

## 但以理书、撒迦利亚书结晶读经 第四篇

### 七十个七的异象与奥秘的时代

读经：但九 24 ~ 27，启十 7

纲 目

周 一

壹 但以理九章二十四至二十七节是整卷但以理书最宝贵的一段；这几节所提到的七十个七，乃是明白圣经预言的钥匙—但七 7、23 ~ 25，十二 7，启十二 14，十三 1，十七 12：

一 但以理迫切祷告，求神恢复圣地，差遣祂的百姓归回，重建圣城；神回应了他，给他关于七十个七的异象—但九 2、15 ~ 19、24。

二 七十个七的目的，乃是要「终止过犯，了结罪恶，为罪孽成就平息，带进永远的义，封住异象和预言，并膏至圣所」—24 节：

1 当基督在所截定的时候，来砸碎人类政权时，永远的义将被带进；要来的国度时代乃是义的时代；在新天新地里，有义居住在其中—赛三二 1，彼后三 13。

2 封住异象和预言，指明在经过这七十个七之后，一切都

## Crystallization-Study of Daniel & Zechariah Message Four

### The Vision of the Seventy Weeks and the Age of Mystery

Scripture Reading: Dan. 9:24-27; Rev. 10:7

Outline

DAY 1

**I. Daniel 9:24-27 is the most precious portion in the book of Daniel; the seventy weeks in these verses are the key to understanding all the prophecies in the Bible—Dan. 7:7, 23-25; 12:7; Rev. 12:14; 13:1; 17:12:**

A. *In his desperate prayer Daniel requested that God recover the Holy Land, send His people back, and rebuild the holy city; God answered him by giving him a vision of the seventy weeks—Dan. 9:2, 15-19, 24.*

B. *The purpose of the seventy weeks is “to close the transgression, and to make an end of sins, and to make propitiation for iniquity, and to bring in the righteousness of the ages, and to seal up vision and prophet, and to anoint the Holy of Holies”—v. 24:*

1. When Christ comes at the time appointed to crush human government, the righteousness of the ages, the eternal righteousness, will be brought in; the coming kingdom age will be an age of righteousness, and in the new heaven and new earth righteousness will dwell—Isa. 32:1; 2 Pet. 3:13.

2. The sealing up of vision and prophet indicates that after the seventy weeks

要成就、应验—但九 24 下。

- 3 但以理祷告的时候，至圣所受到污染、玷污并毁坏；但当截定的时候来到，至圣所要合式的被膏抹；这意思是，对神的事奉要得着恢复—24 节下。

### 三 七十个七分为三部分，每个七是七年之久—25 ~ 27 节：

- 1 首先，七个七（四十九年）的裁定，是从出令重新修建耶路撒冷，到重建完成—25 节，尼二 1 ~ 8。
- 2 第二，六十二个七（四百三十四年）的裁定，是从耶路撒冷重建完成，到弥赛亚被剪除（钉十字架）—但九 26。
- 3 第三，末七的七年，将是敌基督与以色列人坚定盟约之时—27 节。

## 周 二

- 四 「弥赛亚必被剪除，一无所有」，这是指基督的钉十字架，乃是将旧造连同旧造里人类的政权了结，并使神的新造连同神新造里作神圣行政之神永远的国，借着基督的复活，有新生的起头；因此，基督的十字架是神工作的中心与普及—26 节，可九 12，彼前一 3，林后五 17，太十六 19、28。

### 五 在七十个七的前六十九个七和末七之间，有一段长短不明的期间：

- 1 这段期间就是召会的时代，奥秘的时代，恩典的时代—弗三 3 ~ 11，五 32，西一 27。
- 2 在这时代中，就是在召会时代，基督秘密的、奥秘的在

everything will be accomplished and fulfilled—Dan. 9:24c.

3. At the time of Daniel's prayer, the Holy of Holies was contaminated, defiled, and devastated, but when the apportioned time comes, the Holy of Holies will be properly anointed; this means that the service to God will be recovered—v. 24c.

### *C. The seventy weeks are divided into three parts, each week being seven years in length—vv. 25-27:*

1. First, seven weeks (forty-nine years) were apportioned from the issuing of the decree to restore and rebuild Jerusalem to the completion of the rebuilding—v. 25; Neh. 2:1-8.
2. Second, sixty-two weeks (434 years) were apportioned from the completion of the rebuilding of Jerusalem to the cutting off (crucifixion) of the Messiah—Dan. 9:26.
3. Third, the last week of seven years is for Antichrist to make a firm covenant with the people of Israel—v. 27.

## DAY 2

*D. Messiah will be cut off and will have nothing refers to the crucifixion of Christ, which was the termination of the old creation, with the human government in the old creation, and the germination of God's new creation through the resurrection of Christ, with God's eternal kingdom as the divine administration in God's new creation; thus, the cross of Christ is the centrality and universality of God's work—v. 26; Mark 9:12; 1 Pet. 1:3; 2 Cor. 5:17; Matt. 16:19, 28.*

### *E. There is a gap of unknown duration between the first sixty-nine weeks and the last week of the seventy weeks:*

1. This gap is the age of the church, the age of mystery, the age of grace—Eph. 3:3-11; 5:32; Col. 1:27.
2. During this gap, the age of the church, Christ is secretly and mysteriously building

新造里建造召会，作祂的身体和新妇——太十六 18，弗五 25 ~ 32。

六 「他必与许多人坚定一个七的盟约」(但九 27)，这是指敌基督，在此由提多(即二十六节所提的王)所预表：

- 1 在这末七之半，敌基督要毁约，使祭祀和供献止息；这就是持续三年半之大灾难的起头——七 25，十二 7、11 上，太二四 21，启十一 2 ~ 3，十二 6、14，十三 5。
- 2 圣殿要遭敌基督蹂躏并玷污，这事实有力的指明，犹太人要在七十个七完成以前重建这殿；这是基督回来以前必要发生的末了兆头之一——帖后二 3 ~ 4。

### 周 三

贰「封住异象和预言」(但九 24 下)，乃是结束奥秘的时代，就是完成神的奥秘——启十 7，提前三 9：

一 从基督的成为肉体到千年国这个时代——召会时代，恩典时代——一切都是奥秘：

- 1 基督成为肉体是个奥秘，乃是奥秘时代的开始；借着基督成为肉体，无限的神被带进有限的人里面——16 节。
- 2 基督是神的奥秘——西二 2：
  - a 神是个奥秘；基督作为神具体的表现彰显神，所以是神的奥秘。
  - b 基督作为神的奥秘，乃是神的具体化身；神格一切的丰满都有形有体的居住在基督里面——9 节。
- 3 召会是基督的奥秘——弗三 4 ~ 6：

up the church in the new creation to be His Body and His bride—Matt. 16:18; Eph. 5:25-32.

F. *He will make a firm covenant with the many for one week (Dan. 9:27) refers to Antichrist, typified here by Titus, the prince mentioned in verse 26:*

1. In the middle of that week Antichrist will break the covenant and will cause the sacrifice and oblation to cease; this will be the beginning of the great tribulation, which will last for three and a half years—7:25; 12:7, 11a; Matt. 24:21; Rev. 11:2-3; 12:6, 14; 13:5.
2. The fact that the temple will be devastated and contaminated by Antichrist strongly indicates that the temple will be rebuilt by the Jews before the completion of the seventy weeks; this will be one of the final signs that will take place before Christ's return—2 Thes. 2:3-4.

### DAY 3

II. **“To seal up vision and prophet” (Dan. 9:24c) is to close the age of mystery, that is, to finish the mystery of God—Rev. 10:7; 1 Tim. 3:9:**

A. *In the dispensation from the incarnation of 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 age of mystery, is a mystery; through the incarnation of Christ, the infinite God was brought into the finite man—v. 16.
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 of God; all the fullness of the Godhead dwells in Christ bodily—v. 9.
3. The church is the mystery of Christ—Eph. 3:4-6:

- a 基督是个奥秘；召会是基督的身体彰显基督，所以是基督的奥秘。
- b 基督与召会成为一灵，乃是极大的奥秘—五 32，林前六 17。
- c 在召会时代，奥秘的时代，基督正在建造召会作祂的新妇—太十六 18，弗四 16，启十九 7 ~ 9。
- 4 诸天的国、基督的内住以及圣徒的复活和改变形状，都是奥秘—太十三 11，西一 27，林前十五 51 ~ 53。

#### 周 四

### 二 奥秘的时代乃是信仰的时代—来十一 1、6，启十 7，提前三 9：

- 1 神的奥秘是凭信得知的；因此，奥秘的时代也是信仰的时代—启十 7：
  - a 若没有信，我们就不能认识神的经纶；因为神的经纶是在信仰里的—提前一 4。
  - b 关于新约里的一切事，神对我们的要求乃是信—罗一 16 ~ 17，加二 20，弗三 17，可十一 22，路十八 8。
- 2 信是质实的能力，我们乃是凭信把未见之事或所望之事质实出来—来十一 1：
  - a 信心使我们对未见之事有把握，使我们能确信未见的事；因此，信是未见之事的证据、证明—1 节。
  - b 我们原不是顾念、注视所见的，乃是顾念所不见的—林后四 18。
  - c 基督徒的生活是一种未见之事的生活；主的恢复是要

- a. Christ is a mystery, and the church, as the Body of Christ to express Him, is the mystery of Christ.
- b. Christ and the church as one spirit are the great mystery—5:32; 1 Cor. 6:17.
- c. During the church age, the age of mystery, Christ is building up the church to be His bride—Matt. 16:18; Eph. 4:16; Rev. 19:7-9.
- 4. The kingdom of the heavens, the indwelling of Christ, and the resurrection and transfiguration of the saints are all mysteries—Matt. 13:11; Col. 1:27; 1 Cor. 15:51-53.

#### DAY 4

### *B. The age of mystery is the age of faith—Heb. 11:1, 6; Rev. 10:7; 1 Tim. 3:9:*

- 1. God's mysteries are known by faith; for this reason the age of mystery is also the age of faith—Rev. 10:7:
  - a. Without faith we cannot realize God's economy, for God's economy is in faith—1 Tim. 1:4.
  - b. God's requirement for us related to everything in the New Testament is faith—Rom. 1:16-17; Gal. 2:20; Eph. 3:17; Mark 11:22; Luke 18:8.
- 2. Faith is a substantiating ability, by which we substantiate, give substance to, the things not seen, or hoped for—Heb. 11:1:
  - a. Faith assures us of the things not seen, convincing us of what we do not see; therefore, it is the evidence, the proof, of things not seen—v. 1.
  - b. We do not regard, or look at, the things which are seen but the things which are not seen—2 Cor. 4:18.
  - c. The Christian life is a life of things unseen, and the Lord's recovery is to recover His

将祂的召会从所见之事恢复到所不见的事—罗八 24 ~ 25，来十一 27，彼前一 8，加六 10。

### 三 在今世我们传扬福音的奥秘，就是「关于耶稣基督的传扬，照.....奥秘的启示」—弗六 19，罗十六 25：

- 1 福音包含一切神圣的奥秘；因此，「福音的奥秘」是指整个新约的经纶—弗六 19，提前一 4。
- 2 特别来说，福音的奥秘乃是基督与召会，为着成就神永远的定旨—弗五 32，三 11。

## 周 五

叁 我们将七十个七的异象联于神的经纶来研读，就会经历申言者的话如同照在暗处的灯，传输属灵的光；并且在这照耀之下，我们得以接受主的警告，而对祂的来临有正确的态度—彼后一 19：

- 一 主警告我们要儆醒并小心，恐怕我们因酗酒、沉醉并今生的思虑，心被累住，那日子就如同网罗忽然临到我们—太二四 42，路二一 34。
- 二 我们需要时时儆醒，常常祈求，使我们得胜，能逃避一切要发生的事，得以站立在人子面前—36 节。

## 周 六

三 我们需要遵守基督忍耐的话，并守住主的工作到底—启三 10，二 26。

四 我们不该爱现今的世代—我们该爱主的显现—提后四 10

church from things seen to things unseen—Rom. 8:24-25; Heb. 11:27; 1 Pet. 1:8; Gal. 6:10.

*C. In this age we preach the mystery of the gospel, “the proclamation of Jesus Christ, according to the revelation of the mystery”—Eph. 6:19; Rom. 16:25:*

1. The gospel includes all the divine mysteries; therefore, the mystery of the gospel refers to the entire New Testament economy—Eph. 6:19; 1 Tim. 1:4.
2. In particular, the mystery of the gospel is Christ and the church for the fulfillment of God’s eternal purpose—Eph. 5:32; 3:11.

## DAY 5

**III. By studying the vision of the seventy weeks in relation to God’s economy, we may experience the shining of the prophetic word as a lamp conveying spiritual light in darkness, and under this shining we may receive the Lord’s warning and have the proper attitude toward His coming—2 Pet. 1:19:**

- A. *The Lord warned us to watch and take heed to ourselves lest our hearts be weighed down with debauchery, drunkenness, and the anxieties of life, and that day come upon us suddenly as a snare—Matt. 24:42; Luke 21:34.*
- B. *We need to be watchful at every time, beseeching that we would prevail to escape all the things which are about to happen and stand before the Son of Man—v. 36.*

## DAY 6

*C. We need to keep the word of Christ’s endurance and keep the Lord’s works until the end—Rev. 3:10; 2:26.*

*D. We should not love the present age—we should love the Lord’s*

上、8：

1 在圣经里，主的显现是由晨星和日头所预表——启二 28，二二 16 下，玛四 2：

a 祂的显现如日头，是对于世界；祂的显现如晨星，是向信徒。

b 我们的主耶稣向世人显现之前，要先向爱慕祂显现的人显现——提后四 8。

2 基督的显现必须是我们日常生活的基本因素；我们今天必须活在主显现的光中——太二四 45 ~ 51，二五 14 ~ 30。

3 主的显现，主的回来，乃是我们的警告、鼓励和激励；我们应当爱祂的显现，并以热切的期待和喜乐盼望这事——提后四 1 ~ 8。

*appearing—2 Tim. 4:10a, 8:*

1. In the Bible the appearing of the Lord is typified by the morning star and by the sun—Rev. 2:28; 22:16b; Mal. 4:2:

a. His appearing as the sun is to the world; His appearing as the morning star is to the believers.

b. Before our Lord Jesus appears to the people in the world, He will first appear to those who love His appearing—2 Tim. 4:8.

2. The appearing of Christ must be a basic factor in our daily living; we must live today in the light of the Lord's appearing—Matt. 24:45-51; 25:14-30.

3. The Lord's appearing, His coming back, is a warning, an encouragement, and an incentive to us; we should love His appearing and look forward to it with earnest expectation and joy—2 Tim. 4:1-8.

## 第四周・周一

### 晨兴喂养

但九 2「…〔大利乌王〕在位第一年，我但以理从经书上得知耶和華临到申言者耶利米的话，论耶路撒冷荒凉的年数，七十年为满。」

24「为你本国之民和你的圣城，已经截定了七十个七，要终止过犯，了结罪恶，为罪孽成就平息，带进永远的义，封住异象和预言，并膏至圣所。」

但以理九章二十四至二十七节是整卷但以理书最宝贵的一段。这几节所提到的七十个七，乃是明白圣经预言的钥匙。

在但以理九章三至二十三节，我们看见得这异象之路—但以理在祷告中迫切地寻求主神，并且禁食祈求。...但以理在祷告中，承认他自己的罪，并以色列的君王、首领、列祖以及以色列众人的罪（3~15、20上）。...在他的祷告中，但以理也为圣城耶路撒冷、神的圣山、神的圣民祈求（16~17、19下、20下）。这就是说，他为神在地上一切的权益祈求，不是为自己的利益祈求。...不仅如此，但以理求主赦免他们，不是靠他们自己所行的义，乃是靠神的大怜悯（18~19上）（但以理书生命读经，一〇〇至一〇二页）。

### 信息选读

但以理九章二十一至二十三节说到神对但以理祷告祈求的回应。...但以理迫切祷告，求神恢复圣地，差遣祂的百姓归回，重建圣城（16~19）。神回应了他，借着天使加百列向他传报关于七十个七之事（20~27）。这个回应超过但以理所求的。

## WEEK 4 — DAY 1

### Morning Nourishment

Dan. 9:2 "...I, Daniel, understood by means of the Scriptures the number of the years...for the completion of the desolations of Jerusalem, that is, seventy years."

24 "Seventy weeks are apportioned for your people and for your holy city, to close the transgression, and to make an end of sins, and to make propitiation for iniquity, and to bring in the righteousness of the ages, and to seal up vision and prophet, and to anoint the Holy of Holies."

Daniel 9:24-27 is the most precious portion in the entire book of Daniel. The seventy weeks mentioned in these verses are the key to understanding the prophecies of the Bible.

In Daniel 9:3-23 we see the way to obtain this vision—Daniel's desperate seeking of the Lord God in prayer and supplications with fasting....In his prayer Daniel confessed his own sins and the sins of the kings, the chief men, and the fathers of Israel, and of all the people of Israel (vv. 3-15, 20a)....In his prayer Daniel also supplicated for the holy city of Jerusalem, the holy mountain of God, and the holy people of God (vv. 16-17, 19b, 20b). This means that he supplicated for all the interests of God on the earth, not for his own interest....Furthermore, Daniel asked the Lord to forgive them, not based upon their righteousness but based upon God's great compassion (vv. 18-19a). (Life-study of Daniel, pp. 85-86)

### Today's Reading

In Daniel 9:21-23 we have God's answer to Daniel's prayer and supplication....In his desperate prayer, Daniel requested that God recover the holy land, send His people back, and rebuild the holy city (vv. 15-19). But God answered him by giving him the report through the angel Gabriel of the seventy weeks (vv. 20-27). This answer exceeded what Daniel requested.

二十四至二十七节说到异象之内容，乃是七十个七。...七十个七乃是神截定给祂百姓和祂圣城的定命（24 上）。...七十个七的目的，是要终止过犯，了结罪恶，为罪孽成就平息，带进永远的义，封住异象和预言，并膏至圣所（24 下）。今天在旧造里人类政权之下，过犯、罪恶和罪孽到处盛行。当基督在所定的时候，来砸碎人类政权时，过犯要被终止，罪恶要被了结，为着罪孽要成就平息。

然后永远的义要被带进来。要来的国度时代乃是神圣之义的时代；在新天新地里，要有永远的义（彼后 3 13）。

但以理九章二十四节下半也说到封住异象和预言。异象和预言要被封住，因为一切都要成就，就不需要异象或预言。国度时代将有君王和祭司，却没有申言者。

七十个七最后一方面的目的，是要膏至圣所。但以理祷告的时候，至圣所受到污染、玷污并毁坏；但当截定的时候来到，至圣所要合式地被膏抹。这意思是，对神的事奉要得着恢复。这是何等的祝福！

二十四至二十七节说到七十个七。七十个七分为三部分，每个七是七年之久，不是七日。...首先，七个七（四十九年）的截定，是从出令重新修建耶路撒冷，到重建完成（25）。...第二，六十二个七（四百三十四年）的截定，是从耶路撒冷重建完成，到弥赛亚被剪除（25~26）。...最后，二十七节说到一个七的七年。这七年将是敌基督与以色列人坚定盟约之时（但以理书生命读经，一〇二至一〇五页）。

参读：但以理书生命读经，第十四篇；耶利米书生命读经，第二十二篇。

Verses 24 through 27 are the contents of the vision. The contents are the seventy weeks....The seventy weeks are the destiny apportioned by God for His people and for His holy city (v. 24a)....The purpose of the seventy weeks is to close the transgression, to make an end of sins, to make propitiation for iniquity, to bring in the righteousness of the ages, to seal up vision and prophet, and to anoint the Holy of Holies (v. 24b). Today in the old creation under human government, transgression, sins, and iniquity are prevailing. When Christ comes to crush human government, at the time appointed, the transgression will be closed, sins will be ended, and iniquity will be propitiated.

Then the righteousness of the ages will be brought in. The expression of the ages is a Hebrew idiom which means “eternity” or “eternal.” Hence, the righteousness of the ages is an eternal righteousness. The coming kingdom age will be an age of divine righteousness, and in the new heaven and new earth, there will be eternal righteousness (2 Pet. 3:13).

Daniel 9:24b also speaks of the sealing up of vision and prophet. The vision and prophet will be sealed because everything will be fulfilled. There will, therefore, be no need of visions or prophets. In the kingdom age, there will be kings and priests but no prophets.

The last aspect of the purpose of the seventy weeks is to anoint the Holy of Holies. At the time of Daniel’s prayer, the Holy of Holies was contaminated, defiled, and devastated. But when the apportioned time comes, the Holy of Holies will be properly anointed. This means that the service to God will be recovered. What a blessing!

Daniel 9:24-27 tells us of the seventy weeks. The seventy weeks are divided into three parts, with each week being seven years, not seven days, in length....First, seven weeks of forty-nine years were apportioned from the issuing of the decree to restore and rebuild Jerusalem to the completion of the rebuilding (v. 25)....Second, sixty-two weeks of four hundred thirty-four years were apportioned from the completion of the rebuilding of Jerusalem to the cutting off of the Messiah (vv. 25-26)....Finally, in verse 27 we have the one week of seven years. This week will be for Antichrist to make a firm covenant with the people of Israel. (Life-study of Daniel, pp. 86-88)

Further Reading: Life-study of Daniel, msg. 14; Life-study of Jeremiah, msg. 22

## 第四周・周二

### 晨兴喂养

但九 26~27 「过了六十二个七，弥赛亚必被剪除，一无所有；必有一王的民来毁灭这城和圣所…。他必与许多人坚定一个七的盟约；到一七之半，他必使祭祀和供献止息，并且以那造成荒凉者的可憎之物代替祭祀和供献…。」

弥赛亚被剪除——基督的钉十字架——乃是将旧造连同旧造里人类的政权了结，并使神的新造连同神新造里作神圣行政之神永远的国，借着基督的复活，有新生的起头。因此，基督的十字架是神工作的中心与普及。

关于弥赛亚被剪除的这句话，不是坏消息，乃是好消息。基督借着祂在十字架上的死，了结了旧造；然后在祂的复活里，祂成了赐生命的灵（林前十五 45 下），使神所拣选的人有新生的起头，把他们作成新造（但以理书生命读经，一〇四页）。

### 信息选读

在六十九个七和末七之间有一段期间，已经持续将近二千年。在这段期间，基督秘密地、奥秘地在祂的复活里建造召会，作祂的身体和新妇。并且在这段期间，以色列一直在受苦；他们失去了祖宗的家园，被分散到各地。然而，神并未忘记祂的子民以色列，祂不断向他们赐与某种程度的怜悯。至终那末了的七年就要来到（但以理书生命读经，一〇五页）。

保罗在帖后二章四节...描述敌基督：「他是那敌对、且高抬自己超过一切称为神，或受人敬拜者的，甚至坐在神的殿里，展示自己，说他就是神。」这应验但以理十一章三十六至三十七节关于敌基督的预言。这

## WEEK 4 — DAY 2

### Morning Nourishment

Dan. 9:26-27 "And after the sixty-two weeks Messiah will be cut off;...and the people of the prince who will come will destroy the city and the sanctuary....And he will make a firm covenant with the many for one week; and in the middle of the week he will cause the sacrifice and theoblation to cease and will replace the sacrifice and the oblation with abominations of the desolator..."

The cutting off of Messiah—the crucifixion of Christ—was the termination of the old creation with the human government in the old creation and the germination through the resurrection of Christ of God's new creation with God's eternal kingdom as the divine administration in God's new creation. Thus, the cross of Christ is the centrality and universality of God's work.

This word concerning Messiah's being cut off is not bad news but good news. Through His death on the cross, Christ terminated the old creation. Then in His resurrection He became the life-giving Spirit (1 Cor. 15:45b) to germinate those whom God has chosen and make them a new creation. (Life-study of Daniel, pp. 87-88)

### Today's Reading

Between the sixty-ninth week and the last week, there is a gap which has already lasted for nearly two thousand years. In this gap the church is being secretly and mysteriously built by Christ in His resurrection to be the Body of Christ and bride of Christ. Also, in this gap Israel has been suffering, having lost their fathers' homeland and having been scattered. Nevertheless, God has not forgotten His people Israel but continues to grant them some degree of mercy. Eventually, the last week of seven years will come. (Life-study of Daniel, p. 88)

In 2 Thessalonians 2:4 Paul gives a further description of Antichrist: "Who opposes and exalts himself above all that is called God or an object of worship, so that he sits in the temple of God, setting himself forth, saying that he is God." This fulfills the prophecy concerning Antichrist in Daniel 11:36 and 37. This will

要发生在但以理九章二十七节所预言的末七后半。

帖后二章四节提到之神的殿，就是马太二十四章十五节的「圣地」，指明在主回来以前，神的殿要重建。远在十九世纪以前，圣殿已经毁坏了。但帖后二章四节说，敌基督要坐在神的殿里。...以色列已经复国，耶路撒冷也已经归还以色列人，但圣殿还没有重建。...有一天这殿要重建，并且根据但以理书的预言，敌基督要坐在神的殿里（帖撒罗尼迦后书生命读经，二一至二二页）。

但以理九章二十六节的头一部分说到基督的死，其余的部分却说到...「必有一王的民来毁灭这城和圣所」（26中）。这启示罗马帝国的太子提多，要带着他的军队来毁灭这城和圣所，就是圣殿。...这个毁灭发生在主后七十年。就如二十六节下半接着所说，「结局必有洪水，并一直到底的争战；荒凉的事已经定了。」

敌基督要与以色列人坚定盟约，应许要支持他们。他们与他们所立的约乃是和平的协议。然而，在第七十个七之半，敌基督要改变心意，抵挡神，使祭祀和供献止息（27中）。这就是持续三年半之大灾难（太二四21）的起头。在大灾难期间，忠信的犹太人和仍存留在地上的基督徒，都要遭受敌基督的逼迫。

敌基督使祭祀和供献止息之后，要以那造成荒凉者的可憎之物（敌基督的偶像—帖后二4）代替之（但九27下）。那造成荒凉者就是敌基督自己。...至终，所定之完全的毁坏必倾倒在那造成荒凉者—敌基督—的身上（27末）（但以理书生命读经，一〇五至一〇六页）。

参读：圣经中四个七的预言，第一篇；帖撒罗尼迦后书生命读经，第二至三篇。

take place in the midst of the last week, as prophesied in Daniel 9:27.

The temple of God mentioned in 2 Thessalonians 2:4 is “the holy place” in Matthew 24:15. [This] indicates that the temple of God will be rebuilt before the Lord comes back. The temple was destroyed more than nineteen centuries ago. But this verse says that Antichrist will seat himself in the temple of God....The nation of Israel has been formed again, and the city of Jerusalem has been returned to Israel. However, the temple has not yet been built....One day, this temple will be rebuilt, and, according to the prophecy of Daniel, Antichrist will seat himself in it. (Life-study of 2 Thessalonians, p. 17)

Whereas the first part of Daniel 9:26 speaks of the death of Christ, the remainder of this verse [says that]...“the people of the prince who will come will destroy the city and the sanctuary” (v. 26b). This reveals that the prince of the Roman Empire, Titus, would come with his army to destroy the city and the sanctuary—the temple....This destruction took place in A.D. 70. As Daniel 9:26c goes on to say, the end of it would be with a flood, and even to the end there would be war. The desolations have been determined.

Antichrist will make a firm covenant with the people of Israel, promising to be for them. The covenant he makes with them will be a peace agreement. However, in the middle of the seventieth week, Antichrist will change his mind, fight against God, and cause the sacrifice and oblation to cease (v. 27b). This will be the beginning of the great tribulation (Matt. 24:21), which will last for three and a half years. During the great tribulation, both the faithful Jews and the Christians still on earth will suffer Antichrist's persecution.

After he causes the sacrifice and the oblation to cease, Antichrist will replace them with the abominations (the idols of the Antichrist—2 Thes. 2:4) of the desolator (Dan. 9:27c). This desolator is Antichrist himself....Eventually, the complete destruction that has been determined will be poured out upon the desolator, Antichrist (v. 27d). (Life-study of Daniel, pp. 88-89)

Further Reading: The Prophecy of the Four “Sevens” in the Bible, ch. 1; Life-study of 2 Thessalonians, msgs. 2-3

## 第四周・周三

### 晨兴喂养

西二 2「…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、6「你们念了，就能借此明了我对基督的奥秘所有的领悟，…就是外邦人在基督耶稣里，借着福音得以同为后嗣，同为一个身体，并同为应许的分享者。」

第七号结束现今奥秘的时代〔启十 7〕。但以理九章二十四节说到七十个七，乃是截定好要「封住异象和预言」。封住异象和预言，就是结束奥秘的时代。

封住异象和预言就是完成神的奥秘。在召会时代，就是恩典时代里，有关基督和召会的每一件事都是奥秘（弗五 32），但是当第七号吹响时，奥秘的时代就过去了（圣经中四个「七」的预言，四八、七四页）。

### 信息选读

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。这奥秘的时代开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）。第七号吹响

## WEEK 4 — DAY 3

### Morning Nourishment

Col. 2:2 "...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, 6 "By which, in reading it, you can perceive my understanding in the mystery of Christ,...that in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel."

The seventh trumpet closes the present age of mystery [Rev. 10:7]. Daniel 9:24 speaks of the seventy weeks, which were apportioned out to "seal up vision and prophet." To seal up vision and prophet is to close the age of mystery.

To seal up vision and prophet is to finish the mystery of God. In the church age, the age of grace, everything concerning Christ and the church is a mystery (Eph. 5:32), but when the seventh trumpet is sounded, the age of mystery will be over. (The Prophecy of the Four "Sevens" in the Bible, pp. 49, 73)

### Today's Reading

When the seventh angel is about to trumpet, the mystery of God will be finished. In the dispensation 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 the 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 ending of this dispensation of mystery (1 Cor. 15:51-52) are all mysteries which were hidden in times of the ages (Rom. 16:25;

时，这一切奥秘都要完成、结束并且过去。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〔启十7〕（启示录生命读经，三六五至三六六页）。

神是一个奥秘，神也有一个奥秘。神的奥秘是什么？神的奥秘就是基督（西二2）。神所是的一切，以及祂在自己里面所有的一切，都在基督里。神格一切的丰富、一切神圣的性情和一切的丰满，都有形有体地居住在基督里面（9）。基督把神所是的一切，和神所有的一切都具体化了。

在这宇宙中有一个神圣的奥秘，这奥秘有两部分。这奥秘的第一部分是神的奥秘，就是基督自己（林前二1~2）。神的一切所是，以及与神有关的每件事，都具体化身在基督里。因此，你若不认识基督，就不认识神的奥秘；你若不在基督里，就不在神的奥秘里。不仅如此，你若没有基督在你的灵里，你在神的奥秘里就没有分。你若要认识神并接触神，你就必须在基督里，因为神的一切都具体化身在基督里，并且基督就是神的奥秘。

宇宙中这一个神圣奥秘的第二部分就是基督的奥秘。基督的奥秘与神的奥秘不同。基督的奥秘就是基督的身体，召会（弗三4、6）。因此，你若要遇见基督，认识基督，并从基督有所接受，你就必须接触基督的身体——召会。正如基督是神的奥秘，召会就是基督的奥秘。这就是宇宙中这一个神圣奥秘的两部分（神的奥秘与基督的奥秘，四至五、九二至九三页）。

基督与召会是一灵（林前六17），如同丈夫与妻子成为一体所表征的，这是极大的奥秘（圣经恢复本，弗五32第一注）。

参读：神新约经纶中的奥秘，第一至三篇；基础训练，第一章。

Eph. 3:5; Col. 1:26). All these mysteries will be over, completed, and finished at the trumpeting of the seventh trumpet. At the trumpeting of the seventh trumpet, not only God's judgment of wrath upon the earth, but also "the mystery of God is finished" [Rev. 10:7]. (Life-study of Revelation, pp. 311-312)

God is a mystery, and God has a mystery. What is the mystery of God? The mystery of God is Christ (Col. 2:2). All that God is and everything that He has in Himself is in Christ. All the riches, all the divine nature, and all the fullness of the Godhead dwell bodily in Christ (v. 9). Christ embodies everything that God is and everything that God has.

In this universe there is a divine mystery, and this mystery is of two parts. The first part of this mystery is the mystery of God, which is Christ Himself (1 Cor. 2:1-2). All that God is, and everything related to God, is embodied in Christ. Thus, if you do not know Christ, you do not know the mystery of God, and if you are not in Christ, you are not in the mystery of God. Further, if you do not have Christ in your spirit, you do not have any share in the mystery of God. If you want to know God and contact God, you have to be in Christ, because everything of God is embodied in Christ and Christ is the mystery of God.

The second part of the one divine mystery in this universe is the mystery of Christ. The mystery of Christ is different from the mystery of God. The mystery of Christ is the Body of Christ, the church (Eph. 3:4, 6). Thus, if you would like to meet Christ, know Christ, and receive something of Christ, you must contact the Body of Christ, the church. Just as Christ is the mystery of God, the church is the mystery of Christ. These are the two parts of the one divine mystery in this universe. (The Mystery of God and the Mystery of Christ, pp. 9, 81-82)

Christ and the church as one spirit (1 Cor. 6:17), typified by a husband and wife as one flesh, are the great mystery. (Eph. 5:32, footnote 1)

Further Reading: The Mysteries in God's New Testament Economy, chs. 1-3; Basic Training, msg. 1

## 第四周・周四

### 晨兴喂养

来十一 1「信就是所望之事的质实，是未见之事的确证。」

弗六 19「也替我祈求，使我在开口的时候，有发表赐给我，好放胆讲明福音的奥秘。」

灵的事是凭信领略的。以弗所三章十七节说，「使基督借着信，安家在我们心里。」提前一章四节说到「神在信仰里的经纶」。我们知道，基督借着信，安家在我们心里。照样，借着信我们知道神有一个经纶，并且若没有信，我们就不能认识神的经纶。关于新约里的一切事，神对我们的要求乃是信。我们若不信，就不能领略任何属灵的事。我们借着信知道有神、基督和灵。因着信，我们知道基督在天上，也在我们灵里。因着信，我们知道圣经是神的话；因着信，我们也知道我们得救了、重生了并蒙神赦免了。因着信，我们得以圣别、变化、更新，至终还要得荣耀。因着信，我们也是得胜者。一切属灵的事都是凭信领略的。

凡凭信领略的事，都是奥秘。为这缘故，现今的时代是信的时代，也是奥秘的时代（一九九〇年秋全时间训练信息合辑，六三至六四页）。

### 信息选读

信心使我们对未见之事有把握，使我们能确信未见之事。因此，信是未见之事的证据、证明。

信使我们能实化并享受神的事，但不是我们生来就有的，乃是注入到我们里面的一种神圣功能。正确的信乃是神圣的元素，甚至就是神自己，注入到我们里面，成为把未见之事质实出来的能力。这个注入

## WEEK 4 — DAY 4

### Morning Nourishment

Heb. 11:1 "Now faith is the substantiation of things hoped for, the conviction of things not seen."

Eph. 6:19 "And for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel."

The things of the Spirit are apprehended by faith. Ephesians 3:17 says, "That Christ may make His home in your hearts through faith." First Timothy 1:4 speaks of "God's economy, which is in faith." We know that Christ is making His home in our hearts through faith. Likewise, through faith we realize that God has an economy, and without faith we cannot realize God's economy. God's requirement for us related to everything in the New Testament is faith. If we do not believe, we cannot apprehend anything spiritual. We know there is a God, Christ, and the Spirit through faith. By faith we know that Christ is in the heavens and also in our spirit. By faith we know that the Bible is the Word of God, and by faith we know that we have been saved, regenerated, and forgiven by God. By faith we are sanctified, transformed, renewed, and eventually glorified. By faith we also are overcomers. Everything spiritual is apprehended by faith.

Anything that is apprehended by faith is a mystery. For this reason, the present age is the age of faith and the age of mystery. (Messages to the Trainees in Fall 1990, pp. 60-61)

### Today's Reading

Faith assures us of the things not seen, convincing us of what we do not see. Therefore, it is the evidence, the proof, of things unseen.

Faith, which is the way to realize and enjoy the things of God, is not a part of our natural being. It is a divine ability which has been infused into us. The proper faith is the divine element, even God Himself, infused into our being as the ability to substantiate the things which we do not see. This infused element

的元素，就是我们质实的能力。每当我们接触神或听祂的话，这由神自己注入到我们里面质实的能力，就自然而然地开始把神的事，把所望之事和未见之事实化出来，我们就简单地信了。我们已经看过，信是在我们生来就有的五官之外，另一个特别的感官，这个感官能质实神的事，就是未见之事。基督徒的生活既是盼望的生活，且在这生活中以未见之事为目标，我们就需要神更多的传输和注入，使我们有能力，有信心，能质实一切所望之事，并得着未见之事的确证（希伯来书生命读经，六四一至六四二页）。

林后四章十八节说，「我们原不是顾念所见的，乃是顾念所不见的，因为所见的是暂时的，所不见的才是永远的。」所见的是暂时苦楚的事，所不见的是永远荣耀的事。保罗不在意苦难、环境、贫穷、反对、逼迫或磨碾。这些事是所见的，是暂时的。他只顾念永远的事（哥林多后书生命读经，一一七页）。

福音的奥秘，就是基督与召会，为着成就神永远的定旨（弗五 32）。有些基督徒传福音，其中没有奥秘。但保罗宣扬福音的奥秘。这奥秘含示整个新约的经纶。基督是神的奥秘，召会是基督的奥秘。基督与召会都是为着神的经纶，而神的经纶也是奥秘。这一切奥秘都与福音有关。

我相信，主巴望众地方召会中能发展出传福音的空气。请为这样的空气兴旺起来祷告。

我们的负担乃是讲明福音的奥秘。要为这事祷告，求主赐给我们发表，并开我们的口，放胆教导并传讲福音的奥秘。我们都需要以这种拔高的方式来宣扬福音（以弗所书生命读经，六六七至六六八页）。

参读：一九九〇年秋全时间训练信息合辑，第三、八篇；以弗所书生命读经，第六十六篇。

is our substantiating ability. Whenever we contact God or listen to His word, the substantiating ability which has been infused into our being by God Himself spontaneously begins to realize the things of God, the things hoped for, and the things not seen, and we simply believe. As we have seen, faith is a special sense in addition to the five senses derived from our natural birth. This sense substantiates the things of God, things which we do not see. Since the Christian life is a life of hope and in this life we aim at things unseen, we need more of the transfusion and infusion of God that we may have the ability, the faith, to substantiate the things hoped for and to have the conviction of things unseen. (Life-study of Hebrews, p. 535)

Second Corinthians 4:18 says, "Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal." The things seen are of the temporary affliction, but the things not seen are of the eternal glory. Paul did not care for the affliction, the environment, the poverty, the opposition, the persecution, or the grinding. Those things, things which are seen, are temporary. He cared only for eternal things. (Life-study of 2 Corinthians, pp. 101-102)

The mystery of the gospel is Christ and the church for the fulfillment of God's eternal purpose. Some Christians preach a gospel in which there is no mystery. But Paul declared the mystery of the gospel. This mystery implies the entire New Testament economy. Christ is the mystery of God, and the church is the mystery of Christ. Both Christ and the church are for God's economy, which also is a mystery. All these mysteries are related to the gospel.

I believe that the Lord intends for a gospel preaching atmosphere to be developed in all the local churches. Pray for such an atmosphere to become prevailing.

Our burden is to make known the mystery of the gospel. Pray about this. Pray that the Lord will give us utterance and open our mouths with boldness to teach and to preach the mystery of the gospel. We all need to declare the gospel in this uplifted way. (Life-study of Ephesians, pp. 555-556)

Further Reading: Messages to the Trainees in Fall 1990, chs. 3, 8; Life-study of Ephesians, msg. 66

## 第四周・周五

### 晨兴喂养

彼后一 19「我们并有申言者更确定的话，你们留意这话，如同留意照在暗处的灯，直等到天发亮，晨星在你们心里出现，你们就作得好了。」

太二四 42「所以你们要做醒，因为不知道你们的主哪一天要来。」

但以理所领受关于七十个七的话，不仅是个异象，也是个报告。但以理明白这七十个七，但因着我们接近这段期间的末了，我相信我们比但以理更明白这事。我们将七十个七的异象联于神的经纶来研读，就会得帮助；知道我们自己在哪里，该作怎样的人，以及今天该如何行（但以理书生命读经，一〇六页）。

### 信息选读

我们要...〔从彼后一章十九节〕来看经上申言者更确定之话的光照与警告。...旧约的预言因主耶稣基督和一些使徒在新约的预言而得确定。...我们今天有向着我们更确定的预言。在新约时代，预言之话的光照更强，警告也更强（圣经中四个「七」的预言，八五页）。

我们看见主要再来，就该有等候主来的态度。不是说我们听到了主再来的信息，知道了主再来的道理就是了，我们乃是要作等候主再来的人。在一个人初信的时候，我们就必须将这些关于主再来的圣经节读给他们听，好使他们也能在地上，作一个等候神的儿子从诸天降临的人〔帖前一 10〕。...我们不是存着好奇的心，去查主再来的预言。〔反而，〕基督徒在地上应当有等候主的态度，不等候的态度是错误的。什么叫作等候主来呢？等候主来乃是说，

## WEEK 4 — DAY 5

### Morning Nourishment

2 Pet. 1:19 "And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts."

Matt. 24:42 "Watch therefore, for you do not know on what day your Lord comes."

What Daniel received regarding the seventy weeks was not only a vision but also a report. Daniel understood the seventy weeks, but because we are near the end of the gap, I believe that we understand this matter even better than Daniel did. By studying the vision of seventy weeks in relation to God's economy, we will be helped to know where we are, what we should be, and what we should be doing today. (Life-study of Daniel, p. 89)

### Today's Reading

We want to go on to see the shining of the prophetic word in the Scriptures made more firm [2 Pet. 1:19]....The Old Testament prophecies were made firm by Jesus Christ the Lord and by some of the apostles in the prophecies of the New Testament....What we have today is the prophecies made more firm to us. In the New Testament age, the shining of the prophetic word is stronger and the warning is also stronger. (The Prophecy of the Four "Sevens" in the Bible, pp. 84-85)

Having realized that the Lord will come again, we need to have a proper attitude toward His coming. Hearing a message on His coming and knowing the doctrine of His coming are not the end; we have to be those who wait for His coming. We have to read the passages concerning the Lord's coming to new ones right after they believe. This will make them persons who "await His Son from the heavens" [1 Thes. 1:10]....We do not search with curiosity the prophecies concerning His second coming. [Instead,] a Christian who lives on earth today should adopt a waiting attitude for the Lord's return. It is wrong to give up this waiting attitude. Waiting for the Lord's return means that a

人在那里仍然作所有的事情，眼睛却是仰望主的再来。他要知道主来时，对他有什么命令，要问他什么话，就如同仆人等候主人一样。你在等候的期间，不要作一个打同伴的人，乃要作一个忠心事奉、长期等候的人。

信主的人乃是得着天上的新造，他所作的、所有的，都是为着存在天上的。所以，等候主来的人...乃是在地上等候主从诸天降临的人；他们是天上的国民、是跟随膏油涂抹教导的人（倪柝声文集第三辑第十四册，二五五至二五七页）。

彼得将经上申言者的话比作照在暗处的灯（彼后一 19）。...这世代乃是黑夜里的暗处（罗十三 12），这世上的人都是在黑暗里行走、活动。申言者之话的光照是在现今黑暗的世代中。...经上申言者的话，犹如信徒的明灯，传输属灵的光（不仅供人心思理解的字句知识），照耀在他们的黑暗里，引导他们进入光明的白昼，甚至经过黑夜，直到主显现的那日，天发亮，晨星在他们心里出现的时候。

因着申言者的话，主警告我们要儆醒〔太二四 42〕。...在路加二十一章三十四节，主警告我们要小心，恐怕因酗酒、沉醉并今生的思虑，累住我们的心，那日子就如同网罗忽然临到我们。...我们也需要时时儆醒，常常祈求，使我们得胜，能逃避那一切要发生的事，得以站立在基督面前（36）。要逃避那一切要发生的事，就是要在灾难之前被提到天上，在基督的巴路西亚开始时遇见祂（圣经中四个「七」的预言，九五至九六页）。

参读：圣经中四个「七」的预言，第六篇；神命定之路最新的陈明与基督来临的兆头，第六至七篇。

man still goes about his business, but his eyes are set on the Lord's coming. He knows that when the Lord comes back, He will demand certain things and ask him certain questions. He waits for the Lord like a slave waiting for his master to return. While he waits, he cannot beat his fellow slaves. Rather, he has to serve faithfully and wait patiently.

A believer has been brought into the heavenly new creation. All his actions and possessions should work towards his heavenly deposit....While he is on earth, he waits for the Lord to return from heaven. He is a heavenly citizen, one who follows the teaching of the anointing. (The Collected Works of Watchman Nee, vol. 60, pp. 440-441)

Peter likens the word of prophecy in the Scripture to a lamp shining in a dark place (2 Pet. 1:19)....This age is a dark place in the dark night (Rom. 13:12), and all the people of the world are moving and acting in darkness. The shining of the prophetic word is in the dark age of today....The prophetic word of the Scripture, as the shining lamp to the believers, conveys spiritual light to shine in their darkness (not merely knowledge in letters for mental apprehension), guiding them to enter into a bright day, even to pass through the dark night until the day of the Lord's appearing dawns and the morning star rises in their hearts.

Because of the prophetic word, the Lord warns us to watch [Matt. 24:42]....In Luke 21:34 the Lord warns us to take heed to ourselves that our hearts may not be weighed down with debauchery and drunkenness and anxieties of life, and that day come upon us suddenly as a snare....We also need to be watchful, at every time beseeching, that we may prevail to escape all the things which are about to take place and to stand before Christ (Luke 21:36). To escape all the things which are about to take place is to be raptured to the heavens before the great tribulation to meet Christ at the beginning of His parousia. (The Prophecy of the Four "Sevens" in the Bible, pp. 92-93)

Further Reading: The Prophecy of the Four "Sevens" in the Bible, ch. 6; The Up-to-date Presentation of the God-ordained Way and the Signs concerning the Coming of the Christ, chs. 6-7

## 第四周・周六

### 晨兴喂养

启三 10「你既遵守我忍耐的话，我也必保守你免去那…试炼的时候。」

提后四 8「从此以后，有公义的冠冕为我存留，就是主，那公义的审判者，在那日要赏赐我的；不但赏赐我，也赏赐凡爱祂显现的人。」

我们...需要遵守基督忍耐的话（启三 10）。圣经里主所说的每一句话都是忍耐的话（参罗十五 4）。我们若遵守主所说的，我们必定会受苦。今天主仍用祂的忍耐忍受弃绝和逼迫。我们不仅一同有分于祂的国度，也一同有分于祂的忍耐（启一 9）。因此，今天祂的话对我们乃是忍耐的话。我们要遵守祂忍耐的话，就必须忍受祂所受的弃绝和逼迫。

我们也需要得胜，并守住主的工作到底（二 26）。...这些工作包括祂为我们成就完全救赎所作的一切事。祂死而复活为救赎我们。今天祂仍然在作事，为要圣别我们，变化我们，并把我们的模成祂的形像。这些是我们必须守住的主的工作（圣经中四个「七」的预言，九六至九七页）。

### 信息选读

保罗在提后四章十节说，「底马爱了现今的世代，就离弃我。」爱现今的世代，爱如今在我们眼前的世界，与八节所提爱主的显现相对。...现今的世代是围绕我们、吸引我们并试诱我们的世界。...由于现今世代的吸引，底马就离弃使徒。...我们若爱主的显现，就会与主站在一起，并为着祂的权益与祂一同争战。但我们若爱现今的世代，就会与世界站在一起。我们必须告诉主：「主耶稣，我爱你，也爱你的显现。因为我爱你，

## WEEK 4 — DAY 6

### Morning Nourishment

Rev. 3:10 "Because you have kept the word of My endurance, I also will keep you out of the hour of trial..."

2 Tim. 4:8 "Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing."

We...need to keep the word of Christ's endurance (Rev. 3:10). Every word that the Lord has spoken in the Bible is a word of endurance (cf. Rom. 15:4). If we keep what the Lord says, we will suffer. The Lord today is still suffering rejection and persecution with His endurance. We are the joint partakers, not only of His kingdom, but also of His endurance (Rev. 1:9). Hence, His word to us today is the word of endurance. To keep the word of His endurance, we must suffer His rejection and persecution.

We also need to overcome and keep the Lord's works until the end (Rev. 2:26)....These works include all His doings to accomplish a full redemption for us. He died and resurrected to redeem us. He is still doing something today to sanctify us, transform us, and conform us to His image. These are the Lord's works which we have to keep. (The Prophecy of the Four "Sevens" in the Bible, pp. 93-94)

### Today's Reading

In 2 Timothy 4:10 Paul says, "Demas has abandoned me, having loved the present age." Loving the present age, the world now before our eyes, is in contrast to loving the Lord's appearing, mentioned in verse 8....The present age is the world which surrounds us, attracts us, and tempts us....Because of the attraction of the present age, Demas abandoned the apostle....If we love the Lord's appearing, we will side with Him and fight with Him for His interests. But if we love the present age, we will side with the world. We must tell the Lord, "Lord Jesus, I love You and I love Your appearing. Because I love You, I love Your

所以我爱你的显现。」( 新约总论第十二册·二四八页 )

圣经说到主耶稣的显现，是用晨星和日头为代表。晨星的显现是对于圣徒，日头的显现是对于世界。晨星是在天快亮的时候出现的，唯有儆醒的人才能看见，所以基督徒务要儆醒。日头是在白昼的时候出现，是世人都能看见的。晨星先出，日头后出。我们的主，当祂显现与世人之前，要先向爱慕祂的人显现。这是何等有福的盼望！...你爱慕主的显现么？你有没有预备好见祂呢？（倪柝声文集第二辑第十四册，一九四页）。

根据保罗在提后四章一节的嘱咐，提摩太要活在主显现和国度的光中。凡将来国度所要拒绝的，今天在我们的生活中就必须拒绝。我们若是活在祂的显现中，我们必定不会吵架；我们当然不愿主显现时发现我们是在争辩。没有多少基督徒把主的来临当作警告。...使徒们的生活是带着主显现的盼望。主的显现对他们一直是警告，并且规正他们的生活。他们不敢作某些事情，因为他们相信主随时会显现。我们若对主的显现和国度的事认真，这些事会大大影响我们日常的生活。基督的显现必须是我们日常生活的基本因素。我们今天必须活在主显现的光中。

〔八节〕不是说恩典的冠冕，乃是说公义的冠冕。公义的冠冕是作王的冠冕。这意思是说，当主回来时，保罗要得着诸天之国的显现为奖赏。

保罗说，这样的赏赐要赐给凡爱主显现的人。主的显现，主的回来，乃是我们的警告、鼓励和激励。我们应当爱主的显现，并以热切的期待和喜乐盼望这事（新约总论第十二册，二四六至二四七页）。

参读：新约总论，第三百六十五篇；神圣分赐的异象与新路实行的指引，第三至四篇。

appearing.” (The Conclusion of the New Testament, p. 3687)

In the Bible, the appearing of the Lord Jesus is typified by the morning star and the sun. His appearing as the sun is to the world, and His appearing as the morning star is to the saints. The morning star appears just before dawn. Only those who are watchful at night can see it. The sun appears during the daytime, and everyone in the world can see it. First there is the appearance of the morning star, and then the sun comes out. Before our Lord Jesus appears to the people in the world, He will first appear to those who love His appearing. What a blessed hope this is!...Are you prepared to meet Him? (The Collected Works of Watchman Nee, vol. 34, p. 174)

According to Paul's charge in 1 Timothy 4:1, Timothy was to live in the light of the appearing of the Lord and His kingdom. Whatever the kingdom will reject in the future must be rejected in our living today. If we live in His appearing, we would certainly refrain from quarreling; we would not want to be found arguing when the Lord appears. Not many Christians regard the Lord's coming as a warning....The apostles lived with the appearing of the Lord in view. The Lord's appearing was constantly a warning to them and regulated their living. They did not dare to do certain things because they believed that the Lord could appear at any time. If we take seriously the matters of the Lord's appearing and the kingdom, they will greatly affect our daily living. The appearing of Christ must be a basic factor in our daily living. We must live today in the light of the Lord's appearing.

[In 2 Timothy 4:8] it is not a matter of a crown of grace but of a crown of righteousness. The crown of righteousness is the crown to be a king. This means when the Lord comes back, Paul will be rewarded with the manifestation of the kingdom of the heavens.

Paul says that such an award will be given to all who love the Lord's appearing. The Lord's appearing, His coming back, is a warning, an encouragement, and an incentive to us. We should love it and look forward to it with earnest expectation and joy. (The Conclusion of the New Testament, pp. 3685-3686)

Further Reading: The Conclusion of the New Testament, msg. 365; The Vision of the Divine Dispensing and Guidelines for the Practice of the New Way, chs. 3-4

Hymns, #956

755 荣耀的盼望 — 等候与儆醒

11 9 11 9 副 (英 956)

降 A 大调

4/4

一 基 督 快 要 再 临, 日 子 已 紧 近; 有 福 脚 声  
3 · 2 4 · 7 | 1 - - 0 | 5 · 5 6 · 5 3 1 | 2 · 1  
隐 约 可 听 闻。 醒 哉! 醒 哉! 圣 民, 等 候  
6 · 7 1 - | 7 · 1 2 · 1 3 · 2 4 · 7 | 1 - - 0 |  
要 儆 心; 被 提 见 主 喜 乐 无 穷 尽。  
(副) 3 3 5 · 4 2 · 7 | 1 1 3 - | 6 6 2 · 3  
荣 耀! 荣 耀! 基 督 快 再 临, 荣 耀! 荣 耀!  
2 · 1 | 7 6 5 0 | 5 · 5 6 · 5 3 1 | 2 · 1  
圣 者 要 欢 欣, 贱 体 变 成 荣 身, 与 主  
6 · 7 1 - | 7 · 1 2 · 1 3 · 2 4 · 7 | 1 - - 0 ||  
永 相 亲, 自 由, 荣 耀, 同 主 享 福 分。

二 基督快要再临,晨星要显身; 黑夜已深,白昼将临近。  
醒哉!醒哉!圣民,与俗莫浮沉; 得蒙保守免去大灾辰。

三 基督快要再临,赏赐祂仆人; 凡爱祂者,冠冕必有分。  
醒哉!醒哉!圣民,莫把世界珍; 爱主,事主,尽性又尽心。

(副) 荣耀!荣耀!基督快再临, 荣耀!荣耀!胜者要欢欣,  
听主称赞声音,说:“好!我仆人, 你可进来享受我福分。”

四 基督快要再临,得国作大君; 撒但被擒,万民来归顺。  
醒哉!醒哉!圣民,努力向前奔, 进入天国作王何荣尊。

1

Soon our Lord will come, the day is drawing nigh,  
Sound of His approaching we can hear.  
Watchful we must be and always on alert  
That the Lord our hearts with rapture cheer.  
Glory! glory! Christ will come again!  
Glory! glory! We with Him shall reign!  
With a glorious body, ever with the Lord,  
Singing all His praise with glad accord.

2

Soon our Lord will come, the Morning Star appear;  
Night is deep, and soon will dawn the day.  
Never with the current of the age we go,  
That from trials we'll be kept away.

3

Soon our Lord will come His servants to reward;  
Those who love Him then the crown will share.  
Watchful we must be and treasure not the world,  
Love and serve the Lord, His burden bear.

4

Soon our Lord will come and in His kingdom reign;  
Satan will be bound, the world subdued.  
We must fight the battle, overcome the foe,

第四周 · 申言

申言稿: \_\_\_\_\_

[illegible]This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.