

二〇一三年感恩节特会

约翰的修补职事

标语

今天建造召会的中心需要，乃是生命的修补职事——

借这职事，破损之属灵的网得以恢复，

使其完美且更坚固；在这职事里，

我们经历基督作生命，而成为神的居所。

基督是好牧人，为羊舍命，使羊在神圣的生命里
成为一群，归一个牧人；如今主耶稣在生命里牧养我们

乃是为着父的家——经过过程并终极完成之三一神

与祂所救赎、

重生、变化之选民神人二性的合并。

人子基督是大祭司，身穿长袍，直垂到脚，

胸间束着金带，在祂的人性里顾惜众召会，

并在祂的神性里喂养众召会。

当主耶稣安排世界的局势，使神的子民能够往前时，

祂也执行祂天上的职事，特别要以

属天的丰富、神圣的元素，

来供应爱神并寻求神的人，使他们蒙保守在得胜的水准上，

并被变化成为宝石，以建造神的居所。

Thanksgiving Conference 2013

THE MENDING MINISTRY OF JOHN

Banners

**The central requirement for the building up of the church today
is the mending ministry of life—a ministry through which the broken spiritual net
is restored, perfected, and made stronger and in which we experience
Christ as our life and become the dwelling place of God.**

**Christ is the good Shepherd who laid down His life for the sheep so that, in the divine life,
there will be one flock and one Shepherd, and now He is shepherding us in life
for the Father's house—the divine and human incorporation
of the processed and consummated Triune God
with His redeemed, regenerated, and transformed elect.**

**Christ as the Son of Man is the High Priest, clothed with a garment reaching to the feet
and girded about at the breasts with a golden girdle, to cherish the churches
in His humanity and nourish them in His divinity.**

**While the Lord Jesus is arranging the world situation so that God's people may go on,
He is also exercising His heavenly ministry to especially supply God's lovers and seekers
with the heavenly riches, the divine element, so that they may be kept
at an overcoming level and transformed into precious stones
for the building of God's dwelling place.**

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Thanksgiving Conference 2013

THE MENDING MINISTRY OF JOHN

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The Shepherding of Christ for the Church

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二〇一三年感恩节特会

约翰的修补职事

第一篇

生命的修补职事

读经：太四 21，约二— 11，十二 24，约壹— 1 ~ 2，
五 11 ~ 13，16

纲 目

周 一

壹 使徒约翰的职事是修补的职事，就是修补，或恢复保罗的完成职事时期之后所遭受的破坏；约翰修补这破损之属灵的网，使其完美且更坚固——约二— 11，约壹— 1 ~ 2，二 7 ~ 8：

- 一 约翰的职事乃是修补保罗之完成职事所遭受的破坏——提后— 15。
- 二 保罗离世后，撒但暗暗的将关乎基督身位的异端，和破坏召会的错谬教训带进来——约壹二 18 ~ 19。
- 三 由于破坏已经造成，就需要修补的职事；约翰乃是修补所遭受的破坏，他的著作是要修补召会的破口漏洞——一 1 ~ 2，二 20 ~ 25。

周 二

贰 主向雅各和约翰显现并呼召他们时，他们正在

Thanksgiving Conference 2013

THE MENDING MINISTRY OF JOHN

Message One

The Mending Ministry of Life

Scripture Reading: Matt. 4:21; John 21:11; 12:24; 1 John 1:1-2; 5:11-13, 16

Outline

Day 1

I. The ministry of the apostle John was a mending ministry, a ministry of mending, or restoring, what had been damaged after the time of Paul's completing ministry; John mended the broken spiritual net, perfecting it and making it stronger—John 21:11; 1 John 1:1-2; 2:7-8:

- A. *John's ministry was to mend the damage that had been done to Paul's completing ministry—2 Tim. 1:15.*
- B. *After the death of Paul, Satan insidiously brought in heresies concerning the person of Christ and false teachings that damaged the church—1 John 2:18-19.*
- C. *Because of the damage that had been done, there was the need for a mending ministry; John was mending what was damaged, and his writings repaired the torn fabric of the church—1:1-2; 2:20-25.*

Day 2

II. When the Lord appeared to James and John and called

“补网” —太四 21:

- 一 本节的“补网”，原文也用在林前一章十节的“和谐”，加拉太六章一节的“挽回”，以弗所四章十二节的“成全”，和帖前三章十节的“补足”。
- 二 修补的职事包括挽回、修理、装备、成全、补足、接连。
- 三 雅各和约翰补网，并不一定是因网破了；他们乃是在成全网，装备网，并在网上加上一些东西，使网更坚固，更完整。
- 四 修补的职事是为要修理、挽回、成全、预备、完成、加上、调整、装备、弄得合适，使我们和谐一致，叫我们能与别人建造在一起—林前一 10，林后十三 9，加六 1，帖前三 10。
- 五 若没有修补，虽有不少的材料被带进召会，仍不会有建造；堆积材料，不需要修补，但把那些材料建造起来，就需要大量的修补、成全、装备并使之和谐。

周 三

叁 使徒约翰的职事是生命的修补职事—约一 4，十 10，十一 25，约壹一 1 ~ 2，五 11 ~ 13，16:

一 约翰福音是一卷生命的书—一 4，三 15 ~ 16，36，五 24，十一 25，十四 6，二十 31:

- 1 约翰所说的生命是永远、非受造的生命；这生命实际上就是三一神自己—五 26，十一 25，六 63。
- 2 主耶稣来了，是要叫我们得丰盛的生命；祂借着死与复

them, they were “mending their nets”—Matt. 4:21:

- A. *The Greek word for mending in this verse is used in 1 Corinthians 1:10 (“attuned”), Galatians 6:1 (“restore”), Ephesians 4:12 (“perfecting”), and 1 Thessalonians 3:10 (“complete”).*
- B. *The mending ministry includes restoring, fixing, equipping, perfecting, completing, and framing together.*
- C. *James and John were mending their nets not necessarily because they were broken; they were perfecting the nets, equipping them, and adding something to make the nets stronger and more complete.*
- D. *The mending ministry is to fix, restore, perfect, prepare, complete, add to, adjust, equip, make suitable, and attune us so that we might be built up together with others—1 Cor. 1:10; 2 Cor. 13:9; Gal. 6:1; 1 Thes. 3:10.*
- E. *Without the mending, a lot of materials may be brought into the church, but there will be no building; to pile material up requires no mending, but to build up that material requires much mending, perfecting, equipping, and attuning.*

Day 3

III. The ministry of the apostle John was a mending ministry of life—John 1:4; 10:10; 11:25; 1 John 1:1-2; 5:11-13, 16:

A. *The Gospel of John is a book of life—1:4; 3:15-16, 36; 5:24; 11:25; 14:6; 20:31:*

1. *The life John speaks of is the eternal, uncreated life; this life is actually the Triune God Himself—5:26; 11:25; 6:63.*
2. *The Lord Jesus came that we may have life abundantly; through His death and*

活，将这生命释放出来，并分赐到我们里面——十 10，十二 24，十九 34，二十 17，31。

二 这生命乃是一个奇妙的人位，人的言语难以描述；当约翰在约壹一章一节论到祂的时候，只能说，“那从起初原有的，”就是说到那从永远就与父同在的一位，祂既向使徒们显现出来，他们就把祂当作生命传扬——2 ~ 3 节。

周 四

三 唯有借着赐生命的修补职事，才能修补今天在信徒中间和召会里残破的光景；唯有生命才能修补——五 16：

- 1 我们里面有“破洞”，有许多破损的事物需要修补。
- 2 破洞和破损必须在爱里借着生命来修补；我们只有借着生命的职事，才能得着修补——二 25，三 16。

四 今天建造召会的中心需要，乃是生命的修补职事；在这职事里，我们经历基督作生命，而成为神的居所——约二 19 ~ 22，十一 25，十四 2 ~ 3。

周 五

肆 在约翰一书里，我们看见约翰修补职事基本且实质的元素——一 1 ~ 3，7，五 11 ~ 13：

一 约翰一书启示的中心，乃是神圣生命的神圣交通——一 3，7：

- 1 我们要享受神圣的生命，就需要基于神圣的出生，凭着那使这神圣出生有所发展的神圣种子，按着神圣的膏油涂抹，住在神圣生命的交通里——二 12 ~ 三 10。

resurrection He released this life and imparted it into us—10:10; 12:24; 19:34; 20:17, 31.

B. *This life is a wonderful person, indescribable in human language; when John referred to Him in 1 John 1:1, he could only say “that which was from the beginning,” speaking of the One who was with the Father from eternity and was manifested to the apostles, who declared Him as life—vv. 2-3.*

Day 4

C. *Today’s broken situation among the believers and in the churches can be mended only by the life-giving mending ministry; only life can mend—5:16:*

1. There are “holes” in us and many broken things that need to be mended.
2. The holes and breaks must be mended by life in love; we can be mended only by the ministry of life—2:25; 3:16.

D. *The central requirement for the building up of the church today is the mending ministry of life; it is in this ministry that we experience Christ as our life and become the dwelling place of God—John 2:19-22; 11:25; 14:2-3.*

Day 5

IV. In 1 John we see the basic and substantial element of John’s mending ministry—1:1-3, 7; 5:11-13:

A. *The center of the revelation in 1 John is the divine fellowship of the divine life—1:3, 7:*

1. To enjoy the divine life, we need to abide in its fellowship according to the divine anointing, based upon the divine birth with the divine seed for its development—2:12—3:10.

2 借着了结的水、救赎的血、以及使人有新生起头的那灵，我们就从神而生，成为神的儿女，有祂的神圣生命，并有分于祂的神圣性情——二 29 ~ 三 1，五 1 ~ 13。

3 现今基督借着祂的灵住在我们里面，作我们的生命和生命的供应，使我们因祂神圣的成分而长大，以致在祂显现时能以像祂——三 1 ~ 2，24，四 4，14 ~ 15。

二 住在神圣生命的神圣交通里，乃是享受神圣的丰富——二 6，三 6：

1 借着这样的住，我们就在神圣的光中行——一 5 ~ 7。

2 借着这样的住，我们就实行真理、义、爱、神的旨意并神的诫命——6 节，二 5，17，29，三 9 ~ 11，四 7，五 2。

三 要保守自己这样住在神圣的交通里，需要对付三样消极的东西：罪、世界和偶像——一 7，9，二 15 ~ 17，五 21：

1 抵挡这些消极东西的保障，乃是我们神圣的出生带着神圣的生命，以及住在我们里面神的话——18 节，二 14。

2 因着我们神圣的出生，我们也凭着相信神的儿子，胜过撒但邪恶的世界——五 4 ~ 5。

3 我们神圣的出生带着那种在我们里面之人里的神圣种子，能使我们不致习惯的活在罪中——三 5，9，五 18。

4 倘若我们偶尔犯罪，我们有我们的辩护者作平息的祭物，在父神面前顾到我们的案件，子那永远有功效的血也洗净我们——二 1 ~ 2，一 7。

周 六

2. By the terminating water, the redeeming blood, and the germinating Spirit, we have been born of God to be His children, possessing His divine life and partaking of His divine nature—2:29—3:1; 5:1-13.

3. Christ is now indwelling us through His Spirit to be our life and life supply so that we may grow with His divine element unto His likeness at His manifestation—3:1-2, 24; 4:4, 14-15.

B. To abide in the divine fellowship of the divine life is to enjoy the divine riches—2:6; 3:6:

1. By such abiding, we walk in the divine light—1:5-7.

2. By such abiding, we practice the truth, righteousness, love, the will of God, and His commandments—v. 6; 2:5, 17, 29; 3:9-11; 4:7; 5:2.

C. To preserve this abiding in the divine fellowship, three main negative things need to be dealt with—sin, the world, and idols—1:7, 9; 2:15-17; 5:21:

1. The safeguard against these negative things is our divine birth with the divine life and the word of God that abides in us—v. 18; 2:14.

2. In virtue of our divine birth, we also overcome Satan's evil world by our faith in the Son of God—5:4-5.

3. Our divine birth with the divine seed sown into our inner being enables us to not live habitually in sin—3:5, 9; 5:18.

4. In case we sin occasionally, we have our Paraclete as our propitiation to care for our case before our Father God, and the Son's everlasting, efficacious blood cleanses us—2:1-2; 1:7.

Day 6

伍 基督是一粒麦子，在复活里产生许多子粒，这个启示被绝大多数的基督徒忽略了——约十二 24：

- 一 基督这一粒麦子乃是神圣的种子，产生许多子粒，作祂生机身体的许多肢体，终极完成于新耶路撒冷——罗十二 3 ~ 4，启二一 2，10 ~ 11。
- 二 按照预表，许多子粒是为着作成饼；借着把这些子粒调成饼，召会作为基督的身体就产生出来，成为祂团体的彰显——林前十 17，十二 12，27。

V. The revelation of Christ as the one grain producing many grains in His resurrection is overlooked by the vast majority of Christians—John 12:24:

- A. *Christ as the one grain of wheat is the divine seed to produce many grains to be the many members of His organic Body, which consummates in the New Jerusalem—Rom. 12:3-4; Rev. 21:2, 10-11.*
- B. *According to typology, the many grains are for the making of a loaf of bread; by the blending together of the grains into one loaf, the church as the Body of Christ was produced for His corporate expression—1 Cor. 10:17; 12:12, 27.*

约壹一 1~2 “论到那从起初原有的生命之话，就是我们所听见过的，我们亲眼所看见过的，我们所注视过，我们的手也摸过的（这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们）。”

约翰的职事是修补的职事。彼得蒙主呼召时，他正在打鱼；但是约翰蒙召时，他正在补网（太四 21）。彼得打了许多鱼，带进了许许多多的人。然而约翰却修补了属灵的网，因为他的修补职事是一个生命的修补职事。只有生命能修补、遮盖属灵网上的所有漏洞。今日何等需要这个！基督徒的网上有这么多的漏洞，什么能修补它们呢？除了生命，没有别的。这就是我们一再对生命这件事有负担的原因。有些人嘲笑我们说，“你们除了生命这辞，就不知道别的么？”不错，就一面的意义说，我们只知道生命，别的一概不知。我们不知道别的，因为我们不需要别的。生命是我们唯一所需（约翰福音生命读经，一五页）。

信息选读

约翰所有的著作都是圣经中神圣启示的结语。...人可能说了许多话，但决定是根据结语（约翰福音生命读经，一六页）。

保罗的最后一卷书——提摩太后书——是在主后六十七年左右写的。在以后的二十五年间，异端崛起，宣称基督不是神，或说基督不是在肉体里来的。因此，大约在主后九十年，约翰的著作出现了。他写了约翰福音，来见证基督的确是神（一 1，二十 28）。他又写了约翰一书，来证实基督的确是在肉体里来的（四 2~3）。

1 John 1:1-2 “That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld and our hands handled, concerning the Word of life (and the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us)”

John's ministry was a mending ministry. When Peter was called by the Lord, he was fishing, but when John was called, he was mending the net (Matt. 4:21). Peter did a great deal of fishing, bringing in a multitude of people. However, John mended the spiritual net, for his ministry of mending was a mending ministry of life. Only life can mend, covering all the holes in the spiritual net. How much this is needed today! There are so many holes in the Christian net. What can mend them? Nothing but life. This is the reason that we have been burdened over and over again with this matter of life. Some people laugh at us, saying, "Don't you know anything except the one word life?" Yes, in a sense, we only know life, nothing else. We do not know anything else because we do not need anything else. Life is our only need. (Life-study of John, p. 12)

Today's Reading

All of John's writings are the final words of the divine revelation in the Scriptures.... Although many words may be spoken, the decision depends upon the final word. (Life-study of John, p. 12)

Paul's last book, 2 Timothy, was written about A.D. 66. During the next twenty-five years or so heresies sprang up, claiming that Christ was not God or that Christ had not come in the flesh. Thus, about A.D. 90 John's writings appeared. The Gospel of John was written to testify to the fact that Christ was indeed God (John 1:1; 20:28). His first Epistle was written to confirm that Christ had truly come in the flesh (1 John 4:2-3).

因此，约翰的职事是来修补保罗职事所受的损害。我外套的袖子若是撕破了，就该照着原样来修补。...我只需要把撕破的地方加强，那就补得恰到好处了。今天主的恢复是在修补职事的阶段，因此，我们必须回到起初，但必须是更为加强的。

我们怎么能说约翰的职事比保罗的更强？在别的信息里我们说过，保罗的职事比约翰的职事强，但现在我们是从另一个观点来说。保罗的确告诉我们，召会是基督的身体，是那在万有中充满万有者的丰满，是神的家人、神的家、神的国、新妇并战士。但保罗没有告诉我们，召会是灯台。他也没有告诉我们，召会要终极完成为新耶路撒冷。城难道不比家大么？约翰的职事比保罗的职事更强、更深、更高！

保罗的著作约在主后六十七年完成，之后，不同的教训就偷偷地进来破坏召会。在保罗离世后的二十五年里，撒但暗暗地将关乎基督身位和召会的错谬教训带进来。有各种异端进来，宣称基督不是神，不是神的儿子，甚至说祂不是在肉体里来的。...保罗完成了圣经中的启示，但没有多久就遭受到破坏。因此，在完成的职事之后，需要有修补的职事。有了这两个职事，圣经就结束了。请注意，有了约翰福音，福音书就结束了；约翰福音是福音书中最后写成的。然后，约翰的三封书信是所有书信的总结。最后，他的启示录把新约圣经，甚至整本圣经，带到终结。

这些著作是要来修补召会的破口漏洞。我们该何等感激他修补的职事！（约翰的修补职事，六六至六七、三、一一页）

参读：约翰福音生命读经，第一篇；约翰的修补职事，第一章。

John's ministry, then, was to mend the damage which had been done to Paul's ministry. If the sleeve of my jacket gets ripped, it must be mended according to the original pattern.... All it needs is to be made stronger where it was ripped; then it is properly mended. The Lord's recovery today is in the time of the mending ministry. We must therefore be brought back to the original, but in a strengthened way.

How can we say that John's ministry is stronger than Paul's? In other messages we have said that Paul's ministry is stronger than John's! Now we are speaking from another standpoint. Paul did tell us that the church is the Body of Christ, the fullness of the One who fills all in all, the household of God, the house of God, the kingdom of God, the bride, and the warrior. But Paul did not tell us that the church is a lampstand. Nor did he tell us that the church will consummate in the New Jerusalem. Is a city not greater than a house? John's ministry is stronger, deeper, and higher than Paul's!

After the time of Paul, whose writings were finished about A.D. 66, differing teachings crept in to damage the church. In the quarter century after the death of Paul, Satan insidiously brought in false teachings regarding both the Person of Christ and the church. Heresies came in, claiming that Christ was not God, was not the Son of God, and even that He did not come in the flesh....Paul completed the revelation in the Bible, but before too long it was damaged. Thus, after the completing ministry, there needed to be a mending ministry. With these two ministries the Bible is concluded. Notice that with John's writings the Gospels are concluded; the Gospel of John was the last to be written. Then his three Epistles are the conclusion of the Epistles. Finally his Revelation brings to an end the New Testament and even the whole Bible.

These writings were to repair the torn fabric of the church. How much we owe to his mending ministry! (The Mending Ministry of John, pp. 52, 2, 8)

Further Reading: Life-study of John, msg. 1; The Mending Ministry of John, ch. 1

第一周·周二

晨兴喂养

太四 21 “祂…看见另外两个兄弟，就是西庇太的儿子雅各和他的兄弟约翰，…在船上补网，祂就呼召他们。”

林前一 10 “弟兄们，我借我们主耶稣基督的名，恳求你们都说一样的话，你们中间也不可有分裂，只要在一样的心思和一样的意见里，彼此和谐。”

当主向雅各和约翰显现的时候，他们不是在打鱼，而是在补网。“补网”一辞中的“补”字，原文就是以弗所四章十二节所用成全圣徒的“成全”。在林前一章十节，同一辞又被译作“彼此和谐”；只有一点不同，就是一个是主动语态，一个是被动语态。

在帖前三章十节，这个辞被译作“补足”：“补足你们信心的缺欠。”这节也可译为：“修补你们信心的不足。”我们的信心不足，而这个不足需要补上。还有加拉太六章一节说，“即使有人偶然为某种过犯所胜，你们属灵的人，也当用温柔的灵挽回这样的人，可是要当心自己，免得也被试诱。”这里的“挽回”，原文也是同样的字。

有许多不同的辞都可用来翻这一个〔希腊〕字：“预备”、“修补”、“装备”、“成全”、“完成”、“整理”、“联结”和“挽回”（李常受文集一九七〇年第一册，四二二页）。

信息选读

雅各与约翰并不一定是因网破了而来修补。网也许是破了，但不绝对是那个意思。这里的意思是，他们在整理或装备他们的网。他们是在网上加上一些什么来使网更完全。他们使网更完美，作好整备，在网上加上一些什么，来使网更完全。

WEEK 1 — DAY 2

Morning Nourishment

Matt. 4:21 "...He saw another two brothers, James the son of Zebedee and John his brother...mending their nets; and He called them."

1 Cor. 1:10 "Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion."

When the Lord appeared to James and John, they were not fishing, but mending their nets. The word mending is a good translation, but it is not as good as the original text. This word is the same as that used in Ephesians 4:12 for perfecting the saints. Then in 1 Corinthians 1:10 this word is translated "attuned," the only difference being that one is in the active voice and the other in the passive.

In 1 Thessalonians 3:10 this word is translated "complete," that we may "complete the things that are lacking in your faith." It would be correct to translate this verse in this way: that we may "mend up the deficiencies in your faith."... Then Galatians 6:1 says, "Even if a man is overtaken in some offense, you who are spiritual restore such a one in a spirit of meekness...." Restore is the same word.

All of these different words have been used to translate this one [Greek] word: to prepare, to mend, to equip, to perfect, to complete, to fix, to join together, and to restore. (CWWL, 1970, vol. 1, p. 313)

Today's Reading

James and John were not necessarily mending their nets because they were broken. They may have been broken, but it does not mean exactly that. It means that they were fixing or equipping their nets. They were adding something to the nets to perfect them. They were perfecting the nets, equipping them, and adding something to make the nets more complete.

第一种职事是得人——就是把人带进神的国度。第二种职事乃是去修补人。第一种职事是把人带进来，第二种职事是把他们建造起来，预备他们，整理他们，装备他们，使他们更完全。

跟随主就是为着这两种职事。主耶稣呼召彼得和安德烈有分于打鱼的职事。接着，主呼召雅各和约翰来顾到修补的职事。打鱼的职事是把人带进来，而修补的职事是为整理、结合、成全、预备、完成、加上、调整、装备、使之适合、使之和谐，叫我们能与别人建造在一起。跟随耶稣就是为着这两种职事。我们也必须记得，这两种职事都是在宗教之外。

缺了修补，可能有不少材料被带进来，但是几乎没有建造。所有的材料不是散着就是堆在那里。堆叠起来是一件事，建造起来是另一件事。一堆材料与一个建造完全两样。堆积用不着修补，但是建造材料需要许多修补、成全、装备和调整。所以在召会中，首先需要打鱼的职事，然后需要修补的职事。

这就是新约事奉中跟随主耶稣的路。我们跟从祂，不是借着为祂作工。我们必须被祂的照耀所吸引，我们也必须被祂的照耀所变化，好叫我们成为光。然后我们就能成为渔夫和修补者。

新耶路撒冷将成为这两种职事最终的结果。这是主的心意，这也就是主今日所作的。我们必须是这样，并且我们必须在这个流里。我们必须有这大光作到我们里面，好叫我们成为光，有分于打鱼的职事或修补的职事（李常受文集一九七〇年第一册，四二二至四二四、四三〇至四三一页）。

参读：李常受文集一九七〇年第一册，新约的事奉，第九章；约翰的修补职事，第二章。

The first kind of ministry is to fish for men—this means to bring men into the kingdom of God. The second ministry is to mend men. The first ministry is to bring them in, and the second ministry is to build them up, to prepare them, to fix them, to equip them, and to make them more complete.

To follow the Lord is simply for these two ministries. The Lord Jesus called Peter and Andrew to participate in the fishing ministry. Then following this, the Lord called James and John to take care of the mending ministry. The fishing ministry is to bring people in, and the mending ministry is to fix, frame together, perfect, prepare, complete, add to, adjust, equip, make suitable, and attune in order that we all might be built up together with others. To follow Jesus is for these two ministries. We need to remember that these two ministries are outside of religion.

Without the mending, a lot of materials may be brought in, but there will be no building. Either the materials will be scattered, or they may be piled up. To be piled up is one thing, but to be built up is another. A heap of material is quite different from a building. To pile material up requires no mending, but to build up that material requires much mending, perfecting, equipping, and attuning. Therefore, in the church we need first the fishing ministry and then the mending ministry.

This is the way to follow the Lord Jesus in the New Testament service. It is not by working for Him that we follow Him. We need to be attracted by His shining, and we need to be transformed by His shining so that we become the light. Then we can be fishers and menders.

The New Jerusalem will be the ultimate issue of these two kinds of ministries. This is the Lord's intention, and this is what the Lord is doing today. It should be like this, and we need to be in this flow. We need to have the great light wrought into us so that we become the light, sharing either in the fishing ministry or in the mending ministry (CWWL, 1970, vol.1, pp. 313-314, 318-319)

Further Reading: CWWL, 1970, vol.1, "New Testament Service," ch. 9; The Mending Ministry of John, ch. 2

第一周·周三

晨兴喂养

约一 4 “生命在祂里面，这生命就是人的光。”

十 10 “贼来了，无非是要偷窃、杀害、毁坏；我来了，是要叫羊 [人] 得生命，并且得的更丰盛。”

十一 25 “…我是复活，我是生命；信入我的人，虽然死了，也必复活。”

弟兄姊妹，你们需要生命。别的东西可能会扩大破洞，生命却要缝合每一个缺口。我们需要约翰的职事。约翰的职事是生命的修补职事，是圣经中最后的职事，圣经也结束于这个职事（约翰福音生命读经·一五页）。

信息选读

约翰福音是一卷生命的书，从来不按照善恶知识树给人答复，乃是一直把人转向生命树。没有对或错、善或恶、是或否的答复，只有一件事——生命。你无须对，正如你无须错一样。你只需要顾到生命。当你有了生命，一切就都好了（约翰福音生命读经，二七三页）。

生命是奇妙的，因为它是奥秘的。连我们人的生命也是一个奥秘，神的生命就更是奥秘的了！约翰福音一再地提到生命，远比其他福音书来得多。约翰所说的生命是永远、非受造的生命，就是神自己。这样一个生命当然是个奥秘！最终约翰告诉我们，这生命就是神的灵自己。

我们都有把握，这位基督就在我们里面。不论我们到哪里去，祂都在我们里面。当我们因祂而欢喜，参加聚会、祷告，并祷读时，可能没有强烈的感觉祂在我们里面。但是当我们悖逆祂的时候，祂会强烈地向我们显现。若是我们去看电影、去赌博，祂会从里面对我们说，“你在这里干什么？”我们的主是真的、活的、现时的，而

WEEK 1 — DAY 3

Morning Nourishment

John 1:4 "In Him was life, and the life was the light of men."

10:10 "The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly."

11:25 "...I am the resurrection and the life; he who believes into Me, even if he should die, shall live."

Brothers and sisters, you need life. Other things may enlarge the holes; life will close every gap. We need John's ministry. John's ministry, the last ministry in the Bible and the ministry with which the Bible concludes, was a mending ministry of life. (Life-study of John, p. 12)

Today's Reading

The Gospel of John is a book of life and it never gives answers that are according to the tree of knowledge of good and evil, but always turns people to the tree of life. There are no answers of right or wrong, good or bad, yes or no. There is only one thing—life. You do not need to be right, just like you do not need to be wrong. You need only to care for life. When you have life, everything is fine. (Life-study of John, p. 244)

Life is wonderful because it is mysterious. Even our human life is a mystery. How much more the life of God! Life is mentioned repeatedly in the Gospel of John, far more than in the other Gospels. The life John speaks of is the eternal, uncreated life, which is God Himself. Surely such a life is a mystery! Eventually John tells us that this life is the divine Spirit Himself.

We can all be assured that this Christ is within us. Wherever we go, He is within. When we are happy with Him, attending the meetings, praying, and pray-reading, we may not have a strong sense that He is within. But if we go against Him, He will appear to us in a strong way. If we go to a movie or to a gambling casino, He will speak to us from within, "What are you doing here?" Our Lord is real, living, present, and within. We do not have a

且是内在的。我们没有宗教。我们要宗教作什么？我们有活的基督！祂是我们所需要的，也是我们所拥有的。

...约翰的修补职事非常强调基督住在我们里面这一个点（十四 17、23，十五 4~5）。祂乃是真的、活的、有能的，又是仁慈、可爱并满了忍耐。我们不应该认为我们若是得罪了祂，祂就离开了。我们越得罪祂，祂越使我们深信，祂永不离开我们！

约翰首先介绍耶稣是神，至终他告诉我们，这一位现今在我们里面。祂是父的具体化身（十四 8~11），祂是子，并且在复活里祂成了内住的灵。我们有了祂，就有了三一神。祂是我们的生命。

约翰福音是一卷生命的书，这生命就是三一神自己。基督来了使我们得着这生命，并且得的更丰盛（十 10）。借着祂的死与复活，祂把这生命释放出来，并且分赐到我们里面。现在我们里面有三一神作我们的生命。

〔在约壹 一章一至三节〕约翰没有用“福音”一辞，反倒说〔使徒们〕所传的乃是生命。他描述生命是“从起初原有的”，就是他们所听见过的，所看见过的，所摸过的生命之话。约翰说，这生命已经显现出来，也被他们看见过；现在他们把生命传与别人。

这生命是怎样的生命？约翰是在陈明一个道理么？这生命是福音么？这生命乃是一个奇妙的人位，是人的言语难以描述的。当约翰论到祂的时候，只能说，“就是...”这个人位从永远就与父同在。祂显现出来，让使徒们亲手摸过，他们就把祂当作生命传扬。

说一个人是生命，的确是奇怪的信息。我们天然的想法并不认为生命是一个人；我们认为生命是一回事，人又是另一回事。人有生命，但我们不能说他就是生命。约翰大胆地传（不是传讲，也不是教导）这生命，祂是一个人位（约翰的修补职事，一二、二二至二三、四九、六八至六九页）。

参读：约翰的修补职事，第三至五章。

religion. What need have we for a religion? We have the living Christ! He is what we need and what we have.

John's mending ministry strongly stresses this point that Christ lives in us (14:17, 23; 15:4-5). He is real, living, and powerful, yet kind, loving, and patient. We must not think that if we offend Him, He will leave. The more we offend Him, the more He will convince us that He will never leave!

John first introduces Jesus as God. Eventually He tells us that this very One is now in us. He is the embodiment of the Father (14:8-11), He is the Son, and in resurrection He has become the indwelling Spirit. With Him we have the Triune God. He is our life.

The Gospel of John is a book of life. This life is simply the Triune God Himself. Christ came that we might have this life and might have it abundantly (John 10:10). Through His death and resurrection He released this life and has imparted it into us. We now have the Triune God within us as our life.

John [in 1 John 1:1-3] does not use the word gospel. Rather, what [the apostles] declared was life. He describes life as "that which was from the beginning," which they have heard, seen, and handled concerning the Word of life. This life, John says, was manifested and was seen by them; now they are declaring it to others.

What life is this? Was John presenting a doctrine? Was it the gospel? This life is a wonderful person, indescribable in human language. John could say only "that which" when he referred to Him! This person was with the Father from eternity. He was manifested and handled by the apostles, who then declared Him as life.

Surely it is a strange message which says that a person is life. In our natural thinking we do not consider life as a person. Life is one thing; a person is another. A person has life, but we do not say that he is life. John boldly declared—he does not say preached or taught—this life, who is a person. (The Mending Ministry of John, pp. 9, 16, 37, 53)

Further Reading: The Mending Ministry of John, chs. 3-5

约壹五 16 “人若看见他的弟兄犯了不至于死的罪，就当为他祈求，将生命赐给他，就是给那些犯了不至于死之罪的。有至于死的罪，我不说当为那罪祈求。”

三 16 “主为我们舍命，在此我们就知道何为爱；我们也当为弟兄舍命。”

圣经中只有〔约壹五章十六节〕这一处提到将生命供应给人。我们怎么能够将生命赐给人呢？我可以给他一只手表，但给他生命是什么意思呢？这意思是说，我把基督分赐给他。和他讲道理没有用，他犯了罪是因为缺少生命。当我们缺少主耶稣，我们就犯罪。道理不能帮助我们胜过罪。只有一个人能胜过罪，那就是主耶稣（约翰的修补职事，一二三页）。

信息选读

你们作丈夫的，不要责备你们的妻子...。责备会使情况更糟。你能作什么呢？也许你说你一定要爱她。有时候也许有点用，但是爱也会朽化、败坏。唯有基督才管用，唯有生命才有效。我们作丈夫的，必须把生命供应给我们的妻子。

姊妹们，你的内心深处也许有意要征服你的丈夫。作丈夫的喜欢责备；作妻子的却喜欢征服。你征服自己的丈夫永远不会成功，因为神造男人是辖管你的。唯有聪明的丈夫才能被征服；但他只不过是作弄你，叫你以为他被你征服了。放弃你要征服丈夫的努力吧！他所需要的，乃是你把生命供应给他；你必须把一分基督供应给他。夫妻双方都需要更多的基督。除祂以外，别无拯救。

1 John 5:16 "If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that."

3:16 "In this we know love, that He laid down His life on our behalf, and we ought to lay down our lives on behalf of the brothers."

[First John 5:16] is the only reference in the Bible to ministering life to someone. How is it possible to give life to someone?... I can give him, say, a watch, but what does it mean to give him life? It means that I impart Christ to him. It is of no help to talk doctrines to him. He has sinned because he is short of life. When we are short of the Lord Jesus, we commit sin. Doctrine will not help us to overcome sin. Only one person can overcome sin, and that is the Lord Jesus. (The Mending Ministry of John, p. 93)

Today's Reading

Husbands, do not rebuke your wife....Rebuking makes the situation worse. What can you do? You may say that you must love her. Sometimes that may help, but love may corrupt and do damage. Only Christ works. Only life helps. We husbands must minister life to our wives.

Sisters, deep in your heart you may have the intention to subdue your husband. Husbands like to rebuke; wives like to subdue. You will never succeed in subduing your husband; God created man to be over you. The only husband who can be subdued is the clever one; he will merely be tricking you into thinking he is subdued. Give up your efforts to subdue your husband. What he needs is for you to minister life to him. You must minister a portion of Christ to him. Both husbands and wives need more Christ. Only He saves.

约翰的用辞很简短！“将生命赐给他”（约壹五16）——小学一年级的学生也能看得懂，但是这句话的含意太美妙了！圣经别的地方再也找不到。也许有些人要抗议说，圣经吩咐我们要劝戒人、责备人。不错，但是这里修补职事的话却不是这样说的。基督教为什么如此堕落？有一个原因就是劝戒的有许多，分赐生命的却不多。什么能够修补今天残破的光景？唯有这赐生命的修补职事（约翰的修补职事，一二四页）。

约翰福音不是教训或恩赐的书。在约翰福音和启示录里，我们没有看见教训或恩赐，只看见生命。约翰的职事乃是生命修补的职事。我们里面有许多破洞，有许多破损的事物需要修补。...恩赐带来身体中的破损，分裂；只有借着生命的职事才能修补。

哥林多前书说到分裂的事，给我们看见哥林多人中分裂的原因乃是恩赐。保罗在哥林多前书说，哥林多信徒在恩赐上一无所缺（一7）。他们有一切的恩赐；他们太注意恩赐，并且过分运用恩赐，以致他们中间有分裂。他们需要修补的职事，使徒保罗乃是这样服事他们。林前十三章是修补的职事，就是在生命里以爱来修补。破损和破洞必须借着在生命里的爱来修补。虽然我们也许能说方言，甚至能说天使的语言，但没有生命的爱，我们就只是鸣的锣，发出声音，却没有生命（1节）。这与作葡萄树的枝子和麦粒何等不同，枝子和麦粒都是默默地凭基督活着。

就着某种意义说，我们的确需要教训，有时也需要恩赐。但今天建造召会的中心需要，乃是生命的修补职事。在这个职事里，我们经历基督作生命，并作帐幕，就是神的居所。我们借着这个职事，才能得着扩大的帐幕，作基督的彰显。...我们借着以基督为生命，就会成为这更大帐幕真实、实际、活的一部分（神建造的异象，一九一至一九三页）。

参读：约翰的修补职事，第十一至十二章；神建造的异象，第十四章。

What short simple words John uses! "Give life to him"—a first grader can read this. Yet how marvelous is the expression, found nowhere else in the Bible! Some may protest that the Bible tells us to admonish and rebuke. It does, but this is not the word of the mending ministry here. Why is Christianity so degraded? One reason is that there are many to admonish but few to give life. What can mend today's broken situation? Only the life-giving mending ministry. (The Mending Ministry of John, pp. 93-94)

John's Gospel is not a book of teachings or gifts. In the Gospel of John and in Revelation as well, we do not see the teachings or the gifts; what we see is life. John's ministry was a ministry of the mending of life. There are many holes in us; there are many broken things, that need to be mended....Gifts bring in the breaks, divisions, in the Body. We can be mended only by the ministry of life.

First Corinthians speaks of the matter of divisions and shows that the cause of the divisions among the Corinthians was the gifts. In 1 Corinthians Paul says that the Corinthian believers did not lack in any gift (1:7). They had all the gifts, and because they paid too much attention to the gifts and overused the gifts, there were divisions among them. They needed the ministry of mending, and the apostle Paul ministered to them in this way. Chapter 13 of 1 Corinthians is the ministry of mending, the mending by love in life. The breaks and holes must be mended by love in life. Although we may speak in tongues and speak even the language of the angels, if we do not have love in life, we are like sounding brass, a sound without the life (v. 1). How different this is from being a branch in the vine or a grain of wheat, which quietly lives by Christ.

In a certain sense we do need teachings, and occasionally we need the gifts. But the central requirement for the building up of the church today is the mending ministry of life. It is in this ministry that we experience Christ as our life and as the tabernacle, the dwelling of God. By this ministry we will have the enlarged tabernacle as the very expression of Christ....By taking Christ as our life, we will all become a real, practical, living part of this greater tabernacle. (The Vision of God's Building, pp. 170-172)

Further Reading: The Mending Ministry of John, chs. 11-12; CWWL, 1964, vol. 4, "The Vision of God's Building," ch. 14

约壹一 3 “我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。”

7 “但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。”

约壹五章二十节的“这”字，含示神、耶稣基督、永远的生命是一。在道理上，神、基督、永远的生命之间也许有区别，但在我们的经历中三者乃是一。当我们在神里面，在耶稣基督里面，并且当我们经历永远的生命时，我们发觉这一切乃是一。因此，约翰在二十节末了说，“这是真神，也是永远的生命。”这句话...事实上乃是整卷书的结语。这封书信所启示的，乃是真神与永远的生命。

约翰末了的话（约壹五 21）嘱咐人要保守自己，远避偶像。一切代替或顶替真神与永远生命的事物都是偶像。我们需要在这位神里面、在这生命里面生活、行动、为人。我们若不在真神与永远的生命里生活，我们就会有真神的代替品，这代替品就是偶像（约翰一书生命读经，四三一至四三二页）。

信息选读

〔约翰一书〕启示的中心，乃是神圣生命的神圣交通，就是神的儿女与他们父神的交通；这位父神不仅是神圣生命的源头，也是光与爱作这神圣生命享受的源头（一 1~7，四 8、16）。我们要享受神圣的生命，就需要基于神圣的出生（二 29~三 10），凭着那使这神圣出生有所发展的神圣种子，按着神圣的膏油涂抹，住在神圣生命的交通里（二 12~28，三 24）。这神圣的出生，是由三个凭借完成的：了结的水、救赎的血以及使人有新生起头

1 John 1:3 "That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ."

7 "But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin."

The word this in 1 John 5:20 implies that God, Jesus Christ, and eternal life are one. In doctrine, there may be a distinction between God, Christ, and eternal life, but in our experience they are one. When we are in God and in Jesus Christ and when we experience eternal life, we find that all these are one. Therefore, John concludes verse 20 by saying, "This is the true God and eternal life." This sentence...is actually the conclusion of the entire book. What this Epistle reveals is the true God and eternal life.

John's last word, in 5:21, is the charge to guard ourselves from idols. Anything that is a substitute or replacement for the true God and eternal life is an idol. We need to live, walk, and have our being in this God and in this life. If we do not live in the true God and eternal life, then we shall have a substitute for the true God, and this substitute will be an idol. (Life-study of 1 John, pp. 356-357)

Today's Reading

The center of the revelation in 1 John is the divine fellowship of the divine life, the fellowship between the children of God and their Father God, who is not only the source of the divine life, but also light and love as the source of the enjoyment of the divine life (1:1-7). To enjoy the divine life we need to abide in its fellowship according to the divine anointing (2:12-28; 3:24), based upon the divine birth with the divine seed for its development (2:29-3:10). This divine birth was carried out by three means: the terminating water, the redeeming blood, and the germinating Spirit (5:1-13). By these we have been born of God

的那灵 (五 1~13)。借着这些，我们从神而生，成为神的儿女，有祂的神圣生命，并有分于祂的神圣性情 (二 29~三 1)。现今神借着祂的灵住在我们里面 (二 4·四 4·13)，作我们的生命和生命的供应，使我们因祂神圣的成分而长大，以致在祂显现时能以像祂 (三 1~2)。

住在神圣生命的神圣交通里，就是住在主里面 (二 6·三 6)，乃是享受祂一切神圣的丰富。借着这样的住，我们就在神圣的光中行 (一 5~7)，并凭着由神圣的出生 (二 29·四 7) 所得着的神圣生命，实行真理、义、爱、神的旨意并神的诫命 (一 6·二 29·5·三 10~11·二 17·五 2)。

要保守自己这样住在神圣的交通里，需要对付三样消极的东西：首先是罪，就是不法和不义 (一 7~二 6·三 4~10·五 16~18)；其次是由肉体的情欲、眼目的情欲并今生的骄傲所构成的世界 (二 15~17·四 3~5·五 4~5·19)；最后是偶像，也就是顶替真实之神的异端代替品，以及顶替实际之神的虚空之物 (21)。这三类极其邪恶的东西，乃是那恶者魔鬼所用的兵器，要阻挠、伤害，若是可能，甚至消杀我们在神圣交通里的住留。抵挡魔鬼邪恶作为的保障，乃是我们神圣的出生带着神圣的生命 (18)；并且基于神的儿子在十字架上受死，消除了魔鬼的作为 (三 8) 这一事实，我们就能凭着住在我们里面神的话胜过他 (二 14)。因着我们神圣的出生，我们也凭着相信神的儿子，胜过撒但邪恶的世界 (五 4~5)。再者，我们神圣的出生，带着那种住在我们里面之人里的神圣种子，能使我们不致习惯地活在罪中 (三 9·五 18)，因为基督已借着祂在肉体里的死，除去了罪 (三 5)。倘若我们偶尔犯罪，我们有我们的辩护者作平息的祭物，在父神面前顾到我们的案件 (二 1~2)，子那永远有功效的血也洗净我们 (一 7)。这样的启示，乃是使徒修补职事基本且实质的元素 (约翰一书生命读经，四三二至四三四页)。

参读：约翰一书生命读经，第四十篇；约翰的修补职事，第七至八章。

to be His children, possessing His divine life and partaking of His divine nature (2:29-3:1). He is now indwelling us through His Spirit (3:24; 4:4,13) to be our life and life supply that we may grow with His divine element unto His likeness at His manifestation (3:1-2).

To abide in the divine fellowship of the divine life, that is, to abide in the Lord (2:6; 3:6), is to enjoy all His divine riches. By such abiding, we walk in the divine light (1:5-7) and practice the truth, righteousness, love, the will of God, and His commandments (1:6; 2:29, 5; 3:10-11; 2:17; 5:2) by the divine life received through the divine birth (2:29; 4:7).

To preserve this abiding in the divine fellowship, three main negative things need to be dealt with. The first is sin, which is lawlessness and unrighteousness (1:7-2:6; 3:4-10; 5:16-18). The second is the world, which is composed of the lust of the flesh, the lust of the eyes, and the vainglory of this life (2:15-17; 4:3-5; 5:4-5, 19). The last is idols, which are the heretical substitutes for the genuine God and the vain replacements of the real God (5:21). These three categories of exceedingly evil things are weapons used by the evil one, the devil, to frustrate, harm, and, if possible, even annihilate our abiding in the divine fellowship. The safeguard against his evil doing is our divine birth with the divine life (5:18), and, based upon the fact that the Son of God has through His death on the cross destroyed the works of the devil (3:8), we overcome him by the word of God that abides in us (2:14). In virtue of our divine birth, we also overcome his evil world by our faith in the Son of God (5:4-5). Moreover, our divine birth with the divine seed sown into our inner being enables us not to live habitually in sin (3:9; 5:18), because Christ has taken away sins through His death in the flesh (3:5). In case we sin occasionally, we have our Paraclete as our propitiation to care for our case before our Father God (2:1-2), and the Son's everlasting efficacious blood cleanses us (1:7). Such a revelation is the basic and substantial element of the apostle's mending ministry (Life-study of 1 John, pp. 357-358)

Further Reading: Life-study of 1 John, msg. 40; The Mending Ministry of John, chs. 7-8

第一周·周六

晨兴喂养

约十二 24 “我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

林前十 17 “因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”

在约翰十二章二十四节，主把自己比作一粒麦子...。基督以一粒麦子的形状落在地里死了，为要把神圣的生命释放出来，并分赐到我们里面。起初，生命只在一粒麦子里；但经过了死，这子粒里面的生命就释放出来，并且分赐到许多子粒里面。我们就是那些麦粒！（约翰的修补职事，八页）

信息选读

约翰一章十二至十三节启示，我们是神的儿女：“凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。这等人不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。”我们这些人怎么能成为神的儿女？乃是因为神的生命已经进到我们的里面。这是因着一粒麦子落在地里死了而发生的。在那粒麦子里的生命已经释放到许多子粒里面。我们就是那许多的子粒，就是神的儿女，拥有祂的生命。

麦粒是用来作什么的？是为着作饼的。我们虽多，还是一个饼，一个身体（林前十 17）。神许多的儿子乃是基督身体上的众肢体，为着让祂得着一个活的身体。

许多有神圣生命的子粒使基督得着一个身体的这件事，几乎完全被绝大多数的基督徒忽略了。这一个点被破坏了，约翰就进来修补被破坏的地方。其他的福音书没有论到这一点。是约翰告诉我们：我们的基督是神；

WEEK 1 — DAY 6

Morning Nourishment

John 12:24 "Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit."

1 Cor. 10:17 "Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread."

In John 12:24 the Lord likened Himself to a grain of wheat.... Christ died in the form of a grain of wheat in order to release the divine life and impart it to us. Originally life is only in the single grain. But through death the life in this grain is released and imparted into many grains. We are those grains of wheat! (The Mending Ministry of John, p. 6)

Today's Reading

John 1:12-13 reveals that we are God's children. "But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God." How is it that we human beings can be children of God? It is because God's life has come into us. This came about because a grain of wheat fell into the ground and died. The life in that grain has been released into many grains. We are those many grains, God's children possessing His life.

What are the grains of wheat used for? They are to make a loaf of bread. We who are many are one bread, one Body (1 Cor. 10:17). The many sons of God are the members of Christ for Him to have a living Body.

This matter of the many grains possessing the divine life that Christ may have a Body is almost entirely overlooked by the vast majority of Christians. This item was damaged. John stepped in to repair the damage. The other Gospels do not cover this. It is John who tells us that our Christ was God;

祂成了一个人，带给我们实际与恩典；为了让我们接受祂，祂死在十字架上一—作为神的羔羊除去我们的罪；作为铜蛇废除了魔鬼；作为一粒麦子释放神圣的生命进入许多子粒（神的儿女）里面，以得着基督的身体。

从预表来看，我们知道许多子粒是为着作成—一个饼。起初基督是单独的，但在祂死而复活之后，许多子粒就长出来了。把这些子粒调和成一个饼，基督的身体—召会—就产生出来了（约翰的修补职事，一〇至一一、五四页）。

主耶稣落在地里死了，就叫祂神圣的元素，神圣的生命，能从祂人性的体壳释放出来，在复活里产生许多信徒（彼前一 3）。正如一粒麦子落在地里，把生命的元素释放出来，又从地里长出，结出许多果实，就是许多子粒。主不接受热烈的欢迎，宁愿像一粒麦子，落在地里死了，好为着召会结出许多子粒来。主像一粒麦子一样落在地里，借着死失去了祂的魂生命，好在复活里释放出祂永远的生命给“许多子粒”（约翰福音生命读经，三五五页）。

基督是一粒麦子（约十二 24），为着经过死而带进复活。这是指祂自己是神圣的种子，产生许多子粒（就是接受祂的人），使他们成为祂许多的肢体，构成祂生机的身体，终极完成于新耶路撒冷。...我们虽是许多的子粒，却不喜欢被磨碾、被调和。但我们必须被破碎；这样，我们才能与别人调和。我们不该一直作完整的子粒；我们必须被破碎，并被磨碾成细粉，使我们能与别人调和成为一饼。这饼就是基督的身体，要终极完成于新耶路撒冷（约翰福音结晶读经，九四至九五页）。

参读：约翰福音结晶读经，第七篇；新约总论，第二百八十二篇；为着基督身体的一经历神人调和，第二章。

that He became a man to bring us reality and grace; that for us to receive Him He died on the cross—as the Lamb of God to take away our sins; as the brass serpent to destroy the devil; and as the grain of wheat to release the divine life into many grains, children of God for the Body of Christ.

From typology we know that the many grains are for the making of a loaf of bread. First Christ was alone, but after His death and resurrection many grains sprang up. By the blending together of these grains into one loaf, the church as the Body of Christ was produced. (The Mending Ministry of John, pp. 7-8, 41)

The Lord Jesus fell into the ground and died that His divine element, His divine life, might be released from within the shell of His humanity to produce many believers in resurrection (1 Pet. 1:3), just as a grain of wheat has its life element released by falling into the ground and growing up out of the ground to bear much fruit, that is, to bring forth many grains. Instead of receiving a warm welcome, the Lord preferred to fall into the ground and die as a grain of wheat that He might produce many grains for the church. The Lord, as a grain of wheat falling into the ground, lost His soul-life through death that He might release His eternal life in resurrection to the "many grains." (Life-study of John, p. 315)

Christ is the one grain of wheat (John 12:24) for death resulting in resurrection. This refers to Himself as the divine seed to produce many grains (the people who receive Him) to become His many members who constitute His organic Body which consummates in the New Jerusalem... Although we are the many grains, we do not like to be ground in order to be blended. But we need to be broken. Then we can be blended with others. We should not remain as whole grains. We have to be broken and ground into fine flour so that we can be blended with others for making a loaf. This loaf is the Body of Christ which consummates in the New Jerusalem. (The Crystallization-study of the Gospel of John, p. 83)

Further Reading: The Crystallization-study of the Gospel of John, msg. 7; The Conclusion of the New Testament, msg. 282; Experiencing the Mingling of God with Man for the Oneness of the Body of Christ, ch. 2

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8 7 8 7 双 (英 203)

降 A 大调

3/4

3 - 3 | $\widehat{3} 2$ 1 | 1 - 1 | $\widehat{2} 1$ $\dot{6}$ | $\dot{5} - \dot{5}$ | 1 - 1 | $\widehat{3} \cdot \underline{2}$ 1 | 2 - - |
 一 远 在 时 间 尚 未 起 首, 万 有 尚 都 未 开 始,
 3 - 3 | $\widehat{3} 2$ 1 | 1 - 1 | $\widehat{2} 1$ $\dot{6}$ | $\dot{5} - 1$ | $\widehat{3} 5$ 4 | 3 - 2 | 1 - - |
 在 父 怀 中 并 荣 耀 里, 你 是 神 的 独 生 子。
 5 - 3 | 5 - 3 | 4 - 4 | $\widehat{4} \cdot \underline{3}$ 2 | 3 - $\underline{3} 4$ | 5 - 5 | $\widehat{6} 5$ 3 | 2 - - |
 当 父 将 你 赐 给 我 们, 你 的 身 位 仍 一 样,
 3 - 3 | $\widehat{3} 2$ 1 | 1 - 1 | $\widehat{2} 1$ $\dot{6}$ | $\dot{5} - 1$ | $\widehat{3} 5$ 4 | 3 - 2 | 1 - - ||
 为 将 父 的 所 有 丰 满, 借 着 圣 灵 来 表 扬。

二 借着 你死并你复活, 你就成为神长子;
 借着 重生分赐生命, 我们成为神众子。
 我们是你生命繁殖, 是你许多的弟兄,
 我们是你荣耀复本, 是你神圣的扩充。

三 你曾是那唯一麦粒, 落到地里而死了;
 借着 死亡, 并借复活, 显出繁殖的荣耀。
 你使我们由你得生, 变成许多的子粒;
 众人调和成为一饼, 作你丰满的身体。

四 我们是你的复制品, 是你身体并新妇,
 是你表现、是你丰满, 永远让你来居住。
 我们是你普及、继续, 是你生命的开展、
 是你长成、是你富余, 与你合一永无间。

Hymns, #203

- 1 In the bosom of the Father,
 Ere the ages had begun,
 Thou wast in the Father's glory,
 God's unique begotten Son.
 When to us the Father gave Thee,
 Thou in person wast the same,
 All the fulness of the Father
 In the Spirit to proclaim.
- 2 By Thy death and resurrection,
 Thou wast made God's firstborn Son;
 By Thy life to us imparting,
 Was Thy duplication done.
 We, in Thee regenerated,
 Many sons to God became;
 Truly as Thy many brethren,
 We are as Thyself the same.
- 3 Once Thou wast the only grain, Lord,
 Falling to the earth to die,
 That thru death and resurrection
 Thou in life may multiply.
 We were brought forth in Thy nature
 And the many grains became;
 As one loaf we all are blended,
 All Thy fulness to proclaim.
- 4 We're Thy total reproduction,
 Thy dear Body and Thy Bride,
 Thine expression and Thy fulness,
 For Thee ever to abide.
 We are Thy continuation,
 Thy life-increase and Thy spread,
 Thy full growth and Thy rich surplus,
 One with Thee, our glorious Head.

二〇一三年感恩节特会

约翰的修补职事

第二篇

三一神与终极完成之灵的启示

读经：约一 1, 14, 29, 七 37 ~ 39, 十四 7 ~ 20, 二十 22

纲 目

周 一

壹 约翰福音启示三一神—父是源头，子是显出，
灵是实化—十四 7 ~ 20:

一 父是源头—六 46, 七 29, 十三 3:

- 1 从来没有人看见过父神—一 18, 五 37, 六 46。
- 2 凡父所有的，都是子的，也都在子里—十六 15。
- 3 父差了子来—七 29, 六 57。
- 4 父在子里显出—十四 7 ~ 11, 八 19。
- 5 父在子里作事—十四 10, 七 16。

二 子是显出—一 18:

- 1 子是那是神的话，从太初与神同在—1 节。
- 2 子与神平等—五 18。
- 3 子与父原为一—十 30。

Thanksgiving Conference 2013

THE MENDING MINISTRY OF JOHN

Message Two

The Revelation of the Triune God and of the Consummated Spirit

Scripture Reading: John 1:1, 14, 29; 7:37-39; 14:7-20; 20:22

Outline

Day 1

I. The Gospel of John reveals the Triune God—the Father as the source, the Son as the expression, and the Spirit as the realization—14:7-20:

A. The Father is the source—6:46; 7:29; 13:3:

1. No one has ever seen God the Father—1:18; 5:37; 6:46.
2. All that the Father has is the Son's and is in the Son—16:15.
3. The Father sent the Son—7:29; 6:57.
4. The Father is expressed in the Son—14:7-11; 8:19.
5. The Father is working in the Son—14:10; 7:16.

B. The Son is the expression—1:18:

1. The Son is the Word who is God and who was with God in the beginning—v. 1.
2. The Son is equal with God—5:18.
3. The Son and the Father are one—10:30.

4 子是父的显出—十四 8 ~ 9 , 八 19 。

5 子是因父活着—六 57 上。

6 子来行父的旨意—38 节 , 五 19 ~ 20 , 30 , 十二 49 。

7 子成为肉体 , 带来恩典和实际—一 14 , 16 ~ 17 , 八 32 , 36 。

周 二

8 子成为人 , 作神的羔羊—一 29 , 36 。

9 子将人浸入灵里—33 节。

10 子是生命 , 也是生命的粮—十一 25 , 十四 6 , 六 35 。

11 子是一粒麦子 , 要结出许多子粒—十二 24 。

12 子是好牧人 , 要得着羊群—十 14 ~ 16 。

13 子是新郎 , 要娶新妇—三 29 ~ 30 。

14 子是父所栽培的葡萄树—十五 1 。

15 子受死流血赎罪 , 并流出活水 , 就是灵来—十九 34 , 七 38 ~ 39 。

16 子在复活里成为灵 , 吹入我们里面—二十 22 。

周 三

三 灵是实化—十四 17 , 十五 26 , 十六 13 ~ 15 :

1 灵是子的实际—十四 16 ~ 20 , 十五 26 。

2 灵领受子所是并所得着的一切 , 且宣示与我们—十六 13 ~ 15 。

4. The Son is the expression of the Father—14:8-9; 8:19.

5. The Son lives because of the Father—6:57a.

6. The Son came to carry out the Father's will—v. 38; 5:19-20, 30; 12:49.

7. The Son became flesh, bringing grace and reality—1:14, 16-17; 8:32, 36.

Day 2

8. The Son became a man to be the Lamb of God—1:29, 36.

9. The Son baptized people in the Spirit—v. 33.

10. The Son is life and the bread of life—11:25; 14:6; 6:35.

11. The Son is a grain of wheat bearing much fruit—12:24.

12. The Son is the good Shepherd who will gain His flock—10:14-16.

13. The Son is the Bridegroom coming for His bride—3:29-30.

14. The Son is the vine cultivated by the Father—15:1.

15. The Son died, shedding His blood for the redemption of sins, and flowed out as living water, even as the Spirit—19:34; 7:38-39.

16. In resurrection the Son was breathed into us as the Spirit—20:22.

Day 3

C. *The Spirit is the realization*—14:17; 15:26; 16:13-15:

1. The Spirit is the reality of the Son—14:16-20; 15:26.

2. The Spirit receives all that the Son is and has obtained and discloses it to us—16:13-15.

- 3 父在子面，子成为灵，给我们饮入成为活水，从我们流出——七 37 ~ 39，四 10，14。
- 4 灵进入我们里面，与我们同在，使我们经历并享受子——十四 17 ~ 18。
- 5 灵在我们里面，就是子在我们里面——17，20 节，十七 23，26。
- 6 我们在这灵里，与三一神联合为一——21 ~ 23 节。
- 7 我们凭着这灵并带着实际，就是我们所经历的基督，敬拜那是灵的神——四 23 ~ 24。
- 8 我们是在我们的灵里由这灵重生，也是在我们的灵里敬拜这灵——三 6，四 24。

周 四

贰 约翰福音启示，终极完成的灵乃是经过过程并终极完成之三一神的终极完成——七 39，二十 22：

一 终极完成的灵是经过了成为肉体、人性生活、钉十字架、复活的过程之后的三一神——七 39：

- 1 三一神成为那灵所经过的过程，是经纶的事，不是素质的事——一 14，来九 14，林前十五 45 下：
 - a 神的改变只能是经纶的，绝不能是素质的。
 - b 神在祂的经纶里经过了过程，就这一面说，祂改变了；虽然神在祂的经纶上改变了，但祂在祂的素质上绝没有改变。
- 2 “经过过程”指三一神在神圣经纶里所经过的步骤，

3. The Father is in the Son, and the Son became the Spirit for us to drink so that He may become the living water flowing out of us—7:37-39; 4:10, 14.
4. The Spirit enters into us to be with us so that we may experience and enjoy the Son—14:17-18.
5. The Spirit being in us is the Son being in us—vv. 17, 20; 17:23, 26.
6. In the Spirit we are joined to the Triune God as one—vv. 21-23.
7. We worship God, who is Spirit, by this Spirit and with reality, that is, with the Christ whom we have experienced—4:23-24.
8. We are regenerated by the Spirit in our spirit, and we worship the Spirit in our spirit—3:6; 4:24.

Day 4

II. The Gospel of John reveals the consummated Spirit as the consummation of the processed and consummated Triune God—7:39; 20:22:

A. The consummated Spirit is the Triune God after He has passed through the process of incarnation, human living, crucifixion, and resurrection—7:39:

1. The process through which the Triune God passed to become the Spirit is an economical, not essential, matter—1:14; Heb. 9:14; 1 Cor. 15:45b:
 - a. With God, change can never be essential; it can only be economical.
 - b. In His economy God has changed in the sense of being processed; although God has changed in His economy, He has not changed in His essence.
2. Processed refers to the steps through which the Triune God has passed in the divine

“终极完成”指明这过程已经完成了；“终极完成的灵”含示神的灵已经经过过程，成为终极完成的灵——约七 39。

周 五

- 3 神的灵从起初就有了，（创一 2，）但那灵作“基督的灵”，（罗八 9，）“耶稣基督的灵”，（腓一 19，）在约翰七章三十九节的时候“还没有”，因为祂尚未得着荣耀。
- 4 主耶稣是在复活时得着荣耀的，借着这得荣，神的灵就成了那成为肉体、钉十字架、复活之耶稣基督的灵——路二四 26，腓一 19。
- 5 终极完成的灵就是三一神、为人的耶稣、祂的人性生活、祂的死、祂的复活的复合——约七 39，徒十六 7，罗八 10 ~ 11，腓一 19。

周 六

二 子在复活里，将终极完成的灵作为圣气吹入门徒里面——约二十 22：

- 1 约翰福音启示，基督成为肉体作神的羔羊，并且在复活里成为赐生命的灵；因此，祂在复活里将祂自己作为终极完成的灵，吹入门徒里面——一 29，二十 22：
 - a 二十章二十二节的圣灵，就是七章三十九节所期待的那灵，也是十四章十六至十七节、二十六节，十五章二十六节，十六章七至八节、十三节所应许的那灵。
 - b 在复活里基督改变形状成为灵；祂是那灵，就得以吹入门徒里面；祂就能活在门徒里面，门徒也能因祂且同

economy; consummated indicates that the process has been completed; and the consummated Spirit implies that the Spirit of God has been processed and has become the consummated Spirit—John 7:39.

Day 5

3. The Spirit of God was there from the beginning (Gen. 1:2), but the Spirit as “the Spirit of Christ” (Rom. 8:9), “the Spirit of Jesus Christ” (Phil. 1:19), was “not yet” at the time of John 7:39, because He was not yet glorified.
4. The Lord Jesus was glorified when He was resurrected, and through this glorification the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ—Luke 24:26; Phil. 1:19.
5. The consummated Spirit is the compound of the Triune God, the man Jesus, His human living, His death, and His resurrection—John 7:39; Acts 16:7; Rom. 8:10-11; Phil. 1:19.

Day 6

B. The consummated Spirit was breathed as the holy breath into the disciples by the Son in resurrection—John 20:22:

1. The Gospel of John reveals that Christ became flesh to be the Lamb of God and that in resurrection He became the life-giving Spirit; thus, in His resurrection He breathed Himself as the consummated Spirit into the disciples—1:29; 20:22:
 - a. The Holy Spirit in 20:22 is the Spirit expected in 7:39 and promised in 14:16-17, 26; 15:26; and 16:7-8, 13.
 - b. In resurrection Christ was transfigured into the Spirit, and it is as the Spirit that He was breathed into His disciples so that He can live in the disciples and they can

祂活着；祂就能住在门徒里面，门徒也能住在祂里面——
二十 22，十四 19 ~ 20，十五 4 ~ 5。

c 主耶稣把那灵吹入门徒里面，借此将自己分赐到他们里面作生命和一切。

d 在二十章二十二节的圣灵，就是复活的基督自己，因为这灵就是祂的气；那灵就是子的气。

e 主就是那叫人活的灵，这灵就是我们的气息。

2 终极完成的灵作为气，对于我们过基督徒的生活乃是一切；只有这气，就是那灵，才能作基督徒，也只有这气，就是那灵，才能作得胜者——加三 2 ~ 3，14，腓一 19，启二 7。

live by Him and with Him and so that He can abide in them and they can abide in Him—20:22; 14:19-20; 15:4-5.

c. By breathing the Spirit into the disciples, the Lord Jesus imparted Himself into them as life and everything.

d. The Holy Spirit in 20:22 is actually the resurrected Christ Himself, because this Spirit is His breath; the Spirit is the breath of the Son.

e. The Lord is the Spirit who gives life, and this Spirit is our breath.

2. The consummated Spirit as the breath is everything to us in living the Christian life; only the breath, the Spirit, can be a Christian, and only the breath, the Spirit, can be an overcomer—Gal. 3:2-3, 14; Phil. 1:19; Rev. 2:7.

第二周·周一

晨兴喂养

约六 46 “这不是说，有人看见过父，唯独从神来的，祂看见过父。”

七 29 “我却认识祂，因为我是从祂来的，是祂差了我来。”

一 18 “从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”

这一位神既有父、子、灵三方面的讲究，怎么说父是源头，子是显出，灵是进入呢？这是我们花了多年的工夫，对照自己的经历，把约翰福音读了再读，才得着的结论（为着召会生活接受基督作人位，五〇页）。

信息选读

关于父是源头（约六 46 下，七 29 中，十三 3），我们要看见以下五点：（一）父是人未见过的神（一 18，五 37，六 46）。（二）父的一切都在子（十六 15 上）。父所有的都在子里面；神格一切的丰满，都有形有体地居住在基督里（西二 9）。（三）父差子来（约六 57，七 29 下）。主耶稣多次说父差祂来。这里的“差”与平常所领会的“差”不同。譬如，今天你差遣我到某处去，是你自己留在这里，把我送到那里。但在约翰福音中的“差”，是父差子去，父也同着子去。子来了，父也来了。子是父差来的，父也在子里和子一起来了。

（四）父在子里显出（十四 7~11，八 19 下）。因此，人看见了子，就是看见了父。（五）父在子

WEEK 2 — DAY 1

Morning Nourishment

John 6:46 "Not that anyone has seen the Father, except Him who is from God, He has seen the Father."

7:29 "I know Him, because I am from Him, and He sent Me."

1:18 "No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him."

Although the Bible reveals that God is one yet three, what is the biblical basis for saying that the Father is the source, the Son is the expression, and the Spirit is the realization? This conclusion is based on many years of studying the Bible in general and on studying the Gospel of John in particular. It is also based on comparing the Word with our own experiences. (Taking Christ as Our Person for the Church Life, p. 44)

Today's Reading

Concerning the Father as the source (John 6:46; 7:29; 13:3), we need to see five points. (1) No one has ever seen God the Father (1:18; 5:37; 6:46). (2) All that the Father has is the Son's (16:15), and all that the Father has is in the Son. The fullness of the Godhead dwells in Christ bodily (Col. 2:9). (3) The Father sent the Son (John 1:14; 7:29; 6:57). The Lord Jesus said many times that He was sent from the Father. The meaning of the word from in John 1:14 and 7:29 differs from our common understanding. Ordinarily, when we think of someone being sent, we think that the sender remains apart from the one being sent. However, the Greek word para, translated "from," means "by the side of;" implying "with"; hence, it is, literally, "from with." This indicates that the Son was sent from the Father with the Father. When the Son came, the Father also came. The Son was sent by the Father, but the Father came with the Son and in the Son.

(4) The Father is expressed in the Son (14:7-11; 8:19). Hence, he who has seen the Son has seen the Father. (5) The Father is working in the Son (14:10;

里作事 (十四 10 下·七 16)。父不仅在子里显出来，人看见子就是看见父，并且父还在子面作事。

关于子是显出 (一 18)，我们要看见以下十六点〔的前七点〕：(一) 子是神的话，从太初与神同在 (1~2)。祂是神，祂又与神同在。一面说“话与神同在”，一面又说“话就是神”，那到底是一位还是两位？这实在是个奥秘。(二) 子与神平等 (五 18 下·23)。(三) 子与父原为一 (十 30·十七 22)。父与子又是平等，又是一。(四) 子是父的显出 (十四 8~9·八 19 下)。子出来了，就是父显出来了。(五) 子是因父活着 (六 57)。没有父，子就不能活。父和子，子和父，是没有办法分开的。(六) 子来行父的旨意 (三 8·五 30·19~20·十二 49)。子从来不照祂的心意作什么，祂都是照父的心意作。

(七) 子成为肉体，带来恩典和实际 (一 14·16~17·八 32·36·十四 6 上)。子若不成为肉体，不论父也罢，子也罢，都是太奥秘，太抽象了。现在子成了肉体，先是一个婴孩，后是一个小孩，再后是一个少年人，而后成为青年人，又长到三十岁成人，以后出来作工。祂成了肉体，非常具体。祂具体到一个地步，能躺在马槽里。以赛亚九章六节说，有一婴孩为我们而生，就是在马槽中的耶稣。这个子赐给我们，祂的名字就是全能的神、永远的父。我们读约壹一章一至二节，就知道那一位与父同在的生命，今天已经显出来，我们能看见，能听见，能摸着。约翰摸过，彼得摸过，门徒们都摸过，非常具体。

祂一成为肉体，就带来恩典，也带来实际 (约一 14)。恩典在这里是指享受说的。子把神带来，成为我们的享受。同时，子也带来实际。这位肉体的耶稣就是光，就是爱，就是生命。祂就是那个实际 (为着召会生活接受基督作人位·五一至五三页)。

参读：神的经纶与神圣三一输送的奥秘，第四至六篇。

7:16). The Father is expressed in the Son so that he who has seen the Son has seen the Father; moreover, the Father is working in the Son.

Concerning the Son as the expression (1:18), we need to see the following [seven of] sixteen points. (1) The Son is the Word who is God and who was with God in the beginning (vv. 1-2). He is God, and He was with God. On one hand, verse 1 says, "The Word was with God," but on the other hand, it also says, "The Word was God." This is truly a mystery. (2) The Son is equal with God (5:18). (3) The Son and the Father are one (10:30; 17:22). The Father and the Son are equal, and They are also one. (4) The Son is the expression of the Father (14:8-9; 8:19). When the Son comes, the Father is expressed. (5) The Son lives because of the Father (6:57). The Son does not live apart from the Father. The Father and the Son, the Son and the Father, cannot be separated. (6) The Son came to carry out the Father's will (v. 38; 5:19-20, 30; 12:49). The Son did not do anything according to His own desire; He did everything according to the desire of the Father.

(7) The Son became flesh, bringing grace and reality (1:14, 16-17; 8:32, 36; 14:6). If the Son had not become flesh, both the Father and the Son would be too mysterious and abstract. The Son became flesh, passing from infancy through childhood into a man who was thirty years old when He began to minister. In the flesh God was expressed and made tangible to humanity. He was so tangible that He could even lie in a manger. Isaiah 9:6 says, "A child is born to us," and "A Son is given to us." The child was Jesus, but the Son who was given would be called Mighty God and Eternal Father. According to 1 John 1:2, the Word of life, who was with the Father, has been manifested, and we have seen, heard, and touched Him. John touched Him, Peter touched Him, and the other disciples touched Him.

When He became flesh, He brought grace and reality (John 1:14). Grace denotes enjoyment. The Son comes with God to be our enjoyment. At the same time, the Son comes also with reality. The incarnated Jesus is light, love, and life. He is the reality. (Taking Christ as Our Person for the Church Life, pp. 45-46)

Further Reading: The Economy of God and the Mystery of the Transmission of the Divine Trinity, chs. 4-5

第二周·周二

晨兴喂养

约一 29 “次日，约翰看见耶稣向他走来，就说，看哪，神的羔羊，除去世人之罪的！”

十九 34 “唯有一个兵用枪扎祂的肋旁，随即有血和水流出来。”

〔关于子是显出，我们要来看十六点的另外两点：〕（八）子成为人，作神的羔羊，除去人的罪（约一 29，36）。子不仅成了肉体，祂还成为人。这人来作神的羔羊，有肉，有血，有身体。祂有身体，能背负我们的罪；有宝血，能流出来赎我们的罪，洗我们的罪。

（九）子将人浸入灵里（33）。子不光把人的罪除去了，还把入浸到神这灵里面。罪去了，灵来了，阿利路亚，这是子作的。子在肉体里替我们把罪除去，而后祂在复活里把我们浸到灵里（为着召会生活接受基督作人位，五三至五四页）。

信息选读

〔关于子是显出，我们要来看十六点的最后七点：〕（十）子是生命，叫人得生命，且是生命的粮，叫吃祂的人，因祂活着（约十四 6 上，十一 25，十 10 下，六 35，57）。祂不光把罪除去，把我们浸到灵里，还进到里面作生命，叫我们得生命。不只如此，祂还作我们生命的粮，作我们生命的供应。没有生命的粮，生命就不能维持。感谢主，我们的主是生命，也是生命的粮。

（十一）子是一粒麦子，要结出许多子粒（十二 24）。子是那一粒麦子，落在地里死了，又活过来，就结出许多子粒。今天我们大家都是许多子粒中的一粒，都是祂所结出来的子粒。

WEEK 2 — DAY 2

Morning Nourishment

John 1:29 "The next day he saw Jesus...and said, Behold, the Lamb of God, who takes away the sin of the world!"

19:34 "But one of the soldiers pierced His side with a spear, and immediately there came out blood and water."

[Concerning the Son as the expression, we need to see two more of sixteen points:] (8) The Son became a man to be the Lamb of God to take away the sin of the world (John 1:29, 36). Not only did the Son become flesh, but He also became a man. As a man coming to be the Lamb of God, He had flesh and blood—a body. He bore our sins in His physical body, and He shed human blood to redeem us from our sins and to wash away our sins.

(9) The Son baptized people in the Spirit (v. 33). He not only took away the sin of the world but also baptized people in the Spirit. Sin was taken away, and the Spirit came. In the flesh through His incarnation the Son removed our sins, and in His resurrection He baptized us in the Spirit. (Taking Christ as Our Person for the Church Life, pp. 46-47)

Today's Reading

[We need to see the final seven of sixteen points concerning the Son as the expression:] (10) The Son is life so that people may have life; He is also the bread of life so that those who eat Him will live because of Him (John 14:6; 11:25; 10:10; 6:35, 57). He not only takes away our sins and baptizes us in the Spirit but also enters into us as life so that we may have life. He is also the bread of life as our life supply. Without Him as the bread of life, our life could not be sustained.

(11) The Son is a grain of wheat bearing much fruit (12:24). The Son as a grain of wheat fell into the ground and died. In His enlivening resurrection, He brought forth many grains. Today every one of us is one of the many grains; we all are grains produced by Him.

(十二) 子是好牧人，要得着羊群(十14~16)。祂不光是一粒麦子，产生我们这许多子粒；祂还是我们的好牧人，牧养我们。我们一面是许多的子粒，另一面也是许多的羊，成为一群。今天主就是来牧养我们这一群的羊。

(十三) 子是新郎，要娶新妇(三29~30)。我们众人不仅是许多粒麦子，也不仅是群羊，还是新妇，等候新郎来迎娶。一面说，我们已经嫁给祂了；另一面说，我们还在等候祂来迎娶。祂是新郎，我们是新妇。

(十四) 子是父所栽培的葡萄树(十五1)。栽培就是经营。父神在宇宙中有一个大的经营，这个大的经营就是这棵葡萄树。这棵葡萄树有许多的枝子，这些枝子就是我们。

(十五) 子受死流血赎罪，并流出活水——灵——来(七38~39，十九34)。主是怎样把罪除去的？乃是借着受死流血。祂是怎样把我们浸到灵里的？是因为祂从里头流出灵来，像活水一样。

(十六) 子复活成为灵，吹入我们里面(二十22)。前面的十五点，说到祂是什么，祂作成了什么；末了祂把这一切，统统摆在灵里头。祂一复活，就成为灵，这个灵像气一样吹到我们里面。约翰福音开头说，太初有话，话就是神(一1)。到末了说，这话成了一口气，吹到我们里面(二十22)。这就是生命的灵，这就是生命的气，这也就是生命。今天我们的主就是这个灵。祂是末后的亚当，成了赐生命的灵(林前十五45)。末后的亚当就是作神羔羊的耶稣，祂在十字架上成功了救赎，以后祂从死里复活，成了赐生命的灵。这赐生命的灵吹到我们里面，我们就得着灵，就得着生命(为着召会生活接受基督作人位，五四至五五页)。

参读：神的经纶与神圣三一输送的奥秘，第六篇；约翰福音结晶读经，第三篇。

(12) The Son is the good Shepherd who will gain His flock (10:14-16). He is not only the grain of wheat that brings forth many grains but also the good Shepherd who cares for us. On one hand, we are many grains, and on the other hand, we are many sheep as one flock. Today the Lord is shepherding us as His one flock.

(13) The Son is the Bridegroom coming for His bride (3:29-30). We are not only the many grains and the flock; we are also the bride waiting for the Bridegroom to come and marry us. On the one hand, we are already married to Him, but on the other hand, we are waiting for Him to come and marry us. He is the Bridegroom, and we are His bride.

(14) The Son is the vine cultivated by the Father (15:1). To cultivate is to carry out an economy. God the Father has a great economy in the universe, and this great economy is centered on the Son as the vine. We are the many branches of this vine (v. 5).

(15) The Son died, shedding His blood, for the redemption of sins and flowed out as living water, even as the Spirit (7:38-39; 19:34). The Lord took away our sins through the shedding of His blood in death, and He baptized us in the Spirit through the release of the Spirit, as living water, from within Him in resurrection.

(16) In resurrection the Son was breathed into us as the Spirit (20:22). All the foregoing fifteen points speak of what He is and has done. All these items are in the Spirit. He became the life-giving Spirit in resurrection, and He was breathed into us as the Spirit. In John 1:1 He is revealed as the Word who was with God and who was God, but at the end of the Gospel, He is revealed as the Spirit of life, the breath of life, to be breathed into us (20:22). Today the Lord is the Spirit. He is the last Adam who became the life-giving Spirit (1 Cor. 15:45). The last Adam, Jesus as the Lamb of God, accomplished redemption on the cross, and in His resurrection from the dead, He became the life-giving Spirit. When this life-giving Spirit is breathed into us, we receive the Spirit and life. (Taking Christ as Our Person for the Church Life, pp. 47-48)

Further Reading: The Economy of God and the Mystery of the Transmission of the Divine Trinity, ch. 6; Crystallization-study of the Gospel of John, msg. 3

第二周·周三

晨兴喂养

约十五 26 “但我要从父差保惠师来，就是从父出来实际的灵，祂来了，就要为我作见证。”

四 24 “神是灵；敬拜祂的，必须在灵和真实里敬拜。”

在约翰福音里，父就是源头，子就是显出，灵就是进入。主耶稣说，“我在我父的名里来”（五 43），“父...差我来”（六 57，参五 36~37）。这证明父是源头。主又说，“从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”（一 18）“人看见了我，就是看见了父。”（十四 9）这表明子是显出。而后主又说，“我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在，就是实际的灵，...因祂与你们同住，且要在你们里面。”（十六~十七）所以，灵就是神对我们的进入。就着神而言，父是源头，子是显出，灵就是对人的进入。我们一摸着灵，这位三而一的神就在我们里面（为着召会生活接受基督作人位，五〇至五一页）。

信息选读

关于灵是进入（约十四 17），我们要看见以下八点：（一）灵是子的实际（十六~二十，十五 26）。父的一切都在子在里面，子的一切都是灵来作实际。没有灵，人永远摸不着子。所以子就是灵，灵就是子。灵来了，就是子来了。灵在我们里面，就是子在我们里面。父一切所有的都是子的，而灵从子受了一切。今天灵就摆在我们里头，给我们经历，给我们享受。

WEEK 2 — DAY 3

Morning Nourishment

John 15:26 "But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me."

4:24 "God is Spirit, and those who worship Him must worship in spirit and truthfulness."

In the Gospel of John, the Father is the source, the Son is the expression, and the Spirit is the realization. The Lord Jesus said, "I have come in the name of My Father" (5:43), and "the living Father has sent Me" (6:57; cf. 5:36-37). This proves that the Father is the source. The apostle John also says, "No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him" (1:18), and the Lord said, "He who has seen Me has seen the Father" (14:9). This shows that the Son is the expression. Later, the Lord also said, "I will ask the Father, and He will give you another Comforter, that He may be with you forever, even the Spirit of reality...because He abides with you and shall be in you" (vv. 16-17). Therefore, the Spirit is the reality, the realization, of God entering into us. From the standpoint of God's relationship with man, the Father as the source is expressed through the Son in order to be received as the Spirit. From the standpoint of man's relationship with God, as soon as we touch the Spirit, we receive the Triune God who enters into us. (Taking Christ as Our Person for the Church Life, pp. 44-45)

Today's Reading

Concerning the Spirit as the realization of God (John 14:17), we need to see the following eight points: (1) The Spirit is the reality of the Son (vv. 16-20; 15:26). All that the Father has is in the Son, and all that the Son has is realized as the Spirit. Apart from the Spirit, we cannot touch the Son. Hence, the Son is the Spirit, and the Spirit is the Son. When the Spirit comes, the Son also comes. When the Spirit is in us, the Son is also in us. All that the Father has is the Son's, and the Spirit receives everything from the Son. Today, the Spirit is in us for our experience and enjoyment.

(二) 灵领受子的一切，给我们得着(十六 13~15)。(三) 父在子面，子成为灵，给我们饮入成为活水(七 37~39，四 10、14)。(四) 灵进入我们里面，与我们同在，使我们享受子(十四 17~18)。是灵与我们同在，却是子被我们享受，因为灵就是子。(五) 灵在我们里面，就是子在我们里面(十七 20，十七 23 上、26 下)。

(六) 我们在这灵里，与三而一的神联合为一(21~23)。到了十七章，主祷告父说，“使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，...使他们成为一，正如我们是一样。我在他们里面，你在我里面，使他们被成全成为一。”(21~23) 这意思是，使所有信入祂，有祂作生命的人，都在三而一的神里面联合为一，并且都与三而一的神联合为一。所以这个“一”，不仅是横的，也是纵的。横的是我们大家成为一，纵的是我们与三而一的神成为一。我们乃是在灵里成为一。

(七) 我们凭这灵的实际——基督，敬拜那是灵的神(四 23~24)。这真是个说不透的奥秘。我们乃是凭着这灵的实际，就是我们所经历的基督，敬拜那是灵的神。所以，我们是凭着这位灵，敬拜这位灵。我们凭着的是祂，敬拜的也是祂。

(八) 我们是在我们的灵里得着这灵的重生，也是在我们的灵里敬拜这灵(三 6 下，四 24)。

以上就是约翰福音关于父、子、灵的重点。父、子、灵乃是三而一的神；祂是一位神，却有父、子、灵三方面的讲究。父在子面，子成为灵，进到我们的里面(为着召会生活接受基督作人位，五六至五七页)。

参读：为着召会生活接受基督作人位，第五篇；约翰福音结晶读经，第四篇。

(2) The Spirit receives all that the Son is and has obtained and discloses it to us (16:13-15). (3) The Father is in the Son, and the Son became the Spirit for us to drink so that He may become the living water flowing out of us (7:37-39; 4:10, 14). (4) The Spirit enters into us to be with us so that we may enjoy the Son (14:17-18). The One who is with us is the Spirit, yet the One whom we enjoy is the Son, because the Spirit is the Son. (5) The Spirit being in us is the Son being in us (vv. 17, 20; 17:23, 26).

(6) In the Spirit we are joined to the Triune God as one (vv. 21-23). In chapter 17 the Lord prayed to the Father, saying, "That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us...that they may be one, even as We are one; I in them, and You in Me, that they may be perfected into one" (vv. 21-23). This means that all those who believe into Him and have Him as life are joined as one in the Triune God and are joined to the Triune God as one. Hence, this oneness is not only horizontal but also vertical. It is horizontal because we, the many believers, are one; it is vertical because we, the many believers, are one with the Triune God. In the Spirit we are one with all the believers as well as with the Triune God.

(7) We worship God, who is Spirit, by this Spirit and with reality, that is, with the Christ whom we have experienced (4:23-24). Hence, we worship the Spirit by the Spirit. This is a mystery that cannot be explained.

(8) We are regenerated by the Spirit in our spirit, and we worship the Spirit in our spirit (3:6; 4:24).

These are the main points concerning the Father, the Son, and the Spirit in the Gospel of John. The Father, the Son, and the Spirit are the three-in-one God; He is one God, yet He is Father, Son, and Spirit. In His economy the Father is in the Son, the Son became the Spirit, and the Spirit enters into us. (Taking Christ as Our Person for the Church Life, pp. 48-49)

Further Reading: Taking Christ as Our Person for the Church Life, ch. 5; Crystallization-study of the Gospel of John, msg. 4

第二周·周四

晨兴喂养

约七 39 “耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

林前十五 45 “...末后的亚当成了赐生命的灵。”

在圣经里，那灵是三一神的完成。然而，这不是没有经过过程的三一神。那灵是经过成为肉体、人性生活、钉十字架、复活和升天以后的三一神。三一神经过了这过程，如今是这完成的灵，作新约的福。因此，那灵是神新约经纶的福（新约总论第四册，二三页）。

信息选读

在成为肉体以前，三一神是“生的”、没有经过过程的；借着成为肉体，祂经过过程，成了末后的亚当。那是神的话成了肉体（约一 1、14）。这是过程，在这过程中，祂被“烤”成生命的粮（六 35）。这里的点是三一神在成为肉体以前是生的，而借着成为肉体，祂开始进入一个过程。

那婴孩，就是全能的神（赛九 6），在童女马利亚腹中九个月以后出生，被放在马槽里（路二 12）。...祂生活在木匠家里三十年之久，祂自己作过木匠，曾被称为木匠（可六 3）。至终祂被钉死，在十字架上六小时。祂被埋葬，下到阴间，甚至降到地的低下之处（弗四 9）。然后祂进入复活，在复活里，祂这末后的亚当成了赐生命的灵。这一切都是过程。

WEEK 2 — DAY 4

Morning Nourishment

John 7:39 "But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified."

1 Cor. 15:45 "...The last Adam became a life-giving Spirit."

In the Bible the Spirit is the consummation of the Triune God. However, this is not the Triune God apart from the process through which He has passed. The Spirit is the Triune God after He has passed through the process of incarnation, human living, crucifixion, resurrection, and ascension. Having passed through this process, the Triune God is now this consummate Spirit as the blessing of the New Testament. Thus, the Spirit is the blessing of God's New Testament economy. (The Conclusion of the New Testament, pp. 869-870)

Today's Reading

Before the incarnation, the Triune God was "raw," unprocessed. Through incarnation He was processed to become the last Adam. The Word, who is God, became flesh (John 1:1, 14)... In this process He was "baked" to become the bread of life (John 6:35). The point here is that whereas the Triune God was raw before incarnation, through incarnation He began to enter into a process.

After nine months in the virgin Mary's womb, the child who was the mighty God (Isa. 9:6) was born and placed in a manger (Luke 2:12)... For thirty years He lived in a carpenter's house. He Himself worked as a carpenter and was called a carpenter (Mark 6:3). Eventually He was crucified, being on the cross for six hours. He was buried and went to Hades, even descending into the lower parts of the earth (Eph. 4:9). Then He entered into resurrection, and in resurrection He, the last Adam, became the life-giving Spirit. All this was a process.

三一神成为赐生命的灵所经过的过程，是经纶的事，不是素质的事。神的改变只能是经纶的，绝不能是素质的。在素质一面，我们的神不能改变。从永远到永远，祂在祂的素质一面仍是一样。但在祂的经纶里，三一神在经过过程的意义改变了。首先，仅仅是神的祂成了神人。祂仅仅是神时，没有人性。但祂借着成为神人而改变时，人性就加到祂的神性里。然而，这不是说，神在祂的素质上改变了。反之，祂只在祂的经纶，在祂的行政安排里改变了。神在祂的经纶里改变了，但祂在祂的素质上绝没有改变。

虽然神在祂的经纶里改变了，但祂不会再在经纶一面改变。反之，祂将永是一样。因这缘故，希伯来十三章八节说，“耶稣基督，昨日、今日、直到永远，是一样的。”在“昨日”以前，耶稣基督的确在经纶一面有过改变，祂借着成为人而改变；祂借着成为赐生命的灵，在复活里有过改变；但如今在祂复活以后，耶稣基督永是一样。

马太二十八章十九节说，“所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”这是主耶稣进入复活以后所嘱咐的；复活乃是三一神之过程的完成。三一神经过了一段过程，开始于成为肉体，包括人性生活和钉十字架，完成于复活。在复活里，基督这三一神的具体化身成了赐生命的灵。如今这灵是三一神的完成，使信徒得以浸入神圣三一里。

神圣三一最清楚的启示是在马太二十八章十九节。一面，本节说到父、子、圣灵；另一面，本节只有一个名，就是父、子、圣灵的名。这是三一神之过程的完成，这过程结束于复活（新约总论第四册，七四至七五、二〇九页）。

参读：新约总论，第八十五、九十六篇；约翰福音结晶读经，第八篇。

The process through which the Triune God passed to become the life-giving Spirit is an economical, not essential, matter. Change with God can only be economical; it can never be essential. Essentially, our God cannot change. From eternity to eternity He remains the same in His essence. But in His economy the Triune God has changed in the sense of being processed. First, He who was merely God became a God-man. When He was merely God, He did not have humanity. But when He changed by becoming a God-man, humanity was added to His divinity. This does not mean, however, that God changed in His essence. On the contrary, He was changed only in His economy, in His dispensation.

Although God has changed in His economy, no longer will He change economically. Rather, He will remain the same. This is the reason Hebrews 13:8 says, "Jesus Christ is the same yesterday and today, yes, even forever." Before "yesterday" Jesus Christ did change economically. He changed by becoming a man. He changed in resurrection by becoming the life-giving Spirit. But now, after His resurrection, Jesus Christ remains the same.

Matthew 28:19 says "Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." This charge was given by the Lord Jesus after He had entered into resurrection, which was the consummation of the process of the Triune God. The Triune God has passed through a process that began with incarnation, included human living and crucifixion, and consummated with resurrection. In resurrection Christ, the embodiment of the Triune God, became the life-giving Spirit. Now this Spirit is the consummation of the Triune God for the believers to be baptized into the Divine Trinity.

The clearest revelation of the Divine Trinity is in Matthew 28:19. On the one hand, this verse speaks of the Father, the Son, and the Holy Spirit; on the other hand, in this verse there is only one name, the name of the Father and of the Son and of the Holy Spirit. This is the completion of the process of the Triune God, a process that ends in resurrection. (The Conclusion of the New Testament, pp. 914-915, 1030-1031)

Further Reading: The Conclusion of the New Testament, msgs. 74, 80; Crystallization-study of the Gospel of John, msg. 8

第二周·周五

晨兴喂养

路二四 26 “基督受这些害，又进入祂的荣耀，岂不是应当的么？”

腓一 19 “因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”

借着三一神所完成的种种过程，神的灵，就是那经过过程之三一神，已经终极完成成为包罗万有的赐生命之灵。

祂终极完成成为在基督复活之前还没有的“那灵”（约七 39），复合了基督的神性、人性、死及其功效、复活及其大能，而成为复合的膏油（出三十 23~25）。在约翰七章三十九节的时候，还没有那灵，因为祂还没有借基督的复活而得着终极完成。在基督复活，就是得荣耀之前，还没有那灵。在旧约里，神的灵仅仅有神圣的元素；但在复活里，祂复合了基督的人性，以及祂包罗万有的死及其功效，并祂的复活及其驱逐一切消极事物的大能。如今祂是丰富的，有这一切的元素（约翰福音结晶读经，一〇六页）。

信息选读

约翰七章三十九节说，“耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”很多基督徒不懂这一节“还没有”这话的意义。神的灵从起初就有了（创一 1~2），但那灵，就是基督的灵（罗八

WEEK 2 — DAY 5

Morning Nourishment

Luke 24:26 "Was it not necessary for the Christ to suffer these things and enter into His glory?"

Phil. 1:19 "For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ."

Through the processes which the Triune God has completed, the Spirit of God as the processed Triune God has been consummated into the all-inclusive, life-giving Spirit.

He was consummated to be "the Spirit," who was not yet before the resurrection of Christ (John 7:39), compounded with Christ's divinity, humanity, death with its effectiveness, and resurrection with its power to be the compound anointing ointment (Exo. 30:23-25). The Spirit was not yet at the time of John 7:39 because He had not yet been consummated by the resurrection of Christ. Before the resurrection of Christ, that is, before Christ's glorification, the Spirit was not yet. The Spirit of God in the Old Testament was the Spirit with merely the divine element, but in resurrection He was compounded with the humanity of Christ, with His all-inclusive death and its effectiveness, and with His resurrection and its power, which repels all the negative things. He is now rich with all of these elements. (Crystallization-study of the Gospel of John, pp. 91-92)

Today's Reading

John 7:39 says, "But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified." Many Christians do not understand the words not yet in this verse. The King James Version adds the word given in italics, showing that the translators were troubled by this verse. But verse 39 does not mean that the Spirit "was not given"; it means that the Spirit was "not yet." The Spirit was

9) · 耶稣基督的灵 (腓一 19) · 在主说这话时还没有 · 因为祂尚未得着荣耀。耶稣是在复活时得着荣耀的 (路二四 26) 。祂复活后 · 神的灵就成了那成为肉体、钉十字架、复活之耶稣基督的灵。基督在祂复活的晚上 · 已将这灵吹到门徒里面 (约二十 22) 。现今这灵乃是另一位保惠师 · 就是基督受死之前所应许实际的灵 (十四 16~17) 。当这灵还是神的灵 · 祂只有神圣的元素；当祂借着基督成为肉体、钉十字架并复活 · 成了耶稣基督的灵 · 祂就兼有神圣与属人的元素 · 带着基督成为肉体、钉十字架和复活的一切素质和实际。因此 · 祂现今乃是包罗万有耶稣基督的灵 · 作了活水给我们接受 (约翰福音生命读经 · 二四六至二四七页) 。

我盼望我们都接受那灵的异象—祂是三一神、那人耶稣、祂的人性生活、祂的死和祂的复活的复合品。宇宙中一切积极的事物 · 都复合在这一位灵里；这一位灵就是那灵。新约的头四卷书是论到子同着父凭着那灵 · 但以后的二十三卷书都是说到那灵 · 就是三一神、正确的人、正确的人性生活、基督的死与复活的复合品。这位灵占了新约二十七卷书的二十三卷书。四福音书有子同着父凭着那灵。现今有那灵作为子同着父 · 复合着神性、人性、人性生活、死与复活。今天在你里面的那灵 · 乃是这样一位灵。我们有了这位复合、包罗万有、赐生命、经过过程的灵 · 我们就有了一切。这是为着神的经纶 · 要将祂自己分赐到我们里面 (神圣的经纶 · 八六至八七页) 。

参读：新约总论 · 第八十一、八十五篇。

not there yet. The Spirit of God was there from the very beginning (Gen. 1:1-2), but the Spirit as "the Spirit of Christ" (Rom. 8:9), "the Spirit of Jesus Christ" (Phil. 1:19), was "not yet" at the time the Lord Jesus spoke this word, because He was not yet glorified. Jesus was glorified when He was resurrected (Luke 24:26). After His resurrection, the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ, who was breathed into the disciples by Christ in the evening of the day He was resurrected (John 20:22). The Spirit is now the "another Comforter, ...the Spirit of reality" promised by Christ before His death (John 14:16-17). When the Spirit was the Spirit of God, He had only the divine element. When He became the Spirit of Jesus Christ through Christ's incarnation, crucifixion, and resurrection, He had both the divine and human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ. Hence, He is now the all-inclusive Spirit of Jesus Christ as the living water for us to receive. (Life-study of John, p. 219)

I hope that we all would receive a vision of the Spirit—He is the compound of the Triune God, the man Jesus, His human living, His death, and His resurrection. All the positive things in the universe are compounded in this one Spirit, which is the Spirit. The first four books of the New Testament are on the Son with the Father by the Spirit, but the next twenty-two books are on the Spirit, who is the compound of the Triune God, of the proper man, of the proper human living, of the death of Christ, and of the resurrection of Christ. This Spirit occupies twenty-two of the twenty-seven books of the New Testament. In the four Gospels it was the Son with the Father by the Spirit. Now it is the Spirit as the Son with the Father compounded with divinity, humanity, human living, death, and resurrection. The very Spirit who is in you today is such a Spirit. When we have this compound, all-inclusive, life-giving, processed Spirit, we have everything. This is for God's economy to dispense Himself into us. (The Divine Economy, pp. 76-77)

Further Reading: The Conclusion of the New Testament, msgs. 81, 85

第二周·周六

晨兴喂养

约十六 13 “只等实际的灵来了，祂要引导你们进入一切的实际；因为祂不是从自己说的，乃是把祂所听见的都说出来，并要把要来的事宣示与你们。”

二十 22 “说了这话，就向他们吹入一口气，说，你们受圣灵。”

复活的基督，也就是那是灵的基督，乃是吹气者。...终极完成的灵是神圣的气，由那是灵的基督在祂复活那日吹入信徒里面（约翰福音结晶读经，一一〇页）。

信息选读

〔约翰二十章二十二节的圣灵〕就是七章三十九节所期待的那灵，也是十四章十六至十七节、二十六节，十五章二十六节，十六章七至八节、十三节所应许的那灵。因此，主将圣灵吹入门徒里面，乃是成就祂关于圣灵作保惠师的应许。这成就与行传二章一至四节者不同，那是主成就路加二十四章四十九节所说父的应许（见约十四 17 注 1）。在使徒行传，为着门徒的工作，圣灵像一阵暴风刮过，降在他们身上作能力（一 8）。在〔约翰二十章二十二节〕这里，为着门徒的生命，圣灵像一口气，吹入他们里面作生命。主把圣灵吹入门徒里面，借此将自己分赐到他们里面作生命和一切。

落在地里死了，又从地里长出来，怎样使一粒麦子变成另一种又新又活的形态；照样，主的死与复活也使祂从肉体变成那灵。祂在肉体里是末后的亚当，经过死与复活的过程，成了赐生命的灵（林前十五 45）。祂怎样是父的化身，那灵也照样是祂的实化，实际。

WEEK 2 — DAY 6

Morning Nourishment

John 16:13 "But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming."

20:22 "And when He had said this, He breathed into them and said to them, Receive the Holy Spirit."

The resurrected Christ, the pneumatic Christ, was the Breather....The consummated Spirit is the divine breath, breathed by the pneumatic Christ into the believers on the day of His resurrection. (Crystallization-study of the Gospel of John, p. 94)

Today's Reading

[The Spirit in John 20:22] was the Spirit expected in 7:39 and promised in 14:16-17, 26; 15:26; and 16:7-8, 13. Hence, the Lord's breathing of the Holy Spirit into the disciples was the fulfillment of His promise of the Holy Spirit as the Comforter....In Acts 2 the Spirit as a rushing, violent wind came as power upon the disciples for their work (Acts 1:8). Here [in John 20:22] the Spirit as breath was breathed as life into the disciples for their life. By breathing the Spirit into the disciples, the Lord imparted Himself into them as life and everything.

As falling into the ground to die and growing out of the ground transform the grain of wheat into another form, one that is new and living, so the death and resurrection of the Lord transfigured Him from the flesh into the Spirit. As the last Adam in the flesh, through the process of death and resurrection He became a life-giving Spirit (1 Cor 15:45). As He is the embodiment of the Father, so the Spirit is the realization, the reality, of Him.

主是“话”，这话就是永远的神（约一1）。为着完成神永远的定旨，祂采取了两个步骤：第一个步骤是成为肉体，成了在肉体里的人（14），作神的羔羊，为人成功救赎（29），将神向人表明出来（18），并将父显给祂的信徒看（十四9~11）；第二个步骤是死而复活，化身成为那灵，使祂能将自己分赐到信徒里面，作他们的生命和一切，并使祂能产生神的众子，就是祂的许多弟兄，为要建造祂的身体，就是召会，神的居所，以彰显三一神，直到永远。因此，祂原初是永远的话，以后借着成为肉体，成了在肉体里的人，成功神的救赎，又借着死与复活，成了那灵，要成为一切，并作成一切，以完成神的建造（圣经恢复本，约二十22注1）。

然后主耶稣吹气到门徒里面，并且要门徒接受这气。祂称这气为圣灵。...圣灵就是子所吹的气。我们不能说，气是一位，吹气者是另一位。这些经文清楚地给我们看见，那灵不是另一个身位，而是子的气。我们不该认为吹气的是一位，气是另一位。事实上，气与吹气者是同一位。复活的基督这赐生命的灵乃是气（神新约的经纶上册，八八至八九页）。

林后三章六节说，“那字句杀死人，那灵却叫人活。”...十七节宣告：“主就是那灵。”主就是那叫人活的灵，这灵乃是我们的气息（腓立比书生命读经，三五六页）。

作基督徒不仅困难，而且不可能。唯有那经过过程并终极完成，作为包罗万有之灵的三一神活在我们里面，这一位才能作基督徒。新约对我们的要求太高了。譬如，新约所要求的圣别是我们无法产生的。但赞美主，不是我们需要履行新约的要求，乃是那灵在我们里面履行这些要求。我们不该靠自己作事，只该享受祂的活着和祂的作工。唯有那灵能作基督徒；唯有那灵能作得胜者（约伯记生命读经，一二五至一二六页）。

参读：约翰福音生命读经，第四十六至四十七篇。

The Lord was the Word, and the Word is the eternal God (John 1:1). For the accomplishing of God's eternal purpose, He took two steps. First, He took the step of incarnation to become a man in the flesh (1:14), to be the Lamb of God to accomplish redemption for man (1:29), to declare God to man (1:18), and to manifest the Father to His believers (14:9-11). Second, He took the step of death and resurrection to be transfigured into the Spirit that He might impart Himself into His believers as their life and their everything, and that He might bring forth many sons of God, His many brothers, for the building of His Body, the church, the habitation of God, to express the Triune God for eternity. Hence, originally He was the eternal Word; then, through His incarnation He became flesh to accomplish God's redemption, and through His death and resurrection He became the Spirit to be everything and do everything for the completion of God's building. (John 20:22, footnote 1)

The Lord Jesus then breathed into the disciples, and He asked the disciples to receive that breath. He called that breath the Holy Spirit...The Holy Spirit is the breath of the Son. We cannot say that the breath is one person, and the breather is another person. These verses show us clearly that the Spirit is not another person, but the very breath of the Son. We should not consider that the breather is a person and the breath is another person. Actually, the breath is one person with the breather. The resurrected Christ as the life-giving Spirit is the breath. (God's New Testament Economy, p. 80)

Second Corinthians 3:6 says, "The letter kills, but the Spirit gives life."...Verse 17 declares, "And the Lord is the Spirit." The Lord is the Spirit who gives life, and this Spirit is our breath. (Life-study of Philipians, p. 300)

To be a Christian is not merely difficult—it is impossible. Only the processed and consummated Triune God living in us as the all-inclusive Spirit can be a Christian. What the New Testament requires of us is too high. The kind of holiness required, for example, is something that we cannot produce. We praise the Lord that it is not we who need to fulfill the New Testament requirements but the Spirit in us who fulfills them. Instead of doing things in ourselves, we should simply enjoy His living and His working. Only the Spirit can be a Christian, and only the Spirit can be an overcomer. (Life-study of Job, p. 109)

Further Reading: Life-study of John, msg. 46-47

圣灵的丰满 — 气

(英 1114)

G 大调

3/4

5̣ | 1 1 2 | 3 3 2 | 1 2 7̣ | 1 -
 一 那 灵 犹 如 空 气, 吸 入 何 便 利;
 1 | 4 4 4 | 3 3 2 | 1 7̣ 1 | 2 -
 我 们 时 刻 吸 取, 灵 中 真 欢 喜。
 5̣ | 3 3 2 | 1 1 2 3 | 4 4 3 | 2 -
 正 如 人 体 生 存 靠 呼 吸 空 气,
 2 | 5 5 4 3 4 | 5 3 1 | 2 1 7̣ | 1 - ||
 我 们 灵 中 生 活 全 凭 将 祂 吸。

二 那灵犹如空气, 新鲜又亲近;
 时刻将祂吸入— 有何更要紧?
 如此一呼一吸, 接受新生命,
 常新、全备活神 就作我供应。

三 神已经过过程, 成为生命灵;
 应付大小需要, 全备且充盈。
 只要将祂吸入, 不需何代价;
 灵中凭祂而行, 供应必无差。

四 那灵已经浇灌, 哦, 怎不欢赞?
 神今经过过程, 涌流且溢漫!
 只管尽情吸入, 赐生命之主,
 领受祂的生命, 荣耀且丰足!

Hymns, #1114

- 1 The Spirit today is the air that we breathe;
 Our spirits rejoice in this living inflow.
 For just as our body the breath does receive,
 So also in spirit to live it is so.
- 2 The Spirit today is the air that we breathe;
 What thing more important than breathing to do?
 For breathing each moment, new life we receive,
 And God's living freshness is constant and new.
- 3 For God has been processed, as air now, He's free;
 This life-giving pneuma is all that we need.
 He's rich and abundant, so plentiful, He,
 In spirit to walk is to breathe Him indeed.
- 4 O, say, aren't you glad that the Spirit's outpoured
 And God, fully processed, is flowing in us?
 So freely we're breathing this life-giving Lord,
 And breathing, receiving His life, glorious!

二〇一三年感恩节特会

约翰的修补职事

第三篇

基督的牧养使召会成为一群， 并成为父的家

读经：约十 10 ~ 11, 15 ~ 17, 十四 2 ~ 3

纲 目

周 一

壹 按照约翰福音，三一神作生命产生了召会；虽然约翰福音里没有用到“召会”这辞，却有许多经节含示召会——二 16 ~ 22, 三 26 ~ 30, 十 16, 十一 52, 十二 24, 十四 2 ~ 3, 十五 5, 十七 11, 21 ~ 23。

贰 基督是好牧人，为羊舍命，使羊在神圣的生命里成为一群，归一个牧人——十 16：

一 主耶稣作好牧人，来使我们得生命，并且得的更丰盛——10 ~ 11 节。

二 好牧人舍了祂属人的生命，为祂的羊成功救赎，使他们能有分于祂神圣的生命——11, 15, 17 节。

周 二

三 主作好牧人，以祂自己并在祂自己这草场上喂养我们，借此牧养我们——9 节：

Thanksgiving Conference 2013

THE MENDING MINISTRY OF JOHN

Message Three

The Shepherding of Christ for the Church as the One Flock and the Father's House

Scripture Reading: John 10:10-11, 15-17; 14:2-3

Outline

Day 1

I. According to the Gospel of John, the Triune God as life brings forth the church; although the word church is not used, many verses allude to the church—2:16-22; 3:26-30; 10:16; 11:52; 12:24; 14:2-3; 15:5; 17:11, 21-23.

II. Christ is the good Shepherd who laid down His life for the sheep so that, in the divine life, there will be one flock and one Shepherd—10:16:

A. *As the good Shepherd, the Lord Jesus came that we might have life and have it abundantly—vv. 10-11.*

B. *The good Shepherd laid down His human life to accomplish redemption for His sheep that they may share His divine life—vv. 11, 15, 17.*

Day 2

C. *As the good Shepherd, the Lord shepherds us by feeding us with Himself and in Himself as the pasture—v. 9:*

1 牧养的工作就是喂养的工作—太九 36，十四 14 ~ 21。

2 草场象征基督是羊得喂养的地方—约十 9：

a 今天我们的草场就是复活的基督这位赐生命的灵—十一 25，林前十五 45 下。

b 在我们日常的基督徒生活当中，我们应当体认，我们是在草场上享受基督作为丰富的生命供应。

四 主作好牧人，一直在神圣的生命里带领我们、引导我们并指引我们—约十 14，27 ~ 30：

1 主在生命里从里面牧养我们：

a 我们里面有祂作我们的牧人，就是生命的牧人并在生命里的牧人—10 节。

b 活的基督是我们的牧者，不仅赐我们生命—祂就是我们的生命—10 节，十一 25，十四 6，西三 4。

2 基督牧养我们，是借着作我们的生命并活在我们里面；祂活在我们里面，实际上就是祂的牧养。

五 “成为一群，归一个牧人”，乃是在基督这好牧人的牧养之下成就的—约十 16：

1 “一群”表征一个召会，基督的一个身体，就是主借着祂的死，把祂永远、神圣的生命分赐到众肢体里面所产生的—16 ~ 18 节，弗二 14 ~ 16，三 6。

周 三

2 主已使犹太信徒和外邦信徒在祂的牧养下合为一群—一个召会，就是基督的身体—约十 10 ~ 18，弗二 14

1. The work of shepherding is the work of feeding—Matt. 9:36; 14:14-21.

2. The pasture signifies Christ as the feeding place of the sheep—John 10:9:

a. Today our pasture is the resurrected Christ as the life-giving Spirit—11:25; 1 Cor. 15:45b.

b. In our daily Christian life we should have the sense that we are in the pasture enjoying Christ as the rich supply of life.

D. As the good Shepherd, the Lord is leading, guiding, and directing us in the divine life—John 10:14, 27-30:

1. The Lord shepherds us in life from within:

a. Inwardly we have Him as our Shepherd, a Shepherd of life and in life—v. 10.

b. As our Shepherd, the living Christ not only gives us life—He is our life—v. 10; 11:25; 14:6; Col. 3:4.

2. Christ shepherds us by being life to us and by living in us; His living within us is actually His shepherding.

E. Under the shepherding of Christ as the good Shepherd, “there shall be one flock, one Shepherd”—John 10:16:

1. The one flock signifies the one church, the one Body of Christ, brought forth by the Lord’s eternal, divine life, which He imparted into His members through His death—vv. 16-18; Eph. 2:14-16; 3:6.

Day 3

2. The Lord has formed the Jewish believers and the Gentile believers into one flock—the one church, the Body of Christ—under His shepherding—John 10:10-18; Eph.

~ 16 · 三 6 。

3 主的羊已经得着神圣的生命，借此得以生活在一起成为一群。

4 主作好牧人，使我们合为一群——约十 16，路十二 32，徒二十 28，彼前五 2 ~ 3，参赛四十 11。

六 约翰二十一章说到牧养，是约翰福音的完成和总结；牧养乃是开启约翰福音的钥匙：

1 如果我们不认识牧养是什么，整卷约翰福音对我们就是空洞的；唯有我们牧养别人时，我们才能内在的认识约翰福音——三 16，四 10，14，十 9 ~ 18，二一 15 ~ 17。

2 约翰福音这卷书论到基督借着顾惜并喂养我们，来作我们的生命；顾惜人是使人快乐、愉快、舒适，（太九 10，路七 34，）喂养人是以包罗万有的基督供应人。（太二四 45 ~ 47。）

3 主在复活之后把使徒的职事与祂天上的职事合并，以照顾神的羊群，就是召会，结果带进基督的身体——约二一 15 ~ 17。

周 四

叁 主耶稣在生命里牧养我们乃是为着父的家——经过过程并终极完成之三一神与祂所救赎、重生、变化之选民神人二性的合并——十四 2 ~ 3:

一 我们需要看见约翰福音中所启示的生命与建造：

1 生命是为建造，建造是本于生命——十一 25，十四 2。

2:14-16; 3:6.

3. The Lord's sheep have received the divine life, and by the divine life the sheep live together as one flock.

4. As the good Shepherd, the Lord causes us to flock together—John 10:16; Luke 12:32; Acts 20:28; 1 Pet. 5:2-3; cf. Isa. 40:11.

F. John 21, a chapter on shepherding, is the completion and consummation of the Gospel of John; shepherding is the key to the Gospel of John:

1. If we do not know what shepherding is, the entire Gospel of John will be in vain to us; it is only when we shepherd others that we can know John in an intrinsic way—3:16; 4:10, 14; 10:9-18; 21:15-17.

2. The Gospel of John is a book on Christ coming to be our life by cherishing and nourishing us; to cherish others is to make them happy, pleasant, and comfortable (Matt. 9:10; Luke 7:34), and to nourish others is to feed them with the all-inclusive Christ (Matt. 24:45-47).

3. After His resurrection the Lord incorporated the apostolic ministry with His heavenly ministry to take care of God's flock, the church, which issues in the Body of Christ—John 21:15-17.

Day 4

III. The Lord Jesus is shepherding us in life for the Father's house—the divine and human incorporation of the processed and consummated Triune God with His redeemed, regenerated, and transformed elect—14:2-3:

A. We need to see life and building as revealed in the Gospel of John:

1. Life is for building, and the building is of life—11:25; 14:2.

2 约翰福音启示，三一神正在将祂自己作为生命分赐到信徒里面，以及信徒由于这分赐的结果，成为神的建造，就是祂的扩展、扩大、和团体的彰显——4·十10下，十一25，十四2～3·6。

周 五

二 主耶稣在祂的复活里更大的重建神的殿，使其成为团体的殿，就是基督奥秘的身体——二19～22：

- 1 在十字架上被拆毁的耶稣身体（就是殿），微小且软弱；但在复活里，基督的身体广大且有能——林前三16～17，弗一22～23。
- 2 自从祂复活那一天，主耶稣一直在复活的生命里扩大祂的身体；祂仍然在复活的过程下，为着建造祂的身体作工——约二19～22。
- 3 基督是复活，是生命，（十一25，）祂变死亡为生命，使神的家得着建造；我们基督徒的生活乃是变死亡为生命的生活，使基督奥秘的身体得着建造——二1～21。

周 六

三 父的家乃在于三一神经过成为肉体、钉十字架和复活，将祂自己作到信徒里面，好与他们完全调和，使祂能把他们建造成一个生机体，作祂的居所和彰显——十四2～3·23：

- 1 主的来，将神带到人里面；祂的去，将人带到神里面；借着这样的来和去，祂将神建造到人里面，并将人建造到神里面，借此建造神的家——一14，十10下，十四2～3。
- 2 神的儿子主耶稣基督，凭着那灵并借着祂的死与复活，

2. The Gospel of John reveals that the Triune God is dispensing Himself as life into His believers and that the believers, as the result of this dispensing, become the building of God, His expansion, enlargement, and corporate expression—1:4; 10:10b; 11:25; 14:2-3, 6.

Day 5

B. In His resurrection the Lord Jesus rebuilt God's temple in a larger way, making it a corporate one, the mystical Body of Christ—2:19-22:

1. The body of Jesus, the temple, that was destroyed on the cross was small and weak, but the Body of Christ in resurrection is vast and powerful—1 Cor. 3:16-17; Eph. 1:22-23.
2. Since the day of His resurrection, the Lord Jesus has been enlarging His Body in resurrection life; He is still working for the building of His Body under the process of resurrection—John 2:19-22.
3. Christ, who is the resurrection and the life (11:25), changes death into life for the building of the house of God; our living as Christians is a life of changing death into life for the building up of the mystical Body of Christ—2:1-21.

Day 6

C. The Father's house is a matter of the Triune God, through incarnation, crucifixion, and resurrection, working Himself into the believers in order to be fully mingled with them so that He may build them up as an organism for His dwelling and expression—14:2-3, 23:

1. The Lord's coming brought God into man, and His going brought man into God; by this coming and going, He builds up the house of God by building God into man and man into God—1:14; 10:10b; 14:2-3.
2. By the Spirit and through His death and resurrection, the Son of God, the Lord

正在建造一个生机体，召会，就是祂的身体和父的家，是由三一神与蒙祂拣选并救赎之人调和而产生的——7 ~ 24 节。

3 父的家分为三个阶段：神成肉体的阶段；基督与祂的信徒一同复活，建造成为召会的阶段；以及终极完成的阶段，就是新耶路撒冷——二 19 ~ 21，启二 2 ~ 3，9 ~ 10。

Jesus Christ, is building an organism, the church, which is His Body and the Father's house, produced by the mingling of the Triune God with His chosen and redeemed people—vv. 7-24.

3. The Father's house is in three stages: the stage of God incarnate, the stage of Christ resurrected with His believers to be built up as the church, and the consummate stage—the New Jerusalem—2:19-21; Rev. 21:2-3, 9-10.

第三周·周一

晨兴喂养

约十 10~11 “贼来了，无非是要偷窃、杀害、毁坏；我来了，是要叫羊得生命，并且得的更丰盛。我是好牧人，好牧人为羊舍命。”

15 “正如父认识我，我也认识父一样；并且我为羊舍命。”

约翰福音是一卷生命的书，这生命就是三一神自己。...生命总是有结果的。活的东西都会结果子。神圣的生命必定也会有神圣的结果。我们要来看，在约翰福音里，三一神是神圣的生命，产生了召会。虽然约翰福音里没有这样的明言，但含意却很强且明显（约翰的修补职事，四九页）。

信息选读

〔约翰十章的〕好牧人就是基督，祂为羊舍了朴宿克（psuche）生命，为要叫他们得着奏厄（zoe）生命，并且得的更丰盛（2、10~11、14~15、17~18）。在十一节主耶稣论到祂自己说，“我是好牧人，好牧人为羊舍命。”在十四节主继续说，“我是好牧人，我认识那属我的，那属我的也认识我。”主是好牧人，为羊舍命。今天主还是我们的牧人（约翰著作中帐幕和祭物的应验，三二三页）。

〔约翰十章十节的“生命”和十一节的“命”，〕原文是两个不同的字。在十节，希腊文是 zoe，奏厄。这字在新约里是指永远、神圣的生命。在十一节，希腊文是 psuche，朴宿克，意魂，即魂生命，就是人的生命。这两节指明主耶稣有两种生命。主是人，有朴宿克的生命，人的生命；祂也是神，有奏厄的生命，神的生命。

主这神的生命绝不可能被杀死。在祂钉十字架时

WEEK 3 — DAY 1

Morning Nourishment

John 10:10-11 "The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly. I am the good Shepherd; the good Shepherd lays down His life for the sheep."

15 "Even as the Father knows Me and I know the Father; and I lay down My life for the sheep."

The Gospel of John is a book of life. This life is simply the Triune God Himself ...Life always has an issue. Living things bring forth fruit. Surely the divine life will have a divine result. In the Gospel of John the Triune God as the divine life brings forth the church. Though this actual term is not used in John, the implication is strongly apparent. (The Mending Ministry of John, p. 37)

Today's Reading

[In John 10] the good Shepherd is Christ, who laid down His psuche life for His sheep so that they may have the zoe life and may have it abundantly (vv. 2, 10-11, 14-15, 17-18). In 10:11 the Lord Jesus said concerning Himself, "I am the good Shepherd; the good Shepherd lays down His life for the sheep." In verse 14 the Lord went on to say, "I am the good Shepherd, and I know My own, and My own know Me." As the good Shepherd, the Lord laid down His life on behalf of the sheep. Today the Lord is still our Shepherd. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, p. 255)

[In John 10:10 and 11] two different Greek words are used for life. In verse 10 the Greek word is zoe, which is the word used in the New Testament for the eternal divine life. In verse 11 the Greek word is psuche, the same word for soul, which means the soulish life, that is, the human life. These two verses indicate that the Lord Jesus has two kinds of lives. As a man the Lord has the psuche life, the human life, and as God He has the zoe life, the divine life.

The Lord's divine life could never be slain. What was slain in His

被杀的，乃是祂人的生命。为作我们的救主，祂成了人，舍了祂人的生命，为我们完成救赎，好叫我们可以接受祂的奏厄生命。祂舍了祂人的生命，好叫我们蒙救赎之后，得到祂的奏厄生命，就是永远的生命。

在神的生命里，我们都是一个实体；意即我们是一群，在一个生命里归于一个牧人之下。...羊乃是重生的人，有神的生命。我们都必须凭这神的生命活着，因而成为真正纯粹的羊，然后我们就都会在羊群中。...这羊群是凭神的生命而产生、保全、维持并形成的。弟兄和睦同居，是何等的善（诗一三三1）。然而，和睦同居的意思，就是住在神的生命中。赞美主，在神的生命中我们真正是一，并且彼此相爱。这在我们人的朴宿克生命里是不可能的，只有在神的奏厄生命里才有可能。我们的牧人舍了祂的朴宿克生命，完成了救赎，叫我们得到这奏厄生命。如今我们是在奏厄生命里，归于一个牧人之下，成为一群。这不是一个组织，乃是在生命里的合群，太美妙了！阿路利亚！（约翰福音生命读经，二九八至三〇〇页）

基督是我们的门，我们的牧人，我们的草场。祂作为门，是我们的自由；祂作牧人，一直在生命里带领我们、引导我们、指引我们。如今我们看见，基督作为草场，乃是我们生命的供应。一天又一天，我们需要享受基督作我们的草场（约翰著作中帐幕和祭物的应验，三二六页）。

我们是虚空的，但我们是牧羊的。我们没有什么，也不是什么，但我们是为神牧羊的。当人问到我的职业时，我觉得很难回答。很多次我回答说，“我很难说，一面说我算不得什么，另一面说我很了不起。”一面说我算不得什么，我是虚空；另一面说我是了不起的人，在作了了不起的事，就是为神牧羊。没有一件事比为神牧羊更了不起（创世记生命读经，三六〇页）。

参读：约翰著作中帐幕和祭物的应验，第二十七至二十八篇。

crucifixion was His human life. In order to be our Savior, He, as a man, laid down His human life to accomplish redemption for us that we might receive His zoe life. He laid down His human life in order that we, after being redeemed, might receive His zoe life, the eternal life.

In the divine life we are all one entity, meaning that we are one flock under one Shepherd in one life.... A sheep is a regenerated person with the divine life. We all must live by the divine life and thus become genuine, real, and pure sheep. Then we shall all be in the flock....The flock is produced, kept, maintained, and formed by the divine life. How good it is for brethren to dwell together in unity (Psa. 133:1). However, dwelling in unity simply means to dwell in the divine life. Praise the Lord that in the divine life we are truly one and love one another. This is not possible in our human, psuche life, but only in the divine, zoe life. We receive this zoe life through the redemption accomplished by our Shepherd who laid down His psuche life. He sacrificed His psuche life to accomplish redemption for us all that we might receive Him as our zoe life. Now we are in the zoe life under one Shepherd to be one flock. This is not an organization; it is a flocking together in life. It is wonderful. Hallelujah! (Life-study of John, pp. 265-267)

Christ is our door, our Shepherd, and our pasture. As the door, He is our freedom, and as the Shepherd, He is leading, guiding, and directing us in life.... As the pasture Christ is our life supply. Day by day, we need to enjoy Christ as our pasture. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, p. 257)

We are nothing and nobodies, but we are feeders of the sheep for God. I find it difficult to answer people when they ask me about my profession. A number of times I have replied, "It is hard for me to say. In a sense I am nobody. In another sense I am wonderful." On the one hand I am nobody, vanity; on the other hand I am a wonderful person doing the wonderful job of feeding the sheep for God. Nothing is more wonderful than the work of feeding the sheep for God. (Life-study of Genesis, p. 292)

Further Reading: The Fulfillment of the Tabernacle and the Offerings in the Writings of John, chs. 27-28

第三周·周二

晨兴喂养

约十 9 “我就是门；凡从我进来的，必要得救，并且必要入，必要出，也必要找着草场。”

太九 36 “祂看见群众，就对他们动了慈心，因为他们困苦流离，如同羊没有牧人一样。”

作我们生命的牧人，在凡事上带领我们、引导我们并指引我们。因此，我们不该受外面的事物所左右，反而该由作我们生命的基督从里面来引导。这位基督就是我们的牧人，我们的向导（约翰著作中帐幕和祭物的应验，三二五页）。

信息选读

〔约翰十章九节的〕草场，表征基督是羊得喂养的地方。冬季或夜间草场没有预备好的时候，必须把羊看守在羊圈里。草场预备好，羊就不需要再留在圈中了。看守在羊圈里是暂时的、临时的，在草场上享受丰富才是终极的、永久的。基督未来以先，律法是个监房，在律法之下是暂时的。如今基督既然来了，神所有的选民都必须从律法中出来，进入祂里面，享受祂作草场（加三 23~25，四 3~5）。这应当是终极的、永久的。

草场是满了嫩草的地方；也就是说，草场是满了生命供应的地方。...今天我们的草场就是复活的基督这位赐生命的灵。在我们日常的基督徒生活当中，我们需要确实体认，我们是在草场上，享受基督作为丰富的生命供应（约翰著作中帐幕和祭物的应验，三二六页）。

诗篇二十三篇一节说，“耶和华是我的牧者。”牧者所作主要的事就是喂养羊。在约翰十章十一节

WEEK 3 — DAY 2

Morning Nourishment

John 10:9 "I am the door; if anyone enters through Me, he shall be saved and shall go in and go out and shall find pasture."

Matt. 9:36 "And seeing the crowds, He was moved with compassion for them, because they were harassed and cast away like sheep not having a shepherd."

The Shepherd, who is life to us, leads us, guides us, and directs us in everything. Therefore, we should not be directed by anything outward but instead should be directed inwardly by Christ who is life to us. This Christ is our Shepherd, our Guide. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, p. 257)

Today's Reading

The pasture [in John 10:9] signifies Christ as the feeding place for the sheep. When the pasture is not available in the wintertime or in the night, the sheep must be kept in the fold. When the pasture is ready, there is no further need for the sheep to remain in the fold. To be kept in the fold is transitory and temporary. To be in the pasture to enjoy its riches is final and permanent. Before Christ came, the law was a ward, and to be under the law was transitory. Now, since Christ has come, all God's chosen people must come out of the law and come into Him to enjoy Him as their pasture (Gal. 3:23-25; 4:3-5). This should be final and permanent.

The pasture is a place full of tender grass; that is, a pasture is a place full of the supply of life....Today our pasture is the resurrected Christ as the life-giving Spirit. In our daily Christian life we need to have the definite realization that we are in the pasture enjoying Christ as the rich supply of life. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, p. 257)

Psalm 23:1 says, "Jehovah is my Shepherd." The main thing a shepherd does is to feed the sheep. In John 10:11 the Lord Jesus said, "I am the good

主耶稣说，“我是好牧人，好牧人为羊舍命。”主耶稣是人，有人的生命；祂也是神，有神的生命。祂舍了祂属人的生命，为祂的羊成功救赎（15、17~18），使他们能有分于祂神圣的生命（10下），永远的生命（28），使他们借此得以合为一群，归于祂这一位牧人之下。基督这位好牧人，就是这样，并为着这目的，以神的生命喂养祂的羊。

基督是我们的牧者，我们是祂的羊。如今主从里面在生命里喂养我们。我们在里面有祂作我们的牧人，就是生命的牧人并在生命里的牧人。活的基督是我们的牧人，不仅赐我们生命—祂对我们就是生命。主活在我们里面，实际上就是祂的牧养。基督作我们的生命并活在我们里面，借此牧养我们（新约总论第二册，二九二至二九三页）。

要紧的是我们要晓得，主不是以外面的活动来牧养我们，而是以生命的方式从里面来牧养我们。这意思是说，主是由里面来牧养我们。我们里面有祂作我们的牧人，就是生命的牧人并在生命里的牧人。主耶稣怎样牧养我们？祂乃是在生命里牧养我们。

主首先呼召并带领犹太信徒从犹太教的羊圈里出来，五旬节后，又拯救并带领许多外邦信徒从外邦世界里出来，使犹太信徒和外邦信徒都合成一群，归祂这一个牧人了（约十16下）。这一群就是独一的、宇宙的召会，基督的身体（弗二14~16，三6）。这一群不再属于犹太羊圈，也不再属于外邦世界，而是从犹太人和外邦人中分别出来，独自成为基督的召会（林前十32）（约翰著作中帐幕和祭物的应验，三二三至三二四、三二七页）。

〔约翰十章十六节的〕“一群”表征一个召会，基督的一个身体（弗二14~16，三6），就是主借着祂的死，把祂永远、神圣的生命分赐到众肢体里面所产生的（约十10~18）（约翰福音生命读经，二九九页）。

参读：约翰福音生命读经，第二十二篇；约翰福音结晶读经，第七篇。

Shepherd; the good Shepherd lays down His life for the sheep." As a man the Lord Jesus has the human life, and as God He has the divine life. The Lord laid down His human life to accomplish redemption for His sheep (John 10:15, 17-18) so that they may have His divine life (John 10:10), the eternal life (John 10:28), by which they may be formed into one flock under Himself as the one Shepherd. As the good Shepherd, Christ feeds His sheep with the divine life in this way and for this purpose.

Christ is our Shepherd, and we are His sheep. Now the Lord shepherds us in life from within. Inwardly we have Him as our Shepherd, a Shepherd of life and in life. As our Shepherd, the living Christ not only gives us life—He is life to us. The living of the Lord within us is actually His shepherding. Christ shepherds us by being life to us and by living in us. (The Conclusion of the New Testament, pp. 474-475)

It is important for us to realize that the Lord shepherds us not in the way of outward activity, but...inwardly in the way of life. This means that the Lord shepherds us from within. Inwardly, we have Him as our Shepherd, as a Shepherd of life and in life. How does the Lord Jesus shepherd us? He shepherds us in life.

The Lord first called and brought His Jewish believers out of the fold of the Jewish religion, and after Pentecost He saved and brought many Gentile believers out of the Gentile world to make them all, both the Jewish believers and the Gentile believers, one flock under Himself as the one Shepherd (John 10:16b). This one flock is the one, universal church, the one Body of Christ (Eph. 2:14-16; 3:6). It no longer belongs to the Jewish fold or to the Gentile world but stands by itself as the church of Christ set apart from the Jews and the Gentiles (1 Cor. 10:32). (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, pp. 255, 258)

The one flock [in John 10:16] signifies the one church, the one Body of Christ (Eph. 2:14-16; 3:6), brought forth by the Lord's eternal, divine life, which He imparted into His members through His death (John 10:10-18). (John 10:16, footnote 2)

Further Reading: Life-study of John, msg. 22; Crystallization-study of the Gospel of John, msg. 7

第三周·周三

晨兴喂养

约十 16 “我另外有羊，不是属于这圈的；我必须领他们来，他们也要听我的声音，并且要成为一群，归一个牧人了。”

二一 16 “约翰的儿子西门，你爱我么？彼得对祂说，主啊，是的，你知道我爱你。耶稣对他说，你牧养我的羊。”

羊群是召会，包括两班人——信主的犹太人和外邦人。主将两下带在一起，成为一群，归于一个牧人之下。如今这一群和一个牧人，就是一个身体和一个头。

为什么牧人、神圣的生命以及人的生命，都是为着羊群？因为这羊群中的人是堕落的，需要救赎。牧人是人，有人的生命；祂牺牲了祂人的生命，为祂的羊群完成救赎。这样，祂的羊群蒙了救赎。然后，祂的羊群接受了祂神的生命，借这神的生命，羊就生活在一起，成了羊群。这样，羊群就合为一个单位，一个整体。这不是凭人的生命，乃是凭神的生命完成的（约翰福音生命读经，二九九页）。

信息选读

我们越享受基督的生命，就越渴慕与羊群在一起。我们若是对生命没有兴趣，也没有生命的长大，我们就不会在意召会生活。当我们从基督接受了生命，那生命在我们里面生长，使我们更丰盛地享受生命，我们里面就涌起对召会生活的渴慕。我们觉得自己像四散的羊，渴慕能聚集成一群。因此约翰十章，这论到生命的一章，也暗示召会是一群羊群（约翰的修补职事，五三页）。

二十一章是说到牧养。...这一章不只是约翰福音的附言，也是约翰福音的完成和总结。约翰福音说到

WEEK 3 — DAY 3

Morning Nourishment

John And I have other sheep, which are not of this fold; I 10:16 must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd.

21:16 ...Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

The flock is the church which includes two peoples—the believing Jews and Gentiles. The Lord brings both together into one flock and under one Shepherd. Now, the one flock and the one Shepherd are the one Body and the one Head.

Why are the Shepherd, the divine life, and the human life all for the flock? Because the people in the flock are fallen persons in need of redemption. As a man, the Shepherd had the human life. He sacrificed His human life in order to accomplish redemption for His flock. In this way His flock was redeemed. Then His flock received His divine life, and by this divine life the sheep live together as the flock. Thus, the flock is formed into one unit, into one entity. This is not accomplished by the human life, but by the divine life. (Life-study of John, p. 266)

Today's Reading

The more we enjoy the life of Christ, the more we desire to be with the flock. If we have no interest in the life and no growth in life, we do not care about the church life. But when we receive life from Christ and that life grows in us so that we enjoy life more abundant, there wells up within us the desire for the church life. We feel like scattered sheep, and our longing is to be gathered together into one flock. Thus, John 10, a chapter on life, alludes to the church, the one flock (The Mending Ministry of John, p. 40)

John 21 is a chapter on shepherding...This chapter is not merely an appendix but also the completion and consummation of the Gospel of John,

基督是神来作我们的生命，著者用了二十章来揭示这样一位基督。至终，这样一卷书是以牧养作总结。如果我们不认识牧养是什么，整卷约翰福音对我们就是空洞的。唯有我们牧养别人时，我们才能内在地认识约翰福音。牧养乃是开启约翰福音的钥匙。...〔在二十一章十五节，〕因为彼得曾三次否认主，所以他说，“主啊，你知道。”彼得对于自己向主的爱，失去了天然的自信。主来恢复彼得对祂的爱，嘱咐祂牧养并喂养祂的羊。...除了牧养，我们没有路将生命供应给别人。约翰福音是生命的福音。我们若要享受生命，并将生命供应别人，就必须牧养他们。

顾惜人是使人快乐、愉快、舒适。我们接触人时，必须带着令人愉悦的面容。我们应当快乐、欢欣。我们接触任何人，不可面带愁容。我们必须给人一种印象，我们真是快乐、欢愉的。否则，我们就无法顾惜人，使人快乐。...接着，我们就该喂养他们。我们与他们谈到婚姻、男女约会、政治、世局、教育时，是不可能喂养他们的。喂养人是以那在三个时期中尽其丰满职事之包罗万有的基督供应他们。

...要用基督喂养人，我们首先必须寻求基督，经历基督，赢得基督，享受基督，并有分于基督（活力排，七六至七七、一二八页）。

当主在复活之后，并在祂升天之前，与祂的门徒在一起时，在祂一次的显现里，祂托付彼得，当祂不在这里而在诸天之上时，要喂养祂的小羊，并牧养祂的羊（约二一 15~17）。牧养含示喂养，但牧养所包含的比喂养要多。牧养乃是给群羊周全、柔细的照顾。...这是把使徒的职事与基督天上的职事合并，以照顾神的羊群，就是召会，结果带进基督的身体（约翰福音结晶读经，一六〇页）。

参读：约翰的修补职事，第五章；活力排，第七、十一篇。

a book on Christ being God coming to be our life. The writer of this Gospel spent twenty chapters to unveil such a Christ. Eventually, such a book has a conclusion on shepherding. If we do not know what shepherding is, the entire Gospel of John will be in vain to us. It is only when we shepherd others that we can know John in an intrinsic way. Shepherding is the key to the Gospel of John.... [In John 21:15] Peter said, "Lord, You know," because he had denied the Lord three times. He lost his natural confidence in his love toward the Lord. In restoring Peter's love toward Him, the Lord charged him to shepherd and feed His sheep.... Without shepherding, there is no way for us to minister life to others. John is the Gospel of life. If we want to enjoy life and minister life to others, we must shepherd them.

To cherish people is to make them happy and to make them feel pleasant and comfortable. We must have a pleasant countenance when we contact people. We should be happy and rejoicing. We should not contact anyone with a cheerless countenance. We must give people the impression that we are genuinely happy and pleasant. Otherwise, we will not be able to cherish them, to make them happy. Then we should go on to nourish them. We do not nourish people when we speak to them about marriage, courtship, politics, the world situation, or education. To nourish people is to feed them with the all-inclusive Christ.

In order to nourish people with Christ, we first have to seek Christ, experience Christ, gain Christ, enjoy Christ, and participate in Christ. (The Vital Groups, pp. 60-61, 102-103)

When the Lord stayed with His disciples after His resurrection and before His ascension, in one of His appearances, He commissioned Peter to feed His lambs and shepherd His sheep in His absence, while He is in the heavens (John 21:15-17). Shepherding implies feeding, but it includes much more than feeding. To shepherd is to take all-inclusive tender care of the flock.... This is to incorporate the apostolic ministry with Christ's heavenly ministry to take care of God's flock, which is the church that issues in the Body of Christ. (Crystallization-study of the Gospel of John, p. 131)

Further Reading: The Mending Ministry of John, ch. 5; The Vital Groups, msgs. 7, 11

第三周·周四

晨兴喂养

约十一 25 “耶稣…说，我是复活，我是生命；信入我的人，虽然死了，也必复活。”

十四 2 “在我父的家里，有许多住处；若是没有，我早已告诉你们了；我去是为你们预备地方。”

父的家乃是经过过程并终极完成的神，与蒙祂救赎、重生并变化的选民，所构成的一个神圣且属人的合并。父的家不只是一个构成，乃是一个合并（基督为父用神圣的荣耀所荣耀的结果，三三页）。

信息选读

我们已过曾多次强调，圣经包括两件主要的事：基督与召会。不过，从另一个角度来看，圣经是一本生命和建造的书。基督是生命〔西三 4〕，召会是建造。…你若不认识基督是生命，召会是建造，那么你说基督与召会时，就仅是道理上的辞句而已。

圣经是非常一致的。若是你读经有洞察力，有属天的看见，你会发现圣经开始于生命和建造。我们在创世记二章看到生命和建造。人一造好之后，生命就引进来了。耶和华神造好了人，就把他安置在园子中，生命树之前（7~9）。提过生命树后，接着我们看到河流和三样珍贵的材料：金子、珍珠和一种宝石—红玛瑙。根据圣经进一步的启示，特别是启示录二十一章，这些珍贵的材料是为着神的建造。

创世记和启示录是圣经的两端，在这两端之间有一鸿沟，有一很宽的跨距。架在这鸿沟上的桥梁是什

WEEK 3 — DAY 4

Morning Nourishment

John 11:25 "Jesus said..., I am the resurrection and the life; he who believes into Me, even if he should die, shall live."

14:2 "In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you."

The Father's house is a divine and human incorporation of the processed and consummated God constituted with His redeemed, regenerated, and transformed elect. The Father's house is not only a constitution—it is an incorporation. (The Issue of Christ Being Glorified by the Father with the Divine Glory, p. 32)

Today's Reading

Many times in the past we have stressed that the Bible covers two main matters—Christ and the church. However, considered from another angle, the Bible is a book of life and building. Christ is life [Col. 3:4], and the church is a building....If you fail to realize that Christ is life and that the church is a building, then when you say these words they will simply be doctrinal terms.

The Bible is very consistent. If you read it with insight and with the heavenly vision, you will discover that it begins with life and building. We see life and building in Genesis 2. Immediately after the creation of man, life was introduced. After the Lord God created man, He placed him in a garden in front of the tree of life (Gen. 2:7-9). Following this mention of the tree of life, we see the flowing river and three precious materials: gold, bdellium, which is pearl, and onyx, a precious stone. According to the further revelation of the Scriptures, especially Revelation 21, these precious materials are for God's building.

Between Genesis and Revelation, the two ends of the Bible, there is a wide gap, a broad span. What bridges this gap? The bridge is the Gospel of John.

么呢？就是约翰福音。约翰福音开始于“太初”一辞。然而，你若仔细读这卷书，你会发现其中记载的历史是没有终结的。因此，它开始于已过永远的太初，而继续到无限的将来。因此，它是横跨于创世记和启示录之间（约翰福音生命读经，一至二页）。

神圣的建造乃是一个身体，一个召会，一个伯特利，一个主自己团体的见证。至终，有新耶路撒冷作为完成。新耶路撒冷不是一个物质的地方，而是一个活的组成，由所有在神里面，借着那灵，有基督为其生命之活人、蒙救赎的人所组成。

愿主多而又多地向我们启示这个建造。我给你们这两个辞：生命和建造。生命是为着建造，建造是本于生命。生命乃是主自己，建造是经历主作生命的结果。我们越多经历主作生命，就越实化我们中间神圣的建造（李常受文集一九六三年第三册，二七〇至二七一页）。

主在约翰十四章说到父的家，不是指天堂说的。这一章里的家乃是召会。召会就是神的家、父的家。主耶稣快要受死的时候，说了这些话。然后祂借着死而复活，建造了召会。这种观念符合约翰福音的全部思想。

约翰福音启示神借着子的死而复活，将自己分赐到我们里面，将自己作到我们里面。主耶稣在二章指明了这一点，祂对犹太教的首领说，“你们拆毁这殿，我三日内要将它建立起来。”（19）“三日内”这个片语的意思就是在复活里。因此，这里主是说，祂要在复活里把圣殿、父的家建造起来。主似乎告诉宗教首领说，“你们拆毁这殿，拆毁我父的家，我在复活里要再建造起来。”（约翰著作中帐幕和祭物的应验，四二二页）

参读：基督为父用神圣的荣耀所荣耀的结果，第四章；约翰著作中帐幕和祭物的应验，第三十七篇。

The book of John opens with the words, "In the beginning." However, if you read this gospel carefully, you will discover that the history recorded in it has no end. Hence, it starts from the beginning in eternity past and it continues indefinitely into the future. Thus, it bridges the span between Genesis and Revelation. (Life-study of John, pp. 1-2)

The divine building is the one Body, the one church, the one Bethel, the one corporate testimony of the Lord Himself. Eventually, there is the New Jerusalem as the completion. The New Jerusalem is not a physical place but a living composition of all of the living, redeemed ones in God, through the Spirit, having Christ as their life.

May the Lord reveal more and more to us concerning this building. I leave you with these two words: life and building. Life is for the building, and the building is of life. Life is the Lord Himself, and the building is the issue of the experience of the Lord as life. The more we experience the Lord as life, the more we realize the divine building among us. (CWWL, 1963, vol. 3, "The Building of God," p. 204)

When the Lord speaks of the Father's house in John 14, He is not referring to a heavenly mansion. The house in this chapter is the church. The church is God's house, the Father's house. The Lord Jesus spoke these words shortly before His death. Then through His death and resurrection, He built the church. This concept fits the entire thought of the Gospel of John.

The Gospel of John reveals that the Triune God is dispensing Himself into us, working Himself into us, by way of the Son's death and resurrection. The Lord Jesus indicated this in chapter 2 when He said to the Jewish leaders, "Destroy this temple, and in three days I will raise it up" (v. 19). The phrase in three days means in resurrection. Thus, here the Lord was saying that He would build up the temple, the Father's house, in resurrection. The Lord seemed to be telling the religious leaders, "You destroy this temple, My Father's house, and I will build it up in resurrection." (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, pp. 337-338)

Further Reading: The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 4; The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 37

第三周·周五

晨兴喂养

约二 19 “耶稣回答说，你们拆毁这殿，我三日内要将它建立起来。”

21~22 “但耶稣是以祂的身体为殿说的。所以到祂从死人中复活以后，祂的门徒就想起祂说过这话，便信了圣经和耶稣所说的话。”

撒但在十字架上拆毁了主物质的身体以后，祂的身体被放在坟墓里，安息在那里。然后主耶稣进入死亡，游历了“黑宫”，就在复活里出来。当耶稣起来的时候，祂自己叫祂那死了、被埋葬的身体复活。耶稣在十字架上被拆毁的身体是微小软弱的；基督在复活里的身体是广大有能的。你要哪一个——耶稣的身体，还是基督的身体？在主复活以后，祂的身体，就是殿，在更大的规模里被建立起来。仇敌借钉十字架所拆毁的，仅仅是耶稣的身体；而主在复活里所复活的，不仅是祂自己的身体，更是每一位借信与祂联合的人（彼前一 3，弗二 6）。主复活之后，撒但不得不说，“我输了，我真笨。我不该拆毁祂。”可是撒但懊悔已为时太晚了（约翰福音生命读经，九七至九八页）。

信息选读

当主耶稣知道犹太人想要拆毁祂，祂并没有祷告说，“父啊，杀死这些犹太人。父啊，救我，保护我。”祂...反而似乎告诉他们，“尽可能地杀我吧。要确信，你们杀死我之后，我会得着机会扩增。”没有一个人能阻挠主的定旨。仇敌越想要阻挠，就越给主机来作更多。主所作的总是在复活里。主“三日内”将殿建立起来，表征祂是在复活里建造。

WEEK 3 — DAY 5

Morning Nourishment

John 2:19 "Jesus answered and said to them, Destroy this temple, and in three days I will raise it up."

21-22 "But He spoke of the temple of His body. When therefore He was raised from the dead, His disciples remembered that He had said this, and they believed the Scripture and the word which Jesus had spoken."

After Satan destroyed the Lord's physical body on the cross, His body was put into a tomb and rested there. The Lord Jesus then went into death, took a tour of the "Black House," and came out in resurrection. When Jesus arose, He Himself raised up His dead and buried body. The body of Jesus that was destroyed on the cross was small and weak; the Body of Christ in resurrection is vast and powerful. Which do you prefer to have—the body of Jesus or the Body of Christ? After the Lord's resurrection, His Body, that is, the temple, was reared up on a much larger scale. The body the enemy destroyed by crucifixion was merely the body of Jesus; what was raised by the Lord in resurrection was not only His own body, but everyone who is joined to Him by faith (1 Pet. 1:3; Eph. 2:6). After the Lord's resurrection, Satan would have had to say, "I lost my case. I was stupid. I shouldn't have destroyed Him." Nevertheless, it was too late for Satan to repent. (Life-study of John, pp. 85-86)

Today's Reading

When the Lord Jesus knew that the Jews were attempting to destroy Him, He did not pray, "O Father, kill all these Jews. Father, save Me and protect Me." Instead, ...the Lord seemed to tell them, "Do your best to kill Me. Be assured that after you put Me to death I will have the opportunity to increase." No one can frustrate the purpose of the Lord. The more the enemy tries to do, the more he affords the opportunity for the Lord to do something more. Whatever the Lord does is always in resurrection. The Lord builds the temple "in three days," signifying that He builds it in resurrection.

自从祂物质的身体复活那一天，主耶稣一直在复活的生命里扩大祂的身体。今天基督在祂的复活里有何等大的身体！你能测量基督身体的大小么？虽然曾有一度，人可能测量耶稣物质的身体，但是你不可能测量基督身体的广大无边。主不断在复活里建造祂的身体，撒但是一直在帮这个忙。神的家在复活里仍与基督的身体一同扩增（提前三 15，彼前二 5，林前三 9，弗二 21~22）。今天我们仍在“三日”内，因为主仍在复活的过程中，为着祂身体的建造作工。主的身体有一大部分已经复活，但还有一些肢体还没有复活。因此主的身体仍在复活的过程之中。甚至在你自己身上，也有一部分是已经变化的；就是说，只有一部分是已经复活的。主继续借着变化的过程，作工在你身上。你仍在复活的过程中。召会今天仍在那三日复活的过程中。

变水为酒的事立定了生命的原则。现在，在对付殿的事上，我们看见了生命的目的。生命的原则是变死亡为生命，生命的目的是建造神的家。生命的原则是为着生命的目的。...这两点管治了整本约翰福音。...生命是为着建造，生命是为着召会。乃是为着建造召会，祂的身体，祂的家，主来作了我们的生命（约翰福音生命读经，九八至一〇一页）。

我们基督徒的生活就是变死亡为生命，为着建造基督奥秘的身体。基督徒的一生包含了两件事：变死亡为生命，以及建造基督奥秘的身体。这就是正当、真实、完全的基督徒生活（约翰著作中帐幕和祭物的应验，六一页）。

参读：约翰福音生命读经，第七篇；约翰著作中帐幕和祭物的应验，第五篇。

Since the day of His physical resurrection, the Lord Jesus has been enlarging His Body in resurrection life. What an immense Body Christ has today in His resurrection! Can you measure the size of the Body of Christ? Although it once was possible to measure the size of the physical body of Jesus, it is impossible to measure the immensity of the Body of Christ. The Lord continues to build His Body in resurrection, and Satan keeps on helping this. The house of God is still increasing in resurrection with the Body of Christ (1 Tim. 3:15; 1 Pet. 2:5; 1 Cor 3:9; Eph. 2:21-22). Today, we are still within "the three days," because the Lord is still working for the building of His Body under the process of resurrection. A great part of the Lord's Body has already been raised, but there are still some members of His Body who are not yet raised. Therefore, the Lord's Body is still in the process of resurrection. Even with yourself, only a part has been transformed, which means that only a part has been resurrected. The Lord continues to work on you through the process of transformation. You are still in the process of resurrection. The church today is still in the three days' process of resurrection.

In the changing of water into wine, the principle of life was set forth. Now, in the dealing with the temple, the purpose of life is shown. The principle of life is to change death into life. The purpose of life is to build the house of God. The principle of life is for the purpose of life.... These two points govern the whole Gospel of John.... Life is for the building. Life is for the church. It is for the building of the church, His Body and God's house, that the Lord has come to be our life. (Life-study of John, pp. 86-88)

Our living as Christians is simply a matter of the changing of death into life for the building up of the mystical Body of Christ. The entire Christian life consists of two matters: changing death into life and building up the mystical Body of Christ. This is the proper, genuine, and complete Christian life. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, p. 54)

Further Reading: Life-study of John, msg. 7; The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 5

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

十四 23 “耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”

我们看见父的家是什么，是极其要紧的。父的家乃是三一神——借着成为肉体、钉十字架、复活——将自己作到信徒里面，为要完全与他们调和，把他们建造成为一个生机体，作为祂的居所和彰显，也作为他们的居所。因此，父的家这个表号是指向三一神与祂的赎民调和，为要产生一个相互的居所，就是神和祂所拣选并救赎之人的居所（约翰著作中帐幕和祭物的应验，四三五页）。

信息选读

约翰二章的第一个故事启示出，主来作我们生命的原则，就是变死亡为生命，由变水为酒所表征。然后第二个故事启示，主来作我们生命的目的，乃是为着建造神的家。主建造神家的路，是将神带到我们里面，也将我们带到神里面，使我们成为神的住处，并且使神成为我们的住处；也就是说，使神住在我们里面，我们也住在祂里面，使神和我们，我们和神，成为一个相互的住处。

在整本圣经里，大部分是约翰的著作（他的福音书和书信），说到我们在神里面，祂也在我们里面；这就是说，我们住在神里面，祂也住在我们里面。譬如，约翰十五章四节说，“你们要住在我里面，

John 1:14 "And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality."

14:23 "Jesus answered and said..., If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him."

It is of vital importance that we see what the Father's house is. The Father's house is a matter of the Triune God—through incarnation, crucifixion, and resurrection—working Himself into His believers in order to be fully mingled with them that He may build them up as an organism for His dwelling place and expression. This is also for their dwelling place. Therefore, the sign of the Father's house points to the mingling of the Triune God with His redeemed people to produce a mutual dwelling place, a dwelling place for both God and His chosen and redeemed people. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, pp. 347-348)

Today's Reading

The first story in John 2 reveals the principle of the Lord's coming to be life to us; it is to bring life out of death, as signified by making wine out of water. Then the second story reveals the purpose of the Lord's coming to be life to us; it is for the building of the house of God. The way for the Lord to build up the house of God is to bring God into us and bring us into God to make us the abodes of God and to make God an abode for us, that is, to make God to dwell in us and us to dwell in Him so that God and we, we and God, become a mutual abode.

It is mostly John's books, his Gospel and his Epistles, that say that we are in God and He is in us, that is, that we abide in God and He abides in us. John 15:4, for example, says, "Abide in Me and I in you." This mutual abiding is accomplished by the work of Christ. Christ was incarnated to bring

我也住在你们里面。”这相互的居住是借着基督的工作成就的。基督成为肉体，将神带到人里面，祂又带着人回到神那里。当基督来的时候，祂带着神来到人这里。祂的来带着一个礼物，那就是神自己。然后祂去到神那里，带着一个礼物给神，那就是人。祂借着成为肉体，带着神而来，又借着死与复活，带着人而去。祂的来把神带到人里面，祂的去把人带到神里面。借着这样的来和去，祂将神建造到人里面，并将人建造到神里面，借此建造神的家。借着祂的来和去，祂使人成为神的住处，并使神成为人的住处。如此，神与人，人与神，就成为相互的住处。然后在约翰著作的总结有一个建造，新耶路撒冷，是神与人调和而建造成的。

我们在神里面是凭着基督，借着基督，并在基督里。这乃是神性与人性调和的建造，由基督借着祂的死与复活所成就的（李常受文集一九六三年第三册，二六四至二六六页）。

神的儿子主耶稣基督不是在建造天堂。反之，祂凭着那灵并借着死而复活，建造一个生机体，召会，就是祂的身体和父的家。这家是由三一神与祂所拣选并救赎的人调和所组成的。

新约里的召会就是父家的第二阶段。父家的第一阶段是神成为肉体，神显现于肉体。第二阶段是基督与所有的信徒一同复活，信徒就是众子，一同建造起来成为召会。最终，这个召会，就是父家的第二阶段，要终极完成于将来的新耶路撒冷。新耶路撒冷将是终极的完成，是新约里父家的最后一个阶段。今天我们不是在第一阶段，也不是在第三阶段，而是在第二阶段。我们是在第二阶段，在通往第三阶段的途中（约翰著作中帐幕和祭物的应验，四三一、四三五页）。

参读：约翰著作中帐幕和祭物的应验，第三十八至三十九篇；李常受文集一九六三年第三册，神建造的概论，第四章。

God into man, and He went back to God with man. When Christ came, He came with God to man. He came with a gift, a present, which is God Himself. Then He went to God with a present for God, which is man. He came with God by incarnation, and He went with man by death and resurrection. His coming brought God into man, and His going brought man into God. By this coming and going He builds up the house of God by building God into man and man into God. By His coming and going He makes man the abode for God and makes God the abode for man. In this way, God and man, man and God, become a mutual abode. Then in the consummation of John's writings there is a building, the New Jerusalem, which is built up with God mingled with man.

By Christ, through Christ, and in Christ we are in God. This is the building of God mingled with humanity, which Christ accomplished by His death and resurrection. (CWWL, 1963, vol. 3, "The Building of God," pp. 199-201)

The Son of God, the Lord Jesus Christ, is not building a heavenly mansion. On the contrary, by the Spirit and through His death and resurrection, He is building an organism, the church, which is His Body and the Father's house. This house is composed of the mingling of the Triune God with His chosen and redeemed people.

The church in the New Testament is the second stage of the Father's house. The first stage of this house was God incarnate, God manifested in the flesh. The second stage is Christ resurrected with all His believers, the many sons built up together to be the church. Eventually, this church, the second stage of the Father's house, will consummate in the coming New Jerusalem. The New Jerusalem will be the ultimate consummation, the last stage, of the Father's house in the New Testament. Today we are neither in the first stage nor in the third but in the second. As those who are in the second stage, we are on our way to the third stage. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, pp. 344, 347)

Further Reading: The Fulfillment of the Tabernacle and the Offerings in the Writings of John, chs. 38-39; CWWL, 1963, vol. 3, "The Building of God," pp. 197-204

召会生活无比荣耀

补 711

降 B 大调

6/8

5̣ 5̣ 5̣ 5̣ 6̣ 7̣ | 1̣ · 5̣ · | 7̣ 7̣ 7̣ 7̣ 1̣ 2̣ | 1̣ · 1̣ · |

一、耶稣是那奇妙牧人，带领我们出羊圈。

6̣ 6̣ 6̣ 1̣ 7̣ 6̣ | 5̣ · 1̣ · | 1̣ 1̣ 1̣ 1̣ 7̣ 1̣ | 2̣ · 2̣ · |

肥沃草地，广阔无边，我们处身在其间！

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

(副)哦，召会生活，无比荣耀又丰富！

3̣ 3̣ 3̣ 2̣ 1̣ 6̣ | 5̣ · 1̣ · | 7̣ 7̣ 7̣ 7̣ 1̣ 2̣ | 1̣ · 1̣ · ||

在此我们合一相处，享受生命的祝福。

二、身处异地，饥寒交迫，是祂来把我找着；
祂带我们进入美地，灵里舒适真无比！

三、耶稣自己乃是草场，祂是我们的食物；
我们都是属祂的羊，每次聚集真饱足。

四、我们今正住于高山，新鲜甘露何舒适！
所有干渴一去不回，祂是常新的活水。

五、基督是我们的享受，可以高枕而无忧；
我们在此平安稳妥，蒙祂同在的保守。

Hymns, #1221

1 Jesus, our wonderful Shepherd
Brought us right out of the fold
Into His pasture so plenteous,
Into His riches untold.

Glorious church life,
Feasting from such a rich store!
Here where we're dwelling in oneness
God commands life evermore.

2 In the divisions He sought us,
Weary and famished for food;
Into the good land He brought us,
Oh, to our spirit how good!

3 Jesus Himself is our pasture,
He is the food that we eat;
We as His sheep are fed richly
Each time, whenever we meet.

4 Dwell we here on a high mountain,
Wet with the morning-fresh dew,
Slaking our thirst at the fountain,
Water so living and new.

5 Christ is our rest and enjoyment,
Here we have nothing to fear;
Here all the sheep dwell securely,
Kept by His presence so dear.

二〇一三年感恩节特会

约翰的修补职事

第四篇

荣耀基督的异象

读经：启一 9 ~ 二 1, 7

纲 目

周 一

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

一 新耶路撒冷是所有得胜者的总和：

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

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

周 二

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

Thanksgiving Conference 2013

THE MENDING MINISTRY OF JOHN

Message Four

The Vision of the Glorious Christ

Scripture Reading: Rev. 1:9—2:1, 7

Outline

Day 1

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

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

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

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

Day 2

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

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

周 三

贰 人子基督是大祭司, “身穿长袍, 直垂到脚, 胸间束着金带, ” (启一 13,) 在祂的人性里顾惜众召会, 并在祂的神性里喂养众召会:

一 人子是基督在祂的人性里, 金带表征祂的神性, 胸是爱的表号:

- 1 基督原来是腰间束带, 为着神圣的工作得加力, (出二八 4 · 但十 5 ·) 以产生众召会, 但在启示录一章里祂是胸间束带, 借着祂的爱照顾祂所产生的众召会。
- 2 金带表征基督的神性成了祂神圣的力量, 胸表征这金的力量是由祂的爱并凭祂的爱来运用并推动的, 好喂养众召会。

二 基督作为人子, 在祂的人性里照顾众召会, 为要顾惜众召会—13 节上:

- 1 祂收拾灯台的灯, 使灯正确合宜, 就是在顾惜我们, 使我们快乐、愉快、舒适—出三十 7, 参诗四二 5 · 11:
 - a 主的同在带来一种柔细、温暖的气氛, 顾惜我们的全人, 给我们安息、安慰、医治、洁净和鼓励。
 - b 我们在召会里能享受主同在的顾惜气氛, 得着生命的滋

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

Day 3

II. Christ as the Son of Man is the High Priest, “clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle” (1:13), to cherish the churches in His humanity and nourish them in His divinity:

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

1. Christ is girded at the loins, strengthened for the divine work (Exo. 28:4; Dan. 10:5) to produce the churches, but in Revelation 1 He is girded about at the breasts, caring for the churches that He has produced by His love.
2. The golden girdle signifies Christ’s divinity as His divine energy, and the breasts signify that this golden energy is exercised and motivated by and with His love to nourish the churches.

B. Christ takes care of the churches in His humanity as the Son of Man to cherish them—v. 13a:

1. He dresses the lamps of the lampstands to make them proper, cherishing us so that we may be happy, pleasant, and comfortable—Exo. 30:7; cf. Psa. 42:5, 11:
 - a. The Lord’s presence provides an atmosphere of tenderness and warmth to cherish our being, giving us rest, comfort, healing, cleansing, and encouragement.
 - b. We can enjoy the cherishing atmosphere of the Lord’s presence in the church to

养供应—弗五 29，参提前四 6，弗四 11。

2 祂修剪灯台的灯芯，把一切拦阻我们照耀的消极事物剪掉—出二五 38：

a 灯芯烧焦的部分，灯花，表征必须剪除的那些不照着神定旨的事物，就如我们的肉体、天然的人、己和旧造。

b 祂把众召会中间一切的不同（过错、短处、失败、缺点）修剪掉，使众召会在素质、样子和彰显上完全相同—参林前一 10，林后十二 18，腓二 2。

周 四

三 基督在祂的神性里，以祂胸间金带所表征的神圣之爱照顾众召会，为要喂养众召会—启一 13 下：

1 祂在祂三个时期的丰满职事中，以祂自己这包罗万有的基督来喂养我们，使我们在神圣的生命中长大成熟，成为祂的得胜者，以完成祂永远的经纶。

2 作为行走的基督，祂知道每一个召会的情形；作为说话的灵，祂修剪灯台并用新油，就是那灵的供应，充满灯台—二 1，7。

3 我们要有分于祂的行动，并享受祂的照顾，就必须在召会里。

参 主属天的亘古常在，乃是由祂的头与发皆白，如白羊毛、如雪所描绘—一 14，但七 9，伯十五 10，参歌五 11。

肆 主的七眼如同火焰，是为着注视、鉴察、搜寻、借光照而审判、以及灌输—启一 14，五 6，但

receive the nourishing supply of life—Eph. 5:29; cf. 1 Tim. 4:6; Eph. 4:11.

2. He trims the wicks of the lamps of the lampstand, cutting off all the negative things that frustrate our shining—Exo. 25:38:

a. The charred part of the wick, the snuff, signifies things that are not according to God's purpose and need to be cut off, such as our flesh, our natural man, our self, and our old creation.

b. He trims away all the differences among the churches (the wrongdoings, shortages, failures, and defects) so that they may be the same in essence, appearance, and expression—cf. 1 Cor. 1:10; 2 Cor. 12:18; Phil. 2:2.

Day 4

C. *Christ takes care of the churches in His divinity with His divine love, signified by the golden girdle at His breasts, to nourish the churches—Rev. 1:13b:*

1. He nourishes us with Himself as the all-inclusive Christ in His full ministry of three stages so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy.

2. As the walking Christ, He gets to know the condition of each church, and as the speaking Spirit, He trims and fills the lampstands with fresh oil, the supply of the Spirit—2:1, 7.

3. To participate in His move and enjoy His care we must be in the churches.

III. The heavenly ancientness of the Lord is depicted by His head and hair being white as white wool, as snow—1:14; Dan. 7:9; Job 15:10; cf. S. S. 5:11.

IV. The Lord's seven eyes are like a flame of fire for watching, observing, searching, judging by enlightening, and

十 6:

- 一 基督的眼目是为着神在地上的行动与工作，因为七是神行动中完整的数字。
- 二 主的眼目如同火焰，主要的是为着祂的审判——七 9 ~ 10，启二 18，十九 11 ~ 12。

周 五

伍 主的脚好像在炉中锻炼过明亮的铜，表征祂完全且明亮的行事为人，使祂够资格施行神圣的审判——一 15，结一 7，但十 6。

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

柒 基督是握着众召会光明使者的那一位——一 16 上，20:

- 一 使者是众召会中属灵的人，担负着耶稣的见证的责任。
- 二 使者像星一样，有属天的性质，并在属天的地位上，他们有从主来新鲜的信息，给祂的子民——二 1 上。
- 三 领头的人既然都在祂的右手中，就无须退后；基督的确为着祂的见证担负责任。

周 六

捌 从基督口中出来一把两刃的利剑，就是祂那辨

infusing—Rev. 1:14; 5:6; Dan. 10:6:

- A. *Christ's eyes are for God's move and operation on earth, since seven is the number for completion in God's move.*
- B. *The Lord's eyes being like a flame of fire is mainly for His judgment—7:9-10; Rev. 2:18; 19:11-12.*

Day 5

V. The Lord's feet are like shining bronze, as having been fired in a furnace, signifying that His perfect and bright walk qualifies Him to exercise divine judgment—1:15; Ezek. 1:7; Dan. 10:6.

VI. The Lord's voice is like the sound of many waters (Rev. 1:15; cf. 14:2), which is a tumultuous sound, the sound of the voice of the Almighty God (Ezek. 1:24; 43:2) in its seriousness and solemnity (cf. Rev. 10:3).

VII. Christ is the Holder of the bright messengers of the churches—1:16a, 20:

- A. *The messengers are the spiritual ones in the churches, the ones who bear the responsibility of the testimony of Jesus.*
- B. *The messengers, who are of the heavenly nature and in a heavenly position like stars, are those who have a fresh message from the Lord to His people—2:1a.*
- C. *Because the leading ones are in His right hand, there is no need for them to shrink back; Christ truly takes the responsibility for His testimony.*

Day 6

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

明、审判、击杀的话，为着对付消极的人事物——16中，来四12，弗六17。

玖 基督的面貌如同烈日中天发光，（但十6，）为着审判的光照，以带进国度——启一16下，太十七2，参玛四2，士五31，太十三43。

拾 基督是首先的，也是末后的，这向我们保证，祂永不会叫祂的工作半途而废；基督也是那活着的，使彰显祂身体的众召会也成为活而新鲜并刚强的——启一17～18上。

拾壹 基督拿着死亡和阴间的钥匙——18节下：

- 一 死是聚拢者，阴间是守留者，但基督在十字架上已经废掉了死，又在复活里胜过了阴间——提后一10，徒二24。
- 二 只要我们借着操练否认己、背起十字架并丧失魂生命，而让主有地位、机会和通路，在我们中间运行并作工，死亡和阴间就会在祂的控制之下——太十六18，21～26。

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

IX. Christ's face is as the sun shining in its power (Dan. 10:6) for judging enlightenment to bring in the kingdom—Rev. 1:16c; Matt. 17:2; cf. Mal. 4:2; Judg. 5:31; Matt. 13:43.

X. Christ is the First and the Last, assuring us that He will never leave His work unfinished, and the living One for the churches as the expression of His Body to be living, fresh, and strong—Rev. 1:17-18a.

XI. Christ has the keys of death and of Hades—v. 18b:

- A. *Death is a collector and Hades is a keeper, but Christ nullified death on the cross and overcame Hades in His resurrection—2 Tim. 1:10; Acts 2:24.*
- B. *As long as we give the Lord the ground, the opportunity, and the way to move and act among us by exercising to deny the self, take up the cross, and lose our soul-life, death and Hades will be under His control—Matt. 16:18, 21-26.*

第四周·周一

晨兴喂养

启一 1 “耶稣基督的启示，就是神赐给祂，叫祂将必要快发生的事指示祂的众奴仆；祂就借着祂的使者传达，用表号指示祂的奴仆约翰。”

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

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

信息选读

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

WEEK 4 — DAY 1

Morning Nourishment

Rev. 1:1 "The revelation of Jesus Christ which God gave to Him to show to His slaves the things that must quickly take place; and He made it known by signs, sending it by His angel to His slave John."

2:7 "He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God."

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

Today's Reading

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

新耶路撒冷乃是得胜者的总和。得胜者要成为在来世里，就是在千年国时代里的新耶路撒冷...。只有较小部分的信徒是得胜者。大体的信徒—真正、重生、蒙血洗净的信徒—都是失败的。在主来时，祂只把得胜者取去，把其余的信徒留在另一类，因为他们还没有在祂的神圣生命里成熟。在千年国里，得胜的信徒要与基督一同在国度的光辉荣耀里；失败的信徒则要在外面的黑暗里受惩罚（太八 12，二二 13，二五 30）。这乃是为使他们得成全，以至成熟。

任何一种农作物要成熟，都必须经过某种的过程。未成熟的信徒所必须经过的过程，不是快乐的，乃是一段一千年管教和惩罚的时间。... [这] 过程... 能完成神永远的经纶。这些亲爱的人都要成熟并得成全。过了一千年，主要借着祂在白色大宝座的审判，清理整个宇宙（启二十 11~15）。然后就有新天新地和新耶路撒冷。在永世里的新耶路撒冷要极为扩大，包括所有的信徒。到那时，所有的信徒都是得胜者（二一 7）。

早期的得胜者要得着赏赐。对于在今世得胜的，主要以他们在基督里的所是赏赐他们。他们要享受他们的得胜，但尚未预备好的失败者，就没有什么赏赐可以享受。反而主要对付他们，使他们能成熟并得成全。至终，大体的信徒要享受他们在基督里的所是，直到永远。

我们能照着我们的经历证明这事。当我们在主里得胜时，我们就每日享受我们的得胜；但是当我们失败时，我们对主的享受就失去了。... 我们在主里所要、所能、所该享受的，乃是我们的所是（得胜者，四至六页）。

参读：得胜者，第一章；倪柝声文集第一辑第十一册，一二三至一二六页。

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

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

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

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

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

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

9 “我约翰，就是你们的弟兄，和你们在耶稣的患难、国度、忍耐里一同有分的，为神的话和耶稣的见证，曾在那名叫拔摩的海岛上。”

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

约翰是在什么种的情形中得着这个启示的呢？启示录一章九节：“我约翰，就是你们的弟兄，和你们在耶稣的患难、国度、忍耐里一同有分的，为神的话和耶稣的见证，曾在那名叫拔摩的海岛上。”约翰是在这一种情形中得着启示的。他不说他是主所拣选的大使徒...。他没有自视高人一等，他看他们是他们的弟兄，这是何等的谦卑，何等的柔细。他的身体虽在拔摩岛上，但是他的灵却和他的弟兄一同受苦，一同忍耐着等候国度的来临。他是活在身体的实际里，所以他就如此感觉（倪柝声文集第二辑第十四册，一八〇至一八一页）。

信息选读

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

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

9 "I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus."

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

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

Today's Reading

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

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

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

约翰因为忠心于神的话和耶稣的见证，而被流放于拔摩岛。这岛是在汪洋大海之中，岩石险峻，一片荒凉。约翰处此与世隔绝之境，按人看来，真是太孤单、太凄凉了！但是，约翰却无怨无叹，因为他知道他是为着谁而受苦。感谢赞美神，就是在这一种环境里，荣耀的基督向他显现，给他新的启示和新的托付。哦，地在约翰是消减了，天却向约翰敞开！这叫我们想起，在监狱里的约瑟，在旷野里的摩西，在患难中的大卫，在捆锁中的保罗，他们都曾得着新鲜的启示。约翰就是顺着他们所走的道路向前走，约翰得着了从前所没有得着的异象，认识了他从前所没有认识的这一位坐在宝座上的主（倪柝声文集第二辑第十四册，一八一至一八二页）。

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

参读：倪柝声文集第二辑第十四册，一七九至二一一页。

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

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

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

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

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

启一 13 “灯台中间，有一位好像人子，身穿长袍，直垂到脚，胸间束着金带。”

出三十 7 “亚伦…每早晨…收拾灯的时候…”

弗五 29 “从来没有人恨恶自己的身体，总是保养顾惜，正像基督待召会一样。”

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

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

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

信息选读

我们在启示录一章看见，基督是顾惜和喂养最好的模型。...十二至十三节...给我们看见，基督作为人子，身穿长袍，照顾灯台。这长袍乃是祭司袍（出二八 33~35），这给我们看见，基督是我们尊大的大祭司。

祂也胸间束着金带。这带子是一长片金子。带子和金子不是两件分开的东西。带子就是金子。金带是一片金子，成了束身的带子。人子是在祂的人性里，金带表征祂的神性。这金带是在祂的

Rev. 1:13 "And in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle."

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

Eph. 5:29 "For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church."

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

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

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

Today's Reading

Christ is the best model of cherishing and nourishing as seen in Revelation 1.... [Verses 12 and 13 show] that Christ is taking care of the lampstands by being the Son of Man with a long garment. This garment is the priestly robe (Exo. 28:33-35), which shows that Christ is our great High Priest.

He is also girded about at the breasts with a golden girdle. This girdle is a long piece of gold. The girdle and the gold are not two separate things. The girdle is the gold. The golden girdle is one piece of gold to become a belt. The Son of Man is in His humanity, and the golden girdle signifies His divinity.

胸间，而胸是爱的表号。

旧约的祭司在供职时，腰间束带（4）。在但以理十章五节，基督也是腰束精金带。腰间束带是为着作工得加力。基督已经完成产生众召会的神圣工作。如今祂正在凭爱照顾祂所产生的众召会。这就是为什么祂是胸间束带。今天基督是我们的大祭司，照顾祂劳苦建立的众召会。...我盼望大家都看见，这些日子，甚至在我们中间，基督乃是在胸间束着金带。

一片金子如今成了一条带子。基督在祂神性里的总和，成了一条带子。金带表征基督的神性成了祂的力量，而胸表征这金的力量是由祂的爱所运行、所推动。祂神圣的力量是由祂的爱所运行，也带着祂的爱运行，好喂养祂的众召会。

基督在人性里作“人子”，照顾作为灯台的众召会，以顾惜众召会（启一13上）。基督作我们的大祭司，照顾祂所建立的众召会，首先是在祂的人性里，顾惜众召会，使众召会快乐、愉悦和舒适。

祂这样作，乃是借着收拾灯台的灯。在旧约里，大祭司每天早晨收拾灯台的灯（出三十7）。收拾灯就是使灯的情形正确合宜。

基督借着修剪灯台的灯芯，来照顾灯台，正如在旧约里祭司照着预表所作的一样（二五38）。灯芯烧过以后，就变焦发黑，所以祭司必须来把灯芯焦黑的部分剪掉。...灯芯烧焦的部分，表征那些不照着神定旨的东西，需要剪除；这些东西就如我们的肉体、天然的人、己和旧造。所有的灯台都是生机的，是活的灯台。因为每一个召会都是活的灯台，所以每个召会都很有感觉。一个召会若有了烧焦的灯芯，必会觉得不舒适（活力排，一三一至一三三页）。

参读：活力排，第七、十至十一篇。

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

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

A piece of gold is now a girdle. The totality of Christ in His divinity has become a girdle. The golden girdle signifies Christ's divinity becoming His energy, and the breasts signify that this golden energy is exercised and motivated by His love. His divine energy is exercised by and with His love to nourish the churches.

Christ takes care of the churches as the lampstands in His humanity as "the Son of Man" to cherish them (Rev. 1:13a). Christ as our High Priest takes care of the churches He has established first in His humanity to cherish the churches, to make the churches happy, pleasant, and comfortable.

He does this by dressing the lamps of the lampstand. The high priest in the Old Testament dressed the lamps of the lampstands every morning (Exo. 30:7). To dress the lamps is to make them proper.

Christ cares for the lampstands by trimming the wicks of the lamps of the lampstand, just as the priest did according to the type in the Old Testament (Exo. 25:38). When the wick was burned out, it became charred and black, so the priest had to come to cut off the black part of the wick.... The charred part of the wick, the snuff, signifies things that are not according to God's purpose which need to be cut off, such as our flesh, our natural man, our self, and our old creation. All the lampstands are organic. They are living lampstands. Since each church is a living lampstand, each church has much feeling. A church with charred wicks will not feel comfortable. (The Vital Groups, pp. 105-106)

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

第四周·周四

晨兴喂养

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

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

基督这位大祭司在祂的神性里以祂神圣的爱（由祂胸间的金带所表征），照顾作为灯台的众召会，以喂养众召会（启一 13 下）。基督不仅是属人的，也是神圣的。祂是人子带着金带，表征祂的神性作祂的神圣力量。祂的神性作神圣的力量，多方喂养众召会。…祂也是大祭司，以祂自己这包罗万有的基督，在祂三个时期的丰满职事中，带着祂的神性作“力量带子”来喂养我们。…祂在神性里喂养众召会，使众召会能在祂神圣的生命中长大成熟，而在祂七倍的加强里成为得胜者（活力排，一三四、一三六页）。

信息选读

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

基督虽古，却不是老。我们在这一章看见祂的头与发都是白的，好像白羊毛和雪一样。白羊毛是出于生命的性质，白雪是从天降下的。羊毛不是作白的，是生出来就白的，它的白是出自它的性质。白羊毛是基督性情的颜色。…雪之所以白，是因从天而来，没有属地的污秽或玷污。因此，

WEEK 4 — DAY 4

Morning Nourishment

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

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

Christ, as the High Priest, takes care of the churches as the lampstands in His divinity with His divine love, signified by the golden girdle on His breasts, to nourish the churches (Rev. 1:13b). Christ is not only human but also divine. He is the Son of Man wearing a golden girdle, signifying His divinity as His divine energy. His divinity as the divine energy nourishes the churches in many ways....He is also the High Priest with His divinity as the "energy belt" to nourish us with Himself as the all-inclusive Christ in His full ministry of three stages....In His divinity He is nourishing us so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy. (The Vital Groups, pp. 107, 109)

Today's Reading

White hair signifies great age (Job 15:10). The black hair with which the Lord is depicted in Song of Songs 5:11 signifies His unfading and everlasting strength, but the white hair with which He is depicted [in Revelation 1:14] signifies His ancientness.

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

在本节和但以理七章九节的白羊毛，表征基督的亘古常在，乃是出于祂的性质，并非年纪老迈；白雪表征祂的亘古常在是属天的，不是属地的。

在启示录一章十四节我们看见祂的眼目如同火焰。...这是为着祂来鉴察并搜寻，使祂借着光照施行审判。在本卷书，祂的眼不是两个，乃是七个（五6）；七是神行动中完整的数字。因此，在本卷书祂的眼是为着神的工作。祂这七眼是“七盏火灯在宝座前点着，这七灯就是神的七灵”（四5，参但十6）。点着的火等于火焰，是为着鉴察并搜寻。神的七灵奉差遣往全地去（启五6），也是为着神在地上的行动。因此在本卷书中，基督的眼就是神的七灵，为着神今天在地上的行动与工作。

基督的眼睛是为着注视、鉴察、搜寻、借光照而审判以及灌输。我们必须经历祂眼睛各面的功用，特别是灌输这一面。祂的眼睛把祂一切的所是灌输到我们里面。祂这能灌输的眼睛，乃是不断烧着的火焰。...自从我们得救的那天，基督的眼睛就像烧着的火一样，光照并灌注我们。祂的眼睛也挑旺我们，使我们火热。当基督看过我们以后，我们就绝不能像从前那么冷淡了。祂借着看我们，就将我们在主里焚烧并挑旺起来。许多时候，主是以刺透人的眼睛临到我们。...当我正与别人争论，特别与我亲近的人争论时，主那发光的眼就临到我，叫我说不下去。祂的光照打住了我的说话。

启示录是一卷带有审判性质的书。火是为着神圣的审判（林前三13，来六8，十27）。“我们的神乃是烈火”（十二29）；祂的宝座乃是火焰，其轮乃是烈火，从祂面前有火像河发出（但七9~10），这一切都是为着审判。主的眼目如同火焰，主要的意义是为着审判（启二18~23，十九11~12）。当祂来向地施行审判以据有地时，甚至两脚像火柱（十1）。（启示录生命读经，一二三至一二五页）。

参读：约翰的修补职事，第十四章。

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

In Revelation 1:14, we see that His eyes are as a flame of fire.... This is for Him to observe and search in His judging by enlightening. In this book His eyes are not two but seven (5:6). Seven is the number of completion in God's move. Hence, His eyes in this book are for God's operation. These seven eyes of His are the "seven lamps of fire burning before the throne, which are the seven Spirits of God" (4:5; cf. Dan. 10:6). The "fire burning" equals the "flame of fire" and is for observing and searching. The seven Spirits of God which are sent forth into all the earth are also for God's move upon the earth. Thus, the eyes of Christ in this book are the seven Spirits of God for God's move and operation on earth today.

Christ's eyes are for watching, observing, searching, judging by enlightening, and infusing. We must experience all these different aspects of His eyes, especially the aspect of infusing. His eyes infuse us with all that He is. His infusing eyes are a flame of fire which is continually burning.... Since the day we were saved, Christ's eyes have been like a burning fire enlightening and infusing us. His eyes also stir us up to be hot. After Christ has looked at us, we can never be cold as we once were. By looking at us, He burns us and stirs us up in the Lord. Many times the Lord comes to us with His piercing eyes.... When I was arguing with others, especially with my intimate ones, the shining eyes of Christ were upon me, and I could not go on speaking. His shining stopped my mouth.

The book of Revelation is a book with a judging nature. Fire is for divine judgment (1 Cor. 3:13; Heb. 6:8; 10:27). "Our God is also a consuming fire" (Heb. 12:29). His throne is like the fiery flame and its wheels as burning fire, and a fiery stream issues and comes forth from before Him (Dan. 7:9-10). All this is for judgment. The main significance of the Lord's eyes being as a flame of fire is for His judgment (Rev. 2:18-23; 19:11-12). When He comes to take possession of the earth by exercising judgment over it, even His feet will be like pillars of fire (10:1). (Life-study of Revelation, pp. 104-106)

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

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

但十 6 “祂…手和脚如闪耀发亮的铜，说话的声音如大众的声音。”

启示录一章十五节说，“脚好像在炉中锻炼过明亮的铜。”脚象征行事为人。铜在象征上，表征神圣的审判（出二七 1~6）。基督在地上的时候，祂属地的行动和每天的生活，都受过试炼并试验。因着祂的行事为人都经过试验，所以能发光。现在基督的脚好像明亮的铜，就如以西结一章七节和但以理十章六节也说到的，表征祂完全且明亮的行事为人，使祂够资格施行神圣的审判。在炉中锻炼，就是借被焚烧受试炼。基督的行事为人，被祂的苦难，甚至祂十字架上的死试炼过，因此，祂的行事为人是明亮的，好像明亮的铜，使祂够资格审判不义的人。…当主来借着审判据有这地时，祂的两脚要像火柱（启十 1）（启示录生命读经，一二五至一二六页）。

信息选读

启示录一章十五节说到祂的“声音如同众水的声音”。众水的声音，一种哄嚷的声音，乃是全能神的声音（结一 24，四三 2）。这表征神的说话既严肃又庄重（参启十 3）。有时候主的声音很温柔，但有的时候祂的声音却像雷轰一样震撼我们。当我们松懈或是打盹时，主的声音就会唤醒我们。祂的声音，就是全能之神的声音，警告并唤醒我们。

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

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

Revelation 1:15 says, "His feet were like shining bronze, as having been fired in a furnace." Feet signify the walk. In typology, bronze signifies divine judgment (Exo. 27:1-6). When Christ was on earth, His earthly walk and daily walk were tried and tested. Because His walk was tested, He came out shining. Now the feet of Christ are as shining bronze, as mentioned also in Ezekiel 1:7 and Daniel 10:6, signifying that His perfect and bright walk qualifies Him to exercise divine judgment. To be "fired in a furnace" is to be tried by being burned. Christ's walk was tried by His sufferings, even by His death on the cross. Hence, His walk is bright as the shining bronze, which qualifies Him to judge the unrighteous...When He comes to possess the earth by judging it, His feet will be like pillars of fire (Rev. 10:1). (Life-study of Revelation, p. 106)

Today's Reading

Revelation 1:15 also says that "His voice" is "like the sound of many waters." "The sound of many waters," a tumultuous sound, is the sound of the voice of the Almighty God (Ezek. 1:24; 43:2). It signifies the seriousness and solemnity of His speaking (cf. Rev. 10:3). Sometimes the Lord's voice is gentle and tender, but at other times His voice shocks us like thunder. Whenever we are sloppy or sleepy, the voice of the Lord will wake us up. His voice, which is that of the Almighty God, warns us and wakes us up.

一章十六节说，“祂右手中拿着七星。”二十节清楚地讲，“七星就是七个召会的使者。”使者是众召会中属灵的人，担负着“耶稣的见证”的责任。他们应当像星一样，有属天的性质，并在属天的地位上。在使徒行传和书信里，长老在地方召会的经营上是领头的（徒十四 23，二十 17，多一 5）。长老的职分多少是正式的，到写启示录时，就如我们所看过的，召会中的职分因着召会的堕落就变质了。在本卷书里，主要我们回头留意属灵的实际。因此，本卷书强调召会的使者，过于长老。长老的职分很容易被人察知，但信徒需要看见，使者具有属天和属灵的实际，使正当的召会生活能在召会堕落的黑暗时期，作耶稣的见证，是何等重要！

灯台和星都是为着在黑夜中发光。灯台代表地方召会，是集体的单位；星代表地方召会的使者，是单个的个体。在召会堕落的黑夜里，需要集体的召会发光，也需要单个的使者发光。基督行走在众召会中间的时候，祂的右手握着这些领头的人。这是何等的安慰！召会中领头的人都当赞美祂，因为他们在主的手中，并且主也一直地握住他们。他们既然都在主的手中，就无须退后、软弱或怕作错。基督的确为着祂的见证担负责任。

在启示录里，没有提到召会里的长老，只有使者。写这卷书的时候，召会已经堕落了，因此在启示录里，主抛弃了所有的形式。作长老或许有点形式化，所以不要盼望作长老，要羡慕作发光的星。不要作一个徒有地位的人，要作一颗发光的星。灯台和星都是在黑夜发光的，召会和在召会中领头的人都必须发光，所有领头的人都必须是星（启示录生命读经，一二六至一二七页）。

参读：启示录生命读经，第九篇。

Revelation 1:16 says, "He had in His right hand seven stars." As verse 20 makes clear, "the seven stars are the messengers of the seven churches." The messengers are the spiritual ones in the churches bearing the responsibility of the testimony of Jesus. Like stars, they should be of the heavenly nature and in a heavenly position. In the Acts and the Epistles the elders were the leading ones in the operation of the local churches (Acts 14:23; 20:17; Titus 1:5). The eldership is somewhat official, and, as we have seen, at the time this book was written the offices in the churches had deteriorated in the degradation of the church. In this book the Lord calls our attention back to spiritual reality. Hence, it emphasizes the messengers of the churches rather than the elders. The office of the elders is easily perceived, but the believers need to see the importance of the spiritual and heavenly reality of the messengers for the proper church life to bear the testimony of Jesus in the darkness of the church's degradation.

Both the lampstands and the stars are for shining in the night. A lampstand representing a local church is a collective unit, whereas a star representing a messenger of a local church is an individual entity. In the dark night of the church's degradation, there is the need of the shining both of the collective churches and of the individual messengers. As Christ walks among the churches, He holds the leading ones in His right hand. How comforting this is! The leading ones must praise Him that they are in His hands and that He is holding them. Since the leading ones are in His hands, there is no need for them to shrink back, to be weak, or to be mistaken. Christ truly takes the responsibility for His testimony.

In the book of Revelation there are no elders in the churches; rather, there are messengers. At the time this book was written, the church had become degraded. Hence, in Revelation, the Lord repudiates all formalities. Being an elder may be somewhat legal or formal. Do not aspire to be an elder; desire to be a shining star. Do not be one with a mere position—be a shining star. Both the lampstand and the stars shine at night. Both the church and the leading ones in the churches must shine. All the leading ones must be stars. (Life-study of Revelation, pp. 106-108)

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

第四周·周六

晨兴喂养

启一 16~18 “...从祂口中出来一把两刃的利剑，面貌如同烈日中天发光。我一看见，就仆倒在祂脚前，像死了一样。祂用右手按着我，说，不要惧怕；我是首先的，我是末后的，又是那活着的；我曾死过，看哪，现在又活了，直活到永永远远，并且拿着死亡和阴间的钥匙。”

启示录一章十六节告诉我们，“从祂口中出来一把两刃的利剑。”雅歌五章十六节说，“他的口甘甜”；福音书也说，祂口中说出恩言（路四 22）；但这里说，从祂口中出来一把两刃的利剑。这就是祂那辨明、审判、击杀的话（来四 12·弗六 17）。恩言是为着供应恩典给祂所喜爱的人，两刃的利剑是为着对付消极的人事物。...因着召会的堕落，我们都需要一些审判。...从主口中所出来的话是锋利的，刺入我们这人，把我们的灵与魂分开，甚至辨明我们心中的意念（启示录生命读经，一二八页）。

信息选读

启示录一章十六节也告诉我们，祂的“面貌如同烈日中天发光”。...正如但以理十章六节所说的，这是为着审判的光照，以带进国度。祂变化形像，脸面发光如日头时，那就是祂在国度里的来临（太十六 28~十七 2）。当祂来为国度取得这地时，祂的脸面要像日头一样（启十 1）。

一章十七节说，“我一看见，就仆倒在祂脚前，像死了一样。祂用右手按着我，说，不要惧怕；我是首先的，我是末后的。”基督不仅是首先的，是末后的，也是初和终。这向我们保证，祂开始

WEEK 4 — DAY 6

Morning Nourishment

Rev. 1:16-18 "...Out of His mouth proceeded a sharp two-edged sword; and His face shone as the sun shines in its power. And when I saw Him, I fell at His feet as dead; and He placed His right hand on me, saying, Do not fear; I am the First and the Last and the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades."

In Revelation 1:16 we are told that "out of His mouth proceeded a sharp two-edged sword." In Song of Songs 5:16, "His mouth is sweetness itself," and in the Gospels, "words of grace" proceeded out of His mouth (Luke 4:22); but here "out of His mouth proceeded a sharp two-edged sword." This is His discerning, judging, "and slaying word" (Heb. 4:12; Eph. 6:17). The "words of grace" are for His supply of grace to His favored ones, whereas the "sharp two-edged sword" is for His dealing with negative persons and things....Because of the church's degradation, we all need a certain amount of judgment....The words which proceed out of the Lord's mouth are sharp, piercing into our being, dividing our soul from our spirit, and discerning the intents of our heart. (Life-study of Revelation, p. 108)

Today's Reading

In Revelation 1:16 we are also told that "His face shone as the sun shines in its power,"...as in Daniel 10:6, for the judging enlightenment to bring in the kingdom. When He was transfigured and His face shone as the sun, that was His coming in the kingdom (Matt. 16:28-17:2). When He comes to take over the earth for the kingdom, His face will be as the sun (Rev. 10:1).

Revelation 1:17 says, "And when I saw Him, I fell at His feet as dead; and He placed His right hand on me, saying, Do not fear; I am the First and the Last." Christ is not only the First and the Last, but also the beginning and the ending. This assures us that, having started the church life, He will surely

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

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

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

参读：启示录生命读经，第九篇。

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

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

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

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

Hymns, #1184

经历基督 — 作灯台中间的人子

(启示录一章) (英 1184)

D 大调 2/2

1 - 3 4 | 5 - 6 7 | 1̇ - 7 6 | 5 - - - | 5 - 5 5 |

一 人 子 基 督 荣 耀 异 象, 揭 示 于

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

启 示 录 一 章: 永 远 之 神 在

6 5 4 3 | 2 - - - | 5 - 6 7 | 1̇ - - 4 | 3 - 2 - | 1 - - - ||

祂 显 彰, 我 们 前 来 将 祂 瞻 仰。

- 二 灵中听闻号声, 奇哉! 转身乍见七金灯台—
光耀见证, 主所宝爱, 祂行其间, 照料不怠。
- 三 身穿长袍, 眼如火焰, 祂作祭司, 顾惜无间;
修剪灯芯, 新油加添, 使灯剔亮, 火辉不减。
- 四 神圣金带束于胸前, 大功已成, 爱中施眷;
神性丰富, 无量恩典, 向众召会倾注不断。
- 五 头、发皆白, 亘古常在, 洁白、属天, 新鲜不败;
面貌如日大放光彩, 审判、焚烧, 照耀不衰。
- 六 如此人子显露荣耀, 在祂脚前, 谁不仆到?
“我曾死过, 今又活了”— 祂来安慰, 忧惧遁逃。
- 七 但愿召会以祂居首, 无穷丰富从祂领受;
除祂之外别无所求, 爱中作祂见证不朽。

- 1 In Revelation chapter one
God gives a vision of the Son,
Of Him who was and is to come;
Oh, let us to this One now come.
- 2 In spirit hear His trumpet voice;
We must be turned to see His choice—
The seven lampstands golden fair;
The Son of Man is walking there.
- 3 The great high priestly robe He wears,
For every church He fully cares:
He trims the lamp, the oil supplies;
He makes them burn, flames in His eyes.
- 4 A golden girdle on His breast—
His work is done, and from His rest
He unto all the churches pours
Himself in love, the treasure store.
- 5 His head, His hair is white as wool—
The ancient One with youth is full.
His face is shining as the sun
To burn and lighten every one.
- 6 Oh, when this living One we see,
We'll fall as dead, we'll finished be.
But then the Lord His comfort gives—
He once was dead, but now He lives.
- 7 Let every church just love Him more—
His riches then He will outpour.
All other loves now lay aside;
Let's take this Jesus, none beside.

基督天上的祭司职任供应众召会， 为着产生得胜者

读经：启二~三

纲 目

周 一

壹 基督天上的祭司职任乃是说话的职事：

一 基督向神说话是为我们代求，祂向我们说话是尽祭司的职任——来七 25，启一 16，20，二 1 上，7，参玛三 1，来一 2：

1 从来没有人看见神；唯有子，就是神的话（约一 1，14）和神的说话，借着完全的彰显、说明并解释，将神表明出来。（18。）

2 启示录告诉我们，甚至在为神的国争战的事上，基督也是神的话，为着神的定旨说话——十九 13。

二 基督借着在众召会中间行走，就知道每一个召会的光景；这样的游历众召会，使祂洞悉每一种光景；然后祂就照着所看见的，对我们说话——二 1，7。

三 祂行走的时候是基督，祂说话的时候乃是那灵；在七封

Christ's Heavenly Priesthood Ministered to the Churches for the Producing of the Overcomers

Scripture Reading: Rev. 2-3

Outline

Day 1

I. Christ's heavenly priesthood is a speaking ministry:

A. *Christ speaks to God to intercede for us, and He speaks to us to minister the priestly service—Heb. 7:25; Rev. 1:16, 20; 2:1a, 7; cf. Mal. 3:1; Heb. 1:2:*

1. No one has ever seen God; the Son, as the Word of God (John 1:1, 14) and the speaking of God, has declared Him with a full expression, explanation, and definition of Him (v. 18).

2. The book of Revelation tells us that even in the warfare for the kingdom of God, Christ is the Word of God speaking for God's purpose—19:13.

B. *By Christ's walking in the midst of the churches, He gets to know the condition of each church; such a tour of the churches makes Him thoroughly familiar with every situation; then according to what He sees, He speaks to us—2:1, 7.*

C. *In His walking He is Christ, and in His speaking He is the Spirit; at the*

书信的开头都是主说话，(二 1, 8, 12, 18, 三 1, 7, 14,) 结束时都是那灵向众召会说话；(二 7, 11, 17, 29, 三 6, 13, 22；) 行走的基督成了说话的那灵。

周二

四 主作祭司说话的性质，乃是修剪并充满金灯台：

- 1 在旧约的帐幕里有灯台；每天早晨祭司要收拾灯，剪去烧焦的灯芯，(出三十 7,) 此外还要添上油。(二七 20。)
- 2 收拾灯就是剪去烧焦的末端，亦即再也点不亮的部分；添油就是供应那灵。
- 3 在启示录二、三章，我们的大祭司正在整理七个灯台；祂剪去那些不必要且拦阻发光的东西，同时祂供应所需要的油，使灯台明亮的点着。

贰 主的说话剪去宗教—二 9：

一 今天的基督教已经犹太教化了；犹太教和召会在四个主要的点上有好些基本的分别—圣殿、律法、祭司、属世的应许：

- 1 犹太教有物质的殿，但在召会里的殿乃是属灵的殿；在犹太教里，敬拜者和敬拜的地方是两个不同的东西；但在召会里没有敬拜的地方，因为敬拜的地方就是敬拜者—弗二 21 ~ 22，约四 24，林前三 16，六 19，林后六 16。
- 2 犹太教有律法，就是日常生活原则的标准，是刻在石版上的；在召会里，圣灵是我们内住之生命的律，刻在我们心上—来八 10。

beginning of each of the seven epistles it is the Lord who speaks (vv. 1, 8, 12, 18; 3:1, 7, 14), and at the end it is the Spirit speaking to the churches (2:7, 11, 17, 29; 3:6, 13, 22); the walking Christ becomes the speaking Spirit.

Day 2

D. The nature of the Lord's priestly speaking is to trim and fill the golden lampstands:

1. In the Old Testament there was the lampstand in the tabernacle; every morning the lamps were trimmed by having their charred wicks snuffed (Exo. 30:7); in addition, the lamps were supplied with oil (27:20).
2. To trim is to cut off the charred ends that can no longer burn brightly; to add oil is to supply the Spirit.
3. In Revelation 2 and 3 our High Priest is trimming the seven lampstands, cutting away those things that are not needed and that frustrate the shining; at the same time He is supplying the oil that is needed and that will make the lampstands burn brightly.

II. The Lord's speaking trims away religion—2:9:

A. Today's Christianity has been Judaized; there are many essential differences between Judaism and the church in four major points—the temple, the law, the priests, and the worldly promises:

1. In Judaism there is a material temple, whereas the temple in the church is a spiritual temple; in Judaism the worshippers and the place of worship are two different things; there is no place of worship in the church, for the place of worship is the worshipper—Eph. 2:21-22; John 4:24; 1 Cor. 3:16; 6:19; 2 Cor. 6:16.
2. In Judaism there are the laws, a standard of principles for daily living, which are written on tablets of stone; in the church the Holy Spirit is our indwelling law of life inscribed on our hearts—Heb. 8:10.

3 犹太教有居间的祭司，但在召会里所有的信徒都是神福音勤奋的祭司，是圣别君尊的祭司体系——罗十五 16，启一 6，彼前二 5，9。

4 犹太教有属世的应许同属地的福分，但在召会里有属天的应许和属灵的福分——弗一 3，加三 14，参太十六 24。

二 “外表上作犹太人的，并不是犹太人；外表上肉体的割礼，也不是割礼。唯有在内里作的，才是犹太人；割礼也是心里的，在于灵，不在于字句。这人的称赞，不是从人来的，乃是从神来的”——罗二 28 ~ 29，参腓三 3，加三 7，14，16，29。

周 三

叁 主的说话剪去世俗——启二 12 ~ 17:

一 撒但的座位是在撒但所住的世界里，就是他掌权的范围里；属世的召会既与世界联合，也就住在有撒但座位之处——13 节，参约十二 31 ~ 33，十四 30。

二 属世且堕落的召会，不但持守巴兰的教训，还持守尼哥拉党的教训；巴兰的教训使人受打岔，离开基督的人位，转去拜偶像，并且从享受基督，转去犯属灵的淫乱；尼哥拉党的教训，破坏信徒作基督身体之肢体的功用，因而使主的身体无法彰显主；前一种教训忽视了头，后一种教训破坏了身体——启二 14 ~ 15。

三 当召会走世界的路时，得胜者进前来，住在至圣所神的面光中，在那里享受隐藏的基督这特别的一分，作他们每日的供应；今天我们若寻求主，胜过属世召会的堕落，

3. In Judaism there is a mediatorial class of priests, but in the church all the believers are laboring priests of the gospel of God, a holy and royal priesthood—Rom. 15:16; Rev. 1:6; 1 Pet. 2:5, 9.

4. In Judaism there are worldly promises and earthly blessings, but in the church there are heavenly promises and spiritual blessings—Eph. 1:3; Gal. 3:14; cf. Matt.16:24.

B. *“He is a not Jew who is one outwardly; neither is circumcision that which is outward in the flesh. But he is a Jew who is one inwardly; and circumcision is of the heart, in spirit, not in letter, whose praise is not from men, but from God”*—Rom. 2:28-29; cf. Phil. 3:3; Gal. 3:7, 14, 16, 29.

Day 3

III. The Lord’s speaking trims away worldliness—Rev. 2:12-17:

A. *Satan’s throne is in the world, the place where he dwells and the sphere of his reign; since the worldly church entered into union with the world, she dwells where Satan’s throne is—v. 13; cf. John 12:31-33; 14:30.*

B. *The worldly and degraded church holds not only the teaching of Balaam but also the teaching of the Nicolaitans; the teaching of Balaam distracts people from the person of Christ to idolatry and from the enjoyment of Christ to spiritual fornication, whereas the teaching of the Nicolaitans destroys the function of the believers as members of the Body of Christ, thus annulling the Lord’s Body as His expression; the former teaching disregards the Head, and the latter destroys the Body—Rev. 2:14-15.*

C. *While the church goes the way of the world, the overcomers come forward to abide in the presence of God in the Holy of Holies, where they enjoy the hidden Christ as a special portion for their daily supply; if*

并享受主这特别的一分，在要来的国度里，祂这隐藏的吗哪就要成为我们的赏赐—16 ~ 17 节。

周 四

肆主的说话剪去背道召会邪恶的酵—二 18 ~ 29:

- 一 妇人耶洗别就是主在马太十三章三十三节所预言，那把面酵（表征邪恶、异端、异教的事物）加在细面（表征基督是满足神和人的素祭）里的妇人。
- 二 这妇人就是启示录十七章那将可憎之物与神圣事物混杂的大妓女；亚哈的异教妻子耶洗别，乃是背道召会的预表—二 20，王上十六 31，十九 1 ~ 2，二一 23，25 ~ 26，王下九 7。
- 三 我们需要提防巴比伦的原则，就是背道召会的原则；一切不绝对的，一半一半的，就是巴比伦；我们要求神给我们光，让我们在光中审判自己一切向祂不绝对的东西—启三 16 ~ 19，参民六 1 ~ 9：
 - 1 巴比伦（希伯来文，Babel，巴别）的原则是人打算用人的能力（由颧头所表征），从地上造到天上—创十一 1 ~ 9，林前三 12。

周 五

- 2 巴比伦的原则就是装假—启十七 4，6，太二三 25 ~ 32，六 1 ~ 6，十五 7 ~ 8，约五 44，十二 42 ~ 43。
- 3 巴比伦的原则就是不看自己为寡妇，反倒荣耀自己，生

we seek the Lord, overcome the degradation of the worldly church, and enjoy a special portion of the Lord today, He as the hidden manna will be a reward to us in the coming kingdom—vv. 16-17.

Day 4

IV. The Lord's speaking trims away the leaven of the evil in the apostate church—vv. 18-29:

- A. *The woman Jezebel is the same as the one prophesied by the Lord in Matthew 13:33; there the woman added leaven (signifying evil, heretical, and pagan things) into the fine flour (signifying Christ as the meal offering for the satisfaction of God and man).*
- B. *This woman is the great harlot of Revelation 17, who mixes abominations with the divine things; Jezebel, the pagan wife of Ahab, is a type of the apostate church—2:20; 1 Kings 16:31; 19:1-2; 21:23, 25-26; 2 Kings 9:7.*
- C. *We need to beware of the principle of Babylon, the principle of the apostate church; anything that is halfway and not absolute is called Babylon; we need God to enlighten us so that in His light we may judge everything in us that is not absolute toward Him—Rev. 3:16-19; cf. Num. 6:1-9:*
 1. *The principle of Babylon (Heb. Babel) is man's endeavor to build up something from earth to heaven by human ability, signified by bricks—Gen. 11:1-9; 1 Cor. 3:12.*

Day 5

2. *The principle of Babylon is hypocrisy—Rev. 17:4, 6; Matt. 23:25-32; 6:1-6; 15:7-8; John 5:44; 12:42-43.*
3. *The principle of Babylon is that of not considering herself a widow but of glorifying*

活奢华；就某种意义说，在基督里的信徒在今世是寡妇，因他们的丈夫基督，不在他们这里了；因为我们所爱的主不在世界这里，我们的心也不在这里——启十八7，参林前十六22，启二二20，路十二34，提前六6~10。

4 巴比伦的原则就是妓女的原则；巴比伦的目的就是要人传扬自己的名，否认神的名；召会如同贞洁的童女许配基督，除了她丈夫的名以外，不该有别的名——创十一4，启三8，林后十一2，林前一10。

伍 主的说话剪去不冷不热——启三14~22：

一 “我知道你的行为，你也不冷也不热；我巴不得你或冷或热。你既如温水，也不热也不冷，我就要从我口中把你吐出去”——15~16节。

二 老底嘉是走了样的非拉铁非——14~22节：

1 有一天弟兄相爱失去的时候，非拉铁非就马上变作“众人的意见”（“老底嘉”的意思）。

2 老底嘉的特点，就是不冷不热和属灵的骄傲；属灵的骄傲是从已往的历史来的；曾有一次他们是富足的，他们就以为今天仍然是富足的；曾有一次主怜悯他们，他们记得那一个历史，而今天却失去了那一个实际。

周 六

3 老底嘉，就是说起来样样都知道，事实上没有一样是热切的；说起来样样都有，但是没有一样是能够把命拼上的；记得已往时候的光荣，却忘记了今天在神面前的光景。

4 我们如果要继续在非拉铁非的道路上，蒙拯救脱离老底嘉的不冷不热，我们就得学习在神面前谦卑——赛六六1

herself and living luxuriously; in a sense, the believers in Christ are a widow in the present age because their Husband, Christ, is absent from them; because our Beloved is not here in the world, our heart is not here—Rev. 18:7; cf. 1 Cor. 16:22; Rev. 22:20; Luke 12:34; 1 Tim. 6:6-10.

4. The principle of Babylon is the principle of a harlot; Babylon's purpose is for man to make a name for himself and deny God's name; the church, as the pure virgin espoused to Christ, should have no name other than her Husband's—Gen. 11:4; Rev. 3:8; 2 Cor. 11:2; 1 Cor. 1:10.

V. The Lord's speaking trims away lukewarmness—Rev. 3:14-22:

A. *“I know your works, that you are neither cold nor hot; I wish that you were cold or hot. So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth”*—vv. 15-16.

B. *Laodicea is a distorted Philadelphia*—vv. 14-22:

1. When brotherly love is gone, Philadelphia immediately turns into “the opinion of the people” (the meaning of Laodicea).

2. Laodicea is characterized by lukewarmness and spiritual pride; spiritual pride comes from history; some were once rich, and they think that they are still rich; the Lord was once merciful to them, and they remember their history, but now they have lost that reality.

Day 6

3. Laodicea means to know everything but in reality to be fervent about nothing; in name it has everything, but it cannot sacrifice its life for anything; it remembers its former glory but forgets its present condition before God.

4. If we want to continue in the way of Philadelphia and be saved from the lukewarmness of Laodicea, we must remember to humble ourselves before God—

陆除了修剪灯台，祭司也用油充满灯盏；吃生命树，吃隐藏的吗哪，以及与主一同坐席，都是那灵的充满——参亚四 11 ~ 14:

- 一 启示录启示三一神的加强表现，(一 4，三 1，四 5，五 6，) 将堕落的召会带回享受祂自己作生命树、隐藏的吗哪和筵席，作神新约经纶的终结。
- 二 “得胜的，我必将神乐园中生命树的果子赐给他吃；”(二 7；) 吃生命树的果子就是最好的充满。
- 三 “得胜的，我必将那隐藏的吗哪赐给他；”(17；) 吃隐藏的吗哪就是被充满并得供应。
- 四 “看哪，我站在门外叩门；若有听见我声音就开门的，我要进到他那里，我与他，他与我要一同坐席；”(三 20；) 因着与主一同坐席，我们就得着充满。

柒借着基督大祭司的服事，宗教、世俗、邪恶、不冷不热这一切黑暗的事物都剪去了；借着祂天上的祭司职任，生命树、隐藏吗哪、属天筵席的属天、神圣元素也都供应给我们；这天上职事的结果乃是新陈代谢的变化，使我们变化成为宝石，为着建造神的居所——罗十二 2，林后三 18:

- 一 主所有属天的服事和关怀，目的是要使我们成为得胜者——启二 7，11，17，26 ~ 28，三 5，12，20 ~ 21。

VI. In addition to trimming the lampstand, the priest also filled the lamps with oil; to eat of the tree of life, to eat of the hidden manna, and to feast with the Lord are all the infilling of the Spirit—cf. Zech. 4:11-14:

- A. *The book of Revelation reveals the intensification of the Triune God (1:4; 3:1; 4:5; 5:6) to bring the degraded church back to the enjoyment of Himself as the tree of life, the hidden manna, and the feast for the finalization of God's New Testament economy.*
- B. *"To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God" (2:7); eating of the tree of life is the best infilling.*
- C. *"To him who overcomes, to him I will give of the hidden manna" (v. 17); to eat of the hidden manna is to be filled and supplied.*
- D. *"Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me" (3:20); by feasting with the Lord, the infilling takes place.*

VII. By Christ's high priestly service all the dark things of religion, worldliness, evil, and lukewarmness are trimmed away; also by His heavenly priesthood the heavenly, divine element of the tree of life, the hidden manna, and the heavenly feast is ministered to us; the effect of this heavenly ministry is a metabolic transformation to make us precious stones for the building of God's dwelling place—Rom. 12:2; 2 Cor. 3:18:

- A. *All the Lord's heavenly service and care have the aim of making us the overcomers—Rev. 2:7, 11, 17, 26-28; 3:5, 12, 20-21.*

二 生命树、隐藏吗哪、和属天筵席的滋养，成为构成灯台的神圣元素。

三 因此，每个地方召会就是一个灯台，每一个地方召会里面也都有得胜者；这些得胜者构成了灯台；最终，灯台就是地方召会里的得胜者。

捌 当主耶稣安排世界的局势，使神的子民能够往前时，祂也执行祂天上的职事，特别要以属天的丰富、神圣的元素，来供应爱神并寻求神的人，使他们蒙保守在得胜的水准上；要维持这些爱神并寻求基督的人，就需要基督天上的职事——徒五 31，来七 25，八 2。

B. The nourishment of the tree of life, the hidden manna, and the heavenly feast becomes the divine element of which the lampstand is composed.

C. Thus, every local church will be a lampstand, and in every local church there will be overcomers; these overcomers will make up the lampstand; a lampstand eventually is the overcomers in a local church.

VIII. While the Lord Jesus is arranging the world situation so that God's people may go on, He is also exercising His heavenly ministry to especially supply God's lovers and seekers with the heavenly riches, the divine element, so that they may be kept at an overcoming level; the sustaining of these God-lovers and Christ-seekers needs Christ's heavenly ministry—Acts 5:31; Heb. 7:25; 8:2.

来七 25 “所以，那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。”

启一 16 “...从祂口中出来一把两刃的利剑...”

二 1 “...那右手中握着七星，在七个金灯台中间行走的，这样说。”

〔启示录〕一章清楚地描述基督是我们的大祭司，身穿祭司袍，表征祂把自己和神圣的性情与生命供应到我们里面来。...你会以为主在二、三章是对付七个召会，而不会联想到祂祭司的事奉。...〔然而，〕二、三章表明祂怎样把祭司的服事供应给我们。

这种祭司事奉的职事，主要是借着祂的说话来完成的。基督天上的祭司职任乃是一种说话的职事。在我早期的基督徒生活里，我以为基督作大祭司，只是在天上为我们代求。...祂向神说话是为我们代求，祂向我们说话〔则〕是尽祭司的职任（约翰的修补职事，一五六至一五七页）。

信息选读

约翰在他最后的著作启示录里告诉我们，甚至在为神的国争战的事上，基督也是神的话，为着神的定旨说话（十九 13）。当祂来为着国度与神的仇敌争战时，祂的名称为神的话。当祂争战时，祂就是神的说话（约翰福音结晶读经，一四页）。

基督向我们说话，当然是在向父说话之后。换句话说，祂先是代求，然后借着向我们说话，继续来完成祂所代求的。基督真是忙碌！祂不

Heb. 7:25 "Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them."

Rev. 1:16 "...And out of His mouth proceeded a sharp two-edged sword..."

2:1 "...These things says He who holds the seven stars in His right hand, He who walks in the midst of the seven golden lampstands."

[Revelation 1] clearly depicts Christ as our High Priest, wearing the priestly robe which signifies that He is ministering of Himself and of the divine nature and life into us...You may think that in chapters 2 and 3 the Lord is dealing with the seven churches, and not associate this with His priestly service.... [However], chapters 2 and 3 show how He ministers the priestly service to us.

This ministry of the priestly service is accomplished mainly by His speaking. Christ's heavenly priesthood is a speaking ministry. In my early Christian life I thought that Christ was in the heavens only interceding for us as our High Priest...He speaks to God to intercede for us, and He [also] speaks to us to minister the priestly service. (The Mending Ministry of John, p. 119)

Today's Reading

John, in his last writing, Revelation, tells us that even in the warfare for the kingdom of God, Christ is the Word of God speaking for God's purpose (Rev. 19:13). When He comes to fight God's enemies for the kingdom, His name is called the Word of God. In His fighting He is God's speaking. (Crystallization-study of the Gospel of John, p. 16)

Christ's speaking to us surely follows His speaking to the Father. In other words, His intercession takes place first; then by His speaking to us He continues to accomplish what He has interceded.

但在众召会中间行走，祂也进行双向的说话，就是向神说话以及向我们说话。祂是行走并说话的大祭司。...祂又说话，又行走。...凡基督所代求的，祂就向我们说出来。祂向我们说话以后，又向父说话。在启示录二、三章，祂对七个召会有许多话要说；同时，祂对父也有许多话要说，为着执行祂在七封书信里所说的话。这种说话是来去往返地进行着，先是向着父，然后向着我们，后来又回到父那里去。阿利路亚，我们有说话的大祭司！

因着祂在众召会中间行走，祂就知道每一个召会的光景。...祂行走过以弗所、士每拿、别迦摩、推雅推喇、撒狄、非拉铁非、老底嘉。这样的游历使祂洞悉每一种光景。祂看见以后便说话。

今天也是一样。如今我们的大祭司在祂天上的职事里在众召会中间行走，要查看每一个召会的光景。然后祂就照着所看见的，对我们说话。这是真实的祭司服事。不要以为祂所说的是道理。祂的说话就是祂的服事，祂的供职。如果你以这样的领会再读读这七封书信，会发现它们是全新的。许多圣经教师用这些书信来解释道理，但基督在这里所说的不是道理，而是一种祭司性的说话。

祂的说话根据于祂的所是，也根据于召会的光景。在每一封书信的开头，祂都说到祂是谁，以及祂的所是。然后每一次祂照着召会的所是来说话。祂的说话是实际的，也是装备人的。

祂行走的时候是基督，祂说话的时候乃是那灵。在七封书信的开头都是主说话（二 1、8、12、18，三 1、7、14），结束时都是那灵向众召会说话（二 7、11、17、29，三 6、13、22）。...行走的基督成了说话的那灵（约翰的修补职事，一五七至一五八、一五五页）。

参读：约翰福音结晶读经，第一篇；约翰的修补职事，第十三章。

How busy Christ is! He is not only walking in the midst of the churches; He is also carrying on His twofold speaking, a Godward speaking and an usward speaking. He is a walking and a speaking High Priest....He is both speaking and walking as well....What Christ intercedes for, He then speaks forth to us. Then, after He speaks to us, He again speaks to the Father. He has much to say in Revelation 2 and 3 to the seven churches; correspondingly, He has much to say to the Father for the carrying out of what He has spoken in the seven epistles. This speaking, then, goes back and forth: first to the Father, then to us, then back to the Father again. Hallelujah for our speaking High Priest!

By His walking in the midst of the churches, He gets to know the condition of each church....He traveled through Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. Such a tour made Him thoroughly familiar with every situation. Then after His seeing, He spoke.

Even today it is the same. Our High Priest in His heavenly ministry is now walking among the churches to look into the condition of each one. Then according to what He sees, He speaks to us. This is the real priestly service. Do not think that what He is saying is doctrine. His speaking is His serving, His ministering. If you reread these seven epistles with this understanding, you will find them altogether new. Many Bible teachers use these epistles to expound doctrines, but what Christ is speaking here is not doctrinal. It is a priestly speaking.

His speaking is according to what He is and also according to the condition of the church. In every epistle He begins by saying who and what He is. Then He also speaks in every case according to what the church is. His speaking is both practical and equipping.

In His walking He is Christ. In His speaking He is the Spirit. At the beginning of each of the seven epistles it is the Lord who speaks (2:1, 8, 12, 18; 3:1, 7, 14). At the end it is the Spirit speaking to the churches (2:7, 11, 17, 29; 3:6, 13, 22)....The walking Christ became the speaking Spirit. (The Mending Ministry of John, pp. 119-121, 117-118)

Further Reading: Crystallization-study of the Gospel of John, msg. 1; The Mending Ministry of John, ch. 13

第五周·周二

晨兴喂养

出三十 7 “亚伦…每早晨…收拾灯的时候…”

二七 20 “你要吩咐以色列人，把捣成的纯橄榄油拿来给你，为点灯用，使灯常常点着。”

〔主作祭司说话的性质，乃是修剪并充满金灯台。〕在旧约的帐幕里有灯台；每天早晨祭司要收拾这些灯，剪去烧焦的灯芯（出三十 7），此外还要添上油（二七 20）。收拾灯就是剪去烧焦的末端，亦即再也点不亮的部分；添油就是供应所需要的。在启示录二、三章，我们的大祭司正在整理七个灯台。祂剪去那些不必要且拦阻发光的东西，同时祂供应所需要的油，使灯台明亮的点着。

在祂所剪去的东西当中，我最觉得惊讶的就是撒但的会堂（二 9）。…会堂是犹太教的象征。…在召会时期，犹太教的象征成了撒但的会堂。撒但利用会堂来敌挡神新约的经纶。

我们从这里可以学到什么呢？我们老旧的宗教观念敌挡神的经纶，必须被剪去。这些观念是黑的、烧焦的、黑暗的，是一些拦阻众地方召会发光的事物。因此，需要我们的大祭司进来把它们剪去（约翰的修补职事，一五八至一六〇页）。

信息选读

今天的基督教已经犹太教化了。…犹太教和召会有好些基本的分别，在此我愿意提起应该特别注意的四点：第一，圣殿；第二，律法；第三，祭司；第四，应许。犹太人在世上用石头和金子盖起了

WEEK 5 — DAY 2

Morning Nourishment

Exo. 30:7 "And Aaron...every morning when he dresses the lamps..."

27:20 "And you shall command the children of Israel to bring to you pure oil of beaten olives for the light, to make the lamps burn continually."

What is the nature of this priestly speaking? In the Old Testament there was the lampstand in the tabernacle. Every morning these lamps were trimmed by having their charred wicks snuffed (Exo. 30:7). In addition, they were kept supplied with oil (27:20). To trim is to cut off the charred ends which would no longer burn brightly; to add oil is to supply what is needed. In Revelation 2 and 3 our High Priest was trimming the seven lampstands. He was cutting away those things which were not needed and which frustrated the shining. At the same time He was supplying the oil which was needed and which would make the lampstands burn brightly.

Of all the things He trimmed away, to me the most striking is the synagogue of Satan (Rev. 2:9)...A synagogue is the symbol of Judaism....During the church dispensation this symbol of Judaism became the synagogue of Satan. It is utilized by him in rebellion against God's New Testament economy.

What can we learn from this? Our old religious concepts are against God's economy and need to be trimmed away. These concepts are black, charred, and dark. They are one of the things which hinder the shining of the local churches. Thus, we need our High Priest to step in and trim them away. (The Mending Ministry of John, pp. 121-122)

Today's Reading

Today's Christianity has already been Judaized....There are many essential differences between Judaism and the church. Here I wish to mention four points to which we must give special attention: the temple, the law, the priests, and the promises. As their place of worship, the Jews built a splendid

一座辉煌的圣殿，作他们礼拜的地方。他们有十条诫命，还有许多其他的规条，作他们行为的标准。他们有祭司的职分，是一班特别的人替他们办理属灵的事。他们还有在地上亨通的祝福。请你们注意，犹太教在地上是一个属地的宗教。

召会的特点是，你们的身子就是神居住的所在。以个人说，我们每一个人都是圣殿。以团体说，神建立我们，联络得合式，变成神的居所〔弗二21~22〕。召会没有敬拜的地方，敬拜的地方就是敬拜的人。我们是把敬拜的地方抬着走的。所以根本上是和犹太教两样的。犹太教的圣殿是物质的圣殿，召会的圣殿是属灵的圣殿。...在召会里，神住在人身上；在犹太教里，神住在房屋里。人以为要敬拜神总得有个地方，甚至有人称礼拜堂就是召会。这是犹太教，不是召会！召会这个辞原文是 *ekklesia*，艾克利西亚，意思是蒙召出来的人。召会是被宝血买回来的人，这个就是召会。

犹太人还有他们生活的规条，就是律法（神不过是借着律法叫人知道自己的罪而已）。谁是一个犹太人，谁就得把十条诫命守住。但是主耶稣明明说，你就是把十条诫命都遵守了，你还是缺少一件（路十八20~22）。犹太教有个生活原则的标准，是刻在石版上的。...在召会里没有律法，它的律法也不是在另外一个地方。它不是写在石版上，乃是写在心版上。赐生命之灵的律是在我里头的。圣灵住在我里头，圣灵就是我的律法。...今天的是非，不在石版上，而是在心里〔参来八10，耶三一33〕。我们今天所有的特点，就是神的灵在我们里头（倪柝声文集第三辑第一册，二七、二三至二五页）。

参读：倪柝声文集第三辑第一册，教会的正统，第三章；启示录结晶读经纲要（二），第五篇。

temple on this earth of stone and gold. As their standard of behavior, they have the Ten Commandments and many other regulations. In order to attend to spiritual affairs, they have the office of the priests, a group of special people. Finally, they also have the blessings by which they may prosper on this earth. Please notice that Judaism is an earthly religion on this earth.

The special feature of the church is that your body is the dwelling place of God. Individually speaking, every one of us is the temple of God. Corporately speaking, God builds us up and fits us together to become His dwelling place [Eph. 2:21-22]. There is no place of worship in the church; the place of worship is the worshipper. We carry our place of worship wherever we go. This is basically different from Judaism. The temple in Judaism is a material temple; the temple in the church is a spiritual temple.... In the church God dwells in man; in Judaism God dwells in a house. Man thinks that he needs a place in order to worship God. Some even call the building the "church." This is Judaism, not the church! The word church in Greek is *ekklesia*, which means "the called-out ones." The church is a people bought with the precious blood; this is the church.

The Jews also have laws and regulations for their daily life (God only uses the law to make men know their sins). Whoever is a Jew must keep the Ten Commandments. But the Lord Jesus says clearly that even if you have kept the Ten Commandments, you still lack one thing (Luke 18:20-22). Judaism has a standard of principles for daily living which is written on tablets of stone....In the church there is no law; rather, its law is in another place. It is not written on tablets of stone but on tablets of the heart. The law of the Spirit of life is within us. The Holy Spirit dwells in us; the Holy Spirit is our law ...Right or wrong is not on tablets of stone but in the heart [cf. Heb. 8:10; Jet 31:33]. Today our special feature is that the Spirit of God dwells in us. (CWWN, vol. 47, pp. 27, 24-26)

Further Reading: CWWN, vol. 47, "The Orthodoxy of the Church," ch. 3; Crystallization-study Outlines—Revelation (2), pp. 18-21

启二 13~15 “我知道你的居所，就是有撒但座位之处。…然而有几件事我要责备你，因为在那里，有人持守巴兰的教训；这巴兰曾教导巴勒，将绊脚石放在以色列子孙面前，叫他们吃祭偶像之物，并且行淫乱。你那里也有人照样持守尼哥拉党的教训。”

使灯芯烧焦的另一样东西乃是世俗，这是我们天上的大祭司所无法容忍的。别迦摩（启二 12~17）说出召会与世界联婚。主又一次进来修剪灯芯。你们这些住在纽约的人，的确是住在属世的城市里。若没有召会的话，我真不愿住在这里。…我们也许认为住在乡间就脱离世俗了，但情形并非如此。乡村也有乡村的世俗。别迦摩所表征的这些世俗，都必须剪去（约翰的修补职事，一六〇页）。

信息选读

〔别迦摩〕原文意结婚，含联合，并坚固的高塔意。就表号说，在别迦摩的召会预表与世界联婚而成为坚固高塔的召会，相当于主在芥菜种的比喻中所预言的那棵大树（太十三 31~32）。当撒但在头三个世纪无法借着罗马帝国的逼迫毁灭召会时，他就改变战略，想要借康士坦丁在第四世纪初接纳召会为国教来败坏召会。借着康士坦丁的倡导和政治的影响，许多不信的人受浸或受洗入了“召会”，使“召会”变得畸形的庞大。召会对基督既如贞洁的新妇，她与世界的联合，在神看就是属灵的淫乱（圣经恢复本，启二 12 注 1）。

撒但的座位是在撒但所住的世界里，就是他掌

Rev. 2:13-15 "I know where you dwell, where Satan's throne is... But I have a few things against you, that you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, to eat idol sacrifices and to commit fornication. In the same way you also have some who hold in like manner the teaching of the Nicolaitans."

Another thing which chars the wick is worldliness. This our heavenly High Priest cannot tolerate. Pergamos (Rev. 2:12-17) speaks of the marriage of the church with the world. The Lord again steps in to trim the wick. You who live in New York are surely living in a worldly city. Apart from the church, I certainly would not like to live here.... We may think that those who live in the countryside are spared from worldliness, but this is not the case. The country has its worldliness too. All this worldliness, symbolized by Pergamos, must be trimmed away. (The Mending Ministry of John, p. 122)

Today's Reading

The Greek word [Pergamos] means marriage (implying union) and fortified tower. As a sign, the church in Pergamos prefigures the church that entered into a marriage union with the world and became a high fortified tower, equivalent to the great tree prophesied by the Lord in the parable of the mustard seed (Matt. 13:31-32). When Satan failed to destroy the church through the persecution of the Roman Empire in the first three centuries, he changed his strategy. He sought instead to corrupt her through Constantine's welcoming of Christianity as the state religion in the first part of the fourth century. Through Constantine's encouragement and political influence, multitudes of unbelievers were baptized into the "church," and the "church" became monstrously great. Since the church as a chaste bride is espoused to Christ, her union with the world is considered spiritual fornication in the eyes of God. (Rev. 2:12, footnote 1)

Satan's throne is in the world, the place where he dwells and the sphere

权的范围里。属世的召会既与世界联合，也就住在撒但所住之处（启二 13 注 1）。

属世且堕落的召会，不但持守巴兰的教训，还持守尼哥拉党的教训。巴兰的教训使信徒受打岔，离开基督的人位，转去拜偶像，并且从享受基督，转去犯属灵的淫乱；尼哥拉党的教训，破坏信徒作基督身体之肢体的功用，因而使主的身体无法彰显主。前一种教训忽视了头，后一种教训破坏了身体。这是仇敌在一切宗教教训里的诡计。

在以弗所的召会里，只有尼哥拉党的行为（6），在别迦摩的召会里，他们的行为就发展成一种教训。起先他们在初期的召会里实行宗教阶级制度，现在他们在堕落的召会里教导宗教阶级制度。今天在天主教和更正教里，这种尼哥拉党的阶级制度，不但普遍地实行，也普遍地教导（启二 15 注 2）。

吗哪预表基督是那使神子民有能力走祂道路的属天粮食。那吗哪有一分保存在那藏于约柜中的金罐里（出十六 32~34，来九 4）。公开的吗哪是公开给主的子民享受的；隐藏的吗哪表征隐密的基督，是特别的一分，保留给那些胜过属世召会之堕落的得胜寻求者。当召会走世界的路时，这些得胜者进前来，住在至圣所神的面光中，在那里享受隐藏的基督这特别的一分，作他们每日的供应。...今天我们若寻求主，胜过属世召会的堕落，并享受主这特别的一分，在要来的国度里，祂这隐藏的吗哪就要成为我们的赏赐。如果我们今天在召会生活中，失去祂作我们这特别的一分，在要来的国度里，我们必定不能享受祂作赏赐（启二 17 注 2）。

参读：约翰的修补职事，第十四章。

of his reign. Since the worldly church entered into union with the world, she dwells where Satan dwells. (Rev. 2:13, footnote 1)

The worldly and degraded church holds not only the teaching of Balaam but also the teaching of the Nicolaitans. The teaching of Balaam distracts believers from the person of Christ to idolatry and from the enjoyment of Christ to spiritual fornication, whereas the teaching of the Nicolaitans destroys the function of believers as members of the Body of Christ, thus annulling the Lord's Body as His expression. The former teaching disregards the Head, and the latter destroys the Body. This is the subtle intention of the enemy in all religious teachings.

In the church in Ephesus only the works of the Nicolaitans were found (Rev. 2:6), whereas in the church in Pergamos their works had progressed to become a teaching. First, the Nicolaitans practiced the hierarchy in the initial church; then they taught it in the degraded church. Today, in both Catholicism and Protestantism, this Nicolaitan hierarchy prevails in both practice and teaching. (Rev. 2:15, footnote 1)

Manna is a type of Christ as the heavenly food that enables God's people to go His way. A portion of manna was preserved in a golden pot concealed in the Ark (Exo. 16:32-34; Heb. 9:4). The open manna was for the Lord's people to enjoy in a public way; the hidden manna, signifying the hidden Christ, is a special portion reserved for His overcoming seekers, who overcome the degradation of the worldly church. While the church goes the way of the world, these overcomers come forward to abide in the presence of God in the Holy of Holies, where they enjoy the hidden Christ as a special portion for their daily supply....If we seek the Lord, overcome the degradation of the worldly church, and enjoy a special portion of the Lord today, He as the hidden manna will be a reward to us in the coming kingdom. If we miss Him as our special portion today in the church life, we will surely lose the enjoyment of Him as a reward in the coming kingdom. (Rev. 2:17, footnote 2)

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

第五周·周四

晨兴喂养

太十三 33 “...诸天的国好像面酵，有妇人拿去藏在三斗面里，直到全团都发了酵。”

启二 20 “然而有一件事我要责备你，就是你容让那自称是女申言者的妇人耶洗别教导我的奴仆，引诱他们行淫乱，并吃祭偶像之物。”

十八 2 “...大巴比伦倾倒了！倾倒了！...”

主来到推雅推喇召会的时候，定罪他们容让妇人耶洗别（启二 20）。祂所称为耶洗别的这个邪恶妇人是谁呢？是罗马天主教。...天主教满了邪恶，妇人耶洗别是在召会里。凡她所代表的一切都必须剪去（约翰的修补职事，一六一页）。

这里的妇人，就是主在马太十三章三十三节所预言，那把面酵（表征邪恶、异端、异教的事物）加在细面（表征基督是满足神和人的素祭）里的妇人；这妇人也就是启示录十七章那将可憎之物与神圣事物混杂的大妓女。亚哈的异教妻子耶洗别，乃是这背道召会的预表（圣经恢复本，启二 20 注 3）。

信息选读

马太十三章三十三节...这一个妇人，就是罗马教。这一个妇人，就是堕落的召会。这一个妇人，就起首运用自己的权柄。...圣经不许召会教训。在预表上，召会没有权柄教训。所以不许女人教训的原则，就是给我们看见，召会没有教训的权柄。在这里，女人起首把面酵放在面里面，就是说女人起首用她的权柄。...用女人作代表，意思是说是召会出主张，不是主出主张。是耶洗别来教训，是女申言者来教训，不

WEEK 5 — DAY 4

Morning Nourishment

Matt. 13:33 "...The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until the whole was leavened."

Rev. 2:20 "But I have something against you, that you tolerate the woman Jezebel, she who calls herself a prophetess and teaches and leads My slaves astray to commit fornication and to eat idol sacrifices."

18:2 "...Fallen, fallen is Babylon the Great!..."

When the Lord comes to the church in Thyatira, He condemns them for tolerating the woman Jezebel (Rev. 2:20). Who is this evil woman He calls Jezebel? It is the Roman Catholic Church....The Catholic Church is full of evil. The woman Jezebel is in the church. All that she represents must be trimmed away. (The Mending Ministry of John, pp. 122-123)

The woman here is the same as the one prophesied by the Lord in Matthew 13:33. There the woman added leaven (signifying evil, heretical, and pagan things) into the fine flour (signifying Christ as the meal offering for the satisfaction of God and man). This woman is the great harlot of Revelation 17, who mixes abominations with the divine things. Jezebel, the pagan wife of Ahab, is a type of this apostate church. (Rev. 2:20, footnote 1)

Today's Reading

[In Matthew 13:33] this woman is Roman Catholicism, the degraded church. She began to exercise her self-assumed authority....The Bible forbids the church to teach. In typology the church has no authority to teach. The principle of forbidding the woman to teach shows us that the church has no authority to teach. Here the woman began to put leaven into the meal. This means that the woman began to exercise her authority ...The symbol of the woman means that the church rather than the Lord is now making all the decisions. It is Jezebel, the prophetess, who is teaching, not the Lord.

是主来教训。但是，召会自己有权柄教训的时候，还远不如从元首领受的时候。召会可以讲道，反而不如从元首领受。召会自己可以有权柄的时候，结果就将各种的异端带到召会里面来。...罗马教不是叫人吃面酵，罗马教是叫人吃发起来的细面。罗马教不单给我们异端，也给我们真理。罗马教还相信基督是神的儿子，还相信主耶稣死在十字架上是为着赎罪，这两个基本的信仰都在。不过细面是用酵发过的（倪柝声文集第三辑第四册，二九六至二九七、二九九页）。

神最恨恶巴比伦的原则。我们在神的面前要注意，到底在我们里面有多少不是绝对的？一切不绝对的，一半一半的，就是巴比伦。我们要求神给我们光，让我们在光中审判自己一切向祂不绝对的东西。当我们这样审判自己的时候，就是承认我们也恨恶巴比伦的原则。求主赐恩给我们，不让我们在基督之外求荣耀，不让我们在基督之外求尊贵。

启示录十七章和十八章说这一个妓女就是巴比伦。她所作的事是神所不喜悦的。为什么神不喜悦她所作的事？...“巴比伦”这个辞是从“巴别”来的。...巴别塔的原则，就是从地上造到天上。人造巴别塔是用砖头造的。...石头是神造的，砖头是人造的。砖头是人的发明，人的产物。巴比伦的意思，就是人要用自己的方法建造一座塔，直通到天。巴比伦所代表的，就是人能。巴比伦所代表的，是一个假冒的基督教，她不是让圣灵有权柄，不是求圣灵的引导，而是凭着人在那里作一切的事。一切都是人烧的砖头，都是人的作为。

但是，这件事是神所不能接受的。...凡打算用人的能力从地上通到天上去的，都是砖头（倪柝声文集第二辑第十四册，一二四、一一八至一二〇页）。

参读：倪柝声文集第三辑第四册，二八二至二八七页；第二辑第十四册，第五章。

It would have been better for the church if it had received its teaching from the Head instead of assuming the role of teacher for itself. When the church assumes this role, it results in all kinds of heresies being introduced into the church....Roman Catholicism does not ask men to take the leaven; it only asks men to take the fine flour which contains the leaven. Roman Catholicism gives us heresies as well as truths. It believes that Christ is the Son of God and that the Lord Jesus died on the cross to accomplish redemption. These two basic tenets of faith are there, but the fine flour has been leavened. (CWWN, vol. 50, pp. 794, 796)

God hates the principle of Babylon more than anything else. We must note in His presence how much of our being is still not absolute for Him. Anything which is halfway and not absolute is called Babylon. We need God to enlighten us so that in His light we may judge everything in us which is not absolute toward Him. Only when we judge ourselves in this way can we confess that we too hate the principle of Babylon. By His grace, may the Lord not allow us to seek any glory and honor outside of Christ.

The harlot spoken of in Revelation 17 and 18 is Babylon, whose deeds are extremely displeasing to God. Why is her conduct such an offense to God?...The name Babylon originates from "Babel."...The principle of the tower of Babel involves the attempt to build up something from earth to reach unto heaven. When men built this tower, they used bricks....Stone is made by God, and bricks are made by man. Bricks are a human invention, a human product. The meaning of Babylon relates to man's own efforts to build a tower to reach unto heaven. Babylon represents man's ability. It represents a false Christianity, a Christianity which does not allow the Holy Spirit to have authority. It does not seek the Holy Spirit's guidance; it does all things by human effort. Everything consists of bricks baked by man; everything depends upon man's action.

God, however, can never accept this....These things are man's endeavors to build something from earth to heaven by human ability, by bricks. (CWWN, vol. 34, pp. 105-106, 101-102)

Further Reading: CWWN, vol. 50, ch. 45; vol. 34, ch. 5

第五周·周五

晨兴喂养

启十八 2 “祂用强有力的声音喊着说，大巴比伦倾倒了！倾倒了！成了鬼的居所，和各样污秽之灵的巢穴，并各样污秽可恨之鸟的巢穴。”

7 “她怎样荣耀自己，怎样奢华，你们也当叫她照样痛苦悲哀；因她心里说，我坐着作皇后，并不是寡妇，绝不会见到悲哀。”

巴比伦的原则就是装假，实际上没有那样，在人面前却装作那样，为要得着人的荣耀。神的儿女有一个危险，就是要在外表上装作属灵的样子。许多所谓属灵的态度都是假装的，许多祷告的长短也是假装的，许多祷告的声音也是假装的。实际不是那样，外面装得那样，这就是巴比伦的原则。

这是与新妇完全不同的。假冒的事，是凭着妓女的原则作的，不是凭着新妇的原则作的。神的儿女能被拯救脱离在人面前的装假，就是一件大事。巴比伦的原则就是在人面前装假，要得着在人面前的荣耀。在召会里要得着人的荣耀，要得着人的地位，这就是示拿衣服的罪，这就是亚拿尼亚、撒非喇所犯的罪。假的奉献是罪，假的属灵是罪。凡是真实的敬拜，都得用灵和诚实。但愿神使我们作一个诚实的人（倪柝声文集第二辑第十四册，一二一页）。

信息选读

启示录十八章七节说到巴比伦...坐在皇后的地位上，她完全失去了寡妇的性质，她一点不觉得主耶稣是被杀的，是钉在十字架上的。她说，“我坐着作皇后”，她失去了贞洁，失去了正当的目标，这是巴比伦的原则，这是败坏了的基督教。

WEEK 5 — DAY 5

Morning Nourishment

Rev. 18:2 "And He cried with a strong voice, saying, Fallen, fallen is Babylon the Great! And she has become a dwelling place of demons and a hold of every unclean spirit and a hold of every unclean and hateful bird."

7 "As much as she has glorified herself and lived luxuriously, as much torment and sorrow give to her; for she says in her heart, I sit a queen, and I am not a widow, and I shall by no means see sorrow."

The principle of Babylon...is hypocrisy. There is no reality, yet people act as if there is in order to obtain glory from man. Here is a real danger to God's children—pretending to be spiritual. There is a great deal of spiritual behavior which is acted out in falsehood. It is put on as a veneer. Many long prayers are counterfeit; many prayerful tones are unreal. There is no reality, but it is made to appear as if there is. This is the principle of Babylon.

This is entirely opposite from the attitude of the bride. Everything done in falsehood is done in the principle of the harlot, not in the principle of the bride. It is a great matter for God's children to be delivered from pretending before man. The principle of Babylon is to pretend in order to receive glory from man. If we set our sight upon man's glory and man's position in the church, we are participating in the sin of the Babylonian garment and the sin committed by Ananias and Sapphira. False consecration is sin, and false spirituality is also sin. True worship is in spirit and truthfulness. May God make us true men. (CWWN, vol. 34, p. 103)

Today's Reading

In Revelation 18:7... [Babylon] sits as a queen. She has lost all of her character of being a widow. She has no feeling about the Lord Jesus being killed and crucified on the cross. Rather, she says, "I sit a queen." She has lost her faithfulness; she has missed her proper goal. This is the principle of Babylon, and this is corrupted Christianity.

在十八章里又给我们看见巴比伦有一大堆的东西，就是她特别得着奢华的享受。...衣服也好，饮食也好，住处也好，过分的，超过需要的，就是奢华，就是巴比伦的原则。一切需要的，神都许可；在需要之外的，神都不许可。我们凭着需要的原则过生活，神要祝福我们（倪柝声文集第二辑第十四册，一二一至一二二页）。

在写给老底嘉的最后一封书信里，说到温水...（启三 15~16）。不冷不热的光景也必须剪去。...你们〔也许〕有点冷淡，只是仍然来聚会罢了。你们甚至以自己的温和为骄傲，认为：“我是一个中庸的人。太野或者太拘束都不好。我也不冷，也不热。”...但我们必须火热！我们必须把别人烧起来！...不冷不热的光景，以及宗教、世俗、耶洗别的邪恶，都必须剪去。每天早晨祭司都作这种修剪的工作〔出三十七〕（约翰的修补职事，一六一至一六二页）。

老底嘉是变相的非拉铁非，是走了样的非拉铁非。有一天弟兄相爱失去的时候，就马上变作“众人的意见”，这就是老底嘉的意思。

三章十五节：“我知道你的行为，你也不冷也不热；我巴不得你或冷或热。”这就是老底嘉的特点。十七节：“你说，我是富足，已经发了财，一样都不缺；却不知道你是那困苦、可怜、贫穷、瞎眼、赤身的。”这就是老底嘉的特点。老底嘉的特点，就是不冷不热，而在主面前有属灵的骄傲。“我是富足”，说一句就够了；但接着又说，“已经发了财。”说了两句应该够了，但下面又说，“一样都不缺。”...这些属灵的骄傲是从哪里来的呢？是从已往的历史来的。曾有一次他们是富足的，他们就以为今天仍然是富足的。曾有一次主怜悯他们，他们记得那一个历史，而今天却失去了那一个实际（倪柝声文集第三辑第四册，二八三至二八四页）。

参读：倪柝声文集第三辑第四册，二八二至二八七页。

Chapter 18 shows us many other things about Babylon, especially regarding the luxuries she enjoyed....Regardless of whether it is clothing, food, or housing, if it is excessive or beyond our need, it is luxury and in the principle of Babylon. God allows all that we need, but He does not permit things which are beyond our necessity. We should order our living according to the principle of need; then God will bless us. (CWWN, vol. 34, pp. 103-104)

In the last epistle, the one to Laodicea, there is lukewarmness (Rev. 3:15-16)....Lukewarmness also must be trimmed away ... [You may be] indifferent, yet still you come to the meetings. You may even be proud that you are moderate, and think, "I'm a middle-of-the-road person. It's good not to be too wild or too committed. I'm not cold, but I'm not hot either."...But we have to be hot! We need to burn others!...Lukewarmness must be trimmed away, along with religion, worldliness, and the evils of Jezebel. Morning by morning the priests did this trimming work. (The Mending Ministry of John, p. 123)

Laodicea is a distorted Philadelphia. When brotherly love is gone, Philadelphia immediately turns into the opinions of many. This is the meaning of the word Laodicea.

Revelation 3:15 says, "I know your works, that you are neither cold nor hot; I wish that you were cold or hot." This is the characteristic of Laodicea. Verse 17 says, "Because you say, I am wealthy and have become rich and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked." These are the characteristics of Laodicea. In the eyes of the Lord, the characteristics of Laodicea are lukewarmness and spiritual pride. It is bad enough for it to say, "I am wealthy," but it continues, saying, "and have become rich." The two statements are evil enough, yet it goes on to say that it has "need of nothing."...Where does spiritual pride come from? It comes from history. Some were once rich, and they think that they are still rich. The Lord was once merciful to them, and they remember their history. But now they have lost that reality. (CWWN, vol. 50, pp. 784-785)

Further Reading: CWWN, vol. 50, ch. 45

第五周·周六

晨兴喂养

启三 16 “你既如温水，也不热也不冷，我就要从我口中把你吐出去。”

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

太二五 4 “但精明的拿着她们的灯，又在器皿里带着油。”

你们如果要继续在非拉铁非的道路上，你们就得学习在神面前谦卑。...有的弟兄说，“神的祝福在我们中间。”我承认这话，但是说这话的时候，特别要小心。一不小心，你就觉得说，那一个是老底嘉的味道：我们是富足，我们已经发了财，我们一样都不缺〔启三 17〕。

要记得，我们没有一样不是领受来的。四围的人可以充满了死亡，但是这并不需要你知你自己是充满了生命。四围的人都可以贫穷，但是用不着你知道你是财主。活在主面前的人，不觉得自己是富足的。愿神怜悯我们，叫我们学习活在主的面前，可以富足，但是又不知道自己是富足的。摩西脸上发光，自己却不知道，这是更好的事！一知道，就变作老底嘉。一知道，结果就是也不冷，也不热。老底嘉，就是说起来样样都知道，事实上没有一样是热切的。说起来，样样都有，但是没有一样是能够把命拚上的。记得已往时候的光荣，却忘记了今天在神面前的光景（倪柝声文集第三辑第四册，二八五页）。

信息选读

〔祭司〕也要把灯注满油。这种注入是什么呢？...主耶稣对以弗所召会说，“得胜的，我必将神乐园中生命树的果子赐给他吃。”（启二 7）吃生命树的果子就是最好的注入！

WEEK 5 — DAY 6

Morning Nourishment

Rev. 3:16 "So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth."

2:7 "He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God."

Matt. 25:4 "But the prudent took oil in their vessels with their lamps."

If you want to continue in the way of Philadelphia, remember to humble yourselves before God.... God's blessing is with us, but we must be careful when we say this. As soon as we are not careful, we have the flavor of Laodicea: "We are wealthy and have become rich and have need of nothing."

Please bear in mind that we have nothing that we have not received. Those around us may be full of death, but we do not need to be conscious of the fact that we are full of life. Those around us may be poor, but we do not need to be conscious of the fact that we are rich. Those who live before the Lord will not be conscious of their own riches. May the Lord be merciful to us that we may learn to live before Him. May we be rich and yet not know that we are rich. It was better for Moses not to know that his face was shining, even though it did shine! Once a person knows himself, he becomes Laodicea, and the result is lukewarmness. Laodicea means to know everything, but in reality to be fervent about nothing. In name it has everything, but it cannot sacrifice its life for anything. It remembers its former glory but forgets its present condition before God. (CWWN, vol. 50, pp. 785-786)

Today's Reading

[The priests] also filled the lamps with oil. What is this infilling? The Lord Jesus said to the church in Ephesus, "To him who overcomes, to him I will give to eat of the tree of life..." (Rev. 2:7). To eat of the tree of life is the best infilling!

然后在启示录二章十七节祂应许别迦摩的得胜者说，“我必将那隐藏的吗哪赐给他。”吃隐藏的吗哪就是被充满和得供应。

祂对老底嘉召会说，“看哪，我站在门外叩门；若有听见我声音就开门的，我要进到他那里，我与他，他与我要一同坐席。”（三 20）因着与主一同坐席，我们就得着注入。

吃生命树的果子，吃隐藏的吗哪，与主一同坐席，这些都是注入。

这就是基督大祭司的服事。借此，宗教、世俗、邪恶、不冷不热的光景这些黑暗的事物都剪去了；借此，生命树、隐藏吗哪、属天筵席的属天、神圣元素也都供应给你。

这种天上职事的结果乃是一种新陈代谢的变化。老旧的东西要被排除，而由新的、属天的、神圣的东西所顶替。你会变化成为宝石，为着建造神的居所。...这职事乃是在基督天上的祭司职任之下。这职任要修剪众召会，并以里面的充满来供应他们，使众召会所有的圣徒都能新陈代谢并生机地被变化。

祂所有的服事和关怀，目的是要使你成为得胜者。宗教、世俗、邪恶的事、不冷不热的光景，都不是金灯台的一部分。然而当你吃生命树的果子，有分于隐藏的吗哪，享受属天的筵席，这种滋养就会成为构成灯台的神圣元素。因此，每个地方召会就是一个灯台，每一个地方召会里面也都有得胜者。这些得胜者构成了灯台。在这些得胜者身上，宗教、世俗、邪恶、不冷不热的光景都被剪去了。属天的元素作为生命树、隐藏的吗哪以及属天的筵席，一直供应给你。你所有的乃是三一神自己。三一神要成为你的构成成分。因着这种金的构成，就会有灯台。最终，灯台就是地方召会里的得胜者（约翰的修补职事，一六二至一六四页）。

参读：约翰的修补职事，第十六章。

Then in Revelation 2:17 He promises the one who overcomes in Pergamos, "To him I will give of the hidden manna." To eat of the hidden manna is to be filled and supplied.

To the church in Laodicea He says, "Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me" (3:20). By feasting with the Lord, the infilling takes place.

To eat of the tree of life, to eat of the hidden manna, to feast with the Lord: these are all the infilling.

This is Christ's high priestly service. By it all the dark, black things of religion, worldliness, evil, and lukewarmness are trimmed away. Also by it the heavenly, divine element of the tree of life, the hidden manna, and the heavenly feast is ministered to you.

The effect of this heavenly ministry is a metabolic transformation. The old things will be discharged and replaced with something new, heavenly, and divine. You will be transformed into precious stones for the building of God's dwelling place....This ministry is under the heavenly priesthood of Christ. It seeks to trim the churches and supply them with the infilling that all the saints in the churches might be metabolically and organically transformed.

All His service and care has the aim of making you an overcomer. Religion, worldliness, evil things, and lukewarmness are not part of the golden lampstand. But when you eat of the tree of life, when you partake of the hidden manna, and when you enjoy the heavenly feast, this nourishment will become the divine element of which the lampstand is composed. Thus every local church will be a lampstand, and in every local church will be overcomers. These overcomers will make up the lampstand. With them religion, worldliness, evil, and lukewarmness will have been trimmed away. The heavenly element will have been supplied to you as the tree of life, the hidden manna, and the heavenly feast. What you will have is the Triune God Himself. He will become your constituent. With such a golden constitution there will be the lampstand. A lampstand eventually is the overcomers in a local church. (The Mending Ministry of John, pp. 124-125)

Further Reading: The Mending Ministry of John, ch. 16

D 大调

(英1130)

3/2

1 - | 3 4 5 - i - | 7 6 5 - 6 · 5 | 4 3 2 - 3 4 | 2 - 1 -
 一 来 向基督 赞 美歌颂，神 使救恩 借祂 成功；
 1 - | 3 4 5 - i - | 7 6 5 - 6 · 5 | 4 3 2 - 3 4 | 2 - 1 -
 得 救唯靠 神 圣生命，律 法规条 一无 所成；
 i - | 7 6 5 - i - | 7 6 5 - 5 - | 1 2 3 - 1 - |
 人 虽努力 不 能得胜，神 圣生命 才
 3 #4 5 - 5 - | 6 4 2 - 3 4 | 2 - 1 - ||
 有 大 能；将 人 改 变 带 来 重 生。

二 借祂赐下生命能力， 祂将信徒拯救到底；
 神圣生命注入人里， 供应救恩时刻不息。
 人虽丧失祂来临及， 拯救罪人脱离仇敌；
 带领众子进荣耀里。

三 祂是祭司为神所立， 赐人生命带来实际；
 神的生命就在祂里， 拯救世人脱罪胜己；
 永远生命不朽不已， 所施救恩全备无比；
 赞美我主完全能力。

四 祂的生命足能担保， 带领我们达到荣耀；
 若非祂曾得胜宣告， 我们有何可以信靠。
 祂受试验屹立不摇， 终于十架始自马槽；
 不受死亡阴间缠绕。

五 祂作凭质供人接受， 担保信徒完全得救；
 全备供应包罗万有， 亲自成全终能成就；
 属人生命失败、老旧， 唯祂生命坚定永久；
 祂作生命完全拯救。

六 基督今日高过诸天， 忠信代求直到永远；
 不受软弱、死亡阻拦， 祭司职分无需更换；
 长远活着，立于神前， 代求满足神、人心愿；
 祂已高升远超诸天。

七 来到神前，靠主宝血， 绝不退缩而遭毁坏；
 来到神前，得着生命， 各尽功用，不作婴孩；
 来到神前，享受生命， 作祂子民，蒙祂所爱；
 生命作王，死亡不再。

WEEK 5 — HYMN

Hymns, #1130

- | | |
|--|---|
| <p>1 Sing praise to Christ Who lives in us,
The God of our salvation;
Who saves us by His life divine,
And not by regulation;
After we've worked—done all we can,
His life has power to change a man:
His life divine can change us.</p> | <p>5 He's pledged to save us to the full,
His life is operating;
He's doing everything for us
'Tis all for our perfecting;
Our life's a failure at its best,
Only His life can stand the test:
His life brings full salvation!</p> |
| <p>2 He saves us to the uttermost
By His life-giving power;
Transfusing Himself into us,
He saves us hour by hour.
He saved the lost by coming in,
He's saving now from more than sin:
He's saving us to glory!</p> | <p>6 He's living now to intercede,
Continuing forever;
He undertakes into the age,
His priesthood changes never;
He always lives to intercede,
Such a High Priest is what we need:
He's higher than the heavens.</p> |
| <p>3 Our Lord was constituted priest
To be a real life-giver;
Life is the nature of this One
Who can from self deliver:
His life is indestructible,
By it He saves us to the full:
Praise God, He's fully able!</p> | <p>7 Come forward now to God through Him,
Ne'er shrink back to destruction;
Come forward now to get the life,
Which brings the proper function;
Come forward now the life to take,
By life His people us He'll make,
And swallow death forever.</p> |
| <p>4 His life is fully qualified
To bring us through to glory;
Were it not for His tested life,
'Twould be another story:
His life was fully tried on earth,
To crucifixion from His birth:
He passed through death and Hades.</p> | |

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 ~ 19，二十四 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。

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多数的信徒——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，要在大灾难之前被收割

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 Shulammitte, 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 Shulammitte 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.

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

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

Rev. 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，“坐宝座的要用帐幕覆庇他们。”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

启十五2~3“我又看见仿佛有搀杂着火的玻璃海，且看见那些胜了兽和兽像，以及兽名数字的人，都站在玻璃海上，拿着神的琴。他们唱着神奴仆摩西的歌、和羔羊的歌，说，主神，全能者，你的作为大哉、奇哉！万国之王，你的道路义哉、诚哉！”

启示录十五章二至四节启示耶稣之见证的第五方面，就是得胜者在神天上的殿前，站在搀杂着火的玻璃海上。有许多圣徒在这海上唱着摩西的歌和羔羊的歌。这是一幅图画，表征关于耶稣之见证进一步属灵的事。召会作为耶稣的见证，是由一班借水得救的圣徒所组成，就如挪亚借着漫过全地的水得救，脱离邪恶的世代（创六11~14上），又如以色列人借红海的水得救，不仅脱离神的审判，也脱离法老邪恶的权势（出十四22、29）。...挪亚的洪水和以色列人的红海，二者都是一种浸（彼前三20~21，林前十1~2）。今天我们这些新约的信徒也都受了浸。受浸的真正意义乃是埋葬（罗六4）。一个人也许是百万富翁，拥有银行、企业和许多亲友。要这样一个人断绝一切羁绊当然很难，但在他埋葬那天，他终归会从世界出来。没有什么像受浸这么彻底地把我们从属世的羁绊中分别出来。任何对主认真的人都必须看见，借着经过水，他已经从世界里出来了（耶稣的见证，一二五页）。

信息选读

原则上，神宝座前的玻璃海表征受浸的施行。

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，所以他们需要在约但河里再次受浸。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; 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

第六周·周五

晨兴喂养

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

WEEK 6 — DAY 5

Morning Nourishment

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 Shulammitte; return, return, that we may gaze at you. Why should you gaze at the Shulammitte, 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 Shulammitte, 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 Shulammitte was like two camps, or armies, in the eyes of God. These two armies are dancing in celebration of their victory....The name Shulammitte is not mentioned in the beginning of Song of Songs.... In this verse the Shulammitte 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大成之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 2·1 | 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,
'Midst the earth's dark night;
Jesus' testimony,
Bearing Him as light.
Formed by Him, unmeasured,
In the Spirit's mold—
All are one in nature,
One pure work of gold.</p> <p>See the local churches,
'Midst the earth's dark night;
Burning in the Spirit,
Shining forth with Christ.</p> | <p>4 What can quench the lampstands?
Who can them defy?
More the opposition—
More they multiply!
Deeper darkness 'round them,
Brighter do they shine.
They are constituted
With the life divine.</p> |
| <p>2 God in Christ, embodied,
As God's lampstand, He
Has become the Spirit,
The reality.
Spirit as the lampstand
Has been multiplied;
Many local churches,
Now are realized!</p> | <p>5 Soon the local churches
Shall the Bride become,
Bringing in that city—
New Jerusalem.
Then the many lampstands
Shall one lampstand be;
Triune God expressing,
Universally.</p> <p>Lo, from heav'n descending,
All the earth shall see
God's complete expression,
For eternity.</p> |
| <p>3 Caring for the churches
Is the Son of Man:
Voice of many waters,
Stars in His right hand;
Eyes aflame; His face is
Shining as the sun;
Churches—fear no trial,
He's the living One!</p> | |

