第二周

看见神宝座的异象、世界局势背后的属灵景象以及基督作神行政的中心

纲要

读经：但四 17、26、34～37，七 9～10，十 4～21，启一 4～5，四 5，五 6

周一

壹 我们需要看见一个属灵的异象，就是神的宝座乃是全宇宙中神行政的中心—启四 2，五 1，结一 26：

一 神是主宰的一位，完全有能力照着祂的心愿和祂永远的经纶，完成祂所要的—启四 11，但四 35，罗九 19～24。

二 在宝座上的神，在背后掌管着每一个人和每一件事—赛六 1，王上二二 19：

1 世界局势的每一件事，都是决定于宝座。

2 在神宝座的管治之外，没有一件事能发生—伯一 6～12，二 1～6。

三 启示录这卷书乃是神行政的书，揭示那为着神圣行政之神的宝座—四 2，五 1，六 16，七 9，八 3，二一 5：

Week Two

Seeing a Vision of the Throne of God, the Spiritual Scene behind the World Situation, and Christ as the Center of God's Administration

Outline

Scripture Reading: Dan. 4:17, 26, 34-37; 7:9-10; 10:4-21; Rev. 1:4-5; 4:5; 5:6

Day 1

I We need to see a spiritual vision of the throne of God as the center of God's administration throughout the universe—Rev. 4:2; 5:1; Ezek. 1:26:

A As the sovereign One, God has the full capacity to carry out what He wants according to the desire of His heart and according to His eternal economy—Rev. 4:11; Dan. 4:35; Rom. 9:19-24.

B God on the throne is behind the scene ruling over everyone and everything—Isa. 6:1; 1 Kings 22:19:

1 Everything concerning the world situation is decided on the throne.

2 Nothing can happen outside the rule of God's throne—Job 1:6-12; 2:1-6.

C The book of Revelation is a book of God's administration, unveiling the throne of God for the divine administration—4:2; 5:1; 6:16; 7:9; 8:3; 21:5:

1 在启示录四、五章里的宝座，乃是神圣权柄的宝座。

2 表面上，宝座是看不见的，且不为人所认识；但事实上，宝座在幕后管理每一个人和每一件事。

四 但以理书给我们看见，世上一切的王和国都在神的行政管理之下—七 9 ～ 10，二 34 ～ 35：

1 人类从宁录到敌基督的所有政权，一直都在且要继续在诸天之神的诸天掌权之下—七 9 ～ 12。

2 神要使尼布甲尼撒认识自己一无所是，并且认识那大能的神乃是一切；祂是人国的掌权者，要将人的国赐与谁，就赐与谁—四 34 ～ 37。

3 整个世界局势都在诸天之神的诸天掌权之下—26 节。

周二

五 诸天的掌权，就是诸天之神的掌权，管理地上整个人类政权，以配合神永远的经纶，使基督得以了结旧造，使新造有新生的起头，并得以打碎、压毁人类政权的集大成，建立神永远的国—二 37、44，四 17，启十一 15。

周三

贰 但以理十章陈明在世界局势的背后属灵景象的异象：

一 在属灵的世界里，基督是居首位的，所以十章首先提到祂—4 ～ 9 节：

1 超越的基督，就是神行动的中心与普及，向但以理显现为一个人，供他珍赏，叫他得着安慰、鼓励、

1 The throne in Revelation 4 and 5 is the throne of divine authority.

2 Apparently, the throne is invisible and is not realized by man; actually, the throne is behind the scene ruling over everyone and everything.

D The book of Daniel shows that all the kings and kingdoms of the world are under God's administration—7:9-10; 2:34-35:

1 All human government from Nimrod to Antichrist has been and will continue to be under the ruling of the heavens by the God of the heavens—7:9-12.

2 God caused Nebuchadnezzar to know that he was nothing and that the mighty God, the Ruler over the kingdom of men, the One who gives the kingdom to whomever He wills, is everything—4:34-37.

3 The entire world situation is under the rule of the heavens by the God of the heavens—v. 26.

Day 2

E The ruling of the heavens by the God of the heavens over all human government on earth matches the eternal economy of God for Christ to terminate the old creation for the germination of the new creation and to smash and crush the aggregate of human government and establish the eternal kingdom of God—2:37, 44; 4:17; Rev. 11:15.

Day 3

II Chapter 10 of the book of Daniel presents a vision of the spiritual scene behind the world situation:

A In the spiritual world Christ is the preeminent One; therefore, in chapter 10 He is mentioned first—vv. 4-9:

1 The excellent Christ, the centrality and universality of God's move, appeared to Daniel as a man for his appreciation, consolation,

盼望和坚定。

2 但以理所看见的基督是宝贵、有价值、完整并完全的：

a 作为耶和华成为人，祂是神行动的中心与普及，为着完成神的经纶。

b 作为祭司，祂在照顾我们；作为君王，祂在管理我们—5 节。

c 基督在祂的宝贵和尊荣里，在祂为要光照人的光明里，并在祂为要搜寻并审判之光照的眼光里向但以理显现—6 节上。

d 基督在祂工作和行动的闪耀里，并在祂为着审判人刚强的说话里显现—6 节下。

encouragement, expectation, and stabilization.

2 The Christ whom Daniel saw is precious, valuable, complete, and perfect:

a As Jehovah becoming a man, He is the centrality and universality of God's move to carry out His economy.

b As the Priest, He is taking care of us, and as the King, He is ruling over us—v. 5.

c Christ appeared to Daniel in His preciousness and dignity, in His brightness for shining over the people, and in His enlightening sight for searching and judging—v. 6a.

d Christ appeared in the gleam of His work and move and in His strong speaking for judging people—v. 6b.

周四

Day 4

二 但以理十章属灵的景象中包括善与恶的灵，这些灵正进行着看不见的属灵争战—12 ～ 13、20 ～ 21 节：

B The spiritual scene in Daniel 10 includes both good and evil spirits that are engaged in an invisible spiritual war—vv. 12-13, 20-21:

1 但以理祷告时（2 ～ 3），空中进行着二灵之间的属灵争斗；一灵属于撒但，另一灵属于神。

1 While Daniel was praying (vv. 2-3), a spiritual struggle was taking place in the air between two spirits, one belonging to Satan and the other belonging to God.

2 要紧的是我们要看见，在景物的背后正进行着属灵的争斗，这争斗并非人眼所能看见。

2 It is crucial for us to see that behind the scene a spiritual struggle is taking place, a struggle not seen with human eyes.

三 当这些争斗在人类政权之间进行时，神在景象的背后管理着世界局势—七 10。

C As the struggles are taking place between the human governments, God is behind the scene managing the world situation—7:10.

周五

Day 5

叁 基督是照神永远的经纶作神行政的中心—

III Christ is the center of God's administration according to

启五6，二二1：

一 在升天里的基督已经登上宝座，执行神的行政，就是施行祂的管理—来十二2，启三21，二二1，五6：

1 坐在宝座上的一位，不仅是神也是人；祂是神而人者，是人而神者，就是神与人的调和—徒七56。

2 主耶稣被钉死并埋葬后，神叫祂复活，并使祂坐在自己的右边，立祂为全宇宙的主—二34～36，腓二5～11。

二 作为那登上宝座，成为神宇宙行政中属天的管理者，基督乃是那是配的狮子羔羊，得胜的救赎主—启五1～14：

1 作为狮子，祂是抵挡仇敌撒但的战士；作为羔羊，祂是救赎主—5～6节。

2 因为基督解决了撒但背叛和人堕落的问题，所以祂配展开神经纶的书卷—1～7节。

3 羔羊，救赎主，那位在十字架上为我们的罪被杀的，如今在宝座上执行神在全宇宙的行政。

4 我们需要认识宇宙的主乃是一个人，就是神而人者，人而神者—结一26

周六

三 在祂的升天和登宝座里，基督是地上君王的元首—启一5：

1 称基督为君王的元首，乃是说祂远超地上的统治者—弗一20～22，腓二9～11。

2 地上的元首不是真正的元首；基督是万王之王，万

God's eternal economy—Rev. 5:6; 22:1:

A Christ in His ascension has been enthroned to execute God's administration, His governmental operation—Heb. 12:2; Rev. 3:21; 22:1; 5:6:

1 The One sitting on the throne is not only God but also man; He is the God-man, the man-God, the mingling of God and man—Acts 7:56.

2 After the Lord Jesus was crucified and buried, God resurrected Him and set Him at His right hand, making Him the Lord of all the universe—2:34-36; Phil. 2:5-11.

B The enthroned Christ, the heavenly Administrator in God's universal government, is the worthy Lion-Lamb, the overcoming Redeemer—Rev. 5:1-14:

1 As the Lion, He is the Fighter against the enemy, Satan; as the Lamb, He is the Redeemer—vv. 5-6.

2 Because Christ has solved the problems of the rebellion of Satan and the fall of man, He is worthy to open the scroll of God's economy—vv. 1-7.

3 The Lamb, the Redeemer, the One slain on the cross for our sins, is now on the throne, carrying out God's administration over the entire universe.

4 We need to realize that the Lord of the universe is a man, the God-man, the man-God—Ezek. 1:26.

Day 6

C In His ascension and enthronement Christ is the Ruler of the kings of the earth—Rev. 1:5:

1 For Christ to be the Ruler of the kings means that He is far above the earthly rulers—Eph. 1:20-22; Phil. 2:9-11.

2 The earthly rulers are not the real rulers; Christ, the King of kings and

主之主，是真正的元首—启十九 16。

3 基督是地上君王的元首，凭着在神宝座前焚烧之神的七灵，执行神的行政—一 4，四 5，五 6：

a 所有世上的元首都是在七灵的火焰之下—一 5。

b 世界的局势和国际的事务，都在这七盏火灯，就是神的七灵，焚烧的火焰之下—四 5。

c 我们必须领悟，神的七灵正在宝座前焚烧，不仅关乎众召会，也关乎为着众召会的世界局势—一 4～5、11，二二 16。

the Lord of lords, is the real Ruler—Rev. 19:16.

3 Christ carries out God's administration as the Ruler of the kings of the earth by the seven Spirits of God burning before the throne of God—1:4; 4:5; 5:6:

a All the world rulers are under the flaming of the seven Spirits—1:5.

b The world situation and international affairs are under the flame of the burning of the seven lamps of fire, the seven Spirits of God—4:5.

c We need to realize that the seven Spirits of God are burning before the throne not only concerning the churches but also concerning the world situation for the churches—1:4-5, 11; 22:16.

第二周■周一

晨兴喂养

启四 2“我立刻就在灵里；看哪，有一个宝座安置在天上，又有一位坐在宝座上。”

结一 26“在他们头以上的穹苍之上，有宝座的样式，象蓝宝石的样子；在宝座的样式以上，有一位的样式好象人的样子。”

启示录这卷书乃是以宝座为中心。…无论撒但在空中作什么，也不管人在地上作什么，都是在神天上的宝座之下。今天，人好象可以为所欲为，但天上神的宝座依然掌管着一切的人和一切的事。在神宝座的管治之外，没有一个人能作什么，也没有一件事能发生。表面上，这宝座是看不见的，且不为人所认识；但事实上，这宝座在幕后掌管着每一个人和每一件事。按神的时间，并为着成就神的定旨，常有适当的审判从这宝座出来，临到人类和地上的事物。在启示录，最终的结局乃是在神的审判完全执行之后出现。这个审判从宝座发出，把天地间一切由撒但的背叛和人的堕落所引起的混乱，完全清理。（启示录生命读经，二五五至二五六页。）

信息选读

但以理书给我们看见，世上一切的王和国都在神的行政管理之下。想想看尼布甲尼撒统治巴比伦帝国的情形。首先，他与父亲一同摄政、掌权。主前六〇六年，他以摄政王的身分毁灭耶路撒冷城。然后约在主前六〇四年，他成为王，掌权直到主前五六一年。至终他儿子接续他的王位，然后是他的

WEEK 2 — DAY 1

Morning Nourishment

Rev. 4:2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting.

