二〇一二年冬季训练

但以理书、撒迦利亚书结晶读经

第三篇

大人像的异象—
但以理书支配的异象

读经：但二

纲　　目

周　一

壹 但以理二章里大人像及其定命的异象，乃是「末后日子必发生的事」的异象—28 节。

贰 但以理二章里大人像的异象，乃是但以理书支配的异象：

一 这大人像表征全人类历史中人类政权的集大成，从人类政权开始于示拿地的巴别（巴比伦）（创十 8 ~ 10，十一 1 ~ 9），即人像的头所表征的，到人类历史中人类政权终结于罗马帝国同其十王，即十个脚指头所表征的（但二 40 ~ 44 上，七 24，启十三 1，十七 12）：

1 金头（但二 36 ~ 38），相当于七章三至四节的头一个兽，表征尼布甲尼撒，即巴比伦的创建者和王。

2 银的胸膛和膀臂（二 39 上），相当于七章五节的第二个兽，表征玛代波斯。

3 铜的肚腹和腰（二 39 下），相当于七章六节的第三个

Winter Training 2012

Crystallization-Study of Daniel & Zechariah

Message Three

The Vision of the Great Image—
the Controlling Vision in the Book of Daniel

Scripture Reading: Dan. 2

Outline

DAY 1

I. The vision of the great image and its destiny in Daniel 2 is a vision of "what will happen in the last days"—v. 28.

II. The vision of the great image in Daniel 2 is the controlling vision in the book of Daniel:

A. *This great image signifies the aggregate of human government throughout human history, from the beginning of human government at Babel (Babylon) in the land of Shinar (Gen. 10:8-10; 11:1-9), as signified by the head of the image, to the termination of human government in human history in the Roman Empire with the ten kings, as signified by the ten toes (Dan. 2:40-44a; 7:24; Rev. 13:1; 17:12):*

1. The head of gold (Dan. 2:36-38), corresponding to the first beast in 7:3-4, signifies Nebuchadnezzar, the founder and the king of Babylon.

2. The breast and the arms of silver (2:39a), corresponding to the second beast in 7:5, signify Medo-Persia.

3. The abdomen and thighs of bronze (2:39b), corresponding to the third beast in 7:6,

兽，表征希腊，包括马其顿。

4 铁的腿和半铁半泥的脚（二33），相当于七章七至八节的第四个兽，表征罗马帝国连同其末了的十王（二40～44上，七7～11、19～26，启十七7～13）。

二 人类政权从始至终，一直在作三件事：背叛神、高举人以及拜偶像—创十一4注2（恢复本圣经）。

周　二、周　三

叁 按照但以理二章的人像，在神看来，人类的一切政权，乃是由巴比伦、玛代波斯、马其顿希腊和罗马这四个帝国组成的：

一 人类政权开始于宁录所建造的巴别（巴比伦）（创十8～10），结束于敌基督统治下复兴的罗马帝国。

二 虽然罗马帝国的形态和外表已经消失，但罗马帝国的文化、精神和素质今天仍继续存在—但七12。

三 在大灾难开始时（太二四21），罗马帝国的形态和外表将在敌基督手下得着恢复。

四 按照但以理书和启示录，罗马帝国最后一位该撒将是十王所拥护的敌基督—启十七10～12。

五 因此，宁录在巴别所开始的人类帝国，其集大成要完成于敌基督同十王。

六 大人像的头若是巴比伦，整个人像也应该是巴比伦；在神

signify Greece, including Macedonia.

4. The legs of iron and the feet partly of iron and partly of clay (2:33), corresponding to the fourth beast in 7:7-8, signify the Roman Empire with its last ten kings (2:40-44a; 7:7-11, 19-26; Rev. 17:7-13).

B. From its beginning to its termination, human government has always done three things: rebel against God, exalt man, and worship idols—Gen. 11:4, footnote 2, Recovery Version.

DAY 2 & DAY 3

III. According to the human image in Daniel 2, in the sight of God all human government is composed of four empires: the Babylonian Empire, the Medo-Persian Empire, the Macedonian-Grecian Empire, and the Roman Empire:

A. The beginning of human government was at Babel (Babylon), which was built by Nimrod (Gen. 10:8-10), and the ending of human government will be the revived Roman Empire under Antichrist.

B. Although the form and appearance of the Roman Empire have vanished, the culture, spirit, and essence of the Roman Empire continue to exist today—Dan. 7:12.

C. At the beginning of the great tribulation (Matt. 24:21) the form and appearance of the Roman Empire will be restored under Antichrist.

D. According to the books of Daniel and Revelation, the last Caesar of the Roman Empire will be Antichrist, who will be supported by ten kings—Rev. 17:10-12.

E. Thus, the aggregate of human empires that began with Nimrod at Babel will consummate with Antichrist and the ten kings.

F. If the head of the great human image is Babylon, the entire image must

眼中，从宁录到敌基督的整个人类政权乃是巴比伦：

1 在最后一位该撒敌基督的统治下，罗马帝国将是政治和宗教的巴比伦—十七～十八章。

2 敌基督的帝国将是政治和物质的巴比伦，也就是「大巴比伦」（十八2）；而称为「奥秘哉！大巴比伦」（十七5）的罗马天主教，将是宗教的巴比伦—耶五十1注1（恢复本圣经）。

七 两条铁腿表征东罗马帝国和西罗马帝国，而半铁半泥的脚与脚指头（但二41～43），表征在罗马亡国之后，到基督再来之前，这段期间的国家：

1 这些国家有些是专制的，有些是民主的；人像的十个脚指头，表征敌基督统治下得了复兴并恢复之罗马帝国的十王—44节上，七7、24，启十七12。

2 大人像的前三部分和两腿所表征的历史时期，已经应验，但十个脚指头所表征的时期，尚未应验；这时期要应验于现今世代的末了。

周　四、周　五

肆 大人像的定命乃是被一块非人手凿出来的石头砸碎—但二34～35上、44下～45：

一 这石头就是基督；基督借着钉十字架被治死，而为神所凿（亚三9，徒二23）；并且祂在复活里（24），被凿成一块具有三方面讲究的石头：为着建造召会，乃是基石和房角石（赛二八16，太二一42）；对不信的犹

also be Babylon; in the eyes of God, the entire human government from Nimrod to Antichrist is Babylon:

1. Under Antichrist, the last Caesar, the Roman Empire will be both political and religious Babylon—chs. 17—18.

2. The empire of Antichrist will be the political and physical Babylon, that is, "Babylon the Great" (18:2), whereas the Roman Catholic Church, called "MYSTERY, BABYLON THE GREAT" (17:5), will be the religious Babylon—footnote on Jer. 50:1, Recovery Version.

G. The two legs of iron signify the eastern Roman Empire and the western Roman Empire, and the feet and the toes, partly of iron and partly of clay (Dan. 2:41-43), signify the nations in the period after the fall of Rome and before Christ's second coming:

1. These nations are partly autocratic and partly democratic; the ten toes of the image signify the ten kings of the revived and restored Roman Empire under Antichrist—v. 44a; 7:7, 24; Rev. 17:12.

2. The periods of history signified by the first three parts of the great human image and the two legs have been fulfilled, but the period signified by the ten toes has not yet been fulfilled; it will be fulfilled at the end of the present age.

