二〇一六年秋季国际长老及负责弟兄训练

回归召会的正统

第一篇

荣耀的基督作为在金灯台中间行走之人子的异象

读经：启一 10 ~ 二 1

RK 诗歌：

纲　　目

周　一

壹 我们若要看见启示录一至三章中荣耀的基督与七个召会的异象，就必须顾到以下的事：

一 我们必须取奴仆的地位—一 1：

1 保罗说他是“基督耶稣的奴仆”（罗一 1）；保罗使用这辞，指明他作使徒不是自派的，也不是主雇用的，乃是主所买的，在重生的生命里，不在天然的生命里，事奉神并将基督供应给神的子民。

2 我们要甘愿作仆人，甚至作奴仆，服事别人，而不是管辖别人—太二十 24 ～ 28，二五 14，林后四 5，加六 17，出二一 1 ～ 6，赛五十 4 ～ 5。

3 基督从前服事我们（可十 45），现在仍是服事我们（路二二 26 ～ 27），将来还要服事我们（十二 37，启七 17）；我们若要用基督服事别人，就需要让祂先服事我们。

Int'l Training for Elders and Responsible Ones (Fall 2016)

RETURNING TO THE ORTHODOXY OF THE CHURCH

Message One

The Vision of the Glorious Christ as the Son of Man Walking in the Midst of the Golden Lampstands

Scripture Reading: Rev. 1:10—2:1

RK Hymns: 381, 1184

Outline

Day 1

I. If we are going to see the vision of the glorious Christ and of the seven churches in Revelation 1—3, we must care for the following things:

A. We must take the position of a slave—1:1:

1. Paul says that he was a “slave of Christ Jesus” (Rom. 1:1); his use of this term indicates that he was not a self-appointed apostle or one hired by the Lord; rather, he was one purchased to serve God and minister Christ to His people, not in the natural life but in the regenerated life.

2. We need to be willing to serve others as a servant, even as a slave, rather than rule over others—Matt. 20:24-28; 25:14; 2 Cor. 4:5; Gal. 6:17; Exo. 21:1-6; Isa. 50:4-5.

3. Christ served us in the past (Mark 10:45), He is still serving us in the present (Luke 22:26-27), and He is going to serve us in the future (12:37; Rev. 7:17); if we are going to serve others with Christ, we need to allow Him to serve us first.

二 我们必须运用我们人的灵作我们看见、领略并回应神行动的器官；唯有人的灵能回应神的灵—一10，四5，五6，诗一一九17～18。

三 我们必须有耳可听那灵向众召会所说的话：

1 看见是在于听见；约翰先是听见声音（启一10），然后才看见异象（11～12）；如果我们的耳朵发沉听不见，我们就看不见（赛六9～10）。

2 主总是愿意开通我们的耳朵，好听见祂的声音（伯三三14～16，赛五十4～5，出二一6），使我们能照祂的经纶看事物。

3 发沉的耳朵需要受割礼—耶六10，徒七51。

4 罪人的耳朵需要用救赎的血洁净，并用那灵膏抹—利十四14、17、28。

5 我们作祭司事奉主，耳朵必须用救赎的血洁净—出二九20，利八23～24。

周　二

贰 启示录这卷书乃是耶稣基督独特并终极的启示—一1上：

一 约翰因忠于神的话，并为耶稣的见证，而被流放于拔摩岛；在这样的环境里，荣耀的基督将祂自己启示给约翰，并给他新的启示—9节。

二 地在约翰眼前消减了，天却向他敞开；这叫我们想起在监狱里的约瑟、在旷野里的摩西、在患难中的大卫以及在捆锁中的保罗；他们都曾得新鲜的启示。

B. We must exercise our human spirit as the organ for us to see, realize, and respond to God's move; only spirit can respond to Spirit—1:10; 4:5; 5:6; Psa. 119:17-18.

C. We must have an ear to hear what the Spirit is speaking to the churches:

1. Seeing depends upon hearing; John first heard the voice (Rev. 1:10) and then saw the vision (vv. 11-12); if our ears are heavy and cannot hear, we cannot see (Isa. 6:9-10).
2. The Lord always wants to open our ears to hear His voice (Job 33:14-16; Isa. 50:4-5; Exo. 21:6) so that we may see things according to His economy.
3. The heavy ears need to be circumcised—Jer. 6:10; Acts 7:51.
4. The sinners' ears need to be cleansed with the redeeming blood and anointed with the Spirit—Lev. 14:14, 17, 28.
5. To serve the Lord as priests, we must have our ears cleansed with the redeeming blood—Exo. 29:20; Lev. 8:23-24.

Day 2

II. The book of Revelation is the unique and ultimate revelation of Jesus Christ—1:1a:

A. 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; under such circumstances the glorious Christ revealed Himself to John and gave him new revelations—v. 9.

B. 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.

三 约翰就是顺他们所走的道路向前走；约翰得了他从前所没有得的异象，认识了他从前所没有认识的这一位坐在宝座上的主；可惜神的儿女常误会神所安排的“拔摩”。

C. John was going down the path that 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; it is unfortunate that God's children often misunderstand God's ordained "Patmos."

周　三

Day 3

叁 人子基督是大祭司，“身穿长袍，直垂到脚，胸间束金带”（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：

III. 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" (v. 13), to cherish the churches in His humanity and nourish them in His divinity:

一 人子是在祂的人性里，金带表征祂的神性，胸是爱的表号：

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

1 基督原来是腰间束带，为神圣的工作得加力（出二八4，但十5），以产生众召会，但如今祂在胸间束带，借祂的爱照顾祂所产生的众召会。

1. Christ was girded at the loins, strengthened for the divine work (Exo. 28:4; Dan. 10:5) to produce the churches, but now He is girded about at the breasts, caring for the churches that He has produced by His love.

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。

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.

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—启一13上：

B. Christ takes care of the churches in His humanity as the Son of Man to cherish them—Rev. 1:13a:

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—出三十7，二七20～21，参诗四二5、11：

1. He dresses the lamps of the lampstands to make them proper, cherishing us that we may be happy, pleasant, and comfortable—Exo. 30:7; 27:20-21; cf. Psa. 42:5, 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。

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 我们在召会里能享受主同在的顾惜气氛，得生命的滋养供应—弗五29，参提前四6，弗四11。

b. We can enjoy the cherishing atmosphere of the Lord's presence in the church to receive the nourishing supply of life—Eph. 5:29; cf. 1 Tim. 4:6; Eph. 4:11.

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。

三 基督在神性里以祂胸间金带所表征的神圣之爱照顾众召会，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。

周　四

肆 主的属天亘古常在，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：

一 主耶稣是神（约二十 28 ～ 29）；祂是超越时间，而包括时间的（弥五 2，赛五七 15）。

二 白发表征经历、荣耀、长久，也表征圣别—箴十六 31，二十 29。

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 which 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.

C. Christ takes care of the churches in His divinity with His divine love, signified by the golden girdle on 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.

Day 4

IV. 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:

A. The Lord Jesus is God (John 20:28-29); He is beyond time, and He encompasses time (Micah 5:2; Isa. 57:15).

B. White hair signifies experience, glory, durability, as well as holiness—Prov. 16:31; 20:29.

三 以赛亚书说到神应许洗净人的罪，是洗得白如羊毛、白如雪（一18）；我们一想到我们的罪已经洗净，洗得像主的头与发一样白，我们就不禁希奇主的恩典是何等的大！

C. Isaiah mentions God's promise to cleanse man's sin until it is like wool and as white as snow (1:18); when we consider how our sins have been cleansed and that we are as white as the head and hair of the Lord, we cannot help but marvel at the greatness of the Lord's grace!

伍 主的七眼如同火焰，是为注视、鉴察、搜寻、借光照而审判以及灌输—启一14，五6，但十6：

V. The Lord's seven eyes are as a flame of fire for watching, observing, searching, judging by enlightening, and infusing—Rev. 1:14; 5:6; Dan. 10:6:

一 基督的眼目是为神在地上的行动与工作，因为七是神行动中完整的数字。

A. Christ's eyes are for God's move and operation on earth, since seven is the number for completion in God's move.

二 主的眼目如同火焰，主要的是为祂的审判—七9～10，启二18，十九11～12。

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.

三 “我今每日举目细望审判台前亮光；愿我所有生活、工作，那日都能耐火”—诗歌四六八首，第五节；此诗乃倪柝声弟兄所写（见“倪柝声—今时代神圣启示的先见”，七五页）。

C. “Unto the judgment seat of Christ / I daily look away; / May all my living and my work / Abide the fire that day”—stanza 5 of a hymn written by Watchman Nee (Watchman Nee—a Seer of the Divine Revelation in the Present Age, p. 75).

周　五

Day 5

陆 主的脚好像在炉中煅炼过明亮的铜，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—启一15上，结一7，但十6，参出三十18，三八8，民二一8～9。

VI. 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—Rev. 1:15; Ezek. 1:7; Dan. 10:6; cf. Exo. 30:18; 38:8; Num. 21:8-9.

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

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

捌 基督是握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，担负耶稣见证的责任。

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 使者的盼望和喜乐都是在天上；他们与基督有亲密的交通；他们也得主的能力和权柄，因为他们是在主耶稣的右手里—参诗十六1～3，七三25～26。

四 我们若肯把自己完全交在主的手里，顾到基督耶稣的事，并且欢喜为祂的缘故担负责任，就不仅我们要得主的赏赐，主也要用我们成就祂极大的工作—林前十五58，十六10，参创十五1，腓二19～21。

周　六

玖 从基督口中出来一把两刃的利剑，就是祂那辨明、审判、击杀的话，为对付消极的人事物—启一16中，来四12，弗六17。

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

VIII. 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. The messengers' hope and happiness are in the heavens; they have intimate fellowship with Christ; they also have the power and authority of the Lord, because they are in the right hand of the Lord Jesus—cf. Psa. 16:1-3; 73:25-26.

D. If we are willing to submit ourselves totally to the Lord's hand, care for the things of Christ Jesus, and gladly bear the responsibility for His sake, not only will we receive the Lord's reward, but the Lord will also use us to accomplish His great work—1 Cor. 15:58; 16:10; cf. Gen. 15:1; Phil. 2:19-21.

Day 6

IX. Out of Christ's mouth proceeds a sharp two-edged sword, which is His discerning, judging, and slaying word for dealing with negative persons and things—Rev. 1:16b; Heb. 4:12; Eph. 6:17.

X. 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.

拾壹 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：

一 我们认识主是活到永永远远的神，才能在灵中不断地感觉主的确实同在；没有什么比感觉主的确实同在更能坚固我们—提后四 22，参创三九 23。

二 “我…活到永永远远”这话应当是我们的力量和盼望（启一 18 上）；亚伯拉罕所呼求的、但以理所事奉的、慕勒所信靠的、倪柝声和李常受所认识的永活神，也就是我们所属所事奉的神；我们应当敬拜祂，并且满了喜乐地赞美祂的名！

拾贰 基督拿死亡和阴间的钥匙—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。

XI. 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:

A. By knowing the Lord as the God who lives forever and ever, we can be assured of His presence in our spirit all the time; nothing establishes us more than the assured presence of the Lord—2 Tim. 4:22; cf. Gen. 39:23.

B. The words I am living forever and ever should be our strength and hope (Rev. 1:18a); the living God whom Abraham called upon, whom Daniel served, whom Müller trusted, and whom Watchman Nee and Witness Lee knew is the God to whom we also belong and whom we also serve; we should worship Him and praise His name with joy!

XII. Christ has the keys of death and of Hades—Rev. 1:18b:

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.

第一周　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。”

10“当主日我在灵里，听见在我后面有大声音如吹号说。”

二 7“那灵向众召会所说的话，凡有耳的，就应当听。…”

根据古代的习俗和法律，奴仆卖身给主人，主人对他有绝对的权利，甚至有生杀之权。保罗就是基督这样的一个奴仆。…保罗用奴仆这辞，〔罗一 1，〕指明他作使徒不是自派的，也不是主雇用的，乃是主所买的，在重生的生命里，不在天然的生命里，事奉神并服事神的百姓。（圣经恢复本，罗一 1 注 3。）

〔在马太二十章二十四节，〕十个门徒的恼怒，…给主机会启示在国度里生活的路，就是不辖管别人，宁愿作仆役，甚至作奴仆服事人。（太二十 26 注 1。）

信息选读

〔有〕三处圣经给我们看见基督从前怎样服事我们，现在仍是怎样服事我们，将来还要怎样服事我们。

〔马可十章四十五节说，〕“因为人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。”…人子来，对于任何人，祂都服事。无论什么人来到主的面前，主总是服事他们。饥饿的，主给他们吃；患病的，主给他们医治。无论何人，无论何时，无论何地，主总是服事人。主最高的服事，就是舍命作多人的赎价。祂是用祂的命服事人。

WEEK 1 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.

10 I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet.

2:7 He who has an ear, let him hear what the Spirit says to the churches...

A slave, according to ancient custom and law, was one who was purchased by his master and over whom his master had absolute rights, even to the extent of terminating his life. Paul was such a slave of Christ....Paul's use of this term [Rom. 1:1] indicates that he was not a self-appointed apostle or one hired by the Lord; rather, he was one purchased to serve God and minister to His people, not in the natural life but in the regenerated life. (Rom. 1:1, footnote 2)

The indignation of the ten disciples in Matthew 20:24... afforded the Lord an opportunity to reveal the way to live in the kingdom: to be willing to serve others as a servant, even as a slave (v. 27), rather than rule over others. (Matt. 20:26, footnote 1)

Today's Reading

Three passages ...help us see how Christ served us in the past, still serves us in the present, and is going to serve us in the future.

[Mark 10:45 says], "For even the Son of Man did not come to be served, but to serve and to give His life as a ransom for many."... The Son of Man came to serve everybody. Whoever comes to the Lord, the Lord always serves them. The Lord feeds the hungry; He heals the sick ones. Without regard to the time and place, the Lord always serves us. The highest service of the Lord was giving His life as a ransom for many. He gave His life to serve man.

〔路加二十二章二十六至二十七节〕讲到基督怎样服事门徒。祂说，“我在你们中间，如同服事人的。”我们要记得，主在我们中间是服事我们的。这是恩典！…救恩就是基督先服事我们，然后我们才服事基督。

〔十二章三十七节说，〕“主人来了，看见奴仆儆醒，那些奴仆就有福了。我实在告诉你们，主人必自己束上带，叫他们坐席，进前服事他们。”…主说祂将来还要服事我们。我们一次欠主的债，作一个白受恩典的人；我们也是永远欠主的债，作一个永远享受恩典的人。（倪柝声文集第一辑第十七册，二〇七至二〇八、二一〇页。）

〔启示录〕强调人的灵，作我们领略并回应神行动的器官。唯有（我们的）灵能回应（神的）灵。…约翰是在灵里看见…四个〔启示录里主要的〕异象，（一10，四2，十七3，二一10，）正如以弗所三章五节所说，在灵里得着基督奥秘的启示。我们要看见启示录的异象，也必须在灵里。这不仅是在我们心思里头脑的领会，乃是在我们灵里属灵的领略。（圣经恢复本，启一10注2。）

虽然我们所在的角度和地位都是对的，我们仍可能没有适当能听的耳朵。〔启示录〕一章着重看，二至三章着重听。在属灵的事上，看见是在于听见。〔约翰〕先是听见声音，（一10，）然后才看见异象。（12。）如果我们的耳朵发沉听不见，我们就看不见。（赛六9～10。）犹太人不肯听主的话，所以看不见主照着新约所行的事。（太十三15，徒二八27。）主总是愿意开通我们的耳朵，好听见祂的声音，（伯三三14～16，赛五十4～5，出二一6，）使我们能照着祂的经纶看事物。发沉的耳朵需要受割礼；（耶六10，徒七51；）罪人的耳朵需要用救赎的血洁净，并用那灵膏抹。（利十四14，17，28。）我们要作祭司事奉主，耳朵也需要用救赎的血洁净。（出二九20，利八23～24。）…那灵向众召会说话时，我们的耳朵都必须被开通、受割礼、得洁净、且被膏抹，好听见那灵说话。（启二7注3。）

参读：倪柝声文集第一辑第十七册，主的服事。

Luke 22:26-27...concerns Christ serving His disciples. “I am in your midst as the one who serves.” We should remember that the Lord is among us to serve us. This is grace!...The meaning of salvation is that Christ serves us first, and then we serve Him.

[Luke 12:37 says], “Blessed are those slaves whom the master, when he comes, will find watching. Truly I tell you that he will gird himself and will have them recline at table, and he will come to them and serve them.”...The Lord said He will serve us again in the future. Once we were indebted to the Lord and received His grace freely. We will forever be indebted to the Lord and will forever enjoy His grace. (CWWN, vol. 17, pp. 191-193)

Revelation stresses...our human spirit as the organ for us to realize and respond to God’s move. Only spirit (our spirit) can respond to Spirit (God’s Spirit)....John was in his spirit when he saw these four [major] visions [of the book of Revelation] (1:10; 4:2; 17:3; 21:10); that is, he received the revelation of the mystery of Christ in his spirit, according to what is mentioned in Ephesians 3:5. We too need to be in our spirit to see the visions in this book. It is a matter not merely of mental understanding in our mind but of spiritual realization in our spirit. (Rev. 1:10, footnote 1)

Although our angle and position may be right, we still may not have the proper ear to hear. Revelation 1 emphasizes seeing and chapters 2 and 3 emphasize hearing. In spiritual things, seeing depends on hearing. The writer of this book first heard the voice (1:10) and then saw the vision (1:12). If our ears are dull and cannot hear, then we cannot see (Isa. 6:9-10). The Jews would not hear the word of the Lord, so they could not see what the Lord was doing according to the new testament (Matt. 13:15; Acts 28:27). The Lord always wants to open our ears to hear His voice (Job 33:14-16; Isa. 50:4-5; Exo. 21:6) that we may see things according to His economy. The dull ears need to be circumcised (Jer. 6:10; Acts 7:51). The sinners’ ears need to be cleansed with the redeeming blood and anointed with the Spirit (Lev. 14:14,17,28). To serve the Lord as priests, we must have our ears cleansed with the redeeming blood (Exo. 29:20; Lev. 8:23-24)....As the Spirit is speaking to the churches, we all need an opened, circumcised, cleansed, and anointed ear to hear the Spirit’s speaking. (Rev. 2:7, footnote 1)

Further Reading: CWWN, vol. 17, pp. 191-194

第一周 周二

晨兴喂养

启一 1 “耶稣基督的启示，就是神赐给祂，叫祂…指示祂的众奴仆…。”

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。”

约翰因为忠于神的话，并为着耶稣的见证，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，地在约翰眼前消减了，天却向他敞开！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，约翰得着了他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，一八二页。）

信息选读

现在我们来看约翰所看见的荣耀基督的异象是怎么一回事。…启示录一章十节：“当主日我在灵里，听见在我后面有大声音如吹号说。”

…约翰是在灵里听见在他后面有大声音。灵，是有神觉的，是我们敬拜神的机关，也是我们在直觉里能听见神声音的机关。在这里，我们看见约翰的灵是自

WEEK 1 DAY 2

Morning Nourishment

Rev. 1:1 The revelation of Jesus Christ which God gave to Him to show to His slaves...

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 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, p. 165)

Today's Reading

Let us consider the vision of the glorious Christ that John saw. Revelation 1:10 says, "I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet."

In spirit John heard a loud voice behind him. The spirit has to do with the God-consciousness. It is the organ with which we worship God and the organ by which we hear God's voice through the intuition. John's spirit was free and uninhibited

由的，不受环境的限制。他有升天的生命，（弗二6，）他的灵不受魂的包围，也没有魂的刺激，他是自由地与主有交通，而得到新的启示。他的身体在拔摩岛上，失去自由，但他的灵并不因此被囚禁。拔摩岛不能遮盖他头上的天，拔摩岛反而使他的灵接触天。可惜神的儿女常不免误会了神所安排的拔摩岛！

约翰在拔摩岛，有他特别的经历。他被圣灵吸引离开他自己的感觉，进入灵的境界，去听神的话语。神在把将来的荣耀指示给他之先，神要他先注意召会现在的光景，所以在他“后面有大声音如吹号说”，他就“转过身来”看。（启一12。）

约翰在此受命要〔将他所看见的〕写信寄给在亚西亚的那七个召会。为什么只写给七个召会呢？当时在亚西亚除了这七个召会之外，还有歌罗西、希拉波立（西四13）等召会，神为什么不吩咐约翰写信给她们呢？因为“七”这个数目在圣经里是一个完全的数目，神拣选这七个召会来代表整个的召会。从使徒后到主再来时召会的情形，都由这七个召会代表了。

这七个召会都是当日实在的召会。如果主耶稣在那时就来了，那七封书信所说的，就是应验在那些召会身上。另一面圣灵是将这七个召会代表使徒后所有的召会。这七封书信中所说的七个召会的光景，从我们现在的眼光看来，是双关的：㈠是当时各召会实在的光景，㈡是代表有形的召会在各时代中的情形。

启示录一章十二至十三节：“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；灯台中间，有一位好像人子…。”（倪柝声文集第二辑第十四册，一八三至一八四页。）

参读：倪柝声文集第二辑第十四册，附录：荣耀基督的异象。

by the surroundings. He had the life of ascension (Eph. 2:6). His spirit was neither bound nor stirred up by his soul, and he was able to fellowship freely with the Lord and receive fresh revelation. Although his body lost its freedom on the island of Patmos, his spirit was not bound. The island of Patmos could not block the heaven above his head. On the contrary, it brought his spirit in touch with heaven. It is unfortunate that God's children often misunderstand God's ordained "Patmos."

John went through extraordinary experiences on the island of Patmos. He was led away by the Holy Spirit from his own feelings into the realm of the spirit to hear God's word. Before God showed him the future glory, He first turned his attention to the present condition of the church. Hence, after he heard behind him "a loud voice like a trumpet," he "turned to see" (Rev. 1:12).

John was charged to write [what he saw] to the seven churches in Asia. But why was he charged to write to only seven churches? At that time, in addition to the seven churches in Asia, there was also the church in Colossae and the church in Hierapolis (Col. 4:13). Why did God not charge John to write to them as well? Seven is the number of perfection in the Bible. God chose these seven churches to represent the whole church. The condition of the church from the time of the apostles until the Lord's coming is represented by these seven churches.

These seven churches were actual churches in John's days. If the Lord Jesus had come then, the words in the seven epistles would have been fulfilled in the seven churches. But at the same time, the Holy Spirit used these seven churches to represent all the churches after the time of the apostles. Therefore, the condition of the seven churches described in the seven epistles has a double meaning: (1) the actual condition of the various churches is depicted, and (2) the churches represent the conditions of the visible church throughout the ages.

Revelation 1:12 and 13 say, "And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands, and in the midst of the lampstands One like the Son of Man." (CWWN, vol. 34, pp. 165-166)

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

第一周 周三

晨兴喂养

启一 12 ～ 13 “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；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。”

〔启示录一章十二至十三节〕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。…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。这金带是在祂的胸间，而胸是爱的表号。（活力排，一三一页。）

信息选读

旧约的祭司在供职时，腰间束带。（出二八 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。但如今祂照顾众召会，不是在腰间束带，乃是在表征爱的胸间束带。

金带是一个表号，表征基督的神性成了祂的力量。基督的力量完全是祂的神性。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。

WEEK 1 DAY 3

Morning Nourishment

Rev. 1:12-13 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands, 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.

Revelation 1:12-13 shows 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.... 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. This golden girdle is on His breasts, and the breasts are a sign of love. (The Vital Groups, p. 105)

Today's Reading

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. But now He takes care of the churches with the girdle not on His loins but on His breasts, signifying love.

The golden girdle is a sign, signifying Christ's divinity becoming His energy. Christ's energy is totally His divinity. 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.

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。（出二五38。）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事物，需要剪除；这些事物就如我们的肉体、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。

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。）…祂的神性作神圣的力量，多方喂养众召会。

一面，祂修剪召会的灯芯，剪掉写给七个召会的七封书信中所提的一切过错、短处、失败和缺点。基督在人性里作了最好的修剪工作，来顾惜众召会。另一面，在这七封书信中，我们在每一封书信里都看见基督的喂养。…〔例如，〕在写给以弗所召会的第一封书信里，基督说，“得胜的，我必将神乐园中生命树的果子赐给他吃。”（二7。）…如果我在这里不吃基督，我就无法在国度时代吃祂。（活力排，一三一至一三四页。）

参读：活力排，第十一篇；以弗所书生命读经，第五十三篇；约翰的修补职事，第十四章。

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.

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)....His divinity as the divine energy nourishes the churches in many ways.

On the one hand, He trims the wicks of the church lamps, cutting away all the wrongdoings, shortages, failures, and defects mentioned in the seven epistles to the seven churches. Christ did the best trimming work in His humanity to cherish the churches. On the other hand, in each of these seven epistles, we see Christ’s nourishing. [For example], in the first epistle to the church at Ephesus, Christ says, “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)....If I do not eat Christ here today, I will not eat Him in the kingdom age. (The Vital Groups, pp. 105-108)

Further Reading: The Vital Groups, msg. 11; Life-study of Ephesians, msg. 53; The Mending Ministry of John, ch. 14

第一周 周四

晨兴喂养

启一 14“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。”

启示录一章十四节说，“祂的头与发皆白，如白羊毛、如雪。”白发表征高龄，（伯十五 10，）雅歌五章十一节描述祂的头发是黑的，表征祂那永不衰残、永远长存的力量，但这里所描绘基督的白发，是指明祂的亘古常在。

基督虽古，却不是老。…雪之所以白，是因从天而来，没有属地的污秽或玷污。…在启示录一章十四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。（启示录生命读经，一二三页。）

信息选读

但以理在异象中看见那“亘古常在者坐下了。祂的衣服洁白如雪，头发如纯净的羊毛”。（但七 9。）这亘古常在者就是神。在启示录一章，约翰所看见的主耶稣的形态，正如但以理所看见的那一位神一样，所以主耶稣也就是神。我们的主“头与发”皆白，这说出祂是超越时间，而又包括时间的，祂是完全圣别、绝对圣别的。…箴言说，“白发是荣耀的冠冕。”（十六 31。）又说，“白发为老年人的尊荣。”（二十 29。）所以白发的意思就是经历、荣耀和长久。白发的意思也是说到圣别。以赛亚书说到神应许洗净人的

WEEK 1 DAY 4

Morning Nourishment

Rev. 1:14 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.

Revelation 1:14 says that “His head and hair were as white as white wool, as snow.” 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 here signifies His ancientness.

Although Christ is ancient, He is not old....Snow is white because it comes from heaven and contains no earthly dirt or stain....White 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. (Life-study of Revelation, pp. 104-105)

Today’s Reading

In a vision Daniel saw “the Ancient of Days... / His clothing was like white snow, / And the hair of His head was like pure wool” (Dan. 7:9). The Ancient of Days is God. The Lord whom John saw was the same in form as the God whom Daniel saw. This means that the Lord Jesus is God. Our Lord has white hair. This means that He is beyond time and that He encompasses time. He is absolutely and completely holy. When the Bible speaks of man’s aging and change, it refers to the whiteness of his hair (Hosea 7:9). In this respect our Lord does not have one strand of white hair. However, Proverbs says, “The gray head is a crown of glory” (16:31), and “The honor of old men is gray hair” (20:29). Therefore, white hair signifies experience, glory, durability, as well as holiness. Isaiah mentions God’s promise to cleanse man’s sin until it is like wool and as white as snow (1:18). When we consider how

罪，是洗得白如羊毛、白如雪。（一18。）我们一想到我们的罪已经洗净，洗得像主的头与发一样白，我们就不禁希奇主的恩典是何等的大！

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。在启示录，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，…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，…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。…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。

启示录是一本带有审判性质的书。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；”（来十二29；）祂的宝座乃是火焰，其轮乃是烈火，从祂面前有火河流出，（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。）

有谁能逃避主火焰般的眼目呢？有什么在主火焰般的眼目之前能隐藏呢？所以，弟兄姊妹，我们今天就要唱说，“我今每日举目细望审判台前亮光；愿我所有生活、工作，那日都能耐火。”〔诗歌四六八首，第五节。〕（倪柝声文集第二辑第十四册，一九〇页。）

参读：启示录生命读经，第九篇。

our sins have been cleansed and that we are as white as the head and hair of the Lord, we cannot help but marvel at the greatness of the Lord’s grace! (CWWN, vol. 34, p. 170)

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....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 a fiery flame and its wheels are 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. 105-106)

Who can escape the fiery eyes of the Lord? What can be hidden before His fiery eyes? Brothers and sisters, we should sing today: “Unto the judgment seat of Christ / I daily look away; / May all my living and my work / Abide the fire that day.” (CWWN, vol. 34, p. 171)

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

第一周 周五

晨兴喂养

启一 15 ～ 16 “脚好像在炉中煅炼过明亮的铜，声音如同众水的声音。祂右手中拿着七星…。”

但十 6 “祂身体如水苍玉，面貌如闪电，眼目如火把，手和脚如闪耀发亮的铜，说话的声音如大众的声音。”

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，〔启一 15，〕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。（启示录生命读经，一二五页。）

铜，在圣经中是代表审判。…祂的“脚好像…明亮的铜”，不只说出祂的行动有力量，并且说出祂的行动、祂的道路、祂的步伐，都是公义，绝对公义的。祂的脚不只像光明的铜，并且像“在炉中煅炼过明亮的铜”。铜在炉中煅炼的时候，就发出一种令人生畏的白色。主的脚就是这样坚强纯洁。祂锐利的眼目所定罪的，祂坚强的脚就要践踏它！祂要审判祂眼目中所看为有罪的，祂的行为是纯洁的。祂以这一种可畏的圣别行走在各召会中间。（倪柝声文集第二辑第十四册，一九〇至一九一页。）

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

WEEK 1 DAY 5

Morning Nourishment

Rev. 1:15-16 ...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 body also was like beryl, His face like the appearance of lightning, His eyes like torches of fire, His arms and His feet like the gleam of polished bronze, and the sound of His words like the sound of a multitude.

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 [Rev. 1:15], as mentioned also in Ezekiel 1:7 and Daniel 10:6, signifying that His perfect and bright walk qualifies Him to exercise divine judgment. (Life-study of Revelation, p. 106)

In the Bible bronze signifies judgment....His feet being like shining bronze speaks not only of the strength of His move, but the absolute righteousness of His move, His ways, and His footsteps. His feet are not just like shining bronze but are like shining bronze that has been fired in a furnace. When bronze is fired in a furnace, it emits a fearful whitish glow. This is how strong and pure the Lord's feet are. Whatever sin is judged by His sharp eyes will be crushed by His strong feet! He will judge whatever is sinful to His eyes. His walk is pure. He is walking in the midst of the churches with a fearsome holiness. Will He not judge many sins? (CWWN, vol. 34, pp. 171-172)

Today's Reading

[In Revelation 1:15] "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

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。当我们松懒或是打盹时，主的声音就会唤醒我们。

一章十六节说，“祂右手中拿着七星。”二十节清楚地说，“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。在启示录里，主要我们回头留意属灵的实际。因此，这卷书强调召会的使者过于长老。（启示录生命读经，一二六页。）

主是用星代表这些使者，可见他们有属天的地位与经历，如同天空的星一样。他们为主作见证，为主发光，如同夜间的星光一样。他们的盼望和喜乐都是在天上。他们与基督有亲密的交通，他们也得着主的能力和权柄，因为他们是在主耶稣的右手里。他们代表召会，因为他们是召会中间最忠心的分子，他们以召会的事为念，他们看召会的成功和失败，好像是他们自己的成功和失败一样，他们是甘心乐意担负召会责任的人。所以，谁若盼望在主的手中有用处，就得常常在神面前屈膝，用眼泪、用倾倒出来的魂为召会代祷。虽然别人的失败并非他们的失败，但他们若不顾别人的失败，这就是他们的失败了。他们应当有宽大的心肠，包括神所有的儿女，把别人的事当作自己的事。…如果有人真的肯把自己完全交在主的手里，欢喜为祂的缘故担负召会的责任，则不特他们自己要得着主的赏赐，并且主要用着他们成就极大的工夫。（倪柝声文集第二辑第十四册，二〇六页。）

参读：长老训练第十一册，第十三章。

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.

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 that Revelation 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. (Life-study of Revelation, pp. 106-107)

The Lord symbolizes the messengers as stars. This means they possess a heavenly position and experience like the stars in the heavens. They testify for the Lord and shine for the Lord like the stars at night. Their hope and happiness are in the heavens. They have intimate fellowship with Christ. They also have the power and authority of the Lord, because they are in the right hand of the Lord Jesus. They represent the church, because they are the most faithful ones in the church. They mind the things of the church. They view the failure and success of the church as their own. They bear in their hearts the responsibility of the church. Whoever wants to be useful in the hand of the Lord must be on his knees, with tears, and with an outpoured soul, interceding for the church of Christ. Although the failures of the churches are not our own, yet it will be our failure if we are unconcerned about their failures. We should have an enlarged heart to include all the children of God, viewing their business as our business....If we are willing to submit ourselves totally to the Lord’s hand and gladly bear the responsibility for His sake, not only will we receive the Lord’s reward, but the Lord will also use us to accomplish great work. (CWWN, vol. 34, pp. 183-184)

Further Reading: Elders’ Training, Book 11: The Eldership and the God-ordained Way (3), p. 13

第一周 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。”

〔在启示录一章十六节，我们看见基督〕那辨明、审判、击杀的话。（来四 12，弗六 17。）恩言〔路四 22〕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。）（启示录生命读经，一二八、一三〇页。）

信息选读

〔在启示录一章我们看见，〕基督不仅是首先的，是末后的，〔17，〕也是初和终。〔8。〕这向我们保证，祂开始了召会生活以后，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，

WEEK 1 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 see Christ's] discerning, judging, and slaying word (Heb. 4:12; Eph. 6:17). The “words of grace” [Luke 4:22] 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.

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). (Life-study of Revelation, pp. 108, 110)

Today's Reading

[In Revelation 1 we see that] Christ is not only the First and the Last [v. 17] but also the beginning and the ending [v. 8]. This assures us that, having started the church life, He will surely 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

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。

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！但对我们怎么样？我们也必定和主一样！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。（启示录生命读经，一三〇至一三二页。）

认识主是活到永永远远的神，才能在灵中不断地感觉主的确实同在。没有什么比感觉主的确实同在更能坚固我们。…“祂是永活的，”也是我们的力量和盼望。人都会过去，只有祂是永存的。人是点着的灯，所以迟早会熄的；唯有祂是真光，众光之源，永远常存的。…弟兄姊妹，亚伯拉罕所呼求的、但以理所事奉的、慕勒所信靠的、路德马丁所认识的永活神，也就是我们所属所事奉的神，我们应当敬拜祂，并且满了喜乐地赞美祂的名！（倪柝声文集第二辑第十四册，二〇〇至二〇一页。）

参读：国度的操练为着教会的建造，第三、五篇。

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.

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. But what about us? It must be the same. 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. (Life-study of Revelation, pp. 110-111)

By knowing the Lord as the God who lives forever and ever, we can be assured of His presence in our spirit all the time. Nothing establishes us more than the assured presence of the Lord....The words “He is living forever and ever” should also be our strength and hope. Men will all pass away, but He alone will live forever and ever. Men are like lighted lamps—sooner or later they will be extinguished. He alone is the true Light, the source of all lights, and He alone abides forever. Brothers and sisters, the living God whom Abraham called upon, whom Daniel served, whom Müller trusted, and whom Martin Luther knew is the God to whom we also belong and whom we also serve. We should worship Him and praise His name with joy! (CWWN, vol. 34, pp. 179-180)

Further Reading: CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” chs. 3, 5

第一周诗歌

169

赞美主 – 对祂的满足

8 6 8 6 副（英 208）

C 大调　　6/4

3 | 3 – 3 3 – 3 | 5 – 5 i – 5 | 6 – 4 4 5 6 | 5 – – 5 –

一 耶 稣, 耶稣, 我 的 性命, 因 为 爱的 缘 故,

5 | 5 – 2 2 3 4 | 3 – 1 5 – 5 | 5 – 2 2 3 4 | 3 – – 5 –

求 原 谅我, 将 你 圣名, 日 念 千遍 不 住。

5 | 6 – 6 6 – 6 | ♯5 – 6 7 – 3 | i – i i – i | 7 – i i –

副 耶 稣, 耶稣, 最 爱 救主, 无 人 无 物 与 你 比 拟,

5 | i – i i – 7 | i – i 6 – 4 | 5 – 5 5 4 2 | 1 – – 0 0 ‖

你 的 笑 容 是 我 欢喜, 我 爱, …爱你, …你, …主。

二 我心爱你, 不知如何　　约束我的奇乐;
　 你爱有如一团热火,　　使我心中火热。

三 因你是我一切一切、　　我的倚靠、食粮、
　 我心"羡慕"、我身医药、　　我魂永远力量。

四 烧、烧, 哦爱, 在我心怀,　　日夜厉害地烧,
　 直至所有其他的爱　　烧到无处可找。

五 暗中之光、忧中之乐、　　天在地上开始;
　 耶稣, 你是我爱、我歌,　　有谁知你价值!

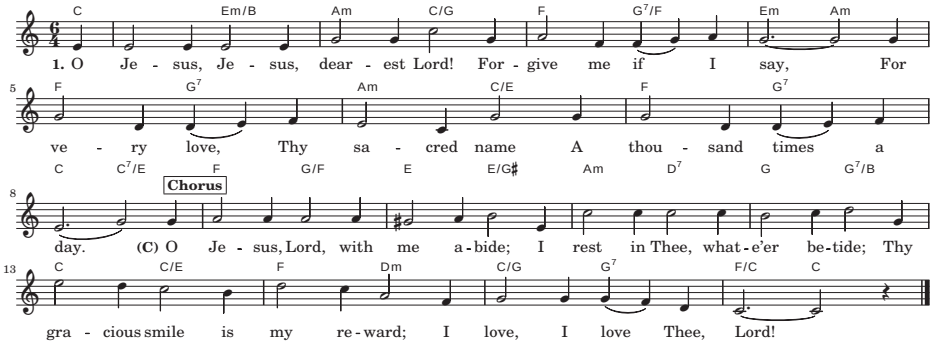
六 这爱将受什么限制?　　要到哪里停止?
　 进、进, 我主, 甘甜价值　　今日远胜昨日。

第三节的"羡慕"作名词用。

WEEK 1 — HYMN

O Jesus, Jesus, dearest Lord

Praise of the Lord — Satisfaction with Him 208



2. I love Thee so I know not how
My transports to control;
Thy love is like a burning fire
Within my very soul.

3. For Thou to me art all in all;
My honor and my wealth;
My heart's desire, my body's strength,
My soul's eternal health.

4. Burn, burn, O love, within my heart,
Burn fiercely night and day,
Till all the dross of earthly loves
Is burned, and burned away.

5. O light in darkness, joy in grief,
O heaven's life on earth;
Jesus, my love, my treasure, who
Can tell what Thou art worth?

6. What limit is there to this love?
Thy flight, where wilt Thou stay?
On, on! our Lord is sweeter far
Today than yesterday.

申言稿：

Composition for prophecy with main point and sub-points: