二〇一六年秋季国际长老及负责弟兄训练

回归召会的正统

第八篇

在老底嘉的召会

读经：启三 14 ~ 22

MC 诗歌：647

纲　　目

周　一

壹 “老底嘉”原文意“平民（或平信徒）的意见、决断”—启三 14：

一 非拉铁非一堕落，就成为老底嘉；给在非拉铁非的召会唯一的警告，是他们要持守他们所有的，免得有人夺去他们的冠冕：

1 他们不要到一个时候，以为一样的事作惯了，就把它改一改；不要到一个时候，以为作了这么多年了，就把它换一换—要遵守主的话，不否认主的名—8、11 节。

2 他们所作的是对的，有主的祝福；因此，他们还要再作；他们要持守他们所有的，不要丢掉！

二 老底嘉是走了样的非拉铁非；弟兄相爱失去的时候，多数人的意见就是通过的意见，多数人赞成就行了：

1 什么时候弟兄相爱失去了，身体的关系和感觉就失去了。

2 生命的交通也失去，所剩下的就是人的意见。

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

RETURNING TO THE ORTHODOXY OF THE CHURCH

Message Eight

The Church in Laodicea

Scripture Reading: Rev. 3:14-22

MC Hymns: 894

Outline

Day 1

I. In Greek Laodicea means “opinion, judgment, of the people” or “of the laymen”—Rev. 3:14:

A. Once Philadelphia fails, she becomes Laodicea; the only warning for the church in Philadelphia is for them to hold fast what they have that no one take their crown:

1. They should not be weary of doing the same things for a long time and should not ask for a change; they should not contemplate doing something new after all the years of doing the same things—keeping the Lord's word and not denying His name—vv. 8, 11.

2. What they have done is right and is blessed by the Lord; therefore, they should continue in it; they have to hold fast what they have and not let it go!

B. Laodicea is a distorted Philadelphia; when brotherly love is gone, the opinion of the majority is the accepted opinion; as long as the majority is in favor, it is all right:

1. When brotherly love is lost, the Body relationship and consciousness are lost.

2. The fellowship of life is cut off as well, leaving only the opinions of men.

周　二

贰 “我知道你的行为，你也不冷也不热；我巴不得你或冷或热。你既如温水，也不热也不冷，我就要从我口中把你吐出去。因为你说，我是富足，已经发了财，一样都不缺；却不知道你是那困苦、可怜、贫穷、瞎眼、赤身的”—15～17节：

一 在主眼中，老底嘉的特点是不冷不热和属灵的骄傲：

1 属灵的骄傲是从已往的历史来的；曾有一次他们是富足的，他们就以为今天仍然是富足的；已往的故事他们今天还记得，但是已往的生命失去了。

2 曾有一次主怜悯他们，他们记得那个历史，而今天却失去了那个实际。

3 他们还记得他们是富足，发了财，一样都不缺，但现在他们是贫穷、瞎眼的。

二 我们如果要继续在非拉铁非的路上并避免成为老底嘉，就得学习在神面前降卑自己—太五3，十九23～24，赛五七15：

1 “爱是不自夸，不张狂，…爱是永不败落”—林前十三4下、8上。

2 要记得，我们没有一样不是领受来的—四7，参二12，约三27，彼前四10。

3 活在主面前的人，不觉得自己是富足的。

Day 2

II. “I know your works, that you are neither cold nor hot; I wish that you were cold or hot. So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth. Because you say, I am wealthy and have become rich and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked”—vv. 15-17:

A. In the eyes of the Lord, the characteristics of Laodicea are lukewarmness and spiritual pride:

1. Spiritual pride comes from history; some were once rich, and they think that they are still rich; they still remember their history, but they have lost their former life.
2. The Lord was once merciful to them, and they remember their history, but now they have lost that reality.
3. They remember that they were once wealthy and had become rich and had need of nothing, but now they are poor and blind.

B. If we want to continue in the way of Philadelphia and avoid becoming Laodicea, we have to remember to humble ourselves before God—Matt. 5:3; 19:23-24; Isa. 57:15:

1. “Love does not brag and is not puffed up...Love never falls away”—1 Cor. 13:4b, 8a.
2. We should bear in mind that we have nothing we have not received—4:7; cf. 2:12; John 3:27; 1 Pet. 4:10.
3. Those who live before the Lord will not be conscious of their own riches.

三 老底嘉就是说起来样样都知道，事实上没有一样是热切的；说起来，样样都有，但是没有一样是能够把命拚上的；记得已往时候的光荣，却忘记了今天在神面前的光景；已过是非拉铁非，但今天是老底嘉。

周　三

四 当人在神面前起首骄傲，离弃生命的路，不重实际，只记得已往的历史和自己的富足，唯一所剩下的就是大众的意见：

1 只能大家商量事情，好像是民主，但是不能有身体的关系。

2 你如果不认识身体的捆绑、身体的权柄和身体的生命，就也不能认识弟兄相爱。

五 跟从主的人，没有骄傲；骄傲的人，就从主的口中被吐出去：

1 求主怜悯我们；这是对我们众人的警告；我们要不说骄傲的话。

2 人要不说骄傲的话，只有一直活在主面前；只有一直活在神面前的，才不会看见自己是富足，才能不骄傲。

六 为主和召会火热，就是要沸腾；因不冷不热而从主的口中被吐出去，乃是被主弃绝，不得再享受主对祂的召会所是之一切。

周　四

七 在主眼中，恢复后又堕落的召会有以下五个特征：

C. Laodicea means to know everything but, in reality, to be fervent about nothing; in name it has everything, but it cannot sacrifice its life for anything; it remembers its former glory but forgets its present condition before God; formerly, it was Philadelphia, but today it is Laodicea.

Day 3

D. When a person becomes proud, forsakes the way of life, and neglects reality, while reminiscing on his history and his own riches, the only thing left will be the opinions of many:

1. Among such ones there can only be discussion and consensus; it appears to be a democratic society but bears no resemblance to the Body relationship.
2. If you do not know the binding, authority, and life of the Body, you do not know brotherly love.

E. Those who follow the Lord have no pride; the Lord will spew the proud ones out of His mouth:

1. May the Lord be merciful to us; this is a warning to all of us: we must not be proud in our speaking.
2. A person must live before the Lord continually before he can refrain from proud words; only those who live before God continually will not consider themselves rich; only they will not be proud.