DAY 4 & DAY 5

IV. The destiny of the great human image is to be crushed by a stone cut out without hands—Dan. 2:34-35a, 44b-45:

A. This stone is Christ; through His crucifixion Christ was cut by God by being put to death (Zech. 3:9; Acts 2:23), and in His resurrection (v. 24) He was cut out to be a stone in three aspects: the foundation stone and the cornerstone for the building up of the church (Isa. 28:16; Matt.

太人，乃是绊脚的石头（赛八14，太二一44上，罗九33）；以及为着毁灭人类政权的总和，乃是砸人的石头（太二一44下）。

二 当基督这砸人的石头来临时，祂不是单独的来，乃是同着祂的得胜者（祂的新妇，祂的扩增）作为祂的军队而来—约三29～30，启十七14，十九7～8、11、14。

三 在召会时代，就是奥秘时代，基督正在建造召会作祂的新妇（弗五25～29）；基督降临地上以前，将有一次婚礼，祂要迎娶得胜者（启十九7～9），就是那些多年与神的仇敌争战，且已经胜过那恶者的人（参十二11）。

四 婚礼之后，基督这作丈夫的要与祂新娶的新妇同来，毁灭敌基督；这敌基督同他的军队将要直接与神争战—十七14，十九19。

五 当基督作为神所凿的石头显现时，祂同祂的得胜者—团体的基督—要击打十王和敌基督（11～21），把大人像从脚趾到头砸得粉碎（但二35）。

六 这将是基督对那从敌基督回溯到宁录之人类政权的集大成，包罗一切的审判，因而结束地上旧造里人类政权的时代，并引进神在千年国，以及永世新天新地里掌管全地的时代。

伍「于是铁、泥、铜、银、金，都一同砸得粉碎，成如夏天禾场上的糠粃，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」—35节：

21:42), the stumbling stone to the unbelieving Jews (Isa. 8:14; Matt. 21:44a; Rom. 9:33), and the crushing stone to destroy the totality of human government (Matt. 21:44b).

B. When Christ comes as the crushing stone, He will not come alone; rather, He will come with His overcomers, His bride, His increase, as His army—John 3:29-30; Rev. 17:14; 19:7-8, 11, 14.

C. During the church age, the age of mystery, Christ is building up the church to be His bride (Eph. 5:25-29); before He descends to earth, Christ will have a wedding, in which He will marry the overcomers (Rev. 19:7-9), those who have been fighting the battle against God's enemy for years and who have already overcome the evil one (cf. 12:11).

D. After His wedding, Christ as the Husband will come with His newlywed bride to destroy Antichrist, who with his army will fight against God directly—17:14; 19:19.

E. At His appearing as the God-cut stone, Christ with His overcomers—the corporate Christ—will strike the ten kings with Antichrist (vv. 11-21), thereby crushing the great image from the toes to the head (Dan. 2:35).

F. This will be Christ's universal judgment on the aggregate of human government from Antichrist back to Nimrod, thus ending the age of man's government on earth in the old creation and initiating the age of God's dominion over the entire earth in the millennium and in the new heaven and new earth for eternity.

V. "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"—v. 35:

一 这里的大山表征神永远的国，要永远充满全地—44 节，七 13 ~ 14。

二 团体的基督—基督同祂得胜的新妇—来砸碎人类政权的集大成以后，要变成一座大山，充满全地，使全地成为神的国；因此，大人像要被地上神永远的国所顶替—启十一 15 ~ 17。

三 石头扩增成为大山，表微基督的扩增（参约三 29 ~ 30）；召会是基督在生命上的扩增，而神永远的国乃是基督在行政上的扩增（可四 26 ~ 29）；因此，基督不仅是召会，也是神的国（林前十二 12，路十七 21）。

四 基督作为石头，乃是神行动的中心；祂作为山，乃是普及；因此，基督是包罗万有者，就是那在万有中充满万有者—弗一 23。

周 六

陆 基督同祂得胜的新妇，要作为团体砸人的石头而来，砸碎人类政权的集大成，并成为一座充满全地的大山，就是神的国；在这异象的光中，我们该有怎样的态度：

一 我们这些神的子民若看见但以理二章里这个支配的异象，就会蒙保守脱离世界，并预备好为着基督的来临。

二 我们既知道主的来临是如此宝贵，就该过一个爱慕主显现的生活；这会叫我们不灰心、不退后、不软弱，却忠心到底—提后四 8，参约十四 21。

A. The great mountain here signifies the eternal kingdom of God, which will fill the whole earth forever—v. 44; 7:13-14.

B. After coming to crush the aggregate of human government, the corporate Christ—Christ with His overcoming bride—will become a great mountain to fill the whole earth, making the whole earth God's kingdom; thus the great human image will be replaced with the eternal kingdom of God on earth—Rev. 11:15-17.

C. The increase of the stone into a great mountain signifies the increase of Christ (cf. John 3:29-30); the church is Christ's increase in life, but the eternal kingdom of God is Christ's increase in administration (Mark 4:26-29); hence, Christ is not only the church but also the kingdom of God (1 Cor. 12:12; Luke 17:21).

D. As the stone, Christ is the centrality of God's move, and as the mountain, He is the universality; hence, He is the all-inclusive One, the One who fills all in all—Eph. 1:23.

DAY 6

VI. We need to see what our attitude should be in the light of the vision of Christ and His overcoming bride coming as a corporate smiting stone to smash the totality of human government and becoming a great mountain, the kingdom of God, to fill the whole earth:

A. If, as God's people, we see this controlling vision in Daniel 2, we will be kept from the world and prepared for Christ's coming.

B. Since we know that the Lord's coming is so precious, we should have a living that loves the Lord's appearing; this will cause us not to be discouraged, not to backslide, not to become weak, but to remain faithful to the end—2 Tim. 4:8; cf. John 14:21.

三 圣经中最后的祷告乃是：「主耶稣啊，我愿你来！」（启二二 20）我们都该有这样的祷告，有这样的渴望；整本圣经结束于我们对主再来的渴望发表成为祷告。

四 我们所有的每一个「今天」，实在都是主的恩典；所以只要还有今天，只要气息尚存，我们就当爱主和祂的显现，热切等待主来（腓三 20），并且常以此事为勉。

五 主来的时候，要象贼一样，隐密的临到那些爱祂的人，把他们当作宝贝偷去，到祂天上的同在里（太二四 42 ~ 43）；因此我们需要儆醒预备（二五 13，二四 44）。

六 成熟不是一天的事，所以为着祂来设立祂的国，我们必须预备自己，爱祂并在祂里面长大，使我们在祂显现时得以成熟被提，并得赏赐—来六 1 上，路二一 34 ~ 36，参启十二 5 ~ 6、14。

C. The last prayer in the Bible is "Come, Lord Jesus!" (Rev. 22:20); we should all pray such a prayer and have such a desire; the entire Bible concludes with the desire for the Lord's coming expressed as a prayer.

D. Every "today" that we have is truly the Lord's grace; therefore, as long as we have today, as long as we still have breath, we should love the Lord and His appearing, await the Lord's coming (Phil. 3:20), and always take His coming as an encouragement.

E. When the Lord comes, He will come secretly as a thief to those who love Him and will steal them away as His treasures and bring them into His presence in the heavens (Matt. 24:42-43); hence, we need to watch and be ready (25:13; 24:44).

F. To attain maturity is not an overnight matter; therefore, for His coming to set up His kingdom we must prepare ourselves, love Him, and grow in Him, that at His appearing we may be mature to be raptured and receive the reward—Heb. 6:1a; Luke 21:34-36; cf. Rev. 12:5-6, 14.

第三周 • 周一

晨兴喂养

但二 28「只有一位在天上的神，能启示奥秘的事，祂已将末后日子必发生的事，指示尼布甲尼撒王。你的梦，就是你在床上脑中的异象，乃是这样。」

31~32「王啊，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。这像的头是精金的…。」

但以理二章大人像的异象...乃是但以理书支配的异象。...一章单单是引言，二章就给我们看见一个支配的异象，这异象乃是明白七至十二章之异象的钥匙。

这大人像表征全人类历史中人类政权的集大成（二 31~33），从人类政权开始于示拿地的巴别（创十 6~12），就是巴比伦，即人像的头所表征的，到人类历史中人类政权终结于罗马帝国同其十王，即大人像的十个脚指头所表征的。人类政权从始至终，一直在作，并继续要作三件事：背叛神、高举人以及拜偶像（十一 4、9）（但以理书生命读经，二五、二八、一八页）。

信息选读

大人像的金头，相当于但以理七章三至四节的头一个兽，表征尼布甲尼撒，即巴比伦的创建者和王（二 36~38）。...银的胸膛和膀臂，相当于七章五节的第二个兽，表征玛代波斯（二 39 上）。...铜的肚腹和腰，相当于七章六节的第三个兽，表征希腊，包括马其顿（二 39 下）。...铁的腿和半铁半泥的脚，相当于七章七至八节的第四个兽，表征罗马帝国连同其末了的十王（二 40~43）。

WEEK 3 — DAY 1

Morning Nourishment

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."

31-32 "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. Concerning this image, its head was of fine gold..."

The vision of the great image in Daniel 2...is the controlling vision in the book of Daniel....Chapter 1 is simply an introduction, whereas chapter 2 shows us a controlling vision, a vision that is the key to understanding Daniel's visions in chapters 7 through 12.

This great image signifies the aggregate of human government throughout human history (2:31-33), from the beginning of human government in Babel (Babylon) in the land of Shinar (Gen. 10:6-12), as signified by the head, to the termination of human government in human history in the Roman Empire with the ten kings, as signified by the ten toes. From its beginning to its termination, human government has done and will continue to do three things: rebel against God, exalt man, and worship idols (Gen. 11:4, 9). (Life-study of Daniel, pp. 21, 23, 14)

Today's Reading

In the great human image, the head of gold, corresponding to the first beast in Daniel 7:3 and 4, signifies Nebuchadnezzar, the founder and the king of Babylon (2:36-38)....The breast and the arms of silver, corresponding to the second beast in 7:5, signify Medo-Persia (2:39a)....The abdomen and thighs of bronze, corresponding to the third beast in 7:6, signify Greece, including Macedonia (2:39b)....The legs of iron and the feet partly of iron and partly of clay, corresponding to the fourth beast in 7:7 and 8, signify the Roman Empire with its last ten kings (2:40-43).

在圣经里，按照但以理二章的大人像，只有四个帝国。所以，在神看来，整个历史中人类的一切政权，乃是由这四个帝国组成的：巴比伦帝国、玛代波斯帝国、马其顿希腊帝国和罗马帝国。照人的观点看，希腊帝国结束于亚历山大大帝的死亡。然而，照神的看法，这帝国借着亚历山大的四个继承者延续下去，就是由亚历山大的四个将军把帝国分为四部分，直到罗马帝国开始，它才告结束。表面看罗马帝国也已经终结了；实际上罗马帝国仍继续存在。按照但以理书和启示录，罗马帝国最后一位该撒乃是敌基督，带同着大人像十个脚指头所表征的十王。罗马帝国大约开始于基督降生前三十年，然后要持续到三年半大灾难的末了。宁录在巴别所开始的人类帝国，其集大成要完成于罗马帝国最后一位该撒同他的十王。因此，按照圣经，我们今天仍在罗马帝国里。

世界的文化，累积了从宁录时期直到如今的文化。开始于宁录的，要结束于敌基督。巴比伦、玛代波斯以及马其顿希腊帝国已经灭亡了，但他们的文化仍在。玛代波斯帝国采纳了巴比伦文化的某些方面，而马其顿希腊帝国又采纳了玛代波斯文化的某些方面。同样的原则，罗马帝国采纳了希腊文化和先前文化里的许多元素。今天我们仍在罗马文化的影响之下，特别在法律、政治和行政的事上。就这意义说，罗马帝国是继续存在的，我们仍在这个帝国里。

在但以理二章尼布甲尼撒之梦的讲解中，只有大人像的头是称为巴比伦。然而，如果头是巴比伦，整个像也必是巴比伦（但以理书生命读经，一八至二〇、二五页）。

参读：但以理书生命读经，第三篇。

In the Bible, according to the human image in Daniel 2, there are only four empires. In the sight of God, therefore, all of human government throughout human history is composed of four empires: the Babylonian Empire, the Medo-Persian Empire, the Macedonian-Grecian Empire, and the Roman Empire. According to the human point of view, the Grecian Empire ended with the death of Alexander the Great. However, according to God's viewpoint, this empire continued with Alexander's successors—his four generals who divided the empire into four sections—and it lasted until the beginning of the Roman Empire. Apparently the Roman Empire has also been terminated. Actually the Roman Empire continues to exist. According to the books of Daniel and Revelation, the Roman Empire will have as its last Caesar the Antichrist, with the ten kings signified by the ten toes of the great image. The Roman Empire, which began approximately thirty years before the birth of Christ, will last until the very end of the three and a half years of the great tribulation. The aggregate of human empires that began with Nimrod at Babel will consummate with the last Caesar of the Roman Empire with his ten kings. Thus, according to the Bible, we are still in the Roman Empire today.

The culture of the world is an accumulation of culture from the time of Nimrod until the present. What began with Nimrod will conclude with Antichrist. The Babylonian, Medo-Persian, and Macedonian-Grecian Empires have vanished, but their culture remains. The Medo-Persian Empire adopted aspects of Babylonian culture, and the Macedonian-Grecian Empire adopted aspects of Medo-Persian culture. In the same principle, the Roman Empire adopted many elements of Greek culture and of the cultures that preceded it. Today we are still under the influence of Roman culture, especially in the matters of law, politics, and government. In this sense, the Roman Empire continues to exist, and we are still in this empire.

