## 二〇一六年秋季国际长老及负责弟兄训练 Int'l Training for Elders and Responsible Ones (Fall 2016)

#### 回归召会的正统

#### **RETURNING TO THE ORTHODOXY OF THE CHURCH**

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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 E

周 -

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——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

- 壹我们若要看见启示录一至三章中荣耀 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.

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- 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——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

- 极的启示———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**

#### 贰启示录这卷书乃是耶稣基督独特并终 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"。

#### 周三

- 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:
- 一人子是在祂的人性里,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。
- 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—启一13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—出三十7,二七20~
   21,参诗四二5、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,得生命的 滋养供应—弗五29,参提前四6,弗四11。

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."

- 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:
  - A. The Son of Man is in His humanity, the golden girdle signifies His divinity, and breasts are a sign of love:
  - 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. 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—Rev. 1:13a:
  - 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. 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 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、已和 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.

- 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!
- 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:
  - 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。
  - 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。
  - 三 "我今每日举日细望审判台前亮光;愿我所有 生活、工作,那日都能耐火"一诗歌四六八 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)。

#### 周五

- 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, 民二-8~9。
- 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)。

- 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!
- 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:
- 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.
- 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).

- 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.
- 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).

- 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

- 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。

#### 捌基督是握众召会光明使者的那一位— 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.

- 玖从基督口中出来一把两刃的利剑, 就 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-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已、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

- 指示祂的众奴仆…。"
- 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**

- 启一1"耶稣基督的启示,就是神赐给祂, 叫祂… Rev. 1:1 The revelation of Jesus Christ which God gave to Him to show to His slaves...
- 2"约翰便将神的话,和耶稣基督的见证,凡自己 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 Godconsciousness. 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:(一)是当时各召会实在的光景,(二)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、已和旧造。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

# WEEK 1 DAY 4

#### **Morning Nourishment**

- 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

- 启一14"祂的头与发皆白,如白羊毛、如雪,眼 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. (Lifestudy 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、前之公义,绝对公义的。
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○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○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 Godordained 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○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,

二〇一六年秋季长老及负责弟兄训练 - 第1篇 晨兴圣言 - 第11页

# 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

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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

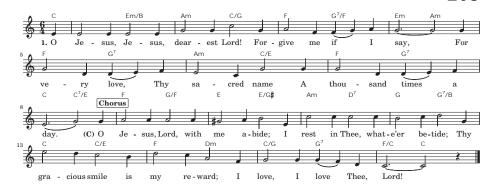
# 第一周诗歌

169	赞美主 – 对祂		
C大调	8686副(英208	<sup>3)</sup> 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	1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   <sup>#</sup> 5 - 6 7 - 3   i - i i - i   7 - i 2 -			
흷耶稣,	耶稣,最爱救主,无人	、无物与你比拟,	
5   3 -	$\dot{2}$ $\dot{1}$ - 7 $\dot{2}$ - $\dot{1}$ 6 - 4 $\dot{5}$ -	$5 \ \widehat{5} \ 4 \ 2 \   \ 1 - 0 \ 0 \  $	
你 的	笑容是我欢喜,我爱,	··爱你,···你,···主。	
<u> </u>	我心爱你,不知如何 你爱有如一团热火,	约束我的奇乐; 使我心中火热。	
<u> </u>	因你是我一切一切、	我的倚靠、食粮、	
<u> </u>	因你是我一切一切、 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.

第一周 • 申言	Composition for prophecy with main point and sub-points:
申言稿:	

## 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

第二篇

#### 在以弗所的召会

读经: 启二1~7

JL 诗歌:596

- 纲 目 一
- 壹论到七个灯台所代表的七个召会, 我 们应当明白三件事:
- 一 这七个召会是当日实在的召会。
- 二 这七个召会代表召会的七层历史。
- 三 这七个召会的光景在召会七层历史中是同时 都有的。
- 贰启示录二至三章给我们看见,我们需要回归召会的正统—什么是主真正所 喜悦的,什么是主所定罪的,以及什 么是主对于召会所定的道路:
- 一一个人若真要走主的道路,就必须要看启示 录二至三章;今天召会出了问题,启示录就 告诉我们怎样作;若不从这两章里去寻觅道 路,就不知道怎样作基督徒。

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

## **RETURNING TO THE ORTHODOXY OF THE CHURCH**

**Message Two** 

**The Church in Ephesus** 

Scripture Reading: Rev. 2:1-7

JL Hymns: 822

#### Outline

## Day 1

# I. With regard to the seven churches, which are represented by the seven lampstands, we should understand three things:

- A. These seven churches were real churches existing at that time.
- B. These seven churches represent the sevenfold history of the church.
- C. The conditions of the churches exist simultaneously in the church's sevenfold history.
- II. Revelation 2 and 3 show us what we need to do to return to the orthodoxy of the church—what it is that actually pleases the Lord, what it is that the Lord condemns, and what the Lord's actual way is for the church:
- A. If a man really wants to walk in the Lord's way, he must read Revelation 2 and 3; today the church has problems, so Revelation tells us what to do; if you do not seek the way in these two chapters, you do not know how to be a Christian.

二〇一六年秋季国际长老及负责弟兄训练 - 第2篇 纲目 - 第1页

- 二 写给七个召会的七封书信都是以主为起头, 而结束于得胜者的呼召:得胜者是很普通的、 平常的人: 凡在非常的时候而不反常的人, 就是得胜者。
- 三 今天人堕落失败,一直往下;但是得胜者 却又重新恢复到神的旨意里,并回到召会 的正统。

周 二

- 主要的点—爱、生命、光和灯台—二  $1 \sim 7$ :
- 一 我们不该离弃主作我们起初的爱,并且我们必须行 起初所行的:"不然,我就要临到你那里:你若不 悔改,我就把你的灯台从原处挪去"-4~5节:
- 1 离弃起初的爱, 是历世代以来召会失败的根源和主 要的原因。
- 2 歌罗西书告诉我们,我们的基督在凡事上必须是第
- 3恢复起初的爱,就是在凡事上以主耶稣为第一:我 们若使基督成为我们生活中的一切, 意思就是我们 胜过了失去起初的爱--参诗七三25。
- 4 胜过失去起初的爱,乃是为基督的爱所困迫,不仅 为主活,更向主活-林后五9、14~15:
- a向主活,就是怀雄心大志,要讨主的喜悦.完全受 祂的控制、指引与管理,单单关心祂的目标和目的。

- B. The seven epistles to the seven churches start with the Lord and end with a call to the overcomers; the overcomers are the normal and ordinary ones; those who are not abnormal during the time of abnormality are the overcomers.
- C. Today men fall, fail, and go downward continually, but the overcomers are recovered to the will of God and return to the orthodoxy of the church.

#### **Day 2**

#### 叁在主给以弗所召会的书信中,有四个 III. There are four main points in the Lord's epistle to the church in Ephesus-love, life, light, and the lampstand—2:1-7:

- A. We must not leave the Lord as our first love, and we must do the first works; "but if not, I am coming to you and will remove your lampstand out of its place, unless you repent"-vv. 4-5:
- 1. The leaving of the first love is the source of and main reason for the failure of the church throughout the ages.
- 2. Colossians tells us that our Christ must have the first place in all things; He must have the preeminence—1:18b.
- 3. To recover the first love is to consider the Lord Jesus as the first in everything; if we make Christ everything in our life, this means that we have overcome the loss of the first love—cf. Psa. 73:25.
- 4. To overcome the loss of the first love is to be constrained by the love of Christ not merely to live for the Lord but to live to the Lord—2 Cor. 5:9, 14-15:
- a. To live to the Lord means that we are determined to gain the honor of being well pleasing to Him by being absolutely under His control, direction, and governing and that we care uniquely for His aims and goals.

- b 向主活,就是在主的指引和控制之下,达成祂的要求,满足祂的渴望,完成祂所要作的。
- 5 以色列的失败是他们弃绝了神,就是活水的泉源 (耶二13),而召会的堕落是离弃了起初的爱;事 实上,离弃起初的爱就是离弃基督,没有在凡事上 以祂为第一。
- 6 起初的爱必须是在凡事上—在大事和小事上—让 神、基督、主、我们的主人作第一位;我们必须为 一切没有让主居首位的事求祂赦免我们。

#### 周三

- 7 "起初所行的"乃是因"起初的爱"所发出的行为— 启二4~5:
- a 当我们站在基督的审判台前时(林后五10), 主必 不因我们工作有多大或多显要而称赞我们; 祂所查 问的, 就是有几分是因我们爱祂的缘故作的。
- b 唯独受主爱激励的工作才是金、银、宝石(林前三 12);圣徒充满对主起初的爱时,他们所有的行动 举止都是因爱主而生,都是"爱心的劳苦"(帖前 一3)。
- c 我们可能像以色列人一样, 敬拜并事奉神, 却是哀 痛地敬拜并事奉; 我们被要求作这些事, 一点也不 喜乐—玛三14。

#### 周四

- 8 主挪去召会的灯台,并不是说,召会从今以后就无 外面的进行和活动了;意思乃是召会不能再作神忠 信的见证:
- a 我们若离弃对主起初的爱,不悔改,行起初所行的, 我们可能仍旧站住地方的立场,却失去了金灯台所 预表之三一神的实际与见证。

- b. To live to the Lord means that we are under the Lord's direction and control and that we fulfill His requirements, satisfy His desires, and complete what He intends.
- 5. The failure of Israel was that they forsook God, the fountain of living waters (Jer. 2:13), and the degradation of the church is the leaving of the first love; actually, to leave the first love is just to leave Christ, not taking Him as the first in everything.
- 6. The first love must be to have God, Christ, the Lord, our Master, as the first One in everything—in great things as well as in small things; we need to ask the Lord to forgive us for all the things in which we do not give Him the preeminence.

#### Day 3

- 7. The "first works" are works that issue from the "first love"—Rev. 2:4-5:
- a. When we stand before the judgment seat of Christ (2 Cor. 5:10), we will surely not be praised for the greatness or volume of our work; what the Lord will investigate is how much of what we do is out of our love to Him.
- b. Only those works that are motivated by love are the gold, the silver, and the precious stones (1 Cor. 3:12); when the saints are filled with the first love for the Lord, everything they do originates from their love for the Lord and is a "labor of love" (1 Thes. 1:3).
- c. It is possible that we, like the children of Israel, may worship and serve God, but we may do it mournfully, not at all happy that we are required to do these things—Mal. 3:14.

#### Day 4

- 8. For the Lord to remove the church's lampstand does not mean that from now on it has no more outward activities or moves; it merely means that it can no longer be God's faithful testimony:
- a. If we leave the first love to the Lord and do not repent and do the first works, it is possible that we may still be standing on the ground of locality, but we have lost the reality and testimony of the Triune God as typified by the golden lampstand.

二〇一六年秋季国际长老及负责弟兄训练 - 第2篇纲目-第3页

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- b 挪去灯台, 意思是召会在神前的地位失去了, 召会失去了见证, 就是耶稣的见证; 召会失去地位, 不配再作主见证的召会。
- 二 我们对主若有起初的爱,就会恨恶尼哥拉党的行为,这也是主所恨恶的——启二4、6:
- 1 "尼哥拉党"一辞,原文由"征服或胜过"以及"平民,俗民,非专行人"二字所组成。
- 2 "尼哥拉党"必定是指一班认为自己高过一般信徒的人;无疑的,这就是天主教和更正教所遵循并建立的宗教阶级制度;主恨恶尼哥拉党的工作、行为,我们也当恨恶主所恨恶的。
- 3 在正当的召会生活中,不该有圣品阶级,也不该 有平信徒;所有的信徒都该是神的祭司(一6,五 10,彼前二5、9);因居间阶级破坏神经纶中普遍 的祭司职任,所以为主所恨恶。

#### 周五

- 三 在像以弗所这样好而有次序、正式的召会 生活里,我们需要维持吃基督作生命树— 启二7:
- 1 我们若在凡事上让基督居首位,并且每日享受祂作 生命树,我们就是奇妙、得胜的基督徒,召会生活 要成为我们的乐园。
- 2神原初的心意是要人吃生命树(创二9、16);
  因人堕落了,生命树就向人封闭(三22~24);借基督的救赎,接触生命树(就是神自己在基督里作人生命)的路再次向人打开(来十19~20)。

- b. The removal of the lampstand means that before God the church's position is lost and that she has lost her testimony, the testimony of Jesus; she has lost her position and is disqualified from being the church of the Lord's testimony anymore.
- B. If we have the first love toward the Lord, we will hate the works of the Nicolaitans, which the Lord also hates—Rev. 2:4, 6:
- 1. The Greek word for Nicolaitan is composed of two words, one meaning "conquer" or "be victorious over" and another meaning "common people," "secular people," or "laity."
- 2. Nicolaitans, then, must refer to a group of people who esteem themselves higher than the common believers; this was undoubtedly the hierarchy adopted and established by Catholicism and Protestantism; the Lord hates the works, the behavior, of these Nicolaitans, and we must hate what the Lord hates.
- 3. In the proper church life there should be neither clergy nor laity; all the believers should be priests of God (1:6; 5:10; 1 Pet. 2:5, 9); because the mediatorial class destroys the universal priesthood in God's economy, the Lord hates it.

- C. In such a good, orderly, and formal church life like the church in Ephesus, we need to maintain the eating of Christ as the tree of life—Rev. 2:7:
- 1. If we give the preeminence to Christ in everything and enjoy Him as the tree of life every day, we will be marvelous, overcoming Christians, and the church life will become a paradise to us.
- God's original intention was that man should eat of the tree of life (Gen. 2:9, 16); because of the fall, the way to the tree of life was closed to man (3:22-24); through the redemption of Christ the way by which man could touch the tree of life, which is God Himself in Christ as life to man, was opened again (Heb. 10:19-20).

- 3然而在召会的堕落中,宗教及其知识偷偷进来打岔在基督里的信徒,使他们不能吃祂这棵生命树;因此,主应许得胜者,要把祂自己这神乐园(新耶路撒冷)中生命树的果子给他们吃,作为赏赐;这是一种激励,叫他们离开宗教的知识,回来享受主自己。
- 4 主这个应许,是要照神的经纶,把召会恢复到神原 初的心意里;主要得胜者作的,就是全召会在神的 经纶里该作的;由于召会堕落了,主就来呼召得胜 者,顶替召会完成神的经纶。

#### 周六

- 5 吃生命树,就是享受基督作我们生命的供应,该是 召会生活中首要的事:
- a 召会生活的内容在于享受基督;我们越享受基督, 召会生活的内容就越丰富;我们若要享受基督,就 必须用起初的爱爱祂。
- b 我们若离弃对主起初的爱,就要失去对基督的享受,并且会失去耶稣的见证;结果,灯台要从我们 挪去。
- c爱主、享受主以及成为主的见证,这三者乃是并 行的。
- 四 爱与生命有关,生命与光有关;爱、生命和 光乃是三而一:
- 1 我们若使基督在凡事上居首位,就有起初的爱;我们 若有这爱,就有生命,就会享受主;我们若有生命, 这生命就要成为我们的光—约一4,腓二15~16。
- 2灯台(召会)的光乃是团体的而非个人的,照耀在 召会时代的黑夜里—参启二5下。

- 3. But in the church's degradation, religion crept in with its knowledge to distract the believers in Christ from eating Him as the tree of life; hence, the Lord promised to grant the overcomers to eat of Himself as the tree of life in the Paradise of God (the New Jerusalem) as a reward; this is an incentive for them to leave religion with its knowledge and return to the enjoyment of Himself.
- 4. This promise of the Lord restores the church to God's original intention according to His economy; what the Lord wants the overcomers to do is what the whole church should do in God's economy; because of the church's degradation, the Lord came to call the overcomers to replace the church in the accomplishing of God's economy.

- 5. Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life:
- a. The content of the church life depends on the enjoyment of Christ; the more we enjoy Him, the richer the content will be, but to enjoy Christ requires us to love Him with the first love.
- b. If we leave our first love toward the Lord, we will miss the enjoyment of Christ and lose the testimony of Jesus; consequently, the lampstand will be removed from us.
- c. These three things—loving the Lord, enjoying the Lord, and being the testimony of the Lord—go together.
- D. Love is related to life, and life is related to light; love, life, and light are a trinity:
- 1. If we make Christ the first in everything, we will have the first love; if we have this love, we have life, and we will enjoy the Lord; if we have life, this life becomes light to us—John 1:4; Phil. 2:15-16.
- 2. The light of the lampstand, the church, shines forth corporately versus individualistically in the dark night of the church age—cf. Rev. 2:5b.

- 五 我们若享受基督作我们的爱、生命和光,就 会在我们所在地方,如同灯台照耀,持守耶 稣的见证—参十二17下。
- 六 我们必须记得这四个辞—爱、生命、光、 灯台:
- 1 我们必须在各方面、在凡事上让主耶稣居首位,以恢复起初的爱。
- 2 这样,我们就会享受祂作生命树,而这生命立即成为生命之光—约八12。
- 3然后我们就会在日常生活中照耀,并团体地作为灯 台照耀;否则,灯台就要在个人一面从我们挪去, 并在团体一面从召会挪去。
- 4如果我们今天在凡事上以基督为第一,我们就会有 爱,就会享受祂作生命,就会将祂如同光照耀出 来,也会成为照耀的灯台,作耶稣的见证;这至终 要成为我们的赏赐,不仅在今世,更是在来世;在 千年国里,我们要在神的乐园里享受基督作我们的 赏赐。

- E. If we are enjoying Christ as our love, life, and light, we will keep the testimony of Jesus as the shining of the lampstand in our locality—cf. 12:17b.
- F. We need to remember these four words that begin with the letter l—love, life, light, and lampstand:
- 1. We must give the Lord Jesus the preeminence in every way and in everything to recover the first love.
- 2. Then we will enjoy Him as the tree of life, and this life right away becomes the light of life—John 8:12.
- 3. Then we will be shining in our daily life and corporately as the lampstand; otherwise, the lampstand will be removed from us individually and from the church corporately.
- 4. If today we take Christ as the first in everything, we will have love, we will enjoy Him as life, we will shine forth with Him as light, and we will become the shining lampstand as the testimony of Jesus; this eventually will become our reward not only in this age but even more in the coming age; in the thousand-year kingdom we will enjoy Christ as our reward in the Paradise of God.

第二周 周一

#### 晨兴喂养

- 启一4"约翰写信给在亚西亚的七个召会:愿恩 典与平安,从那今是昔是以后永是的,从祂宝 座前的七灵。"
- 召会…。"

论到[启示录一章]七个灯台所预表的七个召会. 我们应当明白三件事: 第一, 这七个召会是当日实 在的召会。第二,这七个召会代表召会的七层历史。 第三,这七个召会的光景在召会七层历史中是同时 都有的。

主 [在四节及十一节的] 原意是寄给当日实在存 在的七个召会。虽然我们知道这七个召会是代表古 今的召会, …然而我们切不要想基督的意思, 乃是 须等至这二千年过去,这七个召会的光景都变成为 召会七个时期的历史之后, 祂才会再来; 这是催迫 人去盹睡! 反之, 我们的主常对这些召会说, 祂要 再来,他们要儆醒…。(三2~3。)…所以,我们 的主所说这七个召会的事. 乃是当日实在的事。祂 在当日就有再来的可能了! 我们切不要以为主必不 来,须等至某某预言应验之后,才能再临;…这是 恶仆所持的态度。恶仆的话语乃是说,"我的主人 必来得迟。"(太二四48。)(默想启示录,九四 至九五页。)

#### 信息选读

我们的主之所以单对这七个召会发言. 照我看 来,乃是有更深远的存心。当时的召会原不只七个,

# WEEK 2 DAY 1

#### **Morning Nourishment**

Rev. 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne.

#### 11"你所看见的,当写在书上,寄给那七个 11 Saying, What you see write in a scroll and send it to the seven churches...

With regard to the seven churches, which are represented by the seven lampstands, we should understand three things: [First], these seven churches were real churches existing at that time. [Second], these seven churches represented the sevenfold history of the church. [Third], the conditions of the seven churches exist simultaneously in the church's sevenfold history.

The original intention of the Lord [in Revelation 1:4 and 11] was to send the seven epistles to the seven actual churches existing at that time. Although we know that these seven churches represent the churches throughout the ages,...we must not think that Christ's intention was for us to wait until these two thousand years have passed and the conditions of these seven churches have all become history in the seven periods of the churches before He returns. Such a thought will only make man slumber! On the contrary, our Lord often spoke to these churches that He would be coming again and they must be watchful [Rev. 3:2-3].... So the things of the seven churches which the Lord spoke of were the actual happenings in those days. There was already the possibility of His second coming at that time! We must never assume that the Lord will not come and that we must wait until the fulfillment of such and such prophecies before He will come....This was the attitude of the evil servant, whose words were, "My master delays" (Matt. 24:48). (CWWN, vol. 4, pp. 262-263)

#### **Today's Reading**

The reason that our Lord only spoke to these seven churches, to my mind, is because there was a deeper intention. The churches at that time were not just seven. In the 就是亚西亚一省,就还有好几个召会了。并且需要 教训、警告与勉励的,不只此七个召会而已;…〔主 的意思乃是〕要拣选合乎将来召会光景的召会,以 表明祂对于她们(将来的召会)的旨意。

···主的意思真是要用这七个召会,以表明自使徒 后,以至世末为止,召会的普通情形。···这七个召 会···不过是一班的召会,代表所有的召会而已。并 且这里的"七"字,在启示录原是一个最有意思的 数目。七的意思乃是完整;七个召会表明一个整个 的召会。(默想启示录,九五至九六页。)

启示录二至三章是神应付召会反常的现象的。保 罗的前七封书信是对付召会正规的行为。现在召会 不正规了,所以约翰在启示录里写了后七封书信。 前七封是召会应知的真理,后七封是召会应走的道 路。今天一个人若真要走主的道路,必须要看启示 录二至三章。今天召会出了问题,启示录就告诉我 们怎样作。不从启示录里去寻觅道路,我就不知道 你们的基督徒是怎样作法的。

这七封书信都是以主为起头,而结束都是得胜者 的呼召。谁是得胜者?什么叫作得胜者?是不是特 殊的、超过水平线的人呢?圣经中得胜者的意思是 说,他们是很普通的、平常的。凡在非常的时候而 不反常的人,就是得胜者。现在一般人都在水平线 之下。得胜者不是超出水平线之上,乃是在水平线 上。今天神在这里呼召得胜者,起来照着起初正常 的规矩去作。神的旨意是从来不改变的,好像一根 直线一样。今天人堕落失败,一直往下;但是得胜 者却又重新恢复到神的旨意里去。(教会的正统, 五、九页。)

参读:教会的正统,导言;默想启示录,九四至九五页。

province of Asia alone, there were a few more churches. Moreover, those that needed admonishing, warning, and encouragement were not just these seven churches....His intention [was] to select churches that would match the conditions of the churches in the future in order to reveal His will toward them (the churches in the future).

The Lord's intention was to use these seven churches to reveal the general state of the church from the time of the apostles to the end of this age....These seven churches...were but a group representing all the other churches. In addition, the word seven in this book is a very meaningful number. The meaning of the word seven is completion. Seven churches indicate one whole church. (CWWN, vol. 4, p. 263)

Revelation 2 and 3 are God's dealings with the abnormal conditions of the churches. The first seven Epistles of Paul deal with the normal behavior of the church. Later, the church was not normal; therefore, John wrote the last seven epistles in Revelation. The first seven Epistles contain the truth the church must know; the last seven epistles show the way the church must take. Today if a man really wants to walk in the Lord's way, he must read Revelation 2 and 3. Today the church has problems; therefore, Revelation tells us what to do. If you do not seek the way in Revelation, I do not know how you can be a Christian.

These seven epistles start with the Lord and end with the call to the overcomers. Who are the overcomers? What are the overcomers? Are they special ones, those who are above the ordinary? In the Bible the meaning of the overcomers is that they are the normal, ordinary ones. Those who are not abnormal during the time of abnormality are the overcomers. Most people are below this level. The overcomers are not above this level, but at this level. God is calling the overcomers today to rise up and walk according to the normal pattern in the beginning. The will of God never changes; it is just like a straight line. Today men fall, fail, and continually go downward; but the overcomers are recovered anew into the will of God. (CWWN, vol. 47, "The Orthodoxy of the Church," pp. 8, 12)

Further Reading: CWWN, vol. 4, p. 262; CWWN, vol. 47, ch. 1

# 第二周 周二

#### 晨兴喂养

- 们断定:人既替众人死,众人就都死了:并且 祂替众人死,是叫那些活着的人,不再向自己 活,乃向那替他们死而复活者活。"
- 了起初的爱。"

我们若爱一个人,我们必定愿意听他的声音,他的 话语。…〔有些人〕按名有基督,但在他们里面,他 们向着基督没有任何个人的情感或爱的成分。…他们 对主没有个人爱的成分。

我必须见证我爱主。…每当我提到祂的名,我就快乐。 当我们早晨醒来时,我们第一件必须作的事乃是说,"哦, 主耶稣。哦, 主耶稣。"…我们该说, "哦, 主耶稣, 我爱你。 哦, 主耶稣, 我爱你。"这是何等亲密、甜美、富有感情!

我们的神,我们的基督,我们的主,不仅是可爱的,也 是非常富有感情的。…神爱上了我们这些蒙祂拣选并救赎 的人。你若说,"哦,主耶稣,我爱你,"你立即就爱上祂。 有些事我不肯作, 通常不只是因为这些事不对, 或因为我 怕神,乃是因为我爱祂。(得胜者,三二至三三页。)

#### 信息选读

我们必须胜过失去起初的爱。在以弗所的召会是很 好的召会。那是一个有次序而正式的召会。(启二2~ 3。)我们当然喜欢这样的召会,但这样一个有次序的 召会却离弃了起初的爱。(4。)"起初的"这辞和路 加十五章二十二节里译为"上好的"一辞,在原文里是 同一个字。我们对主起初的爱,必定是对祂上好的爱。

# WEEK 2 DAY 2

#### **Morning Nourishment**

林后五14~15"原来基督的爱困迫我们,因我 2 Cor. 5:14-15 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died; and He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

启二4"然而有一件事我要责备你,就是你离弃 Rev. 2:4 But I have one thing against you, that you have left your first love.

If we love someone, we surely want to hear his voice, his word.... [Some] have Christ in name, but they do not have any personal affection or loving element within them toward Christ.... They have no element of love toward the Lord personally.

I must testify that I love the Lord....Whenever I mention His name, I am happy. When we wake up in the morning, the first thing we should do is say, "O Lord Jesus. O Lord Jesus."...We should say, "O Lord Jesus, I love You. O Lord Jesus, I love You." How intimate, how sweet, and how affectionate this is!

Our God, our Christ, our Lord, is not only loving but also very affectionate....God has "fallen in love" with us, His chosen and redeemed people. If you say, "O Lord Jesus, I love You," right away you will fall in love with Him. Quite often I would not do some things, not merely because they are not right or because I fear God but because I love Him. (The Overcomers, pp. 30-31)

#### **Today's Reading**

We need to overcome the loss of the first love. The church in Ephesus was a good church. It was an orderly church and a formal church (Rev. 2:2-3). Surely we would like such a church, but such an orderly church had left the first love (v. 4). The Greek word for first is the same as that translated "best" in Luke 15:22. Our first love toward the Lord must be the best love for Him.

许多基督徒认为起初的爱就是当我们初得救时爱主 耶稣的爱。我不说那是错的,但那还是不够的。起初 的爱乃是上好的爱,是比这更多的。

起初的爱就是神自己。圣经告诉我们,神就是爱。 (约壹四8,16。)在整个宇宙中,只有神是爱。主 吩咐作丈夫的要爱自己的妻子。但作丈夫的凭自己不 可能爱妻子,因为我们不是爱。只有一个人位,就是 神,才是爱。

神不仅是上好的,也是起初的。在整个宇宙里,神 是起初。创世记一章一节说,"起初神…。"这是圣经 的开头。神是起初,神是第一。歌罗西书告诉我们,我 们的基督必须是第一位。祂必须居首位。(一18下。) 基督必须是第一。什么是恢复起初的爱?恢复起初的 爱,就是在凡事上以主为第一。如果我们在生活上凡事 以主为第一,那意思就是我们胜过了失去起初的爱。

我们必须来看我们的光景。在我们身上基督是否凡事居 首位?我们必须胜过的第一项,乃是胜过失去基督作起初、 上好、真实的爱。以色列的失败是他们弃绝了神,就是活 水的泉源,而召会的堕落是离弃了起初的爱。事实上,离 弃起初的爱就是离弃基督,没有在凡事上以祂为第一。

基督不仅该在大事上是第一,也该在小事上是第 一。…我们应当在穿衣和发型的事上让主居首位。当 我们在凡事上让基督居首位,这就是恢复失去的起初 的爱。…起初的爱必须是在凡事上让神、基督、主、 我们的主人,作第一位。

只有爱主的人才享受主作恩典。(弗六24。)因此, 我们第一件要胜过的事,乃是胜过离弃起初的爱。离 弃起初的爱,是历世代以来召会失败的根源和主要的 原因。(得胜者,三三至三六页。)

参读: 哥林多后书生命读经, 第十三篇: 神生机救 恩的秘诀—"那灵自己同我们的灵", 第六章。 Many Christians think that the first love is the love with which we loved the Lord Jesus when we were saved. I would not say that this is wrong, but it is not adequate. The first love which is the best love is much more than this.

The first love is the love which is God Himself. In the Bible we are told that God is love (1 John 4:8, 16). In the whole universe, only God is love. The Lord charges the husbands to love their wives. But it is impossible for the husbands to love their wives in themselves because we are not love. There is only one person who is love—God.

God is not only the best but also the first. In the whole universe, God is first. Genesis 1:1 says, "In the beginning God...." This is the opening of the Bible. God is the beginning. God is the first. Colossians tells us that our Christ must have the first place. He must have the preeminence (1:18b). Christ must be the first. What is it to recover the first love? To recover the first love is to consider the Lord Jesus as the first in everything. If we make Christ everything in our life, that means we have overcome the loss of the first love.

We need to consider our situation. Is Christ the first in everything with us? The first item we have to overcome is the loss of Christ as the first, as the best, as the real love. The failure of Israel was that they forsook God, the fountain of living waters, and the degradation of the church is the leaving of the first love. Actually, to leave the first love is just to leave Christ, not taking Him as the first in everything.

Christ should be first not only in big things but also in small things....We should give Christ the preeminence in the way that we dress and the way that we style our hair. When we give Christ the preeminence in everything, this is to recover the loss of the first love.... The first love must be to have God, Christ, the Lord, our Master, as the first One in everything.

The enjoyment of the Lord as grace is with those who love Him (Eph. 6:24). Thus, the first thing we have to overcome is the leaving of the first love. The leaving of the first love is the source of and main reason for the failure of the church throughout the ages. (The Overcomers, pp. 31-33)

Further Reading: Life-study of 2 Corinthians, msg. 13; The Secret of God's Organic Salvation—"the Spirit Himself with Our Spirit," ch. 6

## 第二周 周三

#### 晨兴喂养

启二2"我知道你的行为、劳碌、忍耐…。"

4~5"然而有一件事我要责备你,就是你离弃了 起初的爱。所以要回想你是从那里坠落的,并 要悔改,行起初所行的…。"

有个事实叫我们希奇, …就是以弗所人处在这一种离弃起初的爱的光景中, 尚会有许多的活动、热心、殷勤、受苦。…主要我们自问, 我作这工到底为谁呢? 可怜! 我们作工的时候, 我们并非因着主爱的感动而作! 不过因着习惯而已! 不过因着保守 名誉而已! 他日站在基督审判台前时, 主必不因着 我们工作多、大、显要, 而赞美我们; 祂火焰的眼睛并不是观看这个; 祂所查问的, 就是有几分是因 着爱祂的缘故作的。唯独受主爱激励的工作, 才是 金、银、宝石; 其他的工作, 无论是如何重大、众 多, 无论是如何热心、殷勤, 都是木、草、禾秸; 除了焚烧以外, 并无其他的用处。愿我们所有的工, 都好像是站在审判台前作的; 愿主审判我们的工程, 天天发光照耀我们的存心。(默想启示录, 一三一 至一三二页。)

#### 信息选读

圣徒充满对主起初的爱时,所有的行动举止, 都是因着爱主而生,除了这个存心以外,并无其 他私意。…主所要求的不离弃起初的爱,乃是以 祂的爱为常新的。一次爱祂,尝祂的爱,虽然叫 祂欢喜,但不能叫祂满意。新婚夫妇如何相爱于 始,主要我们天天都是如此爱祂。主要我们与祂 有永远的"蜜月"。(这是用人的话语来表明的。)

# WEEK 2 DAY 3

#### **Morning Nourishment**

Rev. 2:2 I know your works and your labor and your endurance...

4-5 But I have one thing against you, that you have left your first love. Remember therefore where you have fallen from and repent and do the first works...

One thing which surprises us is that while the Ephesians were in such a condition of leaving their first love, they could still have so many activities, so much zeal, diligence, and forbearance for sufferings....The Lord wants us to ask ourselves for whom the works are. It is a pity that we would work out of our habit or out of an intention to retain our fame, rather than out of the prompting of the Lord's love! In that day, when we stand before the judgment seat of Christ, we will surely not be praised for the greatness or volume of our work. His flaming eyes will not be after those things. What He will investigate is how much of what we do is out of our love to Him. Only those works that are motivated by love are the gold, the silver, and the precious stones. No matter how great and numerous are the other works, and no matter how zealously and diligently one applies himself to them, they are but the wood, hay, and stubble. They have no use except to be burned. May all our works be done as if they were done before the judgment seat. May the degree of the Lord's judgment on us shine brighter day by day, and may it expose our intention. (CWWN, vol. 4, pp. 293-294)

#### **Today's Reading**

When the saints are filled with the first love of the Lord, everything they do originates from their love for the Lord. They have no intention other than this motive....The Lord's demand for us to hold on to the first love means that we should consider His love to be forever fresh. Although it pleases Him for us to love Him and to taste of His love once, this will not satisfy Him. In the same way a couple begins their marriage with love, the Lord wants us to continue in this kind of love. To borrow a human expression, the Lord wants us to have an eternal 众多的工作、劳苦、忍耐,都不能叫祂满足。完 全的工作、劳苦、忍耐,若非在祂的爱里作的, 也不能叫祂嘉纳。

"行起初所行的," [启二5, ] 这是悔改的结局。不悔改,就没有自罪的心;没有自罪的心,就必仍旧,而不更新。若悔改,就不只有当初的感觉而已,乃是行起初所行的。…行起初所行的…不是"行为"——外面的工作,因为这个以弗所已经有了;也不是"劳碌",因为这个他们也有了。… [他们] 离弃起初的爱。…起初所行的,在外表看来与以弗所人所已经行过的,没有什么分别;不过里面有不同的原动力和目的而已。行为还是如前,不过发出此行为的力量并非依旧。相同的行为,却有不相同的存心。 "起初所行的"乃是因着"起初的爱"所发出的行为。…凡工作非因着爱主而为的,虽然众多、完全、重大,如以弗所人所作的,仍不免于受责。

我们读过以弗所书,我们看见"起初的爱"与"起 初所行的"的关系。"唯在爱里持守着真实,我们 就得以在一切事上长到祂,就是元首基督里面;本 于祂,全身借着每一丰富供应的节,并借着每一部 分依其度量而有的功用,得以联络在一起,并结合 在一起,便叫身体渐渐长大,以致在爱里把自己建 造起来。"(四15~16。)这是与"起初的爱"并 行的"起初所行的"。"起初所行的"并非人所赞 美的,也非人所常看得见的,乃是一个暗中的工作, 像"每一丰富供应的节"所作的一样。神所看作宝 贝的行为,并非外面的伟大、重要,乃是真实的"在 爱里"建造基督的身体;这是真有效力的行为。(默 想启示录,一三二至一三三、一三六至一三七页。)

参读:默想启示录,九五、一二六至一四六页。

"honeymoon" with Him. The many works, labor, and endurance will not satisfy Him. Even perfect works, labor, and endurance, unless they are done in His love, will not be approved by Him either.

"Do the first works" [Rev. 2:5]. This is the result of repentance. Without repentance there will not be a self-condemning heart. Without a self-condemning heart, we will remain in oldness and will not be renewed. If there is repentance, there must not only be the recovery of the first feeling but the doing of the first works.... To do the first works...must not be merely outward "works," for the Ephesians had that already. Neither must it be "labor," for the Ephesians had that already. Neither must it be "labor," for the Ephesians had that also. It is not "endurance" either because they also had this....They had left their first love....Outwardly speaking, the first works are not much different from the former works of the Ephesians, but there is a difference in the motivating power and the goal. The works are the same, but the power that motivates the works is different. The "first love" is the same work with different motives. The "first works" are works that issue from the "first love....All works that are not done out of love to the Lord, though they may be as numerous, perfect, and great as that of the Ephesians, are bound to be condemned.

After we have read the book of Ephesians, we will see the relationship between "the first love" and "the first works": "But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love" (4:15-16). These are the "first works" that parallel the "first love." The "first works" are not what man praises or sees. They are works in secret, like the works done by the "joints." The works considered precious by the Lord are not those that are outwardly great or important but those that actually build up the Body of Christ "in love." This is the truly effective work. (CWWN, vol. 4, pp. 294-295, 298-299)

Further Reading: CWWN, vol. 4, pp. 262, 289-307

## 第二周 周四

#### 晨兴喂养

- 启二5"所以要回想你是从那里坠落的,并要悔改,行起初所行的。不然,我就要临到你那里;你若不悔改,我就把你的灯台从原处挪去。"
- 6"然而你有这件事,就是你恨恶尼哥拉党的行为,这也是我所恨恶的。"

主将召会留在世上,就是要她为主耶稣作见证;所以, 才用灯台为代表——在世界道德上的黑夜里照亮。…主挪 去她的灯台,并不是说,召会从今之后,就无外面的进 行和活动了;不过她不能再作神忠信的见证而已。虽然 外面的工作仍然继续进行,然而,这并非主所最重看的; (自然、真实、纯正、忠信的见证,也是祂所喜欢的。) 祂所要的,乃是祂召会的心。(默想启示录,一四一页。)

在召会历史的第一阶段,召会是基督的彰显,基督 是召会的内容。这是正常的光景。然而,在第二阶段, 召会堕落并失去基督的实际与同在。(参启三 20。) 召会成了虚空的器皿,只有外在的表显,没有内在的 实际。…今天在主的恢复里,祂正作工以恢复正常的 光景,使基督在正确的召会里,得着彰显。(圣经恢 复本,撒上四 11 注 1。)

#### 信息选读

召会堕落的结果就是失去了见证。〔启二5。〕失 去见证,就是灯台被挪开。我们若离弃了对主起初的 爱,并且不悔改,就会失去主的见证,灯台也要从我 们挪去。

以弗所召会恨恶主所恨恶的,就是尼哥拉党的行为。〔6。〕就···美德而言,她实在是个美好的、纯洁的、正当并正常的召会。

# WEEK 2 DAY 4

#### **Morning Nourishment**

Rev. 2:5 Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent.

# 6 But this you have, that you hate the works of the Nicolaitans, which I also hate.

The church on earth as a testimony for Him...is symbolized by the lampstand, something that shines in the moral darkness of the world....For the Lord to remove the church's lampstand does not mean that from now on it has no more outward activities or moves. It merely means that it can no longer be God's faithful testimony. Although the outward works may still go on, they are not what the Lord is after. Of course, He desires to have a true, pure, and faithful testimony, but what He is after is the heart of the church. (CWWN, vol. 4, p. 302)

In the first stage of its history, the church was the expression of Christ, and Christ was the content of the church. This is the normal condition. However, in the second stage the church became degraded and lost the reality and presence of Christ (cf. Rev. 3:20). It became an empty vessel, an outward expression without the inward reality....Today in His recovery the Lord is working to restore the normal condition of Christ within the proper church as His expression. (1 Sam. 4:11, footnote 1)

#### **Today's Reading**

The consequence of the church's degradation is losing the testimony [Rev. 2:5]. To lose the testimony simply means to have the lampstand removed. If we leave our first love toward the Lord and do not repent, we shall lose the testimony of the Lord and the lampstand will be removed from us.

The church in Ephesus hated what the Lord hates—the works of the Nicolaitans [v. 6]. As far as virtues were concerned, this church was good, pure, right, and normal.

尼哥拉党的行为,是指在圣徒中的阶级制度,其 中有人自居地位,辖管别人。…以弗所召会中没有 尼哥拉党的道理、教训,那是以后发展的,但却有 尼哥拉党的行为和活动,就是说,有某种圣品阶级 和平信徒的制度。"尼哥拉"这辞,原文由"征服, 在别人之上",以及"平民,俗民,非专行人"二 字所组成。所以,尼哥拉意即征服平民,或居于非 专行人之上。尼哥拉党必定是指一班认为自己高过 一般信徒的人。

神在祂的经纶里, 是要祂全体的子民都作祭司, 直 接事奉祂。在出埃及十九章六节,神命定以色列人要 作祭司的国度。…然而,他们因为拜金牛犊, (三二 1~6,)失去了祭司的职分;只有利未支派因着向神 忠信,就蒙了拣选,顶替全体以色列民作了神的祭司。 (25~29, 申三三8~10。)因此, 在神和以色列 人中间,有了居间阶级,成为犹太教中牢不可破的制 度。到了新约,神已经照着祂的经纶,回到祂原初的 心意,使所有在基督里的信徒都成为祭司。(启一6. 五10, 彼前二5, 9。) 但在初期召会的末了, 甚至 在第一世纪, 尼哥拉党就介入成为居间阶级, 破坏神 的经纶。根据召会的历史,居间阶级形成一种为罗马 天主教所采用, 又为更正教所保留的制度。今天罗马 天主教有神甫制度,国立召会有圣职制度,独立召会 有牧师制度。这些都是居间阶级,破坏了全体信徒普 遍的祭司职任。…但在正当的召会生活中,不该有圣 品阶级,也不该有平信徒;所有的信徒都该是神的祭 司。因着居间阶级破坏神经纶中普遍的祭司职任,所 以为主所恨恶。(启示录生命读经,一四二、一三八 至一三九页。)

参读:启示录生命读经,第十篇。

The works of the Nicolaitans refer to a hierarchy among the saints in which some set themselves to rule over others....In the church in Ephesus there was not the doctrine, the teaching, of the Nicolaitans. This was to develop later. But there were the works and activities of the Nicolaitans, that is, there was some type of hierarchy of clergy and laity. The word Nicolaitans is an equivalent of the Greek word Nikolaitai, the root of which is Nikolaos, composed of two Greek words niko and laos. Niko means conquer or above others. Laos means common people, secular people, or laity. So Nikolaos means conquering the common people, climbing above the laity. Nicolaitans, then, must refer to a group of people who esteem themselves higher than the common believers.

God in His economy intended that all His people be priests to serve Him directly. In Exodus 19:6 God ordained the children of Israel to be "a kingdom of priests."...However, because of the worship of the golden calf (Exo. 32:1-6), they lost the priesthood, and only the tribe of Levi, because of their faithfulness to God, was chosen to replace the whole nation of Israel as priests to God (Exo. 32:25-29; Deut. 33:8-10). Hence, there was a mediatorial class between God and the children of Israel. This became a strong system in Judaism. In the New Testament, God has returned to His original intention according to His economy in that He has made all believers in Christ priests (Rev. 1:6; 5:10; 1 Pet. 2:5, 9). But at the end of the initial church, even in the first century, the Nicolaitans intervened as the mediatorial class to spoil God's economy. According to church history, this became a system adopted by the Roman Catholic Church and was also retained by the Protestant churches. Today in the Roman Catholic Church there is the priestly system, in the state churches there is the clerical system, and in the independent churches there is the pastoral system. All these are a mediatorial class, spoiling the universal priesthood of all believers....But in the proper church life there should be neither clergy nor laity; all believers should be the priests of God. Because the mediatorial class destroys the universal priesthood in God's economy, the Lord hates it. (Life-study of Revelation, pp. 120, 117-118)

Further Reading: Life-study of Revelation, msg. 10

### 第二周 周五

### 晨兴喂养

- 应当听。得胜的, 我必将神乐园中生命树的果 子赐给他吃。"
- 创二9"耶和华神使各样的树从地里长出来,可 以悦人的眼目,也好作食物:园子当中有生命 树. 还有善恶知识树。"

神原初的心意是要人吃生命树。(创二9,16。) 因着人堕落了,生命树就向人封闭。(三22~ 24。)借着基督的救赎,接触生命树(就是神自己在 基督里作人生命)的路再次向人打开。(来十19~ 20。) 然而在召会的堕落中, 宗教及其知识偷偷进来 打岔在基督里的信徒,使他们不能吃祂这棵生命树。 因此, 主应许得胜者, 要把祂自己这神乐园中生命树 的果子给他们吃, 作为赏赐。这是一种激励, 叫他们 离开宗教的知识,回来享受主自己。主这个应许,是 要照着神的经纶,把召会恢复到神原初的心意里。主 要得胜者作的,就是全召会在神的经纶里该作的。由 于召会堕落了, 主就来呼召得胜者, 顶替召会完成神 的经纶。(圣经恢复本,启二7注6。)

### 信息洗读

在像以弗所这样好而有次序、正式的召会里. 我 们首先必须胜过失去起初的爱。我们所需要的第二件 事,乃是维持吃基督作生命树。主是在写给以弗所人 的书信上说,"得胜的,我必将神乐园中生命树的果 子赐给他吃。"(启二7。)

# WEEK 2 DAY 5

#### **Morning Nourishment**

- 启二7"那灵向众召会所说的话, 凡有耳的, 就 Rev. 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.
  - Gen. 2:9 ... Out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

God's original intention was that man should eat of the tree of life (Gen. 2:9, 16). Because of the fall, the way to the tree of life was closed to man (Gen. 3:22-24). Through the redemption of Christ, the way by which man could touch the tree of life, which is God Himself in Christ as life to man, was opened again (Heb. 10:19-20). But in the church's degradation, religion crept in with its knowledge to distract the believers in Christ from eating Him as the tree of life. Hence, the Lord promised to grant the overcomers to eat of Himself as the tree of life in the Paradise of God, as a reward. This is an incentive for them to leave religion with its knowledge and return to the enjoyment of Himself. This promise of the Lord restores the church to God's original intention according to His economy. What the Lord wants the overcomers to do is what the whole church should do in God's economy. Because of the church's degradation, the Lord came to call the overcomers to replace the church in the accomplishing of God's economy. (Rev. 2:7, footnote 6)

### **Today's Reading**

In such a good, orderly, and formal church like the church in Ephesus, we need to first overcome the loss of the first love. The second thing we need is to maintain the eating of Christ as the tree of life. It is in the epistle to the Ephesians that the Lord says, "To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God" (Rev. 2:7).

主耶稣吩咐我们要胜过离弃起初的爱,并维持吃基 督作生命树。我们若在凡事上让基督居首位,并且每 日享受祂作生命树,我们就是奇妙、得胜的基督徒。 当我们享受基督作生命树,我们就有神的乐园。生命 树首先是见于创世记的伊甸园。伊甸园那时是神的乐 园。今天我们的乐园乃是召会生活。

从一九三二年至今, 我已经在召会生活里六十年 了, 所以我有够多召会生活的经历。你如果不让主居 首位, 也不享受主, 即使只有一个月, 召会生活就可 能对你成为不愉快的地方。当然, 你可能不会这么说, 但你在深处会想, 召会生活并不怎么好。这样, 召会 对你就完全不再是乐园了。但是当你胜过了失去起初 的爱, 并维持吃基督, 就是维持对主的享受, 召会生 活立即要成为你的乐园。因此, 我们对召会的感觉和 态度乃在于我们的光景。我们若在凡事上让主居首 位, 并终日享受祂作生命树, 不管召会的情形怎样, 召会要立即成为我们的乐园。这就是为什么主说, 我 们必须吃神乐园中的生命树。

当然,在启示录二章七节里神的乐园,事实上是指 千年国里的新耶路撒冷。我们若在今世享受主,我们 就要得赏赐,在千年国作神乐园的新耶路撒冷里得吃 生命树,就是基督自己。我们必须在当前的召会生活 中继续不断地享受基督的生命供应,使我们能在千年 国,在新耶路撒冷神乐园中得享基督作生命树。在新 耶路撒冷作为神乐园的鲜新里,我们要全享作为经过 过程并终极完成之三一神具体化身的基督丰富的生命 供应。(得胜者,三六至三八页。)

参读:得胜者,第二章。

The Lord Jesus charged us to overcome the leaving of the first love and to maintain the eating of Christ as the tree of life. If we give the preeminence to Christ in everything and enjoy Him as the tree of life every day, we will be marvelous, overcoming Christians. When we enjoy Christ as the tree of life, we have the Paradise of God. The tree of life is first seen in Genesis in the garden of Eden. That garden of Eden was the paradise of God at that time. Today our paradise is the church life.

I have been in the church life for sixty years, starting from 1932, so I have much church-life experience. If you do not give the preeminence to the Lord or enjoy the Lord, even for a month, the church life may become an unpleasant place to you. Of course, you might not say this, but deep within you would think that there is not much good in the church life. Then the church is altogether no longer a paradise to you. But when you overcome the loss of the first love and maintain your eating of Christ, your enjoying of the Lord, right away the church life becomes paradise to you. Thus, our sensation and our attitude toward the church depend upon our situation. If we give the Lord the preeminence in everything and enjoy Him as the tree of life throughout the day, right away the church, regardless of its condition, becomes paradise to us. This is why the Lord says that we have to eat the tree of life in the Paradise of God.

Of course, the Paradise of God in Revelation 2:7 actually refers to the New Jerusalem in the thousand-year kingdom. If we enjoy the Lord in this age, we will be rewarded with the eating of the tree of life, Christ Himself, in the New Jerusalem as the Paradise of God in the thousand-year kingdom. We need to continue in the enjoyment of the life supply of Christ in the present church life so that we can be rewarded with the enjoyment of Christ as the tree of life in the Paradise of God, the New Jerusalem, in the millennial kingdom. In the New Jerusalem in its freshness as the Paradise of God, we will participate in full in the enjoyment of the rich life supply of Christ as the embodiment of the processed and consummated Triune God. (The Overcomers, pp. 33-35)

Further Reading: The Overcomers, ch. 2

### 第二周 周六

### 晨兴喂养

- 创二9"耶和华神使各样的树从地里长出来,可 以悦人的眼目,也好作食物;园子当中有生命 树…。"
- 启二二2"在河这边与那边有生命树,生产十二 样果子,每月都结出果子,树上的叶子乃为医 治万民。"

当我们回到起初的生命树时,我们就享受基督作生 命的供应。吃生命树,就是享受基督作我们生命的供 应,该是召会生活首要的事。召会生活的内容在于享 受基督;我们越享受基督,召会生活的内容就越丰富。 但我们若要享受基督,就必须用起初的爱爱祂。我们 若离弃了对主起初的爱,就要失去对基督的享受,并 且会失去耶稣的见证;结果,灯台要从我们挪去。爱 主、享受主、以及成为主的见证,三者乃是并行的。

我们越爱祂,就越有权利吃祂、享受祂作生命树。 结果,祂见证的光,也就越照越亮。(启示录生命读 经,一五一至一五二页。)

### 信息选读

我们必须胜过离弃起初的爱,维持吃基督作生命树,并且作为灯台,照耀出神圣的光。(参启二5下。) 爱与生命有关,生命与光有关。爱、生命和光乃是三 而一。你若使基督在凡事上居首位,你就有爱。你若 有这爱,你就有生命,就会享受主。你若有生命,这 生命要成为你的光。灯台(召会)的光乃是团体的而 非个人的,照耀在召会时代的黑夜里。

# WEEK 2 DAY 6

#### **Morning Nourishment**

- Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden...
- Rev. 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

When we are back to the beginning with the tree of life, we enjoy Christ as the life supply. Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life. The content of the church life depends upon the enjoyment of Christ. The more we enjoy Him, the richer the content will be. But to enjoy Christ requires us to love Him with the first love. If we leave our first love toward the Lord, we shall miss the enjoyment of Christ and lose the testimony of Jesus; hence, the lampstand will be removed from us. Loving the Lord, enjoying the Lord, and being the testimony of the Lord go together.

The more we love Him, the more we have the right to eat of Him and to enjoy Him as the tree of life. Then, as a result of this, the light of His testimony will shine brightly. (Life-study of Revelation, pp. 127-128)

### **Today's Reading**

We need to overcome the leaving of the first love, to maintain the eating of Christ as the tree of life, and to shine forth the divine light as the lampstand (Rev. 2:5b). Love is related to life, and life is related to light. Love, life, and light are a trinity. If you make Christ the first in everything, you have love. If you have this love, you have life, and you will enjoy the Lord. If you have life, this life becomes light to you. The light of the lampstand, the church, shines forth corporately versus individualistically in the dark night of the church age.

我们若享受基督作我们的爱、生命和光,就会在 我们所在的地方,如同灯台照耀,持守耶稣的见证。 (十二17下。)我们见证基督的身位,祂是神也是人。 我们也见证基督的为人生活、钉十字架、复活、升天、 降下、和第二次的显现。光的照耀乃是见证。在我们 日常生活中的每一面,我们应当照耀基督。这照耀乃 是灯台的照耀。

我们必须记得这四个辞:爱、生命、光、灯台。这 四个辞第一个是爱。我们必须在各方面、在凡事上让 主耶稣居首位,以恢复起初的爱。这样,我们就会享 受祂作生命树,而这生命立即成为生命的光。(约八 12。)然后我们就会在日常生活中照耀,并团体地作 为灯台照耀。否则,灯台就要在个人一面从我们挪去, 并在团体一面从召会挪去。主警告在以弗所的召会要 悔改,恢复起初的爱,好享受祂。不然,灯台就要从 他们挪去。我们需要爱、生命、光和灯台。这样,我 们的所是就要成为主给我们的赏赐,我们也要在祂里 面活着。

在圣经里的原则是:我们的赏赐总是我们的所是。 我们的所是要成为我们的赏赐。我们若爱别人,我们对 别人的爱就是我们的赏赐。我们若孝敬父母,我们对他 们的孝敬就是我们的赏赐。我们在召会生活中若不活基 督,不在基督里行事为人,我们在召会生活中若不活基 督,不在基督里行事为人,我们在召会生活里就没有什 么作我们的赏赐。反而因为我们不活基督,我们可能对 长老,对众圣徒怀恨。我们若活基督,并在基督里行事 为人,这种的生活和行事为人,会成为我们的赏赐。这 样,我们就会在召会生活中快乐。如果我们今天在凡事 上以基督为第一,我们就会有爱,我们就会享受祂作生 命,就会将祂如同光照耀出来,也会成为照耀的灯台, 作耶稣的见证。这至终要成为我们的赏赐,不仅在今 世,更是在来世。在千年国里,我们要在神的乐园里享 受基督作我们的赏赐。(得胜者,三八至四〇页。)

参读:得胜者,第二章。

If we are enjoying Christ as our love, life, and light, we will keep the testimony of Jesus as the shining of the lampstand in our locality (Rev. 12:17b). We will testify of Christ's person as God and as man and of Christ's human living, crucifixion, resurrection, ascension, descension, and second appearing. The shining of the light is a testimony. In every aspect of our daily life, we should be shining forth Christ. This shining is the shining of the lampstand.

We need to remember these four words that begin with the letter l—love, life, light, and lampstand. These four l words start with love. We must give the Lord Jesus the preeminence in every way and in everything to recover the first love. Then we will enjoy Him as the tree of life, and this life right away becomes the light of life (John 8:12). Then we will be shining in our daily life and corporately as the lampstand. Otherwise, the lampstand will be removed from us individually and from the church corporately. The Lord warned the church in Ephesus to repent and recover the first love for the enjoyment of Him. Otherwise, the lampstand would be removed from them. We need love, life, light, and the lampstand. Then we will be rewarded by the Lord with what we are and live in Him.

In the Bible, the principle is that our reward is always what we are. What we are will become our reward. If we love others, our loving others will be a reward to us. If we honor our parents, our honor to them will be a reward to us. If we do not live Christ and behave in Christ in the church life, there will be nothing as a reward to us in the church life. Instead, because we do not live Christ, we may feel bitter toward the elders and toward all the saints. If we live Christ and behave in Christ, this living, this behaving, will become our reward. Then we will be happy in the church life. If today we take Christ as the first in everything, we will have love, we will enjoy Him as life, we will shine forth with Him as light, and we will become the shining lampstand as the testimony of Jesus. This eventually will become our reward not only in this age but even more in the coming age. In the thousand-year kingdom we will enjoy Christ as our reward in the Paradise of God. (The Overcomers, pp. 35-36)

Further Reading: The Overcomers, ch. 3

# 第二周诗歌

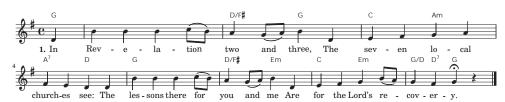
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其中教 训	为着你我, 在	恢复中 切莫错 ù	过。
<u> </u>	不但她们需要细听, 为祂旨意,主发警告,	我们更有留心必要; 使祂召会圣洁荣耀。	
三、	对以弗所,主有呼召: 只顾工作,却忘了主;	起初的爱你已失去; 快快悔改,恢复当初。	
四、	必须转向主的自己, 哦让我们听祂呼召,	其他的爱都要丢抛; 切勿失去宇宙至宝。	
五、	对士每拿,受苦之子: 至死忠心,不可怕死,	你曾被试,但不仅此; 甘愿牺牲魂与身子。	
六、	忠心直到天然除净, 主让它们临到你身,	不能看轻一切环境; 有祂美意,试你爱情。	
七、	到别迦摩,堕落更深, 忠心的安提帕殉道,	基督教与世界通婚; 唯有他才敢反宗教。	
八、	我们必须恐惧战兢, 唯有主话,能救我们,	小心勿与世界行淫; 只要对它不断经营。	
九、	推雅推喇跟在后面, 细面与酵混成一片,	她的能力并非属天; 淫妇和兽联成一线。	
+、	我们搀杂,求主光照, 除去一切或坏或好,	主来显明所有假冒; 直至绝对被你得着。	
+、	从撒狄中看得清楚, 她说她活,其实是死,	生命乃是唯一道路; 撒狄必须接触活主。	
十二、	主,引我们摸着生命, 脱离一切宗教背景,	胜过所有死的情形; 满足你心,充满生命。	
十三、	非拉铁非最终出现: 主名主话,弟兄相爱,	应当守住她的冠冕; 如此召会,为主所爱。	
十四、	弟兄姊妹完全是一, 单单持守祂的自己,		
十五、	对老底嘉应当留心, 皆因她说我富足了,	她的堕落大有原因; 却不知道主离开了。	
十六、	我们不能再像温水, 丰富进入生命经历,	灵要火热,一直跟随; 得主称许同祂坐席。	
十七、	主啊,今天求你光照, 擦我眼睛使我富足,	使你道路给我看见; 你的恢复快快实现。	

# WEEK 2 — HYMN

#### In Revelation two and three

The Church — Her Course

1274



- 2. The words to them are words to us, So that the church be glorious, And all their warnings we must heed So that the Lord can meet His need.
- **3.** To Ephesus, the word is clear: "To your first love you're not so near; You've left to work so far away; Repent, return to Him today."
- 4. Thus, we must all turn back to Him, Leave other loves, for these are sin.Oh, let us hearken to His call— If we miss this, we've missed it all!
- 5. Then unto Smyrna, suffering, sore— "You have been tried, but something more— Be faithful unto death," we're told (Not just of body but of soul).
- 6. Be faithful 'til what's natural dies; Your circumstances don't despise; The Lord has sent them all to you To prove that your first love is true.
- 7. From Pergamos we clearly see The world has wed Christianity! And faithful Antipas did fall— He dared to stand against it all.
- 8. To wed the world we all must fear: His spoken word will save us here— If to His speaking we give heed, We'll separated be indeed.
- 9. Then Thyatira comes at length: Her mixture with the world her strength. Fine flour leavened by the yeast, A harlot riding on a beast.

- 10. Lord, we are mixed but hardly know; To us this mixture fully show.Each added thing we will refute Until we're wholly absolute.
- 11. And then from Sardis, we can know Life is the way that we must go! She says she's living, but she's dead; She needs to touch the Lord instead.
- 12. Lord, take us all the way to life To overcome the deadness rife. Away from deadness we would flee That full of life we'll always be.
- 13. Now Philadelphia comes at last; That which she has she should hold fast The brothers' love, the name, the word; This church has satisfied the Lord.
- 14. We as the brothers all are one; We're one by life, and life alone. If we His word and name do keep A glorious building God will reap.
- 15. Laodicea warns us all: From Philadelphia some will fall. By saying, "I am rich," it's then The Lord is outside wanting in.
- 16. Lukewarmness we must ever spurn And in the spirit always burn, The inward life experience gain, And pay the price with Him to reign.
- 17. Lord, shine Your light on us today That we may fully go Your way; Anoint our eyes and let us see So You can have recovery.

第二周 ・ 申言	Composition for prophecy with main point and sub-points:
申言稿:	
·	

### 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 第三篇

#### 在士每拿的召会

读经: 启 8 ~ 11, -18, --13

RK 诗歌:109,472

- 纲 E
  - 周一
- 启二8~11:
- 一"士每拿"原文意没药:没药是一种香料. 在表号上表征受苦:在士每拿的召会是受苦 的召会—10节:
- 1 这个遭受逼迫的召会, 在基督的甘甜和馨香中受苦。
- 2这召会乃是在耶稣的患难里, 交通于祂的苦难—— 9. 腓三10。
- 3 在士每拿的召会受苦,如同基督自己受苦一样,借 此成了祂苦难的延续—西-24:
- a基督的患难有两类:一类是为成功救赎,这已经由 基督自己完成了;另一类是为产生并建造召会,这 需要使徒和信徒将其补满。
- b"为基督的身体,就是为召会,…〔之〕基督〔的〕患 难"(24)必须由所有跟随祂的人个别并集体地来补满。

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

### **RETURNING TO THE ORTHODOXY OF THE CHURCH**

**Message Three** 

The Church in Smyrna

Scripture Reading: Rev. 2:8-11; 1:18; 22:13

**RK Hymns: 124, 639** 

### **Outline**

### Day 1

### 壹 在士每拿的召会是受逼迫之苦的召会— I. The church in Smyrna was a church under the suffering of persecution—Rev. 2:8-11:

- A. In Greek Smyrna means "myrrh," a sweet spice that, in figure, signifies suffering; the church in Smyrna was a suffering church—v. 10:
- 1. This persecuted church suffered in the sweetness and fragrance of Christ.
- 2. This church was in the tribulation in Jesus and was in the fellowship of His sufferings—1:9; Phil. 3:10.
- 3. The church in Smyrna suffered as Christ Himself did and thereby became a continuation of His suffering-Col. 1:24:
- a. The afflictions of Christ are of two categories: those for accomplishing redemption, which have been completed by Christ Himself, and those for producing and building the church, which need to be filled up by the apostles and the believers.
- b. "The afflictions of Christ...for His Body, which is the church" (v. 24) must be completed by His followers both individually and collectively.

Int'l Training for Elders and Responsible Ones (Fall 2016) - Message 3 Outline - Page 1

二〇一六年秋季国际长老及负责弟兄训练 - 第3篇 纲目 - 第1页

- c在士每拿的召会里,我们看见耶稣苦难的集体 延续。
- d因为这个召会是耶稣苦难的继续,所以她真是耶稣的见证——启一2、9,十九10。
- 二 在士每拿的召会所受的苦是由于"那自称是 犹太人,却不是犹太人,乃是撒但会堂的人, 所说毁谤的话"—二9:
- 1 热中犹太教者对受苦召会的毁谤,就是对她恶意的 批评;他们固执地坚持遵守犹太教的制度,包括利 未祭司体系、献祭的仪式和物质的圣殿;这些都是 预表,如今已被基督应验并顶替。
- 2 因在新约之下的召会,在神的经纶里,与热中犹太 教者宗教的作法无分,他们便谗毁地批评召会。
- 3 原则上,今天也是一样;主恢复中的召会,因在灵 里并在生命中寻求主、跟随主,不在意宗教的制度, 热心宗教者就毁谤召会。

### 周二

- 4根据主在约翰十五章一节、四至五节及十八至 二十四节的话,葡萄树与枝子为宗教世界(犹太教) 所反对;今天,基督教就是宗教世界,这宗教系统 不仅反对基督这真葡萄树,也反对作为葡萄树枝子的召会—参加一4。
- 三 召会所受的逼迫,开始于神的对头撒但所煽动的犹太教会堂,完成于那毁谤者魔鬼所利用的罗马帝国;受苦的召会所受的逼迫,是属撒但的宗教和属魔鬼的政治合作而有的— 启二9~10。
- 四 主耶稣对受苦的召会说,"我知道你的患难"— 9节:

- c. In the church in Smyrna we see the collective continuation of the sufferings of Jesus.
- d. Because this church was a continuation of Jesus' suffering, it was truly the testimony of Jesus—Rev. 1:2, 9; 19:10.
- B. The church in Smyrna suffered "the slander from those who call themselves Jews and are not, but are a synagogue of Satan"—2:9:
- 1. The Judaizers slandered the suffering church by evilly criticizing her; they stubbornly insisted on keeping their Judaistic system, consisting of the Levitical priesthood, the sacrificial rituals, and the material temple, which were all types that had been fulfilled and replaced by Christ.
- 2. Since the church under the new covenant in God's economy had no part in their religious practice, the Judaizers slanderously criticized her.
- 3. In principle, it is the same today, in that religious people slander the churches in the Lord's recovery, which seek the Lord and follow Him in spirit and in life and do not care for the religious system.

### **Day 2**

- 4. According to the Lord's word in John 15:1, 4-5, and 18-24, the vine and the branches are opposed by the religious world (Judaism); today Christianity is the religious world, the religious system that opposes not only Christ, the true vine, but also the church, the branches of the vine cf. Gal. 1:4.
- C. The persecution suffered by the church began from the religious synagogue of the Jews instigated by Satan, the adversary, and it was consummated by the Roman Empire used by the devil, the slanderer; the persecution of the suffering church was a cooperation of satanic religion and devilish politics—Rev. 2:9-10.
- D. To the suffering church the Lord Jesus said, "I know your tribulation"—v. 9:

二〇一六年秋季国际长老及负责弟兄训练 - 第3篇纲目-第2页

1患难对召会是宝贵的,能试验其生命。

2 主许可召会遭患难,不仅要见证祂复活的生命如何 胜过死亡, 也要使召会能享受祂生命的丰富—约 十一25, 启一18, 弗三8。

周三

- "那首先的、末后的、死过又活的"— 启二8:
- 一 基督是首先的也是末后的. 意指祂永不改变:
- 1 召会遭受苦难时,必须认识主是那首先的、末后的, 是永远存在、永不改变的一位。
- 2 无论逼迫的环境如何, 主仍是一样: 没有一事能在 祂以先,也没有一事能在祂以后;凡事都在祂管制 的界限之内。
- 二 主在八节的宣告含示创造——那首先的,和完成— 那末后的,也含示基督的成为肉体、人性生 活、钉死十架和复活:
- 1 这个宣告是要加强在士每拿受苦的召会, 就是那经 历并遭受殉道之苦的召会。
- 2 唯一能扶持殉道圣徒的, 就是看见这样一位创造并 要完成整个宇宙的, 祂成为肉体, 在地上生活, 钉 十字架,并且复活了;这样一个异象维持殉道者在 苦难中站住—10节。
- 3所有地方召会都必须相信, 主耶稣是首先的和末后 的,是初又是终:祂在恢复里所开始的事,祂必定 完成—二二13。

- 1. Tribulation is precious to the church because it tests the life of the church.
- 2. The Lord's purpose in allowing the church to suffer tribulation is not only to testify that His resurrection life overcomes death but also to enable the church to enjoy the riches of His life—John 11:25; Rev. 1:18; Eph. 3:8.

### Day 3

- 贰主对在士每拿的召会说话时,说祂是 II. In speaking to the church in Smyrna, the Lord said that He is "the First and the Last, who became dead and lived again"-Rev. 2:8:
  - A. The fact that Christ is the First and the Last means that He never changes:
  - 1. In suffering, the church must know that the Lord is the First and the Last, the ever-existing, unchanging One.
  - 2. Whatever the persecuting environment may be, the Lord remains the same; nothing can precede Him, nor can anything exist after Him; all things are within the limits of His control.
  - B. The Lord's declaration in verse 8 implies the creation—the First—and the completion—the Last—and it also implies Christ's incarnation, human living, crucifixion, and resurrection:
  - 1. This is a declaration to strengthen the suffering church in Smyrna, which was experiencing and suffering martyrdom.
  - 2. The only thing that can support the saints in their martyrdom is seeing the One who created and will complete the entire universe and who was incarnated, lived on earth, was crucified, and resurrected; such a vision sustains the martyrs to stand in their sufferings-v. 10.
  - 3. All the local churches need to believe that the Lord Jesus is the First and the Last, the Beginning and the End; He will accomplish what He has begun in His recovery–22:13.

- 8. 18:
- 1 主耶稣受过死的苦,但祂又活了;祂曾进入死亡, 但死亡不能拘禁祂,因为祂是复活-徒二24.约 +-25。
- 2 "我曾死过,看哪,现在又活了,直活到永永远远"--启一18:
- a 复活的生命,就是经过死而能存在的。
- b 基督的复活就是祂的延长年日:祂在复活里要存到 永永远远。

#### 周 四

- 3 复活的基督---那活的--活在我们里面,也活在我们 中间:因此所有的召会应该像祂一样活。满了生命 并胜过死亡—提前三15。
- 4 主活到永永远远,这就是祂的见证:我们越活,就 越是活的耶稣的见证——启一2、9,十九10。
- 5 我们要活,不仅必须有生命,也必须有生命的供应: 这位活的基督照顾众召会,乃是借将自己不仅作为 生命,也作为生命的供应,赐给我们-约四10、 14. 六48、51. 启二7、17. 三20。

#### 周 五

- 四 曾经死过现在又活了的基督, 拿死亡和阴间 的钥匙——18:
- 1 主耶稣胜过了死,并且废除了撒但,死亡和阴间的 钥匙现今在祂手里, 祂也胜过了坟墓-来二14, 启 - 18.
- 2 主耶稣在祂的复活里取去死亡和阴间的权势:死亡 在祂的权下, 阴间也在祂的掌管中-18节。

- 三 基督是那活的; 祂曾死过, 现在又活了—二 C. As the One who became dead and lived again, Christ is the living One-2:8; 1:18:
  - 1. The Lord Jesus suffered death and lived again; He entered into death, but death could not hold Him. because He is the resurrection—Acts 2:24: John 11:25.
  - 2. "I became dead, and behold, I am living forever and ever"—Rev. 1:18:
  - a. Resurrection is a life that passes through death and still remains living.
  - b. Christ's resurrection is the lengthening of His days; He will exist forever and ever in His resurrection.

#### Day 4

- 3. The resurrected Christ, the living One, is living in us and among us; therefore, all the churches should be living as He is, full of life and overcoming death—1 Tim. 3:15.
- 4. The Lord's living forever is His testimony; the more living we are, the more we are the testimony of the living Jesus-Rev. 1:2, 9; 19:10.
- 5. For us to be living, we must have not only life but the life supply; as the living One, Christ cares for the churches by giving us Himself not only as life but also as the life supply–John 4:10, 14; 6:48, 51; Rev. 2:7, 17; 3:20.

### Day 5

- D. As the One who became dead and lived again, Christ has the keys of death and of Hades—1:18:
- 1. The Lord Jesus overcame death and destroyed the devil, the keys of death and of Hades are now in His hand, and He is victorious over the grave-Heb. 2:14; Rev. 1:18.
- 2. In His resurrection the Lord Jesus took away the authority of death and of Hades; death is subject to Him, and Hades is under His control-v. 18.

二〇一六年秋季国际长老及负责弟兄训练 - 第3篇 纲目 - 第4页

- 3 今天在召会生活中,我们不再服在死亡和阴间之下,因为 基督已经废除了死,又在复活里胜过了阴府—来二14。
- 4 基督不仅胜过死,更将死废去;提后一章十节启示基 督借祂废除魔鬼的死,并祂吞灭死的复活,已经把死 废掉,使其失效—来二14,林前十五52~54。
- 叁"你务要至死忠信,我就赐给你那生。 命的冠冕"—启二10:

#### 一"至死忠信":

- 1 主要求事奉祂的人的生命是属于祂的,所以我们必须忠信以至于死。
- 2 至死忠信是态度,也是时间:

a 按态度说,我们要忠信以至于死—十二11。

b 按时间说, 我们要忠信一直到死。

周六

- 二"我就赐给你那生命的冠冕":
- 1 生命的冠冕是给那些胜过逼迫,至死忠信之人的奖 赏,这是指得胜的力量,也就是复活生命的大能(腓 三10);也是指这些得胜者已经达到"那从死人中 杰出的复活"(11),就是特殊的复活。
- 2 受苦召会的赏赐不仅是生命树,更是生命的冠冕— 启二7、10:
- a 吃生命树是为里面的供应,而生命的冠冕是为外面的荣耀。
- b 论到生命树和生命的冠冕的应许都与神圣的生命 密切相关(约一4,十10,十一25,约壹五11~
  13);这生命首先必须是我们的食物,然后将是我 们的彰显和我们的得荣耀,就是生命的冠冕。

二〇一六年秋季国际长老及负责弟兄训练 - 第3篇 纲目 - 第5页

- 3. In the church life today, we are no longer subject to death and Hades, for Christ abolished death and overcame Hades in His resurrection—Heb. 2:14.
- 4. Christ not only defeated death—He nullified it; 2 Timothy 1:10 reveals that Christ nullified death, making it of none effect, through His devil-destroying death and death-swallowing resurrection—Heb. 2:14; 1 Cor. 15:52-54.

# III. "Be faithful unto death, and I will give you the crown of life"—Rev. 2:10:

#### A. "Be faithful unto death":

- 1. The Lord insists that the life of all those who serve Him belongs to Him; this is why we must be faithful even unto death.
- 2. Being faithful unto death is a matter both of attitude and of time:
- a. As to our attitude, we must be faithful even unto death—12:11.
- b. As to time, we must be faithful until death.

#### Day 6

- B. "I will give you the crown of life":
- 1. The crown of life, as a prize to those who are faithful unto death in overcoming persecution, denotes the overcoming strength that is the power of the resurrection life (Phil. 3:10); it also denotes that these overcomers have attained to the out-resurrection from the dead (v. 11), the outstanding resurrection.
- 2. Not only the tree of life but the crown of life will be a reward to the suffering church—Rev. 2:7, 10:
- a. The eating of the tree of life is inward for supply, and the crown of life is outward for glory.
- b. The promises concerning the tree of life and the crown of life are wrapped up with the divine life (John 1:4; 10:10; 11:25; 1 John 5:11-13); this life must be our food, and then it will be our expression and our glorification as the crown of life.

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# 第三周 周一

### 晨兴喂养

- 启二9"我知道你的患难和贫穷,其实你是富足 的,也知道那自称是犹太人,却不是犹太人, 乃是撒但会堂的人,所说毁谤的话。"
- 西一24"现在我因着为你们所受的苦难喜乐,并 且为基督的身体,就是为召会,在我一面,在 我肉身上补满基督患难的缺欠。"

[启示录二章里的]第二封书信是写给在士每拿的 召会,就是在逼迫中受苦的召会。(8~11。)"士 每拿"原文意"没药"。在表号上,没药表征受苦。(由 基督与召会的观点看新约概要,四五一页。)

在预表上,没药表征基督甜美的受苦。因此在士每 拿的召会是受苦的召会,表征从第一世纪末至第四世 纪初,受罗马帝国逼迫的召会。这个遭受逼迫的召会, 在基督的甘甜和馨香中受苦。换句话说,这召会乃是 在耶稣的患难里,交通于祂的苦难。在士每拿的召会 受苦,如同基督自己受苦一样,借此成了祂苦难的延 续。(新约总论第七册,五二四页。)

### 信息选读

在歌罗西一章二十四节,保罗告诉我们,他"为基 督的身体,就是为召会,在我一面,在我肉身上补满 基督患难的缺欠"。基督的患难有两类:一类是为成 功救赎,这已经由基督自己完成了;另一类是为产生 并建造召会,这需要使徒和信徒将其补满。虽然基督 的救赎没有人能接续,但祂的苦难必须由所有跟随祂 的人个别并集体地来补满。…因为〔在士每拿的〕召 会是耶稣苦难的继续,所以她真是耶稣的见证。

# WEEK 3 DAY 1

#### **Morning Nourishment**

- Rev. 2:9 I know your tribulation and poverty (but you are rich) and the slander from those who call themselves Jews and are not, but are a synagogue of Satan.
- Col. 1:24 I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church.

The second epistle [in Revelation 2] is to the church in Smyrna, the church under the suffering of persecution (2:8-11). The word Smyrna in Greek means "myrrh," and myrrh in figure signifies suffering. (A General Sketch of the New Testament in the Light of Christ and the Church, Part 4: Revelation, p. 353)

In typology, myrrh signifies the sweet suffering of Christ. Thus, the church in Smyrna was a suffering church, prefiguring the church under the persecution of the Roman Empire from the latter part of the first century to the early part of the fourth century. This persecuted church suffered in the sweetness and fragrance of Christ. In other words, this church was in the tribulation of Jesus and in the fellowship of His sufferings. The church in Smyrna suffered as Christ Himself did and thereby became a continuation of His suffering. (The Conclusion of the New Testament, p. 2507)

### **Today's Reading**

In Colossians 1:24 Paul tells us that he filled up "that which is lacking of the afflictions of Christ...." The afflictions of Christ are of two categories: those for accomplishing redemption, which have been completed by Christ Himself, and those for producing and building the church, which need to be filled up by the apostles and the believers. Although no one can continue Christ's redemption, His sufferings must be completed by all His followers both individually and collectively....Because this church [in Smyrna] was a continuation of Jesus' suffering, it was truly the testimony of Jesus.

在启示录二章九节主耶稣说,祂知道"那自称是犹 太人,却不是犹太人,乃是撒但会堂的人,所说毁谤的 话"。这指明逼迫来自宗教,来自撒但会堂不信的犹太 人。热中犹太教者对受苦召会的毁谤,就是对她恶意的 批评。这些热中犹太教者,在肉身上是犹太人,在灵里 却不是。(罗二28~29。)…这些热中犹太教者,固 执地坚持遵守犹太教的制度,包括利未祭司体系、献祭 的仪式和物质的圣殿;这些都是预表,如今已被基督应 验并顶替。因着在新约之下的召会,在神的经纶里,与 他们宗教的作法无分,热中犹太教者便谗毁的批评召会。

主说那些自称是犹太人,其实不是犹太人的,是"撒 但会堂"的人。"撒但会堂"是个可怕的辞。会堂是 犹太人敬拜神的地方,主要的是借着研读旧约圣经敬 拜神。然而,因着他们的顽固,坚持传统的宗教观念, 他们就与撒但成为一,抵挡神借以完成祂定旨的生命 之路。(新约总论第七册,五二四至五二六页。)

原则上,今天也是一样;主恢复中的召会,因着在 灵里并在生命中寻求主、跟随主,不在意任何宗教的 制度或作法,热心宗教者就毁谤召会。

甚至主在地上时,就认为会堂已是属撒但的。 [参太十二25~29,约八44。]…他们表面上是 敬拜神,其实是在抵挡神。他们逼迫并杀害真正敬 拜神的人,还自认为是在事奉神。(十六2。)主 在地上时,犹太人无法直接地杀害祂,…因此他们 就利用罗马政府判了祂死罪,钉祂在十字架上。同 样的原则,犹太会堂挑拨罗马政府,逼迫受苦的召 会。从那时起,历代热心宗教者跟随他们的脚踪, 逼迫那些在灵和生命里真正寻求并跟随主的人, 还自认是在维护神的权益。(启示录生命读经, 一五七至一五八页。)

参读:新约总论,第二百三十六篇;得胜者,第 三章。 [Revelation 2:9] indicates that persecution came from religion, from the unbelieving Jews of the synagogue of Satan. The slander of the Judaizers toward the suffering church was their evil criticism of her. The Judaizers were Jews in the flesh but not in spirit (Rom. 2:28-29)....These Judaizers stubbornly insisted upon keeping their Judaistic system, consisting of the Levitical priesthood, the sacrificial rituals, and the material temple, which were all types now fulfilled and replaced by Christ. Because the church under the new covenant in God's economy had no part in their religious practice, the Judaizers slanderously criticized her.

The Lord said that those who called themselves Jews and are not are "a synagogue of Satan," a terrible term. A synagogue was a place where the Jews worshipped God mainly by studying their Scriptures, the Old Testament. However, due to their stubbornness in clinging to their traditional, religious concepts, they became one with Satan in opposing God's way of life to fulfill His purpose. (The Conclusion of the New Testament, pp. 2507-2508)

In principle, it is the same today in that religious people slander the churches in the Lord's recovery which seek the Lord and follow Him in spirit and in life and do not care for any religious system or practice.

Even when He was on earth, [the Lord] considered the synagogues to be of Satan [cf. Matt. 12:25-29; John 8:44].... Apparently they were worshipping God; actually they were opposing God. They persecuted and killed God's true worshippers, yet they considered themselves to be offering service to God (John 16:2). When the Lord was on earth, the Jews could not deal with Him directly....Instead, they utilized the Roman government to sentence Him to death and to crucify Him. In the same principle, the Jewish synagogues stirred up the Roman government to persecute the suffering church. Through all the centuries since then, religious people have followed in their steps, persecuting the genuine seekers and followers of the Lord in spirit and life while still considering themselves to be defending the interest of God. (Life-study of Revelation, pp. 132-133)

Further Reading: The Conclusion of the New Testament, pp. 2507-2510; The Overcomers, pp. 42-45

### 第三周 周二

### 晨兴喂养

- 启二10"你将要受的苦你不用怕。看哪, 魔鬼将 要把你们中间几个人下在监里, 叫你们受试炼; 你们必受患难十日。你务要至死忠信, 我就赐 给你那生命的冠冕。"
- 约十一25"耶稣对她说,我是复活,我是生命; 信入我的人,虽然死了,也必复活。"

在〔约翰十五章〕葡萄树的启示里,不仅有三一神, 也有召会。在五节,主耶稣说,"我是葡萄树,你们 是枝子;住在我里面的,我也住在他里面,这人就多 结果子。"这里我们看见,召会被比作葡萄树的枝子。 (李常受文集一九七○年第一册,一〇四页。)

### 信息选读

世界反对葡萄树和枝子。在约翰十五章十八至十九节, 主耶稣说,"世界若恨你们,你们要知道在恨你们以先, 世界已经恨我了。你们若属世界,世界必爱属自己的;只 因你们不属世界,乃是我从世界中把你们拣选出来,所以 世界就恨你们。"这里原文的"科斯莫斯"(cosmos)一 辞译为"世界",意指一个系统。按照十五章的上下文, 这系统是指犹太教。这可由主在二十至二十四节对门徒所 说的话指明。二十四节说,"我若没有在他们中间行过别 人未曾行的事,他们就没有罪;但如今连我与我的父,他 们都看见了,也都恨了。"在这节里"他们"一辞指犹太 宗教的首领。所以十五章的世界指宗教世界,宗教系统。

今天,基督教就是宗教世界,这宗教系统不仅反对 基督这真葡萄树,也反对作为葡萄树枝子的召会。在 二十节,主耶稣对门徒说,"你们要记得我从前对你

# WEEK 3 DAY 2

#### **Morning Nourishment**

- Rev. 2:10 Do not fear the things that you are about to suffer. Behold, the devil is about to cast some of you into prison that you may be tried, and you will have tribulation for ten days. Be faithful unto death, and I will give you the crown of life.
- John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

In the revelation of the vine tree, there is not only the Triune God but also the church. In John 15:5 the Lord Jesus said, "I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit." Here we see that the church is likened to the branches of the vine. (CWWL, 1970, vol. 1, p. 80)

### **Today's Reading**

The vine and the branches are opposed by the world. In John 15:18-19 the Lord Jesus said, "If the world hates you, know that it has hated Me before you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you." Here the Greek word cosmos is translated "world," meaning a system. According to the context of John 15, the system refers to Judaism. This is indicated by the Lord's words to His disciples in verses 20 and 24. Verse 24 says, "If I did not do among them the works which no one else has done, they would not have sin; but now they have both seen and hated both Me and My Father." In this verse the words they and them refer to the leaders in the Jewish religion. Therefore, the world in John 15 refers to the religious world, the religious system.

Today Christianity is the religious world, the religious system that opposes not only Christ, the true vine, but also the church, the branches of the vine. In verse 20 the Lord Jesus said to the disciples, "Remember the word which I said to 们所说的话, 奴仆并不大过主人。他们若逼迫了我, 也要逼迫你们。"这预言要应验在我们中间。宗教世 界既然恨恶主, 逼迫主, 它也要逼迫我们。我们这些 葡萄树的枝子, 越结果子作基督的彰显, 就越为今天 的宗教世界所恨恶。在主的时代, 宗教世界是犹太教; 在我们的时代, 宗教世界是基督教的宗教系统。

十五章启示,我们是葡萄树上的枝子,借着彼此相爱而 结果子,并且需要站住抵挡宗教世界的反对。在十五章, 我们看见我们是什么,我们在哪里,以及我们该作什么, 叫我们可以结果子,使三一神在众地方召会中得以显现。 (李常受文集一九七○年第一册,一○五至一○六页。)

启示录二章九节说到撒但,十节说到魔鬼。撒但, 原文意对头,他不仅在外面作神的仇敌,也在里面作 神的对头。魔鬼,原文意控告者,毁谤者。(十二9~ 10。)魔鬼,就是撒但,神的对头,在神面前控告我 们,也在人面前毁谤我们。召会受逼迫之苦,开始于 神的对头撒但所煽动的犹太教会堂,后来演变成被那 毁谤者魔鬼所利用的罗马政府,把圣徒下在监里。受 苦的召会遭受监禁,乃是属魔鬼的政治与属撒但的宗 教,两方面合作造成的。

在二章九节, 主对士每拿召会说, "我知道你的患 难。"这封书信的内容没有别的, 只有患难、受苦和 逼迫。对召会来说, 患难是生命的试验。召会经历并 享受基督复活生命的程度, 只有借着患难才能被试验 出来。不单如此, 患难也带进基督复活生命的丰富。 主许可召会遭患难, 不仅要见证祂复活的生命如何胜 过死亡, 也要使召会能享受祂生命的丰富。因此, 患难对召会是宝贵的。(启示录生命读经一五八至 一五九、一五五至一五六页。)

参读:李常受文集一九七○年第一册,一○三至一 ○六页;真理课程四级卷一,第十五课;得胜者,第 四章。 you, A slave is not greater than his master. If they have persecuted Me, they will persecute you also." This prophecy will be fulfilled among us. Since the religious world hated and persecuted the Lord, it will also persecute us. The more we as the branches of the vine bear fruit as the expression of Christ, the more we will be hated by the religious world of today. In the Lord's time, the religious world was Judaism; in our time the religious world is the religious system of Christianity.

John 15 reveals that we are the branches in the vine to bear fruit by loving one another, and we need to stand against the opposition of the religious world. In John 15 we see what we are, where we are, and what we should do in order to bear fruit for the manifestation of the Triune God in the local churches. (CWWL, 1970, vol. 1, pp. 80-81)

Revelation 2:9 mentions Satan, and verse 10 mentions the devil. Satan in Hebrew means "adversary." He is not only the enemy of God from without, but also His adversary from within. The Greek word diabolos, translated "devil," means "accuser," "slanderer" (12:9-10). The devil, who is Satan, the adversary of God, accuses us before God and slanders us before men. The persecution suffered by the church began from the religious synagogue of the Jews instigated by Satan, the adversary. It was consummated by the Roman government used by the devil, the slanderer, to put the saints into prison. The imprisonment of the suffering church was a cooperation of devilish politics with Satanic religion.

In 2:9 the Lord said to the church in Smyrna, "I know your tribulation." The content of this epistle is nothing but tribulation, suffering, and persecution. To the church, tribulation is a test of life. The extent to which the church experiences and enjoys the resurrection life of Christ can only be tested by tribulation. Moreover, tribulation also brings in the riches of the resurrection life of Christ. The Lord's purpose in allowing the church to suffer tribulation is not only to testify that His resurrection life overcomes death, but also to enable the church to enter into the riches of His life. Hence, tribulation is precious to the church. (Life-study of Revelation, pp. 133, 131)

Further Reading: CWWL, 1970, vol. 1, pp. 79-81; Truth Lessons—Level Four, vol. 1, pp. 162-163; The Overcomers, pp. 57-64

### 第三周 周三

### 晨兴喂养

- 启二8"你要写信给在士每拿的召会的使者,说, 那首先的、末后的、死过又活的,这样说。"
- 徒二24"神却将死的痛苦解除, 叫祂复活了, 因为祂不能被死拘禁。"

召会遭受苦难时,必须认识主是那首先的、末后 的,是永远存在、永不改变的一位。无论逼迫的环境 如何,主仍是一样;没有一事能在祂以先,也没有一 事能在祂以后。凡事都在祂管制的界限之内。(圣经 恢复本,启二8注2。)

#### 信息选读

主对在士每拿的召会说话时,说祂是"那首先的、 末后的、死过又活的"。(启二8。) 祂是首先的和 末后的, 意思是祂永不改变。圣徒们不论遭受多少 的逼迫或怎样的殉道, 祂都是首先的, 也是末后的。 没有什么能改变祂。你可以把祂置于死地, 但祂又活 了。这名称看起来很简单,却含示了创造--首先的, 以及完成--末后的。这也含示主的成为肉体。若是祂 没有成为肉体, 祂绝不可能被杀。这也含示祂在地上 的生活。祂成为肉体, 在地上生活, 然后被钉十字架 而死了。接着祂又活了。这样的宣告含示创造、完成、 成为肉体、人性生活、钉十字架和复活。这个宣告是 要加强在士每拿受苦的召会。…唯一能扶持殉道圣徒 的,就是看见这样一位创造并要完成整个宇宙的, 祂 成为肉体,在地上生活,钉十字架,并且复活了。这 样一个异象维持殉道者在苦难中站住。(神新约的经 纶上册,二七三页。)

# WEEK 3 DAY 3

### **Morning Nourishment**

- Rev. 2:8 And to the messenger of the church in Smyrna write: These things says the First and the Last, who became dead and lived again.
- Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

In suffering, the church must know that the Lord is the First and the Last, the ever-existing, unchanging One. Whatever the persecuting environment may be, the Lord remains the same; nothing can precede Him, nor can anything exist after Him. All things are within the limits of His control. (Rev. 2:8, footnote 2)

### **Today's Reading**

In speaking to the church in Smyrna the Lord says that He is "the First and the Last, who became dead and lived again" (Rev. 2:8). The fact that He is the First and the Last means that He never changes. Regardless of how much persecution or what kind of martyrdom the saints suffer, He is the First and He is the Last. Nothing can change Him. You may put Him to death, yet He lives again. This title is seemingly simple, but it implies the creation, the First, and the completion, the Last. This also implies the Lord's incarnation. If He had not been incarnated, He could never have been killed. This also implies His living on this earth. He was incarnated, He lived on this earth, and then He was crucified and He became dead. Then He lived again. Such a declaration implies the creation, the completion, the incarnation, the human living, the crucifixion, and the resurrection. This is a declaration to strengthen the suffering church in Smyrna....The only thing that can support the saints in their martyrdom is to see such a One who created and will complete the entire universe, who became incarnated, who lived on this earth, and who was crucified and resurrected. Such a vision sustains the martyrs to stand in their sufferings. (God's New Testament Economy, p. 228)

在启示录一章十七节主耶稣说,"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。祂在恢复里所 开始的事,祂必定完成。

在十八节我们看见主是"那活着的",是那位"曾 死过","现在又活了,直活到永永远远"的。主受过 死的苦,但祂又活了。祂曾进入死亡,但死亡不能拘禁 祂,(徒二24,)因为祂是复活。(约十一25。)基 督死了,但在复活里祂要活到永远。复活是主的延长年 日;祂在复活里要存到永永远远。耶稣基督今天是那活 着的,就是那在复活里的一位。基督要分赐生命,就必 须是那活着的,因为死人绝不能把生命分赐给别人。 (新约总论第十四册,四八至四九页。)

死过又活了,就证明祂的生命是耐死的,是经得 起死的。许多人遇见一点不如意的事就完了,好像 遇见了死亡一样。但是,复活的生命是不怕死的。 经得起死,才能证明这一个生命是耐死的。复活的 生命,就是经过死而能存在的。经过死就完了的, 非不是复活的生命。主要约翰写信给士每拿召会的 使者说,"我曾死过,看哪,现在又活了。"[后 -18。]因为在士每拿的召会,是为主受苦、忠信 至死的一个召会,所以主拿这句话来安慰她。阴间 的门如何不能胜过主,阴间的门也必不能胜过她。 一个召会如果认识什么是复活,就也经得起试炼, 经得起苦难。因为复活的生命是耐死的生命,是经 过死而又能起来的。阿利路亚!我们的主曾死过, 现在又活了!死亡无奈祂何!(倪柝声文集第二辑 第十四册,一九九至二〇〇页。)

参读: 倪柝声文集第二辑第十四册, 附录—荣耀基 督的异象; 活神与复活的神, 第二篇。 In Revelation 1:17 the Lord Jesus says, "I am the First and the Last." Christ is not only the First and the Last but also the Beginning and the End....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 Revelation 1:18 we see that the Lord is "the living One," the One who "became dead" and who is "living forever and ever." The Lord suffered death and lived again. He entered into death, but death could not hold Him (Acts 2:24), because He is the resurrection (John 11:25). Christ died, but in resurrection He will live forever. Resurrection is the lengthening of the Lord's days. He will exist forever and ever in His resurrection. Jesus Christ today is the living One, the One who is in resurrection. For Christ to dispense life, He must be the living One since a dead person can never dispense life to others. (The Conclusion of the New Testament, p. 4153)

For Him to have died and to be living again means that His life outlasts death and can withstand death. When many people encounter ill-fated things, they are through; it seems as if they have entered into death. But the resurrection life is not afraid of death. By withstanding death, this life is now proven to outlast death. Resurrection life is a life that passes through death and still remains living. If something passes through death and remains in death, it is not resurrection life. The Lord charged John to write to the messenger of the church in Smyrna and say that He "became dead and lived again" (Rev. 2:8). The church in Smyrna suffered for the Lord and was faithful unto death. Therefore, the Lord comforted it with such a word. Just as the gate of Hades could not prevail against the Lord, the gate of Hades cannot prevail against the church. If a church realizes resurrection, it can withstand trials and sufferings. Resurrection life is a life that outlasts death; it is a life that passes through death and rises up again. Hallelujah! Our Lord became dead, but He is living again! Death has nothing to do with Him! (CWWN, vol. 34, pp. 178-179)

Further Reading: CWWN, vol. 34, pp. 176-181; The Living God and the God of Resurrection, ch. 2

### 第三周 周四

### 晨兴喂养

- 提前三15"倘若我耽延,你也可以知道在神的家 中当怎样行;这家就是活神的召会,真理的柱 石和根基。"
- 约四14"人若喝我所赐的水,就永远不渴;我所赐的水,要在他里面成为泉源,直涌入永远的 生命。"

在召会里,基督也是那活着的。在启示录一章十八节 主说,祂是那活着的;祂曾死过,现在又活了,直活到永 永远远。这位行走在众召会中间,作众召会的头,并为众 召会所属的基督,乃是那满了生命而活着的一位。在召会 里,我们有这一位胜过死亡、活着的基督。我们的基督, 就是复活的基督,活在我们里面,也活在我们中间。因此, 所有的召会都该像基督一样的活,满了生命而且胜过死 亡。(新约总论第三册,一一九至一二〇页。)

### 信息选读

祂是那活着的,重点乃是祂活在我们里面。祂是永远活着的,并且活在我们里面。所以祂要我们脱离一切的死,起来成为活的召会。在我们里面那位活着的永远不死。祂的召会不该是死的或发死,反之,祂的 召会必须一直是活的。我们必须学习享受基督这位活着的。祂活到永永远远,就是祂的见证,因为耶稣的见证。我们越活,就越是活的耶稣的见证。

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,作祂身体

# WEEK 3 DAY 4

### **Morning Nourishment**

- 1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
- John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

In the church Christ is...the living One. In Revelation 1:18 the Lord says that He is the living One, that He became dead, and that He is now living forever and ever. The 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. In the church we have a living Christ who has overcome death. Our Christ, who is the resurrected Christ, is living in us and among us. Therefore, all the churches should be as living as Christ, full of life and overcoming death. (The Conclusion of the New Testament, p. 636)

### **Today's Reading**

The importance of His being the living One is that He is living in us. He is living forever and is living in us. Therefore, He wants us to leave every kind of death and rise up to be the living church. The living One within us can never be dead. His church should be neither dead nor deadened; instead, His church must be living all the time. We must learn to enjoy Christ as the living One. His living forever is His testimony, for the testimony of Jesus is always related to the matter of being living. If a local church is not living, it will not have the testimony of Jesus. The more living we are, the more we are the testimony of the living Jesus.

The 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,

的各地方召会,也该是活而新鲜并刚强的。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,满了生命,并胜过死亡。

主耶稣是那活着的。我们要活,不仅必须有生命,也 必须有生命的供应。如果我们什么东西也没吃,就不会 这样活;但是我们若吃有营养的饭食,就会活而有力。 我们的力量来自我们的吃。这位活着的基督照顾众召会, 乃是借着将自己作为食物和生命的供应赐给信徒。因此, 在给七个召会的七封书信中,主这活着的一位陈明三个 吃的应许:生命树、(启二7、)隐藏的吗哪、(17、) 以及满了祂丰富的筵席。(三20。)我们若要活,就需 要吃基督作生命树和隐藏的吗哪,并与祂一同坐席。

主乃是对在士每拿的召会—受苦的召会—启示祂自 已是死过又活的。受苦的召会需要认识祂是这样的一 位,才能忍受各样的苦难。无论逼迫多厉害,召会仍 是存活的,因在她里面基督复活的生命耐得住死亡。 苦难或逼迫所能作的顶多把我们杀死,但在受逼迫至 死之后却有复活。主受逼迫以至于死;但死不是终结, 乃是进入复活的门。祂进入死亡,就进入了复活的门 槛。这指明受苦的召会不该因逼迫而丧胆,也不该因 预见要被杀而害怕;反之,召会必须欢欢喜喜地迎接 死亡,因为召会一进入死亡,也就踏在复活的门槛上。 每当我们遭受逼迫时,应当兴起并宣告说,"阿利路 亚,我快要踏进复活的大门了。"(新约总论第十四 册,四九至五一页。)

参读:新约总论,第五十九、四百零七篇。

the churches as His Body should also be living, fresh, and strong. We have a living Christ who has overcome death. Our Christ, who is the resurrected One, 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.

The Lord Jesus is the living One. For us to be living, we must have not only life but also the life supply. If we do not eat any food, we will not be so living, but if we eat nutritious meals, we will be living and even energetic. Our energy comes from our eating. The living Christ cares for the churches by giving to the believers Himself as their food and life supply. Therefore, in His seven epistles to the seven churches, the Lord as the living One presents three promises of eating: the tree of life (Rev. 2:7), the hidden manna (v. 17), and a feast full of His riches (3:20). If we would be living, we need to eat Christ as the tree of life and the hidden manna and to feast with Him.

It was to the church in Smyrna, the suffering church, that the Lord revealed Himself as the One who became dead and lived again. The suffering church needs to know Him as such a One so that she may endure all kinds of suffering. However severe the persecution may be, the church will still be alive, for the resurrection life of Christ within her can endure death. The most that suffering or persecution can do is to kill us. Following the death from persecution, there is resurrection. The Lord was persecuted to death. But that death was not the end—it was the gateway into resurrection. When He entered into death, He came to the threshold of resurrection or terrified at the prospect of being killed; rather, she must welcome death and be happy, for once she has passed into death, she also will be on the threshold of resurrection. Whenever we are undergoing persecution, we must rise up and declare, "Hallelujah, I am about to enter into the gateway of resurrection." (The Conclusion of the New Testament, pp. 4153-4154)

Further Reading: The Conclusion of the New Testament, pp. 635-636, 4153-4157

### 第三周 周五

### 晨兴喂养

# WEEK 3 DAY 5

#### **Morning Nourishment**

- 又活了,直活到永永远远,并且拿着死亡和阴 间的钥匙。"
- 提后一10"但如今借着我们救主基督耶稣的显 现. 才显明出来。祂已经把死废掉. 借着福音 将生命和不朽坏照耀出来。"

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,我们不再服在死亡和阴间之下,因为基督在十 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, 死没有毒刺了, 阴间没有权势了! 我们也必 定和基督一样! (新约总论第十四册,五一至五二页。)

### 信息洗读

在召会生活中,死亡和阴间的钥匙都在祂手中。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, 使祂在我们中间能自 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。我们应当赞美主,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。

启一18"又是那活着的;我曾死过,看哪,现在 Rev. 1:18 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.

> 2 Tim. 1:10 But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel.

> Due to the fall and sin of man, death came in and is now working on earth to gather up all the sinful people into Hades. 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 we are no longer subject to death and Hades, for 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. We must be the same as Christ. (The Conclusion of the New Testament, p. 4155)

### **Today's Reading**

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. We should praise the Lord that Christ has the keys of death and of Hades. Death is subject to Him, and Hades is under His control.

基督的复活也胜过了死、撒但、阴间和坟墓。(徒 二24。)撒但、死、阴间和坟墓形成一组。人子基督 不仅由神表白,证明祂成就上的成功,也胜过了一切 使我们十分忧虑并困扰的死、撒但、阴间和坟墓。人 子胜过了死,并且废除了撒但。(来二14。)死亡和 阴间的钥匙现今在祂手里,(启一18,)祂也胜过了 坟墓。这样的一位基督,正在祂的恢复里,在作为金 灯台的众地方召会中间行走,照顾众召会。(新约总 论第十四册,五二页。)

提后一章十节说,基督"把死废掉,借着福音将生命和不朽坏照耀出来"。基督借着祂废除魔鬼的死, (来二14,)并祂吞灭死的复活,(林前十五52~ 54,)已经把死废掉,使其失效。福音启示我们,基 督已经把死废掉,将永远、不能毁坏的生命带给我们。

借着复活,死成为无效;死已失去它的权势,甚至 失去它的味道。基督能把死废掉,因祂废除了魔鬼, 就是那掌死权的。借着胜过撒但,把死废掉,主耶稣 当然也击败了阴间和坟墓。因此,基督的复活宣告祂 胜过了死、撒但、阴间和坟墓。这些再也不是难处了。 因此,基督的复活不仅是神的表白和主的成功,也是 祂对死、撒但、阴间和坟墓的得胜。基督借着祂的复 活,已使这麻烦的一组失效。(路加福音生命读经, 七〇〇页。)

"至死忠信" [启二10] 是时间,也是态度。主要 求事奉祂的人的生命是属于祂的,所以一直到死的时候,你都得忠信。凡被宝血所买的人,就是属于主的人, 就要完全归于主。基督一开始就是要我们的一切。现在 祂说,"你务要至死忠信。"按着态度说,我们要忠信 以至于死;按着时间说,我们要忠信一直到死。"我就 赐给你那生命的冠冕。"[10。]冠冕是赏赐,在那个 时候,生命变作冠冕了。(教会的正统,三〇页。)

参读:教会的正统,第二章。

Christ's resurrection was also His victory over death, Satan, Hades, and the grave (Acts 2:24). Satan, death, Hades, and the grave form a group. Christ, the Son of Man, was not only vindicated by God and was proved to be a success in His achievements, but He was victorious over death, Satan, Hades, and the grave, all of which are a great concern and trouble to us. The Son of Man overcame death and destroyed Satan (Heb. 2:14). The keys of death and of Hades are now in His hand (Rev. 1:18), and He is victorious over the grave. Such a Christ is walking in the midst of all the local churches in His recovery, taking care of them as the golden lampstands. (The Conclusion of the New Testament, pp. 4155-4156)

Christ nullified death [2 Tim. 1:10], making it of none effect, through His devildestroying death (Heb. 2:14) and death-swallowing resurrection (1 Cor. 15:52-54). In the gospel the revelation is brought to us that Christ has nullified death and has brought us eternal, indestructible life.

Through His resurrection, death has become of none effect; death has lost its power, even its taste. Christ could nullify death because He destroyed the devil, the one who has the power of death. Of course, by overcoming Satan and nullifying death, the Lord Jesus also defeated Hades and the grave. Therefore, Christ's resurrection declares that He is victorious over death, Satan, Hades, and the grave. No longer are these a problem. Therefore, Christ's resurrection was not only God's vindication and the Lord's success but also His victory over death, Satan, Hades, and the grave. Christ through His resurrection has made this troublesome group of none effect. (Life-study of Luke, p. 606)

[Being] faithful unto death [Rev. 2:10] is a matter both of time and of attitude. The Lord insists that the life of all those who serve Him belongs to Him. This is why we must be faithful even unto death. Whoever is bought with the precious blood belongs to the Lord and must be wholly for the Lord. From the very outset Christ demands our all. Now He says, "Be faithful unto death." As to our attitude, we must be faithful even unto death; as to time, we must be faithful until death. "I will give you the crown of life" [v. 10]. The crown is a reward; at that time, life will become a crown. (CWWN, vol. 47, p. 30)

Further Reading: CWWN, vol. 47, "The Orthodoxy of the Church," ch. 3

### 第三周 周六

### 晨兴喂养

#### 腓三 10 ~ 11"使我认识基督、并祂复活的大能、 以及同祂受苦的交通,模成祂的死,或者我可 以达到那从死人中杰出的复活。"

在启示录二章十节下半, 主耶稣对士每拿召会说, "你务要至死忠信, 我就赐给你那生命的冠冕。"生 命的冠冕是给那些胜过逼迫, 至死忠信之人的奖赏, 这是指得胜的力量, 也就是复活生命的大能; (腓三 10; )也是指这些得胜者已经达到"那从死人中杰出 的复活", (11, )就是特殊的复活。(真理课程四 级卷一, 二六二页。)

### 信息选读

"福克斯殉道者记实"一书…中的一段记载,是一 位坡雷卡(Polycarp)老弟兄的故事。他被有关当局 逮捕,受怂恿弃绝基督时回答说,"我事奉祂八十六 年了,祂从未错待过我一次,我又怎能亵渎那拯救我 的王?"罗马帝国的逼迫到了一个地步,罗马城的掌 权者请求该撒不要再杀基督徒,免得那城里所有百姓 都被剪除了。他这话的意思是,他们杀的基督徒越多, 就有越多人成为基督徒。

在士每拿的召会没有受主责备,乃是得着鼓励。 主告诉这个召会,祂是那首先的、末后的、死过又 活的。(启二8。)祂是那遭受逼迫被治死,现今又 活的一位。受苦的召会必须认识,主乃是复活与复 活的大能。没有什么能拘禁复活的生命,就是死也 不能。这复活的生命是在受苦的召会里,所以召会 必须经历基督作复活。赐给士每拿召会的奖赏乃是

# WEEK 3 DAY 6

### **Morning Nourishment**

Phil. 3:10-11 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death, if perhaps I may attain to the out-resurrection from the dead.

In Revelation 2:10 the Lord Jesus said to the church in Smyrna, "Be faithful unto death, and I will give you the crown of life." The crown of life, as a prize to those who are faithful unto death in overcoming persecution, denotes the overcoming strength that is the power of the resurrection life (Phil. 3:10). It also denotes that the overcomers have attained to the out-resurrection from the dead (v. 11), that is, the outstanding resurrection. (Truth Lessons—Level Four, vol. 1, p. 222)

### **Today's Reading**

[In Foxe's Book of Martyrs] one account is the story of Polycarp, an elderly brother. When arrested by the authorities and urged to renounce Christ, he answered, "Eighty and six years have I served Him, and He never once wronged me; how then shall I blaspheme my King, who has saved me?" The persecution by the Roman Empire reached such an extent that the authority of the city of Rome asked the Caesar not to kill any more Christians lest all the citizens of that city be cut off. By this he meant that the more they killed the Christians, the more others were becoming Christians.

The church in Smyrna received no rebuke from the Lord, only encouragement. The Lord told this church that He is the First and the Last, who became dead and lived again (Rev. 2:8). He is the One who was put to death by persecution but now is living. The suffering church must know the Lord as the resurrection and the resurrection power. Nothing can hold the resurrection life, not even death. This resurrection life is within the suffering church, so the church must experience Christ as resurrection. The reward to the church in Smyrna is the crown of life. 生命的冠冕。受苦召会的赏赐不仅是生命树,更是 生命的冠冕。召会历史中的这一段,如今已经应验 了。(由基督与召会的观点看新约概要,四五一至 四五二页。)

至终,必有生命的冠冕赐给那些受苦、受试炼、 受患难的信徒。启示录二章十节说,"你将要受的苦 你不用怕。看哪,魔鬼将要把你们中间几个人下在监 里,叫你们受试炼;你们必受患难十日。你务要至死 忠信,我就赐给你那生命的冠冕。"主应许在以弗所 召会中的得胜者,吃祂作生命树。(7。)这是神圣 的生命。祂应许在士每拿召会中的得胜者,要赐给他 们生命的冠冕。吃生命树是为着里面的供应,而生命 的冠冕是为着外面的荣耀。这两个应许都与神圣的生 命密切相关。这生命首先必须是我们的食物,然后将 是我们的彰显和我们的得荣耀,就是生命的冠冕。

新约常用冠冕指救恩之外的奖赏。(启三11, 雅 - 12, 提后四8, 彼前五4, 林前九25。)至终, 生命要成为冠冕; 这要作得胜殉道者的荣耀。

正如有些树木要借着寒冷气候的艰难才能长大, 我们基督徒也要经过艰难才能长大。为这缘故,神 派定给我们某种景况和特殊的环境。祂知道我们需 要这些艰难,好叫我们长大。…此外,苦难也给我 们最好的机会来享受神圣三一的分赐。神派定给我 们苦难,而这些苦难是我们长大所需要的。然而, 只有当我们留在神圣的分赐之下,这长大才会发生。 所以,我们需要时时接触经过过程的三一神。在我 们基督徒的生活中,我们该经常不断地接触祂。… 我们借着接受这种分赐的滋养,就得以长大。(新 约总论第六册,三七六至三七八页。)

参读:启示录生命读经,第十一篇。

Not only the tree of life but the crown of life will be a reward to the suffering church. This period in the history of the church has now been fulfilled. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 4: Revelation," pp. 451-452)

Eventually, the crown of life shall be given to the believers for their suffering, trial, and tribulation. Revelation 2:10 says, "Do not fear the things that you are about to suffer. Behold, the devil is about to cast some of you into prison that you may be tried, and you will have tribulation for ten days. Be faithful unto death, and I will give you the crown of life." To the church in Ephesus the Lord promises to give the overcomers to eat of Himself as the tree of life (Rev. 2:7). This is the divine life. To the church in Smyrna He promises to give the overcomers the crown of life is inward for supply, and the crown of life is outward for glory. Both promises are wrapped up with the divine life. This life must first be our food, and then it will be our expression and our glorification as the crown of life.

A crown in New Testament usage always denotes a prize in addition to salvation (Rev. 3:11; James 1:12; 2 Tim. 4:8; 1 Pet. 5:4; 1 Cor. 9:25). Eventually, life will become a crown; it will be the glory of the victorious martyrs.

Just as certain trees grow through the hardship of cold weather, we Christians grow through hardship. For this purpose God assigns to us certain circumstances and a particular kind of environment. He knows that we need these hardships in order to grow. Sufferings afford us the best opportunity to enjoy the dispensing of the Divine Trinity. God assigns sufferings to us, and these sufferings are needed for our growth. However, this growth will take place only as we remain under the divine dispensing. Therefore, we need to contact the processed Triune God all the time. Our contact with Him should be a continuous matter in our Christian life. By the nourishment we receive through this dispensing we shall grow. (The Conclusion of the New Testament, pp. 1898-1899)

Further Reading: Life-study of Revelation, msg. 11

# 第三周诗歌

#### 472 复活的生命 – 基督自己 10 10 10 10 (英639) F 大调 4/4 $3 - 3 \quad 1 \quad | \quad 5 - - 3 \quad | \quad 4 \quad 4 \quad 1 \quad 2 \quad | \quad 3 - - - \quad | \quad 6 - 5 \quad 4$ 一死亡不能 拘禁复活生命 - 神那非 $3 - 1 - \begin{vmatrix} 3 & 3 & 2 & 1 \end{vmatrix} 2 - - - \begin{vmatrix} 3 & - 3 & 4 \end{vmatrix} 5 - 1 - \begin{vmatrix} 6 & 5 \end{vmatrix}$ 受 浩 的永远生命; 刚 强、得 胜、无 何能 4 3 | 4 - - - | 2 - 3 4 | 5 - 1 - | 3 2 1 7 | 1 - - - || 以毁 坏, 就是基督自 己已经显明。 虽然死亡集中全力以赴; 二 死亡不能拘禁复活生命, 得机显它能力无量丰富。 死亡不过使这神圣生命 三 死亡不能拘禁复活生命, 治死、埋葬,不过叫它繁殖; 所有苦难都是叫它增长, 并且结出丰盛生命果实。 它能冲破所有障碍、阻挡; 四 死亡不能拘禁复活生命, 胜过黑暗、阴府所有权势, 吞灭死亡,并将生命释放。 五 死亡不能拘禁复活生命, 它能显出神性所有丰满; 神的公义、圣洁,它都产生, 神的荣耀形像它全彰显。

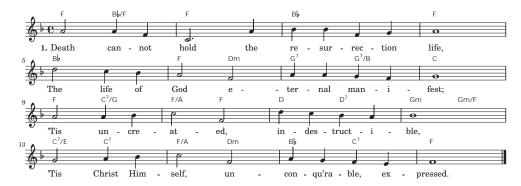
六 愿我认识这个复活生命, 每遇死亡,都让它力倾出; 使我借着经历永远赏识: 复活生命就是活的基督。

#### Death cannot hold the resurrection life

WEEK 3 — HYMN

The Resurrection Life — Christ Himself

639



- Death cannot hold the resurrection life, Though all its force against it may combine; Death only gives it opportunity To show the boundless pow'r of life divine.
- 3. Death cannot hold the resurrection life, The more interred, the more it multiplies; All kinds of suffring only help it grow And fruits of life abundant realize.
- 4. Death cannot hold the resurrection life, Thru every block and barrier it breaks; Conqu'ring the pow'r of darkness and of hell, It swallows death and victory partakes.
- 5. Death cannot hold the resurrection life, All of God's fulness it will manifest; God's righteousness and holiness it yields, His glorious image by it is expressed.
- 6. Oh, may I know this resurrection life, In every kind of death its pow'r outpoured, In my experience ever realize This life is nought but Christ my living Lord.

第三周 • 申言	Composition for prophecy with main point and sub-points:
申言稿:	

### 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

第四篇

#### 在别迦摩的召会

读经: 启<sup>--</sup> 12~17

MR 诗歌: 补 214, 546

纲 E

> 周 \_

- 坚固的高塔意—启二12:
- 一 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:别迦摩这辞的两个 意思,相当于马太十三章里的两个比喻--大 树的比喻(31~32)和面酵的比喻(33):
- 1 大树相当于高塔。带面酵的妇人相当于与世界联婚 的背道召会。
- 2 在神眼中, 背道的基督教国是邪恶的妇人, 将属世的、属 鬼的、属异教的和属魔鬼的东西,与出于基督的美好事物 混合起来,产生出一种可憎的混杂-33节,启十七1~6。
- 3 我们必须绝对地从这个邪恶的制度里出来,分别归给 神,回归召会的正统,使召会可以成为纯金的灯台, 与世俗、偶像以及撒但的渗透无分无关——12。

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

### **RETURNING TO THE ORTHODOXY OF THE CHURCH**

**Message Four** 

**The Church in Pergamos** 

Scripture Reading: Rev. 2:12-17

MR Hymns: 1273, 750

### **Outline**

### Day 1

- 壹"别迦摩"原文意结婚, 含联合, 并 I. In Greek Pergamos means "marriage," implying union, and "fortified tower"-Rev. 2:12:
  - A. 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; these two meanings correspond to two of the parables in Matthew 13—the parable of the great tree (vv. 31-32) and the parable of the leaven (v. 33):
  - 1. The great tree is the equivalent of the high tower, and the woman with the leaven is the equivalent of the apostate church, which has married the world.
  - 2. In the eyes of God, degraded Christendom is an evil woman who has mixed worldly, demonic, pagan, and devilish things with the good things of Christ to produce an abominable mixture-v. 33; Rev. 17:1-6.
  - 3. We must absolutely come out of this evil system and be separated to God, returning to the orthodoxy of the church so that the church can be a golden lampstand, having nothing to do with worldliness, idolatry, or Satan's saturation-1:12.

- 4 当我们被人攻击或遭遇逼迫时,我们不应该灰心, 因为那是有力的记号,表示我们走在正路上,没有 偏离主的脚踪—参来六19,十三13。
- 5 我们这些年来因受逼迫而蒙了保守;我们从来没有 得过美名,因为撒但不让我们得美名,除非我们与 他联合。
- 6 "我们中间的历史一直是毫无妥协地完全离开基督教。我们中间有些所谓的同工,一直竭尽所能地去妥协,这是何等羞耻。他们说,在公会与地方召会中间有一道鸿沟,他们自认是衔接这道鸿沟的桥梁。这对倪弟兄是一种受苦,今天对我也是一种受苦。"(召会与地方召会的历史,一二九页。)

周二

- 二 主在启示录二章十三节论到在别迦摩的召会 说,"我知道你的居所,就是有撒但座位之 处";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,也就住在撒但所住之处。
- 三 我们不该住在撒但所住之处,而该住在我们的灵 里,并住在基督里;在基督里面,世界的王撒但毫 无所有(没有立场,没有机会,没有盼望,任何事 都没有可能)—诗九一1,提后四22,约十四30。
- 四因召会是基督的配偶,如同贞洁的新妇(林 后十一2),她与世界的联合,在神看就是 属灵的淫乱:
- 1 撒但看见逼迫召会并不能成功,这狡猾者就改变 战略,不再逼害召会,反而欢迎召会;罗马帝国 这样欢迎召会,就毁坏了召会,因为这使召会变 成属世的。

- 4. When we are attacked and are undergoing persecution, we should not be discouraged, for that is a strong sign that we are on the right track and that we have not been distracted from following the Lord's steps—cf. Heb. 6:19; 13:13.
- 5. Throughout the years we have been preserved by being persecuted; we have never received a good name, because Satan will not allow us to have a good name unless we enter into union with him.
- 6. "The history among us has been one of completely coming out of Christianity without compromise. It is a shame that some so-called co-workers among us have tried their best to compromise. They say that between the denominations and the local churches there is a gap, and they consider themselves as the bridge to bridge the gap. This was a suffering to Brother Nee, and today this is a suffering to me" (The History of the Church and the Local Churches, pp. 112-113).

### Day 2

- B. In Revelation 2:13a the Lord said of the church in Pergamos, "I know where you dwell, where Satan's throne is"; 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 dwells.
- C. Instead of dwelling where Satan dwells, we need to dwell in our spirit and in Christ, the One in whom Satan, the ruler of the world, has nothing (no ground, no chance, no hope, and no possibility in anything)—Psa. 91:1; 2 Tim. 4:22; John 14:30.
- D. Since the church is a spouse to Christ as a chaste bride (2 Cor. 11:2), her union with the world is considered spiritual fornication in the eyes of God:
- 1. Satan realized that persecuting the church did not work very well; therefore, being the subtle one, he changed his strategy from persecuting the church to welcoming her; this welcoming of the church by the Roman Empire ruined her, because it caused the church to become worldly.

二〇一六年秋季国际长老及负责弟兄训练 - 第4篇 纲目 - 第2页

- 2 属世的事物与拜偶像有关,因为世俗总是与偶像关 联的;我们心中的偶像就是我们里面所爱的任何事 物,超过了对主的爱,并在我们的生活中顶替了主— 结十四3,约壹五21。
- 3 玛门是和神对立的;许多的偶像都是因玛门才能存 在;"你们不能事奉神,又事奉玛门"—太六 24。
- 4 召会必须是金灯台, 是三一神纯正的彰显, 必须与 世界没有任何关联; 但自从罗马帝国使召会成为属 世的宗教以后, 召会完全成了搀杂的、属世的、拜 偶像的。
- 五 在主给别迦摩的书信中, 祂提到"我忠信的见 证人安提帕在你们中间, 撒但所住之处被杀"— 启二13下:
- 1 这忠信的见证人,反对属世召会所带进并实行的一切,因此,他成了主的殉道者;要作反对属世召会的见证,我们需要有殉道的灵:
- a见证人就是殉道者,这班人在生命里为复活升天的 基督作活的见证——徒一8。
- b 我们可能在肉身上,在心理上,或在属灵上为主作殉道者— 提后四6, 启十二11, 太十36, 参林前十六12。
- 2 "殉道者"原文与"见证人"同字; 安提帕作为忠 信的见证人, 作了相反的见证, 反对一切偏离耶稣 见证的事。
- 3 在他那个时代,在别迦摩的召会必是借他所作相反 的见证,仍然持守主的名,没有否认正确的基督徒 信仰—启二13。

### Day 3

- 2. Worldly things are related to idol worship, for worldliness is always associated with idolatry; an idol in our heart is anything within us that we love more than the Lord and that replaces the Lord in our life—Ezek. 14:3; 1 John 5:21.
- 3. Mammon also stands in opposition to God; many idols exist only because of mammon; "you cannot serve God and mammon"—Matt. 6:24.
- 4. The church must be a golden lampstand, the pure expression of the Triune God, and must have no connections with the world, but after the Roman Empire had made the church a worldly religion, she became altogether impure, worldly, and idolatrous.
- E. In His epistle to Pergamos the Lord referred to "Antipas, My witness, My faithful one, who was killed among you, where Satan dwells"—Rev. 2:13b:
- 1. This faithful witness stood against all that the worldly church brought in and practiced; hence, he became a martyr of the Lord; to testify against the worldly church we need the spirit of martyrdom:
- a. Witnesses are martyrs, those who bear a living testimony of the resurrected and ascended Christ in life—Acts 1:8.
- b. We can be martyrs for the Lord physically, psychologically, or spiritually-2 Tim. 4:6; Rev. 12:11; Matt. 10:36; cf. 1 Cor. 16:12.
- 2. In Greek the word for martyr is the same as that for witness; Antipas, as a faithful witness, bore an anti-testimony, a testimony against anything that deviated from the testimony of Jesus.
- 3. It must have been through his anti-testimony that in his days the church in Pergamos still held fast the Lord's name and did not deny the proper Christian faith—Rev. 2:13.

- 教训,还持守尼哥拉党的教训—14~ 15节:
- 一巴兰是个外邦申言者,为工价引诱神的子 民行淫乱、拜偶像:在属世的召会里,有 人开始教导同样的事(民二五1~3,三一 16);拜偶像总是带进淫乱(徒十五29); 当属世的召会轻忽主的名,就是主的人位 时,她就转去拜偶像,以致行淫乱。
- 二 巴兰的错谬, 指虽然明知与真理相背, 且与 神的子民敌对,仍然为工价教导人错误的道 理,并滥用某些恩赐的影响力,将神的子民 从对主纯洁的敬拜,迷引到对偶像邪恶的敬 拜: 贪爱工价会叫贪爱者闯奔巴兰的错谬— 民二二7、21, 三一16, 启二14, 参王下五  $20 \sim 27$
- 三 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: 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。
- 四 起先尼哥拉党在初期的召会里实行宗教阶级制 度,然后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。

### 贰属世且堕落的召会,不但持守巴兰的 II. The worldly and degraded church holds not only the teaching of Balaam but also the teaching of the Nicolaitans-vv. 14-15:

- A. Balaam was a Gentile prophet who for wages enticed God's people into fornication and idolatry; in the worldly church some began to teach such things (Num. 25:1-3; 31:16); idolatry always brings in fornication (Acts 15:29); when the worldly church disregarded the name, the person, of the Lord, she turned to idolatry, which issues in fornication.
- B. The error of Balaam is the error of teaching wrong doctrine for reward, while knowing it to be contrary to the truth and against the people of God, and abusively using the influence of certain gifts to lead the people of God astray from the pure worship of the Lord to idolatrous worship; coveting for reward will cause the coveting ones to rush headlong into the error of Balaam-Num. 22:7, 21; 31:16; Rev. 2:14; cf. 2 Kings 5:20-27.
- C. 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 the believers as members of the Body of Christ; the former teaching disregards the Head, and the latter destroys the Body; this is the subtle intention of the enemy in all religious teachings.
- D. 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.

- 他,并赐他一块白石,上面写新名, 除了那领受的以外,没有人认识"-启二 17:
  - 一 我们需要吃隐藏的吗哪. 好合并到作神帐幕 的新耶路撒冷里—出十六33~34.约十四 20. 启二一2~3:
  - 1 正如保存在金罐里的吗哪是旧约里作神居所之帐幕 的中心,照样,我们所吃、所消化并吸收的基督, 也是我们全人的中心,我们乃是作神今日居所之召 会的一部分--来九3~4, 提后四22, 弗二22。
  - 2基督作为隐藏的吗哪乃是帐幕的中心: 隐藏的吗哪 是在金罐里:金罐是在皂荚木包金所作的约柜里: 这约柜是在至圣所里。
  - 3 子基督作为隐藏的吗哪是在作为金罐的父神里: 父 神是在作为约柜的子基督(带祂的两种性情--神性 和人性)里:这基督作为内住的灵活在我们重生的 灵里,作至圣所的实际。
  - 4子在父里面,我们在子里面,子在我们里面,我们 又由实际的灵所内住: 这就是经过过程的神与重生 信徒的合并—约十四16~20。
  - 5 合并到帐幕里的路,就是吃隐藏的吗哪;我们越吃 基督, 就越合并到作神终极帐幕的新耶路撒冷这宇 宙的合并里--六57. 太四4。
  - 6我们不该与世界联合,乃要借吃基督这隐藏的吗 哪. 合并到新耶路撒冷里。

- 叁"得胜的, 我必将那隐藏的吗哪赐给 III. "To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it"-Rev. 2:17:
  - A. We need to eat the hidden manna in order to be incorporated into the New Jerusalem as the tabernacle of God-Exo. 16:33-34; John 14:20; Rev. 21:2-3:
  - 1. The manna preserved in the golden pot was the center of the tabernacle, God's dwelling place in the Old Testament; likewise, the Christ whom we have eaten, digested, and assimilated is the center of our being as a part of the church, God's dwelling place today—Heb. 9:3-4; 2 Tim. 4:22; Eph. 2:22.
  - 2. Christ as the hidden manna is the center of the tabernacle; the hidden manna is in the golden pot; the golden pot is in the Ark, made of acacia wood overlaid with gold; and this Ark is in the Holy of Holies.
  - 3. Christ the Son as the hidden manna is in God the Father as the golden pot: God the Father is in Christ the Son as the Ark with His two natures, divinity and humanity; and Christ as the indwelling Spirit lives in our regenerated spirit as the reality of the Holy of Holies.
  - 4. The Son is in the Father, we are in the Son, the Son is in us, and we are indwelt by the Spirit of reality; this is the incorporation of the processed God with the regenerated believers—John 14:16-20.
  - 5. The way to be incorporated into the tabernacle is to eat the hidden manna; the more we eat Christ, the more we are incorporated into the New Jerusalem, the ultimate tabernacle of God, as a universal incorporation-6:57; Matt. 4:4.
  - 6. We should not be joined to the world; we should be incorporated into the New Jerusalem by eating Christ as the hidden manna.

- 二 享受基督作隐藏的吗哪就产生变化:
- 1 主应许给得胜者吃隐藏的吗哪,并赐他一块白石; 这指明我们若吃隐藏的吗哪,就必变化成为白石, 好为神的建造。
- 2 这些石头要蒙主称义并称许,这是白色所指明的; 但属世的召会要被主定罪并弃绝。
- 3 神的建造,就是建造召会,乃是在于我们的变化; 我们的变化,又是从享受基督作生命的供应所产 生的。
- 三 每个变化过的信徒都是一块白石,上面写新 名,除了那领受的以外,没有人认识:
- 1 这样的新名,说明被变化之人的经历;因此,唯有他自己认识那名的意义。
- 2 启示录二章十七节是主对我们所说的话;我们不该 客观地接受,乃要以此为我们的传记:
- a 我们可以祷告:"主,我接受你的应许。从现在起,我 要隐密地吃你,好使我变化成为石头,为你的建造。"
- b 主这个应许太美妙了;不错,召会可以变得属世, 但是主已经应许我们,能变化成为白石,为神的建 造。

### Day 6

- B. Enjoying Christ as the hidden manna produces transformation:
- 1. The Lord promises the overcomer to eat of the hidden manna and to give him a white stone; this indicates that if we eat the hidden manna, we will be transformed into white stones for God's building.
- 2. These stones will be justified and approved by the Lord, as indicated by the color white, but the worldly church will be condemned and rejected by Him.
- 3. God's building, the building of the church, depends upon our transformation, and our transformation issues from the enjoyment of Christ as our life supply.
- C. Every transformed believer as a white stone bears a new name, which no one knows except him who receives it:
- 1. Such a new name is the interpretation of the experience of the one being transformed; hence, only he himself knows the meaning of that name.
- 2. Revelation 2:17 is a word spoken by the Lord to us; we should not take it objectively but as our biography:
- a. We can pray, "Lord, I agree with Your promise. From now on, I shall eat You in a hidden way and be transformed to become a stone for Your building."
- b. What a wonderful promise this is from the Lord; yes, the church may become worldly, but the Lord has promised that we may become a white stone for God's building.

第四周 周一

### 晨兴喂养

太十三31~33"…诸天的国好像一粒芥菜种, 有人拿去种在他的田里。这乃是百种里最小 的,但长起来,却比别的菜都大,且成了树, 甚至天空的飞鸟来栖宿在它的枝上。…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。"

我们要来看〔启示录二章里的〕第三个召会, 别迦摩召会。(12~17。)…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,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。(启 示录生命读经,一六五页。)

### 信息选读

别迦摩这辞的两个意思,就是结婚和坚固的高塔,相当于马太十三章里的两个比喻,就是大树的比喻,(31~32,)和面酵的比喻。(33。)在大树的比喻里,一粒小芥菜种变成了一棵树。这无疑地是表征庞大的基督教,因为基督教实在已经成为一棵大树了。在面酵的比喻里,我们读到一个妇人把面酵放在三斗面里。面酵表征一切罪恶的、世界

### **Morning Nourishment**

Matt. 13:31-33 ... The kingdom of the heavens is like a mustard seed, which a man took and sowed in his field, and which is smaller than all the seeds; but when it has grown, it is greater than the herbs and becomes a tree, so that the birds of heaven come and roost in its branches.... The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.

We come to the third church, the church in Pergamos (Rev. 2:12-17)....In Greek Pergamos means "marriage," implying union, and "fortified tower." As a sign, the church in Pergamos prefigures the church which 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 her as the state religion in the first part of the fourth century. Through Constantine's encouragement and political influence, multitudes of unbelieving ones were baptized into the "church," and the "church" became monstrously great. Since the church is a spouse to Christ as a chaste bride, her union with the world is considered spiritual fornication in the eyes of God. (Life-study of Revelation, p. 139)

### **Today's Reading**

The two meanings of the word Pergamos—"marriage" and "fortified tower"—correspond to two of the parables in Matthew 13, the parable of the great tree (Matt. 13:31-32) and the parable of the leaven (Matt. 13:33). In the parable of the great tree, a tiny mustard seed became a tree. This undoubtedly signifies monstrous Christianity, for Christianity has certainly become a great tree. In the parable of the leaven, we read of a woman who put leaven into three measures of fine flour. Leaven signifies all the sinful, worldly, evil,

的、邪污的、属撒但的、属鬼的、属魔鬼的事物。 这些邪恶的东西都放在细面里了。在圣经中、用作 素祭的细面, 表征基督是神子民的食物。大树相当 于高塔,带着面酵的妇人相当于与世界联婚的背道 召会。…我们必须绝对地弃绝这棵大树, 脱离这座 高塔,从这个邪恶的制度里出来,分别归给神,回 到神原初的心意,就是要使召会成为纯金的灯台, 与世俗、偶像、以及一切撒但的渗透无分无关。我 们不在撒但居住的地方,不在有撒但座位的地方。 召会中没有撒但的地位。

要小心! 仇敌逼迫我们之后, 可能会改变战略, 对我们表示欢迎。不要把这种欢迎当作一件好事。… 受逼迫、被反对、受攻击,对我们是好的。但什么 时候人给我们热烈的欢迎时,那就是最危险的时候。 当你被人攻击或遭遇逼迫时,不要灰心,因为那是 有力的记号, 表示你走在正路上, 没有偏离主的脚 踪。但我们要提防热烈的欢迎,宁愿遭受逼迫,也 不愿受人热烈的欢迎。这封给别迦摩召会的信,教 导我们不要与世界有任何的联合。我们必须与世界 无分无关。在已过的五十年,我们受到好几次狡诈 的欢迎;但感谢神,每一次我们都拒绝了。结果, 我们这些年来就因着受逼迫而蒙了保守。我们从来 没有得过美名,因为撒但不让我们得美名,除非我 们与他联合。这就是我们在主恢复里常常争战,并 且一直受攻击的原因。我们无时无刻不在争战,因 为主的恢复不是作一项普通基督教的工作。不,这 个见证乃是一场争战。(启示录生命读经,一六八 至一七〇页。)

参读:启示录生命读经.第十二篇。

satanic, demonic, and devilish things. All these wicked things were put into the fine flour. In the Bible, the fine flour used in the meal offering signifies Christ as food for God's people. The great tree is the equivalent of the high tower, and the woman with the leaven is the equivalent of the apostate church which has married the world....We must absolutely abandon this great tree, escape from this high tower, come out of this evil system, and be separated to God, returning to His original intention that the church be a pure golden lampstand having nothing to do with worldliness, idolatry, or Satan's saturation. We are not in the place where Satan dwells, in the place where Satan sits on his throne. No, in the church there is no ground for Satan.

Be careful! After the enemy has persecuted you, his strategy may change. Instead of persecution, there might be a welcome. Do not regard this welcome as a good thing....It is good for us to suffer persecution, opposition, and attack. But whenever people extend us a warm welcome, that is a most dangerous time. When you are attacked and are undergoing persecution, do not be discouraged, for that is a strong sign that you are on the right track and that you have not been distracted from following the Lord's steps. But beware of a warm welcome. It is better to suffer persecution than to receive a warm welcome. The epistle to the church in Pergamos teaches us that we should not be in union with the world in any way, sense, or aspect. We must have nothing to do with the world. During the past fifty years, a warm welcome was extended to us quite a number of times in a subtle way, but thank God that we rejected it every time. As a result, throughout the years we have been preserved by being persecuted. We have never received a good name, because Satan will not allow you to have a good name unless you enter into union with him. This is why we in the Lord's recovery are constantly involved in a battle and are continuously attacked. A war is raging all the time. The Lord's recovery is not carrying out a common Christian work. No, this testimony is a warfare. (Life-study of Revelation, pp. 141-143)

Further Reading: Life-study of Revelation, msg. 12

### 第四周 周二

### 晨兴喂养

- 启二12~13"你要写信给在别迦摩的召会的使 者,说,那有两刃利剑的,这样说,我知道你 的居所, 就是有撒但座位之处…。"
- 无所有。"

在〔这封写给别迦摩召会的〕书信里. 主这说话的 灵,宣告祂是那有两刃利剑的。〔启二12。〕这种属 世的召会,理当受主锋利话语的审判。

在写给第一个召会的书信里, 主劝以弗所召会要悔 改,并恢复起初的爱。我们必须相信主的劝告被接受 了.因为第二个召会,士每拿召会,的确非常爱主, 且遭受逼迫,成了受苦的召会。根据历史事实,在头 三个世纪里,因着罗马政府尽其所能要损毁召会,召 会受了许多的苦。后来,仇敌撒但看见逼迫并不能成 功,这狡猾者就改变战略,不再逼害召会,反而欢迎 召会。在第四世纪的初期,康士坦丁大帝接纳了基督 教,并立为国教。…罗马帝国这样的欢迎召会,正是 毁坏了召会,因为这使召会变成属世的。我们都知道. 召会是从世界中被呼召、被分别出来归给神的。然而. 召会受到罗马帝国这样的欢迎,就回到世界里,在神 看来甚至是与世界联婚了。神认为这种与世界的联 合.乃是属灵的淫乱。(启示录生命读经.一六五至 一六六页。)

#### 信息选读

# WEEK 4 DAY 2

#### **Morning Nourishment**

Rev. 2:12-13 And to the messenger of the church in Pergamos write: These things says He who has the sharp two-edged sword: I know where you dwell. where Satan's throne is...

约十四 30"…这世界的王将到,他在我里面是毫 John 14:30 ... The ruler of the world is coming, and in Me he has nothing.

In this epistle [to Pergamos], the Lord as the speaking Spirit declares that He is the One with the sharp two-edged sword [Rev. 2:12]. Such a worldly church is qualified to receive the Lord's judgment in His sharp word.

In the epistle to the first church, the Lord advised the church in Ephesus to repent and to recover her first love. We must believe that His advice was heeded, for the second church, the church in Smyrna, truly loved the Lord and suffered persecution and became a suffering church. According to the facts of history, during the first three centuries, the church suffered a great deal as the Roman government tried its best to damage her. Eventually, the enemy, Satan, realized that persecution did not work very well. Therefore, being the subtle one, he changed his strategy from persecuting the church to welcoming her. In the early part of the fourth century, Constantine the Great accepted Christianity and made it a state religion....This welcoming of the church by the Roman Empire ruined her, because it caused the church to become worldly. As we all know, the church has been called out of the world and has been separated from the world to God. However, by being welcomed by the Roman Empire, the church went back to the world and, in the eyes of God, even married the world. God considers this type of worldly union to be spiritual fornication. (Life-study of Revelation, pp. 139-140)

### **Today's Reading**

因着召会与世界联结,就有许多属世的事物进入了 召会。属世的事物与拜偶像有关,因为世俗总是与偶 像有关联的。别迦摩召会先是属了世界,进而拜了偶 像;撒但使她里面满了世界和偶像。结果,召会与神 所期望于她的,完全相反。…召会必须是金灯台,是 三一神纯正的彰显,必须与世界没有任何关联。但自 从罗马帝国把召会弄成一个属世的宗教以后,她完全 成了搀杂的、属世的、拜偶像的了。

主在启示录二章十三节论到在别迦摩的召会说, "我知道你的居所,就是有撒但座位之处。"撒但的 住处是世界。召会既已与世界联合,并且本身变得属 世,现今就住在世界,在撒但居住的地方。

在别迦摩的召会,也住在有撒但座位之处。这也是 指世界。世界不仅是撒但的住处,也是他所管辖的范 围。…今天属世的基督教,仍然与世界联合,仍然被 撒但的想法、观念、理论、甚至作法所充满。我们必 须看见这事的严重性。

撒但起先是发动逼迫,当这个方法失败以后,他 就改变策略,改为欢迎。…这是撒但的诡诈。我们 若陷入网罗,最后就会属了世界,并且不但与撒但联 合,更与他成为一。…召会应该是在世界之外的纯金 灯台。召会必须与世界无分无关,并且对撒但邪恶和 诡诈的渗透寸步不让。(启示录生命读经,一六六至 一六八页。)

世界的王撒但在主耶稣里面没有立场,没有机会, 没有盼望,任何事都没有可能。…这里有一个祷告的 人,祂说世界的王撒但,在祂里面是毫无所有。〔约 十四 30。〕…基督是祷告的人,是与神是一的人,一 直活在神的面光中,在受苦遭逼迫时信靠神,并且撒 但在祂里面是毫无所有。(神人的生活,一〇六页。)

参读:神人的生活,第十篇。

Because the church had entered into union with the world, many worldly things came into the church. Worldly things are related to idol worship, for worldliness is always associated with idolatry. The church in Pergamos firstly became worldly and then idolatrous. Satan saturated her with the world and with idols. As a result, the church became absolutely different from what God intended her to be....The church must be a golden lampstand, the pure expression of the Triune God, and must have no connections with the world. But after the Roman Empire had made the church a worldly religion, she became altogether impure, worldly, and idolatrous.

In Revelation 2:13 the Lord said of the church in Pergamos, "I know where you dwell, where Satan's throne is." Satan's dwelling place is the world. Since the church has entered into union with the world and has become worldly herself, she now dwells where Satan dwells—in the world.

The church in Pergamos also dwells where Satan's throne is. This also refers to the world. The world is not only Satan's dwelling place but also the sphere wherein he rules....The worldly Christianity of today is still in union with the world and is still being saturated with the thoughts, concepts, theories, and even the practices of Satan. We must see the seriousness of this.

Firstly, Satan stirs up persecution, and then, when this fails, he changes his tactics and welcomes us instead....This is Satan's subtlety. If we are snared by it, we shall eventually become worldly and not only be in union with Satan but also one with him....The church should be a pure golden lampstand outside of the world. The church must have nothing to do with the world and must not yield an inch to Satan's evil and subtle saturation. (Life-study of Revelation, pp. 140-141)

In the Lord Jesus, Satan as the ruler of the world had no ground, no chance, no hope, no possibility in anything....Here is a man of prayer who said that Satan, the ruler of the world, had nothing in Him [John 14:30]....Christ was a man of prayer, a man who is one with God, lives in the presence of God continuously, trusts in God in His suffering and persecution, and in whom Satan has nothing. (The God-man Living, p. 90)

Further Reading: The God-man Living, ch. 10

## 第四周 周三

#### 晨兴喂养

- 太六24"没有人能事奉两个主;因为他不是恨这 个爱那个,就是忠于这个轻视那个。你们不能 事奉神,又事奉玛门。"
- 启二13"…你持守着我的名,甚至当我忠信的见 证人安提帕在你们中间,撒但所住之处被杀的 那些日子,你也没有否认对我的信仰。"

"你们不能事奉神,又事奉玛门。"(太六24。) 人若不事奉这个,就是事奉那个。你们看见一件最重要的事,玛门是和神对立的。许多的偶像都是因着玛 门才能存在。今天没有基督徒会去杀人或是拜偶像; 但是如果我们贪爱钱财,投靠玛门的势力,这个就等 于拜偶像。…和世界的联合连着就是贪爱钱财。我愿 意把圣经中相对的方面摆在你们面前;你如果能看见 反面,就能看见正面。圣经总是把撒但摆在基督的对 面,肉体摆在圣灵的对面,世界和玛门摆在父神的对 面。世界是对着父,所以约壹二章说,"人若爱世界, 爱父的心就不在他里面了。"(15。)玛门是对着神 的。人什么时候事奉玛门,什么时候就不能事奉神。 (教会的正统,三六页。)

#### 信息选读

[启示录二章十三节的]安提帕,原文意反对一 切。主这忠信的见证人,反对属世召会所带进并实行 的一切,因此,他成了主的殉道者。"殉道者"原文 与"见证人"同字。安提帕是作相反见证的人,他作 了相反的见证,反对一切偏离耶稣见证的事。在他那 个时代,在别迦摩的召会必是借他所作相反的见证, 仍然持守着主的名,没有否认正确的基督徒信仰。安

# WEEK 4 DAY 3

#### **Morning Nourishment**

- Matt. 6:24 No one can serve two masters, for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.
- Rev. 2:13 ...You hold fast My name and have not denied My faith, even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells.

"You cannot serve God and mammon" (Matt. 6:24). Men either serve one or the other. Here we see a most important matter: Mammon stands against God. Many idols exist only because of mammon. Today no Christian would kill people or worship idols, but if we covet money and trust in the power of mammon, it is equivalent to idol worship....Coveting money is connected with union with the world. I like to place the opposite sides in the Bible before you. If you can see the negative side, then you can see the positive side. The Bible always puts Satan in opposition to Christ, the flesh in opposition to the Holy Spirit, and the world and mammon in opposition to God the Father. The world is opposed to the Father. According to 1 John 2:15, "If anyone loves the world, love for the Father is not in him." Mammon stands against God. Whenever man serves mammon, he cannot serve God. (CWWN, vol. 47, p. 34)

#### **Today's Reading**

In Greek, the name Antipas [Rev. 2:13] means "against all." This faithful witness of the Lord stood against all that the worldly church brought in and practiced. Hence, he became a martyr of the Lord. In Greek the word martyr is the same word as witness. As an anti-witness, Antipas bore an anti-testimony, a testimony against anything that deviated from the testimony of Jesus. It must have been through this anti-testimony that in his day the church in Pergamos still held fast the Lord's name and did not deny the proper Christian faith. Antipas took the lead 提帕领先对抗属世的召会,为我们今天对抗属世召会 之人作先锋开路。凡是属世召会所是的、所有的和所 作的,安提帕都起来反对。

主在十三节说,"你持守着我的名。"主的名指主 的人位;主的人位是主名的实际。别迦摩召会仍持守 主的名,就是持守主人位的实际。属世召会偏差的趋 向,乃是放弃主人位的实际。但在主的恢复里,我们 对这一点必须起来反对,使召会能持守主的名,就是 持守主人位的实际,直到永远。…主又说,"你也没 有否认对我的信仰。"对主的信仰是指我们所必须相 信,关于主身位和工作的一切。这不是我们相信之里 面主观的信心,乃是我们所相信之事的客观信仰。召 会因着与世界联合,就开始轻忽主的名,并否认正确 的基督徒信仰。

安提帕在他的相反见证上忠信,以至于死。因着他 的见证反对召会的属世,所以他被杀,成为殉道者。 要作反对属世召会的见证,我们需要有殉道的灵。我 们要为着主的见证,反对召会的属世,至死忠信。(启 示录生命读经,一七〇至一七一页。)

[见证人就是] 殉道者。这班人在生命里为复活 升天的基督作活的见证,不同于仅仅传讲字句道理 的传道人。福音书记载成为肉体的基督,在地上独 自完成祂的职事,将祂自己作为神国的种子,仅仅 撒在犹太地。使徒行传记载升天的基督,在诸天之 上完成祂的职事,要借着这些在祂复活生命里,带 着祂升天能力和权柄的殉道者,将祂自己扩展出去, 作为神国的发展,从耶路撒冷开始,直到地极,作 为祂新约职事的完成。在使徒行传里,所有的使徒 和门徒都是祂这样的殉道者,见证人。(圣经恢复 本,徒一8注4。)

参读: 教会的正统, 第三章。

to fight against the worldly church, pioneering the way for us to fight against the worldly church today. Whatever the worldly church was, had, and did, Antipas fought against it.

In verse 13 the Lord says, "You hold fast My name." The Lord's name denotes His person; the person is the reality of the name. The church in Pergamos still held fast the name of the Lord, the reality of His person. The deviating tendency of the worldly church is to give up the reality of the Lord's person. But in the Lord's recovery we must fight against this, that the church may hold fast the Lord's name, the reality of the Lord's person, for eternity. The Lord also said, "You...have not denied My faith." The faith of the Lord denotes all that we must believe in of His person and work. It is not the subjective faith within us of believing, but the objective faith of the things we believe in. Because the church entered into union with the world, she began to disregard the Lord's name and to deny the proper Christian faith.

Antipas was faithful in his anti-testimony, even unto death. Because of his testimony against the worldliness of the church, he was killed and became a martyr. To testify against the worldly church we need the spirit of martyrdom. We need to be faithful for the Lord's testimony against the worldliness of the church even unto death. (Life-study of Revelation, pp. 143-144)

[Witnesses are] martyrs, those who bear a living testimony of the resurrected and ascended Christ in life, differing from preachers who merely preach doctrines in letters. In His incarnation Christ carried out His ministry on the earth by Himself, as recorded in the Gospels, to sow Himself as the seed of the kingdom of God only in the Jewish land. In His ascension He would carry out His ministry in the heavens through these martyrs, in His resurrection life and with His ascension power and authority, as recorded in the Acts, to spread Himself as the development of the kingdom of God from Jerusalem, as a beginning, unto the uttermost part of the earth, as the consummation of His ministry in the New Testament. All the apostles and disciples in the Acts were His martyrs, His witnesses, of this kind. (Acts 1:8, footnote 3)

Further Reading: CWWN, vol. 47, "The Orthodoxy of the Church," ch. 4

#### 第四周 周四

#### 晨兴喂养

启二14~15"然而有几件事我要责备你,因为 在你那里,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。"

在〔启示录写给召会的〕几封书信中, 主照着神的 经纶, 渴望我们吃祂作生命树、(二7、)隐藏的吗哪、 (17、)以及美地丰富的出产。(三20。)但属世的 召会却从生命转到教训上, 使信徒受打岔, 不能享受 基督作他们生命的供应, 以完成神的定旨。对基督的 享受建造召会; 而教训产生宗教。(启示录生命读经, 一七四页。)

#### 信息选读

巴兰是个外邦申言者,为着工价(彼后二15,犹 11)引诱神的子民行淫乱、拜偶像。(民二五1~3, 三一16。)在属世的召会里,有人开始教导同样的 事。…拜偶像总是带进淫乱。(二五1~3,徒十五 29。)当属世的召会轻忽主的名,就是主的人位时, 她就转去拜偶像,以致行淫乱。

基督该是召会唯一的丈夫,是所有圣徒唯一的新 郎。但今天基督教里许多的教训,却使人接受鬼魔的 东西,和基督以外的事物联结。这实在是吃祭偶像之 物和行淫乱。

否认主的名和否认对主的信仰,是什么意思? … 我们对主的信仰,包括主为我们所作救赎的工作、祂 的死和祂的复活、以及叫我们得救所必须相信的一切 事。这些事构成了我们的信仰。主的名指主的人位。

# WEEK 4 DAY 4

#### **Morning Nourishment**

Rev. 2:14-15 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.

In these epistles, the Lord desires, according to God's economy, that we should eat Him as the tree of life (Rev. 2:7), the hidden manna (2:17), and the rich produce of the good land (3:20). But the worldly church turned from life to mere teachings, thus distracting the believers from the enjoyment of Christ as their life supply for the fulfillment of God's purpose. The enjoyment of Christ builds up the church, whereas the teachings issue in a religion. (Life-study of Revelation, p. 146)

#### **Today's Reading**

Balaam was a Gentile prophet who caused God's people to stumble. For the sake of reward (2 Pet. 2:15; Jude 11), he brought fornication and idolatry to God's people (Num. 25:1-3; 31:16). In the worldly church, some began to teach the same things.... Idolatry always brings in fornication (Num. 25:1-3; Acts 15:29). When the worldly church disregarded the name, the person, of the Lord, she turned to idolatry, which issued in fornication.

Christ should be the unique Husband to the church, the unique Bridegroom to all the saints. But so many teachings in today's Christianity cause people to take in the demonic things and to be related to things other than Christ. This indeed is to eat idol sacrifices and to commit fornication.

What does it mean to deny the Lord's name and to deny the faith of the Lord?...The faith of the Lord includes what He has done for us in His redemptive work, His death and resurrection, and all the items which we must believe in order to be saved. These things constitute our faith. The name denotes the Lord's 所以我们不该否认主的名,也不该否认对主的信仰。 我们必须常常持守主的名,并且相信祂。

摩登派…不信耶稣是神,不信祂是童女所生,也不 信耶稣死在十字架上是为着救赎我们。他们只相信耶 稣钉十字架是为着殉道,并不信耶稣基督复活了。巴 兰的教训总是使人与世界的事物联合。(启示录生命 读经,一七四至一七六页。)

巴兰的错谬,指虽然明知与真理相背,且与神的子 民敌对,仍然为着工价教导人错误的道理,并滥用某 些恩赐的影响力,将神的子民从对主纯洁的敬拜,迷 引到对偶像邪恶的敬拜。(民二二7,21,三一16, 启二14。)贪爱工价会叫人闯奔巴兰这样的错谬。(圣 经恢复本,犹11注3。)

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。〔启二15。〕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。主恨恶尼哥拉党的宗教阶级制 度,因为这种制度扼杀基督身体肢体的功用,并且建 立了组织代替生机体。…我们必须回到生机体,使基 督身体上所有的肢体,都能有机会尽其功用。(启示 录生命读经,一七六至一七七页。)

参读: 召会与地方召会的历史, 第十章。

person. We should neither deny the name nor the faith of the Lord. We must always hold on to His name and believe in Him.

The modernists do not believe that Jesus is God, that He was born of a virgin, or that He died on the cross for our redemption. They merely believe that He was crucified as a martyr, and they do not believe that Jesus Christ was resurrected. The teachings of Balaam always cause people to enter into union with the worldly things. (Life-study of Revelation, pp. 146-148)

The [error of Balaam is the] error of teaching wrong doctrine for reward, while knowing it to be contrary to the truth and against the people of God, and abusively using the influence of certain gifts to lead the people of God astray from the pure worship of the Lord to idolatrous worship (Num. 22:7, 21; 31:16; Rev. 2:14). Coveting for reward will cause the coveting ones to rush headlong into the error of Balaam. (Jude 11, footnote 3)

The worldly and degraded church holds not only the teaching of Balaam but also the teaching of the Nicolaitans [Rev. 2:15]. 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 in expressing Him. The former teaching disregards the Head, and the latter destroys the Body. This is the subtlety of the enemy in all religious teachings.

In the church in Ephesus only the works of the Nicolaitans were found (2:6), whereas in the church in Pergamos their works progressed into a teaching. Firstly, they practiced the hierarchy in the initial church; now they taught it in the degraded church. Today, in both Catholicism and Protestantism, this Nicolaitan hierarchy prevails in both practice and teaching. The Lord hates the Nicolaitan hierarchy because it kills the function of the members of the Body and builds up an organization in place of an organism....We must come back to the organism that all the members of the Body may have the opportunity to function. (Life-study of Revelation, pp. 148-149)

Further Reading: CWWL, 1973-1974, vol. 1, pp. 91-96

## 第四周 周五

#### 晨兴喂养

- 启二17"····得胜的, 我必将那隐藏的吗哪赐给他, 并赐他一块白石, 上面写着新名, 除了那领受 的以外, 没有人认识。"
- 约十四20"到那日,你们就知道我在我父里面,你们在我里面,我也在你们里面。"

吗哪预表基督是那使神子民有能力走祂道路的属 天粮食。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。(启示录生命读经, 一七九页。)

#### 信息选读

满有目的的神有一个经纶, 在祂的经纶里, 祂要 得着一个宇宙的合并。"合并"一辞指明有一些人位 住在彼此里面,也就是互相内住。神在祂神圣的三一 里,乃是借着互相内在,并借着在一起是一的行事, 而成为一个合并。神圣三一的三者在祂们的所是和所 作上,乃是一个合并。(约十四10~11。)…经过 过程并终极完成的三一神与蒙救赎并重生的信徒,在 基督的复活里成了一个扩大、宇宙、神人二性的合并, (20,)终极完成作神帐幕的新耶路撒冷。(启二一2~ 3。)旧约里的帐幕乃是这宇宙合并的表号, 吃隐藏 的吗哪就是合并到帐幕里。

## WEEK 4 DAY 5

#### **Morning Nourishment**

Rev. 2:17 ... To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it.

# John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

Manna is a type of Christ as the heavenly food enabling God's people to go His way. A portion of that manna was preserved in a golden pot concealed in the ark (Exo. 16:32-34; Heb. 9:4). The open manna was for the enjoyment of the Lord's people 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. (Life-study of Revelation, p. 150)

#### **Today's Reading**

The purposeful God has an economy, and in His economy He intends to have a universal incorporation. The word incorporation refers to persons indwelling one another, coinhering. God in His Divine Trinity is an incorporation by coinhering mutually and by working together as one; the three of the Trinity are an incorporation by what They are and by what They do (John 14:10-11)....The processed and consummated Triune God and the redeemed and regenerated believers became an enlarged, universal, divine-human incorporation in the resurrection of Christ (John 14:20), consummating the New Jerusalem as the tabernacle of God (Rev. 21:2-3). The tabernacle in the Old Testament is a sign of the universal incorporation, and to eat the hidden manna is to be incorporated into the tabernacle.

基督作为隐藏的吗哪乃是帐幕的中心。隐藏的吗哪 是在金罐里:金罐是在约柜里,约柜是用皂荚木包金 所造的, 这约柜是在至圣所里。隐藏的吗哪表征基督, 乃是在金罐里,而金罐是指神说的。吗哪在金罐里, 指明基督在父里。约柜在至圣所里, 至圣所就是我们 的灵。今天,我们那有圣灵内住的灵就是至圣所。从 这里我们能看见,基督作为隐藏的吗哪是在作为金罐 的父神里: 父是在作为约柜的基督(带着祂的两种性 情--神性和人性)里:这基督作为内住的灵活在我们 重生的灵里,作至圣所的实际。这就是说,子在父里 面, 父在子里面, 而子作为灵乃是至圣所的实际。这 含示并符合约翰十四章十六至二十节的四个"在…里 面"。二十节说,"到那日,你们就知道我在我父里 面,你们在我里面,我也在你们里面。"而十七节说, "实际的灵…在你们里面。"子在父里面,我们在子 里面,子在我们里面,我们又由实际的灵所内住。这 就是经过过程的神与重生之信徒的合并。

合并到帐幕里的路,乃是吃隐藏的吗哪。我们 越吃基督,就越合并到三一神里面,而成为一个 宇宙的合并。借着吃隐藏的吗哪,我们就合并到 帐幕里。旧约里的帐幕是新耶路撒冷的表号,新 耶路撒冷称为神的帐幕。作为神的帐幕,新耶路 撒冷乃是宇宙的合并。…我们越吃基督,就越合 并到这宇宙的合并里。…我们不该与世界联合, 乃要借着吃基督这隐藏的吗哪,而合并到新耶路 撒冷里。合并到这独一合并里的路,就是享受基 督、吃基督、有分于基督。我们吃祂,就在这合 并里凭祂活着;今天这合并就是基督团体的身体, 要终极完成新耶路撒冷。(新约总论第十四册, 八九至九一页。)

参读:新约总论,第四百一十篇。

Christ as the hidden manna is the center of the tabernacle. The hidden manna is in the golden pot; the golden pot is in the Ark, made of acacia wood overlaid with gold; and this Ark is in the Holy of Holies. The hidden manna, which signifies Christ, is in the golden pot, which refers to God. The manna in the golden pot indicates that Christ is in the Father. The Ark is in the Holy of Holies, and the Holy of Holies is our spirit. Today our spirit indwelt by the Holy Spirit is the Holy of Holies. From this we can see that Christ as the hidden manna is in God the Father as the golden pot; that the Father is in Christ as the Ark with His two natures, divinity and humanity; and that this Christ as the indwelling Spirit lives in our regenerated spirit to be the reality of the Holy of Holies. This means that the Son is in the Father, that the Father is in the Son, and that the Son as the Spirit is the reality of the Holy of Holies. This implies and corresponds to the four ins in John 14:16-20. Verse 20 says, "In that day you will know that I am in My Father, and you in Me, and I in you," and verse 17 says, "The Spirit of reality...shall be in you." The Son is in the Father, we are in the Son, the Son is in us, and we are indwelt by the Spirit of reality. This is the incorporation of the processed God with the regenerated believers.

The way to be incorporated into the tabernacle is to eat the hidden manna. The more we eat Christ, the more we are incorporated into the Triune God as a universal incorporation. By eating the hidden manna, we are incorporated into the tabernacle. The tabernacle in the Old Testament was a figure of the New Jerusalem, which is called the tabernacle of God. As the tabernacle of God, the New Jerusalem is the universal incorporation....The more we eat Christ, the more we are incorporated into this universal incorporation....We should not be joined to the world; we should be incorporated into the New Jerusalem by eating Christ as the hidden manna. The way to be incorporated into this unique incorporation is to enjoy Christ, to eat Him, and to partake of Him. When we eat Him, we live by Him in this incorporation, which today is the corporate Body of Christ and which consummates the New Jerusalem. (The Conclusion of the New Testament, pp. 4186-4187)

Further Reading: The Conclusion of the New Testament, msg. 410

#### 第四周 周六

#### 晨兴喂养

- 写着新名…。"
- 这根基上建造。"

林后三18"但我们众人既然以没有帕子遮蔽的脸. 好像镜子观看并返照主的荣光, 就渐渐变化成为与祂 同样的形像,从荣耀到荣耀,乃是从主灵变化成的。"

主…应许得胜者说,"并赐他一块白石,上面写 着新名,除了那领受的以外,没有人认识。"〔启 二17。〕享受基督作隐藏的吗哪,就产生变化。我们 怎能这样说?因为主说完隐藏的吗哪以后,就提到白 石。石头在圣经里表征神建造的材料。…在林前三章, 保罗指出宝石是为着建造召会。在启示录二十一章, 我们看见宝石是新耶路撒冷里的材料。…主应许给得 胜者吃隐藏的吗哪,并赐他一块白石。这指明我们若 吃隐藏的吗哪, 就必变化成为白石。(启示录生命读 经,一八一页。)

#### 信息洗读

在我们天然的人里,我们不是石头,乃是泥土。因 着我们蒙了重生,得着神圣的生命和性情,我们就能 享受基督作我们生命的供应,借以变化(林后三18) 成为石头,甚至成为宝石。我们因着吃耶稣作隐藏 的吗哪,就能变化成为白石,好为着神的建造。如果 我们不跟随属世的召会, 而在正当的召会生活中享受 主,我们就会变化成为石头,为着神的建造。这些石 头要蒙主称义并称许,这是白色所指明的;而属世的

## WEEK 4 DAY 6

#### **Morning Nourishment**

启二 17"…得胜的, 我必…赐他一块白石, 上面 Rev. 2:17 ... To him who overcomes, ... I will give a white stone, and upon the stone a new name written...

林前三12"然而, 若有人用金、银、宝石, …在 1 Cor. 3:12 But if anyone builds upon the foundation gold, silver, precious stones...

> 2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

> The Lord...promised the overcomer, saying, "To him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it" [Rev. 2:17]. Enjoying Christ as the hidden manna produces transformation. How can we say this? Because after referring to the hidden manna, the Lord speaks of a white stone. A stone in the Bible signifies material for God's building....In 1 Corinthians 3 Paul indicates that precious stones are to be used for the building of the church, and in Revelation 21 we see that precious stones are materials in the New Jerusalem....The Lord promises the overcomer to eat of the hidden manna and to give him a white stone. This indicates that if we eat the hidden manna, we shall be transformed into white stones. (Life-study of Revelation, p. 152)

#### **Today's Reading**

In our natural being we are not stones, but clay. Because we have received the divine life with its divine nature through regeneration, we can be transformed into stones, even precious stones, by enjoying Christ as our life supply (2 Cor. 3:18). By eating Jesus as the hidden manna we shall be transformed into white stones for God's building. If we do not follow the worldly church, but enjoy the Lord in the proper church life, we shall be transformed into stones for the building of God. These stones will be justified and approved by the Lord, as indicated by the color white, while the worldly church will be condemned and rejected by Him. In the

召会要被主定罪并弃绝。在启示录里, 白色指明称许。 我们变化成为石头时, 也必蒙主的称许。这会使主非 常喜乐。白石是为着神的建造。神的建造, 就是建造 召会, 乃是在于我们的变化; 我们的变化, 又是从享 受基督作生命的供应所产生的。

主说白石"上面写着新名,除了那领受的以外,没 有人认识"。名标示人,新名是变化过之人的标示。 每个变化过的信徒都是一块白石,上面写着新名, 除了那领受的以外,没有人认识。这样的新名,说明 被变化之人的经历。因此,唯有他自己认识那名的意 义。…〔当一位〕弟兄吃主耶稣作隐藏的吗哪时,就 会有某种的经历,主就把新名写在他身上。这个新名 就是这位弟兄新的标示,说出他现在是何等人。这个 新名既是按照他的经历,根据他的所是,其他的人就 无法认识。

启示录二章十七节是主对我们所说的话。我们不该 客观的接受,乃要以此为我们的传记。要把这些话看 作是给我们的。在某种意义上,我们乃是活在别迦摩 的时代,因为所谓的召会已经变得属了世界。但是, 我们是相反的见证人,我们在这里是为着主的恢复 争战。所以主给我们十七节的话,我们都需要明白这 话,并说,"主,阿们。为着你的应许感谢你。我可 以吃你作隐藏的吗哪,这个吃要使我从泥土变化成为 石头,使你喜悦,蒙你称许,并且被你用来建造你的 居所。主,我接受你的应许。从现在起,我要隐密地 吃你,好使我变化成为白石,为着你的建造。"主这 个应许太美妙了!不错,召会可以变得属世,但是主 已经应许我们,能变化成为白石,为着神的建造。(启 示录生命读经,一八一至一八三页。)

参读:得胜者,第三章。

book of Revelation the color white denotes approval. When we are transformed into a stone, we shall be approved by the Lord. This will make Him very happy. The white stone is for God's building. God's building, the building of the church, depends upon our transformation, and our transformation issues from the enjoyment of Christ as our life supply.

The Lord said that "upon the stone" would be "a new name written, which no one knows except him who receives it" [Rev. 2:17]. A name designates a person, and the new name here is the designation of a transformed person. Every transformed believer as a "white stone" bears "a new name,...which no one knows except him who receives it." Such a "new name" is the interpretation of the experience of the one being transformed. Hence, only he himself knows the meaning of that name.... [As a] brother eats the Lord Jesus as the hidden manna, he will have certain experiences and the Lord will write a new name upon him. This new name is simply the new designation of what this brother is. Since this new name is based upon what this brother is according to his experiences, others cannot know what it is.

Revelation 2:17 is a word spoken by the Lord to us. Do not take it objectively but as your biography. Consider it as a word for you. In a sense, we are living in the age of Pergamos, for the so-called church has become worldly. But, being an anti-witness, we are here fighting for the Lord's recovery. Therefore, the Lord gives us this word in verse 17, and we all need to understand it and say, "Amen, Lord. Thank You for this promise. I may eat of You as the hidden manna, and this eating will transform me from clay into a stone which will please You, be approved by You, and be used by You for the building up of Your dwelling place. Lord, I agree with Your promise. From now on, I shall eat You in a hidden way and be transformed to become a white stone for Your building." Is this not a wonderful promise from the Lord? Yes, the church may become worldly, but the Lord has promised that we may become a white stone for God's building. (Life-study of Revelation, pp. 152-154)

Further Reading: The Overcomers, ch. 3

第四周诗歌

# 546 BRE 大调 4/4 3 3 3 2 3 4 | 5 1 5 3 | 2 3 4 6 5 4 | 3 - -0 | 一 神的心意是要 我 们 模成祂儿子形像; 3 3 3 2 3 4 | 5 1 5 3 | 2 3 4 6 5 4 | 3 - -0 | 一 神的心意是要 我 们 模成祂儿子形 像; 3 3 3 2 3 4 | 5 1 5 3 | 2 3 4 6 5 4 | 3 - 因此祂灵变化 工 作, 必须完成我身 上。 5 5 | 6 1 - 7 6 | 5 3 - 3 3 | 2 6 5 4 | 3 - 副 求主 将我 魂的 各部,全都 变成你形 像; 5 5 | 6 1 - 7 6 | 5 1 - 1 2 | 3 5 4 · 2 | 1 - - 0 || 用你 那灵 将我 浸透,使我 全象你 模 样。

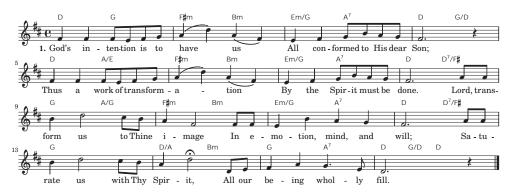
 神已用祂神圣生命,	在我灵中重生我;
但祂还须在我魂中,	作那变化的工作。

- 三 从我灵中向外开展, 祂就变化我全魂; 更新里面每一部分, 直到全人都归顺。
- 四 借祂那灵生命大能, 照祂形状变化我; 一部一部,荣上加荣, 模成祂形,新而活。
- 五 一直变化,全人圣别, 直到像祂,得成熟; 一直变化,魂全占有, 直到贱体蒙救赎。

## WEEK 4 — HYMN

**God's intention is to have us** Various Aspects of the Inner Life — Transformation

750



- 2. God hath us regenerated In our spirit with His life; But He must transform us further— In our soul by His own life.
- Spreading outward from our spirit Doth the Lord transform our soul, By the inward parts renewing, Till within His full control.
- 4. By the power of His Spirit In His pattern He transforms; From His glory to His glory To His image He conforms.
- 5. He transforms, all sanctifying, Till like Him we are matured; He transforms, our soul possessing, Till His stature is secured.

第四周 • 申言	Composition for prophecy with main point and sub-points:
申言稿:	

## 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

第五篇

#### <u>在推雅推喇的召会</u>

读经: 启二18~29, 二二16, 彼后一19

MC 诗歌:补512—1,2,7,8,9,10,17

纲 目 周 一

- 壹就表号说,在推雅推喇的召会预表罗 马天主教,就是在第六世纪后期,因 普世教皇制度的建立,所完全形成的 背道召会—启二18。
- 贰在推雅推喇的召会容让那自称是女申 言者的妇人耶洗别—20节:
- 一亚哈的异教妻子耶洗别,乃是背道召会的预表;罗马天主教变得和这妇人一样,将许多异教作法带进召会—王上十六31,十九1~2,二-23、25~26,王下九7。
- 二 马太十三章、启示录二章和启示录十七章的 三个女人乃是同一个人:
- 1 在马太十三章三十三节,一个妇人把面酵(表征邪 恶、异端、异教的事物)藏在三斗面(表征基督是 满足神和人的素祭)里。

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

#### **RETURNING TO THE ORTHODOXY OF THE CHURCH**

**Message Five** 

#### **The Church in Thyatira**

Scripture Reading: Rev. 2:18-29; 22:16; 2 Pet. 1:19

MC Hymns: 1274-1, 2, 7, 8, 9, 10, 17

#### Outline

## Day 1

I. As a sign, the church in Thyatira prefigures the Roman Catholic Church, which was fully formed as the apostate church by the establishing of the universal papal system in the latter part of the sixth century—Rev. 2:18.

II. The church in Thyatira tolerates the woman Jezebel, who calls herself a prophetess—v. 20:

- A. Jezebel, the pagan wife of Ahab, is a type of the apostate church; the Roman Catholic Church became the same as this woman, bringing many heathen practices into the church—1 Kings 16:31; 19:1-2; 21:23, 25-26; 2 Kings 9:7.
- B. The three women in Matthew 13, Revelation 2, and Revelation 17 are the same person:
- 1. In Matthew 13:33 a woman takes leaven (signifying evil, heretical, and pagan things) and hides it in three measures of meal (signifying Christ as the meal offering for the satisfaction of God and man).

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- 2 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;在二章二十至二十三节,这同一个妇人称为耶洗别。
- 3 这三个妇人都是指罗马天主教,就是那将面酵加到 细面里的,是那骑在兽上的妓女,也是那败坏了基 督教的耶洗别。

周二

- 三 在启示录二章二十节,主指明背道的召会是 一个自立自封的女申言者,教导并引诱主的 奴仆:
- 1 背道的召会擅装由神授权为神说话;她要求人听从她,过于听从神。
- 2 按照新约的原则,主从来不准女人用权柄施教— 提前二12:
- a同样的, 召会自己也不可以施教, 因为在主眼中, 召会乃是处于女人的地位; 只有主自己是男人, 有 权施教, 有权说是或不是, 对或不对。
- b 罗马天主教是一个施教的女人;背道的召会自己施教,使属她的人听从她过于听从神的圣言,归附她的人都被她异端、宗教的教训麻醉。

周三

- 叁按照启示录二章二十四节,背道的召
  会教导"撒但深奥之事":
- 一"深奥之事"原文意深,如在以弗所三章十八节者;按表号说,指奥秘的事。
- 二 背道的召会有许多奥秘或深奥的道理; 这些 乃是撒但深奥之事, 就是撒但奥秘的教训, 属撒但的哲学:

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- 2. This woman is the great harlot of Revelation 17, who mixes abominations with the divine things; in 2:20-23 the same woman is called Jezebel.
- 3. These three women all refer to the Roman Catholic Church, which adds leaven to the fine flour, which is the harlot riding on the beast, and which is Jezebel corrupting Christianity.

#### Day 2

- C. In Revelation 2:20 the Lord indicates that the apostate church is a self-appointed prophetess and teaches and leads the Lord's slaves astray:
- 1. The apostate church presumes to be authorized by God to speak for God; she demands that people listen to her rather than to God.
- 2. According to the principle in the New Testament, the Lord never allows a woman to teach with authority—1 Tim. 2:12:
- a. In the same way, the church itself must not teach, because in the eyes of the Lord the church is in the position of a woman; only the Lord Himself is the man, the One who has the right to teach and the right to say yes or no, right or wrong.
- b. The Roman Catholic Church is a teaching woman; the apostate church herself teaches, causing her people to listen to her rather than to the holy Word of God, and her adherents are drugged by her heretical, religious teaching.

#### Day 3

# III. According to Revelation 2:24, the apostate church teaches "the deep things of Satan":

- A. Deep things mean "depths," as in Ephesians 3:18, and it figuratively denotes mysterious things.
- B. The apostate church has many mysteries or deep doctrines; these are the deep things of Satan, the mysterious teachings of Satan, the satanic philosophy:

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- 1 背道的召会教导撒但的奥秘; 撒但深奥的思想, 撒但的观念, 已浸透了背道的召会。
- 2 背道的召会成了撒但的化身:
- a 正确的召会是基督的身体(-22~23),但背道的召会却成了撒但的化身。
- b基督住在召会里, 撒但却借撒但深奥之事的教训诡 诈地住在背道的召会里。
- c 背道的召会教导奥秘的事,却不是新约中所启示关 乎神经纶的奥秘—西二2, 弗三3~5、9, 五32。
- d 会堂的宗教、撒但座位下的世界以及属撒但之奥秘的哲学,都被撒但用来损害并腐化召会—启二9、13、24。

#### 周四

- 三"凡有心为主和祂恢复的人,都必须彻底认识这个背道的召会。"(启示录生命读经, 一九六页)
- 肆"那眼目如火焰, 脚像明亮之铜的神之子, 这样说"—18节:
- 一背道的罗马天主教极力强调基督是马利亚的
   儿子;因此,主在这里郑重地声称祂是神的
   儿子,以抗议这个背道的异端:
  - 1基督是神的儿子, 含示神的彰显, 就是神的流出或出来—约一18:
- a 就神的存在而言,基督作为神的具体化身,乃是完整的神;就神的流出,神的出来而言,基督是神的儿子。
- b基督是神的具体化身,乃与神的存在有关;而基督 是神的儿子,乃与神的彰显有关。

- 1. The apostate church teaches the satanic mysteries; the deep thought of Satan, Satan's concept, has saturated the apostate church.
- 2. The apostate church has become the embodiment of Satan:
- a. The proper church is the Body of Christ (1:22-23), but the apostate church is the embodiment of Satan.
- b. Christ indwells the church, but Satan indwells the apostate church in a subtle way through the teaching of the deep things of Satan.
- c. The apostate church teaches mysteries but not the mysteries revealed in the New Testament concerning God's economy—Col. 2:2; Eph. 3:3-5, 9; 5:32.
- d. The religion of the synagogue, the world under Satan's throne, and the philosophy of the satanic mysteries are all used by Satan to damage and corrupt the church—Rev. 2:9, 13, 24.

#### Day 4

- C. "Anyone who has a heart for the Lord and for His recovery must thoroughly know this apostate church" (Life-study of Revelation, p. 165).
- IV. "These things says the Son of God, He who has eyes like a flame of fire, and His feet are like shining bronze"—v. 18:
  - A. The apostate Roman Catholic Church strongly emphasizes Christ as the son of Mary; thus, here the Lord, protesting against the apostate heresy, says that He is the Son of God:
  - 1. Christ's being the Son of God implies the expression of God, the issue, or the coming out, of God—John 1:18:
  - a. Concerning God's existence, Christ is the complete God as God's embodiment; concerning God's issue, His coming out, Christ is the Son of God.
  - b. Christ as the embodiment of God is related to His existence, whereas Christ as the Son of God is related to the expression of God.

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- 2 约翰福音的目的是要见证耶稣是基督, 也是神的儿子— 二十 31:
- a"基督"是主照祂的职分和使命而有的称呼:"神的 儿子"是主照祂的身位而有的称呼--太十六16。
- b 祂的身位与神的生命有关, 祂的使命与神的工作有 关: 祂是神的儿子, 作了神的基督。
- 二 在对付背道的推雅推喇召会时, 主称自己是 那眼目如火焰, 脚像明亮之铜的:
- 1 背道的召会需要祂搜察的眼目和践踏的脚审判。
- 2"叫众召会都知道,我是那察看人肺腑心肠的"— 启二23。

#### 周 五

- 们有主对得胜者的应许:
- 一"我要赐给他权柄制伏列国:他必用铁杖辖 管〔直译, 牧养〕他们"—26节下~27节上:
- 1 在千年国里与基督一同辖管列国乃是给得胜者的奖 赏—二十4、6。
- 2 主这应许有力地含示,那些不答应祂呼召,胜过堕 落基督教的人,不能有分于千年国的掌权。

3 在千年国里掌权的人就是牧养的人—二27。

4 在诗篇二篇九节,神把辖管列国的权柄赐给基督;在启 示录二章二十六节,基督把同样的权柄赐给祂的得胜者。

- 2. The purpose of the Gospel of John is to testify that Jesus is the Christ and the Son of God-20:31:
- a. Christ is the title of the Lord according to His office, His mission, and the Son of God is His title according to His person-Matt. 16:16.
- b. His person is a matter of God's life, and His mission is a matter of God's work: He is the Son of God to be the Christ of God.
- B. In dealing with the apostate church, the church in Thyatira, the Lord refers to Himself as the One who has eyes like a flame of fire and feet like shining bronze:
- 1. The apostate church needs the judging of His searching eyes and treading feet.
- 2. "All the churches will know that I am He who searches the inward parts and the hearts"-Rev. 2:23.

#### Day 5

#### 伍在启示录二章二十六至二十八节, 我 V. In Revelation 2:26-28 we have the Lord's promise to the one who overcomes:

- A. "To him I will give authority over the nations; and he will shepherd them with an iron rod"-vv. 26b-27a:
- 1. To reign with Christ over the nations in the millennial kingdom is a prize to the overcomers-20:4. 6.
- 2. This promise of the Lord strongly implies that those who do not answer His call to overcome degraded Christianity will not participate in the reign of the millennial kingdom.
- 3. In the millennial kingdom, the ruler is a shepherd—2:27.
- 4. In Psalm 2:9 God gave Christ authority to rule over the nations; in Revelation 2:26 Christ gives the same authority to His overcomers.

- 二 "我…要把晨星赐给他" —28 节:
- 1 圣经关于基督的预表,开始于祂是光,结束于祂是 明亮的晨星—创一3, 启二二16:
- a 晨星是在午夜之后,黎明前最黑暗的时刻出现。
- b 这指明基督要在这世代临近结束前,在最黑暗的时候,出现如明亮的晨星。
- 2基督作明亮的晨星, 是隐密的向那些儆醒预备, 等候祂的得胜者出现:
- a 祂要隐密地将祂自己当作晨星,赐给那些爱祂而儆 醒等候祂的人,叫他们优先尝到祂久离再临之同在 的新鲜。
- b 这会鼓励他们切切寻求主的同在,并且儆醒,使他 们当主在祂来临的隐密部分来到时,得以站立在主 面前—路二一36,太二四43。

周六

- c 我们必须预备好自己, 等候主如晨星的隐密显现。
- 3 按照彼后一章十九节,我们若留意申言者的话,我们里面的天就会发亮,并且晨星要在我们心里升起:
- a 留意申言者的话,就是注意活的话,进入这话,直 到晨星在我们里面升起,从天上有东西照耀我们。
- b 我们必须来到确定的话跟前,将我们的全人向这话敞 开,直到基督这晨星在我们里面升起,并且照耀我们。

- B. "To him I will give the morning star"—v. 28:
- 1. Concerning the types of Christ, the Bible begins with Him as light and ends with Him as the bright morning star—Gen. 1:3; Rev. 22:16:
- a. The morning star appears in the darkest hour, after midnight and prior to dawn.
- b. This indicates that Christ will appear as the bright morning star in the darkest time, prior to the close of this age.
- 2. As the bright morning star, Christ will appear privately to the overcomers, who are watching, preparing, and waiting for Him:
- a. He will secretly give Himself as the morning star to those who love Him and who watch and wait for Him so that they may have the priority to taste the freshness of His presence at His coming back after a long absence.
- b. This will encourage them to earnestly seek the Lord's presence and be watchful so that they will be able to stand before Him in the secret part of His coming—Luke 21:36; Matt. 24:43.

#### Day 6

- c. We must make ourselves ready for the secret appearing of the Lord as the morning star.
- 3. According to 2 Peter 1:19, if we take heed to the word of prophecy, the day will dawn within us, and the morning star will rise in our hearts:
- a. To take heed to the prophetic word is to pay attention to the living Word and enter into the Word until the morning star rises within us and something from the heavens shines over us.
- b. We need to come to the sure Word and open up our whole being to the Word until Christ as the morning star rises up in us and shines over us.

## 第五周 周一

#### 晨兴喂养

- 启二18"你要写信给在推雅推喇的召会的使者, 说,那眼目如火焰,脚像明亮之铜的神之子, 这样说。"
- 太十三33"祂对他们另讲一个比喻说,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。"

我们…来看〔启示录二章的〕第四个召会,在推雅 推喇的召会,就是背道的召会。(18~29。)推雅推 喇,原文意香的祭祀,或不断的祭祀。就表号说,在 推雅推喇的召会预表罗马天主教,就是在第六世纪后 期,因普世教皇制度的建立,所完全形成的背道召会。 这背道的召会满了祭祀,从她不止息的弥撒可以得着 证明。(启示录生命读经,一八四页。)

在这里, 主所说的话越过越重。主说, 祂是"那眼 目如火焰"的。〔18。〕没有一件东西在祂眼睛之中 是能隐藏的。祂乃是光, 祂自己就是光照。同时祂说, 祂的"脚像明亮之铜"。〔18。〕铜在圣经里是审判 的意思。眼所看见的, 脚就要审判。(倪柝声文集第 三辑第一册, 四六页。)

#### 信息选读

主在马太十三章三十三节预言到罗马天主教,说有 一个妇人拿面酵搀在细面里。这妇人就是启示录二章 二十节那邪恶的耶洗别。耶洗别是以色列王亚哈的异 教妻子,因着她嫁给亚哈,神国的子民就和异教有了 搀杂。在主眼中,罗马天主教变得和这妇人一样,将

# WEEK 5 DAY 1

#### **Morning Nourishment**

- Rev. 2:18 And to the messenger of the church in Thyatira write: These things says the Son of God, He who has eyes like a flame of fire, and His feet are like shining bronze.
- Matt. 13:33 Another parable He spoke to them: The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.

We come to the fourth church, the church in Thyatira (Rev. 2:18-29), the church in apostasy. Thyatira in Greek means "sacrifice of perfume," or, "unceasing sacrifice." As a sign, the church in Thyatira prefigures the Roman Catholic Church, which was fully formed as the apostate church by the establishment of the universal papal system in the latter part of the sixth century. This apostate church is full of sacrifices, as demonstrated in her unceasing mass. (Life-study of Revelation, p. 155)

The words spoken by the Lord in this epistle [to Thyatira] become stronger and stronger. The Lord says that He is the One who has "eyes like a flame of fire" (Rev. 2:18). Nothing can hide from His eyes. He is the light; He Himself is the illumination. At the same time He says that "His feet are like shining bronze" (v. 18). In the Bible bronze signifies judgment. What the eyes see, the feet judge. (CWWN, vol. 47, "The Orthodoxy of the Church," p. 44)

#### **Today's Reading**

The Roman Catholic Church was prophesied by the Lord in Matthew 13:33, in which a woman took leaven and added it to fine flour. This woman is the evil Jezebel in Revelation 2:20. Jezebel was the pagan wife of Ahab, king of Israel. By her marriage to Ahab, the people of the kingdom of God became mixed with paganism. In the eyes of the Lord the Roman Catholic Church became the same as

许多异教作法带进召会。(由基督与召会的观点看新 约概要,四五八页。)

耶洗别引诱百姓去拜巴力。(王上十六30~ 32。)巴力是外邦的神,不是以色列的神。她叫人去 拜巴力的像。现在的问题不只是偶像,乃是把神换了, 把巴力变作自己的神来拜。犹太(以色列)国的历史 一直到王上十六章,从来没有人引导犹太(以色列) 人犯罪像亚哈的。(倪柝声文集第三辑第一册,四七 页。)

因着这妇人的施教,许多外邦和异教事物被带进召 会,造成淫乱和拜偶像。(启二20。)著名的罗马天 主教大教堂满了偶像,包括彼得、保罗、和许多其他 所谓圣徒的像,以及耶稣和马利亚的像。许多人点着 蜡烛进到这些教堂里,就是为了要崇拜这些偶像。已 过一些著作揭发了天主教里面许多邪恶的奥秘。我们 若读召会历史,就会发现,主在给推雅推喇这封书信 中的预言,实际上已经应验。主所预言的,都准确地 应验了。从第六世纪到十六世纪改教时的这一千年, 乃是黑暗时期。

马太十三章、启示录二章、和启示录十七章的三个 女人乃是同一个人。在马太十三章三十三节,一个妇 人拿面酵藏在三斗面里;在启示录十七章一至六节, 那邪恶的女人骑在兽上;在二章二十至二十三节,这 同一个妇人称为耶洗别。这三个妇人都是指罗马天主 教。罗马天主教将面酵带到细面里,罗马天主教就是 骑在兽上的妓女,罗马天主教就是耶洗别,败坏了基 督教。在一九二九年,墨索里尼签了同意书,将梵谛 冈交给教皇,作他的领地。从那时候起,梵谛冈成了 一个独立国家,有自己的管辖权,并且处理外交事务, 这真是耶洗别。(由基督与召会的观点看新约概要, 四五九至四六○页。)

参读:得胜者,第四章。

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this woman, bringing many heathen practices into the church. (A General Sketch of the New Testament in the Light of Christ and the Church, Part 4: Revelation, p. 360)

Jezebel seduced the people to worship Baal (1 Kings 16:30-32). Baal was the god of the Gentiles, not the God of the people of Israel. Jezebel told the people to worship the image of Baal. The problem was not just idols, but that God had been replaced. Baal was brought in and worshipped as their own god. In the history of the Jewish nation (Israel) up to 1 Kings 16, no one had ever led the people of Israel to sin in such a way as Ahab. (CWWN, vol. 47, "The Orthodoxy of the Church," p. 45)

By the teaching of this woman many pagan and heathen things were brought into the church, causing fornication and idol worship (Rev. 2:20). The famous Roman Catholic cathedrals are full of idolatry, containing images of Peter, Paul, and many other so-called saints, as well as of Jesus and Mary. Many people come into these "churches" with candles just to worship these idols. Many of the evil mysteries within the Catholic Church have been exposed by writings in the past. If we read the history of the church, we will discover the actual fulfillment of the prophecy of the Lord in this epistle to Thyatira. The fulfillment was exactly as the Lord prophesied. The thousand years from the sixth century to the time of the Reformation in the sixteenth century was a period of darkness.

The three women in Matthew 13, Revelation 2, and Revelation 17 are the same person. In Matthew 13:33 a woman takes leaven and hides it in three measures of meal, in Revelation 17:1-6 the evil woman is riding on a beast, and in 2:20-23 this same woman is called Jezebel. These three women all refer to the Roman Catholic Church. It is the Roman Catholic Church that brings leaven into the fine flour, it is the Roman Catholic Church that is the harlot riding on the beast, and it is the Roman Catholic Church that is Jezebel, corrupting Christianity. In 1929 Mussolini signed an agreement to give the Vatican to the pope as his territory. From that time the Vatican became an independent state with its own jurisdiction, conducting diplomatic affairs. It is truly a Jezebel. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 4: Revelation," pp. 458-459)

Further Reading: The Overcomers, pp. 64-68

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## 第五周 周二

#### 晨兴喂养

- 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。"
- 提前二12"我不许女人施教,也不许她揽权辖管 男人,只要安静。"

主在启示录二章二十节指明, 背道的召会是一个 自立自封的女申言者。申言者是带着神的权柄为神说 话的人。背道的天主教擅装由神授权为神说话。她要 求人听从她, 过于听从神。归附她的人都被她异端、 宗教的教训麻醉, 不在意基督是他们的生命和生命的 供应, 正如主曾应许…的生命树和隐藏的吗哪所指明 的。(7, 17。)(新约总论第七册, 五三六页。)

#### 信息选读

罗马教乃是在世界里有地位,受人恭敬的。罗马教 在这一千多年来的现象,照着雅各书所说,是最大的 奸淫。(四4。)在这里我们看见,召会的贞洁失去了。 今天有一班人,以为他们有那么多的教友,所以他们 能够和人讨价还价。召会能够出来讨价还价,按着人 看是高升;但从神看,召会要得着世界所得着的,这 是罪。

她自称女申言者,她要讲道,她要教训。召会在 主的面前原是站在女人的地位上。…召会没有话好 讲,换一句话说,召会没有道。神的儿子是道,所 以只有祂有道。基督是召会的元首,只有祂能讲。

# WEEK 5 DAY 2

#### **Morning Nourishment**

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.

# 1 Tim. 2:12 But I do not permit a woman to teach or to assert authority over a man, but to be in quietness.

In Revelation 2:20 the Lord indicates that the apostate church is a selfappointed prophetess. A prophet is one who speaks for God with His authorization. The apostate Catholic Church presumes to be authorized by God to speak for Him. She demands that people listen to her rather than to God. Her adherents are all drugged by her heretical, religious teaching, not caring for Christ as their life and life supply, as indicated by the tree of life and the hidden manna promised by the Lord...(2:7, 17). (The Conclusion of the New Testament, p. 2519)

#### **Today's Reading**

The Roman Catholic Church maintains her position in the world and commands respect from the people. The practice of the Roman Catholic Church within these more than one thousand years is, according to James 4:4, the same as the greatest adultery. Here we see that the church has lost her virginity. Today there is a group of people who think that they can bargain with others since they have such a large membership. According to men it is a type of advancement for the church to be able to bargain, but according to God, it is sin for the church to gain what the world has gained.

She calls herself a prophetess because she wants to preach and to teach. The position of the church before God is that of a woman....The church has nothing to say; in other words, the church has no word. The Son of God is the Word; therefore, only He has the word. Christ is the Head of the church; therefore, only

什么时候召会说话,那个就是妇人讲道。罗马教就 是妇人讲道。罗马教就是召会这样说,不是圣经说, 也不是主说。顶希奇,神在这里说,耶洗别作申言 者,妇人说话。"我的奴仆",[启二20,]是指 个别的奴仆。每一个信徒,耶洗别都有权柄支配他 们。罗马教的人不读圣经,因为怕把神的意思弄错 了。…罗马教基本就是妇人讲道,她定规神的儿女 应该怎样,把许多道理都改了。因为她说召会这样 说,人非听召会不可。她所注意的,不是人听主, 乃是人听召会和教皇。(倪柝声文集第三辑第一册, 四八至四九页。)

按照新约的原则, 主从来不准女人用权柄施教。 (提前二12。)同样的, 召会自己也不可以施教, 因 为在主眼中, 召会乃是处于女人的地位。只有主自己 是男人, 有权施教, 有权说是或不是, 对或不对。然 而, 按照历史和现今的光景来看, 天主教里的人却说, "天主教说。"我们很难劝服在天主教里的人。我们 若告诉他们: "圣经说,"他们就回答: "天主教说。" 不论我们引用多少段圣经节, 他们只有一个回答: "天 主教说。"他们这样, 乃是不在乎圣经, 只在乎天主 教所说的。天主教有最高的权柄; 凡天主教所说的就 是对的。这个"天主教"乃是邪恶的妇人耶洗别。罗 马天主教是一个施教的女人。(由基督与召会的观点 看新约概要, 四五八至四五九页。)

在别迦摩的召会中,有巴兰和尼哥拉党的教训,这 些教训要存留在这背道的召会中。此外,背道的天主 教自己施教,使她的人听从她过于听从神的圣言。(启 示录生命读经,一八六页。)

参读:新约总论,第二百三十七篇;真理课程四级 卷一,第十六课。 He can speak. Whenever the church speaks, that is the preaching of the woman. The Roman Catholic Church is the woman preaching. In the Roman Catholic Church, what matters is what the church says, not what the Bible says or what the Lord says. It is quite remarkable that God says that Jezebel is the prophetess and the woman who speaks. "My slaves" [Rev. 2:20] refers to individual slaves. Jezebel has the authority to direct every believer. The people in the Roman Catholic Church do not read the Bible, because they are afraid of misunderstanding what God means.... Basically the Roman Catholic Church is the preaching of the woman who decides what the children of God should do. Many doctrines have been changed because she speaks for the church and people must listen to the church. She pays attention to the thought that people must listen to the church and pope, not that people must listen to the Lord. (CWWN, vol. 47, pp. 46-47)

According to the principle in the New Testament, the Lord never allows a woman to teach with authority (1 Tim. 2:12). In the same way, the church itself must not teach, because in the eyes of the Lord the church is in the position of a woman. Only the Lord Himself is the man, the one who has the right to teach, the right to say yes or no, right or wrong. However, according to history and the present situation, people in Catholicism say, "The church says..." It is hard to convince people in Catholicism. If we tell them, "The Bible says," they answer, "The church says." No matter how many passages we quote from the Scriptures, they have one reply: "The church says." In this way they do not care for the Bible; they care only for what the church says. The church has the highest authority; whatever the church says is right. This "church" is the evil woman, Jezebel. The Roman Catholic Church is a teaching woman. (A General Sketch of the New Testament in the Light of Christ and the Church, Part 4: Revelation, p. 360)

The church in Pergamos had the teachings of Balaam and of the Nicolaitans, and these are continued in this apostate church. Furthermore, the Catholic Church herself teaches, causing her people to listen to her rather than to the holy Word of God. (Life- study of Revelation, pp. 156-157)

Further Reading: The Conclusion of the New Testament, pp. 2517-2521; Truth Lessons—Level Four, vol. 1, pp. 171-173

## 第五周 周三

#### 晨兴喂养

- 启二24"至于你们推雅推喇其余的人,就是一切不 持有那教训,不明白他们所谓撒但深奥之事的人, 我告诉你们,我不将别的重担放在你们身上。"
- 西二2"要叫他们的心得安慰,在爱里结合一起, 以致丰丰富富地在悟性上有充分的确信,能以 完全认识神的奥秘,就是基督。"

〔在启示录二章二十四节〕"深奥之事",原文意 深,如在以弗所三章十八节者。按表号说,指奥秘的 事。罗马天主教有许多奥秘或深奥的道理。与受苦的 召会对抗的,有撒但会堂的人;(启二9;)与属世 的召会相联的,有撒但的座位;(13;)在背道的召 会中,有撒但深奥的事。会堂的宗教,撒但座位下的 世界,以及属撒但之奥秘的哲学,都被撒但用来损害 并腐化召会。(启示录生命读经,一九三页。)

#### 信息选读

我们已经看见, 召会曾受到撒但会堂的迫害; 我们 也看见召会后来变为属世, 并且住在撒但所住、及他 座位所在之处; 这一切全是仇敌的诡计, …但在〔推 雅推喇〕召会这里, 情形较前更为严重, 不仅有撒但 的会堂, 有撒但的居所, 或撒但座位所在之处; 现 在撒但已经进到召会里面来, 用他自己充满了召会。 在背道的召会里有撒但深奥的事, 就是撒但奥秘的教 训。这是属撒但的哲学。背道的召会的确教导撒但的 奥秘。这指明撒但深奥的思想, 撒但的观念, 已浸透 了背道的召会。至终, 这召会成了撒但的化身。正确 的召会是基督的身体, 但背道的召会却成了撒但的化

# WEEK 5 DAY 3

#### **Morning Nourishment**

- Rev. 2:24 But I say to you—the rest in Thyatira, as many as do not have this teaching, who have not known the deep things of Satan, as they say—I put no other burden upon you.
- Col. 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ.

[In Revelation 2:24], deep things mean "depths" as in Ephesians 3:18. It figuratively denotes mysterious things. The Roman Catholic Church has many mysteries or deep doctrines. Against the suffering church there was the synagogue of Satan (Rev. 2:9); with the worldly church there was the throne of Satan (2:13); and within the apostate church there are "the deep things of Satan." The religion of the synagogue, the world under Satan's throne, and the philosophy of the satanic mysteries are all used by Satan to damage and corrupt the church. (Life-study of Revelation, p. 162)

#### **Today's Reading**

We have seen that the church suffered persecution from the synagogue of Satan and that she eventually became worldly, dwelling in the place where Satan dwells and where his throne is. All this is the subtlety of the enemy....But here in the fourth church there is something more serious than this. It is not merely a matter of the synagogue of Satan, the place where Satan dwells, or where Satan's throne is. Now Satan has come into the church and has saturated the church with himself. In the apostate church are the deep things of Satan, the mysterious teachings of Satan. This is the satanic philosophy. The apostate church does teach the satanic mysteries. This indicates that the deep thought of Satan, Satan's concept, has saturated the apostate church. Eventually, this church becomes the embodiment of Satan. The proper church is the Body of Christ, but the apostate 身。基督住在召会里,撒但却诡诈的住在背道的召会 里面。撒但的作为总是诡诈的。他第一次来到人面前, 是取了美丽的蛇的形状;那不仅是蛇,乃是撒但。撒 但总是装扮得非常堂皇,谁也想不到他竟会披上"召 会"作他的外形。但在给推雅推喇召会的信中,我们 看见,这就是今天基督教国的实际光景。基督教国已 经成了撒但的机构,虽然有基督之名,里面其实就是 撒但。我们都必须看见这点。

在背道的召会里,有许多所谓的奥秘;这邪恶的召 会所教导的一切奥秘,都是属撒但的哲学。他们有一 项哲学说,如果不加一点东西在圣经的真理里,人就 很难接受。主很智慧,把这件事比喻为酵,放在细面 里,使饼比较容易吃。背道的召会说,若是没有圣诞 节,人就很难接受基督出生这个真理。圣诞弥撒就是 加在细面里的酵。这真是诡诈又恶毒!

这个邪恶的女人…用金子、宝石和珍珠作妆饰,这 些是用以建造新耶路撒冷的材料。…妆饰就是妆扮表 面,在外观上吸引人,讨人喜悦,好掩藏邪恶的东西。 她的外表吸引人,但里面却非常可憎。这女人还手中 拿着金杯,里面盛满了可憎之物,并她淫乱的污秽。 在预表上,金表征神圣的性情。表面上,这女人拿着 神的东西,但实际上,她里面满了可憎之物。(启示 录生命读经,,九三至一九五页。)

背道的召会教导奥秘的事,却不是新约中所启示关 乎神经纶的奥秘。反之,背道的召会是教导撒但的奥 秘。(新约总论第七册,四一○页。)

参读:新约总论,第二百二十五篇;由基督与召会 的观点看新约概要,第三十四章。 church is the embodiment of Satan. Christ indwells the church, but Satan indwells the apostate church in a subtle way. Satan always acts in a subtle way. When he first came to man, he came in the form of a beautiful serpent. Yet that was not merely a serpent—it was Satan. Satan always takes on a good form. No one would imagine that Satan could put on the "church" as his form. But in the epistle to the church in Thyatira we see that this is the real situation of today's Christendom. Christendom has become an organ of Satan. Although it has the name Christ in it, actually within it there is Satan himself. We all must see this.

In the apostate church there are many so-called mysteries. All the mysteries taught by this evil church are satanic philosophies. One of their philosophies is that if you do not add things to the truths of the Bible, it will be difficult for people to accept them. The Lord, being wise, likened this to the leaven put into the fine flour that makes the bread easy to eat. The apostate church says that if people do not have a Christmas, it will be difficult for them to accept the truth regarding the birth of Christ. The mass is the leaven added to the fine flour. This is subtle and evil.

This evil woman...is gilded with gold, precious stones, and pearls, the very materials with which the New Jerusalem is built....To be gilded means to wear a facade, to be superficially attractive, to have a pleasing or showy appearance that conceals something evil. Her appearance is attractive outwardly, but she is detestable inwardly. This woman also has a golden cup full of abominations and the unclean things of her fornication. In typology, gold signifies the divine nature. Apparently, this evil woman holds something of God, but actually she is inwardly full of abominations. (Life-study of Revelation, pp. 162-164)

The apostate church teaches mysteries, but not the mysteries revealed in the New Testament concerning God's economy. Rather, the apostate church teaches the mysteries of Satan. (The Conclusion of the New Testament, p. 2405)

Further Reading: The Conclusion of the New Testament, pp. 2403-2405; A General Sketch of the New Testament in the Light of Christ and the Church, Part 4: Revelation, pp. 360-361

第五周 周四

#### 晨兴喂养

# 太十六16"西门彼得回答说,你是基督,是活神的儿子。"

约二十31"但记这些事,要叫你们信耶稣是基督, 是神的儿子;并且叫你们信了,就可以在祂的 名里得生命。"

我们应当与…背道的召会无分无关,那不是基督的 身体,不是神的召会,乃是撒但的化身,诡诈且邪恶。 你若要更多看见…背道召会的事,请读倪弟兄的"教 会的正统"一书。凡有心为着主和祂恢复的人,都必 须彻底认识这个背道的召会。我们一旦认识她,就不 会欣赏任何与她有关的事,反而更要宣告她就是那大 妓女,大巴比伦,我们必须弃绝她。

对于这背道的召会,我们必须洞悉一切。一旦清楚 了,当我们摸到召会时,就晓得我们必须在那里。我们 是在主的恢复中,是在基督的身体里,在神的召会里, 与耶洗别这邪恶的妇人,大妓女,大巴比伦,完全无分 无关。(启示录生命读经,一九六至一九七页。)

#### 信息选读

启示录二章十八节说,"那眼目如火焰,脚像明亮 之铜的神之子,这样说。"背道的罗马天主教极力强 调基督是马利亚的儿子。因此,主在这里郑重的声称 祂是神的儿子,以抗议这个背道的异端。(启示录生 命读经,一八四页。)

基督是神的儿子。祂是神的儿子, 含示神的彰显, 神的流出或出来。就着神的存在而言, 基督是完整 的神, 作神的具体化身。这意思乃是, 就存在而论,

## WEEK 5 DAY 4

#### **Morning Nourishment**

Matt. 16:16 And Simon Peter answered and said, You are the Christ, the Son of the living God.

John 20:31 But these have been written that you may believe that Jesus is the Christ, the Son of God, and that believing, you may have life in His name.

We should have nothing to do with the apostate church. It is not the Body of Christ. It is not the church of God—it is the embodiment of Satan. It is subtle and evil. If you would see even more about the apostate church, read Brother Nee's book, The Orthodoxy of the Church. Anyone who has a heart for the Lord and for His recovery must thoroughly know this apostate church. Once we know her, we would not appreciate anything related to her. Rather, we must declare that she is the great harlot, the great Babylon, and that we must desert her.

We must be thoroughly enlightened about the apostate church. Once we are enlightened, we shall know where we must be as far as the church is concerned. We are in the Lord's recovery. We are in the Body of Christ, the church of God, and we have nothing to do with Jezebel, the evil woman, the harlot, the great Babylon. (Life-study of Revelation, p. 165)

#### **Today's Reading**

Revelation 2:18 says, "These things says the Son of God, who has eyes like a flame of fire, and His feet are like shining bronze." The apostate Catholic Church strongly emphasizes Christ as the Son of Mary. Thus, here, the Lord, protesting against the apostasy of the Catholic Church, says that He is the Son of God. (Life-study of Revelation, p. 155)

Christ is the Son of God. His being the Son of God implies the expression of God, the issue, or the coming out, of God. Concerning God's existence, Christ is the complete God as God's embodiment. This means that as far as existence is

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基督是神。但就着神的流出,神的出来而言,基督 是神的儿子。基督是神的具体化身与基督是神的流 出,其间有重大的不同。基督是神的具体化身,乃 与神的存在有关;而基督是神的儿子,乃与神的出 来,流出有关。

约翰二十章三十一节说,"记这些事,要叫你们信 耶稣是基督,是神的儿子;并且叫你们信了,就可以在 祂的名里得生命。"这节指明约翰福音的目的是要见证 耶稣是基督,(一41,四25,29,七41~42,)是 神的儿子。(一34,49,九35,十36。)基督是照着 主的职分和使命而有的称呼。神的儿子是照着祂的身位 而有的称呼。祂的身位与神的生命有关,祂的使命与神 的工作有关。祂是神的儿子,作了神的基督。

在马太十六章十六节,彼得从父得着启示,宣告 说,"你是基督,是活神的儿子。"…基督,就是神 的受膏者,指主的使命;而活神的儿子,就是三一神 的第二者,指祂的身位。祂的使命是要借着祂的钉十 字架、复活、升天和再来,成就神永远的定旨;而祂 的身位是将父具体化,并带进那灵,作三一神完全的 彰显。(新约总论第二册,九至一○页。)

主在对付属世的别迦摩召会时,称自己是那有两刃 利剑的;在对付背道的推雅推喇召会时,称自己是那 眼目如火焰,脚像明亮之铜的。属世的召会需要主那 击打、杀死的话对付;背道的召会,需要祂搜察的眼 目和践踏的脚审判。主的眼目搜察人的肺腑心肠,祂 的脚按照各人的行为,审判报应各人。(启二23。) (启示录生命读经,一八四至一八五页。)

参读:教会的正统,第四章。

concerned, Christ is the very God. But concerning God's issue, His coming out, Christ is the Son of God. There is an important difference between Christ as the embodiment of God and as the issue of God. Christ as the embodiment of God is related to His existence, whereas Christ as the Son of God is related to the coming out, the issue, the expression, of God.

John 20:31 says, "These have been written that you may believe that Jesus is the Christ, the Son of God, and that believing, you may have life in His name." This verse indicates that the purpose of the Gospel of John is to testify that Jesus is the Christ (1:41; 4:25, 29; 7:41-42) and the Son of God (1:34, 49; 9:35; 10:36). Christ is the title of the Lord according to His office, His mission. The Son of God is His title according to His person. His person is a matter of God's life, and His mission is a matter of God's work. He is the Son of God to be the Christ of God.

In Matthew 16:16 Peter, receiving a revelation from the Father, declared, "You are the Christ, the Son of the living God." We have seen that the Christ, the anointed One of God, refers to the Lord's commission, whereas the Son of the living God, as the second of the Triune God, refers to His person. His commission is to accomplish God's eternal purpose through His crucifixion, resurrection, ascension, and second advent, whereas His person embodies the Father and issues in the Spirit for a full expression of the Triune God. (The Conclusion of the New Testament, p. 230)

In dealing with the worldly church, the church in Pergamos, the Lord referred to Himself as the One who has the sharp two-edged sword. In dealing with this apostate church, the church in Thyatira, He refers to Himself as the One who has "eyes like a flame of fire," and feet "like shining bronze" [Rev. 2:18]. The worldly church requires the dealing of His smiting and killing word, whereas the apostate church needs the judging of His searching eyes and treading feet. The Lord's eyes search the inward parts and the heart, and His feet judge and give to everyone according to his works (2:23). (Life-study of Revelation, pp. 155-156)

Further Reading: CWWN, vol. 47, "The Orthodoxy of the Church," ch. 5

## 第五周 周五

#### 晨兴喂养

#### 启二26~28"得胜的,又守住我的工作到底的, 我要赐给他权柄制伏列国;他必用铁杖辖管他 们,将他们如同窑户的瓦器打得粉碎,像我从 我父领受的权柄一样;我又要把晨星赐给他。"

在启示录二章二十六节…的"得胜",是指胜过罗马 天主教。那些得胜的,就是推雅推喇其余的人,他们不从 耶洗别的教训,(24,)不晓得撒但深奥之事,却持守主 的见证,直等主来,(25,)且守住主的工作到底。(26。) 二十六节"我的工作"指主所已经成就并正在作的事,就 如祂的钉死、复活、代求等;这些事与背道召会在撒但影 响下的工作相对。(启示录生命读经,一九七页。)

#### 信息选读

在启示录二章二十六节主说,要赐得胜者权柄制伏 列国。这是给得胜者在千年国里与基督一同辖管列国 的奖赏。(二十4,6。)主这应许有力的含示,那些 不答应祂呼召,胜过堕落基督教的人,不能有分于千 年国的掌权。

二章二十七节的辖管,直译是牧养;在千年国里,掌权 的人就是牧养的人。在诗篇二篇九节,神把辖管列国的权 柄赐给基督;在这里,基督把同样的权柄赐给祂的得胜者。

在启示录二章二十八节主应许得胜者说, "我又要 把晨星赐给他。"在基督第一次显现时, 看见祂星的, (太二2, 9~10,)不是犹太宗教家, 乃是星象家。 在基督第二次显现时, 祂对那些儆醒等候祂来的得胜 者, 乃是晨星; 但对所有其余的人, 祂只出现如日头。 (玛四2。) (启示录生命读经, 一九八页。)

# WEEK 5 DAY 5

#### **Morning Nourishment**

Rev. 2:26-28 And he who overcomes and he who keeps My works until the end, to him I will give authority over the nations; and he will shepherd them with an iron rod, as vessels of pottery are broken in pieces, as I also have received from My Father; and to him I will give the morning star.

To overcome in Revelation 2:26 means to overcome Catholicism. The overcomers, the rest in Thyatira, do not have Jezebel's teaching (v. 24), have not known the deep things of Satan, hold fast the Lord's testimony until He comes (v. 25), and keep the Lord's works until the end (v. 26). "My works" in verse 26 refers to the things the Lord has accomplished and is doing, such as His crucifixion, resurrection, intercession, etc., in contrast to the works of the apostate church under the influence of Satan. (Life-study of Revelation, pp. 165-166)

#### **Today's Reading**

In Revelation 2:26 the Lord says that to the one who overcomes He will give authority over the nations. This is a prize to the overcomers of reigning with Christ over the nations in the millennial kingdom (20:4, 6). This promise of the Lord strongly implies that those who do not answer His call to overcome degraded Christianity will not participate in the reign of the millennial kingdom.

In the millennial kingdom, the ruler is a shepherd. In Psalm 2:9, God gave Christ authority to rule over the nations. In Revelation 2:27, Christ gives the same authority to His overcomers.

In verse 28 the Lord gives a promise to the overcomer, saying, "To him I will give the morning star." At Christ's first appearing, the wise men, not the Jewish religionists, saw His star (Matt. 2:2, 9-10). At His second appearing, He will be the morning star to His overcomers who watch for His coming. To all the others, He will appear only as the sun (Mal. 4:2). (Life-study of Revelation, p. 166)

二〇一六年秋季长老及负责弟兄训练 - 第 5 篇 晨兴圣言 - 第 9 页

启示录二章二十八节告诉我们,基督将是赐给得 胜者的晨星。新约启示,那天上光体所象征的基督, 乃是明亮的晨星。(二二16。)整本圣经关于基督 的预表,开始于祂是光,(创一3,)结束于祂是晨 星这光体。晨星是在午夜之后,黎明前最黑暗的时 刻出现。这指明基督要在这世代临近结束前,在最 黑暗的时候,出现如明亮的晨星。

祂作晨星的出现, (启二28,) 与祂作公义日头 的出现, (玛四2,) 不在同一时间。前者是在黎明 之前;后者是在天明之后。祂作公义的日头, 在天 明之后的显现, 是公开的向着地上一切的人。祂作 明亮的晨星, 在黎明之前的出现, 是隐密地向着那 些儆醒预备, 等候祂的得胜者, 就是在众人深夜沉 睡的时候, 隐密地将祂自己当作晨星, 赐给那些爱 祂而儆醒等候祂的人, (启二28,) 叫他们优先尝 到祂久离再临之同在的新鲜。这会鼓励他们切切寻 求主的同在, 并且儆醒, 使他们当主在祂来临的隐 密部分, 像贼一样来到时, 得以站立在主面前。(路 二一36, 太二四43。) 基督作为晨星, 要赐给得胜 者作他们首先的赏赐, 最早的奖赏。(启二26~ 29。) 我们必须预备好自己, 等候主如晨星的隐密 显现。

从雅各而出的星, (民二四 17, )和主出生时所 出现的星, (太二 7, 9~10, )总结于启示录二章 二十八节的晨星。没有一颗星像晨星那样明亮。在 最黑暗的时候, 得胜者里面有一颗星在照耀。得胜 者要得着并享受特别的光, 就是基督作为晨星。(新 约总论第十四册, 九四至九五页。)

参读:启示录生命读经,第十三篇。

Revelation 2:28 tells us that Christ will give the morning star to the overcomers. The New Testament reveals that Christ, who is signified by the heavenly luminaries, the lights, is the bright morning star (22:16). Concerning the types of Christ, the entire Bible begins with Him as the light (Gen. 1:3) and ends with Him as the morning star, a luminary. The morning star appears in the darkest hour, after midnight and prior to the dawn. This indicates that Christ will appear as the bright morning star in the darkest time, prior to the close of this age.

His appearing as the morning star (Rev. 2:28) and His appearing as the Sun of righteousness (Mal. 4:2) will not be at the same time. The former occurs before dawn, and the latter occurs after the dawning of the day. As the Sun of righteousness after the dawning of the day, He will appear publicly to all the people on the earth. As the bright morning star before the dawning of the day, He will appear privately to the overcomers who are watching, preparing, and waiting for Him. While people are sleeping soundly in the night, He will secretly give Himself as the morning star to those who love Him and who watch and wait for Him (Rev. 2:28), that they may have the priority to taste the freshness of His presence at His coming back after a long absence. This will encourage them to earnestly seek the Lord's presence and be watchful so that they will be able to stand before Him in the secret part of His coming, when He will come as a thief (Luke 21:36; Matt. 24:43). Christ as the morning star will be given to the overcomers as their first reward, the earliest prize (Rev. 2:26-29). We must make ourselves ready for the secret appearing of the Lord as the morning star.

The "Star out of Jacob" (Num. 24:17) and the star appearing at the Lord's birth (Matt. 2:7, 9-10) consummate in the morning star in Revelation 2:28. No star is as bright as the morning star. At the darkest time, within the overcomers there is a star shining. The overcomers will have and enjoy the particular light, Christ as the morning star. (The Conclusion of the New Testament, pp. 4190-4191)

Further Reading: Life-study of Revelation, msg. 13

## 第五周 周六

#### 晨兴喂养

- 启二二16"我耶稣差遣我的使者,为众召会将这 些事向你们作见证。我是大卫的根,又是他的 后裔,我是明亮的晨星。"
- 彼后一19"我们并有申言者更确定的话,你们留 意这话,如同留意照在暗处的灯,直等到天发 亮,晨星在你们心里出现,你们就作得好了。"

在新约起头,星是在宗教之外,(太二1~6,) 但在新约末了,星是在召会里。今天我们若要看见星, 用不着抬头望天,像那些外邦星象家一样。今天星是 在召会里,在众召会中。耶稣基督是那晨星;祂今天 行走在众地方召会中间。我们要看晨星,就必须到地 方召会去。如果我们是搞宗教的,就看不见基督这星。 但如果我们是在真正的地方召会里,我们就会看见 星。我们在宗教里时,感到黑暗,但当主把我们带到 召会里,我们就看见了明亮的星。那属天的星今天是 在地方召会中。(新约总论第十四册,九五页。)

#### 信息选读

按照彼后一章十九节,晨星是与圣经相联的。彼得告诉我们,要留意申言者的话。我们若留意申言者的话。我们若留意申言者的话,我们里面的天就会发亮,并且晨星要在我们心里升起。留意申言者的话,就是注意活的话。这不是仅仅读主的话,乃是进入这话,直到有东西在我们里面升起。我们可以称之为黎明或晨星。十九节的晨星,希腊文是 phosphorus (磷),是一种带光物质。一块磷能在暗中发光。基督是真正的磷,照耀在今日的黑暗中。然而,除非我们留意主的话,这话就不能照耀

# WEEK 5 DAY 6

#### **Morning Nourishment**

- Rev. 22:16 I Jesus have sent My angel to testify to you these things for the churches. I am the Root and the Offspring of David, the bright morning star.
- 2 Pet. 1:19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

At the beginning of the New Testament the star was outside of religion (Matt. 2:1-6), but at the end of the New Testament the star is within the church. If we would see the star today, there is no need for us to look to the sky, as the Gentile magi did. Today the star is in the church and among the churches. Jesus Christ, who is the morning star, is walking today among the local churches. To see the star, we must come to the local churches. If we are for religion, we will not be able to see Christ as the star. But if we are in the genuine local church, we will see the star. When we are in religion, we have the sense of being in darkness, but when the Lord brings us into the churches, we see the bright star. The heavenly star today is in the local churches. (The Conclusion of the New Testament, pp. 4191-4192)

#### **Today's Reading**

According to 2 Peter 1:19, the morning star is associated with the Bible. Peter tells us to take heed to the prophetic word. If we take heed to the word of prophecy, the day will dawn within us, and the morning star will arise in our hearts. To take heed to the prophetic word is to pay attention to the living Word. It is not simply to read the Word; it is to enter into the Word until something arises within us. We may call this the dawn, or the morning star. In 2 Peter 1:19 the term "morning star" in Greek is phosphorus, a lightbearing substance. A piece of phosphorus can shine in darkness. Christ is the real phosphorus shining in today's darkness. However, the Word cannot 我们。我们必须留意,直到我们里面有东西开始照耀 我们。这个照耀会成为我们心中神圣的"磷"。然后 我们会有晨星。我们会像马太二章那些星象家一样, 从天上有东西照耀我们。我们必须来到确定的话跟 前,将我们的全人—我们的口、我们的眼、我们的心 思、我们的灵、和我们的心—向这话敞开,直到基督 这晨星在我们里面升起,并且照耀我们。(新约总论 第十四册,九五至九六页。)

许多时候我们在黑暗里,来读圣经中的预言。我们 研读预言时,灯就开始在我们里面照耀。自然而然我 们就有感觉,我们不再在黑夜,乃在白昼,因为属灵 的白昼在我们里面发亮了。我们不但有灯的照耀,也 有天发亮。晨星在我们心里出现,是何等喜乐的事! 虽然我们周围可能有黑暗,我们里面却有晨星。

彼后一章十九节发亮的天也指将来的日子,那时主 耶稣要作公义的日头回来。在祂看得见的来临之前, 祂对为祂儆醒的人将是晨星。所以,彼得在十九节的 话适用于我们属灵的情况和主的来临。

我们若留意圣经的预言,就会经历在我们里面照耀的灯,享受在我们心里出现的晨星,并有属灵的白昼 在我们里面发亮。我们也许留在这光景里,直到实际 的时候来临,那时主耶稣要作晨星显现,并且天要发 亮,有祂作公义的日头。〔玛四2。〕

首先我们有申言者之话的照耀,然后这照耀成为我 们里面发亮的白昼。我们外面生活在黑暗的世代,但 我们里面满了光。我们可能一直享受晨星以及属灵的 白昼发亮,直等到主作晨星向儆醒的人显现,并作公 义的日头发亮的时候。(彼得后书生命读经,八三至 八五页。)

参读:新约总论,第四百一十一篇;彼得后书生命 读经,第八篇。

二〇一六年秋季长老及负责弟兄训练 - 第5篇 晨兴圣言 - 第12页

shine over us unless we take heed to it. We must take heed until something begins to shine within us. That shining will become the divine "phosphorus" in our heart. Then we will have the morning star. We will be like the wise men, and something from the heavens will shine over us. We must come to the sure Word and open up our whole being to the Word— our mouth, our eyes, our mind, our spirit, and our heart—until Christ as the morning star rises up in us and shines over us. (The Conclusion of the New Testament, p. 4192)

Many times we were in darkness and came to the prophecies in the Bible. As we studied the prophecies, a lamp began to shine within us. Spontaneously we had the sense that no longer were we in the night but in the day, for a spiritual day had dawned within us. We have not only the shining of a lamp, but also the dawning of a day. How pleasant it is for the morning star to rise up in our hearts! Although there may be darkness all around us, within us there is a morning star.

The dawning day in 2 Peter 1:19 also refers to a future day when the Lord Jesus will come back as the Sun of righteousness. Before His visible coming, He will be the morning star to those who watch for Him. Therefore, Peter's word in 1:19 applies both to our spiritual situation and to the Lord's coming.

If we give heed to the prophecies of the Bible, we shall experience a lamp shining within us, enjoy the morning star rising in our hearts, and have a spiritual day dawning within us. We may remain in this condition until the actual time comes when the Lord Jesus appears as the morning star and there is the dawning of day with Him as the Sun of righteousness [Mal. 4:2].

First we have the shining of the prophetic word, and then this shining becomes a day dawning within us. Outwardly we live in an age of darkness, but inwardly we are full of light. We may continue to enjoy the morning star and the dawning of a spiritual day until the time the Lord appears as the morning star to the watchful ones and dawns as the Sun of righteousness. (Life-study of 2 Peter, pp. 72-73)

Further Reading: The Conclusion of the New Testament, pp. 4189-4192; Lifestudy of 2 Peter, pp. 69-73

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第五周诗歌

# 读 经 – 神话语的功用

降E大调

6/4

- 3-3<sup>#2</sup>-3 | 5-3 2-3 | 1--2-- | 3--3--|

   主神已经说话,揭示祂自已:

   3-#4 3-4 | 5-#4 5-6 | 7--6-- | 5--5--|

   祂的特性、身位尽显明无遗;

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

   亚当子孙竟然祂奥秘得知,

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

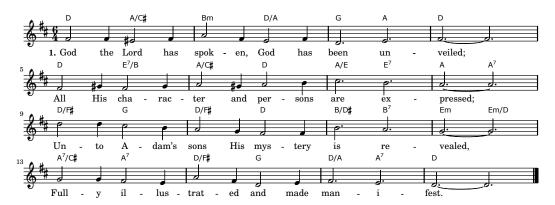
   图画加上明言,描绘何尽致。
  - 二 主神已经说话,表露祂心意: 要叫祂的爱子凡事居首席, 使祂在子里面得荣耀无匹, 而在万有中间得彰显不已。
  - 三 主神已经说话,将基督表明: 祂是神又是人,神性调人性; 祂是一切一切,将万有维系, 是神计划中心,也是其边际。
  - 四 主神已经说话,昭示祂定规: 要使元首基督显于祂召会; 神格一切丰满都住基督里, 召会作祂身体显明祂奥秘。
  - **五** 主神已经说话,天不再隐蔽: 与人调和乃是三一神心意; 父神在子里面,子化身成灵; 住于基督身体,神计划得成。
  - 六 主神已经说话,启示真完备: 伟大创造之主降世何卑微, 成功奇妙救赎并丰满救恩; 全地都当称颂神莫测经纶。

## WEEK 5 — HYMN

#### God the Lord has spoken, God has been unveiled

Study of the Word — The Function of the Word

800



- 2. God the Lord has spoken, and His heart disclosed, That His Son should have pre-eminence in all, That in His dear Son He might be glorified Midst all His creation, either great or small.
- 3. God the Lord has spoken, Christ has been revealed: He is very God and yet is truly man; He is all in all, in Him all things subsist, Center and circumference of th' eternal plan.
- **4.** God the Lord has spoken, and His mystery shown, Christ and His expression has His counsel willed: Christ with all God's fulness as the glorious Head, And the Church His Body, with His riches filled.
- 5. God the Lord has spoken, and from heaven shown That the triune God would blend with creature-man: Father in the Son, the Son the Spirit is, Dwelling in the Body to fulfill His plan.
- 6. God the Lord has spoken, revelation giv'n Of His vast creation and His lowly birth, Of His great redemption and salvation full; May His adoration ever fill the earth.

第五周 • 申言		Composition for prophecy with main point and sub-points:
申言稿:	-	
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## 二〇一六年秋季国际长老及负责弟兄训练 Int'l

回归召会的正统

第六篇

#### <u>在撒狄的召会</u>

读经: 启三1~6

JL 诗歌:补102,647

纲目

周一

- 壹就表号说,在撒狄的召会预表从改教 至基督再来时的更正教—启三1上:
  - 一 当召会一直堕落到耶洗别的时期,神不能再 容让了(二18、20);在撒狄的召会乃是神 对推雅推喇的反应。
  - 二 撒狄来了,因为主看见推雅推喇的情形;撒 狄原文意"余数"、"余剩者"或"恢复"。
- 贰"我知道你的行为,按名你是活的, 其实是死的"—三1:
- 一 许多人以为更正教是活的,主却说她是死的; 她已经失去生命的活力,不过徒具虚名。

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

#### **RETURNING TO THE ORTHODOXY OF THE CHURCH**

**Message Six** 

**The Church in Sardis** 

Scripture Reading: Rev. 3:1-6

JL Hymns: 1122, 894

#### Outline

## Day 1

- I. As a sign, the church in Sardis prefigures the Protestant church, from the time of the Reformation to the second coming of Christ—Rev. 3:1:
  - A. When the church, in her continuous fall, came to the stage of Jezebel, God could no longer tolerate it (2:18, 20); the church in Sardis is God's reaction to Thyatira.
  - B. Sardis emerges because the Lord has seen the condition of Thyatira; in Greek Sardis means "the remains," "the remainder," or "the restoration."
  - II. "I know your works, that you have a name that you are living, and yet you are dead"—3:1:
  - A. Many have considered the reformed Protestant church to be living, but the Lord says that she is dead; she has lost the vitality of life and is living in name only.

- 二 更正教历史中一再出现的复兴运动,正是证 明更正教各公会的死沉。
- 三 我们当然不要留在撒狄召会的光景中:我们 要在传福音上, 在滋养新人上, 在成全圣徒 上,在申言建造基督的身体上,是活的、是 活动的—约十五16. 太二四45. 弗四12. 林前十四1、3~5、12。

周二

- 启三1:
- 一神的七灵是为使召会加强的活,七星是为使 召会加强的亮——4、16上、20。
- 二 死沉、改革的召会需要神七倍加强的灵,以 及发亮的领头人—三1。
- 三 这七倍加强的灵是活的, 是死的字句知识所 永远不能顶替的--林后三6。
- 四 七灵与七星相符——启三1:
- 1 星是召会的使者,就是在地方召会中的领头人;这 样的使者应当与神的七灵是一。
- 2 星乃是那些在黑暗中发光,并使人从错误的路上转 到正路上去的人—但十二3。
- 3 启示录一章二十节和三章一节表明: 星不只联于那 灵,也联于众召会;我们若要有那活星或众活星, 就需要那灵和召会。

- B. The frequent revivals in the history of the Protestant denominations are a proof that they are dead.
- C. We surely do not want to be in the condition of the church in Sardis; we want to be living and active in gospel preaching, in nourishing the new ones, in perfecting the saints, and in prophesying to build up the Body of Christ–John 15:16; Matt. 24:45; Eph. 4:12; 1 Cor. 14:1, 3-5, 12.

#### Day 2

#### 叁"那有神的七灵和七星的,这样说"— III. "These things says He who has the seven Spirits of God and the seven stars"-Rev. 3:1:

- A. The seven Spirits enable the church to be intensely living, and the seven stars enable her to be intensely shining—1:4, 16a, 20.
- B. The dead, reformed church needs the sevenfold intensified Spirit of God and the shining leaders—3:1.
- C. The sevenfold intensified Spirit can never be replaced by the dead letters of knowledge-2 Cor. 3:6.
- D. The seven Spirits correspond to the seven stars—Rev. 3:1:
- 1. A star is a messenger of a church, a leading one in a local church; such a messenger should be one with the seven Spirits of God.
- 2. The stars are those who shine in the darkness and turn people from the wrong way to the right way–Dan. 12:3.
- 3. Revelation 1:20 and 3:1 show that the stars are linked not only to the Spirit but also to the churches; if we would have the living star or the living stars, we need the Spirit and the church.

- 有一样是完成的"—2节:
- 一 在神看来, 在所谓的改革召会中, 没有完成 的工作:都是有头没尾。
- 二 改教运动发起的事,没有一样借更正教完成: 所以, 需要在非拉铁非的召会(7~13), 表征恢复的召会,来完成。
- 三 改教并没有把召会改回当初的情形,不过 是叫世界的召会变作国家的召会而已—参 太十六18,十八17,林前一2,弗-22~ 23、 启一 11。
- 四 主是完成的主,所以祂要求完成—腓一6。

#### 周 四

- 样。我几时临到. 你也绝不能知道"— 启三3:
- 一 这节经文指明基督是那要像贼一样临到, 偷 取祂的宝物(祂所宝贵的寻求者)的一位。
- 二 许多信徒既在属灵上是死的, 就不会察觉主 向寻求祂的人隐密的显现,要像贼一样临到。
- 三 只有那些在生命里成熟,在魂里变化的人, 才够贵重让主偷走--3节。

二〇一六年秋季国际长老及负责弟兄训练 - 第6篇 纲目 - 第3页

#### 肆"我没有见到你的行为,在我神面前 IV."I have found none of your works completed before My God"-v. 2:

- A. In the eyes of God there is nothing completed in the so-called reformed churches; everything has a beginning without an end.
- B. Nothing begun in the Reformation has ever been completed by the Protestant churches; therefore, the church in Philadelphia (vv. 7-13), signifying the church in recovery, is needed for the completion.
- C. The Reformation did not bring the church back to the beginning; it only caused the world church to become the state churches-cf. Matt. 16:18; 18:17; 1 Cor. 1:2; Eph. 1:22-23; Rev. 1:11.
- D. The Lord is a Lord of completion; therefore, He requires completion—Phil. 1:6.

#### Day 4

- 伍"若不儆醒, 我必临到你那里如同贼一 V. "If therefore you will not watch, I will come as a thief, and you shall by no means know at what hour I will come upon you"-Rev. 3:3:
  - A. This verse indicates that Christ is the One who will come as a thief to steal away His treasures, His precious seekers.
  - B. Since many believers are spiritually dead, they will be unaware of the Lord's coming as a thief in His secret appearing to His seekers.
  - C. Only those who are matured in life and transformed in their soul will be precious enough for the Lord to steal—v. 3.

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#### Day 3

四 我们必须在主隐密的来临之前彻底预备好; 因此,我们都要预备好,并要儆醒—路二— 36.太二四42~44。

#### 周五

- 陆"在撒狄,你还有几名是未曾玷污自 已衣服的,他们要穿白衣与我同行, 因为他们是配得过的"——启三4:
- 一 在圣经里, 衣服表征我们行事为人并生活上的所是—4 节。
- 二 玷污衣服特指沾染死亡;玷污的衣服指有了 死亡,或没有生命:
- 1 在神面前死比罪更能玷污人—利十一24~25,民 六6~7、9。
- 2 启示录三章四节里的玷污,是指一切带死亡性质的东西。
- 3 撒狄的玷污,不是被罪玷污,乃是被死亡玷污。
- 三 那些未曾玷污自己衣服的人要穿白衣与主同行— 4节:
- 1"白"不但表征纯洁,也表征蒙称许—七9。
- 2 在三章四节, 白衣表征行事为人并生活不受死亡玷 污, 并要蒙主称许; 这是与主同行, 特别在要来的 国度里与主同行的资格。
- 3 穿白衣行走,是指生活不受死亡玷污,并在生命里蒙主称许。

D. We must be thoroughly prepared for the time of the Lord's secret coming; therefore, we must be ready and watchful—Luke 21:36; Matt. 24:42-44.

#### Day 5

- VI. "You have a few names in Sardis who have not defiled their garments, and they will walk with Me in white because they are worthy"—Rev. 3:4:
  - A. Garments in the Bible signify what we are in our walk and living—v. 4.
  - B. To defile one's garments means particularly to stain them with deadness; the defiled garments indicate the presence of death or the absence of life:
  - 1. Death is more defiling before God than sin—Lev. 11:24-25; Num. 6:6-7, 9.
  - 2. In Revelation 3:4 defilement denotes anything of the death nature.
  - 3. The defilement in Sardis was not the defilement of sin but the defilement of death.
  - C. Those who have not defiled their garments will walk with the Lord in white—v. 4:
  - 1. White signifies not only purity but also approvedness—7:9.
  - 2. White garments in Revelation 3:4 signify the walk and living that are unspotted by death and that will be approved by the Lord; this is a qualification for walking with the Lord, especially in the coming kingdom.
  - 3. To walk in white garments is to have a living that is unspotted by death and approved in life by the Lord.

周 六

- 一 这里的得胜,是指胜过更正教死的光景,即 胜过死的更正教。
- 二 基督是给得胜者穿的白衣:
- 1 白衣是指活的:活就是穿白衣。
- 2 如果我们在属灵上是死的,我们就是污秽的;这样 一个死了的人是最污秽的人:并且如果我们死了. 我们就是赤身的一十六15。
- 3 我们需要活的衣服来遮盖我们:这活的衣服就是基 督自己, 借赐生命的灵作到我们里面; 得这衣服 唯一的路,就是转到灵里并活在调和的灵中---加四 19. 弗三16, 林前六17, 罗八4。
- 4 在启示录三章五节这应许里, 穿白衣是在千年国给 得胜者的奖赏:他们在今世的行事为人,在来世要 成为他们的奖赏。
- 三 每一个基督徒都需要两件衣服—路十五 22. 太二二 12:
- 1头一件是救恩的衣服,表明基督在客观方面作我们 的义:
- a 在路加十五章二十二节, 浪子回家的时候, 父亲对 他作的第一件事,就是把上好的袍子加在他身上。
- b 穿了上好的袍子,他就得称义,并且蒙称许了:这就 是说,他在基督里得称义,基督作了他义的遮盖。
- c他被基督作他的义所遮盖:因此,称义的衣服是为 救恩。

#### Day 6

#### 柒"得胜的,必这样穿白衣"—三5上: VII. "He who overcomes will be clothed thus, in white garments"-v. 5a:

- A. To overcome here is to overcome the deadness of the Protestant churches, that is, to overcome dead Protestantism.
- B. Christ is the white garments to clothe the overcomers:
- 1. White garments refers to livingness; to be living is to wear the white garments.
- 2. If we are spiritually dead, we are dirty; such a dead person is the dirtiest one; also if we are dead, we are naked-16:15.
- 3. We need the living garment to cover us; this living garment is Christ Himself wrought into us by the life-giving Spirit; the only way to have this garment is to turn to the spirit and live in the mingled spirit—Gal. 4:19; Eph. 3:16; 1 Cor. 6:17; Rom. 8:4.
- 4. Being clothed in white garments, as promised in Revelation 3:5, will be a prize to the overcomers in the millennial kingdom; what they have been walking in during this age will be a prize to them in the coming age.
- C. Every Christian needs two garments—Luke 15:22; Matt. 22:12:
- 1. The first garment is the garment of salvation, signifying Christ as our righteousness objectively:
- a. In Luke 15:22, when the prodigal son returned home, the first thing that the father did was to have the best robe placed upon him.
- b. Wearing the best robe, he was justified and approved; this means that he was justified in Christ and that Christ became his justifying covering.
- c. He was covered with Christ as his righteousness; thus, the garment of justification is for salvation.

二〇一六年秋季国际长老及负责弟兄训练 - 第6篇 纲目-第5页

- 2 除了称义的衣服之外,我们还需要另一件衣服,使 我们能蒙主称许,讨主喜悦—太二二12, 启三5上:
- a这件衣服是为使我们得称许而蒙悦纳,表征我们所活出的基督,在主观方面作我们的义—腓-21,三9:
- (一) 启示录十九章八节"明亮洁净的细麻衣"就是指 这第二件衣服。
- (二) 照预表, 诗篇四十五篇里的王后有两件衣服, 一件是为救恩, 另一件是为使她能与王一同掌权(8、13~14)。
- b 我们已经蒙了拯救,得了称义,有了第一件衣服— 为我们的得救,基督作我们客观的义;现在我们需 要往前经历基督作我们主观的义,使我们可以有第 二件衣服——腓三9。
- c基督作我们客观的义是加在我们身上的,但基督作 我们主观的义乃是从我们里面出来的。
- d 启示录三章五节的白衣乃指这第二件衣服;我们需要这第二件衣服,使我们得赏赐,进入国度与主同行,就是与祂一同掌权—提后二11~12。
- 四 我们都该胜过宗教里死的光景,征服各种的 死亡,并穿白衣—启三4~5上。

- 2. In addition to the garment of justification, we need another garment to make us approved and well pleasing to the Lord—Matt. 22:12; Rev. 3:5a:
- a. This is the garment of approvedness for our acceptance, signifying the Christ whom we live out as our subjective righteousness—Phil. 1:21; 3:9:
- 1) The "fine linen, bright and clean" in Revelation 19:8 denotes this second garment.
- 2) According to typology, the queen in Psalm 45 has two garments: one for salvation and the other for her to be with the King in His reign (vv. 8, 13-14).
- b. We have been saved and justified and have the first garment—Christ as our objective righteousness—for our salvation; now we need to go on to experience Christ as our subjective righteousness so that we may have the second garment—Phil. 3:9.
- c. Christ as our objective righteousness has been put upon us, whereas Christ as our subjective righteousness comes out of us.
- d. The white garments in Revelation 3:5 refer to the second garment, which is needed for us to receive the reward and enter into the kingdom to walk with the Lord, that is, to reign with Him—2 Tim. 2:11-12.
- D. We all should overcome the dead situation in religion, conquer all kinds of death, and wear the white garments—Rev. 3:4-5a.

# 第六周 周一

#### 晨兴喂养

- 启三1"你要写信给在撒狄的召会的使者,说, 那有神的七灵和七星的,这样说,我知道你的 行为,按名你是活的,其实是死的。"
- 约十五16"不是你们拣选了我,乃是我拣选了你 们,并且立了你们,要你们前去,并要你们结 果子,且要你们的果子常存,使你们在我的名 里,无论向父求什么,祂就赐给你们。"

从第一个世纪到现在, 召会历史非常清楚的分为七 个时期, 就是起初时期, 受苦时期, 属世时期, 背道 时期, 改教时期, 召会恢复的时期, 以及召会恢复后 又堕落的时期。…〔现在〕我们要来看在撒狄的召会, 就是改革的召会。(启三1~6。)

撒狄原文意"余数"、"余剩者"或"恢复"。就 表号说,在撒狄的召会预表从改教至基督再来时的更 正教。改教运动是神对背道罗马天主教(由堕落的推 雅推喇召会所表征)的反应。改教是由少数余剩的信 徒完成的,因此是余剩者所带进的恢复。(启示录生 命读经,二○一页。)

#### 信息选读

在使徒的时候,就有尼哥拉党的行为。从尼哥拉党 的行为之后, …别迦摩犯大罪,把世界混到召会里头 来。接在尼哥拉党之后,耶洗别来了,同时也把偶像带 到召会里来了。但是在这里还有一点好处,你在推雅推 喇看见有耶洗别的审判,把她抛在床上[启二22]不 能动,同时有一天要用死亡击杀她的儿女。这些预言还 没有应验,要等启示录十七章的巴比伦时应验。…当召

# WEEK 6 DAY 1

### **Morning Nourishment**

- Rev. 3:1 And to the messenger of the church in Sardis write: These things says He who has the seven Spirits of God and the seven stars: I know your works, that you have a name that you are living, and yet you are dead.
- John 15:16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.

The history of the church from the first century to the present is clearly divided into seven stages: the initial stage, the suffering stage, the worldly stage, the apostate stage, the stage of Reformation, the stage of the recovered church, and the stage of the degradation of the recovered church. In this message we must consider the church in Sardis, the church in reformation (Rev. 3:1-6).

Sardis in Greek means "the remains," "the remainder," or "the restoration." As a sign, the church in Sardis prefigures the Protestant Church from the time of the Reformation to the second coming of Christ. The Reformation was God's reaction to the apostate Roman Catholic Church, signified by the degraded church in Thyatira. It was accomplished by a minority of the believers, the remainder. Hence, it was the restoration by the remainder. (Life-study of Revelation, p. 169)

### **Today's Reading**

During the time of the apostles there was the behavior of the Nicolaitans. After the behavior of the Nicolaitans,...Pergamos sinned greatly by bringing the world into the church. After the Nicolaitans came Jezebel, and at the same time idols were brought into the church. But there is a good point here: In Thyatira we see the judgment of Jezebel, the casting of her into a bed that she may not move; we also see that her followers will one day be killed. These prophecies have not yet been fulfilled; they will be fulfilled at the time of Babylon's fall in Revelation 会从尼哥拉党一直堕落到耶洗别的时候,神不能再容让 了,所以在这里看见撒狄来了。…在撒狄的召会乃是神 对推雅推喇的反应。全世界召会的复兴历史,都是神的 反应。什么时候神开始作复兴的工作,就是神在那里起 反应。神的反应就是人的恢复。我愿意你们在原则上能 记得牢这个。因为主看见推雅推喇的情形,所以撒狄来 了。(教会的正统,五五至五六页。)

主对撒狄召会的使者说, "我知道你的行为, 按 名你是活的, 其实是死的。"(启三1下。) 改教 运动是圣灵直接的工作, 但改教运动之后的更正教 却是人为的组织。许多人以为更正教是活的, 主却 说她是死的。因此, 她需要活的七灵和发亮的七星, (1上, ) 使她从失去能力和生命的光景里得恢复。 更正教似乎比由推雅推喇召会所预表的罗马天主教 好; 但其实更正教已经失去生命的活力, 不过徒具 虚名。更正教历史中一再出现的复兴运动, 正是证 明更正教各公会的死沉。(真理课程四级卷一, 二 〇五页。)

我们当然不要留在撒狄召会的光景中。我们要在传 福音上,在滋养新人上,在成全圣徒上,在申言建造 基督的身体上,是活的、是活动的。在召会生活中, 我们需要新人。我们必须喂养新人,直到他们成为召 会生活中常存的果子。然后我们应当在聚会中说话, 为所有年幼的建立榜样,给他们跟从。儿女从父母学 会说话。召会也必须如此。这样,一代一代的,所有 年轻人都会长大并得成全,而作使徒、申言者、传福 音者、以及牧人和教师的工作。(弗四11~12。) 这会使召会非常的活,非常的活动,尽功用,并照着 主的心意而作工。(得胜者,五七至五八页。)

参读:得胜者,第三章;真理课程四级卷一,第 十六课。 17....When the church, in her continuous fall from the Nicolaitans, comes to the stage of Jezebel, God can no longer tolerate it. Then Sardis emerges....The church in Sardis is God's reaction to Thyatira. The history of revival in the churches throughout the entire world indicates divine reactions. Whenever the Lord begins a revival work, He is reacting. God's reaction is man's recovery. I would like you to keep this principle firmly in mind. Sardis appears because the Lord has seen the condition of Thyatira. (CWWN, vol. 47, p. 53)

The Lord said to the messenger of the church in Sardis, "I know your works, that you have a name that you are living, and yet you are dead" (Rev. 3:1). The Reformation was the direct work of the Holy Spirit, but the Protestant church after the Reformation is a human organization. The Protestant church is considered by many to be living, but the Lord says that she is dead. Hence, she needs the living seven Spirits and the shining seven stars (v. 1) to recover from the condition of having lost her power and life. The Protestant denominations seem to be better than the Roman Catholic Church prefigured by the church in Thyatira, but they have lost the vitality of life and are living in name only. The frequent revivals in the history of the Protestant denominations are a proof of their being dead. (Truth Lessons—Level Four, vol. 1, pp. 173-174)

We surely do not want to be in the condition of the church in Sardis. We want to be living and active in gospel preaching, in nourishing the new ones, in perfecting the saints, and in prophesying to build up the Body of Christ. We need the new ones in the church life. We need to nourish the new ones until they become remaining fruit in the church life. Then we should speak in the meetings, to set up a pattern for all the young ones to follow. Children learn how to speak from their parents. The church must be like this. Then from generation to generation all the young ones will grow and be perfected to do the work of the apostles, prophets, evangelists, and shepherds and teachers (Eph. 4:11-12). This will make the church very living, active, functioning, and working according to the Lord's desire. (The Overcomers, pp. 50-51)

Further Reading: The Overcomers, pp. 48-51; Truth Lessons— Level Four, vol. 1, pp. 173-174

## 第六周 周二

#### 晨兴喂养

- 启一20"···那七星就是七个召会的使者,七灯台 就是七个召会。"
- 三1"…那有神的七灵和七星的,这样说…。"
- 但十二3"通达人必发光,如同穹苍的光辉;那 使多人归义的,必发光如星,直到永永远远。"

我们必须胜过逼迫,借着变化胜过世俗,并借着是 活的,胜过属灵的死。我们该预备好接受任何种的逼 迫。我们也命定要长大,好得着变化而被建造。不仅如 此,我们也必须是活的。当我们唱诗时,我们应当是活 泼的唱。当我们祷告时,我们应当是活泼的祷告。当我 们传福音时,我们应当是活泼的传。在召会生活中我们 所作的每一件事,都必须是活的。(得胜者,五八页。)

#### 信息选读

按照启示录三章一节,基督是"那有神的七灵和七星的"。这节经文含示七灵是为着七星的。神的七灵与七星相符。星是召会的使者,就是在地方召会中的领头人。这样的使者应当与神的七灵是一。

神的七灵是为着使召会加强的活,七星是为着使召 会加强的亮。对于在撒狄的召会,主是那有神的七灵 和七星的。主看为死沉的召会,需要活的灵,以及发 亮的星,就是神七倍加强的灵,以及发亮的领头人。 这七倍加强的灵是活的,是死的字句知识所永远不能 顶替的。(林后三6。)

# WEEK 6 DAY 2

#### **Morning Nourishment**

- Rev. 1:20 ... The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.
- 3:1 ... These things says He who has the seven Spirits of God and the seven stars...
- Dan. 12:3 And those who have insight will shine like the shining of the heavenly expanse, and those who turn many to righteousness, like the stars, forever and ever.

We need to overcome persecution, to overcome worldliness by being transformed, and to overcome spiritual death by being living. We should be ready to suffer any kind of persecution. We also are destined to grow that we might be transformed to be built up. Furthermore, we have to be living. When we sing, we should sing livingly. When we pray, we should pray livingly. When we preach the gospel, we should preach livingly. Everything we do in the church life should be living. (The Overcomers, p. 51)

### **Today's Reading**

According to Revelation 3:1, Christ is the One "who has the seven Spirits of God and the seven stars." This verse implies that the seven Spirits are for the seven stars. The seven Spirits of God correspond to the seven stars. A star is a messenger of a church, a leading one in a local church. Such a messenger should be one with the seven Spirits of God.

The seven Spirits of God enable the church to be intensely living, and the seven stars enable her to be intensely shining. To the church in Sardis, the Lord was the One who has the seven Spirits of God and the seven stars. The church, which the Lord considered dead, needed the living Spirits and shining stars, that is, the sevenfold intensified Spirit of God and the shining leaders. The sevenfold intensified Spirit is living and can never be replaced by the dead letters of knowledge (2 Cor. 3:6).

那有神的七灵和七星的,对在撒狄的召会说话。 (启三1。)星就是使者,这意思是:使者应当发光 如星。他们要发光,必须满了加强的灵—七灵。基 督有七星,并有七灵作星的供应,使星能发光。这 七灵与七星是一,七星也与七灵是一。如果我们有 主活的话像晨星在我们里面出现,并且我们与七灵 是一,至终我们就成了星。我们不仅有星在我们里 面照亮,并且借着观看基督这星并随从那灵,我们 也成了星。

但以理十二章三节说,"通达人必发光,如同穹 苍的光辉;那使多人归义的,必发光如星,直到永 永远远。"…现今召会的时代乃是黑夜的时期;因 此,我们需要发光的星,就是发光的信徒。乃是借 着在今日的黑暗中发光,人才能接受引导,从错误 的路转到正路上。任何错误的事都是不义;任何对 的事都是义。那使多人归义的,是发光的星,直到 永永远远。

在新约开头,只有在天上的一颗星,引导星象家 到基督所在之处。但在新约末了,有七星在七个地 方召会中。不仅如此,启示录二十二章十六节说, 主耶稣是晨星,紧接着下一节就说,"那灵和新妇 说…。"这含示主耶稣这晨星是联于那灵和召会(就 是新妇)。三章一节说,主耶稣有七灵和七星,一 章二十节说,七星就是七个召会的使者。这些经节 表明:星不只联于那灵,也联于众召会。我们若要 有那活星或众活星,就需要那灵和召会。(新约总 论第十四册,九六至九八页。)

参读: 教会的正统, 第五章。

The One who has the seven Spirits of God and the seven stars spoke to the church in Sardis (Rev. 3:1). The stars are the messengers; this means that the messengers should shine as the stars. In order to shine, they must be full of the intensified Spirit, the seven Spirits. Christ has the seven stars, and He has the seven Spirits as the supply to the stars so that the stars can shine. The seven Spirits are one with the seven stars, and the seven stars are one with the seven Spirits. If we have the living word as the morning star rising within us and if we are one with the seven Spirits, eventually we will become the stars. We not only have the star shining within us but also become the stars by looking to Christ as the star and by following in the Spirit.

Daniel 12:3 says, "Those who have insight will shine like the shining of the heavenly expanse, and those who turn many to righteousness, like the stars, forever and ever."...The present church age is the time of night; hence, we need the shining of the stars, the believers who shine. It is by the shining that in today's darkness people receive the guidance and are turned from the wrong way to the right way. Anything that is wrong is unrighteousness; anything that is right is righteousness. Those who turn many to righteousness are the stars that shine forever and ever.

In the beginning of the New Testament there was only one star in the heavens that led the magi to the place where Christ was. But at the end of the New Testament there are seven stars in seven local churches. Furthermore, immediately after Revelation 22:16, which says that the Lord Jesus is the morning star, the following verse says, "The Spirit and the bride say." This implies that, as the morning star, the Lord Jesus is linked to the Spirit and to the church, which is the bride. Revelation 3:1 says that the Lord Jesus has the seven Spirits and the seven stars, and Revelation 1:20 says that the seven stars are the messengers of the seven churches. These verses show that the stars are linked not only to the Spirit but also to the churches. If we would have the living star or the living stars, we need the Spirit and the church. (The Conclusion of the New Testament, pp. 4192-4194)

Further Reading: CWWN, vol. 47, "The Orthodoxy of the Church," pp. 53-59

# 第六周 周三

#### 晨兴喂养

- 启三2"你要儆醒,坚固那剩下将要衰微的;因 我没有见到你的行为,在我神面前有一样是完 成的。"
- 腓一6"我深信那在你们里面开始了善工的,必 完成这工,直到基督耶稣的日子。"

撒狄和推雅推喇一样,她包括很长的时间,从更正 教起,一直到主再来为止。撒狄虽然赶不上推雅推喇 长,但是她并不单指改教时候的召会,乃是改教以后 的召会历史。

没有人会疑惑路德马丁不是神的仆人,也没有人疑 惑这改教不是神的工作。改教是伟大的工作,是神的 反应。神的确借着路德作出口,路德是神特别拣选的 人。…[路德]的目的完全是为着恢复。主并不是说 路德的工作不好,乃是说不完全。(启三2。)好, 但是还不够好。从主的眼睛看来,觉得没有一样是完 成的,都是有头没有尾。主是完全的主,所以祂要求 完全。为着这个缘故,我们要求神给我们看见。(教 会的正统,五六至五七页。)

#### 信息选读

主···说,"我没有见到你的行为,在我神面前有一样是完成的。"[启三2。]改教运动所发起的事, 没有一样是"完成的",所以需要在非拉铁非的召会 来完成。···不要以为本于信得称义这件事,在他们中 间完成了。你若有内里的看见,就知道路德马丁所恢 复的本于信得称义,仍然很浅,因为路德没有太在生

# WEEK 6 DAY 3

#### **Morning Nourishment**

- Rev. 3:2 Become watchful and establish the things which remain, which were about to die; for I have found none of your works completed before My God.
- Phil. 1:6 Being confident of this very thing, that He who has begun in you a good work will complete it until the day of Christ Jesus.

Sardis is similar to Thyatira in that she includes a long period of time, from the reformed churches until the Lord comes back again. Although the time of Sardis is not as long as Thyatira, she refers not only to the church during the Reformation, but also to church history following the Reformation.

Martin Luther was a servant of the Lord and the Reformation was the work of God. The Reformation was a great work, and it was a divine reaction. Surely the Lord used Luther as a mouthpiece; he was a man especially chosen by God....[Luther's] purpose was solely for recovery. The Lord does not say that the work of Luther was not good; rather, He says it was not complete. It was good, but not good enough. In the eyes of the Lord, He has not found anything complete everything was a beginning without an end. The Lord is a Lord of completion; therefore, He requires completion. For this reason, we must ask Him that we may see. (CWWN, vol. 47, "The Orthodoxy of the Church," p. 54)

#### **Today's Reading**

The Lord...said, "I have found none of your works completed before My God" [Rev. 3:2]. Nothing begun in the Reformation has ever been completed. Therefore, the church in Philadelphia is needed for the completion....Do not think that justification by faith is completed among them. If you have the inner sight, you will see that the justification by faith recovered by Martin Luther was quite shallow, for Luther did not touch justification very much in the way of life, but

命一面摸称义,乃是主要在道理一面,在表面上摸这 个问题。为着这位神大用的仆人,我们感谢主,但是 他并不完全。在他手中的工作,没有一件是完成的。 在路德的时期所恢复的东西,一直是死沉沉的,且仍 是将死的。因此,许多更正教的公会,经常要有复兴 运动。(启示录生命读经,二〇三至二〇四页。)

路德是给我们看见,神怎么说,圣经怎么说。人能够 读神的话,人自己可以看,到底神是怎么说的,不是罗 马教怎么说。当公开的圣经来的时候,整个召会光明了。

但在这里有个问题发生:更正教没有给我们一个 对的召会。以致因信称义的道理和公开的圣经到了那 里,就成立了一个国立的召会。路德宗成了许多国的 国立召会,后来英国也有了安立甘召会,也是国立的 召会。从罗马教起头,召会的性质就转变了。等到因 信称义和公开的圣经回来的时候,更正教仍旧没有看 见召会是应当如何。虽然有了因信称义,有了公开的 圣经,但是召会还是效法罗马教,没有回到当初的召 会去。改教的时候,对于召会的问题并没有解决。路 德没有改革召会。路德自己曾说,不要以为"因信称 义"就够了,还有许多的事要改变。可是更正教的人 却停在这里了。路德没有停止,他们却停止在那里, 说已经够了。虽然回到当初的信仰去,但是召会一点 的改变也没有。不过先前是罗马教的国际召会,现在 改为英国的国立召会,德国的国立召会…而已。

所以弟兄们,你们看见么?改教并没有把召会改回当初的情形,不过是叫世界的召会变作国家的召会而已。推雅推 喇把召会放在世界里,是如何的被定罪;撒狄把召会放在国 家里,也照样的被定罪。(教会的正统,五七至五八页。)

参读:新约总论,第二百三十七篇。

mainly in the way of doctrine, in a superficial way. We thank the Lord for this great servant of God, but he was not perfect. None of the work under his hand was completed. The things recovered in the days of Luther have been dying and are still about to die. This is why so many Protestant churches have frequent revivals. (Life-study of Revelation, p. 171)

Luther showed us what the Lord says and what the Bible says. Men can read God's Word, and men can see for themselves what God actually says, not what Rome says. When the open Bible comes, the whole church is enlightened.

However, a problem arises: Protestantism did not give us a proper church. As a result, wherever the doctrine of justification by faith and the open Bible went, a state church was established. The Lutheran sect became the state church in many countries. Later, in England the Anglican Church came into being, which is also a state church. Beginning with Rome, the nature of the church was changed. By the time of justification by faith and the return of the open Bible, the Protestant churches had not yet seen what the church should be. Although there were justification by faith and the open Bible, the Protestant churches still followed the example of Rome and did not return to the church in the beginning. During the Reformation the problem of the church was not solved. Luther did not reform the church. Luther himself said that we should not think "justification by faith" is enough; there are many more things to be changed. Yet the people in the Protestant churches stopped right there. Luther did not stop, but they stopped and said that it was good enough. Although they went back to the faith of the beginning, the church herself remained unchanged. Formerly, there was the international church of Rome; now it is the state church of England or the state church of Germany—that is all.

Brothers, do you see? The Reformation did not bring the church back to the condition of the beginning; it only caused the world church to become state churches. Thyatira is condemned for putting the church in the world; likewise, Sardis is condemned for putting the church in the states. (CWWN, vol. 47, p. 55)

Further Reading: The Conclusion of the New Testament, pp. 2521-2524

第六周 周四

#### 晨兴喂养

- 启三3"···若不儆醒,我必临到你那里如同贼一 样。我几时临到,你也绝不能知道。"
- 太二四42~43"所以你们要儆醒,因为不知道你们的主哪一天要来。但你们要知道,家主若晓得贼在几更天要来,他就必儆醒,不容他的房屋被人挖透。"

启示录三章三节…指明基督是那要像贼一样临到, 偷取祂的宝物(祂所宝贵的寻求者)的一位。贼是在 人不知道的时候,来偷取贵重的物品。许多信徒既在 属灵上是死的,就不会察觉主向寻求祂的人隐密地显 现,要像贼一样临到,因此需要儆醒。(新约总论第 十四册,九八页。)

#### 信息选读

新约中关于主再来的启示,不是按照我们天然的领 会。照我们天然的想法,主会突然从诸天之上的宝座 降临到地上。然而按照神纯净的话语,主的回来乃是 一段过程。祂的回来要从祂的宝座开始,经过一段过 程,直到祂降临,在哈米吉顿争战为止。主将从宝座 降到空中,在那里要完成许多事:大体圣徒的被提, 在审判台前的审判,以及羔羊的婚娶。这一切在空中 完成以后,主就降到地上。早期的得胜者,包括男孩 子(启十二)和初熟果子(十四)的被提,是在主回 来过程开始的时候发生的。换句话说,当他们被提的 时候,主回来的过程就开始了。

# WEEK 6 DAY 4

#### **Morning Nourishment**

- Rev. 3:3 ...If therefore you will not watch, I will come as a thief, and you shall by no means know at what hour I will come upon you.
- Matt. 24:42-43 Watch therefore, for you do not know on what day your Lord comes. But know this, that if the householder had known in which watch the thief was coming, he would have watched and would not have allowed his house to be broken into.

[Revelation 3:3] indicates that Christ is the One who will come as a thief to steal away His treasures, His precious seekers. A thief comes to steal precious things at an unknown time. Since many believers are spiritually dead, they will be unaware of the Lord's coming as a thief in His secret appearing to His seekers. Hence, there is the need of watchfulness. (The Conclusion of the New Testament, p. 4194)

### **Today's Reading**

The revelation in the New Testament regarding the Lord's second coming is not according to our natural understanding. According to our natural thought, the Lord will suddenly descend from the throne in the heavens to the earth. According to the pure Word of God, however, the Lord's coming back is a process. His coming back will begin from the throne and will pass through a process until He descends to fight the battle at Armageddon. The Lord will descend from the throne to the air where He will accomplish many things: the rapture of the majority of the saints, the judgment at the judgment seat, and the wedding of the Lamb. After all this has been accomplished in the air, the Lord will descend to the earth. The rapture of the early overcomers, including the man-child (Rev. 12) and the firstfruits (ch. 14), will occur at the start of the process of the Lord's coming back. In other words, when they are raptured, the process of the Lord's coming back begins. 基督要隐密地回来,像贼一样(三3下,十六 15。)没有一个贼会预先告诉你,他什么时候要来。 当基督像贼一样,隐密地来临时,祂要来偷取贵重的 东西。贼不会偷没有价值的东西,贼只偷宝贵的东西。 我们必须在主眼中看为宝贵。我们必须成熟显为贵重, 祂才会来把我们隐密地提去。只有那些在生命里成熟, 在魂里变化的人,才够贵重让主偷走。只要我们没有 变化,这位贼绝不会光顾我们。祂隐密来临的时间, 是没有人知道的。我们都当问自己,我们是不是贵重 的?当基督隐密地来临时,我们配不配被基督偷去?

主来是像贼一样; (太二四43;) 在突然之间, 有一些信徒, 就是早期的得胜者, 要被主取去。没有 人知道, 主回来的过程要开始于什么时候, 以及早期 的得胜者要在什么时候被提。但那事一临到, 我们就 没有时间预备自己了。我们必须在那个时辰之前彻底 预备好。因此, 我们都要预备好, 并要儆醒。

在马太二十四章四十至四十一节,主说到祂隐密地 来临时说,"那时,两个人在田里,取去一个,撇下 一个。两个女人在磨坊推磨,取去一个,撇下一个。" 主耶稣非常有智慧,祂用两个弟兄在田里,两个姊妹 在磨坊推磨作例子。表面看来两个弟兄都一样,两个 姊妹也都一样;但突然间,一位弟兄和一位姊妹被提 去了。主说完了这个例子后,说,"所以你们要儆醒, 因为不知道你们的主哪一天要来。但你们要知道,家 主若晓得贼在几更天要来,他就必儆醒,不容他的房 屋被人挖透。所以你们也要预备,因为在你们想不到 的时辰,人子就来了。"(42~44。)就在我们工作 的时候,根本没有想到基督要来,我们中间有些人会 突然被提去。因着祂来像贼一样,我们必须儆醒。(新 约总论第十四册,九八至一〇〇页。)

参读:启示录生命读经,第十四篇。

Christ will come back secretly as a thief (3:3b; 16:15). No thief tells you in advance the time of his arrival. In His secret coming as a thief, Christ will come to steal the precious things. No thief steals things that are without value. Thieves come to steal only what is valuable. We need to be a treasure in the eyes of the Lord. We need to be precious by being mature so that He will come and take us secretly. Only those who are matured in life and transformed in their soul will be precious enough for the Lord to steal. As long as we are untransformed, we can be assured that the Thief will never come to visit us. The time of His secret coming is unknown. We all must ask ourselves if we are precious and if we are worthy of being stolen by Christ in His secret coming.

Suddenly, some of the believers who are the early overcomers will be taken away by the Lord coming as a thief (Matt. 24:43). No one knows the time of the beginning of the process of the Lord's coming back and of the rapture of the early overcomers. When it comes, there will be no time for us to prepare ourselves. We must be thoroughly prepared before that time. Therefore, we must be ready and watchful.

In Matthew 24:40 and 41, the Lord spoke of His secret coming, saying, "At that time two men will be in the field; one is taken and one is left. Two women will be grinding at the mill; one is taken and one is left." The Lord Jesus was very wise, using two brothers in the field and two sisters grinding at the mill as illustrations. Apparently the two brothers are the same and the two sisters are the same. But suddenly one of the brothers and one of the sisters are taken. After giving this illustration, the Lord said, "Watch therefore, for you do not know on what day your Lord comes. But know this, that if the householder had known in which watch the thief was coming, he would have watched and would not have allowed his house to be broken into. For this reason you also be ready, because at an hour when you do not expect it, the Son of Man is coming" (vv. 42-44). As we are working, having no consciousness that Christ is coming, some of us will be raptured. Since He is coming as a thief, we must be watchful. (The Conclusion of the New Testament, pp. 4194-4195)

Further Reading: Life-study of Revelation, msg. 14

## 第六周 周五

### 晨兴喂养

- 启三4"然而在撒狄, 你还有几名是未曾玷污自己衣服 的, 他们要穿白衣与我同行, 因为他们是配得过的。"
- 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。"

在圣经里, 衣服表征我们行事为人并生活上的所 是。玷污衣服在启示录三章四节特指沾染死亡。在神 面前死比罪更能玷污人。(利十一24~25, 民六6~ 7,9。)这节里的玷污, 是指一切带着死亡性质的东 西。撒狄的玷污, 不是被罪玷污, 乃是被死亡玷污。 死比罪更污秽。按照旧约, 若有人犯罪, 只要献赎罪 祭, 就得着赦免。(利四27~31。)但是, 若有人 摸了人的尸体, 他必须等七天之后才得洁净。(民 十九11, 16。)(启示录生命读经, 二○六页。)

#### 信息选读

你若去拉斯维加斯赌场赌钱,你会觉得犯了罪; 但你若死气沉沉地来参加聚会,你并不感觉有什么 严重。可是在神眼中,这个死的光景,比在拉斯维 加斯赌场里赌钱更严重。基督徒都定罪罪,却不定 罪死。人就是坐在聚会中像僵尸一样,也不觉得有 什么错。我不喜欢接近死的东西。…若你亲爱的妻 子,为你作事而把自己弄脏了,你会更爱她。但是 她若死了,你就不愿意靠近她的尸体。主憎恶死 亡。…殡仪舘里的尸体并没有什么不对,但充满了 死。死是最大的问题,是最丑陋的!对神来说,死 其臭无比,是祂所不能容忍的。

# WEEK 6 DAY 5

### **Morning Nourishment**

- Rev. 3:4 But you have a few names in Sardis who have not defiled their garments, and they will walk with Me in white because they are worthy.
- 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.

Garments in the Bible signify what we are in our walk and living. To defile the garments means particularly to stain them with deadness. Death is more defiling before God than sin (Lev. 11:24-25; Num. 6:6, 7, 9). In Revelation 3:4, the defilement denotes anything of the death nature. The defilement in Sardis was not the defilement of sin; it was the defilement of death. Death is dirtier than sin. According to the Old Testament, if anyone sinned, he could be forgiven simply by offering the sin offering (Lev. 4:27-31). However, anyone who touched the dead body of a man had to wait seven days before he could be cleansed (Num. 19:11, 16). (Life-study of Revelation, p. 173)

## **Today's Reading**

If you go to Las Vegas to gamble in a casino, you will sense that you have sinned. But if you came to a meeting in a dead way, you may not sense the seriousness of it. But in the eyes of God, this death situation is more serious than gambling in a Las Vegas casino. Although Christians condemn sin, they do not condemn deadness. People sit in the meetings like corpses and they see nothing wrong with it. I do not like to be near anything dead....If your dear wife would dirty herself while doing something for you, you would love her more than ever before. But if she were to die, you would not want to be near her dead body. The Lord hates death. However, most Christians in the reformed churches do not have this concept of death. They may say, "What is wrong with the denominational churches?" They are not only wrong—they are filled with death. Though there may be nothing wrong with the corpses in a mortuary, they are full of death. Death is the greatest problem. How ugly it is! It is a stench to God, and He cannot tolerate it. 我们在地方召会中,都要憎恶死。我宁愿看见召 会中的人有错,也不愿看到他们发死。我曾多次问 一些弟兄姊妹,为什么在聚会里不尽功用,通常他 们的回答是怕说错了话。我对这些答复的反应是: "你出错越多越好。活的孩子最会犯错,但坟墓里 的死孩子,再也不会犯错。"你若只坐在聚会里, 动也不动,当然永远不会出错。虽然你可能对了, 但你是死的对。我宁愿要活的错,也不要死的对。 我或许犯错,但人人都知道我是活的。你宁愿要死 的对,还是要活的错?

主论到那些未曾玷污自己衣服的人说,"他们要 穿白衣与我同行,因为他们是配得过的。"(启三 4。) "白"不但表征纯洁, 也表征蒙称许。…这是 与主同行,特别在要来的国度里与主同行的资格。… 我们若把启示录二章和三章的上下文好好读过,就 会看见在这七封书信中,每一次主给他们的应许, 严格说来,都是指着要来的国度,不是指着永世, 指着我们永远的定命。这些应许都是指着我们在要 来国度里的前途。这是我们明白这七封书信中所有 应许的基本并管治原则。在四节中, 主应许那些活 的圣徒,就是那些未曾玷污自己衣服的人,要穿白 衣与祂同行。这事要发生在什么时候? 乃是在基督 婚娶的日子,这日子要持续一千年。穿白衣与主同 行,是指在这一千年里与主同行。但在原则上,这 也必须应用到我们今天与主同行的生活。(启示录 生命读经,二〇六至二〇八页。)

参读:得胜者,第四章;由基督与召会的观点看新 约概要,第三十四章。 In the local churches, we all must hate death. I would rather see the people in the churches wrong than to see them dead. Many times I have asked the brothers and sisters why they do not function in the meetings. Often their reply was, "I'm afraid of making a mistake." To this, I responded, "The more mistakes you make, the better. Living children make many mistakes. But the dead children in the cemeteries make no mistakes at all." If you simply sit in the meeting without doing anything, you will never be wrong. Although you may be right, you will be dead right. I would rather be livingly wrong than dead right. I may make mistakes, but everyone will know how living I am. Which do you prefer—to be dead right or livingly wrong?

Speaking of these who have not defiled their garments, the Lord says that "they will walk with Me in white because they are worthy" (Rev. 3:4). White not only signifies purity, but also approvedness....It is a qualification for walking with the Lord, especially in the coming kingdom.... If you read the context of Revelation 2 and 3, you will see that every time the Lord gives a promise in these seven epistles, strictly speaking it refers to the coming kingdom. It never refers to eternity, to our eternal destiny. Rather, it refers to our future in the coming kingdom. This is the basic and governing principle in understanding all the promises in these seven epistles. In 3:4 the Lord promises that the living ones, those who have not defiled their garments, will walk with Him in white. When will this be? In the wedding day of Christ which will last for a thousand years. To walk with the Lord in white means to walk with Him during these thousand years. In principle, this must also be applied to our walk with the Lord today. (Life-study of Revelation, pp. 173-175)

Further Reading: The Overcomers, pp. 68-71; CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 4: Revelation," pp. 459-460

## 第六周 周六

#### 晨兴喂养

启三5"得胜的,必这样穿白衣…。"

十九8"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。"

基督是给得胜者穿的白衣。启示录三章五节的得 胜,是指胜过更正教死的光景,即胜过死的更正教。 穿白衣行走,是指生活不受死亡玷污,并在生命里蒙 主称义并称许。穿白衣的应许是在千年国给得胜者的 奖赏。他们在今世的行事为人,在来世要成为他们的 奖赏。

白衣是指活着的。…如果我们在属灵上是死的, 我 们就是污秽的!这样一个死了的人是最污秽的人。并 且如果我们死了, 我们就是赤身的! 我们需要活的衣 服来遮盖我们; 这活的衣服就是基督自己, 借着永活 的那灵作到我们里面。得着这衣服唯一的路, 就是转 到灵里。(新约总论第十四册, 一〇〇页。)

#### 信息选读

每一个基督徒都需要两件衣服:头一件是为着我 们的得救,表明基督在客观方面作我们的义。在路加 十五章,浪子回家的时候,父亲作的第一件事,就是 把上好的袍子加在他身上。浪子穿上袍子以后,在父 亲面前就得称义了。他本来是个可怜的乞丐,不配与 父亲在一起;但是一穿上袍子,他就得着称义,并且 蒙称许了。这就是说,他在基督里得着称义,基督作 了他义的遮盖。他被基督作他的义所遮盖。因此,称 义的衣服是为着救恩。

# WEEK 6 DAY 6

#### **Morning Nourishment**

Rev. 3:5 He who overcomes will be clothed thus, in white garments...

19:8 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.

Christ is the white garments to clothe the overcomers. To overcome in Revelation 3:5 is to overcome the deadness of the Protestant churches, that is, to overcome dead Protestantism. To walk in white garments is to have a living that is unspotted by death and that is justified and approved in life by the Lord. The promise of being clothed in white garments is a prize to the overcomers in the millennial kingdom. What they have been walking in during this age will be a prize to them in the coming age.

White garments refer to livingness.... If we are spiritually dead, we are dirty; such a dead person is the dirtiest one. Also, if we are dead, we are naked. We need the living garment to cover us; this living garment is Christ Himself wrought into us by the living Spirit. The only way to have this garment is to turn to the spirit. (The Conclusion of the New Testament, pp. 4195-4196)

## **Today's Reading**

Every Christian needs two garments. The first is the garment of salvation, signifying Christ as our righteousness objectively. In Luke 15, when the prodigal son returned home, the first thing the father did was to have the best robe placed upon him. Wearing that robe, the prodigal son was justified in the presence of the father. He had been a pitiful beggar, no longer worthy to be with the father. But once he had the robe upon him, he was justified and approved. This means that he was justified in Christ and that Christ became his justifying covering. He was covered by Christ as his righteousness. Thus, the garment of justification is for salvation.

然而,除了这件称义的衣服之外,我们还需要另一 件衣服,使我们能蒙主称许,讨主喜悦。启示录十九章 八节"明亮洁净的细麻衣"就是指这第二件衣服。照着 预表, 诗篇四十五篇里的王后有两件衣服, 一件是为着 救恩,另一件是为着使她能与王一同掌权。(8,13~ 14。)我们必须奔跑赛程,达到目标。当我们奔跑赛程 的时候,有许多事物阻挠我们达到目标。但我们得救以 后,需要成熟并胜过一切的阻挠和打岔。不错,我们已 经蒙了拯救,得了称义,有了第一件救恩的袍子;但我 们必须往前达到成熟,达到我们的目的地。(来六1。) 我们若这样行,就必得着赏赐。这不是得着基督作我们 客观的义,乃是经历基督作我们主观的义。基督作我们 客观的义是加在我们身上的,但基督作我们主观的义乃 是从我们里面出来的。我们必须把基督活出来,作我们 的第二件衣服。这件衣服是为着得赏赐。启示录三章五 节所说的白衣乃指这第二件衣服:我们有了这第二件衣 服,就能讨主喜悦,并且要得着赏赐。

在路加十五章,上好的袍子是为着我们的称义,我 们的救恩;在启示录十九章,细麻衣是新妇的结婚礼 服。在启示录三章,白衣是得胜者的衣服,为使他们 彰显基督。因此,基督是我们的衣服,为着我们的称 义,为着我们与基督结为婚配,并为着我们的遮盖, 使我们能彰显基督,而不彰显我们自己。

在四节主说,"在撒狄,你还有几名是未曾玷污自 已衣服的,…"玷污的衣服指有了死亡,或没有生命。 在那种光景中作得胜者,乃是保守自己脱离死亡。这 意思是说,我们必须是活而刚强的,并且必须有冲击 力。甚至当我们站起来分享见证时,也不该以死的方 式说话;反之,我们需要用我们那得着加强并释放的 灵说话。我们应该胜过宗教里死的光景,征服各种的 死亡,并穿白衣,没有死的玷污。(新约总论第十四 册,一〇〇至一〇二页。)

参读:新约总论,第四百一十一篇。

However, besides this garment of justification, we need another garment to make us approved and well pleasing to the Lord. The "fine linen, bright and clean" in Revelation 19:8 denotes this second garment. According to typology, the queen in Psalm 45 has two garments: one for salvation and the other for her to be with the King in His reign (vv. 8, 13-14). We must run the race and reach the goal. As we are running the race, there are many things that would frustrate us from reaching the goal. But after we have been saved, we need to mature and overcome all frustrations and distractions. Yes, we have been saved and justified and have the first robe for our salvation. But we must go on to maturity and reach our destination (Heb. 6:1). If we do so, then we will receive a reward. This is not a matter of Christ as our objective righteousness but of experiencing Christ as our subjective righteousness. Christ as our objective righteousness has been put upon us, whereas Christ as our subjective righteousness comes out of us. We must live out Christ as our second garment. This garment is for the reward. The white garments mentioned in Revelation 3:5 refer to this second garment. When we have this second garment, we are well pleasing to the Lord and will receive the reward.

In Luke 15 the best robe is for our justification, our salvation. In Revelation 19 the fine linen is the wedding garment of the bride. In Revelation 3 the white garments are the clothing of the overcomers for them to express Christ. Therefore, Christ is our garment for our justification, for our marriage to Christ, and for our covering to enable us to express Christ, not ourselves.

In Revelation 3:4 the Lord said, "You have a few names in Sardis who have not defiled their garments...." The defiled garments indicate the presence of death or the absence of life. To be an overcomer in that kind of situation is to keep oneself from death. This means that we need to be living and strong, and we must have an impact. Even when we stand up to share a testimony, we should not speak in a dead way. Rather, we need to speak with our spirit strengthened and released. We should overcome the dead situation in religion, conquer all kinds of death, and wear a white garment, with no stain of death. (The Conclusion of the New Testament, pp. 4196-4197)

Further Reading: The Conclusion of the New Testament, msg. 411

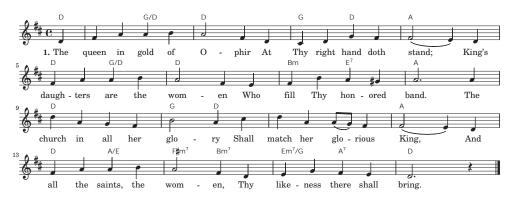
# 第六周诗歌

<sup>补 7</sup> 荣耀的召会与荣耀的王 (诗篇四十五篇)							
E 大调 4/4							
$1 \mid 3$	5	5	$6 \mid 5 - 3$	1   7	1	4	$3 \mid \overline{3 - 2}$
一、王 后	戴	俄	斐金饰,	站 在	你	右	手 边;
1   3	5	5	6   5 - 3	2   3	6	5	\$4   5
有 君	E	女	儿,列 在	你 尊	贵	妇	女 间。
5   i	5	4	3   6 - 5	7   i	5	$\underline{54}$	$3 \mid \overline{3 - 2}$
荣 耀	的	召	会将 与	她 荣	耀	王	相配,
1   3	5	5	6 5 - 3	$1 \mid 2$	4	3	2 1
所 有	妇	女	(圣徒们),	彰 显	你	的	荣 美。
<ul> <li>二、女子啊,你当思想,你当侧耳而听:不要记念你的民,和父家的事情。你的美丽就显出,必为王所羡慕;你当亲近敬拜祂,因祂是你的主。</li> <li>三、王女的华贵衣服,是用金线绣的,她在王的内宫里,实是荣华无比!神本性一切荣耀,赐给她为穿戴,她所有生活行为,将神发表出来。</li> <li>四、她要被引到王前,身穿刺绣衣服, 洁白美丽细麻衣,将她义行显出。 借圣灵针针刺绣,基督作到身上,穿上这荣耀衣服,得蒙君王称赏!</li> <li>五、当我们见王丰采,将是何等喜乐!我们要大声赞美,高唱永远乐歌。我们在此敬拜王,也因王后而夸, 在这一切享受中,荣耀完全归祂。</li> </ul>							

# WEEK 6 — HYMN

The queen in gold of Ophir Praise of the Lord — His Victory and Exaltation

1099



- 2. O daughter, now consider, E'en now incline thine ear: Remember not thy people And all thine own things here. Thy beauty then shall blossom— 'Twill be the King's desire; For He thy worthy Lord is, Thy worship to inspire.
- 3. The daughter's glorious garments Are made of inwrought gold— Within the inner palace, How wondrous to behold! The glory of God's nature Is given her to wear, That all His holy being She may in life declare.
- 4. In clothing too embroidered She'll to the King be led, In that fine linen garment To be exhibited.
  'Tis by the Spirit's stitching That Christ in us is wrought, And with this glorious garment We'll to the King be brought.
- 5. What gladness and rejoicing When we the King shall see! We'll shout His worthy praises Through all eternity. And though the King we worship Or glory in the Queen, In all this blest enjoyment The glory goes to Him.

第六周 • 申言		Composition for prophecy with main point and sub-points:
申言稿:		
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# 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

第七篇

<u>在非拉铁非的召会</u>

读经: 启三7~13·约壹三14

MC 诗歌:补539

纲 目周 一

- 壹就表号说,在非拉铁非的召会预表弟 兄相爱的召会,就是从十九世纪初至 主第二次显现,正当召会生活的恢复— 启三7:
- 一正如在撒狄的召会所预表改革的召会,是对 在推雅推喇的召会所预表背道天主教的反
   应,照样,弟兄相爱的召会,也是对死的、
   改革的召会的反应—1节,二18。
- 二 这反应要继续对背道的天主教和堕落的更正 教作相反的见证,直到主回来—三11。
- 贰"非拉铁非"原文意"弟兄相爱"—7节:
- 一非拉铁非,原文由"有情爱为"和"弟兄" 组成;所以是弟兄的情爱,一种以喜悦和快 乐为特征的爱—彼后一7。

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

#### **RETURNING TO THE ORTHODOXY OF THE CHURCH**

**Message Seven** 

The Church in Philadelphia

Scripture Reading: Rev. 3:7-13; 1 John 3:14

MC Hymns: 1275

#### Outline

## Day 1

- I. As a sign, the church in Philadelphia prefigures the church of brotherly love, the recovery of the proper church life, from the early part of the nineteenth century to the second appearing of the Lord—Rev. 3:7:
  - A. Just as the reformed church, prefigured by the church in Sardis, was a reaction to the apostate Catholic Church, prefigured by the church in Thyatira, so the church of brotherly love is a reaction to the dead reformed church—v. 1; 2:18.
- **B.** This reaction will continue as an anti-testimony to both apostate Catholicism and degraded Protestantism until the Lord comes back—3:11.

## II. In Greek Philadelphia means "brotherly love"-v. 7:

A. The components of the Greek word Philadelphia mean "to have affection for" and "a brother," hence, a brotherly affection, a love characterized by delight and pleasure—2 Pet. 1:7.

二〇一六年秋季国际长老及负责弟兄训练 - 第7篇纲目-第1页

- 二 在敬虔,就是彰显神的事上,需要供应这爱, 使我们能维持弟兄的关系(彼前二17,三8, 加六10),能对世人作见证(约十三34~ 35),并能结果子(十五16~17)。
- 三 在非拉铁非的召会预言性的描绘弟兄相爱的 召会,就是正当的召会生活——启三 7:
- 1 这弟兄相爱的召会,是对死的、改革的召会的反应。

周二

- 2 弟兄相爱的召会从十九世纪初弟兄们在英国兴起,在 宗派与分裂的制度以外实行召会生活,直到主回来— 11 节。
- 四"我们因为爱弟兄,就晓得是已经出死入生了。 不爱弟兄的,仍住在死中"—约壹三14:
- 1 出死入生就是从死的源头、素质、元素和范围出来, 进入生命的源头、素质、元素和范围;这是在我们 重生时发生在我们身上的—约三3、5~6,五24。
- 2 对弟兄的爱(神的爱)是我们已经出死入生有力的 证明—约壹三14:
- a 相信主是我们出死入生的路, 爱弟兄是我们已经出 死入生的证明。
- b 信是接受永远的生命(约三15), 爱是凭我们所接受的永远生命而活—约壹五13, 四7。
- c这种说不出来的爱唯从真正的信而有:
- (一) 这一个爱不是因为别的缘故而爱,只是因为他是 弟兄而爱。
- (二) 我们对彼此有一种说不出来的感觉和味道;这一种感觉和味道,就是我们出死入生的凭据。

- B. In godliness, which is the expression of God, this love needs to be supplied for the brotherhood (1 Pet. 2:17; 3:8; Gal. 6:10), for our testimony to the world (John 13:34-35), and for the bearing of fruit (15:16-17).
- C. The church in Philadelphia prophetically depicts the church of brotherly love, that is, the proper church life—Rev. 3:7:
- 1. The church of brotherly love was a reaction to the dead reformed church.

#### Day 2

- 2. The church of brotherly love started in the early part of the nineteenth century, when the brothers were raised up in England to practice the church life outside the system of sects and divisions, and it will continue until the Lord comes back—v. 11.
- D. "We know that we have passed out of death into life because we love the brothers. He who does not love abides in death"—1 John 3:14:
- 1. To pass out of death into life is to pass out of the source, the essence, the element, and the sphere of death into the source, the essence, the element, and the sphere of life; this took place in us at our regeneration—John 3:3, 5-6; 5:24.
- 2. Love (the love of God) toward the brothers is strong evidence that we have passed out of death into life—1 John 3:14:
- a. Faith in the Lord is the way for us to pass out of death into life; love toward the brothers is the evidence that we have passed out of death into life.
- b. To have faith is to receive the eternal life (John 3:15); to love is to live by the eternal life that we have received—1 John 5:13; 4:7.
- c. Such unspeakable love can issue only from genuine faith:
- 1) A person loves for no other reason than the fact that the other person is a brother.
- 2) There is an unspeakable feeling and taste toward each other; this feeling and taste are a proof that we have passed out of death into life.

二〇一六年秋季国际长老及负责弟兄训练 - 第7篇 纲目 - 第2页

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3不爱弟兄就证明没有凭神圣之爱的素质和元素而活,并没有留在其范围中—三14下。

#### 周三

- 4 "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"—16节:
- a 爱弟兄的心,就是有一种丢掉自己去服事他们的心— 加五13。
- b 爱弟兄就是有一种舍弃自己去成全他们的心, 甚至 于能够为弟兄舍去自己的性命。
- 叁"那圣别的、真实的,拿大卫的钥匙, 开了就没有人能关,关了就没有人能 开的,这样说"——启三7:
- 一对于弟兄相爱的召会,主是那圣别的、真实的, 恢复的召会凭祂并以祂作元素,就能成为圣 别,从世界分别出来,并对神真实而忠信。
- 二 对于弟兄相爱的召会,主也是那拿大卫的钥 匙,就是国度的钥匙,有权柄开关的—7节, 赛二二22:
- 1 这是神家(由大卫家所预表)之宝库的钥匙,为建造神的国—三九2, 撒下七16:
- a 召会是神的家,也是神的国—提前三15,太十六 18~19,罗十四17。
- b 大卫的钥匙是为保存神家一切的宝藏,就是基督一切的丰富,作我们的享受——弗三8。

3. Not loving the brothers is evidence that one is not living by the essence and element of the divine love and is not remaining in the sphere of that love—3:14b.

## Day 3

- 4. "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"—v. 16:
- a. A love for the brothers is a willingness to lay ourselves aside to serve them—Gal. 5:13.
- **b.** To love the brothers is to be willing to deny oneself for the perfection of others and to have a heart that is willing to lay down one's own life for his brothers.

### III. "These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens"—Rev. 3:7:

- A. To the church of brotherly love, the Lord is the Holy One, the true One, by whom and with whom the recovered church can be holy, separated from the world, and true, faithful, to God.
- B. To the church of brotherly love, the Lord is also the One who has the key of David, the key of the kingdom, with authority to open and shut—v. 7; Isa. 22:22:
- 1. This is the key of the treasury of the house of God, which is typified by the house of David, for the building up of the kingdom of God—39:2; 2 Sam. 7:16:
- a. The church is both God's house and God's kingdom—1 Tim. 3:15; Matt. 16:18-19; Rom. 14:17.
- b. The key of David is for the keeping of all the treasures of the house of God, which are all the riches of Christ for our enjoyment—Eph. 3:8.

2 大卫的钥匙为神开启整个宇宙—赛二二22, 启三7:

- a基督比大卫更大, 祂建造了神的家, 就是实际的殿, 并且也建立了神的国, 祂在其中施行祂完全的权柄 以代表神; 因此, 祂拿大卫的钥匙—太一1, 十二3~ 8, 十六 18~19。
- b 基督拿大卫的钥匙,这事实表征祂是神经纶的中心; 祂是彰显神并代表神的那一位,祂拿钥匙,要开启 神管治权下的一切事物—西一15~18。

#### 周五

- 肆"我在你面前给你一个敞开的门,是无人 能关的;因为你稍微有一点能力,也曾遵 守我的话,没有否认我的名"—启三8:
  - 一 主是那拿大卫的钥匙,开了就没有人能关的,祂给恢复的召会"一个敞开的门,是无人能关的":
  - 1多年来,主的恢复一直经历主是这样的一位。
  - 2从十九世纪初期,正当召会生活的恢复开始,直到 如今,主的恢复始终有敞开的门。
  - 3 虽然许多反对者起来敌挡主的恢复,竭尽所能要关 闭这门,但基督是有大卫钥匙的那一位,祂所开的 无人能关。
  - 二 在非拉铁非的召会有一个显著的特征,就是 她遵守主的话—8节:
  - 1 按照历史,没有别的基督徒像在非拉铁非的召会, 那样严谨的遵守主的话。

### Day 4

- 2. The key of David opens the whole universe for God—Isa. 22:22; Rev. 3:7:
- a. As the greater David, Christ has built up the house of God, the real temple, and He has set up the kingdom of God, the dominion in which He exercises full authority to represent God; therefore, He holds the key of David—Matt. 1:1; 12:3-8; 16:18-19.
- b. The fact that Christ has the key of David signifies that He is the center of God's economy; He is the One who expresses God and represents Him, the One who holds the key to open everything in God's dominion—Col. 1:15-18.

#### Day 5

- IV. "I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name"—Rev. 3:8:
  - A. As the One who has the key of David and who opens and no one can shut, the Lord has given the recovered church "an opened door which no one can shut":
  - 1. Through the years the Lord's recovery has experienced the Lord as such a One.
  - 2. Since the recovery of the proper church life began in the early part of the nineteenth century, a door has always been opened wide to the Lord's recovery.
  - 3. Although many opposers have risen up against the Lord's recovery and have tried to shut the door, Christ is the One who has the key of David, and what He opens, no one can shut.
  - B. One outstanding feature of the church in Philadelphia is that she keeps the Lord's word—v. 8:
  - 1. According to history, no other Christians have kept the Lord's word as strictly as the church in Philadelphia.

- 2 在非拉铁非的召会,就是恢复的召会,不在意传统, 只在意神的话—参太十五6下。
- 三 在非拉铁非的召会,用她稍微有的一点能力,遵守主的话——启三8:
- 1 我们不该认为在非拉铁非的召会是刚强、有能、并 得胜的;主说她只是"稍微有一点能力"。
- 2 讨主喜悦的,不是我们刚强,乃是我们用自己的一点能力,尽我们所能的作。

周六

- 3 虽然我们所领受的恩典度量也许有限,但只要我 们取用恩典,尽所能地遵守主的话,祂就必喜悦— 罗十二6,弗四7,彼前四10。
- 四 在启示录三章八节,主说在非拉铁非的召会 没有否认祂的名:
- 1 主的话是主的彰显, 而主的名是主自己。
- 2恢复的召会不仅完全回到主的话,也弃绝一切在主 耶稣基督之外的名。
- 3恢复的召会绝对属于主,与任何公会(任何名称) 无关。
- 五 从主的话偏离到各种异端,并在基督的名以 外高举许多的名,是堕落的基督教最显著的 记号—二14~15、20。
- 六 从一切的异端、传统回到纯正的话,并弃绝 一切别的名,高举主的名,是恢复的召会中 最感人的见证—三8。

- 2. The church in Philadelphia, the recovered church, does not care for tradition; she cares for the word of God—cf. Matt. 15:6b.
- C. The church in Philadelphia keeps the Lord's word with the little power that she has—Rev. 3:8:
- 1. We should not regard the church in Philadelphia as being strong, powerful, and prevailing; the Lord said that she had "a little power."
- 2. What pleases the Lord is not that we are strong but that we use our little power to do the best we can.

#### Day 6

- 3. Although the amount of grace we have received may be limited in its capacity, as long as we use it, spending it to do as much as we can to keep the Lord's word, He will be pleased—Rom. 12:6; Eph. 4:7; 1 Pet. 4:10.
- D. In Revelation 3:8 the Lord says that the church in Philadelphia has not denied His name:
- 1. The Lord's word is His expression, and the Lord's name is the Lord Himself.
- 2. The recovered church not only has returned in a full way to the Lord's word but also has abandoned all names other than that of the Lord Jesus Christ.
- 3. The recovered church belongs to the Lord absolutely, having nothing to do with any denominations (any names).
- E. The deviation from the word to heresies and the exaltation of so many names other than that of Christ are the most striking signs of degraded Christianity—2:14-15, 20.
- F. The return to the pure word from all heresies and traditions and the exaltation of the Lord's name by abandoning every other name are the most inspiring testimony in the recovered church—3:8.

# 第七周 周一

#### 晨兴喂养

- 启三7"你要写信给在非拉铁非的召会的使者,说, 那圣别的、真实的,拿着大卫的钥匙,开了就 没有人能关,关了就没有人能开的,这样说。"
- 约壹三14"我们因为爱弟兄,就晓得是已经出死 入生了。不爱弟兄的,仍住在死中。"

就表号说,在非拉铁非的召会预表十九世纪初期, 在英国兴起的弟兄们所恢复的正当召会生活。正如在 撒狄的召会所预表改革的召会,是对在推雅推喇的召 会所预表背道天主教的反应,照样,弟兄相爱的召会, 也是对死的、改革的召会的反应。这反应要继续对背 道的天主教和堕落的更正教作相反的见证,直到主回 来。(启示录生命读经,二一五页。)

#### 信息选读

非拉铁非,原文由"有情爱为着"和"弟兄"组成; 所以是弟兄的情爱,一种以喜悦和快乐为特征的爱。 在敬虔,就是彰显神的事上,需要供应这爱,使我们 能维持弟兄的关系,(彼前二17,三8,加六10,) 能对世人作见证,(约十三34~35,)并能结果子。 (十五16~17。)(彼得后书生命读经,五六页。)

在十九世纪来了一个大复兴,把居间阶级除掉了。 在撒狄之后,来了一个大恢复,召会中弟兄彼此相爱, 把居间阶级取消了。这个就是非拉铁非。

一八二五年在爱尔兰的首都都柏林,有几位信徒, 他们的心被神感动,爱所有神的儿女,不管他们是在 哪一个宗派之内。这一种的爱,不是宗派之墙所能

# WEEK 7 DAY 1

#### **Morning Nourishment**

Rev. 3:7 And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens.

1 John 3:14 We know that we have passed out of death into life because we love the brothers. He who does not love abides in death.

As a sign, the church in Philadelphia prefigures the proper church life....Just as the reformed church, prefigured by the church in Sardis, was a reaction to the apostate Catholic Church, prefigured by the church in Thyatira, so the church of brotherly love is a reaction to the dead reformed church. This reaction will continue as an anti-testimony to both apostate Catholicism and degraded Protestantism until the Lord comes back. (Lifestudy of Revelation, p. 181)

## **Today's Reading**

The Greek word rendered "brotherly love" is philadelphia, composed of phileo, to have affection for, and adelphos, a brother; hence, brotherly affection, a love of delight and pleasure. In godliness, the expression of God, this love needs to be supplied for the brotherhood (1 Pet. 2:17; 3:8; Gal. 6:10), for our testimony to the world (John 13:34-35) and for the bearing of fruit (John 15:16-17). (Life-study of 2 Peter, p. 49)

In the nineteenth century there was a great revival which abolished the mediatorial class. A great recovery transpired after Sardis: The brothers loved one another, and the mediatorial class was abolished in the church. This is Philadelphia.

In 1825 in Dublin, the capital of Ireland, there were several believers whose hearts were moved by God to love all the children of the Lord, regardless of their denomination. This kind of love was not to be frustrated by the walls of 拦阻的。他们起首在圣经里看见,神的话乃是说,基 督的身体乃是一个,不管人把它分成多少门类。他们 再读圣经,又看见一人治会制,一人讲道制,是不合 圣经。所以他们就起首每主日聚会、擘饼、祷告。 一八二五年,乃是在一千多年的罗马教和几百年的更 正教之后,头一次回到圣经中简单、自由、属灵的敬 拜里去。起头的时候,人不过只有两位,后来也不过 四、五位。

这些信徒,从世界的眼光来看,又是卑下,又是默 默无闻的;可是他们有主在他们中间,也有圣灵的安 慰。…不久,差不多全世界各地爱主的人都这样起来 聚会。虽然没有外表的联合,但却都是神所兴起的。

这些弟兄的起来有一个特点,就是有爵位的丢掉爵 位,有地位的放下地位,有学位的撇弃学位,大家除 去任何属世和召会的阶级,简单地来作基督的门徒, 而彼此作弟兄。"父"字如何通行在罗马教中,"师" 字如何通行在更正教中,现在"弟兄"这个辞,也通 行在他们中间。他们乃是被主所吸引,而聚集在一起; 他们因着爱主的缘故,也就自然而然地彼此相爱。(教 会的正统,六九至七〇、七三页。)

约壹三章十四节说, "我们因为爱弟兄, 就晓得是 已经出死入生了。…"死是出于魔鬼(神的仇敌撒但) 的, …生命是出于神(生命的源头)的…。死与生命 不仅分别出于撒但和神这两个源头, 也是两种素质、 两种元素、两个范围。出死入生就是从死的源头、素 质、元素和范围出来, 进入生命的源头、素质、元素 和范围。这是在我们重生时发生在我们身上的。(约 翰一书生命读经, 二八七页。)

参读:教会的正统,六四至七六页。

denomination. They began to see that in the Scriptures God says there is but one Body of Christ, regardless of how many sects men may divide her into. They further read the Scriptures and saw that the system of one man administering the church and one man preaching was not scriptural. So they began to meet every Lord's Day to break bread and pray. In 1825—after more than a thousand years of the Roman Catholic Church and several hundred years of the Protestant churches—there was the first return to the simple, free, and spiritual worship in the Scriptures. At the beginning there were but two persons; later, there were four or five.

In the world's eyes these believers were lowly and unknown. But they had the Lord in their midst and the consolation of the Holy Spirit. Not long afterwards, in almost every place in the entire world, all those who loved the Lord were meeting in this way. Although there was no outward union, yet all were raised up by the Lord.

One feature that marked the rising up of these brothers was that those who were titled and lorded gave up their titles and lordship, those with position gave up their position, those with degrees forsook their degrees, and everyone abandoned any worldly class or rank in the church and became simply the disciples of Christ and brothers one to another. Just as the word father is widely used in the Roman Catholic Church and reverend in the Protestant churches, so the word brother is commonly used in their midst. They were attracted by the Lord and thus met together; because of their love toward the Lord, they spontaneously loved one another. (CWWN, vol. 47, pp. 64-65, 68)

First John 3:14a says, "We know that we have passed out of death into life because we love the brothers."...Death is of the devil, the source of death, and...life is of God, the source of life. Not only are death and life of these two sources, Satan and God; they are also two essences, two elements, and two spheres. To pass out of death into life is to pass out of the source, essence, element, and sphere of death into the source, essence, element, and sphere of life. This took place when we were regenerated, born of God. (Life-study of 1 John, p. 243)

Further Reading: CWWN, vol. 47, pp. 61-71

# 第七周 周二

#### 晨兴喂养

约壹五1"凡信耶稣是基督的,都是从神生的; 凡爱那生他的,也爱从祂生的。"

四7"亲爱的,我们应当彼此相爱,因为爱是出于神的;凡爱弟兄的,都是从神生的,并且认识神。"

对弟兄的爱(神的爱)是[出死入生]这件事有力 的证明。相信主是我们出死入生的路,爱弟兄是我们 已经出死入生的证明。信是接受永远的生命,爱是凭 着永远的生命而活,并将这生命彰显出来。(约翰一 书生命读经,二八八页。)

#### 信息选读

你若想想自己得救的经历,就知道当你得救重生的时候,就出死入生了。因为当我们相信主耶稣, 接受祂作我们的救主时,我们都出死入生了,因此 接着就有生命的大改变。我们开始过另一种生活, 就是义和爱的生活。我们渴望成为义的,并且爱神 的儿女。这不是仅仅外面的改变;这乃是出死入生。 因此,当我们爱主里的弟兄,这爱就证明我们已经 出死入生了。

我们得救并重生的人也能作见证,我们渴望爱别 人。我们这些从神生的人,想要帮助人并且爱人。 我们爱别人,就感到快乐。我们若失去帮助人或向 人表示爱的机会,就觉得难过。

爱是我们所接受的神圣生命的性情。因为神的素质 是爱,神的生命就有爱的性情。爱是神性情的素质, 当我们得着祂作我们神圣的生命,我们就有这生命的

# WEEK 7 DAY 2

### **Morning Nourishment**

- 1 John 5:1 Everyone who believes that Jesus is the Christ has been begotten of God, and everyone who loves Him who has begotten loves him also who has been begotten of Him.
- 4:7 Beloved, let us love one another, because love is of God, and everyone who loves has been begotten of God and knows God.

Faith in the Lord is the way for us to pass out of death into life; love [agape—the love of God] toward the brothers is the evidence that we have passed out of death into life. To have faith is to receive the eternal life; to love is to live by the eternal life and express it. (Life-study of 1 John, pp. 236-237)

## **Today's Reading**

If you consider your salvation experience, you will realize that when you were saved and regenerated, you passed out of death into life. Because we all passed out of death into life when we believed in the Lord Jesus and received Him as our Savior, a great change in life followed. We began to live another life, a life of righteousness and love. It became our desire to be righteous and to love the children of God. This is not merely an outward change; it is the passing out of death into life. Therefore, when we love the brothers in the Lord, this love is an evidence that we have passed out of death into life.

As saved and regenerated ones, we can also testify that we desire to love others. As those born of God, we want to help people and love them. When we love others, we feel happy. But we may feel sad when we miss the opportunity to help someone or to show love to him.

Love is the nature of the divine life we have received. Because the essence of God is love, the life of God has the nature of love. Love is the essence of God's nature. When we have Him as our divine life, we have the nature of 性情,那就是爱。我们基督徒,神的儿女,有一种生命,渴望过与每个人并每件事物都是对的生活,也渴望爱别人。我们有这样的渴望是因着里面有神圣的性情。…一个人若不是过一种与每个人、每件事物都是对的生活,若不是过一种爱人的生活,我们就要问一个严肃的问题:这个人是否接受了神圣的生命?(约翰一书生命读经,二八九至二九一页。)

约壹五章一节说,"凡信耶稣是基督的,都是从神 生的;凡爱那生他的,也爱从祂生的。"这里的话非 常宝贵。你如果爱生你的神,你就必定爱神所生的, 这是极其自然的。你不能说我爱神,而我对弟兄没有 感觉。这是不可能的事。

在你里面有一个"爱",证明你从前那一个"信"是 真的;因为你从前那一个"信"是真的,所以你就有了 这一种说不出来的"爱"。这一个爱弟兄的心是很特别 的,不是因为别的缘故而爱,只是因为他是弟兄而爱。 不是因为他与你意气相投,所以你爱他,只是因为他是 你的弟兄,所以你爱他。在这里有一个人,与你教育不 一样,脾气不一样,家庭不一样,意见不一样,看法不 一样,但是你爱他。就是因为他是一个信主的人,你也 是一个信主的人,你和他都是弟兄,你就自然而然与他 有交通,对他有一种说不出来的感觉,有一种说不出来 的味道。这一个感觉,这一个味道,就是你出死入生的 凭据。你如果爱弟兄,就晓得是已经出死入生了。

你一得着生命,就自然而然觉得全世界有这一个生命的人多得很,这一个生命就自然而然要你亲近那些 与你得着同样生命的人。这生命使你喜欢接近他们, 喜欢与他们来往,自然而然就有一个爱他们的心。(初 信造就下册,三五三至三五四页。)

参读:初信造就,第四十七篇。

this life, which is love. We Christians, the children of God, have a life that aspires to live rightly with everyone and everything and also aspires to love others. We have such an aspiration because of the divine nature within us....If someone does not live in a way that is right with everyone, everything, and every matter and does not live a life of loving others, there is a serious question whether this one has received the divine life. (Life-study of 1 John, pp. 238-239)

First John 5:1 says, "Everyone who believes that Jesus is the Christ has been begotten of God, and everyone who loves Him who has begotten loves him also who has been begotten of Him." This is a very precious word. If you love God who has begotten you, it is only natural that you will love those who are begotten of God. It is impossible to say that you love God and yet have no feeling toward your brothers.

This love is proof that the faith we have acquired is a genuine faith. Such unspeakable love can only issue from genuine faith. This love for the brothers is something very special. A person loves for no other reason than the fact that the other person is a brother. He does not love because there is a common bond of interest. He loves simply because the other person is his brother. It is possible for two persons with different educational backgrounds, temperaments, family backgrounds, opinions, and views to love each other simply because both are believers. Both are brothers, and spontaneously they have fellowship one with another. There is an unspeakable feeling and taste toward each other. This feeling and taste is the proof that they have passed out of death into life. We know that we have passed out of death into life if we love the brothers.

Once we have this life, we will have a feeling for the many people throughout the world who also have this life. Spontaneously, this life will draw us toward those who have the same life. This life takes pleasure in their presence; it delights in communicating with them and has a spontaneous love for them. (CWWN, vol. 50, pp. 839-840)

Further Reading: CWWN, vol. 50, "Messages for Building Up New Believers (3)," ch. 47

# 第七周 周三

#### 晨兴喂养

# 约壹三16"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。"

赛二二22"我必将大卫家的钥匙放在他肩头上; 他开了就没有人能关,关了就没有人能开。"

约翰福音和约翰的书信给我们看见,神所安排的 是:"信"使我们出死入生;出死入生的人,就能够 "爱"。我们凭着爱弟兄,就能知道自己是出死入生 的人。这是一个非常可靠的方法,能试验出神的儿女 在地上到底有多少。能相爱才是弟兄;如果不相爱, 就不是弟兄。

弟兄姊妹们!我们在神面前必须看见这件事,就 是说,爱弟兄是真信心的凭据。(初信造就下册, 三五四页。)

#### 信息选读

爱弟兄的心就是爱神的心。人如果塞住了怜悯弟兄 的心,那么他爱神的心也就没有了。他不能自己欺骗 自己说,"我虽然不爱弟兄,但是我爱神。"我们和 弟兄的关系,是从神来的;如果和弟兄没有关系,那 就是和神没有关系;如果弃绝弟兄,自然爱神的心就 不在里面了。

约壹三章十六节:"主为我们舍命,在此我们就知道何为爱。"什么叫作爱弟兄的心呢?约翰替我们解释 了。我们本来不容易知道爱是什么东西,当我们看见了 主如何为我们舍命,我们就知道什么是爱。所以约翰接 下去说,"我们也当为弟兄舍命。"爱弟兄的心,就是

# WEEK 7 DAY 3

#### **Morning Nourishment**

1 John 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.

Isa. 22:22 And I will set the key of the house of David upon his shoulder when he opens, no one will shut; when he shuts, no one will open.

The Gospel of John and the Epistles of John show us God's ordained order: First, faith brings us out of death into life, and then those who have passed out of death into life have this love. By loving the brothers, we know that we have passed out of death into life. This is a very reliable way to ascertain the number of God's children on earth. Only those who love one another are brothers; those who do not love one another are not brothers.

Brothers and sisters! We must realize that in the eyes of God our love for the brothers is a test of the genuineness of our faith. (CWWN, vol. 50, "Messages for Building Up New Believers (3)," p. 840)

## **Today's Reading**

The love of the brothers is the love of God. The love of God does not abide in a person who shuts up his love for his brother. He cannot deceive himself by saying, "Although I do not love my brother, I love God." Our relationship with the brothers comes from our relationship with God. If we are not related to the brothers, it means that we are not related to God. If we reject our brothers, the love of God is not in us.

First John 3:16 says, "In this we know love, that He laid down His life on our behalf." What does it mean to love the brothers? John goes on to explain it. We do not know what love is until we see how the Lord laid down His life for us. John continues by saying, "And we ought to lay down our lives on behalf of the brothers." A love for the brothers is a willingness to lay ourselves aside to 对所有的弟兄姊妹有一种丢掉自己去服事他们的心,有 一种舍弃自己去成全他们的心,甚至于能够为着弟兄舍 去自己的性命。(初信造就下册,三六二至三六三页。)

启示录三章七节说,"那圣别的、真实的,…这样 说。"对于弟兄相爱的召会,主是"那圣别的、真实 的",恢复的召会凭着祂并以祂作元素,就能成为圣 别,从世界分别出来,并对神真实而忠信。

对于恢复的召会,主也是那"拿着大卫的钥匙", [7,]就是国度的钥匙,有权柄开关的。(启示录 生命读经,二一五至二一六页。)

以赛亚二十二章二十二至二十四节记载耶和华论到 预表基督的以利亚敬所说的话: "我必将大卫家的钥匙 放在他肩头上;他开了就没有人能关,关了就没有人能 开。我必将他像钉子钉在坚固处,他必成为他父家荣耀 的宝座。他父家所有的荣耀,连儿女带子孙,一切最小 的器皿,从杯子到一切瓶罐,都必挂在他身上。"以利 亚敬所预表之包罗万有的基督. 乃是肩头上放着神家 (由为着建造神国的大卫家所预表--撒下七16)之(宝 库的-赛三九2)钥匙的一位。(启三7。)召会是神 的家. (提前三15.) 也是神的国。(太十六18~ 19. 罗十四17。) 放在基督肩头上的钥匙, 是为着保 存神家一切的宝藏,就是基督一切的丰富,作我们的享 受。基督是能打开并关闭神丰富宝藏的一位,神的丰富 都具体化身在祂里面。(西二9。)基督像钉子, 被神 钉在坚固处; (赛二二23上;) 坚固处表征第三层天, (参林后十二2下,)就是基督复活以后被神高举之处。 (徒二33,五31。)因为父是在第三层天那里,(太 六9.) 被高举到第三层天就是被高举到父神那里。(参 路十五18。) 基督今天是在诸天之上, 像钉子钉在神 里面。(新约总论第十四册,一○六至一○七页。)

参读:新约总论,第四百一十二篇。

serve them. It is a willingness to deny oneself for the perfection of others, and a heart that will even lay down one's very own life for his brothers. (CWWN, vol. 50, p. 846)

Revelation 3:7 says, "These things says the Holy One, the true One." To the church of brotherly love, the Lord is "the Holy One, the true One" by whom and with whom the recovered church can be holy, separated from the world, and true, faithful, to God.

To the recovered church, the Lord is also the One who has "the key of David" (v. 7), the key of the kingdom, with authority to open and to shut. (Life-study of Revelation, p. 181)

Isaiah 22:22-24 records Jehovah's words regarding Eliakim, who typifies Christ: "I will set the key of the house of David upon his shoulder— / When he opens, no one will shut; / When he shuts, no one will open. / And I will drive him as a peg into a sure place, / And he will become a throne of glory for his father's house. And they will hang upon him all the glory of his father's house, the offspring and the issue, all the smallest vessels, from the bowls to all the jars." The all-inclusive Christ, as typified by Eliakim, is the One upon whose shoulder the key of (the treasury of—39:2) the house of God (typified by the house of David for the building up of the kingdom of God—2 Sam. 7:16) is set (Rev. 3:7). The church is both God's house (1 Tim. 3:15) and God's kingdom (Matt. 16:18-19; Rom. 14:17). The key set on Christ's shoulder is the key for the keeping of all the treasures of the house of God, which are all the riches of Christ for our enjoyment. Christ is the One who can open and shut the door to the treasury of God's riches, which are embodied in Him (Col. 2:9). Christ has been driven by God as a peg, or nail, into a sure place (Isa. 22:23a), which typifies the third heaven (cf. 2 Cor. 12:2b), where Christ was exalted by God after His resurrection (Acts 2:33; 5:31). Because the Father is in the third heaven (Matt. 6:9), to be exalted to the third heaven is to be exalted to God the Father (cf. Luke 15:18). Christ today is in the heavens as a peg driven into God. (The Conclusion of the New Testament, pp. 4201-4202)

Further Reading: The Conclusion of the New Testament, msg. 412

## 第七周 周四

#### 晨兴喂养

- 西一16"因为万有,无论是在诸天之上的、在地 上的、能看见的、不能看见的、或是有位的、 主治的、执政的、掌权的,都是在祂里面造的; 万有都是借着祂并为着祂造的。"
- 18"祂也是召会身体的头; 祂是元始, 是从 死人中复活的首生者, 使祂可以在万有中 居首位。"

在此我们需要考量"大卫的钥匙"〔参启三7〕一辞 是什么意思。照着创世记一章,当神创造了人,就派人管 理一切受造之物。这指明神的心意是要人有管治权在地上 代表神。但是因着堕落,人失去了这管治权,后来再也没 有完全恢复过。人再没有在地上得着管治权以代表神。在 亚当、亚伯、以挪士、以诺、和挪亚的一生中,我们看不 到这管治权;在亚伯拉罕、以撒、雅各的一生中也没有。 直等到神的选民以色列人进入美地,建造了圣殿以后,这 管治权才再度出现。表面上圣殿是所罗门建造的,实际上 圣殿是大卫建造的,因为大卫是建造圣殿的背后主持者。 (新约总论第十四册,一〇三至一〇四页。)

#### 信息选读

殿是建造在城内的。殿象征神的彰显,城象征神的 管治权。因此,借着殿和城,创世记一章里所启示的 形像和管治权,多少有几分实现出来。在殿里有神的 同在,作祂的彰显;在城里有神的管治权。属神的君 王在地上统治时,就是在城中代表祂。

我们必须了解以上的背景,才能明白什么是大卫的钥匙。大卫所拿着的钥匙,就是神整个管治权的钥匙。

# WEEK 7 DAY 4

### **Morning Nourishment**

- Col. 1:16 Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.
- 18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

We need to consider the meaning of the term the key of David [Rev. 3:7]. According to Genesis 1, when God created man, He gave him dominion over all creatures. This indicates that in God's intention man is to be the power representing God on earth. Due to the fall, however, man lost this power and has never fully recovered it. Man has not regained dominion on earth to represent God. In the lives of Adam, Abel, Enosh, Enoch, and Noah we do not see this power. Neither do we see it in the lives of Abraham, Isaac, and Jacob. We do not see this power until God's chosen people, the children of Israel, entered into the good land and built the temple. Apparently, the temple was built by Solomon; actually, it was built by David, for he was behind the building of the temple. (The Conclusion of the New Testament, pp. 4199-4200)

## **Today's Reading**

The temple was built in the city. The temple signifies God's expression, and the city signifies God's dominion. The image and dominion revealed in Genesis 1 are, at least to some extent, fulfilled in the temple and the city. In the temple we have God's presence for His expression, and in the city we have God's dominion. God's king is in the city representing Him as he rules on earth.

This is a necessary background for understanding what the key of David is. The key held by David is the key of God's entire dominion. God's dominion 神的管治权,包括了全宇宙,特别是人类。这个管治 权有一把钥匙,归那位曾为国度争战,且为圣殿预备 一切的人所有,这人的名字是大卫。大卫代表神在地 上建立祂的国。因此,他有神管治宇宙之权柄的钥匙。 不过,大卫只是预表,并不是实际。基督乃是真大卫, 比大卫更大。(太十二1~8。)祂是建造神的殿(召 会),又是建立神国的那一位。(十六18~19。) 今天的召会既是神的家(殿),也是神的国,所以我 们有神的彰显和代表。基督比大卫更大,祂建造了神 的家,就是实际的殿,并且也建立了神的国,祂在其 中施行祂完全的权柄以代表神。因此,祂拿着大卫的 钥匙;这钥匙代表神,为神开启整个宇宙,表征基督 就是神经纶的中心。祂是彰显神并代表神的那一位, 祂拿着钥匙,要开启神管治权下的一切事物。

写给在非拉铁非召会的书信继续说到新耶路撒冷。 (启三12。)在非拉铁非的得胜者要在神的殿中作柱 子,神的殿最终要扩大成为新耶路撒冷。按照启示录 二十一章二十二节,新耶路撒冷里没有殿,因为在永 世里,殿已经扩大成为一座城;这座城长宽高都相等, (16,)这就是至圣所的扩大。这是神的家终极的完 成。基督拿着大卫的钥匙,为神争战,并且建造圣殿, 建立神的国,这一切都是为着神的建造。

基督拿着大卫的钥匙,能开能关,不是为叫我们圣 别或属灵,乃是叫我们得以被建造。圣别和属灵都是 为叫我们能在神的殿中作柱子。到末了,我们上面写 着新耶路撒冷的名。在三章十二节主说,"我又要将 我神的名,和我神城的名,(这城就是由天上从我神 那里降下来的新耶路撒冷,)并我的新名,都写在他 上面。"神的目的乃是要我们成为新耶路撒冷的一部 分。(新约总论第十四册,一〇四至一〇六页。)

参读:启示录生命读经,第十五篇。

includes the whole universe, particularly mankind. This dominion has a key which is possessed by the person who fought the battle for the kingdom and who made preparations for the temple. The name of this person is David. David represents God in establishing God's kingdom on earth. Hence, he has the key of God's dominion in the universe. David, however, is just a type, not the reality. The real David is Christ, the greater David (Matt. 12:1-8). He is the One who built God's temple, the church, and established God's kingdom (16:18-19). Therefore, in the church today, which is both a house and a kingdom, we have God's expression and representation. As the greater David, Christ has built up the house of God, the real temple, and He has set up the kingdom of God, the dominion in which He exercises full authority to represent God. Thus, He holds the key of David, that which represents God and opens the whole universe for God. It signifies that Christ is the center of God's economy. He is the One who expresses and represents God, holding the key to open everything in God's dominion.

The epistle to the church in Philadelphia goes on to speak of the New Jerusalem (Rev. 3:12). The overcomers in Philadelphia will be pillars in the temple of God, and the temple of God will ultimately be enlarged into the New Jerusalem. According to Revelation 21:22, there is no temple in the New Jerusalem, for in eternity the temple will be enlarged into a city, which, having three equal dimensions (v. 16), will be the enlargement of the Holy of Holies. This is the ultimate consummation of God's house. Christ's holding the key of David, fighting the battle for God, building the temple, and establishing the kingdom of God are all for God's building.

Christ, holding the key of David, opens and shuts, not that we might be holy or spiritual but that we might be built up. Both holiness and spirituality are to enable us to be pillars in the temple of God. Eventually, we will bear the name of the New Jerusalem. In 3:12 the Lord said, "I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name." God's purpose is to make us part of the New Jerusalem. (The Conclusion of the New Testament, pp. 4200-4201)

Further Reading: Life-study of Revelation, msg. 15

## 第七周 周五

#### 晨兴喂养

- 启三8"我知道你的行为;看哪,我在你面前给你 一个敞开的门,是无人能关的;因为你稍微有一 点能力,也曾遵守我的话,没有否认我的名。"
- 一3"念这预言的话,和那些听见又遵守其中所记载的,都是有福的,因为时候近了。"

在启示录三章八节主说,"看哪,我在你面前给你一个敞开的门,是无人能关的。"主是那拿着大卫的钥匙,开了就没有人能关的,祂给恢复的召会"一个敞开的门,是无人能关的"。(启示录生命读经, 二二五至二二六页。)

#### 信息选读

从十九世纪初期,正当召会生活的恢复开始,主的 恢复始终有敞开的门。从正当召会生活的恢复开始, 神的仇敌撒但就竭尽所能地要关闭这门。组织的基督 教越想关闭这门,这门就越敞开。今天尽管有许多反 对,这门在世界各地总是敞开的。钥匙是在召会元首 的手中,不在反对者的手中。无论有多少反对临到主 的恢复,向着恢复的众门是越过越敞开,并且钥匙是 在祂手中。只要我们在祂的恢复里,门向着我们总是 敞开的。虽然许多反对者起来敌挡祂的恢复,竭尽所 能要关闭这门,但基督才是有大卫钥匙的那一位。祂 所开的无人能关,祂所关的无人能开。今天我们该为 世界各地敞开的门赞美主。

"非拉铁非"的意思是弟兄相爱。在地方召会中我 们需要"非拉铁非",我们需要彼此相爱。我们彼此相 爱,因为我们爱主。我们需要弟兄相爱,因为在这爱里

# WEEK 7 DAY 5

#### **Morning Nourishment**

- Rev. 3:8 I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.
- 1:3 Blessed is he who reads and those who hear the words of the prophecy and keep the things written in it, for the time is near.

In Revelation 3:8 the Lord said, "Behold, I have put before you an opened door which no one can shut." As the One who has the key of David and who opens and no one can shut, the Lord has given the recovered church "an opened door which no one can shut." (Life-study of Revelation, p. 189)

## **Today's Reading**

Since the recovery of the proper church life began in the early part of the nineteenth century, a door has always been opened wide to the Lord's recovery. From the beginning of the recovery of the proper church life, Satan, the enemy of God, tried his best to shut the door. The more organized Christianity tries to shut the door, the wider it is opened. In spite of much opposition, today the door is open worldwide. The key is in the hand of the Head of the church; it is not in the hand of the opposers. No matter how much opposition there is to His recovery, the doors are increasingly open to the recovery, and the key is in His hand. As long as we are in His recovery, the door will always be open to us. Although many opposers rose up against His recovery and tried their best to shut the door, Christ nevertheless is the One who has the key of David. What He opens no one will shut, and what He shuts no one will open. Today we should praise the Lord for the door open worldwide.

Philadelphia means "brotherly love." In the local churches we need the Philadelphia; we need the love for one another. We love one another because we love the Lord. We need the brotherly love, for in this love we have the open door. 我们才有敞开的门。在一个得胜的地方召会中,门总是 大大敞开的,因为弟兄们彼此相爱。只要弟兄姊妹彼此 相爱,门永不会关。我们越相爱,门越敞开。如果我们 邀请人来召会的聚会,只要让他们看见我们的相爱、合 一与和谐,单单这个就能说服他们。得着敞开的门的路 就是彼此相爱。敞开的门是摆在非拉铁非面前。我们若 要有敞开的门,就必须彼此相爱。这就能征服世人。(新 约总论第十四册,一〇八至一〇九页。)

主耶稣说,"你稍微有一点能力,也曾遵守我的话。"[启三8。]在非拉铁非的召会有一个显著的特征,就是遵守主的话。按照历史,没有别的基督徒像非拉铁非召会的圣徒,曾那样严谨地遵守主的话。在非拉铁非的召会,就是恢复的召会,不在意传统,乃在意神的话。(新约总论第七册,五四三至五四四页。)

召会历史中,没有一个时代里有人认识神的话语 像弟兄们一样。亮光之多,可说是如同洪水巨流,倾 倒而下。我在上海,有一天晚上,遇见一个弟兄,他 说他是在船上作厨子的。我和他谈了许久,普通的传 教士恐怕很少像他那样认识神的话。…他们有一个特 点,就是他们认识神的话。你就是遇见他们中间一个 顶简单的信徒,也比许多教士还清楚。(教会的正统, 八〇至八一页。)

在非拉铁非的召会,用她稍微有的一点能力,遵守 主的话。我们不该认为在非拉铁非的召会是刚强、有 能、并得胜的。我们也许非常高估在非拉铁非的召会, 但主说她只是"稍微有一点能力"。讨主喜悦的,不是 我们刚强,乃是我们用自己的一点能力,尽我们所能的 作。刚强的人也许不像那些尽自己所有的一点能力作的 人,那样讨主喜悦。(新约总论第七册,五四四页。)

参读: 教会的正统, 七九至八八页。

In a prevailing local church the door is always wide open, because the brothers love one another. As long as the brothers and sisters love one another, the door can never be shut. The more we love one another, the more the door will be open. If we invite others to come to the church meetings, we simply need to let them see the love with oneness and harmony that we have. This alone will convince them. The way to open the door is to love one another. The open door is set before Philadelphia. If we would have an open door, we must love one another. This will convince the world.

The Lord Jesus says, "You have a little power and have kept My word" [Rev. 3:8b]. One outstanding feature of the church in Philadelphia is that she kept the Lord's word. According to history, no other Christians have kept the Lord's word as strictly as those in the church in Philadelphia. The church in Philadelphia, the recovered church, does not care for tradition; she cares for the word of God. (The Conclusion of the New Testament, pp. 4203-4204, 2525-2526)

There has never been an age in church history in which there were men who knew the Word of God as much as the brothers. The light was like the downpour of a great torrential flood. When I was in Shanghai one night, I met a certain brother who said he was a cook on a boat. I spoke with him at length. I am afraid that very few missionaries know the Word of God as well as he. Indeed, this is one of their outstanding characteristics—they know the Word of God. Even if you meet the simplest one among them, he will be clearer than many missionaries. (CWWN, vol. 47, pp. 73-74)

The church in Philadelphia keeps the Lord's word with the little power she has. We should not regard the church in Philadelphia as being strong, powerful, and prevailing. Whereas we may estimate the church in Philadelphia very highly, the Lord says that she had "a little power." What pleases the Lord is not that we are strong but that we use our little power to do the best we can. The strong ones may not please the Lord as much as those who do their best with the little power they have. (The Conclusion of the New Testament, p. 2526)

Further Reading: CWWN, vol. 47, pp. 72-80

## 第七周 周六

### 晨兴喂养

# WEEK 7 DAY 6

#### **Morning Nourishment**

- 弗四7"但恩典赐给我们各人, 是照着基督恩赐 的度量。"
- 供应,作神诸般恩典的好管家。"

不要想作刚强的人。刚强的人可能没有像那些尽上 仅有一点能力的人,那么讨主喜悦。你绝不能越过主 所给你的。只要花上你从主所领受的就好了,不必强 求主的恩典。我们中间没有人能说,他从来没有从主 那里领受过什么; 就是我们中间最小的一个, 也从主 领受过一分恩典。你当花费这恩典,尽力使用这恩典。 你若这样作,主必称赞你说,"好,你稍微有一点力 量,但你却用这一点力量,遵守我的话。"不要追求 作属灵大汉,主并不喜悦属灵大汉, 祂喜悦那些有一 分恩典的小子。虽然那恩典的度量也许有限,但只要 我们取用,有多少就用多少,尽所能地遵守主的话, 祂就必喜悦。(启示录生命读经,二二二页。)

#### 信息选读

在启示录三章八节主…说,在非拉铁非的召会没 有否认祂的名。自从十九世纪初期.弟兄们在英国被 兴起后,他们除了主的名以外,再也不要任何别的 名。话是主的发表, 名是主自己。背道的召会偏离 了主的话,成了异端。虽然改革的召会多少有点恢 复到主的话上,但他们否认了主的名,以许多别的 名称呼自己,如路德会、卫斯理会、圣公会、长老 会、浸信会等。恢复的召会不但完全回到主的话上, 也弃绝了主耶稣基督之外一切的名,恢复的召会绝

Eph. 4:7 But to each one of us grace was given according to the measure of the gift of Christ.

彼前四 10"各人要照所得的恩赐,将这恩赐彼此 1 Pet. 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.

> Do not try to be strong. The strong ones may not please the Lord as much as those who do their best with the little power they have. You can never surpass what the Lord gives you. Simply spend what you have received from Him. Do not usurp the Lord's grace. None among us can say that he has received nothing from the Lord. Even the least among us has received a certain amount of grace from Him. You must spend that grace, using it to do your best. If you do this, the Lord will appreciate you and say, "Good. You have a little power, yet you have kept My word with the power you have." Do not seek to be a giant. The Lord is not happy with giants; He is happy with the little ones who have an amount of grace. Although that grace may be limited in its capacity, as long as we use it, spending it to do as much as we can to keep the Lord's word, He will be pleased. (Life-study of Revelation, p. 186)

### **Today's Reading**

In Revelation 3:8 the Lord...said that the church in Philadelphia did not deny His name. Since the brothers were raised up in England in the early part of the nineteenth century, they have not taken any name other than the name of the Lord. The word is the Lord's expression, and the name is the Lord Himself. The apostate church has deviated from the Lord's word and become heretical. The reformed church, though recovered to the Lord's word to some extent, has denied the Lord's name by denominating herself with many other names, such as Lutheran, Wesleyan, Anglican, Presbyterian, and Baptist. The recovered church has not only returned to the Lord's word in a full way but has also abandoned all names other than that of

对属于主,与任何公会(任何名称)无关。偏离主 的话就是背道,以主的名之外的名称呼召会,就是 属灵的淫乱。召会如同贞洁的童女许配基督, (林 后十一2, ) 除了她丈夫的名以外, 不该有别的名。 一切别的名, 在神眼中都是可憎的。在恢复的召会 生活里,没有巴兰的教训, (启二14,)没有尼哥 拉党的教训, (15,)没有耶洗别的教训, (20,) 也没有撒但深奥之事, (24,)唯有主纯正的话。 阿们!恢复的召会没有称谓的公会(名称),唯有 主耶稣基督这独一的名。从主的话偏离到各种异端, 并在基督的名以外高举许多的名,是堕落的基督教 最显著的记号:从一切的异端、传统回到纯正的话, 并弃绝一切别的名, 高举主的名, 是恢复的召会中 最感人的见证。这就是为何主恢复中的召会,有主 的启示和同在,并且活泼的彰显主,满了亮光和生 命的丰富。

因为我们有一个全丰全足、超乎万名之上的名,我 们就不需要路德会、循道会、浸信会、圣公会、长老 会,或任何别的名称。我们只有一个名,就是我们的 救主,神儿子主耶稣基督的名。取名是严肃的事。比 方你是史太太,若是取了钟太太的名,岂非表示你犯 了淫乱? 召会只该有一个丈夫,只可有耶稣基督这一 个名。

与卫斯理同时的怀特腓有一次宣告说,除了耶稣基 督之名,他不要别的名。虽然怀特腓是英国人,但是他 抛弃了英国国教的名,不再属于国教的名下。在非拉铁 非的召会没有否认主的名;除了主的名以外,她没有别 的名。(启示录生命读经,二二三至二二五页。)

参读:真理课程四级卷一,二○六至二○八页;新约总论第七册,五四三至五四九页。

the Lord Jesus Christ. The recovered church belongs to the Lord absolutely, having nothing to do with any denominations (any names). To deviate from the Lord's Word is apostasy, and to denominate the church with any name other than the Lord's is spiritual fornication. The church as the chaste virgin espoused to Christ (2 Cor. 11:2) should not have any name other than her husband's. All other names are an abomination in the eves of God. In the recovered church life we have no teachings of Balaam (Rev. 2:14), no teachings of the Nicolaitans (2:15), no teachings of Jezebel (2:20), and no mysterious doctrines of Satan (2:24); we have only the pure Word of the Lord. Amen! The recovered church has no denominations (names) but the unique name of the Lord Jesus Christ. The deviation from the Word to heresies and the exaltation of so many names other than that of Christ are the most striking signs of degraded Christianity. The return to the pure Word from all heresies and traditions and the exaltation of the Lord's name by abandoning every other name are the most inspiring testimony in the recovered church. This is why the church in the Lord's recovery has the revelation and presence of the Lord and expresses the Lord in a living way, full of light and with the riches of life.

Because we have an all-sufficient name, the name above every name, we do not need the names Lutheran, Methodist, Baptist, Episcopalian, Presbyterian, or any other names. We have only one name—the name of our Savior, the Lord Jesus Christ, the Son of God. It is a serious matter to take a name. Suppose you are Mrs. Smith. If you take the name of Mrs. Jones, it indicates that you have committed fornication. The church should have only one husband, only one name, the name of Jesus Christ.

George Whitefield, a contemporary of John Wesley, once declared that besides the name of Jesus Christ he would have no other name. Although Whitefield was an Englishman, he renounced the name of the Church of England, not belonging to that name anymore. The church in Philadelphia does not deny the Lord's name; she has no name other than His. (Life-study of Revelation, pp. 187-188)

Further Reading: Truth Lessons—Level Four, vol. 1, pp. 174-176; The Conclusion of the New Testament, pp. 2525-2530

第七周诗歌

	爱的召会一非拉铁非	补 539
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	┃ 4 3 <u>2 7</u> 1   6 5 4 3   −非拉铁 非, 请 听 荣 耀	
	4 3 <u>2 7</u> 1   6 5 4 3   真实的 主, 述 说 关 于	•
	4 3 <u>2 7</u> 5   5 4 3 ⋅ <u>3</u>   由祂掌管,大卫钥匙	
	6 · <u>5 5 4</u> 3   2 <u>3 4 5 6 4 2</u>   无人能 关"—祂话 既 出	

- 二 阿利路亚!非拉铁非, 行为、工作主悦纳;
   看哪,主赐敞开的门, 无人比你更通达。
   因你稍微有点能力, 也曾持守祂活话;
   未曾否认祂的圣名, 忠信见证殊可嘉。
- 三 蒙爱召会,非拉铁非, 忍耐的话既遵守,
   主必保守,免你经过 全地试炼的时候。
   你的仇敌终必俯伏, 知主爱你到永久;
   "我必快来,你要持守, 免得冠冕被夺走。"
- 四 阿利路亚!得胜信徒 必定从主得奖赏;
   在神殿中,不再出去, 作为柱子显坚刚。
   神的圣名、主的新名、 圣城之名写身上;
   三一之神与人联结, 互住、调和显辉煌。
- 五 耶路撒冷从天而降, 神圣新城何荣耀; 珍珠之门、碧玉城墙, 珍贵材料同建造。 非拉铁非一弟兄相爱一 得胜新妇主所要; 众召会中,凡有耳者, 当听那灵在呼召!

# WEEK 7 — HYMN

#### Glorious things to thee are spoken

The Church — Philadelphia

1275



- 2. Hallelujah, Philadelphia, Thine are works that please the Lord. Strength thou hast, though just a little And hast kept His living Word. Thou His holy name denied not, But confessed it here below— Lo, a door is set before thee, Through which none but thee can go.
- 3. Thou, beloved Philadelphia, Dost His Word of patience keep.
  From the hour of trial He'll save thee, Which o'er all the world shall sweep.
  Troublers too shall know He loves thee; They to thee must then bow down.
  "Hold thou fast, for I come quickly, That no man may take thy crown."
- 4. Hallelujah, overcomers,
  "In the temple of My God,
  I will build them in as pillars,
  Nevermore to go abroad."
  God's own name is written on them
  And the new name of the Lord.
  With the triune God they're blended;
  They're the city of our God.
- 5. Hallelujah, out of heaven, Comes the New Jerusalem: Gates of pearl and walls of jasper, Mingled with each precious gem. Philadelphia, Philadelphia, Has become His Bride so dear. Now the Spirit in the churches Speaks to all who have an ear.

第七周申言		Composition for prophecy with main point and sub-points:
申言稿:	-	
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# 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

第八篇

<u>在老底嘉的召会</u>

读经: 启三 14 ~ 22

MC 诗歌:647

- 纲 目 一
- 壹"老底嘉"原文意"平民(或平信徒) 的意见、决断"——启三14:
- 一非拉铁非一堕落,就成为老底嘉;给在非拉铁非的召会唯一的警告,是他们要持守他们 所有的,免得有人夺去他们的冠冕:
- 他们不要到一个时候,以为一样的事作惯了,就把 它改一改;不要到一个时候,以为作了这么多年了, 就把它换一换—要遵守主的话,不否认主的名—8、 11节。
- 2 他们所作的是对的,有主的祝福;因此,他们还要 再作;他们要持守他们所有的,不要丢掉!
- 二 老底嘉是走了样的非拉铁非; 弟兄相爱失去 的时候, 多数人的意见就是通过的意见, 多 数人赞成就行了:

1 什么时候弟兄相爱失去了,身体的关系和感觉就失去了。
 2 生命的交通也失去,所剩下的就是人的意见。

二〇一六年秋季国际长老及负责弟兄训练 - 第8篇 纲目 - 第1页

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

### **RETURNING TO THE ORTHODOXY OF THE CHURCH**

**Message Eight** 

**The Church in Laodicea** 

Scripture Reading: Rev. 3:14-22

MC Hymns: 894

#### Outline

## Day 1

- I. In Greek Laodicea means "opinion, judgment, of the people" or "of the laymen"—Rev. 3:14:
  - A. Once Philadelphia fails, she becomes Laodicea; the only warning for the church in Philadelphia is for them to hold fast what they have that no one take their crown:
  - 1. They should not be weary of doing the same things for a long time and should not ask for a change; they should not contemplate doing something new after all the years of doing the same things—keeping the Lord's word and not denying His name—vv. 8, 11.
- 2. What they have done is right and is blessed by the Lord; therefore, they should continue in it; they have to hold fast what they have and not let it go!
- B. Laodicea is a distorted Philadelphia; when brotherly love is gone, the opinion of the majority is the accepted opinion; as long as the majority is in favor, it is all right:
- 1. When brotherly love is lost, the Body relationship and consciousness are lost.
- 2. The fellowship of life is cut off as well, leaving only the opinions of men.

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- 贰"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。因为你说,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"— 15~17节:
- 一 在主眼中, 老底嘉的特点是不冷不热和属灵的骄傲:
- 1 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;已往的故 事他们今天还记得,但是已往的生命失去了。
- 2曾有一次主怜悯他们,他们记得那个历史,而今天却失去了那个实际。
- 3他们还记得他们是富足,发了财,一样都不缺,但现在他们是贫穷、瞎眼的。
- 二 我们如果要继续在非拉铁非的路上并避免 成为老底嘉,就得学习在神面前降卑自己— 太五3,十九23~24,赛五七15:
- 1 "爱是不自夸,不张狂, …爱是永不败落" —林前 十三4下、8上。
- 2要记得,我们没有一样不是领受来的—四7,参二 12,约三27,彼前四10。
- 3活在主面前的人,不觉得自己是富足的。

- II. "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. 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"—vv. 15-17:
  - A. In the eyes of the Lord, the characteristics of Laodicea are lukewarmness and spiritual pride:
  - 1. Spiritual pride comes from history; some were once rich, and they think that they are still rich; they still remember their history, but they have lost their former life.
  - 2. The Lord was once merciful to them, and they remember their history, but now they have lost that reality.
  - 3. They remember that they were once wealthy and had become rich and had need of nothing, but now they are poor and blind.
  - B. If we want to continue in the way of Philadelphia and avoid becoming Laodicea, we have to remember to humble ourselves before God—Matt. 5:3; 19:23-24; Isa. 57:15:
  - 1. "Love does not brag and is not puffed up...Love never falls away"—1 Cor. 13:4b, 8a.
- 2. We should bear in mind that we have nothing we have not received—4:7; cf. 2:12; John 3:27; 1 Pet. 4:10.
- 3. Those who live before the Lord will not be conscious of their own riches.

三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;已过 是非拉铁非,但今天是老底嘉。

#### 周三

- 四 当人在神面前起首骄傲,离弃生命的路,不 重实际,只记得已往的历史和自己的富足, 唯一所剩下的就是大众的意见:
- 1 只能大家商量事情,好像是民主,但是不能有身体的关系。
- 2 你如果不认识身体的捆绑、身体的权柄和身体的生命,就也不能认识弟兄相爱。
- 五 跟从主的人,没有骄傲;骄傲的人,就从主 的口中被吐出去:
- 1 求主怜悯我们;这是对我们众人的警告;我们要不 说骄傲的话。
- 2 人要不说骄傲的话,只有一直活在主面前;只有一 直活在神面前的,才不会看见自己是富足,才能不 骄傲。
- 六为主和召会火热,就是要沸腾;因不冷不热 而从主的口中被吐出去,乃是被主弃绝,不 得再享受主对祂的召会所是之一切。

#### 周四

七 在主眼中,恢复后又堕落的召会有以下五个 特征: C. 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; formerly, it was Philadelphia, but today it is Laodicea.

# Day 3

- D. When a person becomes proud, forsakes the way of life, and neglects reality, while reminiscing on his history and his own riches, the only thing left will be the opinions of many:
- 1. Among such ones there can only be discussion and consensus; it appears to be a democratic society but bears no resemblance to the Body relationship.
- 2. If you do not know the binding, authority, and life of the Body, you do not know brotherly love.
- E. Those who follow the Lord have no pride; the Lord will spew the proud ones out of His mouth:
- 1. May the Lord be merciful to us; this is a warning to all of us: we must not be proud in our speaking.
- 2. A person must live before the Lord continually before he can refrain from proud words; only those who live before God continually will not consider themselves rich; only they will not be proud.
- F. To be hot for the Lord and the church is to be boiling; to be spewed out of the Lord's mouth by being lukewarm is to be rejected by the Lord and to lose the enjoyment of all that the Lord is to the church.

# Day 4

G. In the eyes of the Lord the degraded recovered church has the following five characteristics:

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- 1 她是困苦的,因为她夸口她在道理上虚空知识的丰富,而实际上她在对基督之丰富的经历上是极其贫穷的。
- 2 她是可怜的,因为她是赤身、瞎眼、满了羞耻和黑暗。
- 3 她是贫穷的,因为她在经历基督上并在神经纶的属 灵实际上是贫穷的。
- 4 她是瞎眼的,因为她在真实属灵的事上没有真实属 灵的内在眼光。
- 5 她是赤身的,因为她没有凭基督活,也没有活出基 督作她主观的义,作第二件衣服,遮盖她每天的生 活行动—诗四五1~2、9、13~14,太二二11~ 12,腓三8~9,启十九8。
- 叁"我劝你向我买火炼的金子,叫你富足;又买白衣穿上,叫你赤身的羞耻不露出来;又买眼药擦你的眼睛,使你能看见。凡我所爱的,我就责备管教;所以你要发热心,也要悔改"— 三18~19:
- 一 圣经把我们那运行作工的信(加五6)比喻为金子(彼前一7),并且神圣的性情,就是基督的神性,也是由金子表征的(出二五11);我们乃是借信有分于神的性情(彼后一1、4~5):
- 1 恢复后又堕落的召会,对基督有道理的认识,但没 有多少活的信,以有分于基督的神圣元素。
- 2 她需要付代价,经过火炼的试验,得金的信,使她 能有分于真金,就是基督自己,作祂身体生命的元 素。
- 3 如此她才能成为纯金的灯台(启一20),好建造金的新耶路撒冷(二一18)。

- 1. She is wretched because she is proud of being rich in the vain knowledge of doctrine, but in reality she is sorely poor in the experience of the riches of Christ.
- 2. She is miserable because she is naked, blind, and full of shame and darkness.
- 3. She is poor because she is poor in the experience of Christ and in the spiritual reality of God's economy.
- 4. She is blind because she lacks the true spiritual insight in the genuine spiritual things.
- 5. She is naked because she does not live by Christ or live Christ as her subjective righteousness, as the second garment in her daily walk—Psa. 45:1-2, 9, 13-14; Matt. 22:11-12; Phil. 3:8-9; Rev. 19:8.
- III. "I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see. As many as I love I reprove and discipline; be zealous therefore and repent"-3:18-19:
  - A. In the Bible our operating, working faith (Gal. 5:6) is likened to gold (1 Pet. 1:7), and the divine nature of God, which is the divinity of Christ, is typified by gold (Exo. 25:11); by faith we partake of the divine nature of God (2 Pet. 1:1, 4-5):
  - 1. The degraded recovered church has the knowledge of the doctrines concerning Christ but not much living faith to partake of the divine element of Christ.
  - 2. She needs to pay the price to gain the golden faith through the fiery trials that she may participate in the real gold, which is Christ Himself as the life element to His Body.
- 3. Thus, she can become a pure golden lampstand (Rev. 1:20) for the building of the golden New Jerusalem (21:18).

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- 二 白衣指蒙主称许的行为,就是主自己从召会 活出来,这是恢复后又堕落的召会所需要 的,好遮盖她的赤身。
- 三 那擦眼睛所需要的眼药,必是指膏抹的灵 (约壹二27),也就是主自己这赐生命的灵 (林前十五45下);恢复后又堕落的召会需 要这种眼药医治她的瞎眼(参伯四二5~6):
  - 1 按新约的意义说,看见神等于得神;得神就是在神的元素、生命和性情上接受神,使我们被神构成— 参太五8。
  - 2 看见神使我们变化(林后三16、18,参约壹三2), 因为我们看见神时,就把祂的元素接受到我们里 面,我们旧的元素也被排除了;这新陈代谢的过程 就是变化(罗十二2)。
  - 3看见神就是被变化成为神人基督荣耀的形像,使 我们得以在神的生命里彰显神,并在祂的权柄里 代表祂。
- 4 我们越看见神、认识神并爱神,就越厌恶自己,越 否认自己—伯四二5~6,太十六24,路九23, 十四26。
- 四 死的虚空知识和道理的仪式,使恢复后又堕落的召会不冷不热;她需要为她的不冷不热悔改而发热心、沸腾、火烧,借此重得享受基督的实际。

- B. White garments signify conduct that can be approved by the Lord; such conduct is the Lord Himself lived out of the church, and it is required by the degraded recovered church for the covering of her nakedness.
- C. The eyesalve needed to anoint their eyes must be the anointing Spirit (1 John 2:27), who is the Lord Himself as the life-giving Spirit (1 Cor. 15:45b); the degraded recovered church needs this kind of eyesalve for the healing of her blindness (cf. Job 42:5-6):
- 1. In the New Testament sense, seeing God equals gaining God; to gain God is to receive God in His element, in His life, and in His nature that we may be constituted with God—cf. Matt. 5:8.
- 2. Seeing God transforms us (2 Cor. 3:16, 18; cf. 1 John 3:2), because in seeing God we receive His element into us, and our old element is discharged; this metabolic process is transformation (Rom. 12:2).
- 3. To see God is to be transformed into the glorious image of Christ, the God-man, that we may express God in His life and represent Him in His authority.
- 4. The more we see God, know God, and love God, the more we abhor ourselves and the more we deny ourselves—Job 42:5-6; Matt. 16:24; Luke 9:23; 14:26.
- D. Dead, vain knowledge and doctrinal forms have made the degraded recovered church lukewarm; she needs to repent of her lukewarmness and be zealous, boiling, burning, that thereby she may regain the enjoyment of the reality of Christ.

- 肆"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"——启三20:
  - 一 这里的门不是个人的心门,乃是召会的门:

1 主是召会的元首, 祂站在堕落召会的门外叩门。

- 2 我们必须认识并抓牢这一个原则:神的同在乃是一 切问题的准则;无论我们怎样作,都必须留意有没 有神的同在—出三三11、14,林后二10,诗二七8, 一○五4。
- 二 这门是召会的门,但需要个别的信徒打开:

1 在老底嘉的召会有知识,却没有主的同在。

- 2 主是在对付整个召会,但接受主的对付好享受祂为 筵席,必须是个人并主观的事。
- 伍"得胜的,我要赐他在我宝座上与我同坐,就如我得了胜,在我父的宝座上与 祂同坐一样。那灵向众召会所说的话, 凡有耳的,就应当听"——启三21~22:
  - 一 这里的得胜,是指胜过恢复后又堕落的召会中,不冷不热和骄傲的光景,并出代价买所需之物,且开门让主进来;基督这独一的得胜者包括了所有的得胜者。

- IV. "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"—Rev. 3:20:
  - A. The door is not the door of the hearts of individuals but the door of the church:
  - 1. The Lord as the Head of the church is standing outside the degraded church, knocking at her door.
  - 2. We must realize and hold on to one principle: God's presence is the criterion for every matter; regardless of what we do, we must pay attention to whether or not we have God's presence—Exo. 33:11, 14; 2 Cor. 2:10; Psa. 27:8; 105:4.
  - B. The door is the door of the church, but the door is opened by individual believers:
  - 1. The church in Laodicea has knowledge but does not have the Lord's presence.
  - 2. The Lord is dealing with the whole church, but the acceptance of the Lord's dealing in order to feast on Him must be a personal and subjective matter.
- V. "He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne. He who has an ear, let him hear what the Spirit says to the churches"—Rev. 3:21-22:
- A. Here to overcome is to overcome the lukewarmness and pride of the degraded recovered church, to pay the price to buy the needed items, and to open the door so that the Lord can come in; Christ as the unique Overcomer includes all the overcomers.

- 二 在主的宝座上与主同坐,乃是给得胜者的赏 赐,使他在要来的千年国有分于主的权柄, 与主同王,管理全地。
- 三 我们需要看见,在启示录二、三章的七封书 信是写给七个召会的一卷书;这些书信是主 分别写给七个特定的召会(二1、8、12、 18,三1、7、14),但这七封书信寄出时, 不是七卷书,乃是一卷书。
- 四 虽然七封书信的内容有所不同,但在每一封 书信的末了都有同样结束的话:"那灵向众 召会所说的话,凡有耳的,就应当听"——二 7、11、17、29,三6、13、22:
- 1 这就是说,每一封书信都是写给众召会的,这也指 明众召会在一切主耶稣正面的事上应当是相同的; 在主对七个召会所说的话中,正面的事是主所称 赞、加强、鼓励并推崇,要召会在这些事上洋溢的。
- 2 七个召会只有在反面的事上是反常不同的,这些事 是主所责备、审判、定罪并改正,为要消除的。
- 五 不冷不热的召会若忘记所有的死知识,听活 的、焚烧的灵所说的话,就要从堕落的情形 里被拯救出来。

- B. To sit with the Lord on His throne will be a prize to the overcomer, so that he may participate in the Lord's authority and be a co-king with Him in ruling over the whole earth in the coming millennial kingdom.
- C. We need to see that the seven epistles in Revelation 2 and 3 were written as one book to the seven churches; these epistles were addressed by the Lord to the seven particular churches separately (2:1, 8, 12, 18; 3:1, 7, 14), but they were sent not as seven books but as one book.
- D. Although the contents of the seven epistles differ, at the end of each epistle there is the same closing word: "He who has an ear, let him hear what the Spirit says to the churches"—2:7, 11, 17, 29; 3:6, 13, 22:
- 1. This means that each epistle was written to all the churches, and it indicates that in all the positive things of the Lord Jesus, the churches should be the same; in the Lord's speaking to the seven churches, the positive things were commended, strengthened, encouraged, and exalted by the Lord for their abounding.
- 2. The seven churches differed abnormally only in the negative things, which were rebuked, judged, condemned, and corrected by the Lord for elimination.
- E. If the lukewarm church forgets all her dead knowledge and listens to the speaking of the living and burning Spirit, she will be delivered from her degraded condition.

第八周 周一

### 晨兴喂养

# WEEK 8 DAY 1

#### **Morning Nourishment**

- 启三11"我必快来,你要持守你所有的,免得有 Rev. 3:11 I come quickly; hold fast what you have that no one take your 人夺去你的冠冕。" crown.
- 14"你要写信给在老底嘉的召会的使者,说,那 阿们, 那忠信真实的见证人, 那神创造之物的 元始. 这样说。"

启示录三章十一节是叫非拉铁非的人注意,要持守 他们所有的。换一句话说,你所有的都行,可是不要 丢掉。不要到一个时候,以为一样的事作惯了,就把 它改一改。不要到一个时候,以为作了这么多年了, 就把它换一换。要持守你所有的,不要丢掉! 这是对 非拉铁非唯一的警告。主对非拉铁非只有一个要求, 就是要持守她所有的。你所作的没有错. 可是还要再 作。你所作的有神的祝福,你还要再作。

非拉铁非若不持守所已经有的,神要兴起别人夺 去她的冠冕。本来冠冕是赐给你的, 若你放弃你的地 位,别人就要来夺去你的冠冕。…非拉铁非的得胜, 乃是在不失去所已经得着的。这和其余的六个召会都 不一样。所以,我们要注意主的话。只有一个召会, 就是非拉铁非, 是合乎主心意的, 特点是遵守主的 话,没有否认主的名。(初信造就下册,二八一至 二八二页。)

### 信息选读

不要弄错了,以为更正教是老底嘉。…更正教是 撒狄,不是老底嘉。请记得,今天的更正教只会作撒 狄,不会作老底嘉。…乃是非拉铁非堕落了才变成老 底嘉。撒狄是从推雅推喇出来的,是进步的:非拉铁 非是从撒狄出来的,也是进步的;老底嘉是从非拉铁

#### 14 And to the messenger of the church in Laodicea write: These things says the Amen, the faithful and true Witness, the beginning of the creation of God.

Those in Philadelphia are reminded to hold fast what they have [Rev. 3:11]. In other words, they have what is right, and they should not lose it. They should not be weary of doing the same things for a long time and should not ask for a change. They should not contemplate doing something new after all the years of doing the same things. They have to hold fast what they have and not let it go! This is the only warning for Philadelphia. The Lord has only one charge for Philadelphia-to hold fast what they have. What they have done is right and is blessed by the Lord; therefore, they should continue in it.

If Philadelphia does not hold fast what it has, God will raise up others to take away its crown. The crown has already been given to Philadelphia. But others will come and take its crown if it does not hold it fast....Philadelphia overcomes by not losing what it has. This is different from the other six churches. We must pay attention to the Lord's Word. There is only one church which meets the Lord's standard—Philadelphia. Her characteristic is keeping the Lord's word and not denying His name. (CWWN, vol. 50, "Messages for Building Up New Believers (3)," p. 783)

# **Today's Reading**

Do not think that Protestantism is Laodicea....Protestantism is Sardis, not Laodicea. Protestantism can only be Sardis today; it cannot be Laodicea....After Philadelphia has fallen, it becomes Laodicea. Sardis came out of Thyatira, and it was one step beyond Thyatira. Philadelphia came out of Sardis, and it was one step beyond Sardis. Laodicea, however, comes out of Philadelphia, but it is one

非出来的,却是退步的。四个召会都要一直继续到主 耶稣再来。

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。

当非拉铁非堕落的时候,弟兄就变作众人,弟兄 相爱就变作众人的意见。爱心变作意见。弟兄相爱, 那是活的东西;众人的意见,那是死的东西。什么时 候弟兄相爱一没有,身体的关系一取消,生命的交 通一失去,所剩下的就是大家的意见。没有主的意 见;大多数通过、投票、举手而已。非拉铁非堕落 的时候,就变作老底嘉。(初信造就下册,二八二 至二八三页。)

在老底嘉的召会,就是堕落的召会。(启三14~ 22。)"老底嘉"原文意"平民(或平信徒)的意见、 决断"。就表号说,在老底嘉的召会预表恢复后又堕 落的召会。主在十九世纪初期恢复了正当的召会后, 不到一个世纪,有些恢复的召会堕落了。这恢复后又 堕落的召会,与在撒狄的召会所表征改革的召会不 同,也与在非拉铁非的召会所表征正当恢复的召会不 同。这召会要存到主回来的时候。(启示录生命读经, 二三五页。)

常人掌权…就是说多数人的掌权。多数人的意见就 是通过的意见,多数人赞成就行了。这个就是老底嘉。 换句话说,不是神甫管他们,不是牧师管他们,不是 圣灵管他们,乃是他们自己多数人的意见就是了。… 老底嘉不是站在弟兄的地位上;乃是人在这里,凭着 肉体的意思,大家都举手,就完了。…什么时候,没 有弟兄的相爱,只有凭着肉体的人的意见,你就遇见 老底嘉。(教会的正统,九一至九二页。)

参读:教会的正统,第七章。

step behind Philadelphia. These four churches will remain until the Lord Jesus comes again.

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.

As soon as Philadelphia becomes degraded, the "brothers" become the "many people," and its "brotherly love" becomes "the opinions of the many." Love has degenerated into opinion. Brotherly love is something living, but the opinion of many people is something dead. When brotherly love is lost, the Body relationship is lost. The fellowship of life is cut off as well, leaving only the opinion of men. The opinion of the Lord is lost, and the only things left are the vote of the majority, ballots, and the show of hands. Once Philadelphia falls, it becomes Laodicea. (CWWN, vol. 50, pp. 783-784)

The church in Laodicea [is] the church in degradation (Rev. 3:14-22). In Greek Laodicea means "the opinion, the judgment, of the people" or "of the laymen." The church in Laodicea as a sign prefigures the degraded recovered church. Less than a century after the Lord recovered the proper church in the early part of the nineteenth century, some of the recovered churches ("assemblies") became degraded. This degraded recovered church differs from the reformed church signified by the church in Sardis, and also differs from the proper recovered church signified by the church in Philadelphia. It will exist until the Lord comes back. (Life-study of Revelation, p. 197)

By laymen exercising authority, we mean exercising the authority of the majority. The opinion of the majority is the accepted opinion; as long as the majority is in favor, it is all right. This is Laodicea. In other words it is not the fathers who rule, nor the pastors, nor the Holy Spirit, but the opinion of the majority that counts....Laodicea does not stand in the position of brothers; rather, it is men who are according to the will of the flesh. Everyone raises the hand, and that is all....Whenever there is no brotherly love but only the opinions of men according to the flesh, you meet Laodicea. (CWWN, vol. 47, p. 83)

Further Reading: CWWN, vol. 47, "The Orthodoxy of the Church," ch. 8; CWWN, vol. 34, "The Glorious Church," p. 153

# 第八周 周二

### 晨兴喂养

启三15~17"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。因为你说, 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。"

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;但她又说, "已经发了财。"[启三15,17。]说了两句应该够 了,但她又说,"一样都不缺。""你是那困苦、可怜、 贫穷、瞎眼、赤身的。"这是主的看法。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,他们记得那个历史,而今天却失 去了那个实际。(初信造就下册,二八四页。)

### 信息选读

今天在更正教里,难得有一个人夸口自已属灵的富 足。我在外国曾遇见多少更正教的首领,连在中国的 更正教牧师也是这样,他们都说,"我们不行!我们 不行!"你不能在撒狄里面遇见骄傲的人。只有一班 的人,从前是非拉铁非,神的话是遵守的,神的名是 没有否认的,可是已往的生命,今天没有了。已往的 故事今天还记得,但是已往的生命没有了!已往的历 史今天还记得,记得我是富足,发了财,一样都不缺, 但现在是贫穷、瞎眼的!我告诉你们,只有一班人能 夸口他们的富足,就是堕落的非拉铁非,就是失去了 能力和生命的非拉铁非!

# WEEK 8 DAY 2

### **Morning Nourishment**

Rev. 3:15-17 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. 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.

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" [Rev. 3:15, 17]. The two statements are evil enough, yet it goes on to say that it has "need of nothing." In the eyes of the Lord it is "wretched and miserable and poor and blind and naked." 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)

### **Today's Reading**

There is hardly any person in Protestantism today who boasts of his own spiritual riches. I have met many Protestant leaders overseas as well as Protestant pastors in China. They all say, "We are poor! We are poor!" It is hard to find a proud person in Sardis. There is only one group of proud people—those who were Philadelphia and who had once kept God's word and not denied His name. Yet the life which they once had is lost. They still remember their history, but they have lost their former life! They remember that they were once wealthy and had become rich and had need of nothing. But they are now poor and blind! There is only one group of people who can boast of their riches—fallen Philadelphia, the Philadelphia which has lost its power and life. 所以弟兄姊妹要记得,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。有的时候,我听见有的弟兄 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。我告诉你们, 如果有一天你站在那一个地位上,你是很近老底嘉了!

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,但这并不需要你知道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。已过是非拉铁非,但今天是老底嘉。(初信造就下册,二八四至二八五页。)

林前八章一节下半说,"知识是叫人自高自大,唯 有爱建造人。"没有爱的教训会使我们自高自大。我 们可能听了职事的信息,只得了,些知识,就自高自 大;这并不建造人。唯有爱建造人。

我们如何能胜过召会的堕落?我们人的灵必须是火 热的爱的灵。[提后一6~7。]在今日召会的堕落下, 我们都需要有如火挑旺的爱的灵,使我们在灵里是火 热的。这样,爱才是有效能的。

根据我多年的观察,大多数同工的灵都是"能力" 的灵,而不是爱的灵。我们需要爱的灵,好征服今日 召会的堕落。我们不该说什么或作什么去威吓人。 反之,我们说话或行事,都该一直凭着已经如火挑旺 起来的爱的灵。这是主的恢复所需要的。(活力排, 八八、九一至九二页。)

参读:活力排,第八篇。

二〇一六年秋季长老及负责弟兄训练 - 第8篇晨兴圣言 - 第4页

Brothers and sisters, if you want to continue in the way of Philadelphia, remember to humble yourselves before God. Sometimes I hear some brothers say, "God's blessing is with us." 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." Let me say that the day we take this position, we have become Laodicea.

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. Formerly, it was Philadelphia; today it is Laodicea. (CWWN, vol. 50, pp. 785-786)

First Corinthians 8:1b says, "Knowledge puffs up, but love builds up." Teaching without love may puff us up. We may listen to the messages of the ministry and become puffed up with mere knowledge. This does not build up. Love builds up.

How can we overcome the degradation of the church? We must have a burning human spirit of love [2 Tim. 1:6-7]. Under today's degradation of the church, we all need a spirit of love fanned into flame to be burning in spirit. Love prevails in this way.

According to my observation throughout the years, most of the co-workers have a human spirit of "power" but not of love. We need a spirit of love to conquer the degradation of today's church. We should not say or do anything to threaten people. Instead we should always say and do things with a spirit of love, which has been fanned into flame. This is what the recovery needs. (The Vital Groups, pp. 71, 73)

Further Reading: The Vital Groups, msg. 8

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# 第八周 周三

### 晨兴喂养

- 启三16~17"你既如温水,也不热也不冷,我 就要从我口中把你吐出去。因为你说,我是富 足,已经发了财,一样都不缺…。"
- 彼前五5"…你们众人彼此相待,也都要以谦卑束 腰,因为神敌挡狂傲的人,赐恩给谦卑的人。"

自从罗马教之后,有四种的召会产生,〔如启示录 三章所描述的,〕这四种的召会要一直继续到主耶稣 再来。今天每一个神的儿女,都得挑选自己召会的道 路。…我是要跟从罗马教的合一呢?我是要跟从更正 教那么多的宗派呢?或者我是要行走非拉铁非的路? 或者我曾有一阵是非拉铁非,而今天活在已往的历史 里,来夸口我已往的荣耀,作一个老底嘉的人?…当 人在神面前起首骄傲,离开生命的路,不重实际,只 记得已往的历史,看见自己的富足,在这一种人的里 头就是大众的意见,只能大家商量事情。这好像是民 主,但是不能有身体的关系。你如果不认识身体的捆 绑,不认识身体的权柄,不认识身体的生命,就也不 能认识弟兄相爱。(初信造就下册,二八六页。)

### 信息选读

我们要忠心地继续在非拉铁非的里面。不要好奇去 问,罗马教是怎么一回事。…不要去摸更正教的各宗 派,这不是神的路。圣经清楚地给我们看见,整个更 正教的运动有神的祝福,但是有许多被定罪的,有许 多受责备的。

我们要学习站在非拉铁非的地位上,总是遵守主的话,不弃绝主的名。站在弟兄的地位上,千万不要

# WEEK 8 DAY 3

#### **Morning Nourishment**

- Rev. 3:16-17 So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth. Because you say, I am wealthy and have become rich and have need of nothing...
- 1 Pet. 5:5 ...All of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.

The last three [churches, as depicted in Revelation 3,] came out of Roman Catholicism, and all four will remain until the Lord Jesus comes again. Today every child of God has to choose the pathway he should take with regard to the church....Do you want to follow the oneness of Roman Catholicism? Do you want to follow the many denominations of Protestantism? Or do you want to take the way of Philadelphia? Or were you once Philadelphia but are now living in the shadow of history and boasting of your former glory, thus becoming Laodicean? When a person becomes proud, forsakes the way of life, and neglects reality, while reminiscing on his history and his own riches, the only thing left will be the opinions of many. Among such ones there can only be discussion and consensus. It appears to be a democratic society but bears no resemblance to the Body relationship. If you do not know the binding, authority, and life of the Body, you do not know brotherly love. (CWWN, vol. 50, p. 786)

### **Today's Reading**

We must be faithful to continue in Philadelphia. Do not be curious about Roman Catholicism....Do not touch the denominations in Protestantism. This is not God's way. The Bible shows us clearly that the Protestant movement as a whole had God's blessing, but that there are also many things which the Lord condemns and rebukes.

We must learn to stand on the ground of Philadelphia. Always keep the Lord's word and never deny His name. Hold fast the brotherly stand and 骄傲!不要在罗马教面前骄傲,不要在更正教面前骄 傲,不要在各宗派面前骄傲。你一骄傲,你就是老底 嘉,不是非拉铁非!什么时候,你在他们面前骄傲, 你就不是非拉铁非,而是老底嘉。你们要在哪一条路 上走?求神赐福给祂的儿女,给弟兄们在召会的事情 上,能走一条正直的路。

主所定规召会的道路,是非拉铁非。…要走在这一条道路上!但是要小心,不要骄傲。一走非拉铁非的路,最大的试探是骄傲。"我比你好,我的真理比你清楚,比你懂得多!我们只有主的名字,和你们不一样!",骄傲,马上就落到老底嘉去。跟从主的人,没有骄傲。骄傲的人,就被主吐出去。求主怜悯!我警告你们,要不说骄傲的话!人要不说骄傲的话,只有一直活在神面前。也只有一直活在神面前的,才不会看见自己富足,才能不骄傲!(初信造就下册,二八六至二八七页。)

从主的口中被吐出去,乃是被主弃绝,不得再享受主对祂的召会所是之一切。(圣经恢复本,启三16注1。)

在启示录三章十九节, 主嘱咐老底嘉召会说, "所 以你要发热心, 也要悔改。"死的知识已经使堕落的 召会变得不冷不热。她需要丢弃那些叫人死叫人冷的 知识, 疯狂的焚烧起来, 更要挣脱道理形式的束缚。 她需要热到沸腾, 而不是按着死的道理而行, 虽然对 了, 却是死的。她需要爱主, 付任何的代价, 甚至牺 壮了"道理", 也要赚得基督。温吞的召会, 需要付 一切的代价, 使自己火热, 发烧。她当为自己不冷不 热的光景悔改, 不再以自己的知识为夸耀, …〔并且〕 为着以前只满足于空洞的知识, 而不要基督的实际悔 改。(启示录生命读经, 二四八页。)

参读:初信造就,第四十五篇。

never be proud! Do not be proud in the face of Catholicism, Protestantism, or the denominations. Once you are proud, you become Laodicea and are no longer Philadelphia! As soon as you show your pride before them, you are no longer Philadelphia but Laodicea. Which way do you want to take? May God bless His children and may the brothers take the upright path with regard to the church.

The God-ordained pathway for the church is the way of Philadelphia....Walk on this way, but be careful not to be proud. Once we take the way of Philadelphia, the greatest temptation is to become proud and say, "We are better than you are. Our truths are clearer than yours, and we understand them better than you do! We have only the Lord's name and we are different!" Once we become proud, we fall into Laodicea. Those who follow the Lord have no pride. The Lord will spew the proud ones out of His mouth. May the Lord be merciful to us! This is a warning to all of us: We must not be proud in our speaking! A person must live before the Lord continually before he can refrain from proud words. Only those who live before God continually will not consider themselves rich. Only they will not be proud! (CWWN, vol. 50, pp. 786-787)

To be spewed out of the Lord's mouth is to be rejected by the Lord and to lose the enjoyment of all that the Lord is to His church. (Rev. 3:16, footnote 1)

The Lord charged the church in Laodicea, saying, "Be zealous therefore, and repent" (Rev. 3:19). Dead knowledge has made the degraded church lukewarm. She needs to become crazily burning by dropping the deadening and cooling knowledge, and she even needs to break the bondage of her doctrinal forms. She needs to be boiling rather than to be dead right according to dead doctrine. She needs to love the Lord and pay any price to gain Him, even at the cost of sacrificing the "doctrines." A lukewarm church needs to be hot, to be burning at any cost. She needs to repent of her lukewarmness, not to be proud of her knowledge and not with the reality of Christ. (Life-study of Revelation, p. 207)

Further Reading: CWWN, vol. 50, ch. 45

第八周 周四

### 晨兴喂养

- 启三17~18"…你…不知道你是那困苦、可怜、 贫穷、瞎眼、赤身的。我劝你向我买火炼的金 子,叫你富足…。"
- 彼前一7"叫你们信心所受的试验,比那经过火的试验仍会毁坏之金子的试验,更为宝贵,可以在耶稣基督显现的时候,显为可得称赞、荣耀和尊贵的。"

恢复后又堕落的召会…不知道她在生命上是贫穷的,在 视力上是瞎眼的,在行为上是赤身的。所以…她需要买金 子使她富足,买白衣遮盖她的赤身,买眼药医治她的瞎眼。

在主眼中,堕落了的弟兄会聚会是困苦的,因为她 夸口她在道理上虚空知识的丰富,而实际上她在对基 督之丰富的经历上是极其贫穷的。

恢复后又堕落的召会是可怜的,因为她是赤身、瞎眼、满了羞耻和黑暗的。

这个自傲的堕落召会,在经历基督上并在神经纶的属 灵实际上是贫穷的。…这才是真正的贫穷,这个贫穷叫 她困苦、可怜。(启示录生命读经,二三七至二三九页。)

#### 信息选读

在主眼中,在老底嘉的召会不仅在基督的丰富上贫穷,也在真实属灵的事上瞎眼。她没有真实属灵的内 在眼光。虽然她有一些关于属灵之事的知识,却没有 内在的眼光。

我们作基督徒的,都得到了基督作我们客观的义, 像袍子遮盖我们。这是为着我们在神面前的称义。我们 在基督里得称义之后,就需要凭基督活着,并且活出基

# WEEK 8 DAY 4

### **Morning Nourishment**

- Rev. 3:17-18 ... [Because you] do not know that you are wretched and miserable and poor and blind and naked, I counsel you to buy from Me gold refined by fire that you may be rich...
- 1 Pet. 1:7 So that the proving of your faith, much more precious than of gold which perishes though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ.

The degraded recovered church ("assembly")...does not realize that she is poor in life, blind in sight, and naked in conduct. Therefore,...she needs gold for her poverty, eyesalve for her blindness, and white garments for her nakedness.

In the eyes of the Lord, the degraded assemblies are wretched because they are proud of being rich in the vain knowledge of doctrines, but are sorely poor in the experience of the riches of Christ.

The degraded recovered church is also miserable because she is naked, blind, and full of shame and darkness.

The proud degraded church is poor in the experience of Christ and in the spiritual reality of God's economy....This is real poverty, the poverty that makes her wretched and miserable. (Life-study of Revelation, pp. 199-200)

### **Today's Reading**

In the eyes of the Lord, the church in Laodicea is not only poor in the riches of Christ, but also blind in genuine spiritual things. She does not have true spiritual insight. Although she has some amount of knowledge about spiritual things, she has no insight.

We Christians have all received Christ as our objective righteousness to cover us like a robe. This is for our justification before God. After being justified in Christ, we need to live by Christ and to live out Christ, that He may be our 督,使祂可以作我们主观的义,成为另一件华美的袍子, 遮盖我们每天的生活行动。这恢复后又堕落的召会,因 为缺少对基督主观的经历,所以在主的眼中是赤身露体 的。在主火焰的眼目下,空洞的道理知识尽都消失,那 些持守这些道理的人,赤身就被暴露了。唯有我们所经 历的基督,才能在祂审判的眼目下,作我们的遮盖。

首先,主劝老底嘉召会买"火炼的金子"。〔启三 18。〕圣经把我们那运行作工的信(加五6)比喻为金 子,(彼前一7,)并且神圣的性情,就是基督的神性, 也是由金子表征的。(出二五11。)我们乃是借信有 分于神的性情。(彼后一1,4~5。)恢复后又堕落 的召会,对基督有道理的认识,但没有多少活的信,以 有分于基督的神圣元素。她需要付代价,经过火炼的试 验,得着金的信,使她能有分于真金,就是基督自己, 作祂身体生命的元素。如此她才能成为纯金的灯台, (启一20,)好建造金的新耶路撒冷。(二一18。)

主劝老底嘉召会买的三样东西-金子、白衣、眼 药--就是主自己。…金表征两样东西,一是指神的神 圣性情, 一是指我们借以赏识并取用这神圣性情的活 的信。…我们若没有活的信, 赏识并应用神圣的性情, 这神圣的性情就不能属于我们。要使神圣的性情成为 我们的享受,只能借着我们活的信。基督是神圣性情 的具体化身, 祂也是我们活的信。我们若有信, 就能 有分于神的性情。…我们必须付代价,向主说,"主, 我虽然有了圣经道理的知识,但我承认我缺少你。主, 我宁愿要你,不要知识或虚空的教训。…主啊,…你 作我活的信! 我要凭你活着, 以你作我的信, 就是神 儿子的信。"(加二20。)你若这样向主说, 祂必 定立刻说, "好, 你若要得到我, 就要出代价。我要 你放下某一样东西,因为这件东西拦阻我成为你的享 受。"放下这些东西,就是付代价。(启示录生命读 经,二三九至二四二页。)

参读:启示录生命读经,第十六篇。

subjective righteousness as another splendid robe to cover our daily walk. Due to the lack of the subjective experience of Christ, the degraded recovered church is naked in the eyes of the Lord. The vain knowledge of doctrines vanishes under the flaming eyes of the Lord, leaving those who hold them nakedly exposed. Only the experienced Christ can be our covering under His judging eyes.

First, the Lord counsels the church in Laodicea to buy "gold refined by fire" [Rev. 3:18]. In the Bible, our working faith (Gal. 5:6) is likened to gold (1 Pet. 1:7), and the divine nature of God, which is the divinity of Christ, is also typified by gold (Exo. 25:11). We partake of the divine nature of God by faith (2 Pet. 1:1, 4-5). The degraded recovered church has the knowledge of the doctrines concerning Christ but not much living faith to partake of the divine element of Christ. She needs to pay the price to gain the golden faith through the fiery trials that she may participate in the real "gold," which is Christ Himself as the life element to His Body. Thus, she may become a pure golden lampstand (Rev. 1:20) for the building of the golden New Jerusalem (21:18).

All three things which the Lord counsels the church in Laodicea to buy gold, white garments, and eyesalve—are just the Lord Himself....Gold signifies two things: God's divine nature and the living faith by which we appreciate and appropriate the divine nature....If we do not have the living faith to appreciate and apply the divine nature, it cannot be ours. The divine nature can only become our enjoyment through our living faith. Christ is the embodiment of the divine nature, and He is also our living faith. If we have faith, then we can participate in the divine nature....We must pay the cost and tell the Lord, saying, "Lord, I have much knowledge of the Bible truths, but I admit that I don't have much of You. Lord, I would rather have You than mere knowledge or vain teachings....Lord, be my living faith. I want to live by You as my faith, the faith of the Son of God" (Gal. 2:20). If you speak to the Lord in this way, He will immediately say, "All right, if you would gain Me, you must pay the price. There is a certain thing that I want you to drop because it is a hindrance and a frustration from My becoming your enjoyment." Dropping these things is the paying of the price. (Life-study of Revelation, pp. 200-202)

Further Reading: Life-study of Revelation, msg. 16

二〇一六年秋季长老及负责弟兄训练 - 第8篇 晨兴圣言 - 第8页

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第八周 周五

### 晨兴喂养

- 启三18"我劝你向我买···白衣穿上, ···又买眼药 擦你的眼睛, 使你能看见。"
- 约壹二27"你们从祂所领受的膏油涂抹,住在你 们里面,并不需要人教导你们,乃有祂的膏油 涂抹,在凡事上教导你们;这膏油涂抹是真实 的,不是虚谎的,你们要按这膏油涂抹所教导 你们的,住在祂里面。"

第二, 主劝老底嘉召会, 买"白衣穿上, 叫你赤身 的羞耻不露出来"。〔启三18。〕…这里的白衣指蒙 主称许的行为,就是主自己从召会活出来,这是恢复 后又堕落的召会所需要的,好遮盖她的赤身。…这些 白衣不是指基督作我们客观的义,使我们得称义;乃 是指基督作我们主观的义,就是基督从我们里面活出 来, …成为我们的第二件衣服, 使我们能蒙主称许。 这不是为着救恩,乃是为着蒙拣选。…当我们有了活 的信,并有分于神圣的性情时,这神圣的性情至终会 从我们里面活出来,成为我们的生活。这个生活就是 基督从我们里面活出来,成为我们的第二件衣服,使 我们有地位和资格,得到基督的称许。…不错,我们 都得着称义,都被第一件衣服,就是路加十五章里浪 子身上所穿的上好袍子所覆盖。但是得着称义之后, 我们必须爱主,火热地、绝对地为着主。我们若是这 种基督徒,就必有活的信,以有分于丰富的神圣性情, 这神性要成为从我们里面活出来的基督, 作为覆盖我 们赤身的第二件衣服。(启示录生命读经, 二四三至 二四四页。)

#### 信息选读

# WEEK 8 DAY 5

#### **Morning Nourishment**

- Rev. 3:18 I counsel you to buy from Me...white garments that you may be clothed..., and eyesalve to anoint your eyes that you may see.
- 1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

Second, the Lord counseled the church in Laodicea to buy "white garments" that they "may be clothed and that the shame" of their "nakedness may not be manifested" [Rev. 3:18]...."White garments" here refer to conduct approvable to the Lord, which is the Lord Himself lived out of the church, and which is required by the degraded recovered church to cover her nakedness....These white garments are not Christ as our objective righteousness for justification. Rather, the white garments are Christ as our subjective righteousness, Christ lived out of our being... [to] be our second garment for us to be approved by the Lord. This is not for salvation but for being chosen....When we have living faith and participate in the divine nature, this divine nature will eventually come out of us to be our living. This living is Christ lived out of our being, and this is the second garment which gives us the standing and the qualification to be approved by Christ....Yes, we all have been justified and have been covered by the first garment, the best robe put on the prodigal son in Luke 15. But after being justified, we must love the Lord, be on fire, and be absolutely for the Lord. If we are this kind of Christian, then we shall have the living faith to participate in the rich, divine nature, which will become the Christ lived out of our being as the second garment to cover our nakedness. (Life-study of Revelation, pp. 203-204)

# **Today's Reading**

第三, 主劝老底嘉召会, 向祂买眼药擦眼睛, 使他 们能看见。〔启三18。〕那擦眼睛所需要的眼药,必 是指膏抹的灵, (约壹二27,) 也就是主自己这赐生 命的灵。(林前十五45。)因着恢复后又堕落的召会, 曾被死的字句知识打岔,所以也需要这种眼药医治她的 瞎眼。为着主劝她买的三样东西,她必须付代价。我们 已经指出,眼药就是膏抹的灵。属灵的眼光常与那灵有 关。我们需要更多的灵,不是更多的知识。我们不需要 许多的道理, 乃需要更多的灵来擦我们的眼睛, 也擦我 们里面的深处,使我们有透视的眼光,从里面看事情。 有了这种眼药,这种膏油,我们就有远见和透视的眼 光,能透彻的看事情。然后我们会说,"主耶稣,因 为现在我知道你是如此的宝贝,我预备好付任何的代 价。"…一旦我们的眼睛被神圣、属灵的眼药涂抹过以 后,我们就要说,"我为基督付上任何代价都是值得的。 这代价太低了。我的自己、我的前途和我的性命、都算 不得什么。我实在没有付上什么,但却赚得这位是一切 的基督。"我们若要看见这点,就需要眼药。

现在我们看见,金子、白衣、眼药,都是基督。基 督是一切。今天我们的需要就是基督。…我为着基督 的缘故,付上我的家庭、我的前途、我的定命和我的 一生,乃是值得的。我若付上了这一切,代价还是太 便宜。保罗说,他为基督的缘故,将万事看作亏损, 他看这些事物不过是粪土,是狗食。(腓三8。)在 主恢复的召会生活里,我们不是为着道理,也不是 仅仅为着所谓的真理。我们在这里乃是为着丰富的基 督。(启示录生命读经,二四六至二四七页。)

死的虚空知识和道理的仪式,使恢复后又堕落的召 会不冷不热。她需要为她的不冷不热悔改而发热心、 沸腾、火烧,借此重得享受基督的实际。(圣经恢复 本,启三19注1。)

参读:得胜者,第五章。

Third, the Lord counsels the church in Laodicea to buy from Him eyesalve to anoint their eyes that they may see [Rev. 3:18]. The "eyesalve" needed to "anoint" their eyes must refer to the anointing Spirit (1 John 2:27), who is also the Lord Himself as the life-giving Spirit (1 Cor. 15:45). Because she has been distracted by the dead knowledge of letters, the degraded recovered church also needs this kind of eyesalve for her blindness. For all three items the Lord counsels her to buy, she must pay the price. We have pointed out that the eyesalve is the anointing Spirit. Spiritual insight is always related to the Spirit. We need more Spirit, not more knowledge. We do not need many doctrines—we need more Spirit to anoint our eyes and the depths of our inner being that we may have insight to see things from within. With this eyesalve, this anointing, we may have both foresight and deep insight to see things thoroughly. Then we shall say, "Lord Jesus, because I now see what a treasure You are, I am ready to pay any price."...Once our eyes have been anointed by the divine, spiritual eyesalve, we shall say, "It is worthwhile for me to pay any price for Christ. The price is too low. My self, my future, and my life are all worth nothing. I actually pay nothing to gain Christ who is everything." If we would see this, we need eyesalve.

Now we realize that the gold, the garment, and the eyesalve are all Christ. Christ is everything. Our need today is Christ.... It is worthwhile for me to pay the cost of my family, my future, my destiny, and my whole life for Christ. If I would pay all this, the price is still too cheap. Paul said that all the things he counted loss for Christ were just dung, dog food (Phil. 3:8). In the church life in the Lord's recovery we are not for doctrine or merely for the so-called truths. We are here for the rich Christ. (Life-study of Revelation, pp. 205-206)

Dead, vain knowledge and doctrinal forms have made the degraded recovered church lukewarm. She needs to repent of her lukewarmness and be zealous, boiling, burning, that thereby she may regain the enjoyment of the reality of Christ. (Rev. 3:19, footnote 1)

Further Reading: The Overcomers, ch. 5

# 第八周 周六

### 晨兴喂养

#### 启三20~21"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。得胜的,我要赐他在我宝 座上与我同坐,就如我得了胜,在我父的宝座 上与祂同坐一样。"

在老底嘉的召会有知识,却没有主的同在。主是召 会的元首,祂站在堕落召会的门外叩门,恢复后又堕 落的召会必须体认这点!

在这七封书信里,得胜的意思,不是指胜过我们的 软弱和缠累我们的罪,乃是指胜过召会偏离而堕落的 情形。在这封给老底嘉召会的书信里,得胜是指胜过 恢复后又堕落的召会中,不冷不热和骄傲的光景,并 出代价买所需之物,且开门让主进来。

主在启示录三章二十节说,若有人听见祂的声音就 开门,祂要进到他那里去。我们已经指出,主是站在 堕落召会的门外叩门。这门是召会的门,不是个人的 心门,但需要个别的信徒打开。主是在对付整个召会, 但接受主的对付,必须是个人的事。主的对付是客观 的,但信徒的接受必须是主观的。我们若听见主向召 会所说的话,个人向祂开门,主就要进到我们里面来, 祂的同在就成了我们的分。(启示录生命读经,二四 ○、二四九页。)

### 信息选读

与主一同坐宝座, [启三21, ] 是给得胜者的一 个赏赐, 使他在要来的千年国有分于主的权柄。这就 是说, 得胜者要与基督一同作王, 管理全地。…严格 说来, …一切关于受亏损或受苦消极的话, 都是指着

# WEEK 8 DAY 6

### **Morning Nourishment**

Rev. 3:20-21 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. He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

The church in Laodicea has knowledge, but she does not have the presence of the Lord. The Lord as the Head of the church is standing outside the degraded church, knocking at her door. The degraded recovered church must realize this!

To overcome in these seven epistles does not mean to overcome our weaknesses and besetting sins; it means to overcome the fallen condition of the deviant churches. To overcome in the epistle to Laodicea means to overcome the lukewarmness and pride of the degraded recovered church, to buy the needed items, and to open the door for the Lord to come in.

In Revelation 3:20 the Lord said that if anyone hears His voice and opens the door, He will come in to him. As we have pointed out, the Lord is standing outside the degraded church, knocking at her door. The door is the door of the church, not of individuals, but the door is opened by individual believers. The Lord is dealing with the whole church, but the acceptance of the Lord's dealing must be a personal matter. The Lord's dealing is objective, but the believers' acceptance must be subjective. If we hear the Lord's voice to the church and personally open the door, the Lord will come in to us, and His presence will be our portion. (Life-study of Revelation, pp. 201, 207-208)

# **Today's Reading**

To sit with the Lord on His throne [Rev. 3:21] will be a prize to the overcomer that he may participate in the Lord's authority in the coming millennial kingdom. This means that the overcomers will be co-kings with Christ ruling over the whole earth....Strictly speaking,...any negative word regarding loss or suffering refers

在要来国度里的损失;而一切关于得着或享受积极的 话,都是指着在国度时代里,享受基督作我们特别的 分说的。

不冷不热的召会装满了叫人冰冷的知识,却缺少 焚烧的灵。她…极其需要活的灵所说的话。她若忘 记所有的死知识,听活的灵所说的话,她就要从堕落 的情形里被拯救出来。(启示录生命读经,二五二至 二五三页。)

在一切关于主耶稣的正面的事上,众召会应当是 相同的。在主对七个召会所说的话中,正面的事是主 所称赞、加强、鼓励并推崇,要召会在这些事上洋溢 的。这些正面的事包括:在以弗所的劳碌、忍耐、并 对尼哥拉党行为的恨恶;(启二2~3,6;)在士每 拿的忍受患难、贫穷和试炼,以及是忠信的;(9~ 10;)在别迦摩的持守主名,没有否认对主的信仰; (13;)在推雅推喇的爱、信、服事和忍耐;(19;) 在撒狄的未曾玷污自己的衣服;(三4;)在非拉铁 非的遵守主的话,没有否认主的名。(8,10。)

七个召会只有在反面的事上是反常不同的,这些事 是主所责备、审判、定罪并改正,为要消除的。这些反 面的事包括…在以弗所,有人自称是使徒,却不是使 徒,并且召会离弃了起初的爱;(二1上,2,4;)… 在撒狄,召会按名是活的,其实是死的,主没有见到其 行为有一样在神面前是完成的;(三1~2;)在老底 嘉,召会也不冷也不热,反而夸口说,"我是富足,已 经发了财,一样都不缺。"(14~15,17。)主的责 备指明主不要这样的不同。…众召会在反面的事上是不 同的,但在正面的事上应当是相同的。(今日主恢复中 内在的难处及其合乎圣经的救治,三〇至三一页。)

参读:今日主恢复中内在的难处及其合乎圣经的救 治,第二章:神的建造,第七篇。 to a loss during the coming kingdom, and any positive word regarding gain or enjoyment refers to the enjoyment of Christ as our special portion during the age of the kingdom.

The lukewarm church is filled with cooling knowledge but lacks the burning Spirit. She desperately needs the speaking of the living Spirit....If she forgets all her dead knowledge and listens to the speaking of the living Spirit, she will be delivered from her degraded condition. (Life-study of Revelation, p. 210)

In all the positive things concerning the Lord Jesus, the churches should be the same. In the Lord's speaking to the seven churches, the positive things were commended, strengthened, encouraged, and exalted by the Lord for the abounding. These positive things include: in Ephesus, labor, endurance, and the hating of the works of the Nicolaitans (Rev. 2:2-3, 6); in Smyrna, the suffering of tribulation, poverty, and trial, and being faithful (2:9-10); in Pergamos, holding fast the Lord's name and not denying the faith of the Lord (2:13); in Thyatira, love, faith, service, and endurance (2:19); in Sardis, not defiling their garments (3:4); and in Philadelphia, keeping the word of the Lord and not denying His name (3:8, 10).

The seven churches differed abnormally only in the negative things, which were rebuked, judged, condemned, and corrected by the Lord for elimination. These negative things include: in Ephesus, some calling themselves apostles and not being such, and the church leaving its first love (Rev. 2:1a, 2, 4);...in Sardis, the church having a name that it was living but it was dead, and its works not being found by Christ completed before God (3:1-2); and in Laodicea, the church being neither cold nor hot, but boasting, "I am wealthy and have become rich and have need of nothing" (3:14-15, 17). The Lord's rebuking indicates that the Lord does not want such differences....All the local churches should be the same in positive things, but not in negative things. (The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy, pp. 30-31)

Further Reading: The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy, ch. 2; The Building Work of God, ch. 7

第八周诗歌

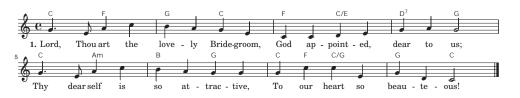
140	赞美主 – 祂	的美丽
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<u> </u>	亲爱良人,我爱慕你, 你的爱情,我深珍爱,	
11	你比美者还要更美, 你既柔细、你又亲切,	
四	你的衣服满了没药, 在你受苦馨香气中,	
五	神曾用那喜乐的油, 从你那些"象牙宫"中,	
六	神已永远赐福与你, 我今见你加冕、登极,	
七	你是"万国所羡慕的", 你乃"超乎万人之上",	· · ·
	第五节的"象牙宫"排	皆各地教会。

# WEEK 8 — HYMN

170

### Lord, Thou art the lovely Bridegroom

Praise of the Lord — His Beauty



- 2. Dear Beloved, we admire Thee, Who can tell Thy preciousness; All Thy love we deeply treasure And Thine untold loveliness.
- 3. Thou art fairer than the fairest, Thou art sweeter than the sweet; Thou art meek and Thou art gracious, None can e'er with Thee compete.
- 4. Full of myrrh are all Thy garments, And Thy lips are filled with grace; In the savor of Thy suffering, We in love Thyself embrace.
- 5. It is with the oil of gladness Thy God hath anointed Thee;From the palaces of ivory Praise shall ever rise to Thee.
- 6. God hath blessed Thee, Lord, forever, Thou hast won the victory; Now we see Thee throned in glory With Thy pow'r and majesty.
- 7. Thou art the desire of nations, All Thy worth they'll ever prove; Thou, the chiefest of ten thousand, Ever worthy of our love.

第八周申言		Composition for prophecy with main point and sub-points:
申言稿:	-	
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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 第九篇

- <u>新耶路撒冷—借回归召会正统之得胜者</u> <u>所达到神经纶中心异象</u> 与神圣启示高峰的终极完成
- 读经:徒二六19,西二2,三4,弗三4,四16, 后三12,二-2、9~11

RK 诗歌:775

纲 E 周 一

- 壹神经纶的中心异象乃是: 经历基督作 生命,为产生并建造召会作基督的身 体—徒二六19,弗三10,提前一4, 西三4,弗-22~23:
- 一 我们需要看见主今日之恢复里中心事物的异 象,就是保罗完成职事的异象—17~18节 上,徒二六19,西-25~26:
- 1保罗完成职事的中心异象乃是:神在我们里面作我 们的内容,基督是神的奥秘,以及召会是基督的奥 秘—罗九23~24,林后四7,西二2,弗三4。
- 2 主恢复的中心乃是基督与召会:基督是神的具体化 身,是神的奥秘;召会是基督的彰显,是基督的奥 秘—西二9,弗三19下,提前三15~16。

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

# RETURNING TO THE ORTHODOXY OF THE CHURCH Message Nine

<u>The New Jerusalem—the Consummation of the Central Vision</u> of God's Economy and of the High Peak of the Divine Revelation <u>through the Overcomers, Who Return to the Orthodoxy of the Church</u>

Scripture Reading: Acts 26:19; Col. 2:2; 3:4; Eph. 3:4; 4:16; Rev. 3:12; 21:2, 9-11

RK Hymns: 976

### Outline

# Day 1

- I. The central vision of God's economy is the experience of Christ as life for the producing and building up of the church as the Body of Christ—Acts 26:19; Eph. 3:10; 1 Tim. 1:4; Col. 3:4; Eph. 1:22-23:
  - A. We need to see a vision of the central matter in the Lord's recovery today, the vision in Paul's completing ministry—vv. 17-18a; Acts 26:19; Col. 1:25-26:
  - 1. The central vision of Paul's completing ministry is God in us as our contents, Christ as the mystery of God, and the church as the mystery of Christ—Rom. 9:23-24; 2 Cor. 4:7; Col. 2:2; Eph. 3:4.
  - 2. The center of the Lord's recovery is Christ and the church: Christ as the embodiment of God—the mystery of God—and the church as the expression of Christ—the mystery of Christ—Col. 2:9; Eph. 3:19b; 1 Tim. 3:15-16.

二〇一六年秋季国际长老及负责弟兄训练 - 第9篇 纲目 - 第1页

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- 二 圣经管治的异象乃是: 三一神将祂自己作到 祂所拣选并救赎的人里面,好用神圣的三一 充满他们全人,为产生并建造召会作基督的 身体,终极完成于新耶路撒冷—弗四4~6, 启二-2、9~10。
- 贰神圣启示的高峰就是神成为人,为要使人 在生命和性情上(但不在神格上)成为神, 以产生并建造基督生机的身体,为完成神 的经纶,好结束这世代,并把基督带回来, 设立祂的国度—约-12~14,约壹三1~ 2,罗八3,十二4~5,启十-15:
- 一神的经纶就是神的目的,乃是要把祂自己在祂
   神圣的三一里,分赐到祂所拣选并救赎的人里
   面,作他们的生命和性情,使他们能与祂一样,
   好作祂团体的彰显—提前一4,弗一3~23。
- 二神的经纶乃是神成为人,好使我们在生命、 性情和彰显上成为神,使我们过神人的生 活,并成为基督的身体—罗八3,一3~4, 八4、14、29,十二4~5。
- 三 神救赎我们为要使我们在生命和性情上成为 神,使祂能得基督的身体,终极完成于新耶 路撒冷,作神的扩大和彰显,直到永远—弗 一7,四16,启二一2。
- 四 唯有借神成为人,使人成为神,才能产生并 建造基督的身体;这就是神所给我们神圣启 示的高峰—罗八3,一3~4,八14、16、 29,十二4~5。

- B. The governing vision of the Bible is the Triune God working Himself into His chosen and redeemed people in order to saturate their entire being with the Divine Trinity for the producing and building up of the church as the Body of Christ, consummating in the New Jerusalem—Eph. 4:4-6; Rev. 21:2, 9-10.
- II. The high peak of the divine revelation is that God became man so that man may become God in life and nature but not in the Godhead to produce and build up the organic Body of Christ for the fulfillment of God's economy to close this age and bring Christ back to set up His kingdom— John 1:12-14; 1 John 3:1-2; Rom. 8:3; 12:4-5; Rev. 11:15:
  - A. God's economy is His intention to dispense Himself in His Divine Trinity into His chosen and redeemed people to be their life and nature so that they may be the same as He is for His corporate expression—1 Tim. 1:4; Eph. 1:3-23.
  - B. God's economy is that God became man to make us God in life, nature, and expression so that we may have a God-man living and become the Body of Christ—Rom. 8:3; 1:3-4; 8:4, 14, 29; 12:4-5.
  - C. God redeemed us for the purpose of making us God in life and nature so that He can have the Body of Christ, which consummates in the New Jerusalem as God's enlargement and expression for eternity—Eph. 1:7; 4:16; Rev. 21:2.
  - D. It is only by God's becoming man to make man God that the Body of Christ can be produced and built up; this is the high peak of the divine revelation given to us by God—Rom. 8:3; 1:3-4; 8:14, 16, 29; 12:4-5.

- 叁新耶路撒冷乃是神经纶中心异象与神 圣启示高峰的终极完成—启二一2、 9~11:
- 一新耶路撒冷,就是圣经的终极完成,乃是神成为人,并且人在生命和性情上(但不在神格上)成为神—2节,三12:
- 1 神在基督里成为人,为要使人在生命和性情上成 为神,使救赎的神与蒙救赎的人得以调和并构成 在一起,成为一个实体,就是新耶路撒冷—二一 3、22。
- 2 至终, 三一、永远的神成了与我们众人合并的新耶 路撒冷;我们也借神生机救恩的过程,成为新耶路 撒冷—罗五10, 启三12。
- 二 新耶路撒冷是团体的神人,就是神的扩大、 扩展和彰显,也就是团体的神—罗八29,来 二10~12,启四3,二-10~11:
- 1 新耶路撒冷是神性与人性调和在一起,成为一个实体的组成;一切的组成分子都有相同的生命、性情和构成,因此是一个团体的人位—2、10~21节。
- 2 新耶路撒冷是经过过程并终极完成的三一神,在蒙 祂拣选、救赎、重生、圣别、更新、变化、建造、 模成、并荣化之人身上的扩展与彰显—10~11节。
- 3 新耶路撒冷是神的扩大和扩展,是神在永世里的彰 显,也就是团体的神—创一1,约一1、14,林前 十五45下,启二二17。

- III. The New Jerusalem is the consummation of the central vision of God's economy and of the high peak of the divine revelation—Rev. 21:2, 9-11:
  - A. The New Jerusalem, the ultimate consummation of the Bible, involves God becoming man and man becoming God in life and in nature but not in the Godhead—v. 2; 3:12:
  - 1. In Christ God has become man to make man God in His life and in His nature so that the redeeming God and the redeemed man can be mingled, constituted, together to be one entity—the New Jerusalem—21:3, 22.
  - 2. Eventually, the triune, eternal God becomes the New Jerusalem incorporated with all of us, and we also become the New Jerusalem through the process of God's organic salvation—Rom. 5:10; Rev. 3:12.
  - B. The New Jerusalem is the corporate God-man—the enlargement, expansion, and expression of God—the corporate God—Rom. 8:29; Heb. 2:10-12; Rev. 4:3; 21:10-11:
  - 1. The New Jerusalem is a composition of divinity and humanity blended and mingled together as one entity; all the components have the same life, nature, and constitution and thus are a corporate person—vv. 2, 10-21.
  - 2. The New Jerusalem is the expansion and expression of the processed and consummated Triune God with His chosen, redeemed, regenerated, sanctified, renewed, transformed, built-up, conformed, and glorified people—vv. 10-11.
  - 3. The New Jerusalem is God's enlargement and expansion, God's expression in eternity, which is the corporate God—Gen. 1:1; John 1:1, 14; 1 Cor. 15:45b; Rev. 22:17.

- 三 新耶路撒冷乃是真正并终极完成的书拉密女,就 是团体的书拉密女,包括所有蒙神拣选并救赎的 人—歌六13,启二一2、9~10,二二17:
- 1 奇妙的书拉密女,作所罗门的复本,乃是作基督配 偶之新耶路撒冷最大并终极的表号—歌六13,启 二一2、9~10。
- 2 作为所罗门的配偶,书拉密女在生命、性情和形像上 与所罗门一样,正如夏娃之于亚当—创二 20 ~ 23:
- a 这表征基督的佳偶在生命、性情和形像上成了与祂 一样的,与祂相配,好成为婚配—林后三18,罗八 29, 启十九7, 二一2。
- b 许多爱基督的人至终要在生命和性情上(但不在神 格上)成为神的复本;这是神成为人,为要使人成 为神这神圣启示之高峰的应验。
- 3基督的妻子与基督将联结成为新耶路撒冷, 作神的 彰显; 那就是终极完成的书拉密女—二二17。
- 四 新耶路撒冷是宇宙的金灯台, 是圣经中灯台 的终极完成——12、20, 二—18下、23~ 24上, 出二五31~37, 王上七49, 亚四2:
- 1 众召会作为金灯台,要终极完成于新耶路撒冷,就 是所有灯台的集大成——启一20,二一18 下、23。
- 2 新耶路撒冷这座金山乃是宇宙的金灯台,托羔羊这 灯,把是光的神照耀出去—18、23节,二二1、5。

- C. The New Jerusalem is the real and consummate Shulammite a corporate Shulammite, including all of God's chosen and redeemed people—S. S. 6:13; Rev. 21:2, 9-10; 22:17:
- 1. The wonderful Shulammite, the duplication of Solomon, is the greatest and ultimate figure of the New Jerusalem as the counterpart of Christ—S. S. 6:13; Rev. 21:2, 9-10.
- 2. As Solomon's counterpart, the Shulammite became the same as Solomon in life, nature, and image, as Eve to Adam—Gen. 2:20-23:
- a. This signifies that the lover of Christ becomes the same as He is in life, nature, and image to match Him for their marriage—2 Cor. 3:18; Rom. 8:29; Rev. 19:7; 21:2.
- b. The many lovers of Christ eventually will become duplications of God in life and in nature but not in the Godhead; this is the fulfillment of God becoming man so that man may become God, which is the high peak of the divine revelation.
- 3. The wife of Christ and Christ will be joined together to be the New Jerusalem for God's expression; this is the consummated Shulammite—22:17.
- D. The New Jerusalem is the universal golden lampstand, the ultimate consummation of the lampstands in the Scriptures—1:12, 20; 21:18b, 23-24a; Exo. 25:31-37; 1 Kings 7:49; Zech. 4:2:
- 1. The churches as golden lampstands will be consummated in the New Jerusalem, the aggregate of all the lampstands—Rev. 1:20; 21:18b, 23.
- 2. The New Jerusalem, a mountain of gold, is the universal golden lampstand holding the Lamb as the lamp shining out God as the light vv. 18, 23; 22:1, 5.

- 3 新耶路撒冷是所有灯台的集大成,是今天众灯台的 总和,乃是一个总结、宇宙的金灯台,在新天新地 里将神的荣耀照耀出来,直到永远—二-24。
- 4 金灯台表征具体化身并彰显出来的三一神,我们越 经历灯台所描绘三一神的各方面,就越在金灯台作 三一神具体化身和彰显的实际里,因而成为新耶路 撒冷这宇宙的金灯台——12、20,二—18。
- 建基督在祂加强时期的职事里,作为七倍 加强的灵,产生得胜者,他们回归召会 的正统,胜过召会的堕落,建造基督的 身体,并终极完成新耶路撒冷——4, 二7、11、17、26, 三5、12、21:
  - 一因召会的堕落,基督这赐生命的灵已经七倍加强成为七灵—七倍加强赐生命的灵—以产 生得胜者—一4,四5,五6,三13。
  - 二 得胜者胜过众召会的堕落,回归召会的正 统,并胜过属撒但的犹太教、属鬼魔的天主 教以及死沉而没有基督的更正教—二9~ 10、24~28,三1~5、20~21。
  - 三 得胜者胜过任何敌对基督并顶替基督的事物— 约壹二18、22, 腓三7~11。

- 3. The New Jerusalem, the aggregate of all the lampstands, the totality of today's lampstands, is a consummate, universal golden lampstand to shine forth God's glory in the new heaven and new earth for eternity—21:24.
- 4. The golden lampstand signifies the Triune God embodied and expressed, and the more we experience the aspects of the Triune God depicted in the lampstand, the more we will be in reality the golden lampstand as the embodiment and expression of the Triune God and thus become the New Jerusalem as the universal golden lampstand—1:12, 20; 21:18.
- IV. In His ministry in the stage of intensification, Christ as the sevenfold intensified Spirit produces the overcomers, who return to the orthodoxy of the church, overcome the degradation of the church, build up the Body of Christ, and consummate the New Jerusalem—1:4; 2:7, 11, 17, 26; 3:5, 12, 21:
  - A. Because of the degradation of the church, Christ as the lifegiving Spirit has been intensified sevenfold to become the seven Spirits—the sevenfold intensified life-giving Spirit—to produce the overcomers—1:4; 4:5; 5:6; 3:13.
  - B. In overcoming the degradation of the churches, the overcomers return to the orthodoxy of the church and overcome satanic Judaism, demonic Catholicism, and dead and Christless Protestantism—2:9-10, 24-28; 3:1-5, 20-21.
  - C. The overcomers overcome anything that is against Christ or that replaces Christ—1 John 2:18, 22; Phil. 3:7-11.

- 四 得胜者是为建造基督的身体,以终极完成新 耶路撒冷—弗四 12、16,启二7下,三12、 21:
- 1 没有得胜者,基督的身体就无法建造起来;而基督 的身体若没有建造起来,基督就无法回来迎娶新 妇—十九7~9。
- 3 得胜者在这时代建造基督的身体,是为在国度时代 里新耶路撒冷初步的完成,以及至终在新天新地里 新耶路撒冷完满的完成—二7,三12,二一2。
- 五 "我又要将我神的名,和我神城的名(这城 就是由天上从我神那里降下来的新耶路撒 冷),并我的新名,都写在他〔得胜者〕上 面"—三12下:
- 1 将神的名,新耶路撒冷的名,并主的名,写在得胜 者上面,指明神的所是,新耶路撒冷的性质并主的 人位,全都作到得胜者里面。
- 2 说新耶路撒冷要作得胜者奖赏的话,指明这应许要 在千年国成就;千年国的新耶路撒冷是单给得胜者 的奖赏。

- D. The overcomers are for the building up of the Body of Christ to consummate the New Jerusalem—Eph. 4:12, 16; Rev. 2:7b; 3:12, 21:
- 1. Without the overcomers the Body of Christ cannot be built up, and unless the Body of Christ is built up, Christ cannot come back for His bride—19:7-9.
- 2. The building up of the Body of Christ is by the overcomers produced by Christ as the sevenfold intensified life-giving Spirit—1:4; 4:5; 5:6; 3:1, 12.
- 3. The building up of the Body of Christ by the overcomers in this age is for the initial consummation of the New Jerusalem in the kingdom age and eventually for the full consummation of the New Jerusalem in the new heaven and new earth—2:7; 3:12; 21:2.
- E. "I will write upon him [the overcomer] the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name"—3:12b:
- 1. That the name of God, the name of the New Jerusalem, and the name of the Lord are written on the overcomer indicates that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into the overcomer.
- 2. The mentioning of the New Jerusalem as a prize to the overcomer indicates that this promise will be fulfilled in the millennial kingdom; the New Jerusalem in the millennium will be a prize only to the overcomers.

第九周 周一

### 晨兴喂养

# WEEK 9 DAY 1

#### **Morning Nourishment**

- 徒二六 19"亚基帕王啊,我故此没有违背那从天 Acts 26:19]上来的异象。"vision.
- 弗三10"为要借着召会,使诸天界里执政的、掌 权的,现今得知神万般的智慧。"

一九二二年, 倪柝声弟兄开始尽职以后, 渐渐看见 神经纶的中心异象。倪弟兄觉得, 关于召会生活外面 的实行, 因着基督徒当中对这些事的无知, 需要出版 一些书籍, 如"工作的再思"和"教会的事务"。… 很遗憾, 许多基督徒留意这些外面的实行过于他职 事的主要负担—经历基督作生命以产生召会作祂的身 体, 祂的彰显。(李常受文集一九八一年第一册—中 文尚未出书。)

### 信息选读

主还没有回来,因为祂还没有得着一班活在他们 灵里、否认他们天然生命、凭着生命之灵的律而活、 被变化成为祂的形像、并且在祂的身体里被建造的信 徒。(林前二11~15,罗八2,十二2,4~5。) 为使主能在祂的恢复中得着这样一班信徒,我们需要 看见保罗完成职事的中心异象。

我们工作的目标不是仅仅有聚会,有圣徒在其中 说话,甚至大声呼喊。正确的聚会主要的是在于我们 把日常生活中所享受基督的丰富带到聚会中。许多圣 徒也许在聚会中有活动,但他们若是在日常行事为人 里未能享受基督的丰富,也没有把一分基督的丰富带 到聚会中,他们的活动就是徒然的,那聚会也是空洞 的。我们需要帮助圣徒在基督这美地的实际上劳苦,

# Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church.

After beginning to minister in 1922, Brother Watchman Nee gradually saw the central vision of God's economy. Brother Nee felt the need to publish some books concerning the outward practices of the church life, such as The Normal Christian Church Life and Church Affairs, because of the ignorance among Christians concerning these practices....Regrettably, many Christians have paid more attention to these outward practices than to the primary burden of his ministry—the experience of Christ as life for the producing of the church as His Body, His expression. (CWWL, 1981, vol. 1, p. 107)

### **Today's Reading**

The Lord has not yet come back, because He has not gained a group of believers who live in their spirit, deny their natural life, live by the law of the Spirit of life, are transformed into His image, and are built up in His Body (1 Cor. 2:11-15; Rom. 8:2; 12:2, 4-5). In order for the Lord to gain such a group of believers in His recovery, we need to see the central vision of Paul's completing ministry.

The goal of our work is not merely to have meetings where the saints speak and even shout loudly. Having a proper meeting is mainly a matter of bringing to the meeting the riches of Christ that we have enjoyed in our daily life. Many saints may be active in a meeting, but if they fail to enjoy the riches of Christ in their daily walk and do not bring to the meeting a rich portion of Christ, their activity is vain, and that meeting is empty. We need to help the saints to labor on Christ as the reality of the good land by endeavoring to contact, 日复一日竭力接触、经历基督,与祂有来往,好收割 祂丰富的出产,带到召会的聚会中,并借着释放他们 的灵,与人彼此分享。(西一12~13,二7,林前 十四26。)这就是在神经纶控制的异象之下有一正确 的聚会。(李常受文集一九八一年第一册。)

保罗的职事是要完成神新约经纶的神圣启示,也 就是说,三一神在基督里作为赐生命的灵,产生基 督的众肢体,以构成并建造基督的身体,使三一神在 宇宙中得着完满的彰显—神的丰满。(李常受文集 一九八二年第一册—中文尚未出书。)

使徒保罗完成职事的中心异象乃是:神在我们里面作 我们的内容,基督是神的奥秘,以及召会是基督的奥秘。 我们必须把我们天然的观念,无论是宗教、伦理、灵修、 属灵、圣洁或敬虔的观念,统统放在一边。连盼望有一个 好聚会或刚强服事的观念,也必须不是我们的目标。聚会 和服事必须来自源头,召会生活乃是结果。主乃是要恢复 中心的异象。(保罗的完成职事,一三〇至一三一页。)

主今天的恢复,乃是恢复保罗完成职事的中心异 象。今天主首要的目标,不是恢复道理的真理。…在 主的恢复里,祂乃是要恢复包罗万有的基督这赐生命 的灵,将祂自己分赐到信徒里面,并使他们成为祂活 的身体。换句话说,主今天恢复的中心乃是基督与召 会。…我再说,主恢复的中心是基督与召会:基督是 神的具体化身,召会是基督的彰显。这就是神今天所 要的;我们众人都要看见这点,这是极重要的。(哥 林多前书生命读经,二一九至二二〇页。)

我们需要看见保罗完成职事的中心异象,并带别人进入这异象。保罗完成职事的中心线乃是基督作神的 奥秘,召会作基督的奥秘。我们该留在保罗完成职事 的中心线上。(李常受文集一九八二年第一册。)

参读:保罗的完成职事,第十一章;哥林多前书生 命读经,第二十篇。 experience, and deal with Him day after day so that they may reap the produce of His riches, bring it to the church meeting, and share it with one another by releasing their spirit (Col. 1:12-13; 2:7; 1 Cor. 14:26). This is to have a proper meeting under the controlling vision of God's economy. (CWWL, 1981, vol. 1, pp. 100, 103-104)

Paul's ministry was to complete the divine revelation of God's New Testament economy, that is, the Triune God in Christ as the life-giving Spirit producing the members of Christ for the constituting and the building up of the Body of Christ, that the Triune God may have a full expression—the fullness of God—in the universe. (CWWL, 1982, vol. 1, p. 53)

The central vision of the apostle Paul's completing ministry is God in us as our contents, Christ as the mystery of God, and the church as the mystery of Christ. We must lay aside our natural concepts, whether religious, ethical, devotional, spiritual, holy, or pious. Even the concept of having a good meeting or a strong service must not be our goal. The meetings and the service must come from the source; the church life is the issue. The Lord's recovery is the central vision. (CWWL, 1980, vol. 2, p. 229)

The Lord's recovery today is the recovery of the central vision of Paul's completing ministry. The primary goal of the Lord today is not the recovery of doctrinal truths. In His recovery the Lord is seeking to recover the all-inclusive Christ as the life-giving Spirit who imparts Himself into the believers and makes them His living Body. In other words, the center of the Lord's recovery today is Christ and the church. To repeat, the center of the Lord's recovery is Christ and the church: Christ as the embodiment of God and the church as the expression of Christ. This is what God is seeking today, and it is crucial that we all see it. (Life-study of 1 Corinthians, pp. 182-183)

We need to see the central vision of Paul's completing ministry and bring others into this vision. The central lane of Paul's completing ministry is Christ as the mystery of God and the church as the mystery of Christ. We should remain in the central lane of Paul's completing ministry. (CWWL, 1982, vol. 1, p. 55)

Further Reading: CWWL, 1981, vol. 1, pp. 98-112, 171-192; CWWL, 1982, vol. 1, pp. 47-65, 94-101, 123-130, 151-157, 257-265

# 第九周 周二

### 晨兴喂养

# 罗八14"因为凡被神的灵引导的,都是神的儿子。"

16"那灵自己同我们的灵见证我们是神的儿女。"

圣经管治的异象乃是: 三一神将祂自己作到祂所拣 选并救赎的人里面, 好用神圣的三一充满他们全人, 为着产生并建造基督的身体, 终极完成于新耶路撒 冷。(弗四4~6, 启二-2, 9~10。)(为着召 会生活培育下一代, 二七九页。)

### 信息选读

我们必须看见,撒但恨恶关于神经纶终极目标之神 圣启示的高峰。他恨这一个主要的点,就是神成为人, 为要使人在生命和性情上(但不在神格上)成为神, 以产生基督生机的身体,为着完成神的经纶,好结束 这个世代,并把基督带回来,设立祂的国度。这就是 为什么我们需要为着这些信息的释放,祷告来打属灵 的仗。今天在地上,基督的身体在哪里?今天有谁明 白、传讲并实行基督的身体? 这完全是新的事。神特 意成为肉体来作人,为要使人在生命和性情上(但不 在神格上)成为神,以产生基督生机的身体,为着完 成神的经纶,好结束这个世代,把基督同祂的国度带 回来。(罗马书的结晶,一九五页。)

以弗所一章四节说,神在基督里拣选了我们,使我们成 为圣别。成为圣别,意思是在生命和性情上(但不在神格上) 成为神。在整个宇宙中,唯有神是圣别的。神唯有借着将祂 圣别的性情,就是祂圣别的元素,分赐到我们全人里面,才 能使我们成为圣别。神重生我们时,就将祂自已分赐到我们 里面作圣别的元素。五节说,神预定了我们得儿子的名分。 这就是说,神借着分赐,预定我们作祂的儿子。

# WEEK 9 DAY 2

### **Morning Nourishment**

Rom. 8:14 For as many as are led by the Spirit of God, these are sons of God.

16 The Spirit Himself witnesses with our spirit that we are children of God.

The governing vision of the Bible is the Triune God working Himself into His chosen and redeemed people in order to saturate their entire being with the Divine Trinity for the producing and building up of the Body of Christ consummating in the New Jerusalem (Eph. 4:4-6; Rev. 21:2, 9-10). (Raising Up the Next Generation for the Church Life, p. 255)

### **Today's Reading**

We need to realize that Satan hates the high peak of the divine revelation concerning the ultimate goal of God's economy. He hates this one main point—that God became a man so that man may become God in life and in nature but not in the Godhead to produce the organic Body of Christ for the fulfillment of God's economy to close this age and to bring Christ back to set up His kingdom. This is why we need prayer for fighting the spiritual warfare for the release of these messages. Today where is the Body of Christ on this earth? Today who understands and ministers and practices the Body of Christ? This is altogether something new. God purposely in His incarnation became a man that man may become God in life and nature but not in the Godhead for the producing of the organic Body of Christ to fulfill God's economy to close this age and to bring Christ back with His kingdom. (Crystallization-study of the Epistle to the Romans, p. 159)

Ephesians 1:4 says that God has chosen us in Christ to be holy. To be holy means to be God in life and in nature but not in the Godhead. In the entire universe, only God is holy. God can make us holy only by dispensing His holy nature—that is, His holy element—into our being. When God regenerated us, He dispensed Himself into us as the holy element. Verse 5 says that God predestinated us unto sonship. This means that God has predestinated us to be His sons by dispensing.

神的经纶是要使所有蒙救赎的人,所有在基督里的信徒,都成为神人。…基督这独一的神人乃是模型、原型, 被神使用,以得着千千万万"大量复制"的神人。重生 将神带到我们里面,使我们成为神人。我们既是神人, 就该有神人的生活,该不断地拒绝我们天然的人,凭着 那在我们里面作生命的神而活。我们既是神人,就该否 认我们天然的生命,并在日常生活中应用神圣的生命。

神救赎人,目的是要使蒙救赎的人在生命和性情上 成为神,好使神能将祂的经纶完成于基督的身体,作 基督的扩大。基督这身体要终极完成于新耶路撒冷, 作神完满的彰显和扩大,直到永远。(列王纪生命读 经,五九、一七一、一五三页。)

主···给我看见,要有基督的身体,非有基督的分赐 不可。···基督若不把祂自己分赐到我们里面,我们怎 能成为祂的身体?从那个点我就往上去,看见神的经 纶。所以从一九八四年起,我很多篇的信息都是讲神 的经纶。到今年[一九九四年]春天(其实去年我就 看见了),我继续往上讲。我看见,乃是神成为人, 叫人成为神,才能产生基督的身体。这一点就是神给 我们的异象的高峰。

神是神, 祂亲自生了我们作祂的儿女。什么就生什 么。羊生了羊, 你不能说老羊是羊, 小羊不是羊。神 生了我们, 我们就是神的儿女。而且到了约壹三章说, 神要把我们作到一个地步, 和祂完全一样。(2。) 从神创造人那一天起, 神的目的就是这个。(异象的 高峰与基督身体的实际, 一〇至一一页。)

参读:列王纪生命读经,三○至三二、五一、五八 至五九、六八至六九、一五三至一五五、一五九至一六 ○、一七○至一七二、一八二、一九三页;异象的高峰 与基督身体的实际,一四至一五、二三至二五、二七至 二八、三○、四六至四七、五五至五六、五九至六○页。 God's economy is to make all the redeemed ones, all the believers in Christ, God-men....Christ, the unique God-man, is the model, the prototype, used by God to have a "mass production" of millions of God-men. Regeneration brings God into us, making us God-men. As God-men we should have a God-man's living, continually rejecting our natural man and living by the very God who is life in us. As God-men we should deny our natural life and apply the divine life in our daily life.

God redeemed man for the purpose of making the redeemed man God in life and in nature so that God can have a consummation of His economy in the Body of Christ as the enlargement of Christ. This Body of Christ will consummate in the New Jerusalem as God's full expression and enlargement for eternity. (Life-study of 1 & 2 Kings, pp. 49-50, 136, 122)

The Lord showed me that in order to have the Body of Christ, the dispensing of Christ is indispensable....If Christ does not dispense Himself into us, how can we become His Body? From that point I went higher and saw the economy of God. Hence, beginning from 1984 I released many messages on the economy of God. Then in the spring of this year [1994] (actually I saw it last year) I continued to go higher. I saw that it is only by God's becoming man to make man God that the Body of Christ can be produced. This point is the high peak of the vision given to us by God.

God is God, and He Himself has begotten us as His children. Whatever anything is born of, that is what it is. We cannot say that when sheep beget sheep, the old sheep are sheep but the little sheep are not sheep. Since God has begotten us, we are the children of God. Furthermore, 1 John 3 says that God will work on us to such an extent that we will be like Him completely (v. 2). From the day God created man, this has been the purpose of God. (The High Peak of the Vision and the Reality of the Body of Christ, p. 15)

Further Reading: Life-study of 1 & 2 Kings, pp. 24-25, 43, 49, 57, 122- 123, 127-128, 136-137, 145, 154; The High Peak of the Vision and the Reality of the Body of Christ, pp. 19-20, 27-28, 31, 34, 47, 54, 58

# 第九周 周三

### 晨兴喂养

启二一10~11"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。城中有神的荣耀; 城的光辉如同 极贵的宝石, 好像碧玉, 明如水晶。"

神圣的启示乃是渐进的,是越过越高、越过越深、 越过越丰富,不仅从约伯记到诗篇是如此,从诗篇到 以后旧约和新约的各卷书也是如此,直至达到新天新 地里新耶路撒冷的高峰,作为按照神永远经纶之神圣 启示的终极完成与结束。(约伯记生命读经,二三○ 至二三一页。)

#### 信息选读

新约的主要内容,乃是三一神照着祂的喜悦有一个 永远的经纶,要在生命和性情上,将祂自己分赐到祂 所拣选并救赎的人里面,使他们作祂的复制以彰显祂; 这团体的彰显要终极完成于新耶路撒冷。(弗三9, 一9~23。)新耶路撒冷,就是圣经的终极完成,乃 是神成为人,并且人在生命和性情上(但不在神格上) 成为神。(启二一2,三12。)神在基督里成为人, 为要使人在生命和性情上成为神,使救赎的神与蒙救 赎的人得以调和并构成在一起,成为一个实体,就是 新耶路撒冷。(二一3,22。)至终,这位三一、永 远的神成了与我们众人合并的新耶路撒冷;我们也借 着神生机救恩的过程,(罗五10,)成为新耶路撒冷。 (新约总论第十四册,二九四页。)

不管经过多少时代,无论神作了多少工作,祂只有 一个目标。在圣经开头是单个的神,到末了是团体的 大神—新耶路撒冷。

# WEEK 9 DAY 3

### **Morning Nourishment**

Rev. 21:10-11 And he carried me away in spirit onto a great and high mountain and 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 divine revelation is progressive, going higher and higher, deeper and deeper, richer and richer, not only from the book of Job to the Psalms but also from the Psalms to all the following books in the Old Testament and to those in the New Testament, until it reaches the high peak of the New Jerusalem in the new heaven and new earth as the consummation and ending of the divine revelation according to God's eternal economy. (Life-study of Job, p. 196)

# **Today's Reading**

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

Regardless of how many ages there are and how much work God does, He has only one goal. In the beginning of the Bible there is one single God, and at the end there is a great, corporate God—the New Jerusalem. 圣经如何开始于神,也如何结束于神。在开头的时候,祂是简单的神,是三而一的神;在终结的时候, 出现一座城,那就是团体的神。新耶路撒冷乃是神的 扩大,神的开展,是神在永世里的彰显,也就是团体 的神。那些有分于新耶路撒冷的人,都是神的儿女, 都是神类,就是神的种类(species)。…神有无数的 儿女。看看新耶路撒冷里有多少位!那都是神,都属 于神类;所以新耶路撒冷就是团体的神。(如何作同 工与长老,并如何履行同工与长老的义务,五一页。)

新耶路撒冷乃是已经变化、荣化,且与经过过程并 终极完成之三一神调和的神人。(约十七22~23上, 弗四4~6。)

新耶路撒冷是神性与人性调和并建造在一起,成为一 个实体的组成; (约十四20,23, 启二一2~3,9~ 23;)一切的组成分子都有相同的生命、性情和构成, 因此是一个团体的人位。神与人,人与神,借着调和在 一起而建造在一起; (约十四20,23,十五4上,林前 六17;)这就是神成为人,并且人在生命和性情上(但 不在神格上)成为神。(新约总论第十四册,二九五页。)

新耶路撒冷也是经过过程并终极完成之三一神,在 得重生、变化并荣化之人性里永远的扩展和彰显。新 耶路撒冷是三一神借着祂得荣之圣徒而有的开展,作 祂的扩增,为着祂永远的定旨。约翰十五章里葡萄树 同其枝子说明了这开展。葡萄树长出枝子,就是葡萄 树的开展。这是新耶路撒冷作三一神借着祂得荣的圣 徒而有之扩展、开展的图画。(基督的三个时期—成 肉体、总括与加强,三九页。)

参读:约伯记生命读经,二五至二八、四二、四七 至四九、五八至六○、六五至六八、七三至七四、八 ○至八二、八四至八五、一○四至一○五、一三九至 一四○、一四五至一四六、一九三至一九四页;神圣 的经纶,第十四章。 Just as the Bible begins with God, so it ends with God. In the beginning He is a simple God, a God who is triune; at the end a city appears, and that is the corporate God. The New Jerusalem is God's enlargement and expansion, God's expression in eternity, which is the corporate God. Those who participate in the New Jerusalem are all God's children, God's kind, God's species....God's children are innumerable. Consider how many are in the New Jerusalem! They all are gods; they all belong to God's species. Hence, the New Jerusalem is the corporate God. (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, p. 50)

The New Jerusalem is the God-men who have been transformed, glorified, and mingled with the processed and consummated Triune God (John 17:22-23a; Eph. 4:4-6).

The New Jerusalem is a composition of divinity and humanity mingled, blended, and built up together as one entity (John 14:20, 23; Rev. 21:2-3, 9-23). All the components have the same life, nature, and constitution and thus are a corporate person. God and man, man and God, are built up together by being blended and mingled together (John 14:20, 23; 15:4a; 1 Cor. 6:17). This is a matter of God becoming man and man becoming God in life and in nature but not in the Godhead. (The Conclusion of the New Testament, p. 4362)

The New Jerusalem is also the eternal expansion and expression of the processed and consummated Triune God in the regenerated, transformed, and glorified humanity. It is the spreading of the Triune God through His glorified saints as His increase for His eternal purpose. This spreading is illustrated by the vine with its branches in John 15. The branching out of the vine is the spreading of the vine. This is an illustration of the New Jerusalem as the expansion, the spreading, of the Triune God through His glorified saints. (Incarnation, Inclusion, and Intensification, p. 36)

Further Reading: Life-study of Job, pp. 21-22, 34, 40-41, 51, 57-59, 64, 69-70, 72, 91, 121, 125, 163, 205, 207, 209; CWWL, 1984, vol. 3, "The Divine Economy," ch. 14

# 第九周 周四

### 晨兴喂养

- 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?"
- 启二一2"我又看见圣城新耶路撒冷由神那里从天而 降,预备好了,就如新妇妆饰整齐,等候丈夫。"

神圣罗曼史在雅歌中诗意的描绘出来。在雅歌里, 寻求者经过一个过程,成为书拉密女,就是所罗门的 复本,也是新耶路撒冷的表号。(六13,4。)六章 十三节第一次用到佳偶的名字书拉密女(所罗门的女 性写法),指明到这时候,她已经成了所罗门的复本、 配偶,在生命、性情和形像上,与所罗门一样,正如 夏娃之于亚当;(创二20~23;)…新耶路撒冷将 是团体的书拉密女,包括所有蒙神拣选并救赎的人。 (新约总论第十四册,三○八页。)

### 信息选读

在新耶路撒冷里, 救赎的神(由所罗门所表征) 与 所有蒙祂救赎的人(由书拉密女所表征) 成为一。新 耶路撒冷是神性与人性的调和, 在人性的美德里彰显 那经过过程并终极完成的三一神。基督与祂的妻子将 联结成为新耶路撒冷, 作神的彰显。…所罗门的佳偶 经过变化的各阶段, 成为所罗门的复本。

至终,我们要被模成美妙的书拉密女,作所罗门的 复本,成为那作基督对耦之新耶路撒冷最大并终极的 表号。正如所罗门王成了乡村男子,追求一个乡村女 子,为要使她成为自己的王后,作自己的复本;神在 基督里也成了人,来追求人,为要使人在生命、性情、

# WEEK 9 DAY 4

### **Morning Nourishment**

- S. S. 6:13 Return, return, O Shulammite; return, return, that we may gaze at you. Why should you gaze at the Shulammite, as upon the dance of two camps?
- Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

The divine romance is portrayed poetically in Song of Songs. In Song of Songs the seeker passes through a process to become the Shulammite, the duplication of Solomon and a figure of the New Jerusalem (6:13, 4). The lover's name, Shulammite, which is the feminine form of Solomon, is first used in Song of Songs 6:13, indicating that at this point she has become Solomon's duplication and counterpart, the same as Solomon in life, nature, and image, as Eve to Adam (Gen. 2:20-23)....The New Jerusalem will be a corporate Shulammite, including all of God's chosen and redeemed people. (The Conclusion of the New Testament, p. 4372)

### **Today's Reading**

In the New Jerusalem the redeeming God (signified by Solomon) and all His redeemed (signified by the Shulammite) become one. The New Jerusalem is a mingling of divinity and humanity to express the processed and consummated Triune God in human virtues. Christ and His wife will be joined together to be the New Jerusalem for God's expression. The lover of Solomon, having passed through various stages of transformation, has become Solomon's duplication.

Ultimately, we will be conformed to be the wonderful Shulammite, who, as the duplication of Solomon, is the greatest and ultimate figure of the New Jerusalem as the counterpart of Christ. Just as King Solomon became a country man to court a country girl in order to make her his queen, his duplication, God in Christ became a man to court man in order to make man God in life, nature, 彰显和功用上,但不在神格上成为神,好作基督的新 妇。(太九15,启十九7,参诗四五1~3,9,13~ 14。)圣经启示,神成为人来追求我们,如今祂要我 们追求祂,借着我们与祂有个人、情深、私下、属灵 的关系,而成为神圣的,作祂的彰显。(歌一1~8, 林后二10,出三三11,罗八4,6,林前二15。)书 拉密女是一个表号,说出我们成为那作神具体化身之 基督的复制。因此,许多爱基督的人至终要在生命和 性情上(但不在神格上)成为神的复本。这是神成为 人,为要使人成为神的应验;这是神圣启示的高峰。

书拉密女原是乡村女子;如今她是所罗门的配偶, 在生命、性情、彰显和功用上,已成为与所罗门一样, 为要完成神的经纶。我们在生命、性情、彰显和功用 上,成为与神和基督一样,但无分于神格。(新约总 论第十四册,三〇八至三一〇页。)

新耶路撒冷是圣经中灯台的终极完成。帐幕里的灯 台表征基督自己; (出二五31~37;)圣殿里的灯 台表征扩大的基督; (王上七49;) 撒迦利亚四章二 节的灯台表征以色列人; 最终, 启示录一章的灯台表 征众召会。(12~13, 20。)成为肉体的基督是一个 灯台, 祂在复活里得着了扩大。以色列人作为神的子 民也是一个灯台, 众召会作为神的选民则是众灯台。 一切灯台的集合体就是新耶路撒冷。新耶路撒冷就表 样说是一座金山, (二一18,)就像一座台。基督是 台上的灯, (23,)神是祂里面的光。(二二5。) 在一章有七个灯台—众召会, 在末了两章有独一的灯 台—新耶路撒冷, 是一切灯台的终极完成。(神新约 的经纶, 三三一页。)

参读: 雅歌结晶读经, 二至三、二○、二五、 八○至八一、一二四至一二五页; 新约总论, 第 四百二十八篇。 expression, and function but not in the Godhead, to be Christ's bride (Matt. 9:15; Rev. 19:7; cf. Psa. 45:1-3, 9, 13-14). The Bible reveals that God became a man to court us and that now He wants us to court Him by our becoming divine for His expression through our personal, affectionate, private, and spiritual relationship with Him (S. S. 1:1-8; 2 Cor. 2:10; Exo. 33:11; Rom. 8:4, 6; 1 Cor. 2:15). The Shulammite is a figure of us as the reproduction of Christ, who is the embodiment of God. Thus, the many lovers of Christ eventually will become duplications of God in life and in nature but not in the Godhead. This is the fulfillment of God becoming a man that man might become God, which is the high peak of the divine revelation.

The Shulammite was a country girl. Now, as a counterpart of Solomon, she has become the same as Solomon in life, nature, expression, and function for the carrying out of God's economy. We become the same as God and Christ in life, nature, expression, and function, but not in the Godhead. (The Conclusion of the New Testament, pp. 4372-4373)

The New Jerusalem is the ultimate consummation of the lampstands in the Scriptures. The lampstand in the tabernacle signifies Christ Himself (Exo. 25:31-37). The lampstand in the temple signifies the enlarged Christ (1 Kings 7:49). The lampstand in Zechariah 4:2 signifies the people of Israel. Finally, the lampstands in Revelation 1 signify the churches (vv. 12-13, 20). Christ in His incarnation was a lampstand, and He was enlarged in His resurrection. The children of Israel as God's people were also a lampstand, and the churches as God's chosen people are the lampstands. The one aggregate of all the lampstands will be the New Jerusalem. The New Jerusalem in figure is a gold mountain (Rev. 21:18) like a stand. Christ is the lamp on the stand (v. 23) and God is the light within Him (22:5). In the first chapter of Revelation there are the seven lampstands, the churches, and in the last two chapters there is the one unique lampstand—the New Jerusalem, which is the consummation of all the lampstands. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 356-357)

Further Reading: Crystallization-study of Song of Songs, pp. 9, 23, 27, 75, 113; The Conclusion of the New Testament, msg. 428

# 第九周 周五

### 晨兴喂养

- 启一20"论到你所看见在我右手中的七星,和 七个金灯台的奥秘,那七星就是七个召会的使 者,七灯台就是七个召会。"
- 二一23"那城内不需要日月光照,因有神的荣耀光照,又有羔羊为城的灯。"

召会作金灯台要终极完成于新耶路撒冷。圣城新耶 路撒冷乃是所有灯台的集大成。新耶路撒冷是一座金 城,(启二一18下,)有一条街道达到十二个门, (二一21,二二1,)城墙高一百四十四肘,(二一 17,)城本身高一万二千斯泰底亚,(16,)我们若 思想这些事实,就会看见城本身必定是一座山。山顶 上有宝座,城内的街道从宝座盘旋而下,达到十二个 门。在这座金山的山顶有作为中心的宝座。坐在宝座 上的乃是基督这羔羊同着在祂里面的神。(二二1。) 这羔羊乃是灯,有神在祂里面作光。(二一23,二二 5。)(新约总论第七册,三四二页。)

#### 信息选读

这座金山是一个台,在这台上有灯。所以,这座 金山—新耶路撒冷—是一个金灯台。这金灯台有基督 作灯,神在基督里作光照耀出来,直到永远。因此, 新耶路撒冷是所有灯台的集大成,是今天众灯台的总 和,乃是一个总结、宇宙的金灯台,在新天新地里将 神的荣耀照耀出来,直到永远。

我们看见金灯台的本质、形状和彰显, 含示 三一神的意义, 就对神圣的三一有了实际的领会。

# WEEK 9 DAY 5

### **Morning Nourishment**

Rev. 1:20 The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

# 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

The churches as golden lampstands will be consummated in the New Jerusalem. The New Jerusalem, the holy city, is the aggregate of all the lampstands. If we consider the facts that the New Jerusalem is a golden city (Rev. 21:18b), that it has one street which reaches all twelve gates (21:21; 22:2), that the wall of the city is one hundred forty-four cubits high (21:17), and that the city itself is twelve thousand stadia high (21:16), we shall realize that the city proper must be a mountain. On top of this mountain is a throne, from which the street spirals down to the bottom to reach the twelve gates....On the throne is Christ as the Lamb with God in Him (22:1). This Lamb is the lamp with God in Him as the light (21:23; 22:5). (The Conclusion of the New Testament, p. 2345)

# **Today's Reading**

This golden mountain is a stand, and upon this stand is a lamp. Therefore, this golden mountain—the New Jerusalem— is a golden lampstand. As a golden lampstand, it has Christ as the lamp with God in Him as the light shining out for eternity. Thus, the New Jerusalem, the aggregate of all the lampstands, the totality of today's lampstands, is a consummate, universal golden lampstand to shine forth God's glory in the new heaven and new earth for eternity.

As we consider the substance, the shape, and the expression of the golden lampstand as implying the significance of the Triune God, we gain a practical 神圣的三一是为着要把经过过程的三一神分赐到 人性里,为着神定旨的完成,以得着神自己的团 体彰显,直到永远。神这神圣的一位,首先具体 化身在基督里,然后借着七倍加强的灵彰显出来。 如今我们不仅有三一神;更在灯台里,有三一神 实在且坚实的具体化身和彰显。金子已成形为具 体的台,是为着成就神的定旨。…这台是基督的 预表,借着表征神七灵的七灯彰显出来。所以, 金灯台象征那具体化并得着彰显的三一神。金灯 台的素质是父,形状是子,彰显乃是那灵。因着 灯台里有金为元素表征父神,有台表征子神,并 有七灯表征灵神,所以我们有立场说灯台本身乃 是三一神的具体化和彰显。(新约总论第七册, 三四二、三三一至三二页。)

基督的职事,在祂第三个时期,就是加强的时期 中,要完成三件大事。第一,加强祂生机的救恩; 第二,产生得胜者;第三,完成新耶路撒冷。

基督为着祂在总括时期中的职事,成了赐生命的 灵,也就是那是灵的基督,以完成祂生机的救恩, 为着产生召会,并建造祂的身体,而终极完成新耶 路撒冷。但就在祂总括时期之职事的中途,尚未达 到目的时,召会堕落了,阻挠神永远经纶的完成。 因此,基督这一位赐生命的灵,就七倍的加强,成 了神的七灵。(启一4,四5,五6,三1。)(如 何作同工与长老,并如何履行同工与长老的义务, 四三、四六页。)

参读:新约总论,第二百一十九至二百二十篇;神 新约的经纶,第十三章;金灯台的终极意义,第四篇。 understanding of the Trinity. The Trinity is for the dispensing of the processed Triune God into humanity for the fulfillment of God's purpose to have a corporate expression of Himself for eternity. God, the Divine Being, is first embodied in Christ and then expressed through the sevenfold intensified Spirit. Now we not only have the Triune God; in the lampstand we have the Triune God substantially and solidly embodied and expressed. The gold has been formed into the solid stand for the fulfillment of God's purpose....This stand, which is a type of Christ, is expressed through the seven lamps signifying the seven Spirits of God. The golden lampstand, then, signifies the Triune God embodied and expressed. Its essence is the Father, its form is the Son, and its expression is the Spirit. Because we have in the lampstand the element of gold signifying God the Father, the stand signifying God the Son, and the seven lamps signifying God the Spirit, we have the ground to say that the lampstand itself is the embodiment and expression of the Triune God. (The Conclusion of the New Testament, pp. 2345, 2334)

In the third stage of His ministry, the stage of His intensification, Christ is accomplishing three great things. First, He is intensifying His organic salvation; second, He is producing His overcomers; and third, He is consummating the New Jerusalem.

For His ministry in the stage of His inclusion, Christ became the life-giving Spirit, the pneumatic Christ, to carry out His organic salvation for the producing of the church and the building up of His Body to consummate the New Jerusalem. However, on the way of His ministry in the stage of His inclusion, before He had attained His purpose, the church became degraded; such degradation frustrates the accomplishment of God's eternal economy. Hence, Christ as the one life-giving Spirit was intensified sevenfold to become the seven Spirits of God (Rev. 1:4; 4:5; 5:6; 3:1). (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, pp. 43, 46)

Further Reading: The Conclusion of the New Testament, msgs. 219-220; CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 23; CWWL, 1977, vol. 2, "The Ultimate Significance of the Golden Lampstand," ch. 4

# 第九周 周六

### 晨兴喂养

- 弗四16"…全身…得以联络在一起,并结合在一起,便叫身体渐渐长大,以致在爱里把自己建造起来。"
- 启三12"得胜的,我要叫他在我神殿中作柱子,… 我又要将我神的名,和我神城的名,(这城就 是…新耶路撒冷,)…都写在他上面。"

没有得胜者,基督的身体就无法建造起来;而基督 的身体若没有建造起来,基督就无法回来迎娶新妇。… 新妇乃是得胜者的总和。基督身体的建造,乃是借着神 在祂生机救恩加强的工作里所产生的得胜者。〔这身体 的建造是为要终极完成新耶路撒冷。〕(神生机救恩的 秘诀—"那灵自己同我们的灵",一〇〇至一〇一页。)

### 信息选读

[在启示录三章十二节,]首先,主说要将神的名写在得胜者上面。名是一种标示,你的名标明你是怎样的人。得胜者有神的名,就是说神已经作到他的里面。只有当神作到我们里面,我们才配得着祂的名。 这不是说我们成了神,乃是说神已作到我们里面, 我们与祂成为一。因此,主就给我们一个标示—神。 "神"写在得胜者上面,指明他已经被神浸透了。你 看见他,就是看见神。

第二,主应许得胜者,把神城新耶路撒冷的名, 写在他上面。得胜者有新耶路撒冷的名,这就是说, 他成了新耶路撒冷的一部分。这指明要来的新耶路 撒冷已作到他的全人里面。所以得胜者也有新耶路

# WEEK 9 DAY 6

### **Morning Nourishment**

- Eph. 4:16 ...All the Body, being joined together and being knit together...causes the growth of the Body unto the building up of itself in love.
- Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God,...and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem,...and My new name.

Without the overcomers the Body of Christ cannot be built up, and unless the Body of Christ is built up, Christ cannot come back for His bride....The building up of the Body of Christ [for the consumation of the New Jerusalem] is by the overcomers produced by God in the intensified work of His organic salvation. (The Secret of God's Organic Salvation—"the Spirit Himself with Our Spirit," pp. 87-88)

### **Today's Reading**

[In Revelation 3:12] first, the Lord says that He will write on the overcomer the name of God. A name is a designation. Your name designates who you are. For the overcomer to bear the name of God means that God has been wrought into him. Only when God has been wrought into us are we worthy to bear His name. This does not mean that we become God; it means that God has been wrought into us and that we are one with Him. Therefore, the Lord gives us a designation—God. "God" is upon the overcomer, indicating that he has been saturated with God. When you see him, you see God.

Second, the Lord promises to write upon the overcomer the name of the city of God, the New Jerusalem. For the overcomer to bear the name of the New Jerusalem means that he is a part of the New Jerusalem. This indicates that the coming New Jerusalem has been wrought into his being. Thus, the overcomer

撒冷的名称。主所写的,总是照着事实。若是在一 只猴子上面写着"狮子",或是在一只猫上面写着 "羊羔",那是笑话。主把神的名和新耶路撒冷的 名写在我们上面,就启示出我们与神是一,且是新 耶路撒冷的一部分。

最后,主应许说,要将祂的新名写在得胜者上面。 这个新名乃是照着我们的经历。我说不出主的新名是 什么,因为那要按照我们个人对主的经历。换句话说, 我们对主的经历,就成了我们;我们经历神,神就成 为我们。我们经历新耶路撒冷,新耶路撒冷也成为我 们。我们对主有亲密、个人的经历,这些也成了我们。 所以,主要恰当地标明我们,把神的名,新耶路撒冷 的名,以及祂的新名写在我们上面。这要指明,我们 成为一种人,这人与神是一,也是新耶路撒冷的一部 分,并且经历主自己作那使祂自己成了我们的一位。

神的名,新耶路撒冷的名,并主的新名,写在得 胜者上面,指明得胜者为神、新耶路撒冷和主所得 着;神自己、神的城新耶路撒冷和主自己,也全属 于得胜者;并且他与神、与新耶路撒冷、与主也是一。 神的名意即神自己,新耶路撒冷的名意即城本身, 主的名意即主自己。将神的名,新耶路撒冷的名, 并主的名,写在得胜者上面,指明神的所是,新耶 路撒冷的性质并主的人位,全都作到得胜者里面。 说新耶路撒冷要作得胜者奖赏的话,指明这应许要 在千年国成就。千年国的新耶路撒冷才是所有蒙救 赎之人共同的分,直到永远。(启示录生命读经, 二三二至二三四页。)

参读:基督的三个时期——成肉体、总括与加强,第 一至二篇。 also bears the designation of the New Jerusalem. The Lord's writing always corresponds to the facts. It would be ridiculous to write the word lion upon a monkey, or to write the word lamb upon a cat. When the Lord writes the names of God and the New Jerusalem upon us, it reveals that we are one with God and are a part of the New Jerusalem.

Finally, the Lord promises to write upon the overcomer His new name. This new name will be according to our experiences. I cannot tell you what the Lord's new name will be because it is according to our personal experiences of Him. In other words, what we experience of the Lord will become us. We experience God, and God becomes us. We experience the New Jerusalem, and that also becomes us. We experience the Lord in an intimate, personal way, and that becomes us. Therefore, the Lord will rightly designate us, writing upon us the name of God, the name of the New Jerusalem, and His new name. This will indicate that we have become a person who is one with God, who is a part of the New Jerusalem, and who has experienced the Lord Himself as the One who makes Himself us.

The name of God, the name of New Jerusalem, and the Lord's new name written upon the overcomer indicate that the overcomer is possessed by God, by the New Jerusalem, and by the Lord; that God Himself, His city, the New Jerusalem, and the Lord Himself all belong to him; and that he is one with God, with the New Jerusalem, and with the Lord. The name of God means God Himself, the name of the New Jerusalem means the city itself, and the name of the Lord means the Lord Himself. To write the name of God, the name of the New Jerusalem, and the name of the Lord upon the overcomer indicate that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into the overcomer. The mentioning of the New Jerusalem as a prize to the overcomer indicates that this promise will be fulfilled in the millennial kingdom. The New Jerusalem in the millennial kingdom will be a prize only to the overcoming saints, whereas the New Jerusalem in the new heaven and new earth will be the common portion of all the redeemed for eternity. (Life-study of Revelation, pp. 194-195)

Further Reading: Incarnation, Inclusion, and Intensification, chs. 1-2

# 第九周诗歌

附5

# 经历神 — 神人联调

A大调 4/4
$1 - 1 \cdot \underline{2} \mid 3 - 5 \mid 4  6  7  2 \mid 1 - 3 \mid 4  2  7  5 \mid 2$
 何大神迹! 何深 奥 秘! 神 竟 与
$1 - \widehat{21} \mid 7 - 6 - \mid 5 \mid 5 - 7  1 \mid \widehat{1 - 7}  5 \mid 1 - 2  5 - 7  1 \mid \widehat{1 - 7}  5 \mid 1 - 2  5  5  5  5  5  5  5  5  5 $
人联调为一! 神成为人,人成
$3 -  2 - 5  \widehat{6 1} - 6  \widehat{5 1} - 2  3 - 2 -  1 $
为神,天使、世人莫测经纶;
$3 - 2  5 \mid 1 - 2  3 \mid 4  6  2  1 \mid 7  6  5  5 \mid 3  5  1  5 \mid 6  5  5 \mid 5 \mid$
出自神的心 爱美 意, 达到 神
$\widehat{6 \ 1 \ 4 \ 6} \ \left  \ \widehat{7 \ 2 \ 5 \ 7} \ \right  \ 1 = -1 \ \left  \ 3 = 3 \ - \ \left  \ 2 = -2 \ \right  \ 4 = -$
的 最 高 目 的。出 自 神 的 心 爱
4 -   3 - 3   6 - 6 -   5 - 4 2   1 - 7 -   1
美意,达到神的最高目的。
二 神成肉身,来作神人, 为要使我能成为神,
生命、性情与祂同类, 唯我无分祂的神位;
祂的属性变我美德, 祂的荣形在我显活。
祂的属性变我美德, 祂的荣形在我显活。

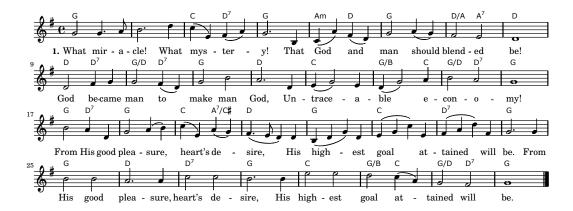
三 不再是我单独活着, 乃是神我共同生活;
 并与众圣神里配搭, 建成三一宇宙之家,
 且成基督生机身体, 作祂显身团体大器。
 且成基督生机身体, 作祂显身团体大器。

#### 四 最终圣城耶路撒冷, 异象、启示集其大成。 三一之神,三部分人, 永世对偶是人又神; 神性人性互为居所, 神的荣耀在人显赫。 神性人性互为居所, 神的荣耀在人显赫。

# WEEK 9 — HYMN

### What miracle! What mystery!

#### **Ultimate Manifestation — God's Eternal Purpose**



- 2. Flesh He became, the first God-man, His pleasure that I God may be: In life and nature I'm God's kind, Though Godhead's His exclusively. His attributes my virtues are; His glorious image shines through me. His attributes my virtues are; His glorious image shines through me.
- 3. No longer I alone that live, But God together lives with me. Built with the saints in the Triune God, His universal house we'll be, And His organic Body we For His expression corp'rately. And His organic Body we For His expression corp'rately.
- 4. Jerusalem, the ultimate, Of visions the totality; The Triune God, tripartite man— A loving pair eternally— As man yet God they coinhere, A mutual dwelling place to be; God's glory in humanity Shines forth in splendor radiantly!

第九周 • 申言	Composition for prophecy with main point and sub-points:
申言稿:	