第一周

列王纪中借着预表所揭示并传达关于神经纶的内在启示

诗歌：751

读经：弗一10、22～23，三9，西二9，三11，提前一4，王上二11～12，六1～2

【周一】

壹 圣经乃是一本神经纶的书—创一1、26～28，启二一1～2、9～11：

一 整本圣经新旧两约，首先是神经纶的图画，然后是神经纶完全的解释和应验—弗一10，提前一4。

二 圣经乃是关于神永远经纶之神圣启示的记载；神这永远经纶的中心和实际乃是基督—约十四6，西一15，三11：

1 基督是三一神的具体化身，召会是基督的身体—二9，弗一22～23。

2 基督与召会是圣经的基本结构—弗五32。

三 神的经纶—圣经的钥匙—乃是那有其计划与安排的三一神，将祂自己在祂的神圣三一里分赐到祂

Week One

The Intrinsic Revelation in 1 and 2 Kings concerning the Economy of God Unveiled and Conveyed through Typology

Hymns: 947

Scripture Reading: Eph. 1:10, 22-23; 3:9; Col. 2:9; 3:11; 1 Tim. 1:4; 1 Kings 2:11-12; 6:1-2

§Day 1

I. The Bible is a book of God's economy—Gen. 1:1, 26-28; Rev. 21:1-2, 9-11:

A. The entire Bible, both the Old Testament and the New Testament, is first a picture of God's economy and then a full definition and fulfillment of God's economy—Eph. 1:10; 1 Tim. 1:4.

B. The Bible is a record of the divine revelation concerning God's eternal economy, of which Christ is the center and the reality—John 14:6; Col. 1:15; 3:11:

1. Christ is the embodiment of the Triune God, and the church is the Body of Christ—2:9; Eph. 1:22-23.

2. Christ and the church are the basic structure of the Bible—Eph. 5:32.

C. God's economy, the key to the Bible, is the Triune God with His plan and arrangement to dispense Himself in His Divine Trinity into His chosen,

所拣选、救赎并重生的人里面，作他们的生命、生命的供应和一切，好使他们成为祂团体的彰显—起先是基督的身体，至终是新耶路撒冷—弗三 9：

1 我们若看见神的经纶乃是圣经的钥匙，我们就会使用这把钥匙来读圣经的每一卷书。

2 我们若看见这把钥匙并使用这把钥匙，圣经对于我们就会和圣经对于神是一样的—是神圣经纶的启示—路二四 44 ～ 46。

redeemed, and regenerated people as their life, their life supply, and their everything to make them His corporate expression, initially as the Body of Christ and ultimately as the New Jerusalem—Eph. 3:9:

1. If we see that God's economy is the key to the Bible, we will use this key in our study of every book of the Bible.

2. If we see this key and use it, the Bible will become to us what it is to God—the revelation of the divine economy—Luke 24:44-46.

【周二】

§Day 2

贰 列王纪不是论到历史的事实，乃是论到这两卷书中的内在启示：

一 从约书亚记至以斯帖记所记载之历史的内在启示，是要向我们揭示，神永远的经纶如何借着祂在地上的选民得以完成—书一 1 ～ 9，撒上十六 12 ～ 13，王上二 11 ～ 12，六 1 ～ 2。

二 表面上，列王纪是以色列诸王的历史；事实上，这两卷书在神的灵感动下写成，乃是与神永远的经纶息息相关—弗三 9，提前一 4。

三 大卫和所罗门这两个预表有力地证明，以色列诸王的历史与神永远的经纶有关，这经纶乃是关于基督作神的具体化身，以及召会作基督的身体—弗五 32。

四 所罗门和他所建的殿既然在以色列的历史中扮演有力的角色，并且在这样的历史中占有广大的范畴，因此这二者证明，在旧约里，按预表说，以色列的历史与神永远经纶的完成极有关系—路二四 44：

II. First and 2 Kings are concerned not with the historical facts but with the intrinsic revelation in these books:

A. The intrinsic revelation of the history according to the record from Joshua to Esther is to unveil to us how the eternal economy of God was carried out by His elect on the earth—Josh. 1:1-9; 1 Sam. 16:12-13; 1 Kings 2:11-12; 6:1-2.

B. Apparently, the books of 1 and 2 Kings are the history of the kings of Israel; actually, 1 and 2 Kings were written in the inspiration of the Spirit of God in the way of being related to God's eternal economy—Eph. 3:9; 1 Tim. 1:4.

C. David and Solomon, as types, are strong evidences that the history of the kings of Israel is related to the economy of God, which concerns Christ as the embodiment of God and the church as the Body of Christ—Eph. 5:32.

D. Since Solomon and the temple built by him play strong roles in the history of Israel and occupy a wide realm in such a history, they are evidence that the history of Israel concerns very much the fulfillment of God's eternal economy in the Old Testament in the way of typology—Luke 24:44:

1 基督与召会乃是神经纶的中心与普及，这在新旧约里都是一样—太十六 16 ～ 18。

2 我们需要看见，历史书是按神关于基督与召会之永远经纶的观点写的—弗五 32。

五 我们读列王纪时，需要看见旧约历史书与新约之间的连接；这连接乃是神的经纶，这经纶是为着基督和基督的身体—弗一 22 ～ 23，三 17，四 16。

【周三】

叁 旧约历史在预表上与神的经纶有密切的关系—弗三 9，林前五 7，十 6：

一 旧约是神永远经纶表征的图画，而新约乃是神永远经纶实际的完成。

二 从创世记至申命记的预表，揭示三一神具体化身在基督里，作祂永远经纶的中心和圆周，也揭示这位基督作三一神选民的福分和一切—申八 7 ～ 11。

三 从约书亚记至以斯帖记这十二卷历史书，揭示三一神在祂选民中的行动，使他们取得、承受并享受祂所应许包罗万有的基督作美地—书一 1 ～ 9、13，斯四 13 ～ 14。

四 诗歌书—约伯记、诗篇、箴言、传道书和雅歌—揭示基督是神选民所要追求唯一的完全，也是神选民所要得着并享受唯一的满足—伯四二 1 ～ 5，诗二 6 ～ 12，八 1，歌一 2 ～ 4，六 1、10、13，八 1、14。

五 从以赛亚书至玛拉基书这十七卷申言者书，我

1. That Christ and the church are the centrality and universality of God's economy is universal in both the New Testament and the Old Testament—Matt. 16:16-18.

2. We need to see that the books of history were written from the point of view of God's eternal economy concerning Christ and the church—Eph. 5:32.

E. In reading 1 and 2 Kings, we need to see the link between the Old Testament books of history and the New Testament; this link is God's economy for Christ and for Christ's Body—Eph. 1:22-23; 3:17; 4:16.

§Day 3

III. The Old Testament history is closely related to God's economy in the way of typology—Eph. 3:9; 1 Cor. 5:7; 10:6:

A. The Old Testament is a figurative portrait of God's eternal economy, and the New Testament is the practical fulfillment of God's eternal economy.

