

# 二〇一三年感恩节特会

## 约翰的修补职事

### 第六篇

#### 召会作耶稣之见证的八方面

读经：启十九 10，一 1 ~ 2，10 ~ 13，十九 7 ~ 9，14 ~ 19，二十 4 ~ 6，二一 9，3，22

#### 纲 目

#### 周 一

壹 耶稣的见证（启十九 10）乃是七个金灯台——性质是神圣的，照耀在黑暗里，并且彼此相同（一 1 ~ 2，10 ~ 13，二 1：）

一 金灯台象征三一神——父是本质，化身于子，子是具体化身，借灵彰显，灵则完满的实化并彰显为众召会，而众召会乃是耶稣的见证——出二五 31 ~ 40，亚四 2 ~ 10，启一 10 ~ 12。

二 在神圣的思想里，金灯台实际上乃是活的、生长的树，有花萼和杏花；因此，灯台描绘具体化身在基督里的三一神，乃是一棵活的、复活的金树——在我们里面、同着我们、借着我们、并从我们里面生长、分枝、发苞并开花，产生光的果子，这果子在性质上是善的，在手续上是义的，在彰显上是真实的，使神得以彰显为我们日常行事为人中的实际——出二五 31，35，弗五 8 ~ 9。

# Thanksgiving Conference 2013

## THE MENDING MINISTRY OF JOHN

### Message Six

#### Eight Aspects of the Church as the Testimony of Jesus

Scripture Reading: Rev. 19:10; 1:1-2, 10-13; 19:7-9, 14-19; 20:4-6; 21:9, 3, 22

#### Outline

#### Day 1

**I. The testimony of Jesus (Rev. 19:10) is the seven golden lampstands—divine in nature, shining in darkness, and identical with one another (1:1-2, 10-13; 2:1):**

A. *The golden lampstand symbolizes the Triune God—the Father as the substance is embodied in the Son, the Son as the embodiment is expressed through the Spirit, the Spirit is fully realized and expressed as the churches, and the churches are the testimony of Jesus—Exo. 25:31-40; Zech. 4:2-10; Rev. 1:10-12.*

B. *In the divine thought the golden lampstand is actually a living and growing tree with calyxes and almond blossoms; thus, the lampstand portrays the Triune God embodied in Christ as a living, golden tree of resurrection—growing, branching, budding, and blossoming in us, with us, by us, and out of us as the fruit of the light, which is good in nature, righteous in procedure, and real in expression, so that God may be expressed as reality in our daily walk—Exo. 25:31, 35; Eph. 5:8-9.*

三 我们要经历金灯台作耶稣的见证，就是耶稣团体的彰显，（徒九 4 ~ 5，林前十二 12，）就必须是不断呼求主耶稣的名，（三，罗十 12 ~ 13，哀三 55 ~ 56，）而被耶稣的灵充满，（徒十六 7，）身上带着耶稣的烙印，（加六 17，）在耶稣的患难、国度、忍耐里一同有分的弟兄们。（启一 9 ~ 10。）

## 周 二

贰 耶稣的见证乃是在殿里事奉神的大批群众，就是全体蒙神救赎的人，他们被提到天上，享受神的看顾和羔羊的牧养，得着诸天界里并基督里一切属灵的福分，那是我们今天就能享受的——七 9 ~ 17，弗一 3，加三 14，创十二 2，参启二一 3 ~ 4，二二 3 ~ 5，赛四九 10：

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

二 宝座中的羔羊必牧养我们，领我们到生命水的泉——启七 17 上：

1 牧养包括喂养；在基督的牧养下，“我必不至缺乏”——诗二三 1。

2 我们自己永远不会作好，我们永远需要一位牧者喂养我们；祂以作神羔羊的经历来喂养小羊；这位神的羔羊乃是坐在宝座上，在神的殿里并为着神的殿——2 ~ 6 节，启二二 1。

叁 耶稣的见证乃是光明的妇人同她的男孩子；

C. *To experience the golden lampstands as the testimony of Jesus, the corporate expression of Jesus (Acts 9:4-5; 1 Cor. 12:12), we must be filled with the Spirit of Jesus (Acts 16:7) by calling on the name of the Lord Jesus continually (1 Cor. 12:3; Rom. 10:12-13; Lam. 3:55-56) to bear the brands of Jesus (Gal. 6:17) as brothers and fellow partakers in the tribulation, kingdom, and endurance in Jesus (Rev. 1:9-10).*

## Day 2

**II. The testimony of Jesus is the great multitude serving God in the temple, the whole Body of God's redeemed, who have been raptured to the heavens to enjoy God's care and the Lamb's shepherding with all the spiritual blessings in the heavenlies and in Christ that can be enjoyed today—7:9-17; Eph. 1:3; Gal. 3:14; Gen. 12:2; cf. Rev. 21:3-4; 22:3-5; Isa. 49:10:**

A. *The great multitude consists of those who have been purchased by the blood of the Lamb from every nation, tribe, people, and tongue to be the constituents of the church—Rev. 7:9a; 5:9; Rom. 11:25; Acts 15:14, 19; 1 Cor. 6:19-20.*

B. *The Lamb who is in the midst of the throne will shepherd us and guide us to springs of waters of life—Rev. 7:17a:*

1. *Shepherding includes feeding; under the shepherding of Christ, “I will lack nothing”—Psa. 23:1.*

2. *We can never improve ourselves, and we need a shepherd to feed us all the time; He feeds the lambs with His experience as the Lamb of God, who is on the throne of God in and for the house of God—vv. 2-6; Rev. 22:1.*

**III. The testimony of Jesus is the bright woman, representing**

妇人代表全体蒙神救赎的人，男孩子代表得胜者，就是神子民中较刚强的部分——十二 1 ~ 17:

- 一 产生得胜者 ( 男孩子 ) 的神子民充满了光，显示神得胜的子民是发光者，照耀在历世代中——1 ~ 5 节，歌六 10，约八 12，太五 14，箴四 18，参创一 16 ~ 17。

### 周 三

- 二 男孩子表征得胜者，他们与基督合作，与祂的仇敌争战，并带进神的国——启十二 5 ~ 10：

1 我们成为男孩子的路，在于我们得加强到里面的人里，并且得着加力，以经历基督的丰富，也借着祷读那击杀的话，穿戴神的军装，而得以刚强——弗三 16，18，六 10 ~ 11，17 ~ 18，启一 16，十九 13 ~ 15。

2 “弟兄们胜过他，是因羔羊的血，并因自己所见证的话，他们虽至于死，也不爱自己的魂生命”——十二 11。

肆 耶稣的见证乃是初熟的果子，表征在大灾难之前被提的得胜者，也是庄稼，表征在大灾难末了被提之大体的信徒——十四 1 ~ 5，14 ~ 16:

- 一 主第一次到地上来时，将自己撒在信祂的人里面；从那时起，凡接受祂这生命种子的信徒，就成了神在地上的农场和庄稼——太十三 3 ~ 8，24，林前三 9：

1 得胜者在神的田地里是初熟的，要在灾难之前被收割

**the whole Body of God's redeemed, with her man-child, representing the overcomers as the stronger part of God's people—12:1-17:**

- A. *The people of God who produce the overcomers (the man-child) are full of light, showing that God's overcoming people are light-bearers, shining through all generations—vv. 1-5; S. S. 6:10; John 8:12; Matt. 5:14; Prov. 4:18; cf. Gen. 1:16-17.*

### Day 3

- B. *The man-child signifies the overcomers who cooperate with Christ to fight against His enemy and usher in God's kingdom—Rev. 12:5-10:*

1. The way to become the man-child is for us to be strengthened into the inner man, to be empowered to experience the riches of Christ, and to be strong through putting on the armor of God by pray-reading the killing word—Eph. 3:16, 18; 6:10-11, 17-18; Rev. 1:16; 19:13-15.

2. “They overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death”—12:11.

**IV. The testimony of Jesus is the firstfruits, signifying the overcomers raptured before the great tribulation, and the harvest, signifying the majority of the believers raptured at the end of the great tribulation—14:1-5, 14-16:**

- A. *At His first coming to the earth, the Lord sowed Himself into His believers; all the believers since that time, who have received Him as the seed of life, have become God's farm, His crop, on the earth—Matt. 13:3-8, 24; 1 Cor. 3:9:*

1. The overcomers as the first ripe ones in God's field will be reaped (raptured) before

( 被提 ) , 作初熟的果子归与神和羔羊——启十四 1 ~ 5 。

2 大体的信徒要借助于大灾难期间的苦难得以成熟 , 而在大灾难末了被收割——15 节 。

二 被提主要的还不是为着我们的享受 , 乃是为着神的享受 ; 我们需要预备好被提 , 但不是为我们的快乐 , 乃是为成就神的定旨——十二 5 , 7 ~ 11 , 十四 1 , 4 下 , 十九 7 。

三 被提的意思就是被接到主的同在里 ; 我们要被接到主的同在里 , 今天就必须是在祂的同在里——林后二 10 , 约壹一 3 。

四 得胜者的被提是为着打败仇敌 , 并且使神满足 ; 主固然需要男孩子去与祂的仇敌争战 , 但祂更需要初熟的果子作祂的满足——启十四 1 , 4 下 , 参歌八 6 , 13 ~ 14 。

#### 周 四

伍 耶稣的见证乃是站在玻璃海上的得胜者 , 表征晚期的得胜者 , 他们经过大灾难 , 且胜了敌基督 , 没有敬拜他——启十五 2 ~ 4 :

一 晚期的得胜者唱摩西的歌 ( 指出神在祂百姓的仇敌身上得胜的审判 ) , 和羔羊的歌 ( 指出神的子民在他们仇敌面前所经历之基督的救赎 ) ——3 节上 , 出十五 1 ~ 18 。

二 晚期的得胜者赞美神的作为和道路 , 也就是赞美祂的行动和法则 ; 神的道路在祂的法则上是公义的 , 在祂的应许上是真诚的 ; 神的作为在显明时是伟大的 , 在性质上是奇妙的——启十五 3 下 ~ 4 , 诗一〇三 7 , 参一〇七 10 ~ 20 。

the great tribulation to be firstfruits to God and to the Lamb——Rev. 14:1-5.

2. The majority of the believers will ripen with the help of the sufferings in the great tribulation and will be reaped at the end of the great tribulation——v. 15.

*B. The rapture is not mainly for our enjoyment but for God's enjoyment; we need to make ourselves ready to be raptured not for our happiness but for the fulfillment of God's purpose——12:5, 7-11; 14:1, 4b; 19:7.*

*C. The meaning of rapture is to be taken into the Lord's presence; in order to be taken into the Lord's presence, we must be in His presence today——2 Cor. 2:10; 1 John 1:3.*

*D. The rapture of the overcomers is for defeating the enemy and satisfying God; the Lord needs the man-child to fight against His enemy, but He needs the firstfruits even more for His satisfaction——Rev. 14:1, 4b; cf. S. S. 8:6, 13-14.*

#### Day 4

**V. The testimony of Jesus is the victorious ones standing on the glassy sea, signifying the late overcomers who will pass through the great tribulation and overcome Antichrist and the worshipping of Antichrist——Rev. 15:2-4:**

*A. The late overcomers sing the song of Moses (indicating God's triumphant judgment over the enemy of His people) and the song of the Lamb (indicating Christ's redemption experienced by God's people in the presence of their enemy)——v. 3a; Exo. 15:1-18.*

*B. The late overcomers praise God for His works and His ways, that is, for His acts and His principles; God's ways are righteous in His principles and true in His promises, while His works are great in manifestation and wonderful in nature——Rev. 15:3b-4; Psa. 103:7; cf. 107:10-20.*

陆 耶稣的见证乃是基督的新妇，就是在千年国期间与基督一同作王的得胜者——启十九 7 ~ 9，二十 4，6：

- 一 主的恢复乃是为着预备基督的新妇——十九 7 ~ 9，二一 2。
  - 二 至终，我们都要被模成，成为奇妙的书拉密女，作所罗门的复本，成为那作基督对偶、新妇之新耶路撒冷这最大并终极的表号——歌六 13，启二一 2，9 ~ 10，二二 17 上。
  - 三 书拉密女在神眼中像二营军兵跳舞；“二营军兵”原文为 mahanaim，玛哈念；雅各遇见神的使者，就是神的二营军兵之后，就给那地方起名叫玛哈念，并将他的妻子、孩子、和他所有的，分作“二营军兵”——歌六 13，创三二 2：
- 1 这二营军兵的属灵意义，乃是刚强的见证我们得胜有余；我们乃是照着基督身体的原则，借着那爱我们的，而“超凡的得胜”——罗八 37，十二 5，申三二 30，传四 9 ~ 12。
  - 2 神不要那些在自己里面刚强的人；祂只要脆弱的人，较软弱的妇人和孩子；那些被算为配作得胜者的人，将是较软弱而倚靠主的人——林前一 26 ~ 28，林后十二 9 ~ 10，十三 3 ~ 5，歌八 6。

柒 耶稣的见证乃是新妇军队，与神的具体化身基督一同争战，击败撒但的具体化身敌基督和他

## VI. The testimony of Jesus is the bride of Christ—the overcomers who are the co-kings of Christ during the millennium—Rev. 19:7-9; 20:4, 6:

- A. *The Lord's recovery is for the preparation of the bride of Christ—19:7-9; 21:2.*
  - B. *Ultimately, we will be conformed to be the wonderful Shulammite, who, as the duplication of Solomon, is the greatest and ultimate figure of the New Jerusalem as the counterpart, the bride, of Christ—S. S. 6:13; Rev. 21:2, 9-10; 22:17a.*
  - C. *The Shulammite is likened to the dance of two camps, or two armies (Heb. mahanaim), in the sight of God; after Jacob saw the angels of God, the two armies of God, he named the place where he was Mahanaim and divided his wives, children, and possessions into “two armies”—S. S. 6:13; Gen. 32:2:*
1. The spiritual significance of the two armies is the strong testimony that we more than conquer, we “super-overcome,” through Him who loved us, according to the principle of the Body of Christ—Rom. 8:37; 12:5; Deut. 32:30; Eccl. 4:9-12.
  2. God does not want those who are strong in themselves; He wants only the feeble ones, the weaker ones, the women and children; those who are counted worthy to be overcomers will be the weaker ones who depend on the Lord—1 Cor. 1:26-28; 2 Cor. 12:9-10; 13:3-5; S. S. 8:6.

## VII. The testimony of Jesus is the bridal army, who fights together with Christ, the embodiment of God, to defeat

的军队——启十九 14 ~ 19, 十七 14:

一 在以弗所五章和六章，我们看见召会是新妇和战士；在启示录十九章我们也有召会的这两方面——弗五 25 ~ 27，六 10 ~ 20，启十九 7 ~ 9，11 ~ 16：

1 基督降到地上来对付敌基督和人类政权的总和以前，要先有一个婚礼，将那多年来一直争战抵挡神仇敌的得胜者联于祂自己，成为一个实体——7 ~ 9 节，参但七 25，六 10，弗六 12。

2 婚礼之后，基督要与祂新娶的新妇同来，把敌基督毁灭；这敌基督同他的军兵将要直接与神争战——启十九 11 ~ 16。

二 在以弗所五章，话是为着滋养，使新妇美丽，以彰显神；但在六章，话是为着杀死，使召会这团体的战士能从事属灵的争战，使神掌权，以完成神原初的心意——五 26 ~ 27，六 17 ~ 18，创一 26。

捌 最终，耶稣的见证乃是新耶路撒冷，就是帐幕与殿的终极完成——神与人之神人二性永远的合并，永远的建造——启二一 9，3，22：

一 借着以主作我们的住处，使我们成为祂的住处，我们就能活出并作出新耶路撒冷，作神人二性的合并——约十五 4 ~ 5：

1 当我们爱主耶稣，祂就向我们显现，并且父要与祂同来，和我们一同安排住处，作我们的享受；这个住处乃

**Antichrist, the embodiment of Satan, with his armies——Rev. 19:14-19; 17:14:**

A. *In Ephesians 5 and 6 we see the church as the bride and the warrior; in Revelation 19 we also have these two aspects of the church——Eph. 5:25-27; 6:10-20; Rev. 19:7-9, 11-16:*

1. Before Christ descends to earth to deal with Antichrist and the totality of human government, He will have a wedding, uniting His overcomers (who have been fighting the battle against God's enemy for years) to Himself as one entity——vv. 7-9; cf. Dan. 7:25; 6:10; Eph. 6:12.

2. After His wedding Christ will come with His newly married bride to destroy Antichrist, who with his army will fight against God directly——Rev. 19:11-16.

B. *In Ephesians 5 the word is for the nourishment that leads to the beautifying of the bride for God's expression, and in Ephesians 6 the word is for the killing that enables the church as the corporate warrior to engage in spiritual warfare for God's dominion, thus fulfilling God's original intention——5:26-27; 6:17-18; Gen. 1:26.*

**VIII. Ultimately, the testimony of Jesus is the New Jerusalem as the ultimate consummation of the tabernacle and temple——the eternal divine-human incorporation, the eternal building, of God and man——Rev. 21:9, 3, 22:**

A. *We can live out and work out the New Jerusalem as the divine-human incorporation by taking the Lord as our abode for us to be His abode——John 15:4-5:*

1. When we love the Lord Jesus, He manifests Himself to us, and the Father comes with Him to make an abode with us for our enjoyment; this abode is a mutual

是相互的住处，其中三一神住在我们里面，我们也住在祂里面——十四 23。

- 2 我们住在基督里，使祂也住在我们里面，乃是借着接触我们身外圣经里常时的话，以及我们里面应时的话，就是那灵；当我们住在主里面，并让祂的话住在我们里面，我们就实际的与祂是一——约五 39 ~ 40，六 63，林后三 6，启二 7，约八 31，十五 7。

## 二 得胜信徒作为神的建造——新耶路撒冷——之构成成分，乃是由碧玉和其他宝石所表征——启二 9 ~ 11，18 ~ 21，林前三 12 上：

- 1 碧玉表征神显出来的样子，凭神的荣耀作新耶路撒冷的光照耀，以彰显神——启四 3，二 11，18 ~ 19。
- 2 其他宝石表征基督的荣美在不同方面的丰富，作神永远居所的根基——19 ~ 21 节。
- 3 借着审判的灵、焚烧的灵和涌流的灵，就是主灵，我们经过受苦、消耗的压力、以及十字架杀死的工作，得着对基督作为复活的神之丰富的经历，而渐渐变化——赛四 4，十一 2，约四 14 下，林后一 8 ~ 9。
- 4 借着在基督这活石里，在神圣生命中长大，我们就渐渐变化为宝石；在变化的过程中，三一神渐渐作到我们里面，并与我们结构在一起，使祂恩典的荣耀得着称赞，这恩典是祂在那蒙爱者里面所恩赐我们的，使我们成为新耶路撒冷，作耶稣终极的见证，并作为向全宇宙传扬的福音——彼前二 4，启二 18 ~ 21，弗一 3 ~ 6，参路四 18 ~ 19。

abode, in which the Triune God abides in us and we abide in Him——14:23.

2. We abide in Christ that He may abide in us by dealing with the constant word in the Scriptures that is outside of us and the present word as the Spirit within us; when we abide in the Lord and let His words abide in us, we are one with Him in actuality——5:39-40; 6:63; 2 Cor. 3:6; Rev. 2:7; John 8:31; 15:7.

## B. *The overcoming believers as the constituents of God's building, the New Jerusalem, are signified by jasper and other precious stones——Rev. 21:9-11, 18-21; 1 Cor. 3:12a:*

1. Jasper signifies the appearance of God shining with the glory of God as the light of the New Jerusalem for the expression of God——Rev. 4:3; 21:11, 18-19.
2. The other precious stones signify the riches of the beauty of Christ in different aspects for the foundation of God's eternal dwelling——vv. 19-21.
3. By the judging Spirit, the burning Spirit, and the flowing Spirit—the Lord Spirit—we are being transformed by the experiences of the riches of Christ as the God of resurrection gained through sufferings, consuming pressures, and the killing work of the cross——Isa. 4:4; 11:2; John 4:14b; 2 Cor. 1:8-9.
4. By our growth in the divine life in Christ as the living stone, we are being transformed into precious stones; through the process of transformation, the Triune God is being wrought into and structured together with us to the praise of the glory of His grace with which He graced us in the Beloved for us to become the New Jerusalem as the ultimate testimony of Jesus and the good news to the entire universe——1 Pet. 2:4; Rev. 21:18-21; Eph. 1:3-6; cf. Luke 4:18-19.



## 第六周·周一

### 晨兴喂养

启一 1-2 “约翰便将神的话，和耶稣基督的见证，凡自己所看见的，都见证出来。”

11~12 “你所看见的，当写在书上，寄给那七个召会：给以弗所、给士每拿、给别迦摩、给推雅推喇、给撒狄、给非拉铁非、给老底嘉。我转过身来，要看是谁发声与我说话；既转过来，就看见七个金灯台。”

启示录这卷书启示召会作耶稣见证的八方面。第一方面在一至三章，是七个金灯台。灯台本身有三个主要的意义。第一，灯台在黑夜里照耀。第二，灯台是金的。在预表上，金表征神圣性情。...第三，金灯台的照耀是要使人看见人子基督行走在金灯台中间。...今天耶稣是在众地方召会里行走、行事、行动、生活、作工并拯救人（耶稣的见证，一一五至一一六页）。

### 信息选读

召会不只在宇宙中是一个，也在各城市中有地方的彰显。在全宇宙中，只有一位基督，一位灵，一个召会。那么怎么会有七个召会呢？因为有彰显的需要。...我们若要认识召会，就必须认识她的本质、存在和彰显。在本质上，召会（甚至众召会）乃是一；在彰显上，众召会就是许多的灯台。...召会就是三一神的彰显，这个彰显是在地上许多地方上显明出来。...在启示录一章中，就有七个灯台，四十九盏灯，照耀在宇宙中。这就是耶稣的见证。...这就是说，召会在本质上，在彰显上，都是三一神的彰显。就本质说，她在全宇宙中只有一个本质；就彰显说，她是许多个灯台，托着许多盏灯，照

## WEEK 6 — DAY 1

### Morning Nourishment

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

11-12 "...What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea. And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands."

The book of Revelation reveals eight aspects of the church as the testimony of Jesus. The first aspect, in chapters 1 through 3, is the seven golden lampstands. The lampstands themselves have three main significances. First, the lampstands shine in the dark night. Second, the lampstands are golden. In typology, gold signifies the divine nature....Third, the shining of the golden lampstands is so that people may see Christ as the Son of Man walking in their midst....Today Jesus is walking, acting, moving, living, working, and saving people in the local churches. (The Testimony of Jesus, p. 101)

### Today's Reading

The church is not only universally one but also expressed locally in many cities. In the whole universe there is only one Christ, one Spirit, and one church. Why then are there the seven churches? Because of the need for an expression.... If we would know the church, we must know its substance, existence, and expression. Substantially, the church, and even all the churches, are one. In expression, the many churches are the many lampstands....The church is the expression of the Triune God, and this expression is seen in many localities on the earth....In Revelation 1 there are seven lampstands with forty-nine lamps shining in the universe. This is the testimony of Jesus....This means that the church is the expression of the Triune God substantially and expressively. Substantially, it is of one substance in the whole universe; expressively, it is many lampstands with the

耀在黑暗里，彰显三一神。父是本质，具体化身在子里面；子是具体化身，借着灵彰显出来；灵又完全实化并复制为众召会，众召会乃是耶稣的见证。我们若看见这个异象，就会受管治，永远不会分裂（启示录生命读经，一〇八至一〇九页）。

〔在出埃及二十五章三十一至三十二节，我们〕看见灯台上有二十五个花萼。每个枝子上有三个，还有三个各托住一对枝子，另有四个在灯台的干上，总共有二十五个。托住各对枝子的三个花萼没有花苞，所以灯台只有二十二个花苞。这里神圣的思想乃是：灯台实际上是一棵树，有花萼，也有花苞。

进一步说，这样来描述灯台，乃是要给人有生长的观念。这些经文说到枝子、花苞、杏花。开花指明生长。因此，我们必须牢记，灯台乃是一棵生长的树。...灯台既是一棵树，就有一些特征。首先，它是一棵金树。金表征神的性情。...金灯台乃是三一神的彰显。三一神是一棵活的树，一直生长、发苞并开花。

这棵金树有许多杏花；按预表，杏表征复活的生命。亚伦的杖结了熟杏，表征复活的生命。因此，灯台上的杏花指明它是一棵在复活里的树。复活乃是胜过死亡而且不被死亡毁坏、损伤的生命。死亡不能对复活的生命作什么。死亡能把各样的损害加在别种生命上，就是加在植物、动物以及人的生命上。唯有一种生命是死亡损伤不了的，就是复活的生命。复活乃是经过死亡，而死亡绝对拘禁不了的生命。按照圣经完满的启示，神自己就是这复活的生命（出埃及记生命读经，一二四六至一二四八页）。

参读：启示录生命读经，第八篇；出埃及记生命读经，第九十三篇。

lamps shining in the darkness to express the Triune God. The Father as the substance is embodied in the Son, the Son as the embodiment is expressed through the Spirit, the Spirit is fully realized and reproduced as the churches, and the churches are the testimony of Jesus. If we see this vision, it will govern us and we shall never be divisive. (Life-study of Revelation, p. 92)

[In Exodus 25:31-40 we] see that on [the lampstand] there are twenty-five calyxes. There are three on each branch, three holding one pair of branches each, and four on the shaft of the lampstand, making a total of twenty-five. Since the three calyxes which each hold one pair of branches do not have blossoms, the lampstand has a total of twenty-two blossoms. The divine thought here is that the lampstand is actually a tree with calyxes and blossoms.

Furthermore, the lampstand is described in such a way as to give the idea of growth. These verses speak of branches, buds, and almond blossoms. Blossoming indicates growth. Thus, we must be impressed that the lampstand is a growing tree. As a tree, the lampstand has certain outstanding features. First, it is a golden tree. Gold signifies the nature of God....The golden lampstand is the expression of the Triune God. The Triune God is a living tree, growing, budding, and blossoming.

This golden tree has many almond blossoms. In typology almonds signify resurrection life. Aaron's rod budding with almonds signifies resurrection life. Hence, the almonds on the lampstand indicate that it is a tree in resurrection. Resurrection is life that overcomes death without being damaged or injured by death. Death is powerless to do anything with resurrection life. Death can inflict all kinds of damage on other forms of life, plant life, animal life, and human life. Only one kind of life cannot be hurt by death, and this is resurrection life. Resurrection is life which passes through death and can never be held by it. According to the full revelation of the Scriptures, God Himself is this resurrection life. (Life-study of Exodus, pp. 1081-1083)

Further Reading: Life-study of Revelation, msg. 8; Life-study of Exodus, msg. 93

## 第六周・周二

### 晨兴喂养

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

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

在启示录七章九至十七节，我们看见耶稣的见证，是…大批群众。十四节说，“这些人是从大患难中出来的。”这大患难乃是指神的赎民历代所经历的灾难、苦楚、逼迫和患难等。因为世界总是使召会受苦（约十六 33），所以无论召会在哪里，哪里总有一些逼迫。这大批群众是从患难里得胜地出来，因他们都手拿棕树枝，这指明他们胜过患难。启示录七章十五节说，“坐宝座的使用帐幕覆庇他们。”至终，在永世里，神要以祂自己作他们的帐幕覆庇他们（二一 3，参约一 14）。这是神所救赎之人的定命。这是何等美好！（耶稣的见证，一一七至一一八页）

### 信息选读

启示录七章九至十七节的大批群众，包含历代从各邦国救赎出来的人，他们的数目数算不尽并且组成召会。他们站在宝座前，指明他们已被提到诸天之上神的面前。因此，这些经文所记载的，乃是一般地描述从信徒被提到他们在永世里享受的情景。

〔十四节的〕大患难乃是泛指患难。…没有任

## WEEK 6 — DAY 2

### Morning Nourishment

Rev. 7:9 "After these things I saw, and behold, there was a great multitude which no one could number, out of every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes and palm branches in their hands."

17 "...The Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes."

In Revelation 7:9-17 we see the testimony of Jesus as a great multitude....Verse 14 says, "These are those who come out of the great tribulation." This refers to the tribulations, sufferings, persecutions, and afflictions experienced by God's redeemed people throughout the ages. Because the world always afflicts the church (John 16:33), wherever the church is, there will always be a certain amount of persecution. This great multitude has come out of tribulation in a victorious way, for they all hold palm branches, which signify their victory over tribulation. Revelation 7:15 says, "He who sits upon the throne will tabernacle over them." Eventually, in eternity, God will overshadow them with Himself as their tabernacle (21:3; cf. John 1:14). This is the destiny of God's redeemed ones. How wonderful this is! (The Testimony of Jesus, p. 103)

### Today's Reading

The great multitude in Revelation 7:9-17 consists of the redeemed ones from the nations throughout all generations, who are innumerable and who constitute the church. That they are standing before the throne indicates that they have been raptured to the heavens, to the presence of God. Thus, the record in these verses describes in a general way the scene from the time of the rapture of the believers to their enjoyment in eternity.

The great tribulation here is tribulation in a general sense.... No Christian

何基督徒能避免这些事。在我们的灵里，我们基督徒是享受的人；但在肉身一面，我们是受苦的人。然而，有一天我们要得胜地从大患难出来，站在羔羊面前。圣徒手中的棕树枝表征他们胜过患难，这些患难是他们为主的缘故所受的；棕树枝也是因水滋润而满足的标记（出十五 27）。在永世里，那坐在宝座上，具体化身在基督里的（约一 14），要用祂自己覆庇他们。不仅如此，他们必不再饥、不再渴，因为宝座中的羔羊要牧养他们，领他们到生命水的泉。

接着，启示录十二章启示耶稣之见证的第三方面。这里的表号不是灯台，乃是一个奇妙、宇宙、属天的妇人（一~二、五~六）。灯台是在黑夜里，但妇人却满了光。在她没有昼夜之分，因为她身披日头，脚踏月亮，头戴十二星的冠冕。这妇人不需要像灯台一样在黑暗里照耀，因为她一直、完全在光中。我们来到灯台跟前，就在光的照耀下；我们来到妇人跟前，乃是在日头、月亮和众星之下。...日头、月亮和众星，都是属天的（创一 16~17）。因此，妇人指明召会作耶稣见证的属天性情、地位和性质。在她没有属地的事物，像赌场、百货公司、电视、球赛、会堂、教堂或礼拜堂。一切与这妇人有关的，都是属天的。

只要我们是属地的，就只适于作撒但的食物〔三 14〕。然而，在日头、月亮或众星上没有蛇。在属灵的争战中，召会的地位不是在地上，乃是在诸天界里（弗二 6，六 12）。当召会在诸天界里，撒但就在她的脚下。至终，撒但要被这奇妙的属天妇人所生的男孩子摔下并击败（启十二 10~11）（耶稣的见证，一五九、一一八至一二〇页）。

参读：耶稣的见证，第九章。

can avoid these things. In our spirit, we Christians are a people of enjoyment, but on the physical side, we are a suffering people. However, one day we shall come triumphantly out of the great tribulation and stand before the Lamb. The palm branches in the hands of the saints signify their victory over tribulation, which they have undergone for the Lord's sake, and they are also a sign of satisfaction gained through being watered (Exo. 15:27). In eternity, the One who sits on the throne will tabernacle over them, overshadowing them with Himself as the One who is embodied in Christ (John 1:14). Moreover, they will not hunger or thirst any more, for the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life.

Following this, Revelation 12 reveals the third aspect of the testimony of Jesus. Here the figure is not a lampstand but a wonderful, universal, heavenly woman (vv. 1-2, 5-6). Whereas the lampstands are in the dark night, the woman is full of light. With her there is no distinction between day and night, because she is clothed with the sun, the moon is underneath her feet, and on her head is a crown of stars. There is no need for the woman to shine in the darkness, as the lampstands do, because she is always fully in the light. When we come to the lampstands, we are under the shining, and when we come to the woman, we are under the sun, the moon, and the stars. The sun, the moon, and the stars are all heavenly (Gen. 1:16-17). Thus, the woman indicates the heavenly nature, position, and disposition of the church as the testimony of Jesus. With her there is nothing earthly, such as casinos, department stores, television, sports, synagogues, cathedrals, or chapels. Everything about this woman is heavenly.

As long as we are earthly, we are qualified to be food for Satan [3:14]. However, there is no serpent on the sun, the moon, or the stars. The position of the church in the spiritual warfare is not on the earth but in the heavenlies (Eph. 2:6; 6:12). When the church is in the heavenlies, Satan is under her feet. Eventually, Satan is cast down and defeated by the man-child of the wonderful heavenly woman (Rev. 12:10-11). (The Testimony of Jesus, pp. 135-136, 103-104)

Further Reading: The Testimony of Jesus, ch. 9

启十二 1 “天上现出大异象来，有一个妇人身披日头，脚踏月亮，头戴十二星的冠冕。”

5 “妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和祂的宝座那里去了。”

〔启示录十二章所说〕这位美妙、光明的妇人没有遮掩、阴影或黑暗。一切都是光明、公开的。这样的召会是得胜的召会。就这一面说，召会无须争战抵挡撒但；撒但已经被击败、已经被摔下去，基督的国已经被带进来。这妇人是属天、光明、坦荡、完全透明如水晶的。男孩子乃是从这样美妙的召会产生出来的（5 上）。这妇人是召会作耶稣之见证的第三方面（耶稣的见证，一二一页）。

### 信息选读

男孩子是神子民中较刚强的部分。在神子民当中，甚至在今日主恢复的神子民当中，有较刚强的部分。妇人要被留在地上经过大灾难；但较刚强的部分，就是男孩子，要在灾难前被提到神的宝座那里（启十二 5 下 ~6）。男孩子要在灾难之前被提，因为神需要男孩子在天上与撒但争战，并把他摔到地上（9）。虽然神有许多与撒但争战的天使，但对仇敌最后的胜利，不是因着天使而赢得的，乃是因着男孩子。神需要男孩子。神要使用撒但所败坏的人击败撒但，借此羞辱他。...男孩子要争战直到宝座那里，将撒但从诸天摔到地上。虽然耶稣在十字架上已将撒但击败，但仍然需要召会执行祂在仇敌身上的得胜。因着身体上许多肢体在这事上失败了，所以只有身体较刚强的部分，

Rev. 12:1 "And a great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars."

5 "And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne."

The wonderful, bright woman [in Revelation 12] has no covering, shadow, or darkness. Everything is in the bright open air. This kind of church is a victorious one. In this sense, there is no need for the church to fight against Satan; Satan is already defeated and cast down, and the kingdom of Christ is brought in. This woman is heavenly, bright, frank, and thoroughly crystal clear. It is from such a wonderful church that the man-child is brought forth (v. 5a). This woman is the third aspect of the church as the testimony of Jesus. (The Testimony of Jesus, pp. 105-106)

### Today's Reading

The man-child is the stronger part of the people of God. Among the people of God, even among those in the Lord's recovery today, there is the stronger part. The woman will be left on earth to pass through the great tribulation, but the stronger part, the man-child, will be raptured to the throne of God before the tribulation (Rev. 12:5b-6). The man-child will be raptured prior to the tribulation because God needs the man-child to fight against Satan in the heavens and cast him down to the earth (v. 9). Although God has many angels who will fight against Satan, the final victory over the enemy will be gained not because of the angels but because of the man-child. God needs the man-child. God will shame Satan by using the very man Satan corrupted to defeat him....The man-child will fight up to the throne to cast Satan down from the heavens to the earth. Although Jesus has defeated Satan on the cross, there is still the need for the church to execute His victory over the enemy. Because many members of the Body have failed in this matter, only the stronger part

就是男孩子，要来执行基督对撒但的得胜。男孩子要被提到诸天之上，以完成这工作。

被提主要不是为着我们自己的福分。...我们必须领悟，神需要我们被提；我们必须被提到天上，争战抵挡仇敌。...任何人若不到天上对付撒但并将他摔下来，撒但就要下到地上对付他并征服他。我们必须是男孩子。

召会作耶稣之见证的第四方面，是召会作神的农场，生长神圣的作物。这作物首先是十四万四千少数初熟的果子，然后是大体的庄稼（十四 1~5、14~16）。这告诉我们，在召会生活里，我们都需要长大。四节给我们看见长大的路。这节说到初熟的果子：“这些人未曾与妇女在一起受到玷污，他们原是童身。羔羊无论往哪里去，他们都跟随祂。”我们要长大，就需要远离任何一种玷污。巴比伦王宫提供但以理和他三个朋友最好的食物，然而但以理立定心意，不因吃祭偶像之物而玷污自己。这样，这些青年人就保守自己不受玷污（但一 5~6、8）。...青年人必须特别小心不受玷污，并且无论耶稣往哪里去，他们都必须跟随。...青年人若跟随耶稣，将自己分别归主，就会天天长大，也会成为召会生活所产生的初熟果子。

召会也是生长基督的农场（林前三 9）。...我们里面有东西在长大，因为召会乃是神的农场。在这农场上，有一些人将成为初熟的果子。他们会先成熟，因为他们长得比较快。他们不受玷污，并且羔羊无论往哪里去，他们都跟随（启十四 4）。快速长大的条件乃是跟随羔羊。无论祂往哪里去，我们都跟随祂；因着跟随祂，我们就长得比较快，然后我们就成为初熟的果子。然而那些长得比较慢的，仍将成熟，成为庄稼（耶稣的见证，一二一至一二三、一六一至一六二页）。

参读：耶稣的见证，第十一章。

of the Body, the man-child, will execute Christ's victory over Satan. The man-child will be raptured to the heavens to accomplish this job.

The rapture is not mainly for our own blessing.... We must realize that God has a need for us to be raptured; we must be raptured to heaven to fight against the enemy.... If anyone does not go to heaven to meet Satan and cast him down, Satan will come down to the earth to meet and overcome him. We must be the man-child.

The fourth aspect of the church as the testimony of Jesus is that it is God's farm to grow the divine crop. This crop is first the one hundred forty-four thousand firstfruits, a small number, and then the harvest, the majority (14:1-5,14-16). This tells us that in the church life we all need to grow. Verse 4 shows the way to grow. This verse says concerning the firstfruits, "These are they who have not been defiled with women, for they are virgins. These are they who follow the Lamb wherever He may go." In order to grow, we need to stay away from any kind of defilement. Daniel and his three friends were offered the best food by the royal palace in Babylon, but Daniel purposed in his heart not to defile himself by eating food that had been offered to idols. In this way, these young men kept themselves from being defiled (Dan. 1:5-6, 8)...Young people especially must be careful not to be defiled, and they must also follow Jesus wherever He goes....If the young people will do this and separate themselves to the Lord, they will grow every day, and they will be the firstfruits produced by the church life.

The church is also a farm to grow Christ (1 Cor. 3:9)...Something within us is growing, because the church is God's farm. Some on this farm will be the firstfruits. They will ripen first because they are growing more quickly. They are not defiled, and they follow the Lamb wherever He goes (Rev. 14:4). The condition for growing quickly is to follow the Lamb. Wherever He goes, we follow Him, and by following Him we grow more quickly. Then we will be the firstfruits. Nevertheless, even those who grow more slowly will still ripen to be the harvest. (The Testimony of Jesus, pp. 106-107, 137-138)

Further Reading: The Testimony of Jesus, ch. 11

## 第六週・週四

### 晨興餽養

啓十五 2~3『我又看見彷彿有攪雜着火的玻璃海，且看見那些勝了獸和獸像，以及獸名數字的人，都站在玻璃海上，拿着神的琴。他們唱着神奴僕摩西的歌、和羔羊的歌，說，主神，全能者，你的作為大哉、奇哉！萬國之王，你的道路義哉、誠哉！』

啓示錄十五章二至四節啓示耶穌之見證的第五方面，就是得勝者在神天上的殿前，站在攪雜着火的玻璃海上。有許多聖徒在這海上唱着摩西的歌和羔羊的歌。這是一幅圖畫，表徵關於耶穌之見證進一步屬靈的事。召會作為耶穌的見證，是由一班藉水得救的聖徒所組成，就如挪亞藉着漫過全地的水得救，脫離邪惡的世代（創六 11~14 上），又如以色列人藉紅海的水得救，不僅脫離神的審判，也脫離法老邪惡的權勢（出十四 22、29）。...挪亞的洪水和以色列人的紅海，二者都是一種浸（彼前三 20~21，林前十 1~2）。今天我們這些新約的信徒也都受了浸。受浸的真正意義乃是埋葬（羅六 4）。一個人也許是百萬富翁，擁有銀行、企業和許多親友。要這樣一個人斷絕一切羈絆當然很難，但在他埋葬那天，他終歸會從世界出來。沒有甚麼像受浸這麼徹底的把我們從屬世的羈絆中分別出來。任何對主認真的人都必須看見，藉着經過水，他已經從世界裏出來了（耶穌的見證，一二五頁）。

### 信息選讀

原則上，神寶座前的玻璃海表徵受浸的施行。

## WEEK 6 — DAY 4

### Morning Nourishment

Rev. 15:2-3 "And I saw as it were a glassy sea mingled with fire and those who come away victorious from the beast and from his image and from the number of his name standing on the glassy sea, having harps of God. And they sing the song of Moses, the slave of God, and the song of the Lamb, saying, Great and wonderful are Your works, Lord God the Almighty! Righteous and true are Your ways, O King of the nations!"

Revelation 15:2-5 reveals the fifth aspect of the testimony of Jesus—the overcomers standing on a glassy sea mingled with fire before God's heavenly temple. A number of the saints are on the shore of this sea, singing the song of Moses and the song of the Lamb. This is a picture signifying further spiritual matters concerning the testimony of Jesus. The church as the testimony of Jesus is composed of a group of saints who have been saved through water, just as Noah was saved from his evil generation through the water that flooded the earth (Gen. 6:11-14a) and as the Israelites were saved through the water of the Red Sea not only from God's judgment but also from the evil power of Pharaoh (Exo. 14:22, 29)....The flood for Noah and the Red Sea for the Israelites were both a baptism (1 Pet. 3:20-21; 1 Cor. 10:1-2). Today we, the New Testament believers, are also baptized. The real meaning of baptism is that it is a burial (Rom. 6:4). A certain man may be a millionaire with banks, corporations, and many friends and relatives. It will certainly be hard for such a man to break all these ties, but on the day he is buried, he will finally come out of the world. Nothing separates us from all the worldly ties as thoroughly as burial. Anyone who means business with the Lord must see that he has come out of the world by passing through water. (The Testimony of Jesus, pp. 108-109)

### Today's Reading

In principle, the glassy sea before the throne of God signifies the operation

至终在启示录十五章，一些得救的人站在“浸水”边喜乐地歌唱，如同以色列人在红海边唱摩西的歌。

二节告诉我们，玻璃海搀杂着火。这海不是水的海，乃是火的海。神先是用水审判祂堕落的造物；但洪水以后，神告诉挪亚，祂不再用水审判地（创九15）。相反的，从那时起，神的审判总是用火（十九24，启十四10，十八8，十九20，二十9~10，二一8）。因此，玻璃海搀杂着火，表征神的两种审判——借水和借火的审判。这玻璃海至终成为火湖。在帐幕前面有洗濯盆，在圣殿前面有铜海和十个铜盆，而在天上的殿前面有玻璃海。至终，在新耶路撒冷外面将有火湖，我们受浸时所埋葬的一切都要到那里去。

以色列人在红海里受浸，但因着他们在旷野里变得老旧并属肉体，所以他们需要在约旦河里再次受浸。同样的，我们也许已经在十年前受浸，但今天我们可能满了尘土和老旧的事物。在召会生活里，我们不要容让这些事物。在召会里有一个玻璃海，我们能跳进去被洗净。今天浸池就是消极事物到火湖里去的入口。我们需要让污秽、世界和一切消极的事物经过这入口到火湖里去。我们若穿着百货公司买来的新潮时装，就需要经历进入浸池得着洗净，并让这些时装到火湖去。这样，我们在经历中就在新耶路撒冷里。我们不可藐视浸池；这是把我们属地污秽送往火湖的最佳场所。...我们不可把污秽留在自己身上，我们必须在召会里得着洁净（耶稣的见证，一二六至一二七页）。

参读：耶稣的见证，第九章。

of baptism. Eventually, in Revelation 15 certain of the saved ones are standing on the shore of "baptism," rejoicing and singing just as Israel sang the song of Moses on the shore of the Red Sea.

Revelation 15:2 tells us that the glassy sea is mingled with fire. This sea is not of water but of fire. God's judgment over His fallen creation was firstly with water, but after the flood God told Noah that He would not judge the earth again with water (Gen. 9:15). Instead, from that time onward God's judgment has always been with fire (19:24; Rev. 14:10; 18:8; 19:20; 20:9-10; 21:8). Therefore, the glassy sea mingled with fire signifies both kinds of judgment by God, that by water and that by fire. This glassy sea eventually issues in the lake of fire. In front of the tabernacle was the laver, in front of the temple was the bronze sea with ten lavers, and in front of the heavenly temple there is the glassy sea. Eventually, outside the New Jerusalem there will be the lake of fire where all the things we buried in our baptism will go.

The Israelites were baptized in the Red Sea, but because they had become old and fleshly in the wilderness, they needed to be baptized again in the Jordan. Likewise, we may have been baptized ten years ago, but today we may be full of dirt and old things. We must not bear these things in the church life. In the church there is a glassy sea into which we can jump and be washed. Today the baptistery is an entry for the negative things to go into the lake of fire. We need to let the dirt, the world, and all the negative things pass through that entrance and go into the lake of fire. If we are wearing the modern fashions from the department store, we need the experience of entering into the baptistery to be washed and allow those fashions to go to the lake of fire. Then we will be in the New Jerusalem in our experience. We must not despise the baptistery. It is the best place to send our earthly dirt on the way to the lake of fire.... We must not keep the dirt on ourselves. We must be cleansed in the church. (The Testimony of Jesus, pp. 109-110)

Further Reading: The Testimony of Jesus, ch. 9

启十九 7~8 “...羔羊婚娶的时候到了，新妇也自己预备好了。又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。”

歌六 13 “回来，回来，书拉密女啊；回来，回来，使我们得观看你。你们为何要观看书拉密女，像观看二营军兵跳舞呢？”

〔耶稣之见证的〕第六方面是在启示录十九章，我们看见新妇穿着明亮洁净的细麻衣，预备好为着婚娶（7~8）。帐幕的外院子也盖着细麻布（出二六1）。细麻表征在圣徒的义里所彰显出来的基督。今天召会作为耶稣的见证，必须穿着细麻衣，是公义、明亮、纯洁、洁净、透亮的，没有掺杂、斑点或任何这类的病（弗五 26~27）（耶稣的见证，一二八页）。

### 信息选读

〔我们〕至终被模成奇妙的书拉密女，作所罗门的复本，成为那作基督对偶之新耶路撒冷这最大并终极的表号。

〔在雅歌六章十三节，〕书拉密女在神眼中像二营军兵或军队。这二营军兵在跳舞庆祝他们的得胜。...雅歌开头没有提起书拉密女这名字...。在六章十三节里，书拉密女被比作二营军兵跳舞。

“二营军兵”这辞在希伯来文里是玛哈念。这不是普通的辞，乃是来自旧约创世记三十二章二节的历史名称。雅各逃离他哥哥以扫，与他舅父拉班同住，后来，当他无法再留在拉班那里时，就定意回

Rev. 19:7-8 "...The marriage of the Lamb has come, and His wife has made herself ready. And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints."

S. S. 6:13 "Return, return, O Shulammite; return, return, that we may gaze at you. Why should you gaze at the Shulammite, as upon the dance of two camps?"

The sixth aspect [of the testimony of Jesus] is in Revelation 19, where we see the bride prepared for a wedding by being clothed with fine linen, bright and clean (vv. 7-8). The outer court of the tabernacle was also covered with fine linen (Exo. 26:1). Linen signifies the expression of Christ in the righteousnesses of the saints. Today as the testimony of Jesus the church must be clothed with fine linen, being righteous, bright, pure, clean, clear, and without mixture, spot, or any such thing (Eph. 5:26-27). (The Testimony of Jesus, p. 111)

### Today's Reading

[We will be] conformed, ultimately, to be the wonderful Shulammite, who, as the duplication of Solomon, is the greatest and ultimate figure of the New Jerusalem as the counterpart of Christ.

[In Song of Songs 6:13] the Shulammite was like two camps, or armies, in the eyes of God. These two armies are dancing in celebration of their victory....The name Shulammite is not mentioned in the beginning of Song of Songs.... In this verse the Shulammite is likened to two armies, or camps, dancing.

This phrase **two armies** in Hebrew is Mahanaim. This is not a common word; it is a historical name from the Old Testament in Genesis 32:2. Jacob decided to go back to his fathers' land when he could no longer stay with his uncle Laban, to whom he had fled from his brother Esau. By that time he

到他列祖之地。那时候他有四个妻子和许多孩子、仆人、羊群和牛群。然而，他的双胞胎哥哥以扫仍活着。雅各回去时，惧怕以扫仍要杀他。他带着家眷前行，同行的没有强壮的人；只有软弱的人，妇女和孩子。雅各非常害怕遇见以扫。在路上“神的众使者遇见他”，雅各说，“这是神的军营，于是给那地方起名叫玛哈念。”（1~2）

雅各看见神的二营军兵之后，作了一件奇妙的事。他将他的妻子、孩子和他其余所有的分作两队，或“二营军兵”。他以为他哥哥以扫若攻击一队，另一队就能逃避被击杀。这满了属灵的意义。这两队不只是神单数的军兵，乃是“二营军兵”。这就是说，我们得胜有余。这也表征刚强的见证。神不要“大汉”，祂只要脆弱的人，软弱的人，妇女和孩子。他们能成为祂的军兵，因为争战不在他们手中，乃在祂手中。祂需要一班与祂是一的人，一班服从祂并顺从祂的人；编发表征服从祂（歌一 11），带上珠串的颈项表征以柔顺的意志顺从祂（10）。

亲爱的圣徒，到那日，凡在自己里面刚强的人都要被淘汰。那些被算为得胜者的人，将是...较软弱、倚靠主的人。

在启示录三章八节主说，那些在非拉铁非的人“稍微有一点能力”。...我们若太能干，太有本事，我们就了了。今天主在等候，祂仍在呼召得胜者。我们若说，“主，我无法得胜”，主会说，“我的孩子，你所不能作的，我都会为你作。我敌挡狂傲的人，赐恩给谦卑的人。”这是二营军兵（玛哈念）跳舞的原则。请记住，这二营军兵是由雅各的妻子和孩子所组成。至终，他们没有一个与以扫争战。与以扫争战的乃是神，祂改变了以扫的态度。...今天我们是神军兵（玛哈念）的实际（雅歌结晶读经，三、一二〇至一二三页）。

参读：雅歌结晶读经，第一、十二篇。

had four wives and many children, servants, flocks, and herds. However, his twin brother Esau was still alive. Jacob was returning with the fear that Esau still wanted to kill him. As he journeyed with his family, there were no strong ones with him. There were only feeble ones, women and children. Jacob was very frightened at the prospect of meeting Esau. On the way "the angels of God met him," and Jacob said, "This is God's camp. So he called the name of that place Mahanaim" (Gen. 32:1-2).

After he saw the two armies of God, Jacob did a marvelous thing. He divided his wives, children, and the rest of his possessions into two groups, or "two armies." He thought that if his brother Esau attacked one group, the other group could escape being slaughtered. This is full of spiritual significance. These two groups are not just the singular army of God but "two armies." This means that we are more than conquerors. It also signifies a strong testimony. God does not want "giants." He wants only the feeble ones, the weaker ones, the women and children. They can become His armies because the fighting is not in their hands but in His hands. He needs a people who are one with Him, a people who are submissive to Him, signified by the plaited hair (S. S. 1:11), and obedient to Him with a flexible will, signified by the neck with strings of jewels (v. 10).

Dear saints, when that day comes, all who are strong in themselves will be disqualified. Those who are counted as overcomers will be the weaker ones ...who depend on the Lord.

In Revelation 3:8 the Lord said that those in Philadelphia had "a little power."... If we are too able and too full of capacity in doing things, we are finished. Today the Lord is waiting. He is still calling for overcomers. If we say, "Lord, I can't overcome," the Lord will say, "My child, whatever you cannot do, I will do for you. I resist the proud, but I give grace to the humble." This is the principle of two armies (Mahanaim) dancing. Remember that these two armies were composed of Jacob's wives and children. Eventually, none of them fought against Esau. It was God who fought Esau by changing his attitude....Today we are the reality of God's armies (Mahanaim). (Crystallization-study of Song of Songs, pp. 9, 110-112)

Further Reading: Crystallization-study of Song of Songs, msg. 1, 12

## 第六周·周六

### 晨兴喂养

启十九 14 “在天上的众军，骑着白马，穿着细麻衣，又白又洁，跟随着祂。”

二一 10~11 “我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。城中有神的光荣；城的光辉如同极贵的宝石，好像碧玉，明如水晶。”

耶稣之见证的第七方面是与敌基督争战的得胜军队。召会较刚强的部分，就是在天上与撒但争战的男孩子，也将成为同着基督在地上与撒但争战之军队的一部分（启十九 14~19）。...在所有被提的圣徒于基督的审判台前受审判之后（林后五 10），得胜者要作基督属天的军队，同基督回到地上，与敌基督和他属地的军队争战。假基督将大胆到一个地步与真基督争战；真基督要与假基督交战。至终，在这场争战的末了，基督要击败敌基督（启十九 20）（耶稣的见证，一二九至一三〇页）。

### 信息选读

耶稣之见证的第八方面是新耶路撒冷。新耶路撒冷的墙是用碧玉造的（启二一 11、18~19）。...在宝座上的神显出来的样子好像碧玉（四 3 上）。因此，碧玉表征神宝贵并神圣的样子、样式、彰显和形像。新耶路撒冷有碧玉显出来的样子，表征新耶路撒冷是创世记一章二十六节的应验。人是按着神的形像造的，为要彰显神，这定旨将在新耶路撒冷得着成就。整个被赎的人类将要彰显神。神显出来的样子好像碧玉，新耶路撒冷也有同样显出来的样子。因着新耶路撒冷是神的彰显，所以新耶路撒冷将是祂终极、团体的见证（耶稣的见证，一三〇页）。

新耶路撒冷是一个相互的住处。三一神在永世里要住在

## WEEK 6 — DAY 6

### Morning Nourishment

Rev. 19:14 "And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean."

21:10-11 "And he...showed me the holy city, Jerusalem, coming down out of heaven from God, having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal."

The seventh aspect of the testimony of Jesus is the overcoming army to fight against Antichrist. The stronger part of the church, the man-child who fights against Satan in the heavens, will also be a part of the army that fights with Christ against Satan on the earth (Rev. 19:14-19).... After all the raptured saints are judged at the judgment seat of Christ (2 Cor. 5:10), the overcomers will return to the earth with Christ as His heavenly army to fight against Antichrist with his earthly armies.... Eventually, at the end of this war, Christ will defeat Antichrist (Rev. 19:20). (The Testimony of Jesus, p. 112)

### Today's Reading

The eighth aspect of the testimony of Jesus is the New Jerusalem. The wall of the New Jerusalem is built with jasper (Rev. 21:11, 18-19)....The appearance of God on the throne is like jasper (4:3a). Therefore, jasper signifies the precious and divine appearance, likeness, expression, and image of God. That the New Jerusalem has the appearance of jasper signifies that it is the fulfillment of Genesis 1:26. Man was made in God's image to express God, and in the New Jerusalem this purpose will be fulfilled. The entire redeemed human race will express God. The appearance of God is like jasper, and the New Jerusalem will appear the same. Because the New Jerusalem is the expression of God, it will be His consummate, corporate testimony. (The Testimony of Jesus, pp. 112-113)

The New Jerusalem is a mutual abode. The Triune God in eternity will

祂所拣选的人里面，祂所拣选的人也要住在祂里面。祂所拣选的人要作祂的住处，祂自己也要作他们的住处。这就是为什么圣城新耶路撒冷一面说，是殿，另一面说，是帐幕。帐幕是给神居住的，殿是给我们居住的，我们在殿中生活事奉神（在神圣三一里并同神圣三一活着，一二三页）。

我们住在基督里，使祂也住在我们里面，乃是借着接触我们身外圣经里常时的话，并接触我们里面应时的话，就是那灵（约五 39~40，六 63，林后三 6，启二 7）。借着外面写出来的话，我们有这位奥秘之主的说明、解释和发表；借着里面活的话，我们经历内住的基督，并享有实际之主的同在（弗五 26，六 17~18）。我们若住在主常时并写出来的话里，祂即时并活的话就住在我们里面（约八 31，十五 7，约壹二 14）。我们住在祂里面，祂的话也住在我们里面，使我们在祂里面说话，祂也在我们里面说话，为着将神建造到人里面，并将人建造到神里面（约十五 7，林后二 17，十三 3，林前十四 4 下）（新约总论第十三册，三五九页）。

在千年国之后，作为神所拣选并救赎之子民集成的新耶路撒冷将会出现。在千年国里，新妇穿着细麻衣；但在永世里，新耶路撒冷是用碧玉建造的（启二一 18~19）。在旧约里，帐幕是用细麻遮盖；然而，这是暂时的东西，不是永远的。在帐幕之后有圣殿，圣殿不再是用细麻建造，乃是用宝贵的石头建造。...至终，我们众人要达到耶稣之见证的最后一方面。我们在永世里将成为新耶路撒冷，不再仅仅彰显神为白色细麻衣，乃是彰显祂为宝贵、发光、照耀的碧玉。

一步接着一步，一方面又一方面，耶稣的见证开始于灯台，经过大批群众、宇宙光明的妇人、初熟的果子和庄稼、在玻璃海上的得胜者、新妇和军队，最终来到新耶路撒冷，在此基督得着完全的彰显和见证。新耶路撒冷将是耶稣最完满、终极的见证（耶稣的见证，一六六至一六七页）。

参读：在神圣三一里并同神圣三一活着，第十章；新约总论，第三百九十四篇。

abide in His chosen people, and His chosen people will abide in Him. His chosen people will be His abode, and He Himself will be their abode. This is why the New Jerusalem, the holy city ...is a tabernacle for God's dwelling and a temple for our dwelling, in which we live to serve God. (Living in and with the Divine Trinity, p. 102)

We abide in Christ so that He may abide in us by dealing with the constant word in the Scriptures, which is outside of us, and the present word as the Spirit, which is within us (John 5:39-40; 6:63; 2 Cor. 3:6; Rev. 2:7). By the outward, written word we have the explanation, definition, and expression of the mysterious Lord, and by the inward, living word we have the experience of the abiding Christ and the presence of the practical Lord (Eph. 5:26; 6:17-18). If we abide in the Lord's constant and written word, His instant and living words will abide in us (John 8:31; 15:7; 1 John 2:14). We abide in Him and His words abide in us so that we may speak in Him and He may speak in us for the building of God into man and man into God (John 15:7; 2 Cor. 2:17; 13:3; 1 Cor. 14:4b). (The Conclusion of the New Testament, p. 3995)

After the millennial kingdom, the New Jerusalem as the totality of all God's chosen and redeemed people will appear. In the thousand years the bride wears fine linen, but in eternity the New Jerusalem will be built with jasper (Rev. 21:18-19). In the Old Testament the tabernacle was covered with white linen. However, this was something temporary, not eternal. After the tabernacle there was the temple, which was built no longer with linen but with precious stones....The final aspect of the testimony of Jesus...will be the New Jerusalem in eternity, expressing God no longer only as white linen but as precious, glowing, shining jasper.

Step after step and aspect after aspect, the testimony of Jesus begins with the lampstands, passes through the great multitude, the universal, bright woman, the firstfruits and harvest, the overcomers on the glassy sea, the bride, and the army, and it finally comes to the New Jerusalem, where Christ is fully expressed and testified. The New Jerusalem will be the testimony of Jesus in the fullest, ultimate way. (The Testimony of Jesus, pp. 141-142)

Further Reading: Living in and with the Divine Trinity, ch. 10; The Conclusion of the New Testament, msg. 394

## 补 511

## 金灯台是灵的复制

(英1259)

降 E 大调

4/4

5 5 5 5 | 5̣·6̣ 5 - | 2 2 1 2 | 3 - - - | 1 3 5 i |  
 一 看 哪, 在 这 黑 夜, 众 地 方 召 会 作 耶 稣 的  
 i - 7 - | 6 6 3 #4 | 5 - - - | 2 2 5 2 | 3̣·4̣ 3 - |  
 见 证, 发 出 祂 光 辉。 因 基 督 而 形 成,  
 5 5 i 5 | 6 - - - | 6 5 4 5 | 6̣ 5̣ 4̣ 5̣ | 6 5 4 3 |  
 以 灵 为 模 子, 性 质 完 全 相 同, 彰 显 出 基  
 2 - - - | 1 1 1 1 | 1̣ 7̣ 6̣ 7̣ 1̣ | 2 2 2 1̣ 2̣ |  
 督。 (副) 看 哪, 在 这 黑 夜, 众 地 方 召  
 3 - - - | 5 5 i 7 | i - 5 - | 4 3 2 · 1̣ | 1 - - - ||  
 会 凭 圣 灵 而 焚 烧, 发 出 主 光 辉。

二 神有形有体地住在基督里; 基督如今是灵,是一切实际。  
 个个金灯台是这灵的复制, 召会在各地方一一地显出。

三 行走众召会中,是一位人子。祂穿着细麻衣,乃是大祭司!  
 胸前束着金带,在爱里照顾; 七星在祂手中,众召会有路!

四 谁能困金灯台?谁能来破坏? 反对越发增多,它扩展越快!  
 环境越是黑暗,它就越光明; 因为召会乃是神生命构成。

五 从众地方召会,新妇要产生, 带进荣耀圣城,新耶路撒冷。  
 许多的金灯台,至终成一座, 彰显三一之神,遍及全宇宙。

(副) 看哪,从天而降,全地都看见 神的完全彰显,到永永远远!

## Hymns, #1259

- |  |   |
|--|---|
| <p>1 See the local churches,<br/>'Midst the earth's dark night;<br/>Jesus' testimony,<br/>Bearing Him as light.<br/>Formed by Him, unmeasured,<br/>In the Spirit's mold—<br/>All are one in nature,<br/>One pure work of gold.</p> <p>See the local churches,<br/>'Midst the earth's dark night;<br/>Burning in the Spirit,<br/>Shining forth with Christ.</p> | <p>4 What can quench the lampstands?<br/>Who can them defy?<br/>More the opposition—<br/>More they multiply!<br/>Deeper darkness 'round them,<br/>Brighter do they shine.<br/>They are constituted<br/>With the life divine.</p>  |
| <p>2 God in Christ, embodied,<br/>As God's lampstand, He<br/>Has become the Spirit,<br/>The reality.<br/>Spirit as the lampstand<br/>Has been multiplied;<br/>Many local churches,<br/>Now are realized!</p>   | <p>5 Soon the local churches<br/>Shall the Bride become,<br/>Bringing in that city—<br/>New Jerusalem.<br/>Then the many lampstands<br/>Shall one lampstand be;<br/>Triune God expressing,<br/>Universally.</p> <p>Lo, from heav'n descending,<br/>All the earth shall see<br/>God's complete expression,<br/>For eternity.</p> |
| <p>3 Caring for the churches<br/>Is the Son of Man:<br/>Voice of many waters,<br/>Stars in His right hand;<br/>Eyes aflame; His face is<br/>Shining as the sun;<br/>Churches—fear no trial,<br/>He's the living One!</p>   |   |

第六周 · 申言

申言稿: \_\_\_\_\_

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