

纲要

第九篇

虹—基督徒生活 与召会生活之经历的总结

读经：结一 28，创九 13，启四 2～3，十 1，二一
19～20

周一

壹虹是神信实守约的记号—创九 8～17：

一 “我把虹放在云彩中，这就作我与地立约的记号”—13 节：

1 神与挪亚和他的后裔并各样的活物立约，向人类保证，绝不再用洪水毁灭他们和地—9～17 节。

2 虹是记号，指明神是立约并守约的那一位；虹宣告神必定会守祂的约。

3 虹是神的约的记号，表征神的信实；神的信实就是虹—林前一 9，约壹一 9：

a 神自己就是信实，并且神对祂的话是信实—林前十 13，帖前五 23～24。

b 因着神的信实，我们得蒙宽恕；如今我们有一道虹，作神信实的记号。

Outline

Message Nine

The Rainbow—the Consummation of the Experience of the Christian Life and the Church Life

Scripture Reading: Ezek. 1:28; Gen. 9:13; Rev. 4:2-3; 10:1; 21:19-20

Day 1

I. The rainbow is a sign of God's faithfulness in keeping the covenant (Gen. 9:8-17):

A. "I set My bow in the clouds, and it shall be for a sign of a covenant between Me and the earth" (v. 13):

1. In order to assure mankind that there would never again be a flood to destroy them and the earth, God made a covenant with Noah, with his seed, and with every animal (vv. 9-17).

2. The rainbow is a sign that God is the One who establishes and keeps His covenant; the rainbow declares that God will keep His covenant.

3. The rainbow, a token of God's covenant, signifies God's faithfulness; God's faithfulness is the rainbow (1 Cor. 1:9; 1 John 1:9):

a. God Himself is faithfulness, and He is faithful to His word (1 Cor. 10:13; 1 Thes. 5:23-24).

b. We have been spared by God's faithfulness, and now we have a rainbow as a sign of God's faithfulness.

周二

二 “有虹围着宝座，显出来的样子好象绿宝石”——启四 3:

- 1 神是生命（碧玉）的神和救赎（红宝石）的神——3 节:
 - a 彩虹围着祂的宝座，表征神是立约的神，是信实的神，在祂审判地时，要遵守祂所立的约——3 节。
 - b 神要保留一些人，成为新地上的列国，以荣耀祂——二一 24、26。
- 2 围着神宝座的虹，显出来的样子好象绿宝石——四 3:
 - a 绿宝石是草绿色的，表征地上的生命。
 - b 这指明神在地上施行审判时，仍要纪念祂的约，并保留一些生命在地上，如创世记九章十一节所指明的。

三 “我又看见另一位大力的天使〔基督〕，从天降下，披着云彩，头上有虹”——启十 1:

- 1 这里的虹指明基督在审判地时，信守神与挪亚关于地所立的约——创九 8～17。
- 2 这虹也指明基督执行神的审判，是照着那坐在天上有虹围绕之宝座上的神，就是那信实守约的神——启四 2～3。

Day 2

B. *“There was a rainbow around the throne like an emerald in appearance” (Rev. 4:3):*

1. God is the God of life (jasper) and redemption (sardius) (v. 3):
 - a. The rainbow around His throne signifies that He is the covenanting God, the faithful God, who will keep His covenant while executing His judgment upon the earth (v. 3).
 - b. God will keep a part of mankind to be the nations on the new earth for His glory (21:24, 26).
2. The rainbow around the throne is like an emerald in appearance (4:3):
 - a. An emerald is a precious stone whose grass-green color signifies the lives on earth.
 - b. This indicates that as God is executing His judgment upon the earth, He will remember His covenant and spare some of the lives on earth, as indicated in Genesis 9:11.

C. *“I saw another strong Angel [Christ] coming down out of heaven, clothed with a cloud; and the rainbow was upon His head” (Rev. 10:1):*

1. The rainbow here indicates that Christ in His judgment upon the earth will keep the covenant that God made with Noah concerning the earth (Gen. 9:8-17).
2. The rainbow indicates also that Christ will execute judgment according to the God who sits on the throne with the rainbow around it, the faithful and covenant-keeping God (Rev. 4:2-3).

周三

贰 基督徒生活与召会生活的经历总结于一道虹——结一 28，启四 3，十 1，二一 19 ~ 20:

一 神永远的定旨是要在基督里将祂自己作到我们里面，成为我们的生命和一切，使我们接受祂作我们的人位，活祂并彰显祂；这是神心头的愿望，也是圣经的中心点——弗一 9，三 11、16 ~ 17 上，腓一 20 ~ 21 上:

- 1 神中心的工作乃是要在基督里把祂自己建造到我们里面，使我们与祂是一，作祂团体的彰显——加四 19，弗三 17 上。
- 2 至终，三一神和蒙救赎的人要联结、调和、合并，并建造成为一个实体，就是新耶路撒冷——启二一 2、10，三 12。

二 按照神的计划，以西结一章所启示的属灵事物，乃是开始于风，而结束于虹——4、28 节:

- 1 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，结果我们就有一道虹的样子——26 ~ 28 节。
- 2 虹是坐宝座之人周围的光辉；这光辉表征宝座上的主四围的辉煌和荣耀——28 节。

周四

三 虹可视为由蓝、红、黄三种主色组合而产生的:

Day 3

II. The experience of the Christian life and of the church life consummates in a rainbow (Ezek. 1:28; Rev. 4:3; 10:1; 21:19-20):

A. God's eternal purpose is to work Himself in Christ into us as our life and everything so that we may take Him as our person, live Him, and express Him; this is the desire of God's heart and the focal point of the Bible (Eph. 1:9; 3:11, 16-17a; Phil. 1:20-21a):

1. The central work of God is to build Himself in Christ into us, making us one with Him for His corporate expression (Gal. 4:19; Eph. 3:17a).
2. Eventually, the Triune God and redeemed humanity will be united, mingled, incorporated, and built up as one entity—the New Jerusalem (Rev. 21:2, 10; 3:12).

B. According to God's plan, the spiritual things revealed in Ezekiel 1 begin with the wind and consummate with the rainbow (vv. 4, 28):

1. As a result of having a clear sky with the throne and of experiencing the man who has the appearance of electrum and a consuming fire, we will have the appearance of a rainbow (vv. 26-28).
2. The 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 (v. 28).

Day 4

C. A rainbow can be considered as being produced from the combining of three basic colors—blue, red, and yellow:

- 1 蓝是神蓝宝石之宝座的颜色，表征神的公义；红是圣别之火的颜色，表征神的圣别；黄是金银合金的颜色，表征神的荣耀——罗一 17，三 21，十 3，六 19、22，三 23，八 18、21，林前一 30。
- 2 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：
 - a 击杀用的剑指明神的公义（参哀三 42～43，罗二 5）；火焰表征神的圣别（申四 24，九 3，来十二 29）；基路伯表征神的荣耀（结九 3，十 4，来九 5）。
 - b 因着堕落的人无法满足神公义、圣别和荣耀的要求，他就不可接触作生命树的神；直到基督借着祂在十字架上包罗万有的死，满足了这些要求，开了一条又新又活的路，使我们得以进入至圣所，有分于作生命树的基督——十 19～20，启二二 14。
- 3 主耶稣死在十字架上，满足了神公义、圣别和荣耀的要求；并且如今在复活里，祂就是我们的公义、圣别和荣耀——林前一 30：
 - a 义是从神为着祂的行政而来的（诗八九 14 上，九七 2，赛三二 1）；如今，我们在基督里面，正在成为神的义（林后五 21）。

周五

- b 因着有神在我们里面，我们就成为圣别，甚至和神自己一样的圣（彼前一 15～16）；因着在神里面，我们就更为圣别；因着被神调和、浸透并饱和，我们就最为圣别（帖前五 23）。
- c 基督住在我们里面，作荣耀的盼望（西一 27），并且我们渐渐变化成为祂的形像，从荣耀到荣耀（林后三 18）。

1. Blue, the color of God's sapphire throne, signifies God's righteousness; red, the color of the sanctifying fire, signifies God's holiness; and yellow, the color of electrum, signifies God's glory (Rom. 1:17; 3:21; 10:3; 6:19, 22; 3:23; 8:18, 21; 1 Cor. 1:30).
2. Righteousness, holiness, and glory are the three divine attributes that keep sinners away from God (Gen. 3:24):
 - a. The sword for killing indicates God's righteousness (cf. Lam. 3:42-43; Rom. 2:5); the flame signifies God's holiness (Deut. 4:24; 9:3; Heb. 12:29); and the cherubim signify God's glory (Ezek. 9:3; 10:4; Heb. 9:5).
 - b. Because fallen man was unable to fulfill the requirements of God's righteousness, holiness, and glory, he was not permitted to contact God as the tree of life, until Christ fulfilled these requirements by His all-inclusive death on the cross to open a new and living way for us to enter into the Holy of Holies and partake of Christ as the tree of life (10:19-20; Rev. 22:14).
3. The Lord Jesus died on the cross to satisfy the requirements of God's righteousness, holiness, and glory, and now, in resurrection, He is our righteousness, holiness, and glory (1 Cor. 1:30):
 - a. Righteousness issues from God for His administration (Psa. 89:14a; 97:2; Isa. 32:1); now, in Christ, we are becoming the righteousness of God (2 Cor. 5:21).

Day 5

- b. We become holy, even as God is holy (1 Pet. 1:15-16), by having God in us; we become more holy by being in God; and we become the holiest by being mingled, permeated, and saturated with God (1 Thes. 5:23).
- c. Christ dwells in us as the hope of glory (Col. 1:27), and we are being transformed into His image from glory to glory (2 Cor. 3:18).

4 因着我们在基督里，我们有基督作我们的公义、圣别和荣耀；在神眼中我们看起来就是公义、圣别和荣耀，并且我们有一道虹的样子——林前一 30。

周六

5 这道虹的实际必须作到我们里面，使我们这些蒙神救赎的人，有一道虹的样子，作神的见证；这意思是说，我们要有神的公义、圣别和荣耀——结一 28，启四 2～3，十 1，二一 19～20。

6 虽然这虹要在永世里才完全显出来，但这道光辉的虹属灵的实际应当显在今天的召会中——提前三 15～16：

a 在召会生活中，我们必须让神在我们里面作工，我们也必须接受恩典到一个地步，使每一件事都是公义、圣别并荣耀的——腓二 12～13。

b 我们若让神圣别的火烧掉一切与神不配的东西，使神的圣别性情借着我们的人性显为金子，召会就会充满了神的公义、圣别和荣耀——弗三 21。

c 这公义、圣别和荣耀要相联相映，形成一道光辉的彩虹，彰显神并为神作见证。

四 新耶路撒冷显出一道彩虹的样子；圣城看起来就象一道虹——启二一 19～20：

1 十二层根基的颜色，显出一道彩虹的样子，围着永远的神，作为祂的见证；这表征整座城是建造在信实之神永远的信实上：

a 新耶路撒冷是建造在神守约的信实上，并借着神这信实得以稳固——四 2～3，二一 19～20。

4. Because we are in Christ, we bear Christ as righteousness, holiness, and glory; in the sight of God we look like righteousness, holiness, and glory, and we have the appearance of a rainbow (1 Cor. 1:30).

Day 6

5. The reality of this rainbow must be wrought into us so that, as God's redeemed ones, we will have the appearance of a rainbow, bearing God's testimony; this means that we will bear God's righteousness, holiness, and glory (Ezek. 1:28; Rev. 4:2-3; 10:1; 21:19-20).

6. Although this rainbow will be fully manifested in eternity, the spiritual reality of this bright rainbow should be manifested in the church today (1 Tim. 3:15-16):

a. In the church life we need to allow God to work in us, and we need to receive grace to the extent that everything becomes righteous, holy, and glorious (Phil. 2:12-13).

b. If we allow God's holy fire to burn away everything that does not match Him so that His holy nature is manifested as gold through our humanity, the church will be filled with God's righteousness, holiness, and glory (Eph. 3:21).

c. This righteousness, holiness, and glory will combine and reflect one another to form a bright rainbow expressing God and testifying for Him.

D. The New Jerusalem has the appearance of a rainbow; the holy city looks like a rainbow (Rev. 21:19-20):

1. The colors of the twelve layers of the foundations have the appearance of a rainbow, surrounding the eternal God as His testimony; this signifies that the entire city is built upon the eternal faithfulness of the faithful God:

a. The New Jerusalem is built upon and secured by God's faithfulness in keeping His covenant (4:2-3; 21:19-20).

- b 在神的经纶里，我们需要被信实的神构成，成为信实的，甚至象祂一样信实——林前四 2，七 25，提前一 12，提后二 13。
 - 2 作为永世里的新耶路撒冷，我们这些蒙神拯救之人的集大成，要成为一道虹，永远见证我们的神是信实的一启二一 2、10、19～20：
 - a 凭神的公义、圣别和荣耀，我们有一道虹的样子，向全宇宙宣告神拯救的信实。
 - b 这道虹显出来时，神心头的愿望就得着完成——弗一 9。
 - 3 这永远的虹，将是基督徒生活和召会生活经历的总结——启四 2～3，十 1，二一 19～20。
- b. In God's economy we need to be constituted with the faithful God to be faithful even as He is faithful (1 Cor. 4:2; 7:25; 1 Tim. 1:12; 2 Tim. 2:13).
 - 2. As the New Jerusalem in eternity, we, the aggregate of God's saved ones, will be a rainbow testifying forever that our God is faithful (Rev. 21:2, 10, 19-20):
 - a. By God's righteousness, holiness, and glory, we will have the appearance of a rainbow declaring to the whole universe God's saving faithfulness.
 - b. When this rainbow appears, God will have the fulfillment of the desire of His heart (Eph. 1:9).
 - 3. This eternal rainbow will be the consummation of the experience of the Christian life and the church life (Rev. 4:2-3; 10:1; 21:19-20).

创九 9 “看哪，我与你们和你们的后裔立约。”

13 “我把虹放在云彩中，这就作我与地立约的记号。”

有彩虹围着神的宝座（启四 3 下）。圣经头一次提到彩虹乃是一个表号，表征生命和救赎的神是立约并守约的那一位（创九 12～17）。创世记九章的约是为居人之地制定的，这指明神虽然会审判这地及其居民，但祂仍然記念祂关于地所立的约，并且遵守这约。…彩虹向我们宣告，神会为着地的缘故守约（李常受文集一九六四年第二册，六三二页）。

信息选读

神与挪亚和他的后裔并各样的活物立约（创九 9～17），向人类保证，绝不再用洪水毁灭他们和地（圣经恢复本，创九 9 注 1）。

神所立在云中作约之记号的虹（12～17）有什么意义？虹表征神的信实。神的信实就是虹。在圣经最后一卷的启示录里，使徒约翰看见神坐在宝座上，有虹围着宝座（四 3）。作为圣经结束的一卷书，启示录总是把我们带回到圣经的开头。在圣经的头一卷书有一道虹，在末了一卷仍然看到一道虹。神的信实存到永远，祂不能否定自己（提后二 13）。祂一旦说了话，就信守祂的话。祂自己就是信实。林前一章九节说，“神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”约壹一章九节说，“我

Gen. 9:9 And I Myself now establish My covenant with you and with your seed after you.

13 I set My bow in the clouds, and it shall be for a sign of a covenant between Me and the earth.

Around the throne of God is a rainbow (Rev. 4:3b). The rainbow is first mentioned in the Scriptures as a sign that the very God of life and redemption is the One who establishes and keeps His covenant (Gen. 9:12-17). That the covenant in Genesis 9 was made for the sake of the inhabited earth indicates that although God will judge this earth with its inhabitants, He still remembers His covenant concerning the earth and will keep it...The rainbow declares to us that God will keep His covenant for the sake of the earth. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 4: Revelation," p. 466)

Today's Reading

In order to assure mankind that there would never again be a flood to destroy them and the earth, God made a covenant with Noah, with his seed, and with every living animal (Gen. 9:9-17). See footnote 1 on Genesis 8:22 and footnote 1 on Revelation 4:6. (Gen. 9:9, footnote 1)

What is the significance of the rainbow that God set in the cloud as a token of the covenant (Gen. 9:12-17)? It signifies God's faithfulness. God's faithfulness is the rainbow. In the last book of the Bible, the book of Revelation, the apostle John saw God sitting upon a throne, and around the throne there was a rainbow (Rev. 4:3). As the closing book of the Bible, Revelation always brings us back to the beginning of the Bible. In the first book of the Bible was a rainbow, and in the last book of the Bible we still find a rainbow. God's faithfulness remains forever. He cannot deny Himself (2 Tim. 2:13). Once He has spoken, He keeps His word. He Himself is faithfulness. First Corinthians 1:9 says, "God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord," and 1 John

们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”神是信实的！

神对什么信实？神对祂所说的信实。神对祂的话信实，祂的话就是遗命，就是约。约就是神的话。神对祂所说的一切都是信实的。这就是虹。每当乌云密布，你必须将神的信实呼求出来，那就是将虹呼求出来。每当你感觉软弱，你必须呼求神的信实说，“神啊，你是信实的。我软弱，但你必须照你的话使我刚强。”我们都活在约下，这约有神的信实作为确定的记号：洪水不再来临。这就是召会生活。

我们的基督徒生活以及召会生活，绝对是约的生活。我们是在约之下。在新约圣经的每一节，我们看见神的应许。我要给你们其中的一节，那是我相当有经历的：“那临到你们的试诱，无非是人所能受的；神是信实的，必不容你们受试诱过于所能受的，祂也必随着试诱开一条出路，叫你们能忍受得住。”（林前十13）这节圣经在你面临任何环境时都可应用。你若抓住神的约，我可以担保，不论你遭遇什么，这里有一节圣经作活的应许，来给你倚靠并凭此而活。我们都需要学习如何活在神的约下。我们不该被自己的定罪、感觉和环境等乌云所威胁或恐吓。我们乃是在神的约下，完全在祂的祝福下。不再有定罪，不再有审判，不再有咒诅。死已经被废去，在召会中我们不断地享受生命。一切都是生命。不要怕失去你的职业或健康。不要被黑暗或消极的事物所威胁。我们是有约的人。我们有一节应许的经文可以应付一切的处境。我们必须站在约下，不信任何的失败、软弱、黑暗或消极的事物。我们的定命是在宝血所洒过的约下。阿利路亚，我们是约人！（创世记生命读经，五三三至五三四页）

参读：创世记生命读经，第二十一、三十二篇。

1:9 says, “If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.” God is faithful.

To what is God faithful? He is faithful to what He says. He is faithful to His word, and His word is the testament, the covenant. The covenant is simply God’s Word. God is faithful in whatever He says. This is the rainbow. Whenever a cloud comes, you must call God’s faithfulness to come. That means that you call out the rainbow. Whenever you feel that you are weak, you must call for God’s faithfulness, saying, “O God, You are faithful. I am weak, but You must make me strong according to Your Word.” We are all living under the covenant with God’s faithfulness as the sure sign that the flood will not come. This is the church life.

Our Christian life and church life are absolutely a covenant life. We are under the covenant. In verse after verse of the New Testament, we find God’s promises....There is a verse for every circumstance that you face. If you hold on to God’s covenant, I can promise you that, regardless of what happens to you, there is a verse as a living promise for you to rely upon and live by. We all need to learn how to live under God’s covenant. We should not be threatened or frightened by the clouds of our convictions, feelings, and environments. We are under God’s covenant, fully under His blessing. There is no more condemnation, no more judgment, no more curse. Death has been abolished. In the church, we continually enjoy life. Everything is life. Do not be frightened about losing your job or your health. Do not be threatened by any dark or negative thing. We are the covenanted people, and we have a verse of promise to meet every situation. We must stand under the covenant and not believe in any failure, weakness, darkness, or negative thing. Our destiny is under the blood-sprinkled covenant. Hallelujah, we are the covenant people! (Life-study of Genesis, pp. 436-437)

Further Reading: Life-study of Genesis, pp. 281-286, 431-438

启四 3 “那位坐着的，显出来的样子好象碧玉和红宝石，又有虹围着宝座，显出来的样子好象绿宝石。”

十 1 “我又看见另一位大力的天使，从天降下，披着云彩，头上有虹，脸面象日头，两脚象火柱。”

我们在启示录四章三节看见，“有虹围着宝座。”…虹是神与人并活物立约的记号，说明祂不会再用洪水灭绝他们（创九 8～17）。在启示录中，神要审判地和其上一切的居民。彩虹围着祂的宝座，表征神是立约的神，是信实的神，在祂审判地时，要遵守祂所立的约，不再用洪水审判人，也不再将全人类灭绝，乃要保留一些人，成为新地上的列国荣耀祂（二一 24、26）。这彩虹指明神在祂对人类的行政管治上是信实的。在四章里，神要对人类施行审判，但在执行审判时，祂仍纪念与挪亚所立的约。祂是审判的神，也是守约的神（启示录生命读经，二五六至二五七页）。

信息选读

这虹“显出来的样子好象绿宝石”（启四 3）。绿宝石是草绿色的，表征地上的生命。这指明神在地上施行审判时，仍要纪念祂的约，并保留一些生命在地上，如创世记九章十一节所指明的。绿宝石是一种坚硬的宝石；那提醒神遵守祂约的，是坚定不移的。这个坚定的提醒，围绕着宝座。

当约翰看见安置在天上的宝座时，他看见“有一位坐在宝座上。那位坐着的，显出来的样子好象碧玉和红

Morning Nourishment

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.

10:1 And I saw another strong Angel coming down out of heaven, clothed with a cloud; and the rainbow was upon His head, and His face was like the sun, and His feet like pillars of fire.

In Revelation 4:3 we see that there is “a rainbow around the throne…” The rainbow is a sign of God’s covenant with man and living creatures that He will not destroy them again with the flood (Gen. 9:8-17). In Revelation, God will judge the earth with all its inhabitants. The rainbow around His throne signifies that God is the covenanting God, the faithful God, who will keep His covenant while executing His judgment upon the earth in that He will not judge mankind again with a flood nor destroy all mankind, but will keep some to be the nations of the earth for His glory (Rev. 21:24, 26). This rainbow indicates that God is faithful in His administration toward mankind. In chapter 4, God is about to judge mankind, but in exercising His judgment, He will remember His covenant with Noah. He is the judging God and He is also the covenant-keeping God. (Life-study of Revelation, p. 214)

Today’s Reading

This rainbow is “like an emerald in appearance” [Rev. 4:3]. An emerald is a precious stone having a grass-green color, which signifies the lives on earth. This indicates that while God executes His judgment upon the earth, He will still remember His covenant and spare some of the lives on earth as indicated in Genesis 9:11. An emerald, being a precious stone, is solid. God’s reminder to keep His covenant is solid. There is this solid reminder around the throne.

When John saw the throne set in heaven, he saw that “upon the throne there was One sitting; and He who was sitting was like a jasper stone and a sardius

宝石”（启四2～3），…在宝座上的神显出来的样子好象碧玉。照二十一章十一节看，碧玉乃是“极贵的宝石，…明如水晶”。它必是深绿色的，表征丰盛的生命。这里的碧玉…表征神在祂丰富生命里可传输的荣耀（约十七22、2）。碧玉是神显出的样子，也是圣城新耶路撒冷显出的样子（启二一11）。城墙和第一根基也是用碧玉造的（18～19）。在圣经里，绿色表征生命。因此，碧玉的颜色指明那位坐在宝座上的神乃是生命的神。神的颜色首先说是绿的，见证祂是生命的源头。

在宝座上的神显出来的样子也好像红宝石。红宝石是一种极贵的宝石，是红色的，表征救赎。今天，神不单是生命的神，也是救赎的神。碧玉指明那在祂丰富生命中之荣耀的神；红宝石表征这位神是救赎的神。因为我们这些神所创造的人堕落了，祂就借着基督的血来救赎我们。因此，祂有两种颜色，生命的颜色和救赎的颜色。祂是赐生命的神，也是救赎的神。

现在我们来看启示录十章一至十一节的细节。从这一段圣经，可以清楚看见基督要来据有这地。在这一章，基督是另一位大力的天使，如在七章二节，八章三节，十八章一节者。

十章一节说，约翰看见另一位天使“从天降下”。基督现在是从天降下。这异象暗示，在第七号之前，基督仍是在来地上的途中。…在这个异象里，基督的“头上有虹”。这里的虹指明基督在审判这地和来得这地时，信守神与挪亚关于地所立的约（创九8～17）。这也指明基督执行神的审判，是照着那坐在天上有虹围绕之宝座上的神（启示录生命读经，二五七、二五九至二六〇、三六〇至三六一页）。

参读：启示录生命读经，第十七篇。

in appearance...” (Rev. 4:2-3). God on the throne has the appearance of a jasper stone. According to 21:11, jasper is “a most precious stone...clear as crystal.” Its color must be dark green, which signifies life in its richness. Jasper in 4:3, as 21:11 indicates, signifies God’s communicable glory in His rich life (John 17:22, 2). It is the appearance of God, which will also be the appearance of the holy city, New Jerusalem (Rev. 21:11). The city’s wall and first foundation are built with it (21:18-19). In the Bible green signifies life. Thus, the color of jasper indicates that the God who is sitting on the throne is the very God of life. God’s color first is green, testifying that He is the source of life.

God on the throne is also in the appearance of a sardius stone. Sardius is a most precious stone, red in color, which signifies redemption. Today, God is not only the God of life, but also the God of redemption. While jasper indicates God as the God of glory in His rich life, sardius signifies God as the God of redemption. Because we, His created ones, fell, He came in to redeem through the blood of Christ. Therefore, He has two colors—the color of life and the color of redemption. He is the life-giving God and also the redeeming God.

Let us now consider the details of Revelation 10:1-11. In this portion of the Word we have a clear vision of Christ coming to take possession of the earth. In this chapter Christ is “another strong Angel,” like the One in 7:2; 8:3; and 18:1.

Revelation 10:1 says that John saw another Angel “coming down out of heaven.” Christ is now coming down out of heaven. This vision is a hint that, before the seventh trumpet, Christ is still on His way to earth. In this vision Christ has a “rainbow” upon “His head” [v. 1]. Here the rainbow indicates that Christ in His judgment upon the earth and in His coming to take possession of it will keep the covenant God made with Noah concerning the earth (Gen. 9:8-17). It also indicates that He is the One who will execute judgment according to the One sitting on the throne with the rainbow around it. (Life-study of Revelation, pp. 214-217, 308-309)

Further Reading: Life-study of Revelation, msg. 17

晨兴喂养

结一 4 “我观看，见暴风从北方刮来，有一朵大云，有火不断地闪烁，周围有光辉…”。

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。这就是耶和华荣耀的样式显出来的样子…”。

在旧约里，镶在大祭司胸牌上的宝石，第一块是红宝石，最后一块是碧玉（出二八 17、20）。这表征作神的赎民，是开始于神的救赎，完成于神生命的荣耀（启示录生命读经，二六〇页）。

信息选读

神永远的定旨，是要把祂自己作到我们里面，作我们的生命，使我们能接受祂作我们的人位，活祂并彰显祂。这是神心头的愿望，也是圣经的中心点。神为了完成这定旨，就按着祂的形像，照着祂的样式造人。神造人的心意，是要人把神接受到里面，以神为他的生命和一切。为这缘故，神把人造好以后，就将他放在生命树跟前。这指明神要人吃生命树的果子，这棵树表征神自己作生命。吃生命树的果子，就是把神接受到我们里面，作我们的生命和生命的供应。

在将来的永远里，我们的定命就是吃生命树，因而活神并彰显神。这是神永远的心意（出埃及记生命读经，八七五至八七六页）。

整本圣经不但启示神的性情与性格，也启示祂的定旨。事实上，圣经启示神的定旨可能多于启示祂的性情与性格，因为整本圣经是一本给我们看见神计划的书，也是一本启示神定旨的书。…简单地说，神永远

Morning Nourishment

Ezek. 1:4 And I looked, and there came a storm wind from the north, a great cloud and a fire flashing incessantly; and there was a brightness around it...

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...

On the breastplate of the high priest in the Old Testament, the first stone was sardius and the last jasper (Exo. 28:17, 20). This signifies that God's redeemed people have their beginning in God's redemption and their consummation in God's glory of life. (Life-study of Revelation, p. 217)

Today's Reading

God's eternal purpose is to work Himself into us as our life so that we may take Him as our person, live Him, and express Him. This is the desire of God's heart; it is also the focal point of the Bible....God's intention in creating man was that man would receive God into him and take Him as his life and everything to him. For this reason, after God created man, He placed him in front of the tree of life. This indicates that God wanted man to eat of this tree, which is a symbol of God Himself as life. To eat of the tree of life is to take God into us as our life and life supply.

Our destiny in eternity future is to eat the tree of life and thereby to live God and express Him. This is God's eternal intention. (Life-study of Exodus, p. 753)

The entire Scriptures reveal not only the nature and character of God but also His purpose. In fact, the Scriptures may reveal God's purpose more than His character and nature because the entire Bible is a book showing us God's plan; it is a book unveiling the purpose of God....In brief, God's eternal purpose and intention

的定旨和目的，是要得着一班活的人与祂自己调和为一，作祂活的、团体的彰显（李常受文集一九六四年第二册，一八一页）。

新约的主要内容，乃是三一神照着祂的喜悦有一个永远的经纶，要在生命和性情上，将祂自己分赐到祂所拣选并救赎的人里面，使他们作祂的复制以彰显祂；这团体的彰显要终极完成于新耶路撒冷（弗三9，一9～23）。新耶路撒冷，就是圣经的终极完成，乃是神成为人，并且人在生命和性情上（但不在神格上）成为神（启二一2，三12）。神在基督里成为人，为要使人在生命和性情上成为神，使救赎的神与蒙救赎的人得以调和并合并在一起，成为一个实体，就是新耶路撒冷（二一3、22）。至终，这位三一、永远的神成了与我们众人合并的新耶路撒冷；我们借着神生机救恩的过程（罗五10），也成为新耶路撒冷。神这生机救恩的终极完成，就是新耶路撒冷——那经过种种过程并终极完成的三一神，与祂经过重生、更新、圣别、变化、模成、荣化的三部分选民，神人二性联调的宇宙合并（新约总论第十四册，二九四至二九五页）。

在以西结一章里的异象，是用自然界的東西来描写灵界的事物。这些属灵的事物虽然深奥，但圣经用自然界和物质的东西描写这些事物，我们借此就能明白。按照神的计划，这里所启示的属灵事物，乃是开始于风（4），而结束于虹（28）。

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。…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荣耀（以西结书生命读经，一四〇、一六五页）。

参读：启示录生命读经，第二十六篇。

are to have a group of living persons mingled with Himself as one to be His living, corporate expression. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 1: The Gospels and the Acts," p. 145)

The main content of the New Testament is that the Triune God has an eternal economy according to His good pleasure to dispense Himself in His life and nature into His chosen and redeemed people, thereby making them His duplication so that they may express Him; this corporate expression will consummate in the New Jerusalem (Eph. 3:9; 1:9-23). The New Jerusalem, the ultimate consummation of the Bible, involves God becoming man and man becoming God in life and in nature but not in the Godhead (Rev. 21:2; 3:12). In Christ, God has become man to make man God in His life and in His nature so that the redeeming God and the redeemed man can be mingled, constituted, together to be one entity—the New Jerusalem (21:3, 22). Eventually, the triune, eternal God becomes the New Jerusalem incorporated with all of us, and we also become the New Jerusalem through the process of God's organic salvation (Rom. 5:10). The ultimate consummation of God's organic salvation is the New Jerusalem—the universal incorporation of the union and mingling of God with man, divinity with humanity—the processed and consummated Triune God incorporated with His regenerated, renewed, sanctified, transformed, conformed, and glorified tripartite elect. (The Conclusion of the New Testament, p. 4361)

In the vision in Ezekiel 1 things in the natural realm are used to describe things in the spiritual realm. These spiritual things are deep, but we can understand them through the natural and physical things that are used to describe them. According to God's plan the spiritual things revealed here begin with the wind (v. 4) and end with the rainbow (v. 28).

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....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. (Life-study of Ezekiel, pp. 111, 131)

Further Reading: Life-study of Revelation, msg. 26

创三 24 “于是把那人赶出去了；又在伊甸园的东边，安设基路伯和四面转动发火焰的剑，把守生命树的道路。”

林前一 30 “但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。”

在挪亚的时候，堕落人类受神审判而毁灭，但神因着祂的信实叫一些人免受审判。这也是我们这些在基督里之信徒的光景。…我们都是堕落的，当被毁灭，但神免除了我们的审判。赞美主，因着祂的信实，我们被免除了！如今我们有一道虹，作神信实的记号。虽然神是圣别的神，也是烈火，没有人能在祂面前存留，但因着祂的信实，我们得以免受审判（以西结书生命读经，一六六页）。

信息选读

虹的主色是红、黄、蓝，这是很有意义的，因为与我们在以西结书所看见的符合。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。

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（以西结书生命读经，一六六页）。

Morning Nourishment

Gen. 3:24 So He drove the man out, and at the east of the garden of Eden He placed the cherubim and a flaming sword which turned in every direction to guard the way to the tree of life.

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

In His judgment and destruction of the fallen human race at the time of Noah, God spared some by His faithfulness. This also is our situation as believers in Christ....We all are fallen and deserve to be destroyed, but God has spared us. Praise the Lord that we have been spared by His faithfulness! Now we have a rainbow as a sign of God's faithfulness. Although God is a holy God and a consuming fire and none can exist in His presence, by His faithfulness we have been spared. (Life-study of Ezekiel, p. 132)

Today's Reading

It is very significant that the three primary colors of the rainbow are red, yellow, and blue because they correspond to what we have already seen in Ezekiel. 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.

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. (Life-study of Ezekiel, p. 132)

神用三个凭借封闭生命树的道路：基路伯、火焰和剑。基路伯表征神的荣耀（参结九3，十4，来九5），火焰表征神的圣别（申四24，九3，来十二29），击杀用的剑指明神的公义（参哀三42～43，罗二5）。神的这些属性把要求加于罪人身上。既然有罪的人无法达到这些要求（三10～18、23），他就不可接触作生命树的神。直到基督借着祂在十字架上包罗万有的死，满足了神荣耀、圣别和公义的要求，开了一条又新又活的路，人才可以进入至圣所，有分于生命树（圣经恢复本，创三24注1）。

主耶稣来死在十字架上，满足了神公义、圣别和荣耀的要求，…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。…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（以西结书生命读经，一六七页）。

义是从神为着祂的行政而来的（诗八九14，九七2，赛三二1），就是基督成为我们的义（林前一30），使我们在祂里面成为神的义（并非在神面前成为义的）〔林后五21〕。人，不仅是罪人，甚至就是罪，借着基督的救赎，竟成为神的义，与义的神和好，且成为新造，为着神永远的定旨向祂活着。使徒受了托付，把这样一位基督，连同祂一切奇妙的成就所有的荣耀结果，供应祂的信徒，就是形成祂身体的众肢体。愿感谢、颂赞和荣耀都归与祂，直到永远！（圣经恢复本，林后五21注4）

参读：哥林多前书生命读经，第十三至十四篇。

God closed the way to the tree of life by means of three items: the cherubim, the flame, and the sword. Cherubim signify God's glory (cf. Ezek. 9:3; 10:4; Heb. 9:5), the flame signifies God's holiness (Deut. 4:24; 9:3; Heb. 12:29), and the sword for killing indicates God's righteousness (cf. Lam. 3:42-43; Rom. 2:5). These attributes of God placed requirements on sinful man. Since sinful man was unable to meet these requirements (Rom. 3:10-18, 23), he was not permitted to contact God as the tree of life, until Christ fulfilled the requirements of God's glory, holiness, and righteousness by His all-inclusive death on the cross to open a new and living way for us to enter the Holy of Holies and partake of the tree of life. (Gen. 3:24, footnote 1)

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. 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....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. (Life-study of Ezekiel, pp. 132-133)

Righteousness issues from God for His administration (Psa. 89:14; 97:2; Isa. 32:1). [In 2 Corinthians 5:21] this righteousness is Christ to be our righteousness (1 Cor. 1:30), making us God's righteousness in Him (not making us righteous before God). Through Christ's redemption, man, who is a sinner and is even sin, is made God's righteousness, being reconciled to the righteous God, and is made a new creation living to God for His eternal purpose. The apostles are commissioned to minister such a Christ, with all the glorious issues of His marvelous achievement, to His believers, who are the members that form His Body. Praise and glory be to Him forever! (2 Cor. 5:21, footnote 3)

Further Reading: Life-study of 1 Corinthians, msgs. 13-14

帖前五 23 “且愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。”

西一 27 “神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望。”

圣经里的圣别一辞，我们不该按着天然的观念来领会。…圣别既不是无罪，也不是完全。圣别的意思不仅是成圣，分别归神，也是与一切凡俗的不同、有别。只有神在祂的性情上与一切不同，与一切有别。因此，只有祂是圣别的；圣别是祂的性情显著的性质，是祂的一个属性。

神使我们成为圣别的作法，是将祂自己，那圣者，分赐到我们里面，使我们全人被祂圣别的性情浸透并饱和。对我们神所拣选的人而言，成为圣别就是有分于祂的性情（彼后一 4），并使我们全人被神自己所浸透。…这使我们全人圣别，象神自己在祂的性情上一样（新约总论第一册，一〇〇至一〇一页）。

信息选读

成为圣别就是从神以外的一切事物中分别归神。这意思也就是与一切不是神的不同、有别。因此，我们成为不凡俗而有所不同。在宇宙中，唯独神是圣别的。祂与一切不同、有别。因此，成为圣别，意思就是在神的不同上与祂是一。你也许无罪且完全，但你若不与神是一，就不圣别。神进到我们里面，我们就是圣别的。我们进到神里面，就更加圣别。我们与神调和，就是最圣别的。因着有神在我们里面，我们就成为圣别；因着在神里面，

Morning Nourishment

1 Thes. 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

Col. 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

In the Bible the word holy should not be understood according to the natural concept....Holiness is neither sinlessness nor perfection. Holy not only means sanctified, separated unto God, but also different, distinct, from everything that is common. Only God is different, distinct, from all things in His nature. Hence, He is holy; holiness is the distinct quality of His nature, as one of His attributes.

The way God makes us holy is to impart Himself, the Holy One, into us so that our whole being may be permeated and saturated with His holy nature. For us, God's chosen ones, to be holy is to partake of His nature (2 Pet. 1:4) and to have our whole being permeated with God Himself....This makes our being holy, like God Himself is in His nature. (The Conclusion of the New Testament, p. 86)

Today's Reading

To be holy is to be separated unto God from everything other than God. It also means to be different, distinct, from all that is not God. Thus, we become not common but different. In the universe God alone is holy. He is different from everything and is distinct. Therefore, to be holy means to be one with God in His distinction. You may be sinless and perfect, but if you are not one with God, you are not holy. When God gets into us, we are holy. When we get into God, we are more holy. And when we are mingled with God, we are most holy. We become holy by having God in us, we become more holy by being in God, and we become the

我们就更为圣别；因着被神调和、浸透并饱和，我们就最为圣别。至终这要带进称为圣城的新耶路撒冷（启二一2、10），这城不仅是属于神、为着神，也是被神充满、被神浸透并与神是一，是一个被神圣别的神圣实体。

神的另一个属性是公义。神是圣别的，也是公义的。圣别与神里面的性情有关，而公义与神外面的行动、作法、行为和活动有关。神所作的一切都是公义的。…神的公义就是在有关公平和公义之行动上神的所是。神是公平、公义的。凡神在祂公平和公义上的所是，就构成祂的公义（新约总论第一册，一〇一页）。

这位在我们灵里作我们生命和人位的基督，乃是我们荣耀的盼望。当祂来时，我们就要在祂里面得荣耀。这指明内住的基督要浸透我们全人，叫我们的身体改变形状，同形于祂荣耀的身体。…基督现今是那满了荣耀的奥秘。当基督回来叫祂的圣徒得荣耀时（罗八30），这荣耀要彰显到极点。因此这是盼望，是荣耀的盼望。基督自己也就是这荣耀的盼望（圣经恢复本，西一27注3，注5）。

〔林后三章十八节中的形像〕指复活并得荣之基督的形像。变化成为与祂同样的形像，意即我们渐渐被模成复活并得荣的基督，使我们与祂一样（罗八29）。…〔这是〕从一种程度的荣耀，到另一种程度的荣耀。这指明在复活里，在生命里往前的过程（林后三18注8，注9）。

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（以西结书生命读经，一六七页）。

参读：新约总论第一册，第九、十一篇；神的建造，第九篇。

holiest by being mingled, permeated, and saturated with God. This will eventually issue in the New Jerusalem, which is called the holy city (Rev. 21:2, 10), a city that not only belongs to God and is for God, but is filled with God, saturated with God, and one with God, a holy entity sanctified with God.

Another attribute of God is righteousness. God is righteous as well as holy. Whereas holiness is related to God's inward nature, righteousness is related to God's outward acts, ways, actions, and activities. Everything God does is righteous. The righteousness of God is what God is in His action with respect to justice and righteousness. God is just and right. Whatever God is in His justice and righteousness constitutes His righteousness. (The Conclusion of the New Testament, pp. 86-87)

Christ, who dwells in our spirit to be our life and person, is our hope of glory. When He comes, we will be glorified in Him. This indicates that the indwelling Christ will saturate our entire being that our physical body may be transfigured and conformed to the body of His glory (Phil. 3:21). (Col. 1:27, footnote 3) Christ is the mystery that is full of glory now. This glory will be manifested to its fullest extent when Christ returns to glorify His saints (Rom. 8:30). Hence, it is a hope, the hope of glory. Christ Himself is also this hope of glory. (Col. 1:27, footnote 5)

〔“Image” in 2 Corinthians 3:18 is〕 the image of the resurrected and glorified Christ. To be transformed into the same image is to be conformed to the resurrected and glorified Christ, to be made the same as He is (Rom. 8:29). (2 Cor. 3:18, footnote 8) [It is] from one degree of glory to another. This indicates an ongoing process in life in resurrection. (2 Cor. 3:18, footnote 9)

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. (Life-study of Ezekiel, pp. 132-133)

Further Reading: The Conclusion of the New Testament, pp. 85-91, 95-96, 111-112; The Building Work of God, ch. 9

启二一 19～20 “城墙的根基是用各样宝石装饰的。第一根基是碧玉，第二是蓝宝石，第三是玛瑙，第四是绿宝石，第五是红玛瑙，第六是红宝石，第七是黄璧玺，第八是水苍玉，第九是黄玉，第十是翡翠，第十一是紫玛瑙，第十二是紫晶。”

甚至新耶路撒冷也象一道虹。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）。我曾读到一篇文章，作者说这十二层根基的石头，颜色看起来就象一道虹。由此我们看见，圣城新耶路撒冷仿佛一道虹。这虹表征城是建造在神的信实上，也得着神的信实为保证，祂必坚守祂的约。这虹也要永远宣告，当神照着祂的公义审判罪人时，祂没有灭尽所有的人，却从毁灭里救出许多人，叫这班人作祂信实的见证。在永世里，我们这些得救的人集其大成，就成了一道虹，永远见证我们的神是公义的、信实的（以西结书生命读经，一六七至一六八页）。

信息选读

我们这些蒙神免去审判的人，就是这圣城。凭祂的公义、圣别和荣耀，我们有虹的样子，向全宇宙宣告神拯救的信实。在圣经的末了有一座城，其根基有虹的样子，环绕着永远的神，作祂有力的见证。基督徒生活和召会生活的经历，要终极完成于这样一道虹。

当这道虹显出来时，神的心意就得着完成。历代以来，神照着祂公义的宝座、圣别的火并荣耀的性情，一直在审判堕落的人。然而，神也拯救一些人到一个

Morning Nourishment

Rev. 21:19-20 The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.

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). Some time ago I read an article which stated that the twelve layers of the foundation stones have the appearance of a rainbow in color....This rainbow signifies that the city is built upon and secured by God's faithfulness in keeping His covenant. This rainbow will declare for eternity that when God judged sinners according to His righteousness, He did not destroy everyone but saved many from destruction as a testimony of His faithfulness. In eternity we, the aggregate of the saved ones, will be a rainbow testifying forever that our God is righteous and faithful. (Life-study of Ezekiel, p. 133)

Today's Reading

We, God's spared ones, will be this holy city. By His righteousness, holiness, and glory, we will have the appearance of a rainbow declaring to the whole universe God's saving faithfulness. At the end of the Bible is a city whose foundation has the appearance of a rainbow surrounding the eternal God as His strong testimony. The experience of the Christian life and of the church life will consummate in such a rainbow.

When this rainbow appears, God will have the fulfillment of His heart's desire. Throughout the ages, God has been judging fallen man according to His righteous throne, His holy fire, and His glorious nature. Nevertheless, God has saved some

地步，使他们成为光辉的虹，返照出祂的荣耀，并见证祂和祂的信实，直到永远。这一道虹显出来，指明天和地已经相通，神和人已经联结。在新耶路撒冷宝座的四围，有一班人因着神的信实得着了救恩，他们要永远地成为一道虹，返照出神的公义、圣别和荣耀。到这时，神永远的计划就完成了。

虽然这虹要在永世里才显出来，但这道光辉的虹属灵的实际应当显在今天的召会中。在召会生活中，我们必须让神在我们里面作工，我们也必须接受恩典到一个地步，使每一件事都是纯净、公正并圣别的。这意思是说，神圣别的火必须烧掉一切与神不配的东西，使神的性情在弟兄姊妹的人性里并借着他们的人性，显为荣耀的金子。这样，召会就充满了神的公义、圣别和荣耀。这三种特征要相联相映，形成一道光辉的彩虹，彰显神并为神作见证。

这对我们不该只是一个教训。这道虹的实际必须作到我们里面，使我们这些蒙神免去审判的人，有一道虹的样子，向整个宇宙作神的见证，并宣告神的信实。这意思是说，我们要披戴神的公义、圣别和荣耀。

以西结说，他所看见的乃是耶和华的荣耀显出来的样子。“我一看见就面伏于地，又听见一位说话的声音。”（结一 28 下）我们若要听见主在以西结书以下各章的话，就必须来到同一点，就是在清明的天之下，在宝座前；在这宝座上坐着一个人，有一道照耀并返照的虹。这就是我们能从上头听见声音的地方。我们在这里，就有地位听见从诸天而来说话的声音。我盼望我们每个人都到达这一点，我也盼望众召会都在这里。这样，主就有路对我们说话（以西结书生命读经，一六八至一六九页）。

参读：以西结书生命读经，一六五至一六九页；启示录生命读经，第六十二篇；新约总论，第四百二十九篇。

to such an extent that they have become a bright rainbow reflecting His glory and testifying of Him and His faithfulness forever. The appearing of this rainbow indicates that heaven and earth have been connected and that God and man have been joined. Around the throne in the New Jerusalem, there will be a group of people who have received salvation because of God's faithfulness, and for eternity they will be a rainbow reflecting the brightness of God's righteousness, holiness, and glory. At this point, God's eternal plan will have been accomplished.

Although this rainbow will be manifested in eternity, the spiritual reality of this bright rainbow should be manifest in the church today. In the church life we need to allow God to work in us, and we need to receive grace to the extent that everything becomes pure, just, and holy. This means that God's holy fire must burn away everything that does not match God so that God's nature is manifested as bright gold in and through the humanity of the brothers and sisters. Then the church will be filled with God's righteousness, holiness, and glory.

This should not be merely a teaching to us. Rather, the reality of this rainbow must be wrought into us so that, as God's spared ones, we will bear the appearance of a rainbow, bearing God's testimony and declaring God's faithfulness to the entire universe. This means that we will bear God's righteousness, holiness, and glory.

Ezekiel said that what he saw was the appearance of the glory of the Lord. "When I saw it, I fell on my face and I heard the voice of someone speaking" (Ezek. 1:28b). If we want to hear the word of the Lord in the following chapters of Ezekiel, we all need to come to the same point—under a clear sky in front of the throne with a man sitting on it and bearing the shining and reflecting rainbow. This is the place where we can hear the voice from above. Being here positions us to hear the voice speaking from the heavens. I hope that every one of us will come to this point, and I also hope that all the local churches will also be here. Then the Lord will have a way to speak to us. (Life-study of Ezekiel, pp. 133-135)

Further Reading: Life-study of Ezekiel, pp. 131-135; Life-study of Revelation, msg. 62; The Conclusion of the New Testament, msg. 429

第九周诗歌

14

敬拜父 — 祂的信实

8 6 8 6 副 (英 18)

C 大调

4/4

5 | 5 . 3 3 5 | 5 . 2 2 3 | 4 5 6 7 | 5 - -
 一 父 神, 你 是 何 等 信 实、何 等 可 信、可 靠:
 5 | 5 . 3 3 5 | 5 . 2 2 2 | #1 2 3 6 | 2 - -
 宇 宙 万 有 都 在 见 证, 将 你 信 实 宣 告。
 5 | 3 . 3 2 i | i . 7 7 i | 2 7 6 5 | i - -
 (副) 你 的 信 实 何 等 坚 定! 为 此 我 献 敬 拜;
 i | i . 6 6 i | i . 5 5 5 | 6 i 5 2 | i - - ||
 坚 定 在 天, 如 日 之 恒, 永 远 为 我 存 在!

- | | |
|-------------|---------|
| 二 在你并无转动影儿, | 并无任何改迁; |
| 昔在、今在、以后常在, | 直到永远不变。 |
| 三 你话像你自己可靠, | 永远不能废去; |
| 天地虽然都要灭没, | 你话永存不渝。 |
| 四 你的恩赐和你选召, | 永远没有后悔; |
| 你的恩惠和你怜悯, | 又如你名不颓。 |
| 五 你话加上你的信实, | 对我乃是保证; |
| 借此对你可靠救恩, | 我是万分确定。 |
| 六 纵然因罪我能失信, | 你仍可信不变; |
| 你绝不能背乎自己, | 你话必定成全。 |
| 七 你因信实必定成就 | 你所应许恩言; |
| 我今以你信实为粮, | 借享你的甘甜。 |
| 八 彩虹围绕你的宝座, | 宣告你的信实; |
| 圣城根基犹似彩虹, | 见证直到永世。 |

WEEK 9 — HYMN

How faithful and trustworthy too

Worship of the Father — His Faithfulness

18

1. How faith - ful and trust - wor - thy too, My Fa - ther God, art Thou; The
 un - i - verse and all there - in Thy faith - ful - ness a -
 vow. (C) How sted - fast is Thy faith - fulness! For this I wor - ship Thee; It
 is es - ta - blished in the heav'n, And ev - er stands for me.

- | | |
|---|---|
| 2. No turning shadow could there be,
Nor any change with Thee;
As Thou hast been, and now Thou art,
Forever Thou wilt be. | 6. If, due to self, I trust Thee not,
Yet Thou art faithful still;
Thou never canst deny Thyself,
Thy word Thou shalt fulfill. |
| 3. Thy word, as certain as Thyself,
Can never pass away;
Though heav'n and earth shall disappear,
Thy word abides for aye. | 7. As Thou art faithful to perform
Thy promise and Thy call;
So, feeding on Thy faithfulness,
I take Thyself withal. |
| 4. Thy gifts without repentance are,
Thy calling is the same;
Thy grace forever lasting is,
Thy mercy as Thy name. | 8. The rainbow round about Thy throne
Thy faithfulness declares;
This attribute forevermore
The holy city bears. |
| 5. Thy word with Thine own faithfulness
A surety is to me;
By it, with Thy salvation true,
I have the certainty. | |

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]