二〇一六年秋季国际长老及负责弟兄训练

回归召会的正统

第五篇

在推雅推喇的召会

读经：启二 18 ~ 29，二二 16，彼后一 19

MC 诗歌：补 512—1，2，7，8，9，10，17

纲　　目

周　一

壹 就表号说，在推雅推喇的召会预表罗马天主教，就是在第六世纪后期，因普世教皇制度的建立，所完全形成的背道召会—启二 18。

贰 在推雅推喇的召会容让那自称是女申言者的妇人耶洗别—20 节：

一 亚哈的异教妻子耶洗别，乃是背道召会的预表；罗马天主教变得和这妇人一样，将许多异教作法带进召会—王上十六 31，十九 1 ～ 2，二一 23、25 ～ 26，王下九 7。

二 马太十三章、启示录二章和启示录十七章的三个女人乃是同一个人：

1 在马太十三章三十三节，一个妇人把面酵（表征邪恶、异端、异教的事物）藏在三斗面（表征基督是满足神和人的素祭）里。

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

RETURNING TO THE ORTHODOXY OF THE CHURCH

Message Five

The Church in Thyatira

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

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

Outline

Day 1

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

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

A. Jezebel, the pagan wife of Ahab, is a type of the apostate church; the Roman Catholic Church became the same as this woman, bringing many heathen practices into the church—1 Kings 16:31; 19:1-2; 21:23, 25-26; 2 Kings 9:7.

B. The three women in Matthew 13, Revelation 2, and Revelation 17 are the same person:

1. In Matthew 13:33 a woman takes leaven (signifying evil, heretical, and pagan things) and hides it in three measures of meal (signifying Christ as the meal offering for the satisfaction of God and man).

2 这妇人也就是启示录十七章那将可憎之物与神圣事物混杂的大妓女；在二章二十至二十三节，这同一个妇人称为耶洗别。

3 这三个妇人都是指罗马天主教，就是那将面酵加到细面里的，是那骑在兽上的妓女，也是那败坏了基督教的耶洗别。

周　二

三 在启示录二章二十节，主指明背道的召会是一个自立自封的女申言者，教导并引诱主的奴仆：

1 背道的召会擅装由神授权为神说话；她要求人听从她，过于听从神。

2 按照新约的原则，主从来不准女人用权柄施教—提前二 12：

a 同样的，召会自己也不可以施教，因为在主眼中，召会乃是处于女人的地位；只有主自己是男人，有权施教，有权说是或不是，对或不对。

b 罗马天主教是一个施教的女人；背道的召会自己施教，使属她的人听从她过于听从神的圣言，归附她的人都被她异端、宗教的教训麻醉。

周　三

叁 按照启示录二章二十四节，背道的召会教导“撒但深奥之事”：

一 “深奥之事”原文意深，如在以弗所三章十八节者；按表号说，指奥秘的事。

二 背道的召会有许多奥秘或深奥的道理；这些乃是撒但深奥之事，就是撒但奥秘的教训，属撒但的哲学：

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 背道的召会教导撒但的奥秘；撒但深奥的思想，撒但的观念，已浸透了背道的召会。

2 背道的召会成了撒但的化身：

a 正确的召会是基督的身体（一 22 ～ 23），但背道的召会却成了撒但的化身。

b 基督住在召会里，撒但却借撒但深奥之事的教训诡诈地住在背道的召会里。

c 背道的召会教导奥秘的事，却不是新约中所启示关乎神经纶的奥秘—西二 2，弗三 3 ～ 5、9，五 32。

d 会堂的宗教、撒但座位下的世界以及属撒但之奥秘的哲学，都被撒但用来损害并腐化召会—启二 9、13、24。

周　四

三 “凡有心为主和祂恢复的人，都必须彻底认识这个背道的召会。”（启示录生命读经，一九六页）

肆 “那眼目如火焰，脚像明亮之铜的神之子，这样说”—18 节：

一 背道的罗马天主教极力强调基督是马利亚的儿子；因此，主在这里郑重地声称祂是神的儿子，以抗议这个背道的异端：

1 基督是神的儿子，含示神的彰显，就是神的流出或出来—约一 18：

a 就神的存在而言，基督作为神的具体化身，乃是完整的神；就神的流出，神的出来而言，基督是神的儿子。

b 基督是神的具体化身，乃与神的存在有关；而基督是神的儿子，乃与神的彰显有关。

1. The apostate church teaches the satanic mysteries; the deep thought of Satan, Satan’s concept, has saturated the apostate church.

2. The apostate church has become the embodiment of Satan:

a. The proper church is the Body of Christ (1:22-23), but the apostate church is the embodiment of Satan.

b. Christ indwells the church, but Satan indwells the apostate church in a subtle way through the teaching of the deep things of Satan.

c. The apostate church teaches mysteries but not the mysteries revealed in the New Testament concerning God’s economy—Col. 2:2; Eph. 3:3-5, 9; 5:32.

d. The religion of the synagogue, the world under Satan’s throne, and the philosophy of the satanic mysteries are all used by Satan to damage and corrupt the church—Rev. 2:9, 13, 24.

Day 4

C. “Anyone who has a heart for the Lord and for His recovery must thoroughly know this apostate church” (Life-study of Revelation, p. 165).

IV. “These things says the Son of God, He who has eyes like a flame of fire, and His feet are like shining bronze”—v. 18:

A. The apostate Roman Catholic Church strongly emphasizes Christ as the son of Mary; thus, here the Lord, protesting against the apostate heresy, says that He is the Son of God:

1. Christ’s being the Son of God implies the expression of God, the issue, or the coming out, of God—John 1:18:

a. Concerning God’s existence, Christ is the complete God as God’s embodiment; concerning God’s issue, His coming out, Christ is the Son of God.

b. Christ as the embodiment of God is related to His existence, whereas Christ as the Son of God is related to the expression of God.

2 约翰福音的目的是要见证耶稣是基督，也是神的儿子—二十 31：

a “基督”是主照祂的职分和使命而有的称呼；“神的儿子”是主照祂的身位而有的称呼—太十六 16。

b 祂的身位与神的生命有关，祂的使命与神的工作有关；祂是神的儿子，作了神的基督。

二 在对付背道的推雅推喇召会时，主称自己是那眼目如火焰，脚像明亮之铜的：

1 背道的召会需要祂搜察的眼目和践踏的脚审判。

2 “叫众召会都知道，我是那察看人肺腑心肠的”—启二 23。

周　五

伍 在启示录二章二十六至二十八节，我们有主对得胜者的应许：

一 “我要赐给他权柄制伏列国；他必用铁杖辖管〔直译，牧养〕他们”—26 节下～27 节上：

1 在千年国里与基督一同辖管列国乃是给得胜者的奖赏—二十 4、6。

2 主这应许有力地含示，那些不答应祂呼召，胜过堕落基督教的人，不能有分于千年国的掌权。

3 在千年国里掌权的人就是牧养的人—二 27。

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

2. The purpose of the Gospel of John is to testify that Jesus is the Christ and the Son of God—20:31:

a. Christ is the title of the Lord according to His office, His mission, and the Son of God is His title according to His person—Matt. 16:16.

b. His person is a matter of God's life, and His mission is a matter of God's work; He is the Son of God to be the Christ of God.

B. In dealing with the apostate church, the church in Thyatira, the Lord refers to Himself as the One who has eyes like a flame of fire and feet like shining bronze:

1. The apostate church needs the judging of His searching eyes and treading feet.

2. "All the churches will know that I am He who searches the inward parts and the hearts"—Rev. 2:23.

Day 5

V. In Revelation 2:26-28 we have the Lord's promise to the one who overcomes:

A. "To him I will give authority over the nations; and he will shepherd them with an iron rod"—vv. 26b-27a:

1. To reign with Christ over the nations in the millennial kingdom is a prize to the overcomers—20:4, 6.

2. This promise of the Lord strongly implies that those who do not answer His call to overcome degraded Christianity will not participate in the reign of the millennial kingdom.

3. In the millennial kingdom, the ruler is a shepherd—2:27.

4. In Psalm 2:9 God gave Christ authority to rule over the nations; in Revelation 2:26 Christ gives the same authority to His overcomers.

二 “我…要把晨星赐给他”—28 节：

1 圣经关于基督的预表，开始于祂是光，结束于祂是明亮的晨星—创一 3，启二二 16：

a 晨星是在午夜之后，黎明前最黑暗的时刻出现。

b 这指明基督要在这世代临近结束前，在最黑暗的时候，出现如明亮的晨星。

2 基督作明亮的晨星，是隐密的向那些儆醒预备，等候祂的得胜者出现：

a 祂要隐密地将祂自己当作晨星，赐给那些爱祂而儆醒等候祂的人，叫他们优先尝到祂久离再临之同在的新鲜。

b 这会鼓励他们切切寻求主的同在，并且儆醒，使他们当主在祂来临的隐密部分来到时，得以站立在主面前—路二一 36，太二四 43。

周　六

c 我们必须预备好自己，等候主如晨星的隐密显现。

3 按照彼后一章十九节，我们若留意申言者的话，我们里面的天就会发亮，并且晨星要在我们心里升起：

a 留意申言者的话，就是注意活的话，进入这话，直到晨星在我们里面升起，从天上有东西照耀我们。

b 我们必须来到确定的话跟前，将我们的全人向这话敞开，直到基督这晨星在我们里面升起，并且照耀我们。

B. “To him I will give the morning star”—v. 28:

1. Concerning the types of Christ, the Bible begins with Him as light and ends with Him as the bright morning star—Gen. 1:3; Rev. 22:16:

a. The morning star appears in the darkest hour, after midnight and prior to dawn.

b. This indicates that Christ will appear as the bright morning star in the darkest time, prior to the close of this age.

2. As the bright morning star, Christ will appear privately to the overcomers, who are watching, preparing, and waiting for Him:

a. He will secretly give Himself as the morning star to those who love Him and who watch and wait for Him so that they may have the priority to taste the freshness of His presence at His coming back after a long absence.

b. This will encourage them to earnestly seek the Lord’s presence and be watchful so that they will be able to stand before Him in the secret part of His coming—Luke 21:36; Matt. 24:43.

Day 6

c. We must make ourselves ready for the secret appearing of the Lord as the morning star.

3. According to 2 Peter 1:19, if we take heed to the word of prophecy, the day will dawn within us, and the morning star will rise in our hearts:

a. To take heed to the prophetic word is to pay attention to the living Word and enter into the Word until the morning star rises within us and something from the heavens shines over us.

b. We need to come to the sure Word and open up our whole being to the Word until Christ as the morning star rises up in us and shines over us.

第五周 周一

晨兴喂养

启二 18 “你要写信给在推雅推喇的召会的使者，说，那眼目如火焰，脚像明亮之铜的神之子，这样说。”

太十三 33 “祂对他们另讲一个比喻说，诸天的国好像面酵，有妇人拿去藏在三斗面里，直到全团都发了酵。”

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

在这里，主所说的话越过越重。主说，祂是“那眼目如火焰”的。〔18。〕没有一件东西在祂眼睛之中是能隐藏的。祂乃是光，祂自己就是光照。同时祂说，祂的“脚像明亮之铜”。〔18。〕铜在圣经里是审判的意思。眼所看见的，脚就要审判。（倪柝声文集第三辑第一册，四六页。）

信息选读

主在马太十三章三十三节预言到罗马天主教，说有一个妇人拿面酵搀在细面里。这妇人就是启示录二章二十节那邪恶的耶洗别。耶洗别是以色列王亚哈的异教妻子，因着她嫁给亚哈，神国的子民就和异教有了搀杂。在主眼中，罗马天主教变得和这妇人一样，将

WEEK 5 DAY 1

Morning Nourishment

Rev. 2:18 And to the messenger of the church in Thyatira write: These things says the Son of God, He who has eyes like a flame of fire, and His feet are like shining bronze.

Matt. 13:33 Another parable He spoke to them: The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.

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

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

Today’s Reading

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

许多异教作法带进召会。（由基督与召会的观点看新约概要，四五八页。）

耶洗别引诱百姓去拜巴力。（王上十六 30～32。）巴力是外邦的神，不是以色列的神。她叫人去拜巴力的像。现在的问题不只是偶像，乃是把神换了，把巴力变作自己的神来拜。犹太（以色列）国的历史一直到王上十六章，从来没有人引导犹太（以色列）人犯罪像亚哈的。（倪柝声文集第三辑第一册，四七页。）

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

马太十三章、启示录二章、和启示录十七章的三个女人乃是同一个人。在马太十三章三十三节，一个妇人拿面酵藏在三斗面里；在启示录十七章一至六节，那邪恶的女人骑在兽上；在二章二十至二十三节，这同一个妇人称为耶洗别。这三个妇人都是指罗马天主教。罗马天主教将面酵带到细面里，罗马天主教就是骑在兽上的妓女，罗马天主教就是耶洗别，败坏了基督教。在一九二九年，墨索里尼签了同意书，将梵谛冈交给教皇，作他的领地。从那时候起，梵谛冈成了一个独立国家，有自己的管辖权，并且处理外交事务，这真是耶洗别。（由基督与召会的观点看新约概要，四五九至四六〇页。）

参读：得胜者，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

第五周 周二

晨兴喂养

启二 20 “然而有一件事我要责备你，就是你容让那自称是女申言者的妇人耶洗别教导我的奴仆，引诱他们行淫乱，并吃祭偶像之物。”

提前二 12 “我不许女人施教，也不许她揽权辖管男人，只要安静。”

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

信息选读

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

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

WEEK 5 DAY 2

Morning Nourishment

Rev. 2:20 But I have something against you, that you tolerate the woman Jezebel, she who calls herself a prophetess and teaches and leads My slaves astray to commit fornication and to eat idol sacrifices.

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

In Revelation 2:20 the Lord indicates that the apostate church is a 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

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

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

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

参读：新约总论，第二百三十七篇；真理课程四级卷一，第十六课。

He can speak. Whenever the church speaks, that is the preaching of the woman. The Roman Catholic Church is the woman preaching. In the Roman Catholic Church, what matters is what the church says, not what the Bible says or what the Lord says. It is quite remarkable that God says that Jezebel is the prophetess and the woman who speaks. “My slaves” [Rev. 2:20] refers to individual slaves. Jezebel has the authority to direct every believer. The people in the Roman Catholic Church do not read the Bible, because they are afraid of misunderstanding what God means.... Basically the Roman Catholic Church is the preaching of the woman who decides what the children of God should do. Many doctrines have been changed because she speaks for the church and people must listen to the church. She pays attention to the thought that people must listen to the church and pope, not that people must listen to the Lord. (CWWN, vol. 47, pp. 46-47)

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

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

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

第五周 周三

晨兴喂养

启二 24 “至于你们推雅推喇其余的人，就是一切不持有那教训，不明白他们所谓撒但深奥之事的人，我告诉你们，我不将别的重担放在你们身上。”

西二 2 “要叫他们的心得安慰，在爱里结合一起，以致丰丰富富地在悟性上有充分的确信，能以完全认识神的奥秘，就是基督。”

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

信息选读

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

WEEK 5 DAY 3

Morning Nourishment

Rev. 2:24 But I say to you—the rest in Thyatira, as many as do not have this teaching, who have not known the deep things of Satan, as they say—I put no other burden upon you.

Col. 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ.

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

Today’s Reading

We have seen that the church suffered persecution from the synagogue of Satan and that she eventually became worldly, dwelling in the place where Satan dwells and where his throne is. All this is the subtlety of the enemy....But here in the fourth church there is something more serious than this. It is not merely a matter of the synagogue of Satan, the place where Satan dwells, or where Satan’s throne is. Now Satan has come into the church and has saturated the church with himself. In the apostate church are the deep things of Satan, the mysterious teachings of Satan. This is the satanic philosophy. The apostate church does teach the satanic mysteries. This indicates that the deep thought of Satan, Satan’s concept, has saturated the apostate church. Eventually, this church becomes the embodiment of Satan. The proper church is the Body of Christ, but the apostate

身。基督住在召会里，撒但却诡诈的住在背道的召会里面。撒但的作为总是诡诈的。他第一次来到人面前，是取了美丽的蛇的形状；那不仅是蛇，乃是撒但。撒但总是装扮得非常堂皇，谁也想不到他竟会披上“召会”作他的外形。但在给推雅推喇召会的信中，我们看见，这就是今天基督教国的实际光景。基督教国已经成了撒但的机构，虽然有基督之名，里面其实就是撒但。我们都必须看见这点。

在背道的召会里，有许多所谓的奥秘；这邪恶的召会所教导的一切奥秘，都是属撒但的哲学。他们有一项哲学说，如果不加一点东西在圣经的真理里，人就很难接受。主很智慧，把这件事比喻为酵，放在细面里，使饼比较容易吃。背道的召会说，若是没有圣诞节，人就很难接受基督出生这个真理。圣诞弥撒就是加在细面里的酵。这真是诡诈又恶毒！

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

背道的召会教导奥秘的事，却不是新约中所启示关乎神经纶的奥秘。反之，背道的召会是教导撒但的奥秘。（新约总论第七册，四一〇页。）

参读：新约总论，第二百二十五篇；由基督与召会的观点看新约概要，第三十四章。

church is the embodiment of Satan. Christ indwells the church, but Satan indwells the apostate church in a subtle way. Satan always acts in a subtle way. When he first came to man, he came in the form of a beautiful serpent. Yet that was not merely a serpent—it was Satan. Satan always takes on a good form. No one would imagine that Satan could put on the “church” as his form. But in the epistle to the church in Thyatira we see that this is the real situation of today’s Christendom. Christendom has become an organ of Satan. Although it has the name Christ in it, actually within it there is Satan himself. We all must see this.

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

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

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

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

第五周 周四

晨兴喂养

太十六 16“西门彼得回答说，你是基督，是活神的儿子。”

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

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

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

信息选读

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

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

WEEK 5 DAY 4

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

在马太十六章十六节，彼得从父得着启示，宣告说，“你是基督，是活神的儿子。”…基督，就是神的受膏者，指主的使命；而活神的儿子，就是三一神的第二者，指祂的身位。祂的使命是要借着祂的钉十字架、复活、升天和再来，成就神永远的定旨；而祂的身位是将父具体化，并带进那灵，作三一神完全的彰显。（新约总论第二册，九至一〇页。）

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

参读：教会的正统，第四章。

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

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

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

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

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

第五周 周五

晨兴喂养

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

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

信息选读

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

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

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

WEEK 5 DAY 5

Morning Nourishment

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

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

Today's Reading

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

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

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

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

祂作晨星的出现，（启二28，）与祂作公义日头的出现，（玛四2，）不在同一时间。前者是在黎明之前；后者是在天明之后。祂作公义的日头，在天明之后的显现，是公开的向着地上一切的人。祂作明亮的晨星，在黎明之前的出现，是隐密地向着那些儆醒预备，等候祂的得胜者，就是在众人深夜沉睡的时候，隐密地将祂自己当作晨星，赐给那些爱祂而儆醒等候祂的人，（启二28，）叫他们优先尝到祂久离再临之同在的新鲜。这会鼓励他们切切寻求主的同在，并且儆醒，使他们当主在祂来临的隐密部分，像贼一样来到时，得以站立在主面前。（路二一36，太二四43。）基督作为晨星，要赐给得胜者作他们首先的赏赐，最早的奖赏。（启二26～29。）我们必须预备好自己，等候主如晨星的隐密显现。

从雅各而出的星，（民二四17，）和主出生时所出现的星，（太二7，9～10，）总结于启示录二章二十八节的晨星。没有一颗星像晨星那样明亮。在最黑暗的时候，得胜者里面有一颗星在照耀。得胜者要得着并享受特别的光，就是基督作为晨星。（新约总论第十四册，九四至九五页。）

参读：启示录生命读经，第十三篇。

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

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

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

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

第五周 周六

晨兴喂养

启二二 16 “我耶稣差遣我的使者，为众召会将这些事向你们作见证。我是大卫的根，又是他的后裔，我是明亮的晨星。”

彼后一 19 “我们并有申言者更确定的话，你们留意这话，如同留意照在暗处的灯，直等到天发亮，晨星在你们心里出现，你们就作得好了。”

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

信息选读

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

WEEK 5 DAY 6

Morning Nourishment

Rev. 22:16 I Jesus have sent My angel to testify to you these things for the churches. I am the Root and the Offspring of David, the bright morning star.

2 Pet. 1:19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

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

Today’s Reading

According to 2 Peter 1:19, the morning star is associated with the Bible. Peter tells us to take heed to the prophetic word. If we take heed to the word of prophecy, the day will dawn within us, and the morning star will arise in our hearts. To take heed to the prophetic word is to pay attention to the living Word. It is not simply to read the Word; it is to enter into the Word until something arises within us. We may call this the dawn, or the morning star. In 2 Peter 1:19 the term “morning star” in Greek is phosphorus, a 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

我们。我们必须留意，直到我们里面有东西开始照耀我们。这个照耀会成为我们心中神圣的“磷”。然后我们会有晨星。我们会像马太二章那些星象家一样，从天上有东西照耀我们。我们必须来到确定的话跟前，将我们的全人—我们的口、我们的眼、我们的心思、我们的灵、和我们的心—向这话敞开，直到基督这晨星在我们里面升起，并且照耀我们。（新约总论第十四册，九五至九六页。）

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

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

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

首先我们有申言者之话的照耀，然后这照耀成为我们里面发亮的白昼。我们外面生活在黑暗的世代，但我们里面满了光。我们可能一直享受晨星以及属灵的白昼发亮，直等到主作晨星向儆醒的人显现，并作公义的日头发亮的时候。（彼得后书生命读经，八三至八五页。）

参读：新约总论，第四百一十一篇；彼得后书生命读经，第八篇。

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

第五周诗歌

读　经 – 神话语的功用

11 11 11 11（英 800）

降 E 大调　　6/4

3 – 3 ♯2 – 3 | 5 – 3　2 – 3 | 1 – – 2 – – | 3 – – 3 – – |
一 主　神 已　经　说　话,揭　示　祂　　自　　己：
3 – ♯4　3 – 4 | 5 – ♯4　5 – 6 | 7 – – 6 – – | 5 – – 5 – – |
祂　的　特　性、身　位　尽　显　明　　无　　遗;
i – i　7 – 6 | 5 – 4　3 – 3 | 6 – – 5 – – | 4 – – 4 – – |
亚　当　子　孙　竟　然　祂　奥　秘　　得　　知,
4 – 4　3 – 2 | 5 – 3　1 – 2 | 3 – – 2 – – | 1 – – 1 – – ‖
图　画　加　上　明　言,描　绘　何　　尽　　致。

二　主神已经说话,表露祂心意:　要叫祂的爱子凡事居首席,
　　使祂在子里面得荣耀无匹,　而在万有中间得彰显不已。

三　主神已经说话,将基督表明:　祂是神又是人,神性调人性;
　　祂是一切一切,将万有维系,　是神计划中心,也是其边际。

四　主神已经说话,昭示祂定规:　要使元首基督显于祂召会;
　　神格一切丰满都住基督里,　召会作祂身体显明祂奥秘。

五　主神已经说话,天不再隐蔽:　与人调和乃是三一神心意;
　　父神在子里面,子化身成灵;　住于基督身体,神计划得成。

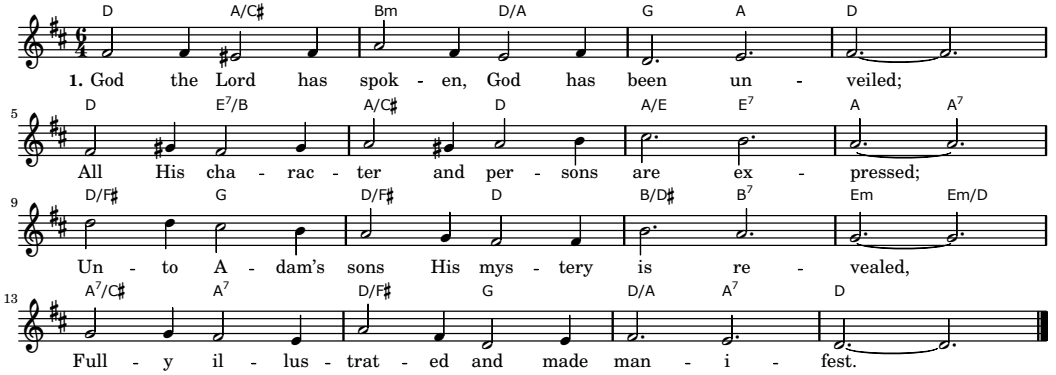
六　主神已经说话,启示真完备:　伟大创造之主降世何卑微,
　　成功奇妙救赎并丰满救恩;　全地都当称颂神莫测经纶。

WEEK 5 — HYMN

God the Lord has spoken, God has been unveiled

Study of the Word — The Function of the Word

800



2. God the Lord has spoken, and His heart disclosed,
That His Son should have pre-eminence in all,
That in His dear Son He might be glorified
Midst all His creation, either great or small.

3. God the Lord has spoken, Christ has been revealed:
He is very God and yet is truly man;
He is all in all, in Him all things subsist,
Center and circumference of th' eternal plan.

4. God the Lord has spoken, and His mystery shown,
Christ and His expression has His counsel willed:
Christ with all God's fulness as the glorious Head,
And the Church His Body, with His riches filled.

5. God the Lord has spoken, and from heaven shown
That the triune God would blend with creature-man:
Father in the Son, the Son the Spirit is,
Dwelling in the Body to fulfill His plan.

6. God the Lord has spoken, revelation giv'n
Of His vast creation and His lowly birth,
Of His great redemption and salvation full;
May His adoration ever fill the earth.

第五周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: