

第四十二周

基督，永远的王，来据有全地 并完成神的奥秘

诗歌：124

读经：启十1～7，十一15～18

- 启 10:1 我又看见另一位大力的天使，从天降下，披着云彩，头上有虹，脸面像日头，两脚像火柱，
- 启 10:2 手里拿着展开的小书卷，右脚踏在海上，左脚踏在地上，
- 启 10:3 大声呼喊，好像狮子吼叫，呼喊完了，就有七雷发声说话。
- 启 10:4 七雷说话的时候，我正要写出来，就听见从天上有声音说，七雷所说的你要封上，不可写出来。
- 启 10:5 我所看见那站在海上和地上的天使，向天举起右手来，
- 启 10:6 指着那创造天和天上之物、地和地上之物、海和海中之物，直活到永永远远的，起誓说，不再耽延了。
- 启 10:7 但在第七位天使发声的日子，要吹号的时候，神的奥秘就完成了，正如神所传给祂的奴仆众申言者的福音。
- 启 11:15 第七位天使吹号，天上就有大声音说，世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。
- 启 11:16 在神面前，坐在自己宝座上的二十四位长老，就面伏于地敬拜神，说，
- 启 11:17 今是昔是的主神，全能者啊，我们感谢你，因你仗着你的大能作王了。
- 启 11:18 外邦发怒，你的忿怒也临到了，审判死人，和赏赐你的奴仆众申言者、和众圣徒、并敬畏你名的人，大的小的，以及败坏那些败坏地者的时候也到了。

【周一】

壹 启示录十一章十五至十八节和十二章十节指明，我们可以经历并享受基督作永远的王：

Week 42

Christ, the Eternal King, Coming to Possess the Earth and the Finishing of the Mystery of God

Hymns: E148

Scripture Reading: Rev. 10:1-7; 11:15-18

- Rev. 10:1 And I saw another strong Angel coming down out of heaven, clothed with a cloud; and the rainbow was upon His head, and His face was like the sun, and His feet like pillars of fire;
- Rev. 10:2 And He had in His hand a little opened scroll. And He placed His right foot on the sea and the left on the land;
- Rev. 10:3 And He cried out with a loud voice just as a lion roars. And when He cried out, the seven thunders uttered their own voices.
- Rev. 10:4 And when the seven thunders spoke, I was about to write, and I heard a voice out of heaven saying, Seal the things which the seven thunders spoke, and do not write them.
- Rev. 10:5 And the Angel whom I saw standing on the sea and on the land lifted up His right hand to heaven
- Rev. 10:6 And swore by Him who lives forever and ever, who created heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that there shall be delay no longer,
- Rev. 10:7 But in the days of the voice of the seventh angel when he is about to trumpet, then the mystery of God is finished, as He has announced the good news to His own slaves the prophets.
- Rev. 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.
- Rev. 11:16 And the twenty-four elders who sit before God on their thrones fell on their faces and worshipped God,
- Rev. 11:17 Saying, We thank You, Lord God the Almighty, He who is and who was, because You have taken Your great power and have reigned.
- Rev. 11:18 And the nations became angry, and Your wrath came, and the time came for the dead to be judged, and the time to give the reward to Your slaves the prophets and to the saints and to those who fear Your name, to the small and to the great, and to destroy those who destroy the earth.

§ Day 1

I. Revelation 11:15-18 and 12:10 indicate that we may experience and enjoy Christ as the eternal King:

一 “世上的国，成了我主和祂基督的国，祂要作王，直到永永远远”——十一 15 下：

- 1 在吹第七号的时候，不只大灾难要结束，这世代也要结束，神的奥秘要完成，（十 7，）另一世代，就是国度世代（千年国）要开始。
- 2 基督回来审判列国之后，世上的国就成了基督的国——但七 13 ~ 14，二 44 ~ 45。
- 3 主要作王，直到永永远远，指主要在千年国和新天新地作王，直到永远——启二 5。

【周二】

二 “耶和华啊，你存到永远，你的宝座，存到万代”——哀五 19：

- 1 神永远的所是和祂的宝座，高于祂的慈爱、怜恤和信实——三 22 ~ 23。
- 2 神的慈爱和怜恤可能变动，但神的身位和祂的行政永不变动。
- 3 在新耶路撒冷里，神要在祂的身位和行政上完全得着揭示：祂的身位是永远的王，祂的行政是祂那永远、不能震动的国；（来十二 28，启二 3；）这二者乃是神在对付祂子民的事上不可摇动的根基。

【周三】

贰 在启示录十章一至七节，我们可以清楚看见基督要来据有全地：

- 一 在这章里，基督是“另一位大力的天使”，（1，）如在七章二节，八章三节，十八章一节者。

A. "The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever"—11:15b:

1. At the sounding of the seventh trumpet, not only will the great tribulation end, but also this age will close, the mystery of God will be finished (10:7), and another age, the age of the kingdom, the millennium, will begin.
2. The kingdom of the world becomes the kingdom of Christ at His coming back after He executes His judgment upon the nations—Dan. 7:13-14; 2:44-45.
3. Here the Lord's reigning forever and ever is the Lord's reigning in the millennial kingdom and in the new heaven and new earth for eternity—Rev. 22:5.

§ Day 2

B. "You, O Jehovah, abide forever; / Your throne is from generation to generation"—Lam. 5:19:

1. God's eternal being and His throne are higher than His lovingkindness, compassions, and faithfulness—3:22-23.
2. God's lovingkindness and compassions can fluctuate, but God's person and His government remain unchanging forever.
3. In the New Jerusalem, God will be fully unveiled in His person as the eternal King and in His government as His eternal, unshakable kingdom (Heb. 12:28; Rev. 22:3), both of which are the unshakable foundation of His dealing with His people.

§ Day 3

II. In Revelation 10:1-7 we have a clear vision of Christ coming to take possession of the earth:

A. In this chapter Christ is "another strong Angel" (v. 1), like the One in 7:2; 8:3; and 18:1.

二 约翰看见另一位天使“从天降下”——十 1 上:

- 1 此时基督“从天降下”。
- 2 这异象暗示基督是在来地上的途中。

三 基督“披着云彩”——1 节中:

- 1 祂不是“驾着云”，如在十四章十四节，马太二十四章三十节，二十六章六十四节者。
- 2 “驾着云”是公开地来，“披着云彩”是隐密地来。
- 3 基督会隐密地来临，直到启示录一章七节和马太二十四章三十节所说，地上的众支派都要看见祂，那时祂才公开地来临。
- 4 甚至在启示录十章的时候，基督的来临仍是隐密的。
- 5 祂要一直披裹在云彩里，直到十四章，那时祂要坐在云上，祂的来临就变为公开的。
- 6 借此我们看见，一般所说基督要在大灾难之前来临，是不正确的。

四 “头上有虹”——十 1 下:

- 1 这里的虹指明基督在审判地并来据有地时，信守神与挪亚关于地所立的约——创九 8 ~ 17。
- 2 这也指明基督执行审判，是照着那坐在有虹围绕之宝座上的神——启四 2 ~ 3。
- 3 启示录启示，神要审判地和其上一切的居民。
- 4 彩虹围着祂的宝座，表征神是立约的神，是信实的神，在祂审判地时，要遵守祂所立的约。

B. John saw another Angel "coming down out of heaven"—10:1a:

1. Christ is now coming down out of heaven.
2. This vision is a hint that Christ is still on His way to the earth.

C. Christ is "clothed with a cloud"—v. 1b:

1. He is not yet "on the cloud," as in 14:14 and Matthew 24:30; 26:64.
2. To be "on the cloud" is to come openly, whereas to be "clothed with a cloud" is to come secretly.
3. Christ will be coming secretly, not openly, until He is seen by all the tribes of the earth, as mentioned in Revelation 1:7 and in Matthew 24:30.
4. Even at the time of Revelation 10, Christ's coming is still secret.
5. He will be wrapped in the cloud until chapter 14, when He will sit on the cloud and His coming will be public.
6. By this we can see that the general teaching that Christ will come before the great tribulation is inaccurate.

D. "The rainbow was upon His head"—10:1c:

1. Here the rainbow indicates that Christ in His judgment upon the earth and in His coming to take possession of it will keep the covenant that God made with Noah concerning the earth—Gen. 9:8-17.
2. It indicates also that Christ is the One who will execute judgment according to the God who sits on the throne with the rainbow around it—Rev. 4:2-3.
3. The book of Revelation reveals that God will judge the earth and all the inhabitants.
4. The rainbow around His throne signifies that God is the covenanting God, the faithful God, who will keep His covenant while executing His judgment upon the earth.

5 祂不再用洪水审判人，也不再将全人类灭绝，乃要保留一些人，成为新地上的列国荣耀祂——二一 24，26。

【周四】

五 “脸面像日头，两脚像火柱”——十 1 末：

- 1 在靠近向地上的人公开来临时，基督像日头，不再像在天明前极黑暗时，向爱慕、等候祂的人显为晨星。
- 2 一节的火表征神的圣别；（出十九 18，来十二 29；）基督要照着神的圣别，在地上执行审判。

六 “右脚踏在海上，左脚踏在地上”——启十 2 下：

- 1 基督将脚踏在海上与地上，就是据有海与地——申十一 24，书一 3，诗八 6～8。
- 2 这指明基督降临是来据有地。
- 3 只有祂配展开神经纶的书卷，也只有祂够资格据有地。

七 “大声呼喊，好像狮子吼叫”——启十 3 上：

- 1 狮子的吼叫，像王的忿怒——箴十九 12，二十 2。
- 2 这指明全地的王基督被激怒了。

【周五】

叁 “神的奥秘就完成了”——启十 7 中：

- 一 从亚当到摩西，以及从摩西到基督这两个时代，每件事都是启示出来的，都是显明的，没有奥秘。

5. He will not judge mankind again with a flood nor destroy all mankind, but will keep a part of mankind to be the nations of the new earth for His glory—21:24, 26.

§ Day 4

E. "His face was like the sun, and His feet like pillars of fire"—10:1d:

1. Near the time of His coming to the people on the earth openly, Christ will be like the sun, not like the morning star, which appears before the darkest time, prior to dawn, to those who love Him and wait for Him.
2. Fire in verse 1 signifies the holiness of God (Exo. 19:18; Heb. 12:29), according to which Christ will execute His judgment upon the earth.

F. "He placed His right foot on the sea and the left on the land"—Rev. 10:2b:

1. Christ's placing His feet on the sea and on the land is His treading on them, and to tread on them is to take possession of them—Deut. 11:24; Josh. 1:3; Psa. 8:6-8.
2. This indicates that Christ is coming down to take possession of the earth.
3. Only He is worthy to open the scroll of God's economy, and only He is qualified to possess the earth.

G. "He cried out with a loud voice just as a lion roars"—Rev. 10:3a:

1. A lion's roaring is likened to a king's wrath—Prov. 19:12; 20:2.
2. This indicates that Christ, as the King of the earth, is provoked to wrath.

§ Day 5

III. "The mystery of God is finished"—Rev. 10:7b:

A. In the dispensations from Adam to Moses and from Moses to Christ, everything was unveiled, manifested, and there was no mystery.

二 将来在千年国和新天新地时代，一切都是显明的，不再有奥秘。

三 从基督到千年国的时代——召会时代，恩典时代——一切都是奥秘：

- 1 基督的成为肉体，即奥秘时代的开始，乃是奥秘——提前三 16：
 - a 借着基督的成为肉体，无限的神被带进有限的人里面。
 - b 整个神，不仅是子神，成了肉体；因此，基督成肉体时，乃是整个神显现于肉体。

【周六】

2 基督是神的奥秘——西二 2：

- a 神是奥秘；基督作为神的具体化身彰显神，乃是神的奥秘。
- b 基督作为神的奥秘，乃是神的具体化身、解释和说明；神所要作的一切，都与基督有关。
- c 神格一切的丰满，都有形有体地居住在基督里；也就是说，三一神的丰满，以有形有体的样子居住在基督里——9 节。

3 召会是基督的奥秘——弗三 4～6：

- a 基督是奥秘；召会作为基督的身体彰显基督，乃是基督的奥秘。
- b 这奥秘是神的经纶，就是将那作神具体化身的基督分赐到神所拣选的人里面，为要产生一个身体，作神在基督里具体化身的扩增，使神得着一个团体的彰显。

B. In the dispensation of the millennial kingdom and in the new heaven and new earth, everything will be unveiled, and there will be no more mystery.

C. In the dispensation from Christ to the millennial kingdom—the church age, the age of grace—everything is a mystery:

1. The incarnation of Christ, as the beginning of the dispensation of mystery, is a mystery—1 Tim. 3:16:
 - a. Through the incarnation of Christ, the infinite God was brought into a finite man.
 - b. The entire God, not God the Son only, was incarnated; hence, Christ in incarnation is the entire God manifested in the flesh.

§ Day 6

2. Christ is the mystery of God—Col. 2:2:

- a. God is a mystery, and Christ, as the embodiment of God to express Him, is the mystery of God.
- b. As the mystery of God, Christ is the embodiment, definition, and explanation of God; all that God intends to do is related to Christ.
- c. In Christ dwells all the fullness of the Godhead bodily; that is, the fullness of the Triune God dwells in Christ in a bodily form—v. 9.

3. The church is the mystery of Christ—Eph. 3:4-6:

- a. Christ is a mystery, and the church, as the Body of Christ to express Him, is the mystery of Christ.
- b. This mystery is God's economy, which is to dispense Christ, as the embodiment of God, into God's chosen people in order to produce a Body to be the increase of God's embodiment in Christ, that God may have a corporate expression.

c 基督与召会是一灵，乃是极大的奥秘——五 32。

4 诸天的国、（太十三 11、）福音、（弗六 19、）基督的内住、（西一 27、）以及作为奥秘时代结束的圣徒复活和改变形状，（林前十五 51 ~ 52，）都是奥秘。

5 第七号吹响时，这一切奥秘都要得以完全；因此，神的奥秘就完成了。

c. Christ and the church as one spirit are the great mystery—5:32.

4. The kingdom of the heavens (Matt. 13:11), the gospel (Eph. 6:19), the indwelling of Christ (Col. 1:27), and the coming resurrection and transfiguration of the saints as the end of the dispensation of mystery (1 Cor. 15:51-52) are all mysteries.

5. At the trumpeting of the seventh trumpet, all these mysteries will be completed; therefore, the mystery of God will be finished.

第四十二周■周一

晨兴喂养

启十一 15 “…世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。”

十二 10 “…我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了，因为那在我们神面前昼夜控告我们弟兄们的控告者，已经被摔下去了。”

启示录十一章十五节…指明神审判这地之后，这地就要被神接管而归还给神，使基督在这地上在祂的国里作王，直到永远。…主要在千年国和新天新地作王，直到永远。（二二 5。）…我们也要与祂一同作王。（提后二 12。）所有的得胜者要与基督一同作王一千年；（启二十 4，6；）所有得救的人将要在永世里作王，直到永远。（二二 5 下。）（新约总论第十四册，二一〇页。）

信息选读

基督回来审判列国之后，世上的国就成了基督的国。（但七 13～14，二 44～45。）在吹…第七号的时候，不只大灾难要结束，这世代也要结束，神的奥秘要完成，（启十 7，）另一世代，就是国度世代（千年国）要来到，达一千年之久。当国度时代来到，全地将是基督的国。

今天这地是在撒但统治下属世的国。但日子将到，主这位王要收复这世界。启示录十一章十五节…所说的“世上”，就是马太五章五节里温柔的人所要承受的地土。

WEEK 42 — DAY 1

Morning Nourishment

Rev. 11:15 ...The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

12:10 ...Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

Revelation 11:15...indicates that after God's judgment upon the earth, the earth will be taken over by and returned to God so that Christ will reign in His kingdom on the earth forever and ever...The Lord's reigning [is] in the millennial kingdom and in the new heaven and new earth for eternity (22:5)... We will also reign with Him (2 Tim. 2:12). All the overcomers will reign with Christ for a thousand years (Rev. 20:4, 6), and all the saved ones will reign forever and ever in eternity (22:5b). (The Conclusion of the New Testament, p. 4291)

Today's Reading

After Christ executes His judgment upon the nations at His coming back, the kingdom of the world will become the kingdom of Christ (Dan. 7:13-14; 2:44-45). At the sounding of the seventh trumpet, not only will the great tribulation come to an end, but also this age will be closed, the mystery of God will be finished (Rev. 10:7), and another age, the age of the kingdom, will come for a millennium, a thousand years. When the age of the kingdom arrives, the entire earth will be the kingdom of Christ.

Today the earth is a worldly kingdom under the rule of Satan. But the day is coming when the Lord, as the King, will regain this world...The world spoken of in Revelation 11:15 is the earth that the meek will inherit in Matthew 5:5.

唯有基督是这地合法的所有人。祂在十字架上付了代价，买回全地，好使国度有一日能建立在地上。（十三 44。）每一寸地土都属于基督。我们不同意地的任何一部分归属他人。所有其他的人都是篡窃者；基督是独一的所有人。此外，祂要回来取得这地。（启十 1 ~ 2。）…无论我们旅行到何地，我们都需要学习宣告说，“这是我主的产业，现今暂时被仇敌篡窃，但有一日，我主要来取得属于祂的事物。”迟早世上的国要成为我主和祂基督的国。

启示录十一章十五节说，“祂要作王，直到永永远远。”二十二章五节说，信徒“要作王，直到永永远远”。作王直到永远，是神所救赎的人在永世里最终的福分。这个作王乃是我们现今借着洋溢之恩并洋溢之义的恩赐，在生命中作王所得永远生命的结果，是荣耀、永远、团体的终极完成。这就是我们在新天新地中所要永远享受的福分。我们要作王辖管列国，直到永永远远。

我们需要记得我们是王家的成员，是君尊家庭的众王；甚至我们在餐厅吃饭时，也应当记得我们是君王在那里吃饭。我们乃是有属天出生的君王。因此，绝不该卖掉我们君尊的身分。我们若看自己是君王，就不会轻率地作事、随便地谈话、或卑鄙地为人。我们甚至可以用这样的观点传福音。我们可以告诉人，我们乃是君王。然后我们可以开始传福音，说，“圣经告诉我，我既是神的儿女，我就是王。”传福音有很多方法，我们需要这种有活力的福音传扬。

在永世里，作为神众子和新耶路撒冷构成成分的信徒，都要作王。天使要作服事者，（来一 13 ~ 14，）服事我们。他们是王家的仆人，而我们是辖管列国的王。这就是在永世里神的国。（新约总论第十四册，二一〇至二一一、三八六至三八七页。）

参读：新约总论，第四百二十一、四百三十三篇。

Christ alone is the proper Owner of the earth. He paid the price on the cross to purchase the entire earth so that one day the kingdom would be established on it (13:44). Every inch of this earth belongs to Christ. We do not agree that any part of the earth belongs to anyone else. All others are usurpers; Christ is the unique Owner. Moreover, He is coming back to take possession of the earth (Rev. 10:1-2)...Wherever our travels may take us, we need to learn to declare, "This is my Lord's property. Temporarily it is usurped by the enemy, but one day my Lord will come to claim what is His." Sooner or later, the kingdom of the world will become the kingdom of our Lord and of His Christ.

Revelation 11:15 says, "He will reign forever and ever." In Revelation 22:5 we are told that the believers "will reign forever and ever." To reign forever will be the final blessing to God's redeemed in eternity. This reigning is an issue, a glorious, eternal, corporate consummation of our present reigning in life through the abundance of grace and of the gift of righteousness unto eternal life. This is a blessing we will enjoy for eternity in the new heaven and the new earth. We will be kings over the nations, reigning forever.

We need to remember that we are members of the royal family, kings of the kingly family. Even when we are at a restaurant, we should remember that we are kings eating there. We are heaven-born kings; hence, we should never sell our royal status. If we consider that we are kings, we would not act lightly, talk loosely, or behave meanly. We can even preach the gospel with this in view. We may tell others that we are kings. Then we may start our preaching of the gospel by saying, "The Bible tells me that, as a child of God, I am a king." There are many ways to preach the gospel. We need this kind of vital preaching of the gospel.

In eternity the believers as sons of God and as the constituents of the New Jerusalem will all be kings. The angels will be serving ones (Heb. 1:13-14), serving us. They are the servants of the royal family, and we are kings over the nations. This is the kingdom of God in eternity. (The Conclusion of the New Testament, pp. 4291-4292, 4437-4438)

Further Reading: The Conclusion of the New Testament, msgs. 421, 433

第四十二周■周二

晨兴喂养

哀三 22 ~ 23 “我们不至消灭，是出于耶和华的慈爱，因祂的怜恤不至断绝；每早晨这些都是新的；你的信实，极其广大。”

五 19 “耶和华啊，你存到永远，你的宝座，存到万代。”

我信（哀歌三章二十二至二十三节的）话是耶利米在早晨接触主，回想他百姓一切的困苦时临到他的。耶利米在回想这些困苦时，必定为以色列人的罪恶懊悔。这时耶和华的话临到他说，无论祂怎样惩罚以色列，祂并没有完全消灭他们。耶利米和其他许多人还存留下来。这是神的慈爱。耶利米领悟他和所有其他还与他一同存留下来的人，都在神的怜恤之下，就赞美说，“因祂的怜恤不至断绝。”（22 下。）以色列人失败了，但神的怜恤不至断绝。祂的怜恤保守了以色列余民。

耶利米继续提到耶和华的怜恤，说，“每早晨这些都是新的。”（23 上。）这指明耶利米每早晨都接触主这怜恤者。借着他与主的接触，他得着了关于祂的慈爱、怜恤、与信实的这话。

神的怜恤不至断绝，因为祂是信实者。神的信实（23 下）是指祂的话。…神向以色列的列祖说了话，祂也信实的遵守祂的话。（耶利米哀歌生命读经，九至一〇页。）

信息选读

当以色列全家接受主的救恩时，是谁先回转？是
以色列还是主？…（撒迦利亚十二章）启示，那率先

WEEK 42 — DAY 2

Morning Nourishment

Lam. 3:22-23 It is Jehovah's lovingkindness that we are not consumed, for His compassions do not fail; they are new every morning; great is Your faithfulness.

5:19 You, O Jehovah, abide forever; Your throne is from generation to generation.

I believe that this word [in Lamentations 3:22 and 23] came to Jeremiah as he was contacting the Lord in the morning, reviewing all the afflictions of his people. While Jeremiah was reviewing these afflictions, he must have regretted the sinfulness of Israel. At this juncture the word of Jehovah came to him, that no matter how much He had punished Israel, He had not utterly consumed them. Jeremiah and many others remained. This was God's lovingkindness. Realizing that he and all the others who remained with him were under God's compassions, Jeremiah praised, saying, "For His compassions do not fail" (v. 22b). The people of Israel had failed, but God's compassions did not fail. His compassions had preserved the remnant of Israel.

Jeremiah went on to say, "They are new every morning" (v. 23a). This indicates that Jeremiah contacted the Lord as the compassionate One every morning. It was through his contact with the Lord that he received this word regarding His lovingkindness, compassions, and faithfulness.

God's compassions do not fail, because He is the faithful One. The faithfulness of God [v. 23b] refers to His word...God had spoken to Israel's forefathers, and He was faithful to keep His word. (Life-study of Lamentations, 2nd ed., pp. 6-7)

Today's Reading

When the household of Israel receives the Lord's salvation, who will turn first, Israel or the Lord?...[Zechariah 12] reveals that it is the Lord, not

发起并回转的是主，不是以色列。耶路撒冷被敌基督围困时，主耶稣要转向以色列人，向他们显现。然后他们要仰望祂，就是他们所扎的一位，并要悔改。（10。）这就是说，他们看见主时，就要转向祂，并得着祂对他们全家的救恩。

耶利米问耶和华两个问题，借此结束他的写作：“或是你已经全然弃绝我们，向我们大发烈怒？”（哀五 22。）耶和华没有全然弃绝以色列，也没有向他们大发烈怒。但他们需要等候祂，直到复兴的时候，那时祂要复兴以色列人，使他们在祂的身位里，并在祂永远的国里，享受祂向他们先祖所应许的。

在第三首哀歌里，耶利米说到神的慈爱、怜恤和信实；在第五首哀歌末了，他诉诸神永远的所是和祂永远的宝座，就是祂不变的行政。…神永远的所是和宝座，高于祂的慈爱、怜恤和信实。

照着新约，神的救恩是在于祂的爱、（约三 16、）祂的恩、（弗二 8、）和祂的义。（罗一 17。）神的爱和恩可能变动，但神的义不能变动，因为祂的义与祂的行政有关。（诗八九 14。）…神的慈爱和怜恤可能变动，但神的身位和祂的行政永不变动。

耶利米不是用神的慈爱、怜恤、和信实结束（耶利米哀歌）这卷书，乃是用神永远的所是和祂的宝座来结束。这是有力的标记，说出耶利米写耶利米哀歌时摸着神的经纶。…在五章十九节那里，他摸着神的身位和神的宝座。

在新耶路撒冷里，神要在祂的身位和行政上完全得着揭示，这二者乃是神在对付我们的事上不可摇动的根基。那时，我们要看见神自己这永远的王，和祂那永远、不能震动的国。（来十二 28。）（耶利米哀歌生命读经，一七至一九页。）

参读：耶利米哀歌生命读经，第三篇；耶利米书生命读经，第十一篇。

Israel, who will take the initiative and turn. When Jerusalem is besieged by Antichrist, the Lord Jesus will turn to the children of Israel and appear to them. They will then look upon Him, the One whom they have pierced, and repent (v. 10). This means that when they see the Lord, they will turn to Him and receive His household salvation.

Jeremiah concluded his writing by asking two questions of Jehovah: “Have You utterly rejected us? / Are You exceedingly angry with us?” [Lam. 5:22]. Jehovah had not utterly rejected Israel, nor was He exceedingly angry with them. But they needed to wait on Him until the time of restoration, when He will restore the children of Israel to be in His person and in His eternal kingdom to enjoy what He had promised to their forefathers.

In the third lamentation Jeremiah spoke of God’s loving-kindness, compassions, and faithfulness, and at the end of the fifth lamentation he appealed to God’s eternal being and His eternal throne, His unchanging government...God’s eternal being and throne are higher than His lovingkindness, compassions, and faithfulness.

According to the New Testament, God’s salvation is a matter of His love (John 3:16), His grace (Eph. 2:8), and His righteousness (Rom. 1:17). God’s love and grace may change, but God’s righteousness cannot change, because His righteousness is related to His government (Psa. 89:14)...God’s lovingkindness and compassions can change, but God’s person and His government remain unchanging forever.

Jeremiah ended Lamentations not with God’s lovingkindness, compassions, and faithfulness but with God’s eternal being and His throne. This is a strong sign that in writing Lamentations Jeremiah touched God’s economy...There, in 5:19, he touched God’s person and God’s throne.

