

Week 37

The Faithful Witness of God for the Testimony of Jesus

Hymns: 822

Scripture Reading: Rev. 1:1-2, 5, 9-12; 7:9-17; 19:10

- Rev. 1:1 The revelation of Jesus Christ which God gave to Him to show to His slaves the things that must quickly take place; and He made it known by signs, sending it by His angel to His slave John,
- Rev. 1:2 Who testified the word of God and the testimony of Jesus Christ, even all that he saw.
- Rev. 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood
- Rev. 1:9 I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.
- Rev. 1:10 I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet,
- Rev. 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.
- Rev. 1:12 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands,
- Rev. 7:9 After these things I saw, and behold, there was a great multitude which no one could number, out of every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes and palm branches in their hands.
- Rev. 7:10 And they cry with a loud voice, saying, Salvation to our God who sits upon the throne and to the Lamb.
- Rev. 7:11 And all the angels stood around the throne and the elders and the four living creatures; and they fell on their faces before the throne and worshipped God,
- Rev. 7:12 Saying, Amen. The blessing and the glory and the wisdom and the thanks and the honor and the power and the strength be to our God forever and ever. Amen.
- Rev. 7:13 And one of the elders answered, saying to me, These who are clothed in the white robes, who are they, and where did they come from?
- Rev. 7:14 And I said to him, My lord, you know. And he said to me, These are those who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.
- Rev. 7:15 Because of this they are before the throne of God and serve Him day and night in His temple; and He who sits upon the throne will tabernacle over them.
- Rev. 7:16 They will not hunger anymore, neither will they thirst anymore, neither will the sun beat upon them, nor any heat;

Rev. 7:17 For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.

Rev. 19:10 And I fell before his feet to worship him. And he said to me, Do not do this. I am your fellow slave and a fellow slave of your brothers who have the testimony of Jesus. Worship God. For the testimony of Jesus is the spirit of the prophecy.

§ Day 1

I. Christ is the faithful Witness of God, the testimony and expression of God; His expressing God is His witnessing—Rev. 1:5; 3:14:

A. Christ is the Witness of God, the testimony and expression of God; the church is the testimony and expression of Christ; as such, the church is the reproduction of the testimony and expression of God in Christ—1:5.

B. Revelation presents to us the revealed Christ and the testifying church, which is the testimony of Jesus; Christ is the testimony of God, and the church is the testimony of Jesus, the enlarged Christ as the corporate expression of the Triune God—John 1:18; 5:31-37; 8:14; Rev. 1:2, 5, 9; 19:10; cf. Gen. 1:26.

II. The testimony of Jesus is the seven golden lampstands—golden (divine) in nature, shining in darkness, and identical with one another—Rev. 1:1-2, 9-12:

§ Day 2

A. The golden lampstand symbolizes the Triune God; the Father as the substance is embodied in the Son, the Son as the embodiment is expressed through the Spirit, the Spirit is fully realized and expressed as the churches, and the churches are the testimony of Jesus—Exo. 25:31-40; Zech. 4:2-10; Rev. 1:10-12.

§ Day 3

B. To experience the golden lampstands as the testimony of Jesus, the corporate expression of Jesus (Acts 9:4-5; 1 Cor. 12:12), we must be filled with the Spirit of Jesus (Acts 16:7) by calling on the name of the Lord Jesus continually (1 Cor. 12:3, 13; Rom. 10:12-13; Lam. 3:55-56) to bear the brands of Jesus (Gal. 6:17) as brothers and fellow partakers in the tribulation, kingdom, and endurance in Jesus (Rev. 1:9-10).

C. The beating of the gold to form a stand signifies the believers' participation in Christ's sufferings; everything that goes on in our environment is for the producing of the beaten lampstand—Exo. 25:31; Col. 1:24:

1. If we set our mind on knowing God—submitting to the inward working of the Spirit and to the outward environment—every circumstance will become an opportunity for us to know Him—Hosea 6:1-3; Phil. 3:10a; Eph. 6:20; cf. Gen. 41:42.
2. If a man does not know God in his lifetime, he has wasted his whole life; may the Lord make us willing to accept His dealings in our circumstances so that we may know Him more—2 Cor. 4:16-18; 12:7-9; cf. Isa. 7:14-15; 2 Cor. 5:14-15.
3. The crux of the matter is whether or not one encounters the Lord as the great light in the midst of difficulties and trials; suffering can make us understand what we otherwise could not understand—1:8-9; cf. Eph. 1:17; Luke 1:78-79.

D. The shining of the golden lampstands is so that people may see the vision of the glorious Christ as the Son of Man walking in their midst; by knowing the Lord in the midst of the churches as the One who is living forever and ever, we can be assured of His presence in our spirit all the time; He lives always to intercede for us, He appears now before the face of God for us, and He will never fail us nor forsake us—Rev. 1:12-18; 2:1; 2 Tim. 4:22; Heb. 7:25; 9:24; Num. 6:22-27; Deut.

31:6.

E. The shining of the seven lamps of the golden lampstands, the Lord Jesus walking in their midst with His seven eyes like a flame of fire, His feet like shining bronze, and the shining of His face as the sun indicate that we need more and more of the Lord's shining day by day in our daily life and church life for more and more of His shepherding—saving, restoring, reviving, and deifying—Rev. 1:14b-15a, 16b; 4:5; 5:6; Luke 1:78-79; 2 Cor. 4:6-7; Mal. 4:2; Prov. 4:18; Psa. 22, title; 80:1-3, 7, 15-19.

§ Day 4

F. Enlightening rests with the mercy of God; whenever God comes and bestows His mercy, the light of His countenance is our light, His appearing is our vision, and His presence is our gain—Rom. 9:15; Acts 9:3-4; Isa. 50:10-11; Num. 6:25-26:

1. In order to be enlightened, we must want and accept the Lord's shining, setting our heart to be single in seeking the Lord alone with all our desire—Psa. 139:23-24; Phil. 2:12-16; 2 Chron. 12:14; 16:12; 34:1-3; Psa. 27:8; 73:25; Luke 11:33-36.
2. In order to be enlightened, we must open ourselves to the Lord, turn our heart to Him, and place ourselves before Him without any reservation or holding back; those who close themselves to the Lord are experts in judging and criticizing others—2 Cor. 3:16; Prov. 20:27; Matt. 7:1-5; Luke 6:36-37, 41-42.
3. In order to be enlightened, we must put a stop to ourselves; this means to put a stop to our views, our ways of looking at things, our feelings, our ideas, and our opinions; when a person who is completely stopped comes before the Lord, he can be exceedingly single and simple in receiving the word of the Lord—10:38-42; John 11:21-28; Isa. 40:31; Matt. 5:3; Luke 18:15-17; Isa. 66:1-2.

4. In order to be enlightened, we must not dispute with the light of the Spirit who speaks within us, and we should not dispute with the ministers of the Spirit who speak without—Acts 22:10; S. S. 5:4-6; 2 Cor. 10:3-5; 11:2-3; Num. 16:1-7, 31-39; 17:1-8; cf. Exo. 33:11-14.

5. In order to be enlightened, we must continuously live in the light—Isa. 2:5; 1 John 1:7; Heb. 9:14; 10:22; Matt. 5:3, 8, 14; Psa. 119:105; Rev. 1:20; Psa. 36:8-9.

§ Day 5

III. The testimony of Jesus is the great multitude serving God in the temple, the whole Body of God's redeemed, who have been raptured to the heavens to enjoy God's care and the Lamb's shepherding with all the spiritual blessings in the heavenlies and in Christ that can be enjoyed today—Rev. 7:9-17; Eph. 1:3; Gal. 3:14; Gen. 12:2; cf. Rev. 21:3-4; 22:3-5; Isa. 49:10:

A. The great multitude consists of those who have been purchased with the blood of the Lamb from every nation, tribe, people, and tongue to be the constituents of the church—Rev. 7:9a; 5:9; Rom. 11:25; Acts 15:14, 19; 1 Cor. 6:19-20.