B. The types from Genesis to Deuteronomy unveil the Triune God embodied in Christ as the center and circumference of His eternal economy and also unveil Christ as the blessing and everything to the Triune God's chosen people—Deut. 8:7-11.

C. The twelve books of history from Joshua to Esther unveil the Triune God's move in His chosen people to possess, inherit, and enjoy His promised all-inclusive Christ as the good land—Josh. 1:1-9, 13; Esth. 4:13-14.

D. The books of poetry—Job, Psalms, Proverbs, Ecclesiastes, and Song of Songs—unveil that Christ is the unique perfection for God's chosen people to pursue after and the unique satisfaction for God's chosen people to obtain and enjoy—Job 42:1-5; Psa. 2:6-12; 8:1; S. S. 1:2-4; 6:1, 10, 13; 8:1, 14.

E. In the seventeen books of prophecy from Isaiah to Malachi, we see that

们看见三一神成了神人，以完成祂完全的救赎，好成就神永远的经纶，要终极完成于新天新地—赛九 6，启二一 1。

【周四】

六 马太福音至约翰福音揭示，三一神经过过程并终极完成，成为包罗万有赐生命的灵—约一 14，七 39。

七 使徒行传揭示，包罗万有赐生命的灵，作那是神具体化身之基督的实际，扩展祂自己，为着产生神的众召会—一 3、8，二 22 ～ 36，四 23 ～ 31。

八 罗马书至启示录揭示，包罗万有赐生命的灵借着变化将众召会建造成为终极完成之三一神的生机体，作基督的身体，这要终极完成于新耶路撒冷，作终极完成之三一神永远的扩大—罗一 3 ～ 4，十二 4 ～ 5，十六 20，启二一 2、9 ～ 11。

【周五】

肆 列王纪里内在的启示乃是借着预表揭示并传达的：

一 以色列人的历史不仅是整个召会的预表，也是神经纶的预表—提前一 4。

二 以色列预表那作神在新约里之选民的召会—林前五 7，十 6：

1 神的目的乃是要得着一个团体的身体—弗一 22 ～ 23：

a 为着这个由以色列国所预表的团体身体，神把祂自己作到团体的以色列人里面，使他们成为神的家，就是神在地上的居所—出二五 8 ～ 9，四十 34。

the Triune God has become a God-man to accomplish His full redemption for the fulfillment of His eternal economy, which will consummate in the new heaven and new earth—Isa. 9:6; Rev. 21:1.

§Day 4

F. The books from Matthew to John unveil that the Triune God has been processed and consummated to be the all-inclusive life-giving Spirit—John 1:14; 7:39.

G. The book of Acts unveils the all-inclusive life-giving Spirit spreading Himself as the reality of Christ, who is the embodiment of God, for the producing of the churches of God—1:3, 8; 2:22-36; 4:23-31.

H. The books from Romans to Revelation unveil the all-inclusive life-giving Spirit building up the churches through transformation into the organism of the consummated Triune God as the Body of Christ, which will consummate in the New Jerusalem as the eternal enlargement of the consummated Triune God—Rom. 1:3-4; 12:4-5; 16:20; Rev. 21:2, 9-11.

§Day 5

IV. The intrinsic revelation in 1 and 2 Kings is unveiled and conveyed through typology:

A. Israel's history is not only a type of the entire church but also a type of God's economy—1 Tim. 1:4.

B. Israel typifies the church as God's elect in the New Testament—1 Cor. 5:7; 10:6:

1. God's intention is to have a corporate Body—Eph. 1:22-23:

a. For this corporate Body, typified by the nation of Israel, God worked Himself into the corporate Israel so that they would become the house of God, God's habitation on earth—Exo. 25:8-9; 40:34.

b 这团体的以色列人就是预表召会作基督的身体。

2 整个以色列人的历史就是召会的预表；保罗将以色列人的历史应用于新约的召会生活—林前五7，十6。

3 旧约有一班人—以色列人，新约也有一班人—召会；这两班人乃是描述神所作的一件事—神经纶的完成—弗一10，三9。

【周六】

三 大卫预表受苦的基督，所罗门预表那在神的国和神国的威荣里得荣耀的基督—王上二11～12。

四 圣殿预表基督与召会作为神在宇宙中独一的建造—太十二6，十六18。

五 申言者以利沙在预表上代表神新约的经纶；以利沙是旧约里的预表，预表新约里真实的事物—王下四9。

六 亚哈的异教妻子耶洗别这极其可恨的妇人，预表在新约实际里的耶洗别—预表背道的召会—王上十六31，十九1～2，二一23，启二20～23。

七 在预表里，王的宫室和神的殿是分开的；但在新约的实际里，这二者乃是一个建造—王上九15，弗二21～22：

1 我们新约的信徒一面是祭司，事奉、敬拜神—彼前二9。

2 另一面我们是神的君王，为神掌权—启一6、9，五10。

八 君王乃是新约信徒的预表，因为所有新约的信徒都是蒙神拯救，成为君王的—启一6、9，五10：

1 新约里的信徒应该是神经纶里君王之预表的应验—

b. This corporate Israel is a type of the church as the Body of Christ.

2. The entire history of Israel is a type of the church; Paul applies the history of the children of Israel to the New Testament church life—1 Cor. 5:7; 10:6.

3. The Old Testament has a people—Israel—and the New Testament has a people—the church; these two peoples are a description of one thing that God has done—the accomplishment of God's economy—Eph. 1:10; 3:9.

§Day 6

C. David typifies the suffering Christ, and Solomon typifies the Christ glorified in the kingdom of God and its splendor—1 Kings 2:11-12.

D. The temple typifies Christ and the church as the unique building of God in the universe—Matt. 12:6; 16:18.

E. The prophet Elisha represents God's New Testament economy in typology; he is a type in the Old Testament who typifies the real things in the New Testament—2 Kings 4:9.

F. Jezebel, a most hateful person, the pagan wife of Ahab, is a type of who Jezebel is in the New Testament reality—a type of the apostate church—1 Kings 16:31; 19:1-2; 21:23; Rev. 2:20-23.

G. In typology the king's palaces and God's temple were separate, whereas in the New Testament reality these two are one building—1 Kings 9:15; Eph. 2:21-22:

1. On the one hand, we, the New Testament believers, are priests to serve and worship God—1 Pet. 2:9.

2. On the other hand, we are God's kings to reign for God—Rev. 1:6, 9; 5:10.

H. The kings are types of the New Testament believers, because all the New Testament believers are saved by God to be kings—Rev. 1:6, 9; 5:10:

1. The believers in the New Testament should be the fulfillment of the typology

罗五 17、21。

2 在新约里，所有信徒都是蒙拯救作君王、作祭司—彼前二 9，启一 6，五 10，提后二 12：

a 神管治，但神不是直接管治；神乃是借着我们这些信徒作王来管治—启二十 4、6，三 21。

b 我们重生得有神圣、属灵、属天、作王、君尊的生命；这使我们登宝座为王，管理一切—约一 12～13，三 3、5，启五 10，罗五 17、21。

伍 历史书被摆在圣经里，因其在预表上给我们一幅神经纶的生动图画；旧约预表的素质乃是神的经纶，以基督和祂的身体为中心和实际—弗一 9，三 9，五 32。

of the kings in God's economy—Rom. 5:17, 21.

2. In the New Testament all the believers are saved to be kings and priests—1 Pet. 2:9; Rev. 1:6; 5:10; 2 Tim. 2:12:

a. God rules, but He does not rule directly; He rules through us, the believers, as kings—Rev. 20:4, 6; 3:21.

b. We were regenerated with a divine, spiritual, heavenly, kingly, and royal life; this enthrones us to reign as kings over all things—John 1:12-13; 3:3, 5; Rev. 5:10; Rom. 5:17, 21.

V. The history books were put into the Holy Scriptures because, in typology, they give us a vivid view of God's economy; the essence of the typology of the Old Testament is God's economy with Christ and His Body as the center and reality—Eph. 1:9; 3:9; 5:32.

第一周▪周一

晨兴喂养

弗三9“…将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。”

五32“这是极大的奥秘，但我是指着基督与召会说的。”

我们若还没有看见神经纶的意义，就无法进入整本圣经的真实意义。我们可能一再地读圣经，却没有领悟其中心的思想。当主开我们的眼睛，使我们看见神的经纶，神的经纶立刻就成为我们打开整本圣经的钥匙。…要打开圣经中的一切，我们需要这把不变的钥匙（李常受文集一九七五至一九七六年第二册，六〇四页）。

信息选读

我们需要来看旧约关于神经纶的预表在新约的应验。旧约所有的只是一些预表，而新约所有的，乃是旧约关于神经纶这些预表的全部应验。因此整本圣经新旧两约，首先是神经纶的图画，然后是神经纶完全的解释和应验。一面，我们若要认识旧约，就必须来看新约的解释。…另一面，我们若要认识新约，就必须花时间去看旧约的那些图画。

圣奥古斯丁（Saint Augustine）曾说，新约隐藏在旧约里，旧约在新约里揭示出来。…图画和解释是我们明白圣经的一个很强的基本原则。

WEEK 1 — DAY 1

Morning Nourishment

Eph. 3:9 ...To enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

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

If we have not seen the significance of God’s economy, we will not be able to get into the real significance of the whole Bible. We may read it again and again without realizing its central thought. When the Lord opens our eyes to see God’s economy, the economy of God immediately becomes a key for us to open the entire Bible...To open everything in the Bible, we need this constant key. (CWWL, 1975-1976, vol. 2, “The Church—the Reprint of the Spirit,” p. 453)

Today’s Reading

We need to see the fulfillment in the New Testament of the typology in the Old Testament concerning God’s economy. What is in the Old Testament is a typology, a set of types. Then what is in the New Testament is a complete fulfillment of that typology concerning God’s economy. Thus, the entire Bible, both the Old Testament and the New Testament, is first a picture of God’s economy and then a full definition and fulfillment of God’s economy. On the one hand, if we want to know the Old Testament, we must come to the New Testament definition ...On the other hand, if we want to know the New Testament, we have to spend the time to look at all these pictures.

Saint Augustine said that the New Testament is concealed in the Old Testament, and the Old Testament is unveiled in the New Testament ...The pictures and the definitions form a strong basic principle for us to understand the Bible.

弟兄会中间的大教师曾说过，以色列人全部的历史乃是召会的预表。…弟兄会的教训很着重地说，以色列人被掳到巴比伦，是预表召会被掳到天主教。…主耶稣称罗马天主教为耶洗别（启二 20，太十三 33），也称天主教为奥秘的大巴比伦（启十七 5）。…弟兄会看见以色列人的被掳是预表召会的被掳，并且看见以色列人的归回是预表召会的恢复，这恢复是从路德开始。

虽然弟兄会看见这一点，但他们没有看见旧约列王的历史是神经纶的预表。…他们甚至没有用这样的字眼。他们用别的辞，“神的计划”或“神的定旨”，代替“神的经纶”。“经纶”一辞的英文是 economy，乃是希腊字 oikonomia 的英语化。…大多数人一想到 economy 这个字，就想到钱的事。然而我们说到神的经纶，意思是指神的计划，是说到神的神圣安排，为着完成祂的美意，照着祂的意愿，成就祂的定旨。以色列人的历史不仅是整个召会的预表，如弟兄会教师所指出的，也是神经纶的预表。神的这个经纶乃是应验在新约里。新约给我们看见旧约列王的预表完全的应验。…一个是图画，另一个是解释（李常受文集一九九四至一九九七年第一册，二〇七至二〇九页）。

圣经不是一本历史书。圣经乃是关于神永远经纶之神圣启示的记载；神这永远经纶的中心和实际乃是基督。基督是三一神的具体化身，召会是基督生机的身体。这两项是整本圣经的基本结构。所以我们要明白圣经的任何一卷，都该持守这观点，尤其在列王纪的生命读经里，更是如此。表面上，这两卷书是以色列诸王的历史。事实上，这两卷书在神的灵感动下写成，乃是与神永远的经纶息息相关（列王纪生命读经，三页）。

参读：过照着神启示之高峰的生活，第一至二篇；列王纪生命读经，第一至四、六篇。

The great teachers among the Brethren said that the entire history of Israel was a type of the church ...The teaching of the Brethren strongly stressed that the captivity of Israel into Babylon typifies the church that was captured into Catholicism ... The Lord Jesus referred to the Roman Catholic Church as Jezebel (Rev. 2:20; Matt. 13:33) and also as the great Babylon, a mystery (Rev. 17:5)...The Brethren saw that Israel's captivity typifies the church's captivity and that the return of Israel typifies the recovery of the church starting from Luther.

