

第三十九周  
基督是人子  
在金灯台中间行走

诗歌：英 1184 中译

读经：启一 9～二 1

- 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 1:13 灯台中间，有一位好像人子，身穿长袍，直垂到脚，胸前束着金带。
- 启 1:14 祂的头与发皆白，如白羊毛、如雪，眼目如同火焰，
- 启 1:15 脚好像在炉中锻炼过明亮的铜，声音如同众水的声音。
- 启 1:16 祂右手中拿着七星，从祂口中出来一把两刃的利剑，面貌如同烈日中天发光。
- 启 1:17 我一看见，就仆倒在祂脚前，像死了一样。祂用右手按着我，说，不要惧怕；我是首先的，我是末后的，
- 启 1:18 又是那活着的；我曾死过，看哪，现在又活了，直活到永永远远，并且拿着死亡和阴间的钥匙。
- 启 1:19 所以你要把所看见的事，和现在的事，以及这些事以后将要发生的事，都写出来。
- 启 1:20 论到你所看见在我右手中的七星，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 2:1 你要写信给在以弗所的召会的使者，说，那右手中握着七星，在七个金灯台中间行走的，这样说，

【周一】

壹 我们要看见基督是人子在金灯台中间行走 I. In order to see the vision of Christ as the Son of Man walking

Week 39

Christ as the Son of Man Walking  
in the Midst of the Golden Lampstands

Hymns: E1184

Scripture Reading: Rev. 1:9—2:1

- 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. 1:13 And in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle.
- Rev. 1:14 And His head and hair were as white as white wool, as snow; and His eyes were like a flame of fire;
- Rev. 1:15 And His feet were like shining bronze, as having been fired in a furnace; and His voice was like the sound of many waters.
- Rev. 1:16 And He had in His right hand seven stars; and out of His mouth proceeded a sharp two-edged sword; and His face shone as the sun shines in its power.
- Rev. 1:17 And when I saw Him, I fell at His feet as dead; and He placed His right hand on me, saying, Do not fear; I am the First and the Last
- Rev. 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.
- Rev. 1:19 Write therefore the things which you have seen and the things which are and the things which are about to take place after these things.
- Rev. 1:20 The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.
- Rev. 2:1 To the messenger of the church in Ephesus write: These things says He who holds the seven stars in His right hand, He who walks in the midst of the seven golden lampstands:

§ Day 1

的异象，就必须是主得胜的使者，就是那些在召会的立场上，在我们的灵里，在耶稣的患难、国度、忍耐里一同有分的人——启一9～13，20：

- 一 早期召会生活的实行，乃是一个城一个召会，一个城只有一个召会；没有一个城有一个以上的召会——徒八1，十三1，启一11。
- 二 在一的真正立场，就是在神所选择的地方上聚会，有四个特征——参申十二5：
  - 1 首先，神的子民总该是一，他们中间不该有分裂——诗一三三，约十七11，21～23，林前一10，弗四3。
  - 2 第二，神的子民该聚集到独一的名里，这名就是主耶稣基督的名，其实际乃是那灵；用任何别的名称，乃是宗派的、分裂的；这是属灵的淫乱——太十八20，林前一12～13，十二3下。
  - 3 第三，在新约里神的住处，神的居所，乃是特别设在我们的灵里，也就是在我们调和的灵里，在我们蒙神圣的灵重生并内住之人的灵里；我们在敬拜神的聚会里，必须操练我们的灵，并在灵里作一切事——约三6下，罗八16，提后四22，弗二22，约四24，启一10，林前十四15。
  - 4 第四，我们敬拜神时，必须真实的应用祭坛所表征之基督的十字架，（申十二5～6，27，）拒绝肉体、己和天然生命，并单单凭基督来敬拜神。（太十六24，加二20。）

【周二】

**in the midst of the golden lampstands, we must be the Lord's overcoming messengers, those who are in our spirit on the ground of the church as fellow partakers in the tribulation, kingdom, and endurance in Jesus—Rev. 1:9-13, 20:**

- A. The practice of the church life in the early days was the practice of having one church for one city, one city with only one church; in no city was there more than one church—Acts 8:1; 13:1; Rev. 1:11.
- B. There are four characteristics of our meeting on the genuine ground of oneness, the place God has chosen—cf. Deut. 12:5:
  1. First, the people of God should always be one; there should be no divisions among them—Psa. 133; John 17:11, 21-23; 1 Cor. 1:10; Eph. 4:3.
  2. Second, the unique name into which God's people should gather is the name of the Lord Jesus Christ, the reality of which name is the Spirit; to be designated by any other name is to be denominated, divided; this is spiritual fornication—Matt. 18:20; 1 Cor. 1:12-13; 12:3b.
  3. Third, in the New Testament God's habitation, His dwelling place, is particularly located in our spirit, that is, in our mingled spirit, our human spirit regenerated and indwelt by the divine Spirit; in our meeting for the worship of God, we must exercise our spirit and do everything in the spirit—John 3:6b; Rom. 8:16; 2 Tim. 4:22; Eph. 2:22; John 4:24; Rev. 1:10; 1 Cor. 14:15.
  4. Fourth, in our worship of God we must have the genuine application of the cross of Christ, signified by the altar (Deut. 12:5-6, 27), by rejecting the flesh, the self, and the natural life and worshipping God with Christ and Christ alone (Matt. 16:24; Gal. 2:20).

§ Day 2

### 三 我们在耶稣的患难里一同有分：

- 1 “在耶稣里”的意思是，当我们凭内住之耶稣的灵，就是一个有充足力量忍受患难之人的灵，跟随拿撒勒人耶稣时，我们会受苦并遭逼迫——徒十六6~7。
- 2 今天我们受苦时，主耶稣在我们里面并同着我们受苦——九4~5，来十三13。
- 3 我们进入国度，要经历许多患难——徒十四22。
- 4 借着基督复活的大能，我们能有分于祂的受苦，并过钉十字架的生活，模成祂的死——腓三10，西一24，歌二8~9，14。
- 5 我们应当虽至于死，也不爱自己的魂生命，并且也当为弟兄舍命——启十二11，约壹三16。

### 四 我们在耶稣的国度里一同有分：

- 1 国度就是召会生活，忠信的信徒在其中生活，使他们在生命上长大，并在生命上变化——太十六18~19，罗十四17，林前三7，林后三18。
- 2 我们要实行国度的生活，就必须同那清心呼求主的人，追求公义、信、爱、和平——提后二22。
- 3 我们要实行国度的生活，就必须顾到犯罪的弟兄，好挽回他们——太十八15~22。

### 五 我们在耶稣的忍耐里一同有分：

- 1 我们必须抗拒撒但折磨人的策略——但七25。
- 2 当我们住在基督里面，我们就遵守祂忍耐的话，而有忍耐以忍受苦难和反对——启三10。
- 3 我们能以我们所享受并经历之基督的忍耐来忍耐——帖后三5。

### C. We are fellow partakers in the tribulation in Jesus:

1. In Jesus means that we are suffering and being persecuted as we follow Jesus the Nazarene by the indwelling Spirit of Jesus, the Spirit of a man with abundant strength for suffering—Acts 16:6-7.
2. As we are suffering today, the Lord Jesus is suffering in us and with us—9:4-5; Heb. 13:13.
3. We enter into the kingdom through many tribulations—Acts 14:22.
4. By the power of His resurrection, we are enabled to participate in His sufferings and to live a crucified life in conformity to His death—Phil. 3:10; Col. 1:24; S. S. 2:8-9, 14.
5. We should not love our soul-life even unto death and should lay down our lives on behalf of the brothers—Rev. 12:11; 1 John 3:16.

