

## 第三周

### 从神的经纶看宇宙的历史—— 人类历史里的神圣历史

#### 纲要

读经：珥一4，二28～32，三11～21，弗三16～21，四15～16，启十九7～9，二二17上

#### 周一

壹 这个宇宙中有两个历史：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：

一 我们需要清楚看见人类历史里的神圣历史——珥一4，二28～32，三11～21：

1 人的历史，世界的历史，物质的人类历史，是外在的；神圣的历史，就是神同着人并在人里的历史，是内里的；这是关乎在人性里之三一神的奥秘——提前三15～16：

#### 周二

a 在基督成为肉体以前，神同着人，并在人中间行动；这不是完成神为着基督与召会之永远经纶的直接行动，乃是在祂旧造里间接的行动，为着在祂新造里祂永远经纶的直接行动作准备。

## Week Three

### The Universal History according to God's Economy—the Divine History within the Human History

#### Outline

Scripture Reading: Joel 1:4; 2:28-32; 3:11-21; Eph. 3:16-21; 4:15-16; Rev. 19:7-9; 22:17a

#### Day 1

I In this universe there are two histories: the history of man, the human history, and the history of God, the divine history; the former is like an outward shell, and the latter, like the kernel within the shell:

A We need to have a clear view of the divine history within the human history——Joel 1:4; 2:28-32; 3:11-21:

1 The history of man, the history of the world, the physical, human history, is outward; the divine history, the history of God with man and in man, is inward; it is a matter of the mystery of the Triune God in humanity——1 Tim. 3:15-16:

#### Day 2

a Before Christ's incarnation God moved with men and among men; this was not His direct move to carry out His eternal economy for Christ and the church but His indirect move in His old creation for the preparation of His direct move in His new creation for His eternal economy.

- b 神的历史有两部分：在旧约中神“同着人”的历史，以及在新约中神“在人里”的历史。
- c 神在人里的历史，开始于成为肉体，继续于祂经过成为肉体、人性生活、钉死、复活以及升天的过程；何西阿十一章四节说，这些乃是人的绳和爱的索。
- 2 神圣的历史，神在人里的历史，是从基督的成肉体到祂的升天，成为赐生命的灵，然后继续于祂住在我们里面，借着神生机的救恩，就是重生、圣别、更新、变化、模成并荣化，使我们成为基督荣耀的新妇——罗五 10，弗五 27，启十九 7～9。
- 3 这要在基督作为那灵，就是经过过程并终极完成的三一神，与召会作为新妇，就是经过过程并变化过的三部分人，成为婚配时达到顶峰——二二 17 上。
- 4 主回来时，有两个人物——敌基督（外在、人类历史里的人物），以及基督（内在、神圣历史里的人物）——将要相会——帖后二 2～8：
  - a 基督要再来，带着祂的得胜者作祂的军队降临（珥三 11），为要击败敌基督和他的军队（启十九 11～21）。
  - b 神圣历史里的人物击败人类历史里的人物之后，千年国就要来临，这国度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。

### 周三

- 二 我们需要思考，我们仅仅是活在人类的历史里，还是也活在神圣的历史里——一 11，20，十二

- b God's history is of two portions—the history of God with man, found in the Old Testament, and the history of God in man, found in the New Testament.
- c God's history in man began with the incarnation and continued with His processes of incarnation, human living, crucifixion, resurrection, and ascension; Hosea 11:4 says that these are the cords of a man, the bands of love.
- 2 The divine history, the history of God in man, was from Christ's incarnation through His ascension to become the life-giving Spirit and then continues with His indwelling us through God's organic salvation of regeneration, sanctification, renewing, transformation, conformation, and glorification to make us the glorious bride of Christ—Rom. 5:10; Eph. 5:27; Rev. 19:7-9.
- 3 This culminates in Christ as the Spirit, the processed and consummated Triune God, marrying the church as the bride, the processed and transformed tripartite man—22:17a.
- 4 At the time of the Lord's coming back, there will be a meeting of two figures—Antichrist, a figure in the outward, human history, and Christ, the Figure in the intrinsic, divine history—2 Thes. 2:2-8:
  - a Christ will come back, descending with His overcomers as His army (Joel 3:11), to defeat Antichrist and his army (Rev. 19:11-21).
  - b After the Figure in the divine history defeats the figure in the human history, the thousand-year kingdom will come, and this kingdom will consummate in the New Jerusalem—the ultimate and consummate step of the divine history—20:4, 6; 21:10.

### Day 3

- B We need to consider whether we are living merely in the human history or living also in the divine history—1:11, 20; 12:11; 14:4b; 19:7:

11, 十四 4 下, 十九 7:

- 1 我们都在人类的历史里出生, 却在神圣的历史里再生, 重生——约三 6。
- 2 我们若活在世界里, 就是仅仅活在外在、人类的历史里——罗十二 1 ~ 2, 约壹二 15 ~ 17。
- 3 我们若活在召会中, 就是活在内里、神圣的历史里——林前一 2。
- 4 作为基督显现的扩大, 召会是外在人类历史里神圣历史的一部分——提前三 15 ~ 16:
  - a 在召会生活中, 神的历史就是我们的历史; 神和我们有同一个历史, 就是神圣的历史; 我们的神有奇妙的历史, 这历史包括了祂; 神的历史成了我们的历史, 因为祂与我们是联结的——林前六 17。
  - b 在神的历史里, 凡祂已经作的, 现在正在作的, 并将来所要作的, 都是为着我们基督徒的生活和召会生活。

## 周四

三 “我们的生活、日常行事、求学、职业和事业, 都必须是神今天在地上, 在祂美妙且超绝行动中之历史的一部分。…当神在祂的历史中, 在爱祂的得胜者里奋力活动并行动时, 我们必须与神是一; 这就是说, 在生命上, 在生活上, 并在我们今天地上全部的行动上, 我们都必须与神是一。我们必须写神今天的历史!” (约书亚记生命读经, 三至四页)。

贰 在神圣的历史里, 今天所恢复的乃是神的经纶, 其中心点是神中心的工作——将祂自己在基督里作到祂所拣选并救赎的人里面, 使祂自己与他们成为一, 作祂的彰显——弗

- 1 We all were born in the human history, but we have been reborn, regenerated, in the divine history——John 3:6.
- 2 If our living is in the world, we are living merely in the outward, human history——Rom. 12:1-2; 1 John 2:15-17.
- 3 If our living is in the church, we are living in the inward, divine history——1 Cor. 1:2.
- 4 As the enlargement of the manifestation of Christ, the church is part of the divine history within the outward, human history——1 Tim. 3:15-16:
  - a In the church life God's history is our history; God and we have one history, the divine history; our God has a marvelous history that includes us; God's history has become our history because He is in union with us——1 Cor. 6:17.
  - b Whatever God has done, whatever He is doing, and whatever He will do in His history are all for our Christian life and church life.

## Day 4

C “Our living, our daily walk, our schooling, our job, and our business must be a part of God's history in His marvelous and excellent move on the earth today...We need to be one with God in His history, moving and energizing in His loving overcomers; that is, we need to be one with God in life, in living, and in our entire doing today on this earth! We need to write God's today's history!” (Life-study of Joshua, p. 3).

II In the divine history what is being recovered today is God's economy, which is focused on the central work of God—to work Himself in Christ into His chosen and redeemed people, making Himself one with them for His

### 三 16～17 上, 四 4～6:

- 一 神在祂恢复里完成祂经纶的终极行动, 乃是要将祂自己—父、子、灵—作到我们里面, 成为我们的生命, 使我们可以将祂活出来, 并作祂的身体, 就是召会, 而彰显祂—弗三 16～21, 四 4～6、15～16。
- 二 神的经纶是要使基督成为一切, 使基督成为中心和普及, 以产生神的扩增, 神的扩大, 就是召会; 神的扩增、扩大, 就是神的丰满, 作祂的彰显—西一 18, 二 19, 三 10～11, 弗三 19。
- 三 在神的经纶里祂要把祂自己作到人里面, 与我们成为一, 作我们的生命、生命的供应和一切, 并得着我们作祂的彰显; 所以, 神在祂经纶里的心意, 就是要得着一个由神和人组成的团体实体, 作祂永远的彰显—四 4～6。

## 周五

- 四 按照神的经纶, 祂要管治世界, 产生一个局势, 使以色列作祂的选民, 得着召会作祂奥秘的子民, 并得着列国作神永远国度里的百姓; 我们若看见这个, 就知道我们在哪里, 我们人生的意义何在—提后一 9, 罗八 28～30。
- 五 我们需要对神的经纶有清楚的异象, 并受这异象支配、管制、指引、保守并保护; 今天在主的恢复里, 我们必须在神经纶的异象上是刚强而不摇动的—徒二六 19, 箴二九 18 上。

## 周六

- 六 神终极的行动乃是要使基督, 就是神的奥秘, 进到我们里面作我们的生命, 使我们成为祂的

### expression—Eph. 3:16-17a; 4:4-6:

- A God's ultimate move in His recovery to carry out His economy is to work Himself—the Father, the Son, and the Spirit—into us and to become our life so that we may live Him out and express Him as His Body, the church—3:16-21; 4:4-6, 15-16.
- B God's economy is to make Christ everything, to make Christ the centrality and the universality, for the producing of God's increase, His enlargement, which is the church; the increase, the enlargement, of God is the fullness of God for His expression—Col. 1:18; 2:19; 3:10-11; Eph. 3:19.
- C In His economy God wants to work Himself into man to be one with us, to be our life, life supply, and everything, and to have us as His expression; thus, God's intention in His economy is to have a corporate entity, composed of God and man, to be His expression for eternity—4:4-6.

## Day 5

- D According to His economy, God will rule over the world, produce a situation for Israel to be His elect, gain the church as His mysterious people, and have the nations to be the peoples in the eternal kingdom of God; if we see this, we will know where we are, and we will know the meaning of our human life—2 Tim. 1:9; Rom. 8:28-30.
- E We need to have a clear vision of God's economy and be governed, controlled, directed, preserved, and protected by this vision; today in the Lord's recovery we must be strong and unshakable in the vision of God's economy—Acts 26:19; Prov. 29:18a.

## Day 6

- F God's ultimate move is to have Christ, the mystery of God, enter into us as our life so that we may become His living members and form His Body,

活肢体，并形成祂的身体，就是那在万有中充满万有者的丰满——西二 2，一 27，三 4，二 19，弗一 22～23：

- 1 凡是活基督，活在灵里的人，在团体一面乃是基督实际的身体；他们实际上也是一个新人，就是新造，过彰显三一神的新生活——四 16、24。
- 2 至终，身体生活要达到罗马十二章的实际，这要预备好新妇，为着主的再来——启十九 7。
- 3 “要对神终极的行动有负担。然后你会看见神与你是一，你的生活不会有问题。”（世界局势与神的行动，四六页）。
- 4 “起来为着主的恢复站住。这是终极的时代，神要完成祂的定旨，把主带回来。”（六六页）

which is the fullness of the One who fills all in all——Col. 2:2; 1:27; 3:4; 2:19; Eph. 1:22-23:

- 1 Those who live Christ, who live in the spirit, are the actual Body of Christ corporately; they are also the one new man in actuality, a new creation with a new living to express the Triune God——4:16, 24.
- 2 Eventually, the Body life will reach the reality of Romans 12, and this will be the preparation of the bride for the Lord's coming back——Rev. 19:7.
- 3 “Be burdened with God's ultimate move. Then you will see God's oneness with you, and there will be no problem with your living” (The World Situation and God's Move, p. 43).
- 4 “Rise up and stand for the Lord's recovery. This is the ultimate time for God to accomplish His purpose to bring the Lord back” (p. 58).



## 第三周■周一

### 晨兴喂养

珥一 4 “剪蝗剩下的，群蝗来吃；群蝗剩下的，舔蝗来吃；舔蝗剩下的，毁蝗来吃。”

三 11 “四围的列国啊，你们要速速地来，一同聚集。耶和華啊，求你使你的大能者在那里降临！”

约珥书一章四节用四个辞说到蝗虫，可能指一种蝗虫不同的生长阶段。这一种蝗虫的四个阶段，指残害以色列的列国，就是四个相继的帝国：巴比伦、玛代波斯、希腊和罗马，包括罗马帝国末一位该撒，就是敌基督。（启十七 8～11。）这四个帝国的军队好象蝗虫，（珥二 25，）来对以色列大肆残害，将其全然销毁，吞灭以色列的百姓、土地、田地、出产、食物和酒，并断绝他们的供物。这四个帝国相当于但以理二章之大人像的四个部分、七章的四兽、以及撒迦利亚一章的四角。它们要被基督征服并了结；基督要在复兴时代设立国度，且在得救的以色列人中间掌权。（圣经恢复本，珥一 4 注 1。）

### 信息选读

以色列在蝗虫的剪切、群拥、舔噬、毁坏下受苦二十七个世纪之久。…神使用犹太人的受苦带进神成肉体这前所未有的事，把神带进人里面，使神与人调和为一。不仅如此，神也使用蝗虫，在环境中提供一切必要的措施，为要完成祂的定旨。罗马帝国是四个帝国的集大成，提供一切的所需，使这位成为肉体的神能在地上生活、行动并工作。罗马帝

## WEEK 3 — DAY 1

### Morning Nourishment

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

3:11 Hurry and come, all you surrounding nations, and be gathered. There cause Your mighty ones to descend, O Jehovah!

Four words for locust are used in Joel 1:4, probably referring to one kind of locust in various stages of growth. The four stages of this one kind of locust refer to the nations that devastated Israel in four consecutive empires: Babylon, Medo-Persia, Greece, and Rome, including Antichrist, who will be the last Caesar of the Roman Empire (Rev. 17:8-11). The armies of these empires were like locusts (Joel 2:25) coming to devastate and consume Israel totally, devouring her people, land, fields, produce, food, and drink and cutting off her offerings. These empires correspond to the four sections of the great human image in Daniel 2, to the four beasts in Daniel 7, and to the four horns in Zechariah 1. They will be overcome and terminated by Christ, who will set up the kingdom and reign among the saved Israel in the age of restoration. (Joel 1:4, footnote 1)

### Today's Reading

Israel has been suffering the cutting, swarming, licking, and consuming of the locusts for twenty-seven centuries.... God used the suffering of the Jews to bring in the incarnation, an unprecedented event that brought God into man and mingled God and man as one. Furthermore, God has used the locusts to afford all the necessary facilities in the environment for the carrying out of His purpose. The Roman Empire, the aggregate of the four empires, afforded everything necessary for the incarnated God to live and move and

国也提供一种刑法，使基督得以被钉十字架，以完成神的救赎；（约十八 31 ~ 32；）提供一种局面，使那灵作为经过过程并终极完成的三一神，得以浇灌在一切属肉体的人身上，以产生召会作基督生机的身体；（徒二；）并提供种种措施，使福音便捷的传布到整个居人之地。（太二八 19，徒一 8。）

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地说明，由约珥书一章四节所提的四种蝗虫所表征；也相当详细的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 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。）

我们需要清楚看见这两个历史—物质的人类历史和奥秘的神圣历史。我希望我们都有这样的看见。人的历史，世界的历史，是外在的。神圣的历史，就是神同着人并在人里的历史，是内里的。这个历史是在人性里之三一神的神圣奥秘。（约珥书生命读经，二五一页。）

参读：约珥书生命读经，第四至五篇。

work on earth. It also provided the means for Christ to be crucified for the accomplishing of God's redemption (John 18:31-32), the occasion for the pouring out of the Spirit as the processed and consummated Triune God upon all flesh to produce the church as the organic Body of Christ (Acts 2), and the facilities for the spreading of the gospel to the entire inhabited earth (Matt. 28:19; Acts 1:8).

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, 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)

We need to have a clear view of these two histories—the physical human history and the mysterious divine history—and I hope that we all will have such a view. The history of man, the history of the world, is outward. The divine history, the history of God in and with humanity, is inward. This history is a matter of the divine mystery of the Triune God in humanity. (Life-study of Joel, pp. 35-36)

Further Reading: Life-study Joel, msgs. 4-5

## 第三周 ■ 周二

### 晨兴喂养

弥五 2 “伯利恒…，你在犹大诸城中为小，将来必有一位从你那里为我而出，在以色列中作掌权者；祂是从亘古，从太初而出。”

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。”

在旧约里，神在成为肉体以前，祂只同着人，并在人中间行动。…但那不是完成神为着基督与召会之永远经纶的直接行动。…神同着人，并在人中间行动，乃是在祂旧造里间接的行动，为着在祂新造里祂永远经纶的直接行动作准备。因此，在旧约里没有提到召会。召会是隐藏的奥秘。…神在新约里的经纶，绝对是独一的。在旧约里，你看不见神为着祂永远经纶的直接行动。神间接作了许多准备，好使祂有一日能来直接的作工。…旧约乃是为着神在新约里在人里面直接的行动作准备。（神在人里的行动，五至七页。）

### 信息选读

神的历史，神圣的历史，乃是记录在圣经里。…神的历史有两部分：在旧约中神同着人的历史，以及在新约中神在人里的历史。…在新约中神的历史是在人里的历史，因为这个历史关系到神与人是一。因此，神在新约中的历史，乃是在人性里的神圣历史。

## WEEK 3 — DAY 2

### Morning Nourishment

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

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).

Before His incarnation God moved only with men and among men in the Old Testament.... But that was not God's direct move to carry out His eternal economy for Christ and the church. God's move with men and among men was just the indirect move in His old creation for the preparation of His direct move in His new creation for His eternal economy. This is why the church is not mentioned in the Old Testament. The church was a hidden mystery....God's economy in the New Testament is absolutely unique. In the Old Testament you cannot see God's move for His eternal economy directly. God did a lot indirectly to prepare for the day when He could come to do the direct work....The Old Testament [was] a preparation for God's move in man in the New Testament. (CWWL, 1993, vol. 1, "The Move of God in Man," pp. 399-401)

### Today's Reading

God's history, the divine history, is recorded in the Bible. God's history is of two portions—the history of God with man, found in the Old Testament, and the history of God in man, found in the New Testament.... In the New Testament God's history is a history in man, for this history involves God's being one with man. Therefore, the history of God in the New Testament is a divine history in humanity.

（主耶稣的）成为肉体是前所未有的。在成为肉体之前，并没有这个既是神又是人的人位。然而现在，成为肉体的结果，产生了一个奇妙的人位，就是神与人的调和。

主耶稣在地上生活并尽职，末了祂甘心乐意的上十字架。祂的钉死是个包罗万有、代替的死，了结旧造，并解决所有的问题。祂的死把祂引进复活：一面，在祂的复活里，祂生为神的长子；（徒十三 33，罗一 4，八 29；）另一面，在祂的复活里，并借着祂的复活，祂成了赐生命的灵。（林前十五 45 下。）

此外，借着基督的复活，千万的人从神而生，由神重生，（彼前一 3，）成为神的众子和基督身体上的肢体，就是召会。这位成为肉体、钉十字架、复活、升上诸天、然后降下成为那灵的基督，产生了召会，作三一神团体的彰显。今天的召会就是基督显现的扩大。因此，召会也是神圣历史的一部分；这历史是外在人类历史里之神圣奥秘的内在历史。神的历史这部分已持续了一千九百多年，并且仍然在持续着。

在神圣历史这部分的末了，基督要再来，带着祂的得胜者作祂的军队降临，（珥三 11，）为要击败敌基督和他的军队。这两个人物将要相会—敌基督（外在、人类历史里的人物），以及基督同祂的得胜者（内在、神圣历史里的人物）。神圣历史里的人物要击败人类历史里的人物，把他扔在火湖里。（启十九 20。）接着，千年国就要来临。至终，这国度要终极完成于新天新地里的新耶路撒冷。新耶路撒冷将是神的历史终极完成的一步。（约珥书生命读经，二五四、二五六、二五〇至二五一页。）

参读：神在人里的行动，第一章；约珥书生命读经，第六至七篇。

The incarnation [of Jesus] was an unprecedented event. Prior to the incarnation, there was not such a person, a person who is both God and man. But now, as a result of the incarnation, there is a wonderful person who is the mingling of God with man.

At the end of His life and ministry on earth, the Lord Jesus went willingly to the cross. His crucifixion was a vicarious death, an all-inclusive death which terminated the old creation and solved all problems. His death ushered Him into resurrection. On the one hand, in His resurrection He was begotten to be the firstborn Son of God (Acts 13:33; Rom. 1:4; 8:29). On the other hand, in and through His resurrection He became the life-giving Spirit (1 Cor. 15:45b).

Furthermore, through Christ's resurrection millions were begotten, regenerated, by God (1 Pet. 1:3) to be sons of God and to be members of the Body of Christ, the church. The Christ who was incarnated, crucified, and resurrected, the Christ who ascended to the heavens and then descended as the Spirit, has produced the church as the corporate expression of the Triune God. The church today is the enlargement of the manifestation of Christ. Thus, the church also is part of the divine history, the intrinsic history of the divine mystery within the outward, human history. This part of God's history has lasted for more than nineteen hundred years, and it is still going on.

At the end of this part of the divine history, Christ will come back, descending with His overcomers as His army (Joel 3:11) to defeat Antichrist and his army. There will be the meeting of two figures—Antichrist, a figure in the outward, human history, and Christ with His overcomers, the Figure in the intrinsic, divine history. The Figure in the divine history will defeat the figure in the human history and then cast him into the lake of fire (Rev. 19:20). Following this, the thousand-year kingdom will come. Eventually, this kingdom will consummate in the New Jerusalem in the new heaven and new earth. The New Jerusalem will be the ultimate, the consummate, step of God's history. (Life-study of Joel, pp. 38-39, 34-35)

Further Reading: CWWL, 1993, vol. 1, "The Move of God in Man," ch. 1; Life-study of Joel, msg. 6-7

## 第三周 ■ 周三

### 晨兴喂养

罗十二 1～2 “…将身体献上，当作圣别并讨神喜悦的活祭，这是你们合理的事奉。不要模仿这世代…”

林前一 2 “写信给在哥林多神的召会，就是给在基督耶稣里被圣别，蒙召的圣徒，同着所有在各处呼求我们主耶稣基督之名的人…”

我们都在人类的历史里出生，却在神圣的历史里再生，重生。现在我们需要问自己一个问题：我们是活在神圣的历史里，还是仅仅活在人类的历史里？我们若活在这个世界，就是活在人类的历史里。但我们若活在召会中，就是活在神圣的历史里。在召会生活中，神的历史就是我们的历史。现在这两方一神和我们，有同一个历史，就是神圣的历史。这就是召会生活。

在神圣的历史中有一个新造—新人同着新心、新灵、新生命、新性情、新历史、和新的终结。赞美主，我们在神圣的历史里，经历并享受奥秘、神圣的事物。（约珥书生命读经，二五二页。）

### 信息选读

我们所在的时代是延续先前的时代，我们的神在其中仍在行动。祂在犹太人中间并借着列国作工，为要实施祂的经纶，建造基督生机的身体。

我们需要看见，今天我们这些在基督里的信徒，是在基督的身体里。我们都是基督身体上的肢体，这身体就是三一神的生机体。作为基督身体上的肢体，我们应当渴慕作得胜者，大能者，就是那要与基督一同回来，在哈米吉顿之战中对付敌基督，并要在千年国里与基督一同作王的。（珥三 11。）

## WEEK 3 — DAY 3

### Morning Nourishment

Rom. 12:1-2 ...Present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service. And do not be fashioned according to this age...

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place...

We all were born in the human history, but we have been reborn, regenerated, in the divine history. Now we need to ask ourselves this question: Are we living in the divine history, or are we living merely in the human history? If our living is in the world, we are living in the human history. But if we are living in the church, we are living in the divine history. In the church life God's history is our history. Now two parties—God and we—have one history, the divine history. This is the church life.

With the divine history there is the new creation—the new man with a new heart, a new spirit, a new life, a new nature, a new history, and a new consummation. We praise the Lord that we are in the divine history, experiencing and enjoying the mysterious, divine things. (Life-study of Joel, p. 36)

### Today's Reading

We are living in an age, the continuation of the preceding ages, in which our God is still moving. He is working among the Jews and by the nations to perform His economy in the building up of the organism of the Body of Christ.

We need to see that today we, the believers in Christ, are in the Body of Christ. We all are members of the Body of Christ, which is the organism of the Triune God. As members of the Body, we should aspire to be overcomers, the mighty ones (Joel 3:11) who will return with Christ to deal with Antichrist at the battle of Armageddon and who will be His co-kings in the millennium.

此外，我们应该清楚我们作为基督身体上之肢体的目标。我们的目标乃是在内在一面扩大基督的显现。…我们渴望见到基督之显现内在的扩大；这扩大是在经过过程之三一神的灵里，并借着我们的父，就是那永远、全能神圣者的生命而有的。

基督现今坐在诸天之上的宝座上，等候我们受成全、得成熟。至终，时机将成熟，叫祂可以回来对付列国，拯救以色列的余民，并完成神在我们身上的经纶。之后，复兴的时期就被引进。这复兴的时期要终极完成于新耶路撒冷，作神彰显于基督的终极完成。（约珥书生命读经，二四一至二四二页。）

神在已过的永远里，按着祂的意愿所喜悦的，（弗一5上，）曾用诸天界里各样属灵的福分，祝福了我们，使祂恩典的荣耀得着称赞，这恩典是祂在基督那蒙祂所爱者里面所恩赐我们的。（6。）

这是神在已过永远里的历史，这历史也包括了我們。在已过的永远里，祂立了一个经纶，为要产生召会，为着祂的彰显，并且要将万有，包括我们，在基督里都归一于一个元首之下。祂也举行了一次会议，决定神圣三一的第二者来替我们死，以完成祂的经纶。然后，在已过的永远里，祂拣选了我们，使我们有祂的性情，也使我们有祂神圣的生命，叫我们与祂一样的圣别，并叫我们成为祂的儿子，作祂的儿女，来彰显祂。这就是神在已过永远里的历史，这历史就是我们的历史。基督徒的生活，是从已过的永远里，在创立世界以前，神对我们的拣选和预定开始的。

我们必须从这样更深的角度认识神。我们的神有奇妙的历史，这历史包括了我們。事实上，在祂的历史里，凡祂已经作的，现在正在作的，并将来所要作的，都是为着我们基督徒的生活。祂的历史建立起我们基督徒的生活。（神在祂与人联结中的历史，一八至一九页。）

参读：神在祂与人联结中的历史，第一章。

Furthermore, we should be clear concerning our goal as members of the Body. Our goal is to enlarge the manifestation of Christ intrinsically....We desire to see the intrinsic enlargement of the manifestation of Christ in the Spirit of the processed Triune God and by the life of our Father, the eternal, almighty divine Being.

Christ is now on the throne in the heavens, waiting for us to be perfected and matured. Eventually the time will be ripe for Him to come back to deal with the nations, to save the remnant of Israel, and to complete God's economy with us. Then the age of restoration will be ushered in. That age will consummate in the New Jerusalem as the ultimate consummation of God's expression in Christ. (Life-study of Joel, pp. 26-27)

God's blessing us in eternity past with the spiritual blessings in the heavenlies was according to the good pleasure of His will (Eph. 1:5b) to the praise of the glory of His grace, with which He graced us in Christ, His Beloved (v. 6).

This is God's history in eternity past and this involves us. In eternity past God made an economy to produce the church for His manifestation and to head up all things, including us, in Christ. He also held a council to determine that the second of the Divine Trinity should come to die for us to carry out His economy. Then in eternity past He chose us to have His nature and to have His divine life so that we could be holy as He is and be His sons as His children to express Him. This is God's history in eternity past, and this history is our history. The Christian life began from God's choosing us and predestinating us in eternity past before the foundation of the world.

We need to know God in such a way from a deeper angle. Our God has a marvelous history, which includes us. Actually, whatever He has done, whatever He is doing, and whatever He will do in His history are all for our Christian life. His history builds up our Christian life. (CWWL, 1991-1992, vol. 4, "The History of God in His Union with Man," p. 26)

Further Reading: CWWL, 1991-1992, vol. 4, "The History of God in His Union with Man," ch. 1

## 第三周■周四

### 晨兴喂养

弗三 16～19 “愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里，…使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深，…使你们被充满，成为神一切的丰满。”

我们若要认识发生在人类历史里的神圣历史，首先必须看见三一神是永远的。神是永远的，意思就是在祂没有起始。这永远的一位在祂自己里面定了一个经纶。按照祂的经纶，神要把祂自己作到人里面，与人成为一，作人的生命、生命的供应和一切，并得着人作祂的彰显。所以，神在祂经纶里的心意，就是要得着一个由神和人组成的团体实体，作祂永远的彰显。这神圣的历史开始于永远的神和祂的经纶。（约珥书生命读经，二四九页。）

### 信息选读

神子民在地上的历史，事实上就是作工的神在祂旧约选民中间奋力活动的历史，甚至是运行的神在祂赎民里奋力活动的历史，使他们与祂一起奋力活动，为着完成神关于基督和祂扩增的永远经纶，这要终极完成于新耶路撒冷。

盼望…我们都能看见并领悟，我们的生活、日常行事、求学、职业和事业，都必须是神今天在地上，在祂美妙且超绝行动中之历史的一部分。要作一个正常的基督徒，作今日的得胜者，答应主当前的呼召，并

## WEEK 3 — DAY 4

### Morning Nourishment

Eph. 3:16-19 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you...may be full of strength to apprehend with all the saints...the breadth and length and height and depth..., that you may be filled unto all the fullness of God.

If we would know the divine history that takes place within the human history, we first need to realize that the Triune God is eternal. For God to be eternal means that with Him there is no beginning. Within Himself, this eternal One made an economy. According to His economy, God wants to work Himself into man to be one with man, to be man's life, life supply, and everything, and to have man as His expression. God's intention in His economy is thus to have a corporate entity, composed of God and man, to be His expression for eternity. This divine history began with the eternal God and His economy. (Life-study of Joel, p. 34)

### Today's Reading

The history of God's people on earth is actually the history of the working God energizing among His chosen people in the Old Testament and even the history of the operating God energizing in His redeemed people and having them energize themselves together with Him for the accomplishment of His eternal economy concerning Christ and His increase, which will consummate in the New Jerusalem.

I hope that...we all will see and realize that our living, our daily walk, our schooling, our job, and our business must be a part of God's history in His marvelous and excellent move on the earth today. To be a normal Christian, to be today's overcomers, to answer the Lord's present calling, and to meet the

应付主在祂恢复里当前的需要，仅仅作一个所谓的好弟兄或好姊妹，经常参加召会聚会，行为正直，过一种在人看来相当完全的生活，根本是不够的。当神在祂的历史中，在爱祂的得胜者里奋力活动并行动时，我们必须与神是一；这就是说，在生命上，在生活上，并在我们今天地上全部的行动上，我们都必须与神是一。我们必须写神今天的历史！我们必须与那奋力活动的祂是一而一同往前！在祂里面！同着祂！凭着祂！也是为着祂！我们必须是有活力的、活泼的、活动的！我们必须作今日的约书亚和迦勒，为基督据有神所应许之地为业，使我们得以成为祂的产业！我们必须作今日的路得，转向神的经纶，进入以马内利之地，与基督成为婚配，使我们得以生出基督，来应付人今日的需要。（约书亚记生命读经，三至四页。）

神的经纶是要使基督成为一切，使基督成为中心和普及，以产生神的扩增，神的扩大，就是召会。神的扩增，扩大，乃是神的丰满，作祂的彰显。这丰满的完成将是新耶路撒冷。我们若看启示录二十一至二十二章所描述的新耶路撒冷，会看见新耶路撒冷就是神永远的扩增，以基督为其中心和圆周。

我们可以说，在已过的永远里，神是“单身汉”，意即祂是单独的，没有任何人与祂相配。然而在将来的永远里，神不再是单身汉，祂要得着新耶路撒冷作祂的妻子。（二一9～10。）这妻子也是帐幕。（3。）这妻子，这帐幕，乃是神的扩增。因此，新耶路撒冷，神选民的终极完成，乃是神的扩大。基督是这扩大的中心和普及。这就是神的经纶。（耶利米书生命读经，一五至一六页。）

参读：约书亚记生命读经，第一篇；耶利米书生命读经，第二篇。

Lord's present need in His recovery, it is altogether not sufficient simply to be a so-called good brother or good sister, attending the church meetings regularly, behaving rightly, and living a life which is somewhat perfect in the eyes of men. We need to be one with God in His history, moving and energizing in His loving overcomers; that is, we need to be one with God in life, in living, and in our entire doing today on this earth! We need to write God's today's history! We need to march on as one with the energizing God! In Him! With Him! By Him! And for Him! We need to be vital, living, and active! We need to be today's Joshuas and Calebs to take possession of the God-promised land for Christ that we may become His possession. We need to be today's Ruths to turn to God's economy, to enter into the land of Immanuel, and to marry ourselves to Christ that we may bring forth Christ to meet the need of men today. (Life-study of Joshua, pp. 2-3)

God's economy is to make Christ everything, to make Christ the centrality and the universality, for the producing of God's increase, God's enlargement, which is the church. The increase, the enlargement, of God is the fullness of God for His expression. The consummation of this fullness will be the New Jerusalem. If we consider the New Jerusalem as it is described in Revelation 21 and 22, we will see that the New Jerusalem is God's eternal increase with Christ as the center and the circumference.

We may say that in eternity past God was a "bachelor," meaning that He was alone without anyone to match Him. In eternity future, however, God will no longer be a bachelor but will have the New Jerusalem as His wife (Rev. 21:9-10). This wife will also be the tabernacle (Rev. 21:3). This wife, this tabernacle, is the increase of God. Thus, the New Jerusalem, the consummation of God's selected people, is the enlargement of God. Christ is the centrality and universality of this enlargement. This is God's economy. (Life-study of Jeremiah, pp. 12-13)

Further Reading: Life-study of Joshua, msg. 1; Life-study of Jeremiah, msg. 2

## 第三周■周五

### 晨兴喂养

罗八 28 ~ 30 “还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。因为神所预知的人，祂也预定他们模成神儿子的形像，…又叫他们得荣耀。”

〔圣经〕传达了一个属天的异象，这异象该指引我们的步伐，控制我们的生活，并且将我们带进神的终极完成里。这异象能保守我们在神的经纶里，使我们过召会生活，以达到千年国与新耶路撒冷为目标。

这种从神而来的异象将一直指引我们的步伐，并控制我们的生活。即使在旧约里，也是如此；那里告诉我们，没有异象，民就放肆。（箴二九 18 上。）我们在属天的异象之下，受指引朝向神的目的地，并且我们的生活是受神的经纶所控制。…因着我们看见这异象，所以我们虽然遭受苦难、毁谤、与各种的艰难，也能一直往前。

这异象成为一个原则，指引我们的步伐，并管制我们的路。…我们走这条路，因为我们被神经纶的异象抓住了。因着我们看见这异象，这些年来，属天的光源源不断的照射到主的恢复里。这光临到我们，因为我们在这异象之下。每当我们来到神的话中，光就照耀，因为我们是在这指引、控制并管制的异象里。（马可福音生命读经，五一三至五一四页。）

### 信息选读

我们在主的恢复里必须对神的经纶有清楚的异象，然后我们需要被这异象管治、控制并指引。因着我们看见了这异象，并受其指引，历年来我从来没有改

## WEEK 3 — DAY 5

### Morning Nourishment

Rom. 8:28-30 And we know that all things work together for good to those who love God, to those who are called according to His purpose. Because those whom He foreknew, He also predestinated to be conformed to the image of His Son;...these He also glorified.

[The Bible] conveys a heavenly vision, a vision that should direct our steps, control our living, and bring us into God's consummation. This vision is able to keep us in God's economy so that we may live the church life with the goal of reaching the millennium and the New Jerusalem.

Such a vision from God will always direct our steps and control our living. This was true even in the Old Testament, where we are told that without vision the people will perish (Prov. 29:18a). Under the heavenly vision we are directed toward God's destination, and our life is controlled according to God's economy. Because we have seen [this vision], we can press on in spite of suffering, defamation, and all kinds of trouble.

This vision has become the principle that directs our steps and that governs our way....We take this way because we have been caught by the vision of God's economy. Because we have seen this vision, throughout the years heavenly light has been flooding into the Lord's recovery. The reason for this light is that we are under this vision. Whenever we come to the Word of God, the light shines because we are in this directing, controlling, governing vision. (Life-study of Mark, pp. 452-453)

### Today's Reading

We in the Lord's recovery must have a clear vision of God's economy. Then we need to be governed, controlled, and directed by this vision. Because I have seen this vision and am directed by it, I have never changed my tone throughout

变我的腔调。我知道我所看见的是什么，我知道我所教导的是什么，我也知道我供应给主子民的是什么。我们若有神经纶的异象，自然会只有一个拣选、爱好、口味和职事。我们会只在意包罗万有、延展无限的基督，以及真正、正确的召会生活。今天我们在主的恢复里，在神的经纶、神永远旨意的异象上，必须刚强，不可摇动。因着保罗看见了这异象，并忠于这异象，他就能非常刚强。我们都需要这样刚强并稳固。（哥林多前书生命读经，一六七页。）

借着我们的配搭与合作，神就要完成祂永远的心意，使基督借着诸天的掌权，成为居首位的。…表面上，以色列的定命是在人类政权，就是列国的权势手中。实际上，以色列的定命是在那拣选他们，并以属天权柄管治一切人类政权之神的经纶里。人类政权乃是开始于巴比伦，由尼布甲尼撒所代表，也要结束于巴比伦，由敌基督所代表。

在神圣的经纶里，基督是神行动的中心与普及；祂被钉十字架，了结整个旧造，并借着祂的复活，使新造有新生的起头；祂是神选民所珍赏、盼望之超越并宝贵的一位；祂也要从神得着永远的国，并要显现出来，将整个人类政权从脚趾到头砸碎，并成为神扩大的国，充满全地。

在祂神圣的经纶里，神要成全以色列作祂的祭司，并预备祂受造且得复兴（不是得重生）的列国，作祂的百姓。除了在祂的经纶显明部分的这个结果之外，在祂神圣经纶的隐藏部分里，神要完成建造召会作基督的身体，成为神君尊的家，好在新天新地里作王管治。至终，在永世里，神要在祂永远的国里得着祂的君王、祭司和子民，直到永远。（但以理书生命读经，九〇至九二、一三一至一三二页。）

参读：但以理书生命读经，第九、十二至十三、十七篇。

the years. I know what I have seen, I know what I am teaching, and I know what I am ministering to the Lord's people. If we have the vision of God's economy, we shall automatically have only one choice, preference, taste, and ministry. We shall care only for the all-inclusive and all-extensive Christ and for the genuine and proper church life. Today we in the Lord's recovery must be strong and unshakable in the vision of God's economy, God's eternal will. Because Paul had seen this vision and was faithful to it, he could be very strong. We all need to be strong and steadfast in this way. (Life-study of 1 Corinthians, p. 138)

Through our coordination and cooperation, God will consummate His eternal intention to make Christ preeminent through the rule of the heavens. Apparently, the destiny of Israel is in the hands of the human government, the power of the nations. Actually, the destiny of Israel is in the economy of the God who has chosen them and who rules over all the human government with the heavenly authority. The human government began with Babylon, represented by Nebuchadnezzar, and will end also with Babylon, represented by Antichrist.

Christ is the centrality and universality of God's move in the divine economy. Christ was crucified to terminate the old creation and germinate through His resurrection the new creation. He is the excellent and precious One in the appreciation and expectation of God's chosen people. He will receive the eternal kingdom from God and appear to end and smash all the human government from its toes to its head and become the enlarged kingdom of God throughout the whole earth.

In His divine economy God will perfect Israel to be His priests, and He will prepare His created and restored (not regenerated) nations to be His people. In addition to this result of the manifested part of His economy, in the hidden part of His divine economy God will complete the building up of the church as the Body of Christ to be God's royal family to rule as kings in the new heaven and new earth. Eventually, in eternity in His eternal kingdom God will have His kings, His priests, and His people forever. (Life-study of Daniel, pp. 78, 113-114)

Further Reading: Life-study of Daniel, msgs. 9, 12-13, 17

## 第三周■周六

### 晨兴喂养

罗十二 4～5 “正如我们一个身体上有好些肢体，但肢体不都有一样的功用；我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

启十九 7 “我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。”

神终极的行动乃是要使基督，就是神的奥秘，进到我们里面作我们的生命；然后我们成为祂活的肢体，一同形成祂的身体，就是那在万有中充满万有者的丰满。我们没有充分领会这点，但这点是在圣经里。这是保罗的完成职事，告诉我们基督是神的奥秘，并且基督成了我们的生命；而我们是召会，就是基督的奥秘；（弗三 4～6；）召会就是基督的身体。

那些活基督，在灵里生活的人，集合起来就是基督真实的身体。这个身体乃是一。（四 4。）他们也是实际的新人，是一个新造，过新的生活彰显三一神。（李常受文集一九八一年第一册，四二四至四二五、四六〇至四六一页。）

### 信息选读

我们必须看见我们…重大的责任。首先，我们必须正确、充分且真实的传扬福音。其次，我们必须将圣经教导人，带人完全认识真理。我们必须是一班真正尊重并认识神圣言的人。第三，我们必须放下各种宗教和实行，照着圣经来在一起。我们必须照着圣经，没有组织，单单是真实、合乎圣经、真诚、重生、得救、蒙血洗净的基督徒，在主耶稣的名里来在一起聚会。

## WEEK 3 — DAY 6

### Morning Nourishment

Rom. 12:4-5 For just as in one body we have many members, and all the members do not have the same function, so we who are many are one Body in Christ, and individually members one of another.

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

God's ultimate move is to have Christ as the mystery of God enter into us as our life. Then we become His living members and together form His Body, which is the very fullness of the One who fills all in all. We do not understand this in an adequate way, but this is what is in the Bible. This is Paul's completing ministry, telling us that Christ is God's mystery and Christ has become our life; that we are the church, which is Christ's mystery (Eph. 3:4-6); that the church is the Body.

Those who live Christ, who live in the spirit, are the actual Body of Christ corporately. This Body is one (4:4). They are also the new man in actuality, a new creation with a new living to express the Triune God. (CWWL, 1981, vol. 1, "The World Situation and God's Move," pp. 327-328, 354)

### Today's Reading

We must realize our tremendous responsibility.... First, we must preach the gospel properly, adequately, and genuinely. Second, we must teach people the Bible, bringing them to the full knowledge of the truth. We must be a people who really respect and know God's divine Word. Third, we must drop all kinds of religion and practices and come together according to the Bible. We have to be genuine, biblical, bona fide, regenerated, saved, blood-washed Christians coming together to meet in the name of the Lord Jesus according to the Bible, with no organization.

然而，这一切虽然有帮助，却仍无法满足神的愿望，…就是要我们活基督，有基督作我们的生活，有基督作召会生活的实际，就是真实的内容，使每个地方召会都成为金灯台。身体生活要达到罗马十二章的实际，这自然会为着祂的回来预备新妇。这是主从起初，甚至从永远以来所渴望的。这是主恢复的目标。

神…主宰的管治着世界局势。祂…供应我们，使我们可以带着祂的话出去，开展祂终极的行动，叫祂永远的心意得以完成。…主的恢复不是一项普通的基督教工作。主的确给我们看见了一点祂在这地上终极的行动。你必须将所听见的带到主面前祷告。你必须跟你的妻子或丈夫，跟你所亲近的人，一再交通。…你在这里不该只是谋生，那太低了。要对神终极的行动有负担。然后你会看见神与你是一，你的生活不会有问题。

时候短促，末期临近了。你若认识世界历史和历史趋势，就会看见神不可能预备另一个国家，成为世界强国，让祂再走一步。我相信美国是神为着祂末后的行动，所要使用的最后一个强国。这第四步，祂末后的行动，乃是要完成祂永远的心意，得着许多追求祂、爱祂的人，活基督，并在他们的所在地作金灯台，使祂能预备祂的新妇。

现在所需要的就是我们的忠信。我们都必须忠信，我们都必须寻求祂。我们必须宝贝我们活在其中的这个时代。我们必须宝贝恢复的异象，也必须宝贝我们的责任。只要忘记别的一切，起来为着主的恢复站住。这是终极的时代，神要完成祂的定旨，把主带回来。（李常受文集一九八一年第一册，四〇〇至四〇一、四一五至四一六、四三六页。）

参读：世界局势与神的行动，第三至七章。

However, although all these help, they still cannot satisfy God's desire, ... [which is] for us to live Christ, to have Christ as our living, to have Christ as the reality, the real contents of the church life, making every local church a golden lampstand. The Body life will reach the reality of Romans 12, and this will be the spontaneous preparation of the bride for His coming back. From the very beginning, even from eternity, this is what the Lord has desired. This is the goal of the Lord's recovery.

God...is sovereignly ruling over the world situation. He has... supplied us so that we may go out with His Word, spreading His ultimate move, that His eternal intention may be carried out. The Lord's recovery is not just a common piece of Christian work. Surely the Lord has shown us something of His ultimate move on this earth. You must bring what you have heard to the Lord and pray. You must fellowship with your wife or husband and with others who are close to you again and again. Just to make a living...is too low. Be burdened with God's ultimate move. Then you will see God's oneness with you, and there will be no problem with your living.

The time is short; the end is close. If you know world history and the trend of history, you will realize that it is unlikely God would prepare another country to be a power in this world for Him to take yet another step. I believe that America is the last power God will use for His final move. This fourth step, His final move, is the carrying out of His eternal intention to have a number of His seekers, His lovers, live Christ and be the lampstand in their locality, that He may prepare His bride.

All that is needed is our faithfulness. We all have to be faithful; we all must seek after Him. We must treasure this time in which we live. We must treasure the vision of the recovery, and we must treasure our responsibility. Just forget about everything else. Rise up and stand for the Lord's recovery. This is the ultimate time for God to accomplish His purpose to bring the Lord back. (CWWL, 1981, vol. 1, "The World Situation and God's Move," pp. 308-309, 320-321, 335)

Further Reading: CWWL, 1981, vol. 1, "The World Situation and God's Move," chs. 3-7

## 第三周诗歌

751

### 国 度 — 作操练与奖赏

11 12 12 12 (英 947)

降 B 大调

3/4

一 今 天 神 的 国 度, 对 我 是 操 练,  
 将 来 却 是 奖 赏, 与 主 一 同 掌 权。  
 这 是 神 的 智 慧, 现 今 将 我 训 练,  
 使 祂 计 划 完 成, 将 祂 公 义 彰 显。

二 我们为神所生,好为祂作王, 五 如此,基督带着国度降临时,  
 但是还需训练,才能象王一样, 要将祂的王权赐我作为赏赐;  
 好在祂的国中,胜任作王掌权, 如此,主要借我使祂公义彰显,  
 使祂神圣王权,借我得着彰显。 并将祂的智慧给众天使看见。

三 今天我需学习服神的权柄, 六 为着这个,使徒曾努力向前,  
 甘愿受祂管治,严格对付言行。 愿出任何代价,不甘落在后面;  
 如此祂的权柄,我就得以分享, 也为这个,他劝我们忠诚向上,  
 将来管理列国,与祂儿子同王。 好在将来得着国度作为奖赏。

四 严格对待自己,持守着公义, 七 求主赐我恩典,为国度活着,  
 对人宽大有恩,对神灵中欢喜; 今天受你训练,将来你肯赏我;  
 一直都要活在国度实际里面, 求使国度实际,今天作我操练,  
 为着国度实现,能得进入掌权。 将来我的奖赏,乃是国度实现。

## WEEK 3 — HYMN

### God's Kingdom today is a real exercise

The Kingdom — As an Exercise and a Reward

947

2. God's children, we're born to be kings with His Son,  
 And we need to be trained that we may overcome  
 And to know how to rule in His kingdom as kings,  
 That His kingship thru us be expressed o'er all things.
3. Today we must learn to submit to His throne,  
 How to have a strict life and His government own;  
 His authority then we'll be able to share,  
 O'er the nations to rule with God's Son as the heir.
4. With a life strict to self we must righteousness hold,  
 Kind to others in peace, and with God joyful, bold;  
 In the Kingdom's reality e'er to remain,  
 For its manifestation prepared thus to reign.
5. Then Christ when He comes with the kingdom from God  
 Will to us grant His kingship to share as reward;  
 Thus the Lord will His righteousness thru us maintain  
 And His wisdom to heavenly powers make plain.
6. For this the Apostle pressed on at all cost,  
 For the Kingdom assured that he would not be lost;  
 'Tis for this he charged others, Be true to the Lord.  
 That the Kingdom might be unto them a reward.
7. O Lord, give us grace for Thy Kingdom to live,  
 To be trained that Thou may the reward to us give;  
 Make the Kingdom's reality our exercise,  
 That its manifestation may be our great prize.

第三周 · 申言

申言稿: \_\_\_\_\_

[illegible]

**Composition for prophecy with main point and sub-points:**

[illegible]