

耶稣的前四世的他的真身

Jesus' Four Past Lives and His True Original Identity

目录 catalogue

1. 耶稣是亚当再来。Jesus is the returned Adam.
2. 耶稣是摩西再来。Jesus is the returned Moses.
3. 耶稣是所罗门再来。Jesus is the returned Solomon.
4. 耶稣就是米迦勒天使长。Jesus is Archangel Michael.
5. 耶稣是大卫再来。Jesus is the returned David.

中文:

目录

1. 耶稣是亚当再来。
2. 耶稣是摩西再来。
3. 耶稣是所罗门再来。
4. 耶稣就是米迦勒天使长。
5. 耶稣是大卫再来。

英文:

catalogue

First. Jesus is the returned Adam.

Second. Jesus is the returned Moses.

Third. Jesus is the returned Solomon.

Fouth. Jesus is Archangel Michael.

Fifth. Jesus is the returned David.

(一)，耶稣是亚当再来 First, Jesus is the returned Adam.

中文：

1, 耶稣是亚当再来

英文：

First, Jesus is the returned Adam.

《路加福音》 3：38 以挪士是塞特的儿子，塞特是亚当的儿子，亚当是 神的儿子。

Luke3:38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

中文：

路加福音第三章第三十八节说道：“以挪士是塞特的儿子，塞特是亚当的儿子，亚当是 神的儿子。”

从这一节我们知道，亚当是上帝的儿子，然而从创世纪中我们知道，上帝在伊甸园只造了亚当一个儿子，所以亚当就是上帝的独生子。

英文：

Luke Chapter three Verse thirty-eight says: Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.” From this verse we learn that Adam is the son of God. Moreover, from the Book of Genesis we know that God created only Adam as His son in the Garden of Eden, so Adam is God's only begotten son.

《哥林多前书》 15：45 经上也是这样记着说，首先的人亚当成了有灵的活人；末后的亚当成了叫人活的灵。

《哥林多前书》 15：47 头一个人是出于地，乃属土；第二个人是出于天。

1 Corinthians 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

1 Corinthians15:47 The first man is of the earth, earthy: the second man is the

Lord from heaven.

中文：

哥林多前书第十五章四十五节说：“经上也这么记载，首先的亚当，成了有灵的活人，末后的亚当成了叫人活的灵”。这一段应该是保罗从原来的犹太经典中看见的内容，保罗认为末后的亚当就是指当时在以色列的耶稣，所以在四十七节，保罗说，头一个人，也就是首先的亚当，是出于地，乃属土，而第二个人，也就是末后的亚当就是当时降临在以色列的耶稣，属于天。他这个认知是有一定错误的，首先，在犹太经典中，末后的亚当是指末世弥赛亚来人间执行审判和作王的时候，事实上就是指耶稣第二次再来人间真正作王的时候，也就是说弥赛亚就是亚当再来，而保罗认为，首先的亚当不是上帝独子，没有神性，所以他说，首先的亚当属于地，而他认为当时在以色列出现的耶稣有神性，故属于天，所以他不认为当时的耶稣是亚当再来，他认为只是一种比喻而已，即用亚当比作第一人。用首先的亚当比作第一个有灵的人，而将当时在以色列的耶稣比作第一个成为神的人，或者称之为神的长子。其实犹太经典明确告诉人们，末世的弥赛亚就是亚当，也就说是耶稣就是亚当。

英文：

1 Corinthians Chapter fifteen Verse forty-five says: "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 1 Corinthians Chapter fifteen Verse forty-seven says:" The first man is of the earth, earthy: the second man is the Lord from heaven."

The content Paul mentioned in verse forty-five should be what he saw from the ancient Jewish scriptures. Paul believed that the Last Adam referred to Jesus who was then in Israel. Thus in verse forty-seven, Paul states: the first man, the first Adam, was from the earth and made of dust; the second man, the Last Adam, is Jesus who appeared in Israel at that time and came from heaven.

There are certain flaws in his understanding. First of all, in Jewish scriptures, the Last Adam denotes the Messiah in the Last Days, who will come to the world to execute judgment and reign as king. In truth, this refers to the Second Coming of Jesus, when He will come to earth to reign as king in earnest. In other words, the Messiah is the turned Adam.

Paul held that the first Adam was not the only begotten Son of God and lacked divinity, which is why he said the first Adam was of the earth. Meanwhile, he thought Jesus appearing in Israel at that time possessed divinity and therefore belonged to

heaven. As a result, he did not regard the Jesus of his day as Adam come again; he only treated this as a metaphor. He used Adam to represent the first human being, the first creature endowed with a living soul, while he likened Jesus present in Israel to the first one who became divine, or the Firstborn of God.

In reality, Jewish scriptures clearly reveal that the Messiah of the Last Days is Adam. He will come again in the Last Days.

《启示录》 22: 16 我耶稣差遣我的使者为众教会将这些事向你们证明。我是大卫的根，又是他的后裔。我是明亮的晨星。

《启示录》 1: 14 他的头与发皆白，如白羊毛、如雪，眼目如同火焰，

Revelation 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

Revelation 1:14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

中文：

在启示录第二十二章十六节中，耶稣说：‘他要派使者向众教会证明，他是大卫的根，又是大卫后裔，还是明亮的晨星’。那么大卫的根是谁呢？当然就是人类第一人亚当。当然末世耶稣还要派使者，使者会证明耶稣就是大卫的根，并证明大卫的根就是亚当，而这个使者就是现在在做讲解的我，而启示录的作者约翰是耶稣的门徒，而非使者，而且约翰并没有证明耶稣是大卫的根。耶稣是大卫的后裔，这是指耶稣也是所罗门再来。如果大卫的后裔是指耶稣是大卫的后裔约瑟的儿子，这是不需要耶稣再派使者来证明的，因为约瑟的家谱就能证明，当时的犹太人也都承认这个事实。对于所罗门这个问题我在后面的视频中会做详细的证明。耶稣是明亮的晨星，这个晨星就是启明星，也就是太白金星，为什么呢？金主白色，金星是白色的星球。《启示录》第一章十四节说 他的头与发皆白，如白羊毛、如雪，可见全身皆白的耶稣就是早晨出现在东方天空的太白金星。

英文：

Revelation Chapter twenty-two Verse sixteen says: “I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. ”

Then who is the Root of David? It is none other than Adam, the first human being. Moreover, in the Last Days, Jesus will send a messenger. This messenger will testify that

Jesus is the Root of David and that the Root of David is Adam. That messenger is me, Xunqing Cheng from China, who is explaining the scriptures now. John, the author of the Book of Revelation, was a disciple of Jesus, not this messenger, and John never testified that Jesus is the Root of David.

When it is said that Jesus is the offspring of David, this means Jesus is the returned Solomon. If the phrase "the offspring of David" merely referred to Jesus being the son of Joseph, a descendant of David, there would be no need for Jesus to send a messenger to verify it, for Joseph's genealogy alone would suffice as proof, a fact universally acknowledged by the Jews of that era. I will provide detailed evidence regarding Solomon in my subsequent videos.

Revelation Chapter one Verse fourteen says: "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;"

Jesus is the bright morning star. This morning star is Venus. In ancient Chinese culture, people call it Taibai Jinxing. The word "Taibai" literally means "great white": tai stands for brilliant/great, and bai means white. We name it this way because Venus glows bright white. In Taoist five-element philosophy, white symbolizes the element Metal.

Jesus' head and his hairs are white. This proves that Jesus is the Venus that appears in the morning

《创世记》 3：20 亚当给他妻子起名叫夏娃，因为她是众生之母。

《以赛亚书》 9：6 因有一婴孩为我们而生，有一子赐给我们，政权必担在他的肩头上。他名称为“奇妙策士”、“全能的 神”、“永在的父”、“和平的君”

Genesis 3:20 And Adam called his wife's name Eve; because she was the mother of all living.

Isaiah 9：6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

中文：

创世记第三章第二十节说道：“亚当给他妻子起名叫夏娃，因为她是众生之母”。以赛亚书第九章六节说道：“因有一婴孩为我们而生，有一子赐给我们，政权必担在他的肩头上。他名称为‘奇妙策士’、‘全能的 神’、‘永在的父’、‘和平的君’”

根据以赛亚书第九章六节，基督耶稣是永在的父，也就是天上的父，即天父，而在创世纪第三章二十节说，亚当给他妻子取名叫夏娃，因为他是众生之母。在这里，并没有说夏娃是人类之母，而是说夏娃是众生之母，可见夏娃就是天上的圣母，即一切灵魂的母亲，由此可以推出，亚当就是众生之父，也就是天父，就是三位一体的基督，就是上帝，父就是子，子就是父，父和子是同一个神。显然，亚当和耶稣是同一个神，所以说耶稣的前世就是亚当。创世纪第三章二十节的内容成为亚当就是耶稣的最直接的和最有力的证据，因为众生绝对不可能有两个天父。综上所述，共有四个证据证明耶稣就是亚当。

英文：

Genesis Chapter three Verse twenty says: "And Adam called his wife's name Eve; because she was the mother of all living." Isaiah Chapter nine Verse six says: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Jesus Christ is the mighty God, the everlasting Father. Genesis Chapter three Verse twenty states that Adam named his wife Eve, "because she was the mother of all living." This verse does not call Eve the mother of all humans, but the mother of all living beings. So Eve is also the mother of all animals.

This reveals that Eve is the Heavenly Mother, the mother of every soul. From this we may infer that Adam is the father of all living beings, namely the Heavenly Father, God, the triune Christ. The Father is the Son, and the Son is the Father; the Father and the Son are one and the same God. Clearly, Adam and Jesus are one God, which means Jesus existed as Adam before His earthly life. Genesis Chapter three Verse twenty serves as the most direct and powerful evidence that Adam is Jesus, for there cannot possibly be two separate Heavenly Fathers who create all living things. In summary, this evidence is enough to prove that Jesus is Adam.

(2) 耶稣是摩西再来

Second, Jesus is the returned Moses

《诗篇》 78：2 我要开口说比喻，我要说出古时的隐语。

《诗篇》 78: 10 他们不遵守 神的约，不肯照他的律法行，

Psalms 78:2 I will open my mouth in a parable: I will utter dark sayings of old:

Psalms 78:10 They kept not the covenant of God, and refused to walk in his law;

中文：

诗篇第七十八章第二节说道“我要开口说比喻，我要说出古时的隐语”。这句话告诉我们作者在这一章中要说出古时秘密，但是不是直接说出来，而是用比喻和隐晦的方式来揭示这个秘密。下面我们看看，作者到底说了什么秘密。诗篇第七十八篇第十节说道：“他们不遵守 神的约，不肯照他的律法行”。请大家记住，这里的“他的”是指上帝的，这一章中后面其它节的“他”和“他的”都是指上帝。

英文：

Verse two of Psalm seventy-eight states, “I will open my mouth in a parable; I will utter dark sayings of old.” This verse tells us that the author intends to reveal ancient secrets in this chapter—not plainly, but through parables and obscure riddles. Now let us examine what secret the author sets forth.

Verse ten of Psalm seventy-eight reads, “They did not keep God's covenant and refused to walk in accordance with His law.” Bear this in mind: the pronoun “His” here refers to God, and every instance of “He” and “His” appearing in the rest of this chapter all denote God.

《诗篇》 78: 16 他使水从磐石涌出，叫水如江河下流。

《诗篇》 78: 20 他曾击打磐石，使水涌出，成了江河。他还能赐粮食吗？还能给他的百姓预备肉吗？”

《民数记》 20: 11 摩西举手，用杖击打磐石两下，就有许多水流出来，会众和他们的牲畜都喝了。

Psalms 78:16 He brought streams also out of the rock, and caused waters to run down like rivers.

Psalms 78:20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed can he give bread also? can he provide flesh for his people?

Psalms 20:11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

中文：

诗篇第七十八章第二十节说道，他曾击打磐石，使水涌出，成了江河。他还能赐粮食吗？还能为他的百姓预备肉吗？”，在这一节里“击打磐石”和“赐粮食”“预备肉”的“他”当然是指上帝。然而在民数记第二十章第十一节中说道，**摩西举手，用杖击打磐石两下，就有许多水流出来，会众和他们的牲畜都喝了。**由上面的两节可知，摩西用杖打磐石就是上帝用杖打磐石，所以我们可以由此得出结论，摩西就是上帝，这就是作者的隐语，将摩西就是上帝的秘密隐藏在“他曾经击打磐石”、“赐给粮食”和“预备肉”这三件事情里面。

英文：

Verse twenty of Psalm seventy-eight states: **“Behold, he smote the rock, that the waters gushed out, and the streams overflowed can he give bread also? can he provide flesh for his people?”** In this verse, the “He” who smote the rock, gave bread, and provided meat undoubtedly refers to God.

Meanwhile, Numbers Chapter twenty Verse eleven records: **“And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.”** From these two verses, we see that Moses smote the rock is equivalent to God **smote the rock**. Therefore, we may draw the conclusion that Moses is God. This is the hidden saying the author spoke of—concealing the secret that Moses is God within three events: “He struck the rock,” “He gave bread,” and “He provided meat.”

《哥林多前书》 10：1 -3 弟兄们，我不愿意你们不晓得，我们的祖宗从前都在云下，都从海中经过， 都在云里、海里受洗归了摩西， 并且都吃了一样的灵食，

《哥林多前书》 10：4 也都喝了一样的灵水；所喝的，是出于随着他们的灵磐石， 那磐石就是基督。

1 Corinthians 10:1-3 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat;

1 Corinthians 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

中文：

哥林多前书第十章第一节到第四节说道：“弟兄们，我不愿意你们不晓得，我们的祖宗从前都在云下，都从海中经过， 都在云里、海里受洗归了摩西， 并且都吃了一样的灵食，也都喝了一样的灵水；所喝的，是出于随着他们的灵磐石， 那磐石就是基

督”

从这两节我们可以明白，随着犹太人出埃及的摩西就是灵磐石，而灵磐石就是基督，因为基督必然是有肉体的人，所以摩西就是基督，可见，耶稣就是摩西再来。从这两节也能明白，从摩西打击磐石流出来的水，从天上掉下来的食物，都是摩西用神的大能凭空造出来的，而不是自然就有的。所以称之为灵水和灵食。

英文：

1 Corinthians Chapter ten Verse one to four says: “Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.”

From these four verses we can understand that Moses, who led the Israelites out of Egypt, is the spiritual Rock, and the spiritual Rock is Christ. Because Christ must be a human being with a physical body, Moses is therefore Christ. It follows that Jesus is the returned Moses.

We can also learn from these verses that the water flowing forth when Moses struck the rock and the food falling from heaven were both created out of nothing by Moses through God's mighty power, not existing naturally. For this reason they are called spiritual water and spiritual food.

《民数记》 12：8 我要与他面对面说话，乃是明说，不用谜语，并且他必见我的形像。你们毁谤我的仆人摩西，为何不惧怕呢？”

《申命记》 4：12 耶和华从火焰中对你们说话，你们只听见声音，却没有看见形像。

《约翰福音》 1：18 从来没有人看见 神，只有在父怀里的独生子将他表明出来。

Numbers 12:8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

Deuteronomy 4:12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.

John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

中文：

民数记第十二章第八节说道：“我要与他面对面说话，乃是明说，不用谜语，并且他必见我的形像。你们毁谤我的仆人摩西，为何不惧怕呢？”

申命记第四章第十二节说道：“耶和华从火焰中对你们说话，你们只听见声音，却没有看见形像”。

约翰福音第一章第十八节说道：从来没有人看见 神，只有在父怀里的独生子将他表明出来”。

从这三节可以明白，摩西就是耶稣，因为耶稣说，从来没有人看见 神，只有上帝的独生子将神表明出来，也就是说只有耶稣能看见 神。上帝也说，犹太人出埃及时，只有摩西看见了他的形像，可见，耶稣就是摩西。有人说，耶稣看见摩西和以利亚在一起，这怎么解释？这是因为上帝独子可以同时有无量分身，所以耶稣看见摩西并不奇怪，如同本为上帝的摩西能看见上帝是同一个道理，上帝独子本身就是上帝。又有人说，雅各和亚伯拉罕也看见上帝了，然而雅各和亚伯拉罕看见的是上帝变化出来的肉体身，并非上帝的本像。只有上帝自己能看见自己，就是佛教所说的，唯有佛才能看见佛。

英文：

Numbers Chapter twelve Verse eight says: "With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold:wherefore then were ye not afraid to speak against my servant Moses?"

Deuteronomy Chapter four Verse twelve says: "And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice."

John Chapter one Verse eighteen says: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

From these three verses we may understand that Moses is Jesus. For Jesus said, "No one has seen God at any time; the only begotten Son has declared Him." In other words, only Jesus can behold God. The Lord also testified that when the Israelites departed from Egypt, only Moses saw God's form. It follows that Jesus is Moses.

Some ask: How do we explain that Jesus saw Moses together with Elijah? The reason is that the only begotten Son of God possesses countless manifestations at the same time. Therefore it is no wonder that Jesus beheld Moses. This is just the same truth: Moses, who was God in essence, was able to see God. The only begotten Son of God is Himself an manifestation of God.

Others argue that Jacob and Abraham also saw God. Yet the fleshly form seen by Abraham and Jacob was a manifested avatar created by God, not His original true form. Only God can behold Himself, just as it is written in Buddhism: Only a Buddha can see a Buddha.

《启示录》 15: 3 唱 神仆摩西的歌和羔羊的歌，说：“主 神，全能者啊，你的作为大哉，奇哉！万世之王啊（注：“世”或作“国”），你的道途义哉，诚哉！

Revelation 15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

中文：

启示录第十五章第三节说道：“”、唱 神仆摩西的歌和羔羊的歌，说：‘主神，全能者啊，你的作为大哉，奇哉！万世之王啊，你的道途义哉，诚哉！’”

这一节证明摩西就是耶稣，就是上帝，所谓“摩西的歌和羔羊的歌”就是指赞美摩西和耶稣的歌，歌词的部分内容就是：“主 神，全能者啊，你的作为大哉，奇哉！万世之王啊，你的道途义哉，诚哉”。如果摩西不是上帝或上帝独子，那永生者就完全没有必要唱他的歌。

英文：

Revelation Chapter fifteen Verse three says: "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

This verse proves that Moses is Jesus, who is God. The "song of Moses and the song of the Lamb" refer to hymns praising Moses and Jesus. Part of the lyrics go: "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." If Moses were not God or the only begotten Son of God, the immortal ones would have no reason to sing his praises.

(3) 耶稣是所罗门再来 Third, Jesus is the returned.

中文：

耶稣是所罗门再来

英文：

Third, Jesus is the returned Solomon

《历代志上》 17:12 他必为我建造殿宇；我必坚定他的国位直到永远。

《历代志上》 17:13 我要作他的父，他要作我的子。并不使我的慈爱离开他，像离开在你以前的扫罗一样。

《希伯来书》 1:5 所有的天使， 神从来对哪一个说：“你是我的儿子，我今日生你”？又指着哪一个说：“我要作他的父，他要作我的子”？

Hebrews 17:12 He shall build me an house, and I will stablsh his throne for ever.

Hebrews 17:13 I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee:

Hebrews 1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

中文：

历代志上第十七章第十二节上帝对大卫说道：“他必为我建造殿宇；我必坚定他的国位直到永远。”这里上帝说大卫的儿子所罗门将来要为上帝造殿宇，后来所罗门确实为上帝造了第一圣殿，也称所罗门神殿。

历代志上第十七章第十三节上帝对大卫说：“我要作他的父，他要作我的子”，这里的“子”显然是指着大卫的儿子所罗门所说的，可见，所罗门就是上帝的儿子。而在希伯来书第一章第五节中说道：“所有的天使， 神从来对哪一个说：‘你是我的儿子，我今日生你’？又指着哪一个说：‘我要作他的父，他要作我的子’”？这里的“我要作他的父，他要作我的子”是引用历代志上第十七章第十三节中上帝所说的话，以此来证明耶稣是上帝的儿子所罗门再来，可是世人并没有正确地理解这一句话。

英文：

Hebrews Chapter seventeen Verse twelve says:“He shall build me an house, and I will stablsh his throne for ever.” Here God declared that David's son Solomon would build a house for the Lord. Later, Solomon indeed constructed the First Temple, also known as Solomon's Temple.

Hebrews Chapter seventeen Verse thirteen says:“I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee:”

The term “son” here clearly refers to Solomon, David's son. Thus Solomon is the Son of God.

The words “I will be his father, and he shall be my son” are quoted from the words of the Lord in First Chronicles Chapter seventeen Verse thirteen. This scripture passage is cited to prove that Jesus is Solomon, the Son of God who is destined to return in the future, yet mankind has failed to understand this verse correctly.

《箴言》 1:1 以色列王大卫儿子所罗门的箴言：

《约翰福音》 1:1 太初有道，道与 神同在，道就是 神。

Proverbs 1:1 The proverbs of Solomon the son of David, king of Israel;

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

中文：

箴言第一章第一节说道：“以色列王大卫儿子所罗门的箴言”，约翰福音第一章第一节说道：“太初有道，道与 神同在，道就是 神。”

箴言是以色列的王所罗门所写的，箴言的意思是告诫的话。在道教的八卦中，兑卦是说话的意思，而兑为金，圣灵为金，故所罗门写的《箴言》就代表他以圣灵的名义所说的话。圣灵就是神，圣灵就是道，故在约翰福音第一章第一节的英文中用“the Word”来代表道字，“the Word”就是话的意思，也翻译作“圣言”，即圣灵的话或神的话，而中国文字的道字本身就有说话的意思。

英文：

Proverbs Chapter one Verse one says: “the proverbs of Solomon the son of David, king of Israel;” John Chapter one Verse one says: “In the beginning was the Word, and the Word was with God, and the Word was God.”

The Book of Proverbs was written by Solomon, king of Israel. The word “proverb” means words of admonition.

In the Eight Trigrams of Taoism, Dui means to speak, and Dui corresponds to metal. The Holy Spirit is of the metal element. Therefore, Proverbs written by Solomon stand for the words he spoke in the name of the Holy Spirit.

The Holy Spirit is God, and the Holy Spirit is the Tao. That is why the English text of John Chapter one Verse one uses “the Word” to translate the Tao. “The Word” means speech, also rendered as the Divine Utterance—the words of the Holy Spirit or the words of God. In Chinese, the character Tao itself originally carried the meaning of speaking.

《民数记》 26:8 法路的儿子是以利押。

《历代志上》 2:45 沙买的儿子是玛云；

《历代志上》 2:43 希伯仑的儿子是可拉、他普亚、利肯、示玛。

Numbers 26:8 And the sons of Pallu; Eliab.

1 Chronicles 2:45 And the son of Shammai was Maon: and Maon was the father of Bethzur.

1 Chronicles 2:43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

中文：

民数记第二十六章第八节说道：“法路的儿子是以利押”，历代志上第二章第四十五节说道：“沙买的儿子是玛云”。法路和沙买都只有一个儿子。历代志上第二章第四十三节说道“希伯仑的儿子是可拉、他普亚、利肯、示玛”。这个人有很多儿子。

在圣经中凡是以“某人 的儿子是” 这种格式列出儿子名字的，如果后面只有一个儿子的名字的，就表示此人只有这一个儿子。

英文：

Numbers Chapter twenty-six Verse eight says: “And the sons of Pallu; Eliab.” 1 Chronicles Chapter two Verse forty-five says: “And the son of Shammai was Maon: and Maon” Both Pallu and Shammai have one son only. 1 Chronicles Chapter two Verse forty three says: “And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.”

In the Scriptures, where the phrase “the son of X was” or “the sons of X was ”or “X’s son was ” is used to list his children, if but one son is named after the word “was”, it signifies that he had no other sons besides this one.

In the Scriptures, whenever genealogical expressions such as “the son of X was” or “the sons of X was ” or “X’s son was” are used to list descendants, if only one son is named following the verb “was”, it signifies that he had no other sons besides this one.

《历代志上》 3:10 所罗门的儿子是罗波安，罗波安的儿子是亚比雅，亚比雅的儿子是亚撒，亚撒的儿子是约沙法，

1 Chronicles 3:10 3:10 And Solomon's son was Rehoboam, Abia his son, Asa

his son, Jehoshaphat his son,

中文：

历代志上第三章第十节说道：“所罗门的儿子是罗波安，罗波安的儿子是亚比雅，亚比雅的儿子是亚撒，亚撒的儿子是约沙法，”

按照圣经的规律，可以得出结论，所罗门只生了一个独子，名为罗波安。

英文：

1 Chronicles Chapter three Verse ten says: “And Solomon's son was Rehoboam, Abia his son, Asa his son, Jehoshaphat his son”

Following the pattern recorded in the Scriptures, we may conclude that Solomon had only one sole son, whose name was Rehoboam.

《箴言》1:8 我儿，要听你父亲的训诲，不可离弃你母亲的法则

《箴言》1:9 因为这要作你头上的华冠，你项上的金链。

Proverbs 1:8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

Proverbs 1:9 For they shall be an ornament of grace unto thy head, and chains about thy neck.

中文：

箴言第一章第八节说道：“我儿，要听你父亲的训诲，不可离弃你母亲的法则”这句话似乎是所罗门对他的独生子罗波安所说的，所以在这里用“我儿”，英语是“My son”，是单数形式。

英文：

Proverbs Chapter one Verse eight says: “My son, hear the instruction of thy father, and forsake not the law of thy mother:”

This passage appears to be spoken by Solomon to his only son Rehoboam. For this reason, he uses the singular address “My son”.

《箴言》4:1 众子啊，要听父亲的教训，留心得知聪明。

《箴言》5:1 我儿，要留心我智慧的话语，侧耳听我聪明的言词。

《箴言》 5:7 众子啊，现在要听从我，不可离弃我口中的话，

Proverbs 4:1 Hear, ye children, the instruction of a father, and attend to know understanding.

Proverbs 5:1 My son, attend unto my wisdom, and bow thine ear to my understanding:

Proverbs 5:7 Hear me now therefore, O you children, and depart not from the words of my mouth.

中文：

箴言第五章第一节说道：“我儿，要留心我智慧的话语，侧耳听我聪明的言词”。在这里称“我儿”，用单数。箴言第四章第一节说道：“众子啊，要听父亲的教训，留心得知聪明”。箴言第五章第七节说道：“众子啊，现在要听从我，不可离弃我口中的话”。在这两节中都称“众子”，用的是复数，这表明，所罗门这些话不是对他的独生子所说的，而是对所有的犹太人所说的话，甚至是对末世全天下的人们所说的话，这表明所罗门就是众生之父亚当再来，天下所有的人都是他的儿子。

英文：

Proverbs Chapter five Verse one says:“My son, attend unto my wisdom, and bow thine ear to my understanding.” Here the address is “My son”, used in the singular.

Proverbs Chapter four Verse one says:“Hear, ye children, the instruction of a father, and attend to know understanding.”

In both of these two verses, the plural form “my sons” is used. This proves that Solomon was not speaking only to his only son, but to all Israelites, and even to people across the whole earth in the last days. Therefore, Solomon is Adam, the Father of all living beings, come again. All the people in the world are his sons.

《箴言》 3:1 我儿，不要忘记我的法则（注：或作“指教”），你心要谨守我的诫命。

《箴言》 3:2 因为他必将长久的日子、生命的年数与平安加给你。

《箴言》 3:4 这样，你必在 神和世人眼前蒙恩宠，有聪明。

《申命记》 4:40 我今日将他的律例诫命晓谕你，你要遵守，使你和你的子孙可以得福，并使你的日子在耶和华你神所赐的地上得以长久。

Proverbs 3:1 My son, forget not my law; but let thine heart keep my commandments:

Proverbs 3:2 For length of days, and long life, and peace, shall they add to thee.

Proverbs 3:4 So shalt thou find favour and good understanding in the sight of God and man.

Deuteronomy 4:40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever.

中文：

箴言第三章第一节说道，“我儿，不要忘记我的法则，你心要谨守我的诫命”。箴言第三章第二节说道，“因为他必将长久的日子、生命的年数与平安加给你”。申命记第四章第四十节说道：“我今日将他的律例诫命晓谕你，你要遵守，使你和你的子孙可以得福，并使你的日子在耶和华你神所赐的地上得以长久。”在圣经中，只有上帝才有诫命，只有上帝才能赐给遵守他诫命的人以生命长久，而所罗门叫他的儿子谨守他的诫命，然后他就将长久的日子、生命的年数与平安加给他儿子，可见，所罗门就是上帝，就是天父。

英文：

Proverbs Chapter three Verse one says:“My son, forget not my law; but let thine heart keep my commandments.” Proverbs Chapter three Verse two says:“For length of days, and long life, and peace, shall they add to thee.” Deuteronomy Chapter four Verse forty says: “Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever.”

Only God can issue commandments, and only God grants long life to those who keep His commandments. Solomon told his son to obey his commandments, promising to bestow upon him length of days, long life, and peace. From this we can conclude that Solomon is God, the Heavenly Father.

《箴言》 8：14 我有谋略和真知识，我乃聪明，我有能力。

《箴言》 8：23 从亘古，从太初，未有世界以前，我已被立。

《约翰福音》 16：13 只等真理的圣灵来了，他要引导你们明白一切的真理，因为他不是凭自己说的，乃是把他所听见的都说出来，并要把将来的事告诉你们。

Proverbs 8:14 Counsel is mine, and sound wisdom: I am understanding; I have strength.

Proverbs 8:23 I was set up from everlasting, from the beginning, or ever the earth was.

John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

中文：

箴言第八章第十四节说道：“我有谋略和真知识，我乃聪明，我有能力”。箴言第八章第二十三节说道：“从亘古，从太初，未有世界以前，我已被立”。约翰福音第十六章第十三节说道：“只等真理的圣灵来了，他要引导你们明白一切的真理”。由此可见，第八章里的“我”就是代表真理、谋略、智慧和能力的圣灵。

英文：

Proverbs Chapter eight Verse fourteen says: "Counsel is mine, and sound wisdom: I am understanding; I have strength."

Proverbs Chapter eight Verse twenty-three says: "I was set up from everlasting, from the beginning, or ever the earth was."

John Chapter sixteen Verse thirteen says: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

It follows that the "I" in Chapter Eight refers to the Holy Spirit, who embodies truth, counsel, wisdom and power.

《箴言》 8： 32 众子啊，现在要听从我，因为谨守我道的，便为有福。

《箴言》 8： 35 因为寻得我的，就寻得生命，也必蒙耶和华的恩惠。

《约翰福音》 14： 17 就是真理的圣灵，乃世人不能接受的，因为不见他，也不认识他；

Proverbs 8:32 Now therefore hearken unto me, O ye children: for blessed are they that keep my ways.

Proverbs 8:35 For whoso findeth me , findeth life, and shall obtain favour of the LORD.

John 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

中文：

约翰福音第十四章第十七节说道：“就是真理的圣灵，乃世人不能接受的，因为不见他，也不认识他；”

箴言第八章第三十二节说道：“众子啊，现在要听从我，因为谨守我道的，便为有福。”

箴言第八章第三十五节说道：“因为寻得我的，就寻得生命”。

这里进一步证明第八章里的“我”就是能使人获得生命的圣灵。箴言第八章第三十二节说道：“众子啊，现在要听从我，因为谨守我道的，便为有福。”在这一节里，所罗门以圣灵的名义称所有的人类为众子，可见所罗门就是圣灵，由此可见，父、子和圣灵都是所罗门，他就是三位一体的基督。

英文：

John Chapter fourteen Verse seventeen says: “Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.”

Proverbs Chapter eight Verse thirty-two says: “Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. ”

Proverbs Chapter eight Verse thirty-five says: “For whoso findeth me , findeth life, and shall obtain favour of the LORD.”

This further proves that the “I” in Chapter Eight is the Holy Spirit who gives life to mankind. Proverbs Chapter eight Verse thirty-two states: “And now, ye children, hearken unto me: blessed are they that keep my ways.” In this verse, Solomon addresses all humanity as “children” in the person of the Holy Spirit. This demonstrates that Solomon is the Holy Spirit. Accordingly, the Father, the Son, and the Holy Spirit are all one in Solomon, who is the triune Christ.

列王纪上 3: 12 我就应允你所求的，赐你聪明智慧，甚至在你以前没有像你的，在你以后也没有像你的。

列王纪上 4:29 神赐给所罗门极大的智慧聪明和广大的心，如同海沙不可测量。

列王纪上 4:30 所罗门的智慧超过东方人、埃及人的一切智慧。

1 Kings 3:12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

1 Kings 4:29 And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.

1 Kings 4:30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

中文：

列王纪上第三章第十二节说道：“我就应允你所求的，赐你聪明智慧，甚至在你以前没有像你的，在你以后也没有像你的。”列王纪上第四章第二十九节说道：“神赐给所罗门极大的智慧聪明和广大的心，如同海沙不可测量”。列王纪上第四章第三十节说道：“所罗门的智慧超过东方人、埃及人的一切智慧”。

因为所罗门就是圣灵，而圣灵就是智慧之灵，所以所罗门的智慧永远是世界第一，他就是圣灵，就是智慧第一的文殊菩萨之化身。上帝赐给所罗门的极大聪明智慧和广大的心，就是明白真理的心，就是佛教所称的真心，就是一心，就是圣灵。

英文：

1 Kings Chapter three Verse twelve says: "Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee."

1 Kings Chapter four Verse twen-nine says: "And God gave Solomon wisdom and understanding exceeding much and largeness of heart, even as the sand that is on the sea shore.

1 Kings Chapter four Verse thirty says:"And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt."

Since Solomon is the Holy Spirit, and the Holy Spirit is the Spirit of Wisdom, Solomon's wisdom surpasses all others on earth for all time. As the incarnation of the Holy Spirit, he is indeed the incarnation of Manjushri, the Bodhisattva of supreme wisdom. The extraordinary wisdom, discernment, and broad understanding bestowed upon Solomon by God are the True Mind that comprehends all truth. This is the True Mind in Buddhism, the One Mind, which is none other than the Holy Spirit.

《雅歌》1:1 所罗门的歌，是歌中的雅歌。

《历代志下》7:1 所罗门祈祷已毕，就有火从天上降下来，烧尽燔祭和别的祭。
耶和华的荣光充满了殿。

《启示录》1:16 他右手拿着七星，从他口中出来一把两刃的利剑，面貌如同烈日放光。

《启示录》11:5 若有人想要害他们，就有火从他们口中出来，烧灭仇敌；

Song of Songs 1:1 The song of songs, which is Solomon's.

2 Chronicles 7:1 Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt, and the glory of the LORD filled the house.

Revelation 1:16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

Revelation 11:5 And if any man will hurt them, fire proceeds out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

中文：

雅歌第一章第一节说道：“所罗门的歌，是歌中的雅歌”。历代志下第七章第一节说道：“所罗门祈祷已毕，就有火从天上降下来，烧尽燔祭和别的祭。耶和华的荣光充满了殿”。

雅歌是所罗门写的歌，所罗门是圣灵和火神，道教的火神也是灶神，就是神农炎帝，在佛教为紧那罗王，而紧那罗王是乐神和歌神，所以所罗门写《雅歌》。歌是用来唱的，中国的唱字由“口、日 and 曰”三个字组合而成。日为太阳，太阳为火，而口就代表神口中的气，也就是圣灵，曰就是说的意思，代表道。

在启示录第一张第十六节中说道：“他右手拿着七星，从他口中出来一把两刃的利剑，面貌如同烈日放光。”

在启示录第十一章第五节说：“若有人想要害他们，就有火从他们口中出来，烧灭仇敌”。

圣灵就是金灵，在道教八卦中，用代表口的兑卦代表金灵，故口代表圣灵。上帝口中吐出的生命之气就是赐给人生命的圣灵，就是基督口中出来的利剑。因为圣灵有火相随，故启示录十一章中的两个见证人还能从口中吐出火，在《使徒行传》第二章第三节中，也用有火的舌头代表有火相随的圣灵。因为在道教理论中，舌头也属于兑

卦，口和舌都与说话有关，故都与道有关，都代表道和圣灵。

英文：

Song of Songs Chapter one Verse one says: "The song of songs, which is Solomon's." 2 Chronicles Chapter seven Verse one says: "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt, and the glory of the LORD filled the house."

The Song of Solomon was written by Solomon. Solomon is the Holy Spirit and the God of Fire. The God of Fire in Taoism is also the Kitchen God, namely Yan Emperor Shennong, also called Fire Emperor Shennong or the Flame Emperor or the God of Fire. In Buddhism, this deity is King Kinnara, the god of music and singing. This explains why Solomon composed the Song of Songs.

Songs are meant to be chanted. The Chinese character "chang (sing)" is made up of three components: mouth, sun, and speaking. The sun corresponds to the element of fire. The mouth represents the breath coming forth from the mouth of God, namely the Holy Spirit. The speaking stands for the Word, the Tao.

Revelation Chapter one Verse sixteen says: "And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength."

Revelation Chapter eleven Verse five says: "And if any man will hurt them, fire proceeds out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed."

The Holy Spirit is the Spirit of Metal. In the Eight Trigrams of Taoism, Dui trigram, which symbolizes the mouth, stands for the Metal Spirit of the Five Elements, so the mouth represents the Holy Spirit. The breath of life proceeding out of God's mouth is the Holy Spirit that gives life to mankind; it is also the sharp sword coming out of the mouth of Christ.

Since the Holy Spirit is accompanied by fire, the two witnesses mentioned in Revelation Chapter eleven can cast fire out of their mouths. In Acts Chapter two Verse three, tongues of fire are used to symbolize the Holy Spirit accompanied by flames. According to Taoist theory, the tongue also belongs to the Dui trigram. Both the mouth and the tongue are related to speech, so they both symbolize the Dao and the Holy Spirit.

《启示录》15:2 我看见仿佛有玻璃海，其中有火搀杂。又看见那些胜了兽和兽的像，并它名字数目的人，都站在玻璃海上，拿着 神的琴。

《启示录》 15： 3 唱 神仆摩西的歌和羔羊的歌，说：“主 神，全能者啊，你的作为大哉，奇哉！万世之王啊（注：“世”或作“国”），你的道途义哉，诚哉！

Revelation15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

Revelation15:2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name。

中文：

创世记第十五章第二节说道“我看见仿佛有玻璃海，其中有火搀杂。又看见那些胜了兽和兽的像，并它名字数目的人，都站在玻璃海上，拿着 神的琴”。启示录第十五章第三节说道：“唱 神仆摩西的歌和羔羊的歌，说：“主 神，全能者啊，你的作为大哉，奇哉！万世之王啊，你的道途义哉，诚哉！”。

从这两节可见，获得永生者要站在玻璃海上拿着琴唱歌，唱歌表示他们有圣灵和火，站在玻璃海上表示他们有生命之泉水。

Revelation Chapter fifth Verse three says: “And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.”

Revelation Chapter fifteen Verse two says: “15:2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name。”

From these two verses we can see that those who obtain eternal life will stand upon the sea of glass with harps and sing praises. Singing signifies that they possess the Holy Spirit and fire, while standing upon the sea of glass represents that they gain the water of life.

《历代志下》9:3 示巴女王见所罗门的智慧和他所建造的宫室、

《雅歌》 6： 8 有六十王后，八十妃嫔，并无数的童女。

**《雅歌》 6: 9 我的鸽子，我的完全人，只有这一个，是她母亲独生的，
是生养她者所宝爱的。众女子见了就称她有福；王后妃嫔见了也赞美她。**

2 Chronicles 9:3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

Song of Songs 6:8 There are threescore queens, and fourscore concubines, and virgins without number.

Song of Songs 6:9 My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.

中文：

历代志下第九章第三节说道：“示巴女王见所罗门的智慧和他所建造的宫室”。雅歌第六章第八节和第九节说道：“有六十王后，八十妃嫔，并有无数的童女。我的鸽子，我的完全人，只有这一个，是她母亲独生的，是生养她者所宝爱的。众女子见了就称她有福；王后妃嫔见了也赞美她”。

由此可见，雅歌是所罗门和示巴女王两个人之间的爱情之歌，与其他女子无关。

英文：

2 Chronicles Chapter nine Verse three says: “9:3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,”

Song of Songs Chapter six Verse eight says: “There are threescore queens, and fourscore concubines, and virgins without number.”

Song of Songs Chapter six Verse nine says: “My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.”

It is therefore clear that the Song of Songs is a love ballad shared by Solomon and the Queen of Sheba, exclusive of all other women.

《雅歌》 2: 1 我是沙仑的玫瑰花（注：或作“水仙花”），是谷中的百合花。

《雅歌》 2: 2 我的佳偶在女子中，好像百合花在荆棘内。

《雅歌》 4: 15 你是园中的泉、活水的井，从黎巴嫩流下来的溪水。

Song of Songs 2:1 I am the rose of Sharon, and the lily of the valleys.

Song of Songs 2:2 As the lily among thorns, so is my love among the daughters.

Song of Songs 4:15 A fountain of gardens, a well of living waters, and streams from Lebanon.

中文：

雅歌第二章第一节说道：“我是沙仑的玫瑰花（注：或作“水仙花”），是谷中的百合花。”雅歌第二章第二节说道：“我的佳偶在女子中，好像百合花在荆棘内”。雅歌第四章第十五节说道：“你是园中的泉、活水的井，从黎巴嫩流下来的溪水。”

由此可见，示巴女王是水神和花神合一的神。达芬奇、波提切利、佩鲁吉诺等大量画家都绘制加百列手捧百合报喜，这个形象彻底固化，成为加百列标志性造型之一。示巴女王就是水神加百列天使长和花神拉斐尔天使长的化身。在道教的八卦中，巽为阴木，阴木即弱小的木，例如柳树、果树、蔬菜、花和草，同时阴木也是风，所以花神就是风神，就是风基路伯。在《撒迦利亚书》第九章第十四节说道：“耶和华必显现在他们以上，他的箭必射出像闪电。主耶和华必吹角，乘南方的旋风而行”，而在《诗篇》第十八章第十节说道：“他坐着基路伯飞行；他藉着风的翅膀快飞”。在道教文化中，用八代表风，示巴谐音为“是八”，所以示巴女王就是风王，即风神。

英文：

Song of Songs Chapter two Verse one says:“I am the rose (or Narcissus tazetta) of Sharon, and the lily of the valleys.”

Song of Songs Chapter two Verse two says:“As the lily among thorns, so is my love among the daughters.

Song of Songs Chapter four Verse fifteen says:“A fountain of gardens, a well of living waters, and streams from Lebanon.”

Thus we may see that the Queen of Sheba is the divinity combining the God of Water and the God of Flowers. Many painters such as Da Vinci, Botticelli and Perugino portrayed the Annunciation, in which the Archangel Gabriel holds a lily. This image was firmly established and became one of Gabriel's most iconic symbols. The Queen of Sheba is the incarnation of Archangel Gabriel the God of Water and Archangel Raphael the God of Flowers.

According to the Eight Trigrams of Taoism, Xun stands for yin wood. Yin wood refers to tender vegetation such as willow trees, fruit trees, vegetables, flowers and grass. Yin wood also corresponds to wind. Hence the God of Flowers is also the God of

Wind.

Zechariah Chapter nine Verse fourteen declares: "the LORD God shall blow the trumpet, and shall go with whirlwinds of the south."

Psalms Chapter eighteen Verse ten states: "He rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind."

In Taoist tradition, the number eight symbolizes wind. The name "Sheba" is phonetically close to the Chinese phrase "shi ba", meaning "is eight". Therefore, the Queen of Sheba is the King of Wind, the God of Wind.

《雅歌》4:12 我妹子，我新妇，乃是关锁的园，禁闭的井，封闭的泉源。

《约翰福音》3:5 耶稣说，我实实在在地告诉你：人若不是从水和圣灵生的，就不能进 神的国。

《启示录》22:17 圣灵和新妇都说：“来！”听见的人也该说：“来！”口渴的人也当来；愿意的，都可以白白取生命的水喝。

Song of Songs 4:12 A garden inclosed is my sister, my bride; a spring shut up, a fountain sealed.

John 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Revelation 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

中文：

雅歌第四章第十二节说道：“我妹子，我新妇，乃是关锁的园，禁闭的井，封闭的泉源”。启示录第二十二章第十七节说道：“圣灵和新妇都说：“来！”听见的人也该说：“来！”口渴的人也当来；愿意的，都可以白白取生命的水喝”。

所罗门称示巴女王为“妹子”，可见他俩是兄妹，因为所罗门本是上帝的儿子亚当再来，而示巴女王为上帝的女儿夏娃再来。在整本圣经中，没有任何其他人称自己的妻子为妹子，亚伯拉罕虽然也对外称他的妻子为妹子，但是那是故意用来骗人的，不是真的称其妻为妹子。在犹太文化中，“新妇”指已经订婚但是还没有结婚的女人，或者指刚刚结婚，还在蜜月期的女人。

从这两节可知道，示巴女王是新妇，是泉水之神。约翰福音第三章第五节，耶稣

说：“我实实在在地告诉你：人若不是从水和圣灵生的，就不能进神的国。所罗门为圣灵和火，人要同时获得圣灵和生命之水才能获得永生。生命之水就是天上的泉水，就是观世音菩萨之净瓶里的水，就是西王母的瑶池水，就是西方极乐世界的水，是有香气的水。在普陀山佛顶山寺，观世音菩萨被称为井龙，天上的井就是观世音菩萨装水的净瓶。

示巴女王是关锁的园，她的园里种花果、香料和药草，这也说明示巴女王是花、草、果木之神。即阴木之神，即风神。加百列为水神，拉斐尔是风神，示巴女王是水神和风神合一之神。所以水神加百列手持百合花，表示水神和风花之神一体，如同自然界风雨一体。

英文：

Song of Songs Chapter four Verse twelve says: “A garden inclosed is my sister, my bride; a spring shut up, a fountain sealed.”

Revelation Chapter twenty-two Verse seventeen says; “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

Solomon addressed the Queen of Sheba as “my sister”, which proves they were brother and sister. Solomon was the reincarnation of Adam, the Son of God, while the Queen of Sheba was the reincarnation of Eve, the Daughter of God.

Nowhere else in the Bible does anyone call their own wife “sister”. Although Abraham publicly referred to his wife as his sister, he did so deliberately to deceive others; he did not truly call his wife by that term.

In Jewish culture, a “bride” denotes a woman who is betrothed but not yet married, or one who has just wed and is still in the honeymoon period.

From these two verses we can see that the Queen of Sheba is the Bride and the Goddess of the Spring Water. In John Chapter three Verse five, Jesus answered, “Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”

Solomon represents the Holy Spirit and fire. Only those who receive both the Holy Spirit and the water of life can obtain eternal life. The water of life is the heavenly spring water: it is the water contained in Guanyin Bodhisattva’s holy vase, the water of the Jade Pool belonging to the Queen Mother of the West, and the fragrant water of the

Western Pure Land.

At the Foding Temple on Mount Putuo, Guanyin Bodhisattva is known as the Well Dragon. The heavenly well is none other than the holy vase in which Guanyin keeps the sacred water.

The Queen of Sheba is the enclosed garden. Her garden is planted with flowers, fruits, spices and medicinal herbs. This further proves that she is the goddess of flowers, grasses and fruit trees, the goddess of yin wood.

Gabriel is the deity of water, and Raphael is the deity of wind. The Queen of Sheba unites the water god and the wind god in one being. Therefore, when the water god Gabriel holds a lily, it symbolizes the unity of the water deity and the deity of wind and blossoms, just as wind and rain are often inseparable in nature.

《马太福音》12:42 当审判的时候，南方的女王要起来定这世代的罪，因为她从地极而来，要听所罗门的智慧话；看哪，在这里有一人比所罗门更大。

《启示录》11:3 我要使我那两个见证人，穿着毛衣，传道一千二百六十天。”

**2 Chronicles 9:3 And when the queen of Sheba had seen the wisdom of Solomon,
and the house that he had built,**

Matthew 12:42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

Revelation 11:3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

中文：

马太福音第十二章第四十二节说道：“当审判的时候，南方的女王要起来定这世代的罪，因为她从地极而来，要听所罗门的智慧话；看哪，在这里有一人比所罗门更大”。启示录第十一章第三节说道：“我要使我那两个见证人，穿着毛衣，传道一千二百六十天”

南方的女王就是所罗门的妻子示巴女王，在佛教称之为南海观音，在道教称之为西王母。为什么耶稣比所罗门要大？因为耶稣是所罗门夫妇合一之神，是水与火合一

之神，也就是等同于还没有分离出夏娃时的亚当。

英文：

2 Chronicles Chapter nine Verse three says: "And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,"

Matthew Chapter twelve Verse forty-two says: "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."

Revelation Chapter eleven Verse three says: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."

The Queen of the South is the Queen of Sheba, Solomon's wife. In Buddhism, she is known as Guanyin of the South China Sea, and in Taoism, she is the Queen Mother of the West. Why is Jesus greater than Solomon? Because Jesus is the deity formed from the union of Solomon and his wife, the God in whom water and fire become one. He is none other than Adam before Eve was separated from his body.

《启示录》 1:12-14 我转过身来，要看是谁发声与我说话。既转过来，就看见七个金灯台。灯台中间有一位好像人子，身穿长衣，直垂到脚，胸间束着金带。他的头与发皆白，如白羊毛、如雪，眼目如同火焰。

《使徒行传》 2: 3-4 有舌头如火焰显现出来，分开落在他们各人头上。他们都被圣灵充满，按着圣灵所赐的口才说起别国的话来。

Revelation 1:12-14 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

Acts 2:3-4 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

中文：

启示录第一章第十二节到第十四节说道：“我转过身来，要看是谁发声与我说话。既转过来，就看见七个金灯台。灯台中间有一位好像人子，身穿长衣，直垂到脚，胸

间束着金带。他的头与发皆白，如白羊毛、如雪，眼目如同火焰”。使徒行传第二章第三节到第四节说道：“有舌头如火焰显现出来，分开落在他们各人头上。他们就都被圣灵充满，按着圣灵所赐的口才说起别国的话来”。帖撒罗尼迦后书第一章第七节说道：“也必使你们这受患难的人，与我们同得平安。那时，主耶稣同他有能力的天使从天上在火焰中显现”。

金代表圣灵，而灯有火，耶稣胸前束着金带，在金灯台间走动，这代表在七个金灯台上的耶稣就是圣灵和火。根据道教八卦理论，头为乾卦，乾为金灵，舌为兑卦，兑也为金灵，金主白色，代表圣灵，所以用白头和舌代表圣灵。目为火，火主红色，所以启示录第一章第十四节说道，他的头与发皆白，如白羊毛、如雪，眼目如同火焰，可见耶稣是金火之神，藏在神的灯台里面。神的金灯可以由一个变成两个，然后再由两个变成七个，就是北斗七星。土主黄色，故用黄金代表土中金，玉石属于土，故用玉中金或石中金代表圣灵，所以启示录第四章第三节说，看那坐着的，好像碧玉和红宝石，又有虹围着宝座，好像绿宝石。而在雅歌第五章第十四节说，他的两手好像金管，镶嵌水苍玉。他的身体如同雕刻的象牙，周围镶嵌蓝宝石。

英文：

Revelation Chapter one Verse twelve says: "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;"

Acts Chapter two Verse three to four says: "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Gold symbolizes the Holy Spirit, and the candlesticks contains fire. Jesus wears a golden girdle around His chest and walks among the golden candlesticks. This signifies that Jesus amid the seven golden candlesticks is the Holy Spirit united with fire.

According to the Eight Trigrams theory of Taoism, the head corresponds to the Qian Trigram, which embodies the Metal Spirit. The tongue corresponds to the Dui Trigram, which also embodies the Metal Spirit. The Metal Spirit is associated with the color white and symbolizes the Holy Spirit; hence the white head and the tongue represent the Holy Spirit. The eyes belong to the element of fire, which corresponds to red. Revelation Chapter one Verse fourteen states: "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire." This proves that Jesus is the Metal Spirit and the Fire Spirit of the Five Elements, so He dwells within the divine

candlesticks.

The divine golden candlesticks can multiply from one into two, and then from two into seven, forming the Big Dipper. The Earth element corresponds to yellow, so pure gold represents the Metal Spirit hidden within earth. Jade belongs to the Earth element, so the metallic essence inside jade or stone stands for the Holy Spirit. Revelation Chapter four Verse three declares: "And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald."

Song of Solomon Chapter five Verse fourteen says: "His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires."

《撒迦利亚》 4: 11 我又问天使说：“这灯台左右的两棵橄榄树是什么意思？”

《撒迦利亚》 4: 14 他说：“这是两个受膏者，站在普天下主的旁边。”

《启示录》 11: 4 他们就是那两棵橄榄树，两个灯台，立在世界之主面前的。

《启示录》 11: 5 若有人想要害他们，就有火从他们口中出来，烧灭仇敌；

Zechariah 4:11 Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?

Zechariah 4:14 Then said he, These are the two anointed ones, that stand by the LORD of the whole earth.

Revelation 11:4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

Zechariah 11:5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

中文：

撒迦利亚第四章第十一节说道“我又问天使说，这灯台左右的两棵橄榄树是什么意思？”撒迦利亚第四章第十四节说道：“他说，‘这是两个受膏者，站在普天下主的旁边’”。灯台和橄榄油都代表圣灵，受膏者就是有圣灵的基督。而启示录第十一章第四节说道，“他们就是那两棵橄榄树，两个灯台，立在世界之主面前的”。

因此，他们是火神和光神。所罗门是太阳神，是更大的光，而示巴女王是月亮神，是较小的光；示巴女王的光辉源自所罗门。橄榄树象征着木灵和绿帝。木灵可以

变成风神和马，当木灵一分为二时，对应道教太乙救苦天尊主所持的大莲花和小莲花，这是约柜顶上的两个基路伯。所罗门骑着与大光配对的大马，示巴女王骑着与小光配对的小马。

英文：

Zechariah Chapter four Verse eleven says: "Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?"

Zechariah Chapter four Verse fourteen says: "Then said he, These are the two anointed ones, that stand by the LORD of the whole earth."

Revelation Chapter eleven Verse four says: "These are the two olive trees, and the two candlesticks standing before the God of the earth."

It can thus be seen that these two witnesses are Christ. The male Christ is the return of Solomon, as well as the return of Adam and Jesus; the female Christ is the return of the Queen of Sheba and Eve.

Zechariah Chapter eleven Verse five says: "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed."

Therefore, they are the Gods of Fire and the Gods of Light. Solomon is the God of the Sun, the Greater Light, while the Queen of Sheba is the Moon God, the Lesser Light; the Queen of Sheba's flame-light derives from Solomon. The olive tree symbolizes the Wood Spirit of the Five Elements.

The Wood Spirit can transform into the Wind Spirit and horses. When the Wood Spirit splits into two, it corresponds to the Great Lotus and the Small Lotus borne by Lord Taiyi of Salvation; these two lotuses are the two cherubim upon the Ark of the Covenant. Solomon rides the great steed matched with the Greater Light, while the Queen of Sheba rides the small steed paired with the Lesser Light.

《启示录》11:1 有一根苇子赐给我，当作量度的杖，且有话说：“起来，将 神的殿和祭坛，并在殿中礼拜的人都量一量。

《启示录》11:2 只是殿外的院子要留下不用量，因为这是给了外邦人的；他们要践踏圣城四十二个月。

Revelation 11:1 And there was given me a reed like unto a rod: and the angel

stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

Revelation 11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

中文：

启示录第十一章第一节和第二节说道：“有一根苇子赐给我，当作量度的杖，且有话说：‘起来，将 神的殿和祭坛，并在殿中礼拜的人都量一量。只是殿外的院子要留下不用量，因为这是给了外邦人的；他们要践踏圣城四十二个月’”。

可见，只有进入两个见证人的神的殿和祭坛的人，才不是外邦人，才有可能获得永生。基督教徒以为在大灾难来临前，他们会提到空中与主相遇，这是极端错误的。唯有跟随两个见证人学习真正的福音，才能明辨是非，才能辨别出魔鬼，才能为道和耶稣而死，才能死后复活获得永生。现在的圣经里被掺杂了很多魔鬼的话，将人们迷惑住了，让人们丢掉了上帝的律法，因为他们信了保罗的话，错误地以为只要信耶稣就不会因为违背上帝律法而有罪，他们就可以不遵守上帝律法。然而耶稣在《马太福音》第五章第十八节明确说道：“我实在告诉你们：就是到天地都废去了，律法的一点一画也不能废去，都要成全。”

英文：

Revelation Chapter eleven Verse one to two says: "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not"

It is clear that only those who enter the temple and altar of the God of the Two Witnesses are not Gentiles and may attain eternal life. Christians believe that they will be caught up to meet the Lord in the air before the Great Tribulation, which is a grave error. Only by following the Two Witnesses to learn the true Gospel can one distinguish right from wrong, discern the Devil, lay down one's life for the Truth and Jesus, and be resurrected after death to obtain eternal life. The present Bible has been adulterated with many words of the Devil to deceive people, causing them to abandon God's Law. For they believe the words of Paul and mistakenly think that merely believing in Jesus frees them from guilt for transgressing God's Law, allowing them to disregard God's commandments. Yet Jesus clearly states in Matthew Chapter Five, Verse Eighteen:

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

《雅歌》5:9 你这女子中极美丽的，你的良人比别人的良人有何强处？你的良人比别人的良人有何强处？你就这样嘱咐我们？

《雅歌》5:10 我的良人白而且红，超乎万人之上。

《雅歌》5:11 他的头像至精的金子；他的头发厚密累垂，黑如乌鸦。

Song of Songs 5:9 What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?

Song of Songs 5:10 My beloved is white and ruddy, the chiefest among ten thousand.

Song of Songs 5:11 His head is as the most fine gold, his locks are bushy, and black as a raven.

中文：

雅歌第五章第九节到十一节说道：“你这女子中极美丽的，你的良人比别人的良人有何强处？你的良人比别人的良人有何强处？你就这样嘱咐我们？我的良人白而且红，超乎万人之上。他的头像至精的金子；他的头发厚密累垂，黑如乌鸦。”

这里是巴女王所看见的所罗门的灵体形象。所罗门白而且红，白代表金灵，红代表火灵，又说他的头像至精的金子，这说明所罗门是金火之神，也就是圣灵与火合一之神。

英文：

Song of Songs Chapter five ,Verse nine to eleven says: “What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us? My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven.”

This is the image of the spiritual body of Solomon that the Queen of Sheba beheld. Solomon is white and ruddy: white stands for the Metal Spirit, whose inherent symbolic hue is white. Though gold itself bears a yellow color, it serves as the material symbol embodying the Metal Spirit; red stands for the Fire Spirit. It is also written that his head is as the finest gold, which reveals that Solomon is the God of the Metal Spirit and the Fire Spirit, even the God in whom the Holy Spirit and Fire are united as one.

《雅歌》5:14-15 两手好像金管，镶嵌水苍玉。他的身体如同雕刻的象牙，周围镶嵌蓝宝石。他的腿好像白玉石柱。他的形状如黎巴嫩，且佳美如香柏树。

《但以理书》2:44-45 当那列王在位的时候，天上的 神必另立一国，永不败坏，也不归别国的人，却要打碎灭绝那一切国，这国必存到永远。你既看见非人手凿出来的一块石头从山而出，打碎金、银、铜、铁、泥，那就是至大的 神把后来必有的事给王指明。

Song of Songs 5:14-15 His hands are as gold tubs set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars.

Daniel2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Daniel2:45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

中文：

雅歌第五章第十四节到十五节说道：“他的两手好像金管镶嵌水苍玉。他的身体如同雕刻的象牙，周围镶嵌蓝宝石，他的腿好像白玉石柱”。

象牙为白色，也代表金灵，所罗门的两手为镶嵌水苍玉的金灵，他的如同象牙的身体周围镶嵌蓝宝石，他的腿好像白玉石柱，这是象征所罗门的金灵藏在玉石中，所以也称所罗门为天上的玉石，这与中国道教称上帝的儿子为玉清真王的意涵完全一致。

但以理书第二章第四十四到四十五节说道：“当那列王在位的时候，天上的 神必另立一国，永不败坏，也不归别国的人，却要打碎灭绝那一切国，这国必存到永远。你既看见非人手凿出来的一块石头从山而出，打碎金、银、铜、铁、泥，那就是至大的 神把后来必有的事给王指明”。

末世来到人间的那块非人手凿出来的、从山而出的石头，也就是灵磐石，即基督，就是末世再来人间的所罗门。也就是中国末世预言小说《红楼梦》中由石头变成美玉后下凡的贾宝玉。这块石头就是九嶷山的三分石，也称舜公石和舜峰，这块三分石就象征古代的舜帝，而舜帝是神农炎帝再来，故所罗门既是神农炎帝再来，也是舜帝再来。三在中国道教文化中代表火。所罗门身体周围镶嵌蓝宝石，他的腿好像白玉石柱。蓝宝石是蓝色的，这里蓝宝石和白玉石柱暗示，所罗门就是蓝山县九嶷山的三

分石头变成的贾宝玉。从山而出就是从九嶷山出来，也从是蓝山出来。九即九阳，代表太阳神。这块太阳神石要建立的永久之国就是基督作王的国。

根据道教八卦理论，手为艮卦，艮为玉石之灵，所罗门的两手好像金管，镶嵌水苍玉，这暗示他是佛教烈火绕身的金刚手菩萨。蓝宝石也与金刚手菩萨为蓝色身相对应。

英文：

Song of Songs Chapter five, Verse fourteen to fifteen says: "His hands are as gold tubes set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars."

Ivory is white and also represents the Metal Spirit. Solomon's hands are manifestations of the Metal Spirit set with beryl; his ivory-like body is overlaid with sapphires, and his legs are like pillars of white jade. This symbolizes that Solomon's Metal Spirit dwells within jade and stone, hence he is also called the Jade of Heaven. This aligns perfectly with the Taoist title for the Son of the Supreme Deity, the True Sovereign of Jade Clarity, also called the Sovereign of Yuqing Zhen. Yu means jade, and clarity corresponds to qing.

Daniel Chapter two, Verse forty-four says: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

The stone cut out of the mountain without human hands that descended upon the world in the last days—the Rock of Spirit, namely Christ—is Solomon returning to mankind in the last days. It is also Jia Baoyu, who descended to the mortal world after transforming from a stone into a fine jade in *A Dream of Red Chamber*, the prophetic Chinese novel about the end times. This stone refers to the Three-Part Stone on Jiuyi Mountain, also known as Emperor Shun Stone and Shun Peak. Symbolically, the Three-Part Stone stands for the ancient Emperor Shun, who was the reincarnation of Yan

Emperor Shennong.

Therefore, Solomon is both the reincarnation of Yan Emperor Shennong and Emperor Shun. In Chinese Taoist culture, the number three symbolizes fire. Sapphires are inlaid around Solomon's body, and his legs are like pillars of white jade. The sapphire is blue, Lanshan means blue mountain. The sapphires and white jade pillars imply that Solomon is Jia Baoyu, reincarnated from the Three-Part Stone in Lanshan County; being cut out of the mountain means coming forth from Jiuyi Mountain, or more specifically, from Lanshan County. The character "jiu", meaning nine, corresponds to Nine Yang and stands for the God of the Sun. This Sun God Stone is destined to establish the everlasting kingdom—the realm where Christ reigns as king.

《以西结书》1:26-27 在他们头以上的穹苍之上有宝座的形像，彷彿蓝宝石。在宝座形像以上有彷彿人的形状。我见从他腰以上有彷彿光耀的精金，周围都有火的形状；又见从他腰以下有彷彿火的形状，周围也有光辉。

《启示录》21:11 城中有 神的荣耀，城的光辉如同极贵的宝石，好像碧玉，明如水晶。

《启示录》21:18 墙是碧玉造的，城是精金的，如同明净的玻璃。

Ezekiel 1:26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

Ezekiel 1:27 And I saw as the colour of electrum, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

Revelation 21:11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

Revelation 21:18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

中文：

以西结书第一章第二十六节到二十七节说道：“在他们头以上的穹苍之上有宝座的形像，彷彿蓝宝石。在宝座形像以上有彷彿人的形状。我见从他腰以上有彷彿光耀的精金，周围都有火的形状；又见从他腰以下有彷彿火的形状，周围也有光辉”。

从这里可以知道，上帝像火光中的精金，这种精金是金银合成之金，遇到火就会发出强光，颜色金黄透亮，所以说上帝是金灵。很多英文版的圣经将之翻译成琥珀，这是错误的，琥珀只是描述其金黄透亮的颜色而已。从这里也可以知道，精金之上帝坐在蓝宝石里面。

启示录第二十一章第十一节说道：“城中有 神的荣耀，城的光辉如同极贵的宝石，好像碧玉，明如水晶”。启示录第二十一章第十八节说道：“墙是碧玉造的，城是精金的，如同明净的玻璃”

由此可见，天国就是上帝的身体，就是上帝的蓝色或碧色的玉石之灵，玉石之灵和金灵都是透明的，是如同虚空的智慧体，不是物质世界所见的玉石和金。

英文：

Ezekiel Chapter one, Verse twenty-six says: “And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of electrum, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.”

From this we know that God is like electrum shining amid fire and light. Electrum is an alloy of gold and silver; it blazes with intense radiance and bears a translucent golden luster when touched by flames. Thus God is the Golden Spirit, the Spirit of Refined Gold. Many English Bible versions mistranslate this word as amber, which is incorrect — amber only describes its golden, translucent color. We also learn from this that the God of electrum sits enthroned upon the sapphire throne .

Revelation Chapter twenty-one, Verse eleven says: “ Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

Revelation Chapter twenty-one, Verse eighteen says: “ And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

It follows that the Kingdom of Heaven is the very body of God, namely the spirit of God's blue or Azure jade. Both the Jade Spirit and the Gold Spirit are translucent wisdom essences akin to the void, distinct from ordinary jade and gold found within the material world.

《出埃及记》25:17 要用精金作施恩座，长二肘半，宽一肘半。

《雅歌》5:15 他的腿好像白玉石柱，安在精金座上。

《启示录》4:3 看那坐着的，好像碧玉和红宝石，又有虹围着宝座，好像绿宝石。

Exodus 25:17 And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

Song of Songs 5:15 His legs are as pillars of marble, set upon sockets of fine gold:

Revelation 4:3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

中文：

出埃及记第二十五章第十七节说道：“要用精金做施恩座，长二肘半，宽一肘半。”

金为仁，木为顺，仁为爱，仁者施恩，故精金座正是施恩座。在雅歌第五章第十五节说道：“他的腿好像白玉石柱，安在精金座上”。所罗门坐在施恩座上，也就是说所罗门就是上帝。

启示录第四章第三节说道：“看那坐着的，好像碧玉和红宝石，又有虹围着宝座，好像绿宝石。”

帝字上面有个辛字，辛为阴金，也就是藏在玉石里面的金，可见好像金和玉石的耶和华上帝，就是中国的玉帝，就是成佛了贾宝玉，也是《西游记》里的成佛了的石猴金灵孙悟空，唐僧是基督，孙悟空就是基督的圣灵。当上帝不发出烈火时，就是蓝宝石或碧玉或绿宝石，当上帝发出烈火时，就从蓝宝石变成了红宝石。

英语：

Exodus Chapter twenty-five, Verse seventeen says: "And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof."

Song of Songs Chapter five, Verse fifteen says: "His legs are as pillars of marble, set upon sockets of fine gold."

Gold embodies benevolence, wood embodies compliance; benevolence is love. The benevolent bestow grace; hence, the Mercy Seat wrought of pure gold is none other than sockets of fine gold. Solomon sat upon the Mercy Seat; hence Solomon is God.

Revelation Chapter four, Verse three says: "And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald."

The upper component of the character Di is Xin; Xin denotes yin metal, the gold concealed within jade. Thus, the Lord Jehovah, manifested as gold and jade, is none other than China's Jade Emperor, Jia Baoyu who attained Buddhahood, as well as Sun Wukong—the Stone Monkey Golden Immortal who attained Buddhahood in Journey to the West. Tang Monk stands for Christ, and Sun Wukong represents the Holy Spirit of Christ. When God does not send forth fire, He appears as sapphire, jasper or emerald; when God emits blazing fire, He transforms into ruby.

三分石，兜率天宫和龙华寺图片：



中文：

九嶷山三分石位于湖南省永州市蓝山县和宁远县交接之处，海拔高度 1822 米，三分石高度 360 米。据说大约四千年前，舜帝从今之浙江省绍兴市上虞区南巡到蓝山县，然后从蓝山县所城镇登上九嶷山山顶，死后变成了山顶上的三分石，故三分石又

名舜公石。在《山海经》中称舜帝为三身，故三分石也代表三位一体的灵磐石基督。

舜帝的妻子娥皇和女英后来也从蓝山县所城镇登上九嶷山，在三分石的南面山上祭祀舜帝后变成了香炉石，三分石和香炉石相对而立。娥皇就是拉斐尔天使长下凡，女英就是加百列天使长下凡。

舜帝就是白帝和赤帝下凡，也是伏羲和神农炎帝再来，白帝就是米迦勒天使长，赤帝就是乌列天使长，伏羲就是亚当。因为舜帝从所城登上九嶷山，所以舜帝再来就是所罗门，所城象征所罗门之城，这也预示末世所罗门再来人间执行审判，就是耶稣再来

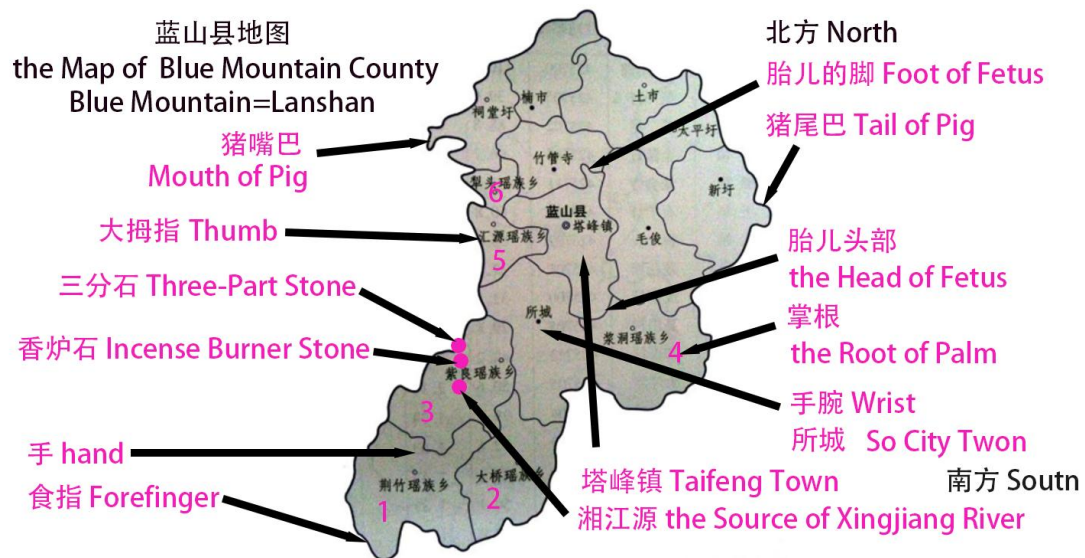
英文：

Three-Part Stone of Jiuyi Mountain sits on the border between Blue Mountain County and Ningyuan County, Yongzhou City, Hunan Province. It stands at an altitude of 1,822 meters above sea level, with the stone itself rising 360 meters tall.

Legend holds that roughly four thousand years ago, Emperor Shun embarked on a southern inspection tour from present-day Shangyu District, Shaoxing City, Zhejiang Province. He traveled to Blue Mountain County and ascended the summit of Jiuyi Mountain via So City Town of Blue Mountain County; after his passing, he incarnated into Three-Part Stone atop the peak, hence the stone is also known as Lord Shun Stone. Three-Part stone is also Sanfen Stone.

In The Classic of Mountains and Seas, Emperor Shun is called Three Bodies; therefore, Three-Part Stone symbolizes the Spiritual Rock of the Holy Trinity, for Emperor Shun is Christ Himself

Ehuang and Nuying, the wives of Emperor Shun, later ascended the Jiuyi Mountains from So City Town, Blue Mountain County. After they offered sacrifices to Emperor Shun on the mountain south of Three-Part Stone, the two goddesses turned into Incense Burner Stone, with the two stones facing each other across the valley. Ehuang was the earthly incarnation of Archangel Raphael, while Nuying was the earthly incarnation of Archangel Gabriel.



中文：

在三分石和香炉石下是湘江的发源地，这与舜帝本是水和火合一的神相呼应，因为舜帝和他的妻子本是一体的，如同亚当和夏娃本是一体的。

《启示录》第一章第十五节说道：“脚好像在炉中锻炼光明的铜，声音如同众水的声音。”

根据中国道教文化，北方属于水，南方属于火，用猪代表水，所以蓝山县地图的北方部分像一只猪；三为火，故地图的南方有三分石。

《启示录》第八章第五节说道：“天使拿着香炉，盛满了坛上的火，倒在地上，随有雷轰、大声、闪电、地震。”

这位天使拿的香炉与九嶷山的香炉石相对应。

英语：

Beneath Three-Part Stone and Incense Burner Stone lies the source of the Xiang River. This echoes Emperor Shun, the deity embodying the unity of water and fire, for Emperor Shun and his wives were originally one entity, just as Adam and Eve were united as one in the beginning.

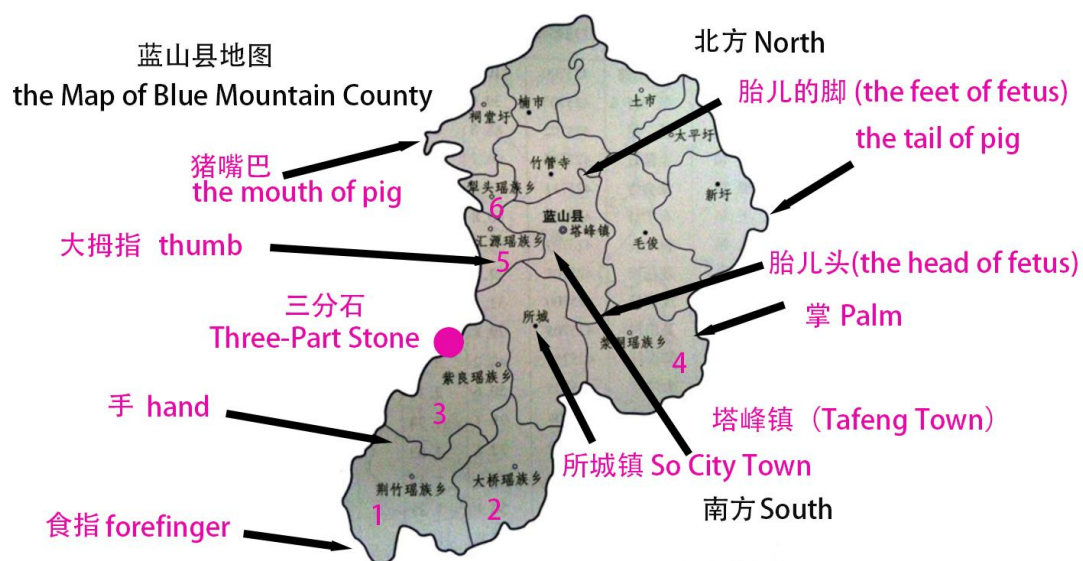
Revelation Chapter one Verse fifteen states: “And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.”

In accordance with traditional Chinese Taoist cosmology, the north corresponds to water and the south to fire. The pig serves as the symbolic emblem of water, which explains why the northern outline of Blue Mountain County's map takes the shape of a

pig. Since the number three stands for fire, Three-Part Stone stands in the southern territory.

Revelation Chapter eight Verse five says: "And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake."

The censer held by this angel corresponds to the Incense Burner Stone in Jiuyi Mountains.



中文:

蓝山县的地图形状在北方部分，就如同左手掌捧着一头猪和一个待产的胎儿，这个胎儿就是要再来人间出生的所罗门。在地图的南方部分就如同食指指向地面，而其余四指握拳。在手掌和拳之间就是代表所罗门的城市的所城镇，而手的其他部分由六个瑶族乡组成。瑶的本义为美玉，这象征胎儿所罗门住在美玉和水火里面。舜帝姓姚，与三分石下住瑶族人相呼应。

三分石北面半边在宁远县，宁字里面有个丁字，根据中国道教文化，丁为火，而火主红色，所以宁远县的三分石象征上帝红宝石般的身体。三分石的南面半边在蓝山县，故蓝山县的三分石象征上帝的蓝宝石的身体，蓝山县的瑶族乡象征上帝碧玉般的身体。在三分石下的三个瑶族乡有 71 万吨的中重型稀土，稀土里的金属就象征上帝和上帝独子，即象征白帝和圣灵。而上帝，上帝独子和圣灵都是一，用食指代表一，故从三个瑶族乡组成的拳头中伸出了一个食指。

道教八卦中的艮卦代表手、山、石、玉、土。蓝山县的手形地图完全象征蓝色身的金刚手菩萨，而象征红宝石的宁远县就代表金刚手菩萨周身的火和射向远方的光。

在中国道教文化中，九阳代表太阳，九嶷山的三分石就象征太阳山和太阳石。太阳山等同于上帝传律法的何烈山，此何烈山应该翻译为火烈山。太阳神舜帝是中国律法之神，故末世来人间进行审判。

英文;

The northern outline of Blue Mountain County's map resembles a left palm cradling a pig and an unborn child about to be delivered. This fetus symbolizes Solomon who is to come and be born on earth. The southern part looks like a forefinger pointing toward the ground, with the other four fingers clenched into a fist. So City Town, which stands for Solomon's city, sits between the palm and the fist. The rest of the hand area consists of six Yao ethnic townships. The original meaning of the character Yao is fine jade, signifying that the fetal Solomon dwells amid fine jade, water and fire. Emperor Shun's surname was Yao, which echoes the Yao people living beneath Three-Part Stone.

The northern half of Blue Mountain Stone lies in Ningyuan County. The Chinese character "Ning" contains the radical "Ding". In traditional Taoist culture, Ding symbolizes fire, and red is associated with fire; thus Three-Part Stone in Ningyuan County symbolizes God's ruby-like body. The southern half of Three-Part Stone is located within Blue Mountain County, hence the section of Three-Part Stone in Blue Mountain County symbolizes God's sapphire-like body, and the Yao Ethnic Townships in Blue Mountain County symbolize God's jasper-like body.

Three Yao townships at the foot of Three-Part Stone hold 710,000 tons of medium and heavy rare earth elements. The metals within these rare earths symbolize God and His only begotten Son, namely the White Emperor and the Holy Spirit. God, the only son and the Holy Spirit are one. Since the forefinger stands for one, a single forefinger stretches out from the fist formed by the three Yao townships, revealing that Solomon is one, namely Christ.

In the Eight Trigrams of Taoism, the Gen trigram stands for hands, mountains, stones, jade and earth. The hand-shaped territorial outline of Blue Mountain County perfectly symbolizes the blue-bodied Vajrapani Bodhisattva, while Ningyuan County, which is emblematic of ruby, represents the surrounding flames of Vajrapani Bodhisattva and the rays of light shooting into the distance. Within traditional Chinese Taoist culture, the Nine Yangs signify the sun, and the Three-Part Stone of Jiuyi Mountains symbolizes the Sun Mountain and the Sun Stone.

The Sun Mountain is equivalent to Mount Horeb, where God delivered the Law to Moses; As the Sun God, Emperor Shun is the god of laws in China, so he will come to the world in the end times to execute judgment.



中文：

绍兴市是古代舜帝的出生地，在二十一世纪，绍兴人民自己集资在会稽山新建了人间兜率天宫，并且重建了有一千六百年历史的龙华寺。会稽山又名南山，南为火，故南山即火山。兜率天本为弥勒菩萨在天上的居所，人间建兜率天宫兆示弥勒菩萨已降临人间。

英语：

Shaoxing City is the birthplace of Emperor Shun in ancient times. In the 21st century, local residents raised funds voluntarily to build the terrestrial Tusita Heavenly Palace newly on Kuaiji Mountain, as well as restore Longhua Temple with a history of sixteen hundred years. Kuaiji Mountain is also known as South Mountain. Since the south corresponds to fire, South Mountain is also regarded as the Fire Mountain. The Tusita Heaven was originally the abode of Maitreya Bodhisattva in heaven; The construction of Tusita Palace on earth signifies that Maitreya Bodhisattva has descended into the mortal world.



在会稽山的兜率天宫内有 33 米高的弥勒雕像，3 为火，33 代表太阳光和月亮光，代表赤帝，也就是代表炎帝和舜帝，弥勒菩萨就是舜帝。弥勒菩萨就是道教第三十三天的太上老君，道教第三十三天也称火赤天和太清天。

金身弥勒穿着红衣，这象征他是带着火灵的金灵，是带着赤帝的白帝，是带着乌列的米迦勒。

其后面的背景是蓝天，这与《以西结书》第一章第二十六所说：“在他们头以上的穹苍之上有宝座的形像，彷彿蓝宝石”完全一致。在蓝天中有白云，这与耶稣驾云降临完全一致，也与像精金一样的上帝藏在云中完全一致。

英语：

Inside the earthly Tusita Heavenly Palace on Kuaiji Mountain stands a thirty-three-meter-tall golden statue of Maitreya Bodhisattva. The number three symbolizes the fire element; thirty-three embodies the lights of the sun and the moon, representing the Red Emperor, namely Emperor Yan and Emperor Shun. Maitreya Bodhisattva is the reincarnation of Emperor Shun.

Maitreya Bodhisattva is identical to Supreme Lord Lao, who dwells in the Taoist Thirty-Third Heavenly Realm — the Great Scarlet Fire Heaven, also known as the Grand Purity Realm.

Clad in red robes, the golden Maitreya embodies the Metal Spirit infused with the

Fire Spirit; he is both the White Emperor and the Red Emperor, namely the unified entity of Michael and Uriel.

Its backdrop is a clear blue sky, which perfectly matches the verse in Ezekiel Chapter one Verse Twenty-six : “And above the firmament that was over their heads was the likeness of a throne.”

There are some clouds in the blue sky. This accords with the prophecy of Jesus coming with the clouds, the manifestation that God, shining like electrum, dwells hidden within the clouds, and also matches the title “True Cloud” of Vajrayana.



弥勒坐在山上，这暗示弥勒菩萨就是圣经里“非人手凿出来的”且从山而出的石头。实际上三分石是一座有三个山头的山，称为舜峰。而弥勒座位下的山有蓝色、绿色和黄色三种颜色，这与三分石这座山相呼应。黄色山表现出土的本色，而绿色山代表绿宝石，蓝色山代表蓝宝石，也代表蓝山县，这暗示末世降临人间成佛的弥勒菩萨就是从蓝山县出来的三分石，也就是再来人间的舜帝和耶稣。

Maitreya sits in the sky above the mountains, and this imagery implies that he is the stone "cut out without human hands" that comes forth from the mountain as recorded in the Bible. In fact, the Three-Part Stone is a three-peaked mountain also named Emperor Shun Peak. The mountain beneath Maitreya displays three colors: blue, green and yellow, echoing the Three-Part Stone. Yellow manifests the essential attribute of the Earth Element; green stands for emerald, while blue symbolizes sapphire and also references Blue Mountain County. This symbolism indicates that Maitreya Bodhisattva, who descends to the mortal world to attain Buddhahood in the end times, is the Three-Part Stone originating from Blue Mountain County. Hence, he is the returning Emperor Shun and Jesus who come to the mortal realm once more.



中文：

圣经里的上帝形象：车轮为水苍玉，宝座似蓝宝石，有虹围着，衣服洁白或身如碧玉，又有红宝石和绿宝石。

英文：

The image of God in the Bible: the wheels under His throne are beryl, the throne is like sapphire, and a rainbow surrounds the throne. God wears pure white garments, or His form is like jasper together with carnelian and emerald.



龙华寺的建筑为皇家风格，象征弥勒要来人间当王，弥勒雕像后面的背景也是黄

色山、蓝色山和绿色山，其象征意义与前面相同。

很多基督教徒认为佛教拜偶像，是上帝律法所禁止的，故呆板而错误地认为佛教是魔教。不同的国家有不同的法律和文化背景，不同的学校有不同的校规，不同的宗教自然就有不同的律法。学校对小学生，中学生和大学生的要求是不同的。大学生可以谈恋爱，小学生就不允许谈恋爱，小学生不能指责大学生谈恋爱是魔鬼行为。

《约翰福音》第十章第十六节耶稣说道：“我另外有羊，不是这圈里的；我必须领他们来，他们也要听我的声音，并且要合成一群，归一个牧人了。”这里耶稣暗示他还建立了别的宗教，将来他再来时要统一一切宗教。

小乘佛教要拜偶像，大乘佛教可以不拜偶像，因为大乘佛教说一切都是空，偶像自然也是空，所以不用拜。只要明白佛和佛性在心中，也就是上帝和圣灵在心中，自然也不用拜偶像。不拜偶像不等于不拜佛，佛不是偶像，佛就是三位一体的基督。

Longhua Temple boasts imperial-style architecture, symbolizing that Maitreya will descend to the mortal world to reign as king. The backdrop behind the Maitreya statue also consists of yellow, blue and green mountains, which carry the same symbolic implications as the previous imagery.

Many Christians regard Buddhist statue worship as idolatry forbidden under God's law, and thus mechanically and mistakenly label Buddhism an evil cult. Different countries have distinct legal systems and cultural backdrops; different schools enforce unique campus rules; likewise, different religions naturally abide by their own sets of canons. Schools set varying requirements for primary, middle and university students. College students are allowed to date, while pupils are prohibited from doing so. Primary school students have no right to condemn college students' romantic relationships as demonic conduct.

John Chapter Ten Verse sixteen states: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

Here Jesus implies that He also established other religions, and He will unify all faiths upon His Second Coming.

Theravada Buddhism involves the worship of statues, while Mahayana Buddhism allows non-idolatry. Rooted in the doctrine that all phenomena are empty, Mahayana holds that statues are inherently empty, so those who comprehend this empty nature need not worship statues. On the other hand, once one realizes that the Buddha and

Buddha-nature dwell within the heart, just as God and the Holy Spirit abide inwardly, idol worship naturally becomes unnecessary. Refraining from idolatry does not mean abandoning the veneration and prostrations offered to the Buddha. The Buddha is not an idol; the Buddha is none other than the Triune Christ.

(4) 耶稣就是米迦勒天使长。Jesus is Archangel Michael.

中文：

耶稣就是米迦勒天使长

英文：

Jesus is Archangel Michael.

《希伯来书》1:4 他所承受的名，既比天使的名更尊贵，就远超过天使。

《希伯来书》1:5 所有的天使， 神从来对哪一个说：“你是我的儿子，我今日生你”？又指着哪一个说：“我要作他的父，他要作我的子”？

《希伯来书》1:13 所有的天使， 神从来对哪一个说：“你坐在我的右边，等我使你仇敌作你的脚凳”？

Hebrews 1:4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Hebrews 1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

Hebrews 1:13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

中文：

希伯来书第一章第四节说道：“他所承受的名，既比天使的名更尊贵，就远超过天使” 希伯来书第一章第五节说道：“所有的天使， 神从来对哪一个说：‘你是我的儿子，我今日生你’”？又指着哪一个说：‘我要作他的父，他要作我的子’”？

希伯来书第一章第十三节说道：“所有的天使， 神从来对哪一个说：‘你坐在我的右边，等我使你仇敌作你的脚凳’”？

从这三节可以明白，上帝对某个天使所说的话，就是上帝对着耶稣所说的话，上帝所指着说话的天使，就是上帝的儿子，也就是后来降临人间的耶稣。但是耶稣不是

普通的天使，而是天使长。

英文：

Hebrews Chapter one ,Verse four to five says:“Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?”

Hebrews Chapter one, Verse thirteen says:“But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? ”

From these three verses we may understand: what God spoke to a certain angel is what God said to Jesus; the angel to whom God directed His words is the Son of God, who later came down to the world as Jesus. Yet Jesus was no ordinary angel, but the Archangel.

《死海古卷》之《战争卷》第九栏第十四到十六行：

堡垒所有盾牌上都要刻写天使名号：第一座堡垒刻「米迦勒」，第二座「加百列」，第三座「萨里尔」，第四座「拉斐尔」。米迦勒与加百列立于右翼统帅位，萨里尔、拉斐尔居左翼。

1QM 9:14-16They shall write on all the shields of the towers: on the first, “Michael,” on the second, “Gabriel,” on the third,

“Sariel,” and on the fourth, “Raphael.” Michael and Gabriel shall stand on the right, and Sariel and Raphael on the left.

中文：

死海古卷之战争卷第九卷第十四到十六行说道：“堡垒所有盾牌上，都要刻写天使名号：第一座堡垒刻「米迦勒」，第二座「加百列」，第三座「萨里尔」，第四座「拉斐尔」。米迦勒与加百列立于右翼统帅位，萨里尔、拉斐尔居左翼”。

从这里可知，米迦勒在第一位，为右翼统帅，也就是在站在上帝的右边，这与《马太福音》第二十六章第六十四节，耶稣坐在权能者的右边是一致的。米迦勒是白色金灵，加百列是黑色水灵，萨里尔是红色火灵，拉斐尔是青色木灵，也就是风神。上帝是土中金灵，也就是玉中金灵，金灵即圣灵。这四个天使长就是中国道家文化中的金、木、水、火四象神，也是五帝中的四帝，即白帝、青帝、黑帝和赤帝，土为黄帝，居于中央。用兵以右为尊，故米迦勒为右翼统帅，也就是耶和华军队的元帅。

请注意，天主教和基督教将很多他们自己不能理解的经书称为伪经，这是由于他

们自己的无知所造成的错误判断。

英文：

1QM, The War Scroll of the Dead Sea Scrolls Column nine Lines fourteen to sixteen says: “ They shall write on all the shields of the towers: on the first, ‘Michael,’ on the second, ‘Gabriel,’ on the third, ‘Sariel,’ and on the fourth, ‘Raphael.’ Michael and Gabriel shall stand on the right, and Sariel and Raphael on the left.”

From this we may see that Michael ranks first and commands the right wing, standing at God's right hand. This aligns with Matthew Chapter twenty-six Verse sixty-four, which states that Jesus sits at the right hand of the Power. Michael is the white Metal Spirit; Gabriel is the black Water Spirit; Suriel is the red Fire Spirit; Raphael is the green Wood Spirit, also known as the Wind God. God is the Metal Spirit hidden within the Earth Element, or the Metal Spirit hidden within Jade, and the Metal Spirit is the Holy Spirit itself. These four archangels correspond to the Four Symbols of Metal, Wood, Water and Fire in traditional Chinese Taoist culture, as well as four of the Five Emperors: the White Emperor, Green Emperor, Black Emperor and Red Emperor. The Yellow Emperor, associated with the Earth Element, dwells at the center.

In military conventions, the right side holds precedence, so Michael serves as commander of the right wing and the chief marshal of Jehovah's host.

It should be noted that both Catholic and Protestant churches classify numerous scriptures beyond their comprehension as apocrypha; this mistaken judgment arises entirely out of their own ignorance.

《以诺二书》 33:11：以诺，我将我的中保赐给你，就是最高统帅米迦勒，是为着你先祖亚当，塞特，以挪士，该南，玛勒列，和你父亲雅列的手迹的缘故。

《约书亚记》 5：14 他回答说：“不是的，我来是要作耶和华军队的元帅。”约书亚就俯伏在地下拜，说：“我主有什么话吩咐仆人？”

《希伯来书》 2：10 原来那为万物所属、为万物所本的，要领许多的儿子进荣耀里去，使救他们的元帅因受苦难得以完全，本是合宜的。

2 Enoch 33:11 And I will give you, Enoch, my intercessor, the archistrateger Michael, for the handwritings of your fathers Adam, Seth, Enos, Cainan, Mahaleleel, and Jared your father.

Joshua 5:14 And he said, Nay; but as captain of the host of the LORD am I now

come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

Hebrews 2:10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

中文：

以诺二书第三十三章第十一节说道：“以诺，我将我的中保赐给你，就是最高统帅米迦勒，是为着你先祖亚当，塞特，以挪士，该南，玛勒列”。

从这一节可知，米迦勒是耶和华军队的最高统帅，也是人和神之间的中保，而在新约中，中保就是基督。

约书亚记第五章第十四节说道：“他回答说：‘不是的，我来是要作耶和华军队的元帅。’”约书亚就俯伏在地下拜，说：‘我主有什么话吩咐仆人？’”

从这一节可知道，约书亚所见的主和耶和华军队的元帅就是米迦勒天使长。

希伯来书第二章第十节说道“原来那为万物所属、为万物所本的，要领许多的儿子进荣耀里去，使救他们的元帅因受苦难得以完全，本是合宜的”

从这一节可知，耶稣就是耶和华军队的元帅，就是米迦勒天使长，也是上帝。

英文：

2 Enoch Chapter thirty-three Verse eleven says: “ And I will give you, Enoch, my intercessor, the archistratege Michael, for the handwritings of your fathers Adam, Seth, Enos, Cainan, Mahaleleel, and Jared your father.”

Archistratege derives from Greek, and its original meaning is supreme commander. From this verse we can see that Michael is the supreme commander of Jehovah's host and also the Intercessor standing between mankind and God; yet in the New Testament, this Intercessor is none other than Christ.

Joshua Chapter five Verse fourteen says: “ And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?”

From this verse we may know that the Lord whom Joshua saw and the Marshal of Jehovah's host are none other than the Archangel Michael.

《死海古卷》战争卷第 17 卷第六到第八行：

主将借着执掌权柄的荣美天使米迦勒之大能，将永恒的扶持赐给祂救赎的子民；借着永恒之光，祂要使以色列的约满有喜乐、平安与祝福，属于神的基业；使米迦勒的权能在众神（天使）之上被高举，使以色列的权柄高过一切凡俗血肉。

1QM 17:6-8 He will send eternal support to the company of His redeemed by the power of the majestic angel of the authority of Michael. By eternal light He shall joyfully light up the covenant of Israel, peace and blessing for the lot of God, to exalt the authority of Michael among the gods and the dominion of Israel among all flesh.

中文：

《死海古卷》战争卷第十七卷第六到第八行说道：“主将借着执掌权柄的荣美天使米迦勒之大能，将永恒的扶持赐给祂救赎的子民；借着永恒之光，祂要使以色列的约满有喜乐、平安与祝福，属于神的基业；使米迦勒的权能在众神（天使）之上被高举，使以色列的权柄高过一切凡俗血肉。”

从这三节可知，有至尊威严之大能力的米迦勒执掌着权柄，他的权能超越众神，也就是超越一切天使。在末世，米迦勒有大能救赎上帝的子民，米迦勒借着永恒的光，也就是与火神乌列合一，即用圣灵和火赐给以色列人喜乐、平安与祝福。从这里可见，末世是米迦勒来救赎以色列人，米迦勒就是弥赛亚，就是三位一体的基督。

英文：

1QM Column seventeen Lines six to eight says: "He will send eternal support to the company of His redeemed by the power of the majestic angel of the authority of Michael. By eternal light He shall joyfully light up the covenant of Israel, peace and blessing for the lot of God, to exalt the authority of Michael among the gods and the dominion of Israel among all flesh."

From these three lines we may see that Michael, endowed with supreme majesty and mighty power, holds authority surpassing all divine beings, namely every angel. In the end times, Michael shall redeem God's people with great power. He unites with Uriel the Fire Angel through the eternal Light, and bestows joy, peace and blessings upon Israel with the Holy Spirit and fire. It is clear therefore that Michael is the one who redeems Israel in the end times; Michael is the Messiah, the Christ of the Trinity.

《启示录》 20：15 若有人名字没记在生命册上，他就被扔在火湖里。

《但以理书》 12：1 那时，保佑你本国之民的天使长米迦勒必站起来，并且有大艰难，从有国以来直到此时，没有这样的。你本国的民中，凡名录在册上的，必得拯救。

Revelation 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

Daniel 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

中文：

启示录第二十章第十五节说道：“若有人名字没记在生命册上，他就被扔在火湖里”。但以理书第十二章第一节说道：“那时，保佑你本国之民的天使长米迦勒必站起来，并且有大艰难，从有国以来直到此时，没有这样的。你本国的民中，凡名录在册上的，必得拯救”。

从这两节可知，末世米迦勒按照生命册来拯救以色列人，这与前面《死海古卷》之《战争卷》第十七栏第六至第八行，预言米迦勒来拯救以色列人是完全一致的。

《启示录》第十三章第八节说道：“凡住在地上、名字从创世以来，没有记在被杀之羔羊生命册上的人，都要拜它”。

可见米迦勒的生命册就是羔羊耶稣的生命册，故耶稣就是米迦勒。

英文：

Revelation Chapter twenty Verse fifteen: “And whosoever was not found written in the book of life was cast into the lake of fire.”

Daniel Chapter twelve Verse one says: “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.”

From these two verses we can see that Michael will save Israel according to the Book of Life in the end times. This fully accords with the prophecy concerning Michael's salvation of Israel recorded in Column seventeen Lines six to eight of The War Scroll within the Dead Sea Scrolls mentioned earlier.

Revelation Chapter thirteen Verse eight says: “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.”

It follows that the Book of Life belonging to Michael is none other than the Lamb

Jesus' Book of Life; therefore, Jesus is Michael.

《帖撒罗尼迦前书》 4：16 因为主必亲自从天降临，有呼叫的声音和天使长的声音，又有 神的号吹响；那在基督里死了的人必先复活。

1 Thessalonians 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

中文：

帖撒罗尼迦前书第四章第十六节说道：“因为主必亲自从天降临，有呼叫的声音和天使长的声音，又有 神的号吹响；那在基督里死了的人必先复活”。这一段话暗示我们，耶稣就是天使长。

这里有点神奇的是，神的号角这个英语单词“trump”与第四十七届美国总统特朗普是同一个单词，这可能暗示主将在特朗普当总统期间降临。而且中国的《推背图》第四十七象预言了，田祖神农炎帝再来人间当君王。

英文：

1 Thessalonians Chapter four Verse sixteen says: “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:”

Curiously enough, the English word for God's trump, which is identical to the surname of Donald Trump, forty-seventh President of the United States. This may imply that God will descend during Trump's presidency . Moreover, the forty-seventh diagram in China's Tui Bei Diagrams prophesied that the God of the Fields, Fire Emperor Shennong, will return to the mortal world as king.

《启示录》 12：5-7 妇人生了一个男孩子，是将来要用铁杖辖管万国的（注：“辖管”原文作“牧”）；她的孩子被提到 神宝座那里去了。妇人就逃到旷野，在那里有神给她预备的地方，使她被养活一千二百六十天。在天上就有了争战。米迦勒同他的使者与龙争战，龙也同它的使者去争战，

Revelation 12:5-7 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And there was war in heaven: Michael and his angels fought against the

dragon; and the dragon fought and his angels,

中文：

启示录第十二章第五节到第七节说道：“妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到 神宝座那里去了。妇人就逃到旷野，在那里有 神给她预备的地方，使她被养活一千二百六十天。在天上就有了争战。米迦勒同他的使者与龙争战，龙也同它的使者去争战”。

从这三节可见，这个要辖管万国的男孩子就是米迦勒天使长，也是坐在神宝座上的上帝，米迦勒的使者就是主的使者，也就是众天使。

这里要特别注意的是，耶稣再来时，还要在人间出生，出生后在人间悟道，证道后飞升到神的宝座，也就是恢复神的身份，也就是成佛，然后在天上与魔鬼争战，战胜天上的魔鬼后再下降到人间，并非不在人间出生而直接从天上降下来。那个生男孩子的妇人就是玛利亚再来，也是佛母摩耶夫人再来。

英文：

Revelation Chapter twelve Verse five to seven says:“And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,”

From these three chapters, we can see that the male child who shall rule all nations is Archangel Michael, who is also God seated upon the throne of heaven. The messengers of Michael are messengers of the Lord, namely the angels.

It is especially important to note here that when Jesus returns, He will be born on earth once more. After His birth, when he grows up, he shall study the truth of religions . After he receive the Holy Spirit, he will ascended to the throne of the great God, thereby restoring His divine identity—this is equivalent to attaining Buddhahood. He will then wage war against the devil in heaven; after defeating the devil there, He will descend again to the earth .He will not come down directly from heaven without first being born on earth. The woman who gives birth to this male child is the reincarnated Virgin Mary, who is also the reincarnated Mrs. Maya, the mother of the Buddha.

图片 1,2,3,4:

中文：

米迦勒天使长就是藏于蓝宝石中的金灵，也就是圣灵，所以他的金色身上缀满蓝宝石。而且在天空中，上帝的宝座形象仿佛蓝宝石，说明上帝就是蓝宝石里的金灵。

米迦勒天使长持铁杖入地狱，就是佛教的幽冥教主地藏菩萨。米迦勒的铁杖就是地藏菩萨的锡杖，就是拉斐尔天使长和加百列天使长变成的。

米迦勒住在蓝宝石里面,此蓝宝石就变成蓝色身的金刚手菩萨。他的三只眼睛和周身之火就是乌列天使长;他脚下的莲花就是拉斐尔天使长。莲花是水中植物,水就是加百列天使长。

在道教，金刚手菩萨就是南方雷祖邓天君，也称邓元帅，鸟首人形，体为蓝色。有一双红色翅膀，红色代表火。

英语:

Michael the Archangel is the Metal Spirit hidden within sapphires, namely the Holy Spirit; therefore, his golden body is adorned with sapphires. The appearance of God's throne in heaven resembles a sapphire, revealing that God is the Metal Spirit concealed within sapphires.

Archangel Michael descends into Hell bearing an iron rod. He is none other than Ksitigarbha Bodhisattva, ruler of the Netherworld in Buddhism. The iron rod wielded by Michael corresponds to Ksitigarbha's khakkhara staff, forged from the union of Archangels Raphael and Gabriel.

Archangel Michael dwells within sapphires, and this sapphire manifests as Vajrayana Bodhisattva with a blue body. His three eyes and the flames wrapping around his whole body embody Archangel Uriel; the lotus flower beneath his feet stands for Archangel Raphael. As an aquatic plant, the lotus corresponds to water, which itself embodies Archangel Gabriel.

In Taoism, Vajrayana Bodhisattva is known as Lord Deng, Ancestor of the Southern Thunder, also referred to as Marshal Deng. He appears in the form of a blue-bodied humanoid with a bird's head and a pair of scarlet wings, where the red color symbolizes fire.

5) 耶稣是大卫再来 Jesus is the returned David

《诗篇》 89: 20 我寻得我的仆人大卫，用我的圣膏膏他。

《诗篇》 89: 26 他要称呼我说，你是我的父，是我的神，是拯救我的磐石。

《诗篇》 89: 27 我也要立他为长子，为世上最高的君王。

《希伯来书》 1: 6 再者， 神使长子到世上来的时候，就说：“神的使者都要拜他。”

Psalms 89:20 I have found David my servant; with my holy oil have I anointed him:

Psalms 89:26 He shall cry unto me, Thou art my father, my God, and the rock of my salvation.

Psalms 89:27 Also I will make him my firstborn, higher than the kings of the earth.

Hebrews 1:6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

中文：

诗篇第八十九章第二十节说道：“我寻得我的仆人大卫，用我的圣膏膏他”。诗篇第八十九章第二十六到二十七节说道：“他要称呼我说，你是我的父，是我的神，是拯救我的磐石。我也要立他为长子，为世上最高的君王”。

从这三节可知，大卫就是上帝的长子。

希伯来书第一章第六节说道：“再者， 神使长子到世上来的时候，就说：‘神的使者都要拜他。’”

从这一节可知，上帝的长子大卫再来就是耶稣。如果耶稣不是大卫再来，那么耶稣就不是上帝的独子，同理如果耶稣不是上帝的儿子所罗门再来，那么耶稣也不是上帝的独子，因为如果那样的话，上帝就有很多儿子了。

英文：

Psalms Chapter eighty-nine Verse twenty says: "I have found David my servant; with my holy oil have I anointed him:"

Psalms Chapter eighty-nine Verse twenty six to twenty seven says;"He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth.

From these three verses we can see that David is the firstborn son of God

Hebrews Chapter one Verse six says: "And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him."

From this verse we can learn that David, the firstborn son of God, returns as Jesus. If Jesus were not the returning David, Jesus would not be God's only begotten Son. Likewise, if Jesus were not the returning Solomon, son of God, Jesus would also not be

God's only begotten Son; otherwise God would have many sons.

《诗篇》 40: 1 我曾耐性等候耶和华，他垂听我的呼求。

《诗篇》 40: 7 那时我说：“看哪，我来了！我的事在经卷上已经记载了。

《诗篇》 40: 12 因有无数的祸患围困我，我的罪孽追上了我，使我不能昂首。这罪孽比我的头发还多，我就心寒胆战。

《希伯来书》 10: 7 那时我说：‘神啊！我来了，为要照你的旨意行；我的事在经卷上已经记载了。’

Psalms 40:1 I waited patiently for the LORD; and he inclined unto me, and heard my cry.

Psalms 40:7 Then said I, Lo, I come: in the volume of the book it is written of me,

Psalms 40:12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

Hebrews 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

中文：

诗篇第四十章第一节说道：“我曾耐性等候耶和华，他垂听我的呼求”，诗篇第四十章第七节说道：“那时我说：‘看哪，我来了！我的事在经卷上已经记载了’”。诗篇第四十章第十二节说道：“因有无数的祸患围困我，我的罪孽追上了我，使我不能昂首。这罪孽比我的头发还多，我就心寒胆战”

因为耶稣是纯洁无罪的，而诗篇第四十章第十二说“我的罪孽追上了我”，可见这三节里的“我”是指有罪的大卫。

希伯来书第十章第七节说道：“那时我说：‘神啊！我来了，为要照你的旨意行；我的事在经卷上已经记载了’”

这与诗篇第四十章第七节完全呼应，可见耶稣就是大卫再来。诗篇第四十章第七节是大卫自己预言他会再来人间。

英文：

Psalms Chapter forty Verse one says: "I waited patiently for the LORD; and he inclined unto me, and heard my cry."

Psalms Chapter forty Verse seven says: "Then said I, Lo, I come: in the volume of the book it is written of me,"

Psalms Chapter forty Verse twelve says: "For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me."

Since Jesus is pure and sinless, while Psalm Chapter forty Verse twelve states, "mine iniquities have taken hold upon me", it is evident that the "I" in these three verses refers to sinful David.

Hebrews Chapter ten Verse seven: "Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God."

This perfectly echoes Psalm Chapter forty Verse seven, proving that Jesus is returned David. In Psalm Chapter forty Verse seven, David himself prophesies his own return to the mortal world.

《以赛亚书》 22: 22 我必将大卫家的钥匙放在他肩头上，他开，无人能关；他关，无人能开。

《启示录》 3: 7 你要写信给非拉铁非教会的使者说：‘那圣洁、真实，拿着大卫的钥匙，开了就没有人能关，关了就没有人能开的，说：

《启示录》 1: 18 又是那存活的；我曾死过，现在又活了，直活到永永远远，并且拿着死亡和阴间的钥匙。

《马太福音》 16: 19 我要把天国的钥匙给你，凡你在地上所捆绑的，在天上也要捆绑；凡你在地上所释放的，在天上也要释放。”

Isaiah 22:22 And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

Revelation 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

Revelation 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Matthew 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

中文：

以赛亚书第二十二章第二十二节说道：“我必将大卫家的钥匙放在他肩头上，他开，无人能关；他关，无人能开。

启示录第三章第七节说道：“你要写信给非拉铁非教会的使者说：‘那圣洁、真实，拿着大卫的钥匙，开了就没有人能关，关了就没有人能开的，说’。

启示录第一章第十八节说道：“又是那存活的；我曾死过，现在又活了，直活到永永远远，并且拿着死亡和阴间的钥匙”。

马太福音第十六章第十九节说道：“我要把天国的钥匙给你，凡你在地上所捆绑的，在天上也要捆绑；凡你在地上所释放的，在天上也要释放”。

英文：

Isaiah Chapter twenty-two Verse twenty two: “And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.”

Revelation Chapter three Verse seven: “And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth”

Revelation Chapter one Verse eighteen: “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.”

Matthew Chapter sixteen Verse nineteen says: “And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven”

From these four verses we can see that the key of David is the key to heaven and hell. Since keys on earth are typically made of metal, David's key symbolizes the Metal Spirit and accordingly represents the Holy Spirit. Thus, the Holy Spirit of Jesus is the Holy Spirit of David.

《诗篇》 23: 6 我一生一世必有恩惠慈爱随着我，我且要住在耶和华的殿中，直到永远！

《诗篇》 52: 8 至于我，就像 神殿中的青橄榄树，我永永远远倚靠 神的慈爱！

《启示录》 11: 3 我要使我那两个见证人，穿着毛衣，传道一千二百六十天。”

《启示录》 11: 4 他们就是那两棵橄榄树，两个灯台，立在世界之主面前的。

Psalms 23:6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

Psalms 52:8 But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.

Revelation 11:3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

Revelation 11:4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

中文：

诗篇第二十三章第六节说道：“我一生一世必有恩惠慈爱随着我，我且要住在耶和华的殿中，直到永远”。

诗篇第五十二章第八节说道：“至于我，就像 神殿中的青橄榄树，我永永远远倚靠 神的慈爱”。

从这两节可见，大卫就是神的青橄榄树，也就是青帝，即木灵，就是没有分阴阳时的拉斐尔，所以才能永远与神在一起。

启示录第十一章第三节到第四节说道：“我要使我那两个见证人，穿着毛衣，传道一千二百六十天。他们就是那两棵橄榄树，两个灯台，立在世界之主面前的”。

从这两节可知，末世大卫作为橄榄树再一次来到人间，就是见证人，就是基督，准确地讲，大卫是基督的灵魂。因为耶稣是白帝米迦勒，赤帝乌列，青帝拉斐尔、黑帝加百列合一之体。在耶稣得圣灵后，用圣灵和火给人施洗，用圣灵给人治病，所以耶稣代表圣灵，而大卫虽然有与耶稣完全一样的圣灵，但是并没有行圣灵之事，所以大卫代表橄榄树。

英文：

Psalms Chapter twenty-three Verse six :“Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.”

Psalms Chapter fifty-two Verse eight:“But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.”

From these two verses we can see that David is the Lord's green olive tree, also known as the Green Emperor and the Wood Spirit, who is Raphael prior to the division of yin and yang. This is why he may abide with the Lord forever.

From these two verses we can see that in the end times, David will come to the

world again as the olive tree; he is the Witness and even Christ. To be precise, David is the soul of Christ. For Jesus is the unified embodiment of the White Emperor Michael, the Red Emperor Uriel, the Green Emperor Raphael and the Black Emperor Gabriel. After Jesus received the Holy Spirit, he baptized people with the Holy Spirit and fire, and healed the sick by the power of the Holy Spirit, so Jesus stands for the Holy Spirit. Though David possesses the exact same Holy Spirit as Jesus, he does not perform works of the Holy Spirit, hence David symbolizes the olive tree.

《以赛亚书》 9：7 他的政权与平安必加增无穷。他必在大卫的宝座上治理他的国，以公平公义使国坚定稳固，从今直到永远。万军之耶和华的热心必成就这事。

《以赛亚书》 16：5 必有宝座因慈爱坚立，必有一位诚诚实实坐在其上，在大卫帐幕中施行审判，寻求公平，速行公义。

Isaiah 9:7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Isaiah 16:5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

中文：

以赛亚书第九章第七节说道：“他的政权与平安必加增无穷。他必在大卫的宝座上治理他的国，以公平公义使国坚定稳固，从今直到永远。万军之耶和华的热心必成就这事”。

以赛亚书第十六章第五节说道：“必有宝座因慈爱坚立，必有一位诚诚实实坐在其上，在大卫帐幕中施行审判，寻求公平，速行公义”。

由这两节可知，耶稣在大卫的帐幕中，坐在大卫的宝座上，所以耶稣就是大卫再来。而耶稣再来时，并不会在以色列出生，也不会住在以色列统治全球。大卫的宝座就是耶稣的宝座，大卫的帐幕就是基督，而基督就是橄榄树，橄榄树就是大卫。

英文：

Isaiah Chapter nine Verse seven says:“Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.”

Isaiah Chapter sixteen Verse five says: "And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness."

From these two verses, we learn that Jesus dwells in David's tabernacle and sits upon David's throne; therefore, Jesus is the returned David. When Jesus returns, He will not be born in Israel, nor will He reside there to rule over all the nations of the earth. David's throne is Jesus' throne, David's tabernacle is Christ, Christ is the olive tree, and the olive tree is David.

《诗篇》16:8 我将耶和华常摆在我面前，因他在我右边，我便不至摇动。

《诗篇》73:23-24 然而我常与你同在，你搀着我的右手。你要以你的训言引导我，以后必接我到荣耀里。

《诗篇》110:1 耶和华对我主说：“你坐在我的右边，等我使你仇敌作你的脚凳。”

Psalms 16:8 I have set the LORD always before me: because he is at my right hand, I shall not be moved.

Psalms 73:23-24 Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory.

Psalms 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

中文：

诗篇第十六章第八节说道：“我将耶和华常摆在我面前，因他在我右边，我便不至摇动”。

诗篇第七十三章第二十三节到二十四节说道：“然而我常与你同在，你搀着我的右手”。

诗篇第一百一十章第一节说道：“耶和华对我主说：‘你坐在我的右边，等我使你仇敌作你的脚凳。’”

由这四节可知道，大卫站在上帝的左边，也就是拉斐尔天使长。而代表米迦勒的耶稣站在上帝的右边。米迦勒就是文殊菩萨，拉斐尔就是普贤菩萨，但是在佛教，文殊菩萨在释迦牟尼佛的左边，而普贤菩萨在释迦牟尼佛的右边。持剑的米迦勒是战神形象，而文殊菩萨是持经书的智慧形象。武官以右为尊，故米迦勒在上帝右边，而文官以左为尊，所以文殊菩萨在佛的左边，其实文殊菩萨就是米迦勒天使长，因为圣灵

既是战神，也是智慧之神。

英文：

Psalms Chapter sixteen Verse eight says: “ I have set the LORD always before me: because he is at my right hand, I shall not be moved.”

Psalms Chapter seventy-three Verse twenty three to twenty four says:”Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory.”

Psalms Chapter one hundred-ten Verse one says:”The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.”

From these four passages, we may learn that David stands at God's left hand, corresponding to Archangel Raphael. Jesus, who represents Michael, stands at God's right hand. Michael is none other than Manjushri Bodhisattva, and Raphael is Samantabhadra Bodhisattva. However, in Buddhism, Manjushri Bodhisattva dwells on the left of Shakyamuni Buddha, while Samantabhadra Bodhisattva stands on the Buddha's right. Michael, holding a sword, bears the likeness of a warrior god, whereas Manjushri Bodhisattva holds sacred scriptures and embodies wisdom. Among military figures, the right side signifies highest honor, hence Michael stands at God's right hand; among civil officials, the left side is the position of precedence, which explains Manjushri's place on the Buddha's left. In truth, Manjushri Bodhisattva is Archangel Michael, for the Holy Spirit is both the God of War and the God of Wisdom.

图片 1:

中文：

耶稣代表白帝米迦勒站在上帝的右边，大卫代表青帝拉斐尔站在上帝的左边。

英语：

Jesus represents the White Emperor Michael, standing at God's right hand; David represents the Azure Emperor Raphael, standing at God's left hand.

图片 2.

中文：

文殊菩萨所骑的青毛狮子就是橄榄树，即普贤菩萨，而普贤菩萨所骑的白象就是文殊菩萨。文殊菩萨就是两盏灯台，所以文殊菩萨又名妙光菩萨，文殊菩萨所持的

玉如意等同于上帝的碧玉身体和绿宝石身体，等同于所罗门的水苍玉身体，也等同于米迦勒所持的十字架。

英文：

The blue-maned lion ridden by Manjushri Bodhisattva is the olive tree, which stands for Samantabhadra Bodhisattva; meanwhile, the six-tusked white elephant ridden by Samantabhadra Bodhisattva is Manjushri Bodhisattva Himself. Manjushri Bodhisattva embodies the two lampstands, hence He is also known as Bodhisattva Wonderful Light. The jade ruyi held by Manjushri corresponds to God's body of jasper and emerald, the body of aquamarine belonging to Solomon, as well as the cross borne by Michael.

创世记第二章第二十一节到二十二节说道：“耶和华 神使他沉睡，他就睡了；于是取下他的一条肋骨，又把肉合起来。耶和华 神就用那人身上所取的肋骨造成一个女人，领她到那人跟前”。耶和华用尘土和神的生气造亚当，而用亚当的骨头造夏娃，这说明亚当的骨头就是神的气，也就是圣灵，所以文殊菩萨所骑白象的牙就是圣灵，而白象就是启示录第二章第十七节中圣灵说，要赐给得胜者的白石，白象就是白石，因为圣灵在玉石里面。当白石发出火和光时，白石就变成蓝宝石或红宝石。在佛经中有牙的白象就代表法身佛，即代表一和圣灵。而大势至菩萨的头顶有个装光的玉瓶，瓶子里装了他父母的遗骨，这个遗骨就代表天父，代表上帝，代表道，一和圣灵。

夏娃就是中国的女娲，而在女娲的名字里面，就包含了骨头的甲骨文。这根骨头就是亚当的骨头，故亚当就是女娲的丈夫，即中国的人类之祖伏羲。

英文：

Genesis Chapter two Verse twenty one states: "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man." The Lord God formed Adam from dust and the breath of God, yet created Eve from Adam's bone. This reveals that Adam's bone is the breath of God, namely the Holy Spirit. Therefore the six tusks of the white elephant symbolize the Holy Spirit, and the white elephant itself is the white stone promised by the Holy Spirit to overcomers in Revelation Chapter two Verse seventeen— the white elephant is the white stone, for the Holy Spirit dwells within the jade stone. When the white stone radiates fire and light, it transforms into sapphire or ruby. In Buddhist scriptures, the six-tusked white elephant represents the Dharmakaya Buddha, signifying the One and the Holy Spirit. On the crown atop the head of Mahasthamaprapta

Bodhisattva rests a jade vase that holds the mortal bones of His parents; these bones stand for the Father, God, the Logos, the One, and the Holy Spirit.

Eve is the Chinese goddess Nüwa, and the oracle bone character for “bone” is embedded within the written form of Nüwa’s name. This very bone is Adam’s rib, So Adam is Nuwa’s husband, namely Fuxi , the primal ancestor of humanity in Chinese mythology.

《出埃及记》 2：3 后来不能再藏，就取了一个蒲草箱，抹上石漆和石油，将孩子放在里头，把箱子搁在河边的芦荻中。

《以赛亚书》 18：2 差遣使者在水面上，坐蒲草船过海。

《路加福音》 2：16 他们急忙去了，就寻见马利亚和约瑟，又有那婴孩卧在马槽里；

Exodus2 :3 When she could hide him no longer, she took for him a basket made of bulrushes and daubed it with bitumen and pitch. She put the child in it and placed it among the reeds by the river bank.

Isaiah18:2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters,

Luke 2:16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

中文：

出埃及记第二张第三节说道：“后来不能再藏，就取了一个蒲草箱，抹上石漆和石油，将孩子放在里头，把箱子搁在河边的芦荻中”。

以赛亚书第十八章第二节说道：“差遣使者在水面上，坐蒲草船过海”。

路加福音第二章第十六节说道：“他们急忙去了，就寻见马利亚和约瑟，又有那婴孩卧在马槽里”。

在这三节里的蒲草和马槽都代表青帝，即代表木灵，即代表拉斐尔，摩西和上帝使者坐在蒲草上，耶稣卧在马槽里，都等同于上帝和圣灵乘风和骑马而行。在佛教称文殊菩萨骑狮子，在道教称玉帝乘龙。可见圣灵米迦勒和木灵青帝拉斐尔在同一个肉身里面。

英文：

Exodus Chapter two Verse three says:“When she could hide him no longer, she took for him a basket made of bulrushes and daubed it with bitumen and pitch. She put

the child in it and placed it among the reeds by the river bank.”

Isaiah Chapter eighteen Verse two says: “That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters,”

Luke Chapter two Verse sixteen:“ And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.”

In these three scripture passages, the bulrushes and the manger both symbolize the Green Emperor, also called the Wood Spirit, which corresponds to Raphael. Moses and God's messenger resting upon the bulrushes, as well as the infant Jesus lying in the manger, are symbolic equivalents of God and the Holy Spirit traveling upon winds and riding horses. In Buddhism, this archetype appears as Manjushri Bodhisattva mounted on a lion; in Taoism, it is the Jade Emperor riding a dragon. It follows that the Holy Spirit Michael and the Wood Spirit, the Green Sovereign Raphael, dwell within one single fleshly body.

《以西结书》 1：26 在他们头以上的穹苍之上有宝座的形像，仿佛蓝宝石；在宝座形像以上有仿佛人的形状。

《启示录》 4：3 看那坐着的，好像碧玉和红宝石，又有虹围着宝座，好像绿宝石。

《申命记》 4：36 他从天上使你听见他的声音，为要教训你；又在地上使你看见他的烈火，并且听见他从火中所说的话。

《但以理书》 7：9 我观看，见有宝座设立，上头坐着亘古常在者，他的衣服洁白如雪，头发如纯净的羊毛，宝座乃火焰，其轮乃烈火。

Ezekiel 1:26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

2026 年 7 月 11 日 程勋清

Xunqing Cheng

