

二〇二二年  
十二月半年度訓練

歷代志、以斯拉記、尼希米記、  
以斯帖記結晶讀經

綱要附經文

**2022 DECEMBER**  
**SEMIANNUAL TRAINING**

**Crystallization-Study of 1 & 2 Chronicles,  
Ezra, Nehemiah, and Esther**

**Outline & Scriptures**

## 標語

- (一) 舊約裏十二卷歷史書（約書亞記、士師記、路得記、撒母耳記上下、列王紀上下、歷代志上下、以斯拉記、尼希米記、以斯帖記）的內在意義，乃是啓示神在人歷史中的行動，為神豫備道路，以完成祂永遠的經綸，這是藉着祂成為人，使人在生命和性情上成為神（只是無分於神格），好產生並建造召會作基督生機的身體，終極完成新耶路撒冷，作祂終極的彰顯。
- (二) 以斯拉用屬天的真理把以色列人重新構成；在主的恢復裏我們需要許多以斯拉，他們是祭司教師，就是那些與神接觸，被神浸透，與神是一，被神充滿，並精通神話語的人——這種人纔有資格在主的恢復裏作教師。
- (三) 我們需要憑基督而活，並活出基督，因而顯大基督，好使我們能建造召會作神的彰顯；我們要彰顯神，就需要天天藉着話中之水的洗滌，被聖化並得更新，好獻給我們的新郎基督，作祂純潔、榮耀、彰顯神的新婦。
- (四) 為着建造召會作基督的身體，需要按照四項原則從事屬靈的爭戰——不能用屬肉體的兵器；要守住升天的地位；用屬靈的兵器，這些屬靈的兵器有能力攻倒仇敵堅固的營壘；領會禱告乃是爭戰，並在天境界裏，從神的寶座發出爭戰的禱告。

## Key Statements

- ① **The intrinsic significance of the twelve historical books in the Old Testament (Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, and Esther) is the revelation that God's move in man's history prepares the way for God to carry out His eternal economy by His becoming a man that man may become God in life and in nature (but not in the Godhead), for the producing and building up of the church as the organic Body of Christ to consummate the New Jerusalem for His ultimate expression.**
- ② **Ezra reconstituted the people of Israel with heavenly truths; in the Lord's recovery we need Ezras, priestly teachers, who contact God, who are saturated with God, who are one with God. who are filled with God, and who are skilled in the Word of God—the kind of person who is qualified to be a teacher in the recovery.**
- ③ **We need to live by Christ and to live out Christ, thus magnifying Christ, so that we can build up the church as the expression of God; in order to express God, we need to be daily sanctified and renewed by the washing of the water in the word to be presented to Christ, our Bridegroom, as His pure, glorious, God-expressing bride.**
- ④ **For the building up of the church as the Body of Christ, there is the need for spiritual warfare carried out according to four principles—not using fleshly weapons, keeping the position of ascension, using spiritual weapons, which are powerful to overthrow the strongholds of the enemy, and understanding that prayer is warfare and uttering prayers of warfare in the heavenly realm and from the throne of God.**

# 歷代志、以斯拉記、尼希米記、以斯帖記

## 結晶讀經訓練標語歌

D 大調

3/4

① 舊約裏 十二卷歷史 書的內在意 義,乃是啓 示

D A G D  
 1 1 2 | 3 1 5 3 1 | 2 7 5 3 2 | 1 1 6 1 2 | 3 -

G D Em A  
 1 5 | 6 1 1 4 6 | 5 3 1 5 | 6 1 1 2 | 2 0 1 1 2 |

D A G D G  
 3 1 5 3 1 | 2 5 5 3 2 | 1 1 2 | 3 0 1 1 5 | 6

D Em A  
 6 1 1 4 6 | 5 4 3 1 5 | 6 6 1 1 2 | 2 - 1 1 |

G A D Bm G  
 6 6 6 5 6 | 2 - 3 4 | 5 5 5 3 5 | 1 - 1 1 | 6 5

D Em A D Bm  
 4 6 | 5 3 1 1 5 | 4 6 6 7 | 1 - - | 1 0 3 2 | 1 1

F#m G D G  
 1 1 3 6 | 5 · 3 3 2 | 1 1 1 6 5 | 3 0 5 | 6 1

Bm Em A Bm  
 1 2 | 1 · 1 1 5 | 6 6 6 1 2 | 2 0 3 2 | 1 1 3 6 |

F#m G D G  
 5 5 5 3 2 | 1 1 1 1 6 5 | 3 3 5 6 | 1 1

A F#7 Bm G  
 1 3 6 | 5 · 1 1 2 | 3 4 3 2 | 1 0 5 | 6 6 6

E7 Em A D  
 1 2 | 1 0 5 | 6 · 1 4 3 | 2 - 1 7 | 1 - - | 1 0

穀資格 在 主的恢復裏作教師。

$\underline{3} \underline{3} \underline{4} \mid \overset{D}{5} \overset{D}{5} \overset{D}{3} \overset{D}{5} \overset{D}{6} \mid \overset{F\sharp m}{5} \overset{F\sharp m}{5} \overset{F\sharp m}{3} \overset{F\sharp m}{3} \overset{F\sharp m}{5} \mid \overset{Bm}{\dot{1}} \overset{Bm}{\dot{1}} \overset{Bm}{\dot{1}} \overset{Bm}{\dot{1}} \overset{Bm}{7} \overset{Bm}{6} \mid$   
 ③ 我們需要憑基督而活,並活出基督,因而顯大基  
 $\overset{D}{5} \overset{G}{0} \overset{G}{1} \overset{G}{1} \mid \overset{D}{4} \overset{D}{4} \overset{D}{5} \overset{D}{6} \mid \overset{D}{5} \overset{Em}{3} \overset{Em}{1} \mid \overset{Em}{6} \cdot \overset{Em}{6} \overset{Em}{6} \overset{Em}{6} \mid \overset{A}{2} \overset{A}{0} \overset{A}{3} \overset{A}{3} \overset{A}{4} \mid$   
 督,好使我們能建造召會作神的彰顯;我們要  
 $\overset{D}{5} \overset{F\sharp m}{5} \overset{F\sharp m}{3} \overset{F\sharp m}{5} \overset{F\sharp m}{6} \mid \overset{F\sharp m}{5} \overset{F\sharp m}{5} \overset{F\sharp m}{3} \overset{F\sharp m}{3} \overset{F\sharp m}{5} \mid \overset{Bm}{\dot{1}} \overset{Bm}{\dot{1}} \overset{Bm}{\dot{1}} \overset{Bm}{\dot{1}} \overset{Bm}{7} \overset{Bm}{6} \mid \overset{D}{5} \overset{D}{0} \overset{D}{1} \mid$   
 彰顯神,就需要天天藉着話中之水的洗滌,被  
 $\overset{G}{4} \overset{G}{4} \overset{G}{4} \overset{G}{5} \overset{G}{6} \mid \overset{D}{5} \overset{D}{3} \overset{D}{3} \overset{D}{5} \mid \overset{E7}{6} \overset{E7}{6} \overset{E7}{6} \overset{E7}{6} \overset{E7}{7} \overset{A}{\dot{1}} \mid \overset{A}{7} \overset{A}{0} \overset{A}{5} \mid$   
 聖化並得更新,好獻給我們的新郎基督,作  
 $\overset{G}{6} \overset{G}{4} \overset{G}{4} \overset{G}{5} \overset{G}{6} \mid \overset{A}{5} \overset{A}{5} \overset{A}{5} \overset{A}{3} \overset{A}{2} \mid \overset{D}{1} \overset{D}{--} \overset{D}{--} \mid \overset{D}{1} \overset{D}{0} \overset{D}{5} \overset{D}{5} \overset{D}{7} \mid$   
 祂純潔、榮耀、彰顯神的新婦。 ④ 爲着建  
 $\overset{A}{\dot{1}} \overset{A}{5} \overset{A}{\dot{1}} \mid \overset{G}{7} \overset{G}{5} \overset{G}{\dot{1}} \overset{G}{7} \mid \overset{D}{6} \overset{D}{--} \overset{D}{--} \mid \overset{G}{5} \overset{G}{-} \overset{G}{\dot{1}} \overset{G}{\dot{1}} \mid \overset{G}{4} \overset{G}{4} \overset{G}{5} \overset{G}{6} \mid$   
 造召會作基督的身體,需要按照四項  
 $\overset{D}{5} \overset{Em}{3} \overset{Em}{3} \overset{Em}{5} \mid \overset{Em}{6} \cdot \overset{Em}{6} \overset{Em}{5} \overset{Em}{6} \mid \overset{A}{2} \overset{A}{-} \overset{A}{5} \mid \overset{D}{\dot{1}} \overset{D}{5} \overset{D}{\dot{1}} \mid \overset{A}{7} \overset{A}{5} \overset{A}{7} \mid$   
 原則從事屬靈的爭戰—不能用屬肉體的  
 $\overset{G}{6} \overset{G}{--} \overset{G}{--} \mid \overset{D}{5} \overset{D}{-} \overset{D}{2} \overset{D}{3} \mid \overset{G}{4} \overset{G}{4} \overset{G}{4} \overset{G}{5} \overset{G}{6} \mid \overset{D}{5} \overset{D}{-} \overset{D}{3} \overset{D}{5} \mid \overset{E7}{6} \cdot \overset{E7}{6} \overset{E7}{7} \overset{E7}{\dot{1}} \mid$   
 兵器;要守住升天的地位;用屬靈的兵  
 $\overset{A}{7} \overset{Em}{-} \overset{Em}{6} \overset{Em}{5} \mid \overset{A}{4} \cdot \overset{A}{4} \overset{A}{5} \overset{A}{6} \mid \overset{A}{5} \overset{A}{5} \overset{A}{5} \overset{A}{5} \overset{A}{3} \overset{A}{5} \mid \overset{F\sharp 7}{\sharp 5} \overset{F\sharp 7}{5} \overset{F\sharp 7}{5} \overset{F\sharp 7}{5} \overset{F\sharp 7}{3} \overset{F\sharp 7}{2} \mid$   
 器,這些屬靈的兵器有能力攻倒仇敵堅固的營  
 $\overset{Bm}{1} \overset{Bm}{--} \overset{Bm}{--} \mid \overset{Em}{1} \overset{Em}{0} \overset{Em}{2} \overset{Em}{3} \mid \overset{Em}{4} \overset{Em}{4} \overset{Em}{4} \overset{Em}{5} \overset{Em}{6} \mid \overset{A}{5} \overset{A}{0} \overset{A}{3} \overset{A}{5} \mid \overset{G}{6} \cdot \overset{G}{6} \overset{G}{7} \overset{F\sharp 7}{7} \mid$   
 壘; 領會禱告乃是爭戰,並在天的境  
 $\overset{Bm}{3} \mid \overset{Bm}{\dot{1}} \overset{G}{-} \overset{G}{5} \mid \overset{G}{6} \cdot \overset{G}{6} \overset{G}{7} \overset{A}{\dot{1}} \mid \overset{A}{5} \overset{A}{\dot{2}} \overset{A}{\dot{2}} \overset{A}{\dot{2}} \overset{A}{\dot{1}} \overset{A}{7} \mid \overset{D}{\dot{1}} \overset{D}{--} \overset{D}{--} \mid \overset{D}{\dot{1}} \overset{D}{0} \parallel$   
 界裏,從神的寶座發出爭戰的禱告。

# 歷代志、以斯拉記、尼希米記、 以斯帖記結晶讀經

## 篇題

- 第一篇 神在人歷史中的行動，為着完成祂永遠的經綸
- 第二篇 從被擄到巴比倫歸回之後，在美地上生活極重要的方面
- 第三篇 重建神的壇—燔祭壇
- 第四篇 藉着神的申言者神聖的鼓勵，恢復神殿的建造
- 第五篇 祭司經學家以斯拉，以及需要許多以斯拉—精通神話語的人
- 第六篇 潔淨被擄歸回之人的內在意義
- 第七篇 尼希米—對神有時代價值之人的榜樣
- 第八篇 建造城牆，以保護作為神殿的召會
- 第九篇 建造與爭戰—為着召會的建造，需要從事屬靈的爭戰
- 第十篇 以斯拉記和尼希米記這兩卷恢復的書中心並重要的點—主恢復中正確並適當的領導
- 第十一篇 以斯拉之職事與尼希米之領導的內在意義—活出並作出新耶路撒冷，以建造召會作神的家與神的國
- 第十二篇 自隱的神—隱藏的神

# Crystallization-Study of Crystallization-Study of 1 & 2 Chronicles, Ezra, Nehemiah, and Esther

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- Msg. 4: The Recovery of the Building of the House of God through the Divine Encouragement of the Prophets of God**
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## 第一篇

# 神在人歷史中的行動， 為着完成祂永遠的經綸

詩歌：

讀經： 亞一 3, 18 ~ 21, 二 1 ~ 2, 5, 8 ~ 9, 11, 六 12 ~ 13, 十 1, 3, 8, 12, 十一 7, 十二 1, 10, 十四 5, 9

- 亞 1:3 所以你要對以色列人說，萬軍之耶和華如此說，你們要轉向我，我就轉向你們；這是萬軍之耶和華說的。
- 亞 1:18 我又舉目觀看，見有四角。
- 亞 1:19 我就問與我說話的天使，說，這些是甚麼意思？他對我說，這些就是把猶大、以色列和耶路撒冷打散的角。
- 亞 1:20 耶和華又指四個匠人給我看。
- 亞 1:21 我說，他們來作甚麼？天使說，那些角把猶大打散，以致無人可以抬頭；但這些匠人來威嚇那些角，要打掉列國的角，就是那攻擊打散猶大地之列國所舉起的角。
- 亞 2:1 我又舉目觀看，見有一人，手拿準繩。
- 亞 2:2 我說，你往那裏去？祂對我說，我要去量耶路撒冷，看有多寬，多長。
- 亞 2:5 耶和華說，我要作耶路撒冷四圍的火牆，並要作其中的榮耀。
- 亞 2:8 因為萬軍之耶和華如此說，在顯出榮耀之後，祂差遣我去攻擊那擄掠你們之列國；因為那觸着你們的，就是觸着祂眼中的瞳人。
- 亞 2:9 我在他們以上掄手，他們就必作那些服事他們之人的擄物；你們便知道萬軍之耶和華差遣我了。
- 亞 2:11 那日，必有許多國歸附耶和華，作我的子民；我要住在你們中間，你就知道萬軍之耶和華差遣我到你那裏去了。
- 亞 6:12 對他說，萬軍之耶和華如此說，看哪，有一人，名為苗；他要從自己的地方長起來，並要建造耶和華的殿。
- 亞 6:13 他要建造耶和華的殿，並擔負尊榮，坐在寶座上掌權；又必在寶座上作祭司，在兩職之間籌定和平。
- 亞 10:1 當春雨的時候，你們要向發閃電的耶和華求雨；祂必給人

## Message One

# God's Move in Man's History for the Carrying Out of His Eternal Economy

Hymns:

Scripture Reading: Zech. 1:3, 18-21; 2:1-2, 5, 8-9, 11; 6:12-13; 10:1, 3, 8, 12; 11:7; 12:1, 10; 14:5, 9

- Zech. 1:3 Therefore say to them, Thus says Jehovah of hosts, Return to Me, declares Jehovah of hosts, and I will return to you, says Jehovah of hosts.
- Zech. 1:18 Then I lifted up my eyes and looked, and there were four horns.
- Zech. 1:19 And I said to the angel who spoke with me, What are these? And he said to me, These are the horns that have scattered Judah, Israel, and Jerusalem.
- Zech. 1:20 Then Jehovah showed me four craftsmen.
- Zech. 1:21 And I said, What do these come to do? And he spoke, saying, These are the horns that have so scattered Judah that no man lifts up his head, but these have come to terrify them, to cast down the horns of the nations who have lifted up the horn against the land of Judah to scatter it.
- Zech. 2:1 Then I lifted up my eyes and I looked, and there was a man, and in His hand was a measuring line.
- Zech. 2:2 And I said, Where are You going? And He said to me, To measure Jerusalem; to see how great its breadth is and how great its length is.
- Zech. 2:5 For I will be her wall of fire round about, declares Jehovah, and I will be the glory within her.
- Zech. 2:8 For thus says Jehovah of hosts, After the glory He has sent Me against the nations who plunder you; for he who touches you touches the pupil of His eye.
- Zech. 2:9 For I am now waving My hand over them, and they will be plunder for those who served them; and you will know that Jehovah of hosts has sent Me.
- Zech. 2:11 And many nations will join themselves to Jehovah in that day and will become My people; and I will dwell in your midst, and you will know that Jehovah of hosts has sent Me to you.
- Zech. 6:12 And speak to him, saying, Thus speaks Jehovah of hosts, saying, Here is a man, whose name is the Shoot; and he will shoot forth from his place and will build the temple of Jehovah.
- Zech. 6:13 Indeed, it is He who will build the temple of Jehovah; and He will bear majesty and will sit and rule on his throne; and He will be a priest on his throne; and the counsel of peace will be between the two of them.
- Zech. 10:1 Ask rain of Jehovah / At the time of spring rain, / Of Jehovah who makes the lightning, / And He

降下沛雨，使各人的田地生長菜蔬。

亞 10:3 我的怒氣向牧人發作，我必懲罰公山羊；因我萬軍之耶和華眷顧自己的羊羣，就是猶大家，必使他們如祂在戰陣上的駿馬。

亞 10:8 我要向他們發哨聲，聚集他們，因我已經救贖他們；他們的人數必增多，如從前增多一樣。

亞 10:12 我必使他們因耶和華得堅固，他們必奉祂的名行事為人，這是耶和華說的。

亞 11:7 於是我牧養這將宰的羣羊，就是羣中困苦的羊。我拿着兩根杖；一根我稱為恩惠，一根我稱為聯索；我就牧養了羣羊。

亞 12:1 耶和華論以色列之話語的默示。鋪張諸天、建立地基、造人裏面之靈的耶和華說，

亞 12:10 我必將恩典和懇求的靈，澆灌大衛家和耶路撒冷的居民；他們必仰望我，就是他們所扎的；他們必為我哀號，如為喪獨生子哀號，又為我痛哭，如為喪長子痛哭。

亞 14:5 你們要逃入我山的谷中，因為山谷必延到亞薩；你們必逃跑，如同在猶大王烏西雅的日子逃避地震一樣。耶和華我的神必降臨，有眾聖者與祂同來。

亞 14:9 耶和華必作全地的王；那日，耶和華必為獨一的神，祂的名也是獨一的名。

will give them showers of rain, / To everyone herbage in the field.

Zech. 10:3 My anger is kindled against the shepherds, / And I will punish the male goats; / For Jehovah of hosts has visited His flock, the house of Judah, / And will make them like His horse of majesty in battle.

Zech. 10:8 I will whistle for them and gather them, for I have redeemed them; / And they will multiply as they have multiplied.

Zech. 10:12 And I will strengthen them in Jehovah, / And they will walk about in His name, / Declares Jehovah.

Zech. 11:7 So I shepherded the flock of slaughter, and thereby the afflicted of the flock. And I took to myself two staffs; one I called Favor, and the other I called Bonds; and I shepherded the flock.

Zech. 12:1 The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him,

Zech. 12:10 And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of supplications; and they will look upon Me, whom they have pierced; and they will wail over Him with wailing as for an only son and cry bitterly over Him with bitter crying as for a firstborn son.

Zech. 14:5 And you will flee into the valley of My mountains, for the valley of the mountains will reach unto Azel; yes, you will flee, just as you fled before the earthquake in the days of Uzziah the king of Judah. And Jehovah my God will come, and all the saints with Him.

Zech. 14:9 And Jehovah will be King over all the earth; and in that day Jehovah will be the one God and His name the one name.

壹 舊約裏十二卷歷史書（約書亞記、士師記、路得記、撒母耳記上下、列王紀上下、歷代志上下、以斯拉記、尼希米記、以斯帖記）的內在意義，乃是啓示神在人歷史中的行動，為神豫備道路，以完成祂永遠的經綸，這是藉着祂成為人，使人在生命和性情上成為神（只是無分於神格），好產生並建造召會作基督生機的身體，終極完成新耶路撒冷，作祂終極的彰顯：

一 我們必須將舊約裏的十二卷歷史書聯於神永遠的經綸；聖經實際上只告訴我們一件事，就是神基於祂的喜悅，祂心頭的願望，而有的永遠經綸；（弗一4～5，9～10，提前一3～4，六3；）這十二卷歷史書寫在祂神聖的啓示裏，是為作我們的警戒和光照。（林前十11。）

弗 1:4 就如祂在創立世界以前，在基督裏揀選了我們，使我們在

I. **The intrinsic significance of the twelve historical books in the Old Testament (Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, and Esther) is the revelation that God's move in man's history prepares the way for God to carry out His eternal economy by His becoming a man that man may become God in life and in nature (but not in the Godhead), for the producing and building up of the church as the organic Body of Christ to consummate the New Jerusalem for His ultimate expression:**

A. We must link the twelve books of history in the Old Testament to God's eternal economy; the Bible actually tells us only one thing—God's eternal economy, which is based upon His good pleasure, the desire of His heart (Eph. 1:4-5, 9-10; 1 Tim. 1:3-4; 6:3); these twelve historical books were written in God's divine revelation for our admonition and enlightenment (1 Cor. 10:11).

Eph. 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish

愛裏，在祂面前，成為聖別、沒有瑕疵；

- 弗 1:5 按着祂意願所喜悅的，豫定了我們，藉着耶穌基督得兒子的名分，歸於祂自己，
- 弗 1:9 照着祂的喜悅，使我們知道祂意願的奧秘；這喜悅是祂在自己裏面豫先定下的，
- 弗 1:10 為着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下；
- 提前 1:3 我往馬其頓去的時候，曾勸你仍住在以弗所，好囑咐那幾個人，不可教導與神的經綸不同的事，
- 提前 1:4 也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。
- 提前 6:3 若有人教導的不同，不贊同健康的話，就是我們主耶穌基督的話，以及那合乎敬虔的教訓，
- 林前 10:11 這些發生在他們身上的事，都是鑑戒，並且寫在經上，正是為警戒我們這生在諸世代終局的人。

## 二 完成神永遠的經綸（以祂法理的救贖為手續並祂生機的救恩為目標），以豫備我們作祂的新婦，將祂帶回來，乃是解決今天世界局勢之難處唯一的路；這是神心頭的願望，並且祂必要完成這事——羅 5 10, 17, 21, 帖前五 23 ~ 24, 腓一 3 ~ 6。

- 羅 5:10 因為我們作仇敵的時候，且藉着神兒子的死得與神和好，既已和好，就更要在祂的生命裏得救了。
- 羅 5:17 若因一人的過犯，死就藉着這一人作了王，那些受洋溢之恩，並洋溢之義恩賜的，就更藉着耶穌基督一人，在生命中作王了。
- 羅 5:21 使罪怎樣在死中作王，恩典也照樣藉着義作王，叫人藉着我們的主耶穌基督得永遠的生命。
- 帖前 5:23 且願和平的神，親自全然聖別你們，又願你們的靈、與魂、與身子得蒙保守，在我們主耶穌基督來臨的時候，得以完全，無可指摘。
- 帖前 5:24 那召你們的是信實的，祂也必作成這事。
- 腓 1:3 我每逢想念你們，就感謝我的神；
- 腓 1:4 每逢為你們眾人祈求的時候，總是歡歡喜喜的祈求，
- 腓 1:5 為了你們從頭一天直到如今，在推廣福音上所有的交通；
- 腓 1:6 我深信那在你們裏面開始了善工的，必完成這工，直到基督耶穌的日子。

## 三 主的再來會解決世界上一切的問題，就如不平不公、（賽十一 4、）戰爭、（二 4、）疾病、（啓二二 2, 結四七 12、）饑荒、（賽三五 1, 6、）教育、（二 2 ~ 5, 四 2 ~ 6, 十一 9, 哈二 14, 來八 11, 詩二 6, 12、）犯罪機構、（太十三 41 ~ 43、）萬物的受苦、

before Him in love,

- Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
- Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
- Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;
- 1 Tim. 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things
- 1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
- 1 Tim. 6:3 If anyone teaches different things and does not consent to healthy words, those of our Lord Jesus Christ, and the teaching which is according to godliness,
- 1 Cor. 10:11 Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.

## B. The carrying out of God's eternal economy (with the procedure of His judicial redemption and the goal of His organic salvation) to prepare us to be His bride to bring Him back is the only way to solve the problems of today's world situation; this is the desire of God's heart, and He will accomplish it—Rom. 5:10, 17, 21; 1 Thes. 5:23-24; Phil. 1:3-6.

- Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
- Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
- Rom. 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.
- 1 Thes. 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.
- 1 Thes. 5:24 Faithful is He who calls you, who also will do it.
- Phil. 1:3 I thank my God upon all my remembrance of you,
- Phil. 1:4 Always in my every petition on behalf of you all, making my petition with joy,
- Phil. 1:5 For your fellowship unto the furtherance of the gospel from the first day until now,
- Phil. 1:6 Being confident of this very thing, that He who has begun in you a good work will complete it until the day of Christ Jesus;

## C. The Lord's second coming will resolve all the problems of the world, such as injustice (Isa. 11:4), war (2:4), sickness (Rev. 22:2; Ezek. 47:12), famine (Isa. 35:1, 6), education (2:2-5; 4:2-6; 11:9; Hab. 2:14; Heb. 8:11; Psa. 2:6, 12), sinful establishments (Matt. 13:41-43), the suffering of all creation (Rom. 8:21-22; Isa. 11:6, 9), and earthly governments (Rev. 11:15; Dan.



(羅八 21 ~ 22, 賽十一 6, 9,) 以及地上的政權。  
(啓十一 15, 但二 34 ~ 35, 44 ~ 45。)

賽 11:4 卻要以公義審判貧窮人，以公正判斷地上的困苦人；以口中的杖擊打這地；以嘴裏的氣殺戮惡人。

賽 2:4 祂必在列國之間施行審判，為多族的民斷定是非。他們要將刀打成犁頭，把槍打成鐮刀；這國不舉刀攻擊那國，他們也不再學習戰事。

啓 22:2 在河這邊與那邊有生命樹，生產十二樣果子，每月都結出果子，樹上的葉子乃為醫治萬民。

結 47:12 在河這邊與那邊的岸上必生長各類的樹木，其果可作食物；葉子不枯乾，果子不斷絕；每月必結新果子，因為供應樹木的水是從聖所流出來的。樹上的果子必作食物，葉子乃為治病。

賽 35:1 曠野和乾旱之地必然歡喜；沙漠也必歡騰，又像玫瑰開花。

賽 35:6 那時瘸子必跳躍像鹿，啞吧的舌頭必歡呼；在曠野必有水發出，在沙漠必有河湧流。

賽 2:2 末後的日子，耶和華殿的山必堅立於諸山之頂，高舉過於眾岡陵；萬國的民都要湧向這山；

賽 2:3 多族的民要前來，說，來罷，我們登耶和華的山，上雅各神的殿；祂必將祂的道路教導我們，使我們行祂的路徑。因為訓誨必出於錫安，耶和華的言語必出於耶路撒冷；

賽 2:4 祂必在列國之間施行審判，為多族的民斷定是非。他們要將刀打成犁頭，把槍打成鐮刀；這國不舉刀攻擊那國，他們也不再學習戰事。

賽 2:5 雅各家阿，來罷，我們在耶和華的光中行走。

賽 4:2 到那日，對以色列逃脫的人，耶和華的苗必成為他們的華美榮耀，而且地的果子必成為他們的誇耀光彩。

賽 4:3 那時，剩在錫安、留在耶路撒冷的，就是一切記名在耶路撒冷存活的，必稱為聖。

賽 4:4 因為主已用審判的靈，和焚燒的靈，將錫安女子的污穢洗去，又將耶路撒冷中殺人的血潔除。

賽 4:5 耶和華必創造日間的煙雲，並夜間火焰的照亮，遮覆錫安山全境，且遮覆其所有宣召的大會；因為榮耀必成為單蓋，遮覆一切。

賽 4:6 並且必有帳棚，白日成蔭，可以避暑，並作避難所和藏身處，可以躲避狂風暴雨。

賽 11:9 在我聖山的遍處，這些都不傷人，不害物，因為對耶和華的認識充滿遍地，好像水充滿洋海一般。

哈 2:14 對耶和華之榮耀的認識，要充滿遍地，好像水充滿洋海一般。

來 8:11 他們各人絕不用教導自己同國之民，各人也絕不用教導自己的弟兄，說，你該認識主；因為他們從最小的到至大的，都必認識我；

詩 2:6 說，我已經立我的王在錫安我的聖山上了。

詩 2:12 當以嘴親子，恐怕祂發怒，你們便在路上滅亡，因為祂的

2:34-35, 44-45).

Isa. 11:4 But He will judge the poor in righteousness, / And decide with equity for the afflicted of the land. / And He will strike the land with the rod of His mouth, / And with the breath of His lips He will slay the wicked.

Isa. 2:4 And He will judge between the nations, / And will decide matters for many peoples. / And they will beat their swords into plowshares, / And their spears into pruning knives; / Nation will not lift up sword against nation, / Nor will they learn war anymore.

Rev. 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

Ezek. 47:12 And on the banks on both sides of the river will grow all kinds of trees for food. Their leaves will not wither, nor will their fruit fail; but they will bring forth new fruit every month, because the water for them flows out of the sanctuary. And their fruit shall be for food, and their leaves for healing.

Isa. 35:1 The wilderness and the desert will be glad; / And the desert will exult and blossom / Like the rose.

Isa. 35:6 Then the lame will leap like a hart, / And the tongue of the dumb will give a ringing shout; / For water will break forth in the wilderness, / And streams in the desert.

Isa. 2:2 But in the last days / The mountain of the house of Jehovah will be established / On the top of the mountains; / And it will be lifted up above the hills; / And all the nations will stream to it,

Isa. 2:3 And many peoples will come and say, / Come and let us go up to the mountain of Jehovah, / To the house of the God of Jacob, / That He may instruct us in His ways, / And that we may walk in His paths. / For from Zion will go forth instruction, / And the word of Jehovah from Jerusalem;

Isa. 2:4 And He will judge between the nations, / And will decide matters for many peoples. / And they will beat their swords into plowshares, / And their spears into pruning knives; / Nation will not lift up sword against nation, / Nor will they learn war anymore.

Isa. 2:5 House of Jacob, come and let us walk in the light of Jehovah.

Isa. 4:2 In that day the Shoot of Jehovah will be beauty and glory, and the Fruit of the earth, excellence and splendor, to those of Israel who have escaped.

Isa. 4:3 And he who is left over in Zion and remains in Jerusalem will be called holy, everyone who has been written down in Jerusalem for life;

Isa. 4:4 When the Lord has washed away the filth of the daughters of Zion and has cleansed away the bloodstains of Jerusalem from her midst, by the judging Spirit and the burning Spirit.

Isa. 4:5 Jehovah will create over the entire region of Mount Zion and over all her convocations a cloud of smoke by day, and the brightness of a fiery flame by night; for the glory will be a canopy over all.

Isa. 4:6 And there will be a tabernacle as a daytime shade from the heat and as a refuge and a cover from storm and rain.

Isa. 11:9 They will not harm nor destroy / In all My holy mountain, / For the earth will be filled with the knowledge of Jehovah, / As water covers the sea.

Hab. 2:14 For the earth will be filled / With the knowledge of the glory of Jehovah / As water covers the sea.

Heb. 8:11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.

Psa. 2:6 But I have installed My King / Upon Zion, My holy mountain.

Psa. 2:12 Kiss the Son / Lest He be angry and you perish from the way; / For His anger may suddenly be

怒氣快要發作。凡投奔於祂的，都是有福的。

太 13:41 人子要差遣祂的使者，從祂的國裏薙集一切絆跌人的事，和行不法的人，

太 13:42 且要把他們丟到火爐裏，在那裏必要哀哭切齒了。

太 13:43 那時，義人在他們父的國裏，要發光如同太陽。有耳可聽的，就應當聽。

羅 8:21 指望着受造之物自己，也要從敗壞的奴役得着釋放，得享神兒女之榮耀的自由。

羅 8:22 我們知道一切受造之物一同歎息，一同受生產之苦，直到如今。

賽 11:6 豺狼必與綿羊羔同居，豹子必與山羊羔同臥；牛犢、少壯獅子並肥畜同羣；小孩子要牽引牠們。

賽 11:9 在我聖山的遍處，這些都不傷人，不害物，因為對耶和華的認識充滿遍地，好像水充滿洋海一般。

啓 11:15 第七位天使吹號，天上就有大聲音說，世上的國，成了我主和祂基督的國，祂要作王，直到永永遠遠。

但 2:34 你觀看，見有一塊非人手鑿出來的石頭，打在這像半鐵半泥的腳上，把腳砸碎。

但 2:35 於是鐵、泥、銅、銀、金，都一同砸得粉碎，成如夏天禾場上的糠粃，被風吹散，無處可尋。打碎這像的石頭，變成一座大山，充滿全地。

但 2:44 當那列王在位的日子，天上的神必興起一國，永不敗滅，國權也不留歸別民，卻要打碎滅絕那一切國；這國必存到永遠。

但 2:45 你既看見非人手鑿出來的一塊石頭，從山而出，打碎鐵、銅、泥、銀、金，那就是至大的神把後來必發生的事給王指明。這夢準是這樣，這講解也是可信的。

## 貳 撒迦利亞書啓示，神在人歷史中之行動的要點與主要內容，乃是基督的兩次來臨，爲着耶穌的見證，神的建造：

### 一 撒迦利亞九至十一章說到基督在卑微中第一次來臨，是謙遜並親切的：

亞 9:1 耶和華話語的默示，指責哈得拉地，這話落定之處是在大馬色，（因為耶和華的眼目在人身上，特別在以色列各支派身上，）

亞 9:2 也是在與其交界的哈馬，並推羅、西頓，因為這二城的人大有智慧。

亞 9:3 推羅爲自己修築保障，積蓄銀子如塵沙，堆起精金如街上的泥土。

kindled. / Blessed are all those who take refuge in Him.

Matt. 13:41 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,

Matt. 13:42 And will cast them into the furnace of fire. In that place there will be the weeping and the gnashing of teeth.

Matt. 13:43 Then the righteous will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear.

Rom. 8:21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.

Rom. 8:22 For we know that the whole creation groans together and travails in pain together until now.

Isa. 11:6 And the wolf will dwell with the lamb; / And the leopard will lie down with the kid, / And the calf and the young lion and the fatling together; / And a young boy will lead them about.

Isa. 11:9 They will not harm nor destroy / In all My holy mountain, / For the earth will be filled with the knowledge of Jehovah, / As water covers the sea.

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.

Dan. 2:34 You were watching until a stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them.

Dan. 2:35 Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they became like chaff from the summer threshing floors; and the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.

Dan. 2:44 And in the days of those kings the God of the heavens will raise up a kingdom which will never be destroyed, and its reign will not be left to another people; it will crush and put an end to all these kingdoms; and it will stand forever.

Dan. 2:45 Inasmuch as you saw that out of the mountain a stone was cut without hands and that it crushed the iron, the bronze, the clay, the silver, and the gold, the great God has made known to the king what will happen afterward; and the dream is certain, and its interpretation trustworthy.

## II. The book of Zechariah reveals that the crucial point and major content of God's move in man's history are the two comings of Christ for the testimony of Jesus, the building of God:

### A. Zechariah 9 through 11 speaks of Christ's lowly first coming, which was humble and intimate:

Zech. 9:1 The burden of the word of Jehovah against the land of Hadrach, / And Damascus will be its resting place / (For Jehovah has an eye on man, / Especially on the tribes of Israel),

Zech. 9:2 And Hamath also, which borders on it; / Tyre and Sidon, because they are very wise.

Zech. 9:3 For Tyre built herself a stronghold / And heaped up silver like dust / And gold like the mire of the streets.

亞 9:4 主必奪取她為業，擊打她海上的勢力；她必被火燒滅。

亞 9:5 亞實基倫看見必懼怕；迦薩看見必甚痛苦；以革倫因失了盼望蒙羞。迦薩必不再有君王，亞實基倫也不再有居民。

亞 9:6 混雜的種族必住在亞實突；我必除滅非利士人的驕傲。

亞 9:7 我必除去他口中所喝之血，和牙齒間可憎之物；他也必作為餘剩的人，歸與我們的神；他必在猶大像族長，以革倫人必如耶布斯人。

亞 9:8 我必在我家的四圍安營，使敵軍不得往返經過；欺壓人的必不再臨到他們；因為我如今親眼看顧我的家。

亞 9:9 錫安的女子阿，應當大大歡騰；耶路撒冷的女子阿，應當歡呼！看哪，你的王來到你這裏。祂是公義的，並且施行拯救，卑微柔和的騎着驢，騎着驢駒，就是驢的崽子。

亞 9:10 我必除滅以法蓮的戰車和耶路撒冷的戰馬，爭戰的弓也必除滅；祂必向列國講和平，祂的權柄必從這海管到那海，從大河管到地極。

亞 9:11 至於你，我因與你立約的血，將你中間被擄而囚的人，從無水的坑中釋放出來。

亞 9:12 你們被囚而有指望的人哪，要轉回保障。我今日說明，我必加倍歸還你們。

亞 9:13 因為我必拿猶大作我上弦的弓，拿以法蓮作我張弓的箭；錫安哪，我要激動你的眾子，攻擊雅完的眾子，使你如勇士的刀。

亞 9:14 耶和華必顯現在他們以上，祂的箭必射出像閃電；主耶和華必吹角，乘南方的旋風而行。

亞 9:15 萬軍之耶和華必保護他們；他們必吞滅仇敵，踐踏彈石。他們必喝血喧鬧，如同喝醉了酒；他們必像盛滿血的碗，像祭壇四角滿了血。

亞 9:16 當那日，耶和華他們的神必看祂的民如羣羊，拯救他們，因為他們必像冠冕上的寶石，在祂的地上發光輝。

亞 9:17 因為他們的善何等美，他們的美何其盛！五穀使少男健壯，新酒使處女煥發。

亞 10:1 當春雨的時候，你們要向發閃電的耶和華求雨；祂必給人降下沛雨，使各人的田地生長菜蔬。

亞 10:2 因為家神所言的是虛空，占卜者所見的是虛假，所說的是假夢；他們徒然安慰人；所以眾人如羊流離，因無牧人受苦。

亞 10:3 我的怒氣向牧人發作，我必懲罰公山羊；因我萬軍之耶和華眷顧自己的羊羣，就是猶大家，必使他們如祂在戰陣上的駿馬。

亞 10:4 房角石、釘子、爭戰的弓、和一切掌權的，都從他們而出。

亞 10:5 他們必如勇士，在爭戰中將仇敵踐踏在街上的泥土中；他們必爭戰，因為耶和華與他們同在；騎馬的也必蒙羞。

亞 10:6 我要堅固猶大家，拯救約瑟家；我要領他們歸回，因我憐恤了他們；他們必像未曾遭我棄絕一樣；因為我是耶和華他們的神，我必應允他們的禱告。

Zech. 9:4 The Lord is about to take possession of her, / And He will strike her might in the sea, / And she will be consumed with fire.

Zech. 9:5 Ashkelon will see it and be afraid; / Gaza also, and it will writhe much in anguish; / And Ekron, for her expectation will have been confounded. / And the king will perish from Gaza, / And Ashkelon will not be inhabited.

Zech. 9:6 And a mixed race will dwell in Ashdod, / And I will cut off the pride of the Philistines.

Zech. 9:7 And I will remove his blood from his mouth / And his detestable things from between his teeth; / And he also will remain unto our God; / And he will be like a leader in Judah, / And Ekron will be like a Jebusite.

Zech. 9:8 And I will encamp around My house because of an army, / Because of him who passes by and returns; / And no oppressor will pass over them anymore; / For now I see with My eyes.

Zech. 9:9 Exult greatly, O daughter of Zion; / Shout, O daughter of Jerusalem! / Now your King comes to you. / He is righteous and bears salvation, / Lowly and riding upon a donkey, / Even upon a colt, the foal of a donkey,

Zech. 9:10 And I will cut off the chariot from Ephraim / And the horse from Jerusalem, / And the battle bow will be cut off; / And He will speak peace unto the nations, / And His dominion will be from sea to sea / And from the River unto the ends of the earth.

Zech. 9:11 As for you also, because of the blood of your covenant, / I have released your captives from the pit, where there is no water.

Zech. 9:12 Turn to the stronghold, O prisoners with hope. / This very day I am declaring that I will restore double to you.

Zech. 9:13 For I will bend Judah for Myself, / And I will fill a bow with Ephraim; / And I will stir up your sons, O Zion, / Against your sons, O Javan; / And I will make you like a warrior's sword.

Zech. 9:14 And Jehovah will appear above them, / And His arrow will go forth like lightning; / And the Lord Jehovah will blow the trumpet, / And He will go in the whirlwinds of the south.

Zech. 9:15 Jehovah of hosts will defend them; / And they will devour and trample the sling stones. / And they will drink; they will be noisy as if with wine; / And they will be filled like a sacrificial basin, / Like the corners of the altar.

Zech. 9:16 And Jehovah their God will save them in that day as the flock of His people, / For they will be like the stones of a crown, sparkling in His land.

Zech. 9:17 For how great is their goodness, and how great their beauty! / Grain will make the young men flourish, / And new wine, the virgins.

Zech. 10:1 Ask rain of Jehovah / At the time of spring rain, / Of Jehovah who makes the lightning, / And He will give them showers of rain, / To everyone herbage in the field.

Zech. 10:2 For the teraphim have spoken vanity, / And the diviners have seen a lie / And have spoken false dreams; / They comforted in vain. / Therefore the people have wandered like sheep; / They are afflicted because there is no shepherd.

Zech. 10:3 My anger is kindled against the shepherds, / And I will punish the male goats; / For Jehovah of hosts has visited His flock, the house of Judah, / And will make them like His horse of majesty in battle.

Zech. 10:4 From him will come forth the cornerstone, from him the peg, / From him the battle bow, / From him every ruler together.

Zech. 10:5 And they will be as mighty men trampling their enemies / In the mire of the streets in the battle; / And they will fight, for Jehovah is with them; / And the riders of horses will be put to shame.

Zech. 10:6 And I will strengthen the house of Judah, / And I will save the house of Joseph; / And I will bring them back, for I have had compassion on them; / And they will be as though I had not rejected them; / For I am Jehovah their God, and I will answer them.

亞 10:7 以法蓮人必如勇士，他們心中歡喜如同喝酒；他們的兒女必看見而歡喜；他們的心必因耶和華歡騰。

亞 10:8 我要向他們發哨聲，聚集他們，因我已經救贖他們；他們的人數必增多，如從前增多一樣。

亞 10:9 我必播散他們在萬民中，他們在遠方必記念我；他們與兒女都必存活，且得歸回。

亞 10:10 我也必領他們從埃及地歸回，招聚他們出亞述；我必領他們到基列地和利巴嫩；那裏必不穀他們居住。

亞 10:11 耶和華必經過困苦海，擊打海浪，尼羅河的深處都必枯乾；亞述的驕傲必降為卑，埃及的權杖必然消逝。

亞 10:12 我必使他們因耶和華得堅固，他們必奉祂的名行事為人，這是耶和華說的。

亞 11:1 利巴嫩哪，打開你的門，任火燒滅你的香柏樹。

亞 11:2 松樹阿，應當哀號，因為香柏樹傾倒，壯大的樹毀壞。巴珊的橡樹阿，應當哀號，因為茂密的樹林已經倒下。

亞 11:3 聽阿，有牧人哀號的聲音！因他們的榮華毀壞了。有少壯獅子咆哮的聲音！因約但河邊的叢林毀壞了。

亞 11:4 耶和華我的神如此說，你要牧養這將宰的羣羊；

亞 11:5 買他們的宰了他們，沒有受到懲罰；賣他們的說，耶和華是當受頌讚的，因我成為富足；牧養他們的並不憐惜他們。

亞 11:6 耶和華說，我不再憐惜這地的居民；我必將各人交在他的鄰舍手中，並他的王手中；他們必擊打這地，我必不救這地的居民脫離他們的手。

亞 11:7 於是我牧養這將宰的羣羊，就是羣中困苦的羊。我拿着兩根杖；一根我稱為恩惠，一根我稱為聯索；我就牧養了羣羊。

亞 11:8 一月之內，我除滅三個牧人；因為我的心厭煩他們，他們的心也憎嫌我。

亞 11:9 我就說，我不牧養你們；要死的由他死，要毀滅的由他毀滅，餘剩的由他們喫彼此的肉。

亞 11:10 我將我那根稱為恩惠的杖拿來折斷，表明我廢棄我與萬民所立的約。

亞 11:11 當日就廢棄了；這樣，羣中那些注視我的困苦羊，就知道這是耶和華的話。

亞 11:12 我對他們說，你們若以為美，就給我工價；不然，就罷了。於是他們稱了三十錠銀子作為我的工價。

亞 11:13 耶和華對我說，要把跟人所估定美好的價值，丟給密戶。我便拿了這三十錠銀子，丟在耶和華的殿中，給了密戶。

亞 11:14 我又折斷我那稱為聯索的第二根杖，表明我廢棄猶大與以色列之間的弟兄情誼。

亞 11:15 耶和華又對我說，你再拿愚昧牧人的器具。

亞 11:16 因我要在這地興起一個牧人；他不看顧喪亡的，不尋找分散的，不醫治受傷的，也不供養健壯的，卻要喫肥羊的肉，撕裂牠們的蹄子。

亞 11:17 那丟棄羊羣的無用牧人有禍了！刀必落在他的膀臂和右眼上；他的膀臂必全然枯乾，他的右眼必全然昏暗。

Zech. 10:7 And they of Ephraim will be like a mighty man, / And their hearts will rejoice as if with wine; / Indeed, their children will see it and rejoice; / Their heart will exult in Jehovah.

Zech. 10:8 I will whistle for them and gather them, for I have redeemed them; / And they will multiply as they have multiplied.

Zech. 10:9 And I will sow them among the peoples; and in distant lands they will / remember Me; / And they will live with their children and return.

Zech. 10:10 I will also bring them back from the land of Egypt / And gather them out of Assyria; / And to the land of Gilead and Lebanon I will bring them; / And there will not be enough room found for them.

Zech. 10:11 And He will pass through the sea of distress / And strike the waves in the sea, / And all the depths of the Nile will dry up; / And the pride of Assyria will be brought down, / And the scepter of Egypt will depart.

Zech. 10:12 And I will strengthen them in Jehovah, / And they will walk about in His name, / Declares Jehovah.

Zech. 11:1 Open your doors, O Lebanon, / That the fire may devour your cedars.

Zech. 11:2 Howl, O fir tree, for the cedar has fallen, / Because the majestic trees are devastated. / Howl, O oaks of Bashan, / For the impenetrable forest is brought down.

Zech. 11:3 The sound of the howling of shepherds! / For their majesty is devastated. / The sound of the roaring of young lions! / For the pride of Jordan is devastated.

Zech. 11:4 Thus says Jehovah my God, Shepherd the flock of slaughter,

Zech. 11:5 Whose owners slaughter them and are not punished; and they who sell them say, Blessed be Jehovah, for I am rich; and their own shepherds do not spare them.

Zech. 11:6 For I will no longer spare the inhabitants of the land, declares Jehovah; but I am about to cause each man to fall into his neighbor's hand and into the hand of his king; and they will strike the land, and I will not deliver them from their hand.

Zech. 11:7 So I shepherded the flock of slaughter, and thereby the afflicted of the flock. And I took to myself two staffs; one I called Favor, and the other I called Bonds; and I shepherded the flock.

Zech. 11:8 Then I destroyed the three shepherds in one month; for my soul was impatient with them, and their soul also detested me.

Zech. 11:9 Then I said, I will not shepherd you. What is to die will die, and what is to be destroyed will be destroyed, and those who are left will each eat one another's flesh.

Zech. 11:10 And I took my staff, Favor, and I broke it in pieces so as to break my covenant which I had made with all the peoples.

Zech. 11:11 And it was broken in that day; and thus the afflicted of the flock, who watched me, knew that it was the word of Jehovah.

Zech. 11:12 And I said to them, If it is good in your sight, give me my wages; but if not, do not bother. So they weighed out my wages, thirty pieces of silver.

Zech. 11:13 And Jehovah said to me, Throw it to the potter, that magnificent price that I am priced with by them. So I took the thirty pieces of silver and threw them to the potter, into the house of Jehovah.

Zech. 11:14 Then I broke my second staff, Bonds, in pieces, so as to break the brotherhood between Judah and Israel.

Zech. 11:15 And Jehovah said to me, Again, take the equipment of a foolish shepherd.

Zech. 11:16 For I am about to raise up a shepherd in the land who will not visit those who are perishing, nor seek the scattered, nor heal what is broken, nor sustain what stands, but will devour the flesh of the fat ones and tear off their hooves.

Zech. 11:17 Woe to the worthless shepherd, / Who abandons the flock! / The sword will fall on his arm / And on his right eye. / His arm will be utterly withered, / And his right eye will be totally darkened.

1 基督公義的帶着給神子民的救恩而來作王，乃是卑微的王、降卑的王，不是騎着駿馬，乃是騎着驢駒，甚至騎着驢的崽子；這在耶穌基督末次進入耶路撒冷時得了應驗一九九，太二一五～十。

亞 9:9 錫安的女子阿，應當大大歡騰；耶路撒冷的女子阿，應當歡呼！看哪，你的王來到你這裏。祂是公義的，並且施行拯救，卑微柔和的騎着驢，騎着驢駒，就是驢的崽子。

太 21:5 『要對錫安的女兒說，看哪，你的王來到你這裏，是溫柔的，騎着驢，騎着驢駒，就是負重牲口的崽子。』

太 21:6 他們就去，照耶穌所吩咐他們的行，

太 21:7 牽了驢和驢駒來，把自己的衣服搭在上面，耶穌就騎上。

太 21:8 羣眾多半把自己的衣服鋪在路上，另有人從樹上砍下枝子鋪在路上。

太 21:9 前行後隨的羣眾喊着說，和散那歸與大衛的子孫！在主名裏來的，是當受頌讚的！至高之處的和散那！

太 21:10 耶穌進了耶路撒冷，全城都震動了，說，這是誰？

2 基督被憎嫌、攻擊、棄絕，並被祂的一個門徒以三十錠銀子，就是以一個奴僕的價值（亞十一8，12～13，出二一32）出賣了；這裏所豫言的，在福音書裏得着應驗。（太二六14～15，二七3～10。）

亞 11:8 一月之內，我除滅三個牧人；因為我的心厭煩他們，他們的心也憎嫌我。

亞 11:12 我對他們說，你們若以為美，就給我工價；不然，就罷了。於是他們稱了三十錠銀子作為我的工價。

亞 11:13 耶和華對我說，要把眾人所估定美好的價值，丟給窯戶。我便拿了這三十錠銀子，丟在耶和華的殿中，給了窯戶。

出 21:32 牛若觸了奴僕或婢女，必將銀子三十舍客勒給他們的主人，也要用石頭把牛打死。

太 26:14 當下，十二個門徒中，有一個稱為加略人猶大的，去見祭司長，說，

太 26:15 我把祂交給你們，你們願意給我甚麼？他們就稱給他三十錠銀子。

太 27:3 這時，出賣耶穌的猶大看見耶穌定了罪，就後悔，把那三十錠銀子還給祭司長和長老，說，

太 27:4 我出賣了無辜的血，有罪了！他們說，那與我們何干？你自己看着辦罷。

太 27:5 他就把那些銀錠丟在殿裏，離開，出去吊死了。

太 27:6 祭司長取了那些銀錠，說，不可把它們放在聖庫裏，因為那是血價。

太 27:7 他們就商議，用那些銀錠買了窯匠的一塊田，用來埋葬客旅。

太 27:8 所以那塊田，直到今日還叫作血田。

1. Christ came in a righteous way with salvation for God's people as a King, but as a lowly King, a humiliated King, riding not on a majestic horse but upon a donkey, even upon a colt of a donkey; this was fulfilled when Jesus Christ came into Jerusalem the last time—Zech. 9:9; Matt. 21:5-10.

Zech. 9:9 Exult greatly, O daughter of Zion; / Shout, O daughter of Jerusalem! / Now your King comes to you. / He is righteous and bears salvation, / Lowly and riding upon a donkey, / Even upon a colt, the foal of a donkey,

Matt. 21:5 "Say to the daughter of Zion, Behold, your King is coming to you, meek and mounted on a donkey, and on a colt, a foal of a beast of burden."

Matt. 21:6 And the disciples went and did as Jesus directed them,

Matt. 21:7 And led the donkey and the colt. And they put their garments on them, and He sat upon them.

Matt. 21:8 And most of the crowd spread their own garments in the road, and others cut branches from the trees and spread them in the road.

Matt. 21:9 And the crowds who went before Him and those who followed cried out, saying, Hosanna to the Son of David! Blessed is He who comes in the name of the Lord! Hosanna in the highest!

Matt. 21:10 And when He entered into Jerusalem, all the city was stirred, saying, Who is this?

2. Christ was detested, attacked, rejected, and betrayed by one of His disciples for thirty pieces of silver, the price of a slave (Zech. 11:8, 12-13; Exo. 21:32); what is prophesied here was fulfilled in the Gospels (Matt. 26:14-15; 27:3-10).

Zech. 11:8 Then I destroyed the three shepherds in one month; for my soul was impatient with them, and their soul also detested me.

Zech. 11:12 And I said to them, If it is good in your sight, give me my wages; but if not, do not bother. So they weighed out my wages, thirty pieces of silver.

Zech. 11:13 And Jehovah said to me, Throw it to the potter, that magnificent price that I am priced with by them. So I took the thirty pieces of silver and threw them to the potter, into the house of Jehovah.

Exo. 21:32 If the ox gores a male servant or a female servant, thirty shekels of silver shall be given to their master, and the ox shall be stoned.

Matt. 26:14 At that time one of the twelve, the one called Judas Iscariot, went to the chief priests

Matt. 26:15 And said, What are you willing to give me, and I will deliver Him to you? And they weighed out to him thirty pieces of silver.

Matt. 27:3 Then Judas, who betrayed Him, seeing that He was condemned, regretted and returned the thirty pieces of silver to the chief priests and elders,

Matt. 27:4 Saying, I have sinned in betraying innocent blood. But they said, What is that to us? You see to that yourself!

Matt. 27:5 And he threw the pieces of silver into the temple and departed, and he went away and hanged himself.

Matt. 27:6 And the chief priests took the pieces of silver and said, It is not lawful to put them into the temple treasury, since it is blood money.

Matt. 27:7 And after taking counsel, they bought with it the potter's field as a burial place for strangers.

Matt. 27:8 Therefore that field has been called the Field of Blood to this day.

太 27:9 這就應驗了那藉着申言者耶利米所說的，說，『他們拿那三十錠銀子，就是被估定之人的價錢，是以色列子孫中所估定的，

太 27:10 買了窰匠的一塊田，正如主所吩咐我的。』

3 基督，耶和華的同伴，來作神差到以色列人那裏的牧人；基督作為人，乃是以色列人的親屬，又是耶和華的同伴；祂作為牧人被擊打，祂的門徒作為羊就分散了一亞十三 6～7，約十 11，太九 36，二六 31，約十六 32～33。

亞 13:6 必有人問祂說，你兩臂中的這些是甚麼傷呢？祂必說，那些是我在愛我的人家中所受的傷。

亞 13:7 萬軍之耶和華說，刀劍哪，應當醒起，攻擊我的牧人，和作我同伴的那人；擊打牧人，羊就分散；我必反手加在微小者身上。

約 10:11 我是好牧人，好牧人為羊捨命。

太 9:36 祂看見羣眾，就對他們動了慈心，因為他們困苦流離，如同羊沒有牧人一樣。

太 26:31 那時，耶穌對他們說，今夜你們都要因我絆跌，因為經上記着，『我要擊打牧人，羊羣的羊就分散了。』

約 16:32 看哪，時候將到，且是已經到了，你們要分散，各歸自己的地方去，留下我獨自一人；其實我不是獨自一人，因為有父與我同在。

約 16:33 我將這些事對你們說了，是要叫你們在我裏面有平安。在世上你們有苦難，但你們可以放心，我已經勝了世界。

4 基督在以色列家中，在十字架上受了傷，但祂說，『我在愛我的人家中所受的傷』；以色列人殺了基督，但是在這段甜美的話中，基督認為他們的行動是愛祂之人使祂受傷—亞十三 5～7，十二 10，（啓一 7，）詩二二 16。

亞 13:5 祂必說，我不是申言者，我是耕地的；我在幼年就給人賣了。

亞 13:6 必有人問祂說，你兩臂中的這些是甚麼傷呢？祂必說，那些是我在愛我的人家中所受的傷。

亞 13:7 萬軍之耶和華說，刀劍哪，應當醒起，攻擊我的牧人，和作我同伴的那人；擊打牧人，羊就分散；我必反手加在微小者身上。

亞 12:10 我必將恩典和懇求的靈，澆灌大衛家和耶路撒冷的居民；他們必仰望我，就是他們所扎的；他們必為我哀號，如為喪獨生子哀號，又為我痛哭，如為喪長子痛哭。

（啓 1:7 看哪，祂駕雲降臨，眾目要看見祂，連刺祂的人也要看見祂；地上的眾支派都要因祂捶胸哀哭。是的，阿們。）

詩 22:16 犬類圍着我；惡黨環繞我；他們扎了我的手，我的腳。

Matt. 27:9 At that time what was spoken through Jeremiah the prophet was fulfilled, saying, "And they took the thirty pieces of silver, the price of Him that had been priced, whom they of the sons of Israel had priced,

Matt. 27:10 And they gave them for the potter's field, as the Lord directed me."

3. Christ, the Fellow of Jehovah, came as the God-sent Shepherd to the children of Israel; as a man Christ was both a relative of the children of Israel and a Fellow of Jehovah; He was smitten as the Shepherd, and His disciples were scattered as the sheep—Zech. 13:6-7; John 10:11; Matt. 9:36; 26:31; John 16:32-33.

Zech. 13:6 And someone will say to Him, What are these wounds between Your arms? And He will say, Those with which I was wounded in the house of those who love Me.

Zech. 13:7 Awake, O sword, against My Shepherd, / And against the man who is My Fellow, / Declares Jehovah of hosts. Strike the Shepherd, / That the sheep may be scattered; / And I will turn My hand upon the little ones.

John 10:11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.

Matt. 9:36 And seeing the crowds, He was moved with compassion for them, because they were harassed and cast away like sheep not having a shepherd.

Matt. 26:31 Then Jesus said to them, You will all be stumbled because of Me this night, for it is written, "I will smite the Shepherd, and the sheep of the flock will be scattered."

John 16:32 Behold, an hour is coming, and has come, that you will be scattered each to his own place and will leave Me alone; yet I am not alone, because the Father is with Me.

John 16:33 These things I have spoken to you that in Me you may have peace. In the world you have affliction, but take courage; I have overcome the world.

4. Christ was wounded on the cross in the house of Israel, but He said, "I was wounded in the house of those who love Me"; the children of Israel killed Christ, but in this sweet word Christ counts their action as wounds from those who love Him—Zech. 13:(5), 6-7; 12:10; Rev. 1:7; Psalms 22:16.

(Zech. 13:5 But He will say, I am no prophet; I am a tiller of the ground; for a man sold Me in My youth.)

Zech. 13:6 And someone will say to Him, What are these wounds between Your arms? And He will say, Those with which I was wounded in the house of those who love Me.

Zech. 13:7 Awake, O sword, against My Shepherd, / And against the man who is My Fellow, / Declares Jehovah of hosts. Strike the Shepherd, / That the sheep may be scattered; / And I will turn My hand upon the little ones.

Zech. 12:10 And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of supplications; and they will look upon Me, whom they have pierced; and they will wail over Him with wailing as for an only son and cry bitterly over Him with bitter crying as for a firstborn son.

Rev. 1:7 Behold, He comes with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the land will mourn over Him. Yes, amen.

Psa. 22:16 For dogs surround me; / A company of evildoers encloses me; / They pierce my hands and feet.

## 5 基督肋旁被扎，成了開啓的泉源，洗除罪與污穢— 亞十二 10，十三 1，約十九 34，37，太二六 28。

亞 12:10 我必將恩典和懇求的靈，澆灌大衛家和耶路撒冷的居民；他們必仰望我，就是他們所扎的；他們必為我哀號，如為喪獨生子哀號，又為我痛哭，如為喪長子痛哭。

亞 13:1 那日，必有一泉源為大衛家和耶路撒冷的居民開啓，洗除罪與污穢。

約 19:34 惟有一個兵用槍扎祂的肋旁，隨即有血和水流出來。

約 19:37 另有一處經書說，『他們要仰望自己所扎的人。』

太 26:28 因為這是我立約的血，為多人流出來，使罪得赦。

## 二 撒迦利亞十二至十四章說到基督在得勝中第二次來臨，要帶着能力和權柄：

亞 12:1 耶和華論以色列之話語的默示。鋪張諸天、建立地基、造人裏面之靈的耶和華說，

亞 12:2 我必使耶路撒冷向四圍的萬民成為令人昏醉的杯；耶路撒冷被圍困時所遭遇的，猶大也必遭遇。

亞 12:3 那日，我必使耶路撒冷向萬民成為一塊沉重的石頭；凡舉起的，必受重傷。地上的列國都必聚集攻擊她。

亞 12:4 耶和華說，到那日，我必擊打一切馬匹，使其驚惶，擊打騎馬的，使其癡狂；我必睜眼看顧猶大；我必擊打列國的一切馬匹，使其瞎眼。

亞 12:5 猶大的族長必心裏說，耶路撒冷的居民憑着萬軍之耶和華他們的神，乃是我們的能力。

亞 12:6 那日，我必使猶大的族長如火盆在木柴上，又如火把在禾捆裏；他們必左右燒滅四圍的眾民。耶路撒冷人必仍住在本處，就是在耶路撒冷。

亞 12:7 耶和華必先拯救猶大的帳棚，免得大衛家的華美，和耶路撒冷居民的華美，勝過猶大。

亞 12:8 那日，耶和華必保護耶路撒冷的居民；他們中間軟弱的，在那日必如大衛；大衛的家必如神，如行在他們前面之耶和華的使者。

亞 12:9 那日，我必設法滅絕來攻擊耶路撒冷的列國。

亞 12:10 我必將恩典和懇求的靈，澆灌大衛家和耶路撒冷的居民；他們必仰望我，就是他們所扎的；他們必為我哀號，如為喪獨生子哀號，又為我痛哭，如為喪長子痛哭。

亞 12:11 那日耶路撒冷必有大大的哀號，如米吉多平原之哈達臨門的哀號。

亞 12:12 那地的人要一家族一家族的，獨在一處哀號；大衛家的家族獨在一處，他們的婦女獨在一處；拿單家的家族獨在一處，他們的婦女獨在一處；

亞 12:13 利未家的家族獨在一處，他們的婦女獨在一處；示每的家

## 5. Christ's side was pierced, and He became an opened fountain for sin and for impurity—Zech. 12:10; 13:1; John 19:34, 37; Matt. 26:28.

Zech. 12:10 And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of supplications; and they will look upon Me, whom they have pierced; and they will wail over Him with wailing as for an only son and cry bitterly over Him with bitter crying as for a firstborn son.

Zech. 13:1 In that day there will be an opened fountain for the house of David and for the inhabitants of Jerusalem, for sin and for impurity.

John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

John 19:37 And again another Scripture says, "They shall look on Him whom they pierced."

Matt. 26:28 For this is My blood of the covenant, which is being poured out for many for the forgiveness of sins.

## B. Zechariah 12 through 14 speaks of Christ's victorious second coming, which will be with power and authority:

Zech. 12:1 The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him,

Zech. 12:2 I am about to make Jerusalem a cup of reeling to all the surrounding peoples; and when what happens in siege is upon Jerusalem, it will be upon Judah as well.

Zech. 12:3 And in that day I will make Jerusalem a burdensome stone to all the peoples; all who burden themselves with her will be cut up. Indeed all the nations of the earth will be gathered against her.

Zech. 12:4 In that day, declares Jehovah, I will strike every horse with bewilderment and its rider with madness; and I will open My eyes upon the house of Judah and will strike every horse of the peoples with blindness.

Zech. 12:5 Then the leaders of Judah will say in their heart, The inhabitants of Jerusalem, by Jehovah of hosts their God, are my strength.

Zech. 12:6 In that day I will make the leaders of Judah like a fire pot on wood and like a torch of fire among sheaves, and they will consume all the surrounding peoples on the right and on the left. And Jerusalem will dwell again in her own place, in Jerusalem.

Zech. 12:7 And Jehovah will save the tents of Judah first, so that the beauty of the house of David and the beauty of the inhabitants of Jerusalem may not be magnified above Judah.

Zech. 12:8 In that day Jehovah will defend the inhabitants of Jerusalem; and he who is feeble among them in that day will be like David, and the house of David will be like God, like the Angel of Jehovah before them.

Zech. 12:9 And in that day I will seek to destroy all the nations that come against Jerusalem.

Zech. 12:10 And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of supplications; and they will look upon Me, whom they have pierced; and they will wail over Him with wailing as for an only son and cry bitterly over Him with bitter crying as for a firstborn son.

Zech. 12:11 In that day there will be great wailing in Jerusalem, like the wailing of Hadad-rimmon in the valley of Megiddon.

Zech. 12:12 And the land will wail, every family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves;

Zech. 12:13 The family of the house of Levi by itself, and their wives by themselves; the family of the

族獨在一處，他們的婦女獨在一處；  
亞 12:14 其餘的各家族，都必各自獨在一處，他們的婦女獨在一處。  
亞 13:1 那日，必有一泉源為大衛家和耶路撒冷的居民開啓，洗除罪與污穢。  
亞 13:2 萬軍之耶和華說，那日我必從這地除滅偶像的名，這些名必不再被人記念；我也必使這地不再有假申言者與不潔的靈。  
亞 13:3 若再有人說豫言，生他的父母必對他說，你不得存活，因為你託耶和華的名說假話，生他的父母在他說豫言的時候，要將他刺透。  
亞 13:4 那日申言者說豫言的時候，各人必因自己的異象羞愧；他們必不再穿毛的衣服哄騙人。  
亞 13:5 祂必說，我不是申言者，我是耕地的；我在幼年就給人賣了。  
亞 13:6 必有人問祂說，你兩臂中的這些是甚麼傷呢？祂必說，那些是我在愛我的人家中所受的傷。  
亞 13:7 萬軍之耶和華說，刀劍哪，應當醒起，攻擊我的牧人，和作我同伴的那人；擊打牧人，羊就分散；我必反手加在微小者身上。  
亞 13:8 耶和華說，這全地的人，三分之二必剪除而死，三分之一仍必存留。  
亞 13:9 我要使這三分之一經火，熬煉他們如熬煉銀子，試煉他們如試煉金子。他們必呼求我的名，我必應允他們；我要說，他們是我的子民，他們也要說，耶和華是我們的神。  
亞 14:1 耶和華的日子臨近；人必在你中間，分取從你掠奪之物。  
亞 14:2 因為我必聚集萬國與耶路撒冷爭戰；城必被攻取，房屋被搶奪，婦女被玷污；城中的民必有一半被擄去，但餘剩的民必不從城中剪除。  
亞 14:3 那時，耶和華必出去與那些國爭戰，好像在打仗的日子爭戰一樣。  
亞 14:4 那日，祂的腳必站在耶路撒冷前面東邊的橄欖山上；橄欖山必從中間分裂，自東至西成為極大的谷，山的一半向北挪移，一半向南挪移。  
亞 14:5 你們要逃入我山的谷中，因為山谷必延到亞薩；你們必逃跑，如同在猶大王烏西雅的日子逃避地震一樣。耶和華我的神必降臨，有眾聖者與祂同來。  
亞 14:6 那日，必沒有光；眾光體必退縮。  
亞 14:7 那種日子，惟有耶和華知道，既不是白晝，也不是黑夜；到了晚間纔有光。  
亞 14:8 那日，必有活水從耶路撒冷出來，一半往東海流，一半往西海流；冬夏都是如此。  
亞 14:9 耶和華必作全地的王；那日，耶和華必為獨一的神，祂的名也是獨一的名。  
亞 14:10 全地，從迦巴直到耶路撒冷南方的臨門，要變為平原，耶路撒冷必被高舉，仍居本位，就是從便雅憫門到第一門之處，又到角門，並從哈楠業樓，直到王的酒窖。  
亞 14:11 人必住在其中，不再有咒詛；耶路撒冷人必安然居住。

Shimeites by itself, and their wives by themselves;  
Zech. 12:14 All the families that remain, every family by itself, and their wives by themselves.  
Zech. 13:1 In that day there will be an opened fountain for the house of David and for the inhabitants of Jerusalem, for sin and for impurity.  
Zech. 13:2 And in that day, declares Jehovah of hosts, I will cut off the names of the idols from the land, and they will no longer be remembered; and I will also cause the prophets and the unclean spirit to pass from the land.  
Zech. 13:3 And if anyone still prophesies, his father and mother, who begot him, will say to him, You shall not live, for you have spoken falsely in the name of Jehovah; and his father and mother, who begot him, will pierce him through when he prophesies.  
Zech. 13:4 And in that day the prophets will each be ashamed of his vision when he prophesies; and they will not wear a hairy garment in order to deceive.  
Zech. 13:5 But He will say, I am no prophet; I am a tiller of the ground; for a man sold Me in My youth.  
Zech. 13:6 And someone will say to Him, What are these wounds between Your arms? And He will say, Those with which I was wounded in the house of those who love Me.  
Zech. 13:7 Awake, O sword, against My Shepherd, / And against the man who is My Fellow, / Declares Jehovah of hosts. Strike the Shepherd, / That the sheep may be scattered; / And I will turn My hand upon the little ones.  
Zech. 13:8 And in all the land, declares Jehovah, / Two parts in it will be cut off and will die, / But the third part will be left in it.  
Zech. 13:9 And I will bring the third part through fire / And refine them as silver is refined / And try them as gold is tried. / They will call on My name, / And I will answer them; / I will say, They are My people, / And they will say, Jehovah is my God.  
Zech. 14:1 Indeed a day is coming for Jehovah when the spoil taken from you will be divided among you.  
Zech. 14:2 For I will gather all the nations against Jerusalem to battle; and the city will be captured, and the houses plundered, and the women ravished; and half of the city will go forth into captivity, but the rest of the people will not be cut off from the city.  
Zech. 14:3 Then Jehovah will go forth and fight against those nations, as when He fights in a day of battle.  
Zech. 14:4 And His feet will stand in that day on the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives will be split at its middle toward the east and toward the west into a very great valley, so that half of the mountain will remove to the north and half of it to the south.  
Zech. 14:5 And you will flee into the valley of My mountains, for the valley of the mountains will reach unto Azel; yes, you will flee, just as you fled before the earthquake in the days of Uzziah the king of Judah. And Jehovah my God will come, and all the saints with Him.  
Zech. 14:6 And in that day there will be no light; the shining ones will withdraw.  
Zech. 14:7 For it will be a kind of day known only to Jehovah, neither day nor night; but at evening time there will be light.  
Zech. 14:8 And in that day living waters will go forth from Jerusalem; half of them toward the eastern sea and half of them toward the western sea; it will be there in summer and in winter.  
Zech. 14:9 And Jehovah will be King over all the earth; and in that day Jehovah will be the one God and His name the one name.  
Zech. 14:10 All the land will be changed into a plain from Geba to Rimmon south of Jerusalem; and Jerusalem will be raised and will dwell in her place, from Benjamin's Gate to the place of the First Gate to the Corner Gate, and from the Tower of Hananel to the king's winepresses.  
Zech. 14:11 And people will dwell in her, and there will be no more curse, for Jerusalem will dwell securely.



亞 14:12 耶和華用以擊打與耶路撒冷爭戰之眾民的災殃，必是這樣：他們兩腳站立的時候，肉必腐爛，眼在眶中腐爛，舌在口中腐爛。

亞 14:13 那日，必有極大的驚恐從耶和華臨到他們中間；他們各人必揪住自己鄰舍的手，舉手攻擊自己的鄰舍。

亞 14:14 猶大也必在耶路撒冷爭戰；那時四圍各國的財物，就是許多金銀衣服，必被收聚。

亞 14:15 那臨到馬匹、騾子、駱駝、驢、和營中一切牲畜的災殃，必與那災殃一樣。

亞 14:16 所有前來攻擊耶路撒冷的列國中餘剩的人，必年年上來敬拜大君王萬軍之耶和華，並守住棚節。

亞 14:17 地上萬族中，凡不上耶路撒冷敬拜大君王萬軍之耶和華的，必無雨降給他們。

亞 14:18 埃及族若不上來進入耶路撒冷，必無雨降給他們；凡不上來守住棚節的列國人，耶和華也必用這災殃擊打他們。

亞 14:19 這就是埃及的罪，和所有不上來守住棚節之列國的罪。

亞 14:20 當那日，馬的鈴鐺上必有歸耶和華為聖這句話；耶和華殿內的鍋必如祭壇前的盆一樣。

亞 14:21 凡在耶路撒冷和猶大的鍋，都必歸萬軍之耶和華為聖；凡獻祭的，都必來取這些鍋，在鍋內煮肉；當那日，在萬軍之耶和華的殿中必不再有迦南人。

## 1 基督第二次來，要同着祂的聖徒，就是得勝者而來—十四 5，珥 3:11，猶 14。

亞 14:5 你們要逃入我山的谷中，因為山谷必延到亞薩；你們必逃跑，如同在猶大王烏西雅的日子逃避地震一樣。耶和華我的神必降臨，有眾聖者與祂同來。

珥 3:11 四圍的列國阿，你們要速速的來，一同聚集。耶和華阿，求你使你的大能者在那裏降臨！

猶 14 亞當的七世孫以諾，也曾豫言這些人說，看哪，主帶着祂的千萬聖者來臨，

## 2 祂的腳必站在耶路撒冷前面東邊的橄欖山上一亞十四 4，徒一 9～12。

亞 14:4 那日，祂的腳必站在耶路撒冷前面東邊的橄欖山上；橄欖山必從中間分裂，自東至西成為極大的谷，山的一半向北挪移，一半向南挪移。

徒 1:9 說了這話，他們正看的時候，祂就被取上升，有一朵雲彩把祂從他們的眼界中接上去了。

徒 1:10 當祂往上去，他們定睛望天的時候，看哪，有兩個人身穿白衣，站在他們旁邊，說，

徒 1:11 諸位，加利利人哪，你們為甚麼站着望天？這離開你們被接升天的耶穌，你們見祂怎樣往天上去，祂還要怎樣來。

徒 1:12 有一座山名叫橄欖山，離耶路撒冷不遠，有安息日可走的

Zech. 14:12 And this will be the plague with which Jehovah will strike all the peoples who have fought against Jerusalem: Their flesh will rot while they are standing on their feet, and their eyes will rot in their sockets, and their tongue will rot in their mouth.

Zech. 14:13 And in that day a great panic from Jehovah will be among them; and each will seize his neighbor's hand, and his hand will rise up against his neighbor's hand.

Zech. 14:14 And Judah will also fight at Jerusalem; and the wealth of all the surrounding nations will be gathered together, gold and silver and garments, in great abundance.

Zech. 14:15 And as this plague is, so will the plague be on the horse, the mule, the camel, the donkey, and all the cattle that are in those camps.

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.

Zech. 14:17 And whichever of the families of the earth does not go up to Jerusalem to worship the King, Jehovah of hosts, upon them there will be no rain.

Zech. 14:18 And if the family of Egypt does not go up and enter, there will be no rain upon them; there will be the plague with which Jehovah strikes the nations that do not go up to keep the Feast of Tabernacles.

Zech. 14:19 This will be the sin of Egypt and the sin of all the nations that do not go up to keep the Feast of Tabernacles.

Zech. 14:20 In that day on the horses' bells will be, Holiness to Jehovah; and the pots in the house of Jehovah will be like the basins before the altar.

Zech. 14:21 Indeed every pot in Jerusalem and in Judah will be holiness to Jehovah of hosts; and all those who sacrifice will come and take of them and boil in them; and there will never again be a Canaanite in the house of Jehovah of hosts in that day.

## 1. Christ will come a second time accompanied by His saints, the overcomers—14:5; Joel 3:11; Jude 14.

Zech. 14:5 And you will flee into the valley of My mountains, for the valley of the mountains will reach unto Azel; yes, you will flee, just as you fled before the earthquake in the days of Uzziah the king of Judah. And Jehovah my God will come, and all the saints with Him.

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

Jude 14 And Enoch, the seventh from Adam, prophesied also of these, saying, Behold, the Lord came with myriads of His saints

## 2. His feet will stand on the Mount of Olives, which is before Jerusalem on the east—Zech. 14:4; Acts 1:9-12.

Zech. 14:4 And His feet will stand in that day on the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives will be split at its middle toward the east and toward the west into a very great valley, so that half of the mountain will remove to the north and half of it to the south.

Acts 1:9 And when He had said these things, while they were looking on, He was lifted up, and a cloud took Him away from their sight.

Acts 1:10 And while they were looking intently into heaven as He went, behold, two men in white clothing stood beside them,

Acts 1:11 Who also said, Men of Galilee, why do you stand looking into heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you beheld Him going into heaven.

Acts 1:12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a

路程，當下門徒從那裏回耶路撒冷去。

### 3 祂要為神的選民以色列人，與那些圍攻他們的列國爭戰，拯救他們脫離毀滅—亞十四 2 ~ 3, 12 ~ 15, 十二 1 ~ 9。

亞 14:2 因為我必聚集萬國與耶路撒冷爭戰；城必被攻取，房屋被搶奪，婦女被玷污；城中的民必有一半被擄去，但餘剩的民必不從城中剪除。

亞 14:3 那時，耶和華必出去與那些國爭戰，好像在打仗的日子爭戰一樣。

亞 14:12 耶和華用以擊打與耶路撒冷爭戰之眾民的災殃，必是這樣：他們兩腳站立的時候，肉必腐爛，眼在眶中腐爛，舌在口中腐爛。

亞 14:13 那日，必有極大的驚恐從耶和華臨到他們中間；他們各人必揪住自己鄰舍的手，舉手攻擊自己的鄰舍。

亞 14:14 猶大也必在耶路撒冷爭戰；那時四圍各國的財物，就是許多金銀衣服，必被收聚。

亞 14:15 那臨到馬匹、騾子、駱駝、驢、和營中一切牲畜的災殃，必與那災殃一樣。

亞 12:1 耶和華論以色列之話語的默示。鋪張諸天、建立地基、造人裏面之靈的耶和華說，

亞 12:2 我必使耶路撒冷向四圍的萬民成為令人昏醉的杯；耶路撒冷被圍困時所遭遇的，猶大也必遭遇。

亞 12:3 那日，我必使耶路撒冷向萬民成為一塊沉重的石頭；凡舉起的，必受重傷。地上的列國都必聚集攻擊她。

亞 12:4 耶和華說，到那日，我必擊打一切馬匹，使其驚惶，擊打騎馬的，使其癡狂；我必睜眼看顧猶大家；我必擊打列國的一切馬匹，使其瞎眼。

亞 12:5 猶大的族長必心裏說，耶路撒冷的居民憑着萬軍之耶和華他們的神，乃是我們的能力。

亞 12:6 那日，我必使猶大的族長如火盆在木柴上，又如火把在禾捆裏；他們必左右燒滅四圍的眾民。耶路撒冷人必仍住在本處，就是在耶路撒冷。

亞 12:7 耶和華必先拯救猶大的帳棚，免得大衛家的華美，和耶路撒冷居民的華美，勝過猶大。

亞 12:8 那日，耶和華必保護耶路撒冷的居民；他們中間軟弱的，在那日必如大衛；大衛的家必如神，如行在他們前面之耶和華的使者。

亞 12:9 那日，我必設法滅絕來攻擊耶路撒冷的列國。

### 4 那時，以色列全家必仰望祂，就是他們所扎的，並為祂悲哀；於是以色列全家要得救—10 ~ 14 節，羅十一 26。

亞 12:10 我必將恩典和懇求的靈，澆灌大衛家和耶路撒冷的居民；

Sabbath day's journey away.

### 3. He will fight for the children of Israel, His chosen people, against the nations that besiege them and will save them from destruction—Zech. 14:2-3, 12-15; 12:1-9.

Zech. 14:2 For I will gather all the nations against Jerusalem to battle; and the city will be captured, and the houses plundered, and the women ravished; and half of the city will go forth into captivity, but the rest of the people will not be cut off from the city.

Zech. 14:3 Then Jehovah will go forth and fight against those nations, as when He fights in a day of battle.

Zech. 14:12 And this will be the plague with which Jehovah will strike all the peoples who have fought against Jerusalem: Their flesh will rot while they are standing on their feet, and their eyes will rot in their sockets, and their tongue will rot in their mouth.

Zech. 14:13 And in that day a great panic from Jehovah will be among them; and each will seize his neighbor's hand, and his hand will rise up against his neighbor's hand.

Zech. 14:14 And Judah will also fight at Jerusalem; and the wealth of all the surrounding nations will be gathered together, gold and silver and garments, in great abundance.

Zech. 14:15 And as this plague is, so will the plague be on the horse, the mule, the camel, the donkey, and all the cattle that are in those camps.

Zech. 12:1 The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him,

Zech. 12:2 I am about to make Jerusalem a cup of reeling to all the surrounding peoples; and when what happens in siege is upon Jerusalem, it will be upon Judah as well.

Zech. 12:3 And in that day I will make Jerusalem a burdensome stone to all the peoples; all who burden themselves with her will be cut up. Indeed all the nations of the earth will be gathered against her.

Zech. 12:4 In that day, declares Jehovah, I will strike every horse with bewilderment and its rider with madness; and I will open My eyes upon the house of Judah and will strike every horse of the peoples with blindness.

Zech. 12:5 Then the leaders of Judah will say in their heart, The inhabitants of Jerusalem, by Jehovah of hosts their God, are my strength.

Zech. 12:6 In that day I will make the leaders of Judah like a fire pot on wood and like a torch of fire among sheaves, and they will consume all the surrounding peoples on the right and on the left. And Jerusalem will dwell again in her own place, in Jerusalem.

Zech. 12:7 And Jehovah will save the tents of Judah first, so that the beauty of the house of David and the beauty of the inhabitants of Jerusalem may not be magnified above Judah.

Zech. 12:8 In that day Jehovah will defend the inhabitants of Jerusalem; and he who is feeble among them in that day will be like David, and the house of David will be like God, like the Angel of Jehovah before them.

Zech. 12:9 And in that day I will seek to destroy all the nations that come against Jerusalem.

### 4. At that time the whole house of Israel will look upon Him whom they have pierced, and they will mourn for Him; thus, all Israel will be saved—vv. 10-14; Rom. 11:26.

Zech. 12:10 And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace

他們必仰望我，就是他們所扎的；他們必為我哀號，如為喪獨生子哀號，又為我痛哭，如為喪長子痛哭。

亞 12:11 那日耶路撒冷必有大大的哀號，如米吉多平原之哈達臨門的哀號。

亞 12:12 那地的人要一大家族一大家族的，獨在一處哀號；大衛家的家族獨在一處，他們的婦女獨在一處；拿單家的家族獨在一處，他們的婦女獨在一處；

亞 12:13 利未家的家族獨在一處，他們的婦女獨在一處；示每的家族獨在一處，他們的婦女獨在一處；

亞 12:14 其餘的各家，都必各自獨在一處，他們的婦女獨在一處。

羅 11:26 於是以色列全家都要得救，如經上所記：『必有拯救者從錫安出來，祂要從雅各家消除不虔。

## 5 此後，祂要作王掌權，管治列國；萬民必年年上到耶路撒冷敬拜祂，一切都要歸祂為聖—亞九 10，十四 16～21。

亞 9:10 我必除滅以法蓮的戰車和耶路撒冷的戰馬，爭戰的弓也必除滅；祂必向列國講和平，祂的權柄必從這海管到那海，從大河管到地極。

亞 14:16 所有前來攻擊耶路撒冷的列國中餘剩的人，必年年上來敬拜大君王萬軍之耶和華，並守住棚節。

亞 14:17 地上萬族中，凡不上耶路撒冷敬拜大君王萬軍之耶和華的，必無雨降給他們。

亞 14:18 埃及族若不上來進入耶路撒冷，必無雨降給他們；凡不上來守住棚節的列國人，耶和華也必用這災殃擊打他們。

亞 14:19 這就是埃及的罪，和所有不上來守住棚節之列國的罪。

亞 14:20 當那日，馬的鈴鐺上必有歸耶和華為聖這句話；耶和華殿內的鍋必如祭壇前的盆一樣。

亞 14:21 凡在耶路撒冷和猶大的鍋，都必歸萬軍之耶和華為聖；凡獻祭的，都必來取這些鍋，在鍋內煮肉；當那日，在萬軍之耶和華的殿中必不再有迦南人。

## 6 『耶和華必作全地的王；那日，耶和華必為獨一的神，祂的名也是獨一的名』—9 節，詩七二 8，啓十一 15。

亞 14:9 耶和華必作全地的王；那日，耶和華必為獨一的神，祂的名也是獨一的名。

詩 72:8 祂要執掌權柄，從這海直到那海，從大河直到地極。

啓 11:15 第七位天使吹號，天上就有大聲音說，世上的國，成了我主和祂基督的國，祂要作王，直到永永遠遠。

叁 包羅萬有的基督乃是神在人歷史中行動的歷史，好得着神的建造，為着神的顯現—

and of supplications; and they will look upon Me, whom they have pierced; and they will wail over Him with wailing as for an only son and cry bitterly over Him with bitter crying as for a firstborn son.

Zech. 12:11 In that day there will be great wailing in Jerusalem, like the wailing of Hadad-rimmon in the valley of Megiddon.

Zech. 12:12 And the land will wail, every family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves;

Zech. 12:13 The family of the house of Levi by itself, and their wives by themselves; the family of the Shimeites by itself, and their wives by themselves;

Zech. 12:14 All the families that remain, every family by itself, and their wives by themselves.

Rom. 11:26 And thus all Israel will be saved, as it is written, "The Deliverer will come out of Zion; He will turn away ungodliness from Jacob.

## 5. Afterward, He will be the King to reign and rule over the nations; all the people will go up to Jerusalem year after year to worship Him, and all will be sanctified unto Him—Zech. 9:10; 14:16-21.

Zech. 9:10 And I will cut off the chariot from Ephraim / And the horse from Jerusalem, / And the battle bow will be cut off; / And He will speak peace unto the nations, / And His dominion will be from sea to sea / And from the River unto the ends of the earth.

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.

Zech. 14:17 And whichever of the families of the earth does not go up to Jerusalem to worship the King, Jehovah of hosts, upon them there will be no rain.

Zech. 14:18 And if the family of Egypt does not go up and enter, there will be no rain upon them; there will be the plague with which Jehovah strikes the nations that do not go up to keep the Feast of Tabernacles.

Zech. 14:19 This will be the sin of Egypt and the sin of all the nations that do not go up to keep the Feast of Tabernacles.

Zech. 14:20 In that day on the horses' bells will be, Holiness to Jehovah; and the pots in the house of Jehovah will be like the basins before the altar.

Zech. 14:21 Indeed every pot in Jerusalem and in Judah will be holiness to Jehovah of hosts; and all those who sacrifice will come and take of them and boil in them; and there will never again be a Canaanite in the house of Jehovah of hosts in that day.

## 6. "Jehovah will be King over all the earth; and in that day Jehovah will be the one God and His name the one name"—v. 9; Psa. 72:8; Rev. 11:15.

Zech. 14:9 And Jehovah will be King over all the earth; and in that day Jehovah will be the one God and His name the one name.

Psa. 72:8 And He will have dominion from sea to sea / And from the River unto the ends of the earth.

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.

III. The all-inclusive Christ is the history of God's move in man's history in order to gain the building of God for the

亞四 9, 六 12 ~ 15, 太十六 18, 約一 1, 14, 林前十五 45 下, 啓四 5, 五 6, 二一 2:

- 亞 4:9 所羅巴伯的手立了這殿的根基, 他的手也必完成這工; 你就知道萬軍之耶和華差遣我到你們這裏來了。
- 亞 6:12 對他說, 萬軍之耶和華如此說, 看哪, 有一人, 名為苗; 他要從自己的地方長起來, 並要建造耶和華的殿。
- 亞 6:13 他要建造耶和華的殿, 並擔負尊榮, 坐在寶座上掌權; 又必在寶座上作祭司, 在兩職之間籌定和平。
- 亞 6:14 這冠冕要放在耶和華的殿裏, 歸希連、多比雅、耶大雅、和西番雅的兒子賢為記念。
- 亞 6:15 遠方的人也要來建造耶和華的殿, 你們就知道萬軍之耶和華差遣我到你們這裏來。你們若留意聽從耶和華你們神的話, 這事必然成就。
- 太 16:18 我還告訴你, 你是彼得, 我要把我的召會建造在這磐石上, 陰間的門不能勝過她。
- 約 1:1 太初有話, 話與神同在, 話就是神。
- 約 1:14 話成了肉體, 支搭帳幕在我們中間, 豐豐滿滿的有恩典, 有實際。我們也見過祂的榮耀, 正是從父而來獨生子的榮耀。
- 林前 15:45 經上也是這樣記着: 『首先的人亞當成了活的魂;』末後的亞當成了賜生命的靈。
- 啓 4:5 有閃電、聲音、雷轟, 從寶座中發出。又有七盞火燈在寶座前點着, 這七燈就是神的七靈。
- 啓 5:6 我又看見寶座與四活物中間, 並眾長老中間, 有羔羊站立, 像是剛被殺過的, 有七角和七眼, 就是神的七靈, 奉差遣往全地去的。
- 啓 21:2 我又看見聖城新耶路撒冷由神那裏從天而降, 豫備好了, 就如新婦妝飾整齊, 等候丈夫。

一 當基督巧妙的作工, 主宰的控制人類歷史裏的世界局勢, 祂也巧妙的在神的歷史裏將祂自己作到我們裏面, 好把我們作成祂的傑作, 神的詩章, 神的新發明, 以彰顯祂無窮的智慧和神聖的設計—徒五 31, 弗二 10。

- 徒 5:31 這一位, 神已將祂高舉在自己的右邊, 作元首, 作救主, 將悔改和赦罪賜給以色列人。
- 弗 2:10 我們原是神的傑作, 在基督耶穌裏, 為着神早先豫備好, 要我們行在其中的善良事工創造的。

二 基督在祂的人性裏是耶和華的使者, 就是耶和華自己這位三一神, 與受屈辱之神的子民站在山谷的最低處, 照顧他們, 為他們代求, 並要快速的

manifestation of God—Zech. 4:9; 6:12-15; Matt. 16:18; John 1:1, 14; 1 Cor. 15:45b; Rev. 4:5; 5:6; 21:2:

- Zech. 4:9 The hands of Zerubbabel have laid the foundation of this house, and his hands will finish it; and you will know that Jehovah of hosts has sent Me to you.
- Zech. 6:12 And speak to him, saying, Thus speaks Jehovah of hosts, saying, Here is a man, whose name is the Shoot; and he will shoot forth from his place and will build the temple of Jehovah.
- Zech. 6:13 Indeed, it is He who will build the temple of Jehovah; and He will bear majesty and will sit and rule on his throne; and He will be a priest on his throne; and the counsel of peace will be between the two of them.
- Zech. 6:14 And the splendid crown will be as a reminder in the temple of Jehovah to Helem, Tobijah, Jedaiah, and Hen the son of Zephaniah.
- Zech. 6:15 And those who are far off will come and build the temple of Jehovah, and you will know that Jehovah of hosts has sent Me to you. And it will happen, if you fully obey the voice of Jehovah your God.
- Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
- John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- 1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
- Rev. 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;
- Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
- Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

A. While Christ is skillfully working to sovereignly control the world situation in human history, He is skillfully working Himself into us in the divine history to make us the masterpiece of His work, the poem of God, a new invention of God, expressing His infinite wisdom and divine design—Acts 5:31; Eph. 2:10.

- Acts 5:31 This One God has exalted to His right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.
- Eph. 2:10 For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.

B. Christ in His humanity is the Angel of Jehovah, Jehovah Himself as the Triune God, standing with God's people in the lowest part of the valley in their humiliation to care for them, intercede for them, and bring them

## 將他們從被擄到巴比倫帶出來—亞一 7 ~ 17, 出 3:2, 4 ~ 6, 13 ~ 15, 賽六三 9, 申三三 27。

- 亞 1:7 大利烏第二年十一月，就是細罷特月，二十四日，耶和華的話臨到易多的孫子，比利家的兒子，申言者撒迦利亞，說，
- 亞 1:8 我夜間觀看，見一人騎着紅馬，站在窪地番石榴樹中間；在祂後面還有紅色、紅棕色和白色的馬。
- 亞 1:9 我就說，我主阿，這些是甚麼意思？那與我說話的天使對我說，我要指示你這些是甚麼意思。
- 亞 1:10 那站在番石榴樹中間的人說，這些是耶和華所差遣，在地上巡行的。
- 亞 1:11 那些騎馬的，對站在番石榴樹中間耶和華的使者回報說，我們已經巡行徧地，見全地的人都安居平靜。
- 亞 1:12 於是耶和華的使者說，萬軍之耶和華阿，你惱恨耶路撒冷和猶大的城邑已經七十年了；你不施憐恤要到幾時呢？
- 亞 1:13 耶和華就用美善的話，用安慰的話，回答那與我說話的天使。
- 亞 1:14 與我說話的天使對我說，你要呼喊說，萬軍之耶和華如此說，我為耶路撒冷，為錫安，極其嫉憤；
- 亞 1:15 我甚惱怒那安逸的列國；因為我從前不過稍微惱怒我民，他們卻助增我民的禍患。
- 亞 1:16 所以耶和華如此說，我要帶着憐恤回到耶路撒冷；我的殿必重建在其中，準繩必拉在耶路撒冷之上；這是萬軍之耶和華說的。
- 亞 1:17 你要再呼喊說，萬軍之耶和華如此說，我的城邑必再福樂滿溢，耶和華必再安慰錫安，必再揀選耶路撒冷。
- 出 3:2 耶和華的使者從荊棘中火焰裏向摩西顯現。摩西觀看，不料，荊棘被火燒着，卻沒有燒燬。
- 出 3:4 耶和華見他過去要看，神就從荊棘中呼叫說，摩西，摩西。他說，我在這裏。
- 出 3:5 神說，不要近前來。把你腳上的鞋脫下來，因為你所站的地方乃是聖地；
- 出 3:6 又說，我是你父親的神，是亞伯拉罕的神，以撒的神，雅各的神。摩西遮住臉，因為怕看神。
- 出 3:13 摩西對神說，我到以色列人那裏，對他們說，你們祖宗的神差我到你們這裏來；他們若問我說，祂叫甚麼名字？我要對他們說甚麼？
- 出 3:14 神對摩西說，我是那我是；又說，你要對以色列人這樣說，那我是差我到你們這裏來。
- 出 3:15 神又對摩西說，你要對以色列人這樣說，耶和華你們祖宗的神，就是亞伯拉罕的神，以撒的神，雅各的神，差我到你們這裏來。這是我的名，直到永遠；這也是我的記念，直到萬代。
- 賽 63:9 他們在一切苦難中，祂也同受苦難；並且祂面前的使者拯救他們；祂在自己的愛和憐憫中救贖他們，在古時的一切

## swiftly out of Babylonian captivity—Zech. 1:7-17; Exo. 3:2, 4-6, 13-15; Isa. 63:9; Deut. 33:27.

- Zech. 1:7 On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, the word of Jehovah came to Zechariah the prophet, the son of Berechiah, the son of Iddo, saying,
- Zech. 1:8 I saw during the night, and behold, a man was riding upon a red horse; and He was standing among the myrtle trees that were in the bottoms; and behind Him there were red, reddish-brown, and white horses.
- Zech. 1:9 Then I said, What are these, sir? And the angel who spoke with me said to me, I will show you what these are.
- Zech. 1:10 And the man who stood among the myrtle trees answered and said, These are those whom Jehovah has sent to go to and fro on the earth.
- Zech. 1:11 And they answered the Angel of Jehovah, who was standing among the myrtle trees, and they said, We have gone to and fro on the earth, and indeed all the earth sits still and is quiet.
- Zech. 1:12 Then the Angel of Jehovah answered and said, O Jehovah of hosts, how long will You not have compassion on Jerusalem and on the cities of Judah, with which You have been indignant for these seventy years?
- Zech. 1:13 And Jehovah answered the angel who spoke with me with good words, with comforting words.
- Zech. 1:14 So the angel who spoke to me said to me, Cry out, saying, Thus says Jehovah of hosts: I am greatly jealous for Jerusalem and for Zion;
- Zech. 1:15 And I am extremely angry with the nations, who are at ease; for I was only a little angry, but their help increased the affliction.
- Zech. 1:16 Therefore thus says Jehovah, I return to Jerusalem with compassions; My house will be built in it, declares Jehovah of hosts, and a measuring line will be stretched over Jerusalem.
- Zech. 1:17 Cry out again, saying, Thus says Jehovah of hosts, My cities will again overflow with good, and Jehovah will again comfort Zion and will again choose Jerusalem.
- Exo. 3:2 And the Angel of Jehovah appeared to him in a flame of fire out of the midst of a thornbush. And when he looked, there was the thornbush, burning with fire; but the thornbush was not consumed.
- Exo. 3:4 And when Jehovah saw that he had turned aside to look, God called to him out of the midst of the thornbush and said, Moses, Moses. And he said, Here I am.
- Exo. 3:5 And He said, Do not come near here. Remove your sandals from your feet, for the place on which you are standing is holy ground.
- Exo. 3:6 And He said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look at God.
- Exo. 3:13 Then Moses said to God, If I come to the children of Israel and say to them, The God of your fathers has sent me to you, and they say to me, What is His name? what shall I say to them?
- Exo. 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you
- Exo. 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.
- Isa. 63:9 In all their affliction He was afflicted, / And the Angel of His presence saved them; / In His love and in His mercy / He redeemed them, / And He bore them up and carried them / All the days

日子保抱他們，懷擁他們。

申 33:27 亙古的神是你的居所；祂永遠的膀臂在你以下。祂在你前面攆出仇敵，說，毀滅罷！

三 基督是神所用以打碎四角的末一個匠人；這四角就是四國及其王—巴比倫、瑪代波斯、希臘、和羅馬帝國，也是但以理二章三十一至三十三節大人像的四部分，約珥書一章四節蝗蟲的四個階段，以及但以理七章三至八節的四個獸所表徵的，他們都曾傷害並毀滅神的選民—亞一 18 ~ 21：

但 2:31 王阿，你觀看，看見一個大像。這像巨大，極其光耀，站在你面前，樣子甚是可怕。

但 2:32 這像的頭是精金的，胸膛和膀臂是銀的，肚腹和腰是銅的，

但 2:33 腿是鐵的，腳是半鐵半泥的。

珥 1:4 剪蝗剩下的，羣蝗來喫；羣蝗剩下的，舔蝗來喫；舔蝗剩下的，毀蝗來喫。

但 7:3 有四個大獸從海中上來，彼此各不相同。

但 7:4 頭一個像獅子，有鷹的翅膀。我正觀看的時候，獸的翅膀被拔去，獸從地上被拉起來，用兩腳站立，像人一樣，又有人心給了牠。

但 7:5 又有一獸如熊，就是第二獸，挺起身體一邊，口齒間啣着三根肋骨；有人對牠說，起來吞喫多肉。

但 7:6 此後我觀看，又有一獸如豹，背上有鳥的四個翅膀；這獸有四個頭，又有權柄給了牠。

但 7:7 其後我在夜間的異象中觀看，見第四獸甚是可怕可懼，極其強壯；這獸有大鐵牙，吞喫嚼碎，所餘剩的用腳踐踏；這獸與前三獸不同，頭有十角；

但 7:8 我正注意這些角，見其中又長起一個小角；先前的角中，有三角在這角前連根被拔出來。這角有眼像人的眼，有口說誇大的話。

亞 1:18 我又舉目觀看，見有四角。

亞 1:19 我就問與我說話的天使，說，這些是甚麼意思？他對我說，這些就是把猶大、以色列和耶路撒冷打散的角。

亞 1:20 耶和華又指四個匠人給我看。

亞 1:21 我說，他們來作甚麼？天使說，那些角把猶大打散，以致無人可以抬頭；但這些匠人來威嚇那些角，要打掉列國的角，就是那攻擊打散猶大地之列國所舉起的角。

1 四個匠人就是神所用的技巧，以毀滅這四國及其王；頭三國中的每一國—巴比倫、瑪代波斯和希臘—都被緊接而來的國，以技巧的方式所取代—但五，八

of old.

Deut. 33:27 The God of old is your habitation, / And underneath are eternal arms. / And He drove out the enemy before you / And said, Destroy!

C. Christ is the last Craftsman used by God to break the four horns; the four horns are the four kingdoms with their kings—Babylon, Medo-Persia, Greece, and the Roman Empire—also signified by the great human image with four sections in Daniel 2:31-33, the four stages of locusts in Joel 1:4, and the four beasts in Daniel 7:3-8, that damaged and destroyed the chosen people of God—Zech. 1:18-21:

Dan. 2:31 You, O king, were watching, and there was a single great image. This image, large and its brightness surpassing, stood opposite you; and its appearance was frightful.

Dan. 2:32 Concerning this image, its head was of fine gold, its breast and its arms of silver, its abdomen and its thighs of bronze,

Dan. 2:33 Its legs of iron, its feet partly of iron and partly of clay.

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

Dan. 7:3 And four great beasts came up from the sea, each different from the other.

Dan. 7:4 The first was like a lion and had the wings of an eagle. I watched until its wings were plucked and it was lifted up from the earth and made to stand on two feet like a man; and a man's heart was given to it.

Dan. 7:5 And there was another beast, a second one, resembling a bear. And it was raised up on one side, and three ribs were in its mouth between its teeth; and they said thus to it, Arise, devour much flesh.

Dan. 7:6 After this I watched and there was another beast, like a leopard; and it had four wings of a bird on its back; and the beast had four heads, and dominion was given to it.

Dan. 7:7 After this I watched in the night visions, and there was a fourth beast, dreadful and frightful and exceedingly strong; and it had large iron teeth; it devoured and crushed and trampled down the remainder with its feet; and it was different from all the beasts that were before it; and it had ten horns.

Dan. 7:8 I was considering the horns; then there was another horn, a small one, which came up among them; and three of the first horns were uprooted from before it. And there were eyes like the eyes of a man in this horn and a mouth speaking great things.

Zech. 1:18 Then I lifted up my eyes and looked, and there were four horns.

Zech. 1:19 And I said to the angel who spoke with me, What are these? And he said to me, These are the horns that have scattered Judah, Israel, and Jerusalem.

Zech. 1:20 Then Jehovah showed me four craftsmen.

Zech. 1:21 And I said, What do these come to do? And he spoke, saying, These are the horns that have so scattered Judah that no man lifts up his head, but these have come to terrify them, to cast down the horns of the nations who have lifted up the horn against the land of Judah to scatter it.

1. The four craftsmen are the skills used by God to destroy these kingdoms with their kings; each of the first three kingdoms (Babylon, Medo-Persia, and Greece) was taken over in a skillful way by the kingdom that followed it—

### 3 ~ 7。

- 但 5:1 伯沙撒王為他的一千大臣設擺盛筵，與這一千人對面飲酒。
- 但 5:2 伯沙撒飲酒歡暢時，吩咐人將他先祖尼布甲尼撒從耶路撒冷殿中所掠的金銀器皿拿來，王與大臣、王后、妃嬪好用這些器皿飲酒。
- 但 5:3 於是他們把耶路撒冷殿中，就是神家中所掠的金器皿拿來，王和大臣、王后、妃嬪就用這些器皿飲酒。
- 但 5:4 他們飲酒，讚美那用金、銀、銅、鐵、木、石所造的神。
- 但 5:5 當時有人手的指頭顯出來，在王宮裏燈臺對面的粉牆上寫字；王看見寫字的手指頭，
- 但 5:6 就變了臉色，心意驚惶，腰骨好像脫節，雙膝彼此相碰。
- 但 5:7 王大聲吩咐將用法術的、迦勒底人、並觀兆的領進來；王對巴比倫的哲士說，甚麼人能讀這文字，把講解告訴我，他必身穿紫袍，項戴金鍊，在我國中掌權，位列第三。
- 但 5:8 於是王的一切哲士都進來，卻不能讀那文字，也不能把講解告訴王。
- 但 5:9 伯沙撒王就極其驚惶，臉色更為改變，他的大臣也都驚奇。
- 但 5:10 太后因王和他大臣所說的話，就進入宴宮，說，願王萬歲！你的心意不要驚惶，臉色不要改變。
- 但 5:11 在你國中有一個人，他裏頭有聖神明的靈，你先祖在世的日子，見這人裏頭有光，又有聰明智慧，好像神明的智慧；你先祖尼布甲尼撒王，就是王的先祖，立他為術士、用法術的、迦勒底人、並觀兆者的領袖；
- 但 5:12 因為在他裏頭有美好的靈，又有知識聰明，能圓夢，釋謎語，解難題，這人名叫但以理，尼布甲尼撒王稱他為伯提沙撒；現在可以把但以理召來，他必講解說明。
- 但 5:13 於是但以理被領到王前；王問但以理說，你是被擄之猶大人中的但以理麼？就是我的先祖王從猶大帶來的麼？
- 但 5:14 我聽說你裏頭有神明的靈，並且有光，又有聰明和超越的智慧。
- 但 5:15 現在哲士和用法術的，都被領到我面前，為叫他們讀這文字，把講解告訴我，但他們都不能講解說明。
- 但 5:16 我聽說你善於講解，能解難題；現在你若能讀這文字，把講解告訴我，就必身穿紫袍，項戴金鍊，在我國中掌權，位列第三。
- 但 5:17 但以理在王面前回答說，你的贈品可以歸你自己；你的賞賜可以賜給別人；我卻要為王讀這文字，把講解告訴我。
- 但 5:18 王阿，至高的神曾將國度、尊大、榮耀、威嚴，賜與你的

### Dan. 5; 8:3-7.

- Dan. 5:1 Belshazzar the king made a great feast for a thousand of his lords; and he drank wine before the thousand.
- Dan. 5:2 Belshazzar, under the influence of the wine, commanded men to bring the gold and silver vessels that Nebuchadnezzar his forefather had taken out of the temple which was in Jerusalem, that the king and his lords, his wives, and his concubines might drink from them.
- Dan. 5:3 Then they brought the golden vessels that had been taken out of the temple of the house of God, which was in Jerusalem; and the king and his lords, his wives, and his concubines drank from them.
- Dan. 5:4 They drank wine and praised the gods of gold and of silver, of bronze, iron, wood, and stone.
- Dan. 5:5 At that moment the fingers of a man's hand came forth and wrote opposite the lampstand upon the plaster of the wall of the king's palace. And the king saw that part of the hand that wrote.
- Dan. 5:6 Then the king's countenance changed and his thoughts alarmed him; and the joints of his hips loosened and his knees began to knock together.
- Dan. 5:7 The king cried loudly to bring the conjurers, the Chaldeans, and the diviners. The king responded and said to the wise men of Babylon, Any man who reads this writing and declares its interpretation to me shall be clothed in purple and shall have a chain of gold around his neck and shall rule as the third ruler in the kingdom.
- Dan. 5:8 Then all the king's wise men came, but they could not read the writing nor make its interpretation known to the king.
- Dan. 5:9 Then King Belshazzar was greatly alarmed; his countenance was further changed, and his lords were perplexed.
- Dan. 5:10 The queen mother, because of the words of the king and his lords, came to the banquet house. The queen mother responded and said, O king, live forever! Do not let your thoughts alarm you, nor let your countenance change.
- Dan. 5:11 There is a man in your kingdom in whom is a spirit of the holy gods; and in the days of your forefather light and insight and wisdom like the wisdom of the gods were found in him. And King Nebuchadnezzar your forefather-your forefather, O king-made him chief of the magicians, conjurers, Chaldeans, and diviners,
- Dan. 5:12 Because an excellent spirit and knowledge and insight, and the interpretation of dreams, the declaring of riddles, and the resolving of problems were found in this Daniel, whom the king named Belteshazzar. Let Daniel now be called, and he will declare the interpretation.
- Dan. 5:13 Then Daniel was brought before the king. The king responded and said to Daniel, Are you Daniel, one of the captives of Judah, whom my forefather the king brought from Judah?
- Dan. 5:14 Now I have heard about you that a spirit of the gods is in you and that light and insight and surpassing wisdom are found in you.
- Dan. 5:15 And now the wise men, the conjurers, have been brought in before me that they might read this writing and make its interpretation known to me, but they cannot declare the interpretation of the thing.
- Dan. 5:16 But I have heard about you that you can give interpretations and resolve problems. If you can now read the writing and make its interpretation known to me, you shall be clothed in purple and shall have a chain of gold around your neck and shall rule as the third ruler in the kingdom.
- Dan. 5:17 Then Daniel answered and said before the king, Let your gifts remain with you, or give your rewards to another; nevertheless I will read the writing for the king and make the interpretation known to him.
- Dan. 5:18 Regarding you, O king, God the Most High gave to Nebuchadnezzar your forefather kingship,

先祖尼布甲尼撒。

- 但 5:19 因神所賜他的尊大，各族、各國、各方言的人，都在他面前戰兢恐懼，他可以隨意生殺，隨意升降。
- 但 5:20 但他的心高傲，靈也剛愎，甚至行事狂傲，就被革去王位，奪去榮耀。
- 但 5:21 他被趕出離開世人，他的心變如獸心，與野驢同住；他喫草如牛，身被天露沾濕，等他知道至高的神纔是人國的掌權者，隨自己的意旨立人治國。
- 但 5:22 伯沙撒阿，你是他的子孫，你雖知道這一切，你的心仍不謙卑，
- 但 5:23 竟向天上的主自高，使人將祂殿中的器皿拿到你面前，你和大臣、王后、妃嬪用這些器皿飲酒；你又讚美那不能看、不能聽，無知無識，用金、銀、銅、鐵、木、石所造的神；卻沒有將尊榮歸與那手中有你氣息，管理你一切道路的神；
- 但 5:24 因此從神面前差出手指頭來，寫這文字。
- 但 5:25 所寫的文字是：彌尼，彌尼，提客勒，烏法珥新。
- 但 5:26 這話的講解是這樣。彌尼，就是神已經數算你國的年日，使其終止；
- 但 5:27 提客勒，就是你被稱在天秤裏，顯出你的虧欠；
- 但 5:28 昆勒斯，就是你的國分裂，歸與瑪代人和波斯人。
- 但 5:29 伯沙撒下令，人就把紫袍給但以理穿上，把金鍊給他戴在頸項上，又傳令使他在國中掌權，位列第三。
- 但 5:30 當夜迦勒底王伯沙撒被殺；
- 但 5:31 瑪代人大利烏，約六十二歲，取了迦勒底國。
- 但 8:3 我舉目觀看，見有一隻雙角的公綿羊面向河站着，兩角都高，這角高過那角，更高的是後長的。
- 但 8:4 我見那公綿羊往西、往北、往南抵觸；獸在他面前都站立不住，也沒有能救護脫離他手的，但他任意而行，漸漸強大。
- 但 8:5 我正思想的時候，見有一隻公山羊從西而來，遍行全地，腳不觸地；這山羊兩眼之間，有一顯着的角。
- 但 8:6 他往我所看見面向河站着，有雙角的公綿羊那裏去，大發忿怒，向他直闖。
- 但 8:7 我見公山羊就近公綿羊，向他發烈怒，衝撞他，折斷他的兩角；綿羊無力抵擋他，被他撞倒在地，用腳踐踏；沒有能救綿羊脫離他手的。

2 第四個匠人將是基督那非人手所鑿的石頭；祂要在回來時，將復興的羅馬帝國砸得粉碎，藉此砸碎那作為人類政權集大成的大人像一二 31 ~ 35。

greatness, glory, and majesty;

- Dan. 5:19 And because of the greatness which He gave to him, all peoples, nations, and languages trembled and feared before him; whomever he wished he slew, and whomever he wished he kept alive, and whomever he wished he raised up, and whomever he wished he brought down.
- Dan. 5:20 But when his heart was lifted up and his spirit became so arrogant that he conducted himself in pride, he was deposed from his royal throne, and his glory was taken away from him.
- Dan. 5:21 And he was driven from the sons of men, and his heart was made like that of the beasts, and his dwelling place was with the wild donkeys; men fed him with grass as they do bulls, and his body was wet with the dew of heaven, until he came to know that God the Most High is the Ruler over the kingdom of men and sets over it whomever He wills.
- Dan. 5:22 And you his descendant, Belshazzar, have not humbled your heart, though you knew all this;
- Dan. 5:23 But you have exalted yourself against the Lord of the heavens; and they have brought the vessels of His house before you, and you and your lords, your wives, and your concubines have drunk wine from them; and you have praised the gods of silver and of gold, of bronze, iron, wood, and stone, which do not see nor hear nor know. But the God in whose hand is your breath and to whom all your ways belong, you have not honored.
- Dan. 5:24 Then that part of the hand was sent from before Him, and this writing was inscribed.
- Dan. 5:25 And this is the writing that was inscribed: MENE, MENE, TEKEL, UPHARSIN.
- Dan. 5:26 This is the interpretation of the matter: MENE-God has numbered your kingdom and brought it to an end;
- Dan. 5:27 TEKEL-You have been weighed in the scales and found to be lacking.
- Dan. 5:28 PERES-Your kingdom has been divided and given to the Medes and Persians.
- Dan. 5:29 Then Belshazzar commanded; and they clothed Daniel in purple and put a chain of gold around his neck, and they made the proclamation concerning him that he should rule as the third ruler in the kingdom.
- Dan. 5:30 In that very night Belshazzar the Chaldean king was slain.
- Dan. 5:31 And Darius the Mede received the kingdom at about the age of sixty-two.
- Dan. 8:3 Then I lifted my eyes, and I looked, and there was a ram, standing before the river, and he had two horns. And the two horns were high, but one was higher than the other; and the higher one came up last.
- Dan. 8:4 I saw the ram pushing westward, northward, and southward; and no beast could stand before him, and there was no one who could deliver from his power; but he did as he pleased, and he became great.
- Dan. 8:5 And while I considered this, there was a male goat, coming from the west over the face of the whole earth without touching the ground; and the goat had a conspicuous horn between his eyes.
- Dan. 8:6 And he came up to the ram that had the two horns, which I had seen standing before the river, and ran toward him in his mighty wrath.
- Dan. 8:7 And I saw him come close to the ram, and he was enraged at him; and he struck the ram and broke his two horns; and the ram had no strength to withstand him, but the goat threw him down to the ground and trampled him; and there was none to deliver the ram from his power.

2. The fourth Craftsman will be Christ as the stone cut out without hands, who will crush the restored Roman Empire and thereby crush the great human image as the totality of human government at His coming back—2:31-35.



但 2:31 王阿，你觀看，看見一個大像。這像巨大，極其光耀，站在你面前，樣子甚是可怕。  
但 2:32 這像的頭是精金的，胸膛和膀臂是銀的，肚腹和腰是銅的，腿是鐵的，腳是半鐵半泥的。  
但 2:34 你觀看，見有一塊非人手鑿出來的石頭，打在這像半鐵半泥的腳上，把腳砸碎。  
但 2:35 於是鐵、泥、銅、銀、金，都一同砸得粉碎，成如夏天禾場上的糠粃，被風吹散，無處可尋。打碎這像的石頭，變成一座大山，充滿全地。

### 3 這石頭不僅表徵個人的基督，也表徵團體的基督，就是基督同祂的『大能者』—珥三 11。

珥 3:11 四圍的列國阿，你們要速速的來，一同聚集。耶和華阿，求你使你的大能者在那裏降臨！

### 四 團體的基督，就是基督同着祂得勝的新婦，將成爲一塊石頭而來，砸碎人類政權的集大成，以帶進神的國—但二 34～35，珥三 11，啓十九 11～21，參創一 26。

但 2:34 你觀看，見有一塊非人手鑿出來的石頭，打在這像半鐵半泥的腳上，把腳砸碎。  
但 2:35 於是鐵、泥、銅、銀、金，都一同砸得粉碎，成如夏天禾場上的糠粃，被風吹散，無處可尋。打碎這像的石頭，變成一座大山，充滿全地。  
珥 3:11 四圍的列國阿，你們要速速的來，一同聚集。耶和華阿，求你使你的大能者在那裏降臨！  
啓 19:11 我看見天開了，並且看哪，有一匹白馬，騎在馬上的，稱爲忠信真實，祂審判、爭戰都憑着公義。  
啓 19:12 祂的眼睛如火焰，頭上戴着許多冠冕，又有寫着的名字，除了祂自己沒有人曉得。  
啓 19:13 祂穿着蘸過血的衣服，祂的名稱爲神的話。  
啓 19:14 在天上的眾軍，騎着白馬，穿着細麻衣，又白又潔，跟隨着祂。  
啓 19:15 有利劍從祂口中出來，可以用以擊殺列國；祂必用鐵杖轄管他們，並要踹全能神烈怒的酒醉。

啓 19:16 在祂衣服和大腿上，有名字寫着：萬王之王，萬主之主。

啓 19:17 我又看見一位天使站在日頭中，向天空頂點所有的飛鳥大聲喊着說，你們來，聚集起來赴神的大筵席，

啓 19:18 好喫君王的肉、將軍的肉、壯士的肉、馬和騎馬者的肉、

Dan. 2:31 You, O king, were watching, and there was a single great image. This image, large and its brightness surpassing, stood opposite you; and its appearance was frightful.  
Dan. 2:32 Concerning this image, its head was of fine gold, its breast and its arms of silver, its abdomen and its thighs of bronze,  
Dan. 2:33 Its legs of iron, its feet partly of iron and partly of clay.  
Dan. 2:34 You were watching until a stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them.  
Dan. 2:35 Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they became like chaff from the summer threshing floors; and the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.

### 3. This stone signifies not only the individual Christ but also the corporate Christ, Christ with His "mighty ones"—Joel 3:11.

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

### D. The corporate Christ, Christ with His overcoming bride, will come as a stone to crush the aggregate of human government in order to bring in God's kingdom—Dan. 2:34-35; Joel 3:11; Rev. 19:11-21; cf. Gen. 1:26.

Dan. 2:34 You were watching until a stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them.  
Dan. 2:35 Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they became like chaff from the summer threshing floors; and the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.  
Joel 3:11 Hurry and come, / All you surrounding nations, / And be gathered. / There cause Your mighty ones to descend, O Jehovah!  
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. 19:17 And I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds that fly in mid-heaven, Come here; gather yourselves to the great dinner of God,  
Rev. 19:18 That you may eat the flesh of kings and the flesh of generals and the flesh of mighty men and

並一切自主的、為奴的、以及大小人民的肉。

- 啓 19:19 我看見那獸和地上的君王、並他們的眾軍都聚攏，要與騎白馬的並祂的軍兵爭戰。
- 啓 19:20 那獸被擒拿，那在獸面前曾行奇事，藉此迷惑受獸印記，並拜獸像之人的假申言者，也與獸同被擒拿。他們兩個就活活的被扔在燒着硫磺的火湖裏。
- 啓 19:21 其餘的被騎白馬者口中出來的劍殺了，所有的飛鳥都喫飽了他們的肉。
- 創 1:26 神說，我們要按着我們的形像，照着我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜、和全地、並地上所爬的一切爬物。

## 五 但以理二章說到基督作一塊非人手所鑿的石頭而來，啓示錄十九章卻說到基督帶着祂的新婦作祂的軍隊而來。

- 但 2:1 尼布甲尼撒在位第二年，他作了夢，靈裏煩亂，不能睡覺。
- 但 2:2 王吩咐人將術士、用法術的、行邪術的、和迦勒底人召來，要他們將王的夢告訴王；他們就來站在王前。
- 但 2:3 王對他們說，我作了一個夢，靈裏煩亂，要知道這夢是甚麼。
- 但 2:4 迦勒底人用亞蘭語對王說，願王萬歲！請將那夢告訴僕人，僕人就可以講解說明。
- 但 2:5 王回答迦勒底人說，我已發出命令，你們若不將夢和夢的講解告訴我，就必被凌遲，你們的房屋必成爲糞堆；
- 但 2:6 你們若將夢和夢的講解告訴我，就必從我這裏得贈品、賞賜、和大尊榮。現在你們要將夢和夢的講解告訴我。
- 但 2:7 他們第二次回答王，說，請王將夢告訴僕人，僕人就可以講解說明。
- 但 2:8 王回答說，我準知道你們是在拖延時間，因爲你們看見我已發出命令；
- 但 2:9 你們若不將夢告訴我，只有一條法令對待你們，因爲你們在我面前協同說虛謊敗壞的話，要等候時勢改變。所以你們要將夢告訴我，我就知道你們能將夢的講解告訴我。
- 但 2:10 迦勒底人在王面前回答說，地上沒有人能將王所問的事說出來，因爲沒有大君王或掌權者，向術士、用法術的、或迦勒底人，問過這樣的事。
- 但 2:11 王所問的事甚難，除了不與血肉之人同居的神明，沒有人能在王面前說出來。
- 但 2:12 王爲此生氣，大發烈怒，吩咐滅絕巴比倫所有的哲士。
- 但 2:13 於是命令發出，哲士將要被殺；人就尋找但以理和他的同伴，要殺他們。
- 但 2:14 王的護衛長亞畧出來，要殺巴比倫的哲士，但以理就用機

the flesh of horses and of those who sit on them and the flesh of all men, both free and slave and small and great.

- 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.
- 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.
- Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

## E. Whereas Daniel 2 speaks of Christ coming as a stone cut out without hands, Revelation 19 speaks of Christ coming as the One who has His bride as His army.

- Dan. 2:1 And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams and his spirit was troubled and his sleep left him.
- Dan. 2:2 And the king ordered the call for the magicians, conjurers, sorcerers, and the Chaldeans to declare to the king his dreams; and they came in and stood before the king.
- Dan. 2:3 And the king said to them, I have dreamed a dream, and my spirit is troubled to know the dream.
- Dan. 2:4 Then the Chaldeans spoke to the king in Aramaic, O king, live forever! Tell the dream to your servants, and we will declare the interpretation.
- Dan. 2:5 The king answered and said to the Chaldeans, The command from me is published: If you do not make the dream and its interpretation known to me, you shall be cut into pieces and your houses shall be made a dunghill.
- Dan. 2:6 But if you declare the dream and its interpretation, you shall receive gifts and a reward and much honor from me. Therefore declare the dream and its interpretation to me.
- Dan. 2:7 They answered a second time and said, Let the king tell his servants the dream, and we will declare the interpretation.
- Dan. 2:8 The king answered and said, I know for certain that you are trying to buy time because you have seen that the command from me is published.
- Dan. 2:9 But if you do not make the dream known to me, there is but one decree for you; for you have agreed together to speak false and corrupt words before me until the time is changed. Therefore tell me the dream, and I will know that you can declare its interpretation to me.
- Dan. 2:10 The Chaldeans answered before the king and said, There is not a man upon the earth who can declare the matter for the king, because no great king or ruler has ever asked any magician, conjurer, or Chaldean for something like this.
- Dan. 2:11 And the thing that the king asks is rare, and there is no one else who can declare it before the king except the gods, whose dwelling is not with flesh.
- Dan. 2:12 Because of this the king was angry and very furious, and he gave orders to destroy all the wise men of Babylon.
- Dan. 2:13 And the decree went forth that the wise men should be slain; and they sought Daniel and his companions so that they might be slain.
- Dan. 2:14 Then Daniel responded in counsel and with discretion to Arioch, the captain of the king's

智、審慎的話回答他，  
但 2:15 向王的軍長亞畧說，從王發出的命令為何這樣嚴厲呢？亞畧就將情節告訴但以理。  
但 2:16 但以理遂進去求王寬限，就可以將夢的講解告訴王。  
但 2:17 但以理回到他的家，將這事告訴他的同伴哈拿尼雅、米沙利、亞撒利雅，  
但 2:18 要他們為這奧祕的事，在天上的神面前求憐恤，免得但以理和他的同伴，與巴比倫其餘的哲士一同滅亡。  
但 2:19 這奧祕的事，就在夜間異象中，啓示給但以理。但以理便頌讚天上的神。  
但 2:20 但以理說，從亙古直到永遠，神的名是當受頌讚的，因為智慧、能力都屬乎祂。  
但 2:21 祂改變時候和時期；廢王、立王，將智慧賜與智慧人，將知識賜與通達人。  
但 2:22 祂啓示深奧隱祕的事，知道暗中所含的，光也與祂同居。  
但 2:23 我列祖的神阿，我感謝你，讚美你，因你將智慧、能力賜給了我；如今你已使我知道我們向你所求的，把王的事指示我們。  
但 2:24 於是但以理進去見亞畧，就是王所派滅絕巴比倫哲士的，對他說，不要滅絕巴比倫的哲士，求你領我到王面前，我要將夢的講解告訴王。  
但 2:25 亞畧就急忙將但以理領到王面前，對王說，我在被擄的猶大人中遇見一人，他要將夢的講解告訴王。  
但 2:26 王對稱為伯提沙撒的但以理說，你能將我所作的夢和夢的講解，告訴我麼？  
但 2:27 但以理在王面前回答說，王所問的那奧祕事，哲士、用技術的、術士、觀兆的，都不能告訴王；  
但 2:28 只有一位在天上的神，能啓示奧祕的事，祂已將末後日子必發生的事，指示尼布甲尼撒王。你的夢，就是你在牀上腦中的異象，乃是這樣。  
但 2:29 王阿，你在牀上想到後來要發生的事，那啓示奧祕事的主，就把將來必發生的事指示你。  
但 2:30 至於我，這奧祕的事啓示給我，並非因我的智慧勝過一切活人，乃為使王知道夢的講解，並使王知道心裏的思念。  
但 2:31 王阿，你觀看，看見一個大像。這像巨大，極其光耀，站在你面前，樣子甚是可怕。  
但 2:32 這像的頭是精金的，胸膛和膀臂是銀的，肚腹和腰是銅的，  
但 2:33 腿是鐵的，腳是半鐵半泥的。  
但 2:34 你觀看，見有一塊非人手鑿出來的石頭，打在這像半鐵半泥的腳上，把腳砸碎。  
但 2:35 於是鐵、泥、銅、銀、金，都一同砸得粉碎，成如夏天禾

bodyguard, who had gone forth to slay the wise men of Babylon.  
Dan. 2:15 He answered and said to Arioch, the king's commander, Why is the decree from before the king so harsh? Then Arioch made the thing known to Daniel.  
Dan. 2:16 Daniel then went in and sought from the king that he would give him a time to declare the interpretation to the king.  
Dan. 2:17 Then Daniel went to his house and made the thing known to Hananiah, Mishael, and Azariah, his companions,  
Dan. 2:18 That they might request compassions from before the God of the heavens concerning this mystery so that Daniel and his companions would not be destroyed with the rest of the wise men of Babylon.  
Dan. 2:19 Then the mystery was revealed to Daniel in a night vision. Then Daniel blessed the God of the heavens.  
Dan. 2:20 Daniel answered and said, Let the name of God / Be blessed from eternity to eternity, / For wisdom and might are His.  
Dan. 2:21 And it is He who changes the times and seasons; / He deposes kings and causes kings to ascend. / He gives wisdom to the wise / And knowledge to those who have understanding.  
Dan. 2:22 He reveals the deep things and the hidden things; / He knows what is obscured in the darkness, / And the light dwells with Him.  
Dan. 2:23 To You, O God of my fathers, I render thanks and praise, / For You have given me wisdom and might; / And You have now made known to me what we requested of You, / For You have made known the king's matter to us.  
Dan. 2:24 Therefore Daniel went in unto Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and said thus to him, Do not destroy the wise men of Babylon; bring me before the king, and I will declare the interpretation to the king.  
Dan. 2:25 Then Arioch brought Daniel hurriedly before the king and spoke in this way to him, I have found a man among the captives of Judah who will make the interpretation known to the king.  
Dan. 2:26 The king answered and said to Daniel, whose name was Belteshazzar, Are you able to make known to me the dream that I have seen and its interpretation?  
Dan. 2:27 Daniel answered before the king and said, As to the mystery which the king has inquired about, no wise men, no conjurers, magicians, or diviners, are able to declare it to the king.  
Dan. 2:28 But there is a God in the heavens who reveals mysteries, and He has made known to King Nebuchadnezzar what will happen in the last days. This is your dream, even the visions of your head upon your bed.  
Dan. 2:29 As for you, O king, your thoughts on your bed came upon what would happen after these times, and He who reveals mysteries has made known to you what will happen.  
Dan. 2:30 But as for me, this mystery has not been revealed to me because of some wisdom that is in me more than in any other living person, but so that the interpretation may be made known to the king and that you may understand the thoughts of your heart.  
Dan. 2:31 You, O king, were watching, and there was a single great image. This image, large and its brightness surpassing, stood opposite you; and its appearance was frightful.  
Dan. 2:32 Concerning this image, its head was of fine gold, its breast and its arms of silver, its abdomen and its thighs of bronze,  
Dan. 2:33 Its legs of iron, its feet partly of iron and partly of clay.  
Dan. 2:34 You were watching until a stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them.  
Dan. 2:35 Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they

場上的糠粃，被風吹散，無處可尋。打碎這像的石頭，變成一座大山，充滿全地。

- 但 2:36 這就是那夢；我們在王面前要講解那夢。
- 但 2:37 王阿，你是諸王之王，天上的神已將國度、權能、力量、榮耀，都賜給了你；
- 但 2:38 無論住在何處的世人、田野的走獸、並天空的飛鳥，祂都已交付你手，使你掌管這一切。你就是那金頭。
- 但 2:39 在你以後必另有一國興起，不及於你；又有第三國，就是銅的，必掌管全地。
- 但 2:40 必有第四國，堅強如鐵，像鐵一樣能打碎克制百物；鐵怎樣能壓碎一切，那國也必照樣打碎壓制列國。
- 但 2:41 你既看見那像的腳和腳指頭，一半是窯匠的泥，一半是鐵，那國將來也必是混雜的；你既看見鐵與陶泥攪雜，那國也必有鐵的堅硬；
- 但 2:42 那些腳指頭，既是半鐵半泥，那國也必半強半弱；
- 但 2:43 你既看見鐵與陶泥攪雜，那國的民也必人種攪雜，卻不能彼此相合，正如鐵與泥不能攪合一樣。
- 但 2:44 當那列王在位的日子，天上的神必興起一國，永不敗滅，國權也不留歸別民，卻要打碎滅絕那一切國；這國必存到永遠。
- 但 2:45 你既看見非人手鑿出來的一塊石頭，從山而出，打碎鐵、銅、泥、銀、金，那就是至大的神把後來必發生的事給王指明。這夢準是這樣，這講解也是可信的。
- 但 2:46 當時尼布甲尼撒王面伏於地，向但以理下拜，並且吩咐人給他奉上供物和香。
- 但 2:47 王對但以理說，你既能將這奧祕的事啓示出來，你們的神誠然是萬神之神，萬王之主，又是奧祕事的啓示者。
- 但 2:48 於是王使但以理尊大，賞賜他許多貴重禮物，派他管理巴比倫全省，又立他為總長，掌管巴比倫的一切哲士。
- 但 2:49 但以理求王，王就派沙得拉、米煞、亞伯尼歌管理巴比倫省的事務；只是但以理常在王的朝廷中。
- 啓 19:1 這些事以後，我聽見天上彷彿有大批的羣眾，大聲說，阿利路亞！救恩、榮耀、能力，都屬於我們的神。
- 啓 19:2 祂的審判是真實、公義的，因祂審判了那用淫亂敗壞全地的大妓女，並且向她為祂的奴僕伸了流血的冤。
- 啓 19:3 第二次又說，阿利路亞！燒妓女的煙往上冒，直到永永遠遠。
- 啓 19:4 那二十四位長老與四活物，就俯伏敬拜那坐寶座的神，說，阿們，阿利路亞！
- 啓 19:5 有聲音從寶座出來，說，神的眾奴僕，凡敬畏祂的，無論大小，都要讚美我們的神。
- 啓 19:6 我聽見好像大批羣眾的聲音，又像眾水的聲音，也像大雷的聲音，說，阿利路亞！因為主我們的神，全能者，作王了。
- 啓 19:7 我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。

became like chaff from the summer threshing floors; and the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.

- Dan. 2:36 This is the dream; and we will tell its interpretation before the king.
- Dan. 2:37 You, O king, are king of kings, to whom the God of the heavens has given kingship, power, and strength and glory.
- Dan. 2:38 And wherever the children of men, the beasts of the field, or the birds of the sky dwell, He has given them into your hand and has made you ruler over all of them. You are the head of gold.
- Dan. 2:39 And after you another kingdom will arise, inferior to you; and there will be another kingdom, a third one, of bronze, which will rule over all the earth.
- Dan. 2:40 And there will be a fourth kingdom as strong as iron, inasmuch as iron crushes and shatters everything; and like iron that smashes all these, it will crush and smash.
- Dan. 2:41 And in that you saw the feet and the toes, partly of potter's clay and partly of iron, the kingdom will be a confused mass; but there will be some of the firmness of iron in it, for you saw the iron mixed with the earthy clay.
- Dan. 2:42 And as the toes of the feet were partly of iron and partly of clay, so some of the kingdom will be strong and part of it will be fragile.
- Dan. 2:43 And in that you saw the iron mixed with the earthy clay, they will be mixed together through the seed of men, but they will not cleave to one another, even as iron does not mix with clay.
- Dan. 2:44 And in the days of those kings the God of the heavens will raise up a kingdom which will never be destroyed, and its reign will not be left to another people; it will crush and put an end to all these kingdoms; and it will stand forever.
- Dan. 2:45 Inasmuch as you saw that out of the mountain a stone was cut without hands and that it crushed the iron, the bronze, the clay, the silver, and the gold, the great God has made known to the king what will happen afterward; and the dream is certain, and its interpretation trustworthy.
- Dan. 2:46 Then King Nebuchadnezzar fell on his face and worshipped Daniel and commanded that they offer an oblation and incense to him.
- Dan. 2:47 The king answered Daniel and said, It is certain that your God is the God of gods and the Lord of kings and a Revealer of mysteries, for you have been able to reveal this mystery.
- Dan. 2:48 Then the king made Daniel great and gave many great gifts to him; and he made him ruler over the whole province of Babylon and chief of the prefects over all the wise men of Babylon.
- Dan. 2:49 And Daniel requested of the king, and he appointed Shadrach, Meshach, and Abed-nego over the administration of the province of Babylon; but Daniel was at the king's court.
- Rev. 19:1 After these things I heard as it were a loud voice of a great multitude in heaven, saying, Hallelujah! The salvation and the glory and the power are of our God.
- Rev. 19:2 For true and righteous are His judgments; for He has judged the great harlot who corrupted the earth with her fornication, and He avenged the blood of His slaves at her hand.
- Rev. 19:3 And a second time they said, Hallelujah! And her smoke goes up forever and ever.
- Rev. 19:4 And the twenty-four elders and the four living creatures fell down and worshipped God, who sits upon the throne, saying, Amen, Hallelujah!
- Rev. 19:5 And a voice came out from the throne, saying, Praise our God, all His slaves and those who fear Him, the small and the great.
- Rev. 19:6 And I heard as it were the voice of a great multitude and like the sound of many waters and like the sound of mighty thunders, saying, Hallelujah! For the Lord our God the Almighty reigns.
- Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

啓 19:8 又賜她得穿明亮潔淨的細麻衣，這細麻衣就是聖徒所行的義。  
啓 19:9 天使對我說，你要寫上，凡被請赴羔羊婚筵的有福了。又對我說，這是神真實的話。  
啓 19:10 我就俯伏在他腳前要拜他。他說，千萬不可。我和你並你那些持守耶穌見證的弟兄，同是作奴僕的；你要敬拜神！因為耶穌的見證乃是豫言的靈。  
啓 19:11 我看見天開了，並且看哪，有一匹白馬，騎在馬上的，稱為忠信真實，祂審判、爭戰都憑着公義。  
啓 19:12 祂的眼睛如火焰，頭上戴着許多冠冕，又有寫着的名字，除了祂自己沒有人曉得。  
啓 19:13 祂穿着蘸過血的衣服，祂的名稱為神的話。  
啓 19:14 在天上的眾軍，騎着白馬，穿着細麻衣，又白又潔，跟隨着祂。  
啓 19:15 有利劍從祂口中出來，可以用以擊殺列國；祂必用鐵杖轄管他們，並要踹全能神烈怒的酒醉。  
啓 19:16 在祂衣服和大腿上，有名字寫着：萬王之王，萬主之主。  
啓 19:17 我又看見一位天使站在日頭中，向天空頂點所有的飛鳥大聲喊着說，你們來，聚集起來赴神的大筵席，  
啓 19:18 好喫君王的肉、將軍的肉、壯士的肉、馬和騎馬者的肉、並一切自主的、為奴的、以及大小人民的肉。  
啓 19:19 我看見那獸和地上的君王、並他們的眾軍都聚攏，要與騎白馬的並祂的軍兵爭戰。  
啓 19:20 那獸被擒拿，那在獸面前曾行奇事，藉此迷惑受獸印記，並拜獸像之人的假申言者，也與獸同被擒拿。他們兩個就活活的被扔在燒着硫磺的火湖裏。  
啓 19:21 其餘的被騎白馬者口中出來的劍殺了，所有的飛鳥都喫飽了他們的肉。

Rev. 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.  
Rev. 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.  
Rev. 19:10 And I fell before his feet to worship him. And he said to me, Do not do this. I am your fellow slave and a fellow slave of your brothers who have the testimony of Jesus. Worship God. For the testimony of Jesus is the spirit of the prophecy.  
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. 19:17 And I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds that fly in mid-heaven, Come here; gather yourselves to the great dinner of God,  
Rev. 19:18 That you may eat the flesh of kings and the flesh of generals and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free and slave and small and great.  
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.  
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.

**肆 以弗所五章和六章啓示，召會是新婦和戰士；在啓示錄十九章裏，也有召會的這兩方面——弗五25~27，六10~20，啓十九7~9，11，14：**

弗 5:1 所以你們要效法神，好像蒙愛的兒女一樣；  
弗 5:2 也要在愛裏行事為人，正如基督愛我們，為我們捨了自己，作供物和祭物獻與神，成為馨香之氣。  
弗 5:3 至於淫亂、並一切污穢、或是貪婪，在你們中間連題都不可，如此纔與聖徒相宜；  
弗 5:4 還有淫辭、妄語、或是粗鄙的戲言，都不相宜，寧可說感謝的話。  
弗 5:5 因為你們曉得這事，知道凡是淫亂的，或是污穢的，或是

**IV. Ephesians 5 and 6 reveal that the church is both the bride and the warrior; in Revelation 19 we also have these two aspects of the church—Eph. 5:25-27; 6:10-20; Rev. 19:7-9, 11, 14:**

Eph. 5:1 Be therefore imitators of God, as beloved children;  
Eph. 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.  
Eph. 5:3 But fornication and all uncleanness or greediness, let it not even be named among you, as is fitting for saints,  
Eph. 5:4 And obscenity and foolish talking or sly, filthy jesting, which are not becoming, but rather the giving of thanks.  
Eph. 5:5 For this you realize, knowing that every fornicator or unclean person or greedy person (who is

貪婪的，（就是拜偶像的，）在基督和神的國裏，都得不到基業。

弗 5:6 不要讓人用虛空的話欺騙你們，因這些事，神的忿怒正臨到那悖逆之子。

弗 5:7 所以你們不要與他們同夥。

弗 5:8 你們從前是黑暗，但如今在主裏面乃是光，行事為人就要像光的兒女，

弗 5:9 （光的果子是在於一切的善、義和真實，）

弗 5:10 要驗證何為主所喜悅的，

弗 5:11 不要有分於黑暗無果子的行為，倒要責備，

弗 5:12 因為他們所行隱密的事，就是題起來也是可恥的。

弗 5:13 一切事受了責備，就被光顯明了；因為凡將事顯明的，就是光。

弗 5:14 所以祂說，睡着的人哪，要起來，要從死人中站起來，基督就要光照你了。

弗 5:15 你們要仔細留意怎樣行事為人，不要像不智慧的人，乃要像有智慧的人；

弗 5:16 要贖回光陰，因為日子邪惡。

弗 5:17 所以不要作愚昧人，卻要明白甚麼是主的旨意。

弗 5:18 不要醉酒，醉酒使人放蕩，乃要在靈裏被充滿，

弗 5:19 用詩章、頌辭、靈歌，彼此對說，從心中向主歌唱、頌詠，

弗 5:20 凡事要在我們主耶穌基督的名裏，時常感謝神與父，

弗 5:21 憑着敬畏基督，彼此服從：

弗 5:22 作妻子的，要服從自己的丈夫，如同服從主；

弗 5:23 因為丈夫是妻子的頭，如同基督是召會的頭；祂自己乃是身體的救主。

弗 5:24 召會怎樣服從基督，妻子也要照樣凡事服從丈夫。

弗 5:25 作丈夫的，要愛你們的妻子，正如基督愛召會，為召會捨了自己， 弗 5:26 好聖化召會，藉着話中之水的洗滌潔淨召會，

弗 5:27 祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成為聖別、沒有瑕疵。

弗 5:28 丈夫也當照樣愛自己的妻子，如同愛自己的身體；愛自己妻子的，便是愛自己了。

弗 5:29 從來沒有人恨惡自己的身體，總是保養顧惜，正像基督待召會一樣，

弗 5:30 因為我們是祂身體上的肢體。

弗 5:31 為這緣故，人要離開父母，與妻子聯合，二人成為一體。

弗 5:32 這是極大的奧祕，但我是指着基督與召會說的。

弗 5:33 然而你們每一個人，也要這樣各愛自己的妻子，如同愛自己一樣；妻子也要敬畏丈夫。

弗 6:1 作兒女的，要在主裏順從你們的父母，因為這是正當的。

弗 6:2 『要孝敬父母，使你亨通，在世長壽。』這是第一條帶應許的誡命。

an idolator) has no inheritance in the kingdom of Christ and of God.

Eph. 5:6 Let no one deceive you with vain words, for because of these things the wrath of God is coming upon the sons of disobedience.

Eph. 5:7 Therefore do not be partakers with them;

Eph. 5:8 For you were once darkness but are now light in the Lord; walk as children of light

Eph. 5:9 (For the fruit of the light consists in all goodness and righteousness and truth),

Eph. 5:10 Proving what is well pleasing to the Lord.

Eph. 5:11 And do not participate in the unfruitful works of darkness, but rather even reprove them.

Eph. 5:12 For the things which are done by them in secret it is shameful even to speak of.

Eph. 5:13 But all things which are reprovved are made manifest by the light; for everything that makes manifest is light.

Eph. 5:14 Therefore He says, Awake, sleeper, and arise from the dead, and Christ will shine on you.

Eph. 5:15 Look therefore carefully how you walk, not as unwise, but as wise,

Eph. 5:16 Redeeming the time, because the days are evil.

Eph. 5:17 Therefore do not be foolish, but understand what the will of the Lord is.

Eph. 5:18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit,

Eph. 5:19 Speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord,

Eph. 5:20 Giving thanks at all times for all things in the name of our Lord Jesus Christ to our God and Father,

Eph. 5:21 Being subject to one another in the fear of Christ:

Eph. 5:22 Wives, be subject to your own husbands as to the Lord;

Eph. 5:23 For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.

Eph. 5:24 But as the church is subject to Christ, so also let the wives be subject to their husbands in everything.

Eph. 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Eph. 5:28 In the same way the husbands also ought to love their own wives as their own bodies; he who loves his own wife loves himself.

Eph. 5:29 For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church,

Eph. 5:30 Because we are members of His Body.

Eph. 5:31 For this cause a man shall leave his father and mother and shall be joined to his wife, and the two shall be one flesh.

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

Eph. 5:33 Nevertheless you also, each one of you, in the same way love your own wife as yourself; and the wife should fear her husband.

Eph. 6:1 Children, obey your parents in the Lord, for this is right.

Eph. 6:2 "Honor your father and mother," which is the first commandment with a promise,

弗 6:3 (2、3 節合併)  
弗 6:4 作父親的，不要惹你們兒女的氣，只要用主的管教和警戒養育他們。  
弗 6:5 作奴僕的，要恐懼戰兢的，憑心中的單純，順從肉身的主人，如同順從基督一樣。  
弗 6:6 不要只在眼前事奉，像是討人喜歡的，乃要像基督的奴僕，從心裏實行神的旨意，  
弗 6:7 用善意服事，好像對主，不像對人；  
弗 6:8 曉得各人，或是為奴的，或是自主的，無論行了甚麼善，都必從主得着賞報。  
弗 6:9 作主人的，也要同樣待奴僕，放棄威嚇，知道他們和你們的主人，乃是在諸天之上，祂並不偏待人。  
弗 6:10 末了的話，你們要在主裏，靠着祂力量的權能，得着加力。  
弗 6:11 要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，  
弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。  
弗 6:13 所以要拿起神全副的軍裝，使你們在邪惡的日子能以抵擋，並且作成了一切，還能站立得住。  
弗 6:14 所以要站住，用真理束你們的腰，穿上義的胸甲，  
弗 6:15 且以和平福音的穩固根基，當作鞋穿在腳上；  
弗 6:16 此外，拿起信的盾牌，藉此就能銷滅那惡者一切火燒的箭。  
弗 6:17 還要藉着各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；  
弗 6:18 時時在靈裏禱告，並盡力堅持，在這事上做醒，且為眾聖徒祈求，  
弗 6:19 也替我祈求，使我在開口的時候，有發表賜給我，好放膽講明福音的奧祕，  
弗 6:20 (我為這奧祕作了帶鎖鍊的大使，)使我在這奧祕上，照我所當講的，放膽講說。  
弗 6:21 但為叫你們知道關於我的事，我的景況如何，有親愛的弟兄，在主裏忠信的執事推基古，要將一切全告訴你們，  
弗 6:22 我特為這事，打發他到你們那裏去，好叫你們知道關於我們的事，並叫他安慰你們的心。  
弗 6:23 願平安與愛同着信，從父神並主耶穌基督歸與弟兄們。  
弗 6:24 願恩典與一切在朽壞之中，愛我們主耶穌基督的人同在。  
啓 19:1 這些事以後，我聽見天上彷彿有大批的羣眾，大聲說，阿利路亞！救恩、榮耀、能力，都屬於我們的神。  
啓 19:2 祂的審判是真實、公義的，因祂審判了那用淫亂敗壞全地的大妓女，並且向她為祂的奴僕伸了流血的冤。  
啓 19:3 第二次又說，阿利路亞！燒妓女的煙往上冒，直到永永遠遠。  
啓 19:4 那二十四位長老與四活物，就俯伏敬拜那坐寶座的神，說，阿們，阿利路亞！  
啓 19:5 有聲音從寶座出來，說，神的眾奴僕，凡敬畏祂的，無論大小，都要讚美我們的神。

Eph. 6:3 "That it may be well with you and that you may live long on the earth."  
Eph. 6:4 And fathers, do not provoke your children to anger, but nurture them in the discipline and admonition of the Lord.  
Eph. 6:5 Slaves, be obedient to those who are your masters according to the flesh with fear and trembling, in singleness of your heart, as to Christ;  
Eph. 6:6 Not with eye-service as men-pleasers but as slaves of Christ, doing the will of God from the soul;  
Eph. 6:7 With good will serving as slaves, as serving the Lord and not men;  
Eph. 6:8 Knowing that whatever good thing each one does, this he will receive back from the Lord, whether he is a slave or a free man.  
Eph. 6:9 And masters, do the same things toward them, giving up your threatening, knowing that both their Master and yours is in the heavens, and there is no respect of persons with Him.  
Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.  
Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,  
Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.  
Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.  
Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness  
Eph. 6:15 And having shod your feet with the firm foundation of the gospel of peace;  
Eph. 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.  
Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,  
Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,  
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.  
Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.  
Eph. 6:21 But that you also may know the things concerning me, how I am doing, Tychicus, the beloved brother and faithful minister in the Lord, will make all things known to you.  
Eph. 6:22 Him I have sent to you for this very thing, that you may know the things concerning us and that he may comfort your hearts.  
Eph. 6:23 Peace to the brothers and love with faith from God the Father and the Lord Jesus Christ.  
Eph. 6:24 Grace be with all those who love our Lord Jesus Christ in incorruptibility.  
Rev. 19:1 After these things I heard as it were a loud voice of a great multitude in heaven, saying, Hallelujah! The salvation and the glory and the power are of our God.  
Rev. 19:2 For true and righteous are His judgments; for He has judged the great harlot who corrupted the earth with her fornication, and He avenged the blood of His slaves at her hand.  
Rev. 19:3 And a second time they said, Hallelujah! And her smoke goes up forever and ever.  
Rev. 19:4 And the twenty-four elders and the four living creatures fell down and worshipped God, who sits upon the throne, saying, Amen, Hallelujah!  
Rev. 19:5 And a voice came out from the throne, saying, Praise our God, all His slaves and those who fear Him, the small and the great.

啓 19:6 我聽見好像大批羣眾的聲音，又像眾水的聲音，也像大雷的聲音，說，阿利路亞！因為主我們的神，全能者，作王了。  
啓 19:7 我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。  
啓 19:8 又賜她得穿明亮潔淨的細麻衣，這細麻衣就是聖徒所穿的義。  
啓 19:9 天使對我說，你要寫上，凡被請赴羔羊婚筵的有福了。又對我說，這是神真實的話。  
啓 19:10 我就俯伏在他腳前要拜他。他說，千萬不可。我和你並你那些持守耶穌見證的弟兄，同是作奴僕的；你要敬拜神！因為耶穌的見證乃是豫言的靈。  
啓 19:11 我看見天開了，並且看哪，有一匹白馬，騎在馬上的，稱為忠信真實，祂審判、爭戰都憑着公義。  
啓 19:12 祂的眼睛如火焰，頭上戴着許多冠冕，又有寫着的名字，除了祂自己沒有人曉得。  
啓 19:13 祂穿着蘸過血的衣服，祂的名稱為神的話。  
啓 19:14 在天上的眾軍，騎着白馬，穿着細麻衣，又白又潔，跟隨着祂。  
啓 19:15 有利劍從祂口中出來，可以用以擊殺列國；祂必用鐵杖轄管他們，並要踹全能神烈怒的酒醉。  
啓 19:16 在祂衣服和大腿上，有名字寫着：萬王之王，萬主之主。  
啓 19:17 我又看見一位天使站在日頭中，向天空頂點所有的飛鳥大聲喊着說，你們來，聚集起來赴神的大筵席，  
啓 19:18 好喫君王的肉、將軍的肉、壯士的肉、馬和騎馬者的肉、並一切自主的、為奴的、以及大小人民的肉。  
啓 19:19 我看見那獸和地上的君王、並他們的眾軍都聚攏，要與騎白馬的並祂的軍兵爭戰。  
啓 19:20 那獸被擒拿，那在獸面前曾行奇事，藉此迷惑受獸印記，並拜獸像之人的假申言者，也與獸同被擒拿。他們兩個就活活的被扔在燒着硫磺的火湖裏。  
啓 19:21 其餘的被騎白馬者口中出來的劍殺了，所有的飛鳥都喫飽了他們的肉。

一 我們要在神聖的歷史—神在人歷史中的行動—裏成爲新婦，就需要神美化的話；我們要在神聖的歷史—神在人歷史中的行動—裏成爲戰士，就需要神擊殺的話—弗五 26，六 17～18，參提後三 16。

弗 5:26 好聖化召會，藉着話中之水的洗滌潔淨召會，  
弗 6:17 還要藉着各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；  
弗 6:18 時時在靈裏禱告，並盡力堅持，在這事上儆醒，且爲眾聖徒祈求，

Rev. 19:6 And I heard as it were the voice of a great multitude and like the sound of many waters and like the sound of mighty thunders, saying, Hallelujah! For the Lord our God the Almighty reigns.  
Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.  
Rev. 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.  
Rev. 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.  
Rev. 19:10 And I fell before his feet to worship him. And he said to me, Do not do this. I am your fellow slave and a fellow slave of your brothers who have the testimony of Jesus. Worship God. For the testimony of Jesus is the spirit of the prophecy.  
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. 19:17 And I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds that fly in mid-heaven, Come here; gather yourselves to the great dinner of God,  
Rev. 19:18 That you may eat the flesh of kings and the flesh of generals and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free and small and great.  
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.  
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.

A. To be the bride in the divine history, God's move in man's history, we need the beautifying word of God, and to be the warrior in the divine history, God's move in man's history, we need the slaying word of God—Eph. 5:26; 6:17-18; cf. 2 Tim. 3:16.

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,  
Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,  
Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,



提後 3:16 聖經都是神的呼出，對於教訓、督責、改正、在義上的教導，都是有益的，

## 二 在婚娶之日，基督要與祂的新婦，就是那多年來一直爭戰抵擋神仇敵的得勝者，成為婚配——參但七 25，六 10，弗六 12。

但 7:25 他必向至高者說頂撞的話，並折磨至高者的聖民；他想要改變節期和律法；聖民必交付在他手中一年、二年、半年。

但 6:10 但以理知道這文書已經簽署了，就到自己家裏，（他樓上的窗戶，開向耶路撒冷，）一日三次，雙膝跪下，在他神面前禱告感謝，因他素常就是這樣行。

弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。

## 三 基督在降臨到地上對付敵基督和人類政權的總和以前，先要舉行婚娶，使祂的得勝者與祂自己聯合成為一體——啓十九 7～9。

啓 19:7 我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。

啓 19:8 又賜她得穿明亮潔淨的細麻衣，這細麻衣就是聖徒所行的義。

啓 19:9 天使對我說，你要寫上，凡被請赴羔羊婚筵的有福了。又對我說，這是神真實的話。

## 四 這樣，基督作為那靈，就是經過過程並終極完成的三一神，就與召會作為新婦，就是經過過程並變化過的三部分人，成為婚配——二二 17 上。

啓 22:17 那靈和新婦說，來！聽見的人也該說，來！口渴的人也當來；願意的都可以白白取生命的水喝。

## 五 婚禮之後，祂就要與祂新娶的新婦同來，將敵基督毀滅；這敵基督同他的軍兵將要直接與神爭戰——十九 11，14：

啓 19:11 我看見天開了，並且看哪，有一匹白馬，騎在馬上的，稱為忠信真實，祂審判、爭戰都憑着公義。

啓 19:14 在天上的眾軍，騎着白馬，穿着細麻衣，又白又潔，跟隨着祂。

## 1 主耶穌，就是神的話，要用祂口中的氣除滅敵基督這不法之人，並用祂來臨的顯現廢掉敵基督——11～15 節，帖後二 2～8。

2 Tim. 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,

## B. On the day of His wedding, Christ will marry His bride, the overcomers, who have been fighting the battle against God's enemy for years—cf. Dan. 7:25; 6:10; Eph. 6:12.

Dan. 7:25 And he will speak things against the Most High and wear out the saints of the Most High; and his intention will be to change the times and the law; and they will be given into his hand for a time and times and half a time.

Dan. 6:10 Now when Daniel came to know that the writing had been signed, he went to his house (in his upper room he had windows open toward Jerusalem) and three times daily he knelt on his knees and prayed and gave thanks before his God, because he had always done so previously.

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

## C. Before Christ descends to earth to deal with Antichrist and the totality of human government, He will have a wedding, uniting His overcomers to Himself as one entity—Rev. 19:7-9.

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

Rev. 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Rev. 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

## D. Thus, Christ as the Spirit, the processed and consummated Triune God, marries the church as the bride, the processed and transformed tripartite man—22:17a.

Rev. 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

## E. After His wedding He will come with His newly married bride to destroy Antichrist, who with his army will fight against God directly—19:11, 14:

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. 19:14 And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.

## 1. The Lord Jesus, the Word of God, will slay Antichrist, the man of lawlessness, by the breath of His mouth, and He will bring Antichrist to nothing by the manifestation of His coming—vv. 11-15; 2 Thes. 2:2-8.

啓 19:11 我看見天開了，並且看哪，有一匹白馬，騎在馬上的，稱為忠信真實，祂審判、爭戰都憑着公義。  
啓 19:12 祂的眼睛如火焰，頭上戴着許多冠冕，又有寫着的名字，除了祂自己沒有人曉得。  
啓 19:13 祂穿着蘸過血的衣服，祂的名稱為神的話。  
啓 19:14 在天上的眾軍，騎着白馬，穿着細麻衣，又白又潔，跟隨着祂。  
啓 19:15 有利劍從祂口中出來，可以用以擊殺列國；祂必用鐵杖轄管他們，並要踹全能神烈怒的酒醉。

帖後 2:2 我們求你們，無論有靈、或言語、或冒我們名的書信，說主的日子已經來到，你們的心思都不要貿然搖動，你們也不要驚慌。  
帖後 2:3 不要讓任何人用任何方法誘騙你們；因為那日子以前，必有背道的事先來，並有那不法的人，就是滅亡之子，顯露出來；  
帖後 2:4 他是那敵對、且高擡自己超過一切稱為神，或受人敬拜者的，甚至坐在神的殿裏，展示自己，說他就是神。  
帖後 2:5 我還在你們那裏的時候，曾一再把這些事告訴你們，你們不記得麼？  
帖後 2:6 現在你們也知道，那抑制他，使他到了自己的時候，纔可以顯露出來的是甚麼。  
帖後 2:7 因為那不法的奧祕已經發動，只等那現在的抑制者被除去；  
帖後 2:8 那時這不法者必顯露出來，主耶穌要用祂口中的氣除滅他，並用祂來臨的顯現廢掉他。

## 2 有利劍從基督口中出來，可用以擊殺列國—啓十九 15，一 16，二 12，16。

啓 19:15 有利劍從祂口中出來，可以用以擊殺列國；祂必用鐵杖轄管他們，並要踹全能神烈怒的酒醉。  
啓 1:16 祂右手中拿着七星，從祂口中出來一把兩刃的利劍，面貌如同烈日中天發光。  
啓 2:12 你要寫信給在別迦摩的召會的使者，說，那有兩刃利劍的，這樣說，  
啓 2:16 所以你要悔改；不然，我就快臨到你那裏，用我口中的劍攻擊他們。

## 六 人類政權被砸碎以後，神就清理了整個宇宙；然後團體的基督，就是基督連同祂的得勝者，要成爲一座大山，充滿全地，使全地成爲神的國—但二 35，44，七 22，27，啓十一 15。

但 2:35 於是鐵、泥、銅、銀、金，都一同砸得粉碎，成如夏天禾場上的糠粃，被風吹散，無處可尋。打碎這像的石頭，變

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.

2 Thes. 2:2 That you be not quickly shaken in mind nor alarmed, neither by a spirit nor by word nor by a letter as if by us, to the effect that the day of the Lord has come.  
2 Thes. 2:3 Let no one deceive you in any way, because it will not come unless the apostasy comes first and the man of lawlessness is revealed, the son of perdition,  
2 Thes. 2:4 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.  
2 Thes. 2:5 Do you not remember that while I was still with you, I said these things to you?  
2 Thes. 2:6 And now you know that which restrains, so that he might be revealed in his own time.  
2 Thes. 2:7 For it is the mystery of lawlessness that is now operating, but only until the one now restraining goes out of the way.  
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),

## 2. Out of Christ's mouth proceeds a sharp sword, that with it He might smite the nations—Rev. 19:15; 1:16; 2:12, 16.

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. 1:16 And He had in His right hand seven stars; and out of His mouth proceeded a sharp two-edged sword; and His face shone as the sun shines in its power.  
Rev. 2:12 And to the messenger of the church in Pergamos write: These things says He who has the sharp two-edged sword:  
Rev. 2:16 Repent therefore; but if not, I am coming to you quickly, and I will make war with them with the sword of My mouth.

## F. After crushing the human government, God will have cleared up the entire universe; then the corporate Christ, Christ with His overcomers, will become a great mountain to fill the whole earth, making the whole earth God's kingdom—Dan. 2:35, 44; 7:22, 27; Rev. 11:15.

Dan. 2:35 Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they became like chaff from the summer threshing floors; and the wind carried them away so that

成一座大山，充滿全地。

- 但 2:44 當那列王在位的日子，天上的神必興起一國，永不敗滅，國權也不留歸別民，卻要打碎滅絕那一切國；這國必存到永遠。
- 但 7:22 直到亙古常在者來臨，為至高者的聖民伸冤，聖民得着國度的時候就到了。
- 但 7:27 國度、權柄、和天下諸國的尊大，必賜給至高者的聖民；祂的國是永遠的國，一切掌權的都必事奉祂，順從祂。
- 啓 11:15 第七位天使吹號，天上就有大聲音說，世上的國，成了我主和祂基督的國，祂要作王，直到永永遠遠。

伍 要在人的歷史中完成神的行動，以完成祂永遠的經綸，路乃是藉着操練我們的靈，經歷並享受基督作七倍加強的靈——10，四2，十七3，二一10，四5，五6，亞三9，四10：

- 啓 1:10 當主日我在靈裏，聽見在我後面有大聲音如吹號說，
- 啓 4:2 我立刻就在靈裏；看哪，有一個寶座安置在天上，又有一位坐在寶座上。
- 啓 17:3 我在靈裏，天使帶我到曠野去；我就看見一個女人騎在朱紅色的獸上，那獸滿了褻瀆的名號，有七頭十角。
- 啓 21:10 我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我看。
- 啓 4:5 有閃電、聲音、雷轟，從寶座中發出。又有七盞火燈在寶座前點着，這七燈就是神的七靈。
- 啓 5:6 我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。
- 亞 3:9 看哪，我在約書亞面前所安置的石頭，在一塊石頭上有七眼。萬軍之耶和華說，我要親自雕刻這石頭，並要在一日之間除掉那地的罪孽。
- 亞 4:10 誰藐視這日的事為小呢？這七眼乃是耶和華的眼睛，遍察全地，見所羅巴伯手拿線鉤就歡喜。

一 撒迦利亞一章三節說，『萬軍之耶和華如此說，你們要轉向我，我就轉向你們；這是萬軍之耶和華說的；』我們需要操練我們的靈，全心轉向主；這立下一個原則，就是我們必須先轉向主，然後主纔會轉向我們——耶二四7，何六1～

no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.

- Dan. 2:44 And in the days of those kings the God of the heavens will raise up a kingdom which will never be destroyed, and its reign will not be left to another people; it will crush and put an end to all these kingdoms; and it will stand forever.
- Dan. 7:22 Until the Ancient of Days came; and judgment was given to the saints of the Most High; and the time came when the saints possessed the kingdom.
- Dan. 7:27 And the kingdom and dominion and the greatness of the kingdoms under the whole heaven will be given to the people of the saints of the Most High; His kingdom is an eternal kingdom, and all the dominions will serve and obey Him.
- 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.

V. **The way to fulfill God's move in man's history for the carrying out of His eternal economy is by exercising our spirit to experience and enjoy Christ as the sevenfold intensified Spirit—1:10; 4:2; 17:3; 21:10; 4:5; 5:6; Zech. 3:9; 4:10:**

- Rev. 1:10 I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet,
- Rev. 4:2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting;
- Rev. 17:3 And he carried me away in spirit into a wilderness; and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.
- Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
- Rev. 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;
- Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
- Zech. 3:9 For here is the stone that I have set before Joshua—upon one stone are seven eyes. I will engrave its engraving, declares Jehovah of hosts, and I will remove the iniquity of that land in one day.
- Zech. 4:10 For who has despised the day of small things? For these seven rejoice when they see the plummet in the hand of Zerubbabel; they are the eyes of Jehovah running to and fro on the whole earth.

A. Zechariah 1:3 says, "Return to Me, declares Jehovah of hosts, and I will return to you, says Jehovah of hosts"; we need to exercise our spirit to return to the Lord with all our heart; this establishes the principle that we must return to the Lord first, and then the Lord will return to us—Jer. 24:7; Hosea 6:1-3; 14:1-5; Joel 2:13; Luke 15:17-24.

### 3, 十四 1 ~ 5, 珥二 13, 路十五 17 ~ 24。

亞 1:3 所以你要對以色列人說，萬軍之耶和華如此說，你們要轉向我，我就轉向你們；這是萬軍之耶和華說的。

耶 24:7 我要賜他們認識我的心，知道我是耶和華；他們要作我的子民，我要作他們的神；因為他們要全心歸向我。

何 6:1 來罷，我們歸向耶和華；祂撕裂我們，也必醫治；祂打傷我們，也必纏裹。

何 6:2 過兩天祂必使我們活過來，第三天祂必使我們興起，我們就在祂面前活着。

何 6:3 我們務要認識耶和華，竭力追求認識祂；祂出現確定如晨光，祂必臨到我們像甘雨，像滋潤大地的春雨。

何 14:1 以色列阿，你要歸向耶和華你的神；你是因自己的罪孽絆跌了。

何 14:2 當帶着禱告的話歸向耶和華，對祂說，求你赦免一切罪孽，恩慈的收納我們；這樣，我們就把嘴唇的祭，如同牛犢獻上。

何 14:3 亞述不能拯救我們；我們不再騎馬；也不再對我們手所造的說，你是我們的神，因為孤兒在你那裏得蒙憐恤。

何 14:4 我必醫治他們的背道，甘心愛他們；因為我的怒氣已從他們轉消。

何 14:5 我必向以色列如甘露，他必如百合花開放，如利巴嫩的樹木扎根。

珥 2:13 你們要撕裂心腸，不要撕裂衣服，並要歸向耶和華你們的神，因為祂有恩典，有憐恤，不輕易發怒，有豐盛的慈愛，並且後悔，不降所說的災。

路 15:17 他醒悟過來，就說，我父親有多少的雇工，口糧有餘，我倒在這裏餓死麼？

路 15:18 我要起來，到我父親那裏去，向他說，父親，我犯罪得罪了天，並得罪了你。

路 15:19 我不配再稱為你的兒子，把我當作一個雇工罷。

路 15:20 於是起來往他父親那裏去。相離還遠，他父親看見，就動了慈心，跑去抱着他的頸項，熱切的與他親嘴。

路 15:21 兒子說，父親，我犯罪得罪了天，並得罪了你。我不配再稱為你的兒子。

路 15:22 父親卻吩咐奴僕說，快把那上好的袍子拿出來給他穿，把戒指戴在他手上，把鞋穿在他腳上，

路 15:23 把那肥牛犢牽來宰了，讓我們喫喝快樂。

路 15:24 因為我這個兒子是死而復活，失而又得的。他們就快樂起來。

## 二 撒迦利亞十二章一節說，『耶和華論以色列之話語的默示。鋪張諸天、建立地基、造人裏面之靈的耶和華說』：

亞 12:1 耶和華論以色列之話語的默示。鋪張諸天、建立地基、造人裏面之靈的耶和華說，

### 1 神在祂的創造裏，造了三樣極其關鍵、同等重要的

Zech. 1:3 Therefore say to them, Thus says Jehovah of hosts, Return to Me, declares Jehovah of hosts, and I will return to you, says Jehovah of hosts.

Jer. 24:7 And I will give them a heart to know Me, that I am Jehovah; and they will be My people, and I will be their God; for they will return to Me with their whole heart.

Hosea 6:1 Come and let us return to Jehovah; / For He has torn us, but He will heal us, / And He has stricken us, but He will bind us up.

Hosea 6:2 He will enliven us after two days; / On the third day He will raise us up, / And we will live in His presence.

Hosea 6:3 Therefore let us know, let us pursue knowing Jehovah: / His going forth is as sure as the dawn, / And He will come to us as the rain, / As the late rain which waters the earth.

Hosea 14:1 Return, O Israel, / To Jehovah your God, / For you have fallen by your iniquity.

Hosea 14:2 Take words with you, / And return to Jehovah; / Say to Him, / Forgive all iniquity, / And take us graciously; / Thus we will render our lips as bulls.

Hosea 14:3 Assyria will not save us; / We will not ride upon horses. / Neither will we say again to the work of our hands, Our God! / Because in You the orphan finds compassion.

Hosea 14:4 I will heal their apostasy; / I will love them freely; / For My anger has turned away from him.

Hosea 14:5 I will be like the dew to Israel; / He will bud like the lily / And will send forth his roots like the trees of Lebanon.

Joel 2:13 And rend your hearts, / And not your garments, / And turn to Jehovah your God, / For He is gracious and compassionate, / Long-suffering and abundant in lovingkindness / And repentant of evil.

Luke 15:17 But when he came to himself, he said, How many of my father's hired servants abound in bread, but I am perishing here in famine!

Luke 15:18 I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before you.

Luke 15:19 I am no longer worthy to be called your son; make me like one of your hired servants.

Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.

Luke 15:21 And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.

Luke 15:22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.

Luke 15:23 And bring the fattened calf; slaughter it, and let us eat and be merry,

Luke 15:24 Because this son of mine was dead and lives again; he was lost and has been found. And they began to be merry.

## B. Zechariah 12:1 says, "The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him":

Zech. 12:1 The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him,

### 1. In His creation God made three crucial, equally important items—the

東西—諸天、地、和人的靈。

- 2 諸天是為着地，地是為着人，神給人造了靈，使人能接觸神，接受神，敬拜神，活神，為神完成神的定旨，並與神成爲一一節。

亞 12:1 耶和華論以色列之話語的默示。鋪張諸天、建立地基、造人裏面之靈的耶和華說，

- 3 人裏面的中央政府並最重要的部分應當是他的靈；一個受他的靈管治並支配的人就是屬靈的人—林前二 14 ~ 15，三 1，十四 32，約三 6，弗三 16，彼前三 4，但六 3，10。

林前 2:14 然而屬魂的人不領受神的靈的事，因他以這些事為愚拙，並且他不能明白，因為這些事是憑靈看透的。

林前 2:15 惟有屬靈的人看透萬事，卻沒有一人看透他。

林前 3:1 弟兄們，我從前對你們說話，不能把你們當作屬靈的，只能當作屬肉的，當作在基督裏的嬰孩。

林前 14:32 並且申言者的靈，是服從申言者的，

約 3:6 從肉體生的，就是肉體；從那靈生的，就是靈。

弗 3:16 願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，

彼前 3:4 乃要重於那以溫柔安靜的靈為不朽壞之妝飾的心中隱藏的人，這在神面前是極有價值的。

但 6:3 因這但以理有美好的靈，所以顯然超乎其餘的總長和總督，王又想立他治理通國。

但 6:10 但以理知道這文書已經簽署了，就到自己家裏，（他樓上的窗戶，開向耶路撒冷，）一日三次，雙膝跪下，在他神面前禱告感謝，因他素常就是這樣行。

- 4 撒迦利亞書囑咐我們要盡力注意我們人的靈，好使我們得着該書所啓示的基督，並明白其中所啓示一切關於祂的事—創二 7，約四 24，腓四 23。

創 2:7 耶和華神用地上的塵土塑造人，將生命之氣吹在他鼻孔裏，人就成了活的魂。

約 4:24 神是靈；敬拜祂的，必須在靈和真實裏敬拜。

腓 4:23 願主耶穌基督的恩與你們的靈同在。

### 三 我們需要在以下各方面享受基督作七倍加強的靈：

- 1 基督是手拿準繩的人，要量神的子民，為着祂的國試驗、審判、察驗、並據有他們—亞二 1 ~ 2，結

heavens, the earth, and the spirit of man.

2. The heavens are for the earth, the earth is for man, and man was created by God with a spirit that he may contact God, receive God, worship God, live God, fulfill God's purpose for God, and be one with God—v. 1.

Zech. 12:1 The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him,

3. The central government and most prominent part of man's being should be his spirit; a man who is ruled and controlled by his spirit is a spiritual man—1 Cor. 2:14-15; 3:1; 14:32; John 3:6; Eph. 3:16; 1 Pet. 3:4; Dan. 6:3, 10.

1 Cor. 2:14 But a soulish man does not receive the things of the Spirit of God, for they are foolishness to him and he is not able to know them because they are discerned spiritually.

1 Cor. 2:15 But the spiritual man discerns all things, but he himself is discerned by no one.

1 Cor. 3:1 And I, brothers, was not able to speak to you as to spiritual men, but as to fleshy, as to infants in Christ.

1 Cor. 14:32 And the spirits of prophets are subject to prophets;

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

1 Pet. 3:4 But the hidden man of the heart in the incorruptible adornment of a meek and quiet spirit, which is very costly in the sight of God.

Dan. 6:3 Then this Daniel distinguished himself among the chief ministers and satraps because in him there was an excellent spirit, and the king considered setting him over the whole kingdom.

Dan. 6:10 Now when Daniel came to know that the writing had been signed, he went to his house (in his upper room he had windows open toward Jerusalem) and three times daily he knelt on his knees and prayed and gave thanks before his God, because he had always done so previously.

4. Zechariah charges us to pay full attention to our human spirit, that we may receive the Christ revealed in this book and may understand all that is revealed therein concerning Him—Gen. 2:7; John 4:24; Phil. 4:23.

Gen. 2:7 Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

Phil. 4:23 The grace of the Lord Jesus Christ be with your spirit.

### C. We need to enjoy Christ as the sevenfold intensified Spirit in the following aspects:

1. Christ is a man with a measuring line in His hand, measuring God's people in order to test, judge, examine, and possess them for His kingdom—Zech. 2:1-2;

## 四十 3，四七 1 ~ 5，詩一三九 23 ~ 24。

- 亞 2:1 我又舉目觀看，見有一人，手拿準繩。  
亞 2:2 我說，你往那裏去？祂對我說，我要去量耶路撒冷，看有多寬，多長。  
結 40:3 祂帶我到那裏，見有一個人，樣子像銅，手拿麻繩和量度的葦子，站在門口。  
結 47:1 祂帶我回到殿門，見水從殿的門檻下流出，往東流去；（原來殿面朝東；）這水從檻下，由殿的南邊，在祭壇的南邊往下流。  
結 47:2 祂帶我出北門，又領我從外面繞到朝東的外門，見水從南邊流出。  
結 47:3 那人手拿準繩往東出去的時候，量了一千肘，使我趟過水，水到踝子骨。  
結 47:4 祂又量了一千肘，使我趟過水，水就到膝。祂再量了一千肘，使我趟過水，水便到腰。  
結 47:5 祂又量了一千肘，水便成了河，使我不能趟過；因為水勢漲起，成為可淤的水，不可趟的河。  
詩 139:23 神阿，求你鑒察我，知道我的心；試煉我，知道我的思慮；  
詩 139:24 看在我裏面有甚麼害人的行徑沒有，引導我走永遠的道路。

## 2 『耶和華說，我要作耶路撒冷四圍的火牆，並要作其中的榮耀』—亞二 5：

亞 2:5 耶和華說，我要作耶路撒冷四圍的火牆，並要作其中的榮耀。

- a 耶路撒冷城的牆並其中的榮耀，都是耶和華自己；這指明耶和華作為基督，必在耶路撒冷周圍作其保護，並在耶路撒冷中心作其榮耀；這表明基督乃是神經綸的中心與普及。
- b 今天基督是召會中心的榮耀，也是在召會周圍焚燒的火，為着保護她；在新耶路撒冷，三一神在基督裏乃是其中心的榮耀，（啓二一 23，二二 1，5，）這榮耀要經過透明的城牆照耀出來，作其保護的火。（二一 11，18 上，24。）

- 啓 21:23 那城內不需要日月光照，因有神的榮耀光照，又有羔羊為城的燈。  
啓 22:1 天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。  
啓 22:5 不再有黑夜，他們也不需要燈光日光，因為主神要光照他們；他們要作王，直到永永遠遠。

## Ezek. 40:3; 47:1-5; Psalms 139:23-24.

- Zech. 2:1 Then I lifted up my eyes and I looked, and there was a man, and in His hand was a measuring line.  
Zech. 2:2 And I said, Where are You going? And He said to me, To measure Jerusalem; to see how great its breadth is and how great its length is.  
Ezek. 40:3 And He brought me there, and there was a man, whose appearance was like the appearance of bronze, with a line of flax and a measuring reed in His hand, standing in the gate.  
Ezek. 47:1 Then He brought me back to the entrance of the house, and there was water flowing out from under the threshold of the house to the east (for the house faced east); and the water flowed down below the south side of the house, on the south of the altar.  
Ezek. 47:2 Then He brought me out by the way of the north gate and led me around on the way outside to the outer gate, on the way to the gate that faces east; and there the water was running out on the south side.  
Ezek. 47:3 When the man went out to the east with the line in His hand, He measured a thousand cubits; and He led me through the water, water that was to the ankles.  
Ezek. 47:4 Then He measured a thousand cubits and led me through the water, water that was to the knees. Then He measured a thousand cubits and led me through the water, water that was to the loins.  
Ezek. 47:5 Then He measured a thousand cubits, and it was a river that I could not pass through; for the water had risen, enough water to swim in, a river that could not be crossed.  
Psalms 139:23 Search me, O God, and know my heart; / Try me, and know my anxious thoughts;  
Psalms 139:24 And see if there is some harmful way in me, / And lead me on the eternal way.

## 2. "I will be her wall of fire round about, declares Jehovah, and I will be the glory within her"—Zech. 2:5:

Zech. 2:5 For I will be her wall of fire round about, declares Jehovah, and I will be the glory within her.

- a. That the wall of the city of Jerusalem and the glory within her will be Jehovah Himself indicates that Jehovah as Christ will be the protection of Jerusalem at her circumference and her glory at her center; this shows the centrality and universality of Christ in God's economy.
- b. Today Christ is the glory in the center of the church, and He is also the fire burning around the circumference of the church for her protection; in the New Jerusalem the Triune God in Christ will be the glory at its center (Rev. 21:23; 22:1, 5), and this glory will shine through the transparent wall of the city to be its protection of fire (21:11, 18a, 24).

- Rev. 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.  
Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.  
Rev. 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

啓 21:11 城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶；

啓 21:18 牆是用碧玉造的，城是純金的，如同明淨的玻璃。

啓 21:24 列國要藉着城的光行走，地上的君王必將自己的榮耀帶進那城。

### 3 基督是受萬軍之耶和華所差遣的，也是差遣者萬軍之耶和華，爲着照顧祂的百姓；他們對於祂是非常寶貴的，任何人觸着他們，就是觸着祂眼中的瞳人—亞二 8 ~ 9, 11, 參約十四 26, 十五 26。

亞 2:8 因爲萬軍之耶和華如此說，在顯出榮耀之後，祂差遣我去攻擊那擄掠你們的列國；因爲那觸着你們的，就是觸着祂眼中的瞳人。

亞 2:9 我在他們以上掄手，他們就必作那些服事他們之人的擄物；你們便知道萬軍之耶和華差遣我了。

亞 2:11 那日，必有許多國歸附耶和華，作我的子民；我要住在你們中間，你就知道萬軍之耶和華差遣我到你那裏去了。

約 14:26 但保惠師，就是父在我的名裏所要差來的聖靈，祂要將一切的事教導你們，並且要叫你們想起我對你們所說的一切話。

約 15:26 但我要從父差保惠師來，就是從父出來實際的靈，祂來了，就要爲我作見證；

### 4 基督來作牧人，用兩根杖牧養羣羊——一根稱爲恩惠（恩典），一根稱爲聯索（聯結）；恩典使我們與神調和，聯索使我們聯結爲一—亞十一 7, 二 1 ~ 2, 5, 8 ~ 9, 11, 約二 15 ~ 17：

亞 11:7 於是我牧養這將宰的羣羊，就是羣中困苦的羊。我拿着兩根杖；一根我稱爲恩惠，一根我稱爲聯索；我就牧養了羣羊。

亞 2:1 我又舉目觀看，見有一人，手拿準繩。

亞 2:2 我說，你往那裏去？祂對我說，我要去量耶路撒冷，看有多寬，多長。

亞 2:5 耶和華說，我要作耶路撒冷四圍的火牆，並要作其中的榮耀。

亞 2:8 因爲萬軍之耶和華如此說，在顯出榮耀之後，祂差遣我去攻擊那擄掠你們的列國；因爲那觸着你們的，就是觸着祂眼中的瞳人。

亞 2:9 我在他們以上掄手，他們就必作那些服事他們之人的擄物；你們便知道萬軍之耶和華差遣我了。

亞 2:11 那日，必有許多國歸附耶和華，作我的子民；我要住在你們中間，你就知道萬軍之耶和華差遣我到你那裏去了。

約 21:15 他們喫完了早飯，耶穌對西門彼得說，約翰的兒子西門，你愛我比這些更深麼？彼得對祂說，主阿，是的，你知道我愛你。耶穌對他說，你餵養我的羊。

約 21:16 耶穌第二次又對他說，約翰的兒子西門，你愛我麼？彼得對祂說，主阿，是的，你知道我愛你。耶穌對他說，你牧養我的羊。

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Rev. 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

Rev. 21:24 And the nations will walk by its light; and the kings of the earth bring their glory into it.

### 3. Christ is the One sent by Jehovah of hosts and is also the Sender, Jehovah of hosts, for the care of His people, who are very dear to Him; whoever touches them touches the pupil of His eye—Zech. 2:8-9, 11; cf. John 14:26; 15:26.

Zech. 2:8 For thus says Jehovah of hosts, After the glory He has sent Me against the nations who plunder you; for he who touches you touches the pupil of His eye.

Zech. 2:9 For I am now waving My hand over them, and they will be plunder for those who served them; and you will know that Jehovah of hosts has sent Me.

Zech. 2:11 And many nations will join themselves to Jehovah in that day and will become My people; and I will dwell in your midst, and you will know that Jehovah of hosts has sent Me to you.

John 14:26 But the Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things and remind you of all the things which I have said to you.

John 15:26 But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me;

### 4. Christ came as a Shepherd, shepherding the flock with two staffs—one is called Favor (grace), and the other is called Bonds (binding); grace is for our being mingled with God, and binding is for our being bound into oneness—Zech. 11:7; 2:1-2, 5, 8-9, 11; John 21:15-17:

Zech. 11:7 So I shepherded the flock of slaughter, and thereby the afflicted of the flock. And I took to myself two staffs; one I called Favor, and the other I called Bonds; and I shepherded the flock.

Zech. 2:1 Then I lifted up my eyes and I looked, and there was a man, and in His hand was a measuring line.

Zech. 2:2 And I said, Where are You going? And He said to me, To measure Jerusalem; to see how great its breadth is and how great its length is.

Zech. 2:5 For I will be her wall of fire round about, declares Jehovah, and I will be the glory within her.

Zech. 2:8 For thus says Jehovah of hosts, After the glory He has sent Me against the nations who plunder you; for he who touches you touches the pupil of His eye.

Zech. 2:9 For I am now waving My hand over them, and they will be plunder for those who served them; and you will know that Jehovah of hosts has sent Me.

Zech. 2:11 And many nations will join themselves to Jehovah in that day and will become My people; and I will dwell in your midst, and you will know that Jehovah of hosts has sent Me to you.

John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.

John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

約 21:17 耶穌第三次對他說，約翰的兒子西門，你愛我麼？彼得因為耶穌第三次對他說，你愛我麼？就憂愁，對耶穌說，主阿，你是無所不知的，你知道我愛你。耶穌對他說，你餵養我的羊。

a 當主對我們如此施恩惠的時候，我們該求祂給我們更多的恩惠，更多的恩典，更多的『雨』—亞十 1，十二 10，結三四 26。

亞 10:1 當春雨的時候，你們要向發閃電的耶和華求雨；祂必給人降下沛雨，使各人的田地生長菜蔬。

亞 12:10 我必將恩典和懇求的靈，澆灌大衛家和耶路撒冷的居民；他們必仰望我，就是他們所扎的；他們必為我哀號，如為喪獨生子哀號，又為我痛哭，如為喪長子痛哭。

結 34:26 我必使他們與我山的四圍成為福源，我也必叫雨按時落下；那必是賜福的雨。

b 得着主作牧人的眷顧之後，神的百姓中每一隻軟弱的羊都變成駿馬—亞十 3，參九 13，16，但十一 32 下。

亞 10:3 我的怒氣向牧人發作，我必懲罰公山羊；因我萬軍之耶和華眷顧自己的羊羣，就是猶大家，必使他們如祂在戰陣上的駿馬。

亞 9:13 因為我必拿猶大作我上弦的弓，拿以法蓮作我張弓的箭；錫安哪，我要激動你的眾子，攻擊雅完的眾子，使你如勇士的刀。

亞 9:16 當那日，耶和華他們的神必看祂的民如羣羊，拯救他們，因為他們必像冠冕上的寶石，在祂的地上發光輝。

但 11:32 作惡違背聖約的人，他必用花言巧語使他們被玷污；惟獨認識神的子民，必剛強行事。

c 往往在我們晨興的時候，主就向我們發哨聲，呼召我們，聚集我們歸向祂；主發哨聲，不是尖銳刺耳的，乃是溫良、柔和的，有點像小鳥的歌唱—亞十 8。

亞 10:8 我要向他們發哨聲，聚集他們，因我已經救贖他們；他們的人數必增多，如從前增多一樣。

d 主使我們因祂自己得堅固，使我們在祂的名裏行事為人—十二 節，西三 17。

亞 10:12 我必使他們因耶和華得堅固，他們必奉祂的名行事為人，這是耶和華說的。

西 3:17 凡你們所作的，無論是甚麼，或說話，或行事，都要在主耶穌的名裏，藉着祂感謝父神。

John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

a. While the Lord is so favorable to us, we should ask Him to send us even more favor, more grace, more "rain"—Zech. 10:1; 12:10; Ezek. 34:26.

Zech. 10:1 Ask rain of Jehovah / At the time of spring rain, / Of Jehovah who makes the lightning, / And He will give them showers of rain, / To everyone herbage in the field.

Zech. 12:10 And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of supplications; and they will look upon Me, whom they have pierced; and they will wail over Him with wailing as for an only son and cry bitterly over Him with bitter crying as for a firstborn son.

Ezek. 34:26 And I will make them and the places around My hill a blessing, and I will cause the showers to come down in their season; there will be showers of blessing.

b. After being visited by the Lord as the Shepherd, every weak sheep among God's people becomes a horse of majesty—Zech. 10:3; cf. 9:13, 16; Dan. 11:32b.

Zech. 10:3 My anger is kindled against the shepherds, / And I will punish the male goats; / For Jehovah of hosts has visited His flock, the house of Judah, / And will make them like His horse of majesty in battle.

Zech. 9:13 For I will bend Judah for Myself, / And I will fill a bow with Ephraim; / And I will stir up your sons, O Zion, / Against your sons, O Javan; / And I will make you like a warrior's sword.

Zech. 9:16 And Jehovah their God will save them in that day as the flock of His people, / For they will be like the stones of a crown, sparkling in His land.

Dan. 11:32 And with his smooth words he will cause those who act wickedly toward the covenant to be profane. But the people who know their God will show strength and take action.

c. Often during our time of morning revival, the Lord whistles to us, calling us and gathering us to Him; the Lord's whistling is not shrill but mild and gentle, somewhat like the singing of a bird—Zech. 10:8.

Zech. 10:8 I will whistle for them and gather them, for I have redeemed them; / And they will multiply as they have multiplied.

d. The Lord strengthens us in Himself so that we may walk about in His name—v. 12; Col. 3:17.

Zech. 10:12 And I will strengthen them in Jehovah, / And they will walk about in His name, / Declares Jehovah.

Col. 3:17 And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.

陸 在人的歷史中神的行動（就是神聖的歷史）

VI. With God's move, as the divine history, in man's history,



裏，有新造—新人同着新心、新靈、新生命、新性情、新歷史、和新的終結；讚美主，我們在神聖的歷史裏，經歷並享受奧秘、神聖的事物作我們生機的救恩，使我們能把自己豫備好成爲祂得勝的新婦，好將祂帶回來—詩歌十一首，羅五 10，17～18，21，六 4，結三六 26，林後三 16～18，太五 8，多三 5，弗五 26～27，六 17～18，啓十九 7，太二四 44，二五 10。

詩歌十一首 哦父你是常新的神

(一) 父神，你如青翠松樹， 永遠常新不衰！  
你是永活長存的主， 直到永遠不敗！  
(副) 哦父，你是常新的神， 永遠不知陳舊！  
千萬億載仍是鮮新！ 儘管年日悠久。  
(二) 父，你是神也就是『新，』 無你就是陳舊；  
有你，雖然代遠年湮， 仍是常新不朽。  
(三) 你向我們所賜之福， 都是新而不舊；  
約是新約、路是新路， 都要永遠存留。  
(四) 我們乃是你的新造， 新人、新心、新靈；  
日日更新，永不衰老， 滿有新樣、新生。  
(五) 最終新天、新地、新城， 一切全都更新；  
月月都有新果供應， 永遠不再變陳。  
(六) 父神，你是常新不舊， 我們讚美不休！  
永遠讚美、永遠歌謳： 你是常新不舊！

羅 5:10 因爲我們作仇敵的時候，且藉着神兒子的死得與神和好，既已和好，就更要在祂的生命裏得救了。

羅 5:17 若因一人的過犯，死就藉着這一人作了王，那些受洋溢之恩，並洋溢之義恩賜的，就更藉着耶穌基督一人，在生命中作了王。

羅 5:18 如此說來，藉着一人的過犯，眾人都被定罪，照樣，藉着一人的義行，眾人也都得稱義得生命了。

羅 5:21 使罪怎樣在死中作王，恩典也照樣藉着義作王，叫人藉着我們的主耶穌基督得永遠的生命。

羅 6:4 所以我們藉着浸入死，和祂一同埋葬，好叫我們在生命的新樣中生活行動，像基督藉着父的榮耀，從死人中復活一樣。

結 36:26 我也要賜給你們新心，將新靈放在你們裏面；又從你們的肉體中除掉石心，賜給你們肉心。

林後 3:16 但他們的心幾時轉向主，帕子就幾時除去了。

**there is the new creation—the new man with a new heart, a new spirit, a new life, a new nature, a new history, and a new consummation; we praise the Lord that we are in the divine history, experiencing and enjoying the mysterious, divine things for our organic salvation, so that we may make ourselves ready to become His overcoming bride to bring Him back—Hymns, #16; Rom. 5:10, 17-18, 21; 6:4; Ezek. 36:26; 2 Cor. 3:16-18; Matt. 5:8; Titus 3:5; Eph. 5:26-27; 6:17-18; Rev. 19:7; Matt. 24:44; 25:10.**

Hymn 16 Worship of the Father-His Newness

1 Our Father, as the evergreen, Thou art forever new;  
Thou art the ever living Lord, Thy freshness as the dew.  
(Chorus) O Father, Thou art unchanging, Thou never hast grown old;  
Thru countless ages, ever fresh, Thy newness doth unfold.  
2 O Thou art God, and Thou art “new”; Without Thee all is worn,  
But all with Thee is ever fresh, Though many years have gone.  
3 Each blessing Thou hast given us Thy newness doth contain;  
Thy covenant, Thy ways are new, And ever thus remain.  
4 Now we Thy new creation are- New spirit and new heart;  
We’re daily from the old renewed, New life Thou dost impart.  
5 The earth and heavens will be new And Thy new city share;  
New fruits each month will be supplied, For all is newness there.  
6 O Father, Thou art ever new, And all is new in Thee;  
We sing the new eternal song, New praise we give to Thee.

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Rom. 5:18 So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.

Rom. 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

Ezek. 36:26 I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.

2 Cor. 3:16 But whenever their heart turns to the Lord, the veil is taken away.

林後 3:17 而且主就是那靈；主的靈在那裏，那裏就有自由。

林後 3:18 但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。

太 5:8 清心的人有福了，因為他們必看見神。

多 3:5 祂便救了我們，並不是本於我們所成就的義行，乃是照着祂的憐憫，藉着重生的洗滌，和聖靈的更新。

弗 5:26 好聖化召會，藉着話中之水的洗滌潔淨召會，

弗 5:27 祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成為聖別、沒有瑕疵。

弗 6:17 還要藉着各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；

弗 6:18 時時在靈裏禱告，並盡力堅持，在這事上做醒，且為眾聖徒祈求，

啓 19:7 我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。

太 24:44 所以你們也要豫備，因為在你們想不到的時辰，人子就來了。

太 25:10 不料，她們去買的時候，新郎到了；那豫備好的，同他進去赴婚筵，門就關了。

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Matt. 5:8 Blessed are the pure in heart, for they shall see God.

Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

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

Matt. 24:44 For this reason you also be ready, because at an hour when you do not expect it, the Son of Man is coming.

Matt. 25:10 And as they were going away to buy, the bridegroom came; and those who were ready went in with him to the wedding feast. And the door was shut.

## 第二篇

從被擄到巴比倫歸回之後，  
在美地上生活極重要的方面

詩歌：

讀經：代上四 10，九 1，十六 8～12，16～18，  
二九 10～20，代下二十 15～22，三六 22～23

代上 4:10 雅比斯呼求以色列的神說，願你豐厚的賜福與我，擴張我的境界，願你的手與我同在，願你保守我不遭患難，不受艱苦。神就使他所求的得以成就。

代上 9:1 以色列眾人都按家譜登記，寫在以色列諸王記上；猶大人因為不忠信，被遷徙到巴比倫。

代上 16:8 你們要稱謝耶和華，呼求祂的名，在萬民中傳揚祂的作為。

代上 16:9 要向祂唱詩、歌頌，談論祂一切奇妙的作為。

代上 16:10 要因祂的聖名誇耀；尋求耶和華的人，心中應當喜樂。

代上 16:11 要尋求耶和華與祂的能力，時常尋求祂的面。

代上 16:12 祂僕人以色列的後裔，祂所揀選雅各的子孫哪，你們要記念祂所行奇妙的作為，和祂的奇事，並祂口中的判語。

代上 16:16 就是祂與亞伯拉罕所立的約，向以撒所起的誓。

代上 16:17 祂又將這約向雅各確立為律例，向以色列確立為永遠的約，

代上 16:18 說，我必將迦南地賜給你，作你們產業的分。

代上 29:10 所以，大衛在全會眾眼前頌讚耶和華，說，耶和華以色列的神，我們的父，你是當受頌讚的，從亙古直到永遠。

代上 29:11 耶和華阿，尊大、能力、榮美、勝利、威嚴都是你的；凡天上地上的都是你的；耶和華阿，國度也是你的，並且你被高舉，為萬有之首。

代上 29:12 豐富尊榮都從你而來，你也治理萬有。在你手裏有能力和權能，使人尊大強盛都出於你。

代上 29:13 我們的神阿，現在我們稱謝你，讚美你榮耀的名。

代上 29:14 我算甚麼，我的民算甚麼，竟有力量如此樂意奉獻？因為萬物都從你而來，我們把從你手所得的獻給你。

代上 29:15 我們在你面前是客旅，是寄居的，與我們列祖一樣；我們在地上的日子如影兒，沒有指望。

代上 29:16 耶和華我們的神阿，我們豫備這許多材料，要為你的聖名給你建造殿宇，都是從你手而來，都是屬你的。

## Message Two

Crucial Aspects of Living in the Good Land  
after Returning from Captivity in Babylon

Hymns:

Scripture Reading: 1 Chron. 4:10; 9:1; 16:8-12, 16-18; 29:10-20; 2 Chron. 20:15-22; 36:22-23

1 Chron. 4:10 And Jabez called on the God of Israel saying, Oh that You would richly bless me and enlarge my border, and that Your hand would be with me, and that You would so keep me from evil that it would not grieve me! And God caused what he had requested to come to pass.

1 Chron. 9:1 So all Israel was enrolled by genealogy, and they are now written in the book of the kings of Israel; and Judah was carried away captive to Babylon for their unfaithfulness.

1 Chron. 16:8 Give thanks to Jehovah; call upon His name; / Make known His deeds among the peoples.

1 Chron. 16:9 Sing to Him; sing psalms to Him; / Muse upon all His wondrous deeds.

1 Chron. 16:10 Glory in His holy name; / Let the heart of those who seek Jehovah rejoice.

1 Chron. 16:11 Seek Jehovah and His strength; / Seek His face continually.

1 Chron. 16:12 Remember His wondrous deeds, which He has done, / His signs and the judgments of His mouth,

1 Chron. 16:16 The covenant that He made with Abraham, / And His oath unto Isaac.

1 Chron. 16:17 And He confirmed it unto Jacob as a statute, / Unto Israel as an eternal covenant,

1 Chron. 16:18 Saying, To you I will give the land of Canaan, / The portion of your inheritance;

1 Chron. 29:10 And David blessed Jehovah in the sight of all the assembly. And David said, You are blessed, O Jehovah, God of Israel, our father, from eternity to eternity.

1 Chron. 29:11 Yours, O Jehovah, is the greatness and the power and the splendor and the victory and the majesty, indeed all that is in heaven and on earth; Yours, O Jehovah, is the kingdom, and You are exalted as Head over all.

1 Chron. 29:12 Both riches and glory proceed from You, and You rule over all. In Your hand are power and might, and it is in Your hand to make great and to give strength to all.

1 Chron. 29:13 Now therefore, our God, we thank You and praise Your glorious name.

1 Chron. 29:14 But who am I, and who are my people, that we should have strength to offer so willingly in this way? For all things are from You, and from Your hand we have given to You.

1 Chron. 29:15 For we are strangers before You and sojourners, as were all our fathers; our days upon earth are like a shadow, and there is no hope.

1 Chron. 29:16 O Jehovah our God, as for all this abundance that we have prepared for building You a house for Your holy name, it is from Your hand, and all is Yours.

代上 29:17 我的神阿，我知道你察驗人心，喜悅正直。我以正直的心樂意獻上這一切；現在我歡歡喜喜的看見，你的民在這裏都樂意奉獻與你。

代上 29:18 耶和華我們列祖亞伯拉罕、以撒、以色列的神阿，求你使你的民心中常存這樣的思想意念，堅定他們的心歸向你。

代上 29:19 又求你賜我兒子所羅門純全的心，遵守你的誠命、法度、律例，成就這一切的事，用我所豫備的建造宮殿。

代上 29:20 大衛對全會眾說，你們應當頌讚耶和華你們的神。於是全會眾頌讚耶和華他們列祖的神，低頭拜耶和華與王。

代下 20:15 他說，猶大眾人、耶路撒冷的居民、和約沙法王，你們要聽。耶和華對你們如此說，不要因這大批軍眾懼怕驚惶；因為爭戰的勝敗不在於你們，乃在於神。

代下 20:16 明日你們要下去抵擋他們；他們是從洗斯坡上來，你們必在耶魯伊勒曠野前，河谷的盡頭遇見他們。

代下 20:17 猶大和耶路撒冷人哪，這次你們不要爭戰，只管站住，堅定站立，看那與你們同在的耶和華施行拯救。不要懼怕，也不要驚惶。明日當出去迎戰，因為耶和華與你們同在。

代下 20:18 約沙法就低頭面伏於地，猶大眾人和耶路撒冷的居民也俯伏在耶和華面前，敬拜耶和華。

代下 20:19 屬哥轄子孫和可拉子孫的利未人都起來，用極大的聲音讚美耶和華以色列的神。

代下 20:20 次日清早，眾人起來出到提哥亞的曠野去。出去的時候，約沙法站着說，猶大人和耶路撒冷的居民哪，你們聽我說；相信耶和華你們的神，就必穩固；相信祂的申言者，就必亨通。

代下 20:21 約沙法既與民商議了，就設立一些人，穿着聖別的禮服走在軍前，向耶和華歌唱，稱謝說，當稱謝耶和華，因祂的慈愛永遠長存。

代下 20:22 眾人一開始歡呼歌唱讚美，耶和華就派伏兵擊殺那來攻擊猶大人的亞捫人、摩押人、和西珥山人，他們就被打敗了。

代下 36:22 波斯王古列元年，耶和華為要成就祂藉耶利米口所說的話，就激動波斯王古列的靈，使他通告全國，下詔書說，

代下 36:23 波斯王古列如此說，耶和華天上的神已將地上萬國賜給我，又囑咐我在猶大的耶路撒冷為祂建造殿宇。你們中間凡作祂子民的，可以上去，願耶和華他的神與祂同在！

1 Chron. 29:17 I know also, O my God, that You try the heart and take pleasure in uprightness. I, in the uprightness of my heart, have offered willingly all these things; and now I have seen with joy Your people, who are present here, offering willingly to You.

1 Chron. 29:18 O Jehovah, the God of Abraham, Isaac, and Israel, our fathers, keep this forever in the imagination of the thoughts of Your people's heart and establish their heart toward You.

1 Chron. 29:19 And to Solomon my son give a wholeness of heart to keep Your commandments, Your testimonies, and Your statutes, and to do all and build the palace for which I have prepared these things.

1 Chron. 29:20 Then David said to all the assembly, Bless Jehovah your God. And all the assembly blessed Jehovah, the God of their fathers; and they bowed down and paid homage to Jehovah and the king.

2 Chron. 20:15 And he said, Listen, all you of Judah and you inhabitants of Jerusalem and King Jehoshaphat. Thus says Jehovah to you, Do not be afraid nor dismayed because of this great multitude, for the battle is not yours but God's.

2 Chron. 20:16 Tomorrow go down against them. They are coming up at the ascent of Ziz, and you will find them at the end of the river valley before the wilderness of Jeruel.

2 Chron. 20:17 It is not for you to fight in this battle. Station yourselves; stand and see the salvation of Jehovah among you, O Judah and Jerusalem. Do not be afraid nor dismayed. Tomorrow go out to meet them, for Jehovah is with you.

2 Chron. 20:18 And Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem fell before Jehovah to worship Jehovah.

2 Chron. 20:19 And the Levites, of the children of the Kohathites and of the children of the Korahites, rose up to praise Jehovah the God of Israel with an exceedingly loud voice.

2 Chron. 20:20 And they rose up early in the morning and went out to the wilderness of Tekoa. And as they went out, Jehoshaphat stood up and said, Hear me, O Judah and you inhabitants of Jerusalem. Believe in Jehovah your God, and you will be established; believe in His prophets, and you will succeed.

2 Chron. 20:21 And when he had taken counsel with the people, he appointed them to sing to Jehovah and give thanks in holy array as they went out before the army and say, Give thanks to Jehovah, for His lovingkindness endures forever.

2 Chron. 20:22 And when they began to shout in song and to praise, Jehovah set ambushes for the children of Ammon, Moab, and Mount Seir, who were coming out against Judah; and they were struck.

2 Chron. 36:22 And in the first year of Cyrus the king of Persia, so that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus the king of Persia; and he made a proclamation throughout all his kingdom and put it also in writing, saying,

2 Chron. 36:23 Thus says Cyrus the king of Persia: All the kingdoms of the earth has Jehovah the God of heaven given to me; and He has charged me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may Jehovah his God be with him, and let him go up!

壹 以色列子民的歷史乃是豫表，豫表新約的信徒，因此是豫表召會一代下三六 22 ~ 23，林前十 6，11。

代下 36:22 波斯王古列元年，耶和華為要成就祂藉耶利米口所說的話，就激動波斯王古列的靈，使他通告全國，下詔書說，

代下 36:23 波斯王古列如此說，耶和華天上的神已將地上萬國賜給

I. **The history of the people of Israel is a type, typifying the New Testament believers and therefore typifying the church—2 Chron. 36:22-23; 1 Cor. 10:6, 11.**

2 Chron. 36:22 And in the first year of Cyrus the king of Persia, so that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus the king of Persia; and he made a proclamation throughout all his kingdom and put it also in writing, saying,

2 Chron. 36:23 Thus says Cyrus the king of Persia: All the kingdoms of the earth has Jehovah the God of heaven

我，又囑咐我在猶大的耶路撒冷為祂建造殿宇。你們中間凡作祂子民的，可以上去，願耶和華他的神與祂同在！

林前 10:6 這些事都是我們的鑑戒，叫我們不作貪戀惡事的人，像他們那樣貪戀。

林前 10:11 這些發生在他們身上的事，都是鑑戒，並且寫在經上，正是為警戒我們這生在諸世代終局的人。

## 貳 猶大人因為不忠信，被遷徙到巴比倫；因此，那些從被擄歸回的人必須向神忠信—代上九 1，林前四 1～2，七 25，提後二 13，啓十七 14：

代上 9:1 以色列眾人都按家譜登記，寫在以色列諸王記上；猶大人因為不忠信，被遷徙到巴比倫。

林前 4:1 這樣，人應當把我們看作基督的執事，和神的奧秘的管家。

林前 4:2 還有，在此所求於管家的，是要他顯為忠信。

林前 7:25 關於童身的人，我沒有主的命令，但我既蒙主憐憫成為忠信的，就題出我的意見。

提後 2:13 我們縱然失信，祂仍是可信的，因為祂不能否定自己。

啓 17:14 他們要與羔羊爭戰，羔羊必勝過他們，因為羔羊是萬主之主，萬王之王。同着羔羊的，就是蒙召被選忠信的人，也必得勝。

### 一 神在完成祂經綸並在引導我們進入祂經綸的事上是信實的—哀三 23 下。

哀 3:23 每早晨這些都是新的；你的信實，極其廣大。

### 二 神是信實的；祂不能否定自己，不能否定、違背祂自己的所是—提後二 13。

提後 2:13 我們縱然失信，祂仍是可信的，因為祂不能否定自己。

### 三 當神同着祂信實的屬性作到我們裏面，祂就成為我們，我們就在祂信實的屬性上成為祂—林前七 25，提後二 13：

林前 7:25 關於童身的人，我沒有主的命令，但我既蒙主憐憫成為忠信的，就題出我的意見。

提後 2:13 我們縱然失信，祂仍是可信的，因為祂不能否定自己。

### 1 正如神不能否定祂自己的所是，我們既已被祂構成，也不能否定我們自己的所是—參弗三 16～17。

弗 3:16 願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，

given to me; and He has charged me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may Jehovah his God be with him, and let him go up!

1 Cor. 10:6 Now these things occurred as examples to us, that we should not be ones who lust after evil things, even as they also lusted.

1 Cor. 10:11 Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.

## II. Judah was carried away captive to Babylon because of unfaithfulness; thus, those who returned from captivity were to be faithful to God—1 Chron. 9:1; 1 Cor. 4:1-2; 7:25; 2 Tim. 2:13; Rev. 17:14:

1Chron.9:1 So all Israel was enrolled by genealogy, and they are now written in the book of the kings of Israel; and Judah was carried away captive to Babylon for their unfaithfulness.

1 Cor. 4:1 A man should account us in this way, as servants of Christ and stewards of the mysteries of God.

1 Cor. 4:2 Here, furthermore, it is sought in stewards that one be found faithful.

1 Cor. 7:25 Now concerning virgins I have no commandment of the Lord, but I give my opinion as one who has been shown mercy by the Lord to be faithful.

2 Tim. 2:13 If we are faithless, He remains faithful, for He cannot deny Himself.

Rev. 17:14 These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and they who are with Him, the called and chosen and faithful, will also overcome them.

### A. God is faithful in fulfilling His economy and in leading us into His economy—Lam. 3:23b.

Lam. 3:23 They are new every morning; / Great is Your faithfulness.

### B. As the faithful God, God cannot deny Himself; He cannot deny, go against, His own being—2 Tim. 2:13.

2 Tim. 2:13 If we are faithless, He remains faithful, for He cannot deny Himself.

### C. When He, with His attribute of faithfulness, is wrought into us, He becomes us, and we become Him in His attribute of faithfulness—1 Cor. 7:25; 2 Tim. 2:13:

1 Cor. 7:25 Now concerning virgins I have no commandment of the Lord, but I give my opinion as one who has been shown mercy by the Lord to be faithful.

2 Tim. 2:13 If we are faithless, He remains faithful, for He cannot deny Himself.

### 1. Just as God cannot deny His own being, we, having been constituted with Him, cannot deny our own being—cf. Eph. 3:16-17.

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

弗 3:17 使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基，

## 2 這樣，我們作神奧祕的管家就能彀並且會是忠信的一林前四 1 ~ 2。

林前 4:1 這樣，人應當把我們看作基督的執事，和神的奧祕的管家。

林前 4:2 還有，在此所求於管家的，是要他顯為忠信。

## 3 我們因着被信實的神構成，向神就必定是忠信的；我們的所是，我們的構成，不容我們不忠信。

## 四 我們是忠信、可靠的，意思是履行主所分給我們的管家職分—1 ~ 2 節，七 25，提前一 12。

林前 4:1 這樣，人應當把我們看作基督的執事，和神的奧祕的管家。

林前 4:2 還有，在此所求於管家的，是要他顯為忠信。

林前 7:25 關於童身的人，我沒有主的命令，但我既蒙主憐憫成為忠信的，就題出我的意見。

提前 1:12 我感謝那加我能力的，我們的主基督耶穌，因祂以我為忠信，派我盡職事。

## 五 主來哈米吉頓爭戰時，將是萬主之主，萬王之王，那些同着祂的得勝者將是『蒙召被選忠信的人』—啓十七 14，十九 11 ~ 21。

啓 17:14 他們要與羔羊爭戰，羔羊必勝過他們，因為羔羊是萬主之主，萬王之王。同着羔羊的，就是蒙召被選忠信的人，也必得勝。

啓 19:11 我看見天開了，並且看哪，有一匹白馬，騎在馬上的，稱為忠信真實，祂審判、爭戰都憑着公義。

啓 19:12 祂的眼睛如火焰，頭上戴着許多冠冕，又有寫着的名字，除了祂自己沒有人曉得。

啓 19:13 祂穿着蘸過血的衣服，祂的名稱為神的話。

啓 19:14 在天上的眾軍，騎着白馬，穿着細麻衣，又白又潔，跟隨着祂。

啓 19:15 有利劍從祂口中出來，可以用以擊殺列國；祂必用鐵杖轄管他們，並要踹全能神烈怒的酒醉。

啓 19:16 在祂衣服和大腿上，有名字寫着：萬王之王，萬主之主。

啓 19:17 我又看見一位天使站在日頭中，向天空頂點所有的飛鳥大聲喊着說，你們來，聚集起來赴神的大筵席，

啓 19:18 好喫君王的肉、將軍的肉、壯士的肉、馬和騎馬者的肉、並一切自主的、為奴的、以及大小人民的肉。

啓 19:19 我看見那獸和地上的君王、並他們的眾軍都聚攏，要與騎白馬的並祂的軍兵爭戰。

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

## 2. It is in this way that we can, and will, become faithful as stewards of the mysteries of God—1 Cor. 4:1-2.

1 Cor. 4:1 A man should account us in this way, as servants of Christ and stewards of the mysteries of God.

1 Cor. 4:2 Here, furthermore, it is sought in stewards that one be found faithful.

## 3. Because we are constituted with the faithful God, we must be faithful to Him; our being, our constitution, does not allow us to be otherwise.

## D. For us to be faithful, trustworthy, means to fulfill the stewardship that the Lord has apportioned to us—vv. 1-2; 7:25; 1 Tim. 1:12.

1 Cor. 4:1 A man should account us in this way, as servants of Christ and stewards of the mysteries of God.

1 Cor. 4:2 Here, furthermore, it is sought in stewards that one be found faithful.

1 Cor. 7:25 Now concerning virgins I have no commandment of the Lord, but I give my opinion as one who has been shown mercy by the Lord to be faithful.

1 Tim. 1:12 I give thanks to Him who empowers me, Christ Jesus our Lord, that He has counted me faithful, appointing me to the ministry,

## E. When the Lord comes for the battle at Armageddon, He will be the Lord of lords and the King of kings, and the overcomers who are with Him will be "the called and chosen and faithful"—Rev. 17:14; 19:11-21.

Rev. 17:14 These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and they who are with Him, the called and chosen and faithful, will also overcome them.

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. 19:17 And I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds that fly in mid-heaven, Come here; gather yourselves to the great dinner of God,

Rev. 19:18 That you may eat the flesh of kings and the flesh of generals and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free and slave and small and great.

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.

啓 19:20 那獸被擒拿，那在獸面前曾行奇事，藉此迷惑受獸印記，並拜獸像之人的假申言者，也與獸同被擒拿。他們兩個就活活的被扔在燒着硫磺的火湖裏。

啓 19:21 其餘的被騎白馬者口中出來的劍殺了，所有的飛鳥都喫飽了他們的肉。

### 叁 所有那些從被擄到巴比倫歸回美地的人，都受囑咐要認識、順從並敬拜耶和華一代上十六 8 ~ 14:

代上 16:8 你們要稱謝耶和華，呼求祂的名，在萬民中傳揚祂的作為。

代上 16:9 要向祂唱詩、歌頌，談論祂一切奇妙的作為。

代上 16:10 要因祂的聖名誇耀；尋求耶和華的人，心中應當喜樂。

代上 16:11 要尋求耶和華與祂的能力，時常尋求祂的面。

代上 16:12 祂僕人以色列的後裔，祂所揀選雅各的子孫哪，你們要記念祂所行奇妙的作為，和祂的奇事，並祂口中的判語。

代上 16:13 (12、13 節合併。)

代上 16:14 祂是耶和華我們的神，全地都有祂的判斷。

#### 一 『神』含示神的能力，以及祂與受造之物的關係；『耶和華神』表明神與人發生關係。

#### 二 耶和華神不只是有能力的，也是和人親近的一創二 4, 8, 15 ~ 16, 18 ~ 19, 21 ~ 22。

創 2:4 諸天與地創造的來歷，乃是這樣。在耶和華神造地造天的日子，

創 2:8 耶和華神在東方的伊甸栽植了一個園子，把所塑造的人放在那裏。

創 2:15 耶和華神將那人安置在伊甸園，使他耕種看守。

創 2:16 耶和華神吩咐那人說，園中各樣樹上的果子，你可以隨意喫，

創 2:18 耶和華神說，那人獨居不好，我要為他造一個幫助者作他的配偶。

創 2:19 耶和華神把祂用土所造的野地各樣走獸，和空中各樣飛鳥，都帶到那人面前，看他叫甚麼；那人怎樣叫各樣的活物，那就是牠的名。

創 2:21 耶和華神使那人沉睡，他就睡了，於是取了他的一條肋骨，又把肉在原處合起來。

創 2:22 耶和華神就用那人身上所取的肋骨，建造成一個女人，領她到那人跟前。

#### 三 『耶和華』的意思是『我是那我是』，指明耶和華是自有永有的永遠者，就是那昔是今是以後永是者—出三 14，啓一 4。

出 3:14 神對摩西說，我是那我是；又說，你要對以色列人這樣說，

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.

### III. All those who returned to the good land from captivity in Babylon were commanded to know, obey, and worship Jehovah—1 Chron. 16:8-14:

1 Chron. 16:8 Give thanks to Jehovah; call upon His name; / Make known His deeds among the peoples.

1 Chron. 16:9 Sing to Him; sing psalms to Him; / Muse upon all His wondrous deeds.

1 Chron. 16:10 Glory in His holy name; / Let the heart of those who seek Jehovah rejoice.

1 Chron. 16:11 Seek Jehovah and His strength; / Seek His face continually.

1 Chron. 16:12 Remember His wondrous deeds, which He has done, / His signs and the judgments of His mouth,

1 Chron. 16:13 O seed of Israel His servant, / O children of Jacob, His chosen ones.

1 Chron. 16:14 He is Jehovah our God; / His judgments are in all the earth.

#### A. God implies God's power and His relationship with creatures; Jehovah God denotes God having a relationship with man.

#### B. Jehovah God is not only the One who is powerful but also the One who draws near to man—Gen. 2:4, 8, 15-16, 18-19, 21-22.

Gen. 2:4 These are the generations of the heavens and of the earth when they were created. When Jehovah God made earth and heaven,

Gen. 2:8 And Jehovah God planted a garden in Eden, in the east; and there He put the man whom He had formed.

Gen. 2:15 And Jehovah God took the man and put him in the garden of Eden to work it and to keep it.

Gen. 2:16 And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,

Gen. 2:18 And Jehovah God said, It is not good for the man to be alone; I will make him a helper as his counterpart.

Gen. 2:19 Now Jehovah God had formed from the ground every animal of the field and every bird of heaven. And He brought them to the man to see what he would call them; and whatever the man called any living animal, that was its name.

Gen. 2:21 And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place.

Gen. 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.

#### C. Jehovah means "I am who I am," indicating that Jehovah is the self-existing and ever-existing eternal One, the One who was in the past, who is in the present, and who will be in the future forever—Exo. 3:14; Rev. 1:4.

Exo. 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of

那我是差我到你們這裏來。

啓 1:4 約翰寫信給在亞西亞的七個召會：願恩典與平安，從那今は昔是以後永是的，從祂寶座前的七靈，

#### 四 惟有耶和華是那是的一位—來十一 6:

來 11:6 人非有信，就不能得神的喜悅；因為到神面前來的人，必須信有神，且信祂賞賜那尋求祂的人。

- 1 惟有祂是存在的那一位，是偉大的『是』；動詞『是』只適用於神，不適用於我們。
- 2 神是宇宙的『是』，是真正存在的；只有神是『我是』；惟有祂是存在的。

#### 五 就着存在和應驗來說，『耶和華』是神的名—創十七 1，二八 3，三五 11，出三 14，六 6～8。

創 17:1 亞伯蘭年九十九歲的時候，耶和華向他顯現，對他說，我是全足的神；你要行在我面前，並且要完全；

創 28:3 願全足的神賜福給你，使你繁衍增多，成為多族；

創 35:11 神又對他說，我是全足的神；你要繁衍增多，將來有一國，有多民從你而生，又有君王從你腰中而出。

出 3:14 神對摩西說，我是那我是；又說，你要對以色列人這樣說，那我是差我到你們這裏來。

出 6:6 所以你要對以色列人說，我是耶和華；我要把你們從埃及人所加的重擔下領出來，我要拯救你們脫離他們的奴役；我要用伸出來的膀臂，並用極重的刑罰，救贖你們。

出 6:7 我要取你們歸我作我的百姓，我也要作你們的神。你們要知道我是耶和華你們的神，是把你們從埃及人所加的重擔下領出來的。

出 6:8 我要把你們領到我起誓要賜給亞伯拉罕、以撒、雅各的那地，將那地賜給你們為業。我是耶和華。

#### 六 因耶和華永遠長存，而且祂是動詞『是』的實際，凡祂所說的祂必成就—約八 28～29。

約 8:28 所以耶穌對他們說，你們舉起人子以後，必知道我是，並且知道我不從自己作甚麼；我說這些話，乃是照着父所教訓我的。

約 8:29 那差我來的是與我同在，祂沒有撇下我獨自一人，因為我始終作祂所喜悅的事。

#### 七 今天在主的恢復裏，我們乃是在應驗的階段；我們經歷的神是耶和華，那偉大的我是一出三 14～16，約八 24，28。

Israel, I AM has sent me to you

Rev. 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,

#### D. Jehovah is the only One who is—Heb. 11:6:

Heb. 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

1. This unique One who has being is the great "To Be"; the verb to be can be applied only to God and not to us.
2. God is the universal To Be, the genuine being; only God is I Am; only He has being.

#### E. Jehovah is God's name for existence and fulfillment—Gen. 17:1; 28:3; 35:11; Exo. 3:14; 6:6-8.

Gen. 17:1 And when Abram was ninety-nine years old, Jehovah appeared to Abram and said to him, I am the All-sufficient God; / Walk before Me, and be perfect.

Gen. 28:3 And may the All-sufficient God bless you and make you fruitful and multiply you, that you may become a company of peoples.

Gen. 35:11 And God said to him, I am the All-sufficient God: / Be fruitful and multiply; / A nation and a company of nations shall come from you, / And kings shall come forth from your loins.

Exo. 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you

Exo. 6:6 Therefore say to the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm and with great acts of judgment.

Exo. 6:7 And I will take you to Myself as My people, and I will be your God; and you shall know that I am Jehovah your God, the One who brought you out from under the burdens of the Egyptians.

Exo. 6:8 And I will bring you to the land which I swore to give to Abraham, to Isaac, and to Jacob; and I will give it to you as a possession. I am Jehovah.

#### F. Because Jehovah exists eternally and because He is the reality of the verb to be, He will fulfill whatever He has spoken—John 8:28-29.

John 8:28 Jesus therefore said to them, When you lift up the Son of Man, then you will know that I am, and that I do nothing from Myself, but as My Father has taught Me, I speak these things.

John 8:29 And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.

#### G. In the Lord's recovery today, we are in the stage of fulfillment; we are experiencing God as Jehovah, the great I Am—Exo. 3:14-16; John 8:24, 28.



出 3:14 神對摩西說，我是那我是；又說，你要對以色列人這樣說，那我是差我到你們這裏來。  
出 3:15 神又對摩西說，你要對以色列人這樣說，耶和華你們祖宗的神，就是亞伯拉罕的神，以撒的神，雅各的神，差我到你們這裏來。這是我的名，直到永遠；這也是我的記念，直到萬代。  
出 3:16 你去招聚以色列的長老，對他們說，耶和華你們祖宗的神，就是亞伯拉罕、以撒、雅各的神，向我顯現，說，我實在眷顧了你們，也看見了你們在埃及受到甚麼樣的對待。  
約 8:24 所以我對你們說，你們要死在你們的罪中；你們若不信我是，必要死在你們的罪中。  
約 8:28 所以耶穌對他們說，你們舉起人子以後，必知道我是，並且知道我不從自己作甚麼；我說這些話，乃是照着父所教訓我的。

Exo. 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you  
Exo. 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.  
Exo. 3:16 Go, and gather the elders of Israel together, and say to them, Jehovah, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, I have surely visited you and seen what is being done to you in Egypt.  
John 8:24 Therefore I said to you that you will die in your sins; for unless you believe that I am, you will die in your sins.  
John 8:28 Jesus therefore said to them, When you lift up the Son of Man, then you will know that I am, and that I do nothing from Myself, but as My Father has taught Me, I speak these things.

## 肆 以色列人歸回美地，表徵基督徒從分裂回到召會的立場，就是一的立場—代下三六22～23，參申十二1～32：

## IV. The returning of the children of Israel to the good land signifies the returning of Christians from division to the ground of the church, the ground of oneness—2 Chron. 36:22-23; cf. Deut. 12:1-32:

代下 36:22 波斯王古列元年，耶和華為要成就祂藉耶利米口所說的話，就激動波斯王古列的靈，使他通告全國，下詔書說，  
代下 36:23 波斯王古列如此說，耶和華天上的神已將地上萬國賜給我，又囑咐我在猶大的耶路撒冷為祂建造殿宇。你們中間凡作祂子民的，可以上去，願耶和華他的神與他同在！  
申 12:1 你們活在地上的一切日子，在耶和華你列祖的神所賜你為業的地上，要謹守遵行的律例和典章乃是這些：  
申 12:2 你們要將所趕出的國民事奉他們神的各地方，無論是在高山上，在小山上，在各青翠樹下，都徹底毀壞；  
申 12:3 也要拆毀他們的祭壇，打碎他們的柱像，用火焚燒他們的木像，砍下他們雕製的神像，並將它們的名從那地方除滅。  
申 12:4 你們不可照他們那樣事奉耶和華你們的神。  
申 12:5 但耶和華你們的神從你們各支派中，所選擇出來立祂名的地方，就是祂的居所，那是你們當尋求的，你們要往那裏去，  
申 12:6 將你們的燔祭和別的祭，十分取一之物，和手中的舉祭，並還願祭、甘心祭，以及牛羣羊羣中頭生的，都奉到那裏；  
申 12:7 在那裏，耶和華你們神的面前，你們和你們的家屬都可以喫，並且因你手所辦的一切事蒙耶和華你的神賜福，就都歡樂。  
申 12:8 你們將來不可照我們今日在這裏所行的，各人行自己眼中看為正的事；  
申 12:9 因為直到如今，你們還沒有進入耶和華你神所賜你的安息，所給你的產業。  
申 12:10 但你們過了約但河，得以住在耶和華你們神使你們承受為業之地，又使你們得安息，不被四圍的一切仇敵擾亂，安

2 Chron. 36:22 And in the first year of Cyrus the king of Persia, so that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus the king of Persia; and he made a proclamation throughout all his kingdom and put it also in writing, saying,  
2 Chron. 36:23 Thus says Cyrus the king of Persia: All the kingdoms of the earth has Jehovah the God of heaven given to me; and He has charged me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may Jehovah his God be with him, and let him go up!  
Deut. 12:1 These are the statutes and the ordinances that you shall be certain to do in the land which Jehovah, the God of your fathers, has given you to possess, all the days that you live on the earth.  
Deut. 12:2 You shall completely destroy all the places where the nations whom you will dispossess have served their gods, on the high mountains and on the hills and under every flourishing tree.  
Deut. 12:3 And you shall tear down their altars and crush their pillars; and their Asherahs you shall burn with fire, and the idols of their gods you shall cut down; and you shall destroy their name from that place.  
Deut. 12:4 You shall not do so to Jehovah your God.  
Deut. 12:5 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.  
Deut. 12:6 And there you shall bring your burnt offerings and your sacrifices and your tithes and the heave offering of your hand and your vows and your freewill offerings and the firstborn of your herd and of your flock;  
Deut. 12:7 And there you shall eat before Jehovah your God, and you and your households shall rejoice in all your undertakings, in which Jehovah your God has blessed you.  
Deut. 12:8 You shall not do according to all that we do here today, each man doing all that is right in his own eyes;  
Deut. 12:9 For until now you have not come to the rest and to the inheritance that Jehovah your God is giving you.  
Deut. 12:10 But when you cross over the Jordan and dwell in the land which Jehovah your God is giving you as an inheritance, and when He gives you rest from all your enemies surrounding you so

然居住；  
申 12:11 那時你們要將我所吩咐你們的燔祭和別的祭，十分取一之物，和手中的舉祭，並向耶和華許願所獻一切上好的還願祭，都奉到耶和華你們神所選擇給祂名居住的地方。  
申 12:12 你們和兒子、女兒、僕人、婢女，還有你們城裏的利未人，都要在耶和華你們的神面前歡樂，因為利未人在你們那裏無分無業。  
申 12:13 你要謹慎，不可在你所看中的各地方獻上燔祭；  
申 12:14 惟獨耶和華從你的一個支派中所選擇的地方，你要在那裏獻上燔祭，行我一切所吩咐你的。  
申 12:15 不過，在你各城裏，你可以照耶和華你神所賜你的福分，隨心所欲的宰牲喫肉；不潔淨的人和潔淨的人都可以喫，就如喫羚羊與鹿一般。  
申 12:16 只是不可喫血，要倒在地上，如同倒水一樣。  
申 12:17 你的五穀、新酒、和新油的十分之一，或是牛羣羊羣中頭生的，或是你許願獻的、甘心獻的、和手中的舉祭，都不可在你城裏喫；  
申 12:18 但要在耶和華你的神面前喫，在耶和華你神所要選擇的地方，你和兒子、女兒、僕人、婢女，並你城裏的利未人，都可以喫；也要因你手所辦的一切事，在耶和華你的神面前歡樂。  
申 12:19 你要謹慎，你在地上的一切日子，總不可撇棄利未人。  
申 12:20 耶和華你的神，照祂所應許擴張你境界的時候，你心裏想要喫肉，說，我要喫肉，就可以隨心所欲的喫肉。  
申 12:21 耶和華你神所選擇要立祂名的地方，若離你太遠，就可以照我所吩咐的，將耶和華賜給你的牛羊取些宰了，隨心所欲的在你城裏喫。  
申 12:22 你喫那肉，要像喫羚羊與鹿一般；不潔淨的人和潔淨的人，一樣可以喫。  
申 12:23 只是你要心意堅定不喫血，因為血是生命；不可將生命與肉同喫。  
申 12:24 不可喫血，要倒在地上，如同倒水一樣。  
申 12:25 你不可喫血，使你和你的子孫可以得福，因為你行了耶和華眼中看為正的事。  
申 12:26 只是你分別為聖的物和你的還願祭，要奉到耶和華所選擇的地方去；  
申 12:27 你的燔祭，連肉帶血，都要獻在耶和華你神的壇上；至於你別的祭，血要倒在耶和華你神的壇上，肉你可以喫。  
申 12:28 你要謹守聽從我所吩咐的這一切話，使你和你的子孫可以永遠得福，因為你行了耶和華你神眼中看為善、看為正的事。  
申 12:29 耶和華你的神將你要進去趕出的國民從你面前剪除，你就得他們的地，在那裏居住；  
申 12:30 那時你要謹慎，不可在他們從你面前被除滅之後，隨從他

that you dwell securely;  
Deut. 12:11 Then to the place where Jehovah your God will choose to cause His name to dwell, there you shall bring all that I am commanding you, your burnt offerings and your sacrifices, your tithes and the heave offering of your hand and all your choice vows which you vow to Jehovah.  
Deut. 12:12 And you shall rejoice before Jehovah your God, you and your sons and daughters, and your male servants and female servants, and the Levite who is within your gates, for he has no portion nor inheritance with you.  
Deut. 12:13 Be careful that you do not offer up your burnt offerings in every place that you see;  
Deut. 12:14 But in the place which Jehovah will choose in one of your tribes, there you shall offer up your burnt offerings, and there you shall do all that I am commanding you.  
Deut. 12:15 Yet you may slaughter and eat meat within all your gates, in all that your soul desires, according to the blessing of Jehovah your God which He has given you; the unclean and the clean may eat it as the gazelle and the deer are eaten.  
Deut. 12:16 However, you shall not eat the blood; you shall pour it out upon the earth like water.  
Deut. 12:17 You may not eat within your gates the tithes of your grain or of your new wine or of your fresh oil, nor the firstborn of your herd or of your flock, or any of your vows which you vow or of your freewill offerings or of the heave offering of your hand;  
Deut. 12:18 But you shall eat them before Jehovah your God in the place which Jehovah your God will choose, you and your son and daughter, and your male servant and female servant, and the Levite who is within your gates; and you shall rejoice before Jehovah your God in all your undertakings.  
Deut. 12:19 Be careful that you do not forsake the Levite all your days upon the earth.  
Deut. 12:20 When Jehovah your God enlarges your territory, as He has promised you, and you say, I will eat meat, because your soul desires to eat meat, you may eat meat according to all that your soul desires.  
Deut. 12:21 If the place where Jehovah your God will choose to put His name is too far away from you, you may slaughter from your herd and from your flock, which Jehovah has given you, as I have commanded you; and you may eat within your gates according to all that your soul desires;  
Deut. 12:22 Indeed, as the gazelle and the deer are eaten, so you may eat it; the unclean and the clean may eat it alike.  
Deut. 12:23 But make sure that you do not eat the blood; for the blood is the life, and you shall not eat the life with the flesh.  
Deut. 12:24 You shall not eat it; you shall pour it out upon the earth like water.  
Deut. 12:25 You shall not eat it, so that it may go well with you and with your children after you, when you do what is right in the sight of Jehovah.  
Deut. 12:26 But you shall take your holy things which you have and your vows, and go to the place which Jehovah will choose;  
Deut. 12:27 And you shall offer your burnt offerings, the flesh and the blood, upon the altar of Jehovah your God; and the blood of your sacrifices shall be poured out upon the altar of Jehovah your God, and you shall eat the flesh.  
Deut. 12:28 Keep and listen to all these words which I am commanding you so that it may go well with you and with your children after you forever, for you will be doing what is good and right in the sight of Jehovah your God.  
Deut. 12:29 When Jehovah your God cuts off the nations before you, which you are entering to dispossess, and you dispossess them and dwell in their land,  
Deut. 12:30 Be careful that you are not ensnared in following them, after they have been destroyed before

們，以致陷入網羅，也不可尋求他們的神，說，這些國民怎樣事奉他們的神，我也要照樣行。

申 12:31 你不可向耶和華你的神這樣行，因為他們向他們的神行了耶和華所恨惡所厭憎的一切事，甚至將自己的兒女用火焚燒，獻與他們的神。

申 12:32 凡我所吩咐的話，你們都要謹守遵行，不可加添，也不可刪減。

## 一 召會地方的立場，基本上就是那實行於眾地方召會中之基督身體獨一的——弗四 4，林前一 2，十二 27。

弗 4:4 一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的；

林前 1:2 寫信給在哥林多神的召會，就是給在基督耶穌裏被聖別，蒙召的聖徒，同着所有在各處呼求我們主耶穌基督之名的名；祂是他們的，也是我們的；

林前 12:27 你們就是基督的身體，並且各自作肢體。

## 二 照着新約神聖的啓示，召會的立場是由三個重要的元素構成的：

### 1 構成召會立場的第一個元素，是基督宇宙身體獨一的一；這一稱為『那靈的一』（弗四 3）——主在約翰十七章就是為這一禱告。

弗 4:3 以和平的聯索，竭力保守那靈的一：

約 17:1 耶穌說了這些話，就舉目望天說，父阿，時候到了，願你榮耀你的兒子，使兒子也榮耀你；

約 17:2 正如你曾賜給祂權柄，管理一切屬肉體的人，叫祂將永遠的生命賜給一切你所賜給祂的人。

約 17:3 認識你獨一的真神，並你所差來的耶穌基督，這就是永遠的生命。

約 17:4 我在地上已經榮耀你，你交給我我要作的工，我已經完成了。

約 17:5 父阿，現在求你使我與你同得榮耀，就是未有世界以先，我與你同有的榮耀。

約 17:6 你從世上賜給我的人，我已將你的名顯明與他們。他們本是你的，你將他們賜給我，他們也遵守了你的話。

約 17:7 如今他們知道，凡你所賜給我的，都是從你來的；

約 17:8 因為你所賜給我的話，我已經賜給他們，他們也領受了，又確實知道我是從你出來的，並且信你差了我來。

約 17:9 我為他們祈求，不為世人祈求，乃為你所賜給我的人祈求，因他們本是你的。

約 17:10 凡是我的都是你的，你的也是我的，並且我已經在他們身上得了榮耀。

約 17:11 我不再在世上，他們卻在世上，我往你那裏去。聖父阿，求你在你的名，就是你所賜給我的名裏，保守他們，使他們

you, and that you do not seek after their gods, saying, How did these nations serve their gods, so that I also may do likewise?

Deut. 12:31 You shall not do so for Jehovah your God, for every abomination to Jehovah, which He hates, they have done to their gods; for even their sons and their daughters they have burned with fire to their gods.

Deut. 12:32 The whole thing that I am commanding you, you shall be certain to do; you shall not add to it, nor shall you take away from it.

## A. The local ground of the church is basically the unique oneness of the Body of Christ practiced in the local churches—Eph. 4:4; 1 Cor. 1:2; 12:27.

Eph. 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;

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

1 Cor. 12:27 Now you are the body of Christ, and members individually.

## B. According to the divine revelation in the New Testament, the ground of the church is constituted of three crucial elements:

### 1. The first element of the constitution of the church ground is the unique oneness of the universal Body of Christ, which is called "the oneness of the Spirit" (Eph. 4:3)—the oneness for which the Lord prayed in John 17.

Eph. 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

John 17:1 These things Jesus spoke, and lifting up His eyes to heaven, He said, Father, the hour has come; glorify Your Son that the Son may glorify You;

John 17:2 Even as You have given Him authority over all flesh to give eternal life to all whom You have given Him.

John 17:3 And this is eternal life, that they may know You, the only true God, and Him whom You have sent, Jesus Christ.

John 17:4 I have glorified You on earth, finishing the work which You have given Me to do.

John 17:5 And now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was.

John 17:6 I have manifested Your name to the men whom You gave Me out of the world. They were Yours, and You gave them to Me, and they have kept Your word.

John 17:7 Now they have come to know that all that You have given Me is from You,

John 17:8 For the words which You gave Me I have given to them, and they received them and knew truly that I came forth from You, and they have believed that You sent Me.

John 17:9 I ask concerning them; I do not ask concerning the world, but concerning those whom You have given Me, for they are Yours;

John 17:10 And all that is Mine is Yours, and Yours Mine; and I have been glorified in them.

John 17:11 And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We

們成爲一，像我們一樣。

約 17:12 我與他們同在的時候，我在你的名，就是你所賜給我的名裏，保守了他們，也護衛了他們，其中除了那滅亡之子，沒有一個滅亡的，好叫經書得着應驗。

約 17:13 現在我往你那裏去，我還在世上說這話，是叫他們裏面充滿我的喜樂。

約 17:14 我已將你的話賜給他們，世界又恨他們，因爲他們不屬世界，正如我不屬世界一樣。

約 17:15 我不求你使他們離開世界，只求你保守他們脫離那惡者。

約 17:16 他們不屬世界，正如我不屬世界一樣。

約 17:17 求你用真理聖別他們，你的話就是真理。

約 17:18 你怎樣差我到世上，我也照樣差他們到世上。

約 17:19 我爲他們的緣故，聖別自己，使他們也在真理中得以聖別。

約 17:20 我不但爲這些人祈求，也爲那些因他們的話信入我的人祈求，

約 17:21 使他們都成爲一；正如你父在我裏面，我在你裏面，使他們也在我們裏面，叫世人可以信你差了我來。

約 17:22 你所賜給我的榮耀，我已賜給他們，使他們成爲一，正如我們是一一樣。

約 17:23 我在他們裏面，你在我裏面，使他們被成全成爲一，叫世人知道是你差了我來，並且知道你愛他們如同愛我一樣。

約 17:24 父阿，我在那裏，願你所賜給我的人，也同我在那裏，叫他們看見你所賜給我的榮耀，因爲創立世界以前，你已經愛我了。

約 17:25 公義的父阿，世人未曾認識你，我卻認識你，這些人也知道你差了我來。

約 17:26 我已叫他們認識了你的名，並且還要叫他們認識，使你愛我的愛在他們裏面，我也在他們裏面。

## 2 召會立場的第二個元素，是地方召會在其中建立並存在的地方獨一立場一啓一 11，徒十四 23，多一 5。

啓 1:11 你所看見的，當寫在書上，寄給那七個召會：給以弗所、給士每拿、給別迦摩、給推雅推喇、給撒狄、給非拉鐵非、給老底嘉。

徒 14:23 二人在各召會中爲他們選立了長老，又禁食禱告，就把他們交託所信入的主。

多 1:5 我從前留你在革哩底，是要你將我所未辦完的事辦理妥當，又照我所吩咐你的，在各城設立長老。

## 3 召會立場的第三個元素，是合一之靈的實際，也就是那靈的實際，那靈乃是神聖三一活的實際—約壹 5:6，約十六 13。

約壹 5:6 這藉着水與血來的，就是耶穌基督；不是單憑着水，乃是憑着水，又憑着血；並且作見證的就是那靈，因爲那靈就是實際。

are.

John 17:12 When I was with them, I kept them in Your name, which You have given to Me, and I guarded them; and not one of them perished, except the son of perdition, that the Scripture might be fulfilled.

John 17:13 But now I am coming to You, and these things I speak in the world that they may have My joy made full in themselves.

John 17:14 I have given them Your word, and the world has hated them, because they are not of the world even as I am not of the world.

John 17:15 I do not ask that You would take them out of the world, but that You would keep them out of the hands of the evil one.

John 17:16 They are not of the world, even as I am not of the world.

John 17:17 Sanctify them in the truth; Your word is truth.

John 17:18 As you have sent Me into the world, I also have sent them into the world.

John 17:19 And for their sake I sanctify Myself, that they themselves also may be sanctified in truth.

John 17:20 And I do not ask concerning these only, but concerning those also who believe into Me through their word,

John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;

John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

John 17:24 Father, concerning that which You have given Me, I desire that they also may be with Me where I am, that they may behold My glory, which You have given Me, for You loved Me before the foundation of the world.

John 17:25 Righteous Father, though the world has not known You, yet I have known You, and these have known that You have sent Me.

John 17:26 And I have made Your name known to them and will yet make it known, that the love with which You have loved Me may be in them, and I in them.

## 2. The second element of the church ground is the unique ground of the locality in which a local church is established and exists—Rev. 1:11; Acts 14:23; Titus 1:5.

Rev. 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

Acts 14:23 And when they had appointed elders for them in every church and had prayed with fastings, they committed them to the Lord into whom they had believed.

Titus 1:5 For this cause I left you in Crete, that you might set in order the things which I have begun that remain and appoint elders in every city, as I directed you:

## 3. The third element of the church ground is the reality of the Spirit of oneness, that is, the reality of the Spirit, who is the living reality of the Divine Trinity—1 John 5:6; John 16:13.

1 John 5:6 This is He who came through water and blood, Jesus Christ; not in the water only, but in the water and in the blood; and the Spirit is He who testifies, because the Spirit is the reality.

約 16:13 只等實際的靈來了，祂要引導你們進入一切的實際；因為祂不是從自己說的，乃是把祂所聽見的都說出來，並要把要來的事宣示與你們。

### 三 召會的立場內在的與生命有關—詩一三三 1, 3, 三六 8 ~ 9。

詩 133:1 看哪，弟兄和睦同居，是何等的善，何等的美！  
詩 133:3 又好比黑門的甘露，降在錫安山；因為在那裏有耶和華所命定的福，就是永遠的生命。  
詩 36:8 他們必因你殿裏的肥甘得以飽足，你也必叫他們喝你樂河的水。  
詩 36:9 因為在你那裏，有生命的源頭，在你的光中，我們必得見光。

### 伍 歸回美地的以色列人受囑咐要記念神與亞伯拉罕所立的約—代上十六 15 ~ 18，創十五 7 ~ 21：

代上 16:15 你們要記念祂的約，直到永遠；記念祂所吩咐的話，直到千代，  
代上 16:16 就是祂與亞伯拉罕所立的約，向以撒所起的誓。  
代上 16:17 祂又將這約向雅各確立為律例，向以色列確立為永遠的約，  
代上 16:18 說，我必將迦南地賜給你，作你們產業的分。  
創 15:7 耶和華又對他說，我是耶和華，曾領你出了迦勒底的吾珥，為要將這地賜你為業。  
創 15:8 亞伯蘭說，主耶和華阿，我怎能知道必得這地為業呢？  
創 15:9 祂說，你為我取一隻三歲的母牛、一隻三歲的母山羊、一隻三歲的公綿羊、一隻斑鳩、一隻雛鴿。  
創 15:10 亞伯蘭就取了這些來，每樣從中剖開，分成兩半，一半對着一半的擺列，只有鳥沒有剖開。  
創 15:11 有鷲鳥下來，落在死畜的肉上，亞伯蘭就把牠們嚇飛了。  
創 15:12 日頭正落的時候，亞伯蘭沉沉的睡了；忽然有驚人的大黑暗落在他身上。  
創 15:13 耶和華對亞伯蘭說，你要確實知道，你的後裔必寄居別人的地，又服事那地的人；那地的人要苦待他們四百年。  
創 15:14 但他們所要服事的那國，我要懲罰，後來他們必帶着許多財物從那裏出來。  
創 15:15 至於你，你要享大壽數，被人埋葬，平平安安的歸到你列祖那裏。  
創 15:16 到了第四代，他們必回到此地，因為亞摩利人的罪孽還沒有滿盈。  
創 15:17 日落天黑，不料有冒煙的爐並燒着的火把，從那些肉塊中經過。  
創 15:18 當那日，耶和華與亞伯蘭立約，說，我已賜給你的後裔，從埃及河直到伯拉大河之地，  
創 15:19 就是基尼人、基尼洗人、甲摩尼人、

John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

### C. The ground of the church is intrinsically related to life—Psa. 133:1, 3; 36:8-9.

Psa. 133:1 Behold, how good and how pleasant it is / For brothers to dwell in unity!  
Psa. 133:3 Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing; / Life forever.  
Psa. 36:8 They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures.  
Psa. 36:9 For with You is the fountain of life; / In Your light we see light.

### V. The children of Israel who returned to the good land were told to remember the covenant that God made with Abraham—1 Chron. 16:15-18; Gen. 15:7-21:

1 Chron. 16:15 Remember His covenant forever, / The word that He commanded to a thousand generations,  
1 Chron. 16:16 The covenant that He made with Abraham, / And His oath unto Isaac.  
1 Chron. 16:17 And He confirmed it unto Jacob as a statute, / Unto Israel as an eternal covenant,  
1 Chron. 16:18 Saying, To you I will give the land of Canaan, / The portion of your inheritance;  
Gen. 15:7 Then He said to him, I am Jehovah who brought you out of Ur of the Chaldeans to give you this land to inherit it.  
Gen. 15:8 And he said, O Lord Jehovah, how will I know that I will inherit it?  
Gen. 15:9 And He said to him, Bring Me a three-year-old heifer and a three-year-old female goat and a three-year-old ram and a turtledove and a young pigeon.  
Gen. 15:10 And he brought Him all these and cut them in two in the middle and laid the half of each opposite the other, but the birds he did not cut in two.  
Gen. 15:11 And the birds of prey came down upon the carcasses, and Abram drove them away.  
Gen. 15:12 And when the sun was going down, a deep sleep fell upon Abram; and, behold, a terror and great darkness fell upon him.  
Gen. 15:13 And He said to Abram, Know assuredly that your seed will be sojourners in a land that is not theirs, and they will serve them; and they will afflict them four hundred years.  
Gen. 15:14 But I will also judge that nation, whom they will serve, and afterward they will come out with great possessions.  
Gen. 15:15 But as for you, you will go to your fathers in peace; you will be buried in a good old age.  
Gen. 15:16 And in the fourth generation they will come here again, for the iniquity of the Amorites is not yet complete.  
Gen. 15:17 And when the sun went down and it was dark, there came a smoking furnace and a torch of fire which passed between these pieces.  
Gen. 15:18 On that day Jehovah made a covenant with Abram, saying, To your seed do I give this land, / From the river of Egypt to the great river, the river Euphrates:  
Gen. 15:19 The land of the Kenites and the Kenizzites and the Kadmonites

創 15:20 赫人、比利洗人、利乏音人、

創 15:21 亞摩利人、迦南人、革迦撒人、耶布斯人之地。

## 一 亞伯拉罕信神關於後裔的應許，但他缺乏信心 信神關於美地的應許—6～8 節。

創 15:6 亞伯蘭信耶和華，耶和華就以此算為他的義。

創 15:7 耶和華又對他說，我是耶和華，曾領你出了迦勒底的吾珥，為要將這地賜你為業。

創 15:8 亞伯蘭說，主耶和華阿，我怎能知道必得這地為業呢？

## 二 為了加強亞伯拉罕的信心，神被迫與亞伯拉罕立約，以堅定祂對亞伯拉罕的應許—9～21 節：

創 15:9 祂說，你為我取一隻三歲的母牛、一隻三歲的母山羊、一隻三歲的公綿羊、一隻斑鳩、一隻雛鴿。

創 15:10 亞伯蘭就取了這些來，每樣從中剖開，分成兩半，一半對着一半的擺列，只有鳥沒有剖開。

創 15:11 有鷲鳥下來，落在死畜的肉上，亞伯蘭就把牠們嚇飛了。

創 15:12 日頭正落的時候，亞伯蘭沉沉的睡了；忽然有驚人的大黑暗落在他身上。

創 15:13 耶和華對亞伯蘭說，你要確實知道，你的後裔必寄居別人的地，又服事那地的人；那地的人要苦待他們四百年。

創 15:14 但他們所要服事的那國，我要懲罰，後來他們必帶着許多財物從那裏出來。

創 15:15 至於你，你要享大壽數，被人埋葬，平平安安的歸到你列祖那裏。

創 15:16 到了第四代，他們必回到此地，因為亞摩利人的罪孽還沒有滿盈。

創 15:17 日落天黑，不料有冒煙的爐並燒着的火把，從那些肉塊中經過。

創 15:18 當那日，耶和華與亞伯蘭立約，說，我已賜給你的後裔，從埃及河直到伯拉大河之地，

創 15:19 就是基尼人、基尼洗人、甲摩尼人、

創 15:20 赫人、比利洗人、利乏音人、

創 15:21 亞摩利人、迦南人、革迦撒人、耶布斯人之地。

### 1 神與亞伯拉罕所立的約，乃是應許的約，要藉着神在祂恩典中的大能得着成就—約 1:14, 17。

約 1:14 話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。

約 1:17 因為律法是藉着摩西賜的，恩典和實際都是藉着耶穌基督來的。

### 2 新約是這約的延續—加 3:17, 四 22～26。

加 3:17 而且我這樣說，神豫先所立定的約，不能被那四百三十年以後纔有的律法廢掉，以致使應許失效。

Gen. 15:20 And the Hittites and the Perizzites and the Rephaim

Gen. 15:21 And the Amorites and the Canaanites and the Girgashites and the Jebusites.

## A. Abraham believed God for His promise concerning the seed, but he lacked the faith to believe God for the promise of the good land—vv. 6-8.

Gen. 15:6 And he believed Jehovah, and He accounted it to him as righteousness.

Gen. 15:7 Then He said to him, I am Jehovah who brought you out of Ur of the Chaldeans to give you this land to inherit it.

Gen. 15:8 And he said, O Lord Jehovah, how will I know that I will inherit it?

## B. In order to strengthen Abraham's faith, God was compelled to confirm His promise to Abraham by making a covenant with him—vv. 9-21:

Gen. 15:9 And He said to him, Bring Me a three-year-old heifer and a three-year-old female goat and a three-year-old ram and a turtledove and a young pigeon.

Gen. 15:10 And he brought Him all these and cut them in two in the middle and laid the half of each opposite the other, but the birds he did not cut in two.

Gen. 15:11 And the birds of prey came down upon the carcasses, and Abram drove them away.

Gen. 15:12 And when the sun was going down, a deep sleep fell upon Abram; and, behold, a terror and great darkness fell upon him.

Gen. 15:13 And He said to Abram, Know assuredly that your seed will be sojourners in a land that is not theirs, and they will serve them; and they will afflict them four hundred years.

Gen. 15:14 But I will also judge that nation, whom they will serve, and afterward they will come out with great possessions.

Gen. 15:15 But as for you, you will go to your fathers in peace; you will be buried in a good old age.

Gen. 15:16 And in the fourth generation they will come here again, for the iniquity of the Amorites is not yet complete.

Gen. 15:17 And when the sun went down and it was dark, there came a smoking furnace and a torch of fire which passed between these pieces.

Gen. 15:18 On that day Jehovah made a covenant with Abram, saying, To your seed do I give this land, / From the river of Egypt to the great river, the river Euphrates:

Gen. 15:19 The land of the Kenites and the Kenizzites and the Kadmonites

Gen. 15:20 And the Hittites and the Perizzites and the Rephaim

Gen. 15:21 And the Amorites and the Canaanites and the Girgashites and the Jebusites.

### 1. The covenant God made with Abraham was a covenant of promise that would be fulfilled through God's power in His grace—John 1:14, 17.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

### 2. The new testament is a continuation of this covenant—Gal. 3:17; 4:22-26.

Gal. 3:17 And I say this: A covenant previously ratified by God, the law, having come four hundred and thirty years after, does not annul so as to make the promise of none effect.

加 4:22 因為律法上記着，亞伯拉罕有兩個兒子，一個是出於使女，一個是出於自主的婦人。  
加 4:23 然而那出於使女的，是按着肉體生的；那出於自主婦人的，是藉着應許生的。  
加 4:24 這些都是寓意：兩個婦人就是兩約，一個是出於西乃山，生子為奴，乃是夏甲。  
加 4:25 這夏甲就是在亞拉伯的西乃山，相當於現在的耶路撒冷，因耶路撒冷同她的兒女都是作奴僕的。  
加 4:26 但那在上的耶路撒冷是自主的，她是我們的母，

Gal. 4:22 For it is written that Abraham had two sons, one of the maidservant and one of the free woman.  
Gal. 4:23 However the one of the maidservant was born according to the flesh, but the one of the free woman was born through promise.  
Gal. 4:24 These things are spoken allegorically, for these women are two covenants, one from Mount Sinai, bringing forth children unto slavery, which is Hagar.  
Gal. 4:25 Now this Hagar is Sinai the mountain in Arabia and corresponds to the Jerusalem which now is, for she is in slavery with her children.  
Gal. 4:26 But the Jerusalem above is free, which is our mother;

### 三 神藉着釘十字架並復活的基督，與亞伯拉罕立約—創十五 9，羅六 5～6，9：

創 15:9 祂說，你為我取一隻三歲的母牛、一隻三歲的母山羊、一隻三歲的公綿羊、一隻斑鳩、一隻雛鴿。  
羅 6:5 我們若在祂死的樣式裏與祂聯合生長，也必要在祂復活的樣式裏與祂聯合生長；  
羅 6:6 知道我們的舊人已經與祂同釘十字架，使罪的身體失效，叫我們不再作罪的奴僕，  
羅 6:9 知道基督既從死人中復活，就不再死，死也不再作主管轄祂了。

### C. God made His covenant with Abraham through the crucified and resurrected Christ—Gen. 15:9; Rom. 6:5-6, 9:

Gen. 15:9 And He said to him, Bring Me a three-year-old heifer and a three-year-old female goat and a three-year-old ram and a turtledove and a young pigeon.  
Rom. 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,  
Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;  
Rom. 6:9 Knowing that Christ, having been raised from the dead, dies no more; death lords it over Him no more.

#### 1 三種被殺的牲畜，表徵基督在祂的人性裏為我們釘十字架，兩隻活鳥表徵基督在祂的神性裏，是活着、復活的一位—創十五 9，約十一 25，啓一 18。

#### 1. The three kinds of slain cattle signify Christ in His humanity being crucified for us, and the two living birds signify Christ in His divinity being the living, resurrected One—Gen. 15:9; John 11:25; Rev. 1:18.