F. To be hot for the Lord and the church is to be boiling; to be spewed out of the Lord's mouth by being lukewarm is to be rejected by the Lord and to lose the enjoyment of all that the Lord is to the church.

Day 4

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

1 她是困苦的，因为她夸口她在道理上虚空知识的丰富，而实际上她在对基督之丰富的经历上是极其贫穷的。

2 她是可怜的，因为她是赤身、瞎眼、满了羞耻和黑暗。

3 她是贫穷的，因为她在经历基督上并在神经纶的属灵实际上是贫穷的。

4 她是瞎眼的，因为她在真实属灵的事上没有真实属灵的内在眼光。

5 她是赤身的，因为她没有凭基督活，也没有活出基督作她主观的义，作第二件衣服，遮盖她每天的生活行动—诗四五1～2、9、13～14，太二二11～12，腓三8～9，启十九8。

叁 “我劝你向我买火炼的金子，叫你富足；又买白衣穿上，叫你赤身的羞耻不露出来；又买眼药擦你的眼睛，使你能看见。凡我所爱的，我就责备管教；所以你要发热心，也要悔改”—三18～19：

一 圣经把我们那运行作工的信（加五6）比喻为金子（彼前一7），并且神圣的性情，就是基督的神性，也是由金子表征的（出二五11）；我们乃是借信有分于神的性情（彼后一1、4～5）：

1 恢复后又堕落的召会，对基督有道理的认识，但没有多少活的信，以有分于基督的神圣元素。

2 她需要付代价，经过火炼的试验，得金的信，使她能有分于真金，就是基督自己，作祂身体生命的元素。

3 如此她才能成为纯金的灯台（启一20），好建造金的新耶路撒冷（二一18）。

1. She is wretched because she is proud of being rich in the vain knowledge of doctrine, but in reality she is sorely poor in the experience of the riches of Christ.
2. She is miserable because she is naked, blind, and full of shame and darkness.
3. She is poor because she is poor in the experience of Christ and in the spiritual reality of God's economy.
4. She is blind because she lacks the true spiritual insight in the genuine spiritual things.
5. She is naked because she does not live by Christ or live Christ as her subjective righteousness, as the second garment in her daily walk—Psa. 45:1-2, 9, 13-14; Matt. 22:11-12; Phil. 3:8-9; Rev. 19:8.

III. “I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see. As many as I love I reprove and discipline; be zealous therefore and repent”—3:18-19:

A. In the Bible our operating, working faith (Gal. 5:6) is likened to gold (1 Pet. 1:7), and the divine nature of God, which is the divinity of Christ, is typified by gold (Exo. 25:11); by faith we partake of the divine nature of God (2 Pet. 1:1, 4-5):

1. The degraded recovered church has the knowledge of the doctrines concerning Christ but not much living faith to partake of the divine element of Christ.
2. She needs to pay the price to gain the golden faith through the fiery trials that she may participate in the real gold, which is Christ Himself as the life element to His Body.
3. Thus, she can become a pure golden lampstand (Rev. 1:20) for the building of the golden New Jerusalem (21:18).

周　五

二 白衣指蒙主称许的行为，就是主自己从召会活出来，这是恢复后又堕落的召会所需要的，好遮盖她的赤身。

三 那擦眼睛所需要的眼药，必是指膏抹的灵（约壹二27），也就是主自己这赐生命的灵（林前十五45下）；恢复后又堕落的召会需要这种眼药医治她的瞎眼（参伯四二5～6）：

1 按新约的意义说，看见神等于得神；得神就是在神的元素、生命和性情上接受神，使我们被神构成—参太五8。

2 看见神使我们变化（林后三16、18，参约壹三2），因为我们看见神时，就把祂的元素接受到我们里面，我们旧的元素也被排除了；这新陈代谢的过程就是变化（罗十二2）。

3 看见神就是被变化成为神人基督荣耀的形像，使我们得以在神的生命里彰显神，并在祂的权柄里代表祂。

4 我们越看见神、认识神并爱神，就越厌恶自己，越否认自己—伯四二5～6，太十六24，路九23，十四26。

四 死的虚空知识和道理的仪式，使恢复后又堕落的召会不冷不热；她需要为她的不冷不热悔改而发热心、沸腾、火烧，借此重得享受基督的实际。

Day 5

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.

周　六

肆 “看哪，我站在门外叩门；若有听见我声音就开门的，我要进到他那里，我与他，他与我要一同坐席”—启三 20：

一 这里的门不是个人的心门，乃是召会的门：

1 主是召会的元首，祂站在堕落召会的门外叩门。

2 我们必须认识并抓牢这一个原则：神的同在乃是一切问题的准则；无论我们怎样作，都必须留意有没有神的同在—出三三 11、14，林后二 10，诗二七 8，一〇五 4。

二 这门是召会的门，但需要个别的信徒打开：

1 在老底嘉的召会有知识，却没有主的同在。

2 主是在对付整个召会，但接受主的对付好享受祂为筵席，必须是个人并主观的事。

伍 “得胜的，我要赐他在我宝座上与我同坐，就如我得了胜，在我父的宝座上与祂同坐一样。那灵向众召会所说的话，凡有耳的，就应当听”—启三 21 ～ 22：

一 这里的得胜，是指胜过恢复后又堕落的召会中，不冷不热和骄傲的光景，并出代价买所需之物，且开门让主进来；基督这独一的得胜者包括了所有的得胜者。

Day 6

IV. “Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me”—Rev. 3:20:

A. The door is not the door of the hearts of individuals but the door of the church:

1. The Lord as the Head of the church is standing outside the degraded church, knocking at her door.
2. We must realize and hold on to one principle: God’s presence is the criterion for every matter; regardless of what we do, we must pay attention to whether or not we have God’s presence—Exo. 33:11, 14; 2 Cor. 2:10; Psa. 27:8; 105:4.

B. The door is the door of the church, but the door is opened by individual believers:

1. The church in Laodicea has knowledge but does not have the Lord’s presence.
2. The Lord is dealing with the whole church, but the acceptance of the Lord’s dealing in order to feast on Him must be a personal and subjective matter.

V. “He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne. He who has an ear, let him hear what the Spirit says to the churches”—Rev. 3:21-22:

A. Here to overcome is to overcome the lukewarmness and pride of the degraded recovered church, to pay the price to buy the needed items, and to open the door so that the Lord can come in; Christ as the unique Overcomer includes all the overcomers.

二 在主的宝座上与主同坐，乃是给得胜者的赏赐，使他在要来的千年国有分于主的权柄，与主同王，管理全地。

三 我们需要看见，在启示录二、三章的七封书信是写给七个召会的一卷书；这些书信是主分别写给七个特定的召会（二1、8、12、18，三1、7、14），但这七封书信寄出时，不是七卷书，乃是一卷书。

四 虽然七封书信的内容有所不同，但在每一封书信的末了都有同样结束的话：“那灵向众召会所说的话，凡有耳的，就应当听”—二7、11、17、29，三6、13、22：

1 这就是说，每一封书信都是写给众召会的，这也指明众召会在一切主耶稣正面的事上应当是相同的；在主对七个召会所说的话中，正面的事是主所称赞、加强、鼓励并推崇，要召会在这些事上洋溢的。

2 七个召会只有在反面的事上是反常不同的，这些事是主所责备、审判、定罪并改正，为要消除的。

五 不冷不热的召会若忘记所有的死知识，听活的、焚烧的灵所说的话，就要从堕落的情形里被拯救出来。

B. To sit with the Lord on His throne will be a prize to the overcomer, so that he may participate in the Lord’s authority and be a co-king with Him in ruling over the whole earth in the coming millennial kingdom.

C. We need to see that the seven epistles in Revelation 2 and 3 were written as one book to the seven churches; these epistles were addressed by the Lord to the seven particular churches separately (2:1, 8, 12, 18; 3:1, 7, 14), but they were sent not as seven books but as one book.

D. Although the contents of the seven epistles differ, at the end of each epistle there is the same closing word: “He who has an ear, let him hear what the Spirit says to the churches”—2:7, 11, 17, 29; 3:6, 13, 22:

1. This means that each epistle was written to all the churches, and it indicates that in all the positive things of the Lord Jesus, the churches should be the same; in the Lord’s speaking to the seven churches, the positive things were commended, strengthened, encouraged, and exalted by the Lord for their abounding.

2. The seven churches differed abnormally only in the negative things, which were rebuked, judged, condemned, and corrected by the Lord for elimination.

E. If the lukewarm church forgets all her dead knowledge and listens to the speaking of the living and burning Spirit, she will be delivered from her degraded condition.

第八周 周一

晨兴喂养

启三 11 “我必快来，你要持守你所有的，免得有人夺去你的冠冕。”

14 “你要写信给在老底嘉的召会的使者，说，那阿们，那忠信真实的见证人，那神创造之物的元始，这样说。”

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

非拉铁非若不持守所已经有的，神要兴起别人夺去她的冠冕。本来冠冕是赐给你的，若你放弃你的地位，别人就要来夺去你的冠冕。…非拉铁非的得胜，乃是在不失去所已经得着的。这和其余的六个召会都不一样。所以，我们要注意主的话。只有一个召会，就是非拉铁非，是合乎主心意的，特点是遵守主的话，没有否认主的名。（初信造就下册，二八一至二八二页。）

信息选读

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

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

非出来的，却是退步的。四个召会都要一直继续到主耶稣再来。

老底嘉是变相的非拉铁非，是走了样的非拉铁非。有一天弟兄相爱失去的时候，就马上变作众人的意见。这就是老底嘉的意思。

当非拉铁非堕落的时候，弟兄就变作众人，弟兄相爱就变作众人的意见。爱心变作意见。弟兄相爱，那是活的东西；众人的意见，那是死的东西。什么时候弟兄相爱一没有，身体的关系一取消，生命的交通一失去，所剩下的就是大家的意见。没有主的意见；大多数通过、投票、举手而已。非拉铁非堕落的时候，就变作老底嘉。（初信造就下册，二八二至二八三页。）

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

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

参读：教会的正统，第七章。

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

Laodicea is a distorted Philadelphia. When brotherly love is gone, Philadelphia immediately turns into the opinions of many. This is the meaning of the word Laodicea.

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

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

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

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

第八周 周二

晨兴喂养

启三15～17“我知道你的行为，你也不冷也不热；我巴不得你或冷或热。你既如温水，也不热也不冷，我就要从我口中把你吐出去。因为你说，我是富足，已经发了财，一样都不缺；却不知道你是那困苦、可怜、贫穷、瞎眼、赤身的。”

老底嘉的特点，就是不冷不热，而在主面前有属灵的骄傲。“我是富足，”说一句就够了；但她又说，“已经发了财。”〔启三15，17。〕说了两句应该够了，但她又说，“一样都不缺。”“你是那困苦、可怜、贫穷、瞎眼、赤身的。”这是主的看法。这些属灵的骄傲是从哪里来的呢？是从已往的历史来的。曾有一次他们是富足的，他们就以为今天仍然是富足的。曾有一次主怜悯他们，他们记得那个历史，而今天却失去了那个实际。（初信造就下册，二八四页。）

信息选读

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

WEEK 8 DAY 2

Morning Nourishment

Rev. 3:15-17 I know your works, that you are neither cold nor hot; I wish that you were cold or hot. So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth. Because you say, I am wealthy and have become rich and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked.

In the eyes of the Lord, the characteristics of Laodicea are lukewarmness and spiritual pride. It is bad enough for it to say, “I am wealthy,” but it continues, saying, “and have become rich” [Rev. 3:15, 17]. The two statements are evil enough, yet it goes on to say that it has “need of nothing.” In the eyes of the Lord it is “wretched and miserable and poor and blind and naked.” Where does spiritual pride come from? It comes from history. Some were once rich, and they think that they are still rich. The Lord was once merciful to them, and they remember their history. But now they have lost that reality. (CWWN, vol. 50, pp. 784-785)

Today’s Reading

There is hardly any person in Protestantism today who boasts of his own spiritual riches. I have met many Protestant leaders overseas as well as Protestant pastors in China. They all say, “We are poor! We are poor!” It is hard to find a proud person in Sardis. There is only one group of proud people—those who were Philadelphia and who had once kept God’s word and not denied His name. Yet the life which they once had is lost. They still remember their history, but they have lost their former life! They remember that they were once wealthy and had become rich and had need of nothing. But they are now poor and blind! There is only one group of people who can boast of their riches—fallen Philadelphia, the Philadelphia which has lost its power and life.

所以弟兄姊妹要记得，你们如果要继续在非拉铁非的道路上，你们就得学习在神面前谦卑。有的时候，我听见有的弟兄说，“神的祝福在我们中间。”我承认这话，但是说这话的时候，特别要小心。一不小心，你就觉得说，那一个是老底嘉的味道。我们是富足，我们已经发了财，我们一样都不缺。我告诉你们，如果有一天你站在那一个地位上，你是很近老底嘉了！

要记得，我们没有一样不是领受来的。四围的人可以充满了死亡，但这并不需要你知道你自己是充满了生命。四围的人都可以贫穷，但是用不着你知道你是财主。活在主面前的人，不觉得自己是富足的。愿神怜悯我们，叫我们学习活在主的面前，可以富足，但是又不知道自己是富足的。摩西脸上发光，自己却不知道，这是更好的事！一知道，就变作老底嘉。一知道，结果就是也不冷，也不热。老底嘉，就是说起来样样都知道，事实上没有一样是热切的。说起来，样样都有，但是没有一样是能够把命拚上的。记得已往时候的光荣，却忘记了今天在神面前的光景。已过是非拉铁非，但今天是老底嘉。（初信造就下册，二八四至二八五页。）

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

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

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

参读：活力排，第八篇。

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

第八周 周三

晨兴喂养

启三 16～17“你既如温水，也不热也不冷，我就要从我口中把你吐出去。因为你说，我是富足，已经发了财，一样都不缺…。”

彼前五 5“…你们众人彼此相待，也都要以谦卑束腰，因为神敌挡狂傲的人，赐恩给谦卑的人。”

自从罗马教之后，有四种的召会产生，〔如启示录三章所描述的，〕这四种的召会要一直继续到主耶稣再来。今天每一个神的儿女，都得挑选自己召会的道路。…我是要跟从罗马教的合一呢？我是要跟从更正教那么多的宗派呢？或者我是要行走非拉铁非的路？或者我曾有一阵是非拉铁非，而今天活在已往的历史里，来夸口我已往的荣耀，作一个老底嘉的人？…当人在神面前起首骄傲，离开生命的路，不重实际，只记得已往的历史，看见自己的富足，在这一种人的里头就是大众的意见，只能大家商量事情。这好像是民主，但是不能有身体的关系。你如果不认识身体的捆绑，不认识身体的权柄，不认识身体的生命，就也不能认识弟兄相爱。（初信造就下册，二八六页。）

信息选读

我们要忠心地继续在非拉铁非的里面。不要好奇去问，罗马教是怎么一回事。…不要去摸更正教的各宗派，这不是神的路。圣经清楚地给我们看见，整个更正教的运动有神的祝福，但是有许多被定罪的，有许多受责备的。

我们要学习站在非拉铁非的地位上，总是遵守主的话，不弃绝主的名。站在弟兄的地位上，千万不要

WEEK 8 DAY 3

Morning Nourishment

Rev. 3:16-17 So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth. Because you say, I am wealthy and have become rich and have need of nothing...

1 Pet. 5:5 ...All of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.

The last three [churches, as depicted in Revelation 3,] came out of Roman Catholicism, and all four will remain until the Lord Jesus comes again. Today every child of God has to choose the pathway he should take with regard to the church....Do you want to follow the oneness of Roman Catholicism? Do you want to follow the many denominations of Protestantism? Or do you want to take the way of Philadelphia? Or were you once Philadelphia but are now living in the shadow of history and boasting of your former glory, thus becoming Laodicean? When a person becomes proud, forsakes the way of life, and neglects reality, while reminiscing on his history and his own riches, the only thing left will be the opinions of many. Among such ones there can only be discussion and consensus. It appears to be a democratic society but bears no resemblance to the Body relationship. If you do not know the binding, authority, and life of the Body, you do not know brotherly love. (CWWN, vol. 50, p. 786)

Today's Reading

We must be faithful to continue in Philadelphia. Do not be curious about Roman Catholicism....Do not touch the denominations in Protestantism. This is not God's way. The Bible shows us clearly that the Protestant movement as a whole had God's blessing, but that there are also many things which the Lord condemns and rebukes.

We must learn to stand on the ground of Philadelphia. Always keep the Lord's word and never deny His name. Hold fast the brotherly stand and

骄傲！不要在罗马教面前骄傲，不要在更正教面前骄傲，不要在各宗派面前骄傲。你一骄傲，你就是老底嘉，不是非拉铁非！什么时候，你在他们面前骄傲，你就不是非拉铁非，而是老底嘉。你们要在哪一条路上走？求神赐福给祂的儿女，给弟兄们在召会的事情上，能走一条正直的路。

主所定规召会的道路，是非拉铁非。…要走在这一条道路上！但是要小心，不要骄傲。一走非拉铁非的路，最大的试探是骄傲。“我比你好，我的真理比你清楚，比你懂得多！我们只有主的名字，和你们不一样！”，骄傲，马上就落到老底嘉去。跟从主的人，没有骄傲。骄傲的人，就被主吐出去。求主怜悯！我警告你们，要不说骄傲的话！人要不说骄傲的话，只有一直活在神面前。也只有一直活在神面前的，才不会看见自己富足，才能不骄傲！（初信造就下册，二八六至二八七页。）

从主的口中被吐出去，乃是被主弃绝，不得再享受主对祂的召会所是之一切。（圣经恢复本，启三16注1。）

在启示录三章十九节，主嘱咐老底嘉召会说，“所以你要发热心，也要悔改。”死的知识已经使堕落的召会变得不冷不热。她需要丢弃那些叫人死叫人冷的知识，疯狂的焚烧起来，更要挣脱道理形式的束缚。她需要热到沸腾，而不是按着死的道理而行，虽然对了，却是死的。她需要爱主，付任何的代价，甚至牺牲了“道理”，也要赚得基督。温吞的召会，需要付一切的代价，使自己火热，发烧。她当为自己不冷不热的光景悔改，不再以自己的知识为夸耀，…〔并且〕为着以前只满足于空洞的知识，而不要基督的实际悔改。（启示录生命读经，二四八页。）

参读：初信造就，第四十五篇。

never be proud! Do not be proud in the face of Catholicism, Protestantism, or the denominations. Once you are proud, you become Laodicea and are no longer Philadelphia! As soon as you show your pride before them, you are no longer Philadelphia but Laodicea. Which way do you want to take? May God bless His children and may the brothers take the upright path with regard to the church.

The God-ordained pathway for the church is the way of Philadelphia....Walk on this way, but be careful not to be proud. Once we take the way of Philadelphia, the greatest temptation is to become proud and say, “We are better than you are. Our truths are clearer than yours, and we understand them better than you do! We have only the Lord’s name and we are different!” Once we become proud, we fall into Laodicea. Those who follow the Lord have no pride. The Lord will spew the proud ones out of His mouth. May the Lord be merciful to us! This is a warning to all of us: We must not be proud in our speaking! A person must live before the Lord continually before he can refrain from proud words. Only those who live before God continually will not consider themselves rich. Only they will not be proud! (CWWN, vol. 50, pp. 786-787)

To be spewed out of the Lord’s mouth is to be rejected by the Lord and to lose the enjoyment of all that the Lord is to His church. (Rev. 3:16, footnote 1)

The Lord charged the church in Laodicea, saying, “Be zealous therefore, and repent” (Rev. 3:19). Dead knowledge has made the degraded church lukewarm. She needs to become crazily burning by dropping the deadening and cooling knowledge, and she even needs to break the bondage of her doctrinal forms. She needs to be boiling rather than to be dead right according to dead doctrine. She needs to love the Lord and pay any price to gain Him, even at the cost of sacrificing the “doctrines.” A lukewarm church needs to be hot, to be burning at any cost. She needs to repent of her lukewarmness, not to be proud of her knowledge 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

第八周 周四

晨兴喂养

启三 17～18“…你…不知道你是那困苦、可怜、贫穷、瞎眼、赤身的。我劝你向我买火炼的金子，叫你富足…。”

彼前一 7“叫你们信心所受的试验，比那经过火的试验仍会毁坏之金子的试验，更为宝贵，可以在耶稣基督显现的时候，显为可得称赞、荣耀和尊贵的。”

恢复后又堕落的召会…不知道她在生命上是贫穷的，在视力上是瞎眼的，在行为上是赤身的。所以…她需要买金子使她富足，买白衣遮盖她的赤身，买眼药医治她的瞎眼。

在主眼中，堕落了的弟兄会聚会是困苦的，因为她夸口她在道理上虚空知识的丰富，而实际上她在对基督之丰富的经历上是极其贫穷的。

恢复后又堕落的召会是可怜的，因为她是赤身、瞎眼、满了羞耻和黑暗的。

这个自傲的堕落召会，在经历基督上并在神经纶的属灵实际上是贫穷的。…这才是真正的贫穷，这个贫穷叫她困苦、可怜。（启示录生命读经，二三七至二三九页。）

信息选读

在主眼中，在老底嘉的召会不仅在基督的丰富上贫穷，也在真实属灵的事上瞎眼。她没有真实属灵的内在眼光。虽然她有一些关于属灵之事的知识，却没有内在的眼光。

我们作基督徒的，都得到了基督作我们客观的义，像袍子遮盖我们。这是为着我们在神面前的称义。我们在基督里得称义之后，就需要凭基督活着，并且活出基

WEEK 8 DAY 4

Morning Nourishment

Rev. 3:17-18 ... [Because you] do not know that you are wretched and miserable and poor and blind and naked, I counsel you to buy from Me gold refined by fire that you may be rich...

1 Pet. 1:7 So that the proving of your faith, much more precious than of gold which perishes though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ.

The degraded recovered church (“assembly”)...does not realize that she is poor in life, blind in sight, and naked in conduct. Therefore,...she needs gold for her poverty, eyesalve for her blindness, and white garments for her nakedness.

In the eyes of the Lord, the degraded assemblies are wretched because they are proud of being rich in the vain knowledge of doctrines, but are sorely poor in the experience of the riches of Christ.

The degraded recovered church is also miserable because she is naked, blind, and full of shame and darkness.

The proud degraded church is poor in the experience of Christ and in the spiritual reality of God’s economy....This is real poverty, the poverty that makes her wretched and miserable. (Life-study of Revelation, pp. 199-200)

Today’s Reading

In the eyes of the Lord, the church in Laodicea is not only poor in the riches of Christ, but also blind in genuine spiritual things. She does not have true spiritual insight. Although she has some amount of knowledge about spiritual things, she has no insight.

We Christians have all received Christ as our objective righteousness to cover us like a robe. This is for our justification before God. After being justified in Christ, we need to live by Christ and to live out Christ, that He may be our

督，使祂可以作我们主观的义，成为另一件华美的袍子，遮盖我们每天的生活行动。这恢复后又堕落的召会，因为缺少对基督主观的经历，所以在主的眼中是赤身露体的。在主火焰的眼目下，空洞的道理知识尽都消失，那些持守这些道理的人，赤身就被暴露了。唯有我们所经历的基督，才能在祂审判的眼目下，作我们的遮盖。

首先，主劝老底嘉召会买“火炼的金子”。〔启三18。〕圣经把我们那运行作工的信（加五6）比喻为金子，（彼前一7，）并且神圣的性情，就是基督的神性，也是由金子表征的。（出二五11。）我们乃是借信有分于神的性情。（彼后一1，4～5。）恢复后又堕落的召会，对基督有道理的认识，但没有多少活的信，以有分于基督的神圣元素。她需要付代价，经过火炼的试验，得着金的信，使她能有分于真金，就是基督自己，作祂身体生命的元素。如此她才能成为纯金的灯台，（启一20，）好建造金的新耶路撒冷。（二一18。）

主劝老底嘉召会买的三样东西—金子、白衣、眼药—就是主自己。…金表征两样东西，一是指神的神圣性情，一是指我们借以赏识并取用这神圣性情的活的信。…我们若没有活的信，赏识并应用神圣的性情，这神圣的性情就不能属于我们。要使神圣的性情成为我们的享受，只能借着我们活的信。基督是神圣性情的具体化身，祂也是我们活的信。我们若有信，就能有分于神的性情。…我们必须付代价，向主说，“主，我虽然有了圣经道理的知识，但我承认我缺少你。主，我宁愿要你，不要知识或虚空的教训。…主啊，…你作我活的信！我要凭你活着，以你作我的信，就是神儿子的信。”（加二20。）你若这样向主说，祂必定立刻说，“好，你若要得到我，就要出代价。我要你放下某一样东西，因为这件东西拦阻我成为你的享受。”放下这些东西，就是付代价。（启示录生命读经，二三九至二四二页。）

参读：启示录生命读经，第十六篇。

subjective righteousness as another splendid robe to cover our daily walk. Due to the lack of the subjective experience of Christ, the degraded recovered church is naked in the eyes of the Lord. The vain knowledge of doctrines vanishes under the flaming eyes of the Lord, leaving those who hold them nakedly exposed. Only the experienced Christ can be our covering under His judging eyes.

First, the Lord counsels the church in Laodicea to buy “gold refined by fire” [Rev. 3:18]. In the Bible, our working faith (Gal. 5:6) is likened to gold (1 Pet. 1:7), and the divine nature of God, which is the divinity of Christ, is also typified by gold (Exo. 25:11). We partake of the divine nature of God by faith (2 Pet. 1:1, 4-5). The degraded recovered church has the knowledge of the doctrines concerning Christ but not much living faith to partake of the divine element of Christ. She needs to pay the price to gain the golden faith through the fiery trials that she may participate in the real “gold,” which is Christ Himself as the life element to His Body. Thus, she may become a pure golden lampstand (Rev. 1:20) for the building of the golden New Jerusalem (21:18).

All three things which the Lord counsels the church in Laodicea to buy—gold, white garments, and eyesalve—are just the Lord Himself....Gold signifies two things: God’s divine nature and the living faith by which we appreciate and appropriate the divine nature....If we do not have the living faith to appreciate and apply the divine nature, it cannot be ours. The divine nature can only become our enjoyment through our living faith. Christ is the embodiment of the divine nature, and He is also our living faith. If we have faith, then we can participate in the divine nature....We must pay the cost and tell the Lord, saying, “Lord, I have much knowledge of the Bible truths, but I admit that I don’t have much of You. Lord, I would rather have You than mere knowledge or vain teachings....Lord, be my living faith. I want to live by You as my faith, the faith of the Son of God” (Gal. 2:20). If you speak to the Lord in this way, He will immediately say, “All right, if you would gain Me, you must pay the price. There is a certain thing that I want you to drop because it is a hindrance and a frustration from My becoming your enjoyment.” Dropping these things is the paying of the price. (Life-study of Revelation, pp. 200-202)

Further Reading: Life-study of Revelation, msg. 16

第八周 周五

晨兴喂养

启三 18 “我劝你向我买…白衣穿上，…又买眼药擦你的眼睛，使你能看见。”

约壹二 27 “你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面。”

第二，主劝老底嘉召会，买“白衣穿上，叫你赤身的羞耻不露出来”。〔启三 18。〕…这里的白衣指蒙主称许的行为，就是主自己从召会活出来，这是恢复后又堕落的召会所需要的，好遮盖她的赤身。…这些白衣不是指基督作我们客观的义，使我们得称义；乃是指基督作我们主观的义，就是基督从我们里面活出来，…成为我们的第二件衣服，使我们能蒙主称许。这不是为着救恩，乃是为着蒙拣选。…当我们有了活的信，并有分于神圣的性情时，这神圣的性情至终会从我们里面活出来，成为我们的生活。这个生活就是基督从我们里面活出来，成为我们的第二件衣服，使我们有地位和资格，得到基督的称许。…不错，我们都得着称义，都被第一件衣服，就是路加十五章里浪子身上所穿的上好袍子所覆盖。但是得着称义之后，我们必须爱主，火热地、绝对地为着主。我们若是这种基督徒，就必有活的信，以有分于丰富的神圣性情，这神性要成为从我们里面活出来的基督，作为覆盖我们赤身的第二件衣服。（启示录生命读经，二四三至二四四页。）

信息选读

WEEK 8 DAY 5

Morning Nourishment

Rev. 3:18 I counsel you to buy from Me...white garments that you may be clothed..., and eyesalve to anoint your eyes that you may see.

1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

Second, the Lord counseled the church in Laodicea to buy “white garments” that they “may be clothed and that the shame” of their “nakedness may not be manifested” [Rev. 3:18]....“White garments” here refer to conduct approvable to the Lord, which is the Lord Himself lived out of the church, and which is required by the degraded recovered church to cover her nakedness....These white garments are not Christ as our objective righteousness for justification. Rather, the white garments are Christ as our subjective righteousness, Christ lived out of our being... [to] be our second garment for us to be approved by the Lord. This is not for salvation but for being chosen....When we have living faith and participate in the divine nature, this divine nature will eventually come out of us to be our living. This living is Christ lived out of our being, and this is the second garment which gives us the standing and the qualification to be approved by Christ....Yes, we all have been justified and have been covered by the first garment, the best robe put on the prodigal son in Luke 15. But after being justified, we must love the Lord, be on fire, and be absolutely for the Lord. If we are this kind of Christian, then we shall have the living faith to participate in the rich, divine nature, which will become the Christ lived out of our being as the second garment to cover our nakedness. (Life-study of Revelation, pp. 203-204)

Today’s Reading

第三，主劝老底嘉召会，向祂买眼药擦眼睛，使他们能看见。〔启三18。〕那擦眼睛所需要的眼药，必是指膏抹的灵，（约壹二27，）也就是主自己这赐生命的灵。（林前十五45。）因着恢复后又堕落的召会，曾被死的字句知识打岔，所以也需要这种眼药医治她的瞎眼。为着主劝她买的三样东西，她必须付代价。我们已经指出，眼药就是膏抹的灵。属灵的眼光常与那灵有关。我们需要更多的灵，不是更多的知识。我们不需要许多的道理，乃需要更多的灵来擦我们的眼睛，也擦我们里面的深处，使我们有透视的眼光，从里面看事情。有了这种眼药，这种膏油，我们就有远见和透视的眼光，能透彻的看事情。然后我们会说，“主耶稣，因为现在我知道你是如此的宝贝，我预备好付任何的代价。”…一旦我们的眼睛被神圣、属灵的眼药涂抹过以后，我们就要说，“我为基督付上任何代价都是值得的。这代价太低了。我的自己、我的前途和我的性命，都算不得什么。我实在没有付上什么，但却赚得这位是一切的基督。”我们若要看见这点，就需要眼药。

现在我们看见，金子、白衣、眼药，都是基督。基督是一切。今天我们的需要就是基督。…我为着基督的缘故，付上我的家庭、我的前途、我的定命和我的一生，乃是值得的。我若付上了这一切，代价还是太便宜。保罗说，他为基督的缘故，将万事看作亏损，他看这些事物不过是粪土，是狗食。（腓三8。）在主恢复的召会生活里，我们不是为着道理，也不是仅仅为着所谓的真理。我们在这里乃是为着丰富的基督。（启示录生命读经，二四六至二四七页。）

死的虚空知识和道理的仪式，使恢复后又堕落的召会不冷不热。她需要为她的不冷不热悔改而发热心、沸腾、火烧，借此重得享受基督的实际。（圣经恢复本，启三19注1。）

参读：得胜者，第五章。

Third, the Lord counsels the church in Laodicea to buy from Him eyesalve to anoint their eyes that they may see [Rev. 3:18]. The “eyesalve” needed to “anoint” their eyes must refer to the anointing Spirit (1 John 2:27), who is also the Lord Himself as the life-giving Spirit (1 Cor. 15:45). Because she has been distracted by the dead knowledge of letters, the degraded recovered church also needs this kind of eyesalve for her blindness. For all three items the Lord counsels her to buy, she must pay the price. We have pointed out that the eyesalve is the anointing Spirit. Spiritual insight is always related to the Spirit. We need more Spirit, not more knowledge. We do not need many doctrines—we need more Spirit to anoint our eyes and the depths of our inner being that we may have insight to see things from within. With this eyesalve, this anointing, we may have both foresight and deep insight to see things thoroughly. Then we shall say, “Lord Jesus, because I now see what a treasure You are, I am ready to pay any price.”...Once our eyes have been anointed by the divine, spiritual eyesalve, we shall say, “It is worthwhile for me to pay any price for Christ. The price is too low. My self, my future, and my life are all worth nothing. I actually pay nothing to gain Christ who is everything.” If we would see this, we need eyesalve.

Now we realize that the gold, the garment, and the eyesalve are all Christ. Christ is everything. Our need today is Christ.... It is worthwhile for me to pay the cost of my family, my future, my destiny, and my whole life for Christ. If I would pay all this, the price is still too cheap. Paul said that all the things he counted loss for Christ were just dung, dog food (Phil. 3:8). In the church life in the Lord’s recovery we are not for doctrine or merely for the so-called truths. We are here for the rich Christ. (Life-study of Revelation, pp. 205-206)

Dead, vain knowledge and doctrinal forms have made the degraded recovered church lukewarm. She needs to repent of her lukewarmness and be zealous, boiling, burning, that thereby she may regain the enjoyment of the reality of Christ. (Rev. 3:19, footnote 1)

Further Reading: The Overcomers, ch. 5

第八周 周六

晨兴喂养

启三 20 ～ 21 “看哪，我站在门外叩门；若有听见我声音就开门的，我要进到他那里，我与他，他与我要一同坐席。得胜的，我要赐他在我宝座上与我同坐，就如我得了胜，在我父的宝座上与祂同坐一样。”

在老底嘉的召会有知识，却没有主的同在。主是召会的元首，祂站在堕落召会的门外叩门，恢复后又堕落的召会必须体认这点！

在这七封书信里，得胜的意思，不是指胜过我们的软弱和缠累我们的罪，乃是指胜过召会偏离而堕落的情形。在这封给老底嘉召会的书信里，得胜是指胜过恢复后又堕落的召会中，不冷不热和骄傲的光景，并出代价买所需之物，且开门让主进来。

主在启示录三章二十节说，若有人听见祂的声音就开门，祂要进到他那里去。我们已经指出，主是站在堕落召会的门外叩门。这门是召会的门，不是个人的心门，但需要个别的信徒打开。主是在对付整个召会，但接受主的对付，必须是个人的事。主的对付是客观的，但信徒的接受必须是主观的。我们若听见主向召会所说的话，个人向祂开门，主就要进到我们里面来，祂的同在就成了我们的分。（启示录生命读经，二四〇、二四九页。）

信息选读

与主一同坐宝座，〔启三 21，〕是给得胜者的一个赏赐，使他在要来的千年国有分于主的权柄。这就是说，得胜者要与基督一同作王，管理全地。…严格说来，…一切关于受亏损或受苦消极的话，都是指着

WEEK 8 DAY 6

Morning Nourishment

Rev. 3:20-21 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me. He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

The church in Laodicea has knowledge, but she does not have the presence of the Lord. The Lord as the Head of the church is standing outside the degraded church, knocking at her door. The degraded recovered church must realize this!

To overcome in these seven epistles does not mean to overcome our weaknesses and besetting sins; it means to overcome the fallen condition of the deviant churches. To overcome in the epistle to Laodicea means to overcome the lukewarmness and pride of the degraded recovered church, to buy the needed items, and to open the door for the Lord to come in.

In Revelation 3:20 the Lord said that if anyone hears His voice and opens the door, He will come in to him. As we have pointed out, the Lord is standing outside the degraded church, knocking at her door. The door is the door of the church, not of individuals, but the door is opened by individual believers. The Lord is dealing with the whole church, but the acceptance of the Lord's dealing must be a personal matter. The Lord's dealing is objective, but the believers' acceptance must be subjective. If we hear the Lord's voice to the church and personally open the door, the Lord will come in to us, and His presence will be our portion. (Life-study of Revelation, pp. 201, 207-208)

Today's Reading

To sit with the Lord on His throne [Rev. 3:21] will be a prize to the overcomer that he may participate in the Lord's authority in the coming millennial kingdom. This means that the overcomers will be co-kings with Christ ruling over the whole earth....Strictly speaking,...any negative word regarding loss or suffering refers

在要来国度里的损失；而一切关于得着或享受积极的话，都是指着在国度时代里，享受基督作我们特别的分说的。

不冷不热的召会装满了叫人冰冷的知识，却缺少焚烧的灵。她…极其需要活的灵所说的话。她若忘记所有的死知识，听活的灵所说的话，她就要从堕落的情形里被拯救出来。（启示录生命读经，二五二至二五三页。）

在一切关于主耶稣的正面的事上，众召会应当是相同的。在主对七个召会所说的话中，正面的事是主所称赞、加强、鼓励并推崇，要召会在这些事上洋溢的。这些正面的事包括：在以弗所的劳碌、忍耐、并对尼哥拉党行为的恨恶；（启二2～3，6；）在士每拿的忍受患难、贫穷和试炼，以及是忠信的；（9～10；）在别迦摩的持守主名，没有否认对主的信仰；（13；）在推雅推喇的爱、信、服事和忍耐；（19；）在撒狄的未曾玷污自己的衣服；（三4；）在非拉铁非的遵守主的话，没有否认主的名。（8，10。）

七个召会只有在反面的事上是反常不同的，这些事是主所责备、审判、定罪并改正，为要消除的。这些反面的事包括…在以弗所，有人自称是使徒，却不是使徒，并且召会离弃了起初的爱；（二1上，2，4；）…在撒狄，召会按名是活的，其实是死的，主没有见到其行为有一样在神面前是完成的；（三1～2；）在老底嘉，召会也不冷也不热，反而夸口说，“我是富足，已经发了财，一样都不缺。”（14～15，17。）主的责备指明主不要这样的不同。…众召会在反面的事上是不同的，但在正面的事上应当是相同的。（今日主恢复中内在的难处及其合乎圣经的救治，三〇至三一页。）

参读：今日主恢复中内在的难处及其合乎圣经的救治，第二章：神的建造，第七篇。

to a loss during the coming kingdom, and any positive word regarding gain or enjoyment refers to the enjoyment of Christ as our special portion during the age of the kingdom.

The lukewarm church is filled with cooling knowledge but lacks the burning Spirit. She desperately needs the speaking of the living Spirit....If she forgets all her dead knowledge and listens to the speaking of the living Spirit, she will be delivered from her degraded condition. (Life-study of Revelation, p. 210)

In all the positive things concerning the Lord Jesus, the churches should be the same. In the Lord’s speaking to the seven churches, the positive things were commended, strengthened, encouraged, and exalted by the Lord for the abounding. These positive things include: in Ephesus, labor, endurance, and the hating of the works of the Nicolaitans (Rev. 2:2-3, 6); in Smyrna, the suffering of tribulation, poverty, and trial, and being faithful (2:9-10); in Pergamos, holding fast the Lord’s name and not denying the faith of the Lord (2:13); in Thyatira, love, faith, service, and endurance (2:19); in Sardis, not defiling their garments (3:4); and in Philadelphia, keeping the word of the Lord and not denying His name (3:8, 10).

The seven churches differed abnormally only in the negative things, which were rebuked, judged, condemned, and corrected by the Lord for elimination. These negative things include: in Ephesus, some calling themselves apostles and not being such, and the church leaving its first love (Rev. 2:1a, 2, 4);...in Sardis, the church having a name that it was living but it was dead, and its works not being found by Christ completed before God (3:1-2); and in Laodicea, the church being neither cold nor hot, but boasting, “I am wealthy and have become rich and have need of nothing” (3:14-15, 17). The Lord’s rebuking indicates that the Lord does not want such differences....All the local churches should be the same in positive things, but not in negative things. (The Intrinsic Problem in the Lord’s Recovery Today and Its Scriptural Remedy, pp. 30-31)

Further Reading: The Intrinsic Problem in the Lord’s Recovery Today and Its Scriptural Remedy, ch. 2; The Building Work of God, ch. 7

第八周诗歌

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赞美主 – 祂的美丽

8 7 8 7（英 170）

降 E 大调　　4/4

5 · 3 6 i | 7 6 5 3 | 1 1 2 3 | 5 6 5 – |
一 主, 你 是 那 可 爱 新 郎, 神 所 选 立, 我 所 爱;

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 爱 戴!

二 亲爱良人, 我爱慕你,　　你的宝贵谁能言!
你的爱情, 我深珍爱,　　你的可爱何无限!

三 你比美者还要更美,　　你比甜者还更甜!
你既柔细、你又亲切,　　你是何等的完全!

四 你的衣服满了没药,　　你的口中满恩惠!
在你受苦馨香气中,　　凭爱珍藏你宝贵。

五 神曾用那喜乐的油,　　膏你胜过你同伴;
从你那些“象牙宫”中,　　发出对你的称赞。

六 神已永远赐福与你,　　你已胜过众仇敌;
我今见你加冕、登极,　　权柄、威严, 无可比。

七 你是“万国所羡慕的”,　　他们必知你价值;
你乃“超乎万人之上”,　　永远配得我赏识!

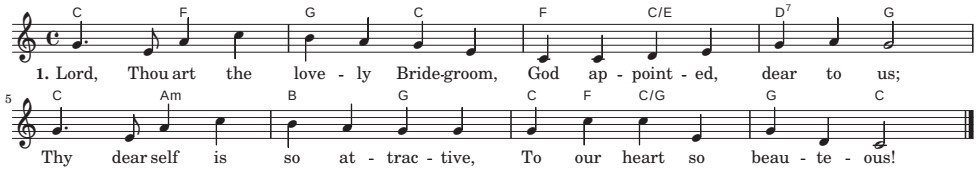
第五节的“象牙宫”指各地教会。

WEEK 8 — HYMN

Lord, Thou art the lovely Bridegroom

Praise of the Lord — His Beauty

170



2. Dear Beloved, we admire Thee,
Who can tell Thy preciousness;
All Thy love we deeply treasure
And Thine untold loveliness.

3. Thou art fairer than the fairest,
Thou art sweeter than the sweet;
Thou art meek and Thou art gracious,
None can e'er with Thee compete.

4. Full of myrrh are all Thy garments,
And Thy lips are filled with grace;
In the savor of Thy suffering,
We in love Thyself embrace.

5. It is with the oil of gladness
Thy God hath anointed Thee;
From the palaces of ivory
Praise shall ever rise to Thee.

6. God hath blessed Thee, Lord, forever,
Thou hast won the victory;
Now we see Thee throned in glory
With Thy pow'r and majesty.

7. Thou art the desire of nations,
All Thy worth they'll ever prove;
Thou, the chiefest of ten thousand,
Ever worthy of our love.

第八周申言

申言稿：

Composition for prophecy with main point and sub-points: