

第三十七周

神忠信的见证人， 为着耶稣的见证

诗歌：596

Week 37

The Faithful Witness of God for the Testimony of Jesus

Hymns: 822

读经：启一1~2, 5, 9~12, 七9~17, 十九10

- 启 1:1 耶稣基督的启示，就是神赐给祂，叫祂将必要快发生的事指示祂的众奴仆；祂就借着祂的使者传达，用表号指示祂的奴仆约翰。
- 启 1:2 约翰便将神的话，和耶稣基督的见证，凡自己所看见的，都见证出来。
- 启 1:5 并从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们。祂爱我们，用自己的血，把我们从我们的罪中释放了；
- 启 1:9 我约翰，就是你们的弟兄，和你们在耶稣的患难、国度、忍耐里一同有分的，为神的话和耶稣的见证，曾在那名叫拔摩的海岛上。
- 启 1:10 当主日我在灵里，听见在我后面有大声音如吹号说，
- 启 1:11 你所看见的，当写在书上，寄给那七个召会：给以弗所、给士每拿、给别迦摩、给推雅推喇、给撒狄、给非拉铁非、给老底嘉。
- 启 1:12 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；
- 启 7:9 这些事以后，我观看，看哪，有大批的群众，没有人能数得过来，是从各邦国、各支派、各民族、各方言来的，站在宝座前和羔羊面前，身穿白袍，手拿棕树枝，
- 启 7:10 大声喊着说，愿救恩归与坐在宝座上我们的神，也归与羔羊。
- 启 7:11 众天使都站在宝座、众长老和四活物的周围，在宝座前面伏于地，敬拜神，说，
- 启 7:12 阿们。愿颂赞、荣耀、智慧、感谢、尊贵、能力、力量，都归与我们的神，直到永永远远。阿们。
- 启 7:13 长老中有一位问我说，这些穿白袍的是谁？是从哪里来的？
- 启 7:14 我对他说，我主，你晓得。他对我说，这些人是从大患难中出来的，曾用羔羊的血，洗净了他们的袍子，并且洗白了。
- 启 7:15 所以他们在神宝座前，昼夜在祂殿中事奉祂；坐宝座的要用帐幕覆庇他们。
- 启 7:16 他们不再饥、不再渴，日头和一切炎热也必不伤害他们，

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;

启 7:17 因为宝座中的羔羊必牧养他们，领他们到生命水的泉；神也必从他们眼中擦去一切的眼泪。

启 19:10 我就俯伏在他脚前要拜他。他说，千万不可。我和你并你那些持守耶稣见证的弟兄，同是作奴仆的；你要敬拜神！因为耶稣的见证乃是预言的灵。

【周一】

壹 基督是神忠信的见证人，是神的见证和彰显；祂把神彰显出来，那就是祂的见证——启一 5，三 14：

一 基督是神的见证人，是神的见证和彰显；召会是基督的见证和彰显；如此，召会乃是神在基督里之见证和彰显的复制——一 5。

二 启示录向我们陈明启示出来的基督，和作见证的召会，就是耶稣的见证；基督是神的见证，而召会是耶稣的见证，就是扩大的基督作为三一神团体的彰显——约一 18，五 31～37，八 14，启一 2，5，9，十九 10，参创一 26。

贰 耶稣的见证乃是七个金灯台——性质是金的（神圣的），照耀在黑暗里，并且彼此相同——启一 1～2，9～12：

【周二】

一 金灯台象征三一神；父是本质，化身于子，子是具体化身，借灵彰显，灵则完满的实化并彰显为众召会，而众召会乃是耶稣的见证——出二 5 31～40，亚四 2～10，启一 10～12。

【周三】

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

二 我们要经历金灯台作耶稣的见证，就是耶稣团体的彰显，（徒九4～5，林前十二12，）就必须是不断呼求主耶稣的名，（3，13，罗十12～13，哀三55～56，）而被耶稣的灵充满，（徒十六7，）身上带着耶稣的烙印，（加六17，）在耶稣的患难、国度、忍耐里一同有分的弟兄们。（启一9～10。）

三 锤打金子形成灯台的座，表征信徒有分于基督的受苦；我们环境中所发生的每一件事，都是为要产生锤打成的灯台——出二五31，西一24：

1 我们若立志认识神——将自己服在那灵内里的运行和外在的环境之下——任何境遇都能成为认识神的机会——何六1～3，腓三10上，弗六20，参创四一42。

2 人的一生中若缺少认识神，这一生乃是浪费的；愿主使我们乐意接受祂在环境中的对付，使我们更多地认识祂——林后四16～18，十二7～9，参赛七14～15，林后五14～15。

3 在各种难处和试炼中，有没有遇见主作为大光，乃是一切问题的所在；苦难能叫我们明白我们所不能明白的——一8～9，参弗一17，路一78～79。

四 金灯台的照耀，是要叫人看见行走在灯台中间之人子——即荣耀之基督——的异象；我们认识主是在众召会中间活到永永远远的那一位，才能在灵中不断地感觉主确实的同在；祂是长远活着，为我们代求，如今为我们显在神面前，并且祂永不误事，也绝不丢弃我们——启一12～18，二1，提后四22，来七25，九24，

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.

民六 22 ~ 27, 申三一 6。

五 七个金灯台七盏灯的照耀，以及主耶稣行走在灯台中间，七眼如同火焰，脚好像明亮的铜，面貌如烈日发光，都是指明，在我们日常生活和召会生活中，我们天天需要主更多的照耀，好得着祂更多的牧养——拯救、恢复、复兴我们，并使我们成为神——启一 14 下 ~ 15 上，16 下，四 5，五 6，路一 78 ~ 79，林后四 6 ~ 7，玛四 2，箴四 18，诗二二标题，八十 1 ~ 3，7，15 ~ 19。

【周四】

六 光照在于神的怜悯；什么时候神来了，神施怜悯了，祂的面光就是我们的光，祂的显现就是我们的看见，祂的同在就是我们的得着——罗九 15，徒九 3 ~ 4，赛五十 10 ~ 11，民六 25 ~ 26：

- 1 我们要蒙光照，就必须要有主的光照，接受主的光照，立定心意单单爱慕、寻求主——诗一三九 23 ~ 24，腓二 12 ~ 16，代下十二 14，十六 12，三四 1 ~ 3，诗二七 8，七三 25，路十一 33 ~ 36。
- 2 我们要蒙光照，就要向主敞开自己，心归向主，把自己一点不保守、不扣留地摆在主面前；那些向主关闭的人，专会定罪人，批评人——林后三 16，箴二十 27，太七 1 ~ 5，路六 36 ~ 37，41 ~ 42。
- 3 我们要蒙光照，就要把自己停下来；把自己停下来就是把我们的眼光、看法、感觉、感想、意见等等，都停下来；一个完全停下来的人，来到主的面前，才能单纯地接受主的话——十 38 ~ 42，约十一 21 ~ 28，赛四十 31，太五 3，路十八 15 ~ 17，赛六六 1 ~ 2。

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 我们要蒙光照，就不能反驳那在我们里面说话之圣灵所带来的光，也不该反驳那在我们外面说话之圣灵的众执事——徒二二 10，歌五 4~6，林后十 3~5，十一 2~3，民十六 1~7，31~39，十七 1~8，参出三三 11~14。

5 我们要蒙光照，就要不断地活在光中——赛二 5，约壹一 7，来九 14，十 22，太五 3，8，14，诗一一九 105，后一 20，诗三六 8~9。

【周五】

叁 耶稣的见证乃是在殿里事奉神的大批群众，就是全体蒙神救赎的人，他们被提到诸天之上，享受神的看顾和羔羊的牧养，得着诸天界里并基督里一切属灵的福分，那是我们今天就能享受的——启七 9~17，弗一 3，加三 14，创十二 2，参启二一 3~4，二二 3~5，赛四九 10：

一 大批的群众包括那些用羔羊的血从各邦国、各支派、各民族、各方言所买来的人，作召会的构成分子——启七 9 上，五 9，罗十一 25，徒十五 14，19，林前六 19~20。

二 “这些人是从大患难中出来的，曾用羔羊的血，洗净了他们的袍子，并且洗白了”——启七 14：

1 十四节的大患难乃是指神的赎民历代所经历的灾难、苦楚、逼迫和艰苦等——约十六 33。

2 羔羊的血，在神面前答复魔鬼对我们一切的控告，使我们胜过他；（启十二 11；）因着救赎之基督这

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

开启的血泉，洗除我们一切的罪与污秽，（亚十三1，约十九34，）我们只要一投此血泉，就立去全身罪愆，（诗歌六八六首，第一节，）并且“神前行走，光明无比，世俗、罪污远离；内得新心，外有白衣，基督居衷登极”。（补充本诗歌八五四首，第三节。）

3 洗净自己的袍子，就是借着羔羊之血的洗涤，保守自己的行为洁净；这使我们有权柄享受生命树，并且得以进入生命的城，就是神永远福分的范围——约壹一7，启二二14。

三 大批的群众站在宝座前和羔羊面前，手拿棕树枝——七9：

1 棕树枝表征我们胜过为主所受的患难；棕树也是因水滋润而满足的标记——14节，参约十二13，出十五27。

2 在三一神作神的殿里，我们要昼夜事奉祂，享受祂作永远的住棚节，并且在生命里发旺如棕树——启七15上，三12，利二三40，尼八15，诗九二12~13，约七2，37~39，罗一9，西二19。

3 我们今天在时间里的事奉，是为着永世里的事奉作准备的；神在时间里唯一的目标，就是要把祂自己一天过一天地分赐到我们里面；在我们身上，神进来了，神再出去，我们才有事奉——太二五19~23，约七37~39。

【周六】

四 我们必不再饥、不再渴——启七16上：

1 有盼望却未得着满足就叫饥渴；基督应许每一个信入祂的人，都能得着满足，能得着祂作满足的生命——约六35。

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 在我们灵里接触是灵的神，就是喝活水，这样才是对神真实的敬拜——四 13 ~ 14，23 ~ 24。

五 烈日和炎热，必不伤害我们——启七 16 下：

- 1 羔羊神坐在宝座上，要用帐幕覆庇我们，以祂自己遮护我们——15 节下，林后十二 9。
- 2 有一种生命是在神荫下的生命，就是藏在神里的生命——诗三六 7 ~ 9，弗六 17，诗九一 1，十七 8，五七 1，得二 12。
- 3 基督作为耶和华并作为人，乃是王，供应、照顾并遮盖神的子民；基督是王来治理，也是人像避风所，和避暴雨的隐密处，像河流在干旱之地，像大磐石的影子在疲乏之地——赛三二 1 ~ 2。

六 宝座中的羔羊必牧养我们，领我们到生命水的泉——启七 17 上：

- 1 牧养包括喂养；在基督的牧养下，“我必不至缺乏”——诗二三 1。
- 2 我们自己永远不会作好，我们永远需要一位牧者喂养我们；祂以作神羔羊的经历来喂养小羊；这位神的羔羊乃是坐在神的宝座上，在神的殿里并为着神的殿——2 ~ 6 节，后二二 1。

七 神必从我们眼中擦去一切的眼泪——七 17 下：

- 1 流泪是在今世不可避免的；不过，我们的眼泪，神都装在祂的皮袋里，记在祂的册子上——来五 7，徒二十 19，31，诗五六 8，参玛三 16。
- 2 因着羔羊要用生命水供应我们，使我们满足，泪水就被擦去了——耶九 1，二 13，参十五 16，哀三 21 ~ 25，55 ~ 56。

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 感谢神，伤心的时日和事实不会久；世界快要过去，我们蒙祝福来喝涌流的三一神，直到我们成为永远生命的总和，就是新耶路撒冷——约四 14 下。

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.

第三十七周■周一

晨兴喂养

启一5“并从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们。祂爱我们，用自己的血，把我们从我们的罪中释放了。”

20“论到…七星，和七个金灯台的奥秘，那七星就是七个召会的使者，七灯台就是七个召会。”

启示录一面给我们“基督的启示”，另一面向我们显示“耶稣的见证”，这见证是特殊并终结的。（一2，9，十二17，十九10，二十四。）耶稣的见证就是召会。启示录陈明启示出来的基督和作见证的召会。本书对召会有一特殊并终结的记载。（启示录生命读经，一一页。）

信息选读

启示录揭示召会是灯台；（一11～12；）新约其他各卷从来没有用过这辞来指召会。…召会为灯台，照亮在黑暗里。“灯台”一辞使我们更了解召会及其功用。召会不是灯，乃是灯台，就是盛托灯的地方。…神是光，羔羊是灯。（启二一23。）…神在基督里，而基督就是灯，盛托在灯台上，将神的荣耀照射出去。这就是召会的见证。

灯台是众地方召会，其性质是金的。在预表上，金表征神性，就是神的神圣性情。所有的地方召会，在性质上都是神圣的，都是由神的神圣性情所构成的。这种说法完全合乎圣经，因为启示录说，众地方召会乃是金灯台，（一20，）是从纯

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,

金锤出来的，不是由土、木、或任何劣等材料作成的。这就是说，所有的地方召会都必须是神圣的；没有神性，就没有召会。虽然召会是由人性同神性组成的，但人性不该是地方召会的基本性质；地方召会的基本性质必须是神性，就是神的神圣性情。所以“金灯台”这个简单的名称，使我们更认识召会：召会是把基督照耀出去的，并且是由神圣的性情构成的。

灯台是在黑暗中照亮；…灯要照亮，里面必须有油燃烧；灯里的油点燃了，光就照亮到黑暗里。这就是召会的功用。召会的功用不单是传福音，教导人道理；更是在这黑暗的世代中，把神的荣耀照耀出去。这就是召会的见证。

所有的灯台，都是彼此相同的。许多基督徒存着一个错误的观念，总要使自己与别的基督徒不同。…我们每一个人都有一个头、双肩、双臂、双手、十个指头；而每个人头上都有七个孔：双耳、双眼、两个鼻孔，加上一个口。若是有人说，“我不要和别人一样，我要和别人不同…”这是何等的荒谬！那些主张每个地方召会都该与众不同的人，乃是根据启示录二、三章，那里的七个召会都不相同。他们说，“看，七个召会都不一样！”…启示录二、三章说到各地方召会不同之处，那些不同都不是积极的，而是消极的。以弗所失去了起初的爱，这是消极的；别迦摩属了世界，这是消极的；推雅推喇有了鬼魔，也是消极的；老底嘉不冷不热，也是消极的。然而，在积极一面，所有的地方召会都是一样，七个都是金灯台。你若能把七个灯台放在桌子上，除非你把它们编号或标示出来，否则你说不出哪个不同。七个灯台都是一样的。（启示录生命读经，三〇至三三页。）

参读：启示录生命读经，第三篇；出埃及记生命读经，第九十二至九十四篇。

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, msg. 92—94

第三十七周■周二

晨兴喂养

启四 5 “…有七盏火灯在宝座前点着，这七灯就是神的七灵。”

五 6 “我又看见宝座与四活物中间，并众长老中间，有羔羊站立，像是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。”

灯台含示了三一神的意义。金是作成灯台的本质，台是金的具体表现，灯又是台的彰显。金表征父是本质，台表征子是父的具体化身，而灯表征那灵是父在子里的彰显。（启示录生命读经，一〇六页。）

信息选读

灯台在本质上是一，但在彰显上是七，因为一座灯台上有七盏灯。…本质上灯台是一块金，但它上面有七盏灯。这就奥妙地指明，三一神在本质上是一。这位神在本质上是一，但在彰显上，祂乃是七灵。父是本质，化身于子这形体；子又彰显为七灵。

七灯头一次是在出埃及记提到。…我们若从出埃及记往下到撒迦利亚书，就看见七灯是基督的七眼，和神的七眼。（亚三 9，四 10。）我们…（在）启示录，就看见羔羊的七眼就是那是神加强之灵的七眼。因此，我们有确实的根据说，七灯就是七倍加强的灵，作基督的彰显。

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.

灯台含示三一神的意义；它象征那具体化并得着彰显的三一神。父神是神圣的金，具体化身在子基督里面，然后借着那灵完全彰显出来。…具体化身必定是独一的，因为我们的神是独一的。所以，具体化身必定是一座台。然而彰显必须是完整的，在神行动上完整的。…七是神行动上完整的数字。多少世纪以来，神是在祂的行动中得着彰显。因此，七灯表征那在神完整的行动上，作基督彰显的加强之灵。这是对神圣三一的实际领会。神圣的三一乃是为着要把神分赐到人里面。神这神圣的一位，首先具体化身在基督里，然后借着七倍加强的灵彰显出来。…金子成形为台，是为着成就神的定旨；…预表基督的台是借着预表神七灵的七灯彰显出来。神的七灵不是与神分开的，七灵乃是神的七眼，也是救赎者羔羊的七眼。…七灵也是那块建造的石头上的七眼。因此，七灵乃是七眼带同基督的救赎，为着神的建造。无论什么时候，七眼看着人，人就蒙救赎，并且被建造在神的家里。这就是神圣的三一。

仅有父没有子，就是只有本质，没有形体。只有金子锤成了灯台的时候，才有实体的形状。灯台是金子本质的形体，但若没有灯，这形体还不能彰显出去。因此，本质是父，具体形状是子，而彰显是灵，使父神在子里得着彰显。

召会是基督的具体表现，是那灵的复制。那灵是基督的实际，（约十四 17 ~ 20，十六 13 ~ 15，）而召会是那灵的复制。（启二二 17 上。）召会同着那灵，就是基督的具体表现，是耶稣的见证。（一 2，9，十九 10。）因此，更多的灵，更多的召会，更多耶稣的见证。（启示录生命读经，一〇六至一〇七、一一五至一一七页。）

参读：生命信息（下册），第六十八至七十章；召会是那灵的翻版，第三章。

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

出二五 31, 36 “你要用纯金作一个灯台。灯台的座和干，与杯、花萼、花苞，都要接连一块锤出来。…花萼和枝子要与灯台接连一块，都是一块纯金锤出来的。”

我们即使有了金子，也被锤在一起，建造成为一个灯台，我们还需要七灯，就是神的七灵，作为彰显。我们若没有神的七灵，就不能照耀彰显神。我们不论老少，都需要每天被神七倍的灵充满。什么时候我们充满了神七倍的灵，我们就活了，并且发光。因着我们充满了神的七灵，我们就不会死沉或黑暗。…没有什么能压制我们。因为我们满了神的灵，所以我们越被压抑，就弹得越高。

有时候带头的弟兄们尽力鼓励圣徒们在祷告聚会中尽功用，但这些功用都不是真正的功用，乃是表演，因为圣徒并没有充满那灵，他们反而像泄了气的轮胎。…但带领的弟兄们可能还勉强这些泄气的轮胎在祷告聚会中再跑几圈。这种活动不是出自充满在里面并内住的气，而是由于长老们的推动。一位弟兄或姊妹被迫尽功用以后，可能两周不能祷告。…当轮胎泄了气，最好不要勉强它多跑，因为越是多跑几圈，坏得越厉害。然而，我们没有一个人该作泄气的轮胎。我们必须充满了气。我们在三层天上有“加油站”，可以时常加属天之气。当我们充满了灵，就可以随时尽功用。这样的尽功用不是表演，乃是我们的生活。…当我们在建造的召会里，被神七倍的灵充满，神这七倍的灵就要成为神在基督里的彰显。（启示录生命读经，四二九至四三一页。）

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)

就灯台而言，金被锤打是要照耀神的光。这光就等于神的荣耀。…〔锤打〕表征苦难。…当基督…在地上时，祂经历了许多的苦难，许多的锤打。…这指明基督借着受苦而彰显神的荣耀。

我们若缺少苦难，我们的光就不会明亮地照耀。虽然我们不该追求受苦，但我们不该轻看苦难，因为苦难是有益的。如果我们从来没有经历什么难处，从来没有经历金子的锤打，我们就不能照耀。譬如，你的丈夫、妻子、儿女若总是善待你，这就会拦阻你的照耀。但你若面临家庭生活中的难处，这些难处就会帮助你照耀。儿女好比小锤子，锤打在父母里面的金子，并帮助他们照耀。（出埃及记生命读经，一二三八页。）

在主一切对付的事上，我们要看见主的手，看见那乃是主的组织，和主的琢磨雕刻。圣灵的组织不是理想的，乃是在各种的环境中构成的。我们所在环境中一切的遭遇，就是圣灵组织的工作；圣灵的管治就是圣灵的组织。金灯台乃是用纯金锤打出来的，这个锤打就有印记出来，那就是圣灵管治的果效。一切环境的安排，都是要把纯金锤出灯台的工作。我们话语职事的路，不是恩赐的路，乃是神在我们里面打出来的；我们里面都清楚，今天的路乃是圣灵管治的路。有圣灵管治的工作，就有话语职事出来作新约执事。被神用的人，个个都是被神打出来的，被神所琢磨出来的人。如果仅仅是用恩赐、用道理、用真理、用教训来讲道，那不是我们的路。（倪柝声文集第三辑第十二册，一九三至一九四页。）

参读：启示录生命读经，第六、三十一篇；倪柝声文集第三辑第十二册，第十九、二十二、二十四、二十八至二十九、四十篇。

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

第三十七周■周四

晨兴喂养

林后四6“因为那说光要从黑暗里照出来的神，已经照在我们心里，为着光照人，使人认识那显在耶稣基督面上之神的荣耀。”

弗五14“所以祂说，睡着的人哪，要起来，要从死人中站起来，基督就要光照你了。”

我们中间谁是敬畏神，听从祂话语的人，若是遇到黑暗，就当记得，什么都不要作，只要信靠神，依赖神，专心仰望祂，安静等候祂，求祂再来怜悯。什么时候神来了，神施怜悯了，祂的面光就是我们的光，祂的显现就是我们的看见，祂的同在就是我们的得着。我们只要碰着祂，我们就看见光。祂向我们一掩面，我们立时就在黑暗里。我们怎样努力都没有用，怎样挣扎都是徒然。…因为光照不是在于我们的努力挣扎，乃是在于神的怜悯。（李常受文集一九五三年第三册，二五五至二五六页。）

信息选读

（我们要蒙光照，）第一，必须要光照。光照既不在于我们的求或找，而在于我们的蒙与受，就我们不肯蒙，肯不肯受，乃是我们蒙光照的第一个条件。…（光）在我们里面是一直等候我们接受它的光照。

第二，要敞开自己向着主。主就是光，我们全心向着祂，就定规有光；我们背着祂，而倾向别的，就定规没有光。…心不转向主，这就是帕子；心转向主，就是把帕子除去，（林后三16，）就能面对面的看见主，也就能看见光。所以我们要接受光照，就必须敞开自己向着主，

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

从深处把自己释放出来，一点不保守、不扣留地摆在主面前。

第三，要把自己停下来。…就是把我们的眼光、看法、感觉、感想、意见等等，都停下来。我们都知道，停下来是一件不容易的事，…但是停不下来，也是我们蒙光照的一个遮蔽，并且是一个厉害的遮蔽。…一个完全停下来的人，来到主的面前，才能单单纯纯地接受主的话。…他读圣经，不是把自己的意思和解释读到圣经里面去。…起头的时候，好像一点都读不懂，但有一天光来了，圣经中那些大的东西就在他里面发光，使他得着了启示。他听道也是这样。乃是全人从里到外安静等候在主面前，要听主说话。所以当讲台的话语释放出来的时候，他就能抓住信息的重点，而在里面得着主的话。这样的人，因着他能停下自己，就能不断地得着神活的话，也就是得着神的光，因为神的光就是在于神的话。

第四，不能反驳光。…我们里面一得着光照，一有了感觉，就要立刻接受，立刻顺服，立刻去对付…。我们何时一有反驳，光就退去了。…不只圣灵作工是这样，就是那些有圣灵职事的人，他们作工也是这样。一个认识神，为神使用的仆人，他总是喜欢帮助人的。但有什么人对他有批评，存心反驳他，他就不和你争执，不和你讲什么情理，争什么是非；他只有一个办法，就是退回去，和你没有话说了，也不能帮助你了。（李常受文集一九五三年第三册，二五七至二五八、二六〇、二六二至二六三页。）

参读：生命的认识，第十四篇；约翰的修补职事，第十三至十四章。

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

第三十七周■周五

晨兴喂养

启七 9 “...我观看，看哪，有大批的群众，没有人能数得过来，是从各邦国、各支派、各民族、各方言来的，站在宝座前和羔羊面前，身穿白袍，手拿棕树枝。”

15 “所以他们在神宝座前，昼夜在祂殿中事奉祂；坐宝座的要用帐幕覆庇他们。”

在启示录七章九至十七节，我们看见大批的群众，是耶稣的见证。按照七章的记载，这“大批的群众”乃是全体蒙神救赎的人，是从“各邦国、各支派、各民族、各方言”赎来的。（9。）十四节说，“这些人是从大患难中出来的，”可见他们全都经过患难。这指明没有一个时候，没有一个地方，召会不遭遇患难。世界总是逼迫召会的，（约十六 33，）召会无论在哪里，总要遭受相当的逼迫。这大批的群众又是从患难中得胜地出来的，因为他们都手拿棕树枝，这表征他们胜过了患难。（启七 9。）最后，在永世里，神要用祂的帐幕覆庇他们。（15。）...这就是蒙神救赎之人的定命。何等美妙！还有，羔羊要在生命水的泉那里，永远牧养他们。（启示录生命读经，三四页。）

信息选读

启示录七章九至十七节的大批群众，包含历世代从各邦国救赎出来的人，他们的数目数算不尽并且组成召会。他们站在宝座前，指明他们已被

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

提到诸天之上神的面前。因此，这些经文所记载的，乃是一般的描述从信徒被提到他们在永世里享受的情景。

十四节说，“这些人是从大患难中出来的。”…这大患难乃是泛指患难。所有神的赎民都经历过某些灾难、苦楚、逼迫和艰苦。没有任何基督徒能避免这些事。在我们的灵里，我们基督徒是享受的人；但在肉身一面，我们是受苦的人。然而，有一天我们要得胜地从大患难出来，站在羔羊面前。圣徒手中的棕树枝表征他们胜过患难，这些患难是他们为主的缘故所受的；棕树枝也是因水滋润而满足的标记。（出十五 27。）在永世里，那坐在宝座上，具体化身在基督里的，（约一 14，）要用祂自己覆庇他们。不仅如此，他们必不再饥、不再渴，因为宝座中的羔羊要牧养他们，领他们到生命水的泉。（李常受文集一九七五至一九七六年第一册，四九九页。）

我们在时间里的事奉是为着永世作准备的。…时间好像一个学校，是我们受属灵的训练和教育的场所；我们在时间里受了属灵的训练和教育，使我们在永世里能真正合乎神的用处。

马太二十五章告诉我们，当主回来的时候，祂对那些忠心的仆人说，“你在不多的事上既是忠信的，我要把许多事派你管理。”（21。）今天你如果能学得好，等到主来的时候，祂要托你作更大更多的事情。今天是我们学的时候，等主来的时候才是我们正式事奉的时候。…启示录二十二章告诉我们，在永远里还是要事奉神。（3。）今天主把我们安排在神的众儿女中间，目的是要我们和神的众儿女一同学习事奉。我们再说，我们今天在时间里的事奉，是为着永世里的事奉作准备的。（倪柝声文集第二辑第十七册，二三〇至二三一页。）

参读：耶稣的见证，第九至十一章。

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

晨兴喂养

启七 16～17 “他们不再饥、不再渴，日头和一切炎热也必不伤害他们，因为宝座中的羔羊必牧养他们，领他们到生命水的泉；神也必从他们眼中擦去一切的眼泪。”

有盼望却未得着满足就叫作饥渴。什么人会不饥不渴呢？“耶稣对他们说，我就是生命的粮，到我这里来的，必永远不饿；信入我的，必永远不渴。”（约六 35。）“人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”（四 14。）基督应许每一个信入祂的人，都能得着满足，能得着一个满足的生命。不是你把基督看为怎样满足，乃是基督能使你满足。世界只能叫你有一时的满足，有一次的满足，不能叫你永远的满足。“凡喝这水的，还要再渴；人若喝我所赐的水，就永远不渴，”（13～14，）这是主说的话。（倪柝声文集第二辑第十七册，一三页。）

信息选读

今天你能在世上得着主耶稣满足你的心，像那天在天上满足你的心一样。…是一次就可以满足的。这是满足的生命，是今天就能有的。

人住在温带，不觉得炎热和烈日的伤害。若到热带地方，就知道炎热和烈日烤人是多么厉害。有一位弟兄说，在热带有一个人出外忘了带伞，回来就病了数月之久。…在房子里不会被烈日伤害，因为有了遮盖；没有遮盖就会受炎热的伤害。在圣经里有一种遮蔽的东西，就是神的荫下。有

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

一种生命是在神荫下的生命，就是藏在神那里的生命。（诗三六7～9。）

在属灵的争战中，我们是有救恩的头盔的。（弗六17。）我们的生命是一个隐藏的生命。我们在世上是在神的翅膀之下，好像小鸡在母鸡的翅膀之下。我们读诗篇九十一篇，就看见“住在至高者隐密处的，必住在全能者的荫下”（1）的那一等人，主会救他们免受许多的灾害。这是一个有福的生活——我们是有遮盖的。

泉源是在乎神自己，（八七7，）生命的河水是从神和羔羊的宝座流出来的。（启二二1。）换句话说，我们是顶亲近神，是在神旁边的。是神领我们到祂面前，是羔羊牧养我们。再换句话说，就是羔羊牧羊，就是神的儿子耶稣基督，以作神的羔羊的经历来牧养羊。我们自己永远不会作好，我们永远需要一位牧者来牧养我们。这是何等安息的享受，是今天就可以得到的。

在今天，我们能享受〔前述〕那三样福气，但是，我们并非不流泪。擦干眼泪是到了天上才有的。…我们的主耶稣在世上是完全安息，有时在困难中能直行过去，但是，祂曾一哭于拉撒路墓旁，再哭于将进耶路撒冷时，最后哭于客西马尼。希伯来五章说祂强烈哭号，流泪恳求。（7。）可见流泪是在今世不可避免的。不过，我们的眼泪，神都装在皮袋里，记在册子上。（诗五六8。）…流泪是苦的，可是，神顾念我们的流泪，这也是一种福气！

我们今天虽不免流泪，但是，我们如果相信神的话，我们就能在今天得着满足，有神的遮盖，并且有主的牧养。这三样是神应许我们今天就可以享受的福气。（倪柝声文集第二辑第十七册，一三至一五页。）

参读：约翰福音结晶读经，第六篇；倪柝声文集第二辑第十七册，第二篇。

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

第三十七周诗歌

596

教会 — 基督的灯台

G 大调

8 8 8 8 (英 822)

4/4

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

一 教会乃是精 金灯 台,基督 是灯,神 是其光;

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

神 圣之光由 主照 出,教会 托住,荣 耀辉煌。

- 二 灯中照出神圣之光, 乃是神作生命照亮;
因此灯台须属精金, 配合神的圣别荣光。
- 三 在这黑暗时代之中, 神圣生命之光照亮,
照在许多人群众中心, 将主见证向人释放。
- 四 要作这个纯洁见证, “起初的爱”必须保守;
如此,那得胜者之分一 “生命树果”,必得享受。
- 五 必须忍受苦难、逼迫, 才能得着“生命冠冕”;
属灵淫乱也要胜过, “隐藏吗哪”始得饱餐。
- 六 弃绝“耶洗别”之所为, 就能得着辖管之权;
死的玷污要全胜过, 洁义“白衣”就必得穿。
- 七 必须如同“非拉铁非”, 遵守主话,不弃主名;
“温水”自满,尽都胜过, 与主同筵,享袖丰盛。
- 八 教会必须如此纯洁, 成为明净精金灯台,
配合主的纯洁见证, 照明基督,荣光满载。
- 九 地上各处地方教会, 在这时代作这灯台;
将来圣城耶路撒冷, 作这灯台直到万代。
- 十 圣城宝贵如同精金, 作主灯台最终出现;
永远托着基督作灯, 使神圣光照耀灿烂。

WEEK 37 — HYMN

The Church the lampstand is to Christ

The Church — The Lampstand of Christ

822

1. The Church the lamp - stand is to Christ, Christ is the lamp with
God as light; The light di - vine from Christ doth shine, The Church up - holds its glo - ry bright.

2. The light which shines within the lamp
Is God as life, unique, divine;
The stand must therefore be of gold
To match the glory which doth shine.
3. Amid the darkness of this age
The light of life divine doth beam
In many centers of mankind
Where Jesus' testimony's seen.
4. To be this testimony pure
“First love” to Christ the Church must keep;
Then from the “tree of life” she may
The overcomer's portion reap.
5. She must the persecution bear
That she the “crown of life” may gain;
Adul'try spiritual o'ercome,
The “hidden manna” to obtain.
6. The deeds of “Jezebel” desert,
That she may rule the earth with might;
Defiling deadness overcome
To be arrayed in “garments white.”
7. Like “Philadelphia” she must be
To keep Christ's word, confess His Name;
All “lukewarm” pride she must o'ercome
To feast with Him who overcame.
8. Thus will the Church be purified
To be the lampstand of pure gold,
To match the testimony pure,
The life of Jesus fit to hold.
9. The local churches here on earth
The lampstands in this age should be;
The glorious new Jerusalem
The lampstand in eternity.
10. That city as pure gold will be,
The final lampstand consummate;
Christ as the lamp she e'er will hold
And God's full light will radiate.