Although the Brethren saw this, they did not see that the history of the kings in the Old Testament is a typology of God's economy...They did not even use this term. They somewhat used another term to replace God's economy, that is, God's plan or God's purpose. The English word economy is anglicized from the Greek word oikonomia...When most think of an economy, they think of it in terms of dollars and cents. We do not mean this when we speak of God's economy. God's economy is God's plan, God's divine arrangement, for the fulfillment of His good pleasure in His will to be His purpose. Israel's history is not only a type of the entire church, as the Brethren teachers pointed out, but also a type of God's economy. The fulfillment of this economy is in the New Testament. The New Testament presents the complete fulfillment of the typology of the kings in the Old Testament...One is the picture, and the other is the definition. (CWWL, 1994-1997, vol. 1, "Living a Life according to the High Peak of God's Revelation," pp. 173-175)

The Bible is not a book of history. The Bible is the record of the divine revelation concerning God's eternal economy, of which Christ is the center and reality. Christ is the embodiment of the Triune God, and the church is the organic Body of Christ. These two items are the basic structure of the Bible. So, in understanding any book of the Bible, we should hold this point of view, especially in the life-study of the books of Kings. Apparently, these two books are the history of the kings of Israel. Actually, they are books written in the inspiration of the Spirit of God in the way of being related to God's eternal economy. (Life-study of 1 & 2 Kings, pp. 2-3)

Further Reading: CWWL, 1994-1997, vol. 1, "Living a Life according to the High Peak of God's Revelation," chs. 1-2; Life-study of 1 & 2 Kings, msgs. 1-4, 6

第一周▪周二

晨兴喂养

太十六 16“西门彼得回答说，你是基督，是活神的儿子。”

18“我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

所罗门预表基督（太十二 42），说神智慧的话（十三 35），并建造召会作神的殿（十六 18，林前三 16，弗二 21 ～ 22）；殿预表基督（太十二 6）与召会，作神在宇宙中独一的建造。这二者—基督和祂的身体（召会）—乃是神永远经纶的中心、实际和目标。

所罗门和他所建的殿在以色列的历史中扮演最有力的角色，并且在这样的历史中占有广大的范畴，因此这二者有力地证明，在旧约里，按预表说，以色列的历史与神永远经纶的完成极有关系。…基督与召会乃是神经纶的中心与普及，这在新旧约里都是一样。我们需要清楚看见，历史书是按神关于基督与召会之永远经纶的观点写的（列王纪生命读经，四九至五〇页）。

信息选读

我们读撒母耳记和列王纪时，需要看见旧约历史书和新约之间的连接；这连接乃是神的经纶，这经纶是为着基督和基督的身体。这连接见于列王的历史，其中包括作神得胜者的申言者；申言者一再进来帮助列王或对付他们。例如，拿单帮助大卫，也责备大卫；以利亚对付亚哈；以利沙在生命里行神迹；以赛亚帮助希西家。

WEEK 1 — DAY 2

Morning Nourishment

Matt. 16:16 And Simon Peter answered and said, You are the Christ, the Son of the living God.

18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Solomon typifies Christ (Matt. 12:42) in speaking God's word of wisdom (13:35) and in building the church as the temple of God (16:18; 1 Cor. 3:16; Eph. 2:21-22), and the temple typifies Christ (Matt. 12:6) and the church as the unique building of God in the universe. These two—Christ and His Body, the church—are the center, the reality, and the goal of God's eternal economy.

Since Solomon and the temple built by him play the strongest roles in the history of Israel and occupy a wide realm in such a history, they are the strong evidence that the history of Israel concerns very much the fulfillment of God's eternal economy in the Old Testament in the way of typology...That Christ and the church are the centrality and universality of God's economy is universal in both the New Testament and the Old Testament. We need to see clearly that the books of history were written from the point of view of God's eternal economy concerning Christ and the church. (Life-study of 1 & 2 Kings, p. 41)

Today's Reading

In reading the books of 1 and 2 Samuel and 1 and 2 Kings, we need to see the link between the Old Testament books of history and the New Testament. This link is God's economy for Christ and for Christ's Body. This link is shown in the kings' history, which includes the prophets as God's overcomers. Again and again, the prophets came in either to help the kings or to deal with them. For example, Nathan helped David and also rebuked him. Elijah dealt with Ahab; Elisha performed miracles in life; and Isaiah helped Hezekiah.

以赛亚书里有两个简短的预言，清楚显示旧约与新约之间的连接。以赛亚七章十四节说，必有童女生子，起名叫以马内利。九章六节说，有一子赐给我们，祂的名要称为全能的神、永远的父。这些预言启示，神要成为人，作一个小婴孩。全能的神，永远的父，成了一个人，为要使人在生命和性情上（但不在神格上）成为神。然而，人要这样成为神，首先需要蒙救赎。以赛亚五十三章是关于基督之救赎很强的一章。那成为人的神，在祂的人性里乃是人的救赎主，为人的罪被杀。神救赎人，目的是要使蒙救赎的人在生命和性情上成为神，好使神能将祂的经纶完成于基督的身体，作基督的扩大。基督这身体要终极完成于新耶路撒冷，作神完满的彰显和扩大，直到永远。列王的历史在预表上就连于神成为人，将人救赎归回祂自己，使祂将祂所救赎的人，在生命和性情上作成神，使祂为自己得着一个宇宙团体的彰显，直到永远。简单地说，这就是神的经纶。

神经纶的目标是要在祂所救赎的人身上作工，使他们在生命和性情上（但不在神格上）成为神。这唯有借着、凭着、同着并在赐生命的灵里，才能完成。在主的恢复里，我们要看见基督今天乃是在复活里，并且祂在复活里乃是那是灵的基督，赐生命的灵，作经过过程之三一神的终极完成，这是很要紧的。我们有祂这包罗万有、复合的灵在我们的灵里。如今我们必须每天在我们的灵里作每件事，好叫这赐生命的灵变化我们，模成我们，至终荣化我们，使我们在生命和性情上成为神（列王纪生命读经，一五三至一五五页）。

参读：神的经营，第一章；神的经纶与基督身体的建造，第一至二篇。

In the book of Isaiah two short prophecies clearly show the link between the Old Testament and the New Testament. Isaiah 7:14 says that a virgin would bring forth a son whose name would be called Immanuel. Isaiah 9:6 says that a son would be given to us and that his name would be called the mighty God and the eternal Father. These prophecies reveal that God would become a man as a little child. The mighty God, the eternal Father, became a man in order to make man God in life and in nature (but not in the Godhead). However, in order to be made God in this way, man first needed to be redeemed. Isaiah 53 is a strong chapter on the redemption of Christ. In His humanity the God who had become man was man's Redeemer, slain for man's sin. God redeemed man for the purpose of making the redeemed man God in life and in nature so that God can have a consummation of His economy in the Body of Christ as the enlargement of Christ. This Body of Christ will consummate in the New Jerusalem as God's full expression and enlargement for eternity. In typology the history of the kings is linked to God's becoming a man to redeem man back to Himself that He might make His redeemed people God in life and in nature so that He might have for eternity a universal, corporate expression of Himself. This, in brief, is God's economy.

