

第四周

所罗门辉煌的国 预表千年国时期基督的国

诗歌：764

读经：王上十1～24，诗七二1～8、11、17～19，启十一15，二十4、6

【周一】

壹 所罗门辉煌的国，连同他在神丰厚祝福下的兴盛，预表千年国时期基督的国——王上四20～五18：

一 王上九至十章描绘所罗门在列国中荣耀的巅峰。

二 所罗门在以色列国中，因他这国的辉煌而得荣；这是在千年国里基督的预表——十1～24。

【周二】

贰 基督第二次来时，要据有那已赐给祂作产业的地，并要在全地建立神的国，因而恢复神对地的权利——诗二四1：

一 诗篇二十四篇七至十节揭示得胜的基督在神永

Week Four

Solomon's Splendid Kingdom Typifying Christ's Kingdom in the Millennium

Hymns: 948

Scripture Reading: 1 Kings 10:1-24; Psa. 72:1-8, 11, 17-19; Rev. 11:15; 20:4, 6

§Day 1

I. Solomon's splendid kingdom, with his prosperity under the rich blessing of God, is a type of Christ's kingdom in the millennium—1 Kings 4:20—5:18:

A. Chapters 9 and 10 in 1 Kings portray the highest peak of Solomon's glory among the nations.

B. Solomon was glorified in the kingdom of Israel with the splendor of his kingdom; this is a prefigure of Christ in the millennium—vv. 1-24.

§Day 2

II. At His second coming Christ will take possession of the earth, which has been given to Him as His possession, and will establish God's kingdom on the whole earth, thus recovering God's right over the earth—Psa. 24:1:

A. Psalm 24:7-10 unveils the victorious Christ as the coming King in God's

远的国里作要来的王。

二 耶和华就是耶稣，耶稣就是成为肉体、钉十字架并复活的三一神，祂是刚强争战且得胜的一位—启五 5。

三 祂要在复活里同祂的得胜者回来据有全地作祂的国—但二 34～35，七 13～14，珥三 11，启十一 15，十九 13～14。

【周三】

参 诗篇七十二篇论到作王的基督，由作王的所罗门所预表：

一 七十二篇实际上是论到所罗门王的诗篇；他预表基督是作王的一位—太十二 42：

- 1 基督作为大卫的子孙（儿子），继承大卫的王位与国度——1，撒下七 12～13，路一 32～33。
- 2 基督在地上经过由大卫的苦难所预表受苦的生活之后，就升到诸天之上，如今在那里作王掌权，由所罗门所预表—林前十五 25，后十七 14。

二 在诗篇七十二篇，作王的基督由作王的所罗门（太一 1，二二 42）在亨通昌盛时所预表（王上九～十），如这诗篇的标题和第一节经文所指明的：

- 1 七十二篇后示基督作全地的王，诸王都要叩拜祂，万国都要事奉祂—1～8、11 节。
- 2 七十二篇是一幅荣耀的图画，说出主恢复、据有并治理全地的情形—17～19 节。
- 3 由所罗门所预表的基督，将在复兴时代的千年国里作王—后二十 4、6，太十九 28。

eternal kingdom.

B. Jehovah is Jesus, and Jesus is the incarnated, crucified, and resurrected Triune God, who is strong in fighting and is victorious—Rev. 5:5.

C. He is the One who will come back in His resurrection with His overcomers to possess the earth as His kingdom—Dan. 2:34-35; 7:13-14; Joel 3:11; Rev. 11:15; 19:13-14.

§Day 3

III. Psalm 72 is on the reigning Christ, typified by the reigning Solomon:

A. Psalm 72 is actually a psalm on King Solomon, who is a type of Christ as the reigning One—Matt. 12:42:

1. Christ as the son of David is the One who inherits the throne and kingdom of David—1:1; 2 Sam. 7:12-13; Luke 1:32-33.
2. After His life of suffering on earth, typified by the sufferings of David, Christ ascended to the heavens, where He is now reigning as the King, typified by Solomon—1 Cor. 15:25; Rev. 17:14.

B. The reigning Christ is typified in Psalm 72 by the reigning Solomon (Matt. 1:1; 22:42) in his prosperous and flourishing time (1 Kings 9—10), as indicated by the title of this psalm and by the first verse:

1. Psalm 72 reveals Christ reigning over the earth, with all the kings bowing down to Him and all the nations serving Him—vv. 1-8, 11.
2. Psalm 72 is a glorious picture of what it will be like for the Lord to recover, possess, and reign over the whole earth—vv. 17-19.
3. The reign of Christ, typified by Solomon, will be in the millennium in the age of restoration—Rev. 20:4, 6; Matt. 19:28.

【周四】

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

- 一 基督的国是千年国，也是神的国——二十 4、6，太十六 28，十三 41、43。
- 二 这国是基督的国，也是神的国，就着这一面说，基督与神一同掌权；也可以说，基督作为神掌权——启十一 15。
- 三 基督回来执行对列国的审判之后，世上的国就成了基督的国——但七 13～14，二 44～45。
- 四 在启示录十一章十五节，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——二 5。
- 五 所有的得胜者要与基督一同作王一千年，所有得救的人将要在永世里作王，直到永永远远——二十 4、6，二 5。

【周五】

伍 主耶稣对付信徒、犹太人和列国（万民）以后，将要带进千年国——基督和神的国，在地上一千年——二十 4、6：

- 一 千年国指基督再来作王治理世界之后，新天新地之前的时间。
- 二 在千年国期间，列国都要归向基督——亚十四 16。

§Day 4

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

- A. The kingdom of Christ is the millennium; it is also the kingdom of God—20:4, 6; Matt. 16:28; 13:41, 43.
- B. In the aspect of the kingdom as the kingdom of Christ and of God, Christ reigns with God; we may also say that Christ reigns as God—Rev. 11:15.
- C. 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.
- D. In Revelation 11:15 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—22:5.
- E. All the overcomers will reign with Christ for a thousand years, and all the saved ones will reign forever and ever in eternity—20:4, 6; 22:5.

§Day 5

V. After the Lord Jesus deals with the believers, the Jews, and the nations, He will bring in the millennium—the kingdom of Christ and of God on earth for a thousand years—20:4, 6:

- A. The millennium refers to the time after Christ comes again as King to rule the world and before the new heaven and new earth.
- B. During the millennium all the nations will come to Christ—Zech. 14:16.

三 旧约里有许多关于千年国的经文—诗二 6、8～9，赛二 2～5，十一 1～10，六五 20～25，亚八 20～23，十四 16～21。

四 在行传三章二十一节，“万物复兴的时候”指千年国：

- 1 这复兴不仅要影响人，也要影响整个宇宙—诸天、地、动物甚至树木。
- 2 一切因着人堕落而遭受咒诅的事物都要得着恢复—赛十一 6，三十 26。

五 千年国时代仍要被神用来作预备的时代：

- 1 在这时代，神要成全那些在召会时代未得成全的圣徒，使他们能有资格进入新耶路撒冷，作神永远的国。
- 2 在千年国时，神也要炼净复兴的列国，在新地上作百姓。

六 在神的儿子基督里的信徒已经重生进入神的国，今天是在召会生活中，活在神的国里；但并不是所有的信徒，乃是只有得胜者，将有分于千年国—约三 5、15～16，罗十四 17，启十二 10～11，二 26～27，三 21。

【周六】

陆 马太十六章二十八节至十七章五节所描述的，乃是在千年国里诸天之国实现的小影：

- 一 这小影的中心乃是得荣的耶稣，同祂在一起的有摩西和以利亚，代表旧约的得胜者，还有彼

C. In the Old Testament there are many verses concerning the millennial kingdom—Psa. 2:6, 8-9; Isa. 2:2-5; 11:1-10; 65:20-25; Zech. 8:20-23; 14:16-21.

D. In Acts 3:21 the times of the restoration of all things refers to the millennium:

1. This restoration will affect not only man but also the entire universe—the heavens, the earth, the animals, and even the trees.
2. Everything that was cursed through the fall of man will be restored—Isa. 11:6; 30:26.

E. The millennium will still be used by God as an age of preparation:

1. During this age God will perfect the saints who have not been perfected during the age of the church so that they may be qualified to enter into the New Jerusalem for God's eternal kingdom.
2. During the millennium God will also purify the restored nations to be the people on the new earth.

F. The believers in Christ the Son of God have been regenerated into the kingdom of God, and they are in the church life, living in the kingdom of God today, but not all believers, only the overcoming ones, will participate in the millennium—John 3:5, 15-16; Rom. 14:17; Rev. 12:10-11; 2:26-27; 3:21.

§Day 6

VI. What is described in Matthew 16:28—17:5 is a miniature of the manifestation of the kingdom of the heavens in the millennium:

- A. The center of this miniature is the glorified Jesus, and with Him are Moses and Elijah, representing the Old Testament overcomers, and Peter, James,

得、雅各和约翰，代表新约的得胜者—1～3节。

二 彼得、雅各、约翰在山上与主耶稣一同预尝要来国度的实现—十六 28～十七 3。

三 主耶稣变化形像，意思就是祂的人性被祂的神性所浸透、饱和；这个变化形像就是祂的得荣耀—2节：

1 主耶稣的变化形像，照耀，就是祂在祂的国里来临；祂的变化形像在哪里，国度的来临也在哪里—可九 1～4，路九 27～31。

2 主耶稣的变化形像乃是祂所是的实化。

3 国度乃是主耶稣之实际的照耀；在祂的照耀之下就是在国度里—启二 4～5。

4 在千年国里，得胜的信徒要与基督一同在国度光明的荣耀里：“那时，义人在他们父的国里，要发光如同太阳”—太十三 43 上与注 1，注 2。

and John, representing the New Testament overcomers—vv. 1-3.

B. On the mountain with the Lord Jesus, Peter, James, and John had a foretaste of the coming manifestation of the kingdom—16:28—17:3.

C. For the Lord Jesus to be transfigured means that His humanity was saturated and permeated with His divinity; this transfiguration was His glorification—v. 2:

1. The transfiguration, the shining, of the Lord Jesus was His coming in His kingdom; where His transfiguration is, there is the coming of the kingdom—Mark 9:1-4; Luke 9:27-31.

2. The transfiguration of the Lord Jesus was the realization of what He is.

3. The kingdom is the shining of the reality of the Lord Jesus; to be under His shining is to be in the kingdom—Rev. 22:4-5.

4. In the millennium the overcoming believers will be with Christ in the bright glory of the kingdom: “then the righteous will shine forth like the sun in the kingdom of their Father”—Matt. 13:43a and footnotes 1 and 2.

第四周■周一

晨兴喂养

王上四 20 “犹太人和以色列人众多，如同海边的沙那样多…”

24～25 “所罗门管理…大河西边的诸王；他的四境尽都平安。所罗门在世的一切日子，从但到别是巴的犹太人和以色列人，都在自己的葡萄树下和无花果树下安然居住。”

王上九至十章描绘所罗门在列国中荣耀的巅峰。所罗门在以色列国中，因以色列国的辉煌而得荣。这是在千年国里基督的预表（圣经恢复本，王上九 1 注 1）。

基督这位大卫的儿子，乃是君王，比所罗门王更大。所罗门建造神的殿，并说智慧的话，外邦女王曾来见他（王上六 2，十 1～8）。…（这也）是基督的预表。祂建造召会作神的殿，并说智慧的话，寻求祂的外邦人都转向祂（太十二 42 注 1）。

信息选读

王上四章二十节至五章十八节记载所罗门在神丰厚祝福下的兴盛。所罗门辉煌的国，预表千年国时期基督的国。在千年国期间，列国都要归向基督。

〔所罗门〕的民犹太人和以色列人都繁增，享受平安、富足、快乐的生活。四章二十节告诉我们，犹太人和以色列人众多，如同海边的沙那样多，都吃喝快乐。二十五节继续说，所罗门在世的日子，“从但到别是巴的犹太人和以色列人，都在自己的葡萄树下和无花果树下安然居住。”

WEEK 4 — DAY 1

Morning Nourishment

1 Kings 4:20 Judah and Israel were as numerous as the sand that is by the sea in multitude...

24-25 For [Solomon] had dominion... over all the kings west of the River; and he had peace on all sides around him. And Judah and Israel dwelt securely, every man under his vine and under his fig tree, from Dan to Beer-sheba, throughout all Solomon's days.

First Kings 9 and 10 portray the highest peak of Solomon's glory among the nations. Solomon was glorified in the kingdom of Israel with the splendor of that kingdom. This is a prefigure of Christ in the millennium. (1 Kings 9:1, footnote 1)

Christ, as the Son of David, as the King, is more than Solomon the king. Solomon built the temple of God and spoke the word of wisdom. To him the Gentile queen came (1 Kings 6:2; 10:1-8). This too was a type of Christ, who is building the church, making it the temple of God, and is speaking the word of wisdom. To Him the Gentile seekers turn. (Matt. 12:42, footnote 1)

Today's Reading

In 1 Kings 4:20—5:18 we have an account of Solomon's prosperity under the rich blessing of God. Solomon's splendid kingdom was a type of Christ's kingdom in the millennium. During the millennium all the nations will come to Christ.

His people Judah and Israel were increasing and enjoying a life of peace, riches, and pleasure. Verse 20 of chapter 4 tells us that Judah and Israel were as numerous as the sand that is by the sea in multitude, eating, drinking, and rejoicing. Verse 25 goes on to say that throughout Solomon's days Judah and Israel dwelt securely, "every man under his vine and under his fig tree, from Dan to Beer-sheba."

所罗门统管的范围，从幼发拉底大河延伸到非利士人之地（在地中海岸），直到埃及的边界，这应验了神向祂选民以色列的应许（创十五 18，出二三 31，申十一 24）；并且列国都向他进贡（王上四 21、24）。这是百姓尊敬所罗门并接纳他的积极因素。

（然而）无论神为所罗门作了多少，赐给他多少，所罗门没有神自己作到他里面。但我们有神在基督里作到我们里面，使我们在生命和性情上与神一样。我们外面也许没有所罗门所有的（那不过是预表），但我们里面有实际一神在基督里已将祂自己作到我们里面。我们也许认为自己微不足道，却有神在基督里作到我们里面。我们是从神生的，成为神的儿女，神的种类，是神家的人，在生命和性情上（但不在神格上）成为神。

我们在基督里的信徒，是宇宙中最大的人物。我们已将神接受到里面，而祂正不断地将祂自己作到我们的构成里，使我们在生命和性情上（但不在神格上）成为神。照着罗马五章十七节，我们是在我们所接受的生命中作王。我们要作今日的得胜者，就必须在生命中作王。若不然，我们就会失去对基督之享受拔尖的一分，并要在来世受主惩治。我们迟早都必须成熟。我们若在今世成熟，就要在今世在生命中作王，并要在来世与基督一同作王，管理列国。我们来看王上九至十一章所启示关于所罗门的作王时，需要记住这点。

耶和華悅納所羅門的禱告，並應許堅立他的國位，直到永遠（九 1～9）。這裡我們看見，使所羅門興盛的乃是神。…所羅門借着神所給的恩賜（神所賜的智慧），對神所賜美地的享受達到最高水平（列王紀生命讀經，二七至二八、三一、五一至五二、五七頁）。

參讀：列王紀生命讀經，第七篇。

Solomon's dominion extended from the great river Euphrates to the land of the Philistines (at the seashore of the Mediterranean) and to the border of Egypt as the fulfillment of the promise of God to His elect Israel (Gen. 15:18; Exo. 23:31; Deut. 11:24), and all the nations brought tribute to him (1 Kings 4:21, 24). This was a positive factor for the people to regard Solomon and accept him.

[Yet] no matter how much God did for Solomon and how much He gave him, Solomon did not have God Himself wrought into him. But we have God in Christ wrought into us that we might be the same as God in life and in nature. We may not have what Solomon had outwardly as a type, but within us there is a reality—the very God in Christ who has wrought Himself into our being. We may regard ourselves as insignificant, but we have God in Christ wrought into us. As those who have been born of God to be God's children, God's kind, members of God's family, we have become God in life and in nature (but not in the Godhead).

We, the believers in Christ, are the greatest people in the universe. We have received God into us, and He is continuously working Himself into our constitution to make us God in life and in nature (but not in the Godhead). According to Romans 5:17, we reign in the life which we have received. To be today's overcomers we must reign as kings in life. If we do not, we will lose the top portion of the enjoyment of Christ and will be chastised by the Lord in the coming age. We all have to mature sooner or later. If we mature in this age, we will reign as kings in life in this age and will be the co-kings with Christ in the next age to rule over the nations. We need to keep this in mind as we consider what is revealed in 1 Kings 9—11 regarding the reign of Solomon.

Jehovah accepted Solomon's prayer [8:22-53] and promised him that He would establish his throne forever (9:1-9). Here we see that it was God who made Solomon prosperous. Solomon's enjoyment of the God-given good land reached the highest level through his God-given gift [of wisdom]. (Life-study of 1 & 2 Kings, pp. 21-22, 24-25, 43, 47)

Further Reading: Life-study of 1 & 2 Kings, msg. 7

第四周■周二

晨兴喂养

诗二四 1 “地和其中所充满的，世界和住在其间的，都属耶和华。”

7～8 “众城门哪，你们要抬起头来；永久的门户啊，你们要被举起；荣耀的王将要进来。那荣耀的王是谁呢？就是刚强大能的耶和华，在争战中有大能的耶和华！”

在诗篇二十二篇，基督是救赎主和使人重生者，在二十三篇祂是牧者，在二十四篇祂是王，要借着召会，祂的身体，就是祂所救赎并重生、今天正在牧养的人，得回全地。基督第二次来时，要据有那已赐给祂作产业（二 8）的地（启十 1～2），并要在全地建立神的国（但二 34～35，启十一 15），因而恢复神对那被祂仇敌撒但所篡夺之地的权利（圣经恢复本，诗二四 1 注 1）。

信息选读

诗篇二十四篇启示基督在神的国里作王。那是在来世。…在一至二节我们看见，大卫领悟地和其中所充满的，世界和住在其间的，就是神奠定在海上，坚立在江河之上的，乃是神的国。

七至十节…给我们看见，得胜的基督在神永远的国里作要来的王。…众城门是列国的城门，门户是百姓的家门，永久指明恒切地等候并期待（腓三 20，林前一 7）。这指明地上的人一直等候并期待基督再来。哈该书二章七节告诉我们，基督是万国所羡慕的。一般说来，万国都在期待基督来临，但基督不会照着我们的观念很快就来；因此，我们需

WEEK 4 — DAY 2

Morning Nourishment

Psa. 24:1 The earth is Jehovah's, and its fullness, the habitable land and those who dwell in it.

7-8 Lift up your heads, O gates; and be lifted up, O long enduring doors; and the King of glory will come in. Who is the King of glory? Jehovah strong and mighty! Jehovah mighty in battle!

In Psalm 22 Christ is the Redeemer and the Regenerator, in Psalm 23 He is the Shepherd, and in Psalm 24 He is the King who will regain the entire earth through the church, His Body, the people whom He has redeemed and regenerated and is shepherding today. At His second coming Christ will take possession of the earth (Rev. 10:1-2), which has been given to Him as His possession (Psa. 2:8), and will establish God's kingdom on the whole earth (Dan. 2:34-35; Rev. 11:15), thus recovering God's right over the earth, which has been usurped by His enemy, Satan. (Psa. 24:1, footnote 1)

Today's Reading

Psalm 24 reveals Christ as the King in God's kingdom. This will be in the coming age. In Psalm 24:1-2 we see the realization of the earth and the fullness thereof, and the habitable land and those who dwell in it, founded by God upon the seas and established by Him upon the streams, as God's kingdom.

Verses 7-10... show us the victorious Christ as the coming King in God's eternal kingdom... [In verse 7] the gates are of the cities of the nations. The doors are of the houses of the people. The long enduring doors indicate waiting and expecting with long endurance (Phil. 3:20; 1 Cor. 1:7). This indicates that the people of the earth have been waiting and expecting Christ's second coming. In Haggai 2:7 we are told that Christ is the desire of all the nations. All the nations, in a general way, are expecting Christ to come,

要恒切地等候并期待祂的来临。…因着我们必须恒切地等候祂的来临，我们很容易就垂头丧气。…我们若期待我们所亲爱的人来，而他却不来，我们就会垂头丧气。但我们若接到他的电话，告诉我们他要来，我们就会抬起头来；那就是说，我们会受鼓励，期待他的来临。

我们必须抬起头来，因为荣耀的王将要进来（诗二四 7、9，路二一 27，太二五 31）。我们必须预备好欢迎祂。诗篇二十四篇八节问：“那荣耀的王是谁呢？”荣耀的王就是“刚强大能的耶和華，在争战中有大能的耶和華”。耶和華就是耶穌，耶穌就是三一神在复活里的具体化身。祂是刚强争战且得胜的一位。

九节说，“众城门哪，你们要抬起头来；永久的门户啊，你们要把头抬起；荣耀的王将要进来。”七节说，“你们要被举起，”…被举起，意思是我们仍软弱，需要人推动我们。但（九节说）把头抬起，意思是我们比较刚强了，我们能自己把头抬起来。

二十三篇启示基督在祂的复活里作牧者；二十四篇启示基督在神的国里作王。阿利路亚，牧养的基督！阿利路亚，作王的基督！阿利路亚，我们的基督今天是我们的牧者，将来是我们的王！（诗篇生命读经，一八三至一八五页）。

荣耀的王是万军之耶和華，就是终极完成的三一神具体化身在得胜且要来的基督里（诗二四 7～10，路二一 27，太二五 31）。耶和華就是耶穌（太一 21 与注），耶穌就是成为肉体、钉十字架并复活的三一神，祂是刚强争战且得胜的一位（启五 5）；祂要在复活里同祂的得胜者回来据有全地作祂的国（但二 34～35，七 13～14，珥三 11，启十一 15，十九 13～14）（圣经恢复本，诗二四 7 注 4）。

参读：诗篇生命读经，第十一篇；诗篇中所启示并预表的基督与召会，第五章。

but Christ would not come that quickly according to our human concept. Thus, we need to wait and expect His coming with long endurance. Because we must wait for His coming with long endurance, we have a tendency to drop our heads in discouragement... But if we received a phone call from [someone dear to us], telling us that he is coming, we would lift up our heads, that is, we would be encouraged to expect his coming.

We have to lift up our heads, because the King of glory will come in (Psa. 24:7, 9; Luke 21:27; Matt. 25:31). We must get ready to welcome Him. Psalm 24:8 asks, “Who is the King of glory?” The King of glory is “Jehovah strong and mighty! / Jehovah mighty in battle!” Jehovah is Jesus, and Jesus is the embodiment of the Triune God in resurrection. He is the One who is strong in fighting and victorious.

Verse 9 says, “Lift up your heads, O gates; / And lift up, O long enduring doors; / And the King of glory will come in.” Verse 7 says, “Be lifted up”... To be lifted up means that we are still weak, needing someone to move us. But to lift up [in verse 9] means we have become stronger. We can act to lift up ourselves.

Psalm 23 reveals Christ as the Shepherd in His resurrection, and... Psalm 24 reveals Christ as the King in God's kingdom. Hallelujah for the shepherding Christ, and Hallelujah for the reigning Christ! Hallelujah for our Christ being our Shepherd today and our King in the future! (Life-study of the Psalms, pp. 148-150)

The King of glory is Jehovah of hosts (that is, of armies), the consummated Triune God embodied in the victorious and coming Christ (Psa. 24:7-10; Luke 21:27; Matt. 25:31). Jehovah is Jesus (Matt. 1:21 and footnote), and Jesus is the incarnated, crucified, and resurrected Triune God, who is strong in fighting and is victorious (Rev. 5:5). He is the One who will come back in His resurrection with His overcomers to possess the entire earth as His kingdom (Dan. 2:34-35; 7:13-14; Joel 3:11; Rev. 11:15; 19:13-14). (Psa. 24:7, footnote 4)

Further Reading: Life-study of the Psalms, msg. 11; CWWL, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” ch. 5

第四周■周三

晨兴喂养

太一 1 “耶稣基督，大卫的子孙，亚伯拉罕子孙的家谱。”

路一 32～33 “祂要为大，称为至高者的儿子，主神要把祂祖大卫的宝座给祂，祂要作雅各家的王，直到永远，祂的国也没有穷尽。”

有基督作其君王的国，乃是由亚伯拉罕肉身的后裔，和他信心的后裔所组成的。因此马太所记基督的家谱，始于蒙召族类之父亚伯拉罕，而不始于受造族类之父亚当。神的国不是以亚当受造的族类建立的，乃是以亚伯拉罕蒙召的族类建立的，其中包括真以色列人（罗九 6～8）和在基督里的信徒（加三 7、9、29）（圣经恢复本，太一 1 注 1）。

所罗门预表基督是大卫的儿子，继承大卫的王位与国度（撒下七 12～13，路一 32～33）。就预表基督而言，所罗门主要作了两件事：在国度里建造神的殿（王上六 2），并说智慧的话（十 23～24，太十二 42）。基督应验了这预表，在神的国里建造神实际的殿，就是召会，并说智慧的话（太一 1 注 3）。

信息选读

诗篇六十九篇论到受苦的基督，由受苦的大卫所预表；七十二篇论到作王的基督，由作王的所罗门所预表。…基督在地上经过由大卫的苦难所预表受苦的生活之后，就升到诸天之上，如今在那里作王掌权，由所罗门所预表（圣经恢复本，诗六九 1 注 1）。

WEEK 4 — DAY 3

Morning Nourishment

Matt. 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Luke 1:32-33 He will be great and will be called Son of the Most High; and the Lord God will give to Him the throne of David His father, and He will reign over the house of Jacob forever, and of His kingdom there will be no end.

The kingdom, of which Christ is the King, is composed of Abraham's descendants, including both his descendants in the flesh and those in faith. Hence, the genealogy of Christ in Matthew begins with Abraham, the father of the called race, not with Adam, the father of the created race. God's kingdom is not built with the created race of Adam but with the called race of Abraham, which includes both the real Israelites (Rom. 9:6-8) and the believers in Christ (Gal. 3:7, 9, 29). (Matt. 1:1, footnote 1)

Solomon is a type of Christ as the son of David, the One who inherits the throne and kingdom of David (2 Sam. 7:12-13; Luke 1:32-33). Solomon, as a type of Christ, did mainly two things: he built the temple of God in the kingdom (1 Kings 6:2) and spoke the word of wisdom (1 Kings 10:23-24; Matt. 12:42). Christ, in fulfilling this type, is now building the real temple of God, the church, in the kingdom of God and has spoken the word of wisdom. (Matt. 1:1, footnote 3)

Today's Reading

Psalm 69 is on the suffering Christ, typified by the suffering David, and Psalm 72 is on the reigning Christ, typified by the reigning Solomon... After His life of suffering on earth, typified by the sufferings of David, Christ ascended to the heavens, where He is now reigning as the King, typified by Solomon. (Psa. 69:1, footnote 1)

在诗篇七十二篇，作王的基督由作王的所罗门，就是大卫的儿子（太一1，二二42），在亨通昌盛时所预表。诗篇七十二篇的标题：“所罗门的诗”，以及一节：“神啊，求你将你的判断赐给王，将你的公义赐给王的儿子”，指明这点（诗篇生命读经，四一九至四二〇页）。

诗篇七十二篇告诉我们，基督要如何在全地作王，圣徒们要如何与祂一同得荣并蒙福。首先我们看见，祂要以公义、公平作王，借此要引进平安（1～5）。当基督回来时，祂要作王，以公义、公平治理全地。因此，地要满了平安。今天人常常说到平安，但在基督回来以前，不会有平安。在祂的治理之下，真正的平安才会开始作王。

其次，这篇诗说出基督在祂的治理中，就像雨滋润地；所以圣徒要发旺。“祂必降临，像雨降在已割的草地上，如甘霖浇灌大地。在祂的日子义人要发旺，大有平安，直到月亮不存。祂要执掌权柄，从这海直到那海，从大河直到地极。住在荒野的，必在祂面前下拜，祂的仇敌必要舔土。…诸王都要叩拜祂；万国都要事奉祂。”（6～11）甚至在基督回来审判的时候，祂要像雨降在已割的草地上，如甘霖浇灌大地。这是基督得着地的方法！祂得着地是借祂的滋润，不是借争战，不是借定罪，不是借审判。赞美主！

七十二篇给我们一幅荣耀的图画，说出主恢复、据有并治理这地的情形。“独行奇事的耶和華神，以色列的神，是当受颂赞的；祂荣耀的名也当受颂赞，直到永远；愿祂的荣耀充满全地。阿们，阿们。”（18～19）（李常受文集一九六九年第三册，一四四至一四五、一四七页）

参读：诗篇生命读经，第二十九篇；诗篇中所启示并预表的基督与召会，第十一章。

The reigning Christ is typified in Psalm 72 by the reigning Solomon, the son of David (Matt. 1:1; 22:42), in his prosperous and flourishing time. This is indicated by the title of this psalm, “Of Solomon,” and by the first verse: “O God, give Your judgments to the king, / And Your righteousness to the son of the king.” (Life-study of the Psalms, p. 343)

Psalm 72 tells us how Christ shall reign over the whole earth and how the saints will be glorified and blessed with Him. First, we see that He will reign with righteousness and justice, by which peace will be ushered in (vv. 1-5). When Christ returns, He will be the King, ruling over the entire earth with righteousness and justice. Hence, the earth will be full of peace. People today speak much about peace, but there will be no peace until Christ returns. Under His rule, real peace will begin its reign.

Second, this psalm presents Christ in His rule like rain watering the earth; so the saints will flourish. “He will drop like rain upon mown grass, / Like abundant showers dripping on the earth. / In His days the righteous will flourish, / And there will be an abundance of peace / Until the moon is no more. / And He will have dominion from sea to sea / And from the River unto the ends of the earth. / The desert dwellers will bow down before Him, / And His enemies will lick the dust. /... And all the kings will bow down before Him; / All the nations will serve Him” (vv. 6-11). Even at the time when Christ returns for judgment, He will be like rain upon mown grass, like abundant showers dripping on the earth. This is the way Christ gains the earth. He gains it by His watering, not by fighting, not by condemning, not by judging. Praise the Lord!

Psalm 72 gives a glorious picture of what it will be like for the Lord to recover, possess, and reign over the earth. “Blessed be Jehovah God, the God of Israel, / Who alone does wondrous deeds; / And blessed be His glorious name forever; / And may His glory fill the whole earth. / Amen and Amen” (vv. 18-19). (CWWL, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” pp. 107, 109)

Further Reading: Life-study of the Psalms, msg. 29; CWWL, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” ch. 11

第四周■周四

晨兴喂养

启十一 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。”

二十 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。”

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）（圣经恢复本，启十一 15 注 3）。

主要作王，直到永永远远（启十一 15），指主要在千年国和新天新地作王，直到永远（二二 5）。这指明第七号包括新天新地同新耶路撒冷（启十一 15 注 4）。

信息选读

以弗所五章五节说到基督和神的国。基督的国是千年国（启二十四 6，太十六 28），也是神的国（十三 41、43）。信徒已经重生进入神的国（约三 5），今天是在召会生活中，活在神的国里（罗十四 17）。并不是所有的信徒，都能有分于千年国；只有得胜的才能有分。凡是污秽、失败的，来世在基督和神的国，即千年国里都得不到基业。

在国度是基督和神的国这一面，基督与神一同掌权。也可以说，基督作为神掌权。所以，这是基督的国，同时也是神的国。

WEEK 4 — DAY 4

Morning Nourishment

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.

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.

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). (Rev. 11:15, footnote 3)

The Lord's reigning forever and ever [v. 15] is the Lord's reigning in the millennial kingdom and in the new heaven and new earth for eternity (22:5). This indicates that the seventh trumpet includes the new heaven and new earth with the New Jerusalem. (Rev. 11:15, footnote 4)

Today's Reading

Ephesians 5:5 speaks of the kingdom of Christ and of God. The kingdom of Christ is the millennium (Rev. 20:4, 6; Matt. 16:28); it is also the kingdom of God (Matt. 13:41, 43). The believers have been regenerated into the kingdom of God (John 3:5) and are, in the church life, living in the kingdom of God today (Rom. 14:17). Not all believers will participate in the millennium; only the overcoming ones will. The unclean, defeated ones will have no inheritance in the kingdom of Christ and of God in the coming age.

In the aspect of the kingdom as the kingdom of Christ and of God, Christ reigns with God. We may also say that Christ reigns as God. Hence, it is the kingdom of Christ and at the same time also the kingdom of God.

