16 ~ 18。

3 约伯的受苦不是神的审判，乃是神的剥夺和销毁，好将他拆毁，使神能有一个根据和一条路，用神自己重建约伯，使他成为神人，就是在神新造里的新人—五 17，加六 15。

4 神乃是借着剥夺、销毁和拆毁，将祂自己分赐到那些爱祂寻求祂的人里面—伯十 13，弗三 9，参约三 6，腓三 3。

5 神对付祂圣民的目的，乃是要使他们倒空一切，单单接受神，作他们所赢得的；神心头的愿望乃是要我们完满地得着祂作生命，作生命的供应，并作我们全人的一切，这要终极完成于新耶路撒冷—罗八 28 ~ 29。

6 约伯记末了告诉我们，约伯至终看见了神；按新约的意义说，看见神等于得着神；看见神就是被变化成为神人基督荣耀的形像，使我们得以在神的生命里彰显神，并在祂的权柄里代表祂—四二 5 ~ 6，林后三 18。

7 我们越看见神、认识神并爱神，就越厌恶自己，越否认自己—太十六 24，路九 23，十四 26。

三 按照所罗门在王上八章四十八节的祷告，我们祷告总需要向着圣地，预表基督是神分给信徒的分

the fulfillment of His economy—Job 1:6-8; 2:1-6; cf. John 12:31.

2 The book of Job shows us that God, through Satan as an “ugly tool,” was tearing down Job in two ways: stripping and consuming; God’s stripping and consuming were exercised over Job to tear Job down that God might gain Job so that he might gain God more; our outer man is being consumed so that our inner man may be renewed day by day—Phil. 3:8-10; 2 Cor. 4:16-18.

3 Job’s sufferings were not God’s judgment but God’s stripping, consuming, and tearing down so that He might have a base and a way to rebuild Job with Himself, to make Job a God-man, a new man in God’s new creation—5:17; Gal. 6:15.

4 It is through His stripping, consuming, and tearing down that God dispenses Himself into those who love Him and seek after Him—Job 10:13; Eph. 3:9; cf. John 3:6; Phil. 3:3.

5 God’s purpose in dealing with His holy people is that they would be emptied of everything and receive only God as their gain; the desire of God’s heart is that we would gain Him in full as life, as the life supply, and as everything to our being, which ultimately consummates in the New Jerusalem—Rom. 8:28-29.

6 The end of the book of Job tells us that Job eventually saw God; in the New Testament sense, seeing God equals gaining God; to see God is to be transformed into the glorious image of Christ, the God-man, that we may express God in His life and represent Him in His authority—42:5-6; 2 Cor. 3:18.

7 The more we see God, know God, and love God, the more we abhor ourselves and the more we deny ourselves—Matt. 16:24; Luke 9:23; 14:26.

C According to Solomon’s prayer in 1 Kings 8:48, we always need to pray toward the Holy Land, typifying Christ as the portion allotted by God

(申八 7, 西一 12) ; 向着圣城, 表征在基督里神的国 (诗四八 1 ~ 2) ; 并向着圣殿, 表征神在地上的家, 召会 (弗二 21, 提前三 15) :

- 1 但以理把窗户开向耶路撒冷, 一日三次祷告; 神借着祂忠信祷告的管道, 在祂的选民身上执行祂的经纶, 为着基督的来临——但六 10, 徒二 42, 六 4。
- 2 当我们向神的祷告是向着神永远经纶里的目标, 就是基督、神的国、与神的家时, 神必垂听我们的祷告; 这意思是说, 我们的祷告该一直对准神的权益, 就是对准基督与召会——神在地上的权益, 以完成神的经纶。

to the believers (Deut. 8:7; Col. 1:12); toward the holy city, signifying the kingdom of God in Christ (Psa. 48:1-2); and toward the holy temple, signifying God's house, the church, on the earth (Eph. 2:21; 1 Tim. 3:15):

- 1 Daniel prayed three times a day by opening his windows toward Jerusalem; through His faithful channels of prayer, God carries out His economy with His elect for Christ's coming——Dan. 6:10; Acts 2:42; 6:4.
- 2 God will listen to our prayer when our prayer to God is toward Christ, the kingdom of God, and the house of God as the goal in God's eternal economy; this means that our prayer should always be aimed at the interests of God, that is, at Christ and the church as God's interests on earth, for the fulfilling of God's economy.