The goal of God's economy is to work on His redeemed people in order to make them God in life and in nature but not in the Godhead. This can be accomplished only through, by, with, and in the life-giving Spirit. It is crucial for us in the Lord's recovery to see that our Christ today is in resurrection and that in resurrection He is the pneumatic Christ, the life-giving Spirit as the consummation of the processed Triune God. We have Him as the all-inclusive, compound Spirit in our spirit. Now every day we must do everything in our spirit in order that this life-giving Spirit may transform us, conform us, and eventually glorify us that we might be made God in life and in nature. (Life-study of 1 & 2 Kings, pp. 122-123)

Further Reading: CWWL, 1964, vol. 3, "The Economy of God," ch. 1; CWWL, 1988, vol. 4, "The Economy of God and the Building Up of the Body of Christ," chs. 1-2

第一周▪周三

晨兴喂养

诗二6“…我已经立我的王在锡安我的圣山上了。”

12“当以嘴亲子，恐怕祂发怒，你们便在路中灭亡，因为祂的怒气快要发作。凡投奔于祂的，都是有福的。”

旧约中所陈明这幅神永远经纶表征的图画，包括了三十九卷书，但只有四部分：预表、历史、诗歌和申言。预表的部分有五卷书，从创世记到申命记。历史的部分有十二卷书，从约书亚记到以斯帖记。诗歌的部分有五卷书，从约伯记到雅歌。申言的部分有十七卷书，从以赛亚书到玛拉基书。…旧约三十九卷书可以分为三个“五”和两个“十二”；有五卷预表的书，十二卷历史的书，五卷诗歌的书，五卷大申言者的书，和十二卷小申言者的书。…我们要来看，旧约这四部分内在的意义（李常受文集一九九四至一九九七年第三册，八八至八九页）。

信息选读

从创世记至申命记的预表，揭示三一神具体化身在基督里，作祂永远经纶的中心和圆周，也揭示这位基督作三一神选民的福分和一切。…从约书亚记至以斯帖记这十二卷历史书，揭示三一神在祂选民中的行动，使他们取得、承受并享受祂所应许包罗万有的基督作美地；也揭示祂选民的失败。…圣经记载这事，对我们今天这些在新约里召会中的人，乃是一个警告。

在旧约里，只有五卷诗歌：约伯记、诗篇、箴言、传道书和雅歌。这五卷诗歌揭示，三一神自己（不

WEEK 1 — DAY 3

Morning Nourishment

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

12 Kiss the Son lest He be angry and you perish from the way; for His anger may suddenly be kindled. Blessed are all those who take refuge in Him.

The figurative portrait of God's eternal economy presented in the Old Testament spans thirty-nine books, but it is only in four sections—in types, in history, in poetry, and in prophecy. The section of types is of five books, from Genesis to Deuteronomy. The section of history is of twelve books, from Joshua to Esther. The section of poetry is of five books, from Job to Song of Songs. The section of prophecy is of seventeen books, from Isaiah to Malachi ...The thirty-nine books of the Old Testament can be divided into three "fives" and two "twelves." There are five books of types, twelve of history, five of poetry, five of the major prophets, and twelve of the minor prophets... We want to see the intrinsic significance of these four sections of the Old Testament. (CWWL, 1994-1997, vol. 3, "The Triune God's Revelation and His Move," p. 74)

Today's Reading

The types from Genesis to Deuteronomy unveil the Triune God embodied in Christ as the center and circumference of His eternal economy. They also unveil this Christ as the blessing and everything to the Triune God's chosen people. The twelve books of history from Joshua to Esther unveil the Triune God's move in His chosen people to possess, inherit, and enjoy His promised all-inclusive Christ as the good land. They also unveil the failures of God's chosen people... The record of this in the Bible is a warning to us, the church people today in the New Testament.

The poetry in the Old Testament is of only five books: Job, Psalms, Proverbs, Ecclesiastes, and Song of Songs. They unveil that the Triune God

是伦理或道德）应当是人所追求的，作人的完全。这一句话总括了约伯记中心、内在的启示。诗篇揭示，这位神化身成为一个在肉体里的人，作神的受膏者；祂是神所喜悦的，并且被神高举；祂该被神的选民接受、宝爱并高举。传道书揭示，在日光之下，人生的一切都是虚空的虚空，而雅歌给我们看见，基督作三一神的具体化身，乃是神选民唯一的满足。因此，我们应当追求神作我们的完全，也应当追求基督作我们的满足。神应当是我们的完全，基督应当是我们的满足。

从以赛亚书至玛拉基书这十七卷申言者书，揭示三一神具体化身在基督里，要来作神人（赛七 14，九 6），以完成救赎（五三），好按照旧约前面三类的各卷书，成就神永远的经纶；也揭示经过过程并终极完成之三一神在基督里的成就，要终极完成于新天新地（赛六五 17，六六 22，彼后三 13，启二一 1）。

以上各点向我们陈明一幅生动的图画，说到旧约中那在神永远经纶里，并为着神永远经纶之包罗万有的基督。在预表里我们看见，基督是神永远经纶的中心和普及，也是神所有选民的神圣福分。在历史里我们看见，包罗万有的基督是神所应许的美地，所有神的选民应当得着、取得、承受并享受这美地到极点，甚至达到作王的水平。在诗歌里我们看见，基督是神选民所要追求唯一的完全，也是神选民所要得着并享受唯一的满足。在申言者的申言里我们看见，三一神成了神人，以完成祂完全的救赎，好成就祂永远的经纶，要终极完成于新天新地（李常受文集一九九四至一九九七年第三册，八九至九一页）。

参读：三一神的启示与行动，第二至三篇。

Himself, not ethics or morality, should be man's pursuit as his perfection. This one sentence covers the central, intrinsic revelation of Job. The Psalms unveil that this God was incarnated to be a man in the flesh to be His Anointed, who is His delight, who has been exalted by Him, and who should be received, treasured, and exalted by His chosen people. Ecclesiastes unveils that all things in the human life under the sun are vanity of vanities, and Song of Songs shows that Christ as the embodiment of the Triune God is the unique satisfaction to God's chosen people. Thus, we should pursue God as our perfection, and we should pursue Christ as our satisfaction.

The seventeen books of prophecy from Isaiah to Malachi unveil that the Triune God embodied in Christ will come to be the God-man (Isa. 7:14; 9:6) to accomplish redemption (ch. 53) for the fulfillment of God's eternal economy according to the preceding three categories of the books in the Old Testament. They also unveil that the accomplishment of the processed and consummated Triune God in Christ will consummate in the new heaven and new earth (65:17; 66:22; 2 Pet. 3:13; Rev. 21:1).

All the above points present a vivid portrait of the all-inclusive Christ in and for God's eternal economy in the Old Testament. In types we see that Christ is the centrality and universality of God's eternal economy and the divine blessing to all of God's chosen people. In history we see that the all-inclusive Christ is the God-promised good land, which all of God's chosen people should take, possess, inherit, and enjoy to the uttermost, even to the level of kingship. In poetry we see that Christ is the unique perfection for God's chosen people to pursue and the unique satisfaction for God's chosen people to obtain and enjoy. Then in prophecy we see that the Triune God has become a God-man to accomplish His full redemption for the fulfillment of His eternal economy, which will consummate in the new heaven and new earth. (CWWL, 1994-1997, vol. 3, "The Triune God's Revelation and His Move," pp. 74-75)

Further Reading: CWWL, 1994-1997, vol. 3, "The Triune God's Revelation and His Move," chs. 2-3

第一周▪周四

晨兴喂养

约七 39“耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

徒一 8“但圣灵降临在你们身上，你们就必得着能力，并要…作我的见证人。”

罗十二 5“我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

我们已经看见，旧约是神永远经纶表征的图画。新约乃是神永远经纶实际的完成。…图画是图像、照片。…旧约就像录影带。新约是实物。…在完成的一面那真实的人，与他的影像是完全一样的。新约有二十七卷书，分为三部分：福音书、使徒行传和书信。福音书有四卷，使徒行传是一卷，书信有二十二卷（李常受文集一九九四至一九九七年第三册，九三页）。

信息选读

我们愿意…来看四卷福音书那中心、内在的启示。从马太福音至约翰福音中心、内在的启示乃是：三一神经过了种种过程并终极完成，成为包罗万有赐生命的灵。三一神经过了成为肉体、人性生活、死与复活的过程。祂也终极完成为赐生命的灵。在四福音的末了，在祂复活那一日，祂回到祂的门徒那里，向他们吹入一口气，说，“你们受圣灵。”（约二十 22）在祂复活之后，基督在我们里面乃是那灵。保罗在林前十五章四十五节说，末后的亚当，就是那具体化身的神，也就是具体化身在人里面的神，成了赐生命的灵。

WEEK 1 — DAY 4

Morning Nourishment

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses...

Rom. 12:5 So we who are many are one Body in Christ, and individually members one of another.

We have seen that the Old Testament is a figurative portrait. of God's eternal economy. The New Testament is the practical fulfillment of God's eternal economy... A portrait is a picture, a photo...The Old Testament is like a video. The New Testament is the real thing...The person in the fulfillment is exactly the same as his photo. There are twenty-seven books in the New Testament in three sections: the Gospels, Acts, and the Epistles. The Gospels are of four books, Acts is one book, and the Epistles are of twenty-two books. (CWWL, 1994-1997, vol. 3, “The Triune God's Revelation and His Move,” p. 78)

Today's Reading

We want to... see the central, intrinsic revelation of the four Gospels. This revelation from Matthew to John is that the Triune God has been processed and consummated to be the all-inclusive life-giving Spirit. The Triune God has been processed through incarnation, human living, death, and resurrection. He was also consummated to be a life-giving Spirit. At the end of the four Gospels, on the day of His resurrection, He came back to His disciples, breathed into them, and said, “Receive the Holy Spirit” (John 20:22). After His resurrection Christ is in us as the Spirit. In 1 Corinthians 15:45 Paul says that the last Adam, the embodied God, God embodied in a man, became the life-giving Spirit.

借着祂的成为肉体成了神人，借着祂的人性生活过神人的生活，借着祂包罗万有的死，救赎祂失丧的受造之物，并释放祂神圣的生命，也借着祂的复活，将祂自己分赐到祂所救赎的选民里面，作他们的生命和一切，三一神已经经过了过程。因此，这位经过过程并终极完成的三一神，作为包罗万有赐生命的灵，就分赐到祂所拣选、救赎的人里面，作他们的生命和一切。

使徒行传揭示，包罗万有赐生命的灵，作那是神具体化身之基督的实际，扩展祂自己，为着产生神的众召会。当我们相信主耶稣，我们就接受祂到我们里面作那灵。事实上，那灵就是基督，就是基督的实际。

在四卷福音书里，只有两次提到召会，就是在马太十六章十八节和十八章十七节，但是没有提到基督的身体。使徒行传说到众召会，但也没有提到基督的身体。基督的身体只在书信中提及。事实上，头二十一卷书信揭示基督的身体，而启示录启示新耶路撒冷作为基督身体的终极完成。罗马十二章五节是整本新约第一处提到基督身体的经节。这指明所有的书信都是为着基督的身体。别卷说到基督身体的书信，有哥林多前书、以弗所书和歌罗西书。罗马书、哥林多前书、以弗所书和歌罗西书这四卷书，乃是新约主要的书。如果把这四卷书拿走，新约就会变得空洞。

罗马书至启示录揭示，包罗万有赐生命的灵借着将众召会变化成为那作神长子之基督的形像，而将众召会建造成为终极完成之三一神的生机体，作基督的身体，这要终极完成于新耶路撒冷，作终极完成之三一神永远的扩大和彰显（李常受文集一九九四至一九九七年第三册，九四至九六页）。

参读：神的经纶与分赐，第一至二篇。

The Triune God has been processed through His incarnation to become the God-man, through His human living to live the God-man's life, through His all-inclusive death to redeem His lost creation and to release His divine life, and through His resurrection to dispense Himself into His redeemed chosen people as their life and everything. Thus, the processed, consummated Triune God as the all-inclusive life-giving Spirit is dispensed into His chosen, redeemed people to be their life and everything.

Acts unveils the all-inclusive life-giving Spirit spreading Himself as the reality of Christ, who is the embodiment of God, for the producing of the churches of God. When we believed in the Lord Jesus, we received Him into us as the Spirit. Actually, that Spirit is Christ, the reality of Christ.

In the four Gospels the church is mentioned only twice, in Matthew 16:18 and 18:17, but the Body of Christ is not mentioned. Acts speaks of the churches but also does not mention the Body of Christ. The Body of Christ is mentioned only in the Epistles. Actually, the first twenty-one Epistles unveil the Body of Christ, whereas Revelation reveals the New Jerusalem as the consummation of the Body of Christ. Romans 12:5 is the first verse in the entire New Testament that mentions the Body of Christ. This indicates that all the Epistles are for the Body of Christ. Other Epistles that speak of the Body of Christ are 1 Corinthians, Ephesians, and Colossians. These four books—Romans, 1 Corinthians, Ephesians, and Colossians—are the master books of the New Testament. If these books were taken away, the New Testament would become empty.

Romans to Revelation unveils the all-inclusive life-giving Spirit building up the churches into the organism of the consummated Triune God as the Body of Christ, by transforming them into the image of Christ as the firstborn Son of God, which will consummate in the New Jerusalem as the eternal enlargement and expression of the consummated Triune God. (CWWL, 1994-1997, vol. 3, "The Triune God's Revelation and His Move," pp. 78-80)

Further Reading: CWWL, 1990, vol. 3, "The Economy and Dispensing of God," chs. 1-2

第一周▪周五

晨兴喂养

林前五7“…因为我们的逾越节基督，已经被杀献祭了。”

十 6“这些事都是我们的鉴戒，叫我们不作贪恋恶事的人，像他们那样贪恋。”

弗一 10“为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下。”

神的目的乃是要得着一个团体的身体，这个团体身体的预表就是以色列国，所以神就从创世记往前到了出埃及记，把祂自己作到团体的以色列人里面，使他们成为神的家，就是神在地上的居所，也是在以色列人中的帐幕所表征的。这团体的以色列人就是预表召会作基督的身体，成为神在地上、在人中间的居所（李常受文集一九八八年第四册，三三五页）。

信息选读

在新约时代之前，就是在主成为肉体之前，神在地上拣选了一班称为以色列的人。…他们的先祖是亚伯拉罕。到了摩西的时候，当他们出埃及时，他们已经成了一个族类，至少有两百万人。从那时候起，他们就成为新约神所拣选之召会的预表。…旧约有以色列人，新约有召会。这两班人…乃是描述神所作的一件事；这件事就是神经纶的完成。…在神的经纶里，以色列人只是一个预表、一个表号、一个影儿。…以色列人乃是预表召会。

亚伯拉罕的后裔成为一班子民以后，最终都堕落到埃及和埃及王法老的手中。…这意思是说，神的

WEEK 1 — DAY 5

Morning Nourishment

1 Cor. 5:7 ...For our Passover, Christ, also has been sacrificed.

10:6 Now these things occurred as examples to us, that we should not be ones who lust after evil things, even as they also lusted.

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

God's intention is to have a corporate Body. The nation of Israel was a type of this Body. For this, God went on from Genesis to Exodus, working Himself into the corporate Israel so that they would become the house of God, which is God's habitation on earth as typified by the tabernacle in the midst of the Israelites. This corporate Israel is a type of the church as the Body of Christ to be God's dwelling place on earth among men. (CWWL, 1988, vol. 4, "The Economy of God and the Building Up of the Body of Christ," p. 273)

Today's Reading

Before the New Testament age, that is, before the Lord's incarnation, God had chosen a people on this earth called Israel ... Their forefather was Abraham. Then by Moses' time, at their exodus from Egypt, they became a race that had at least two million people. Since then, they have become a type of the church as God's elect in the New Testament ...The Old Testament has Israel, and the New Testament has the church... These two peoples are a description of one thing that God has done, and this one thing is the accomplishment of God's economy... In God's economy the people of Israel are just a type, a figure, a shadow... Israel typifies the church.

After the descendants of Abraham became a people, they eventually fell into the hand of Egypt and its king, Pharaoh ... This means that God's chosen

选民堕落到撒但的手中和撒但的世界里，所以需要神的救恩。

救赎是把神堕落的子民赎回归神；救恩是神把祂的子民从撒但手中并从世界里拯救出来，至终甚至从他们自己里拯救出来，好使神能进来，将他们作成与神一样。所以在出埃及记我们首先看见一只羊羔被杀，所流的血涂在以色列人所住屋子的门上；这称为逾越节。那意思是说，这位公正的神，公义的神，作了一件合乎法理的事，满足祂公义的要求，而救赎祂的子民。那就是神的救赎。

在那救赎之后，神立刻就施行救恩，拯救以色列人脱离法老的手，脱离埃及，把他们带到旷野。在旷野里，神来成为一个帐幕，指明祂将怎样来与祂的子民同住，好更进一步地拯救他们，使他们在生命、性情上（但不是在神格上）成为神。这就是神的救恩。

保罗在林前五章说，我们的逾越节就是基督〔7〕。…根据这个，神就能越过我们，借着基督在十字架上审判并对付了我们的罪。…在逾越节之后，以色列人又守无酵节（8）。在神的救赎之后，神在祂的救恩里定规，祂的子民不应该有罪，不应该有酵；这就是守无酵节。这乃是以色列人历史的开始，这个开始在召会对基督的经历上得着了应验。借此你能看见，就着以色列人来说是预表，就着召会来说是应验。

到新约的末了，主耶稣称堕落的召会为耶洗别（启二 20）。…堕落的召会成了耶洗别，称为奥秘的大巴比伦（十七 5）。…以色列人的结局是被掳到巴比伦去。至终，他们成了巴比伦。在启示录十七章主称堕落的召会为大妓女，大巴比伦，众妓女之母（1、5）。这给我们看见，召会就是以色列预表的应验。因此，整个以色列人的历史就是召会的预表（李常受文集一九九四至一九九七年第一册，二一四至二一七页）。

参读：神圣启示的中心路线，第三至五篇。

people fell into the hand of Satan and Satan's world, so there was the need of God's salvation.

Redemption is to redeem God's fallen people back to God, and salvation is God's saving His people out of the hand of Satan, out of the world, and eventually, even out of themselves for God to come in to make them the same as He is. So in Exodus we see that first a lamb was slain and the shed blood was sprinkled on the houses of Israel. That was called the passover. This means that God, the just God, the righteous God, formed something judicial to redeem His people by fulfilling His righteous requirements. That was God's redemption.

Following that redemption, God exercised His salvation to save Israel out of Pharaoh's hand, out of Egypt, and bring them into the wilderness. In the wilderness God came to be a "tabernacle," indicating how He would come to dwell with His people to save them further... so that they might become God in life and nature but not in the Godhead. This is God's salvation.

Paul says in 1 Corinthians 5 that our Passover is Christ... God could pass over us, having our sin judged and dealt with by Christ on the cross ...Following the Passover, Israel had the Feast of Unleavened Bread (v. 8). After God's redemption and in God's salvation, God ordained that His people should have no sin, no leaven, a feast without leaven. This was the beginning of the history of Israel, and this beginning is fulfilled by the church's experience of Christ. By this you can see that with Israel it is a type, and with the church it is a fulfillment.

At the end of the New Testament, the Lord Jesus called the degraded church, Jezebel (Rev. 2:20)...The fallen church became Jezebel and is called the great Babylon, the mystery (Rev. 17:5)... Israel's outcome was to be captured to Babylon. Eventually, they became Babylon. In Revelation 17 the Lord called the degraded church the great harlot, the great Babylon, and the mother of harlots (vv. 1, 5). This shows that the church is a fulfillment of the type of Israel. So the entire history of Israel is a type of the church. (CWWL, 1994-1997, vol. 1, "Living a Life according to the High Peak of God's Revelation," pp. 179-181)

Further Reading: CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," chs. 3-5

第一周▪周六

晨兴喂养

罗五17“若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。”

彼前二9“唯有你们是蒙拣选的族类，是君尊的祭司体系，是圣别的国度…。”

大卫和所罗门这…两位王，是基督两方面重要的预表。第一方面是基督复活以前在地上受苦的一面。基督从出生开始就受苦。祂的一生开始于地位最卑微的马槽，结束于钉十字架。…大卫预表这位受苦的基督。大卫也是自幼就受苦。但他的受苦是为着征服那些篡夺的仇敌，并得着美地，就是得着神建造的立场。所罗门预表那在神的国和神国的威荣里得荣耀的基督。…这是基督在千年国里的预表。这两个预表有力地证明，以色列诸王的历史与神永远的经纶有关，这经纶就是关于基督作神的具体化身，以及召会作基督生机的身体（列王纪生命读经，三至四页）。

信息选读

以色列人主要的是享受美地。…那些最高的，就是在最高程度上享受美地的，乃是君王。这些王乃是新约信徒的预表，因为所有新约的信徒都是蒙神拯救，成为君王的。每一个新约的信徒都要作王、作祭司（彼前二9，启一6，五10，提后二12）。

君王和祭司都是神代表的权柄。神代表的权柄乃是由神说话的出口和神治理的权柄所组成的。…当祭司为神说话的时候，他们就成为神的代言人，神

WEEK 1 — DAY 6

Morning Nourishment

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

1 Pet. 2:9 But you are a chosen race, a royal priesthood, a holy nation...

The first two kings, David and Solomon, are important types of Christ in two aspects. The first aspect is that of His suffering on earth, before His resurrection. From the time of His birth. He suffered. His life began in a manger in the lowest estate and ended in His being crucified on the cross... David typifies this suffering Christ. David also suffered from his youth. Yet his suffering was for the conquering of the usurping enemies and the gaining of the good land, the ground for God's building. Solomon typifies the Christ glorified in the kingdom of God and its splendor, ... [which] is a prefigure of Christ in the millennium. These two types are strong evidences that the history of the kings of Israel is related to God's eternal economy, which concerns Christ as the embodiment of God and the church as the organic Body of Christ. (Life-study of 1 & 2 Kings, p. 3)

Today's Reading

Israel was mainly enjoying the good land ...The top ones, who were enjoying the good land on the top level, were the kings. These kings are types of the New Testament believers because all the New Testament believers were saved by God to be kings. Every New Testament believer is to be a king and a priest (1 Pet. 2:9; Rev. 1:6; 5:10; 2 Tim. 2:12).

Both the kings and the priests are the deputy authority of God. The deputy authority of God is composed of God's oracle to speak and God's authority to rule. When the priests speak for God, they become God's spokesmen,

的出口，这些人就是申言者。所以在新约里，我们这些信徒是君王、祭司和申言者。旧约的君王是预表，而这预表是由新约的信徒作君王得着应验。这些乃是享受基督到极点的人。

罗马五章十七节说，“那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。”约翰一章说，当神成为肉体而来的时候，恩典也来了（14、17）。神来成为人的时候，那就是恩典来了。恩典就是三一神作我们的享受。我们都领受了这洋溢之恩。这恩典不仅是丰富的，而且是洋溢的，一直在加增。我们从神领受了这恩典，并且从神领受了恩赐，这恩赐也是洋溢的。这恩赐就是神的义，为着使我们在法理上得蒙救赎。因此，我们接受了恩和义这两样，使我们能在生命中作王掌权。

如果我们在基督徒的生活中没有达到作王的水平，我们就还是低于正当的水平。…我们对基督的享受可能只有“一吋高”，但基督是无限量的。我们享受基督必须达到作王的水平。身为神所立的申言者和祭司，我们也是君王，管治神所有的仇敌。神管治，但神不是直接管治；神乃是借着我们，借着信徒作王来管治。新约的信徒应该是神经纶里君王之预表的应验。

我们能作这样的君王，唯有借着我们被神所重生，以神为元素而得着变化，以致我们不凭自己的生命，不凭自己，不凭天然的人和我们的肉体活着。我们活着，是凭着那现今与我们调和为一的神。信徒的生活必须是过这样一个是人又是神的生活。乃是在这样的生活中，我们才能作王，享受神所命定给我们的分，就是基督作我们的美地（李常受文集一九九四至一九九七年第一册，二一七至二一九页）。

参读：新约总论，第一至二、十四至十六、一百八十九篇。

God’s mouthpiece, and these are the prophets. So in the New Testament we believers are kings, priests, and prophets. The kings of the Old Testament are a type, and this type is fulfilled by the New Testament believers being kings. These are the people who enjoy Christ to the uttermost.

Romans 5:17 says that “those who receive the abundance of grace and of the gift of righteousness will reign in life.” John 1 says that when God came in His incarnation, grace came (vv. 14, 17). When God came to be a man, that was grace coming. Grace is the Triune God as our enjoyment. We all have received this grace in abundance. It is not just abundant grace but abounding grace, which is increasing all the time. We have received this grace, and we have received a gift from God, which is also abounding. This gift is God’s righteousness for our redemption judicially. Thus, we have received these two things: grace and righteousness. These are for us to reign in life, to be kings in life.

If we have not reached the level of a king in our Christian life, we are still below the proper standard ...Our enjoyment of Christ may be only “one inch high,” but Christ is unlimited. Our enjoyment of Christ should come up to the kingship level. As the God-ordained prophets and priests, we are also kings to rule over all the enemies of God. God rules, but He does not rule directly. God rules through us, through the believers, as kings. The believers in the New Testament should be the fulfillment of the typology of the kings in God’s economy.

We can be such kings only by being men regenerated with God and transformed with God as the element so that we live not by our own life, by ourselves, by our natural man, or by our flesh. Instead, we live by God who is now mingling Himself with us as one. The believers’ life is to live such a human yet divine life. It is in this life that we can be kings to enjoy our God-ordained portion, which is Christ as our good land. (CWWL, 1994-1997, vol. 1, “Living a Life according to the High Peak of God’s Revelation,” pp. 181-182)

Further Reading: The Conclusion of the New Testament, msgs. 1-2, 14-16, 189, 230

第一周诗歌

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。

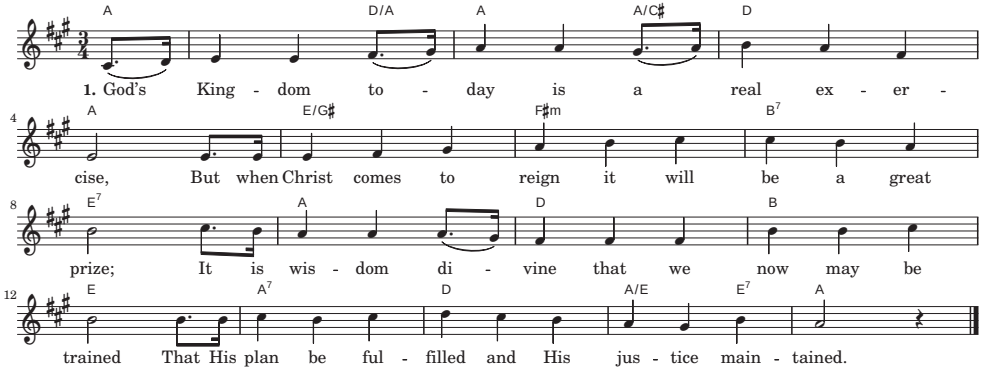
六 为着这个,使徒曾努力向前,
愿出任何代价,不甘落在后面;
也为这个,他劝我们忠诚向上,
好在将来得着国度作为奖赏。

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。

WEEK 1 — HYMN

God's Kingdom today is a real exercise

The Kingdom — As an Exercise and a Reward　947



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：

Composition for prophecy with main point and sub-points: