# 第八周

## 因素八：在恢复的召会中过得胜的生活，以终极完成神圣的经纶并成为新耶路撒冷

诗歌：

读经：启三 7～8，11～12，21，十九 7，二一 2，9～11

# 纲要

## 【周一】

壹 得胜者由得胜的基督作为七倍加强的灵所产生，他们有负担要建造基督的身体而预备基督的新妇—弗四 16，启五 6，十九 7～9：

一 得胜者是为着建造基督的身体，以终极完成新耶路撒冷—弗四 12，16，启二 7 下，三 12，21：

1 没有得胜者，基督的身体就无法建造起来，而基督的身体若没有建造起来，基督就无法回来迎娶新妇—十九 7～9。

2 基督作为七倍加强的赐生命之灵所产生的得胜者，在今世建造身体，为着在国度时代新耶路撒冷初步的完成，至终为着在新天新地里新耶路撒冷完满的完成—一 4，二 7，四 5，五 6，三 12，二一 2。



# Week Eight

## The Factor of Living an Overcoming Life in the Recovered Church to Consummate the Divine Economy and Become the New Jerusalem

Hymns:

Scripture Reading: Rev. 3:7-8, 11-12, 21; 19:7; 21:2, 9-11

# Outline

## §Day 1

I. The overcomers are produced by the overcoming Christ as the sevenfold intensified Spirit, and they are burdened for the building up of the Body of Christ as the preparation of the bride of Christ—Eph. 4:16; Rev. 5:6; 19:7-9:

A. The overcomers are for the building up of the Body of Christ to consummate the New Jerusalem—Eph. 4:12, 16; Rev. 2:7b; 3:12, 21:

1. Without the overcomers the Body of Christ cannot be built up, and unless the Body of Christ is built up, Christ cannot come back for His bride—19:7-9.

2. The overcomers produced by Christ as the sevenfold intensified, life-giving Spirit build up the Body in this age for the initial consummation of the New Jerusalem in the kingdom age and eventually for the full consummation of the New Jerusalem in the new heaven and new

二 在启示录二、三章的七封书信中，每一封末了主所给的应许，都是说出得胜者现今的享受，以及在要来的千年国给他们的赏赐—二 7 下，11 下，17 下，26～28，三 5，12，21：

1 我们若要在来世进去享受主的快乐，得着主作我们极大的赏赐，就必须现今在今世赢得祂并忠信地享受祂—太二五 21 下，23 下，腓三 8～9，创十五 1。

2 我们今天若不忠信地享受并经历基督作祂各样应许的实际，就不能在国度时代有分于这些应许的实现；原则乃是：我们的所是要成为我们的赏赐—林前九 24～27。

【周二】

## 贰 就表号说，在非拉铁非的召会预表恢复的召会—启三 7：

一 在非拉铁非的召会预言性地描绘弟兄相爱的召会，就是正当的召会生活—7 节。

二 在非拉铁非的召会有一个显著的特征，就是遵守主的话—7～8 节。

三 在启示录三章八节主说，在非拉铁非的召会没有否认祂的名；主的话是祂的彰显，而主的名是祂自己—西三 16～17，太十八 20。

四 从一切的异端、传统回到纯正的话，并弃绝一切别的名，高举主的名，是恢复的召会中最感人的见证—启三 8。

【周三】



earth—1:4; 2:7; 4:5; 5:6; 3:12; 21:2.

B. The Lord's promises at the end of each of the seven epistles in Revelation 2 and 3 refer both to the present enjoyment of the overcomers and to the reward given to them in the coming millennial kingdom—2:7b, 11b, 17b, 26-28; 3:5, 12, 21:

1. In order to enter into the Lord's joy and receive the Lord as our exceeding great reward in the next age, we need to gain Him and faithfully enjoy Him today in this age—Matt. 25:21b, 23b; Phil. 3:8-9; Gen. 15:1.

2. If we do not faithfully enjoy and experience Christ as the reality of His promises today, we will not participate in their fulfillment in the kingdom age; the principle is that what we are will become our reward—1 Cor. 9:24-27.

§Day 2

## II. As a sign, the church in Philadelphia prefigures the recovered church—Rev. 3:7:

A. The church in Philadelphia prophetically depicts the church of brotherly love, that is, the proper church life—v. 7.

B. One outstanding feature of the church in Philadelphia is that she keeps the Lord's word—vv. 7-8.

C. In Revelation 3:8 the Lord says that the church in Philadelphia has not denied His name; the Lord's word is His expression, and the Lord's name is the Lord Himself—Col. 3:16-17; Matt. 18:20.

D. The return to the pure word from all heresies and traditions and to the exaltation of the Lord's name by abandoning every other name is the most inspiring testimony in the recovered church—Rev. 3:8.

§Day 3

五 对于恢复的召会，主是那拿着大卫的钥匙—国度的钥匙，有权柄开关的—7 节，赛二二 22：

1 这是神家（由为着建造神国的大卫家所预表）之宝库的钥匙—三九 2，撒下七 16。

2 大卫的钥匙是为着保存神家一切的宝藏，就是基督一切的丰富，作我们的享受—弗三 8。

3 大卫的钥匙为神开启整个宇宙—赛二二 22，启三 7：

a 大卫代表神，在地上建立了神的国，并有神治理的钥匙—赛二二 22。

b 基督是真大卫，更大的大卫，祂建造了神的家，就是实际的殿，并且也建立了神的国，祂在其中施行祂完全的权柄以代表神；因此，祂拿着大卫的钥匙—太一 1，十二 3 ～ 8，十六 18 ～ 19。

c 基督拿着大卫的钥匙，这表征祂是神经纶的中心；祂是彰显神并代表神的那一位，祂拿着钥匙，要开启神管治权下的一切事物—西一 15 ～ 18。

E. To the recovered church, the Lord is the One who has the key of David, the key of the kingdom, with authority to open and to shut—v. 7; Isa. 22:22:

1. This is the key of the treasury of the house of God, which is typified by the house of David for the building up of the kingdom of God—39:2; 2 Sam. 7:16.

2. The key of David is for the keeping of all the treasures of the house of God, which are all the riches of Christ for our enjoyment—Eph. 3:8.

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

a. David represents God in establishing God's kingdom on earth and has the key of God's dominion—Isa. 22:22.

b. As the real David, the greater David, Christ has built up the house of God, the real temple, and He has set up the kingdom of God, the dominion in which He exercises full authority to represent God; therefore, He holds the key of David—Matt. 1:1; 12:3-8; 16:18-19.

c. The fact that Christ has the key of David signifies that He is the center of God's economy; He is the One who expresses God and represents Him, the One who holds the key to open everything in God's dominion—Col. 1:15-18.

## 【周四】

## §Day 4

## 叁 主耶稣要使恢复之召会中的得胜者成为那建造到神殿中的柱子—启三 11 ～ 12 上：

## III. The Lord Jesus will make the overcomer in the recovered church a pillar built into the temple of God—Rev. 3:11-12a:

一 主变化我们，就是带走我们天然的元素，并以祂神圣的素质顶替之，借此叫我们作柱子—罗十二 2，林后三 18：

A. The Lord makes us pillars by transforming us, that is, by carrying away our natural element and replacing it with His divine essence—Rom. 12:2; 2 Cor. 3:18:

1 启示录三章十二节里“叫”的意思，就是将我们构成一样东西，以创造的方式构造我们。

1. The meaning of make in Revelation 3:12 is to constitute us into something, to construct us in a creative way.

2 在今天的召会生活中，主正在将祂自己作到我们里面，将我们作成、构成神殿中的柱子。

2. In the church life today, the Lord is working Himself into us and making us, constituting us, into pillars in the temple of God.

二 在启示录二十一章二十二节我们看见，在新耶路撒冷里，三一神自己要成为殿：

1 得胜者在殿中作柱子，意思就是他们要在三一神里作柱子—三 12 上。

2 这包含与三一神调和，并由祂构成—弗三 16 ～ 17 上。

三 甚至在今天的召会生活中，得胜的圣徒也是在三一神里的柱子—启三 12 上，加二 9：

1 这些圣徒有时会感觉到召会实际上不是别的，乃是三一神；这事实由金灯台是召会的象征所指明—启一 12，20。

2 今天召会里的柱子，就是在三一神里的柱子；在来世，这些得胜的信徒要在神殿中作柱子；神的殿就是神自己—三 12 上，二一 22。

3 由此我们看见，作成柱子包含三一神与忠信的信徒调和，并构成到他们里面—林后十三 14。

四 要在非拉铁非召会中得胜，就要将我们在主恢复中所得着的持守到底；我们若是这样作，主就会把我们作成神殿中的柱子—启三 11 ～ 12 上。

## 【周五】

### 肆 在恢复的召会中的得胜者乃是由经过过程并终极完成的三一神所构成，并且成为新耶路撒冷—“新妇，就是羔羊的妻”—12 节下，二一 2，9 ～ 11：

一 圣经中管制的异象乃是：三一神将祂自己作到祂所拣选并救赎的人里面，好以神圣的三一浸透他们全人，为着产生并建造召会作基督的身

B. In Revelation 21:22 we see that in the New Jerusalem the Triune God Himself will be the temple:

1. For the overcomers to be pillars in the temple means that they will be pillars in the Triune God—3:12a.

2. This involves being mingled with the Triune God and constituted with Him—Eph. 3:16-17a.

C. Even in today's church life, the overcoming saints are pillars in the Triune God—Rev. 3:12a; Gal. 2:9:

1. These saints sometimes have the consciousness that the church is actually nothing other than the Triune God, as indicated by the golden lampstands as a symbol of the church—Rev. 1:12, 20.

2. The pillars in the church today are pillars in the Triune God; in the coming age these overcoming believers will be pillars in the temple of God, which is God Himself—3:12a; 21:22.

3. From this we see that being made pillars involves the Triune God being mingled with and constituted into the faithful believers—2 Cor. 13:14.

D. To overcome in the church in Philadelphia is to keep what we have received in the Lord's recovery to the end; if we do this, the Lord will make us a pillar in the temple of God—Rev. 3:11-12a.

## §Day 5

### IV. The overcomer in the recovered church is constituted with the processed and consummated Triune God and becomes the New Jerusalem, "the bride, the wife of the Lamb"—v. 12b; 21:2, 9-11:

A. The governing vision of the Bible is the Triune God working Himself into His chosen and redeemed people in order to saturate their entire being with the Divine Trinity for the producing and building up of the church as

体，终极完成于新耶路撒冷—弗四 4 ～ 6，启二一 2，9 ～ 10。

二 新耶路撒冷是神性与人性调和、相调并建造在一起，所组成的一个实体；一切的组成成分都有相同的生命、性情和构成，因此是一个团体人—约十四 20，23，启二一 2 ～ 3，9 ～ 23：

1 新耶撒路冷是神经纶之中心异象和神圣启示之高峰的终极完成—2，9 ～ 11 节。

2 新耶路撒冷是由蒙神拣选、救赎、重生、圣别、更新、变化、模成并荣化，而成为神的一班人所组成—约三 6，来二 11，罗十二 2，八 29 ～ 30：

a 我们成为神，意即我们由经过过程并终极完成的三一神所构成，使我们在生命和性情上成为神，作祂团体的彰显，直到永远—启二一 11。

b 信徒成为神乃是一个过程，这个过程要终极完成于新耶路撒冷；这是最高的真理，也是最高的福音—罗一 1，3 ～ 4，五 10，启二一 2，三 12。

## 【周六】

三 “我又要将我神的名，和我神城的名，（这城就是由天上从我神那里降下来的新耶路撒冷，）并我的新名，都写在他〔得胜者〕上面”—12 节下：

1 神的名，新耶路撒冷的名，并主的新名，写在得胜者上面，指明得胜者为神、新耶路撒冷和主所得着；神自己、神的城（新耶路撒冷）和主自己，也全属于得胜者；并且他与神、与新耶路撒冷、与主也是一。

2 神的名意即神自己，新耶路撒冷的名意即城本身，主的名意即主自己—12 节下。



the Body of Christ, consummating in the New Jerusalem—Eph. 4:4-6; Rev. 21:2, 9-10.

B. The New Jerusalem is a composition of divinity and humanity mingled, blended, and built up together as one entity; all the components have the same life, nature, and constitution and thus are a corporate person—John 14:20, 23; Rev. 21:2-3, 9-23:

1. The New Jerusalem is the consummation of the central vision of God's economy and of the high peak of the divine revelation—vv. 2, 9-11.

2. The New Jerusalem is a composition of God's chosen, redeemed, regenerated, sanctified, renewed, transformed, conformed, and glorified people who have been deified—John 3:6; Heb. 2:11; Rom. 12:2; 8:29-30:

a. For us to be deified means that we are being constituted with the processed and consummated Triune God so that we may be made God in life and nature to be His corporate expression for eternity—Rev. 21:11.

b. The deification of the believers is a process that will consummate in the New Jerusalem; this is the highest truth and the highest gospel—Rom. 1:1, 3-4; 5:10; Rev. 21:2; 3:12.

## §Day 6

C. "I will write upon him [the overcomer] the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name"—v. 12b:

1. The fact that the name of God, the name of the New Jerusalem, and the Lord's new name are written upon the overcomer indicates that the overcomer is possessed by God, by the New Jerusalem, and by the Lord; that God Himself, His city (the New Jerusalem), and the Lord Himself all belong to him; and that he is one with God, with the New Jerusalem, and with the Lord.

2. The name of God denotes God Himself, the name of the New Jerusalem denotes the city itself, and the name of the Lord denotes

3 将神的名，新耶路撒冷的名，并主的名，写在得胜者上面，指明神的所是，新耶路撒冷的性质并主的人位，全都作到得胜者里面—约十四 19 ～ 20，23，弗三 16 ～ 17。

4 说新耶路撒冷要作得胜者奖赏的话，指明这应许要在千年国成就；千年国的新耶路撒冷是单给得胜者的奖赏—启三 12 下。

the Lord Himself—v. 12b.

3. That the name of God, the name of the New Jerusalem, and the name of the Lord are written on the overcomer indicates that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into the overcomer—John 14:19-20, 23; Eph. 3:16-17.

4. The mentioning of the New Jerusalem as a prize to the overcomer indicates that this promise will be fulfilled in the millennial kingdom; the New Jerusalem in the millennium will be a prize only to the overcomers—Rev. 3:12b.

# 第八周■周一

## 晨兴喂养

弗四 12“为要成全圣徒，目的是…为着建造基督的身体。”

启五 6“我又看见…有羔羊站立，象是刚被杀过的，有…七眼，就是神的七灵，奉差遣往全地去的。”

二一 2“我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

我盼望所有的同工都看见基督的三个时期，三个段落：成肉体—基督在肉体里的时期，总括—基督成为赐生命之灵的时期，以及加强—基督成为七倍加强、赐生命之灵的时期。这三个时期乃是基督历史的三个段落。…所以我们强调这三个辞—成肉体（incarnation）、总括（inclusion）、以及加强（intensification），并着重以下的事实：“成肉体”产生蒙救赎的人；“总括”产生众召会；“加强”产生得胜者，以建造基督的身体，终极完成于新耶路撒冷，作神经纶独一的目标。这就是新约里的启示。（基督的三个时期—成肉体、总括与加强，一八页。）

## 信息选读

第一个时期—成肉体的时期—是在物质的范围里，为着完成法理的救赎，那是物质的事。第二个时期—总括的时期—乃是神圣并奥秘的。在第三个时期—加强的时期—里，将会有一种在神圣奥秘之范围里的成熟，基督的身体要被建造起来，以完成新耶路撒冷。

在祂的第二个时期，就是祂成了复合、包罗万有、赐生命之灵的时期，基督产生了众召会，但身体没



# WEEK 8 — DAY 1

## Morning Nourishment

Eph. 4:12 For the perfecting of the saints...unto the building up of the Body of Christ.

Rev. 5:6 And I saw...a Lamb standing as having just been slain, having... seven eyes, which are the seven Spirits of God sent forth into all the earth.

21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

I hope that all the co-workers will see the three stages, the three sections, of Christ: incarnation—the stage of Christ in the flesh; inclusion—the stage of Christ as the life-giving Spirit; and intensification—the stage of Christ as the sevenfold intensified life-giving Spirit. These three stages are the three sections of Christ's history.... Therefore, we emphasize these three words—incarnation, inclusion, and intensification—and stress the facts that incarnation produces redeemed people, that inclusion produces the churches, and that intensification produces the overcomers to build up the Body, which consummates in the New Jerusalem as the unique goal of God's economy. This is the revelation in the New Testament. (CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," p. 196)

## Today's Reading

The first stage—incarnation—is in the physical realm for the accomplishment of judicial redemption, which is a physical matter. The second stage—inclusion—is divine and mystical. In the third stage—intensification—there will be a maturing and a ripening in the divine and mystical realm, and the Body will be built up to consummate the New Jerusalem.

In His second stage, the stage of His being the compound, all-inclusive, life-giving Spirit, Christ has produced the churches, but not much of the Body was

有多少产生出来，也没有多少真实并实际的建造。…为要使身体得以完全并完整的产生，就需要基督的第三个时期，就是加强的时期；在此一时期，基督成了七倍加强的灵。

可以说，我在中国大陆所作的工，主要的是产生蒙救赎的人；只有少部分工作是为着产生众召会。这指明我在中国大陆的工作，主要的是第一时期里的工作。然而，我来到台湾，就开始作总括时期里的工作，许多召会就兴起来了。如今我有负担执行加强时期里的工作。所以我向主祷告说，“主，我在竭力，要尽我所能的作得胜者，好建造你的身体，以完成新耶路撒冷。”

我们该作包括这三个段落的工。我担心许多同工仍然只在第一段落，成肉体的段落里作工。如果这是你的光景，你就需要改进并往前。你已过所学习并所作的并不充分。当然，你不该忽视第一时期的东西，因为那些乃是根基。如今你需要开始在这根基上建造，至终要有这建造的完成。根基乃是成肉体时期里的工作；建造是在总括时期里的工作；建造的完成是在加强时期里的工作。我要请求你们思想“加强”这件事，并迫切地祷告，说，“主，…我不要留在成肉体的工作里，甚至不要留在总括的工作里。我要从总括往前到加强。主，你已经七倍加强了，我祷告我也要得着七倍加强，以胜过召会的堕落，使你的身体得以建造起来，以完成新耶路撒冷。”（基督的三个时期—成肉体、总括与加强，一七、一六、一五、一八至一九页。）

参读：异象的高峰与基督身体的实际，第二至四篇。

produced and built up in an actual and practical way. In order for the Body to be produced in a full and complete way, there is the need of the third stage of Christ, the stage of intensification in which Christ becomes the sevenfold intensified Spirit.

I can say that the work which I did in mainland China was mainly to produce redeemed people. Only a small part of my work there was for the producing of churches. This indicates that my work in China was mainly a work in the first stage. However, when I came to Taiwan, I began to do a work in the stage of inclusion, and many churches were raised up. Now I am burdened to carry out a work in the stage of intensification. Therefore, I pray to the Lord, saying, “Lord, I am endeavoring to do my best to be an overcomer for the building up of Your Body to consummate the New Jerusalem.”

We should be doing a work of all three sections. I am concerned that many of the co-workers are still working only in the first section, the section of incarnation. If this is your situation, you need to improve and to advance. What you have learned and what you have done in the past are not adequate. Of course, you should not discard the things of the first stage, for those things are the foundation. Now you need to begin building on this foundation and eventually have the completion of the building. The foundation is the work in the stage of incarnation; the building up is the work in the stage of inclusion; and the completion of the building is the work in the stage of intensification. I would urge you to consider this matter of intensification and to pray desperately, saying, “Lord, ...I do not want to remain in the work of incarnation nor even in the work of inclusion. I want to advance from inclusion to intensification. Lord, You have been intensified sevenfold, and I pray that I also will be intensified sevenfold to overcome the degradation of the church that the Body may be built up to consummate the New Jerusalem.” (CWWL, 1994-1997, vol. 4, “Incarnation, Inclusion, and Intensification,” pp. 195, 194, 196-197)

Further Reading: CWWL, 1994-1997, vol. 1, “The High Peak of the Vision and the Reality of the Body of Christ,” chs. 2-4

# 第八周▪周二

## 晨兴喂养

启三 8 “我知道你的行为；看哪，我在你面前给你一个敞开的门，是无人能关的；因为你稍微有一点能力，也曾遵守我的话，没有否认我的名。”

10 “你既遵守我忍耐的话，我也必保守你免去…试炼的时候。”

太十八 20 “因为无论在哪里，有两三个人被聚集到我的名里，哪里就有我在他们中间。”

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

在非拉铁非的召会有一个显著的特征，就是遵守主的话。〔启三 8。〕按照历史，没有别的基督徒象非拉铁非召会的圣徒，曾那样严谨地遵守主的话。在非拉铁非的召会—恢复的召会—不在意传统，乃在意神的话。（新约总论第七册，五四三至五四四页。）

## 信息选读

我们不该认为在非拉铁非的召会是刚强、有能、并得胜的。我们也许非常高估在非拉铁非的召会，但主说她只是稍微有一点能力。讨主喜悦的，不是我们刚强，乃是我们用自己的一点能力，尽我们所能地作。

# WEEK 8 — DAY 2

## Morning Nourishment

Rev. 3:8 I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.

10 Because you have kept the word of My endurance, I also will keep you out of the hour of trial…

Matt. 18:20 For where there are two or three gathered into My name, there am I in their midst.

In Greek, Philadelphia means “brotherly love.” As a sign, the church in Philadelphia prefigures the proper church life recovered by the brothers who were raised up by the Lord in England in the early part of the nineteenth century. Just as the reformed church, prefigured by the church in Sardis, was a reaction to the apostate Catholic Church, prefigured by the church in Thyatira, so the church of brotherly love is a reaction to the dead reformed church. This reaction will continue as an anti-testimony to both apostate Catholicism and degraded Protestantism until the Lord comes back.

One outstanding feature of the church in Philadelphia is that she kept the Lord’s word [Rev. 3:8]. According to history, no other Christians have kept the Lord’s word as strictly as those in the church in Philadelphia. The church in Philadelphia, the recovered church, does not care for tradition; she cares for the word of God. (The Conclusion of the New Testament, pp. 2525-2526)

## Today’s Reading

We should not regard the church in Philadelphia as being strong, powerful, and prevailing. Whereas we may estimate the church in Philadelphia very highly, the Lord says that she had “a little power.” What pleases the Lord is not that we are strong but that we use our little power to do the best we can.

在启示录三章八节主也说，在非拉铁非的召会没有否认祂的名。…话是主的发表，名是主自己。背道的召会偏离了主的话，成了异端。虽然改革的召会多少有点恢复到主的话上，但他们否认了主的名，以许多别的名称呼自己。恢复的召会不但完全回到主的话上，也弃绝了主耶稣基督之外一切的名。…偏离主的话就是背道，以主的名之外的名称呼召会，就是属灵的淫乱。召会如同贞洁的童女许配给基督，（林后十一2，）除了她丈夫的名以外，不该有别的名。…在恢复的召会生活里，没有巴兰的教训，（启二14，）没有尼哥拉党的教训，（15，）没有耶洗别的教训，（20，）也没有撒但深奥之事，（24，）唯有主纯正的话。同样，恢复的召会没有称谓的公会（名称），唯有主耶稣基督这独一的名。从主的话偏离到各种异端，并在基督的名以外高举许多的名，是堕落的基督教最显著的记号；从一切的异端、传统回到纯正的话，并弃绝一切别的名，高举主的名，是恢复的召会中最感人的见证。

主是那拿着大卫的钥匙，开了就没有人能关的，（三7，）祂给恢复的召会一个敞开的门，无人能关。〔8。〕从十九世纪初期，正当召会生活的恢复开始，直到如今，主的恢复始终有敞开的门。组织的基督教越想关闭这门，这门就越敞开。今天尽管有许多反对，这门在世界各地总是敞开的。钥匙是在召会元首的手中，不在反对者的手中。（新约总论第七册，五四四至五四五页。）

参读：新约总论，第二百三十八、四百一十二篇；启示录生命读经，第十五篇；神圣的经纶，第十四章。

In Revelation 3:8 the Lord also says that the church in Philadelphia has not denied His name.... The word is the Lord's expression, and the name is the Lord Himself. The apostate church has deviated from the Lord's word and has become heretical. The reformed church, though recovered to the Lord's word to some extent, has denied the Lord's name by denominating herself with many other names. The recovered church has not only returned to the Lord's word in a full way but has also abandoned all names other than that of the Lord Jesus Christ.... To deviate from the Lord's word is apostasy, and to denominate the church with any name other than the Lord's is spiritual fornication. The church as the chaste virgin betrothed to Christ (2 Cor. 11:2) should not have any name other than her Husband's.... In the recovered church life we have no teachings of Balaam (Rev. 2:14), no teachings of the Nicolaitans (2:15), no teachings of Jezebel (2:20), and no mysterious doctrines of Satan (2:24); we have only the pure word of the Lord. Likewise, the recovered church has no denominations (names) but the unique name of the Lord Jesus Christ. The deviation from the Word to heresies and the exaltation of so many names other than that of Christ are the most striking signs of degraded Christianity. The return to the pure Word from all heresies and traditions and the exaltation of the Lord's name by abandoning every other name are the most inspiring testimony in the recovered church.

As the One who has the key of David and who opens and no one shall shut (3:7), the Lord has given the recovered church "an opened door which no one can shut" [v. 8]. Since the recovery of the proper church life began, in the early part of the nineteenth century, until now, a door has always been wide open to the Lord's recovery. The more that organized Christianity tries to shut the door, the wider it is open. In spite of much opposition, the door today is open worldwide. The key is in the hand of the Head of the church; it is not in the hand of the opposers. (The Conclusion of the New Testament, pp. 2526-2527)

Further Reading: The Conclusion of the New Testament, msgs. 238, 412; Life-study of Revelation, msg. 15; CWWL, 1984, vol. 3, "The Divine Economy," ch. 14

# 第八周■周三

## 晨兴喂养

启三7“你要写信给在非拉铁非的召会的使者，说，那圣别的、真实的，拿着大卫的钥匙，开了就没有人能关，关了就没有人能开的，这样说。”

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

当神创造了人，就派人管理一切受造之物。〔创一26。〕这指明神的心意是要人有管治权在地上代表神。但是因着堕落，人失去了这管治权，后来再也没有完全恢复过。…直等到神的选民以色列人进入美地，建造了圣殿以后，这管治权才再度出现。…殿与神的形像有关，因为殿是神的家，就是祂的彰显，而殿是建造在城内的。殿象征神的彰显，城象征神的管治权。因此，借着殿和城，创世记一章里所启示的形像和管治权，多少有几分实现出来。（新约总论第十四册，一〇三至一〇四页。）

## 信息选读

大卫所拿着的钥匙，就是神整个管治权的钥匙。神的管治权，包括了全宇宙，特别是人类。这个管治权有一把钥匙，归那位曾为国度争战，且为圣殿预备一切的人所有，这人的名字是大卫。大卫代表神，在地上建立了神的国。因此，他有神管治宇宙之权柄的钥匙。不过，大卫只是预表，并不是实际。基督乃是真大卫，比大卫更大。（太十二1～8。）祂是建造神的殿—召会，又是建立神国的那一位。（十六18～19。）今天的召会，既是神的家（殿），

# WEEK 8 — DAY 3

## Morning Nourishment

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

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

When God created man, He gave him dominion over all creatures [Gen. 1:26]. This indicates that in God's intention man is to be the power representing God on earth. Due to the fall, however, man lost this power and has never fully recovered it.... We do not see this power until God's chosen people, the children of Israel, entered into the good land and built the temple.... The temple is related to God's image because, being God's house, it is His expression. The temple was built in the city. The temple signifies God's expression, and the city signifies God's dominion. The image and dominion revealed in Genesis 1 are, at least to some extent, fulfilled in the temple and the city. (The Conclusion of the New Testament, pp. 4199-4200)

## Today's Reading

The key held by David is the key of God's entire dominion. God's dominion includes the whole universe, particularly mankind. This dominion has a key, which is possessed by the person who fought the battle for the kingdom and who made preparations for the temple. The name of this person is David. David represents God in establishing God's kingdom on earth. Hence, he has the key of God's dominion in the universe. David, however, is just a type, not the reality. The real David is Christ, the greater David (Matt. 12:1-8). He is the One who built God's temple, the church, and established God's kingdom (16:18-19). Therefore, in the church today, which is both a house and a kingdom, we have

也是神的国，所以我们有神的彰显和代表。基督比大卫更大，祂建造了神的家，就是实际的殿，并且也建立了神的国，祂在其中施行祂完全的权柄以代表神。因此，祂拿着大卫的钥匙；这钥匙代表神，为神开启整个宇宙，表征基督就是神经纶的中心。祂是彰显神并代表神的那一位，祂拿着钥匙，要开启神管治权下的一切事物。

启示录三章七节…说，基督是那“开了就没有人能关，关了就没有人能开”的一位。因为这把宇宙的钥匙，就是神经纶的钥匙，是在祂手中。主就是用这钥匙对待召会。

以赛亚二十二章二十二至二十四节，预言基督乃是拿着大卫钥匙的一位。二十二章中要紧的主题是神的家。…我们若考量二十二章的上下文，又读启示录三章中有关基督拿着大卫钥匙的话，就知道基督拿着大卫的钥匙，乃是为着神的家，为着神的建造。

在非拉铁非的得胜者要在神的殿中作柱子，神的殿最终要扩大成为新耶路撒冷。按照启示录二十一章二十二节，新耶路撒冷里没有殿，因为在永世里，殿已经扩大成为一座城；这座城长宽高都相等，（16，）这就是至圣所的扩大。这是神的家终极的完成。基督拿着大卫的钥匙，为神争战，并且建造圣殿，建立神的国，这一切都是为着神的建造。

基督拿着大卫的钥匙，并且开了又关，不是为叫我们圣别或属灵，乃是叫我们得以被建造。圣别和属灵，都是为叫我们能在神的殿中作柱子。（新约总论第十四册，一〇四至一〇六页。）

参读：经过过程之神圣三一在信徒里的分赐、变化、并建造，第一、四篇。

God’s expression and representation. As the greater David, Christ has built up the house of God, the real temple, and He has set up the kingdom of God, the dominion in which He exercises full authority to represent God. Thus, He holds the key of David, that which represents God and opens the whole universe for God. It signifies that Christ is the center of God’s economy. He is the One who expresses and represents God, holding the key to open everything in God’s dominion.

Revelation 3:7 also says that Christ is the One who “opens and no one will shut, and shuts and no one opens.” He opens and shuts because the universal key, the key of God’s economy, is in His hand. The Lord uses this key to deal with the church.

Isaiah 22:22-24 is a prophecy concerning Christ as the One who holds the key of David. The crucial subject in Isaiah 22 is the house of God…. If we consider the context of Isaiah 22 and read the context of the word regarding Christ as the One holding the key of David in Revelation 3, we will realize that Christ’s holding the key of David is for God’s house, God’s building.

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

Christ, holding the key of David, opens and shuts, not that we might be holy or spiritual but that we might be built up. Both holiness and spirituality are to enable us to be pillars in the temple of God. (The Conclusion of the New Testament, pp. 4200-4201)

Further Reading: CWWL, 1994-1997, vol. 1, “The Dispensing, Transformation, and Building of the Processed Divine Trinity in the Believers,” chs. 1, 4

# 第八周■周四

## 晨兴喂养

启三 11 ～ 12 “我必快来，你要持守你所有的，免得有人夺去你的冠冕。得胜的，我要叫他在我神殿中作柱子，他也绝不再从那里出去…。”

二一 22 “我未见城内有殿，因主神全能者和羔羊为城的殿。”

〔启示录三章十二节〕里的得胜者，要成为建造在神殿中的柱子。他既建造在神的建筑里，就绝不再从那里出去。这应许要在千年国成就，作得胜者的奖赏。在非拉铁非召会中得胜，不是指去得什么，或去胜过什么别的，乃是要持守我们在主的恢复里所已经领受的，直到末了。你若这样作，主就叫你在神殿中作柱子。这使我们回想创世记二十八章雅各的梦。雅各从梦中醒来后，就把所枕的那块石头立作柱子，为着神的建造。…这个原则在今天完全相同。主立了许多石头在祂的恢复里作柱子。…一块石头一旦被立作柱子建造在建筑里，就绝不会被挪去，因为已经建造上去了。…你若被建造在殿中作柱子，就是你要离去也不可能。（启示录生命读经，二三一至二三二页。）

## 信息选读

主变化我们，就是带走我们天然的元素，并以祂神圣的素质顶替之，借此叫我们作柱子。所以，启示录三章十二节里“叫”的意思，就是将我们构成一样东西，以创造的方式构造我们。在今天的召会生活中，主正在将我们作成、构成神殿中的柱子。



# WEEK 8 — DAY 4

## Morning Nourishment

Rev. 3:11-12 I come quickly; hold fast what you have that no one take your crown. He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore…

21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

[In Revelation 3:12] the overcomer will be made a pillar built into the temple of God. Because he is built into God’s building, “he shall by no means go out anymore.” This promise will be fulfilled in the millennial kingdom as a prize to the overcomer. To overcome in the church in Philadelphia is not to get anything or to overcome other things; it is to keep what we have received in the Lord’s recovery to the end. If you do this, the Lord will make you a pillar in God’s temple. This reminds us of Jacob’s dream in Genesis 28. After Jacob had that dream, he set up the stone which he had used for a pillow to be a pillar. That pillar was for God’s building.... The principle is exactly the same today. The Lord has set up a good number of stones to be pillars in His recovery.... Once a stone has been set as a pillar into the building, it can never be removed, for it has been built in.... If you have been built into the temple as a pillar, you could not leave even if you wanted to. (Life-study of Revelation, pp. 193-194)

## Today’s Reading

The Lord makes us pillars by transforming us, that is, by carrying away our natural element and by replacing it with His divine essence. Therefore, the meaning of make in Revelation 3:12 is to constitute us into something, to construct us in a creative way. In the church life today the Lord is making us, constituting us, into pillars in the temple of God. The Lord’s work in the church

主在召会里的工作，乃是将祂自己作到我们里面，作神圣的水流，带走我们天然的所是，并以祂的本质顶替之，使我们借着祂变化的元素逐渐经过过程。因着这变化的工作，我们就成为神殿中的柱子。

启示录三章十二节告诉我们，得胜者要在来世神的殿中作柱子。然而，二十一章二十二节说到来世和永世里的新耶路撒冷：“我未见城内有殿，因主神全能者和羔羊为城的殿。”这里我们看见，在新耶路撒冷里，三一神自己要成为殿。这就是说，得胜者在殿中作柱子，意思就是他们要在三一神里作柱子。这包含与三一神调和，并由祂构成。这是一个奥秘。

甚至在今天的召会生活中，得胜的圣徒也是在三一神里的柱子。不仅如此，这些圣徒有时会感觉到召会实际上不是别的，乃是三一神。这事实由金灯台是召会的象征所指明。（一12，20。）不仅如此，灯台是三一神的具体化身和彰显。灯台的金表征父的性情；形状表征基督是神的具体化身和形像；七灯表征那灵是彰显。因此，灯台是三一神的具体化身，也是召会的象征。所以实际上，召会就是三一神，这样说并不为过，因为灯台是召会，也是三一神的具体化身。现今我们能看见，今天召会里的柱子，就是在三一神里的柱子。在来世，这些得胜的信徒要在神殿中作柱子；神的殿就是神自己。由此我们看见，作成柱子包含三一神与忠信的得胜者调和，并构成到他们里面。（新约总论第五册，一八五至一八六页。）

参读：新约总论，第一百一十二篇；雅歌结晶读经，第一至二、七、十二篇。

is to work Himself into us as the divine flow to carry away our natural being and replace it with His substance that we may be gradually processed by His transforming element. As the result of this transforming work, we become pillars in the temple of God.

Revelation 3:12 tells us that the overcomers will be pillars in the temple of God in the coming age. However, Revelation 21:22, speaking of the New Jerusalem in the coming age and in eternity, says, “I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.” Here we see that in the New Jerusalem the Triune God Himself will be the temple. This means that for the overcomers to be pillars in the temple means that they will be pillars in the Triune God. This involves being mingled with the Triune God and constituted of Him. This is a mystery.

Even in today’s church life, the overcoming saints are pillars in the Triune God. Furthermore, these saints sometimes have the consciousness that the church is actually nothing other than the Triune God. This fact is indicated by the golden lampstands as a symbol of the church (Rev. 1:12, 20). Furthermore, the lampstand is the embodiment and expression of the Triune God. The gold of the lampstand signifies the nature of the Father; the form signifies Christ as the embodiment and image of God; and the seven lamps signify the Spirit as the expression. Therefore, the lampstand is the embodiment of the Triune God and also a symbol of the church. Hence, it is not too much to say that, in actuality, the church is the Triune God, because the lampstand is the church and also the embodiment of the Triune God. Now we can see that the pillars in the church today are pillars in the Triune God. In the coming age these overcoming believers will be pillars in the temple of God, which is God Himself. From this we see that being made a pillar involves the Triune God being mingled with and constituted into the faithful overcomers. (The Conclusion of the New Testament, pp. 1215-1216)

Further Reading: The Conclusion of the New Testament, msg. 112; CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” chs. 1-2, 7, 12

# 第八周■周五

## 晨兴喂养

启二一 9～11 “…你来，我要将新妇，就是羔羊的妻，指给你看。我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。城中有神的荣耀；城的光辉如同极贵的宝石，好象碧玉，明如水晶。

神的经纶是神要成为人，为要使人在生命和性情上，但不在神格上，成为神，以产生新耶路撒冷，作三一神的扩增和彰显，直到永远。新耶路撒冷的建造乃是神将祂自己构成到人里面，使人在生命、性情和构成上与神一样，使神与人成为一个团体的实体。（历代志生命读经，四五页。）

## 信息选读

我们若看看今天外面的光景，就会看见缺少基督身体的建造，这身体乃是要终极完成新耶路撒冷。这就是为什么主嘱咐我释放祂神圣启示的高峰。…我们需要释放神成为人，为要使人在生命和性情上成为神，但无分于神格这个真理，…〔以及〕关于新耶路撒冷的真理。…主既已将祂真理的这些高峰释放出来，我们就必须学习新的语言来讲说这些真理。保罗和他周围的同工，因着他们尽职所供应的而与人有所不同。今天在主的恢复里，所有的同工必须与人有所不同；他们必须学习讲说这些关于神经纶的高峰真理—神成为人，使人能成为神，以新耶路撒冷为终极完成。这是何大神迹，何深奥秘。（新耶路撒冷的解释应用于寻求的信徒，五三至五四页。）

# WEEK 8 — DAY 5

## Morning Nourishment

Rev. 21:9-11 …Come here; I will show you the bride, the wife of the Lamb. And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God, having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

God’s economy is that God would become a man to make man God in life and in nature but not in the Godhead for the producing of the New Jerusalem as the increase and expression of the Triune God for eternity. The New Jerusalem is built by God’s constituting Himself into man to make man the same as God in life, in nature, and in constitution so that God and man may become a corporate entity. (Life-study of 1 & 2 Chronicles, p. 36)

## Today’s Reading

If we look at today’s outward situation, we can see the lack of the building up of the Body of Christ, which consummates the New Jerusalem. This is why the Lord has charged me to release the high peaks of His divine revelation. First, we need to release the truth that God became a man so that man may become God in life and in nature but not in the Godhead. Then we need to release the truth concerning the New Jerusalem. Since the Lord has released these high peaks of His truths, we have to learn the new language to speak them. Paul and [his] co-workers…were different because of what they ministered. Today in the recovery all the co-workers must be different. They must learn to speak these high truths concerning God’s economy—that God became a man that man may become God, with the New Jerusalem as the ultimate consummation. This is a great miracle and a deep mystery. (CWWL, 1994-1997, vol. 3, “The Application of the Interpretation of the New Jerusalem to the Seeking Believers,” pp. 247-248)

以赛亚书里有两个简短的预言，清楚显示旧约与新约之间的连接。七章十四节说，必有童女生子，祂的名要称为以马内利。九章六节说，有一子赐给我们，祂的名要称为全能的神，永远的父。这些预言启示，神要成为人，作一个小婴孩。全能的神，永远的父，成了一个人，为要使人在生命和性情上（但不在神格上）成为神。然而，人要这样成为神，首先需要蒙救赎。以赛亚五十三章是关于基督之救赎很强的一章。那成为人的神，在祂的人性里乃是人的救赎主，为人的罪被杀。神救赎人，目的是要使蒙救赎的人在生命和性情上成为神，好使神能将祂的经纶完成于基督的身体，作基督的扩大。基督这身体要终极完成于新耶路撒冷，作神完满的彰显和扩大，直到永远。列王的历史在预表上就连于神成为人，将人救赎归回祂自己，使祂将祂所救赎的人，在生命和性情上作成神，使祂为自己得着一个宇宙团体的彰显，直到永远。简单地说，这就是神的经纶。

神经纶的目标是要在祂所救赎的人身上作工，使他们在生命和性情上（但不在神格上）成为神。这唯有借着、凭着、同着、并在赐生命的灵里，才能完成。在主的恢复里，我们要看见基督今天乃是在复活里，并且祂在复活里乃是那是灵的基督，赐生命的灵，作经过过程之三一神的终极完成，这是很要紧的。我们有祂这包罗万有、复合的灵在我们的灵里。如今我们必须每天在我们的灵里作每件事，好叫这赐生命的灵变化我们，模成我们，至终荣化我们，使我们在生命和性情上成为神。（列王纪生命读经，一五三至一五五页。）

参读：历代志生命读经，第一、五、七、十一篇；列王纪生命读经，第四、七至九、十八至二十二篇。

In the book of Isaiah two short prophecies clearly show the link between the Old Testament and the New Testament. Isaiah 7:14 says that a virgin would bring forth a son whose name would be called Immanuel. Isaiah 9:6 says that a son would be given to us and that his name would be called the mighty God and the eternal Father. These prophecies reveal that God would become a man as a little child. The mighty God, the eternal Father, became a man in order to make man God in life and in nature (but not in the Godhead). However, in order to be made God in this way, man first needed to be redeemed. Isaiah 53 is a strong chapter on the redemption of Christ. In His humanity the God who had become man was man's Redeemer, slain for man's sin. God redeemed man for the purpose of making the redeemed man God in life and in nature so that God can have a consummation of His economy in the Body of Christ as the enlargement of Christ. This Body of Christ will consummate in the New Jerusalem as God's full expression and enlargement for eternity. In typology the history of the kings is linked to God's becoming a man to redeem man back to Himself that He might make His redeemed people God in life and in nature so that He might have for eternity a universal, corporate expression of Himself. This, in brief, is God's economy.

The goal of God's economy is to work on His redeemed people in order to make them God in life and in nature but not in the Godhead. This can be accomplished only through, by, with, and in the life-giving Spirit. It is crucial for us in the Lord's recovery to see that our Christ today is in resurrection and that in resurrection He is the pneumatic Christ, the life-giving Spirit as the consummation of the processed Triune God. We have Him as the all-inclusive, compound Spirit in our spirit. Now every day we must do everything in our spirit in order that this life-giving Spirit may transform us, conform us, and eventually glorify us that we might be made God in life and in nature. (Life-study of 1 & 2 Kings, pp. 122-123)

Further Reading: Life-study of 1 & 2 Chronicles, msgs. 1, 5, 7, 11; Life-study of 1 & 2 Kings, msgs. 4, 7-9, 18-22

# 第八周■周六

## 晨兴喂养

启三 12 “得胜的，我要…将我神的名，和我神城的名，（这城就是由天上从我神那里降下来的新耶路撒冷，）并我的新名，都写在他上面。”

约十四 23 “耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”

基督要将祂的新名写在得胜者上面。…祂是极其古老的，今天却又是新的，祂有一个新名写在得胜者上面。这指明得胜者与这位新的基督是一。…这新名乃是照着我们的经历。换句话说，我们对主所经历的，就成了我们；我们经历神，神就成为我们。我们经历新耶路撒冷，新耶路撒冷也成为我们。我们对主有亲密、个人的经历，这些也成了我们。所以，主要恰当地标明我们，把祂的新名写在我们上面。这要指明，我们成为一种人，经历主自己作那使祂自己成了我们的一位。（新约总论第十四册，一〇九至一一〇页。）

## 信息选读

在得胜者上面的名指明这是他们的所是。有主耶稣的新名，意思是他们就是耶稣，因为他们有祂的新名写在他们上面。当然，他们是耶稣，乃是在生命和性情上，但不在神格上。主的新名写在得胜者上面，指明得胜者为主所据有，主自己属于他，他也与主是一。得胜者是基督的产业，也是基督的彰显，因为基督已用其元素变化了他。主的名指明主的自己。主的名写在得胜者身上，指明主的人位已

# WEEK 8 — DAY 6

## Morning Nourishment

Rev. 3:12 He who overcomes,...I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

Christ writes His new name upon the overcomers.... He is the Christ who is exceedingly ancient yet who is new today, having a new name to write upon the overcomers. This indicates that the overcomers are one with this new Christ. This new name will be according to our experiences. In other words, what we experience of the Lord will become us. We experience God, and God becomes us. We experience the New Jerusalem, and that also becomes us. We experience the Lord in an intimate and personal way, and that becomes us. Therefore, the Lord will rightly designate us, writing upon us His new name. This will indicate that we have become a person who has experienced the Lord Himself as the One who makes Himself us. (The Conclusion of the New Testament, p. 4204)

## Today's Reading

The name that is upon the overcomers indicates that this is what they are. To have the new name of the Lord Jesus means that they are Jesus, because they have His new name written upon them. Of course, their being Jesus is in life and in nature but not in the Godhead. That the Lord's new name is written upon the overcomer indicates that the overcomer is possessed by the Lord, that the Lord Himself belongs to him, and that he is one with the Lord. The overcomer is the possession of Christ, and he is the expression of Christ, who has transformed him with His elements. The name of the Lord denotes the Lord Himself. That

被作到得胜者里面。

我们有基督，但基督对我们可能不是新的。我们对基督的经历大多都是老旧的。但我们若决定要在今世作得胜者，我们就会感觉基督是如此新鲜活泼。我们会享受祂是神新的怜悯，每早晨使我们得以复苏。（哀三 22 ～ 23。）

得胜者身上…写着主的新名。就一面说，他们是在经历一位新的主，新的耶稣，新的基督。…今天我们的耶稣实在该是新的耶稣；每一天祂对我们都该是新的。

多数基督徒只有基督作他们救赎主的有限经历，没有多少人有基督作生命的经历，即使有，也很肤浅。基督不仅是我们的救赎主和我们的生命，祂也是我们的君王、申言者、祭司、亮光、能力、公义、圣别、变化、以及许多别的事物。我们越经历基督，祂对我们就越新，祂的名也越写在我们上面。首先基督是救赎主，写在我们上面；后来基督是生命、亮光、谦卑、忍耐和爱，也写在我们上面。祂的名是无穷尽的。祂的名写在我们上面，是在于我们的经历。我们越经历祂，这名就写得越长。没有人能说出基督的这新名是什么，因为这名就是我们对基督新经历的标明。当我们在某一面经历了基督，基督的那一面就成了我们的标记，就是写在我们上面的新名。这样我们对基督的经历就要延长，我们就会说，“不是我的意思，乃是祂的意思。”我们不凭着自己而行，乃照着祂的心愿而行。然后，神的名，神城的名，并主的新名，就要写在我们上面。（新约总论第十四册，一一〇至一一二页。）

参读：圣经中管制并支配我们的异象，第一至三篇；约伯记生命读经，第三、五至六、八至十、十二、十六、二十二至二十三、三十一、三十八篇。

the name of the Lord is written upon the overcomer indicates that the person of the Lord has been wrought into the overcomer.

We have Christ, but Christ may not be new to us. Mostly our experience of Christ may be old. But if we make the decision to be an overcomer in this age, we will have the sense that Christ is exceedingly fresh and new. We will enjoy Him as God’s new compassions refreshing us every morning (Lam. 3:22-23).

The overcomers…bear the new name of the Lord. In a sense they are experiencing a new Lord, a new Jesus, a new Christ…. Today our Jesus should truly be a new Jesus; every day He should be new to us.

Most Christians have only the limited experience of Christ as their Redeemer. Not many have the experience of Christ as their life. Most of those who experience Christ as life experience this in a shallow way. Christ is not only our Redeemer and our life; He is also our King, Prophet, Priest, light, power, righteousness, holiness, transformation, and many other things. The more we experience Christ, the newer He will be to us, and the more His name will be written upon us. First, Christ as Redeemer is written upon us. Later, Christ as life, light, humility, patience, and love will also be written upon us. His name is inexhaustible. The writing of His name upon us depends upon our experience. The more we experience Him, the longer will be the writing of this name. No one can say what the new name of Christ is because it is simply the designation of our new experience of Christ. When we experience Christ in a certain way, that aspect of Christ will become our designation, the new name written upon us. In this way our experience of Christ will be lengthened, and we will say, “Not my will but His will.” We will not act on our own but according to His heart’s desire. Then the name of God, the name of the city of God, and the Lord’s new name will be written upon us. (The Conclusion of the New Testament, pp. 4204-4206)

Further Reading: CWWL, 1994-1997, vol. 2, “The Governing and Controlling Vision in the Bible,” chs. 1-3; Life-study of Job, msgs. 3, 5-6, 8-10, 12, 16, 22-23, 31, 38

# 第八周诗歌

## 爱的召会—非拉铁非

补539

（启示录三章七至十三节）（英1275）

F 大调　　4/4

F　　Gm　C7　F　B♭　　Gm　　G7　　C
1 · 2　3　2 | 4　3　2 7　1 | 6　5　4　3 | 2　3 1　5 — |
— 爱 的 召 会—非 拉 铁　非, 请 听 荣 耀　的 事　实;

F　　B♭　C　F　B♭　　Gm　　G7　　C
1 · 2　3　2 | 4　3　2 7　1 | 6　5　4　3 | 2　3 1　5 — |
天 上 圣 别、真 实 的　主, 述 说 关 于　你 的　事。

C7　　Am　Dm　　G7　C
2　3　2 7　5 | 4　3　2 7　5 | 5　4　3 · 3 | ♯4 · 4　5 — |
国 度 之　门　由 祂 掌　管, 大 卫 钥　匙　祂 手 持;

F.　　B♭　D7　　Gm　　C7　　F
1 · 7　6　5 | 6 · 5　5 4　3 | 2 3 4　5 6　4 2 | 1　3 2　1 — ‖
“我 已 开 门,　无 人 能　关”—祂 话 既　出　必 如　是。

二 阿利路亚!非拉铁非,　行为、工作主悦纳;
看哪,主赐敞开的门,　无人比你更通达。
因你稍微有点能力,　也曾持守祂活话;
未曾否认祂的圣名,　忠信见证殊可嘉。

三 蒙爱召会,非拉铁非,　忍耐的话既遵守,
主必保守,免你经过　全地试炼的时候。
你的仇敌终必俯伏,　知主爱你到永久;
“我必快来,你要持守,　免得冠冕被夺走。”

四 阿利路亚!得胜信徒　必定从主得奖赏;
在神殿中,不再出去,　作为柱子显坚刚。
神的圣名、主的新名、　圣城之名写身上;
三一之神与人联结,　互住、调和显辉煌。

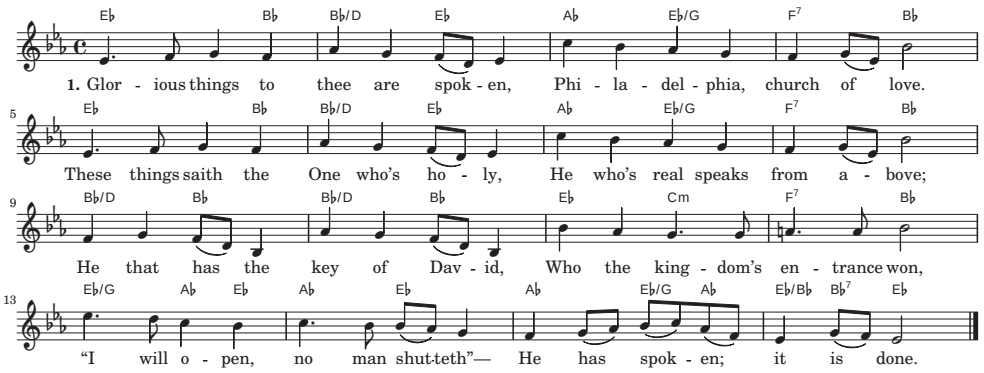
五 耶路撒冷从天而降,　神圣新城何荣耀;
珍珠之门、碧玉城墙,　珍贵材料同建造。
非拉铁非—弟兄相爱—　得胜新妇主所要;
众召会中,凡有耳者,　当听那灵在呼召!

# WEEK 8 — HYMN

## Glorious things to thee are spoken

**The Church — Philadelphia**

1275




**2.** Hallelujah, Philadelphia,
Thine are works that please the Lord.
Strength thou hast, though just a little
And hast kept His living Word.
Thou His holy name denied not,
But confessed it here below—
Lo, a door is set before thee,
Through which none but thee can go.

**3.** Thou, beloved Philadelphia,
Dost His Word of patience keep.
From the hour of trial He'll save thee,
Which o'er all the world shall sweep.
Troublers too shall know He loves thee;
They to thee must then bow down.
"Hold thou fast, for I come quickly,
That no man may take thy crown."

**4.** Hallelujah, overcomers,
"In the temple of My God,
I will build them in as pillars,
Nevermore to go abroad."
God's own name is written on them
And the new name of the Lord.
With the triune God they're blended;
They're the city of our God.

**5.** Hallelujah, out of heaven,
Comes the New Jerusalem:
Gates of pearl and walls of jasper,
Mingled with each precious gem.
Philadelphia, Philadelphia,
Has become His Bride so dear.
Now the Spirit in the churches
Speaks to all who have an ear.

第八周申言

申言稿：

*Composition for prophecy with main point and sub-points:*