第一周 ■ 周一

晨兴喂养

启一 10 “当主日我在灵里，听见在我后面有大声音如吹号说。”

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

启示录不仅强调神的灵是七倍加强的灵，为着神加强的行动；也强调人的灵，作我们领略并回应神行动的器官。惟有（我们的）灵能回应（神的）灵。本书是由四个主要的异象组成：（一）众召会的异象；（一~三；）（二）世界之定命的异象；（四~十六；）（三）大巴比伦的异象；（十七~二十；）（四）新耶路撒冷的异象。（二一~二二。）约翰是在灵里看见这四个异象，（一 10，四 2，十七 3，二一 10，）…我们要看见本书的异象，也必须在灵里。（圣经恢复本，启一 10 注 2。）

信息选读

世界局势最近有了许多重大的改变。世界局势总是主在地上行动的指标，这是一个历史的事实。…（神）经纶的完成与世界的局势很有关系。

创世记十章记载在洪水之后，地上的列国如何分裂。（参 32。）这些列国乃是由有野心的人所建立的，但并不是那么显著。然而有一天，主自己建立了一个国，就是以色列国。摩西带领以色列人出埃及后，约书亚带领他们进入美地。之后，神使用大卫建立了以色列国，他击败了仇敌，建立耶路撒冷

WEEK 1 — DAY 1

Morning Nourishment

Rev. 1:10 I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet.

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

The book of Revelation stresses not only the Spirit of God as the sevenfold intensified Spirit for God's intensified move, but also our human spirit as the organ for us to realize and respond to God's move. Only spirit (our spirit) can respond to Spirit (God's Spirit). This book is composed of four major visions: (1) the vision of the churches (chs. 1—3), (2) the vision of the destiny of the world (chs. 4—16), (3) the vision of Babylon the Great (chs. 17—20), and (4) the vision of the New Jerusalem (chs. 21—22). John was in his spirit when he saw these four visions (1:10; 4:2; 17:3; 21:10)....We too need to be in our spirit to see the visions in this book. (Rev. 1:10, footnote 1)

Today's Reading

There have been many great and recent changes in the world. It is a historical fact that the world situation has always been the indicator of the Lord's move on earth....The carrying out of His economy has much to do with the world situation.

Genesis 10 gives a record of how the nations of the earth were divided after the flood (cf. v. 32). These nations were set up by ambitious persons, but they were not that prominent. One day, however, the Lord Himself established a nation, the nation of Israel. After Moses led the children of Israel out of Egypt, Joshua brought them into the good land. Then God used David to establish the nation of Israel by defeating the enemies, by building up the city of Jerusalem,

城，并为建造圣殿，作为神在地上的家作准备。大卫的儿子所罗门建造了圣殿；以后巴比伦王尼布甲尼撒进来，毁灭了以色列国。

但以理二章记载尼布甲尼撒作了一个梦，但以理讲解了这梦。在这梦里有个大人像，人像的金头表征尼布甲尼撒和他的巴比伦帝国，银的胸膛和膀臂表征玛代波斯帝国，铜的肚腹和腰表征亚历山大大帝和希腊帝国，铁的腿和脚表征罗马帝国，这像的脚是半铁半泥的，表征罗马帝国倾倒之后，基督第二次来临之前的列国。这像给我们看见地上的四大帝国及其政权。事实上这是一个预言，说明主为着完成祂的经纶，所主宰安排之人类政权的历史。

在新约时代开始之前，该撒犹流征服了巴勒斯坦地区。后来他的养子亚古士督在主前二十七年成了罗马帝国第一位正式的该撒。神为着完成祂新约的经纶，大大使用了这个帝国。基督是在亚古士督的时候出生的，也是在罗马帝国时代被钉死的。…基督的生与死都是借着罗马帝国而得以完成。罗马帝国一成立，那就是一个指标，显示神要直接作一些事，来完成祂新约的经纶。

罗马帝国也征服了整个地中海区域，把地中海周围的列国带到罗马帝国政权的控制之下；希腊文成了他们共同的语言，并且罗马帝国到处兴建公路，使旅行方便又安全。这是为着基督死而复活之后福音的传扬作准备。（世界局势与主行动的方向，二至四页。）

参读：但以理书生命读经，第三至四篇；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，第七章。

and by preparing for the building up of the temple to be God's house on earth. Later, after David's son Solomon built the temple, Nebuchadnezzar, the king of Babylon, came to destroy the nation of Israel.

Daniel 2 records that Nebuchadnezzar had a dream, which Daniel interpreted. In that dream there was a great human image. The golden head of this image signifies Nebuchadnezzar and his Babylonian Empire. The breast and arms of silver signify the Medo-Persian Empire. The abdomen and thighs of bronze signify the Grecian Empire with Alexander the Great. The legs and feet of iron signify the Roman Empire. The feet of the image were partly of iron and partly of clay, signifying the nations in the period after the fall of Rome and before the second coming of Christ. This image shows the four great empires on earth with their governments. It is actually a prophetic illustration of the history of human government, sovereignly arranged by the Lord for the carrying out of His economy.

Just before the beginning of the New Testament age, Julius Caesar conquered the area of Palestine. Later, his adopted son, Augustus, became the first formal Caesar of the Roman Empire in 27 B.C. That empire was greatly used by God in the carrying out of His New Testament economy. It was under Augustus that Christ was born, and it was under the Roman Empire that Christ was crucified....Christ's birth and death took place through the means of the Roman Empire. When the Roman Empire was formed, that was an indicator that God was going to do something directly to accomplish His New Testament economy.

The Roman Empire also conquered the entire Mediterranean region, bringing all the nations around the Mediterranean Sea under its governmental control, and Greek became its common language. Furthermore, highways were built throughout the Roman Empire to make travel easier and safer. This was a preparation for the spreading of the gospel after Christ's death and resurrection. (CWWL, 1991-1992, vol. 1, "The World Situation and the Direction of the Lord's Move," pp. 268-269)

Further Reading: Life-study of Daniel, msgs. 3-4; CWWL, 1991-1992, vol. 1, "The World Situation and the Direction of the Lord's Move," chs. 1-3; CWWL, 1981, vol. 1, "The World Situation and God's Move," ch. 7

第一周 ■ 周二

晨兴喂养

但七 7~8 “...第四兽甚是可怕可惧，极其强壮；这兽有大铁牙，...头有十角；...其中又长起一个小角...”

启十七 12 “你所看见的那十角，就是十王，...要和兽同得权柄，作王一个小时。”

世界的局势，特别是欧洲的局势，已经改变形态，符合圣经里的预言。我们若清楚这事，就知道我们是在那里，我们该作什么。

罗马帝国的文化、精神和素质继续存在，但这帝国的形态和外表已经消失。然而，罗马帝国的形态和外表将要在敌基督的手下得恢复。（但以理书生命读经，二七页。）

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。）

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。...这一切都要发生在欧洲。（世界局势与主行动的方向，一五页。）

信息选读

WEEK 1 — DAY 2

Morning Nourishment

Dan. 7:7-8 ...And there was a fourth beast, dreadful and frightful and exceedingly strong; and it had large iron teeth;...and it had ten horns... Then there was another horn, a small one, which came up among them...

Rev. 17:12 And the ten horns which you saw are ten kings, who...receive authority as kings for one hour with the beast.

The world situation, especially the situation in Europe, has been remodeled to fit in with the prophecies in the Bible. If we are clear about this, we will know where we are and what we should do.

The culture, spirit, and essence of the Roman Empire continue to exist, but the form and appearance of this empire have vanished. However, the form and appearance of the Roman Empire will be restored under Antichrist. (Life-study of Daniel, p. 23)

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).

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.... All of this will transpire in Europe. (CWWL, 1991-1992, vol. 1, “The World Situation and the Direction of the Lord’s Move,” p. 277)

Today’s Reading

〔第四兽十角中长起的〕小角有眼，象人的眼。（但七 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，不但通晓政治，也熟悉最先进的科学知识。你观察世界局势并阅读报纸时，要牢记这一点。不久以后，这样的人要兴起来。

…这个小角还有口，向至高者说夸大的话。（8，20，25。）他口出傲慢之辞，对神说亵渎的话。敌基督将是个雄辩家。甚至在今天，任何竞选政治职位的人都必须聪明伶俐，能言善辩；话说得越夸大，选上的机会就越高。当你看见一个人，既聪明伶俐，又说夸大的话亵渎神时，你就要留意，他可能就是敌基督。…他的形状极其强壮、雄伟、威风，且极有吸引力，光是他的仪容就使许多人折服。（20。）

敌基督不光自大亵渎，他还与圣民争战。（21。）他要逼迫敬畏神的犹太人，和相信基督的基督徒。…但以理七章二十五节指明，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，逐渐的折磨他们。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。我们看到有象这样的人兴起来，就更该祷告说，“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，五五〇至五五二页。）

参读：生机建造的召会作基督的身体成为经过过程并分赐之三一神的生机体，第二章；倪柝声文集第二辑第十八册，第五十一篇。

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. He may both know political science and be familiar with all the up-to-date scientific knowledge. Keep this in mind as you observe the world situation and read the newspapers. Not too long from now, such a man will rise up.

This little horn will also have a mouth speaking great words against the Most High (Dan. 7:8, 20, 25). He will be arrogant in utterance and speak blasphemous words against God. Antichrist will be an eloquent speaker. Even today, any candidate for political office must be both intelligent and articulate. The greater words a candidate speaks, the more likely he is to be elected. When you see a brilliant and eloquent person speaking arrogant words and blaspheming God, you must take notice—he may be Antichrist. His appearance will be so strong, so stout, so imposing, and so attractive that he will be able to subdue many simply by the power of his presence [v. 20].

Not only will Antichrist be arrogant and blasphemous, but he will also make war against the saints [v. 21]. He will persecute the God-fearing Jews and the Christ-believing Christians. Verse 25 indicates that the little horn shall “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. 471-472)

Further Reading: CWWL, 1989, vol. 4, “The Organic Building Up of the Church as the Body of Christ to be the Organism of the Processed and Dispensing Triune God,” ch. 2; CWWN, vol. 38, ch. 52

第一周 ■ 周三

晨兴喂养

帖后二 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。”

但二 34 ~ 35 “...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。...石头...变成一座大山，充满全地。”

敌基督...是那不法的人。（帖后二 3 ~ 10。）... 保罗在帖后二章所讲的，一定是指着但以理书说的。...今天整个世界正趋向不法，到处无法无天。因着敌基督就是不法的代表，甚至是不法的总和，因此，圣经称他为“不法者”。（帖后二 8。）

因为他那样邪恶和不法，因此要成为“灭亡之子”，（3，）并且要奇特的灭亡。他要被羔羊击败、擒住，并活活地被扔到火湖里去。（启示录生命读经，五七九至五八〇页。）

信息选读

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。）...头、胸膛和膀臂、肚腹和腰、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。...当主来砸碎人类政权时，祂要砸碎两脚连同十个脚指头。（世界局势与主行动的方向，一四至一五页。）

WEEK 1 — DAY 3

Morning Nourishment

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).

Dan. 2:34-35 ...A stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them....And the stone...became a great mountain and filled the whole earth.

Antichrist will...be the man of sin (2 Thes. 2:3-10).... Paul's word concerning this in 2 Thessalonians 2 must refer to the book of Daniel. Antichrist will be a lawless person. The entire world today is heading in the direction of lawlessness. Lawlessness is everywhere. Because Antichrist will be the representative of lawlessness and even its totality, the Bible calls him "the lawless one" (2 Thes. 2:8).

Because he will be so sinful and lawless, he will become "the son of perdition" (v. 3), who will perish in an extraordinary way. He will be defeated by the Lamb, seized, and thrown alive into the lake of fire. (Life-study of Revelation, p. 495)

Today's Reading

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 and race—the crushing of the two feet of the great human image will be the crushing of the entire human government (vv. 34-35).... The periods of history signified by the head, the breast and the arms, the abdomen and the thighs, and the legs have been fulfilled. But the ten toes have not been fulfilled....When the Lord comes to crush human government, He will crush the feet with the ten toes. (CWWL, 1991-1992, vol. 1, "The World Situation and the Direction of the Lord's Move," pp. 276-277)

基督这…石头，不是人手凿出来的，（如但以理二章三十四、四十五节的“非人手”所指明的，）祂是神借着祂的钉死与复活所凿出来的。借着祂的钉十字架，祂被治死而被凿；（徒二 23；）在祂的复活里，祂首先被凿成为房角石以建造召会，再成为砸人的石头以毁灭全部人类政权。（24，太二 42，44 下。）

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

按但以理二章，这争战要使整个人像从脚趾到头被砸得粉碎。三十四节至三十五节上半说，“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。于是铁、泥、铜、银、金，都一同砸得粉碎，成如夏天禾场上的糠秕，被风吹散，无处可寻。”这表征从宁录到敌基督之整个人类政权的完全毁灭。所以，人类政权要在基督这块神所凿的石头显现时被了结。

大人像要被一座大山所顶替，这山表征神的国，要充满全地。（35 下，44 上。）这就是说，基督来临砸碎人类政权的集大成以后，祂就带进神在地上永远的国。（但以理书生命读经，二〇至二二页。）

参读：启示录生命读经，第四十至四十三篇；神命定之路最新的陈明与基督来临的兆头，第七篇。

As the stone,...Christ was not cut out with human hands (as indicated by “without hands” in Daniel 2:34, 45); He was cut by God through His crucifixion and resurrection. Through His crucifixion He was cut by being put to death (Acts 2:23), and in His resurrection He was cut out to be, first, the cornerstone for the building up of the church and the crushing stone to destroy the totality of human government (Acts 2:24; Matt. 21:42,44b).

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

According to Daniel 2, this will entail the crushing of the entire human image from the toes to the head. Verses 34 and 35a say, “A stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them. Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they became like chaff from the summer threshing floors; and the wind carried them away so that no trace of them was found.” This signifies the complete destruction of all human government from Nimrod to Antichrist. Human government will therefore be terminated by Christ at His appearing as the God-cut stone.

The great human image will be replaced with a great mountain, signifying the eternal kingdom of God, which will fill the whole earth (2:35b, 44a). This means that after Christ comes to crush the aggregate of human government, He will usher in the eternal kingdom of God on earth. (Life-study of Daniel, pp. 16-18)

Further Reading: Life-study of Revelation, msgs. 40-43; CWWL, 1990, vol. 3, “The Up-to-Date Presentation of the God-ordained Way and the Signs concerning the Coming of Christ,” ch. 7

第一周 ■ 周四

晨兴喂养

启六 1~2 “羔羊揭开七印中第一印的时候，我观看，就听见四活物中的一个，声音如雷，说，你来。我就观看，看哪，有一匹白马，骑在马上拿着弓，并有冠冕赐给他，他便出去，胜了又要胜。”

（七印的）头四印是四匹马与骑马者，奔跑四马的竞赛。（启六 1~8。）四个骑马的都不是真人，乃是人位化的事物。

第一印包括白马与骑马者，表征福音的广传。（1~2。）弓带着箭是为着打仗的。但这里只有弓，没有箭，指明箭已经射出，除灭仇敌；也指明为着和平的福音得以构成，基督的争战已经结束了，并且已经得胜了。…冠冕表征福音已经戴上基督的荣耀为冠冕。（林后四 4。）我们今日所传的福音有一个冠冕，这冠冕乃是基督的荣耀。我们传福音时不该觉得羞耻，而该觉得荣耀。传福音是荣耀的事。那些传福音的人成了骑白马的人。

启示录六章二节所说，“出去，胜了，”表征福音一直同基督出去，征服了各样的抵挡和攻击。…我们信徒…必须骑在白马上，扩展福音。（圣经中四个“七”的预言，二七至二九页。）

信息选读

第二印包括红马和骑马者，表征战争的普及。…（启示录六章四节）的“红”表征流血。红马象征战争的进行，而战争完全是流血的事。

WEEK 1 — DAY 4

Morning Nourishment

Rev. 6:1-2 And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying like the sound of thunder, Come. 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.

The first four seals are four horses with their riders, running in a four-horse race (Rev. 6:1-8). All four riders are not real persons but personified things.

The first seal is a white horse and its rider, signifying the spreading of the gospel (vv. 1-2).... A bow with an arrow is for fighting. But here there is a bow without an arrow. This indicates that the arrow has already been shot to destroy the enemy and that Christ's fighting for the constitution of the gospel of peace is finished and the victory is won. A crown signifies that the gospel has been crowned with the glory of Christ (2 Cor. 4:4). The gospel that we preach today has a crown, and this crown is the glory of Christ. We should not feel shameful when we preach the gospel. Rather, we should feel glorious. To preach the gospel is a glorious thing. Those who preach the gospel become the riders of the white horse.

Went forth conquering in Revelation 6:2 signifies that the gospel has been going forth with Christ to conquer all kinds of opposition and attack....We believers... must be on the white horse for the spreading of the gospel. (CWWL, 1990, vol. 3, "The Prophecy of the Four 'Sevens' in the Bible," pp. 22-23)

Today's Reading

The second seal consists of a red horse and its rider, signifying the spreading of war....Red in Revelation 6:4 signifies the shedding of blood. The red horse is a symbol of the raging of war, which is altogether a matter of shedding blood.

第三印包括黑马和骑马者，表征饥荒的蔓延。五至六节说，“羔羊揭开第三印的时候，我听见第三个活物说，你来。我就观看，看哪，有一匹黑马，骑在马上手里拿着天平。我听见在四活物中，仿佛有声音说，一个银币买一升麦子，一个银币买三升大麦，油和酒不可糟蹋。”这里的“黑”是指饥荒，（耶十四1~4，）表明饥饿之人的面色。（哀四8~9，五9~10。）黑马象征饥荒的蔓延，使人面色发黑。

第四印包括灰马与骑马者，表征死亡的播散。七至八节说，“羔羊揭开第四印的时候，我听见第四个活物的声音说，你来。我就观看，看哪，有一匹灰马，骑在马上，名字叫作死，阴间也随着他。有权柄赐给他们管辖地的四分之一，用刀剑、饥荒、瘟疫、地上的野兽去杀害人。”…灰色，表征遭受灾害袭击之人的面色。…阴间随着死亡，表征阴间接受并拘留死所杀害的人。…有权柄赐给死亡和阴间管辖地的四分之一，用刀剑、饥荒、死亡、地上的野兽去杀害人。

四马的竞赛是从基督升天开始，（可十六19~20，）持续经过整个召会时代，直到基督回来。从第一世纪开始，经过这二十个世纪，福音已经广传了。在人类中间的战争也同时进行着。战争总是造成饥荒，而饥荒带来死亡。这些都要持续到这世代的末了。（圣经中四个“七”的预言，二九至三二页。）

参读：圣经中四个“七”的预言，第一至二篇；启示录生命读经，第十九篇。

The third seal, consisting of a black horse and its rider, signifies the spreading of famine. Revelation 6:5-6 says, “When He opened the third seal, I heard the third living creature saying, Come. And I saw, and behold, a black horse; and he who sits on it had a balance in his hand. And I heard as it were a voice in the midst of the four living creatures saying: A choenix of wheat for a denarius and three choenixes of barley for a denarius; and do not harm the oil and the wine.” Black here, indicating the dearth (Jer. 14:1-4), signifies the color of the visage of famished people (Lam. 4:8-9; 5:9-10). The black horse is a symbol of the spreading of famine, which causes a black visage.

The fourth seal, consisting of a pale horse and its rider, signifies the spreading of death. Revelation 6:7-8 says, “When He opened the fourth seal, I heard the voice of the fourth living creature saying, Come. And I saw, and behold, a pale horse, and he who sits upon it, his name is Death; and Hades followed with him. And authority was given to them over the fourth part of the earth to kill with the sword and with famine and with death and by the beasts of the earth.” Pale signifies the color of the appearance of those stricken with the plague.... Hades following death signifies that Hades receives and retains those whom death has killed.... Authority is given to Death and Hades over the fourth part of the earth to kill with the sword, famine, and death and by the beasts of the earth.

The running of the four-horse race began from Christ’s ascension (Mark 16:19-20) and continues through the entire age of the church to Christ’s coming back. Beginning with the first century, the gospel has been spreading throughout these twenty centuries. War among the human race has also been proceeding simultaneously. War has always caused famine, and famine has issued in death. All of these will continue until the end of this age. (CWWL, 1990, vol. 3, “The Prophecy of the Four ‘Sevens’ in the Bible,” pp. 23-26)

Further Reading: CWWL, 1990, vol. 3, “The Prophecy of the Four ‘Sevens’ in the Bible,” chs. 1-2; Life-study of Revelation, msg. 19

第一周 ■ 周五

晨兴喂养

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。”

启十九 11 “我看见天开了，…有一匹白马，骑在马上，称为忠信真实…”

13 ~ 14 “…祂的名称为神的话。在天上的众军，骑着白马，穿着细麻衣，又白又洁，跟随着祂。”

国度的福音，包括恩典的福音，（徒二十 24，）不仅把人带进神的救恩，也把人带进诸天的国，（启一 9，）…重在神属天的管治和主的权柄。在这世代结束之前，国度的福音要传遍天下，对万民作见证，如启示录六章一至二节第一印之白马所表征的。因此，这传扬乃是这世代终结的兆头。（圣经恢复本，太二四 14 注 1。）

在（但以理二章三十四节）人的政权被砸碎之前，主的恢复必须扩展到欧洲，并生根在那里。主恢复之真理的扩展，要预备主的回来，好带进以色列和整个创造的恢复和复兴。

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，一六页。）

WEEK 1 — DAY 5

Morning Nourishment

Matt. 24:14 ...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.

Rev. 19:11 ...I saw heaven opened, and...a white horse, and He who sits on it called Faithful and True...

13-14 ...His name is called the Word of God...The armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.

The gospel of the kingdom, which includes the gospel of grace (Acts 20:24), brings people not only into God's salvation but also into the kingdom of the heavens (Rev. 1:9)...[and] emphasizes the heavenly ruling of God and the authority of the Lord. This gospel of the kingdom will be preached in the whole earth for a testimony to all the nations before the end of this age. Hence, that preaching, signified by the white horse of the first seal in Revelation 6:1-2, will be a sign of the consummation of this age. (Matt. 24:14, footnote 1)

Before the crushing [in Daniel 2:34] 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." (CWWL, 1991-1992, vol. 1, "The World Situation and the Direction of the Lord's Move," p. 277)

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。…今天是福音传扬的时代。基督升天以后的世界历史，就是福音传扬的历史。…而且我们传的不是部分的福音，乃是全部的、完整的、全备的福音。…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。…骑在第一匹马上，乃是基督荣耀福音的传扬。…其他三匹马都是帮助这一匹马奔跑赛程。我们…是与骑第一匹马的在一起。我们不带箭的弓，因为我们已经赢得胜利，在和平中传那和平的福音。阿利路亚，这荣耀的福音传扬一直奔跑，遍及全地。赞美主，我们在第一匹马上！（启示录生命读经，二八八页。）

今天，为着主的恢复和复兴，需要传布解的明神圣真理。…我们若有负担去欧洲，我们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。

借着我们的讲说，有些人会扎实的得救。…愿主使我们有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。（世界局势与主动的方向，三〇至三一页。）

参读：马可福音生命读经，第三十九至四十一篇；召会实际的彰显，第二十二章。

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.... This is the gospel preaching age. The history of the world since the ascension of Christ is a history of gospel preaching.... We are not preaching a partial gospel but a whole, complete gospel, a full gospel.... 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.... The rider on the first horse is...the preaching of the gospel of the glory of Christ.... The three other horses are helping this one horse to run the race.... 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. Hallelujah, this glorious preaching of the gospel is riding on throughout the earth. Praise the Lord that we are on the first horse! (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.... If we have a burden to go to Europe, we must spend day and night to study the truths that 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 charged 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.

Through our speaking, some will be solidly saved.... May the Lord burden us to learn the divine truths and to spread them everywhere for His recovery and restoration. (CWWL, 1991-1992, vol. 1, "The World Situation and the Direction of the Lord's Move," pp. 288-289)

Further Reading: Life-study of Mark, msgs. 39-41; CWWL, 1968, vol. 1, "The Practical Expression of the Church," ch. 22

第一周 ■ 周六

晨兴喂养

启二二 20 “见证这些事的说，是的，我必快来！阿们。主耶稣啊，我愿你来！”

王上八 48 “他们若…全心…归向你，又向着自己的地，…和…城，并…为你名所建造的殿，向你祷告。”

但六 10 “但以理…就到自己家里，（他楼上的窗户，开向耶路撒冷，）…双膝跪下，…祷告感谢…”

（启示录二十二章二十节）是使徒约翰的祷告，也是他对主警告的响应。这也是圣经中最后的祷告。我们听过启示录的话之后，都该有同样的祷告和响应：“主耶稣啊，我愿你来！”整本圣经结束于我们对主再来的渴望发表成为祷告。（圣经恢复本，启二二 20 注 2。）

信息选读

虽然撒但、背叛的天使和污鬼，都受了神的审判，但他们今天仍在行动、作事。因为在他们身上的审判尚未完全执行。…今天撒但还能到神面前，控告神的百姓；（约一 6～12，二 1～7，启十二 10；）他还在地上走来走去，寻找可吞吃的人；（彼前五 8；）仍在运行，弄瞎人的心眼；（林后四 4；）且装作光明的天使欺骗人。（十一 14。）我们必须晓得他的诡计，（二 11，）不可给魔鬼留地步，（弗四 27，）并且用坚固的信心抵挡他，（彼前五 8～9，）还要穿戴神的全副军装抵挡他。（弗六 11～19。）

撒但一背叛神，神立刻宣布了对他的审判。但神对

WEEK 1 — DAY 6

Morning Nourishment

Rev. 22:20 He who testifies these things says, Yes, I come quickly. Amen. Come, Lord Jesus!

1 Kings 8:48 ...If they return to You with all their heart...and they pray to You toward their land..., the city..., and the house...built for Your name.

Dan. 6:10 ...Daniel...went to his house (in his upper room he had windows open toward Jerusalem) and ...he knelt...and prayed and gave thanks...

Revelation 22:20b is the apostle John's prayer and his response to the Lord's warning. It is also the last prayer in the Bible. After hearing this book, we should all pray such a prayer and have such a response—"Come, Lord Jesus!" The entire Bible concludes with the desire for the Lord's coming expressed as a prayer. (Rev. 22:20, footnote 2)

Today's Reading

Though Satan, the rebellious angels, and the demons were all judged by God, they are still moving and working today, because the judgment upon them has not yet been executed. Today, Satan can still go to God to accuse God's people (Job 1:6-12; 2:1-7; Rev. 12:10). He still "walks about" on the earth "seeking someone to devour" (1 Pet. 5:8), and still works to blind the thoughts of people (2 Cor. 4:4), to deceive them by transfiguring himself into an angel of light (2 Cor. 11:14). We must not be ignorant of his thoughts (2 Cor. 2:11), neither give place to the devil (Eph. 4:27). We must withstand him firm in the faith (1 Pet. 5:8-9). We need to put on the whole armor of God that we may be able to stand against him (Eph. 6:11-17).

After Satan's rebellion, God pronounced His judgment upon him

他的审判，乃是用很长的一段时间执行的。主耶稣显现于肉体，是要消除魔鬼的作为，（约壹三8，）就是执行神的审判。主也给祂的门徒权柄，胜过所有仇敌撒但的能力。（路十19。）…现今，作为祂身体的我们，必须继续这个执行，来毁坏蛇尾。借着召会执行审判的工作，魔鬼将被摔到地上，他的使者也要与他一同被摔下去。（启十二9。）以后他要被捆绑并被扔到无底坑里。（二十2～3。）最终他要被扔在火湖里。（10。）这样，神在撒但并他跟从者身上，审判的执行就完成了。（真理课程一级卷一，五七至五八页。）

约伯记给我们看见，神透过撒但这丑恶的工具所作的，就是要借着剥夺和销毁这两种方式，把约伯拆毁。神在约伯身上施行剥夺和销毁，好将他拆毁，使神能有一个根据和一条路，用神自己重建约伯，使他成为神人。（约伯记生命读经，四二页。）

王上八章三十一至四十八节提到神垂听祂选民祷告的七种情形。…末了的情形（48）强调三件事：圣地，预表基督是神分给信徒的分；…圣城，表征在基督里神的国；（诗四八1～2；）圣殿，表征神在地上的家，召会。（弗二21，提前三15。）…在被掳到巴比伦期间，但以理把窗户开向耶路撒冷，一日三次，向着圣地、圣城与圣殿祷告。（但六10。）这指明当我们向神的祷告是向着神永远经纶里的目标，就是基督、神的国、与神的家时，神必垂听我们的祷告。这意思是说，不论我们为谁祷告，我们的祷告都该对准神的权益，就是对准基督与召会—神在地上的权益，以完成神的经纶。（圣经恢复本，王上八48注1。）

参读：真理课程一级卷一，第四课；约伯记生命读经，第一、三、五至六、八至九、二十一、三十至三十一篇；今时代神圣启示的先见—倪柝声，第十五至十六章；罗马书的结晶，第十一篇。

immediately. But it takes a long time to execute God's judgment. The Lord Jesus was manifested in the flesh that He might destroy the works of the Devil (1 John 3:8). This was the execution of God's judgment. The Lord gave His disciples authority over all the power of the enemy (Luke 10:19). Now we, as His Body, must continue this execution, to destroy the tail of the serpent. Through the church's executing work, the devil will be cast to the earth, and his angels will be cast out with him (Rev. 12:9). He will later be bound and cast into the abyss (Rev. 20:2-3). Eventually, he will be "cast into the lake of fire" (Rev. 20:10). Then, the execution of God's judgment upon Satan and his followers will be completed. (Truth Lessons—Level One, vol. 1, pp. 45-46)

The book of Job shows us that God, through Satan as an ugly tool, was tearing Job down by two ways: stripping and consuming. God's stripping and consuming were exercised over Job to tear Job down that God might have a base and a way to rebuild him with God Himself that he might become a God-man. (Life-study of Job, p. 35)

First Kings 8:31-48 mentions seven conditions concerning God's listening to the prayers of His elect. In...the last condition three things are stressed (v. 48): the Holy Land, typifying Christ as the portion allotted by God to the believers...; the holy city, signifying the kingdom of God in Christ (Psa. 48:1-2); and the holy temple, signifying God's house, the church, on the earth (Eph. 2:21; 1 Tim. 3:15).... During the Babylonian captivity Daniel prayed toward the Holy Land, the holy city, and the holy temple three times a day by opening his window toward Jerusalem (Dan. 6:10). This indicates that God will listen to our prayer when our prayer to God is toward Christ, the kingdom of God, and the house of God as the goal in God's eternal economy. This means that no matter for whom we are praying, our prayers should be aimed at the interests of God, that is, at Christ and the church as God's interests on earth, for the fulfilling of God's economy. (1 Kings 8:48, footnote 1)

Further Reading: Truth Lessons—Level One, vol. 1, lsn. 4; Life-study of Job, pp. 5-6, 35, 41, 50-51, 57-59, 116-118, msgs. 30-31; Watchman Nee—a Seer of the Divine Revelation in the Present Age, chs. 15-16; CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 11; CWWL, 1986, vol. 2, "A Blessed Human Life," ch. 4

第一周诗歌

补 923

那日如在眼前

(英1314)

F 大调

4/4

F C7 D7 Gm
 1 - 1 1 | 2 7 1 - | 3 . 3 3 3 | 4 2 3 - |
 一 主, 你 必 快 显 现, 那 日 如 在 眼 前,
 B^b C
 5 - 1̇ 6 | 5 - 4 3 | 4 - 3 - | 2 - - - | 5 - 6 5 | 5 3 4 - |
 我 们 所 慕 唯 你 “同 在”! 我 主、我 命、我 爱,
 4 - 5 4 | 4 2 3 3 | 3 3 5 4 | 3 - 2 - | 1 - - - ||
 你 外 无 可 替 代, 良 人 耶 稣, 愿 你 快 来!

- 2 被提时刻临近，儆醒听你声音，
切盼与你荣中相见。
惟当你显荣身，在那婚娶之晨，
才识你爱超绝无限。
- 3 时日飞逝如箭，不久要见你面—阿们，
我主，愿你快回！
只盼早日见你，并且永远偕你—
我们全心别无所归。
- 4 是的，再过片时，新郎不再延迟，
就要迎娶所爱新妇。
祈求终变感赞，渴望尽成眼见，
主，你也必心满意足。

WEEK 1 — HYMN

Lord, Thou wilt soon appear

Hope of Glory — The Wedding Day

1314

1. Lord, Thou wilt soon ap - pear, Thy day is al - most here.
 Oh, how we love Thy com - ing soon!
 We have no oth - er Lord, life, or
 lov - er Than Thou, Lord Je - sus, our Bride - groom!

2. The hour is drawing nigh,
Soon we shall hear Thy cry
And with Thee on the clouds descend.
Oh what an hour sweet
When Bride and Bridegroom meet
And love surpassing comprehend.
3. The moments fly apace,
Soon we shall see Thy face!
Amen, Lord Jesus! Quickly come!
We long Thyself to see
And with Thee ever be,
Thou who our inmost heart hath won.
4. 'Tis but a moment now;
Thou, our Lord Bridegroom, Thou
Soon wilt return to claim Thy Bride.
O Hallelujah!
'Tis this we long for,
And Thou too wilt be satisfied.

