二〇一二年夏季训练

小申言者书结晶读经

第四篇

约珥书的中心思想
及其四种蝗虫控制的豫言

读经：珥一 1～4，二 25～32，三 11

纲　目

珥 1:1 耶和华的话临到毘土珥的儿子约珥。

珥 1:2 老年人哪，当听这话；这地的一切居民哪，都要侧耳听。在你们的日子，或你们列祖的日子，曾发生这样的事麽？

珥 1:3 你们要将这事传与子，子传与孙，孙传与後代。

珥 1:4 剪蝗剩下的，群蝗来吃；群蝗剩下的，舔蝗来吃；舔蝗剩下的，毁蝗来吃。

珥 2:25 我打发到你们中间的大军队，就是群蝗、舔蝗、毁蝗、剪蝗，那些年所吃的，我要补还你们。

珥 2:26 你们必多吃而得饱足，就赞美那奇妙对待你们之耶和华你们神的名；我的百姓必永不羞愧。

珥 2:27 你们必知道我是在以色列中间，又知道我是耶和华你们的神，在我以外并无别神；我的百姓必永不羞愧。

珥 2:28 以後，我要将我的灵浇灌在一切属肉体的人身

2012 Summer Training

Crystallization-Study of the Minor Prophets

Message Four

The Central Thought of the Book of Joel
with Its Controlling Prophecy of Four Kinds of Locusts

Scripture Reading: Joel 1:1-4; 2:25-32; 3:11

Outline

Joel 1:1 The word of Jehovah which came to Joel the son of Pethuel.

Joel 1:2 Hear this, you elders, / And give heed, all you inhabitants of the land. / Has this ever happened in your days, / Or even in the days of your fathers?

Joel 1:3 Tell your children about it, / And let your children tell their children, / And let their children tell the next generation.

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.

Joel 2:25 And I will restore to you the years / That the swarming locust has eaten, / The licking locust and the consuming locust and the cutting locust, / My great army / That I sent among you.

Joel 2:26 And you will eat to the full and be satisfied, / And you will praise the name of Jehovah your God, / Who has dealt wondrously with you; / And My people will never be ashamed.

Joel 2:27 And you will know that I am in the midst of Israel, / And that I am Jehovah your God and there is none else. / And My people will never be ashamed.

Joel 2:28 And afterward I will pour out My Spirit upon all flesh, / And your sons and your

上；你们的儿女要说豫言，你们的老年人要作异梦；你们的青年人要见异象。

珥 2:29 在那些日子，我要将我的灵浇灌在我的奴仆和婢女身上。

珥 2:30 在天上地上，我要显出奇事，有血、有火、有烟柱。

珥 2:31 在耶和华大而可畏的日子来到以前，日头要变为黑暗，月亮要变为血。

珥 2:32 那时，凡呼求耶和华名的，就必得救；因为照耶和华所说的，在锡安山、在耶路撒冷，必有逃脱的人，在馀剩的人中，必有耶和华所召的。

珥 3:11 四围的列国阿，你们要速速的来，一同聚集。耶和华阿，求你使你的大能者在那里降临！

壹 我们必须看见约珥书的中心思想及其四种蝗虫控制的豫言：

一 约珥这名意思是『耶和华是神』——1。

珥 1:1 耶和华的话临到毘土珥的儿子约珥。

二 『老年人哪，当听这话；这地的一切居民哪，都要侧耳听。在你们的日子，或你们列祖的日子，曾发生这样的事麽？你们要将这事传与子，子传与孙，孙传与後代。剪蝗剩下的，群蝗来吃；群蝗剩下的，舔蝗来吃；舔蝗剩下的，毁蝗来吃』—2～4节：

1 四节用四个辞说到『蝗虫』，可能指一种蝗虫不同的生长阶段—参二25。

珥 2:25 我打发到你们中间的大军队，就是群蝗、舔蝗、毁蝗、剪蝗，那些年所吃的，我要补还你们。

daughters shall prophesy; / Your old men shall dream dreams; / Your young men shall see visions.

Joel 2:29 Indeed even upon the male and female slaves / In those days I will pour out My Spirit.

Joel 2:30 And I will show wonders in the heavens and on earth: / Blood and fire and pillars of smoke.

Joel 2:31 The sun shall be turned into darkness, / And the moon into blood, / Before the great and terrible / Day of Jehovah comes.

Joel 2:32 And everyone who calls on the name of Jehovah shall be saved; / For in Mount Zion and in Jerusalem will be an escape, / As Jehovah has said, / Even for the remnant / Whom Jehovah calls.

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

I. We need to see the central thought of the book of Joel with its controlling prophecy of four kinds of locusts:

A. The name Joel means "Jehovah is God"—1:1.

Joel 1:1 The word of Jehovah which came to Joel the son of Pethuel.

B. "Hear this, you elders, / And give heed, all you inhabitants of the land. / Has this ever happened in your days, / Or even in the days of your fathers? / Tell your children about it, / And let your children tell their children, / And let their children tell the next generation. / 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"—vv. 2-4:

1. Four words are used for locust in verse 4, probably referring to one kind of locust in various stages of growth—cf. 2:25.

Joel 2:25 And I will restore to you the years / That the swarming locust has eaten, / The licking locust and the consuming locust and the cutting locust, / My great army / That I sent among you.

2 这一种蝗虫的四个阶段，指残害以色列的列国，就是四个相继的帝国：巴比伦、玛代波斯、希腊和罗马，包括罗马帝国末一位该撒，就是敌基督—启十七 8～11，参但七 12。

启 17:8 你所看见的兽，先前有，如今没有；它将要从无底坑里上来，又要去到灭亡。凡住在地上，名字从创世以来没有记在生命册上的，见那先前有，如今没有，将来还要有的兽，就必希奇。

启 17:9 在此需要有智慧的心思。那七头就是女人所坐的七座山，

启 17:10 又是七位王。五位已经倾倒了，一位还在，另一位还没有来到，他来的时候，必须存留片时。

启 17:11 那先前有，如今没有的兽，就是第八位；它是出於那七位，且要去到灭亡。

但 7:12 至於其馀的兽，权柄都被夺去，生命却仍存留，直到所定的时期和时候。

3 这四个帝国的军队好像蝗虫，（珥二 25，）来对以色列大肆残害，将其全然销毁，吞灭以色列的百姓、土地、田地、出产、食物和酒，并断绝他们的供物。

珥 2:25 我打发到你们中间的大军队，就是群蝗、舔蝗、毁蝗、剪蝗，那些年所吃的，我要补还你们。

4 这四个帝国相当於但以理二章三十一至三十三节之大人像的四个部分、但以理七章三至八节的四兽、（参启十三 1～2、）以及撒迦利亚一章十八至二十一节的四角。

但 2:31 王阿，你观看，看见一个大像。这像巨大，极其光耀，站在你面前，样子甚是可怕。

但 2:32 这像的头是精金的，胸膛和膀臂是银的，肚腹和腰是铜的，

2. The four stages of this one kind of locust refer to the nations that devastated Israel in four consecutive empires: Babylon, Medo-Persia, Greece, and Rome, including Antichrist, who will be the last Caesar of the Roman Empire—Rev. 17:8-11; cf. Dan. 7:12.

Rev 17:8 The beast that you saw was and is not and is about to come up out of the abyss and go into perdition. And those who dwell on the earth, those whose names are not written from the foundation of the world in the book of life, will marvel when they see the beast, that he was and is not and will be present.

Rev 17:9 Here is the mind which has wisdom. The seven heads are the seven mountains where the woman sits

Rev 17:10 And are seven kings: five have fallen, one is, the other has not yet come; and when he comes, he must remain only a short time.

Rev 17:11 And the beast who was and is not, he himself is also the eighth and is out of the seven and goes into perdition.

Dan 7:12 And as for the rest of the beasts, their dominion was taken away, but an extension of life was given to them for a season and a time.

3. The armies of these empires were like locusts (Joel 2:25) coming to devastate and consume Israel totally, devouring her people, land, fields, produce, food, and drink and cutting off her offerings.

Joel 2:25 And I will restore to you the years / That the swarming locust has eaten, / The licking locust and the consuming locust and the cutting locust, / My great army / That I sent among you.