創 15:9 祂說，你為我取一隻三歲的母牛、一隻三歲的母山羊、一隻三歲的公綿羊、一隻斑鳩、一隻雛鴿。  
約 11:25 耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活；  
啓 1:18 又是那活着的；我曾死過，看哪，現在又活了，直活到永永遠遠，並且拿着死亡和陰間的鑰匙。

Gen. 15:9 And He said to him, Bring Me a three-year-old heifer and a three-year-old female goat and a three-year-old ram and a turtledove and a young pigeon.  
John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;  
Rev. 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

#### 2 母牛是作平安祭，母山羊是作贖罪祭，公綿羊是作燔祭—創十五 9，利三 1，四 28，五 6，一 10。

#### 2. The heifer was for a peace offering, the female goat was for a sin offering, and the ram was for a burnt offering—Gen. 15:9; Lev. 3:1; 4:28; 5:6; 1:10.

創 15:9 祂說，你為我取一隻三歲的母牛、一隻三歲的母山羊、一隻三歲的公綿羊、一隻斑鳩、一隻雛鴿。  
利 3:1 人獻供物為平安祭，若是從牛羣中獻的，無論是公是母，必用沒有殘疾的獻在耶和華面前。  
利 4:28 他若知道了自己所犯的罪，就要為所犯的罪，牽一隻沒有殘疾的母山羊為供物。  
利 5:6 並要為所犯的罪，把他的贖愆祭，就是羊羣中的母羊，或綿羊或山羊，牽到耶和華面前作贖罪祭。至於他的罪，祭司要為他遮蓋。  
利 1:10 人的供物若以羊為燔祭，或綿羊或山羊，就要獻上沒有殘疾的公羊。

Gen. 15:9 And He said to him, Bring Me a three-year-old heifer and a three-year-old female goat and a three-year-old ram and a turtledove and a young pigeon.  
Lev. 3:1 And if his offering is a sacrifice of peace offerings, if he presents it from the herd, whether male or female, he shall present it without blemish before Jehovah.  
Lev. 4:28 If his sin which he has committed is made known to him, he shall bring for his offering a female goat, without blemish, for his sin which he has committed.  
Lev. 5:6 And he shall bring his trespass offering to Jehovah for his sin which he has committed, a female from the flock, a sheep or a goat, as a sin offering; and the priest shall make expiation for him on account of his sin.  
Lev. 1:10 And if his offering is from the flock, of the sheep or of the goats, for a burnt offering, he shall present it, a male without blemish.

3 在豫表上，斑鳩表徵受苦的生活，雛鴿表徵相信的生活，信心的生活；這是主在地上生活的兩個特徵—創十五9。

創 15:9 祂說，你為我取一隻三歲的母牛、一隻三歲的母山羊、一隻三歲的公綿羊、一隻斑鳩、一隻雛鴿。

4 二是見證的數字，所以兩隻活鳥乃是見證基督是活在我們裏面，並為我們活着的一位—9 節，約十四19～20，加二20。

創 15:9 祂說，你為我取一隻三歲的母牛、一隻三歲的母山羊、一隻三歲的公綿羊、一隻斑鳩、一隻雛鴿。

約 14:19 還有不多的時候，世人不再看見我，你們卻看見我，因為我活着，你們也要活着。

約 14:20 到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面。

加 2:20 我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。

陸 作為在基督裏的信徒，我們需要有發表神旨意以及對個人屬靈境界得以擴大之渴望的禱告—代上二九10～20，四10：

代上 29:10 所以，大衛在全會眾眼前頌讚耶和華，說，耶和華以色列的神，我們的父，你是當受頌讚的，從亙古直到永遠。

代上 29:11 耶和華阿，尊大、能力、榮美、勝利、威嚴都是你的；凡天上地上的都是你的；耶和華阿，國度也是你的，並且你被高舉，為萬有之首。

代上 29:12 豐富尊榮都從你而來，你也治理萬有。在你手裏有能力和權能，使人尊大強盛都出於你。

代上 29:13 我們的神阿，現在我們稱謝你，讚美你榮耀的名。

代上 29:14 我算甚麼，我的民算甚麼，竟有力量如此樂意奉獻？因為萬物都從你而來，我們把從你手所得的獻給你。

代上 29:15 我們在你面前是客旅，是寄居的，與我們列祖一樣；我們在地上的日子如影兒，沒有指望。

代上 29:16 耶和華我們的神阿，我們豫備這許多材料，要為你的聖名給你建造殿宇，都是從你手而來，都是屬你的。

代上 29:17 我的神阿，我知道你察驗人心，喜悅正直。我以正直的心樂意獻上這一切；現在我歡歡喜喜的看見，你的民在這裏都樂意奉獻與你。

代上 29:18 耶和華我們列祖亞伯拉罕、以撒、以色列的神阿，求你使你的民心中常存這樣的思想意念，堅定他們的心歸向你。

代上 29:19 又求你賜我兒子所羅門純全的心，遵守你的誠命、法度、

3. In typology, the turtledove signifies a suffering life, and the young pigeon signifies a believing life, a life of faith; these are two characteristics of the Lord's life on earth—Gen. 15:9.

Gen. 15:9 And He said to him, Bring Me a three-year-old heifer and a three-year-old female goat and a three-year-old ram and a turtledove and a young pigeon.

4. Since two is the number of testimony, the two living birds bear testimony of Christ as the One living in us and for us—v. 9; John 14:19-20; Gal. 2:20.

Gen. 15:9 And He said to him, Bring Me a three-year-old heifer and a three-year-old female goat and a three-year-old ram and a turtledove and a young pigeon.

John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

VI. As believers in Christ, we need to have prayers that express God's will and our desire to have our personal spiritual border to be enlarged—1 Chron. 29:10-20; 4:10:

1 Chron. 29:10 And David blessed Jehovah in the sight of all the assembly. And David said, You are blessed, O Jehovah, God of Israel, our father, from eternity to eternity.

1 Chron. 29:11 Yours, O Jehovah, is the greatness and the power and the splendor and the victory and the majesty, indeed all that is in heaven and on earth; Yours, O Jehovah, is the kingdom, and You are exalted as Head over all.

1 Chron. 29:12 Both riches and glory proceed from You, and You rule over all. In Your hand are power and might, and it is in Your hand to make great and to give strength to all.

1 Chron. 29:13 Now therefore, our God, we thank You and praise Your glorious name.

1 Chron. 29:14 But who am I, and who are my people, that we should have strength to offer so willingly in this way? For all things are from You, and from Your hand we have given to You.

1 Chron. 29:15 For we are strangers before You and sojourners, as were all our fathers; our days upon earth are like a shadow, and there is no hope.

1 Chron. 29:16 O Jehovah our God, as for all this abundance that we have prepared for building You a house for Your holy name, it is from Your hand, and all is Yours.

1 Chron. 29:17 I know also, O my God, that You try the heart and take pleasure in uprightness. I, in the uprightness of my heart, have offered willingly all these things; and now I have seen with joy Your people, who are present here, offering willingly to You.

1 Chron. 29:18 O Jehovah, the God of Abraham, Isaac, and Israel, our fathers, keep this forever in the imagination of the thoughts of Your people's heart and establish their heart toward You.

1 Chron. 29:19 And to Solomon my son give a wholeness of heart to keep Your commandments, Your testimonies,



律例，成就這一切的事，用我所豫備的建造宮殿。

代上 29:20 大衛對全會眾說，你們應當頌讚耶和華你們的神。於是全會眾頌讚耶和華他們列祖的神，低頭拜耶和華與王。

代上 4:10 雅比斯呼求以色列的神說，願你豐厚的賜福與我，擴張我的境界，願你的手與我同在，願你保守我不遭患難，不受艱苦。神就使他所求的得以成就。

## 一 在宇宙中有三個意志：神的意志、撒但的意志以及人的意志；神要得着人的意志與祂合起來，並且要人與祂是一，好叫人為着祂的喜悅，在禱告中回頭向祂發表並響應祂的旨意—太六 10，七 21：

太 6:10 願你的國來臨，願你的旨意行在地上，如同行在天上。

太 7:21 不是每一個對我說，主阿，主阿的人，都能進諸天的國，惟獨實行我諸天之上父旨意的人，纔能進去。

### 1 禱告真實的意義包含四個步驟：

#### a 神按着祂的旨意，起意要作一件事—六 10。

太 6:10 願你的國來臨，願你的旨意行在地上，如同行在天上。

#### b 祂把祂的旨意藉着那靈啓示給我們，叫我們懂得祂的旨意。

c 我們響應祂的旨意並回頭禱告給祂聽—約十五 7。 約 15:7 你們若住在我裏面，我的話也住在你們裏面，凡你們所願意的，祈求就給你們成就。

#### d 神照着祂的旨意作成那件事—啓四 11。

啓 4:11 我們的主，我們的神，你是配得榮耀、尊貴、能力的，因為你創造了萬有，並且萬有是因你的旨意存在並被創造的。

## 2 只有神所發起，並響應神所發起之內容的禱告，纔有屬靈的價值；我們必須學習有這樣的禱告—弗六 18，約壹五 14 ~ 16 上。

弗 6:18 時時在靈裏禱告，並盡力堅持，在這事上做醒，且為眾聖徒祈求，

約壹 5:14 我們若照祂的旨意求甚麼，祂就聽我們；這是我們向着祂所存坦然無懼的心。

約壹 5:15 我們若知道祂聽我們一切所求的，就知道我們所求於祂的無不得着。

約壹 5:16 人若看見他的弟兄犯了不至於死的罪，就當為他祈求，將生命賜給他，就是給那些犯了不至於死之罪的。有至於死的罪，我不說當為那罪祈求。

## 二 雅比斯呼求神擴張他的境界；在他的禱告中，

and Your statutes, and to do all and build the palace for which I have prepared these things.

1 Chron. 29:20 Then David said to all the assembly, Bless Jehovah your God. And all the assembly blessed Jehovah, the God of their fathers; and they bowed down and paid homage to Jehovah and the king.

1 Chron. 4:10 And Jabez called on the God of Israel saying, Oh that You would richly bless me and enlarge my border, and that Your hand would be with me, and that You would so keep me from evil that it would not grieve me! And God caused what he had requested to come to pass.

## A. In the universe there are three wills: the divine will, the satanic will, and the human will; God wants man's will to be joined to Him and wants man to be one with Him so that man may express and echo His will back to Him in prayer for His good pleasure—Matt. 6:10; 7:21:

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Matt. 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

### 1. The real meaning of prayer consists of four steps:

#### a. God intends to do something according to His will—6:10.

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

#### b. He reveals His will to us through the Spirit for us to know His will.

#### c. We return and echo His will back to Him through prayer—John 15:7.

John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

#### d. God accomplishes His work according to His will—Rev. 4:11.

Rev. 4:11 You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created.

## 2. Only prayers that are initiated by God and echo what He has initiated have any spiritual value; we must learn to pray this kind of prayer—Eph. 6:18; 1 John 5:14-16a.

Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

1 John 5:14 And this is the boldness which we have toward Him, that if we ask anything according to His will, He hears us.

1 John 5:15 And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.

1 John 5:16 If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that.

擴張美地的境界表徵擴大贏得並享受基督的境界；基督是美地的實際—代上四 10，參腓三 8～14。

- 代上 4:10 雅比斯呼求以色列的神說，願你豐厚的賜福與我，擴張我的境界，願你的手與我同在，願你保守我不遭患難，不受艱苦。神就使他所求的得以成就。
- 腓 3:8 不但如此，我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督，
- 腓 3:9 並且給人看出我是在祂裏面，不是有自己那本於律法的義，乃是有那藉着信基督而有的義，就是那基於信、本於神的義，使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死，
- 腓 3:11 或者我可以達到那從死人中傑出的復活。
- 腓 3:12 這不是說，我已經得着了，或已經完全了，我乃是竭力追求，或者可以取得基督耶穌所以取得我的。
- 腓 3:13 弟兄們，我不是以為自己已經取得了，我只有的一件事，就是忘記背後，努力面前的，
- 腓 3:14 向着標竿竭力追求，要得神在基督耶穌裏，召我向上去得的獎賞。

柒 從代下二十章十五至二十二節，我們能學習藉着讚美主而從事屬靈的爭戰：

- 代下 20:15 他說，猶大眾人、耶路撒冷的居民、和約沙法王，你們要聽。耶和華對你們如此說，不要因這大批軍眾懼怕驚惶；因為爭戰的勝敗不在於你們，乃在於神。
- 代下 20:16 明日你們要下去抵擋他們；他們是從洗斯坡上來，你們必在耶魯伊勒曠野前，河谷的盡頭遇見他們。
- 代下 20:17 猶大和耶路撒冷人哪，這次你們不要爭戰，只管站住，堅定站立，看那與你們同在的耶和華施行拯救。不要懼怕，也不要驚惶。明日當出去迎戰，因為耶和華與你們同在。
- 代下 20:18 約沙法就低頭面伏於地，猶大眾人和耶路撒冷的居民也俯伏在耶和華面前，敬拜耶和華。
- 代下 20:19 屬哥轄子孫和可拉子孫的利未人都起來，用極大的聲音讚美耶和華以色列的神。
- 代下 20:20 次日清早，眾人起來出到提哥亞的曠野去。出去的時候，約沙法站着說，猶大人和耶路撒冷的居民哪，你們聽我說；相信耶和華你們的神，就必穩固；相信祂的申言者，就必亨通。
- 代下 20:21 約沙法既與民商議了，就設立一些人，穿着聖別的禮服走在軍前，向耶和華歌唱，稱謝說，當稱謝耶和華，因祂的慈愛永遠長存。
- 代下 20:22 眾人一開始歡呼歌唱讚美，耶和華就派伏兵擊殺那來攻擊

B. Jabez called on God to enlarge his border; the enlarging of the border of the good land in his prayer signifies the enlarging of the border of gaining Christ and the enjoyment of Christ, who is the reality of the good land—1 Chron. 4:10; cf. Phil. 3:8-14.

- 1 Chron. 4:10 And Jabez called on the God of Israel saying, Oh that You would richly bless me and enlarge my border, and that Your hand would be with me, and that You would so keep me from evil that it would not grieve me! And God caused what he had requested to come to pass.
- Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ
- Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,
- Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
- Phil. 3:11 If perhaps I may attain to the out-resurrection from the dead.
- Phil. 3:12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.
- Phil. 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,
- Phil. 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

**VII. From 2 Chronicles 20:15-22 we can learn to engage in spiritual warfare by praising the Lord:**

- 2 Chron. 20:15 And he said, Listen, all you of Judah and you inhabitants of Jerusalem and King Jehoshaphat. Thus says Jehovah to you, Do not be afraid nor dismayed because of this great multitude, for the battle is not yours but God's.
- 2 Chron. 20:16 Tomorrow go down against them. They are coming up at the ascent of Ziz, and you will find them at the end of the river valley before the wilderness of Jeruel.
- 2 Chron. 20:17 It is not for you to fight in this battle. Station yourselves; stand and see the salvation of Jehovah among you, O Judah and Jerusalem. Do not be afraid nor dismayed. Tomorrow go out to meet them, for Jehovah is with you.
- 2 Chron. 20:18 And Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem fell before Jehovah to worship Jehovah.
- 2 Chron. 20:19 And the Levites, of the children of the Kohathites and of the children of the Korahites, rose up to praise Jehovah the God of Israel with an exceedingly loud voice.
- 2 Chron. 20:20 And they rose up early in the morning and went out to the wilderness of Tekoa. And as they went out, Jehoshaphat stood up and said, Hear me, O Judah and you inhabitants of Jerusalem. Believe in Jehovah your God, and you will be established; believe in His prophets, and you will succeed.
- 2 Chron. 20:21 And when he had taken counsel with the people, he appointed them to sing to Jehovah and give thanks in holy array as they went out before the army and say, Give thanks to Jehovah, for His lovingkindness endures forever.

猶大人的亞捫人、摩押人、和西珥山人，他們就被打敗了。

## 一 在代下二十章十五節，耶和華對約沙法王說，『不要因這大批軍眾懼怕驚惶；因為爭戰的勝敗不在於你們，乃在於神；』並且十七節上半說，『這次你們不要爭戰』：

代下 20:15 他說，猶大眾人、耶路撒冷的居民、和約沙法王，你們要聽。耶和華對你們如此說，不要因這大批軍眾懼怕驚惶；因為爭戰的勝敗不在於你們，乃在於神。

代下 20:17 猶大和耶路撒冷人哪，這次你們不要爭戰，只管站住，堅定站立，看那與你們同在的耶和華施行拯救。不要懼怕，也不要驚惶。明日當出去迎戰，因為耶和華與你們同在。

### 1 許多事奉的人用極大的聲音讚美耶和華以色列的神—19 節。

代下 20:19 屬哥轄子孫和可拉子孫的利未人都起來，用極大的聲音讚美耶和華以色列的神。

### 2 眾人一開始歡呼歌唱讚美，耶和華就派伏兵擊殺仇敵，仇敵就被打敗了—22 節。

代下 20:22 眾人一開始歡呼歌唱讚美，耶和華就派伏兵擊殺那來攻擊猶大人的亞捫人、摩押人、和西珥山人，他們就被打敗了。

## 二 讚美乃是神的兒女最高的工作—詩一一九 164，來十三 15：

詩 119:164 我因你公義的典章，一天七次讚美你。

來 13:15 所以我們應當藉着耶穌，常常向神獻上讚美的祭，這就是承認主名之嘴唇的果子。

### 1 聖徒屬靈生命的最高表示，就是讚美神—詩一四六 2，來十三 15，啓五 9～13，十九 1～6：

詩 146:2 我一生要讚美耶和華；我還活着的時候，要歌頌我的神。

來 13:15 所以我們應當藉着耶穌，常常向神獻上讚美的祭，這就是承認主名之嘴唇的果子。

啓 5:9 他們唱新歌，說，你配拿書卷，配揭開它的七印，因為你曾被殺，用自己的血從各支派、各方言、各民族、各邦國中，買了人來歸與神，

啓 5:10 又叫他們成爲國度，作祭司，歸與我們的神；他們要在地上執掌王權。

啓 5:11 我又看見，且聽見，寶座與活物並長老的周圍，有許多天使的聲音；他們的數目有千千萬萬，

啓 5:12 大聲說，曾被殺的羔羊，是配得能力、豐富、智慧、力量、

2 Chron. 20:22 And when they began to shout in song and to praise, Jehovah set ambushes for the children of Ammon, Moab, and Mount Seir, who were coming out against Judah; and they were struck.

## A. In 2 Chronicles 20:15 Jehovah said to King Jehoshaphat, "Do not be afraid nor dismayed because of this great multitude, for the battle is not yours but God's," and in verse 17a, "It is not for you to fight in this battle":

2 Chron. 20:15 And he said, Listen, all you of Judah and you inhabitants of Jerusalem and King Jehoshaphat. Thus says Jehovah to you, Do not be afraid nor dismayed because of this great multitude, for the battle is not yours but God's.

2 Chron. 20:17 It is not for you to fight in this battle. Station yourselves; stand and see the salvation of Jehovah among you, O Judah and Jerusalem. Do not be afraid nor dismayed. Tomorrow go out to meet them, for Jehovah is with you.

### 1. Many of the serving ones praised Jehovah the God of Israel with an exceedingly loud voice—v. 19.

2 Chron. 20:19 And the Levites, of the children of the Kohathites and of the children of the Korahites, rose up to praise Jehovah the God of Israel with an exceedingly loud voice.

### 2. When they began to shout in song and to praise, Jehovah set ambushes for the enemies, and they were struck—v. 22.

2 Chron. 20:22 And when they began to shout in song and to praise, Jehovah set ambushes for the children of Ammon, Moab, and Mount Seir, who were coming out against Judah; and they were struck.

## B. Praise is the highest work carried out by God's children—Psa. 119:164; Heb. 13:15:

Psa. 119:164 Seven times a day I praise You / For Your righteous ordinances.

Heb. 13:15 Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name.

### 1. The highest expression of a saint's spiritual life is his praise to God—Psa. 146:2; Heb. 13:15; Rev. 5:9-13; 19:1-6:

Psa. 146:2 I will praise Jehovah while I live; / I will sing psalms to my God while I yet have being.

Heb. 13:15 Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name.

Rev. 5:9 And they sing a new song, saying: You are worthy to take the scroll and to open its seals, for You were slain and have purchased for God by Your blood men out of every tribe and tongue and people and nation,

Rev. 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.

Rev. 5:11 And I saw, and I heard the voice of many angels around the throne and of the living creatures and of the elders, and their number was ten thousands of ten thousands and thousands of thousands,

尊貴、榮耀、頌讚的。

- 啓 5:12 我又聽見在天上、地上、地底下、滄海裏的一切受造之物，以及天地間的萬有都說，但願頌讚、尊貴、榮耀、權能，都歸與坐寶座的和羔羊，直到永永遠遠。
- 啓 19:1 這些事以後，我聽見天上彷彿有大批的羣眾，大聲說，阿利路亞！救恩、榮耀、能力，都屬於我們的神。
- 啓 19:2 祂的審判是真實、公義的，因祂審判了那用淫亂敗壞全地的大妓女，並且向她為祂的奴僕伸了流血的冤。
- 啓 19:3 第二次又說，阿利路亞！燒妓女的煙往上冒，直到永永遠遠。
- 啓 19:4 那二十四位長老與四活物，就俯伏敬拜那坐寶座的神，說，阿們，阿利路亞！
- 啓 19:5 有聲音從寶座出來，說，神的眾奴僕，凡敬畏祂的，無論大小，都要讚美我們的神。
- 啓 19:6 我聽見好像大批羣眾的聲音，又像眾水的聲音，也像大雷的聲音，說，阿利路亞！因為主我們的神，全能者，作王了。

#### a 基督徒的生活是從讚美爬上去的一徒十六 19 ~ 34。

- 徒 16:19 使女的主人們見自己得利的指望沒有了，便揪住保羅和西拉，拉到市場上首領面前；
- 徒 16:20 又把他們帶到官長那裏，說，這些人原是猶太人，竟騷擾我們的城，
- 徒 16:21 宣傳我們羅馬人所不可受，也不可行的規矩。
- 徒 16:22 羣眾就一同起來攻擊他們，官長剝了他們的衣服，吩咐人用棍子打。
- 徒 16:23 打了許多棍，便將他們下在監裏，囑咐禁卒看守妥當。
- 徒 16:24 禁卒領了這樣的命令，就把他們下在內監，兩腳上妥了木狗。
- 徒 16:25 約在半夜，保羅和西拉禱告唱詩讚美神，眾囚犯也側耳聽他們。
- 徒 16:26 忽然地大震動，甚至監牢的地基都搖動了，監門立刻全開，眾囚犯的鎖鍊也都鬆開了。
- 徒 16:27 禁卒醒來，看見監門開了，以為囚犯已經逃走，就拔刀想要自殺。
- 徒 16:28 保羅大聲呼叫說，不要傷害自己，我們都在這裏。
- 徒 16:29 禁卒叫人拿燈來，就衝進去，戰戰兢兢的俯伏在保羅、西拉面前；
- 徒 16:30 又領他們出來，說，先生們，我當怎樣行纔可以得救？
- 徒 16:31 他們說，當信靠主耶穌，你和你一家都必得救。
- 徒 16:32 他們就把主的話，講給他同他全家的人聽。
- 徒 16:33 當夜，就在那時，禁卒把他們帶去，洗他們的傷，他和屬乎他的人，立即都受了浸。
- 徒 16:34 於是禁卒領他們上去，到他的家裏，給他們擺上飯，他和全家因為信了神，就都歡騰。

#### b 讚美乃是超越過一切去摸着主—啓十四 1 ~ 3，

- Rev. 5:12 Saying with a loud voice, Worthy is the Lamb who has been slain to receive the power and riches and wisdom and strength and honor and glory and blessing.
- Rev. 5:13 And every creature which is in heaven and on the earth and under the earth and on the sea and all things in them, I heard saying, To Him who sits upon the throne and to the Lamb be the blessing and the honor and the glory and the might forever and ever.
- Rev. 19:1 After these things I heard as it were a loud voice of a great multitude in heaven, saying, Hallelujah! The salvation and the glory and the power are of our God.
- Rev. 19:2 For true and righteous are His judgments; for He has judged the great harlot who corrupted the earth with her fornication, and He avenged the blood of His slaves at her hand.
- Rev. 19:3 And a second time they said, Hallelujah! And her smoke goes up forever and ever.
- Rev. 19:4 And the twenty-four elders and the four living creatures fell down and worshipped God, who sits upon the throne, saying, Amen, Hallelujah!
- Rev. 19:5 And a voice came out from the throne, saying, Praise our God, all His slaves and those who fear Him, the small and the great.
- Rev. 19:6 And I heard as it were the voice of a great multitude and like the sound of many waters and like the sound of mighty thunders, saying, Hallelujah! For the Lord our God the Almighty reigns.

#### a. The Christian life soars through praise—Acts 16:19-34.

- Acts 16:19 But when her masters saw that their hope of profit had gone out, they laid hold of Paul and Silas and dragged them into the marketplace before the rulers.
- Acts 16:20 And when they had brought them to the magistrates, they said, These men, being Jews, are throwing our city into confusion,
- Acts 16:21 And they are announcing customs which are not lawful for us, being Romans, to accept or do.
- Acts 16:22 And the crowd rose up together against them, and the magistrates tore off their garments and ordered some to beat them with rods.
- Acts 16:23 And when they had laid many stripes upon them, they threw them into prison, charging the jailer to keep them securely,
- Acts 16:24 Who, having received such a charge, threw them into the inner prison and secured their feet in the stocks.
- Acts 16:25 And about midnight Paul and Silas, while praying, sang hymns of praise to God; and the prisoners were listening to them.
- Acts 16:26 And suddenly there was a great earthquake, so that the foundations of the prison house were shaken. And instantly all the doors were opened and everyone's bonds were unfastened.
- Acts 16:27 And the jailer, waking up out of his sleep and seeing the doors of the prison opened, drew his sword and was about to do away with himself, supposing that the prisoners had escaped.
- Acts 16:28 But Paul called out with a loud voice, saying, Do no harm to yourself, for we are all here.
- Acts 16:29 And the jailer asked for lights and rushed in; and trembling, he fell down before Paul and Silas.
- Acts 16:30 And leading them outside, he said, Sirs, what must I do to be saved?
- Acts 16:31 And they said, Believe on the Lord Jesus, and you shall be saved, you and your household.
- Acts 16:32 And they spoke the word of God to him together with all those in his house.
- Acts 16:33 And he took them with him in that very hour of the night and washed their wounds. And he was baptized immediately, he and all his household.
- Acts 16:34 And he brought them up into his house and set a table before them; and he exulted because he had believed in God with all his household.

#### b. To praise is to transcend everything to touch the Lord—Rev. 14:1-3;

## 十五 2 ~ 4。

- 啓 14:1 我又觀看，看哪，羔羊站在錫安山上，同祂還有十四萬四千人，額上都寫着祂的名，和祂父的名。
- 啓 14:2 我聽見從天上有聲音，像眾水的聲音，又像大雷的聲音，並且我所聽見的，好像彈琴的所彈的琴聲。
- 啓 14:3 他們在寶座前，並在四活物和眾長老前唱新歌；除了從地上買來的那十四萬四千人以外，沒有人能學這歌。
- 啓 15:2 我又看見彷彿有攙雜着火的玻璃海，且看見那些勝了獸和獸像，以及獸名數字的人，都站在玻璃海上，拿着神的琴。
- 啓 15:3 他們唱着神僕摩西的歌、和羔羊的歌，說，主神，全能者，你的作為大哉、奇哉！萬國之王，你的道路義哉、誠哉！
- 啓 15:4 主阿，誰敢不敬畏你，不榮耀你的名？因為獨有你是聖的，萬民都要來，在你面前敬拜，因你的判決已經顯明出來了。

## 2 屬靈的得勝不是靠着爭戰，乃是靠着讚美一代下二十 20 ~ 22。

- 代下 20:20 次日清早，眾人起來出到提哥亞的曠野去。出去的時候，約沙法站着說，猶大人和耶路撒冷的居民哪，你們聽我說：相信耶和華你們的神，就必穩固；相信祂的申言者，就必亨通。
- 代下 20:21 約沙法既與民商議了，就設立一些人，穿着聖別的禮服走在軍前，向耶和華歌唱，稱謝說，當稱謝耶和華，因祂的慈愛永遠長存。
- 代下 20:22 眾人一開始歡呼歌唱讚美，耶和華就派伏兵擊殺那來攻擊猶大人的亞捫人、摩押人、和西珥山人，他們就被打敗了。

## 三 在召會生活和我們個人的生活中，我們需要向神獻上終極完成的讚美—詩二二 22 下，來二 12 下。

- 詩 22:22 我要向我的弟兄宣告你的名；在會中我要讚美你。
- 來 2:12 『我要向我的弟兄宣告你的名，在召會中我要歌頌你。』

## 四 我們需要藉着所經歷並享受的基督，常常向神獻上讚美的祭—十三 15。

- 來 13:15 所以我們應當藉着耶穌，常常向神獻上讚美的祭，這就是承認主名之嘴唇的果子。

## 五 『主我的神阿，我要全心讚美你；我要榮耀你的名，直到永遠』—詩八六 12。

- 詩 86:12 主我的神阿，我要全心讚美你；我要榮耀你的名，直到永遠。

## 15:2-4.

- Rev. 14:1 And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.
- Rev. 14:2 And I heard a voice out of heaven like the sound of many waters and like the sound of loud thunder; and the voice which I heard was like the sound of harp-singers playing on their harps.
- Rev. 14:3 And they sing a new song before the throne and before the four living creatures and the elders; and no one could learn the song except the hundred and forty-four thousand, who have been purchased from the earth.
- Rev. 15:2 And I saw as it were a glassy sea mingled with fire and those who come away victorious from the beast and from his image and from the number of his name standing on the glassy sea, having harps of God.
- Rev. 15:3 And they sing the song of Moses, the slave of God, and the song of the Lamb, saying, Great and wonderful are Your works, Lord God the Almighty! Righteous and true are Your ways, O King of the nations!
- Rev. 15:4 Who will not fear, O Lord, and glorify Your name? For You alone are holy; for all the nations will come and worship before You, for Your righteous judgments have been manifested.

## 2. Spiritual victory does not depend on warfare—it depends on praise—2 Chron. 20:20-22.

- 2 Chron. 20:20 And they rose up early in the morning and went out to the wilderness of Tekoa. And as they went out, Jehoshaphat stood up and said, Hear me, O Judah and you inhabitants of Jerusalem. Believe in Jehovah your God, and you will be established; believe in His prophets, and you will succeed.
- 2 Chron. 20:21 And when he had taken counsel with the people, he appointed them to sing to Jehovah and give thanks in holy array as they went out before the army and say, Give thanks to Jehovah, for His lovingkindness endures forever.
- 2 Chron. 20:22 And when they began to shout in song and to praise, Jehovah set ambushes for the children of Ammon, Moab, and Mount Seir, who were coming out against Judah; and they were struck.

## C. In the church life and in our personal life, we need to offer consummate praise to God—Psa. 22:22b; Heb. 2:12b.

- Psa. 22:22 I will declare Your name to my brothers; / In the midst of the assembly I will praise You.
- Heb. 2:12 Saying, "I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You."

## D. Through the Christ whom we have experienced and enjoyed, we need to offer the sacrifice of praise to God continually—13:15.

- Heb. 13:15 Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name.

## E. "I will praise You, O Lord my God, with all my heart; / And I will glorify Your name forever"—Psa. 86:12.

- Psa. 86:12 I will praise You, O Lord my God, with all my heart; / And I will glorify Your name forever.

# 第三篇

## 重建神的壇— 燔祭壇

詩歌：

讀經：利一3～11, 13～14, 17, 六9, 12上,  
13, 民二八2, 拉一2～3, 5, 三2～3, 6上,  
詩四三4上, 弗五2, 羅十二1

- 利 1:3 他的供物若以牛為燔祭，就要獻一隻沒有殘疾的公牛；他要在會幕門口把公牛獻上，使他可以在耶和華面前蒙悅納。
- 利 1:4 他要按手在燔祭牲的頭上，燔祭牲便蒙悅納，為他遮罪。
- 利 1:5 他要在耶和華面前宰公牛；亞倫子孫作祭司的，要奉上血，把血灑在會幕門口、壇的四邊。
- 利 1:6 那人要剝去燔祭牲的皮，把燔祭牲切成塊子。
- 利 1:7 祭司亞倫的子孫要把火放在壇上，把柴擺列在火上。
- 利 1:8 亞倫子孫作祭司的，要把肉塊、頭和脂油，擺列在壇上火的柴上。
- 利 1:9 但燔祭牲的內臟與腿，那人要用水洗。祭司要把這一切全燒在壇上，當作燔祭，獻與耶和華為怡爽香氣的火祭。
- 利 1:10 人的供物若以羊為燔祭，或綿羊或山羊，就要獻上沒有殘疾的公羊。
- 利 1:11 他要把羊宰於壇的北面，在耶和華面前；亞倫子孫作祭司的，要把血灑在壇的四邊。
- 利 1:13 但內臟與腿，那人要用水洗。祭司要把這一切全然獻上，燒在壇上；這是燔祭，是獻與耶和華為怡爽香氣的火祭。
- 利 1:14 人獻給耶和華的供物，若以鳥為燔祭，就要獻斑鳩或雛鴿為供物。
- 利 1:17 要拿着鳥的兩個翅膀，把鳥撕開，只是不可撕斷；祭司要把鳥放在壇上，在火的柴上焚燒；這是燔祭，是獻與耶和華為怡爽香氣的火祭。
- 利 6:9 你要吩咐亞倫和他兒子們說，燔祭的條例乃是這樣：燔祭要整夜在壇上的焚燒處，直到早晨，壇上的火要一直燒着。

# Message Three

## The Rebuilding of the Altar of God— the Altar of Burnt Offering

Hymns:

Scripture Reading: Lev. 1:3-11, 13-14, 17; 6:9, 12a, 13; Num. 28:2; Ezra 1:2-3, 5; 3:2-3, 6a; Psa. 43:4a; Eph. 5:2; Rom. 12:1

- Lev. 1:3 If his offering is a burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah.
- Lev. 1:4 And he shall lay his hand on the head of the burnt offering, and it shall be accepted for him, to make expiation for him.
- Lev. 1:5 And he shall slaughter the young bull before Jehovah; and Aaron's sons the priests shall present the blood and sprinkle the blood on and around the altar that is at the entrance of the Tent of Meeting.
- Lev. 1:6 And he shall skin the burnt offering and cut it into its pieces.
- Lev. 1:7 And the sons of Aaron the priest shall put fire on the altar and arrange the wood in order on the fire.
- Lev. 1:8 Then Aaron's sons the priests shall arrange the pieces, the head, and the fat in order on the wood that is on the fire which is on the altar;
- Lev. 1:9 But its inward parts and its legs he shall wash with water. Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.
- Lev. 1:10 And if his offering is from the flock, of the sheep or of the goats, for a burnt offering, he shall present it, a male without blemish.
- Lev. 1:11 And he shall slaughter it on the side of the altar northward before Jehovah, and Aaron's sons the priests shall sprinkle its blood on and around the altar.
- Lev. 1:13 But the inward parts and the legs he shall wash with water. Then the priest shall present the whole and burn it on the altar; it is a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.
- Lev. 1:14 And if his offering to Jehovah is a burnt offering of birds, then he shall present his offering of turtledoves or of young pigeons.
- Lev. 1:17 Then he shall tear it open by its wings without dividing it, and the priest shall burn it on the altar on the wood that is on the fire; it is a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.
- Lev. 6:9 Command Aaron and his sons, saying, This is the law of the burnt offering: The burnt offering shall be on the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it.

利 6:12 壇上的火要在其上一直燒着，不可熄滅。祭司要每早晨在上面燒柴，把燔祭擺列在上面，並在其上燒平安祭牲的脂油。

利 6:13 火要在壇上一個不斷地燒着，不可熄滅。

民 28:2 你要吩咐以色列人說，獻給我的供物，就是獻給我作怡爽香氣之火祭的食物，你們要謹慎，在所定的日期獻給我。

拉 1:2 波斯王古列如此說，耶和華天上的神已將地上萬國賜給我，又囑咐我在猶大的耶路撒冷為祂建造殿宇。

拉 1:3 你們中間凡作祂子民的，可以上猶大的耶路撒冷，建造在耶路撒冷之耶和華以色列神的殿；（祂是神；）願這人的神與祂同在。

拉 1:5 於是，猶大和便雅憫的宗族首領、祭司、利未人，就是一切被神激動他靈的人，都起來要上去建造在耶路撒冷耶和華的殿。

拉 3:2 約薩達的兒子耶書亞和他的弟兄眾祭司，並撒拉鐵的兒子所羅巴伯與他的弟兄，都起來建造以色列神的壇，要照神人摩西律法書上所寫的，在壇上獻燔祭。

拉 3:3 他們因懼怕鄰近諸地的民，就在原有的基礎上立壇，又在其上向耶和華獻燔祭，就是早晚的燔祭。

拉 3:6 從七月初一日起，他們就向耶和華獻燔祭；但耶和華殿的根基尚未立定。

詩 43:4 我就到神的祭壇，到我最喜樂的神那裏；神阿，我的神，我要彈琴讚美你。

弗 5:2 也要在愛裏行事為人，正如基督愛我們，為我們捨了自己，作供物和祭物獻與神，成為馨香之氣。

羅 12:1 所以弟兄們，我藉着神的憐恤勸你們，將身體獻上，當作聖別並討神喜悅的活祭，這是你們合理的事奉。

Lev. 6:12 And the fire on the altar shall be kept burning on it; it must not go out. And the priest shall burn wood on it every morning, and he shall lay the burnt offering in order upon it and shall burn the fat of the peace offerings on it.

Lev. 6:13 Fire shall be kept burning on the altar continually; it shall not go out.

Num. 28:2 Command the children of Israel and say to them, My offering, My food for My offerings by fire of a satisfying fragrance to Me, you shall be careful to present to Me at its appointed time.

Ezra 1:2 Thus says Cyrus the king of Persia, All the kingdoms of the earth has Jehovah the God of heaven given to me; and He has charged me to build Him a house in Jerusalem, which is in Judah.

Ezra 1:3 Whoever there is among you of all His people, may his God be with him; and let him go up to Jerusalem, which is in Judah, and let him build the house of Jehovah the God of Israel-He is God-who is in Jerusalem.

Ezra 1:5 Then the heads of the fathers' houses of Judah and Benjamin and the priests and the Levites rose up, even everyone whose spirit God had stirred up to go up to build the house of Jehovah, which is in Jerusalem.

Ezra 3:2 Then Jeshua the son of Jozadak rose up, along with his brothers the priests and Zerubbabel the son of Shealtiel and his brothers, and they built the altar of the God of Israel to offer burnt offerings upon it, as it is written in the law of Moses the man of God.

Ezra 3:3 And they set up the altar upon its bases, for fear was upon them because of the peoples of the lands; and they offered burnt offerings on it to Jehovah, burnt offerings of the morning and evening.

Ezra 3:6 From the first day of the seventh month they began to offer up burnt offerings to Jehovah; however the foundation of the temple of Jehovah had not yet been laid.

Psa. 43:4 And I will go to the altar of God, / To God my exceeding joy; / And I will praise You with the harp, / O God, my God.

Eph. 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.

Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

壹 『都起來建造以色列神的壇，要照神人摩西律法書上所寫的，在壇上獻燔祭』—拉 3:2 下：

I. "They built the altar of the God of Israel to offer burnt offerings upon it, as it is written in the law of Moses the man of God"—Ezra 3:2b:

拉 3:2 約薩達的兒子耶書亞和他的弟兄眾祭司，並撒拉鐵的兒子所羅巴伯與他的弟兄，都起來建造以色列神的壇，要照神人摩西律法書上所寫的，在壇上獻燔祭。

Ezra 3:2 Then Jeshua the son of Jozadak rose up, along with his brothers the priests and Zerubbabel the son of Shealtiel and his brothers, and they built the altar of the God of Israel to offer burnt offerings upon it, as it is written in the law of Moses the man of God.

一 為着恢復神的家，我們需要恢復祭壇——2 ~ 3, 5, 三 2 ~ 3:

A. For the recovery of the house we need the recovery of the altar—1:2-3, 5; 3:2-3:

拉 1:2 波斯王古列如此說，耶和華天上的神已將地上萬國賜給我，又囑咐我在猶大的耶路撒冷為祂建造殿宇。

拉 1:3 你們中間凡作祂子民的，可以上猶大的耶路撒冷，建造在耶路撒冷之耶和華以色列神的殿；（祂是神；）願這人的神與祂同在。

拉 1:5 於是，猶大和便雅憫的宗族首領、祭司、利未人，就是一切被神激動他靈的人，都起來要上去建造在耶路撒冷耶和華的殿。

Ezra 1:2 Thus says Cyrus the king of Persia, All the kingdoms of the earth has Jehovah the God of heaven given to me; and He has charged me to build Him a house in Jerusalem, which is in Judah.

Ezra 1:3 Whoever there is among you of all His people, may his God be with him; and let him go up to Jerusalem, which is in Judah, and let him build the house of Jehovah the God of Israel-He is God-who is in Jerusalem.

Ezra 1:5 Then the heads of the fathers' houses of Judah and Benjamin and the priests and the Levites rose up, even everyone whose spirit God had stirred up to go up to build the house of Jehovah,

華的殿。

拉 3:2 約薩達的兒子耶書亞和他的弟兄眾祭司，並撒拉鐵的兒子所羅巴伯與他的弟兄，都起來建造以色列神的壇，要照神人摩西律法書上所寫的，在壇上獻燔祭。

拉 3:3 他們因懼怕鄰近諸地的民，就在原有的基礎上立壇，又在其上向耶和華獻燔祭，就是早晚的燔祭。

## 1 為着召會生活，第一件該被恢復的就是祭壇—羅十二 1：

羅 12:1 所以弟兄們，我藉着神的憐恤勸你們，將身體獻上，當作聖別並討神喜悅的活祭，這是你們合理的事奉。

### a 我們要過召會生活，必須先把一切擺在壇上一詩四三 4 上。

詩 43:4 我就到神的祭壇，到我最喜樂的神那裏；神阿，我的神，我要彈琴讚美你。

### b 我們必須把我們一切所有、所是、所能的都放在壇上，使神得着滿足；這是召會生活的起始。

## 2 問題在於我們只從巴比倫回到耶路撒冷，而在耶路撒冷我們仍為自身利益保留許多東西；我們不肯為神的利益和神的滿足將一切獻在壇上一羅十二 1：

羅 12:1 所以弟兄們，我藉着神的憐恤勸你們，將身體獻上，當作聖別並討神喜悅的活祭，這是你們合理的事奉。

### a 我們絕不能歸回耶路撒冷，而我們的生活卻仍是巴比倫的那一套。

### b 在耶路撒冷的生活必須是絕對為着主的利益。

## 二 燔祭壇豫表基督的十字架—出二七 1，四十 6，來十三 10：

出 27:1 你要用皂莢木作壇，這壇要四方的，長五肘，寬五肘，高三肘。

出 40:6 把燔祭壇放在會幕的帳幕門前。

來 13:10 我們有一祭壇，其上的祭物，是那些事奉帳幕的人沒有權利喫的。

## 1 在神的經綸裏，神給我們一個人位—基督，和一條道路—十字架—林前二 2：

林前 2:2 因為我曾定了主意，在你們中間不知道別的，只知道耶穌基督，並這位釘十字架的。

which is in Jerusalem.

Ezra 3:2 Then Jeshua the son of Jozadak rose up, along with his brothers the priests and Zerubbabel the son of Shealtiel and his brothers, and they built the altar of the God of Israel to offer burnt offerings upon it, as it is written in the law of Moses the man of God.

Ezra 3:3 And they set up the altar upon its bases, for fear was upon them because of the peoples of the lands; and they offered burnt offerings on it to Jehovah, burnt offerings of the morning and evening.

## 1. The first thing to be recovered for the church life is the altar—Rom. 12:1:

Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

### a. Before we can have the church life, we must put everything on the altar—Psa. 43:4a.

Psa. 43:4 And I will go to the altar of God, / To God my exceeding joy; / And I will praise You with the harp, / O God, my God.

### b. We must put all that we have, all that we are, and all that we can do on the altar for God's satisfaction; this is the start of the church life.

## 2. The problem is that we have come back from Babylon to Jerusalem, yet at Jerusalem we may still keep many things for our own interests; we may not offer everything on the altar for God's interests and for God's satisfaction—Rom. 12:1:

Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

### a. We should not come back to Jerusalem yet maintain our life as it was in Babylon.

### b. The life in Jerusalem must be absolutely for the Lord's interests.

## B. The altar of burnt offering typifies the cross of Christ—Exo. 27:1; 40:6; Heb. 13:10:

Exo. 27:1 And you shall make the altar of acacia wood, a length of five cubits and a width of five cubits; the altar shall be square; and three cubits, its height.

Exo. 40:6 And you shall put the altar of burnt offering before the entrance of the tabernacle of the Tent of Meeting.

Heb. 13:10 We have an altar from which they who are serving the tabernacle have no right to eat.

## 1. In His economy God gives us one person—Christ—and one way—the cross—1 Cor. 2:2:

1 Cor. 2:2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.



a 十字架是神在祂經綸中作爲的中心—加一 4，二 19～21，三 1，13，五 24，六 14。

- 加 1:4 基督照着我們神與父的旨意，爲我們的罪捨了自己，要把我們從現今這邪惡的世代救出來。
- 加 2:19 我藉着律法，已經向律法死了，叫我可以向神活着。
- 加 2:20 我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，爲我捨了自己。
- 加 2:21 我不廢棄神的恩；因爲義若是藉着律法得的，基督就是白白死了。
- 加 3:1 無知的加拉大人哪，耶穌基督釘十字架，已經活畫在你們眼前，誰竟迷惑了你們？
- 加 3:13 基督既爲我們成了咒詛，就贖出我們脫離律法的咒詛，因爲經上記着：『凡掛在木頭上的，都是被咒詛的，』
- 加 5:24 但那屬基督耶穌的人，是已經把肉體連肉體的邪情私慾，都釘了十字架。
- 加 6:14 但就我而論，除了我們主耶穌基督的十字架，別無可誇；藉着祂，就我而論，世界已經釘了十字架；就世界而論，我也已經釘了十字架。

b 神藉着十字架管理萬有，並藉着十字架對付萬有一西一 20～22，二 11～15。

- 西 1:20 並且既藉着祂在十字架上的血，成就了和平，便藉着祂叫萬有，無論是在地上的、或是在諸天之上的，都與自己和好了。
- 西 1:21 你們從前是隔絕的，因着惡行心思裏與祂爲敵，
- 西 1:22 但如今祂在基督肉體的身體裏，藉着死，叫你們與自己和好了，把你們聖別、沒有瑕疵、無可責備的呈獻在自己面前；
- 西 2:11 你們在祂裏面也受了非人手所行的割禮，乃是在基督的割禮裏，脫去了肉體的身體，
- 西 2:12 在受浸中與祂一同埋葬，也在受浸中，藉着那叫祂從死人中復活之神所運行的信心，與祂一同復活。
- 西 2:13 你們從前在過犯，和未受割禮的肉體中死了，神赦免了你們一切的過犯，叫你們一同與基督活過來；
- 西 2:14 塗抹了規條上所寫，攻擊我們，反對我們的字據，並且把它撤去，釘在十字架上。
- 西 2:15 既將執政的和掌權的脫下，神就把他們公然示眾，仗着十字架在凱旋中向他們誇勝。

2 十字架是一切屬靈經歷的基礎，立場；一切屬靈的經歷都開始於十字架—加二 20，六 14，林前二 2：

- 加 2:20 我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，爲我捨了自己。

a. The cross is the center of God's operation in His economy—Gal. 1:4; 2:19-21; 3:1, 13; 5:24; 6:14.

- Gal. 1:4 Who gave Himself for our sins that He might rescue us out of the present evil age according to the will of our God and Father,
- Gal. 2:19 For I through law have died to law that I might live to God.
- Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
- Gal. 2:21 I do not nullify the grace of God; for if righteousness is through law, then Christ has died for nothing.
- Gal. 3:1 O foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was openly portrayed crucified?
- Gal. 3:13 Christ has redeemed us out of the curse of the law, having become a curse on our behalf; because it is written, "Cursed is everyone hanging on a tree";
- Gal. 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.
- Gal. 6:14 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.

b. God governs everything by the cross and deals with everything by the cross—Col. 1:20-22; 2:11-15.

- Col. 1:20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross—through Him, whether the things on the earth or the things in the heavens.
- Col. 1:21 And you, though once alienated and enemies in your mind because of your evil works,
- Col. 1:22 He now has reconciled in the body of His flesh through death, to present you holy and without blemish and without reproach before Him;
- Col. 2:11 In Him also you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ,
- Col. 2:12 Buried together with Him in baptism, in which also you were raised together with Him through the faith of the operation of God, who raised Him from the dead.
- Col. 2:13 And you, though dead in your offenses and in the uncircumcision of your flesh, He made alive together with Him, having forgiven us all our offenses;
- Col. 2:14 Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross.
- Col. 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

2. The cross is the base, the ground, of all spiritual experiences; all spiritual experience begins from the cross—Gal. 2:20; 6:14; 1 Cor. 2:2:

- Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

加 6:14 但就我而論，除了我們主耶穌基督的十字架，別無可誇；藉着祂，就我而論，世界已經釘了十字架；就世界而論，我也已經釘了十字架。

林前 2:2 因為我曾定了主意，在你們中間不知道別的，只知道耶穌基督，並這位釘十字架的。

a 我們要在屬靈上長進，就需要天天經過十字架—太十 38，十六 24，路十四 27。

太 10:38 不背起他的十字架，並跟從我的，也配不過我。

太 16:24 於是耶穌對門徒說，若有人要跟從我，就當否認己，背起他的十字架，並跟從我。

路 14:27 凡不背着自己十字架跟從我的，也不能作我的門徒。

b 我們若要有正確的召會生活，就需要經歷十字架—弗二 14 ~ 16。

弗 2:14 因祂自己是我們的和平，將兩下作成一個，拆毀了中間隔斷的牆，就是仇恨，

弗 2:15 在祂的肉體裏，廢掉了那規條中誡命的律法，好把兩下在祂自己裏面，創造成一個新人，成就了和平；

弗 2:16 既用十字架除滅了仇恨，便藉這十字架，使兩下在一個身體裏與神和好了；

c 我們需要經過十字架，而成爲一無所是，一無所有，一無所能；否則，我們的所是、所有、所能，會成爲基督的代替—林前一 17 ~ 18，23。

林前 1:17 基督差遣我，原不是爲施浸，乃是爲傳福音；並不用言論的智慧，免得基督的十字架落了空。

林前 1:18 因爲十字架的話，對那正在滅亡的人爲愚拙，對我們正在得救的人卻爲神的大能。

林前 1:23 我們卻是傳揚釘十字架的基督，對猶大人爲絆腳石，對外邦人爲愚拙；

## 貳 『他們就向耶和華獻燔祭』—拉三 6 中：

拉 3:6 從七月初一日起，他們就向耶和華獻燔祭；但耶和華殿的根基尚未立定。

一 燔祭表徵基督是絕對爲着神的滿足—利一 3 ~ 9：

利 1:3 他的供物若以牛爲燔祭，就要獻一隻沒有殘疾的公牛；他要在會幕門口把公牛獻上，使他可以在耶和華面前蒙悅納。

利 1:4 他要按手在燔祭牲的頭上，燔祭牲便蒙悅納，爲他遮罪。

利 1:5 他要在耶和華面前宰公牛；亞倫子孫作祭司的，要奉上血，

Gal. 6:14 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.

1 Cor. 2:2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.

a. In order to progress spiritually, we need to pass through the cross daily—Matt. 10:38; 16:24; Luke 14:27.

Matt. 10:38 And he who does not take his cross and follow after Me is not worthy of Me.

Matt. 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Luke 14:27 Whoever does not carry his own cross and come after Me cannot be My disciple.

b. If we want to have a proper church life, we need to experience the cross—Eph. 2:14-16.

Eph. 2:14 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity,

Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

Eph. 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.

c. Through the cross we need to become nothing, to have nothing, and to be able to do nothing; otherwise, what we are, what we have, and what we can do will become a substitute for Christ—1 Cor. 1:17-18, 23.

1 Cor. 1:17 For Christ did not send me to baptize but to announce the gospel, not in wisdom of speech that the cross of Christ may not be made void.

1 Cor. 1:18 For the word of the cross is to those who are perishing foolishness, but to us who are being saved it is the power of God.

1 Cor. 1:23 But we preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness,

## II. "They began to offer up burnt offerings to Jehovah"—Ezra 3:6a:

Ezra 3:6 From the first day of the seventh month they began to offer up burnt offerings to Jehovah; however the foundation of the temple of Jehovah had not yet been laid.

A. The burnt offering signifies Christ's being absolute for God's satisfaction—Lev. 1:3-9:

Lev. 1:3 If his offering is a burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah.

Lev. 1:4 And he shall lay his hand on the head of the burnt offering, and it shall be accepted for him, to make expiation for him.

Lev. 1:5 And he shall slaughter the young bull before Jehovah; and Aaron's sons the priests shall present the

把血灑在會幕門口、壇的四邊。

- 利 1:6 那人要剝去燔祭牲的皮，把燔祭牲切成塊子。  
利 1:7 祭司亞倫的子孫要把火放在壇上，把柴擺列在火上。  
利 1:8 亞倫子孫作祭司的，要把肉塊、頭和脂油，擺列在壇上火  
的柴上。  
利 1:9 但燔祭牲的內臟與腿，那人要用水洗。祭司要把這一切全  
燒在壇上，當作燔祭，獻與耶和華為怡爽香氣的火祭。

### 1 完全為着神滿足的燔祭，豫表基督作神的喜悅和滿足一弗五 2。

弗 5:2 也要在愛裏行事為人，正如基督愛我們，為我們捨了自己，  
作供物和祭物獻與神，成為馨香之氣。

### 2 燔祭豫表基督，不僅在於祂過一種完全且絕對為着神的生活，也在於祂是使神子民能過這樣一種生活的生命—約五 19，30，六 38，七 18，八 29，十四 24，林後五 15，加二 19～21。

- 約 5:19 耶穌對他們說，我實實在在的告訴你們，子從自己不能作甚麼，惟有看見父所作的，子纔能作；父所作的事，子也照樣作。  
約 5:30 我從自己不能作甚麼；我怎麼聽見，就怎麼審判；我的審判也是公平的，因為我不尋求自己的意思，只尋求那差我來者的意思。  
約 6:38 因為我從天上降下來，不是要行我自己的意思，乃是要行那差我來者的意思。  
約 7:18 那從自己說的，是尋求自己的榮耀；惟有那尋求差祂來者之榮耀的，這人纔是真的，在祂裏面沒有不義。  
約 8:29 那差我來的是與我同在，祂沒有撇下我獨自一人，因為我始終作祂所喜悅的事。  
約 14:24 那不愛我的，就不遵守我的話；你們所聽見的話不是我的，乃是差我來之父的。  
林後 5:15 並且祂替眾人死，是叫那些活着的人，不再向自己活，乃向那替他們死而復活者活。  
加 2:19 我藉着律法，已經向律法死了，叫我可以向神活着。  
加 2:20 我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。  
加 2:21 我不廢棄神的恩；因為義若是藉着律法得的，基督就是白白死了。

### 3 燔祭是基督自己，而我們與祂是一；因此，燔祭也是我們與基督的一林前六 17。

林前 6:17 但與主聯合的，便是與主成爲一靈。

blood and sprinkle the blood on and around the altar that is at the entrance of the Tent of Meeting.

- Lev. 1:6 And he shall skin the burnt offering and cut it into its pieces.  
Lev. 1:7 And the sons of Aaron the priest shall put fire on the altar and arrange the wood in order on the fire.  
Lev. 1:8 Then Aaron's sons the priests shall arrange the pieces, the head, and the fat in order on the wood that is on the fire which is on the altar;  
Lev. 1:9 But its inward parts and its legs he shall wash with water. Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.

### 1. The burnt offering, which was wholly for God's satisfaction, typifies Christ as God's pleasure and satisfaction—Eph. 5:2.

Eph. 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.

### 2. The burnt offering typifies Christ not only in His living a life that is perfect and absolute for God but also in His being the life that enables God's people to have such a living—John 5:19, 30; 6:38; 7:18; 8:29; 14:24; 2 Cor. 5:15; Gal. 2:19-21.

- John 5:19 Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.  
John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.  
John 6:38 For I have come down from heaven not to do My own will but the will of Him who sent Me.  
John 7:18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.  
John 8:29 And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.  
John 14:24 He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.  
2 Cor. 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.  
Gal. 2:19 For I through law have died to law that I might live to God.  
Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.  
Gal. 2:21 I do not nullify the grace of God; for if righteousness is through law, then Christ has died for nothing.

### 3. The burnt offering is Christ Himself, and we are one with Him; thus, the burnt offering is also our oneness with Christ—1 Cor. 6:17.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

## 二 燔祭乃是神的食物，使神可以享受並得着滿足—民二八2：

民 28:2 你要吩咐以色列人說，獻給我的供物，就是獻給我作怡爽香氣之火祭的食物，你們要謹慎，在所定的日期獻給我。

1 雖然神是全能的，但祂無法給自己東西喫；祂的食物必須來自祂的子民—2節。

民 28:2 你要吩咐以色列人說，獻給我的供物，就是獻給我作怡爽香氣之火祭的食物，你們要謹慎，在所定的日期獻給我。

2 基督是神的食物，但祂不是直接作神的食物；反之，基督是由我們服事給神作食物的。

## 三 『燔祭』，原文意『上升之物』，指升到神面前的東西；這個上升是指基督—利一3，10，14：

利 1:3 他的供物若以牛為燔祭，就要獻一隻沒有殘疾的公牛；他要在會幕門口把公牛獻上，使他可以在耶和華面前蒙悅納。

利 1:10 人的供物若以羊為燔祭，或綿羊或山羊，就要獻上沒有殘疾的公羊。

利 1:14 人獻給耶和華的供物，若以鳥為燔祭，就要獻斑鳩或雛鴿為供物。

1 惟一能從地上升到神那裏的，乃是基督所過的生活，因為祂是惟一絕對為着神而活的人—約六38：

約 6:38 因為我從天降下來，不是要行我自己的意思，乃是要行那差我來者的意思。

a 基督作我們的燔祭，是完全、絕對為着神的一四34，五30，來十8～10。

約 4:34 耶穌說，我的食物就是實行差我來者的旨意，作成祂的工。

約 5:30 我從自己不能作甚麼；我怎麼聽見，就怎麼審判；我的審判也是公平的，因為我不尋求自己的意思，只尋求那差我來者的意思。

來 10:8 以上說，『祭物和供物，燔祭和贖罪祭，是你不願要的，也是你不喜悅的。』（這些都是按着律法獻的。）

來 10:9 後來又說，『看哪，我來了，是要實行你的旨意。』可見祂除去那先有的，為要立定那後來的；

來 10:10 我們憑這旨意，藉耶穌基督一次永遠的獻上身體，就得以聖別。

b 凡主耶穌所是的、所說的、所作的，都是絕對的

## B. The burnt offering is for God's food that God may enjoy it and be satisfied—Num. 28:2:

Num. 28:2 Command the children of Israel and say to them, My offering, My food for My offerings by fire of a satisfying fragrance to Me, you shall be careful to present to Me at its appointed time.

1. Although God is almighty, He cannot provide Himself something to eat; His food must come from His people—v. 2.

Num. 28:2 Command the children of Israel and say to them, My offering, My food for My offerings by fire of a satisfying fragrance to Me, you shall be careful to present to Me at its appointed time.

2. Christ is God's food, but He is not God's food in a direct way; rather, Christ is God's food served to God by us.

## C. The Hebrew word translated "burnt offering" literally means "that which goes up" and denotes something that is ascending to God; this ascending refers to Christ—Lev. 1:3, 10, 14:

Lev. 1:3 If his offering is a burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah.

Lev. 1:10 And if his offering is from the flock, of the sheep or of the goats, for a burnt offering, he shall present it, a male without blemish.

Lev. 1:14 And if his offering to Jehovah is a burnt offering of birds, then he shall present his offering of turtledoves or of young pigeons.

1. The only thing that can ascend to God from the earth is the life lived by Christ, for He is the unique person to live a life that is absolutely for God—John 6:38:

John 6:38 For I have come down from heaven not to do My own will but the will of Him who sent Me.

a. Christ as our burnt offering is completely for God, absolutely for God—4:34; 5:30; Heb. 10:8-10.

John 4:34 Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.

John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.

Heb. 10:8 Saying above, "Sacrifices and offerings and burnt offerings and sacrifices for sin You did not desire nor delight in" (which are offered according to the law),

Heb. 10:9 He then has said, "Behold, I have come to do Your will." He takes away the first that He may establish the second,

Heb. 10:10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.

b. Whatever the Lord Jesus was, whatever He spoke, and whatever He

為着神—約六 38，五 17，36，43，八 28，十 25，十二 49～50。

約 6:38 因為我從天上降下來，不是要行我自己的意思，乃是要行那差我來者的意思。

約 5:17 耶穌就對他們說，我父作工直到如今，我也作工。

約 5:36 但我有比約翰更大的見證，因為父交給我我要我完成的工，就是我所作的這些工，為我作見證，我是父所差來的。

約 5:43 我在我父的名裏來，你們並不接受我；若有別人在自己的名裏來，你們倒要接受他。

約 8:28 所以耶穌對他們說，你們舉起人子以後，必知道我是，並且知道我不從自己作甚麼；我說這些話，乃是照着父所教訓我的。

約 10:25 耶穌回答他們說，我已經告訴你們，你們不信；我在我父的名裏所行的事，為我作見證；

約 12:49 因為我所講的沒有出於自己的；惟有差我來的父，已經給了我命令，叫我說甚麼，講甚麼。

約 12:50 我也知道祂的命令就是永遠的生命。所以我所講的，乃是父怎樣告訴我，我就照樣講。

## 2 藉着按手在作燔祭的基督身上，我們就與祂聯結—利一 4，林前六 17。

利 1:4 他要按手在燔祭牲的頭上，燔祭牲便蒙悅納，為他遮罪。

林前 6:17 但與主聯合的，便是與主成為一靈。

## 3 基督活在我們裏面，就在我們裏面重複祂在地上所過的生活，就是燔祭的生活—加二 20。

加 2:20 我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。

## 四 燔祭是『獻與耶和華為怡爽〔的〕香氣』—利一 9，13，17：

利 1:9 但燔祭牲的內臟與腿，那人要用水洗。祭司要把這一切全燒在壇上，當作燔祭，獻與耶和華為怡爽香氣的火祭。

利 1:13 但內臟與腿，那人要用水洗。祭司要把這一切全然獻上，燒在壇上；這是燔祭，是獻與耶和華為怡爽香氣的火祭。

利 1:17 要拿着鳥的兩個翅膀，把鳥撕開，只是不可撕斷；祭司要把鳥放在壇上，在火的柴上焚燒；這是燔祭，是獻與耶和華為怡爽香氣的火祭。

### 1 『怡爽香氣』，原文意『安息或滿足的香氣』—9節。

利 1:9 但燔祭牲的內臟與腿，那人要用水洗。祭司要把這一切全

did was absolutely for God—John 6:38; 5:17, 36, 43; 8:28; 10:25; 12:49-50.

John 6:38 For I have come down from heaven not to do My own will but the will of Him who sent Me.

John 5:17 But Jesus answered them, My Father is working until now, and I also am working.

John 5:36 But I have the testimony which is greater than that of John, for the works which the Father has given Me to finish, the works themselves which I do, testify concerning Me that the Father has sent Me.

John 5:43 I have come in the name of My Father, and you do not receive Me; if another comes in his own name, you will receive him.

John 8:28 Jesus therefore said to them, When you lift up the Son of Man, then you will know that I am, and that I do nothing from Myself, but as My Father has taught Me, I speak these things.

John 10:25 Jesus answered them, I told you, and you do not believe. The works which I do in My Father's name, these testify concerning Me;

John 12:49 For I have not spoken from Myself; but the Father who sent Me, He Himself has given Me commandment, what to say and what to speak.

John 12:50 And I know that His commandment is eternal life. The things therefore that I speak, even as the Father has said to Me, so I speak.

## 2. By laying our hands on Christ as the burnt offering, we are joined to Him—Lev. 1:4; 1 Cor. 6:17.

Lev. 1:4 And he shall lay his hand on the head of the burnt offering, and it shall be accepted for him, to make expiation for him.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

## 3. As Christ lives in us, He repeats in us the life He lived on the earth, the life of the burnt offering—Gal. 2:20.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

## D. The burnt offering is "a satisfying fragrance to Jehovah"—Lev. 1:9, 13, 17:

Lev. 1:9 But its inward parts and its legs he shall wash with water. Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.

Lev. 1:13 But the inward parts and the legs he shall wash with water. Then the priest shall present the whole and burn it on the altar; it is a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.

Lev. 1:17 Then he shall tear it open by its wings without dividing it, and the priest shall burn it on the altar on the wood that is on the fire; it is a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.

### 1. The Hebrew words translated "satisfying fragrance" literally mean "savor of rest or satisfaction"—v. 9.

Lev. 1:9 But its inward parts and its legs he shall wash with water. Then the priest shall burn the whole

燒在壇上，當作燔祭，獻與耶和華為怡爽香氣的火祭。

2 怡爽的香氣，就是一種帶來滿足、平安與安息的香氣；這樣一種怡爽的香氣對神乃是享受。

3 因着基督過絕對使神滿足的生活，祂的生活乃是怡爽的香氣，是升到神面前，使神喜樂並滿足的馨香之氣—弗五 2。

弗 5:2 也要在愛裏行事為人，正如基督愛我們，為我們捨了自己，作供物和祭物獻與神，成為馨香之氣。

**參 在利未記裏首先題到的祭不是贖罪祭或贖愆祭，而是燔祭——1:3:**

利 1:3 他的供物若以牛為燔祭，就要獻一隻沒有殘疾的公牛；他要在會幕門口把公牛獻上，使他可以在耶和華面前蒙悅納。

**一 我們首先需要基督作燔祭，因為我們在神面前的第一種光景，第一個問題，不是過犯，乃是不為着神：**

1 神創造我們，是要我們作祂的彰顯和代表—創一 26。

創 1:26 神說，我們要按着我們的形像，照着我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜、和全地、並地上所爬的一切爬物。

2 神創造我們，是要我們為着祂，並不是為着我們自己；但我們墮落的人為自己活，並沒有為祂活。

**二 燔祭的意思是，我們是神所創造的人，為着彰顯祂並代表祂，不該為着神以外的事物—27 ~ 28 節，參詩七三 25，可十二 30。**

創 1:27 神就按着自己的形像創造人，乃是按着神的形像創造他；創造他們有男有女。

創 1:28 神就賜福給他們；又對他們說，要繁衍增多，徧滿地面，並制伏這地，也要管理海裏的魚、空中的鳥、和地上各樣行動的活物。

詩 73:25 除你以外，在天上我有誰呢？除你以外，在地上我也沒有所愛慕的。

可 12:30 你要全心、全魂、全心思並全力，愛主你的神。】

**三 我們必須領悟我們沒有絕對為着神，並且我們**

on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.

2. The satisfying fragrance is a savor that brings satisfaction, peace, and rest; such a satisfying fragrance is an enjoyment to God.

3. Because Christ lived a life that was absolutely for God's satisfaction, His living was a satisfying fragrance, a sweet savor ascending to God for His pleasure and satisfaction—Eph. 5:2.

Eph. 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.

**III. In Leviticus the first offering that is mentioned is not the sin offering or the trespass offering but the burnt offering—1:3:**

Lev. 1:3 If his offering is a burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah.

**A. We need Christ first as our burnt offering because our first situation before God, our first problem related to God, is not a matter of trespasses but of not being for God:**

1. God created us to be His expression and His representation—Gen. 1:26.

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

2. God created us that we might be for Him; He did not create us for ourselves, but as fallen human beings, we live for ourselves, not for Him.

**B. The burnt offering means that as those who were created by God for the purpose of expressing and representing Him, we should be for nothing other than God—vv. 27-28; cf. Ps. 73:25; Mark 12:30.**

Gen. 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.

Gen. 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.

Psa. 73:25 Whom do I have in heaven but You? / And besides You there is nothing I desire on earth.

Mark 12:30 And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength."

**C. We need to realize that we are not absolutely for God and that of**

在自己裏面無法絕對；因此，我們需要以基督為我們的燔祭—利一 3～4。

利 1:3 他的供物若以牛為燔祭，就要獻一隻沒有殘疾的公牛；他要在會幕門口把公牛獻上，使他可以在耶和華面前蒙悅納。

利 1:4 他要按手在燔祭牲的頭上，燔祭牲便蒙悅納，為他遮罪。

## 肆 過常時不斷之燔祭的生活，就是成為活祭—羅十二 1：

羅 12:1 所以弟兄們，我藉着神的憐恤勸你們，將身體獻上，當作聖別並討神喜悅的活祭，這是你們合理的事奉。

### 一 燔祭豫表我們的奉獻，也就是把自己獻給神作活祭；奉獻的意義，就是把自己獻給神作活祭—利一 3～4， 8～9， 六 9， 12 上， 13， 羅十二 1。

利 1:3 他的供物若以牛為燔祭，就要獻一隻沒有殘疾的公牛；他要在會幕門口把公牛獻上，使他可以在耶和華面前蒙悅納。

利 1:4 他要按手在燔祭牲的頭上，燔祭牲便蒙悅納，為他遮罪。

利 1:8 亞倫子孫作祭司的，要把肉塊、頭和脂油，擺列在壇上火柴上。

利 1:9 但燔祭牲的內臟與腿，那人要用水洗。祭司要把這一切全燒在壇上，當作燔祭，獻與耶和華為怡爽香氣的火祭。

利 6:9 你要吩咐亞倫和他兒子們說，燔祭的條例乃是這樣：燔祭要整夜在壇上的焚燒處，直到早晨，壇上的火要一直燒着。

利 6:12 壇上的火要在其上一一直燒着，不可熄滅。祭司要每早晨在上面燒柴，把燔祭擺列在上面，並在其上燒平安祭牲的脂油。

利 6:13 火要在壇上一一直不斷的燒着，不可熄滅。

羅 12:1 所以弟兄們，我藉着神的憐恤勸你們，將身體獻上，當作聖別並討神喜悅的活祭，這是你們合理的事奉。

### 二 在舊約裏每日獻的燔祭，豫表在新約裏，我們屬神的人應當每日將自己獻給神—民二八 3～8。

民 28:3 又要對他們說，你們要獻給耶和華的火祭，就是沒有殘疾、一歲的公羊羔，每日兩隻，作為常獻的燔祭。

民 28:4 早晨要獻一隻，黃昏的時候要獻一隻；

民 28:5 又用細麵一伊法的十分之一，並搗成的油一欣的四分之一，調和作為素祭。

民 28:6 這是在西乃山所定常獻的燔祭，作為獻給耶和華怡爽香氣

ourselves we cannot be absolute; therefore, we need to take Christ as our burnt offering—Lev. 1:3-4.

Lev. 1:3 If his offering is a burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah.

Lev. 1:4 And he shall lay his hand on the head of the burnt offering, and it shall be accepted for him, to make expiation for him.

## IV. To live a life of the continual burnt offering is to be a living sacrifice—Rom. 12:1:

Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

### A. The burnt offering is a type of our consecration, of our offering ourselves to God as a living sacrifice; the meaning of consecration is to offer ourselves to God as a living sacrifice—Lev. 1:3-4, 8-9; 6:9, 12a, 13; Rom. 12:1.

Lev. 1:3 If his offering is a burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah.

Lev. 1:4 And he shall lay his hand on the head of the burnt offering, and it shall be accepted for him, to make expiation for him.

Lev. 1:8 Then Aaron's sons the priests shall arrange the pieces, the head, and the fat in order on the wood that is on the fire which is on the altar;

Lev. 1:9 But its inward parts and its legs he shall wash with water. Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.

Lev. 6:9 Command Aaron and his sons, saying, This is the law of the burnt offering: The burnt offering shall be on the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it.

Lev. 6:12 And the fire on the altar shall be kept burning on it; it must not go out. And the priest shall burn wood on it every morning, and he shall lay the burnt offering in order upon it and shall burn the fat of the peace offerings on it.

Lev. 6:13 Fire shall be kept burning on the altar continually; it shall not go out.

Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

### B. The daily burnt offering in the Old Testament typifies that, in the New Testament, we who belong to God should offer ourselves daily to God—Num. 28:3-8.

Num. 28:3 And you shall say to them, This is the offering by fire which you shall present to Jehovah: two male lambs a year old without blemish each day as a continual burnt offering.

Num. 28:4 One lamb you shall offer in the morning, and the other lamb you shall offer at twilight;

Num. 28:5 Also a tenth of an ephah of fine flour for a meal offering, mingled with the fourth of a hin of beaten oil.

Num. 28:6 It is a continual burnt offering, which was set up on Mount Sinai for a satisfying fragrance, an

的火祭。

民 28:7 為這一隻羊羔，要同獻奠祭的酒一欣的四分之一；在聖所中，你要將濃酒奉給耶和華為奠祭。

民 28:8 黃昏的時候，你要獻那一隻羊羔，必像早晨一樣，與素祭和同獻的奠祭獻上，作為怡爽香氣的火祭獻給耶和華。

### 三 今天在我們的基督徒生活和召會生活中，需要常時不斷的燔祭—利一3~4, 8~9, 六9, 12上, 13。

利 1:3 他的供物若以牛為燔祭，就要獻一隻沒有殘疾的公牛；他要在會幕門口把公牛獻上，使他可以在耶和華面前蒙悅納。

利 1:4 他要按手在燔祭牲的頭上，燔祭牲便蒙悅納，為他遮罪。

利 1:8 亞倫子孫作祭司的，要把肉塊、頭和脂油，擺列在壇上火上。

利 1:9 但燔祭牲的內臟與腿，那人要用水洗。祭司要把這一切全燒在壇上，當作燔祭，獻與耶和華為怡爽香氣的火祭。

利 6:9 你要吩咐亞倫和他兒子們說，燔祭的條例乃是這樣：燔祭要整夜在壇上的焚燒處，直到早晨，壇上的火要一直燒着。

利 6:12 壇上的火要在其上一直燒着，不可熄滅。祭司要每早晨在上面燒柴，把燔祭擺列在上面，並在其上燒平安祭牲的脂油。

利 6:13 火要在壇上一個不斷地燒着，不可熄滅。

### 伍 我們需要以基督作燔祭敬拜父神，使神得滿足，成就祂的願望——3, 9下, 民二八2, 約四 23 ~ 24:

利 1:3 他的供物若以牛為燔祭，就要獻一隻沒有殘疾的公牛；他要在會幕門口把公牛獻上，使他可以在耶和華面前蒙悅納。

利 1:9 但燔祭牲的內臟與腿，那人要用水洗。祭司要把這一切全燒在壇上，當作燔祭，獻與耶和華為怡爽香氣的火祭。

民 28:2 你要吩咐以色列人說，獻給我的供物，就是獻給我作怡爽香氣之火祭的食物，你們要謹慎，在所定的日期獻給我。

約 4:23 時候將到，如今就是了，那真正敬拜父的，要在靈和真實裏敬拜祂，因為父尋找這樣敬拜祂的人。

約 4:24 神是靈；敬拜祂的，必須在靈和真實裏敬拜。

### 一 神要我們以基督作一切祭物的實際來敬拜祂；祭物乃是為討神喜悅並使祂快樂—23 ~ 24 節。

約 4:23 時候將到，如今就是了，那真正敬拜父的，要在靈和真實裏敬拜祂，因為父尋找這樣敬拜祂的人。

約 4:24 神是靈；敬拜祂的，必須在靈和真實裏敬拜。

### 二 正確的敬拜是以基督為燔祭而滿足神—彼前二

offering by fire to Jehovah.

Num. 28:7 And its drink offering shall be the fourth of a hin for the one lamb; in the sanctuary you shall pour out a drink offering of strong drink to Jehovah.

Num. 28:8 And the other lamb you shall offer at twilight; you shall offer it with the meal offering and its drink offering as in the morning, an offering by fire, a satisfying fragrance to Jehovah.

### C. Today, in our Christian life and church life, there is the need for the continual burnt offering—Lev. 1:3-4, 8-9; 6:9, 12a, 13.

Lev. 1:3 If his offering is a burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah.

Lev. 1:4 And he shall lay his hand on the head of the burnt offering, and it shall be accepted for him, to make expiation for him.

Lev. 1:8 Then Aaron's sons the priests shall arrange the pieces, the head, and the fat in order on the wood that is on the fire which is on the altar;

Lev. 1:9 But its inward parts and its legs he shall wash with water. Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.

Lev. 6:9 Command Aaron and his sons, saying, This is the law of the burnt offering: The burnt offering shall be on the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it.

Lev. 6:12 And the fire on the altar shall be kept burning on it; it must not go out. And the priest shall burn wood on it every morning, and he shall lay the burnt offering in order upon it and shall burn the fat of the peace offerings on it.

Lev. 6:13 Fire shall be kept burning on the altar continually; it shall not go out.

### V. We need to worship God the Father with Christ as the burnt offering for God's satisfaction to fulfill His desire—1:3, 9b; Num. 28:2; John 4:23-24:

Lev. 1:3 If his offering is a burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah.

Lev. 1:9 But its inward parts and its legs he shall wash with water. Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.

Num. 28:2 Command the children of Israel and say to them, My offering, My food for My offerings by fire of a satisfying fragrance to Me, you shall be careful to present to Me at its appointed time.

John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

### A. God wants us to worship Him with Christ as the reality of all the offerings; the offerings are for pleasing God and making Him happy—vv. 23-24.

John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

### B. Proper worship is a matter of satisfying God with Christ as the burnt



## 5, 約四 34, 五 30, 八 29:

- 彼前 2:5 也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系，藉着耶穌基督獻上神所悅納的屬靈祭物。
- 約 4:34 耶穌說，我的食物就是實行差我來者的旨意，作成祂的工。
- 約 5:30 我從自己不能作甚麼；我怎麼聽見，就怎麼審判；我的審判也是公平的，因為我不尋求自己的意思，只尋求那差我來者的意思。
- 約 8:29 那差我來的是與我同在，祂沒有撇下我獨自一人，因為我始終作祂所喜悅的事。

1 當我們以基督作燔祭的實際敬拜父，一種使神悅納的香氣就上升到神那裏，使祂滿足—利一 9，約四 23 ~ 24。

- 利 1:9 但燔祭牲的內臟與腿，那人要用水洗。祭司要把這一切全燒在壇上，當作燔祭，獻與耶和華為怡爽香氣的火祭。
- 約 4:23 時候將到，如今就是了，那真正敬拜父的，要在靈和真實裏敬拜祂，因為父尋找這樣敬拜祂的人。
- 約 4:24 神是靈；敬拜祂的，必須在靈和真實裏敬拜。

2 神既因那獻給祂作燔祭之實際的基督得着滿足，就將祂甜美的悅納賜給我們；這就是燔祭的意義—民二八 2。

- 民 28:2 你要吩咐以色列人說，獻給我的供物，就是獻給我作怡爽香氣之火祭的食物，你們要謹慎，在所定的日期獻給我。

## offering—1 Pet. 2:5; John 4:34; 5:30; 8:29:

- 1 Pet. 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
- John 4:34 Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.
- John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.
- John 8:29 And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.

1. When we worship the Father with Christ as the reality of the burnt offering, a fragrance well pleasing to God will ascend to Him for His satisfaction—Lev. 1:9; John 4:23-24.

- Lev. 1:9 But its inward parts and its legs he shall wash with water. Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.
- John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.
- John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

2. Since God is satisfied with our offering to Him Christ as the reality of the burnt offering, He will render His sweet acceptance to us; this is the significance of the burnt offering—Num. 28:2.

- Num. 28:2 Command the children of Israel and say to them, My offering, My food for My offerings by fire of a satisfying fragrance to Me, you shall be careful to present to Me at its appointed time.

## 第四篇

### 藉着神的申言者 神聖的鼓勵， 恢復神殿的建造

詩歌：

讀經：拉五 1～2，該一 2～5，7～8，9 下，  
14，二 6～7，9 上，23，亞三 9，四 2～7，  
11～14

- 拉 5:1 那時，申言者哈該和易多的孫子撒迦利亞，在臨到他們之以色列神的名裏，向猶大和耶路撒冷的猶大人申言。
- 拉 5:2 於是撒拉鐵的兒子所羅巴伯和約薩達的兒子耶書亞都起來，動手建造在耶路撒冷神的殿，有神的申言者與他們同在，幫助他們。
- 該 1:2 萬軍之耶和華如此說，這百姓說，建造耶和華殿的時候尚未來到。
- 該 1:3 那時耶和華的話藉申言者哈該臨到，說，
- 該 1:4 這殿仍然荒涼，這時候你們自己還住天花板的房屋麼？
- 該 1:5 現在萬軍之耶和華如此說，你們要省察自己的行徑。
- 該 1:7 萬軍之耶和華如此說，你們要省察自己的行徑。
- 該 1:8 你們要上山取木料，建造這殿；我就因此喜樂，且得榮耀；這是耶和華說的。
- 該 1:9 你們盼望多得，所得的卻少；你們收到家中，我就吹去。這是為甚麼呢？因為我的殿荒涼，你們各人卻奔向自己的房屋；這是萬軍之耶和華說的。
- 該 1:14 耶和華激動撒拉鐵的兒子猶大省長所羅巴伯的靈，和約撒答的兒子大祭司約書亞的靈，並一切餘剩之百姓的靈；他們就來，在萬軍之耶和華他們神的殿作工。
- 該 2:6 因為萬軍之耶和華如此說，過不多時我必再一次震動天地、海與旱地；
- 該 2:7 我必震動萬國，萬國所羨慕的必來到；我必使這殿滿了榮耀；這是萬軍之耶和華說的。
- 該 2:9 這殿後來的榮耀，必大過先前的榮耀，這是萬軍之耶和華

## Message Four

### The Recovery of the Building of the House of God through the Divine Encouragement of the Prophets of God

Hymns:

Scripture Reading: Ezra 5:1-2; Hag. 1:2-5, 7-8, 9b, 14; 2:6-7, 9a, 23; Zech. 3:9; 4:2-7, 11-14

- Ezra 5:1 Now the prophets, Haggai the prophet and Zechariah the son of Iddo, prophesied to the Jews who were in Judah and Jerusalem in the name of the God of Israel who was over them.
- Ezra 5:2 Then Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak rose up and began to build the house of God, which is in Jerusalem; and the prophets of God were with them, helping them.
- Hag. 1:2 Thus says Jehovah of hosts, saying, This people says, The time has not come, the time for the house of Jehovah to be built.
- Hag. 1:3 Then the word of Jehovah came through Haggai the prophet, saying,
- Hag. 1:4 Is it time for you yourselves to dwell in your paneled-up houses, while this house lies waste?
- Hag. 1:5 Now therefore thus says Jehovah of hosts, Consider your ways.
- Hag. 1:7 Thus says Jehovah of hosts, Consider your ways.
- Hag. 1:8 Go up to the mountain and bring wood and build the house, and I will take pleasure in it and will be glorified, says Jehovah.
- Hag. 1:9 You looked for much, and yet it amounted to little; and when you brought it home, I blew on it. Why? declares Jehovah of hosts. Because of My house that lies waste while you each run to your own house.
- Hag. 1:14 And Jehovah stirred up the spirit of Zerubbabel the son of Shealtiel, the governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of Jehovah of hosts their God,
- Hag. 2:6 For thus says Jehovah of hosts, Yet once more-it is but a little while-I will shake the heavens and the earth and the sea and the dry land;
- Hag. 2:7 And I will shake all the nations, and the Desire of all the nations will come; and I will fill this house with glory, says Jehovah of hosts.
- Hag. 2:9 The latter glory of this house will be greater than the former, says Jehovah of hosts; and in this

說的；在這地方我必賜平安，這是萬軍之耶和華說的。

該 2:23 耶和華說，撒拉鐵的兒子，我僕人所羅巴伯阿，到那日，萬軍之耶和華說，我必選取你，使你為印記，因我揀選了你；這是萬軍之耶和華說的。

亞 3:9 看哪，我在約書亞面前所安置的石頭，在一塊石頭上有七眼。萬軍之耶和華說，我要親自雕刻這石頭，並要在一日之間除掉那地的罪孽。

亞 4:2 他問我說，你看見甚麼？我說，我看見一個燈臺，全是金的，頂上有油碗；燈臺上有七燈，頂上的七燈各有七個管子；

亞 4:3 旁邊有兩棵橄欖樹，一棵在油碗的右邊，一棵在油碗的左邊。

亞 4:4 我問與我說話的天使說，我主阿，這些是甚麼意思？

亞 4:5 與我說話的天使回答我說，你不知道這些是甚麼意思麼？我說，我主阿，我不知道。

亞 4:6 他回答我說，這是耶和華給所羅巴伯的話，說，萬軍之耶和華說，不是倚靠權勢，不是倚靠能力，乃是倚靠我的靈。

亞 4:7 大山哪，你算甚麼？在所羅巴伯面前你必成為平地；他必搬出那塊頂石，人必大聲歡呼，說，願恩典恩典，歸與這石！

亞 4:11 我又問天使說，這燈臺左右的兩棵橄欖樹，是甚麼意思？

亞 4:12 我第二次問他說，在兩個金嘴旁邊，這兩根流出金油的橄欖枝是甚麼意思？

亞 4:13 他對我說，你不知道這是甚麼意思麼？我說，我主阿，我不知道。

亞 4:14 他說，這是兩個油的兒子，站在全地之主的旁邊。

壹 在重建恢復的聖殿作神的家時，約書亞（代表祭司職分）和所羅巴伯（代表君王職分）都有幾分軟弱灰心；因此，神使用申言者哈該和撒迦利亞為祂說話，加強、輔助、並勉勵約書亞和所羅巴伯—拉五 1～2，參林前十四 3。

拉 5:1 那時，申言者哈該和易多的孫子撒迦利亞，在臨到他們之以色列神的名裏，向猶大和耶路撒冷的猶大人申言。

拉 5:2 於是撒拉鐵的兒子所羅巴伯和約薩達的兒子耶書亞都起來，動手建造在耶路撒冷神的殿，有神的申言者與他們同在，幫助他們。

林前 14:3 但那申言的，是對人講說建造、勉勵和安慰。

貳 哈該申言的中心思想乃是：神家—神殿—的建造，與神子民今日的福樂，並復興時代裏千年國及其彌賽亞的來臨有關—該一

place I will give peace, declares Jehovah of hosts.

Hag. 2:23 In that day, declares Jehovah of hosts, I will take you, O Zerubbabel, son of Shealtiel, My servant, declares Jehovah, and make you as a signet; for I have chosen you, declares Jehovah of hosts.

Zech. 3:9 For here is the stone that I have set before Joshua-upon one stone are seven eyes. I will engrave its engraving, declares Jehovah of hosts, and I will remove the iniquity of that land in one day.

Zech. 4:2 And he said to me, What do you see? And I said, I see that there is a lampstand all of gold, with its bowl on top of it and its seven lamps upon it, with seven pipes for each of the lamps on top of it;

Zech. 4:3 And there are two olive trees beside it, one to the right of the bowl and one to the left.

Zech. 4:4 And I answered and spoke to the angel who spoke with me, saying, What are these, sir?

Zech. 4:5 And the angel who spoke with me answered and said to me, Do you not know what these are? And I said, No, sir.

Zech. 4:6 And he answered and spoke to me, saying, This is the word of Jehovah to Zerubbabel, saying, Not by might nor by power, but by My Spirit, says Jehovah of hosts.

Zech. 4:7 Who are you, O great mountain? Before Zerubbabel you will become a plain, and he will bring forth the topstone with shouts of Grace, grace to it.

Zech. 4:11 Then I answered and said to him, What are these two olive trees on the right of the lampstand and on its left?

Zech. 4:12 And I answered a second time and said to him, What are the two olive branches that are by the side of the two golden spouts, which empty the gold from themselves?

Zech. 4:13 And he spoke to me, saying, Do you not know what these are? And I said, No, sir.

Zech. 4:14 And he said, These are the two sons of oil, who stand by the Lord of the whole earth.

I. **In the rebuilding of the recovered temple as the house of God, both Joshua (representing the priesthood) and Zerubbabel (representing the kingship) became somewhat weak and discouraged; therefore, God used the prophets Haggai and Zechariah to speak for Him in order to strengthen, assist, and encourage Joshua and Zerubbabel—Ezra 5:1-2; cf. 1 Cor. 14:3.**

Ezra 5:1 Now the prophets, Haggai the prophet and Zechariah the son of Iddo, prophesied to the Jews who were in Judah and Jerusalem in the name of the God of Israel who was over them.

Ezra 5:2 Then Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak rose up and began to build the house of God, which is in Jerusalem; and the prophets of God were with them, helping them.

1 Cor. 14:3 But he who prophesies speaks building up and encouragement and consolation to men.

II. **The central thought of Haggai's prophecy is that the building of the house of God, the temple of God, is related to the welfare of God's people today and to the coming of the millennial**

## 2~5, 7~8, 9下, 14, 二6~9, 20~23, 太十九28, 徒三20~21:

- 該 1:2 萬軍之耶和華如此說，這百姓說，建造耶和華殿的時候尚未來到。
- 該 1:3 那時耶和華的話藉申言者哈該臨到，說，
- 該 1:4 這殿仍然荒涼，這時候你們自己還住天花板的房屋麼？
- 該 1:5 現在萬軍之耶和華如此說，你們要省察自己的行徑。
- 該 1:7 萬軍之耶和華如此說，你們要省察自己的行徑。
- 該 1:8 你們要上山取木料，建造這殿；我就因此喜樂，且得榮耀；這是耶和華說的。
- 該 1:9 你們盼望多得，所得的卻少；你們收到家中，我就吹去。這是為甚麼呢？因為我的殿荒涼，你們各人卻奔向自己的房屋；這是萬軍之耶和華說的。
- 該 1:14 耶和華激動撒拉鐵的兒子猶大省長所羅巴伯的靈，和約撒答的兒子大祭司約書亞的靈，並一切餘剩之百姓的靈；他們就來，在萬軍之耶和華他們神的殿作工。
- 該 2:6 因為萬軍之耶和華如此說，過不多時我必再一次震動天、地、海與旱地；
- 該 2:7 我必震動萬國，萬國所羨慕的必來到；我必使這殿滿了榮耀；這是萬軍之耶和華說的。
- 該 2:8 萬軍之耶和華說，銀子是我的，金子也是我的。
- 該 2:9 這殿後來的榮耀，必大過先前的榮耀，這是萬軍之耶和華說的；在這地方我必賜平安，這是萬軍之耶和華說的。
- 該 2:20 這月二十四日，耶和華的話第二次臨到哈該，說，
- 該 2:21 你要告訴猶大省長所羅巴伯說，我必震動天地。
- 該 2:22 我必傾覆列國的寶座，除滅列邦的勢力；我必傾覆戰車和坐在其上的，馬和騎馬的都必墜落，各人被弟兄的刀所殺。
- 該 2:23 耶和華說，撒拉鐵的兒子，我僕人所羅巴伯阿，到那日，萬軍之耶和華說，我必選取你，使你為印記，因我揀選了你；這是萬軍之耶和華說的。
- 太 19:28 耶穌就對他們說，我實在告訴你們，你們這些跟從過我的人，在復興的時候，當人子坐在祂榮耀的寶座上，你們也要坐在十二個寶座上，審判以色列十二個支派。
- 徒 3:20 祂也必差遣所豫先選定給你們的基督，就是耶穌。
- 徒 3:21 天必留祂，直到萬物復興的時候，就是神自古以來，藉着祂聖申言者的口所說的。

一 舊約裏耶和華的殿，首先豫表基督個別的作神的殿，然後豫表召會，就是基督的身體，也就是擴大的基督，團體的作神的殿—約二19~21, 提前三15。

約 2:19 耶穌回答說，你們拆毀這殿，我三日內要將它建立起來。

## kingdom with its Messiah in the age of restoration—Hag. 1:2-5, 7-8, 9b, 14; 2:6-9, 20-23; Matt. 19:28; Acts 3:20-21:

- Hag. 1:2 Thus says Jehovah of hosts, saying, This people says, The time has not come, the time for the house of Jehovah to be built.
- Hag. 1:3 Then the word of Jehovah came through Haggai the prophet, saying,
- Hag. 1:4 Is it time for you yourselves to dwell in your paneled-up houses, while this house lies waste?
- Hag. 1:5 Now therefore thus says Jehovah of hosts, Consider your ways.
- Hag. 1:7 Thus says Jehovah of hosts, Consider your ways.
- Hag. 1:8 Go up to the mountain and bring wood and build the house, and I will take pleasure in it and will be glorified, says Jehovah.
- Hag. 1:9 You looked for much, and yet it amounted to little; and when you brought it home, I blew on it. Why? declares Jehovah of hosts. Because of My house that lies waste while you each run to your own house.
- Hag. 1:14 And Jehovah stirred up the spirit of Zerubbabel the son of Shealtiel, the governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of Jehovah of hosts their God,
- Hag. 2:6 For thus says Jehovah of hosts, Yet once more-it is but a little while-I will shake the heavens and the earth and the sea and the dry land;
- Hag. 2:7 And I will shake all the nations, and the Desire of all the nations will come; and I will fill this house with glory, says Jehovah of hosts.
- Hag. 2:8 The silver is Mine, and the gold is Mine, declares Jehovah of hosts.
- Hag. 2:9 The latter glory of this house will be greater than the former, says Jehovah of hosts; and in this place I will give peace, declares Jehovah of hosts.
- Hag. 2:20 And the word of Jehovah came a second time to Haggai on the twenty-fourth day of the month, saying,
- Hag. 2:21 Speak to Zerubbabel the governor of Judah, saying, I will shake the heavens and the earth.
- Hag. 2:22 And I will overthrow the throne of the kingdoms and will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots and their riders, and the horses and their riders will go down, each by the sword of his brother.
- Hag. 2:23 In that day, declares Jehovah of hosts, I will take you, O Zerubbabel, son of Shealtiel, My servant, declares Jehovah, and make you as a signet; for I have chosen you, declares Jehovah of hosts.
- Matt. 19:28 And Jesus said to them, Truly I say to you that you who have followed Me, in the restoration, when the Son of Man sits on the throne of His glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel.
- Acts 3:20 So that seasons of refreshing may come from the presence of the Lord and that He may send the Christ, who has been previously appointed for you, Jesus,
- Acts 3:21 Whom heaven must indeed receive until the times of the restoration of all things, of which God spoke through the mouth of His holy prophets from of old.

A. In the Old Testament the house of Jehovah, or the temple, was first a type of Christ as the house of God individually, and then a type of the church, the Body, the enlarged Christ, as God's house corporately—John 2:19-21; 1 Tim. 3:15.

John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.

約 2:20 猶大人便說，這殿是四十六年纔造成的，你三日內就將它建立起來麼？

約 2:21 但耶穌是以祂的身體為殿說的。

提前 3:15 倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。

二 耶和華的殿豫表召會，所以哈該的申言是指着我們新約信徒說的，因為我們是這豫表的實際。

三 哈該對省長所羅巴伯與大祭司約書亞所說的話，加強並鼓勵他們和百姓，要重建聖殿作神的家——拉五 1，該一 1。

拉 5:1 那時，申言者哈該和易多的孫子撒迦利亞，在臨到他們之以色列神的名裏，向猶大和耶路撒冷的猶大人申言。

該 1:1 大利烏王第二年六月初一日，耶和華的話藉申言者哈該，臨到撒拉鐵的兒子猶大省長所羅巴伯，和約撒答的兒子大祭司約書亞，說，

四 被擄歸回的人只求私利而忽視神，他們顧到自己的房屋，卻不顧耶和華的殿；(4；) 九節『奔』一辭指明百姓忙於照顧自己的房屋。

該 1:4 這殿仍然荒涼，這時候你們自己還住天花板的房屋麼？

該 1:9 你們盼望多得，所得的卻少；你們收到家中，我就吹去。這是為甚麼呢？因為我的殿荒涼，你們各人卻奔向自己的房屋；這是萬軍之耶和華說的。

五 哈該一章六節指明，我們若忽視召會，就不會有真正的享受或滿足；關於恢復建造神的殿，我們無法中立；我們必須絕對，或是先顧到自己的房屋，或是先顧到主的殿——太六 33，路九 57～62，腓二 20～21。

該 1:6 你們撒的種多，收的卻少；你們喫，卻不得飽；喝，卻不得足；穿衣服，卻不得暖；得工錢的，將工錢裝在破漏的囊中。

太 6:33 但你們要先尋求祂的國和祂的義，這一切就都要加給你們了。

路 9:57 他們行路的時候，有一個人對耶穌說，你無論往那裏去，我都要跟從你。

路 9:58 耶穌對他說，狐狸有洞，天空的飛鳥有窩，人子卻沒有枕頭的地方。

路 9:59 又對另一個人說，跟從我。那人說，主阿，准我先去埋葬我的父親。

路 9:60 耶穌說，讓死人埋葬他們的死人，你只管去遍傳神的國。

John 2:20 Then the Jews said, This temple was built in forty-six years, and You will raise it up in three days?

John 2:21 But He spoke of the temple of His body.

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

B. Because the house of Jehovah is a type of the church, Haggai's prophecy refers to us, the New Testament believers, since we are the reality of the type.

C. Haggai's speaking to Zerubbabel the governor and Joshua the high priest was to strengthen and encourage them and the people for the rebuilding of the temple as God's house—Ezra 5:1; Hag. 1:1.

Ezra 5:1 Now the prophets, Haggai the prophet and Zechariah the son of Iddo, prophesied to the Jews who were in Judah and Jerusalem in the name of the God of Israel who was over them.

Hag. 1:1 In the second year of Darius the king, in the sixth month, on the first day of the month, the word of Jehovah came through Haggai the prophet unto Zerubbabel the son of Shealtiel, the governor of Judah, and unto Joshua the son of Jehozadak, the high priest, saying,

D. The self-serving and God-neglecting returned captives were taking care of their houses but not Jehovah's house (v. 4); the word run in verse 9 indicates that the people were busy caring for their own houses.

Hag. 1:4 Is it time for you yourselves to dwell in your paneled-up houses, while this house lies waste?

Hag. 1:9 You looked for much, and yet it amounted to little; and when you brought it home, I blew on it. Why? declares Jehovah of hosts. Because of My house that lies waste while you each run to your own house.

E. Haggai 1:6 indicates that if we neglect the church, we will have no real enjoyment or satisfaction; regarding the recovery of the building of God's house, we cannot be neutral; we must be absolute, either taking care of our houses first or taking care of the Lord's house first—Matt. 6:33; Luke 9:57-62; Phil. 2:20-21.

Hag. 1:6 You have sown much, but you bring in little; you eat, but there is no satisfaction; you drink, but there is no being filled with drink; you dress yourselves, but there is no warmth in doing so; and he who earns wages, earns wages to put them into a bag with holes.

Matt. 6:33 But seek first His kingdom and His righteousness, and all these things will be added to you.

Luke 9:57 And as they went along the road, someone said to Him, I will follow You wherever You go.

Luke 9:58 And Jesus said to him, The foxes have holes, and the birds of heaven have roosts, but the Son of Man does not have a place where He may lay His head.

Luke 9:59 And He said to another, Follow Me. But he said, Lord, permit me to go first and bury my father.

Luke 9:60 But He said to him, Let the dead bury their own dead, but you go and announce the kingdom of God everywhere.

路 9:61 又有一人說，主阿，我要跟從你，但是准我先去辭別我家裏的人。

路 9:62 耶穌說，手扶着犁向後看的，沒有一個適合於神的國。

腓 2:20 因我沒有人與我同魂，真正關心你們的事，

腓 2:21 因為眾人都尋求自己的事，並不尋求基督耶穌的事。

## 六 爲了恢復神殿的建造，神的選民在靈裏被激動而來，在耶和華的殿作工；我們都當回應主的吩咐，在傳福音、餵養初信者、並照顧人的工作上，被主耶穌佔有，使主的殿，就是召會作爲基督的身體，得着建造—該一 14，二 7 上，約二一 15 ~ 17。

該 1:14 耶和華激動撒拉鐵的兒子猶大省長所羅巴伯的靈，和約撒答的兒子大祭司約書亞的靈，並一切餘剩之百姓的靈；他們就來，在萬軍之耶和華他們神的殿作工。

該 2:7 我必震動萬國，萬國所羨慕的必來到；我必使這殿滿了榮耀；這是萬軍之耶和華說的。

約 21:15 他們喫完了早飯，耶穌對西門彼得說，約翰的兒子西門，你愛我比這些更深麼？彼得對祂說，主阿，是的，你知道我愛你。耶穌對他說，你餵養我的小羊。

約 21:16 耶穌第二次又對他說，約翰的兒子西門，你愛我麼？彼得對祂說，主阿，是的，你知道我愛你。耶穌對他說，你牧養我的羊。

約 21:17 耶穌第三次對他說，約翰的兒子西門，你愛我麼？彼得因爲耶穌第三次對他說，你愛我麼？就憂愁，對耶穌說，主阿，你是無所不知的，你知道我愛你。耶穌對他說，你餵養我的羊。

## 七 『我必震動萬國，萬國所羨慕的必來到』—該二 7 上：

該 2:7 我必震動萬國，萬國所羨慕的必來到；我必使這殿滿了榮耀；這是萬軍之耶和華說的。

- 1 這是指基督，祂是萬國所羨慕的；即使萬國不認識基督，他們仍羨慕基督；萬國都羨慕光、愛、喜樂和公義這樣的事物，其實際乃是基督，意即他們不知不覺的羨慕基督—瑪三 1 下。

瑪 3:1 萬軍之耶和華說，我要差遣我的使者，在我前面豫備道路；你們所尋求的主，必忽然來到祂的殿；立約的使者，就是你們所羨慕的，快要來到。

- 2 基督是萬國所羨慕的，祂的來臨在於神的子民從被

Luke 9:61 And another also said, I will follow You, Lord; but first permit me to say farewell to those in my house.

Luke 9:62 But Jesus said to him, No one who puts his hand on the plow and looks behind is fit for the kingdom of God.

Phil. 2:20 For I have no one like-souled who will genuinely care for what concerns you;

Phil. 2:21 For all seek their own things, not the things of Christ Jesus.

## F. For the recovery of the building of God's house, God's elect were stirred up in their spirit and came and did work in the house of Jehovah; in our response to the Lord's charge, we all should be occupied by the Lord Jesus in the work of preaching the gospel, feeding the new believers, and taking care of others for the building up of the Lord's house, the church as the Body of Christ—Hag. 1:14; 2:7a; John 21:15-17.

Hag. 1:14 And Jehovah stirred up the spirit of Zerubbabel the son of Shealtiel, the governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of Jehovah of hosts their God,

Hag. 2:7 And I will shake all the nations, and the Desire of all the nations will come; and I will fill this house with glory, says Jehovah of hosts.

John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.

John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

## G. "I will shake all the nations, and the Desire of all the nations will come"—Hag. 2:7a:

Hag. 2:7 And I will shake all the nations, and the Desire of all the nations will come; and I will fill this house with glory, says Jehovah of hosts.

1. This refers to Christ, who is the Desire of all the nations; even though the nations do not know Christ, they still desire Christ; for the nations to desire such things as light, love, joy, and righteousness, the reality of which is Christ, means that, unconsciously, they desire Christ—Mal. 3:1b.

Mal. 3:1 I am about to send My messenger, and he will clear the way before Me; and suddenly the Lord, whom you seek, will come to His temple. And the Angel of the covenant, whom you desire, He will come, says Jehovah of hosts.

2. The coming of Christ as the Desire of all the nations depends on the return of

擄到巴比倫歸回，並恢復神殿的建造—提前三 15，彼前二 5。

提前 3:15 倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。

彼前 2:5 也就像活石，被建造成爲屬靈的殿，成爲聖別的祭司體系，藉着耶穌基督獻上神所悅納的屬靈祭物。

## 八 『我必使這殿滿了榮耀；…這殿後來的榮耀，必大過先前的榮耀』—該二 7 中，9 上：

該 2:7 我必震動萬國，萬國所羨慕的必來到；我必使這殿滿了榮耀；這是萬軍之耶和華說的。

該 2:9 這殿後來的榮耀，必大過先前的榮耀，這是萬軍之耶和華說的；在這地方我必賜平安，這是萬軍之耶和華說的。

### 1 神的榮耀，神的彰顯，乃是在神的建造裏，就是在耶和華的殿中—出四十 34 ~ 35，王上八 10 ~ 11，代下三 1，五 1 ~ 2，13 ~ 14，弗三 21，啓二一 10 ~ 11。

出 40:34 當時，雲彩遮蓋會幕，耶和華的榮光充滿了帳幕。

出 40:35 摩西不能進會幕，因爲雲彩停在其上，並且耶和華的榮光充滿了帳幕。

王上 8:10 祭司從聖所出來的時候，有雲充滿耶和華的殿；

王上 8:11 因着那雲的緣故，祭司不能站立供職，因爲耶和華的榮光充滿了耶和華的殿。

代下 3:1 所羅門在耶路撒冷，耶和華向他父親大衛顯現的摩利亞山上，就是耶布斯人阿珥楠的禾場上，大衛所豫備的地方，開工建造耶和華的殿。

代下 5:1 這樣，所羅門爲耶和華殿所作的一切工完成了。所羅門把他父親大衛分別爲聖之物，就是銀子、金子和器具，都帶來放在神殿的府庫裏。

代下 5:2 那時，所羅門將以色列的長老們和各支派的首領，就是以色列人宗族的首領，招聚到耶路撒冷，要把耶和華的約櫃從大衛城，就是錫安，運上來。

代下 5:13 吹號的、歌唱的都一齊發聲，聲合爲一，讚美感謝耶和華；他們吹號、敲鈸，用各種樂器，揚聲讚美耶和華說，耶和華本爲善，祂的慈愛永遠長存；那時，有雲充滿那殿，就是耶和華的殿。

代下 5:14 因着那雲的緣故，祭司不能站立供職，因爲耶和華的榮光充滿了神的殿。

弗 3:21 願在召會中，並在基督耶穌裏，榮耀歸與祂，直到世世代代，永永遠遠。阿們。

啓 21:10 我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我看。

啓 21:11 城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶；

God's people from their captivity in Babylon and the recovery of the building of God's house—1 Tim. 3:15; 1 Pet. 2:5.

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

1 Pet. 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

## H. "I will fill this house with glory...The latter glory of this house will be greater than the former"—Hag. 2:7b, 9a:

Hag. 2:7 And I will shake all the nations, and the Desire of all the nations will come; and I will fill this house with glory, says Jehovah of hosts.

Hag. 2:9 The latter glory of this house will be greater than the former, says Jehovah of hosts; and in this place I will give peace, declares Jehovah of hosts.

### 1. The glory of God, the expression of God, is in the building of God, the house of Jehovah—Exo. 40:34-35; 1 Kings 8:10-11; 2 Chron. 3:1; 5:1-2, 13-14; Eph. 3:21; Rev. 21:10-11.

Exo. 40:34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.

Exo. 40:35 And Moses was not able to enter the Tent of Meeting, because the cloud settled on it and the glory of Jehovah filled the tabernacle.

1 Kings 8:10 And when the priests came out of the Holy Place, the cloud filled the house of Jehovah;

1 Kings 8:11 And the priests were not able to stand and minister because of the cloud, for the glory of Jehovah filled the house of Jehovah.

2 Chron. 3:1 And Solomon began to build the house of Jehovah in Jerusalem on Mount Moriah, where He had appeared to David his father, at the place that David prepared, on the threshing floor of Ornan the Jebusite.

2 Chron. 5:1 Thus all the work that Solomon did for the house of Jehovah was finished. And Solomon brought in the things that David his father had sanctified, even the silver and the gold and all the vessels, and he put them in the treasuries of the house of God.

2 Chron. 5:2 Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers' houses of the children of Israel, to Jerusalem in order to bring up the Ark of the Covenant of Jehovah from the city of David, which is Zion.

2 Chron. 5:13 And when the trumpeters and the singers were one to make themselves heard with one voice in praising and in giving thanks to Jehovah, and when they lifted up their voice with trumpets and with cymbals and with musical instruments in praise to Jehovah, saying, For He is good, for His lovingkindness is forever; then the house, the house of Jehovah, was filled with a cloud.

2 Chron. 5:14 And the priests were not able to stand and minister because of the cloud, for the glory of Jehovah filled the house of God.

Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

2 在神的異象裏，以西結看見耶和華的榮耀回到耶和華的殿中，並充滿了殿；（結四三 1 ~ 5；）耶和華的榮耀回到殿中，因為殿的建造完成了；（2，5；）這指明若要讓榮耀的神住在召會中，召會就必須建造起來，成為神的居所。（弗二 21 ~ 22，三 14 ~ 21。）

結 43:1 以後，祂帶我到一座門，就是朝東的門。  
結 43:2 以色列神的榮光從東方的路而來，祂的聲音如同多水的聲音，地就因祂的榮耀發光。  
結 43:3 其狀如同我所見過的異象，就是如同祂來滅城時我所見的異象；那異象如同我在迦巴魯河邊所見的異象；我就面伏於地。  
結 43:4 耶和華的榮光從朝東的門進入殿中。  
結 43:5 靈將我舉起，帶入內院；正當那時，耶和華的榮光充滿了殿。  
弗 2:21 在祂裏面，全房聯結一起，長成在主裏的聖殿；  
弗 2:22 你們也在祂裏面同被建造，成為神在靈裏的居所。  
弗 3:14 因這緣故，我向父屈膝，  
弗 3:15 在諸天裏以及在地上的各家族，都是從祂得名，  
弗 3:16 願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，  
弗 3:17 使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基，  
弗 3:18 使你們滿有力量，能和眾聖徒一同領畧何為那闊、長、高、深，  
弗 3:19 並認識基督那超越知識的愛，使你們被充滿，成為神一切的豐滿。  
弗 3:20 然而神能照着運行在我們裏面的大能，極其充盈的成就一切，超過我們所求所想的；  
弗 3:21 願在召會中，並在基督耶穌裏，榮耀歸與祂，直到世世代代，永永遠遠。阿們。

3 以西結看見從神的殿流出的生命水河往東流，就是往神榮耀的方向流；（結四七 1，四三 2；）我們若不顧神的榮耀，我們裏面的水流就會受限制。

結 47:1 祂帶我回到殿門，見水從殿的門檻下流出，往東流去；（原來殿面朝東；）這水從檻下，由殿的南邊，在祭壇的南邊往下流。  
結 43:2 以色列神的榮光從東方的路而來，祂的聲音如同多水的聲音，地就因祂的榮耀發光。

4 在召會生活中，我們該有的第一個考慮乃是主的榮耀；在召會生活中的決定，首要的必須是照着主的榮

2. In a vision of God, Ezekiel saw the glory of Jehovah return to the house of Jehovah and fill the house (Ezek. 43:1-5); the glory of Jehovah returned to the house because the building of the house was completed (vv. 2, 5); this indicates that in order for the God of glory to dwell in the church, the church must be built up to become the dwelling place of God (Eph. 2:21-22; 3:14-21).

Ezek. 43:1 Then He brought me to the gate, that is, the gate that faces toward the east.  
Ezek. 43:2 And the glory of the God of Israel was there, coming from the way of the east, and His voice was like the sound of many waters, and the earth was illuminated with His glory.  
Ezek. 43:3 And it was like the appearance of the vision which I saw, that is, like the vision that I had seen when I came to destroy the city; and the visions were like the vision that I had seen by the river Chebar. And I fell on my face.  
Ezek. 43:4 And the glory of Jehovah came into the house through the gate which faced toward the east.  
Ezek. 43:5 And the Spirit took me up and brought me into the inner court, and just then the glory of Jehovah filled the house.  
Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;  
Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.  
Eph. 3:14 For this cause I bow my knees unto the Father,  
Eph. 3:15 Of whom every family in the heavens and on earth is named,  
Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,  
Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,  
Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are  
Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.  
Eph. 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,  
Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

3. Ezekiel saw that the river of water of life flowing forth out of the house of God was toward the east, the direction of God's glory (Ezek. 47:1; 43:2); if we do not care for the glory of God, the flow in us will be limited.

Ezek. 47:1 Then He brought me back to the entrance of the house, and there was water flowing out from under the threshold of the house to the east (for the house faced east); and the water flowed down below the south side of the house, on the south of the altar.  
Ezek. 43:2 And the glory of the God of Israel was there, coming from the way of the east, and His voice was like the sound of many waters, and the earth was illuminated with His glory.

4. In the church life the first consideration we should have is the Lord's glory; the decisions in the church life must be made primarily according to the



耀一弗三 21，四 20，彼前四 10 ~ 11，猶 24 ~ 25。

- 弗 3:21 願在召會中，並在基督耶穌裏，榮耀歸與祂，直到世世代代，永永遠遠。阿們。
- 弗 4:20 但你們並不是這樣學了基督；
- 彼前 4:10 各人要照所得的恩賜，將這恩賜彼此供應，作神諸般恩典的好管家。
- 彼前 4:11 若有人講論，要講神的諭言；若有人服事，要按着神所供應的力量服事，叫神可以在凡事上藉着耶穌基督得榮耀。願榮耀權能歸與祂，直到永永遠遠。阿們。
- 猶 24 但願榮耀、尊大、權能和權柄，藉着我們的主耶穌基督，歸與那能保守你們不失腳，並使你們無瑕無疵，歡歡樂樂站在祂榮耀之前的，獨一的神我們的救主，
- 猶 25 從萬世之前，並現今，直到永永遠遠。阿們。

5 讓神得榮耀，乃是我們事奉的目的；我們對神最高的事奉，就是藉着過神人的生活而榮耀神；（賽四三 7，約七 16 ~ 18，十七 1 ~ 4，羅九 21，23，腓一 19 ~ 21 上，林前六 19 ~ 20，十 31；）這是為着使我們得被建造而團體的彰顯神，並進入神聖榮耀的一裏。（約十七 22 ~ 24。）

- 賽 43:7 就是凡稱為我名下的人，是我為自己的榮耀所創造、所塑造的，更是我所造作的。
- 約 7:16 耶穌回答說，我的教訓不是我自己的，乃是那差我來者的。
- 約 7:17 人若立志實行祂的旨意，就必曉得這教訓或是出於神，或是我從自己說的。
- 約 7:18 那從自己說的，是尋求自己的榮耀；惟有那尋求差祂來者之榮耀的，這人纔是真的，在祂裏面沒有不義。
- 約 17:1 耶穌說了這些話，就舉目望天說，父阿，時候到了，願你榮耀你的兒子，使兒子也榮耀你；
- 約 17:2 正如你曾賜給祂權柄，管理一切屬肉體的人，叫祂將永遠的生命賜給一切你所賜給祂的人。
- 約 17:3 認識你獨一的真神，並你所差來的耶穌基督，這就是永遠的生命。
- 約 17:4 我在地上已經榮耀你，你交給我我要作的工，我已經完成了。
- 羅 9:21 窑匠難道沒有權柄，從同一團泥裏，拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿麼？
- 羅 9:23 且要在那些蒙憐憫、早豫備得榮耀的器皿上，彰顯祂榮耀的豐富；
- 腓 1:19 因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。
- 腓 1:20 這是照着我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大，

Lord's glory—Eph. 3:21; 4:20; 1 Pet. 4:10-11; Jude 24-25.

- Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.
- Eph. 4:20 But you did not so learn Christ,
- 1 Pet. 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.
- 1 Pet. 4:11 If anyone speaks, as speaking oracles of God; if anyone ministers, as ministering out of the strength which God supplies; that in all things God may be glorified through Jesus Christ, to whom is the glory and the might forever and ever. Amen.
- Jude 24 But to Him who is able to guard you from stumbling and to set you before His glory without blemish in exultation,
- Jude 25 To the only God our Savior through Jesus Christ our Lord be glory, majesty, might, and authority before all time and now and unto all eternity. Amen.

5. The glorification of God is the purpose of our service; the highest service that we can render to God is for us to glorify God by living the life of a God-man (Isa. 43:7; John 7:16-18; 17:1-4; Rom. 9:21, 23; Phil. 1:19-21a; 1 Cor. 6:19-20; 10:31); this is so that we may express God in a corporate, built-up way and enter into the oneness in the divine glory (John 17:22-24).

- Isa. 43:7 Everyone who is called by My name, / Whom I have created, formed, and even made for My glory.
- John 7:16 Jesus therefore answered them and said, My teaching is not Mine, but His who sent Me.
- John 7:17 If anyone resolves to do His will, he will know concerning the teaching, whether it is of God or whether I speak from Myself.
- John 7:18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.
- John 17:1 These things Jesus spoke, and lifting up His eyes to heaven, He said, Father, the hour has come; glorify Your Son that the Son may glorify You;
- John 17:2 Even as You have given Him authority over all flesh to give eternal life to all whom You have given Him.
- John 17:3 And this is eternal life, that they may know You, the only true God, and Him whom You have sent, Jesus Christ.
- John 17:4 I have glorified You on earth, finishing the work which You have given Me to do.
- Rom. 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?
- Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,
- Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- Phil. 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

腓 1:21 因為在我，活着就是基督，死了就有益處。  
林前 6:19 豈不知你們的身體，就是在你們裏面之聖靈的殿麼？這聖靈是你們從神而得的，並且你們不是屬自己的，  
林前 6:20 因為你們是重價買來的。這樣，就要在你們的身體上榮耀神。  
林前 10:31 所以你們或喫、或喝、或作甚麼事，一切都要為榮耀神而行。  
約 17:22 你所賜給我的榮耀，我已賜給他們，使他們成為一，正如我們是一一樣。  
約 17:23 我在他們裏面，你在我裏面，使他們被成全成為一，叫世人知道你差了我來，並且知道你愛他們如同愛我一樣。  
約 17:24 父阿，我在那裏，願你所賜給我的人，也同我在那裏，叫他們看見你所賜給我的榮耀，因為創立世界以前，你已經愛我了。

九 耶和華使所羅巴伯為印記，（該二 23，）指明耶和華認為所羅巴伯是祂的代表，也指明耶和華愛他、信託他；在這事上，所羅巴伯乃是基督的豫表，基督是神所愛並信託的一位；（太三 17，十七 5，約三 35，十七 2；）故此，基督設資格顧到神殿的建造，就是召會的建造。（太十六 18。）

該 2:23 耶和華說，撒拉鐵的兒子，我僕人所羅巴伯阿，到那日，萬軍之耶和華說，我必選取你，使你為印記，因我揀選了你；這是萬軍之耶和華說的。  
太 3:17 看哪，又有聲音從諸天之上出來，說，這是我的愛子，我所喜悅的。  
太 17:5 他還說話的時候，看哪，有一朵光明的雲彩遮蓋他們；看哪，又有聲音從雲彩裏出來，說，這是我的愛子，我所喜悅的，你們要聽祂。  
約 3:35 父愛子，已將萬有交在祂手裏。  
約 17:2 正如你曾賜給祂權柄，管理一切屬肉體的人，叫祂將永遠的生命賜給一切你所賜給祂的人。  
太 16:18 我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。

叁 撒迦利亞書啓示，燈臺的七燈（四 2，啓四 5）是神的七靈，七倍加強的靈，（一 4，）就是耶和華的七眼，（亞四 10，）也是救贖之羔羊的七眼，（啓五 6，）以及建造之石頭的七眼，（亞三 9，）為着三一神完滿的彰顯和神殿的重建：

Phil. 1:21 For to me, to live is Christ and to die is gain.  
1 Cor. 6:19 Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God, and you are not your own?  
1 Cor. 6:20 For you have been bought with a price. So then glorify God in your body.  
1 Cor. 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.  
John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;  
John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.  
John 17:24 Father, concerning that which You have given Me, I desire that they also may be with Me where I am, that they may behold My glory, which You have given Me, for You loved Me before the foundation of the world.

I. Jehovah's making Zerubbabel as a signet ring (Hag. 2:23) indicates that Jehovah regarded him as His representative and that He loved him and trusted him; in this matter Zerubbabel is a type of Christ, and He is the One whom God loves and trusts (Matt. 3:17; 17:5; John 3:35; 17:2); as such a person, Christ is qualified to take care of the building of God's house, the church (Matt. 16:18).

Hag. 2:23 In that day, declares Jehovah of hosts, I will take you, O Zerubbabel, son of Shealtiel, My servant, declares Jehovah, and make you as a signet; for I have chosen you, declares Jehovah of hosts.  
Matt. 3:17 And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.  
Matt. 17:5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!  
John 3:35 The Father loves the Son and has given all into His hand.  
John 17:2 Even as You have given Him authority over all flesh to give eternal life to all whom You have given Him.  
Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

III. The book of Zechariah reveals that the seven lamps of the lampstand (4:2; Rev. 4:5) are the seven Spirits of God, the sevenfold intensified Spirit (1:4), as the seven eyes of Jehovah (Zech. 4:10), the seven eyes of the redeeming Lamb (Rev. 5:6), and the seven eyes of the building stone (Zech. 3:9) for the full expression of the Triune God and the rebuilding of the house of God:

亞 4:2 他問我說，你看見甚麼？我說，我看見一個燈臺，全是金的，頂上有油碗；燈臺上有七燈，頂上的七燈各有七個管子；  
啓 4:5 有閃電、聲音、雷轟，從寶座中發出。又有七盞火燈在寶座前點着，這七燈就是神的七靈。  
啓 1:4 約翰寫信給在亞西亞的七個召會：願恩典與平安，從那今は昔是以後永是的，從祂寶座前的七靈，  
亞 4:10 誰藐視這日的事爲小呢？這七眼乃是耶和華的眼睛，遍察全地，見所羅巴伯手拿線鉤就歡喜。  
啓 5:6 我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。  
亞 3:9 看哪，我在約書亞面前所安置的石頭，在一塊石頭上有七眼。萬軍之耶和華說，我要親自雕刻這石頭，並要在一日之間除掉那地的罪孽。

一 在撒迦利亞三章九節裏，這塊安置在約書亞面前的石頭，豫表基督是神建造的石頭；（詩一一八 22，太二一 42；）耶和華要雕刻這石頭，指明基督在十字架上受死時，乃是被神雕刻、剪除；耶和華要在一日之間除掉那地的罪孽，指明神在其上作工的基督，要在一日之間，就是在祂釘十字架之日，除掉以色列地的罪；藉着祂在十字架上的死，神的羔羊基督除去了世人的罪（彼前二 24，約一 29）：

亞 3:9 看哪，我在約書亞面前所安置的石頭，在一塊石頭上有七眼。萬軍之耶和華說，我要親自雕刻這石頭，並要在一日之間除掉那地的罪孽。  
詩 118:22 匠人所棄的石頭，已成了房角的頭塊石頭。  
太 21:42 耶穌對他們說，『匠人所棄的石頭，已成了房角的頭塊石頭；這是主所作的，在我們眼中看爲希奇。』你們在經上從來沒有念過麼？  
彼前 2:24 祂在木頭上，在祂的身體裏，親自擔當了我們的罪，使我們既然向罪死了，就得以向義活着；因祂受的鞭傷，你們便得了醫治。  
約 1:29 次日，約翰看見耶穌向他走來，就說，看哪，神的羔羊，除去世人之罪的！

1 石頭、耶和華和羔羊乃是一；基督是救贖的羔羊和建造的石頭，也是耶和華；基督乃是羔羊石頭—羔羊爲着救贖，石頭爲着建造—啓五 6，亞三 9。

啓 5:6 我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣

Zech. 4:2 And he said to me, What do you see? And I said, I see that there is a lampstand all of gold, with its bowl on top of it and its seven lamps upon it, with seven pipes for each of the lamps on top of it;  
Rev. 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;  
Rev. 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,  
Zech. 4:10 For who has despised the day of small things? For these seven rejoice when they see the plummet in the hand of Zerubbabel; they are the eyes of Jehovah running to and fro on the whole earth.  
Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.  
Zech. 3:9 For here is the stone that I have set before Joshua-upon one stone are seven eyes. I will engrave its engraving, declares Jehovah of hosts, and I will remove the iniquity of that land in one day.

A. The stone set before Joshua in Zechariah 3:9 typifies Christ as the stone for God's building (Psa. 118:22; Matt. 21:42); Jehovah's engraving of the stone indicates that when Christ was dying on the cross, He was engraved, cut, by God; Jehovah's removing the iniquity of the land in one day indicates that the Christ on whom God has worked will remove the sin of the land of Israel in one day, the day of His crucifixion; through His death on the cross, Christ, the Lamb of God, took away the sin of the world (1 Pet. 2:24; John 1:29):

Zech. 3:9 For here is the stone that I have set before Joshua-upon one stone are seven eyes. I will engrave its engraving, declares Jehovah of hosts, and I will remove the iniquity of that land in one day.  
Psa. 118:22 The stone which the builders rejected / Has become the head of the corner.  
Matt. 21:42 Jesus said to them, Have you never read in the Scriptures, "The stone which the builders rejected, this has become the head of the corner. This was from the Lord, and it is marvelous in our eyes"?"  
1 Pet. 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.  
John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

1. The stone, Jehovah, and the Lamb are one; Christ is the redeeming Lamb and the building stone, and He is also Jehovah; Christ is the Lamb-stone—the Lamb for redemption and the stone for building—Rev. 5:6; Zech. 3:9.

Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are

往全地去的。

亞 3:9 看哪，我在約書亞面前所安置的石頭，在一塊石頭上有七眼。萬軍之耶和華說，我要親自雕刻這石頭，並要在一日之間除掉那地的罪孽。

2 在神的建造裏，基督是基石，托住神的建造；是房角石，將祂身體上外邦和猶太的肢體聯絡在一起；也是恩典的頂石，完成神建造中的一切—賽二八 16，林前三 11，弗二 20，彼前二 6，亞四 7。

賽 28:16 所以主耶和華如此說：看哪，我在錫安放一塊石頭，作為根基，是試驗過的石頭，是寶貴的房角石，作為穩固的根基；信靠的人必不着急。

林前 3:11 因為除了那已經立好的根基，就是耶穌基督以外，沒有人能立別的根基。

弗 2:20 被建造在使徒和申言者的根基上，有基督耶穌自己作房角石；

彼前 2:6 因為經上記着說，『看哪，我把所揀選所寶貴的房角石，安放在錫安，信靠祂的人，必不至於羞愧。』

亞 4:7 大山哪，你算甚麼？在所羅巴伯面前你必成為平地；他必搬出那塊頂石，人必大聲歡呼，說，願恩典恩典，歸與這石！

3 神的羔羊基督是那有七眼之建造的石頭，這啓示基督的七眼乃是為着神的建造—約一 29，亞三 9，啓五 6。

約 1:29 次日，約翰看見耶穌向他走來，就說，看哪，神的羔羊，除去世人之罪的！

亞 3:9 看哪，我在約書亞面前所安置的石頭，在一塊石頭上有七眼。萬軍之耶和華說，我要親自雕刻這石頭，並要在一日之間除掉那地的罪孽。

啓 5:6 我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。

4 基督是建造的石頭，有七眼，就是七靈，為要將祂自己灌注到我們裏面，好把我們變化為寶貴的材料，為着神的建造；當主注視我們，祂的七眼就將祂自己灌注到我們裏面—亞三 9，林前三 12，啓三 1，五 6。

亞 3:9 看哪，我在約書亞面前所安置的石頭，在一塊石頭上有七眼。萬軍之耶和華說，我要親自雕刻這石頭，並要在一日之間除掉那地的罪孽。

林前 3:12 然而，若有人用金、銀、寶石，木、草、禾稈，在這根基上建造，

the seven Spirits of God sent forth into all the earth.

Zech. 3:9 For here is the stone that I have set before Joshua-upon one stone are seven eyes. I will engrave its engraving, declares Jehovah of hosts, and I will remove the iniquity of that land in one day.

2. In God's building Christ is the foundation stone to uphold the building, the cornerstone to join together the Gentile and Jewish members of His Body, and the topstone of grace to consummate everything in God's building—Isa. 28:16; 1 Cor. 3:11; Eph. 2:20; 1 Pet. 2:6; Zech. 4:7.

Isa. 28:16 Therefore thus says / The Lord Jehovah: / Indeed I lay a stone in Zion as a foundation, / A tested stone, / A precious cornerstone as a foundation firmly established; / He who believes will not hasten away.

1 Cor. 3:11 For another foundation no one is able to lay besides that which is laid, which is Jesus Christ.

Eph. 2:20 Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone;

1 Pet. 2:6 For it is contained in Scripture: "Behold, I lay in Zion a cornerstone, chosen and precious; and he who believes on Him shall by no means be put to shame."

Zech. 4:7 Who are you, O great mountain? Before Zerubbabel you will become a plain, and he will bring forth the topstone with shouts of Grace, grace to it.

3. The fact that Christ, the Lamb of God, is the building stone with seven eyes reveals that the seven eyes of Christ are for God's building—John 1:29; Zech. 3:9; Rev. 5:6.

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

Zech. 3:9 For here is the stone that I have set before Joshua-upon one stone are seven eyes. I will engrave its engraving, declares Jehovah of hosts, and I will remove the iniquity of that land in one day.

Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

4. Christ is the building stone with seven eyes, the seven Spirits, to transfuse Himself into us in order to transform us into precious materials for God's building; as the Lord looks at us, His seven eyes transfuse Himself into us—Zech. 3:9; 1 Cor. 3:12a; Rev. 3:1; 5:6.

Zech. 3:9 For here is the stone that I have set before Joshua-upon one stone are seven eyes. I will engrave its engraving, declares Jehovah of hosts, and I will remove the iniquity of that land in one day.

1 Cor. 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,

啓 3:1 你要寫信給在撒狄的召會的使者，說，那有神的七靈和七星的，這樣說，我知道你的行為，按名你是活的，其實是死的。  
啓 5:6 我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。

## 二 為着完成神的建造，七倍加強的靈是基督這救贖之羔羊和建造之石頭的眼睛，鑒察並搜尋我們，並用基督的素質、豐富和負擔，注入並灌注到我們裏面，為着神的建造—亞三 9，四 7，啓一 14，五 6：

亞 3:9 看哪，我在約書亞面前所安置的石頭，在一塊石頭上有七眼。萬軍之耶和華說，我要親自雕刻這石頭，並要在一日之間除掉那地的罪孽。  
亞 4:7 大山哪，你算甚麼？在所羅巴伯面前你必成為平地；他必搬出那塊頂石，人必大聲歡呼，說，願恩典恩典，歸與這石！  
啓 1:14 祂的頭與髮皆白，如白羊毛、如雪，眼目如同火焰，  
啓 5:6 我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。

1 羔羊的七眼，將基督這法理的救贖者注入我們裏面；石頭의七眼，將基督這生機的拯救者注入我們裏面，目的是為着神在地上經綸的行動，要藉着祂法理的救贖，憑着祂生機的拯救，達到祂建造的目標—約一 29，徒四 11 ~ 12，羅五 10。

約 1:29 次日，約翰看見耶穌向他走來，就說，看哪，神的羔羊，除去世人之罪的！  
徒 4:11 祂是你們匠人所輕棄的石頭，已成了房角的頭塊石頭。  
徒 4:12 除祂以外，別無拯救，因為在天下人間，沒有賜下別的名，我們可以靠着得救。  
羅 5:10 因為我們作仇敵的時候，且藉着神兒子的死得與神和好，既已和好，就更要在祂的生命裏得救了。

2 在我們裏面有兩盞燈—神七倍加強的靈在我們的靈裏；（箴二十 27，啓四 5，林前六 17；）我們要被變化，就必須在禱告中向主完全敞開，讓主的燈同着七盞火燈搜尋我們魂裏的每一個房間，照耀並光照我們內裏的各部分，用生命供應各部分。

箴 20:27 人的靈是耶和華的燈，鑒察人的深處。

Rev. 3:1 And to the messenger of the church in Sardis write: These things says He who has the seven Spirits of God and the seven stars: I know your works, that you have a name that you are living, and yet you are dead.  
Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

## B. For the completion of God's building, the sevenfold intensified Spirit is the eyes of Christ as the redeeming Lamb and the building stone to observe and search us and to infuse and transfuse us with Christ's essence, riches, and burden for God's building—Zech. 3:9; 4:7; Rev. 1:14; 5:6:

Zech. 3:9 For here is the stone that I have set before Joshua-upon one stone are seven eyes. I will engrave its engraving, declares Jehovah of hosts, and I will remove the iniquity of that land in one day.  
Zech. 4:7 Who are you, O great mountain? Before Zerubbabel you will become a plain, and he will bring forth the topstone with shouts of Grace, grace to it.  
Rev. 1:14 And His head and hair were as white as white wool, as snow; and His eyes were like a flame of fire;  
Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

1. The seven eyes of the Lamb infuse us with Christ as the judicial Redeemer, and the seven eyes of the stone infuse us with Christ as the organic Savior for God's economical move on earth through His judicial redemption and by His organic salvation for the goal of His building—John 1:29; Acts 4:11-12; Rom. 5:10.

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!  
Acts 4:11 This is the stone which was considered as nothing by you, the builders, which has become the head of the corner.  
Acts 4:12 And there is salvation in no other, for neither is there another name under heaven given among men in which we must be saved.  
Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

2. Within us we have two lamps—the sevenfold intensified Spirit of God within our spirit (Prov. 20:27; Rev. 4:5; 1 Cor. 6:17); in order to be transformed, we must fully open to the Lord in prayer to allow the lamp of the Lord with the seven lamps of fire to search all the chambers of our soul, shining on and enlightening our inward parts to supply them with life.

Prov. 20:27 The spirit of man is the lamp of Jehovah, / Searching all the innermost parts of the inner being.

啓 4:5 有閃電、聲音、雷轟，從寶座中發出。又有七盞火燈在寶座前點着，這七燈就是神的七靈。

林前 6:17 但與主聯合的，便是與主成爲一靈。

3 經歷最大變化的人，乃是向主完全敞開的人；藉着七倍加強的靈在尋求基督之信徒裏的運行，他們就得到加強，成爲得勝者，以建造基督的身體，終極完成新耶路撒冷。

三 基督這位末後的亞當，在復活裏成了賜生命的靈，（十五 45 下，約六 63 上，林後三 6 下，）祂也是七倍加強的靈；這靈就是生命的靈；（羅八 2；）因此，七靈的功用乃是將神聖的生命分賜到神的子民裏面，爲着建造神永遠的居所新耶路撒冷。

林前 15:45 經上也是這樣記着：『首先的人亞當成了活的魂；』末後的亞當成了賜生命的靈。

約 6:63 賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命。

林後 3:6 祂使我們有資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因爲那字句殺死人，那靈卻叫人活。

羅 8:2 因爲生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律。

四 七倍加強的靈乃是七盞火燈，焚燒、光照、暴露、搜尋、審判、潔淨、並煉淨我們，好產生金燈臺，完成神新約的經綸—啓四 5，一 2，4，9～12，20。

啓 4:5 有閃電、聲音、雷轟，從寶座中發出。又有七盞火燈在寶座前點着，這七燈就是神的七靈。

啓 1:2 約翰便將神的話，和耶穌基督的見證，凡自己所看見的，都見證出來。

啓 1:4 約翰寫信給在亞西亞的七個召會：願恩典與平安，從那今は昔是以後永是的，從祂寶座前的七靈，

啓 1:9 我約翰，就是你們的弟兄，和你們在耶穌的患難、國度、忍耐裏一同有分的，爲神的話和耶穌的見證，曾在那名叫拔摩的海島上。

啓 1:10 當主日我在靈裏，聽見在我後面有大聲音如吹號說，

啓 1:11 你所看見的，當寫在書上，寄給那七個召會：給以弗所、給士每拿、給別迦摩、給推雅推喇、給撒狄、給非拉鐵非、給老底嘉。

啓 1:12 我轉過身來，要看是誰發聲與我說話；既轉過來，就看見

Rev. 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

3. The one who experiences the greatest amount of transformation is the one who is fully open to the Lord; by the operation of the sevenfold intensified Spirit within Christ's seeking believers, they are intensified to become the overcomers to build up the Body of Christ, which consummates the New Jerusalem.

C. In His resurrection Christ, as the last Adam, became the life-giving Spirit (15:45b; John 6:63a; 2 Cor. 3:6b), who is also the sevenfold intensified Spirit; this Spirit is the Spirit of life (Rom. 8:2); hence, the function of the seven Spirits is to impart the divine life into God's people for the building up of God's eternal habitation, the New Jerusalem.

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

D. The sevenfold intensified Spirit is the seven lamps of fire to burn, enlighten, expose, search, judge, purify, and refine us to produce the golden lampstands for the fulfillment of God's New Testament economy—Rev. 4:5; 1:2, 4, 9-12, 20.

Rev. 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;

Rev. 1:2 Who testified the word of God and the testimony of Jesus Christ, even all that he saw.

Rev. 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,

Rev. 1:9 I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

Rev. 1:10 I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet,

Rev. 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

Rev. 1:12 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden

七個金燈臺；

啓 1:20 論到你所看見在我右手中的七星，和七個金燈臺的奧祕，那七星就是七個召會的使者，七燈臺就是七個召會。

## 五 燈臺兩邊的這兩棵橄欖樹，表徵當時的大祭司約書亞和省長所羅巴伯；他們是兩個油的兒子，被耶和華的靈充滿，爲着神殿的重建—亞四 1～6，11～14：

亞 4:1 那與我說話的天使回來叫醒我，好像人睡覺被叫醒一樣。  
亞 4:2 他問我說，你看見甚麼？我說，我看見一個燈臺，全是金的，頂上有油碗；燈臺上有七燈，頂上的七燈各有七個管子；  
亞 4:3 旁邊有兩棵橄欖樹，一棵在油碗的右邊，一棵在油碗的左邊。  
亞 4:4 我問與我說話的天使說，我主阿，這些是甚麼意思？  
亞 4:5 與我說話的天使回答我說，你不知道這些是甚麼意思麼？我說，我主阿，我不知道。  
亞 4:6 他回答我說，這是耶和華給所羅巴伯的話，說，萬軍之耶和華說，不是倚靠權勢，不是倚靠能力，乃是倚靠我的靈。  
亞 4:11 我又問天使說，這燈臺左右的兩棵橄欖樹，是甚麼意思？  
亞 4:12 我第二次問他說，在兩個金嘴旁邊，這兩根流出金油的橄欖枝是甚麼意思？  
亞 4:13 他對我說，你不知道這是甚麼意思麼？我說，我主阿，我不知道。  
亞 4:14 他說，這是兩個油的兒子，站在全地之主的旁邊。

### 1 這兩個油的兒子也豫表今世代末了三年半期間的兩個見證人摩西和以利亞；他們要在在大災難時作神的見證人，爲着加強神的子民—以色列人和在基督裏的信徒—啓十一 3～12，十二 17。

啓 11:3 我要使我那兩個見證人，穿着麻衣，說豫言一千二百六十天。  
啓 11:4 他們就是那兩棵橄欖樹，兩個燈臺，立在全地之主面前的。  
啓 11:5 若有人想要傷害他們，就有火從他們口中出來，燒滅仇敵。凡想要傷害他們的，都必這樣被殺。  
啓 11:6 這二人有權柄，在他們說豫言的日子，將天閉塞，叫天不下雨；又有權柄掌管眾水，將水變爲血，並且能隨時隨意用各樣的災害擊打地。  
啓 11:7 他們作完見證，那從無底坑上來的獸，必與他們爭戰，並且勝過他們，把他們殺了。  
啓 11:8 他們的屍首倒在那大城的街道上；這城按着靈意叫所多瑪，又叫埃及，就是他們的主釘十字架的地方。  
啓 11:9 有人從各民族、各支派、各方言、各邦國，來觀看他們的

lampstands,

Rev. 1:20 The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

## E. The two olive trees on the two sides of the lampstand signify Joshua the high priest and Zerubbabel the governor at the time, who were the two sons of oil, filled with the Spirit of Jehovah for the rebuilding of God's temple—Zech. 4:1-6, 11-14:

Zech. 4:1 Then the angel who spoke with me returned and roused me as a man is roused from his sleep.  
Zech. 4:2 And he said to me, What do you see? And I said, I see that there is a lampstand all of gold, with its bowl on top of it and its seven lamps upon it, with seven pipes for each of the lamps on top of it;  
Zech. 4:3 And there are two olive trees beside it, one to the right of the bowl and one to the left.  
Zech. 4:4 And I answered and spoke to the angel who spoke with me, saying, What are these, sir?  
Zech. 4:5 And the angel who spoke with me answered and said to me, Do you not know what these are? And I said, No, sir.  
Zech. 4:6 And he answered and spoke to me, saying, This is the word of Jehovah to Zerubbabel, saying, Not by might nor by power, but by My Spirit, says Jehovah of hosts.  
Zech. 4:11 Then I answered and said to him, What are these two olive trees on the right of the lampstand and on its left?  
Zech. 4:12 And I answered a second time and said to him, What are the two olive branches that are by the side of the two golden spouts, which empty the gold from themselves?  
Zech. 4:13 And he spoke to me, saying, Do you not know what these are? And I said, No, sir.  
Zech. 4:14 And he said, These are the two sons of oil, who stand by the Lord of the whole earth.

### 1. The two sons of oil also typify the two witnesses, Moses and Elijah, in the last three and a half years of the present age, who will be witnesses of God in the great tribulation for the strengthening of God's peoples—the Israelites and the believers in Christ—Rev. 11:3-12; 12:17.

Rev. 11:3 And I will cause My two witnesses to prophesy a thousand two hundred and sixty days, clothed in sackcloth.  
Rev. 11:4 These are the two olive trees and the two lampstands which stand before the Lord of the earth.  
Rev. 11:5 And if anyone desires to harm them, fire proceeds out of their mouth and devours their enemies. And if anyone desires to harm them, thus must he be killed.  
Rev. 11:6 These have the authority to shut heaven that no rain may fall during the days of their prophecy; and they have authority over the waters to turn them into blood and to smite the earth with every plague as often as they desire.  
Rev. 11:7 And when they have completed their testimony, the beast who comes up out of the abyss will make war with them and will overcome them and kill them.  
Rev. 11:8 And their corpses will be on the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified.  
Rev. 11:9 And those of the peoples and tribes and tongues and nations see their corpses for three and a

屍首三天半，又不許把屍首放在墳墓裏。

啓 11:10 住在地上的人，就為他們歡喜快樂，彼此餽送禮物，因為這兩位申言者曾叫住在地上的人受痛苦。

啓 11:11 過了這三天半，有生命之氣從神那裏進入他們裏面，他們就站起來，叫看見的人大大害怕。

啓 11:12 兩位申言者聽見有大聲音從天上来，對他們說，上到這裏來。他們就駕着雲上了天，他們的仇敵也看見了。

啓 12:17 龍向婦人發怒，去與她其餘的兒女爭戰，這些兒女就是那守神誠命，和持守耶穌見證的。

2 原則上，所有在基督裏的信徒都應該是新鮮之油的兒子，被新鮮、現今並終極完成的那靈作為歡樂的油所充滿，流出那靈到燈臺裏，使燈臺作照耀的見證，就是耶穌的見證——12，20，詩四五7，四六4，九二10，約七38：

啓 1:12 我轉過身來，要看是誰發聲與我說話；既轉過來，就看見七個金燈臺；

啓 1:20 論到你所看見在我右手中的七星，和七個金燈臺的奧祕，那七星就是七個召會的使者，七燈臺就是七個召會。

詩 45:7 你愛公義，恨惡邪惡；所以神，就是你的神，用歡樂的膏膏你，勝過膏你的同夥。

詩 46:4 有一道河，這河的支流，使神的城快樂；這城就是至高者支搭帳幕的聖處。

詩 92:10 你卻高舉了我的角，如野牛的角；我是被新油膏了的。

約 7:38 信入我的人，就如經上所說，從他腹中要流出活水的江河來。

a 召會作為燈臺，乃是三一神扎實的具體化身，有七倍加強的靈作為神神聖性情的油。

b 油本身乃是金，（亞四12，）意思是金作為油流出來；當更多的油加到燈臺裏面時，意思就是有更多的金加進來。

亞 4:12 我第二次問他說，在兩個金嘴旁邊，這兩根流出金油的橄欖枝是甚麼意思？

c 日復一日，我們必須出代價得着更多的金，就是更多神的神聖性情，好使我們能成為純金的燈臺，為着建造金的新耶路撒冷——彼後一4，啓三18，一20，二一18，太二五8～9。

half days, and they will not allow their corpses to be placed in a tomb.

Rev. 11:10 And those who dwell on the earth rejoice over them and make merry; and they will send gifts to one another because these two prophets tormented those who dwell on the earth.

Rev. 11:11 And after the three and a half days, the breath of life out of God entered into them, and they stood on their feet; and great fear fell upon those beholding them.

Rev. 11:12 And they heard a loud voice out of heaven saying to them, Come up here. And they went up into heaven in the cloud, and their enemies beheld them.

Rev. 12:17 And the dragon became angry with the woman and went away to make war with the rest of her seed, who keep the commandments of God and have the testimony of Jesus.

2. In principle, all the believers in Christ should be sons of fresh oil, those who are filled with the fresh, present, and consummated Spirit as the oil of gladness, to flow out the Spirit into the lampstand for its shining testimony, the testimony of Jesus—1:12, 20; Psa. 45:7; 46:4; 92:10; John 7:38:

Rev. 1:12 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands,

Rev. 1:20 The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

Psa. 45:7 You have loved righteousness and hated wickedness; / Therefore God, Your God, has anointed You / With the oil of gladness above Your companions.

Psa. 46:4 There is a river whose streams gladden the city of God, / The holy place of the tabernacles of the Most High.

Psa. 92:10 But You have exalted my horn like that of a wild ox; / I am anointed with fresh oil.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

a. The church as the lampstand is the solid embodiment of the Triune God with the sevenfold intensified Spirit as the oil of God in His divine nature.

b. The oil itself is gold (Zech. 4:12), which means that the gold flows as oil; when more oil is added into the lampstand, that means more gold is added.

Zech. 4:12 And I answered a second time and said to him, What are the two olive branches that are by the side of the two golden spouts, which empty the gold from themselves?

c. Day by day we need to pay the price to gain more gold, more of God in His divine nature, so that we can become a pure golden lampstand for the building of the golden New Jerusalem—2 Pet. 1:4; Rev. 3:18; 1:20; 21:18; Matt. 25:8-9.



彼後 1:4 藉這榮耀和美德，祂已將又寶貴又極大的應許賜給我們，叫你們既逃離世上從情慾來的敗壞，就藉着這些應許，得有分於神的性情。

啓 3:18 我勸你向我買火煉的金子，叫你富足；又買白衣穿上，叫你赤身的羞恥不露出來；又買眼藥擦你的眼睛，使你能看見。

啓 1:20 論到你所看見在我右手中的七星，和七個金燈臺的奧祕，那七星就是七個召會的使者，七燈臺就是七個召會。

啓 21:18 牆是用碧玉造的，城是純金的，如同明淨的玻璃。

太 25:8 愚拙的對精明的說，請分點油給我們，因為我們的燈要滅了。

太 25:9 精明的回答說，恐怕不敷我們和你們用的，不如你們到賣油的那裏，為自己買罷。

d 我們將這事應用到今天的經歷時，就看見從我們裏面流出來的那靈就是神，而神就是金；因此，我們將基督供應給別人，用油供應他們的時候，實際上就是用神供應他們；神從我們流出來，流到他們裏面—亞四 12 ~ 14，約七 37 ~ 39，林後三 3，6，8。

亞 4:12 我第二次問他說，在兩個金嘴旁邊，這兩根流出金油的橄欖枝是甚麼意思？

亞 4:13 他對我說，你不知道這是甚麼意思麼？我說，我主阿，我不知道。

亞 4:14 他說，這是兩個油的兒子，站在全地之主的旁邊。

約 7:37 節期的末日，就是最大之日，耶穌站着高聲說，人若渴了，可以到我這裏來喝。

約 7:38 信入我的人，就如經上所說，從他腹中要流出活水的江河來。

約 7:39 耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得着榮耀。

林後 3:3 你們顯明是基督的信，由我們供職所寫的，不是用墨，乃是用活神的靈寫的，不是寫在石版上，乃是寫在肉版，就是心上。

林後 3:6 祂使我們脫資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因為那字句殺死人，那靈卻叫人活。

林後 3:8 何況那靈的職事，豈不更帶着榮光？

e 我們都該是橄欖樹，從我們自己裏面流出神來，流到別人裏面；這樣，藉着那些作橄欖樹，流出神的人，有需要的人就得着油的供應—羅十一 17，路十 34，參約七 37 ~ 39。

羅 11:17 若有幾根枝子被折下來，你這野橄欖得在其中接上去，一同有分於橄欖根的肥汁，

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

Rev. 3:18 I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.

Rev. 1:20 The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

Rev. 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

Matt. 25:8 And the foolish said to the prudent, Give us some of your oil, for our lamps are going out.

Matt. 25:9 But the prudent answered, saying, Perhaps there will not be enough for us and for you; go rather to those who sell, and buy for yourselves.

d. As we apply this matter to our experience today, we see that the Spirit who flows out of us is God, and God is gold; thus, when we minister Christ to others, supplying them with oil, we are actually supplying them with God; God is flowing out from us into them—Zech. 4:12-14; John 7:37-39; 2 Cor. 3:3, 6, 8.

Zech. 4:12 And I answered a second time and said to him, What are the two olive branches that are by the side of the two golden spouts, which empty the gold from themselves?

Zech. 4:13 And he spoke to me, saying, Do you not know what these are? And I said, No, sir.

Zech. 4:14 And he said, These are the two sons of oil, who stand by the Lord of the whole earth.

John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

2 Cor. 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.

2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

2 Cor. 3:8 How shall the ministry of the Spirit not be more in glory?

e. We all should be olive trees, emptying God from ourselves into others; in this way oil will be provided to the needy by those who are olive trees out of which God is flowing—Rom. 11:17; Luke 10:34; cf. John 7:37-39.

Rom. 11:17 But if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive tree,

路 10:34 上前把油和酒倒在他的傷處，包裹好了，扶他騎上自己的牲口，帶到客店裏照料他。

約 7:37 節期的末日，就是最大之日，耶穌站着高聲說，人若渴了，可以到我這裏來喝。

約 7:38 信入我的人，就如經上所說，從他腹中要流出活水的江河來。

約 7:39 耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得着榮耀。

Luke 10:34 And he came to him and bound up his wounds and poured oil and wine on them. And placing him on his own beast, he brought him to an inn and took care of him.

John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

## 第五篇

### 祭司經學家以斯拉， 以及需要許多以斯拉— 精通神話語的人

詩歌：

讀經：拉七 6, 11~12, 21, 八 21~23, 尼八 1~9, 11~13, 十二 26

- 拉 7:6 這以斯拉從巴比倫上來，他是經學家，精通耶和華以色列神所賜摩西的律法。王賜他一切所求的，是因耶和華他的手幫助他。
- 拉 7:11 祭司以斯拉是經學家，精通耶和華的誡命和祂賜給以色列之律例的話。亞達薛西王頒給他的諭旨，謄抄如下：
- 拉 7:12 諸王之王亞達薛西，達於祭司以斯拉，精通天上神律法的經學家，願諸事美滿。如今
- 拉 7:21 我亞達薛西王又降旨與河西的一切庫官，說，精通天上神律法的經學家祭司以斯拉，無論向你們要甚麼，你們都要周到迅速的備辦，
- 拉 8:21 那時，我在亞哈瓦河邊宣告禁食，為要在我們神面前謙卑，刻苦己心，為我們和我們的婦人孩子，並一切所有的，向祂尋求平坦的道路。
- 拉 8:22 我求王撥步兵馬兵，幫助我們抵擋路上的仇敵，本以為羞恥；因我們曾對王說，我們神的手必幫助一切尋求祂的，使他們得好處；但祂的能力和忿怒，必攻擊一切離棄祂的。
- 拉 8:23 我們為此禁食尋求我們的神，祂就應允了我們的祈求。
- 尼 8:1 眾民如同一人，聚集在水門前的寬闊處，請經學家以斯拉將摩西的律法書帶來，這律法是耶和華吩咐以色列人遵守的。
- 尼 8:2 七月初一日，祭司以斯拉將律法書帶到男女會眾、並一切聽了能明白的人面前。
- 尼 8:3 他在水門前的寬闊處，從清早到晌午，在眾男女，並一切聽了能明白的人面前念這律法書。眾民側耳而聽。
- 尼 8:4 經學家以斯拉站在為這事特製的木臺上；瑪他提雅、示瑪、亞奈雅、烏利亞、希勒家、和瑪西雅站在他的右邊；毘大雅、米沙利、瑪基雅、哈順、哈拔大拿、撒迦利亞、和米書蘭

## Message Five

### Ezra, a Priestly Scribe, and the Need for Ezras— Those Skilled in the Word of God

Hymns:

Scripture Reading: Ezra 7:6, 11-12, 21; 8:21-23; Neh. 8:1-9, 11-13; 12:26

- Ezra 7:6 This Ezra went up from Babylon, and he was a scribe skilled in the law of Moses, which Jehovah the God of Israel had given; and the king granted him all his request according to the hand of Jehovah his God upon him.
- Ezra 7:11 Now this is the copy of the letter that King Artaxerxes gave to Ezra the priest, the scribe, a scribe of the words of the commandments of Jehovah and of His statutes for Israel:
- Ezra 7:12 Artaxerxes, the king of kings, to Ezra the priest, the scribe of the law of the God of heaven, perfect peace. And now
- Ezra 7:21 And I, even I, Artaxerxes the king, make a decree to all the treasurers who are in the province beyond the River, that whatever Ezra the priest, the scribe of the law of the God of heaven, requires of you, it shall be done with all diligence,
- Ezra 8:21 Then I proclaimed a fast there, at the river Ahava, that we might humble ourselves before our God to seek from Him a straight way for ourselves and for our little ones and for all our possessions.
- Ezra 8:22 For I was ashamed to ask for troops and horsemen from the king to help us against the enemy in the way because we had spoken to the king, saying, The hand of our God is for good upon all those who seek Him, but His power and His wrath is against all those who forsake Him.
- Ezra 8:23 So we fasted and sought our God for this, and He was entreated by us.
- Neh. 8:1 And all the people gathered as one man in the open area that was before the Water Gate. And they told Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel.
- Neh. 8:2 And Ezra the priest brought the law before the assembly, both men and women, and all who could hear with understanding, on the first day of the seventh month.
- Neh. 8:3 And he read in it before the open area that was before the Water Gate from first light until midday in the presence of the men and the women and those who could understand. And the ears of all the people were attentive to the book of the law.
- Neh. 8:4 And Ezra the scribe stood upon a wooden platform that had been made for that purpose; and beside him stood Mattithiah and Shema and Anaiah and Uriah and Hilkiyah and Maaseiah

站在他的左邊。

- 尼 8:5 以斯拉站在眾民以上，在眾民眼前展開這書；他一展開，眾民就都站起來。
- 尼 8:6 以斯拉頌讚耶和華至大的神；眾民都舉手應聲說，阿們，阿們；就低頭，面伏於地，敬拜耶和華。
- 尼 8:7 耶書亞、巴尼、示利比、雅憫、亞谷、沙比太、荷第雅、瑪西雅、基利他、亞撒利雅、約撒拔、哈難、昆萊雅、和利未人，幫助百姓明白律法；百姓都站在自己的地方。
- 尼 8:8 他們念神的律法書，解譯並講明意思，使百姓明白所念的。
- 尼 8:9 省長尼希米和作祭司的經學家以斯拉，並幫助百姓明白的利未人，對眾民說，今日是耶和華你們神的聖日，不要悲哀哭泣。這是因為眾民聽見律法書上的話都哭了。
- 尼 8:11 於是利未人使眾民靜默，說，不要作聲，因今日是聖日；也不要憂愁。
- 尼 8:12 眾民都去喫喝，也分給人，大大快樂，因為他們明白所指示他們的話。
- 尼 8:13 次日，眾民宗族的首領、祭司、和利未人，都聚集到經學家以斯拉那裏，要深入領畧律法書上的話。
- 尼 12:26 這些都是在約撒達的孫子，耶書亞的兒子約雅金的日子，並在省長尼希米和作祭司的經學家以斯拉的日子，有職任的。

## 壹 以斯拉是祭司，也是經學家；因此，他不是一位字句經學家，乃是一位祭司經學家——拉七 6, 11 ~ 12, 21, 尼八 1 ~ 2, 8 ~ 9, 11 ~ 12, 十二 26:

- 拉 7:6 這以斯拉從巴比倫上來，他是經學家，精通耶和華以色列神所賜摩西的律法。王賜他一切所求的，是因耶和華他的手幫助他。
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- 拉 7:21 我亞達薛西王又降旨與河西的一切庫官，說，精通天上神律法的經學家祭司以斯拉，無論向你們要甚麼，你們都要周到迅速的備辦，
- 尼 8:1 眾民如同一人，聚集在水門前的寬闊處，請經學家以斯拉將摩西的律法書帶來，這律法是耶和華吩咐以色列人遵守的。
- 尼 8:2 七月初一日，祭司以斯拉將律法書帶到男女會眾、並一切聽了能明白的人面前。
- 尼 8:8 他們念神的律法書，解譯並講明意思，使百姓明白所念的。
- 尼 8:9 省長尼希米和作祭司的經學家以斯拉，並幫助百姓明白的

at his right hand; and at his left hand, Pedaiah and Mishael and Malchijah and Hashum and Hashbaddanah, Zechariah, and Meshullam.

- Neh. 8:5 And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up.
- Neh. 8:6 And Ezra blessed Jehovah the great God; and all the people answered, Amen, Amen, lifting up their hands. And they bowed their heads and worshipped Jehovah with their faces to the ground.
- Neh. 8:7 Also Jeshua and Bani and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites helped the people understand the law; and the people stood in their place.
- Neh. 8:8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.
- Neh. 8:9 And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who helped the people understand said to all the people, This day is holy unto Jehovah your God; do not mourn or weep. For all the people wept when they heard the words of the law.
- Neh. 8:11 So the Levites stilled all the people, saying, Be quiet, for the day is holy; and do not be grieved.
- Neh. 8:12 And all the people went their way to eat and to drink and to send portions and to make great rejoicing, because they had understood the words that were declared to them.
- Neh. 8:13 And on the second day the heads of fathers' houses of all the people, the priests, and the Levites were gathered to Ezra the scribe, that is, in order to gain insight into the words of the law.
- Neh. 12:26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor and of Ezra the priest, the scribe.

## I. Ezra was a priest and also a scribe; thus, he was not a letter scribe but a priestly scribe—Ezra 7:6, 11-12, 21; Neh. 8:1-2, 8-9, 11-12; 12:26:

- Ezra 7:6 This Ezra went up from Babylon, and he was a scribe skilled in the law of Moses, which Jehovah the God of Israel had given; and the king granted him all his request according to the hand of Jehovah his God upon him.
- Ezra 7:11 Now this is the copy of the letter that King Artaxerxes gave to Ezra the priest, the scribe, a scribe of the words of the commandments of Jehovah and of His statutes for Israel:
- Ezra 7:12 Artaxerxes, the king of kings, to Ezra the priest, the scribe of the law of the God of heaven, perfect peace. And now
- Ezra 7:21 And I, even I, Artaxerxes the king, make a decree to all the treasurers who are in the province beyond the River, that whatever Ezra the priest, the scribe of the law of the God of heaven, requires of you, it shall be done with all diligence,
- Neh. 8:1 And all the people gathered as one man in the open area that was before the Water Gate. And they told Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel.
- Neh. 8:2 And Ezra the priest brought the law before the assembly, both men and women, and all who could hear with understanding, on the first day of the seventh month.
- Neh. 8:8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.
- Neh. 8:9 And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who

利未人，對眾民說，今日是耶和華你們神的聖日，不要悲哀哭泣。這是因為眾民聽見律法書上的話都哭了。

尼 8:11 於是利未人使眾民靜默，說，不要作聲，因今日是聖日；也不要憂愁。

尼 8:12 眾民都去喫喝，也分給人，大大快樂，因為他們明白所指示他們的話。

尼 12:26 這些都是在約撒達的孫子，耶書亞的兒子約雅金的日子，並在省長尼希米和作祭司的經學家以斯拉的日子，有職任的。

## 一 祭司是與主調和、並被主浸透的人；以斯拉就是這種人——拉八 21 ~ 23。

拉 8:21 那時，我在亞哈瓦河邊宣告禁食，為要在我們神面前謙卑，刻苦己心，為我們和我們的婦人孩子，並一切所有的，向祂尋求平坦的道路。

拉 8:22 我求王撥步兵馬兵，幫助我們抵擋路上的仇敵，本以為羞恥；因我們曾對王說，我們神的手必幫助一切尋求祂的，使他們得好處；但祂的能力和忿怒，必攻擊一切離棄祂的。

拉 8:23 我們為此禁食尋求我們的神，祂就應允了我們的祈求。

## 二 以斯拉是信靠神的人，他與神是一，精通神的話，並認識神的心、神的渴望和神的經綸——七 6, 11 ~ 12, 21。

拉 7:6 這以斯拉從巴比倫上來，他是經學家，精通耶和華以色列神所賜摩西的律法。王賜他一切所求的，是因耶和華他的手幫助他。

拉 7:11 祭司以斯拉是經學家，精通耶和華的誡命和祂賜給以色列之律例的話。亞達薛西王頒給他的諭旨，謄抄如下：

拉 7:12 諸王之王亞達薛西，達於祭司以斯拉，精通天上神律法的經學家，願諸事美滿。如今

拉 7:21 我亞達薛西王又降旨與河西的一切庫官，說，精通天上神律法的經學家祭司以斯拉，無論向你們要甚麼，你們都要周到迅速的備辦，

## 三 以斯拉是一位祭司經學家，不斷與主接觸，而與主是一——尼八 1 ~ 2, 8 ~ 9, 11 ~ 12, 十二 26。

尼 8:1 眾民如同一人，聚集在水門前的寬闊處，請經學家以斯拉將摩西的律法書帶來，這律法是耶和華吩咐以色列人遵守的。

尼 8:2 七月初一日，祭司以斯拉將律法書帶到男女會眾、並一切聽了能明白的人面前。

尼 8:8 他們念神的律法書，解譯並講明意思，使百姓明白所念的。

尼 8:9 省長尼希米和作祭司的經學家以斯拉，並幫助百姓明白的利未人，對眾民說，今日是耶和華你們神的聖日，不要悲

helped the people understand said to all the people, This day is holy unto Jehovah your God; do not mourn or weep. For all the people wept when they heard the words of the law.

Neh. 8:11 So the Levites stilled all the people, saying, Be quiet, for the day is holy; and do not be grieved.

Neh. 8:12 And all the people went their way to eat and to drink and to send portions and to make great rejoicing, because they had understood the words that were declared to them.

Neh. 12:26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor and of Ezra the priest, the scribe.

## A. A priest is one who is mingled with the Lord and saturated with the Lord; Ezra was this kind of person—Ezra 8:21-23.

Ezra 8:21 Then I proclaimed a fast there, at the river Ahava, that we might humble ourselves before our God to seek from Him a straight way for ourselves and for our little ones and for all our possessions.

Ezra 8:22 For I was ashamed to ask for troops and horsemen from the king to help us against the enemy in the way because we had spoken to the king, saying, The hand of our God is for good upon all those who seek Him, but His power and His wrath is against all those who forsake Him.

Ezra 8:23 So we fasted and sought our God for this, and He was entreated by us.

## B. Ezra was a man who trusted in God, who was one with God, who was skilled in the word of God, and who knew God's heart, God's desires, and God's economy—7:6, 11-12, 21.

Ezra 7:6 This Ezra went up from Babylon, and he was a scribe skilled in the law of Moses, which Jehovah the God of Israel had given; and the king granted him all his request according to the hand of Jehovah his God upon him.

Ezra 7:11 Now this is the copy of the letter that King Artaxerxes gave to Ezra the priest, the scribe, a scribe of the words of the commandments of Jehovah and of His statutes for Israel:

Ezra 7:12 Artaxerxes, the king of kings, to Ezra the priest, the scribe of the law of the God of heaven, perfect peace. And now

Ezra 7:21 And I, even I, Artaxerxes the king, make a decree to all the treasurers who are in the province beyond the River, that whatever Ezra the priest, the scribe of the law of the God of heaven, requires of you, it shall be done with all diligence,

## C. As a priestly scribe, Ezra was one with the Lord by contacting Him continually—Neh. 8:1-2, 8-9, 11-12; 12:26.

Neh. 8:1 And all the people gathered as one man in the open area that was before the Water Gate. And they told Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel.

Neh. 8:2 And Ezra the priest brought the law before the assembly, both men and women, and all who could hear with understanding, on the first day of the seventh month.

Neh. 8:8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.

Neh. 8:9 And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who helped the people understand said to all the people, This day is holy unto Jehovah your God; do

哀哭泣。這是因為眾民聽見律法書上的話都哭了。

尼 8:11 於是利未人使眾民靜默，說，不要作聲，因今日是聖日；也不要憂愁。

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尼 12:26 這些都是在約撒達的孫子，耶書亞的兒子約雅金的日子，並在省長尼希米和作祭司的經學家以斯拉的日子，有職任的。

#### 四 以斯拉沒有說甚麼新的東西，他是說摩西所已經說過的——拉七 6，尼八 14，彼後一 12。

拉 7:6 這以斯拉從巴比倫上來，他是經學家，精通耶和華以色列神所賜摩西的律法。王賜他一切所求的，是因耶和華他的手幫助他。

尼 8:14 他們見律法上寫着，耶和華藉摩西吩咐以色列人要在七月節住棚，

彼後 1:12 所以，你們雖已知道這些事，且在現有的真理上得了堅固，我還要常常題醒你們；

#### 五 祭司和利未人都聚集到經學家以斯拉那裏，要深入領畧律法書上的話；尼希米八章十三節裏，『深入領畧』指領畧律法的話內在的意義。

尼 8:13 次日，眾民宗族的首領、祭司、和利未人，都聚集到經學家以斯拉那裏，要深入領畧律法書上的話。

#### 貳 以斯拉用屬天的真理教育以色列人，把他們重新構成，使以色列能成為神的見證——1～3，5～6，8，13～18 節：

尼 8:1 眾民如同一人，聚集在水門前的寬闊處，請經學家以斯拉將摩西的律法書帶來，這律法是耶和華吩咐以色列人遵守的。

尼 8:2 七月初一日，祭司以斯拉將律法書帶到男女會眾、並一切聽了能明白的人面前。

尼 8:3 他在水門前的寬闊處，從清早到晌午，在眾男女，並一切聽了能明白的人面前念這律法書。眾民側耳而聽。

尼 8:5 以斯拉站在眾民以上，在眾民眼前展開這書；他一展開，眾民就都站起來。

尼 8:6 以斯拉頌讚耶和華至大的神；眾民都舉手應聲說，阿們，阿們；就低頭，面伏於地，敬拜耶和華。

尼 8:8 他們念神的律法書，解譯並講明意思，使百姓明白所念的。

尼 8:13 次日，眾民宗族的首領、祭司、和利未人，都聚集到經學家以斯拉那裏，要深入領畧律法書上的話。

not mourn or weep. For all the people wept when they heard the words of the law.

Neh. 8:11 So the Levites stilled all the people, saying, Be quiet, for the day is holy; and do not be grieved.

Neh. 8:12 And all the people went their way to eat and to drink and to send portions and to make great rejoicing, because they had understood the words that were declared to them.

Neh. 12:26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor and of Ezra the priest, the scribe.

#### D. Ezra spoke nothing new; what he spoke had been spoken by Moses—Ezra 7:6; Neh. 8:14; 2 Pet. 1:12.

Ezra 7:6 This Ezra went up from Babylon, and he was a scribe skilled in the law of Moses, which Jehovah the God of Israel had given; and the king granted him all his request according to the hand of Jehovah his God upon him.

Neh. 8:14 And they found it written in the law that Jehovah had commanded through Moses that the children of Israel dwell in booths during the feast in the seventh month,

2 Pet. 1:12 Therefore I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth.

#### E. The priests and the Levites were gathered to Ezra the scribe in order to gain insight into the words of the law; in Nehemiah 8:13 insight refers to apprehending the intrinsic significance.

Neh. 8:13 And on the second day the heads of fathers' houses of all the people, the priests, and the Levites were gathered to Ezra the scribe, that is, in order to gain insight into the words of the law.

#### II. Ezra reconstituted the people of Israel by educating them with the heavenly truths so that Israel could become God's testimony—vv. 1-3, 5-6, 8, 13-18:

Neh. 8:1 And all the people gathered as one man in the open area that was before the Water Gate. And they told Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel.

Neh. 8:2 And Ezra the priest brought the law before the assembly, both men and women, and all who could hear with understanding, on the first day of the seventh month.

Neh. 8:3 And he read in it before the open area that was before the Water Gate from first light until midday in the presence of the men and the women and those who could understand. And the ears of all the people were attentive to the book of the law.

Neh. 8:5 And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up.

Neh. 8:6 And Ezra blessed Jehovah the great God; and all the people answered, Amen, Amen, lifting up their hands. And they bowed their heads and worshipped Jehovah with their faces to the ground.

Neh. 8:8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.

Neh. 8:13 And on the second day the heads of fathers' houses of all the people, the priests, and the Levites were gathered to Ezra the scribe, that is, in order to gain insight into the words of the law.

尼 8:14 他們見律法上寫着，耶和華藉摩西吩咐以色列人要在七月節住棚，  
尼 8:15 並要在各城和耶路撒冷宣揚傳佈說，你們當上山去，將橄欖樹、野橄欖樹、番石榴樹、棕樹、和各樣茂密樹的枝葉取來，照着所寫的搭棚。  
尼 8:16 於是百姓出去，取了樹枝來，各人在自己的房頂上，或院內，或神殿的院內，或水門的寬闊處，或以法蓮門的寬闊處搭棚。  
尼 8:17 被擄歸回的全會眾就搭棚，住在棚裏。從嫩的兒子約書亞的日子，直到那日，以色列人沒有這樣行過；於是眾人大大喜樂。  
尼 8:18 從頭一天直到末一天，以斯拉每日念神的律法書。眾人守節七日，第八日照例有嚴肅會。

Neh. 8:14 And they found it written in the law that Jehovah had commanded through Moses that the children of Israel dwell in booths during the feast in the seventh month,  
Neh. 8:15 And that they publish and proclaim in all their cities and in Jerusalem, saying, Go out to the mountain and bring olive branches and wild olive branches and myrtle branches and palm branches and branches of other leafy trees to make booths, as it is written.  
Neh. 8:16 So the people went out and brought them, and all made booths for themselves on their roofs and in their courts and in the courts of the house of God and in the open area before the Water Gate and in the open area before the Gate of Ephraim.  
Neh. 8:17 And all the assembly of those who returned from the captivity made booths and dwelt in the booths, for since the days of Jeshua the son of Nun to that day the children of Israel had not done so; and there was very great rejoicing.  
Neh. 8:18 And day by day, from the first day to the last day, he read in the book of the law of God. And they held the feast seven days, and on the eighth day there was a solemn assembly, according to the ordinance.

## 一 神對以色列的心意，是要在地上得着一班神聖構成的子民，作祂的見證—被神的話重新構成的子民—賽四九 6，六十 1～3，西三 16。

賽 49:6 祂說，你作我的僕人，使雅各眾支派復興，使以色列中得保全的歸回，尚為小事；我還要立你作外邦人的光，叫你施行我的救恩，直到地極。  
賽 60:1 興起發光！因為你的光已經來到，耶和華的榮耀已經升起照耀你。  
賽 60:2 看哪，黑暗要遮蓋大地，幽暗要遮蓋眾民；耶和華卻要升起照耀你，祂的榮耀要顯在你身上。  
賽 60:3 列國要來就你的光，君王要來就你升起的光輝。  
西 3:16 當用各樣的智慧，讓基督的話豐豐富富的住在你們裏面，用詩章、頌辭、靈歌，彼此教導，互相勸戒，心被感恩歌頌神；

## A. God's intention with Israel was to have on earth a divinely constituted people to be His testimony—a people reconstituted with the word of God—Isa. 49:6; 60:1-3; Col. 3:16.

Isa. 49:6 He says, It is too small a thing that You would be My Servant / To raise up the tribes of Jacob / And bring back the preserved of Israel; / I will also set You as a light of the nations / That You may be My salvation unto the ends of the earth.  
Isa. 60:1 Arise! Shine! For your light has come, / And the glory of Jehovah has risen upon you.  
Isa. 60:2 For, behold, the darkness will cover the earth, / And deep darkness the peoples; / But Jehovah will rise upon you, / And His glory will be seen upon you.  
Isa. 60:3 And nations will come to your light, / And kings to the brightness of your rising.  
Col. 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

## 二 在被擄歸回之後，以色列百姓仍然是任性的，因為他們生在並長在巴比倫，在構成上已成了巴比倫人：

## B. After the return from captivity, the people of Israel were still unruly, for they had been born and raised in Babylon and had become Babylonian in their constitution:

### 1 巴比倫的元素已作到他們裏面，構成到他們全人裏面—亞三 3～5。

亞 3:3 約書亞穿着污穢的衣服，站在那使者面前。  
亞 3:4 祂吩咐那些站在祂面前的說，你們要脫去他身上污穢的衣服。又對約書亞說，你看，我使你的罪孽離開你，給你穿上華美的衣袍。  
亞 3:5 祂說，要將潔淨的頂冠戴在他頭上。他們就把潔淨的頂冠戴在他頭上，給他穿上華美的衣服，耶和華的使者在旁邊站立。

### 1. The Babylonian element had been wrought into them and constituted into their being—Zech. 3:3-5.

Zech. 3:3 Now Joshua was clothed with filthy garments and was standing before the Angel.  
Zech. 3:4 And He answered and spoke to those standing before Him, saying, Remove the filthy garments from him. Then He said to him, See, I hereby make your iniquity pass from you and clothe you with stately robes.  
Zech. 3:5 And He said, Let them put a clean turban upon his head. And they put the clean turban upon his head and clothed him with garments while the Angel of Jehovah stood by.

### 2 他們返回列祖之地，成為以色列的國民後，需要被神的話重新構成—尼八 1～3，5～6，8，13。

### 2. After they returned to the land of their fathers to be citizens of the nation of Israel, they needed to be reconstituted with the word of God—Neh. 8:1-3, 5-6, 8, 13.

尼 8:1 眾民如同一人，聚集在水門前的寬闊處，請經學家以斯拉將摩西的律法書帶來，這律法是耶和華吩咐以色列人遵守的。

尼 8:2 七月初一日，祭司以斯拉將律法書帶到男女會眾、並一切聽了能明白的人面前。

尼 8:3 他在水門前的寬闊處，從清早到晌午，在眾男女，並一切聽了能明白的人面前念這律法書。眾民側耳而聽。

尼 8:5 以斯拉站在眾民以上，在眾民眼前展開這書；他一展開，眾民就都站起來。

尼 8:6 以斯拉頌讚耶和華至大的神；眾民都舉手應聲說，阿們，阿們；就低頭，面伏於地，敬拜耶和華。

尼 8:8 他們念神的律法書，解譯並講明意思，使百姓明白所念的。

尼 8:13 次日，眾民宗族的首領、祭司、和利未人，都聚集到經學家以斯拉那裏，要深入領畧律法書上的話。

### 三 神的子民需要教導和重新構成，好被帶進照着神的文化，就是彰顯神的文化中；這種文化需要許多教育—8 節。

尼 8:8 他們念神的律法書，解譯並講明意思，使百姓明白所念的。

### 四 以斯拉在神百姓的重新構成上非常有用，因為他具有屬天神聖之構成與文化的總和，並且藉着他，百姓得以被神的話重新構成—1 ~ 2 節。

尼 8:1 眾民如同一人，聚集在水門前的寬闊處，請經學家以斯拉將摩西的律法書帶來，這律法是耶和華吩咐以色列人遵守的。

尼 8:2 七月初一日，祭司以斯拉將律法書帶到男女會眾、並一切聽了能明白的人面前。

### 五 以斯拉把百姓帶回到神的話上，使他們重新受教育，並被聖言中的屬天真理重新構成。

### 六 要重新構成神的百姓，需要用神口裏所出、並彰顯神的話教育他們—詩一一九 2, 9, 105, 130, 140:

詩 119:2 遵守祂的法度，全心尋求祂的，這樣的人是有福的。  
詩 119:9 少年人用甚麼使他的行徑純潔呢？是要遵行你的話。  
詩 119:105 你的話是我腳前的燈，是我路上的光。

Neh. 8:1 And all the people gathered as one man in the open area that was before the Water Gate. And they told Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel.

Neh. 8:2 And Ezra the priest brought the law before the assembly, both men and women, and all who could hear with understanding, on the first day of the seventh month.

Neh. 8:3 And he read in it before the open area that was before the Water Gate from first light until midday in the presence of the men and the women and those who could understand. And the ears of all the people were attentive to the book of the law.

Neh. 8:5 And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up.

Neh. 8:6 And Ezra blessed Jehovah the great God; and all the people answered, Amen, Amen, lifting up their hands. And they bowed their heads and worshipped Jehovah with their faces to the ground.

Neh. 8:8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.

Neh. 8:13 And on the second day the heads of fathers' houses of all the people, the priests, and the Levites were gathered to Ezra the scribe, that is, in order to gain insight into the words of the law.

### C. There was the need of teaching and reconstitution to bring the people of God into a culture that was according to God, a culture that expressed God; this kind of culture requires a great deal of education—v. 8.

Neh. 8:8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.

### D. For the reconstituting of God's people, Ezra was very useful, for he bore the totality of the heavenly and divine constitution and culture, and he was one through whom the people could be reconstituted with the word of God—vv. 1-2.

Neh. 8:1 And all the people gathered as one man in the open area that was before the Water Gate. And they told Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel.

Neh. 8:2 And Ezra the priest brought the law before the assembly, both men and women, and all who could hear with understanding, on the first day of the seventh month.

### E. Ezra brought the people back to the Word of God so that they might be re-educated and reconstituted with the heavenly truths in the divine Word.

### F. In order to reconstitute the people of God, there was the need to educate them with the word that comes out of the mouth of God and that expresses God—Psa. 119:2, 9, 105, 130, 140:

Psa. 119:2 Blessed are those who keep His testimonies, / Who seek Him with all their heart.  
Psa. 119:9 With what should a young man keep his way pure? / By guarding it according to Your word.  
Psa. 119:105 Your word is a lamp to my feet / And a light to my path.



詩 119:130 你的言語一解開，就發出亮光，使愚蒙人通達。

詩 119:140 你的話極其精煉，為你的僕人所愛。

## 1 重新構成神的百姓，就是教育他們，把他們擺進神的話裏，使他們被神的話浸透—西三 16。

西 3:16 當用各樣的智慧，讓基督的話豐富豐富的住在你們裏面，用詩章、頌辭、靈歌，彼此教導，互相勸戒，心被恩感歌頌神；

## 2 當神的話在我們裏面作工，神的靈，就是神自己，自然而然的就藉着話將神的性情同神的元素分賜到我們裏面；這樣，我們就被重新構成—提後三 16 ~ 17。

提後 3:16 聖經都是神的呼出，對於教訓、督責、改正、在義上的教導，都是有益的，

提後 3:17 叫屬神的人得以完備，為着各樣的善工，裝備齊全。

## 七 藉着以斯拉的職事，以色列人（在豫表上）被重新構成，結果成為特別的國，就是聖別、分別歸神、且彰顯神的國—賽四九 6，六十 1 ~ 3，亞四 2:

賽 49:6 祂說，你作我的僕人，使雅各眾支派復興，使以色列中得保全的歸回，尚為小事；我還要立你作外邦人的光，叫你施行我的救恩，直到地極。

賽 60:1 興起發光！因為你的光已經來到，耶和華的榮耀已經升起照耀你。

賽 60:2 看哪，黑暗要遮蓋大地，幽暗要遮蓋眾民；耶和華卻要升起照耀你，祂的榮耀要顯在你身上。

賽 60:3 列國要來就你的光，君王要來就你升起的光輝。

亞 4:2 他問我說，你看見甚麼？我說，我看見一個燈臺，全是金的，頂上有油碗；燈臺上有七燈，頂上的七燈各有七個管子；

## 1 被擄歸回的人是個別的並團體的被重新構成，作神的見證。

## 2 他們被神的思想、神的考量、並神的一切所是灌輸，使他們成為神的複製。

## 3 藉着這種神聖的構成，人人都在生命和性情上成為神；結果，他們成為神聖的國，彰顯神聖的特性—彼前二 9。

彼前 2:9 惟有你們是蒙揀選的族類，是君尊的祭司體系，是聖別的國度，是買來作產業的子民，要叫你們宣揚那召你們出黑暗、入祂奇妙之光者的美德；

Psa. 119:130 The opening of Your words gives light, / Imparting understanding to the simple.

Psa. 119:140 Your word is very pure, / And Your servant loves it.

## 1. To reconstitute the people of God is to educate them by putting them into the word of God so that they may be saturated with the word—Col. 3:16.

Col. 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

## 2. As the word of God works within us, the Spirit of God, who is God Himself, through the word spontaneously dispenses God's nature with God's element into our being; in this way we are reconstituted—2 Tim. 3:16-17.

2 Tim. 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,

2 Tim. 3:17 That the man of God may be complete, fully equipped for every good work.

## G. As a result of being reconstituted through the ministry of Ezra, Israel (in type) became a particular nation, a nation sanctified and separated unto God, expressing God—Isa. 49:6; 60:1-3; Zech. 4:2:

Isa. 49:6 He says, It is too small a thing that You would be My Servant / To raise up the tribes of Jacob / And bring back the preserved of Israel; / I will also set You as a light of the nations / That You may be My salvation unto the ends of the earth.

Isa. 60:1 Arise! Shine! For your light has come, / And the glory of Jehovah has risen upon you.

Isa. 60:2 For, behold, the darkness will cover the earth, / And deep darkness the peoples; / But Jehovah will rise upon you, / And His glory will be seen upon you.

Isa. 60:3 And nations will come to your light, / And kings to the brightness of your rising.

Zech. 4:2 And he said to me, What do you see? And I said, I see that there is a lampstand all of gold, with its bowl on top of it and its seven lamps upon it, with seven pipes for each of the lamps on top of it;

## 1. The returned captives were reconstituted personally and corporately to become God's testimony.

## 2. They were transfused with the thought of God, with the considerations of God, and with all that God is; this made them God's reproduction.

## 3. By this kind of divine constitution, everyone became God in life and in nature; as a result, they became a divine nation expressing the divine character—1 Pet. 2:9.

1 Pet. 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;

叁 在主的恢復裏我們需要許多以斯拉，他們是祭司教師，就是那些與神接觸，被神浸透，與神是一，與神調和，被神充滿，並精通神話語的人；只有這種人纔有資格在主的恢復裏作教師—太十三52，林後三5～6，提前二7，提後一11：

太 13:52 祂又對他們說，因此，凡經學家作諸天之國門徒的，就像一個作家主的人，從他庫裏拿出新舊的東西來。

林後 3:5 並不是我們憑自己殼資格將甚麼估計作像是出於我們自己的；我們之所以殼資格，乃是出於神；

林後 3:6 祂使我們殼資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因為那字句殺死人，那靈卻叫人活。

提前 2:7 我為此被派，在信仰和真理上，作傳揚者，作使徒，（我說的是真話，並不是謊言，）作外邦人的教師。

提後 1:11 我為這福音被派作傳揚者，作使徒，作教師。

### 一 主耶穌向人施教，為要將他們從撒但的黑暗裏，帶到神聖的光中—可六6，參徒二六18：

可 6:6 祂也希奇他們不信，就周遊四圍鄉村施教去了。

徒 26:18 我差你到他們那裏去，叫他們的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，又因信入我，得蒙赦罪，並在一切聖別的人中得着基業。

1 人墮落到罪中，就中斷了與神的交通，使所有的人蒙昧無知，不認識神；這樣的無知，帶來黑暗和死亡—弗四17～18。

弗 4:17 所以我這樣說，且在主裏見證，你們行事為人，不要再像外邦人在他們心思的虛妄裏行事為人，

弗 4:18 他們在悟性上既然昏暗，就因着那在他們裏面的無知，因着他們心裏的剛硬，與神的生命隔絕了；

2 主是世界的光，如同大光照亮坐在死亡陰影中的人—約八12，太四12～16。

約 8:12 於是耶穌又對眾人講論說，我是世界的光，跟從我的，就絕不在黑暗裏行，必要得着生命的光。

太 4:12 耶穌聽見約翰下了監，就退到加利利去；

太 4:13 又離開拿撒勒，來住在西布倫和拿弗他利境內，靠海的迦百農。

太 4:14 這是要應驗那藉着申言者以賽亞所說的，說，

III. In the Lord's recovery we need Ezras, priestly teachers who contact God, who are saturated with God, who are one with God, who are mingled with God, who are filled with God, and who are skillful in the Word of God; this is the kind of person who is qualified to be a teacher in the recovery—Matt. 13:52; 2 Cor. 3:5-6; 1 Tim. 2:7; 2 Tim. 1:11:

Matt. 13:52 And He said to them, For this reason every scribe disciplined to the kingdom of the heavens is like a householder who brings forth out of his treasure things new and old.

2 Cor. 3:5 Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God,

2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

1 Tim. 2:7 For which I was appointed a herald and an apostle (I speak the truth; I do not lie), a teacher of the Gentiles in faith and truth.

2 Tim. 1:11 For which I was appointed a herald and an apostle and a teacher.

### A. The Lord Jesus taught the people in order to bring them out of the satanic darkness into the divine light—Mark 6:6; cf. Acts 26:18:

Mark 6:6 And He marveled because of their unbelief; and He went around the villages in a circuit, teaching.

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

1. Man's fall into sin broke his fellowship with God, making all men ignorant of the knowledge of God, with such ignorance issuing in darkness and death—Eph. 4:17-18.

Eph. 4:17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,

Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

2. The Lord as the light of the world came as a great light to shine on the people who were sitting in the shadow of death—John 8:12; Matt. 4:12-16.

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

Matt. 4:12 Now when He heard that John was delivered up, He withdrew into Galilee.

Matt. 4:13 And leaving Nazareth, He came and dwelt in Capernaum, which is beside the sea in the borders of Zebulun and Naphtali,

Matt. 4:14 In order that what was spoken through Isaiah the prophet might be fulfilled, saying,

太 4:15 『西布倫地和拿弗他利地，沿海的路，約但河外，外邦人的加利利：』

太 4:16 那坐在黑暗中的百姓，看見了大光；並且向那些坐在死亡的境域和陰影中的人，有光出現，照着他們。』

3 主的教訓釋放出亮光的話，使那些在黑暗和死亡裏的人得着生命的光—約一 4。

約 1:4 生命在祂裏面，這生命就是人的光。

## 二 教導等於啓示，啓示就是揭開帕子—提前二 7，弗三 3～4，9：

提前 2:7 我為此被派，在信仰和真理上，作傳揚者，作使徒，（我說的是真話，並不是謊言，）作外邦人的教師。

弗 3:3 就是照着啓示使我知道這奧祕，正如我前面畧畧寫過的，

弗 3:4 你們念了，就能藉此明瞭我對基督的奧祕所有的領悟，

弗 3:9 並將那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明，

1 教導就是把帕子捲去；我們教導人時，該除去帕子，使他們看見關於三一神的事。

2 我們在召會的聚會中說話時，我們的說話該是捲去帕子；這就是說，我們的教導該陳明啓示—提前四 6。

提前 4:6 你將這些事題醒弟兄們，便是基督耶穌的好執事，在信仰的話，並你向來所緊緊跟隨善美教訓的話上，得了饜養。

3 今天的以斯拉應當勞苦用真理教育神的子民，藉此構成他們，使他們成爲神在地上的見證，祂團體的彰顯—尼八 1～8，13，提後二 2，15，提前三 15。

尼 8:1 眾民如同一人，聚集在水門前的寬闊處，請經學家以斯拉將摩西的律法書帶來，這律法是耶和華吩咐以色列人遵守的。

尼 8:2 七月初一日，祭司以斯拉將律法書帶到男女會眾、並一切聽了能明白的人面前。

尼 8:3 他在水門前的寬闊處，從清早到晌午，在眾男女，並一切聽了能明白的人面前念這律法書。眾民側耳而聽。

尼 8:4 經學家以斯拉站在爲這事特製的木臺上；瑪他提雅、示瑪、亞奈雅、烏利亞、希勒家、和瑪西雅站在他的右邊；毘大雅、米沙利、瑪基雅、哈順、哈拔大拿、撒迦利亞、和米書蘭站在他的左邊。

尼 8:5 以斯拉站在眾民以上，在眾民眼前展開這書；他一展開，

Matt. 4:15 "Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles:

Matt. 4:16 The people sitting in darkness have seen a great light; and to those sitting in the region and shadow of death, to them light has risen."

3. The Lord's teaching released the word of light that those in darkness and death might receive the light of life—John 1:4.

John 1:4 In Him was life, and the life was the light of men.

## B. Teaching equals revelation, which is the opening of the veil—1 Tim. 2:7; Eph. 3:3-4, 9:

1 Tim. 2:7 For which I was appointed a herald and an apostle (I speak the truth; I do not lie), a teacher of the Gentiles in faith and truth.

Eph. 3:3 That by revelation the mystery was made known to me, as I have written previously in brief,

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

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

1. To teach is to roll away the veil; as we are teaching others, we should be taking away the veil so that they may see something of the Triune God.

2. When we speak something in the church meeting, our speaking should be the rolling away of the veil; this means that our teaching should present a revelation—1 Tim. 4:6.

1 Tim. 4:6 If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.

3. Today's Ezras should labor to constitute God's people by educating them with the truth so that they may be God's testimony, His corporate expression, on the earth—Neh. 8:1-8, 13; 2 Tim. 2:2, 15; 1 Tim. 3:15.

Neh. 8:1 And all the people gathered as one man in the open area that was before the Water Gate. And they told Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel.

Neh. 8:2 And Ezra the priest brought the law before the assembly, both men and women, and all who could hear with understanding, on the first day of the seventh month.

Neh. 8:3 And he read in it before the open area that was before the Water Gate from first light until midday in the presence of the men and the women and those who could understand. And the ears of all the people were attentive to the book of the law.

Neh. 8:4 And Ezra the scribe stood upon a wooden platform that had been made for that purpose; and beside him stood Mattithiah and Shema and Anaiyah and Uriah and Hilkiah and Maaseiah at his right hand; and at his left hand, Pedaiah and Mishael and Malchijah and Hashum and Hashbaddanah, Zechariah, and Meshullam.

Neh. 8:5 And Ezra opened the book in the sight of all the people (for he was above all the people); and

眾民就都站起來。

- 尼 8:6 以斯拉頌讚耶和華至大的神；眾民都舉手應聲說，阿們，阿們；就低頭，面伏於地，敬拜耶和華。
- 尼 8:7 耶書亞、巴尼、示利比、雅憫、亞谷、沙比太、荷第雅、瑪西雅、基利他、亞撒利雅、約撒拔、哈難、昆萊雅、和利未人，幫助百姓明白律法；百姓都站在自己的地方。
- 尼 8:8 他們念神的律法書，解譯並講明意思，使百姓明白所念的。

- 尼 8:13 次日，眾民宗族的首領、祭司、和利未人，都聚集到經學家以斯拉那裏，要深入領畧律法書上的話。
- 提後 2:2 你在許多見證人面前從我所聽見的，要託付那忠信、能教導別人的人。
- 提後 2:15 你當竭力將自己呈獻神前，得蒙稱許，作無愧的工人，正直的分解真理的話。
- 提前 3:15 倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。

### 三 主的恢復有最高的真理，就是在已過歷世紀中所恢復一切真理的終極完成—二 4，提後二 2，15：

- 提前 2:4 祂願意萬人得救，並且完全認識真理；
- 提後 2:2 你在許多見證人面前從我所聽見的，要託付那忠信、能教導別人的人。
- 提後 2:15 你當竭力將自己呈獻神前，得蒙稱許，作無愧的工人，正直的分解真理的話。

#### 1 我們必須應付的最大需要，乃是把主恢復裏的聖徒帶到真理中，好將恢復帶往前去—提前二 4，提後二 2，15。

- 提前 2:4 祂願意萬人得救，並且完全認識真理；
- 提後 2:2 你在許多見證人面前從我所聽見的，要託付那忠信、能教導別人的人。
- 提後 2:15 你當竭力將自己呈獻神前，得蒙稱許，作無愧的工人，正直的分解真理的話。

#### 2 我們有聖經裏客觀的真理，也有主觀的真理—路二 4 39，林前十五 45 下，羅八 34，10，西三 1，一 27。

- 路 24:39 看我的手，我的腳，這就是我自己；摸我看看，靈沒有肉沒有骨，你們看我是有的。
- 林前 15:45 經上也是這樣記着：『首先的人亞當成了活的魂；』末後的亞當成了賜生命的靈。
- 羅 8:34 誰能定我們的罪？有基督耶穌已經死了，而且已經復活了，現今在神的右邊，還為我們代求。
- 羅 8:10 但基督若在你們裏面，身體固然因罪是死的，靈卻因義是生命。
- 西 3:1 所以你們若與基督一同復活，就當尋求在上面的事，那裏有基督坐在神的右邊。

when he opened it, all the people stood up.

- Neh. 8:6 And Ezra blessed Jehovah the great God; and all the people answered, Amen, Amen, lifting up their hands. And they bowed their heads and worshipped Jehovah with their faces to the ground.
- Neh. 8:7 Also Jeshua and Bani and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites helped the people understand the law; and the people stood in their place.
- Neh. 8:8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.
- Neh. 8:13 And on the second day the heads of fathers' houses of all the people, the priests, and the Levites were gathered to Ezra the scribe, that is, in order to gain insight into the words of the law.
- 2 Tim. 2:2 And the things which you have heard from me through many witnesses, these commit to faithful men, who will be competent to teach others also.
- 2 Tim. 2:15 Be diligent to present yourself approved to God, an unashamed workman, cutting straight the word of the truth.
- 1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

### C. The recovery has the highest truth—the truth that is the consummation of the truths recovered during the past centuries—2:4; 2 Tim. 2:2, 15:

- 1 Tim. 2:4 Who desires all men to be saved and to come to the full knowledge of the truth.
- 2 Tim. 2:2 And the things which you have heard from me through many witnesses, these commit to faithful men, who will be competent to teach others also.
- 2 Tim. 2:15 Be diligent to present yourself approved to God, an unashamed workman, cutting straight the word of the truth.

#### 1. The greatest need that must be met is to bring the saints in the Lord's recovery into the truth to carry the recovery on—1 Tim. 2:4; 2 Tim. 2:2, 15.

- 1 Tim. 2:4 Who desires all men to be saved and to come to the full knowledge of the truth.
- 2 Tim. 2:2 And the things which you have heard from me through many witnesses, these commit to faithful men, who will be competent to teach others also.
- 2 Tim. 2:15 Be diligent to present yourself approved to God, an unashamed workman, cutting straight the word of the truth.

#### 2. We have both the objective truths and the subjective truths in the Holy Scriptures—Luke 24:39; 1 Cor. 15:45b; Rom. 8:34,10; Col. 3:1; 1:27.

- Luke 24:39 See My hands and My feet, that it is I Myself. Touch Me and see, for a spirit does not have flesh and bones as you behold Me having.
- 1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
- Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.
- Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- Col. 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.

西 1:27 神願意叫他們知道，這奧祕的榮耀在外邦人中是何等的豐富，就是基督在你們裏面成了榮耀的盼望；

3 我們研究聖經，不該只注意『枝節』，乃該深入『根本』和『主幹』。

4 我們需要看見神經綸和基督身體之各步驟的結晶意義—約一14，林前十五45下，弗一22～23，四4～6。

約 1:14 話成了肉體，支搭帳幕在我們中間，豐豐富滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。

林前 15:45 經上也是這樣記着：『首先的人亞當成了活的魂；』末後的亞當成了賜生命的靈。

弗 1:22 將萬有服在祂的腳下，並使祂向着召會作萬有的頭；

弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。

弗 4:4 一個身體和一位靈，正如你們蒙召，也是在一盼望中蒙召的；

弗 4:5 一主，一信，一浸；

弗 4:6 一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的。

**四 為真理所構成，就是得着真理作到我們裏面，成為我們內在的所是，我們生機的構成—約貳 2:**

約貳 2 愛你們是因真理的緣故，這真理存在我們裏面，也必永遠與我們同在。

1 神聖啓示的內在元素必須作到我們全人裏面，並構成到我們全人裏面—西三 16。

西 3:16 當用各樣的智慧，讓基督的話豐富豐富的住在你們裏面，用詩章、頌辭、靈歌，彼此教導，互相勸戒，心被感恩歌頌神；

2 真理一旦經過我們的悟性而進到我們裏面，就留在我們的記憶裏；這樣，我們就把真理存在我們的記憶裏，使我們有真理的儲存—彼前一 13，彼後一 15，三 1。

彼前 1:13 所以要束上你們心思的腰，謹慎自守，全然寄望於耶穌基督顯現的時候，所帶給你們的恩。

彼後 1:15 不僅如此，我也要竭力，使你們在我去世以後，時常記念這些事。

彼後 3:1 親愛的，我現在寫給你們的是第二封信；在這兩封信中，我都是以題醒激發你們純誠的心思，

3 真理進入我們的記憶裏，就成了常時、長期的滋養；這樣，我們就有真理的儲存，我們就常時在滋養之下—西三 16，4，提前四 6。

Col. 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

3. In our study of the Bible, we should not pay attention merely to the "branches" but go deeply into the "roots" and the "trunk."

4. We need to see the crystallized significances of the steps of God's economy and of the Body of Christ—John 1:14; 1 Cor. 15:45b; Eph. 1:22-23; 4:4-6.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

Eph. 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;

Eph. 4:5 One Lord, one faith, one baptism;

Eph. 4:6 One God and Father of all, who is over all and through all and in all.

**D. To be constituted with the truth is to have the truth wrought into us to become our intrinsic being, our organic constitution—2 John 2:**

2 John 2 For the sake of the truth which abides in us and will be with us forever:

1. The intrinsic element of the divine revelation must be wrought into and constituted into our being—Col. 3:16.

Col. 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

2. Once the truth gets into us through our understanding, it remains in our memory, and then we retain the truth in our memory, causing us to have an accumulation of the truth—1 Pet. 1:13; 2 Pet. 1:15; 3:1.

1 Pet. 1:13 Therefore girding up the loins of your mind and being sober, set your hope perfectly on the grace being brought to you at the revelation of Jesus Christ.

2 Pet. 1:15 Moreover I will also be diligent that you may be able, after my exodus, to bring these things to mind at all times.

2 Pet. 3:1 This second letter, beloved, I now write to you; in them both I stir up your sincere mind with a reminder,

3. After the truth gets into our memory, it becomes a constant and long-term nourishment; then we have an accumulation of the truth, and we are under the constant nourishment—Col. 3:16, 4; 1 Tim. 4:6.

西 3:16 當用各樣的智慧，讓基督的話豐富豐富的住在你們裏面，用詩章、頌辭、靈歌，彼此教導，互相勸戒，心被恩感歌頌神；  
西 3:4 基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。  
提前 4:6 你將這些事題醒弟兄們，便是基督耶穌的好執事，在信用的話，並你向來所緊緊跟隨善美教訓的話上，得了饜養。

## 五 主恢復裏的眾聖徒都應當在神聖的啓示上受訓練—提後二 2, 15:

提後 2:2 你在許多見證人面前從我所聽見的，要託付那忠信、能教導別人的人。  
提後 2:15 你當竭力將自己呈獻神前，得蒙稱許，作無愧的工人，正直的分解真理的話。

### 1 聖經中幾乎所有重要的啓示，都包括在倪弟兄和李弟兄的職事裏；我們應當注意這些純正、健康的事，而不要把時間浪費於收集『毒瓜』—王下四 38 ~ 41。

王下 4:38 以利沙又來到吉甲，那地正有饑荒。申言者的門徒坐在他面前，他對僕人說，你將大鍋放在火上，給申言者的門徒熬湯。  
王下 4:39 有一個人出到田野掐菜，遇見一棵野瓜藤，就摘了一兜野瓜；他進來把瓜切了，攔在熬湯的鍋中，他們並不知道那是甚麼東西。  
王下 4:40 他們把湯倒出來給眾人喫；眾人喫湯的時候，都喊叫說，神人哪，鍋中有致死的毒物。眾人就不能喫了。  
王下 4:41 以利沙說，拿點麵來。他把麵撒在鍋中，說，倒出來，給眾人喫罷。鍋中就沒有甚麼有害之物了。

### 2 我們都需要藉着生命讀經和聖經恢復本連同註解得幫助，看見聖經話語內在的意義—尼八 8, 13。

尼 8:8 他們念神的律法書，解譯並講明意思，使百姓明白所念的。  
尼 8:13 次日，眾民宗族的首領、祭司、和利未人，都聚集到經學家以斯拉那裏，要深入領畧律法書上的話。

Col. 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.  
Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

1 Tim. 4:6 If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.

## E. All the saints in the Lord's recovery should be trained in the divine revelation—2 Tim. 2:2, 15:

2 Tim. 2:2 And the things which you have heard from me through many witnesses, these commit to faithful men, who will be competent to teach others also.  
2 Tim. 2:15 Be diligent to present yourself approved to God, an unashamed workman, cutting straight the word of the truth.

### 1. Nearly all the crucial revelations in the Bible have been covered in the ministry of Brother Nee and Brother Lee; we should pay our attention to these pure and healthy things and not waste our time collecting "poisonous gourds"—2 Kings 4:38-41.

2 Kings 4:38 Then Elisha returned to Gilgal, and there was a famine in the land. And the sons of the prophets sat before him. And he said to his attendant, Put on the big pot, and boil some stew for the sons of the prophets.  
2 Kings 4:39 And one went out into the field to gather herbs. And he found a wild vine and gathered from it a lapful of wild gourds. And he came and cut them up into the pot of stew, though they did not know what they were.  
2 Kings 4:40 And they poured out the stew for the men to eat. And while they were eating some of the stew, they cried out and said, O man of God, there is poison in the pot. And they were not able to eat it.  
2 Kings 4:41 And he said, Then bring some flour. And he threw it into the pot and said, Pour it out for the people that they may eat. And there was nothing harmful in the pot.

### 2. We all need to be helped through the Life-studies and the Recovery Version with the footnotes to see the intrinsic significance of the word of the Bible—Neh. 8:8, 13.

Neh. 8:8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.  
Neh. 8:13 And on the second day the heads of fathers' houses of all the people, the priests, and the Levites were gathered to Ezra the scribe, that is, in order to gain insight into the words of the law.

## 第六篇

### 潔淨被擄歸回之人的 內在意義

詩歌：

讀經：拉九 1～十 44，尼十三 23～30 上，太五 8，  
啓二一 18 下，21 下，二二 4

- 拉 9:1 這些事作完了，眾首領來見我，說，以色列民和祭司並利未人，沒有從四圍各地諸民中分別出來，仍照他們可憎的事去行，就是照迦南人、赫人、比利洗人、耶布斯人、亞捫人、摩押人、埃及人、亞摩利人可憎的事去行。
- 拉 9:2 因他們爲自己和兒子娶了這些民的女子爲妻，以致聖別の種類和這些地的諸民混雜；而且首領和官長在這不忠信的事上爲魁首。
- 拉 9:3 我一聽見這事，就撕裂衣服和外袍，拔了頭髮和鬚鬚，驚懼憂悶而坐。
- 拉 9:4 凡爲以色列神言語戰兢的，都因這被擄歸回之人的不忠信聚集到我這裏來；我驚懼憂悶而坐，直到晚上獻素祭的時候。
- 拉 9:5 晚上獻素祭的時候，我從憂傷刻苦中起來，穿着撕裂的衣袍，雙膝跪下，向耶和華我的神伸開雙手禱告，
- 拉 9:6 說，我的神阿，我抱愧蒙羞，不敢向我的神仰面；因爲我們的罪孽滅頂，我們的罪過滔天。
- 拉 9:7 從我們列祖的日子直到今日，我們的罪過甚大；因我們的罪孽，我們和我們的君王、祭司，都交在各地諸王的手中，被刀殺、擄掠、搶奪，臉上蒙羞，正如今日的光景。
- 拉 9:8 現在耶和華我們的神恩待我們片時，爲我們留些逃脫的人，給我們安穩的釘子釘在祂的聖所，我們的神好光照我們的眼目，使我們在受轄制之中稍微復興。
- 拉 9:9 我們是奴僕，然而在受轄制之中，我們的神仍沒有丟棄我們，在波斯諸王眼前向我們施慈愛，使我們復興，能建立我們神的殿，修其荒廢之處，並使我們在猶大和耶路撒冷有牆垣。
- 拉 9:10 現在，我們的神阿，既是如此，我們還有甚麼話可說呢？因爲我們已經離棄你的命令，
- 拉 9:11 就是你藉你僕人眾申言者所吩咐的，說，你們要去得爲業之地是污穢之地，有各地之民的污穢，和他們叫這地從這

## Message Six

### The Intrinsic Significance of the Purification of the Returned Captives

Hymns:

Scripture Reading: Ezra 9:1—10:44; Neh. 13:23-30a; Matt. 5:8; Rev. 21:18b, 21b; 22:4

- Ezra 9:1 Now when these things had been completed, the officials approached me, saying, The people of Israel and the priests and the Levites have not separated themselves from the peoples of the lands, doing according to their abominations, even those of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.
- Ezra 9:2 For they have taken some of their daughters for themselves and for their sons, so that the holy seed have mingled themselves with the peoples of the lands; indeed, the hand of the leaders and rulers has been foremost in this unfaithfulness.
- Ezra 9:3 And when I heard about this matter, I tore my garment and my robe, and pulled out hair from my head and my beard, and sat down appalled.
- Ezra 9:4 Then everyone who trembled at the words of the God of Israel on account of the unfaithfulness of those of the captivity was gathered to me, and I sat appalled until the evening meal offering.
- Ezra 9:5 And at the time of the evening meal offering I rose up from my affliction, even with my garment and my robe torn, and I fell on my knees and spread out my hands to Jehovah my God.
- Ezra 9:6 And I said, O my God, I am ashamed and embarrassed to lift up my face to You, my God; for our iniquities have multiplied over our head, and our guilt has increased up to the heavens.
- Ezra 9:7 Since the days of our fathers up to this day we have been exceedingly guilty; and because of our iniquities we, our kings and our priests, have been delivered up into the hand of the kings of the lands, to the sword, to captivity, and to plunder, and to shamefacedness, as it is this day.
- Ezra 9:8 And now for a brief moment favor has been shown by Jehovah our God to leave us a remnant to escape and to give us a peg in His holy place, that our God may enlighten our eyes and give us a little reviving in our bondage.
- Ezra 9:9 For we are slaves, yet our God has not forsaken us in our bondage but has extended lovingkindness to us in the sight of the kings of Persia, to give us a reviving, to raise up the house of our God and to repair its ruins, and to give us a wall in Judah and in Jerusalem.
- Ezra 9:10 And now, O our God, what shall we say after this? For we have forsaken Your commandments,
- Ezra 9:11 Which You commanded by Your servants the prophets, saying, The land which you are entering to possess is a land unclean with the uncleanness of the peoples of the lands, with their

邊直到那邊所充滿的可憎之事，還有他們的不潔。

拉 9:12 所以不可將你們的女兒嫁給他們的兒子，也不可為你們的兒子娶他們的女兒，永不可為他們求平安與好處，這樣你們就可以強盛，喫這地的美物，並遺留這地給你們的子孫永遠為業。

拉 9:13 我們因自己的惡行和大罪，遭遇了這一切的事，然而我們的神阿，你刑罰我們實在輕於我們的罪孽所當得的，又給我們留下這些逃脫的人；

拉 9:14 我們豈可再背棄你的命令，與行這些可憎之事的民通婚呢？若這樣行，你豈不向我們發怒，將我們滅絕，以致沒有一個剩下逃脫的人麼？

拉 9:15 耶和華以色列的神阿，你是公義的，我們這剩下的人纔得逃脫，正如今日的光景。我們在你面前有罪過，因此無人在你面前站立得住。

拉 10:1 以斯拉哭泣並俯伏在神殿前，禱告認罪的時候，以色列中有極大的一羣男女和孩童聚集到以斯拉那裏；眾民無不痛哭。

拉 10:2 屬以攔的子孫，耶歇的兒子示迦尼，對以斯拉說，我們對我們的神不忠信，娶了此地民中的外邦女子為妻，然而對於這事，以色列人還有指望。

拉 10:3 現在我們當與我們的神立約，將這一切妻子和她們所生的兒女送走，照着我主和那因我們神命令戰兢之人所議定的，按律法而行。

拉 10:4 你起來，這是你當辦的事，我們必幫助你，你當剛強行事。

拉 10:5 以斯拉便起來，使祭司、利未人、和以色列眾人的首領起誓，要照這話去行；他們就起了誓。

拉 10:6 以斯拉從神殿前起來，進入以利亞實的兒子約哈難的屋裏；到了那裏不喫飯，也不喝水，因他為那些被擄歸回之人的不忠信悲傷。

拉 10:7 他們在猶大和耶路撒冷通告所有被擄歸回的人，叫他們在耶路撒冷聚集。

拉 10:8 凡不照首領和長老所議定，在三日之內來到的，他所有的財物必被沒收，他也必離開被擄歸回之人的會。

拉 10:9 於是，猶大和便雅憫眾人，三日之內都聚集在耶路撒冷。那日正是九月二十日，眾人都坐在神殿前的寬闊處；因這事，又因下大雨，就都戰兢。

拉 10:10 祭司以斯拉站起來，對他們說，你們行事不忠信，娶了外邦的女子為妻，增添以色列人的罪過。

拉 10:11 現在當向耶和華你們列祖的神認罪，遵行祂的旨意，從這地的諸民和外邦的女子分別出來。

拉 10:12 會眾都大聲回答說，你說得對，我們必照着你的話行。

拉 10:13 只是百姓眾多，又逢大雨的時令，我們不能站在外頭，這也不是一兩天能辦完的事，因我們在這事上犯了大罪；

拉 10:14 不如讓我們的首領代表全會眾辦理這事，凡我們城邑中娶了外邦女子為妻的，當按所定的日期，同着本城的長

abominations, with which they have filled it from one end to another, and with their defilement.

Ezra 9:12 Now therefore do not give your daughters to their sons, neither take their daughters for your sons, nor seek their peace or their prosperity forever; that you may be strong and eat the good of the land and leave it for an inheritance to your children forever.

Ezra 9:13 And after all that has come upon us for our evil deeds and for our great guilt, seeing that You our God have punished us less than our iniquities deserve and have given us those who have escaped as this,

Ezra 9:14 Shall we again break Your commandments and intermarry with the peoples that do these abominations? Will You not be angry with us until You have consumed us, so that there should be no remnant nor any who escape?

Ezra 9:15 O Jehovah the God of Israel, You are righteous; for we have been left a remnant of those who have escaped, as it is this day. Here we are before You in our guilt, although none can stand before You because of this.

Ezra 10:1 Now while Ezra prayed and made confession, weeping and throwing himself down before the house of God, a very large gathering of men and women and children was gathered together to him out of Israel; for the people wept very bitterly.

Ezra 10:2 And Shecaniah the son of Jehiel, one of the sons of Elam, answered and said to Ezra, We have acted unfaithfully against our God and have married foreign women from the peoples of the land, yet now there is hope for Israel concerning this.

Ezra 10:3 Now therefore let us make a covenant with our God to put away all the wives and those born of them according to the counsel of my lord and of those who tremble at the commandment of our God, and let it be done according to the law.

Ezra 10:4 Arise, for the matter is your responsibility, but we are with you; be strong, and do it.

Ezra 10:5 Then Ezra arose and made the leaders of the priests, the Levites, and all Israel swear that they would do according to this word; so they swore.

Ezra 10:6 Then Ezra rose up from before the house of God and went into the chamber of Jehohanan the son of Eliashib; and when he came there, he ate no bread and drank no water, for he was mourning because of the unfaithfulness of those of the captivity.

Ezra 10:7 And they made proclamation throughout Judah and Jerusalem to all the children of the captivity, that they should gather themselves together to Jerusalem;

Ezra 10:8 And that whoever did not come within three days, according to the counsel of the leaders and the elders, all his possessions should be forfeited, and he himself should be separated from the congregation of the captivity.

Ezra 10:9 Then all the men of Judah and Benjamin gathered themselves together to Jerusalem within the three days. It was the ninth month, on the twentieth day of the month, and all the people sat in the open square in front of the house of God, trembling because of this matter and because of the heavy rain.

Ezra 10:10 And Ezra the priest stood up and said to them, You have acted unfaithfully and have married foreign women to increase the guilt of Israel.

Ezra 10:11 Now therefore make confession to Jehovah the God of your fathers, and do His will, and separate yourselves from the peoples of the land and from the foreign women.

Ezra 10:12 Then all the congregation answered and said with a loud voice, It is so; we must do as you have said.

Ezra 10:13 But the people are many, and it is a time of heavy rain, and we are not able to stand outside; neither is this a task for one day or two, for we have transgressed greatly in this matter.

Ezra 10:14 Let our leaders represent the whole congregation, and let all those who are in our cities who have married foreign women come at appointed times and with them the elders of every city



老和士師而來，直到辦完這事，使神因這事所發的烈怒轉離我們。

- 拉 10:15 惟有亞撒黑的兒子約拿單，特瓦的兒子雅哈謝阻擋這事，並有米書蘭和利未人沙比太幫助他們。
- 拉 10:16 被擄歸回的人如此而行。祭司以斯拉和一些宗族的首領都按着宗族，指名被分別出來；在十月初一日，他們坐下來查辦這事。
- 拉 10:17 到正月初一日，他們纔查出所有娶了外邦女子的人。
- 拉 10:18 在祭司子孫中查出娶了外邦女子為妻的，就是耶書亞的子孫約薩達的兒子，和他弟兄瑪西雅、以利以謝、雅立、基大利。
- 拉 10:19 他們便保證必把他們的妻子送走；他們因有罪過，就為自己的罪過獻上羣中的一隻公綿羊。
- 拉 10:20 音麥的子孫中，有哈拿尼、西巴第雅。
- 拉 10:21 哈琳的子孫中，有瑪西雅、以利雅、示瑪雅、耶歇、烏西雅。
- 拉 10:22 巴施戶珥的子孫中，有以利約乃、瑪西雅、以實瑪利、拿坦業、約撒拔、以利亞撒。
- 拉 10:23 利未人中，有約撒拔、示每、基拉雅（就是基利他，）還有昆他希雅、猶大、以利以謝。
- 拉 10:24 歌唱的人中有以利亞實。守門的人中，有沙龍、提聯、烏利。
- 拉 10:25 以色列人巴錄的子孫中，有拉米、耶西雅、瑪基雅、米雅民、以利亞撒、瑪基雅、比拿雅。
- 拉 10:26 以攔的子孫中，有瑪他尼、撒迦利亞、耶歇、押底、耶利末、以利雅。
- 拉 10:27 薩土的子孫中，有以利約乃、以利亞實、瑪他尼、耶利末、撒拔、亞西撒。
- 拉 10:28 比拜的子孫中，有約哈難、哈拿尼雅、薩拜、亞勒。
- 拉 10:29 巴尼的子孫中，有米書蘭、瑪鹿、亞大雅、雅述、示押、耶利末。
- 拉 10:30 巴哈摩押的子孫中，有阿底拿、基拉、比拿雅、瑪西雅、瑪他尼、比撒列、賓內、瑪拿西。
- 拉 10:31 哈琳的子孫中，有以利以謝、伊示雅、瑪基雅、示瑪雅、西緬、
- 拉 10:32 便雅憫、瑪鹿、示瑪利雅。
- 拉 10:33 哈順的子孫中，有瑪特乃、瑪達他、撒拔、以利法列、耶利買、瑪拿西、示每。
- 拉 10:34 巴尼的子孫中，有瑪玳、暗蘭、烏益、
- 拉 10:35 比拿雅、比底雅、基祿、
- 拉 10:36 瓦尼雅、米利末、以利亞實、
- 拉 10:37 瑪他尼、瑪特乃、雅掃、
- 拉 10:38 巴尼、賓內、示每、
- 拉 10:39 示利米雅、拿單、亞大雅、
- 拉 10:40 瑪拿底拜、沙賽、沙賴、
- 拉 10:41 亞薩列、示利米雅、示瑪利雅、
- 拉 10:42 沙龍、亞瑪利雅、約瑟。
- 拉 10:43 尼波的子孫中，有耶利、瑪他提雅、撒拔、西比拿、雅玳、約珥、比拿雅。

and their judges, until the fierce anger of our God is turned away from us on account of this matter.

- Ezra 10:15 Only Jonathan the son of Asahel and Jahzeiah the son of Tikvah stood up against this, and Meshullam and Shabbethai the Levite supported them.
- Ezra 10:16 And the children of the captivity did so. And Ezra the priest, with certain heads of fathers' houses were set apart according to their fathers' houses, all of them by name; and they sat down on the first day of the tenth month to examine the matter.
- Ezra 10:17 And they finished with all the men who had married foreign women by the first day of the first month.
- Ezra 10:18 And among the sons of the priests who had married foreign women there were found of the sons of Jeshua the son of Jozadak and his brothers: Maaseiah and Eliezer and Jarib and Gedaliah.
- Ezra 10:19 And they pledged that they would put away their wives; and being guilty, they offered a ram of the flock for their guilt.
- Ezra 10:20 And of the sons of Immer: Hanani and Zebadiah.
- Ezra 10:21 And of the sons of Harim: Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziab.
- Ezra 10:22 And of the sons of Pashhur: Elieoenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasah.
- Ezra 10:23 And of the Levites: Jozabad, and Shimei, and Kelaiah (that is, Kelita), Pethahiah, Judah, and Eliezer.
- Ezra 10:24 And of the singers: Eliashib. And of the gatekeepers: Shallum, and Telem, and Uri.
- Ezra 10:25 And of Israel: of the sons of Parosh: Ramiah, and Izziah, and Malchijah, and Mijamin, and Eleazar, and Malchijah, and Benaiah.
- Ezra 10:26 And of the sons of Elam: Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Elijah.
- Ezra 10:27 And of the sons of Zattu: Elieoenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.
- Ezra 10:28 And of the sons of Bebai: Jehohanan, Hananiah, Zabbai, Athlai.
- Ezra 10:29 And of the sons of Bani: Meshullam, Malluch, and Adaiah, Jashub, and Sheal, Jeremoth.
- Ezra 10:30 And of the sons of Pahath-moab: Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel, and Binnui, and Manasseh.
- Ezra 10:31 And of the sons of Harim: Eliezer, Isshijah, Malchijah, Shemaiah, Shimeon,
- Ezra 10:32 Benjamin, Malluch, Shemariah.
- Ezra 10:33 Of the sons of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, Shimei.
- Ezra 10:34 Of the sons of Bani: Maadai, Amram, and Uel,
- Ezra 10:35 Benaiah, Bedeiah, Cheluhi,
- Ezra 10:36 Vaniah, Meremoth, Eliashib,
- Ezra 10:37 Mattaniah, Mattenai, and Jaasu,
- Ezra 10:38 And Bani, and Binnui, Shimei,
- Ezra 10:39 And Shelemiah, and Nathan, and Adaiah,
- Ezra 10:40 Machnadebai, Shashai, Sharai,
- Ezra 10:41 Azarel, and Shelemiah, Shemariah,
- Ezra 10:42 Shallum, Amariah, Joseph.
- Ezra 10:43 Of the sons of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Jaddai, and Joel, Benaiah.

拉 10:44 這些人都娶了外邦女子為妻，其中也有一些已經生了兒女。  
尼 13:23 那些日子，我也見猶大人娶了亞實突、亞捫、摩押的女子為妻。  
尼 13:24 他們的兒女說話，一半是亞實突的話，不會說猶大的話，所說的是照着各民的方言。  
尼 13:25 我就斥責他們，咒詛他們，打了他們幾個人，拔下他們的頭髮，叫他們指着神起誓，我說，你們不可將自己的女兒嫁給他們的兒子，也不可為自己的兒子和自己娶他們的女兒。  
尼 13:26 我又說，以色列王所羅門不是在這些事上犯罪麼？在多國中並沒有王一王像他，且蒙他神所愛，神使他作全以色列的王；然而連他也被外邦女子引誘犯罪。  
尼 13:27 難道我們要聽從你們，行這一切大惡，娶外邦女子為妻，行事不忠信得罪我們的神麼？  
尼 13:28 大祭司以利亞實的孫子，耶何耶大的一個兒子，是和倫人參巴拉的女婿，我就從我這裏把他趕出去。  
尼 13:29 我的神阿，求你記念他們的罪；因為他們玷污了祭司的職任，並玷污了有關祭司職任及利未人的約。  
尼 13:30 這樣，我潔淨他們，使他們離絕一切外邦的事物。我派定祭司和利未人的職守，使他們各盡其職。  
太 5:8 清心的人有福了，因為他們必看見神。  
啓 21:18 牆是用碧玉造的，城是純金的，如同明淨的玻璃。  
啓 21:21 十二個門是十二顆珍珠，每一個門各自是一顆珍珠造的，城內的街道是純金，好像透明的玻璃。  
啓 22:4 也要見祂的面；祂的名字必在他們的額上。

Ezra 10:44 All these had taken foreign wives; and some of them had wives by whom they had children.  
Neh. 13:23 In those days I also saw that the Jews had married women of Ashdod, Ammon, and Moab;  
Neh. 13:24 And as for their children, half spoke in the language of Ashdod; and none of them could speak the language of Judah, but they spoke the language of the respective peoples.  
Neh. 13:25 And I contended with them and cursed them and struck some of them and pulled out their hair; and I made them swear by God, saying, You shall not give your daughters to their sons nor take their daughters for your sons or for yourselves.  
Neh. 13:26 Did not Solomon the king of Israel sin in these matters? And among the many nations there was no king like him, and he was beloved of his God, and God made him king over all Israel; yet the foreign wives caused even him to sin.  
Neh. 13:27 Shall we then listen to you and do all this great evil by acting unfaithfully against our God in marrying foreign women?  
Neh. 13:28 And one of the sons of Joiada the son of Eliashib the high priest was the son-in-law of Sanballat the Horonite, so I chased him away from me.  
Neh. 13:29 Remember them, O my God; for they have defiled the priesthood and the covenant of the priesthood and of the Levites.  
Neh. 13:30 Thus I cleansed them from everything foreign. And I appointed duties for the priests and the Levites, each in his work.  
Matt. 5:8 Blessed are the pure in heart, for they shall see God.  
Rev. 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.  
Rev. 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.  
Rev. 22:4 And they will see His face, and His name will be on their forehead.

壹 主的恢復是獨特的，這恢復必須是絕對純淨、單一並聖別的，沒有任何攙雜；因此，我們需要許多以斯拉和尼希米作潔淨的工作；在主恢復的一切步驟中，需要有潔淨：

I. **The Lord's recovery is unique, and it must be absolutely pure, single, and holy, without any mixture; thus, we need Ezras and Nehemiahs to carry out a purifying work; in all the steps of the Lord's recovery, there is the need of purification:**

一 以斯拉潔淨恢復，使『聖別的種類』從任何外邦的事物分別出來—拉九 1 ~ 十 44:

A. Ezra purified the recovery by causing "the holy seed" to be separated from anything heathen—Ezra 9:1—10:44:

拉九 1 ~ 十 44 (從畧)

Ezra 9:1—10:44 (omitted)

1 以斯拉來到之先，就有了攙雜，因為一些以色列人娶了外邦的妻子，並且從這混雜生了孩子；這是一個豫表，我們該在屬靈上應用，而不該在字面上應用。

1. Before Ezra arrived, there was mixture because some of the Israelites had married heathen wives and had children born of this mixture; this is a type, which we should apply spiritually, not literally.

2 在主的恢復裏需要潔淨，把『聖別的種類』從任何外邦的事物中分別出來—九 1 ~ 2:

2. In the Lord's recovery there is the need of purification to separate "the holy seed" from anything that is heathen—9:1-2:

拉 9:1 這些事作完了，眾首領來見我，說，以色列民和祭司並利未人，沒有從四圍各地諸民中分別出來，仍照他們可憎的

Ezra 9:1 Now when these things had been completed, the officials approached me, saying, The people of Israel and the priests and the Levites have not separated themselves from the peoples of

事去行，就是照迦南人、赫人、比利洗人、耶布斯人、亞捫人、摩押人、埃及人、亞摩利人可憎的事去行。

拉 9:2 因他們為自己和兒子娶了這些民的女子為妻，以致聖別的種類和這些地的諸民混雜；而且首領和官長在這不忠信的事上為魁首。

a 主的恢復是聖別的種類；我們必須純淨到一個地步，使聖別的種類不與任何外邦的事物混合。

b 當這恢復是聖別的，我們就要看見主的祝福——結三四 26。

結 34:26 我必使他們與我山的四圍成為福源，我也必叫雨按時落下；那必是賜福的雨。

二 在建殿之後，我們需要潔淨（見於以斯拉的領導之下）；在建城之後，我們需要再被潔淨（見於尼希米的絕對）——拉九 1～2，十 1～44，尼十三 1～30 上。

拉 9:1 這些事作完了，眾首領來見我，說，以色列民和祭司並利未人，沒有從四圍各地諸民中分別出來，仍照他們可憎的事去行，就是照迦南人、赫人、比利洗人、耶布斯人、亞捫人、摩押人、埃及人、亞摩利人可憎的事去行。

拉 9:2 因他們為自己和兒子娶了這些民的女子為妻，以致聖別的種類和這些地的諸民混雜；而且首領和官長在這不忠信的事上為魁首。

拉十 1～44（從畧）

尼 13:1 當日，人念摩西的律法書給百姓聽，遇見書上寫着說，亞捫人或摩押人永不可入神的會，

尼 13:2 因為他們沒有拿食物和水來迎接以色列人，反而雇了巴蘭咒詛他們，但我們的神使那咒詛變為祝福。

尼 13:3 眾民聽見這律法，就使一切閒雜人與以色列人分開。

尼 13:4 這事以前，蒙派管理我們神殿中屋子的祭司以利亞實，因與多比雅結親，

尼 13:5 為他豫備了一間大屋子，那是從前存放素祭、乳香、器皿，以及照命令供給利未人、歌唱的、守門的，五穀、新酒、和新油的十分之一，並歸祭司之舉祭的地方。

尼 13:6 這一切發生時我不在耶路撒冷，因為巴比倫王亞達薛西三十二年，我到王那裏去；過了一段日子，我向王告假。

尼 13:7 我來到耶路撒冷，就知道以利亞實為多比雅在神殿的院內豫備屋子的這件惡事。

尼 13:8 我甚惱怒，就把多比雅的一切用器都從屋子裏拋出去，

尼 13:9 又吩咐人潔淨那些屋子，然後將神殿的器皿、素祭、和乳香搬回去。

the lands, doing according to their abominations, even those of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

Ezra 9:2 For they have taken some of their daughters for themselves and for their sons, so that the holy seed have mingled themselves with the peoples of the lands; indeed, the hand of the leaders and rulers has been foremost in this unfaithfulness.

a. The Lord's recovery is the holy seed; we must be so pure that the holy seed will never be mingled with anything heathen.

b. When the recovery is holy, we will see the Lord's blessing—Ezek. 34:26.

Ezek. 34:26 And I will make them and the places around My hill a blessing, and I will cause the showers to come down in their season; there will be showers of blessing.

B. After the building up of the house, we need purification (seen under Ezra's leadership), and after the building up of the city, we need to be purified again (seen with Nehemiah's absoluteness)—Ezra 9:1-2; 10:1-44; Neh. 13:1-30a.

Ezra 9:1 Now when these things had been completed, the officials approached me, saying, The people of Israel and the priests and the Levites have not separated themselves from the peoples of the lands, doing according to their abominations, even those of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

Ezra 9:2 For they have taken some of their daughters for themselves and for their sons, so that the holy seed have mingled themselves with the peoples of the lands; indeed, the hand of the leaders and rulers has been foremost in this unfaithfulness.

Ezra 10:1—10:44 (omitted)

Neh. 13:1 On that day they read in the book of Moses in the hearing of the people; and it was found written in it that no Ammonite or Moabite should enter the assembly of God forever,

Neh. 13:2 For they did not meet the children of Israel with bread and water, but hired Balaam against them to curse them; yet our God turned the curse into a blessing.

Neh. 13:3 And when they heard the law, they separated all the mixed multitude from Israel.

Neh. 13:4 Now before this, Eliashib the priest, who had been appointed over the chambers of the house of our God, because he was related to Tobiah,

Neh. 13:5 Had prepared for him a large chamber where previously they had put the meal offering, the frankincense, and the vessels, as well as the tithes of the grain, the new wine, and the fresh oil, as commanded for the Levites and the singers and the gatekeepers, and the heave offerings for the priests.

Neh. 13:6 But during all this time I was not in Jerusalem, for in the thirty-second year of Artaxerxes the king of Babylon I went to the king; then after some time I asked leave from the king.

Neh. 13:7 And I came to Jerusalem and perceived the evil that Eliashib had done for Tobiah by preparing him a chamber in the courts of the house of God.

Neh. 13:8 And it grieved me much; therefore I cast all the household utensils of Tobiah out of the chamber.

Neh. 13:9 Then I gave commands, and they purified the chambers; and I returned the vessels of the house of God, the meal offering, and the frankincense there.

尼 13:10 我見利未人所當得的分無人供給他們，甚至供職的利未人與歌唱的，俱各奔回自己的田地去了。

尼 13:11 我就斥責官長說，為何離棄神的殿呢？我便招聚利未人，使他們重站原來的崗位。

尼 13:12 猶大眾人就將五穀、新酒、和新油的十分之一，送入倉庫。

尼 13:13 我派祭司示利米雅、經學家撒督、和利未人昆大雅，作庫官管理倉庫；副官是瑪他尼的孫子，撒刻的兒子哈難。這些人都算是忠信的，他們的職分是將所供給的分給他們的弟兄。

尼 13:14 我的神阿，求你因這事記念我，不要塗抹我為我神的殿與其中的職任所行的善。

尼 13:15 那些日子，我在猶大見有人在安息日踰酒醉，搬運禾捆馱在驢上，又把酒、葡萄、無花果、和各樣的擔子，在安息日運進耶路撒冷；我就在他們賣食物的那日警戒他們。

尼 13:16 又有住在耶路撒冷的推羅人，把魚和各樣貨物運進來，在安息日，在耶路撒冷賣給猶大人。

尼 13:17 我就斥責猶大的貴胄，對他們說，你們怎麼行這惡事瀆犯安息日呢？

尼 13:18 從前你們列祖豈不是這樣行，以致我們的神使這一切災禍臨到我們和這城麼？現在你們還瀆犯安息日，使神的忿怒越發臨到以色列。

尼 13:19 在安息日以前，耶路撒冷城門日落有黑影的時候，我就吩咐人將門關鎖，並且吩咐人不准開放，直到安息日過了；我又派我幾個僕人在城門站崗，免得有人在安息日擔甚麼擔子進來。

尼 13:20 於是商人和販賣各樣貨物的，有一兩次在耶路撒冷城外過夜。

尼 13:21 我就警戒他們，說，你們為何在城牆前面過夜？若再這樣，我必下手拿辦你們。從此以後，他們在安息日就不來了。

尼 13:22 我吩咐利未人當潔淨自己，並來守城門，使安息日分別為聖。我的神阿，求你也因這事記念我，照你的大慈愛憐惜我。

尼 13:23 那些日子，我也見猶大人娶了亞實突、亞捫、摩押的女子為妻。

尼 13:24 他們的兒女說話，一半是亞實突的話，不會說猶大的話，所說的是照着各民的方言。

尼 13:25 我就斥責他們，咒詛他們，打了他們幾個人，拔下他們的頭髮，叫他們指着神起誓，我說，你們不可將自己的女兒嫁給他們的兒子，也不可為自己的兒子和自己娶他們的女兒。

尼 13:26 我又說，以色列王所羅門不是在這些事上犯罪麼？在多國中並沒有王一王像他，且蒙他神所愛，神使他作以色列的王；然而連他也被外邦女子引誘犯罪。

尼 13:27 難道我們要聽從你們，行這一切大惡，娶外邦女子為妻，行事不忠信得罪我們的神麼？

尼 13:28 大祭司以利亞實的孫子，耶何耶大的一個兒子，是和倫人參巴拉的女婿，我就從我這裏把他趕出去。

Neh. 13:10 I also found out that the portions of the Levites had not been given to them and thus the Levites and the singers, who performed the service, had gone back, each to his own fields.

Neh. 13:11 So I contended with the rulers and said, Why has the house of God been forsaken? Then I gathered them together and set them in their stations.

Neh. 13:12 And all Judah brought the tithe of the grain and the new wine and the fresh oil to the storehouses.

Neh. 13:13 And I appointed treasurers over the storehouses, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah; and next to them was Hanan the son of Zaccur, the son of Mattaniah; for they were counted faithful, and it was their charge to distribute to their brothers.

Neh. 13:14 Remember me, O my God, concerning this, and do not blot out my loyal deeds, which I have done for the house of my God and for its services.

Neh. 13:15 In those days I saw some in Judah treading wine presses on the Sabbath and bringing in heaps of grain and loading them on their donkeys, as well as wine, grapes and figs, and every kind of load, and they were bringing them into Jerusalem on the Sabbath day; and I protested on the day that they sold food.

Neh. 13:16 And Tyrians who dwelt there were also bringing in fish and every kind of merchandise, and selling it on the Sabbath to the children of Judah and in Jerusalem.

Neh. 13:17 Then I contended with the nobles of Judah and said to them, What is this evil thing that you are doing, profaning the Sabbath day?

Neh. 13:18 Did not your fathers act this way, and did not our God bring all this trouble upon us and upon this city? But you bring more wrath upon Israel by profaning the Sabbath.

Neh. 13:19 And when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the doors be shut and commanded that they not be opened until after the Sabbath; and I set some of my servants at the gates so that no load could enter on the Sabbath day.

Neh. 13:20 Then the merchants and sellers of all kinds of merchandise spent the night outside Jerusalem once or twice.

Neh. 13:21 But I testified against them and said to them, Why do you spend the night in front of the wall? If you do so again, I will lay hands on you. From that time on they did not come on the Sabbath.

Neh. 13:22 And I commanded the Levites that they should purify themselves and that they should come and keep the gates, in order to sanctify the Sabbath day. For this also remember me, O my God, and spare me according to the greatness of Your lovingkindness.

Neh. 13:23 In those days I also saw that the Jews had married women of Ashdod, Ammon, and Moab;

Neh. 13:24 And as for their children, half spoke in the language of Ashdod; and none of them could speak the language of Judah, but they spoke the language of the respective peoples.

Neh. 13:25 And I contended with them and cursed them and struck some of them and pulled out their hair; and I made them swear by God, saying, You shall not give your daughters to their sons nor take their daughters for your sons or for yourselves.

Neh. 13:26 Did not Solomon the king of Israel sin in these matters? And among the many nations there was no king like him, and he was beloved of his God, and God made him king over all Israel; yet the foreign wives caused even him to sin.

Neh. 13:27 Shall we then listen to you and do all this great evil by acting unfaithfully against our God in marrying foreign women?

Neh. 13:28 And one of the sons of Joiada the son of Eliashib the high priest was the son-in-law of Sanballat the Horonite, so I chased him away from me.

尼 13:29 我的神阿，求你記念他們的罪；因為他們玷污了祭司的職任，並玷污了有關祭司職任及利未人的約。

尼 13:30 這樣，我潔淨他們，使他們離絕一切外邦的事物。我派定祭司和利未人的職守，使他們各盡其職。

### 三 在眾地方召會中，我們必須徹底的從一切攙雜中得潔淨；任何俗物，任何與主恢復屬天性質相悖的事物，都必須除淨—提後二 19 ~ 22。

提後 2:19 然而，神堅固的根基立住了，上面有這印記說，主認識屬於祂的人。又說，凡稱呼主名的人，總要離開不義。

提後 2:20 但在大戶人家，不但有金器銀器，也有木器瓦器；有作為貴重的，也有作為卑賤的；

提後 2:21 所以人若潔淨自己，脫離這些卑賤的，就必成為貴重的器皿，分別為聖，合乎主人使用，豫備行各樣的善事。

提後 2:22 你要逃避青年人的私慾，同那清心呼求主的人，竭力追求公義、信、愛、和平。

### 貳 巴比倫是神的事物與偶像的事物的混雜；巴比倫的原則就是把人的事物和神的話混在一起，並且把屬肉體的和屬靈的混在一起—代下三六 6 ~ 7，拉一 11，啓十七 3 ~ 5：

代下 36:6 巴比倫王尼布甲尼撒上來攻擊他，用銅鍊鎖着他，將他帶到巴比倫去。

代下 36:7 尼布甲尼撒又將耶和華殿裏的一些器皿帶到巴比倫，放在巴比倫他神的廟裏。

拉 1:11 金銀器皿共有五千四百件。被擄的人從巴比倫被帶上耶路撒冷的時候，設巴薩將這一切都帶上來。

啓 17:3 我在靈裏，天使帶我到曠野去；我就看見一個女人騎在朱紅色的獸上，那獸滿了褻瀆的名號，有七頭十角。

啓 17:4 那女人穿着紫色和朱紅色的衣服，用金子、寶石、珍珠為妝飾，手中拿着金杯，盛滿了可憎之物，並她淫亂的污穢。

啓 17:5 在她額上有名寫着：奧祕哉！大巴比倫，地上妓女和可憎之物的母。

### 一 任何屬於巴比倫的事物，在神眼中都是可憎的；任何屬巴比倫的事物，都給撒但立場擊敗神的子民—書七 1 ~ 21。

書 7:1 以色列人在當滅的物上犯了不忠實的罪，因為猶大支派中，謝拉的曾孫，撒底的孫子，迦米的兒子亞干取了當滅的物；耶和華的怒氣就向以色列人發作。

書 7:2 約書亞從耶利哥打發人往伯特利東邊，靠近伯亞文的艾城去；他對他們說，你們上去窺探那地。那些人就上去窺探艾城。

Neh. 13:29 Remember them, O my God; for they have defiled the priesthood and the covenant of the priesthood and of the Levites.

Neh. 13:30 Thus I cleansed them from everything foreign. And I appointed duties for the priests and the Levites, each in his work,

### C. In the local churches we must be thoroughly purified of all mixture; anything common and anything contradictory to the heavenly nature of the Lord's recovery must be purged out—2 Tim. 2:19-22.

2 Tim. 2:19 However the firm foundation of God stands, having this seal, The Lord knows those who are His, and, Let everyone who names the name of the Lord depart from unrighteousness.

2 Tim. 2:20 But in a great house there are not only gold and silver vessels but also wooden and earthen; and some are unto honor, and some unto dishonor.

2 Tim. 2:21 If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.

2 Tim. 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

### II. Babylon is a mixture of the things of God with the things of idols, and the principle of Babylon is the principle of mixing the things of man with the Word of God and the things of the flesh with the things of the Spirit—2 Chron. 36:6-7; Ezra 1:11; Rev. 17:3-5:

2 Chron. 36:6 Against him Nebuchadnezzar the king of Babylon came up and bound him in bronze fetters to carry him to Babylon.

2 Chron. 36:7 Nebuchadnezzar also carried away some of the vessels of the house of Jehovah to Babylon and put them in his temple in Babylon.

Ezra 1:11 There were five thousand four hundred vessels of gold and silver in all. Sheshbazzar brought up all of them with those of the captivity who were brought up from Babylon to Jerusalem.

Rev. 17:3 And he carried me away in spirit into a wilderness; and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.

Rev. 17:4 And the woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication.

Rev. 17:5 And on her forehead there was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH.

### A. Anything that is a part of Babylon is abominable in the sight of God, and anything Babylonian gives Satan the ground to defeat the people of God—Josh. 7:1-21.

Josh. 7:1 But the children of Israel acted unfaithfully in that which was devoted to destruction, for Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of that which was devoted to destruction; and the anger of Jehovah was kindled against the children of Israel.

Josh. 7:2 Joshua sent men from Jericho to Ai, which is beside Beth-aven, east of Bethel; and he spoke to them, saying, Go up and spy out the land. So the men went up and spied out Ai.

書 7:3 他們回到約書亞那裏，對他說，眾民不必都上去，大約二三千人上去就能攻下艾城；不必勞累眾民都去，因為那裏的人少。

書 7:4 於是民中約有三千人上那裏去，竟在艾城的人面前逃跑了。

書 7:5 艾城的人擊殺了他們約三十六人，從城門前追趕他們，直到示巴琳，在下坡擊敗他們；眾民的心就融化如水。

書 7:6 約書亞便撕裂衣服，他和以色列的長老在耶和華的約櫃前，面伏於地，直到晚上；他們也把塵土撒在頭上。

書 7:7 約書亞說，哀哉！主耶和華阿，你為甚麼竟領這百姓過約但河，將我們交在亞摩利人的手中，使我們滅亡呢？我們不如住在約但河那邊倒好。

書 7:8 主阿，以色列人既在仇敵面前轉背逃跑，我還有甚麼可說的呢？

書 7:9 迦南人和這地一切的居民聽見了，就必圍困我們，將我們的名從地上剪除。那時你為你的大名要怎樣行呢？

書 7:10 耶和華對約書亞說，起來，你為何這樣面伏於地？

書 7:11 以色列人犯了罪，違背了我所吩咐他們的約，取了當滅的物；又偷竊，又行詭詐，又把那當滅的物放在他們的物件中。

書 7:12 因此，以色列人在仇敵面前站立不住；他們在仇敵面前轉背逃跑，是因成了當滅的；你們若不把當滅的物從你們中間毀掉，我就不再與你們同在了。

書 7:13 你起來，叫百姓分別為聖，說，你們要使自己分別為聖，豫備明天，因為耶和華以色列的神這樣說，以色列阿，你們中間有當滅的物，非等到你們把那當滅的物從你們中間除掉，你們在仇敵面前必站立不住。

書 7:14 到了早晨，你們要按着支派近前來；耶和華所取的支派，要按着家族近前來；耶和華所取的家族，要按着家室近前來；耶和華所取的家室，要按着男丁，一個一個的近前來。

書 7:15 被取的人有當滅的物在他那裏，他和他所有的必被火焚燒；因他違背了耶和華的約，又因他在以色列中行了愚妄的事。

書 7:16 於是約書亞清早起來，使以色列人按着支派近前來，取出來的是猶大支派；

書 7:17 他使猶大支派近前來，就取了謝拉家族；使謝拉家族，按着男丁，一個一個的近前來，取出來的是撒底；

書 7:18 使撒底的家室，按着男丁，一個一個的近前來，就取出猶大支派的人謝拉的曾孫，撒底的孫子，迦米的兒子亞干。

書 7:19 約書亞對亞干說，我兒，我勸你將榮耀歸給耶和華以色列的神，向祂認罪，將你所作的事告訴我，不要向我隱瞞。

書 7:20 亞干回答約書亞說，我實在得罪了耶和華以色列的神。我所作的事是這樣：

書 7:21 我在所奪的財物中，看見一件美好的示拿衣服、二百舍客勒銀子、一條金子重五十舍客勒，我貪圖這些物件，便拿去了。這些物件現今藏在我帳棚內的地裏，銀子在衣服底下。

Josh. 7:3 And they returned to Joshua and said to him, Not all the people need go up; let about two or three thousand men go up and strike Ai. Do not make all the people labor there, for the enemies are few.

Josh. 7:4 So about three thousand men from the people went up there, but they fled before the men of Ai.

Josh. 7:5 And the men of Ai struck some of them, about thirty-six men; and they pursued them from before the gate unto Shebarim and struck them on the slope. And the heart of the people melted and became like water.

Josh. 7:6 And Joshua rent his clothes and fell to the ground upon his face before the Ark of Jehovah until the evening, he and the elders of Israel; and they put dust upon their heads.

Josh. 7:7 And Joshua said, Ah, Lord Jehovah! Why have You brought this people over the Jordan at all? To give us over into the hand of the Amorites and cause us to perish? If only we had been content to dwell across the Jordan!

Josh. 7:8 O Lord, what can I say after Israel has turned its back before its enemies?

Josh. 7:9 For the Canaanites and all the inhabitants of the land will hear of it, and they will surround us and cut off our name from the earth. Then what will You do for Your great name?

Josh. 7:10 Then Jehovah said to Joshua, Rise up! Why have you fallen upon your face?

Josh. 7:11 Israel has sinned. Indeed they have trespassed My covenant, which I commanded them; indeed they have taken of that which was devoted to destruction; indeed they have stolen; indeed they have been deceptive; indeed they have put it among their goods.

Josh. 7:12 Thus the children of Israel are not able to stand before their enemies; they turn their backs before their enemies, for they have become something devoted to destruction. I will not be with you anymore unless you destroy that which was devoted to destruction from among you.

Josh. 7:13 Rise up, sanctify the people, and say, Sanctify yourselves for tomorrow; for thus says Jehovah the God of Israel, There is something devoted to destruction among you, O Israel; you will not be able to stand before your enemies until you remove that which was devoted to destruction from among you.

Josh. 7:14 Therefore in the morning you shall be brought near by your tribes; and the tribe which Jehovah takes shall draw near family by family; and the family which Jehovah takes shall draw near house by house; and the house which Jehovah takes shall draw near warrior by warrior.

Josh. 7:15 And he who is taken with that which was devoted to destruction shall be burned with fire, he and all that belongs to him, because he has trespassed the covenant of Jehovah and because he has committed folly in Israel.

Josh. 7:16 So Joshua rose early in the morning and brought Israel near by their tribes, and the tribe of Judah was taken.

Josh. 7:17 And he brought the family of Judah near, and the family of the Zerahites was taken. And he brought the family of the Zerahites near warrior by warrior, and Zabdi was taken.

Josh. 7:18 And he brought the house of Zabdi near warrior by warrior, and Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

Josh. 7:19 And Joshua said to Achan, My son, give glory to Jehovah the God of Israel, and make confession to Him. And tell me what you have done; do not hide anything from me.

Josh. 7:20 Then Achan answered Joshua and said, It is true; I have sinned against Jehovah the God of Israel; and this is what I did:

Josh. 7:21 When I saw among the spoil a beautiful mantle of Shinar and two hundred shekels of silver and a wedge of gold weighing fifty shekels, I coveted them and took them. And now they are hidden in the earth in my tent, with the silver under it.

二 神恨惡巴比倫的原則，過於恨惡任何別的事物；只有當我們審判自己裏面任何巴比倫的事物，我們纔能承認我們也恨惡巴比倫的原則。

叁 行傳二十一章和雅各書中有攙雜：雅各把新約與舊約混在一起，把新的經綸安排與舊的經綸安排混在一起，把神新的子民與舊的子民混在一起，也把新人與舊人混在一起—雅一 1, 17~18, 二 1~4, 8~12, 三 2, 四 11~12, 五 10~11:

- 徒 21:1 我們離別了眾人，就開船直航，來到哥士，第二天到了羅底，從那裏到帕大喇；
- 徒 21:2 遇見一隻船要開往腓尼基去，就上船起行。
- 徒 21:3 望見居比路，就從左邊駛過，往敘利亞去，我們就在推羅上岸，因為船要在那裏卸貨。
- 徒 21:4 我們找着了門徒，就在那裏住了七天。他們藉着那靈對保羅說，不要上耶路撒冷去。
- 徒 21:5 過了這幾天，我們就動身前行，眾人同妻子兒女送我們到城外，我們都跪在岸上禱告，彼此辭別。
- 徒 21:6 我們上了船，他們就回自己家裏去了。
- 徒 21:7 我們行完了航程，從推羅來到多利亞，問候弟兄們，同他們住了一天。
- 徒 21:8 第二天，我們離開那裏，來到該撒利亞，就進了傳福音者腓利家裏，和他同住，他是那七個執事裏的一個。
- 徒 21:9 他有四個女兒，都是童女，是說豫言的。
- 徒 21:10 我們多住了幾天，有一個申言者名叫亞迦布，從猶大下來。
- 徒 21:11 到了我們這裏，就拿保羅的腰帶，捆上自己的手腳，說，聖靈這樣說，猶太人在耶路撒冷，要如此捆綁這腰帶的主人，把他交在外邦人手裏。
- 徒 21:12 我們聽見這話，就和當地的人苦勸保羅不要上耶路撒冷去。
- 徒 21:13 保羅卻回答說，你們為甚麼痛哭，使我心碎？我為主耶穌的名，不但被捆綁，就是死在耶路撒冷，我也準備好了。
- 徒 21:14 保羅既不聽勸，我們也就靜默，只說，願主的旨意成就。
- 徒 21:15 過了幾天，我們便收拾行李，上耶路撒冷去。
- 徒 21:16 有該撒利亞的幾個門徒也和我們同去，帶着一個久為門徒的居比路人拿孫，我們好與他同住。
- 徒 21:17 到了耶路撒冷，弟兄們歡歡喜喜的接待我們。
- 徒 21:18 第二天，保羅同我們去見雅各，長老們也都在那裏。
- 徒 21:19 保羅問候了他們，便將神藉着他的職事，在外邦人所行的事，都一一述說出來。

B. God hates the principle of Babylon more than anything else; only when we judge everything Babylonian in us can we confess that we too hate the principle of Babylon.

III. In Acts 21 and in the book of James, there is mixture; James mixed the Old Testament with the New Testament, the new dispensation with the old, the new people of God with the old, and the new man with the old man—James 1:1, 17-18; 2:1-4, 8-12; 3:2; 4:11-12; 5:10-11:

- Acts 21:1 And when we parted from them and set sail, we took a straight course and came to Cos, and on the next day to Rhodes, and from there to Patara.
- Acts 21:2 And having found a ship crossing over to Phoenicia, we went on board and set sail.
- Acts 21:3 And when we sighted Cyprus and left it on the left, we sailed to Syria and came down to Tyre; for there the ship was to unload its cargo.
- Acts 21:4 And when we had sought out the disciples, we remained there seven days. These told Paul through the Spirit not to set foot in Jerusalem.
- Acts 21:5 And when we completed the days, we went forth and went on our way, with all of them, including the women and children, escorting us until we were outside the city. And when we had knelt down on the beach and prayed,
- Acts 21:6 We took leave of one another and went on board the ship; and they returned home.
- Acts 21:7 And when we finished the voyage from Tyre, we arrived at Ptolemais; and we greeted the brothers and remained with them one day.
- Acts 21:8 And on the next day we went forth and came to Caesarea; and entering into the house of Philip the evangelist, who was one of the seven, we remained with him.
- Acts 21:9 Now this man had four virgin daughters who prophesied.
- Acts 21:10 And while we remained there many days, a certain prophet named Agabus came down from Judea.
- Acts 21:11 And he came to us and took Paul's belt; and having bound his own feet and hands, he said, Thus says the Holy Spirit, In this way will the Jews in Jerusalem bind the man whose belt this is and deliver him into the hands of the Gentiles.
- Acts 21:12 And when we heard these things, both we and those in that place entreated him not to go up to Jerusalem.
- Acts 21:13 Then Paul answered, What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus.
- Acts 21:14 And since he would not be persuaded, we became silent, saying, The will of the Lord be done.
- Acts 21:15 And after these days we gathered our baggage and went up to Jerusalem.
- Acts 21:16 And some of the disciples from Caesarea also went with us, bringing us to a certain Mnason of Cyprus, an early disciple, with whom we were to lodge.
- Acts 21:17 And when we had come to Jerusalem, the brothers welcomed us gladly.
- Acts 21:18 And on the following day Paul went in with us to James, and all the elders were present.
- Acts 21:19 And having greeted them, he related one by one the things which God did among the Gentiles through his ministry.

徒 21:20 他們聽見了，就榮耀神，並對保羅說，弟兄，你看猶太人中信主的有多少萬，並且都為律法熱心。

徒 21:21 他們聽說，你教訓一切在外邦的猶太人背棄摩西，對他們說，不要給孩子行割禮，也不要遵行規例。

徒 21:22 眾人總會聽見你已來了，這可怎麼辦？

徒 21:23 你就照着我們所告訴你的行罷。我們這裏有四個人，都有願在身；

徒 21:24 你帶這些人去，與他們一同行潔淨的禮，替他們繳費，叫他們得以剃頭，這樣，眾人就可知道，先前所聽說你的事都是虛的，反而你自己卻是按規律而行，遵行律法。

徒 21:25 至於信主的外邦人，我們已經寫信斷定，叫他們自守，遠避祭偶像之物和血，並勒死的牲畜與淫亂。

徒 21:26 於是第二天，保羅帶着那四個人，與他們一同行了潔淨的禮，進了殿，報明潔淨的日期滿足，只等祭司為他們各人獻上供物。

徒 21:27 那七日將完，從亞西亞來的猶太人，看見保羅在殿裏，就攙動了所有的羣眾，下手拿他，

徒 21:28 喊叫着說，諸位，以色列人哪，請幫忙，這人就是那在各處教訓眾人反對我們的百姓、律法和這地方的；他又帶着希利尼人進殿，污穢了這聖地。

徒 21:29 原來他們先前看見以弗所人特羅非摩同保羅在城裏，就以為保羅帶他進了殿。

徒 21:30 全城都震動了，百姓一齊跑來，拿住保羅，拉他出殿，殿門立刻都關了。

徒 21:31 他們正想要殺他，有人報信給營裏的千夫長說，全耶路撒冷都亂了。

徒 21:32 千夫長立刻帶着兵丁和幾個百夫長，跑下去到他們那裏；他們見了千夫長和兵丁，就止住不打保羅。

徒 21:33 於是千夫長上前拿住他，吩咐用兩條鐵鍊捆鎖，又查問他是甚麼人，作的是甚麼事。

徒 21:34 羣眾中間有喊叫這個的，有喊叫那個的，千夫長因為這樣亂嚷，無法得知實情，就吩咐人將保羅帶進營樓去。

徒 21:35 到了臺階上，由於羣眾擠得兇猛，兵丁只得將保羅抬起來，

徒 21:36 有許多的百姓跟隨着，喊叫說，除掉他！

徒 21:37 將要帶進營樓的時候，保羅對千夫長說，我對你說句話，可以不可以？他說，你懂得希利尼話麼？

徒 21:38 莫非你是前些日子作亂，帶領四千兇徒，往曠野去的那埃及人麼？

徒 21:39 保羅說，我本是猶太人，是基利家的大數人，並不是無名小城的居民，求你准我向百姓說話。

徒 21:40 千夫長准了，保羅就站在臺階上，向百姓擺手，他們都靜默無聲，保羅便用希伯來語對他們講話，說：

雅 1:1 神和主耶穌基督的奴僕雅各，寫信給散居的十二個支派：願你們喜樂。

Acts 21:20 And when they heard it, they glorified God and said to him, You observe, brother, how many thousands there are among the Jews who have believed; and all are zealous for the law.

Acts 21:21 And they have been informed concerning you that you are teaching all the Jews throughout the nations apostasy from Moses, telling them not to circumcise their children, nor to walk according to the customs.

Acts 21:22 What then is to be done? They will certainly hear that you have come.

Acts 21:23 Therefore do this that we tell you: We have four men who have a vow on themselves;

Acts 21:24 Take these and be purified with them, and pay their expenses that they may shave their heads. And all will know that there is nothing to the things that they have been informed of concerning you, but that you yourself also walk orderly, keeping the law.

Acts 21:25 But concerning the Gentiles who have believed, we have already written, having decided that they should keep themselves from idol sacrifices and blood and anything strangled and fornication.

Acts 21:26 Then Paul took the men and on the following day, being purified with them, entered into the temple, giving notice of the completion of the days of the purification, until the offering was offered for each one of them.

Acts 21:27 And when the seven days were about to be concluded, the Jews from Asia saw him in the temple and threw all the crowd into confusion; and they laid their hands on him,

Acts 21:28 Crying out, Men of Israel, help! This is the man who teaches all men everywhere against the people and the law and this place; and further, he has even brought Greeks into the temple and has profaned this holy place.

Acts 21:29 For they had previously seen Trophimus the Ephesian in the city with him, whom they supposed Paul had brought into the temple.

Acts 21:30 And the whole city was stirred, and the people ran together; and they laid hold of Paul and dragged him outside the temple; and immediately the doors were shut.

Acts 21:31 And as they were seeking to kill him, a report came up to the commander of the cohort that all Jerusalem was in confusion.

Acts 21:32 And he at once took soldiers and centurions and ran down to them. And when they saw the commander and the soldiers, they stopped beating Paul.

Acts 21:33 Then the commander drew near and laid hold of him and ordered him to be bound with two chains. And he inquired who he might be and what he had done.

Acts 21:34 And some among the crowd were shouting one thing, and some another. And since he could not find out the facts because of the uproar, he ordered him to be brought into the barracks.

Acts 21:35 And when Paul came to the stairs, it so happened that he was being carried by the soldiers because of the violence of the crowd;

Acts 21:36 For the multitude of the people were following and crying out, Away with him!

Acts 21:37 And when he was about to be brought into the barracks, Paul said to the commander, Am I allowed to say anything to you? And he said, You know Greek?

Acts 21:38 You are not then the Egyptian who some days ago revolted and led out the four thousand men of the Assassins into the wilderness?

Acts 21:39 But Paul said, I am a Jewish man of Tarsus in Cilicia, a citizen of no insignificant city, and I beg you, permit me to speak to the people.

Acts 21:40 And when he had given him permission, Paul stood on the stairs and motioned with his hand to the people. And when there was a great silence, he addressed them in the Hebrew dialect, saying, [James 1:1 James, a slave of God and of the Lord Jesus Christ, to the twelve tribes in the dispersion: Rejoice!](#)



雅 1:2 我的弟兄們，無論何時你們落在諸般的試煉中，都要以為大喜樂；  
雅 1:3 知道你們信心所受的試驗，產生忍耐。  
雅 1:4 但忍耐也當成功，好使你們齊備完整，毫無缺欠。  
雅 1:5 你們中間若有缺少智慧的，就當求那厚賜眾人，也不斥責人的神，就必有賜給他的。  
雅 1:6 只是要憑着信心求，一點不疑惑；因為那疑惑的人，就像海中的波浪，被風吹動翻騰。  
雅 1:7 這樣的人，不要想從主那裏得到甚麼；  
雅 1:8 心懷二意的人，在他一切的路上，都是搖蕩不定的。  
雅 1:9 卑微的弟兄升高，就該誇耀；  
雅 1:10 富足的降卑，也該如此，因為他必要過去，如同草上的花一樣。  
雅 1:11 太陽升起，熱氣薰烤，草就枯乾，花也凋謝，美容就消沒了；那富足的人在他所行的事上，也要這樣衰殘。  
雅 1:12 忍受試煉的人有福了，因為他既受試驗得了稱許，就必得着生命的冠冕，這是主應許給那些愛祂之人的。  
雅 1:13 人被試誘，不可說，我是被神試誘，因為神不被惡試誘，祂也不試誘人。  
雅 1:14 但各人被試誘，乃是被自己的私慾勾引誘惑的；  
雅 1:15 然後私慾懷了胎，就生出罪；罪既長成，就產生死。  
雅 1:16 我親愛的弟兄們，不要看錯了。  
雅 1:17 一切美善的賜與、和各樣完備的恩賜，都是從上頭，從眾光之父降下來的，在祂並沒有變動，或轉動的影兒。  
雅 1:18 祂照自己的定意，用真理的話生了我們，叫我們在祂所造的萬物中，成為初熟的果子。  
雅 1:19 我親愛的弟兄們，這是你們所知道的，但你們各人要快快的聽，慢慢的說，慢慢的動怒；  
雅 1:20 因為人的忿怒並不成就神的義。  
雅 1:21 所以你們既脫去一切的污穢，和盈餘的惡毒，就該用溫柔領受那栽種的話，就是能救你們魂的話。  
雅 1:22 只是你們要作行道者，不要單作聽道者，自己欺哄自己。  
雅 1:23 因為人若是聽道者，而不是行道者，就像人對着鏡子看自己本來的面目；  
雅 1:24 看過走開以後，隨即忘了自己是甚麼樣子。  
雅 1:25 惟有詳細察看那完備自由的律法，並且時常如此的，他不是聽了就忘，乃是實在行出來，就在他所行的事上必然得福。  
雅 1:26 若有人自以為是虔敬的，卻不勒住他的舌頭，反欺騙自己的心，這人的虔敬是虛空的。  
雅 1:27 在神與父面前，那清潔沒有玷污的虔敬，就是看顧在患難中的孤兒寡婦，保守自己不受世界玷污。  
雅 2:1 我的弟兄們，你們既相信我們榮耀的主耶穌基督，便不可按着外貌待人。  
雅 2:2 若有一個人戴着金戒指，穿着華麗衣服，進你們的會堂去，又有一個窮人，穿着骯髒衣服也進去；

James 1:2 Count it all joy, my brothers, whenever you fall into various trials,  
James 1:3 Knowing that the proving of your faith works out endurance.  
James 1:4 And let endurance have its perfect work that you may be perfect and entire, lacking in nothing.  
James 1:5 But if any one of you lacks wisdom, let him ask of God, who gives to all liberally and does not reproach, and it will be given to him.  
James 1:6 But let him ask in faith, doubting nothing, for he who doubts is like the surge of the sea, driven by the wind and tossed about.  
James 1:7 For that man must not suppose that he will receive anything from the Lord;  
James 1:8 He is a double-souled man, unstable in all his ways.  
James 1:9 And let the lowly brother boast in his exaltation,  
James 1:10 And the rich in his being brought low, because like a flower of the grass he will pass away.  
James 1:11 For the sun rises with its scorching heat and withers the grass, and its flower falls off, and the beauty of its appearance is destroyed; so also the rich man will fade away in his pursuits.  
James 1:12 Blessed is the man who endures trial, because when he has become approved by testing, he will receive the crown of life, which He promised to those who love Him.  
James 1:13 Let no one say when he is tempted, I am tempted of God; for God cannot be tempted of evil, and He Himself tempts no one.  
James 1:14 But each one is tempted when he is drawn away and enticed by his own lusts;  
James 1:15 Then the lust, having conceived, gives birth to sin; and the sin, when it is fully grown, brings forth death.  
James 1:16 Do not be deceived, my beloved brothers.  
James 1:17 All good giving and every perfect gift is from above, coming down from the Father of lights, with whom is no variation or shadow cast by turning.  
James 1:18 He brought us forth by the word of truth, purposing that we might be a kind of firstfruits of His creatures.  
James 1:19 You know this, my beloved brothers; but let every man be quick to hear, slow to speak, slow to wrath;  
James 1:20 For the wrath of man does not accomplish the righteousness of God.  
James 1:21 Therefore putting away all filthiness and the abundance of malice, receive in meekness the implanted word, which is able to save your souls.  
James 1:22 And become doers of the word and not hearers only, who delude themselves.  
James 1:23 Because if anyone is a hearer of the word and not a doer, this one is like a man considering in a mirror the face he was born with;  
James 1:24 For he considers himself and goes away, and immediately forgets what kind of person he is.  
James 1:25 But he who looks into the perfect law, the law of freedom, and continues in it, becoming not a forgetful hearer but a doer of the work, this one will be blessed in his doing.  
James 1:26 If anyone thinks himself to be religious and yet does not bridle his tongue but deceives his heart, this one's religion is vain.  
James 1:27 This is pure and undefiled religion before our God and Father: to visit orphans and widows in their affliction and to keep oneself unspotted from the world.  
James 2:1 My brothers, do not hold the faith of our Lord Jesus Christ of glory with respect of persons.  
James 2:2 For if there comes into your synagogue a man with gold rings in splendid clothing, and there also comes in a poor man in filthy clothing,

雅 2:3 你們就重看那穿華麗衣服的人，說，請你坐在這好位上；又對那窮人說，你站在那裏，或坐在我腳凳下邊。

雅 2:4 這豈不是你們中間有了歧視，用惡意判斷人麼？

雅 2:5 我親愛的弟兄們，請聽，神豈不是揀選了世上貧窮的人，叫他們在信上富足，並承受祂所應許給那些愛祂之人的國麼？

雅 2:6 你們反倒羞辱貧窮的人。那富足的人豈不是欺壓你們，拉你們到法庭去麼？

雅 2:7 他們不是褻瀆那在你們身上被稱呼的尊名麼？

雅 2:8 你們若照着經上『要愛鄰舍如同自己』的話，成全這君尊的律法，你們就作得好了；

雅 2:9 但你們若按外貌待人，便是犯罪，給律法定為犯法的。

雅 2:10 因為凡遵守全律法，卻在一條上失腳的，他就是犯了眾條。

雅 2:11 原來那說不可姦淫的，也說不可殺人。你若是不可姦淫，卻殺人，還是成了犯律法的。

雅 2:12 你們既然要按自由的律法受審判，就該照這律法說話行事。

雅 2:13 因為那不憐憫人的，也要受無憐憫的審判；憐憫原是向審判誇勝。

雅 2:14 我的弟兄們，若有人說自己有信心，卻沒有行為，有甚麼益處？難道這信心能救他麼？

雅 2:15 若有弟兄或姊妹經常是赤身露體的，又缺了日用的食物，

雅 2:16 而你們中間有人對他們說，平平安安的去罷，願你們穿得暖，喫得飽，卻不給他們身體所需用的，有甚麼益處？

雅 2:17 信心也是這樣，若沒有行為，就是死的。

雅 2:18 有人會說，你有信心，我有行為；你將你沒有行為的信心指給我看，我便由我的行為，將我的信心指給你看。

雅 2:19 你信神只有一位；你信的不錯；鬼也信，卻是戰驚。

雅 2:20 虛浮的人哪，你願意知道沒有行為的信心是無用的麼？

雅 2:21 我們的祖宗亞伯拉罕，把他兒子以撒獻在壇上，豈不是本於行為得稱義麼？

雅 2:22 你看，信心是與他的行為同工，而且信心本於行為纔得完全；

雅 2:23 這就應驗經上所說的：『亞伯拉罕信神，這就算為他的義。』他又得稱為神的朋友。

雅 2:24 可見人得稱義是本於行為，不是單本於信。

雅 2:25 妓女喇合接待使者，又放他們從別的路上出去，不也是一樣本於行為得稱義麼？

雅 2:26 身體沒有靈是死的，照樣，信心沒有行為也是死的。

雅 3:1 我的弟兄們，不要多人作教師，因為知道我們要受更重的審判。

雅 3:2 我們在許多事上都有過失，若有人在話語上沒有過失，他就是完全人，也能勒住全身。

雅 3:3 我們若把嚼環放在馬嘴裏，叫牠們服從我們，就能調動牠們的全身。

雅 3:4 看哪，船隻雖然那麼大，又被狂風催逼，無論掌舵者的意思要往那裏去，都能被小小的舵調動。

雅 3:5 舌頭也是這樣，雖是個小肢體，卻能說誇大的話。看哪，多麼小的火，能點着多麼大的樹林。

James 2:3 And you look upon the one wearing the splendid clothing and say, You sit here in a good place, and to the poor man you say, You stand there, or sit under my footstool:

James 2:4 Have you not made distinctions among yourselves and become judges with evil reasonings?

James 2:5 Listen, my beloved brothers: Did not God choose the poor in the world to be rich in faith and heirs of the kingdom, which He promised to those who love Him?

James 2:6 But you have dishonored the poor. Is it not the rich who oppress you and is it not they who drag you to the courts?

James 2:7 Is it not they who blaspheme the honorable name by which you are called?

James 2:8 If indeed you are fulfilling the royal law according to the Scripture, "You shall love your neighbor as yourself," you do well;

James 2:9 But if you respect persons, you commit sin, being convicted by the law as transgressors.

James 2:10 For whoever keeps the whole law yet stumbles in one point has become guilty of all.

James 2:11 For He who said, Do not commit adultery, also said, Do not murder. Now if you do not commit adultery, but you murder, you have become a transgressor of the law.

James 2:12 So speak and so do as those who are to be judged by the law of freedom.

James 2:13 For the judgment is without mercy to him who has shown no mercy; mercy triumphs over judgment.

James 2:14 What is the profit, my brothers, if anyone says he has faith but does not have works? Can that faith save him?

James 2:15 If a brother or sister is without clothing and lacks daily food,

James 2:16 And any one of you says to them, Go in peace, be warmed and filled, yet you do not give them the necessities of the body, what is the profit?

James 2:17 So also faith, if it does not have works, is dead in itself.

James 2:18 But someone will say, You have faith, and I have works; show me your faith without the works, and I will show you my faith by my works.

James 2:19 You believe that God is one. You do well; the demons also believe and shudder.

James 2:20 But are you willing to know, O vain man, that faith without its works is useless?

James 2:21 Was not Abraham our father justified by works in that he offered up Isaac his son upon the altar?

James 2:22 You see that faith worked together with his works, and by these works faith was perfected.

James 2:23 And the Scripture was fulfilled which says, "And Abraham believed God, and it was accounted to him as righteousness"; and he was called the friend of God.

James 2:24 You see that a man is justified by works and not by faith only.

James 2:25 And in like manner was not also Rahab the harlot justified by works in that she received the messengers and sent them out by a different way?

James 2:26 For just as the body without the spirit is dead, so also faith without works is dead.

James 3:1 Do not become many teachers, my brothers, knowing that we will receive greater judgment.

James 3:2 For in many things we all stumble. If anyone does not stumble in word, this one is a perfect man, able to bridle the whole body as well.

James 3:3 Now if we put bridles into the mouths of horses that they would obey us, we direct their whole body as well.

James 3:4 Behold, the ships also, though they are so great and are driven by rough winds, are directed by a very small rudder wherever the impulse of the pilot wills.

James 3:5 So also the tongue is a little member yet boasts great things. Behold, how great a forest so little a fire ignites!

雅 3:6 舌頭就是火，在我們百體中，是個不義的世界，污穢全身，也把生命的輪子點起來，且是給火坑的火點着的。

雅 3:7 原來各類走獸、飛禽、爬物和水族的性情，都可以制伏，也已經被人的性情制伏了；

雅 3:8 惟獨舌頭沒有人能制伏，是不止息的惡物，滿了致死的毒氣。

雅 3:9 我們用舌頭頌讚那為主為父的，又用舌頭咒詛那照着神樣式受造的人。

雅 3:10 頌讚和咒詛從同一個口裏出來，我的弟兄們，這是不應當的。

雅 3:11 泉源從同一個眼裏能湧出甜水和苦水麼？

雅 3:12 我的弟兄們，無花果樹能生橄欖麼？葡萄樹能結無花果麼？鹹水也不能發出甜水來。

雅 3:13 你們中間誰是有智慧有見識的？他就當用智慧的溫柔，憑他美好的品行，顯出他所作所為的。

雅 3:14 但你們心裏若懷着苦毒的嫉妒和私圖好爭，就不要再誇口，也不要再說謊抵擋真理了。

雅 3:15 這樣的智慧，不是從上頭下來的，乃是屬地的、屬魂的、出於鬼且像鬼的。

雅 3:16 因為何處有嫉妒和私圖好爭，何處就有擾亂和各樣的壞事。

雅 3:17 惟獨從上頭來的智慧，先是純潔的，後是和平的、和藹的、柔順的，滿有憐憫和善果，沒有偏見，沒有假冒。

雅 3:18 並且義的果子，乃是由那些製造和平的人，在和平中所種植的。

雅 4:1 你們中間的爭戰是從那裏來的？鬪毆是從那裏來的？豈不是從你們肢體中交戰的私慾來的麼？

雅 4:2 你們縱任貪慾，仍無所有；你們殺害嫉妒，也不能得，你們就鬪毆爭戰。你們沒有，是因為你們不求；

雅 4:3 你們求也無所得，是因為你們妄求，為要耗費在你們的宴樂中。

雅 4:4 你們這些淫亂的人，豈不知與世界為友，就是與神為敵麼？所以凡想要與世界為友的，就成了神的仇敵。

雅 4:5 經上說，祂使其居住在我們裏面的那靈，戀慕以至於嫉妒。你們想，這話是徒然的麼？

雅 4:6 但祂賜更大的恩典；所以經上說，『神敵擋狂傲的人，賜恩給謙卑的人。』

雅 4:7 所以你們要服從神，抵擋魔鬼，魔鬼就必離開你們逃跑了。

雅 4:8 你們要親近神，神就必親近你們。有罪的人哪，要潔淨你們的手。心懷二意的人哪，要純潔你們的心。

雅 4:9 你們要愁苦、哀慟、哭泣；你們的喜笑要變作哀慟，歡樂要變作憂鬱。

雅 4:10 你們要在主面前降卑，主就必叫你們升高。

雅 4:11 弟兄們，你們不可彼此批評；那批評弟兄，或審判弟兄的，就是批評律法，審判律法。你若審判律法，就不是行律法者，乃是審判者。

雅 4:12 設立律法者和審判者只有一位，就是那能救人，也能滅人

James 3:6 And the tongue is a fire; the very world of unrighteousness, the tongue is set among our members as that which contaminates the whole body and sets on fire the course of life and is set on fire by Gehenna.

James 3:7 For every nature, both of beasts and of birds, both of reptiles and of creatures of the sea, is tamed and has been tamed by the human nature;

James 3:8 But the tongue no one among men is able to tame; it is a restless evil, full of deadly poison.

James 3:9 With it we bless the Lord and Father, and with it we curse men, who have been made according to the likeness of God.

James 3:10 Out of the same mouth come forth blessing and cursing. These things, my brothers, ought not to be so.

James 3:11 Does the spring, out of the same opening, gush forth the sweet and the bitter?

James 3:12 Can a fig tree, my brothers, produce olives? Or a vine, figs? Neither can salt water produce sweet.

James 3:13 Who is wise and understanding among you? Let him show by his good manner of life his works in meekness of wisdom.

James 3:14 But if you have bitter jealousy and selfish ambition in your heart, do not boast and lie against the truth.

James 3:15 This wisdom is not that which descends from above, but is earthly, soulish, demonic.

James 3:16 For where jealousy and selfish ambition are, there disorder and every worthless practice are.

James 3:17 But the wisdom from above is first pure, then peaceable, forbearing, compliant, full of mercy and good fruit, impartial, without hypocrisy.

James 3:18 And the fruit of righteousness is sown in peace by those who make peace.

James 4:1 Where do wars and fightings among you come from? Are they not from this, from your pleasures that war in your members?

James 4:2 You lust and do not have; you murder and are jealous and are not able to obtain; you fight and make war. You do not have because you do not ask;

James 4:3 You ask and do not receive because you ask evilly that you may spend it on your pleasures.

James 4:4 Adulteresses, do you not know that the friendship of the world is enmity with God? Therefore whoever determines to be a friend of the world is constituted an enemy of God.

James 4:5 Or do you think that the Scripture says in vain: The Spirit, whom He has caused to dwell in us, longs unto envy?

James 4:6 But He gives greater grace; therefore it says, "God resists the proud but gives grace to the humble."

James 4:7 Be subject therefore to God; but withstand the devil, and he will flee from you.

James 4:8 Draw near to God, and He will draw near to you. Cleanse your hands, sinners, and purify your hearts, you double-souled!

James 4:9 Endure misery and mourn and weep. Let your laughter be turned into mourning, and your joy into dejection.

James 4:10 Be humbled before the Lord, and He will exalt you.

James 4:11 Do not speak against one another, brothers. He who speaks against a brother or judges his brother speaks against the law and judges the law. But if you judge the law, you are not a doer of the law but a judge.

James 4:12 One is Lawgiver and Judge, who is able to save and destroy. But who are you who judge your

的。你這審判鄰舍的，你是誰？

- 雅 4:13 噫，你們說，今天或明天，我們要往某城去，在那裏住一年，作買賣得利；
- 雅 4:14 其實明天的事你們並不知道。你們的生命是甚麼？你們原是一團霧氣，出現少時，隨後就不見了。
- 雅 4:15 你們倒應當說，主若願意，我們就可以活着，也可以作這事，或作那事。
- 雅 4:16 現今你們竟以張狂誇口；凡這樣誇口都是惡的。
- 雅 4:17 因此，人若知道行善，卻不去行，這對他就是罪了。
- 雅 5:1 噫，你們富足的人，應當為那將要臨到你們的悲慘哭泣號咷。
- 雅 5:2 你們的財物壞了，衣服也被蟲子咬了。
- 雅 5:3 你們的金銀都銹蝕了，這銹要作見證，定你們的罪，又好像火一樣，喫你們的肉。你們在末後的日子積蓄財寶。
- 雅 5:4 看哪，工人收割你們的田地，你們扣下他們的工錢，這工錢為他們喊冤；並且那收割之人的呼聲，已經入了萬軍之主的耳中。
- 雅 5:5 你們活在地上奢華宴樂；當宰殺的日子，竟養肥了你們的心。
- 雅 5:6 你們定了義人的罪，把他殺害，他沒有敵擋你們。
- 雅 5:7 所以，弟兄們，你們要恆忍，直到主的來臨。看哪，農夫等候地裏寶貴的出產，為此恆忍，直到得了秋雨春雨。
- 雅 5:8 你們也當恆忍，堅固你們的心，因為主的來臨近了。
- 雅 5:9 弟兄們，你們不要彼此埋怨，免得受審判；看哪，那審判者站在門前了。
- 雅 5:10 弟兄們，你們要把那曾在主名裏說話的眾申言者，當作受苦和恆忍的榜樣。
- 雅 5:11 看哪，我們稱那忍耐的人是有福的。你們聽見過約伯的忍耐，也看見過主給他的結局，明顯主是滿有慈心，且有憐恤。
- 雅 5:12 我的弟兄們，最要緊的是不可起誓；不可指着天起誓，也不可指着地起誓，無論何誓都不可起；你們的話，是，就說是，不是，就說不是，免得你們落在審判之下。
- 雅 5:13 你們中間有受苦的麼？他該禱告。有愉快的麼？他該歌頌。
- 雅 5:14 你們中間有病弱的麼？他該請召會的長老來，在主的名裏用油抹他，為他禱告。
- 雅 5:15 信心的祈禱要救那病人，主必叫他起來；他若犯了罪，也必蒙赦免。
- 雅 5:16 所以你們要彼此認罪，互相代禱，使你們可以得醫治。義人的祈求發動起來，是大有能力的。
- 雅 5:17 以利亞是與我們性情相同的人，他懇切禱告，求不要降雨，雨就三年零六個月不降在地上。
- 雅 5:18 他又禱告，天就賜下雨水，地也生出土產。
- 雅 5:19 我的弟兄們，你們中間若有人受迷惑離開真理，有人使他回轉，
- 雅 5:20 這人該知道，那叫一個罪人從他錯謬的路上轉回的，必救他的魂脫離死亡，也必遮蓋眾多的罪。

neighbor?

- James 4:13 Come now, you who say, Today or tomorrow we will go into this or that city and spend a year there and do business and make a profit;
- James 4:14 Whereas you do not know the matter of tomorrow, what your life will be; for you are a vapor, which appears for a little while and then disappears.
- James 4:15 Instead you ought to say, If the Lord wills, we will both live and do this or that.
- James 4:16 But now you boast in your arrogance; all such boasting is evil.
- James 4:17 Therefore to him who knows to do good and does not do it, to him it is sin.
- James 5:1 Come now, you rich, weep, howling over your miseries, which are coming upon you!
- James 5:2 Your riches have rotted and your garments have become moth-eaten;
- James 5:3 Your gold and your silver have rusted, and their rust will be a testimony against you and will eat your flesh like fire. You have stored up treasure in the last days.
- James 5:4 Behold, the wages of the workmen who mowed your fields, which have been withheld by you, cry out; and the cries of those who reaped have entered into the ears of the Lord of hosts.
- James 5:5 You have lived luxuriously on the earth and have given yourselves to pleasure; you have nourished your hearts in a day of slaughter.
- James 5:6 You condemned, you murdered the righteous; he does not resist you.
- James 5:7 Therefore be long-suffering, brothers, until the coming of the Lord. Behold, the farmer eagerly awaits the precious fruit of the earth, exercising long-suffering over it until it receives the early and late rain.
- James 5:8 You also be long-suffering; establish your hearts because the coming of the Lord has drawn near.
- James 5:9 Do not complain, brothers, against one another lest you be judged. Behold, the Judge stands before the doors.
- James 5:10 As an example, brothers, of suffering evil and of long-suffering, take the prophets, who spoke in the name of the Lord.
- James 5:11 Behold, we call those who endured blessed. You have heard of the endurance of Job, and you have seen his end from the Lord, that the Lord is very tenderhearted and compassionate.
- James 5:12 But above all things, my brothers, do not swear, neither by heaven nor by earth nor with any other oath; but let your yes be yes, and your no, no, lest you fall under judgment.
- James 5:13 Does anyone among you suffer evil? Let him pray. Is anyone cheerful? Let him sing praise.
- James 5:14 Is anyone among you ill? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.
- James 5:15 And the prayer of faith will save the one who is sick, and the Lord will raise him up; and if he has committed sins, it will be forgiven him.
- James 5:16 Therefore confess your sins to one another and pray for one another that you may be healed. The petition of a righteous man avails much in its working.
- James 5:17 Elijah was a man of like feeling with us, and he earnestly prayed that it would not rain; and it did not rain on the earth for three years and six months.
- James 5:18 And he prayed again, and heaven gave rain, and the earth sprouted forth with its fruit.
- James 5:19 My brothers, if any one among you is led astray from the truth and someone turns him back,
- James 5:20 Let him know that he who turns a sinner back from the error of his way will save that one's soul from death and will cover a multitude of sins.

一 行傳二十一章暴露耶路撒冷召會中嚴重的攙雜；猶太信徒仍然遵守摩西的律法，停留在舊約時代，並且在猶太教的強烈影響之下，將神新約的經綸與過時的舊約經綸混雜在一起——18～21節。

徒 21:18 第二天，保羅同我們去見雅各，長老們也都在那裏。

徒 21:19 保羅問候了他們，便將神藉着他的職事，在外邦人中所行的事，都一一述說出來。

徒 21:20 他們聽見了，就榮耀神，並對保羅說，弟兄，你看猶太人中信主的有多少萬，並且都為律法熱心。

徒 21:21 他們聽說，你教訓一切在外邦的猶太人背棄摩西，對他們說，不要給孩子行割禮，也不要遵行規例。

二 他們不知道律法時代已經完全過去，恩典時代該受完全的尊重；凡不顧這兩個時代之分別的，就是抵擋神時代的行政，就是嚴重破壞神建造召會作基督彰顯的經綸計畫——約一 16～17，啓二 9。

約 1:16 從祂的豐滿裏我們都領受了，而且恩上加恩；

約 1:17 因為律法是藉着摩西賜的，恩典和實際都是藉着耶穌基督來的。

啓 2:9 我知道你的患難和貧窮，其實你是富足的，也知道那自稱是猶太人，卻不是猶太人，乃是撒但會堂的人，所說毀謗的話。

三 律法是照着神的所是要求人；恩典卻是以神的所是供應人，以應付神的要求；恩典乃是神給人享受——約一 16～17，加六 18，林後十三 14，十二 9，彼前四 10，弗三 2，四 29，六 24。

約 1:16 從祂的豐滿裏我們都領受了，而且恩上加恩；

約 1:17 因為律法是藉着摩西賜的，恩典和實際都是藉着耶穌基督來的。

加 6:18 弟兄們，願我們主耶穌基督的恩與你們的靈同在。阿們。

林後 13:14 願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。

林後 12:9 祂對我說，我的恩典觀你用的，因為我的能力，是在人的軟弱上顯得完全。所以我極其喜歡誇我的軟弱，好叫基督的能力覆庇我。

彼前 4:10 各人要照所得的恩賜，將這恩賜彼此供應，作神諸般恩典

A. Acts 21 exposes the terrible mixture in the church in Jerusalem; the Jewish believers still kept the law of Moses, remained in the Old Testament dispensation, and were strongly under the Judaic influence, mixing God's New Testament economy with the outdated Old Testament economy—vv. 18-21.

Acts 21:18 And on the following day Paul went in with us to James, and all the elders were present.

Acts 21:19 And having greeted them, he related one by one the things which God did among the Gentiles through his ministry.

Acts 21:20 And when they heard it, they glorified God and said to him, You observe, brother, how many thousands there are among the Jews who have believed; and all are zealous for the law.

Acts 21:21 And they have been informed concerning you that you are teaching all the Jews throughout the nations apostasy from Moses, telling them not to circumcise their children, nor to walk according to the customs.

B. They were unaware that the dispensation of law was altogether over, that the dispensation of grace should be fully honored, and that any disregard of the distinction between these two dispensations would be against God's dispensational administration and would be a great damage to God's economical plan for the building up of the church as the expression of Christ—John 1:16-17; Rev. 2:9.

John 1:16 For of His fullness we have all received, and grace upon grace.

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

Rev. 2:9 I know your tribulation and poverty (but you are rich) and the slander from those who call themselves Jews and are not, but are a synagogue of Satan.

C. The law makes demands on man according to what God is; grace supplies man with what God is to meet what God demands; grace is God enjoyed by man—John 1:16-17; Gal. 6:18; 2 Cor. 13:14; 12:9; 1 Pet. 4:10; Eph. 3:2; 4:29; 6:24.

John 1:16 For of His fullness we have all received, and grace upon grace.

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

1 Pet. 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the

的好管家。

弗 3:2 諒必你們曾聽見那為着你們所賜給我，神恩典的管家職分，

弗 4:29 敗壞的話一句都不可出口，只要按需要說建造人的好話，好將恩典供給聽見的人。

弗 6:24 願恩典與一切在朽壞之中，愛我們主耶穌基督的人同在。

## 肆 神兒女中間的一個大難處，乃是己與靈的攙雜——來四 12:

來 4:12 因為神的話是活的，是有功效的，比一切兩刃的劍更鋒利，能以刺入、甚至剖開魂與靈，骨節與骨髓，連心中的思念和主意都能辨明。

### 一 這攙雜使許多人失去事奉神的資格，因為他們靈裏有許多攙雜，這攙雜使神不喜悅——提後一 3。

提後 1:3 我感謝神，就是我接續祖先，用清潔的良心所事奉的神，晝夜祈求的時候，不住的題到你，

### 二 在我們最深處的靈是純潔無污的；然而，當靈經過魂和體往外出來時，就沾染了污穢和敗壞——林後七 1。

林後 7:1 所以親愛的，我們既有這些應許，就當潔淨自己，除去肉身和靈一切的玷污，敬畏神，以成全聖別。

### 三 對付靈重在對付我們裏面不純的動機、存心和其他雜質——帖前五 23，提後一 7。

帖前 5:23 且願和平的神，親自全然聖別你們，又願你們的靈、與魂、與身子得蒙保守，在我們主耶穌基督來臨的時候，得以完全，無可指摘。

提後 1:7 因為神賜給我們的，不是膽怯的靈，乃是能力、愛、並清明自守的靈。

## 伍 我們的心、良心和靈裏需要純淨：

### 一 清心的人必看見神——太五 8，伯四二 5，啓二二 4:

太 5:8 清心的人有福了，因為他們必看見神。

伯 42:5 我從前風聞有你，現在親眼看見你。

啓 22:4 也要見祂的面；祂的名字必在他們的額上。

### 1 清心是目的專一，只有一個目標，要完成神的旨意榮耀神——林前十 31。

林前 10:31 所以你們或喫、或喝、或作甚麼事，一切都要為榮耀神而行。

varied grace of God.

Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,

Eph. 4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.

Eph. 6:24 Grace be with all those who love our Lord Jesus Christ in incorruptibility.

## IV. A great problem among God's children is the mixture of the self with the spirit—Heb. 4:12:

Heb. 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.

### A. This mixture disqualifies many from serving God, for in their spirit there is much mixture, which is displeasing to God—2 Tim. 1:3.

2 Tim. 1:3 I thank God, whom I serve from my forefathers in a pure conscience, while unceasingly I have remembrance concerning you in my petitions night and day,

### B. The spirit in our innermost part is pure and undefiled; however, when the spirit comes forth and passes through the soul and the body, it may become contaminated by filthiness and corruption—2 Cor. 7:1.

2 Cor. 7:1 Therefore since we have these promises, beloved, let us cleanse ourselves from all defilement of flesh and of spirit, perfecting holiness in the fear of God.

### C. Dealing with the spirit emphasizes dealing with impure motives and intentions and other mixtures within us—1 Thes. 5:23; 2 Tim. 1:7.

1 Thes. 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

2 Tim. 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

## V. We need to be pure in heart, in conscience, and in spirit:

### A. Those who are pure in heart will see God—Matt. 5:8; Job 42:5; Rev. 22:4:

Matt. 5:8 Blessed are the pure in heart, for they shall see God.

Job 42:5 I had heard of You by the hearing of the ear, / But now my eye has seen You;

Rev. 22:4 And they will see His face, and His name will be on their forehead.

### 1. To be pure in heart is to be single in purpose, to have the single goal of accomplishing God's will for God's glory—1 Cor. 10:31.

1 Cor. 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.

2 清潔的心就是以主為唯一目標的心—提前一 5，提後二 22，詩七三 1。

提前 1:5 這囑咐的目的乃是愛，這愛是出於清潔的心、無虧的良心、並無偽的信心。

提後 2:22 你要逃避青年人的私慾，同那清心呼求主的人，竭力追求公義、信、愛、和平。

詩 73:1 神實在善待以色列那些清心的人。

3 按新約的意義說，看見神等於得着神，得着神就是在神的元素、生命和性情上接受神，使我們被神構成；看見神使我們變化，因為我們看見神時，就把祂的元素接受到我們裏面，我們舊的元素也被排除了一林後三 18。

林後 3:18 但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。

4 看見神就是被變化成為神人基督榮耀的形像，使我們得以在神的生命裏彰顯神，並在祂的權柄裏代表祂—約壹三 1～3，創一 26。

約壹 3:1 你們看，父賜給我們的是何等的愛，使我們得稱為神的兒女，我們也真是祂的兒女。世人所以不認識我們，是因未曾認識祂。

約壹 3:2 親愛的，我們現在是神的兒女，將來如何，還未顯明；但我們曉得祂若顯現，我們必要像祂；因為我們必要看見祂，正如祂所是的。

約壹 3:3 凡向祂有這盼望的，就潔淨自己，正如祂是潔淨的一樣。

創 1:26 神說，我們要按着我們的形像，照着我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜、和全地、並地上所爬的一切爬物。

5 我們應當清心，專一為着主的恢復；惟有如此我們纔有助於主的恢復—提前一 5，提後二 22，彼前一 22。

提前 1:5 這囑咐的目的乃是愛，這愛是出於清潔的心、無虧的良心、並無偽的信心。

提後 2:22 你要逃避青年人的私慾，同那清心呼求主的人，竭力追求公義、信、愛、和平。

彼前 1:22 你們既因順從真理，潔淨了自己的魂，以致愛弟兄沒有假冒，就當從清潔的心裏彼此熱切相愛；

二 我們不僅需要有無虧的良心，也該有清潔的良心—徒二三 1，二四 16，提前三 9，提後一 3：

徒 23:1 保羅定睛看着議會，說，諸位，弟兄們，我在神面前行事

2. A pure heart is a heart that takes the Lord as the unique goal—1 Tim. 1:5; 2 Tim. 2:22; Psa. 73:1.

1 Tim. 1:5 But the end of the charge is love out of a pure heart and out of a good conscience and out of unfeigned faith;

2 Tim. 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

Psa. 73:1 Surely God is good to Israel, / To those who are pure in heart.

3. In the New Testament sense, seeing God equals gaining God, and to gain God is to receive God in His element, life, and nature so that we may be constituted with God; seeing God transforms us, because in seeing God we receive His element into us, and our old element is discharged—2 Cor. 3:18.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

4. To see God is to be transformed into the glorious image of Christ, the God-man, so that we may express God in His life and represent Him in His authority—1 John 3:1-3; Gen. 1:26.

1 John 3:1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.

1 John 3:2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.

1 John 3:3 And everyone who has this hope set on Him purifies himself, even as He is pure.

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

5. We should be pure in heart and single for the Lord's recovery; only then will we be a help to the recovery—1 Tim. 1:5; 2 Tim. 2:22; 1 Pet. 1:22.

1 Tim. 1:5 But the end of the charge is love out of a pure heart and out of a good conscience and out of unfeigned faith;

2 Tim. 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

1 Pet. 1:22 Since you have purified your souls by your obedience to the truth unto unfeigned brotherly love, love one another from a pure heart fervently,

B. We need to have not only a good conscience but also a pure conscience—Acts 23:1; 24:16; 1 Tim. 3:9; 2 Tim. 1:3:

Acts 23:1 And Paul, looking intently at the Sanhedrin, said, Men, brothers, I have conducted myself in all

為人都是憑着無虧的良心，直到今日。

徒 24:16 我因此操練自己，對神對人常存無虧的良心。

提前 3:9 用清潔的良心持守信仰的奧祕。

提後 1:3 我感謝神，就是我接續祖先，用清潔的良心所事奉的神，晝夜祈求的時候，不住的題到你，

## 1 無虧的良心是指對神對人都沒有虧欠的良心—徒二三 1，二四 16。

徒 23:1 保羅定睛看着議會，說，諸位，弟兄們，我在神面前行事為人都是憑着無虧的良心，直到今日。

徒 24:16 我因此操練自己，對神對人常存無虧的良心。

## 2 清潔的良心就是得了潔淨、沒有攙雜的良心；這樣的良心見證我們單單尋求神和祂的旨意，就如保羅一樣—提後一 3。

提後 1:3 我感謝神，就是我接續祖先，用清潔的良心所事奉的神，晝夜祈求的時候，不住的題到你，

## 三 在工作上，頭一項資格乃是靈的純淨—林後六 4 上，6，8 中：

林後 6:4 反倒在各樣的事上，在多方的忍耐上、在患難上、在貧困上、在困苦上、

林後 6:6 以純潔、以知識、以恆忍、以恩慈、以聖別的靈、以無偽的愛、

林後 6:8 中 …證薦自己是神的執事；…

## 1 難得有人是靈裏純淨的；（七 1；）純淨是領導的先決條件，也是我們事奉的基本條件；（提前三 9，一 5；）攙雜的難處乃是作工的人當中最大的難處；不純淨往往是誤會和猜疑的源頭。（提後一 3，提前三 9，多一 15。）

林後 7:1 所以親愛的，我們既有這些應許，就當潔淨自己，除去肉身和靈一切的玷污，敬畏神，以成全聖別。

提前 3:9 用清潔的良心持守信仰的奧祕。

提前 1:5 這囑咐的目的乃是愛，這愛是出於清潔的心、無虧的良心、並無偽的信心。

提後 1:3 我感謝神，就是我接續祖先，用清潔的良心所事奉的神，晝夜祈求的時候，不住的題到你，

提前 3:9 用清潔的良心持守信仰的奧祕。

多 1:15 對潔淨的人，凡物都潔淨；但對污穢不信的人，甚麼都不

good conscience before God until this day.

Acts 24:16 Because of this I also exercise myself to always have a conscience without offense toward God and men.

1 Tim. 3:9 Holding the mystery of the faith in a pure conscience.

2 Tim. 1:3 I thank God, whom I serve from my forefathers in a pure conscience, while unceasingly I have remembrance concerning you in my petitions night and day,

## 1. A good conscience is a conscience without offense toward God and man—Acts 23:1; 24:16.

Acts 23:1 And Paul, looking intently at the Sanhedrin, said, Men, brothers, I have conducted myself in all good conscience before God until this day.

Acts 24:16 Because of this I also exercise myself to always have a conscience without offense toward God and men.

## 2. A pure conscience is a conscience purified of any mixture; such a conscience testifies that, like Paul, we are seeking only God and His will—2 Tim. 1:3.

2 Tim. 1:3 I thank God, whom I serve from my forefathers in a pure conscience, while unceasingly I have remembrance concerning you in my petitions night and day,

## C. The first qualification in the work is purity of spirit—2 Cor. 6:4a, 6:

2 Cor. 6:4 But in everything we commend ourselves as ministers of God, in much endurance, in afflictions, in necessities, in distresses,

2 Cor. 6:6 In pureness, in knowledge, in long-suffering, in kindness, in a holy spirit, in unfeigned love,

## 1. It is very difficult to find a person whose spirit is pure (7:1); pureness is the prerequisite in the leadership and a basic condition of our service (1 Tim. 3:9; 1:5); the problem of mixture is the greatest problem among workers; impureness is often the source of misunderstanding and suspicion (2 Tim. 1:3; 1 Tim. 3:9; Titus 1:15).

2 Cor. 7:1 Therefore since we have these promises, beloved, let us cleanse ourselves from all defilement of flesh and of spirit, perfecting holiness in the fear of God.

1 Tim. 3:9 Holding the mystery of the faith in a pure conscience.

1 Tim. 1:5 But the end of the charge is love out of a pure heart and out of a good conscience and out of unfeigned faith;

2 Tim. 1:3 I thank God, whom I serve from my forefathers in a pure conscience, while unceasingly I have remembrance concerning you in my petitions night and day,

1 Tim. 3:9 Holding the mystery of the faith in a pure conscience.

Titus 1:15 All things are pure to the pure; yet to those who are defiled and unbelieving nothing is pure, but



潔淨，反而連他們的心思和良心，也都污穢了。

2 我們需要把靈裏一切攙雜的成分對付乾淨，然後靈出來時，纔能沒有危險，纔不會和人出事。

3 我們若要被神使用，我們的靈必須釋放，並且我們的靈必須純淨—林後六 4 上，6，8 中。

林後 6:4 反倒在各樣的事上，在多方的忍耐上、在患難上、在貧困上、在困苦上、

林後 6:6 以純潔、以知識、以恆忍、以恩慈、以聖別的靈、以無偽的愛、

林後 6:8 …證薦自己是神的執事；…

陸 新耶路撒冷城是純金的，如同明淨的玻璃；城內的街道是純金，好像透明的玻璃—啓二一 18 下，21 下：

啓 21:18 牆是用碧玉造的，城是純金的，如同明淨的玻璃。

啓 21:21 十二個門是十二顆珍珠，每一個門各自是一顆珍珠造的，城內的街道是純金，好像透明的玻璃。

一 金表徵神的性情；城是純金的，指明這城是出於神聖的性情，以神聖的性情為元素—18 節下。

啓 21:18 牆是用碧玉造的，城是純金的，如同明淨的玻璃。

二 城本身及其街道的純金如同明淨的玻璃，表徵全城是透明的，毫無不透明之處—21 節下：

啓 21:21 十二個門是十二顆珍珠，每一個門各自是一顆珍珠造的，城內的街道是純金，好像透明的玻璃。

1 我們若以神的性情為獨一的道路，我們就是純淨的，沒有任何攙雜，也是透明的，毫無不透明。

2 我們若得着賜生命之靈的注入並浸透，我們裏面的人就會透明，明亮如水晶—林後三 8 ~ 9，18。

林後 3:8 何況那靈的職事，豈不更帶着榮光？

林後 3:9 若定罪的職事有榮光，那稱義的職事，就越發充盈着榮光了。

林後 3:18 但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。

三 我們若要有真實的召會生活，召會本身就必須是純

both their mind and their conscience are defiled.

2. We need to deal completely with all the mixture in our spirit so that when our spirit is released, it will not be dangerous or cause trouble to others.

3. If we want to be used by God, our spirit must be released, and our spirit must be pure—2 Cor. 6:4a, 6.

2 Cor. 6:4 But in everything we commend ourselves as ministers of God, in much endurance, in afflictions, in necessities, in distresses,

2 Cor. 6:6 In pureness, in knowledge, in long-suffering, in kindness, in a holy spirit, in unfeigned love,

**VI. The city of New Jerusalem is pure gold, like clear glass, and the street of the city is pure gold, like transparent glass—Rev. 21:18b, 21b:**

Rev. 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

Rev. 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.

A. Gold signifies the nature of God; the city's being pure gold indicates that the city is of the divine nature and takes the divine nature as its element—v. 18b.

Rev. 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

B. The pure gold of the street and the city is like clear glass, signifying that the entire city is transparent and not in the least opaque—v. 21b:

Rev. 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.

1. If we take God's nature as our unique way, we will be pure, without any mixture, and transparent, without any opaqueness.

2. If we are infused and saturated with the life-giving Spirit, our inner being will become transparent and crystal clear—2 Cor. 3:8-9, 18.

2 Cor. 3:8 How shall the ministry of the Spirit not be more in glory?

2 Cor. 3:9 For if there is glory with the ministry of condemnation, much more the ministry of righteousness abounds with glory.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

C. If we want to have the real church life, the church herself must be pure

金的，就是全然出於神聖性情的；在此我們就需要十字架作工來煉淨我們，潔淨我們—啓一 11， 20。

啓 1:11 你所看見的，當寫在書上，寄給那七個召會：給以弗所、給士每拿、給別迦摩、給推雅推喇、給撒狄、給非拉鐵非、給老底嘉。

啓 1:20 論到你所看見在我右手中的七星，和七個金燈臺的奧祕，那七星就是七個召會的使者，七燈臺就是七個召會。

四 背道的基督教國和真正的召會之間，不同之處乃是一為攙雜的，另一為純淨的；眾地方召會就如新耶路撒冷，該明亮如水晶，沒有任何攙雜—二二 1。

啓 22:1 天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。

gold, that is, altogether of the divine nature; here we need the work of the cross to purge us and to purify us—Rev. 1:11, 20.

Rev. 1:11 Saying, What you see in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

Rev. 1:20 The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

D. The difference between apostate Christendom and the genuine church is that one is a mixture and the other is pure; the local churches, like the New Jerusalem, should be crystal clear, without any mixture—22:1.

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

## 第七篇

### 尼希米—

### 對神有時代價值之人的榜樣

詩歌：

讀經：啓十二 1～14，尼一 1～11，二 9～20，  
四 4～5，9，五 10，14～19，八 1～10，  
十三 14，29～31

- 啓 12:1 天上現出大異象來，有一個婦人身披日頭，腳踏月亮，頭戴十二星的冠冕。
- 啓 12:2 她懷了孕，忍受產難，疼痛要生，就呼叫。
- 啓 12:3 天上現出另一個異象來，看哪，有一條大紅龍，有七頭十角，七頭上戴着七個冠冕。
- 啓 12:4 牠的尾巴拖拉着天上星辰的三分之一，摔在地上；龍站在那將要生產的婦人面前，等她生產之後，要吞喫她的孩子。
- 啓 12:5 婦人生了一個男孩子，是將來要用鐵杖轄管萬國的；她的孩子被提到神和祂的寶座那裏去了。
- 啓 12:6 婦人就逃到曠野，在那裏有神給她豫備的地方，使她在那裏被養活一千二百六十天。
- 啓 12:7 天上起了爭戰，米迦勒和他的使者與龍爭戰，龍和牠的使者也爭戰，
- 啓 12:8 並沒有得勝，天上再沒有他們的地方。
- 啓 12:9 大龍就被摔下去，牠是那古蛇，名叫魔鬼，又叫撒但，是迷惑普天下的，牠被摔在地上，牠的使者也一同被摔下去。
- 啓 12:10 我聽見天上有大聲音說，我們神的救恩、能力、國度、並祂基督的權柄，現在都來到了，因為那在我們神面前晝夜控告我們弟兄們的控告者，已經被摔下去了。
- 啓 12:11 弟兄們勝過他，是因羔羊的血，並因自己所見證的話，他們雖至於死，也不愛自己的魂生命。
- 啓 12:12 所以諸天和住在其中的，你們都要歡樂。只是地與海有禍了，因為魔鬼曉得自己的時候不多，就大大發怒下到你們那裏去了。

## Message Seven

### Nehemiah—a Pattern of One

### Who Has Dispensational Value to God

Hymns:

Scripture Reading: Rev. 12:1-14; Neh. 1:1-11; 2:9-20; 4:4-5, 9; 5:10, 14-19; 8:1-10; 13:14, 29-31

- Rev. 12:1 And a great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars;
- Rev. 12:2 And she was with child, and she cried out, travailing in birth and being in pain to bring forth.
- Rev. 12:3 And another sign was seen in heaven; and behold, there was a great red dragon, having seven heads and ten horns, and on his heads seven diadems.
- Rev. 12:4 And his tail drags away the third part of the stars of heaven, and he cast them to the earth. And the dragon stood before the woman who was about to bring forth, so that when she brings forth he might devour her child.
- Rev. 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.
- Rev. 12:6 And the woman fled into the wilderness, where she has a place there prepared by God so that they might nourish her there a thousand two hundred and sixty days.
- Rev. 12:7 And there was war in heaven: Michael and his angels went to war with the dragon. And the dragon warred and his angels.
- Rev. 12:8 And they did not prevail, neither was their place found any longer in heaven.
- Rev. 12:9 And the great dragon was cast down, the ancient serpent, he who is called the Devil and Satan, he who deceives the whole inhabited earth; he was cast to the earth, and his angels were cast down with him.
- Rev. 12:10 And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.
- Rev. 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.
- Rev. 12:12 Therefore be glad, O heavens and those who dwell in them. Woe to the earth and the sea because the devil has come down to you and has great rage, knowing that he has only a short time.

啓 12:13 龍見自己被摔在地上，就逼迫那生男孩子的婦人。

啓 12:14 於是有大鷹的兩個翅膀賜給婦人，叫她能飛到曠野，到自己的地方，躲避那蛇，她在那裏被養活一年、二年、半年。

尼 1:1 哈迦利亞的兒子尼希米的言語如下：亞達薛西王二十年基斯流月，我在書珊京城；

尼 1:2 那時，有我一個弟兄哈拿尼，同着幾個人從猶大來。我問他們那些被擄歸回、剩下逃脫的猶大人和耶路撒冷的光景。

尼 1:3 他們對我說，那些被擄歸回剩下的餘民在猶大省遭大難，受凌辱；並且耶路撒冷的城牆被拆毀，城門被火焚燒。

尼 1:4 我聽見這些話，就坐下哭泣，悲哀幾日，在天上的神面前禁食禱告，

尼 1:5 說，耶和華天上的神，大而可畏的神阿，你向愛你、守你誠命的人守約並施慈愛；

尼 1:6 願你側耳睜眼，垂聽你僕人的禱告，就是我現今晝夜在你面前為你眾僕人以色列人所禱告的，承認我們以色列人向你所犯的罪。我與我父家都有罪了；

尼 1:7 我們向你所行的甚是敗壞，沒有遵守你吩咐你僕人摩西的誠命、律例和典章。

尼 1:8 求你記念你所吩咐你僕人摩西的話，說，你們若不忠信，我就把你們分散在諸民中；

尼 1:9 但你們若歸向我，謹守遵行我的誠命，你們被趕散的人，就是在天涯，我也必從那裏將他們招聚回來，帶到我所選擇給我名居住的地方。

尼 1:10 這些都是你的僕人、你的百姓，就是你用你的大能，和你大力的手所救贖的。

尼 1:11 主阿，求你側耳聽你僕人的禱告，和喜愛敬畏你名眾僕人的禱告，使你僕人今日亨通，使他在王面前蒙憐恤。我是作王司酒的。

尼 2:9 王派了軍長和馬兵護送我。我到了河西的諸省長那裏，將王的詔書交給他們。

尼 2:10 和倫人參巴拉，並作臣僕的亞捫人多比雅，聽見有人來為以色列人求好處，就甚惱怒。

尼 2:11 我到了耶路撒冷，在那裏住了三日。

尼 2:12 我夜間起來，有幾個人也一同起來；但神使我心裏起意要為耶路撒冷作甚麼事，我並沒有告訴人。除了我騎的牲口以外，也沒有別的牲口在我那裏。

尼 2:13 當夜我出了谷門，往野狗泉去，到了糞門，察看耶路撒冷的城牆，見城牆被拆毀，城門被火焚燒。

尼 2:14 我又往前，到了泉門和王池，但所騎的牲口沒有地方過去。

尼 2:15 於是我在夜間沿溪而上，察看城牆，又轉身進入谷門，就

Rev. 12:13 And when the dragon saw that he was cast to the earth, he persecuted the woman who brought forth the man-child.

Rev. 12:14 And to the woman there were given the two wings of the great eagle that she might fly into the wilderness into her place, where she is nourished for a time and times and half a time from the face of the serpent.

Neh. 1:1 The words of Nehemiah the son of Hacaliah. Now in the month Chisleu, in the twentieth year, while I was in Susa the capital,

Neh. 1:2 Hanani, one of my brothers, came, he and some men from Judah; and I asked them about the Jews who had escaped, who were left from the captivity, and about Jerusalem.

Neh. 1:3 And they said to me, The remnant who are left from the captivity there in the province are in an exceedingly bad state and reproach, and the wall of Jerusalem is broken down and its gates have been burned with fire.

Neh. 1:4 And when I heard these words, I sat down and wept, and I mourned for some days; and I fasted and prayed before the God of heaven,

Neh. 1:5 And said, I beseech You, O Jehovah the God of heaven, the great and awesome God, who keeps covenant and lovingkindness with those who love Him and keep His commandments:

Neh. 1:6 Let Your ear be attentive and Your eyes open to hear the prayer of Your servant, which I pray before You now day and night, concerning the children of Israel, Your servants, while I confess the sins of the children of Israel that we have sinned against You. Indeed, I and the house of my father have sinned;

Neh. 1:7 We have been most corrupt toward You and have not kept the commandments and the statutes and the ordinances that You commanded Moses Your servant.

Neh. 1:8 Remember now the word that You commanded Moses Your servant, saying, If you are unfaithful, I will scatter you among the peoples;

Neh. 1:9 But if you return to Me and keep My commandments and perform them, though your outcasts are under the ends of heaven, from there I will gather them and bring them to the place where I have chosen to cause My name to dwell.

Neh. 1:10 Now these are Your servants and Your people, whom You have redeemed by Your great power and by Your strong hand.

Neh. 1:11 I beseech You, O Lord, let Your ear be attentive to the prayer of Your servant and to the prayer of Your servants, who take delight in fearing Your name; and cause Your servant to prosper today, and grant him to find compassion before this man. Now I was cupbearer to the king.

Neh. 2:9 So I went to the governors beyond the River and gave them the king's letters. And the king had sent with me captains of the army and horsemen.

Neh. 2:10 And when Sanballat the Horonite and Tobiah the Ammonite servant heard of this, it displeased them greatly that a man had come seeking the good of the children of Israel.

Neh. 2:11 Thus I came to Jerusalem and was there three days.

Neh. 2:12 And I arose at night, I and some few men with me. And I told no man what my God had put into my heart to do for Jerusalem. And there was no animal with me except the animal I rode on.

Neh. 2:13 And I went out at night by the Valley Gate, toward the Jackals' Spring and the Dung Gate, and inspected the walls of Jerusalem, which had been broken down and whose gates had been consumed with fire.

Neh. 2:14 Then I passed on to the Fountain Gate and to the King's Pool, but there was no place for the animal under me to pass through.

Neh. 2:15 And I went up at night by the brook and inspected the wall, and turned back and went in by the

回來了。

尼 2:16 我去過那裏，作了甚麼事，官長都不知道；我還沒有告訴猶大人、祭司、貴冑、官長、和其餘作工的人。

尼 2:17 以後，我對他們說，我們所遭的禍患，耶路撒冷怎樣荒涼，城門被火焚燒，你們都看見了。來罷，我們重建耶路撒冷的城牆，免得再受凌辱。

尼 2:18 我告訴他們，我神美善的手怎樣幫助我，也把王對我所說的話告訴他們。他們就說，我們起來建造罷；於是他們奮勇作這善工。

尼 2:19 但和倫人參巴拉、作臣僕的亞捫人多比雅、和亞拉伯人基善聽見，就嗤笑我們，藐視我們，說，你們作的是甚麼事？你們要背叛王麼？

尼 2:20 我回答他們說，天上的神必親自使我們亨通；所以我們作祂僕人的，要起來建造。你們卻在耶路撒冷無分、無權、無記念。

尼 4:4 我們的神阿，求你垂聽，因為我們被藐視；求你使他們的凌辱歸在他們頭上，使他們在被擄之地成為掠物。

尼 4:5 不要遮掩他們的罪孽，不要使他們的罪從你面前塗抹，因為他們在建造的人面前惹動你的怒氣。

尼 4:9 然而，我們禱告我們的神，又因他們的緣故，設立看守的人，晝夜防備。

尼 5:10 我和我的弟兄與僕人也將銀錢糧食借給百姓；我們大家都放棄收取利息罷。

尼 5:14 自從王派我作猶大地的省長，就是從亞達薛西王二十年，直到三十二年，共十二年之久，我與我弟兄都沒有喫省長的俸祿。

尼 5:15 在我以前的省長加重百姓的擔子，除了徵收銀子四十舍客勒以外，又索要糧食和酒，就是他們的僕人也轄制百姓；但我因敬畏神，不這樣行。

尼 5:16 並且我堅定持續作城牆的工，並沒有置買田地；我的僕人也都聚集在那裏作工。

尼 5:17 除了從四圍外邦中到我們這裏來的人以外，有猶大平民和官長一百五十人，在我席上喫飯。

尼 5:18 每日豫備的有一隻公牛，六隻肥羊，又為我豫備一些飛禽；每十日一次，多豫備各樣的酒。雖然如此，我並不要省長的俸祿，因為百姓服役甚重。

尼 5:19 我的神阿，求你記念我為這百姓所行的一切事，以善待我。

尼 8:1 眾民如同一人，聚集在水門前的寬闊處，請經學家以斯拉將摩西的律法書帶來，這律法是耶和華吩咐以色列人遵守的。

尼 8:2 七月初一日，祭司以斯拉將律法書帶到男女會眾、並一切聽了能明白的人面前。

尼 8:3 他在水門前的寬闊處，從清早到晌午，在眾男女，並一切聽了能明白的人面前念這律法書。眾民側耳而聽。

尼 8:4 經學家以斯拉站在為這事特製的木臺上；瑪他提雅、示瑪、

Valley Gate and so returned.

Neh. 2:16 And the rulers did not know where I had gone or what I had been doing; and I had not as yet told it to the Jews and the priests and the nobles and the rulers and the rest who were to do the work.

Neh. 2:17 Then I said to them, You see the bad state we are in, that Jerusalem lies in waste and its gates are burned with fire. Come and let us build up the wall of Jerusalem so that we will no longer be a reproach.

Neh. 2:18 And I told them about the hand of my God, which was good upon me, and also about the king's words, which he had spoken to me. And they said, Let us rise up and build; and they strengthened their hands for the good work.

Neh. 2:19 But when Sanballat the Horonite and Tobiah the Ammonite servant and Geshem the Arabian heard of it, they mocked us and despised us; and they said, What is this thing that you will do? Will you rebel against the king?

Neh. 2:20 And I answered them and said to them, The God of heaven Himself will make us prosper; therefore we His servants will rise up and build. But you have no portion nor right nor memorial in Jerusalem.

Neh. 4:4 Hear, O our God, for we are despised; and turn their reproach upon their own head, and give them as spoil in the land of captivity;

Neh. 4:5 And do not cover their iniquity and do not let their sin be blotted out before You, for they made provocations before the builders.

Neh. 4:9 But we prayed to our God, and because of them we set a watch against them day and night.

Neh. 5:10 And even I, my brothers, and my servants lend them money and grain. Let us now abandon such taking of interest.

Neh. 5:14 Moreover from the time that the king appointed me to be governor in the land of Judah, from the twentieth year even to the thirty-second year of Artaxerxes the king, twelve years, I and my brothers did not eat the food appointed for the governor.

Neh. 5:15 But the former governors, who were before me, laid heavy burdens on the people and took from them food and wine, besides forty shekels of silver; even their servants tyrannized the people. But I did not do so, because of the fear of God.

Neh. 5:16 And I also applied myself to the work on this wall. And we did not acquire fields, and all my servants were gathered there for the work.

Neh. 5:17 And there were at my table one hundred fifty men, Jews and rulers, besides those who came to us from the nations that surrounded us.

Neh. 5:18 And what was prepared for one day was one ox and six choice sheep; also fowl was prepared for me, as well as all kinds of wine in abundance every ten days. Yet for this I did not demand the food appointed for the governor, for the service was heavy upon this people.

Neh. 5:19 Remember me, O my God, for good, all that I have done for this people.

Neh. 8:1 And all the people gathered as one man in the open area that was before the Water Gate. And they told Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel.

Neh. 8:2 And Ezra the priest brought the law before the assembly, both men and women, and all who could hear with understanding, on the first day of the seventh month.

Neh. 8:3 And he read in it before the open area that was before the Water Gate from first light until midday in the presence of the men and the women and those who could understand. And the ears of all the people were attentive to the book of the law.

Neh. 8:4 And Ezra the scribe stood upon a wooden platform that had been made for that purpose;

亞奈雅、烏利亞、希勒家、和瑪西雅站在他的右邊；毘大雅、米沙利、瑪基雅、哈順、哈拔大拿、撒迦利亞、和米書蘭站在他的左邊。

- 尼 8:5 以斯拉站在眾民以上，在眾民眼前展開這書；他一展開，眾民就都站起來。
- 尼 8:6 以斯拉頌讚耶和華至大的神；眾民都舉手應聲說，阿們，阿們；就低頭，面伏於地，敬拜耶和華。
- 尼 8:7 耶書亞、巴尼、示利比、雅憫、亞谷、沙比太、荷第雅、瑪西雅、基利他、亞撒利雅、約撒拔、哈難、毘萊雅、和利未人，幫助百姓明白律法；百姓都站在自己的地方。
- 尼 8:8 他們念神的律法書，解譯並講明意思，使百姓明白所念的。
- 尼 8:9 省長尼希米和作祭司的經學家以斯拉，並幫助百姓明白的利未人，對眾民說，今日是耶和華你們神的聖日，不要悲哀哭泣。這是因為眾民聽見律法書上的話都哭了。
- 尼 8:10 他又對他們說，你們去喫肥美的，喝甘甜的，有不能豫備的就分給他，因為今日是我們主的聖日。你們不要憂愁，因耶和華的喜樂是你們的力量。
- 尼 13:14 我的神阿，求你因這事記念我，不要塗抹我為我神的殿與其中的職任所行的善。
- 尼 13:29 我的神阿，求你記念他們的罪；因為他們玷污了祭司的職任，並玷污了有關祭司職任及利未人的約。
- 尼 13:30 這樣，我潔淨他們，使他們離絕一切外邦的事物。我派定祭司和利未人的職守，使他們各盡其職。
- 尼 13:31 我又派百姓按定期獻木柴和初熟之物。我的神阿，求你記念我，以善待我。

## 壹 神的渴望乃是結束這個時代，並帶進國度時代；要成就這事，祂必須得着時代的憑藉：

一 我們都該仰望主並禱告，使我們對神有時代的價值；我們必須自問要作甚麼以結束這時代，並帶進下一個時代—國度時代；這是一個特別的時候，所以需要特別的信徒來作特別的工作。

二 凡只能說『去』而不能說『來』的人，是沒有效用的；也就是說，他們對神沒有時代的價值—參來 10:22：

來 10:22 並且在心一面，我們已經被基督的血灑過，脫開了邪惡的良心，在身體一面，也已經用清水洗淨了，就當存着真誠的心，以十分確信的信，前來進入至聖所；

1 希伯來書的著者不是要信徒前去，而是要他們前來；

and beside him stood Mattithiah and Shema and Anaiah and Uriah and Hilkiah and Maaseiah at his right hand; and at his left hand, Pedaiah and Mishael and Malchijah and Hashum and Hashbaddanah, Zechariah, and Meshullam.

- Neh. 8:5 And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up.
- Neh. 8:6 And Ezra blessed Jehovah the great God; and all the people answered, Amen, Amen, lifting up their hands. And they bowed their heads and worshipped Jehovah with their faces to the ground.
- Neh. 8:7 Also Jeshua and Bani and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites helped the people understand the law; and the people stood in their place.
- Neh. 8:8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.
- Neh. 8:9 And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who helped the people understand said to all the people, This day is holy unto Jehovah your God; do not mourn or weep. For all the people wept when they heard the words of the law.
- Neh. 8:10 Then he said to them, Go your way; eat the fat, and drink the sweet wine, and send portions to him for whom nothing has been prepared; for this day is holy to our Lord. And do not be grieved, for the joy of Jehovah is your strength.
- Neh. 13:14 Remember me, O my God, concerning this, and do not blot out my loyal deeds, which I have done for the house of my God and for its services.
- Neh. 13:29 Remember them, O my God; for they have defiled the priesthood and the covenant of the priesthood and of the Levites.
- Neh. 13:30 Thus I cleansed them from everything foreign. And I appointed duties for the priests and the Levites, each in his work,
- Neh. 13:31 And for the wood offering, at the appointed times, and for the firstfruits. Remember me, O my God, for good.

## I. God's desire is to end this age and bring in the age of the kingdom; in order for God to accomplish this, He must have His dispensational instrument:

A. All of us should look to the Lord and pray that we will have dispensational value to God; we need to ask ourselves what we are doing to close this dispensation and to bring in the next age, the kingdom age; this is a special time, so there is the need of special believers to do a special work.

B. Those who can only say, "Go," but not "Come," will have no effect; that is, they will have no dispensational value to God—cf. Heb. 10:22:

Heb. 10:22 Let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water.

1. The writer of Hebrews did not tell the believers to go forward but to come

這意思是說，著者已經在某一個地方，現在要他的讀者也前來進到他所在之處。

2 我們要前來達到三者：到至聖所，到施恩的寶座，到神自己這裏；不要退縮，乃要前來—22 節，四 16，七 25，十一 6。

來 10:22 並且在心一面，我們已經被基督的血灑過，脫開了邪惡的良心，在身體一面，也已經用清水洗淨了，就當存着真誠的心，以十分確信的信，前來進入至聖所；

來 4:16 所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。

來 7:25 所以，那藉着祂來到神面前的人，祂都能拯救到底；因為祂是長遠活着，為他們代求。

來 11:6 人非有信，就不能得神的喜悅；因為到神面前來的人，必須信有神，且信祂賞賜那尋求祂的人。

3 神是在施恩的寶座上，施恩的寶座是在至聖所裏；著者寫希伯來書時，是在至聖所裏，他呼召希伯來信徒前來進入其中。

三 男孩子被提到天上，撒但被摔到地上，以及天上宣告國度來到了，表明神得着男孩子，乃是祂最大的時代行動，因為這要結束召會時代，引進國度時代—啓十二 5，9～10，十一 15。

啓 12:5 婦人生了一個男孩子，是將來要用鐵杖轄管萬國的；她的孩子被提到神和祂的寶座那裏去了。

啓 12:9 大龍就被摔下去，牠是那古蛇，名叫魔鬼，又叫撒但，是迷惑普天下的，牠被摔在地上，牠的使者也一同被摔下去。

啓 12:10 我聽見天上有大聲音說，我們神的救恩、能力、國度、並祂基督的權柄，現在都來到了，因為那在我們神面前晝夜控告我們弟兄們的控告者，已經被摔下去了。

啓 11:15 第七位天使吹號，天上就有大聲音說，世上的國，成了我主和祂基督的國，祂要作王，直到永永遠遠。

四 男孩子被提到神的寶座，將是在一千二百六十天之前，一千二百六十天就是三年半（四十二個月）的大災難時期—十二 1～14，十三 5，十一 2。

forward; this means that the writer was in a particular place and that he wanted his readers to come forward to the place where he was.

2. We need to come forward to three things: to the Holy of Holies, to the throne of grace, and to God Himself; do not shrink backward—come forward—v. 22; 4:16; 7:25; 11:6.

Heb. 10:22 Let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water.

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Heb. 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

Heb. 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

3. God is on the throne of grace, and the throne of grace is in the Holy of Holies; at the time of the writing of the book of Hebrews, the writer was there in the Holy of Holies, calling the Hebrew believers to come forward.

C. The rapture of the man-child to heaven, the casting of Satan to earth, and the declaration in heaven that the kingdom has come signify that God's gaining of the man-child is His greatest dispensational move, because it brings an end to the church age and introduces the kingdom age—Rev. 12:5, 9-10; 11:15.

Rev. 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.

Rev. 12:9 And the great dragon was cast down, the ancient serpent, he who is called the Devil and Satan, he who deceives the whole inhabited earth; he was cast to the earth, and his angels were cast down with him.

Rev. 12:10 And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

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.

D. The rapture of the man-child to the throne of God will be before the one thousand two hundred and sixty days, which is the time of the great tribulation of three and a half years (forty-two months)—12:1-14; 13:5; 11:2.

啓 12:1 天上現出大異象來，有一個婦人身披日頭，腳踏月亮，頭戴十二星的冠冕。  
啓 12:2 她懷了孕，忍受產難，疼痛要生，就呼叫。  
啓 12:3 天上現出另一個異象來，看哪，有一條大紅龍，有七頭十角，七頭上戴着七個冠冕。  
啓 12:4 牠的尾巴拖拉着天上星辰的三分之一，摔在地上；龍站在那將要生產的婦人面前，等她生產之後，要吞喫她的孩子。  
啓 12:5 婦人生了一個男孩子，是將來要用鐵杖轄管萬國的；她的孩子被提到神和祂的寶座那裏去了。  
啓 12:6 婦人就逃到曠野，在那裏有神給她豫備的地方，使她在那裏被養活一千二百六十天。  
啓 12:7 天上起了爭戰，米迦勒和他的使者與龍爭戰，龍和牠的使者也爭戰，  
啓 12:8 並沒有得勝，天上再沒有他們的地方。  
啓 12:9 大龍就被摔下去，牠是那古蛇，名叫魔鬼，又叫撒但，是迷惑普天下的，牠被摔在地上，牠的使者也一同被摔下去。  
啓 12:10 我聽見天上有大聲音說，我們神的救恩、能力、國度、並祂基督的權柄，現在都來到了，因為那在我們神面前晝夜控告我們弟兄們的控告者，已經被摔下去了。  
啓 12:11 弟兄們勝過他，是因羔羊的血，並因自己所見證的話，他們雖至於死，也不愛自己的魂生命。  
啓 12:12 所以諸天和住在其中的，你們都要歡樂。只是地與海有禍了，因為魔鬼曉得自己的時候不多，就大大發怒下到你們那裏去了。  
啓 12:13 龍見自己被摔在地上，就逼迫那生男孩子的婦人。  
啓 12:14 於是有大鷹的兩個翅膀賜給婦人，叫她能飛到曠野，到自己的地方，躲避那蛇，她在那裏被養活一年、二年、半年。  
啓 13:5 那龍又給牠說誇大、褻瀆話的口，並給牠權柄，可以任意而行四十二個月。  
啓 11:2 但殿外的院子，要丟棄不量，因為這是給了外邦人的，他們要踐踏聖城四十二個月。

**五 我們活在這時代是最享特權的，我們能為神作得最多；神是光，要使我們看見道路，但內住的基督作我們的力量和能力，要使我們能行走這道路；現今要被神使用，就必須付極大的代價—3:18。**

啓 3:18 我勸你向我買火煉的金子，叫你富足；又買白衣穿上，叫你赤身的羞恥不露出來；又買眼藥擦你的眼睛，使你能看見。

Rev. 12:1 And a great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars;  
Rev. 12:2 And she was with child, and she cried out, travailing in birth and being in pain to bring forth.  
Rev. 12:3 And another sign was seen in heaven; and behold, there was a great red dragon, having seven heads and ten horns, and on his heads seven diadems.  
Rev. 12:4 And his tail drags away the third part of the stars of heaven, and he cast them to the earth. And the dragon stood before the woman who was about to bring forth, so that when she brings forth he might devour her child.  
Rev. 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.  
Rev. 12:6 And the woman fled into the wilderness, where she has a place there prepared by God so that they might nourish her there a thousand two hundred and sixty days.  
Rev. 12:7 And there was war in heaven: Michael and his angels went to war with the dragon. And the dragon warred and his angels.  
Rev. 12:8 And they did not prevail, neither was their place found any longer in heaven.  
Rev. 12:9 And the great dragon was cast down, the ancient serpent, he who is called the Devil and Satan, he who deceives the whole inhabited earth; he was cast to the earth, and his angels were cast down with him.  
Rev. 12:10 And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.  
Rev. 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.  
Rev. 12:12 Therefore be glad, O heavens and those who dwell in them. Woe to the earth and the sea because the devil has come down to you and has great rage, knowing that he has only a short time.  
Rev. 12:13 And when the dragon saw that he was cast to the earth, he persecuted the woman who brought forth the man-child.  
Rev. 12:14 And to the woman there were given the two wings of the great eagle that she might fly into the wilderness into her place, where she is nourished for a time and times and half a time from the face of the serpent.  
Rev. 13:5 And there was given to him a mouth speaking great things and blasphemies, and authority was given to him to act for forty-two months.  
Rev. 11:2 And the court which is outside the temple cast out and do not measure it, because it has been given to the Gentiles, and they will trample the holy city for forty-two months.

**E. We live in the most privileged time in which we can do the most for God; God as light will show us the way, but the indwelling Christ as our strength and power will enable us to walk the road; a great price must be paid in order to be used now—3:18.**

Rev. 3:18 I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.

**貳 因為召會並沒有達到神的目的，神就揀選 II. Because the church has not attained to God's purpose,**



一班得勝者，他們要達到神的目的，並成功神的要求；這是男孩子的原則——十二 1 ~ 2, 5, 10 ~ 11, 二 7, 11, 17, 26 ~ 28, 三 5, 12, 20 ~ 21:

- 啓 12:1 天上現出大異象來，有一個婦人身披日頭，腳踏月亮，頭戴十二星的冠冕。
- 啓 12:2 她懷了孕，忍受產難，疼痛要生，就呼叫。
- 啓 12:5 婦人生了一個男孩子，是將來要用鐵杖轄管萬國的；她的孩子被提到神和祂的寶座那裏去了。
- 啓 12:10 我聽見天上有大聲音說，我們神的救恩、能力、國度、並祂基督的權柄，現在都來到了，因為那在我們神面前晝夜控告我們弟兄們的控告者，已經被摔下去了。
- 啓 12:11 弟兄們勝過他，是因羔羊的血，並因自己所見證的話，他們雖至於死，也不愛自己的魂生命。
- 啓 2:7 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將神樂園中生命樹的果子賜給他喫。
- 啓 2:11 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，絕不會受第二次死的害。
- 啓 2:17 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將那隱藏的嗎哪賜給他，並賜他一塊白石，上面寫着新名，除了那領受的以外，沒有人認識。
- 啓 2:26 得勝的，又守住我的工作到底的，我要賜給他權柄制伏列國；
- 啓 2:27 他必用鐵杖轄管他們，將他們如同窯戶的瓦器打得粉碎，像我從我父領受的權柄一樣；
- 啓 2:28 我又要把晨星賜給他。
- 啓 3:5 得勝的，必這樣穿白衣；我也絕不從生命冊上塗抹他的名，並且要在我父面前，和我父的眾使者面前，承認他的名。
- 啓 3:12 得勝的，我要叫他在我神殿中作柱子，他也絕不再從那裏出去；我又要將我神的名，和我神城的名，（這城就是由天上從我神那裏降下來的新耶路撒冷，）並我的新名，都寫在他上面。
- 啓 3:20 看哪，我站在門外叩門；若有聽見我聲音就開門的，我要進到他那裏，我與他，他與我要一同坐席。
- 啓 3:21 得勝的，我要賜他在我寶座上與我同坐，就如我得了勝，在我父的寶座上與祂同坐一樣。

一 宇宙光明的婦人代表神全體的子民；至終，創世記三章十五節裏女人的後裔要擴大，包括得勝的信徒，就是神子民中較剛強的部分，由男孩子所表徵——啓十二 1 ~ 2, 5, 10 ~ 11。

- 創 3:15 我又要叫你和女人彼此為仇，你的後裔和女人的後裔也彼此為仇；女人的後裔要傷你的頭，你要傷他的腳跟。

**God will choose a group of overcomers who will attain to His purpose and fulfill His demand; this is the principle of the man-child—12:1-2, 5, 10-11; 2:7, 11, 17, 26-28; 3:5, 12, 20-21:**

- Rev. 12:1 And a great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars;
- Rev. 12:2 And she was with child, and she cried out, travailing in birth and being in pain to bring forth.
- Rev. 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.
- Rev. 12:10 And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.
- Rev. 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.
- Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
- Rev. 2:11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall by no means be hurt of the second death.
- Rev. 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except he who receives it.
- Rev. 2:26 And he who overcomes and he who keeps My works until the end, to him I will give authority over the nations;
- Rev. 2:27 And he will shepherd them with an iron rod, as vessels of pottery are broken in pieces, as I also have received from My Father;
- Rev. 2:28 And to him I will give the morning star.
- Rev. 3:5 He who overcomes will be clothed thus, in white garments, and I shall by no means erase his name out of the book of life, and I will confess his name before My Father and before His angels.
- Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.
- Rev. 3:20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.
- Rev. 3:21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

A. The universal bright woman represents the totality of God's people, and ultimately, the seed of the woman in Genesis 3:15 is enlarged to include the overcoming believers, the stronger part of God's people, signified by the man-child—Rev. 12:1-2, 5, 10-11.

- Gen. 3:15 And I will put enmity / Between you and the woman / And between your seed and her seed; / He will bruise you on the head, / But you will bruise him on the heel.

啓 12:1 天上現出大異象來，有一個婦人身披日頭，腳踏月亮，頭戴十二星的冠冕。  
啓 12:2 她懷了孕，忍受產難，疼痛要生，就呼叫。  
啓 12:5 婦人生了一個男孩子，是將來要用鐵杖轄管萬國的；她的孩子被提到神和祂的寶座那裏去了。  
啓 12:10 我聽見天上有大聲音說，我們神的救恩、能力、國度、並祂基督的權柄，現在都來到了，因為那在我們神面前晝夜控告我們弟兄們的控告者，已經被摔下去了。  
啓 12:11 弟兄們勝過他，是因羔羊的血，並因自己所見證的話，他們雖至於死，也不愛自己的魂生命。

二 復活的基督作為賜生命的靈，乃是女人那變了形像的後裔，分賜到我們裏面，在我們裏面傷蛇的頭，使我們成為女人團體的後裔，得勝的男孩子，執行神對古蛇的審判，並作神時代的憑藉，以轉移時代，引進神國的實現—5 節。

啓 12:5 婦人生了一個男孩子，是將來要用鐵杖轄管萬國的；她的孩子被提到神和祂的寶座那裏去了。

三 詩篇二篇八至九節，啓示錄二章二十六至二十七節，與啓示錄十二章五節指明，作為神受膏者的主耶穌、召會中的得勝者、以及男孩子，要用鐵杖轄管萬國，因此證明主耶穌、得勝者、和男孩子乃是一；主這位領頭的得勝者，（三 21，）乃是男孩子的頭、中心、實際、生命和性情，而男孩子作為跟隨的得勝者，乃是主的身體。

詩 2:8 你求我，我就將列國賜你為基業，將地極賜你為產業。

詩 2:9 你必用鐵杖打破他們；你必將他們如同窯匠的瓦器摔碎。  
啓 2:26 得勝的，又守住我的工作到底的，我要賜給他權柄制伏列國；  
啓 2:27 他必用鐵杖轄管他們，將他們如同窯戶的瓦器打得粉碎，像我從我父領受的權柄一樣；  
啓 12:5 婦人生了一個男孩子，是將來要用鐵杖轄管萬國的；她的孩子被提到神和祂的寶座那裏去了。  
啓 3:21 得勝的，我要賜他在我寶座上與我同坐，就如我得了勝，在我父的寶座上與祂同坐一樣。

四 藉着主在十字架上的死，古蛇撒但受了審判，被趕出去；（約十二 31，十六 11；）那個審判和判決最終要由得勝者作為男孩子，就是女人

Rev. 12:1 And a great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars;  
Rev. 12:2 And she was with child, and she cried out, travailing in birth and being in pain to bring forth.  
Rev. 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.  
Rev. 12:10 And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.  
Rev. 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

B. The resurrected Christ as the life-giving Spirit is the transfigured descendant of the woman, the seed of the woman, dispensed into us to bruise the serpent's head in us and make us the corporate seed of the woman, the overcoming man-child, to carry out God's judgment on the ancient serpent and to be God's dispensational instrument to change the age and usher in the manifestation of God's kingdom—v. 5.

Rev. 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.

C. Psalm 2:8-9, Revelation 2:26-27, and Revelation 12:5 indicate that the Lord Jesus as God's Anointed, the overcomers in the churches, and the man-child will rule the nations with an iron rod, thus proving that the Lord Jesus, the overcomers, and the man-child are one; the Lord as the leading Overcomer (3:21) is the Head, center, reality, life, and nature of the man-child, and the man-child, as the following overcomers, is the Lord's Body.

Psa. 2:8 Ask of Me, / And I will give the nations as Your inheritance / And the limits of the earth as Your possession.  
Psa. 2:9 You will break them with an iron rod; / You will shatter them like a potter's vessel.  
Rev. 2:26 And he who overcomes and he who keeps My works until the end, to him I will give authority over the nations;  
Rev. 2:27 And he will shepherd them with an iron rod, as vessels of pottery are broken in pieces, as I also have received from My Father;  
Rev. 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.  
Rev. 3:21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

D. Through the Lord's death on the cross, Satan, the old serpent, was judged, cast out (John 12:31; 16:11); that judgment and sentence will ultimately be carried out and executed by the overcomers as the man-child, the

團體的後裔來執行；得勝的信徒和撒但爭戰，實際上就是執行主對撒但的審判，至終使撒但從天上被摔下去。（啓十二7～9。）

約 12:31 現在這世界受審判，這世界的王要被趕出去。

約 16:11 為審判，是因這世界的王受了審判。

啓 12:7 天上起了爭戰，米迦勒和他的使者與龍爭戰，龍和他的使者也爭戰，

啓 12:8 並沒有得勝，天上再沒有他們的地方。

啓 12:9 大龍就被摔下去，牠是那古蛇，名叫魔鬼，又叫撒但，是迷惑普天下的，牠被摔在地上，牠的使者也一同被摔下去。

## 五 男孩子是由得勝者所組成，他們代替召會站住，站在全召會所當站的地位，替召會作事—二7下，11下，17下，26～28，三5，12，21，十二5，11：

啓 2:7 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將神樂園中生命樹的果子賜給他喫。

啓 2:11 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，絕不會受第二次死的害。

啓 2:17 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將那隱藏的嗎哪賜給他，並賜他一塊白石，上面寫着新名，除了那領受的以外，沒有人認識。

啓 2:26 得勝的，又守住我的工作到底的，我要賜給他權柄制伏列國；

啓 2:27 他必用鐵杖轄管他們，將他們如同窯戶的瓦器打得粉碎，像我從我父領受的權柄一樣；

啓 2:28 我又要把晨星賜給他。

啓 3:5 得勝的，必這樣穿白衣；我也絕不從生命冊上塗抹他的名，並且要在我父面前，和我父的眾使者面前，承認他的名。

啓 3:12 得勝的，我要叫他在我神殿中作柱子，他也絕不再從那裏出去；我又要將我神的名，和我神城的名，（這城就是由天上從我神那裏降下來的新耶路撒冷，）並我的新名，都寫在他上面。

啓 3:21 得勝的，我要賜他在我寶座上與我同坐，就如我得了勝，在我父的寶座上與祂同坐一樣。

啓 12:5 婦人生了一個男孩子，是將來要用鐵杖轄管萬國的；她的孩子被提到神和祂的寶座那裏去了。

啓 12:11 弟兄們勝過他，是因羔羊的血，並因自己所見證的話，他們雖至於死，也不愛自己的魂生命。

1 神所有的子民都該在神永遠的目的裏有分；但他們沒有都負起該負的責任，所以神從他們中間揀選出一班人來，這就是婦人所生的男孩子。

corporate seed of the woman; the war waged by the overcoming believers against Satan is actually the executing of the Lord's judgment upon him for him to eventually be cast out of heaven (Rev. 12:7-9).

John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.

John 16:11 And concerning judgment, because the ruler of this world has been judged.

Rev. 12:7 And there was war in heaven: Michael and his angels went to war with the dragon. And the dragon warred and his angels.

Rev. 12:8 And they did not prevail, neither was their place found any longer in heaven.

Rev. 12:9 And the great dragon was cast down, the ancient serpent, he who is called the Devil and Satan, he who deceives the whole inhabited earth; he was cast to the earth, and his angels were cast down with him.

## E. The man-child consists of the overcomers who stand on behalf of the church, take the position that the whole church should take, and do the work for the church—2:7b, 11b, 17b, 26-28; 3:5, 12, 21; 12:5, 11:

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

Rev. 2:11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall by no means be hurt of the second death.

Rev. 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except he who receives it.

Rev. 2:26 And he who overcomes and he who keeps My works until the end, to him I will give authority over the nations;

Rev. 2:27 And he will shepherd them with an iron rod, as vessels of pottery are broken in pieces, as I also have received from My Father;

Rev. 2:28 And to him I will give the morning star.

Rev. 3:5 He who overcomes will be clothed thus, in white garments, and I shall by no means erase his name out of the book of life, and I will confess his name before My Father and before His angels.

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

Rev. 3:21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

Rev. 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.

Rev. 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

1. All of God's people should have a part in His eternal purpose, but not all assume their rightful responsibility; therefore, God chooses a group from among them—the man-child brought forth by the woman.

2 在聖經裏，神子民中較剛強的人被視為一個集體的單位，為神爭戰，將神的國帶到地上一啓十二 5，10～11。

啓 12:5 婦人生了一個男孩子，是將來要用鐵杖轄管萬國的；她的孩子被提到神和祂的寶座那裏去了。

啓 12:10 我聽見天上有大聲音說，我們神的救恩、能力、國度、並祂基督的權柄，現在都來到了，因為那在我們神面前晝夜控告我們弟兄們的控告者，已經被摔下去了。

啓 12:11 弟兄們勝過他，是因羔羊的血，並因自己所見證的話，他們雖至於死，也不愛自己的魂生命。

3 神要用男孩子來成就祂的經綸，完成祂的定旨—提前一 4，提後一 9，弗一 9，11，三 11。

提前 1:4 也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。

提後 1:9 神救了我們，以聖召召了我們，不是按我們的行為，乃是按祂自己的定旨和恩典；這恩典是歷世之前，在基督耶穌裏賜給我們的，

弗 1:9 照着祂的喜悅，使我們知道祂意願的奧秘；這喜悅是祂在自己裏面豫先定下的，

弗 1:11 我們既在祂裏面，照着那位按祂意願所決議的，行作萬事者的定旨，蒙了豫定，也就在祂裏面成了所選定的基業，

弗 3:11 這是照着祂在我們的主基督耶穌裏，所立的永遠定旨；

4 神需要男孩子來打敗祂的仇敵，帶進祂的國，使祂永遠的定旨得以完成；主的恢復就是今天神經綸的實行，而神的經綸只能藉着男孩子來完成—啓十二 10。

啓 12:10 我聽見天上有大聲音說，我們神的救恩、能力、國度、並祂基督的權柄，現在都來到了，因為那在我們神面前晝夜控告我們弟兄們的控告者，已經被摔下去了。

六 男孩子的被提乃是一個戰畧，使撒但在天上不再有地位；我們必須被提，執行神對祂仇敵的審判，使神的需要得着滿足—5，7～10 節。

啓 12:5 婦人生了一個男孩子，是將來要用鐵杖轄管萬國的；她的孩子被提到神和祂的寶座那裏去了。

啓 12:7 天上起了爭戰，米迦勒和他的使者與龍爭戰，龍和祂的使者也爭戰，

啓 12:8 並沒有得勝，天上再沒有他們的地方。

啓 12:9 大龍就被摔下去，牠是那古蛇，名叫魔鬼，又叫撒但，是迷惑普天下的，牠被摔在地上，牠的使者也一同被摔下去。

2. In the Bible the stronger ones among God's people are considered a collective unit fighting the battle for God and bringing God's kingdom down to earth—Rev. 12:5, 10-11.

Rev. 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.

Rev. 12:10 And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

Rev. 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

3. God will use the man-child to fulfill His economy and to accomplish His purpose—1 Tim. 1:4; 2 Tim. 1:9; Eph. 1:9, 11; 3:11.

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

2 Tim. 1:9 Who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before the times of the ages

Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

Eph. 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

Eph. 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,

4. God needs the man-child to defeat His enemy and to bring in His kingdom so that His eternal purpose may be accomplished; the Lord's recovery is the practicality of God's economy today, and His economy can be carried out only by the man-child—Rev. 12:10.

Rev. 12:10 And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

F. The rapture of the man-child is a transaction that causes Satan to have no more position in heaven; we must be raptured to fulfill God's need by executing His judgment upon His enemy—vv. 5, 7-10.

Rev. 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.

Rev. 12:7 And there was war in heaven: Michael and his angels went to war with the dragon. And the dragon warred and his angels.

Rev. 12:8 And they did not prevail, neither was their place found any longer in heaven.

Rev. 12:9 And the great dragon was cast down, the ancient serpent, he who is called the Devil and Satan, he who deceives the whole inhabited earth; he was cast to the earth, and his angels were cast down with him.

啓 12:10 我聽見天上有大聲音說，我們神的救恩、能力、國度、並祂基督的權柄，現在都來到了，因為那在我們神面前晝夜控告我們弟兄們的控告者，已經被摔下去了。

七 構成男孩子的信徒，勝過魔鬼（控告者，毀謗者），就是神的對頭撒但，乃是因羔羊的血，並因自己所見證的話，他們雖至於死，也不愛自己的魂生命—10～11 節。

啓 12:10 我聽見天上有大聲音說，我們神的救恩、能力、國度、並祂基督的權柄，現在都來到了，因為那在我們神面前晝夜控告我們弟兄們的控告者，已經被摔下去了。

啓 12:11 弟兄們勝過他，是因羔羊的血，並因自己所見證的話，他們雖至於死，也不愛自己的魂生命。

八 男孩子的全人被基督的成分所浸透並浸潤，因為他們天天得加強到他們裏面的人裏，使基督得以把祂自己建造到他們心裏，他們為基督那追測不盡的豐富所滋養，並且他們穿上基督作神全副的軍裝—弗 3:16～18, 8, 六 10～11。

弗 3:16 願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，

弗 3:17 使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基，

弗 3:18 使你們滿有力量，能和眾聖徒一同領畧何為那闊、長、高、深，

弗 3:8 這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人，

弗 6:10 末了的話，你們要在主裏，靠着祂力量的權能，得着加力。

弗 6:11 要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，

叁 以色列人被擄七十年，但因有尼希米這真正的得勝者，神仍能有祂時代的行動；他乃是對神有時代價值之人的榜樣—尼 1:1～11, 二 9～20, 四 4～5, 9, 五 10, 14～19, 八 1～10, 十三 14, 29～31:

尼 1:1 哈迦利亞的兒子尼希米的言語如下：亞達薛西王二十年基斯流月，我在書珊京城；

尼 1:2 那時，有我一個弟兄哈拿尼，同着幾個人從猶大來。我問他們那些被擄歸回、剩下逃脫的猶大人和耶路撒冷的光景。

尼 1:3 他們對我說，那些被擄歸回剩下的餘民在猶大省遭大難，

Rev. 12:10 And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

G. Those who constitute the man-child overcome the devil (the accuser, the slanderer), who is Satan, the adversary of God, because of the blood of the Lamb and because of the word of their testimony, and they love not their soul-life even unto death—vv. 10-11.

Rev. 12:10 And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

Rev. 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

H. The entire being of the man-child is saturated and permeated with the element of Christ, because they are daily strengthened into their inner man so that Christ may build Himself into their hearts, they are being nourished with the unsearchable riches of Christ, and they put on Christ as the whole armor of God—Eph. 3:16-18, 8; 6:10-11.

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.

Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,

III. When Israel was taken into captivity for seventy years, God still had a dispensational move because of Nehemiah, who was a true overcomer; he is a pattern of someone who has dispensational value to God—Neh. 1:1-11; 2:9-20; 4:4-5, 9; 5:10, 14-19; 8:1-10; 13:14, 29-31:

Neh. 1:1 The words of Nehemiah the son of Hacaliah. Now in the month Chislew, in the twentieth year, while I was in Susa the capital,

Neh. 1:2 Hanani, one of my brothers, came, he and some men from Judah; and I asked them about the Jews who had escaped, who were left from the captivity, and about Jerusalem.

Neh. 1:3 And they said to me, The remnant who are left from the captivity there in the province are in

受凌辱；並且耶路撒冷的城牆被拆毀，城門被火焚燒。

尼 1:4 我聽見這些話，就坐下哭泣，悲哀幾日，在天上的神面前禁食禱告，

尼 1:5 說，耶和華天上的神，大而可畏的神阿，你向愛你、守你誠命的人守約並施慈愛；

尼 1:6 願你側耳睜眼，垂聽你僕人的禱告，就是我現今晝夜在你面前為你眾僕人以色列人所禱告的，承認我們以色列人向你所犯的罪。我與我父家都有罪了；

尼 1:7 我們向你所行的甚是敗壞，沒有遵守你吩咐你僕人摩西的誠命、律例和典章。

尼 1:8 求你記念你所吩咐你僕人摩西的話，說，你們若不忠信，我就把你們分散在諸民中；

尼 1:9 但你們若歸向我，謹守遵行我的誠命，你們被趕散的人，就是在天涯，我也必從那裏將他們招聚回來，帶到我所選擇給我名居住的地方。

尼 1:10 這些都是你的僕人、你的百姓，就是你用你的大能，和你大力的手所救贖的。

尼 1:11 主阿，求你側耳聽你僕人的禱告，和喜愛敬畏你名眾僕人的禱告，使你僕人今日亨通，使他在王面前蒙憐恤。我是作王司酒的。

尼 2:9 王派了軍長和馬兵護送我。我到了河西的諸省長那裏，將王的詔書交給他們。

尼 2:10 和倫人參巴拉，並作臣僕的亞捫人多比雅，聽見有人來為以色列人求好處，就甚惱怒。

尼 2:11 我到了耶路撒冷，在那裏住了三日。

尼 2:12 我夜間起來，有幾個人也一同起來；但神使我心裏起意要為耶路撒冷作甚麼事，我並沒有告訴人。除了我騎的牲口以外，也沒有別的牲口在我那裏。

尼 2:13 當夜我出了谷門，往野狗泉去，到了糞門，察看耶路撒冷的城牆，見城牆被拆毀，城門被火焚燒。

尼 2:14 我又往前，到了泉門和王池，但所騎的牲口沒有地方過去。

尼 2:15 於是在夜間沿溪而上，察看城牆，又轉身進入谷門，就回來了。

尼 2:16 我去過那裏，作了甚麼事，官長都不知道；我還沒有告訴猶大人、祭司、貴胄、官長、和其餘作工的人。

尼 2:17 以後，我對他們說，我們所遭的禍患，耶路撒冷怎樣荒涼，城門被火焚燒，你們都看見了。來罷，我們重建耶路撒冷的城牆，免得再受凌辱。

尼 2:18 我告訴他們，我神美善的手怎樣幫助我，也把王對我所說的話告訴他們。他們就說，我們起來建造罷；於是他們奮勇作這善工。

尼 2:19 但和倫人參巴拉、作臣僕的亞捫人多比雅、和亞拉伯人基

an exceedingly bad state and reproach, and the wall of Jerusalem is broken down and its gates have been burned with fire.

Neh. 1:4 And when I heard these words, I sat down and wept, and I mourned for some days; and I fasted and prayed before the God of heaven,

Neh. 1:5 And said, I beseech You, O Jehovah the God of heaven, the great and awesome God, who keeps covenant and lovingkindness with those who love Him and keep His commandments:

Neh. 1:6 Let Your ear be attentive and Your eyes open to hear the prayer of Your servant, which I pray before You now day and night, concerning the children of Israel, Your servants, while I confess the sins of the children of Israel that we have sinned against You. Indeed, I and the house of my father have sinned;

Neh. 1:7 We have been most corrupt toward You and have not kept the commandments and the statutes and the ordinances that You commanded Moses Your servant.

Neh. 1:8 Remember now the word that You commanded Moses Your servant, saying, If you are unfaithful, I will scatter you among the peoples;

Neh. 1:9 But if you return to Me and keep My commandments and perform them, though your outcasts are under the ends of heaven, from there I will gather them and bring them to the place where I have chosen to cause My name to dwell.

Neh. 1:10 Now these are Your servants and Your people, whom You have redeemed by Your great power and by Your strong hand.

Neh. 1:11 I beseech You, O Lord, let Your ear be attentive to the prayer of Your servant and to the prayer of Your servants, who take delight in fearing Your name; and cause Your servant to prosper today, and grant him to find compassion before this man. Now I was cupbearer to the king.

Neh. 2:9 So I went to the governors beyond the River and gave them the king's letters. And the king had sent with me captains of the army and horsemen.

Neh. 2:10 And when Sanballat the Horonite and Tobiah the Ammonite servant heard of this, it displeased them greatly that a man had come seeking the good of the children of Israel.

Neh. 2:11 Thus I came to Jerusalem and was there three days.

Neh. 2:12 And I arose at night, I and some few men with me. And I told no man what my God had put into my heart to do for Jerusalem. And there was no animal with me except the animal I rode on.

Neh. 2:13 And I went out at night by the Valley Gate, toward the Jackals' Spring and the Dung Gate, and inspected the walls of Jerusalem, which had been broken down and whose gates had been consumed with fire.

Neh. 2:14 Then I passed on to the Fountain Gate and to the King's Pool, but there was no place for the animal under me to pass through.

Neh. 2:15 And I went up at night by the brook and inspected the wall, and turned back and went in by the Valley Gate and so returned.

Neh. 2:16 And the rulers did not know where I had gone or what I had been doing; and I had not as yet told it to the Jews and the priests and the nobles and the rulers and the rest who were to do the work.

Neh. 2:17 Then I said to them, You see the bad state we are in, that Jerusalem lies in waste and its gates are burned with fire. Come and let us build up the wall of Jerusalem so that we will no longer be a reproach.

Neh. 2:18 And I told them about the hand of my God, which was good upon me, and also about the king's words, which he had spoken to me. And they said, Let us rise up and build; and they strengthened their hands for the good work.

Neh. 2:19 But when Sanballat the Horonite and Tobiah the Ammonite servant and Geshem the Arabian

善聽見，就嗤笑我們，藐視我們，說，你們作的是甚麼事？你們要背叛王麼？

尼 2:20 我回答他們說，天上的神必親自使我們亨通；所以我們作祂僕人的，要起來建造。你們卻在耶路撒冷無分、無權、無記念。

尼 4:4 我們的神阿，求你垂聽，因為我們被藐視；求你使他們的凌辱歸在他們頭上，使他們在被擄之地成為掠物。

尼 4:5 不要遮掩他們的罪孽，不要使他們的罪從你面前塗抹，因為他們在建造的人面前惹動你的怒氣。

尼 4:9 然而，我們禱告我們的神，又因他們的緣故，設立看守的人，晝夜防備。

尼 5:10 我和我的弟兄與僕人也將銀錢糧食借給百姓；我們大家都放棄收取利息罷。

尼 5:14 自從王派我作猶大地的省長，就是從亞達薛西王二十年，直到三十二年，共十二年之久，我與我弟兄都沒有喫省長的俸祿。

尼 5:15 在我以前的省長加重百姓的擔子，除了徵收銀子四十舍客勒以外，又索要糧食和酒，就是他們的僕人也轄制百姓；但我因敬畏神，不這樣行。

尼 5:16 並且我堅定持續作城牆的工，並沒有置買田地；我的僕人都都聚集在那裏作工。

尼 5:17 除了從四圍外邦中到我們這裏來的人以外，有猶大平民和官長一百五十人，在我席上喫飯。

尼 5:18 每日豫備的有一隻公牛，六隻肥羊，又為我豫備一些飛禽；每十日一次，多豫備各樣的酒。雖然如此，我並不要省長的俸祿，因為百姓服役甚重。

尼 5:19 我的神阿，求你記念我為這百姓所行的一切事，以善待我。

尼 8:1 眾民如同一人，聚集在水門前的寬闊處，請經學家以斯拉將摩西的律法書帶來，這律法是耶和華吩咐以色列人遵守的。

尼 8:2 七月初一日，祭司以斯拉將律法書帶到男女會眾、並一切聽了能明白的人面前。

尼 8:3 他在水門前的寬闊處，從清早到晌午，在眾男女，並一切聽了能明白的人面前念這律法書。眾民側耳而聽。

尼 8:4 經學家以斯拉站在為這事特製的木臺上；瑪他提雅、示瑪、亞奈雅、烏利亞、希勒家、和瑪西雅站在他的右邊；毘大雅、米沙利、瑪基雅、哈順、哈拔大拿、撒迦利亞、和米書蘭站在他的左邊。

尼 8:5 以斯拉站在眾民以上，在眾民眼前展開這書；他一展開，眾民就都站起來。

尼 8:6 以斯拉頌讚耶和華至大的神；眾民都舉手應聲說，阿們，阿們；就低頭，面伏於地，敬拜耶和華。

尼 8:7 耶書亞、巴尼、示利比、雅憫、亞谷、沙比太、荷第雅、瑪西雅、基利他、亞撒利雅、約撒拔、哈難、毘萊雅、和利未人，幫助百姓明白律法；百姓都站在自己的地方。

heard of it, they mocked us and despised us; and they said, What is this thing that you will do? Will you rebel against the king?

Neh. 2:20 And I answered them and said to them, The God of heaven Himself will make us prosper; therefore we His servants will rise up and build. But you have no portion nor right nor memorial in Jerusalem.

Neh. 4:4 Hear, O our God, for we are despised; and turn their reproach upon their own head, and give them as spoil in the land of captivity;

Neh. 4:5 And do not cover their iniquity and do not let their sin be blotted out before You, for they made provocations before the builders.

Neh. 4:9 But we prayed to our God, and because of them we set a watch against them day and night.

Neh. 5:10 And even I, my brothers, and my servants lend them money and grain. Let us now abandon such taking of interest.

Neh. 5:14 Moreover from the time that the king appointed me to be governor in the land of Judah, from the twentieth year even to the thirty-second year of Artaxerxes the king, twelve years, I and my brothers did not eat the food appointed for the governor.

Neh. 5:15 But the former governors, who were before me, laid heavy burdens on the people and took from them food and wine, besides forty shekels of silver; even their servants tyrannized the people. But I did not do so, because of the fear of God.

Neh. 5:16 And I also applied myself to the work on this wall. And we did not acquire fields, and all my servants were gathered there for the work.

Neh. 5:17 And there were at my table one hundred fifty men, Jews and rulers, besides those who came to us from the nations that surrounded us.

Neh. 5:18 And what was prepared for one day was one ox and six choice sheep; also fowl was prepared for me, as well as all kinds of wine in abundance every ten days. Yet for this I did not demand the food appointed for the governor, for the service was heavy upon this people.

Neh. 5:19 Remember me, O my God, for good, all that I have done for this people.

Neh. 8:1 And all the people gathered as one man in the open area that was before the Water Gate. And they told Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel.

Neh. 8:2 And Ezra the priest brought the law before the assembly, both men and women, and all who could hear with understanding, on the first day of the seventh month.

Neh. 8:3 And he read in it before the open area that was before the Water Gate from first light until midday in the presence of the men and the women and those who could understand. And the ears of all the people were attentive to the book of the law.

Neh. 8:4 And Ezra the scribe stood upon a wooden platform that had been made for that purpose; and beside him stood Mattithiah and Shema and Anaiyah and Uriah and Hilkiah and Maaseiah at his right hand; and at his left hand, Pedaiah and Mishael and Malchijah and Hashum and Hashbaddanah, Zechariah, and Meshullam.

Neh. 8:5 And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up.

Neh. 8:6 And Ezra blessed Jehovah the great God; and all the people answered, Amen, Amen, lifting up their hands. And they bowed their heads and worshipped Jehovah with their faces to the ground.

Neh. 8:7 Also Jeshua and Bani and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites helped the people understand the law; and the people stood in their place.

尼 8:8 他們念神的律法書，解譯並講明意思，使百姓明白所念的。

尼 8:9 省長尼希米和作祭司的經學家以斯拉，並幫助百姓明白的利未人，對眾民說，今日是耶和華你們神的聖日，不要悲哀哭泣。這是因為眾民聽見律法書上的話都哭了。

尼 8:10 他又對他們說，你們去喫肥美的，喝甘甜的，有不能豫備的就分給他，因為今日是我們主的聖日。你們不要憂愁，因耶和華的喜樂是你們的力量。

尼 13:14 我的神阿，求你因這事記念我，不要塗抹我為我神的殿與其中的職任所行的善。

尼 13:29 我的神阿，求你記念他們的罪；因為他們玷污了祭司的職任，並玷污了有關祭司職任及利未人的約。

尼 13:30 這樣，我潔淨他們，使他們離絕一切外邦的事物。我派定祭司和利未人的職守，使他們各盡其職。

尼 13:31 我又派百姓按定期獻木柴和初熟之物。我的神阿，求你記念我，以善待我。

## 一 尼希米記的要點乃是：重建耶路撒冷城及其城牆，乃是繼續神選民中間祂見證的恢復，以完成祂的經綸，也是城內神殿的防衛和保護：

1 這表徵神的殿作為神在地上的居所和家，需要祂的國得建立作範圍，以護衛祂在地上的權益，使祂的行政能完成祂的經綸—參羅十四 17。

羅 14:17 因為神的國不在於喫喝，乃在於公義、和平、並聖靈中的喜樂。

2 重建耶和華的殿，豫表神恢復墮落的召會；重建耶路撒冷的城牆，豫表神恢復祂的國；神建造祂的殿和建造祂的國是並行的一太十六 18 ~ 19。

太 16:18 我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。

太 16:19 我要把諸天之國的鑰匙給你，凡你在地上捆綁的，必是在諸天之上已經捆綁的；凡你在地上釋放的，必是在諸天之上已經釋放的。

## 二 當我們認識並享受基督作我們的生命，我們就有召會作為神的殿；我們若往前，認識祂作頭的身分，殿就要擴大成為城，就是神的國—弗

Neh. 8:8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.

Neh. 8:9 And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who helped the people understand said to all the people, This day is holy unto Jehovah your God; do not mourn or weep. For all the people wept when they heard the words of the law.

Neh. 8:10 Then he said to them, Go your way; eat the fat, and drink the sweet wine, and send portions to him for whom nothing has been prepared; for this day is holy to our Lord. And do not be grieved, for the joy of Jehovah is your strength.

Neh. 13:14 Remember me, O my God, concerning this, and do not blot out my loyal deeds, which I have done for the house of my God and for its services.

Neh. 13:29 Remember them, O my God; for they have defiled the priesthood and the covenant of the priesthood and of the Levites.

Neh. 13:30 Thus I cleansed them from everything foreign. And I appointed duties for the priests and the Levites, each in his work,

Neh. 13:31 And for the wood offering, at the appointed times, and for the firstfruits. Remember me, O my God, for good.

## A. The crucial point in the book of Nehemiah is that the rebuilding of the city of Jerusalem with its wall was both a continual recovery among His elect for His testimony as the accomplishment of God's economy and a safeguard and protection for the house of God within the city:

1. This signifies that the house of God as His dwelling and home on the earth needs His kingdom to be established as a realm to safeguard His interest on the earth for His administration to carry out His economy—cf. Rom. 14:17.

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

2. The rebuilding of the house of God typifies God's recovery of the degraded church, and the rebuilding of the wall of the city of Jerusalem typifies God's recovery of His kingdom; the building of God's house and His kingdom go together—Matt. 16:18-19.

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Matt. 16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

## B. When we realize and enjoy Christ as our life, we have the church as the house of God; if we go further and realize His headship, the house will be enlarged to be the city, the kingdom of God—Eph. 1:10, 22-23; 4:15; Rev.



## 一 10, 22 ~ 23, 四 15, 啓二二 1。

- 弗 1:10 為着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下；
- 弗 1:22 將萬有服在祂的腳下，並使祂向着召會作萬有的頭；
- 弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。
- 弗 4:15 惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面；
- 啓 22:1 天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。

### 三 尼希米記表明，今天我們在主的恢復裏需要**有正確的進取**：

1 摩押人和亞捫人的首領對尼希米為以色列人求好處甚為惱怒；摩押人和亞捫人是羅得不純潔之擴增的後代，他們恨惡並藐視以色列人一尼二 10, 19, 參結二五 3, 8。

- 尼 2:10 和倫人參巴拉，並作臣僕的亞捫人多比雅，聽見有人來為以色列人求好處，就甚惱怒。
- 尼 2:19 但和倫人參巴拉、作臣僕的亞捫人多比雅、和亞拉伯人基善聽見，就嗤笑我們，藐視我們，說，你們作的是甚麼事？你們要背叛王麼？
- 結 25:3 你要對亞捫人說，你們當聽主耶和華的話：主耶和華如此說，我的聖所被褻瀆，以色列地變荒涼，猶大家被遷徙離去；你對這些事竟說，阿哈！
- 結 25:8 主耶和華如此說，因摩押人說，看哪，猶大家與列國無異，

2 面臨反對者的嗤笑、藐視和凌辱，尼希米乃是非常純潔且進取的，他並不膽怯一尼二 17 ~ 20, 四 1 ~ 23, 參徒四 29 ~ 31, 帖前二 2, 提後一 7 ~ 8。

- 尼 2:17 以後，我對他們說，我們所遭的禍患，耶路撒冷怎樣荒涼，城門被火焚燒，你們都看見了。來罷，我們重建耶路撒冷的城牆，免得再受凌辱。
- 尼 2:18 我告訴他們，我神美善的手怎樣幫助我，也把王對我所說的話告訴他們。他們就說，我們起來建造罷；於是他們奮勇作這善工。
- 尼 2:19 但和倫人參巴拉、作臣僕的亞捫人多比雅、和亞拉伯人基善聽見，就嗤笑我們，藐視我們，說，你們作的是甚麼事？你們要背叛王麼？
- 尼 2:20 我回答他們說，天上的神必親自使我們亨通；所以我們作祂僕人的，要起來建造。你們卻在耶路撒冷無分、無權、

## 22:1.

- Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;
- Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.
- Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
- Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

### C. Nehemiah shows the need for us to have the proper aggressiveness in the Lord's recovery today:

1. The leaders of the Moabites and Ammonites were greatly displeased about Nehemiah's seeking the good of the children of Israel; these descendants of the impure increase of Lot hated and despised the children of Israel—Neh. 2:10, 19; cf. Ezek. 25:3, 8.

- Neh. 2:10 And when Sanballat the Horonite and Tobiah the Ammonite servant heard of this, it displeased them greatly that a man had come seeking the good of the children of Israel.
- Neh. 2:19 But when Sanballat the Horonite and Tobiah the Ammonite servant and Geshem the Arabian heard of it, they mocked us and despised us; and they said, What is this thing that you will do? Will you rebel against the king?
- Ezek. 25:3 And you shall say to the children of Ammon, Hear the word of the Lord Jehovah: Thus says the Lord Jehovah, Because you said, Aha! against My sanctuary when it was desecrated, and against the land of Israel when it was desolated, and against the house of Judah when it went off into exile;
- Ezek. 25:8 Thus says the Lord Jehovah, Because Moab has said, Look, the house of Judah is just like all the other nations!

2. In relation to the mocking, despising, and reproach of these opposers, Nehemiah was very pure and aggressive, not cowardly—Neh. 2:17-20; 4:1-23; cf. Acts 4:29-31; 1 Thes. 2:2; 2 Tim. 1:7-8.

- Neh. 2:17 Then I said to them, You see the bad state we are in, that Jerusalem lies in waste and its gates are burned with fire. Come and let us build up the wall of Jerusalem so that we will no longer be a reproach.
- Neh. 2:18 And I told them about the hand of my God, which was good upon me, and also about the king's words, which he had spoken to me. And they said, Let us rise up and build; and they strengthened their hands for the good work.
- Neh. 2:19 But when Sanballat the Horonite and Tobiah the Ammonite servant and Geshem the Arabian heard of it, they mocked us and despised us; and they said, What is this thing that you will do? Will you rebel against the king?
- Neh. 2:20 And I answered them and said to them, The God of heaven Himself will make us prosper; therefore we His servants will rise up and build. But you have no portion nor right nor

無記念。  
尼 4:1 參巴拉聽見我們建造城牆就發怒，大大惱恨，嗤笑猶大人，  
尼 4:2 對他弟兄和撒瑪利亞的軍兵說，這些軟弱的猶大人作甚麼呢？他們要為自己修築城牆麼？要獻祭麼？要一日完成麼？要從土堆裏拿出火燒的石頭再立牆麼？  
尼 4:3 亞捫人多比雅站在旁邊，說，他們所建造的石牆，就是狐狸上去也必踩出洞來。  
尼 4:4 我們的神阿，求你垂聽，因為我們被藐視；求你使他們的凌辱歸在他們頭上，使他們在被擄到之地成爲掠物。  
尼 4:5 不要遮掩他們的罪孽，不要使他們的罪從你面前塗抹，因為他們在建造的人面前惹動你的怒氣。  
尼 4:6 這樣，我們建造城牆，城牆就都連接起來，高至一半，因爲百姓用心作工。  
尼 4:7 參巴拉、多比雅、亞拉伯人、亞捫人、亞實突人，聽見耶路撒冷城牆修復的工作有進展，破裂的地方開始堵住，就甚發怒。  
尼 4:8 他們同謀要來攻擊耶路撒冷，使城內擾亂。  
尼 4:9 然而，我們禱告我們的神，又因他們的緣故，設立看守的人，晝夜防備。  
尼 4:10 猶大人說，灰土尚多，扛抬的人力氣已經衰敗，所以我們不能建造城牆。  
尼 4:11 我們的敵人且說，趁他們還不知道，還看不見，我們進入他們中間殺他們，使工作止住。  
尼 4:12 那靠近敵人居住的猶大人，十次來對我們說，他們必從你們所到的各處上來攻擊我們。  
尼 4:13 所以我使百姓各按家族，拿刀、拿槍、拿弓，站在城牆後邊低窪的空曠處。  
尼 4:14 我察看了，就起來對貴胄、官長、和其餘的百姓說，不要怕他們；當記念那大而可畏的主，要爲你們的弟兄、兒女、妻子、家產爭戰。  
尼 4:15 仇敵聽見我們知道他們的計謀，又見神破壞他們的計畫，就不來了；我們都回到城牆那裏，各作各的工。  
尼 4:16 從那日起，我的僕人一半作工，一半拿槍、拿盾牌、拿弓、穿鎧甲；官長都站在猶大家眾人的後邊。  
尼 4:17 建造城牆的、扛抬重物的，都佩帶兵器，一手作工，一手拿兵器。  
尼 4:18 建造的人都腰間佩刀建造，吹角的人在我旁邊。  
尼 4:19 我對貴胄、官長、和其餘的百姓說，這工程浩大，我們在城牆上彼此相離甚遠；  
尼 4:20 你們聽見角聲在那裏，就要聚集到我們那裏去。我們的神必爲我們爭戰。  
尼 4:21 於是，我們作工，其中一半拿槍，從天亮直到星宿出現的時候。  
尼 4:22 那時，我又對百姓說，各人和他的僕人當在耶路撒冷城中

memorial in Jerusalem.  
Neh. 4:1 And when Sanballat heard that we were building the wall, he became angry and was greatly enraged; and he mocked the Jews.  
Neh. 4:2 And he spoke to his brothers and the army of Samaria and said, What are these feeble Jews doing? Will they restore it for themselves? Will they sacrifice? Will they finish in a day? Will they revive the stones out of the dust heaps, though they are burned?  
Neh. 4:3 And Tobiah the Ammonite was beside him, and he said, Even their stone wall that they are building, if a fox were to go up on it, he would breach it.  
Neh. 4:4 Hear, O our God, for we are despised; and turn their reproach upon their own head, and give them as spoil in the land of captivity;  
Neh. 4:5 And do not cover their iniquity and do not let their sin be blotted out before You, for they made provocations before the builders.  
Neh. 4:6 So we built the wall; and all the wall was joined together to half its height, for the people had a heart to work.  
Neh. 4:7 And when Sanballat and Tobiah and the Arabians and the Ammonites and the Ashdodites heard that the restoration of the walls of Jerusalem was advancing, that the breaches were beginning to be closed up, they became very angry;  
Neh. 4:8 And all of them conspired together to come and fight against Jerusalem and cause confusion in it.  
Neh. 4:9 But we prayed to our God, and because of them we set a watch against them day and night.  
Neh. 4:10 And Judah said, / The strength of the burden bearers fails, / And the debris is great; / And we are not able / To build the wall.  
Neh. 4:11 And our adversaries said, They will not know, nor even see, until we come into their midst and slay them and cause the work to stop.  
Neh. 4:12 And when the Jews who dwelt near them came, they said to us ten times, They will come up against us from all the places that you turn to.  
Neh. 4:13 So I set men in the lowest places behind the wall, on the exposed areas, and I set the people by families with their swords, their spears, and their bows.  
Neh. 4:14 And when I saw the situation, I rose up and said to the nobles and the rulers and the rest of the people, Do not be afraid of them; remember the great and awesome Lord, and fight for your brothers, your sons and your daughters, your wives and your houses.  
Neh. 4:15 And when our enemies heard that their counsel was known to us and that God frustrated it, we all returned to the wall, each man to his work.  
Neh. 4:16 And from that day half of my servants labored in the work, and half of them held the spears and the shields and the bows and the armor; and the rulers were behind all the house of Judah.  
Neh. 4:17 Those who built the wall and those who carried burdens took the loads with one hand doing the work and with the other holding a weapon.  
Neh. 4:18 And as for the builders, each had his sword strapped to his side, and so they built; and he who sounded the trumpet was beside me.  
Neh. 4:19 And I said to the nobles, the rulers, and the rest of the people, The work is great and large, and we are separated on the wall, each far from the other.  
Neh. 4:20 In whatever place you hear the sound of the trumpet, gather yourselves to us there. Our God will fight for us.  
Neh. 4:21 So we labored in the work; and half of them held spears from the start of dawn until the stars came out.  
Neh. 4:22 I also said to the people at that time, Let every man and his servant spend the nights inside

住宿，好在夜間護衛我們，白晝作工。

尼 4:23 這樣，我和我的弟兄、僕人、並跟從我的護衛兵，都不脫衣服，各人右手拿着兵器。

徒 4:29 主阿，他們恐嚇我們，現在求你鑒察，並叫你的奴僕大放膽量，講說你的話，

徒 4:30 同時伸出你的手施行醫治，使神蹟奇事，藉着你聖僕耶穌的名行出來。

徒 4:31 祈求完了，聚會的地方震動，他們就都被聖靈充溢，放膽講說神的話。

帖前 2:2 我們從前在腓立比受苦害，又被凌辱，就如你們所知道的，然而還是在我們的神裏面放膽，在極大的爭戰中，對你們講說了神的福音。

提後 1:7 因為神賜給我們的，不是膽怯的靈，乃是能力、愛、並清明自守的靈。

提後 1:8 所以你不要以給我們的主作見證為恥，也不要以我這主的囚犯為恥；總要按神的能力，與福音同受苦難。

### 3 積極進取的人從神得着幫助；如同尼希米一樣，使徒保羅與神聯合，並體認神在這聯合中的協助——徒二六 21 ~ 22。

徒 26:21 因這些事，猶太人在殿裏拿住我，想要殺我。

徒 26:22 然而我蒙神的幫助，直到今日還得站住，向尊卑老幼作見證，所講的，並不外乎眾申言者和摩西所說，必要發生的事，

### 4 尼希米的進取作為他屬人行為上的美德，表明我們天然的性能、才幹和美德需要經過基督的十字架，而被帶進復活裏，就是帶進作為三一神之終極完成的那靈裏，好在成就神經綸的事上對神有用。

### 四 尼希米不活在他天然的人裏，乃活在復活裏；他是進取的，但他的進取伴隨着其他特徵：

#### 1 在尼希米與神的關係上，他愛神，也愛神在地上的權益，包括聖地（表徵基督）、聖殿（表徵召會）、和聖城（表徵神的國）——王上八 48，參提後三 1 ~ 5。

王上 8:48 他們若在擄掠他們之仇敵的地，全心全魂歸向你，又向着自己的地，就是你賜給他們列祖之地，和你所選擇的城，並我為你名所建造的殿，向你禱告，

提後 3:1 但你要知道，末後的日子必有艱難的時期來到；

提後 3:2 因為那時人要成為愛自己者、愛錢財者、自誇者、狂傲的、

Jerusalem so that they may be a guard for us by night and work by day.

Neh. 4:23 So neither I nor my brothers nor my servants nor the men of the guard who followed me, none of us took off our clothes; each had his weapon at his right hand.

Acts 4:29 And now, Lord, look upon their threatenings and grant Your slaves to speak Your word with all boldness,

Acts 4:30 While stretching out Your hand to heal, and that signs and wonders may take place through the name of Your holy Servant Jesus.

Acts 4:31 And when they had so besought, the place in which they were gathered was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness.

1 Thes. 2:2 But having suffered previously and having been outrageously treated, even as you know, in Philippi, we were bold in our God to speak to you the gospel of God in much struggle.

2 Tim. 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

2 Tim. 1:8 Therefore do not be ashamed of the testimony of our Lord nor of me His prisoner; but suffer evil with the gospel according to the power of God;

### 3. The aggressive ones receive help from God; like Nehemiah, the apostle Paul was allied with God and realized God's assistance in this alliance—Acts 26:21-22.

Acts 26:21 Because of these things certain Jews seized me while I was in the temple and tried to slay me.

Acts 26:22 Having therefore obtained the help which is from God, I have stood unto this day, testifying both to small and great, saying nothing apart from the things which both the prophets and Moses have said would take place,

### 4. Nehemiah's aggressiveness, as a virtue in his human conduct, shows that our natural capacity, ability, and virtues must pass through the cross of Christ and be brought into resurrection, into the Spirit as the consummation of the Triune God, to be useful to God in the accomplishing of His economy.

### D. Nehemiah did not live in his natural man but in resurrection; he was aggressive, but his aggressiveness was accompanied by other characteristics:

#### 1. In his relationship with God, he was one who loved God and also loved God's interests on the earth, including the Holy Land (signifying Christ), the holy temple (signifying the church), and the holy city (signifying the kingdom of God)—1 Kings 8:48; cf. 2 Tim. 3:1-5.

1 Kings 8:48 And if they return to You with all their heart and with all their soul in the land of their enemies, who have carried them captive, and they pray to You toward their land that You have given to their fathers, the city that You have chosen, and the house that I have built for Your name;

2 Tim. 3:1 But know this, that in the last days difficult times will come.

2 Tim. 3:2 For men will be lovers of self, lovers of money, boasters, arrogant, revilers, disobedient to

毀謗者、違背父母的、忘恩負義的、不聖的、  
提後 3:3 無親情的、不解怨的、好說讒言者、不能自約的、性情兇  
暴的、不愛良善者、  
提後 3:4 賣主賣友者、鹵莽行事的、為高傲所蒙蔽的，寧願作愛宴  
樂者，不願作愛神者；  
提後 3:5 有敬虔的外形，卻否認了敬虔的能力；這等人你要躲開。

## 2 作為一個愛神的人，尼希米禱告神，在交通中接觸神；為着城牆的重建，尼希米站在神的話上，並照着神的話禱告—尼—1 ~ 11，2:4，4:4 ~ 5，9。

尼 1:1 哈迦利亞的兒子尼希米的言語如下：亞達薛西王二十年基  
斯流月，我在書珊京城；  
尼 1:2 那時，有我一個弟兄哈拿尼，同着幾個人從猶大來。我問  
他們那些被擄歸回、剩下逃脫的猶大人和耶路撒冷的光景。  
尼 1:3 他們對我說，那些被擄歸回剩下的餘民在猶大省遭大難，  
受凌辱；並且耶路撒冷的城牆被拆毀，城門被火焚燒。  
尼 1:4 我聽見這些話，就坐下哭泣，悲哀幾日，在天上的神面前  
禁食禱告，  
尼 1:5 說，耶和華天上的神，大而可畏的神阿，你向愛你、守你  
誠命的人守約並施慈愛；  
尼 1:6 願你側耳睜眼，垂聽我僕人的禱告，就是我現今晝夜在你  
面前為你眾僕人以色列人所禱告的，承認我們以色列人向  
你所犯的罪。我與我父家都有罪了；  
尼 1:7 我們向你所行的甚是敗壞，沒有遵守你吩咐你僕人摩西的  
誠命、律例和典章。  
尼 1:8 求你記念你所吩咐你僕人摩西的話，說，你們若不忠信，我  
就把你們分散在諸民中；  
尼 1:9 但你們若歸向我，謹守遵行我的誠命，你們被趕散的人，  
就是在天涯，我也必從那裏將他們招聚回來，帶到我所選  
擇給我名居住的地方。  
尼 1:10 這些都是你的僕人、你的百姓，就是你用你的大能，和你  
大力的手所救贖的。  
尼 1:11 主阿，求你側耳聽你僕人的禱告，和喜愛敬畏你名眾僕人  
的禱告，使你僕人今日亨通，使他在王面前蒙憐恤。我是  
作王司酒的。  
尼 2:4 王問我說，你要求甚麼？於是我禱告天上的神。  
尼 4:4 我們的神阿，求你垂聽，因為我們被藐視；求你使他們的  
凌辱歸在他們頭上，使他們在被擄到之地成為掠物。  
尼 4:5 不要遮掩他們的罪孽，不要使他們的罪從你面前塗抹，因  
為他們在建造的人面前惹動你的怒氣。  
尼 4:9 然而，我們禱告我們的神，又因他們的緣故，設立看守的  
人，晝夜防備。

## 3 尼希米信靠神，甚至與神成爲一；結果，他成爲神

parents, unthankful, unholy,  
2 Tim. 3:3 Without natural affection, implacable, slanderers, without self-control, savage, not lovers of  
good,  
2 Tim. 3:4 Traitors, reckless, blinded with pride, lovers of pleasure rather than lovers of God,  
2 Tim. 3:5 Having an outward form of godliness, though denying its power; from these also turn away.

## 2. As a person who loved God, Nehemiah prayed to God to contact Him in fellowship; for the rebuilding of the wall, Nehemiah stood on God's word and prayed according to it—Neh. 1:1-11; 2:4; 4:4-5, 9.

Neh. 1:1 The words of Nehemiah the son of Hacaliah. Now in the month Chislew, in the twentieth year,  
while I was in Susa the capital,  
Neh. 1:2 Hanani, one of my brothers, came, he and some men from Judah; and I asked them about the  
Jews who had escaped, who were left from the captivity, and about Jerusalem.  
Neh. 1:3 And they said to me, The remnant who are left from the captivity there in the province are in  
an exceedingly bad state and reproach, and the wall of Jerusalem is broken down and its gates  
have been burned with fire.  
Neh. 1:4 And when I heard these words, I sat down and wept, and I mourned for some days; and I fasted  
and prayed before the God of heaven,  
Neh. 1:5 And said, I beseech You, O Jehovah the God of heaven, the great and awesome God, who keeps  
covenant and lovingkindness with those who love Him and keep His commandments:  
Neh. 1:6 Let Your ear be attentive and Your eyes open to hear the prayer of Your servant, which I pray  
before You now day and night, concerning the children of Israel, Your servants, while I confess  
the sins of the children of Israel that we have sinned against You. Indeed, I and the house of my  
father have sinned;  
Neh. 1:7 We have been most corrupt toward You and have not kept the commandments and the statutes  
and the ordinances that You commanded Moses Your servant.  
Neh. 1:8 Remember now the word that You commanded Moses Your servant, saying, If you are  
unfaithful, I will scatter you among the peoples;  
Neh. 1:9 But if you return to Me and keep My commandments and perform them, though your outcasts  
are under the ends of heaven, from there I will gather them and bring them to the place where I  
have chosen to cause My name to dwell.  
Neh. 1:10 Now these are Your servants and Your people, whom You have redeemed by Your great power  
and by Your strong hand.  
Neh. 1:11 I beseech You, O Lord, let Your ear be attentive to the prayer of Your servant and to the prayer  
of Your servants, who take delight in fearing Your name; and cause Your servant to prosper  
today, and grant him to find compassion before this man. Now I was cupbearer to the king.  
Neh. 2:4 And the king said to me, What do you request? So I prayed to the God of heaven.  
Neh. 4:4 Hear, O our God, for we are despised; and turn their reproach upon their own head, and give  
them as spoil in the land of captivity;  
Neh. 4:5 And do not cover their iniquity and do not let their sin be blotted out before You, for they made  
provocations before the builders.  
Neh. 4:9 But we prayed to our God, and because of them we set a watch against them day and night.

## 3. Nehemiah trusted in God and even became one with God; as a result, he

的代表—五 19，參林後五 20。

尼 5:19 我的神阿，求你記念我為這百姓所行的一切事，以善待我。  
林後 5:20 所以我們為基督作了大使，就好像神藉我們勸你們一樣；  
我們替基督求你們：要與神和好。

4 尼希米在他與百姓的關係上，全然不自私；他不為自己尋求甚麼，也不顧自己的利益；他始終樂意為百姓和國家，犧牲他的所有一尼五 10，14～19。

尼 5:10 我和我的弟兄與僕人也將銀錢糧食借給百姓；我們大家都放棄收取利息罷。  
尼 5:14 自從王派我作猶大地的省長，就是從亞達薛西王二十年，直到三十二年，共十二年之久，我與我弟兄都沒有喫省長的俸祿。  
尼 5:15 在我以前的省長加重百姓的擔子，除了徵收銀子四十舍客勒以外，又索要糧食和酒，就是他們的僕人也轄制百姓；但我因敬畏神，不這樣行。  
尼 5:16 並且我堅定持續作城牆的工，並沒有置買田地；我的僕人也都聚集在那裏作工。  
尼 5:17 除了從四圍外邦中到我們這裏來的人以外，有猶大平民和官長一百五十人，在我席上喫飯。  
尼 5:18 每日豫備的有一隻公牛，六隻肥羊，又為我豫備一些飛禽；每十日一次，多豫備各樣的酒。雖然如此，我並不要省長的俸祿，因為百姓服役甚重。  
尼 5:19 我的神阿，求你記念我為這百姓所行的一切事，以善待我。

五 省長尼希米在王的地位上，在重建耶路撒冷城牆以完成神經綸的事上，居心純全；他乃是神子民中間領頭之人應該如何的榜樣—參提前 3:2～7，彼前五 1～3:

提前 3:2 所以作監督的必須無可指責，只作一個妻子的丈夫，節制適度，清明自守，端正規矩，樂意待客，善於教導；  
提前 3:3 不醉酒滋事，不打人，只要和藹，不爭競，不貪財；  
提前 3:4 好好管理自己的家，使兒女凡事莊重服從。  
提前 3:5 人若不知道管理自己的家，怎能照料神的召會？  
提前 3:6 初信的不可作監督，恐怕他為高傲所蒙蔽，就落在魔鬼所受的審判裏。  
提前 3:7 監督也必須在外人中間有好見證，恐怕他落在魔鬼藉着人的辱罵所設的網羅裏。  
彼前 5:1 所以，我這同作長老，作基督受苦的見證人，並同享那將要顯出之榮耀的，勸你們中間作長老的人，  
彼前 5:2 務要牧養你們中間神的羣羊，按着神監督他們，不是出於勉強，乃是出於甘心；不是為着卑鄙的利益，乃是出於熱切；

became the representative of God—5:19; cf. 2 Cor. 5:20.

Neh. 5:19 Remember me, O my God, for good, all that I have done for this people.  
2 Cor. 5:20 On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God.

4. In his relationship with the people, Nehemiah was unselfish, without any self-seeking or self-interest; he was always willing to sacrifice what he had for the people and for the nation—Neh. 5:10, 14-19.

Neh. 5:10 And even I, my brothers, and my servants lend them money and grain. Let us now abandon such taking of interest.  
Neh. 5:14 Moreover from the time that the king appointed me to be governor in the land of Judah, from the twentieth year even to the thirty-second year of Artaxerxes the king, twelve years, I and my brothers did not eat the food appointed for the governor.  
Neh. 5:15 But the former governors, who were before me, laid heavy burdens on the people and took from them food and wine, besides forty shekels of silver; even their servants tyrannized the people. But I did not do so, because of the fear of God.  
Neh. 5:16 And I also applied myself to the work on this wall. And we did not acquire fields, and all my servants were gathered there for the work.  
Neh. 5:17 And there were at my table one hundred fifty men, Jews and rulers, besides those who came to us from the nations that surrounded us.  
Neh. 5:18 And what was prepared for one day was one ox and six choice sheep; also fowl was prepared for me, as well as all kinds of wine in abundance every ten days. Yet for this I did not demand the food appointed for the governor, for the service was heavy upon this people.  
Neh. 5:19 Remember me, O my God, for good, all that I have done for this people.

E. Nehemiah, as the governor, in the position of a king, was a man with a pure heart for the rebuilding of Jerusalem's wall in carrying out God's economy; he was a pattern of what a leader among God's people should be—cf. 1 Tim. 3:2-7; 1 Pet. 5:1-3:

1 Tim. 3:2 The overseer then must be without reproach, the husband of one wife, temperate, of a sober mind, orderly, hospitable, apt to teach;  
1 Tim. 3:3 Not an excessive drinker; not a striker, but forbearing; not contentious; not fond of money;  
1 Tim. 3:4 One who manages well his own house, having his children in subjection with all gravity  
1 Tim. 3:5 (But if one does not know how to manage his own house, how will he care for the church of God?);  
1 Tim. 3:6 Not a new convert, lest being blinded with pride he fall into the judgment suffered by the devil.  
1 Tim. 3:7 And he also must have a good testimony from those outside, that he may not fall into reproach and the snare of the devil.  
1 Pet. 5:1 Therefore the elders among you I exhort, who am a fellow elder and witness of the sufferings of Christ, who am also a partaker of the glory to be revealed:  
1 Pet. 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;

彼前 5:3 也不是作主轄管所委託你們的產業，乃是作羣羊的榜樣。

1 尼希米不像以色列和猶大許多的王；他不自私，不尋求自己的利益，也不放縱性慾。

2 尼希米作為總司令，也在那些豫備與仇敵爭戰的人當中，並有分於夜間守望；他沒有將這些事留給別人作，乃是親自參與—尼四 9 ~ 23。

尼 4:9 然而，我們禱告我們的神，又因他們的緣故，設立看守的人，晝夜防備。

尼 4:10 猶大人說，灰土尚多，扛抬的人力氣已經衰敗，所以我們不能建造城牆。

尼 4:11 我們的敵人且說，趁他們還不知道，還看不見，我們進入他們中間殺他們，使工作止住。

尼 4:12 那靠近敵人居住的猶大人，十次來對我們說，他們必從你們所到的各處上來攻擊我們。

尼 4:13 所以我使百姓各按家族，拿刀、拿槍、拿弓，站在城牆後邊低窪的空曠處。

尼 4:14 我察看了，就起來對貴冑、官長、和其餘的百姓說，不要怕他們；當記念那大而可畏的主，要為你們的弟兄、兒女、妻子、家產爭戰。

尼 4:15 仇敵聽見我們知道他們的計謀，又見神破壞他們的計畫，就不來了；我們都回到城牆那裏，各作各的工。

尼 4:16 從那日起，我的僕人一半作工，一半拿槍、拿盾牌、拿弓、穿鎧甲；官長都站在猶大家眾人的後邊。

尼 4:17 建造城牆的、扛抬重物的，都佩帶兵器，一手作工，一手拿兵器。

尼 4:18 建造的人都腰間佩刀建造，吹角的人在我旁邊。

尼 4:19 我對貴冑、官長、和其餘的百姓說，這工程浩大，我們在城牆上彼此相離甚遠；

尼 4:20 你們聽見角聲在那裏，就要聚集到我們那裏去。我們的神必為我們爭戰。

尼 4:21 於是，我們作工，其中一半拿槍，從天亮直到星宿出現的時候。

尼 4:22 那時，我又對百姓說，各人和他的僕人當在耶路撒冷城中住宿，好在夜間護衛我們，白晝作工。

尼 4:23 這樣，我和我的弟兄、僕人、並跟從我的護衛兵，都不脫衣服，各人右手拿着兵器。

3 尼希米與他弟兄因敬畏神，十二年之久沒有喫省長的俸祿—五 14 ~ 15。

尼 5:14 自從王派我作猶大地的省長，就是從亞達薛西王二十年，直到三十二年，共十二年之久，我與我弟兄都沒有喫省長

1 Pet. 5:3 Nor as lording it over your allotments but by becoming patterns of the flock.

1. Unlike many of the kings of Israel and Judah, he was not selfish, did not seek his own interests, and was not indulgent in sexual lust.

2. As the commander in chief, Nehemiah was among those who were ready to fight against the enemy, and he took part in the night watch; he did not leave these matters to others but participated in them himself—Neh. 4:9-23.

Neh. 4:9 But we prayed to our God, and because of them we set a watch against them day and night.

Neh. 4:10 And Judah said, / The strength of the burden bearers fails, / And the debris is great; / And we are not able / To build the wall.

Neh. 4:11 And our adversaries said, They will not know, nor even see, until we come into their midst and slay them and cause the work to stop.

Neh. 4:12 And when the Jews who dwelt near them came, they said to us ten times, They will come up against us from all the places that you turn to.

Neh. 4:13 So I set men in the lowest places behind the wall, on the exposed areas, and I set the people by families with their swords, their spears, and their bows.

Neh. 4:14 And when I saw the situation, I rose up and said to the nobles and the rulers and the rest of the people, Do not be afraid of them; remember the great and awesome Lord, and fight for your brothers, your sons and your daughters, your wives and your houses.

Neh. 4:15 And when our enemies heard that their counsel was known to us and that God frustrated it, we all returned to the wall, each man to his work.

Neh. 4:16 And from that day half of my servants labored in the work, and half of them held the spears and the shields and the bows and the armor; and the rulers were behind all the house of Judah.

Neh. 4:17 Those who built the wall and those who carried burdens took the loads with one hand doing the work and with the other holding a weapon.

Neh. 4:18 And as for the builders, each had his sword strapped to his side, and so they built; and he who sounded the trumpet was beside me.

Neh. 4:19 And I said to the nobles, the rulers, and the rest of the people, The work is great and large, and we are separated on the wall, each far from the other.

Neh. 4:20 In whatever place you hear the sound of the trumpet, gather yourselves to us there. Our God will fight for us.

Neh. 4:21 So we labored in the work; and half of them held spears from the start of dawn until the stars came out.

Neh. 4:22 I also said to the people at that time, Let every man and his servant spend the nights inside Jerusalem so that they may be a guard for us by night and work by day.

Neh. 4:23 So neither I nor my brothers nor my servants nor the men of the guard who followed me, none of us took off our clothes; each had his weapon at his right hand.

3. He and his brothers did not eat the food appointed for the governor for twelve years because of the fear of God—5:14-15.

Neh. 5:14 Moreover from the time that the king appointed me to be governor in the land of Judah, from the twentieth year even to the thirty-second year of Artaxerxes the king, twelve years, I and my

的俸祿。

尼 5:15 在我以前的省長加重百姓的擔子，除了徵收銀子四十舍客勒以外，又索要糧食和酒，就是他們的僕人也轄制百姓；但我因敬畏神，不這樣行。

#### 4 他堅定持續作城牆的工，沒有接受任何一種報酬；他不圖私利，反而供養別人，目的是為建造城牆—16～18 節。

尼 5:16 並且我堅定持續作城牆的工，並沒有置買田地；我的僕人都聚集在那裏作工。

尼 5:17 除了從四圍外邦中到我們這裏來的人以外，有猶大平民和官長一百五十人，在我席上喫飯。

尼 5:18 每日豫備的有一隻公牛，六隻肥羊，又為我豫備一些飛禽；每十日一次，多豫備各樣的酒。雖然如此，我並不要省長的俸祿，因為百姓服役甚重。

#### 六 尼希米雖是首領，但他全然沒有野心；這由他在重新構成以色列國的事上，承認自己需要以斯拉以神的話重新構成神的子民這事實所指明—八 1～10，腓二 3～4。

尼 8:1 眾民如同一人，聚集在水門前的寬闊處，請經學家以斯拉將摩西的律法書帶來，這律法是耶和華吩咐以色列人遵守的。

尼 8:2 七月初一日，祭司以斯拉將律法書帶到男女會眾、並一切聽了能明白的人面前。

尼 8:3 他在水門前的寬闊處，從清早到晌午，在眾男女，並一切聽了能明白的人面前念這律法書。眾民側耳而聽。

尼 8:4 經學家以斯拉站在為這事特製的木臺上；瑪他提雅、示瑪、亞奈雅、烏利亞、希勒家、和瑪西雅站在他的右邊；昆大雅、米沙利、瑪基雅、哈順、哈拔大拿、撒迦利亞、和米書蘭站在他的左邊。

尼 8:5 以斯拉站在眾民以上，在眾民眼前展開這書；他一展開，眾民就都站起來。

尼 8:6 以斯拉頌讚耶和華至大的神；眾民都舉手應聲說，阿們，阿們；就低頭，面伏於地，敬拜耶和華。

尼 8:7 耶書亞、巴尼、示利比、雅憫、亞谷、沙比太、荷第雅、瑪西雅、基利他、亞撒利雅、約撒拔、哈難、昆萊雅、和利未人，幫助百姓明白律法；百姓都站在自己的地方。

尼 8:8 他們念神的律法書，解譯並講明意思，使百姓明白所念的。

尼 8:9 省長尼希米和作祭司的經學家以斯拉，並幫助百姓明白的利未人，對眾民說，今日是耶和華你們神的聖日，不要悲哀哭泣。這是因為眾民聽見律法書上的話都哭了。

brothers did not eat the food appointed for the governor.

Neh. 5:15 But the former governors, who were before me, laid heavy burdens on the people and took from them food and wine, besides forty shekels of silver; even their servants tyrannized the people. But I did not do so, because of the fear of God.

#### 4. He applied himself to work on the city wall without any kind of payment; instead of being self-seeking, he fed others for the purpose of building up the wall—vv. 16-18.

Neh. 5:16 And I also applied myself to the work on this wall. And we did not acquire fields, and all my servants were gathered there for the work.

Neh. 5:17 And there were at my table one hundred fifty men, Jews and rulers, besides those who came to us from the nations that surrounded us.

Neh. 5:18 And what was prepared for one day was one ox and six choice sheep; also fowl was prepared for me, as well as all kinds of wine in abundance every ten days. Yet for this I did not demand the food appointed for the governor, for the service was heavy upon this people.

#### F. Although Nehemiah was the ruler, he was altogether not ambitious; this is indicated by the fact that in reconstituting the nation, he recognized his need of Ezra for the reconstitution of the people of God with the word of God—8:1-10; Phil. 2:3-4.

Neh. 8:1 And all the people gathered as one man in the open area that was before the Water Gate. And they told Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel.

Neh. 8:2 And Ezra the priest brought the law before the assembly, both men and women, and all who could hear with understanding, on the first day of the seventh month.

Neh. 8:3 And he read in it before the open area that was before the Water Gate from first light until midday in the presence of the men and the women and those who could understand. And the ears of all the people were attentive to the book of the law.

Neh. 8:4 And Ezra the scribe stood upon a wooden platform that had been made for that purpose; and beside him stood Mattithiah and Shema and Anaiyah and Uriah and Hilkiah and Maaseiah at his right hand; and at his left hand, Pedaiah and Mishael and Malchijah and Hashum and Hashbaddanah, Zechariah, and Meshullam.

Neh. 8:5 And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up.

Neh. 8:6 And Ezra blessed Jehovah the great God; and all the people answered, Amen, Amen, lifting up their hands. And they bowed their heads and worshipped Jehovah with their faces to the ground.

Neh. 8:7 Also Jeshua and Bani and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites helped the people understand the law; and the people stood in their place.

Neh. 8:8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.

Neh. 8:9 And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who helped the people understand said to all the people, This day is holy unto Jehovah your God; do not mourn or weep. For all the people wept when they heard the words of the law.

尼 8:10 他又對他們說，你們去喫肥美的，喝甘甜的，有不能豫備的就分給他，因為今日是我們主的聖日。你們不要憂愁，因耶和華的喜樂是你們的力量。

腓 2:3 凡事都不私圖好爭，也不貪圖虛榮，只要心思卑微，各人看別人比自己強；

腓 2:4 各人不單看重自己的長處，也看重別人的。

七 尼希米是人類歷史上完美的首領，上好的首領，也是一個長老該如何的最佳榜樣；我們，尤其是眾召會中領頭的人，思想他的榜樣，的確是值得的；這要叫我們也成爲得着神並將神湧流給人的榜樣，以轉移這時代—尼五 19，十三 14。

尼 5:19 我的神阿，求你記念我爲這百姓所行的一切事，以善待我。

尼 13:14 我的神阿，求你因這事記念我，不要塗抹我爲我神的殿與其中的職任所行的善。

Neh. 8:10 Then he said to them, Go your way; eat the fat, and drink the sweet wine, and send portions to him for whom nothing has been prepared; for this day is holy to our Lord. And do not be grieved, for the joy of Jehovah is your strength.

Phil. 2:3 Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves;

Phil. 2:4 Not regarding each his own virtues, but each the virtues of others also.

G. Nehemiah was the perfect leader, the best leader in human history and the best example of what an elder should be; it is surely worthwhile for us, especially the leading ones in the churches, to consider his example so that we may be a pattern of gaining God and flowing out God to others in order to turn the age—Neh. 5:19; 13:14.

Neh. 5:19 Remember me, O my God, for good, all that I have done for this people.

Neh. 13:14 Remember me, O my God, concerning this, and do not blot out my loyal deeds, which I have done for the house of my God and for its services.



## 第八篇

# 建造城牆， 以保護作為神殿的召會

詩歌：

讀經：尼一 3，二 9～20

- 尼 1:3 他們對我說，那些被擄歸回剩下的餘民在猶大省遭大難，受凌辱；並且耶路撒冷的城牆被拆毀，城門被火焚燒。
- 尼 2:9 王派了軍長和馬兵護送我。我到了河西的諸省長那裏，將王的詔書交給他們。
- 尼 2:10 和倫人參巴拉，並作臣僕的亞捫人多比雅，聽見有人來為以色列人求好處，就甚惱怒。
- 尼 2:11 我到了耶路撒冷，在那裏住了三日。
- 尼 2:12 我夜間起來，有幾個人也一同起來；但神使我心裏起意要為耶路撒冷作甚麼事，我並沒有告訴人。除了我騎的牲口以外，也沒有別的牲口在我那裏。
- 尼 2:13 當夜我出了谷門，往野狗泉去，到了糞門，察看耶路撒冷的城牆，見城牆被拆毀，城門被火焚燒。
- 尼 2:14 我又往前，到了泉門和王池，但所騎的牲口沒有地方過去。
- 尼 2:15 於是我在夜間沿溪而上，察看城牆，又轉身進入谷門，就回來了。
- 尼 2:16 我去過那裏，作了甚麼事，官長都不知道；我還沒有告訴猶大人、祭司、貴冑、官長、和其餘作工的人。
- 尼 2:17 以後，我對他們說，我們所遭的禍患，耶路撒冷怎樣荒涼，城門被火焚燒，你們都看見了。來罷，我們重建耶路撒冷的城牆，免得再受凌辱。
- 尼 2:18 我告訴他們，我神美善的手怎樣幫助我，也把王對我所說的話告訴他們。他們就說，我們起來建造罷；於是他們奮勇作這善工。
- 尼 2:19 但和倫人參巴拉、作臣僕的亞捫人多比雅、和亞拉伯人基善聽見，就嗤笑我們，藐視我們，說，你們作的是甚麼事？你們要背叛王麼？

## Message Eight

# Building the Wall of the City for the Protection of the Church as the House of God

Hymns:

Scripture Reading: Neh. 1:3; 2:9-20

- Neh. 1:3 And they said to me, The remnant who are left from the captivity there in the province are in an exceedingly bad state and reproach, and the wall of Jerusalem is broken down and its gates have been burned with fire.
- Neh. 2:9 So I went to the governors beyond the River and gave them the king's letters. And the king had sent with me captains of the army and horsemen.
- Neh. 2:10 And when Sanballat the Horonite and Tobiah the Ammonite servant heard of this, it displeased them greatly that a man had come seeking the good of the children of Israel.
- Neh. 2:11 Thus I came to Jerusalem and was there three days.
- Neh. 2:12 And I arose at night, I and some few men with me. And I told no man what my God had put into my heart to do for Jerusalem. And there was no animal with me except the animal I rode on.
- Neh. 2:13 And I went out at night by the Valley Gate, toward the Jackals' Spring and the Dung Gate, and inspected the walls of Jerusalem, which had been broken down and whose gates had been consumed with fire.
- Neh. 2:14 Then I passed on to the Fountain Gate and to the King's Pool, but there was no place for the animal under me to pass through.
- Neh. 2:15 And I went up at night by the brook and inspected the wall, and turned back and went in by the Valley Gate and so returned.
- Neh. 2:16 And the rulers did not know where I had gone or what I had been doing; and I had not as yet told it to the Jews and the priests and the nobles and the rulers and the rest who were to do the work.
- Neh. 2:17 Then I said to them, You see the bad state we are in, that Jerusalem lies in waste and its gates are burned with fire. Come and let us build up the wall of Jerusalem so that we will no longer be a reproach.
- Neh. 2:18 And I told them about the hand of my God, which was good upon me, and also about the king's words, which he had spoken to me. And they said, Let us rise up and build; and they strengthened their hands for the good work.
- Neh. 2:19 But when Sanballat the Horonite and Tobiah the Ammonite servant and Geshem the Arabian heard of it, they mocked us and despised us; and they said, What is this thing that you will do? Will you rebel against the king?

尼 2:20 我回答他們說，天上的神必親自使我們亨通；所以我們作祂僕人的，要起來建造。你們卻在耶路撒冷無分、無權、無記念。

## 壹 以斯拉記所載的歷史，乃是關於以色列人從被擄中歸回，重建神的殿；尼希米記所載的歷史，乃是關於重建耶路撒冷的城牆——尼 2:17～20:

尼 2:17 以後，我對他們說，我們所遭的禍患，耶路撒冷怎樣荒涼，城門被火焚燒，你們都看見了。來罷，我們重建耶路撒冷的城牆，免得再受凌辱。

尼 2:18 我告訴他們，我神美善的手怎樣幫助我，也把王對我所說的話告訴他們。他們就說，我們起來建造罷；於是他們奮勇作這善工。

尼 2:19 但和倫人參巴拉、作臣僕的亞捫人多比雅、和亞拉伯人基善聽見，就嗤笑我們，藐視我們，說，你們作的是甚麼事？你們要背叛王麼？

尼 2:20 我回答他們說，天上的神必親自使我們亨通；所以我們作祂僕人的，要起來建造。你們卻在耶路撒冷無分、無權、無記念。

### 一 耶路撒冷城是城內神殿的防衛和保護——13 節:

尼 2:13 當夜我出了谷門，往野狗泉去，到了糞門，察看耶路撒冷的城牆，見城牆被拆毀，城門被火焚燒。

1 這表徵神的殿作為神在地上的居所和家，需要祂的國得建立作範圍，以護衛祂在地上行政的權益，使祂能完成祂的經綸——15 節。

尼 2:15 於是我在夜間沿溪而上，察看城牆，又轉身進入谷門，就回來了。

2 重建神的殿，豫表神恢復墮落的召會；重建耶路撒冷的城牆，豫表神恢復祂的國——17～20 節。

尼 2:17 以後，我對他們說，我們所遭的禍患，耶路撒冷怎樣荒涼，城門被火焚燒，你們都看見了。來罷，我們重建耶路撒冷的城牆，免得再受凌辱。

尼 2:18 我告訴他們，我神美善的手怎樣幫助我，也把王對我所說的話告訴他們。他們就說，我們起來建造罷；於是他們奮

Neh. 2:20 And I answered them and said to them, The God of heaven Himself will make us prosper; therefore we His servants will rise up and build. But you have no portion nor right nor memorial in Jerusalem.

## I. The book of Ezra is a history of the return of Israel's captivity and the rebuilding of the temple; the book of Nehemiah is a history of the rebuilding of the wall of the city of Jerusalem—Neh. 2:17-20:

Neh. 2:17 Then I said to them, You see the bad state we are in, that Jerusalem lies in waste and its gates are burned with fire. Come and let us build up the wall of Jerusalem so that we will no longer be a reproach.

Neh. 2:18 And I told them about the hand of my God, which was good upon me, and also about the king's words, which he had spoken to me. And they said, Let us rise up and build; and they strengthened their hands for the good work.

Neh. 2:19 But when Sanballat the Horonite and Tobiah the Ammonite servant and Gessem the Arabian heard of it, they mocked us and despised us; and they said, What is this thing that you will do? Will you rebel against the king?

Neh. 2:20 And I answered them and said to them, The God of heaven Himself will make us prosper; therefore we His servants will rise up and build. But you have no portion nor right nor memorial in Jerusalem.

### A. The city of Jerusalem was a safeguard and protection for the house of God, which was in the city—v. 13:

Neh. 2:13 And I went out at night by the Valley Gate, toward the Jackals' Spring and the Dung Gate, and inspected the walls of Jerusalem, which had been broken down and whose gates had been consumed with fire.

1. This signifies that the house of God as His dwelling and home on the earth needs His kingdom to be established as a realm to safeguard His interests on the earth for His administration that He may carry out His economy—v. 15.

Neh. 2:15 And I went up at night by the brook and inspected the wall, and turned back and went in by the Valley Gate and so returned.

2. The rebuilding of the house of God typifies God's recovery of the degraded church, and the rebuilding of the wall of the city of Jerusalem typifies God's recovery of His kingdom—vv. 17-20.

Neh. 2:17 Then I said to them, You see the bad state we are in, that Jerusalem lies in waste and its gates are burned with fire. Come and let us build up the wall of Jerusalem so that we will no longer be a reproach.

Neh. 2:18 And I told them about the hand of my God, which was good upon me, and also about the king's words, which he had spoken to me. And they said, Let us rise up and build; and they

勇作這善工。

尼 2:19 但和倫人參巴拉、作臣僕的亞捫人多比雅、和亞拉伯人基善聽見，就嗤笑我們，藐視我們，說，你們作的是甚麼事？你們要背叛王麼？

尼 2:20 我回答他們說，天上的神必親自使我們亨通；所以我們作祂僕人的，要起來建造。你們卻在耶路撒冷無分、無權、無記念。

## 二 神建造祂的殿和建造祂的國是並行的——太十六 18～19。

太 16:18 我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。

太 16:19 我要把諸天之國的鑰匙給你，凡你在地上捆綁的，必是在諸天之上已經捆綁的；凡你在地上釋放的，必是在諸天之上已經釋放的。

## 貳 尼希米記的第一部分，一至七章，論到在尼希米帶領下重建耶路撒冷城牆：

尼一～七（從畧）

### 一 尼希米接到報告說，耶路撒冷的城牆被拆毀，城門被火焚燒——3 下。

尼 1:3 他們對我說，那些被擄歸回剩下的餘民在猶大省遭大難，受凌辱；並且耶路撒冷的城牆被拆毀，城門被火焚燒。

### 二 尼希米二章九至十六節說到尼希米往耶路撒冷的行程，與他對耶路撒冷城牆的光景親身的觀察。

尼 2:9 王派了軍長和馬兵護送我。我到了河西的諸省長那裏，將王的詔書交給他們。

尼 2:10 和倫人參巴拉，並作臣僕的亞捫人多比雅，聽見有人來為以色列人求好處，就甚惱怒。

尼 2:11 我到了耶路撒冷，在那裏住了三日。

尼 2:12 我夜間起來，有幾個人也一同起來；但神使我心裏起意要為耶路撒冷作甚麼事，我並沒有告訴人。除了我騎的牲口以外，也沒有別的牲口在我那裏。

尼 2:13 當夜我出了谷門，往野狗泉去，到了糞門，察看耶路撒冷的城牆，見城牆被拆毀，城門被火焚燒。

尼 2:14 我又往前，到了泉門和王池，但所騎的牲口沒有地方過去。

尼 2:15 於是我在夜間沿溪而上，察看城牆，又轉身進入谷門，就

strengthened their hands for the good work.

Neh. 2:19 But when Sanballat the Horonite and Tobiah the Ammonite servant and Geshem the Arabian heard of it, they mocked us and despised us; and they said, What is this thing that you will do? Will you rebel against the king?

Neh. 2:20 And I answered them and said to them, The God of heaven Himself will make us prosper; therefore we His servants will rise up and build. But you have no portion nor right nor memorial in Jerusalem.

## B. God's building of His house and His building of the kingdom go together—Matt. 16:18-19.

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Matt. 16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

## II. The first section of the book of Nehemiah, chapters 1 through 7, is on the rebuilding of the wall of the city of Jerusalem under Nehemiah:

Neh. 1—7 (omitted)

### A. Nehemiah received the report that the wall of Jerusalem was broken down and the gates had been burned with fire—1:3b.

Neh. 1:3 And they said to me, The remnant who are left from the captivity there in the province are in an exceedingly bad state and reproach, and the wall of Jerusalem is broken down and its gates have been burned with fire.

### B. Nehemiah 2:9-16 speaks of Nehemiah's journey to Jerusalem and his personal observation of the condition of the wall of the city of Jerusalem.

Neh. 2:9 So I went to the governors beyond the River and gave them the king's letters. And the king had sent with me captains of the army and horsemen.

Neh. 2:10 And when Sanballat the Horonite and Tobiah the Ammonite servant heard of this, it displeased them greatly that a man had come seeking the good of the children of Israel.

Neh. 2:11 Thus I came to Jerusalem and was there three days.

Neh. 2:12 And I arose at night, I and some few men with me. And I told no man what my God had put into my heart to do for Jerusalem. And there was no animal with me except the animal I rode on.

Neh. 2:13 And I went out at night by the Valley Gate, toward the Jackals' Spring and the Dung Gate, and inspected the walls of Jerusalem, which had been broken down and whose gates had been consumed with fire.

Neh. 2:14 Then I passed on to the Fountain Gate and to the King's Pool, but there was no place for the animal under me to pass through.

Neh. 2:15 And I went up at night by the brook and inspected the wall, and turned back and went in by the

回來了。

尼 2:16 我去過那裏，作了甚麼事，官長都不知道；我還沒有告訴猶大人、祭司、貴冑、官長、和其餘作工的人。

### 三 十七至二十節說到耶路撒冷城牆的重建：

尼 2:17 以後，我對他們說，我們所遭的禍患，耶路撒冷怎樣荒涼，城門被火焚燒，你們都看見了。來罷，我們重建耶路撒冷的城牆，免得再受凌辱。

尼 2:18 我告訴他們，我神美善的手怎樣幫助我，也把王對我所說的話告訴他們。他們就說，我們起來建造罷；於是他們奮勇作這善工。

尼 2:19 但和倫人參巴拉、作臣僕的亞捫人多比雅、和亞拉伯人基善聽見，就嗤笑我們，藐視我們，說，你們作的是甚麼事？你們要背叛王麼？

尼 2:20 我回答他們說，天上的神必親自使我們亨通；所以我們作祂僕人的，要起來建造。你們卻在耶路撒冷無分、無權、無記念。

1 殿是主同在的地方，是我們與主相會、事奉主的地方；但它需要保護。

2 城牆乃是殿的防禦，沒有城牆就沒有保護。

3 城牆不僅是為着保護，也是為着分別。

4 尼希米記告訴我們，我們都必須建造我們那部分的城牆；各人必須建造自己那一部分的城牆—四 6，19。

尼 4:6 這樣，我們建造城牆，城牆就都連接起來，高至一半，因為百姓用心作工。

尼 4:19 我對貴冑、官長、和其餘的百姓說，這工程浩大，我們在城牆上彼此相離甚遠；

四 我們需要內在的跟隨尼希米的榜樣『建造城牆』，就是建造召會作神的國，使召會作為神的家，祂的居所，得着保護—尼 2:4，10，17～20，弗 2:21～22。

尼 2:4 王問我說，你要求甚麼？於是我禱告天上的神。

尼 2:10 和倫人參巴拉，並作臣僕的亞捫人多比雅，聽見有人來為以色列人求好處，就甚惱怒。

尼 2:17 以後，我對他們說，我們所遭的禍患，耶路撒冷怎樣荒涼，城門被火焚燒，你們都看見了。來罷，我們重建耶路撒冷

Valley Gate and so returned.

Neh. 2:16 And the rulers did not know where I had gone or what I had been doing; and I had not as yet told it to the Jews and the priests and the nobles and the rulers and the rest who were to do the work.

### C. Nehemiah 2:17-20 is a word concerning the rebuilding of the wall of Jerusalem:

Neh. 2:17 Then I said to them, You see the bad state we are in, that Jerusalem lies in waste and its gates are burned with fire. Come and let us build up the wall of Jerusalem so that we will no longer be a reproach.

Neh. 2:18 And I told them about the hand of my God, which was good upon me, and also about the king's words, which he had spoken to me. And they said, Let us rise up and build; and they strengthened their hands for the good work.

Neh. 2:19 But when Sanballat the Horonite and Tobiah the Ammonite servant and Gessem the Arabian heard of it, they mocked us and despised us; and they said, What is this thing that you will do? Will you rebel against the king?

Neh. 2:20 And I answered them and said to them, The God of heaven Himself will make us prosper; therefore we His servants will rise up and build. But you have no portion nor right nor memorial in Jerusalem.

1. The temple is the place of the Lord's presence, where we meet and serve the Lord, but it needs protection.

2. The wall of the city is the defense to the temple; without the wall of the city, there is no protection.

3. The wall of the city is not only for protection but also for separation.

4. The book of Nehemiah tells us that we all must build up our part of the wall; everyone should build up his own part—4:6, 19.

Neh. 4:6 So we built the wall; and all the wall was joined together to half its height, for the people had a heart to work.

Neh. 4:19 And I said to the nobles, the rulers, and the rest of the people, The work is great and large, and we are separated on the wall, each far from the other.

D. We need to intrinsically follow Nehemiah's pattern to "build up the wall," to build up the church as the kingdom of God, for the protection of the church as the house of God, His dwelling place—2:4, 10, 17-20; Eph. 2:21-22.

Neh. 2:4 And the king said to me, What do you request? So I prayed to the God of heaven.

Neh. 2:10 And when Sanballat the Horonite and Tobiah the Ammonite servant heard of this, it displeased them greatly that a man had come seeking the good of the children of Israel.

Neh. 2:17 Then I said to them, You see the bad state we are in, that Jerusalem lies in waste and its gates are burned with fire. Come and let us build up the wall of Jerusalem so that we will no longer be

的城牆，免得再受凌辱。

尼 2:18 我告訴他們，我神美善的手怎樣幫助我，也把王對我所說的話告訴他們。他們就說，我們起來建造罷；於是他們奮勇作這善工。

尼 2:19 但和倫人參巴拉、作臣僕的亞捫人多比雅、和亞拉伯人基善聽見，就嗤笑我們，藐視我們，說，你們作的是甚麼事？你們要背叛王麼？

尼 2:20 我回答他們說，天上的神必親自使我們亨通；所以我們作祂僕人的，要起來建造。你們卻在耶路撒冷無分、無權、無記念。

弗 2:21 在祂裏面，全房聯結一起，長成在主裏的聖殿；

弗 2:22 你們也在祂裏面同被建造，成為神在靈裏的居所。

### 叁 建造城牆的目的是要將我們眾人帶進在基督元首權柄下生命裏正確的等次——22 ~ 23，西一 18，二 19：

弗 1:22 將萬有服在祂的腳下，並使祂向着召會作萬有的頭；

弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。

西 1:18 祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位；

西 2:19 …持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。

#### 一 基督是團體身體（召會）的頭，也是個別信徒的頭；祂是我們各人直接的頭——18，林前十一 3。

西 1:18 祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位；

林前 11:3 我且願意你們知道，基督是各人的頭，男人是女人的頭，神是基督的頭。

#### 二 召會生活是在基督這獨一元首權柄之下，歸一於一個元首之下的生活——弗一 10，22 ~ 23，四 15 ~ 16，西二 19。

弗 1:10 為着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下；

弗 1:22 將萬有服在祂的腳下，並使祂向着召會作萬有的頭；

弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。

弗 4:15 惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面；

弗 4:16 本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。

a reproach.

Neh. 2:18 And I told them about the hand of my God, which was good upon me, and also about the king's words, which he had spoken to me. And they said, Let us rise up and build; and they strengthened their hands for the good work.

Neh. 2:19 But when Sanballat the Horonite and Tobiah the Ammonite servant and Geshem the Arabian heard of it, they mocked us and despised us; and they said, What is this thing that you will do? Will you rebel against the king?

Neh. 2:20 And I answered them and said to them, The God of heaven Himself will make us prosper; therefore we His servants will rise up and build. But you have no portion nor right nor memorial in Jerusalem.

Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.

### III. The purpose of the building of the wall is to bring us all into the proper order in life under the headship of Christ—1:22-23; Col. 1:18; 2:19:

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

Col. 2:19 And...holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

#### A. Christ is both the Head of the Body, the church, corporately and of all the believers individually; He is the Head of every one of us directly—1:18; 1 Cor. 11:3.

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

1 Cor. 11:3 But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.

#### B. The church life is a life of being headed up under the unique headship of Christ—Eph. 1:10, 22-23; 4:15-16; Col. 2:19.

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

西 2:19 ...持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。

Col. 2:19 And...holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

### 三 我們若尊重基督獨一的元首權柄，這樣，在主的恢復裏，召會就不僅是殿，也是城——來十一 10，拉一 2～3，尼一 9，二 5，17，提前三 15，啓二一 2，10～11：

### C. If we honor the unique headship of Christ, then in the Lord's recovery the church will be not only the house but also the city—Heb. 11:10; Ezra 1:2-3; Neh. 1:9; 2:5, 17; 1 Tim. 3:15; Rev. 21:2, 10-11:

來 11:10 因為他等候那座有根基的城，其設計者並建築者乃是神。  
拉 1:2 波斯王古列如此說，耶和華天上的神已將地上萬國賜給我，又囑咐我在猶大的耶路撒冷為祂建造殿宇。  
拉 1:3 你們中間凡作祂子民的，可以上猶大的耶路撒冷，建造在耶路撒冷之耶和華以色列神聖殿；（祂是神；）願這人的神與祂同在。  
尼 1:9 但你們若歸向我，謹守遵行我的誠命，你們被趕散的人，就是在天涯，我也必從那裏將他們招聚回來，帶到我所選擇給我名居住的地方。  
尼 2:5 我對王說，王若以為美，僕人若在王面前蒙恩惠，求王差遣我往猶大，到我列祖墳墓所在的城市去，我好重新建造那城。  
尼 2:17 以後，我對他們說，我們所遭的禍患，耶路撒冷怎樣荒涼，城門被火焚燒，你們都看見了。來罷，我們重建耶路撒冷的城牆，免得再受凌辱。  
提前 3:15 倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。  
啓 21:2 我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。  
啓 21:10 我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我看。  
啓 21:11 城中有神榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶；

Heb. 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.  
Ezra 1:2 Thus says Cyrus the king of Persia, All the kingdoms of the earth has Jehovah the God of heaven given to me; and He has charged me to build Him a house in Jerusalem, which is in Judah.  
Ezra 1:3 Whoever there is among you of all His people, may his God be with him; and let him go up to Jerusalem, which is in Judah, and let him build the house of Jehovah the God of Israel-He is God-who is in Jerusalem.  
Neh. 1:9 But if you return to Me and keep My commandments and perform them, though your outcasts are under the ends of heaven, from there I will gather them and bring them to the place where I have chosen to cause My name to dwell.  
Neh. 2:5 And I said to the king, If it please the king and if your servant has found favor before you, that you would send me to Judah to the city of my fathers' graves that I may rebuild it.  
Neh. 2:17 Then I said to them, You see the bad state we are in, that Jerusalem lies in waste and its gates are burned with fire. Come and let us build up the wall of Jerusalem so that we will no longer be a reproach.  
1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.  
Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.  
Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,  
Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

#### 1 召會作為殿主要的是與基督作生命有關，召會作為城主要的是與基督作元首有關——提前三 15，太五 14，西三 4，一 18：

#### 1. The church as the house is mainly with Christ as life, and the church as the city is mainly with Christ as the Head—1 Tim. 3:15; Matt. 5:14; Col. 3:4; 1:18:

提前 3:15 倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。  
太 5:14 你們是世上的光。城立在上山，是不能隱藏的。  
西 3:4 基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。  
西 1:18 祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位；

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.  
Matt. 5:14 You are the light of the world. It is impossible for a city situated upon a mountain to be hidden.  
Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.  
Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

#### a 當我們經歷並享受基督作生命，我們就有作為殿的召會；當我們實現基督獨一的作頭，召會就要擴大

#### a. When we experience and enjoy Christ as life, we have the church as the house; when we realize the unique headship of Christ, the church will be

## 成爲表徵神國的城—太十六 18 ~ 19。

太 16:18 我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。

太 16:19 我要把諸天之國的鑰匙給你，凡你在地上捆綁的，必是在諸天之上已經捆綁的；凡你在地上釋放的，必是在諸天之上已經釋放的。

b 召會作爲城，不僅是以基督作生命來建造，也是以基督的作頭來建造的；因此，基督不僅必須作我們的生命，也必須作我們的頭—西三 4，一 18，二 19。

西 3:4 基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。

西 1:18 祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位；

西 2:19 …持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。

2 我們若尊重基督獨一的元首權柄，召會就會由殿擴大成爲城，爲着王和祂的國度—詩四八 1 ~ 2，林前一 2，十二 12 ~ 13，27，弗一 22 ~ 23，四 15 ~ 16，啓二一 2，10 ~ 11，14，十一 15。

詩 48:1 耶和華爲大，在我們神的城中，在祂的聖山上，該大受讚美。

詩 48:2 在北面的錫安山，是大君王的城，居高華美，爲全地所喜悅。

林前 1:2 寫信給在哥林多神的召會，就是給在基督耶穌裏被聖別，蒙召的聖徒，同着所有在各處呼求我們主耶穌基督之名的；祂是他們的，也是我們的；

林前 12:12 就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。

林前 12:13 因爲我們不拘是猶太人或希利尼人，是爲奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。

林前 12:27 你們就是基督的身體，並且各自作肢體。

弗 1:22 將萬有服在祂的腳下，並使祂向着召會作萬有的頭；

弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。

弗 4:15 惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面；

弗 4:16 本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。

啓 21:2 我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。

啓 21:10 我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我看。

## enlarged as the city, which signifies the kingdom of God—Matt. 16:18-19.

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Matt. 16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

b. The church as the city is built not only with Christ as life but also with the headship of Christ; thus, Christ must be not only our life but also our Head—Col. 3:4; 1:18; 2:19.

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

Col. 2:19 And...holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

2. If we honor the unique headship of Christ, the church will be enlarged from the house to the city for the King and His kingdom—Psa. 48:1-2; 1 Cor. 1:2; 12:12-13, 27; Eph. 1:22-23; 4:15-16; Rev. 21:2, 10-11, 14; 11:15.

Psa. 48:1 Great is Jehovah, / And much to be praised / In the city of our God, / In His holy mountain.

Psa. 48:2 Beautiful in elevation, / The joy of the whole earth, / Is Mount Zion, the sides of the north, / The city of the great King.

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

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

1 Cor. 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

1 Cor. 12:27 Now you are the body of Christ, and members individually.

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

啓 21:11 城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶；

啓 21:14 城牆有十二根基，根基上有羔羊十二使徒的十二個名字。

啓 11:15 第七位天使吹號，天上就有大聲音說，世上的國，成了我主和祂基督的國，祂要作王，直到永永遠遠。

## 肆 我們需要建造城牆，以保護召會脫離違反使徒的教訓之不同的教訓—徒二 42，提前一 3～4：

徒 2:42 他們都堅定持續在使徒的教訓和交通裏，持續擘餅和禱告。

提前 1:3 我往馬其頓去的時候，曾勸你仍住在以弗所，好囑咐那幾個人，不可教導與神的經綸不同的事，

提前 1:4 也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。

### 一 不同的教訓指與神經綸不合的教訓—一六 3。

提前 6:3 若有人教導的不同，不贊同健康的話，就是我們主耶穌基督的話，以及那合乎敬虔的教訓，

### 二 提前一章三至四節、六至七節、六章三至五節、二十至二十一節不同的教訓，以及四章一至三節的異端，乃是召會敗落、墮落並變質的種子、根源。

提前 1:3 我往馬其頓去的時候，曾勸你仍住在以弗所，好囑咐那幾個人，不可教導與神的經綸不同的事，

提前 1:4 也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。

提前 1:6 有人失去目標，偏離這些，轉向虛空的談論，

提前 1:7 想要作律法的教師，卻不明白自己所講說、所斷定的。

提前 6:3 若有人教導的不同，不贊同健康的話，就是我們主耶穌基督的話，以及那合乎敬虔的教訓，

提前 6:4 他是為高傲所蒙蔽，一無所知，卻好問難，爭辯言辭，由此就生出嫉妒、爭競、毀謗、惡意的猜疑，

提前 6:5 以及那敗壞了心思，以敬虔為得利的門路，而喪失了真理之人無止境的爭論。

提前 6:20 提摩太阿，你要保守所託付你的，避開世俗的空談，和那些冒稱知識的反論；

提前 6:21 有些人自稱有這知識，就在信仰上偏離了目標。願恩典與你們同在。

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Rev. 21:14 And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.

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.

## IV. We need to build the wall to protect the church from differing teachings, which are contrary to the teaching of the apostles—Acts 2:42; 1 Tim. 1:3-4:

Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

1 Tim. 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

### A. Differing teachings refer to teachings that are not in line with the economy of God—6:3.

1 Tim. 6:3 If anyone teaches different things and does not consent to healthy words, those of our Lord Jesus Christ, and the teaching which is according to godliness,

### B. The differing teachings in 1:3-4, 6-7; 6:3-5, 20-21 and the heresies in 4:1-3 are the seed, the source, of the church's decline, degradation, and deterioration.

1 Tim. 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

1 Tim. 1:6 From which things some, having misaimed, have turned aside to vain talking,

1 Tim. 1:7 Desiring to be teachers of the law, though they understand neither the things that they say, nor concerning what they confidently affirm.

1 Tim. 6:3 If anyone teaches different things and does not consent to healthy words, those of our Lord Jesus Christ, and the teaching which is according to godliness,

1 Tim. 6:4 He is blinded with pride, understanding nothing, but is diseased with questionings and contentions of words, out of which come envy, strife, slanders, evil suspicions,

1 Tim. 6:5 Perpetual wranglings of men corrupted in mind and deprived of the truth, supposing godliness to be a means of gain.

1 Tim. 6:20 O Timothy, guard the deposit, turning away from profane, vain babblings and oppositions from what is falsely called knowledge,

1 Tim. 6:21 Because of which some, professing this, have misaimed regarding the faith. Grace be with you.



提前 4:1 但那靈明說，在後來的時期，必有人離棄信仰，去注意迷惑人的靈和鬼的教訓；

提前 4:2 這乃是藉着說謊之人的假冒，他們自己的良心猶如給熱鐵烙過；

提前 4:3 他們禁止嫁娶，禁戒食物，就是神所造，給那些信的人，並認識真理的人，感謝着享受的。

**三 教導不同的事拆毀神的建造，廢掉神的經綸；甚至一點不同的教訓，也會毀壞主的恢復。**

**四 地方召會的行政和牧養所需要的第一件事，就是終止異議者那些使聖徒偏離神經綸中心線的不同教訓—多一9。**

多 1:9 堅守那按照使徒教訓可信靠的話，好能用健康的教訓勸勉人，又能使那些反對的人知罪自責。

**五 我們必須避開不同的教訓，專注於神關於基督與召會的經綸—提前一3~4，弗三9，五32。**

提前 1:3 我往馬其頓去的時候，曾勸你仍住在以弗所，好囑咐那幾個人，不可教導與神的經綸不同的事，

提前 1:4 也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。

弗 3:9 並將那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明，

弗 5:32 這是極大的奧祕，但我是指着基督與召會說的。

**伍 城牆若在召會中建造起來，我們就會得保護脫離那些被仇敵利用以毀壞神建造工作的人：**

**一 毀壞神聖建造的人，就是那些傳講並教導異端的人—彼後二1，約貳7~11：**

彼後 2:1 從前在百姓中有假申言者，照樣，在你們中間，也必有假教師，偷着引進毀壞人的異端，連買他們的主也不承認，自取速速的毀壞。

約貳 7 因為有許多迷惑人的已經出來，進到世界裏，他們不承認耶穌基督是在肉體裏來的。這就是那迷惑人的和敵基督的。

約貳 8 你們要小心，不要失去我們所已經作成的，乃要得着滿足的賞賜。

約貳 9 凡越過基督的教訓，不留於其中的，就沒有神；留於這教訓中的，這人就有父又有子。

約貳 10 若有人到你們那裏，不是傳講這教訓，不要接他到家裏，

1 Tim. 4:1 But the Spirit says expressly that in later times some will depart from the faith, giving heed to deceiving spirits and teachings of demons

1 Tim. 4:2 By means of the hypocrisy of men who speak lies, of men who are branded in their own conscience as with a hot iron,

1 Tim. 4:3 Who forbid marriage and command abstaining from foods, which God has created to be partaken of with thanksgiving by those who believe and have full knowledge of the truth.

**C. Teaching differently tears down God's building and annuls God's economy; even a small amount of teaching in a different way destroys the recovery.**

**D. For the administration and shepherding of a local church, the first thing needed is to terminate the differing teachings of the dissenting ones, which distract the saints from the central line of God's economy—Titus 1:9.**

Titus 1:9 Holding to the faithful word, which is according to the teaching of the apostles, that he may be able both to exhort by the healthy teaching and to convict those who oppose.

**E. We must avoid differing teachings and concentrate on God's economy concerning Christ and the church—1 Tim. 1:3-4; Eph. 3:9; 5:32.**

1 Tim. 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

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

**V. If the wall is built up in the church, we will be protected from those who are used by the enemy to destroy God's building work:**

**A. The destroyers of the divine building are those who preach and teach heresies—2 Pet. 2:1; 2 John 7-11:**

2 Pet. 2:1 But there arose also false prophets among the people, as also among you there will be false teachers, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction.

2 John 7 For many deceivers went out into the world, those who do not confess Jesus Christ coming in the flesh. This is the deceiver and the antichrist.

2 John 8 Look to yourselves that you do not lose the things which we wrought, but that you may receive a full reward.

2 John 9 Everyone who goes beyond and does not abide in the teaching of Christ does not have God; he who abides in the teaching, he has both the Father and the Son.

2 John 10 If anyone comes to you and does not bring this teaching, do not receive him into your house,

也不要對他說，願你喜樂；

約貳 11 因為對他說，願你喜樂的，就在他的惡行上有分。

- 1 那些教導關於基督身位之異端的人，乃是敵基督者，不承認主為主人的身位，並主藉以買回信徒的救贖；不承認那人耶穌是神，乃是大異端—7 節，約壹 2:18, 22 ~ 23，四 2 ~ 3。

約貳 7 因為有許多迷惑人的已經出來，進到世界裏，他們不承認耶穌基督是在肉體裏來的。這就是那迷惑人的和敵基督的。

約壹 2:18 小孩子們，如今是末時了；你們曾聽見，那敵基督的要來，現在已經有好些敵基督的出來了，從此我們就知道如今是末時了。

約壹 2:22 誰是說謊的？不是那否認耶穌是基督的麼？否認父與子的，這就是敵基督的。

約壹 2:23 凡否認子的就沒有父，承認子的連父也有了。

約壹 4:2 凡靈承認耶穌基督是在肉體裏來的，就是出於神的；在此你們可以認出神的靈來。

約壹 4:3 凡靈不承認耶穌，就不是出於神的，這是那敵基督者的靈；你們從前聽見這靈要來，現在已經在世界上了。

- 2 使徒警告信徒，要為自己儆醒，免得受到異端的影響，失去真理的事；我們必須棄絕那些否認基督的成孕和祂的神格的人，不要接他們到家裏，也不要問他們的安—約貳 8 ~ 11。

約貳 8 你們要小心，不要失去我們所已經作成的，乃要得着滿足的賞賜。

約貳 9 凡越過基督的教訓，不留於其中的，就沒有神；留於這教訓中的，這人就有父又有子。

約貳 10 若有人到你們那裏，不是傳講這教訓，不要接他到家裏，也不要對他說，願你喜樂；

約貳 11 因為對他說，願你喜樂的，就在他的惡行上有分。

## 二 毀壞神聖建造的人，就是那些分門結黨、分派的人—多 3:10:

多 3:10 分門結黨的人，警戒過一兩次，就要拒絕；

- 1 分門結黨的人指異端、分派的人，在召會中照着自己的意見形成派別，而造成分裂；為了在召會中維持良好的秩序，分門結黨和分裂的人，警戒過一兩次，就要拒絕—10 節。

多 3:10 分門結黨的人，警戒過一兩次，就要拒絕；

and do not say to him, Rejoice!

2 John 11 For he who says to him, Rejoice, shares in his evil works.

1. Those who teach heresies concerning the person of Christ are antichrists, denying both the person of the Lord as the Master and His redemption, by which the Lord purchased the believers; to deny that the man Jesus is God is a great heresy—v. 7; 1 John 2:18, 22-23; 4:2-3.

2 John 7 For many deceivers went out into the world, those who do not confess Jesus Christ coming in the flesh. This is the deceiver and the antichrist.

1 John 2:18 Young children, it is the last hour; and even as you heard that antichrist is coming, even now many antichrists have come; whereby we know that it is the last hour.

1 John 2:22 Who is the liar if not he who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.

1 John 2:23 Everyone who denies the Son does not have the Father either; he who confesses the Son has the Father also.

1 John 4:2 In this you know the Spirit of God: Every spirit which confesses that Jesus Christ has come in the flesh is of God,

1 John 4:3 And every spirit which does not confess Jesus is not of God; and this is the spirit of the antichrist, of which you have heard that it is coming and now is already in the world.

2. The apostle warned the believers to watch for themselves lest they be influenced by the heresies and lose the things of the truth; we must reject those who deny the conception and deity of Christ, not receiving them into our house or greeting them—2 John 8-11.

2 John 8 Look to yourselves that you do not lose the things which we wrought, but that you may receive a full reward.

2 John 9 Everyone who goes beyond and does not abide in the teaching of Christ does not have God; he who abides in the teaching, he has both the Father and the Son.

2 John 10 If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not say to him, Rejoice!

2 John 11 For he who says to him, Rejoice, shares in his evil works.

## B. The destroyers of the divine building are those who are factious, sectarian—Titus 3:10:

Titus 3:10 A factious man, after a first and second admonition, refuse,

1. A factious man is a heretical, sectarian man who causes divisions by forming parties in the church according to his own opinions; in order to maintain good order in the church, a factious, divisive person should be refused, rejected, after a first and second admonition—v. 10.

Titus 3:10 A factious man, after a first and second admonition, refuse,

2 因着這樣的分裂會傳染，這種的拒絕是為着召會的益處，而停止與分裂的人交往—參民六 6 ~ 7。

民 6:6 在他將自己分別出來歸耶和華的一切日子，不可接近死人。

民 6:7 他的父母、兄弟、或姊妹死了的時候，他不可因他們使自己不潔淨，因為那分別出來歸神的憑據在他頭上。

### 三 毀壞神聖建造的人，就是那些造成分立之事的人—羅十六 17:

羅 16:17 弟兄們，那些造成分立和絆跌之事，違反你們所學之教訓的人，我懇求你們要留意，並要避開他們。

1 在羅馬十四章，保羅對於接納在道理或作法上不同的人，十分寬大容讓；但在十六章十七節，他堅決斷然的說，『那些造成分立和絆跌之事，違反你們所學之教訓的人，我懇求你們要留意，並要避開他們。』

羅 14:1 信心軟弱的，你們要接納，但不是為判斷所爭論的事。

羅 14:2 有人信百物都可喫，但那軟弱的，只喫蔬菜。

羅 14:3 喫的人不可輕視不喫的人，不喫的人也不可審判喫的人，因為神已經接納他了。

羅 14:4 你是誰，竟審判別人的家僕？他或站住或跌倒，自有他的主人在，而且他也必要站住，因為主能使他站住。

羅 14:5 有人斷定這日比那日強，有人斷定日日都一樣，只是各人自己的心思要堅信不移。

羅 14:6 守日的人是向主守的，喫的人是向主喫的，因為他感謝神；不喫的人是向主不喫的，他也感謝神。

羅 14:7 因為我們沒有一個人向自己活，也沒有一個人向自己死；

羅 14:8 我們若活着，是向主活；若死了，是向主死。所以我們或活或死，總是主的人。

羅 14:9 因此基督死了，又活了，為要作死人並活人的主。

羅 14:10 你為甚麼審判你的弟兄？又為甚麼輕視你的弟兄？我們都要站在神的審判臺前，

羅 14:11 因為經上記着：『主說，我指着我的生存起誓，萬膝必向我跪拜，萬口也必向神公開承認。』

羅 14:12 這樣看來，我們各人必要將自己的事向神陳明。

羅 14:13 所以我們不可再彼此審判，寧可這樣斷定：不給弟兄放下絆腳石或跌人之物。

羅 14:14 我在主耶穌裏確知深信，凡物本身沒有不潔淨的，惟獨人算為不潔淨的，在他就不潔淨了。

羅 14:15 你若因食物叫弟兄憂愁，就不再是照着愛而行。基督已經替他死了，你不可因你的食物敗壞他。

羅 14:16 所以，不可叫你們的善被人毀謗，

2. Because such divisiveness is contagious, this rejection is for the church's profit so that contact with the divisive one may be stopped—cf. Num. 6:6-7.

Num. 6:6 All the days that he separates himself to Jehovah he shall not come near a dead person.

Num. 6:7 He shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die, because his separation to God is upon his head.

### C. The destroyers of the divine building are those who make divisions—Rom. 16:17:

Rom. 16:17 Now I exhort you, brothers, to mark those who make divisions and causes of stumbling contrary to the teaching which you have learned, and turn away from them.

1. In Romans 14 Paul was liberal and gracious regarding the receiving of those who differ in doctrine or practice; however, in Romans 16:17 he was unyielding and resolute in saying that we must "mark those who make divisions and causes of stumbling contrary to the teaching which you have learned, and turn away from them."

Rom. 14:1 Now him who is weak in faith receive, but not for the purpose of passing judgment on his considerations.

Rom. 14:2 One believes that he may eat all things, but he who is weak eats vegetables.

Rom. 14:3 He who eats, let him not despise him who does not eat; and he who does not eat, let him not judge him who eats, for God has received him.

Rom. 14:4 Who are you who judge another's household servant? To his own master he stands or falls; and he will be made to stand, for the Lord is able to make him stand.

Rom. 14:5 One judges one day above another; another judges every day alike. Let each be fully persuaded in his own mind.

Rom. 14:6 He who regards that day, regards it to the Lord; and he who eats, eats to the Lord, for he gives thanks to God; and he who does not eat, does not eat to the Lord, and he gives thanks to God.

Rom. 14:7 For none of us lives to himself, and none dies to himself;

Rom. 14:8 For whether we live, we live to the Lord, and whether we die, we die to the Lord. Therefore whether we live or we die, we are the Lord's.

Rom. 14:9 For Christ died and lived again for this, that He might be Lord both of the dead and of the living.

Rom. 14:10 But you, why do you judge your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God,

Rom. 14:11 For it is written, "As I live, says the Lord, every knee shall bow to Me, and every tongue shall openly confess to God."

Rom. 14:12 So then each one of us will give an account concerning himself to God.

Rom. 14:13 Therefore let us judge one another no longer, but rather judge this: not to put a stumbling block or cause of falling before your brother.

Rom. 14:14 I know and am persuaded in the Lord Jesus that there is nothing unclean of itself, except to him who considers something to be unclean; to that man it is unclean.

Rom. 14:15 For if because of food your brother is wounded, you no longer walk according to love. Do not destroy by your food that man for whom Christ died.

Rom. 14:16 Therefore do not let your good be slandered;

羅 14:17 因為神的國不在於喫喝，乃在於公義、和平、並聖靈中的喜樂。

羅 14:18 這樣服事基督的，就為神所喜悅，又為人所稱許。

羅 14:19 所以我們務要追求和平的事，以及彼此建造的事。

羅 14:20 不可因食物拆毀神的工程。凡物固然潔淨，但人喫了，以致成了絆腳石，就是他的惡了。

羅 14:21 無論是喫肉，是喝酒，或是甚麼別的絆跌你弟兄的事，一概不作纔好。

羅 14:22 你有信心，就當自己在神面前持守。人在自己所稱許的事上，不審判自己，就有福了。

羅 14:23 但那疑惑的人若喫了，就必被定罪，因為不是出於信心。凡不是出於信心的，都是罪。

羅 16:17 弟兄們，那些造成分立和絆跌之事，違反你們所學之教訓的人，我懇求你們要留意，並要避開他們。

## 2 主恨惡『在弟兄中佈散紛爭的人』—箴六 16，19。

箴 6:16 耶和華所恨惡的有六樣，連祂魂所憎惡的共有七樣，

箴 6:19 吐謊言的假見證人、並在弟兄中佈散紛爭的人。

## 四 毀壞神聖建造的人，就是那些對地位有野心的人—約叁 9：

約叁 9 我曾畧畧的寫信給召會；但那在他們中間好為首的丟特腓，不接待我們。

### 1 在為主的任何工作中，我們絕不可獵取首位；這是隱藏的雄心在作祟，要與人爭競居首—9 節。

約叁 9 我曾畧畧的寫信給召會；但那在他們中間好為首的丟特腓，不接待我們。

### 2 毀壞神聖建造的人，就是那些豺狼，不愛惜羊羣，以及那些說悖謬的話，要勾引信徒跟從他們的人—徒二十 29 ~ 30。

徒 20:29 我知道我離開以後，必有兇暴的豺狼進入你們中間，不愛惜羊羣。

徒 20:30 就是你們中間，也必有人起來，說悖謬的話，要勾引門徒跟從他們。

## 陸 城牆建造之後，我們就能抵擋死亡對召會的攻擊，並在基督復活的生命裏建造基督的身體—太十六 18，約十一 25，弗一 22 ~ 23，四 16：

太 16:18 我還告訴你，你是彼得，我要把我的召會建造在這磐石上，

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Rom. 14:18 For he who serves Christ in this is well pleasing to God and approved by men.

Rom. 14:19 So then let us pursue the things of peace and the things for building up one another.

Rom. 14:20 Do not break down the work of God for the sake of food. All things indeed are clean, but it is evil for a man to eat while stumbling others.

Rom. 14:21 It is good not to eat meat nor drink wine nor to do anything by which your brother stumbles.

Rom. 14:22 The faith which you have, have to yourself before God. Blessed is he who does not judge himself in what he approves;

Rom. 14:23 But he who doubts is condemned if he eats, because it is not out of faith; for all that is not out of faith is sin.

Rom. 16:17 Now I exhort you, brothers, to mark those who make divisions and causes of stumbling contrary to the teaching which you have learned, and turn away from them.

## 2. The Lord hates "one who injects discord among brothers"—Prov. 6:16, 19.

Prov. 6:16 There are six things that Jehovah hates; / Indeed, seven that are an abomination to His soul:

Prov. 6:19 A false witness who utters lies, / And one who injects discord among brothers.

## D. The destroyers of the divine building are those who are ambitious for position—3 John 9:

3 John 9 I wrote something to the church; but Diotrephes, who loves to be first among them, does not receive us.

### 1. We should never hunt to be the first in any work for the Lord; this is the insidious work of hidden ambition to compete with others to be the first—v. 9.

3 John 9 I wrote something to the church; but Diotrephes, who loves to be first among them, does not receive us.

### 2. The destroyers of the divine building are those who are wolves, not sparing the flock, and those who speak perverted things to draw away the believers after them—Acts 20:29-30.

Acts 20:29 I know that after my departure fierce wolves will come in among you, not sparing the flock.

Acts 20:30 And from among you yourselves men will rise up, speaking perverted things to draw away the disciples after them.

## VI. After the wall has been built, we will be able to resist the attack of death upon the church and to build up the Body of Christ in the resurrection life of Christ—Matt. 16:18; John 11:25; Eph. 1:22-23; 4:16:

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the

陰間的門不能勝過她。

約 11:25 耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活；

弗 1:22 將萬有服在祂的腳下，並使祂向着召會作萬有的頭；

弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。

弗 4:16 本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。

## 一 死亡乃是撒但工作的特點；他一切所作的，至終就是要人充滿死亡——來二 15。

來 2:15 並要釋放那些一生因怕死而受挾於奴役的人。

## 二 馬太十六章十八節給我們看見，對召會的攻擊將從甚麼源頭而來——『陰間的門』，就是死亡：

太 16:18 我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。

### 1 撒但特別的目標乃是要在召會裏散佈死亡；對於召會他所最懼怕的，乃是召會抵擋他死亡的權勢——啓二 8，10～11。

啓 2:8 你要寫信給在士每拿的召會的使者，說，那首先的、末後的、死過又活的，這樣說，

啓 2:10 你將要受的苦你不用怕。看哪，魔鬼將要把你們中間幾個人下在監裏，叫你們受試煉；你們必受患難十日。你務要至死忠信，我就賜給你那生命的冠冕。

啓 2:11 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，絕不會受第二次死的害。

### 2 建造在『這磐石』上的召會，能辨識死亡與生命，並且陰間的門不能勝過召會——太十六 18。

太 16:18 我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。

## 三 我們需要認識基督是那首先的、末後的（永遠長存、永不改變的一位），且是死過又活的（這一位就是復活）——啓一 17～18，二 8，約十一 25，徒二 24。

啓 1:17 我一看見，就仆倒在祂腳前，像死了一樣。祂用右手按着我說，不要懼怕；我是首先的，我是末後的，

啓 1:18 又是那活着的；我曾死過，看哪，現在又活了，直活到永永遠遠，並且拿着死亡和陰間的鑰匙。

啓 2:8 你要寫信給在士每拿的召會的使者，說，那首先的、末後的、死過又活的，這樣說，

gates of Hades shall not prevail against it.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

## A. Death is the characteristic of Satan's work; the ultimate goal of his work is to saturate man with death——Heb. 2:15.

Heb. 2:15 And might release those who because of the fear of death through all their life were held in slavery.

## B. Matthew 16:18 shows us from what source the attack upon the church will come——"the gates of Hades," that is, death:

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

### 1. Satan's special object is to spread death within the church, and his greatest fear with regard to the church is her resistance to his power of death——Rev. 2:8, 10-11.

Rev. 2:8 And to the messenger of the church in Smyrna write: These things says the First and the Last, who became dead and lived again:

Rev. 2:10 Do not fear the things that you are about to suffer. Behold, the devil is about to cast some of you into prison that you may be tried, and you will have tribulation for ten days. Be faithful unto death, and I will give you the crown of life.

Rev. 2:11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall by no means be hurt of the second death.

### 2. The church that is built upon "this rock" can discern between death and life, and the gates of Hades will not prevail against it——Matt. 16:18.

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

## C. We need to know Christ as the First and the Last——the ever-existing, unchanging One——and as the One who became dead and lived again——the One who is resurrection——Rev. 1:17-18; 2:8; John 11:25; Acts 2:24.

Rev. 1:17 And when I saw Him, I fell at His feet as dead; and He placed His right hand on me, saying, Do not fear; I am the First and the Last

Rev. 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

Rev. 2:8 And to the messenger of the church in Smyrna write: These things says the First and the Last, who became dead and lived again:

約 11:25 耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活；  
徒 2:24 神卻將死的痛苦解除，叫祂復活了，因為祂不能被死拘禁。

#### 四 我們惟有在基督復活的生命裏纔能建造基督的身體—弗二 6，21～22，四 16，啓一 18，二 8，腓三 10：

弗 2:6 祂又叫我們在基督耶穌裏一同復活，一同坐在諸天界裏，  
弗 2:21 在祂裏面，全房聯結一起，長成在主裏的聖殿；  
弗 2:22 你們也在祂裏面同被建造，成為神在靈裏的居所。  
弗 4:16 本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。  
啓 1:18 又是那活着的；我曾死過，看哪，現在又活了，直活到永永遠遠，並且拿着死亡和陰間的鑰匙。  
啓 2:8 你要寫信給在士每拿的召會的使者，說，那首先的、末後的、死過又活的，這樣說，  
腓 3:10 使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死，

##### 1 基督的身體是在基督復活的生命裏—約十一 25：

約 11:25 耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活；

##### a 召會作為基督的身體，其性質乃是復活—徒二 24，弗一 19～23。

徒 2:24 神卻將死的痛苦解除，叫祂復活了，因為祂不能被死拘禁。  
弗 1:19 以及祂的能力向着我們這信的人，照祂力量之權能的運行，是何等超越的浩大，  
弗 1:20 就是祂在基督身上所運行的，使祂從死人中復活，叫祂在諸天界裏，坐在自己的右邊，  
弗 1:21 遠超過一切執政的、掌權的、有能的、主治的、以及一切受稱之名，不但是今世的，連來世的也都在內，  
弗 1:22 將萬有服在祂的腳下，並使祂向着召會作萬有的頭；  
弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。

##### b 召會是一個新造，是在基督的復活裏，由復活的基督所造的一彼前一 3，弗二 6，加六 15。

彼前 1:3 我們主耶穌基督的神與父是當受頌讚的，祂曾照自己的大憐憫，藉耶穌基督從死人中復活，重生了我們，使我們有活的盼望，  
弗 2:6 祂又叫我們在基督耶穌裏一同復活，一同坐在諸天界裏，  
加 6:15 受割禮不受割禮，都無關緊要，要緊的乃是作新造。

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;  
Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

#### D. We can build up the Body of Christ only in the resurrection life of Christ—Eph. 2:6, 21-22; 4:16; Rev. 1:18; 2:8; Phil. 3:10:

Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,  
Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;  
Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.  
Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.  
Rev. 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.  
Rev. 2:8 And to the messenger of the church in Smyrna write: These things says the First and the Last, who became dead and lived again:  
Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

##### 1. The Body of Christ is in the resurrection life of Christ—John 11:25:

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

##### a. The nature of the church as the Body of Christ is resurrection—Acts 2:24; Eph. 1:19-23.

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.  
Eph. 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,  
Eph. 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,  
Eph. 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;  
Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,  
Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

##### b. The church is a new creation created in Christ's resurrection and by the resurrected Christ—1 Pet. 1:3; Eph. 2:6; Gal. 6:15.

1 Pet. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,  
Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,  
Gal. 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

## 2 基督的身體是在復活裏，而復活的實際乃是基督這賜生命的靈—約十一 25，二十 22，林前十五 45 下。

約 11:25 耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活；

約 20:22 說了這話，就向他們吹入一口氣，說，你們受聖靈。

林前 15:45 經上也是這樣記着：『首先的人亞當成了活的魂；』末後的亞當成了賜生命的靈。

## 3 復活的原則就是天然的生命被殺死，神聖的生命代之而起—林後一 9。

林後 1:9 自己裏面也斷定是必死的，叫我們不信靠自己，只信靠那叫死人復活的神；

## 4 當我們不憑天然的生命，乃憑我們裏面神聖的生命而活時，我們就在復活裏；這種生活的結果就是召會作為基督身體的長大和建造—腓三 10～11，弗四 15～16，西二 19，三 15。

腓 3:10 使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死，

腓 3:11 或者我可以達到那從死人中傑出的復活。

弗 4:15 惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面；

弗 4:16 本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。

西 2:19 …持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。

西 3:15 又要讓基督的平安在你們心裏作仲裁，你們在一個身體裏蒙召，也是為了這平安；且要感恩。

## 2. The Body of Christ is in resurrection, and the reality of resurrection is Christ as the life-giving Spirit—John 11:25; 20:22; 1 Cor. 15:45b.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

## 3. The principle of resurrection is that the natural life is killed and that the divine life rises up to take its place—2 Cor. 1:9.

2 Cor. 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

## 4. When we do not live by the natural life but live by the divine life within us, we are in resurrection; the issue of such a living is the growth and building up of the church as the Body of Christ—Phil. 3:10-11; Eph. 4:15-16; Col. 2:19; 3:15.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Phil. 3:11 If perhaps I may attain to the out-resurrection from the dead.

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Col. 2:19 And...holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Col. 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

## 第九篇

### 建造與爭戰— 為着召會的建造， 需要從事屬靈的爭戰

詩歌：

讀經：尼四，弗一 19～23，二 6，21～22，四 16，23～24，六 10～20

- 尼 4:1 參巴拉聽見我們建造城牆就發怒，大大惱恨，嗤笑猶大人，
- 尼 4:2 對他弟兄和撒瑪利亞的軍兵說，這些軟弱的猶大人作甚麼呢？他們要為自己修築城牆麼？要獻祭麼？要一日完成麼？要從土堆裏拿出火燒的石頭再立牆麼？
- 尼 4:3 亞捫人多比雅站在旁邊，說，他們所建造的石牆，就是狐狸上去也必踩出洞來。
- 尼 4:4 我們的神阿，求你垂聽，因為我們被藐視；求你使他們的凌辱歸在他們頭上，使他們在被擄到之地成為掠物。
- 尼 4:5 不要遮掩他們的罪孽，不要使他們的罪從你面前塗抹，因為他們在建造的人面前惹動你的怒氣。
- 尼 4:6 這樣，我們建造城牆，城牆就都連接起來，高至一半，因為百姓用心作工。
- 尼 4:7 參巴拉、多比雅、亞拉伯人、亞捫人、亞實突人，聽見耶路撒冷城牆修復的工作有進展，破裂的地方開始堵住，就甚發怒。
- 尼 4:8 他們同謀要來攻擊耶路撒冷，使城內擾亂。
- 尼 4:9 然而，我們禱告我們的神，又因他們的緣故，設立看守的人，晝夜防備。
- 尼 4:10 猶大人說，灰土尚多，扛抬的人力氣已經衰敗，所以我們不能建造城牆。
- 尼 4:11 我們的敵人且說，趁他們還不知道，還看不見，我們進入他們中間殺他們，使工作止住。
- 尼 4:12 那靠近敵人居住的猶大人，十次來對我們說，他們必從你們所到的各處上來攻擊我們。
- 尼 4:13 所以我使百姓各按家族，拿刀、拿槍、拿弓，站在城牆後

## Message Nine

### Building and Fighting— the Need to Engage in Spiritual Warfare for the Building of the Church

Hymns:

Scripture Reading: Neh. 4; Eph. 1:19-23; 2:6, 21-22; 4:16, 23-24; 6:10-20

- Neh. 4:1 And when Sanballat heard that we were building the wall, he became angry and was greatly enraged; and he mocked the Jews.
- Neh. 4:2 And he spoke to his brothers and the army of Samaria and said, What are these feeble Jews doing? Will they restore it for themselves? Will they sacrifice? Will they finish in a day? Will they revive the stones out of the dust heaps, though they are burned?
- Neh. 4:3 And Tobiah the Ammonite was beside him, and he said, Even their stone wall that they are building, if a fox were to go up on it, he would breach it.
- Neh. 4:4 Hear, O our God, for we are despised; and turn their reproach upon their own head, and give them as spoil in the land of captivity;
- Neh. 4:5 And do not cover their iniquity and do not let their sin be blotted out before You, for they made provocations before the builders.
- Neh. 4:6 So we built the wall; and all the wall was joined together to half its height, for the people had a heart to work.
- Neh. 4:7 And when Sanballat and Tobiah and the Arabians and the Ammonites and the Ashdodites heard that the restoration of the walls of Jerusalem was advancing, that the breaches were beginning to be closed up, they became very angry;
- Neh. 4:8 And all of them conspired together to come and fight against Jerusalem and cause confusion in it.
- Neh. 4:9 But we prayed to our God, and because of them we set a watch against them day and night.
- Neh. 4:10 And Judah said, / The strength of the burden bearers fails, / And the debris is great; / And we are not able / To build the wall.
- Neh. 4:11 And our adversaries said, They will not know, nor even see, until we come into their midst and slay them and cause the work to stop.
- Neh. 4:12 And when the Jews who dwelt near them came, they said to us ten times, They will come up against us from all the places that you turn to.
- Neh. 4:13 So I set men in the lowest places behind the wall, on the exposed areas, and I set the people by



邊低窪的空曠處。

- 尼 4:14 我察看了，就起來對貴胄、官長、和其餘的百姓說，不要怕他們；當記念那大而可畏的主，要為你們的弟兄、兒女、妻子、家產爭戰。
- 尼 4:15 仇敵聽見我們知道他們的計謀，又見神破壞他們的計畫，就不來了；我們都回到城牆那裏，各作各的工。
- 尼 4:16 從那日起，我的僕人一半作工，一半拿槍、拿盾牌、拿弓、穿鎧甲；官長都站在猶大家眾人的後邊。
- 尼 4:17 建造城牆的、扛抬重物的，都佩帶兵器，一手作工，一手拿兵器。
- 尼 4:18 建造的人都腰間佩刀建造，吹角的人在我旁邊。
- 尼 4:19 我對貴胄、官長、和其餘的百姓說，這工程浩大，我們在城牆上彼此相離甚遠；
- 尼 4:20 你們聽見角聲在那裏，就要聚集到我們那裏去。我們的神必為我們爭戰。
- 尼 4:21 於是，我們作工，其中一半拿槍，從天亮直到星宿出現的時候。
- 尼 4:22 那時，我又對百姓說，各人和他的僕人當在耶路撒冷城中住宿，好在夜間護衛我們，白晝作工。
- 尼 4:23 這樣，我和我的弟兄、僕人、並跟從我的護衛兵，都不脫衣服，各人右手拿着兵器。
- 弗 1:19 以及祂的能力向着我們這信的人，照祂力量之權能的運行，是何等超越的浩大，
- 弗 1:20 就是祂在基督身上所運行的，使祂從死人中復活，叫祂在諸天界裏，坐在自己的右邊，
- 弗 1:21 遠超過一切執政的、掌權的、有能的、主治的、以及一切受稱之名，不但是今世的，連來世的也都在內，
- 弗 1:22 將萬有服在祂的腳下，並使祂向着召會作萬有的頭；
- 弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。
- 弗 2:6 祂又叫我們在基督耶穌裏一同復活，一同坐在諸天界裏，
- 弗 2:21 在祂裏面，全房聯結一起，長成在主裏的聖殿；
- 弗 2:22 你們也在祂裏面同被建造，成為神在靈裏的居所。
- 弗 4:16 本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。
- 弗 4:23 而在你們心思的靈裏得以更新，
- 弗 4:24 並且穿上了新人，這新人是照着神，在那實際的義和聖中所創造的。
- 弗 6:10 末了的話，你們要在主裏，靠着祂力量的權能，得着加力。
- 弗 6:11 要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，
- 弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。
- 弗 6:13 所以要拿起神全副的軍裝，使你們在邪惡的日子能以抵擋，並且作成了一切，還能站立得住。
- 弗 6:14 所以要站住，用真理束你們的腰，穿上義的胸甲，

families with their swords, their spears, and their bows.

- Neh. 4:14 And when I saw the situation, I rose up and said to the nobles and the rulers and the rest of the people, Do not be afraid of them; remember the great and awesome Lord, and fight for your brothers, your sons and your daughters, your wives and your houses.
- Neh. 4:15 And when our enemies heard that their counsel was known to us and that God frustrated it, we all returned to the wall, each man to his work.
- Neh. 4:16 And from that day half of my servants labored in the work, and half of them held the spears and the shields and the bows and the armor; and the rulers were behind all the house of Judah.
- Neh. 4:17 Those who built the wall and those who carried burdens took the loads with one hand doing the work and with the other holding a weapon.
- Neh. 4:18 And as for the builders, each had his sword strapped to his side, and so they built; and he who sounded the trumpet was beside me.
- Neh. 4:19 And I said to the nobles, the rulers, and the rest of the people, The work is great and large, and we are separated on the wall, each far from the other.
- Neh. 4:20 In whatever place you hear the sound of the trumpet, gather yourselves to us there. Our God will fight for us.
- Neh. 4:21 So we labored in the work; and half of them held spears from the start of dawn until the stars came out.
- Neh. 4:22 I also said to the people at that time, Let every man and his servant spend the nights inside Jerusalem so that they may be a guard for us by night and work by day.
- Neh. 4:23 So neither I nor my brothers nor my servants nor the men of the guard who followed me, none of us took off our clothes; each had his weapon at his right hand.
- Eph. 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,
- Eph. 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,
- Eph. 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;
- Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.
- Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,
- Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
- Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.
- Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- Eph. 4:23 And that you be renewed in the spirit of your mind
- Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
- Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.
- Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
- Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
- Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.
- Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness

弗 6:15 且以和平福音的穩固根基，當作鞋穿在腳上；  
弗 6:16 此外，拿起信的盾牌，藉此就能銷滅那惡者一切火燒的箭。  
弗 6:17 還要藉着各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；  
弗 6:18 時時在靈裏禱告，並盡力堅持，在這事上做醒，且為眾聖徒祈求，  
弗 6:19 也替我祈求，使我在開口的時候，有發表賜給我，好放膽講明福音的奧秘，  
弗 6:20 （我為這奧秘作了帶鎖鍊的大使，）使我在這奧秘上，照我所當講的，放膽講說。

Eph. 6:15 And having shod your feet with the firm foundation of the gospel of peace;  
Eph. 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.  
Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,  
Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,  
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,  
Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

## 壹 尼希米四章描述仇敵對重建城牆的破壞：

尼四 （從畧）

### 一 仇敵發怒，大大惱恨，嗤笑猶大人，藐視他們的建造工作—1～3 節：

尼 4:1 參巴拉聽見我們建造城牆就發怒，大大惱恨，嗤笑猶大人，  
尼 4:2 對他弟兄和撒瑪利亞的軍兵說，這些軟弱的猶大人作甚麼呢？他們要為自己修築城牆麼？要獻祭麼？要一日完成麼？要從土堆裏拿出火燒的石頭再立牆麼？  
尼 4:3 亞捫人多比雅站在旁邊，說，他們所建造的石牆，就是狐狸上去也必踩出洞來。

### 1 仇敵因為建造的工作有進展，就甚發怒；他們同謀要來攻擊耶路撒冷—7～8 節。

尼 4:7 參巴拉、多比雅、亞拉伯人、亞捫人、亞實突人，聽見耶路撒冷城牆修復的工作有進展，破裂的地方開始堵住，就甚發怒。  
尼 4:8 他們同謀要來攻擊耶路撒冷，使城內擾亂。

### 2 尼希米信靠神，禱告神使他們的凌辱歸於他們自己；這樣，猶大人建造城牆，因為他們用心作工—4～6 節。

尼 4:4 我們的神阿，求你垂聽，因為我們被藐視；求你使他們的凌辱歸在他們頭上，使他們在被擄到之地成為掠物。  
尼 4:5 不要遮掩他們的罪孽，不要使他們的罪從你面前塗抹，因為他們在建造的人面前惹動你的怒氣。  
尼 4:6 這樣，我們建造城牆，城牆就都連接起來，高至一半，因為百姓用心作工。

### 二 猶大人禱告他們的神，在尼希米的指示和指揮下設立看守的人，晝夜防備敵人：

## I. Nehemiah chapter 4 describes the frustration of the enemy regarding the rebuilding of the city:

Neh. 4 (omitted)

### A. The enemies became angry and greatly enraged; they mocked the Jews and despised their building work—vv. 1-3:

Neh. 4:1 And when Sanballat heard that we were building the wall, he became angry and was greatly enraged; and he mocked the Jews.  
Neh. 4:2 And he spoke to his brothers and the army of Samaria and said, What are these feeble Jews doing? Will they restore it for themselves? Will they sacrifice? Will they finish in a day? Will they revive the stones out of the dust heaps, though they are burned?  
Neh. 4:3 And Tobiah the Ammonite was beside him, and he said, Even their stone wall that they are building, if a fox were to go up on it, he would breach it.

### 1. The enemies were angry because the building work was advancing, and they conspired together to come and fight against Jerusalem—vv. 7-8.

Neh. 4:7 And when Sanballat and Tobiah and the Arabians and the Ammonites and the Ashdodites heard that the restoration of the walls of Jerusalem was advancing, that the breaches were beginning to be closed up, they became very angry;  
Neh. 4:8 And all of them conspired together to come and fight against Jerusalem and cause confusion in it.

### 2. Nehemiah trusted in God by praying that God would return their reproach to themselves; thus, the Jews built the wall, for they had a heart to work—vv. 4-6.

Neh. 4:4 Hear, O our God, for we are despised; and turn their reproach upon their own head, and give them as spoil in the land of captivity;  
Neh. 4:5 And do not cover their iniquity and do not let their sin be blotted out before You, for they made provocations before the builders.  
Neh. 4:6 So we built the wall; and all the wall was joined together to half its height, for the people had a heart to work.

### B. The Jews prayed to their God, and under Nehemiah's instruction and direction they set a watch against the enemy day and night:

1 他們豫備好用兵器爭戰，因為尼希米鼓勵他們，指示他們要記念大而可畏的主，並要為他們的家人爭戰—14 節。

尼 4:14 我察看了，就起來對貴胄、官長、和其餘的百姓說，不要怕他們；當記念那大而可畏的主，要為你們的弟兄、兒女、妻子、家產爭戰。

2 尼希米的僕人一半作工，一半拿兵器，豫備好爭戰—16 節。

尼 4:16 從那日起，我的僕人一半作工，一半拿槍、拿盾牌、拿弓、穿鎧甲；官長都站在猶大家眾人的後邊。

3 一面，以色列人豫備好爭戰；另一面，他們信靠神，相信神要為他們爭戰—9 ~ 23 節。

尼 4:9 然而，我們禱告我們的神，又因他們的緣故，設立看守的人，晝夜防備。

尼 4:10 猶大人說，灰土尚多，扛抬的人力氣已經衰敗，所以我們不能建造城牆。

尼 4:11 我們的敵人且說，趁他們還不知道，還看不見，我們進入他們中間殺他們，使工作止住。

尼 4:12 那靠近敵人居住的猶大人，十次來對我們說，他們必從你們所到的各處上來攻擊我們。

尼 4:13 所以我使百姓各按家族，拿刀、拿槍、拿弓，站在城牆後邊低窪的空曠處。

尼 4:14 我察看了，就起來對貴胄、官長、和其餘的百姓說，不要怕他們；當記念那大而可畏的主，要為你們的弟兄、兒女、妻子、家產爭戰。

尼 4:15 仇敵聽見我們知道他們的計謀，又見神破壞他們的計畫，就不來了；我們都回到城牆那裏，各作各的工。

尼 4:16 從那日起，我的僕人一半作工，一半拿槍、拿盾牌、拿弓、穿鎧甲；官長都站在猶大家眾人的後邊。

尼 4:17 建造城牆的、扛抬重物的，都佩帶兵器，一手作工，一手拿兵器。

尼 4:18 建造的人都腰間佩刀建造，吹角的人在我旁邊。

尼 4:19 我對貴胄、官長、和其餘的百姓說，這工程浩大，我們在城牆上彼此相離甚遠；

尼 4:20 你們聽見角聲在那裏，就要聚集到我們那裏去。我們的神必為我們爭戰。

尼 4:21 於是，我們作工，其中一半拿槍，從天亮直到星宿出現的時候。

尼 4:22 那時，我又對百姓說，各人和他的僕人當在耶路撒冷城中住宿，好在夜間護衛我們，白晝作工。

尼 4:23 這樣，我和我的弟兄、僕人、並跟從我的護衛兵，都不脫衣服，各人右手拿着兵器。

1. They were ready to fight with weapons under the encouragement of Nehemiah, who instructed them to remember the great and awesome Lord and to fight for their families—v. 14.

Neh. 4:14 And when I saw the situation, I rose up and said to the nobles and the rulers and the rest of the people, Do not be afraid of them; remember the great and awesome Lord, and fight for your brothers, your sons and your daughters, your wives and your houses.

2. Half of Nehemiah's servants labored in the work, and half of them held weapons, ready to fight—v. 16.

Neh. 4:16 And from that day half of my servants labored in the work, and half of them held the spears and the shields and the bows and the armor; and the rulers were behind all the house of Judah.

3. On the one hand, the children of Israel were prepared to fight; on the other hand, they trusted in God, believing that He would fight for them—vv. 9-23.

Neh. 4:9 But we prayed to our God, and because of them we set a watch against them day and night.

Neh. 4:10 And Judah said, / The strength of the burden bearers fails, / And the debris is great; / And we are not able / To build the wall.

Neh. 4:11 And our adversaries said, They will not know, nor even see, until we come into their midst and slay them and cause the work to stop.

Neh. 4:12 And when the Jews who dwelt near them came, they said to us ten times, They will come up against us from all the places that you turn to.

Neh. 4:13 So I set men in the lowest places behind the wall, on the exposed areas, and I set the people by families with their swords, their spears, and their bows.

Neh. 4:14 And when I saw the situation, I rose up and said to the nobles and the rulers and the rest of the people, Do not be afraid of them; remember the great and awesome Lord, and fight for your brothers, your sons and your daughters, your wives and your houses.

Neh. 4:15 And when our enemies heard that their counsel was known to us and that God frustrated it, we all returned to the wall, each man to his work.

Neh. 4:16 And from that day half of my servants labored in the work, and half of them held the spears and the shields and the bows and the armor; and the rulers were behind all the house of Judah.

Neh. 4:17 Those who built the wall and those who carried burdens took the loads with one hand doing the work and with the other holding a weapon.

Neh. 4:18 And as for the builders, each had his sword strapped to his side, and so they built; and he who sounded the trumpet was beside me.

Neh. 4:19 And I said to the nobles, the rulers, and the rest of the people, The work is great and large, and we are separated on the wall, each far from the other.

Neh. 4:20 In whatever place you hear the sound of the trumpet, gather yourselves to us there. Our God will fight for us.

Neh. 4:21 So we labored in the work; and half of them held spears from the start of dawn until the stars came out.

Neh. 4:22 I also said to the people at that time, Let every man and his servant spend the nights inside Jerusalem so that they may be a guard for us by night and work by day.

Neh. 4:23 So neither I nor my brothers nor my servants nor the men of the guard who followed me, none of us took off our clothes; each had his weapon at his right hand.

4 尼希米作為總司令，也在那些豫備與仇敵爭戰的人當中；他有分於夜間守望，並沒有將這些事留給別人作，乃是親自參與—17 ~ 23 節。

尼 4:17 建造城牆的、扛抬重物的，都佩帶兵器，一手作工，一手拿兵器。

尼 4:18 建造的人都腰間佩刀建造，吹角的人在我旁邊。

尼 4:19 我對貴胄、官長、和其餘的百姓說，這工程浩大，我們在城牆上彼此相離甚遠；

尼 4:20 你們聽見角聲在那裏，就要聚集到我們那裏去。我們的神必為我們爭戰。

尼 4:21 於是，我們作工，其中一半拿槍，從天亮直到星宿出現的時候。

尼 4:22 那時，我又對百姓說，各人和他的僕人當在耶路撒冷城中住宿，好在夜間護衛我們，白晝作工。

尼 4:23 這樣，我和我的弟兄、僕人、並跟從我的護衛兵，都不脫衣服，各人右手拿着兵器。

4. As the commander in chief, Nehemiah was among those who were ready to fight against the enemy; he took part in the night watch and did not leave these matters to others but participated in them himself—vv. 17-23.

Neh. 4:17 Those who built the wall and those who carried burdens took the loads with one hand doing the work and with the other holding a weapon.

Neh. 4:18 And as for the builders, each had his sword strapped to his side, and so they built; and he who sounded the trumpet was beside me.

Neh. 4:19 And I said to the nobles, the rulers, and the rest of the people, The work is great and large, and we are separated on the wall, each far from the other.

Neh. 4:20 In whatever place you hear the sound of the trumpet, gather yourselves to us there. Our God will fight for us.

Neh. 4:21 So we labored in the work; and half of them held spears from the start of dawn until the stars came out.

Neh. 4:22 I also said to the people at that time, Let every man and his servant spend the nights inside Jerusalem so that they may be a guard for us by night and work by day.

Neh. 4:23 So neither I nor my brothers nor my servants nor the men of the guard who followed me, none of us took off our clothes; each had his weapon at his right hand.

貳 建造召會作神的城不是一件輕易的工作；建造惟有藉着爭戰纔能進行—弗二 21 ~ 22，四 16，六 10 ~ 20：

弗 2:21 在祂裏面，全房聯結一起，長成在主裏的聖殿；

弗 2:22 你們也在祂裏面同被建造，成為神在靈裏的居所。

弗 4:16 本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。

弗 6:10 末了的話，你們要在主裏，靠着祂力量的權能，得着加力。

弗 6:11 要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，

弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。

弗 6:13 所以要拿起神全副的軍裝，使你們在邪惡的日子能以抵擋，並且作成了一切，還能站立得住。

弗 6:14 所以要站住，用真理束你們的腰，穿上義的胸甲，

弗 6:15 且以和平福音的穩固根基，當作鞋穿在腳上；

弗 6:16 此外，拿起信的盾牌，藉此就能銷滅那惡者一切火燒的箭。

弗 6:17 還要藉着各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；

弗 6:18 時時在靈裏禱告，並盡力堅持，在這事上儆醒，且為眾聖徒祈求，

弗 6:19 也替我祈求，使我在開口的時候，有發表賜給我，好放膽講明福音的奧祕，

II. Building the church as the city of God is not an easy task; building can be carried out only by fighting—Eph. 2:21-22; 4:16; 6:10-20:

Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.

Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness

Eph. 6:15 And having shod your feet with the firm foundation of the gospel of peace;

Eph. 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.

Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

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,

弗 6:20 (我為這奧祕作了帶鎖鍊的大使,)使我在這奧祕上,照我所當講的,放膽講說。

Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

一 以色列人從被擄之地回來時,以斯拉、尼希米這些人起來重建聖殿和聖城,乃是經過厲害的爭戰。

A. When the children of Israel returned from their captivity, Ezra, Nehemiah, and others rose up to rebuild the temple and the holy city through intense warfare.

二 與尼希米一同作工建造的以色列人,一手作工建造,一手拿兵器爭戰;(尼四 17;)這啓示每當我們在神的建造上勞苦時,必然會有爭戰。

B. The Israelites who worked in the building with Nehemiah labored with one hand to build and with the other hand held their weapons for fighting the battle (Neh. 4:17); this reveals that whenever we labor on God's building, we will certainly be involved in a battle.

尼 4:17 建造城牆的、扛抬重物的,都佩帶兵器,一手作工,一手拿兵器。

Neh. 4:17 Those who built the wall and those who carried burdens took the loads with one hand doing the work and with the other holding a weapon.

三 就建造神的居所而論,在神和祂的仇敵之間有一場真正的衝突,一場激烈的爭戰—1~3, 7~8 節:

C. Regarding the building up of God's dwelling place, there is a real conflict, a severe fighting between God and His enemy—vv. 1-3, 7-8:

尼 4:1 參巴拉聽見我們建造城牆就發怒,大大惱恨,嗤笑猶大人,

Neh. 4:1 And when Sanballat heard that we were building the wall, he became angry and was greatly enraged; and he mocked the Jews.

尼 4:2 對他弟兄和撒瑪利亞的軍兵說,這些軟弱的猶大人作甚麼呢?他們要為自己修築城牆麼?要獻祭麼?要一日完成麼?要從土堆裏拿出火燒的石頭再立牆麼?

Neh. 4:2 And he spoke to his brothers and the army of Samaria and said, What are these feeble Jews doing? Will they restore it for themselves? Will they sacrifice? Will they finish in a day? Will they revive the stones out of the dust heaps, though they are burned?

尼 4:3 亞捫人多比雅站在旁邊,說,他們所建造的石牆,就是狐狸上去也必踩出洞來。

Neh. 4:3 And Tobiah the Ammonite was beside him, and he said, Even their stone wall that they are building, if a fox were to go up on it, he would breach it.

尼 4:7 參巴拉、多比雅、亞拉伯人、亞捫人、亞實突人,聽見耶路撒冷城牆修復的工作有進展,破裂的地方開始堵住,就甚發怒。

Neh. 4:7 And when Sanballat and Tobiah and the Arabians and the Ammonites and the Ashdodites heard that the restoration of the walls of Jerusalem was advancing, that the breaches were beginning to be closed up, they became very angry;

尼 4:8 他們同謀要來攻擊耶路撒冷,使城內擾亂。

Neh. 4:8 And all of them conspired together to come and fight against Jerusalem and cause confusion in it.

1 仇敵不喜歡看見神居所的建造順利進行。

1. The enemy hates seeing the building of God's dwelling place going up in a good way.

2 撒但要竭盡所能的打岔、攪擾、攻擊並毀壞—太十六 18~19。

2. Satan will do everything that he can to interrupt, interfere, attack, and destroy—Matt. 16:18-19.

太 16:18 我還告訴你,你是彼得,我要把我的召會建造在這磐石上,陰間的門不能勝過她。

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

太 16:19 我要把諸天之國的鑰匙給你,凡你在地上捆綁的,必是在諸天之上已經捆綁的;凡你在地上釋放的,必是在諸天之上已經釋放的。

Matt. 16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

四 我們必須建造召會作為殿,並且從事爭戰,使神能得着國度—六 10。

D. We must build the church as the temple and fight the battle so that God may have the kingdom—6:10.

太 6:10 願你的國來臨,願你的旨意行在地上,如同行在天上。

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

## 五 當聖徒為着召會生活的擴展而移民時，他們乃是爭戰的軍隊—參徒八4～12。

- 徒 8:4 那些分散的人就往各處去，傳神的話為福音。  
徒 8:5 腓利下撒瑪利亞城去，向他們傳揚基督。  
徒 8:6 羣眾聽見了，又看見腓利所行的神蹟，就同心合意的注意他所說的話。  
徒 8:7 因為有許多人被污靈附着，那些污靈大聲呼叫，就出來了；還有許多癱瘓的和瘸腿的，也都治好了。  
徒 8:8 在那城裏，就大有歡樂。  
徒 8:9 有一個人名叫西門，向來在那城裏行邪術，自稱大人物，使撒瑪利亞的百姓驚奇，  
徒 8:10 眾人從小到大都注意他，說，這人就是神的能力，那稱為大的。  
徒 8:11 他們注意他，因為他長久用邪術使他們驚奇。  
徒 8:12 及至他們信了腓利所傳神的國和耶穌基督之名的福音，連男帶女就受了浸。

## 六 那些建造召會的人都得一面建造，一面爭戰—尼四14，16～21。

- 尼 4:14 我察看了，就起來對貴胄、官長、和其餘的百姓說，不要怕他們；當記念那大而可畏的主，要為你們的弟兄、兒女、妻子、家產爭戰。  
尼 4:16 從那日起，我的僕人一半作工，一半拿槍、拿盾牌、拿弓、穿鎧甲；官長都站在猶大家眾人的後邊。  
尼 4:17 建造城牆的、扛抬重物的，都佩帶兵器，一手作工，一手拿兵器。  
尼 4:18 建造的人都腰間佩刀建造，吹角的人在我旁邊。  
尼 4:19 我對貴胄、官長、和其餘的百姓說，這工程浩大，我們在城牆上彼此相離甚遠；  
尼 4:20 你們聽見角聲在那裏，就要聚集到我們那裏去。我們的神必為我們爭戰。  
尼 4:21 於是，我們作工，其中一半拿槍，從天亮直到星宿出現的時候。

## 七 沒有爭戰，沒有爭戰的靈，就沒有建造；建造需要艱苦的爭戰。

## 叁 為着建造召會作基督的身體，需要有屬靈的爭戰—弗六10～20：

- 弗 6:10 末了的話，你們要在主裏，靠着祂力量的權能，得着加力。  
弗 6:11 要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，  
弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、

## E. When the saints migrate for the spreading of the church life, they are an army fighting the battle—cf. Acts 8:4-12.

- Acts 8:4 Those therefore who were scattered went throughout the land announcing the word as the gospel.  
Acts 8:5 And Philip went down to the city of Samaria and proclaimed the Christ to them.  
Acts 8:6 And the crowds gave heed with one accord to the things said by Philip as they heard and saw the signs which he did.  
Acts 8:7 For with many of those who had unclean spirits, the spirits came out crying with a loud voice; and many who were paralyzed and lame were healed.  
Acts 8:8 And there was much joy in that city.  
Acts 8:9 And a certain man named Simon had previously been practicing magic in the city and had been amazing the people of Samaria, saying that he was someone great.  
Acts 8:10 To him they all gave heed, from the least to the greatest, saying, This man is the power of God which is called Great.  
Acts 8:11 And they gave heed to him because for a considerable time he had amazed them with his magic.  
Acts 8:12 But when they believed Philip, who announced the gospel of the kingdom of God and of the name of Jesus Christ, they were baptized, both men and women.

## F. Those who build the church must build and fight at the same time—Neh. 4:14, 16-21.

- Neh. 4:14 And when I saw the situation, I rose up and said to the nobles and the rulers and the rest of the people, Do not be afraid of them; remember the great and awesome Lord, and fight for your brothers, your sons and your daughters, your wives and your houses.  
Neh. 4:16 And from that day half of my servants labored in the work, and half of them held the spears and the shields and the bows and the armor; and the rulers were behind all the house of Judah.  
Neh. 4:17 Those who built the wall and those who carried burdens took the loads with one hand doing the work and with the other holding a weapon.  
Neh. 4:18 And as for the builders, each had his sword strapped to his side, and so they built; and he who sounded the trumpet was beside me.  
Neh. 4:19 And I said to the nobles, the rulers, and the rest of the people, The work is great and large, and we are separated on the wall, each far from the other.  
Neh. 4:20 In whatever place you hear the sound of the trumpet, gather yourselves to us there. Our God will fight for us.  
Neh. 4:21 So we labored in the work; and half of them held spears from the start of dawn until the stars came out.

## G. Without warfare and without a spirit of fighting, there is no building; building calls for grueling warfare.

## III. For the building up of the church as the Body of Christ, there is the need for spiritual warfare—Eph. 6:10-20:

- Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.  
Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,  
Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities,

弗 6:13 管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。  
所以要拿起神全副的軍裝，使你們在邪惡的日子能以抵擋，並且作成了一切，還能站立得住。  
弗 6:14 所以要站住，用真理束你們的腰，穿上義的胸甲，  
弗 6:15 且以和平福音的穩固根基，當作鞋穿在腳上；  
弗 6:16 此外，拿起信的盾牌，藉此就能銷滅那惡者一切火燒的箭。  
弗 6:17 還要藉着各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；  
弗 6:18 時時在靈裏禱告，並盡力堅持，在這事上做醒，且為眾聖徒祈求，  
弗 6:19 也替我祈求，使我在開口的時候，有發表賜給我，好放膽講明福音的奧祕，  
弗 6:20 （我為這奧祕作了帶鎖鍊的大使，）使我在這奧祕上，照我所當講的，放膽講說。

一 很可惜的是，在今日的召會中，因着生命的軟弱，屬靈力量的缺乏，和真理亮光的不毅明亮，信徒幾乎都不懂得甚麼叫作屬靈的爭戰。

二 屬靈的爭戰是基於基督的得勝——來二 14，西二 15，約壹三 8：

來 2:14 兒女既同有血肉之體，祂也照樣親自分於血肉之體，為要藉着死，廢除那掌死權的，就是魔鬼，  
西 2:15 既將執政的和掌權的脫下，神就把他們公然示眾，仗着十字架在凱旋中向他們誇勝。  
約壹 3:8 犯罪的是出於魔鬼，因為魔鬼從起初就犯罪。為此，神的兒子顯現出來，是要消除魔鬼的作為。

1 屬靈爭戰的起點，乃是要站在基督的得勝上面，就是要看見基督已經擊敗了仇敵——歌四 8，啓三 21，五 5～6：

歌 4:8 我的新婦，求你與我一同從利巴嫩來，與我一同從利巴嫩來，從亞瑪拿頂，從示尼珥與黑門頂，從有獅子的洞穴，從有豹子的山嶺，來觀看。  
啓 3:21 得勝的，我要賜他在我寶座上與我同坐，就如我得了勝，在我父的寶座上與祂同坐一樣。  
啓 5:5 長老中有一位對我說，不要哭；看哪，猶大支派中的獅子，大衛的根，祂已得勝，能以展開那書卷，揭開它的七印。  
啓 5:6 我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。

against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.  
Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.  
Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness  
Eph. 6:15 And having shod your feet with the firm foundation of the gospel of peace;  
Eph. 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.  
Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,  
Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,  
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,  
Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

A. Regrettably, in the church today almost none of the believers know of this spiritual warfare; this is due to weakness in life, lack of spiritual strength, and insufficient clarity in the light of the truth.

B. Spiritual warfare is based on the victory of Christ—Heb. 2:14; Col. 2:15; 1 John 3:8:

Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,  
Col. 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.  
1 John 3:8 He who practices sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

1. The starting point of spiritual warfare is standing upon the victory of Christ; it is seeing that Christ has already defeated the enemy—S. S. 4:8; Rev. 3:21; 5:5-6:

S.S. 4:8 Come with me from Lebanon, my bride; / With me from Lebanon come. / Look from the top of Amana, / From the top of Senir and Hermon, / From the lions' dens, / From the leopards' mountains.  
Rev. 3:21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.  
Rev. 5:5 And one of the elders said to me, Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome so that He may open the scroll and its seven seals.  
Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

a 神的兒子顯現出來，是要消除魔鬼的作為—約壹三 8。

約壹 3:8 犯罪的是出於魔鬼，因為魔鬼從起初就犯罪。為此，神的兒子顯現出來，是要消除魔鬼的作為。

b 基督在祂的成肉體和人性生活裏，在曠野受試誘時擊敗撒但—太四 1 ~ 11。

太 4:1 隨後，耶穌被那靈引到曠野，受魔鬼的試誘。

太 4:2 祂禁食了四十晝四十夜，後來就餓了。

太 4:3 那試誘者進前來，對祂說，你若是神的兒子，就叫這些石頭變成餅罷。

太 4:4 耶穌卻回答說，經上記着，『人活着不是單靠食物，乃是靠神口裏所出的一切話。』

太 4:5 而後魔鬼帶祂進了聖城，叫祂站在殿翼上，

太 4:6 對祂說，你若是神的兒子，就跳下去罷；因為經上記着，『主要為你吩咐祂的使者，用手托着你，免得你的腳碰在石頭上。』

太 4:7 耶穌對他說，經上又記着，『不可試探主你的神。』

太 4:8 魔鬼又帶祂上到一座極高的山，將世上的萬國，和萬國的榮耀，都指給祂看，

太 4:9 對祂說，你若俯伏拜我，我就把這一切都給你。

太 4:10 耶穌說，撒但，退去罷！因為經上記着，『當拜主你的神，單要事奉祂。』

太 4:11 於是魔鬼離開了耶穌，看哪，有天使進前來服事祂。

c 主耶穌藉着死，廢除那掌死權的魔鬼；祂將撒但廢掉，使他歸於無有一來二 14。

來 2:14 兒女既同有血肉之體，祂也照樣親自自有分於血肉之體，為要藉着死，廢除那掌死權的，就是魔鬼，

2 召會在地上的工作，就是要保守基督的得勝；主已經打了勝仗，召會就是在這裏守住祂的勝利—弗六 11，13。

弗 6:11 要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，

弗 6:13 所以要拿起神全副的軍裝，使你們在邪惡的日子能以抵擋，並且作成了一切，還能站立得住。

三 召會與撒但之間的爭戰，乃是我們這些愛主、在祂召會裏的人，和諸天界裏邪惡勢力之間的爭戰—12 節：

弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。

a. The Son of God was manifested to destroy the works of the devil—1 John 3:8.

1 John 3:8 He who practices sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

b. In His incarnation and human living Christ defeated Satan during the temptation in the wilderness—Matt. 4:1-11.

Matt. 4:1 Then Jesus was led up into the wilderness by the Spirit to be tempted by the devil.

Matt. 4:2 And when He had fasted forty days and forty nights, afterward He became hungry.

Matt. 4:3 And the tempter came and said to Him, If You are the Son of God, speak that these stones may become loaves of bread.

Matt. 4:4 But He answered and said, It is written, "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God."

Matt. 4:5 Then the devil took Him into the holy city and set Him on the wing of the temple,

Matt. 4:6 And said to Him, If You are the Son of God, cast Yourself down; for it is written, "To His angels He shall give charge concerning You, and on their hands they shall bear You up, lest You strike Your foot against a stone."

Matt. 4:7 Jesus said to him, Again, it is written, "You shall not test the Lord your God."

Matt. 4:8 Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory.

Matt. 4:9 And he said to Him, All these will I give You if You will fall down and worship me.

Matt. 4:10 Then Jesus said to him, Go away, Satan! For it is written, "You shall worship the Lord your God, and Him only shall you serve."

Matt. 4:11 Then the devil left Him, and behold, angels came and ministered to Him.

c. Through death the Lord Jesus destroyed the devil, who has the might of death; He abolished Satan, brought him to naught—Heb. 2:14.

Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

2. The work of the church on earth is to maintain Christ's victory; the Lord has already won the battle, and the church is here to maintain His victory—Eph. 6:11, 13.

Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,

Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

C. The warfare between the church and Satan is a battle between us who love the Lord and who are in His church and the evil powers in the heavenlies—v. 12:

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.



1 那些執政的、掌權的、和管轄這黑暗世界的，乃是背叛的天使；他們跟從撒但一同背叛、抵擋神，現今在諸天界裏管轄世上的列國—西一 13，但十 20。

西 1:13 祂拯救了我們脫離黑暗的權勢，把我們遷入祂愛子的國裏；

但 10:20 他就說，你知道我為何來見你麼？現在我要回去與波斯的魔君爭戰，我出去後雅完的魔君必來。

2 我們必須領悟我們的爭戰不是抵擋人，乃是抵擋諸天界裏的邪靈，就是那邪惡的勢力。

#### 四 屬靈的爭戰乃是基督身體的事；我們必須在基督的身體裏爭戰—弗一 22～23：

弗 1:22 將萬有服在祂的腳下，並使祂向着召會作萬有的頭；

弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。

1 屬靈的爭戰不是個人的事，乃是基督身體的事—四 12，16，五 30。

弗 4:12 為要成全聖徒，目的是為着職事的工作，為着建造基督的身體，

弗 4:16 本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。

弗 5:30 因為我們是祂身體上的肢體。

2 召會是一個團體的戰士，信徒一同組成這團體的戰士—六 10～20。

弗 6:10 末了的話，你們要在主裏，靠着祂力量的權能，得着加力。

弗 6:11 要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，

弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。

弗 6:13 所以要拿起神全副的軍裝，使你們在邪惡的日子能以抵擋，並且作成了一切，還能站立得住。

弗 6:14 所以要站住，用真理束你們的腰，穿上義的胸甲，

弗 6:15 且以和平福音的穩固根基，當作鞋穿在腳上；

弗 6:16 此外，拿起信的盾牌，藉此就能銷滅那惡者一切火燒的箭。

弗 6:17 還要藉着各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；

弗 6:18 時時在靈裏禱告，並盡力堅持，在這事上做醒，且為眾聖徒祈求，

弗 6:19 也替我祈求，使我在開口的時候，有發表賜給我，好放膽

1. The principalities, the authorities, and the world-rulers of darkness are rebellious angels who followed Satan in his rebellion against God and who now rule in the heavenlies over the nations of the world—Col. 1:13; Dan. 10:20.

Col. 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,

Dan. 10:20 Then he said, Do you know why I have come to you? And now I will return to fight with the prince of Persia; so I go forth, and the prince of Javan is now about to come.

2. We need to realize that our warfare is not against human beings but against the evil spirits, the evil powers, in the heavenlies.

#### D. Spiritual warfare is a matter of the Body of Christ; we must fight the battle in the Body—Eph. 1:22-23:

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

1. Spiritual warfare is not an individual matter; it is a matter of the Body—4:12, 16; 5:30.

Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Eph. 5:30 Because we are members of His Body.

2. The church is a corporate warrior, and the believers together make up this corporate warrior—6:10-20.

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.

Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness

Eph. 6:15 And having shod your feet with the firm foundation of the gospel of peace;

Eph. 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.

Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

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

講明福音的奧祕，

弗 6:20 (我為這奧祕作了帶鎖鍊的大使，)使我在這奧祕上，照我所當講的，放膽講說。

3 我們若從以弗所一章讀到六章，就會看見爭戰是基督身體的事；而身體乃是在基督裏、在那靈裏、並在諸天界裏的新造—二 6：

弗一～六 (從畧)

弗 2:6 祂又叫我們在基督耶穌裏一同復活，一同坐在諸天界裏，

a 我們若沒有身體生活，就不彀資格從事屬靈的爭戰。

b 我們要爭戰，就必須在身體的實際中—四 12，16。

弗 4:12 為要成全聖徒，目的是為着職事的工作，為着建造基督的身體，

弗 4:16 本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。

4 我們團體的形成一支軍隊之後，就能與神的仇敵爭戰—六 11～12。

弗 6:11 要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，

弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。

五 我們要對付神的仇敵，就需要那叫基督從死人中復活，並叫祂坐在諸天界裏，遠超空中一切邪靈的浩大能力，使我們得着加力—10 節，一 19～22：

弗 6:10 末了的話，你們要在主裏，靠着祂力量的權能，得着加力。

弗 1:19 以及祂的能力向着我們這信的人，照祂力量之權能的運行，是何等超越的浩大，

弗 1:20 就是祂在基督身上所運行的，使祂從死人中復活，叫祂在諸天界裏，坐在自己的右邊，

弗 1:21 遠超過一切執政的、掌權的、有能的、主治的、以及一切受稱之名，不但是今世的，連來世的也都在內，

弗 1:22 將萬有服在祂的腳下，並使祂向着召會作萬有的頭；

1 我們要在主裏得着加力，這指明在對付撒但和他邪惡國度的屬靈爭戰中，我們不能在自己裏面爭戰；我們只能在主裏並在祂力量的權能裏爭戰—六 10。

boldness the mystery of the gospel,

Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

3. If we read Ephesians from chapter 1 to chapter 6, we will see that warfare is a matter of the Body of Christ, and the Body is a new creation in Christ, in the Spirit, and in the heavenlies—2:6:

Eph. 1—6 (omitted)

Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,

a. If we do not have the Body life, we are not adequate to engage in spiritual warfare.

b. In order to fight the battle, we must be in the reality of the Body—4:12, 16.

Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

4. After we have been formed corporately into an army, we will be able to fight against God's enemy—6:11-12.

Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

E. To deal with God's enemy, we need to be empowered with the greatness of the power that raised Christ from the dead and seated Him in the heavenlies, far above all the evil spirits in the air—v. 10; 1:19-22:

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.

Eph. 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,

Eph. 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

Eph. 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

1. The fact that we need to be empowered in the Lord indicates that in ourselves we cannot fight the spiritual warfare against Satan and his evil kingdom; we can fight only in the Lord and in the might of His strength—6:10.

弗 6:10 末了的話，你們要在主裏，靠着祂力量的權能，得着加力。

2 『要…得着加力，』這吩咐含示需要運用我們的意志；我們若要得着加力來打屬靈的仗，我們的意志就必須剛強且有操練—歌四 4。

歌 4:4 你的頸項好像大衛建造收藏軍器的高樓，其上懸掛一千盾牌，都是勇士的擋牌。

## 六 我們需要認識並應用屬靈爭戰的原則：

1 屬靈爭戰的頭一個原則，乃是不能用屬肉體的兵器、屬人的手腕、和天然的辦法；屬靈的爭戰不是抵擋肉體，乃是抵擋屬靈的勢力，（弗六 12，）因此，所用的兵器不該是屬肉體的。（林後十 3～5。）

弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。

林後 10:3 因為我們雖然在肉體中行事，卻不照着肉體爭戰。

林後 10:4 我們爭戰的兵器，本不是屬肉體的，乃是在神面前有能力，可以攻倒堅固的營壘，

林後 10:5 將理論和各樣阻擋人認識神而立起的高寨，都攻倒了，又將各樣的思想擄來，使它順從基督，

2 屬靈爭戰的第二個原則，乃是要守住升天的地位—弗二 6：

弗 2:6 祂又叫我們在基督耶穌裏一同復活，一同坐在諸天界裏，

a 打仗的時候，凌駕仇敵之上的地位，在戰畧上是非常重要的。

b 撒但和他屬靈的勢力是在空中；但我們是坐在第三層天上，超過他們—6 節。

弗 2:6 祂又叫我們在基督耶穌裏一同復活，一同坐在諸天界裏，

c 撒但和他的勢力是在我們之下，他們註定是要被我們擊敗的。

3 屬靈爭戰的第三個原則，乃是必須用屬靈的兵器—林後十 3～5：

林後 10:3 因為我們雖然在肉體中行事，卻不照着肉體爭戰。

林後 10:4 我們爭戰的兵器，本不是屬肉體的，乃是在神面前有能力，可以攻倒堅固的營壘，

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.

2. The charge to be empowered implies the need to exercise our will; if we would be empowered for spiritual warfare, our will must be strong and exercised—S. S. 4:4.

S.S. 4:4 Your neck is like the tower of David, / Built for an armory: / A thousand bucklers hang on it, / All the shields of the mighty men.

## F. We need to know and apply the principles of spiritual warfare:

1. The first principle of spiritual warfare is that we cannot use fleshly weapons, human schemes, and natural methods; since spiritual warfare is not against flesh but against spiritual forces (Eph. 6:12), the weapons should not be fleshly (2 Cor. 10:3-5).

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

2 Cor. 10:3 For though we walk in flesh, we do not war according to flesh;

2 Cor. 10:4 For the weapons of our warfare are not fleshly but powerful before God for the overthrowing of strongholds,

2 Cor. 10:5 As we overthrow reasonings and every high thing rising up against the knowledge of God, and take captive every thought unto the obedience of Christ.

2. The second principle of spiritual warfare is to keep the position of ascension—Eph. 2:6:

Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,

a. In fighting a battle, the position above the enemy is strategic.

b. Satan and his spiritual forces are in the air, but we are seated in the third heaven above them—v. 6.

Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,

c. Satan and his forces are under us, and it is their fate to be defeated by us.

3. The third principle of spiritual warfare is that we must use spiritual weapons—2 Cor. 10:3-5:

2 Cor. 10:3 For though we walk in flesh, we do not war according to flesh;

2 Cor. 10:4 For the weapons of our warfare are not fleshly but powerful before God for the overthrowing of strongholds,

林後 10:5 將理論和各樣阻擋人認識神而立起的高寨，都攻倒了，又將各樣的思想擄來，使它順從基督，

a 這些屬靈的兵器，有能力攻倒仇敵堅固的營壘—4～5 節。

林後 10:4 我們爭戰的兵器，本不是屬肉體的，乃是在神面前有能力，可以攻倒堅固的營壘，

林後 10:5 將理論和各樣阻擋人認識神而立起的高寨，都攻倒了，又將各樣的思想擄來，使它順從基督，

b 我們在爭戰的時候，一切的活動都要出於靈，都要從靈裏面摸出那個感覺來；這是極其基本的原則。

4 屬靈爭戰的第四個原則，乃是要有爭戰的禱告—屬靈爭戰的禱告—太六 9～10，13：

太 6:9 所以你們要這樣禱告：我們在諸天之上的父，願你的名被尊為聖，

太 6:10 願你的國來臨，願你的旨意行在地上，如同行在天上。

太 6:13 不叫我們陷入試誘，救我們脫離那惡者。因為國度、能力、榮耀，都是你的，直到永遠。阿們。

a 何時何處有召會的建造，陰間的門就有活動來反對；所以，需要有爭戰的禱告—十六 18～19。

太 16:18 我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。

太 16:19 我要把諸天之國的鑰匙給你，凡你在地上捆綁的，必是在諸天之上已經捆綁的；凡你在地上釋放的，必是在諸天之上已經釋放的。

b 如果我們看見，最有價值的禱告是在升天裏的禱告，我們就能領會，禱告乃是一個爭戰，並且我們就會有爭戰的禱告；這就是以弗所六章所說之禱告的性質：

弗 6:1 作兒女的，要在主裏順從你們的父母，因為這是正當的。

弗 6:2 『要孝敬父母，使你亨通，在世長壽。』這是第一條帶應許的誠命。

弗 6:3 (2、3 節合併)

弗 6:4 作父親的，不要惹你們兒女的氣，只要用主的管教和警戒養育他們。

弗 6:5 作奴僕的，要恐懼戰兢的，憑心中的單純，順從肉身的主人，如同順從基督一樣。

2 Cor. 10:5 As we overthrow reasonings and every high thing rising up against the knowledge of God, and take captive every thought unto the obedience of Christ.

a. The spiritual weapons are powerful to overthrow the strongholds of the enemy—vv. 4-5.

2 Cor. 10:4 For the weapons of our warfare are not fleshly but powerful before God for the overthrowing of strongholds,

2 Cor. 10:5 As we overthrow reasonings and every high thing rising up against the knowledge of God, and take captive every thought unto the obedience of Christ.

b. When we are fighting, all our activities must be of the spirit, touching the feeling from within our spirit; this is an extremely basic principle.

4. The fourth principle of spiritual warfare is to have fighting prayers—the prayers of spiritual warfare—Matt. 6:9-10, 13:

Matt. 6:9 You then pray in this way: Our Father who is in the heavens, Your name be sanctified;

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Matt. 6:13 And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

a. Whenever and wherever there is the building up of the church, there is the activity of the gates of Hades against it; therefore, there is the need for fighting prayers—16:18-19.

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Matt. 16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

b. If we see that the prayers of the greatest worth are prayers in ascension, then we can understand that prayer is a warfare, and we will utter prayers of warfare; such is the nature of the prayer spoken of in Ephesians 6:

Eph. 6:1 Children, obey your parents in the Lord, for this is right.

Eph. 6:2 "Honor your father and mother," which is the first commandment with a promise,

Eph. 6:3 "That it may be well with you and that you may live long on the earth."

Eph. 6:4 And fathers, do not provoke your children to anger, but nurture them in the discipline and admonition of the Lord.

Eph. 6:5 Slaves, be obedient to those who are your masters according to the flesh with fear and trembling, in singleness of your heart, as to Christ;

弗 6:6 不要只在眼前事奉，像是討人喜歡的，乃要像基督的奴僕，從心裏實行神的旨意，  
弗 6:7 用善意服事，好像對主，不像對人；  
弗 6:8 曉得各人，或是為奴的，或是自主的，無論行了甚麼善，都必從主得着賞報。  
弗 6:9 作主人的，也要同樣待奴僕，放棄威嚇，知道他們和你們的主人，乃是在諸天之上，祂並不偏待人。  
弗 6:10 末了的話，你們要在主裏，靠着祂力量的權能，得着加力。  
弗 6:11 要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，  
弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。  
弗 6:13 所以要拿起神全副的軍裝，使你們在邪惡的日子能以抵擋，並且作成了一切，還能站立得住。  
弗 6:14 所以要站住，用真理束你們的腰，穿上義的胸甲，  
弗 6:15 且以和平福音的穩固根基，當作鞋穿在腳上；  
弗 6:16 此外，拿起信的盾牌，藉此就能銷滅那惡者一切火燒的箭。  
弗 6:17 還要藉着各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；  
弗 6:18 時時在靈裏禱告，並盡力堅持，在這事上做醒，且為眾聖徒祈求，  
弗 6:19 也替我祈求，使我在開口的時候，有發表賜給我，好放膽講明福音的奧祕，  
弗 6:20 （我為這奧祕作了帶鎖鍊的大使，）使我在這奧祕上，照我所當講的，放膽講說。  
弗 6:21 但為叫你們知道關於我的事，我的景況如何，有親愛的弟兄，在主裏忠信的執事推基古，要將一切全告訴你們，  
弗 6:22 我特為這事，打發他到你們那裏去，好叫你們知道關於我們的事，並叫他安慰你們的心。  
弗 6:23 願平安與愛同着信，從父神並主耶穌基督歸與弟兄們。

(一) 所有在天的境界裏，從神的寶座上發出來的禱告，都是爭戰的禱告—啓五 8，八 3 ~ 5。

啓 5:8 當祂拿書卷的時候，四活物和二十四位長老，都俯伏在羔羊面前，各拿着琴，和盛滿了香的金爐，這香爐就是眾聖徒的禱告。  
啓 8:3 另一位天使拿着金香爐，來站在祭壇旁邊，有許多香賜給祂，好同眾聖徒的禱告獻在寶座前的金壇上。  
啓 8:4 那香的煙同眾聖徒的禱告，從那天使手中上升於神面前。  
啓 8:5 那天使拿着香爐，盛滿了壇上的火，丟在地上，於是有雷轟、聲音、閃電、地震。

(二) 我們若在天的境界裏，就能有升天的禱告，就是爭戰的禱告—弗 2:6，六 18。

Eph. 6:6 Not with eye-service as men-pleasers but as slaves of Christ, doing the will of God from the soul;  
Eph. 6:7 With good will serving as slaves, as serving the Lord and not men;  
Eph. 6:8 Knowing that whatever good thing each one does, this he will receive back from the Lord, whether he is a slave or a free man.  
Eph. 6:9 And masters, do the same things toward them, giving up your threatening, knowing that both their Master and yours is in the heavens, and there is no respect of persons with Him.  
Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.  
Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,  
Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.  
Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.  
Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness  
Eph. 6:15 And having shod your feet with the firm foundation of the gospel of peace;  
Eph. 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.  
Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,  
Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,  
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,  
Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.  
Eph. 6:21 But that you also may know the things concerning me, how I am doing, Tychicus, the beloved brother and faithful minister in the Lord, will make all things known to you.  
Eph. 6:22 Him I have sent to you for this very thing, that you may know the things concerning us and that he may comfort your hearts.  
Eph. 6:23 Peace to the brothers and love with faith from God the Father and the Lord Jesus Christ.

1) All prayers that are expressed in the heavenly realm and from the throne of God are prayers of warfare—Rev. 5:8; 8:3-5.

Rev. 5:8 And when He took the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each having a harp and golden bowls full of incense, which bowls are the prayers of the saints.  
Rev. 8:3 And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne.  
Rev. 8:4 And the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God.  
Rev. 8:5 And the Angel took the censer and filled it with the fire of the altar and cast it to the earth; and there were thunders and voices and lightnings and an earthquake.

2) If we are in the heavenly realm, we are able to pray prayers of ascension, prayers of warfare—Eph. 2:6; 6:18.

弗 2:6 祂又叫我們在基督耶穌裏一同復活，一同坐在諸天界裏，  
弗 6:18 時時在靈裏禱告，並盡力堅持，在這事上儆醒，且為眾聖徒祈求，

c 我們一得加強，就得更新；一得更新，就被充滿；一被充滿，就裝備好了可以爭戰；在這個爭戰的靈裏我們就有屬靈爭戰的爭戰禱告—三 14 ~ 16，四 23 ~ 24，五 18 下，六 18。

弗 3:14 因這緣故，我向父屈膝，  
弗 3:15 在諸天裏以及在地上的各家族，都是從祂得名，  
弗 3:16 願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，  
弗 4:23 而在你們心思的靈裏得以更新，  
弗 4:24 並且穿上了新人，這新人是照着神，在那實際的義和聖中所創造的。  
弗 5:18 不要醉酒，醉酒使人放蕩，乃要在靈裏被充滿，  
弗 6:18 時時在靈裏禱告，並盡力堅持，在這事上儆醒，且為眾聖徒祈求，

d 我們需要時時在靈裏禱告，穿戴神全副的軍裝，用爭戰的禱告在身體裏打仗，好站住抵擋魔鬼的詭計，以建造基督的身體作神的家，使神得着榮耀，並作神的國，使神掌權，而使神的經綸得着完全的成就—10 ~ 20 節。

弗 6:10 末了的話，你們要在主裏，靠着祂力量的權能，得着加力。  
弗 6:11 要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，  
弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。  
弗 6:13 所以要拿起神全副的軍裝，使你們在邪惡的日子能以抵擋，並且作成了一切，還能站立得住。  
弗 6:14 所以要站住，用真理束你們的腰，穿上義的胸甲，  
弗 6:15 且以和平福音的穩固根基，當作鞋穿在腳上；  
弗 6:16 此外，拿起信的盾牌，藉此就能銷滅那惡者一切火燒的箭。  
弗 6:17 還要藉着各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；  
弗 6:18 時時在靈裏禱告，並盡力堅持，在這事上儆醒，且為眾聖徒祈求，  
弗 6:19 也替我祈求，使我在開口的時候，有發表賜給我，好放膽講明福音的奧祕，  
弗 6:20 （我為這奧祕作了帶鎖鍊的大使，）使我在這奧祕上，照我所當講的，放膽講說。

Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,  
Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

c. When we are strengthened, we are renewed; when we are renewed, we are filled; when we are filled, we are equipped to fight; it is in the fighting spirit that we pray fighting prayers of spiritual warfare—3:14-16; 4:23-24; 5:18b; 6:18.

Eph. 3:14 For this cause I bow my knees unto the Father,  
Eph. 3:15 Of whom every family in the heavens and on earth is named,  
Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,  
Eph. 4:23 And that you be renewed in the spirit of your mind  
Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.  
Eph. 5:18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit,  
Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

d. We need to stand against the stratagems of the devil by fighting the battle in the Body with fighting prayers, praying at every time in spirit to put on the whole armor of God to build up the Body of Christ as the house of God for the glory of God and as the kingdom of God for the dominion of God for the complete fulfillment of the economy of God—vv. 10-20.

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.  
Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,  
Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.  
Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.  
Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness  
Eph. 6:15 And having shod your feet with the firm foundation of the gospel of peace;  
Eph. 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.  
Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,  
Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,  
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,  
Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

## 第十篇

以斯拉記和尼希米記

這兩卷恢復的書中心

並重要的點—

主恢復中正確並適當的領導

## Message Ten

**The Central and Crucial Point  
of the Recovery Books of Ezra and Nehemiah—  
the Proper and Adequate Leadership  
in the Lord's Recovery**

詩歌：

Hymns:

讀經：尼八 1 ~ 10, 十三 14, 29 ~ 31, 太二十  
25 ~ 28, 二三 8 ~ 13, 來十三 7

Scripture Reading: Neh. 8:1-10; 13:14, 29-31; Matt. 20:25-28; 23:8-13; Heb. 13:7

- Neh. 8:1 眾民如同一人，聚集在水門前的寬闊處，請經學家以斯拉將摩西的律法書帶來，這律法是耶和華吩咐以色列人遵守的。
- Neh. 8:2 七月初一日，祭司以斯拉將律法書帶到男女會眾、並一切聽了能明白的人面前。
- Neh. 8:3 他在水門前的寬闊處，從清早到晌午，在眾男女，並一切聽了能明白的人面前念這律法書。眾民側耳而聽。
- Neh. 8:4 經學家以斯拉站在為這事特製的木臺上；瑪他提雅、示瑪、亞奈雅、烏利亞、希勒家、和瑪西雅站在他的右邊；毘大雅、米沙利、瑪基雅、哈順、哈拔大拿、撒迦利亞、和米書蘭站在他的左邊。
- Neh. 8:5 以斯拉站在眾民以上，在眾民眼前展開這書；他一展開，眾民就都站起來。
- Neh. 8:6 以斯拉頌讚耶和華至大的神；眾民都舉手應聲說，阿們，阿們；就低頭，面伏於地，敬拜耶和華。
- Neh. 8:7 耶書亞、巴尼、示利比、雅憫、亞谷、沙比太、荷第雅、瑪西雅、基利他、亞撒利雅、約撒拔、哈難、昆萊雅、和利未人，幫助百姓明白律法；百姓都站在自己的地方。
- Neh. 8:8 他們念神的律法書，解譯並講明意思，使百姓明白所念的。
- Neh. 8:9 省長尼希米和作祭司的經學家以斯拉，並幫助百姓明白的利未人，對眾民說，今日是耶和華你們神的聖日，不要悲

- Neh. 8:1 And all the people gathered as one man in the open area that was before the Water Gate. And they told Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel.
- Neh. 8:2 And Ezra the priest brought the law before the assembly, both men and women, and all who could hear with understanding, on the first day of the seventh month.
- Neh. 8:3 And he read in it before the open area that was before the Water Gate from first light until midday in the presence of the men and the women and those who could understand. And the ears of all the people were attentive to the book of the law.
- Neh. 8:4 And Ezra the scribe stood upon a wooden platform that had been made for that purpose; and beside him stood Mattithiah and Shema and Anaiah and Uriah and Hilkiah and Maaseiah at his right hand; and at his left hand, Pedaiah and Mishael and Malchijah and Hashum and Hashbaddanah, Zechariah, and Meshullam.
- Neh. 8:5 And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up.
- Neh. 8:6 And Ezra blessed Jehovah the great God; and all the people answered, Amen, Amen, lifting up their hands. And they bowed their heads and worshipped Jehovah with their faces to the ground.
- Neh. 8:7 Also Jeshua and Bani and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites helped the people understand the law; and the people stood in their place.
- Neh. 8:8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.
- Neh. 8:9 And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who helped the people understand said to all the people, This day is holy unto Jehovah your God; do

哀哭泣。這是因為眾民聽見律法書上的話都哭了。

尼 8:10 他又對他們說，你們去喫肥美的，喝甘甜的，有不能豫備的就分給他，因為今日是我們主的聖日。你們不要憂愁，因耶和華的喜樂是你們的力量。

尼 13:14 我的神阿，求你因這事記念我，不要塗抹我為我神的殿與其中的職任所行的善。

尼 13:29 我的神阿，求你記念他們的罪；因為他們玷污了祭司的職任，並玷污了有關祭司職任及利未人的約。

尼 13:30 這樣，我潔淨他們，使他們離絕一切外邦的事物。我派定祭司和利未人的職守，使他們各盡其職。

尼 13:31 我又派百姓按定期獻木柴和初熟之物。我的神阿，求你記念我，以善待我。

太 20:25 於是耶穌叫了他們來，說，你們知道外邦人有君王為主治理他們，也有大臣操權管轄他們。

太 20:26 但你們中間不是這樣；反倒你們中間無論誰想要為大，就必作你們的僕役；

太 20:27 你們中間無論誰想要為首，就必作你們的奴僕。

太 20:28 正如人子來，不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。

太 23:8 但你們不要受拉比的稱呼，因為只有一位是你們的夫子，你們都是弟兄；

太 23:9 也不要稱地上的人為父，因為只有一位是你們的父，就是那天上的；

太 23:10 也不要受師尊的稱呼，因為只有一位是你們的師尊，就是基督。

太 23:11 你們中間誰為大，誰就要作你們的僕役。

太 23:12 凡高擡自己的，必降為卑；降卑自己的，必升為高。

太 23:13 假冒為善的經學家和法利賽人，你們有禍了！因為你們在人面前，把諸天的國關了；你們自己不進去，也不讓那些要進去的人進去。

來 13:7 要記念那些帶領你們，對你們講過神話語的人，要效法他們的信心，留心看他們為人的結局。

**壹 在神永遠的經綸中並在主的恢復裏，領導是根據屬靈的度量；領導不是職務性、永久性、組織性或階級制度的一帖前一 5，二 1～14，五 12～13，來十三 7，17，24：**

帖前 1:5 因為我們的福音傳到你們那裏，不僅在於言語，也在於能力和聖靈，並充足的確信，正如你們知道，我們在你們中間，為你們的緣故是怎樣為人。

帖前 2:1 弟兄們，你們自己原曉得，我們進到你們那裏，並不是徒然的。

帖前 2:2 我們從前在腓立比受苦害，又被凌辱，就如你們所知道的，然而還是在我們的神裏面放膽，在極大的爭戰中，對你們講說了神的福音。

not mourn or weep. For all the people wept when they heard the words of the law.

Neh. 8:10 Then he said to them, Go your way; eat the fat, and drink the sweet wine, and send portions to him for whom nothing has been prepared; for this day is holy to our Lord. And do not be grieved, for the joy of Jehovah is your strength.

Neh. 13:14 Remember me, O my God, concerning this, and do not blot out my loyal deeds, which I have done for the house of my God and for its services.

Neh. 13:29 Remember them, O my God; for they have defiled the priesthood and the covenant of the priesthood and of the Levites.

Neh. 13:30 Thus I cleansed them from everything foreign. And I appointed duties for the priests and the Levites, each in his work,

Neh. 13:31 And for the wood offering, at the appointed times, and for the firstfruits. Remember me, O my God, for good.

Matt. 20:25 But Jesus called them to Him and said, You know that the rulers of the Gentiles lord it over them, and the great exercise authority over them.

Matt. 20:26 It shall not be so among you; but whoever wants to become great among you shall be your servant,

Matt. 20:27 And whoever wants to be first among you shall be your slave;

Matt. 20:28 Just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.

Matt. 23:8 But you, do not be called Rabbi, for One is your Teacher, and you are all brothers.

Matt. 23:9 And do not call anyone on earth your father, for One is your Father, He who is in the heavens.

Matt. 23:10 Neither be called instructors, because One is your Instructor, the Christ.

Matt. 23:11 And the greatest among you shall be your servant.

Matt. 23:12 And he who will exalt himself shall be humbled, and he who will humble himself shall be exalted.

Matt. 23:13 But woe to you, scribes and Pharisees, hypocrites! For you close off the kingdom of the heavens in the face of men; for you do not enter in yourselves, nor do you allow those who are entering to enter.

Heb. 13:7 Remember the ones leading you, who have spoken to you the word of God; and considering the issue of their manner of life, imitate their faith.

**I. In God's eternal economy and in the Lord's recovery, leadership depends upon spiritual capacity; the leadership is not official, permanent, organizational, or hierarchical—1 Thes. 1:5; 2:1-14; 5:12-13; Heb. 13:7, 17, 24:**

1 Thes. 1:5 For our gospel did not come to you in word only, but also in power and in the Holy Spirit and in much assurance, even as you know what kind of men we were among you for your sake.

1 Thes. 2:1 For you yourselves know, brothers, our entrance toward you, that it has not been in vain.

1 Thes. 2:2 But having suffered previously and having been outrageously treated, even as you know, in Philippi, we were bold in our God to speak to you the gospel of God in much struggle.



帖前 2:3 我們的勸勉不是出於錯謬，不是出於污穢，也不是用詭詐；  
帖前 2:4 但神怎樣驗中了我們，把福音託付我們，我們就照樣講，不是要討人喜歡，乃是要討那察驗我們心的神喜歡。  
帖前 2:5 因為我們從來沒有用過諂媚的話，就如你們所知道的；也沒有藉掩飾而貪婪，這是神可以作見證的。  
帖前 2:6 我們作基督的使徒，雖然有權利叫人尊重，卻沒有向你們，或向別人，尋求從人來的榮耀；  
帖前 2:7 只在你們中間為人溫和，如同乳母顧惜自己的孩子。  
帖前 2:8 我們這樣切慕你們，不但樂意將神的福音分給你們，連自己的性命也願意分給你們，因你們是我們所愛的。  
帖前 2:9 弟兄們，你們原記得我們的勞碌辛苦；我們是晝夜工作，把神的福音傳揚給你們，免得叫你們任何人受累。  
帖前 2:10 你們和神可以作見證，我們向你們信的人，是何等聖、義、無可指摘，  
帖前 2:11 正如你們所知道的，我們怎樣勸勉你們，撫慰你們，向你們作見證，待你們每一個人，好像父親待自己的孩子一樣；  
帖前 2:12 要叫你們行事為人，配得過那召你們進入祂自己的國和榮耀的神。  
帖前 2:13 所以，我們也不住的感謝神，因為你們既接受了從我們所聽見神的話，就不以為是人的話，乃以為是神的話而領受了；這話確是神的，也運行在你們信的人裏面。  
帖前 2:14 弟兄們，你們曾效法猶太地在基督耶穌裏神的眾召會；因為你們也受了自己同族人同樣的苦害，正如他們從猶太人所受的一樣。  
帖前 5:12 弟兄們，我們還請求你們，要敬重那些在你們中間勞苦，並在主裏帶領你們，勸戒你們的人，  
帖前 5:13 又因他們所作的工，在愛裏格外尊重他們；你們也要彼此和睦。  
來 13:7 要記念那些帶領你們，對你們講過神話語的人，要效法他們的信心，留心看他們為人的結局。  
來 13:17 你們要信從那些帶領你們的，且要服從；因他們為你們的魂儆醒，好像要交賬的人；你們要使他們歡樂的作這事，不至歎息；若歎息，就與你們無益了。  
來 13:24 請問帶領你們的諸位和眾聖徒安。從義大利來的人也問你們安。

## 一 主對領導的觀念與天然的觀念相反；在神子民中間，實際上沒有按天然意義的領導——太 20:25～28，二三 8～13:

太 20:25 於是耶穌叫了他們來，說，你們知道外邦人有君王為主治理他們，也有大臣操權管轄他們。  
太 20:26 但你們中間不是這樣；反倒你們中間無論誰想要為大，就必作你們的僕役；  
太 20:27 你們中間無論誰想要為首，就必作你們的奴僕。  
太 20:28 正如人子來，不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。

1 Thes. 2:3 For our exhortation is not out of deception nor out of uncleanness nor in guile;  
1 Thes. 2:4 But even as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men but God, who proves our hearts.  
1 Thes. 2:5 For neither were we found at any time with flattering speech, even as you know, nor with a pretext for covetousness; God is witness.  
1 Thes. 2:6 Nor did we seek glory from men, neither from you nor from others, though we could have stood on our authority as apostles of Christ.  
1 Thes. 2:7 But we were gentle in your midst, as a nursing mother would cherish her own children.  
1 Thes. 2:8 Yearning in this way over you, we were well pleased to impart to you not only the gospel of God but also our own souls, because you became beloved to us.  
1 Thes. 2:9 For you remember, brothers, our labor and travail: While working night and day so as not to be burdensome to any of you, we proclaimed to you the gospel of God.  
1 Thes. 2:10 You are witnesses, as well as God, how in a holy and righteous and blameless manner we conducted ourselves toward you who believe,  
1 Thes. 2:11 Just as you know how we were to each one of you, as a father to his own children, exhorting you and consoling you and testifying,  
1 Thes. 2:12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.  
1 Thes. 2:13 And because of this we also thank God unceasingly that when you received the word of God, which you heard from us, you accepted it not as the word of men but even as it truly is, the word of God, which also operates in you who believe.  
1 Thes. 2:14 For you, brothers, became imitators of the churches of God which are in Judea in Christ Jesus, for you also suffered the same things from your own countrymen, even as they also from the Jews,  
1 Thes. 5:12 Furthermore we ask you, brothers, to acknowledge those who labor among you and take the lead among you in the Lord and admonish you,  
1 Thes. 5:13 And to regard them most highly in love because of their work. Be at peace among yourselves.  
Heb. 13:7 Remember the ones leading you, who have spoken to you the word of God; and considering the issue of their manner of life, imitate their faith.  
Heb. 13:17 Obey the ones leading you and submit to them, for they watch over your souls as those who will render an account, that they may do this with joy and not groaning; for this would be unprofitable to you.  
Heb. 13:24 Greet all the ones leading you and all the saints. Those from Italy greet you.

## A. The Lord's concept of leadership is the opposite of the natural concept; among God's people there is actually no leadership in the natural sense—Matt. 20:25-28; 23:8-13:

Matt. 20:25 But Jesus called them to Him and said, You know that the rulers of the Gentiles lord it over them, and the great exercise authority over them.  
Matt. 20:26 It shall not be so among you; but whoever wants to become great among you shall be your servant,  
Matt. 20:27 And whoever wants to be first among you shall be your slave;  
Matt. 20:28 Just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.

太 23:8 但你們不要受拉比的稱呼，因為只有一位是你們的夫子，你們都是弟兄；  
太 23:9 也不要稱地上的人為父，因為只有一位是你們的父，就是那天上的；  
太 23:10 也不要受師尊的稱呼，因為只有一位是你們的師尊，就是基督。  
太 23:11 你們中間誰為大，誰就要作你們的僕役。  
太 23:12 凡高擡自己的，必降為卑；降卑自己的，必升為高。  
太 23:13 假冒為善的經學家和法利賽人，你們有禍了！因為你們在人面前，把諸天的國關了；你們自己不進去，也不讓那些要進去的人進去。

## 1 在神新約的經綸裏，領導的意思是作奴僕服事；任何想要領頭的人，必須願意作奴僕—可十 35 ~ 45。

可 10:35 西庇太的兒子雅各和約翰到耶穌跟前來，對祂說，夫子，我們無論向你求甚麼，願你給我們作。  
可 10:36 祂說，要我為你們作甚麼？  
可 10:37 他們說，賜我們在你的榮耀裏，一個坐在你右邊，一個坐在你左邊。  
可 10:38 耶穌說，你們不知道所求的是甚麼。我所喝的杯，你們能喝麼？我所受的浸，你們能受麼？  
可 10:39 他們說，我們能。耶穌說，我所喝的杯，你們必要喝；我所受的浸，你們必要受。  
可 10:40 只是坐在我的左右，不是我可以賜的，乃是為誰豫備的，就賜給誰。  
可 10:41 那十個聽見，就開始惱怒雅各和約翰。  
可 10:42 耶穌叫他們來，對他們說，你們知道外邦人有尊為君王的，為主治理他們，也有大臣操權管轄他們。  
可 10:43 但你們中間不是這樣；反倒你們中間無論誰想要為大，就必作你們的僕役；  
可 10:44 你們中間無論誰想要為首，就必作眾人的奴僕。  
可 10:45 因為人子來，不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。

## 2 領導是因着在生命上長大而成形的，並且是因需要而產生；若是沒有需要，領導就不會顯明出來—彼前五 1 ~ 3。

彼前 5:1 所以，我這同作長老，作基督受苦的見證人，並同享那將要顯出之榮耀的，勸你們中間作長老的人，  
彼前 5:2 務要牧養你們中間神的羣羊，按着神監督他們，不是出於勉強，乃是出於甘心；不是為着卑鄙的利益，乃是出於熱切；  
彼前 5:3 也不是作主轄管所委託你們的產業，乃是作羣羊的榜樣。

## 3 為了把關於領導的屬人觀念擺在一邊，神命定祂子民中間的領導應當總是根據屬靈的度量—徒十三 2，九，十四 12，加二 11 ~ 14。

Matt. 23:8 But you, do not be called Rabbi, for One is your Teacher, and you are all brothers.

Matt. 23:9 And do not call anyone on earth your father, for One is your Father, He who is in the heavens.

Matt. 23:10 Neither be called instructors, because One is your Instructor, the Christ.

Matt. 23:11 And the greatest among you shall be your servant.

Matt. 23:12 And he who will exalt himself shall be humbled, and he who will humble himself shall be exalted.

Matt. 23:13 But woe to you, scribes and Pharisees, hypocrites! For you close off the kingdom of the heavens in the face of men; for you do not enter in yourselves, nor do you allow those who are entering to enter.

## 1. In God's New Testament economy, leadership means slavery; anyone who would be a leader must be willing to be a slave—Mark 10:35-45.

Mark 10:35 And James and John, the sons of Zebedee, came to Him, saying to Him, Teacher, we want You to do for us whatever we ask You.

Mark 10:36 And He said to them, What do you want Me to do for you?

Mark 10:37 And they said to Him, Grant to us to sit, one on Your right and one on Your left, in Your glory.

Mark 10:38 But Jesus said to them, You do not know what you are asking. Are you able to drink the cup which I drink, or to be baptized with the baptism with which I am baptized?

Mark 10:39 And they said to Him, We are able. And Jesus said to them, The cup which I drink you shall drink, and with the baptism with which I am baptized, you shall be baptized.

Mark 10:40 But to sit on My right or on My left is not Mine to give, but it is for those for whom it has been prepared.

Mark 10:41 And when the ten heard this, they began to be indignant concerning James and John.

Mark 10:42 And Jesus called them to Him and said to them, You know that those who are esteemed as rulers of the Gentiles lord it over them, and their great ones exercise authority over them.

Mark 10:43 But it is not so among you; but whoever wants to become great among you shall be your servant,

Mark 10:44 And whoever wants to be first among you shall be the slave of all.

Mark 10:45 For even the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.

## 2. A leadership is shaped by the growth in life and is an issue of the need; if there is no need, no leadership can be manifested—1 Pet. 5:1-3.

1 Pet. 5:1 Therefore the elders among you I exhort, who am a fellow elder and witness of the sufferings of Christ, who am also a partaker of the glory to be revealed:

1 Pet. 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;

1 Pet. 5:3 Nor as lording it over your allotments but by becoming patterns of the flock.

## 3. In order to set aside the human concept of leadership, God ordained that the leadership among His people should depend always upon spiritual capacity—Acts 13:2, 9; 14:12; Gal. 2:11-14.

徒 13:2 他們事奉主，禁食的時候，聖靈說，要為我分別巴拿巴和掃羅，去作我召他們所作的工。  
徒 13:9 掃羅，又名保羅，被聖靈充溢，定睛看他，說，  
徒 14:12 於是稱巴拿巴為丟斯，稱保羅為希耳米，因為他是帶頭說話的。  
加 2:11 但磯法來到安提阿的時候，因他有可定罪之處，我就當面抵擋他。  
加 2:12 因為從雅各那裏來的幾個人，未到以先，他慣常和外邦人一同喫飯；及至他們來到，他因怕奉割禮的人，就開始退去，隔離自己。  
加 2:13 其餘的猶太人，也都隨着他裝假；甚至連巴拿巴也被牽引，和他們一同裝假。  
加 2:14 但我一看見他們不按福音的真理正直而行，就在眾人面前對磯法說，你既是猶太人，若是生活像外邦人，不像猶太人，怎麼還勉強外邦人猶太化？

4 主的恢復中沒有組織的領導，也沒有統一的組織；反之，有一位元首直接向眾肢體施命令，並有一個生機體，就是基督的身體—弗一 22 ~ 23。

弗 1:22 將萬有服在祂的腳下，並使祂向着召會作萬有的頭；  
弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。

## 二 按照新約，使徒們的權柄是屬靈的，也是在他們話語的職事裏—徒二 42，林後十三 5 ~ 6，帖前二 13:

徒 2:42 他們都堅定持續在使徒的教訓和交通裏，持續擘餅和禱告。

林後 13:5 你們要試驗自己是否在信仰中；你們要驗證自己。豈不知你們有耶穌基督在你們裏面麼？除非你們是經不起試驗的。  
林後 13:6 我卻盼望你們曉得，我們不是經不起試驗的。  
帖前 2:13 所以，我們也不住的感謝神，因為你們既接受了從我們所聽見神的話，就不以為是人的話，乃以為是神的話而領受了；這話確是神的，也運行在你們信的人裏面。

1 他們沒有地位上的權柄去干涉召會的事務；只有他們所供應的話語有權柄—西四 16，來十三 7。

西 4:16 這書信在你們中間念了之後，務要叫在老底嘉的召會也念，你們也要念從老底嘉來的書信。  
來 13:7 要記念那些帶領你們，對你們講過神話語的人，要效法他們的信心，留心看他們為人的結局。

2 眾召會跟隨使徒們乃因使徒們有新約的教訓—腓二 12，徒二十 17 ~ 36。

腓 2:12 這樣，我親愛的，你們既是常順從的，不但我與你們同在的時候，就是我如今不在的時候，更是順從的，就當恐懼

Acts 13:2 And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them.  
Acts 13:9 But Saul, who is also Paul, filled with the Holy Spirit, looked intently at him  
Acts 14:12 And they called Barnabas, Zeus, and Paul, Hermes, since he was the one who took the lead in the discourse.  
Gal. 2:11 But when Cephas came to Antioch, I opposed him to his face because he stood condemned.  
Gal. 2:12 For before some came from James, he continually ate with the Gentiles; but when they came, he began to shrink back and separate himself, fearing those of the circumcision.  
Gal. 2:13 And the rest of the Jews also joined him in this hypocrisy, so that even Barnabas was carried away in their hypocrisy.  
Gal. 2:14 But when I saw that they were not walking in a straightforward way in relation to the truth of the gospel, I said to Cephas before them all, If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like the Jews?

4. There is no organized leadership in the Lord's recovery, and there is no unifying organization; instead, there is one Head who gives orders to all the members directly, and there is one organism, the Body—Eph. 1:22-23.

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,  
Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

## B. According to the New Testament, the authority of the apostles is spiritual and is in their ministry of the word—Acts 2:42; 2 Cor. 13:5-6; 1 Thes. 2:13:

Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.  
2 Cor. 13:5 Test yourselves whether you are in the faith; prove yourselves. Or do you not realize about yourselves that Jesus Christ is in you, unless you are disapproved?  
2 Cor. 13:6 But I hope that you will know that we are not disapproved.  
1 Thes. 2:13 And because of this we also thank God unceasingly that when you received the word of God, which you heard from us, you accepted it not as the word of men but even as it truly is, the word of God, which also operates in you who believe.

1. They have no authority in position to interfere with the church affairs; only the word ministered by them has authority—Col. 4:16; Heb. 13:7.

Col. 4:16 And when this letter is read among you, cause that it be read in the church of the Laodiceans also, and that you also read the one from Laodicea.  
Heb. 13:7 Remember the ones leading you, who have spoken to you the word of God; and considering the issue of their manner of life, imitate their faith.

2. The churches follow the apostles because the apostles have the New Testament teaching—Phil. 2:12; Acts 20:17-36.

Phil. 2:12 So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling;

戰兢，作成你們自己的救恩，

徒 20:17 保羅從米利都打發人往以弗所去，請召會的長老來。

徒 20:18 他們來到他那裏，他就對他們說，你們知道，自從我到亞西亞第一天以來，與你們在一起始終為人如何，

徒 20:19 服事主，凡事謙卑，常常流淚，又因猶太人的謀害，歷經試煉。

徒 20:20 凡與你們有益的，我沒有一樣避諱不告訴你們的，或在公眾面前，或挨家挨戶，我都教導你們。

徒 20:21 又對猶太人和希利尼人鄭重作見證，當悔改歸向神，信入我們的主耶穌。

徒 20:22 看哪，現在我靈裏受捆綁，要往耶路撒冷去，不知道在那裏要遇見甚麼事，

徒 20:23 只知道聖靈在各城裏向我鄭重見證說，有捆鎖與患難等着我。

徒 20:24 我卻不以性命為念，也不看為寶貴，只要行完我的路程，成就我從主耶穌所領受的職事，鄭重見證神恩典的福音。

徒 20:25 我曾在你們中間來往，傳揚國度，看哪，如今我曉得，你們眾人都不会再見我的面了。

徒 20:26 所以我今日向你們見證，我在眾人的血上是潔淨的。

徒 20:27 因為神的旨意，我並沒有一樣避諱不告訴你們。

徒 20:28 聖靈立你們作全羣的監督，你們就當為自己謹慎，也為全羣謹慎，牧養神的召會，就是祂用自己的血所買來的。

徒 20:29 我知道我離開以後，必有兇暴的豺狼進入你們中間，不愛惜羊羣。

徒 20:30 就是你們中間，也必有人起來，說悖謬的話，要勾引門徒跟從他們。

徒 20:31 所以你們應當儆醒，記念我三年之久，晝夜不住的流淚勸戒你們各人。

徒 20:32 如今我把你們交託神和祂恩典的話，這話能建造你們，叫你們在一切聖別的人中得着基業。

徒 20:33 我未曾貪圖過任何人的金、銀、衣服。

徒 20:34 我這兩隻手常供給我和同伴的需用，這是你們自己知道的。

徒 20:35 我凡事給你們作了榜樣，叫你們知道，必須這樣勞苦，扶助軟弱的人，並且記念主耶穌的話，祂自己說過，施比受更為有福。

徒 20:36 保羅說完了這話，就跪下，同眾人禱告。

### 3 一個召會若走岔或被誤導，使徒們就有義務和責任，照着那有權柄的神的話對付這個情形—26 ~ 27 節，林後 10:6，提後 1:13，四 2。

徒 20:26 所以我今日向你們見證，我在眾人的血上是潔淨的。

徒 20:27 因為神的旨意，我並沒有一樣避諱不告訴你們。

林後 10:6 並且我們已經豫備好了，等你們完全順從的時候，要責罰一切的不順從。

Acts 20:17 And from Miletus he sent word to Ephesus and called for the elders of the church.

Acts 20:18 And when they came to him, he said to them, You yourselves know, from the first day that I set foot in Asia, how I was with you all the time,

Acts 20:19 Serving the Lord as a slave with all humility and tears and trials which came upon me by the plots of the Jews;

Acts 20:20 How I did not withhold any of those things that are profitable by not declaring them to you and by not teaching you publicly and from house to house,

Acts 20:21 Solemnly testifying both to Jews and to Greeks repentance unto God and faith in our Lord Jesus.

Acts 20:22 And now, behold, I am going bound in the spirit to Jerusalem, not knowing what will meet me there,

Acts 20:23 Except that the Holy Spirit solemnly testifies to me in city after city, saying that bonds and afflictions await me.

Acts 20:24 But I consider my life of no account as if precious to myself, in order that I may finish my course and the ministry which I have received from the Lord Jesus to solemnly testify of the gospel of the grace of God.

Acts 20:25 And now, behold, I know that you all, among whom I have gone about proclaiming the kingdom, will see my face no more.

Acts 20:26 Therefore I testify to you on this day that I am clean from the blood of all men,

Acts 20:27 For I did not shrink from declaring to you all the counsel of God.

Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

Acts 20:29 I know that after my departure fierce wolves will come in among you, not sparing the flock.

Acts 20:30 And from among you yourselves men will rise up, speaking perverted things to draw away the disciples after them.

Acts 20:31 Therefore watch, remembering that for three years, night and day, I did not cease admonishing each one with tears.

Acts 20:32 And now I commit you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who have been sanctified.

Acts 20:33 I have coveted no one's silver or gold or clothing.

Acts 20:34 You yourselves know that these hands have ministered to my needs and to those who are with me.

Acts 20:35 In all things I have shown you by example that toiling in this way we ought to support the weak and to remember the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive.

Acts 20:36 And when he had said these things, he knelt down with them all and prayed.

### 3. If a church goes astray or is misled, the apostles have the obligation and responsibility to deal with the situation according to God's word, which has authority—vv. 26-27; 2 Cor. 10:6; 2 Tim. 1:13; 4:2.

Acts 20:26 Therefore I testify to you on this day that I am clean from the blood of all men,

Acts 20:27 For I did not shrink from declaring to you all the counsel of God.

2 Cor. 10:6 And we are ready to punish all disobedience when your obedience is fulfilled.

提後 1:13 你從我聽的那健康話語的規範，要用基督耶穌裏的信和愛持守着。

提後 4:2 務要傳道；無論得時不得時，都要豫備好，用全般的恆忍和教訓，叫人知罪自責，譴責人，勸勉人。

#### 4 領導是在使徒的教訓裏產生、加強、並受約束的一多一9。

多 1:9 堅守那按照使徒教訓可信靠的話，好能用健康的教訓勸勉人，又能使那些反對的人知罪自責。

### 三 在新約裏，只有一個職事連同一個領導—徒一 17, 25, 林後四 1:

徒 1:17 他本來列在我們數中，並且在這職事上得了一份。

徒 1:25 叫他得這職事與使徒職分的地位。這一分猶大已經離棄，往自己的地方去了。

林後 4:1 因此，我們既照所蒙的憐憫，受了這職事，就不喪膽，

#### 1 今天基督教是分裂的，因為有太多的領導；因為職事只有一個，所以不該有多於一個的領導。

#### 2 只有一個領導，因為神、主和那靈都是一；一個領導是為着基督的身體保守那靈的一弗四 3 ~ 6。

弗 4:3 以和平的聯索，竭力保守那靈的一：

弗 4:4 一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的；

弗 4:5 一主，一信，一浸；

弗 4:6 一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內。

#### 3 新約給我們看見，在職事裏領頭的人身上有神代表的權柄，這權柄乃是為着建造—林後十三 10：

林後 13:10 所以我不在的時候，寫這些事，好叫我同在的時候，不必照着主所賜給我的權柄，嚴厲的待你們；這權柄是為着建造人，並不是為着拆毀人。

#### a 神代表的權柄是在領頭人的教訓上一林前四 17 下 ~ 21，七 17 下，十一 2，十六 1，帖後三 6，9，12，14。

林前 4:17 因此我已打發提摩太到你們那裏去；他在主裏是我所親愛、忠信的孩子；他必題醒你們，我在基督耶穌裏怎樣行事，正如我在各處各召會中所教導的。

林前 4:18 有些人以為我不在你們那裏去，就自高自大，

林前 4:19 然而主若願意，我必快到你們那裏去；並且我所要知道的，不是那些自高自大之人的言語，乃是他們的能力。

2 Tim. 1:13 Hold a pattern of the healthy words that you have heard from me, in the faith and love which are in Christ Jesus.

2 Tim. 4:2 Proclaim the word; be ready in season and out of season; convict, rebuke, exhort with all long-suffering and teaching.

#### 4. The leadership is produced, strengthened, and restricted in the apostles' teaching—Titus 1:9.

Titus 1:9 Holding to the faithful word, which is according to the teaching of the apostles, that he may be able both to exhort by the healthy teaching and to convict those who oppose.

### C. In the New Testament there is one ministry with one leadership—Acts 1:17, 25; 2 Cor. 4:1:

Acts 1:17 For he was numbered among us and was allotted his portion of this ministry.

Acts 1:25 To take the place of this ministry and apostleship, from which Judas turned aside to go to his own place.

2 Cor. 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart;

#### 1. Today's Christianity is divided because there are so many leaderships; because the ministry is one, there should not be more than one leadership.

#### 2. There is one leadership since God, the Lord, and the Spirit are all one; the one leadership is for the keeping of the oneness of the Spirit for the Body of Christ—Eph. 4:3-6.

Eph. 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

Eph. 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;

Eph. 4:5 One Lord, one faith, one baptism;

Eph. 4:6 One God and Father of all, who is over all and through all and in all.

#### 3. The New Testament shows us God's delegated authority in the leading ones in the ministry, an authority that is for building up—2 Cor. 13:10:

2 Cor. 13:10 Therefore I write these things while being absent in order that when present I would not have to use severity, according to the authority which the Lord has given me for building up and not for overthrowing.

#### a. God's delegated authority was in the teaching of the leading ones—1 Cor. 4:17b-21; 7:17b; 11:2; 16:1; 2 Thes. 3:6, 9, 12, 14.

1 Cor. 4:17 Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every church.

1 Cor. 4:18 Now some have become puffed up as though I were not coming to you.

1 Cor. 4:19 But I will come to you shortly, if the Lord wills, and I will ascertain not the speech of those who are puffed up but the power.

林前 4:20 因為神的國不在於言語，乃在於能力。  
林前 4:21 你們願意怎麼樣？是要我帶着刑杖，還是要我在愛和溫柔的靈裏，到你們那裏去？  
林前 7:17 只要照主所分給各人的，和神所召各人的而行。我在眾召會中都是這樣吩咐。  
林前 11:2 但我稱讚你們，因你們凡事記念我，又照着所交付給你們的，堅守我所傳授的。  
林前 16:1 關於為聖徒收集餽送，我從前怎樣吩咐加拉太的眾召會，你們也當怎樣行。  
帖後 3:6 弟兄們，我們在我們主耶穌基督的名裏囑咐你們，凡有弟兄不按規矩、且不照着你們從我們所受的傳授而行，就當遠離他。  
帖後 3:9 這並不是因我們沒有權利，乃是要給你們作榜樣，叫你們效法我們。  
帖後 3:12 我們在主耶穌基督裏，囑咐並勸勉這樣的人，要安靜作工，喫自己的飯。  
帖後 3:14 若有人不順從我們這信上的話，要記下這人，不和他交往，叫他自覺羞愧；

b 在各處各召會中教導同樣的事，乃是保羅代表權柄的明證—林前四 17 下。

林前 4:17 因此我已打發提摩太到你們那裏去；他在主裏是我所親愛、忠信的孩子；他必題醒你們，我在基督耶穌裏怎樣行事，正如我在各處各召會中所教導的。

四 在新約職事中的領導重在新約的教訓，過於在新約職事中的領頭人—徒二 42，提後三 10。

徒 2:42 他們都堅定持續在使徒的教訓和交通裏，持續擘餅和禱告。  
提後 3:10 但你已經緊緊跟隨了我的教訓、品行、志向、信心、寬容、愛心、忍耐、

貳 在新約職事中的領導，乃是神永遠經綸控制之異象的領導，而不是控制之人的領導；使徒保羅宣告說，『我故此沒有違背那從天上來的異象』—徒二六 19：

徒 26:19 亞基帕王阿，我故此沒有違背那從天上來的異象，

一 神永遠的經綸是藉着使徒揭示的，但因為信徒失去了對神的經綸正確的領會，就需要由主來恢復；神永遠的經綸（希臘文，oikonomia，奧依克諾米亞）

1 Cor. 4:20 For the kingdom of God is not in speech but in power.  
1 Cor. 4:21 What do you want? Should I come to you with a rod or in love and a spirit of meekness?  
1 Cor. 7:17 However as the Lord has apportioned to each one, as God has called each one, so let him walk. And so I direct in all the churches.  
1 Cor. 11:2 But I praise you because in all things you have remembered me and hold fast the things that I have handed down even as I handed them down to you.  
1 Cor. 16:1 Now concerning the collection for the saints, just as I directed the churches of Galatia, so you also do.  
2 Thes. 3:6 Now we charge you, brothers, in the name of our Lord Jesus Christ, that you keep away from every brother walking disorderly and not according to the things which were handed down to you and which you received from us.  
2 Thes. 3:9 Not because we do not have the right, but in order that we might give ourselves to you as a pattern that you might imitate us.  
2 Thes. 3:12 Now such ones we charge and exhort in the Lord Jesus Christ to work with quietness and eat their own bread.  
2 Thes. 3:14 And if anyone does not obey our word through this letter, mark this one so as not to mingle with him, in order that he may be ashamed.

b. Teaching the same thing everywhere in every church was the demonstration of Paul's delegated authority—1 Cor. 4:17b.

1 Cor. 4:17 Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every church.

D. The leadership in the New Testament ministry is in the New Testament teaching more than in the leading ones of the New Testament ministry themselves—Acts 2:42; 2 Tim. 3:10.

Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.  
2 Tim. 3:10 But you have closely followed my teaching, conduct, purpose, faith, long-suffering, love, endurance,

II. The leadership in the New Testament ministry is the leadership of the controlling vision of God's eternal economy, not the leadership of a controlling person; the apostle Paul declared, "I was not disobedient to the heavenly vision"—Acts 26:19:

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,

A. God's eternal economy was unveiled through the apostles, but because the believers lost the proper understanding of it, there is the need for it to be recovered by the Lord; God's eternal economy (Gk. oikonomia) is His

乃是神的家庭行政，要在基督裏將祂自己分賜到祂所揀選並救贖的人裏面，使祂得着一個家彰顯祂自己，這家就是召會—基督的身體—弗三2，8～9，提前一3～4，三15，弗一10，二21～22，彼前四10。

- 弗 3:2 諒必你們曾聽見那為着你們所賜給我，神恩典的管家職分，
- 弗 3:8 這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人，
- 弗 3:9 並將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明，
- 提前 1:3 我往馬其頓去的時候，曾勸你仍住在以弗所，好囑咐那幾個人，不可教導與神的經綸不同的事，
- 提前 1:4 也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。
- 提前 3:15 倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。
- 弗 1:10 為着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下；
- 弗 2:21 在祂裏面，全房聯結一起，長成在主裏的聖殿；
- 弗 2:22 你們也在祂裏面同被建造，成為神在靈裏的居所。
- 彼前 4:10 各人要照所得的恩賜，將這恩賜彼此供應，作神諸般恩典的好管家。

二 『恢復』意即在遭受破壞或失去了以後，再使事物復原或回到正常的情形；『恢復』的意思是照着神永遠經綸內容之恢復的當前進展，按聖經裏所啓示神原初的心意和標準而得復原：

1 主的恢復是要恢復基督在祂成肉體、總括、與加強時期裏，作我們的中心、實際、生命和一切—西一17下，18下，詩八十1，15，17～19，約一14，林前十五45下，啓二4～5，7，17，三7～8，12～13，17～22，四5，五6，約六57，十四21，23，二一15～17，參耶三二39。

- 西 1:17 祂在萬有之先，萬有也在祂裏面得以維繫；
- 西 1:18 祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位；
- 詩 80:1 領約瑟如領羊羣之以色列的牧者阿，求你側耳聽；坐在二基路伯之間的阿，求你發出光來。
- 詩 80:15 就是你右手所栽的枝幹，和你為自己所堅固的枝子。

household administration to dispense Himself in Christ into His chosen people so that He may have a house to express Himself, which house is the church, the Body of Christ—Eph. 3:2, 8-9; 1 Tim. 1:3-4; 3:15; Eph. 1:10; 2:21-22; 1 Pet. 4:10.

- Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,
- Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
- 1 Tim. 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things
- 1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
- 1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
- Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;
- Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
- Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.
- 1 Pet. 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.

B. Recovery means the restoration or return to a normal condition after a damage or a loss has been incurred; recovery means to go back to God's original intention and standard as revealed in the Scriptures, which is according to the present advance of His recovery of the contents of God's eternal economy:

1. The Lord's recovery is the recovery of Christ as our center, reality, life, and everything in His full ministry of incarnation, inclusion, and intensification—Col. 1:17b, 18b; Psa. 80:1, 15, 17-19; John 1:14; 1 Cor. 15:45b; Rev. 2:4-5, 7, 17; 3:7-8, 12-13, 17-22; 4:5; 5:6; John 6:57; 14:21, 23; 21:15-17; cf. Jer. 32:39.

- Col. 1:17 And He is before all things, and all things cohere in Him;
- Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
- Psa. 80:1 O Shepherd of Israel, give ear, / You who lead Joseph like a flock; / You who are enthroned between the cherubim, shine forth.
- Psa. 80:15 Even the stock which Your right hand has planted / And the son whom You have strengthened for Yourself.

詩 80:17 願你的手護庇你右邊的人，就是你為自己所堅固的人子。

詩 80:18 這樣，我們便不後悔離開你；求你救活我們，我們就要呼求你的名。

詩 80:19 耶和華萬軍之神阿，求你恢復我們，使你的臉發光，我們便要得救。

約 1:14 話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。

林前 15:45 經上也是這樣記着：『首先的人亞當成了活的魂；』末後的亞當成了賜生命的靈。

啓 2:4 然而有一件事我要責備你，就是你離棄了起初的愛。

啓 2:5 所以要回想你是從那裏墜落的，並要悔改，行起初所行的。不然，我就要臨到你那裏；你若不悔改，我就把你的燈臺從原處挪去。

啓 2:7 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將神樂園中生命樹的果子賜給他喫。

啓 2:17 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將那隱藏的嗎哪賜給他，並賜他一塊白石，上面寫着新名，除了那領受的以外，沒有人認識。

啓 3:7 你要寫信給在非拉鐵非的召會的使者，說，那聖別的、真實的，拿着大衛的鑰匙，開了就沒有人能關，關了就沒有能開的，這樣說，

啓 3:8 我知道你的行為；看哪，我在你面前給你一個敞開的門，是無人能關的；因為你稍微有一點能力，也曾遵守我的話，沒有否認我的名。

啓 3:12 得勝的，我要叫他在我神殿中作柱子，他也絕不再從那裏出去；我又要將我神的名，和我神城的名，（這城就是由天上從我神那裏降下來的新耶路撒冷，）並我的新名，都寫在他上面。

啓 3:13 那靈向眾召會所說的話，凡有耳的，就應當聽。

啓 3:17 因為你說，我是富足，已經發了財，一樣都不缺；卻不知道你是那困苦、可憐、貧窮、瞎眼、赤身的。

啓 3:18 我勸你向我買火煉的金子，叫你富足；又買白衣穿上，叫你赤身的羞恥不露出來；又買眼藥擦你的眼睛，使你能看見。

啓 3:19 凡我所愛的，我就責備管教；所以你要發熱心，也要悔改。

啓 3:20 看哪，我站在門外叩門；若有聽見我聲音就開門的，我要進到他那裏，我與他，他與我要一同坐席。

啓 3:21 得勝的，我要賜他在我寶座上與我同坐，就如我得了勝，在我父的寶座上與祂同坐一樣。

啓 3:22 那靈向眾召會所說的話，凡有耳的，就應當聽。

啓 4:5 有閃電、聲音、雷轟，從寶座中發出。又有七盞火燈在寶座前點着，這七燈就是神的七靈。

啓 5:6 我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。

Psa. 80:17 Let Your hand be upon the man of Your right hand, / Upon the son of man whom You have strengthened for Yourself;

Psa. 80:18 Then we will not turn back from You. / Revive us, and we will call upon Your name.

Psa. 80:19 O Jehovah God of hosts, restore us; / Cause Your face to shine, and we will be saved.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

Rev. 2:4 But I have one thing against you, that you have left your first love.

Rev. 2:5 Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent.

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

Rev. 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except he who receives it.

Rev. 3:7 And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens:

Rev. 3:8 I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

Rev. 3:13 He who has an ear, let him hear what the Spirit says to the churches.

Rev. 3:17 Because you say, I am wealthy and have become rich and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked,

Rev. 3:18 I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.

Rev. 3:19 As many as I love I rebuke and discipline; be zealous therefore and repent.

Rev. 3:20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.

Rev. 3:21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

Rev. 3:22 He who has an ear, let him hear what the Spirit says to the churches.

Rev. 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;

Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.



約 6:57 活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。  
約 14:21 有了我的誠命又遵守的，這入就是愛我的；愛我的必蒙我父愛他，我也要愛他，並且要親自向他顯現。  
約 14:23 耶穌回答說，人若愛我，就必遵守我的話，我父也必愛他，並且我們要到他那裏去，同他安排住處。  
約 21:15 他們喫完了早飯，耶穌對西門彼得說，約翰的兒子西門，你愛我比這些更深麼？彼得對祂說，主阿，是的，你知道我愛你。耶穌對他說，你餵養我的小羊。  
約 21:16 耶穌第二次又對他說，約翰的兒子西門，你愛我麼？彼得對祂說，主阿，是的，你知道我愛你。耶穌對他說，你牧養我的羊。  
約 21:17 耶穌第三次對他說，約翰的兒子西門，你愛我麼？彼得因為耶穌第三次對他說，你愛我麼？就憂愁，對耶穌說，主阿，你是無所不知的，你知道我愛你。耶穌對他說，你餵養我的羊。  
耶 32:39 我要賜給他們一個心和一條路，好叫他們終身敬畏我，使他們和他們以後的子孫得福樂。

## 2 主的恢復是要恢復基督身體的一約十七 11，21 ~ 23，弗四 3 ~ 4 上，啓一 11。

約 17:11 我不再在世上，他們卻在世上，我往你那裏去。聖父阿，求你在你的名，就是你所賜給我的名裏，保守他們，使他們成爲一，像我們一樣。  
約 17:21 使他們都成爲一；正如你父在我裏面，我在你裏面，使他們也在我們裏面，叫世人可以信你差了我來。  
約 17:22 你所賜給我的榮耀，我已賜給他們，使他們成爲一，正如我們是一一樣。  
約 17:23 我在他們裏面，你在我裏面，使他們被成全成爲一，叫世人知道你差了我來，並且知道你愛他們如同愛我一樣。  
弗 4:3 以和平的聯索，竭力保守那靈的一：  
弗 4:4 一個身體和一位靈，正如你們蒙召，也是在一盼望中蒙召的；  
啓 1:11 你所看見的，當寫在書上，寄給那七個召會：給以弗所、給士每拿、給別迦摩、給推雅推喇、給撒狄、給非拉鐵非、給老底嘉。

## 3 主的恢復是要恢復基督身體眾肢體的功用—弗四 15 ~ 16，羅十五 16，彼前二 5，9，林前十四 1，4 下，12，26，31，39，耶三一 33 ~ 34（見 33 註 1）。

弗 4:15 惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面；  
弗 4:16 本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。  
羅 15:16 使我爲外邦人作基督耶穌的僕役，作神福音勤奮的祭司，叫所獻上的外邦人，在聖靈裏得以聖別，可蒙悅納。

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.  
John 14:21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.  
John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.  
John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.  
John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.  
John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.  
Jer. 32:39 And I will give them one heart and one way, to fear Me all the days, for their own good and for the good of their children after them.

## 2. The Lord's recovery is the recovery of the oneness of the Body of Christ—John 17:11, 21-23; Eph. 4:3-4a; Rev. 1:11.

John 17:11 And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.  
John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.  
John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;  
John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.  
Eph. 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace;  
Eph. 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;  
Rev. 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

## 3. The Lord's recovery is the recovery of the function of all the members of the Body of Christ—Eph. 4:15-16; Rom. 15:16; 1 Pet. 2:5, 9; 1 Cor. 14:1, 4b, 12, 26, 31, 39; Jer. 31:33-34 (see footnote 1 on v. 33).

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,  
Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.  
Rom. 15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

彼前 2:5 也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系，藉着耶穌基督獻上神所悅納的屬靈祭物。  
彼前 2:9 惟有你們是蒙揀選的族類，是君尊的祭司體系，是聖別的國度，是買來作產業的子民，要叫你們宣揚那召你們出黑暗、入祂奇妙之光者的美德；  
林前 14:1 你們要追求愛，更要切慕屬靈的恩賜，尤其要切慕申言。  
林前 14:4 那說方言的，是建造自己，但那申言的，乃是建造召會。  
林前 14:12 你們也是如此，既渴慕靈，就要為着召會的建造，尋求得以超越。  
林前 14:26 弟兄們，這卻怎麼樣？每逢你們聚在一起的時候，各人或有詩歌，或有教訓，或有啓示，或有方言，或有繙出來的話，凡事都當為建造。  
林前 14:31 因為你們都能一個一個的申言，為要使眾人學習，使眾人得勉勵。  
林前 14:39 所以我弟兄們，你們要切慕申言，也不要禁止說方言。

耶 31:33 耶和華說，那些日子以後，我與以色列家所立的約，乃是這樣：我要將我的<sup>1</sup>律法放在他們裏面，寫在他們心上；我要作他們的神，他們要作我的子民。  
耶 31:34 他們各人不再教導自己的鄰舍和自己的弟兄，說，你該認識耶和華；因為他們從最小的到至大的，都必認識我，因為我要赦免他們的罪孽，不再記念他們的罪；這是耶和華說的。  
耶 31:33 註 1 見來八 10 註 1。

新約的中心、內容和實際，乃是內裏生命的律。（羅八 2。）就其素質說，這律指神聖的生命，而神聖的生命就是三一神，具體化身在包羅萬有的基督裏，（西二 9，）並實化為賜生命的靈；（林前十五 45；）三一神已經過程並終極完成，成為祂選民的一切。  
按其生命說，新約的律乃是三一神；按其功用說，新約的律乃是全能的神聖性能。這神聖的性能在我們裏面行作一切，為着完成神的經綸。按這性能，我們能認識神、活神、並在神的生命和性情上被祂構成，使我們成為祂的擴增、擴大，作祂的豐滿，使祂得着永遠的彰顯。（弗一 22～23，三 19～21。）不僅如此，內裏生命之律的性能，將我們構成基督身體的肢體，（林前十二 27，弗五 30，）有各種的功用。（羅十二 4～8，弗四 11，16。）

### 三 這異象必須在我們裏面日日得更新，成為支配我們一切生活、工作與活動的異象—約壹一 7，彼前二 9，賽二 5，詩一一九 105，三六 8～9。

約壹 1:7 但我們若在光中行，如同神在光中，就彼此有交通，祂兒子耶穌的血也洗淨我們一切的罪。  
彼前 2:9 惟有你們是蒙揀選的族類，是君尊的祭司體系，是聖別的國度，是買來作產業的子民，要叫你們宣揚那召你們出黑暗、入祂奇妙之光者的美德；

1 Pet. 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.  
1 Pet. 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;  
1 Cor. 14:1 Pursue love, and desire earnestly spiritual gifts, but especially that you may prophesy.  
1 Cor. 14:4 He who speaks in a tongue builds up himself, but he who prophesies builds up the church.  
1 Cor. 14:12 So also you, since you are zealous of spirits, seek that you may excel for the building up of the church.  
1 Cor. 14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.  
1 Cor. 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.  
1 Cor. 14:39 So then, my brothers, desire earnestly the prophesying, and do not forbid the speaking in tongues.  
Jer. 31:33 But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will put My<sup>1</sup> law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people.  
Jer. 31:34 And they will no longer teach, each man his neighbor and each man his brother, saying, Know Jehovah; for all of them will know Me, from the little one among them even to the great one among them, declares Jehovah, for I will forgive their iniquity, and their sin I will remember no more.

Footnote 1 on v. 33

See note 10<sup>1</sup> in Heb. 8. The center, the content, and the reality of the new covenant is the inner law of life (Rom. 8:2). In its essence, this law refers to the divine life, and the divine life is the Triune God, who is embodied in the all-inclusive Christ (Col. 2:9) and realized as the life-giving Spirit (1 Cor. 15:45), and who has been processed and consummated to become everything to His chosen people.

According to its life, the law of the new covenant is the Triune God, and according to its function, it is the almighty divine capacity. This divine capacity can do everything in us for the carrying out of God's economy. According to this capacity we can know God, live God, and be constituted with God in His life and nature that we may become His increase, His enlargement, to be His fullness for His eternal expression (Eph. 1:22-23; 3:19-21). Furthermore, the capacity of the inner law of life constitutes us the members of the Body of Christ (1 Cor. 12:27; Eph. 5:30) with all kinds of functions (Rom. 12:4-8; Eph. 4:11, 16).

### C. This vision must be renewed in us day by day to be the controlling vision of all our life, work, and activity—1 John 1:7; 1 Pet. 2:9; Isa. 2:5; Psa. 119:105; 36:8-9.

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.  
1 Pet. 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;

賽 2:5 雅各家阿，來罷，我們在耶和華的光中行走。  
詩 119:105 你的話是我腳前的燈，是我路上的光。  
詩 36:8 他們必因你殿裏的肥甘得以飽足，你也必叫他們喝你樂河的水。  
詩 36:9 因為在你那裏，有生命的源頭，在你的光中，我們必得見光。

#### 四 一個人離開主的恢復，這指明他從未看見主的恢復是甚麼；我們若沒有看見主恢復的異象，我們實際上就不在主的恢復裏——徒二六 13～19，參創十三 14～18。

徒 26:13 王阿，正午的時候，我在路上看見一道光，比日頭還亮，從天上四面照着我和與我同行的人。  
徒 26:14 我們都仆倒在地上，我就聽見有聲音，用希伯來語向我說，掃羅，掃羅，你為甚麼逼迫我？你踢犁棒是難的。  
徒 26:15 我說，主阿，你是誰？主說，我就是你所逼迫的耶穌。  
徒 26:16 你起來站着，我向你顯現，正是要選定你作執事和見證人，將你所看見我的事，和我將要顯現給你的事，見證出來；  
  
徒 26:17 我要拯救你脫離百姓和外邦人。  
徒 26:18 我差你到他們那裏去，叫他們的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，又因信入我，得蒙赦罪，並在一切聖別的人中得着基業。  
徒 26:19 亞基帕王阿，我故此沒有違背那從天上來的異象，  
創 13:14 羅得離別亞伯蘭以後，耶和華對亞伯蘭說，從你所在的地方，舉目向東西南北觀看；  
創 13:15 凡你所看見的一切地，我都要賜給你和你的後裔，直到永遠。  
創 13:16 我也要使你的後裔如同地上的塵沙那樣多，人若能數算地上的塵沙，纔能數算你的後裔。  
創 13:17 你起來，縱橫走遍這地，因為我必把這地賜給你。  
創 13:18 亞伯蘭就搬了帳棚，來到希伯崙幔利的橡樹那裏居住，在那裏為耶和華築了一座壇。

#### 五 我們在主的恢復裏，必須對神永遠的經綸有清楚的異象，然後被這異象所管制、支配並指引；因為我們在這裏乃是在主的恢復裏實行神永遠的經綸。

#### 六 在主恢復裏的領導，乃是神所賜神永遠經綸之異象的領導；這異象約束、支配並控制我們，使混亂與分裂得以避免——箴二九 18 上。

箴 29:18 沒有異象，民就放肆；惟遵守律法的，便為有福。

#### 七 請讀摘自『時代的異象』之補充。（見叁五之後）

Isa. 2:5 House of Jacob, come and let us walk in the light of Jehovah.  
Psa. 119:105 Your word is a lamp to my feet / And a light to my path.  
Psa. 36:8 They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures.  
Psa. 36:9 For with You is the fountain of life; / In Your light we see light.

#### D. For a person to leave the Lord's recovery means that he has never seen what the Lord's recovery is; if we have not seen a vision of the Lord's recovery, we actually are not in the Lord's recovery—Acts 26:13-19; cf. Gen. 13:14-18.

Acts 26:13 At midday, on the way, I saw, O King, a light from heaven beyond the brightness of the sun, shining around me and those who journeyed with me.  
Acts 26:14 And when we all fell to the ground, I heard a voice saying to me in the Hebrew dialect, Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads.  
Acts 26:15 And I said, Who are You, Lord? And the Lord said, I am Jesus, whom you persecute.  
Acts 26:16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you;  
Acts 26:17 Delivering you from the people and from the Gentiles, to whom I send you,  
Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.  
Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,  
Gen. 13:14 And Jehovah said to Abram after Lot had separated from him, Now lift up your eyes, and look from the place where you are, northward and southward and eastward and westward;  
Gen. 13:15 For all the land that you see I will give to you and to your seed forever.  
Gen. 13:16 And I will make your seed as the dust of the earth, so that if a man can number the dust of the earth, then your seed can also be numbered.  
Gen. 13:17 Rise up; walk through the land according to its length and its breadth, for I will give it to you.  
Gen. 13:18 And Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to Jehovah.

#### E. We in the Lord's recovery must have a clear vision of God's eternal economy and then be governed, controlled, and directed by this vision, for we are here to carry out God's eternal economy in His recovery.

#### F. The leadership in the Lord's recovery is the leadership of the God-given vision of God's eternal economy that restricts us, directs us, and controls us so that confusion and division are avoided—Prov. 29:18a.

Prov. 29:18 Where there is no vision, the people cast off restraint; / But happy is he who keeps the law.

#### G. Read the supplement from The Vision of the Age.

### 叁 以斯拉記和尼希米記這兩卷恢復的書，其中心並重要的點乃是正確並適當的領導——尼八 1～10:

- 尼 8:1 眾民如同一人，聚集在水門前的寬闊處，請經學家以斯拉將摩西的律法書帶來，這律法是耶和華吩咐以色列人遵守的。
- 尼 8:2 七月初一日，祭司以斯拉將律法書帶到男女會眾、並一切聽了能明白的人面前。
- 尼 8:3 他在水門前的寬闊處，從清早到晌午，在眾男女，並一切聽了能明白的人面前念這律法書。眾民側耳而聽。
- 尼 8:4 經學家以斯拉站在為這事特製的木臺上；瑪他提雅、示瑪、亞奈雅、烏利亞、希勒家、和瑪西雅站在他的右邊；昆大雅、米沙利、瑪基雅、哈順、哈拔大拿、撒迦利亞、和米書蘭站在他的左邊。
- 尼 8:5 以斯拉站在眾民以上，在眾民眼前展開這書；他一展開，眾民就都站起來。
- 尼 8:6 以斯拉頌讚耶和華至大的神；眾民都舉手應聲說，阿們，阿們；就低頭，面伏於地，敬拜耶和華。
- 尼 8:7 耶書亞、巴尼、示利比、雅憫、亞谷、沙比太、荷第雅、瑪西雅、基利他、亞撒利雅、約撒拔、哈難、昆萊雅、和利未人，幫助百姓明白律法；百姓都站在自己的地方。
- 尼 8:8 他們念神的律法書，解譯並講明意思，使百姓明白所念的。
- 尼 8:9 省長尼希米和作祭司的經學家以斯拉，並幫助百姓明白的利未人，對眾民說，今日是耶和華你們神的聖日，不要悲哀哭泣。這是因為眾民聽見律法書上的話都哭了。
- 尼 8:10 他又對他們說，你們去喫肥美的，喝甘甜的，有不能豫備的就分給他，因為今日是我們主的聖日。你們不要憂愁，因耶和華的喜樂是你們的力量。

### 一 在主的恢復裏，我們藉着那些帶進異象的人，而在一個職事裏有一個控制之異象的領導——弗三 3～5，9，西一 24～29:

- 弗 3:3 就是照着啓示使我知道這奧祕，正如我前面畧畧寫過的，
- 弗 3:4 你們念了，就能藉此明瞭我對基督的奧祕所有的領悟，
- 弗 3:5 這奧祕在別的世代中，未曾給人們的子孫知道，像如今在靈裏啓示祂的聖使徒和申言者一樣；
- 弗 3:9 並將那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明，
- 西 1:24 現在我因着為你們所受的苦難喜樂，並且為基督的身體，就是為召會，在我一面，在我肉身上補滿基督患難的缺欠；
- 西 1:25 我照神為你們所賜我的管家職分，作了召會的執事，要完

### III. The central and crucial point of the recovery books of Ezra and Nehemiah is the proper and adequate leadership—Neh. 8:1-10:

- Neh. 8:1 And all the people gathered as one man in the open area that was before the Water Gate. And they told Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel.
- Neh. 8:2 And Ezra the priest brought the law before the assembly, both men and women, and all who could hear with understanding, on the first day of the seventh month.
- Neh. 8:3 And he read in it before the open area that was before the Water Gate from first light until midday in the presence of the men and the women and those who could understand. And the ears of all the people were attentive to the book of the law.
- Neh. 8:4 And Ezra the scribe stood upon a wooden platform that had been made for that purpose; and beside him stood Mattithiah and Shema and Anaiiah and Uriah and Hilkiah and Maaseiah at his right hand; and at his left hand, Pedaiah and Mishael and Malchijah and Hashum and Hashbaddanah, Zechariah, and Meshullam.
- Neh. 8:5 And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up.
- Neh. 8:6 And Ezra blessed Jehovah the great God; and all the people answered, Amen, Amen, lifting up their hands. And they bowed their heads and worshipped Jehovah with their faces to the ground.
- Neh. 8:7 Also Jeshua and Bani and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites helped the people understand the law; and the people stood in their place.
- Neh. 8:8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.
- Neh. 8:9 And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who helped the people understand said to all the people, This day is holy unto Jehovah your God; do not mourn or weep. For all the people wept when they heard the words of the law.
- Neh. 8:10 Then he said to them, Go your way; eat the fat, and drink the sweet wine, and send portions to him for whom nothing has been prepared; for this day is holy to our Lord. And do not be grieved, for the joy of Jehovah is your strength.

### A. In the Lord's recovery we have the leadership of the one controlling vision in the one ministry through those who bring in the vision—Eph. 3:3-5, 9; Col. 1:24-29:

- Eph. 3:3 That by revelation the mystery was made known to me, as I have written previously in brief,
- Eph. 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,
- Eph. 3:5 Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit,
- Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
- Col. 1:24 I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church;
- Col. 1:25 Of which I became a minister according to the stewardship of God, which was given to me for

成神的話，

- 西 1:26 就是歷世歷代以來所隱藏的奧祕，但如今向祂的聖徒顯明了；
- 西 1:27 神願意叫他們知道，這奧祕的榮耀在外邦人中是何等的豐富，就是基督在你們裏面成了榮耀的盼望；
- 西 1:28 我們宣揚祂，是用全般的智慧警戒各人，教導各人，好將各人在基督裏成熟的獻上；
- 西 1:29 我也為祂勞苦，照着祂在我裏面大能的運行，竭力奮鬥。

1 保羅說他和他的同工是『基督的執事，和神的奧祕的管家』；（林前四 1；）他們是管家，將神的奧祕之屬天異象分配給信徒；神的這些奧祕就是基督是神的奧祕，以及召會是基督的奧祕；（西二 2，弗三 4，五 32；）這分配的事奉、管家的職分，就是使徒的職事。（三 2，8～9。）

- 林前 4:1 這樣，人應當把我們看作基督的執事，和神的奧祕的管家。
- 西 2:2 要叫他們的心得安慰，在愛裏結合一起，以致豐豐富富的在悟性上有充分的確信，能以完全認識神的奧祕，就是基督；
- 弗 3:4 你們念了，就能藉此明瞭我對基督的奧祕所有的領悟，
- 弗 5:32 這是極大的奧祕，但我是指着基督與召會說的。
- 弗 3:2 諒必你們曾聽見那為着你們所賜給我，神恩典的管家職分，
- 弗 3:8 這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人，
- 弗 3:9 並將那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明，

2 『在此所求於管家的，是要他顯為忠信；』（林前四 2；）我們需要像保羅一樣，『蒙主憐憫成為忠信的，』（七 25 下，提前一 12，）使我們能成為忠信的奴僕，習慣的將屬靈的糧食分給神的家人，就是在召會中將神的話和基督當作生命的供應，供應信徒；（太二四 45～47；）我們要領悟主的稱許和賞賜，與我們工作的大小和分量無關，但與我們是否忠信的完全使用祂的恩賜有關，使我們成為在今世主的工作上忠信的人，好在來世有分於主的快樂。（二五 21～23，參啓三 8。）

- 林前 4:2 還有，在此所求於管家的，是要他顯為忠信。
- 林前 7:25 關於童身的人，我沒有主的命令，但我既蒙主憐憫成為忠信的，就題出我的意見。
- 提前 1:12 我感謝那加我能力的，我們的主基督耶穌，因祂以我為忠信，派我盡職事。

you, to complete the word of God,

- Col. 1:26 The mystery which has been hidden from the ages and from the generations but now has been manifested to His saints;
- Col. 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
- Col. 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;
- Col. 1:29 For which also I labor, struggling according to His operation which operates in me in power.

1. Paul said that he and his co-workers were "servants of Christ and stewards of the mysteries of God" (1 Cor. 4:1); they were stewards, dispensing the heavenly vision of the mysteries of God to the believers; these mysteries are Christ as the mystery of God and the church as the mystery of Christ (Col. 2:2; Eph. 3:4; 5:32); this dispensing service, the stewardship, is the ministry of the apostles (3:2, 8-9).

- 1 Cor. 4:1 A man should account us in this way, as servants of Christ and stewards of the mysteries of God.
- Col. 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ,
- Eph. 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,
- Eph. 5:32 This mystery is great, but I speak with regard to Christ and the church.
- Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,
- Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

2. "It is sought in stewards that one be found faithful" (1 Cor. 4:2); like Paul, we need to be "shown mercy by the Lord to be faithful" (7:25b; 1 Tim. 1:12) so that we may be faithful slaves, who habitually give the household of God spiritual food, ministering the word of God and Christ as the life supply to the believers in the church (Matt. 24:45-47); we want to be those who are faithful over the Lord's work in this age so that we may participate in the Lord's joy in the next age, with the realization that the Lord's appraisal and reward are not related to the size and quantity of our work but to our faithfulness in using His gift to the fullest extent (25:21-23; cf. Rev. 3:8).

- 1 Cor. 4:2 Here, furthermore, it is sought in stewards that one be found faithful.
- 1 Cor. 7:25 Now concerning virgins I have no commandment of the Lord, but I give my opinion as one who has been shown mercy by the Lord to be faithful.
- 1 Tim. 1:12 I give thanks to Him who empowers me, Christ Jesus our Lord, that He has counted me faithful, appointing me to the ministry,

太 24:45 這樣，誰是那忠信又精明的奴僕，為主人所派，管理他的家人，按時分糧給他們？  
太 24:46 主人來到，看見他這樣行，那奴僕就有福了。  
太 24:47 我實在告訴你們，主人要派他管理一切的家業。  
太 25:21 主人對他說，好，良善又忠信的奴僕，你在不多的事上既是忠信的，我要把許多事派你管理；進來享受你主人的快樂。  
太 25:22 那領二他連得的也進前來，說，主阿，你交給我二他連得；請看，我另賺了二他連得。  
太 25:23 主人對他說，好，良善又忠信的奴僕，你在不多的事上既是忠信的，我要把許多事派你管理；進來享受你主人的快樂。  
啓 3:8 我知道你的行為；看哪，我在你面前給你一個敞開的門，是無人能關的；因為你稍微有一點能力，也曾遵守我的話，沒有否認我的名。

## 二 惟有在尼希米和以斯拉這樣忠信的人領導下，以色列纔能重新構成爲神的見證，神在地上的彰顯，成爲與外邦列國完全不同的子民；這豫表神今天所要得着的召會該如何—尼十三 14，29～31，提前三 15。

尼 13:14 我的神阿，求你因這事記念我，不要塗抹我爲我神的殿與其中的職任所行的善。  
尼 13:29 我的神阿，求你記念他們的罪；因爲他們玷污了祭司的職任，並玷污了有關祭司職任及利未人的約。  
尼 13:30 這樣，我潔淨他們，使他們離絕一切外邦的事物。我派定祭司和利未人的職守，使他們各盡其職。  
尼 13:31 我又派百姓按定期獻木柴和初熟之物。我的神阿，求你記念我，以善待我。  
提前 3:15 倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。

## 三 尼希米知道，若沒有以斯拉，他就無法將神的百姓重新構成：

- 1 在重新構成以色列國的事上，尼希米知道自己不認識神的話。
- 2 以斯拉以認識神的話聞名，尼希米也願意求助於以斯拉。

## 四 照着神聖的原則，身體的正確代表總是那些與別人配在一起的人—林前一 1，出四 14 下～16：

林前 1:1 憑神旨意，蒙召作基督耶穌使徒的保羅，和弟兄所提尼，

Matt. 24:45 Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time?  
Matt. 24:46 Blessed is that slave whom his master, when he comes, will find so doing.  
Matt. 24:47 Truly I say to you that he will set him over all his possessions.  
Matt. 25:21 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.  
Matt. 25:22 And he who had received the two talents also came and said, Master, you delivered to me two talents; behold, I have gained another two talents.  
Matt. 25:23 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.  
Rev. 3:8 I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.

## B. Only under the leadership of faithful persons such as Nehemiah and Ezra could Israel be reconstituted to be the testimony of God, the expression of God on earth, a people absolutely different from the Gentile nations; this is a type of what God wants the church to be today—Neh. 13:14, 29-31; 1 Tim. 3:15.

Neh. 13:14 Remember me, O my God, concerning this, and do not blot out my loyal deeds, which I have done for the house of my God and for its services.  
Neh. 13:29 Remember them, O my God; for they have defiled the priesthood and the covenant of the priesthood and of the Levites.  
Neh. 13:30 Thus I cleansed them from everything foreign. And I appointed duties for the priests and the Levites, each in his work,  
Neh. 13:31 And for the wood offering, at the appointed times, and for the firstfruits. Remember me, O my God, for good.  
1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

## C. Nehemiah knew that without Ezra he could not reconstitute the people of God:

1. In reconstituting the nation, Nehemiah realized that he did not know God's Word.
2. Ezra was renowned for his knowledge of the Word of God, and Nehemiah was willing to turn to him for help.

## D. According to the divine principle, the proper representation of the Body is always by those who are matched with others—1 Cor. 1:1; Exo. 4:14b-16:

1 Cor. 1:1 Paul, a called apostle of Christ Jesus through the will of God, and Sosthenes the brother,

出 4:14 耶和華向摩西發怒，說，不是有你的哥哥利未人亞倫麼？我知道他是能言的；現在他出來迎接你，他一見你，心裏就歡喜。  
出 4:15 你要對他說話，將當說的話放在他口中；我也要賜你和他口才，又要指教你們所當行的。  
出 4:16 他要替你對百姓說話；他要作你的口，你要作他的神。

1 單獨是個人主義，但與別人一同被差遣出去，是照着身體的原則被差遣——路 10:1；徒 13:1-3；羅 12:5，帖前 1。

路 10:1 這些事以後，主又選立另外七十個人，差遣他們兩個兩個的，在祂前面往自己所要到的各城各地去。  
徒 13:1 在安提阿當地的召會中，有幾位申言者和教師，就是巴拿巴和稱呼尼結的西面，古利奈人路求，與分封王希律同養的馬念，並掃羅。  
徒 13:2 他們事奉主，禁食的時候，聖靈說，要為我分別巴拿巴和掃羅，去作我召他們所作的工。  
徒 13:3 於是禁食禱告，按手在他們身上，就打發他們去了。  
羅 12:5 我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。  
帖前 1:1 保羅、西拉和提摩太，寫信給在父神和主耶穌基督裏，帖撒羅尼迦人的召會：願恩典與平安歸與你們。

2 單獨行動破壞身體的原則。

3 在主的恢復中有一個急切的需要，就是要作建造身體的真實工作；然而這建造的工作只有靠配合在一起的同工纔能完成——腓 2:19-22。

腓 2:19 我在主耶穌裏，盼望快打發提摩太到你們那裏去，叫我知道關於你們的事，也可魂中快慰。  
腓 2:20 因我沒有人與我同魂，真正關心你們的事，  
腓 2:21 因為眾人都尋求自己的事，並不尋求基督耶穌的事。  
腓 2:22 但你們知道提摩太蒙稱許的明證，他為着福音與我一同事奉，像兒子待父親一樣。

五 『主給我看見，祂已經豫備了許多弟兄，與我相調着同作奴僕事奉。我覺得這是主為祂的身體所作主宰的供備，也是現今為着完成祂職事的路』——李常受，一九九七年三月二十四日。（李常受文集一九九四至一九九七年第五冊，『一封感激、交通的信』，六五七至六五八頁。）

Exo. 4:14 And the anger of Jehovah was kindled against Moses, and He said, Is there not Aaron your brother the Levite? I know that he can certainly speak. And even now he is coming out to meet you; and when he sees you, he will be glad in his heart.  
Exo. 4:15 And you shall speak to him and put the words in his mouth, and I will be with your mouth and with his mouth, and will teach you what you shall do.  
Exo. 4:16 And he shall speak for you to the people, and he shall be as a mouth for you, and you shall be as God to him.

1. To be alone is to be individualistic, but to be sent forth with another is to be sent according to the principle of the Body—Luke 10:1; Acts 13:1-3; Rom. 12:5; 1 Thes. 1:1.

Luke 10:1 Now after these things, the Lord appointed seventy others and sent them two by two before His face into every city and place where He Himself was about to come.  
Acts 13:1 Now there were in Antioch, in the local church, prophets and teachers: Barnabas and Simeon, who was called Niger, and Lucius the Cyrenian, and Manaen, the foster brother of Herod the tetrarch, and Saul.  
Acts 13:2 And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them.  
Acts 13:3 Then, when they had fasted and prayed and laid their hands on them, they sent them away.  
Rom. 12:5 So we who are many are one body in Christ, and individually members one of another.  
1 Thes. 1:1 Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

2. To act individualistically is to violate the principle of the Body.

3. In the Lord's recovery there is an urgent need for the true work of building up the Body; however, this building work can be carried out only by co-workers who have been matched—Phil. 2:19-22.

Phil. 2:19 But I hope in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged by knowing the things concerning you.  
Phil. 2:20 For I have no one like-souled who will genuinely care for what concerns you;  
Phil. 2:21 For all seek their own things, not the things of Christ Jesus.  
Phil. 2:22 But you know his approvedness, that as a child with a father he has served with me unto the gospel.

E. "The Lord has shown me that He has prepared many brothers who will serve as fellow slaves with me in a blended way. I feel that this is the Lord's sovereign provision for His Body, and the up-to-date way to fulfill His ministry"—Witness Lee, March 24, 1997 (The Collected Works of Witness Lee, 1994-1997, vol. 5, "A Letter of Fellowship with Thanks," p. 525).

致所有與我一同有分於主恢復的人，就是那些愛職事，藉着職事享受並分享包羅萬有之基督那追測不盡之豐富的人，也是那些樂意出代價尋求、贏得、且跟從我們所愛的主耶穌，並在營外忍受祂所受凌辱的人：

我從心的深處實在感謝你們，對這些年來你們對我的愛、關懷和代禱，充滿了感激。我信主已經垂聽你們的禱告，並會記念你們為祂的一個微小奴僕所作的一切。

一九九四年二月，為着新春華語特會，我寫了『何大神蹟！何深奧祕！』這首詩。當時我告訴弟兄們，仇敵撒但會作事，攔阻我釋放照着整本新約教訓而有之神聖啓示的高峯。一九九五年十月，我發現有一根刺，就是撒但的使者，加在我身體上，為要攻擊我，免得我高擡自己。靠着主豐富的憐憫和毅用的恩典，一年多來，我仍然活着，作祂和你們的奴僕，供應你們更深的真理。我願一無所有，一無所是，惟願尊重我們親愛的主的主宰權柄。我完全降服在祂主宰的旨意下，也願看見祂完全的旨意得着成就。

主若給我力量和時間，我願在要來的日子中，繼續事奉並為祂說話。主給我看見，祂已經豫備了許多弟兄，與我相調着同作奴僕事奉。我覺得這是主為祂的身體所作主宰的供備，也是現今為着完成祂職事的路。

我非常寶貴你們照着內住之靈的帶領並引導而有進一步代求；願主照着祂最好的旨意答應你們，好成就祂永遠的經綸，以終極完成祂永遠的目標新耶路撒冷。

與你們同有分於經歷並贏得基督者  
李常受謹啓

一九九七年三月二十四日

摘自『時代的異象』之補充：

### 緊緊跟隨今時代的完整異象

我們若要事奉神，就我們的異象必須是從創世記亞當的頭一個異象，一路直到召會終極出現的新耶路撒冷，這纔是完整的異象。這異象乃是直到今天，纔向我們完全揭示出來。

臺北故宮博物院裏有幅清明上河圖，是一卷很長的圖畫，一點一點描繪中國文化中的生活；只看頭不行，總得從頭看到末了，對中國文化的生活，或者說『異象』，纔得窺全豹。

To all of my fellow participants in the Lord's recovery, who love the ministry, who enjoy and share the unsearchable riches of the all-inclusive Christ through the ministry, and who are willing to pay the price to seek, gain, and follow the Lord Jesus, whom we love, and bear His reproach outside the camp:

I do thank you from the depth of my heart with much gratitude for your love, concern, and intercession for me through the years. I believe the Lord has honored your intercession and will remember what you have done for one of His small slaves.

At the time of the Chinese New Year conference in February 1994 when I wrote the hymn "What miracle! What mystery!" I told the brothers that the enemy Satan would do things to frustrate me from releasing the high peaks of the divine revelation according to the entire teaching of the New Testament. In October 1995 I discovered a thorn in my body from a messenger of Satan that I might not be lifted up. By the Lord's rich mercy and sufficient grace, I have lived and ministered to you the deeper truths as His and your slave for over a year. I like to be nothing and nobody and I regard the sovereignty of our dear Lord. I am altogether submissive to His sovereign will, and I like to see that His perfect will be done.

As the Lord provides me the strength and time, I intend to continue to serve and speak in the coming days. The Lord has shown me that He has prepared many brothers who will serve as fellow slaves with me in a blended way. I feel that this is the Lord's sovereign provision for His Body, and the up-to-date way to fulfill His ministry.

Your further intercession according to the leading and guiding of the indwelling Spirit will be very much appreciated, and let the Lord answer you according to His best will for the accomplishment of His eternal economy to consummate the New Jerusalem as His eternal goal.

Your fellow partaker in experiencing and gaining Christ,  
Witness Lee

## Supplement from The Vision of the Age:

### Closely Following The Completed Vision Of This Age

In order for us to serve God today, our vision must extend all the way from the first vision of Adam in Genesis to the ultimate vision of the manifestation of the church, the New Jerusalem. This and this alone is the complete vision. It is not until today that this vision has been fully opened to us.

In the National Palace Museum in Taipei, there is a painting on a long scroll called "The River Scene at Ching-Ming Festival." It describes in detail the culture, life, and way of the Chinese people at the time of the painting. It is not enough to see only the first few portions of that long scroll. One



同樣的，我們事奉神也有『清明上河圖』，是從亞當在伊甸園裏所看見的生命樹開始，直到新耶路撒冷，其中也有生命樹。新耶路撒冷乃是異象的末了一幕，之後就再沒有甚麼可看的了。

…我們乃是在終極的一幕裏，帶着前面的各幕事奉神…

我們既有今時代、終極的異象，就要緊緊跟隨。我們絕不是跟隨甚麼人，我們乃是跟隨一個異象。如果說我們是跟從某某人，那就是大錯；我們乃是跟從一個今時代的異象，也就是神終極完成的異象。

主的恢復藉着我們親愛的倪柝聲弟兄帶進來後，他就因此成了眾矢之的。一九三四年，他在杭州結婚，人就藉機引起了一個厲害的風波；那使得他非常難過。有一天我去安慰他，對他說，『倪弟兄，你知道在你、我之間，沒有一點人情。不是我們兩個人有好感，所以你走這條路，我也走這條路；你講這個道，我也講這個道。我們南北隔很遠；你是南方人，我是北方人。今天我們能走在一起，我不是跟隨你這個人，乃是跟隨你所帶領的這條路。倪弟兄，我願意告訴你，即使有一天你自己不走這條路了，我還是要走。』我這樣說，是因為那次風波，影響到有的人不走這條路了。換句話說，有許多人是跟隨人，所以因人而異。然而我告訴倪弟兄：『就是你不走這條路，我還要走這條路；我不會因你而走，也不會因你而不走。我看見這條路是主的路，這是個異象。』

五十二年過去了，至今我一點也不懊悔。在這五十二年中，我看見故事一再重演，人來了又去了，一幕又一幕。從臺灣島上的工作開始至今，三十幾年中有幾次重大的事情發生，甚至我帶得救、一手造就出來的弟兄，也離開了主的恢復。異象不變，但人會變，跟從人的也會變。所以我願語重心長的勸勉諸位：我蒙主憐憫，今天能在這裏，把這個異象帶給你們；我乃是盼望你們跟隨的，不是我這個人，而是我蒙主憐憫所給你們看見的這異象…

我只告訴你們一個事實，是主憐憫我，啓示給我看見異象。所以我勸你們，不要跟隨我，乃要跟隨我蒙主憐憫，承繼倪弟兄和歷代主的僕人所留下，傳承給你們看見的這個異象。這實在是從亞當頭一幕的異象，直到新耶路撒冷末了一幕的異象。（五一至五四頁。）

has to go all the way from one end to the other end before he can have a clear picture, or "vision," of the entire spectrum of life in China. In the same way we have our own painting, our "River Scene at Ching-Ming," in our service to God. It begins from Adam's vision of the tree of life in the garden of Eden and extends all the way to the New Jerusalem with the tree of life. The New Jerusalem is the last scene of the vision. After that there is nothing more to be seen.

...We are serving God according to the last scene, which includes all the previous scenes...

Since we have the up-to-date and ultimate vision, we should closely follow after it. We are absolutely not following a man; rather, we are following a vision. It is grossly wrong to say that we are following a certain person. We are following a vision that belongs to the present age. It is God's consummate vision.

The Lord's recovery was brought to us through our dear Brother Nee. Because of this he became a target of attack. In 1934 he was married in Hangchow. Some took this opportunity to stir up a storm. He became very sad, so one day I went to him to comfort him, saying, "Brother Nee, you know that between the two of us, there is no natural relationship. I do not take the way that you are taking or preach what you are preaching out of a natural friendship with you. The two of us are widely separated from each other. I am a northerner, and you are a southerner. Today I am taking the same pathway not because I am following you as a person. I am following the way that you are taking. Brother Nee, I would like you to know that even if one day you do not take this way, I will still take this way." I said this because the storm affected some, and they decided not to take this way anymore. In other words, many people were following a man. When the man seemed to have changed, they turned away. But I told Brother Nee, "Even if one day you do not take this way, I will still take this way. I am not taking this way because of you, and I will not leave this way because of you. I have seen that this is the Lord's way. I have seen the vision."

Fifty-two years have passed. Today I do not regret at all what I have done. During the past fifty-two years I have seen the same story repeat itself again and again. Some people came and left. One scene changed, and another scene came along. Since the beginning of our work in Taiwan, during the past three decades we have witnessed some major crises. Even brothers whom I led to salvation and who went through my own training have left the Lord's recovery. The vision has never changed, but the persons have indeed changed, and those who follow the vision also have changed. I would say a sober word to all of you from the bottom of my heart. By the Lord's mercy I can stand here today to bring you this vision. I hope that you are not following me as a person; I hope that by the Lord's mercy you are following the vision that I have shown you...

I would like to relate to you one fact. It is the Lord's mercy that He has revealed to me the vision. I advise you not to follow me but to follow this vision, which Brother Nee and all the servants of the Lord throughout the ages have left to us and which I have handed to you. This is indeed the vision that extends from the first scene of Adam to the last scene of the New Jerusalem. (pp. 48-50)

## 第十一篇

以斯拉之職事與尼希米之  
領導的內在意義—  
活出並作出新耶路撒冷，  
以建造召會  
作神的家與神的國

詩歌：

讀經：啓二一 2, 9~11, 18, 二二 1

- 啓 21:2 我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。
- 啓 21:9 拿着七個金碗，盛滿末後七災的七位天使中，有一位來對我說，你來，我要將新婦，就是羔羊的妻，指給你看。
- 啓 21:10 我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我看。
- 啓 21:11 城中有神的光榮；城的光輝如同極貴的寶石，好像碧玉，明如水晶；
- 啓 21:18 牆是用碧玉造的，城是純金的，如同明淨的玻璃。
- 啓 22:1 天使又指給我看，在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。

壹 以斯拉之職事的內在意義，具體可見於『潔淨』、『教育』與『重構』這三辭；尼希米之領導的內在意義，具體可見於『分別』、『保護』和『彰顯』這三辭；我們必須與主天上的職事合作，按照這內在的意義，活出並作出新耶路撒冷，以建造召

## Message Eleven

**The Intrinsic Significance of Ezra's Ministry  
and Nehemiah's Leadership—  
to Build Up the Church as the House of God  
and the Kingdom of God by Living Out  
and Working Out the New Jerusalem**

Hymns:

Scripture Reading: Rev. 21:2, 9-11, 18; 22:1

- Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
- Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
- Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
- Rev. 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.
- Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

I. **The intrinsic significance of Ezra's ministry is embodied in the words purification, education, and reconstitution; the intrinsic significance of Nehemiah's leadership is embodied in the words separation, protection, and expression; we need to cooperate with the Lord in His heavenly ministry to build up the church as the house of God and the kingdom of God by living out and**

## 會作神的家與神的國—王上八 48, 詩四八 1~2, 提前三 15, 弗二 21~22。

王上 8:48 他們若在擄掠他們之仇敵的地，全心全魂歸向你，又向着自己的地，就是你賜給他們列祖之地，和你所選擇的城，並我為你名所建造的殿，向你禱告，

詩 48:1 耶和華為大，在我們神的城中，在祂的聖山上，該大受讚美。

詩 48:2 在北面的錫安山，是大君王的城，居高華美，為全地所喜悅。

提前 3:15 倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。

弗 2:21 在祂裏面，全房聯結一起，長成在主裏的聖殿；

弗 2:22 你們也在祂裏面同被建造，成為神在靈裏的居所。

貳 照着時代職事裏的時代異象生活並事奉神，乃是活出並作出新耶路撒冷：『牆是用碧玉造的，城是純金的，如同明淨的玻璃』—啓二一 18, 徒二六 19, 二二 15, 啓二一 2, 9~11:

啓 21:18 牆是用碧玉造的，城是純金的，如同明淨的玻璃。

徒 26:19 亞基帕王阿，我故此沒有違背那從天上來的異象，

徒 22:15 因為你要將所看見所聽見的，向萬人為祂作見證。

啓 21:2 我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。

啓 21:9 拿着七個金碗，盛滿末後七災的七位天使中，有一位來對我說，你來，我要將新婦，就是羔羊的妻，指給你看。

啓 21:10 我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我看。

啓 21:11 城中有神的光輝；城的光輝如同極貴的寶石，好像碧玉，明如水晶；

一 城是純金的，如同明淨的玻璃，表徵我們需要被神的聖別性情所『潔淨』，並且藉着『教育』得着光照，就是將聖經教訓應用到我們的心思裏，使我們的心思得着更新和光照，而清楚神的思想、考量和法則—參太五 8, 弗四 23, 約十七 17。

太 5:8 清心的人有福了，因為他們必看見神。

弗 4:23 而在你們心思的靈裏得以更新，

約 17:17 求你用真理聖別他們，你的話就是真理。

二 『建造的工』〔『牆是用碧玉造的』〕（啓二一 18）也

## working out the New Jerusalem according to this intrinsic significance—1 Kings 8:48; Psa. 48:1-2; 1 Tim. 3:15; Eph. 2:21-22.

1 Kings 8:48 And if they return to You with all their heart and with all their soul in the land of their enemies, who have carried them captive, and they pray to You toward their land that You have given to their fathers, the city that You have chosen, and the house that I have built for Your name;

Psa. 48:1 Great is Jehovah, / And much to be praised / In the city of our God, / In His holy mountain.

Psa. 48:2 Beautiful in elevation, / The joy of the whole earth, / Is Mount Zion, the sides of the north, / The city of the great King.

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.

II. To live and serve God according to the vision of the age in the ministry of the age is to live out and work out the New Jerusalem: "the building work of its wall was jasper; and the city was pure gold, like clear glass"—Rev. 21:18; Acts 26:19; 22:15; Rev. 21:2, 9-11:

Rev. 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,

Acts 22:15 For you will be a witness to Him unto all men of the things which you have seen and heard.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

A. The city being pure gold, like clear glass, signifies our need of purification with God in His holy nature and of enlightenment through education by applying the Bible teachings to our mind for the renewing and enlightenment of our mind to make us clear with the thoughts, considerations, and ways of God—cf. Matt. 5:8; Eph. 4:23; John 17:17.

Matt. 5:8 Blessed are the pure in heart, for they shall see God.

Eph. 4:23 And that you be renewed in the spirit of your mind

John 17:17 Sanctify them in the truth; Your word is truth.

B. "The building work" is God's unique work for our reconstitution with the

可譯為『牆建造的工是用碧玉』—譯註〕乃是神唯一的工作，用三一神『重構』我們，使我們以祂為材料而被重建，並將祂供應到人裏面，使祂得以將祂自己建造到他們裏面，將他們作成新耶路撒冷裏的人—林前三 9, 12, 弗三 16~19, 啓三 12, 歌六 4, 來十一 10。

啓 21:18 牆是用碧玉造的，城是純金的，如同明淨的玻璃。

林前 3:9 因為我們是神的同工，你們是神的耕地，神的建築。

林前 3:12 然而，若有人用金、銀、寶石，木、草、禾稈，在這根基上建造，

弗 3:16 願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，

弗 3:17 使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基，

弗 3:18 使你們滿有力量，能和眾聖徒一同領畧何為那闊、長、高、深，

弗 3:19 並認識基督那超越知識的愛，使你們被充滿，成為神一切的豐滿。

啓 3:12 得勝的，我要叫他在我神殿中作柱子，他也絕不再從那裏出去；我又要將我神的名，和我神城的名，（這城就是由天上從我神那裏降下來的新耶路撒冷，）並我的新名，都寫在他上面。

歌 6:4 我的佳偶阿，你美麗如得撒，秀美如耶路撒冷，威武如展開旌旗的軍隊。

來 11:10 因為他等候那座有根基的城，其設計者並建築者乃是神。

**三 城連同城牆，表徵新耶路撒冷作為在神元首權柄之下神永遠的國，為着『分別』神的子民，並『保護』神的權益—尼四 17, 弗五 26。**

尼 4:17 建造城牆的、扛抬重物的，都佩帶兵器，一手作工，一手拿兵器。

弗 5:26 好聖化召會，藉着話中之水的洗滌潔淨召會，

**四 城牆是碧玉（神生命的豐盛），城是金（神的神聖性情），這啓示神永遠的經綸乃是使我們在生命和性情上，但不在神格上，與祂一樣，作祂唯一的『彰顯』—創一 26, 約十 10 下, 彼後一 4, 啓四 3, 二一 10~11, 18。**

創 1:26 神說，我們要按着我們的形像，照着我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜、和全地、並地上所爬的一切爬物。

約 10:10 賊來了，無非是要偷竊、殺害、毀壞；我來了，是要叫羊得生命，並且得的更豐盛。

Triune God so that we may be rebuilt with Him and minister Him into others for Him to build Himself into their being to make them beings in the New Jerusalem—1 Cor. 3:9, 12; Eph. 3:16-19; Rev. 3:12; S. S. 6:4; Heb. 11:10.

1 Cor. 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.

1 Cor. 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

S.S. 6:4 You are as beautiful, my love, as Tirzah, / As lovely as Jerusalem, / As terrible as an army with banners.

Heb. 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.

**C. The city with its wall signifies the New Jerusalem as the eternal kingdom of God under the headship of God for the separation of God's people and the protection of God's interests—Neh. 4:17; Eph. 5:26.**

Neh. 4:17 Those who built the wall and those who carried burdens took the loads with one hand doing the work and with the other holding a weapon.

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

**D. The wall of the city being jasper (God's life in its richness) and the city being gold (God's divine nature) reveal that God's eternal economy is to make us the same as He is in life and in nature but not in the Godhead for His unique expression—Gen. 1:26; John 10:10b; 2 Pet. 1:4; Rev. 4:3; 21:10-11, 18.**

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.

彼後 1:4 藉這榮耀和美德，祂已將又寶貴又極大的應許賜給我們，叫你們既逃離世上從情慾來的敗壞，就藉着這些應許，得有分於神的性情。  
啓 4:3 那位坐着的，顯出來的樣子好像碧玉和紅寶石，又有虹圍着寶座，顯出來的樣子好像綠寶石。  
啓 21:10 我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我看。  
啓 21:11 城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶；  
啓 21:18 牆是用碧玉造的，城是純金的，如同明淨的玻璃。

### 叁 活出並作出新耶路撒冷，就是在以斯拉之職事與尼希米之領導的內在意義裏生活並事奉：

#### 一 我們需要留在得潔淨的過程裏，脫離一切的攙雜，以主和祂永遠經綸的權益為我們惟一的目標—拉九 2，太五 8，提前三 9，林後六 4 上，6，8 中，路九 54～55，來四 12，王上八 48：

拉 9:2 因他們為自己和兒子娶了這些民的女子為妻，以致聖別的種類和這些地的諸民混雜；而且首領和官長在這不忠信的事上為魁首。  
太 5:8 清心的人有福了，因為他們必看見神。  
提前 3:9 用清潔的良心持守信仰的奧祕。  
林後 6:4 反倒在各樣的事上，在多方的忍耐上、在患難上、在貧困上、在困苦上、  
林後 6:6 以純潔、以知識、以恆忍、以恩慈、以聖別的靈、以無偽的愛、  
林後 6:8 中 …證薦自己是神的執事；…  
路 9:54 祂的門徒雅各、約翰看見了，就說，主阿，你要我們吩咐火從天上降下來，燒滅他們麼？  
路 9:55 耶穌卻轉身責備他們，說，你們的靈如何，你們並不知道。  
來 4:12 因為神的話是活的，是有功效的，比一切兩刃的劍更鋒利，能以刺入、甚至剖開魂與靈，骨節與骨髓，連心中的思念和主意都能辨明。  
王上 8:48 他們若在擄掠他們之仇敵的地，全心全魂歸向你，又向着自己的地，就是你賜給他們列祖之地，和你所選擇的城，並我為你名所建造的殿，向你禱告，

1 我們能得潔淨，是藉着神光照、暴露和審判的過程，藉着十字架的了結和除去，藉着血的洗淨和洗滌，並藉着那靈的湧流和浸透—詩一三九 23～24，五一 7，10，啓二二 1。

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.  
Rev. 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.  
Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,  
Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.  
Rev. 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

### III. To live out and work out the New Jerusalem is to live and serve in the intrinsic significance of Ezra's ministry and Nehemiah's leadership:

#### A. We need to stay in the process of being purified from all mixture, taking the Lord and the interests of His eternal economy as our unique goal—Ezra 9:2; Matt. 5:8; 1 Tim. 3:9; 2 Cor. 6:4a, 6; Luke 9:54-55; Heb. 4:12; 1 Kings 8:48:

Ezra 9:2 For they have taken some of their daughters for themselves and for their sons, so that the holy seed have mingled themselves with the peoples of the lands; indeed, the hand of the leaders and rulers has been foremost in this unfaithfulness.  
Matt. 5:8 Blessed are the pure in heart, for they shall see God.  
1 Tim. 3:9 Holding the mystery of the faith in a pure conscience.  
2 Cor. 6:4 But in everything we commend ourselves as ministers of God, in much endurance, in afflictions, in necessities, in distresses,  
2 Cor. 6:6 In pureness, in knowledge, in long-suffering, in kindness, in a holy spirit, in unfeigned love,  
Luke 9:54 And seeing this, the disciples James and John said, Lord, do You want us to command fire to come down from heaven and consume them?  
Luke 9:55 But turning, He rebuked them and said, You do not know of what kind of spirit you are.  
Heb. 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.  
1 Kings 8:48 And if they return to You with all their heart and with all their soul in the land of their enemies, who have carried them captive, and they pray to You toward their land that You have given to their fathers, the city that You have chosen, and the house that I have built for Your name;

1. We can be purified through the process of God's enlightenment, exposure, and judgment, through the termination and elimination of the cross, through the cleansing and washing of the blood, and through the flowing and saturating of the Spirit—Psa. 139:23-24; 51:7, 10; Rev. 22:1.

詩 139:23 神阿，求你鑒察我，知道我的心；試煉我，知道我的思慮；  
詩 139:24 看在我裏面有甚麼害人的行徑沒有，引導我走永遠的道路。  
詩 51:7 求你用牛膝草潔除我的罪，我就潔淨；求你洗滌我，我就比雪更白。  
詩 51:10 神阿，求你爲我造清潔的心，使我裏面重新有正直的靈。  
啓 22:1 天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。

## 2 我們能得潔淨，是藉着神純淨的話裏生命之水的洗滌過程；一個越在神話語裏的人，就越純淨——詩十二 6，一一九 9，140，弗五 26，賽五五 8～11。

詩 12:6 耶和華的言語，是純淨的言語，如同地上爐中煉過的銀子，精煉過七次。  
詩 119:9 少年人用甚麼使他的行徑純潔呢？是要遵行你的話。  
詩 119:140 你的話極其精煉，爲你的僕人所愛。  
弗 5:26 好聖化召會，藉着話中之水的洗滌潔淨召會，  
賽 55:8 耶和華說，我的意念並非你們的意念，你們的道路並非我的道路。  
賽 55:9 天怎樣高過地，照樣我的道路高過你們的道路，我的意念高過你們的意念。  
賽 55:10 就如雨雪從天而降，並不返回，卻滋潤地土，使地發芽結實，使撒種的有種，使要喫的有糧；  
賽 55:11 我口所出的話也必如此，絕不徒然返回，卻要成就我所喜悅的，在我所打發去成就的事上必然亨通。

## 3 利未記十九章十九節啓示，神要一切都各從其類，沒有任何攙雜——啓十七 3～6，申二二 5，9～11，參創一 11，21，24～26，二 7～9：

利 19:19 你們要守我的律例。不可叫你的牲畜與異類交配；不可用兩樣攙雜的種子種田，也不可用兩樣攙雜的料子作衣服穿在身上。  
啓 17:3 我在靈裏，天使帶我到曠野去；我就看見一個女人騎在朱紅色的獸上，那獸滿了褻瀆的名號，有七頭十角。  
啓 17:4 那女人穿着紫色和朱紅色的衣服，用金子、寶石、珍珠爲妝飾，手中拿着金杯，盛滿了可憎之物，並她淫亂的污穢。  
啓 17:5 在她額上有名寫着：奧祕哉！大巴比倫，地上妓女和可憎之物的母。  
啓 17:6 我又看見那女人喝醉了聖徒的血，和耶穌見證人的血；我看見她，就大大的希奇。  
申 22:5 婦女不可穿戴男子所穿戴的，男子也不可穿婦女的衣服，因爲行這些事的人，都是耶和華你神所憎惡的。  
申 22:9 不可把兩樣種子種在你的葡萄園裏，免得你撒種所得的收成，和葡萄園的出產，都沒收歸與聖所。

Psa. 139:23 Search me, O God, and know my heart; / Try me, and know my anxious thoughts;  
Psa. 139:24 And see if there is some harmful way in me, / And lead me on the eternal way.  
Psa. 51:7 Purge my sin with hyssop, and I will be clean; / Wash me, and I will be whiter than snow.

Psa. 51:10 Create in me a clean heart, O God, / And renew a steadfast spirit within me.  
Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

## 2. We can be purified through the washing process of the water of life in God's pure word; the more a person is in the word of God, the purer he becomes—Psa. 12:6; 119:9, 140; Eph. 5:26; Isa. 55:8-11.

Psa. 12:6 The words of Jehovah are pure words, / Silver refined in a furnace on the earth, / Purified seven times.  
Psa. 119:9 With what should a young man keep his way pure? / By guarding it according to Your word.  
Psa. 119:140 Your word is very pure, / And Your servant loves it.  
Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,  
Isa. 55:8 For My thoughts are not your thoughts, / And your ways are not My ways, declares Jehovah.  
Isa. 55:9 For as the heavens are higher than the earth, / So My ways are higher than your ways, / And My thoughts higher than your thoughts.  
Isa. 55:10 For just as the rain comes down / And the snow from heaven, / And does not return there, / Until it waters the earth / And makes it bear and sprout forth, / That it may give seed to the sower and bread to the eater;  
Isa. 55:11 So will My word be which goes forth from My mouth; / It will not return to Me vainly, / But it will accomplish what I delight in, / And it will prosper in the matter to which I have sent it.

## 3. Leviticus 19:19 reveals that God wants everything to be according to its kind, without any mixture—Rev. 17:3-6; Deut. 22:5, 9-11; cf. Gen. 1:11, 21, 24-26; 2:7-9:

Lev. 19:19 You shall keep My statutes. You shall not let your cattle breed with a different kind; you shall not sow your field with two kinds of seed, nor shall a garment made of two kinds of material come upon you.  
Rev. 17:3 And he carried me away in spirit into a wilderness; and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.  
Rev. 17:4 And the woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication.  
Rev. 17:5 And on her forehead there was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH.  
Rev. 17:6 And I saw the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus. And I marveled with great marvel when I saw her.  
Deut. 22:5 A woman shall not put on a man's clothing, nor shall a man wear a woman's garment; for everyone who does these things is an abomination to Jehovah your God.  
Deut. 22:9 You shall not sow your vineyard with two kinds of seed, lest the full produce, the seed which you sow, be forfeited to the sanctuary, as well as the increase of the vineyard.

申 22:10 不可並用牛、驢耕地。  
申 22:11 不可穿羊毛、細麻兩樣攙雜料作的衣服。  
創 1:11 神說，地要長出青草，和結種子的菜蔬，並結果子的樹木，各從其類，果子都包着核；事就這樣成了。  
創 1:21 神就創造大魚，和水中所滋生各樣有生命的動物，各從其類；又創造各樣飛鳥，各從其類；神看是好的。  
創 1:24 神說，地要生出有生命的物，各從其類；牲畜、爬物、走獸，各從其類；事就這樣成了。  
創 1:25 於是神造出走獸，各從其類；牲畜各從其類；地上一切爬物，各從其類；神看是好的。  
創 1:26 神說，我們要按着我們的形像，照着我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜、和全地、並地上所爬的一切爬物。  
創 2:7 耶和華神用地上的塵土塑造人，將生命之氣吹在他鼻孔裏，人就成了活的魂。  
創 2:8 耶和華神在東方的伊甸栽植了一個園子，把所塑造的人放在那裏。  
創 2:9 耶和華神使各樣的樹從地裏長出來，可以悅人的眼目，也好看作食物；園子當中有生命樹，還有善惡知識樹。

a 牲畜交配不可攙雜，表徵生命不可攙雜：凡憑神生命而活的，就不可憑肉體而活—參加五 16。

加 5:16 我說，你們當憑着靈而行，就絕不會滿足肉體的情慾了。

b 播種不可攙雜，表徵話語的職事只該撒播一樣的種子，傳講一樣的教訓—神永遠經綸獨一的教訓—申二 29，提前一 3～4，六 3。

申 22:9 不可把兩樣種子種在你的葡萄園裏，免得你撒種所得的收成，和葡萄園的出產，都沒收歸與聖所。

提前 1:3 我往馬其頓去的時候，曾勸你仍住在以弗所，好囑咐那幾個人，不可教導與神的經綸不同的事，

提前 1:4 也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。

提前 6:3 若有人教導的不同，不贊同健康的話，就是我們主耶穌基督的話，以及那合乎敬虔的教訓，

c 不用攙雜的衣料作衣服，表徵我們的行為不可攙雜；活在新約生命裏的人，不該憑舊約的規條而活；（加二 19～20，五 1～6；）屬於主的人，不該照着外邦人的風俗生活。（利二十 23，十八 3，參弗四 17，羅十二 2 上。）

Deut. 22:10 You shall not plow with an ox and a donkey together.

Deut. 22:11 You shall not wear clothing of mixed materials, of wool and linen together.

Gen. 1:11 And God said, Let the earth sprout grass, herbs yielding seed, and fruit trees bearing fruit according to their kind with their seed in them upon the earth; and it was so.

Gen. 1:21 And God created the great sea creatures and every living animal that moves, with which the waters swarmed, according to their kind, and every winged bird according to its kind; and God saw that it was good.

Gen. 1:24 And God said, Let the earth bring forth living animals according to their kind, cattle and creeping things and animals of the earth according to their kind; and it was so.

Gen. 1:25 And God made the animals of the earth according to their kind and the cattle according to their kind and everything that creeps on the ground according to its kind, and God saw that it was good.

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Gen. 2:7 Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.

Gen. 2:8 And Jehovah God planted a garden in Eden, in the east; and there He put the man whom He had formed.

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

a. Breeding cattle without mixture signifies that life is not allowed to be mixed; those living by the life of God must not live by the flesh—cf. Gal. 5:16.

Gal. 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

b. Sowing seed without mixture signifies that in the ministry of the word only one kind of seed, one kind of teaching, should be sown—the unique teaching of God's eternal economy—Deut. 22:9; 1 Tim. 1:3-4; 6:3.

Deut. 22:9 You shall not sow your vineyard with two kinds of seed, lest the full produce, the seed which you sow, be forfeited to the sanctuary, as well as the increase of the vineyard.

1 Tim. 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

1 Tim. 6:3 If anyone teaches different things and does not consent to healthy words, those of our Lord Jesus Christ, and the teaching which is according to godliness,

c. Making a garment without mixing materials signifies that our conduct is not allowed to be mixed; those living in the life of the New Testament should not live by the ordinances of the Old Testament (Gal. 2:19-20; 5:1-6), and those who belong to the Lord should not live according to the customs of the Gentiles (Lev. 20:23; 18:3; cf. Eph. 4:17; Rom. 12:2a).

加 2:19 我藉着律法，已經向律法死了，叫我可以向神活着。  
加 2:20 我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。  
加 5:1 基督釋放了我們，叫我們得以自由；所以要站立得住，不要再受奴役的軛挾制。  
加 5:2 看哪，我保羅告訴你們，你們若受割禮，基督就於你們無益了。  
加 5:3 我再對凡受割禮的人作見證，他是欠着行全律法債的人。  
加 5:4 你們這要靠律法得稱義的，是與基督隔絕，從恩典中墜落了。  
加 5:5 我們靠着那靈，本於信，熱切等待所盼望的義。  
加 5:6 因為在基督耶穌裏，受割禮不受割禮，全無效力；惟獨藉着愛運行的信，纔有效力。  
利 20:23 我在你們面前所逐出的國民，你們不可隨從他們的風俗；因為他們行了這一切的事，所以我厭惡他們。  
利 18:3 你們從前住的埃及地，那裏的人所作的，你們不可照樣作；我要領你們去的迦南地，那裏的人所作的，你們也不可照樣作，也不可照他們的風俗行。  
弗 4:17 所以我這樣說，且在主裏見證，你們行事為人，不要再像外邦人在他們心思的虛妄裏行事為人，  
羅 12:2 不要模倣這世代，反要藉着心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。

#### 4 彼前一章二十二節說，『你們既因順從真理，潔淨了自己的魂，以致愛弟兄沒有假冒，就當從清潔的心裏彼此熱切相愛』：

彼前 1:22 你們既因順從真理，潔淨了自己的魂，以致愛弟兄沒有假冒，就當從清潔的心裏彼此熱切相愛；

a 我們的魂（我們的心思、情感和意志）得潔淨，是指我們的魂從神以外的各樣事物中蒙拯救，而固定在神這惟一的對象和獨一的目標上；（林前二 9～10，帖後三 5；）當我們順從真理，就是順從我們在基督裏之信仰的內容和實際時，（提後四 7，多一 1，）我們的全魂就專注於神，因而得着潔淨，脫離神以外的一切事物。

林前 2:9 只是如經上所記：『神為愛祂的人所豫備的，是眼睛未曾看見，耳朵未曾聽見，人心也未曾想到的。』  
林前 2:10 但神藉着那靈向我們啓示了，因為那靈參透萬事，甚至神的深奧也參透了。  
帖後 3:5 願主修直你們心中的途徑，引導你們的心，進入神的愛以愛神，並進入基督的忍耐以忍耐。  
提後 4:7 那美好的仗我已經打過了，當跑的賽程我已經跑盡了，當守的信仰我已經守住了；

Gal. 2:19 For I through law have died to law that I might live to God.  
Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.  
Gal. 5:1 It is for freedom that Christ has set us free; stand fast therefore, and do not be entangled with a yoke of slavery again.  
Gal. 5:2 Behold, I Paul say to you that if you become circumcised, Christ will profit you nothing.  
Gal. 5:3 And I testify again to every man who becomes circumcised that he is a debtor to do the whole law.  
Gal. 5:4 You have been brought to nought, separated from Christ, you who are being justified by law; you have fallen from grace.  
Gal. 5:5 For we by the Spirit out of faith eagerly await the hope of righteousness.  
Gal. 5:6 For in Christ Jesus neither circumcision avails anything nor uncircumcision, but faith avails, operating through love.  
Lev. 20:23 And you shall not walk in the customs of the nation, which I am about to send away before you. Because they did all these things, so I abhorred them.  
Lev. 18:3 You shall not do as they do in the land of Egypt, in which you dwelt; and you shall not do as they do in the land of Canaan, where I am bringing you, nor shall you walk in their statutes.  
Eph. 4:17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,  
Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

#### 4. First Peter 1:22 says, "Since you have purified your souls by your obedience to the truth unto unfeigned brotherly love, love one another from a pure heart fervently":

1 Pet. 1:22 Since you have purified your souls by your obedience to the truth unto unfeigned brotherly love, love one another from a pure heart fervently,

a. This means that to have our soul (our mind, emotion, and will) purified is to have it delivered from all things other than God and fixed on God as the sole object and unique goal (1 Cor. 2:9-10; 2 Thes. 3:5); when we obey the truth, the content and reality of our faith in Christ (2 Tim. 4:7; Titus 1:1), our entire soul is concentrated on God and is thus purified from all things other than God.

1 Cor. 2:9 But as it is written, "Things which eye has not seen and ear has not heard and which have not come up in man's heart; things which God has prepared for those who love Him."  
1 Cor. 2:10 But to us God has revealed them through the Spirit, for the Spirit searches all things, even the depths of God.  
2 Thes. 3:5 And the Lord direct your hearts into the love of God and into the endurance of Christ.  
2 Tim. 4:7 I have fought the good fight; I have finished the course; I have kept the faith.



多 1:1 照着神選民的信仰，與合乎敬虔之真理的知識，

b 我們的魂既得着潔淨，全人專注於神，使我們的全心、全魂並全心思都愛祂，（可十二 30，）結果就是愛弟兄沒有假冒，從心裏熱切的愛神所愛的人。（約十三 5，14 ~ 17，34 ~ 35，彼後一 5，7，羅十二 9 ~ 11，提後一 6 ~ 7，帖前三 12，四 9 ~ 10，來十三 1，約壹二 5 ~ 8，三 11，23，四 7 ~ 8，16 ~ 21。）

可 12:30 你要全心、全魂、全心思並全力，愛主你的神。』

約 13:5 隨後把水倒在盆裏，就開始洗門徒的腳，並用自己所束的手中擦乾。

約 13:14 我是主，是夫子，尚且洗你們的腳，你們也當彼此洗腳。

約 13:15 我給你們作了榜樣，叫你們照着我向你們所作的去作。

約 13:16 我實實在在的告訴你們，奴僕並不大過主人，受差遣的也不大過差遣他的。

約 13:17 你們既曉得這事，若是去行就有福了。

約 13:34 我賜給你們一條新誡命，乃是叫你們彼此相愛，正如我愛你們，為使你們也彼此相愛。

約 13:35 你們若彼此相愛，眾人因此就認出你們是我的門徒了。

彼後 1:5 正因這緣故，你們要分外殷勤，在你們的信上，充足的供應美德，在美德上供應知識，

彼後 1:7 在敬虔上供應弟兄相愛，在弟兄相愛上供應愛。

羅 12:9 愛不可假冒，惡要厭棄，善要貼近。

羅 12:10 愛弟兄，要彼此親熱；恭敬人，要互相爭先。

羅 12:11 殷勤不可懶惰，要靈裏火熱，常常服事主。

提後 1:6 為這緣故，我題醒你，將那藉我接手，在你裏面神的恩賜，再如火挑旺起來。

提後 1:7 因為神賜給我們的，不是膽怯的靈，乃是能力、愛、並清明自守的靈。

帖前 3:12 又願主使你們彼此的愛並對眾人的愛，都能增多洋溢，正如我們對你們一樣；

帖前 4:9 關於弟兄相愛，不用我寫信給你們，因為你們自己蒙了神的教導，叫你們彼此相愛；

帖前 4:10 其實，你們向全馬其頓所有的弟兄，就是這樣行。但弟兄們，我們勸你們要更加充盈超越；

來 13:1 弟兄相愛要持久。

約壹 2:5 然而凡遵守祂話的，神的愛在這裏面實在是得了成全。在此我們就知道我們是在祂裏面。

約壹 2:6 那說自己住在祂裏面的，就該照祂所行的去行。

Titus 1:1 Paul, a slave of God and an apostle of Jesus Christ according to the faith of God's chosen ones and the full knowledge of the truth, which is according to godliness,

b. Since the purifying of our souls causes our entire being to be concentrated on God so that we may love Him with all our heart, with all our soul, and with all our mind (Mark 12:30), such purifying issues in unfeigned brotherly love, our loving from the heart fervently those whom God loves (John 13:5, 14-17, 34-35; 2 Pet. 1:5, 7; Rom. 12:9-11; 2 Tim. 1:6-7; 1 Thes. 3:12; 4:9-10; Heb. 13:1; 1 John 2:5-8; 3:11, 23; 4:7-8, 16-21).

Mark 12:30 And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength."

John 13:5 Then He poured water into the basin and began to wash the disciples' feet and to wipe them with the towel with which He was girded.

John 13:14 If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet.

John 13:15 For I have given you an example so that you also may do even as I have done to you.

John 13:16 Truly, truly, I say to you, A slave is not greater than his master, nor one who is sent greater than the one who sends him.

John 13:17 If you know these things, blessed are you if you do them.

John 13:34 A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.

John 13:35 By this shall all men know that you are My disciples, if you have love for one another.

2 Pet. 1:5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;

2 Pet. 1:7 And in godliness, brotherly love; and in brotherly love, love.

Rom. 12:9 Let love be without hypocrisy. Abhor what is evil; cling to what is good.

Rom. 12:10 Love one another warmly in brotherly love; take the lead in showing honor one to another.

Rom. 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

2 Tim. 1:6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

2 Tim. 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

1 Thes. 3:12 And the Lord cause you to increase and abound in love to one another and to all, just as we also to you,

1 Thes. 4:9 Now concerning brotherly love, you have no need for me to write to you, for you yourselves are taught of God to love one another;

1 Thes. 4:10 For you also do this unto all the brothers in the whole of Macedonia. But we exhort you, brothers, to abound still more

Heb. 13:1 Let brotherly love continue.

1 John 2:5 But whoever keeps His word, truly in this one the love of God has been perfected. In this we know that we are in Him.

1 John 2:6 He who says he abides in Him ought himself also to walk even as He walked.

約壹 2:7 親愛的，我寫給你們的，不是一條新誡命，乃是一條你們從起初就有的舊誡命，這舊誡命就是你們所聽見的話。  
約壹 2:8 再者，我寫給你們的是一條新誡命，這在主並在你們都是真的；因為黑暗漸漸過去，真光已經照耀。  
約壹 3:11 我們應當彼此相愛，這就是你們從起初所聽見的信息；  
約壹 3:23 神的誡命就是叫我們信祂兒子耶穌基督的名，並且照祂所賜給我們的誡命彼此相愛。  
約壹 4:7 親愛的，我們應當彼此相愛，因為愛是出於神的；凡愛弟兄的，都是從神生的，並且認識神。  
約壹 4:8 不愛弟兄的，未曾認識神，因為神就是愛。  
約壹 4:16 神在我們身上的愛，我們也知道也信。神就是愛，住在愛裏面的，就住在神裏面，神也住在他裏面。  
約壹 4:17 在此，愛在我們便得了成全，使我們在審判的日子，可以坦然無懼；因為祂如何，我們在這世上也如何。  
約壹 4:18 愛裏沒有懼怕，完全的愛把懼怕驅除，因為懼怕含有刑罰，懼怕的人在愛裏未得成全。  
約壹 4:19 我們愛，因為神先愛我們。  
約壹 4:20 人若說，我愛神，卻恨他的弟兄，就是說謊的；不愛他所看見的弟兄，就不能愛沒有看見的神。  
約壹 4:21 愛神的，也當愛他的弟兄，這是我們從祂所受的誡命。

## 二 我們需要受教育，好用真理教育別人，使神得着見證，就是祂團體的彰顯—提後二 2，提前三 15～16，六 3，林前十四 31：

提後 2:2 你在許多見證人面前從我所聽見的，要託付那忠信、能教導別人的人。  
提前 3:15 倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。  
提前 3:16 並且，大哉！敬虔的奧祕！這是眾所公認的，就是：祂顯現於肉體，被稱義於靈裏，被天使看見，被傳於萬邦，被信仰於世人中，被接去於榮耀裏。  
提前 6:3 若有人教導的不同，不贊同健康的話，就是我們主耶穌基督的話，以及那合乎敬虔的教訓，  
林前 14:31 因為你們都能一個一個的申言，為要使眾人學習，使眾人得勉勵。

1 聖城新耶路撒冷的十二根基有羔羊十二使徒的名字，指明新耶路撒冷的建造乃是按照使徒的教訓，就是神經綸健康的教訓—啓二 14，徒二 42，提後一 15，多一 9，提後二 2。

啓 21:14 城牆有十二根基，根基上有羔羊十二使徒的十二個名字。

徒 2:42 他們都堅定持續在使徒的教訓和交通裏，持續擘餅和禱告。

1 John 2:7 Beloved, I am not writing a new commandment to you but an old commandment, which you have had from the beginning; the old commandment is the word which you heard.  
1 John 2:8 Yet again a new commandment I am writing to you, which is true in Him and in you because the darkness is passing away and the true light is already shining.  
1 John 3:11 For this is the message which you heard from the beginning, that we should love one another,  
1 John 3:23 And this is His commandment, that we believe in the name of His Son Jesus Christ and love one another, even as He gave a commandment to us.  
1 John 4:7 Beloved, let us love one another, because love is of God, and everyone who loves has been begotten of God and knows God.  
1 John 4:8 He who does not love has not known God, because God is love.  
1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.  
1 John 4:17 In this has love been perfected with us, that we have boldness in the day of the judgment because even as He is, so also are we in this world.  
1 John 4:18 There is no fear in love, but perfect love casts out fear because fear has punishment, and he who fears has not been perfected in love.  
1 John 4:19 We love because He first loved us.  
1 John 4:20 If anyone says, I love God, and hates his brother, he is a liar; for he who does not love his brother, whom he has seen, cannot love God, whom he has not seen.  
1 John 4:21 And this commandment we have from Him, that he who loves God love his brother also.

## B. We need to be educated to educate others with the truth for God's testimony, His corporate expression—2 Tim. 2:2; 1 Tim. 3:15-16; 6:3; 1 Cor. 14:31:

2 Tim. 2:2 And the things which you have heard from me through many witnesses, these commit to faithful men, who will be competent to teach others also.  
1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.  
1 Tim. 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.  
1 Tim. 6:3 If anyone teaches different things and does not consent to healthy words, those of our Lord Jesus Christ, and the teaching which is according to godliness,  
1 Cor. 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.

1. The twelve foundations of the holy city, the New Jerusalem, bear the names of the twelve apostles of the Lamb, indicating that the New Jerusalem is built according to the apostles' teaching, the healthy teaching of God's economy—Rev. 21:14; Acts 2:42; 2 Tim. 1:15; Titus 1:9; 2 Tim. 2:2.

Rev. 21:14 And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.

Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

提後 1:15 你知道所有在亞西亞的人都離棄了我，其中有腓吉路和黑摩其尼。

多 1:9 堅守那按照使徒教訓可信靠的話，好能用健康的教訓勸勉人，又能使那些反對的人知罪自責。

提後 2:2 你在許多見證人面前從我所聽見的，要託付那忠信、能教導別人的人。

## 2 以斯拉精通神的律法，這律法乃是聯於神的經綸；律法豫表基督是神的話、神的見證、神的描繪、神的彰顯—出十六 34，三四 28，參啓一 2。

出 16:34 亞倫就照耶和華所吩咐摩西的，把嗎哪存放在見證的版前保留着。

出 34:28 摩西在那裏與耶和華同在四十晝四十夜，也不喫飯也不喝水。耶和華將這約的話，就是十條誡命，寫在兩塊版上。

啓 1:2 約翰便將神的話，和耶穌基督的見證，凡自己所看見的，都見證出來。

## 3 我們在寫成的話裏來到基督這活的話跟前，祂就能成爲應用的話，使我們被祂注入，而成爲耶穌的見證—約一 1，啓十九 13，約五 39～40，六 63，啓一 2，10～11。

約 1:1 太初有話，話與神同在，話就是神。

啓 19:13 祂穿着蘸過血的衣服，祂的名稱爲神的話。

約 5:39 你們查考聖經，因你們以爲其中有永遠的生命，爲我作見證的就是這經。

約 5:40 然而你們不肯到我這裏來得生命。

約 6:63 賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命。

啓 1:2 約翰便將神的話，和耶穌基督的見證，凡自己所看見的，都見證出來。

啓 1:10 當主日我在靈裏，聽見在我後面有大聲音如吹號說，

啓 1:11 你所看見的，當寫在書上，寄給那七個召會：給以弗所、給士每拿、給別迦摩、給推雅推喇、給撒狄、給非拉鐵非、給老底嘉。

## 4 我們留於神經綸教訓的惟一職事裏，就能領畧主話的內在意義，而被生命的光所充滿—尼八 8，13，太四 12～16，約一 4～5。

尼 8:8 他們念神的律法書，解譯並講明意思，使百姓明白所念的。

尼 8:13 次日，眾民宗族的首領、祭司、和利未人，都聚集到經學家以斯拉那裏，要深入領畧律法書上的話。

太 4:12 耶穌聽見約翰下了監，就退到加利利去；

太 4:13 又離開拿撒勒，來住在西布倫和拿弗他利境內，靠海的迦

2 Tim. 1:15 This you know, that all who are in Asia turned away from me, of whom are Phygelus and Hermogenes.

Titus 1:9 Holding to the faithful word, which is according to the teaching of the apostles, that he may be able both to exhort by the healthy teaching and to convict those who oppose.

2 Tim. 2:2 And the things which you have heard from me through many witnesses, these commit to faithful men, who will be competent to teach others also.

## 2. Ezra was skilled in the law of God, which is linked to God's economy; the law is a type of Christ as God's Word, God's testimony, God's portrait, God's expression—Exo. 16:34; 34:28; cf. Rev. 1:2.

Exo. 16:34 As Jehovah commanded Moses, so Aaron placed it before the Testimony to be kept.

Exo. 34:28 And he was there with Jehovah forty days and forty nights; he did not eat bread, and he did not drink water. And He wrote upon the tablets the words of the covenant, the Ten Commandments.

Rev. 1:2 Who testified the word of God and the testimony of Jesus Christ, even all that he saw.

## 3. By coming to Christ as the living word in the written word, He can become the applied word for us to be infused with Him to become the testimony of Jesus—John 1:1; Rev. 19:13; John 5:39-40; 6:63; Rev. 1:2, 10-11.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

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

John 5:39 You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me.

John 5:40 Yet you are not willing to come to Me that you may have life.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

Rev. 1:2 Who testified the word of God and the testimony of Jesus Christ, even all that he saw.

Rev. 1:10 I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet,

Rev. 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

## 4. By remaining in the unique ministry of the teaching of God's economy, we can apprehend the Word's intrinsic significance to be filled with the light of life—Neh. 8:8, 13; Matt. 4:12-16; John 1:4-5.

Neh. 8:8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.

Neh. 8:13 And on the second day the heads of fathers' houses of all the people, the priests, and the Levites were gathered to Ezra the scribe, that is, in order to gain insight into the words of the law.

Matt. 4:12 Now when He heard that John was delivered up, He withdrew into Galilee.

Matt. 4:13 And leaving Nazareth, He came and dwelt in Capernaum, which is beside the sea in the borders

百農。

- 太 4:14 這是要應驗那藉着申言者以賽亞所說的，說，  
太 4:15 『西布倫地和拿弗他利地，沿海的路，約但河外，外邦人的加利利：  
太 4:16 那坐在黑暗中的百姓，看見了大光；並且向那些坐在死亡的境域和陰影中的人，有光出現，照着他們。』  
約 1:4 生命在祂裏面，這生命就是人的光。  
約 1:5 光照在黑暗裏，黑暗未曾勝過光。

## 5 我們必須學習使用新文化（就是新人的神人文化）裏的新語言，就是『猶大的話』—尼十三 23 ~ 24。

- 尼 13:23 那些日子，我也見猶大人娶了亞實突、亞捫、摩押的女子為妻。  
尼 13:24 他們的兒女說話，一半是亞實突的話，不會說猶大的話，所說的是照着各民的方言。

## 三 我們需要被恩典重新構成，這恩典就是經過過程的三一神，成為我們的生命和一切—彼前五 10，林後十三 14，來十 29：

- 彼前 5:10 但那全般恩典的神，就是那曾在基督耶穌裏召你們進入祂永遠榮耀的，等你們暫受苦難之後，必要親自成全你們，堅固你們，加強你們，給你們立定根基。  
林後 13:14 願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。  
來 10:29 何況那踐踏神的兒子，將他藉以成聖的立約之血當作俗物，又褻慢恩典之靈的，你們想，他該受怎樣更重的刑罰？

## 1 十二使徒代表新約的恩典，表徵恩典是產生新耶路撒冷的源頭、元素和憑藉—啓二一 14。

啓 21:14 城牆有十二根基，根基上有羔羊十二使徒的十二個名字。

## 2 我們需要被恩典加上恩典所構成，憑恩典勞苦，分賜恩典，並供應恩典的話—約一 16，林前十五 10，彼前四 10，徒二十 32。

- 約 1:16 從祂的豐滿裏我們都領受了，而且恩上加恩；  
林前 15:10 然而因着神的恩，我成了我今天這個人，並且神的恩臨到我，不是徒然的；反而我比眾使徒格外勞苦，但這不是我，乃是神的恩與我同在。  
彼前 4:10 各人要照所得的恩賜，將這恩賜彼此供應，作神諸般恩典的好管家。

of Zebulun and Naphtali,

- Matt. 4:14 In order that what was spoken through Isaiah the prophet might be fulfilled, saying,  
Matt. 4:15 "Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles:  
Matt. 4:16 The people sitting in darkness have seen a great light; and to those sitting in the region and shadow of death, to them light has risen."  
John 1:4 In Him was life, and the life was the light of men.  
John 1:5 And the light shines in the darkness, and the darkness did not overcome it.

## 5. We must learn to use the new language, "the language of Judah," in the new culture, the God-man culture of the new man—Neh. 13:23-24.

- Neh. 13:23 In those days I also saw that the Jews had married women of Ashdod, Ammon, and Moab;  
Neh. 13:24 And as for their children, half spoke in the language of Ashdod; and none of them could speak the language of Judah, but they spoke the language of the respective peoples.

## C. We need to be reconstituted with grace, which is the processed Triune God becoming life and everything to us—1 Pet. 5:10; 2 Cor. 13:14; Heb. 10:29:

- 1 Pet. 5:10 But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.  
2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.  
Heb. 10:29 By how much do you think he will be thought worthy of worse punishment who has trampled underfoot the Son of God and has considered the blood of the covenant by which he was sanctified a common thing and has insulted the Spirit of grace?

## 1. The twelve apostles represent the grace of the New Testament, signifying that grace is the source, the element, and the means for producing the New Jerusalem—Rev. 21:14.

Rev. 21:14 And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.

## 2. We need to be constituted with grace upon grace, labor by grace, dispense grace, and minister the word of grace—John 1:16; 1 Cor. 15:10; 1 Pet. 4:10; Acts 20:32.

- John 1:16 For of His fullness we have all received, and grace upon grace.  
1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.  
1 Pet. 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.

徒 20:32 如今我把你們交託神和祂恩典的話，這話能建造你們，叫你們在一切聖別的人中得着基業。

### 3 新耶路撒冷是由神將祂自己構成到人裏面，使人在生命和性情上，但不在神格上成爲神，而建造成的，使神與人成爲團體的實體，和相互的居所—啓二一 2 ~ 3，10 ~ 11，18 ~ 22。

- 啓 21:2 我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。
- 啓 21:3 我聽見有大聲音從寶座出來，說，看哪，神的帳幕與人同在，祂要與人同住，他們要作祂的百姓，神要親自與他們同在，作他們的神。
- 啓 21:10 我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我看。
- 啓 21:11 城中有神的光輝；城的光輝如同極貴的寶石，好像碧玉，明如水晶；
- 啓 21:18 牆是用碧玉造的，城是純金的，如同明淨的玻璃。
- 啓 21:19 城牆的根基是用各樣寶石裝飾的。第一根基是碧玉，第二是藍寶石，第三是瑪瑙，第四是綠寶石，
- 啓 21:20 第五是紅瑪瑙，第六是紅寶石，第七是黃璧璽，第八是水蒼玉，第九是黃玉，第十是翡翠，第十一是紫瑪瑙，第十二是紫晶。
- 啓 21:21 十二個門是十二顆珍珠，每一個門各自是一顆珍珠造的，城內的街道是純金，好像透明的玻璃。
- 啓 21:22 我未見城內有殿，因主神全能者和羔羊爲城的殿。

### 4 我們只該作一個工作，就是新耶路撒冷的工作；當我們內裏運行的神在往前帶領祂所揀選的人經過祂生機救恩的主要步驟，就是重生、聖別、更新、變化、模成以致榮化時，我們必須與祂是一。

### 5 這樣一層一層的爬上去，爬到最高點，就是大家都一致了，都沒有肉體了，沒有天然了，都是在靈裏，都是新耶路撒冷裏的人；這個就是神工作的最高點，而我們乃是祂的同工—約五 17，腓二 13，啓四 3，二一 11，林前三 9，12，林後六 1，帖前三 2。

- 約 5:17 耶穌就對他們說，我父作工直到如今，我也作工。
- 腓 2:13 因爲乃是神爲着祂的美意，在你們裏面運行，使你們立志並行事。
- 啓 4:3 那位坐着的，顯出來的樣子好像碧玉和紅寶石，又有虹圍着寶座，顯出來的樣子好像綠寶石。

Acts 20:32 And now I commit you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who have been sanctified.

### 3. The New Jerusalem is built by God's constituting Himself into man to make man the same as He is in life and nature but not in the Godhead so that God and man may become a corporate entity and be a mutual dwelling place—Rev. 21:2-3, 10-11, 18-22.

- Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev. 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
- Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
- Rev. 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.
- Rev. 21:19 The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;
- Rev. 21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysope; the eleventh, jacinth; the twelfth, amethyst.
- Rev. 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.
- Rev. 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

### 4. We should do only one work, which is the work of the New Jerusalem; we need to be one with our inner operating God as He proceeds to bring His chosen ones through the major steps of His organic salvation—regeneration, sanctification, renewing, transformation, and conformation unto glorification.

### 5. In this way we ascend level by level until we reach the highest point, where we become the same; there is no more flesh and no more natural being; all are in the spirit, and all are beings of the New Jerusalem; this is the highest point of God's work, and we are His fellow workers—John 5:17; Phil. 2:13; Rev. 4:3; 21:11; 1 Cor. 3:9, 12; 2 Cor. 6:1; 1 Thes. 3:2.

- John 5:17 But Jesus answered them, My Father is working until now, and I also am working.
- Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.
- Rev. 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.

啓 21:11 城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶；  
林前 3:9 因為我們是神的同工，你們是神的耕地，神的建築。  
林前 3:12 然而，若有人用金、銀、寶石，木、草、禾稈，在這根基上建造，  
林後 6:1 而且我們既與神同工，也就勸你們不可徒受祂的恩典，  
帖前 3:2 打發我們的弟兄，在基督福音上作神同工的提摩太去，為着你們的信心，堅固並鼓勵你們，

6 『經過過程並終極完成的三一神，照着祂的心愛美意，並為着祂經綸中的最高目的，正將祂自己建造到祂所揀選的人裏面，並將祂所揀選的人建造到祂自己裏面，使祂得着在基督裏神人二性相調的構成體，作祂的生機體和基督的身體，成為祂永遠的彰顯，以及救贖之神與蒙救贖之人相互的住處。這奇妙珍寶結構的終極完成，將是新耶路撒冷，直到永遠』—李常受。

#### 四 我們需要完全分別出來歸給神，被神全然浸透，為着召會生活過聖別的生活，使我們成為聖城—啓二一 2，彼後一 4：

啓 21:2 我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。  
彼後 1:4 藉這榮耀和美德，祂已將又寶貴又極大的應許賜給我們，叫你們既逃離世上從情慾來的敗壞，就藉着這些應許，得有分於神的性情。

1 心思的更新及其結果—變化，將我們從我們那被世界元素泡透的性情和生活分別出來，並拯救我們脫離這樣的性情和生活—啓二一 12 上，羅八 5～6，十二 2，5～11，弗四 23。

啓 21:12 有高大的牆；有十二個門，門上有十二位天使；門上又寫着以色列十二個支派的名字；  
羅 8:5 因為照着肉體的人，思念肉體的事；照着靈的人，思念那靈的事。  
羅 8:6 因為心思置於肉體，就是死；心思置於靈，乃是生命平安。  
羅 12:2 不要模倣這世代，反要藉着心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。  
羅 12:5 我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.  
1 Cor. 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.  
1 Cor. 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,  
2 Cor. 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain;  
1 Thes. 3:2 And we sent Timothy, our brother and God's fellow worker in the gospel of Christ, to establish and encourage you for the sake of your faith,

6. "The processed and consummated Triune God, according to the good pleasure of His desire and for the highest intention in His economy, is building Himself into His chosen people and His chosen people into Himself, that He may have a constitution in Christ, as a mingling of divinity and humanity to be His organism, and the Body of Christ, as His eternal expression and the mutual abode for the redeeming God and the redeemed man. The ultimate consummation of this miraculous structure of treasure will be the New Jerusalem for eternity"—Witness Lee.

#### D. We need to be fully separated unto God to be fully saturated with God, living a holy life for the church life to make us the holy city—Rev. 21:2; 2 Pet. 1:4:

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.  
2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

1. The renewing of the mind and the resulting transformation separate and save us from our nature and living that are soaked with the element of the world—Rev. 21:12a; Rom. 8:5-6; 12:2, 5-11; Eph. 4:23.

Rev. 21:12 It had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel:  
Rom. 8:5 For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit.  
Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.  
Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.  
Rom. 12:5 So we who are many are one body in Christ, and individually members one of another.

羅 12:6 照着所賜給我們的恩典，我們得了不同的恩賜：或申言，就當照着信心的程度申言；  
羅 12:7 或服事，就當忠於服事；或作教導的，就當忠於教導；  
羅 12:8 或作勸勉的，就當忠於勸勉；分授的，就當單純；帶領的，就當殷勤；憐憫人的，就當甘心樂意。  
羅 12:9 愛不可假冒，惡要厭棄，善要貼近。  
羅 12:10 愛弟兄，要彼此親熱；恭敬人，要互相爭先。  
羅 12:11 殷勤不可懶惰，要靈裏火熱，常常服事主。  
弗 4:23 而在你們心思的靈裏得以更新，

## 2 我們藉着活在靈中並喫基督作隱藏的嗎哪，就能勝過世界而成爲神的建造—約壹 5:4, 18 ~ 19, 21, 啓二 12 ~ 17, 參約十四 30。

約壹 5:4 因爲凡從神生之物，就勝過世界，勝過世界的，就是我們的信。  
約壹 5:18 我們曉得凡從神生的都不犯罪，那從神生的，保守自己，那惡者也就不摸他。  
約壹 5:19 我們曉得我們是屬神的，而整個世界都臥在那惡者裏面。  
約壹 5:21 孩子們，你們要保守自己，遠避偶像。  
啓 2:12 你要寫信給在別迦摩的召會的使者，說，那有兩刃利劍的，這樣說，  
啓 2:13 我知道你的居所，就是有撒但座位之處。你持守着我的名，甚至當我忠信的見證人安提帕在你們中間，撒但所住之處被殺的那些日子，你也沒有否認對我的信仰。  
啓 2:14 然而有幾件事我要責備你，因爲在你那裏，有人持守巴蘭的教訓；這巴蘭曾教導巴勒，將絆腳石放在以色列子孫面前，叫他們喫祭偶像之物，並且行淫亂。  
啓 2:15 你那裏也有人照樣持守尼哥拉黨的教訓。  
啓 2:16 所以你要悔改；不然，我就快臨到你那裏，用我口中的劍攻擊他們。  
啓 2:17 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將那隱藏的嗎哪賜給他，並賜他一塊白石，上面寫着新名，除了那領受的以外，沒有人認識。  
約 14:30 以後我不再同你們多說話，因爲這世界的王將到，他在我裏面是毫無所有；

## 3 我們需要完全從巴比倫的偶像世界分別出來；巴比倫的偶像世界是以買賣或商業的邪惡爲特徵，牽涉到貪婪、詭詐和貪財；我們的基督徒生活不該貪財，我們的基督徒工作不該是賺錢的行業—亞五 5 ~ 11, 提前三 3, 8, 六 5 ~ 10, 徒十一 29 ~ 30, 二十 33 ~ 34, 提後三 2 ~ 4, 來十三 5, 林後二 17, 十二 15, 參王下五 15 ~ 27：

亞 5:5 與我說話的天使出來，對我說，你要舉目，觀看所出來的

Rom. 12:6 And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith;  
Rom. 12:7 Or service, let us be faithful in that service; or he who teaches, in that teaching;  
Rom. 12:8 Or he who exhorts, in that exhortation; he who gives, in simplicity; he who leads, in diligence; he who shows mercy, in cheerfulness.  
Rom. 12:9 Let love be without hypocrisy. Abhor what is evil; cling to what is good.  
Rom. 12:10 Love one another warmly in brotherly love; take the lead in showing honor one to another.  
Rom. 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.  
Eph. 4:23 And that you be renewed in the spirit of your mind

## 2. By living in our spirit and eating Christ as the hidden manna, we can overcome the world to become God's building—1 John 5:4, 18-19, 21; Rev. 2:12-17; cf. John 14:30.

1 John 5:4 For everything that has been begotten of God overcomes the world; and this is the victory which has overcome the world—our faith.  
1 John 5:18 We know that everyone who is begotten of God does not sin, but he who has been begotten of God keeps himself, and the evil one does not touch him.  
1 John 5:19 We know that we are of God, and the whole world lies in the evil one.  
1 John 5:21 Little children, guard yourselves from idols.  
Rev. 2:12 And to the messenger of the church in Pergamos write: These things says He who has the sharp two-edged sword:  
Rev. 2:13 I know where you dwell, where Satan's throne is; and you hold fast My name and have not denied My faith, even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells.  
Rev. 2:14 But I have a few things against you, that you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, to eat idol sacrifices and to commit fornication.  
Rev. 2:15 In the same way you also have some who hold in like manner the teaching of the Nicolaitans.  
Rev. 2:16 Repent therefore; but if not, I am coming to you quickly, and I will make war with them with the sword of My mouth.  
Rev. 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except he who receives it.  
John 14:30 I will no longer speak much with you, for the ruler of the world is coming, and in Me he has nothing;

## 3. We need to be fully separated from the idolatrous world of Babylon, which is characterized by the wickedness of business, or commerce, involving covetousness, deceit, and the love of money; our Christian life should be without the love of money, and our Christian work should not be a money-making trade—Zech. 5:5-11; 1 Tim. 3:3, 8; 6:5-10; Acts 11:29-30; 20:33-34; 2 Tim. 3:2-4; Heb. 13:5; 2 Cor. 2:17; 12:15; cf. 2 Kings 5:15-27:

Zech. 5:5 Then the angel who spoke with me went forth and said to me, Lift up now your eyes and see

是甚麼。  
亞 5:6 我說，這是甚麼？他說，這出來的是量器；他又說，這是惡人在全地的形狀；  
亞 5:7 （看哪，有一片圓鉛被舉起來，）這坐在量器中的是個婦人。  
亞 5:8 天使說，這是罪惡。他就把婦人扔在量器中，將那片圓鉛扔在量器的口上。  
亞 5:9 我又舉目觀看，見有兩個婦人出來，在她們的翅膀中有風，翅膀如同鸛鳥的翅膀。她們將量器抬在天地之間。  
亞 5:10 我問與我說話的天使說，她們要將量器抬到那裏去？  
亞 5:11 他對我說，要在示拿地為她蓋造房屋；等房屋齊備，就在那裏把她安置在自己的地方。  
提前 3:3 不醉酒滋事，不打人，只要和藹，不爭競，不貪財；  
提前 3:8 作執事的也是如此，必須莊重，不一口兩舌，不酗酒成癮，不貪卑鄙的利益；  
提前 6:5 以及那敗壞了心思，以敬虔為得利的門路，而喪失了真理之人無止境的爭論。  
提前 6:6 然而敬虔又知足，便是大利了；  
提前 6:7 因為我們沒有帶甚麼到世界來，也不能帶甚麼去；  
提前 6:8 只要有養生與遮身之物，就當以此為足。  
提前 6:9 但那些想要發財的人，就陷在試誘、網羅、和許多無知有害的私慾裏，叫人沉溺在敗壞和滅亡中。  
提前 6:10 因為貪財是萬惡之根，有人貪戀錢財，就受迷惑，離棄了信仰，用許多苦痛把自己刺透了。  
徒 11:29 于是他们按照门徒中间，无论是谁得昌盛的情况，各自定意赠送，去供给住在犹太的弟兄们。  
徒 11:30 他们就这样行了，由巴拿巴和扫罗经手，送到众长老那里。  
徒 20:33 我未曾貪圖過任何人的金、銀、衣服。  
徒 20:34 我這兩隻手常供給我和同伴的需用，這是你們自己知道的。  
提後 3:2 因為那時人要成為愛自己者、愛錢財者、自誇者、狂傲的、毀謗者、違背父母的、忘恩負義的、不聖的、  
提後 3:3 無親情的、不解怨的、好說讒言者、不能自約的、性情兇暴的、不愛良善者、  
提後 3:4 賣主賣友者、鹵莽行事的、為高傲所蒙蔽的、寧願作愛宴樂者，不願作愛神者；  
來 13:5 你們生活為人不可貪愛錢財，要以現有的為足；因為主曾說，『我絕不撇下你，也絕不丟棄你。』  
林後 2:17 我們不像那許多人，為利混亂神的話，而是出於純誠，出於神，在神面前在基督裏講神的話。  
林後 12:15 我極其喜歡為你們花費，並完全花上自己。難道我越發愛你們，就越發少得你們的愛麼？  
王下 5:15 乃縵帶着一切跟隨他的人，回到神人那裏；他進去，站在他面前，說，如今我知道，除了在以色列之外，全地並沒有神。現在求你收下僕人的禮物。  
王下 5:16 以利沙說，我指着永活的耶和華，就是我侍立在祂面前的

what this is that goes forth.  
Zech. 5:6 And I said, What is it? And he said, This is the ephah vessel that goes forth; and he said, This is their appearance in all the land;  
Zech. 5:7 (Then a lead cover was lifted up) and this is a woman sitting within the ephah vessel.  
Zech. 5:8 Then he said, This is Wickedness. And he threw her down into the midst of the ephah vessel and threw the lead weight over its opening.  
Zech. 5:9 Then I lifted up my eyes and I looked, and there were two women going forth, and the wind was in their wings; and they had wings like the wings of a stork. And they lifted up the ephah vessel between the earth and the heavens.  
Zech. 5:10 And I said to the angel who spoke with me, Where are they taking the ephah vessel?  
Zech. 5:11 And he said to me, To build a house for her in the land of Shinar; and when it is prepared, she will be set there in her own place.  
1 Tim. 3:3 Not an excessive drinker; not a striker, but forbearing; not contentious; not fond of money;  
1 Tim. 3:8 Deacons must similarly be grave, not double-tongued, not addicted to much wine, not greedy for base gain;  
1 Tim. 6:5 Perpetual wranglings of men corrupted in mind and deprived of the truth, supposing godliness to be a means of gain.  
1 Tim. 6:6 But godliness with contentment is great gain;  
1 Tim. 6:7 For we have brought nothing into the world, because neither can we carry anything out.  
1 Tim. 6:8 But having food and covering, with these we will be content.  
1 Tim. 6:9 But those who intend to be rich fall into temptation and a snare and many foolish and harmful desires, which plunge men into destruction and ruin.  
1 Tim. 6:10 For the love of money is a root of all evils, because of which some, aspiring after money, have been led away from the faith and pierced themselves through with many pains.  
Acts 11:29 And the disciples, according to how one was prospered, determined, each one of them, to send things for dispensing to the brothers dwelling in Judea,  
Acts 11:30 Which also they did, sending it to the elders through the hand of Barnabas and Saul.  
Acts 20:33 I have coveted no one's silver or gold or clothing.  
Acts 20:34 You yourselves know that these hands have ministered to my needs and to those who are with me.  
2 Tim. 3:2 For men will be lovers of self, lovers of money, boasters, arrogant, revilers, disobedient to parents, unthankful, unholy,  
2 Tim. 3:3 Without natural affection, implacable, slanderers, without self-control, savage, not lovers of good,  
2 Tim. 3:4 Traitors, reckless, blinded with pride, lovers of pleasure rather than lovers of God,  
Heb. 13:5 Let your way of life be without the love of money, being satisfied with the things which are at hand; for He Himself has said, "I shall by no means give you up, neither by any means shall I abandon you";  
2 Cor. 2:17 For we are not like the many, adulterating the word of God for profit; but as out of sincerity, but as out of God, before God we speak in Christ.  
2 Cor. 12:15 But I, I will most gladly spend and be utterly spent on behalf of your souls. If I love you more abundantly, am I loved less?  
2 Kings 5:15 And he returned to the man of God, he and all his company, and came and stood before him and said, Now I know that there is no God in all the earth except with Israel. And now, please accept a present from your servant.  
2 Kings 5:16 But he said, As Jehovah lives, before whom I stand, I will receive nothing. And Naaman urged



那位起誓，我必不接受。乃縵再三的求他，他卻不接受。

王下 5:17 乃縵說，你若不肯接受，請將兩騾子馱的土賜給你僕人，因你僕人必不再將燔祭或平安祭獻與別神，只獻給耶和華。

王下 5:18 惟有這件事，願耶和華饒恕你僕人：我主人進臨門廟叩拜的時候，我用手攙他，我在臨門廟也就叩拜。我在臨門廟叩拜的這事，願耶和華饒恕僕人。

王下 5:19 以利沙對他說，你平平安安的去罷。乃縵離開他走了不遠，

王下 5:20 神人以利沙的僕人基哈西心裏說，我主人白白放過這亞蘭人乃縵，不從他手裏受他帶來的禮物，我指着永活的耶和華起誓，我必跑去追上他，向他耍些東西。

王下 5:21 於是基哈西追趕乃縵。乃縵看見有人追趕，就急忙下車迎着他，說，都平安麼？

王下 5:22 他說，都平安。我主人打發我來說，剛纔有兩個少年人，是申言者的門徒，從以法蓮山地來見我；請你賜他們一他連得銀子，兩套衣裳。

王下 5:23 乃縵說，請接受二他連得。他再三的促請基哈西，並將二他連得銀子包在兩個口袋裏，連同兩套衣裳，交給兩個僕人；他們就在基哈西前頭抬着走。

王下 5:24 到了山岡，基哈西從他們手中接過來，存放在屋裏；然後打發他們離去，他們就走了。

王下 5:25 基哈西進去，站在他主人面前。以利沙問他說，基哈西，你從那裏來？他說，僕人沒有往那裏去。

王下 5:26 以利沙對他說，那人下車轉回迎你的時候，我的心豈沒有去呢？這豈是接受銀子和衣裳，買橄欖園、葡萄園、牛羊、僕婢的時候呢？

王下 5:27 因此，乃縵的癩瘋必沾附於你和你的後裔，直到永遠。基哈西從以利沙面前出去，就患了癩瘋，像雪那樣白。

a 撒但是生意人，商人，他的思想是照着他的商業原則，與神創造人的定旨相對一結二八 16，18，伯一 9，參腓三 7～8，創一 26。

結 28:16 因你貿易很多，你中間就被強暴的事充滿，以致你犯了罪。所以我將你當作俗污之物，從神的山驅逐你。遮掩約櫃的基路伯阿，我已將你從發光如火的寶石中除滅。

結 28:18 你因罪孽眾多，貿易不義，褻瀆了你的聖所。故此，我使火從你中間發出，燒滅你，使你在所有觀看的人眼前變為地上的爐灰。

伯 1:9 撒但回答耶和華說，約伯敬畏神，豈是無故呢？

腓 3:7 只是從前我以為對我是贏得的，這些，我因基督都已經看作虧損。

腓 3:8 不但如此，我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督，

創 1:26 神說，我們要按着我們的形像，照着我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜、和全地、並

him to take it, but he refused.

2 Kings 5:17 And Naaman said, Then if not, please let your servant be given two mule-loads of earth, for your servant will no more offer burnt offerings and sacrifices to other gods, but to Jehovah only.

2 Kings 5:18 In this matter may Jehovah pardon your servant: When my master goes into the house of Rimmon to bow down there and leans on my arm, and I bow down in the house of Rimmon, when I bow down in the house of Rimmon, may Jehovah pardon your servant in this matter.

2 Kings 5:19 And he said to him, Go in peace. And when he had gone from him a little way,

2 Kings 5:20 Gehazi, the attendant of Elisha the man of God said, Now my master has spared Naaman this Syrian by not receiving from his hand that which he brought. As Jehovah lives, I will run after him and take something from him.

2 Kings 5:21 So Gehazi pursued Naaman. And when Naaman saw him running after him, he alighted from the chariot to meet him and said, Is all well?

2 Kings 5:22 And he said, All is well. My master has sent me, saying, Now at this moment two young men from among the sons of the prophets have come to me from the hill country of Ephraim; please give them a talent of silver and two changes of clothes.

2 Kings 5:23 And Naaman said, Please take two talents. And he urged him and bound two talents of silver in two bags, with two changes of clothes, and gave them to two of his attendants; and they carried them before him.

2 Kings 5:24 And when he came to the hill, he took them from their hand and deposited them in the house. And he sent the men away, and they departed.

2 Kings 5:25 And he went in and stood before his master. And Elisha said to him, Where have you come from, Gehazi? And he said, Your servant has not gone anywhere.

2 Kings 5:26 And he said to him, Did not my heart go with you when the man turned from his chariot to meet you? Is it a time to receive silver and to receive clothing and olive groves and vineyards and sheep and oxen and male servants and female servants?

2 Kings 5:27 Therefore the leprosy of Naaman shall cleave to you and to your seed forever. And he went out from his presence a leper as white as snow.

a. Satan is a businessman, a merchant, and his thought is according to his commercial principle, which is versus God's purpose in creating man—Ezek. 28:16, 18; Job 1:9; cf. Phil. 3:7-8; Gen. 1:26.

Ezek. 28:16 By the abundance of your trading they filled your midst with violence, and you sinned. So I cast you out as profane from the mountain of God, and I destroyed you, O covering cherub, from the midst of the stones of fire.

Ezek. 28:18 By the multitude of your iniquities in the unrighteousness of your trading you have profaned your sanctuaries. Therefore I sent forth fire from your midst; it consumed you, and I reduced you to ashes upon the earth in the sight of all those who look at you.

Job 1:9 Then Satan answered Jehovah and said, Does Job fear God without cause?

Phil. 3:7 But what things were gains to me, these I have counted as loss on account of Christ.

Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all

地上所爬的一切爬物。

b 巴比倫所販賣的貨物，頭一項是金，末一項是人口；『人口〔直譯，人的魂〕』就是爲了被雇用而販賣自己的人—啓十八 12 ~ 13，參彼後二 3，15。

啓 18:12 這貨物就是金、銀、寶石、珍珠、細麻布、紫色料、絲綢、朱紅色料、各樣香木、各樣象牙器具、各樣極寶貴的木器、銅器、鐵器、大理石器具、

啓 18:13 並肉桂、荳蔻、香料、香膏、乳香、酒、油、細麵、麥子、牲口、羊、馬、車、奴僕、人口。

彼後 2:3 他們因着貪婪，要用捏造的言語，在你們身上取利；他們的審判，自古以來就不鬆懈，他們的毀壞也必速速來到。

彼後 2:15 離棄正路而走迷了，隨從比珥之子巴蘭的路；巴蘭曾經貪愛不義的工價，

c 這不僅描述要來的巴比倫，也描述今天的世界；人把自己的魂、自己的生命（就是他們自己）賣給職業，忽視了神和他們永遠的定命—參路十二 13 ~ 21。

路 12:13 羣眾中有一個人對祂說，夫子，請你吩咐我的兄弟同我分產業。

路 12:14 耶穌對他說，人哪，誰立我作你們的審判官，或分家業的人？

路 12:15 於是對眾人說，你們要當心，要自守，免去一切的貪婪；因爲人的生命，不在於家業豐富。

路 12:16 耶穌就告訴他們一個比喻，說，有一個財主的田地出產豐盛；

路 12:17 他自己心裏思量說，我的出產沒有地方收藏，怎麼辦？

路 12:18 又說，我要這樣辦：要把我的倉房拆了，另蓋更大的，好在那裏收藏我一切的麥子和財物。

路 12:19 然後要對我的魂說，魂哪，你有許多財物積存，可供多年享用，你休息罷，喫喝快樂罷。

路 12:20 神卻對他說，無知的人哪，今夜必要你的魂；你所豫備的，要歸誰？

路 12:21 那爲自己積財，對神卻不富足的，也是這樣。

d 神主宰的權柄，要把以色列人在被擄時從巴比倫人所學商業中的罪惡，歸還巴比倫（示拿地）—亞五 10 ~ 11，創十一 2，9。

亞 5:10 我問與我說話的天使說，她們要將量器抬到那裏去？

亞 5:11 他對我說，要在示拿地爲她蓋造房屋；等房屋齊備，就在那裏把她安置在自己的地方。

創 11:2 他們往東邊遷移的時候，在示拿地發現一片平原，就住在那裏。

the earth and over every creeping thing that creeps upon the earth.

b. Of the cargo sold by Babylon, the first item is gold and the last is the souls of men; souls of men refers to men who sell themselves for employment—Rev. 18:12-13; cf. 2 Pet. 2:3,15.

Rev. 18:12 Cargo of gold and silver and precious stone and pearls and fine linen and purple and silk and scarlet, and every kind of thyine wood, and every vessel of ivory, and every vessel of most precious wood and brass and iron and marble,

Rev. 18:13 And cinnamon and amomum and incense and ointment and frankincense and wine and oil and fine flour and wheat and cattle and sheep, and cargo of horses and chariots and slaves and souls of men.

2 Pet. 2:3 And in covetousness, with fabricated words, they will make merchandise of you, for whom the judgment of old is not idle, and their destruction does not slumber.

2 Pet. 2:15 Forsaking the straight way, they have gone astray, following the way of Balaam, the son of Beor, who loved the wages of unrighteousness

c. This depicts not only the coming Babylon but also today's world; people sell their soul, their life, that is, themselves, to their occupation, neglecting God and their eternal destiny—cf. Luke 12:13-21.

Luke 12:13 And someone out of the crowd said to Him, Teacher, tell my brother to divide the inheritance with me.

Luke 12:14 But He said to him, Man, who appointed Me a judge or a divider over you?

Luke 12:15 And He said to them, Watch and guard yourself from all covetousness, for no one's life is in the abundance of his possessions.

Luke 12:16 And He told them a parable, saying, The land of a certain rich man brought forth abundantly.

Luke 12:17 And he reasoned in himself, saying, What shall I do, for I have no place where I may gather my crops?

Luke 12:18 And he said, I will do this: I will tear down my barns and build larger ones, and I will gather there all my wheat and my goods.

Luke 12:19 And I will say to my soul, Soul, you have many goods laid up for many years; rest, eat, drink, be merry.

Luke 12:20 But God said to him, Foolish one, this night they are requiring your soul from you; and the things which you have prepared, whose will they be?

Luke 12:21 So is he who stores up treasure for himself and is not rich toward God.

d. God's sovereignty will cause the wickedness in business, which the people of Israel learned from the Babylonians in their captivity, to go back to Babylon (the land of Shinar)—Zech. 5:10-11; Gen. 11:2, 9.

Zech. 5:10 And I said to the angel who spoke with me, Where are they taking the ephah vessel?

Zech. 5:11 And he said to me, To build a house for her in the land of Shinar; and when it is prepared, she will be set there in her own place.

Gen. 11:2 And as they journeyed east, they found a plain in the land of Shinar; and they dwelt there.

創 11:9 因為耶和華在那裏變亂全地人的語言，使眾人分散在全地上，所以那城名叫巴別。

Gen. 11:9 Therefore its name was called Babel, because there Jehovah confounded the language of all the earth, and from there Jehovah scattered them over the surface of all the earth.

## 五 我們需要建造城牆，以保護召會作神的家：

## E. We need to build up the wall to protect the church as the house of God:

1 我們能憑羔羊得勝的血建造城牆，這血藉着我們悔改、認罪、並求神潔淨，而應用在我們身上一啓十二 11，詩五一 18。

1. We can build up the wall through the overcoming blood of the Lamb, applied to us through our repenting, confessing our sins, and asking God for His purging—Rev. 12:11; Psa. 51:18.

啓 12:11 弟兄們勝過他，是因羔羊的血，並因自己所見證的話，他們雖至於死，也不愛自己的魂生命。

Rev. 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

詩 51:18 求你按你的美意善待錫安，建造耶路撒冷的城牆。

Psa. 51:18 Do good in Your good pleasure unto Zion; / Build the walls of Jerusalem.

2 我們必須牧養神的羣羊，就是要吹獨一新約職事的一個號聲，將神一切的旨意告訴神的羣羊，以主保護的警戒和健康的教訓，完成神的話，使羣羊得以在基督裏長大成熟—林前十四 8，弗四 11，徒二十 26 ~ 35，結三三 1 ~ 11，三四 25，西一 24 ~ 29。

2. We must shepherd the flock of God by sounding the one trumpet of the unique New Testament ministry, declaring to them all the counsel of God to complete the word of God with the Lord's protective warning and healthy teaching, so that they may be full-grown in Christ—1 Cor. 14:8; Eph. 4:11; Acts 20:26-35; Ezek. 33:1-11; 34:25; Col. 1:24-29.

林前 14:8 若吹無定的號聲，誰能豫備打仗？

1 Cor. 14:8 For also if the trumpet gives an uncertain sound, who will prepare himself for battle?

弗 4:11 祂所賜的，有些是使徒，有些是申言者，有些是傳福音者，有些是牧人和教師，

Eph. 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,

徒 20:26 所以我今日向你們見證，我在眾人的血上是潔淨的。

Acts 20:26 Therefore I testify to you on this day that I am clean from the blood of all men,

徒 20:27 因為神的旨意，我並沒有一樣避諱不告訴你們。

Acts 20:27 For I did not shrink from declaring to you all the counsel of God.

徒 20:28 聖靈立你們作全羣的監督，你們就當為自己謹慎，也為全羣謹慎，牧養神的召會，就是祂用自己的血所買來的。

Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

徒 20:29 我知道我離開以後，必有兇暴的豺狼進入你們中間，不愛惜羊羣。

Acts 20:29 I know that after my departure fierce wolves will come in among you, not sparing the flock.

徒 20:30 就是你們中間，也必有人起來，說悖謬的話，要勾引門徒跟從他們。

Acts 20:30 And from among you yourselves men will rise up, speaking perverted things to draw away the disciples after them.

徒 20:31 所以你們應當儆醒，記念我三年之久，晝夜不住的流淚勸戒你們各人。

Acts 20:31 Therefore watch, remembering that for three years, night and day, I did not cease admonishing each one with tears.

徒 20:32 如今我把你們交託神和祂恩典的話，這話能建造你們，叫你們在一切聖別的人中得着基業。

Acts 20:32 And now I commit you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who have been sanctified.

徒 20:33 我未曾貪圖過任何人的金、銀、衣服。

Acts 20:33 I have coveted no one's silver or gold or clothing.

徒 20:34 我這兩隻手常供給我和同伴的需用，這是你們自己知道的。

Acts 20:34 You yourselves know that these hands have ministered to my needs and to those who are with me.

徒 20:35 我凡事給你們作了榜樣，叫你們知道，必須這樣勞苦，扶助軟弱的人，並且記念主耶穌的話，祂自己說過，施比受更為有福。

Acts 20:35 In all things I have shown you by example that toiling in this way we ought to support the weak and to remember the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive.

結 33:1 耶和華的話臨到我，說，

Ezek. 33:1 Then the word of Jehovah came to me, saying,

結 33:2 人子阿，你要告訴本族的子民說，我若使刀劍臨到那一地，那一地的民從他們中間選取一人，立他為守望的，

Ezek. 33:2 Son of man, speak to the children of your people, and say to them, Whenever I bring the sword upon a land and the people of the land take a man from their midst and set him up as their watchman,

結 33:3 他見刀劍臨到那地，就吹角警戒眾民，

Ezek. 33:3 And when he sees the sword come upon the land, he blows the trumpet and warns the people;

結 33:4 凡聽見角聲不受警戒的，刀劍若來除滅了他，流他血的罪就必歸到他自己的頭上。

Ezek. 33:4 Then whoever hears the sound of the trumpet and ignores the warning, if the sword comes and takes him away, his blood will be on his own head.

結 33:5 他聽見角聲，不受警戒，流他血的罪必歸到他自己的身上；他若受警戒，便是救了自己的性命。

結 33:6 倘若守望的人見刀劍臨到，卻不吹角，以致民未受警戒，刀劍來除滅了他們中間的一個人，他雖然因自己的罪孽被除滅，我卻要從守望的人手中追討流他血的罪。

結 33:7 人子阿，我立了你作以色列家守望的人，你要聽我口中的話，替我警戒他們。

結 33:8 我何時指着惡人說，惡人哪，你必要死；你若不發言警戒惡人，使他離開他的行徑，那惡人必因自己的罪孽而死，我卻要從你手中追討流他血的罪。

結 33:9 倘若你警戒惡人轉離他的行徑，他仍不轉離，他必因自己的罪孽而死，你卻救了自己的性命。

結 33:10 人子阿，你要對以色列家說，你們這樣說，我們的過犯和我們的罪在我們身上，我們必因此消滅，怎能存活呢？

結 33:11 你要對他們說，主耶和華說，我指着我的生存起誓，我斷不喜悅惡人死亡，惟喜悅惡人轉離他的行徑而活。以色列家阿，你們轉離，轉離邪惡的行徑罷，何必死亡呢？

結 34:25 我必與他們立平安的約，使惡獸從那地絕跡，他們就必安居在曠野，安睡在林中。

西 1:24 現在我因着為你們所受的苦難喜樂，並且為基督的身體，就是為召會，在我一面，在我肉身上補滿基督患難的缺欠；

西 1:25 我照神為你們所賜我的管家職分，作了召會的執事，要完成神的話，

西 1:26 就是歷世歷代以來所隱藏的奧祕，但如今向祂的聖徒顯明了；

西 1:27 神願意叫他們知道，這奧祕的榮耀在外邦人中是何等的豐富，就是基督在你們裏面成了榮耀的盼望；

西 1:28 我們宣揚祂，是用全般的智慧警戒各人，教導各人，好將各人在基督裏成熟的獻上；

西 1:29 我也為此勞苦，照着祂在我裏面大能的運行，竭力奮鬥。

### 3 我們必須在身體裏爭戰，好建造城牆以保護召會——羅十六 20：

羅 16:20 平安的神快要將撒但踐踏在你們的腳下。願我們主耶穌的恩，與你們同在。

a 身體穿上神的全副軍裝，而對每一個肢體給與保護；我們必須尋求身體的意見和覆庇，好得着身體的保障與護衛——弗六 10～20，太十六 18，徒二一 4，11～12。

弗 6:10 末了的話，你們要在主裏，靠着祂力量的權能，得着加力。

弗 6:11 要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，

弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、

Ezek. 33:5 He heard the sound of the trumpet and ignored the warning; his own blood will be on him; whereas if he had taken warning, he would have delivered his soul.

Ezek. 33:6 But if the watchman sees the sword come and does not blow the trumpet and the people are not warned and the sword comes and takes someone away from them, he is taken away in his iniquity, but his blood I will require at the watchman's hand.

Ezek. 33:7 It is you, O son of man, whom I have appointed as a watchman to the house of Israel; therefore when you hear the word from My mouth, give them warning from Me.

Ezek. 33:8 When I say to the wicked, O wicked man, you will surely die, and you do not speak to warn the wicked from his way, that wicked man will die in his iniquity, but his blood I will require at your hand.

Ezek. 33:9 Yet if you warn the wicked man of his way to turn from it and he does not turn from his way, he will die in his iniquity, and you have delivered your soul.

Ezek. 33:10 And you, son of man, say to the house of Israel, This is what you speak, saying, Our transgressions and our sins are upon us, and because of them we are wasting away. How then can we live?

Ezek. 33:11 Say to them, As I live, declares the Lord Jehovah, I have no pleasure in the death of the wicked, but that the wicked turn away from his way and live. Turn away, turn away from your evil ways; for why will you die, O house of Israel?

Ezek. 34:25 And I will make with them a covenant of peace and banish evil beasts from the land, so that they will dwell securely in the wilderness and sleep in the woods.

Col. 1:24 I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church;

Col. 1:25 Of which I became a minister according to the stewardship of God, which was given to me for you, to complete the word of God,

Col. 1:26 The mystery which has been hidden from the ages and from the generations but now has been manifested to His saints;

Col. 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

Col. 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;

Col. 1:29 For which also I labor, struggling according to His operation which operates in me in power.

### 3. We must build up the wall to protect the church by fighting the battle in the Body—Rom. 16:20:

Rom. 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

a. The Body puts on the whole armor of God and renders protection to every member; we must seek the counsel and covering of the Body to receive the Body's protection and safeguard—Eph. 6:10-20; Matt. 16:18; Acts 21:4, 11-12.

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.

Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities,

管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。  
弗 6:13 所以要拿起神全副的軍裝，使你們在邪惡的日子能以抵擋，並且作成了一切，還能站立得住。  
弗 6:14 所以要站住，用真理束你們的腰，穿上義的胸甲，  
弗 6:15 且以和平福音的穩固根基，當作鞋穿在腳上；  
弗 6:16 此外，拿起信的盾牌，藉此就能銷滅那惡者一切火燒的箭。  
弗 6:17 還要藉着各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；  
弗 6:18 時時在靈裏禱告，並盡力堅持，在這事上做醒，且為眾聖徒祈求，  
弗 6:19 也替我祈求，使我在開口的時候，有發表賜給我，好放膽講明福音的奧祕，  
弗 6:20 （我為這奧祕作了帶鎖鍊的大使，）使我在這奧祕上，照我所當講的，放膽講說。  
太 16:18 我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。  
徒 21:4 我們找着了門徒，就在那裏住了七天。他們藉着那靈對保羅說，不要上耶路撒冷去。  
徒 21:11 到了我們這裏，就拿保羅的腰帶，捆上自己的手腳，說，聖靈這樣說，猶太人在耶路撒冷，要如此捆綁這腰帶的主人，把他交在外邦人手裏。  
徒 21:12 我們聽見這話，就和當地的人苦勸保羅不要上耶路撒冷去。

## b 屬靈爭戰是按着這個原則：一人追趕千人，二人使萬人逃跑—申三二 30，傳四 9 ~ 12，出十七 11 ~ 13。

申 32:30 若不是他們的磐石賣了他們，若不是耶和華交出他們，一人焉能追趕他們千人？二人焉能使萬人逃跑呢？  
傳 4:9 兩個人總比一個人好，因為二人勞碌，可得美好的酬報；  
傳 4:10 若是跌倒，一人可以扶起他的同伴。若是孤身跌倒，沒有別人扶他起來，這人就有的禍了！  
傳 4:11 再者，二人同睡就都暖和，一人獨睡怎能暖和呢？  
傳 4:12 有人能打勝孤身一人，若有二人便能抵擋他；三股合成的繩子，不容易折斷。  
出 17:11 摩西何時舉手，以色列人就勝；何時垂手，亞瑪力人就勝。  
出 17:12 但摩西的手發沉，他們就搬一塊石頭來，放在他以下，他就坐在上面。亞倫與戶珥扶着他的手，一個在這邊，一個在那邊，他的手就穩住，直到日落的時候。  
出 17:13 約書亞用刀擊敗了亞瑪力王和他的百姓。

## 4 我們必須建造城牆，以保護神的神性豐富在地上的權益，

against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.  
Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.  
Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness  
Eph. 6:15 And having shod your feet with the firm foundation of the gospel of peace;  
Eph. 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.  
Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,  
Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,  
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,  
Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.  
Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.  
Acts 21:4 And when we had sought out the disciples, we remained there seven days. These told Paul through the Spirit not to set foot in Jerusalem.  
Acts 21:11 And he came to us and took Paul's belt; and having bound his own feet and hands, he said, Thus says the Holy Spirit, In this way will the Jews in Jerusalem bind the man whose belt this is and deliver him into the hands of the Gentiles.  
Acts 21:12 And when we heard these things, both we and those in that place entreated him not to go up to Jerusalem.

## b. Spiritual warfare is in this principle—one will chase a thousand, and two will put ten thousand to flight—Deut. 32:30; Eccl. 4:9-12; Exo. 17:11-13.

Deut. 32:30 How shall one chase a thousand, / And two put ten thousand to flight, / Were it not that their Rock sold them, / And Jehovah delivered them up?  
Eccl. 4:9 Two are better than one, because they have a good reward for their labor;  
Eccl. 4:10 For if they fall, the one will lift up his companion. But woe to the one who falls and does not have another to lift him up!  
Eccl. 4:11 Again, if two lie together, they keep warm. But how can one be warm alone?  
Eccl. 4:12 And while a man may prevail against the one, the two will withstand him; and a threefold cord is not quickly broken.  
Exo. 17:11 And when Moses lifted his hand up, Israel prevailed; and when he let his hand down, Amalek prevailed.  
Exo. 17:12 But Moses' hands were heavy, so they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other side. So his hands were steady until the going down of the sun.  
Exo. 17:13 And Joshua defeated Amalek and his people with the edge of the sword.

## 4. We must build up the wall to protect the interest of the riches of God's

以及祂終極的成就—參約一 12 ~ 13, 賽九 6, 林前十五 41 下, 林後三 17, 四 5, 西一 18, 徒二 36, 五 31, 來四 14, 九 15, 七 22, 八 2, 約壹二 1, 約十五 26, 羅八 34, 26。

- 約 1:12 凡接受祂的, 就是信入祂名的人, 祂就賜他們權柄, 成爲神的兒女。
- 約 1:13 這等人不是從血生的, 不是從肉體的意思生的, 也不是從人的意思生的, 乃是從神生的。
- 賽 9:6 因有一嬰孩爲我們而生, 有一子賜給我們; 政權必擔在祂的肩頭上; 祂的名稱爲奇妙的策士、全能的神、永遠的父、和平的君。
- 林前 15:45 經上也是這樣記着: 『首先的人亞當成了活的魂;』末後的亞當成了賜生命的靈。
- 林後 3:17 而且主就是那靈; 主的靈在那裏, 那裏就有自由。
- 林後 4:5 因爲我們不是傳自己, 乃是傳基督耶穌爲主, 也傳自己爲耶穌的緣故, 作你們的奴僕。
- 西 1:18 祂也是召會身體的頭; 祂是元始, 是從死人中復活的首生者, 使祂可以在萬有中居首位;
- 徒 2:36 所以, 以色列全家當確實的知道, 你們釘在十字架上的這位耶穌, 神已經立祂爲主爲基督了。
- 徒 5:31 這一位, 神已將祂高舉在自己的右邊, 作元首, 作救主, 將悔改和赦罪賜給以色列人。
- 來 4:14 所以, 我們既有一位經過了諸天, 尊大的大祭司, 就是神的兒子耶穌, 便當堅守所承認的。
- 來 9:15 所以, 祂作了新約的中保, 既然受死, 贖了人在第一約之下的過犯, 便叫蒙召之人得着所應許永遠的產業。
- 來 7:22 祂就成了更美之約的保證。
- 來 8:2 作了聖所, 就是真帳幕的執事; 這帳幕是主所支的, 不是人所支的。
- 約壹 2:1 我的孩子們, 我將這些事寫給你們, 是要叫你們不犯罪。若有人犯罪, 我們有一位與父同在的辯護者, 就是那義者耶穌基督;
- 約 15:26 但我要從父差保惠師來, 就是從父出來實際的靈, 祂來了, 就要爲我作見證;
- 羅 8:34 誰能定我們的罪? 有基督耶穌已經死了, 而且已經復活了, 現今在神的右邊, 還爲我們代求。
- 羅 8:26 況且, 那靈也照樣幫同擔負我們的軟弱; 我們本不曉得當怎樣禱告, 只是那靈親自用說不出來的歎息, 爲我們代求。

六 我們需要憑基督而活, 並活出基督, 因而顯大基督, 好使我們能建造召會作神的彰顯—出四十 34 ~ 35, 王上八 1 ~ 11, 羅十三 14, 12, 林前三 16 ~

divinity on the earth and the attainments of His consummation—cf. John 1:12-13; Isa. 9:6; 1 Cor. 15:45b; 2 Cor. 3:17; 4:5; Col. 1:18; Acts 2:36; 5:31; Heb. 4:14; 9:15; 7:22; 8:2; 1 John 2:1; John 15:26; Rom. 8:34, 26.

- John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,
- John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- Isa. 9:6 For a child is born to us, / A Son is given to us; / And the government / Is upon His shoulder; / And His name will be called / Wonderful Counselor, / Mighty God, / Eternal Father, / Prince of Peace.
- 1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
- 2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
- 2 Cor. 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.
- Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
- Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.
- Acts 5:31 This One God has exalted to His right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.
- Heb. 4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.
- Heb. 9:15 And because of this He is the Mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who have been called might receive the promise of the eternal inheritance.
- Heb. 7:22 By so much Jesus has also become the surety of a better covenant.
- Heb. 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.
- 1 John 2:1 My little children, these things I write to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the Righteous;
- John 15:26 But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me;
- Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.
- Rom. 8:26 Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.

F. We need to live by Christ and to live out Christ, thus magnifying Christ, so that we can build up the church as the expression of God—Exo. 40:34-35; 1 Kings 8:1-11; Rom. 13:14, 12; 1 Cor. 3:16-17; Phil. 1:19-21a; Rev. 21:3,

## 17, 腓一 19 ~ 21 上, 啓二一 3, 22, 10 ~ 11:

- 出 40:34 當時, 雲彩遮蓋會幕, 耶和華的榮光充滿了帳幕。  
出 40:35 摩西不能進會幕, 因為雲彩停在其上, 並且耶和華的榮光充滿了帳幕。
- 王上 8:1 那時, 所羅門將以色列的長老們和各支派的首領, 就是以色列人宗族的首領, 招聚到耶路撒冷所羅門王那裏, 要把耶和華的約櫃從大衛城, 就是錫安, 運上來。
- 王上 8:2 以他念月, 就是七月, 在節期的時候, 以色列人都聚集到所羅門王那裏。
- 王上 8:3 以色列的眾長老來到, 祭司便抬起約櫃;  
王上 8:4 他們將耶和華的約櫃、會幕、和會幕裏的一切聖器具, 都運上來, 是祭司和利未人將這一切運上來的。
- 王上 8:5 所羅門王和聚集到他那裏的以色列全會眾, 一同在約櫃前獻牛羊為祭, 多得無法計算, 無法數點。
- 王上 8:6 祭司將耶和華的約櫃抬進所豫備的地方, 就是聖殿的內殿, 也就是至聖所, 放在兩個基路伯的翅膀底下。
- 王上 8:7 因為基路伯張着翅膀在約櫃所在之處以上, 遮掩約櫃和約櫃的槓。
- 王上 8:8 這兩根槓甚長, 槓頭在內殿前的聖所可以看見, 在殿外卻不能看見, 直到今日還在那裏。
- 王上 8:9 約櫃裏只有兩塊石版, 就是以色列人出埃及地後, 耶和華與他們立約的時候, 摩西在何烈山所放的; 除此以外, 並無別物。
- 王上 8:10 祭司從聖所出來的時候, 有雲充滿耶和華的殿;  
王上 8:11 因着那雲的緣故, 祭司不能站立供職, 因為耶和華的榮光充滿了耶和華的殿。
- 羅 13:14 總要穿上主耶穌基督, 不要為肉體打算, 去放縱私慾。  
羅 13:12 黑夜已深, 白晝將近, 所以我們當脫去黑暗的行為, 穿上光的兵器。
- 林前 3:16 豈不知你們是神的殿, 神的靈住在你們裏面麼?  
林前 3:17 若有人毀壞神的那殿, 神必要毀壞這人, 因為神的那殿是聖的, 你們就是這殿。
- 腓 1:19 因為我知道, 這事藉着你們的祈求, 和耶穌基督之靈全備的供應, 終必叫我得救。
- 腓 1:20 這是照着我所專切期待並盼望的, 就是沒有一事會叫我羞愧, 只要凡事放膽, 無論是生, 是死, 總叫基督在我身體上, 現今也照常顯大,
- 腓 1:21 因為在我, 活着就是基督, 死了就有益處。
- 啓 21:3 我聽見有大聲音從寶座出來, 說, 看哪, 神的帳幕與人同在, 祂要與人同住, 他們要作祂的百姓, 神要親自與他們同在, 作他們的神。
- 啓 21:22 我未見城內有殿, 因主神全能者和羔羊為城的殿。
- 啓 21:10 我在靈裏, 天使帶我到一座高大的山, 將那由神那裏從天而降的聖城耶路撒冷指給我看。

## 22, 10-11:

- Exo. 40:34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.  
Exo. 40:35 And Moses was not able to enter the Tent of Meeting, because the cloud settled on it and the glory of Jehovah filled the tabernacle.
- 1 Kings 8:1 Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers' houses of the children of Israel, before King Solomon in Jerusalem in order to bring up the Ark of the Covenant of Jehovah from the city of David, which is Zion.
- 1 Kings 8:2 And all the men of Israel assembled themselves before King Solomon at the feast in the month of Ethnaim, which is the seventh month.
- 1 Kings 8:3 And when all the elders of Israel came, the priests took up the Ark;  
1 Kings 8:4 And they brought up the Ark of Jehovah and the Tent of Meeting and all the holy vessels that were in the tent; and the priests and Levites brought them up.
- 1 Kings 8:5 And King Solomon and all the assembly of Israel, who had assembled before him and were with him before the Ark, were sacrificing sheep and oxen which could not be counted or numbered for multitude.
- 1 Kings 8:6 And the priests brought the Ark of the Covenant of Jehovah to its place, into the innermost sanctuary of the house, into the Holy of Holies under the wings of the cherubim.
- 1 Kings 8:7 For the cherubim had their wings spread out over the place of the Ark, and the cherubim covered the Ark and its poles overhead.
- 1 Kings 8:8 And the poles extended out so that the ends of the poles could be seen from the Holy Place before the innermost sanctuary, but they were not seen outside; and they are there to this day.
- 1 Kings 8:9 There was nothing in the Ark except the two stone tablets, which Moses placed there at Horeb when Jehovah made a covenant with the children of Israel when they came out of the land of Egypt.
- 1 Kings 8:10 And when the priests came out of the Holy Place, the cloud filled the house of Jehovah;  
1 Kings 8:11 And the priests were not able to stand and minister because of the cloud, for the glory of Jehovah filled the house of Jehovah.
- Rom. 13:14 But put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its lusts.  
Rom. 13:12 The night is far advanced, and the day has drawn near. Let us therefore cast off the works of darkness, and let us put on the weapons of light.
- 1 Cor. 3:16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?  
1 Cor. 3:17 If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, and such are you.
- Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,  
Phil. 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
- Phil. 1:21 For to me, to live is Christ and to die is gain.  
Rev. 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- Rev. 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.  
Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

啓 21:11 城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶；

## 1 城牆是爲着神的彰顯；因此，建造城牆（尼二 17）就是建造召會作神的彰顯。（太十六 18，弗二 20～22，四 11～16，林前三 9～17，啓四 3，二一 11，18～19。）

尼 2:17 以後，我對他們說，我們所遭的禍患，耶路撒冷怎樣荒涼，城門被火焚燒，你們都看見了。來罷，我們重建耶路撒冷的城牆，免得再受凌辱。

太 16:18 我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。

弗 2:20 被建造在使徒和申言者的根基上，有基督耶穌自己作房角石；

弗 2:21 在祂裏面，全房聯結一起，長成在主裏的聖殿；

弗 2:22 你們也在祂裏面同被建造，成爲神在靈裏的居所。

弗 4:11 祂所賜的，有些是使徒，有些是申言者，有些是傳福音者，有些是牧人和教師，

弗 4:12 爲要成全聖徒，目的是爲着職事的工作，爲着建造基督的身體，

弗 4:13 直到我們眾人都達到了信仰上並對神兒子之完全認識上的一，達到了長成的人，達到了基督豐滿之身材的度量，

弗 4:14 使我們不再作小孩子，爲波浪漂來漂去，並爲一切教訓之風所搖蕩，這教訓是在於人的欺騙手法，在於將人引入錯誤系統的詭詐作爲；

弗 4:15 惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面；

弗 4:16 本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。

林前 3:9 因爲我們是神的同工，你們是神的耕地，神的建築。

林前 3:10 我照神所給我的恩典，好像一個智慧的工頭，立好了根基，有別人在上面建造，只是各人要謹慎怎樣在上面建造。

林前 3:11 因爲除了那已經立好的根基，就是耶穌基督以外，沒有人能立別的根基。

林前 3:12 然而，若有人用金、銀、寶石，木、草、禾稈，在這根基上建造，

林前 3:13 各人的工程必然顯露，因爲那日子要將它指明出來；它要在火中被揭露，這火要試驗各人的工程是那一種的。

林前 3:14 人在那根基上所建造的工程若存得住，他就要得賞賜。

林前 3:15 人的工程若被燒燬，他就要受虧損，自己卻要得救；只是這樣得救，要像從火裏經過的一樣。

林前 3:16 豈不知你們是神的殿，神的靈住在你們裏面麼？

林前 3:17 若有人毀壞神的那殿，神必要毀壞這人，因爲神的那殿是聖的，你們就是這殿。

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

## 1. The wall of the city is for the expression of God; thus, to "build up the wall" (Neh. 2:17) is to build up the church as the expression of God (Matt. 16:18; Eph. 2:20-22; 4:11-16; 1 Cor. 3:9-17; Rev. 4:3; 21:11, 18-19).

Neh. 2:17 Then I said to them, You see the bad state we are in, that Jerusalem lies in waste and its gates are burned with fire. Come and let us build up the wall of Jerusalem so that we will no longer be a reproach.

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Eph. 2:20 Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone;

Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.

Eph. 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,

Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

Eph. 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

Eph. 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

1 Cor. 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.

1 Cor. 3:10 According to the grace of God given to me, as a wise master builder I have laid a foundation, and another builds upon it. But let each man take heed how he builds upon it.

1 Cor. 3:11 For another foundation no one is able to lay besides that which is laid, which is Jesus Christ.

1 Cor. 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,

1 Cor. 3:13 The work of each will become manifest; for the day will declare it, because it is revealed by fire, and the fire itself will prove each one's work, of what sort it is.

1 Cor. 3:14 If anyone's work which he has built upon the foundation remains, he will receive a reward;

1 Cor. 3:15 If anyone's work is consumed, he will suffer loss, but he himself will be saved, yet so as through fire.

1 Cor. 3:16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?

1 Cor. 3:17 If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, and such are you.



啓 4:3 那位坐着的，顯出來的樣子好像碧玉和紅寶石，又有虹圍着寶座，顯出來的樣子好像綠寶石。  
啓 21:11 城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶；  
啓 21:18 牆是用碧玉造的，城是純金的，如同明淨的玻璃。  
啓 21:19 城牆的根基是用各樣寶石裝飾的。第一根基是碧玉，第二是藍寶石，第三是瑪瑙，第四是綠寶石，

## 2 今天主在祂的恢復裏正在作工，要恢復正常的光景，就是基督在作祂彰顯的正確召會裏—弗三 16 ~ 21，啓四 3，二一 11，18 ~ 19。

弗 3:16 願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，  
弗 3:17 使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基，  
弗 3:18 使你們滿有力量，能和眾聖徒一同領畧何為那闊、長、高、深，  
弗 3:19 並認識基督那超越知識的愛，使你們被充滿，成為神一切的豐滿。  
弗 3:20 然而神能照着運行在我們裏面的大能，極其充盈的成就一切，超過我們所求所想的；  
弗 3:21 願在召會中，並在基督耶穌裏，榮耀歸與祂，直到世世代代，永永遠遠。阿們。  
啓 4:3 那位坐着的，顯出來的樣子好像碧玉和紅寶石，又有虹圍着寶座，顯出來的樣子好像綠寶石。  
啓 21:11 城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶；  
啓 21:18 牆是用碧玉造的，城是純金的，如同明淨的玻璃。  
啓 21:19 城牆的根基是用各樣寶石裝飾的。第一根基是碧玉，第二是藍寶石，第三是瑪瑙，第四是綠寶石，

## 3 我們要彰顯神，就需要藉着在基督全身體的相調生活裏，過與神聖三一調和的生活，蒙拯救脫離我們天然的個性和己的樣式—羅五 10，利二 4 ~ 5，林前十二 24 ~ 25。

羅 5:10 因為我們作仇敵的時候，且藉着神兒子的死得與神和好，既已和好，就更要在祂的生命裏得救了。  
利 2:4 你若獻爐中烤的物為素祭作供物，就要用細麵，作成調油的無酵餅，或抹油的無酵薄餅。  
利 2:5 你的供物若用煎盤上作的物為素祭，就要用調油的無酵細麵，  
林前 12:24 至於我們俊美的肢體，就不需要了。但神將這身體調和在一起，把更豐盈的體面加給那有缺欠的肢體，  
林前 12:25 免得身體上有了分裂，總要肢體彼此同樣相顧。

Rev. 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.  
Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.  
Rev. 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.  
Rev. 21:19 The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

## 2. Today in His recovery the Lord is working to restore the normal condition of Christ within the proper church as His expression—Eph. 3:16-21; Rev. 4:3; 21:11, 18-19.

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,  
Eph. 3:17 That Christ may make His home in your hearts through faith; that you, being rooted and grounded in love,  
Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are  
Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.  
Eph. 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,  
Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.  
Rev. 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.  
Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.  
Rev. 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.  
Rev. 21:19 The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

## 3. In order to express God, we need to be saved from our natural disposition and from self-likeness by living a mingled life with the Divine Trinity in the blending life of the entire Body of Christ—Rom. 5:10; Lev. 2:4-5; 1 Cor. 12:24-25.

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,  
Lev. 2:4 And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil.  
Lev. 2:5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.  
1 Cor. 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,  
1 Cor. 12:25 That there would be no division in the body, but that the members would have the same care

for one another.

4 我們要彰顯神，就需要天天藉着話中之水的洗滌，被聖化並得更新，好獻給我們的新郎基督，作祂純潔、榮耀、彰顯神的新婦—24 節，弗五 26 ~ 27。

林前 12:24 至於我們俊美的肢體，就不需要了。但神將這身體調和在一起，把更豐盈的體面加給那有缺欠的肢體，

弗 5:26 好聖化召會，藉着話中之水的洗滌潔淨召會，

弗 5:27 祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成爲聖別、沒有瑕疵。

4. In order to express God, we need to be daily sanctified and renewed by the washing of the water in the word to be presented to Christ, our Bridegroom, as His pure, glorious, God-expressing bride—v. 24; Eph. 5:26-27.

1 Cor. 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

## 第十二篇

### 自隱的神—隱藏的神

詩歌：

讀經：賽四五 15，弗三 16～17，腓二 13，路十八 1～8

- 賽 45:15 救主以色列的神阿，你實在是自隱的神。  
弗 3:16 願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，  
弗 3:17 使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基，  
腓 2:13 因為乃是神為着祂的美意，在你們裏面運行，使你們立志並行事。  
路 18:1 耶穌又對他們講一個比喻，是要人常常禱告，不可灰心，說，  
路 18:2 某城裏有一個審判官，不懼怕神，也不尊重人。  
路 18:3 那城裏有個寡婦，常到他那裏，說，我有一個對頭，求你給我伸冤。  
路 18:4 他多時不肯，後來心裏說，我雖不懼怕神，也不尊重人，  
路 18:5 只因這寡婦常常攪擾我，我就給她伸冤罷，免得她不斷來纏磨我。  
路 18:6 主說，你們聽這不義的審判官所說的。  
路 18:7 神的選民晝夜呼籲祂，祂縱然為他們忍耐着，豈不終久給他們伸冤麼？  
路 18:8 我告訴你們，祂要快快的給他們伸冤了。然而，人子來的時候，在地上找得到信心麼？

壹 『救主以色列的神阿，你實在是自隱的神』—賽四五 15：

賽 45:15 救主以色列的神阿，你實在是自隱的神。

一 差不多神的兒女，都不知道聖經說到神是自隱的神—賽四五 15：

賽 45:15 救主以色列的神阿，你實在是自隱的神。

## Message Twelve

### A God Who Hides Himself—the Hidden God

Hymns:

Scripture Reading: Isa. 45:15; Eph. 3:16-17; Phil. 2:13; Luke 18:1-8

- Isa. 45:15 Surely You are a God who hides Himself, / O God of Israel, the Savior.  
Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,  
Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,  
Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.  
Luke 18:1 And He told them a parable to the end that they ought always to pray and not lose heart,  
Luke 18:2 Saying, There was a certain judge in a certain city who did not fear God and did not regard man.  
Luke 18:3 And there was a widow in that city, and she kept coming to him, saying, Avenge me of my opponent.  
Luke 18:4 And for a time he would not; but afterward he said within himself, Even though I do not fear God nor regard man,  
Luke 18:5 Yet because this widow causes me trouble, I will avenge her, lest by continually coming she wear me out.  
Luke 18:6 And the Lord said, Hear what the unrighteous judge says.  
Luke 18:7 And will not God by all means carry out the avenging of His chosen ones, who cry to Him day and night, though He is long-suffering over them?  
Luke 18:8 I tell you that He will carry out their avenging quickly. Nevertheless, when the Son of Man comes, will He find faith on the earth?

I. "Surely You are a God who hides Himself, / O God of Israel, the Savior"—Isa. 45:15:

Isa. 45:15 Surely You are a God who hides Himself, / O God of Israel, the Savior.

A. Hardly any of God's children know that the Bible speaks of God as a God who hides Himself—v. 15:

Isa. 45:15 Surely You are a God who hides Himself, / O God of Israel, the Savior.

- 1 這就證明，神的兒女對於神是自隱的神，還不敷認識。
- 2 我們認識神是全能的神，公義的神，是滿有恩典、慈愛的神，但我們卻不認識神是自隱的神——路一49，彼前五6，啓十五3，弗二7，詩十七7。

路 1:49 那有權能的為我行了大事，祂的名為聖；

彼前 5:6 所以你們要謙卑，服在神大能的手下，使祂到了時候，可以叫你們升高。

啓 15:3 他們唱着神奴僕摩西的歌、和羔羊的歌，說，主神，全能者，你的作為大哉、奇哉！萬國之王，你的道路義哉、誠哉！

弗 2:7 好在要來的諸世代中，顯示祂在基督耶穌裏，向我們所施恩慈中恩典超越的豐富。

詩 17:7 求你奇妙的顯示你的慈愛；你用右手拯救投靠你的，脫離起來攻擊他們的人。

## 二 如以斯帖記所指明，我們的神雖然是無所不在、無所不能、且滿了赦免之恩，祂也是隱藏的神——四14。

斯 4:14 此時你若閉口不言，猶大人必從別處得解脫，蒙拯救；你和你父家就必滅亡。焉知你得了王后的位分，不是為現今這樣的時機麼？

## 三 神造了宇宙，祂就隱藏在宇宙中人所不知道的地方，以致人找不着祂——伯二三3。

伯 23:3 惟願我知道在那裏可以尋見神，使我可以到祂的座前！

## 四 神在以色列人中間也在他們個人的生活裏作了許許多多的事，但神卻把自己隱藏起來；祂不停的作工，卻始終是隱藏的——賽四五15。

賽 45:15 救主以色列的神阿，你實在是自隱的神。

## 五 我們需要領悟，我們所事奉那無所不能的神，仍在隱藏自己，尤其是在祂幫助我們的時候——約十四26，羅八28：

約 14:26 但保惠師，就是父在我的名裏所要差來的聖靈，祂要將一切的事教導你們，並且要叫你們想起我對你們所說的一切話。

羅 8:28 還有，我們曉得萬有都互相効力，叫愛神的人得益處，就是按祂旨意被召的人。

- 1 我們看不見祂，表面看來，祂沒有作甚麼。

1. This proves that God's children do not have an adequate knowledge of God as the One who hides Himself.
2. We may know God as the mighty God, the righteous God, and the God who is full of grace and lovingkindness; however, we may not know God as the God who hides Himself—Luke 1:49; 1 Pet. 5:6; Rev. 15:3; Eph. 2:7; Psalms 17:7.

Luke 1:49 Because the Mighty One has done great things for me, and holy is His name.

1 Pet. 5:6 Therefore be humbled under the mighty hand of God that He may exalt you in due time,

Rev. 15:3 And they sing the song of Moses, the slave of God, and the song of the Lamb, saying, Great and wonderful are Your works, Lord God the Almighty! Righteous and true are Your ways, O King of the nations!

Eph. 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.

Psa. 17:7 Wondrously display Your lovingkindness, / You who save by Your right hand / Those who take refuge in You from them who rise up against them.

## B. Although our God is omnipresent, omnipotent, and full of forgiveness, He is also the hiding God, as the book of Esther indicates——4:14.

Esth. 4:14 For if you remain silent at this time, relief and deliverance for the Jews will arise from some other place, and you and your father's house will perish. And who knows whether you have not come to the kingdom for such a time as this?

## C. God created the universe and then hid Himself within it, until we do not know where to find Him——Job 23:3.

Job 23:3 Oh that I knew where I might find Him, / That I might come to His seat!

## D. God did countless things in the midst of the children of Israel and countless things in their personal lives, yet He concealed Himself; He was ceaselessly working, yet He was always hidden——Isa. 45:15.

Isa. 45:15 Surely You are a God who hides Himself, / O God of Israel, the Savior.

## E. We need to realize that the omnipotent God whom we are serving is still hiding Himself, especially when He is helping us——John 14:26; Rom. 8:28:

John 14:26 But the Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things and remind you of all the things which I have said to you.

Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

1. We cannot see Him, and apparently, He is not doing anything.

2 事實上，當祂藉着祂的靈，用大能把我們加強到裏面的人裏，使基督安家是我們心裏時，祂始終隱藏的在為我們作許多事—28，34 節，斯四 14，腓二 13，弗三 16～17 上。

羅 8:28 還有，我們曉得萬有都互相効力，叫愛神的人得益處，就是按祂旨意被召的人。

羅 8:34 誰能定我們的罪？有基督耶穌已經死了，而且已經復活了，現今在神的右邊，還為我們代求。

斯 4:14 此時你若閉口不言，猶大人必從別處得解脫，蒙拯救；你和你父家就必滅亡。焉知你得了王后的位分，不是為現今這樣的時機麼？

腓 2:13 因為乃是神為着祂的美意，在你們裏面運行，使你們立志並行事。

弗 3:16 願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，

弗 3:17 使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基，

## 六 自隱的神默默卻強有力的在我們裏面運行—腓二 13:

腓 2:13 因為乃是神為着祂的美意，在你們裏面運行，使你們立志並行事。

1 我們的責任乃是回應裏面深處的感覺而與祂合作—羅八 6。

羅 8:6 因為心思置於肉體，就是死；心思置於靈，乃是生命平安。

2 每當我們感覺神在我們裏面活着並行事，我們該說『阿們』，因為在那裏，就是在我們裏面深處，自隱的神正默默的、不停的作工。

七 我們如果把聖經好好的讀過，就會看見神好像有一個脾氣，就是不樂意顯揚；祂不願意在明處作事，祂喜歡在暗中作工—太六 1～8。

太 6:1 你們要小心，不可將你們的義行在人前，故意叫他們注視；不然，在你們諸天之上的父面前，你們就沒有賞賜了。

太 6:2 所以你施捨的時候，不可在你前面吹號，像那假冒為善的人在會堂裏和巷道上所行的，為要得人的榮耀。我實在告訴你們，他們已經充分的得了他們的賞賜。

太 6:3 但你施捨的時候，不要讓左手知道右手所作的，

太 6:4 好叫你的施捨可在隱密中，你父在隱密中察看，必要報答你。

2. Actually, in a hidden way He is doing many things for us, as He is strengthening us with power through His Spirit into the inner man so that Christ may make His home in our hearts—vv. 28, 34; Esth. 4:14; Phil. 2:13; Eph. 3:16-17a.

Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

Esth. 4:14 For if you remain silent at this time, relief and deliverance for the Jews will arise from some other place, and you and your father's house will perish. And who knows whether you have not come to the kingdom for such a time as this?

Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

## F. The God who hides Himself is operating within us silently yet mightily—Phil. 2:13:

Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

1. Our responsibility is to cooperate with Him by responding to the inner sense deep within us—Rom. 8:6.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

2. Whenever we sense God living and acting within us, we should say Amen, for there, in the depths of our being, secretly and ceaselessly the God who hides Himself is working.

G. If we study the Scriptures carefully, we will see that God has the kind of temperament that dislikes ostentation; He likes to work secretly rather than openly—Matt. 6:1-8.

Matt. 6:1 But take care not to do your righteousness before men in order to be gazed at by them; otherwise, you have no reward with your Father who is in the heavens.

Matt. 6:2 Therefore when you give alms, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, so that they may be glorified by men. Truly I say to you, They have their reward in full.

Matt. 6:3 But you, when you give alms, do not let your left hand know what your right hand is doing,

Matt. 6:4 So that your alms may be in secret; and your Father who sees in secret will repay you.

太 6:5 你們禱告的時候，不可像那假冒為善的人，因為他們愛站在會堂裏，並十字街口禱告，為要叫人看見。我實在告訴你們，他們已經充分的得了他們的賞賜。

太 6:6 你禱告的時候，要進你的密室，關上門，禱告你在隱密中的父，你父在隱密中察看，必要報答你。

太 6:7 你們禱告，不可嘮嘮叨叨，像外邦人一樣；他們以為話說多了，就必蒙垂聽。

太 6:8 你們不可像他們，因為你們求祂以前，你們所需用的，你們的父早已知道了。

Matt. 6:5 And when you pray, you shall not be like the hypocrites, because they love to pray standing in the synagogues and on the street corners, so that they may be seen by men. Truly I say to you, They have their reward in full.

Matt. 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

Matt. 6:7 And in praying do not babble empty words as the Gentiles do; for they suppose that in their multiplicity of words they will be heard.

Matt. 6:8 Therefore do not be like them, for your Father knows the things that you have need of before you ask Him.

## 八 我們的個性與神自隱的個性截然不同—賽四五 15:

賽 45:15 救主以色列的神阿，你實在是自隱的神。

### 1 神喜歡隱藏；我們卻喜歡顯揚—太六 1。

太 6:1 你們要小心，不可將你們的義行在人前，故意叫他們注視；不然，在你們諸天之上的父面前，你們就沒有賞賜了。

### 2 神不求外在的顯明；但我們沒有外在的顯明就不滿意—2 節。

太 6:2 所以你施捨的時候，不可在你前面吹號，像那假冒為善的人在會堂裏和巷道上所行的，為要得人的榮耀。我實在告訴你們，他們已經充分的得了他們的賞賜。

### 3 這神聖的性情對我們成為極大的試煉和試驗。

## H. Our disposition is diametrically opposed to God's disposition, a disposition that hides itself—Isa. 45:15:

Isa. 45:15 Surely You are a God who hides Himself, / O God of Israel, the Savior.

### 1. God likes concealment; we like display—Matt. 6:1.

Matt. 6:1 But take care not to do your righteousness before men in order to be gazed at by them; otherwise, you have no reward with your Father who is in the heavens.

### 2. God does not crave outward manifestations; we cannot be content without them—v. 2.

Matt. 6:2 Therefore when you give alms, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, so that they may be glorified by men. Truly I say to you, They have their reward in full.

### 3. This divine disposition constitutes a great trial and test to us.

## 貳 以斯帖記給我們生動的記載，說到以色列隱藏的神如何祕密照顧祂那些被分散受壓制的選民，並公開拯救祂那些被擄受逼迫的選民——1~22, 二1~23:

斯 1:1 當亞哈隨魯作王的日子，（這亞哈隨魯從印度直到古實，統管一百二十七省，）

斯 1:2 那些日子，亞哈隨魯王在書珊京城登了國位。

斯 1:3 在位第三年，他為一切首領臣僕設擺筵宴。有波斯和瑪代的權貴、貴胄、和各省的首領在他面前；

斯 1:4 他把他國榮耀的豐富，和他盛大威嚴的華貴，給他們看了許多日，就是一百八十日。

斯 1:5 這些日子滿了，王又為所有在書珊京城的人民，無論尊大或卑小，在王宮花園的院內設擺筵宴七日。

斯 1:6 有白色棉織的幔子、藍色的掛帳，用細麻繩、紫色繩繫在銀環和白玉石柱上，有金銀的牀榻擺在斑岩、白玉石、珠母、黑玉石鋪的石地上。

## II. The book of Esther supplies a vivid record of how the hiding God of Israel secretly took care of His oppressed elect in their dispersion and openly saved His persecuted elect in their captivity—1:1-22; 2:1-23:

Esth. 1:1 Now in the days of Ahasuerus (this is the Ahasuerus who reigned from India to Ethiopia over one hundred twenty-seven provinces)

Esth. 1:2 In those days when King Ahasuerus sat on the throne of his kingdom, which was in Susa the capital,

Esth. 1:3 In the third year of his reign, he held a banquet for all his princes and his servants. The army of Persia and Media, the nobles, and the princes of the provinces were before him

Esth. 1:4 As he showed the glorious wealth of his kingdom and the splendor of his great majesty for many days, for one hundred eighty days.

Esth. 1:5 And when these days were completed, the king held a banquet for seven days for all the people found in Susa the capital, both great and small, in the court of the garden of the king's palace.

Esth. 1:6 There were white cotton curtains and blue hangings tied with cords of fine linen and purple to silver rings and marble pillars, as well as couches of gold and silver upon a pavement of porphyry, white marble, mother-of-pearl, and mosaics.

斯 1:7 用金器皿賜酒，器皿各有不同；照着王的厚意，所賜的御酒甚多。

斯 1:8 喝酒乃照着定例，不准勉強人，因王吩咐宮裏的一切臣宰，要照各人的意願待他們。

斯 1:9 王后瓦實提在亞哈隨魯王的王宮中，也為婦女設擺筵宴。

斯 1:10 第七日，亞哈隨魯王飲酒，心中快樂，就吩咐在他面前侍立的七個太監米戶慢、比斯他、哈波拿、比革他、亞拔他、西達、甲迦，

斯 1:11 請王后瓦實提戴着后冠到王面前，使各民和臣宰看她的美麗，因為她容貌甚美。

斯 1:12 王后瓦實提卻不肯遵王藉太監所傳的命令而來，所以王甚發怒，怒火中燒。

斯 1:13 王就問通達時務的智慧人說，（按王的常規，辦事必先詢問一切通曉法例和公理的人；

斯 1:14 那在王左右的是波斯和瑪代的七個首領甲示拿、示達、押瑪他、他施斯、米力、瑪西拿和米母干，他們常見王面，在國中坐首位，）

斯 1:15 王后瓦實提不遵行亞哈隨魯王藉太監所傳的命令，照法例應當怎樣對待她？

斯 1:16 米母干在王和眾首領面前回答說，王后瓦實提不但得罪王，也得罪亞哈隨魯王各省的臣民；

斯 1:17 因為王后所行的這事必傳到眾婦人的耳中，說，亞哈隨魯王吩咐王后瓦實提到王面前，她卻不來，這就使她們藐視自己的丈夫。

斯 1:18 今日波斯和瑪代的眾夫人聽見王后所行的這事，必向王的眾臣照樣行；這樣就必多有藐視和忿怒的事了。

斯 1:19 王若以為美，可以降旨，寫在波斯和瑪代人的法例中，永不廢除，不准瓦實提再到亞哈隨魯王面前，又請王將她王后的位分賜給比她好的人。

斯 1:20 王所降的旨意傳遍通國，（國度本來廣大，）所有的婦人，無論丈夫尊大或卑小，都必尊敬丈夫。

斯 1:21 王和眾首領都以米母干的話為美，王就照這話去行，

斯 1:22 發詔書到王的各省，依照各省的文字達於各省，依照各族的方言達於各族，使作丈夫的在自己家中作主，各說本族的方言。

斯 2:1 這些事以後，亞哈隨魯王的忿怒止息，就想念瓦實提和她所行的，並怎樣降旨辦她。

斯 2:2 於是王的侍臣對王說，不如為王尋找美貌的年少處女。

斯 2:3 王可以派官員在國中的各省，把一切美貌的年少處女招聚到書珊京城的女院，交在王的太監，那照管女子的希該手下，給她們美容潤身的用品。

斯 2:4 王所喜愛的少女可以立為王后，代替瓦實提。王以這事為美，就如此行。

Esth. 1:7 And drinks were served in vessels of gold, and the vessels were different from one another; and the royal wine was abundant, according to the king's bounty.

Esth. 1:8 And the drinking was, by commandment, without constraint; for so the king had ordered all the officials of his house to do as each man desired.

Esth. 1:9 Also Vashti the queen held a banquet for the women in the royal house that belonged to King Ahasuerus.

Esth. 1:10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven eunuchs who served in the presence of Ahasuerus the king,

Esth. 1:11 To bring Vashti the queen before the king with the royal crown, in order to show her beauty to the peoples and the princes; for she was beautiful in appearance.

Esth. 1:12 But Queen Vashti refused to come at the king's command given through the king's eunuchs; and the king became very angry, and his wrath burned within him.

Esth. 1:13 Then the king said to the wise men, who knew the times (for such was the custom of the king toward all who knew law and justice;

Esth. 1:14 And those next to him were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who saw the king's face and sat first in the kingdom):

Esth. 1:15 According to the law, what is to be done to Queen Vashti because she has not performed the command of King Ahasuerus given through the eunuchs?

Esth. 1:16 And Memucan answered before the king and the princes, Vashti the queen has done wrong not only to the king but also to all the princes and all the peoples who are in all the provinces of King Ahasuerus.

Esth. 1:17 For this deed of the queen will go out to all women, causing them to view their husbands contemptibly as they say, King Ahasuerus commanded Vashti the queen to be brought to his presence, but she did not come.

Esth. 1:18 And this day the princesses of Persia and Media who have heard of the queen's deed will speak likewise to all the king's princes, and contempt and wrath will abound.

Esth. 1:19 If it please the king, let a royal order go forth from him, and let it be written among the laws of the Persians and the Medes, so that it cannot be overruled, that Vashti come no more into the presence of King Ahasuerus and that the king give her royal estate to another who is better than she.

Esth. 1:20 And when the king's decree which he will make is heard throughout all his kingdom, vast though it is, all women will give honor to their husbands, great and small.

Esth. 1:21 And this word pleased the king and the princes, and the king did according to Memucan's word.

Esth. 1:22 So he sent letters to all the king's provinces, to each province in its own script and to each people in their own language, that every man should be master in his own house and speak in the language of his own people.

Esth. 2:1 After these things, when the anger of King Ahasuerus subsided, he remembered Vashti and what she had done and what had been decreed against her.

Esth. 2:2 Then the king's attendants who served him said, Let young virgins, beautiful in appearance, be sought for the king;

Esth. 2:3 And let the king appoint officers in all the provinces of his kingdom to gather all the young virgins, beautiful in appearance, to Susa the capital, to the house of the women and into the custody of Hegai the king's eunuch, who is in charge of the women; and let their cosmetics be given to them.

Esth. 2:4 And let the young woman who pleases the king become queen in place of Vashti. And the word pleased the king, and he did so.

斯 2:5 在書珊京城有一個猶大人，名叫末底改，是便雅憫人基士的曾孫，示每的孫子，睚珥的兒子；

斯 2:6 從前巴比倫王尼布甲尼撒將猶大王耶哥尼雅遷徙去，末底改也在那些與耶哥尼雅一同被擄的人中，從耶路撒冷被遷去。

斯 2:7 末底改撫養他叔叔的女兒哈大沙，就是以斯帖，因為她沒有父母；這女子形貌美麗。她父母死了，末底改就收她為自己的女兒。

斯 2:8 王的諭旨和法令傳出，許多少女被招聚到書珊京城，交在希該手下，以斯帖也在這時候被帶進王宮，交在照管女子的希該手下。

斯 2:9 這少女得希該喜悅，就在他面前得恩慈。希該急速給她美容潤身的用品，和她所當得的份，又給她所當得、七個從王宮挑選的侍女，並使她和她的侍女搬入女院上好的地方。

斯 2:10 以斯帖未曾將她是那一族、有那些親屬告訴人，因為末底改囑咐她不可叫人知道。

斯 2:11 末底改天天在女院前行走，要知道以斯帖平安不平安，並情況如何。

斯 2:12 原來女子要先美容潤身，六個月用沒藥油，六個月用香料和女子美容潤身的用品，美容潤身的日期纔滿足；每個少女按女子的定例豫備滿十二個月，挨次進去見亞哈隨魯王時，

斯 2:13 乃是這樣進去見王：從女院到王宮的時候，凡她所要的，都必給她帶去。

斯 2:14 晚上進去，次日早晨回到女子第二院，交在王的大監，那照管妃嬪的沙甲手下。除非王喜愛她，她被提名召見，就不再進去見王。

斯 2:15 末底改叔叔亞比孩的女兒，就是末底改收為自己女兒的以斯帖，按次序當進去見王的時候，除了照管女子的大監希該所指定的，她別無所求。凡看見以斯帖的都喜悅她。

斯 2:16 亞哈隨魯王在位第七年十月，就是提別月，以斯帖被引入王宮見王。

斯 2:17 王愛以斯帖過於愛眾女子；她在王面前得蒙恩寵與恩慈，比眾處女更甚；王就把后冠戴在她頭上，立她為王后，代替瓦實提。

斯 2:18 王給眾首領和臣僕設擺盛大的筵宴，稱之為以斯帖的筵宴，又向各省行豁免的事，並照王的厚意大頒賞賜。

斯 2:19 第二次招聚處女的時候，末底改坐在王門那裏。

斯 2:20 以斯帖照着末底改所囑咐的，還沒有將她有那些親屬，是那一族告訴人；因為以斯帖遵行末底改所說的，如同受他撫養的時候一樣。

斯 2:21 當那些日子，末底改坐在王門那裏，王有兩個大監辟探和提列，是守門的，惱恨亞哈隨魯王，想要下手害他。

Esth. 2:5 There was a Jew in Susa the capital whose name was Mordecai the son of Jair, the son of Shimei, the son of Kish, a Benjaminite,

Esth. 2:6 Who had been carried away from Jerusalem with the captives who had been carried away with Jeconiah the king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

Esth. 2:7 And he was foster father to Hadassah, that is, Esther, his uncle's daughter, for she had neither father nor mother; and the young woman was beautiful in form and appearance. And when her father and mother died, Mordecai took her to himself as his daughter.

Esth. 2:8 So when the king's commandment and his decree were heard, and when many young women were gathered to Susa the capital into the custody of Hegai, Esther was taken to the king's house into the custody of Hegai, who was in charge of the women.

Esth. 2:9 And the young woman pleased him, and she obtained kindness in his presence. And he quickly gave her her cosmetics and her portions as well as the seven choice young maids who were to be given her from the king's house. And he transferred her and her young maids to the best place in the house of the women.

Esth. 2:10 Esther did not make known her people or her kindred, for Mordecai had charged her not to make these known.

Esth. 2:11 And every day Mordecai walked in front of the court of the house of the women to learn how Esther was and what was happening to her.

Esth. 2:12 Now when the turn of each young woman came to go in to King Ahasuerus, at the end of the twelve months of her preparation according to the regulation for the women (for the days of their beautification were completed as follows: six months with oil of myrrh and six months with spices and with the women's cosmetics),

Esth. 2:13 The young woman would go in to the king in this way: Anything that she desired was given her to go with her from the house of the women to the house of the king.

Esth. 2:14 In the evening she would go in, and in the morning she would return to the second house of the women, to the custody of Shaashgaz the king's eunuch, who was in charge of the concubines. She would not go again in to the king unless the king delighted in her and she was summoned by name.

Esth. 2:15 Now when the turn of Esther the daughter of Abihail, the uncle of Mordecai, who had taken her to himself as his daughter, came to go in to the king, she requested nothing except what Hegai the king's eunuch, who was in charge of the women, advised. And Esther obtained favor in the sight of all who saw her.

Esth. 2:16 So Esther was taken to King Ahasuerus in his royal palace in the tenth month, which is the month Tebeth, in the seventh year of his reign.

Esth. 2:17 And the king loved Esther more than all the other women. And she obtained favor and kindness with him more than all the other virgins, so he set the royal crown on her head and made her queen in place of Vashti.

Esth. 2:18 And the king held a great banquet for all his princes and his servants, Esther's banquet; and he made it a holiday for the provinces and gave gifts according to the king's bounty.

Esth. 2:19 And when the virgins were gathered together the second time, Mordecai was sitting in the king's gate.

Esth. 2:20 Esther had not yet made known her kindred or her people, as Mordecai had charged her; for Esther did what Mordecai told her, as she had when he was bringing her up.

Esth. 2:21 In those days, while Mordecai was sitting in the king's gate, Bigthan and Teresh, two of the king's eunuchs, among those who were in charge of the threshold, became angry and sought to lay hands on King Ahasuerus.



斯 2:22 這事給末底改知道了，他就告訴王后以斯帖；以斯帖奉末底改的名，報告於王。

斯 2:23 這事經過考察，果然是實，就把二人掛在木架上；這事且在王面前寫在年代志上。

## 一 以斯帖記的要點是：揀選亞伯拉罕後裔以色列人作選民的這位神，在祂使他們被擄到外邦列國之後，對他們成了隱藏的神，藉着在隱密中行事，祕密的照顧他們，並公開的拯救他們—賽四五 15：

賽 45:15 救主以色列的神阿，你實在是自隱的神。

### 1 這是以斯帖記甚至在神的名應當題及的地方，也沒有題及的原因—四 3，16。

斯 4:3 王的諭旨和法令所到的各省各處，猶大人大大悲哀，禁食哭泣哀號，穿麻衣躺在灰中的甚多。

斯 4:16 你當去招聚書珊城所有的猶大人，為我禁食，三日之內，晝夜不喫不喝；我和我的侍女也要這樣禁食。然後我就違令進去見王；我若滅亡就滅亡罷。

### 2 一面，神使用外邦列國為工具管教祂的子民；另一面，隱藏的神與以色列人同在，照顧他們。

## 二 隱藏的神祕密的為以色列作了許多事：

### 1 隱藏的神在外邦世界設立一位頂尖的王，有權勢管理極大的帝國，從印度伸展到古實（衣索匹亞）——1～2。

斯 1:1 當亞哈隨魯作王的日子，（這亞哈隨魯從印度直到古實，統管一百二十七省，）

斯 1:2 那些日子，亞哈隨魯王在書珊京城登了國位。

### 2 隱藏的神使這位頂尖的王廢掉他的王后，因她不聽王命—3～22 節。

斯 1:3 在位第三年，他為一切首領臣僕設擺筵宴。有波斯和瑪代的權貴、貴胄、和各省的首領在他面前；

斯 1:4 他把他國榮耀的豐富，和他盛大威嚴的華貴，給他們看了許多日，就是一百八十日。

斯 1:5 這些日子滿了，王又為所有在書珊京城的人民，無論尊大或卑小，在王宮花園的院內設擺筵宴七日。

斯 1:6 有白色棉織的幔子、藍色的掛帳，用細麻繩、紫色繩繫在

Esth. 2:22 And the thing became known to Mordecai, and he told Esther the queen; and Esther told the king in Mordecai's name.

Esth. 2:23 And when the matter was investigated and found to be so, the two of them were hanged on the gallows; and it was written in the book of the chronicles in the presence of the king.

## A. The crucial point of this book is that the very God who chose Israel, the descendants of Abraham, as His elect, after He gave them into captivity to the Gentile nations, became a hidden God to them to take care of them secretly and save them openly while acting in secrecy—Isa. 45:15:

Isa. 45:15 Surely You are a God who hides Himself, / O God of Israel, the Savior.

### 1. This is the reason that the book of Esther does not mention the name of God even in places when the name of God should be mentioned—4:3, 16.

Esth. 4:3 And throughout every province, wherever the king's commandment and his decree came, there was great mourning among the Jews, with fasting and weeping and wailing; many lay in sackcloth and ashes.

Esth. 4:16 Go; assemble all the Jews who are to be found in Susa, and fast for me; and do not eat or drink for three days, night or day; I also and my maids will fast in the same way. And so will I go in to the king, which is not according to the law; and if I perish, I perish.

### 2. On the one hand, God used the Gentile nations as tools to discipline His people; on the other hand, the hiding God was with the people of Israel, caring for them.

## B. The hiding God did many things for Israel in a secret way:

### 1. The hiding God established a top king in the Gentile world in power over a great empire extending from India to Ethiopia—1:1-2.

Esth. 1:1 Now in the days of Ahasuerus (this is the Ahasuerus who reigned from India to Ethiopia over one hundred twenty-seven provinces)

Esth. 1:2 In those days when King Ahasuerus sat on the throne of his kingdom, which was in Susa the capital,

### 2. The hiding God caused the top king to depose his queen because of her disobedience to his word—vv. 3-22.

Esth. 1:3 In the third year of his reign, he held a banquet for all his princes and his servants. The army of Persia and Media, the nobles, and the princes of the provinces were before him

Esth. 1:4 As he showed the glorious wealth of his kingdom and the splendor of his great majesty for many days, for one hundred eighty days.

Esth. 1:5 And when these days were completed, the king held a banquet for seven days for all the people found in Susa the capital, both great and small, in the court of the garden of the king's palace.

Esth. 1:6 There were white cotton curtains and blue hangings tied with cords of fine linen and purple

銀環和白玉石柱上，有金銀的牀榻擺在斑岩、白玉石、珠母、黑玉石鋪的石地上。

斯 1:7 用金器皿賜酒，器皿各有不同；照着王的厚意，所賜的御酒甚多。

斯 1:8 喝酒乃照着定例，不准勉強人，因王吩咐宮裏的一切臣宰，要照各人的意願待他們。

斯 1:9 王后瓦實提在亞哈隨魯王的王宮中，也為婦女設擺筵宴。

斯 1:10 第七日，亞哈隨魯王飲酒，心中快樂，就吩咐在他面前侍立的七個太監米戶慢、比斯他、哈波拿、比革他、亞拔他、西達、甲迦，

斯 1:11 請王后瓦實提戴着后冠到王面前，使各民和臣宰看她的美麗，因為她容貌甚美。

斯 1:12 王后瓦實提卻不肯遵王藉太監所傳的命令而來，所以王甚發怒，怒火中燒。

斯 1:13 王就問通達時務的智慧人說，（按王的常規，辦事必先詢問一切通曉法例和公理的人；

斯 1:14 那在王左右的是波斯和瑪代的七個首領甲示拿、示達、押瑪他、他施斯、米力、瑪西拿和米母干，他們常見王面，在國中坐首位，）

斯 1:15 王后瓦實提不遵行亞哈隨魯王藉太監所傳的命令，照法例應當怎樣對待她？

斯 1:16 米母干在王和眾首領面前回答說，王后瓦實提不但得罪王，也得罪亞哈隨魯王各省的臣民；

斯 1:17 因為王后所行的這事必傳到眾婦人的耳中，說，亞哈隨魯王吩咐王后瓦實提到王面前，她卻不來，這就使她們藐視自己的丈夫。

斯 1:18 今日波斯和瑪代的眾夫人聽見王后所行的這事，必向王的眾臣照樣行；這樣就必多有藐視和忿怒的事了。

斯 1:19 王若以為美，可以降旨，寫在波斯和瑪代人的法例中，永不廢除，不准瓦實提再到亞哈隨魯王面前，又請王將她王后的位分賜給比她好的人。

斯 1:20 王所降的旨意傳遍通國，（國度本來廣大，）所有的婦人，無論丈夫尊大或卑小，都必尊敬丈夫。

斯 1:21 王和眾首領都以米母干的話為美，王就照這話去行，

斯 1:22 發詔書到王的各省，依照各省的文字達於各省，依照各族的方言達於各族，使作丈夫的在自己家中作主，各說本族的方言。

### 3 隱藏的神在祂祕密的照顧中，興起一位猶大孤女以斯帖，被這位頂尖的王冊封為后—2:1-18。

斯 2:1 這些事以後，亞哈隨魯王的忿怒止息，就想念瓦實提和她所行的，並怎樣降旨辦她。

斯 2:2 於是王的侍臣對王說，不如為王尋找美貌的年少處女。

to silver rings and marble pillars, as well as couches of gold and silver upon a pavement of porphyry, white marble, mother-of-pearl, and mosaics.

Esth. 1:7 And drinks were served in vessels of gold, and the vessels were different from one another; and the royal wine was abundant, according to the king's bounty.

Esth. 1:8 And the drinking was, by commandment, without constraint; for so the king had ordered all the officials of his house to do as each man desired.

Esth. 1:9 Also Vashti the queen held a banquet for the women in the royal house that belonged to King Ahasuerus.

Esth. 1:10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven eunuchs who served in the presence of Ahasuerus the king,

Esth. 1:11 To bring Vashti the queen before the king with the royal crown, in order to show her beauty to the peoples and the princes; for she was beautiful in appearance.

Esth. 1:12 But Queen Vashti refused to come at the king's command given through the king's eunuchs; and the king became very angry, and his wrath burned within him.

Esth. 1:13 Then the king said to the wise men, who knew the times (for such was the custom of the king toward all who knew law and justice;

Esth. 1:14 And those next to him were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who saw the king's face and sat first in the kingdom):

Esth. 1:15 According to the law, what is to be done to Queen Vashti because she has not performed the command of King Ahasuerus given through the eunuchs?

Esth. 1:16 And Memucan answered before the king and the princes, Vashti the queen has done wrong not only to the king but also to all the princes and all the peoples who are in all the provinces of King Ahasuerus.

Esth. 1:17 For this deed of the queen will go out to all women, causing them to view their husbands contemptibly as they say, King Ahasuerus commanded Vashti the queen to be brought to his presence, but she did not come.

Esth. 1:18 And this day the princesses of Persia and Media who have heard of the queen's deed will speak likewise to all the king's princes, and contempt and wrath will abound.

Esth. 1:19 If it please the king, let a royal order go forth from him, and let it be written among the laws of the Persians and the Medes, so that it cannot be overruled, that Vashti come no more into the presence of King Ahasuerus and that the king give her royal estate to another who is better than she.

Esth. 1:20 And when the king's decree which he will make is heard throughout all his kingdom, vast though it is, all women will give honor to their husbands, great and small.

Esth. 1:21 And this word pleased the king and the princes, and the king did according to Memucan's word.

Esth. 1:22 So he sent letters to all the king's provinces, to each province in its own script and to each people in their own language, that every man should be master in his own house and speak in the language of his own people.

### 3. In His secret care the hiding God raised up Esther, a Jewish orphan virgin, to be crowned by the top king as his queen—2:1-18.

Esth. 2:1 After these things, when the anger of King Ahasuerus subsided, he remembered Vashti and what she had done and what had been decreed against her.

Esth. 2:2 Then the king's attendants who served him said, Let young virgins, beautiful in appearance, be sought for the king;

斯 2:3 王可以派官員在國中的各省，把一切美貌的年少處女招聚到書珊京城的女院，交在王的大監，那照管女子的希該手下，給她們美容潤身的用品。

斯 2:4 王所喜愛的少女可以立為王后，代替瓦實提。王以這事為美，就如此行。

斯 2:5 在書珊京城有一個猶大人，名叫末底改，是便雅憫人基士的曾孫，示每的孫子，睚珥的兒子；

斯 2:6 從前巴比倫王尼布甲尼撒將猶大王耶哥尼雅遷徙去，末底改也在那些與耶哥尼雅一同被擄的人中，從耶路撒冷被遷去。

斯 2:7 末底改撫養他叔叔的女兒哈大沙，就是以斯帖，因為她沒有父母；這女子形貌美麗。她父母死了，末底改就收她為自己的女兒。

斯 2:8 王的諭旨和法令傳出，許多少女被招聚到書珊京城，交在希該手下，以斯帖也在這時候被帶進王宮，交在照管女子的希該手下。

斯 2:9 這少女得希該喜悅，就在他面前得恩慈。希該急速給她美容潤身的用品，和她所當得的份，又給她所當得、七個從王宮挑選的侍女，並使她和她的侍女搬入女院上好的地方。

斯 2:10 以斯帖未曾將她是那一族、有那些親屬告訴人，因為末底改囑咐她不可叫人知道。

斯 2:11 末底改天天在女院前行走，要知道以斯帖平安不平安，並情況如何。

斯 2:12 原來女子要先美容潤身，六個月用沒藥油，六個月用香料和女子美容潤身的用品，美容潤身的日期纔滿足；每個少女按女子的定例豫備滿十二個月，挨次進去見亞哈隨魯王時，

斯 2:13 乃是這樣進去見王：從女院到王宮的時候，凡她所要的，都必給她帶去。

斯 2:14 晚上進去，次日早晨回到女子第二院，交在王的大監，那照管妃嬪的沙甲手下。除非王喜愛她，她被提名召見，就不再進去見王。

斯 2:15 末底改叔叔亞比孩的女兒，就是末底改收為自己女兒的以斯帖，按次序當進去見王的時候，除了照管女子的大監希該所指定的，她別無所求。凡看見以斯帖的都喜悅她。

斯 2:16 亞哈隨魯王在位第七年十月，就是提別月，以斯帖被引入王宮見王。

斯 2:17 王愛以斯帖過於愛眾女子；她在王面前得蒙恩寵與恩慈，比眾處女更甚；王就把后冠戴在她頭上，立她為王后，代替瓦實提。

斯 2:18 王給眾首領和臣僕設擺盛大的筵宴，稱之為以斯帖的筵宴，又向各省行豁免的事，並照王的厚意大頒賞賜。

Esth. 2:3 And let the king appoint officers in all the provinces of his kingdom to gather all the young virgins, beautiful in appearance, to Susa the capital, to the house of the women and into the custody of Hegai the king's eunuch, who is in charge of the women; and let their cosmetics be given to them.

Esth. 2:4 And let the young woman who pleases the king become queen in place of Vashti. And the word pleased the king, and he did so.

Esth. 2:5 There was a Jew in Susa the capital whose name was Mordecai the son of Jair, the son of Shimei, the son of Kish, a Benjaminite,

Esth. 2:6 Who had been carried away from Jerusalem with the captives who had been carried away with Jeconiah the king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

Esth. 2:7 And he was foster father to Hadassah, that is, Esther, his uncle's daughter, for she had neither father nor mother; and the young woman was beautiful in form and appearance. And when her father and mother died, Mordecai took her to himself as his daughter.

Esth. 2:8 So when the king's commandment and his decree were heard, and when many young women were gathered to Susa the capital into the custody of Hegai, Esther was taken to the king's house into the custody of Hegai, who was in charge of the women.

Esth. 2:9 And the young woman pleased him, and she obtained kindness in his presence. And he quickly gave her her cosmetics and her portions as well as the seven choice young maids who were to be given her from the king's house. And he transferred her and her young maids to the best place in the house of the women.

Esth. 2:10 Esther did not make known her people or her kindred, for Mordecai had charged her not to make these known.

Esth. 2:11 And every day Mordecai walked in front of the court of the house of the women to learn how Esther was and what was happening to her.

Esth. 2:12 Now when the turn of each young woman came to go in to King Ahasuerus, at the end of the twelve months of her preparation according to the regulation for the women (for the days of their beautification were completed as follows: six months with oil of myrrh and six months with spices and with the women's cosmetics),

Esth. 2:13 The young woman would go in to the king in this way: Anything that she desired was given her to go with her from the house of the women to the house of the king.

Esth. 2:14 In the evening she would go in, and in the morning she would return to the second house of the women, to the custody of Shaashgaz the king's eunuch, who was in charge of the concubines. She would not go again in to the king unless the king delighted in her and she was summoned by name.

Esth. 2:15 Now when the turn of Esther the daughter of Abihail, the uncle of Mordecai, who had taken her to himself as his daughter, came to go in to the king, she requested nothing except what Hegai the king's eunuch, who was in charge of the women, advised. And Esther obtained favor in the sight of all who saw her.

Esth. 2:16 So Esther was taken to King Ahasuerus in his royal palace in the tenth month, which is the month Tebeth, in the seventh year of his reign.

Esth. 2:17 And the king loved Esther more than all the other women. And she obtained favor and kindness with him more than all the other virgins, so he set the royal crown on her head and made her queen in place of Vashti.

Esth. 2:18 And the king held a great banquet for all his princes and his servants, Esther's banquet; and he made it a holiday for the provinces and gave gifts according to the king's bounty.

三 在被擄的年間，神是隱藏的，現今祂仍是隱藏的；甚至今天在召會時代，神還是隱藏自己——賽四五 15。

C. During the years of the captivity, God was hiding, and He is still hiding; even today in the church age, God is hiding Himself—Isa. 45:15.

### 叁 路加十八章一至八節的比喻意義深奧，我們需要照着其中所啓示的，認識神是隱藏的神：

- 路 18:1 耶穌又對他們講一個比喻，是要人常常禱告，不可灰心，說，  
路 18:2 某城裏有一個審判官，不懼怕神，也不尊重人。  
路 18:3 那城裏有個寡婦，常到他那裏，說，我有一個對頭，求你給我伸冤。  
路 18:4 他多時不肯，後來心裏說，我雖不懼怕神，也不尊重人，  
路 18:5 只因這寡婦常常攪擾我，我就給她伸冤罷，免得她不斷來纏磨我。  
路 18:6 主說，你們聽這不義的審判官所說的。  
路 18:7 神的選民晝夜呼籲祂，祂縱然為他們忍耐着，豈不終久給他們伸冤麼？  
路 18:8 我告訴你們，祂要快快的給他們伸冤了。然而，人子來的時候，在地上找得到信心麼？

### III. The significance of the parable in Luke 18:1-8 is profound, and we need to know God as He is revealed, as the hidden God:

- Luke 18:1 And He told them a parable to the end that they ought always to pray and not lose heart,  
Luke 18:2 Saying, There was a certain judge in a certain city who did not fear God and did not regard man.  
Luke 18:3 And there was a widow in that city, and she kept coming to him, saying, Avenge me of my opponent.  
Luke 18:4 And for a time he would not; but afterward he said within himself, Even though I do not fear God nor regard man,  
Luke 18:5 Yet because this widow causes me trouble, I will avenge her, lest by continually coming she wear me out.  
Luke 18:6 And the Lord said, Hear what the unrighteous judge says.  
Luke 18:7 And will not God by all means carry out the avenging of His chosen ones, who cry to Him day and night, though He is long-suffering over them?  
Luke 18:8 I tell you that He will carry out their avenging quickly. Nevertheless, when the Son of Man comes, will He find faith on the earth?

#### 一 三節的寡婦表徵信徒；就某種意義說，在基督裏的信徒在今世是寡婦，因為表面看來，他們的丈夫基督不在他們這裏了一林後十一 2。

- 路 18:3 那城裏有個寡婦，常到他那裏，說，我有一個對頭，求你給我伸冤。  
林後 11:2 我以神的妒忌，妒忌你們，因為我曾把你們許配一個丈夫，要將一個貞潔的童女獻給基督。

#### A. The widow in verse 3 signifies the believers; in a sense, the believers in Christ are a widow in the present age because their Husband, Christ, is apparently absent from them—2 Cor. 11:2.

- Luke 18:3 And there was a widow in that city, and she kept coming to him, saying, Avenge me of my opponent.  
2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

#### 二 正如這比喻裏的寡婦，（路十八 3，）我們在基督裏的信徒有一個對頭，就是魔鬼撒但，對這對頭我們需要神的伸冤：

- 路 18:3 那城裏有個寡婦，常到他那裏，說，我有一個對頭，求你給我伸冤。

#### B. Like the widow in the parable (Luke 18:3), we believers in Christ have an opponent, Satan the devil, concerning whom we need God's avenging:

- Luke 18:3 And there was a widow in that city, and she kept coming to him, saying, Avenge me of my opponent.

- 1 這比喻指明，當主表面上不在的期間，我們從我們的對頭所受的苦難。
- 2 當主表面上不在的期間，我們是寡婦，我們的對頭一直在攪擾我們。

1. This parable indicates the suffering we have from our opponent during the Lord's apparent absence.
2. During His apparent absence, we are a widow whose opponent is troubling her all the time.

#### 三 當我們的對頭逼迫我們時，我們的神似乎是不義的，因為祂允許祂的兒女遭受不義的逼迫—彼前二 20，三 14，17，四 13 ~ 16，19：

#### C. While our opponent is persecuting us, it seems that our God is not righteous, for He allows His children to be unrighteously persecuted—1 Pet. 2:20; 3:14, 17; 4:13-16, 19:

彼前 2:20 你們若因犯罪挨拳打而忍耐，有甚麼可誇耀的？但你們若因行善受苦而忍耐，這在神乃是甜美的。

彼前 3:14 你們就是因義受苦，也是有福的；不要怕人的威嚇，也不要驚慌；

彼前 3:17 如果神的旨意要你們因行善受苦，總強如因行惡受苦。

彼前 4:13 倒要照着你們有分於基督苦難的多少而歡樂，使你們在祂榮耀顯現的時候，也可以喜樂歡騰。

彼前 4:14 你們若在基督的名裏受辱罵，便是有福的，因為榮耀的靈，就是神的靈，安息在你們身上。

彼前 4:15 你們中間卻不可有人因為是殺人的、或偷竊的、作惡的、或好管閒事的而受苦。

彼前 4:16 但若因是基督徒受苦，卻不要羞恥，倒要因着這名榮耀神。

彼前 4:19 所以那照神旨意受苦的人，也要在善行上，將他們的魂交與那信實的創造主。

## 1 歷世歷代以來，千千萬萬誠實、忠信跟從主耶穌的人都遭受過不義的逼迫，甚至今天許多人仍遭受不義的對待—啓 2:8 ~ 10。

啓 2:8 你要寫信給在士每拿的召會的使者，說，那首先的、末後的、死過又活的，這樣說，

啓 2:9 我知道你的患難和貧窮，其實你是富足的，也知道那自稱是猶大人，卻不是猶大人，乃是撒但會堂的人，所說毀謗的話。

啓 2:10 你將要受的苦你不用怕。看哪，魔鬼將要把你們中間幾個人下在監裏，叫你們受試煉；你們必受患難十日。你務要至死忠信，我就賜給你那生命的冠冕。

## 2 我們的神似乎不公正，因為祂不來審判並表白；因着這種光景，主耶穌用一個不義的審判官來表徵那似乎不為祂受逼迫的子民作些甚麼的神—路 18:2 ~ 6。

路 18:2 某城裏有一個審判官，不懼怕神，也不尊重人。

路 18:3 那城裏有個寡婦，常到他那裏，說，我有一個對頭，求你給我伸冤。

路 18:4 他多時不肯，後來心裏說，我雖不懼怕神，也不尊重人，

路 18:5 只因這寡婦常常攪擾我，我就給她伸冤罷，免得她不斷來纏磨我。

路 18:6 主說，你們聽這不義的審判官所說的。

## 四 這比喻裏的寡婦一直來到這不義的審判官面前，求審判官給她伸冤，因為她有一個對頭；我們應當為這伸冤恆切禱告，不可灰心—1, 3 節：

路 18:1 耶穌又對他們講一個比喻，是要人常常禱告，不可灰心，說，

1 Pet. 2:20 For what glory is it if, while sinning and being buffeted, you endure? But if, while doing good and suffering, you endure, this is grace with God.

1 Pet. 3:14 But even if you suffer because of righteousness, you are blessed. And do not be afraid with fear from them, nor be troubled,

1 Pet. 3:17 For it is better, if the will of God should will it, to suffer for doing good than for doing evil.

1 Pet. 4:13 But inasmuch as you share in the sufferings of Christ, rejoice, so that also at the revelation of His glory you may rejoice exultingly.

1 Pet. 4:14 If you are reproached in the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.

1 Pet. 4:15 For let none of you suffer as a murderer or a thief or an evildoer or as a meddler into others' affairs;

1 Pet. 4:16 But if as a Christian, let him not be ashamed, but let him glorify God in this name.

1 Pet. 4:19 So then let those also who suffer according to the will of God commit their souls in well-doing to a faithful Creator.

## 1. Throughout the centuries, thousands upon thousands of honest and faithful followers of the Lord Jesus have suffered unrighteous persecution; even today many are undergoing unrighteous treatment—Rev. 2:8-10.

Rev. 2:8 And to the messenger of the church in Smyrna write: These things says the First and the Last, who became dead and lived again:

Rev. 2:9 I know your tribulation and poverty (but you are rich) and the slander from those who call themselves Jews and are not, but are a synagogue of Satan.

Rev. 2:10 Do not fear the things that you are about to suffer. Behold, the devil is about to cast some of you into prison that you may be tried, and you will have tribulation for ten days. Be faithful unto death, and I will give you the crown of life.

## 2. Our God seems to be unjust, since He does not come in to judge and vindicate; because of this situation, the Lord Jesus used an unjust judge to signify God, who does not seem to do anything on behalf of His persecuted people—Luke 18:2-6.

Luke 18:2 Saying, There was a certain judge in a certain city who did not fear God and did not regard man.

Luke 18:3 And there was a widow in that city, and she kept coming to him, saying, Avenge me of my opponent.

Luke 18:4 And for a time he would not; but afterward he said within himself, Even though I do not fear God nor regard man,

Luke 18:5 Yet because this widow causes me trouble, I will avenge her, lest by continually coming she wear me out.

Luke 18:6 And the Lord said, Hear what the unrighteous judge says.

## D. The widow in the parable kept coming to the unrighteous judge and asking him to avenge her of her opponent; we ought to pray persistently for this avenging and should not lose heart—vv. 1,3:

Luke 18:1 And He told them a parable to the end that they ought always to pray and not lose heart,

路 18:3 那城裏有個寡婦，常到他那裏，說，我有一個對頭，求你給我伸冤。

- 1 當我們的丈夫表面上不在，留我們在地上如同寡婦的時候，我們的神暫時好像是不義的審判官—6 節。

路 18:6 主說，你們聽這不義的審判官所說的。

- 2 雖然祂看似不義，但我們仍要向祂求訴，恆切禱告，一再的煩擾祂，因為祂要快快的給祂那些『晝夜呼籲祂』的選民伸冤—7 ~ 8 節上。

路 18:7 神的選民晝夜呼籲祂，祂縱然為他們忍耐着，豈不終久給他們伸冤麼？

路 18:8 我告訴你們，祂要快快的給他們伸冤了。然而，人子來的時候，在地上找得到信心麼？

## 五 啓示錄八章五節含示對六章九至十一節和路加十八章七至八節的答應：

啓 8:5 那天使拿着香爐，盛滿了壇上的火，丟在地上，於是有雷轟、聲音、閃電、地震。

啓 6:9 羔羊揭開第五印的時候，我看見在祭壇底下，有為神的話，並為所持守的見證被殺之人的魂。

啓 6:10 他們大聲喊着說，聖別真實的主人，你不審判住在地上的人，給我們伸流血的冤，要等到幾時？

啓 6:11 於是有白袍賜給他們各人，又有話對他們說，還要安息片時，等着一同作奴僕的，和他們的弟兄，就是那些將要也像他們一樣被殺的，滿足了數目。

路 18:7 神的選民晝夜呼籲祂，祂縱然為他們忍耐着，豈不終久給他們伸冤麼？

路 18:8 我告訴你們，祂要快快的給他們伸冤了。然而，人子來的時候，在地上找得到信心麼？

- 1 在啓示錄八章三至四節，聖徒的禱告必定是求神審判這抵擋神經綸的地。

啓 8:3 另一位天使拿着金香爐，來站在祭壇旁邊，有許多香賜給祂，好同眾聖徒的禱告獻在寶座前的金壇上。

啓 8:4 那香的煙同眾聖徒的禱告，從那天使手中上升於神面前。

- 2 神對地的審判—將火丟在地上一乃是對那加上了基督作香之眾聖徒禱告的答應—3 ~ 5 節。

啓 8:3 另一位天使拿着金香爐，來站在祭壇旁邊，有許多香賜給祂，好同眾聖徒的禱告獻在寶座前的金壇上。

Luke 18:3 And there was a widow in that city, and she kept coming to him, saying, Avenge me of my opponent.

1. When our Husband is apparently absent and we are left on earth as a widow, temporarily our God seems to be an unrighteous judge—v. 6.

Luke 18:6 And the Lord said, Hear what the unrighteous judge says.

2. Although He appears to be unrighteous, we still must appeal to Him, pray persistently, and bother Him again and again, for He will carry out quickly the avenging of His chosen ones, who "cry to Him day and night"—vv. 7-8a.

Luke 18:7 And will not God by all means carry out the avenging of His chosen ones, who cry to Him day and night, though He is long-suffering over them?

Luke 18:8 I tell you that He will carry out their avenging quickly. Nevertheless, when the Son of Man comes, will He find faith on the earth?

## E. Revelation 8:5 implies the answer to 6:9-11 and Luke 18:7-8:

Rev. 8:5 And the Angel took the censer and filled it with the fire of the altar and cast it to the earth; and there were thunders and voices and lightnings and an earthquake.

Rev. 6:9 And when He opened the fifth seal, I saw underneath the altar the souls of those who had been slain because of the word of God and because of the testimony which they had.

Rev. 6:10 And they cried with a loud voice, saying, How long, O Master, holy and true, will You not judge and avenge our blood on those who dwell on the earth?

Rev. 6:11 And to each of them was given a white robe; and it was said to them that they should rest yet a little while, until also the number of their fellow slaves and their brothers who were about to be killed, even as they were, is completed.

Luke 18:7 And will not God by all means carry out the avenging of His chosen ones, who cry to Him day and night, though He is long-suffering over them?

Luke 18:8 I tell you that He will carry out their avenging quickly. Nevertheless, when the Son of Man comes, will He find faith on the earth?

1. The prayers of the saints in Revelation 8:3-4 must be for the judgment of the earth, which opposes God's economy.

Rev. 8:3 And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne.

Rev. 8:4 And the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God.

2. God's judgment upon the earth—casting fire to the earth—is the answer to the prayers of the saints with Christ as the incense—vv. 3-5.

Rev. 8:3 And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne.

啓 8:4 那香的煙同眾聖徒的禱告，從那天使手中上升於神面前。

啓 8:5 那天使拿着香爐，盛滿了壇上的火，丟在地上，於是有雷轟、聲音、閃電、地震。

## 六 『人子來的時候，在地上找得到信心麼？』——路十八 8 下：

路 18:8 我告訴你們，祂要快快的給他們伸冤了。然而，人子來的時候，在地上找得到信心麼？

1 『信心』原文意『那信心』；這是指恆切禱告的恆切信心，就像寡婦的信心。

2 我們藉以得救的信是信的起始階段；將我們帶進與基督生命聯結的信是聯結的信——藉着我們不斷接觸三一神而進到我們裏面的信，使我們憑神的兒子而活——羅一 17，加二 20，約十四 19。

羅 1:17 因為神的義在這福音上，本於信顯示與信，如經上所記：『義人必本於信得生並活着。』

加 2:20 我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。

約 14:19 還有不多的時候，世人不再看見我，你們卻看見我，因為我活着，你們也要活着。

3 聯結的信乃是對得勝者神聖的要求，使他們可以在基督凱旋回來時與祂相見——路十八 8 下：

路 18:8 我告訴你們，祂要快快的給他們伸冤了。然而，人子來的時候，在地上找得到信心麼？

a 聯結的信乃是在我們裏面運行的三一神，把我們聯於祂一切追測不盡的豐富——弗三 8。

弗 3:8 這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人，

b 聯結的信乃是信徒那不信靠自己，只信靠神的信——林後一 9。

林後 1:9 自己裏面也斷定是必死的，叫我們不信靠自己，只信靠那叫死人復活的神；

c 主耶穌回來時，會找着一些憑這聯結之信而活的得勝者，以他們為祂作王一千年之國度裏的珍寶——路

Rev. 8:4 And the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God.

Rev. 8:5 And the Angel took the censer and filled it with the fire of the altar and cast it to the earth; and there were thunders and voices and lightnings and an earthquake.

## F. "When the Son of Man comes, will He find faith on the earth?"—Luke 18:8b:

Luke 18:8 I tell you that He will carry out their avenging quickly. Nevertheless, when the Son of Man comes, will He find faith on the earth?

1. Literally, the Greek words rendered "faith" mean "the faith"; this denotes the persistent faith for our persistent prayer, like that of the widow.

2. The faith through which we were saved is the initial stage of faith; the faith that brought us into a life union with Christ is the linking faith—the faith that comes into us through our contacting the Triune God continually so that we may live by the Son of God—Rom. 1:17; Gal. 2:20; John 14:19.

Rom. 1:17 For the righteousness of God is revealed in it out of faith to faith, as it is written, "But the righteous shall have life and live by faith."

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.

3. The linking faith is the divine requirement for the overcomers to meet Christ in His triumphant return—Luke 18:8b:

Luke 18:8 I tell you that He will carry out their avenging quickly. Nevertheless, when the Son of Man comes, will He find faith on the earth?

a. Linking faith is the Triune God moving in us to link us to His unsearchable riches—Eph. 3:8.

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

b. Linking faith is the faith of the believers who have no trust in themselves; rather, their trust is in God—2 Cor. 1:9.

2 Cor. 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

c. When the Lord Jesus returns, He will find a number of overcomers who are living by the linking faith and will regard them as treasures for His

## 十八 8 下，啓二十 4，6。

路 18:8 我告訴你們，祂要快快的給他們伸冤了。然而，人子來的時候，在地上找得到信心麼？

啓 20:4 我又看見幾個寶座和坐在上面的，有審判的權柄賜給他們。我又看見那些為耶穌的見證、並為神的話被斬者，以及那些沒有拜過獸與獸像，額上和手上也沒有受過牠印記之人的魂，他們都活了，與基督一同作王一千年。

啓 20:6 在頭一次復活有分的有福了，聖別了，第二次的死在他們身上沒有權柄；他們還要作神和基督的祭司，並要與基督一同作王一千年。

## kingdom in the thousand years of His reign—Luke 18:8b; Rev. 20:4, 6.

Luke 18:8 I tell you that He will carry out their avenging quickly. Nevertheless, when the Son of Man comes, will He find faith on the earth?

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. 20:6 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.