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

第六篇

在撒狄的召会

读经：启三 1 ~ 6

JL 诗歌：补 102，647

纲　　目

周　一

壹 就表号说，在撒狄的召会预表从改教至基督再来时的更正教—启三 1 上：

一 当召会一直堕落到耶洗别的时期，神不能再容让了（二 18、20）；在撒狄的召会乃是神对推雅推喇的反应。

二 撒狄来了，因为主看见推雅推喇的情形；撒狄原文意“余数”、“余剩者”或“恢复”。

贰 “我知道你的行为，按名你是活的，其实是死的”—三 1：

一 许多人以为更正教是活的，主却说她是死的；她已经失去生命的活力，不过徒具虚名。

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

RETURNING TO THE ORTHODOXY OF THE CHURCH

Message Six

The Church in Sardis

Scripture Reading: Rev. 3:1-6

JL Hymns: 1122, 894

Outline

Day 1

I. As a sign, the church in Sardis prefigures the Protestant church, from the time of the Reformation to the second coming of Christ—Rev. 3:1:

A. When the church, in her continuous fall, came to the stage of Jezebel, God could no longer tolerate it (2:18, 20); the church in Sardis is God's reaction to Thyatira.

B. Sardis emerges because the Lord has seen the condition of Thyatira; in Greek Sardis means "the remains," "the remainder," or "the restoration."

II. "I know your works, that you have a name that you are living, and yet you are dead"—3:1:

A. Many have considered the reformed Protestant church to be living, but the Lord says that she is dead; she has lost the vitality of life and is living in name only.

二 更正教历史中一再出现的复兴运动，正是证明更正教各公会的死沉。

三 我们当然不要留在撒狄召会的光景中；我们要在传福音上，在滋养新人上，在成全圣徒上，在申言建造基督的身体上，是活的、是活动的—约十五 16，太二四 45，弗四 12，林前十四 1、3～5、12。

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.

周 二

Day 2

叁 “那有神的七灵和七星的，这样说”—启三 1：

III. “These things says He who has the seven Spirits of God and the seven stars”—Rev. 3:1:

一 神的七灵是为使召会加强的活，七星是为使召会加强的亮—一 4、16 上、20。

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.

二 死沉、改革的召会需要神七倍加强的灵，以及发亮的领头人—三 1。

B. The dead, reformed church needs the sevenfold intensified Spirit of God and the shining leaders—3:1.

三 这七倍加强的灵是活的，是死的字句知识所永远不能顶替的—林后三 6。

C. The sevenfold intensified Spirit can never be replaced by the dead letters of knowledge—2 Cor. 3:6.

四 七灵与七星相符—启三 1：

D. The seven Spirits correspond to the seven stars—Rev. 3:1:

1 星是召会的使者，就是在地方召会中的领头人；这样的使者应当与神的七灵是一。

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 星乃是那些在黑暗中发光，并使人从错误的路上转到正路上去的人—但十二 3。

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 启示录一章二十节和三章一节表明：星不只联于那灵，也联于众召会；我们若要有那活星或众活星，就需要那灵和召会。

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.

周　三

肆 “我没有见到你的行为，在我神面前有一样是完成的”—2 节：

一 在神看来，在所谓的改革召会中，没有完成的工作；都是有头没尾。

二 改教运动发起的事，没有一样借更正教完成；所以，需要在非拉铁非的召会（7 ～ 13），表征恢复的召会，来完成。

三 改教并没有把召会改回当初的情形，不过是叫世界的召会变作国家的召会而已—参太十六 18，十八 17，林前一 2，弗一 22 ～ 23，启一 11。

四 主是完成的主，所以祂要求完成—腓一 6。

Day 3

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.

周　四

伍 “若不儆醒，我必临到你那里如同贼一样。我几时临到，你也绝不能知道”—启三 3：

一 这节经文指明基督是那要像贼一样临到，偷取祂的宝物（祂所宝贵的寻求者）的一位。

二 许多信徒既在属灵上是死的，就不会察觉主向寻求祂的人隐密的显现，要像贼一样临到。

三 只有那些在生命里成熟，在魂里变化的人，才够贵重让主偷走—3 节。

Day 4

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 我们必须在主隐密的来临之前彻底预备好；因此，我们都要预备好，并要儆醒—路二一 36，太二四 42 ～ 44。

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.

周　五

Day 5

陆 “在撒狄，你还有几名是未曾玷污自己衣服的，他们要穿白衣与我同行，因为他们是配得过的”—启三 4：

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:

一 在圣经里，衣服表征我们行事为人并生活上的所是—4 节。

A. Garments in the Bible signify what we are in our walk and living—v. 4.

二 玷污衣服特指沾染死亡；玷污的衣服指有了死亡，或没有生命：

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 在神面前死比罪更能玷污人—利十一 24 ～ 25，民六 6 ～ 7、9。

1. Death is more defiling before God than sin—Lev. 11:24-25; Num. 6:6-7, 9.

2 启示录三章四节里的玷污，是指一切带死亡性质的东西。

2. In Revelation 3:4 defilement denotes anything of the death nature.

3 撒狄的玷污，不是被罪玷污，乃是被死亡玷污。

3. The defilement in Sardis was not the defilement of sin but the defilement of death.

三 那些未曾玷污自己衣服的人要穿白衣与主同行—4 节：

C. Those who have not defiled their garments will walk with the Lord in white—v. 4:

1 “白”不但表征纯洁，也表征蒙称许—七 9。

1. White signifies not only purity but also approvedness—7:9.

2 在三章四节，白衣表征行事为人并生活不受死亡玷污，并要蒙主称许；这是与主同行，特别在要来的国度里与主同行的资格。

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 穿白衣行走，是指生活不受死亡玷污，并在生命里蒙主称许。

3. To walk in white garments is to have a living that is unspotted by death and approved in life by the Lord.

周　六

柒 “得胜的，必这样穿白衣”—三5上：

一 这里的得胜，是指胜过更正教死的光景，即胜过死的更正教。

二 基督是给得胜者穿的白衣：

1 白衣是指活的；活就是穿白衣。

2 如果我们在属灵上是死的，我们就是污秽的；这样一个死了的人是最污秽的人；并且如果我们死了，我们就是赤身的—十六15。

3 我们需要活的衣服来遮盖我们；这活的衣服就是基督自己，借赐生命的灵作到我们里面；得这衣服唯一的路，就是转到灵里并活在调和的灵中—加四19，弗三16，林前六17，罗八4。

4 在启示录三章五节这应许里，穿白衣是在千年国给得胜者的奖赏；他们在今世的行事为人，在来世要成为他们的奖赏。

三 每一个基督徒都需要两件衣服—路十五22，太二二12：

1 头一件是救恩的衣服，表明基督在客观方面作我们的义：

a 在路加十五章二十二节，浪子回家的时候，父亲对他作的第一件事，就是把上好的袍子加在他身上。

b 穿了上好的袍子，他就得称义，并且蒙称许了；这就是说，他在基督里得称义，基督作了他义的遮盖。

c 他被基督作他的义所遮盖；因此，称义的衣服是为救恩。

Day 6

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 除了称义的衣服之外，我们还需要另一件衣服，使我们能蒙主称许，讨主喜悦—太二二12，启三5上：

a 这件衣服是为使我们得称许而蒙悦纳，表征我们所活出的基督，在主观方面作我们的义—腓一21，三9：

㈠ 启示录十九章八节“明亮洁净的细麻衣”就是指这第二件衣服。

㈡ 照预表，诗篇四十五篇里的王后有两件衣服，一件是为救恩，另一件是为使她能与王一同掌权（8、13～14）。

b 我们已经蒙了拯救，得了称义，有了第一件衣服—为我们的得救，基督作我们客观的义；现在我们需要往前经历基督作我们主观的义，使我们可以有第二件衣服—腓三9。

c 基督作我们客观的义是加在我们身上的，但基督作我们主观的义乃是从我们里面出来的。

d 启示录三章五节的白衣乃指这第二件衣服；我们需要这第二件衣服，使我们得赏赐，进入国度与主同行，就是与祂一同掌权—提后二11～12。

四 我们都该胜过宗教里死的光景，征服各种的死亡，并穿白衣—启三4～5上。

2. In addition to the garment of justification, we need another garment to make us approved and well pleasing to the Lord—Matt. 22:12; Rev. 3:5a:

a. This is the garment of approvedness for our acceptance, signifying the Christ whom we live out as our subjective righteousness—Phil. 1:21; 3:9:

1) The “fine linen, bright and clean” in Revelation 19:8 denotes this second garment.

2) According to typology, the queen in Psalm 45 has two garments: one for salvation and the other for her to be with the King in His reign (vv. 8, 13-14).

b. We have been saved and justified and have the first garment—Christ as our objective righteousness—for our salvation; now we need to go on to experience Christ as our subjective righteousness so that we may have the second garment—Phil. 3:9.

c. Christ as our objective righteousness has been put upon us, whereas Christ as our subjective righteousness comes out of us.

d. The white garments in Revelation 3:5 refer to the second garment, which is needed for us to receive the reward and enter into the kingdom to walk with the Lord, that is, to reign with Him—2 Tim. 2:11-12.

D. We all should overcome the dead situation in religion, conquer all kinds of death, and wear the white garments—Rev. 3:4-5a.

第六周 周一

晨兴喂养

启三 1“你要写信给在撒狄的召会的使者，说，那有神的七灵和七星的，这样说，我知道你的行为，按名你是活的，其实是死的。”

约十五 16“不是你们拣选了我，乃是我拣选了你们，并且立了你们，要你们前去，并要你们结果子，且要你们的果子常存，使你们在我的名里，无论向父求什么，祂就赐给你们。”

从第一个世纪到现在，召会历史非常清楚的分为七个时期，就是起初时期，受苦时期，属世时期，背道时期，改教时期，召会恢复的时期，以及召会恢复后又堕落的时期。…〔现在〕我们要来看在撒狄的召会，就是改革的召会。（启三 1 ～ 6。）

撒狄原文意“余数”、“余剩者”或“恢复”。就表号说，在撒狄的召会预表从改教至基督再来时的更正教。改教运动是神对背道罗马天主教（由堕落的推雅推喇召会所表征）的反应。改教是由少数余剩的信徒完成的，因此是余剩者所带进的恢复。（启示录生命读经，二〇一页。）

信息选读

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

WEEK 6 DAY 1

Morning Nourishment

Rev. 3:1 And to the messenger of the church in Sardis write: These things says He who has the seven Spirits of God and the seven stars: I know your works, that you have a name that you are living, and yet you are dead.

John 15:16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.

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

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

Today’s Reading

During the time of the apostles there was the behavior of the Nicolaitans. After the behavior of the Nicolaitans,...Pergamos sinned greatly by bringing the world into the church. After the Nicolaitans came Jezebel, and at the same time idols were brought into the church. But there is a good point here: In Thyatira we see the judgment of Jezebel, the casting of her into a bed that she may not move; we also see that her followers will one day be killed. These prophecies have not yet been fulfilled; they will be fulfilled at the time of Babylon’s fall in Revelation

会从尼哥拉党一直堕落到耶洗别的时候，神不能再容让了，所以在这里看见撒狄来了。…在撒狄的召会乃是神对推雅推喇的反应。全世界召会的复兴历史，都是神的反应。什么时候神开始作复兴的工作，就是神在那里起反应。神的反应就是人的恢复。我愿意你们在原则上能记得牢这个。因为主看见推雅推喇的情形，所以撒狄来了。（教会的正统，五五至五六页。）

主对撒狄召会的使者说，“我知道你的行为，按名你是活的，其实是死的。”（启三 1 下。）改教运动是圣灵直接的工作，但改教运动之后的更正教却是人为的组织。许多人以为更正教是活的，主却说她是死的。因此，她需要活的七灵和发亮的七星，（1 上，）使她从失去能力和生命的光景里得恢复。更正教似乎比由推雅推喇召会所预表的罗马天主教好；但其实更正教已经失去生命的活力，不过徒具虚名。更正教历史中一再出现的复兴运动，正是证明更正教各公会的死沉。（真理课程四级卷一，二〇五页。）

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

参读：得胜者，第三章；真理课程四级卷一，第十六课。

17....When the church, in her continuous fall from the Nicolaitans, comes to the stage of Jezebel, God can no longer tolerate it. Then Sardis emerges....The church in Sardis is God’s reaction to Thyatira. The history of revival in the churches throughout the entire world indicates divine reactions. Whenever the Lord begins a revival work, He is reacting. God’s reaction is man’s recovery. I would like you to keep this principle firmly in mind. Sardis appears because the Lord has seen the condition of Thyatira. (CWWN, vol. 47, p. 53)

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

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

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

第六周 周二

晨兴喂养

启一 20 “…那七星就是七个召会的使者，七灯台就是七个召会。”

三 1 “…那有神的七灵和七星的，这样说…。”

但十二 3 “通达人必发光，如同穹苍的光辉；那使多人归义的，必发光如星，直到永永远远。”

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

信息选读

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

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

WEEK 6 DAY 2

Morning Nourishment

Rev. 1:20 ...The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

3:1 ...These things says He who has the seven Spirits of God and the seven stars...

Dan. 12:3 And those who have insight will shine like the shining of the heavenly expanse, and those who turn many to righteousness, like the stars, forever and ever.

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

Today's Reading

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

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

那有神的七灵和七星的，对在撒狄的召会说话。（启三1。）星就是使者，这意思是：使者应当发光如星。他们要发光，必须满了加强的灵—七灵。基督有七星，并有七灵作星的供应，使星能发光。这七灵与七星是一，七星也与七灵是一。如果我们有主活的话像晨星在我们里面出现，并且我们与七灵是一，至终我们就成了星。我们不仅有星在我们里面照亮，并且借着观看基督这星并随从那灵，我们也成了星。

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

在新约开头，只有在天上的一颗星，引导星象家到基督所在之处。但在新约末了，有七星在七个地方召会中。不仅如此，启示录二十二章十六节说，主耶稣是晨星，紧接着下一节就说，“那灵和新妇说…。”这含示主耶稣这晨星是联于那灵和召会（就是新妇）。三章一节说，主耶稣有七灵和七星，一章二十节说，七星就是七个召会的使者。这些经节表明：星不只联于那灵，也联于众召会。我们若要有那活星或众活星，就需要那灵和召会。（新约总论第十四册，九六至九八页。）

参读：教会的正统，第五章。

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

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

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

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

第六周 周三

晨兴喂养

启三 2“你要儆醒，坚固那剩下将要衰微的；因我没有见到你的行为，在我神面前有一样是完成的。”

腓一 6“我深信那在你们里面开始了善工的，必完成这工，直到基督耶稣的日子。”

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

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

信息选读

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

WEEK 6 DAY 3

Morning Nourishment

Rev. 3:2 Become watchful and establish the things which remain, which were about to die; for I have found none of your works completed before My God.

Phil. 1:6 Being confident of this very thing, that He who has begun in you a good work will complete it until the day of Christ Jesus.

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

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

Today's Reading

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

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

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

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

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

参读：新约总论，第二百三十七篇。

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

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

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

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

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

第六周 周四

晨兴喂养

启三 3 “…若不儆醒，我必临到你那里如同贼一样。我几时临到，你也绝不能知道。”

太二四 42 ～ 43 “所以你们要儆醒，因为不知道你们的主哪一天要来。但你们要知道，家主若晓得贼在几更天要来，他就必儆醒，不容他的房屋被人挖透。”

启示录三章三节…指明基督是那要像贼一样临到，偷取祂的宝物（祂所宝贵的寻求者）的一位。贼是在人不知道的时候，来偷取贵重的物品。许多信徒既在属灵上是死的，就不会察觉主向寻求祂的人隐密地显现，要像贼一样临到，因此需要儆醒。（新约总论第十四册，九八页。）

信息选读

新约中关于主再来的启示，不是按照我们天然的领会。照我们天然的想法，主会突然从诸天之上的宝座降临到地上。然而按照神纯净的话语，主的回来乃是一段过程。祂的回来要从祂的宝座开始，经过一段过程，直到祂降临，在哈米吉顿争战为止。主将从宝座降到空中，在那里要完成许多事：大体圣徒的被提，在审判台前的审判，以及羔羊的婚娶。这一切在空中完成以后，主就降到地上。早期的得胜者，包括男孩子（启十二）和初熟果子（十四）的被提，是在主回来过程开始的时候发生的。换句话说，当他们被提的时候，主回来的过程就开始了。

WEEK 6 DAY 4

Morning Nourishment

Rev. 3:3 ...If therefore you will not watch, I will come as a thief, and you shall by no means know at what hour I will come upon you.

Matt. 24:42-43 Watch therefore, for you do not know on what day your Lord comes. But know this, that if the householder had known in which watch the thief was coming, he would have watched and would not have allowed his house to be broken into.

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

Today’s Reading

The revelation in the New Testament regarding the Lord’s second coming is not according to our natural understanding. According to our natural thought, the Lord will suddenly descend from the throne in the heavens to the earth. According to the pure Word of God, however, the Lord’s coming back is a process. His coming back will begin from the throne and will pass through a process until He descends to fight the battle at Armageddon. The Lord will descend from the throne to the air where He will accomplish many things: the rapture of the majority of the saints, the judgment at the judgment seat, and the wedding of the Lamb. After all this has been accomplished in the air, the Lord will descend to the earth. The rapture of the early overcomers, including the man-child (Rev. 12) and the firstfruits (ch. 14), will occur at the start of the process of the Lord’s coming back. In other words, when they are raptured, the process of the Lord’s coming back begins.

基督要隐密地回来，像贼一样（三3下，十六15。）没有一个贼会预先告诉你，他什么时候要来。当基督像贼一样，隐密地来临时，祂要来偷取贵重的东西。贼不会偷没有价值的东西，贼只偷宝贵的东西。我们必须在主眼中看为宝贵。我们必须成熟显为贵重，祂才会来把我们隐密地提去。只有那些在生命里成熟，在魂里变化的人，才够贵重让主偷走。只要我们没有变化，这位贼绝不会光顾我们。祂隐密来临的时间，是没有人知道的。我们都当问自己，我们是不是贵重的？当基督隐密地来临时，我们配不配被基督偷去？

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

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

参读：启示录生命读经，第十四篇。

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

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

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

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

第六周 周五

晨兴喂养

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

七9“这些事以后，我观看，看哪，有大批的群众，没有人能数得过来，是从各邦国、各支派、各民族、各方言来的，站在宝座前和羔羊面前，身穿白袍，手拿棕树枝。”

在圣经里，衣服表征我们行事为人并生活上的所是。玷污衣服在启示录三章四节特指沾染死亡。在神面前死比罪更能玷污人。（利十一24～25，民六6～7，9。）这节里的玷污，是指一切带着死亡性质的东西。撒狄的玷污，不是被罪玷污，乃是被死亡玷污。死比罪更污秽。按照旧约，若有人犯罪，只要献赎罪祭，就得着赦免。（利四27～31。）但是，若有人摸了人的尸体，他必须等七天之后才得洁净。（民十九11，16。）（启示录生命读经，二〇六页。）

信息选读

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

WEEK 6 DAY 5

Morning Nourishment

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

7:9 After these things I saw, and behold, there was a great multitude which no one could number, out of every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes and palm branches in their hands.

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

Today's Reading

If you go to Las Vegas to gamble in a casino, you will sense that you have sinned. But if you came to a meeting in a dead way, you may not sense the seriousness of it. But in the eyes of God, this death situation is more serious than gambling in a Las Vegas casino. Although Christians condemn sin, they do not condemn deadness. People sit in the meetings like corpses and they see nothing wrong with it. I do not like to be near anything dead....If your dear wife would dirty herself while doing something for you, you would love her more than ever before. But if she were to die, you would not want to be near her dead body. The Lord hates death. However, most Christians in the reformed churches do not have this concept of death. They may say, "What is wrong with the denominational churches?" They are not only wrong—they are filled with death. Though there may be nothing wrong with the corpses in a mortuary, they are full of death. Death is the greatest problem. How ugly it is! It is a stench to God, and He cannot tolerate it.

我们在地方召会中，都要憎恶死。我宁愿看见召会中的人有错，也不愿看到他们发死。我曾多次问一些弟兄姊妹，为什么在聚会里不尽功用，通常他们的回答是怕说错了话。我对这些答复的反应是：“你出错越多越好。活的孩子最会犯错，但坟墓里的死孩子，再也不会犯错。”你若只坐在聚会里，动也不动，当然永远不会出错。虽然你可能对了，但你是死的对。我宁愿要活的错，也不要死的对。我或许犯错，但人人都知道我是活的。你宁愿要死的对，还是要活的错？

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

参读：得胜者，第四章；由基督与召会的观点看新约概要，第三十四章。

In the local churches, we all must hate death. I would rather see the people in the churches wrong than to see them dead. Many times I have asked the brothers and sisters why they do not function in the meetings. Often their reply was, “I’m afraid of making a mistake.” To this, I responded, “The more mistakes you make, the better. Living children make many mistakes. But the dead children in the cemeteries make no mistakes at all.” If you simply sit in the meeting without doing anything, you will never be wrong. Although you may be right, you will be dead right. I would rather be livingly wrong than dead right. I may make mistakes, but everyone will know how living I am. Which do you prefer—to be dead right or livingly wrong?

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

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

第六周 周六

晨兴喂养

启三 5“得胜的，必这样穿白衣…。”

十九 8“又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。”

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

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

信息选读

每一个基督徒都需要两件衣服：头一件是为着我们的得救，表明基督在客观方面作我们的义。在路加十五章，浪子回家的时候，父亲作的第一件事，就是把上好的袍子加在他身上。浪子穿上袍子以后，在父亲面前就得称义了。他本来是个可怜的乞丐，不配与父亲在一起；但是一穿上袍子，他就得着称义，并且蒙称许了。这就是说，他在基督里得着称义，基督作了他义的遮盖。他被基督作他的义所遮盖。因此，称义的衣服是为着救恩。

WEEK 6 DAY 6

Morning Nourishment

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

19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

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

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

Today's Reading

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

然而，除了这件称义的衣服之外，我们还需要另一件衣服，使我们能蒙主称许，讨主喜悦。启示录十九章八节“明亮洁净的细麻衣”就是指这第二件衣服。照着预表，诗篇四十五篇里的王后有两件衣服，一件是为着救恩，另一件是为着使她能与王一同掌权。（8，13～14。）我们必须奔跑赛程，达到目标。当我们奔跑赛程的时候，有许多事物阻挠我们达到目标。但我们得救以后，需要成熟并胜过一切的阻挠和打岔。不错，我们已经蒙了拯救，得了称义，有了第一件救恩的袍子；但我们必须往前达到成熟，达到我们的目的地。（来六1。）我们若这样行，就必得着赏赐。这不是得着基督作我们客观的义，乃是经历基督作我们主观的义。基督作我们客观的义是加在我们身上的，但基督作我们主观的义乃是从我们里面出来的。我们必须把基督活出来，作我们的第二件衣服。这件衣服是为着得赏赐。启示录三章五节所说的白衣乃指这第二件衣服：我们有了这第二件衣服，就能讨主喜悦，并且要得着赏赐。

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

在四节主说，“在撒狄，你还有几名是未曾玷污自己衣服的，…”玷污的衣服指有了死亡，或没有生命。在那种光景中作得胜者，乃是保守自己脱离死亡。这意思是说，我们必须是活而刚强的，并且必须有冲击力。甚至当我们站起来分享见证时，也不该以死的方式说话；反之，我们需要用我们那得着加强并释放的灵说话。我们应该胜过宗教里死的光景，征服各种的死亡，并穿白衣，没有死的玷污。（新约总论第十四册，一〇〇至一〇二页。）

参读：新约总论，第四百一十一篇。

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

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

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

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

第六周诗歌

补 7

荣耀的召会与荣耀的王（诗篇四十五篇）

E 大调　　4/4

1 | 3 5 5 6 | 5 – 3 1 | 7 1 4 3 | 3 – 2
一、王 后 戴 俄 斐 金 饰，站 在 你 右 手 边；

1 | 3 5 5 6 | 5 – 3 2 | 3 6 5 #4 | 5 – –
有 君 王 女 儿，列 在 你 尊 贵 妇 女 间。

5 | i 5 4 3 | 6 – 5 7 | i 5 5 4 3 | 3 – 2
荣 耀 的 召 会 将 与 她 荣 耀 王 相 配，

1 | 3 5 5 6 | 5 – 3 1 | 2 4 3 2 | 1 – – ‖
所 有 妇 女（圣 徒 们），彰 显 你 的 荣 美。

二、女子啊，你当思想，　　你当侧耳而听：
不要记念你的民，　　和父家的事情。
你的美丽就显出，　　必为王所羡慕；
你当亲近敬拜祂，　　因祂是你的主。

三、王女的华贵衣服，　　是用金线绣的，
她在王的内宫里，　　实是荣华无比！
神本性一切荣耀，　　赐给她为穿戴，
她所有生活行为，　　将神发表出来。

四、她要被引到王前，　　身穿刺绣衣服，
洁白美丽细麻衣，　　将她义行显出。
借圣灵针针刺绣，　　基督作到身上，
穿上这荣耀衣服，　　得蒙君王称赏！

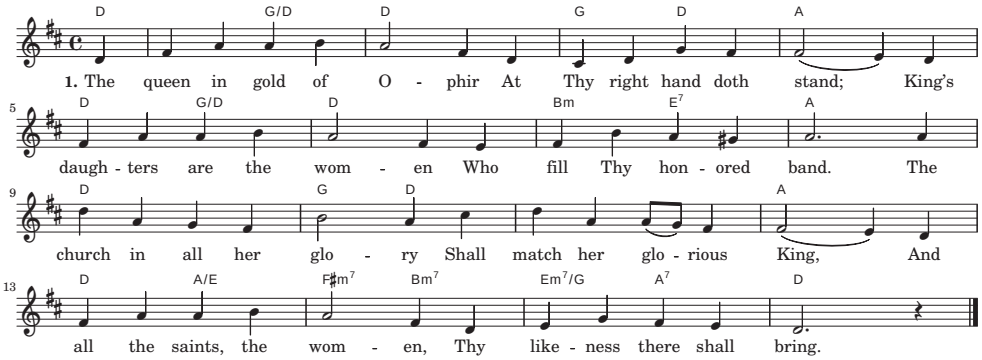
五、当我们见王丰采，　　将是何等喜乐！
我们要大声赞美，　　高唱永远乐歌。
我们在此敬拜王，　　也因王后而夸，
在这一切享受中，　　荣耀完全归祂。

WEEK 6 — HYMN

The queen in gold of Ophir

Praise of the Lord — His Victory and Exaltation

1099



2. O daughter, now consider,
E'en now incline thine ear:
Remember not thy people
And all thine own things here.
Thy beauty then shall blossom—
'Twill be the King's desire;
For He thy worthy Lord is,
Thy worship to inspire.

3. The daughter's glorious garments
Are made of inwrought gold—
Within the inner palace,
How wondrous to behold!
The glory of God's nature
Is given her to wear,
That all His holy being
She may in life declare.

4. In clothing too embroidered
She'll to the King be led,
In that fine linen garment
To be exhibited.
'Tis by the Spirit's stitching
That Christ in us is wrought,
And with this glorious garment
We'll to the King be brought.

5. What gladness and rejoicing
When we the King shall see!
We'll shout His worthy praises
Through all eternity.
And though the King we worship
Or glory in the Queen,
In all this blest enjoyment
The glory goes to Him.

第六周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: