

第四十六周

基督—国度的建立者， 以及神的话—万王之王，万主之主

诗歌：补 909

读经：启二十 1～6，十九 11～16，19～21

- 启 20:1 我又看见一位天使从天降下，手里拿着无底坑的钥匙，和一条大锁链。
- 启 20:2 他捉住那龙，就是古蛇，也就是魔鬼，撒但，把他捆绑一千年，
- 启 20:3 扔在无底坑里，关起来，封上印，使他不得再迷惑列国，等那一千年完了；以后必须暂时释放他。
- 启 20:4 我又看见几个宝座和坐在上面的，有审判的权柄赐给他们。我又看见那些为耶稣的见证、并为神的话被斩者，以及那些没有拜过兽与兽像，额上和手上也没有受过它印记之人的魂，他们都活了，与基督一同作王一千年。
- 启 20:5 这是头一次的复活。其余的死人还没有复活，直等那一千年完了。
- 启 20:6 在头一次复活有分的有福了，圣别了，第二次的死在他们身上没有权柄；他们还要作神和基督的祭司，并要与基督一同作王一千年。
- 启 19:11 我看见天开了，并且看哪，有一匹白马，骑在马上的，称为忠信真实，祂审判、争战都凭着公义。
- 启 19:12 祂的眼睛如火焰，头上戴着许多冠冕，又有写着的名字，除了祂自己没有人晓得。
- 启 19:13 祂穿着蘸过血的衣服，祂的名称为神的话。
- 启 19:14 在天上的众军，骑着白马，穿着细麻衣，又白又洁，跟随着祂。
- 启 19:15 有利剑从祂口中出来，可以用以击杀列国；祂必用铁杖辖管他们，并要踹全能神烈怒的酒醇。
- 启 19:16 在祂衣服和大腿上，有名字写着：万王之王，万主之主。
- 启 19:19 我看见那兽和地上的君王、并他们的众军都聚拢，要与骑白马的并祂的军兵争战。

Week 46

Christ—the Establiher of the Kingdom and the Word of God—King of Kings and Lord of Lords

Hymns: E1101

Scripture Reading: Rev. 20:1-6; 19:11-16, 19-21

- Rev. 20:1 And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand.
- Rev. 20:2 And he laid hold of the dragon, the ancient serpent, who is the Devil and Satan, and bound him for a thousand years
- Rev. 20:3 And cast him into the abyss and shut it and sealed it over him, that he might not deceive the nations any longer until the thousand years were completed; after these things he must be loosed for a little while.
- Rev. 20:4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.
- Rev. 20:5 The rest of the dead did not live again until the thousand years were completed. This is the first resurrection.
- Rev. 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.
- Rev. 19:11 And I saw heaven opened, and behold, a white horse, and He who sits on it called Faithful and True, and in righteousness He judges and makes war.
- Rev. 19:12 And His eyes are a flame of fire, and on His head are many diadems, and He has a name written which no one knows but Himself.
- Rev. 19:13 And He is clothed with a garment dipped in blood; and His name is called the Word of God.
- Rev. 19:14 And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.
- Rev. 19:15 And out of His mouth proceeds a sharp sword, that with it He might smite the nations; and He will shepherd them with an iron rod; and He treads the winepress of the fury of the wrath of God the Almighty.
- Rev. 19:16 And He has on His garment and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.
- Rev. 19:19 And I saw the beast and the kings of the earth and their armies gathered together to make war with Him who sits on the horse and with His army.

启 19:20 那兽被擒拿，那在兽面前曾行奇事，借此迷惑受兽印记，并拜兽像之人的假申言者，也与兽同被擒拿。他们两个就活活地被扔在烧着硫磺的火湖里。

启 19:21 其余的被骑白马者口中出来的剑杀了，所有的飞鸟都吃掉了他们的肉。

【周一】

壹 基督乃是国度的建立者——启二十 1～6:

一 基督与祂所有的仇敌争战之后，要在地上建立神的国，就是千年国，并与祂得胜的信徒一同作王一千年——2 节。

二 全地必须得着清理，以备神的国来临。

三 只有一样还留着，就是撒但，他是一切难处的源头。

四 启示录二十章是关于千年国，这章首先提到撒但被捆绑：

- 1 虽然主在十字架上已经审判了撒但，但那审判还没有完全执行。
- 2 主再来时，才要完全执行祂在十字架上所成就那对撒但的审判。
- 3 撒但要被捆绑，扔在无底坑里，他就不能再有行动，苦害什么人；到时候，全地要成为基督的国。

五 照着圣经的预言，千年国有两部分：上端属天的部分和下端属地的部分：

- 1 千年国上端的部分称为父的国，（太十三 43，）下端的部份称为人子的国。（41。）
- 2 弥赛亚国是千年国下端部分的另一名称。

Rev. 19:20 And the beast was seized, and with him the false prophet, who in his presence had done the signs by which he deceived those who received the mark of the beast and those who worshipped his image. These two were cast alive into the lake of fire, which burns with brimstone.

Rev. 19:21 And the rest were killed with the sword which proceeds out of the mouth of Him who sits on the horse, and all the birds were filled with their flesh.

§ Day 1

I. Christ is the Establisher of the kingdom—Rev. 20:1-6:

A. After fighting His enemies, Christ will establish the kingdom of God on the earth, the millennial kingdom, and reign with His overcoming believers for a thousand years—v. 2.

B. The whole earth must be cleared up as a preparation for God's kingdom to come.

C. Only one thing remains, and that is Satan, the source of all the problems.

D. The first item mentioned in Revelation 20, a chapter concerning the millennium, is the binding of Satan:

1. Although the Lord judged Satan on the cross, that judgment has not yet been fully executed.
2. When the Lord returns, He will fully execute the judgment that He accomplished on the cross upon Satan.
3. Satan will be bound and cast into the abyss, being powerless to act or damage anyone; then the earth will become Christ's kingdom.

E. According to the prophecies of the Bible, the millennium is in two sections: the upper, heavenly, section and the lower, earthly, section:

1. The upper section of the millennium is called the kingdom of the Father (Matt. 13:43), and the lower section is called the kingdom of the Son of Man (v. 41).
2. The kingdom of the Messiah, or the Messianic kingdom, is another name for the lower section of the millennium.

【周二】

六 启示录二十章四至六节启示，基督是国度的建立者，要与得胜的圣徒一同作王：

1 因着得胜者带进耶稣基督的国，主要作王一千年，得胜者也要与基督一同作王一千年。

2 启示录二十章四节说，“我又看见几个宝座和坐在上面的，有审判的权柄赐给他们”：

a “他们”指得胜者。

b 这时，他们已坐在宝座上，有审判的权柄赐给他们：

(一) 得着审判的权柄，意即得着国度——参但七 10，18，22。

(二) 启示录二十章四节指明，得胜者那时已经得着国度，并且正在享受国度。

七 得胜者因着有耶稣的人性作到他们里面，而够资格与基督一同作王——二 26。

八 在千年国里与基督一同作王的得胜者，要享受上好的复活：

1 启示录二十章六节说到“头一次复活”。

2 头一次复活也是“杰出的复活”，也就是使徒保罗所追求特殊的复活——腓三 11。

九 启示录二十章六节上半说，“在头一次复活有分的有福了，圣别了；”这必是最高福分——承受在地上显出的国度，甚至在其中为王。

十 “他们还要作神和基督的祭司，并要与基督一

§ Day 2

F. Revelation 20:4-6 reveals that Christ as the Establisher of the kingdom will reign with the overcoming saints:

1. Because the overcomers bring in the kingdom of Jesus Christ, the Lord will reign for a thousand years, and the overcomers will also reign with Christ for a thousand years.

2. Revelation 20:4 says, "I saw thrones, and they sat upon them, and judgment was given to them":

a. The word they refers to the overcomers.

b. They are now sitting upon thrones, and authority to judge has been given to them:

(1) To have the authority to judge means to have the kingdom—cf. Dan. 7:10, 18, 22.

(2) Verse 4 in Revelation 20 indicates that the overcomers have received and are enjoying the kingdom.

G. The overcomers become qualified to reign with Christ by the humanity of Jesus being worked into them—2:26.

H. The overcomers who will reign with Christ in the millennium will enjoy the best resurrection:

1. Revelation 20:6 speaks of "the first resurrection."

2. The first resurrection is also the "out-resurrection," that is, the extraordinary resurrection for which the apostle Paul sought—Phil. 3:11.

I. Revelation 20:6a says, "Blessed and holy is he who has part in the first resurrection"; this must be the highest blessing—to inherit the kingdom manifested on earth and even to be the kings within it.

J. "They will be priests of God and of Christ and will reign with Him for a

同作王一千年”；（6下；）在千年国里，得胜者要作祭司接触神，又要与基督一同作王辖管列国。（二26～27，十二5。）

【周三】

贰 在启示录十九章十一至十六节和十九至二十一节里，基督被启示为神的话——万王之王，万主之主：

一 在婚筵之后，（7，）基督要以作战将军的身分，带着祂的新妇，就是得胜的信徒，作祂的军队，前来与敌基督争战；人竟敢兴起战争，直接对抗这位万主之主，万王之王：

- 1 敌基督、假申言者、以及十王和他们的军队，要与羔羊争战。
- 2 这乃是地对抗天，人反对神的争战。
- 3 基督的仇敌要变得更邪恶，甚至对祂宣战。
- 4 实在令人惊奇，人竟敢向神宣战。
- 5 新郎基督要同着祂的新妇而来，与他们争战。

二 “看哪，有一匹白马，骑在马上的，称为忠信真实，祂审判、争战都凭着公义”——11节：

- 1 “忠信真实”是基督的名称。
- 2 基督对神并对那些相信祂的人都是忠信的。
- 3 祂凭这忠信击败并毁灭了那些反对神并逼迫信徒的人。
- 4 祂在完成神的经纶，并照顾相信祂者的事上也是真实的。

thousand years" (v. 6b); the overcomers will be priests to contact God and co-kings with Christ to reign over the nations in the millennium (2:26-27; 12:5).

§ Day 3

II. In Revelation 19:11-16 and 19-21 Christ is revealed as the Word of God—King of kings and Lord of lords:

A. After His wedding feast (v. 7) Christ will come as a fighting General with His bride, the overcoming believers, who are His army, to fight Antichrist; man will even wage war directly against the Lord of lords and the King of kings:

1. Antichrist, the false prophet, and the ten kings and their armies will make war against the Lamb.
2. This war will be a fighting of the earth against the heavens, of man against God.
3. Christ's enemies will become all the more evil, even declaring war against Him.
4. It is indeed astounding that man could actually declare war on God.
5. Christ, the Bridegroom, will come with His bride to fight against them.

B. "Behold, a white horse, and He who sits on it called Faithful and True, and in righteousness He judges and makes war"—v. 11:

1. Faithful and True will be a title of Christ.
2. Christ is faithful both to God and to those who believe in Him.
3. In His faithfulness He defeats and destroys those who oppose God and persecute the believers.
4. He is also true in carrying out God's economy and in caring for those who believe in Him.

【周四】

三 基督是神忠信真实的见证人，骑在白马上，审判、争战都凭着公义：

- 1 基督将会回来与撒但不义的势力争战，这势力今天是不法的奥秘运行在世界里，这势力也将产生敌基督，就是不法的人——帖后二 3，7～8。
- 2 全世界都在撒但不义的势力之下。
- 3 基督将回来，凭着公义与敌基督和他所有同伙所实行的不义争战。
- 4 基督不仅凭着公义审判，也凭着公义争战；祂借着争战而审判。

【周五】

四 “祂的名称为神的话”——启十九 13 下：

- 1 这指明主自己就是神的话。
- 2 主的名称为神的话，意思是祂是神的彰显、见证和说话。
- 3 神的话乃是神的解释、说明和彰显。
- 4 我们要认识神，就需要研读、研究、观看、默想并注视基督这神的话。

五 在启示录十九章，基督作为神的话，为神说话，在背叛的人身上执行神的审判：

- 1 甚至在主争战的时候，祂还是为神说话并彰显神。
- 2 神不是混乱的神；祂是公义并主宰一切的；祂也是一位有次序的神，因此，祂无法容忍紊乱和背叛。
- 3 基督与仇敌争战时，要说出神是主宰一切、公义且

§ Day 4

C. Christ is God's faithful and true Witness who sits on a white horse, judges in righteousness, and makes war:

1. Christ will come back to fight against Satan's power of unrighteousness, which today operates in the world as the mystery of lawlessness and which will issue in Antichrist, the man of lawlessness—2 Thes. 2:3, 7-8.
2. The entire world is under the satanic power of unrighteousness.
3. In righteousness Christ will return to make war against the unrighteousness practiced by Antichrist and all his partners.
4. Christ will not only judge in righteousness but also fight in righteousness; He judges by fighting.

§ Day 5

D. "His name is called the Word of God"—Rev. 19:13b:

1. This indicates that the Lord Himself is the Word of God.
2. That the Lord's name is called the Word of God means that He is the expression, the testimony, and the speaking of God.
3. The Word of God is the definition, the explanation, and the expression of God.
4. In order to know God, we need to read, study, behold, contemplate, and gaze on Christ as the Word of God.

E. In Revelation 19, as the Word of God, Christ speaks for God by executing God's judgment upon the rebellious people:

1. Even as the Lord fights, He speaks for God and expresses God.
2. God is not a God of confusion; He is righteous and sovereign; He is also a God of order, and as such, He cannot tolerate disorder and rebellion.
3. As Christ fights against the enemy, He will speak that God is sovereign,

有次序的。

4 祂要宣告神是管治每一个人的神，祂不会容忍背叛祂权柄的事。

5 这战士乃是话；祂的争战就是说出神的话。

6 主在哈米吉顿的争战将是一个强有力的说话：

a 这说话要告诉撒但、敌基督、假申言者和全宇宙，神是主宰一切的，没有人可以背叛祂。

b 这位有次序的神要清除一切的背叛。

【周六】

叁 基督据有全地以后，要在国度里作王管理全地，同着祂得胜的信徒治理列国——二十 4，6，二 26～27：

一 祂是要来的王，将成为千年国时神要来之国度里的元首和中心。

二 这将以赛亚三十二章一节，耶利米二十三章五节，和撒迦利亚十四章九节、十七节的应验。

三 基督救赎了地和其上所有的人（西一 20）作祂国的范围和组成成分，祂变卖了一切买了国度，（太十三 44，）祂拯救了地同其上所有的人脱离撒但的霸占。（启二十 2～3。）

四 祂将有完全的权利，作得恢复之地和得恢复之列国的王。

五 在祂要来的掌权里，神的权柄和荣耀要完全得显明，（太六 13，）全地连同其上的人也要被带进公义、平安、喜乐、以及神创造完满的福分里。（赛三二 1，16～18，三五 1～2，5～7。）

righteous, and orderly.

4. He will declare that God is the God over everyone and that He does not tolerate rebellion against His authority.

5. The Warrior is the Word; His fighting is the speaking of God's Word.

6. The Lord's fighting in the war at Armageddon will be a powerful speaking:

a. It will tell Satan, Antichrist, the false prophet, and the entire universe that God is sovereign and that no one can rebel against Him.

b. The God of order will sweep away all rebellion.

§ Day 6

III. After Christ takes possession of the earth, He will reign over the earth as the King in the kingdom, ruling over the nations with His overcoming believers—20:4, 6; 2:26-27:

A. As the coming King, He will be the Head and the center in the upcoming kingdom of God in the millennium.

B. This will be the fulfillment of Isaiah 32:1, Jeremiah 23:5, and Zechariah 14:9, 17.

C. Christ has redeemed the earth and all its peoples (Col. 1:20) to be the sphere and components of the kingdom, He has sold all to buy the kingdom (Matt. 13:44), and He has rescued the earth with all its peoples from the usurpation of Satan (Rev. 20:2-3).

D. He will have the full right to be the King of the restored earth and the restored nations.

E. In His upcoming reign God's authority and glory will be fully manifested (Matt. 6:13), and the whole earth with its peoples will be brought into righteousness, peace, joy, and the full blessing of God's creation (Isa. 32:1, 16-18; 35:1-2, 5-7).

晨兴喂养

启二十1～2“我又看见一位天使从天降下，手里拿着无底坑的钥匙，和一条大锁链。他捉住那龙，就是古蛇，也就是魔鬼，撒但，把他捆绑一千年。”

在启示录二十章一至四节，我们看见基督乃是国度的建立者。基督与祂所有的仇敌争战之后，要在地上建立神的国度，就是千年国，并与祂得胜的信徒一同作王一千年。在得胜者被提和千年国开始之间，有许多事要发生。在男孩子被提之后，天上立刻有大声音说，“我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了。”（十二10。）然而事实上，那时国度并未来临，因为三年半的大灾难还没有来到；虽然如此，在那些已经被提到诸天之上的人眼中，国度已经来了。在这世代末了的三年半中，以下的事情将要发生：大体圣徒的被提；宗教巴比伦的毁灭，也就是天主教的摧毁；犹太教的毁灭；以及物质巴比伦的倾倒。在这一切之后，将有哈米吉顿的战争。全地必须得着清理，以备神的国来临。在二十章的时候，几乎一切都得了清理，只有一样还留着，就是撒但，他是一切难处的源头。所以，在关于千年国的二十章，首先提到撒但被捆绑。（新约总论第十四册，二八〇页。）

信息选读

照着圣经的预言，千年国有两部分：上端属天的部分和下端属地的部分。千年国上部称为父的国，（太十三43，）下部称为人子的国。（41。）

Morning Nourishment

Rev. 20:1-2 And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold of the dragon, the ancient serpent, who is the Devil and Satan, and bound him for a thousand years.

In Revelation 20:1-4 we see that Christ is the Establisher of the kingdom. After fighting all His enemies, Christ will establish the kingdom of God on the earth, the millennial kingdom, and reign with His overcoming believers for a thousand years. Between the rapture of the overcomers and the beginning of the millennial kingdom, many things will take place. Immediately after the rapture of the man-child, a loud voice in heaven says, “Now has come the salvation and the power and the kingdom of our God and the authority of His Christ” (12:10). Actually, the kingdom will not come at that time, for the three and a half years of the great tribulation are yet to come. Nevertheless, in the eyes of those who have been raptured to the heavens, the kingdom has already come. During the last three and a half years of this age, the following things will take place: the rapture of the majority of the saints; the destruction of religious Babylon, that is, the annihilation of Catholicism; the destruction of Judaism; and the fall of material Babylon. Following all this, there will be the war at Armageddon. The whole earth must be cleared up as a preparation for God’s kingdom to come. At the time of Revelation 20, nearly everything has been cleared up. Only one thing remains, and that is Satan, the source of all the problems. Therefore, the first item mentioned in Revelation 20, a chapter concerning the millennium, is the binding of Satan. (The Conclusion of the New Testament, pp. 4349-4350)

Today's Reading

According to the prophecies of the Bible, the millennial kingdom is in two sections: the upper, heavenly, section and the lower, earthly, section. The upper section of the millennium is called the kingdom of the Father (Matt.

弥赛亚国是千年国下部的另一名称。

在千年国里将有三班人。第一班是得胜的圣徒，包括新旧约中得胜的圣徒。这些得胜的圣徒要与基督一同作王，基督是至高的王，我们将是祂的小王。所以上部是千年国的君王部分。

在下端部分的第二班人，乃是蒙保全正确的犹太人，他们要在主回来时得救。照着撒迦利亚十二章十至十四节，这些犹太人必仰望他们所扎的那位，然后他们要悔改。这些就是三分之一要经过火受熬炼的犹太人。（十三 9。）这些得救的犹太人要进入千年国作祭司，教导万民寻求神，认识神。那时以赛亚二章二至三节就应验了。…借着作祭司之犹太人的教导，万民都必认识神。六十一章六节说，“你们却要称为耶和华的祭司；人必称你们为我们神的仆役。”

撒迦利亚八章二十三节说，“万军之耶和华如此说，在那些日子，必有十个人，从列国说各种方言的人中出来，拉住一个犹太人的衣襟，说，我们要与你们同去，因为我们听见神与你们同在了。”这节指明每个犹太人都是宝贵的。在那些日子，犹太人会受到热烈的欢迎。

千年国里的第三班人，就是马太二十五章所说的“绵羊”。

在千年国的下端部分，就是称为人子的国里，耶稣这大卫的后裔，要作王管理犹太人，并且借着犹太人管理万国。…这就是人子的国和弥赛亚国。（新约总论第十四册，二八三至二八五页。）

参读：新约总论，第四百二十七篇。

13:43), and the lower section is called the kingdom of the Son of Man (v. 41). The kingdom of the Messiah, or the Messianic kingdom, is another name for the lower section of the millennium.

In the millennial kingdom there will be three peoples. The first are the overcoming saints, including those of both the Old Testament and the New Testament. These overcoming saints will be co-kings of Christ. Christ is the highest King, and we will be His sub-kings. Therefore, the upper section is the royal portion of the millennium.

The second group, found in the lower section, is the preserved and proper Jews, who will be saved at the time of the Lord's coming back. According to Zechariah 12:10-14, these Jews will look on Him whom they have pierced, and then they will repent. These are the Jews who will be the third part who will pass through fire and be refined (13:9). These saved Jews will enter into the millennium as priests and will teach the nations to seek God and to know Him. Isaiah 2:2-3 will be fulfilled at that time...The nations will learn of God through the instruction of the Jews, who will be priests. Isaiah 61:6 says, "You will be called the priests of Jehovah; / People will speak of you as the ministers of our God."

Zechariah 8:23 says, "Thus says Jehovah of hosts, In those days, from all the languages of the nations, ten men will take hold, indeed, they will take hold of the skirt of a Jewish man, saying, Let us go with you, for we have heard that God is with you." This verse indicates that every Jew will be precious. In those days the Jews will be warmly welcomed.

The third group of people in the millennial kingdom will be the "sheep" spoken of in Matthew 25.

In the lower section of the millennium, called the kingdom of the Son of Man, Jesus as the seed of David will be King over the Jews and, through the Jews, over all the nations...This is the kingdom of the Son of Man and the kingdom of the Messiah. (The Conclusion of the New Testament, pp. 4352-4353)

Further Reading: The Conclusion of the New Testament, msg. 427

第四十六周■周二

晨兴喂养

启二十 4～6 “我又看见几个宝座和坐在上面的，有审判的权柄赐给他们。…这是头一次的复活。…在头一次复活有分的有福了，圣别了，第二次的死在他们身上没有权柄；他们还要作神和基督的祭司，并要与基督一同作王一千年。”

启示录二十章四至六节启示，基督是国度的建立者，要与得胜的圣徒一同作王。因着得胜者带进耶稣基督的国，主要作王一千年，得胜者也要与基督一同作王一千年。…得着审判的权柄，意即得着国度。（参但七 10，18，22。）因此，启示录二十章四节这里，指明得胜者那时已经得着国度，并且正在享受国度。

四节又说，“我又看见那些为耶稣的见证、并为神的话被斩者，以及那些没有拜过兽与兽像，额上和手上也没有受过它印记之人的魂，他们都活了，与基督一同作王一千年。”那些“为耶稣的见证、并为神的话被斩者”，乃是召会历代的殉道者，如六章九节所提的。无疑的，彼得、保罗、雅各、司提反、以及许多世纪以来被杀的人都包括在内。这些为耶稣的见证、并为神的话殉道的圣徒，要复活与基督一同作王。（新约总论第十四册，二八五至二八六页。）

信息选读

得胜者因着有耶稣的人性作到他们里面，而够资格与基督一同作王。基督这位独一、正确的人，作为耶稣的灵住在我们的灵里。祂是这样具有一切正确人性

WEEK 46 — DAY 2

Morning Nourishment

Rev. 20:4-6 And I saw thrones, and they sat upon them, and judgment was given to them...This is the first resurrection. Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

Revelation 20:4-6 reveals that Christ as the Establisher of the kingdom will reign with the overcoming saints. Because the overcomers bring in the kingdom of Jesus Christ, the Lord will reign for a thousand years, and the overcomers will also reign with Christ for a thousand years...To have the authority to judge means to have the kingdom (cf. Dan. 7:10, 18, 22). Therefore,...verse 4 in Revelation 20 indicates that the overcomers have received and are enjoying the kingdom.

Verse 4 also says, “I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.” Those who have been “beheaded because of the testimony of Jesus and because of the word of God” are the martyrs throughout the church age, as mentioned in 6:9. Undoubtedly, Peter, Paul, James, Stephen, and the many others slain throughout the centuries will be included in this group. These saints, martyred for the testimony of Jesus and for the word of God, will be resurrected to be co-kings of Christ. (The Conclusion of the New Testament, pp. 4353-4354)

Today's Reading

The overcomers become qualified to reign with Christ by the humanity of Jesus being worked into them. Christ who is the unique proper man dwells in our spirit as the Spirit of Jesus. Such a One with all the proper human virtues

美德的一位，在我们里面作我们的人性。当我们有祂的人性时，我们就会使撒但蒙羞，并且成为神的国度。

启示录二十章六节说到“头一次复活”。在希腊文里，“头一次”和路加十五章二十二节“上好的”同字；在路加福音，父亲因着浪子回家而说，“快把那上好的袍子拿出来给他穿。”…得胜者要享受这〔上好的〕复活。

头一次复活也是特殊的复活，就是使徒保罗所追求杰出的复活。（腓三 11。）…这复活和一般的复活不同，乃是有尊荣的复活，好比有尊荣的毕业一样。这复活乃是带有王权的复活，作为赐给得胜者的奖赏，使他们在千年国里与基督一同作王。因此，“在头一次复活有分的有福了，圣别了。”（启二十 6。）有分于这复活的，不仅是复活的得胜者，如启示录十二章五节的男孩子和十五章二节的晚期殉道者，也包括活着被提的得胜者，如十四章一至五节初熟的果子。

二十章六节说，“在头一次复活有分的有福了，圣别了。”这必是最高的福分——承受在地上显出的国，甚至在其中为王。

六节也说，…得胜者一面要作祭司接触神，一面又要与基督一同作王辖管列国。（二 26 ~ 27，十二 5。）他们作祭司，是要将有需要的人带给神，并将神供应给人；他们作君王，是要将掌权的神带给人，并代表神牧养人；这就是所给他们的赏赐。

借着我们的祭司职分和君王职任，神和人都要完全满足。…在千年国里，得胜者一面要作祭司接触神，一面又要与基督一同作王辖管列国。在这范围里不会有软弱、疾病、麻烦和艰难。基督的国度，是为叫基督与祂的得胜者一同作王。这将是何等美好！（新约总论第十四册，二八七至二八九、二九二至二九三页。）

参读：新约总论，第四百二十七篇。

is in us to be our humanity. When we have His humanity, we will put Satan to shame and be the kingdom of God.

Revelation 20:6 speaks of “the first resurrection.” The Greek word translated “first” is the same word translated “best” in Luke 15:22, where the father says in relation to the returned prodigal, “Bring out quickly the best robe and put it on him.”...The overcomers will enjoy this resurrection.

The first resurrection is also the “out-resurrection,” that is, the extraordinary resurrection for which the apostle Paul sought (Phil. 3:11)...It is the resurrection set apart from the common resurrection, the resurrection with honor, comparable to graduation with honors. This resurrection is a resurrection of kingship as a reward to the overcomers that they may reign as co-kings with Christ in the millennial kingdom. Hence, “blessed and holy is he who has part in the first resurrection” (Rev. 20:6). Not only the resurrected overcomers, such as the man-child in 12:5 and the later martyrs in 15:2, but also the raptured living ones, such as the firstfruits in 14:1-5, have part in this resurrection.

Revelation 20:6 says, “Blessed and holy is he who has part in the first resurrection.” This must be the highest blessing—to inherit the kingdom manifested on earth and even to be the kings within it.

Verse 6 also says that the overcomers...will be priests to contact God and co-kings with Christ to reign over the nations in the millennium (2:26-27; 12:5). As priests they will bring man in his need to God and minister God to man, and as kings they will bring God in His authority to man and represent God to shepherd man. This is a reward to them.

Through our priesthood and kingship both God and man will be fully satisfied...The overcomers will be priests to contact God and co-kings with Christ to reign over the nations in the millennium. In this realm, there will be no weakness, no sickness, no trouble, and no hardship. Christ’s kingdom will be for His reigning with His overcomers. How wonderful this will be! (The Conclusion of the New Testament, pp. 4355-4356, 4359)

Further Reading: The Conclusion of the New Testament, msg. 427

第四十六周■周三

晨兴喂养

启十九 11 “我看见天开了，并且看哪，有一匹白马，骑在上面的，称为忠信真实，祂审判、争战都凭着公义。”

14 “在天上的众军，骑着白马，穿着细麻衣，又白又洁，跟随着祂。”

在启示录十九章十一至十六节和十九至二十一节里，基督被启示为神的话——万王之王，万主之主，回来击败并毁坏敌基督和假申言者。在婚筵之后，基督要以作战将军的身分，带着祂的新妇，就是得胜的信徒，作祂的军队，前来与敌基督和他以下的诸王，并他们的众军，在哈米吉顿争战。这三者要继续与祂敌对。在敌基督的挑唆下，人甚至兴起了战争，直接对抗这位万主之主，万王之王。敌基督、假申言者、以及十王和他们的军队，要与羔羊争战。这乃是地对抗天，人反对神的争战。…实在令人惊奇，人竟敢向神宣战。所以新郎基督要同着祂的新妇而来，与他们争战。（新约总论第十四册，二六〇页。）

信息选读

在启示录十九章十一至二十一节，我们看见新郎得着祂新妇的帮助来与仇敌争战。新郎是元帅，新妇是军队。这将是这对新婚夫妇的蜜月。基督在祂蜜月的期间要清理宇宙。敌基督和假申言者要被扔进火湖里，（20，）撒但要被捆绑且被丢进无底坑里。（20:1～3。）那时，不仅基督觉得欢喜，我们作为祂的新妇，也要觉得欢喜；我们和我们的新郎要享受美妙的蜜月。

WEEK 46 — DAY 3

Morning Nourishment

Rev. 19:11 ...I saw heaven opened, and behold, a white horse, and He who sits on it called Faithful and True, and in righteousness He judges and makes war.

14 And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.

In Revelation 19:11-16 and 19-21, Christ is revealed as the Word of God—King of kings and Lord of lords—who returns to defeat and destroy Antichrist and the false prophet. After His wedding feast, Christ will come as a fighting General with His bride, the overcoming believers who are His army, to fight Antichrist, the kings under him, and their armies at Armageddon... Under the instigation of Antichrist, man will even wage war directly against the Lord of lords and the King of kings. Antichrist, the false prophet, and the ten kings and their armies will make war against the Lamb. This war will be a fighting of the earth against the heavens, of man against God...It is indeed astounding that man could actually declare war on God. Therefore, Christ, the Bridegroom, will come with His bride to fight against them. (The Conclusion of the New Testament, p. 4333)

Today's Reading

In Revelation 19:11-21 we see that the Bridegroom comes to fight against His enemies with the help of His bride. The Bridegroom is the Commander-in-chief, and the bride is the army. This will be a honeymoon for the newlywed couple. During His honeymoon Christ will clear up the universe. Antichrist and the false prophet will be cast into the lake of fire (v. 20), and Satan will be bound and cast into the abyss (20:1-3). At that time Christ will be happy, and we, His bride, will also be happy as we enjoy a wonderful honeymoon with our Bridegroom.

哈米吉顿的战争要除去那要来千年国的一切障碍。…在千年国里，整个宇宙将是摆设筵席的厅堂，基督和祂的新妇要一同工作，清除脏污，把所有的污物都丢进“垃圾箱”，就是火湖里。神清扫宇宙始于创世记一章。首先，祂将污物扫到海里，（2，）那时海是这宇宙里的垃圾箱。到末了，所有的污物都要放进终极的垃圾箱，就是火湖里。在马太二十五章四十一节，主耶稣说，“你们这被咒诅的，离开我，进入那为魔鬼和他的使者所预备的永火里去。”因为“山羊”跟随魔鬼，所以要被扔进那为魔鬼和他的使者所预备的火湖里。神已经预备了火湖作为“垃圾箱”，用以处理宇宙中的垃圾。敌基督、假申言者、和他们的军队，都要被扫进“畚箕”，然后倒入火湖里。千年国之后，撒但自己也要到他们那里去。白色大宝座前的审判之后，所有已死的不信者也要被丢进火湖里。从那时起，就不再有垃圾了。在新耶路撒冷里只有金子、珍珠和宝石。主在哈米吉顿的争战，实际上是把垃圾扫进宇宙的垃圾箱。敌基督对基督的宣战正是给基督扫除敌基督的好机会，基督的新妇会与祂合力作这事。

我们不会被丢进火湖里，却会被聚集在新耶路撒冷中。为了使主能享受愉快的蜜月 and 千年的国度，一切垃圾都必须扫除干净。我们该期望能有分于这个清理的工作。这将是何等欢喜的事！

“忠信真实”是基督的名称。（启十九 11。）基督对神并对那些相信祂的人都是忠信的，祂凭这忠信击败并毁灭了那些反对神并逼迫信徒的人；祂在完成神的经纶，并照顾相信祂者的事上也是真实的。祂是可信赖的，在祂毫无虚伪。（新约总论第十四册，二六〇至二六二页。）

参读：新约总论，第四百二十五篇。

The war at Armageddon will remove all the obstacles to the coming millennial kingdom...In the millennial kingdom the entire universe will be the feasting room, and Christ and His bride will work together to sweep away the dirt, which will be put into the “trash can,” the lake of fire. God’s sweeping in the universe began in Genesis 1. First, God swept the dirt into the sea (v. 2); at that time the sea was the trash can in this universe. Eventually, all the dirt will be put in the ultimate trash can, the lake of fire. In Matthew 25:41 the Lord Jesus said, “Go away from Me, you who are cursed, into the eternal fire prepared for the devil and his angels.” Because the “goats” followed the devil, they will be cast into the lake of fire prepared for him and his angels. God has prepared the lake of fire as a “trash can” to dispose of all the trash in the universe. Antichrist, the false prophet, and their armies will be swept into the “dust pan” and then dumped into the lake of fire. After the millennium Satan himself will join them there. After the judgment at the great white throne, all the dead unbelievers will also be cast into the lake of fire. From that time onward, there will be no more dust. In the New Jerusalem there will be only gold, pearl, and precious stones. The Lord’s fighting in the war at Armageddon will actually be a sweeping of the dirt into the universal trash can. Antichrist’s declaration of war on Christ will give Him the perfect opportunity to sweep Antichrist away, and the bride of Christ will cooperate with Him in doing this.

Instead of being cast into the lake of fire, we will be gathered into the New Jerusalem. In order for the Lord to enjoy a pleasant honeymoon and the thousand-year kingdom, all the trash must be swept away. We should look forward to participating in this cleaning work. How pleasant it will be!

Faithful and True will be a title of Christ [Rev. 19:11]. Christ is faithful both to God and to those who believe in Him. In His faithfulness He defeats and destroys those who oppose God and persecute the believers. He is true in carrying out God’s economy and in caring for those who believe in Him. He is trustworthy, and with Him there is no falsehood. (The Conclusion of the New Testament, pp. 4333-4335)

Further Reading: The Conclusion of the New Testament, msg. 425

第四十六周■周四

晨兴喂养

启十九 12 “祂的眼睛如火焰，…又有写着的名字，除了祂自己没有人晓得。”

15 “有利剑从祂口中出来，可以用以击杀列国…”

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。”

基督是神忠信真实的见证人，骑在白马上，审判、争战都凭着公义。基督将会回来与撒但不义的势力争战，这势力今天是不法的奥秘运行在世界上，这势力也将产生敌基督，就是不法的人。…基督将回来，凭着公义与敌基督和他所有同伙所实行的不义争战。

基督不仅凭着公义审判，也凭着公义争战。祂是借着争战来审判。当今的情形也是一样，政府若没有警察的力量来支持审判，作奸犯科的人就不会接受法庭的审判。审判唯有凭借警力才能得以执行。基督来审判敌基督的时候，敌基督要背叛至极；所以，基督需要争战来征服这背叛，并且凭着公义审判这些背叛者。祂借着争战来审判，不仅是按着公义，也是要维持公义。（新约总论第十四册，二六二至二六三页。）

信息选读

启示录十九章里，基督这位作元帅的新郎，骑在白马上出现。在六章二节里，第一印的马也是白色的，

WEEK 46 — DAY 4

Morning Nourishment

Rev. 19:12 And His eyes are a flame of fire,...and He has a name written which no one knows but Himself.

15 And out of His mouth proceeds a sharp sword, that with it He might smite the nations...

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).

Christ is God's faithful and true Witness who sits on a white horse, judges in righteousness, and makes war. Christ will come back to fight against Satan's power of unrighteousness, which today operates in the world as the mystery of lawlessness and which will issue in Antichrist, the man of lawlessness...In righteousness Christ will return to make war against the unrighteousness practiced by Antichrist and all his partners.

Christ will not only judge in righteousness but also fight in righteousness. He judges by fighting. Even today, no wrongdoers would accept the judgments of our courts if the government had no police force to back up these judgments; judgment can be executed only by police power. When Christ comes to judge Antichrist, Antichrist will be utterly rebellious. Thus, there will be the need for Christ to fight to subdue this rebellion and to judge these rebels in righteousness. His judging by fighting is not only according to righteousness; it is also to maintain righteousness. (The Conclusion of the New Testament, p. 4335)

Today's Reading

In Revelation 19 Christ, the Bridegroom as the Commander-in-chief, appears riding on a white horse. The horse of the first seal in 6:2 is also white

象征福音的传扬。因此，基督和福音都是骑在白马上。在启示录这卷书中，白色指明清洁、纯一、公义并可蒙称许。…即使在今天，我们也是骑在这匹白马上。我们福音的传扬是清洁、纯一、公义并完全可蒙主称许的。基督与祂的仇敌争战时，就要骑在这匹马上。

按照圣经所言，我们该传福音，领罪人得救。我们都需要结果子；虽然我们可能承认这是合乎圣经的，但我们可能没有结任何果子。这意味着：我们没有骑在白马上。我们若传福音，我们在地上的关切乃在于神的国。我们应当是那些劳苦使人得救，为着神的国建造基督身体的人。…我们没有借口不传福音。我们必须骑在白马上扩展福音。

白马不仅包括传扬福音，也包括有家聚会、喂养新人、有小排为着成全、以及申言好建造召会。我们若不传福音以拯救罪人，喂养、保养顾惜新人，将新人聚集成排，或是有性能和能力申言以建造召会，我们就不是在白马上。我们…不能让白马停住。

基督的眼睛如“火焰”（启十九 12）表征祂审判的眼睛。祂要照着所看见的审判。祂如火焰的眼睛将完成祂的审判。作为战士，基督头上戴着许多冠冕。…基督得着了各种不同的荣耀为冠冕，（来二 9，）所以祂戴着许多冠冕。

主这骑在白马上的一位，“有写着的名字，除了祂自己没有人晓得。”（启十九 12。）这话指明基督有些方面是我们从未经历的，只有祂自己晓得。这些是祂保留在祂自己里面关于基督的秘密。即使我们可能经历并享受祂到极点，基督仍有许多方面对我们是秘密，甚至祂最亲密的得胜者都不晓得。这指明我们所经历的基督是取之不尽，用之不竭的。（新约总论第十四册，二六三至二六四页。）

参读：新约总论，第四百二十五篇。

and signifies the preaching of the gospel. Thus, both Christ and the gospel ride on a white horse. In the book of Revelation, white indicates being clean, pure, just, and approvable...Even today we are riding on this white horse. Our preaching of the gospel is clean, pure, just, and absolutely approvable by the Lord. Christ will ride on this horse as He fights against His enemy.

According to the Bible, we should preach the gospel to lead sinners to salvation. We all need to bear fruit. Although we may admit that this is scriptural, we may not be bearing any fruit. This means that we are not on the white horse. If we are preaching the gospel, our interest on the earth is in God's kingdom. We should be those who are laboring to help people to be saved in order to build up the Body of Christ for the kingdom of God...We have no excuse for not preaching the gospel. We must be on the white horse for the spreading of the gospel.

The white horse includes not only preaching the gospel but also having home meetings, feeding the young ones, holding group meetings for perfecting, and prophesying to build up the church. If we do not preach the gospel to save sinners, feed, nourish, and cherish the young ones, gather the new ones together for a group meeting, or have the capacity and ability to prophesy for the building up of the church, we are not on the white horse...We must not stop the white horse.

Christ's eyes being "a flame of fire" [Rev. 19:12] signifies His judging eyes. He will judge according to what He sees. His flaming eyes will carry out His judgment. As the Warrior, Christ has many diadems on His head...Because He has been crowned with many kinds of glory (Heb. 2:9), He wears many diadems.

As the One on the white horse, the Lord has "a name written which no one knows but Himself" [Rev. 19:12]. This indicates that there are certain aspects of Christ that we have not experienced and that only He Himself knows. These are secrets concerning Christ that He keeps within Himself. Even though we may experience and enjoy Him to the uttermost, there will still be aspects of Christ that will be kept secret from us; they will not be known even by His closest overcomers. This indicates that the Christ whom we experience is inexhaustible. (The Conclusion of the New Testament, pp. 4335-4337)

Further Reading: The Conclusion of the New Testament, msg. 425

第四十六周■周五

晨兴喂养

启十九 13 “祂穿着沾过血的衣服，祂的名称为神的话。”

15 “有利剑从祂口中出来，可以用以击杀列国；祂必用铁杖辖管他们，并要踹全能神烈怒的酒醅。”

启示录十九章十三节…指明主自己就是神的话。主穿着沾过血的衣服，因为祂在哈米吉顿争战。借着基督在哈米吉顿（十六 14，16）踹神烈怒的酒醅，（15，赛六三 1～3，）祂的衣服沾过血且变红。在那里，血要高到马的嚼环。（启十四 20。）（新约总论第十四册，二六五页。）

信息选读

主的名称为神的话，意思是祂是神的彰显、见证和说话。…我们要认识神，就需要研读、研究、观看、默想、注视基督这神的话。

在启示录十九章，基督作为神的话，为神说话，在背叛的人身上执行神的审判。甚至在主争战的时候，祂还是为神说话并彰显神。基督的争战就是说出神的话。神是公义并主宰一切的。祂也是一位有次序的神，祂无法容忍紊乱和背叛。基督与仇敌争战时，要说出神是主宰一切、公义且有次序的。祂要宣告神是管治每一个人的神，祂不会容忍背叛祂权柄的事。因此，这里的战士乃是话。祂的争战就是说出神的话。主在哈米吉顿的争战是一个强有力的说话，告诉撒但、敌基督、假申言者和全宇宙说，神是主宰一切的，没有人可以背叛祂。神不是混乱的神；祂是主宰

WEEK 46 — DAY 5

Morning Nourishment

Rev. 19:13 And He is clothed with a garment dipped in blood; and His name is called the Word of God.

15 And out of His mouth proceeds a sharp sword, that with it He might smite the nations; and He will shepherd them with an iron rod; and He treads the winepress of the fury of the wrath of God the Almighty.

Revelation 19:13...indicates that the Lord Himself is the Word of God. The Lord is clothed with a garment dipped in blood because of His fighting at the battle of Armageddon. The garment of Christ is dipped in blood and becomes red by His treading the winepress of the fury of the wrath of God (v. 15; Isa. 63:1-3) at Armageddon (Rev. 16:14, 16), where the blood will rise up to the bridles of the horses (14:20). (The Conclusion of the New Testament, p. 4337)

Today's Reading

That the Lord's name is called the Word of God means that He is the expression, the testimony, and the speaking of God...In order to know God, we need to read, study, behold, contemplate, and gaze on Christ as the Word of God.

In Revelation 19, as the Word of God, Christ speaks for God by executing God's judgment upon the rebellious people. Even as the Lord fights, He speaks for God and expresses God. The fighting of Christ is the speaking of the Word of God. God is righteous and sovereign. He is also a God of order, and as such He cannot tolerate disorder and rebellion. As Christ fights against the enemy, He will speak that God is sovereign, righteous, and orderly. He will declare that God is the God over everyone and that He does not tolerate rebellion against His authority. Hence, the Warrior is the Word. His fighting is the speaking of God's Word. The Lord's fighting in the war at Armageddon will be a powerful speaking. It will tell Satan, Antichrist, the false prophet, and the entire universe that God is sovereign and that no one can rebel against Him.

一切的神，也是有次序的神，祂并不容忍背叛；这有次序的神要清除一切的背叛。

在约翰所写的福音书（约一 1）及启示录里都提到“神的话”。（十九 13。）在约翰福音里，“神的话”…说到救赎、光、生命和建造。但在约翰的启示录中，神的话不仅说到生命与建造，也说到争战。在神得着祂所要的建造之前，祂必须先清理祂的宇宙。在这卷书里，基督的争战也就是祂为神所说的话。作为神的话，祂的争战向全宇宙宣告神是怎样的一位神。在约翰福音里，神的话是为着分赐生命到我们里面；但在启示录里，神的话乃是为着与神的仇敌争战，并击败神的仇敌。

在启示录十九章，主耶稣从天而降，以作战将军的身分出现。祂骑在白马上，祂的名称为“神的话”。（11，13。）我们今天所说的神的话就是主耶稣。…当主来时，…祂会为祂的国争战。在为神的国争战时，基督是神的话，为神的定旨说话。在为着国度与神的仇敌争战时，基督是神的说话。（新约总论第十四册，二六五至二六七页。）

主耶稣是神的儿子，祂不仅说出神的话，祂自己甚至称为话。（约一 1，14，启十九 13。）神不仅借着祂的儿子说话，更是在祂的儿子们说话。子在那里，话也在那里。不仅如此，子说话的时候，神就在子的说话里说话。

到了五旬节，基督成为包罗万有的灵降在门徒身上，使他们成为祂身体上的肢体。…如今，就像我说话的时候，全身都在说话一样，作头的基督说话的时候，基督的身体也在说话。…身体上所有的肢体都能说的话。（歌罗西书生命读经，七〇五至七〇六页。）

参读：歌罗西书生命读经，第六十四篇；聚会来说神的话，第一篇。

God is not a God of confusion; He is the sovereign God, a God of order who does not tolerate rebellion. The God of order will sweep away all rebellion.

The Word of God is mentioned both in the Gospel of John (1:1) and in the Revelation of John [19:13]. In the Gospel of John the Word of God... speaks of redemption, light, life, and building. In the Revelation of John the Word of God speaks not only of life and building but also of fighting. Before God can have the building He desires, He must first clean up His universe. In Revelation Christ's fighting is also His speaking for God. As the Word of God, His fighting proclaims to the whole universe what kind of God He is. In the Gospel of John, the Word of God is for the impartation of life into us, but in Revelation the Word of God is for fighting against and defeating God's enemy.

In Revelation 19 the Lord Jesus who comes down out of heaven appears as a General fighting a battle. He is riding on a white horse, and His name is called "the Word of God" (vv. 11, 13). The word of God that we speak today is the Lord Jesus...When the Lord comes,...He will fight for His kingdom. In the warfare for the kingdom of God, Christ is the Word of God, speaking for God's purpose. In His fighting against God's enemies for the kingdom, Christ is God's speaking. (The Conclusion of the New Testament, pp. 4337-4338)

As the Son of God, the Lord Jesus not only spoke the word of God, but He Himself was even called the Word (John 1:1, 14; Rev. 19:13). God spoke in His Son and not merely through Him. Wherever the Son was, there the Word was also. Furthermore, when the Son spoke, God spoke in the Son's speaking.

On the day of Pentecost Christ came down as the all-inclusive Spirit upon His disciples to make them members of His Body...Now, just as my whole body speaks whenever I speak, so the Body of Christ speaks whenever Christ speaks as the Head...All the members of the Body can speak the word of God. (Life-study of Colossians, p. 558)

Further Reading: Life-study of Colossians, msg. 64; CWWL 1985, vol. 4, "Meeting to Speak the Word of God," ch. 1

四十六周■周六

晨兴喂养

赛三二 1 “看哪，必有一王凭公义作王，必有首领按公平掌权。”

耶二三 5 “耶和华说，日子将到，我要给大卫兴起一个公义的苗；祂必作王掌权，行事精明，在地上施行公理和公义。”

启十九 16 “在祂衣服和大腿上，有名字写着：万王之王，万主之主。”

基督据有地以后，要在国度里作王管理全地，同着祂得胜的信徒治理列国。（启二十四，6，二二 26～27。）祂是要来的王，将成为千年国时神要来之国度里的元首和中心。…基督救赎了地和其上所有的人（西一 20）作祂国的范围和组成成分，祂变卖了一切买了国度，（太十三 44，）祂拯救了地同其上所有的人脱离撒但的霸占，（启二十二 2～3，）祂将有完全的权利，作得恢复之地和得恢复之列国的王。在祂要来的掌权里，神的权柄和荣耀要完全得显明，（太六 13，）全地连同其上的人也要被带进公义、平安、喜乐、以及神创造完满的福分里。（赛三二 1，16～18，三五 1～2，5～7。）（新约总论第二册，一五四至一五五页。）

信息选读

马太十三章四十一节说，“人子要差遣祂的使者，从祂的国里薅集一切绊跌人的事，和行不法的人。”基督回来以后，要在地上建立祂的国。然后在国度里，祂仍是人子。

WEEK 46 — DAY 6

Morning Nourishment

Isa. 32:1 Indeed a King will reign according to righteousness, and the rulers will rule according to justice.

Jer. 23:5 Indeed, days are coming, declares Jehovah, when I will raise up to David a righteous Shoot; and He will reign as King and act prudently and will execute justice and righteousness in the land.

Rev....He has on His garment and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.

After Christ takes possession of the earth, He will reign over the earth as the King in the kingdom, ruling over the nations with His overcoming believers (Rev. 20:4, 6; 2:26-27). As the coming King He will be the Head and the center in the upcoming kingdom of God in the millennium...As Christ has redeemed the earth and all its peoples (Col. 1:20) to be the sphere and components of His kingdom, as He has sold all to buy the kingdom (Matt. 13:44), and as He has rescued the earth with all its peoples from the usurpation of Satan (Rev. 20:2-3), He will have the full right to be the King of the restored earth and the restored nations. In His upcoming reign God's authority and glory will be fully manifested (Matt. 6:13), and the whole earth with its peoples will be brought into righteousness, peace, joy, and the full blessing of God's creation (Isa. 32:1, 16-18; 35:1-2, 5-7). (The Conclusion of the New Testament, p. 356)

Today's Reading

Matthew 13:41 says, "The Son of Man will send His angels, and they will collect out of His kingdom all the stumbling blocks and those who practice lawlessness." After Christ comes back, He will set up the kingdom of God on earth. Then in the kingdom He will still be the Son of Man.

神的仇敌撒但，背叛神的权柄。（赛十四 13～14。）为着对付他，神创造人，并给人管治权治理地。（创一 26。）在人被撒但引诱，跟随他以后，（三 1～6，）神成了人，名叫耶稣，来消除魔鬼的作为，（约壹三 8，）并废除魔鬼，（来二 14，）使祂收回这地，成为祂的国。（启十一 15，十二 10。）在基督作人子所要带进这要来的国里，（但七 13～14，路十九 12～15，）祂确实是人子，不仅作神得胜和荣耀的标记，也作撒但失败和羞耻的标记。（新约总论第二册，一五三至一五四页。）

撒迦利亚十四章九节说，“耶和華必作全地的王。”这节圣经…预言基督回来时，要在全地建立祂的国。（参太二五 31～34，林前十五 25。）在主回来时，祂要拯救以色列，砸碎外邦列国，并审判地上的万民。然后祂要在地上建立祂的国，就是千年国，为时一千年。这千年国将有三部分：(一)地上的部分，是神创造的福所临到之地…。（创一 28～30。）(二)在迦南地上以色列国的部分，从尼罗河至幼发拉底河，得救的犹太人要在那里治理全地。（赛六十 10～12，亚十四 16～18。）(三)属天、属灵的部分，（林前十五 50～52，）得胜的圣徒要在其中享受国度的赏赐。（太五 20，七 21。）

在千年国里，基督将与同祂作王的得胜者辖管列国。（启二十 4，6，二 26～27，十九 15 下。）这些列国将是旧地上人类邦国末了的阶段，他们要成为主和祂基督的国，（十一 15，）受基督和祂得胜者的管辖。这样的掌权将是基督在千年国里唯一的工作，祂要向全宇宙显示祂带着神圣、属天权柄的王权，为时一千年，以羞辱那被击败的仇敌撒但。（真理课程四级卷一，一四九至一五〇页。）

我们正在等候有一天，基督要来作王辖管全地。祂要在祂的国度里掌权，我们也要与祂一同作王。（启示录生命读经，二九页。）

参读：新约总论，第三十二篇。

God's enemy, Satan, rebelled against God's authority (Isa. 14:13-14). For dealing with him God created man and gave man dominion to rule over the earth (Gen. 1:26). After man was seduced by Satan to follow him (3:1-6), God became a man by the name Jesus to undo the works of the devil (1 John 3:8) and destroy him (Heb. 2:14), that He might reclaim the earth to be His kingdom (Rev. 11:15; 12:10). In this upcoming kingdom, which Christ as the Son of Man will bring in (Dan. 7:13-14; Luke 19:12-15), He will surely be the Son of Man, not only as a sign of God's victory and glory but also as a sign of Satan's defeat and shame. (The Conclusion of the New Testament, pp. 355-356)

Zechariah 14:9 says, "Jehovah will be King over all the earth." This verse... prophesies that at His coming back Christ will establish His kingdom on the earth [cf. Matt. 25:31-34; 1 Cor. 15:25]. When the Lord comes back, He will save Israel, crush the Gentile nations, and judge the peoples on earth. Afterward, He will establish His kingdom on the earth for a thousand years; this is the millennial kingdom. In the millennium there will be three realms: the first will be the realm of the earth, where God's creation will be blessed (Gen. 1:28-30); the second, the realm of the nation of Israel in Canaan, from the Nile to the Euphrates, where the saved Jews will rule over the earth (Isa. 60:10-12; Zech. 14:16-18); and the third, the heavenly and spiritual realm where the overcoming believers will enjoy the kingdom reward (1 Cor. 15:50-52; Matt. 5:20; 7:21).

In the millennium Christ with His overcomers as co-kings will reign over the nations (Rev. 20:4, 6; 2:26-27; 19:15b). These nations will be the last stage of human nations on the old earth, and they all will become the kingdom of our Lord and of His Christ (11:15), being ruled by Christ and His overcomers. Such a reigning will be the unique work of Christ in the millennium to show to the entire universe His kingship with His divine and heavenly authority for the shame of Satan, the defeated enemy of God. (Truth Lessons—Level Four, vol. 1, p. 126)

We are awaiting the day when Christ will come as the King to reign over the earth. Christ will reign in His kingdom, and we will be His co-kings. (Life-study of Revelation, p. 24)

Further Reading: The Conclusion of the New Testament, msg. 32

第四十六周诗歌

补 909

基督已经得胜

降 B 大调

4/4

一、看 哪! 世 上 的 国 已 成 了 我 主 基 督 的 国!
众 圣 欢 呼 因 祂 作 王, 永 永 远 远 坐 宝 座!
千 千 万 万 立 即 响 应, 和 声 爆 发 同 歌 讴!
基 督 已 经 得 胜! (副) 得 胜! 得 胜! 阿 利
路 亚! 得 胜! 得 胜! 阿 利 路 亚!
得 胜! 得 胜! 阿 利 路 亚! 基 督 已 经 得 胜!

三、“救恩、能力、国度,并祂基督的权柄到了!
因那昼夜控告我们弟兄的已被摔倒”,
如今召会正在地上执行天上的宣告,
基督已经得胜!

四、我们胜过那控告者,因为宝血有功效,
借着口中的话,我们宣告:“一切都成了!”
我们虽至于死,魂生命也不爱惜计较。
基督已经得胜!

十、魔鬼身在火湖,这是约翰目睹的事实,
今后不要怕他信口雌黄,或造谣生事,
大胆宣告他的判辞,是圣徒得胜之路!
基督已经得胜!

十一、看哪!最大的奇景—新耶路撒冷由天降!
基督新妇妆饰整齐模成基督的模样;
神人调和建造一起显出神荣耀形像,
基督已经得胜!

WEEK 46 — HYMN

Lo, the kingdom of the world is now

Praise of the Lord — His Victory and Exaltation

1101

1. Lo, the king-dom of the world is now the king-dom of the Lord! O what joy to all the saints does His e -
ter-nal reign afford! Let us swell the might-y cho-rus of His praise in one accord—The vic-to-ry is won!
(Chorus)
(C) Vic-t'ry, vic-t'ry, Hal-le-lu-jah! Vic-t'ry, vic-t'ry, Hal-le-lu-jah!
Vic-t'ry, vic-t'ry, Hal-le-lu-jah! The vic-to-ry is won!

3. Now is come salvation, power, and the kingdom of our God;
The accuser of the brethren underneath our feet is trod!
The authority of Christ is now the church's ruling rod—
The victory is won!

4. By the Lamb's redeeming blood th' accuser we have overcome;
By our word of testimony, all declaring, "It is done!"
Unto death, our souls not loving—all the glory to the Son!
The victory is won!

10. Now the devil's in the lake of fire, for John has seen him there;
Hallelujah, never more need we his provocations bear!
What a triumph for the saints his judgment boldly to declare—
The victory is won!

11. Now behold the greatest wonder—New Jerusalem descend!
She's the building of the Triune God with man—a perfect blend!
She's the Bride, prepared, adorned for Christ—of all God's work, the end!
The victory is won!

第十周申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]