4. These empires correspond to the four sections of the great human image in Daniel 2:31-33, to the four beasts in Daniel 7:3-8 (cf. Rev. 13:1-2), and to the four horns in Zechariah 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,

但 2:33 腿是铁的，脚是半铁半泥的。

但 7:3 有四个大兽从海中上来，彼此各不相同。

但 7:4 头一个像狮子，有鹰的翅膀。我正观看的时候，兽的翅膀被拔去，兽从地上被拉起来，用两脚站立，像人一样，又有人心给了它。

但 7:5 又有一兽如熊，就是第二兽，挺起身体一边，口齿间衔著三根肋骨；有人对它说，起来吞吃多肉。

但 7:6 此後我观看，又有一兽如豹，背上有鸟的四个翅膀；这兽有四个头，又有权柄给了它。

但 7:7 其後我在夜间的异象中观看，见第四兽甚是可怕可惧，极其强壮；这兽有大铁牙，吞吃嚼碎，所剩下的用脚践踏；这兽与前三兽不同，头有十角；

但 7:8 我正注意这些角，见其中又长起一个小角；先前的角中，有三角在这角前连根被拔出来。这角有眼像人的眼，有口说夸大的话。

启 13:1 我又看见一个兽从海中上来，有十角七头，在十角上戴著十个冠冕，七头上有亵渎的名号。

启 13:2 我所看见的兽，形状像豹，脚像熊的脚，口像狮子的口；那龙将自己的能力、座位和大权柄，都给了它。

亚 1:18 我又举目观看，见有四角。

亚 1:19 我就问与我说话的天使，说，这些是甚麽意思？他对我说，这些就是把犹大、以色列和耶路撒冷打散的角。

亚 1:20 耶和华又指四个匠人给我看。

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

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.

Rev 13:1 And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and on his heads names of blasphemy.

Rev 13:2 And the beast which I saw was like a leopard, and his feet like those of a bear, and his mouth like the mouth of a lion. And the dragon gave him his power and his throne and great authority.

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.

亚 1:21 我说，他们来作甚麽？天使说，那些角把犹大打散，以致无人可以抬头；但这些匠人来威吓那些角，要打掉列国的角，就是那攻击打散犹大地之列国所举起的角。

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.

5 它们要被基督征服并了结；基督要在复兴时代设立国度，且在得救的以色列人中间掌权—但二 34 ～ 35。

5. They will be overcome and terminated by Christ, who will set up the kingdom and reign among the saved Israel in the age of restoration—Dan. 2:34-35.

但 2:34 你观看，见有一块非人手凿出来的石头，打在这像半铁半泥的脚上，把脚砸碎。

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.

但 2:35 於是铁、泥、铜、银、金，都一同砸得粉碎，成如夏天禾场上的糠秕，被风吹散，无处可寻。打碎这像的石头，变成一座大山，充满全地。

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.

三 在巴比伦王尼布甲尼撒来到之前约两百年，神开始打发申言者警告以色列人，劝戒他们，招呼他们回转归向神；然而，以色列人不听申言者的话；这迫使神打发四种蝗虫来惩治祂的百姓；以色列在蝗虫的剪切、群拥、舔噬、毁坏下受苦许多世纪：

C. Beginning approximately two hundred years before the coming of Nebuchadnezzar king of Babylon, God sent the prophets to warn Israel, to advise them, and to call them to return to God; because Israel did not listen to the prophets, this forced God to send the four kinds of locusts to chastise His people; Israel has been suffering the cutting, swarming, licking, and consuming of the locusts for many centuries:

1 神允许以色列在蝗虫下受苦，目的是要产生一对夫妇—约瑟和马利亚，使神能生在人里面，由人而生，从人生出来，使神不再仅仅是神，乃是神而人者；因此，神使用犹太人的受苦带进神成肉体这前所未有的事，把神带进人里面，使神与人调和为一。

1. God's purpose in allowing Israel to suffer under the locusts was to bring forth a couple, Joseph and Mary, so that God could be born in man, of man, and out of man to become no longer only God but a God-man; hence, God used the suffering of the Jews to bring in the incarnation, an unprecedented event that brought God into man and mingled God and man as one.

2 不仅如此，神也使用蝗虫，在环境中提供一切必要的措施，为要完成祂的定旨：

2. Furthermore, God has used the locusts to afford all the necessary facilities in the environment for the carrying out of His purpose:

a 罗马帝国是四个帝国的集大成，提供一切的所需，使这位成为肉体的神能在地上生活、行动并工作。

a. The Roman Empire, the aggregate of the four empires, afforded everything necessary for the incarnated God to live and move and work on earth.

b 罗马帝国也提供一种刑法，使基督得以被钉十字架，以完成神的救赎；（约十八 31 ～ 32；）提供一种局面，使那灵作为经过过程并终极完成的三一神，得以浇灌在一切属肉体的人身上，以产生召会作基督生机的身体；（珥二 28 ～ 32，徒二；）并提供种种措施，使福音便捷的传布到整个居人之地。（太二八 19，徒一 8。）

b. It also provided the means for Christ to be crucified for the accomplishment of God's redemption (John 18:31-32), the occasion for the pouring out of the Spirit as the processed and consummated Triune God upon all flesh to produce the church as the organic Body of Christ (Joel 2:28-32; Acts 2), and the facilities for the spreading of the gospel to the entire inhabited earth (Matt. 28:19; Acts 1:8).

约 18:31 彼拉多对他们说，你们自己把祂带去，按著你们的律法审判祂罢。犹太人说，我们杀人是不可的。

约 18:32 这是要应验耶稣所说，那指明祂将要怎样死的话。

珥 2:28 以後，我要将我的灵浇灌在一切属肉体的人身上；你们的儿女要说豫言，你们的老年人要作异梦；你们的青年人要见异象。

珥 2:29 在那些日子，我要将我的灵浇灌在我的奴仆和婢女身上。

珥 2:30 在天上地上，我要显出奇事，有血、有火、有烟柱。

珥 2:31 在耶和华大而可畏的日子来到以前，日头要变为黑暗，月亮要变为血。

珥 2:32 那时，凡呼求耶和华名的，就必得救；因为照耶和华所说的，在锡安山、在耶路撒冷，必有逃脱的人，在馀剩的人中，必有耶和华所召的。

徒 2:1 五旬节那天到了，门徒都聚集在一处。

徒 2:2 忽然从天上有响声下来，好像一阵暴风刮过，充满了他们所坐的整个屋子。

徒 2:3 又有舌头如火焰向他们显现出来，分开落在他们各人身上，

徒 2:4 他们就都被圣灵充溢，并且按著那灵所赐的发表，用别种不同的语言说起话来。

徒 2:5 那时，有犹太人，就是从天下各国来的虔诚人，住在耶路撒冷。

徒 2:6 这声音一响，许多人都来在一起，各人因听见门徒用听众各人的本地话讲论，就感困惑。

John 18:31 Pilate said then to them, You take Him and judge Him according to your law. The Jews said to him, It is not lawful for us to kill anyone,

John 18:32 That the word of Jesus might be fulfilled which He spoke, signifying by what kind of death He was to die.

Joel 2:28 And afterward I will pour out My Spirit upon all flesh, / And your sons and your daughters shall prophesy; / Your old men shall dream dreams; / Your young men shall see visions.

Joel 2:29 Indeed even upon the male and female slaves / In those days I will pour out My Spirit.

Joel 2:30 And I will show wonders in the heavens and on earth: / Blood and fire and pillars of smoke.

Joel 2:31 The sun shall be turned into darkness, / And the moon into blood, / Before the great and terrible / Day of Jehovah comes.

Joel 2:32 And everyone who calls on the name of Jehovah shall be saved; / For in Mount Zion and in Jerusalem will be an escape, / As Jehovah has said, / Even for the remnant / Whom Jehovah calls.

Acts 2:1 And as the day of Pentecost was being fulfilled, they were all together in the same place.

Acts 2:2 And suddenly there was a sound out of heaven, as of a rushing violent wind, and it filled the whole house where they were sitting.

Acts 2:3 And there appeared to them tongues as of fire, which were distributed; and it sat on each one of them;

Acts 2:4 And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.

Acts 2:5 Now there were dwelling in Jerusalem Jews, devout men, from every nation under heaven.

Acts 2:6 And when this sound occurred, the multitude came together and was confounded because each one heard them speaking in his own dialect.

徒 2:7 他们都惊讶希奇，说，看哪，这些说话的不都是加利利人麽？

徒 2:8 我们各人怎麽听见他们说我们生来所用的本地话？

徒 2:9 我们帕提亚人、玛代人、以拦人、和住在米所波大米、犹太、加帕多家、本都、亚西亚、

徒 2:10 弗吕家、旁非利亚、埃及的人，并靠近古利奈的吕彼亚一带地方的人，以及旅居的罗马人，或是犹太人，或是入犹太教的人，

徒 2:11 革哩底和亚拉伯人，都听见他们用我们的语言，讲说神的大作为。

徒 2:12 众人就都惊讶猜疑，彼此说，这是甚麽意思？

徒 2:13 还有人讥诮说，他们无非是被新酒灌满了。

徒 2:14 彼得同十一位使徒站起来，高声对众人说，诸位，犹太人和一切住在耶路撒冷的人哪，这件事你们当知道，也当侧耳听我的话。

徒 2:15 这些人并不是像你们所想的喝醉了，因为时候不过是上午九时；

徒 2:16 这正是藉著申言者约珥所说的，

徒 2:17 『神说，在末後的日子，我要将我的灵浇灌在一切属肉体的人身上；你们的儿女要说豫言，你们的青年人要见异象，你们的老年人要作异梦。

徒 2:18 在那些日子，我要将我的灵浇灌在我的奴仆和婢女身上，他们就要说豫言。

徒 2:19 我要在天上显出奇事，在地上显出神迹，有血、有火、有烟雾。

Acts 2:7 And they were amazed and marveled, saying, Behold, are not all these who are speaking Galileans?

Acts 2:8 And how is it that we each hear them in our own dialect in which we were born?

Acts 2:9 Parthians and Medes and Elamites and those dwelling in Mesopotamia, both in Judea and Cappadocia, in Pontus and Asia,

Acts 2:10 Both in Phrygia and Pamphylia, in Egypt and the parts of Libya around Cyrene, and the sojourning of Rome, both Jews and proselytes,

Acts 2:11 Cretans and Arabians, we hear them speaking in our tongues the magnificent works of God?

Acts 2:12 And they were all amazed and perplexed, saying to one another, What does this mean?

Acts 2:13 But others jeered and said, They are full of new wine!

Acts 2:14 But Peter, standing with the eleven, lifted up his voice and spoke forth to them: Men of Judea, and all who are dwelling in Jerusalem, let this be known to you, and give ear to my words.

Acts 2:15 For these men are not drunk, as you suppose, for it is the third hour of the day;

Acts 2:16 But this is what is spoken through the prophet Joel:

Acts 2:17 "And it shall be in the last days, says God, that I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream things in dreams;

Acts 2:18 And indeed upon My slaves, both men and women, I will pour out of My Spirit in those days, and they shall prophesy.

Acts 2:19 And I will show wonders in heaven above and signs on the earth below, blood and fire and vapor of smoke.

徒 2:20 在主大而显赫的日子来到以前，日头要变为黑暗，月亮要变为血。

徒 2:21 那时，凡呼求主名的，就必得救。』

徒 2:22 诸位，以色列人哪，你们要听这些话：神藉著拿撒勒人耶稣，在你们中间施行异能、奇事、神迹，将祂证明出来，正如你们自己所知道的。

徒 2:23 祂既按著神的定议先见被交给人，你们就藉著不法之人的手，把祂钉在十字架上杀了。

徒 2:24 神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。

徒 2:25 大卫指著祂说，『我看见主常在我眼前，因祂在我右边，我便不至摇动。

徒 2:26 所以我的心快乐，我的舌欢腾，并且我的肉身要安居在指望中；

徒 2:27 因你必不将我的魂撇在阴间，也不叫你的圣者见朽坏。

徒 2:28 你已将生命的道路指示我，你必用你的面容使我充满快乐。』

徒 2:29 诸位，弟兄们，先祖大卫的事，我可以明明的对你们说，他死了，也葬了，并且他的坟墓直到今日还在我们这里。

徒 2:30 大卫既是申言者，又晓得神曾用誓言向他起誓，要从他的後裔中，立一位坐在他的宝座上，

徒 2:31 就豫先看明这事，讲论基督的复活说，祂不被撇在阴间，祂的肉身也不见朽坏。

徒 2:32 这位耶稣，神已经叫祂复活了，我们都是这事的见证人。

Acts 2:20 The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord comes.

Acts 2:21 And it shall be that everyone who calls on the name of the Lord shall be saved."

Acts 2:22 Men of Israel, hear these words: Jesus the Nazarene, a man shown by God to you to be approved by works of power and wonders and signs, which God did through Him in your midst, even as you yourselves know-

Acts 2:23 This man, delivered up by the determined counsel and foreknowledge of God, you, through the hand of lawless men, nailed to a cross and killed;

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.

Acts 2:25 For David says regarding Him, "I saw the Lord continually before me, because He is on my right hand, that I may not be shaken.

Acts 2:26 Therefore my heart was made glad and my tongue exulted; moreover, also my flesh will rest in hope,

Acts 2:27 Because You will not abandon my soul to Hades, nor will you permit Your Holy One to see corruption.

Acts 2:28 You have made known to me the ways of life; You will make me full of gladness with Your presence."

Acts 2:29 Men, brothers, I can say to you plainly concerning the patriarch David that he both deceased and was buried, and his tomb is among us until this day.

Acts 2:30 Therefore, being a prophet and knowing that God had sworn with an oath to him to seat One from the fruit of his loins upon his throne,

Acts 2:31 He, seeing this beforehand, spoke concerning the resurrection of the Christ, that neither was He abandoned to Hades, nor did His flesh see corruption.

Acts 2:32 This Jesus God has raised up, of which we all are witnesses.

徒 2:33 祂既被高举在神的右边，又从父领受了所应许的圣灵，就把你们所看见所听见的，浇灌下来。

徒 2:34 大卫并没有升到诸天之上，但他自己说，『主对我主说，你坐在我的右边，

徒 2:35 等我使你的仇敌作你的脚凳。』

徒 2:36 所以，以色列全家当确实的知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了。

徒 2:37 众人听了，觉得扎心，就对彼得和其馀的使徒说，诸位，弟兄们，我们当怎样行?

徒 2:38 彼得对他们说，你们要悔改，各人要靠耶稣基督的名受浸，叫你们的罪得赦，就必领受所赐的圣灵。

徒 2:39 因为这应许是给你们和你们的儿女，并一切在远方，凡是主我们的神所召来的人。

徒 2:40 彼得还用许多别的话郑重的作见证，劝勉他们说，你们要得救，脱离这弯曲的世代。

徒 2:41 於是领受他话的人，就受了浸，那一天约添了三千人。

徒 2:42 他们都坚定持续在使徒的教训和交通里，持续擘饼和祷告。

徒 2:43 众人都起了敬畏，又有许多奇事神迹，藉著使徒行出来。

徒 2:44 信的人都在一处，凡物公用，

徒 2:45 并且卖了田产家业，照各人所需用的分给各人。

Acts 2:33 Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.

Acts 2:34 For David did not ascend into the heavens, but he himself says, "The Lord said to my Lord, Sit at My right hand

Acts 2:35 Until I set Your enemies as a footstool for Your feet."

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 2:37 And when they heard this, they were pricked in their heart, and they said to Peter and the rest of the apostles, What should we do, brothers?

Acts 2:38 And Peter said to them, Repent and each one of you be baptized upon the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

Acts 2:39 For to you is the promise and to your children, and to all who are far off, as many as the Lord our God calls to Himself.

Acts 2:40 And with many other words he solemnly testified and exhorted them, saying, Be saved from this crooked generation.

Acts 2:41 Those then who received his word were baptized, and there were added on that day about three thousand souls.

Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

Acts 2:43 And fear was upon every soul; and many wonders and signs took place through the apostles.

Acts 2:44 And all those who believed were together and had all things common;

Acts 2:45 And they sold their properties and possessions and divided them to all, as anyone had need.

徒 2:46 他们天天同心合意，坚定持续的在殿里，并且挨家挨户擘饼，存著欢跃单纯的心用饭，

徒 2:47 赞美神，在众民面前有恩典。主将得救的人，天天和他们加在一起。

太 28:19 所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里，

徒 1:8 但圣灵降临在你们身上，你们就必得著能力，并要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。

Acts 2:46 And day by day, continuing steadfastly with one accord in the temple and breaking bread from house to house, they partook of their food with exultation and simplicity of heart,

Acts 2:47 Praising God and having grace with all the people. And the Lord added together day by day those who were being saved.

Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

四 蝗虫所表徵的四个帝国是屬世的，却被神的匠人（基督—但二 34 ～ 35）所使用，作祂的工具，来惩治以色列并惩罚列国；神藉此正在完成所需要的一切，为著基督完满的显现，使整个宇宙得著完全的复兴：

D. The four empires, or kingdoms, signified by the locusts are worldly, but they are used by God's Craftsman (Christ—Dan. 2:34-35) as His instrument to chastise Israel and punish the nations; in this way God is accomplishing whatever is needed for Christ to be manifested in full so that the entire universe may be fully restored:

但 2:34 你观看，见有一块非人手凿出来的石头，打在这像半铁半泥的脚上，把脚砸碎。

但 2:35 於是铁、泥、铜、银、金，都一同砸得粉碎，成如夏天禾场上的糠秕，被风吹散，无处可寻。打碎这像的石头，变成一座大山，充满全地。

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.

1 基督是神所使用以打碎四角的末一个匠人；四个匠人就是神所用的技巧，以毁灭这四国及其王；头三国中的每一国—巴比伦、玛代波斯和希腊—都被紧接而来的国，以技巧的方式所取代—亚一 18 ～ 21，但五，八 3 ～ 7。

1. Christ is the last Craftsman used by God to break the four horns; 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—Zech. 1:18-21; Dan. 5; 8:3-7.

亚 1:18 我又举目观看，见有四角。

亚 1:19 我就问与我说话的天使，说，这些是甚麽意思？他对我说，这些就是把犹大、以色列和耶路撒冷打散的角。

亚 1:20 耶和华又指四个匠人给我看。

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.

亚 1:21 我说，他们来作甚麽？天使说，那些角把犹大打散，以致无人可以抬头；但这些匠人来威吓那些角，要打掉列国的角，就是那攻击打散犹大地之列国所举起的角。

但 5:1 伯沙撒王为他的一千大臣设摆盛筵，与这一千人对面饮酒。

但 5:2 伯沙撒饮酒欢畅时，吩咐人将他先祖尼布甲尼撒从耶路撒冷殿中所掠的金银器皿拿来，王与大臣、王后、妃嫔好用这些器皿饮酒。

但 5:3 於是他们把耶路撒冷殿中，就是神家中所掠的金器皿拿来，王和大臣、王后、妃嫔就用这些器皿饮酒。

但 5:4 他们饮酒，赞美那用金、银、铜、铁、木、石所造的神。

但 5:5 当时有人手的指头显出来，在王宫里灯台对面的粉墙上写字；王看见写字的手指头，

但 5:6 就变了脸色，心意惊惶，腰骨好像脱节，双膝彼此相碰。

但 5:7 王大声吩咐将用法术的、迦勒底人、并观兆的领进来；王对巴比伦的哲士说，甚麽人能读这文字，把讲解告诉我，他必身穿紫袍，项戴金链，在我国中掌权，位列第三。

但 5:8 於是王的一切哲士都进来，却不能读那文字，也不能把讲解告诉王。

但 5:9 伯沙撒王就极其惊惶，脸色更为改变，他的大臣也都惊奇。

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.

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.

但 5:10 太后因王和他大臣所说的话，就进入宴宫，说，愿王万岁！你的心意不要惊惶，脸色不要改变。

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.

但 5:11 在你国中有一个人，他里头有圣神明的灵，你先祖在世的日子，见这人里头有光，又有聪明智慧，好像神明的智慧；你先祖尼布甲尼撒王，就是王的先祖，立他为术士、用法术的、迦勒底人、并观兆者的领袖；

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,

但 5:12 因为在他里头有美好的灵，又有知识聪明，能圆梦，释谜语，解难题，这人名叫但以理，尼布甲尼撒王称他为伯提沙撒；现在可以把但以理召来，他必讲解说明。

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.

但 5:13 於是但以理被领到王前；王问但以理说，你是被掳之犹大人中的但以理麽？就是我的先祖王从犹大带来的麽？

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?

但 5:14 我听说你里头有神明的灵，并且有光，又有聪明和超越的智慧。

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.

但 5:15 现在哲士和用法术的，都被领到我面前，为叫他们读这文字，把讲解告诉我，但他们都不能讲解说明。

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.

但 5:16 我听说你善於讲解，能解难题；现在你若能读这文字，把讲解告诉我，就必身穿紫袍，项戴金链，在我国中掌权，位列第三。

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.

但 5:17 但以理在王面前回答说，你的赠品可以归你自己；你的赏赐可以赐给别人；我却要为王读这文字，把讲解告诉王。

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.

但 5:18 王阿，至高的神曾将国度、尊大、荣耀、威严，赐与你的先祖尼布甲尼撒。

Dan 5:18 Regarding you, O king, God the Most High gave to Nebuchadnezzar your forefather kingship, greatness, glory, and majesty;

但 5:19 因神所赐他的尊大，各族、各国、各方言的人，都在他面前战兢恐惧，他可以随意生杀，随意升降。

但 5:20 但他的心高傲，灵也刚愎，甚至行事狂傲，就被革去王位，夺去荣耀。

但 5:21 他被赶出离开世人，他的心变如兽心，与野驴同住；他吃草如牛，身被天露沾湿，等他知道至高的神才是人国的掌权者，随自己的意旨立人治国。

但 5:22 伯沙撒阿，你是他的子孙，你虽知道这一切，你的心仍不谦卑，

但 5:23 竟向天上的主自高，使人将祂殿中的器皿拿到你面前，你和大臣、王后、妃嫔用这些器皿饮酒；你又赞美那不能看、不能听，无知无识，用金、银、铜、铁、木、石所造的神；却没有将尊荣归与那手中有你气息，管理你一切道路的神；

但 5:24 因此从神面前差出手指头来，写这文字。

但 5:25 所写的文字是：弥尼，弥尼，提客勒，乌法珥新。

但 5:26 这话的讲解是这样。弥尼，就是神已经数算你国的年日，使其终止；

但 5:27 提客勒，就是你被称在天平里，显出你的亏欠；

但 5:28 毘勒斯，就是你的国分裂，归与玛代人和波斯人。

但 5:29 伯沙撒下令，人就把紫袍给但以理穿上，把金链给他戴在颈项上，又传令使他在国中掌权，位列第三。

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.

但 5:30 当夜迦勒底王伯沙撒被杀；

但 5:31 玛代人大利乌，约六十二岁，取了迦勒底国。

但 8:3 我举目观看，见有一只双角的公绵羊面向河站著，两角都高，这角高过那角，更高的是後长的。

但 8:4 我见那公绵羊往西、往北、往南抵触；兽在他面前都站立不住，也没有能救护脱离他手的，但他任意而行，渐渐强大。

但 8:5 我正思想的时候，见有一只公山羊从西而来，遍行全地，脚不触地；这山羊两眼之间，有一显著的角。

但 8:6 他往我所看见面向河站著，有双角的公绵羊那里去，大发忿怒，向他直闯。

但 8:7 我见公山羊就近公绵羊，向他发烈怒，冲撞他，折断他的两角；绵羊无力抵挡他，被他撞倒在地，用脚践踏；没有能救绵羊脱离他手的。

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 因此，神所用的四个匠人乃是玛代波斯、希腊、罗马，至终乃是基督。

2. Thus, the four craftsmen used by God are Medo-Persia, Greece, Rome, and ultimately Christ.

3 第四个匠人将是基督那非人手所凿的石头；祂要在回来时，将复兴的罗马帝国砸得粉碎，藉此砸碎那作为人类政权集大成的大人像—二 31～35。

3. 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，你观看，看见一个大像。这像巨大，极其光耀，站在你面前，样子甚是可怕。

但 2:32 这像的头是精金的，胸膛和膀臂是银的，肚腹和腰是铜的，

但 2:33 腿是铁的，脚是半铁半泥的。

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.

但 2:34 你观看，见有一块非人手凿出来的石头，打在这像半铁半泥的脚上，把脚砸碎。

但 2:35 於是铁、泥、铜、银、金，都一同砸得粉碎，成如夏天禾场上的糠秕，被风吹散，无处可寻。打碎这像的石头，变成一座大山，充满全地。

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.

4 这块石头不仅表徵个人的基督，也表徵团体的基督，就是基督连同祂的『大能者』—珥三 11。

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

珥 3:11 四围的列国阿，你们要速速的来，一同聚集。耶和华阿，求你使你的大能者在那里降临！

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

贰 圣经和小申言者书揭示四件事：神对祂选民的惩治、神对列国的惩罚、基督的显现、以及复兴的时期；约珥书只有短短三章，却包含这四件事：

II. In the Bible and in the Minor Prophets four things are unveiled: God’s chastisement on His elect people, God’s punishment of the nations, the manifestation of Christ, and the restoration; these four matters are covered in Joel, a short book of three chapters:

一 首先，神打发蝗虫销毁以色列；（一2～二11，25；）这是神因以色列极大邪恶所施的惩治。

A. First, God sent the locusts to consume Israel (1:2—2:11, 25); this was God’s chastisement because of Israel’s great evils.

珥 1:2 老年人哪，当听这话；这地的一切居民哪，都要侧耳听。在你们的日子，或你们列祖的日子，曾发生这样的事麽？

Joel 1:2 Hear this, you elders, / And give heed, all you inhabitants of the land. / Has this ever happened in your days, / Or even in the days of your fathers?

珥 1:3 你们要将这事传与子，子传与孙，孙传与後代。

Joel 1:3 Tell your children about it, / And let your children tell their children, / And let their children tell the next generation.

珥 1:4 剪蝗剩下的，群蝗来吃；群蝗剩下的，舔蝗来吃；舔蝗剩下的，毁蝗来吃。

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.

珥 1:5 酒醉的人哪，要清醒哭泣；一切好酒的人哪，都要为新酒哀号；因为新酒从你们的口中断绝了。

Joel 1:5 Awake, drunkards, and weep; / Howl, all you who drink wine, / Because of the fresh wine; / For it has been cut off from your mouth.

珥 1:6 有一国民又强盛，又无数，上来侵犯我的地；其牙齿如狮子的牙齿，大牙如母狮的大牙。

Joel 1:6 For a nation has come up against My land, / Mighty and without number; / Its teeth are the teeth of a lion, / And it has the cutting teeth of a lioness.

珥 1:7 这民使我的葡萄树荒废，使我的无花果树成为碎堆，剥尽树皮而丢弃，使枝条露白。

Joel 1:7 It has made My vine a desolation, / And My fig tree a heap of splinters. / It has stripped it bare and cast it away; / Its branches are white.

珥 1:8 我的民哪，你当哀号，像处女腰束麻布，为幼年的丈夫哀号。

Joel 1:8 Wail like a virgin girded with sackcloth / Over the husband of her youth.

珥 1:9 素祭和奠祭从耶和华的殿中断绝；事奉耶和华的祭司都悲哀。

Joel 1:9 The meal offering and the drink offering are cut off / From the house of Jehovah; / The priests, the ministers of Jehovah, mourn.

珥 1:10 田荒废，地悲哀；因为五谷毁坏，新酒乾竭，新油也缺乏。

Joel 1:10 The field is a waste; / The land mourns, / For the grain is a waste; / The new wine is dried up; / The fresh oil languishes.

珥 1:11 农夫阿，你们要惭愧；修理葡萄园的阿，你们要为大麦小麦哀号，因为田间的庄稼都灭绝了。

Joel 1:11 Be ashamed, O farmers; / Howl, O vinedressers, / For the wheat and for the barley, / Because the harvest of the field has perished.

珥 1:12 葡萄树枯乾，无花果树衰残，石榴树、棕树、苹果树，连田野一切的树木也都枯乾；众人的喜乐尽都枯竭。

Joel 1:12 The vine is dried up, / And the fig tree languishes, / The pomegranate and the palm and the apple tree - / All the trees of the field are dried up; / Indeed gladness has withered away / From the children of men.

珥 1:13 祭司阿，你们当腰束麻布痛哭；伺候祭坛的阿，你们要哀号。事奉我神的阿，你们要来披上麻布过夜；因为素祭和奠祭，从你们神的殿中停止了。

Joel 1:13 Gird yourselves and lament, O priests; / Howl, O ministers of the altar. / Come, pass the night in sackcloth, / O ministers of my God. / For the meal offering and the drink offering / Are held back from the house of your God.

珥 1:14 你们要将禁食的日子分别为圣，宣告严肃会，招聚长老和这地的一切居民，到耶和华你们神的殿，向耶和华哀求。

Joel 1:14 Sanctify a fast; / Call a solemn assembly; / Gather the elders / And all the inhabitants of the land / To the house of Jehovah your God; / And cry unto Jehovah.

珥 1:15 哀哉那日子！因为耶和华的日子临近了；这日子要来到，好像毁灭从全能者来到。

Joel 1:15 Alas for the day! / For the day of Jehovah has drawn near, / And as the destruction from the Almighty it will come.

珥 1:16 粮食不是在我们眼前断绝了麽？喜乐欢腾不是从我们神的殿中止息了麽？

Joel 1:16 Is not our food / Cut off before our eyes, / Joy and exultation / From the house of our God?

珥 1:17 谷种在土块下朽烂；仓房荒凉，廪库拆毁；因为五谷枯乾了。

Joel 1:17 The seeds have shriveled / Under their clods; / The storehouses have been desolated; / The barns have been torn down; / For the grain is dried up.

珥 1:18 牲畜哀鸣，牛群混乱，因为没有草场；羊群也受了灾罚。

Joel 1:18 How the beasts groan! / The herds of cattle are confused, / For they have no pasture; / The flocks of sheep also suffer punishment.

珥 1:19 耶和华阿，我向你呼求；因为火烧灭了旷野的草场，火焰烧尽田野的树木；

珥 1:20 田野的走兽也向你哀鸣；因为溪水乾涸，火也烧灭旷野的草场。

珥 2:1 你们要在锡安吹角，在我的圣山吹出大声；这地的一切居民都要发颤；因为耶和华的日子将到，已经临近。

珥 2:2 那是黑暗、幽冥的日子，密云、乌黑的日子，好像晨光铺满群山；有一民又多又强；从亘古以来没有这样的，以後直到万代也必没有。

珥 2:3 他们前面有火烧灭，後面有火焰烧尽；他们来到以前，这地如伊甸园；他们过去以後，这地成了荒凉的旷野；没有一样能躲避他们的。

珥 2:4 他们的样子如马，奔跑如马兵。

珥 2:5 在山顶蹦跳的响声，如同车辆的响声，如同火焰烧碎秸的响声，又如同强盛的民摆阵豫备打仗。

珥 2:6 他们一出现，众民翻绞痛苦，脸都变暗。

珥 2:7 他们如勇士奔跑，像战士爬城；各按己路前行，不乱队伍。

珥 2:8 彼此并不拥挤，向前各行其路。虽然在兵器中倒下，进路却不中断。

珥 2:9 他们冲上城，躥上墙，爬上房屋，进入窗户如同盗贼。

珥 2:10 在他们前面，地震天动，日月昏暗，星宿无光。

Joel 1:19 To You, O Jehovah, I cry out; / For fire has devoured / The pastures of the wilderness, / And the flame has set ablaze / All the trees of the field.

Joel 1:20 The beasts of the field also / Cry to You, / For the waterways / Are dried up, / And fire has devoured / The pastures of the wilderness.

Joel 2:1 Blow a trumpet in Zion; / Sound an alarm in My holy mountain; / Let all the inhabitants of the land tremble, / For the day of Jehovah comes; / For it draws near:

Joel 2:2 A day of darkness and gloominess, / A day of clouds and deep darkness, / Like the dawn spread over the mountains - / A people great and mighty. / There has not been any like them / Since eternity, / And there will not be any more after them, / Even until the years of the generation of the generations.

Joel 2:3 A fire devours before them, / And after them a flame blazes. / Before them the land is like the garden of Eden, / After them, like a desolate wilderness; / And indeed no one escapes them.

Joel 2:4 Their appearance is like the appearance of horses; / And as horsemen, so they run.

Joel 2:5 Like the sound of chariots / Upon the mountaintops they leap, / Like the sound of a flame of fire / That devours the stubble, / Like a mighty people / Set in battle array.

Joel 2:6 At their presence the peoples writhed in anguish; / All faces became pale.

Joel 2:7 They run like mighty men; / Like men of battle they climb the wall. / And they march, each in his ways, / And do not break their ranks.

Joel 2:8 Nor do they crowd each other; / They march, each on his highway. / Though they fall among weapons, / They do not break off their progress.

Joel 2:9 They rush at the city; / They run against the wall; / They go up into the houses; / In through the windows / They go, like a thief.

Joel 2:10 The earth quakes before them; / The heavens shake; / The sun and the moon grow dark, / And the stars withdraw their shining.

珥 2:11 耶和华在祂军旅前发声，祂的队伍甚大；成就祂话语的，是强盛者。因为耶和华的日子大而可畏，谁能当得起呢？

珥 2:25 我打发到你们中间的大军队，就是群蝗、舔蝗、毁蝗、剪蝗，那些年所吃的，我要补还你们。

Joel 2:11 And Jehovah utters His voice / Before His army, / For His camp is very great, / For He who executes His word is mighty. / For the day of Jehovah is great / And very terrible, / And who can endure it?

Joel 2:25 And I will restore to you the years / That the swarming locust has eaten, / The licking locust and the consuming locust and the cutting locust, / My great army / That I sent among you.

二 其次，本书揭示神要惩罚并审判外邦列国，因为他们销毁以色列太过分，没有顾到公义—三1～16上，19。

B. Then, this book reveals that God will punish and judge the Gentile nations because in their consuming of Israel they are excessive, acting without regard for justice—3:1-16a, 19.

珥 3:1 当那些日子，我使犹大和耶路撒冷被掳之人归回的时候，

珥 3:2 我要聚集万民，带他们下到约沙法谷；为了我的百姓，就是我的产业以色列，我要在那里审判他们，因为他们把我的百姓分散在列国中，又分取我的地土；

珥 3:3 且为我的百姓拈阄，将童男换妓女，卖童女买酒喝。

珥 3:4 推罗、西顿、和非利士全境的人哪，你们与我何干？你们要把应得的报应回报给我麽？若回报给我，我必使报应速速归到你们的头上。

珥 3:5 你们既然夺取我的金银，又将我美好的宝物带入你们庙中，

珥 3:6 并将犹大人和耶路撒冷人，卖给雅完人，赶逐他们远离自己的境界；

珥 3:7 我必激动他们离开你们所卖到之地，又必使报应归到你们的头上。

珥 3:8 我必将你们的儿女卖在犹大人的手中，他们必卖给远方示巴国的人；因为耶和华已经说了。

Joel 3:1 For indeed, in those days and at that time / When I turn the captivity of Judah and Jerusalem,

Joel 3:2 I will gather all the nations / And will bring them down to the valley of Jehoshaphat; / And I will enter into judgment with them there / Because of My people and My inheritance Israel, / Whom they have scattered among the nations. / And they have divided My land

Joel 3:3 And have cast lots for My people; / And they have given a boy for a prostitute / And sold a girl for wine to drink.

Joel 3:4 Indeed then, what are you to Me, Tyre and Sidon / And all the regions of Philistia? / Will you repay Me with a recompense? / But if you recompense Me, / Swiftly, speedily, / I will return your recompense upon your own head.

Joel 3:5 In that you have taken My silver and My gold, / And have brought My fine precious things into your temples,

Joel 3:6 And have sold to the children of the Javanim / The children of Judah and the children of Jerusalem, / In order to remove them / Far from their borders;

Joel 3:7 I will rouse them out of the place / To which you have sold them, / And will return your recompense upon your own head.

Joel 3:8 And I will sell your sons and your daughters / Into the hand of the children of Judah, / And they will sell them to the Sabeans, / To a nation that is far off, / For Jehovah has spoken.

珥 3:9 当在列国中宣告这话，说，要豫备打仗；激动勇士；一切战士都要近前，都要上去。

珥 3:10 要将犁头打成刀剑，将镰刀打成戈矛；软弱的要说，我有勇力。

珥 3:11 四围的列国阿，你们要速速的来，一同聚集。耶和华阿，求你使你的大能者在那里降临！

珥 3:12 列国都当兴起，上到约沙法谷。因为我必坐在那里，审判四围的列国。

珥 3:13 伸出镰刀罢，因为庄稼熟了；前来践踏罢，因为酒醡满了；酒池盈溢，因为他们的罪恶甚大。

珥 3:14 许多许多的人在断定谷；因为耶和华的日子临近断定谷。

珥 3:15 日月昏暗，星宿无光。

珥 3:16 上耶和华必从锡安吼叫，从耶路撒冷发声，天地就震动。…

珥 3:19 埃及必然荒凉，以东变为荒凉的旷野，都因向犹大人所行的强暴，因他们在本地流了无辜人的血。

三 神对以色列的惩治和祂对列国的惩罚，结果乃是基督的显现：

1 论到这显现，约珥说到经过过程、终极完成、复合之灵的浇灌，这灵就是神的灵复合了基督的人性、基督的死及其功效、基督的复活及其大能；（二 28，出三十 25 注 2；）这乃是五旬节那天浇灌下来的圣灵，（徒二 1～4，16～21，）这灵就是终极完成的三一神，也是基督的实化，为著基督的显现。

Joel 3:9 Proclaim this among the nations: / Prepare the battle; / Rouse the mighty men; / Let all the men of battle / Draw near; let them go up.

Joel 3:10 Beat your plowshares into swords, / And your pruning knives into spears; / Let the weak say, / I am mighty.

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

Joel 3:12 Let the nations rouse themselves and come up / To the valley of Jehoshaphat. / For there I will sit to judge / All the surrounding nations.

Joel 3:13 Send forth the sickle, / For the harvest is ripe; / Come, tread, / For the winepress is full; / The wine vats overflow, / For their evil is great.

Joel 3:14 Multitudes, multitudes, / In the valley of decision; / For the day of Jehovah has drawn near / In the valley of decision.

Joel 3:15 The sun and the moon grow dark, / And the stars withdraw their shining.

Joel 3:16a And Jehovah will roar from Zion, / And from Jerusalem He will utter His voice, / And the heavens and the earth will shake. …

Joel 3:19 Egypt will be a desolation, / And Edom will be a desolate wilderness, / Because of the violence against the children of Judah, / In that they have shed innocent blood in their land.

C. God's chastising of Israel and His punishing of the nations issue in the manifestation of Christ:

1. Regarding this manifestation, Joel speaks concerning the outpouring of the processed, consummated, compound Spirit, that is, the Spirit of God compounded with Christ's humanity, Christ's death and its effectiveness, and Christ's resurrection with its power (2:28; Exo. 30:25, footnote 1); this is the Holy Spirit, who was poured out on the day of Pentecost (Acts 2:1-4, 16-21), and this Spirit is the consummated Triune God and the realization of Christ for the manifestation of Christ.

珥 2:28 以後，我要将我的灵浇灌在一切属肉体的人身上；你们的儿女要说豫言，你们的老年人要作异梦；你们的青年人要见异象。

出 30:25 你要把这些香料，按调制香品者之法复合成香品，作成 2 圣膏油。

注 2 这圣膏油，就是橄榄油与四种香料复合成的膏油，（23～24，）乃是耶稣基督之灵完满的豫表，这灵就是基督藉著死与复活成了那经过过程的三一神复合、包罗万有、赐生命的灵。（林前十五 45，参约七 39 注 1，腓一 19 注 2。）这复合膏油的成分意义如下：(一)流质的没药是埋葬时所用的香料，（约十九 39，）表徵基督宝贵的死；（罗六 3；）(二)香肉桂表徵基督之死的甜美与功效；（罗八 13；）(三)香菖蒲，出自一种在沼泽或泥泞之处往上生长的芦苇，表徵基督宝贵的复活；（弗二 6，西三 1，彼前一 3；）(四)桂皮，古时用以驱逐蛇虫，表徵基督复活的大能；（腓三 10；）以及(五)橄榄油作为复合膏油的基本成分，表徵神的灵是复合之灵的基础。（创一 2。）四这数字表徵以人为首（创一 26）的受造之物，（结一 5，）一这数字表徵独一的神，（申四 35，提前二 5，）所以，四种香料表徵在神创造里基督的人性，一欣橄榄油表徵独一的神带著祂的神性。因此，橄榄油与四种香料相调，表徵在复合的灵里，神与人，神性与人性的复合、调和。（参利二 4 与注 2。）豫备橄榄油和四种香料，都必须经过压榨或切割的过程，表徵神的灵藉著基督的受苦（太二六 36 与注）成了基督的灵。（罗八 9 与注 4。）不仅如此，四种香料的分量有三个完整的五百舍客勒单位，中间的五百舍客勒分开为两半，表徵在复活里的三一神，第二者（子）藉著在十字架上的死“分开了。”在圣经里，五是负责任的数字，（太二五 2 与注 1，）因此，复合膏油的五种元素以及四种香料的三个五百舍客勒单位，表徵三一神在复活里作为大能、能力，为著担负责任。三和五这两个数字与

Joel 2:28 And afterward I will pour out My Spirit upon all flesh, / And your sons and your daughters shall prophesy; / Your old men shall dream dreams; / Your young men shall see visions.

Exo 30:25 And you shall make it a 1holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.

footnote 1 This holy anointing oil, a compound ointment of olive oil and four spices (vv. 23-24), is a full type of the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the processed Triune God, whom Christ became through His death and resurrection (1 Cor. 15:45; cf. motes 391 in John 7 and 194 in Phil. 1). The significances of the ingredients of this compound anointing oil are as follows: (1) flowing myrrh, a spice used in burial (John 19:39), signifies the precious death of Christ (Rom. 6:3); (2) fragrant cinnamon signifies the sweetness and effectiveness of Christ's death (Rom. 8:13); (3) fragrant calamus, from a reed that grew upward in a marsh or muddy place, signifies the precious resurrection of Christ (Eph. 2:6; Col. 3:1; 1 Pet. 1:3); (4) cassia, used in ancient times to repel insects and snakes, signifies the power of Christ's resurrection (Phil. 3:10); and (5) the olive oil as the base of the compound ointment signifies the Spirit of God as the base of the compound Spirit (Gen. 1:2). Since the number four signifies the creatures (Ezek. 1:5), of which man is the head (Gen. 1:26), and the number one signifies the unique God (Deut. 4:35; 1 Tim. 2:5), the four spices signify the humanity of Christ in God's creation, and the one hin of olive oil signifies the unique God with His divinity. Thus, the blending of olive oil with the four spices signifies the compounding, the mingling, of God and man, of divinity and humanity, in the compound Spirit (cf. Lev. 2:4 and note 3). The olive oil and the four spices were all prepared through a process of either pressing or cutting, signifying that the Spirit of God became the Spirit of Christ (Rom. 8:9 and note 4) through Christ's sufferings (Matt. 26:36 and note). Furthermore, the measure of the four spices, being three complete units of five hundred shekels each, the middle five hundred shekels being split into two parts, signifies the Triune God in resurrection, the second, the Son, being "split" by His death on the cross. Since in the Bible five is the number for responsibility (Matt. 25:2 and note 1), the five elements in the compound ointment and the three units of five hundred shekels of the four spices signify the Triune God in resurrection as the power, the capability, for bearing responsibility. Since the numbers three and five are related to God's building (see note 152 in Gen. 6), these numbers in the compound

神的建造有关，（见创六 15 注 2，）所以复合膏油中这两个数字，表徵复合的灵里有神建造的元素。基於前述意义，四种香料与橄榄油复合成一种膏油，表徵藉著基督的成为肉体、人性生活、钉十字架、复活和升天等过程，上述元素就与神的灵调和，产生复合的灵，为著建造神永远的居所。

徒 2:1 五旬节那天到了，门徒都聚集在一处。

徒 2:2 忽然从天上有响声下来，好像一阵暴风刮过，充满了他们所坐的整个屋子。

徒 2:3 又有舌头如火焰向他们显现出来，分开落在他们各人身上，

徒 2:4 他们就都被圣灵充溢，并且按著那灵所赐的发表，用别种不同的语言说起话来。

徒 2:16 这正是藉著申言者约珥所说的，

徒 2:17 『神说，在末後的日子，我要将我的灵浇灌在一切属肉体的人身上；你们的儿女要说豫言，你们的青年人要见异象，你们的老年人要作异梦。

徒 2:18 在那些日子，我要将我的灵浇灌在我的奴仆和婢女身上，他们就要说豫言。

徒 2:19 我要在天上显出奇事，在地上显出神迹，有血、有火、有烟雾。

徒 2:20 在主大而显赫的日子来到以前，日头要变为黑暗，月亮要变为血。

徒 2:21 那时，凡呼求主名的，就必得救。』

ointment signify that in the compound Spirit there is the element for God's building. Based on the above significances, the compounding of the four spices with the olive oil to make an anointing oil signifies the mingling of the above-mentioned elements with the Spirit of God through the process of Christ's incarnation, human living, crucifixion, resurrection, and ascension to produce the compound Spirit for the building of God's eternal dwelling place.

Acts 2:1 And as the day of Pentecost was being fulfilled, they were all together in the same place.

Acts 2:2 And suddenly there was a sound out of heaven, as of a rushing violent wind, and it filled the whole house where they were sitting.

Acts 2:3 And there appeared to them tongues as of fire, which were distributed; and it sat on each one of them;

Acts 2:4 And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.

Acts 2:16 But this is what is spoken through the prophet Joel:

Acts 2:17 "And it shall be in the last days, says God, that I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream things in dreams;

Acts 2:18 And indeed upon My slaves, both men and women, I will pour out of My Spirit in those days, and they shall prophesy.

Acts 2:19 And I will show wonders in heaven above and signs on the earth below, blood and fire and vapor of smoke.

Acts 2:20 The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord comes.

Acts 2:21 And it shall be that everyone who calls on the name of the Lord shall be saved."

2 这显现开始於基督的成为肉体，并藉著那灵的浇灌得著印证和加强；因为藉著那浇灌，个人的基督就成了团体的基督，（林前十二 12～13，）就是召会，作为敬虔的极大奥秘—神显现於肉体。（提前三 15～16。）

林前 12:12 就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。

林前 12:13 因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。

提前 3:15 倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。

提前 3:16 并且，大哉！敬虔的奥秘！这是众所公认的，就是：祂显现於肉体，被称义於灵里，被天使看见，被传於万邦，被信仰於世人中，被接去於荣耀里。

四 召会作为基督的显现，要带进复兴的荣耀之日，（珥二 25～27，）就是千年国时代，（三 16～21，）那时基督要得著更完满的显现；那复兴要终极完成於新天新地新耶路撒冷，就是基督最完满的显现。（启二一 1～2。）

珥 2:25 我打发到你们中间的大军队，就是群蝗、舔蝗、毁蝗、剪蝗，那些年所吃的，我要补还你们。

珥 2:26 你们必多吃而得饱足，就赞美那奇妙对待你们之耶和华你们神的名；我的百姓必永不羞愧。

珥 2:27 你们必知道我是在以色列中间，又知道我是耶和华你们的神，在我以外并无别神；我的百姓必永不羞愧。

珥 3:16 耶和华必从锡安吼叫，从耶路撒冷发声，天地就震动。耶和华却要作祂百姓的避难所，作以色列人的保障。

2. This manifestation began with the incarnation of Christ and has been confirmed and strengthened by the outpouring of the Spirit, for through that outpouring the individual Christ became the corporate Christ (1 Cor. 12:12-13), the church as the great mystery of godliness, God manifested in the flesh (1 Tim. 3:15-16).

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 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.

D. The church as the manifestation of Christ will bring in the glorious day of restoration (Joel 2:25-27), the age of the millennial kingdom (3:16-21), in which Christ will be manifested in a fuller way; the restoration will consummate in the fullest manifestation of Christ in the New Jerusalem in the new heaven and new earth (Rev. 21:1-2).

Joel 2:25 And I will restore to you the years / That the swarming locust has eaten, / The licking locust and the consuming locust and the cutting locust, / My great army / That I sent among you.

Joel 2:26 And you will eat to the full and be satisfied, / And you will praise the name of Jehovah your God, / Who has dealt wondrously with you; / And My people will never be ashamed.

Joel 2:27 And you will know that I am in the midst of Israel, / And that I am Jehovah your God and there is none else. / And My people will never be ashamed.

Joel 3:16 And Jehovah will roar from Zion, / And from Jerusalem He will utter His voice, / And the heavens and the earth will shake. / But Jehovah will be a shelter to His people / And a stronghold to the children of Israel.

珥 3:17 你们就知道我是耶和华你们的神，住在锡安我的圣山。那时，耶路撒冷必成为圣，外人不再从其中经过。

珥 3:18 到那日，大山要滴新酒，小山要流奶；犹大一切的溪河都有水流，必有泉源从耶和华的殿中流出来，浇灌什亭谷。

珥 3:19 埃及必然荒凉，以东变为荒凉的旷野，都因向犹大人所行的强暴，因他们在本地流了无辜人的血。

珥 3:20 但犹大必有人居住，直到永远；耶路撒冷必有人居住，直到万代。

珥 3:21 我未曾赦免他们流血的罪，现在我要赦免，因为耶和华住在锡安。

启 21:1 我又看见一个新天新地；因为第一个天和第一个地已经过去了，海也不再有了。

启 21:2 我又看见圣城新耶路撒冷由神那里从天而降，豫备好了，就如新妇妆饰整齐，等候丈夫。

参 我们需要清楚看见三件事：

一 我们所在的时代是延续先前的时代，我们的神在其中仍在行动；祂在犹太人中并藉著列国作工，为要实施祂的经纶，建造基督生机的身体—弗四16，西二19。

弗 4:16 本於祂，全身藉著每一丰富供应的节，并藉著每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。

西 2:19 不持定元首；本於祂，全身藉著节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。

Joel 3:17 Thus you will know that I am Jehovah your God, / Dwelling in Zion, My holy mountain. / And Jerusalem will be holy, / And strangers will pass through her no longer.

Joel 3:18 And in that day / The mountains will drop down fresh wine, / And the hills will flow with milk; / And all the waterways of Judah / Will flow with water, / And a fountain will go forth from the house of Jehovah, / And it will water the valley of Shittim.

Joel 3:19 Egypt will be a desolation, / And Edom will be a desolate wilderness, / Because of the violence against the children of Judah, / In that they have shed innocent blood in their land.

Joel 3:20 But Judah will abide forever, / And Jerusalem, from generation to generation;

Joel 3:21 And I will acquit them of their bloodshed that I had not acquitted them of, / For Jehovah dwells in Zion.

Rev 21:1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.

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.

III. We need to have a clear view concerning three matters:

A. We are living in an age, the continuation of the preceding ages, in which our God is still moving; He is working among the Jews and by the nations to perform His economy in the building up of the organism of the Body of Christ—Eph. 4:16; Col. 2:19.

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 not 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.

二 我们需要看见，今天我们这些在基督里的信徒，是在基督的身体里；我们都是基督身体上的肢体，这身体就是三一神的生机体；作为基督身体上的肢体，我们应当渴慕作得胜者，大能者，就是那要与基督一同回来，在哈米吉顿之战中对付敌基督，并要在千年国里与基督一同作王的。（珥三11。）

珥 3:11 四围的列国阿，你们要速速的来，一同聚集。耶和华阿，求你使你的大能者在那里降临！

三 我们作为基督身体上之肢体的目标，乃是在内在一面扩大基督的显现；我们渴望见到基督之显现内在的扩大；这扩大是在经过过程之三一神的灵里，并藉著我们的父，就是那永远、全能神圣者的生命而有的。

肆 我们可以走得胜的路来扩大基督的显现，藉著以下的生机实行，在调和的灵里，照著调和的灵行动、生活并行事为人，（罗八4，）使我们成为祂的大能者（珥三11）：

罗 8:4 使律法义的要求，成就在我们这不照著肉体，只照著灵而行的人身上。

珥 3:11 四围的列国阿，你们要速速的来，一同聚集。耶和华阿，求你使你的大能者在那里降临！

一 呼求主的名—二32，罗十12～13。

珥 2:32 那时，凡呼求耶和华名的，就必得救；因为照耶和华所说的，在锡安山、在耶路撒冷，必有逃脱的人，在馀剩的人中，必有耶和华所召的。

罗 10:12 因为犹太人和希利尼人并没有分别，众人同有一位主，祂对一切呼求祂的人是丰富的。

罗 10:13 因为『凡呼求主名的，就必得救。』

二祷读主那是灵的话—弗六17～18。

B. We need to see that today we, the believers in Christ, are in the Body of Christ; we all are members of the Body of Christ, which is the organism of the Triune God; as members of the Body, we should aspire to be the overcomers, the mighty ones (Joel 3:11), who will return with Christ to deal with Antichrist at the battle of Armageddon and who will be Christ's co-kings in the millennium.

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

C. Our goal as members of the Body of Christ is to enlarge the manifestation of Christ intrinsically; we desire to see the intrinsic enlargement of the manifestation of Christ in the Spirit of the processed Triune God and by the life of our Father, the eternal, almighty Divine Being.

IV. We can take the overcoming way to enlarge the manifestation of Christ so that we may become His mighty ones (v. 11) by walking, living, and having our being in and according to the mingled spirit (Rom. 8:4) through the following organic practices:

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

Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

A. Calling on the name of the Lord—Joel 2:32; Rom. 10:12-13.

Joel 2:32 And everyone who calls on the name of Jehovah shall be saved; / For in Mount Zion and in Jerusalem will be an escape, / As Jehovah has said, / Even for the remnant / Whom Jehovah calls.

Rom 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;

Rom 10:13 For "whoever calls upon the name of the Lord shall be saved."

B. Pray-reading His word as the Spirit—Eph. 6:17-18.

弗 6:17 还要藉著各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；

弗 6:18 时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求，

三 不住的祷告—帖前五17。

帖前 5:17 不住的祷告，

四 不销灭那灵，反而使我们的灵如火挑旺起来—19节，提後一6～7。

帖前 5:19 不要销灭那灵，

提後 1:6 为这缘故，我题醒你，将那藉我按手，在你里面神的恩赐，再如火挑旺起来。

提後 1:7 因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。

五 不藐视申言，反而重视申言—帖前五20，林前十四4下，12，31。

帖前 5:20 不要藐视申言者的话，

林前 14:4下 …但那申言的，乃是建造召会。

林前 14:12 你们也是如此，既渴慕灵，就要为著召会的建造，寻求得以超越。

林前 14:31 因为你们都能一个一个的申言，为要使众人有学习，使众人得勉励。

伍 『我希望我们不是走一般基督徒的路，而是走得胜的路，作大能者，以与那独一的大能者相配。基督现今坐在诸天之上的宝座上，等候我们受成全、得成熟。至终，时机将成熟，叫祂可以回来对付列国，拯救以色列的馀民，并完成神在我们身上的经纶。之後，复兴的时期就被引进。这复兴的时期要终极完成於新耶路

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,

C. Praying unceasingly—1 Thes. 5:17.

1 Thes 5:17 Unceasingly pray,

D. Not quenching the Spirit but fanning the spirit into f lame—v. 19; 2 Tim. 1:6-7.

1 Thes 5:19 Do not quench the Spirit;

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.

E. Not despising but respecting prophesying—1 Thes. 5:20; 1 Cor. 14:4b, 12, 31.

1 Thes 5:20 Do not despise prophecies,

1 Cor 14:4b … 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 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.

V. "I hope that we all will take not the ordinary Christian way but the overcoming way to be the mighty ones who can match the unique mighty One. Christ is now on the throne in the heavens, waiting for us to be perfected and matured. Eventually the time will be ripe for Him to come back to deal with the nations, to save the remnant of Israel, and to complete God's economy with us. Then the age of restoration will be ushered in. That age will consummate in the New Jerusalem as the

撒冷，作神彰显於基督的终极完成。』（约珥书生命读经，第四篇。）

ultimate consummation of God's expression in Christ" (Life-study of the Minor Prophets, pp. 92-93).