

二〇一六年秋季國際長老及負責弟兄訓練

回歸召會的正統

篇題

- 第一篇 榮耀的基督作為在金燈臺中間行走之人子的異象
- 第二篇 在以弗所的召會
- 第三篇 在士每拿的召會
- 第四篇 在別迦摩的召會
- 第五篇 在推雅推喇的召會
- 第六篇 在撒狄的召會
- 第七篇 在非拉鐵非的召會
- 第八篇 在老底嘉的召會
- 第九篇 新耶路撒冷——藉著回歸召會正統之得勝者所達到神經綸中心異象與神聖啓示高峯的終極完成

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

RETURNING TO THE ORTHODOXY OF THE CHURCH

Contents

- Message 1: The Vision of the Glorious Christ as the Son of Man Walking in the Midst of the Golden Lampstands
- Message 2: The Church in Ephesus
- Message 3: The Church in Smyrna
- Message 4: The Church in Pergamos
- Message 5: The Church in Thyatira
- Message 6: The Church in Sardis
- Message 7: The Church in Philadelphia
- Message 8: The Church in Laodicea
- Message 9: The New Jerusalem—the Consummation of the Central Vision of God's Economy and of the High Peak of the Divine Revelation through the Overcomers, Who Return to the Orthodoxy of the Church

回歸召會的正統

第一篇

榮耀的基督作為在金燈臺中間 行走之人子的異象

讀經：啓一 10 ~ 二 1

RK 詩歌：英 381, 1184

綱 目

週 一

壹 我們若要看見啓示錄一至三章中榮耀的基督與七個召會的異象，就必須顧到以下的事：

一 我們必須取奴僕的地位——一 1：

- 1 保羅說他是『基督耶穌的奴僕』（羅一 1）；保羅使用這辭，指明他作使徒不是自派的，也不是主雇用的，乃是主所買的，在重生的生命裏，不在天然的生命裏，事奉神並將基督供應給神的子民。
- 2 我們要甘願作僕人，甚至作奴僕，服事別人，而不是管轄別人——太二十 24 ~ 28，二五 14，林後四 5，加六 17，出二一 1 ~ 6，賽五十 4 ~ 5。
- 3 基督從前服事我們（可十 45），現在仍是服事我們（路二二 26 ~ 27），將來還要服事我們（十二 37，啓七 17）；我們若要用基督服事別人，就需要讓祂先服事我們。

RETURNING TO THE ORTHODOXY OF THE CHURCH

Message One

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

Scripture Reading: Rev. 1:10—2:1

RK Hymns: 381, 1184

Outline

Day 1

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

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

1. Paul says that he was a “slave of Christ Jesus” (Rom. 1:1); his use of this term indicates that he was not a self-appointed apostle or one hired by the Lord; rather, he was one purchased to serve God and minister Christ to His people, not in the natural life but in the regenerated life.
2. We need to be willing to serve others as a servant, even as a slave, rather than rule over others—Matt. 20:24-28; 25:14; 2 Cor. 4:5; Gal. 6:17; Exo. 21:1-6; Isa. 50:4-5.
3. Christ served us in the past (Mark 10:45), He is still serving us in the present (Luke 22:26-27), and He is going to serve us in the future (12:37; Rev. 7:17); if we are going to serve others with Christ, we need to allow Him to serve us first.

二 我們必須運用我們人的靈作我們看見、領畧並回應神行動的器官；惟有人的靈能回應神的靈——10，四5，五6，詩一一九17～18。

三 我們必須有耳可聽那靈向眾召會所說的話：

- 1 看見是在於聽見；約翰先是聽見聲音（啓一10），然後纔看見異象（11～12）；如果我們的耳朵發沉聽不見，我們就看不見（賽六9～10）。
- 2 主總是願意開通我們的耳朵，好聽見祂的聲音（伯三三14～16，賽五十四4～5，出二一6），使我們能照著祂的經綸看事物。
- 3 發沉的耳朵需要受割禮——耶六10，徒七51。
- 4 罪人的耳朵需要用救贖的血潔淨，並用那靈膏抹——利十四14、17、28。
- 5 我們作祭司事奉主，耳朵必須用救贖的血潔淨——出二九20，利八23～24。

週 二

貳 啓示錄這卷書乃是耶穌基督獨特並終極的啓示——1上：

- 一 約翰因忠於神的話，並為著耶穌的見證，而被流放於拔摩島；在這樣的環境裏，榮耀的基督將祂自己啓示給約翰，並給他新的啓示——9節。
- 二 地在約翰眼前消滅了，天卻向他敞開；這叫我們想起在監獄裏的約瑟、在曠野裏的摩西、在患難中的大衛以及在捆鎖中的保羅；他們都曾得著新鮮的啓示。

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

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

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

Day 2

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

- A. John was exiled to the island of Patmos because he was faithful to God's word and because he was for the testimony of Jesus; under such circumstances the glorious Christ revealed Himself to John and gave him new revelations—v. 9.
- B. The earth had diminished before John's eyes, but heaven was opened to him; this brings to mind Joseph who was in prison, Moses who was in the wilderness, David who was in distress, and Paul who was in chains; they all received fresh revelations.

三 約翰就是順著他們所走的道路向前走；約翰得著了他從前所沒有得著的異象，認識了他從前所沒有認識的這一位坐在寶座上的主；可惜神的兒女常誤會神所安排的『拔摩』。

週 三

叁 人子基督是大祭司，『身穿長袍，直垂到腳，胸間束著金帶』（啓一 13），在祂的人性裏顧惜眾召會，並在祂的神性裏餵養眾召會：

一 人子是在祂的人性裏，金帶表徵祂的神性，胸是愛的表號：

- 1 基督原來是腰間束帶，為著神聖的工作得加力（出二八 4，但十 5），以產生眾召會，但如今祂在胸間束帶，藉著祂的愛照顧祂所產生的眾召會。
- 2 金帶表徵基督的神性成了祂神聖的力量，胸表徵這金的力量是由祂的愛並憑祂的愛來運用並推動的，好餵養眾召會。

二 基督作為人子，在祂的人性裏照顧眾召會，為要顧惜眾召會—啓一 13 上：

- 1 祂收拾燈臺的燈，使燈正確合宜，就是在顧惜我們，使我們快樂、愉快、舒適—出三十 7，二七 20～21，參詩四二 5、11：
 - a 主的同在帶來一種柔細、溫暖的氣氛，顧惜我們的全人，給我們安息、安慰、醫治、潔淨和鼓勵。
 - b 我們在召會裏能享受主同在的顧惜氣氛，得著生命的滋養供應—弗五 29，參提前四 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."

Day 3

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:

1. Christ was girded at the loins, strengthened for the divine work (Exo. 28:4; Dan. 10:5) to produce the churches, but now He is girded about at the breasts, caring for the churches that He has produced by His love.
2. 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 祂修剪燈臺的燈芯，把一切攔阻我們照耀的消極事物剪掉—出二五 38:

a 燈芯燒焦的部分，燈花，表徵必須剪除的那些不照著神定旨的事物，就如我們的肉體、天然的人、己和舊造。

b 祂把眾召會中間一切的不同（過錯、短處、失敗、缺點）修剪掉，使眾召會在素質、樣子和彰顯上完全相同—參林前一 10，林後十二 18，腓二 2。

三 基督在神性裏以祂胸間金帶所表徵的神聖之愛照顧眾召會，餵養眾召會—啓一 13 下:

1 祂在祂三個時期的豐滿職事中，以祂自己這包羅萬有的基督來餵養我們，使我們在神聖的生命中長大成熟，成為祂的得勝者，以完成祂永遠的經綸。

2 作為行走的基督，祂知道每一個召會的情形；作為說話的靈，祂修剪燈臺，並用新油，就是那靈的供應，充滿燈臺—二 1、7。

3 我們要有分於祂的行動，並享受祂的照顧，就必須在召會裏。

週 四

肆主的屬天亙古常在，乃是由祂的頭與髮皆白，如白羊毛、如雪所描繪—一 14，但七 9，伯十五 10，參歌五 11:

一 主耶穌是神（約二十 28～29）；祂是超越時間，而包括時間的（彌五 2，賽五七 15）。

二 白髮表徵經歷、榮耀、長久，也表徵聖別—箴十六 31，二十 29。

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

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

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

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

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

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

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

Day 4

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

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

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

三 以賽亞書說到神應許洗淨人的罪，是洗得白如羊毛、白如雪（一 18）；我們一想到我們的罪已經洗淨，洗得像主的頭與髮一樣白，我們就不禁希奇主的恩典是何等的大！

伍 主的七眼如同火焰，是為著注視、鑒察、搜尋、藉光照而審判以及灌輸——啓一 14，五 6，但十 6：

一 基督的眼目是為著神在地上的行動與工作，因為七是神行動中完整的數字。

二 主的眼目如同火焰，主要的是為著祂的審判——七 9～10，啓二 18，十九 11～12。

三 『我今每日舉目細望審判臺前亮光；願我所有生活、工作，那日都能耐火』——詩歌四六八首，第五節；此詩乃倪柝聲弟兄所寫（見『倪柝聲——今時代神聖啓示的先見』，七五頁）。

週 五

陸 主的腳好像在爐中煅煉過明亮的銅，表徵祂完全且明亮的行事為人，使祂有資格施行神聖的審判——啓一 15 上，結一 7，但十 6，參出三十 18，三八 8，民二一 8～9。

柒 主的聲音如同眾水的聲音（啓一 15 下，參十四 2），這是一種鬨嚷的聲音，乃是全能神的聲音（結一 24，四三 2），既嚴肅又莊重（參啓十 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).

Day 5

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).

捌 基督是握著眾召會光明使者的那一位——16 上、20:

- 一 使者是眾召會中屬靈的人，擔負著耶穌見證的責任。
- 二 使者像星一樣，有屬天的性質，並在屬天的地位上，他們有從主來新鮮的信息給祂的子民——二 1 上。
- 三 使者的盼望和喜樂都是在天上；他們與基督有親密的交通；他們也得著主的能力和權柄，因為他們是在主耶穌的右手裏——參詩十六 1～3，七三 25～26。
- 四 我們若肯把自己完全交在主的手裏，顧到基督耶穌的事，並且歡喜為祂的緣故擔負責任，就不僅我們要得著主的賞賜，主也要用我們成就祂極大的工作——林前十五 58，十六 10，參創十五 1，腓二 19～21。

週 六

玖 從基督口中出來一把兩刃的利劍，就是祂那辨明、審判、擊殺的話，為著對付消極的人事物——啓一 16 中，來四 12，弗六 17。

拾 基督的面貌如同烈日中天發光（但十 6），為著審判的光照，以帶進國度——啓一 16 下，太十七 2，參瑪四 2，士五 31，太十三 43。

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

- A. The messengers are the spiritual ones in the churches, the ones who bear the responsibility of the testimony of Jesus.
- B. The messengers, who are of the heavenly nature and in a heavenly position like stars, are those who have a fresh message from the Lord to His people—2:1a.
- C. The messengers' hope and happiness are in the heavens; they have intimate fellowship with Christ; they also have the power and authority of the Lord, because they are in the right hand of the Lord Jesus—cf. Psa. 16:1-3; 73:25-26.
- D. If we are willing to submit ourselves totally to the Lord's hand, care for the things of Christ Jesus, and gladly bear the responsibility for His sake, not only will we receive the Lord's reward, but the Lord will also use us to accomplish His great work—1 Cor. 15:58; 16:10; cf. Gen. 15:1; Phil. 2:19-21.

Day 6

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

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

拾壹 基督是首先的，也是末後的，這向我們保證，祂永不會叫祂的工作半途而廢；基督也是那活著的，使彰顯祂身體的眾召會也成為活而新鮮並剛強的—啓一 17 ~ 18 上：

- 一 我們認識主是活到永永遠遠的神，纔能在靈中不斷的感覺主的確實同在；沒有甚麼比感覺主的確實同在更能堅固我們—提後四 22，參創三九 23。
- 二 『我…活到永永遠遠』這話應當是我們的力量和盼望（啓一 18 上）；亞伯拉罕所呼求的、但以理所事奉的、慕勒所信靠的、倪柝聲和李常受所認識的永活神，也就是我們所屬所事奉的神；我們應當敬拜祂，並且滿了喜樂的讚美祂的名！

拾貳 基督拿著死亡和陰間的鑰匙—18 節下：

- 一 死是聚攏者，陰間是守留者，但基督在十字架上已經廢掉了死，又在復活裏勝過了陰間—提後一 10，徒二 24。
- 二 只要我們藉著操練否認己、背起十字架並喪失魂生命，而讓主有地位、機會和通路，在我們中間運行並作工，死亡和陰間就會在祂的控制之下—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.

第一週 週一

晨興餵養

啓一 1『耶穌基督的啓示，就是神賜給祂，叫祂將必要快發生的事指示祂的眾奴僕；祂就藉着祂的使者傳達，用表號指示祂的奴僕約翰。』

10『當主日我在靈裏，聽見在我後面有大聲音如吹號說。』

二 7『那靈向眾召會所說的話，凡有耳的，就應當聽。…』

根據古代的習俗和法律，奴僕賣身給主人，主人對他有絕對的權利，甚至有生殺之權。保羅就是基督這樣的一個奴僕。…保羅用奴僕這辭，〔羅一 1，〕指明他作使徒不是自派的，也不是主雇用的，乃是主所買的，在重生的生命裏，不在天然的生命裏，事奉神並服事神的百姓。（聖經恢復本，羅一 1 註 3。）

〔在馬太二十章二十四節，〕十個門徒的惱怒，…給主機會啓示在國度裏生活的路，就是不轄管別人，寧願作僕役，甚至作奴僕服事人。（太二十 26 註 1。）

信息選讀

〔有〕三處聖經給我們看見基督從前怎樣服事我們，現在仍是怎樣服事我們，將來還要怎樣服事我們。

〔馬可十章四十五節說，〕『因為人子來，不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。』…人子來，對於任何人，祂都服事。無論甚麼人來到主的面前，主總是服事他們。飢餓的，主給他們喫；患病的，主給他們醫治。無論何人，無論何時，無論何地，主總是服事人。主最高的服事，就是捨命作多人的贖價。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節〕講到基督怎樣服事門徒。祂說，『我在你們中間，如同服事人的。』我們要記得，主在我們中間是服事我們的。這是恩典！…救恩就是基督先服事我們，然後我們纔服事基督。

〔十二章三十七節說，〕『主人來了，看見奴僕儆醒，那些奴僕就有福了。我實在告訴你們，主人必自己束上帶，叫他們坐席，進前服事他們。』…主說祂將來還要服事我們。我們一次欠主的債，作一個白受恩典的人；我們也是永遠欠主的債，作一個永遠享受恩典的人。（倪柝聲文集第一輯第十七冊，二〇七至二〇八、二一〇頁。）

〔啓示錄〕強調人的靈，作我們領畧並回應神行動的器官。惟有（我們的）靈能回應（神的）靈。…約翰是在靈裏看見…四個〔啓示錄裏主要的〕異象，（一10，四2，十七3，二一10，）正如以弗所三章五節所說，在靈裏得着基督奧祕的啓示。我們要看見啓示錄的異象，也必須在靈裏。這不僅是在我們心思裏頭腦的領會，乃是在我們靈裏屬靈的領畧。（聖經恢復本，啓一10註2。）

雖然我們所在的角度和地位都是對的，我們仍可能沒有適當能聽的耳朵。〔啓示錄〕一章着重看，二至三章着重聽。在屬靈的事上，看見是在於聽見。〔約翰〕先是聽見聲音，（一10，）然後纔看見異象。（12。）如果我們的耳朵發沉聽不見，我們就看不見。（賽六9～10。）猶太人不肯聽主的話，所以看不見主照着新約所行的事。（太十三15，徒二八27。）主總是願意開通我們的耳朵，好聽見祂的聲音，（伯三三14～16，賽五十四4～5，出二一6，）使我們能照着祂的經綸看事物。發沉的耳朵需要受割禮；（耶六10，徒七51；）罪人的耳朵需要用救贖的血潔淨，並用那靈膏抹。（利十四14，17，28。）我們要作祭司事奉主，耳朵也需要用救贖的血潔淨。（出二九20，利八23～24。）…那靈向眾召會說話時，我們的耳朵都必須被開通、受割禮、得潔淨、且被膏抹，好聽見那靈說話。（啓二7註3。）

參讀：倪柝聲文集第一輯第十七冊，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

第一週 週二

晨興餽養

啓一 1 『耶穌基督的啓示，就是神賜給祂，叫祂…指示祂的眾奴僕…。』

2 『約翰便將神的話，和耶穌基督的見證，凡自己所看見的，都見證出來。』

9 『我約翰，就是你們的弟兄，和你們在耶穌的患難、國度、忍耐裏一同有分的，為神的話和耶穌的見證，曾在那名叫拔摩的海島上。』

約翰因為忠於神的話，並為着耶穌的見證，而被流放於拔摩島。這島是在汪洋大海之中，巖石險峻，一片荒涼。約翰處此與世隔絕之境，按人看來，真是太孤單、太淒涼了！但是，約翰卻無怨無歎，因為他知道他是為着誰而受苦。感謝讚美神，就是在這一種環境裏，榮耀的基督向他顯現，給他新的啓示和新的託付，哦，地在約翰眼前消滅了，天卻向他敞開！這叫我們想起，在監獄裏的約瑟，在曠野裏的摩西，在患難中的大衛，在捆鎖中的保羅，他們都曾得着新鮮的啓示。約翰就是順着他們所走的道路向前走，約翰得着了從前所沒有得着的異象，認識了他從前所沒有認識的這一位坐在寶座上的主。（倪柝聲文集第二輯第十四冊，一八二頁。）

信息選讀

現在我們來看約翰所看見的榮耀基督的異象是怎麼一回事。…啓示錄一章十節：『當主日我在靈裏，聽見在我後面有大聲音如吹號說。』

…約翰是在靈裏聽見在他後面有大聲音。靈，是有神覺的，是我們敬拜神的機關，也是我們在直覺裏能聽見神聲音的機關。在這裏，我們看見約翰的靈是自

WEEK 1 DAY 2

Morning Nourishment

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

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

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

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

Today's Reading

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

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

由的，不受環境的限制。他有升天的生命，（弗二6，）他的靈不受魂的包圍，也沒有魂的刺激，他是自由的與主有交通，而得到新的啓示。他的身體在拔摩島上，失去自由，但他的靈並不因此被囚禁。拔摩島不能遮蓋他頭上的天，拔摩島反而使他的靈接觸天。可惜神的兒女常不免誤會了神所安排的拔摩島！

約翰在拔摩島，有他特別的經歷。他被聖靈吸引離開他自己的感覺，進入靈的境界，去聽神的話語。神在把將來的榮耀指示給他之先，神要他先注意召會現在的光景，所以在他『後面有大聲音如吹號說』，他就『轉過身來』看。（啓一12。）

約翰在此受命要〔將他所看見的〕寫信寄給在亞西亞的那七個召會。爲甚麼只寫給七個召會呢？當時在亞西亞除了這七個召會之外，還有歌羅西、希拉波立（西四13）等召會，神爲甚麼不吩咐約翰寫信給她們呢？因爲『七』這個數目在聖經裏是一個完全的數目，神揀選這七個召會來代表整個的召會。從使徒後到主再來時召會的情形，都由這七個召會代表了。

這七個召會都是當日實在的召會。如果主耶穌在那時就來了，那七封書信所說的，就是應驗在那些召會身上。另一面聖靈是將這七個召會代表使徒後所有的召會。這七封書信中所說的七個召會的光景，從我們現在的眼光看來，是雙關的：(一)是當時各召會實在的光景，(二)是代表有形的召會在各時代中的情形。

啓示錄一章十二至十三節：『我轉過身來，要看是誰發聲與我說話；既轉過來，就看見七個金燈臺；燈臺中間，有一位好像人子…。』（倪柝聲文集第二輯第十四冊，一八三至一八四頁。）

參讀：倪柝聲文集第二輯第十四冊，附錄：榮耀基督的異象。

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

第一週 週三

晨興餽養

啓一 12 ~ 13『我轉過身來，要看是誰發聲與我說話；既轉過來，就看見七個金燈臺；燈臺中間，有一位好像人子，身穿長袍，直垂到腳，胸間束着金帶。』

〔啓示錄一章十二至十三節〕給我們看見，基督作爲人子，身穿長袍，照顧燈臺。這長袍乃是祭司袍，（出二八 33 ~ 35，）這給我們看見，基督是我們尊大的大祭司。

祂也胸間束着金帶。…金帶是一片金子，成了束身的帶子。人子是在祂的人性裏，金帶表徵祂的神性。這金帶是在祂的胸間，而胸是愛的表號。（活力排，一三一頁。）

信息選讀

舊約的祭司在供職時，腰間束帶。（出二八 4。）在但以理十章五節，基督也是腰束精金帶。腰間束帶是爲着作工得加力。基督已經完成產生眾召會的神聖工作。如今祂正在憑愛照顧祂所產生的眾召會。這就是爲甚麼祂是胸間束帶。今天基督是我們的大祭司，照顧祂勞苦建立的眾召會。但如今祂照顧眾召會，不是在腰間束帶，乃是在表徵愛的胸間束帶。

金帶是一個表號，表徵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條帶子。基督在祂神性裏的總和，成了一條帶子。金帶表徵基督的神性成了祂的力量，而胸表徵這金的力量是由祂的愛所運行、所推動。祂神聖的力量是由祂的愛所運行，也帶着祂的愛運行，好餽養祂的眾召會。

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.

基督在人性裏作『人子』，照顧作為燈臺的眾召會，以顧惜眾召會。（啓一 13 上。）基督作我們的大祭司，照顧祂所建立的眾召會，首先是在祂的人性裏，顧惜眾召會，使眾召會快樂、愉悅和舒適。

祂這樣作，乃是藉着收拾燈臺的燈。在舊約裏，大祭司每天早晨收拾燈臺的燈。（出三十 7。）收拾燈就是使燈的情形正確合宜。

基督藉着修剪燈臺的燈芯，來照顧燈臺，正如在舊約裏祭司照着豫表所作的一樣。（出二五 38。）燈芯燒過以後，就變焦發黑，所以祭司必須來把燈芯焦黑的部分剪掉。…燈芯燒焦的部分，表徵那些不照着神定旨的事物，需要剪除；這些事物就如我們的肉體、天然的人、己和舊造。所有的燈臺都是生機的，是活的燈臺。因為每一個召會都是活的燈臺，所以每個召會都很有感覺。一個召會若有了燒焦的燈芯，必會覺得不舒適。

基督這位大祭司在祂的神性裏以祂神聖的愛（由祂胸間的金帶所表徵），照顧作為燈臺的眾召會，以餵養眾召會。（啓一 13 下。）…祂的神性作神聖的力量，多方餵養眾召會。

一面，祂修剪召會的燈芯，剪掉寫給七個召會的七封書信中所題的一切過錯、短處、失敗和缺點。基督在人性裏作了最好的修剪工作，來顧惜眾召會。另一面，在這七封書信中，我們在每一封書信裏都看見基督的餵養。…〔例如，〕在寫給以弗所召會的第一封書信裏，基督說，『得勝的，我必將神樂園中生命樹的果子賜給他喫。』（二 7。）…如果我在這裏不喫基督，我就無法在國度時代喫祂。（活力排，一三一至一三四頁。）

參讀：活力排，第十一篇；以弗所書生命讀經，第五十三篇；約翰的修補職事，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

第一週 週四

晨興餽養

啓一 14『祂的頭與髮皆白，如白羊毛、如雪，眼目如同火焰。』

但七 9『我觀看，見有些寶座設立，那亙古常在者坐下了。祂的衣服潔白如雪，頭髮如純淨的羊毛；祂的寶座乃是火焰，其輪乃是烈火。』

啓示錄一章十四節說，『祂的頭與髮皆白，如白羊毛、如雪。』白髮表徵高齡，（伯十五 10，）雅歌五章十一節描述祂的頭髮是黑的，表徵祂那永不衰殘、永遠長存的力量，但這裏所描繪基督的白髮，是指明祂的亙古常在。

基督雖古，卻不是老。…雪之所以白，是因從天而來，沒有屬地的污穢或玷污。…在啓示錄一章十四節和但以理七章九節的白羊毛，表徵基督的亙古常在，乃是出於祂的性質，並非年紀老邁；白雪表徵祂的亙古常在是屬天的，不是屬地的。（啓示錄生命讀經，一二三頁。）

信息選讀

但以理在異象中看見那『亙古常在者坐下了。祂的衣服潔白如雪，頭髮如純淨的羊毛』（但七 9。）這亙古常在者就是神。在啓示錄一章，約翰所看見的主耶穌的形態，正如但以理所看見的那一位神一樣，所以主耶穌也就是神。我們的主『頭與髮』皆白，這說出祂是超越時間，而又包括時間的，祂是完全聖別、絕對聖別的。…箴言說，『白髮是榮耀的冠冕。』（十六 31。）又說，『白髮為老年人的尊榮。』（二十 29。）所以白髮的意思就是經歷、榮耀和長久。白髮的意思也是說到聖別。以賽亞書說到神應許洗淨人的

WEEK 1 DAY 4

Morning Nourishment

Rev. 1:14 And His head and hair were as white as white wool, as snow; and His eyes were like a flame of fire.

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

Revelation 1:14 says that “His head and hair were as white as white wool, as snow.” White hair signifies great age (Job 15:10). The black hair with which the Lord is depicted in Song of Songs 5:11 signifies His unfading and everlasting strength, but the white hair with which He is depicted here signifies His ancientness.

Although Christ is ancient, He is not old....Snow is white because it comes from heaven and contains no earthly dirt or stain....White wool, both here and in Daniel 7:9, signifies that the ancientness of Christ is of His nature, not of His becoming old, while white snow signifies that His ancientness is heavenly, not earthly. (Life-study of Revelation, pp. 104-105)

Today's Reading

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

罪，是洗得白如羊毛、白如雪。（一 18。）我們一想到我們的罪已經洗淨，洗得像主的頭與髮一樣白，我們就不禁希奇主的恩典是何等的大！

在啓示錄一章十四節我們看見祂的眼目如同火焰。…這是爲着祂來鑒察並搜尋，使祂藉着光照施行審判。在啓示錄，祂的眼不是兩個，乃是七個；（五 6；）七是神行動中完整的數字。因此，…祂的眼是爲着神的工作。祂這七眼是『七盞火燈在寶座前點着，這七燈就是神的七靈』（四 5，參但十 6。）點着的火等於火焰，是爲着鑒察並搜尋。神的七靈奉差遣往全地去，（啓五 6，）也是爲着神在地上的行動。因此，…基督的眼就是神的七靈，爲着神今天在地上的行動與工作。

基督的眼睛是爲着注視、鑒察、搜尋、藉光照而審判、以及灌輸。…祂藉着看我們，就將我們在主裏焚燒並挑旺起來。許多時候，主是以刺透人的眼睛臨到我們。…當我正與別人爭論，特別與我親近的人爭論時，主那發光的眼就臨到我，叫我說不下去。祂的光照打住了我的說話。

啓示錄是一本帶有審判性質的書。火是爲着神聖的審判。（林前三 13，來六 8，十 27。）『我們的神乃是烈火；』（來十二 29；）祂的寶座乃是火焰，其輪乃是烈火，從祂面前有火河流出，（但七 9～10，）這一切都是爲着審判。主的眼目如同火焰，主要的意義是爲着審判。（啓二 18～23，十九 11～12。）當祂來向地施行審判以據有地時，甚至兩腳像火柱。（十 1。）（啓示錄生命讀經，一二三至一二五頁。）

有誰能逃避主火焰般的眼目呢？有甚麼在主火焰般的眼目之前能隱藏呢？所以，弟兄姊妹，我們今天就要唱說，『我今每日舉目細望審判臺前亮光；願我所有生活、工作，那日都能耐火。』（詩歌四六八首，第五節。）（倪柝聲文集第二輯第十四冊，一九〇頁。）

參讀：啓示錄生命讀經，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

第一週 週五

晨興餽養

啓一 15 ~ 16『腳好像在爐中鍛煉過明亮的銅，聲音如同眾水的聲音。祂右手中拿着七星…。』

但十 6『祂身體如水蒼玉，面貌如閃電，眼目如火把，手和腳如閃耀發亮的銅，說話的聲音如大眾的聲音。』

腳象徵行事為人。銅在象徵上，表徵神聖的審判。（出二七 1 ~ 6。）基督在地上的時候，祂屬地的行動和每天的生活，都受過試煉並試驗。因着祂的行事為人都經過試驗，所以能發光。現在基督的腳好像明亮的銅，〔啓一 15，〕就如以西結一章七節和但以理十章六節也說到的，表徵祂完全且明亮的行事為人，使祂有資格施行神聖的審判。（啓示錄生命讀經，一二五頁。）

銅，在聖經中是代表審判。…祂的『腳好像…明亮的銅』，不只說出祂的行動有力量，並且說出祂的行動、祂的道路、祂的步伐，都是公義，絕對公義的。祂的腳不只像光明的銅，並且像『在爐中鍛煉過明亮的銅』。銅在爐中鍛煉的時候，就發出一種令人生畏的白色。主的腳就是這樣堅強純潔。祂銳利的眼目所定罪的，祂堅強的腳就要踐踏它！祂要審判祂眼目中所看為有罪的，祂的行為是純潔的。祂以這一種可畏的聖別行走在各召會中間。（倪柝聲文集第二輯第十四冊，一九〇至一九一頁。）

信息選讀

啓示錄一章十五節說到祂的『聲音如同眾水的聲音』。眾水的聲音，一種鬨嚷的聲音，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

聲音。（結一 24，四三 2。）這表徵神的說話既嚴肅又莊重。（參啓十 3。）有時候主的聲音很溫柔，但有的時候祂的聲音卻像雷轟一樣震撼我們。當我們鬆懶或是打盹時，主的聲音就會喚醒我們。

一章十六節說，『祂右手中拿着七星。』二十節清楚的說，『七星就是七個召會的使者。』使者是眾召會中屬靈的人，擔負着耶穌見證的責任。他們應當像星一樣，有屬天的性質，並在屬天的地位上。在使徒行傳和書信裏，長老在地方召會的經營上是領頭的。（徒十四 23，二十 17，多一 5。）長老的職分多少是正式的，到寫啓示錄時，就如我們所看過的，召會中的職分因着召會的墮落就變質了。在啓示錄裏，主要我們回頭留意屬靈的實際。因此，這卷書強調召會的使者過於長老。（啓示錄生命讀經，一二六頁。）

主是用星代表這些使者，可見他們有屬天的地位與經歷，如同天空的星一樣。他們為主作見證，為主發光，如同夜間的星光一樣。他們的盼望和喜樂都是在天上。他們與基督有親密的交通，他們也得着主的能力和權柄，因為他們是在主耶穌的右手裏。他們代表召會，因為他們是召會中間最忠心的分子，他們以召會的事為念，他們看召會的成功和失敗，好像是他們自己的成功和失敗一樣，他們是甘心樂意擔負召會責任的人。所以，誰若盼望在主的手中有用處，就得常常在神面前屈膝，用眼淚、用傾倒出來的魂為召會代禱。雖然別人的失敗並非他們的失敗，但他們若不顧別人的失敗，這就是他們的失敗了。他們應當有寬大的心腸，包括神所有的兒女，把別人的事當作自己的事。…如果有人真的肯把自己完全交在主的右手裏，歡喜為祂的緣故擔負召會的責任，則不特他們自己要得着主的賞賜，並且主要用着他們成就極大的工夫。（倪柝聲文集第二輯第十四冊，二〇六頁。）

參讀：長老訓練第十一冊，第十三章。

seriousness and solemnity of His speaking (cf. Rev. 10:3). Sometimes the Lord's voice is gentle and tender, but at other times His voice shocks us like thunder. Whenever we are sloppy or sleepy, the voice of the Lord will wake us up.

Revelation 1:16 says, "He had in His right hand seven stars." As verse 20 makes clear, "the seven stars are the messengers of the seven churches." The messengers are the spiritual ones in the churches bearing the responsibility of the testimony of Jesus. Like stars, they should be of the heavenly nature and in a heavenly position. In the Acts and the Epistles the elders were the leading ones in the operation of the local churches (Acts 14:23; 20:17; Titus 1:5). The eldership is somewhat official, and, as we have seen, at the time that Revelation was written the offices in the churches had deteriorated in the degradation of the church. In this book the Lord calls our attention back to spiritual reality. Hence, it emphasizes the messengers of the churches rather than the elders. (Life-study of Revelation, pp. 106-107)

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

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

第一週 週六

晨興餽養

啓一 16 ~ 18 『…從祂口中出來一把兩刃的利劍，面貌如同烈日中天發光。我一看見，就仆倒在祂腳前，像死了一樣。祂用右手按着我說，不要懼怕；我是首先的，我是末後的，又是那活着的；我曾死過，看哪，現在又活了，直活到永永遠遠，並且拿着死亡和陰間的鑰匙。』

〔在啓示錄一章十六節，我們看見基督〕那辨明、審判、擊殺的話。（來四 12，弗六 17。）恩言〔路四 22〕是為着供應恩典給祂所喜愛的人，兩刃的利劍是為着對付消極的人事物。…因着召會的墮落，我們都需要一些審判。…從主口中所出來的話是鋒利的，刺入我們這人，把我們的靈與魂分開，甚至辨明我們心中的意念。

啓示錄一章十六節也告訴我們，祂的『面貌如同烈日中天發光』。…正如但以理十章六節所說的，這是為着審判的光照，以帶進國度。祂變化形像，臉面發光如日頭時，那就是祂在國度裏的來臨。（太十六 28 ~ 二十七 2。）當祂來為國度取得這地時，祂的臉面要像日頭一樣。（啓十 1。）（啓示錄生命讀經，一二八、一三〇頁。）

信息選讀

〔在啓示錄一章我們看見，〕基督不僅是首先的，是末後的，〔17，〕也是初和終。〔8。〕這向我們保證，祂開始了召會生活以後，就必要完成。祂永不會叫祂的工作半途而廢。所有地方召會都必須相信，主耶穌是初又是終，祂必完成祂在恢復裏所開始的工。

在十八節我們看見主是『那活着的』，是那位『曾死過』，但『又活了，直活到永永遠遠』的。這位行走在眾召會中間，

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

為眾召會的頭，並為眾召會所屬的基督，乃是那活着的，祂滿了生命。因此，祂的身體所顯出來的各地方召會，也該是活而新鮮並剛強的。阿利路亞！我們有一位活着的基督，祂已經勝過死亡！我們的基督是復活的基督，活在我們裏面，也活在我們中間，並且直活到永永遠遠。

在十八節，主又說，『並且拿着死亡和陰間的鑰匙。』因着人墮落而有了罪，死就進來在地上作工，將一切有罪的人聚攏到陰間。死亡就像用來收集地板上塵埃的畚箕，陰間就像垃圾桶。畚箕所收集的東西，都倒在垃圾桶裏。因此，死是聚攏者，陰間是守留者。今天在召會生活中，我們還服在死亡和陰間之下麼？不！基督在十字架上已經廢除了死，又在復活裏勝過了陰府。雖然陰府曾盡所能的拘禁祂，但是無能為力。（徒二 24。）對基督來說，死亡沒有毒刺了，陰間沒有權勢了！但對我們怎麼樣？我們也必定和主一樣！在召會生活中，死亡和陰間的鑰匙都在主手中。我們不可能對付死亡，我們根本沒有能力應付死亡。每當死亡進來，就會叫許多人發死。但是只要我們讓主耶穌有地位、機會和暢通的路，使祂能在我們中間自由的運行和作工，死亡和陰間就會在祂控制之下。（啓示錄生命讀經，一三〇至一三二頁。）

認識主是活到永永遠遠的神，纔能在靈中不斷的感覺主的確實同在。沒有甚麼比感覺主的確實同在更能堅固我們。…『祂是永活的，』也是我們的力量和盼望。人都會過去，只有祂是永存的。人是點着的燈，所以遲早會熄的；惟有祂是真光，眾光之源，永遠常存的。…弟兄姊妹，亞伯拉罕所呼求的、但以理所事奉的、慕勒所信靠的、路德馬丁所認識的永活神，也就是我們所屬所事奉的神，我們應當敬拜祂，並且滿了喜樂的讚美祂的名！（倪柝聲文集第二輯第十四冊，二〇〇至二〇一頁。）

參讀：國度的操練為着教會的建造，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

第一週詩歌

169

讚美主—對祂的滿足

8 6 8 6 副 (英 208)

C 大調

6/4

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

一 耶 穌, 耶 穌, 我 的 性 命, 因 爲 愛 的 緣 故,

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

求 原 諒 我, 將 你 聖 名, 日 念 千 遍 不 住。

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

(副) 耶 穌, 耶 穌, 最 愛 救 主, 無 人 無 物 與 你 比 擬,

5 | 3-2 1-7 | 2-1 6-4 | 5-5 5 4 2 | 1--0 0 ||

你 的 笑 容 是 我 歡 喜, 我 愛, … 愛 你, … 你, … 主。

二 我心愛你, 不知如何 約束我的奇樂;
你愛有如一團熱火, 使我心中火熱。

三 因你是我一切一切, 我的倚靠、食糧、
我心“羨慕”我身醫藥、我魂永遠力量。

四 燒、燒, 哦愛, 在我心懷, 日夜厲害的燒,
直至所有其他的愛 燒到無處可找。

五 暗中之光、憂中之樂, 天在地上開始;
耶穌, 你是我愛、我歌, 有誰知你價值!

六 這愛將受甚麼限制? 要到那裏停止?
進、進, 我主, 甘甜價值 今日遠勝昨日。

第三節的“羨慕”作名詞用。

WEEK 1 — HYMN

O Jesus, Jesus, dearest Lord

Praise of the Lord — Satisfaction with Him 208

1. O Je - sus, Je - sus, dear - est Lord! For - give me if I say, For
ve - ry love, Thy sa - cred name A thou - sand times a
day. (C) O Je - sus, Lord, with me a - bide; I rest in Thee, what - e'er be - tide; Thy
gra - cious smile is my re - ward; I love, I love Thee, Lord!

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.

第一週 • 申言

申言稿: _____

Horizontal lines for writing the prophecy draft.

Composition for prophecy with main point and sub-points:

Horizontal lines for writing the composition for prophecy.

回歸召會的正統

第二篇

在以弗所的召會

讀經：啓二 1 ~ 7

JL 詩歌：596

綱 目

週 一

壹 論到七個燈臺所代表的七個召會，我們應當明白三件事：

- 一 這七個召會是當日實在的召會。
- 二 這七個召會代表召會的七層歷史。
- 三 這七個召會的光景在召會七層歷史中是同時都有的。

貳 啓示錄二至三章給我們看見，我們需要回歸召會的正統——甚麼是主真正所喜悅的，甚麼是主所定罪的，以及甚麼是主對於召會所定的道路：

- 一 一個人若真要走主的道路，就必須要看啓示錄二至三章；今天召會出了問題，啓示錄就告訴我們怎樣作；若不從這兩章裏去尋覓道路，就不知道怎樣作基督徒。

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 寫給七個召會的七封書信都是以主為起頭，而結束於得勝者的呼召；得勝者是很普通的、平常的人；凡在非常的時候而不反常的人，就是得勝者。

三 今天人墮落失敗，一直往下；但是得勝者卻又重新恢復到神的旨意裏，並回到召會的正統。

週 二

叁 在主給以弗所召會的書信中，有四個主要的點—愛、生命、光和燈臺—二 1～7：

一 我們不該離棄主作我們起初的愛，並且我們必須行起初所行的；『不然，我就要臨到你那裏；你若不悔改，我就把你的燈臺從原處挪去』—4～5 節：

- 1 離棄起初的愛，是歷世代以來召會失敗的根源和主要的原因。
- 2 歌羅西書告訴我們，我們的基督在凡事上必須是第一位；祂必須居首位—18 下。
- 3 恢復起初的愛，就是在凡事上以主耶穌為第一；我們若使基督成為我們生活中的一切，意思就是我們勝過了失去起初的愛—參詩七三 25。
- 4 勝過失去起初的愛，乃是為基督的愛所困迫，不僅為主活著，更向主活著—林後五 9、14～15：
 - a 向主活著，就是懷著雄心大志，要討主的喜悅，完全受祂的控制、指引與管理，單單關心祂的目標和目的。

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

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 向主活著，就是在主的指引和控制之下，達成祂的要求，滿足祂的渴望，完成祂所要作的。

5 以色列的失敗是他們棄絕了神，就是活水的泉源（耶二 13），而召會的墮落是離棄了起初的愛；事實上，離棄起初的愛就是離棄基督，沒有在凡事上以祂為第一。

6 起初的愛必須是在凡事上——在大事和小事上——讓神、基督、主、我們的主人作第一位；我們必須為著一切沒有讓主居首位的事求祂赦免我們。

週 三

7 『起初所行的』乃是因著『起初的愛』所發出的行為——啓二 4～5：

a 當我們站在基督的審判臺前時（林後五 10），主必不因著我們工作有多大或多顯要而稱讚我們；祂所查問的，就是有幾分是因著我們愛祂的緣故作的。

b 惟獨受主愛激勵的工作纔是金、銀、寶石（林前三 12）；聖徒充滿對主起初的愛時，他們所有的行動舉止都是因著愛主而生，都是『愛心的勞苦』（帖前一 3）。

c 我們可能像以色列人一樣，敬拜並事奉神，卻是哀痛的敬拜並事奉；我們被要求作這些事，一點也不喜樂——瑪三 14。

週 四

8 主挪去召會的燈臺，並不是說，召會從今以後就無外面的進行和活動了；意思乃是召會不能再作神忠信的見證：

a 我們若離棄對主起初的愛，不悔改，行起初所行的，我們可能仍舊站住地方的立場，卻失去了金燈臺所豫表之三一神的實際與見證。

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.

b 挪去燈臺，意思是召會在神前的地位失去了，召會失去了見證，就是耶穌的見證；召會失去地位，不配再作主見證的召會。

二 我們對主若有起初的愛，就會恨惡尼哥拉黨的行爲，這也是主所恨惡的—啓二 4、6：

- 1 『尼哥拉黨』一辭，原文由『征服或勝過』以及『平民，俗民，非專行人』二字所組成。
- 2 『尼哥拉黨』必定是指一班認爲自己高過一般信徒的人；無疑的，這就是天主教和更正教所遵循並建立的宗教階級制度；主恨惡尼哥拉黨的工作、行爲，我們也當恨惡主所恨惡的。
- 3 在正當的召會生活中，不該有聖品階級，也不該有平信徒；所有的信徒都該是神的祭司（一 6，五 10，彼前二 5、9）；因著居間階級破壞神經綸中普遍的祭司職任，所以爲主所恨惡。

週 五

三 在像以弗所這樣好而有次序、正式的召會生活裏，我們需要維持喫基督作生命樹—啓二 7：

- 1 我們若在凡事上讓基督居首位，並且每日享受祂作生命樹，我們就是奇妙、得勝的基督徒，召會生活要成爲我們的樂園。
- 2 神原初的心意是要人喫生命樹（創二 9、16）；因著人墮落了，生命樹就向人封閉（三 22～24）；藉著基督的救贖，接觸生命樹（就是神自己在基督裏作人生命）的路再次向人打開（來十 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.

Day 5

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.
2. 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 然而在召會的墮落中，宗教及其知識偷偷進來打岔在基督裏的信徒，使他們不能喫祂這棵生命樹；因此，主應許得勝者，要把祂自己這神樂園（新耶路撒冷）中生命樹的果子給他們喫，作為賞賜；這是一種激勵，叫他們離開宗教的知識，回來享受主自己。
- 4 主這個應許，是要照著神的經綸，把召會恢復到神原初的心意裏；主要得勝者作的，就是全召會在神的經綸裏該作的；由於召會墮落了，主就來呼召得勝者，頂替召會完成神的經綸。

週 六

- 5 喫生命樹，就是享受基督作我們生命的供應，該是召會生活中首要的事：
 - a 召會生活的內容在於享受基督；我們越享受基督，召會生活的內容就越豐富；我們若要享受基督，就必須用起初的愛愛祂。
 - b 我們若離棄對主起初的愛，就要失去對基督的享受，並且會失去耶穌的見證；結果，燈臺要從我們挪去。
 - c 愛主、享受主以及成為主的見證，這三者乃是並行的。
- 四 愛與生命有關，生命與光有關；愛、生命和光乃是三而一：
 - 1 我們若使基督在凡事上居首位，就有起初的愛；我們若有這愛，就有生命，就會享受主；我們若有生命，這生命就要成為我們的光——約一4，腓二15～16。
 - 2 燈臺（召會）的光乃是團體的而非個人的，照耀在召會時代的黑夜裏——參啓二5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.

Day 6

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 我們若享受基督作我們的愛、生命和光，就會在我們所在地方，如同燈臺照耀，持守耶穌的見證—參十二 17 下。

六 我們必須記得這四個辭—愛、生命、光、燈臺：

- 1 我們必須在各方面、在凡事上讓主耶穌居首位，以恢復起初的愛。
- 2 這樣，我們就會享受祂作生命樹，而這生命立即成為生命之光—約八 12。
- 3 然後我們就會在日常生活中照耀，並團體的作為燈臺照耀；否則，燈臺就要在個人一面從我們挪去，並在團體一面從召會挪去。
- 4 如果我們今天在凡事上以基督為第一，我們就會有愛，就會享受祂作生命，就會將祂如同光照耀出來，也會成為照耀的燈臺，作耶穌的見證；這至終要成為我們的賞賜，不僅在今世，更是在來世；在千年國裏，我們要在神的樂園裏享受基督作我們的賞賜。

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.

第二週 週一

晨興餽養

啓一 4『約翰寫信給在亞西亞的七個召會：願恩典與平安，從那今是昔是以後永是的，從祂寶座前的七靈。』

11『你所看見的，當寫在書上，寄給那七個召會…。』

論到〔啓示錄一章〕七個燈臺所豫表的七個召會，我們應當明白三件事：第一，這七個召會是當日實在的召會。第二，這七個召會代表召會的七層歷史。第三，這七個召會的光景在召會七層歷史中是同時都有的。

主〔在四節及十一節的〕原意是寄給當日實在存在的七個召會。雖然我們知道這七個召會是代表古今的召會，…然而我們切不要想基督的意思，乃是須等至這二千年過去，這七個召會的光景都變成爲召會七個時期的歷史之後，祂纔會再來；這是催促人去睏睡！反之，我們的主常對這些召會說，祂要再來，他們要做醒…。(三 2～3。) …所以，我們的主所說這七個召會的事，乃是當日實在的事。祂在當日就有再來的可能了！我們切不要以爲主必不來，須等至某某豫言應驗之後，纔能再臨；…這是惡僕所持的態度。惡僕的話語乃是說，『我的主人必來得遲。』(太二四 48。)(默想啓示錄，九四至九五頁。)

信息選讀

我們的主之所以單對這七個召會發言，照我看來，乃是有更深遠的存心。當時的召會原不只七個，

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 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

就是亞西亞一省，就還有好幾個召會了。並且需要教訓、警告與勉勵的，不只此七個召會而已；…〔主的意思乃是〕要揀選合乎將來召會光景的召會，以表明祂對於她們（將來的召會）的旨意。

…主的意思真是要用這七個召會，以表明自使徒後，以至世末為止，召會的普通情形。…這七個召會…不過是一班的召會，代表所有的召會而已。並且這裏的『七』字，在啓示錄原是一個最有意思的數目。七的意思乃是完整；七個召會表明一個整個的召會。（默想啓示錄，九五至九六頁。）

啓示錄二至三章是神應付召會反常的現象的。保羅的前七封書信是對付召會正規的行爲。現在召會不正規了，所以約翰在啓示錄裏寫了後七封書信。前七封是召會應知的真理，後七封是召會應走的道路。今天一個人若真要走主的道路，必須要看啓示錄二至三章。今天召會出了問題，啓示錄就告訴我們怎樣作。不從啓示錄裏去尋覓道路，我就不知道你們的基督徒是怎樣作法的。

這七封書信都是以主爲起頭，而結束都是得勝者的呼召。誰是得勝者？甚麼叫作得勝者？是不是特殊的、超過水平線的人呢？聖經中得勝者的意思是說，他們是很普通的、平常的。凡在非常的時候而不反常的人，就是得勝者。現在一般人都在水平線之下。得勝者不是超出水平線之上，乃是在水平線上。今天神在這裏呼召得勝者，起來照着起初正常的規矩去作。神的旨意是從來不改變的，好像一根直線一樣。今天人墮落失敗，一直往下；但是得勝者卻又重新恢復到神的旨意裏去。（教會的正統，五、九頁。）

參讀：教會的正統，導言；默想啓示錄，九四至九五頁。

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

第二週 週二

晨興餽養

林後五 14～15『原來基督的愛困迫我們，因我們斷定：人既替眾人死，眾人就都死了；並且祂替眾人死，是叫那些活着的人，不再向自己活，乃向那替他們死而復活者活。』

啓二 4『然而有一件事我要責備你，就是你離棄了起初的愛。』

我們若愛一個人，我們必定願意聽他的聲音，他的話語。…〔有些人〕按名有基督，但在他們裏面，他們向着基督沒有任何個人的情感或愛的成分。…他們對主沒有個人愛的成分。

我必須見證我愛主。…每當我題到祂的名，我就快樂。當我們早晨醒來時，我們第一件必須作的事乃是說，『哦，主耶穌。哦，主耶穌。』…我們該說，『哦，主耶穌，我愛你。哦，主耶穌，我愛你。』這是何等親密、甜美、富有感情！

我們的神，我們的基督，我們的主，不僅是可愛的，也是非常富有感情的。…神愛上了我們這些蒙祂揀選並救贖的人。你若說，『哦，主耶穌，我愛你，』你立即就愛上祂。有些事我不肯作，通常不只是因為這些事不對，或因為我怕神，乃是因為我愛祂。（得勝者，三二至三三頁。）

信息選讀

我們必須勝過失去起初的愛。在以弗所的召會是很好的召會。那是一個有次序而正式的召會。（啓二 2～3。）我們當然喜歡這樣的召會，但這樣一個有次序的召會卻離棄了起初的愛。（4。）『起初的』這辭和路加十五章二十二節裏譯為『上好的』一辭，在原文裏是同一個字。我們對主起初的愛，必定是對祂上好的愛。

WEEK 2 DAY 2

Morning Nourishment

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.

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.

許多基督徒認為起初的愛就是當我們初得救時愛主耶穌的愛。我不說那是錯的，但那還是不彀的。起初的愛乃是上好的愛，是比這更多的。

起初的愛就是神自己。聖經告訴我們，神就是愛。（約壹四8，16。）在整個宇宙中，只有神是愛。主吩咐作丈夫的要愛自己的妻子。但作丈夫的憑自己不可能愛妻子，因為我們不是愛。只有一個人位，就是神，纔是愛。

神不僅是上好的，也是起初的。在整個宇宙裏，神是起初。創世記一章一節說，『起初神…。』這是聖經的開頭。神是起初，神是第一。歌羅西書告訴我們，我們的基督必須是第一位。祂必須居首位。（一18下。）基督必須是第一。甚麼是恢復起初的愛？恢復起初的愛，就是在凡事上以主為第一。如果我們在生活上凡事以主為第一，那意思就是我們勝過了失去起初的愛。

我們必須來看我們的光景。在我們身上基督是否凡事居首位？我們必須勝過的第一項，乃是勝過失去基督作起初、上好、真實的愛。以色列的失敗是他們棄絕了神，就是活水的泉源，而召會的墮落是離棄了起初的愛。事實上，離棄起初的愛就是離棄基督，沒有在凡事上以祂為第一。

基督不僅該在大事上是第一，也該在小事上是第一。…我們應當在穿衣和髮型的事上讓主居首位。當我們在凡事上讓基督居首位，這就是恢復失去的起初的愛。…起初的愛必須是在凡事上讓神、基督、主、我們的主人，作第一位。

只有愛主的人纔享受主作恩典。（弗六24。）因此，我們第一件要勝過的事，乃是勝過離棄起初的愛。離棄起初的愛，是歷世代以來召會失敗的根源和主要的原因。（得勝者，三三至三六頁。）

參讀：哥林多後書生命讀經，第十三篇：神生機救恩的祕訣—『那靈自己同我們的靈』，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

第二週 週三

晨興餽養

啓二 2『我知道你的行爲、勞碌、忍耐…。』

4～5『然而有一件事我要責備你，就是你離棄了起初的愛。所以要回想你是從那裏墜落的，並要悔改，行起初所行的…。』

有個事實叫我們希奇，…就是以弗所人處在這一種離棄起初的愛的光景中，尚會有許多的活動、熱心、殷勤、受苦。…主要我們自問，我作這工到底爲誰呢？可憐！我們作工的時候，我們並非因着主愛的感動而作！不過因着習慣而已！不過因着保守名譽而已！他日站在基督審判臺前時，主必不因着我們工作多、大、顯要，而讚美我們；祂火焰的眼睛並不是觀看這個；祂所查問的，就是有幾分是因着愛祂的緣故作的。惟獨受主愛激勵的工作，纔是金、銀、寶石；其他的工作，無論是如何重大、眾多，無論是如何熱心、殷勤，都是木、草、禾稈；除了焚燒以外，並無其他的用處。願我們所有的工，都好像是站在審判臺前作的；願主審判我們的工程，天天發光照耀我們的存心。（默想啓示錄，一三一至一三二頁。）

信息選讀

聖徒充滿對主起初的愛時，所有的行動舉止，都是因着愛主而生，除了這個存心以外，並無其他私意。…主所要求的不離棄起初的愛，乃是以祂的愛爲常新的。一次愛祂，嘗祂的愛，雖然叫祂歡喜，但不能叫祂滿意。新婚夫婦如何相愛於始，主要我們天天都是如此愛祂。主要我們與祂有永遠的『蜜月』。（這是用人的話語來表明的。）

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

眾多的工作、勞苦、忍耐，都不能叫祂滿足。完全的工作、勞苦、忍耐，若非在祂的愛裏作的，也不能叫祂嘉納。

『行起初所行的，』〔啓二 5，〕這是悔改的結局。不悔改，就沒有自罪的心；沒有自罪的心，就必仍舊，而不更新。若悔改，就不只有當初的感覺而已，乃是行起初所行的。…行起初所行的…不是『行爲』—外面的工作，因爲這個以弗所已經有了；也不是『勞碌』，因爲這個他們也有了；也不是『忍耐』，因爲這個他們也有了。…〔他們〕離棄起初的愛。…起初所行的，在外表看來與以弗所人所已經行過的，沒有甚麼分別；不過裏面有不同的原動力和目的而已。行爲還是如前，不過發出此行爲的力量並非依舊。相同的行爲，卻有不相同的存心。『起初所行的』乃是因着『起初的愛』所發出的行爲。…凡工作非因着愛主而爲的，雖然眾多、完全、重大，如以弗所人所作的，仍不免於受責。

我們讀過以弗所書，我們看見『起初的愛』與『起初所行的』的關係。『惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面；本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』（四 15～16。）這是與『起初的愛』並行的『起初所行的』。『起初所行的』並非人所讚美的，也非人所常看得見的，乃是一個暗中的工作，像『每一豐富供應的節』所作的一樣。神所看作寶貝的行爲，並非外面的偉大、重要，乃是真實的『在愛裏』建造基督的身體；這是真有效力的行爲。（默想啓示錄，一三二至一三三、一三六至一三七頁。）

參讀：默想啓示錄，九五、一二六至一四六頁。

“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 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

第二週 週四

晨興餽養

啓二 5『所以要回想你是從那裏墜落的，並要悔改，行起初所行的。不然，我就要臨到你那裏；你若不悔改，我就把你的燈臺從原處挪去。』

6『然而你有這件事，就是你恨惡尼哥拉黨的行爲，這也是我所恨惡的。』

主將召會留在世上，就是要她爲主耶穌作見證；所以，纔用燈臺爲代表—在世界道德上的黑夜裏照亮。…主挪去她的燈臺，並不是說，召會從今之後，就無外面的進行和活動了；不過她不能再作神忠信的見證而已。雖然外面的工作仍然繼續進行，然而，這並非主所最重看的；（自然、真實、純正、忠信的見證，也是祂所喜歡的。）祂所要的，乃是祂召會的心。（默想啓示錄，一四一頁。）

在召會歷史的第一階段，召會是基督的彰顯，基督是召會的內容。這是正常的光景。然而，在第二階段，召會墜落並失去基督的實際與同在。（參啓三 20。）召會成了虛空的器皿，只有外在的表顯，沒有內在的實際。…今天在主的恢復裏，祂正作工以恢復正常的光景，使基督在正確的召會裏，得着彰顯。（聖經恢復本，撒四 11 註 1。）

信息選讀

召會墜落的結果就是失去了見證。〔啓二 5。〕失去見證，就是燈臺被挪開。我們若離棄了對主起初的愛，並且不悔改，就會失去主的見證，燈臺也要從我們挪去。

以弗所召會恨惡主所恨惡的，就是尼哥拉黨的行爲。〔6。〕就…美德而言，她實在是個美好的、純潔的、正當並正常的召會。

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.

尼哥拉黨的行爲，是指在聖徒中的階級制度，其中有人自居地位，轄管別人。…以弗所召會中沒有尼哥拉黨的道理、教訓，那是以後發展的，但卻有尼哥拉黨的行爲和活動，就是說，有某種聖品階級和平信徒的制度。『尼哥拉』這辭，原文由『征服，在別人之上』，以及『平民，俗民，非專行人』二字所組成。所以，尼哥拉意即征服平民，或居於非專行人之上。尼哥拉黨必定是指一班認爲自己高過一般信徒的人。

神在祂的經綸裏，是要祂全體的子民都作祭司，直接事奉祂。在出埃及十九章六節，神命定以色列人要作祭司的國度。…然而，他們因爲拜金牛犢，（三二 1～6，）失去了祭司的職分；只有利未支派因着向神忠信，就蒙了揀選，頂替全體以色列民作了神的祭司。（二五～二九，申三三 8～10。）因此，在神和以色列人中間，有了居間階級，成爲猶太教中牢不可破的制度。到了新約，神已經照着祂的經綸，回到祂原初的心意，使所有在基督裏的信徒都成爲祭司。（啓一 6，五 10，彼前二 5，9。）但在初期召會的末了，甚至在第一世紀，尼哥拉黨就介入成爲居間階級，破壞神的經綸。根據召會的歷史，居間階級形成一種爲羅馬天主教所採用，又爲更正教所保留的制度。今天羅馬天主教有神甫制度，國立召會有聖職制度，獨立召會有牧師制度。這些都是居間階級，破壞了全體信徒普遍的祭司職任。…但在正當的召會生活中，不該有聖品階級，也不該有平信徒；所有的信徒都該是神的祭司。因着居間階級破壞神經綸中普遍的祭司職任，所以爲主所恨惡。（啓示錄生命讀經，一四二、一三八至一三九頁。）

參讀：啓示錄生命讀經，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

第二週 週五

晨興餽養

啓二 7『那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將神樂園中生命樹的果子賜給他喫。』

創二 9『耶和華神使各樣的樹從地裏長出來，可以悅人的眼目，也好作食物；園子當中有生命樹，還有善惡知識樹。』

神原初的心意是要人喫生命樹。（創二 9，16。）因着人墮落了，生命樹就向人封閉。（三 22～24。）藉着基督的救贖，接觸生命樹（就是神自己在基督裏作人生命）的路再次向人打開。（來十 19～20。）然而在召會的墮落中，宗教及其知識偷偷進來打岔在基督裏的信徒，使他們不能喫祂這棵生命樹。因此，主應許得勝者，要把祂自己這神樂園中生命樹的果子給他們喫，作為賞賜。這是一種激勵，叫他們離開宗教的知識，回來享受主自己。主這個應許，是要照着神的經綸，把召會恢復到神原初的心意裏。主要得勝者作的，就是全召會在神的經綸裏該作的。由於召會墮落了，主就來呼召得勝者，頂替召會完成神的經綸。（聖經恢復本，啓二 7 註 6。）

信息選讀

在像以弗所這樣好而有次序、正式的召會裏，我們首先必須勝過失去起初的愛。我們所需要的第二件事，乃是維持喫基督作生命樹。主是在寫給以弗所人的書信上說，『得勝的，我必將神樂園中生命樹的果子賜給他喫。』（啓二 7。）

WEEK 2 DAY 5

Morning Nourishment

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).

主耶穌吩咐我們要勝過離棄起初的愛，並維持喫基督作生命樹。我們若在凡事上讓基督居首位，並且每日享受祂作生命樹，我們就是奇妙、得勝的基督徒。當我們享受基督作生命樹，我們就有神的樂園。生命樹首先是見於創世記的伊甸園。伊甸園那時是神的樂園。今天我們的樂園乃是召會生活。

從一九三二年至今，我已經在召會生活裏六十年了，所以我有穀多召會生活的經歷。你如果不讓主居首位，也不享受主，即使只有一個月，召會生活就可能對你成爲不愉快的地方。當然，你可能不會這麼說，但你在深處會想，召會生活並不怎麼好。這樣，召會對你就完全不再是樂園了。但是當你勝過了失去起初的愛，並維持喫基督，就是維持對主的享受，召會生活立即要成爲你的樂園。因此，我們對召會的感覺和態度乃在於我們的光景。我們若在凡事上讓主居首位，並終日享受祂作生命樹，不管召會的情形怎樣，召會要立即成爲我們的樂園。這就是爲甚麼主說，我們必須喫神樂園中的生命樹。

當然，在啓示錄二章七節裏神的樂園，事實上是指千年國裏的新耶路撒冷。我們若在今世享受主，我們就要得賞賜，在千年國作神樂園的新耶路撒冷裏得喫生命樹，就是基督自己。我們必須在當前的召會生活中繼續不斷的享受基督的生命供應，使我們能在千年國，在新耶路撒冷神樂園中得享基督作生命樹。在新耶路撒冷作爲神樂園的鮮新裏，我們要全享作爲經過過程並終極完成之三一神具體化身的基督豐富的生命供應。（得勝者，三六至三八頁。）

參讀：得勝者，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

第二週 週六

晨興餽養

創二 9『耶和華神使各樣的樹從地裏長出來，可以悅人的眼目，也好作食物；園子當中有生命樹…。』

啓二 2『在河這邊與那邊有生命樹，生產十二樣果子，每月都結出果子，樹上的葉子乃為醫治萬民。』

當我們回到起初的生命樹時，我們就享受基督作生命的供應。喫生命樹，就是享受基督作我們生命的供應，該是召會生活首要的事。召會生活的內容在於享受基督；我們越享受基督，召會生活的內容就越豐富。但我們若要享受基督，就必須用起初的愛愛祂。我們若離棄了對主起初的愛，就要失去對基督的享受，並且會失去耶穌的見證；結果，燈臺要從我們挪去。愛主、享受主、以及成為主的見證，三者乃是並行的。

我們越愛祂，就越有權利喫祂、享受祂作生命樹。結果，祂見證的光，也就越照越亮。（啓示錄生命讀經，一五一至一五二頁。）

信息選讀

我們必須勝過離棄起初的愛，維持喫基督作生命樹，並且作為燈臺，照耀出神聖的光。（參啓二 5 下。）愛與生命有關，生命與光有關。愛、生命和光乃是三而一。你若使基督在凡事上居首位，你就有愛。你若這愛，你就有生命，就會享受主。你若這生命，這生命要成為你的光。燈臺（召會）的光乃是團體的而非個人的，照耀在召會時代的黑夜裏。

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.

我們若享受基督作我們的愛、生命和光，就會在我們所在的地方，如同燈臺照耀，持守耶穌的見證。（十二17下。）我們見證基督的身位，祂是神也是人。我們也見證基督的為人生活、釘十字架、復活、升天、降下、和第二次的顯現。光的照耀乃是見證。在我們日常生活中的每一面，我們應當照耀基督。這照耀乃是燈臺的照耀。

我們必須記得這四個辭：愛、生命、光、燈臺。這四個辭第一個是愛。我們必須在各方面、在凡事上讓主耶穌居首位，以恢復起初的愛。這樣，我們就會享受祂作生命樹，而這生命立即成為生命的光。（約八12。）然後我們就會在日常生活中照耀，並團體的作為燈臺照耀。否則，燈臺就要在個人一面從我們挪去，並在團體一面從召會挪去。主警告在以弗所的召會要悔改，恢復起初的愛，好享受祂。不然，燈臺就要從他們挪去。我們需要愛、生命、光和燈臺。這樣，我們的所是就要成為主給我們的賞賜，我們也要在祂裏面活着。

在聖經裏的原則是：我們的賞賜總是我們的所是。我們的所是要成為我們的賞賜。我們若愛別人，我們對別人的愛就是我們的賞賜。我們若孝敬父母，我們對他們的孝敬就是我們的賞賜。我們在召會生活中若不活基督，不在基督裏行事為人，我們在召會生活裏就沒有甚麼作我們的賞賜。反而因為我們不活基督，我們可能對長老，對眾聖徒懷恨。我們若活基督，並在基督裏行事為人，這種的生活和行事為人，會成為我們的賞賜。這樣，我們就會在召會生活中快樂。如果我們今天在凡事上以基督為第一，我們就會有愛，我們就會享受祂作生命，就會將祂如同光照耀出來，也會成為照耀的燈臺，作耶穌的見證。這至終要成為我們的賞賜，不僅在今世，更是在來世。在千年國裏，我們要在神的樂園裏享受基督作我們的賞賜。（得勝者，三八至四〇頁。）

參讀：得勝者，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

第二週詩歌

補512

七個召會真相

(英1274)

降 E 大調

4/4

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

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

一 在啓示錄 第二、三章，顯出七個 召會真相；

其中教訓 爲着你我，在恢復中 切莫錯過。

二 不但她們需要細聽， 我們更有留心必要；
爲祂旨意，主發警告， 使祂召會聖潔榮耀。

三 對以弗所，主有呼召： 起初的愛你已失去；
只顧工作，卻忘了主； 快快悔改，恢復當初。

四 必須轉向主的自己， 其他的愛都要丟棄；
哦，讓我們聽祂呼召， 切勿失去宇宙至寶。

五 對士每拿，受苦之子： 你曾被試，但不僅此；
至死忠心，不可怕死， 甘願犧牲魂與身子。

六 忠心直到天然除淨， 不能看輕一切環境；
主讓它們臨到你身， 有祂美意，試你愛情。

七 到別迦摩，墮落更深， 基督教與世界通婚；
忠心的安提帕殉道， 惟有他纔敢反宗教。

八 我們必須恐懼戰兢， 小心勿與世界淫淫；
惟有主話，能救我們， 只要對它不斷經營。

九 推雅推喇跟在後面， 她的能力並非屬天；
細麵與酵混成一片， 妓女和獸聯成一線。

十 我們攙雜，求主光照， 主來顯明所有假冒；
除去一切或壞或好， 直至絕對被你得着。

十一 從撒狄中看得清楚， 生命乃是惟一道路；
她說她活，其實是死， 撒狄必須接觸活主。

十二 主，引我們摸着生命， 勝過所有死的情形；
脫離一切宗教背景， 滿足你心，充滿生命。

十三 非拉鐵非最終出現， 應當守住她的冠冕；
主名主話，弟兄相愛， 如此召會，爲主所愛。

十四 弟兄姊妹完全是一， 藉着生命纔有實際；
單單持守祂的自己， 如此通行神的旨意。

十五 對老底嘉應當留心， 她的墮落大有原因；
皆因她說我富足了， 卻不知道主離開了。

十六 我們不能再像溫水， 靈要火熱，一直跟隨；
豐富進入生命經歷， 得主稱許同祂坐席。

十七 主阿，今天求你光照， 使你道路給我看見；
擦我眼睛使我富足， 你的恢復快快實現。

WEEK 2 — HYMN

In Revelation two and three

The Church — Her Course

1274

1. In Rev - e - la - tion two and three, The sev - en lo - cal
church - es see: The les - sons there for you and me Are for the Lord's re - cov - er - y.

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.

回歸召會的正統

第三篇

在士每拿的召會

讀經：啓二 8 ~ 11，— 18，二二 13

RK 詩歌：109, 472

綱 目

週 一

壹 在士每拿的召會受逼迫之苦的召會——
啓二 8 ~ 11:

一 『士每拿』原文意沒藥；沒藥是一種香料，在表號上表徵受苦；在士每拿的召會受苦的召會——10 節：

- 1 這個遭受逼迫的召會，在基督的甘甜和馨香中受苦。
- 2 這召會乃是在耶穌的患難裏，交通於祂的苦難——一 9，腓三 10。
- 3 在士每拿的召會受苦，如同基督自己受苦一樣，藉此成了祂苦難的延續——西一 24：
 - a 基督的患難有兩類：一類是為成功救贖，這已經由基督自己完成了；另一類是為產生並建造召會，這需要使徒和信徒將其補滿。

b 『為基督的身體，就是為召會，… [之] 基督 [的] 患難』(24) 必須由所有跟隨祂的人個別並集體的來補滿。

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

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.

- c 在士每拿的召會裏，我們看見耶穌苦難的集體延續。
- d 因為這個召會是耶穌苦難的繼續，所以她真是耶穌的見證—啓一 2、9，十九 10。

二 在士每拿的召會所受的苦是由於『那自稱是猶太人，卻不是猶太人，乃是撒但會堂的人，所說毀謗的話』—二 9：

- 1 熱中猶太教者對受苦召會的毀謗，就是對她惡意的批評；他們固執的堅持遵守猶太教的制度，包括利未祭司體系、獻祭的儀式和物質的聖殿；這些都是豫表，如今已被基督應驗並頂替。
- 2 因著在新約之下的召會，在神的經綸裏，與熱中猶太教者宗教的作法無分，他們便讒毀的批評召會。
- 3 原則上，今天也是一樣；主恢復中的召會，因著在靈裏並在生命中尋求主、跟隨主，不在意宗教的制度，熱心宗教者就毀謗召會。

週 二

- 4 根據主在約翰十五章一節、四至五節及十八至二十四節的話，葡萄樹與枝子為宗教世界（猶太教）所反對；今天，基督教就是宗教世界，這宗教系統不僅反對基督這真葡萄樹，也反對作為葡萄樹枝子的召會—參加一 4。

三 召會所受的逼迫，開始於神的對頭撒但所煽動的猶太教會堂，完成於那毀謗者魔鬼所利用的羅馬帝國；受苦的召會所受的逼迫，是屬撒但的宗教和屬魔鬼的政治合作而有的—啓二 9～10。

四 主耶穌對受苦的召會說，『我知道你的患難』—9 節：

- 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:

- 1 患難對召會是寶貴的，能試驗其生命。
- 2 主許可召會遭患難，不僅要見證祂復活的生命如何勝過死亡，也要使召會能享受祂生命的豐富—約十一 25，啓一 18，弗三 8。

週 三

貳 主對在士每拿的召會說話時，說祂是『那首先的、末後的、死過又活的』—啓二 8：

一 基督是首先的也是末後的，意指祂永不改變：

- 1 召會遭受苦難時，必須認識主是那首先的、末後的，是永遠存在、永不改變的一位。
- 2 無論逼迫的環境如何，主仍是一樣；沒有一事能在祂以先，也沒有一事能在祂以後；凡事都在祂管制的界限之內。

二 主在八節的宣告含示創造—那首先的，和完成—那末後的，也含示基督的成為肉體、人性生活、釘死十架和復活：

- 1 這個宣告是要加強在士每拿受苦的召會，就是那經歷並遭受殉道之苦的召會。
- 2 惟一能扶持殉道聖徒的，就是看見這樣一位創造並要完成整個宇宙的，祂成為肉體，在地上生活，釘十字架，並且復活了；這樣一個異象維持殉道者在苦難中站住—10 節。
- 3 所有地方召會都必須相信，主耶穌是首先的和末後的，是初又是終；祂在恢復裏所開始的事，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

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.

三 基督是那活著的；祂曾死過，現在又活了——二 8，一 18:

- 1 主耶穌受過死的苦，但祂又活了；祂曾進入死亡，但死亡不能拘禁祂，因為祂是復活——徒二 24，約十一 25。
- 2 『我曾死過，看哪，現在又活了，直活到永永遠遠』——啓一 18:
 - a 復活的生命，就是經過死而能存在的。
 - b 基督的復活就是祂的延長年日；祂在復活裏要存到永永遠遠。

週 四

- 3 復活的基督——那活著的——活在我們裏面，也活在我們中間；因此所有的召會應該像祂一樣活著，滿了生命並勝過死亡——提前三 15。
- 4 主活到永永遠遠，這就是祂的見證；我們越活，就越是的耶穌的見證——啓一 2、9，十九 10。
- 5 我們要活，不僅必須有生命，也必須有生命的供應；這位活著的基督照顧眾召會，乃是藉著將自己不僅作為生命，也作為生命的供應，賜給我們——約四 10、14，六 48、51，啓二 7、17，三 20。

週 五

四 曾經死過現在又活了的基督，拿著死亡和陰間的鑰匙——一 18:

- 1 主耶穌勝過了死，並且廢除了撒但，死亡和陰間的鑰匙現今在祂手裏，祂也勝過了墳墓——來二 14，啓一 18。
- 2 主耶穌在祂的復活裏取去死亡和陰間的權勢；死亡在祂的權下，陰間也在祂的掌管中——18 節。

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.

- 3 今天在召會生活中，我們不再服在死亡和陰間之下，因為基督已經廢除了死，又在復活裏勝過了陰府—來二 14。
- 4 基督不僅勝過死，更將死廢去；提後一章十節啓示基督藉著祂廢除魔鬼的死，並祂吞滅死的復活，已經把死廢掉，使其失效—來二 14，林前十五 52 ~ 54。

叁 『你務要至死忠信，我就賜給你那生命的冠冕』—啓二 10：

一 『至死忠信』：

- 1 主要求事奉祂的人的生命是屬於祂的，所以我們必須忠信以至於死。
- 2 至死忠信是態度，也是時間：
 - a 按著態度說，我們要忠信以至於死—十二 11。
 - b 按著時間說，我們要忠信一直到死。

週 六

二 『我就賜給你那生命的冠冕』：

- 1 生命的冠冕是給那些勝過逼迫，至死忠信之人的獎賞，這是指得勝的力量，也就是復活生命的大能（腓三 10）；也是指這些得勝者已經達到『那從死人中傑出的復活』（11），就是特殊的復活。
- 2 受苦召會的賞賜不僅是生命樹，更是生命的冠冕—啓二 7、10：
 - a 喫生命樹是為著裏面的供應，而生命的冠冕是為著外面的榮耀。
 - b 論到生命樹和生命的冠冕的應許都與神聖的生命密切相關（約一 4，十 10，十一 25，約壹五 11 ~ 13）；這生命首先必須是我們的食物，然後將是我們的彰顯和我們的得榮耀，就是生命的冠冕。

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 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.

第三週 週一

晨興餽養

啓二 9『我知道你的患難和貧窮，其實你是富足的，也知道那自稱是猶太人，卻不是猶太人，乃是撒但會堂的人，所說毀謗的話。』

西一 24『現在我因着爲你們所受的苦難喜樂，並且爲基督的身體，就是爲召會，在我一面，在我肉身上補滿基督患難的缺欠。』

〔啓示錄二章裏的〕第二封書信是寫給在士每拿的召會，就是在逼迫中受苦的召會。（8～11。）『士每拿』原文意『沒藥』。在表號上，沒藥表徵受苦。（由基督與召會的觀點看新約概要，四五頁。）

在豫表上，沒藥表徵基督甜美的受苦。因此在士每拿的召會是受苦的召會，表徵從第一世紀末至第四世紀初，受羅馬帝國逼迫的召會。這個遭受逼迫的召會，在基督的甘甜和馨香中受苦。換句話說，這召會乃是在耶穌的患難裏，交通於祂的苦難。在士每拿的召會受苦，如同基督自己受苦一樣，藉此成了祂苦難的延續。（新約總論第七冊，五二四頁。）

信息選讀

在歌羅西一章二十四節，保羅告訴我們，他『爲基督的身體，就是爲召會，在我一面，在我肉身上補滿基督患難的缺欠』。基督的患難有兩類：一類是爲成功救贖，這已經由基督自己完成了；另一類是爲產生並建造召會，這需要使徒和信徒將其補滿。雖然基督的救贖沒有人能接續，但祂的苦難必須由所有跟隨祂的人個別並集體的來補滿。…因爲〔在士每拿的〕召會是耶穌苦難的繼續，所以她真是耶穌的見證。

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.

在啓示錄二章九節主耶穌說，祂知道『那自稱是猶太人，卻不是猶太人，乃是撒但會堂的人，所說毀謗的話』。這指明逼迫來自宗教，來自撒但會堂不信的猶太人。熱中猶太教者對受苦召會的毀謗，就是對她惡意的批評。這些熱中猶太教者，在肉身上是猶太人，在靈裏卻不是。（羅二 28～29。）…這些熱中猶太教者，固執的堅持遵守猶太教的制度，包括利未祭司體系、獻祭的儀式和物質的聖殿；這些都是豫表，如今已被基督應驗並頂替。因着在新約之下的召會，在神的經綸裏，與他們宗教的作法無分，熱中猶太教者便讒毀的批評召會。

主說那些自稱是猶太人，其實不是猶太人的，是『撒但會堂』的人。『撒但會堂』是個可怕的辭。會堂是猶太人敬拜神的地方，主要的是藉着研讀舊約聖經敬拜神。然而，因着他們的頑固，堅持傳統的宗教觀念，他們就與撒但成爲一，抵擋神藉以完成祂定旨的生命之路。（新約總論第七冊，五二四至五二六頁。）

原則上，今天也是一樣；主恢復中的召會，因着在靈裏並在生命中尋求主、跟隨主，不在意任何宗教的制度或作法，熱心宗教者就毀謗召會。

甚至主在地上時，就認爲會堂已是屬撒但的。〔參太十二 25～29，約八 44。〕…他們表面上是敬拜神，其實是在抵擋神。他們逼迫並殺害真正敬拜神的人，還自認爲是在事奉神。（十六 2。）主在地上時，猶太人無法直接的殺害祂，…因此他們就利用羅馬政府判了祂死罪，釘祂在十字架上。同樣的原則，猶太會堂挑撥羅馬政府，逼迫受苦的召會。從那時起，歷代熱心宗教者跟隨他們的腳蹤，逼迫那些在靈和生命裏真正尋求並跟隨主的人，還自認是在維護神的權益。（啓示錄生命讀經，一五七至一五八頁。）

參讀：新約總論，第二百三十六篇；得勝者，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

第三週 週二

晨興餽養

啓二 10『你將要受的苦你不用怕。看哪，魔鬼將要把你們中間幾個人下在監裏，叫你們受試煉；你們必受患難十日。你務要至死忠信，我就賜給你那生命的冠冕。』

約十一 25『耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活。』

在〔約翰十五章〕葡萄樹的啓示裏，不僅有三一神，也有召會。在五節，主耶穌說，『我是葡萄樹，你們是枝子；住在我裏面的，我也住在他裏面，這人就多結果子。』這裏我們看見，召會被比作葡萄樹的枝子。（李常受文集一九七〇年第一冊，一〇四頁。）

信息選讀

世界反對葡萄樹和枝子。在約翰十五章十八至十九節，主耶穌說，『世界若恨你們，你們要知道在恨你們以先，世界已經恨我了。你們若屬世界，世界必愛屬自己的；只因你們不屬世界，乃是我從世界中把你們揀選出來，所以世界就恨你們。』這裏原文的『科斯莫斯』（cosmos）一辭譯為『世界』，意指一個系統。按照十五章的上下文，這系統是指猶太教。這可由主在二十至二十四節對門徒所說的話指明。二十四節說，『我若沒有在他們中間行過別人未曾行的事，他們就沒有罪；但如今連我與我的父，他們都看見了，也都恨了。』在這節裏『他們』一辭指猶太宗教的首領。所以十五章的世界指宗教世界，宗教系統。

今天，基督教就是宗教世界，這宗教系統不僅反對基督這真葡萄樹，也反對作為葡萄樹枝子的召會。在二十節，主耶穌對門徒說，『你們要記得我從前對你

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

們所說的話，奴僕並不大過主人。他們若逼迫了我，也要逼迫你們。』這豫言要應驗在我們中間。宗教世界既然恨惡主，逼迫主，它也要逼迫我們。我們這些葡萄樹的枝子，越結果子作基督的彰顯，就越為今天的宗教世界所恨惡。在主的時代，宗教世界是猶太教；在我們的時代，宗教世界是基督教的宗教系統。

十五章啓示，我們是葡萄樹上的枝子，藉着彼此相愛而結果子，並且需要站住抵擋宗教世界的反對。在十五章，我們看見我們是甚麼，我們在那裏，以及我們該作甚麼，叫我們可以結果子，使三一神在眾地方召會中得以顯現。（李常受文集一九七〇年第一冊，一〇五至一〇六頁。）

啓示錄二章九節說到撒但，十節說到魔鬼。撒但，原文意對頭，他不僅在外面作神的仇敵，也在裏面作神的對頭。魔鬼，原文意控告者，毀謗者。（十二 9～10。）魔鬼，就是撒但，神的對頭，在神面前控告我們，也在人面前毀謗我們。召會受逼迫之苦，開始於神的對頭撒但所煽動的猶太教會堂，後來演變成被那毀謗者魔鬼所利用的羅馬政府，把聖徒下在監裏。受苦的召會遭受監禁，乃是屬魔鬼的政治與屬撒但的宗教，兩方面合作造成的。

在二章九節，主對士每拿召會說，『我知道你的患難。』這封書信的內容沒有別的，只有患難、受苦和逼迫。對召會來說，患難是生命的試驗。召會經歷並享受基督復活生命的程度，只有藉着患難纔能被試驗出來。不單如此，患難也帶進基督復活生命的豐富。主許可召會遭患難，不僅要見證祂復活的生命如何勝過死亡，也要使召會能享受祂生命的豐富。因此，患難對召會是寶貴的。（啓示錄生命讀經一五八至一五九、一五五至一五六頁。）

參讀：李常受文集一九七〇年第一冊，一〇三至一〇六頁；真理課程四級卷一，第十五課；得勝者，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

第三週 週三

晨興餽養

啓二 8 『你要寫信給在士每拿的召會的使者，說，那首先的、末後的、死過又活的，這樣說。』

徒二 24 『神卻將死的痛苦解除，叫祂復活了，因為祂不能被死拘禁。』

召會遭受苦難時，必須認識主是那首先的、末後的，是永遠存在、永不改變的一位。無論逼迫的環境如何，主仍是一樣；沒有一事能在祂以先，也沒有一事能在祂以後。凡事都在祂管制的界限之內。（聖經恢復本，啓二 8 註 2。）

信息選讀

主對在士每拿的召會說話時，說祂是『那首先的、末後的、死過又活的』。（啓二 8。）祂是首先的和末後的，意思是祂永不改變。聖徒們不論遭受多少的逼迫或怎樣的殉道，祂都是首先的，也是末後的。沒有甚麼能改變祂。你可以把祂置於死地，但祂又活了。這名稱看起來很簡單，卻含示了創造—首先的，以及完成—末後的。這也含示主的成為肉體。若是祂沒有成為肉體，祂絕不可能被殺。這也含示祂在地上的生活。祂成為肉體，在地上生活，然後被釘十字架而死了。接着祂又活了。這樣的宣告含示創造、完成、成為肉體、人性生活、釘十字架和復活。這個宣告是要加強在士每拿受苦的召會。…惟一能扶持殉道聖徒的，就是看見這樣一位創造並要完成整個宇宙的，祂成為肉體，在地上生活，釘十字架，並且復活了。這樣一個異象維持殉道者在苦難中站住。（神新約的經綸上冊，二七三頁。）

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)

在啓示錄一章十七節主耶穌說，『我是首先的，我是末後的。』基督不僅是首先的，是末後的，也是初和終。…這向我們保證，祂開始了召會生活以後，就必要完成。祂永不會叫祂的工作半途而廢。所有地方召會都必須相信，主耶穌是初又是終。祂在恢復裏所開始的事，祂必定完成。

在十八節我們看見主是『那活着的』，是那位『曾死過』，『現在又活了，直活到永永遠遠』的。主受過死的苦，但祂又活了。祂曾進入死亡，但死亡不能拘禁祂，（徒二 24，）因為祂是復活。（約十一 25。）基督死了，但在復活裏祂要活到永遠。復活是主的延長年日；祂在復活裏要存到永永遠遠。耶穌基督今天是那活着的，就是那在復活裏的一位。基督要分賜生命，就必須是那活着的，因為死人絕不能把生命分賜給別人。（新約總論第十四冊，四八至四九頁。）

死過又活了，就證明祂的生命是耐死的，是經得起死的。許多人遇見一點不如意的事就完了，好像遇見了死亡一樣。但是，復活的生命是不怕死的。經得起死，纔能證明這一個生命是耐死的。復活的生命，就是經過死而能存在的。經過死就完了的，那不是復活的生命。主要約翰寫信給士每拿召會的使者說，『我曾死過，看哪，現在又活了。』〔啓一 18。〕因為在士每拿的召會，是為主受苦、忠信至死的一個召會，所以主拿這句話來安慰她。陰間的門如何不能勝過主，陰間的門也必不能勝過她。一個召會如果認識甚麼是復活，也就經得起試煉，經得起苦難。因為復活的生命是耐死的生命，是經過死而又能起來的。阿利路亞！我們的主曾死過，現在又活了！死亡無奈祂何！（倪柝聲文集第二輯第十四冊，一九九至二〇〇頁。）

參讀：倪柝聲文集第二輯第十四冊，附錄—榮耀基督的異象；活神與復活的神，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

第三週 週四

晨興餽養

提前三 15『倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。』

約四 14『人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成爲泉源，直湧入永遠的生命。』

在召會裏，基督也是那活着的。在啓示錄一章十八節主說，祂是那活着的；祂曾死過，現在又活了，直活到永永遠遠。這位行走在眾召會中間，作眾召會的頭，並爲眾召會所屬的基督，乃是那滿了生命而活着的一位。在召會裏，我們有這一位勝過死亡、活着的基督。我們的基督，就是復活的基督，活在我們裏面，也活在我們中間。因此，所有的召會都該像基督一樣的活，滿了生命而且勝過死亡。（新約總論第三冊，一一九至一二〇頁。）

信息選讀

祂是那活着的，重點乃是祂活在我們裏面。祂是永遠活着的，並且活在我們裏面。所以祂要我們脫離一切的死，起來成爲活的召會。在我們裏面那位活着的永遠不死。祂的召會不該是死的或發死，反之，祂的召會必須一直是活的。我們必須學習享受基督這位活着的。祂活到永永遠遠，就是祂的見證，因爲耶穌的見證總是與活着有關。一個地方召會若是不活，就沒有耶穌的見證。我們越活，就越是活的耶穌的見證。

這位行走在眾召會中間，爲眾召會的頭，並爲眾召會所屬的基督，乃是那活着的，祂滿了生命。因此，作祂身體

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,

的各地方召會，也該是活而新鮮並剛強的。我們有一位活着的基督，祂已經勝過了死亡。我們的基督是復活的基督，活在我們裏面，也活在我們中間，並且直活到永永遠遠。我們在恢復裏，有何等一位活的基督！在恢復裏，所有的召會都應當像基督那樣的活，滿了生命，並勝過死亡。

主耶穌是那活着的。我們要活，不僅必須有生命，也必須有生命的供應。如果我們甚麼東西也沒喫，就不會這樣活；但是我們若喫有營養的飯食，就會活而有力。我們的力量來自我們的喫。這位活着的基督照顧眾召會，乃是藉着將自己作為食物和生命的供應賜給信徒。因此，在給七個召會的七封書信中，主這活着的一位陳明三個喫的應許：生命樹、（啓二7、）隱藏的嗎哪、（17、）以及滿了祂豐富的筵席。（三20。）我們若要活，就需要喫基督作生命樹和隱藏的嗎哪，並與祂一同坐席。

主乃是對在士每拿的召會—受苦的召會—啓示祂自己是死過又活的。受苦的召會需要認識祂是這樣的一位，纔能忍受各樣的苦難。無論逼迫多厲害，召會仍是存活的，因在她裏面基督復活的生命耐得住死亡。苦難或逼迫所能作的頂多把我們殺死，但在受逼迫至死之後卻有復活。主受逼迫以至於死；但死不是終結，乃是進入復活的門。祂進入死亡，就進入了復活的門檻。這指明受苦的召會不該因逼迫而喪膽，也不該因豫見要被殺而害怕；反之，召會必須歡歡喜喜的迎接死亡，因為召會一進入死亡，也就踏在復活的門檻上。每當我們遭受逼迫時，應當興起並宣告說，『阿利路亞，我快要踏進復活的大門了。』（新約總論第十四冊，四九至五一頁。）

參讀：新約總論，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. This indicates that the suffering church should not be frightened by persecution 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

第三週 週五

晨興餽養

啓一 18『又是那活着的；我曾死過，看哪，現在又活了，直活到永永遠遠，並且拿着死亡和陰間的鑰匙。』

提後一 10『但如今藉着我們救主基督耶穌的顯現，纔顯明出來。祂已經把死廢掉，藉着福音將生命和不朽壞照耀出來。』

因着人墮落而有了罪，死就進來在地上作工，將一切有罪的人聚攏到陰間。死亡就像用來收集地板上塵埃的畚箕，陰間就像垃圾桶。畚箕所收集的東西，都倒在垃圾桶裏。因此，死是聚攏者，陰間是守留者。今天在召會生活中，我們不再服在死亡和陰間之下，因為基督在十字架上已經廢除了死，又在復活裏勝過了陰府。雖然陰府曾盡所能的拘禁祂，但是無能為力。（徒二 24。）對基督來說，死沒有毒刺了，陰間沒有權勢了！我們也必定和基督一樣！（新約總論第十四冊，五一至五二頁。）

信息選讀

在召會生活中，死亡和陰間的鑰匙都在祂手中。我們不可能對付死亡，我們根本沒有能力應付死亡。每當死亡進來，就會叫許多人發死。但是只要我們讓主耶穌有地位、機會和暢通的路，使祂在我們中間能自由的運行和作工，死亡和陰間就會在祂控制之下。然而，每當主耶穌在召會中沒有地位，死亡就立刻得勢，陰間就有力量拘留死了的人。我們應當讚美主，基督拿着死亡和陰間的鑰匙。死亡在祂的權下，陰間也在祂的掌管中。

WEEK 3 DAY 5

Morning Nourishment

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.

基督的復活也勝過了死、撒但、陰間和墳墓。（徒二 24。）撒但、死、陰間和墳墓形成一組。人子基督不僅由神表白，證明祂成就上的成功，也勝過了一切使我們十分憂慮並困擾的死、撒但、陰間和墳墓。人子勝過了死，並且廢除了撒但。（來二 14。）死亡和陰間的鑰匙現今在祂手裏，（啓一 18，）祂也勝過了墳墓。這樣的一位基督，正在祂的恢復裏，在作為金燈臺的眾地方召會中間行走，照顧眾召會。（新約總論第十四冊，五二頁。）

提後一章十節說，基督『把死廢掉，藉着福音將生命和不朽壞照耀出來』。基督藉着祂廢除魔鬼的死，（來二 14，）並祂吞滅死的復活，（林前十五 52 ~ 54，）已經把死廢掉，使其失效。福音啓示我們，基督已經把死廢掉，將永遠、不能毀壞的生命帶給我們。

藉着復活，死成為無效；死已失去它的權勢，甚至失去它的味道。基督能把死廢掉，因祂廢除了魔鬼，就是那掌死權的。藉着勝過撒但，把死廢掉，主耶穌當然也擊敗了陰間和墳墓。因此，基督的復活宣告祂勝過了死、撒但、陰間和墳墓。這些再也不是難處了。因此，基督的復活不僅是神的表白和主的成功，也是祂對死、撒但、陰間和墳墓的得勝。基督藉着祂的復活，已使這麻煩的一組失效。（路加福音生命讀經，七〇〇頁。）

『至死忠信』〔啓二 10〕是時間，也是態度。主要求事奉祂的人的生命是屬於祂的，所以一直到死的時候，你都得忠信。凡被寶血所買的人，就是屬於主的人，就要完全歸於主。基督一開始就是要我們的一切。現在祂說，『你務要至死忠信。』按着態度說，我們要忠信以至於死；按着時間說，我們要忠信一直到死。『我就賜給你那生命的冠冕。』〔10。〕冠冕是賞賜，在那個時候，生命變作冠冕了。（教會的正統，三〇頁。）

參讀：教會的正統，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 devil-destroying 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

第三週 週六

晨興餽養

腓三 10～11『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死，或者我可以達到那從死人中傑出的復活。』

在啓示錄二章十節下半，主耶穌對士每拿召會說，『你務要至死忠信，我就賜給你那生命的冠冕。』生命的冠冕是給那些勝過逼迫，至死忠信之人的獎賞，這是指得勝的力量，也就是復活生命的大能；（腓三 10；）也是指這些得勝者已經達到『那從死人中傑出的復活』，（11，）就是特殊的復活。（真理課程四級卷一，二六二頁。）

信息選讀

『福克斯殉道者記實』一書…中的一段記載，是一位坡雷卡（Polycarp）老弟兄的故事。他被有關當局逮捕，受懲慫棄絕基督時回答說，『我事奉祂八十六年了，祂從未錯待過我一次，我又怎能褻瀆那拯救我的王？』羅馬帝國的逼迫到了一個地步，羅馬城的掌權者請求該撒不要再殺基督徒，免得那城裏所有百姓都被剪除了。他這話的意思是，他們殺的基督徒越多，就有越多人成爲基督徒。

在士每拿的召會沒有受主責備，乃是得着鼓勵。主告訴這個召會，祂是那首先的、末後的、死過又活的。（啓二 8。）祂是那遭受逼迫被治死，現今又活的一位。受苦的召會必須認識，主乃是復活與復活的大能。沒有甚麼能拘禁復活的生命，就是死也不能。這復活的生命是在受苦的召會裏，所以召會必須經歷基督作復活。賜給士每拿召會的獎賞乃是

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。受苦召會的賞賜不僅是生命樹，更是生命的冠冕。召會歷史中的這一段，如今已經應驗了。（由基督與召會的觀點看新約概要，四五一至四五二頁。）

至終，必有生命的冠冕賜給那些受苦、受試煉、受惠難的信徒。啓示錄二章十節說，『你將要受的苦你不用怕。看哪，魔鬼將要把你們中間幾個人下在監裏，叫你們受試煉；你們必受惠難十日。你務要至死忠信，我就賜給你那生命的冠冕。』主應許在以弗所召會中的得勝者，喫祂作生命樹。（7。）這是神聖的生命。祂應許在士每拿召會中的得勝者，要賜給他們生命的冠冕。喫生命樹是為着裏面的供應，而生命的冠冕是為着外面的榮耀。這兩個應許都與神聖的生命密切相關。這生命首先必須是我們的食物，然後將是我們的彰顯和我們的得榮耀，就是生命的冠冕。

新約常用冠冕指救恩之外的獎賞。（啓三 11，雅一 12，提後四 8，彼前五 4，林前九 25。）至終，生命要成為冠冕；這要作得勝殉道者的榮耀。

正如有些樹木要藉着寒冷氣候的艱難纔能長大，我們基督徒也要經過艱難纔能長大。為這緣故，神派定給我們某種景況和特殊的環境。祂知道我們需要這些艱難，好叫我們長大。…此外，苦難也給我們最好的機會來享受神聖三一分賜。神派定給我們苦難，而這些苦難是我們長大所需要的。然而，只有當我們留在神聖的分賜之下，這長大纔會發生。所以，我們需要時時接觸經過過程的三一神。在我們基督徒的生活中，我們該經常不斷的接觸祂。…我們藉着接受這種分賜的滋養，就得以長大。（新約總論第六冊，三七六至三七八頁。）

參讀：啓示錄生命讀經，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. The eating of the tree 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

第三週詩歌

WEEK 3 — HYMN

472

復活的生命—基督自己

10 10 10 10 (英 639)

F 大調

4/4

F B^b B^bm F B^b
 3 - 3 1 | 5 - - 3 | 4 4 1 2 | 3 - - - | 6 - 5 4 |
 一 死 亡 不 能 拘 禁 復 活 生 命 - 神 那 非
 F Dm⁷ G⁷ C F F⁷ B^b
 3 - 1 - | 3 3 2 1 | 2 - - - | 3 - 3 4 | 5 - 1 - | 6 5
 受 造 的 永 遠 生 命; 剛 強, 得 勝, 無 何 能
 D⁷ Gm C⁷ F B^b C⁷ F
 4 3 | 4 - - - | 2 - 3 4 | 5 - 1 - | 3 2 1 7 | 1 - - - ||
 以 毀 壞, 就 是 基 督 自 己, 已 經 顯 明。

- 二 死亡不能拘禁復活生命, 雖然死亡集中全力以赴;
死亡不過使這神聖生命 得機顯它能力無量豐富。
- 三 死亡不能拘禁復活生命, 治死、埋葬, 不過叫它繁殖;
所有苦難都是叫它增長, 並且結出豐盛生命果實。
- 四 死亡不能拘禁復活生命, 它能衝破所有障礙、阻擋;
勝過黑暗、陰府所有權勢, 吞滅死亡, 並將生命釋放。
- 五 死亡不能拘禁復活生命, 它能顯出神性所有豐滿;
神的公義、聖潔, 它都產生, 神的榮耀形像它全彰顯。
- 六 願我認識這個復活生命, 每遇死亡, 都讓它力傾出;
使我藉着經歷永遠賞識: 復活生命就是活的基督。

639

Death cannot hold the resurrection life

The Resurrection Life — Christ Himself

1. Death can - not hold the re - sur - rec - tion life,
 The life of God e - - ter - nal man - i - fest;
 'Tis un - cre - at - ed, in - des - tract - i - ble,
 'Tis Christ Him - self, un - con - qu'ra - ble, ex - pressed.

2. 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 suffering 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.

回歸召會的正統

第四篇

在別迦摩的召會

讀經：啓二 12 ~ 17

MR 詩歌：補 214, 546

綱 目

週 一

壹『別迦摩』原文意結婚，含聯合，並堅固的高塔意—啓二 12：

一 就表號說，在別迦摩的召會豫表與世界聯婚而成爲堅固高塔的召會；別迦摩這辭的兩個意思，相當於馬太十三章裏的兩個比喻—大樹的比喻（31 ~ 32）和麵酵的比喻（33）：

- 1 大樹相當於高塔，帶著麵酵的婦人相當於與世界聯婚的背道召會。
- 2 在神眼中，背道的基督教國是邪惡的婦人，將屬世的、屬鬼的、屬異教的和屬魔鬼的東西，與出於基督的美好事物混合起來，產生出一種可憎的混雜—33節，啓十七 1 ~ 6。
- 3 我們必須絕對的從這個邪惡的制度裏出來，分別歸給神，回歸召會的正統，使召會可以成爲純金的燈臺，與世俗、偶像以及撒但的滲透無分無關—一 12。

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

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 當我們被人攻擊或遭遇逼迫時，我們不應該灰心，因為那是有力的記號，表示我們走在正路上，沒有偏離主的腳蹤——參來六 19，十三 13。
- 5 我們這些年來因著受逼迫而蒙了保守；我們從來沒有得過美名，因為撒但不讓我們得美名，除非我們與他聯合。
- 6 『我們中間的歷史一直是毫無妥協的完全離開基督教。我們中間有些所謂的同工，一直竭盡所能的去妥協，這是何等羞恥。他們說，在公會與地方召會中間有一道鴻溝，他們自認是銜接這道鴻溝的橋梁。這對倪弟兄是一種受苦，今天對我也是一種受苦。』（召會與地方召會的歷史，一二九頁。）

週 二

二 主在啓示錄二章十三節論到在別迦摩的召會說，『我知道你的居所，就是有撒但座位之處』；撒但的座位是在撒但所住的世界裏，就是他掌權的範圍裏；屬世的召會既與世界聯合，也就住在撒但所住之處。

三 我們不該住在撒但所住之處，而該住在我們的靈裏，並住在基督裏；在基督裏面，世界的王撒但毫無所有（沒有立場，沒有機會，沒有盼望，任何事都沒有可能）——詩九一 1，提後四 22，約十四 30。

四 因著召會是基督的配偶，如同貞潔的新婦（林後十一 2），她與世界的聯合，在神看就是屬靈的淫亂：

- 1 撒但看見逼迫召會並不能成功，這狡猾者就改變戰畧，不再逼害召會，反而歡迎召會；羅馬帝國這樣歡迎召會，就毀壞了召會，因為這使召會變成屬世的。

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.

- 2 屬世的事物與拜偶像有關，因為世俗總是與偶像關聯的；我們心中的偶像就是我們裏面所愛的任何事物，超過了對主的愛，並在我們的生活中頂替了主——結十四 3，約壹五 21。
- 3 瑪門是和神對立的；許多的偶像都是因著瑪門纔能存在；『你們不能事奉神，又事奉瑪門』——太六 24。
- 4 召會必須是金燈臺，是三一神純正的彰顯，必須與世界沒有任何關聯；但自從羅馬帝國使召會成為屬世的宗教以後，召會完全成了攙雜的、屬世的、拜偶像的。
- 五 在主給別迦摩的書信中，祂題到『我忠信的見證人安提帕在你們中間，撒但所住之處被殺』——啓二 13 下：
- 1 這忠信的見證人，反對屬世召會所帶進並實行的一切，因此，他成了主的殉道者；要作反對屬世召會的見證，我們需要有殉道的靈：
- a 見證人就是殉道者，這班人在生命裏為復活升天的基督作活的見證——徒一 8。
- b 我們可能在肉身上，在心理上，或在屬靈上為主作殉道者——提後四 6，啓十二 11，太十 36，參林前十六 12。
- 2 『殉道者』原文與『見證人』同字；安提帕作為忠信的見證人，作了相反的見證，反對一切偏離耶穌見證的事。
- 3 在他那個時代，在別迦摩的召會必是藉他所作相反的見證，仍然持守著主的名，沒有否認正確的基督徒信仰——啓二 13。
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.

貳 屬世且墮落的召會，不但持守巴蘭的教訓，還持守尼哥拉黨的教訓—14 ~ 15 節：

- 一 巴蘭是個外邦申言者，為著工價引誘神的子民行淫亂、拜偶像；在屬世的召會裏，有人開始教導同樣的事（民二五 1 ~ 3，三一 16）；拜偶像總是帶進淫亂（徒十五 29）；當屬世的召會輕忽主的名，就是主的人位時，她就轉去拜偶像，以致行淫亂。
- 二 巴蘭的錯謬，指雖然明知與真理相背，且與神的子民敵對，仍然為著工價教導人錯誤的道理，並濫用某些恩賜的影響力，將神的子民從對主純潔的敬拜，迷引到對偶像邪惡的敬拜；貪愛工價會叫貪愛者闖奔巴蘭的錯謬—民二二 7、21，三一 16，啓二 14，參王下五 20 ~ 27。
- 三 巴蘭的教訓使信徒受打岔，離開基督的人位，轉去拜偶像，並且從享受基督，轉去犯屬靈的淫亂；尼哥拉黨的教訓，破壞信徒作基督身體之肢體的功用；前一種教訓忽視了頭，後一種教訓破壞了身體；這是仇敵在一切宗教教訓裏的詭計。
- 四 起先尼哥拉黨在初期的召會裏實行宗教階級制度，然後他們在墮落的召會裏教導宗教階級制度；今天在天主教和更正教裏，這種尼哥拉黨的階級制度，不但普遍的實行，也普遍的教導。

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.

叁『得勝的，我必將那隱藏的嗎哪賜給他，並賜他一塊白石，上面寫著新名，除了那領受的以外，沒有人認識』——啓二 17:

一 我們需要喫隱藏的嗎哪，好合併到作神帳幕的新耶路撒冷裏——出十六 33 ~ 34，約十四 20，啓二一 2 ~ 3:

1 正如保存在金罐裏的嗎哪是舊約裏作神居所之帳幕的中心，照樣，我們所喫、所消化並吸收的基督，也是我們全人的中心，我們乃是作神今日居所之召會的一部分——來九 3 ~ 4，提後四 22，弗二 22。

2 基督作為隱藏的嗎哪乃是帳幕的中心；隱藏的嗎哪是在金罐裏；金罐是在皂莢木包金所作的約櫃裏；這約櫃是在至聖所裏。

3 子基督作為隱藏的嗎哪是在作為金罐的父神裏；父神是在作為約櫃的子基督（帶著祂的兩種性情——神性和人性）裏；這基督作為內住的靈活在我們重生的靈裏，作至聖所的實際。

4 子在父裏面，我們在子裏面，子在我們裏面，我們又由實際的靈所內住；這就是經過過程的神與重生信徒的合併——約十四 16 ~ 20。

5 合併到帳幕裏的路，就是喫隱藏的嗎哪；我們越喫基督，就越合併到作神終極帳幕的新耶路撒冷這宇宙的合併裏——六 57，太四 4。

6 我們不該與世界聯合，乃要藉著喫基督這隱藏的嗎哪，合併到新耶路撒冷裏。

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 享受基督作隱藏的嗎哪就產生變化：

- 1 主應許給得勝者喫隱藏的嗎哪，並賜他一塊白石；這指明我們若喫隱藏的嗎哪，就必變化成為白石，好為著神的建造。
- 2 這些石頭要蒙主稱義並稱許，這是白色所指明的；但屬世的召會要被主定罪並棄絕。
- 3 神的建造，就是建造召會，乃是在於我們的變化；我們的變化，又是從享受基督作生命的供應所產生的。

三 每個變化過的信徒都是一塊白石，上面寫著新名，除了那領受的以外，沒有人認識：

- 1 這樣的新名，說明被變化之人的經歷；因此，惟有他自己認識那名的意義。
- 2 啓示錄二章十七節是主對我們所說的話；我們不該客觀的接受，乃要以此為我們的傳記：
 - a 我們可以禱告：『主，我接受你的應許。從現在起，我要隱密的喫你，好使我變化成為石頭，為著你的建造。』
 - b 主這個應許太美妙了；不錯，召會可以變得屬世，但是主已經應許我們，能變化成為白石，為著神的建造。

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.

第四週 週一

晨興餽養

太十三 31 ~ 33 『…諸天的國好像一粒芥菜種，有人拿去種在他的田裏。這乃是百種裏最小的，但長起來，卻比別的菜都大，且成了樹，甚至天空的飛鳥來棲宿在它的枝上。…諸天的國好像麵酵，有婦人拿去藏在三斗麵裏，直到全團都發了酵。』

我們要來看〔啓示錄二章裏的〕第三個召會，別迦摩召會。（12 ~ 17。）…別迦摩，原文意結婚，含聯合，並堅固的高塔意。就表號說，在別迦摩的召會豫表與世界聯婚而成爲堅固高塔的召會，相當於主在芥菜種比喻中所豫言的那棵大樹。（太十三 31 ~ 32。）當撒但在頭三個世紀無法藉着羅馬帝國的逼迫毀滅召會，他就改變戰畧，想要藉康士坦丁在第四世紀初接納召會爲國教來敗壞召會。藉着康士坦丁的倡導和政治的影響，許多不信的人受浸或受洗入了『召會』，使『召會』變得畸形的龐大。召會對基督既如貞潔的新婦，她與世界的聯合，在神看就是屬靈的淫亂。（啓示錄生命讀經，一六五頁。）

信息選讀

別迦摩這辭的兩個意思，就是結婚和堅固的高塔，相當於馬太十三章裏的兩個比喻，就是大樹的比喻，（31 ~ 32，）和麵酵的比喻。（33。）在大樹的比喻裏，一粒小芥菜種變成了一棵樹。這無疑的是表徵龐大的基督教，因爲基督教實在已經成爲一棵大樹了。在麵酵的比喻裏，我們讀到一個婦人把麵酵放在三斗麵裏。麵酵表徵一切罪惡的、世界

WEEK 4 DAY 1

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、屬撒但的、屬鬼的、屬魔鬼的事物。這些邪惡的東西都放在細麵裏了。在聖經中，用作素祭的細麵，表徵基督是神子民的食物。大樹相當於高塔，帶着麵酵的婦人相當於與世界聯婚的背道召會。…我們必須絕對的棄絕這棵大樹，脫離這座高塔，從這個邪惡的制度裏出來，分別歸給神，回到神原初的心意，就是要使召會成爲純金的燈臺，與世俗、偶像、以及一切撒但的滲透無分無關。我們不在撒但居住的地方，不在有撒但座位的地方。召會中沒有撒但的地位。

要小心！仇敵逼迫我們之後，可能會改變戰畧，對我們表示歡迎。不要把這種歡迎當作一件好事。…受逼迫、被反對、受攻擊，對我們是好的。但甚麼時候人給我們熱烈的歡迎時，那就是最危險的時候。當你被人攻擊或遭遇逼迫時，不要灰心，因爲那是有力的記號，表示你走在正路上，沒有偏離主的腳蹤。但我們要提防熱烈的歡迎，寧願遭受逼迫，也不願受人熱烈的歡迎。這封給別迦摩召會的信，教導我們不要與世界有任何的聯合。我們必須與世界無分無關。在已過的五十年，我們受到好幾次狡詐的歡迎；但感謝神，每一次我們都拒絕了。結果，我們這些年來就因着受逼迫而蒙了保守。我們從來沒有得過美名，因爲撒但不讓我們得美名，除非我們與他聯合。這就是我們在主恢復裏常常爭戰，並且一直受攻擊的原因。我們無時無刻不在爭戰，因爲主的恢復不是作一項普通基督教的工作。不，這個見證乃是一場爭戰。（啓示錄生命讀經，一六八至一七〇頁。）

參讀：啓示錄生命讀經，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

第四週 週二

晨興餽養

啓二 12 ~ 13 『你要寫信給在別迦摩的召會的使者，說，那有兩刃利劍的，這樣說，我知道你的居所，就是有撒但座位之處…。』

約十四 30 『…這世界的王將到，他在我裏面是毫無所有。』

在〔這封寫給別迦摩召會的〕書信裏，主這說話的靈，宣告祂是那有兩刃利劍的。〔啓二 12。〕這種屬世的召會，理當受主鋒利話語的審判。

在寫給第一個召會的書信裏，主勸以弗所召會要悔改，並恢復起初的愛。我們必須相信主的勸告被接受了，因為第二個召會，士每拿召會，的確非常愛主，且遭受逼迫，成了受苦的召會。根據歷史事實，在頭三個世紀裏，因着羅馬政府盡其所能要損毀召會，召會受了許多的苦。後來，仇敵撒但看見逼迫並不能成功，這狡猾者就改變戰畧，不再逼害召會，反而歡迎召會。在第四世紀的初期，康士坦丁大帝接納了基督教，並立為國教。…羅馬帝國這樣的歡迎召會，正是毀壞了召會，因為這使召會變成屬世的。我們都知道，召會是從世界中被呼召、被分別出來歸給神的。然而，召會受到羅馬帝國這樣的歡迎，就回到世界裏，在神看來甚至是與世界聯婚了。神認為這種與世界的聯合，乃是屬靈的淫亂。（啓示錄生命讀經，一六五至一六六頁。）

信息選讀

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...

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

因着召會與世界聯結，就有許多屬世的事物進入了召會。屬世的事物與拜偶像有關，因為世俗總是與偶像有關聯的。別迦摩召會先是屬了世界，進而拜了偶像；撒但使她裏面滿了世界和偶像。結果，召會與神所期望於她的，完全相反。…召會必須是金燈臺，是三一神純正的彰顯，必須與世界沒有任何關聯。但自從羅馬帝國把召會弄成一個屬世的宗教以後，她完全成了攙雜的、屬世的、拜偶像的了。

主在啓示錄二章十三節論到在別迦摩的召會說，『我知道你的居所，就是有撒但座位之處。』撒但的住處是世界。召會既已與世界聯合，並且本身變得屬世，現今就住在世界，在撒但居住的地方。

在別迦摩的召會，也住在有撒但座位之處。這也是指世界。世界不僅是撒但的住處，也是他所管轄的範圍。…今天屬世的基督教，仍然與世界聯合，仍然被撒但的想法、觀念、理論、甚至作法所充滿。我們必須看見這事的嚴重性。

撒但起先是發動逼迫，當這個方法失敗以後，他就改變策略，改為歡迎。…這是撒但的詭詐。我們若陷入網羅，最後就會屬了世界，並且不但與撒但聯合，更與他成爲一。…召會應該是在世界之外的純金燈臺。召會必須與世界無分無關，並且對撒但邪惡和詭詐的滲透寸步不讓。（啓示錄生命讀經，一六六至一六八頁。）

世界的王撒但在主耶穌裏面沒有立場，沒有機會，沒有盼望，任何事都沒有可能。…這裏有一個禱告的人，祂說世界的王撒但，在祂裏面是毫無所有。〔約十四 30。〕…基督是禱告的人，是與神是一的人，一直活在神的面光中，在受苦遭逼迫時信靠神，並且撒但在祂裏面是毫無所有。（神人的生活，一〇六頁。）

參讀：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

第四週 週三

晨興餽養

太六 24『沒有人能事奉兩個主；因為他不是恨這個愛那個，就是忠於這個輕視那個。你們不能事奉神，又事奉瑪門。』

啓二 13『…你持守着我的名，甚至當我忠信的見證人安提帕在你們中間，撒但所住之處被殺的那些日子，你也沒有否認對我的信仰。』

『你們不能事奉神，又事奉瑪門。』（太六 24。）人若不事奉這個，就是事奉那個。你們看見一件最重要的事，瑪門是和神對立的。許多的偶像都是因着瑪門纔能存在。今天沒有基督徒會去殺人或是拜偶像；但是如果我們貪愛錢財，投靠瑪門的勢力，這個就等於拜偶像。…和世界的聯合連着就是貪愛錢財。我願意把聖經中相對的方面擺在你們面前；你如果能看見反面，就能看見正面。聖經總是把撒但擺在基督的對面，肉體擺在聖靈的對面，世界和瑪門擺在父神的對面。世界是對着父，所以約壹二章說，『人若愛世界，愛父的心就不在他裏面了。』（15。）瑪門是對着神的。人甚麼時候事奉瑪門，甚麼時候就不能事奉神。（教會的正統，三六頁。）

信息選讀

〔啓示錄二章十三節的〕安提帕，原文意反對一切。主這忠信的見證人，反對屬世召會所帶進並實行的一切，因此，他成了主的殉道者。『殉道者』原文與『見證人』同字。安提帕是作相反見證的人，他作了相反的見證，反對一切偏離耶穌見證的事。在他那個時代，在別迦摩的召會必是藉他所作相反的見證，仍然持守着主的名，沒有否認正確的基督徒信仰。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

提帕領先對抗屬世的召會，為我們今天對抗屬世召會之人作先鋒開路。凡是屬世召會所是的、所有的和所作的，安提帕都起來反對。

主在十三節說，『你持守着我的名。』主的名指主的人位；主的人位是主名的實際。別迦摩召會仍持守主的名，就是持守主人位的實際。屬世召會偏差的趨向，乃是放棄主人位的實際。但在主的恢復裏，我們對這一點必須起來反對，使召會能持守主的名，就是持守主人位的實際，直到永遠。…主又說，『你也沒有否認對我的信仰。』對主的信仰是指我們所必須相信，關於主身位和工作的一切。這不是我們相信之裏面主觀的信心，乃是我們所相信之事的客觀信仰。召會因着與世界聯合，就開始輕忽主的名，並否認正確的基督徒信仰。

安提帕在他的相反見證上忠信，以至於死。因着他的見證反對召會的屬世，所以他被殺，成為殉道者。要作反對屬世召會的見證，我們需要有殉道的靈。我們要為着主的見證，反對召會的屬世，至死忠信。（啓示錄生命讀經，一七〇至一七一頁。）

〔見證人就是〕殉道者。這班人在生命裏為復活升天的基督作活的見證，不同於僅僅傳講字句道理的傳道人。福音書記載成為肉體的基督，在地上獨自完成祂的職事，將祂自己作為神國的種子，僅僅撒在猶太地。使徒行傳記載升天的基督，在諸天之上完成祂的職事，要藉着這些在祂復活生命裏，帶着祂升天能力和權柄的殉道者，將祂自己擴展出去，作為神國的發展，從耶路撒冷開始，直到地極，作為祂新約職事的完成。在使徒行傳裏，所有的使徒和門徒都是祂這樣的殉道者，見證人。（聖經恢復本，徒一8註4。）

參讀：教會的正統，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

第四週 週四

晨興餽養

啓二 14 ~ 15 『然而有幾件事我要責備你，因為在你那裏，有人持守巴蘭的教訓；這巴蘭曾教導巴勒，將絆腳石放在以色列子孫面前，叫他們喫祭偶像之物，並且行淫亂。你那裏也有人照樣持守尼哥拉黨的教訓。』

在〔啓示錄寫給召會的〕幾封書信中，主照着神的經綸，渴望我們喫祂作生命樹、(二 7、)隱藏的嗎哪、(17、)以及美地豐富的出產。(三 20。)但屬世的召會卻從生命轉到教訓上，使信徒受打岔，不能享受基督作他們生命的供應，以完成神的定旨。對基督的享受建造召會；而教訓產生宗教。(啓示錄生命讀經，一七四頁。)

信息選讀

巴蘭是個外邦申言者，為着工價(彼後二 15，猶 11)引誘神的子民行淫亂、拜偶像。(民二五 1 ~ 3，三一 16。)在屬世的召會裏，有人開始教導同樣的事。…拜偶像總是帶進淫亂。(二五 1 ~ 3，徒十五 29。)當屬世的召會輕忽主的名，就是主的人位時，她就轉去拜偶像，以致行淫亂。

基督該是召會惟一的丈夫，是所有聖徒惟一的新郎。但今天基督教裏許多的教訓，卻使人接受鬼魔的東西，和基督以外的事物聯結。這實在是喫祭偶像之物和行淫亂。

否認主的名和否認對主的信仰，是甚麼意思？…我們對主的信仰，包括主為我們所作救贖的工作、祂的死和祂的復活、以及叫我們得救所必須相信的一切事。這些事構成了我們的信仰。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

所以我們不該否認主的名，也不該否認對主的信仰。我們必須常常持守主的名，並且相信祂。

摩登派…不信耶穌是神，不信祂是童女所生，也不信耶穌死在十字架上為着救贖我們。他們只相信耶穌釘十字架是為着殉道，並不信耶穌基督復活了。巴蘭的教訓總是使人與世界的事物聯合。（啓示錄生命讀經，一七四至一七六頁。）

巴蘭的錯謬，指雖然明知與真理相背，且與神的子民敵對，仍然為着工價教導人錯誤的道理，並濫用某些恩賜的影響力，將神的子民從對主純潔的敬拜，迷引到對偶像邪惡的敬拜。（民二二7，21，三一16，啓二14。）貪愛工價會叫人闖奔巴蘭這樣的錯謬。（聖經恢復本，猶11註3。）

屬世且墮落的召會，不但持守巴蘭的教訓，還持守尼哥拉黨的教訓。〔啓二15。〕巴蘭的教訓使信徒受打岔，離開基督的人位，轉去拜偶像，並且從享受基督，轉去犯屬靈的淫亂；尼哥拉黨的教訓，破壞信徒作基督身體之肢體的功用，因而使主的身體無法彰顯主。前一種教訓忽視了頭，後一種教訓破壞了身體。這是仇敵在一切宗教教訓裏的詭計。

在以弗所的召會裏，只有尼哥拉黨的行為，（6，）在別迦摩的召會裏，他們的行為就發展成一種教訓。起先他們在初期的召會裏實行宗教階級制度，現在他們在墮落的召會裏教導宗教階級制度。今天在天主教和更正教裏，這種尼哥拉黨的階級制度，不但普遍的實行，也普遍的教導。主恨惡尼哥拉黨的宗教階級制度，因為這種制度扼殺基督身體肢體的功用，並且建立了組織代替生機體。…我們必須回到生機體，使基督身體上所有的肢體，都能有機會盡其功用。（啓示錄生命讀經，一七六至一七七頁。）

參讀：召會與地方召會的歷史，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

第四週 週五

晨興餽養

啓二 17『…得勝的，我必將那隱藏的嗎哪賜給他，並賜他一塊白石，上面寫着新名，除了那領受的以外，沒有人認識。』

約十四 20『到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面。』

嗎哪豫表基督是那使神子民有能力走祂道路的屬天糧食。嗎哪有一分保存在那藏於約櫃中的金罐裏。（出十六 32～34，來九 4。）公開的嗎哪是公開給主的子民享受的；隱藏的嗎哪表徵隱密的基督，是特別的一分，保留給那些勝過屬世召會之墮落的得勝尋求者。當召會走世界的路時，這些得勝者進前來，住在至聖所神的面光中，在那裏享受隱藏的基督這特別的一分，作他們每日的供應。（啓示錄生命讀經，一七九頁。）

信息選讀

滿有目的的神有一個經綸，在祂的經綸裏，祂要得着一個宇宙的合併。『合併』一辭指明有一些人住在彼此裏面，也就是互相內住。神在祂神聖的三一裏，乃是藉着互相內在，並藉着在一起是一的行事，而成爲一個合併。神聖三一的三者祂們的所是和所作上，乃是一個合併。（約十四 10～11。）…經過過程並終極完成的三一神與蒙救贖並重生的信徒，在基督的復活裏成了一個擴大、宇宙、神人二性的合併，（20，）終極完成作神帳幕的新耶路撒冷。（啓二 1～3。）舊約裏的帳幕乃是這宇宙合併的表號，喫隱藏的嗎哪就是合併到帳幕裏。

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.

基督作為隱藏的嗎哪乃是帳幕的中心。隱藏的嗎哪是在金罐裏；金罐是在約櫃裏，約櫃是用皂莢木包金所造的，這約櫃是在至聖所裏。隱藏的嗎哪表徵基督，乃是在金罐裏，而金罐是指神說的。嗎哪在金罐裏，指明基督在父裏。約櫃在至聖所裏，至聖所就是我們的靈。今天，我們那有聖靈內住的靈就是至聖所。從這裏我們能看見，基督作為隱藏的嗎哪是在作為金罐的父神裏；父是在作為約櫃的基督（帶着祂的兩種性情—神性和人性）裏；這基督作為內住的靈活在我們重生的靈裏，作至聖所的實際。這就是說，子在父裏面，父在子裏面，而子作為靈乃是至聖所的實際。這含示並符合約翰十四章十六至二十節的四個『在…裏面』。二十節說，『到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面。』而十七節說，『實際的靈…在你們裏面。』子在父裏面，我們在子裏面，子在我們裏面，我們又由實際的靈所內住。這就是經過過程的神與重生之信徒的合併。

合併到帳幕裏的路，乃是喫隱藏的嗎哪。我們越喫基督，就越合併到三一神裏面，而成為一個宇宙的合併。藉着喫隱藏的嗎哪，我們就合併到帳幕裏。舊約裏的帳幕是新耶路撒冷的表號，新耶路撒冷稱為神的帳幕。作為神的帳幕，新耶路撒冷乃是宇宙的合併。…我們越喫基督，就越合併到這宇宙的合併裏。…我們不該與世界聯合，乃要藉着喫基督這隱藏的嗎哪，而合併到新耶路撒冷裏。合併到這獨一合併裏的路，就是享受基督、喫基督、有分於基督。我們喫祂，就在這合併裏憑祂活着；今天這合併就是基督團體的身體，要終極完成新耶路撒冷。（新約總論第十四冊，八九至九一頁。）

參讀：新約總論，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

第四週 週六

晨興餽養

啓二 17『…得勝的，我必…賜他一塊白石，上面寫着新名…。』

林前三 12『然而，若有人用金、銀、寶石，…在這根基上建造。』

林後三 18『但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成爲與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』

主…應許得勝者說，『並賜他一塊白石，上面寫着新名，除了那領受的以外，沒有人認識。』〔啓二 17。〕享受基督作隱藏的嗎哪，就產生變化。我們怎能這樣說？因爲主說完隱藏的嗎哪以後，就題到白石。石頭在聖經裏表徵神建造的材料。…在林前三章，保羅指出寶石是爲着建造召會。在啓示錄二十一章，我們看見寶石是新耶路撒冷裏的材料。…主應許給得勝者喫隱藏的嗎哪，並賜他一塊白石。這指明我們若喫隱藏的嗎哪，就必變化成爲白石。（啓示錄生命讀經，一八一頁。）

信息選讀

在我們天然的人裏，我們不是石頭，乃是泥土。因着我們蒙了重生，得着神聖的生命和性情，我們就能享受基督作我們生命的供應，藉以變化（林後三 18）成爲石頭，甚至成爲寶石。我們因着喫耶穌作隱藏的嗎哪，就能變化成爲白石，好爲着神的建造。如果我們不跟隨屬世的召會，而在正當的召會生活中享受主，我們就會變化成爲石頭，爲着神的建造。這些石頭要蒙主稱義並稱許，這是白色所指明的；而屬世的

WEEK 4 DAY 6

Morning Nourishment

Rev. 2:17 ...To him who overcomes,...I will give a white stone, and upon the stone a new name written...

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

召會要被主定罪並棄絕。在啓示錄裏，白色指明稱許。我們變化成爲石頭時，也必蒙主的稱許。這會使主非常喜樂。白石是爲着神的建造。神的建造，就是建造召會，乃是在於我們的變化；我們的變化，又是從享受基督作生命的供應所產生的。

主說白石『上面寫着新名，除了那領受的以外，沒有人認識』。名標示人，新名是變化過之人的標示。每個變化過的信徒都是一塊白石，上面寫着新名，除了那領受的以外，沒有人認識。這樣的新名，說明被變化之人的經歷。因此，惟有他自己認識那名的意義。…〔當一位〕弟兄喫主耶穌作隱藏的嗎哪時，就會有某種的經歷，主就把新名寫在他身上。這個新名就是這位弟兄新的標示，說出他現在是何等人。這個新名既是按照他的經歷，根據他的所是，其他的人就無法認識。

啓示錄二章十七節是主對我們所說的話。我們不該客觀的接受，乃要以此爲我們的傳記。要把這些話看作是給我們的。在某種意義上，我們乃是活在別迦摩的時代，因爲所謂的召會已經變得屬了世界。但是，我們是相反的見證人，我們在這裏是爲着主的恢復爭戰。所以主給我們十七節的話，我們都需要明白這話，並說，『主，阿們。爲着你的應許感謝你。我可以喫你作隱藏的嗎哪，這個喫要使我從泥土變化成爲石頭，使你喜悅，蒙你稱許，並且被你用來建造你的居所。主，我接受你的應許。從現在起，我要隱密的喫你，好使我變化成爲白石，爲着你的建造。』主這個應許太美妙了！不錯，召會可以變得屬世，但是主已經應許我們，能變化成爲白石，爲着神的建造。（啓示錄生命讀經，一八一至一八三頁。）

參讀：得勝者，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

第四週詩歌

546

裏面生命的各方面—變化

8 7 8 7 副 (英 750)

降 E 大調

4/4

3 3 3 2 3 4 | 5 1 5 3 | 2 3 4 6 5 4 | 3 - - 0 |

一 神的心意是要我們模成祂兒子形象;

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

因此祂靈變化工作, 必須完成我身上。

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

(副) 求主將我魂的各部, 全都變成你形象;

5 5 | 6 i - 7 6 | 5 i - 1 2 | 3 5 4 . 2 | 1 - - 0 ||

用你那靈將我浸透, 使我全像你模樣。

- 二 神已用祂神聖生命, 在我靈中重生我;
但祂還須在我魂中, 作那變化的工作。
- 三 從我靈中向外開展, 祂就變化我全魂;
更新裏面每一部分, 直到全人都歸順。
- 四 藉祂那靈生命大能, 照祂形狀變化我;
一部一部, 榮上加榮, 模成祂形, 新而活。
- 五 一直變化, 全人聖別, 直到像祂, 得成熟;
一直變化, 魂全佔有, 直到賤體蒙救贖。

WEEK 4 — HYMN

God's intention is to have us

Various Aspects of the Inner Life — Transformation

750

1. God's in - tention is to have us All con - formed to His dear Son;
Thus a work of transform - a - tion By the Spir - it must be done. Lord, trans -
form us to Thine i - mage In e - mo - tion, mind, and will; Sa - tu -
rate us with Thy Spir - it, All our be - ing whol - ly fill.

2. God hath us regenerated
In our spirit with His life;
But He must transform us further—
In our soul by His own life.
3. 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.

回歸召會的正統

第五篇

在推雅推喇的召會

讀經：啓二 18 ~ 29 · 二二 16 · 彼後一 19

MC 詩歌：補 512—1, 2, 7, 8, 9, 10, 17

綱 目

週 一

壹 就表號說，在推雅推喇的召會豫表羅馬天主教，就是在第六世紀後期，因普世教皇制度的建立，所完全形成的背道召會—啓二 18。

貳 在推雅推喇的召會容讓那自稱是女申言者的婦人耶洗別—20 節：

一 亞哈的異教妻子耶洗別，乃是背道召會的豫表；羅馬天主教變得和這婦人一樣，將許多異教作法帶進召會—王上十六 31，十九 1 ~ 2，二一 23、25 ~ 26，王下九 7。

二 馬太十三章、啓示錄二章和啓示錄十七章的三個女人乃是同一個人：

1 在馬太十三章三十三節，一個婦人把麵酵（表徵邪惡、異端、異教的事物）藏在三斗麵（表徵基督是滿足神和人的素祭）裏。

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).

- 2 這婦人也就是啓示錄十七章那將可憎之物與神聖事物混雜的大妓女；在二章二十至二十三節，這同一個婦人稱為耶洗別。
- 3 這三個婦人都是指羅馬天主教，就是那將麵酵加到細麵裏的，是那騎在獸上的妓女，也是那敗壞了基督教的耶洗別。

週 二

三 在啓示錄二章二十節，主指明背道的召會是一個自立自封的女申言者，教導並引誘主的奴僕：

- 1 背道的召會擅裝由神授權為神說話；她要求人聽從她，過於聽從神。
- 2 按照新約的原則，主從來不准女人用權柄施教——提前二 12：
 - a 同樣的，召會自己也不可以施教，因為在主眼中，召會乃是處於女人的地位；只有主自己是男人，有權施教，有權說是或不是，對或不對。
 - b 羅馬天主教是一個施教的女人；背道的召會自己施教，使屬她的人聽從她過於聽從神的聖言，歸附她的人都被她異端、宗教的教訓麻醉。

週 三

參 按照啓示錄二章二十四節，背道的召會教導『撒但深奧之事』：

- 一 『深奧之事』原文意深，如在以弗所三章十八節者；按表號說，指奧秘的事。
- 二 背道的召會有許多奧秘或深奧的道理；這些乃是撒但深奧之事，就是撒但奧秘的教訓，屬撒但的哲學：

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:

1 背道的召會教導撒但的奧秘；撒但深奧的思想，撒但的觀念，已浸透了背道的召會。

2 背道的召會成了撒但的化身：

a 正確的召會是基督的身體（一 22 ~ 23），但背道的召會卻成了撒但的化身。

b 基督住在召會裏，撒但卻藉著撒但深奧之事的教訓詭詐的住在背道的召會裏。

c 背道的召會教導奧秘的事，卻不是新約中所啓示關乎神經綸的奧秘—西二 2，弗三 3 ~ 5、9，五 32。

d 會堂的宗教、撒但座位下的世界以及屬撒但之奧秘的哲學，都被撒但用來損害並腐化召會—啓二 9、13、24。

週 四

三 『凡有心為著主和祂恢復的人，都必須徹底認識這個背道的召會。』（啓示錄生命讀經，一九六頁）

肆 『那眼目如火焰，腳像明亮之銅的神之子，這樣說』—18 節：

一 背道的羅馬天主教極力強調基督是馬利亞的兒子；因此，主在這裏鄭重的聲稱祂是神的兒子，以抗議這個背道的異端：

1 基督是神的兒子，含示神的彰顯，就是神的流出或出來—約一 18：

a 就著神的存在而言，基督作為神的具體化身，乃是完整的神；就著神的流出，神的出來而言，基督是神的兒子。

b 基督是神的具體化身，乃與神的存在有關；而基督是神的兒子，乃與神的彰顯有關。

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.

2 約翰福音的目的是要見證耶穌是基督，也是神的兒子——二十 31:

a 『基督』是主照著祂的職分和使命而有的稱呼；『神的兒子』是主照著祂的身位而有的稱呼——太十六 16。

b 祂的身位與神的生命有關，祂的使命與神的工作有關；祂是神的兒子，作了神的基督。

二 在對付背道的推雅推喇召會時，主稱自己是那眼目如火焰，腳像明亮之銅的：

1 背道的召會需要祂搜索的眼目和踐踏的腳審判。

2 『叫眾召會都知道，我是那察看人肺腑心腸的』——啓二 23。

週 五

伍 在啓示錄二章二十六至二十八節，我們有主對得勝者的應許：

一 『我要賜給他權柄制伏列國；他必用鐵杖轄管〔直譯，牧養〕他們』——26 節下～27 節上：

1 在千年國裏與基督一同轄管列國乃是給得勝者的獎賞——二十四、6。

2 主這應許有力的含示，那些不答應祂呼召，勝過墮落基督教的人，不能有分於千年國的掌權。

3 在千年國裏掌權的人就是牧養的人——二 27。

4 在詩篇二篇九節，神把轄管列國的權柄賜給基督；在啓示錄二章二十六節，基督把同樣的權柄賜給祂的得勝者。

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

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…要把晨星賜給他』—28 節：

- 1 聖經關於基督的豫表，開始於祂是光，結束於祂是明亮的晨星—創一 3，啓二二 16：
 - a 晨星是在午夜之後，黎明前最黑暗的時刻出現。
 - b 這指明基督要在這世代臨近結束前，在最黑暗的時候，出現如明亮的晨星。
- 2 基督作明亮的晨星，是隱密的向著那些儆醒豫備，等候祂的得勝者出現：
 - a 祂要隱密的將祂自己當作晨星，賜給那些愛祂而儆醒等候祂的人，叫他們優先嘗到祂久離再臨之同在的新鮮。
 - b 這會鼓勵他們切切尋求主的同在，並且儆醒，使他們當主在祂來臨的隱密部分來到時，得以站立在主面前—路二一 36，太二四 43。

週 六

- c 我們必須豫備好自己，等候主如晨星的隱密顯現。
- 3 按照彼後一章十九節，我們若留意申言者的話，我們裏面的天就會發亮，並且晨星要在我們心裏升起：
 - a 留意申言者的話，就是注意活的話，進入這話，直到晨星在我們裏面升起，從天上有東西照耀我們。
 - b 我們必須來到確定的話跟前，將我們的全人向這話敞開，直到基督這晨星在我們裏面升起，並且照耀我們。

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.

第五週 週一

晨興餽養

啓二 18『你要寫信給在推雅推喇的召會的使者，說，那眼目如火焰，腳像明亮之銅的神之子，這樣說。』

太十三 33『祂對他們另講一個比喻說，諸天的國好像麵酵，有婦人拿去藏在三斗麵裏，直到全團都發了酵。』

我們…來看〔啓示錄二章的〕第四個召會，在推雅推喇的召會，就是背道的召會。（18～29。）推雅推喇，原文意香的祭祀，或不斷的祭祀。就表號說，在推雅推喇的召會豫表羅馬天主教，就是在第六世紀後期，因普世教皇制度的建立，所完全形成的背道召會。這背道的召會滿了祭祀，從她不止息的彌撒可以得着證明。（啓示錄生命讀經，一八四頁。）

在這裏，主所說的話越過越重。主說，祂是『那眼目如火焰』的。〔18。〕沒有一件東西在祂眼睛之中是能隱藏的。祂乃是光，祂自己就是光照。同時祂說，祂的『腳像明亮之銅』。〔18。〕銅在聖經裏是審判的意思。眼所看見的，腳就要審判。（倪柝聲文集第三輯第一冊，四六頁。）

信息選讀

主在馬太十三章三十三節豫言到羅馬天主教，說有一個婦人拿麵酵攪在細麵裏。這婦人就是啓示錄二章二十節那邪惡的耶洗別。耶洗別是以色列王亞哈的異教妻子，因着她嫁給亞哈，神國的子民就和異教有了攙雜。在主眼中，羅馬天主教變得和這婦人一樣，將

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

許多異教作法帶進召會。（由基督與召會的觀點看新約概要，四五八頁。）

耶洗別引誘百姓去拜巴力。（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。現在的問題不只是偶像，乃是把神換了，把巴力變作自己的神來拜。猶太（以色列）國的歷史一直到王上十六章，從來沒有人引導猶太（以色列）人犯罪像亞哈的。（倪柝聲文集第三輯第一冊，四七頁。）

因着這婦人的施教，許多外邦和異教事物被帶進召會，造成淫亂和拜偶像。（啓二 20。）著名的羅馬天主教大教堂滿了偶像，包括彼得、保羅、和許多其他所謂聖徒的像，以及耶穌和馬利亞的像。許多人點着蠟燭進到這些教堂裏，就是爲了要崇拜這些偶像。已過一些著作揭發了天主教裏面許多邪惡的奧秘。我們若讀召會歷史，就會發現，主在給推雅推喇這封書信中的豫言，實際上已經應驗。主所豫言的，都準確的應驗了。從第六世紀到十六世紀改教時的這一千年，乃是黑暗時期。

馬太十三章、啓示錄二章、和啓示錄十七章的三個女人乃是同一個人。在馬太十三章三十三節，一個婦人拿麵酵藏在三斗麵裏；在啓示錄十七章一至六節，那邪惡的女人騎在獸上；在二章二十至二十三節，這同一個婦人稱爲耶洗別。這三個婦人都是指羅馬天主教。羅馬天主教將麵酵帶到細麵裏，羅馬天主教就是騎在獸上的妓女，羅馬天主教就是耶洗別，敗壞了基督教。在一九二九年，墨索里尼簽了同意書，將梵諦岡交給教皇，作他的領地。從那時候起，梵諦岡成了一個獨立國家，有自己的管轄權，並且處理外交事務，這真是耶洗別。（由基督與召會的觀點看新約概要，四五九至四六〇頁。）

參讀：得勝者，第四章。

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

第五週 週二

晨興餽養

啓二 20『然而有一件事我要責備你，就是你容讓那自稱是女申言者的婦人耶洗別教導我的奴僕，引誘他們行淫亂，並喫祭偶像之物。』

提前二 12『我不許女人施教，也不許她攬權轄管男人，只要安靜。』

主在啓示錄二章二十節指明，背道的召會是一個自立自封的女申言者。申言者是帶着神的權柄為神說話的人。背道的天主教擅裝由神授權為神說話。她要求人聽從她，過於聽從神。歸附她的人都被她異端、宗教的教訓麻醉，不在意基督是他們的生命和生命的供應，正如主曾應許…的生命樹和隱藏的嗎哪所指明的。（7，17。）（新約總論第七冊，五三六頁。）

信息選讀

羅馬教乃是在世界裏有地位，受人恭敬的。羅馬教在這一千多年來的現象，照着雅各書所說，是最大的姦淫。（四4。）在這裏我們看見，召會的貞潔失去了。今天有一班人，以為他們有那麼多的教友，所以他們能穀和人討價還價。召會能穀出來討價還價，按着人看是高升；但從神看，召會要得着世界所得着的，這是罪。

她自稱女申言者，她要講道，她要教訓。召會在主的面前原是站在女人的地位上。…召會沒有話好講，換一句話說，召會沒有道。神的兒子是道，所以只有祂有道。基督是召會的元首，只有祂能講。

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 self-appointed 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

甚麼時候召會說話，那個就是婦人講道。羅馬教就是婦人講道。羅馬教就是召會這樣說，不是聖經說，也不是主說。頂希奇，神在這裏說，耶洗別作申言者，婦人說話。『我的奴僕』，〔啓二 20，〕是指個別的奴僕。每一個信徒，耶洗別都有權柄支配他們。羅馬教的人不讀聖經，因為怕把神的意思弄錯了。…羅馬教基本就是婦人講道，她定規神的兒女應該怎樣，把許多道理都改了。因為她說召會這樣說，人非聽召會不可。她所注意的，不是人聽主，乃是人聽召會和教皇。（倪柝聲文集第三輯第一冊，四八至四九頁。）

按照新約的原則，主從來不准女人用權柄施教。（提前二 12。）同樣的，召會自己也不可以施教，因為在主眼中，召會乃是處於女人的地位。只有主自己是男人，有權施教，有權說是或不是，對或不對。然而，按照歷史和現今的光景來看，天主教裏的人卻說，『天主教說。』我們很難勸服在天主教裏的人。我們若告訴他們：『聖經說，』他們就回答：『天主教說。』不論我們引用多少段聖經節，他們只有一個回答：『天主教說。』他們這樣，乃是不在乎聖經，只在乎天主教所說的。天主教有最高的權柄；凡天主教所說的就是對的。這個『天主教』乃是邪惡的婦人耶洗別。羅馬天主教是一個施教的女人。（由基督與召會的觀點看新約概要，四五八至四五九頁。）

在別迦摩的召會中，有巴蘭和尼哥拉黨的教訓，這些教訓要存留在這背道的召會中。此外，背道的天主教自己施教，使她的人聽從她過於聽從神的聖言。（啓示錄生命讀經，一八六頁。）

參讀：新約總論，第二百三十七篇；真理課程四級卷一，第十六課。

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

第五週 週三

晨興餽養

啓二 24『至於你們推雅推喇其餘的人，就是一切不持有那教訓，不明白他們所謂撒但深奧之事的人，我告訴你們，我不將別的重擔放在你們身上。』

西二 2『要叫他們的心得安慰，在愛裏結合一起，以致豐豐富富的在悟性上有充分的確信，能以完全認識神的奧秘，就是基督。』

〔在啓示錄二章二十四節〕『深奧之事』，原文意深，如在以弗所三章十八節者。按表號說，指奧秘的事。羅馬天主教有許多奧秘或深奧的道理。與受苦的召會對抗的，有撒但會堂的人；（啓二 9；）與屬世的召會相聯的，有撒但的座位；（13；）在背道的召會中，有撒但深奧的事。會堂的宗教，撒但座位下的世界，以及屬撒但之奧秘的哲學，都被撒但用來損害並腐化召會。（啓示錄生命讀經，一九三頁。）

信息選讀

我們已經看見，召會曾受到撒但會堂的迫害；我們也看見召會後來變為屬世，並且住在撒但所住、及他座位所在之處；這一切全是仇敵的詭計，…但在〔推雅推喇〕召會這裏，情形較前更為嚴重，不僅有撒但的會堂，有撒但的居所，或撒但座位所在之處；現在撒但已經進到召會裏面來，用他自己充滿了召會。在背道的召會裏有撒但深奧的事，就是撒但奧秘的教訓。這是屬撒但的哲學。背道的召會的確教導撒但的奧秘。這指明撒但深奧的思想，撒但的觀念，已浸透了背道的召會。至終，這召會成了撒但的化身。正確的召會是基督的身體，但背道的召會卻成了撒但的化

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。基督住在召會裏，撒但卻詭詐的住在背道的召會裏面。撒但的作為總是詭詐的。他第一次來到人面前，是取了美麗的蛇的形狀；那不僅是蛇，乃是撒但。撒但總是裝扮得非常堂皇，誰也想不到他竟會披上『召會』作他的外形。但在給推雅推喇召會的信中，我們看見，這就是今天基督教國的實際光景。基督教國已經成了撒但的機構，雖然有基督之名，裏面其實就是撒但。我們都必須看見這點。

在背道的召會裏，有許多所謂的奧秘；這邪惡的召會所教導的一切奧秘，都是屬撒但的哲學。他們有一項哲學說，如果不加一點東西在聖經的真理裏，人就很難接受。主很智慧，把這件事比喻為酵，放在細麵裏，使餅比較容易喫。背道的召會說，若是沒有聖誕節，人就很難接受基督出生這個真理。聖誕彌撒就是加在細麵裏的酵。這真是詭詐又惡毒！

這個邪惡的女人…用金子、寶石和珍珠作妝飾，這些是用以建造新耶路撒冷的材料。…妝飾就是妝扮表面，在外觀上吸引人，討人喜悅，好掩藏邪惡的東西。她的外表吸引人，但裏面卻非常可憎。這女人還手中拿着金杯，裏面盛滿了可憎之物，並她淫亂的污穢。在豫表上，金表徵神聖的性情。表面上，這女人拿着神的東西，但實際上，她裏面滿了可憎之物。（啓示錄生命讀經，九三至一九五頁。）

背道的召會教導奧秘的事，卻不是新約中所啓示關乎神經綸的奧秘。反之，背道的召會是教導撒但的奧秘。（新約總論第七冊，四一〇頁。）

參讀：新約總論，第二百二十五篇；由基督與召會的觀點看新約概要，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

第五週 週四

晨興餽養

太十六 16『西門彼得回答說，你是基督，是活神的兒子。』

約二十 31『但記這些事，要叫你們信耶穌是基督，是神的兒子；並且叫你們信了，就可以在祂的名裏得生命。』

我們應當與…背道的召會無分無關，那不是基督的身體，不是神的召會，乃是撒但的化身，詭詐且邪惡。你若要更多看見…背道召會的事，請讀倪弟兄的『教會的正統』一書。凡有心為着主和祂恢復的人，都必須徹底認識這個背道的召會。我們一旦認識她，就不會欣賞任何與她有關的事，反而更要宣告她就是那大妓女，大巴比倫，我們必須棄絕她。

對於這背道的召會，我們必須洞悉一切。一旦清楚了，當我們摸到召會時，就曉得我們必須在那裏。我們是在主的恢復中，是在基督的身體裏，在神的召會裏，與耶洗別這邪惡的婦人，大妓女，大巴比倫，完全無分無關。（啓示錄生命讀經，一九六至一九七頁。）

信息選讀

啓示錄二章十八節說，『那眼目如火焰，腳像明亮之銅的神之子，這樣說。』背道的羅馬天主教極力強調基督是馬利亞的兒子。因此，主在這裏鄭重的聲稱祂是神的兒子，以抗議這個背道的異端。（啓示錄生命讀經，一八四頁。）

基督是神的兒子。祂是神的兒子，含示神的彰顯，神的流出或出來。就着神的存在而言，基督是完整的神，作神的具體化身。這意思乃是，就存在而論，

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

基督是神。但就着神的流出，神的出來而言，基督是神的兒子。基督是神的具體化身與基督是神的流出，其間有重大的不同。基督是神的具體化身，乃與神的存在有關；而基督是神的兒子，乃與神的出來，流出有關。

約翰二十章三十一節說，『記這些事，要叫你們信耶穌是基督，是神的兒子；並且叫你們信了，就可以在祂的名裏得生命。』這節指明約翰福音的目的是要見證耶穌是基督，（一 41，四 25，29，七 41～42，）是神的兒子。（一 34，49，九 35，十 36。）基督是照着主的職分和使命而有的稱呼。神的兒子是照着祂的身位而有的稱呼。祂的身位與神的生命有關，祂的使命與神的工作有關。祂是神的兒子，作了神的基督。

在馬太十六章十六節，彼得從父得着啓示，宣告說，『你是基督，是活神的兒子。』…基督，就是神的受膏者，指主的使命；而活神的兒子，就是三一神的第二者，指祂的身位。祂的使命是要藉着祂的釘十字架、復活、升天和再來，成就神永遠的定旨；而祂的身位是將父具體化，並帶進那靈，作三一神完全的彰顯。（新約總論第二冊，九至一〇頁。）

主在對付屬世的別迦摩召會時，稱自己是那有兩刃利劍的；在對付背道的推雅推喇召會時，稱自己是那眼目如火焰，腳像明亮之銅的。屬世的召會需要主那擊打、殺死的話對付；背道的召會，需要祂搜索的眼目和踐踏的腳審判。主的眼目搜索人的肺腑心腸，祂的腳按照各人的行爲，審判報應各人。（啓二 23。）（啓示錄生命讀經，一八四至一八五頁。）

參讀：教會的正統，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

第五週 週五

晨興餵養

啓二 26 ~ 28 『得勝的，又守住我的工作到底的，我要賜給他權柄制伏列國；他必用鐵杖轄管他們，將他們如同窯戶的瓦器打得粉碎，像我從我父領受的權柄一樣；我又要把晨星賜給他。』

在啓示錄二章二十六節…的『得勝』，是指勝過羅馬天主教。那些得勝的，就是推雅推喇其餘的人，他們不從耶洗別的教訓，（24，）不曉得撒但深奧之事，卻持守主的見證，直等主來，（25，）且守住主的工作到底。（26。）二十六節『我的工作』指主所已經成就並正在作的事，就如祂的釘死、復活、代求等；這些事與背道召會在撒但影響下的工作相對。（啓示錄生命讀經，一九七頁。）

信息選讀

在啓示錄二章二十六節主說，要賜得勝者權柄制伏列國。這是給得勝者在千年國裏與基督一同轄管列國的獎賞。（二十四，6。）主這應許有力的含示，那些不答應祂呼召，勝過墮落基督教的人，不能有分於千年國的掌權。

二章二十七節的轄管，直譯是牧養；在千年國裏，掌權的人就是牧養的人。在詩篇二篇九節，神把轄管列國的權柄賜給基督；在這裏，基督把同樣的權柄賜給祂的得勝者。

在啓示錄二章二十八節主應許得勝者說，『我又要把晨星賜給他。』在基督第一次顯現時，看見祂星的，（太二 2，9 ~ 10，）不是猶太宗教家，乃是星象家。在基督第二次顯現時，祂對那些儆醒等候祂來的得勝者，乃是晨星；但對所有其餘的人，祂只出現如日頭。（瑪四 2。）（啓示錄生命讀經，一九八頁。）

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)

啓示錄二章二十八節告訴我們，基督將是賜給得勝者的晨星。新約啓示，那天上光體所象徵的基督，乃是明亮的晨星。（二二 16。）整本聖經關於基督的豫表，開始於祂是光，（創一 3，）結束於祂是晨星這光體。晨星是在午夜之後，黎明前最黑暗的时刻出現。這指明基督要在這世代臨近結束前，在最黑暗的時候，出現如明亮的晨星。

祂作晨星的出現，（啓二 28，）與祂作公義日頭的出現，（瑪四 2，）不在同一時間。前者是在黎明之前；後者是在天明之後。祂作公義的日頭，在天明之後的顯現，是公開的向着地上一切的人。祂作明亮的晨星，在黎明之前的出現，是隱密的向着那些做醒豫備，等候祂的得勝者，就是在眾人深夜沉睡的時候，隱密的將祂自己當作晨星，賜給那些愛祂而做醒等候祂的人，（啓二 28，）叫他們優先嘗到祂久離再臨之同在的新鮮。這會鼓勵他們切切尋求主的同在，並且做醒，使他們當主在祂來臨的隱密部分，像賊一樣來到時，得以站立在主面前。（路二一 36，太二四 43。）基督作為晨星，要賜給得勝者作他們首先的賞賜，最早的獎賞。（啓二 26～29。）我們必須豫備好自己，等候主如晨星的隱密顯現。

從雅各而出的星，（民二四 17，）和主出生時所出現的星，（太二 7，9～10，）總結於啓示錄二章二十八節的晨星。沒有一顆星像晨星那樣明亮。在最黑暗的時候，得勝者裏面有一顆星在照耀。得勝者要得着並享受特別的光，就是基督作為晨星。（新約總論第十四冊，九四至九五頁。）

參讀：啓示錄生命讀經，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

第五週 週六

晨興餽養

啓二二 16『我耶穌差遣我的使者，為眾召會將這些事向你們作見證。我是大衛的根，又是他的後裔，我是明亮的晨星。』

彼後一 19『我們並有申言者更確定的話，你們留意這話，如同留意照在暗處的燈，直等到天發亮，晨星在你們心裏出現，你們就作得好了。』

在新約起頭，星是在宗教之外，（太二 1～6，）但在新約末了，星是在召會裏。今天我們若要看見星，用不着抬頭望天，像那些外邦星象家一樣。今天星是在召會裏，在眾召會中。耶穌基督是那晨星；祂今天行走在眾地方召會中間。我們要看晨星，就必須到地方召會去。如果我們是搞宗教的，就看不見基督這星。但如果我們是在真正的地方召會裏，我們就會看見星。我們在宗教裏時，感到黑暗，但當主把我們帶到召會裏，我們就看見了明亮的星。那屬天的星今天是在地方召會中。（新約總論第十四冊，九五頁。）

信息選讀

按照彼後一章十九節，晨星是與聖經相聯的。彼得告訴我們，要留意申言者的話。我們若留意申言者的話，我們裏面的天就會發亮，並且晨星要在我們心裏升起。留意申言者的話，就是注意活的話。這不是僅僅讀主的話，乃是進入這話，直到有東西在我們裏面升起。我們可以稱之為黎明或晨星。十九節的晨星，希臘文是 **phosphorus**（磷），是一種帶光物質。一塊磷能在暗中發光。基督是真正的磷，照耀在今日的黑暗中。然而，除非我們留意主的話，這話就不能照耀

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 light-bearing substance. A piece of phosphorus can shine in darkness. Christ is the real phosphorus shining in today's darkness. However, the Word cannot

我們。我們必須留意，直到我們裏面有東西開始照耀我們。這個照耀會成爲我們心中神聖的『磷』。然後我們會有晨星。我們會像馬太二章那些星象家一樣，從天上有東西照耀我們。我們必須來到確定的話跟前，將我們的全人——我們的口、我們的眼、我們的心思、我們的靈、和我們的心——向這話敞開，直到基督這晨星在我們裏面升起，並且照耀我們。（新約總論第十四冊，九五至九六頁。）

許多時候我們在黑暗裏，來讀聖經中的豫言。我們研讀豫言時，燈就開始在我們裏面照耀。自然而然我們就有感覺，我們不再在黑夜，乃在白晝，因爲屬靈的白晝在我們裏面發亮了。我們不但有燈的照耀，也有天發亮。晨星在我們心裏出現，是何等喜樂的事！雖然我們周圍可能有黑暗，我們裏面卻有晨星。

彼後一章十九節發亮的天也指將來的日子，那時主耶穌要作公義的日頭回來。在祂看得見的來臨之前，祂對爲祂儆醒的人將是晨星。所以，彼得在十九節的話適用於我們屬靈的情況和主的來臨。

我們若留意聖經的豫言，就會經歷在我們裏面照耀的燈，享受在我們心裏出現的晨星，並有屬靈的白晝在我們裏面發亮。我們也許留在這光景裏，直到實際的時候來臨，那時主耶穌要作晨星顯現，並且天要發亮，有祂作公義的日頭。〔瑪四2。〕

首先我們有申言者之話的照耀，然後這照耀成爲我們裏面發亮的白晝。我們外面生活在黑暗的世代，但我們裏面滿了光。我們可能一直享受晨星以及屬靈的白晝發亮，直等到主作晨星向儆醒的人顯現，並作公義的日頭發亮的時候。（彼得後書生命讀經，八三至八五頁。）

參讀：新約總論，第四百一十一篇；彼得後書生命讀經，第八篇。

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; Life-study of 2 Peter, pp. 69-73

第五週詩歌

WEEK 5 — HYMN

讀經—神話語的功用

11 11 11 11 (英 800)

降 E 大調

6/4

一 主神已經說話,揭示祂自己:
 祂的特性、身位盡顯明無遺;
 亞當子孫竟然祂奧祕得知,
 圖畫加上明言,描繪何盡致。

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

- 二 主神已經說話,表露祂心意: 要叫祂的愛子凡事居首席,
 使祂在子裏面得榮耀無匹, 而在萬有中間得彰顯不已。
- 三 主神已經說話,將基督表明: 祂是神又是人,神性調人性;
 祂是一切一切,將萬有維繫, 是神計畫中心,也是其邊際。
- 四 主神已經說話,昭示祂定規: 要使元首基督顯於祂召會;
 神格一切豐滿都住基督裏, 召會作祂身體顯明祂奧祕。
- 五 主神已經說話,天不再隱蔽: 與人調和乃是三一神心意;
 父神在子裏面,子化身成靈; 住於基督身體,神計畫得成。
- 六 主神已經說話,啓示真完備: 偉大創造之主降世何卑微,
 成功奇妙救贖並豐滿救恩; 全地都當稱頌神莫測經綸。

God the Lord has spoken, God has been unveiled

Study of the Word — The Function of the Word

800

1. God the Lord has spok - en, God has been un - veiled;
 All His cha - rac - ter and per - sons are ex - pressed;
 Un - to A - dam's sons His mys - tery is re - vealed,
 Full - y il - lus - trat - ed and made man - i - fest.

- 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.
- 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.
- 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.
- 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.
- 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.

回歸召會的正統

第六篇

在撒狄的召會

讀經：啓三 1 ~ 6

JL 詩歌：補 102, 647

綱 目

週 一

壹 就表號說，在撒狄的召會豫表從改教至基督再來時的更正教——啓三 1 上：

一 當召會一直墮落到耶洗別的時期，神不能再容讓了（二 18、20）；在撒狄的召會乃是神對推雅推喇的反應。

二 撒狄來了，因為主看見推雅推喇的情形；撒狄原文意『餘數』、『餘剩者』或『恢復』。

貳 『我知道你的行為，按名你是活的，其實是死的』——三 1：

一 許多人以為更正教是活的，主卻說她是死的；她已經失去生命的活力，不過徒具虛名。

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 更正教歷史中一再出現的復興運動，正是證明更正教各公會的死沉。

三 我們當然不要留在撒狄召會的光景中；我們要在傳福音上，在滋養新人上，在成全聖徒上，在申言建造基督的身體上，是活的、是活動的——約十五 16，太二四 45，弗四 12，林前十四 1、3～5、12。

週 二

叁『那有神的七靈和七星的，這樣說』——啓三 1：

一 神的七靈是為著使召會加強的活，七星是為著使召會加強的亮——一 4、16 上、20。

二 死沉、改革的召會需要神七倍加強的靈，以及發亮的領頭人——三 1。

三 這七倍加強的靈是活的，是死的字句知識所永遠不能頂替的——林後三 6。

四 七靈與七星相符——啓三 1：

1 星是召會的使者，就是在地方召會中的領頭人；這樣的使者應當與神的七靈是一。

2 星乃是那些在黑暗中發光，並使人從錯誤的路上轉到正路上去的人——但十二 3。

3 啓示錄一章二十節和三章一節表明：星不只聯於那靈，也聯於眾召會；我們若要有那活星或眾活星，就需要那靈和召會。

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

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.

肆『我沒有見到你的行爲，在我神面前有一樣是完成的』—2 節：

- 一 在神看來，在所謂的改革召會中，沒有完成的工作；都是有頭沒尾。
- 二 改教運動發起的事，沒有一樣藉更正教完成；所以，需要在非拉鐵非的召會（7～13），表徵恢復的召會，來完成。
- 三 改教並沒有把召會改回當初的情形，不過是叫世界的召會變作國家的召會而已—參太十六 18，十八 17，林前一 2，弗一 22～23，啓一 11。
- 四 主是完成的主，所以祂要求完成—腓一 6。

伍『若不儆醒，我必臨到你那裏如同賊一樣。我幾時臨到，你也絕不能知道』—啓三 3：

- 一 這節經文指明基督是那要像賊一樣臨到，偷取祂的寶物（祂所寶貴的尋求者）的一位。
- 二 許多信徒既在屬靈上是死的，就不會察覺主向尋求祂的人隱密的顯現，要像賊一樣臨到。
- 三 只有那些在生命裏成熟，在魂裏變化的人，纔穀貴重讓主偷走—3 節。

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.

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.

四 我們必須在主隱密的來臨之前徹底豫備好；因此，我們都要豫備好，並要做醒——路二一36，太二四42～44。

週 五

陸『在撒狄，你還有幾名是未曾玷污自己衣服的，他們要穿白衣與我同行，因為他們是配得過的』——啓三4：

一 在聖經裏，衣服表徵我們行事為人並生活上的所是——4節。

二 玷污衣服特指沾染死亡；玷污的衣服指有了死亡，或沒有生命：

1 在神面前死比罪更能玷污人——利十一24～25，民六6～7、9。

2 啓示錄三章四節裏的玷污，是指一切帶著死亡性質的東西。

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與主同行——4節：

1 『白』不但表徵純潔，也表徵蒙稱許——七9。

2 在三章四節，白衣表徵行事為人並生活不受死亡玷污，並要蒙主稱許；這是與主同行，特別在要來的國度裏與主同行的資格。

3 穿白衣行走，是指生活不受死亡玷污，並在生命裏蒙主稱許。

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.

柒『得勝的，必這樣穿白衣』—三5上：

一 這裏的得勝，是指勝過更正教死的光景，即勝過死的更正教。

二 基督是給得勝者穿的白衣：

- 1 白衣是指活著的；活著就是穿白衣。
- 2 如果我們在屬靈上是死的，我們就是污穢的；這樣一個死了的人是最污穢的人；並且如果我們死了，我們就是赤身的—十六 15。
- 3 我們需要活的衣服來遮蓋我們；這活的衣服就是基督自己，藉著賜生命的靈作到我們裏面；得著這衣服惟一的路，就是轉到靈裏並活在調和的靈中—加四 19，弗三 16，林前六 17，羅八 4。
- 4 在啓示錄三章五節這應許裏，穿白衣是在千年國給得勝者的獎賞；他們在今世的行事為人，在來世要成爲他們的獎賞。

三 每一個基督徒都需要兩件衣服—路十五 22，太二二 12：

- 1 頭一件是救恩的衣服，表明基督在客觀方面作我們的義：
 - a 在路加十五章二十二節，浪子回家的時候，父親對他作的第一件事，就是把上好的袍子加在他身上。
 - b 穿了上好的袍子，他就得著稱義，並且蒙稱許了；這就是說，他在基督裏得著稱義，基督作了他義的遮蓋。
 - c 他被基督作他的義所遮蓋；因此，稱義的衣服是爲著救恩。

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.

- 2 除了稱義的衣服之外，我們還需要另一件衣服，使我們能蒙主稱許，討主喜悅—太二二 12，啓三 5 上：
- a 這件衣服是為使我們得稱許而蒙悅納，表徵我們所活出的基督，在主觀方面作我們的義—腓一 21，三 9：
- (一) 啓示錄十九章八節『明亮潔淨的細麻衣』就是指這第二件衣服。
- (二) 照著豫表，詩篇四十五篇裏的王后有兩件衣服，一件是為著救恩，另一件是為著使她能與王一同掌權（8、13～14）。
- b 我們已經蒙了拯救，得了稱義，有了第一件衣服—為著我們的得救，基督作我們客觀的義；現在我們需要往前經歷基督作我們主觀的義，使我們可以有第二件衣服—腓三 9。
- c 基督作我們客觀的義是加在我們身上的，但基督作我們主觀的義乃是從我們裏面出來的。
- d 啓示錄三章五節的白衣乃指這第二件衣服；我們需要這第二件衣服，使我們得賞賜，進入國度與主同行，就是與祂一同掌權—提後二 11～12。
- 四 我們都該勝過宗教裏死的光景，征服各種的死亡，並穿白衣—啓三 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.

第六週 週一

晨興餽養

啓三 1『你要寫信給在撒狄的召會的使者，說，那有神的七靈和七星的，這樣說，我知道你的行為，按名你是活的，其實是死的。』

約十五 16『不是你們揀選了我，乃是我揀選了你們，並且立了你們，要你們前去，並要你們結果子，且要你們的果子常存，使你們在我的名裏，無論向父求甚麼，祂就賜給你們。』

從第一個世紀到現在，召會歷史非常清楚的分爲七個時期，就是起初時期，受苦時期，屬世時期，背道時期，改教時期，召會恢復的時期，以及召會恢復後又墮落的時期。…〔現在〕我們要來看看在撒狄的召會，就是改革的召會。（啓三 1～6。）

撒狄原文意『餘數』、『餘剩者』或『恢復』。就表號說，在撒狄的召會豫表從改教至基督再來時的更正教。改教運動是神對背道羅馬天主教（由墮落的推雅推喇召會所表徵）的反應。改教是由少數餘剩的信徒完成的，因此是餘剩者所帶進的恢復。（啓示錄生命讀經，二〇一頁。）

信息選讀

在使徒的時候，就有尼哥拉黨的行為。從尼哥拉黨的行為之後，…別迦摩犯大罪，把世界混到召會裏頭來。接在尼哥拉黨之後，耶洗別來了，同時也把偶像帶到召會裏來了。但是在這裏還有一點好處，你在推雅推喇看見有耶洗別的審判，把她拋在牀上〔啓二 22〕不能動，同時有一天要用死亡擊殺她的兒女。這些豫言還沒有應驗，要等啓示錄十七章的巴比倫時應驗。…當召

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

會從尼哥拉黨一直墮落到耶洗別的時候，神不能再容讓了，所以在這裏看見撒狄來了。…在撒狄的召會乃是神對推雅推喇的反應。全世界召會的復興歷史，都是神的反應。甚麼時候神開始作復興的工作，就是神在那裏起反應。神的反應就是人的恢復。我願意你們在原則上能記得牢這個。因為主看見推雅推喇的情形，所以撒狄來了。（教會的正統，五五至五六頁。）

主對撒狄召會的使者說，『我知道你的行為，按名你是活的，其實是死的。』（啓三1下。）改教運動是聖靈直接的工作，但改教運動之後的更正教卻是人為的組織。許多人以為更正教是活的，主卻說她是死的。因此，她需要活的七靈和發亮的七星，（1上，）使她從失去能力和生命的光景裏得恢復。更正教似乎比由推雅推喇召會所豫表的羅馬天主教好；但其實更正教已經失去生命的活力，不過徒具虛名。更正教歷史中一再出現的復興運動，正是證明更正教各公會的死沉。（真理課程四級卷一，二〇五頁。）

我們當然不要留在撒狄召會的光景中。我們要在傳福音上，在滋養新人上，在成全聖徒上，在申言建造基督的身體上，是活的、是活動的。在召會生活中，我們需要新人。我們必須餵養新人，直到他們成為召會生活中常存的果子。然後我們應當在聚會中說話，為所有年幼的建立榜樣，給他們跟從。兒女從父母學會說話。召會也必須如此。這樣，一代一代的，所有年輕人都會長大並得成全，而作使徒、申言者、傳福音者、以及牧人和教師的工作。（弗四11～12。）這會使召會非常的活，非常的活動，盡功用，並照着主的心意而作工。（得勝者，五七至五八頁。）

參讀：得勝者，第三章；真理課程四級卷一，第十六課。

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

第六週 週二

晨興餽養

啓一 20『…那七星就是七個召會的使者，七燈臺就是七個召會。』

三 1『…那有神的七靈和七星的，這樣說…。』

但十二 3『通達人必發光，如同穹蒼的光輝；那使多人歸義的，必發光如星，直到永永遠遠。』

我們必須勝過逼迫，藉着變化勝過世俗，並藉着是活的，勝過屬靈的死。我們該豫備好接受任何種的逼迫。我們也命定要長大，好得着變化而被建造。不僅如此，我們也必須是活的。當我們唱詩時，我們應當是活潑的唱。當我們禱告時，我們應當是活潑的禱告。當我們傳福音時，我們應當是活潑的傳。在召會生活中我們所作的每一件事，都必須是活的。（得勝者，五八頁。）

信息選讀

按照啓示錄三章一節，基督是『那有神的七靈和七星的』。這節經文含示七靈是爲着七星的。神的七靈與七星相符。星是召會的使者，就是在地方召會中的領頭人。這樣的使者應當與神的七靈是一。

神的七靈是爲着使召會加強的活，七星是爲着使召會加強的亮。對於在撒狄的召會，主是那有神的七靈和七星的。主看爲死沉的召會，需要活的靈，以及發亮的星，就是神七倍加強的靈，以及發亮的領頭人。這七倍加強的靈是活的，是死的字句知識所永遠不能頂替的。（林後三 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).

那有神的七靈和七星的，對在撒狄的召會說話。
(啓三1。)星就是使者，這意思是：使者應當發光如星。他們要發光，必須滿了加強的靈—七靈。基督有七星，並有七靈作星的供應，使星能發光。這七靈與七星是一，七星也與七靈是一。如果我們有主活的話像晨星在我們裏面出現，並且我們與七靈是一，至終我們就成了星。我們不僅有星在我們裏面照亮，並且藉着觀看基督這星並隨從那靈，我們也成了星。

但以理十二章三節說，『通達人必發光，如同穹蒼的光輝；那使多人歸義的，必發光如星，直到永永遠遠。』…現今召會的時代乃是黑夜的時期；因此，我們需要發光的星，就是發光的信徒。乃是藉着在今日的黑暗中發光，人纔能接受引導，從錯誤的路轉到正路上。任何錯誤的事都是不義；任何對的事都是義。那使多人歸義的，是發光的星，直到永永遠遠。

在新約開頭，只有在天上的一顆星，引導星象家到基督所在之處。但在新約末了，有七星在七個地方召會中。不僅如此，啓示錄二十二章十六節說，主耶穌是晨星，緊接着下一節就說，『那靈和新婦說…。』這含示主耶穌這晨星是聯於那靈和召會（就是新婦）。三章一節說，主耶穌有七靈和七星，一章二十節說，七星就是七個召會的使者。這些經節表明：星不只聯於那靈，也聯於眾召會。我們若要有那活星或眾活星，就需要那靈和召會。（新約總論第十四冊，九六至九八頁。）

參讀：教會的正統，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

第六週 週三

晨興餽養

啓三 2『你要做醒，堅固那剩下將要衰微的；因我沒有見到你的行爲，在我神面前有一樣是完成的。』

腓一 6『我深信那在你們裏面開始了善工的，必完成這工，直到基督耶穌的日子。』

撒狄和推雅推喇一樣，她包括很長的時間，從更正教起，一直到主再來為止。撒狄雖然趕不上推雅推喇長，但是她並不單指改教時候的召會，乃是改教以後的召會歷史。

沒有人會疑惑路德馬丁不是神的僕人，也沒有人疑惑這改教不是神的工作。改教是偉大的工作，是神的反應。神的確藉着路德作出口，路德是神特別揀選的人。…〔路德〕的目的完全是爲着恢復。主並不是說路德的工作不好，乃是說不完全。（啓三 2。）好，但是還不彀好。從主的眼睛看來，覺得沒有一樣是完成的，都是有頭沒有尾。主是完全的主，所以祂要求完全。爲着這個緣故，我們要求神給我們看見。（教會的正統，五六至五七頁。）

信息選讀

主…說，『我沒有見到你的行爲，在我神面前有一樣是完成的。』〔啓三 2。〕改教運動所發起的事，沒有一樣是『完成的』，所以需要在非拉鐵非的召會來完成。…不要以爲本於信得稱義這件事，在他們中間完成了。你若有內裏的看見，就知道路德馬丁所恢復的本於信得稱義，仍然很淺，因爲路德沒有太在生

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

命一面摸稱義，乃是主要在道理一面，在表面上摸這個問題。為着這位神大用的僕人，我們感謝主，但是他並不完美。在他手中的工作，沒有一件是完成的。在路德的時期所恢復的東西，一直是死沉沉的，且仍是將死的。因此，許多更正教的公會，經常要有復興運動。（啓示錄生命讀經，二〇三至二〇四頁。）

路德是給我們看見，神怎麼說，聖經怎麼說。人能讀神的話，人自己可以看，到底神是怎麼說的，不是羅馬教怎麼說。當公開的聖經來的時候，整個召會光明了。

但在這裏有個問題發生：更正教沒有給我們一個對的召會。以致因信稱義的道理和公開的聖經到了那裏，就成立了一個國立的召會。路德宗成了許多國的國立召會，後來英國也有了安立甘召會，也是國立的召會。從羅馬教起頭，召會的性質就轉變了。等到因信稱義和公開的聖經回來的時候，更正教仍舊沒有看見召會是應當如何。雖然有了因信稱義，有了公開的聖經，但是召會還是效法羅馬教，沒有回到當初的召會去。改教的時候，對於召會的問題並沒有解決。路德沒有改革召會。路德自己曾說，不要以為『因信稱義』就殼了，還有許多的事要改變。可是更正教的人卻停在這裏了。路德沒有停止，他們卻停止在那裏，說已經殼了。雖然回到當初的信仰去，但是召會一點的改變也沒有。不過先前是羅馬教的國際召會，現在改為英國的國立召會，德國的國立召會…而已。

所以弟兄們，你們看見麼？改教並沒有把召會改回當初的情形，不過是叫世界的召會變作國家的召會而已。推雅推喇把召會放在世界裏，是如何的被定罪；撒狄把召會放在國家裏，也照樣的被定罪。（教會的正統，五七至五八頁。）

參讀：新約總論，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

第六週 週四

晨興餽養

啓三 3『…若不儆醒，我必臨到你那裏如同賊一樣。我幾時臨到，你也絕不能知道。』

太二四 42～43『所以你們要儆醒，因為不知道你們的主那一天要來。但你們要知道，家主若曉得賊在幾更天要來，他就必儆醒，不容他的房屋被人挖透。』

啓示錄三章三節…指明基督是那要像賊一樣臨到，偷取祂的寶物（祂所寶貴的尋求者）的一位。賊是在人不知道的時候，來偷取貴重的物品。許多信徒既在屬靈上是死的，就不會察覺主向尋求祂的人隱密的顯現，要像賊一樣臨到，因此需要儆醒。（新約總論第十四冊，九八頁。）

信息選讀

新約中關於主再來的啓示，不是按照我們天然的領會。照我們天然的想法，主會突然從諸天之上的寶座降臨到地上。然而按照神純淨的話語，主的回來乃是一段過程。祂的回來要從祂的寶座開始，經過一段過程，直到祂降臨，在哈米吉頓爭戰為止。主將從寶座降到空中，在那裏要完成許多事：大體聖徒的被提，在審判臺前的審判，以及羔羊的婚娶。這一切在空中完成以後，主就降到地上。早期的得勝者，包括男孩子（啓十二）和初熟果子（十四）的被提，是在主回來過程開始的時候發生的。換句話說，當他們被提的時候，主回來的過程就開始了。

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.

基督要隱密的回來，像賊一樣。（三 3 下，十六 15。）沒有一個賊會豫先告訴你，他甚麼時候要來。當基督像賊一樣，隱密的來臨時，祂要來偷取貴重的東西。賊不會偷沒有價值的東西，賊只偷寶貴的東西。我們必須在主眼中看為寶貴。我們必須成熟顯為貴重，祂纔會來把我們隱密的提去。只有那些在生命裏成熟，在魂裏變化的人，纔會貴重讓主偷走。只要我們沒有變化，這位賊絕不會光顧我們。祂隱密來臨的時間，是沒有人知道的。我們都當問自己，我們是不是貴重的？當基督隱密的來臨時，我們配不配被基督偷去？

主來是像賊一樣；（太二四 43；）在突然之間，有一些信徒，就是早期的得勝者，要被主取去。沒有人知道，主回來的過程要開始於甚麼時候，以及早期的得勝者要在甚麼時候被提。但那一事一臨到，我們就沒有時間豫備自己了。我們必須在那個時辰之前徹底豫備好。因此，我們都要豫備好，並要做醒。

在馬太二十四章四十至四十一節，主說到祂隱密的來臨時說，『那時，兩個人在田裏，取去一個，撇下一個。兩個女人在磨坊推磨，取去一個，撇下一個。』主耶穌非常有智慧，祂用兩個弟兄在田裏，兩個姊妹在磨坊推磨作例子。表面看來兩個弟兄都一樣，兩個姊妹也都一樣；但突然間，一位弟兄和一位姊妹被提去了。主說完了這個例子後，說，『所以你們要做醒，因為不知道你們的主那一天要來。但你們要知道，家主若曉得賊在幾更天要來，他就必做醒，不容他的房屋被人挖透。所以你們也要豫備，因為在你們想不到的時辰，人子就來了。』（42～44。）就在我們工作的時候，根本沒有想到基督要來，我們中間有些人會突然被提去。因着祂來像賊一樣，我們必須做醒。（新約總論第十四冊，九八至一〇〇頁。）

參讀：啓示錄生命讀經，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

第六週 週五

晨興餽養

啓三4『然而在撒狄，你還有幾名是未曾玷污自己衣服的，他們要穿白衣與我同行，因為他們是配得過的。』

七9『這些事以後，我觀看，看哪，有大批的羣眾，沒有人能數得過來，是從各邦國、各支派、各民族、各方言來的，站在寶座前和羔羊面前，身穿白袍，手拿棕樹枝。』

在聖經裏，衣服表徵我們行事為人並生活上的所是。玷污衣服在啓示錄三章四節特指沾染死亡。在神面前死比罪更能玷污人。（利十一24～25，民六6～7，9。）這節裏的玷污，是指一切帶着死亡性質的東西。撒狄的玷污，不是被罪玷污，乃是被死亡玷污。死比罪更污穢。按照舊約，若有人犯罪，只要獻贖罪祭，就得着赦免。（利四27～31。）但是，若有人摸了人的屍體，他必須等七天之後纔得潔淨。（民十九11，16。）（啓示錄生命讀經，二〇六頁。）

信息選讀

你若去拉斯維加斯賭場賭錢，你會覺得犯了罪；但你若死氣沉沉的來參加聚會，你並不感覺有甚麼嚴重。可是在神眼中，這個死的光景，比在拉斯維加斯賭場裏賭錢更嚴重。基督徒都定罪罪，卻不定罪死。人就是坐在聚會中像殭屍一樣，也不覺得有甚麼錯。我不喜歡接近死的東西。…若你親愛的妻子，為你作事而把自己弄髒了，你會更愛她。但是她若死了，你就不願意靠近她的屍體。主憎惡死亡。…殯儀館裏的屍體並沒有甚麼不對，但充滿了死。死是最大的問題，是最醜陋的！對神來說，死其臭無比，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.

我們在地方召會中，都要憎惡死。我寧願看見召會中的人有錯，也不願看到他們發死。我曾多次問一些弟兄姊妹，爲甚麼在聚會裏不盡功用，通常他們的回答是怕說錯了話。我對這些答覆的反應是：『你出錯越多越好。活的孩子最會犯錯，但墳墓裏的死孩子，再也不會犯錯。』你若只坐在聚會裏，動也不動，當然永遠不會出錯。雖然你可能對了，但你是死的對。我寧願要活的錯，也不要死的對。我或許犯錯，但人人都知道我是活的。你寧願要死的對，還是要活的錯？

主論到那些未曾玷污自己衣服的人說，『他們要穿白衣與我同行，因爲他們是配得過的。』（啓三4。）『白』不但表徵純潔，也表徵蒙稱許。…這是與主同行，特別在要來的國度裏與主同行的資格。…我們若把啓示錄二章和三章的上下文好好讀過，就會看見在這七封書信中，每一次主給他們的應許，嚴格說來，都是指着要來的國度，不是指着永世，指着我們永遠的定命。這些應許都是指着我們在要來國度裏的前途。這是我們明白這七封書信中所有應許的基本並管治原則。在四節中，主應許那些活的聖徒，就是那些未曾玷污自己衣服的人，要穿白衣與祂同行。這事要發生在甚麼時候？乃是在基督婚娶的日子，這日子要持續一千年。穿白衣與主同行，是指在這一千年裏與主同行。但在原則上，這也必須應用到我們今天與主同行的生活。（啓示錄生命讀經，二〇六至二〇八頁。）

參讀：得勝者，第四章；由基督與召會的觀點看新約概要，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

第六週 週六

晨興餽養

啓三 5『得勝的，必這樣穿白衣…。』

十九 8『又賜她得穿明亮潔淨的細麻衣，這細麻衣就是聖徒所行的義。』

基督是給得勝者穿的白衣。啓示錄三章五節的得勝，是指勝過更正教死的光景，即勝過死的更正教。穿白衣行走，是指生活不受死亡玷污，並在生命裏蒙主稱義並稱許。穿白衣的應許是在千年國給得勝者的獎賞。他們在今世的行事為人，在來世要成為他們的獎賞。

白衣是指活着的。…如果我們在屬靈上是死的，我們就是污穢的！這樣一個死了的人是最污穢的人。並且如果我們死了，我們就是赤身的！我們需要活的衣服來遮蓋我們；這活的衣服就是基督自己，藉着永活的那靈作到我們裏面。得着這衣服惟一的路，就是轉到靈裏。（新約總論第十四冊，一〇〇頁。）

信息選讀

每一個基督徒都需要兩件衣服：頭一件是為着我们的得救，表明基督在客觀方面作我們的義。在路加十五章，浪子回家的時候，父親作的第一件事，就是把上好的袍子加在他身上。浪子穿上袍子以後，在父親面前就得稱義了。他本來是個可憐的乞丐，不配與父親在一起；但是一穿上袍子，他就得着稱義，並且蒙稱許了。這就是說，他在基督裏得着稱義，基督作了他義的遮蓋。他被基督作他的義所遮蓋。因此，稱義的衣服是為着救恩。

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，除了這件稱義的衣服之外，我們還需要另一件衣服，使我們能蒙主稱許，討主喜悅。啓示錄十九章八節『明亮潔淨的細麻衣』就是指這第二件衣服。照着豫表，詩篇四十五篇裏的王后有兩件衣服，一件是爲着救恩，另一件是爲着使她能與王一同掌權。（8，13～14。）我們必須奔跑賽程，達到目標。當我們奔跑賽程的時候，有許多事物阻撓我們達到目標。但我們得救以後，需要成熟並勝過一切的阻撓和打岔。不錯，我們已經蒙了拯救，得了稱義，有了第一件救恩的袍子；但我們必須往前達到成熟，達到我們的目的地。（來六1。）我們若這樣行，就必得着賞賜。這不是得着基督作我們客觀的義，乃是經歷基督作我們主觀的義。基督作我們客觀的義是加在我們身上的，但基督作我們主觀的義乃是從我們裏面出來的。我們必須把基督活出來，作我們的第二件衣服。這件衣服是爲着得賞賜。啓示錄三章五節所說的白衣乃指這第二件衣服：我們有了這第二件衣服，就能討主喜悅，並且要得着賞賜。

在路加十五章，上好的袍子是爲着我們的稱義，我們的救恩；在啓示錄十九章，細麻衣是新婦的結婚禮服。在啓示錄三章，白衣是得勝者的衣服，爲使他們彰顯基督。因此，基督是我們的衣服，爲着我們的稱義，爲着我們與基督結爲婚配，並爲着我們的遮蓋，使我們能彰顯基督，而不彰顯我們自己。

在四節主說，『在撒狄，你還有幾名是未曾玷污自己衣服的，...』玷污的衣服指有了死亡，或沒有生命。在那種光景中作得勝者，乃是保守自己脫離死亡。這意思是說，我們必須是活而剛強的，並且必須有衝擊力。甚至當我們站起來分享見證時，也不該以死的方式說話；反之，我們需要用我們那得着加強並釋放的靈說話。我們應該勝過宗教裏死的光景，征服各種的死亡，並穿白衣，沒有死的玷污。（新約總論第十四冊，一〇〇至一〇二頁。）

參讀：新約總論，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

第六週詩歌

WEEK 6 — HYMN

補 7

榮耀的召會與榮耀的王

(詩篇四十五篇) (英1099)

E 大調

4/4

1 | 3 5 5 6 | 5 - 3 1 | 7̣ 1 4 3 | 3 - 2
 一 王 后 戴 俄 斐 金 飾, 站 在 你 右 手 邊;
 1 | 3 5 5 6 | 5 - 3 2 | 3 6 5 #4 | 5 - -
 有 君 王 女 兒, 列 在 你 尊 貴 婦 女 間。
 5 | 1̣ 5 4 3 | 6 - 5 7 | 1̣ 5 5 4 3 | 3 - 2
 榮 耀 的 召 會 將 與 她 榮 耀 王 相 配,
 1 | 3 5 5 6 | 5 - 3 1 | 2 4 3 2 | 1 - - ||
 所 有 婦 女 (聖 徒 們), 彰 顯 你 的 榮 美。

- | | |
|---|--|
| 二 女子阿,你當思想,
不要記念你的民,
你的美麗就顯出,
你當親近敬拜祂, | 你當側耳而聽:
和父家的事情。
必為王所羨慕;
因祂是你的主。 |
| 三 王女的華貴衣服,
她在王的內宮裏,
神本性一切榮耀,
她所有生活行為, | 是金子製作的,
實是榮華無比!
賜給她為穿戴,
將神發表出來。 |
| 四 她要被引到王前,
潔白美麗細麻衣,
藉聖靈針針刺繡,
穿上這榮耀衣服, | 身穿刺繡衣服,
將她義行顯出。
基督作到身上,
得蒙君王稱賞! |
| 五 當我們見王丰采,
我們要大聲讚美,
我們在此敬拜王,
在这一切享受中, | 將是何等喜樂!
高唱永遠樂歌。
也因王后而誇,
榮耀完全歸祂。 |

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

1099

1. The queen in gold of O - phir At Thy right hand doth stand; King's
 daugh - ters are the wom - en Who fill Thy hon - ored band. The
 church in all her glo - ry Shall match her glo - rious King, And
 all the saints, the wom - en, Thy like - ness there shall bring.

- | | |
|---|--|
| 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. | 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. |
| 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. | 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. |

第六週 • 申言

申言稿: _____

Lined area for writing the prophecy draft, consisting of 20 horizontal lines.

Composition for prophecy with main point and sub-points:

Lined area for writing the prophecy composition with main points and sub-points, consisting of 20 horizontal lines.

回歸召會的正統

第七篇

在非拉鐵非的召會

讀經：啓三 7 ~ 13 · 約壹三 14

MC 詩歌：補 539

綱 目

週 一

壹 就表號說，在非拉鐵非的召會豫表弟兄相愛的召會，就是從十九世紀初至主第二次顯現，正當召會生活的恢復——啓三 7：

一 正如在撒狄的召會所豫表改革的召會，是在推雅推喇的召會所豫表背道天主教的反應，照樣，弟兄相愛的召會，也是對死的、改革的召會的反應——1 節，二 18。

二 這反應要繼續對背道的天主教和墮落的更正教作相反的見證，直到主回來——三 11。

貳 『非拉鐵非』原文意『弟兄相愛』——7 節：

一 非拉鐵非，原文由『有情愛為著』和『弟兄』組成；所以是弟兄的情愛，一種以喜悅和快樂為特徵的愛——彼後一 7。

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 在敬虔，就是彰顯神的事上，需要供應這愛，使我們能維持弟兄的關係（彼前二 17，三 8，加六 10），能對世人作見證（約十三 34～35），並能結果子（十五 16～17）。

三 在非拉鐵非的召會豫言性的描繪弟兄相愛的召會，就是正當的召會生活—啓三 7：

1 這弟兄相愛的召會，是對死的、改革的召會的反應。

週 二

2 弟兄相愛的召會從十九世紀初弟兄們在英國興起，在宗派與分裂的制度以外實行召會生活，直到主回來—11 節。

四 『我們因為愛弟兄，就曉得是已經出死入生了。不愛弟兄的，仍住在死中』—約壹三 14：

1 出死入生就是從死的源頭、素質、元素和範圍出來，進入生命的源頭、素質、元素和範圍；這是在我們重生時發生在我們身上的—約三 3、5～6，五 24。

2 對弟兄的愛（神的愛）是我們已經出死入生有力的證明—約壹三 14：

a 相信主是我們出死入生的路，愛弟兄是我們已經出死入生的證明。

b 信是接受永遠的生命（約三 15），愛是憑著我們所接受的永遠生命而活—約壹五 13，四 7。

c 這種說不出來的愛惟從真正的信而有：

(一) 這一個愛不是因為別的緣故而愛，只是因為他是弟兄而愛。

(二) 我們對彼此有一種說不出來的感覺和味道；這一種感覺和味道，就是我們出死入生的憑據。

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.

3 不愛弟兄就證明沒有憑著神聖之愛的素質和元素而活，並沒有留在其範圍中—三 14 下。

週 三

4 『主為我們捨命，在此我們就知道何為愛；我們也當為弟兄捨命』—16 節：

a 愛弟兄的心，就是有一種丟掉自己去服事他們的心—加 5:13。

b 愛弟兄就是有一種捨棄自己去成全他們的心，甚至於能為弟兄捨去自己的性命。

叁 『那聖別的、真實的，拿著大衛的鑰匙，開了就沒有人能關，關了就沒有人能開的，這樣說』—啓三 7：

一 對於弟兄相愛的召會，主是那聖別的、真實的，恢復的召會憑著祂並以祂作元素，就能成為聖別，從世界分別出來，並對神真實而忠信。

二 對於弟兄相愛的召會，主也是那拿著大衛的鑰匙，就是國度的鑰匙，有權柄開關的—7 節，賽二二 22：

1 這是神家（由大衛家所豫表）之寶庫的鑰匙，為著建造神的國—三九 2，撒下七 16：

a 召會是神的家，也是神的國—提前三 15，太十六 18～19，羅十四 17。

b 大衛的鑰匙是為著保存神家一切的寶藏，就是基督一切的豐富，作我們的享受—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.

週 四

- 2 大衛的鑰匙為神開啓整個宇宙—賽二二 22，啓三 7:
- 基督比大衛更大，祂建造了神的家，就是實際的殿，並且也建立了神的國，祂在其中施行祂完全的權柄以代表神；因此，祂拿著大衛的鑰匙—太一 1，十二 3～8，十六 18～19。
 - 基督拿著大衛的鑰匙，這事實表徵祂是神經綸的中心；祂是彰顯神並代表神的那一位，祂拿著鑰匙，要開啓神管治權下的一切事物—西一 15～18。

週 五

肆『我在你面前給你一個敞開的門，是無人能關的；因為你稍微有一點能力，也曾遵守我的話，沒有否認我的名』—啓三 8:

一 主是那拿著大衛的鑰匙，開了就沒有人能關的，祂給恢復的召會『一個敞開的門，是無人能關的』：

- 多年來，主的恢復一直經歷主是這樣的一位。
- 從十九世紀初期，正當召會生活的恢復開始，直到如今，主的恢復始終有敞開的門。
- 雖然許多反對者起來敵擋主的恢復，竭盡所能要關閉這門，但基督是有大衛鑰匙的那一位，祂所開的無人能關。

二 在非拉鐵非的召會有一個顯著的特徵，就是她遵守主的話—8 節：

- 按照歷史，沒有別的基督徒像在非拉鐵非的召會，那樣嚴謹的遵守主的話。

Day 4

- The key of David opens the whole universe for God—Isa. 22:22; Rev. 3:7:
 - 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.
 - 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”:

- Through the years the Lord's recovery has experienced the Lord as such a One.
- 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.
- 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:

- According to history, no other Christians have kept the Lord's word as strictly as the church in Philadelphia.

2 在非拉鐵非的召會，就是恢復的召會，不在意傳統，只在意神的話—參太十五6下。

三 在非拉鐵非的召會，用她稍微有的一點能力，遵守主的話—啓三8：

1 我們不該認為在非拉鐵非的召會是剛強、有能、並得勝的；主說她只是『稍微有一點能力』。

2 討主喜悅的，不是我們剛強，乃是我們用自己的一點能力，盡我們所能的作。

週 六

3 雖然我們所領受的恩典度量也許有限，但只要我們取用恩典，盡所能的遵守主的話，祂就必喜悅—羅十二6，弗四7，彼前四10。

四 在啓示錄三章八節，主說在非拉鐵非的召會沒有否認祂的名：

1 主的話是主的彰顯，而主的名是主自己。

2 恢復的召會不僅完全回到主的話，也棄絕一切在主耶穌基督之外的名。

3 恢復的召會絕對屬於主，與任何公會（任何名稱）無關。

五 從主的話偏離到各種異端，並在基督的名以外高舉許多的名，是墮落的基督教最顯著的記號—二14～15、20。

六 從一切的異端、傳統回到純正的話，並棄絕一切別的名，高舉主的名，是恢復的召會中最感人的見證—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.

第七週 週一

晨興餽養

啓三7『你要寫信給在非拉鐵非的召會的使者，說，那聖別的、真實的，拿着大衛的鑰匙，開了就沒有人能關，關了就沒有人能開的，這樣說。』

約壹三 14『我們因為愛弟兄，就曉得是已經出死入生了。不愛弟兄的，仍住在死中。』

就表號說，在非拉鐵非的召會豫表十九世紀初期，在英國興起的弟兄們所恢復的正當召會生活。正如在撒狄的召會所豫表改革的召會，是對在推雅推喇的召會所豫表背道天主教的反應，照樣，弟兄相愛的召會，也是對死的、改革的召會的反應。這反應要繼續對背道的天主教和墮落的更正教作相反的見證，直到主回來。（啓示錄生命讀經，二一五頁。）

信息選讀

非拉鐵非，原文由『有情愛為着』和『弟兄』組成；所以是弟兄的情愛，一種以喜悅和快樂為特徵的愛。在敬虔，就是彰顯神的事上，需要供應這愛，使我們能維持弟兄的關係，（彼前二 17，三 8，加六 10，）能對世人作見證，（約十三 34～35，）並能結果子。（十五 16～17。）（彼得後書生命讀經，五六頁。）

在十九世紀來了一個大復興，把居間階級除掉了。在撒狄之後，來了一個大恢復，召會中弟兄彼此相愛，把居間階級取消了。這個就是非拉鐵非。

一八二五年在愛爾蘭的首都都柏林，有幾位信徒，他們的心被神感動，愛所有神的兒女，不管他們是在那一個宗派之內。這一種的愛，不是宗派之牆所能

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. (Life-study 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

攔阻的。他們起首在聖經裏看見，神的話乃是說，基督的身體乃是一個，不管人把它分成多少門類。他們再讀聖經，又看見一人治會制，一人講道制，是不合聖經。所以他們就起首每主日聚會、擘餅、禱告。一八二五年，乃是在一千多年的羅馬教和幾百年的更正教之後，頭一次回到聖經中簡單、自由、屬靈的敬拜裏去。起頭的時候，人不過只有兩位，後來也不過四、五位。

這些信徒，從世界的眼光來看，又是卑下，又是默默無聞的；可是他們有主在他們中間，也有聖靈的安慰。…不久，差不多全世界各地愛主的人都這樣起來聚會。雖然沒有外表的聯合，但卻都是神所興起的。

這些弟兄的起來有一個特點，就是有爵位的丟掉爵位，有地位的放下地位，有學位的撇棄學位，大家除去任何屬世和召會的階級，簡單的來作基督的門徒，而彼此作弟兄。『父』字如何通行在羅馬教中，『師』字如何通行在更正教中，現在『弟兄』這個辭，也通行在他們中間。他們乃是被主所吸引，而聚集在一起；他們因着愛主的緣故，也就自然而然的彼此相愛。（教會的正統，六九至七〇、七三頁。）

約壹三章十四節說，『我們因為愛弟兄，就曉得是已經出死入生了。…』死是出於魔鬼（神的仇敵撒但）的，…生命是出於神（生命的源頭）的…。死與生命不僅分別出於撒但和神這兩個源頭，也是兩種素質、兩種元素、兩個範圍。出死入生就是從死的源頭、素質、元素和範圍出來，進入生命的源頭、素質、元素和範圍。這是在我們重生時發生在我們身上的。（約翰壹書生命讀經，二八七頁。）

參讀：教會的正統，六四至七六頁。

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

第七週 週二

晨興餽養

約壹五 1『凡信耶穌是基督的，都是從神生的；凡愛那生他的，也愛從祂生的。』

四 7『親愛的，我們應當彼此相愛，因為愛是出於神的；凡愛弟兄的，都是從神生的，並且認識神。』

對弟兄的愛（神的愛）是〔出死入生〕這件事有力的證明。相信主是我們出死入生的路，愛弟兄是我們已經出死入生的證明。信是接受永遠的生命，愛是憑着永遠的生命而活，並將這生命彰顯出來。（約翰壹書生命讀經，二八八頁。）

信息選讀

你若想想自己得救的經歷，就知道當你得救重生的時候，就出死入生了。因為當我們相信主耶穌，接受祂作我們的救主時，我們都出死入生了，因此接着就有生命的大改變。我們開始過另一種生活，就是義和愛的生活。我們渴望成為義的，並且愛神的兒女。這不是僅僅外面的改變；這乃是出死入生。因此，當我們愛主裏的弟兄，這愛就證明我們已經出死入生了。

我們得救並重生的人也能作見證，我們渴望愛別人。我們這些從神生的人，想要幫助人並且愛人。我們愛別人，就感到快樂。我們若失去幫助人或向人表示愛的機會，就覺得難過。

愛是我們所接受的神聖生命的性情。因為神的素質是愛，神的生命就有愛的性情。愛是神性情的素質，當我們得着祂作我們神聖的生命，我們就有這生命的

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，那就是愛。我們基督徒，神的兒女，有一種生命，渴望過與每個人並每件事物都是對的生活，也渴望愛別人。我們有這樣的渴望是因着裏面有神聖的性情。…一個人若不是過一種與每個人、每件事物都是對的生活，若不是過一種愛人的生活，我們就要問一個嚴肅的問題：這個人是否接受了神聖的生命？（約翰壹書生命讀經，二八九至二九一頁。）

約壹五章一節說，『凡信耶穌是基督的，都是從神生的；凡愛那生他的，也愛從祂生的。』這裏的話非常寶貴。你如果愛生你的神，你就必定愛神所生的，這是極其自然的。你不能說我愛神，而我對弟兄沒有感覺。這是不可能的事。

在你裏面有一個『愛』，證明你從前那一個『信』是真的；因為你從前那一個『信』是真的，所以你就有了這一種說不出來的『愛』。這一個愛弟兄的心是很特別的，不是因為別的緣故而愛，只是因為他是弟兄而愛。不是因為他與你意氣相投，所以你愛他，只是因為他是你的弟兄，所以你愛他。在這裏有一個人，與你教育不一樣，脾氣不一樣，家庭不一樣，意見不一樣，看法不一樣，但是你愛他。就是因為他是一個信主的人，你也是一個信主的人，你和他都是弟兄，你就自然而然與他有交通，對他有一種說不出來的感覺，有一種說不出來的味道。這一個感覺，這一個味道，就是你出死入生的憑據。你如果愛弟兄，就曉得是已經出死入生了。

你一得着生命，就自然而然覺得全世界有這一個生命的人多得很，這一個生命就自然而然要你親近那些與你得着同樣生命的人。這生命使你喜歡接近他們，喜歡與他們來往，自然而然就有一個愛他們的心。（初信造就下冊，三五三至三五四頁。）

參讀：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

第七週 週三

晨興餽養

約壹三 16『主為我們捨命，在此我們就知道何為愛；我們也當為弟兄捨命。』

賽二二 22『我必將大衛家的鑰匙放在他肩頭上；他開了就沒有人能關，關了就沒有人能開。』

約翰福音和約翰的書信給我們看見，神所安排的是：『信』使我們出死入生；出死入生的人，就能發『愛』。我們憑着愛弟兄，就能知道自己是出死入生的人。這是一個非常可靠的方法，能試驗出神的兒女在地上到底有多少。能相愛纔是弟兄；如果不相愛，就不是弟兄。

弟兄姊妹們！我們在神面前必須看見這件事，就是說，愛弟兄是真信心的憑據。（初信造就下冊，三五四頁。）

信息選讀

愛弟兄的心就是愛神的心。人如果塞住了憐憫弟兄的心，那麼他愛神的心也就沒有了。他不能自己欺騙自己說，『我雖然不愛弟兄，但是我愛神。』我們和弟兄的關係，是從神來的；如果和弟兄沒有關係，那就是和神沒有關係；如果棄絕弟兄，自然愛神的心就不在裏面了。

約壹三章十六節：『主為我們捨命，在此我們就知道何為愛。』甚麼叫作愛弟兄的心呢？約翰替我們解釋了。我們本來不容易知道愛是甚麼東西，當我們看見了主如何為我們捨命，我們就知道甚麼是愛。所以約翰接下去說，『我們也當為弟兄捨命。』愛弟兄的心，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

對所有的弟兄姊妹有一種丟掉自己去服事他們的心，有一種捨棄自己去成全他們的心，甚至於能穀為着弟兄捨去自己的性命。（初信造就下冊，三六二至三六三頁。）

啓示錄三章七節說，『那聖別的、真實的，…這樣說。』對於弟兄相愛的召會，主是『那聖別的、真實的』，恢復的召會憑着祂並以祂作元素，就能成為聖別，從世界分別出來，並對神真實而忠信。

對於恢復的召會，主也是那『拿着大衛的鑰匙』，〔7，〕就是國度的鑰匙，有權柄開關的。（啓示錄生命讀經，二一五至二一六頁。）

以賽亞二十二章二十二至二十四節記載耶和華論到豫表基督的以利亞敬所說的話：『我必將大衛家的鑰匙放在他肩頭上；他開了就沒有人能關，關了就沒有人能開。我必將他像釘子釘在堅固處，他必成為他父家榮耀的寶座。他父家所有的榮耀，連兒女帶子孫，一切最小的器皿，從杯子到一切瓶罐，都必掛在他身上。』以利亞敬所豫表之包羅萬有的基督，乃是肩頭上放着神家（由為着建造神國的大衛家所豫表—撒下七16）之（寶庫的一賽三九2）鑰匙的一位。（啓三7。）召會是神的家，（提前三15，）也是神的國。（太十六18～19，羅十四17。）放在基督肩頭上的鑰匙，是為着保存神家一切的寶藏，就是基督一切的豐富，作我們的享受。基督是能打開並關閉神豐富寶藏的一位，神的豐富都具體化身在祂裏面。（西二9。）基督像釘子，被釘在堅固處；（賽二二23上；）堅固處表徵第三層天，（參林後十二2下，）就是基督復活以後被神高舉之處。（徒二33，五31。）因為父是在第三層天那裏，（太六9，）被高舉到第三層天就是被高舉到父神那裏。（參路十五18。）基督今天是在諸天之上，像釘子釘在神裏面。（新約總論第十四冊，一〇六至一〇七頁。）

參讀：新約總論，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

第七週 週四

晨興餽養

西一 16『因為萬有，無論是在諸天之上的、在地上的、能看見的、不能看見的、或是有位的、主治的、執政的、掌權的，都是在祂裏面造的；萬有都是藉着祂並為着祂造的。』

18『祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

在此我們需要考量『大衛的鑰匙』〔參啓三7〕一辭是甚麼意思。照着創世記一章，當神創造了人，就派人管理一切受造之物。這指明神的心意是要人有管治權在地上代表神。但是因着墮落，人失去了這管治權，後來再也沒有完全恢復過。人再沒有在地上得着管治權以代表神。在亞當、亞伯、以挪士、以諾、和挪亞的一生中，我們看不到這管治權；在亞伯拉罕、以撒、雅各的一生中也沒有。直等到神的選民以色列人進入美地，建造了聖殿以後，這管治權纔再度出現。表面上聖殿是所羅門建造的，實際上聖殿是大衛建造的，因為大衛是建造聖殿的背後主持者。（新約總論第十四冊，一〇三至一〇四頁。）

信息選讀

殿是建造在城內的。殿象徵神的彰顯，城象徵神的管治權。因此，藉着殿和城，創世記一章裏所啓示的形像和管治權，多少有幾分實現出來。在殿裏有神的同在，作祂的彰顯；在城裏有神的管治權。屬神的君王在地上統治時，就是在城中代表祂。

我們必須瞭解以上的背景，纔能明白甚麼是大衛的鑰匙。大衛所拿着的鑰匙，就是神整個管治權的鑰匙。

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

神的管治權，包括了全宇宙，特別是人類。這個管治權有一把鑰匙，歸那位曾為國度爭戰，且為聖殿豫備一切的人所有，這人的名字是大衛。大衛代表神在地上建立祂的國。因此，祂有神管治宇宙之權柄的鑰匙。不過，大衛只是豫表，並不是實際。基督乃是真大衛，比大衛更大。（太十二1～8。）祂是建造神的殿（召會），又是建立神國的那一位。（十六18～19。）今天的召會既是神的家（殿），也是神的國，所以我們有神的彰顯和代表。基督比大衛更大，祂建造了神的家，就是實際的殿，並且也建立了神的國，祂在其中施行祂完全的權柄以代表神。因此，祂拿着大衛的鑰匙；這鑰匙代表神，為神開啓整個宇宙，表徵基督就是神經綸的中心。祂是彰顯神並代表神的那一位，祂拿着鑰匙，要開啓神管治權下的一切事物。

寫給在非拉鐵非召會的書信繼續說到新耶路撒冷。（啓三12。）在非拉鐵非的得勝者要在神的殿中作柱子，神的殿最終要擴大成為新耶路撒冷。按照啓示錄二十一章二十二節，新耶路撒冷裏沒有殿，因為在永世裏，殿已經擴大成為一座城；這座城長寬高都相等，（16，）這就是至聖所的擴大。這是神的家終極的完成。基督拿着大衛的鑰匙，為神爭戰，並且建造聖殿，建立神的國，這一切都是為着神的建造。

基督拿着大衛的鑰匙，能開能關，不是為叫我們聖別或屬靈，乃是叫我們得以被建造。聖別和屬靈都是為叫我們能在神的殿中作柱子。到末了，我們上面寫着新耶路撒冷的名。在三章十二節主說，『我又要將我神的名，和我神城的名，（這城就是由天上從我神那裏降下來的新耶路撒冷，）並我的新名，都寫在他上面。』神的目的乃是要我們成為新耶路撒冷的一部分。（新約總論第十四冊，一〇四至一〇六頁。）

參讀：啓示錄生命讀經，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

第七週 週五

晨興餽養

啓三 8『我知道你的行爲；看哪，我在你面前給你一個敞開的門，是無人能關的；因爲你稍微有一點能力，也曾遵守我的話，沒有否認我的名。』

一 3『念這豫言的話，和那些聽見又遵守其中所記載的，都是有福的，因爲時候近了。』

在啓示錄三章八節主說，『看哪，我在你面前給你一個敞開的門，是無人能關的。』主是那拿着大衛的鑰匙，開了就沒有人能關的，祂給恢復的召會『一個敞開的門，是無人能關的』。（啓示錄生命讀經，二二五至二二六頁。）

信息選讀

從十九世紀初期，正當召會生活的恢復開始，主的恢復始終有敞開的門。從正當召會生活的恢復開始，神的仇敵撒但就竭盡所能的要關閉這門。組織的基督教越想關閉這門，這門就越敞開。今天儘管有許多反對，這門在世界各地總是敞開的。鑰匙是在召會元首的手中，不在反對者的手中。無論有多少反對臨到主的恢復，向着恢復的眾門是越過越敞開，並且鑰匙是在祂手中。只要我們在祂的恢復裏，門向着我們總是敞開的。雖然許多反對者起來敵擋祂的恢復，竭盡所能要關閉這門，但基督纔是有大衛鑰匙的那一位。祂所開的無人能關，祂所關的無人能開。今天我們該爲世界各地敞開的門讚美主。

『非拉鐵非』的意思是弟兄相愛。在地方召會中我們需要『非拉鐵非』，我們需要彼此相愛。我們彼此相愛，因爲我們愛主。我們需要弟兄相愛，因爲在這愛裏

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.

我們纔有敞開的門。在一個得勝的地方召會中，門總是大大敞開的，因為弟兄們彼此相愛。只要弟兄姊妹彼此相愛，門永不會關。我們越相愛，門越敞開。如果我們邀請人來召會的聚會，只要讓他們看見我們的相愛、合一與和諧，單單這個就能說服他們。得着敞開的門的路就是彼此相愛。敞開的門是擺在非拉鐵非面前。我們若要有敞開的門，就必須彼此相愛。這就能征服世人。（新約總論第十四冊，一〇八至一〇九頁。）

主耶穌說，『你稍微有一點能力，也曾遵守我的話。』〔啓三 8。〕在非拉鐵非的召會有一個顯著的特徵，就是遵守主的話。按照歷史，沒有別的基督徒像非拉鐵非召會的聖徒，曾那樣嚴謹的遵守主的話。在非拉鐵非的召會，就是恢復的召會，不在意傳統，乃在意神的話。（新約總論第七冊，五四三至五四四頁。）

召會歷史中，沒有一個時代裏有人認識神的話語像弟兄們一樣。亮光之多，可說是如同洪水巨流，傾倒而下。我在上海，有一天晚上，遇見一個弟兄，他說他是在船上作廚子的。我和他談了許久，普通的傳教士恐怕很少像他那樣認識神的話。…他們有一個特點，就是他們認識神的話。你就是遇見他們中間一個頂簡單的信徒，也比許多教士還清楚。（教會的正統，八〇至八一頁。）

在非拉鐵非的召會，用她稍微有的一點能力，遵守主的話。我們不該認為在非拉鐵非的召會是剛強、有能、並得勝的。我們也許非常高估在非拉鐵非的召會，但主說她只是『稍微有一點能力』。討主喜悅的，不是我們剛強，乃是我們用自己的一點能力，盡我們所能的作。剛強的人也許不像那些盡自己所有的一點能力作的人，那樣討主喜悅。（新約總論第七冊，五四四頁。）

參讀：教會的正統，七九至八八頁。

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

第七週 週六

晨興餽養

弗四 7『但恩典賜給我們各人，是照着基督恩賜的度量。』

彼前四 10『各人要照所得的恩賜，將這恩賜彼此供應，作神諸般恩典的好管家。』

不要想作剛強的人。剛強的人可能沒有像那些盡上僅有一點能力的人，那麼討主喜悅。你絕不能越過主所給你的。只要花上你從主所領受的就好了，不必強求主的恩典。我們中間沒有人能說，他從來沒有從主那裏領受過甚麼；就是我們中間最小的一個，也從主領受過一分恩典。你當花費這恩典，盡力使用這恩典。你若這樣作，主必稱讚你說，『好，你稍微有一點力量，但你卻用這一點力量，遵守我的話。』不要追求作屬靈大漢，主並不喜悅屬靈大漢，祂喜悅那些有一分恩典的小子。雖然那恩典的度量也許有限，但只要我們取用，有多少就用多少，盡所能的遵守主的話，祂就必喜悅。（啓示錄生命讀經，二二二頁。）

信息選讀

在啓示錄三章八節主...說，在非拉鐵非的召會沒有否認祂的名。自從十九世紀初期，弟兄們在英國被興起後，他們除了主的名以外，再也不要任何別的名。話是主的發表，名是主自己。背道的召會偏離了主的話，成了異端。雖然改革的召會多少有點恢復到主的話上，但他們否認了主的名，以許多別的名稱呼自己，如路德會、衛斯理會、聖公會、長老會、浸信會等。恢復的召會不但完全回到主的話上，也棄絕了主耶穌基督之外一切的名，恢復的召會絕

WEEK 7 DAY 6

Morning Nourishment

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

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

對屬於主，與任何公會（任何名稱）無關。偏離主的話就是背道，以主的名之外的名稱呼召會，就是屬靈的淫亂。召會如同貞潔的童女許配基督，（林後十一2，）除了她丈夫的名以外，不該有別的名。一切別的名，在神眼中都是可憎的。在恢復的召會生活裏，沒有巴蘭的教訓，（啓二14，）沒有尼哥拉黨的教訓，（15，）沒有耶洗別的教訓，（20，）也沒有撒但深奧之事，（24，）惟有主純正的話。阿們！恢復的召會沒有稱謂的公會（名稱），惟有主耶穌基督這獨一的名。從主的話偏離到各種異端，並在基督的名以外高舉許多的名，是墮落的基督教最顯著的記號；從一切的異端、傳統回到純正的話，並棄絕一切別的名，高舉主的名，是恢復的召會中最感人的見證。這就是為何主恢復中的召會，有主的啓示和同在，並且活潑的彰顯主，滿了亮光和生命的豐富。

因為我們有一個全豐全足、超乎萬名之上的名，我們就不需要路德會、循道會、浸信會、聖公會、長老會，或任何別的名稱。我們只有一個名，就是我們的救主，神兒子主耶穌基督的名。取名是嚴肅的事。比方你是史太太，若是取了鍾太太的名，豈非表示你犯了淫亂？召會只該有一個丈夫，只可有耶穌基督這一個名。

與衛斯理同時的懷特腓有一次宣告說，除了耶穌基督之名，他不要別的名。雖然懷特腓是英國人，但是他拋棄了英國國教的名，不再屬於國教的名下。在非拉鐵非的召會沒有否認主的名；除了主的名以外，她沒有別的名。（啓示錄生命讀經，二二三至二二五頁。）

參讀：真理課程四級卷一，二〇六至二〇八頁；新約總論第七冊，五四三至五四九頁。

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 eyes 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

第七週詩歌

WEEK 7 — HYMN

補539

愛的召會—非拉鐵非

(啓示錄三章七至十三節) (英1275)

F 大調

4/4

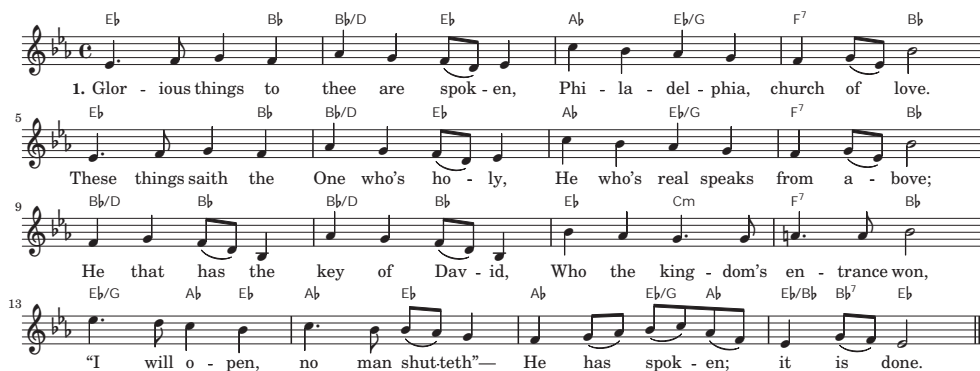
F Gm C7 F B^b Gm G7 C
 1 · 2 3 2 | 4 3 2 7 1 | 6 5 4 3 | 2 3 1 5 - |
 一 愛的召會—非拉鐵非, 請聽榮耀的事實;
 F B^b C F B^b Gm G7 C
 1 · 2 3 2 | 4 3 2 7 1 | 6 5 4 3 | 2 3 1 5 - |
 天上聖別、真實的主, 述說關於你的事。
 C7 Am Dm G7 C
 2 3 2 7 5 | 4 3 2 7 5 | 5 4 3 · 3 | #4 · 4 5 - |
 國度之門由祂掌管, 大衛鑰匙祂手持;
 F B^b D7 Gm C7 F
 1 · 7 6 5 | 6 · 5 5 4 3 | 2 3 4 5 6 4 2 | 1 3 2 1 - ||
 “我已開門, 無人能關”—祂話既出必如是。

- 二 阿利路亞!非拉鐵非, 行爲、工作主悅納;
看哪,主賜敞開的門, 無人比你更通達。
因你稍微有點能力, 也曾持守祂活話;
未曾否認祂的聖名, 忠信見證殊可嘉。
- 三 蒙愛召會,非拉鐵非, 忍耐的話既遵守,
主必保守,免你經過 全地試煉的時候。
你的仇敵終必俯伏, 知主愛你到永久;
“我必快來,你要持守, 免得冠冕被奪走。”
- 四 阿利路亞!得勝信徒 必定從主得獎賞;
在神殿中,不再出去, 作爲柱子顯堅剛。
神的聖名、主的新名, 聖城之名寫身上;
三一之神與人聯結, 互住、調和顯輝煌。
- 五 耶路撒冷從天而降, 神聖新城何榮耀;
珍珠之門、碧玉城牆, 珍貴材料同建造。
非拉鐵非—弟兄相愛— 得勝新婦主所要;
眾召會中,凡有耳者, 當聽那靈在呼召!

Glorious things to thee are spoken

The Church — Philadelphia

1275



1. Glor - ious things to thee are spok - en, Phi - la - del - phia, church of love.
 These things saith the One who's ho - ly, He who's real speaks from a - bove;
 He that has the key of Dav - id, Who the king - dom's en - trance won,
 "I will o - pen, no man shut-teth"— He has spok - en; it is done.

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.

第七週 • 申言

申言稿: _____

Lined writing area for the prophecy draft.

Composition for prophecy with main point and sub-points:

Lined writing area for the prophecy composition.

回歸召會的正統

第八篇

在老底嘉的召會

讀經：啓三 14 ~ 22

MC 詩歌：647

綱 目

週 一

壹『老底嘉』原文意『平民（或平信徒）的意見、決斷』—啓三 14：

一 非拉鐵非一墮落，就成爲老底嘉；給在非拉鐵非的召會惟一的警告，是他們要持守他們所有的，免得有人奪去他們的冠冕：

1 他們不要到一個時候，以爲一樣的事作慣了，就把它改一改；不要到一個時候，以爲作了這麼多年了，就把它換一換—要遵守主的話，不否認主的名—8、11 節。

2 他們所作的是對的，有主的祝福；因此，他們還要再作；他們要持守他們所有的，不要丟掉！

二 老底嘉是走了樣的非拉鐵非；弟兄相愛失去的時候，多數人的意見就是通過的意見，多數人贊成就行了：

1 甚麼時候弟兄相愛失去了，身體的關係和感覺就失去了。

2 生命的交通也失去，所剩下的就是人的意見。

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.

貳『我知道你的行為，你也不冷也不熱；我巴不得你或冷或熱。你既如溫水，也不熱也不冷，我就要從我口中把你吐出去。因為你說，我是富足，已經發了財，一樣都不缺；卻不知道你是那困苦、可憐、貧窮、瞎眼、赤身的』—15～17節：

一 在主眼中，老底嘉的特點是不冷不熱和屬靈的驕傲：

- 1 屬靈的驕傲是從已往的歷史來的；曾有一次他們是富足的，他們就以爲今天仍然是富足的；已往的故事他們今天還記得，但是已往的生命失去了。
- 2 曾有一次主憐憫他們，他們記得那個歷史，而今天卻失去了那個實際。
- 3 他們還記得他們是富足，發了財，一樣都不缺，但現在他們是貧窮、瞎眼的。

二 我們如果要繼續在非拉鐵非的路上並避免成爲老底嘉，就得學習在神面前降卑自己—太五 3，十九 23～24，賽五七 15：

- 1 『愛是不自誇，不張狂，…愛是永不敗落』—林前十三 4 下、8 上。
- 2 要記得，我們沒有一樣不是領受來的—四 7，參二 12，約三 27，彼前四 10。
- 3 活在主面前的人，不覺得自己是富足的。

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 老底嘉就是說起來樣樣都知道，事實上沒有一樣是熱切的；說起來，樣樣都有，但是沒有一樣是能穀把命拚上的；記得已往時候的光榮，卻忘記了今天在神面前的光景；已過是非拉鐵非，但今天是老底嘉。

週 三

四 當人在神面前起首驕傲，離棄生命的路，不重實際，只記得已往的歷史和自己的富足，惟一所剩下的就是大眾的意見：

- 1 只能大家商量事情，好像是民主，但是不能有身體的關係。
- 2 你如果不認識身體的捆綁、身體的權柄和身體的生命，就也不能認識弟兄相愛。

五 跟從主的人，沒有驕傲；驕傲的人，就從主的口中被吐出去：

- 1 求主憐憫我們；這是對我們眾人的警告；我們要不說驕傲的話。
- 2 人要不說驕傲的話，只有一直活在主面前；只有一直活在神面前的，纔不會看見自己是富足，纔能不驕傲。

六 為著主和召會火熱，就是要沸騰；因著不冷不熱而從主的口中被吐出去，乃是被主棄絕，不得再享受主對祂的召會所是之一切。

週 四

七 在主眼中，恢復後又墮落的召會有以下五個特徵：

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:

- 1 她是困苦的，因為她誇口她在道理上虛空知識的豐富，而實際上她在對基督之豐富的經歷上是極其貧窮的。
- 2 她是可憐的，因為她是赤身、瞎眼、滿了羞恥和黑暗。
- 3 她是貧窮的，因為她在經歷基督上並在神經綸的屬靈實際上是貧窮的。
- 4 她是瞎眼的，因為她在真實屬靈的事上沒有真實屬靈的內在眼光。
- 5 她是赤身的，因為她沒有憑基督活著，也沒有活出基督作她主觀的義，作第二件衣服，遮蓋她每天的生活行動—詩四五 1～2、9、13～14，太二二 11～12，腓三 8～9，啓十九 8。

叁『我勸你向我買火煉的金子，叫你富足；又買白衣穿上，叫你赤身的羞恥不露出來；又買眼藥擦你的眼睛，使你能看見。凡我所愛的，我就責備管教；所以你要發熱心，也要悔改』—三 18～19：

- 一 聖經把我們那運行作工的信（加五 6）比喻為金子（彼前一 7），並且神聖的性情，就是基督的神性，也是由金子表徵的（出二五 11）；我們乃是藉信有分於神的性情（彼後一 1、4～5）：
 - 1 恢復後又墮落的召會，對基督有道理的認識，但沒有多少活的信，以有分於基督的神聖元素。
 - 2 她需要付代價，經過火煉的試驗，得著金的信，使她能有分於真金，就是基督自己，作祂身體生命的元素。
 - 3 如此她纔能成為純金的燈臺（啓一 20），好建造新的耶路撒冷（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).

二 白衣指蒙主稱許的行為，就是主自己從召會活出來，這是恢復後又墮落的召會所需要的，好遮蓋她的赤身。

三 那擦眼睛所需要的眼藥，必是指膏抹的靈（約壹二 27），也就是主自己這賜生命的靈（林前十五 45 下）；恢復後又墮落的召會需要這種眼藥醫治她的瞎眼（參伯四二 5～6）：

- 1 按新約的意義說，看見神等於得著神；得著神就是在神的元素、生命和性情上接受神，使我們被神構成—參太五 8。
- 2 看見神使我們變化（林後三 16、18，參約壹三 2），因為我們看見神時，就把祂的元素接受到我們裏面，我們舊的元素也被排除了；這新陳代謝的過程就是變化（羅十二 2）。
- 3 看見神就是被變化成為神人基督榮耀的形像，使我們得以在神的生命裏彰顯神，並在祂的權柄裏代表祂。
- 4 我們越看見神、認識神並愛神，就越厭惡自己，越否認自己—伯四二 5～6，太十六 24，路九 23，十四 26。

四 死的虛空知識和道理的儀式，使恢復後又墮落的召會不冷不熱；她需要為她的不冷不熱悔改而發熱心、沸騰、火燒，藉此重得享受基督的實際。

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，我站在門外叩門；若有聽見我聲音就開門的，我要進到他那裏，我與他，他與我要一同坐席』—啓三 20：

一 這裏的門不是個人的心門，乃是召會的門：

- 1 主是召會的元首，祂站在墮落召會的門外叩門。
- 2 我們必須認識並抓牢這一個原則：神的同在乃是一切問題的準則；無論我們怎樣作，都必須留意有沒有神的同在—出三三 11、14，林後二 10，詩二七 8，一〇五 4。

二 這門是召會的門，但需要個別的信徒打開：

- 1 在老底嘉的召會有知識，卻沒有主的同在。
- 2 主是在對付整個召會，但接受主的對付好享受祂為筵席，必須是個人並主觀的事。

伍『得勝的，我要賜他在我寶座上與我同坐，就如我得了勝，在我父的寶座上與祂同坐一樣。那靈向眾召會所說的話，凡有耳的，就應當聽』—啓三 21 ~ 22：

一 這裏的得勝，是指勝過恢復後又墮落的召會中，不冷不熱和驕傲的光景，並出代價買所需之物，且開門讓主進來；基督這獨一的得勝者包括了所有的得勝者。

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 在主的寶座上與主同坐，乃是給得勝者的賞賜，使他在要來的千年國有分於主的權柄，與主同王，管理全地。

三 我們需要看見，在啓示錄二、三章的七封書信是寫給七個召會的一卷書；這些書信是主分別寫給七個特定的召會（二 1、8、12、18，三 1、7、14），但這七封書信寄出時，不是七卷書，乃是一卷書。

四 雖然七封書信的內容有所不同，但在每一封書信的末了都有同樣結束的話：『那靈向眾召會所說的話，凡有耳的，就應當聽』—二 7、11、17、29，三 6、13、22：

1 這就是說，每一封書信都是寫給眾召會的，這也指明眾召會在一切主耶穌正面的事上應當是相同的；在主對七個召會所說的話中，正面的事是主所稱讚、加強、鼓勵並推崇，要召會在這些事上洋溢的。

2 七個召會只有在反面的事上是反常不同的，這些事是主所責備、審判、定罪並改正，為要消除的。

五 不冷不熱的召會若忘記所有的死知識，聽活的、焚燒的靈所說的話，就要從墮落的情形裏被拯救出來。

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.

第八週 週一

晨興餽養

啓三 11『我必快來，你要持守你所有的，免得有人奪去你的冠冕。』

14『你要寫信給在老底嘉的召會的使者，說，那阿們，那忠信真實的見證人，那神創造之物的元始，這樣說。』

啓示錄三章十一節是叫非拉鐵非的人注意，要持守他們所有的。換一句話說，你所有的都行，可是不要丟掉。不要到一個時候，以為一樣的事作慣了，就把它改一改。不要到一個時候，以為作了這麼多年了，就把它換一換。要持守你所有的，不要丟掉！這是對非拉鐵非唯一的警告。主對非拉鐵非只有一個要求，就是要持守她所有的。你所作的沒有錯，可是還要再作。你所作的有神的祝福，你還要再作。

非拉鐵非若不持守所已經有的，神要興起別人奪去她的冠冕。本來冠冕是賜給你的，若你放棄你的地位，別人就要來奪去你的冠冕。…非拉鐵非的得勝，乃是在不失去所已經得着的。這和其餘的六個召會都不一樣。所以，我們要注意主的話。只有一個召會，就是非拉鐵非，是合乎主心意的，特點是遵守主的話，沒有否認主的名。（初信造就下冊，二八一至二八二頁。）

信息選讀

不要弄錯了，以為更正教是老底嘉。…更正教是撒狄，不是老底嘉。請記得，今天的更正教只會作撒狄，不會作老底嘉。…乃是非拉鐵非墮落了纔變成老底嘉。撒狄是從推雅推喇出來的，是進步的；非拉鐵非是從撒狄出來的，也是進步的；老底嘉是從非拉鐵

WEEK 8 DAY 1

Morning Nourishment

Rev. 3:11 I come quickly; hold fast what you have that no one take your crown.

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

非出來的，卻是退步的。四個召會都要一直繼續到主耶穌再來。

老底嘉是變相的非拉鐵非，是走了樣的非拉鐵非。有一天弟兄相愛失去的時候，就馬上變作眾人的意見。這就是老底嘉的意思。

當非拉鐵非墮落的時候，弟兄就變作眾人，弟兄相愛就變作眾人的意見。愛心變作意見。弟兄相愛，那是活的東西；眾人的意見，那是死的東西。甚麼時候弟兄相愛一沒有，身體的關係一取消，生命的交通一失去，所剩下的就是大家的意見。沒有主的意見；大多數通過、投票、舉手而已。非拉鐵非墮落的時候，就變作老底嘉。（初信造就下冊，二八二至二八三頁。）

在老底嘉的召會，就是墮落的召會。（啓三 14～22。）『老底嘉』原文意『平民（或平信徒）的意見、決斷』。就表號說，在老底嘉的召會豫表恢復後又墮落的召會。主在十九世紀初期恢復了正當的召會後，不到一個世紀，有些恢復的召會墮落了。這恢復後又墮落的召會，與在撒狄的召會所表徵改革的召會不同，也與在非拉鐵非的召會所表徵正當恢復的召會不同。這召會要存到主回來的時候。（啓示錄生命讀經，二三五頁。）

常人掌權…就是說多數人的掌權。多數人的意見就是通過的意見，多數人贊成就行了。這個就是老底嘉。換句話說，不是神甫管他們，不是牧師管他們，不是聖靈管他們，乃是他們自己多數人的意見就是了。…老底嘉不是站在弟兄的地位上；乃是人在這裏，憑着肉體的意思，大家都舉手，就完了。…甚麼時候，沒有弟兄的相愛，只有憑着肉體的人的意見，你就遇見老底嘉。（教會的正統，九一至九二頁。）

參讀：教會的正統，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

第八週 週二

晨興餽養

啓三 15~17『我知道你的行爲，你也不冷也不熱；我巴不得你或冷或熱。你既如溫水，也不熱也不冷，我就要從我口中把你吐出去。因爲你說，我是富足，已經發了財，一樣都不缺；卻不知道你是那困苦、可憐、貧窮、瞎眼、赤身的。』

老底嘉的特點，就是不冷不熱，而在主面前有屬靈的驕傲。『我是富足，』說一句就穀了；但她又說，『已經發了財。』〔啓三 15, 17。〕說了兩句應該穀了，但她又說，『一樣都不缺。』『你是那困苦、可憐、貧窮、瞎眼、赤身的。』這是主的看法。這些屬靈的驕傲是從那裏來的呢？是從已往的歷史來的。曾有一次他們是富足的，他們就以爲今天仍然是富足的。曾有一次主憐憫他們，他們記得那個歷史，而今天卻失去了那個實際。（初信造就下冊，二八四頁。）

信息選讀

今天在更正教裏，難得有一個人誇口自己屬靈的富足。我在外國曾遇見多少更正教的首領，連在中國的更正教牧師也是這樣，他們都說，『我們不行！我們不行！』你不能在撒狄裏面遇見驕傲的人。只有一班的人，從前是非拉鐵非，神的話是遵守的，神的名是沒有否認的，可是已往的生命，今天沒有了。已往的故事今天還記得，但是已往的生命沒有了！已往的歷史今天還記得，記得我是富足，發了財，一樣都不缺，但現在是貧窮、瞎眼的！我告訴你們，只有一班人能誇口他們的富足，就是墮落的非拉鐵非，就是失去了能力和生命的非拉鐵非！

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.

所以弟兄姊妹要記得，你們如果要繼續在非拉鐵非的道路上，你們就得學習在神面前謙卑。有的時候，我聽見有的弟兄說，『神的祝福在我們中間。』我承認這話，但是說這話的時候，特別要小心。一不小心，你就覺得說，那一個是老底嘉的味道。我們是富足，我們已經發了財，我們一樣都不缺。我告訴你們，如果有一天你站在那一個地位上，你是很近老底嘉了！

要記得，我們沒有一樣不是領受來的。四圍的人可以充滿了死亡，但這並不需要你知道你自己是充滿了生命。四圍的人都可以貧窮，但是用不着你知道你是財主。活在主面前的人，不覺得自己是富足的。願神憐憫我們，叫我們學習活在主的面前，可以富足，但是又不知道自己是富足的。摩西臉上發光，自己卻不知道，這是更好的事！一知道，就變作老底嘉。一知道，結果就是也不冷，也不熱。老底嘉，就是說起來樣樣都知道，事實上沒有一樣是熱切的。說起來，樣樣都有，但是沒有一樣是能穀把命拚上的。記得已往時候的光榮，卻忘記了今天在神面前的光景。已過是非拉鐵非，但今天是老底嘉。（初信造就下冊，二八四至二八五頁。）

林前八章一節下半說，『知識是叫人自高自大，惟有愛建造人。』沒有愛的教訓會使我們自高自大。我們可能聽了職事的信息，只得了，些知識，就自高自大；這並不建造人。惟有愛建造人。

我們如何能勝過召會的墮落？我們人的靈必須是火熱的愛的靈。〔提後一6～7。〕在今日召會的墮落下，我們都需要有如火挑旺的愛的靈，使我們在靈裏是火熱的。這樣，愛纔是有效能的。

根據我多年的觀察，大多數同工的靈都是『能力』的靈，而不是愛的靈。我們需要愛的靈，好征服今日召會的墮落。我們不該說甚麼或作甚麼去威嚇人。反之，我們說話或行事，都該一直憑着已經如火挑旺起來的愛的靈。這是主的恢復所需要的。（活力排，八八、九一至九二頁。）

參讀：活力排，第八篇。

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

第八週 週三

晨興餽養

啓三 16～17『你既如溫水，也不熱也不冷，我就要從我口中把你吐出去。因為你說，我是富足，已經發了財，一樣都不缺…。』

彼前五 5『…你們眾人彼此相待，也都要以謙卑束腰，因為神敵擋狂傲的人，賜恩給謙卑的人。』

自從羅馬教之後，有四種的召會產生，〔如啓示錄三章所描述的，〕這四種的召會要一直繼續到主耶穌再來。今天每一個神的兒女，都得挑選自己召會的道路。…我是要跟從羅馬教的合一呢？我是要跟從更正教那麼多的宗派呢？或者我是要行走非拉鐵非的路？或者我曾有一陣是非拉鐵非，而今天活在已往的歷史裏，來誇口我已往的榮耀，作一個老底嘉的人？…當人在神面前起首驕傲，離開生命的路，不重實際，只記得已往的歷史，看見自己的富足，在這一種人的裏頭就是大眾的意見，只能大家商量事情。這好像是民主，但是不能有身體的關係。你如果不認識身體的捆綁，不認識身體的權柄，不認識身體的生命，就不能認識弟兄相愛。（初信造就下冊，二八六頁。）

信息選讀

我們要忠心的繼續在非拉鐵非的裏面。不要好奇去問，羅馬教是怎麼一回事。…不要去摸更正教的各宗派，這不是神的路。聖經清楚的給我們看見，整個更正教的運動有神的祝福，但是有許多被定罪的，有許多受責備的。

我們要學習站在非拉鐵非的地位上，總是遵守主的話，不棄絕主的名。站在弟兄的地位上，千萬不要

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

驕傲！不要在羅馬教面前驕傲，不要在更正教面前驕傲，不要在各宗派面前驕傲。你一驕傲，你就是老底嘉，不是非拉鐵非！甚麼時候，你在他們面前驕傲，你就不是非拉鐵非，而是老底嘉。你們要在那一條路上走？求神賜福給祂的兒女，給弟兄們在召會的事情上，能走一條正直的路。

主所定規召會的道路，是非拉鐵非。…要走在這一條道路上！但是要小心，不要驕傲。一走非拉鐵非的路，最大的試探是驕傲。『我比你好，我的真理比你清楚，比你懂得多！我們只有主的名字，和你們不一樣！』，驕傲，馬上就落到老底嘉去。跟從主的人，沒有驕傲。驕傲的人，就被主吐出去。求主憐憫！我警告你們，要不說驕傲的話！人要不說驕傲的話，只有一直活在神面前。也只有一直活在神面前的，纔不會看見自己富足，纔能不驕傲！（初信造就下冊，二八六至二八七頁。）

從主的口中被吐出去，乃是被主棄絕，不得再享受主對祂的召會所是之一切。（聖經恢復本，啓三16註1。）

在啓示錄三章十九節，主囑咐老底嘉召會說，『所以你要發熱心，也要悔改。』死的知識已經使墮落的召會變得不冷不熱。她需要丟棄那些叫人死叫人冷的知識，瘋狂的焚燒起來，更要掙脫道理形式的束縛。她需要熱到沸騰，而不是按着死的道理而行，雖然對了，卻是死的。她需要愛主，付任何的代價，甚至犧牲了『道理』，也要賺得基督。溫吞的召會，需要付一切的代價，使自己火熱，發燒。她當爲自己不冷不熱的光景悔改，不再以自己的知識爲誇耀，…〔並且〕爲着以前只滿足於空洞的知識，而不要基督的實際悔改。（啓示錄生命讀經，二四八頁。）

參讀：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 any longer,...and repent of being satisfied with the vanity of knowledge and not with the reality of Christ. (Life-study of Revelation, p. 207)

Further Reading: CWWN, vol. 50, ch. 45

第八週 週四

晨興餽養

啓三 17 ~ 18 『…你…不知道你是那困苦、可憐、貧窮、瞎眼、赤身的。我勸你向我買火煉的金子，叫你富足…。』

彼前一 7 『叫你們信心所受的試驗，比那經過火的試驗仍會毀壞之金子的試驗，更為寶貴，可以在耶穌基督顯現的時候，顯為可得稱讚、榮耀和尊貴的。』

恢復後又墮落的召會…不知道她在生命上是貧窮的，在視力上是瞎眼的，在行為上是赤身的。所以…她需要買金子使她富足，買白衣遮蓋她的赤身，買眼藥醫治她的瞎眼。

在主眼中，墮落了的弟兄會聚會是困苦的，因為她誇口她在道理上虛空知識的豐富，而實際上她在對基督之豐富的經歷上是極其貧窮的。

恢復後又墮落的召會是可憐的，因為她是赤身、瞎眼、滿了羞恥和黑暗的。

這個自傲的墮落召會，在經歷基督上並在神經綸的屬靈實際上是貧窮的。…這纔是真正的貧窮，這個貧窮叫她困苦、可憐。（啓示錄生命讀經，二三七至二三九頁。）

信息選讀

在主眼中，在老底嘉的召會不僅在基督的豐富上貧窮，也在真實屬靈的事上瞎眼。她沒有真實屬靈的內在眼光。雖然她有一些關於屬靈之事的知識，卻沒有內在的眼光。

我們作基督徒的，都得到了基督作我們客觀的義，像袍子遮蓋我們。這是為着我們在神面前的稱義。我們在基督裏得稱義之後，就需要憑基督活着，並且活出基

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，使祂可以作我們主觀的義，成爲另一件華美的袍子，遮蓋我們每天的生活行動。這恢復後又墮落的召會，因爲缺少對基督主觀的經歷，所以在主的眼中是赤身露體的。在主火焰的眼目下，空洞的道理知識盡都消失，那些持守這些道理的人，赤身就被暴露了。惟有我們所經歷的基督，纔能在祂審判的眼目下，作我們的遮蓋。

首先，主勸老底嘉召會買『火煉的金子』。〔啓三 18。〕聖經把我們那運行作工的信（加五 6）比喻爲金子，（彼前一 7，）並且神聖的性情，就是基督的神性，也是由金子表徵的。（出二五 11。）我們乃是藉信有分於神的性情。（彼後一 1，4～5。）恢復後又墮落的召會，對基督有道理的認識，但沒有多少活的信，以有分於基督的神聖元素。她需要付代價，經過火煉的試驗，得着金的信，使她能有分於真金，就是基督自己，作祂身體生命的元素。如此她纔能成爲純金的燈臺，（啓一 20，）好建造金的新耶路撒冷。（二一 18。）

主勸老底嘉召會買的三樣東西—金子、白衣、眼藥—就是主自己。…金表徵兩樣東西，一是指神的神聖性情，一是指我們藉以賞識並取用這神聖性情的活的信。…我們若沒有活的信，賞識並應用神聖的性情，這神聖的性情就不能屬於我們。要使神聖的性情成爲我們的享受，只能藉着我們活的信。基督是神聖性情的具體化身，祂也是我們活的信。我們若有信，就能有分於神的性情。…我們必須付代價，向主說，『主，我雖然有了聖經道理的知識，但我承認我缺少你。主，我寧願要你，不要知識或虛空的教訓。…主阿，…你作我活的信！我要憑你活着，以你作我的信，就是神兒子的信。』（加二 20。）你若這樣向主說，祂必定立刻說，『好，你若想得到我，就要出代價。我要你放下某一樣東西，因爲這件東西攔阻我成爲你的享受。』放下這些東西，就是付代價。（啓示錄生命讀經，二 三九至二 四二頁。）

參讀：啓示錄生命讀經，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

第八週 週五

晨興餽養

啓三 18『我勸你向我買…白衣穿上，…又買眼藥擦你的眼睛，使你能看見。』

約壹二 27『你們從祂所領受的膏油塗抹，住在你們裏面，並不需要人教導你們，乃有祂的膏油塗抹，在凡事上教導你們；這膏油塗抹是真實的，不是虛謊的，你們要按這膏油塗抹所教導你們的，住在祂裏面。』

第二，主勸老底嘉召會，買『白衣穿上，叫你赤身的羞恥不露出來』。〔啓三 18。〕…這裏的白衣指蒙主稱許的行爲，就是主自己從召會活出來，這是恢復後又墮落的召會所需要的，好遮蓋她的赤身。…這些白衣不是指基督作我們客觀的義，使我們得稱義；乃是指基督作我們主觀的義，就是基督從我們裏面活出來，…成爲我們的第二件衣服，使我們能蒙主稱許。這不是爲着救恩，乃是爲着蒙揀選。…當我們有了活的信，並有分於神聖的性情時，這神聖的性情至終會從我們裏面活出來，成爲我們的生活。這個生活就是基督從我們裏面活出來，成爲我們的第二件衣服，使我們有地位和資格，得到基督的稱許。…不錯，我們都得着稱義，都被第一件衣服，就是路加十五章裏浪子身上所穿的上好袍子所覆蓋。但是得着稱義之後，我們必須愛主，火熱的、絕對的爲着主。我們若是這種基督徒，就必有活的信，以有分於豐富的神聖性情，這神性要成爲從我們裏面活出來的基督，作爲覆蓋我們赤身的第二件衣服。（啓示錄生命讀經，二四三至二四四頁。）

信息選讀

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，主勸老底嘉召會，向祂買眼藥擦眼睛，使他們能看見。〔啓三 18。〕那擦眼睛所需要的眼藥，必是指膏抹的靈，（約壹二 27，）也就是主自己這賜生命的靈。（林前十五 45。）因着恢復後又墮落的召會，曾被死的字句知識打岔，所以也需要這種眼藥醫治她的瞎眼。爲着主勸她買的三樣東西，她必須付代價。我們已經指出，眼藥就是膏抹的靈。屬靈的眼光常與那靈有關。我們需要更多的靈，不是更多的知識。我們不需要許多的道理，乃需要更多的靈來擦我們的眼睛，也擦我們裏面的深處，使我們有透視的眼光，從裏面看事情。有了這種眼藥，這種膏油，我們就有遠見和透視的眼光，能透徹的看事情。然後我們會說，『主耶穌，因爲現在我知道你是如此的寶貝，我豫備好付任何的代價。』…一旦我們的眼睛被神聖、屬靈的眼藥塗抹過以後，我們就要說，『我爲基督付上任何代價都是值得的。這代價太低了。我的自己、我的前途和我的性命，都算不得甚麼。我實在沒有付上甚麼，但卻賺得這位是一切的基督。』我們若要看見這點，就需要眼藥。

現在我們看見，金子、白衣、眼藥，都是基督。基督是一切。今天我們的需要就是基督。…我爲着基督的緣故，付上我的家庭、我的前途、我的定命和我的一生，乃是值得的。我若付上了這一切，代價還是太便宜。保羅說，他爲基督的緣故，將萬事看作虧損，他看這些事物不過是糞土，是狗食。（腓三 8。）在主恢復的召會生活裏，我們不是爲着道理，也不是僅僅爲着所謂的真理。我們在這裏乃是爲着豐富的基督。（啓示錄生命讀經，二四六至二四七頁。）

死的虛空知識和道理的儀式，使恢復後又墮落的召會不冷不熱。她需要爲她的不冷不熱悔改而發熱心、沸騰、火燒，藉此重得享受基督的實際。（聖經恢復本，啓三 19 註 1。）

參讀：得勝者，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

第八週 週六

晨興餽養

啓三 20 ~ 21『看哪，我站在門外叩門；若有聽見我聲音就開門的，我要進到他那裏，我與他，他與我要一同坐席。得勝的，我要賜他在我寶座上與我同坐，就如我得了勝，在我父的寶座上與祂同坐一樣。』

在老底嘉的召會有知識，卻沒有主的同在。主是召會的元首，祂站在墮落召會的門外叩門，恢復後又墮落的召會必須體認這點！

在這七封書信裏，得勝的意思，不是指勝過我們的軟弱和纏累我們的罪，乃是指勝過召會偏離而墮落的情形。在這封給老底嘉召會的書信裏，得勝是指勝過恢復後又墮落的召會中，不冷不熱和驕傲的光景，並出代價買所需之物，且開門讓主進來。

主在啓示錄三章二十節說，若有人聽見祂的聲音就開門，祂要進到他那裏去。我們已經指出，主是站在墮落召會的門外叩門。這門是召會的門，不是個人的心門，但需要個別的信徒打開。主是在對付整個召會，但接受主的對付，必須是個人的事。主的對付是客觀的，但信徒的接受必須是主觀的。我們若聽見主向召會所說的話，個人向祂開門，主就要進到我們裏面來，祂的同在就成了我們的分。（啓示錄生命讀經，二四〇、二四九頁。）

信息選讀

與主一同坐寶座，〔啓三 21，〕是給得勝者的一個賞賜，使他在要來的千年國有分於主的權柄。這就是說，得勝者要與基督一同作王，管理全地。…嚴格說來，…一切關於受虧損或受苦消極的話，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

在要來國度裏的損失；而一切關於得着或享受積極的話，都是指着在國度時代裏，享受基督作我們特別的分說的。

不冷不熱的召會裝滿了叫人冰冷的知識，卻缺少焚燒的靈。她…極其需要活的靈所說的話。她若忘記所有的死知識，聽活的靈所說的話，她就要從墮落的情形裏被拯救出來。（啓示錄生命讀經，二五二至二五三頁。）

在一切關於主耶穌的正面的事上，眾召會應當是相同的。在主對七個召會所說的話中，正面的事是主所稱讚、加強、鼓勵並推崇，要召會在這些事上洋溢的。這些正面的事包括：在以弗所的勞碌、忍耐、並對尼哥拉黨行爲的恨惡；（啓二 2～3，6；）在士每拿的忍受患難、貧窮和試煉，以及是忠信的；（9～10；）在別迦摩的持守主名，沒有否認對主的信仰；（13；）在推雅推喇的愛、信、服事和忍耐；（19；）在撒狄的未曾玷污自己的衣服；（三 4；）在非拉鐵非的遵守主的話，沒有否認主的名。（8，10。）

七個召會只有在反面的事上是反常不同的，這些事是主所責備、審判、定罪並改正，爲要消除的。這些反面的事包括…在以弗所，有人自稱是使徒，卻不是使徒，並且召會離棄了起初的愛；（二 1 上，2，4；）…在撒狄，召會按名是活的，其實是死的，主沒有見到其行爲有一樣在神面前是完成的；（三 1～2；）在老底嘉，召會也不冷也不熱，反而誇口說，『我是富足，已經發了財，一樣都不缺。』（14～15，17。）主的責備指明主不要這樣的不同。…眾召會在反面的事上是不同的，但在正面的事上應當是相同的。（今日主恢復中內在的難處及其合乎聖經的救治，三〇至三一頁。）

參讀：今日主恢復中內在的難處及其合乎聖經的救治，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

第八週詩歌

140

讚美主—祂的美麗

8 7 8 7 (英 170)

降 E 大調

4/4

E^b A^b B^{b7} E^b Cm Fm E^b B^b
5 . 3 6 i | 7 6 5 3 | 1 1 2 3 | 5 6 5 - |

一 主, 你是那可愛新郎, 神所選立, 我所愛;

E^b Cm D⁷ Gm E^b B^{b7} E^b
5 . 3 6 i | 7 6 5 5 | 5 i i 3 | 5 2 1 - ||

你的自己富有吸引, 我心怎能不愛戴!

二 親愛良人, 我愛慕你, 你的寶貴誰能言!
你的愛情, 我深珍愛, 你的可愛何無限!

三 你比美者還要更美, 你比甜者還更甜!
你既柔細、你又親切, 你是何等的完全!

四 你的衣服滿了沒藥, 你的口中滿恩惠!
在你受苦馨香氣中, 憑愛珍藏你寶貴。

五 神曾用那喜樂的油, 膏你勝過你同伴;
從你那些“象牙宮”中, 發出對你的稱讚。

六 神已永遠賜福與你, 你已勝過眾仇敵;
我今見你加冕、登極, 權柄、威嚴, 無可比。

七 你是“萬國所羨慕的,” 他們必知你價值;
你乃“超乎萬人之上,” 永遠配得我賞識!

第五節的“象牙宮”指各地召會。

WEEK 8 — HYMN

Lord, Thou art the lovely Bridegroom

Praise of the Lord — His Beauty

170

1. Lord, Thou art the love - ly Bride-groom, God ap - point - ed, dear to us;
Thy dear self is so at - trac - tive, To our heart so beau - te - ous!

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.

回歸召會的正統

第九篇

新耶路撒冷—藉著回歸召會正統之得勝者
所達到神經綸中心異象
與神聖啓示高峯的終極完成

讀經：徒二六 19，西二 2，三 4，弗三 4，四 16，
啓三 12，二一 2、9 ~ 11

RK 詩歌：775

綱 目

週 一

壹 神經綸的中心異象乃是：經歷基督作生命，為著產生並建造召會作基督的身體—徒二六 19，弗三 10，提前一 4，西三 4，弗一 22 ~ 23：

一 我們需要看見主今日之恢復裏中心事物的異象，就是保羅完成職事的異象—17 ~ 18 節上，徒二六 19，西一 25 ~ 26：

1 保羅完成職事的中心異象乃是：神在我們裏面作我們的內容，基督是神的奧秘，以及召會是基督的奧秘—羅九 23 ~ 24，林後四 7，西二 2，弗三 4。

2 主恢復的中心乃是基督與召會：基督是神的具體化身，是神的奧秘；召會是基督的彰顯，是基督的奧秘—西二 9，弗三 19 下，提前三 15 ~ 16。

RETURNING TO THE ORTHODOXY OF THE CHURCH

Message Nine

The New Jerusalem—the Consummation of the Central Vision of God's Economy and of the High Peak of the Divine Revelation through the Overcomers, Who Return to the Orthodoxy of the Church

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 聖經管治的異象乃是：三一神將祂自己作到祂所揀選並救贖的人裏面，好用神聖的三一充滿他們全人，為著產生並建造召會作基督的身體，終極完成於新耶路撒冷——弗四 4～6，啓二一 2、9～10。

貳 神聖啓示的高峯就是神成為人，為要使人生命和性情上（但不在神格上）成為神，以產生並建造基督生機的身體，為著完成神的經綸，好結束這世代，並把基督帶回來，設立祂的國度——約一 12～14，約壹三 1～2，羅八 3，十二 4～5，啓十一 15：

一 神的經綸就是神的目的，乃是要把祂自己在祂神聖的三一裏，分賜到祂所揀選並救贖的人裏面，作他們的生命和性情，使他們能與祂一樣，好作祂團體的彰顯——提前一 4，弗一 3～23。

二 神的經綸乃是神成為人，好使我們在生命、性情和彰顯上成為神，使我們過神人的生活，並成為基督的身體——羅八 3，一 3～4，八 4、14、29，十二 4～5。

三 神救贖我們為要使我們在生命和性情上成為神，使祂能得著基督的身體，終極完成於新耶路撒冷，作神的擴大和彰顯，直到永遠——弗一 7，四 16，啓二一 2。

四 惟有藉著神成為人，使人成為神，纔能產生並建造基督的身體；這就是神所給我們神聖啓示的高峯——羅八 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 新耶路撒冷乃是神經綸中心異象與神聖啓示高峯的終極完成—啓二一 2、9～11:

一 新耶路撒冷，就是聖經的終極完成，乃是神成爲人，並且人在生命和性情上（但不在神格上）成爲神—2 節，三 12:

1 神在基督裏成爲人，爲要使人在生命和性情上成爲神，使救贖的神與蒙救贖的人得以調和並構成在一起，成爲一個實體，就是新耶路撒冷—二一 3、22。

2 至終，三一、永遠的神成了與我們眾人合併的新耶路撒冷；我們也藉著神生機救恩的過程，成爲新耶路撒冷—羅五 10，啓三 12。

二 新耶路撒冷是團體的神人，就是神的擴大、擴展和彰顯，也就是團體的神—羅八 29，來二 10～12，啓四 3，二一 10～11:

1 新耶路撒冷是神性與人性調和在一起，成爲一個實體的組成；一切的組成分子都有相同的生命、性情和構成，因此是一個團體的人位—2、10～21 節。

2 新耶路撒冷是經過過程並終極完成的三一神，在蒙祂揀選、救贖、重生、聖別、更新、變化、建造、模成、並榮化之人身上的擴展與彰顯—10～11 節。

3 新耶路撒冷是神的擴大和擴展，是神在永世裏的彰顯，也就是團體的神—創一 1，約一 1、14，林前十五 45 下，啓二二 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並終極完成的書拉密女，就是團體的書拉密女，包括所有蒙神揀選並救贖的人—歌六 13，啓二一 2、9～10，二二 17：

- 1 奇妙的書拉密女，作所羅門的複本，乃是作基督配偶之新耶路撒冷最大並終極的表號—歌六 13，啓二一 2、9～10。
- 2 作為所羅門的配偶，書拉密女在生命、性情和形像上與所羅門一樣，正如夏娃之於亞當—創二 20～23：
 - a 這表徵基督的佳偶在生命、性情和形像上成了與祂一樣的，與祂相配，好成為婚配—林後三 18，羅八 29，啓十九 7，二一 2。
 - b 許多愛基督的人至終要在生命和性情上（但不在人格上）成為神的複本；這是神成為人，為要使人成為神這神聖啓示之高峯的應驗。
- 3 基督的妻子與基督將聯結成為新耶路撒冷，作神的彰顯；那就是終極完成的書拉密女—二二 17。

四 新耶路撒冷是宇宙的金燈臺，是聖經中燈臺的終極完成—一 12、20，二一 18 下、23～24 上，出二五 31～37，王上七 49，亞四 2：

- 1 眾召會作為金燈臺，要終極完成於新耶路撒冷，就是所有燈臺的集大成—啓一 20，二一 18 下、23。
- 2 新耶路撒冷這座金山乃是宇宙的金燈臺，托著羔羊這燈，把是光的神照耀出去—18、23 節，二二 1、5。

C. The New Jerusalem is the real and consummate Shulammitte—a corporate Shulammitte, including all of God's chosen and redeemed people—S. S. 6:13; Rev. 21:2, 9-10; 22:17:

1. The wonderful Shulammitte, 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 Shulammitte 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 Shulammitte—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 新耶路撒冷是所有燈臺的集大成，是今天眾燈臺的總和，乃是一個總結、宇宙的金燈臺，在新天新地裏將神的榮耀照耀出來，直到永遠—二一 24。

4 金燈臺表徵具體化身並彰顯出來的三一神，我們越經歷燈臺所描繪三一神的各方面，就越在金燈臺作三一神具體化身和彰顯的實際裏，因而成為新耶路撒冷這宇宙的金燈臺—一 12、20，二一 18。

肆 基督在祂加強時期的職事裏，作為七倍加強的靈，產生得勝者，他們回歸召會的正統，勝過召會的墮落，建造基督的身體，並終極完成新耶路撒冷—一 4，二 7、11、17、26，三 5、12、21：

一 因著召會的墮落，基督這賜生命的靈已經七倍加強成為七靈—七倍加強賜生命的靈—以產生得勝者—一 4，四 5，五 6，三 13。

二 得勝者勝過眾召會的墮落，回歸召會的正統，並勝過屬撒但的猶太教、屬鬼魔的天主教以及死沉而沒有基督的更正教—二 9～10、24～28，三 1～5、20～21。

三 得勝者勝過任何敵對基督並頂替基督的事物—約壹二 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 life-giving 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 得勝者是為著建造基督的身體，以終極完成新耶路撒冷——弗四 12、16，啓二 7 下，三 12、21：

- 1 沒有得勝者，基督的身體就無法建造起來；而基督的身體若沒有建造起來，基督就無法回來迎娶新婦——十九 7～9。
- 2 基督身體的建造，乃是藉著基督作為七倍加強賜生命的靈所產生的得勝者——一 4，四 5，五 6，三 1、12。
- 3 得勝者在這時代建造基督的身體，是為著在國度時代裏新耶路撒冷初步的完成，以及至終在新天新地裏新耶路撒冷完滿的完成——二 7，三 12，二一 2。

五 『我又要將我神的名，和我神城的名（這城就是由天上從我神那裏降下來的新耶路撒冷），並我的新名，都寫在他〔得勝者〕上面』——三 12 下：

- 1 將神的名，新耶路撒冷的名，並主的名，寫在得勝者上面，指明神的所是，新耶路撒冷的性質並主的人位，全都作到得勝者裏面。
- 2 說新耶路撒冷要作得勝者獎賞的話，指明這應許要在千年國成就；千年國的新耶路撒冷是單給得勝者的獎賞。

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.

第九週 週一

晨興餽養

徒二六 19『亞基帕王阿，我故此沒有違背那從天上來的異象。』

弗三 10『為要藉着召會，使諸天界裏執政的、掌權的，現今得知神萬般的智慧。』

一九二二年，倪柝聲弟兄開始盡職以後，漸漸看見神經綸的中心異象。倪弟兄覺得，關於召會生活外面的實行，因着基督徒當中對這些事的無知，需要出版一些書籍，如『工作的再思』和『教會的事務』。…很遺憾，許多基督徒留意這些外面的實行過於他職事的主要負擔—經歷基督作生命以產生召會作祂的身體，祂的彰顯。（李常受文集一九八一年第一冊—中文尚未出書。）

信息選讀

主還沒有回來，因為祂還沒有得着一班活在他們靈裏、否認他們天然生命、憑着生命之靈的律而活、被變化成為祂的形像、並且在祂的身體裏被建造的信徒。（林前二 11～15，羅八 2，十二 2，4～5。）為使主能在祂的恢復中得着這樣一班信徒，我們需要看見保羅完成職事的中心異象。

我們工作的目標不是僅僅有聚會，有聖徒在其中說話，甚至大聲呼喊。正確的聚會主要的是在於我們把日常生活中所享受基督的豐富帶到聚會中。許多聖徒也許在聚會中有活動，但他們若是在日常行事為人裏未能享受基督的豐富，也沒有把一分基督的豐富帶到聚會中，他們的活動就是徒然的，那聚會也是空洞的。我們需要幫助聖徒在基督這美地的實際上勞苦，

WEEK 9 DAY 1

Morning Nourishment

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision.

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,

日復一日竭力接觸、經歷基督，與祂有來往，好收割祂豐富的出產，帶到召會的聚會中，並藉着釋放他們的靈，與人彼此分享。（西一12～13，二7，林前十四26。）這就是在神經綸控制的異象之下有一正確的聚會。（李常受文集一九八一年第一冊。）

保羅的職事是要完成神新約經綸的神聖啓示，也就是說，三一神在基督裏作為賜生命的靈，產生基督的眾肢體，以構成並建造基督的身體，使三一神在宇宙中得着完滿的彰顯—神的豐滿。（李常受文集一九八二年第一冊—中文尚未出書。）

使徒保羅完成職事的中心異象乃是：神在我們裏面作我們的內容，基督是神的奧秘，以及召會是基督的奧秘。我們必須把我們天然的觀念，無論是宗教、倫理、靈修、屬靈、聖潔或敬虔的觀念，統統放在一邊。連盼望有一個好聚會或剛強服事的觀念，也必須不是我們的目標。聚會和服事必須來自源頭，召會生活乃是結果。主乃是要恢復中心的異象。（保羅的完成職事，一三〇至一三一頁。）

主今天的恢復，乃是恢復保羅完成職事的中心異象。今天主首要的目標，不是恢復道理的真理。…在主的恢復裏，祂乃是要恢復包羅萬有的基督這賜生命的靈，將祂自己分賜到信徒裏面，並使他們成為祂活的身體。換句話說，主今天恢復的中心乃是基督與召會。…我再說，主恢復的中心是基督與召會：基督是神的具體化身，召會是基督的彰顯。這就是神今天所要的；我們眾人都要看見這點，這是極重要的。（哥林多前書生命讀經，二一九至二二〇頁。）

我們需要看見保羅完成職事的中心異象，並帶別人進入這異象。保羅完成職事的中心線乃是基督作神的奧秘，召會作基督的奧秘。我們該留在保羅完成職事的中心線上。（李常受文集一九八二年第一冊。）

參讀：保羅的完成職事，第十一章；哥林多前書生命讀經，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

第九週 週二

晨興餽養

羅八 14『因為凡被神的靈引導的，都是神的兒子。』

16『那靈自己同我們的靈見證我們是神的兒女。』

聖經管治的異象乃是：三一神將祂自己作到祂所揀選並救贖的人裏面，好用神聖的三一充滿他們全人，為着產生並建造基督的身體，終極完成於新耶路撒冷。（弗四 4～6，啓二一 2，9～10。）（為着召會生活培育下一代，二七九頁。）

信息選讀

我們必須看見，撒但恨惡關於神經綸終極目標之神聖啓示的高峯。他恨這一個主要的點，就是神成為人，為要使人生命和性情上（但不在神格上）成為神，以產生基督生機的身體，為着完成神的經綸，好結束這個世代，並把基督帶回來，設立祂的國度。這就是為甚麼我們需要為着這些信息的釋放，禱告來打屬靈的仗。今天在地上，基督的身體在那裏？今天有誰明白、傳講並實行基督的身體？這完全是新的事。神特意成為肉體來作人，為要使人生命和性情上（但不在神格上）成為神，以產生基督生機的身體，為着完成神的經綸，好結束這個世代，把基督同祂的國度帶回來。（羅馬書的結晶，一九五頁。）

以弗所一章四節說，神在基督裏揀選了我們，使我們成為聖別。成為聖別，意思是在生命和性情上（但不在神格上）成為神。在整個宇宙中，惟有神是聖別的。神惟有藉着將祂聖別性情，就是祂聖別的元素，分賜到我們全人裏面，纔能使我們成為聖別。神重生我們時，就將祂自己分賜到我們裏面作聖別的元素。五節說，神豫定了我們得兒子的名分。這就是說，神藉着分賜，豫定我們作祂的兒子。

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.

神的經綸是要使所有蒙救贖的人，所有在基督裏的信徒，都成為神人。…基督這獨一的神人乃是模型、原型，被神使用，以得着千千萬萬『大量複製』的神人。重生將神帶到我們裏面，使我們成為神人。我們既是神人，就該有神人的生活，該不斷的拒絕我們天然的人，憑着那在我們裏面作生命的神而活。我們既是神人，就該否認我們天然的生命，並在日常生活中應用神聖的生命。

神救贖人，目的是要使蒙救贖的人在生命和性情上成為神，好使神能將祂的經綸完成於基督的身體，作基督的擴大。基督這身體要終極完成於新耶路撒冷，作神完滿的彰顯和擴大，直到永遠。（列王紀生命讀經，五九、一七一、一五三頁。）

主…給我看見，要有基督的身體，非有基督的分賜不可。…基督若不把祂自己分賜到我們裏面，我們怎能成為祂的身體？從那個點我就往上去，看見神的經綸。所以從一九八四年起，我很多篇的信息都是講神的經綸。到今年〔一九九四年〕春天（其實去年我就看見了），我繼續往上講。我看見，乃是神成為人，叫人成為神，纔能產生基督的身體。這一點就是神給我們的異象的高峯。

神是神，祂親自生了我們作祂的兒女。甚麼就生甚麼。羊生了羊，你不能說老羊是羊，小羊不是羊。神生了我們，我們就是神的兒女。而且到了約壹三章說，神要把我們作到一個地步，和祂完全一樣。（2。）從神創造人那一天起，神的目的就是這個。（異象的高峯與基督身體的實際，一〇至一一頁。）

參讀：列王紀生命讀經，三〇至三二、五一、五八至五九、六八至六九、一五三至一五五、一五九至一六〇、一七〇至一七二、一八二、一九三頁；異象的高峯與基督身體的實際，一四至一五、二三至二五、二七至二八、三〇、四六至四七、五五至五六、五九至六〇頁。

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

第九週 週三

晨興餽養

啓二一 10～11『我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我。城中有神的光輝；城的光輝如同極貴的寶石，好像碧玉，明如水晶。』

神聖的啓示乃是漸進的，是越過越高、越過越深、越過越豐富，不僅從約伯記到詩篇是如此，從詩篇到以後舊約和新約的各卷書也是如此，直至達到新天新地裏新耶路撒冷的高峯，作為按照神永遠經綸之神聖啓示的終極完成與結束。（約伯記生命讀經，二三〇至二三一頁。）

信息選讀

新約的主要內容，乃是一神照着祂的喜悅有一個永遠的經綸，要在生命和性情上，將祂自己分賜到祂所揀選並救贖的人裏面，使他們作祂的複製以彰顯祂；這團體的彰顯要終極完成於新耶路撒冷。（弗三九，一〇～二三。）新耶路撒冷，就是聖經的終極完成，乃是神成為人，並且人在生命和性情上（但不在神格上）成為神。（啓二一 2，三 12。）神在基督裏成為人，為要使人生命和性情上成為神，使救贖的神與蒙救贖的人得以調和並構成在一起，成為一個實體，就是新耶路撒冷。（二一 3，22。）至終，這位三一、永遠的神成了與我們眾人合併的新耶路撒冷；我們也藉着神生機救恩的過程，（羅五 10，）成為新耶路撒冷。（新約總論第十四冊，二九四頁。）

不管經過多少時代，無論神作了多少工作，祂只有一個目標。在聖經開頭是單個的神，到末了是團體的大神—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.

聖經如何開始於神，也如何結束於神。在開頭的時候，祂是簡單的神，是三而一的神；在終結的時候，出現一座城，那就是團體的神。新耶路撒冷乃是神的擴大，神的開展，是神在永世裏的彰顯，也就是團體的神。那些有分於新耶路撒冷的人，都是神的兒女，都是神類，就是神的種類（species）。…神有無數的兒女。看看新耶路撒冷裏有多少位！那都是神，都屬於神類；所以新耶路撒冷就是團體的神。（如何作同工與長老，並如何履行同工與長老的義務，五一頁。）

新耶路撒冷乃是已經變化、榮化，且與經過過程並終極完成之三一神調和的神人。（約十七 22～23 上，弗四 4～6。）

新耶路撒冷是神性與人性調和並建造在一起，成爲一個實體的組成；（約十四 20，23，啓二一 2～3，9～23；）一切的組成分子都有相同的生命、性情和構成，因此是一個團體的人位。神與人，人與神，藉着調和在一起而建造在一起；（約十四 20，23，十五 4 上，林前六 17；）這就是神成爲人，並且人在生命和性情上（但不在神格上）成爲神。（新約總論第十四冊，二九五頁。）

新耶路撒冷也是經過過程並終極完成之三一神，在得重生、變化並榮化之人性裏永遠的擴展和彰顯。新耶路撒冷是三一神藉着祂得榮之聖徒而有的開展，作祂的擴增，爲着祂永遠的定旨。約翰十五章裏葡萄樹同其枝子說明了這開展。葡萄樹長出枝子，就是葡萄樹的開展。這是新耶路撒冷作三一神藉着祂得榮的聖徒而有之擴展、開展的圖畫。（基督的三個時期—成肉體、總括與加強，三九頁。）

參讀：約伯記生命讀經，二五至二八、四二、四七至四九、五八至六〇、六五至六八、七三至七四、八〇至八二、八四至八五、一〇四至一〇五、一三九至一四〇、一四五至一四六、一九三至一九四頁；神聖的經綸，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

第九週 週四

晨興餽養

歌六 13『回來，回來，書拉密女阿；回來，回來，使我們得觀看你。你們為何要觀看書拉密女，像觀看二營軍兵跳舞呢？』

啓二一 2『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。』

神聖羅曼史在雅歌中詩意的描繪出來。在雅歌裏，尋求者經過一個過程，成爲書拉密女，就是所羅門的複本，也是新耶路撒冷的表號。（六 13，4。）六章十三節第一次用到佳偶的名字書拉密女（所羅門的女性寫法），指明到這時候，她已經成了所羅門的複本、配偶，在生命、性情和形像上，與所羅門一樣，正如夏娃之於亞當；（創二 20～23；）…新耶路撒冷將是團體的書拉密女，包括所有蒙神揀選並救贖的人。（新約總論第十四冊，三〇八頁。）

信息選讀

在新耶路撒冷裏，救贖的神（由所羅門所表徵）與所有蒙祂救贖的人（由書拉密女所表徵）成爲一。新耶路撒冷是神性與人性的調和，在人性的美德裏彰顯那經過過程並終極完成的三一神。基督與祂的妻子將聯結成爲新耶路撒冷，作神的彰顯。…所羅門的佳偶經過變化的各階段，成爲所羅門的複本。

至終，我們要被模成美妙的書拉密女，作所羅門的複本，成爲那作基督對耦之新耶路撒冷最大並終極的表號。正如所羅門王成了鄉村男子，追求一個鄉村女子，爲要使她成爲自己的王后，作自己的複本；神在基督裏也成了人，來追求人，爲要使人在生命、性情、

WEEK 9 DAY 4

Morning Nourishment

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

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 Shulammitte, the duplication of Solomon and a figure of the New Jerusalem (6:13, 4). The lover's name, Shulammitte, 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 Shulammitte, 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 Shulammitte) 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 Shulammitte, 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,

彰顯和功用上，但不在神格上成爲神，好作基督的新婦。（太九 15，啓十九 7，參詩四五 1～3，9，13～14。）聖經啓示，神成爲人來追求我們，如今祂要我們追求祂，藉着我們與祂有個人、情深、私下、屬靈的關係，而成爲神聖的，作祂的彰顯。（歌一 1～8，林後二 10，出三三 11，羅八 4，6，林前二 15。）書拉密女是一個表號，說出我們成爲那作神具體化身之基督的複製。因此，許多愛基督的人至終要在生命和性情上（但不在神格上）成爲神的複本。這是神成爲人，爲要使人成爲神的應驗；這是神聖啓示的高峯。

書拉密女原是鄉村女子；如今她是所羅門的配偶，在生命、性情、彰顯和功用上，已成爲與所羅門一樣，爲要完成神的經綸。我們在生命、性情、彰顯和功用上，成爲與神和基督一樣，但無分於神格。（新約總論第十四冊，三〇八至三一〇頁。）

新耶路撒冷是聖經中燈臺的終極完成。帳幕裏的燈臺表徵基督自己；（出二五 31～37；）聖殿裏的燈臺表徵擴大的基督；（王上七 49；）撒迦利亞四章二節的燈臺表徵以色列人；最終，啓示錄一章的燈臺表徵眾召會。（12～13，20。）成爲肉體的基督是一個燈臺，祂在復活裏得着了擴大。以色列人作爲神的子民也是一個燈臺，眾召會作爲神的選民則是眾燈臺。一切燈臺的集合體就是新耶路撒冷。新耶路撒冷就表樣說是一座金山，（二一 18，）就像一座臺。基督是臺上的燈，（23，）神是祂裏面的光。（二二 5。）在一章有七個燈臺—眾召會，在末了兩章有獨一的燈臺—新耶路撒冷，是一切燈臺的終極完成。（神新約的經綸，三三一頁。）

參讀：雅歌結晶讀經，二至三、二〇、二五、八〇至八一、一二四至一二五頁；新約總論，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. Ps. 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 Shulammitte 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 Shulammitte 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

第九週 週五

晨興餽養

啓一 20『論到你所看見在我右手中的七星，和七個金燈臺的奧祕，那七星就是七個召會的使者，七燈臺就是七個召會。』

二一 23『那城內不需要日月光照，因有神的光照，又有羔羊為城的燈。』

召會作金燈臺要終極完成於新耶路撒冷。聖城新耶路撒冷乃是所有燈臺的集大成。新耶路撒冷是一座金城，（啓二一 18 下，）有一條街道達到十二個門，（二一 21，二二 1，）城牆高一百四十四肘，（二一 17，）城本身高一萬二千斯泰底亞，（16，）我們若思想這些事實，就會看見城本身必定是一座山。山頂上有寶座，城內的街道從寶座盤旋而下，達到十二個門。在這座金山的山頂有作為中心的寶座。坐在寶座上的乃是基督這羔羊同着在祂裏面的神。（二二 1。）這羔羊乃是燈，有神在祂裏面作光。（二一 23，二二 5。）（新約總論第七冊，三四二頁。）

信息選讀

這座金山是一個臺，在這臺上有燈。所以，這座金山—新耶路撒冷—是一個金燈臺。這金燈臺有基督作燈，神在基督裏作光照耀出來，直到永遠。因此，新耶路撒冷是所有燈臺的集大成，是今天眾燈臺的總和，乃是一個總結、宇宙的金燈臺，在新天新地裏將神的榮耀照耀出來，直到永遠。

我們看見金燈臺的本質、形狀和彰顯，含示三一神的意義，就對神聖的三一有了實際的領會。

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

神聖的三一是為着要把經過過程的三一神分賜到人性裏，為着神定旨的完成，以得着神自己的團體彰顯，直到永遠。神這神聖的一位，首先具體化身在基督裏，然後藉着七倍加強的靈彰顯出來。如今我們不僅有三一神；更在燈臺裏，有三一神實在且堅實的具體化身和彰顯。金子已成形為具體的臺，是為着成就神的定旨。…這臺是基督的豫表，藉着表徵神七靈的七燈彰顯出來。所以，金燈臺象徵那具體化並得着彰顯的三一神。金燈臺的素質是父，形狀是子，彰顯乃是那靈。因着燈臺裏有金為元素表徵父神，有臺表徵子神，並有七燈表徵靈神，所以我們有立場說燈臺本身乃是三一神的具體化和彰顯。（新約總論第七冊，三四二、三三一至三三二頁。）

基督的職事，在祂第三個時期，就是加強的時期中，要完成三件大事。第一，加強祂生機的救恩；第二，產生得勝者；第三，完成新耶路撒冷。

基督為着祂在總括時期中的職事，成了賜生命的靈，也就是那是靈的基督，以完成祂生機的救恩，為着產生召會，並建造祂的身體，而終極完成新耶路撒冷。但就在祂總括時期之職事的中途，尚未達到目的時，召會墮落了，阻撓神永遠經綸的完成。因此，基督這一位賜生命的靈，就七倍的加強，成了神的七靈。（啓一4，四5，五6，三1。）（如何作同工與長老，並如何履行同工與長老的義務，四三、四六頁。）

參讀：新約總論，第二百一十九至二百二十篇；新約的經綸，第十三章；金燈臺的終極意義，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

第九週 週六

晨興餽養

弗四 16『…全身…得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

啓三 12『得勝的，我要叫他在我神殿中作柱子，…我又要將我神的名，和我神城的名，（這城就是…新耶路撒冷，）…都寫在他上面。』

沒有得勝者，基督的身體就無法建造起來；而基督的身體若沒有建造起來，基督就無法回來迎娶新婦。…新婦乃是得勝者的總和。基督身體的建造，乃是藉着神在祂生機救恩加強的工作裏所產生的得勝者。〔這身體的建造是為要終極完成新耶路撒冷。〕（神生機救恩的祕訣—『那靈自己同我們的靈』，一〇〇至一〇一頁。）

信息選讀

〔在啓示錄三章十二節，〕首先，主說要將神的名寫在得勝者上面。名是一種標示，你的名標明你是怎樣的人。得勝者有神的名，就是說神已經作到他的裏面。只有當神作到我們裏面，我們纔配得着祂的名。這不是說我們成了神，乃是說神已作到我們裏面，我們與祂成爲一。因此，主就給我們一個標示—神。『神』寫在得勝者上面，指明他已經被神浸透了。你看見他，就是看見神。

第二，主應許得勝者，把神城新耶路撒冷的名，寫在他上面。得勝者有新耶路撒冷的名，這就是說，他成了新耶路撒冷的一部分。這指明要來的新耶路撒冷已作到他的全人裏面。所以得勝者也有新耶路

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

撒冷的名稱。主所寫的，總是照着事實。若是在一隻猴子上面寫着『獅子』，或是在一隻貓上面寫着『羊羔』，那是笑話。主把神的名和新耶路撒冷的名寫在我們上面，就啓示出我們與神是一，且是新耶路撒冷的一部分。

最後，主應許說，要將祂的新名寫在得勝者上面。這個新名乃是照着我們的經歷。我說不出主的新名是甚麼，因為那要按照我們個人對主的經歷。換句話說，我們對主的經歷，就成了我們；我們經歷神，神就成爲我們。我們經歷新耶路撒冷，新耶路撒冷也成爲我們。我們對主有親密、個人的經歷，這些也成了我們。所以，主要恰當的標明我們，把神的名，新耶路撒冷的名，以及祂的新名寫在我們上面。這要指明，我們成爲一種人，這人與神是一，也是新耶路撒冷的一部分，並且經歷主自己作那使祂自己成了我們的一位。

神的名，新耶路撒冷的名，並主的新名，寫在得勝者上面，指明得勝者爲神、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，也全屬於得勝者；並且他與神、與新耶路撒冷、與主也是一。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。將神的名，新耶路撒冷的名，並主的名，寫在得勝者上面，指明神的所是，新耶路撒冷的性質並主的人位，全都作到得勝者裏面。說新耶路撒冷要作得勝者獎賞的話，指明這應許要在千年國成就。千年國的新耶路撒冷是單給得勝聖徒的獎賞，新天新地中的新耶路撒冷纔是所有蒙救贖之人共同的分，直到永遠。（啓示錄生命讀經，二三二至二三四頁。）

參讀：基督的三個時期—成肉體、總括與加強，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

第九週詩歌

附 5

經歷神—神人聯調

8 8 8 8 8 8 重

A 大調

4/4

1 - 1 · 2 | 3 - - 5 | 4 6 7 2 | 1 - - 3 | 4 2 7 5 |
 一何大神蹟! 何深奧祕! 神竟與
 1 - 2 1 | 7 - 6 - | 5 - - - | 5 - 7 1 | 1 - 7 5 | 1 -
 人聯調爲一! 神成爲人, 人成
 3 - | 2 - - 5 | 6 1 - 6 | 5 1 - 2 | 3 - 2 - | 1 - - - |
 爲神, 天使、世人莫測經綸;
 3 - 2 5 | 1 - 2 3 | 4 6 2 1 | 7 · 6 5 5 | 3 5 1 5 |
 出自神的心愛美意, 達到神
 6 1 4 6 | 7 2 5 7 | 1 - - 1 | 3 - 3 - | 2 - - 2 | 4 -
 的最高目的。出自神的心愛
 4 - | 3 - - 3 | 6 - 6 - | 5 - 4 2 | 1 - 7 - | 1 - - - ||
 美意, 達到神的最高目的。

- 二 神成肉身, 來作神人, 爲要使我能成爲神,
 生命、性情與祂同類, 惟我無分祂的神位;
 祂的屬性變我美德, 祂的榮形在我顯活。
 祂的屬性變我美德, 祂的榮形在我顯活。
- 三 不再是我單獨活着, 乃是神我共同生活;
 並與眾聖神裏配搭, 建成三一宇宙之家,
 且成基督生機身體, 作祂顯身團體大器。
 且成基督生機身體, 作祂顯身團體大器。
- 四 最終聖城耶路撒冷, 異象、啓示集其大成。
 三一之神, 三部分人, 永世對耦是人又神;
 神性人性互爲居所, 神的榮耀在人顯赫。
 神性人性互爲居所, 神的榮耀在人顯赫。

WEEK 9 — HYMN

What miracle! What mystery!

Ultimate Manifestation — God's Eternal Purpose

1. What mir - a - cle! What mys - ter - y! That God and man should blend - ed be!
 God be - came man to make man God, Un - trace - a - ble e - con - o - my!
 From His good plea - sure, heart's de - sire, His high - est goal at - tained will be. From
 His good plea - sure, heart's de - sire, His high - est goal at - tained will be.

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!

