

## 分辨時候, Part 29

我們正涉及這時候常被問到的一些最重要問題：倘若國家的根基正在摧毀中，試圖撐起來是不是在浪費時間？我們爲何不花所有的時間與努力來建造神的國，不要管那些反正會毀滅的國家呢？

倘若我們正處在但以理書二章的時候，當代表所有人類王權的大像正在粉碎，代表神國度的小石頭正長成大山，並且會持續長大直到充滿天下，爲什麼我們還要努力支撐地上的政府或機構呢？

『尋求祂的國』（參考馬太福音 6：33）絕對沒錯，我們應該先爲神的國預備道路。當時的徵兆清楚顯示我們的救恩近了，我們也應該大大歡喜。教會禱告了兩千年的禱告—願祂的國降臨，祂的旨意行在地上如同在天上一就快要蒙應允了。

這一切都很美好，但我們也擁有一個命令：成爲地上的鹽與世上的光。建造在人們貪婪、驕傲與人肉體本質的其他能力、機構與形式粉碎是合宜且很好的，但空窗期卻被甚至更邪惡與不法來充滿則很不好。在但以理書二章與其他聖經預言的含意是，當此發生時，會有讓列國轉變的光，神國政府會取代那些粉碎中的政府。在教會所彰顯的光與神國權柄預備好了嗎？我們好像離此還很遠。魔鬼在對付預言的一個策略就是，牠知道牠不能改變預言，所以催促它們過早發生，好帶來極大的毀滅。

這些問題有許多含意，例如：我們是否應該投票？我們應該投入政治或世界的企業嗎？我的立場是我們應該爲著國家的好處而投入，卻不讓其遮蔽我們先求祂的國更大的擺上。這樣做的主要原因是，在諸如啓示錄的先知書裡—至少會有一些國家轉化成神的國，或如啓示錄十一章 15 節所宣告的：『**第七位天使吹號，天上就有大聲音說：世上的國成了我主和主基督的國；祂要作王，直到永永遠遠。**』

天命昭彰（**manifest destiny**）的教義有其根基，它是美國政府建國文件的依據—就是國家會轉化成神的國，顯然當神的國降臨時，國家並不需要被摧毀。當然，許多國家會因爲沒有轉化而被摧毀，正如聖經預言也清楚說到。決定摧毀與否的顯然是在每一個國家的教會—他們是否成爲所蒙召的光和鹽。

去年是我們事工有史以來經歷從主最大與最久的造訪，在期間主告訴我們這不是要來的復興，或大覺醒的起頭，而是產痛或屬靈收縮期。透過幾個異夢，主在九月給了我們一個日子，告訴我們那是神要來的偉大運動誕生日。在那一日，我們沒有看見任何可以表示誕生的事發生，除了我們的一位宣教士做了異夢外。後來我們發現相同的啓示以不同的形式也給了其他人。

在夢中，神基本上在告訴我們，那是啓示錄第八間教會的誕生日。當然，我們都知道前七間教會在啓示錄前三章有提到。然而，在啓示錄還有第八間教會，雖然她並沒有明確地被指出來—她是我們在此預言稍後看見的榮耀新婦。主說祂不會讓祂的教會最後像老底嘉教會一樣不冷不

熱，祂將擁有祂榮耀的新婦。

當我們出生後，需要時間才能長成我們要成爲的樣式。同樣地，有一個新教會要在地上出現，那會與先前的教會很不一樣，至少是從第一世紀以來。儘管這間教會仍朦朧不清，但一些在世上開始發生的事件反射出這偉大的時候已臨到我們—例如股票市場崩盤，以及從所未有全球的經濟震動。這是從主來的幫助，好震動我們從老底嘉教會一切會分散我們注意的事情中得自由。

當然，聖經也告訴我們到了一個時候，世界的財富會轉向忠心的義人。然而，這些財富的到來不是爲了我們個人揮霍的慾望，而是正確被使用來服事主，然後藉此成爲列國的光。正臨到世界的大震動就像當年主審判埃及，是爲了釋放祂的百姓得自由，這即是何以在啓示錄上的瘟疫反射出那時臨到埃及的災害。

埃及如此大震動的結果讓神的百姓從埃及的奴役中得自由，他們離開時還帶著埃及所有的財寶。然而，百姓們並沒有立即將財富拿到最近的購物中心，照自己的慾望花掉；他們使用這財富建造神的居所在他們當中。神要來到地上住在我們當中，人最大的努力莫過於爲祂建造居所，這也要成爲我們的決心，爲著神所託付給我們的一切資源。

(摘自 喬納 word for the week, Week 19, 2009)

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## 分辨时候, Part 29

我们正涉及这时候常被问到的一些最重要问题：倘若国家的根基正在摧毁中，试图撑起来是不是在浪费时间？我们为何不花所有的时间与努力来建造神的国，不要管那些反正会毁灭的国家呢？

倘若我们正处在但以理书二章的时候，当代表所有人类王权的大像正在粉碎，代表神国度的小石头正长成大山，并且会持续长大直到充满天下，为什么我们还要努力支撑地上的政府或机构呢？

『寻求祂的国』（参考马太福音 **6: 33**）绝对没错，我们应该先为神的国预备道路。那时候的征兆清楚显示我们的救恩近了，我们也应该大大欢喜。教会祷告了两千年的祷告—愿祂的国降临，祂的旨意行在地上如同在天上一就快要蒙应允了。

这一切都很美好，但我们也拥有一个命令：成为地上的盐与世上的光。建造在人们贪婪、骄傲与人肉体本质的其它能力、机构与形式粉碎是合宜且很好的，但空窗期却被甚至更邪恶与不法来充满则很不好。在但以理书二章与其它圣经预言的含意是，当此发生时，会有让列国转变的光，神国政府会取代那些粉碎中的政府。在教会所彰显的光与神国权柄预备好了吗？我们好像

离此还很远。魔鬼在对付预言的一个策略就是，牠知道牠不能改变预言，所以催促它们过早发生，好带来极大的毁灭。

这些问题有许多含意，例如：我们是否应该投票？我们应该投入政治或世界的企业吗？我的立场是我们应该为着国家的好处而投入，却不让其遮蔽我们先求祂的国更大的摆上。这样做的主要原因是，在诸如启示录的先知书里—至少会有一些国家转化成神的国，或如启示录十一章 15 节所宣告的：【第七位天使吹号，天上就有大声音说：世上的国成了我主和主基督的国；祂要作王，直到永永远远。】

天命昭彰（manifest destiny）的教义有其根基，它是美国政府建国文件的依据—就是国家会转化成神的国，显然当神的国降临时，国家并不需要被摧毁。当然，许多国家会因为没有被转化而被摧毁，正如圣经预言也清楚说到。决定摧毁与否的显然是在每一个国家的教会—他们是否成为所蒙召的光和盐。

去年是我们事工有史以来经历从主最大与最久的造访，在期间主告诉我们这不是要来的复兴，或大觉醒的起头，而是产痛或属灵收缩期。透过几个异梦，主在九月给了我们一个日子，告诉我们那是神要来的伟大运动诞生日。在那一日，我们没有看见任何可以表示诞生的事发生，除了我们的一位宣教士做了异梦外。后来我们发现相同的启示以不同的形式也给了其它人。

在梦中，神基本上在告诉我们，那是启示录第八间教会的诞生日。当然，我们都知道前七间教会在启示录前三章有提到。然而，在启示录还有第八间教会，虽然她并没有明确地被指出来—她是我们在此预言稍后看见的荣耀新妇。主说祂不会让祂的教会最后像老底嘉教会一样不冷不热，祂将拥有祂荣耀的新妇。

当我们出生后，需要时间才能长成我们要成为的样式。同样地，有一个新教会要在地上出现，那会与先前的教会很不一样，至少是从第一世纪以来。尽管这间教会仍朦胧不清，但一些在世上开始发生的事件反射出这伟大的时候已临到我们—例如股票市场崩盘，以及从所未有全球的经济震动。这是从主来的帮助，好震动我们从老底嘉教会一切会分散我们注意的事情中得自由。

当然，圣经也告诉我们到了一个时候，世界的财富会转向忠心的义人。然而，这些财富的到来不是为了我们个人挥霍的欲望，而是正确被使用来服事主，然后藉此成为列国的光。正临到世界的大震动就像当年主审判埃及，是为了释放祂的百姓得自由，这即是何以在启示录上的瘟疫反射出那时临到埃及的灾害。

埃及如此大震动的结果让神的百姓从埃及的奴役中得自由，他们离开时还带着埃及所有的财宝。然而，百姓们并没有立即将财富拿到最近的购物中心，照自己的欲望花掉；他们使用这财富建造神的居所在他们当中。神要来到地上住在我们当中，人最大的努力莫过于为祂建造居所，这也要成为我们的决心，为着神所托付给我们的一切资源。

（摘自 乔纳 word for the week, Week 19, 2009）

# Discerning the Times, Part 29

Week 19, 2009

We are dealing with some of the most important questions being asked at this time: If the foundations of the nations are crumbling, is it not a waste of time to try to shore them up? Why should we not spend all of our efforts and time in building the kingdom and forget about the nations that are doomed anyway?

If we are in the time of Daniel 2, when the statue that represents all of man's empires is crumbling, and the little stone that represents the kingdom is growing into a mountain and will keep growing until it covers the whole earth, why should we put any effort into shoring up earthly governments or institutions?

Certainly it is always right to "seek first the kingdom" (see Matthew 6:33). We should always be preparing the way for the kingdom first. We should also be rejoicing greatly as the signs of the times make clear that our salvation is drawing near. The prayer that the church has been praying for nearly two thousand years—that His kingdom would come and His will be done on earth as it is in heaven—is very close to being answered.

All of this is wonderful, but we also have a mandate to be the salt of the earth and the light of the world. It is right and good for the powers and institutions built on human greed, arrogance, and other forms of the carnal nature of man to crumble, but it is not good when the vacuum is filled with even worse evil and lawlessness. The implication in Daniel 2, and other biblical prophecies, is that there will be a light for the nations to turn to when this happens and a kingdom government will take the place of those crumbling. Is the light and kingdom authority that is manifested in the church ready to be this? It seems that we are still very far from this. One strategy of the devil in dealing with prophecies that he knows he cannot change is to rush them ahead to bring great destruction.

These questions have many implications such as: Should we vote or not? Should we be engaged in politics or the business of the world at all? My position is that we should be engaged for the good of the nations that we have been placed in, without letting that devotion eclipse our greater devotion of seeking the kingdom first. The primary reasons for doing this are in the prophetic Books such

as Revelation—that for at least some nations there will be a transformation into the kingdom of God or as it is declared in Revelation 11: 15: “Then the seventh angel sounded; and there were loud voices in heaven, saying, “The kingdoms of the world have become the kingdoms of our Lord, and of His Christ; and He will reign forever and ever.”

This was a foundation for the doctrine of “manifest destiny,” which the founding articles of the government of the United States were based on—that there are nations that would be transformed into the kingdom, obviously not needing to be destroyed when the kingdom comes. Of course, many nations will be destroyed because they do not transition, as the biblical prophecies also make clear. What determines this is obviously the church in each nation—whether they are the salt and light that they are called to be.

Last year we had the greatest and most extended visitation from the Lord in the history of our ministry. In the middle of it, we were told that it was not the beginning of the coming revival, or great awakening, but just a birth pang, or spiritual contraction. Through several dreams, we were given a date in September, which we were told would be the birth day of this coming great move of God. On that date, we did not see much happen that would indicate such a birth, except for a dream given to one of our missionaries. We later discovered that the same revelation had been given to others in different forms.

In this dream, we were basically told that this was the birth date of the eighth church in the Book of Revelation. Of course, we know about the first seven churches spoken of in the first three chapters. However, there is an eighth church in Revelation, though it is not specifically addressed as such—it is the glorious bride later seen in this prophecy. The Lord said that He would not let His church end with the lukewarm Laodicean church, but that He would have His glorious bride.

When we are born, it takes time to mature into what we are to be. Likewise, there is a new church beginning to come forth in the earth that is very different than any that have been before, at least since the first century. Even though this church is still obscure, events started happening in the world that reflected that this great time was upon us—things such as the stock market crash and the beginning of an unprecedented worldwide economic shaking. This is help from the Lord to shake us free of all the things that were distractions to the Laodicean church.

Certainly, we are also told that there will be a time when the wealth of the nations will be coming to the faithful. However, they will not be coming to be consumed by our own desires, but to be used rightly in the service of the Lord, and then as a light to the nations. The great shaking that is coming upon the world is like when the Lord judged Egypt in order to set His people free. This is why the plagues in the Book of Revelation mirror the ones that came upon Egypt.

The result of this great shaking was that God's people were set free from their bondage in Egypt, and they also departed with all of the treasures of Egypt. However, the people were not immediately taken to the nearest shopping mall to spend this wealth on their own desires; they used it to build the dwelling place of God in their midst. God is coming to the earth to dwell among men, and the greatest of all the endeavors of man is to build Him a dwelling place. This, too, must be our resolve for all of the resources we are trusted with.