

第四十周

狮子羔羊

诗歌：补 29

读经：启五 5 ~ 10

- 启 5:5 长老中有一位对我说，不要哭；看哪，犹大支派中的狮子，大卫的根，祂已得胜，能以展开那书卷，揭开它的七印。
- 启 5:6 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。
- 启 5:7 这羔羊前来，从坐宝座的右手中拿了书卷。
- 启 5:8 当祂拿书卷的时候，四活物和二十四位长老，都俯伏在羔羊面前，各拿着琴，和盛满了香的金炉，这香炉就是众圣徒的祷告。
- 启 5:9 他们唱新歌，说，你配拿书卷，配揭开它的七印，因为你曾被杀，用自己的血从各支派、各方言、各民族、各邦国中，买了人来归与神，
- 启 5:10 又叫他们成为国度，作祭司，归与我们的神；他们要在地上执掌王权。

【周一】

壹 启示录这卷书是耶稣基督的一幅图画；全书二十二章乃是一幅图画，描绘并描述这位耶稣——1 ~ 2, 5。

贰 “看哪，犹大支派中的狮子，大卫的根，祂已得胜”——五 5 中：

- 一 狮子表征基督，描绘出祂是抵挡仇敌的刚强战士，如创世记四十九章八至九节所启示的。
- 二 基督的得胜使祂够资格展开那书卷，揭开它的七印——启五 5 ~ 10。

Week 40

The Lion-Lamb

Hymns: E1092

Scripture Reading: Rev. 5:5-10

- Rev. 5:5 And one of the elders said to me, Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome so that He may open the scroll and its seven seals.
- Rev. 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.
- Rev. 5:7 And He came and took the scroll out of the right hand of Him who sits upon the throne.
- Rev. 5:8 And when He took the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each having a harp and golden bowls full of incense, which bowls are the prayers of the saints.
- Rev. 5:9 And they sing a new song, saying: You are worthy to take the scroll and to open its seals, for You were slain and have purchased for God by Your blood men out of every tribe and tongue and people and nation,
- Rev. 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.

§ Day 1

I. **The book of Revelation is a picture of Jesus Christ; the twenty-two chapters of this book are a single portrait portraying and depicting Jesus—1:1-2, 5.**

II. **"Behold, the Lion of the tribe of Judah, the Root of David, has overcome"—5:5a:**

- A. The lion is a symbol of Christ, portraying Him as a strong fighter against the enemy, as revealed in Genesis 49:8-9.
- B. Christ's overcoming qualifies Him to open the scroll and its seven seals—Rev. 5:5-10.

三 “大卫的根”这名称表征基督是大卫的根源；因此，大卫虽是祂的先祖，也称祂为“主”——太二二 42～45。

四 基督是犹大支派中的狮子，胜过并击败了背叛神的仇敌撒但，并且祂是救赎的羔羊，除去了堕落之人的罪：

- 1 借此祂去掉了成全神旨意的拦阻。
- 2 结果乃是祂配展开关于神经纶的书卷。

【周二】

叁 “我又看见宝座…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”——启五 6，一 4，三 1：

一 在五章有基督升天后诸天之上的景象：

- 1 向使徒约翰，基督被引荐为犹大支派中的狮子，但祂向约翰却显为羔羊。
- 2 是狮子，祂是抵挡仇敌的战士；是羔羊，祂是我们的救赎主。
- 3 祂争战是为救赎我们，如今祂已胜过仇敌，并为我们成功了救赎。
- 4 对仇敌，祂是狮子，而对我们，祂是羔羊；所以祂是狮子羔羊。

二 关于救赎，基督升天后就坐在诸天之上神的右边；（来一 3，十 12；）关于神行政的完成，祂在升天里仍然站着。

三 “刚被杀过的”，指明羔羊刚刚被杀，也指明

C. The title Root of David signifies that Christ is the source of David; therefore, David, His forefather, called Him "Lord"—Matt. 22:42-45.

D. As the Lion of the tribe of Judah, Christ overcame and defeated the rebellious Satan, the enemy of God, and as the redeeming Lamb, He took away the sin of fallen man:

1. By so doing, He removed the hindrances to the fulfillment of God's purpose.
2. The result is that He is worthy to open the scroll concerning God's economy.

§ Day 2

III. "I saw in the midst of the throne...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"—Rev. 5:6; 1:4; 3:1:

A. In chapter 5 is the scene in the heavens after Christ ascended there:

1. He was recommended to the apostle John as the Lion of the tribe of Judah, but He appeared to John as the Lamb.
2. As the Lion, He is the Fighter against the enemy; as the Lamb, He is the Redeemer for us.
3. He fought to redeem us, and He won the battle over the enemy and accomplished redemption for us.
4. To the enemy He is a Lion, and to us He is a Lamb; hence, He is the Lion-Lamb.

B. As far as redemption is concerned, Christ sat down at the right hand of God in the heavens after His ascension (Heb. 1:3; 10:12), whereas regarding the carrying out of God's administration, He is still standing in His ascension.

C. Having just been slain indicates that the Lamb had just been slain and also

启示录五章所描述诸天之上的景象，是紧接在基督升天之后。

【周三、周四】

四 主有七角——6 节下：

- 1 角象征争战的力量——申三三 17。
- 2 基督虽是救赎的羔羊，却有争战的角。
- 3 祂乃是争战的救赎主；祂的争战在神的行动中是完整的，如七这数字所表明的。

五 眼是为着鉴察并搜寻：

- 1 基督是救赎的羔羊，有鉴察并搜寻的七眼，为着执行神对宇宙的审判，以成就神永远的定旨，这要完成于新耶路撒冷的建造。
- 2 撒迦利亚三章九节预言基督是石头，就是带着七眼，为着神建造的顶石。（四 7。）
- 3 这七眼就是神的七灵，奉差遣往普天下去，遍察全地的——10 节。
- 4 按希腊文文法，启示录五章六节中“就是”的前述辞是七眼。
- 5 神的七灵，只指羔羊的七眼，不包含祂的七角。

【周五】

肆 “神的七灵”——一 4，三 1，四 5，五 6 下：

一 启示录一章四节说到“祂宝座前的七灵”：

- 1 七灵，无疑是神的灵，因为一章四至五节将其列在三神中。

that the scene in the heavens that is depicted in Revelation 5 took place immediately after Christ's ascension into the heavens.

§ Day 3 & Day 4

D. The Lord has seven horns—v. 6b:

1. Horns signify strength in fighting—Deut. 33:17.
2. Christ is the redeeming Lamb, yet He has horns for fighting.
3. He is the fighting Redeemer; His fighting is complete in God's move, as signified by the number seven.

E. Eyes are for observing and searching:

1. Christ as the redeeming Lamb has seven observing and searching eyes for executing God's judgment upon the universe to fulfill God's eternal purpose, which will consummate in the building up of the New Jerusalem.
2. In Zechariah 3:9 Christ is prophesied as the stone, the topstone (4:7) with seven eyes for God's building.
3. These seven eyes are the seven Spirits of God sent forth into all the earth, and they run to and fro through the whole earth—v. 10.
4. According to Greek grammar, the antecedent of which is seven eyes—Rev. 5:6.
5. The seven Spirits of God refer only to the seven eyes of the Lamb, and not to His seven horns.

§ Day 5

IV. "The seven Spirits of God"—1:4; 3:1; 4:5; 5:6b:

A. Revelation 1:4 speaks of "the seven Spirits who are before His throne":

1. The seven Spirits are undoubtedly the Spirit of God because They are ranked among the Triune God in Revelation 1:4-5.

2 七既是神工作中完整的数字，七灵就必是为着神在地上的行动。

3 在本质和存在上，神的灵是一个；在神行动加强的功用和工作上，神的灵是七倍的：

a 这就如撒迦利亚四章二节的灯台。

b 在存在上，是一个灯台；在功用上，是七盏灯。

4 约翰写启示录时，召会已经堕落：

a 世代又是黑暗的。

b 神在地上的行动和工作，需要神七倍加强的灵。

二 在马太二十八章十九节，三一神的次序是父、子、圣灵；在启示录一章四至五节，次序更改了：

1 神的七灵列在第二位，不在第三位。

2 这启示神七倍的灵功用加强的重要。

3 二章七节、十一节、十七节、二十九节，三章六节、十三节、二十二节，十四章十三节和二十二章十七节，一再强调那灵的说话，证实这点。

三 其他书信开头只提父和子：

1 恩典与平安从父和子归与受信者。

2 在启示录一章四至五节，灵包括在其中；恩典与平安也从灵分赐给众召会。

3 这表明为着神的行动，极需那灵，以对抗召会的堕落。

2. As seven is the number for completion in God's operation, so the seven Spirits must be for God's move on the earth.

3. In essence and existence God's Spirit is one; in the intensified function and work of God's operation, God's Spirit is sevenfold:

a. This is similar to the lampstand in Zechariah 4:2.

b. In its existence it is one lampstand, but in its function it is seven lamps.

4. At the time that the book of Revelation was written, the church had become degraded:

a. The age was dark.

b. The sevenfold intensified Spirit of God was needed for God's move and work on the earth.

B. In Matthew 28:19 the sequence of the Triune God is the Father, the Son, and the Holy Spirit; in Revelation 1:4-5 the sequence is changed:

1. The seven Spirits of God are listed in the second place instead of the third.

2. This reveals the importance of the intensified function of the sevenfold Spirit of God.

3. This point is confirmed by the repeated emphasis on the Spirit's speaking in 2:7, 11, 17, 29; 3:6, 13, 22; 14:13; and 22:17.

C. At the opening of the other Epistles, only the Father and the Son are mentioned:

1. From the Father and the Son grace and peace are given to the receivers.

2. In Revelation 1:4-5 the Spirit is included; from Him grace and peace are imparted to the churches.

3. This indicates the crucial need of the Spirit to counteract the degradation of the church for God's move.

四 七灵在众召会里作工，众召会必定会往前去。

五 今天我们需要看见并经历七倍的灵、加强的灵、恢复的灵——4~5节。

【周六】

伍 “他们唱新歌，说，你配拿书卷，配揭开它的七印，因为你曾被杀，用自己的血从各支派、各方言、各民族、各邦国中，买了人来归与神”——五9：

一 这里的歌是新的，因为他们所赞美的羔羊，是刚被杀的。

二 在全宇宙中，除了那得胜的狮子，救赎的羔羊基督之外，没有一位配揭开神经纶的奥秘：

1 祂是得胜的狮子，为神击败了撒但。

2 祂是救赎的羔羊，为我们除去了罪。

3 唯有基督够资格揭开并完成神经纶的奥秘。

4 我们需要认识，基督配揭开神经纶之秘密的七印；主在这方面的配，是宇宙性的，是无法测量的。

5 基督配得我们的赞美，甚至配得着我们的一生。

D. The seven Spirits are working in the churches, so the churches will surely go forward.

E. Today we need to see and experience the sevenfold Spirit, the intensified Spirit, the Spirit of recovery—vv. 4-5.

§ Day 6

V. **"They sing a new song, saying: You are worthy to take the scroll and to open its seals, for You were slain and have purchased for God by Your blood men out of every tribe and tongue and people and nation"—5:9:**

A. The song here is new because the Lamb whom it praises had just been slain.

B. In the whole universe no one is worthy to open the mystery of God's economy but Christ, the overcoming Lion and the redeeming Lamb:

1. As the overcoming Lion, He defeated Satan for God.

2. As the redeeming Lamb, He put sin away for us.

3. Christ is the only One qualified to unveil and carry out the mystery of God's economy.

4. We need to realize that Christ is worthy to open the seals of the secret of the divine economy; this aspect of the Lord's worthiness is universal and immeasurable.

5. Christ is worthy of our praises; He is worthy even of our lives.

第四十周■周一

晨兴喂养

启一 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。”

五 5 “长老中有一位对我说，不要哭；看哪，犹大支派中的狮子，大卫的根，祂已得胜，能以展开那书卷，揭开它的七印。”

基督是犹大支派中的狮子，〔启五 5，〕击败了背叛神的仇敌撒但，并且祂是救赎的羔羊，除去了堕落之人的罪，借此祂去掉了成全神旨意的拦阻。所以祂配展开关于神经纶的书卷。（新约总论第十四册，一四六页。）

信息选读

狮子表征基督，描绘出祂是抵挡仇敌的刚强战士，如创世记四十九章八至九节所预言的。祂的得胜使祂够资格展开那书卷，揭开它的七印。

启示录这卷书…乃是一幅“图画”，描绘并描述耶稣。…全书二十二章是犹大支派狮子的一幅好画，这些章节里也有陪衬。除了狮子以外，还有带角的兽，甚至有一条龙。（十三 1～2，11，十二 3。）约翰曾因看到天上的景象而大哭，但犹大支派中的狮子来到时，却有大欢乐。（五 3～4，8～14。）至终，狮子作为羔羊娶了新妇，这新妇成为方正的城，而羔羊同神坐在宝座上。（十九 7，二一 16，二二 1。）狮子在新耶路撒冷的中心登宝座，作万王之王、万主之主。然后从这宝座有一道生命水的河流出，明亮如

WEEK 40 — DAY 1

Morning Nourishment

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.

5:5 And one of the elders said to me, Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome so that He may open the scroll and its seven seals.

As the Lion of the tribe of Judah [Rev. 5:5], Christ overcame and defeated the rebellious Satan, the enemy of God, and as the redeeming Lamb, He took away the sin of fallen man. By doing so, He removed the hindrances to the fulfillment of God's purpose. Therefore, He is worthy to open the scroll concerning God's economy. (The Conclusion of the New Testament, p. 4235)

Today's Reading

The lion is a symbol of Christ, portraying Him as a strong fighter against the enemy, as prophesied in Genesis 49:8-9. Christ's overcoming qualifies Him to open the scroll and its seven seals.

[Revelation is] a single portrait, a “painting” portraying and depicting Jesus...[All the] chapters of Revelation are a good painting of the Lion of the tribe of Judah, but they also show an environment. Besides the Lion, there are beasts with horns and even a dragon (13:1-2, 11; 12:3). When John saw the situation in heaven, he wept, but when the Lion of the tribe of Judah came, there was great rejoicing (5:3-4, 8-14). Eventually, the Lion as the Lamb marries a bride, the bride becomes a square city, and the Lamb sits on the throne with God (19:7; 21:16; 22:1). The Lion is enthroned in the center of the New Jerusalem as the King of kings and Lord of lords. Then out of this throne flows a river of water of life, bright as crystal, and in the river the

水晶，河里长着生命树。这乃是启示录这卷启示耶稣基督的书里，神圣狮子的“图画”。

在启示录这卷书里，我们只该看见一个人物——耶稣基督，因为这卷书乃是启示并揭示耶稣基督。启示录的主角是作为犹大支派狮子的基督。（五5。）…我们必须转眼不看青蛙、兽、蝗虫、龙和蛇；反之，我们必须将眼目转到这狮子身上。…启示录中所提到一切较小的项目，都是主要画面的背景和陪衬，这主要的画面乃是基督这犹大支派中的狮子。…对于我们，狮子是救赎的羔羊；但对于仇敌，羔羊是得胜的狮子。不仅如此，祂完全彰显于灯台、（一、）被赎的大批群众、（七、）光明的妇人连同她的男孩子、（十二、）庄稼和初熟的果子、（十四、）玻璃海上的得胜者、（十五、）为着婚娶预备好了的新妇、（十九、）军队（十九）和新耶路撒冷。（二一～二二。）

在祂的升天里，基督是狮子羔羊。…当约翰发现“没有能展开、能观看那书卷的”，（五3，）因而大哭的时候，长老中有一位对他说，“不要哭；看哪，犹大支派中的狮子，大卫的根，祂已得胜，能以展开那书卷，揭开它的七印。”（5。）在基督钉十字架以前，约翰要哭还有理由，但在基督升天后哭，就太愚昧了。今天你还哭泣么？如果你还在哭泣，就表示你还没有看见启示录五章里升天基督的异象。我们应当观看这犹大支派中的狮子。

创世记四十九章八至九节预言，基督是犹大的狮子；但是只有启示录告诉我们，基督是犹大支派中的狮子。犹大支派中的狮子这个称呼，表征基督是得胜的王。一切活的受造之物都在祂以下。没有人能征服祂；祂反倒征服一切。（新约总论第十四册，一三六至一三八页。）

参读：新约总论，第四百一十五、七十七篇。

tree of life is growing. This is the “painting” of the divine Lion in the book of Revelation, the revelation of Jesus Christ.

In the book of Revelation we should see only one figure, Jesus Christ, because this book is the revelation and unveiling of Jesus Christ. The main figure in the book of Revelation is Christ as the Lion of the tribe of Judah (5:5)...We must turn our eyes away from the frogs, the beasts, the locusts, the dragon, and the serpent; instead, we must turn our eyes upon this Lion... All the smaller items mentioned in Revelation are the background and environment of the main picture, which is Christ as the Lion of the tribe of Judah...To us, the Lion is the redeeming Lamb, but to the enemy, the Lamb is the overcoming Lion. Moreover, He is fully expressed in the lampstands (ch. 1), the great multitude of the redeemed (ch. 7), the bright woman with her man-child (ch. 12), the harvest with its firstfruits (ch. 14), the overcomers on the sea of glass (ch. 15), the bride ready for marriage (ch. 19), the armies (ch. 19), and the New Jerusalem (chs. 21—22).

Christ is the Lion-Lamb in His ascension...While John was weeping because “no one was found worthy to open the scroll or look into it” (5:4), one of the elders said to him, “Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome so that He may open the scroll and its seven seals” (v. 5). Before the crucifixion, there might have been reason for John to weep. But it was foolish for him to weep after the ascension. Are you weeping today? If you are still weeping, it means that you have not seen the vision of the ascended Christ in Revelation 5. We need to behold the Lion of the tribe of Judah.

Genesis 49:8-9 prophesies concerning Christ as the Lion of Judah, but only in Revelation are we told that Christ is the Lion of the tribe of Judah. The title the Lion of the tribe of Judah signifies Christ as the triumphant King. All living creatures are under Him. None can subdue Him; rather, He subdues everything. (The Conclusion of the New Testament, pp. 4226-4228)

Further Reading: The Conclusion of the New Testament, msgs. 415, 77

晨兴喂养

启五6~7“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。这羔羊前来，从坐宝座的右手中拿了书卷。”

在启示录五章五至十节我们看见，我们可以经历并享受基督作狮子羔羊。从五章一节至六章一节，我们看见一个异象，在神的宝座与四活物中间，并宇宙的二十四位长老中间，祂是狮子羔羊，展开神宇宙行政的七印。…对仇敌，祂乃是狮子；对我们蒙救赎的人，祂乃是亲爱的、宝贵的羔羊。（五5~6。）基督是羔羊，完成神的救赎，也是狮子，为神的国争战。为着神的救赎，祂是羔羊；为着神的国，祂是争战的狮子，犹大支派的狮子。祂争战是为救赎我们，如今祂已胜过仇敌，并为我们成功了救赎。（新约总论第十四册，一三四页。）

信息选读

在约翰福音，施浸者约翰说，“看哪，神的羔羊，”（一29，）但在启示录，长老中有一位说，“看哪，犹大支派中的狮子。”（五5。）在约翰福音我们看见，基督在肉体里来，作为神的羔羊，主要的是除去世人的罪；但在启示录我们看见，基督是狮子羔羊，不仅除去罪，也胜过并击败祂的仇敌。

基督作羔羊，已经完成了救赎，洗净了我们的罪；基督作狮子，已经对付了撒但。祂足能应付我们的需要，并解决我们的难处。现在罪已经过去，撒但已被了结，我们已蒙救赎，并且已从仇敌篡窃的手中蒙拯救。

Morning Nourishment

Rev. 5:6-7 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. And He came and took the scroll out of the right hand of Him who sits upon the throne.

In Revelation 5:5-10 we see that we may experience and enjoy Christ as the Lion-Lamb. From 5:1 through 6:1, we see the vision of Him as the Lion-Lamb in the midst of God's throne and of the four living creatures and in the midst of the twenty-four elders of the universe, opening the seven seals of God's universal administration...To the enemy, He is the Lion; to us, the redeemed ones, He is the dear, precious Lamb [Rev. 5:5-6]. Christ is the Lamb accomplishing God's redemption and the Lion fighting for God's kingdom. For God's redemption, He is a Lamb; for God's kingdom, He is a fighting Lion, the Lion of the tribe of Judah. He fought to redeem us, and He won the battle over the enemy and accomplished redemption for us. (The Conclusion of the New Testament, p. 4225)

Today's Reading

In the Gospel of John, John the Baptist said, "Behold, the Lamb of God" (1:29), but in Revelation one of the elders said, "Behold, the Lion of the tribe of Judah" (5:5). In the Gospel of John we see that Christ came in the flesh as the Lamb of God mainly to take away the sin of the world, but in Revelation we see that Christ is the Lion-Lamb not only to take away sin but also to overcome and defeat His enemies.

As the Lamb, Christ has accomplished redemption, having cleansed us from our sins. As the Lion, He has dealt with Satan. He is adequate to meet our needs and to solve our problems. Now sin is over, Satan has been terminated, and we have been redeemed and rescued from the usurping hand of the enemy.

我们若爱主，祂对我们就是羔羊；但对那些不爱祂的人，祂乃是狮子。对于我们，祂是羔羊；对于仇敌、世界、有罪的事物，祂乃是狮子。因着我们确实爱祂，祂对于我们就是羔羊。为什么祂也必须是狮子？因为我们里面仍有许多消极的事物。祂作为神的羔羊，死在十字架上以救赎我们；但即使我们蒙救赎之后，仍然与许多消极的事物搀混一起。因此，祂必须也是狮子，以对付这些事物。

启示录五章六节中“刚被杀过的”这辞句，指明羔羊刚刚被杀，也指明本章所描述诸天之上的景象，是紧接在基督升天之后。基督经过死、复活、升天之后，就站在宝座与四活物中间。在天上，有一位复活的羔羊站在宝座前。…这只狮子羔羊是站着，不是坐着，并且祂的七眼如同闪电。这指明祂的工作并没有完成。…关于救赎，基督升天后就坐在诸天之上神的右边；（来一3，十12；）然而，关于神行政的完成，祂在升天里仍然站着。

赎罪的羔羊现今站在宇宙的中心，神的宝座前，这启示救赎主现今乃是在神的行政里。祂是宇宙的行政管理者，执行神的经纶。…整个宇宙都在观看这个景象。四活物、二十四位长老、千千万万的天使、和所有其他的受造之物都做醒、留意、观察着。在这种光景中他们大声喊着说，“但愿颂赞、尊贵、荣耀、权能，都归与坐宝座的和羔羊，直到永永远远。”（启五13。）这位狮子羔羊站在宇宙的中心，有如同闪电、焚烧的眼睛！祂要把我们从寂静、冷淡、和懒惰中拯救出来！我们的异象必须拔高，看见这位羔羊完成了一项永远而广阔的工作。（新约总论第十四册，一三四至一三五、一四七至一四八页。）

参读：新约总论，第四百一十六篇。

If we love the Lord, He is the Lamb to us, but to those who do not love Him, He is the Lion. He is the Lamb to us and the Lion to the enemy, the world, and the sinful things. Since we do love Him and He is the Lamb to us, why must He also be a Lion? This is because there are still many negative things in us. He died on the cross as the Lamb of God to redeem us, but even after being redeemed, we are still mixed with many negative things. Therefore, He must also be the Lion to deal with these things.

The expression having just been slain in verse 6 indicates that the Lamb had just been slain and also that the scene in the heavens that is depicted in this chapter took place immediately after Christ's ascension into the heavens. After Christ passed through death, resurrection, and ascension, He stood in the midst of the throne and the four living creatures. There was a resurrected Lamb standing before the throne in heaven. This Lion-Lamb was standing, not sitting, and His seven eyes were flashing. This indicates that His work was not finished...As far as redemption is concerned, Christ sat down at the right hand of God in the heavens after His ascension (Heb. 1:3; 10:12); however, regarding the carrying out of God's administration, He is still standing in His ascension.

The redeeming Lamb is now standing at the center of the universe, before God's throne. This reveals that the Redeemer is now in God's administration. He is the Administrator of the universe, executing God's economy...The whole universe is watching this scene. The four living creatures, the twenty-four elders, myriads of angels, and all other creatures are wide-awake, alert, and observing. These are the circumstances in which they proclaim, "To Him who sits upon the throne and to the Lamb be the blessing and the honor and the glory and the might forever and ever" (Rev. 5:13). There is a Lion-Lamb standing in the center of the universe with seven flashing, burning eyes. He saves us from our silence, coldness, and laziness. Our vision must be uplifted to see this Lamb accomplishing a work of eternally vast dimensions. (The Conclusion of the New Testament, pp. 4225-4226, 4236-4237)

Further Reading: The Conclusion of the New Testament, msg. 416

晨兴喂养

申三三 17 “…他的角是野牛的角，用以抵触万民，直到地极…”

启三 1 “…那有神的七灵…的，这样说…”

在启示录五章六节约翰说，羔羊有七角。角象征争战的力量。（申三三 17。）基督虽是救赎的羔羊，却有争战的角。祂乃是争战的救赎主。祂的争战在神的行动中是完整（完全而完整）的，如七这数字所表明的。…启示录五章六节也说，羔羊有“七眼，就是神的七灵，奉差遣往全地去的”。眼是为着鉴察并搜寻。我们用眼睛看人，就把人搜寻出来。我们可以知道他们的态度、他们的为人、以及他们的感觉。基督是救赎的羔羊，有鉴察并搜寻的七眼，为着执行神对宇宙的审判，以成就神永远的定旨，这要完成于新耶路撒冷的建造。所以，撒迦利亚三章九节预言（基督）是石头，就是带着七眼，为着神建造的顶石。（四 7。）…基督的七眼就是神的七灵，奉差遣往普天下去，遍察全地的。（10。）（新约总论第十四册，一四九至一五〇页。）

信息选读

我们到召会的聚会中，就在一种特别的鉴察之下。…在我们去聚会之前，我们也许随意地说话，但去了以后，基督就规正我们的谈论。到了晚上，有一种内里的声音，在里面催促我们去聚会。照我们天然的选择，我们实在不想去，但不得不去。然后，当我们到了聚会中，我们摸着了活的基督。基督是赐生命的灵，祂那焚烧、搜寻、光照和鉴察的实际，是在众召会里。

Morning Nourishment

Deut. 33:17 ...And his horns are the horns of the wild ox; with them he shall drive peoples to the ends of the earth together...

Rev. 3:1 ...These things says He who has the seven Spirits of God...

In Revelation 5:6 John says that the Lamb has seven horns. Horns signify strength in fighting (Deut. 33:17). Christ is the redeeming Lamb, yet He has horns for fighting. He is the fighting Redeemer. His fighting is complete (perfect and complete) in God's move, as signified by the number seven. Revelation 5:6 also says that the Lamb has "seven eyes, which are the seven Spirits of God sent forth into all the earth." Eyes are for observing and searching...Christ as the redeeming Lamb has seven observing and searching eyes for executing God's judgment upon the universe to fulfill God's eternal purpose, which will consummate in the building up of the New Jerusalem. Therefore, in Zechariah 3:9 He is prophesied as the stone, the topstone (4:7) with seven eyes for God's building...The seven eyes of Christ are the seven Spirits of God sent forth into all the earth, and they run to and fro through the whole earth (Zech. 4:10). (The Conclusion of the New Testament, p. 4238)

Today's Reading

When we attend a church meeting, we are under a special kind of observation...Before we attend the meeting, we may speak freely, but after the meeting Christ regulates our speaking. In the evening some kind of inner voice within us may urge us to go to a meeting. It may not be our natural preference to go, but we cannot avoid going. Then when we arrive at the meeting, we touch the living Christ. The burning, searching, enlightening, and observing reality of Christ as the life-giving Spirit is in the churches.

七灵乃是基督用来表达祂自己的七眼。…每逢主用眼看我们，我们就能晓得祂是高兴还是不高兴。…祂借着看我们，就把祂一切所是传输到我们里面。祂的七眼一直注视我们，将神传输到我们里面。

羔羊的七眼作为神新约经纶的执行者，乃是七个灯台（七个召会）所托住的七灯，作耶稣的见证照耀并光照。（启一9下，11～12。）这位焚烧、审判、洁净、炼净并生产的灵，乃是灯台（召会）所托住的灯。这意思是说，众召会借着灯照耀，这灯是那灵，是真实的见证。今天七灵在审判、洁净、炼净并产生众召会。…我们若不让七灵炼净我们，七灵就无法照耀，也就没有见证了。七灵的光照就是见证。我们越让那灵洁净、炼净，祂就越借着我们照耀，这照耀就是召会的见证。这就是何以我们必须敞开自己，天天欢迎祂进入我们全人里面，来炼净、审判、清理并洁净我们。然后祂就要借着我们照耀，这照耀就是召会的见证，也就是耶稣的见证。耶稣的见证乃是七灵在众召会中，从所有信徒里面所有的照耀。

我们应该祷告：“亲爱的神圣火焰，来审判吧！来洁净吧！来炼净，好使你能产生金灯台。”靠着祂的怜悯，我们必须向祂敞开。我们每天都需要告诉主：“主，来吧；我向你敞开！我全人的每一通道都向你敞开。光照我，搜寻我里面，并且暴露我。我愿被你光照，并且在你的光中被暴露。”我们不该把自己关闭起来，向祂有所隐藏；我们都必须祷告：“主，我们是敞开的。来照耀在我们身上，从我们里面照耀，光照我们全人的每一通道，每一角落。我们渴慕被暴露，被清理，被炼净。”（新约总论第十四册，一五五至一五九页。）

参读：新约总论，第四百一十六篇。

The seven Spirits are the seven eyes by which Christ expresses Himself... Whenever the Lord looks at us with His eyes, we can understand if He is happy or unhappy... By looking at us, He transfuses all that He is into our being. His seven eyes are gazing at us to infuse God into us.

The seven eyes of the Lamb as the Executor of God's New Testament economy are the seven lamps upheld by the seven lampstands, the seven churches, shining and enlightening as the testimony of Jesus (Rev. 1:9b, 11-12). This burning, judging, purifying, refining, and producing Spirit is the lamps upheld by the lampstands, the churches. This means that the churches shine through the lamps and that these lamps are the Spirit, the real testimony. The seven Spirits today are judging, purifying, refining, and bringing forth the churches... If we do not allow the seven Spirits to refine us, the seven Spirits have no way to shine, and there is no testimony. The shining of the seven Spirits is the testimony. The more we let the Spirit purify us and refine us, the more He shines through us, and this shining is the testimony of the churches. This is why we need to open ourselves and welcome Him every day to enter into our being to refine, judge, purge, and purify us. Then He will shine through us, and this shining is the testimony of the church, the testimony of Jesus. The testimony of Jesus is the shining of the seven Spirits from within all the believers in the churches.

We should pray, "Dear divine Flame, come and judge! Come and purify! Come and refine that You may produce the golden lampstand." By His mercy, we need to be open to Him. Every day we need to tell the Lord, "Come. I am open to You. I open every avenue of my being to You. Enlighten me, search me within, and expose me. I want to be enlightened by You and exposed in Your light." Instead of shutting ourselves up and hiding from Him, we need to pray, "Lord, we are open. Come and shine upon us, and shine from within us and enlighten every avenue and every corner of our being. We desire to be exposed, purged, and purified." (The Conclusion of the New Testament, pp. 4243-4245)

Further Reading: The Conclusion of the New Testament, msg. 416

第四十周■周四

晨兴喂养

亚三 9 “...我在约书亚面前所安置的石头，在一块石头上有七眼。万军之耶和华说，我要亲自雕刻这石头，并要在一日之间除掉那地的罪孽。”

四 10 “...这七眼乃是耶和华的眼睛，遍察全地，见所罗巴伯手拿线铤就欢喜。”

撒迦利亚三章九节...说到雕刻石头，指明这石头就是基督。主耶稣作为建造的石头，为着神百姓的罪孽，曾在十字架上被神雕刻、对付。因着在十字架上所受的雕刻，就在一日之间，主耶稣除去了神百姓所有的罪。这符合约翰一章二十九节所说的：“看哪，神的羔羊，除去世人之罪的！”...简言之，撒迦利亚三章九节里那有七眼的石头，就是启示录五章六节里那有七眼的羔羊。（新约总论第十四册，一五九页。）

信息选读

撒迦利亚四章二节说，“一个灯台，全是金的，顶上有油碗；灯台上有七灯...”在三章九节，那建造的石头有七眼；在四章二节，灯台上有七灯。这启示灯台等于石头。石头和灯台都是基督。石头是为着建造，灯台是为着发光照明。在石头上有七眼，而在灯台上有七灯，所以灯台上的七灯，必定就是石头上的七眼。

石头上的七眼乃是“耶和华的眼睛，遍察全地”。〔四 10。〕这节与启示录五章六节相符，那里说到羔羊的七眼，就是奉差遣往全地去的神的七灵。这指明神的七眼就是神的七灵。撒迦利

WEEK 40 — DAY 4

Morning Nourishment

Zech. 3:9 ...Here is the stone that I have set before Joshua—upon one stone are seven eyes. I will engrave its engraving, declares Jehovah of hosts, and I will remove the iniquity of that land in one day.

4:10 ...These seven rejoice when they see the plummet in the hand of Zerubbabel; they are the eyes of Jehovah running to and fro on the whole earth.