Ezek. 1:26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

The throne of God in Revelation is the center of God's administration.... Whatever Satan does in the air and whatever man does on earth is under God's throne in heaven. Today, man may do anything he likes, but the throne of God in heaven is still the authority over all men and all things. No one can do anything, and nothing can happen outside of the rule of God's throne. Apparently, this throne is invisible and is not realized by man, but actually it is behind the scene ruling over everyone and everything. In God's time and for the fulfillment of God's purpose, the appropriate judgment always comes out of this throne to mankind and upon the things transpiring on earth. In the book of Revelation, the consummate issue comes from the completion of the execution of God's judgment. This judgment proceeds from the throne and clears up the confusion both in heaven and on earth caused by Satan's rebellion and man's fall. (Life-study of Revelation, pp. 213-214)

Today's Reading

The book of Daniel shows us that all the kings and kingdoms of the world are under God's administration. Consider the situation of the Babylonian Empire under Nebuchadnezzar. First, he became a co-regent with his father and reigned with him. As such a co-regent, he destroyed the city of Jerusalem in 606 B.C. Then about 604 B.C. he became king and reigned until 561 B.C. Eventually he was replaced by his son and then by his grandson, Belshazzar, whose

孙子伯沙撒；伯沙撒在五章的荒淫放荡对神乃是亵渎，就在主前五三八年被杀。那时巴比伦帝国就结束了，六十二岁的玛代人大利乌得了国。大利乌是附属于古列的王。（见但八。）主前五三六年，古列颁布诏令释放以色列的俘虏归回犹大，这样就结束了神命定以色列人留在巴比伦的七十年。所以，神用巴比伦帝国，为要把祂那腐坏、失败的选民带到被掳中。七十年的被掳之后，神使玛代与波斯联合为一，为要结束巴比伦帝国，并从巴比伦的被掳中释放祂的子民。这说明了一切的王和国如何在神的行政管理之下。

在以赛亚书中，尼布甲尼撒和巴比伦都被定罪，古列却被尊崇。十四章启示撒但与巴比伦是一。在申言者以赛亚眼中，尼布甲尼撒与撒但是一。相反的，以赛亚论到古列，却说神喜悦他，甚至使他成为牧人，照顾祂的子民。古列在位第一年，就宣布神的子民可以归回犹大。（拉一 1 ～ 4。）他也安排将神殿中的器皿，就是尼布甲尼撒带到巴比伦的，归回耶路撒冷。

为着对付…邪恶的人类政权，基督这位人子必须得着国度。（但七 13 ～ 14。）一面，基督是在诸天之上，已经得了国度；另一面，基督是在我们里面，成了赐生命的灵。（林前十五 45 下。）作为我们的救赎主，祂借着钉十字架把旧造了结。作为在复活里的那位，祂使新造有了新生的起头，今天祂正在我们（就是祂的新造）里面作工。祂也是我们在烈火窑中的同伴。（但三。）祂这奇妙的一位，正为着祂回来在全地施行祂的管治权，预备一切。（但以理书生命读经，九八至九九页。）

参读：启示录生命读经，第四、十七至十八篇。

debauchery in Daniel 5 was an insult to God and who was slain in 538 B.C. At that time the Babylonian Empire came to an end, and Darius the Mede received the kingdom at the age of sixty-two. Darius was a subordinate king to Cyrus (see Daniel 8). In 536 B.C. Cyrus issued the decree that released the captives of Israel to return to Judah, thus ending the seventy years which God had apportioned for the Israelites to remain in Babylon. Therefore, God used the Babylonian Empire for the purpose of carrying His corrupted and defeated elect into captivity. After the seventy years of their captivity, God caused the Medes and the Persians to become one for the purpose of ending the Babylonian Empire and of releasing His people from their captivity in Babylon. This is an illustration of how all kings and kingdoms are under God's administration.

In the book of Isaiah, Nebuchadnezzar and Babylon are condemned, but Cyrus is highly regarded. Isaiah 14 reveals the oneness of Satan and Babylon. In the eyes of the prophet Isaiah, Nebuchadnezzar was one with Satan. Concerning Cyrus, on the contrary, Isaiah says that God delighted in him and even made him a shepherd to care for His people. In the first year of his reign, Cyrus proclaimed the return of God's people to Judah (Ezra 1:1-4). He also arranged for the vessels of the house of God which Nebuchadnezzar had brought to Babylon to be returned to Jerusalem.

In order to deal with…evil human government, Christ as the Son of Man must receive the kingdom (Dan. 7:13-14). On the one hand, Christ is in the heavens as the One who has received the kingdom. On the other hand, Christ is in us as the life-giving Spirit (1 Cor. 15:45b). As our Redeemer, He terminated the old creation by His crucifixion. As the One in resurrection, He has germinated the new creation, and today He is working within us as His new creation. He is also our Companion in the burning furnace (Dan. 3). As such a wonderful One, He is preparing everything for His coming back to exercise His dominion over the whole earth. (Life-study of Daniel, pp. 82-84)

Further Reading: Life-study of Revelation, msgs. 4, 17-18

第二周■周二

晨兴喂养

但四 17 “…好叫活人知道，至高者才是人国的掌权者，要将国赐与谁，就赐与谁；祂立极卑微的人掌权。”

26 “…等你知道诸天掌权，以后你的国必定归你。”

但以理书的中心思想是：诸天的掌权，（四 26，）就是诸天之神的掌权，（二 37，44，）管理地上整个人类政权，以配合神永远的经纶，使基督得以了结旧造，使新造有新生的起头，并得以打碎、压毁人类政权的集大成，建立神永远的国。

在创世记十章以前，没有人的国；那时人类是一整个，并没有列国的建立。列国的建立是从宁录开始，他建立了预表巴比伦的巴别。（8 ～ 10。）人类的政权要总结于要来的敌基督，就是将来罗马帝国的最后一位该撒。人类从宁录到敌基督的所有政权，一直都在且要继续在诸天之神的诸天掌权之下。（但以理书生命读经，五至六页。）

信息选读

整个世界局势都在诸天之神的诸天掌权之下，以配合神为着基督的经纶。今天世界的局势，特别是欧洲和地中海沿岸的国家，已经被平衡，带进一种局面，预备好为着基督的再来。祂已临近，时候快到。我们看见这局势，就该醒起，看见世界不是为着我们的。我们乃是为着基督，我们每天必须预备好迎见祂，好得着祂的赏赐。

WEEK2 — DAY 2

Morning Nourishment

Dan. 4:17 ...To the intent that the living may know that the Most High is the Ruler over the kingdom of men and gives it to whomever He wills and sets up over it the lowliest of men.

26 ...Your kingdom will be assured to you after you have come to know that the heavens do rule.

The central thought of Daniel is that the ruling of the heavens (4:26) by the God of the heavens (2:37, 44) over all the human government on earth matches God’s eternal economy for Christ to terminate the old creation for the germination of the new creation and to smash and crush the aggregate of human government and establish the eternal kingdom of God.

Prior to Genesis 10 there were no human nations; instead, there was only mankind as a whole without established nations. Nations began to be established by Nimrod, who built Babel, a prefigure of Babylon (Gen. 10:8-10). Human government will conclude with the coming Antichrist, who will be the last Caesar of the Roman Empire. All human government from Nimrod to Antichrist has been and will continue to be under the ruling of the heavens by the God of the heavens. (Life-study of Daniel, pp. 4-5)

Today’s Reading

The entire world situation is under the rule of the heavens by the God of the heavens, to match His economy for Christ. Today the world situation, especially in Europe and the countries around the Mediterranean Sea, has been balanced and brought into a condition which is ready for Christ’s return. He is at the door and the time is near. As we see this situation, we must wake up and realize that the world is not for us. We are for Christ, and every day we must prepare ourselves to meet Him. Then we will receive a reward from Him.

但以理书说到三件要紧的事：神属天的掌权、基督的居首位、以及神子民的分。神在祂的经纶里管理宇宙，为要成就祂的定旨，就是基督应该在万有中居首位。…要使基督居首位，神就需要一班子民。神若没有一班子民，就无法使基督成为居首位的。

我们蒙神拣选作祂的子民，为叫基督居首位，我们乃是在神属天的掌权之下。…在神属天的掌权下，万有都互相效力，叫我们得益处。（罗八28。）在我们个人的宇宙中所发生的事特别是这样。我们的宇宙包括我们自己、我们的家庭、以及召会。在我们的宇宙中，每一天都发生许多事，目的乃是要使基督居首位。我们需要看见这事，并顺服神属天的掌权。…在但以理四章二十六节，但以理对尼布甲尼撒说，“等你知道诸天掌权，以后你的国必定归你。”掌权的乃是诸天，不是尼布甲尼撒、古列、亚历山大大帝，或疾病、风暴、背叛。

地是在属天行政的管治之下。诸天是为我们掌权，基督也是为着我们的。不仅如此，我们是在神为着基督的属天掌权之下。属天掌权的目的，是要完成神的选民，使基督得以居首位，就是使祂成为首先的—中心，并成为一切—普及。

因着诸天在掌权，所以基督在我们一切的情况中，都与我们同在。我们病了，祂与我们同在；我们在风暴中，祂与我们同在。我能见证，在风暴和背叛当中，我们能享受祂的同在。…我们都需要学知三件事：这个宇宙是在神的行政管理之下；神行政管理的心意，乃是要使基督成为居首位的，使祂在万有中居首位；为着完成神的心意，我们这些神的子民，神的选民，必须与祂有最好的配搭与合作。借着我们的配搭与合作，神就要完成祂永远的心意，使基督借着诸天的掌权，成为居首位的。（但以理书生命读经，六、九〇至九二页。）

参读：但以理书生命读经，第一、五至六、十二、十七篇。

The book of Daniel covers three crucial matters: God’s heavenly rule, the preeminence of Christ, and the portion of God’s people. In His economy God administrates the universe in order to fulfill His purpose. His purpose is to give Christ the preeminence in all things…. For Christ to be the preeminent One, God needs a people. Apart from God’s having a people, there is no way for Christ to be made preeminent.

As those who have been chosen by God to be His people for Christ’s preeminence, we are under God’s heavenly rule…. Under God’s heavenly rule, everything is working together for our good (Rom. 8:28). This is especially true of the things in our personal universe. Our universe includes ourselves, our families, and the church. In our universe many things happen day by day for the purpose of making Christ preeminent. We need to realize this and be submissive to God’s heavenly rule. In Daniel 4:26 Daniel said to Nebuchadnezzar, “Your kingdom will be assured to you after you have come to know that the heavens do rule.” It is the heavens that rule, not Nebuchadnezzar or Cyrus or Alexander the Great or illness or turmoil or rebellion.

The earth is under the rule of a heavenly administration. The heavens rule for us, and Christ is for us. Furthermore, we are under God’s heavenly rule for Christ. The purpose of the heavenly ruling is to complete God’s elect so that Christ may be preeminent, that He may be the first—the centrality—and everything—the universality.

Because the heavens rule, Christ is with us in all our situations. When we are sick, He is with us. When we are in turmoil, He is with us. I can testify that we can enjoy His presence in the midst of turmoil and rebellion. We all need to learn three things: that this universe is under God’s administration; that God’s intention in His administration is to make Christ preeminent, to cause Him to have the first place in everything; and that for the accomplishment of God’s intention, we, His people, His elect, must give Him the best coordination and cooperation. Through our coordination and cooperation, God will consummate His eternal intention to make Christ preeminent through the rule of the heavens. (Life-study of Daniel, pp. 5, 77-78)

Further Reading: Life-study of Daniel, msgs. 1, 5-6, 12, 17

第二周■周三

晨兴喂养

但十5～6“举目观看，见有一人身穿细麻衣，腰束乌法精金带。祂身体如水苍玉，面貌如闪电，眼目如火把，手和脚如闪耀发亮的铜，说话的声音如大众的声音。”

但以理十章二节至十一章一节给我们看见，解开这个异象之前宇宙中的景象—物质世界背后的属灵世界。…但以理这一个地上的人，定意要明白以色列将来的定命。（十2～3，12。）他这样作有二十一日之久。

那二十一日之后，但以理在十章四至九节，看见一个特别的异象。超越的基督，就是神在地上行动的中心与普及，向但以理显现，供他珍赏，叫他得着安慰、鼓励、盼望和坚定。

神给但以理看见极大的困苦之前，先向他启示这几节所描述的超越的人。但以理可能不知道这人就是弥赛亚，但我相信但以理明白这一位就是主成为一个人。这人不仅是耶和华，更是耶和华成为人。（但以理书生命读经，一一〇页。）

信息选读

在我们眼中，成为肉体发生在时间里一个特定的时候；但在神看来，只有事实，没有时间的元素。在宇宙中有一个事实，就是三一神成为人。这是马太福音和路加福音所启示的。但在创世记十八章，有三个人来到亚伯拉罕那里，三个当中有一个就是耶稣。祂成为人来访问亚伯拉罕。在但以理十章，

WEEK 2 — DAY 3

Morning Nourishment

Dan. 10:5-6 I lifted up my eyes and I looked, and there was a certain man, clothed in linen, whose loins were girded with the fine gold of Uphaz. His body also was like beryl, His face like the appearance of lightning, His eyes like torches of fire, His arms and His feet like the gleam of polished bronze, and the sound of His words like the sound of a multitude.

Daniel 10:2—11:1 shows us the scene in the universe—the spiritual world behind the physical.... Daniel, a man on the earth, set his heart to understand the future, the destiny, of Israel (Dan. 10:2-3, 12). This he did for twenty-one days.

After those twenty-one days, Daniel saw a particular vision in 10:4-9. The excellent Christ, the centrality and universality of God's move on the earth, appeared to Daniel for his appreciation, consolation, encouragement, expectation, and stabilization.

Before showing Daniel the great distress, God revealed to him the excellent man described in these verses. Daniel may not have known that this man was the Messiah, but I believe that Daniel understood that this One was the Lord as a man. That man was not only Jehovah but Jehovah becoming a man. (Life-study of Daniel, p. 93)

Today's Reading

In our eyes the incarnation took place at a definite point in time, whereas in God's view there is only the fact but no time element. In the universe there is the fact that the Triune God became a man. This is revealed in Matthew and Luke. But in Genesis 18 when three persons came to Abraham, there was one among the three who was Jesus. He came as a man to visit Abraham. In Daniel 10 this man appeared to Daniel. When He appeared as a man to Abraham, He

这人向但以理显现。当祂成为人向亚伯拉罕显现时，祂是一个普通的人，没有什么特征；然而，祂向但以理显现时，却有许多奇妙的特征。

首先，超越的基督是在祂的祭司职任里显现，照顾祂所拣选的人。（5上。）祂的祭司职任是由细麻衣袍所表征。祂向但以理显现时，不是穿着争战的军装，乃是穿着细麻衣，就是旧约祭司的衣服。在预表里，细麻表征人性。基督身穿细麻衣，这事实表征祂的人性就是祂的祭司袍。在十章里，基督自己，神的中心与普及，乃是祭司，照顾被掳中的以色列人。祂在人性里作祭司，照顾神被掳的子民。

第二，基督向但以理显现，给他看见祂作王的身分（由精金带所表征），为要掌管万民。五节下半说，祂“腰束乌法精金带”。腰带是为着加强。基督的作王身分不是由麻所表征，乃是由精金所表征。祂的祭司职任是属人的，祂的作王身分是神圣的。

基督也是在祂工作和行动的闪耀里显现，受人试验并试验人。祂工作和行动的闪耀，是由祂的手和脚如闪耀发亮的铜所表征。（6下。）在预表里，铜表征神的审判，使人明亮。神的审判是一种试炼。基督受神审判、试炼，而神的试炼和审判就使祂明亮如闪耀发亮的铜。这样一位基督一直受人试验，并试验人。…最后，基督在祂为着审判人刚强的说话里向但以理显现。祂刚强的说话是由祂说话的声音如大众的声音所表征。（6末。）

但以理所看见的基督是这样的一位。祂是宝贵、有价值、完整并完全的。作为人，祂是神行动的中心与普及，为着完成神的经纶。祂是非常宝贵、光明的一位，常在光照、照亮并试验人。作为祭司，祂在照顾我们；作为君王，祂在管理我们。祂是何等奇妙！（但以理书生命读经，一一〇至一一三页。）

参读：但以理书生命读经，第十三、十五篇。

was an ordinary man with no particular characteristics. However, He appeared to Daniel with many wonderful characteristics.

First, the excellent Christ appeared in His priesthood for taking care of His chosen people (v. 5a). His priesthood is signified by the linen robe. He appeared to Daniel not wearing armor for fighting but dressed in a linen robe, the Old Testament priestly garment. In typology, linen signifies humanity. The fact that Christ is clothed in linen signifies that His humanity is His priestly robe. At the time of Daniel 10, Christ Himself, God's centrality and universality, was a Priest taking care of the children of Israel in captivity. He is a Priest in His humanity taking care of God's captive people.

Second, Christ appeared to Daniel in His kingship (signified by the golden girdle) for ruling over all the peoples. Verse 5b says that His "loins were girded with the fine gold of Uphaz." A girdle is for strengthening. Christ's kingship is signified not by linen but by gold. His priesthood is human, whereas His kingship is divine.

Christ also appeared in His gleam in His work and moves, tested by people and testing people. His gleam in His work and moves is signified by His arms and His feet being like the gleam of polished bronze (v. 6d). In typology, bronze signifies God's judgment, which makes people bright. God's judgment is a kind of trial. Christ was judged, tried, by God, and God's trial and judgment made Him bright like polished bronze. Such a Christ is the One who has been tested by others and who also tests others. Finally, Christ appeared to Daniel in His strong speaking for judging people. His strong speaking is signified by the sound of His words being like the sound of a multitude (v. 6e).

The Christ whom Daniel saw was such a One. He is precious, valuable, complete, and perfect. As a man, He is the very centrality and universality of God's move to carry out His economy. He is so precious, bright, shining, enlightening, and testing. As the Priest, He is taking care of us, and as the King, He is ruling over us. How wonderful He is! (Life-study of Daniel, pp. 93-95)

Further Reading: Life-study of Daniel, msgs. 13, 15

第二周■周四

晨兴喂养

但十2“当那些日子，我但以理悲伤了三个七日。”

12～13“他说，但以理啊，不要惧怕，因为从你第一日专心求明白这事，…你的言语已蒙垂听；我是因你的言语而来。但波斯国的魔君，拦阻我二十一日…。”

接着关于基督是神行动中之宝贵者的异象，我们看见关于空中属灵争斗的事。按照但以理十章十至十七节，波斯国的魔君阻挡受差遣的天使（他可能是大君之一）二十一日。大君之一的米迦勒，来帮助受差的天使；那天使滞留在波斯诸王那里。波斯国的魔君必定是一个邪灵，一个跟随撒但背叛神的背叛天使，受撒但委派帮助波斯。这邪灵与受差的天使争斗二十一日之久。这就是说，但以理在那些日子祷告时，空中进行着二灵之间的属灵争斗；一灵属于撒但，另一灵属于神。二者在争战，因为受差的天使（可能是加百列），受神差遣去回应但以理的祷告。米迦勒来帮助受差的天使。就如天使长米迦勒在犹大书九节那里争战；照样，他在但以理书这里也来争战。我们需要看见一个重点，就是在景物的背后正进行着属灵的争斗，这争斗不是物质的眼睛所看得见的。（但以理书生命读经，一一四页。）

信息选读

但以理十章十八至二十一节给我们看见更多关于景象背后属灵争斗的事。天使要回去与波斯的魔君

WEEK 2 — DAY 4

Morning Nourishment

Dan. 10:2 In those days I, Daniel, had been mourning for three full weeks.

12-13 And he said to me, Do not be afraid, Daniel, for from the first day that you set your heart to understand this matter..., your words were heard; and I have come because of your words. But the prince of the kingdom of Persia withstood me for twenty-one days...

Following the vision concerning Christ as the precious One in God's move, we see something regarding the spiritual struggle in the air. According to [Daniel 10:10-17], the evil prince of the kingdom of Persia withstood the sent angelic messenger, probably one of the chief princes, for twenty-one days. Michael, one of the chief princes, came to help the sent angelic messenger, and the sent messenger remained there with the kings of Persia. The evil prince of the kingdom of Persia must have been an evil spirit, a rebellious angel, who followed Satan in his rebellion against God and who was commissioned by Satan to help Persia. This evil spirit struggled against the sent angelic messenger for twenty-one days. This means that while Daniel was praying for all those days, a spiritual struggle was taking place in the air between two spirits, one belonging to Satan and the other belonging to God. They were fighting because the sent angelic messenger (he might have been Gabriel) had been sent by God in answer to Daniel's prayer. Michael came to help the sent angelic messenger. Just as the archangel Michael fought in Jude 9, so he came in to fight here in Daniel. The crucial point we need to see is that behind the scene a spiritual struggle, a struggle not seen with physical eyes, was taking place. (Life-study of Daniel, p. 96)

Today's Reading

In [Daniel 10:18-21] we see more of the spiritual struggle behind the scene. The angelic messenger would return to fight with the evil prince of Persia.

争战；而希腊（雅完）的魔君那时必要来。除了以色列的君米迦勒之外，没有帮助天使抵挡这两魔君的。“米迦勒”这名的意思是：“谁象神？”

在玛代王大利乌元年，天使曾起来扶助大利乌，使他坚强。（十一1。）大利乌得着这样的加强，就能以得国。…在关于以色列定命的异象揭示与但以理之前，他先看见物质景象背后之属灵景象的异象。在这属灵的景象中，基督是居首位的。这景象也包括善与恶的灵，这些灵正进行着看不见的属灵争战。

在这个基督的异象之后，一位天使来告诉但以理，关于物质世界背后的事情。他告诉但以理说，他自己正与波斯国的魔君——一个背叛的灵—争战。他又告诉但以理，有另一个邪灵，就是希腊（雅完）的魔君；还有天使长米迦勒，他是为以色列争战的大君。这里至少说到四个灵。

我们在五章看见伯沙撒如何荒淫放荡，玛代人大利乌如何在当天晚上来击败他，将他杀死。我们没有看见有一个灵为大利乌争战。十一章一节说，“我在玛代王大利乌元年，曾起来扶助他，使他坚强。”大利乌在年老时仍然强壮，因为这位天使起来扶助他，使他坚强。天使加强大利乌，使他能以击败巴比伦人，因为巴比伦帝国从神所受的托付已经完成了。伯沙撒死后，巴比伦帝国就成为玛代波斯帝国，好完成神另一个托付。

表面看来，这些争战仅仅是但以理二章大人像所代表之人类政权的活动；实际上，乃是神在物质世界的背后管理着整个情形。（但以理书生命读经，一一四至一一五、一〇七至一〇八页。）

参读：但以理书生命读经，第十五篇。

The evil prince of Greece was then about to come. No one would hold with the angelic messenger against these two evil princes except Michael, the prince of Israel. The name Michael means “Who is like God?”

In the first year of Darius the Mede, the angelic messenger stood up to support and strengthen Darius (11:1). Darius was strengthened in this way in order to receive the kingdom. Before the vision concerning the destiny of Israel was unveiled to Daniel, he was given a vision of the spiritual scene that is behind the physical scene. In this spiritual scene Christ is preeminent. This scene also includes both good and evil spirits, spirits that are engaged in an invisible spiritual war.

After this vision of Christ, an angelic messenger came to tell Daniel about the things behind the physical world. He told Daniel that he himself was fighting against the prince of the kingdom of Persia, a rebellious evil spirit. Then Daniel was told that there was another evil spirit, the prince of Greece (Javan). There was also the archangel Michael, who was a prince fighting for Israel. At least four spirits are covered here.

In Daniel 5 we saw how Belshazzar was indulging in debauchery and how in the same night Darius the Mede came to defeat him and kill him. We did not see that there was a spirit fighting for Darius. Daniel 11:1 says, “I, in the first year of Darius the Mede, stood up to support and strengthen him.” Darius was strong even as an old man because this heavenly messenger stood up to support him and strengthen him. The angelic messenger strengthened Darius to defeat the Babylonians because the Babylonian Empire’s commission from God had been completed. With the death of Belshazzar, the Babylonian Empire became the empire of Medo-Persia to carry out another commission for God.

Apparently, all of these struggles are merely the activities of human governments represented by the great human image in Daniel 2. Actually, God was behind the physical world managing the entire situation. (Life-study of Daniel, pp. 96-97, 91-92)

Further Reading: Life-study of Daniel, msg. 15

第二周■周五

晨兴喂养

启五6“我又看见宝座与四活物中间，并众长老中间，有羔羊站立，象是刚被杀过的，有…七眼，就是神的七灵，奉差遣往全地去的。”

二二1“天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”

希伯来十二章二节说，基督现今“坐在神宝座的右边”。基督坐在神宝座的右边，意思不是祂在神右边，坐在神的宝座旁边。在启示录我们看见，只有一个神和羔羊的宝座，（三21，二二1，3，）这一个宝座既为着神，也为着羔羊。基督在升天里已登了宝座。祂的升天是叫祂为着神的行政登上宝座。（新约总论第二册，一三二页。）

信息选读

在神圣的行政里，基督是狮子羔羊，得胜的救赎者，展开神经纶的书卷。（启五3～7，六1，3，5，7，9，12，八1。）在启示录五章一节，坐宝座的右手中有书卷，用七印封严了。这七印乃是这书卷的内容，而书卷本身就是用羔羊的血所立的新约。因此，新约是论到对召会、以色列人、世界和宇宙的救赎。

新约虽然凭基督的死而立，但对人类一直是个奥秘。在启示录里，复活并升天的基督展开神经纶的书卷。…基督这展开书卷的一位，被描述为狮子羔羊，得胜的救赎主。启示录五章五节有这话：“看哪，

WEEK 2 — DAY 5

Morning Nourishment

Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having...seven eyes, which are the seven Spirits of God sent forth into all the earth.

22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Hebrews 12:2 says that Christ is now seated at “the right hand of the throne of God.” For Christ to be seated at the right hand of the throne of God does not mean that He is seated next to the throne of God, at God’s right hand. In Revelation we see that there is only one throne of both God and Christ (Rev. 3:21; 22:1, 3), one throne for both God and the Lamb. Christ has been enthroned in His ascension. His ascension was for His enthronement for God’s administration. (The Conclusion of the New Testament, p. 337)

Today’s Reading

In the divine administration Christ, as the Lion-Lamb, the overcoming Redeemer, opens the scroll of God’s economy (Rev. 5:3-7; 6:1, 3, 5, 7, 9, 12; 8:1). In Revelation 5:1 the One sitting on the throne has a scroll in His hand sealed with seven seals. These seven seals are the contents of the scroll, and the scroll itself is the new covenant, enacted with the blood of the Lamb. Hence, the new covenant is a scroll covering the redemption of the church, Israel, the world, and the universe.

Although the new testament was enacted by the death of Christ, it has been a mystery to mankind. As the One who opens the scroll, Christ is portrayed as the Lion-Lamb, as the overcoming Redeemer. In Revelation 5:5 we have this word: “Behold, the Lion of the tribe of Judah, the Root of David, has overcome

犹大支派中的狮子，大卫的根，祂已得胜，能以展开那书卷，揭开它的七印。”然后六节接着说到“羔羊站立”。基督是争战、胜利、得胜的狮子，也是救赎的羔羊。

作为狮子，祂是抵挡仇敌撒但的战士；作为羔羊，祂是我们的救赎主。祂争战是为救赎我们，如今祂已胜过仇敌，并为我们成功了救赎。…基督是犹大支派中的狮子，胜过了神的仇敌。祂为神解决了这难处，并除去了拦阻，以完成神的定旨。神的定旨需要那能解决神一切难处的人将其完成。神所有的难处是撒但的背叛，和人的堕落。基督是狮子，击败了背叛的撒但；基督是羔羊，除去了堕落之人的罪。因为祂为神解决了这些难处，祂就配展开神经纶的书卷，也配揭开它的七印。

在启示录六章一至八节，基督揭开前四印。这些印包含四匹马以及骑在马上的，犹如一场四马竞赛。这些骑马的都不是真人，而是人位化的事物。骑第二匹马（红马）的，是战争；（4；）骑第三匹马（黑马）的，是饥荒；（5～6；）骑第四匹马（灰马）的，是死亡。（8。）根据历史事实，骑第一匹马（白马）的，是福音的传扬。白象征清洁、纯一、正直、和可称许的。白马与骑马者，象征传扬清洁、纯一、正直、以及对人对神都是可称许的福音。紧接基督升天之后，福音、战争、饥荒和死亡这四件事，便像四个骑马的骑在四匹马上，开始奔跑，一直持续到基督回来。…第五印的揭开，（9，）揭示从第一世纪到将近这世代末了基督徒的殉道。当福音广传，总有忠信圣徒的殉道。（新约总论第三册，三四七至三四九页。）

参读：新约总论，第三十一、七十七、四百零五、四百一十五至四百一十六篇。

so that He may open the scroll and its seven seals.” Then verse 6 goes on to speak of a “Lamb standing as having just been slain.” Christ is both the fighting, victorious, and overcoming Lion and the Redeeming Lamb. As the Lion, He is the Fighter against the enemy, Satan; as the Lamb, He is the Redeemer for us. He has fought to redeem us, and He has won the battle over the enemy and accomplished redemption for us.

As the Lion of the tribe of Judah, Christ has overcome the enemy of God. He has solved this problem for God and has removed the hindrances to the fulfillment of God’s purpose. God’s purpose needs someone to carry it out who can solve all the problems of God. The problems which God had were the rebellion of Satan and the fall of man. As the Lion, Christ has defeated rebellious Satan, and as the Lamb He has taken away the sin of fallen man. Because He has solved these problems for God, He is worthy to open the scroll of God’s economy and its seven seals.

Christ opens the first four seals in Revelation 6:1-8. These seals comprise four horses with their riders in a four-horse race. These riders are not real persons but personified things. The rider of the second horse, the red horse, is war (v. 4); the rider of the third horse, the black horse, is famine (vv. 5-6); and the rider of the fourth horse, the pale horse, is death (v. 8). According to historical facts, the rider of the first horse, the white horse, is the preaching of the gospel. White signifies clean, pure, just, and approvable. The white horse with its rider is a symbol of the preaching of the gospel which is clean, pure, just, and approvable both to men and to God. Immediately after Christ’s ascension, these four things—the gospel, war, famine, and death—began to run like riders on four horses and will continue until Christ comes back. The opening of the fifth seal (Rev. 6:9) discloses Christian martyrdom from the first century to the time near the end of this age. As the gospel is being preached, there is always the martyrdom of the faithful saints. (The Conclusion of the New Testament, pp. 831-832)

Further Reading: The Conclusion of the New Testament, msgs. 31, 77, 405, 415-416

第二周■周六

晨兴喂养

启一4～5“…愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵，并从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们…。”

十九16“在祂衣服和大腿上，有名字写着：万王之王，万主之主。”

“耶稣”这名含示成为肉体，“基督”这名称指明主耶稣是神的受膏者。祂在人性生活里是忠信的见证人，在复活里是死人中的首生者。在升天和登宝座里，祂乃是地上君王的元首，因为祂现今是万有的主和元首。不仅如此，当祂在国度里来掌权时，祂要辖管万国。因此，“地上君王元首”这名称，是指祂的升天、祂现今的情况和祂的再来。所以，这节所描述的基督，包括了从基督成为肉体到祂永远的国之间的一切。（新约总论第十四册，一三至一四页。）

信息选读

按照历史，我们用谁的年历，就服在谁之下。人用某君王的年历，就在那君王的统治之下。同样，甚至不敬虔的人也在耶稣基督之下，因为他们用祂的年历。…耶稣的出生已经成为地上所有民族年历的分界点。使用祂的年历，就是承认祂是元首。这样，他们在不知不觉间，承认祂是元首。整个宇宙中，只有一位独一的元首。…地上所有的人都是祂的子民，祂是万国的元首。祂是地上独一的元首；全世界都是基督的国。

WEEK 2 — DAY 6

Morning Nourishment

Rev. 1:4-5 ...Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne, and from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth...

19:16 And He has on His garment and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.

The name Jesus implies the incarnation, and the title Christ indicates that the Lord Jesus is God's anointed One. He was the faithful Witness in His human living, and He is the Firstborn of the dead in His resurrection. In His ascension and enthronement He is the Ruler of the kings of the earth, for He is now Lord and Head of all. Furthermore, He will rule over all nations when He comes to reign in His kingdom. The title the Ruler of the kings of the earth thus refers to His ascension, to His present situation, and to His coming back. Therefore, the description of Christ in Revelation 1:5 covers everything from Christ's incarnation to His eternal kingdom. (The Conclusion of the New Testament, p. 4123)

Today's Reading

According to history, the one whose calendar we use is the one to whom we are in subjection. If a person used the calendar of a certain king, he would be under the rule of that king. In like manner, even the ungodly are under Jesus Christ because they use His calendar.... Jesus' birth has become the landmark of the calendar of all the peoples on earth. To use His calendar is to acknowledge that He is the King. In this way they unconsciously admit that He is their Ruler. In the universe there is one unique Ruler.... All the people on earth are His people, and He is the Ruler of all nations. He is the unique Ruler of the earth; the whole world is Christ's kingdom.

