二〇一三年感恩节特会

约翰的修补职事

第五篇

基督天上的祭司职任供应众召会，为着产生得胜者

读经：启二~三

纲　　目

周　一

壹 基督天上的祭司职任乃是说话的职事：

一 基督向神说话是为我们代求，祂向我们说话是尽祭司的职任—来七25，启一16，20，二1上，7，参玛三1，来一2：

1 从来没有人看见神；唯有子，就是神的话（约一1，14）和神的说话，借着完全的彰显、说明并解释，将神表明出来。（18。）

2 启示录告诉我们，甚至在为神的国争战的事上，基督也是神的话，为着神的定旨说话—十九13。

二 基督借着在众召会中间行走，就知道每一个召会的光景；这样的游历众召会，使祂洞悉每一种光景；然后祂就照着所看见的，对我们说话—二1，7。

三 祂行走的时候是基督，祂说话的时候乃是那灵；在七封

Thanksgiving Conference 2013

THE MENDING MINISTRY OF JOHN

Message Five

Christ's Heavenly Priesthood Ministered to the Churches for the Producing of the Overcomers

Scripture Reading: Rev. 2-3

Outline

Day 1

I. Christ's heavenly priesthood is a speaking ministry:

A. *Christ speaks to God to intercede for us, and He speaks to us to minister the priestly service—Heb. 7:25; Rev. 1:16, 20; 2:1a, 7; cf. Mal. 3:1; Heb. 1:2:*

1. No one has ever seen God; the Son, as the Word of God (John 1:1, 14) and the speaking of God, has declared Him with a full expression, explanation, and definition of Him (v. 18).

2. The book of Revelation tells us that even in the warfare for the kingdom of God, Christ is the Word of God speaking for God's purpose—19:13.

B. *By Christ's walking in the midst of the churches, He gets to know the condition of each church; such a tour of the churches makes Him thoroughly familiar with every situation; then according to what He sees, He speaks to us—2:1, 7.*

C. *In His walking He is Christ, and in His speaking He is the Spirit; at the*

书信的开头都是主说话，（二1，8，12，18，三1，7，14，）结束时都是那灵向众召会说话；（二7，11，17，29，三6，13，22；）行走的基督成了说话的那灵。

周　二

四　主作祭司说话的性质，乃是修剪并充满金灯台：

1 在旧约的帐幕里有灯台；每天早晨祭司要收拾灯，剪去烧焦的灯芯，（出三十7，）此外还要添上油。（二七20。）

2 收拾灯就是剪去烧焦的末端，亦即再也点不亮的部分；添油就是供应那灵。

3 在启示录二、三章，我们的大祭司正在整理七个灯台；祂剪去那些不必要且拦阻发光的东西，同时祂供应所需要的油，使灯台明亮的点着。

贰 主的说话剪去宗教—二9：

一　今天的基督教已经犹太教化了；犹太教和召会在四个主要的点上有好些基本的分别—圣殿、律法、祭司、属世的应许：

1 犹太教有物质的殿，但在召会里的殿乃是属灵的殿；在犹太教里，敬拜者和敬拜的地方是两个不同的东西；但在召会里没有敬拜的地方，因为敬拜的地方就是敬拜者—弗二21～22，约四24，林前三16，六19，林后六16。

2 犹太教有律法，就是日常生活原则的标准，是刻在石版上的；在召会里，圣灵是我们内住之生命的律，刻在我们心上—来八10。

beginning of each of the seven epistles it is the Lord who speaks (vv. 1, 8, 12, 18; 3:1, 7, 14), and at the end it is the Spirit speaking to the churches (2:7, 11, 17, 29; 3:6, 13, 22); the walking Christ becomes the speaking Spirit.

Day 2

D. The nature of the Lord's priestly speaking is to trim and fill the golden lampstands:

1. In the Old Testament there was the lampstand in the tabernacle; every morning the lamps were trimmed by having their charred wicks snuffed (Exo. 30:7); in addition, the lamps were supplied with oil (27:20).

2. To trim is to cut off the charred ends that can no longer burn brightly; to add oil is to supply the Spirit.

3. In Revelation 2 and 3 our High Priest is trimming the seven lampstands, cutting away those things that are not needed and that frustrate the shining; at the same time He is supplying the oil that is needed and that will make the lampstands burn brightly.

II. The Lord's speaking trims away religion—2:9:

A. Today's Christianity has been Judaized; there are many essential differences between Judaism and the church in four major points—the temple, the law, the priests, and the worldly promises:

1. In Judaism there is a material temple, whereas the temple in the church is a spiritual temple; in Judaism the worshippers and the place of worship are two different things; there is no place of worship in the church, for the place of worship is the worshipper—Eph. 2:21-22; John 4:24; 1 Cor. 3:16; 6:19; 2 Cor. 6:16.

2. In Judaism there are the laws, a standard of principles for daily living, which are written on tablets of stone; in the church the Holy Spirit is our indwelling law of life inscribed on our hearts—Heb. 8:10.

3 犹太教有居间的祭司，但在召会里所有的信徒都是神福音勤奋的祭司，是圣别君尊的祭司体系—罗十五 16，启一 6，彼前二 5，9。

4 犹太教有属世的应许同属地的福分，但在召会里有属天的应许和属灵的福分—弗一 3，加三 14，参太十六 24。

二 “外表上作犹太人的，并不是犹太人；外表上肉体的割礼，也不是割礼。唯有在内里作的，才是犹太人；割礼也是心里的，在于灵，不在于字句。这人的称赞，不是从人来的，乃是从神来的”—罗二 28～29，参腓三 3，加三 7，14，16，29。

周 三

叁 主的说话剪去世俗—启二 12～17：

一 撒但的座位是在撒但所住的世界里，就是他掌权的范围里；属世的召会既与世界联合，也就住在有撒但座位之处—13 节，参约十二 31～33，十四 30。

二 属世且堕落的召会，不但持守巴兰的教训，还持守尼哥拉党的教训；巴兰的教训使人受打岔，离开基督的人位，转去拜偶像，并且从享受基督，转去犯属灵的淫乱；尼哥拉党的教训，破坏信徒作基督身体之肢体的功用，因而使主的身体无法彰显主；前一种教训忽视了头，后一种教训破坏了身体—启二 14～15。

三 当召会走世界的路时，得胜者进前来，住在至圣所神的面光中，在那里享受隐藏的基督这特别的一分，作他们每日的供应；今天我们若寻求主，胜过属世召会的堕落，

3. In Judaism there is a mediatorial class of priests, but in the church all the believers are laboring priests of the gospel of God, a holy and royal priesthood—Rom. 15:16; Rev. 1:6; 1 Pet. 2:5, 9.

4. In Judaism there are worldly promises and earthly blessings, but in the church there are heavenly promises and spiritual blessings—Eph. 1:3; Gal. 3:14; cf. Matt.16:24.

B. *“He is a not Jew who is one outwardly; neither is circumcision that which is outward in the flesh. But he is a Jew who is one inwardly; and circumcision is of the heart, in spirit, not in letter, whose praise is not from men, but from God”—Rom. 2:28-29; cf. Phil. 3:3; Gal. 3:7, 14, 16, 29.*

Day 3

III. The Lord’s speaking trims away worldliness—Rev. 2:12-17:

A. *Satan’s throne is in the world, the place where he dwells and the sphere of his reign; since the worldly church entered into union with the world, she dwells where Satan’s throne is—v. 13; cf. John 12:31-33; 14:30.*

B. *The worldly and degraded church holds not only the teaching of Balaam but also the teaching of the Nicolaitans; the teaching of Balaam distracts people from the person of Christ to idolatry and from the enjoyment of Christ to spiritual fornication, whereas the teaching of the Nicolaitans destroys the function of the believers as members of the Body of Christ, thus annulling the Lord’s Body as His expression; the former teaching disregards the Head, and the latter destroys the Body—Rev. 2:14-15.*

C. *While the church goes the way of the world, the overcomers come forward to abide in the presence of God in the Holy of Holies, where they enjoy the hidden Christ as a special portion for their daily supply; if*

并享受主这特别的一分，在要来的国度里，祂这隐藏的吗哪就要成为我们的赏赐—16～17节。

周　四

肆 主的说话剪去背道召会邪恶的酵—二18～29：

一 妇人耶洗别就是主在马太十三章三十三节所预言，那把面酵（表征邪恶、异端、异教的事物）加在细面（表征基督是满足神和人的素祭）里的妇人。

二 这妇人就是启示录十七章那将可憎之物与神圣事物混杂的大妓女；亚哈的异教妻子耶洗别，乃是背道召会的预表—二20，王上十六31，十九1～2，二一23，25～26，王下九7。

三 我们需要提防巴比伦的原则，就是背道召会的原则；一切不绝对的，一半一半的，就是巴比伦；我们要求神给我们光，让我们在光中审判自己一切向祂不绝对的东西—启三16～19，参民六1～9：

1 巴比伦（希伯来文，Babel，巴别）的原则是人打算用人的能力（由甎头所表征），从地上造到天上—创十一1～9，林前三12。

周　五

2 巴比伦的原则就是装假—启十七4，6，太二三25～32，六1～6，十五7～8，约五44，十二42～43。

3 巴比伦的原则就是不看自己为寡妇，反倒荣耀自己，生

we seek the Lord, overcome the degradation of the worldly church, and enjoy a special portion of the Lord today, He as the hidden manna will be a reward to us in the coming kingdom—vv. 16-17.

Day 4

IV. The Lord's speaking trims away the leaven of the evil in the apostate church—vv. 18-29:

A. The woman Jezebel is the same as the one prophesied by the Lord in Matthew 13:33; there the woman added leaven (signifying evil, heretical, and pagan things) into the fine flour (signifying Christ as the meal offering for the satisfaction of God and man).

B. This woman is the great harlot of Revelation 17, who mixes abominations with the divine things; Jezebel, the pagan wife of Ahab, is a type of the apostate church—2:20; 1 Kings 16:31; 19:1-2; 21:23, 25-26; 2 Kings 9:7.

C. We need to beware of the principle of Babylon, the principle of the apostate church; anything that is halfway and not absolute is called Babylon; we need God to enlighten us so that in His light we may judge everything in us that is not absolute toward Him— Rev. 3:16-19; cf. Num. 6:1-9:

1. The principle of Babylon (Heb. Babel) is man's endeavor to build up something from earth to heaven by human ability, signified by bricks—Gen. 11:1-9; 1 Cor. 3:12.

Day 5

2. The principle of Babylon is hypocrisy—Rev. 17:4, 6; Matt. 23:25-32; 6:1-6; 15:7-8; John 5:44; 12:42-43.

3. The principle of Babylon is that of not considering herself a widow but of glorifying

活奢华；就某种意义说，在基督里的信徒在今世是寡妇，因他们的丈夫基督，不在他们这里了；因为我们所爱的主不在世界这里，我们的心也不在这里—启十八 7，参林前十六 22，启二二 20，路十二 34，提前六 6 ～ 10。

4 巴比伦的原则就是妓女的原则；巴比伦的目的就是要人传扬自己的名，否认神的名；召会如同贞洁的童女许配基督，除了她丈夫的名以外，不该有别的名—创十一 4，启三 8，林后十一 2，林前一 10。

伍 主的说话剪去不冷不热—启三 14 ～ 22：

一 “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”—15 ～ 16 节。

二 老底嘉是走了样的非拉铁非—14 ～ 22 节：

1 有一天弟兄相爱失去的时候，非拉铁非就马上变作“众人的意见”（“老底嘉”的意思）。

2 老底嘉的特点，就是不冷不热和属灵的骄傲；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；曾有一次主怜悯他们，他们记得那一个历史，而今天却失去了那一个实际。

周 六

3 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，但是没有一样是能夠把命拼上的；记得已往时候的光荣，却忘记了今天在神面前的光景。

4 我们如果要继续在非拉铁非的道路上，蒙拯救脱离老底嘉的不冷不热，我们就得学习在神面前谦卑—赛六六 1

herself and living luxuriously; in a sense, the believers in Christ are a widow in the present age because their Husband, Christ, is absent from them; because our Beloved is not here in the world, our heart is not here—Rev. 18:7; cf. 1 Cor. 16:22; Rev. 22:20; Luke 12:34; 1 Tim. 6:6-10.

4. The principle of Babylon is the principle of a harlot; Babylon's purpose is for man to make a name for himself and deny God's name; the church, as the pure virgin espoused to Christ, should have no name other than her Husband's—Gen. 11:4; Rev. 3:8; 2 Cor. 11:2; 1 Cor. 1:10.

V. The Lord's speaking trims away lukewarmness—Rev. 3:14-22:

A. "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"—vv. 15-16.

B. Laodicea is a distorted Philadelphia—vv. 14-22:

1. When brotherly love is gone, Philadelphia immediately turns into "the opinion of the people" (the meaning of Laodicea).

2. Laodicea is characterized by lukewarmness and spiritual pride; spiritual pride 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.

Day 6

3. 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.

4. If we want to continue in the way of Philadelphia and be saved from the lukewarmness of Laodicea, we must remember to humble ourselves before God—

～2，五七15。

陆 除了修剪灯台，祭司也用油充满灯盏；吃生命树，吃隐藏的吗哪，以及与主一同坐席，都是那灵的充满—参亚四11～14：

一 启示录启示三一神的加强表现，（一4，三1，四5，五6，）将堕落的召会带回享受祂自己作生命树、隐藏的吗哪和筵席，作神新约经纶的终结。

二 “得胜的，我必将神乐园中生命树的果子赐给他吃；”（二7；）吃生命树的果子就是最好的充满。

三 “得胜的，我必将那隐藏的吗哪赐给他；”（17；）吃隐藏的吗哪就是被充满并得供应。

四 “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；”（三20；）因着与主一同坐席，我们就得着充满。

柒 借着基督大祭司的服事，宗教、世俗、邪恶、不冷不热这一切黑暗的事物都剪去了；借着祂天上的祭司职任，生命树、隐藏吗哪、属天筵席的属天、神圣元素也都供应给我们；这天上职事的结果乃是新陈代谢的变化，使我们变化成为宝石，为着建造神的居所—罗十二2，林后三18：

一 主所有属天的服事和关怀，目的是要使我们成为得胜者—启二7，11，17，26～28，三5，12，20～21。

Isa. 66:1-2; 57:15.

VI. In addition to trimming the lampstand, the priest also filled the lamps with oil; to eat of the tree of life, to eat of the hidden manna, and to feast with the Lord are all the infilling of the Spirit—cf. Zech. 4:11-14:

A. The book of Revelation reveals the intensification of the Triune God (1:4; 3:1; 4:5; 5:6) to bring the degraded church back to the enjoyment of Himself as the tree of life, the hidden manna, and the feast for the finalization of God's New Testament economy.

B. "To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God" (2:7); eating of the tree of life is the best infilling.

C. "To him who overcomes, to him I will give of the hidden manna" (v. 17); to eat of the hidden manna is to be filled and supplied.

D. "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" (3:20); by feasting with the Lord, the infilling takes place.

VII. By Christ's high priestly service all the dark things of religion, worldliness, evil, and lukewarmness are trimmed away; also by His heavenly priesthood the heavenly, divine element of the tree of life, the hidden manna, and the heavenly feast is ministered to us; the effect of this heavenly ministry is a metabolic transformation to make us precious stones for the building of God's dwelling place—Rom. 12:2; 2 Cor. 3:18:

A. All the Lord's heavenly service and care have the aim of making us the overcomers— Rev. 2:7, 11, 17, 26-28; 3:5, 12, 20-21.

二 生命树、隐藏吗哪、和属天筵席的滋养，成为构成灯台的神圣元素。

三 因此，每个地方召会就是一个灯台，每一个地方召会里面也都有得胜者；这些得胜者构成了灯台；最终，灯台就是地方召会里的得胜者。

捌 当主耶稣安排世界的局势，使神的子民能夠往前时，祂也执行祂天上的职事，特别要以属天的丰富、神圣的元素，来供应爱神并寻求神的人，使他们蒙保守在得胜的水准上；要维持这些爱神并寻求基督的人，就需要基督天上的职事—徒五 31，来七 25，八 2。

B. The nourishment of the tree of life, the hidden manna, and the heavenly feast becomes the divine element of which the lampstand is composed.

C. Thus, every local church will be a lampstand, and in every local church there will be overcomers; these overcomers will make up the lampstand; a lampstand eventually is the overcomers in a local church.

VIII. While the Lord Jesus is arranging the world situation so that God's people may go on, He is also exercising His heavenly ministry to especially supply God's lovers and seekers with the heavenly riches, the divine element, so that they may be kept at an overcoming level; the sustaining of these God-lovers and Christ-seekers needs Christ's heavenly ministry—Acts 5:31; Heb. 7:25; 8:2.

第五周 • 周一

晨兴喂养

来七 25“所以，那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。”

启一 16“…从祂口中出来一把两刃的利剑…。”

二 1“…那右手中握着七星，在七个金灯台中间行走的，这样说。”

〔启示录〕一章清楚地描述基督是我们的大祭司，身穿祭司袍，表征祂把自己和神圣的性情与生命供应到我们里面来。...你会以为主在二、三章是对付七个召会，而不会联想到祂祭司的事奉。...〔然而，〕二、三章表明祂怎样把祭司的服事供应给我们。

这种祭司事奉的职事，主要是借着祂的说话来完成的。基督天上的祭司职任乃是一种说话的职事。在我早期的基督徒生活里，我以为基督作大祭司，只是在天上为我们代求。...祂向神说话是为我们代求，祂向我们说话〔则〕是尽祭司的职任（约翰的修补职事，一五六至一五七页）。

信息选读

约翰在他最后的著作启示录里告诉我们，甚至在为神的国争战的事上，基督也是神的话，为着神的定旨说话（十九 13）。当祂来为着国度与神的仇敌争战时，祂的名称为神的话。当祂争战时，祂就是神的说话（约翰福音结晶读经，一四页）。

基督向我们说话，当然是在向父说话之后。换句话说，祂先是代求，然后借着向我们说话，继续来完成祂所代求的。基督真是忙碌！祂不

WEEK 5 — DAY 1

Morning Nourishment

Heb. 7:25 "Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them."

Rev. 1:16 "...And out of His mouth proceeded a sharp two-edged sword..."

2:1 "...These things says He who holds the seven stars in His right hand, He who walks in the midst of the seven golden lampstands."

[Revelation 1] clearly depicts Christ as our High Priest, wearing the priestly robe which signifies that He is ministering of Himself and of the divine nature and life into us....You may think that in chapters 2 and 3 the Lord is dealing with the seven churches, and not associate this with His priestly service.... [However], chapters 2 and 3 show how He ministers the priestly service to us.

This ministry of the priestly service is accomplished mainly by His speaking. Christ's heavenly priesthood is a speaking ministry. In my early Christian life I thought that Christ was in the heavens only interceding for us as our High Priest....He speaks to God to intercede for us, and He [also] speaks to us to minister the priestly service. (The Mending Ministry of John, p. 119)

Today's Reading

John, in his last writing, Revelation, tells us that even in the warfare for the kingdom of God, Christ is the Word of God speaking for God's purpose (Rev. 19:13). When He comes to fight God's enemies for the kingdom, His name is called the Word of God. In His fighting He is God's speaking. (Crystallization-study of the Gospel of John, p. 16)

Christ's speaking to us surely follows His speaking to the Father. In other words, His intercession takes place first; then by His speaking to us He continues to accomplish what He has interceded.

但在众召会中间行走，祂也进行双向的说话，就是向神说话以及向我们说话。祂是行走并说话的大祭司。...祂又说话，又行走。...凡基督所代求的，祂就向我们说出来。祂向我们说话以后，又向父说话。在启示录二、三章，祂对七个召会有许多话要说；同时，祂对父也有许多话要说，为着执行祂在七封书信里所说的话。这种说话是来去往返地进行着，先是向着父，然后向着我们，后来又回到父那里去。阿利路亚，我们有说话的大祭司！

因着祂在众召会中间行走，祂就知道每一个召会的光景。...祂行走过以弗所、士每拿、别迦摩、推雅推喇、撒狄、非拉铁非、老底嘉。这样的游历使祂洞悉每一种光景。祂看见以后便说话。

今天也是一样。如今我们的大祭司在祂天上的职事里在众召会中间行走，要查看每一个召会的光景。然后祂就照着所看见的，对我们说话。这是真实的祭司服事。不要以为祂所说的是道理。祂的说话就是祂的服事，祂的供职。如果你以这样的领会再读读这七封书信，会发现它们是全新的。许多圣经教师用这些书信来解释道理，但基督在这里所说的不是道理，而是一种祭司性的说话。

祂的说话根据于祂的所是，也根据于召会的光景。在每一封书信的开头，祂都说到祂是谁，以及祂的所是。然后每一次祂照着召会的所是来说话。祂的说话是实际的，也是装备人的。

祂行走的时候是基督，祂说话的时候乃是那灵。在七封书信的开头都是主说话（二1、8、12、18，三1、7、14），结束时都是那灵向众召会说话（二7、11、17、29，三6、13、22）。...行走的基督成了说话的那灵（约翰的修补职事，一五七至一五八、一五五页）。

参读：约翰福音结晶读经，第一篇；约翰的修补职事，第十三章。

How busy Christ is! He is not only walking in the midst of the churches; He is also carrying on His twofold speaking, a Godward speaking and an usward speaking. He is a walking and a speaking High Priest....He is both speaking and walking as well....What Christ intercedes for, He then speaks forth to us. Then, after He speaks to us, He again speaks to the Father. He has much to say in Revelation 2 and 3 to the seven churches; correspondingly, He has much to say to the Father for the carrying out of what He has spoken in the seven epistles. This speaking, then, goes back and forth: first to the Father, then to us, then back to the Father again. Hallelujah for our speaking High Priest!

By His walking in the midst of the churches, He gets to know the condition of each church....He traveled through Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. Such a tour made Him thoroughly familiar with every situation. Then after His seeing, He spoke.

Even today it is the same. Our High Priest in His heavenly ministry is now walking among the churches to look into the condition of each one. Then according to what He sees, He speaks to us. This is the real priestly service. Do not think that what He is saying is doctrine. His speaking is His serving, His ministering. If you reread these seven epistles with this understanding, you will find them altogether new Many Bible teachers use these epistles to expound doctrines, but what Christ is speaking here is not doctrinal. It is a priestly speaking.

His speaking is according to what He is and also according to the condition of the church. In every epistle He begins by saying who and what He is. Then He also speaks in every case according to what the church is. His speaking is both practical and equipping.

In His walking He is Christ. In His speaking He is the Spirit. At the beginning of each of the seven epistles it is the Lord who speaks (2:1, 8, 12, 18; 3:1, 7, 14). At the end it is the Spirit speaking to the churches (2:7, 11, 17, 29; 3:6, 13, 22)....The walking Christ became the speaking Spirit. (The Mending Ministry of John, pp. 119-121, 117-118)

Further Reading: Crystallization-study of the Gospel of John, msg. 1; The Mending Ministry of John, ch. 13

一座輝煌的聖殿，作他們禮拜的地方。他們有十條誡命，還有許多其他的規條，作他們行爲的標準。他們有祭司的職分，是一班特別的人替他們辦理屬靈的事。他們還有在地上亨通的祝福。請你們注意，猶太教在地上是一個屬地的宗教。

召會的特點是，你們的身子就是神居住的所在。以個人說，我們每一個人都是聖殿。以團體說，神建立我們，聯絡得合式，變成神的居所〔弗二21~22〕。召會沒有敬拜的地方，敬拜的地方就是敬拜的人。我們是把敬拜的地方抬着走的。所以根本上是和猶太教兩樣的。猶太教的聖殿是物質的聖殿，召會的聖殿是屬靈的聖殿。...在召會裏，神住在人身上；在猶太教裏，神住在房屋裏。人以爲要敬拜神總得有個地方，甚至有人稱禮拜堂就是召會。這是猶太教，不是召會！召會這個辭原文是 **ekklesia**，艾克利西亞，意思是蒙召出來的人。召會是被寶血買回來的人，這個就是召會。

猶太人還有他們生活的規條，就是律法（神不過是藉着律法叫人知道自己的罪而已）。誰是一個猶太人，誰就得把十條誡命守住。但是主耶穌明明說，你就是把十條誡命都遵守了，你還是缺少一件（路十八20~22）。猶太教有個生活原則的標準，是刻在石版上的。...在召會裏沒有律法，它的律法也不是在另外一個地方。它不是寫在石版上，乃是寫在心版上。賜生命之靈的律是在我裏頭的。聖靈住在我裏頭，聖靈就是我的律法。...今天的是非，不在石版上，而是在心裏〔參來八10，耶三一33〕。我們今天所有的特點，就是神的靈在我們裏頭（倪柝聲文集第三輯第一冊，二七、二三至二五頁）。

參讀：倪柝聲文集第三輯第一冊，教會的正統，第三章；啓示錄結晶讀經綱要（二），第五篇。

temple on this earth of stone and gold. As their standard of behavior, they have the Ten Commandments and many other regulations. In order to attend to spiritual affairs, they have the office of the priests, a group of special people. Finally, they also have the blessings by which they may prosper on this earth. Please notice that Judaism is an earthly religion on this earth.

The special feature of the church is that your body is the dwelling place of God. Individually speaking, every one of us is the temple of God. Corporately speaking, God builds us up and fits us together to become His dwelling place [Eph. 2:21-22]. There is no place of worship in the church; the place of worship is the worshipper. We carry our place of worship wherever we go. This is basically different from Judaism. The temple in Judaism is a material temple; the temple in the church is a spiritual temple.... In the church God dwells in man; in Judaism God dwells in a house. Man thinks that he needs a place in order to worship God. Some even call the building the "church." This is Judaism, not the church! The word church in Greek is ekklesia, which means "the called-out ones." The church is a people bought with the precious blood; this is the church.

The Jews also have laws and regulations for their daily life (God only uses the law to make men know their sins). Whoever is a Jew must keep the Ten Commandments. But the Lord Jesus says clearly that even if you have kept the Ten Commandments, you still lack one thing (Luke 18:20-22). Judaism has a standard of principles for daily living which is written on tablets of stone....In the church there is no law; rather, its law is in another place. It is not written on tablets of stone but on tablets of the heart. The law of the Spirit of life is within us. The Holy Spirit dwells in us; the Holy Spirit is our law ...Right or wrong is not on tablets of stone but in the heart [cf. Heb. 8:10; Jer. 31:33]. Today our special feature is that the Spirit of God dwells in us. (CWWN, vol. 47, pp. 27, 24-26)

Further Reading: CWWN, vol. 47, "The Orthodoxy of the Church," ch. 3; Crystallization-study Outlines—Revelation (2), pp. 18-21

一座辉煌的圣殿，作他们礼拜的地方。他们有十条诫命，还有许多其他的规条，作他们行为的标准。他们有祭司的职分，是一班特别的人替他们办理属灵的事。他们还有在地上亨通的祝福。请你们注意，犹太教在地上是一个属地的宗教。

召会的特点是，你们的身子就是神居住的所在。以个人说，我们每一个人都是圣殿。以团体说，神建立我们，联络得合式，变成神的居所〔弗二21~22〕。召会没有敬拜的地方，敬拜的地方就是敬拜的人。我们是把敬拜的地方抬着走的。所以根本上是和犹太教两样的。犹太教的圣殿是物质的圣殿，召会的圣殿是属灵的圣殿。...在召会里，神住在人身上；在犹太教里，神住在房屋里。人以为要敬拜神总得有个地方，甚至有人称礼拜堂就是召会。这是犹太教，不是召会！召会这个辞原文是 ekklesia，艾克利西亚，意思是蒙召出来的人。召会是被宝血买回来的人，这个就是召会。

犹太人还有他们生活的规条，就是律法（神不过是借着律法叫人知道自己的罪而已）。谁是一个犹太人，谁就得把十条诫命守住。但是主耶稣明明说，你就是把十条诫命都遵守了，你还是缺少一件（路十八 20~22）。犹太教有个生活原则的标准，是刻在石版上的。...在召会里没有律法，它的律法也不是在另外一个地方。它不是写在石版上，乃是写在心版上。赐生命之灵的律是在我里头的。圣灵住在我里头，圣灵就是我的律法。...今天的是非，不在石版上，而是在心里〔参来八 10，耶三一 33〕。我们今天所有的特点，就是神的灵在我们里头（倪柝声文集第三辑第一册，二七、二三至二五页）。

参读：倪柝声文集第三辑第一册，教会的正统，第三章；启示录结晶读经纲要（二），第五篇。

temple on this earth of stone and gold. As their standard of behavior, they have the Ten Commandments and many other regulations. In order to attend to spiritual affairs, they have the office of the priests, a group of special people. Finally, they also have the blessings by which they may prosper on this earth. Please notice that Judaism is an earthly religion on this earth.

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Further Reading: CWWN, vol. 47, "The Orthodoxy of the Church," ch. 3; Crystallization-study Outlines—Revelation (2), pp. 18-21

第五周 • 周三

晨兴喂养

启二 13~15“我知道你的居所，就是有撒但座位之处。…然而有几件事我要责备你，因为在你那里，有人持守巴兰的教训；这巴兰曾教导巴勒，将绊脚石放在以色列子孙面前，叫他们吃祭偶像之物，并且行淫乱。你那里也有人照样持守尼哥拉党的教训。”

使灯芯烧焦的另一样东西乃是世俗，这是我们天上的大祭司所无法容忍的。别迦摩（启二 12~17）说出召会与世界联婚。主又一次进来修剪灯芯。你们这些住在纽约的人，的确是住在属世的城市里。若没有召会的话，我真不愿住在这里。…我们也许认为住在乡间就脱离世俗了，但情形并非如此。乡村也有乡村的世俗。别迦摩所表征的这些世俗，都必须剪去（约翰的修补职事，一六〇页）。

信息选读

〔别迦摩〕原文意结婚，含联合，并坚固的高塔意。就表号说，在别迦摩的召会预表与世界联婚而成为坚固高塔的召会，相当于主在芥菜种的比喻中所预言的那棵大树（太十三 31~32）。当撒但在头三个世纪无法借着罗马帝国的逼迫毁灭召会时，他就改变战略，想要借康士坦丁在第四世纪初接纳召会为国教来败坏召会。借着康士坦丁的倡导和政治的影响，许多不信的人受浸或受洗入了“召会”，使“召会”变得畸形的庞大。召会对基督既如贞洁的新妇，她与世界的联合，在神看就是属灵的淫乱（圣经恢复本，启二 12 注 1）。

撒但的座位是在撒但所住的世界里，就是他掌

WEEK 5 — DAY 3

Morning Nourishment

Rev. 2:13-15 "I know where you dwell, where Satan's throne is... But I have a few things against you, that you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, to eat idol sacrifices and to commit fornication. In the same way you also have some who hold in like manner the teaching of the Nicolaitans."

Another thing which chars the wick is worldliness. This our heavenly High Priest cannot tolerate. Pergamos (Rev. 2:12-17) speaks of the marriage of the church with the world. The Lord again steps in to trim the wick. You who live in New York are surely living in a worldly city. Apart from the church, I certainly would not like to live here....We may think that those who live in the countryside are spared from worldliness, but this is not the case. The country has its worldliness too. All this worldliness, symbolized by Pergamos, must be trimmed away. (The Mending Ministry of John, p. 122)

Today's Reading

The Greek word [Pergamos] means marriage (implying union) and fortified tower. As a sign, the church in Pergamos prefigures the church that entered into a marriage union with the world and became a high fortified tower, equivalent to the great tree prophesied by the Lord in the parable of the mustard seed (Matt. 13:31-32). When Satan failed to destroy the church through the persecution of the Roman Empire in the first three centuries, he changed his strategy. He sought instead to corrupt her through Constantine's welcoming of Christianity as the state religion in the first part of the fourth century. Through Constantine's encouragement and political influence, multitudes of unbelievers were baptized into the "church," and the "church" became monstrously great. Since the church as a chaste bride is espoused to Christ, her union with the world is considered spiritual fornication in the eyes of God. (Rev. 2:12, footnote 1)

Satan's throne is in the world, the place where he dwells and the sphere

权的范围里。属世的召会既与世界联合，也就住在撒但所住之处（启二 13 注 1）。

属世且堕落的召会，不但持守巴兰的教训，还持守尼哥拉党的教训。巴兰的教训使信徒受打岔，离开基督的人位，转去拜偶像，并且从享受基督，转去犯属灵的淫乱；尼哥拉党的教训，破坏信徒作基督身体之肢体的功用，因而使主的身体无法彰显主。前一种教训忽视了头，后一种教训破坏了身体。这是仇敌在一切宗教教训里的诡计。

在以弗所的召会里，只有尼哥拉党的行为（6），在别迦摩的召会里，他们的行为就发展成一种教训。起先他们在初期的召会里实行宗教阶级制度，现在他们在堕落的召会里教导宗教阶级制度。今天在天主教和更正教里，这种尼哥拉党的阶级制度，不但普遍地实行，也普遍地教导（启二 15 注 2）。

吗哪预表基督是那使神子民有能力走祂道路的属天粮食。那吗哪有一分保存在那藏于约柜中的金罐里（出十六 32~34，来九 4）。公开的吗哪是公开给主的子民享受的；隐藏的吗哪表征隐密的基督，是特别的一分，保留给那些胜过属世召会之堕落的得胜寻求者。当召会走世界的路时，这些得胜者进前来，住在至圣所神的面光中，在那里享受隐藏的基督这特别的一分，作他们每日的供应。...今天我们若寻求主，胜过属世召会的堕落，并享受主这特别的一分，在要来的国度里，祂这隐藏的吗哪就要成为我们的赏赐。如果我们今天在召会生活中，失去祂作我们这特别的一分，在要来的国度里，我们必定不能享受祂作赏赐（启二 17 注 2）。

参读：约翰的修补职事，第十四章。

of his reign. Since the worldly church entered into union with the world, she dwells where Satan dwells. (Rev. 2:13, footnote 1)

The worldly and degraded church holds not only the teaching of Balaam but also the teaching of the Nicolaitans. The teaching of Balaam distracts believers from the person of Christ to idolatry and from the enjoyment of Christ to spiritual fornication, whereas the teaching of the Nicolaitans destroys the function of believers as members of the Body of Christ, thus annulling the Lord's Body as His expression. The former teaching disregards the Head, and the latter destroys the Body. This is the subtle intention of the enemy in all religious teachings.

In the church in Ephesus only the works of the Nicolaitans were found (Rev. 2:6), whereas in the church in Pergamos their works had progressed to become a teaching. First, the Nicolaitans practiced the hierarchy in the initial church; then they taught it in the degraded church. Today, in both Catholicism and Protestantism, this Nicolaitan hierarchy prevails in both practice and teaching. (Rev. 2:15, footnote 1)

Manna is a type of Christ as the heavenly food that enables God's people to go His way. A portion of manna was preserved in a golden pot concealed in the Ark (Exo. 16:32-34; Heb. 9:4). The open manna was for the Lord's people to enjoy in a public way; the hidden manna, signifying the hidden Christ, is a special portion reserved for His overcoming seekers, who overcome the degradation of the worldly church. While the church goes the way of the world, these overcomers come forward to abide in the presence of God in the Holy of Holies, where they enjoy the hidden Christ as a special portion for their daily supply....If we seek the Lord, overcome the degradation of the worldly church, and enjoy a special portion of the Lord today, He as the hidden manna will be a reward to us in the coming kingdom. If we miss Him as our special portion today in the church life, we will surely lose the enjoyment of Him as a reward in the coming kingdom. (Rev. 2:17, footnote 2)

Further Reading: The Mending Ministry of John, ch. 14

第五周 • 周四

晨兴喂养

太十三 33 “…诸天的国好像面酵，有妇人拿去藏在三斗面里，直到全团都发了酵。”

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

十八 2 “…大巴比伦倾倒了！倾倒了！…

主来到推雅推喇召会的时候，定罪他们容让妇人耶洗别（启二 20）。祂所称为耶洗别的这个邪恶妇人是谁呢？是罗马天主教。...天主教满了邪恶，妇人耶洗别是在召会里。凡她所代表的一切都必须剪去（约翰的修补职事，一六一页）。

这里的妇人，就是主在马太十三章三十三节所预言，那把面酵（表征邪恶、异端、异教的事物）加在细面（表征基督是满足神和人的素祭）里的妇人；这妇人也就是启示录十七章那将可憎之物与神圣事物混杂的大妓女。亚哈的异教妻子耶洗别，乃是这背道召会的预表（圣经恢复本，启二 20 注 3）。

信息选读

马太十三章三十三节...这一个妇人，就是罗马教。这一个妇人，就是堕落的召会。这一个妇人，就起首运用自己的权柄。...圣经不许召会教训。在预表上，召会没有权柄教训。所以不许女人教训的原则，就是给我们看见，召会没有教训的权柄。在这里，女人起首把面酵放在面里面，就是说女人起首用她的权柄。...用女人作代表，意思是说是召会出主张，不是主出主张。是耶洗别来教训，是女申言者来教训，不

WEEK 5 — DAY 4

Morning Nourishment

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

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

18:2 "...Fallen, fallen is Babylon the Great!..."

When the Lord comes to the church in Thyatira, He condemns them for tolerating the woman Jezebel (Rev. 2:20). Who is this evil woman He calls Jezebel? It is the Roman Catholic Church....The Catholic Church is full of evil. The woman Jezebel is in the church. All that she represents must be trimmed away. (The Mending Ministry of John, pp. 122-123)

The woman here is the same as the one prophesied by the Lord in Matthew 13:33. There the woman added leaven (signifying evil, heretical, and pagan things) into the fine flour (signifying Christ as the meal offering for the satisfaction of God and man). This woman is the great harlot of Revelation 17, who mixes abominations with the divine things. Jezebel, the pagan wife of Ahab, is a type of this apostate church. (Rev. 2:20, footnote 1)

Today's Reading

[In Matthew 13:33] this woman is Roman Catholicism, the degraded church. She began to exercise her self-assumed authority....The Bible forbids the church to teach. In typology the church has no authority to teach. The principle of forbidding the woman to teach shows us that the church has no authority to teach. Here the woman began to put leaven into the meal. This means that the woman began to exercise her authority ...The symbol of the woman means that the church rather than the Lord is now making all the decisions. It is Jezebel, the prophetess, who is teaching, not the Lord.

是主来教训。但是，召会自己有权柄教训的时候，还远不如从元首领受的时候。召会可以讲道，反而不如从元首领受。召会自己可以有权柄的时候，结果就将各种的异端带到召会里面来。...罗马教不是叫人吃面酵，罗马教是叫人吃发起来的细面。罗马教不单给我们异端，也给我们真理。罗马教还相信基督是神的儿子，还相信主耶稣死在十字架上是为着赎罪，这两个基本的信仰都在。不过细面是用酵发过的（倪柝声文集第三辑第四册，二九六至二九七、二九九页）。

神最恨恶巴比伦的原则。我们在神的面前要注意，到底在我们里面有多少不是绝对的？一切不绝对的，一半一半的，就是巴比伦。我们要求神给我们光，让我们在光中审判自己一切向祂不绝对的东西。当我们这样审判自己的时候，就是承认我们也恨恶巴比伦的原则。求主赐恩给我们，不让我们在基督之外求荣耀，不让我们在基督之外求尊贵。

启示录十七章和十八章说这一个妓女就是巴比伦。她所作的事是神所不喜悦的。为什么神不喜悦她所作的事？...“巴比伦”这个辞是从“巴别”来的。...巴别塔的原则，就是从地上造到天上。人造巴别塔是用砖头造的。...石头是神造的，砖头是人造的。砖头是人的发明，人的产物。巴比伦的意思，就是人要用自己的方法建造一座塔，直通到天。巴比伦所代表的，就是人能。巴比伦所代表的，是一个假冒的基督教，她不是让圣灵有权柄，不是求圣灵的引导，而是凭着人在那里作一切的事。一切都是人烧的砖头，都是人的作为。

但是，这件事是神所不能接受的。...凡打算用人的能力从地上通到天上去的，都是砖头（倪柝声文集第二辑第十四册，一二四、一一八至一二〇页）。

参读：倪柝声文集第三辑第四册，二八二至二八七页；第二辑第十四册，第五章。

It would have been better for the church if it had received its teaching from the Head instead of assuming the role of teacher for itself. When the church assumes this role, it results in all kinds of heresies being introduced into the church....Roman Catholicism does not ask men to take the leaven; it only asks men to take the fine flour which contains the leaven. Roman Catholicism gives us heresies as well as truths. It believes that Christ is the Son of God and that the Lord Jesus died on the cross to accomplish redemption. These two basic tenets of faith are there, but the fine flour has been leavened. (CWWN, vol. 50, pp. 794, 796)

God hates the principle of Babylon more than anything else. We must note in His presence how much of our being is still not absolute for Him. Anything which is halfway and not absolute is called Babylon. We need God to enlighten us so that in His light we may judge everything in us which is not absolute toward Him. Only when we judge ourselves in this way can we confess that we too hate the principle of Babylon. By His grace, may the Lord not allow us to seek any glory and honor outside of Christ.

The harlot spoken of in Revelation 17 and 18 is Babylon, whose deeds are extremely displeasing to God. Why is her conduct such an offense to God?...The name Babylon originates from "Babel."...The principle of the tower of Babel involves the attempt to build up something from earth to reach unto heaven. When men built this tower, they used bricks....Stone is made by God, and bricks are made by man. Bricks are a human invention, a human product. The meaning of Babylon relates to man's own efforts to build a tower to reach unto heaven. Babylon represents man's ability. It represents a false Christianity, a Christianity which does not allow the Holy Spirit to have authority. It does not seek the Holy Spirit's guidance; it does all things by human effort. Everything consists of bricks baked by man; everything depends upon man's action.

God, however, can never accept this....These things are man's endeavors to build something from earth to heaven by human ability, by bricks. (CWWN, vol. 34, pp. 105-106, 101-102)

Further Reading: CWWN, vol. 50, ch. 45; vol. 34, ch. 5

第五周 • 周五

晨兴喂养

启十八２“祂用强有力的声音喊着说，大巴比伦倾倒了！倾倒了！成了鬼的居所，和各样污秽之灵的巢穴，并各样污秽可恨之鸟的巢穴。”

７“她怎样荣耀自己，怎样奢华，你们也当叫她照样痛苦悲哀；因她心里说，我坐着作皇后，并不是寡妇，绝不会见到悲哀。”

巴比伦的原则就是装假，实际上没有那样，在人面前却装作那样，为要得着人的荣耀。神的儿女有一个危险，就是要在外表上装作属灵的样子。许多所谓属灵的态度都是假装的，许多祷告的长短也是假装的，许多祷告的声音也是假装的。实际不是那样，外面装得那样，这就是巴比伦的原则。

这是与新妇完全不同的。假冒的事，是凭着妓女的原则作的，不是凭着新妇的原则作的。神的儿女能被拯救脱离在人面前的装假，就是一件大事。巴比伦的原则就是在人面前装假，要得着在人面前的荣耀。在召会里要得着人的荣耀，要得着人的地位，这就是示拿衣服的罪，这就是亚拿尼亚、撒非喇所犯的罪。假的奉献是罪，假的属灵是罪。凡是真实的敬拜，都得用灵和诚实。但愿神使我们作一个诚实的人（倪柝声文集第二辑第十四册，一二一页）。

信息选读

启示录十八章七节说到巴比伦...坐在皇后的地位上，她完全失去了寡妇的性质，她一点不觉得主耶稣是被杀的，是钉在十字架上的。她说，“我坐着作皇后”，她失去了贞洁，失去了正当的目标，这是巴比伦的原则，这是败坏了的基督教。

WEEK 5 — DAY 5

Morning Nourishment

Rev. 18:2 "And He cried with a strong voice, saying, Fallen, fallen is Babylon the Great! And she has become a dwelling place of demons and a hold of every unclean spirit and a hold of every unclean and hateful bird."

7 "As much as she has glorified herself and lived luxuriously, as much torment and sorrow give to her; for she says in her heart, I sit a queen, and I am not a widow, and I shall by no means see sorrow."

The principle of Babylon...is hypocrisy. There is no reality, yet people act as if there is in order to obtain glory from man. Here is a real danger to God's children—pretending to be spiritual. There is a great deal of spiritual behavior which is acted out in falsehood. It is put on as a veneer. Many long prayers are counterfeit; many prayerful tones are unreal. There is no reality, but it is made to appear as if there is. This is the principle of Babylon.

This is entirely opposite from the attitude of the bride. Everything done in falsehood is done in the principle of the harlot, not in the principle of the bride. It is a great matter for God's children to be delivered from pretending before man. The principle of Babylon is to pretend in order to receive glory from man. If we set our sight upon man's glory and man's position in the church, we are participating in the sin of the Babylonian garment and the sin committed by Ananias and Sapphira. False consecration is sin, and false spirituality is also sin. True worship is in spirit and truthfulness. May God make us true men. (CWWN, vol. 34, p. 103)

Today's Reading

In Revelation 18:7... [Babylon] sits as a queen. She has lost all of her character of being a widow. She has no feeling about the Lord Jesus being killed and crucified on the cross. Rather, she says, "I sit a queen." She has lost her faithfulness; she has missed her proper goal. This is the principle of Babylon, and this is corrupted Christianity.

在十八章里又给我们看见巴比伦有一大堆的东西，就是她特别得着奢华的享受。...衣服也好，饮食也好，住处也好，过分的，超过需要的，就是奢华，就是巴比伦的原则。一切需要的，神都许可；在需要之外的，神都不许可。我们凭着需要的原则过生活，神要祝福我们（倪柝声文集第二辑第十四册，一二一至一二二页）。

在写给老底嘉的最后一封书信里，说到温水...（启三15~16）。不冷不热的光景也必须剪去。...你们〔也许〕有点冷淡，只是仍然来聚会罢了。你们甚至以自己的温和为骄傲，认为：“我是一个中庸的人。太野或者太拘束都不好。我也不冷，也不热。”...但我们必须火热！我们必须把别人烧起来！...不冷不热的光景，以及宗教、世俗、耶洗别的邪恶，都必须剪去。每天早晨祭司都作这种修剪的工作〔出三十7〕（约翰的修补职事，一六一至一六二页）。

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。

三章十五节：“我知道你的行为，你也不冷也不热；我巴不得你或冷或热。”这就是老底嘉的特点。十七节：“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。”这就是老底嘉的特点。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；但接着又说，“已经发了财。”说了两句应该够了，但下面又说，“一样都不缺。”...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，他们记得那一个历史，而今天却失去了那一个实际（倪柝声文集第三辑第四册，二八三至二八四页）。

参读：倪柝声文集第三辑第四册，二八二至二八七页。

Chapter 18 shows us many other things about Babylon, especially regarding the luxuries she enjoyed....Regardless of whether it is clothing, food, or housing, if it is excessive or beyond our need, it is luxury and in the principle of Babylon. God allows all that we need, but He does not permit things which are beyond our necessity. We should order our living according to the principle of need; then God will bless us. (CWWN, vol. 34, pp. 103-104)

In the last epistle, the one to Laodicea, there is lukewarmness (Rev. 3:15-16)....Lukewarmness also must be trimmed away ... [You may be] indifferent, yet still you come to the meetings. You may even be proud that you are moderate, and think, "I'm a middle-of-the-road person. It's good not to be too wild or too committed. I'm not cold, but I'm not hot either."...But we have to be hot! We need to burn others!...Lukewarmness must be trimmed away, along with religion, worldliness, and the evils of Jezebel. Morning by morning the priests did this trimming work. (The Mending Ministry of John, p. 123)

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.

Revelation 3:15 says, "I know your works, that you are neither cold nor hot; I wish that you were cold or hot." This is the characteristic of Laodicea. Verse 17 says, "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." These are the characteristics of Laodicea. 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." The two statements are evil enough, yet it goes on to say that it has "need of nothing."...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)

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

第五周 • 周六

晨兴喂养

启三 16“你既如温水，也不热也不冷，我就要从我口中把你吐出去。”

二 7“那灵向众召会所说的话，凡有耳的，就应当听。得胜的，我必将神乐园中生命树的果子赐给他吃。”

太二五 4“但精明的拿着她们的灯，又在器皿里带着油。”

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〔启三 17〕。

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，但是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（倪柝声文集第三辑第四册，二八五页）。

信息选读

〔祭司〕也要把灯注满油。这种注入是什么呢？...主耶稣对以弗所召会说，“得胜的，我必将神乐园中生命树的果子赐给他吃。”（启二 7）吃生命树的果子就是最好的注入！

WEEK 5 — DAY 6

Morning Nourishment

Rev. 3:16 "So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth."

2:7 "He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God."

Matt. 25:4 "But the prudent took oil in their vessels with their lamps."

If you want to continue in the way of Philadelphia, remember to humble yourselves before God.... 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."

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. (CWWN, vol. 50, pp. 785-786)

Today's Reading

[The priests] also filled the lamps with oil. What is this infilling? The Lord Jesus said to the church in Ephesus, "To him who overcomes, to him I will give to eat of the tree of life..." (Rev. 2:7). To eat of the tree of life is the best infilling!

然后在启示录二章十七节祂应许别迦摩的得胜者说，“我必将那隐藏的吗哪赐给他。”吃隐藏的吗哪就是被充满和得供应。

祂对老底嘉召会说，“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。”（三20）因着与主一同坐席，我们就得着注入。

吃生命树的果子，吃隐藏的吗哪，与主一同坐席，这些都是注入。

这就是基督大祭司的服事。借此，宗教、世俗、邪恶、不冷不热的光景这些黑暗的事物都剪去了；借此，生命树、隐藏吗哪、属天筵　席的属天、神圣元素也都供应给你。

这种天上职事的结果乃是一种新陈代谢的变化。老旧的东西要被排除，而由新的、属天的、神圣的东西所顶替。你会变化成为宝石，为着建造神的居所。...这职事乃是在基督天上的祭司职任之下。这职任要修剪众召会，并以里面的充满来供应他们，使众召会所有的圣徒都能新陈代谢并生机地被变化。

祂所有的服事和关怀，目的是要使你成为得胜者。宗教、世俗、邪恶的事、不冷不热的光景，都不是金灯台的一部分。然而当你吃生命树的果子，有分于隐藏的吗哪，享受属天的筵　席，这种滋养就会成为构成灯台的神圣元素。因此，每个地方召会就是一个灯台，每一个地方召会里面也都有得胜者。这些得胜者构成了灯台。在这些得胜者身上，宗教、世俗、邪恶、不冷不热的光景都被剪去了。属天的元素作为生命树、隐藏的吗哪以及属天的筵　席，一直供应给你。你所有的乃是三一神自己。三一神要成为你的构成成分。因着这种金的构成，就会有灯台。最终，灯台就是地方召会里的得胜者（约翰的修补职事，一六二至一六四页）。

参读：约翰的修补职事，第十六章。

Then in Revelation 2:17 He promises the one who overcomes in Pergamos, "To him I will give of the hidden manna." To eat of the hidden manna is to be filled and supplied.

To the church in Laodicea He says, "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" (3:20). By feasting with the Lord, the infilling takes place.

To eat of the tree of life, to eat of the hidden manna, to feast with the Lord: these are all the infilling.

This is Christ's high priestly service. By it all the dark, black things of religion, worldliness, evil, and lukewarmness are trimmed away. Also by it the heavenly, divine element of the tree of life, the hidden manna, and the heavenly feast is ministered to you.

The effect of this heavenly ministry is a metabolic transformation. The old things will be discharged and replaced with something new, heavenly, and divine. You will be transformed into precious stones for the building of God's dwelling place....This ministry is under the heavenly priesthood of Christ. It seeks to trim the churches and supply them with the infilling that all the saints in the churches might be metabolically and organically transformed.

All His service and care has the aim of making you an overcomer. Religion, worldliness, evil things, and lukewarmness are not part of the golden lampstand. But when you eat of the tree of life, when you partake of the hidden manna, and when you enjoy the heavenly feast, this nourishment will become the divine element of which the lampstand is composed. Thus every local church will be a lampstand, and in every local church will be overcomers. These overcomers will make up the lampstand. With them religion, worldliness, evil, and lukewarmness will have been trimmed away. The heavenly element will have been supplied to you as the tree of life, the hidden manna, and the heavenly feast. What you will have is the Triune God Himself. He will become your constituent. With such a golden constitution there will be the lampstand. A lampstand eventually is the overcomers in a local church. (The Mending Ministry of John, pp. 124-125)

Further Reading: The Mending Ministry of John, ch. 16

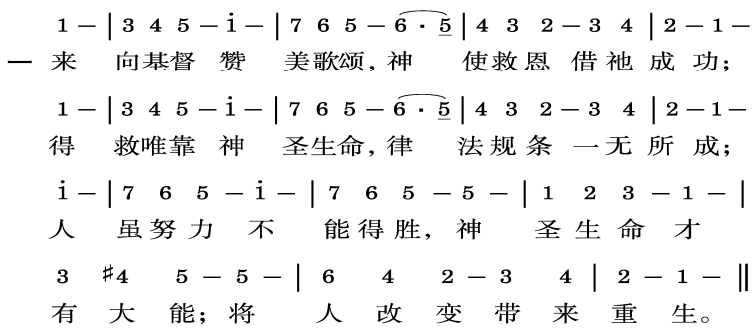
补 34

赞美基督，救恩成功

第五周 • 诗歌

（英1130）

D 大调 3/2



二 借祂赐下生命能力，　祂将信徒拯救到底；
神圣生命注入人里，　供应救恩时刻不息。
人虽失丧祂来临及，　拯救罪人脱离仇敌；
带领众子进荣耀里。

三 祂是祭司为神所立，　赐人生命带来实际；
神的生命就在祂里，　拯救世人脱罪胜己；
永远生命不朽不已，　所施救恩全备无比；
赞美我主完全能力。

四 祂的生命足能担保，　带领我们达到荣耀；
若非祂曾得胜宣告，　我们有何可以信靠。
祂受试验屹立不摇，　终于十架始自马槽；
不受死亡阴间缠绕。

五 祂作凭质供人接受，　担保信徒完全得救；
全备供应包罗万有，　亲自成全终能成就；
属人生命失败、老旧，　唯祂生命坚定永久；
祂作生命完全拯救。

六 基督今日高过诸天，　忠信代求直到永远；
不受软弱、死亡阻拦，　祭司职分无需更换；
长远活着，立于神前，　代求满足神、人心愿；
祂已高升远超诸天。

七 来到神前，靠主宝血，　绝不退缩而遭毁坏；
来到神前，得着生命，　各尽功用，不作婴孩；
来到神前，享受生命，　作祂子民，蒙祂所爱；
生命作王，死亡不再。

WEEK 5 — HYMN

Hymns, #1130

1 Sing praise to Christ Who lives in us,
The God of our salvation;
Who saves us by His life divine,
And not by regulation;
After we've worked—done all we can,
His life has power to change a man:
His life divine can change us.

2 He saves us to the uttermost
By His life-giving power;
Transfusing Himself into us,
He saves us hour by hour.
He saved the lost by coming in,
He's saving now from more than sin:
He's saving us to glory!

3 Our Lord was constituted priest
To be a real life-giver;
Life is the nature of this One
Who can from self deliver:
His life is indestructible,
By it He saves us to the full:
Praise God, He's fully able!

4 His life is fully qualified
To bring us through to glory;
Were it not for His tested life,
'Twould be another story:
His life was fully tried on earth,
To crucifixion from His birth:
He passed through death and Hades.

5 He's pledged to save us to the full,
His life is operating;
He's doing everything for us
'Tis all for our perfecting;
Our life's a failure at its best,
Only His life can stand the test:
His life brings full salvation!

6 He's living now to intercede,
Continuing forever;
He undertakes into the age,
His priesthood changes never;
He always lives to intercede,
Such a High Priest is what we need:
He's higher than the heavens.

7 Come forward now to God through Him,
Ne'er shrink back to destruction;
Come forward now to get the life,
Which brings the proper function;
Come forward now the life to take,
By life His people us He'll make,
And swallow death forever.

申言稿：