### D. We are fellow partakers in the kingdom in Jesus:

1. The kingdom is the church life, in which the faithful believers live for their growth in life and transformation in life—Matt. 16:18-19; Rom. 14:17; 1 Cor. 3:7; 2 Cor. 3:18.
2. To practice the kingdom life, we need to pursue righteousness, faith, love, and peace with those who call on the Lord out of a pure heart—2 Tim. 2:22.
3. To practice the kingdom life, we need to care for the sinning brothers in order to recover them—Matt. 18:15-22.

### E. We are fellow partakers in the endurance in Jesus:

1. We must resist the wearing-out tactics of Satan—Dan. 7:25.
2. When we abide in Christ, we keep the word of His endurance and have the endurance to bear suffering and opposition—Rev. 3:10.
3. We can endure with the endurance of Christ that we have enjoyed and experienced—2 Thes. 3:5.

贰 人子基督是大祭司，“身穿长袍，直垂到脚，胸间束着金带，”（启一 13，）在祂的人性里顾惜众召会，并在祂的神性里喂养众召会：

一 人子是在祂的人性里，金带表征祂的神性，胸是爱的表号：

- 1 基督原来是腰间束带，为着神圣的工作得加力，（出二八 4，但十 5，）以产生众召会，但如今祂在胸前束带，借着祂的爱照顾祂所产生的众召会。
- 2 金带表征基督的神性作祂神圣的力量，胸表征这金的力量是由祂的爱并凭祂的爱来运用并推动的，好喂养众召会。

二 基督作为人子，在祂的人性里照顾众召会，以顾惜众召会——启一 13 上：

- 1 祂收拾灯台的灯，使灯正确合宜，就是在顾惜我们，使我们快乐、愉快、舒适——出三十 7，参诗四二 5，11：
  - a 主的同在带来一种柔细、温暖的气氛，顾惜我们的全人，给我们安息、安慰、医治、洁净和鼓励。
  - b 我们在召会里能享受主同在的顾惜气氛，以得着生命的滋养供应——弗五 29，参提前四 6，弗四 11。
- 2 祂修剪灯台的灯芯，把一切拦阻我们照耀的消极事物剪除——出二五 38：
  - a 灯芯烧焦的部分，灯花，表征那些不照着神定旨、

II. **Christ as the Son of Man is the High Priest, "clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle" (Rev. 1:13), to cherish the churches in His humanity and nourish them in His divinity:**

A. **The Son of Man is in His humanity, the golden girdle signifies His divinity, and breasts are a sign of love:**

1. Christ was girded at the loins, strengthened for the divine work (Exo. 28:4; Dan. 10:5) to produce the churches, but now He is girded about at the breasts, caring for the churches that He has produced by His love.
2. The golden girdle signifies Christ's divinity as His divine energy, and the breasts signify that this golden energy is exercised and motivated by and with His love to nourish the churches.

B. **Christ takes care of the churches in His humanity as the Son of Man to cherish them—Rev. 1:13a:**

1. He dresses the lamps of the lampstands to make them proper, cherishing us so that we may be happy, pleasant, and comfortable—Exo. 30:7; cf. Psa. 42:5, 11:
  - a. The Lord's presence provides an atmosphere of tenderness and warmth to cherish our being, giving us rest, comfort, healing, cleansing, and encouragement.
  - b. We can enjoy the cherishing atmosphere of the Lord's presence in the church to receive the nourishing supply of life—Eph. 5:29; cf. 1 Tim. 4:6; Eph. 4:11.
2. He trims the wicks of the lamps of the lampstand, cutting off all the negative things that frustrate our shining—Exo. 25:38:
  - a. The charred part of the wick, the snuff, signifies things that are not

必须被剪除的事物，就如我们的肉体、天然的人、己和旧造。

- b 祂把众召会中间一切的不同（过错、短处、失败、缺点）修剪掉，使众召会在素质、样子和彰显上相同——参林前一 10，林后十二 18，腓二 2。

## 【周四】

三 基督在神性里以祂胸前金带所表征的神圣之爱照顾众召会，以喂养众召会——启一 13 下：

- 1 祂在祂三个时期的丰满职事中，以祂自己这包罗万有的基督来喂养我们，使我们在神圣的生命中长大成熟，成为祂的得胜者，以完成祂永远的经纶。
- 2 作为行走的基督，祂知道每一个召会的情形；作为说话的灵，祂修剪灯台，并且用新油，就是那灵的供应，充满灯台——二 1，7。
- 3 我们要有分于祂的行动，并享受祂的照顾，就必须在召会中。

## 【周五】

叁 主属天的亘古常在，乃是由祂的头与发皆白，如白羊毛、如雪所描述——一 14 上，但七 9，伯十五 10，参歌五 11。

肆 主的七眼如同火焰，是为着注视、鉴察、搜寻、借光照而审判、以及传输——启一 14 下，五 6，但十 6：

according to God's purpose and need to be cut off, such as our flesh, our natural man, our self, and our old creation.

- b. He trims away all the differences among the churches (the wrongdoings, shortages, failures, and defects) so that they may be the same in essence, appearance, and expression—cf. 1 Cor. 1:10; 2 Cor. 12:18; Phil. 2:2.

## § Day 4

C. Christ takes care of the churches in His divinity with His divine love, signified by the golden girdle on His breasts, to nourish the churches—Rev. 1:13b:

1. He nourishes us with Himself as the all-inclusive Christ in His full ministry of three stages so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy.
2. As the walking Christ, He gets to know the condition of each church, and as the speaking Spirit, He trims and fills the lampstands with fresh oil, the supply of the Spirit—2:1, 7.
3. To participate in His move and enjoy His care, we must be in the churches.

## § Day 5

III. The heavenly ancientness of the Lord is depicted by His head and hair being as white as white wool, as snow—1:14a; Dan. 7:9; Job 15:10; cf. S. S. 5:11.

IV. The Lord's seven eyes are like a flame of fire for watching, observing, searching, judging by enlightening, and infusing—Rev. 1:14b; 5:6; Dan. 10:6:

- 一 基督的眼目是为着神在地上的行动与工作，因为七是神行动中完整的数字。
- 二 主的眼目如同火焰，主要的为着祂的审判——七 9 ~ 10，启二 18，十九 11 ~ 12。
- 伍 主的脚好像在炉中锻炼过明亮的铜，表征祂完全且明亮的行事为人，使祂够资格施行神圣的审判——一 15 上，结一 7，但十 6。
- 陆 主的声音如同众水的声音，（启一 15 下，参十四 2，）这是一种哄嚷的声音，乃是全能神的声音，（结一 24，四三 2，）既严肃又庄重。（参启十 3。）

## 【周六】

柒 基督是握着众召会光明使者的那一位——一 16 上，20：

- 一 使者是众召会中属灵的人，担负着耶稣的见证的责任。
- 二 使者像星一样，有属天的性质，并在属天的地位上，他们有从主来新鲜的信息，给祂的子民——二 1 上。
- 三 领头的人既然都在祂的右手中，就无须退缩；基督的确为着祂的见证担负责任。
- 捌 从基督口中出来一把两刃的利剑，就是祂那辨明、审判、击杀的话，为着对付消极的人事物——一 16 中，来四 12，弗六 17。

- A. Christ's eyes are for God's move and operation on earth, since seven is the number for completion in God's move.
- B. The Lord's eyes being like a flame of fire is mainly for His judgment—7:9-10; Rev. 2:18; 19:11-12.
- V. The Lord's feet are like shining bronze, as having been fired in a furnace, signifying that His perfect and bright walk qualifies Him to exercise divine judgment—1:15a; Ezek. 1:7; Dan. 10:6.**
- VI. The Lord's voice is like the sound of many waters (Rev. 1:15b; cf. 14:2), which is a tumultuous sound, the sound of the voice of the almighty God (Ezek. 1:24; 43:2) in its seriousness and solemnity (cf. Rev. 10:3).**

## § Day 6

**VII. Christ is the Holder of the bright messengers of the churches—1:16a, 20:**

- A. The messengers are the spiritual ones in the churches, the ones who bear the responsibility of the testimony of Jesus.
- B. The messengers, who are of the heavenly nature and in a heavenly position like stars, are those who have a fresh message from the Lord to His people—2:1a.
- C. Because the leading ones are in His right hand, there is no need for them to shrink back; Christ truly takes the responsibility for His testimony.

**VIII. Out of Christ's mouth proceeds a sharp two-edged sword, which is His discerning, judging, and slaying word for dealing with negative persons and things—1:16b; Heb. 4:12; Eph. 6:17.**

玖 基督的面貌如同烈日中天发光，（但十6，）为着审判的光照，以带进国度。（启一16下，十1，太十七2，参玛四2，士五31，太十三43。）

拾 基督是首先的，也是末后的，这向我们保证，祂永不会叫祂的工作半途而废；基督也是那活着的，使祂的身体所显出来的众召会也成为活而新鲜并刚强的——启一17～18上。

拾壹 基督拿着死亡和阴间的钥匙——18节下：

一 死是聚拢者，阴间是守留者，但基督在十字架上已经废掉了死，又在复活里胜过了阴间——提后一10，徒二24。

二 只要我们借着操练否认己、背起十字架、并丧失魂生命，而让主有地位、机会和通路在我们中间运行并作工，死亡和阴间就会在祂的控制之下——太十六18，21～26。

**IX. Christ's face shines as the sun shines in its power (Dan. 10:6) for judging enlightenment to bring in the kingdom (Rev. 1:16c; 10:1; Matt. 17:2; cf. Mal. 4:2; Judg. 5:31; Matt. 13:43).**

**X. Christ is the First and the Last, assuring us that He will never leave His work unfinished, and the living One for the churches as the expression of His Body to be living, fresh, and strong—Rev. 1:17-18a.**

**XI. Christ has the keys of death and of Hades—v. 18b:**

A. Death is a collector, and Hades is a keeper, but Christ nullified death on the cross and overcame Hades in His resurrection—2 Tim. 1:10; Acts 2:24.

B. As long as we give the Lord the ground, the opportunity, and the way to move and act among us by exercising to deny the self, take up the cross, and lose our soul-life, death and Hades will be under His control—Matt. 16:18, 21-26.



## 晨兴喂养

弗四 3 “以和平的联系，竭力保守那灵的一。”

太十八 20 “因为无论在哪里，有两三个人被聚集到我的名里，哪里就有我在他们中间。”

申命记十二章至少在四方面与新约中的启示相符。

首先，…神的子民总该是一。为着保守以色列人的一，神不让十二支派各有自己的敬拜中心。…神在祂的智慧里，不让祂的子民有自己的选择或偏好；祂要求他们接受祂的选择，即使去那地对许多人并不方便，他们也要一年三次到唯一的敬拜中心去。

许多人偏爱自己的方式，而不要神的方式。…所有的宗派都是按着人的偏好。…主的恢复乃是按着神的喜好，回到神的方式。（申命记生命读经，八八页。）

## 信息选读

第二，…神保守祂子民在一里的路，乃是有一个立祂名，就是那独一无二之名的地方。…今天基督徒只该聚集到一个独一无二的名里，就是主耶稣的名里。（太十八 20。）然而，基督徒习惯于聚集到别的名里，就如浸信会、长老会、圣公会、路德会、循理会。

按照申命记十二章的预表，聚集到主独一无二的名以外的名里，乃是严肃的事。我们的敬拜若有别的名，是可憎的；这是属灵的淫乱。我们是基督的配偶，祂的妻子。我们既是祂的配偶，就不该在祂的名以外有

## Morning Nourishment

Eph. 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace.

Matt. 18:20 For where there are two or three gathered into My name, there am I in their midst.

Chapter 12 of Deuteronomy corresponds in at least four ways to the revelation in the New Testament.

First,...the people of God should always be one. In order to preserve the oneness of the children of Israel, God did not allow each of the twelve tribes to have its own worship center...In His wisdom God did not allow His people to have their own choice or preference but required them to take His choice and to come three times a year to the unique worship center, even though travel to that place was inconvenient for many of them.

Many prefer to have their own way instead of God's way...All denominations are according to man's preferences...The Lord's recovery is a matter of coming back to God's way according to God's preference. (Life-study of Deuteronomy, 2nd ed., pp. 75-76)

## Today's Reading

Second,...God's way to keep the oneness of His people is to have a place with His name, the unique name...Today Christians should be gathered together into only one name, the name of the Lord Jesus (Matt. 18:20). However, Christians are accustomed to being gathered into other names, such as Baptist, Presbyterian, Episcopalian, Lutheran, and Methodist.

According to the type in Deuteronomy 12, it is a serious matter to be gathered into a name other than the unique name of the Lord. To have other names for our worship is an abomination; it is spiritual fornication. We are Christ's counterpart, His wife. Since we are His counterpart, we should not

别的名。…妻子如何该冠夫姓，不可冠任何别人的姓；照样，我们在基督里的信徒，也只该冠基督的名字，而不可冠任何别的名字。

第三，申命记十二章和新约都启示，神所选择要我们敬拜祂的地方，乃是祂居所的地方。…按照以弗所二章二十二节，神的住处，神的居所，乃是在我们的灵里。…我们若在基督的名下聚在一起，却没有操练我们的灵，反而留在天然的心思里，或者甚至留在肉体里，我们就不是在神的居所里。我们聚集在一起，要借着享受基督来敬拜神，就必须聚集到基督的名里，也必须在灵里。不然，我们就会失去召会的正确立场。

在有关敬拜神的一切事上，我们都必须操练我们的灵。当我们歌唱，我们该用灵唱；当我们赞美，我们该用灵赞美；当我们说话，我们该用灵说。我们若这样作，聚会就要在神的居所中。

第四，在申命记十二章和新约里都有祭坛，就是十字架。…保罗在林前二章二节指明这事的重要：“我曾定了主意，在你们中间不知道别的，只知道耶稣基督，并这位钉十字架的。”

召会的入口乃是十字架，凡要进到召会里的人，都必须经历十字架并且被钉死。经历十字架就是你这个人被摆在一边、被废除、被减为无有。召会中只该有基督，不该有我们。我们该在哪里？我们该在十字架上。这就是说，我们不该将任何属于旧人、肉体、己、或天然生命的东西带进召会。我们在十字架上时，就真是在灵里了。

我们预备来聚会时，可以祷告说，“主，我若仍有肉体、己和天然生命，求你赦免我，并且除去这些东西。主，我需要被除去，然后被你自己所膏抹。”我们若都是这样来聚会，就是在基督的名里聚会，在神的居所里聚会，并且在十字架的应用下聚会。（申命记生命读经，八八至九一页。）

参读：申命记生命读经，第十至十一篇。

have a name other than His name...Just as a wife should bear the name of her husband, not the name of any other man, so we, the believers in Christ, should bear only His name and not any other name.

Third, both Deuteronomy 12 and the New Testament reveal that the place chosen by God for our worship of Him is the place of His habitation... According to Ephesians 2:22, God's habitation, His dwelling place, is in our spirit...If we come together under the name of Christ but, instead of exercising our spirit, we remain in the natural mind or, even worse, in the flesh, we will not be in the habitation of God. In gathering together for the worship of God by enjoying Christ, we must gather into the name of Christ and we must be in the spirit. Otherwise, we will lose the proper ground of the church.

In everything related to the worship of God, we need to exercise our spirit. Whenever we sing, we should sing with our spirit. Whenever we praise, we should praise with our spirit. Whenever we speak, we should speak with our spirit. If we do this, the meeting will be in God's habitation.

Fourth, in Deuteronomy 12 and in the New Testament we have the altar, the cross...Paul's word in 1 Corinthians 2:2 indicates the importance of this: "I did not determine to know anything among you except Jesus Christ, and this One crucified."

At the entrance of the church is the cross, and everyone who would come into the church must experience the cross and be crucified. To experience the cross is to be set aside, to be annulled, to be reduced to nothing. In the church there should be only Christ, not us. Where should we be? We should be on the cross. This means that we should not bring anything of the old man, anything of the flesh, the self, or the natural life, into the church. When we are on the cross, we are truly in the spirit.

As we are preparing to come to the meeting, we may pray, "Lord, if I still have something related to the flesh, the self, and the natural life, I ask You to forgive me and to cross out these things. Lord, I need to be crossed out and then anointed with Yourself." If we all come to the meeting in this way, we will meet in the name of Christ, we will meet in God's habitation, and we will meet under the application of the cross. (Life-study of Deuteronomy, 2nd ed., pp. 76-78)

Further Reading: Life-study of Deuteronomy, msg. 10—11

## 晨兴喂养

启一9 “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。”

徒十四 22 “…我们进入神的国，必须经历许多患难。”

“在耶稣里”是形容患难、国度和忍耐；（启一9；）我们要特别注意这辞。…按照（主）一生经过的事实，祂的名字耶稣，就指明祂是多受痛苦、常经忧患的人。（赛五三3。）…（我们）若说我们是有分于“在耶稣里”的患难、国度和忍耐，意思就是我们跟从拿撒勒人耶稣时，我们是在受苦，在受逼迫。…启示录是为着那些“在耶稣里”受患难之苦的人。这就是说，那些等候主耶稣回来的人，必定是那些在耶稣里受患难之苦的人。（启示录生命读经，七四至七五页。）

## 信息选读

因为我们不肯和宗教合作，所以宗教就逼迫我们。今天我们所受的逼迫，乃是在耶稣里的逼迫。祂现今是和祂的跟随者一同忍受逼迫。（徒九4～5。）…当大数的扫罗到大马色去，要捉拿那些呼求耶稣之名的人时，在途中主耶稣把他打倒在地上，说，“扫罗，扫罗，你为什么逼迫我？”（4。）扫罗说，“主啊，你是谁？”耶稣回答说，“我就是你所逼迫的耶稣。”（5。）…主耶稣认为扫罗是在逼迫祂，因为在那时，祂是在司提反、彼得、约翰、以及祂所有别的肢体里面，与他们是一。今天也是一样，当热心宗教的人逼迫我们时，他们实际上是在逼迫耶稣，因为耶稣是在我们里面，并与我们是一。…我们是在耶稣的患难里一同有分。

## Morning Nourishment

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.

Acts 14:22 ...Through many tribulations we must enter into the kingdom of God.

The phrase in Jesus governs the words tribulation, kingdom, and endurance [Rev. 1:9], and we must pay close attention to it...According to the facts of His life, His name, Jesus, denotes a suffering person, a man of sorrows (Isa. 53:3)...When we say that we are fellow partakers of the tribulation, kingdom, and endurance “in Jesus,” this means that we are suffering and are being persecuted as we follow Jesus the Nazarene...The book of Revelation is for those who are suffering tribulation “in Jesus.” This means that those who are waiting for the coming of the Lord Jesus must be people who suffer tribulation in Jesus. (Life-study of Revelation, pp. 57-58)

## Today's Reading

Because we do not cooperate with religion, it persecutes us. The persecution that we are suffering today is the persecution in Jesus. He is now suffering persecution with His followers (Acts 9:4-5)...When Saul of Tarsus was traveling to Damascus with the intention of arresting all those who called on the name of Jesus, the Lord Jesus knocked him down to the earth, saying, “Saul, Saul, why are you persecuting Me?” (v. 4). When Saul said, “Who are You, Lord?” Jesus answered, “I am Jesus, whom you persecute” (v. 5)...According to the Lord Jesus, Saul was persecuting Him, because, at that time, He was in Stephen, Peter, John, and all His other members and was one with them. The same is true today. When the religious people persecute us, they are actually persecuting Jesus because Jesus is in us and is one with us...We are fellow partakers of tribulation in Jesus.

我们若在耶稣的患难里一同有分，也就在国度里一同有分。有分于在耶稣里的逼迫，就是有分于国度。…正确地说来，召会就是国度。（参太十六18～19。）罗马十四章十七节也证明，我们在召会里，就是在国度里。所以正确的召会生活就是国度生活。…神圣的生命把我们带进神圣的国里。约翰三章五节所说，我们重生进去的国度，就是约翰在启示录一章九节所说的那个国度。…我们重生进到国度里之后，应当一直留在里面。…你若留在国度里，生活在其中，就绝不会与丈夫、妻子、或别人吵架了。就是仇敌挑拨你争吵，属天国度的管治也会约束你。

约翰在启示录一章九节还说，他是在耶稣的忍耐里一同有分的。为着患难和国度，我们需要忍耐。好多圣徒，连我们在主恢复里的人在内，都缺少忍耐。有人从他们的亲戚、朋友、邻居那里遭受逼迫，但最终他们的忍耐用尽了。他们只能抵挡逼迫一段时间，但因缺少忍耐，不能支持长久。主耶稣在地上的时候，忍受了逼迫，（来十二2～3，）今天仍在忍受人的反对和凌辱。

我们住在基督里，就有分于祂的忍耐，且有忍耐以忍受痛苦和反对。连主的话也称为忍耐的话。（启三10。）今天全世界都在反对祂，拒绝祂，但祂并不反击，只单单地忍受。我们现在与祂交通，并住在祂里面，我们就有分于祂的忍耐。我们是跟随祂的人，就当存心忍耐，跟着祂走同一个路径。（来十二1。）这样，我们也能忍受逼迫、谣言、拒绝、反对。这是强有力的证明，我们乃是等候主回来的人。（启示录生命读经，七八、八〇至八二、八四至八五页。）

参读：启示录生命读经，第六、九篇；倪柝声文辑第二辑第十八册，第五十一篇。

If we are fellow partakers in the tribulation in Jesus, then we are fellow partakers in the kingdom. To partake of the persecution in Jesus is to partake of the kingdom. In a proper sense, the church is the kingdom [cf. Matt. 16:18-19]. Romans 14:17 also indicates that we in the church are in the kingdom. The proper church life is the kingdom life. The divine life brings us into the divine kingdom. The kingdom into which we are reborn in John 3:5 is the very kingdom mentioned by John in Revelation 1:9...After we have been reborn into the kingdom, we should remain in it...If you remain in the kingdom and live in it, you will never fight with your husband, your wife, or anyone else. Although the enemy may tempt you to fight, the ruling of the heavenly kingdom will restrain you.

In Revelation 1:9 John also said that he was a fellow partaker in the endurance in Jesus. For both the tribulation and the kingdom we need endurance. Many saints, even among us in the Lord's recovery, lack endurance. Some have suffered persecution from their relatives, friends, and neighbors, but eventually, they exhausted their supply of endurance. While they were able to withstand the persecution for a certain time, they lacked the endurance to bear it for a longer time. When the Lord Jesus was on earth, He endured persecution (Heb. 12:2-3), and He is still enduring men's opposition and reproach today.

When we abide in Christ, we partake of His endurance and have the endurance to bear suffering and opposition. The Lord's word is even called the word of endurance (Rev. 3:10). Today the whole world is opposing and rejecting Him, but He does not fight back. He simply endures it all. Now as we have fellowship with Him and abide in Him, we partake of His endurance. As His followers, we must follow Him on the same pathway with endurance (Heb. 12:1). In this way we also can endure persecution, rumors, rejection, and opposition. This is a strong proof that we are those who are waiting for the Lord's coming back. (Life-study of Revelation, pp. 60-65)

Further Reading: Life-study of Revelation, msgs. 6, 9; CWWN, vol. 38, "General Messages," ch. 52

# 第三十九周■周三

## 晨兴喂养

启一 13 “灯台中间，有一位好像人子，身穿长袍，直垂到脚，胸间束着金带。”

弗五 29 “从来没有人恨恶自己的身体，总是保养顾惜，正像基督待召会一样。”

顾惜人就是使人觉得快乐、舒适；喂养人是供应人，给他们东西吃。…基督这位人子作大祭司，照顾作为灯台的众召会。（启一 12～13。）一面，祂在人性里顾惜众召会；另一面，祂在神性里喂养众召会。…当我们探访人，邀请他们到我们家，或在聚会前、后接触人的时候，我们必须与基督是一，来顾惜并喂养他们。（李常受文集一九九四至一九九七年第五册，二〇五页。）

## 信息选读

基督是顾惜和喂养最好的模型。…基督作为人子，身穿长袍，照顾灯台。这长袍乃是祭司袍，（出二八 33～35，）这给我们看见，基督是我们尊大的大祭司。

祂也胸间束着金带（胸是爱的表号）。…金带是一片金子，成了束身的带子。人子是在祂的人性里，金带表征祂的神性。

旧约的祭司在供职时，腰间束带。（出二八 4。）在但以理十章五节，基督也是腰束精金带。腰间束带是为着作工得加力。基督已经完成产生众召会的神圣工作。如今祂正在凭爱照顾祂所产生的众召会。…如

# WEEK 39 — DAY 3

## Morning Nourishment

Rev. 1:13 And in the midst of the lampstands [I saw] One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle.

Eph. 5:29 For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church.

To cherish people is to make them feel happy and comfortable. To nourish them is to feed them, to give them something to eat...As the Son of Man, Christ as the High Priest is taking care of all the churches as lampstands (Rev. 1:12-13). On the one hand, He is cherishing the churches in His humanity; on the other hand, He is nourishing the churches in His divinity...When we visit people, invite them to our home, or contact them before and after the meetings, we must be one with Christ to cherish and nourish them. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 152)

## Today's Reading

Christ is the best model of cherishing and nourishing...Christ is taking care of the lampstands by being the Son of Man with a long garment. This garment is the priestly robe (Exo. 28:33-35), which shows that Christ is our great High Priest.

He is also girded about at the breasts [a sign of love] with a golden girdle... The golden girdle is one piece of gold to become a belt. The Son of Man is in His humanity, and the golden girdle signifies His divinity.

The priests in the Old Testament were girded at the loins for their ministry (Exo. 28:4). In Daniel 10:5 Christ also was girded at His loins, with fine gold. To be girded at the loins is to be strengthened for the work. Christ has finished His divine work in producing the churches. Now by His love He is caring for the

今祂照顾众召会，不是在腰间束带，乃是在表征爱的胸前束带。我盼望大家都看见，这些日子，甚至在我们中间，基督乃是在胸前束着金带。

基督在祂神性里的总和，成了一条带子。金带表征基督的神性成了祂的力量，而胸表征这金的力量是由祂的爱所运行、所推动。祂神圣的力量是由祂的爱并凭祂的爱来运用并推动的，好喂养祂的众召会。

基督作为“人子”，在祂的人性里照顾作为灯台的众召会，以顾惜众召会。（启一 13 上。）基督作我们的大祭司，照顾祂所建立的众召会，首先是在祂的人性里，顾惜众召会，使众召会快乐、愉悦和舒适。

在旧约里，大祭司每天早晨收拾灯台的灯。（出三十 7。）收拾灯就是使灯的情形正确合宜。…基督借着修剪灯台的灯芯，来照顾灯台，正如在旧约里祭司照着预表所作的一样。（出二五 38。）灯芯烧过以后，就变焦发黑，所以祭司必须来把灯芯焦黑的部分剪掉。…灯芯烧焦的部分，表征那些不照着神定旨的东西，需要剪除；这些东西就如我们的肉体、天然的人、己和旧造。所有的灯台都是生机的，是活的灯台。因为每一个召会都是活的灯台，所以每个召会都很有感觉。一个召会若有了烧焦的灯芯，必会觉得不舒适。

我感谢主，今天在祂的恢复里，祂乃是在人性里的大祭司。…我们并非有一位不能同情我们软弱的大祭司，祂乃是在各方面受过试诱，与我们一样，只是没有罪。（来四 15。）我们的基督与我们是一样的。…祂在人性里总是同情我们的软弱。祂是在人性里的大祭司，借着一直顾惜我们，来照顾我们。（李常受文集一九九四至一九九七年第五册，二〇九至二一一页。）

参读：倪柝声文集第一辑第十七册，主的服事。

churches that He has produced...Now He takes care of the churches with the girdle not on His loins but on His breasts, signifying love. I hope we all could realize that in these days even among us, Christ is wearing a golden girdle on His breasts.

The totality of Christ in His divinity has become a girdle. The golden girdle signifies Christ's divinity becoming His energy, and the breasts signify that this golden energy is exercised and motivated by His love. His divine energy is exercised by and with His love to nourish the churches.

Christ takes care of the churches as the lampstands in His humanity as the Son of Man to cherish them (Rev. 1:13a). Christ as our High Priest takes care of the churches that He has established first in His humanity to cherish the churches, to make the churches happy, pleasant, and comfortable.

The high priest in the Old Testament dressed the lamps of the lampstands every morning (Exo. 30:7). To dress the lamps is to make them proper. Christ cares for the lampstands by trimming the wicks of the lamps of the lampstand, just as the priest did according to the type in the Old Testament (Exo. 25:38). When the wick was burned out, it became charred and black, so the priest had to come to cut off the black part of the wick...The charred part of the wick, the snuff, signifies things that are not according to God's purpose which need to be cut off, such as our flesh, our natural man, our self, and our old creation. All the lampstands are organic. They are living lampstands. Since each church is a living lampstand, each church has much feeling. A church with charred wicks will not feel comfortable.

I thank the Lord that today in His recovery He is the High Priest in His humanity...We do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin (Heb. 4:15). Our Christ is the same as we are...He always sympathizes with our weaknesses in His humanity. He is the High Priest in His humanity taking care of us by cherishing us all the time. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 154-156)

Further Reading: CWWN, vol. 17, "Scriptural Messages," issue no. 22

# 第三十九周■周四

## 晨兴喂养

启二 1 “...那右手中握着七星，在七个金灯台中间行走的，这样说。”

7 “那灵向众召会所说的话，凡有耳的，就当听。得胜的，我必将神乐园中生命树的果子赐给他吃。”

基督这位大祭司在祂的神性里以祂神圣的爱（由祂胸间的金带所表征），照顾作为灯台的众召会，以喂养众召会。（启一 13 下。）基督不仅是属人的，也是神圣的。祂是人子带着金带，表征祂的神性作祂的神圣力量。祂的神性作神圣的力量，多方喂养众召会。

一面，祂修剪召会的灯芯，剪掉写给七个召会的七封书信中所提的一切过错、短处、失败和缺点。基督在人性里作了最好的修剪工作，来顾惜众召会。另一面，在这七封书信中，我们在每一封书信里都看见基督的喂养。（李常受文集一九九四至一九九七年第五册，二一二页。）

## 信息选读

我们可以说，〔启示录二章七节〕是指国度时代的预言，得胜者要在国度时代里，在神的乐园中享受基督作生命树。但我们今天在召会生活中若不享受基督作生命树，我们必不会在国度时代有分于生命树。…如果我在这里不吃基督，我就无法在国度时代吃祂。

在第七封书信里，主劝在老底嘉的召会，要买金子、白衣和眼药，好救他们免于不冷不热的堕落光

# WEEK 39 — DAY 4

## Morning Nourishment

Rev. 2:1 ...These things says He who holds the seven stars in His right hand, He who walks in the midst of the seven golden lampstands.

7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

Christ, as the High Priest, takes care of the churches as the lampstands in His divinity with His divine love, signified by the golden girdle on His breasts, to nourish the churches (Rev. 1:13b). Christ is not only human but also divine. He is the Son of Man wearing a golden girdle, signifying His divinity as His divine energy. His divinity as the divine energy nourishes the churches in many ways.

On the one hand, He trims the wicks of the church lamps, cutting away all the wrongdoings, shortages, failures, and defects mentioned in the seven epistles to the seven churches. Christ does the best trimming work in His humanity to cherish the churches. On the other hand, in each of these seven epistles, we see Christ's nourishing. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 156-157)

## Today's Reading

We may say that [Revelation 2:7] is a prophecy referring to the kingdom age, in which the overcomers will enjoy Christ as the tree of life in God's Paradise. But if we do not enjoy Christ as the tree of life in the church life today, surely we will not participate in the tree of life in the kingdom age...If I do not eat Christ here today, I will not eat Him in the kingdom age.

In the seventh epistle the Lord counsels the church in Laodicea to buy gold, white garments, and eyesalve to be saved from their degradation in

景。（三 18。）祂应许要与那些给祂开门的人一同坐席。（20。）我们可以看见，这乃是基督在祂神性里的喂养，是由祂的爱并凭祂的爱所运行的。…祂在神性里喂养众召会，使众召会能在祂神圣的生命中长大成熟，而在祂七倍的加强里成为得胜者。

我们的基督今天是我们的大祭司。在祂的人性里，祂很容易同情我们的软弱。祂同情我们的软弱，因为祂在各方面受过试诱，与我们一样。祂乃是在人性里顾惜我们。同时，祂也在神性里，用启示录二至三章里写给七个召会的七封书信中所启示，祂人位里一切积极的方面，来喂养我们。…祂在人性里顾惜我们，使我们正确合宜，好叫我们快乐、愉快、舒适。祂在神性里喂养我们，使我们在神圣的生命中长大成熟，成为祂的得胜者，以完成祂永远的经纶。（李常受文集一九九四至一九九七年第五册，二一二至二一五页。）

正如一个孩子因他母亲的同在得了顾惜，我们也因主的同在得了顾惜。…主的同在产生一种柔和温暖的气氛，顾惜我们全人。

在你家里的交通不论有多享受，那里的气氛都不像在（召会）聚会里那样能顾惜人。…主乃是借着祂覆翼的同在所产生的气氛，来顾惜召会。在这种空气、这种气氛、这种环境里，我们就得着安息、安慰、医治、洁净和鼓励。…为这缘故，我不愿意漏掉任何一次召会的聚会。

保养和顾惜是并行的。借着保养，我们在内里享受生命的供应；借着顾惜，我们在外面经历抚慰、安慰的空气。每当我们在顾惜的气氛里，我们就能吸收职事的每一句话。这指明在顾惜之下，我们得着保养。（以弗所书生命读经，五四四至五四五页。）

参读：以弗所书生命读经，第五十三篇。

lukewarmness (Rev. 3:18). He promises to dine with the ones who would open the door to Him (v. 20). We can see that this is the nourishing of Christ in His divinity exercised by and with His love. His nourishing the churches in His divinity is so that the churches may grow and mature in His divine life and become the overcomers in His sevenfold intensification.

Our Christ today is our High Priest. In His humanity He is easily touched with the feeling of our weaknesses. He sympathizes with our weakness because He was tempted in all respects like us. He is cherishing us in His humanity. Meanwhile, He is nourishing us in His divinity with all the positive aspects of His person revealed in the seven epistles to the seven churches in Revelation 2 and 3...In His humanity He is cherishing us to make us proper so that we may be happy, pleasant, and comfortable. In His divinity He is nourishing us so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 157-158)

Just as a child is cherished by the very presence of his mother, so we are cherished by the Lord's presence...The Lord's presence produces an atmosphere of tenderness and warmth to cherish our very being.

No matter how enjoyable the fellowship may be in your home, the atmosphere there is not nearly as cherishing as the atmosphere in the [church] meetings...It is by the atmosphere produced by the Lord's brooding presence that the Lord cherishes the church. To be in this climate, this atmosphere, this environment, gives us rest, comfort, healing, cleansing, and encouragement...For this reason I do not want to miss even one meeting of the church.

Nourishing and cherishing go together. Through the nourishing we enjoy the supply of life inwardly, and through the cherishing we experience the soothing, comforting atmosphere outwardly. Whenever we are in an atmosphere of cherishing, we can absorb every word of the ministry. This indicates that under the cherishing we receive nourishing. (Life-study of Ephesians, p. 438)

Further Reading: Life-study of Ephesians, msg. 53

启一 14 ~ 15 “祂的头与发皆白，如白羊毛、如雪，眼目如同火焰，脚好像在炉中锻炼过明亮的铜，声音如同众水的声音。”

雅歌五章十一节描述祂的头发是黑的，表征祂那永不衰残、永远长存的力量，但（启示录一章十四节）这里所描绘基督的白发，是指明祂的亘古常在。（参伯十五 10。）

我们在（启示录）一章看见祂的头与发都是白的，好像白羊毛和雪一样。白羊毛是出于生命的性质，白雪是从天降下的。…白羊毛是基督性情的颜色。祂的古是出自祂的性情。雪之所以白，是因从天而来，没有属地的污秽或玷污。因此，在十四节和但以理七章九节的白羊毛，表征基督的亘古常在，乃是出于祂的性质，并非年纪老迈；白雪表征祂的亘古常在是属天的，不是属地的。（启示录生命读经，一二三页。）

## 信息选读

在雅歌五章十二节，基督的眼好像鸽子，为了表露祂的爱。在（启示录一章十四节），“祂的…眼目如同火焰，”这是为着祂来监察并搜寻，使祂借着光照施行审判。…祂的眼不是两个，乃是七个；（五 6；）七是神行动中完整的数字。因此，在启示录祂的眼是为着神的工作。祂这七眼是“七盏火灯在宝座前点着，这七灯就是神的七灵”。（四 5，参但十 6。）点着的火等于火焰，是为着监察并搜寻。神的七灵奉差遣往全地去，（启五 6，）也是为着神在地上的行动。因此在启示录中，基督的眼就是神的七灵，为着神今天在地上的行动与工作。

Rev. 1:14-15 And His head and hair were as white as white wool, as snow; and His eyes were like a flame of fire; and His feet were like shining bronze, as having been fired in a furnace; and His voice was like the sound of many waters.

The black hair with which the Lord is depicted in Song of Songs 5:11 signifies His unfading and everlasting strength, but the white hair with which He is depicted [in Revelation 1:14] signifies His ancientness [cf. Job 15:10].

In Revelation 1 we see that His head and His hair were as white as white wool and as snow. White wool issues from the nature of life, and white snow comes down from the sky, from heaven...White wool is the color of Christ's nature. His ancientness is of His nature. Snow is white because it comes from heaven and contains no earthly dirt or stain. Hence, white wool, both here and in Daniel 7:9, signifies that the ancientness of Christ is of His nature, not out of His becoming old, whereas white snow signifies that His ancientness is heavenly, not earthly. (Life-study of Revelation, p. 98)

## Today's Reading

In Song of Songs 5:12 the eyes of Christ are like doves. That is for the expression of His love. [In Revelation 1:14] His eyes are “like a flame of fire.” This is for Him to observe and search that He may exercise judgment by enlightening...His eyes are not two but seven (5:6). Seven is the number of completion in God's move. Hence, Christ's eyes in this book are for God's operation. These seven eyes of His are the “seven lamps of fire burning before the throne, which are the seven Spirits of God” (4:5; cf. Dan. 10:6). The “fire burning” equals the “flame of fire” and is for observing and searching. The seven Spirits of God sent forth into all the earth are also for God's move upon the earth. Thus, the eyes of Christ in Revelation are the seven Spirits of God for God's move and operation on earth today.

基督的眼睛是为着注视、鉴察、搜寻、借光照而审判、以及传输。我们必须经历祂眼睛各面的功用，特别是传输这一面。祂的眼睛把祂一切的所是灌注到我们里面。…自从我们得救的那天，基督的眼睛就像烧着的火一样，光照并灌注我们。祂的眼睛也挑旺我们，使我们火热。…许多时候，主是以刺透人的眼睛临到我们。也许你要将某些事情对你的妻子隐瞒，这时候主发光的七眼就临到你，戳穿你的全人，暴露你真实的情形。我有过几百次这样的经历。当我正与别人争论，特别与我亲近的人争论时，主那发光的眼就临到我，叫我说不下去。祂的光照打住了我的说话。

启示录是一卷带有审判性质的书。火是为着神圣的审判。（林前三 13，来六 8，十 27。）“我们的神乃是烈火；”（十二 29；）祂的宝座乃是火焰，其轮乃是烈火，从祂面前有火河流出，（但七 9～10，）这一切都是为着审判。主的眼目如同火焰，主要的是为着祂的审判。（启二 18～23，十九 11～12。）

铜在象征上，表征神圣的审判。（出二七 1～6。）基督在地上的时候，祂属地的行动和每天的生活，都受过试炼并试验。因着祂的行事为人人都经过试验，所以能发光。现在基督的脚好像明亮的铜，就如以西结一章七节和但以理十章六节也说到的，表征祂完全且明亮的行事为人，使祂够资格施行神圣的审判。…当主来借着审判据有这地时，祂的两脚要像火柱。（启十 1。）

祂的“声音如同众水的声音”，（一 15，）…这是一种哄嚷的声音，乃是全能神的声音。（结一 24，四三 2。）这表征神的说话既严肃又庄重。（参启十 3。）有时候主的声音很温柔，但有的时候祂的声音却像雷轰一样震撼我们。…祂的声音，就是全能之神的声音，警告并唤醒我们。（启示录生命读经，一二三至一二六页。）

参读：约翰的修补职事，第十四章。

Christ's eyes are for watching, observing, searching, judging by enlightening, and infusing. We must experience all these different aspects of His eyes, especially the aspect of infusing. His eyes infuse us with all that He is...Since the day we were saved, Christ's eyes have been like a burning fire enlightening and infusing us. His eyes also stir us up to be hot...Many times the Lord comes to us with His piercing eyes. Perhaps when we are trying to hide something from our wives, the Lord comes with seven shining eyes piercing into our being and exposing our true condition. I have had this kind of experience hundreds of times. When I was arguing with others, especially with my intimate ones, the shining eyes of Christ were upon me, and I could not go on speaking. His shining stopped my mouth.

The book of Revelation is a book with a judging nature. Fire is for divine judgment (1 Cor. 3:13; Heb. 6:8; 10:27). "Our God is also a consuming fire" (12:29). His throne is a fiery flame and its wheels are burning fire, and a fiery stream issues and comes out from before Him (Dan. 7:9-10). All of this is for judgment. The Lord's eyes being like a flame of fire is mainly for His judgment (Rev. 2:18-23; 19:11-12).

In typology bronze signifies divine judgment (Exo. 27:1-6). When Christ was on earth, His earthly walk and daily walk were tried and tested. Because His walk was tested, He came out shining. Now the feet of Christ are like shining bronze, as mentioned also in Ezekiel 1:7 and Daniel 10:6, signifying that His perfect and bright walk qualifies Him to exercise divine judgment... When He comes to possess the earth by judging it, His feet will be like pillars of fire (Rev. 10:1).

"His voice" is "like the sound of many waters" [1:15],...a tumultuous sound,...the sound of the voice of the almighty God (Ezek. 1:24; 43:2). It signifies the seriousness and solemnity of His speaking (cf. Rev. 10:3). Sometimes the Lord's voice is gentle and tender, but at other times His voice shocks us like thunder...His voice, which is that of the almighty God, warns us and wakes us up. (Life-study of Revelation, pp. 99-100)

Further Reading: CWWL, 1980, vol. 2, "The Mending Ministry of John," ch. 14

启一 16 “祂右手中拿着七星，从祂口中出来一把两刃的利剑，面貌如同烈日中天发光。”

来四 12 “因为神的话是活的，是有功效的，比一切两刃的剑更锋利，能以刺入、甚至剖开魂与灵，骨节与骨髓，连心中的思念和主意都能辨明。”

启示录一章十六节说，“祂右手中拿着七星。”二十节清楚地讲，“七星就是七个召会的使者。”使者是众召会中属灵的人，担负着“耶稣的见证”的责任。他们应当像星一样，有属天的性质，并在属天的地位上。

在召会堕落的黑夜里，需要集体的召会发光，也需要单个的使者发光。基督行走在众召会中间的时候，祂的右手握着这些领头的人。这是何等的安慰！召会中领头的人都当赞美祂，因为他们在主的手中，并且主也一直地握住他们。

在启示录里，没有提到召会里的长老，只有使者。写这卷书的时候，召会已经堕落了，因此在启示录里，主抛弃了所有的形式。作长老或许有点形式化，所以不要盼望作长老，要羡慕作发光的星。（启示录生命读经，一二六至一二七页。）

## 信息选读

启示录一章十六节告诉我们，“从祂口中出来一把两刃的利剑。”…这就是祂那辨明、审判、击杀的

Rev. 1:16 And He had in His right hand seven stars; and out of His mouth proceeded a sharp two-edged sword; and His face shone as the sun shines in its power.

Heb. 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.

Revelation 1:16 says, “He had in His right hand seven stars.” As verse 20 makes clear, “the seven stars are the messengers of the seven churches.” The messengers are the spiritual ones in the churches bearing the responsibility of the testimony of Jesus. Like stars, they should be of the heavenly nature and in a heavenly position.

In the dark night of the church’s degradation, the shining of both the collective churches and the individual messengers is needed. As Christ walks among the churches, He holds the leading ones in His right hand. How comforting this is! The leading ones must praise Him that they are in His hands and that He is holding them.

In the book of Revelation there are no elders in the churches; rather, there are messengers. At the time this book was written, the church had become degraded. Hence, in Revelation, the Lord repudiates all formalities. Being an elder may be somewhat legal or formal. Do not aspire to be an elder; desire to be a shining star. (Life-study of Revelation, pp. 100-101)

## Today’s Reading

In Revelation 1:16 we are told that “out of His mouth proceeded a sharp two-edged sword.”...This is His discerning, judging, and slaying word (Heb.

话。（来四 12，弗六 17。）恩言是为着供应恩典给祂所喜爱的人，两刃的利剑是为着对付消极的人事。…要记得，今天说话的灵，就是这位口中出来一把两刃利剑的基督。这里是有审判的，我们都经历过这样的审判。…所有的基督徒，今天都需要主话的审判。许多时候，我们因着作错了事，离开了主，就经历到这样的审判。因着我们流荡离开了祂，祂就来审判我们。今天祂的说话，大都是审判的话。我能作见证，主若是对你说话，祂的话大部分是审判的话。祂说话时，就是在审判。今天在召会中，祂口中出来的每一句话，都像一把利刃，审判我们。从主口中所出来的话是锋利的，刺入我们这人，把我们的灵与魂分开，甚至辨明我们心中的意念。这就是我们今天在召会生活中所经历的基督。

我们是人，都有许多意见。但就如我们都能见证的，每次一个意见兴起时，那把剑就把它切成碎片。你越想你的意见，就越被切得粉碎。这不是道理，乃是我们的经历。每当两位弟兄快要打起来了，第三方，就是最强的一方就出现，用利剑把这两位弟兄的意见切除。…这位第三方就是人子基督，祂是那行走在众召会中间，并在爱里照顾众召会的大祭司。

启示录一章十六节也告诉我们，祂的“面貌如同烈日中天发光”。在雅歌五章十、十三节，祂的面貌可爱美丽，为给追求祂者欣赏；在书信里，祂的脸面返照神的荣耀，（林后四 6，）为将生命分赐到祂的信徒里面；但在（启示录），祂的面貌如同烈日中天发光，正如但以理十章六节所说的，这是为着审判的光照，以带进国度。祂变化形像，脸面发光如日头时，那就是祂在国度里的来临。（太十六 28～十七 2。）当祂来为国度取得这地时，祂的脸面要像日头一样。（启十 1。）（启示录生命读经，一二八至一三〇页。）

参读：国度的操练为着教会的建造，第三、五篇。

4:12; Eph. 6:17). The words of grace are for His supply of grace to His favored ones, whereas the sharp two-edged sword is for His dealing with negative persons and things...Remember that the speaking Spirit today is just this Christ who speaks with a two-edged sword. There is judgment here, and we all have experienced this...Today all Christians need the judgment of the Lord by His word. Many times we have experienced this judgment because of our being mistaken and going astray from the Lord. Since we had wandered away from Him, He came to judge us. His speaking today is mainly a type of judgment. I can testify to you that if the Lord would speak to you, most of His words would be words of judgment. When He speaks, He judges. Every word out of His mouth in the churches today is like a sharp knife that judges us. The words that proceed out of the Lord's mouth are sharp, piercing into our being, dividing our soul from our spirit, and discerning the intentions of our heart. This is the Christ we experience today in the church life.

We are human and have many opinions. But, as we all can testify, every time an opinion rises up, the sword cuts it to pieces. The more you think about your opinion, the more you are cut. This is not doctrine—this is our experience. Whenever two brothers are close to fighting, the third party, the strongest party, appears, using the sharp sword to cut the opinions of both brothers...This third party is the very Christ, the Son of Man, who, as the High Priest, walks among the churches and cares for them in love.

In Revelation 1:16 we are also told that “His face shone as the sun shines in its power.” In Song of Songs 5:10 and 13, Christ's face appears lovely for His seeker's appreciation of Him, and in the Epistles His face reflects God's glory (2 Cor. 4:6) for the imparting of life into His believers. Here, however, His face shone as the sun shines in its power, as in Daniel 10:6; this shining is the judging enlightenment for bringing in the kingdom. When He was transfigured and His face shone like the sun, that was His coming in the kingdom (Matt. 16:28—17:2). When He comes to take over the earth for the kingdom, His face will be like the sun (Rev. 10:1). (Life-study of Revelation, pp. 101-103)

Further Reading: CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” chs. 3, 5

# 第三十九周诗歌

## 人子基督荣耀异象 经历基督-作灯台中间的人子

C1184

1. 人子基督荣耀异象，  
揭示于启示录一章：  
永远之神在祂彰显，  
我们前来将祂瞻仰。

2. 灵中听闻号声，奇哉！  
转身乍见七金灯台—  
光耀见证，主所宝爱，  
祂行其间，照料不怠。
3. 身穿长袍，眼如火焰，  
祂作祭司，顾惜无间；  
修剪灯芯，新油加添，  
使灯剔亮，火辉不减。
4. 神圣金带束于胸前，  
大功已成，爱中施卷；  
神性丰富，无量恩典，  
向众召会倾注不断。
5. 头、发皆白，亘古常在，  
洁白、属天，新鲜不败；  
面貌如日大放光采，  
审判、焚烧，照耀不衰。
6. 如此人子显露荣耀，  
在祂脚前，谁不仆到？  
我曾死过，今又活了一—  
祂来安慰，忧惧遁逃。
7. 但愿召会以祂居首，  
无穷丰富从祂领受；  
除祂之外别无所求，  
爱中作祂见证不朽。

# WEEK 39 — HYMN

## In Revelation chapter one

Experience of Christ — As the Son of Man amidst the Lampstands

1184

1. In Re - ve - la - tion chap - ter one  
God gives a vi - sion of the Son,  
Of Him who was and is to come;  
Oh, let us to this One now come.

2. In spirit hear His trumpet voice;  
We must be turned to see His choice—  
The seven lampstands golden fair;  
The Son of Man is walking there.
3. The great high priestly robe He wears,  
For every church He fully cares:  
He trims the lamp, the oil supplies;  
He makes them burn, flames in His eyes.
4. A golden girdle on His breast—  
His work is done, and from His rest  
He unto all the churches pours  
Himself in love, the treasure store.
5. His head, His hair is white as wool—  
The ancient One with youth is full.  
His face is shining as the sun  
To burn and lighten every one.
6. Oh, when this living One we see,  
We'll fall as dead, we'll finished be.  
But then the Lord His comfort gives—  
He once was dead, but now He lives.
7. Let every church just love Him more  
His riches then He will outpour.  
All other loves now lay aside;  
Let's take this Jesus, none beside.

