

二〇一三年感恩节特会

约翰的修补职事

第四篇

荣耀基督的异象

读经：启一 9 ~ 二 1, 7

纲 目

周 一

壹 启示录这卷书乃是“耶稣基督的启示”，是一卷说到得胜者的书——一 1, 3, 二 7, 11, 17, 26 ~ 28, 三 5, 12, 20 ~ 21, 二一 7, 二二 18 ~ 19, 十二 11:

一 新耶路撒冷是所有得胜者的总和：

- 1 得胜者要成为来世一千年国时代里的新耶路撒冷，作永世里之新耶路撒冷的前身——二 7, 三 12。
- 2 在永世的新耶路撒冷里，所有的信徒都要成为得胜者——二一 7。

二 在启示录这卷书里，主所要的并所要建造的，乃是锡安，就是得胜者——十四 1, 诗五一 18, 一〇二 21, 一二八 5, 一三五 21, 赛四一 27, 珥三 17。

周 二

三 我们要成为基督得胜新妇（启十九 7）的组成分子，就必须看见启示录一章里荣耀基督的异象：

Thanksgiving Conference 2013

THE MENDING MINISTRY OF JOHN

Message Four

The Vision of the Glorious Christ

Scripture Reading: Rev. 1:9—2:1, 7

Outline

Day 1

I. The book of Revelation is “the revelation of Jesus Christ,” and it is a book on the overcomers—1:1, 3; 2:7, 11, 17, 26-28; 3:5, 12, 20-21; 21:7; 22:18-19; 12:11:

A. The New Jerusalem is the totality of the overcomers:

1. The overcomers will be the New Jerusalem in the coming age, the age of the millennial kingdom, as the precursor of the New Jerusalem in eternity—2:7; 3:12.
2. In the New Jerusalem in eternity, all the believers will be overcomers—21:7.

B. In the book of Revelation what the Lord wants and will build up is Zion, the overcomers—14:1; Psa. 51:18; 102:21; 128:5; 135:21; Isa. 41:27; Joel 3:17.

Day 2

C. In order to be a constituent of Christ's overcoming bride (Rev. 19:7), we must see the vision of the glorious Christ in Revelation 1:

- 1 我们在地上是为着神的话（启示出来的基督）和耶稣的见证（作见证的召会）——2·9～20节，十九10。
- 2 我们需要在灵里，好得着荣耀基督这位在金灯台中间之人子的异象——10·13上，参四2·十七3·二一10。

周 三

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 人子是基督在祂的人性里，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，但在启示录一章里祂是胸间束带，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成了祂神圣的力量，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，为要顾惜众召会——13节上：

- 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，得着生命的滋

1. We are on this earth for the word of God (the revealed Christ) and the testimony of Jesus (the testifying church)—vv. 2, 9-20; 19:10.
2. We need to be in our spirit to receive the vision of the glorious Christ as the Son of Man in the midst of the golden lampstands—1:10, 13a; cf. 4:2; 17:3; 21:10.

Day 3

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” (1:13), to cherish the churches in His humanity and nourish them in His divinity:

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

1. Christ is girded at the loins, strengthened for the divine work (Exo. 28:4; Dan. 10:5) to produce the churches, but in Revelation 1 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—v. 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. Ps. 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

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掉——出二五 38：

a 灯芯烧焦的部分，灯花，表征必须剪除的那些不照着神定旨的事物，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、样子和彰显上完全相同——参林前一 10，林后十二 18，腓二 2。

周 四

三 基督在祂的神性里，以祂胸间金带所表征的神圣之爱照顾众召会，为要喂养众召会——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，就必须在召会里。

叁 主属天的亘古常在，乃是由祂的头与发皆白，如白羊毛、如雪所描绘——一 14，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、以及灌输——启一 14，五 6，但

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 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 at 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.

III. The heavenly ancientness of the Lord is depicted by His head and hair being white as white wool, as snow——1:14; 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

十 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，主要的是为着祂的审判——七 9 ~ 10，启二 18，十九 11 ~ 12。

周 五

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，结一 7，但十 6。

陆 主的声音如同众水的声音，（启一 15，参十四 2，）这是一种鬨嚷的声音，乃是全能神的声音，（结一 24，四三 2，）既严肃又庄重。（参启十 3。）

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，就无须退后；基督的确为着祂的见证担负责任。

周 六

捌 从基督口中出来一把两刃的利剑，就是祂那辨

infusing—Rev. 1:14; 5:6; Dan. 10:6:

- 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.*

Day 5

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—1:15; Ezek. 1:7; Dan. 10:6.

VI. The Lord's voice is like the sound of many waters (Rev. 1:15; 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).

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.*

Day 6

VIII. Out of Christ's mouth proceeds a sharp two-edged sword,

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。

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，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，使彰显祂身体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。

which is His discerning, judging, and slaying word for dealing with negative persons and things—1:16b; Heb. 4:12; Eph. 6:17.

IX. Christ's face is as the sun shining in its power (Dan. 10:6) for judging enlightenment to bring in the kingdom—Rev. 1:16c; 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.*

第四周·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。”

二 7 “那灵向众召会所说的话，凡有耳的，就应当听。得胜的，我必将神乐园中生命树的果子赐给他吃。”

〔启示录一章一节的〕“耶稣基督的启示”，意思是这一个启示是属乎耶稣基督的，是借着耶稣基督的，也是论到耶稣基督的。神是把启示赐给耶稣基督，借着耶稣基督把启示赐给我们。全部圣经所有的启示都是集中在耶稣基督身上，都是为要将耶稣基督启示出来。所以启示录这卷圣经不光是告诉我们将来的事，更是给我们看见耶稣基督是谁...，给我们看见从前在世上的那一位拿撒勒人耶稣，今天已经升上高天的基督，到底是谁。...启示录的目的，乃是在乎使人多认识这一位耶稣基督，好叫我们儆醒预备，直到与祂面对面的那一天（倪柝声文集第二辑第十四册，一七九至一八〇页）。

信息选读

整本圣经六十六卷书，结束于两件事：得胜者与新耶路撒冷。这也是启示录，圣经最后的一卷书，所启示的两个主要项目。启示录一至二十章，给了我们得胜者的完整记载，在二十一至二十二章里的新耶路撒冷，乃是得胜者的结果、显出和完成。新耶路撒冷要分两个阶段显现。第一个阶段是在千年国里，那是在新天新地里直存到永远之新耶路撒冷的先驱；在永世里的新耶路撒冷乃是第二个阶段。

WEEK 4 — 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."

2:7 "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."

"The revelation of Jesus Christ" [in Revelation 1:1] means that this revelation is of Jesus Christ, through Jesus Christ, and concerning Jesus Christ. God first gave this revelation to Jesus Christ and then gave this revelation to us through Him. All the revelations in the Bible are focused on Jesus Christ and are for the purpose of revealing Him. Hence, the book of Revelation not only shows us future events, but who the person of Jesus Christ is....It shows us this One, who was once Jesus of Nazareth in the world and who is now the Christ exalted to the heavens....The goal of Revelation is that more people would know such a Christ so that they would be watchful until the day when they can see Him face to face. (CWWN, vol. 34, p. 163)

Today's Reading

The entire Scripture composed of sixty-six books concludes with two things: the overcomers and the New Jerusalem. These are the two main items revealed in the book of Revelation, the last book of the Bible. Revelation 1-20 gives us a complete record of the overcomers, and the New Jerusalem in Revelation 21-22 will be the issue, the coming out, the consummation, of the overcomers. The New Jerusalem will be manifested in two stages. The first stage will be in the millennium, the one-thousand-year kingdom. That will be the precursor of the New Jerusalem in the new heaven and new earth for eternity, the second stage of the New Jerusalem in the eternal age.

新耶路撒冷乃是得勝者的總和。得勝者要成爲在來世裏，就是在千年國時代裏的新耶路撒冷...。只有較小部分的信徒是得勝者。大體的信徒——真正、重生、蒙血洗淨的信徒——都是失敗的。在主來時，祂只把得勝者取去，把其餘的信徒留在另一類，因爲他們還沒有在祂的神聖生命裏成熟。在千年國裏，得勝的信徒要與基督一同在國度的光輝榮耀裏；失敗的信徒則要在外面的黑暗裏受懲罰（太八 12，二二 13，二五 30）。這乃是爲使他們得成全，以至成熟。

任何一種農作物要成熟，都必須經過某種的過程。未成熟的信徒所必須經過的過程，不是快樂的，乃是一段一千年管教和懲罰的時間。...〔這〕過程...能完成神永遠的經綸。這些親愛的人都要成熟並得成全。過了一千年，主要藉着祂在白色大寶座的審判，清理整個宇宙（啓二十 11~15）。然後就有新天新地和新耶路撒冷。在永世裏的新耶路撒冷要極爲擴大，包括所有的信徒。到那時，所有的信徒都是得勝者（二一 7）。

早期的得勝者要得着賞賜。對於在今世得勝的，主要以他們在基督裏的所是賞賜他們。他們要享受他們的得勝，但尚未豫備好的失敗者，就沒有甚麼賞賜可以享受。反而主要對付他們，使他們能成熟並得成全。至終，大體的信徒要享受他們在基督裏的所是，直到永遠。

我們能照着我們的經歷證明這事。當我們在主裏得勝時，我們就每日享受我們的得勝；但是當我們失敗時，我們對主的享受就失去了。...我們在主裏所要、所能、所該享受的，乃是我們的所是（得勝者，四至六頁）。

參讀：得勝者，第一章；倪柝聲文集第一輯第十一冊，一二三至一二六頁。

The New Jerusalem is the totality of the overcomers. The overcomers will be the New Jerusalem in the coming age, the age of the millennium.... Only a relatively small part of the believers will be the overcomers. The majority of the believers—genuine, regenerated, blood-washed believers—will have been defeated. At the Lord's coming, He will take away only the overcomers, leaving the rest of the believers in another category because they will not have the maturity in His divine life. In the millennium the overcoming believers will be with Christ in the bright glory of the kingdom, whereas the defeated believers will suffer discipline in outer darkness (Matt. 8:12; 22:13; 25:30). This is so that they can be perfected for their maturity.

For any crop to become matured, that crop needs to go through a certain process. The process through which the immature believers will have to pass will not be pleasant but will be a period of discipline and punishment for one thousand years.... [This process] will complete God's eternal economy. All of these dear ones will be matured and perfected. After the thousand years, the Lord will clear up the entire universe through His judgment at the great white throne (Rev. 20:11-15). Then there will be the new heaven and the new earth with the New Jerusalem. The New Jerusalem in eternity will be greatly enlarged to include all the believers. By then all the believers will be overcomers (Rev. 21:7).

The earlier overcomers will be rewarded. The Lord will reward the overcomers in this age with what they are in Christ. They will enjoy their victory, but the defeated ones who were not ready will have nothing to enjoy as their reward. Instead, the Lord will deal with them so that they can become matured and perfected. Eventually, the majority of the believers will enjoy what they are in Christ for eternity.

We can prove this according to our experience. When we are victorious in the Lord, we enjoy our victory every day, but when we are defeated, the enjoyment of the Lord is gone....What we would, could, and should enjoy in the Lord will be what we are. (The Overcomers, pp. 9-11)

Further Reading: The Overcomers ch. 1; CWWN, vol. 11, pp. 760-763

第四周·周二

晨兴喂养

启一 2 “约翰便将神的话，和耶稣基督的见证，凡自己所看见的，都见证出来。”

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。”

约翰是称为在主胸膛里的一位门徒（约十三 25·二一 20），但是，这一位在宝座上的王，却是约翰从前在主的胸膛里所未曾认识的，现在神要把这样一位耶稣基督启示给约翰认识。这一个认识是根本的认识，约翰有了这一个认识，其余关于预言的问题，关于将来一切的事，就都不难解决了。

约翰是在什么种的情形中得着这个启示的呢？启示录一章九节：“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。”约翰是在这一种情形中得着启示的。他不说他是主所拣选的大使徒...。他没有自视高人一等，他看他们是他们的弟兄，这是何等的谦卑，何等的柔细。他的身体虽在拔摩岛上，但是他的灵却和他的弟兄一同受苦，一同忍耐着等候国度的来临。他是活在身体的实际里，所以他就如此感觉（倪柝声文集第二辑第十四册，一八〇至一八一页）。

信息选读

〔约翰〕知道患难、国度、忍耐这三者的关系是分不开的。在国度未来之先必定有患难。要进入神的国，必须经历许多艰难（徒十四 22）。哦！患难为他铺筑了进入国度的途径，患难极尽超越地为他成就永远重大的荣耀（林后四 17）。他羨

WEEK 4 — DAY 2

Morning Nourishment

Rev. 1:2 "Who testified the word of God and the testimony of Jesus Christ, even all that he saw."

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."

John was known as the disciple who reclined on the Lord's breast (John 13:25; 21:20). Yet the King on the throne was unfamiliar to John. God revealed such a Jesus Christ to John. This knowledge is fundamental. Once John had this knowledge, the prophecies and the future events were not hard to deal with.

Under what conditions did John see this vision? Revelation 1:9 says, "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." John received his revelation under this circumstance. He did not say that he was a great apostle chosen by the Lord.... He did not consider himself higher than others. He considered himself as our brother. How humble and gentle this is. Although his body was on the island of Patmos, his spirit was suffering, enduring, and waiting for the coming of the kingdom together with his brothers. He felt this way because he lived in the reality of the Body. (CWWN, vol. 34, pp. 163-164)

Today's Reading

[John] knew that the tribulation, kingdom, and endurance are three inseparable things. Before the kingdom comes, there will surely be tribulations. Through many tribulations we will enter the kingdom of God (Acts 14:22). Tribulations paved the way for John to enter the kingdom, and these tribulations worked out for him, more and more surpassingly, an eternal

慕国度，所以他不逃避患难。国度必来，但又迟迟其来。不耐，就难免打盹；不耐，就难免退后；不耐，就难免转向地的吸引；他知道这个，所以他忍耐等候着。他相信和他一同作弟兄的，都有分于耶稣的患难、国度、忍耐。赞美主！他走的这条路并不孤单。

你是不是和他一同在耶稣的患难、国度、忍耐里有分呢？...你是与约翰的感觉、约翰的经历表同情呢，或者你是一个拣选宽大的路而独行其道的人？...不是你相信有国度，你就能进入国度；不是你有一点关于国度的知识，你就能进入国度；你必须知道，你如果要进入国度，你就得走约翰所走的道路。不然的话，你的进国度不过是一个理想而已。

约翰因为忠心于神的话和耶稣的见证，而被流放于拔摩岛。这岛是在汪洋大海之中，岩石险峻，一片荒凉。约翰处此与世隔绝之境，按人看来，真是太孤单、太凄凉了！但是，约翰却无怨无叹，因为他知道他是为着谁而受苦。感谢赞美神，就是在这种环境里，荣耀的基督向他显现，给他新的启示和新的托付。哦，地在约翰是消减了，天却向约翰敞开！这叫我们想起，在监狱里的约瑟，在旷野里的摩西，在患难中的大卫，在捆锁中的保罗，他们都曾得着新鲜的启示。约翰就是顺着他们所走的道路向前走，约翰得着了从前所没有得着的异象，认识了他从前所没有认识的这一位坐在宝座上的主（倪柝声文集第二辑第十四册，一八一至一八二页）。

〔启示录〕一面给我们“基督的启示”，另一面向我们显示“耶稣的见证”，就是召会。本书向我们陈明启示出来的基督，和作见证的召会。...这耶稣的见证就是预言的灵（十九10）——预言的本质、特性和特征（圣经恢复本，启一2注1）。

参读：倪柝声文集第二辑第十四册，一七九至二一一页。

weight of glory (2 Cor. 4:17). He aspired for the kingdom, and therefore, he did not shrink from the tribulations. The kingdom will come, but it is still not here. If we do not endure, we will slumber, withdraw, or turn to the enticements of the world. John knew this; therefore, he waited patiently. He believed that his brothers would become fellow partakers in the tribulation and kingdom and endurance in Jesus. Praise the Lord! He was not alone in his way.

Are we fellow partakers in the tribulation and kingdom and endurance in Jesus?...Do we identify ourselves with John's feelings and experience, or are we those who have chosen the broad pathway and who are traveling on our own?... We do not enter the kingdom simply by believing that there is a kingdom. We cannot enter the kingdom simply by having some knowledge about the kingdom. In order to enter the kingdom, we have to take John's way. Otherwise, our entry into the kingdom will only be a theory.

John was exiled to the island of Patmos because he was faithful to God's word and because he was for the testimony of Jesus. This island was in the middle of the ocean, with precipitous rocks and barrenness on all sides. John was put in an uninhabited spot. Humanly speaking, this was lonely and pitiful! However, John did not murmur at all. He knew whom he was suffering for. Thank and praise God. Under such circumstances, the glorious Christ revealed Himself to him and gave him new revelations. The earth had diminished before John's eyes, but heaven was opened to him! This brings to mind Joseph who was in prison, Moses who was in the wilderness, David who was in distress, and Paul who was in chains. They all received fresh revelations. John was going down the path they had trodden; he received visions that he had never received before, and he came to know the enthroned Lord whom he had never known before. (CWWN, vol. 34, pp. 164-165)

On one hand, this book gives us the revelation of Christ, and on the other hand, it shows us the testimony of Jesus, which is the church. It presents to us the revealed Christ and the testifying church....This testimony of Jesus is the spirit—the substance, the disposition, and the characteristic—of the prophecy (Rev. 19:10). (Rev. 1:2, footnote 1)

Further Reading: CWWN, vol. 34, pp. 163-187

第四周·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。”

出三十 7 “亚伦…每早晨…收拾灯的时候…”

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。”

顾惜人是使人快乐、愉快、舒适。我们接触人时，必须带着令人愉悦的面容。我们应当快乐、欢欣。...我们必须给人一种印象，我们真是快乐、欢愉的。否则，我们就无法顾惜人，使人快乐。

接着，我们就该喂养他们。我们与他们谈到婚姻、男女约会、政治、世局、教育时，是不可能喂养他们的。喂养人是以那在三个时期中尽其丰满职事之包罗万有的基督供应他们。

要用基督喂养人，我们首先必须寻求基督，经历基督，赢得基督，享受基督，并有分于基督（活力排，一二八页）。

信息选读

我们在启示录一章看见，基督是顾惜和喂养最好的模型。...十二至十三节...给我们看见，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。这带子是一长片金子。带子和金子不是两件分开的东西。带子就是金子。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。这金带是在祂的

WEEK 4 — DAY 3

Morning Nourishment

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."

Exo. 30:7 "...Every morning when he dresses the lamps..."

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 happy and to make them feel pleasant and comfortable. We must have a pleasant countenance when we contact people. We should be happy and rejoicing....We must give people the impression that we are genuinely happy and pleasant. Otherwise, we will not be able to cherish them, to make them happy.

Then we should go on to nourish them. We do not nourish people when we speak to them about marriage, courtship, politics, the world situation, or education. To nourish people is to feed them with the all-inclusive Christ in His full ministry in three stages.

In order to nourish people with Christ, we first have to seek Christ, experience Christ, gain Christ, enjoy Christ, and participate in Christ. (The Vital Groups, pp. 102-103)

Today's Reading

Christ is the best model of cherishing and nourishing as seen in Revelation 1.... [Verses 12 and 13 show] that 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 with a golden girdle. This girdle is a long piece of gold. The girdle and the gold are not two separate things. The girdle is the gold. 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.

胸間，而胸是愛的表號。

舊約的祭司在供職時，腰間束帶（4）。在但以理十章五節，基督也是腰束精金帶。腰間束帶是為着作工得加力。基督已經完成產生眾召會的神聖工作。如今祂正在憑愛照顧祂所產生的眾召會。這就是為甚麼祂是胸間束帶。今天基督是我們的大祭司，照顧祂勞苦建立的眾召會。...我盼望大家都看見，這些日子，甚至在我們中間，基督乃是在胸間束着金帶。

一片金子如今成了一條帶子。基督在祂神性裏的總和，成了一條帶子。金帶表徵基督的神性成了祂的力量，而胸表徵這金的力量是由祂的愛所運行、所推動。祂神聖的力量是由祂的愛所運行，也帶着祂的愛運行，好餵養祂的眾召會。

基督在人性裏作『人子』，照顧作為燈臺的眾召會，以顧惜眾召會（啓一 13 上）。基督作我們的大祭司，照顧祂所建立的眾召會，首先是在祂的人性裏，顧惜眾召會，使眾召會快樂、愉悅和舒適。

祂這樣作，乃是藉着收拾燈臺的燈。在舊約裏，大祭司每天早晨收拾燈臺的燈（出三十 7）。收拾燈就是使燈的情形正確合宜。

基督藉着修剪燈臺的燈芯，來照顧燈臺，正如在舊約裏祭司照着豫表所作的一樣（二五 38）。燈芯燒過以後，就變焦發黑，所以祭司必須來把燈芯焦黑的部分剪掉。...燈芯燒焦的部分，表徵那些不照着神定旨的東西，需要剪除；這些東西就如我們的肉體、天然的人、己和舊造。所有的燈臺都是生機的，是活的燈臺。因為每一個召會都是活的燈臺，所以每個召會都很有感覺。一個召會若有了燒焦的燈芯，必會覺得不舒適（活力排，一三一至一三三頁）。

參讀：活力排，第七、十至十一篇。

This golden girdle is on His breasts, and the breasts are a sign of love.

The priests in the Old Testament were girded at the loins for their ministry (Exo. 28:4). In Daniel 10:5 Christ also is 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 churches which He has produced. This is why He is girded at the breasts. Today Christ is our High Priest taking care of His churches established by His labor.... I hope we all could realize that in these days, even among us, Christ is wearing a golden girdle on His breasts.

A piece of gold is now a girdle. 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 He has established first in His humanity to cherish the churches, to make the churches happy, pleasant, and comfortable.

He does this by dressing the lamps of the lampstand. 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. (The Vital Groups, pp. 105-106)

Further Reading: The Vital Groups, msgs. 7, 10-11

第四周・周四

晨兴喂养

启一 13~14 “灯台中间，有一位好像人子，…胸前束着金带。祂的头与发皆白，如白羊毛、如雪，眼目如同火焰。”

但七 9 “我观看，见有些宝座设立，那亘古常在者坐下了。祂的衣服洁白如雪，头发如纯净的羊毛；祂的宝座乃是火焰，其轮乃是烈火。”

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。…祂也是大祭司，以祂自己这包罗万有的基督，在祂三个时期的丰满职事中，带着祂的神性作“力量带子”来喂养我们。…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（活力排，一三四、一三六页）。

信息选读

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

基督虽古，却不是老。我们在这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。羊毛不是作白的，是生出来就白的，它的白是出自它的性质。白羊毛是基督性情的颜色。…雪之所以白，是因从天而来，没有属地的污秽或玷污。因此，

WEEK 4 — DAY 4

Morning Nourishment

Rev. 1:13-14 "And in the midst of the lampstands One like the Son of Man,...girded about at the breasts with a golden girdle. And His head and hair were as white as white wool, as snow; and His eyes were like a flame of fire."

Dan. 7:9 "I watched until thrones were set, and the Ancient of Days sat down. His clothing was like white snow, and the hair of His head was like pure wool; His throne was flames of fire, its wheels, burning fire."

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....He is also the High Priest with His divinity as the "energy belt" to nourish us with Himself as the all-inclusive Christ in His full ministry of three stages....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. (The Vital Groups, pp. 107, 109)

Today's Reading

White hair signifies great age (Job 15:10). 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.

Although Christ is ancient, He is not old. In this chapter we see that His head and His hair were white as wool and as snow. White wool issues from the nature of life, and white snow comes down from the sky, from heaven. Wool is not made white; it is born white, and its whiteness comes out of its nature. White wool is the color of Christ's nature....Snow is white because it comes from heaven and contains no earthly dirt or stain. Hence, white

理七章九節的白羊毛，表徵基督的亙古常在，乃是出於祂的性質，並非年紀老邁；白雪表徵祂的亙古常在是屬天的，不是屬地的。

在啓示錄一章十四節我們看見祂的眼目如同火焰。...這是爲着祂來鑒察並搜尋，使祂藉着光照施行審判。在本卷書，祂的眼不是兩個，乃是七個（五 6）；七是神行動中完整的數字。因此，在本卷書祂的眼是爲着神的工作。祂這七眼是『七盞火燈在寶座前點着，這七燈就是神的七靈』（四 5，參但 16）。點着的火等於火焰，是爲着鑒察並搜尋。神的七靈奉差遣往全地去（啓五 6），也是爲着神在地上的行動。因此在本卷書中，基督的眼就是神的七靈，爲着神今天在地上的行動與工作。

基督的眼睛是爲着注視、鑒察、搜尋、藉光照而審判以及灌輸。我們必須經歷祂眼睛各面的功用，特別是灌輸這一面。祂的眼睛把祂一切的所是灌輸到我們裏面。祂這能灌輸的眼睛，乃是不斷燒着的火焰。...自從我們得救的那天，基督的眼睛就像燒着的火一樣，光照並灌注我們。祂的眼睛也挑旺我們，使我們火熱。當基督看過我們以後，我們就絕不能像從前那麼冷淡了。祂藉着看我們，就將我們在主裏焚燒並挑旺起來。許多時候，主是以刺透人的眼睛臨到我們。...當我正與別人爭論，特別與我親近的人爭論時，主那發光的眼就臨到我，叫我說不下去。祂的光照打住了我的說話。

啓示錄是一卷帶有審判性質的書。火是爲着神聖的審判（林前三 13，來六 8，十 27）。『我們的神乃是烈火』（十二 29）；祂的寶座乃是火焰，其輪乃是烈火，從祂面前有火像河發出（但七 9~10），這一切都是爲着審判。主的眼目如同火焰，主要的意義是爲着審判（啓二 18~23，十九 11~12）。當祂來向地施行審判以據有地時，甚至兩腳像火柱（十 1）。（啓示錄生命讀經，一二三至一二五頁）。

參讀：約翰的修補職事，第十四章。

wool, both here and in Daniel 7:9, signifies that the ancientness of Christ is of His nature, not of His becoming old, while white snow signifies that His ancientness is heavenly, not earthly.

In Revelation 1:14, we see that His eyes are as a flame of fire.... This is for Him to observe and search in His judging by enlightening. In this book His eyes are not two but seven (5:6). Seven is the number of completion in God's move. Hence, His 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 which are sent forth into all the earth are also for God's move upon the earth. Thus, the eyes of Christ in this book are the seven Spirits of God for God's move and operation on earth today.

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. His infusing eyes are a flame of fire which is continually burning.... 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. After Christ has looked at us, we can never be cold as we once were. By looking at us, He burns us and stirs us up in the Lord. Many times the Lord comes to us with His piercing eyes.... 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" (Heb. 12:29). His throne is like the fiery flame and its wheels as burning fire, and a fiery stream issues and comes forth from before Him (Dan. 7:9-10). All this is for judgment. The main significance of the Lord's eyes being as a flame of fire is for His judgment (Rev. 2:18-23; 19:11-12). When He comes to take possession of the earth by exercising judgment over it, even His feet will be like pillars of fire (10:1). (Life-study of Revelation, pp. 104-106)

Further Reading: The Mending Ministry of John, ch. 14

第四周·周五

晨兴喂养

启一 15~16 “脚好像在炉中锻炼过明亮的铜，声音如同众水的声音。祂右手拿着七星，从祂口中出来一把两刃的利剑，面貌如同烈日中天发光。”

但十 6 “祂…手和脚如闪耀发亮的铜，说话的声音如大众的声音。”

启示录一章十五节说，“脚好像在炉中锻炼过明亮的铜。”脚象征行事为人。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。在炉中锻炼，就是借被焚烧受试炼。基督的行事为人，被祂的苦难，甚至祂十字架上的死试炼过，因此，祂的行事为人是明亮的，好像明亮的铜，使祂够资格审判不义的人。…当主来借着审判据有这地时，祂的两脚要像火柱（启十 1）（启示录生命读经，一二五至一二六页）。

信息选读

启示录一章十五节说到祂的“声音如同众水的声音”。众水的声音，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。当我们松懈或是打盹时，主的声音就会唤醒我们。祂的声音，就是全能之神的声音，警告并唤醒我们。

WEEK 4 — DAY 5

Morning Nourishment

Rev. 1:15-16 "And His feet were like shining bronze, as having been fired in a furnace; and His voice was like the sound of many waters. And He had in His right hand seven stars..."

Dan. 10:6 "...His arms and His feet like the gleam of polished bronze, and the sound of His words like the sound of a multitude."

Revelation 1:15 says, "His feet were like shining bronze, as having been fired in a furnace." Feet signify the walk. 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 as 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. To be "fired in a furnace" is to be tried by being burned. Christ's walk was tried by His sufferings, even by His death on the cross. Hence, His walk is bright as the shining bronze, which qualifies Him to judge the unrighteous....When He comes to possess the earth by judging it, His feet will be like pillars of fire (Rev. 10:1). (Life-study of Revelation, p. 106)

Today's Reading

Revelation 1:15 also says that "His voice" is "like the sound of many waters." "The sound of many waters," a tumultuous sound, is 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. Whenever we are sloppy or sleepy, the voice of the Lord will wake us up. His voice, which is that of the Almighty God, warns us and wakes us up.

一章十六節說，『祂右手中拿着七星。』二十節清楚的說，『七星就是七個召會的使者。』使者是眾召會中屬靈的人，擔負着『耶穌的見證』的責任。他們應當像星一樣，有屬天的性質，並在屬天的地位上。在使徒行傳和書信裏，長老在地方召會的經營上是領頭的（徒十四 23，二十 17，多一 5）。長老的職分多少是正式的，到寫啟示錄時，就如我們所看過的，召會中的職分因着召會的墮落就變質了。在本卷書裏，主要我們回頭留意屬靈的實際。因此，本卷書強調召會的使者，過於長老。長老的職分很容易被人察知，但信徒需要看見，使者具有屬天和屬靈的實際，使正當的召會生活能在召會墮落的黑暗時期，作耶穌的見證，是何等重要！

燈臺和星都是為着在黑夜中發光。燈臺代表地方召會，是集體的單位；星代表地方召會的使者，是單個的個體。在召會墮落的黑夜裏，需要集體的召會發光，也需要單個的使者發光。基督行走在眾召會中間的時候，祂的右手握着這些領頭的人。這是何等的安慰！召會中領頭的人都當讚美祂，因為他們在主的手中，並且主也一直的握住他們。他們既然都在主的手中，就無須退後、軟弱或怕作錯。基督的確為着祂的見證擔負責任。

在啟示錄裏，沒有題到召會裏的長老，只有使者。寫這卷書的時候，召會已經墮落了，因此在啟示錄裏，主拋棄了所有的形式。作長老或許有點形式化，所以不要盼望作長老，要羨慕作發光的星。不要作一個徒有地位的人，要作一顆發光的星。燈臺和星都是在黑夜發光的，召會和在召會中領頭的人都必須發光，所有領頭的人都必須是星（啟示錄生命讀經，一二六至一二七頁）。

參讀：啟示錄生命讀經，第九篇。

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 Acts and the Epistles the elders were the leading ones in the operation of the local churches (Acts 14:23; 20:17; Titus 1:5). The eldership is somewhat official, and, as we have seen, at the time this book was written the offices in the churches had deteriorated in the degradation of the church. In this book the Lord calls our attention back to spiritual reality. Hence, it emphasizes the messengers of the churches rather than the elders. The office of the elders is easily perceived, but the believers need to see the importance of the spiritual and heavenly reality of the messengers for the proper church life to bear the testimony of Jesus in the darkness of the church's degradation.

Both the lampstands and the stars are for shining in the night. A lampstand representing a local church is a collective unit, whereas a star representing a messenger of a local church is an individual entity. In the dark night of the church's degradation, there is the need of the shining both of the collective churches and of the individual messengers. 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. Since the leading ones are in His hands, there is no need for them to shrink back, to be weak, or to be mistaken. Christ truly takes the responsibility for His testimony.

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. Do not be one with a mere position—be a shining star. Both the lampstand and the stars shine at night. Both the church and the leading ones in the churches must shine. All the leading ones must be stars. (Life-study of Revelation, pp. 106-108)

Further Reading: Life-study of Revelation, msg. 9

第四周·周六

晨兴喂养

启一 16~18 “...从祂口中出来一把两刃的利剑，面貌如同烈日中天发光。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，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。”

启示录一章十六节告诉我们，“从祂口中出来一把两刃的利剑。”雅歌五章十六节说，“他的口甘甜”；福音书也说，祂口中说出恩言（路四 22）；但这里说，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物。...因着召会的堕落，我们都需要一些审判。...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（启示录生命读经，一二八页）。

信息选读

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”。...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）。

一章十七节说，“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。”基督不仅是首先的，是末后的，也是初和终。这向我们保证，祂开始

WEEK 4 — DAY 6

Morning Nourishment

Rev. 1:16-18 "...Out of His mouth proceeded a sharp two-edged sword; and His face shone as the sun shines in its power. 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 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."

In Revelation 1:16 we are told that "out of His mouth proceeded a sharp two-edged sword." In Song of Songs 5:16, "His mouth is sweetness itself," and in the Gospels, "words of grace" proceeded out of His mouth (Luke 4:22); but here "out of His mouth proceeded a sharp two-edged sword." This is His discerning, judging, "and slaying word" (Heb. 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....Because of the church's degradation, we all need a certain amount of judgment....The words which proceed out of the Lord's mouth are sharp, piercing into our being, dividing our soul from our spirit, and discerning the intents of our heart. (Life-study of Revelation, p. 108)

Today's Reading

In Revelation 1:16 we are also told that "His face shone as the sun shines in its power,"...as in Daniel 10:6, for the judging enlightenment to bring in the kingdom. When He was transfigured and His face shone as 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 as the sun (Rev. 10:1).

Revelation 1:17 says, "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." Christ is not only the First and the Last, but also the beginning and the ending. This assures us that, having started the church life, He will surely

了召会生活以后，就必要完成。祂永不会叫祂的工作半途而废。所有地方召会都必须相信，主耶稣是初又是终，祂必完成祂在恢复里所开始的工。

在十八节我们看见主是“那活着的”，是那位“曾死过”，但“又活了，直活到永永远远”的。这位行走在众召会中间，为众召会的头，并为众召会所属的基督，乃是那活着的，祂满了生命。因此，祂的身体所显出来的各地方召会，也该是活而新鲜并刚强的。阿利路亚！我们有一位活着的基督，祂已经胜过了死亡！我们的基督，是复活的基督，活在我们里面，也活在我们中间，并且直活到永永远远。我们在恢复里，有何等一位活的基督！在恢复里，所有的召会，都应当像基督那样的活，那样的充满生命，并胜过死亡。

在十八节，主又说，“并且拿着死亡和阴间的钥匙。”因着人堕落而有了罪，死就进来在地上作工，将一切有罪的人聚拢到阴间。死亡就像用来收集地板上尘埃的畚箕，阴间就像垃圾桶。畚箕所收集的东西，都倒在垃圾桶里。因此，死是聚拢者，阴间是守留者。今天在召会生活中，我们还服在死亡和阴间之下么？不！基督在十字架上已经废除了死，又在复活里胜过了阴府。虽然阴府曾尽所能地拘禁祂，但是无能为力（徒二24）。对基督来说，死亡没有毒刺了，阴间没有权势了！...在召会生活中，死亡和阴间的钥匙都在主手中。我们不可能对付死亡，我们根本没有能力应付死亡。每当死亡进来，就会叫许多人发死。但是只要我们让主耶稣有地位、机会和畅通的路，使祂能在我们中间自由地运行和作工，死亡和阴间就会在祂控制之下。然而，每当主耶稣在召会中没有地位，死亡就立刻得势，阴间就有力量拘留死了的人。赞美主，基督拿着死亡和阴间的钥匙。死亡在祂的权下，阴间也在祂的掌管中。阿利路亚！（启示录生命读经，一三〇至一三二页）

参读：启示录生命读经，第九篇。

accomplish it. He will never leave His work unfinished. All the local churches must believe that the Lord Jesus is the beginning and the ending. He will accomplish what He has begun in His recovery.

In verse 18 we see that the Lord is "the living One," the One who "became dead" and who is "living forever and ever." The very Christ who walks in the midst of the churches, who is the Head of the churches and to whom the churches belong, is the living One full of life. Hence, the churches as His Body should also be living and full of life. Hallelujah, we have a living Christ who has overcome death! Our Christ, who is the resurrected Christ, is living in us and among us. He is living forever and ever. What a living Christ we have in the recovery! In the recovery, all the churches should be as living as Christ, full of life and overcoming death.

In verse 18 the Lord also said, "I have the keys of death and of Hades." Due to the fall and sin of man, death came in and is now working on earth to gather up all the sinful people. Death resembles a dustpan used to collect the dust from the floor, and Hades resembles a trash can. Whatever the dustpan collects is put into the trash can. Thus, death is a collector and Hades is a keeper. In the church life today are we still subject to death and Hades? No! Christ abolished death on the cross and overcame Hades in His resurrection. Although Hades tried its best to hold Him, it was powerless to do it (Acts 2:24). With Him, death has no sting and Hades has no power ...In the church life, the keys of death and Hades are in His hand. It is impossible for us to deal with death; we simply do not have the ability to handle it. Whenever death enters, it will deaden many. But as long as we give the Lord Jesus the ground, the opportunity, and the free way to move and act among us, both death and Hades will be under His control. However, whenever the Lord Jesus does not have the ground in the church, death immediately becomes prevailing and Hades becomes powerful to hold the dead ones. Praise the Lord that Christ has the keys of death and Hades. Death is subject to Him and Hades is under His control. Hallelujah! (Life-study of Revelation, pp. 110-111)

Further Reading: Life-study of Revelation, msg. 9

经历基督 — 作灯台中间的人子

(启示录一章) (英 1184)

D 大调 2/2

1 - 3 4 | 5 - 6 7 | 1̇ - 7 6 | 5 - - - | 5 - 5 5 |
 一 人 子 基 督 荣 耀 异 象, 揭 示 于
 6 - 5 - | 4 - 3 - | 2 - - - | 3 - 3 2 | 1̇ 3 5 1̇ |
 启 示 录 一 章: 永 远 之 神 在
 6 5 4 3 | 2 - - - | 5 - 6 7 | 1̇ - - 4 | 3 - 2 - | 1 - - - ||
 祂 显 彰, 我 们 前 来 将 祂 瞻 仰。

- 二 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。
- 三 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。
- 四 神圣金带束于胸前, 大功已成, 爱中施眷;
 神性丰富, 无量恩典, 向众召会倾注不断。
- 五 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。
- 六 如此人子显露荣耀, 在祂脚前, 谁不仆到?
 “我曾死过, 今又活了”— 祂来安慰, 忧惧遁逃。
- 七 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。

Hymns, #1184

- 1 In Revelation chapter one
 God gives a vision 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.

第四周 · 申言

申言稿：_____

[illegible]This image shows a single page 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.