The reference to engraving the stone in Zechariah 3:9 indicates that this stone is Christ. The Lord Jesus, as the building stone, was engraved, dealt with, by God on the cross for the iniquity of God's people. In one day, by that engraving on the cross, the Lord Jesus took away all the sins of God's people. This corresponds to John 1:29, which says, "Behold, the Lamb of God, who takes away the sin of the world!"...In short, the stone with seven eyes in Zechariah 3:9 is the Lamb with seven eyes in Revelation 5:6. (The Conclusion of the New Testament, p. 4246)

Today's Reading

Zechariah 4:2 says, "There is a lampstand all of gold, with its bowl on top of it and its seven lamps upon it..." In 3:9 the building stone has seven eyes, and in this verse the lampstand has seven lamps. This reveals that the lampstand equals the stone. Both the stone and the lampstand are Christ. The stone is for the building, and the lampstand is for light, for enlightening. On the stone there are seven eyes, and on the lampstand there are seven lamps. Hence, the seven lamps of the lampstand must be the seven eyes on the stone.

The seven eyes on the stone are the "eyes of Jehovah running to and fro on the whole earth" [Zech. 4:10]. This verse corresponds to Revelation 5:6, which speaks of the seven eyes of the Lamb, which are the seven Spirits of God sent forth into all the earth. This indicates that the seven eyes of God

亚四章四至六节也含示，七眼，就是七灯，与那灵有关。撒迦利亚在二节说到金灯台上的七灯之后，就在四节问天使：“这些是什么意思？”在此，撒迦利亚实际上是在问，一个灯台上有七灯，这是什么意思。在六节天使回答：“这是耶和華给所罗巴伯的话，说，万军之耶和華说，不是倚靠权势，不是倚靠能力，乃是倚靠我的灵。”这明显是指着说，那一个灯台带着七灯，乃是“我的灵”，就是神的灵。在此，七灯表征神的七灵。这是因为启示录指明，神的七眼，就是七灯，乃是神的七灵。…撒迦利亚书启示，神的七眼就是灯台上的七灯，也是石头的七眼。借着这七眼，启示录五章所揭示基督是狮子和羔羊，就与撒迦利亚三章所说的石头连起来了。所以那位有七眼的，不仅是“狮子——羔羊”，也是石头。祂是“狮子——羔羊——石头”：狮子毁灭仇敌，羔羊救赎我们，石头建造神的家。…在祂死而复活以后，召会时期就来了；召会就是神的建造。为着建造召会，基督是磐石。（参太十六18。）

神建造的完成，需要经过祂的审判。基督有发火焰的七眼，焚烧、光照、鉴察、洁净并炼净我们，借此执行神的审判。最终，这些发火焰的眼睛，将祂一切的所是注入到我们里面，新陈代谢地把我们变化成为像祂一样。整座新耶路撒冷城的素质和显出来的样子，都与神一样。启示录四章里坐宝座的神显出来的样子好像碧玉，（3，）而在二十一章里，新耶路撒冷，特别是城墙，显出来的样子也是碧玉。（11，18～19。）所以，神与这城的素质和显出来的样子，是相同的。唯有这位神借着传输作到我们里面，才能成就这事。（新约总论第十四册，一五九至一六三页。）

参读：新约总论，第四百一十七篇。

are the seven Spirits of God. Zechariah 4:4-6 also implies that the seven eyes, which are the seven lamps, are related to the Spirit. After speaking of seven lamps upon a golden lampstand in verse 2, Zechariah asked an angel in verse 4, "What are these?" Here, in effect, Zechariah was asking what the significance of the one lampstand with seven lamps is. In verse 6 the angel answered, "This is the word of Jehovah to Zerubbabel, saying, Not by might nor by power, but by My Spirit, says Jehovah of hosts." This clearly indicates the one lampstand with seven lamps is "My Spirit," the Spirit of God. Here the seven lamps signify the seven Spirits of God. This is because the book of Revelation indicates that the seven eyes of God, which are the seven lamps, are the seven Spirits of God...Zechariah reveals that the seven eyes of God, which are the seven lamps on the lampstand, are also the seven eyes of the stone. By means of the seven eyes, Christ as the Lion and the Lamb unveiled in Revelation 5 is connected to the stone spoken of in Zechariah 3. Therefore, the One with the seven eyes is not only the Lion-Lamb but also the stone. He is the Lion-Lamb-stone; the Lion to destroy the enemy, the Lamb to redeem us, and the stone to build God's house. After His death and resurrection, the age became the age of the church, which is God's building. For the building of the church, Christ is the rock [cf. Matt. 16:18].

The accomplishment of God's building requires His judgment. God's judgment is carried out by Christ's being the One with seven flaming eyes to burn, enlighten, search, purify, and refine us. Eventually, these flaming eyes infuse us with all that He is, metabolically transforming us into His being. The whole city of New Jerusalem will have the same essence and appearance as God. The appearance of God sitting on the throne in Revelation 4 is of jasper (v. 3), and the appearance of the New Jerusalem, especially its wall,...is also of jasper (21:11, 18-19). Thus, the essence and appearance of God and of the city are the same. This can be accomplished by having God wrought into us by means of transfusion. (The Conclusion of the New Testament, pp. 4246-4248)

Further Reading: The Conclusion of the New Testament, msg. 417

第四十周■周五

晨兴喂养

启一 4～5 “约翰写信给在亚西亚的七个召会：愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵，…归与你们。…”

四 5 “有闪电、声音、雷轰，从宝座中发出。又有七盏火灯在宝座前点着，这七灯就是神的七灵。”

启示录里所说三一神的次序，和马太福音里的次序不同。在马太二十八章十九节，三一神的次序是：父、子、圣灵。但在启示录一章四至五节，次序更改了，神的七灵列在第二位，不在第三位。这启示神七倍的灵功用加强的重要。二章七节、十一节、十七节、二十九节，三章六节、十三节、二十二节，十四章十三节，二十二章十七节，一再强调那灵的话，证实这点。新约书信的开头只提恩典与平安从父和子归与受信者。但在启示录，又加了圣灵，恩典与平安从父和子，也从灵分赐给众召会。这也表明为着神的行动，极需那灵，以对抗召会的堕落。（启示录生命读经，四六页。）

信息选读

为什么启示录中，灵在神圣三一的次序中占第二位？因为到了启示录，时代…从子转到灵了。启示录是灵的时代，在这个时代，那灵加强了。

一章四节的灵，是神加强的灵，因此称为七灵。七灵无疑是神的灵，因为四至五节将其列在三一神中。…这里的七，不是说七个不同的灵，乃是指一个七倍的灵。

WEEK 40 — DAY 5

Morning Nourishment

Rev. 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne.

4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

In Revelation, the sequence of the Triune God is different from that found in Matthew. In Matthew 28:19 the sequence of the Triune God is the Father, the Son, and the Holy Spirit. But in Revelation 1:4 and 5 the sequence is changed. The seven Spirits of God are listed in the second place instead of the third. This reveals the importance of the intensified function of the sevenfold Spirit of God. This point is confirmed by the repeated emphasis on the Spirit's speaking in 2:7, 11, 17, 29; 3:6, 13, 22; 14:13; and 22:17. At the opening of the Epistles, only the Father and the Son are mentioned, from whom grace and peace are given to the receivers. Here, however, the Spirit is also included, from whom grace and peace are imparted to the churches. This also signifies the crucial need of the Spirit for God's move to counteract the degradation of the church. (Life-study of Revelation, p. 37)

Today's Reading

In Revelation the Spirit occupies the second place in the sequence of the Divine Trinity...because in this book the age has been changed from the Son to the Spirit... The age is the age of the Spirit, and in this age the Spirit has been intensified.

Because the Spirit in 1:4 is the intensified Spirit of God, He is called the seven Spirits. The seven Spirits are undoubtedly the Spirit of God because They are ranked among the Triune God in verses 4 and 5...The number seven here does not refer to seven different spirits but to one sevenfold Spirit.

“七”是神时代行动中完整的数字，而“十二”是神永远行政中完整的数字。例如，神创造地的工作，是六天加上安息日。…为着神今日的行动，召会的数字也是七。启示录里的七印、七号、七碗，都是为着神时代的行动。所以，七倍的灵乃是神今日行动中加强的灵。

在本质和存在上，神的灵是一个；在神行动加强的功用和工作上，神的灵是七倍的。就如撒迦利亚四章二节的灯台，在存在上，是一个灯台；在功用上，是七盏灯。约翰写启示录时，召会已经堕落，世代又是黑暗的。所以，神在地上的行动和工作，需要神七倍加强的灵。我们知道有一种灯泡，可以调节三种光度。…同样，灯台上的七个灯盏，乃是七倍加强的光。在四福音里，神的灵是一度，因为那时不需要太亮。然而，召会堕落以后，世代也变得极其黑暗，因此需要七倍加强的圣灵。这样，神的一灵成了七倍的灵。在存在上，圣灵就像撒迦利亚书的灯台那样是一个；但在功用上，圣灵却是七。

神的七灵是羔羊的七眼。（启五6，亚三9，四10。）眼睛是为着行动；如果我们瞎了，就难以行动。在神今日的行动中，基督为神的羔羊，有七个眼睛。羔羊的七眼是为着鉴察、观看并传输。…你怎么知道别人爱你？爱能借着眼睛传送。…当基督以祂的七眼看着我们的时候，起初可能会叫我们害怕，但到后来，这七眼要把基督的元素传输到我们里面。（启示录生命读经，四七至四八页。）

参读：启示录生命读经，第四篇。

Seven is the number of completion in God's dispensational move, whereas twelve is the number of completion in God's eternal administration. For example, God created the earth in six days plus one Sabbath day...For God's move today, the church has the number seven. In the book of Revelation the seven seals, the seven trumpets, and the seven bowls are all for God's dispensational move. Thus, the sevenfold Spirit is the intensified Spirit in God's move today.

In substance and existence, God's Spirit is one; in the intensified function and work of God's operation, God's Spirit is sevenfold. It is like the lampstand in Zechariah 4:2. In existence it is one lampstand, but in function it is seven lamps. At the time the book of Revelation was written, the church had become degraded, and the age had become dark. Therefore, the sevenfold intensified Spirit of God was needed for God's move and work on the earth. We all are familiar with three-way bulbs, light bulbs that can be switched to three successive degrees of illumination...In like manner, the seven lamps on the lampstand were the sevenfold intensified light. In the four Gospels the Spirit of God was onefold because at that time there was not the need for so much light. However, after the church had been degraded and the age had become exceedingly dark, there was the need for the Holy Spirit to be intensified sevenfold. In this way the one Spirit of God has become the sevenfold Spirit. In existence the Holy Spirit, like the lampstand in Zechariah, is one, but in function the Holy Spirit is seven.

The seven Spirits of God are the seven eyes of the Lamb (Rev. 5:6; Zech. 3:9; 4:10). Our eyes are for our moving. If we are blind, it is very difficult to move. In God's move today, Christ as the Lamb of God has seven eyes. The seven eyes of the Lamb are also for watching, observing, and transfusing...How can you realize that someone loves you? Love is transfused through the eyes...When Christ looks at us with His seven eyes, we may be terrified at first. Eventually, however, these seven eyes will transfuse Christ's element into us. (Life-study of Revelation, pp. 37-39)

Further Reading: Life-study of Revelation, msg. 4

启五 9 ~ 10 “他们唱新歌，说，你配拿书卷，配揭开它的七印，因为你曾被杀，用自己的血从各支派、各方言、各民族、各邦国中，买了人来归与神，又叫他们成为国度，作祭司，归与我们的神；他们要在地上执掌王权。”

在启示录五章九至十节，我们看见长老们向着羔羊唱赞美的新歌。…这里的歌是新的，因为他们所赞美的羔羊，是刚被杀的。这新歌赞美羔羊是配，因为…在全宇宙中，除了那得胜的狮子，救赎的羔羊基督之外，没有一位配揭开神经纶的奥秘。祂是得胜的狮子，为神击败了撒但；又是救赎的羔羊，为我们除去了罪。唯有祂够资格揭开神经纶的奥秘，并且把它执行出来。（启示录生命读经，二七七页。）

信息选读

我们的救主是羔羊也是狮子。这一位配展开那书卷；除祂以外，宇宙中再没有一位，配揭开神经纶的秘密和奥秘。只有狮子羔羊配，因为祂完成了救赎，并且胜过了撒但。祂已经将神的权柄带到地上，祂是犹大支派中得胜的狮子，又是为神所拣选的人成功了完全救赎的羔羊。因此，祂完全有资格和地位，揭开神经纶的奥秘。…大多数基督徒不认识祂配揭开神经纶之秘密的七印。主在这方面的配，是宇宙性的，是无法测量的。当然，基督配得我们的赞美，甚至配得着我们的一生。即使如此，我们还必须看见，根据启示录五章，基督的配是在于配揭开神经纶的秘密。宇

Rev. 5:9-10 And they sing a new song, saying: You are worthy to take the scroll and to open its seals, for You were slain and have purchased for God by Your blood men out of every tribe and tongue and people and nation, and have made them a kingdom and priests to our God; and they will reign on the earth.

In Revelation 5:9-10 we see the elders singing a new song of praise to the Lamb...The song here is new because the Lamb whom it praises had just been slain. This new song praises the worthiness of the Lamb...In the whole universe no one is worthy to open the mystery of God's economy but Christ, the overcoming Lion and the redeeming Lamb. As the overcoming Lion, He has defeated Satan for God, and as the redeeming Lamb, He has put away sin for us. He is the only One qualified to unveil and carry out the mystery of God's economy. (Life-study of Revelation, p. 224)

Today's Reading

Our Savior is the Lamb as well as the Lion. This One is worthy to open the scroll. Apart from Him, no one in the universe is worthy to open the secret, the mystery, of God's economy. But the Lion-Lamb is worthy because He has accomplished redemption and has won the victory over Satan. As the One who has brought God's authority to the earth, He is the victorious, overcoming Lion of the tribe of Judah and the Lamb who has accomplished a full redemption for God's chosen people. Therefore, He is completely qualified and positioned to open the mystery of God's economy...Most Christians fail to realize that He is worthy to open the seals of the secret of God's economy. This aspect of the Lord's worthiness is universal and immeasurable. Of course, Christ is worthy of our praises; He is worthy even of our lives. Nevertheless, we must realize that, according to Revelation 5, Christ's worthiness is a matter of His being

宙本是一个奥秘，是科学家所无法解明的；他们完全不知道宇宙的意义和目的，因为这对他们乃是一个秘密。但基督配揭开这秘密，因为祂配揭开神经纶的七印。

书卷是羊皮或别的材料作的，因为是卷起来的，所以很难断定究竟有多长。启示录五章里的书卷，有永远那么长，只有基督配展开这卷有永远那么长的书卷。…我们需要永世，才能把其中的一切看完。我们在新耶路撒冷的时候，还要把这书卷一直读下去。直到永远，我们都要说，“现在我多看到一些东西了。”…到永世的时候，我们会说，“主〔展开书卷所带给我们〕的惊奇是永远的，虽然我们如今在永世里了，仍然还看不到尽头。”

基督从神得了权柄，治理整个宇宙。（1，6～7。）基督是诸天之上并地上万国的真正治理者。在马太二十八章十八节，主告诉门徒说，天上地上所有的权柄，都赐给祂了。在启示录五章，基督是神的羔羊，站在四活物和众长老之中。坐在宝座上的那一位，手握着用七印封严的书卷。神坐在宝座上握着这书卷，就是祂在整个宇宙中治理的时间表。这书卷如同“时间表”，列明从基督升天到新耶路撒冷所要发生的事。封闭这书卷的七印，事实上就是书卷的内容。这七印乃是宇宙的七个秘密，就是神经纶的奥秘。基督这位狮子羔羊够资格展开这书卷，就是揭开神经纶的奥秘，并将它完成。这指明基督是得着权柄治理整个宇宙的那一位。我们都必须敬拜基督是治理者，是那在诸天之上治理一切，为着完成神经纶的一位。（新约总论第十四册，一六六至一六七页。）

参读：启示录生命读经，第二篇。

qualified to open the secret of God's economy. The universe is a mystery which the scientists cannot unravel. They simply do not know the meaning or the purpose of the universe because it is a secret kept from them. But Christ is worthy to open this secret, for He is worthy to open the seals of God's economy.

A scroll is a roll of parchment paper or other material. Because a scroll is rolled up, it is difficult to determine just how long it is. The scroll in Revelation 5 is eternally long. Only Christ is worthy to open this eternally-long scroll...We will need eternity to see all that is included in it. When we are in the New Jerusalem, we will still be reading the contents of the scroll. For eternity we will say, "Now I see something more."...When we are in eternity, we may say, "The Lord's surprise [of the opening of the scroll] is eternal. Although we are now in eternity, we still cannot see the end."

Christ has received from God the authority to administrate the entire universe (vv. 1, 6-7). Christ is the real Administrator of the heavens and all the nations on earth. In Matthew 28:18 the Lord told the disciples that all authority had been given to Him in heaven and on earth. In Revelation 5 Christ as the Lamb of God was standing in the midst of the four living creatures and the elders. The One who was sitting on the throne was holding a scroll sealed with seven seals. God was sitting on the throne holding this scroll, the schedule of His administration in the entire universe. This scroll is like a timetable of what will take place from the ascension of Christ to the New Jerusalem. The seven seals with which the scroll is sealed are actually its contents. These seven seals are the seven secrets of the universe, which are the mystery of God's economy. Christ as the Lion-Lamb is qualified to open the scroll, that is, to open the mystery of God's economy and to carry it out. This indicates that Christ is the One who has received the authority to administrate the entire universe. We all must worship Christ as the Administrator, as the One in the heavens administering all things for the fulfillment of God's economy. (The Conclusion of the New Testament, pp. 4252-4253)

Further Reading: Life-study of Revelation, msg. 2

第四十周诗歌

WEEK 40 — HYMN

补29

赞美“狮子羔羊”

(启示录五章) (英1092)

G 大调

4/4

3 | 4 · 4 | 1 2 | 3 1 - 3 | 5 3 1 2 | 1 - -

一 历 代 圣 徒 都 颂 赞：“美 哉，神 的 羔 羊！

3 | 2 · 2 | 5 2 | #4 3 2 1 | 7 · 5 | 1 4 | 5 - -

舍 命 救 人 脱 罪 孽，将 人 罪 债 清 偿。”

5 | 2 · 2 | 1 2 | 3 3 - 3 | 4 2 3 2 1 | 2 - -

救 赎 大 恩 多 人 识，却 鲜 有 人 歌 唱：

5 | 6 5 | 1 1 | 2 · 3 | 4 2 | 1 · 5 | 3 2 | 1 - - ||

“争 战 狮 子 已 得 捷，配 得 永 远 称 扬！”

- 二 坐宝座者右手中， 书卷七印封严；
天上、地下、地底下， 谁配展开书卷？
约翰以为无人配， 为此痛哭掩面；
奥秘若真不得启， 我们能不悲叹？
- 三 宇宙奥秘深难测， 须借启示照明；
神的旨意若不彰， 万有都归虚空。
看哪，犹大的狮子！ 祂已争战得胜，
配展书卷揭七印， 将神经纶完成。
- 四 前在暗中无亮光， 未识神心秘密；
今蒙光照，心眼开， 异象辉煌无比；
只愿活着为神旨， 此心坚定不移；
“狮子羔羊”揭奥秘， 我们赞美不已！
- 五 长老、活物齐俯伏， 座前敬拜歌唱；
赞美昼夜不歇息， 都归“狮子羔羊”。
我们和声同响应， 高声欢呼颂扬：
神圣计划已显明， 赞美“狮子羔羊”！

The saints throughout the centuries

Praise of the Lord — His Worthiness

1092

1. The saints throughout the centuries Have praised the Lord that
He, The Lamb of God, has saved us, From sin has set us
free; Yet scarcely for the Li - on Have we vet sound - ed
praise, Though oft for our re - demp - tion We've all our voic - es raised.

2. John wept as he considered
That none the right did own
The scroll to take and open,
God's myst'ry to make known;
No, none on earth nor heaven,
Nor universe around—
And we, too, would be weeping
If none were worthy found.
3. The universe, mysterious,
Would be in darkness still,
Could none break through to open
The scroll, to show God's will;
But, lo, the worthy Lion
Of Judah hath prevailed
The seven seals to open,
And have the scroll unveiled.
4. No longer now in darkness
God's secret is enclosed,
But to our inner vision
It's open, full, disclosed;
Our hearts are for this purpose,
Our lives are for His plan;
And for this revelation
We praise the Lion-Lamb!
5. The four-and-twenty elders
All fall before that sight.
The living creatures praise Him,
Who rest not, day nor night.
So let us join their praises
To Him who loosed God's plan;
We'll lift with theirs our voices
To praise the Lion-Lamb!