In the New Jerusalem, God will be fully unveiled in His person and in His government, both of which are the unshakable foundation of His dealing with us. At that time, we will see God Himself as the eternal King with His eternal, unshakable kingdom (Heb. 12:28). (Life-study of Lamentations, 2nd ed., pp. 14-15)

Further Reading: Life-study of Lamentations, msg. 3; Life-study of Jeremiah, msg. 11

第四十二周■周三

晨兴喂养

启十1 “我又看见另一位大力的天使，从天降下，披着云彩，头上有虹，脸面像日头，两脚像火柱。”

四3 “那位坐着的，显出来的样子好像碧玉和红宝石，又有虹围着宝座，显出来的样子好像绿宝石。”

从〔启示录十章一至十一节〕，我们可以清楚看见基督要来据有全地。在这章里，基督是“另一位大力的天使”，如在七章二节，八章三节，十八章一节者。…这异象暗示，在第七号之前，基督仍是在来地上的途中。

十章一节又说，基督“披着云彩”。此时祂不是驾着云，如在十四章十四节，马太二十四章三十节，二十六章六十四节者。驾着云是公开地来，披着云彩是隐密地来。这指明即使到了第六号之后，就是大灾难的中期，基督还是隐密地来临；直到…地上的众支派都要看见祂。（启一7。）…甚至在第六碗，众军聚拢在哈米吉顿的时候，基督仍发出警告说，祂来要像贼一样。（十六15。）…借此我们看见，一般所说基督要在灾难之前来临，是不正确的。（启示录生命读经，三六〇至三六一页。）

信息选读

在〔启示录十章〕这个异象里，基督的“头上有虹”。这里的虹指明基督在审判地并来据有地时，信守神与挪亚关于地所立的约。（创九8～17。）…虹是神与人并活物立约的记号，说明祂不会再用洪水灭绝他们。（8～17。）在〔启示录〕

WEEK 42 — DAY 3

Morning Nourishment

Rev. 10:1 And I saw another strong Angel coming down out of heaven, clothed with a cloud; and the rainbow was upon His head, and His face was like the sun, and His feet like pillars of fire.

4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.

In Revelation 10:1-11 we have a clear vision of Christ coming to take possession of the earth. In this chapter Christ is “another strong Angel,” like the One in 7:2; 8:3; and 18:1. This vision is a hint that, before the seventh trumpet, Christ is still on His way to earth.

Revelation 10:1 also says that Christ is “clothed with a cloud.” He is not yet on the cloud, as in 14:14 and in Matthew 24:30; 26:64. To be on the cloud is to come openly, whereas to be clothed with a cloud is to come secretly. This indicates that even after the sixth trumpet, which will be in the midst of the great tribulation, Christ will still be coming secretly, not openly, until He will be seen by all the tribes of the earth [Rev. 1:7]...Even at the time of the sixth bowl, during the gathering at Armageddon, Christ will give the warning that He is coming as a thief (16:15)...By this we see that the general teaching that Christ will come before the great tribulation is inaccurate. (Life-study of Revelation, p. 296)

Today's Reading

In this vision Christ has a rainbow upon His head. Here the rainbow indicates that Christ in His judgment upon the earth and in His coming to take possession of it will keep the covenant that God made with Noah concerning the earth (Gen. 9:8-17). The rainbow is a sign of God's covenant with man and all living creatures that He will not destroy them again with a flood (vv.

中，神要审判地和其上一切的居民。彩虹围着祂的宝座，〔四 3，〕表征神是立约的神，是信实的神，在祂审判地时，要遵守祂所立的约，不再用洪水审判人，也不再将全人类灭绝，乃要保留一些人，成为新地上的列国荣耀祂。（二一 24，26。）这彩虹指明神在祂对人类的行政管治上是信实的。在〔四〕章里，神要对人类施行审判，但在执行审判时，祂仍纪念与挪亚所立的约。祂是审判的神，也是守约的神。

这虹“显出来的样子好像绿宝石”。绿宝石是草绿色的，表征地上的生命。这指明神在地上施行审判时，仍要纪念祂的约，并保留一些生命在地上，如创世记九章十一节所指明的。绿宝石是一种坚硬的宝石；那提醒神遵守祂约的，是坚定不移的。这个坚定的提醒，围绕着宝座。

启示录四章五节告诉我们：“有闪电、声音、雷轰，从宝座中发出。”这一切都表征神审判中的忿怒。在书信中，从施恩的宝座出来神的怜悯和恩典，给一切借着基督赎罪的血亲近神的人。但在这里，从审判的宝座有闪电、声音、雷轰发出来，作为向罪恶世界的警告。在启示录里，神执行了一切审判之后，神的宝座就成为永远生命供应的宝座，从那里流出来一道生命水的河，有生命树长在其中。所有今天来到神施恩的宝座，有分于神的怜悯和恩典的信徒，将会享受从神宝座出来的生命河与生命树，作他们生命的供应，直到永远；但那些要受神审判的宝座所审判的不信者，就与神那永远宝座所发出来的永远享受，无分无关。（启示录生命读经，三六一、二五六至二五八页。）

参读：启示录生命读经，第十七篇。

8-17). The book of Revelation shows that God will judge the earth with all its inhabitants. The rainbow around His throne [4:3] signifies that God is the covenanting God, the faithful God, who will keep His covenant while executing His judgment upon the earth. He will not judge mankind again with a flood nor destroy all mankind, but will keep a part of mankind to be the nations of the new earth for His glory (21:24, 26). This rainbow indicates that God is faithful in His administration toward mankind. In chapter 4 God is about to judge mankind, but in exercising His judgment, He will remember His covenant with Noah. He is the judging God, and He is also the covenant-keeping God.

This rainbow around God's throne is like an emerald in appearance. An emerald is a precious stone whose grass-green color signifies the lives on earth. This indicates that as God is executing His judgment upon the earth, He will remember His covenant and will spare some of the lives on earth, as indicated in Genesis 9:11. An emerald, being a precious stone, is solid. God's reminder to keep His covenant is solid. There is this solid reminder around the throne.

In Revelation 4:5 we are told that “out of the throne come forth lightnings and voices and thunders.” All of these signify God's wrath in His judgment. In the Epistles, out of the throne of grace come the mercy and grace of God for anyone who approaches Him through the redeeming blood of Christ. But here, out of the throne of judgment come forth lightnings, voices, and thunders as warnings to the sinful world. In the book of Revelation, after all of God's judgments have been executed, the throne of God will be the throne of eternal life supply, out of which will proceed the river of water of life with the tree of life growing in it. All the believers who are participating in God's mercy and grace today by approaching God's throne of grace will enjoy the river of life and the tree of life out of God's throne as their life supply for eternity, while the unbelievers, who will be judged by God's throne of judgment, will have no share in the eternal enjoyment issuing out of God's eternal throne. (Life-study of Revelation, pp. 296-297, 208-209)

Further Reading: Life-study of Revelation, msg. 17

第四十二周■周四

晨兴喂养

启十2～3“手里拿着展开的小书卷，右脚踏在海上，左脚踏在地上，大声呼喊，好像狮子吼叫，呼喊完了，就有七雷发声说话。”

（启示录十章）一节…说到，祂（基督）的“脸面像日头”。在靠近祂公开来到地上的时候，祂当然就不像晨星了；晨星是在黎明前最黑暗的时刻以前出现的。

基督来得地的时候，祂的两脚“像火柱”。这里柱指明坚定不移，（耶一18，加二9，）火表征神的圣别；（出十九18，来十二29；）基督要照着神的圣别，在地上执行审判。（启示录生命读经，三六二页。）

信息选读

（启示录十章二节和八节里）这个展开的小书卷，就是五章一节唯有基督配从神手中拿过来并展开（5，7）的书卷。现今这书卷就在祂的手里。在五章一节，书卷是封严的；到十章二节和八节时，却是展开的。因为所有的印都已揭开，书卷就展开了。这里只是书卷的一部分，所以称为小书卷。因为书卷的主要部分已经揭示了。

（基督）脚踏在海上与地上，（2，）就是据有海与地，（申十一24，书一3，诗八6～8，）指明基督降临是来据有地。只有祂配展开神经纶的书卷，也只有祂够资格据有地。在约书亚记里，神告诉以色列人，凡他们脚掌所踏之地，就是他们的。他们要行过美地，凡他们脚掌所踏之地，都必归他们为业。根据同样的原则，基督是神所

WEEK 42 — DAY 4

Morning Nourishment

Rev. 10:2-3 And He had in His hand a little opened scroll. And He placed His right foot on the sea and the left on the land; and He cried out with a loud voice just as a lion roars. And when He cried out, the seven thunders uttered their own voices.

Revelation 10:1 also says that “His face was like the sun.” Surely here, close to His coming to the earth openly, He will not be like the morning star, which appears before the darkest time, prior to dawn.

When Christ comes to take possession of the earth, His feet will be “like pillars of fire.” Here, pillars indicate steadfastness (Jer. 1:18; Gal. 2:9). Fire here signifies the holiness of God (Exo. 19:18; Heb. 12:29), according to which Christ will execute His judgment upon the earth. (Life-study of Revelation, p. 297)

Today's Reading

This little opened scroll [in Revelation 10:2 and 8] is the scroll in 5:1, which only Christ is worthy to open and which He took out of the hand of God (vv. 5, 7). Now it is in His hand. In 5:1 it was sealed; in 10:2 and 8 it is opened. The scroll has been opened because all the seals have been loosed. Here, being only a part of the scroll, it is called “a little...scroll.” The main part of the scroll has already been revealed.

Christ's placing His feet on the sea and on the land [in 10:2] is His treading on them, and to tread on them is to take possession of them (Deut. 11:24; Josh. 1:3; Psalms 8:6-8). This indicates that Christ is coming down to take possession of the earth. Only He is worthy to open the scroll of God's economy, and only He is qualified to possess the earth. In Joshua, God told the people that they would possess whatever part of the land the sole of their foot would tread upon. They were to walk through the good land, and

差的另一位天使，祂要来踏在海与地上，因为地与海都已经赐给祂为业。（诗二 8。）虽然祂的仇敌篡夺了地与海，多少个世纪以来，祂也一直容忍着，但有一天祂不能再容忍了，祂要来取回祂合法的产业。

启示录十章三节说，基督“大声呼喊，好像狮子吼叫”。狮子的吼叫，像王的忿怒；（箴十九 12，二十 2；）这指明全地的王基督被激怒了。在福音书里，基督说话像羔羊，但是在这里，祂吼叫像狮子。启示录三章里提到主忍耐的话。忍耐的意思是容忍。但到了十章，主不再忍耐了；当祂来据有地的时候，祂要吼叫如狮子。

基督大声呼喊完了，“就有七雷发声说话。”七雷该是神一切忿怒的最终发表。四节说，“七雷说话的时候，我正要写出来，就听见从天上有声音说，七雷所说的你要封上，不可写出来。”我们今天不知道七雷说了些什么，但是有一天我们会知道。

五至六节说，“我所看见那站在海上和地上的天使，向天举起右手来，指着那创造天和天上之物、地和地上之物、海和海中之物，直活到永永远的，起誓说，不再耽延了。”天上之物主要的是天使，地上之物主要的是人，海中之物主要的是鬼。第六号以后，神就要审判地，不再有容忍的时间了。因此，第七号是神最严厉的审判，也是神完满地答应了第六章十节殉道圣徒的祷告。（启示录生命读经，三六二至三六四页。）

参读：启示录生命读经，第二十六篇。

wherever they set their feet, that would be their possession. Based upon the same principle, Christ, as another Angel sent by God, will come to tread upon the sea and the earth, for the earth and the sea have both been given to Him as His inheritance (Psa. 2:8). Although the earth and sea have been usurped by His enemy, and although He has been tolerating this for centuries, one day He will tolerate it no longer. He will come to claim His rightful inheritance.

Revelation 10:3 says that Christ “cried out with a loud voice just as a lion roars.” A lion’s roaring is likened to a king’s wrath (Prov. 19:12; 20:2). This indicates that Christ, as the King of the earth, is provoked to wrath. In the Gospels Christ spoke like a lamb, but in Revelation He roars like a lion. Chapter 3 mentions the word of the Lord’s endurance. Endurance means toleration. But by the time of chapter 10 the Lord no longer exercises endurance. Rather, in His coming to take possession of the earth, He roars like a lion.

When Christ cried out with a loud voice, “the seven thunders uttered their own voices.” The seven thunders must be the ultimate utterances of God’s full wrath. Verse 4 says, “And when the seven thunders spoke, I was about to write, and I heard a voice out of heaven, saying, Seal the things which the seven thunders spoke, and do not write them.” Today we do not know what the seven thunders said, but one day we will know.

Verses 5 and 6 say, “And the Angel whom I saw standing on the sea and on the land lifted up His right hand to heaven and swore by Him who lives forever and ever, who created heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that there shall be delay no longer.” The main item of the things in heaven is the angels, the main item of the things in the earth is men, and the main item of the things in the sea is the demons. After the sixth trumpet, there will be no more time of toleration in God’s judgment upon the earth. Hence, the seventh trumpet is the most serious of God’s judgments. It is God’s answer in full to the martyred saints’ prayer in 6:10. (Life-study of Revelation, pp. 297-299)

Further Reading: Life-study of Revelation, msg. 26

第四十二周■周五

晨兴喂养

启十7“但在第七位天使发声的日子，要吹号的时候，神的奥秘就完成了，正如神所传给祂的奴仆众申言者的福音。”

提前三16“…大哉！敬虔的奥秘！这是众所公认的，就是：祂显现于肉体，被称义于灵里，被天使看见，被传于万邦，被信仰于世人中，被接去于荣耀里。”

从〔启示录十章七节〕我们看见，神的奥秘是在第七号发声的时候得到完成的。…第七位天使吹号的时候，神的奥秘就结束了。从亚当到摩西，以及从摩西到基督这两个时代，每件事都是启示出来的，都是显明的，并没有奥秘。将来在千年国和新天新地时代，也是这样，一切都是显明的，不再有奥秘。但是从基督到千年国的时代，一切都是奥秘。这奥秘的时代始于基督的成为肉体，（提前三16，）然后是基督自己、（西二2、）召会、（弗三4～6、）诸天的国、（太十三11、）福音、（弗六19、）基督的内住，（西一26～27，）最后结束于圣徒的复活和改变形状，（林前十五51～52，）这些都是历世历代所隐藏的奥秘。（罗十六25，弗三5，西一26。）…在吹第七号时，不仅神忿怒的审判要临到地上，神的奥秘也要完成。（启示录生命读经，三六五至三六六页。）

信息选读

今天内住的基督和召会乃是奥秘。…基督住在我们里面乃是一个奥秘。在饭馆里，如果店员多找了钱，

WEEK 42 — DAY 5

Morning Nourishment

Rev. 10:7 But in the days of the voice of the seventh angel when he is about to trumpet, then the mystery of God is finished, as He has announced the good news to His own slaves the prophets.

1 Tim. 3:16 ...Great is the mystery of godliness: He who was manifested in the flesh, justified in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory.

[In Revelation 10:7] we see that the completion of God's mystery will be at the trumpeting of the seventh trumpet. When the seventh angel is about to trumpet, the mystery of God will be finished. In the dispensations from Adam to Moses and from Moses to Christ, everything was unveiled, manifested, and there was no mystery. It will be the same in the dispensation of the millennial kingdom and in the new heaven and new earth—everything will be unveiled, and there will be no more mystery. But in the dispensation from Christ to the millennial kingdom, everything is a mystery. The incarnation of Christ, as the beginning of this dispensation of mystery, is a mystery (1 Tim. 3:16). Christ Himself (Col. 2:2), the church (Eph. 3:4-6), the kingdom of the heavens (Matt. 13:11), the gospel (Eph. 6:19), the indwelling of Christ (Col. 1:26-27), and the coming resurrection and transfiguration of the saints as the end of this dispensation of mystery (1 Cor. 15:51-52) are all mysteries that were hidden in the times of the ages (Rom. 16:25; Eph. 3:5; Col. 1:26)...At the trumpeting of the seventh trumpet, not only God's judgment of wrath upon the earth but also the mystery of God are finished. (Life-study of Revelation, pp. 299-300)

Today's Reading

Today the indwelling Christ and the church are a mystery...Christ's dwelling in us is a mystery. When non-Christians receive too much money

非基督徒会觉得很高兴，认为占了便宜。但是我们会把这些多找的钱归还。…不信主的人无法了解我们到底是什么人。…虽然今天是奥秘的时代，但到第七号吹响的时候，奥秘就要过去。吹第七号的时候，基督要显明出来，全地都要认识祂。…揭开七印的时候，基督是静默的；但在七号吹响之时，祂就不再静默了。

在第七号时，神所传给祂的奴仆众申言者的福音，如在以赛亚二章二至四节，十一章一至十节，六十五章十七至二十节，六十六章二十二节者，就要应验：国度的实现要来到；（启十一 15；）新天新地连同新耶路撒冷也要随后而来。（二一 1～3。）（启示录生命读经，三六六至三六七页。）

在成为肉体里，基督是神显现于肉体。（提前三 16。）祂显现于肉体不仅是子，也是整个神——父、子、灵。基督是话，就是神，祂成了肉体。（约一 14。）因此，祂是神——三一神——显现于肉体。

我们必须领悟，成为肉体的是整个神，不仅是神的儿子，这是很重要的。约翰一章十四节说，那是神的话，成了肉体。话所是的这位神，不是部分的神，乃是整个神——子神、父神、灵神。新约不是说，成了肉体的话是子神。新约乃指明，太初有话，这话是整个三一神——父、子、灵。因此，在成为肉体里，基督是整个神显现于肉体。

因着传统教训的影响，我们会以为只有子神成为肉体，不是整个神成为肉体。事实上，新约不是说，神的儿子成为肉体，乃是说，神显现于肉体。这就是说，整个神成为肉体。（新约总论第二册，六八至六九页。）

参读：新约总论，第二十六篇。

in change from a cashier in a restaurant, they are pleased and consider it a bargain. But when we receive extra change, we return it...The unbelievers cannot understand what kind of people we are...Although today is a time of mystery, when the seventh trumpet is sounded, the mystery will be over. At the trumpeting of the seventh trumpet, Christ will be manifested, and the whole earth will recognize Him.

In the opening of the seals, Christ is silent, but in the sounding of the trumpets, He is no longer silent. In the seventh trumpet the good news that God announced to His own slaves the prophets, as in Isaiah 2:4; 11:1-10; 65:17-20; and 66:22, will be fulfilled; that is, the kingdom in its manifestation will come (Rev. 11:15), and the new heaven and new earth with the New Jerusalem will follow (21:1-3). (Life-study of Revelation, p. 300)

In the incarnation Christ is God manifested in the flesh (1 Tim. 3:16). He was manifested in the flesh not only as the Son but as the entire God, the Father, the Son, and the Spirit. As the Word, who is the very God, Christ became flesh (John 1:14). Therefore, He is God—the Triune God—manifested in the flesh.

It is important for us to realize that it was the entire God and not only the Son of God who was incarnated. John 1:14 says that the Word, which is God, became flesh. This God, who the Word is, is not a partial God; rather, He is the entire God—God the Son, God the Father, and God the Spirit. The New Testament does not say that the Word, who became flesh, was God the Son. Instead, the New Testament indicates that in the beginning was the Word, and this Word is the entire Triune God, the Father, the Son, and the Spirit. Hence, Christ in incarnation is the entire God manifested in the flesh.

Because of the influence of traditional teaching, we may think that only the Son of God, not the entire God, was incarnated. Actually, the New Testament does not say that the Son of God was incarnated; it says that God was manifested in the flesh. This means that the entire God became incarnated. (The Conclusion of the New Testament, pp. 281-282)

Further Reading: The Conclusion of the New Testament, msg. 26

第四十二周■周六

晨兴喂养

西二 2 “要叫他们的心得安慰，在爱里结合在一起，以致丰丰富富地在悟性上有充分的确信，能以完全认识神的奥秘，就是基督。”

弗三 4 “你们念了，就能借此明了我对基督的奥秘所有的领悟。”

五 32 “这是极大的奥秘，但我是指着基督与召会说的。”

宇宙的奥秘是神。新约启示，神的奥秘是基督；（西二 2；）基督的奥秘是召会。（弗三 4。）实际上，这些不过是一个奥秘的三个阶段。神是在基督里被寻见，而基督是在召会里被寻见；因此，召会是基督的奥秘，基督又是神的奥秘，而神自己乃是宇宙的奥秘。

在歌罗西二章二节，神的奥秘是基督；在以弗所三章四节，基督的奥秘是召会。神是个奥秘；基督是神具体的表现彰显神，所以是神的奥秘。基督也是个奥秘；召会是基督的身体彰显基督，所以是基督的奥秘。

按照以弗所三章四节，召会有一个特别的名称——基督的奥秘。我们看以弗所三章四节的上下文，就知道基督的奥秘就是召会。因此，基督是神的奥秘，而召会是基督的奥秘。神是个奥秘，基督是神的奥秘，而召会是基督的奥秘。因此，召会实际上是奥秘中的奥秘，因为召会是第三个阶段的奥秘。第一个阶段是神自己作宇宙的奥秘；第二个阶段是基督作神的奥秘；第三个阶段是召会作基督的奥秘。（新约总论第七册，一一至一二页。）

WEEK 42 — DAY 6

Morning Nourishment

Col. 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ.

Eph. 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ.

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

The mystery of the universe is God. The mystery of God, the New Testament reveals, is Christ (Col. 2:2). The mystery of Christ is the church (Eph. 3:4). Actually these are simply three stages of one mystery. God is to be found in Christ, and Christ is to be found in the church. The church, then, is the mystery of Christ, who in turn is the mystery of God, who Himself is the mystery of the universe.

The mystery of God in Colossians 2:2 is Christ, whereas the mystery of Christ in Ephesians 3:4 is the church. God is a mystery, and Christ, as the embodiment of God to express Him, is the mystery of God. Christ is also a mystery, and the church, as the Body of Christ to express Him, is the mystery of Christ.

According to Ephesians 3:4, the church has a particular title—the mystery of Christ. When we consider Ephesians 3:4 in context, we see that the mystery of Christ is the church. Thus, Christ is the mystery of God, and the church is the mystery of Christ. God is a mystery, Christ is the mystery of God, and the church is the mystery of Christ. Hence, the church is actually a mystery within a mystery, for the church is a mystery in the third stage. The first stage is God Himself as the mystery of the universe; the second stage is Christ as the mystery of God; and the third stage is the church as the mystery of Christ. (The Conclusion of the New Testament, pp. 2053-2054)

新约所启示之神的经纶主要有两个奥秘。第一个奥秘启示在歌罗西书，就是基督是神的奥秘。（二2。）…基督乃是神的奥秘。神本身就是个奥秘。祂是真实的、活的、全能的，却是看不见的。从来没有人见过神，所以神是个奥秘。这位奥秘的神具体化身在基督里；因此，基督乃是神的奥秘。基督不仅是神，更是具体化、说明、解释、并彰显出来的神。因此，基督是可见的神。主耶稣说，“人看见了我，就是看见了父。”（约十四9。）神经纶的第一个奥秘是基督，就是彰显出来的神，作神的奥秘。

第二个奥秘是基督的奥秘。（弗三4。）…歌罗西一章二十七节说，“神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望。”我们这些信徒，有基督住在我们里面；但我们所拥有的这位基督是个奥秘。虽然基督住在我们里面，世人却不明白祂在我们里面；对他们而言，这乃是一个奥秘。虽然基督是奥秘的，但召会是基督的显出。召会是基督的身体，乃是基督的彰显。我们看见召会，就是看见基督；我们进到召会里，就是进到基督里；我们接触召会，就是接触基督。召会实在是基督的奥秘。

召会这个奥秘乃是在三一神——父、子、灵——里的。…神圣的奥秘是在团体的召会身上，远超过在个别的信徒身上。召会是产生自基督——神的奥秘——的团体单位。这包罗万有的基督是奥秘之神的奥秘，而这样一位基督作为神的奥秘，产生了一个单位，就是召会。借此我们可以明白，召会是基督这奥秘的延续。奥秘当然产生奥秘。神的奥秘——基督，带进了基督的奥秘——召会。（新约总论第七册，一二至一三页。）

参读：新约总论，第一百九十篇。

In God's economy revealed in the New Testament there are mainly two mysteries. The first mystery, revealed in the book of Colossians, is Christ as the mystery of God [Col. 2:2]...Christ is God's mystery. In Himself God is a mystery. He is real, living, and almighty; however, He is invisible. Because no one has ever seen God, He is a mystery. This mysterious God is embodied in Christ. Hence, Christ is the mystery of God. Christ is not only God, but He is God embodied, God defined, God explained, and God expressed. Therefore, Christ is God made visible. The Lord Jesus said, "He who has seen Me has seen the Father" (John 14:9). The first mystery in God's economy is Christ, God expressed, as the mystery of God.

The second mystery...is the mystery of Christ [Eph. 3:4]...Colossians 1:27 says, "To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." As believers, we have Christ dwelling in us. But this Christ whom we have is a mystery. Although Christ lives in us, worldly people do not realize that He is in us. To them, this is a mystery. But although Christ is mysterious, the church is the manifestation of Christ. As the Body of Christ, the church is the expression of Christ. When we see the church, we see Christ. When we come into the church, we come into Christ. When we contact the church, we contact Christ. The church is truly the mystery of Christ.

As a mystery, the church is in the Triune God, in the Father, in the Son, and in the Spirit...The divine mystery is much more with the church corporately than with the believers individually. The church is a corporate unit produced out of Christ, who is the mystery of God. This all-inclusive Christ is the mystery of the mysterious God, and such a Christ as the mystery of God produces a unit which is the church. By this we can realize that the church is the continuation of the mystery which is Christ. Mystery surely produces mystery. Christ, who is the mystery of God, brings forth the church, the mystery of Christ. (The Conclusion of the New Testament, pp. 2054-2055)

Further Reading: The Conclusion of the New Testament, msg. 190

第四十二周诗歌

124

赞美主 — 祂的国度

7 7 7 7 7 7 (英 148)

3/4

降 A 大调

5 - 1 | 7̣ . 6̣ 5 | 1 - 2 | 3 - - | 2 - 4 | 3̣ . 2̣ 1 |

一 主, 你 乃 是 王 中 王, 我 们 何 人

B^b₇ 2 - 2 | 2 - 5 | 5 - 1 | 7̣ . 6̣ 5 | 1 - 2 | 3 - - |

不 归 向? 神 的 受 膏 我 敬 拜,

F^m 1 - 3 | 2̣ . 1̣ 7̣ | 7̣ - 6̣ 5 - - | 5 - 5 | 3̣ . 2̣ 1 |

衷 心 敬 畏 又 爱 戴! 对 你 这 位

E^b₇ 5 - 5 | 3 - - | F₇ 3 - 5 | 4 3 2 | 1 - 7̣ | 1 - - ||

王 中 王, 千 万 圣 徒 在 颂 扬!

二 全地这国到那国, 无不由你来掌握!
万民都要来归依, 尊你为王, 事奉你。
对你这位王中王, 万民有谁不颂扬!

三 你的国度到永远, 你的宝座永稳坚!
对你荣耀和国权, 我们永远要颂赞!
对你这位王中王, 千万圣徒要颂扬!

四 亲爱救主、至高王, 你的尊名我爱唱!
你的统治何可亲, 愿你国度早降临!
但对你这王中王, 在此我们就颂扬!

WEEK 42 — HYMN

Lord, the King of kings art Thou

Praise of the Lord — His Kingdom

148

G D/A G/B D G D⁷/F[♯] G A A⁷ D

1. Lord, the King of kings art Thou, In Thy pre - sence here we bow;

G D/A G/B B Em D/F[♯] A⁷ D

God's a - noint - ed we a - dore, Wor - ship Thee in ho - ly awe.

D⁷ G D/F[♯] G E Am G/D D⁷ G

Un - to Thee, of kings the King, All the saints Thy prais - es sing!

2. Thine authority and pow'r
Shall prevail from shore to shore!
All shall serve and worship Thee
In Thy kingly majesty!
Unto Thee, of kings the King,
All Thy praise shall ever ring!

3. Lord, Thy kingdom stands alone,
And forever is Thy throne!
To Thy glory and Thy pow'r
We will sing forevermore!
Now to Thee, of kings the King,
All the saints Thy praises sing!

4. Gracious Lord, our sovereign King,
Thy dear name we love to sing!
O how sweet Thy reign and rule.
May Thy kingdom come in full!
Yet to Thee, of kings the King
Here Thy praise we gladly sing!

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]