称〔基督〕为君王的元首，乃是说祂远超地上的统治者。地上曾有许多君王、女王和总统，但这些人的元首乃是基督。这世上的元首不是真正的元首；基督才是管理全世界的那一位。实在说来，基督既是君王的元首，就把所有的君王都废去了。只有祂是元首。

按照启示录十九章十六节，祂是万王之王，万主之主。基督是元首又是君王；…表面看来，好象是君王和总统在管治这地，主耶稣并不在宝座上。但这位似乎不在宝座上的，却是所有登基者的元首。今天全世界都在主的管治之下。每一位君王、女王、总统、国家元首，都在祂的治理之下。祂实在是元首，是管治者的首长。整个世界的局势都在祂的掌管之下，而不是在任何国家的控制之下。耶稣基督乃是今日宇宙的行政管理者。神立基督为元首，高举祂作元首。祂是地上一切君王的元首，执行神为着人的计划。祂管理整个宇宙，为着完成神永远的计划。

基督是地上君王的元首，凭着在神宝座前焚烧之神的七灵，执行祂的使命。（一 4，四 5，五 6。）所有世上的元首都是在七灵的火焰之下，今天七灵在地上焚烧，为着执行神的行政。整个世界局势是在七灵焚烧的火焰之下。…世界的局势和国际的事务，全都在这火焰的指引之下。在神宝座前焚烧之七灵的火焰，主宰支配世界的局势。神在天上的宝座，乃是世界局势的决定因素。我们必须领悟，今天神的七灵正在宝座前焚烧，不仅关乎众召会，也关乎为着众召会的世界局势。（新约总论第十四册，一四至一五页。）

参读：神新约的经纶，第二十二章。

To call Him the Ruler of kings is to say that He is far above the earthly rulers. On the earth there have been many kings, queens, and presidents, but the Ruler of all these is Christ. The rulers of this world are not the real rulers. Christ is the One ruling over the world. In a very real sense, Christ as the Ruler of the kings dethrones all the kings. Only He is the Ruler.

According to Revelation 19:16, He is the King of kings and the Lord of lords. Christ is both the Ruler and the King.... It may seem that kings and presidents rule the earth and that the Lord Jesus is not on the throne. Nevertheless, this One who seems not to be on the throne is the Ruler of all the enthroned ones. Today the entire world is under the Lord's ruling. Every king, queen, president, and head of state is under His reign. He is truly the Leader, the chief Ruler. The entire world situation is under His rule, not under the control of any nation. Jesus Christ is the Administrator of today's universe. God made Christ the Ruler and exalted Him as the Leader. He is the Ruler of all the kings of the earth to administrate God's plan for man. He administrates the entire universe for the purpose of fulfilling God's eternal plan.

Christ carries out His mission as the Ruler of the kings of the earth by the seven Spirits of God burning before the throne of God (1:4; 4:5; 5:6). All of the world leaders are under the flaming of the seven Spirits. The seven Spirits are burning on this earth today for the carrying out of God's administration. The entire world situation is under the flame of the burning of the seven Spirits.... The world situation and international affairs are all under the direction of this flame. The flame of the seven burning Spirits before the throne of God has sovereignly controlled the world situation. The throne of God in the heavens is the deciding factor of the world situation. We must realize that today the seven Spirits of God are burning before the throne, not only concerning the churches but also concerning the world situation for the churches. (The Conclusion of the New Testament, pp. 4124-4125)

Further Reading: CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 22

第二周诗歌

120

赞美主 — 祂的荣耀

8 6 8 6（英 133）

降 B 大调　　4/4

B♭　　E♭　　F　　F7

5 | 1 2 3 1 | 6 7 1 3 | 2 5 1 7 6 | 5 — —

一 哦 主, 你 是 万 有 的 主,已 得荣 耀 冠 冕;

B♭　　Cm　　F7　　B♭

2 | 1 7 6 5 1 2 3 | 4 3 2 1 | 5 6 4 3 2 | 1 — — ‖

因 你 权 柄和 你 威 严,万 众将 你 称 赞。

二 神在人里活在地上,　曾经成为奴仆;
人在神里住在天上,　尊为万有之主。

三 你是那人在荣耀里,　与神同坐宝座;
天上地上所有权柄,　全都归你得着。

四 升上高天,得被高举,　且得至高尊名;
万口无不称你为主,　万膝无不跪敬。

五 神已使你作主基督,　圣灵如此证明;
在荣耀里,并在天上,　得着宝座、权柄。

六 荣耀之主,我们敬拜,　高声向你赞美;
万有之主,我们高举,　赞美惟你是配!

WEEK 2 — HYMN

Lord Jesus, Thou art Lord of all

Praise of the Lord — His Glory

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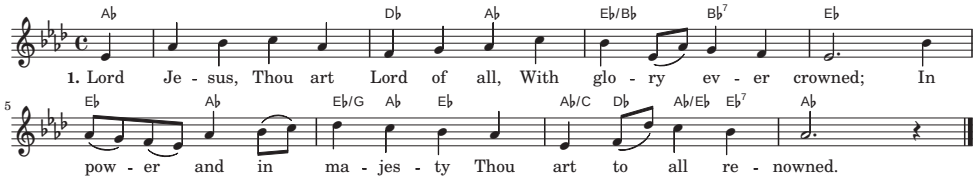

2. As God in man, on earth Thou wast,
A slave-form Thou didst own;
As man in God, in heav'n Thou art,
As Lord of all art known.

3. Thou art the Man in glory there,
And there by God enthroned;
All pow'r in heaven and on earth
Now by Thyself is owned.

4. Exalted highly to the heav'ns
And giv'n the highest Name,
All shall confess Thee as the Lord
And all bow at Thy Name.

5. God made Thee both the Lord and Christ,
The Spirit hath declared;
In glory and in heav'n we see
God's throne by Thee is shared.

6. As Lord of glory we adore,
To Thee our song we raise;
We worship Thee as Lord of all,
How worthy of our praise!

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: