# 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

## 第四篇

### 在别迦摩的召会

读经：启二 12 ~ 17

MR 诗歌：补 214， 546

## 纲　　目

## 周　一

### 壹 “别迦摩”原文意结婚，含联合，并坚固的高塔意—启二 12：

一 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；别迦摩这辞的两个意思，相当于马太十三章里的两个比喻—大树的比喻（31 ～ 32）和面酵的比喻（33）：

1 大树相当于高塔，带面酵的妇人相当于与世界联婚的背道召会。

2 在神眼中，背道的基督教国是邪恶的妇人，将属世的、属鬼的、属异教的和属魔鬼的东西，与出于基督的美好事物混合起来，产生出一种可憎的混杂—33 节，启十七 1 ～ 6。

3 我们必须绝对地从这个邪恶的制度里出来，分别归给神，回归召会的正统，使召会可以成为纯金的灯台，与世俗、偶像以及撒但的渗透无分无关—一 12。



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

## RETURNING TO THE ORTHODOXY OF THE CHURCH

## Message Four

### The Church in Pergamos

Scripture Reading: Rev. 2:12-17

MR Hymns: 1273, 750

## Outline

## Day 1

### I. In Greek Pergamos means “marriage,” implying union, and “fortified tower”—Rev. 2:12:

A. 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; these two meanings correspond to two of the parables in Matthew 13—the parable of the great tree (vv. 31-32) and the parable of the leaven (v. 33):

1. The great tree is the equivalent of the high tower, and the woman with the leaven is the equivalent of the apostate church, which has married the world.

2. In the eyes of God, degraded Christendom is an evil woman who has mixed worldly, demonic, pagan, and devilish things with the good things of Christ to produce an abominable mixture—v. 33; Rev. 17:1-6.

3. We must absolutely come out of this evil system and be separated to God, returning to the orthodoxy of the church so that the church can be a golden lampstand, having nothing to do with worldliness, idolatry, or Satan's saturation—1:12.

4 当我们被人攻击或遭遇逼迫时，我们不应该灰心，因为那是有力的记号，表示我们走在正路上，没有偏离主的脚踪—参来六 19，十三 13。

5 我们这些年来因受逼迫而蒙了保守；我们从来没有得过美名，因为撒但不让我们得美名，除非我们与他联合。

6 “我们中间的历史一直是毫无妥协地完全离开基督教。我们中间有些所谓的同工，一直竭尽所能地去妥协，这是何等羞耻。他们说，在公会与地方召会中间有一道鸿沟，他们自认是衔接这道鸿沟的桥梁。这对倪弟兄是一种受苦，今天对我也是一种受苦。”（召会与地方召会的历史，一二九页。）

## 周　二

二 主在启示录二章十三节论到在别迦摩的召会说，“我知道你的居所，就是有撒但座位之处”；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，也就住在撒但所住之处。

三 我们不该住在撒但所住之处，而该住在我们的灵里，并住在基督里；在基督里面，世界的王撒但毫无所有（没有立场，没有机会，没有盼望，任何事都没有可能）—诗九一 1，提后四 22，约十四 30。

四 因召会是基督的配偶，如同贞洁的新妇（林后十一 2），她与世界的联合，在神看就是属灵的淫乱：

1 撒但看见逼迫召会并不能成功，这狡猾者就改变战略，不再逼害召会，反而欢迎召会；罗马帝国这样欢迎召会，就毁坏了召会，因为这使召会变成属世的。

4. When we are attacked and are undergoing persecution, we should not be discouraged, for that is a strong sign that we are on the right track and that we have not been distracted from following the Lord's steps—cf. Heb. 6:19; 13:13.

5. Throughout the years we have been preserved by being persecuted; we have never received a good name, because Satan will not allow us to have a good name unless we enter into union with him.

6. "The history among us has been one of completely coming out of Christianity without compromise. It is a shame that some so-called co-workers among us have tried their best to compromise. They say that between the denominations and the local churches there is a gap, and they consider themselves as the bridge to bridge the gap. This was a suffering to Brother Nee, and today this is a suffering to me" (The History of the Church and the Local Churches, pp. 112-113).

## Day 2

B. In Revelation 2:13a the Lord said of the church in Pergamos, "I know where you dwell, where Satan's throne is"; 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 dwells.

C. Instead of dwelling where Satan dwells, we need to dwell in our spirit and in Christ, the One in whom Satan, the ruler of the world, has nothing (no ground, no chance, no hope, and no possibility in anything)—Psa. 91:1; 2 Tim. 4:22; John 14:30.

D. Since the church is a spouse to Christ as a chaste bride (2 Cor. 11:2), her union with the world is considered spiritual fornication in the eyes of God:

1. Satan realized that persecuting the church did not work very well; therefore, being the subtle one, he changed his strategy from persecuting the church to welcoming her; this welcoming of the church by the Roman Empire ruined her, because it caused the church to become worldly.

# 周　三

2 属世的事物与拜偶像有关，因为世俗总是与偶像关联的；我们心中的偶像就是我们里面所爱的任何事物，超过了对主的爱，并在我们的生活中顶替了主—结十四 3，约壹五 21。

3 玛门是和神对立的；许多的偶像都是因玛门才能存在；“你们不能事奉神，又事奉玛门”—太六 24。

4 召会必须是金灯台，是三一神纯正的彰显，必须与世界没有任何关联；但自从罗马帝国使召会成为属世的宗教以后，召会完全成了搀杂的、属世的、拜偶像的。

五 在主给别迦摩的书信中，祂提到“我忠信的见证人安提帕在你们中间，撒但所住之处被杀”—启二 13 下：

1 这忠信的见证人，反对属世召会所带进并实行的一切，因此，他成了主的殉道者；要作反对属世召会的见证，我们需要有殉道的灵：

a 见证人就是殉道者，这班人在生命里为复活升天的基督作活的见证—徒一 8。

b 我们可能在肉身上，在心理上，或在属灵上为主作殉道者—提后四 6，启十二 11，太十 36，参林前十六 12。

2 “殉道者”原文与“见证人”同字；安提帕作为忠信的见证人，作了相反的见证，反对一切偏离耶稣见证的事。

3 在他那个时代，在别迦摩的召会必是借他所作相反的见证，仍然持守主的名，没有否认正确的基督徒信仰—启二 13。

# Day 3

2. Worldly things are related to idol worship, for worldliness is always associated with idolatry; an idol in our heart is anything within us that we love more than the Lord and that replaces the Lord in our life—Ezek. 14:3; 1 John 5:21.

3. Mammon also stands in opposition to God; many idols exist only because of mammon; “you cannot serve God and mammon”—Matt. 6:24.

4. The church must be a golden lampstand, the pure expression of the Triune God, and must have no connections with the world, but after the Roman Empire had made the church a worldly religion, she became altogether impure, worldly, and idolatrous.

E. In His epistle to Pergamos the Lord referred to “Antipas, My witness, My faithful one, who was killed among you, where Satan dwells”—Rev. 2:13b:

1. This faithful witness stood against all that the worldly church brought in and practiced; hence, he became a martyr of the Lord; to testify against the worldly church we need the spirit of martyrdom:

a. Witnesses are martyrs, those who bear a living testimony of the resurrected and ascended Christ in life—Acts 1:8.

b. We can be martyrs for the Lord physically, psychologically, or spiritually—2 Tim. 4:6; Rev. 12:11; Matt. 10:36; cf. 1 Cor. 16:12.

2. In Greek the word for martyr is the same as that for witness; Antipas, as a faithful witness, bore an anti-testimony, a testimony against anything that deviated from the testimony of Jesus.

3. It must have been through his anti-testimony that in his days the church in Pergamos still held fast the Lord’s name and did not deny the proper Christian faith—Rev. 2:13.

## 贰属世且堕落的召会，不但持守巴兰的教训，还持守尼哥拉党的教训—14～15节：

一 巴兰是个外邦申言者，为工价引诱神的子民行淫乱、拜偶像；在属世的召会里，有人开始教导同样的事（民二五1～3，三一16）；拜偶像总是带进淫乱（徒十五29）；当属世的召会轻忽主的名，就是主的人位时，她就转去拜偶像，以致行淫乱。

二 巴兰的错谬，指虽然明知与真理相背，且与神的子民敌对，仍然为工价教导人错误的道理，并滥用某些恩赐的影响力，将神的子民从对主纯洁的敬拜，迷引到对偶像邪恶的敬拜；贪爱工价会叫贪爱者闯奔巴兰的错谬—民二二7、21，三一16，启二14，参王下五20～27。

三 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；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。

四 起先尼哥拉党在初期的召会里实行宗教阶级制度，然后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。



## II. The worldly and degraded church holds not only the teaching of Balaam but also the teaching of the Nicolaitans—vv. 14-15:

A. Balaam was a Gentile prophet who for wages enticed God's people into fornication and idolatry; in the worldly church some began to teach such things (Num. 25:1-3; 31:16); idolatry always brings in fornication (Acts 15:29); when the worldly church disregarded the name, the person, of the Lord, she turned to idolatry, which issues in fornication.

B. The error of Balaam is the error of teaching wrong doctrine for reward, while knowing it to be contrary to the truth and against the people of God, and abusively using the influence of certain gifts to lead the people of God astray from the pure worship of the Lord to idolatrous worship; coveting for reward will cause the coveting ones to rush headlong into the error of Balaam—Num. 22:7, 21; 31:16; Rev. 2:14; cf. 2 Kings 5:20-27.

C. 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 the believers as members of the Body of Christ; the former teaching disregards the Head, and the latter destroys the Body; this is the subtle intention of the enemy in all religious teachings.

D. 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.

# 周　五

## 叁“得胜的，我必将那隐藏的吗哪赐给他，并赐他一块白石，上面写新名，除了那领受的以外，没有人认识”—启二 17：

一 我们需要吃隐藏的吗哪，好合并到作神帐幕的新耶路撒冷里—出十六 33 ～ 34，约十四 20，启二一 2 ～ 3：

1 正如保存在金罐里的吗哪是旧约里作神居所之帐幕的中心，照样，我们所吃、所消化并吸收的基督，也是我们全人的中心，我们乃是作神今日居所之召会的一部分—来九 3 ～ 4，提后四 22，弗二 22。

2 基督作为隐藏的吗哪乃是帐幕的中心；隐藏的吗哪是在金罐里；金罐是在皂荚木包金所作的约柜里；这约柜是在至圣所里。

3 子基督作为隐藏的吗哪是在作为金罐的父神里；父神是在作为约柜的子基督（带祂的两种性情—神性和人性）里；这基督作为内住的灵活在我们重生的灵里，作至圣所的实际。

4 子在父里面，我们在子里面，子在我们里面，我们又由实际的灵所内住；这就是经过过程的神与重生信徒的合并—约十四 16 ～ 20。

5 合并到帐幕里的路，就是吃隐藏的吗哪；我们越吃基督，就越合并到作神终极帐幕的新耶路撒冷这宇宙的合并里—六 57，太四 4。

6 我们不该与世界联合，乃要借吃基督这隐藏的吗哪，合并到新耶路撒冷里。

# Day 5

## III. “To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it”—Rev. 2:17:

A. We need to eat the hidden manna in order to be incorporated into the New Jerusalem as the tabernacle of God—Exo. 16:33-34; John 14:20; Rev. 21:2-3:

1. The manna preserved in the golden pot was the center of the tabernacle, God's dwelling place in the Old Testament; likewise, the Christ whom we have eaten, digested, and assimilated is the center of our being as a part of the church, God's dwelling place today—Heb. 9:3-4; 2 Tim. 4:22; Eph. 2:22.

2. Christ as the hidden manna is the center of the tabernacle; the hidden manna is in the golden pot; the golden pot is in the Ark, made of acacia wood overlaid with gold; and this Ark is in the Holy of Holies.

3. Christ the Son as the hidden manna is in God the Father as the golden pot; God the Father is in Christ the Son as the Ark with His two natures, divinity and humanity; and Christ as the indwelling Spirit lives in our regenerated spirit as the reality of the Holy of Holies.

4. The Son is in the Father, we are in the Son, the Son is in us, and we are indwelt by the Spirit of reality; this is the incorporation of the processed God with the regenerated believers—John 14:16-20.

5. The way to be incorporated into the tabernacle is to eat the hidden manna; the more we eat Christ, the more we are incorporated into the New Jerusalem, the ultimate tabernacle of God, as a universal incorporation—6:57; Matt. 4:4.

6. We should not be joined to the world; we should be incorporated into the New Jerusalem by eating Christ as the hidden manna.

# 周　六

二 享受基督作隐藏的吗哪就产生变化：

1 主应许给得胜者吃隐藏的吗哪，并赐他一块白石；这指明我们若吃隐藏的吗哪，就必变化成为白石，好为神的建造。

2 这些石头要蒙主称义并称许，这是白色所指明的；但属世的召会要被主定罪并弃绝。

3 神的建造，就是建造召会，乃是在于我们的变化；我们的变化，又是从享受基督作生命的供应所产生的。

三 每个变化过的信徒都是一块白石，上面写新名，除了那领受的以外，没有人认识：

1 这样的新名，说明被变化之人的经历；因此，唯有他自己认识那名的意义。

2 启示录二章十七节是主对我们所说的话；我们不该客观地接受，乃要以此为我们的传记：

a 我们可以祷告：“主，我接受你的应许。从现在起，我要隐密地吃你，好使我变化成为石头，为你的建造。”

b 主这个应许太美妙了；不错，召会可以变得属世，但是主已经应许我们，能变化成为白石，为神的建造。

# Day 6

B. Enjoying Christ as the hidden manna produces transformation:

1. The Lord promises the overcomer to eat of the hidden manna and to give him a white stone; this indicates that if we eat the hidden manna, we will be transformed into white stones for God's building.

2. These stones will be justified and approved by the Lord, as indicated by the color white, but the worldly church will be condemned and rejected by Him.

3. God's building, the building of the church, depends upon our transformation, and our transformation issues from the enjoyment of Christ as our life supply.

C. Every transformed believer as a white stone bears a new name, which no one knows except him who receives it:

1. Such a new name is the interpretation of the experience of the one being transformed; hence, only he himself knows the meaning of that name.

2. Revelation 2:17 is a word spoken by the Lord to us; we should not take it objectively but as our biography:

a. We can pray, "Lord, I agree with Your promise. From now on, I shall eat You in a hidden way and be transformed to become a stone for Your building."

b. What a wonderful promise this is from the Lord; yes, the church may become worldly, but the Lord has promised that we may become a white stone for God's building.

# 第四周 周一

## 晨兴喂养

太十三 31 ～ 33 “…诸天的国好像一粒芥菜种，有人拿去种在他的田里。这乃是百种里最小的，但长起来，却比别的菜都大，且成了树，甚至天空的飞鸟来栖宿在它的枝上。…诸天的国好像面酵，有妇人拿去藏在三斗面里，直到全团都发了酵。”

我们要来看〔启示录二章里的〕第三个召会，别迦摩召会。（12 ～ 17。）…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，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。（启示录生命读经，一六五页。）

## 信息选读

别迦摩这辞的两个意思，就是结婚和坚固的高塔，相当于马太十三章里的两个比喻，就是大树的比喻，（31 ～ 32，）和面酵的比喻。（33。）在大树的比喻里，一粒小芥菜种变成了一棵树。这无疑地是表征庞大的基督教，因为基督教实在已经成为一棵大树了。在面酵的比喻里，我们读到一个妇人把面酵放在三斗面里。面酵表征一切罪恶的、世界



# WEEK 4 DAY 1

## Morning Nourishment

Matt. 13:31-33 ...The kingdom of the heavens is like a mustard seed, which a man took and sowed in his field, and which is smaller than all the seeds; but when it has grown, it is greater than the herbs and becomes a tree, so that the birds of heaven come and roost in its branches....The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.

We come to the third church, the church in Pergamos (Rev. 2:12-17)....In Greek Pergamos means “marriage,” implying union, and “fortified tower.” As a sign, the church in Pergamos prefigures the church which 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 her as the state religion in the first part of the fourth century. Through Constantine’s encouragement and political influence, multitudes of unbelieving ones were baptized into the “church,” and the “church” became monstrously great. Since the church is a spouse to Christ as a chaste bride, her union with the world is considered spiritual fornication in the eyes of God. (Life-study of Revelation, p. 139)

## Today’s Reading

The two meanings of the word Pergamos—“marriage” and “fortified tower”—correspond to two of the parables in Matthew 13, the parable of the great tree (Matt. 13:31-32) and the parable of the leaven (Matt. 13:33). In the parable of the great tree, a tiny mustard seed became a tree. This undoubtedly signifies monstrous Christianity, for Christianity has certainly become a great tree. In the parable of the leaven, we read of a woman who put leaven into three measures of fine flour. Leaven signifies all the sinful, worldly, evil,

的、邪污的、属撒但的、属鬼的、属魔鬼的事物。这些邪恶的东西都放在细面里了。在圣经中，用作素祭的细面，表征基督是神子民的食物。大树相当于高塔，带着面酵的妇人相当于与世界联婚的背道召会。…我们必须绝对地弃绝这棵大树，脱离这座高塔，从这个邪恶的制度里出来，分别归给神，回到神原初的心意，就是要使召会成为纯金的灯台，与世俗、偶像、以及一切撒但的渗透无分无关。我们不在撒但居住的地方，不在有撒但座位的地方。召会中没有撒但的地位。

要小心！仇敌逼迫我们之后，可能会改变战略，对我们表示欢迎。不要把这种欢迎当作一件好事。…受逼迫、被反对、受攻击，对我们是好的。但什么时候人给我们热烈的欢迎时，那就是最危险的时候。当你被人攻击或遭遇逼迫时，不要灰心，因为那是有力的记号，表示你走在正路上，没有偏离主的脚踪。但我们要提防热烈的欢迎，宁愿遭受逼迫，也不愿受人热烈的欢迎。这封给别迦摩召会的信，教导我们不要与世界有任何的联合。我们必须与世界无分无关。在已过的五十年，我们受到好几次狡诈的欢迎；但感谢神，每一次我们都拒绝了。结果，我们这些年来就因着受逼迫而蒙了保守。我们从来没有得过美名，因为撒但不让我们得美名，除非我们与他联合。这就是我们在主恢复里常常争战，并且一直受攻击的原因。我们无时无刻不在争战，因为主的恢复不是作一项普通基督教的工作。不，这个见证乃是一场争战。（启示录生命读经，一六八至一七〇页。）

参读：启示录生命读经，第十二篇。

satanic, demonic, and devilish things. All these wicked things were put into the fine flour. In the Bible, the fine flour used in the meal offering signifies Christ as food for God's people. The great tree is the equivalent of the high tower, and the woman with the leaven is the equivalent of the apostate church which has married the world....We must absolutely abandon this great tree, escape from this high tower, come out of this evil system, and be separated to God, returning to His original intention that the church be a pure golden lampstand having nothing to do with worldliness, idolatry, or Satan's saturation. We are not in the place where Satan dwells, in the place where Satan sits on his throne. No, in the church there is no ground for Satan.

Be careful! After the enemy has persecuted you, his strategy may change. Instead of persecution, there might be a welcome. Do not regard this welcome as a good thing....It is good for us to suffer persecution, opposition, and attack. But whenever people extend us a warm welcome, that is a most dangerous time. When you are attacked and are undergoing persecution, do not be discouraged, for that is a strong sign that you are on the right track and that you have not been distracted from following the Lord's steps. But beware of a warm welcome. It is better to suffer persecution than to receive a warm welcome. The epistle to the church in Pergamos teaches us that we should not be in union with the world in any way, sense, or aspect. We must have nothing to do with the world. During the past fifty years, a warm welcome was extended to us quite a number of times in a subtle way, but thank God that we rejected it every time. As a result, throughout the years we have been preserved by being persecuted. We have never received a good name, because Satan will not allow you to have a good name unless you enter into union with him. This is why we in the Lord's recovery are constantly involved in a battle and are continuously attacked. A war is raging all the time. The Lord's recovery is not carrying out a common Christian work. No, this testimony is a warfare. (Life-study of Revelation, pp. 141-143)

Further Reading: Life-study of Revelation, msg. 12

# 第四周 周二

## 晨兴喂养

启二 12 ～ 13 “你要写信给在别迦摩的召会的使者，说，那有两刃利剑的，这样说，我知道你的居所，就是有撒但座位之处…。”

约十四 30 “…这世界的王将到，他在我里面是毫无所有。”

在〔这封写给别迦摩召会的〕书信里，主这说话的灵，宣告祂是那有两刃利剑的。〔启二 12。〕这种属世的召会，理当受主锋利话语的审判。

在写给第一个召会的书信里，主劝以弗所召会要悔改，并恢复起初的爱。我们必须相信主的劝告被接受了，因为第二个召会，士每拿召会，的确非常爱主，且遭受逼迫，成了受苦的召会。根据历史事实，在头三个世纪里，因着罗马政府尽其所能要损毁召会，召会受了许多的苦。后来，仇敌撒但看见逼迫并不能成功，这狡猾者就改变战略，不再逼害召会，反而欢迎召会。在第四世纪的初期，康士坦丁大帝接纳了基督教，并立为国教。…罗马帝国这样的欢迎召会，正是毁坏了召会，因为这使召会变成属世的。我们都知道，召会是从世界中被呼召、被分别出来归给神的。然而，召会受到罗马帝国这样的欢迎，就回到世界里，在神看来甚至是与世界联婚了。神认为这种与世界的联合，乃是属灵的淫乱。（启示录生命读经，一六五至一六六页。）

## 信息选读

# WEEK 4 DAY 2

## Morning Nourishment

Rev. 2:12-13 And to the messenger of the church in Pergamos write: These things says He who has the sharp two-edged sword: I know where you dwell, where Satan's throne is...

John 14:30 ...The ruler of the world is coming, and in Me he has nothing.

In this epistle [to Pergamos], the Lord as the speaking Spirit declares that He is the One with the sharp two-edged sword [Rev. 2:12]. Such a worldly church is qualified to receive the Lord's judgment in His sharp word.

In the epistle to the first church, the Lord advised the church in Ephesus to repent and to recover her first love. We must believe that His advice was heeded, for the second church, the church in Smyrna, truly loved the Lord and suffered persecution and became a suffering church. According to the facts of history, during the first three centuries, the church suffered a great deal as the Roman government tried its best to damage her. Eventually, the enemy, Satan, realized that persecution did not work very well. Therefore, being the subtle one, he changed his strategy from persecuting the church to welcoming her. In the early part of the fourth century, Constantine the Great accepted Christianity and made it a state religion....This welcoming of the church by the Roman Empire ruined her, because it caused the church to become worldly. As we all know, the church has been called out of the world and has been separated from the world to God. However, by being welcomed by the Roman Empire, the church went back to the world and, in the eyes of God, even married the world. God considers this type of worldly union to be spiritual fornication. (Life-study of Revelation, pp. 139-140)

## Today's Reading

因着召会与世界联结，就有许多属世的事物进入了召会。属世的事物与拜偶像有关，因为世俗总是与偶像有关联的。别迦摩召会先是属了世界，进而拜了偶像；撒但使她里面满了世界和偶像。结果，召会与神所期望于她的，完全相反。…召会必须是金灯台，是三一神纯正的彰显，必须与世界没有任何关联。但自从罗马帝国把召会弄成一个属世的宗教以后，她完全成了搀杂的、属世的、拜偶像的了。

主在启示录二章十三节论到在别迦摩的召会说，“我知道你的居所，就是有撒但座位之处。”撒但的住处是世界。召会既已与世界联合，并且本身变得属世，现今就住在世界，在撒但居住的地方。

在别迦摩的召会，也住在有撒但座位之处。这也是指世界。世界不仅是撒但的住处，也是他所管辖的范围。…今天属世的基督教，仍然与世界联合，仍然被撒但的想法、观念、理论、甚至作法所充满。我们必须看见这事的严重性。

撒但起先是发动逼迫，当这个方法失败以后，他就改变策略，改为欢迎。…这是撒但的诡诈。我们若陷入网罗，最后就会属了世界，并且不但与撒但联合，更与他成为一。…召会应该是在世界之外的纯金灯台。召会必须与世界无分无关，并且对撒但邪恶和诡诈的渗透寸步不让。（启示录生命读经，一六六至一六八页。）

世界的王撒但在主耶稣里面没有立场，没有机会，没有盼望，任何事都没有可能。…这里有一个祷告的人，祂说世界的王撒但，在祂里面是毫无所有。〔约十四 30。〕…基督是祷告的人，是与神是一的人，一直活在神的面光中，在受苦遭逼迫时信靠神，并且撒但在祂里面是毫无所有。（神人的生活，一〇六页。）

参读：神人的生活，第十篇。

Because the church had entered into union with the world, many worldly things came into the church. Worldly things are related to idol worship, for worldliness is always associated with idolatry. The church in Pergamos firstly became worldly and then idolatrous. Satan saturated her with the world and with idols. As a result, the church became absolutely different from what God intended her to be....The church must be a golden lampstand, the pure expression of the Triune God, and must have no connections with the world. But after the Roman Empire had made the church a worldly religion, she became altogether impure, worldly, and idolatrous.

In Revelation 2:13 the Lord said of the church in Pergamos, “I know where you dwell, where Satan’s throne is.” Satan’s dwelling place is the world. Since the church has entered into union with the world and has become worldly herself, she now dwells where Satan dwells—in the world.

The church in Pergamos also dwells where Satan’s throne is. This also refers to the world. The world is not only Satan’s dwelling place but also the sphere wherein he rules....The worldly Christianity of today is still in union with the world and is still being saturated with the thoughts, concepts, theories, and even the practices of Satan. We must see the seriousness of this.

Firstly, Satan stirs up persecution, and then, when this fails, he changes his tactics and welcomes us instead....This is Satan’s subtlety. If we are snared by it, we shall eventually become worldly and not only be in union with Satan but also one with him....The church should be a pure golden lampstand outside of the world. The church must have nothing to do with the world and must not yield an inch to Satan’s evil and subtle saturation. (Life-study of Revelation, pp. 140-141)

In the Lord Jesus, Satan as the ruler of the world had no ground, no chance, no hope, no possibility in anything....Here is a man of prayer who said that Satan, the ruler of the world, had nothing in Him [John 14:30]....Christ was a man of prayer, a man who is one with God, lives in the presence of God continuously, trusts in God in His suffering and persecution, and in whom Satan has nothing. (The God-man Living, p. 90)

Further Reading: The God-man Living, ch. 10

# 第四周 周三

## 晨兴喂养

太六 24 “没有人能事奉两个主；因为他不是恨这个爱那个，就是忠于这个轻视那个。你们不能事奉神，又事奉玛门。”

启二 13 “…你持守着我的名，甚至当我忠信的见证人安提帕在你们中间，撒但所住之处被杀的那些日子，你也没有否认对我的信仰。”

“你们不能事奉神，又事奉玛门。”（太六 24。）人若不事奉这个，就是事奉那个。你们看见一件最重要的事，玛门是和神对立的。许多的偶像都是因着玛门才能存在。今天没有基督徒会去杀人或是拜偶像；但是如果我们贪爱钱财，投靠玛门的势力，这个就等于拜偶像。…和世界的联合连着就是贪爱钱财。我愿意把圣经中相对的方面摆在你们面前；你如果能看见反面，就能看见正面。圣经总是把撒但摆在基督的对面，肉体摆在圣灵的对面，世界和玛门摆在父神的对面。世界是对着父，所以约壹二章说，“人若爱世界，爱父的心就不在他里面了。”（15。）玛门是对着神的。人什么时候事奉玛门，什么时候就不能事奉神。（教会的正统，三六页。）

## 信息选读

〔启示录二章十三节的〕安提帕，原文意反对一切。主这忠信的见证人，反对属世召会所带进并实行的一切，因此，他成了主的殉道者。“殉道者”原文与“见证人”同字。安提帕是作相反见证的人，他作了相反的见证，反对一切偏离耶稣见证的事。在他那个时代，在别迦摩的召会必是借他所作相反的见证，仍然持守着主的名，没有否认正确的基督徒信仰。安



# WEEK 4 DAY 3

## Morning Nourishment

Matt. 6:24 No one can serve two masters, for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.

Rev. 2:13 ...You hold fast My name and have not denied My faith, even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells.

“You cannot serve God and mammon” (Matt. 6:24). Men either serve one or the other. Here we see a most important matter: Mammon stands against God. Many idols exist only because of mammon. Today no Christian would kill people or worship idols, but if we covet money and trust in the power of mammon, it is equivalent to idol worship....Coveting money is connected with union with the world. I like to place the opposite sides in the Bible before you. If you can see the negative side, then you can see the positive side. The Bible always puts Satan in opposition to Christ, the flesh in opposition to the Holy Spirit, and the world and mammon in opposition to God the Father. The world is opposed to the Father. According to 1 John 2:15, “If anyone loves the world, love for the Father is not in him.” Mammon stands against God. Whenever man serves mammon, he cannot serve God. (CWWN, vol. 47, p. 34)

## Today’s Reading

In Greek, the name Antipas [Rev. 2:13] means “against all.” This faithful witness of the Lord stood against all that the worldly church brought in and practiced. Hence, he became a martyr of the Lord. In Greek the word martyr is the same word as witness. As an anti-witness, Antipas bore an anti-testimony, a testimony against anything that deviated from the testimony of Jesus. It must have been through this anti-testimony that in his day the church in Pergamos still held fast the Lord’s name and did not deny the proper Christian faith. Antipas took the lead

提帕领先对抗属世的召会，为我们今天对抗属世召会之人作先锋开路。凡是属世召会所是的、所有的和所作的，安提帕都起来反对。

主在十三节说，“你持守着我的名。”主的名指主的人位；主的人位是主名的实际。别迦摩召会仍持守主的名，就是持守主人位的实际。属世召会偏差的趋向，乃是放弃主人位的实际。但在主的恢复里，我们对这一点必须起来反对，使召会能持守主的名，就是持守主人位的实际，直到永远。…主又说，“你也没有否认对我的信仰。”对主的信仰是指我们所必须相信，关于主身位和工作的一切。这不是我们相信之里面主观的信心，乃是我们所相信之事的客观信仰。召会因着与世界联合，就开始轻忽主的名，并否认正确的基督徒信仰。

安提帕在他的相反见证上忠信，以至于死。因着他的见证反对召会的属世，所以他被杀，成为殉道者。要作反对属世召会的见证，我们需要有殉道的灵。我们要为着主的见证，反对召会的属世，至死忠信。（启示录生命读经，一七〇至一七一页。）

〔见证人就是〕殉道者。这班人在生命里为复活升天的基督作活的见证，不同于仅仅传讲字句道理的传道人。福音书记载成为肉体的基督，在地上独自完成祂的职事，将祂自己作为神国的种子，仅仅撒在犹太地。使徒行传记载升天的基督，在诸天之上完成祂的职事，要借着这些在祂复活生命里，带着祂升天能力和权柄的殉道者，将祂自己扩展出去，作为神国的发展，从耶路撒冷开始，直到地极，作为祂新约职事的完成。在使徒行传里，所有的使徒和门徒都是祂这样的殉道者，见证人。（圣经恢复本，徒一８注４。）

参读：教会的正统，第三章。

to fight against the worldly church, pioneering the way for us to fight against the worldly church today. Whatever the worldly church was, had, and did, Antipas fought against it.

In verse 13 the Lord says, “You hold fast My name.” The Lord’s name denotes His person; the person is the reality of the name. The church in Pergamos still held fast the name of the Lord, the reality of His person. The deviating tendency of the worldly church is to give up the reality of the Lord’s person. But in the Lord’s recovery we must fight against this, that the church may hold fast the Lord’s name, the reality of the Lord’s person, for eternity. The Lord also said, “You...have not denied My faith.” The faith of the Lord denotes all that we must believe in of His person and work. It is not the subjective faith within us of believing, but the objective faith of the things we believe in. Because the church entered into union with the world, she began to disregard the Lord’s name and to deny the proper Christian faith.

Antipas was faithful in his anti-testimony, even unto death. Because of his testimony against the worldliness of the church, he was killed and became a martyr. To testify against the worldly church we need the spirit of martyrdom. We need to be faithful for the Lord’s testimony against the worldliness of the church even unto death. (Life-study of Revelation, pp. 143-144)

[Witnesses are] martyrs, those who bear a living testimony of the resurrected and ascended Christ in life, differing from preachers who merely preach doctrines in letters. In His incarnation Christ carried out His ministry on the earth by Himself, as recorded in the Gospels, to sow Himself as the seed of the kingdom of God only in the Jewish land. In His ascension He would carry out His ministry in the heavens through these martyrs, in His resurrection life and with His ascension power and authority, as recorded in the Acts, to spread Himself as the development of the kingdom of God from Jerusalem, as a beginning, unto the uttermost part of the earth, as the consummation of His ministry in the New Testament. All the apostles and disciples in the Acts were His martyrs, His witnesses, of this kind. (Acts 1:8, footnote 3)

Further Reading: CWWN, vol. 47, “The Orthodoxy of the Church,” ch. 4

# 第四周 周四

## 晨兴喂养

启二 14 ～ 15 “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。”

在〔启示录写给召会的〕几封书信中，主照着神的经纶，渴望我们吃祂作生命树、（二7、）隐藏的吗哪、（17、）以及美地丰富的出产。（三 20。）但属世的召会却从生命转到教训上，使信徒受打岔，不能享受基督作他们生命的供应，以完成神的定旨。对基督的享受建造召会；而教训产生宗教。（启示录生命读经，一七四页。）

## 信息选读

巴兰是个外邦申言者，为着工价（彼后二 15，犹 11）引诱神的子民行淫乱、拜偶像。（民二五 1 ～ 3，三一 16。）在属世的召会里，有人开始教导同样的事。…拜偶像总是带进淫乱。（二五 1 ～ 3，徒十五 29。）当属世的召会轻忽主的名，就是主的人位时，她就转去拜偶像，以致行淫乱。

基督该是召会唯一的丈夫，是所有圣徒唯一的新郎。但今天基督教里许多的教训，却使人接受鬼魔的东西，和基督以外的事物联结。这实在是吃祭偶像之物和行淫乱。

否认主的名和否认对主的信仰，是什么意思？…我们对主的信仰，包括主为我们所作救赎的工作、祂的死和祂的复活、以及叫我们得救所必须相信的一切事。这些事构成了我们的信仰。主的名指主的人位。



# WEEK 4 DAY 4

## Morning Nourishment

Rev. 2:14-15 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.

In these epistles, the Lord desires, according to God’s economy, that we should eat Him as the tree of life (Rev. 2:7), the hidden manna (2:17), and the rich produce of the good land (3:20). But the worldly church turned from life to mere teachings, thus distracting the believers from the enjoyment of Christ as their life supply for the fulfillment of God’s purpose. The enjoyment of Christ builds up the church, whereas the teachings issue in a religion. (Life-study of Revelation, p. 146)

## Today’s Reading

Balaam was a Gentile prophet who caused God’s people to stumble. For the sake of reward (2 Pet. 2:15; Jude 11), he brought fornication and idolatry to God’s people (Num. 25:1-3; 31:16). In the worldly church, some began to teach the same things.... Idolatry always brings in fornication (Num. 25:1-3; Acts 15:29). When the worldly church disregarded the name, the person, of the Lord, she turned to idolatry, which issued in fornication.

Christ should be the unique Husband to the church, the unique Bridegroom to all the saints. But so many teachings in today’s Christianity cause people to take in the demonic things and to be related to things other than Christ. This indeed is to eat idol sacrifices and to commit fornication.

What does it mean to deny the Lord’s name and to deny the faith of the Lord?...The faith of the Lord includes what He has done for us in His redemptive work, His death and resurrection, and all the items which we must believe in order to be saved. These things constitute our faith. The name denotes the Lord’s

所以我们不该否认主的名，也不该否认对主的信仰。我们必须常常持守主的名，并且相信祂。

摩登派…不信耶稣是神，不信祂是童女所生，也不信耶稣死在十字架上是为着救赎我们。他们只相信耶稣钉十字架是为着殉道，并不信耶稣基督复活了。巴兰的教训总是使人与世界的事物联合。（启示录生命读经，一七四至一七六页。）

巴兰的错谬，指虽然明知与真理相背，且与神的子民敌对，仍然为着工价教导人错误的道理，并滥用某些恩赐的影响力，将神的子民从对主纯洁的敬拜，迷引到对偶像邪恶的敬拜。（民二二 7，21，三一 16，启二 14。）贪爱工价会叫人闯奔巴兰这样的错谬。（圣经恢复本，犹 11 注 3。）

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。〔启二 15。〕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。主恨恶尼哥拉党的宗教阶级制度，因为这种制度扼杀基督身体肢体的功用，并且建立了组织代替生机体。…我们必须回到生机体，使基督身体上所有的肢体，都能有机会尽其功用。（启示录生命读经，一七六至一七七页。）

参读：召会与地方召会的历史，第十章。

person. We should neither deny the name nor the faith of the Lord. We must always hold on to His name and believe in Him.

The modernists do not believe that Jesus is God, that He was born of a virgin, or that He died on the cross for our redemption. They merely believe that He was crucified as a martyr, and they do not believe that Jesus Christ was resurrected. The teachings of Balaam always cause people to enter into union with the worldly things. (Life-study of Revelation, pp. 146-148)

The [error of Balaam is the] error of teaching wrong doctrine for reward, while knowing it to be contrary to the truth and against the people of God, and abusively using the influence of certain gifts to lead the people of God astray from the pure worship of the Lord to idolatrous worship (Num. 22:7, 21; 31:16; Rev. 2:14). Coveting for reward will cause the coveting ones to rush headlong into the error of Balaam. (Jude 11, footnote 3)

The worldly and degraded church holds not only the teaching of Balaam but also the teaching of the Nicolaitans [Rev. 2:15]. 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 in expressing Him. The former teaching disregards the Head, and the latter destroys the Body. This is the subtlety of the enemy in all religious teachings.

In the church in Ephesus only the works of the Nicolaitans were found (2:6), whereas in the church in Pergamos their works progressed into a teaching. Firstly, they practiced the hierarchy in the initial church; now they taught it in the degraded church. Today, in both Catholicism and Protestantism, this Nicolaitan hierarchy prevails in both practice and teaching. The Lord hates the Nicolaitan hierarchy because it kills the function of the members of the Body and builds up an organization in place of an organism....We must come back to the organism that all the members of the Body may have the opportunity to function. (Life-study of Revelation, pp. 148-149)

Further Reading: CWWL, 1973-1974, vol. 1, pp. 91-96

# 第四周 周五

## 晨兴喂养

启二17“…得胜的，我必将那隐藏的吗哪赐给他，并赐他一块白石，上面写着新名，除了那领受的以外，没有人认识。”

约十四20“到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”

吗哪预表基督是那使神子民有能力走祂道路的属天粮食。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。（启示录生命读经，一七九页。）

## 信息选读

满有目的的神有一个经纶，在祂的经纶里，祂要得着一个宇宙的合并。“合并”一辞指明有一些人位住在彼此里面，也就是互相内住。神在祂神圣的三一里，乃是借着互相内在，并借着在一起是一的行事，而成为一个合并。神圣三一的三者在祂们的所是和所作上，乃是一个合并。（约十四10～11。）…经过过程并终极完成的三一神与蒙救赎并重生的信徒，在基督的复活里成了一个扩大、宇宙、神人二性的合并，（20，）终极完成作神帐幕的新耶路撒冷。（启二一2～3。）旧约里的帐幕乃是这宇宙合并的表号，吃隐藏的吗哪就是合并到帐幕里。

# WEEK 4 DAY 5

## Morning Nourishment

Rev. 2:17 ...To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it.

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

Manna is a type of Christ as the heavenly food enabling God's people to go His way. A portion of that manna was preserved in a golden pot concealed in the ark (Exo. 16:32-34; Heb. 9:4). The open manna was for the enjoyment of the Lord's people 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. (Life-study of Revelation, p. 150)

## Today's Reading

The purposeful God has an economy, and in His economy He intends to have a universal incorporation. The word incorporation refers to persons indwelling one another, coinhering. God in His Divine Trinity is an incorporation by coinhering mutually and by working together as one; the three of the Trinity are an incorporation by what They are and by what They do (John 14:10-11)....The processed and consummated Triune God and the redeemed and regenerated believers became an enlarged, universal, divine-human incorporation in the resurrection of Christ (John 14:20), consummating the New Jerusalem as the tabernacle of God (Rev. 21:2-3). The tabernacle in the Old Testament is a sign of the universal incorporation, and to eat the hidden manna is to be incorporated into the tabernacle.

基督作为隐藏的吗哪乃是帐幕的中心。隐藏的吗哪是在金罐里；金罐是在约柜里，约柜是用皂荚木包金所造的，这约柜是在至圣所里。隐藏的吗哪表征基督，乃是在金罐里，而金罐是指神说的。吗哪在金罐里，指明基督在父里。约柜在至圣所里，至圣所就是我们的灵。今天，我们那有圣灵内住的灵就是至圣所。从这里我们能看见，基督作为隐藏的吗哪是在作为金罐的父神里；父是在作为约柜的基督（带着祂的两种性情—神性和人性）里；这基督作为内住的灵活在我们重生的灵里，作至圣所的实际。这就是说，子在父里面，父在子里面，而子作为灵乃是至圣所的实际。这含示并符合约翰十四章十六至二十节的四个“在…里面”。二十节说，“到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”而十七节说，“实际的灵…在你们里面。”子在父里面，我们在子里面，子在我们里面，我们又由实际的灵所内住。这就是经过过程的神与重生之信徒的合并。

合并到帐幕里的路，乃是吃隐藏的吗哪。我们越吃基督，就越合并到三一神里面，而成为一个宇宙的合并。借着吃隐藏的吗哪，我们就合并到帐幕里。旧约里的帐幕是新耶路撒冷的表号，新耶路撒冷称为神的帐幕。作为神的帐幕，新耶路撒冷乃是宇宙的合并。…我们越吃基督，就越合并到这宇宙的合并里。…我们不该与世界联合，乃要借着吃基督这隐藏的吗哪，而合并到新耶路撒冷里。合并到这独一合并里的路，就是享受基督、吃基督、有分于基督。我们吃祂，就在这合并里凭祂活着；今天这合并就是基督团体的身体，要终极完成新耶路撒冷。（新约总论第十四册，八九至九一页。）

参读：新约总论，第四百一十篇。

Christ as the hidden manna is the center of the tabernacle. The hidden manna is in the golden pot; the golden pot is in the Ark, made of acacia wood overlaid with gold; and this Ark is in the Holy of Holies. The hidden manna, which signifies Christ, is in the golden pot, which refers to God. The manna in the golden pot indicates that Christ is in the Father. The Ark is in the Holy of Holies, and the Holy of Holies is our spirit. Today our spirit indwelt by the Holy Spirit is the Holy of Holies. From this we can see that Christ as the hidden manna is in God the Father as the golden pot; that the Father is in Christ as the Ark with His two natures, divinity and humanity; and that this Christ as the indwelling Spirit lives in our regenerated spirit to be the reality of the Holy of Holies. This means that the Son is in the Father, that the Father is in the Son, and that the Son as the Spirit is the reality of the Holy of Holies. This implies and corresponds to the four ins in John 14:16-20. Verse 20 says, “In that day you will know that I am in My Father, and you in Me, and I in you,” and verse 17 says, “The Spirit of reality...shall be in you.” The Son is in the Father, we are in the Son, the Son is in us, and we are indwelt by the Spirit of reality. This is the incorporation of the processed God with the regenerated believers.

The way to be incorporated into the tabernacle is to eat the hidden manna. The more we eat Christ, the more we are incorporated into the Triune God as a universal incorporation. By eating the hidden manna, we are incorporated into the tabernacle. The tabernacle in the Old Testament was a figure of the New Jerusalem, which is called the tabernacle of God. As the tabernacle of God, the New Jerusalem is the universal incorporation....The more we eat Christ, the more we are incorporated into this universal incorporation....We should not be joined to the world; we should be incorporated into the New Jerusalem by eating Christ as the hidden manna. The way to be incorporated into this unique incorporation is to enjoy Christ, to eat Him, and to partake of Him. When we eat Him, we live by Him in this incorporation, which today is the corporate Body of Christ and which consummates the New Jerusalem. (The Conclusion of the New Testament, pp. 4186-4187)

Further Reading: The Conclusion of the New Testament, msg. 410

# 第四周 周六

## 晨兴喂养

启二 17 “…得胜的，我必…赐他一块白石，上面写着新名…。”

林前三 12 “然而，若有人用金、银、宝石，…在这根基上建造。”

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

主…应许得胜者说，“并赐他一块白石，上面写着新名，除了那领受的以外，没有人认识。”〔启二 17。〕享受基督作隐藏的吗哪，就产生变化。我们怎能这样说？因为主说完隐藏的吗哪以后，就提到白石。石头在圣经里表征神建造的材料。…在林前三章，保罗指出宝石是为着建造召会。在启示录二十一章，我们看见宝石是新耶路撒冷里的材料。…主应许给得胜者吃隐藏的吗哪，并赐他一块白石。这指明我们若吃隐藏的吗哪，就必变化成为白石。（启示录生命读经，一八一页。）

## 信息选读

在我们天然的人里，我们不是石头，乃是泥土。因着我们蒙了重生，得着神圣的生命和性情，我们就能享受基督作我们生命的供应，借以变化（林后三 18）成为石头，甚至成为宝石。我们因着吃耶稣作隐藏的吗哪，就能变化成为白石，好为着神的建造。如果我们不跟随属世的召会，而在正当的召会生活中享受主，我们就会变化成为石头，为着神的建造。这些石头要蒙主称义并称许，这是白色所指明的；而属世的



# WEEK 4 DAY 6

## Morning Nourishment

Rev. 2:17 ...To him who overcomes,...I will give a white stone, and upon the stone a new name written...

1 Cor. 3:12 But if anyone builds upon the foundation gold, silver, precious stones...

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

The Lord...promised the overcomer, saying, “To him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it” [Rev. 2:17]. Enjoying Christ as the hidden manna produces transformation. How can we say this? Because after referring to the hidden manna, the Lord speaks of a white stone. A stone in the Bible signifies material for God’s building....In 1 Corinthians 3 Paul indicates that precious stones are to be used for the building of the church, and in Revelation 21 we see that precious stones are materials in the New Jerusalem....The Lord promises the overcomer to eat of the hidden manna and to give him a white stone. This indicates that if we eat the hidden manna, we shall be transformed into white stones. (Life-study of Revelation, p. 152)

## Today’s Reading

In our natural being we are not stones, but clay. Because we have received the divine life with its divine nature through regeneration, we can be transformed into stones, even precious stones, by enjoying Christ as our life supply (2 Cor. 3:18). By eating Jesus as the hidden manna we shall be transformed into white stones for God’s building. If we do not follow the worldly church, but enjoy the Lord in the proper church life, we shall be transformed into stones for the building of God. These stones will be justified and approved by the Lord, as indicated by the color white, while the worldly church will be condemned and rejected by Him. In the

召会要被主定罪并弃绝。在启示录里，白色指明称许。我们变化成为石头时，也必蒙主的称许。这会使主非常喜乐。白石是为着神的建造。神的建造，就是建造召会，乃是在于我们的变化；我们的变化，又是从享受基督作生命的供应所产生的。

主说白石“上面写着新名，除了那领受的以外，没有人认识”。名标示人，新名是变化过之人的标示。每个变化过的信徒都是一块白石，上面写着新名，除了那领受的以外，没有人认识。这样的新名，说明被变化之人的经历。因此，唯有他自己认识那名的意义。…〔当一位〕弟兄吃主耶稣作隐藏的吗哪时，就会有某种的经历，主就把新名写在他身上。这个新名就是这位弟兄新的标示，说出他现在是何等人。这个新名既是按照他的经历，根据他的所是，其他的人就无法认识。

启示录二章十七节是主对我们所说的话。我们不该客观的接受，乃要以此为我们的传记。要把这些话看作是给我们的。在某种意义上，我们乃是活在别迦摩的时代，因为所谓的召会已经变得属了世界。但是，我们是相反的见证人，我们在这里是为着主的恢复争战。所以主给我们十七节的话，我们都需要明白这话，并说，“主，阿们。为着你的应许感谢你。我可以吃你作隐藏的吗哪，这个吃要使我从泥土变化成为石头，使你喜悦，蒙你称许，并且被你用来建造你的居所。主，我接受你的应许。从现在起，我要隐密地吃你，好使我变化成为白石，为着你的建造。”主这个应许太美妙了！不错，召会可以变得属世，但是主已经应许我们，能变化成为白石，为着神的建造。（启示录生命读经，一八一至一八三页。）

参读：得胜者，第三章。

book of Revelation the color white denotes approval. When we are transformed into a stone, we shall be approved by the Lord. This will make Him very happy. The white stone is for God’s building. God’s building, the building of the church, depends upon our transformation, and our transformation issues from the enjoyment of Christ as our life supply.

The Lord said that “upon the stone” would be “a new name written, which no one knows except him who receives it” [Rev. 2:17]. A name designates a person, and the new name here is the designation of a transformed person. Every transformed believer as a “white stone” bears “a new name,...which no one knows except him who receives it.” Such a “new name” is the interpretation of the experience of the one being transformed. Hence, only he himself knows the meaning of that name.... [As a] brother eats the Lord Jesus as the hidden manna, he will have certain experiences and the Lord will write a new name upon him. This new name is simply the new designation of what this brother is. Since this new name is based upon what this brother is according to his experiences, others cannot know what it is.

Revelation 2:17 is a word spoken by the Lord to us. Do not take it objectively but as your biography. Consider it as a word for you. In a sense, we are living in the age of Pergamos, for the so-called church has become worldly. But, being an anti-witness, we are here fighting for the Lord’s recovery. Therefore, the Lord gives us this word in verse 17, and we all need to understand it and say, “Amen, Lord. Thank You for this promise. I may eat of You as the hidden manna, and this eating will transform me from clay into a stone which will please You, be approved by You, and be used by You for the building up of Your dwelling place. Lord, I agree with Your promise. From now on, I shall eat You in a hidden way and be transformed to become a white stone for Your building.” Is this not a wonderful promise from the Lord? Yes, the church may become worldly, but the Lord has promised that we may become a white stone for God’s building. (Life-study of Revelation, pp. 152-154)

Further Reading: The Overcomers, ch. 3

# 第四周诗歌

## 里面生命的各方面 – 变化

546

8 7 8 7 副（英 750）

降 E 大调 4/4

3 3 3 2 3 4 | 5 i 5 3 | 2 3 4 6 5 4 | 3 – – 0 |
一 神的心意是要 我 们 模成祂儿子形 像;
3 3 3 2 3 4 | 5 i 5 3 | 2 3 4 6 5 4 | 3 – –
因此祂灵变化 工 作, 必须完成我身 上。
5 5 | 6 i – 7 6 | 5 3 – 3 3 | 2 6 5 4 | 3 – –
(副) 求主 将我 魂的 各部, 全都 变成你形 像;
5 5 | 6 i – 7 6 | 5 i – 1 2 | 3 5 4 · 2 | 1 – – 0 ‖
用你 那灵 将我 浸透, 使我 全象你 模 样。

二 神已用祂神圣生命, 在我灵中重生我;
但祂还须在我魂中, 作那变化的工作。

三 从我灵中向外开展, 祂就变化我全魂;
更新里面每一部分, 直到全人都归顺。

四 借祂那灵生命大能, 照祂形状变化我;
一部一部, 荣上加荣, 模成祂形, 新而活。

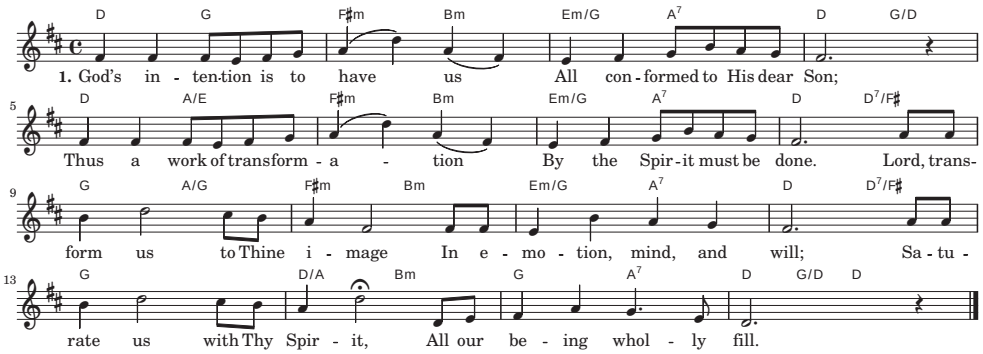
五 一直变化, 全人圣别, 直到像祂, 得成熟;
一直变化, 魂全占有, 直到贱体蒙救赎。

# WEEK 4 — HYMN

## God's intention is to have us

**Various Aspects of the Inner Life — Transformation**

750




**2.** God hath us regenerated
In our spirit with His life;
But He must transform us further—
In our soul by His own life.

**3.** Spreading outward from our spirit
Doth the Lord transform our soul,
By the inward parts renewing,
Till within His full control.

**4.** By the power of His Spirit
In His pattern He transforms;
From His glory to His glory
To His image He conforms.

**5.** He transforms, all sanctifying,
Till like Him we are matured;
He transforms, our soul possessing,
Till His stature is secured.

第四周 • 申言

申言稿：

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