彼后一章十一节说到“进入我们主和救主耶稣基督永远的国”。这里永远的国，指所赐给我们主和救主耶稣基督之神的国（但七 13～14），就是要在祂回来时显现的（路十九 11～12）。这国要作赏赐，赐给那些追求在祂生命里长大以致成熟，并发展祂性情之美德的忠信信徒，使他们在千年国时能有分于祂在神荣耀里的君王职分（提后二 12，启二十四、6）。这样进入主永远的国，与进入神永远的荣耀有关；这荣耀就是祂在基督里呼召我们所到达的（彼前五 10，帖前二 12）。

基督和神的国，我主和祂基督的国，以及我们主和救主耶稣基督永远的国——这三者都是国度的同一面，这一面论到基督与神国的关系。基督已经借着祂的死，用祂的血救赎了召会，使其在召会时代成为神的国（罗十四 17），并在千年国时成为我主和祂基督的国（启十一 15）。这我主和祂基督的国，要成为我们主和救主耶稣基督永远的国（彼后一 11），主要在其中作王，直到永永远远。

基督和神的国，我主和祂基督的国，以及我们主和救主耶稣基督永远的国，包括来世的千年国，与永世的新天新地，不包括召会时代。为这缘故，国度的这一面对神而言不像神爱子的国那样可喜悦；因为国度的这一面，主要的是指神的权柄。

基督和神的国，…是基督从神所得着，并借基督的来临所带进的国（路十九 12、15 上，但七 13～14，二 34～35、44，来一 8）（新约总论第八册，四一至四三页）。

参读：启示录生命读经，第五十六篇；新约总论，第一百五十九、一百八十六、二百二十八、二百四十四篇；真理课程四级卷一，第十二课。

Second Peter 1:11 speaks of “the entrance into the eternal kingdom of our Lord and Savior Jesus Christ.” The eternal kingdom here refers to the kingdom of God given to our Lord and Savior Jesus Christ (Dan. 7:13-14), which will be manifested at His coming back (Luke 19:11-12). It will be a reward to His faithful believers, who pursue the growth in His life unto maturity and the development of the virtues of His nature so that they may participate, in the millennium, in His kingship in God’s glory (2 Tim. 2:12; Rev. 20:4, 6). To enter thus into the eternal kingdom of the Lord is related to the entrance into God’s eternal glory, to which He has called us in Christ (1 Pet. 5:10; 1 Thes. 2:12).

The kingdom of Christ and of God, the kingdom of our Lord and of His Christ, and the eternal kingdom of our Lord and Savior Jesus Christ—all three are the same one aspect of the kingdom, the aspect which concerns Christ’s relationship with the kingdom of God. Christ has redeemed the church with His blood through His death that it may become the kingdom of God in the church (Rom. 14:17) and the kingdom of our Lord and of His Christ in the millennium (Rev. 11:15). This kingdom of our Lord and of His Christ will become the eternal kingdom of our Lord and Savior Jesus Christ in which He shall reign forever and ever (Rev. 11:15).

The kingdom of Christ and of God, the kingdom of our Lord and of His Christ, and the eternal kingdom of our Lord and Savior Jesus Christ comprise the millennium in the coming age and the new heaven and new earth in eternity; they do not comprise the church age. For this reason, this aspect of the kingdom is not as much a delight to God as the kingdom of the Son of His love, because this aspect of the kingdom refers mainly to God’s authority.

The kingdom of Christ and of God... is the kingdom received by Christ from God and brought back by Christ’s coming (Luke 19:12, 15a; Dan. 7:13-14; 2:34-35, 44; Heb. 1:8). (The Conclusion of the New Testament, pp. 2584-2586)

Further Reading: Life-study of Revelation, msg. 56; The Conclusion of the New Testament, msgs. 159, 186, 228, 244; Truth Lessons—Level Four, vol. 1, lsn. 12

第四周■周五

晨兴喂养

亚十四 16 “所有前来攻击耶路撒冷的列国中余剩的人，必年年上来敬拜大君王万军之耶和华，并守住棚节。”

八 22 “必有多族的人和强国的民来到耶路撒冷，寻求万军之耶和华，恳求耶和华的恩。”

在主对付信徒、犹太人和万民，并清理一切消极事物以后，祂将要带进千年国。…千年国指基督再来作王治理世界之后，新天新地之前的时间，为一千年。旧约里有许多关于千年国的经文（诗二 6、8～9，赛二 2～5，十一 1～10，六五 20～25，三十 26，亚八 20～23，诗七二 1～17，赛四 2～6，九 7，十二 1～5，十六 5，三二 1～2，四十 9～11，六一 4～9，亚十四 16～21）。新约在启示录二十章四节、六节说到与基督一同作王一千年，就是指千年国（真理课程四级卷二，二九八页）。

信息选读

千年国要带进万物复兴（徒三 21）。…这复兴不仅影响人，也影响整个受造之物——诸天、地、动物甚至树木。一切因着人堕落而遭受咒诅的事物都要得恢复。在以赛亚书、撒迦利亚书和诗篇里，有许多关于千年国带进复兴的预言。以赛亚三十三章二十六节说，“当耶和华缠裹祂百姓的伤口、医治祂民受祂击打之伤的日子，月光必像日光，日光必加七倍，像七日的光一样。”这指明天上的日、月要恢复到原初的情形。此外，一切受造之物也都要恢复到原初的光景。兽类和畜类要恢复到一个

WEEK 4 — DAY 5

Morning Nourishment

Zech. 14:16 And everyone left from all the nations that went forth against Jerusalem will go up from year to year to worship the King, Jehovah of hosts, and to keep the Feast of Tabernacles.

8:22 Indeed, many peoples and strong nations will come to seek Jehovah of hosts in Jerusalem and to entreat the favor of Jehovah.

After the Lord deals with the believers, the Jews, the nations, and Antichrist with his followers, He will bring in the millennial kingdom... The millennium refers to the time between Christ's second coming as a King to rule the earth and the new heaven and new earth. This time will last for one thousand years. There are many verses in the Old Testament concerning the millennial kingdom (Psa. 2:6, 8-9; Isa. 2:2-5; 11:1-10; 65:20-25; 30:26; Zech. 8:20-23; Psa. 72:1-17; Isa. 4:2-6; 9:7; 12:1-5; 16:5; 32:1-2; 40:9-11; 61:4-9; Zech. 14:16-21). In the New Testament, the millennium is referred to in Revelation 20:4 and 6. These verses speak of those who reign with Christ for a thousand years. (Truth Lessons—Level Four, vol. 2, p. 254)

Today's Reading

The millennium will bring in “the restoration of all things” [Acts 3:21]... The restoration will affect not only man but also the entire old creation—heaven, earth, the animals, and even the trees. Everything that was cursed through the fall of man will be restored. There are many prophecies in Isaiah, Zechariah, and the Psalms regarding the millennium bringing in restoration. Isaiah 30:26 says, “The light of the moon will be like the light of the sun, / And the light of the sun will be sevenfold, like the light of seven days, / On the day when Jehovah binds up the breach of His people / And heals the wound left from His stroke.” This indicates that the sun and the moon will be restored to their original condition. Furthermore, all creatures will be

地步，“豺狼必与绵羊羔同居，豹子必与山羊羔同卧。”（十一6）这不是神奇的，乃是正常、普通的。…基督再来时，一切都要得复兴，树木要发旺，花朵也要盛开。三十五章一至二节说，“旷野和干旱之地必然欢喜；沙漠也必欢腾，又像玫瑰开花。必开花繁盛，乐上加乐，而且欢呼。”不仅如此，“在旷野必有水发出，在沙漠必有河涌流。灼热的沙地要变为水池，干渴之地要变为水泉。”（6～7）并且，“在那里必有一条大道，一条路，称为圣别之路。”（8）（真理课程四级卷二，二九八至二九九页）

神用旧造预备祂所需要的三班人：召会的得胜者，在千年国时作君王；得救的以色列人，在千年国时作祭司；以及复兴的列国，在千年国时作百姓。在千年国时代，神要继续成全那些在召会时代，不愿与神够用的恩典合作，以得成全的信徒。因为他们没有得成全就死了，神就要在要来的千年国时代，就是仍在旧造里的时代，成全他们。

在千年国时代，神也要炼净复兴的列国。他们被炼净后，就有资格在新地上成为神的百姓，但不是成为神的众子。因此，千年国时代仍要被神用来作预备的时代。在这时代，神要成全那些在召会时代未得成全的圣徒，使他们能有资格进入新耶路撒冷，作神永远的国。在千年国时，神也要炼净复兴的列国，在新地上作百姓（新约总论第八册，五三页）。

参读：真理课程四级卷二，第三十九课；卷四，第五十八课；新约总论，第二百四十五篇。

restored to their original condition. The beast and the cattle will be restored to such an extent that “the wolf will dwell with the lamb; / And the leopard will lie down with the kid” (11:6). This will not be miraculous; rather, it will be normal and common... When Christ comes again, everything will be restored. The trees will flourish, and the flowers will blossom abundantly. According to 35:1-2, “The wilderness and the desert will be glad; / And the desert will exult and blossom / Like the rose. / It will blossom and blossom, / And even exult with exultation and a ringing shout.” Furthermore, “water will break forth in the wilderness, / And streams in the desert. / And the desert mirage will become a pool, / And the thirsty ground, springs of water” (vv. 6-7). Also, “a highway will be there, and a way, / And it will be called, The Way of Holiness” (v. 8). (Truth Lessons—Level Four, vol. 2, pp. 254-255)

The old creation is used by God to prepare the three kinds of people He needs: the church overcomers to be the kings in the millennium, the saved Israelites to be the priests in the millennium, and the restored nations to be the people in the millennium. During the dispensation of the millennium, God will continue to perfect the believers who were not willing to cooperate with God’s sufficient grace to be perfected during the church age. Because they have died without being perfected, God will perfect them in the coming age of the millennium, an age that will still be in the old creation.

During the age of the millennium, God will also purify the restored nations. After they have been purified, they will be qualified to become God’s people, but not His sons, in the new earth. Therefore, the millennial age will still be used by God as an age of preparation. During this age He will perfect the saints who have not been perfected during the age of the church so that they may be qualified to enter into the New Jerusalem for God’s eternal kingdom. During the millennium, God will also purify the restored nations to be the people on the new earth. (The Conclusion of the New Testament, pp. 2595-2596)

Further Reading: Truth Lessons—Level Four, vol. 2, lsn. 39; vol. 4, lsn. 58; The Conclusion of the New Testament, msg. 245

第四周■周六

晨兴喂养

太十六 28 “…站在这里的，有人还没有尝到死味，必看见人子在祂的国里来临。”

十七 2 “就在他们面前变了形像，脸面发光如日头，衣服变白如光。”

十三 43 “那时，义人在他们父的国里，要发光如同太阳。…”

主耶稣变化形像，意思就是祂的人性被祂的神性所浸透、饱和。…这个变化形像，就是祂的得荣耀，等于祂在祂国里的来临。…祂的变化形像在哪里，国度的来临也在哪里。国度的来临乃是主的得荣耀，主的变化形像；祂的得荣耀就是祂的人性被祂的神性所浸透。这就是变化形像的意义（马太福音生命读经，六五一至六五二页）。

信息选读

马太十七章三节说，“看哪，有摩西和以利亚向他们显现，同耶稣谈话。”摩西和以利亚代表要在国度实现里的旧约得胜者。他们二人显现在国度的来临里，也就是出现在国度的实现里。…在这国度实现的小影里，不仅有旧约的得胜者，还有彼得、雅各和约翰所代表新约的得胜者。…我们在基督的变化形像里，看见将来国度实现的小影。这小影向我们保证，完满的实现必要来临（马太福音生命读经，六五三、六六〇页）。

有一天主耶稣告诉祂的门徒说，他们有人还没有尝到死味，必看见人子在祂的国里来临（太十六

WEEK 4 — DAY 6

Morning Nourishment

Matt. 16:28 ...There are some of those standing here who shall by no means taste death until they see the Son of Man coming in His kingdom.

17:2 And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light.

13:43 Then the righteous will shine forth like the sun in the kingdom of their Father...

For the Lord Jesus to be transfigured meant that His humanity was saturated and permeated with His divinity... This transfiguration, which was His glorification, was equal to His coming in His kingdom... Where His transfiguration is, there the coming of the kingdom is also. The coming of the kingdom is the Lord's glorification, His transfiguration; and His glorification is the saturation of His humanity by His divinity. This is the meaning of transfiguration. (Life-study of Matthew, p. 586)

Today's Reading

Matthew 17:3 says, “And behold, Moses and Elijah appeared to them, conversing with Him.” Moses and Elijah represent the Old Testament overcomers who will be in the manifestation of the kingdom. They both appeared in the coming of the kingdom, that is, they were present in the manifestation of the kingdom. In this miniature of the manifestation of the kingdom we have not only the Old Testament overcomers, but also New Testament overcomers, represented by Peter, James, and John. We see in Christ's transfiguration a miniature of the coming manifestation of the kingdom. The miniature assures us that the full manifestation will come. (Life-study of Matthew, pp. 587-588, 592-593)

One day the Lord Jesus told His disciples that some of them would not taste death until they saw the Son of Man coming in His kingdom (Matt.

28)。按照马可福音，祂说站在那里的，有人必看见神的国带着能力来临（可九1）。说了这话不久，祂就上到山顶，在那里变了形像（太十七1～2）。主耶稣的变化形像乃是祂所是的实化。当祂局限在祂的肉体里，人们以为祂只是一个微小的拿撒勒人。国度在祂里面，但他们看不见。…神的国…隐藏、遮盖、局限在祂的肉体里。…六天之后，祂上到山顶，在那里祂“打开开关”了。…祂里面有一个东西在照耀。虽然这实际在祂变化形像以前，就已经在祂里面，人却不能观察得到。然而，在祂变化形像时，祂的门徒就能观察得到从祂里面照耀出来的东西。

主耶稣在山顶的照耀，乃是国度的来临。…祂告诉彼得、雅各和约翰，他们要看见祂在祂的国里来临——他们要看见神的国带着能力来临。他们看见了什么？他们看见了主耶稣的照耀。当彼得、雅各和约翰都在祂的照耀之下，他们就在国度里。那些由摩西所代表之死了的圣徒，和由以利亚所代表之活着的圣徒，也都显现，并在主耶稣之扩展的照耀下。

假定有五位弟兄住在弟兄之家。如果这些弟兄们真是在主耶稣的照耀之下，国度就在那个弟兄之家里。每当你访问他们，你会感觉那个照耀、掌权、管治和美好的次序。虽然你看不到规则条文，但每件事都借着照耀，维持在秩序之下。

国度不仅是一个时代，一个范围，或一个领域，国度乃是主耶稣实际的实化。每当祂借着照耀在你身上而得以扩展，你就在国度里，并且国度就带着能力来临（李常受文集一九七二年第二册，二二至二四页）。

参读：马太福音生命读经，第四十九篇；马可福音生命读经，第二十五篇；国度，第二章；路加福音生命读经，第二十二篇。

16:28). According to Mark, He said that some of those standing there would see the kingdom of God having come in power (Mark 9:1). Shortly after speaking these words, He went to the mountaintop and was transfigured there (Matt. 17:1-2). The transfiguration of the Lord Jesus was the realization of what He is. When He was confined in His flesh, people thought of Him as only a little man from Nazareth. The kingdom was in Him, but they could not see it... It was concealed, covered, and confined within His flesh... After six days He went to the mountaintop, and there He was “switched on.”... Something within Him was shining. Although this reality was present within Him before His transfiguration, people could not observe it. However, at His transfiguration His disciples could observe something shining out from within Him.

The shining forth of the Lord Jesus on the mountaintop was the coming of the kingdom... He told Peter, James, and John that they would see Him coming in His kingdom—that they would see the kingdom of God having come in power. What did they see? They saw the shining of the Lord Jesus. When Peter, James, and John were all under His shining, they were in the kingdom. Also, the dead saints, represented by Moses, and the living saints, represented by Elijah, appeared and were under the shining of the spreading of the Lord Jesus.

Suppose there are five brothers living together in a brothers’ house. If these brothers are really under the shining of the Lord Jesus, the kingdom will be there in that brothers’ house. Whenever you visit them, you will sense the shining, the reigning, the ruling, and the good order. Although you would find no list of regulations, everything is kept in order by the shining.

The kingdom is not merely a dispensation, a sphere, or a realm. It is the realization of the reality of the Lord Jesus. Whenever He is spreading by shining over you, you are in the kingdom, and the kingdom has come in power. (CWWL, 1972, vol. 2, “The Kingdom,” pp. 17-19)

Further Reading: Life-study of Matthew, msg. 49; Life-study of Mark, msg. 25; CWWL, 1972, vol. 2, “The Kingdom,” ch. 2; Life-study of Luke, msg. 22

第四周诗歌

764

荣耀的盼望 — 基督在我里面

11 9 11 9 副 (英 948)

降 B 大调

4/4

5̣. 5̣. 6̣. 5̣. 3 1 | 2̣. 1̣. 6̣. 7̣. 1 - | 7̣. 1̣. 2̣. 1̣.
一 历 代 隐 藏 奥 秘, 向 我 已 显 明, 就 是 荣 耀
3̣. 2̣. 4̣. 7̣. | 1 - - 0 | 5̣. 5̣. 6̣. 5̣. 3 1 | 2̣. 1̣.
基 督 - 神 实 际。 祂 是 神 的 化 身, 也 是
6̣. 7̣. 1 - | 7̣. 1̣. 2̣. 1̣. 3̣. 2̣. 4̣. 7̣. | 1 - - 0 |
我 生 命, 更 是 我 的 荣 耀, 我 所 期。
3 3 5̣. 4̣. 2̣. 7̣. | 1 1 3 - | 6̣. 6̣. 2̣. 3̣.
(副) 荣 耀! 荣 耀! 基 督 在 心 房! 荣 耀! 荣 耀!
2̣. 1̣. | 7̣. 6̣. 5̣. 0 | 5̣. 5̣. 6̣. 5̣. 3 1 | 2̣. 1̣.
祂 是 我 盼 望! 现 今 在 我 里 面, 乃 是
6̣. 7̣. 1 - | 7̣. 1̣. 2̣. 1̣. 3̣. 2̣. 4̣. 7̣. | 1 - - 0 ||
一 奥 秘! 将 来 是 我 荣 耀, 我 所 期。

- 二 祂已将我重生,在我的灵中; 现今在我魂里变化我;
还要改变我体,和祂体相同, 使我完全与祂像符合。
- 三 今在生命、性情,祂与我合一; 将来我要在祂荣耀里;
与祂完全合一,享受祂自己, 和祂全然相象,毫无异!

WEEK 4 — HYMN

Myst'ry hid from ages now revealed to me

Hope of Glory — Christ in Me

948

1. Mys-t'ry hid from ag - es now revealed to me, 'Tis the Christ of God's re-a - li - ty.
He embod - ies God, and He is life to me, And the glo - ry of my hope He'll be.
(C) Glo - ry, glo - ry, Christ is life in me! Glo - ry, glo - ry, what a hope is He!
Now within my spir - it He's the mys - tery! Then the glo - ry He will be to me.

2. In my spirit He regenerated me,
In my soul He's now transforming me.
He will change my body like unto His own,
Wholly making me the same as He.
3. Now in life and nature He is one with me
Then in Him, the glory, I will be;
I'll enjoy His presence for eternity
With Him in complete conformity.

第四周 · 申言

申言稿: _____

This image shows a blank 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.

Composition for prophecy with main point and sub-points:

[illegible]