B. "These are those who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb"—Rev. 7:14:

1. The great tribulation in verse 14 refers to the tribulations, sufferings, persecutions, and afflictions experienced by God's redeemed people throughout the ages—John 16:33.
2. The blood of the Lamb answers before God all the accusations of the devil against us and gives us the victory over him (Rev. 12:11); because of the

redeeming Christ as the opened fountain of blood for all our sin and impurity (Zech. 13:1; John 19:34), we can plunge beneath that blood, lose all our guilty stains (Hymns, #1006, stanza 1), and "rise to walk in God's own light / Above the world and sin, / With heart renewed and garments white / And Christ enthroned within" (Hymns, #1010, stanza 3).

3. To wash our robes is to keep our conduct clean through the washing of the blood of the Lamb; this gives us the right to enjoy the tree of life and to enter into the city of life as the realm of God's eternal blessings—1 John 1:7; Rev. 22:14.

C. Those of the great multitude are standing before the throne and before the Lamb with palm branches in their hands—7:9b:

1. Palm branches signify our victory over tribulation, which we have undergone for the Lord's sake; palm trees are also a sign of satisfaction gained through being watered—v. 14; cf. John 12:13; Exo. 15:27.
2. In the Triune God as the temple of God, we will serve Him day and night to enjoy Him as the eternal Feast of Tabernacles and to flourish in life like the palm tree—Rev. 7:15a; 3:12; Lev. 23:40; Neh. 8:15; Psa. 92:12-13; John 7:2, 37-39; Rom. 1:9; Col. 2:19.
3. Our service in time today is a preparation for our service in eternity; God's only goal in time is to dispense Himself into us day by day; when God comes into us and comes out of us, that is service—Matt. 25:19-23; John 7:37-39.

§ Day 6

D. We will not hunger or thirst anymore—Rev. 7:16a:

1. To hunger and thirst is to have a hope that is not yet satisfied; Christ promises that everyone who believes into Him will be satisfied and receive Him as their satisfying life—John 6:35.

2. To contact God the Spirit in our spirit is to drink of the living water, and to drink of the living water is to render real worship to God—4:13-14, 23-24.

E. The beating sun and the scorching heat will not strike us—Rev. 7:16b:

1. The Lamb-God sitting upon the throne will tabernacle over us, overshadowing us with Himself—v. 15b; 2 Cor. 12:9.

2. There is one kind of life that is under God's overshadowing—it is a life that is hidden in God—Psa. 36:7-9; Eph. 6:17; Psa. 91:1; 17:8; 57:1; Ruth 2:12.

3. Christ as Jehovah and also as man is the King who is supplying, caring for, and covering God's people; He is the King for ruling and a man who is like a refuge from the wind and a covering from the tempest, like streams of water in a dry place, and like the shadow of a massive rock in a wasted land—Isa. 32:1-2.

F. The Lamb who is in the midst of the throne will shepherd us and guide us to springs of waters of life—Rev. 7:17a:

1. Shepherding includes feeding; under the shepherding of Christ, "I will lack nothing"—Psa. 23:1.

2. We can never improve ourselves, and we need a shepherd to feed us all the time; He feeds the lambs with His experience as the Lamb of God, who is on the throne of God in and for the house of God—vv. 2-6; Rev. 22:1.

G. He will wipe away every tear from our eyes—7:17b:

1. Tears are unavoidable in this age, but our tears are put into God's bottle and recorded in His book—Heb. 5:7; Acts 20:19, 31; Psa. 56:8; cf. Mal. 3:16.

2. Because the Lamb supplies us with waters of life for our satisfaction, the water of tears is wiped away—Jer. 9:1; 2:13; cf. 15:16; Lam. 3:21-25, 55-56.

3. Thank God that the days of sorrow and the things of sorrow will not last; the world is passing away, and we are blessed to drink of the flowing Triune God until we become the totality of eternal life, the New Jerusalem—John 4:14b.

WEEK 37 — DAY 1

Morning Nourishment

Rev. 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood.

20 The mystery of the seven stars...and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

On one hand, Revelation gives us the revelation of Christ, and on the other hand, it shows us the testimony of Jesus, which is particular and consummate (1:2, 9; 12:17; 19:10; 20:4). The testimony of Jesus is the church. Revelation presents the revealed Christ and the testifying church. In this book we have a particular and consummate record of the church. (Life-study of Revelation, p. 9)

Today's Reading

In Revelation the churches are unveiled as being the lampstands (1:11-20). In no other New Testament book is this term used with respect to the church...As the lampstands, the churches shine in the darkness. The word lampstand enables us to understand much about the church and its function. The church is not the lamp; it is the lampstand, the stand that holds the lamp...God is the light, and the Lamb is the lamp (21:23)...God is in Christ, and Christ as the lamp is held by the stand to shine out God's glory. This is the testimony of the church.

As the local churches, the lampstands are golden in nature. In typology, gold signifies divinity, the divine nature of God. All the local churches are divine in nature; they are constituted with the divine nature of God. To say this is absolutely scriptural, for the book of Revelation says that the local churches are golden lampstands (1:20). These stands are not built of clay,

wood, or any inferior substance; they are constructed out of pure gold. This means that all the local churches must be divine. Without divinity, there can be no church. Although the church is composed of humanity with divinity, humanity should not be the basic nature of the local churches. The basic nature of the local churches must be divinity, God's divine nature. By these two simple words—golden lampstands—we realize a great deal about the church: that the church is something shining with Christ and that it is constituted with the divine nature.

The lampstands shine in the darkness...In order for the lamp to shine, it must have oil burning within it. If the oil burns within the lamp, the light will shine out through all the darkness. This is the function of the church. The function of the church is not simply to preach or to teach doctrine. In the dark night of this age, the church must shine out the very glory of God. This is the testimony of the church.

All the lampstands are identical with one another. Many Christians, having taken in a mistaken concept, desire to be different from other Christians...Everyone has a head, two shoulders, two arms, two hands, and ten fingers, and every human head has seven holes: two ears, two eyes, two nostrils, and a mouth. It is ridiculous to say, "I don't want to have the same appearance as others..." Those who claim that every local church should be unique base their concept upon the differences among the seven churches in Revelation 2 and 3. Some have said, "Look! All the seven churches are different."...All the differences in the local churches in Revelation 2 and 3 are negative, not positive. Ephesus lost her first love—negative; Pergamos is worldly—negative; Thyatira is demonic—negative; and Laodicea became lukewarm—negative. On the positive side, however, all the local churches are identical, because they all are seven golden lampstands. If you could place all the seven lampstands on a table before you, unless you numbered or labeled them, you would be unable to tell them apart. All the seven lampstands are the same. (Life-study of Revelation, pp. 25-27)

Further Reading: Life-study of Revelation, msg. 3; Life-study of Exodus, msgs. 92—94

WEEK 37 — DAY 2

Morning Nourishment

Rev. 4:5 ...There were seven lamps of fire burning before the throne, which are the seven Spirits of God.

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

The lampstand implies the significance of the Triune God. Gold is the substance with which the lampstand is made, the stand is the embodiment of the gold, and the lamps are the expression of the stand. The gold signifies the Father as the substance, the stand signifies the Son as the embodiment of the Father, and the lamps signify the Spirit as the expression of the Father in the Son. (Life-study of Revelation, p. 84)

Today's Reading

Substantially, the lampstand is one, but expressively, it is seven because it is one lampstand with seven lamps...In substance the lampstand is one piece of gold, but it holds seven lamps. This mysteriously indicates that substantially the Triune God is one. In substance He is one, but in expression He is the seven Spirits. The Father as the substance is embodied in the Son as the form, and the Son is expressed as the seven Spirits.

The seven lamps are first mentioned in Exodus...As we proceed from Exodus to Zechariah, we see that the seven lamps are the seven eyes of Christ and the seven eyes of God (Zech. 3:9; 4:10)...[In] Revelation, we see that the seven eyes of the Lamb are the seven eyes that are the intensified Spirit of God. Hence, we have a strong basis for saying that the seven lamps are the sevenfold intensified Spirit as the expression of Christ.

The lampstand implies the significance of the Triune God; it symbolizes the Triune God embodied and expressed. God the Father as the divine gold is embodied in Christ the Son and then is fully expressed through the Spirit...The embodiment must be uniquely one because our God is uniquely one. Thus, the embodiment must be one stand. The expression, however, must be complete, and complete in God's move...Seven is the number for completion in God's move. Throughout the centuries God has been expressed in His move. This is the reason that the seven lamps signify the intensified Spirit as the expression of Christ in God's complete move. This is the practical understanding of the Trinity. The Trinity is for the dispensing of God into humanity. God, the Divine Being, is first embodied in Christ and then expressed through the sevenfold intensified Spirit...The gold has been formed into a stand for the fulfillment of God's purpose...This stand, which is a type of Christ, is expressed through the seven lamps signifying the seven Spirits of God. The seven Spirits of God are not separate from God; They are the seven eyes of God and of the Lamb, the Redeemer...They are also the seven eyes of the building stone. Hence, They are the seven eyes with the redemption of Christ for God's building. Whenever these eyes look at people, they are redeemed and built into God's house. This is the Trinity.

To have only the Father without the Son is to have the substance without the embodiment. Only when the gold is beaten into the form of a stand do we have the embodiment. While the stand is the embodiment of the substance, without the seven lamps, this embodiment cannot have its expression. Hence, the substance is the Father, the embodiment is the Son, and the expression is the Spirit expressing God the Father in the Son.

The church is the embodiment of Christ and the reproduction of the Spirit. The Spirit is the reality of Christ (John 14:17-20; 16:13-15), and the church is the reproduction of the Spirit (Rev. 22:17a). The church with the Spirit is the embodiment of Christ, the testimony of Jesus (1:2, 9; 19:10). Therefore, the more Spirit, the more church and the more testimony of Jesus. (Life-study of Revelation, pp. 84-85, 91-93)

Further Reading: CWWL, 1979, vol. 1, "Life Messages, volume 2," chs. 68—70; CWWL, 1975-1976, vol. 2, "The Church—the Reprint of the Spirit," ch. 3

WEEK 37 — DAY 3

Morning Nourishment

Exo. 25:31 And you shall make a lampstand of pure gold. The lampstand with its base and its shaft shall be made of beaten work; its cups, its calyxes, and its blossom buds shall be of one piece with it. **36** Their calyxes and their branches shall be of one piece with it; all of it one beaten work of pure gold.

Even though we may have the gold and are beaten together and are built into one as a lampstand, we still need the seven lamps, the seven Spirits of God as the expression. If we do not have the seven Spirits of God, we will be unable to shine to express God. Whether we are young or old, we daily need to be filled with the sevenfold Spirit of God. Whenever we are filled with God's sevenfold Spirit, we are living and shining. Because we are filled with the seven Spirits of God, we cannot be dead or dim...Nothing can suppress us. Because we are full of the Spirit of God, the more we are pressed down, the higher we bounce up.

Sometimes the leading brothers strongly encourage the saints to function in the prayer meetings. But all such functions are not genuine functions but performances, because the saints are not filled with the Spirit. Rather, they are deflated like flat tires...But the leading ones may still insist that these flat tires roll around a little in the prayer meeting. This kind of activity does not come from the infilling and indwelling pneuma but from the pushing of the elders. After a brother or sister has been forced to function, he may not pray for two weeks...When a tire becomes flat, it is better not to roll it around, for the more you roll it, the more damaged it will become. However, none of us should be a flat tire. Instead, we must be filled with pneuma. We have a "station" in the third heaven, and we can always be filled with the heavenly pneuma. When we are filled with the Spirit, we can function at any time. This function is not a performance—it is our living...When we all are filled with the sevenfold Spirit of God in the built-up church, this sevenfold Spirit of God will become the very expression of God in Christ. (Life-study of Revelation, pp. 352-353)

Today's Reading

Beaten work signifies sufferings...When Christ...was on earth, He experienced much suffering, much beating...With the lampstand the gold was beaten to shine forth the light of God. This light equals the glory of God...This indicates that through His sufferings Christ expresses God's glory.

If we are short of sufferings, our light may not shine brightly. Although we should not seek to suffer, we should not despise sufferings, for they are useful. If we never experience any difficulties, any beating of the gold, we will not be able to shine. For example, if your husband or wife or your children are always good to you, this may hinder your shining. But if you face difficulties in your family life, these difficulties will help you to shine. (Life-study of Exodus, 2nd ed., p. 1031)

In all the dealings we face, we have to see the Lord's hand. We have to see that the Lord is constituting, carving, and molding us. The constitution of the Holy Spirit is not just an idea; it is constituted through the experience of all the circumstances around us. All the experiences we have in our environment are the result of the Spirit's constituting work. His discipline is actually His constitution. The golden lampstand is beaten out of pure gold. The beating produces the mark, which is the result of the discipline of the Spirit. Everything that goes on in our environment is for the producing of the beaten lampstand. The way of the ministry of the word is not the way of gift, but the way that is wrought through God's beating. We are all clear within that the way today is the way of the Spirit's discipline. Where there is the discipline of the Spirit, there is the ministry of the word through the New Testament ministers. Everyone who is used by God is beaten and molded by God. To speak only by gifts, doctrines, truths, and teachings is not our way. (CWWN, vol. 58, p. 195)

Further Reading: Life-study of Revelation, msgs. 6, 31; CWWN, vol. 58, chs. 19, 22, 24, 28—29, 40

WEEK 37 — DAY 4

Morning Nourishment

2 Cor. 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

Eph. 5:14 Therefore He says, Awake, sleeper, and arise from the dead, and Christ will shine on you.

Those among us who fear God, hear His voice and encounter darkness, should remember not to do anything but trust in God, rely on God, look wholeheartedly to Him, wait quietly on Him, and seek His mercy once more. Whenever God comes, whenever God bestows mercy, the light of His countenance is our light, His appearing is our vision, and His presence is our gain. If we just touch Him, we see light. The moment He hides His face from us, we are immediately in darkness. No matter how much we strive for light, it is of no use; regardless of how much we struggle, it is in vain...Enlightening does not depend on our striving and struggling but depends on the mercy of God. (CWWL, 1953, vol. 3, "The Knowledge of Life," pp. 189-190)

Today's Reading

First, we must want the shining. Since light depends not on our asking or seeking, but upon our accepting and receiving, then whether we are willing to accept and receive is the first condition of our being enlightened...The light is within us, constantly waiting for us to receive its shining.

Second, we should open ourselves to the Lord. The Lord is light, so if our whole heart is turned toward Him, we definitely will have light; but if we turn away from Him and incline toward other things, we definitely will not have light...When the heart is not turned toward the Lord, the veil is there; but when it turns to the Lord, the veil is taken away [2 Cor. 3:16]. Then one can see the Lord face to face; then one can see light. Therefore, if we want

to receive the shining, we must open ourselves to the Lord and, from deep within, release ourselves, putting ourselves before the Lord without a bit of reservation or holding back.

Third, we should put a stop to ourselves,...[which] is to put a stop to our views, our ways of looking at things, our feelings, opinions and words, etc. We all know that to stop is not an easy matter...Yet being unable to put a stop to ourselves is also a veil, a serious veil, which prevents us from being enlightened. When a person who is completely stopped comes before the Lord, he can be exceedingly simple and single in receiving the word of the Lord...When he reads the Bible, he does not read his own opinion and explanation into it...In the beginning it seems that he does not understand what he reads. But when the light comes, the great things in the Bible shine in him, causing him to have revelation. The same is true when he hears a message. His whole person from within to without waits quietly before the Lord, desiring to hear His speaking. Thus, when the words are released, he can grasp the essential point of the message and receive from within the Lord's word. Such a person, because he can stop himself, is able to receive unceasingly the living word of God, which means the light of God, for the light of God rests within the word of God.

Fourth, we should not dispute with the light...As soon as we have the enlightening and sense within, we should immediately accept, submit, and deal accordingly...Whenever we dispute with the light, the light is withdrawn. Not only does the Holy Spirit work in this way; even those who have the ministry of the Holy Spirit work in this way. A servant who knows God and is used by God is always happy to help others. Yet if you criticize him or intentionally resist him, he will not contend with you, reason with you, or argue concerning right or wrong. He has only one way: He simply withdraws, having nothing more to say to you and being no longer able to help you. (CWWL, 1953, vol. 3, "The Knowledge of Life," pp. 190-193, 195-196)

Further Reading: CWWL, 1953, vol. 3, "The Knowledge of Life," ch. 14; CWWL, 1980, vol. 2, "The Mending Ministry of John," chs. 13—14

WEEK 37 — DAY 5

Morning Nourishment

Rev. 7:9 ...I saw, and behold, there was a great multitude which no one could number, out of every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes and palm branches in their hands.

15 Because of this they are before the throne of God and serve Him day and night in His temple; and He who sits upon the throne will tabernacle over them.

In Revelation 7:9-17 we see the testimony of Jesus as the great multitude. According to the record of chapter 7, this great multitude is the whole Body of God's redeemed ones, having been redeemed "out of every nation and all tribes and peoples and tongues" (v. 9). All of them have passed through tribulation. This indicates that at no time nor at any place is there a church that has not passed through tribulation. The world always persecutes the churches (John 16:33). Wherever the church is, there will always be a certain amount of persecution. That the whole Body of the redeemed ones will pass through tribulation is indicated by Revelation 7:14, which says, "These are those who come out of the great tribulation." This great multitude has come out of tribulation in a victorious way, for they all hold palm branches, which signify their victory over tribulation (v. 9). Eventually, in eternity, they will be overshadowed by God as the tabernacle [v. 15]...This is the destiny of God's redeemed ones. How wonderful! Furthermore, they will also be shepherded by the Lamb at the springs of waters of life for eternity (v. 17). (Life-study of Revelation, p. 28)

Today's Reading

The great multitude in Revelation 7:9-17 consists of the redeemed ones from the nations throughout all generations, who are innumerable and who constitute the church. Their standing before the throne indicates that they

have been raptured to the heavens, to the presence of God. Thus, the record in these verses describes in a general way the scene from the time of the rapture of the believers to their enjoyment in eternity.

Verse 14 says, "These are those who come out of the great tribulation."...The great tribulation here is tribulation in a general sense. All of God's redeemed people have passed through certain tribulations, sufferings, persecutions, and afflictions. No Christian can avoid these things. In our spirit, we Christians are a people of enjoyment, but on the physical side, we are a suffering people. However, one day we shall come triumphantly out of the great tribulation and stand before the Lamb. The palm branches in the hands of the saints signify their victory over tribulation, which they have undergone for the Lord's sake, and they are also a sign of satisfaction gained through being watered (Exo. 15:27). In eternity the One who sits on the throne will tabernacle over them, overshadowing them with Himself as the One who is embodied in Christ (John 1:14). Moreover, they will not hunger or thirst anymore, for the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life. (CWWL, 1975-1976, vol. 1, "The Testimony of Jesus," pp. 366-367)

Our service in time is to prepare us for eternity...Time is like a school; it is a place where we receive spiritual training and education. Our spiritual training and education in time will make us useful to God in eternity.

According to Matthew 25, when the Lord comes back, He will say to the faithful slaves, "You were faithful over a few things; I will set you over many things" (v. 21). If we learn our lesson well, the Lord will entrust us with greater works when He comes back. Today is the time for us to learn; our proper service does not begin until the Lord comes back...Revelation 22 tells us that we will serve God in eternity (v. 3). God places us among His children today in order for us to serve together with all of them. I say again: Our service in time today is a preparation for our service in eternity. (CWWN, vol. 37, "General Messages," p. 181)

Further Reading: CWWL, 1975-1976, vol. 1, "The Testimony of Jesus," chs. 9—11

WEEK 37 — DAY 6

Morning Nourishment

Rev. 7:16-17 They will not hunger anymore, neither will they thirst anymore, neither will the sun beat upon them, nor any heat; for the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.

To hunger and thirst is to have a hope that is not yet satisfied. Who are the ones who will not hunger and thirst? “Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst” (John 6:35). “But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life” (4:14). Christ promises that everyone who believes into Him will be satisfied and receive a satisfying life. It is not us satisfying ourselves with Christ but Christ becoming our satisfaction. The world can only satisfy us temporarily; it can only satisfy us for a moment. It cannot satisfy us forever. “Everyone who drinks of this water shall thirst again, but whoever drinks of the water that I will give him shall by no means thirst forever” (vv. 13-14). This is the Lord’s word. (CWWN, vol. 37, “General Messages,” p. 9)

Today’s Reading

Today the Lord Jesus can satisfy our heart as much as He will satisfy us on that day in heaven...Once we drink, we are satisfied. This satisfying life can be ours today.

If one travels to tropical lands, he will realize the intensity of the striking from the heat and the sun. A brother once said that when a man walks out of the house without his umbrella in a tropical country, he will be sick for a few months...However, if one is inside a house, he will not be hurt by the sun because there is a shelter. Without a shelter, one will be hurt by the heat. The Bible mentions God’s overshadowing as a kind of shelter. There is one kind

of life that is under God’s overshadowing; it is a life that is hidden in God (Psa. 36:7-9).

In spiritual warfare, we have the helmet of salvation (Eph. 6:17). Our life is a hidden life. We are hidden under God’s wings on earth today as little chickens are hidden under the wings of their mother. In Psalm 91, we find that those who dwell “in the secret place of the Most High / Will abide in the shadow of the Almighty” (v. 1). The Lord will deliver these ones from many perils. This is a blessed life. We are a sheltered people.

Springs are with God (87:7), while the river of water of life flows from the throne of God and of the Lamb (Rev. 22:1). In other words, we are very close to God; we are right beside Him. God leads us to His presence, and the Lamb shepherds us. To put it another way, it is the Lamb who shepherds; it is Jesus Christ, the Son of God, who feeds the lambs with His experience as the Lamb of God. We can never improve ourselves. We need a Shepherd to feed us all the time. What a restful enjoyment this is! This again is something that we can enjoy today.

Today we can enjoy the three blessings above. But this does not mean that we will have no tears. We have to wait until we reach heaven before our tears will be wiped away...Our Lord Jesus was completely restful while He was on earth; He could walk through all difficulties. Yet He wept beside the tomb of Lazarus, and He also wept on His way to Jerusalem. Finally, He wept in Gethsemane. Hebrews 5 says that He prayed “with strong crying and tears” (v. 7). This shows that tears are unavoidable in this age. However, our tears are put into God’s bottle and recorded in His book (Psa. 56:8)...Even though tears are bitter, God remembers them; therefore, they are a blessing!

Although we cannot avoid tears today, if we believe in God’s word, we can be satisfied, and we can have God’s sheltering and the Lord’s shepherding. God has promised that we can enjoy these three items of blessings today. (CWWN, vol. 37, “General Messages,” pp. 9-11)

Further Reading: CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” ch. 6; CWWN, vol. 37, “General Messages,” ch. 2