In the interpretation of Nebuchadnezzar's dream in chapter 2, only the head of the great human image was called Babylon. However, if the head is Babylon, the entire image must also be Babylon. (Life-study of Daniel, pp. 14-16, 21)

Further Reading: Life-study of Daniel, msg. 3

第三周 • 周二

晨兴喂养

但二 32~33「这像的头是精金的，胸膛和膀臂是银的，肚腹和腰是铜的，腿是铁的，脚是半铁半泥的。」

七 12「至于其余的兽，权柄都被夺去，生命却仍存留，直到所定的时期和时候。」

虽然巴比伦、波斯、希腊的统治和权柄被夺去，但它们的生命，就是它们的文化，却仍延长存留。每一个帝国被打败，其文化就被接续的帝国所承受。今天世界的文化乃是属罗马的，但它是累积的文化，包含了巴比伦人、波斯人和希腊人的文化（圣经恢复本，但七 12 第一注）。

在大灾难开始时（太二四 21），罗马帝国的形态和外表将在敌基督手下得着恢复。按照但以理书和启示录，罗马帝国最后一位该撒将是十王所拥护的敌基督（启十七 10~12 与注）。因此，宁录在巴别所开始的人类帝国，其集大成要完成于敌基督同他的十王（圣经恢复本，但二 32 第一注）。

信息选读

圣经启示，但以理二章尼布甲尼撒所看见的人像，实际上...是开始于建立巴别城的宁录（创十 9~10）。...然后，巴比伦延续经过玛代波斯帝国、希腊帝国和罗马帝国，至终要包括罗马帝国最后一位该撒，敌基督，同其十王，就是大像的脚指头所表征的（但二 41~44）。启示录告诉我们，在最后一位该撒敌基督的统治下，罗马帝国将是政治和宗教的巴比伦。十八章说到敌基督的帝国将是政治和物质的巴比伦，也就是「大巴比伦」（2）。不仅如

WEEK 3 — DAY 2

Morning Nourishment

Dan. 2:32-33 "Concerning this image, its head was of fine gold, its breast and its arms of silver, its abdomen and its thighs of bronze, its legs of iron, its feet partly of iron and partly of clay."

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."

Although the dominion and authority of Babylon, Persia, and Greece were taken away, their life, that is, their culture, has been extended and still remains. As each empire was defeated, its culture was adopted by each succeeding empire. Today the world's culture is Roman, yet, being an accumulated culture, it contains the cultures of the Babylonians, Persians, and Greeks. (Dan. 7:12, footnote 1)

At the beginning of the great tribulation (Matt. 24:21) the form and appearance of the Roman Empire will be restored under Antichrist. According to the books of Daniel and Revelation, the last Caesar of the Roman Empire will be Antichrist, who will be supported by ten kings (Rev. 17:10-12 and footnotes). Thus, the aggregate of human empires that began with Nimrod at Babel will consummate with Antichrist and his ten kings. (Dan. 2:32, footnote 1)

Today's Reading

The Bible reveals that the human image seen by Nebuchadnezzar in Daniel 2 actually...[began] with Nimrod, who founded the city of Babel (Gen. 10:9-10)....Babylon has since continued through the Medo-Persian Empire, the Grecian Empire, and the Roman Empire. It will eventually include the last Caesar of the Roman Empire, Antichrist, with his ten kings, signified by the toes of the great image (Dan. 2:41-44). The book of Revelation tells us that under Antichrist, the last Caesar, the Roman Empire will be both political and religious Babylon. Revelation 18 refers to the empire of Antichrist as the political and physical Babylon, that is, "Babylon the Great" (v. 2). Furthermore, through

此，借着康士坦丁大帝把基督教接纳为国教，基督教的性质就改变为天主教，就是十七章所称的「奥秘哉！大巴比伦」（5）。这是宗教的巴比伦。所以，...不仅巴比伦本身是巴比伦，罗马帝国也是巴比伦。

按我们的看法，世上有许多不同的国家、民族和帝国;但在神眼中，整个人类政权，从宁录到敌基督，都是巴比伦。

我们需要来看，今天我们是在大人像的哪一部分里。我研读圣经并世界局势六十多年，我相信今天我们是在人像的脚那里，非常接近十个脚指头。世界的局势，特别是欧洲的局势，已经改变形态，符合圣经里的预言。我们若清楚这事，就知道我们是在哪里，我们该作什么。...罗马帝国的文化、精神和素质继续存在，但这帝国的形态和外表已经消失。然而，罗马帝国的形态和外表将要在敌基督的手下得恢复。现今全地都预备好，为着罗马帝国的复兴和十个脚指头的出现；这要带进基督这石头来砸碎人类政权的集大成，并引进神在地上永远的国。

但以理二章的四个帝国，相当于七章的四个兽。在二章，尼布甲尼撒看见了一个大人像，但在七章，但以理看见四个兽。...金头（二37~38），表征尼布甲尼撒，相当于头一个兽，那兽「像狮子，有鹰的翅膀」（七3~4）。银的胸膛和膀臂（二32、39上），表征玛代波斯，相当于第二个兽，那兽如熊(七5）。铜的肚腹和腰（二32、39下），表征希腊，相当于第三个兽，那兽如豹（七6）。铁腿和半铁半泥的脚（二40~43），表征罗马帝国连同其末了的十王，相当于第四个兽，那兽与其他的兽不同，有大铁牙和十角（七7~8）（但以理书生命读经，二五至二八页）。

参读：但以理书生命读经，第四篇。

Constantine the Great, who accepted Christianity as the state religion, the nature of Christianity was changed to become the Catholic Church, which in Revelation 17 is called “MYSTERY, BABYLON THE GREAT” (v. 5). This is the religious Babylon. Therefore,...not only Babylon itself is Babylon, but even the Roman Empire is Babylon.

According to our point of view, there are many different countries, nations, and empires. But in the eyes of God, the entire human government from Nimrod to Antichrist is Babylon.

We need to consider what part of the great human image we are in today. As the result of studying the Bible and the world situation for over sixty years, I believe that today we are at the feet of the image, very close to the ten toes. The world situation, especially the situation in Europe, has been remodeled to fit in with the prophecies in the Bible. If we are clear about this, we will know where we are and what we should do. The culture, spirit, and essence of the Roman Empire continue to exist, but the form and appearance of this empire have vanished. However, the form and appearance of the Roman Empire will be restored under Antichrist. The whole earth is now ready for the restoration of the Roman Empire and the appearing of the ten toes, which will bring in Christ as the stone to crush the aggregate of human government and usher in the eternal kingdom of God upon the earth.

The four empires in Daniel 2 correspond to the four beasts in Daniel 7. In chapter 2 Nebuchadnezzar saw a great human image, but in chapter 7 Daniel saw four beasts....The head of gold (2:37-38), signifying Nebuchadnezzar, corresponds to the first beast, which “was like a lion and had the wings of an eagle” (7:3-4). The breast and arms of silver (2:32, 39a), signifying Medo-Persia, correspond to the second beast, which resembled a bear (7:5). The abdomen and thighs of bronze (2:32, 39b), signifying Greece, correspond to the third beast, which was like a leopard (7:6). The legs of iron and the feet partly of iron and partly of clay (2:40-43), signifying the Roman Empire and its last ten kings, correspond to the fourth beast, which, being different from the other beasts, had large iron teeth and ten horns (7:7-8). (Life-study of Daniel, pp. 21-23)

Further Reading: Life-study of Daniel, msg. 4

第三周 • 周三

晨兴喂养

但七 7「…第四兽甚是可怕可惧，极其强壮；…这兽与前三兽不同，头有十角。」

启十七 11~12「那先前有，如今没有的兽，就是第八位；它是出于那七位，…你所看见的那十角，就是十王，他们…要和兽同得权柄，作王一个小时。」

〔但以理二章的〕两条铁腿表征东罗马帝国和西罗马帝国，而半铁半泥的脚与脚指头（41~43），表征在罗马亡国之后，到基督再来之前，这段期间的国家。这些国家有些是专制的，有些是民主的。人像的十个脚指头，表征敌基督统治下得了复兴并恢复之罗马帝国的十王（44 上，七 7、24，启十七 12）。大人像的前三部分和两腿所表征的历史时期，已经应验，但十个脚指头所表征的时期，尚未应验。这时期要应验于现今世代的末了（圣经恢复本，但二 33 第一注）。

第四个兽相当于但以理二章三十三、四十至四十三节大人像的铁腿，和半铁半泥的脚和脚指头，表征罗马帝国，特别是表征罗马帝国末一位该撒—敌基督（启十七 7~11）。…这第四兽甚是可怕可惧，极其强壮，如铁所表征者。这兽有大铁牙和铜爪，吞吃嚼碎，所余剩的用脚践踏（但七 19、23），表征它有大能力，能吞吃嚼碎列国。这兽有十角，表征它有十王（24，启十七 12~13），就是但以理二章里大人像的十个脚指头（但七 7 第一注）。

信息选读

WEEK 3 — DAY 3

Morning Nourishment

Dan. 7:7 "...There was a fourth beast, dreadful and frightful and exceedingly strong;...and it was different from all the beasts that were before it; and it had ten horns."

Rev. 17:11-12 "And the beast who was and is not, he himself is also the eighth and is out of the seven....And the ten horns which you saw are ten kings, who...receive authority as kings for one hour with the beast."

[In Daniel 2] the two legs of iron signify the eastern Roman Empire and the western Roman Empire, and the feet and the toes, partly of iron and partly of clay (vv. 41-43), signify the nations in the period after the fall of Rome and before Christ's second coming. These nations are partly autocratic and partly democratic. The ten toes of the image signify the ten kings of the revived and restored Roman Empire under Antichrist (v. 44a; 7:7, 24; Rev. 17:12). The periods of history signified by the first three parts of the great human image and the two legs have been fulfilled, but the period signified by the ten toes has not yet been fulfilled. It will be fulfilled at the end of the present age. (Dan. 2:33, footnote 1)

The fourth beast corresponds to the legs of iron and the feet and the toes, partly of iron and partly of clay, of the great human image in 2:33, 40-43, signifying the Roman Empire, and specifically Antichrist, the last Caesar of the Roman Empire (Rev. 17:7-11)....The fourth beast was dreadful and frightful and exceedingly strong, as signified by iron. That it had large iron teeth and claws of bronze, and that it devoured, crushed, and trampled down the remainder (Dan. 7:19, 23) signify that it had great power to devour and crush nations. The beast having ten horns signifies that it had ten kings (v. 24; Rev. 17:12-13), which are the ten toes of the great human image in chapter 2. (Dan. 7:7, footnote 1)

Today's Reading

所有研究圣经、熟悉预言的人都知道，那个大像说明了尼布甲尼撒以来的世界政治局势。金头象征巴比伦王尼布甲尼撒，所以是指巴比伦帝国（但二37~38）。银的胸膛和膀臂象征玛代波斯（39）。铜的肚腹和腰象征亚历山大大帝手下的马其顿与希腊帝国（39）。在希腊帝国之后，乃是罗马帝国（40），这是由铁的两腿所象征，指明罗马帝国的强大力量。

这四国由金、银、铜、铁象征。第一国是金，指明在开始时有更多的荣耀，以后每种金属的荣耀依顺序减少，但还是非常的坚硬。最终，像的脚是半铁半泥的，表征罗马覆亡之后，基督第二次来临之前这段时间里的列国。这些国必是一部分专制的，一部分民主的。

在二十世纪早期，共产主义偷偷进到人类社会里。俄国革命发生于一九一七年。二次世界大战后，共产主义占据了中国。共产主义的哲学是他们的夸耀，但事实上他们只不过是实行独裁或专制。...共产主义如同大像脚的铁，极其坚强，能压碎一切挡路的东西，但神有办法使铁变弱。祂的办法就是使铁搀泥。...东欧人民（就是泥，就是尘土）起来对付共产主义，使共产主义的铁变弱。最终，铁无法对付尘土，就变得瘫痪、残废。这说明在东欧应验了预言，也说明我们正在大像的铁与泥时期。成百万人正在东欧起来。...成百万人在共产中国起来，要求自由。当泥土起来时，铁的力量就减弱（生机建造的召会，二二至二四页）。

参读：生机建造的召会，第二章。

All biblical students who are familiar with prophecy know that the image illustrates the world political situation beginning with Nebuchadnezzar. The head of gold symbolizes Nebuchadnezzar, the king of Babylon, and thus the Babylonian Empire (Dan. 2:37-38). The breast and arms of silver symbolize Medo-Persia (v. 39). The belly and thighs of bronze symbolize the empire of Macedonia and Greece under Alexander the Great (v. 39). Following the Greek Empire is the Roman Empire (v. 40). It is symbolized by the two legs of iron, indicating its tremendous strength.

The four kingdoms are symbolized by gold, silver, brass, and iron. The first is gold, indicating that its beginning is more glorious. The glory reduces with each succeeding metal, yet it remains very strong. Finally, the feet of the image are part iron and part clay, signifying the nations in the period after the fall of Rome and before the second coming of Christ. These nations would be part autocracy and part democracy.

In the early part of this century, communism crept into human society. The Soviet revolution occurred in 1917. After World War II, communism took control in China. The philosophy of communism was their boast. Actually, they simply practiced dictatorship, or autocracy. Today it has been about seventy years from the time communism had its beginnings in Russia. Communism is like the iron in the feet of the image. It is strong to crush whatever stands in its way, but God has a way to weaken the iron. His way is to mix it with clay. In these days the people of eastern Europe, who are the clay, the dust, are rising up to deal with and weaken the iron of communism. Eventually, the iron cannot deal with the dust, and it becomes paralyzed, crippled. This demonstrates the fulfillment of prophecy in eastern Europe, and that we are in the iron-clay stage of the image. Millions are rising up in eastern Europe. Recently, millions rose up in Red China in a desire for freedom. As the clay rises up, the strength of the iron is weakened. (The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God, pp. 26-27)

Further Reading: The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God, pp. 24-28

第三周 • 周四

晨兴喂养

但二 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。」

44「当那列王在位的日子，天上的神必兴起一国，永不败灭，…却要打碎灭绝那一切国；这国必存到永远。」

大人像的定命就是被一块非人手凿出来的石头，在其显出时砸碎（但二 34~35 上、44 下 ~45，七 13~14）。这块非人手凿出来的石头就是基督。基督这砸碎人类整个属人政权的石头，不是人手凿出来的（如二章三十四节、四十五节的「非人手」所指明的），祂是神借着祂的钉死与复活所凿出来的。借着祂的钉十字架，祂被治死而被凿（徒二 23）；在祂的复活里，祂首先被凿成为房角石以建造召会，再成为砸人的石头以毁灭全部人类政权（24，太二一 42、44 下）（但以理书生命读经，二〇页）。

信息选读

当基督这块非人手凿出来的石头显现时，祂就把大人像从脚趾到头，砸得粉碎。这就是说，祂要击打十王连同敌基督。启示录十九章说到基督与敌基督的争战。同着基督的乃是由得胜者所组成，祂新娶的新妇；同着敌基督的乃是十王和他们的军队。这战争乃是地对抗天，人反对神的争战。基督要打败并毁灭敌基督和十王。

按但以理二章，这争战要使整个人像从脚趾到头被砸得粉碎。...三十五节上半说，「于是铁、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。」这表征从宁录到敌基督之

WEEK 3 — DAY 4

Morning Nourishment

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."

44 "And in the days of those kings the God of the heavens will raise up a kingdom which will never be destroyed;...it will crush and put an end to all these kingdoms; and it will stand forever."

The destiny of the great human image is to be crushed by a stone cut out without hands, at its appearing (Dan. 2:34-35a, 44b-45; 7:13-14). This stone cut without hands is Christ. As the stone that will crush the entire human government of mankind, Christ was not cut out with human hands (as indicated by “without hands” in 2:34, 45); He was cut by God through His crucifixion and resurrection. Through His crucifixion He was cut by being put to death (Acts 2:23), and in His resurrection He was cut out to be...the cornerstone for the building up of the church and the crushing stone to destroy the totality of human government (Acts 2:24; Matt. 21:42, 44b). (Life-study of Daniel, p. 16)

Today’s Reading

At His appearing as the stone cut out not by human hands, Christ will crush the great image from the toes to the head. This means that He will strike the ten kings with Antichrist. Revelation 19 speaks of the war between Christ and Antichrist. With Christ there will be His newly-married bride, composed of the overcomers, and with Antichrist there will be the ten kings with their armies. This war will be a fighting of the earth against the heavens, of man against God. Christ will defeat and destroy Antichrist and the ten kings.

According to Daniel 2, this will entail the crushing of the entire human image from the toes to the head....[Verse 35a says], “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.” This signifies

整个人类政权的完全毁灭。所以，人类政权要在基督这块神所凿的石头显现时被了结。

基督是石头，有三方面的讲究。首先，对信徒而言，基督是他们所信靠的基石。以赛亚二十八章十六节论到基督作石头的这一面，说，「看哪，我在锡安放一块石头，作为根基，是试验过的石头，是宝贵的房角石，作为稳固的根基。」第二，对不信的犹太人而言，基督是绊脚的石头（八14，罗九33）。马太二十一章四十四节上半论到这一面说，「那跌在这石头上的，必要跌碎。」第三，对列国而言，基督将是砸人的石头。「这石头掉在谁身上，就要把谁砸得粉碎，簸散如糠秕。」（44下）（但以理书生命读经，二〇至二一页）

大人像的定命乃是被一块非人手凿出来的石头砸碎（但二34~35上、44下~45）。这石头就是基督。基督借着钉十字架被治死，而为神所凿（亚三9，徒二23）；并且祂在复活里（24），被凿成一块具有三方面讲究的石头：为着建造召会，乃是基石和房角石（赛二八16，太二一42）；对不信的犹太人，乃是绊脚的石头（赛八14，太二一44上，罗九33）；以及为着毁灭人类政权的总和，乃是砸人的石头（太二一44下）（圣经恢复本，但二34第一注）。

在〔基督〕的婚娶之后，祂要来到，同时要作砸人的石头，并作踹酒的那位（启十九15，十四19~20，赛六三2~3）。敌基督要聚集大批邪恶、背叛的人围绕耶路撒冷，这就预备了「葡萄」，给基督来踹「酒」。祂的来临将使人大大惊讶，因为这些背叛的人不相信基督，也不相信神，只相信自己。敌基督甚至夸称自己就是神（帖后二4，但十一36），并在美地和地中海中间，支搭帐幕给自己享受（45）。那时基督这块神所凿出来的石头要同着祂的新妇来临，击打人像的脚指头，把它从脚趾到头毁灭（但以理书生命读经，二一至二二页）。

参读：但以理书生命读经，第三篇。

the complete destruction of all human government from Nimrod to Antichrist. Human government will...be terminated by Christ at His appearing as the God-cut stone.

Christ is a stone in three aspects. First, to the believers Christ is the foundation stone in whom they trust. Concerning this aspect of Christ as a stone, Isaiah 28:16 says, “Indeed, I lay a stone in Zion as a foundation, / A tested stone, / A precious cornerstone as a foundation firmly established.” Second, to the unbelieving Jews Christ is the stumbling stone (Isa. 8:14; Rom. 9:33). Regarding this aspect, Matthew 21:44a says, “He who falls on this stone shall be broken to pieces.” Third, to the nations Christ will be the smiting stone. “On whomever it falls, it shall crush him to powder and scatter him like chaff” (Matt. 21:44b). (Life-study of Daniel, pp. 16-17)

The destiny of the great human image is to be crushed by a stone cut out without hands (Dan. 2:34-35a, 44b-45). This stone is Christ. Through His crucifixion Christ was cut by God by being put to death (Zech. 3:9; Acts 2:23), and in His resurrection (Acts 2:24) He was cut out to be a stone in three aspects: the foundation stone and the cornerstone for the building up of the church (Isa. 28:16; Matt. 21:42), the stumbling stone to the unbelieving Jews (Isa. 8:14; Matt. 21:44a; Rom. 9:33), and the crushing stone to destroy the totality of human government (Matt. 21:44b). (Dan. 2:34, footnote 1)

After [Christ’s] wedding He will come both as the smiting stone and as the One who will tread the winepress (Rev. 19:15; 14:19-20; Isa. 63:2-3). Antichrist will gather a vast number of evil, rebellious human beings around Jerusalem, thus preparing the “grapes” to be trodden in the “winepress” by Christ. His coming will be a great surprise, for these rebellious ones will believe neither in Christ nor in God but only in themselves. Antichrist will even go so far as to say that he is God (2 Thes. 2:4; Dan. 11:36), and for his enjoyment will set up his tent between the good land and the Mediterranean Sea (v. 45). Then Christ as the God-cut stone will come with His bride to strike the toes of the image, destroying it from the toes to the head. (Life-study of Daniel, pp. 17-18)

Further Reading: Life-study of Daniel, msg. 3

第三周 • 周五

晨兴喂养

但二 35「…打碎这像的石头，变成一座大山，充满全地。」

45「你既看见非人手凿出来的一块石头，从山而出，打碎铁、铜、泥、银、金，那就是至大的神把后来必发生的事给王指明。…」

当基督这砸人的石头来临时，祂不是单独地来，乃是同着祂的得胜者（祂的新妇，祂的扩增）作为祂的军队而来（约三 29~30，启十七 14，十九 7~8、11、14）。在召会时代，就是奥秘时代，基督正在建造召会作祂的新妇（弗五 25~29）。基督降临地上以前，将有一次婚礼，祂要迎娶得胜者（启十九 7~9），就是那些多年与神的仇敌争战，且已经胜过那恶者的人（参十二 11）。婚礼之后，祂这作丈夫的要与祂新娶的新妇同来，毁灭敌基督；这敌基督同他的军队将要直接与神争战（十七 14，十九 19）（圣经恢复本，但二 34 第一注）。

当基督作为神所凿的石头显现时，祂同祂的得胜者—团体的基督—要击打十王和敌基督（11~21），把大人像从脚趾到头砸得粉碎（但二 35）。这将是基督对那从敌基督回溯到宁录之人类政权的集大成，包罗一切的审判，因而结束地上旧造里人类政权的时代，并引进神在千年国，以及永世新天新地里掌管全地的时代（但二 34 第二注）。

信息选读

大人像要被一座大山所顶替，这山表征神永远的国，要充满全地（但二 35 下、44 上）。这就是说，基督来临砸碎人类政权的集大成以后，祂就带进神

WEEK 3 — DAY 5

Morning Nourishment

Dan. 2:35 "...And the stone that struck the image became a great mountain and filled the whole earth."

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..."

When Christ comes as the crushing stone, He will not come alone; rather, He will come with His overcomers, His bride, His increase, as His army (John 3:29-30; Rev. 17:14; 19:7-8, 11, 14). During the church age, the age of mystery, Christ is building up the church to be His bride (Eph. 5:25-29). Before He descends to earth, Christ will have a wedding, in which He will marry the overcomers (Rev. 19:7-9), those who have been fighting the battle against God's enemy for years and who have already overcome the evil one (cf. Rev. 12:11). After His wedding, He as the Husband will come with His newlywed bride to destroy Antichrist, who with his army will fight against God directly (Rev. 17:14; 19:19). (Dan. 2:34, footnote 1)

At His appearing as the God-cut stone, Christ with His overcomers—the corporate Christ—will strike the ten kings with Antichrist (Rev. 19:11-21), thereby crushing the great image from the toes to the head (Dan. 2:35). This will be Christ's universal judgment on the aggregate of human government from Antichrist back to Nimrod, thus ending the age of man's government on earth in the old creation and initiating the age of God's dominion over the entire earth in the millennium and in the new heaven and new earth for eternity. (Dan. 2:34, footnote 2)

Today's Reading

The great human image will be replaced with a great mountain, signifying the eternal kingdom of God, which will fill the whole earth (Dan. 2:35b, 44a). This means that after Christ comes to crush the aggregate of human government, He

在地上永远的国。

石头扩增成为大山，表征基督的扩增。基督是可以扩增的，这事实在约翰三章启示出来。三十节论到基督说，「祂必扩增。」这节里的扩增乃是二十九节所说的新妇：「娶新妇的，就是新郎。」所以，基督有一个扩增，这个扩增就是祂的新妇。就如夏娃是亚当的扩增，照样，新妇乃是基督这新郎的扩增。

今天召会是基督在生命上的扩增，而神永远的国乃是基督在行政上的扩增。在生命上，基督扩增成为召会;在行政上，基督扩增成为神永远的国。因此，基督不仅是召会，基督也是神的国。召会和国度都是祂的扩增。

马可四章二十六至二十九节种子的比喻，启示神的国如何是基督的扩增。二十六节说，「神的国是这样，如同人把种子撒在地上。」这种子就是基督作神圣生命的具体化身。按这比喻，这种子发芽、长大、结果、成熟并产生收成（27~28）。从基督来将自己种到人性这「泥土」里，祂就一直长大并扩增。至终，这扩增要成为充满全地的大山，作神永远的国。

但以理二章论到基督是石头和大山的话，启示基督是神行动的中心与普及。我们可以说，基督作为石头，乃是中心；祂作为大山，乃是普及。石头是基督作中心，大山是基督作圆周，普及。基督真是包罗万有的一位。祂是石头，也是山；祂是召会，也是国度。祂连同祂的扩增，乃是充满全地的大山（但以理书生命读经，二二至二三页）。

参读：但以理书生命读经，第四篇。

will usher in the eternal kingdom of God on earth.

This increase of the stone into a great mountain signifies the increase of Christ. The fact that Christ can increase is clearly revealed in John 3. Referring to Christ, verse 30 says, “He must increase.” The increase in this verse is the bride spoken of in verse 29: “He who has the bride is the bridegroom.” Christ, therefore, has an increase, and this increase is His bride. Just as Eve was the increase of Adam, the bride is the increase of Christ as the Bridegroom.

The church today is Christ’s increase in life, but the eternal kingdom of God is Christ’s increase in administration. In life Christ increases to become the church; in administration Christ increases to become the eternal kingdom of God. Hence, Christ is not only the church but also the kingdom of God. Both the church and the kingdom are His increase.

The parable of the seed in Mark 4:26-29 reveals how the kingdom of God is the increase of Christ. Verse 26 says, “So is the kingdom of God: as if a man cast seed on the earth.” This seed is Christ as the embodiment of the divine life. According to the parable, this seed sprouts, grows, bears fruit, matures, and brings forth a harvest (vv. 27-28). From the time Christ came to sow Himself into the “soil” of humanity, He has been growing and increasing. Eventually, this increase will become the great mountain that fills the whole earth to be the eternal kingdom of God.

The word regarding Christ as the stone and the mountain in chapter 2 of Daniel reveals that Christ is the centrality and the universality of God’s move. We may say that as the stone He is the centrality and that as the mountain He is the universality. The stone is Christ as the center, and the mountain is Christ as the circumference, the universality. Christ truly is the all-inclusive One. He is the stone and also the mountain; He is the church and also the kingdom. He with His increase is the great mountain that fills the whole earth. (Life-study of Daniel, pp. 18-19)

Further Reading: Life-study of Daniel, msg. 4

第三周 • 周六

晨兴喂养

但七 13~14「我在夜间的异象中观看，见有一位像人子的，驾着天云而来；祂来到亘古常在者那里，被领近祂面前。权柄、荣耀、国度都给了祂，使各族、各国、各方言的人都事奉祂。祂的权柄是永远的权柄，不能废去，祂的国必不毁坏。」

我盼望我们都看见但以理二章支配的异象，并且在这异象的光中，对人类政权有清楚的看见。在人看来，有各种的政权，有些好，有些坏。但在神眼中，每一个人类政权都是兽。...我能见证，六十多年来，这个看见保守我脱离世界。...我们这些神的子民若看见这个支配的异象，就会蒙保守脱离世界，并预备好为着基督的来临，祂就是那砸人的石头，要砸碎人类政权的集大成，并成为一座大山，就是神永远的国，充满全地（但以理书生命读经，二九至三〇页）。

信息选读

我们既知道主的再来是如此宝贵，就该爱慕主的显现（提后四 8）。圣经末了结束在：「主耶稣啊，我愿你来！」（启二二 20）...在使徒们的心目中，他们一直认定，主必快来，他们也过着预备主再来的生活。...不要想我们既清楚主来临的兆头，就可以松懒，先爱世界，到了末七再追求主。...要相信主是可畏的。在路加十二章主说了一个比喻，有一个财主努力积攒钱财，要叫魂享用快乐；神却对他说，无知的人哪，今夜必要你的魂（16~20）。我们能有每一个今天，实在都是主的恩典。所以只要还有今天，只要气息尚存，我们就当爱主，爱慕祂

WEEK 3 — DAY 6

Morning Nourishment

Dan. 7:13-14 "I watched in the night visions, and there with the clouds of heaven One like a Son of Man was coming; and He came to the Ancient of Days, and they brought Him near before Him. And to Him was given dominion, glory, and a kingdom, that all the peoples, nations, and languages might serve Him. His dominion is an eternal dominion, which will not pass away; and His kingdom is one that will not be destroyed."

I hope that we will all see the controlling vision in Daniel 2 and that, in light of this vision, we will have a clear view regarding human government. In the eyes of human beings, there are different kinds of governments, some good and others bad. But in the eyes of God, every human government is a beast....I can testify that this view has preserved me from the world for more than sixty years....If, as God's people, we see this controlling vision, we will be kept from the world and prepared for Christ's coming as the smiting stone which will crush the aggregate of human government and become a great mountain—the eternal kingdom of God—filling the whole earth. (Life-study of Daniel, p. 24)

Today's Reading

Since we know that the Lord's second coming is so precious, we should love the Lord's appearing (2 Tim. 4:8). The Bible concludes with "Come, Lord Jesus!" (Rev. 22:20)....In their hearts the apostles firmly believed that the Lord would come quickly, and they also lived a life in preparation for the Lord's second coming....Do not think that since we are clear concerning the signs of the Lord's coming, we can be slothful and can first love the world and then pursue the Lord when the last week comes....We should believe that the Lord is to be feared. In Luke 12 the Lord gave a parable concerning a rich man who endeavored to lay up wealth for himself so that his soul might enjoy itself and be merry. But God said to him, "Foolish one, this night they are requiring your soul from you" (vv. 16-20). Every "today" that we have is truly the Lord's grace. Therefore, as long as we have today,

的显现，热切等待主来（腓三 20），并且常以此事为勉。

保罗在提后四章一节...说，「我在神并那将要审判活人死人的基督耶稣面前，凭着祂的显现和祂的国度，郑重地嘱咐你。」那是保罗将要殉道之时的劝勉。他说他美好的仗已经打过了，当跑的赛程已经跑尽了，当守的信仰也已经守住；在审判台前他必要得公义冠冕的赏赐；这冠冕也是赐给凡爱慕祂显现的人（6~8）。他以审判和国度提醒提摩太，也提醒我们，要过一个爱慕主显现的生活，这会叫我们不灰心、不退后、不软弱，忠心到底。

主来的时候，要像贼一样，隐密地临到那些爱祂的人，把他们当作宝贝偷去，到祂天上的同在里（太二四 42）。因此我们需要儆醒并预备（二五 13，二四 44）。我们若要被提，就需要先被属天的气充满，在器皿里盛着油。我们若扎根在地上，天天被今生的思虑、属地的享乐所霸占，在那时候就无法被提。我们要回想罗得的妻子，她因贪爱并宝贝神即将审判并彻底毁灭的邪恶世界，回头观望，就变成盐柱，被撇在蒙羞之地。这该是对我们的警告；我们若还贪爱世界，主就会把我们留下经过大灾难，叫我们蒙羞，直到我们成熟被提。

成熟不是一天的事，所以为着祂的来临，我们必须预备自己，爱祂并在祂里面长大，使我们在祂显现时得以成熟被提，并得赏赐（神命定之路最新的陈明与基督来临的兆头，六四至六七页）。

参读：神命定之路最新的陈明与基督来临的兆头，第七篇。

as long as we still have breath, we should love the Lord and His appearing, await the Lord's coming (Phil. 3:20), and always take His coming as an encouragement.

Paul said,..."I solemnly charge you before God and Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom" [2 Tim. 4:1]. This is an exhortation...immediately before his martyrdom. He said that he had fought the good fight, he had finished the course, and he had kept the faith, and that at the judgment seat he would be awarded the crown of righteousness, which would be awarded to all those who have loved His appearing (vv. 6-8). He reminded Timothy, and also us, by the Lord's judgment and kingdom that we should have a living that loves the Lord's appearing. This will cause us not to be discouraged, not to backslide, not to become weak, but to remain faithful to the end.

When the Lord comes, He will come secretly as a thief to those who love Him, and will steal them away as His treasures and bring them into His presence in the heavens (Matt. 24:42-43). Hence, we need to watch and be ready (Matt. 25:13; 24:44). If we desire to be raptured, first we must be filled with the heavenly breath and have oil in our vessels. If we are rooted on the earth and occupied daily with the anxieties of this life and with earthly pleasures, we will not be raptured at that time. We should remember Lot's wife. Because she loved and treasured the evil world which God was going to judge and utterly destroy, she took a backward look. Thus, she became a pillar of salt and was left to suffer in a place of shame. This should be a warning to us. If we love the world, the Lord will leave us here to pass through the great tribulation that we may be put to shame until we become mature and are raptured.

To attain maturity is not an overnight matter. Therefore, for His coming we must prepare ourselves, love Him, and grow in Him, that at His appearing we may be mature to be raptured and receive the reward. (The Up-to-date Presentation of the God-ordained Way and the Signs concerning the Coming of Christ, pp. 67-69)

Further Reading: The Up-to-date Presentation of the God-ordained Way and the Signs concerning the Coming of Christ, ch. 7

751

国　度 – 作操练与奖赏

11 12 12 12（英947）

降 B 大调　　3/4

3 · 4 | 5 5 6 · 7 | 1 1 7 · 1 | 2 1 6 | 5 –
一 今　天 神 的　国 度, 对　我 是 操 练,

5 · 5 | 5 6 7 | 1 2 3 | 3 2 1 | 2 –
将 来 却 是 奖 赏, 与 主 一 同 掌 权。

3 · 2 | 1 1 1 · 7 | 6 6 6 | 2 2 3 | 2 –
这 是 神 的 智　慧, 现 今 将 我 训 练,

2 · 2 | 3 2 3 | 4 3 2 | 1 7 2 | 1 – ‖
使 祂 计 划 完 成, 将 祂 公 义 彰 显。

二 我们为神所生,好为祂作王,
但是还需训练,才能像王一样,
好在祂的国中,胜任作王掌权,
使祂神圣王权,借我得着彰显。

三 今天我需学习服神的权柄,
甘愿受祂管治,严格对付言行。
如此祂的权柄,我就得以分享,
将来管理列国,与祂儿子同王。

四 严格对待自己,持守着公义,
对人宽大有恩,对神灵中欢喜;
一直都要活在国度实际里面,
为着国度实现,能得进入掌权。

五 如此,基督带着国度降临时,
要将祂的王权赐我作为赏赐;
如此,主要借我使祂公义彰显,
并将祂的智慧给众天使看见。

六 为着这个,使徒曾努力向前,
愿出任何代价,不甘落在后面;
也为这个,他劝我们忠诚向上,
好在将来得着国度作为奖赏。

七 求主赐我恩典,为国度活着,
今天受你训练,将来你肯赏我;
求使国度实际,今天作我操练,
将来我的奖赏,乃是国度实现。

Hymns, #947

1
God's Kingdom today is a real exercise,
But when Christ comes to reign it will be a great prize;
It is wisdom divine that we now may be trained
That His plan be fulfilled and His justice maintained.
2
God's children, we're born to be kings with His Son,
And we need to be trained that we may overcome
And to know how to rule in His kingdom as kings,
That His kingship thru us be expressed o'er all things.
3
Today we must learn to submit to His throne,
How to have a strict life and His government own;
His authority then we'll be able to share,
O'er the nations to rule with God's Son as the heir.
4
With a life strict to self we must righteousness hold,
Kind to others in peace, and with God joyful, bold;
In the Kingdom's reality e'er to remain,
For its manifestation prepared thus to reign.
5
Then Christ when He comes with the kingdom from God
Will to us grant His kingship to share as reward;
Thus the Lord will His righteousness thru us maintain
And His wisdom to heavenly powers make plain.
6
For this the Apostle pressed on at all cost,
For the Kingdom assured that he would not be lost;
'Tis for this he charged others, Be true to the Lord,
That the Kingdom might be unto them a reward.
7
O Lord, give us grace for Thy Kingdom to live,
To be trained that Thou may the reward to us give;
Make the Kingdom's reality our exercise,
That its manifestation may be our great prize.

申言稿：