

第四十七周

羔羊神在城内的宝座上

诗歌：745

读经：启四 2～3，二二 1～5，二一 23，结一 22，26～28

- 启 4:2 我立刻就在灵里；看哪，有一个宝座安置在天上，又有一位坐在宝座上。
- 启 4:3 那位坐着的，显出来的样子好像碧玉和红宝石，又有虹围着宝座，显出来的样子好像绿宝石。
- 启 22:1 天使又指给我看，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。
- 启 22:2 在河这边与那边有生命树，生产十二样果子，每月都结出果子，树上的叶子乃为医治万民。
- 启 22:3 一切咒诅必不再有了。在城里有神和羔羊的宝座；祂的奴仆都要事奉祂，
- 启 22:4 也要见祂的面；祂的名字必在他们的额上。
- 启 22:5 不再有黑夜，他们也不需要灯光日光，因为主神要光照他们；他们要作王，直到永永远远。
- 启 21:23 那城内不需要日月光照，因有神的荣耀光照，又有羔羊为城的灯。
- 结 1:22 活物的头以上有穹苍的样式，看着像可畏的水晶，铺张在活物的头以上。
- 结 1:26 在他们头以上的穹苍之上，有宝座的样式，像蓝宝石的样子；在宝座的样式以上，有一位的样子好像人的样子。
- 结 1:27 我见从祂腰以上，看来好像光耀的金银合金，有仿佛火的样子四面包围；又见从祂腰以下，有仿佛火的样子。祂周围都有光辉。
- 结 1:28 下雨的日子，云中虹的样子怎样，周围光辉的样子也是这样。这就是耶和華荣耀的样式显出来的样子。我一看见就面伏于地，又听见一位说话的声音。

【周一、周二】

壹 羔羊神在城内的宝座上——启四 2～3，

Week 47

The Lamb-God Being on the Throne within the City

Hymns: E941

Scripture Reading: Rev. 4:2-3; 22:1-5; 21:23; Ezek. 1:22, 26-28

- Rev. 4:2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting;
- Rev. 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.
- Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
- Rev. 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.
- Rev. 22:3 And there will no longer be a curse. And the throne of God and of the Lamb will be in it, and His slaves will serve Him;
- Rev. 22:4 And they will see His face, and His name will be on their forehead.
- Rev. 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.
- Rev. 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.
- Ezek. 1:22 And over the heads of the living creature there was the likeness of an expanse, like the sight of awesome crystal, stretched forth over their heads above.
- Ezek. 1:26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.
- Ezek. 1:27 Then I saw something like the sight of electrum, like the appearance of fire encased all around, from the appearance of His loins and upward; and from the appearance of His loins and downward, I saw something like the appearance of fire. And there was brightness all around Him.
- Ezek. 1:28 Like the appearance of the rainbow that is in the cloud on a day of rain, such was the appearance of the brightness all around. This was the appearance of the likeness of the glory of Jehovah. And when I saw it, I fell on my face and I heard the voice of someone speaking.

§ Day 1 & Day 2

I. The Lamb-God is on the throne within the city—Rev. 4:2-3;

二二 1～5, 二一 23:

- 一 “神和羔羊的宝座”表示一个宝座既为着神，也为着羔羊，指明神和羔羊乃是一——祂是羔羊神，是救赎的神，是神那救赎者——二二 1, 四 2～3。
- 二 在永世里，坐宝座的神乃是救赎我们的神，从祂的宝座有生命水的河流出来，作我们的供应和满足。
- 三 这描述三一神——神、羔羊、和生命水所象征的那灵——如何在祂元首权柄（宝座的权柄所含示的）之下，将自己分赐到祂所救赎的人里面，直到永远。

贰 宝座乃是我们基督徒生活的中心:

- 一 在我们的日常生活、家庭生活、婚姻生活、职业生活和召会生活里，中心必须是神的宝座；凡事都该服从祂的元首权柄。
- 二 每天早晨起床后我们需要说，“主，感谢你给我新的一天，让我接受你作我的主。我终日把自己服在你元首的权柄之下。主，在我的生活中设立你的宝座。在我全人的中心设立你的宝座。主，把我一整天日常的生活带到你的宝座之下。”倘若我们每天早晨向三一神献上这样的祷告，从那一刻起我们就会有活水在里面涌流。
- 三 在我们的经历中，每当我们服从三一神，以祂作我们的元首，我们里面就享受一道流；这河涌流着那定意的神，救赎的羔羊，以及那灵，就是如今那包罗万有、经过过程、赐生命的灵。
- 四 在祂的元首权柄之下，我们享受生命的流，带着生命的供应与生命的路；在生命的流中，我们事

22:1-5; 21:23:

- A. The throne of God and of the Lamb shows that there is one throne for both God and the Lamb, indicating that God and the Lamb are one—the Lamb-God, the redeeming God, God the Redeemer—22:1; 4:2-3.
- B. In eternity the very God who sits on the throne is our redeeming God, from whose throne proceeds the river of water of life for our supply and satisfaction.
- C. This depicts how the Triune God—God, the Lamb, and the Spirit, who is symbolized by the water of life—dispenses Himself into His redeemed under His headship (implied in the authority of the throne) for eternity.

II. The throne is the center of our Christian life:

- A. In our daily life, in our family life, in our marriage life, in our business life, and in our church life, the center must be God's throne; everything should be subjected to His headship.
- B. Every morning after rising up, we need to say, "Lord, thank You for a new day for me to take You as my Lord. I subject myself under Your headship for the whole day. Lord, set up Your throne in my life. Set up Your throne in the center of my being. Lord, bring my whole day with my daily life under Your throne"; if we would offer such a prayer to the Triune God every morning, from that moment we would have the living water flowing within us.
- C. In our experience, whenever we subject ourselves to the Triune God, taking Him as our Head, we enjoy a flow within us; the river flows with the God who purposed, with the Lamb who redeemed, and with the Spirit who is now the all-inclusive, processed, life-giving Spirit.
- D. Under His headship we enjoy the flow of life with the supply of life and the way of life; in the flow of life we serve Him, we see Him, and we reign

【周三】

§ Day 3

叁 以西结一章启示，我们属灵经历的最高点，就是有清明的天，其上有神的宝座；达到这一点，意思就是在凡事上让神居首位，并且完全服从祂的权柄和行政——22, 26 节：

III. Ezekiel 1 reveals that the highest point in our spiritual experience is having a clear sky with God's throne above it; to reach this point means that in everything we allow God to have the preeminence and are completely submissive to His authority and administration—vv. 22, 26:

一 四活物头上属灵的天明亮如水晶，好像一大片可畏水晶的穹苍；不仅如此，这天是延展的，并且像水晶一样稳定不变——22 节。

A. The spiritual sky over the heads of the living creatures is crystal clear, like a great expanse of awesome crystal; furthermore, this sky is expanding and is as stable, unchanging, as crystal—v. 22.

二 在这样的情形下，我们与神之间没有阻隔，我们彼此之间也没有阻隔；我们与主之间，并我们彼此之间，都有彻底且明朗的交通。

B. In such a situation, there is nothing between us and God and nothing between us and one another; we have a thorough and clear fellowship with the Lord and with one another.

三 这需要维持清洁的良心，向着神和人都有亏欠；我们天的故事，就是我们良心的故事——徒二四 16。

C. This requires the maintaining of a pure conscience without any offense toward God and men; the story of our sky is the story of our conscience—Acts 24:16.

四 宝座乃是基督管治的同在：

D. The throne is Christ's ruling presence:

1 主的同在总是随着祂的宝座；主的宝座是在第三层天，也在我们的灵里——启四 2～3，来四 16，参提后四 22：

1. The Lord's presence is always with His throne; the Lord's throne is both in the third heaven and in our spirit—Rev. 4:2-3; Heb. 4:16; cf. 2 Tim. 4:22:

a 那在天上坐在宝座上的基督，（罗八 34，）现今也在我们里面，（10，）也就是在我们灵里，（提后四 22，）这灵就是神居住的所在。

a. The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (v. 10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is.

b 伯特利是神的家，神的居所，也是天的门；在那里基督是梯子，将地联于天，并将天带到地——创二八 12～17，约一 51。

b. At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth—Gen. 28:12-17; John 1:51.

c 我们的灵今天既是神居住的所在，现今也就是天的门，在这里基督是梯子，把我们在地上的人联于天，并把天带给我们。

d 因此，每当我们转到灵里，我们就能借着基督作天梯，进入天的门，摸着天上施恩的宝座。

2 宝座在明如水晶的穹苍以上，指明每当我们在基督徒生活和召会生活里有清明的天，我们就在宝座的管治之下；召会中的权柄乃是在清明的天以上的宝座。

【周四】

3 宝座不仅使神在我们身上掌权，更使神达成祂永远的定旨；我们的属灵生活中若有宝座，神就不仅在我们身上掌权，也要在我们里面、同着我们并借着我们，完成祂的定旨——罗五 17，21，参太二八 18～20。

4 宝座有蓝宝石的样子；蓝宝石是蓝色的，表征基督管治同在的属天光景、情形和气氛——出二四 10。

肆 以西结一章启示，宝座上的那一位看起来像人，却有耶和华的荣耀显出来的样子，指明坐在宝座上的那一位是神又是人；这一位就是神人耶稣基督，神与人的调和——26，28 节：

一 耶稣基督是完整的神，成为肉体成了人；祂有人的性情，以人的身分生活、受死、复活并升天；现今作为在宝座上的一位，祂仍然是人子——约一 1，14，六 62，徒七 56，59～60。

二 因此，主耶稣升天之后，就有一人在宝座上；

c. Since today our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us, the people on earth, to heaven, and brings heaven to us.

d. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder.

2. The throne above the crystal clear expanse indicates that whenever we have a clear sky in our Christian life and in our church life, we will be under the ruling of the throne; the authority in the church is the throne above the clear sky.

§ Day 4

3. The throne is not only for God to reign over us but also for God to accomplish His eternal purpose; if we have the throne in our spiritual life, God will not only rule over us but will also fulfill His purpose in us, with us, and through us—Rom. 5:17, 21; cf. Matt. 28:18-20.

4. The throne has the appearance of a sapphire stone; a sapphire stone, which is blue in color, signifies the heavenly situation, condition, and atmosphere of Christ's ruling presence—Exo. 24:10.

IV. Ezekiel 1 reveals that the One on the throne looks like a man, yet with Him there is the appearance of the glory of Jehovah, indicating that the One sitting on the throne is both God and man; this is Jesus Christ, the God-man, the mingling of God and man—vv. 26, 28:

A. Jesus Christ was the complete God, and He was incarnated to be a man; having the nature of man, He lived, died, resurrected, and ascended as a man, and now as the One on the throne, He is still the Son of Man—John 1:1, 14; 6:62; Acts 7:56, 59-60.

B. Hence, since the ascension of the Lord Jesus there has been a man on

在千年国并在新天新地里直到永远，仍有一人在宝座上——太十九 28，启二二 1，3。

三 神在与人的关系中奥秘的心意，是要将祂自己与人调和，因而使祂自己与人一样；也使人在生命、性情、和彰显上与神一样，但无分于神格；人是按着神的形像造的，好彰显神并为神掌权——创一 26～28，参赛十四 12～14：

- 1 在宝座上的那一位和四活物，都有人的样子，指明四活物在地上彰显在宝座上的那一位；这个彰显就是神在人性里的显现——结一 5，提前三 15～16。
- 2 天上的神渴望借着将祂自己作到人里面，得着地上的人作祂的彰显；不仅如此，神的心意是要在人身作工，好使人能在宝座上——弗三 16～21，启三 21，五 10，二十四，二二 5，太十九 28。
- 3 主耶稣是开拓者，是先锋，祂开了路进到荣耀里，并坐在宝座上；我们是祂许多的弟兄，现今正在跟随祂——来二 6～12，启三 21，二二 5。

【周五】

伍 以西结一章说，在宝座上之人的样子有两面的讲究：从祂腰以上，有金银合金的样子；从祂腰以下，有火的样子——27 节：

- 一 金银合金是发光的金属，是一种金与银的混合物；金表征神的性情，银表征救赎；因此，金银合金是由金和银的元素所组成，表征羔羊神，就是救赎的神——4 节。
- 二 人的腰以上到头的部分，乃是感觉的部分，

the throne; in the millennium and in the new heaven and new earth for eternity, there will still be a man on the throne—Matt. 19:28; Rev. 22:1, 3.

C. God's mysterious intention in His relationship with man is to mingle Himself with man and thereby to become the same as man and make man the same as He is in life, in nature, and in expression but not in the Godhead; man was created in the image of God to express God and to rule for God—Gen. 1:26-28; cf. Isa. 14:12-14:

1. The One on the throne and the four living creatures both have the appearance of a man, indicating that the four living creatures on earth are the expression of the One on the throne; this expression is the manifestation of God in humanity—Ezek. 1:5; 1 Tim. 3:15-16.
2. God in heaven desires to gain man on earth for His expression by working Himself into man; furthermore, God's intention is to work on man in order that man will be on the throne—Eph. 3:16-21; Rev. 3:21; 5:10; 20:4; 22:5; Matt. 19:28.
3. As the Pioneer, the Forerunner, the Lord Jesus cut the way to enter into glory and sit on the throne, and we, His many brothers, are now following Him—Heb. 2:6-12; Rev. 3:21; 22:5.

§ Day 5

V. **Ezekiel 1 says that the appearance of the man on the throne has two aspects: from His loins upward He has the appearance of electrum, and from His loins downward, the appearance of fire—v. 27:**

- A. The electrum is a glowing metal, a mixture of gold and silver; gold signifies the nature of God, and silver signifies redemption; thus, the electrum, composed of the elements of gold and silver, signifies the Lamb-God, the redeeming God—v. 4.
- B. The upper part of a man, from his loins to his head, is the part of feeling,

表征人的性情和个性；就着性情和个性说，在宝座上的主耶稣有金银合金的样子，表征救赎的神。

三 人的腰以下，是行动的部分；从腰以下有火的样子，表征主在祂行动中的样子，有神焚烧与圣别的力量。

四 当主眷临我们，祂乃是像火一样来光照、搜寻并焚烧；然后借着火，祂向我们就成为发光的金银合金，我们被救赎之神的辉煌彰显所充满。

五 主这烈火（来十二 29）将一切消极的事物从我们里面烧掉之后，留在我们里面就是金银合金——救赎的神。

【周六】

陆 以西结一章说，有一道虹显为坐宝座之人周围的光辉，表征宝座上的主四围的辉煌和荣耀——28 节，启四 3：

一 在挪亚的时候，云彩中的虹乃是一个记号，表明神是信实的，祂要坚守祂与人和一切活物所立的约，指明祂不再用洪水毁灭人类——创九 13。

二 虹可视为由红、黄、蓝三种主色组合而产生的——红是火的颜色，指神的圣别；黄是金银合金的颜色，表征神的荣耀；蓝是蓝宝石之宝座的颜色，表征神的公义——诗八九 14：

1 神的公义、圣别和荣耀，是三种神圣的属性，使罪人不能靠近神——创三 24。

2 但是基督来死在十字架上，满足了神公义、圣别和荣耀的要求，并且复活了；祂如今就是我们的公义、

of sensation, signifying his nature and disposition; according to His nature and disposition the Lord Jesus on the throne has the appearance of electrum, signifying the redeeming God.

C. The lower part of a man's body is for moving; the appearance of fire from the loins downward signifies the Lord's appearance in His move with God's burning and sanctifying power.

D. When the Lord comes to us, He comes as fire to enlighten, search, and burn; then through the fire He becomes the glowing electrum to us, and we are filled with the radiant expression of the redeeming God.

E. After all the negative things have been burned out of us by the Lord as the consuming fire (Heb. 12:29), what will remain in us is the electrum, the redeeming God.

§ Day 6

VI. Ezekiel 1 says that there is a rainbow as the brightness around the man who is sitting on the throne, signifying the splendor and glory around the Lord on the throne—v. 28; Rev. 4:3:

A. At Noah's time the rainbow in the cloud was a sign of God's faithfulness in keeping His covenant with man and every living creature, signifying that He would never again destroy mankind with a flood—Gen. 9:13.

B. A rainbow can be considered as being produced from three basic colors—red, yellow, and blue: red, the color of fire, refers to God's holiness; yellow, the color of electrum, signifies God's glory; and blue, the color of the sapphire throne, signifies God's righteousness —Psa. 89:14:

1. God's righteousness, holiness, and glory are three divine attributes that keep sinners away from God—Gen. 3:24.

2. However, Christ came, died on the cross to satisfy the requirements of God's righteousness, holiness, and glory, and was resurrected, and He is now our

圣别和荣耀——林前一 30。

- 3 因着我们信徒现今是在基督里，在神眼中我们就有基督作公义、圣别、和荣耀显出来的样子；这就是虹的样子，见证神是信实的，祂宽免并拯救我们这些堕落的人，使我们脱离祂对罪人的审判。
- 4 新耶路撒冷城的根基好像彩虹的样子，（启二一 19 ~ 20，）在其中，我们这些得救之人的集大成，要成为一道虹，返照神公义、圣别和荣耀的光辉，并永远见证神是公义、信实的。
- 5 正如以西结一章所描绘的，基督徒生活和召会生活要总结为这一道虹；那时，神永远的计划就得着完成。

righteousness, holiness, and glory—1 Cor. 1:30.

3. Because we, the believers, are now in Christ, in the sight of God we bear the appearance of Christ as righteousness, holiness, and glory; this is the appearance of a rainbow as a testimony of God's faithfulness in sparing us and saving us, the fallen ones, from His judgment on sinners.
4. In the New Jerusalem, a city whose foundations have the appearance of a rainbow (Rev. 21:19-20), we, the aggregate of the saved ones, will be a rainbow reflecting the brightness of God's righteousness, holiness, and glory and testifying forever that God is righteous and faithful.
5. As portrayed in Ezekiel 1, the Christian life and the church life will consummate in such a rainbow; at that point God's eternal plan will have been accomplished.

第四十七周■周一

晨兴喂养

启二二 1～2 “天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。在河这边与那边有生命树，生产十二样果子，每月都结出果子…”

羔羊同神是在城内的宝座上。在这宝座上，神和羔羊不会并排而坐；反之，神会在基督里坐在宝座上。我们知道这事，因为是光的神会住在那是灯的羔羊里。（启二一 23。）…正如光和灯是一个单位，一个实体，神和羔羊也是一个实体。

一个神和羔羊的宝座，表征神和羔羊乃是一——祂是羔羊神，是救赎的神，是神那救赎者。在永世里，坐宝座的神乃是救赎我们的神，从祂的宝座有生命水的河流出来，作我们的供应和满足。这描述三一神——神、羔羊和生命水所象征的那灵——如何在祂元首权柄（宝座的权柄所含示的）之下，将自己分赐到祂所救赎的人里面，直到永远。（新约总论第十四册，三五三至三五五页。）

信息选读

在我们基督徒的经历中，独特的项目该是那位定意者和救赎者的宝座。这样的宝座必须设立在我们全人里面，且该成为我们基督徒生活的中心。这就是说，我们要接受定意的神和救赎我们的基督，作我们的元首、主和权柄。我们该甘愿使自己服从这样的元首权柄。我们敬拜祂是主，并接受祂作我们的权柄。我们让祂在我们里面，并在我们的基督徒生活中登上宝座。

WEEK 47 — DAY 1

Morning Nourishment

Rev. 22:1-2 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month...

The Lamb with God is on the throne within the city. On this throne God and the Lamb will not sit beside each other; instead, God in Christ will sit on the throne. We know this because God as the light will dwell in the Lamb as the lamp (Rev. 21:23)...Just as the light and the lamp are one unit, one entity, God and the Lamb are one entity.

The one throne of God and of the Lamb signifies that God and the Lamb are one—the Lamb-God, the redeeming God, God the Redeemer. In eternity the God who will sit on the throne is our redeeming God, from whose throne proceeds the river of water of life for our supply and satisfaction. This depicts how the Triune God—God, the Lamb, and the Spirit (symbolized by the water of life)—dispenses Himself into His redeemed under His headship (implied by the authority of the throne) for eternity. (The Conclusion of the New Testament, pp. 4411-4412)

Today's Reading

In our Christian experience the unique item should be the throne of the One who purposed and of the One who redeemed. Such a throne must be set up in our entire being, and this should be the center of our Christian life. This means that we would accept the God who purposed and the Christ who redeemed us as our Head, Lord, and authority. We should be willing to subject ourselves to such a headship. We adore Him as the Lord, and we take Him as our authority. We enthrone Him in our being and in our Christian life.

在我们基督徒的生活里，中心乃是神和羔羊的宝座。我们在这里的生活不是为着自己。我们的生活、存在，乃是为着成就神的定旨，好成就基督所已经完成的。因此，我们经历那一位在宝座上作元首、作主的，并且自己服从这样的权柄。在我们的日常生活、家庭生活、婚姻生活、职业生活和召会生活里，中心必须是神的宝座。我们凡事都该服从祂的元首权柄。

我们都经历过，每当我们愿意使自己服从这元首权柄，我们立刻感觉到有个满了神丰富的东西，在我们里面涌流。这就是三一神的流，作了我们的生命、生命的供应、和全人的一切。

照我们日常的经历看，我们基督徒该天天经历神圣三一的流。每天早晨起床后，我们需要说，“主，感谢你给我新的一天，让我接受你作我的主。我终日把自己服在你元首的权柄之下。主，在我的生活中设立你的宝座。在我全人的中心设立你的宝座。主，我把一整天日常的生活带到你的宝座之下。”倘若你每天早晨向三一神献上这样的祷告，从那一刻起你就会有活水在里面涌流。这活水的涌流就是三一神的流。今天三一神在你里面涌流，这不是一件小事。祂是定意者、救赎者，也是赐生命的灵，在你里面涌流。这一位乃是成为活水临到我们之三一神的完成。

在我们里面的神乃是生命的源头。神和羔羊的宝座该是我们全人的中心。在聚会中我们可以说宝座在我们里面，但许多时候姊妹们去购物，就把宝座搁到天上去了。弟兄们也需要问问自己，在工作的时候，有没有神的宝座在他们里面。在日常生活中，谁是我们的主、元首和权柄？许多时候，甚至在小事上，就如买一条领带或一双鞋子，我们也不愿容让宝座设立在我们心里。（李常受文集一九八四年第三册，六二四至六二六、六二八页。）

参读：新约总论，第四百三十二篇。

In our Christian life the center is the throne of God and of the Lamb. We are not here living for ourselves. We are living and existing for the accomplishment of God's purpose, to carry out what Christ has accomplished. Therefore, we experience the One on the throne in His headship and lordship, and we submit ourselves to such an authority. In our daily life, in our family life, in our marriage life, in our business life, and in our church life the center must be God's throne. Everything should be subjected to His headship.

All of us have experienced that whenever we would subject ourselves to this headship, we immediately sense something full of God's riches flowing within us. This is the flow of the Triune God as life, the life supply, and everything to our being.

According to our daily experiences, we Christians should experience the flow of the Divine Trinity every day. Every morning after rising up we need to say, "Lord, thank You for a new day for me to take You as my Lord. I subject myself under Your headship for the whole day. Lord, set up Your throne in my life. Set up Your throne in the center of my being. Lord, bring my whole day with my daily life under Your throne." If you would offer such a prayer to the Triune God every morning, from that moment you would have the living water flowing within you. This living water flowing is the flow of the Triune God. It is not a small thing that the Triune God flows in you today. He flows in you as the One who purposed, as the One who redeemed, and as the One who is the life-giving Spirit. This One is the very consummation of the Triune God reaching us as the living water.

This very God who is in us is the source of life. The throne of God and of the Lamb should be the center of our being. In the meeting we may say that the throne is in us, but many times when the sisters go shopping, the throne is thrown away to the heavens. The brothers also need to ask themselves if they have the throne of God in them in doing business. Who is our Lord, Head, and authority in our daily life? Many times even in small things such as buying a tie or a pair of shoes, we would not let the throne be in our heart. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 460-463)

Further Reading: The Conclusion of the New Testament, msg. 432

第四十七周■周二

晨兴喂养

启二二 3～5 “…在城里有神和羔羊的宝座；祂的奴仆都要事奉祂，也要见祂的面；祂的名字必在他们的额上。…他们要作王，直到永永远远。”

我们必须看见，何时宝座离开了，流的源头也就没有了。这就是何以许多时候我们觉得枯干，甚至干涸。我们没有活水的涌流，因为我们不接受或者不承认三一神在我们这人的中心作主、作元首和权柄。这就是何以宝座是关于新耶路撒冷的启示末了的一项。没有宝座，新耶路撒冷就没有中心；没有宝座，就没有生命的流。结果，整个新耶路撒冷就干涸，甚至饥饿而死。生命水流自宝座，生命树长在生命水中，并生命水河的两岸，如同藤蔓，按时候结果子，作神赎民的食物，直到永远。生命水和生命树都是宝座的结果。（李常受文集一九八四年第三册，六二九页。）

信息选读

什么时候你以三一神为你的元首，什么时候就有个东西开始在你全人里面涌流。我们必须把这一点应用到日常生活的每一种情况和每一件小事上。甚至我们与孩子谈话，与配偶谈话，也必须操练使自己服从这里面的宝座。不要看天上，乃要看你全人的中心，那里该有一个宝座。这宝座在你全人的中心该是得胜的。然后生命水就会从宝座流出来供应你，并把生命树带给你，终日滋养你。

在三一神涌流的地方，我们事奉祂。（启二二 3。）我们不仅事奉祂，也看见祂的面。（4。）…你喝生命水，就看见祂的面。你吃生命树的果子，

WEEK 47 — DAY 2

Morning Nourishment

Rev. 22:3-5 ...And the throne of God and of the Lamb will be in it, and His slaves will serve Him; and they will see His face, and His name will be on their foreheads...; and they will reign forever and ever.

We must realize that whenever the throne is gone, there is no source of the flow. This is why many times we have the feeling that we are dry and even dried up. There is not the flow of the living water because we do not accept or recognize the lordship, the headship, and the authority of the Triune God in the very center of our being. This is why the throne is the last item revealed concerning the New Jerusalem. Without the throne the New Jerusalem does not have a center, and without the throne there is no flow of life. As a result, the entire New Jerusalem would be dried up and even starved to death. The water of life flows out of the throne, and the tree of life grows in the water of life and on the two sides of the river of water of life as a vine producing timely fruits for the food of God's redeemed for eternity. Both the water of life and the tree of life are the issue of the throne. (CWWL, 1984, vol. 3, "God's New Testament Economy," p. 463)

Today's Reading

Whenever you would take the Triune God as your Head, that will be the time when something begins to flow in your being. We have to apply this to our daily life in every instance and in every small thing. Even in our talk to our children and in our talk to our spouse, we have to practice submitting ourselves to the inner throne. Do not look into the heavens, but look to the center of your entire being where there should be a throne. The throne should be prevailing in the center of your being. Then the water of life will be proceeding out of the throne to supply you and to bring to you the tree of life, which nourishes you all day long.

In the place where the Triune God flows, we serve Him (Rev. 22:3). Not only do we serve Him but also we see His face (v. 4)...When you drink the water of life, you see His face. When you eat the fruit of the tree of life,

就接受祂的面。你是借着吃喝祂而事奉祂。不要为祂作什么。一切事祂都能作，但祂不能喝祂自己，也不能吃祂自己。祂倚靠你来吃祂并喝祂。我再说，不要以为你能为祂作工。祂能为自己作一切，祂不需要你。祂只需要你吃祂，祂只需要你喝祂，祂只需要你享受祂。不要说，“我要往差传地区去作传教士。”一切事神都能作，但祂需要人来吃祂并喝祂。祂需要许多吃喝的人。

我们都该说，“主，我接受你作我的元首。…我让你在我心里登上宝座。我将你安置在你的宝座上。”一旦你将祂安置在宝座上，立刻水就涌流，树也生长，你就有东西可吃喝了。

在来自宝座的水流这里，我们事奉祂，并且看见祂的面。在这水流里，我们也作王掌权。（5。）若是你往差传地区去，你必须是在全人的中心接受神的宝座而去。然后，每天有水从这宝座流出来，树也生长着。你喝生命水，吃生命树，你就要事奉祂，看见祂的面，并要作王。…主耶稣告诉我们，天上地上所有的权柄都赐给祂了，如今我们必须带着祂的权柄去，使万民作主的门徒。（太二八 18～19。）我们必须带着属天君王的权柄而去，这位君王如今在我们全人里面是登宝座的。我们都必须看见，这里有传福音的能力和冲击力——我们有一位万有的主，整个宇宙的元首，在我们这人的中心登了宝座。祂在我们这人里面登了宝座，水就涌流，树就生长，我们的事奉也要成为一种享受。你享受祂，你就事奉祂，面见祂，并且与祂一同作王掌权。（李常受文集一九八四年第三册，六二九至六三三页。）

参读：神新约的经纶，第三十八章。

you receive His face. You serve Him by drinking and eating Him. Do not do anything for Him. He can do everything, but He cannot drink Himself, nor can He eat Himself. He depends on you to eat Him and to drink Him. I say again, do not think that you can work for Him. He can do everything for Himself, and He does not need you. He needs you only to eat Him. He needs you only to drink Him. He needs you only to enjoy Him. Do not say, “I will go to the mission field to be a missionary.” God can do everything, but He needs someone to eat Him and to drink Him. He needs many eaters and drinkers.

We all should say, “Lord, I receive You as my Head...I enthrone You in my heart. I put You on Your throne.” Once you put Him on His throne, immediately the water flows and the tree grows, and you have something to drink and to eat.

It is here in this flow from the throne that we serve Him and that we see His face. Also, in this flow we reign as kings (v. 5). If you do go to the mission field, you must go by taking God's throne in the center of your being. Then every day out of the throne the water flows and the tree grows. When you drink the water of life and eat the tree of life, you will serve Him, you will see His face, and you will be a king...The Lord Jesus told us that all authority had been given to Him in heaven and on earth and that now we need to go with His authority to disciple the nations (Matt. 28:18-19). We need to go with the authority of the heavenly King who is now enthroned in our being. We all have to realize that here is the power and the impact of the preaching of the gospel—we have One who is the Lord of all, the Head of the entire universe, enthroned in the center of our being. When He is enthroned in our being, the water flows and the tree grows, and our service will be an enjoyment. When you enjoy Him, you serve Him, you see Him, and you reign with Him to be kings with Him. (CWWL, 1984, vol. 3, “God's New Testament Economy,” pp. 463-466)

Further Reading: CWWL, 1984, vol. 3, “God's New Testament Economy,” ch. 38

第四十七周■周三

晨兴喂养

结一 22 “活物的头以上有穹苍的样式，看着像可畏的水晶…”

26 “在他们头以上的穹苍之上，有宝座的样式，像蓝宝石的样子；在宝座的样式以上，有一位的样子好像人的样子。”

以西结一章二十二节…启示出，我们有了四至二十一节所说的一切经历之后，我们头以上的天就如水晶一样清明；天像一大片的水晶。在我们之上，我们有宽阔、清明的穹苍。这意思是说，在我们以上有敞开、清明的天。…这天不仅是清明的，也是延展的。不仅在垂直一面说，我们有清明的天，从天上临到地上；也在水平一面说，我们有清明的天。（以西结书生命读经，一三〇页。）

信息选读

在得救以前，我们的天昏暗多云，甚至雾气笼罩；也很狭窄，毫无开阔延展。…但有一天我们悔改认罪，并接受主耶稣作我们的救主。…当我们彻底认罪之后，我们第一次感觉到，在我们以上的天是清明的。我们感觉天发亮了，云退去了，雾消散了。我们得救的时候，不仅得着清明的天，也得着延展的天。

一个基督徒有那一种的天，乃在于他的良心。…你的良心若没有瑕疵，你的天就是清明的。你的天若不清明，意思就是说，你的良心有了亏欠。我们要清明的天，就必须对付我们良心里的任何亏欠和定罪。我们天的故事，就是我们良心的故事。

WEEK 47 — DAY 3

Morning Nourishment

Ezek. 1:22 And over the heads of the living creature there was the likeness of an expanse, like the sight of awesome crystal...

26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

Ezekiel 1:22...reveals that after we have experienced all the things in the first twenty-one verses, the sky over our heads will be crystal clear. It will be like a great expanse of awesome crystal. We will have a wide, clear expanse above us. This means that above us is an open, clear heaven. The sky is not only clear; it is also expanding. It is not just a matter of having a clear sky vertically, from heaven to earth, but also a matter of having a clear sky horizontally. (Life-study of Ezekiel, 2nd ed., p. 104)

Today's Reading

Before we were saved, our sky was dark and cloudy, even foggy. It was also narrow, without any expanse...But one day we repented, confessed our sins, and received the Lord Jesus as our Savior...After we made a thorough confession, we had the sense, for the first time, that the sky above us was clear. We sensed that the day was dawning, that the clouds were leaving, and that the fog was lifting. When we were saved, we received not only a clear sky but also an expanding sky.

The kind of sky a Christian has depends upon his conscience...If there is no blemish on your conscience, your sky will be clear. If your sky is not clear, this means that there is some offense on your conscience. In order to have a clear sky, we need to deal with any offense and condemnation in our conscience. The story of our sky is the story of our conscience.

当我们这些活物有了清明、开启和延展的天，到这时我们与神之间就不再有阻隔，我们与别人之间也不再有任何间隔。…一切的云雾、笼罩、分隔、和黯淡都消除了，我们就有一个彻底清明、不断延展的天。我们的穹苍将会像水晶一样的清明。…在我们基督徒的生活和召会生活中，每当我们有这样清明的天，我们也就有了清明的天以上的宝座。（结一 26。）这宝座是宇宙的中心，就是主所在之处。…主在那里，祂的宝座也在那里。祂的同在绝不能与祂的宝座分开。主的宝座是在第三层天，也在我们的灵里。因此，主的宝座一直与我们在一起。

我们既是基督徒，又是众地方召会，就应当在清明、延展的天之下。在这清明、开阔的天以上，有主的宝座。我们因着有这样清明的天，就立即在主宝座的管理之下。…因着我们是在宝座之下，我们不需要警察和法庭来管理我们。我们若需要警察和法庭的管治，这就表明我们不是在宝座之下。…我们应当一直在主的宝座之下。可能我们想说某句话，但宝座的管治不许我们说。…又有的时候，我们可能生气，快要发脾气了，但我们看见自己是在宝座的管治之下，就服下来。…我们不是单单受圣经教训的管治，更是受宝座的管治。

基督徒属灵经历最高的一步，就是在我们的穹苍中，在我们清明的天里，有宝座。有宝座，或达到宝座那里，乃是让神在我们基督徒生活中有最高、最优先的地位。神在我们里面有宝座，意思就是神在我们里面有地位掌权。因此，在我们属灵经历中达到宝座，意思就是在凡事上完全服从神的权柄和行政。这样，我们就不再是没有宝座、没有权柄、不受管治的人。（以西结书生命读经，一三〇至一三一、一四二至一四四页。）

参读：以西结书生命读经，第十篇。

When we as living creatures reach the point of having a clear, open, and expanding heaven, there will be nothing between us and God and nothing between us and one another...All the clouds, coverings, separations, and fog will be gone, and we will have a sky that is thoroughly clear and continually expanding. Our expanse will be as clear as crystal. Whenever we have such a clear sky in our Christian life and in our church life, we will also have the throne, which is above the clear sky (Ezek. 1:26). The throne is the center of the universe, and it is where the Lord is...Where the Lord is, there His throne is. His presence can never be separated from His throne. The Lord's throne is in the third heaven, but His throne is also in our spirit. Hence, the Lord's throne is with us all the time.

As Christians and as local churches, we all should be under a crystal clear and expansive sky. Above this clear, expansive sky is the throne of the Lord. By having such a clear sky, we are spontaneously under the government of the Lord's throne...Because we are under the throne, we do not need policemen and law courts to rule over us. If we need to be ruled by the police and by the courts, this means that we are not under the throne. We should be under the throne of the Lord all the time. Perhaps we want to say a certain thing, but the ruling of the throne does not allow us to speak a word...At other times we may become angry and may be close to losing our temper, but we realize that we are under the ruling of the throne, and we are subdued...We are ruled not merely by the teachings of the Bible but by the throne.

The highest step in the spiritual experience of a Christian is to have the throne in our expanse, in our clear sky. To have the throne, or to arrive at the throne, is to allow God to have the highest and most prominent position in our Christian life. For God to have the throne in us means that He has the position to reign in us. Therefore, to reach the throne in our spiritual experience means that in everything we are completely submissive to God's authority and administration. Then we are no longer a person without the throne, without authority, without government. (Life-study of Ezekiel, 2nd ed., pp. 105-106, 114-116)

Further Reading: Life-study of Ezekiel, msg. 10

第四十七周■周四

晨兴喂养

来二 10 “原来万有因祂而有，借祂而造的那位，…要领许多的儿子进荣耀里去…”

启三 21 “得胜的，我要赐他在我宝座上与我同坐，就如我得了胜，在我父的宝座上与祂同坐一样。”

宝座不仅使神在我们身上掌权，更使神达成祂永远的定旨。我们的属灵生活中若有宝座，神就不仅在我们身上掌权，也要在我们里面，同着我们并借着我们，完成祂的定旨。…你若要神的定旨和计划在你里面并借着你得完成，你就必须是一个服从宝座的人。你必须是一个在神管治下的人。唯有这样，神才能在你身上通行祂的定旨。（以西结书生命读经，一四五至一四六页。）

信息选读

以西结一章二十六节说到“有宝座的样式，像蓝宝石的样子”。…蓝宝石表征神所在之诸天的光景和情形。宝座的样式像蓝宝石，表明在属天的光景中神的同在。

二十六节下半说，“在宝座的样式以上，有一位的样子好像人的样子。”这里告诉我们，坐在宝座上的这一位，看起来是一个人。…但二十八节说到“耶和華榮耀的样式”。在宝座上的那一位像人，却有耶和華榮耀的样式。…〔二十六节〕说坐在宝座上的有人的样子，至少有双重的意义。第一，以西结一章二十六节与创世记一章二十六节，二者之间必然有关联；创世记那里说，神按着祂的形像，照着祂的样式造人。第二，在成为肉体时，神亲自成为人。祂具有

WEEK 47 — DAY 4

Morning Nourishment

Heb. 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory...

Rev. 3:21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

The throne is not only for God to reign over us but also for God to accomplish His eternal purpose. If we have a throne in our spiritual life, God will not only rule over us but will also fulfill His purpose in us, with us, and through us...If you want God's purpose and plan to be carried out in you and with you, you must be a person who submits to the throne. You must be a person under the reign of God. Only then can God carry out His purpose in relation to you. (Life-study of Ezekiel, 2nd ed., p. 117)

Today's Reading

Ezekiel 1:26 speaks of “the likeness of a throne, like the appearance of a sapphire stone.”...The sapphire stone signifies the situation or the condition of the heavens with God's presence in it. The throne being in the likeness of a sapphire stone shows the presence of God in a heavenly situation.

Verse 26b says, “Upon the likeness of the throne was One in appearance like a man, above it.” Here we are told that the One on the throne looks like a man...However, verse 28 speaks of “the appearance of the likeness of the glory of Jehovah.” The One on the throne looks like a man, yet with Him there is the appearance of the glory of the Lord. There is at least a twofold significance to the fact that the One sitting on the throne here has the appearance of a man. First, there is surely a connection between Ezekiel 1:26 and Genesis 1:26, which says that God created man in His own image and according to His likeness. Second, in the incarnation God Himself became a

人的性情，以人的身分生活、受死、复活并升天；现今在天上，祂仍然是人子。（约六 62，徒七 56。）

圣经里对于神和人的关系，有一个奥秘的思想。神的心意是要成为与人一样，并使人与祂一样。这意思是说，神的目的是要将祂自己与人调在一起，因而使祂自己像人，也使人像祂。主耶稣乃是神人；祂是完整的神和完全的人。我们也可以说，祂是人而神者。…不仅如此，成为…属神的人…就是成为神人，成为与神调和的人。神喜悦所有蒙祂拣选并救赎的人，都成为神人。

神的心意是要在人身上作工，使人能在宝座上。…我们可能很满意于上天堂。…但我们若不在宝座上，神就不会满意。…主耶稣…成了人，祂作为人登了宝座。神的心意是要使我们登宝座。（启三 21。）祂的心愿是要使我们成为属宝座的人。

我们必须在神心意的光中，考量我们当前的情形。…主要把我们带到宝座上，但我们若仍然随便、松懈，我们就还没有预备好上宝座。没有一个在宝座上的人是没有尊严、随随便便的。…你在主面前若真是要作基督徒，作主耶稣的门徒，你就不能随便、松懈、不受管教。当主耶稣在地上时，祂在凡事上都不随便。相反的，今天许多信徒对于如何作一个正常的人，似乎没有正确的观念和感觉。这样一个人不能在宝座上。

主耶稣领头到达宝座。祂是开拓者，是先锋，（来六 20，）开了到宝座的路。（二 10。）这指明祂不是唯一被命定要到宝座的人。祂开了路，又领头使我们能跟随。祂是第一位到宝座的，我们都要跟着祂。如今我们迈向宝座，因为神的心意是要领我们进荣耀里去，并使我们坐在宝座上。（以西结书生命读经，一五二至一五六、一五八至一五九、一六二至一六三页。）

参读：以西结书生命读经，第十一篇。

man. Having the nature of man, He lived, died, resurrected, and ascended as a man, and now in heaven He is still the Son of Man (John 6:62; Acts 7:56).

In the Bible there is a mysterious thought concerning the relationship between God and man. God's desire is to become the same as man is and to make man the same as He is. This means that God's intention is to mingle Himself with man and thereby make Himself like man and make man like Him. The Lord Jesus is the God-man; He is the complete God and the perfect man. We may also say that He is the man-God...Furthermore, to be a man of God...is to be a God-man, a man who is mingled with God. It is a delight to God that all His chosen and redeemed people would be God-men.

God's intention is to work on man in order that man can be on the throne...We might be satisfied to go to heaven...God will not be satisfied until we are on the throne. The Lord Jesus...became a man, and as a man, He went to the throne. God's intention is to take us to the throne [Rev. 3:21]. His desire is to make us people of the throne.

We need to consider our present condition in light of God's intention...The Lord will bring us to the throne, but if we are still careless and loose, we are not ready to be on the throne. No one can sit on the throne in a way that is undignified or improper...If you mean business with the Lord as a Christian and as a disciple of the Lord Jesus, you cannot be loose, careless, and undisciplined. When the Lord Jesus was on earth, He was not careless in anything. Many believers today, on the contrary, do not seem to have the proper concept and feeling about how to be a proper human being. Such a person cannot be on the throne.

The Lord Jesus led the way to the throne. He was the Pioneer, the Forerunner (Heb. 6:20), cutting the path to the throne (2:10). This indicates that He is not the only man destined for the throne. He has cut the path and has taken the lead so that we may follow. He was the first one to the throne, and we will come after Him. Now we are marching to the throne, for God intends to bring us into glory and to set us on the throne. (Life-study of Ezekiel, 2nd ed., pp. 122-123, 125-126, 128-129, 131)

Further Reading: Life-study of Ezekiel, msg. 11

第四十七周■周五

晨兴喂养

结一 27 “我见从祂腰以上，看来好像光耀的金银合金，有仿佛火的样子四面包围；又见从祂腰以下，有仿佛火的样子。祂周围都有光辉。”

来十二 29 “因为我们的神乃是烈火。”

神的心意是要将撒但摔下，并救赎许多被他掳掠的人，将他们带到神的宝座去。除非我们都被带到宝座，神无法完全得着荣耀。有一天我们都要被带到宝座，于是神就能向撒但夸耀。祂要凯旋的宣告，那些曾被撒但所掳，却蒙神拣选的人，已经被带到宝座。

然而，我们必须看见，在我们当前的情形中，我们还不够资格坐在宝座上。你看起来像王么？你若在属天的秤上量你属灵的分量，你会有多重？我担心我们许多人没有什么分量。这是一件非常严肃的问题。我们已经蒙召成为神的儿子，且被命定要作王，但我们需要神在我们里面并在我们身上作工，使我们够资格作王。（以西结书生命读经，一六一页。）

信息选读

〔在〕以西结一章二十七节…我们看见，在宝座上之人的样子有两面的讲究：从祂腰以上，有好像光耀的金银合金；从祂腰以下，有仿佛火的样子。为什么祂腰以上的部分好像金银合金，腰以下的部分仿佛火？人的腰以上到头的部分，乃是感觉的部分。这部分表征人的性情和个性。就着性情和个性说，在宝座上的主耶稣有金银合金的样子。人的腰以下，是行动的部分。从腰以下有火的样子，表征主在祂行动中的样子。

WEEK 47 — DAY 5

Morning Nourishment

Ezek. 1:27 Then I saw something like the sight of electrum, like the appearance of fire encased all around, from the appearance of His loins and upward; and from the appearance of His loins and downward, I saw something like the appearance of fire. And there was brightness all around Him.

Heb. 12:29 For our God is also a consuming fire.

God's intention is to cast Satan down and to redeem many of those taken captive by Satan and bring them to His throne. God cannot receive the full glory until we are brought to the throne. One day we will be brought to the throne, and then God will be able to boast to Satan. He will triumphantly declare that His chosen ones, who had been taken captive by Satan, have been brought to the throne.

However, we need to realize that in our present condition we are not qualified to be on the throne. Do you look like a king? If you were weighed on the heavenly scales to determine your spiritual weight, how much would you weigh? I am concerned that many of us would weigh hardly anything at all. This is a very serious matter. We have been called to be sons of God, and we are destined to be kings, but we need God to work in us and on us to qualify us for kingship. (Life-study of Ezekiel, 2nd ed., pp. 130-131)

Today's Reading

[In Ezekiel 1:27] we see that the appearance of the man on the throne has two aspects: from His loins and upward He looks like electrum, and from His loins and downward He looks like fire...The upper part of a man, from his loins to his head, is the part of feeling, of sensation. This part signifies his nature and disposition. According to His nature and disposition, the Lord Jesus on the throne looks like electrum. The lower part of a man's body is for moving. The appearance of fire from the loins and downward signifies the Lord's appearance in His move.

当主眷临我们，祂先是像火一样临到我们。当祂与我们同在一起，祂就成为金银合金。不仅如此，每当主借着我们行动的时候，祂乃是像火一样，一直在焚烧、光照并搜寻。焚烧后所留下的就是金银合金——一种金与银的混合物，表征羔羊神，救赎的神。

神要我们得着祂这金银合金。要使我们有这样的经历，祂必须先临到我们，像火一样光照、搜寻并焚烧。…我们若要得着祂作金银合金，就必须经历祂作火。

最终，我们必须看见，在我们里面没有善。（罗七18上。）…以下所列，是我们里面一部分消极的东西：分裂、争竞、仇恨、嫉妒、脾气、自爱、以己为目标、野心、自私、自我，和许多其他丑陋、邪恶的东西。我们都装满了这些东西，却很少有主。因此，我们需要主临到我们，把这一切消极的东西烧掉。这一切都烧掉之后，那作为救赎之神金银合金，就留在我们里面。

无论我们的天多么清明，无论在我们的天里有多少宝座，我们仍然需要主的同在如同火，一直光照、搜寻并焚烧，使我们有主留在我们里面作金银合金。这是主眷临我们，这也是主同着我们，并在我们身上的行动。在主眷临之下，乃是莫大的祝福。主临到我们如同烈火，而我们就得着祂作金银合金。我们往往不必宣告说，我们有这样一位神；别人同我们在一起时，就能觉得我们有金银合金，就是救赎的神，与我们同在。他们也有一个印象，我们不是轻的，我们乃是有分量的人。我们因着有金银合金而有分量，因着有羔羊神而有分量。

到这时，四活物不仅是为着主的彰显，不仅是为着主的行动，也是为着主的行政和管理。…这实在是美好。（以西结书生命读经，一六三至一六五页。）

参读：以西结书生命读经，第十二篇。

When the Lord comes to us, He first comes as fire. When He stays with us, He becomes electrum. Furthermore, whenever the Lord moves through us, He moves like fire to burn, enlighten, and search. After this burning, something will remain, and that will be the electrum—a mixture of gold and silver signifying the Lamb-God, the redeeming God.

God wants us to gain Him as the electrum. In order for this to be our experience, He must first come to us as fire to enlighten, search, and burn...If we would gain Him as the electrum, we need to experience Him as the fire.

Eventually, we need to realize that nothing good dwells in us [Rom. 7:18a]...The following is a partial list of the negative things that we have within us: division, strife, hatred, envy, temper, self-love, self-goals, ambition, selfishness, ego, and many other ugly, evil things. We are full of these things, but we may have very little of the Lord. Therefore, we need the Lord to come to us and burn away all these negative things. After these things have been burned out, the electrum, the redeeming God, will remain in us.

No matter how clear our sky is and no matter how much we may have the throne above our sky, we still need the Lord's presence as the fire which enlightens, searches, and burns so that we may have Him remaining in us as electrum. This is the Lord's visitation with us, and this is the Lord's move with us and on us. It is a great blessing to be under the Lord's visitation. The Lord comes to us as a consuming fire, and we gain Him as electrum. Often there is no need for us to declare that we have such a God. When others are with us, they will be able to sense that we have the electrum, the redeeming God, remaining with us. They may also have the impression that we are not light but are persons of weight. We are weighty with electrum, weighty with the Lamb-God.

At this point the four living creatures are not only for the manifestation of the Lord and not only for the move of the Lord but also for the administration, the government, of the Lord...This is truly wonderful. (Life-study of Ezekiel, 2nd ed., pp. 132-133)

Further Reading: Life-study of Ezekiel, msg. 12

第四十七周■周六

晨兴喂养

结一 28 “下雨的日子，云中虹的样子怎样，周围光辉的样子也是怎样。这就是耶和華榮耀的样式显出来的样子。…”

启四 3 “那位坐着的，显出来的样子好像碧玉和红宝石，又有虹围着宝座…”。

有了清明的天同着宝座，并经历一个人有金银合金与烈火的样子，结果就有一道虹的样子。（结一 28。）…一道虹是围绕在坐宝座上之人的光辉。这光辉表征围绕于宝座上之主四围的辉煌和榮耀。

要明白虹的意义，我们需要记得挪亚时候的虹。当时洪水淹没全地，只有八人逃脱了那个审判。在那之后，当人看见空中风暴的云，必定惊怕会被毁灭。因此神立了一个约，应许绝不再用洪水毁灭一切的活物，并且把虹放在云彩中，作这约的记号。…因此，虹乃是一个记号，表明神的信实，以及祂不用洪水毁灭堕落人类的应许。（以西结书生命读经，一六五至一六六页。）

信息选读

虹虽然有许多颜色，但只有红、黄、蓝三种主色。有了这三种颜色，就相映成了其他颜色，如橙、绿、紫等。虹的主色是红、黄、蓝，这是很有意义的…。宝座仿佛蓝宝石，金银合金是金黄色，火是红色。这三色照耀相映，就成了一道虹。

WEEK 47 — DAY 6

Morning Nourishment

Ezek. 1:28 Like the appearance of the rainbow that is in the cloud on a day of rain, such was the appearance of the brightness all around. This was the appearance of the likeness of the glory of Jehovah...

Rev. 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne...

As a result of having a clear sky with the throne and of experiencing a man who has the appearance of electrum and a consuming fire, we will have the appearance of a rainbow [Ezek. 1:28]...A rainbow is the brightness around the man who is sitting on the throne. This brightness signifies the splendor and glory around the Lord on the throne.

In order to understand the significance of the rainbow, we need to remember the rainbow at the time of Noah. A flood had destroyed the whole earth, and only eight people were spared from that judgment. After that, when people saw storm clouds in the sky, they might have been afraid of being destroyed. Therefore, God made a covenant in which He promised never again to destroy all living things by a flood, and He set the rainbow in the cloud as a sign of this covenant...The rainbow, therefore, was a sign of God's faithfulness and promise not to destroy the fallen human race with a flood. (Life-study of Ezekiel, 2nd ed., pp. 133-134)

Today's Reading

In the rainbow there are several different colors, but the basic colors are only three—red, yellow, and blue. When these colors are shining and blending, they produce other colors, such as orange, green, and violet. It is very significant that the three primary colors of the rainbow are red, yellow, and blue...The throne looks like a blue sapphire stone; the electrum is yellow; the fire is red. By their shining and refracting, these three colors combine to make a rainbow.

蓝表征宝座。根据诗篇八十九篇十四节，公义是神宝座的根基。这指明蓝色的宝座表征神的公义。火表征圣别、分开的火、和销毁的火。这意思是说，这里的红色是指神的圣别。黄色表征在闪耀金银合金里神的荣耀。因此，这里有蓝、红、黄三色所表征神的公义、圣别和荣耀。

神的公义、圣别和荣耀，是三种神圣的属性，使罪人不能靠近神。…但主耶稣来死在十字架上，满足了神公义、圣别和荣耀的要求，然后祂复活了，如今祂乃是我们的公义、圣别和救赎。（林前一 30。）祂如今也是我们的荣耀。我们在自己里面，亏缺了神的荣耀，（罗三 23，）落在神公义的审判之下，也被神的圣别隔开。但如今我们这些信徒是在基督里，就得着祂成为我们的公义、圣别和荣耀。不仅如此，因着我们在基督里，我们甚至披戴基督作我们的公义、圣别和荣耀。因着我们在基督里，在神眼中我们看起来就是公义、圣别和荣耀。

我们必须这样经历基督，使别人在接触我们的时候，能感觉到公义、圣别和荣耀。这意思是说，他们应当能感觉得到，我们有清明的天，我们有宝座，我们也是公义且正确的，没有丝毫的随便或松懈。我们也该有金银合金，是发光、照耀并有分量的。这样，我们就有虹的样子，让天使、鬼魔、和撒但都能看见。…我们原是堕落的，如今却得救了，成了神按信实必拯救我们的见证。每处地方召会都该有这样一道虹的见证。

甚至新耶路撒冷也像一道虹。新耶路撒冷的根基有十二层，每一层是一种颜色。（启二一 19 ~ 20。）（以西结书生命读经，一六六至一六七页。）

参读：以西结书生命读经，第十二篇。

Blue signifies the throne. According to Psalm 89:14, the foundation of God's throne is righteousness. This indicates that the blue throne signifies the righteousness of God. Fire signifies the sanctifying, separating, and consuming fire. This means that red here refers to God's holiness. Yellow signifies God's glory in the glowing electrum. Therefore, here we have God's righteousness, holiness, and glory, signified by the colors blue, red, and yellow.

God's righteousness, holiness, and glory are three divine attributes that keep sinners away from God...But the Lord Jesus came, died on the cross to satisfy the requirements of God's righteousness, holiness, and glory, and was resurrected, and He is now our righteousness, sanctification, and redemption (1 Cor. 1:30). He is also now our glory. In ourselves we are short of God's glory (Rom. 3:23), we are under God's righteous judgment, and we are kept away by God's holiness. But now, as believers, we are in Christ, and He has become our righteousness, holiness, and glory. Moreover, because we are in Christ, we even bear Christ as righteousness, holiness, and glory. Because we are in Christ, in the sight of God we look like righteousness, holiness, and glory.

We need to experience Christ in such a way that when others contact us, they can sense righteousness, holiness, and glory. This means that they should be able to sense that we have a clear sky, that we have a throne, and that we are righteous and proper, not careless or loose in any way. We should also have the electrum, glowing, shining, and weighty. Then we will have the appearance of a rainbow, and the angels, the demons, and Satan will be able to see it...As those who were fallen but who have now been saved, we have become a testimony of God's faithfulness in saving us. Every local church should bear the testimony of such a rainbow.

Even the New Jerusalem has the appearance of a rainbow. The foundation stones of the New Jerusalem are of twelve layers, with each layer being a different color (Rev. 21:19-20). (Life-study of Ezekiel, 2nd ed., pp. 134-135)

Further Reading: Life-study of Ezekiel, msg. 12

第四十七周诗歌

745

国 度 — 意义

F 大调

7 6 7 6 双 (英 941)

4/4

1 | $\overset{F}{3}$ 5 5 $\overset{B^b}{6}$ | $\overset{F}{5}$ — 3 1 | $\overset{C7}{7}$ 1 4 $\overset{F}{3}$ | $\overset{C}{2}$ — —

一 国 度 是 神 的 掌 权, 维 持 神 的 荣 耀;

$\overset{F}{1}$ | $\overset{F}{3}$ 5 5 $\overset{B^b}{6}$ | $\overset{F}{5}$ — 3 $\overset{C}{2}$ | $\overset{Dm}{3}$ 6 5 $\overset{G7}{\#4}$ | $\overset{C}{5}$ — —

是 神 主 宰 的 管 治, 将 祂 秩 序 建 造。

$\overset{F}{5}$ | $\overset{1}{i}$ 5 $\overset{C7}{4}$ $\overset{F}{3}$ | $\overset{B^b}{6}$ — 5 $\overset{C}{7}$ | $\overset{F}{1}$ 5 4 $\overset{C7}{3}$ | $\overset{C}{2}$ — —

神 在 祂 的 国 度 里, 施 行 祂 的 王 权,

$\overset{F}{1}$ | $\overset{F}{3}$ 5 5 $\overset{B^b}{6}$ | $\overset{F}{5}$ — 3 1 | $\overset{Gm}{2}$ 4 $\overset{F}{3}$ $\overset{C7}{2}$ | $\overset{F}{1}$ — — ||

照 祂 自 己 来 治 理, 直 到 永 永 远 远。

二 国度中心是宝座, 神在其上掌权; 四 服在神的管治下, 乃是蒙福之本;
一切带上祂正规, 照着祂心所愿。 背叛神圣的主权, 乃是罪恶之根。
国度之中祂作王, 一切归祂管治; 撒但邪恶的目的, 乃在翻神宝座;
为首为主的身分, 如此始能维持。 我们该有的目标, 在神权下活着。

三 神借掌权国度中, 通行祂的旨意; 五 在神至高国度中, 基督得显为大;
在祂统治的权下, 成全祂的心意。 基督掌权生命中, 神就能有可夸。
惟有在神国度中, 祝福始能得着; 当神施行祂统治, 一切全都蒙福;
乃是从神的宝座, 流出生命水河。 基督若为神掌权, 神的荣耀显出。

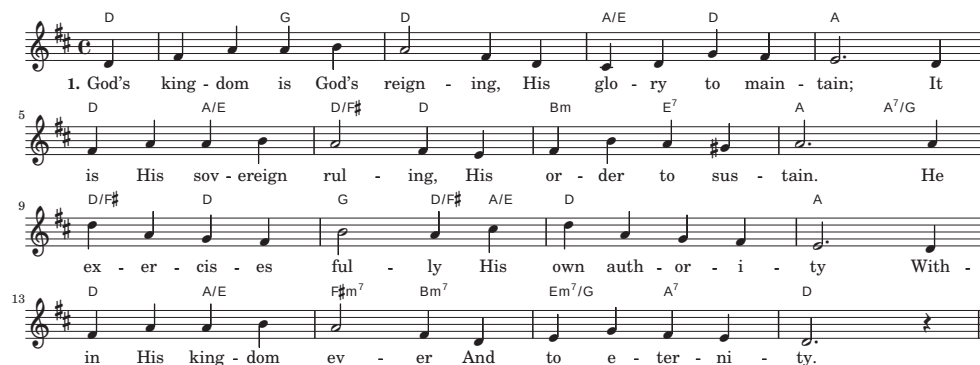
六 日期满足的时候, 主要归一万有,
万有要认祂王权, 将祂统治领受。
生命荣耀的管治, 教会现已预尝,
并催国度速实现, 万有都得分享。

WEEK 47 — HYMN

God's kingdom is God's reigning

The Kingdom — Its Meaning

941



2. Upon the throne, the center
Of government divine,
God reigns, and with His purpose
Brings everything in line.
God's headship and His lordship
He only can maintain
As King within His kingdom,
O'er everything to reign.
3. By reigning in His kingdom
God worketh all His will,
And under His dominion
His purpose doth fulfill.
'Tis only in God's kingdom
His blessing we may know;
'Tis from His throne almighty
The stream of life doth flow.
4. Submitted to God's ruling,
All virtue thus will win;
Rebellion to His Headship
Is but the root of sin.
The evil aim of Satan—
God's throne to overthrow;
Our aim and goal is ever
His rule to fully know.
5. Within God's sovereign kingdom
His Christ is magnified;
When Christ in life is reigning,
The Father's glorified.
When God is in dominion,
All things are truly blessed;
When Christ for God is reigning,
God's glory is expressed.
6. In fulness of the seasons
God's Christ will head up all.
Then all will own His reigning
And worship, great and small.
Such reign in life and glory
The Church e'en now foretastes
And to His rule submitting
Unto His kingdom hastes.

第十一周申言

申言稿: _____

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Composition for prophecy with main point and sub-points.

[illegible]