第八周

照着主现今并终极的恢复，走神为着召会所定规的途径，就是非拉铁非的路，以带进新的复兴并转移时代

诗歌：补 539

读经：启三 7 ～ 22

【周一】

壹 我们需要看见、活出并实行“现有的真理”，“够上时代的”真理，以转变时代，将基督带回来；我们需要听那灵向众召会所说的话，就是神在今时的声音—彼后一 12，启二 7，太十六 18，创二 22，弗五 25 ～ 27，参约一 23，歌八 13 ～ 14：

一 所有的真理都在圣经里，却因着人的愚昧、不忠心、失职、不顺服和堕落，以致许多真理都失落了，向人隐藏起来—参王下二二 8 ～ 11，二三 24 ～ 25。

二 这些重现的真理，并不是神的新创造，乃是人的新发现；每一个主的工人都需要在神面前求问，什么是现有的真理—弗一 17，结一 1 ～ 3，启一 10，二一 10。

Week Eight

Taking the God-ordained Pathway for the Church—the Way of Philadelphia—according to the Lord's Up-to-date and Ultimate Recovery to Bring Us into a New Revival to Turn the Age

Hymns: 1275

Scripture Reading: Rev. 3:7-22

§ Day 1

I. We need to see, live, and practice “the present truth,” the “up-to-date” truth, in order to change the age and bring Christ back; we need to hear what the Spirit is speaking to the churches, the voice of God in the present hour—2 Pet. 1:12; Rev. 2:7; Matt. 16:18; Gen. 2:22; Eph. 5:25-27; cf. John 1:23; S. S. 8:13-14:

A. All the truths are in the Bible, but through man's foolishness, unfaithfulness, negligence, disobedience, and degradation, many truths were lost and hidden from man—cf. 2 Kings 22:8-11; 23:24-25.

B. These freshly revealed truths are not God's new inventions; rather, they are man's new discoveries; every worker of the Lord should inquire before God as to what the present truth is—Eph. 1:17; Ezek. 1:1-3; Rev. 1:10; 21:10.

三 神的真理是累积的，而不是推翻已往；我们今天所看见的，都是神累积的启示；我们今天乃是活在神旨意的潮流中，这个潮流乃是接着神在已过不同年日的工作往前的；愿神恩待我们，叫我们不作这“现有的真理”的落伍者—林前九 27，参林后三 3，6，8～9，五 18～21。

四 主现今并终极恢复之现有的真理，乃是借着我们选择走非拉铁非的路，将我们带进新的复兴，以转移时代；唯有在非拉铁非的召会所表征之恢复的召会，弟兄相爱的召会，才能成就神永远的定旨，并满足祂心头的愿望—启一 1～3，三 7～13，诗歌六四〇首。

C. God's truths are cumulative; later truths do not negate the former ones; what we see today are the cumulative revelations of God; today we are living in the tide of God's will, which is a continuation of all the past works of God in the previous ages; may God be gracious to us so that we do not become castaways of “the present truth”—1 Cor. 9:27; cf. 2 Cor. 3:3, 6, 8-9; 5:18-21.

D. The present truth of the Lord's up-to-date and ultimate recovery is to bring us into a new revival to turn the age by our choosing to take the way of Philadelphia; only the recovered church, the church of brotherly love, signified by the church in Philadelphia, can fulfill God's eternal purpose and satisfy His heart's desire—Rev. 1:1-3; 3:7-13; Hymns, #880.

【周二】

§ Day 2

贰 在非拉铁非的得胜者，（7～13，）其特征是他们渴望达到神经纶之神圣启示的最高峰，就是神成为人，为要使人在生命和性情上（但不在神格上）成为神，使基督的身体得以产生出来，使新妇得以预备好，并使新耶路撒冷得以完成：

II. The characteristic of the overcomers in Philadelphia (vv. 7-13) is their aspiration to arrive at the highest peak of the divine revelation of God's economy—this highest peak is God becoming man to make man God in life and in nature but not in the Godhead so that the Body of Christ can be produced, the bride can be prepared, and the New Jerusalem can be consummated:

一 虽然在亚西亚的众召会大体上都离弃了使徒保罗的职事；（提后一 15；）但有一个召会是独特的，非常受主称赞—在非拉铁非的召会；主非常称赞，甚至珍赏他们，因为他们遵守主的话，这意思是，他们没有离弃使徒保罗关于神经纶之健康教训的话语，神圣启示的最高峰—启三 8，提前一 3～4，六 3：

A. Even though the churches in Asia, in a general sense, had turned away from the apostle Paul's ministry (2 Tim. 1:15), one church was unique and was highly appraised by the Lord—the church in Philadelphia; the Lord highly appraised them and even appreciated them because they kept His word, which means that they did not turn away from the word of the apostle Paul's healthy teaching of God's economy, the highest peak of the divine revelation—Rev. 3:8; 1 Tim. 1:3-4; 6:3:

1 神永远的经纶乃是要使人在生命、性情上，但不在神格上，与祂一模一样，并使祂自己与人成为一，使人与祂成为一，因而使祂在彰显上得以扩大并扩

1. God's eternal economy is to make man the same as He is in life and nature but not in the Godhead and to make Himself one with man and man one with Him, thus to be enlarged and expanded in His expression, that all His divine

展，使祂一切神圣的属性得以彰显在人性美德里。

2 神永远的经纶就是祂的计划，要将祂自己分赐到祂所拣选、预定并救赎的人里面，作他们的生命、生命的供应和一切，为要产生、构成并建造基督生机的身体——3～6，六3～4，林后十一2～3，多一9，西二19。

二 那些在非拉铁非的人，乃是“对神…富足的”，（路十二21，）借着祷读并默想祂的话，将祂的话珍藏在心里；（弗六17～18，诗一一九11，15；）他们向神的话举手，指明他们热诚欢乐地接受它，并对它说，阿们。（48，尼八5～6。）

三 得胜者在殿中作柱子，意思就是他们要在三一神里作柱子，因为殿就是“主神全能者和羔羊”；神建造到他们里面，使他们成为活而宝贵的石头，他们也建造到神里面，使他们成为在神里面的石柱，他们就与三一神合并，作神与人相互的住处—启三12上，二一22，3，诗九十1，约十四23，参王上七17。

四 神的名，新耶路撒冷的名，并主的新名，写在得胜者上面，指明得胜者为神、新耶路撒冷和主所得着；神自己、神的城（新耶路撒冷）和主自己，也全属于得胜者。

五 将神的名，新耶路撒冷的名，并主的新名，写在得胜者上面，指明神的所是，新耶路撒冷的性质，并主的人位，全都作到得胜者里面，使他们有三一神为标示（如同他们的“名牌”），并使他们在生命和性情上成为神，但无分于神格—启三12下，二二4下。

【周三、周四】

叁 在非拉铁非的得胜者，其特征是他们借着

attributes may be expressed in human virtues.

2. God's eternal economy is His plan to dispense Himself into His chosen, predestinated, and redeemed people as their life, their life supply, and their everything to produce, constitute, and build up the organic Body of Christ—1:3-6; 6:3-4; 2 Cor. 11:2-3; Titus 1:9; Col. 2:19.

B. Those in Philadelphia are “rich toward God” (Luke 12:21) by pray-reading and musing upon His word to treasure up His word in their heart (Eph. 6:17-18; Psa. 119:11, 15); they lift up their hands unto the word of God, indicating that they receive it warmly and gladly and that they say Amen to it (v. 48; Neh. 8:5-6).

C. For the overcomers to be pillars in the temple means that they will be pillars in the Triune God, for the temple is “the Lord God the Almighty and the Lamb”; God is built into them to make them living and precious stones, and they are built into God to make them pillars of stone in God for their incorporation with God as the mutual abode of God and man—Rev. 3:12a; 21:22, 3; Psa. 90:1; John 14:23; cf. 1 Kings 7:17.

D. That the name of God, the name of the New Jerusalem, and the Lord's new name are written upon the overcomer indicates that the overcomer is possessed by God, by the New Jerusalem, and by the Lord and that God Himself, His city (the New Jerusalem), and the Lord Himself all belong to him.

E. That the name of God, the name of the New Jerusalem, and the Lord's new name are written upon the overcomers indicates that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into them, labeling them with the Triune God as their “name badge” and making them God in life and in nature but not in the Godhead—Rev. 3:12b; 22:4b.

§ Day 3 & Day 4

III. The characteristic of the overcomers in Philadelphia is their

享受那作他们内住宝贝之基督的丰富，而竭力过神人的生活—弗三8，林后四7：

一 在以赛亚二十二章，神解雇舍伯那，就是王家里的家宰，（15～19，）而用以利亚敬顶替，以利亚敬预表包罗万有的基督是神家中的管家，是肩头上放着神家之钥匙的一位；（20～25，启三7～8；）基督有支配神宝库之门的钥匙，在这宝库中，有神在基督里的丰富作我们的享受（帖前五16～19，约壹一7，9，参结一22，26）：

1 神创造我们的时候，祂“雇”了我们，而当祂把我们摆在十字架上，使我们与基督同钉的时候，祂就“解雇”了我们—加二20。

2 凡不是基督的人事物，神都“解雇”；神以基督顶替祂旧约经纶里的一切—可一1～8，太十七3～5，西二16～17，来十5～10，十一5～6。

3 真正的召会生活，乃是其中所有的圣徒都被解雇而由基督顶替的生活，使基督成为召会中的一切；我们众人都是“舍伯那”，该被基督这真正的以利亚敬所除去并顶替，使我们成为祂的复制，作神的奥秘和神诸般恩典的管家—西三10～11，林前四1，彼前四10。

4 在新约里，基督顶替我们完全是接枝生命的事；我们是野橄榄枝子，已经接枝到基督这栽种的橄榄树里面；（罗十一17，24；）因此，我们与基督联结，基督在这联结中顶替我们。

5 因着我们已经联于基督，基督也使祂自己与我们联合，与我们联结，所以当祂死在十字架上的时候，我们就与祂同死，并且被了结了；如今在我们与基督的生机联结里，祂活在我们里面，与我们同活，借着我们并经过我们而活，借此就顶替了我们—六6，加二20，腓一19～21上，罗八16，林前六17。

endeavoring to enter into the God-man living by enjoying the riches of Christ as their indwelling treasure—Eph. 3:8; 2 Cor. 4:7:

A. In Isaiah 22 God fired Shebna, a steward in the house of the king (vv. 15-19), and replaced him with Eliakim, a type of the all-inclusive Christ as the Steward in God's house, the One upon whose shoulder the key of the house of God is set (vv. 20-25; Rev. 3:7-8); Christ has the key to control the door of God's treasury, in which are the riches of God in Christ for our enjoyment (1 Thes. 5:16-19; 1 John 1:7, 9; cf. Ezek. 1:22, 26):

1. When God created us, He hired us, and when He put us on the cross, crucifying us with Christ, He fired us—Gal. 2:20.

2. Whatever or whoever is not Christ, God fires; God has replaced everything in His Old Testament economy with Christ—Mark 1:1-8; Matt. 17:3-5; Col. 2:16-17; Heb. 10:5-10; 11:5-6.

3. The real church life is a life in which all the saints are fired and replaced with Christ, making Christ everything in the church; all of us are Shebnas, who should be removed and replaced by Christ as the real Eliakim to make us His duplication as stewards of the mysteries of God and the varied grace of God—Col. 3:10-11; 1 Cor. 4:1; 1 Pet. 4:10.

4. In the New Testament Christ's replacing of us is altogether a matter of a grafted life; as wild olive branches, we have been grafted into Christ as the cultivated olive tree (Rom. 11:17, 24); thus, we are united with Christ, and in this union Christ replaces us.

5. Because we have been joined to Christ, and Christ joined Himself to us, uniting Himself with us, when He died on the cross, we died with Him and were terminated; now in our organic union with Christ, He replaces us by living in us, with us, by us, and through us—6:6; Gal. 2:20; Phil. 1:19-21a; Rom. 8:16; 1 Cor. 6:17.

6 我们活着，但不是我们，乃是基督在我们里面活着，并且我们是因神儿子的信而活；这指明与基督的联结；一面，我们被解雇了；另一面，我们没有被赶走，因为基督来了，在我们里面、同着我们、借着我们并经过我们活着；（加二 20；）所以，包罗万有的基督作为以马内利（赛七 14）顶替一切，成为神经纶中的一切。（西三 10 ～ 11。）

二 我们要享受神在基督里的丰富作宝藏，就需要留在与主的接触里，照着生命的感觉，操练自己灵里贫穷并清心的保持与主有接触—林后二 10，罗八 6，十 12 ～ 13，西三 16，太五 3，8。

三 我们要享受神在基督里的丰富作宝藏，就需要运用这些“钥匙”，就是否认己、背起十字架并丧失魂生命—启三 7，赛二二 15 ～ 24，太十六 18 ～ 19，24 ～ 25，十七 5，8。

【周五】

四 主为着扩展祂的恢复，使用大卫的钥匙开门，这对我们乃是客观的；但基督也使用大卫的钥匙，主观地打开我们内里所是的门，使我们被变化，并建造到神的殿里作柱子，其上有神的名，新耶路撒冷的名，并主的新名—启二 17，三 12，参二一 22：

1 “我神的名”指柱子是神自己；“我神城的名”指柱子是新耶路撒冷；“我的新名”指柱子乃是有新意义的基督；作为柱子的得胜者在生命和性情上成为神，但无分于神格，他要成为新耶路撒冷的构成分子，并在新的经历之意义上成为基督—三 12。

2 新耶路撒冷乃是新的基督；我们作为神的扩大和扩展，乃是新意义上的基督，即新耶路撒冷；新基督

6. We live, yet not we, but Christ lives in us, and we live by the faith of the Son of God; this indicates a union with Christ; on the one hand, we are fired, and on the other hand, we are not expelled, for Christ comes to live in us, with us, by us, and through us (Gal. 2:20); thus, the all-inclusive Christ as Immanuel (Isa. 7:14) replaces everything and becomes everything in God's economy (Col. 3:10-11).

B. In order to enjoy the riches of God in Christ as the treasure, we need to remain in the touch with the Lord, staying in contact with the Lord according to the sense of life and exercising ourselves to be poor in spirit and pure in heart—2 Cor. 2:10; Rom. 8:6; 10:12-13; Col. 3:16; Matt. 5:3, 8.

C. In order to enjoy the riches of God in Christ as the treasure, we need to use the “keys” of denying the self, taking up the cross, and losing the soul-life—Rev. 3:7; Isa. 22:15-24; Matt. 16:18-19, 24-25; 17:5, 8.

§ Day 5

D. The Lord's using the key of David to open the door for the spread of His recovery is objective to us, but Christ is also using the key of David to subjectively open the door in our inner being for us to be transformed and built into the house of God as a pillar with the name of God, the name of the New Jerusalem, and the new name of the Lord—Rev. 2:17; 3:12; cf. 21:22:

1. The name of My God indicates that the pillar is God; the name of the city of My God indicates that the pillar is the New Jerusalem; and My new name indicates that the pillar is Christ in a new significance; the overcomer as a pillar becomes God in life and in nature but not in the Godhead, he becomes a constituent of the New Jerusalem, and he becomes Christ in a new experiential sense—3:12.

2. The New Jerusalem is the new Christ; as God's enlargement and expansion, we are Christ in a new sense as the New Jerusalem; the new Christ is not

与四福音中的基督不同；新妇—新郎的扩增—乃是新耶路撒冷，包括一切神所重生的人—约三 29～30，启二一 9～10。

3 我们要被建造到神里面，成为新耶路撒冷的构成分子，并成为新的基督的一部分，就人说是不可能的，但我们里面生命之灵的律包含一个元素，能对付不可能—罗八 2，路十八 27，参创二八 12～19，约一 51。

【周六】

五 在非拉铁非的得胜者注意生命过于工作，重质过于重量；（参林前三 12；）他们“稍微有一点能力”，明白能使主喜欢的，不在于他们能为主作多少，乃在于他们是否以他们所有的尽力为主而作。（启三 8，可十四 8。）

六 在非拉铁非的得胜者没有否认主的名；他们弃绝了主耶稣基督之外一切的名，并呼求主的名，主对一切呼求祂的人是丰富的；（罗十 9～10，12～13；）他们公开承认“耶稣基督为主，使荣耀归与父神”，（腓二 11，）并且他们不是传自己，乃是传基督耶稣为主，也传自己为耶稣的缘故，作信徒的奴仆。（林后四 5。）

肆 在非拉铁非的得胜者，其特征是他们的弟兄相爱；在他们中间，爱是有效能的，以致他们按着神牧养人，（彼前五 2，）以令人愉快之神的同在顾惜人，并以神经纶健康的教训喂养人（弗四 11，五 29，徒二十 28）：

一 主在非拉铁非的恢复乃是质的恢复，恢复到召

the same as He was in the four Gospels; the bride, who is the increase of the Bridegroom, is the New Jerusalem, including all of God's regenerated ones—John 3:29-30; Rev. 21:9-10.

3. For us to be built into God, become a constituent of the New Jerusalem, and become a part of the new Christ is humanly impossible, but the law of the Spirit of life within us contains an element that deals with impossibility—Rom. 8:2; Luke 18:27; cf. Gen. 28:12-19; John 1:51.

§ Day 6

E. The overcomers in Philadelphia pay more attention to life than to work, caring more about quality than quantity (cf. 1 Cor. 3:12); they have “a little power” with the realization that what pleases the Lord is not their doing much for Him but their doing their best for Him with what they have (Rev. 3:8; Mark 14:8).

F. The overcomers in Philadelphia do not deny the Lord's name; they have abandoned all names other than that of the Lord Jesus Christ, and they call upon the name of the Lord, who is rich to all who call upon Him (Rom. 10:9-10, 12-13); they openly confess that “Jesus Christ is Lord to the glory of God the Father” (Phil. 2:11), and they do not preach themselves but Christ Jesus as Lord, and themselves as the believers' slaves for Jesus' sake (2 Cor. 4:5).

IV. The characteristic of the overcomers in Philadelphia is their brotherly love; love prevails among them so that they shepherd people according to God (1 Pet. 5:2) by cherishing them with the cheering presence of God and nour-ishing them with the healthy teaching of the economy of God (Eph. 4:11; 5:29; Acts 20:28):

A. The Lord's recovery with Philadelphia is a recovery in quality, a recovery

会原初的本质，就是神内在的本质，也就是爱；（约壹四 8；）站在一的真正立场（就是召会的立场）上，乃是拣选爱所有的弟兄们。（启三 7 上，参二 4，7。）

of the original substance of the church, the inner substance of God, which is love (1 John 4:8); to stand on the genuine ground of oneness, the ground of the church, is to choose to love all the brothers (Rev. 3:7a; cf. 2:4, 7).

二 主的恢复是恢复对主耶稣的爱；在非拉铁非的得胜者站在一的真正立场上，并保守自己在神的爱里，爱主并爱所有的弟兄们—犹 20 ～ 21，林后五 14，约十二 3，路七 47，约壹三 14 ～ 16，参诗一三三。

B. The Lord's recovery is a recovery of loving the Lord Jesus; the overcomers in Philadelphia stand on the genuine ground of oneness and keep themselves in the love of God to love the Lord and love all the brothers—Jude 20-21; 2 Cor. 5:14; John 12:3; Luke 7:47; 1 John 3:14-16; cf. Psa. 133.

三 在非拉铁非的得胜者，遵守主在祂独一新约职事里的话，（启三 8，）这话带他们真正的珍赏、宝爱、并享受主耶稣基督自己这宝贵人位，作他们的生命和一切。（林后十一 2 ～ 3。）

C. The overcomers in Philadelphia keep the Lord's word in His unique New Testament ministry (Rev. 3:8), which brings them into the genuine appreciation, love, and enjoyment of the precious person of the Lord Jesus Christ Himself as their life and everything (2 Cor. 11:2-3).

四 我们要将生命供应给人并维持我们的得胜，以建造召会，就必须从我们对主和众弟兄的爱里流出复兴的生活，以及在牧养上的劳苦—约二一 15 ～ 17。

D. In order to minister life to others and maintain our victory for the building up of the church, we must have a revived living and a labor in shepherding that flow out from our love for the Lord and for the brothers—John 21:15-17.

五 “亲爱的，我们应当彼此相爱，因为爱是出于神的；凡爱弟兄的，都是从神生的，并且认识神。不爱弟兄的，未曾认识神，因为神就是爱”—约壹四 7 ～ 8。

E. “Beloved, let us love one another, because love is of God, and everyone who loves has been begotten of God and knows God. He who does not love has not known God, because God is love”—1 John 4:7-8.

六 “神在我们身上的爱，我们也知道也信。神就是爱，住在爱里面的，就住在神里面，神也住在他里面”—16 节。

F. “We know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him”—v. 16.

七 神先爱我们，将祂的爱注入我们里面，并且在我们里面产生出爱来，使我们能用这爱爱神，并爱众弟兄—19 ～ 21 节。

G. God first loved us in that He infused us with His love and generated within us the love with which we love Him and the brothers—vv. 19-21.

八 李弟兄为着一九九七年四月国际长老特会原拟的要点：

H. Brother Lee's intention for the international elders' conference in April 1997:

1 不可作主辖管神的群羊，那是神所委托给你们的；召会乃是神的产业，分配给长老作他们受托的资产，蒙神委托他们照管—彼前五 2 ～ 3。

2 要乐意作众圣徒的奴仆—太二十 26 ～ 27，可十 42 ～ 45。

3 长老们应该彼此牧养并彼此相爱，成为身体生活的榜样。

4 长老们应当在每件事上并在每一方面照料圣徒，为着将基督分赐到他们里面。

5 长老们应当接触、探访圣徒，并邀请他们到家中用餐。

九 李弟兄对安那翰众长老末了的话—“长老们需要彼此相爱，他们的妻子也需要彼此相爱，他们也需要爱彼此的儿女。”

伍 为着持续走非拉铁非的路，我们必须蒙拯救脱离老底嘉的路，老底嘉就是堕落并走了样的非拉铁非—启三 14 ～ 22：

一 老底嘉还记得已往的历史，但是已往的生命没有了；我们必须永远记住，一切都在于神当前的同在—出三三 14，林后二 10。

二 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，但是没有一样是够把命拚上的；记得已往时候的光荣，却忘记了今天在神面前的光景；已过是非拉铁非，但今天是老底嘉，满了不冷不热和属灵的骄傲—启三 15 ～ 17。

三 我们若要持续走非拉铁非的路，就要在神面前谦卑自己，付代价得着更多的三一神作金子、

1. Do not lord it over the flock of God that has been allotted to you; the churches are God's possession, allotted to the elders as their allotment, their portion, entrusted to them by God for their care—1 Pet. 5:2-3.

2. Be willing to be a slave to the saints—Matt. 20:26-27; Mark 10:42-45.

3. The elders should shepherd one another and love one another to be a model of the Body life.

4. The elders should take care of the saints in everything and in every way for the dispensing of Christ into them.

5. The elders should contact and visit the saints and invite them to their homes for meals.

I. Brother Lee's final word to the elders in Anaheim: “The elders need to love one another, their wives need to love one another, and they need to love one another's children.”

V. In order to continue in the way of Philadelphia, we must be saved from the way of Laodicea, which is a degraded and distorted Philadelphia—Rev. 3:14-22:

A. Laodicea still remembers its history but has lost its former life; we must always remember that all that matters is God's present presence—Exo. 33:14; 2 Cor. 2:10.

B. Laodicea means to know everything but in reality to be fervent about nothing; in name it has everything, but it cannot sacrifice its life for anything; it remembers its former glory but forgets its present condition before God; formerly, it was Philadelphia, but today it is Laodicea, full of lukewarmness and spiritual pride—Rev. 3:15-17.

C. If we want to continue in the way of Philadelphia, we need to humble ourselves before God and pay the price to gain more of the Triune God as

白衣和眼药；这样我们就得以与主这位在我们里面领头的得胜者是一，而在千年国中与祂一同坐在祂的宝座上—18，21 节。

gold, white garments, and eyesalve; then we can be one with the Lord as the leading Overcomer within us in order to sit with Him on His throne in the millennial kingdom—vv. 18, 21.

第八周▪周一

晨兴喂养

彼后一12“…你们虽已知道这些事，且在现有的真理上得了坚固，我还要常常提醒你们。”

启二7“那灵向众召会所说的话，凡有耳的，就应当听。…”

〔在彼后一章十二节，〕“现有的真理”也可以说是“今天的真理”〔或，够上时代的真理〕。…所有的真理其实都是在圣经里，…虽然它们都记在圣经里，却因着人的愚昧、人的不忠心、人的失职、人的不顺服，以致许多真理都被埋在圣经里，向人隐藏起来。真理虽然仍在那里，人却看不见、摸不着。直到神看为时候满足，就在某一时期中，释放某些真理，叫它们重新再显现出来。

这些重新显现的真理，并不是神的新创造，乃是人的新发现。…神在已往的世代中，都有不同的真理显现；在某一特别的时代中，都让人发现一些特别的真理。这件事实在召会的历史中，可以很清楚地看见。（倪柝声文集第一辑第十一册，一五〇页。）

信息选读

举例来说，路德马丁在第十六世纪被神兴起来，神叫他看见什么是“因信称义”。…这件事实在路德之前早已经有了，但是路德乃是知道这个真理一个最好的人，他最认识这个真理。故此，这个真理就成为那个时期中之“现有的真理”。

每一个主的工人都需要在神面前求问，什么是现有的真理？…虽然在圣经中有许多主要的、重大的真理，但我们需要知道的是：什么是神现有的真理？

WEEK 8 — DAY 1

Morning Nourishment

2 Pet. 1:12 ...I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth.

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches...

[In 2 Peter 1:12] the “present truth” can also be rendered the “up-to-date truth.”...Actually, all the truths are in the Bible...Although they are all in the Bible, through man’s foolishness, unfaithfulness, negligence, and disobedience many of the truths were lost and hidden from man. The truths were there, but man did not see them or touch them. Not until the fullness of time did God release certain truths during particular periods of time and cause them to be revealed once more.

These freshly revealed truths are not God’s new inventions. Rather, they are man’s new discoveries... In past generations God revealed different truths. During certain periods of time, He caused men to discover these specific truths. We can see this clearly from the history of the church. (CWWN, vol. 11, “What Are We?” pp. 843-844)

Today’s Reading

Take, for example, the raising up of Martin Luther in the sixteenth century. God opened his eyes to see the matter of justification by faith...The fact already existed before Luther’s time. Luther was merely the one who realized this truth in a stronger way; he was particularly outstanding in this truth. For this reason, this truth became the “present truth” in that age.

Every worker of the Lord should inquire before God as to what the present truth is... Although there are many major and crucial truths in the Bible, what we need to know is God’s present truth.

我们知道神的真理乃是累积的，而不是推翻已往的。所有已往神的真理，都是今天的根基，我们今天所看见的，都是神累积的启示。当神开我们的眼睛，叫我们看见这个事实时，我们才发觉，我们今天乃是活在神旨意的潮流中，这个潮流乃是接着神在已过不同年日的工作往前的。

从一九二六年开始，我们释放了许多关乎救恩、关乎召会、关乎十字架的道，也为这些事作了许多的见证。到了一九二七年，我们更专一注意到十字架主观的工作。我们看见十字架不光有它死的一面真理，更有它复活一面的事实；已往我们所传的复活，都是指信仰方面说的，而不是指我们的经历说的。今日我们所说的，乃是以复活为生命的原则，它不是一个道理，而是一个属灵的事实。就像我们所讲一粒麦子死了，结出许多子粒的事，这乃是一个复活的原则。以后，神又叫我们看见基督的身体是什么，它的实际在哪里。

正如保罗说，“我不是从人领受的。”〔加一12。〕照样，我们也能说，虽然我们从弟兄们得了帮助，但这些启示，我们都不是从人领受的；我们从路德、从新生铎夫、从摩尔维亚的弟兄们、从开西的信息等等，都得了帮助。今天我们相信，神最后的目的乃是以基督为一切。…我相信，神今日只有一个工作，就是歌罗西一章十八节的信息，神要基督在万有中居首位。一切的根基乃是主的死、主的复活、和主的升天；除祂以外，再没有别的属灵事实。这就是神“现有的真理”。

我们要感谢神，因为祂叫我们能够上神伟大的旨意。我们需要谦卑，需要俯伏下来，需要除去自己。我们要看清楚，我们今天的工作，不是单单救人、帮助人属灵而已。…感谢神，我们今天能得知神“现有的真理”。但愿神恩待我们，叫我们不作这“现有的真理”的落伍者。（倪柝声文集第一辑第十一册，一五〇至一五一、一六四至一六七页。）

参读：倪柝声文集第一辑第十一册，我们是什么。

We know that God’s truths are cumulative; later truths do not negate earlier ones. All the past truths of God form the foundation of the truths today. What we see today are the cumulative revelations of God. When God opens our eyes to see this fact, we begin to realize that we are living in the tide of God’s will. This tide is a continuation of all the past works of God in previous ages.

From 1926 on, we began to release many messages concerning salvation, the church, and the cross, and we testified much concerning these things. By 1927 we concentrated our attention on the subjective work of the cross. We saw that concerning the cross, there is not only the truth concerning Christ’s death, but there is also the fact of resurrection. In the past the resurrection which we preached was mainly a matter of faith; it was not related to our experience. What we speak of today is resurrection as a principle of life. It is not just a doctrine but a spiritual fact. It is like a grain of wheat that dies and brings forth many grains; it is the principle of resurrection. After this, God showed us what the Body of Christ is and where the reality of this Body is.

As Paul said, “Neither did I receive it from man” (Gal. 1:12). In the same way, we can say that although we have received help from our brothers, these revelations were not received from man. We received help from Luther, Zinzendorf, the Moravian Brethren, and the Keswick messages. Today we believe that God’s ultimate goal is to have Christ as everything...I believe that God has only one work today. It is the message of Colossians 1:18 which says that God desires to see Christ have the first place in all things. The basis of everything is the death, the resurrection, and the ascension of Christ. Other than Christ, there is no spiritual reality. This is God’s “present truth.”

We thank God that we can touch God’s grand purpose. We need to humble and prostrate ourselves and to deny ourselves. We need to be clear that our work today is not just to save some souls or to help others become spiritual...Thank God that we can know God’s “present truth.” May God be gracious to us so that we do not become the castaways of the “present truth.” (CWWN, vol. 11, “What Are We?” pp. 844, 856-858)

Further Reading: CWWN, vol. 11, “What Are We?”

第八周▪周二

晨兴喂养

启三8“…你稍微有一点能力，也曾遵守我的话，没有否认我的名。”

提前一3～4“…嘱咐那几个人，不可教导与神的经纶不同的事，也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。”

神按着祂的心愿，设计祂永远的经纶，（提前一4下，弗一10，三9，）要使人在生命和性情上，像祂一样，但不像祂一样具有神格；并要使祂与人成为一，也使人与祂成为一，因而在祂的彰显上被扩大并扩展，使祂一切神圣的属性能够在人性的美德上得着彰显。

神借着一些步骤来完成祂永远的经纶。首先祂按着祂的形像并照着祂的样式造人。（创一26～27。）然后神成为一个有祂形像和样式的人。神在祂成为肉体时成为人，有分于人的性情。（来二14上。）祂过人性生活，借着人的美德彰显祂的属性。祂经过包罗万有的死，又复活产生神的长子，并且成为赐生命的灵。（罗八29，徒十三33，林前十五45。）这一切是为着将祂自己分赐到祂所拣选的人里面，以祂自己作他们的生命重生他们，为着产生许多儿子—许多神人，（彼前一3，）为要以祂许多的儿子形成众召会，并以基督的弟兄作肢体建造基督的身体，作经过过程并终极完成之三一神的生机体，终极完成于新耶路撒冷，作祂永远的扩大和彰显。

我们必须受神经纶的原则所管制，我们不该讲说神经纶以外的事。〔参提前一3～4。〕（李常受文集一九九四至一九九七年第三册，二〇二至二〇三页。）

WEEK 8 — DAY 2

Morning Nourishment

Rev. 3:8 ...You have a little power and have kept My word and have not denied My name.

1 Tim. 1:3-4 ...Charge certain ones not to teach different things nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

According to His heart's desire, God made His eternal economy (1 Tim. 1:4b; Eph. 1:10; 3:9) to make man the same as He is in life and nature but not in His Godhead and to make Himself one with man and man one with Him, thus to be enlarged and expanded in His expression, that all His divine attributes may be expressed in human virtues.

God carries out His eternal economy through a number of steps. First, He created man in His image and according to His likeness (Gen. 1:26-27). Then God became a man...in His incarnation to partake of the human nature (Heb. 2:14a). He lived a human life to express His attributes through man's virtues. He died an all-inclusive death and resurrected to produce the firstborn Son of God and become the life-giving Spirit (Rom. 8:29; Acts 13:33; 1 Cor. 15:45). This was all for Him to dispense Himself into His chosen people to regenerate them with Himself as their life for producing many sons—many God-men (1 Pet. 1:3)—for the forming of the churches with His many sons and for the building up of the Body of Christ with His brothers as the members to be the organism of the processed and consummated Triune God, consummating in the New Jerusalem as His eternal enlargement and expression.

We have to be controlled by the vision of God's economy. We should not speak anything other than God's economy [cf. 1 Tim. 1:3-4]. (CWWL, 1994-1997, vol. 3, "The Ten Great Critical 'Ones' for the Building Up of the Body of Christ," pp. 161-162)

信息选读

在启示录二、三章这七封书信里，众召会堕落显着的点是三种教训：外邦申言者巴兰的教训，（二14，）尼哥拉党建立阶级制度的教训，（15，）以及所谓的女申言者耶洗别满了异端和淫乱的教训。（20。）这三种教训偷着进来，因为他们离弃了使徒的教训。〔参提后一15与注2。〕

在提前一章三节和六章三节，保罗警告人不可教导与神的经纶不同的事。圣徒们该照着保罗的教训施教。那些在亚西亚的人确实离弃了保罗的教训，〔参提后一15，〕结果他们接受了三种异端的教训。…在保罗给提摩太末了一封书信后不到三十年，这些召会就堕落到这样的地步。离开或离弃使徒的教训、使徒正确的启示，是太危险了。

有一个召会是独特的，非常受主称赞—在非拉铁非的召会。主非常称赞他们，甚至珍赏他们，因为他们遵守主的话。（启三8。）那就是说，他们没有离弃使徒正确的教训。虽然他们软弱，但主仍然非常称赞他们，告诉他们说，他们稍微有一点能力，也曾遵守主的话。

离弃正确的教训是可怕的事，会带进堕落，并接受其他的教训。…我盼望在主恢复里所有召会的人，不会跟随亚西亚那些离弃保罗职事的人。反之，我盼望我们跟随在非拉铁非召会的榜样—遵守主的话，即使我们只稍微有一点能力。让我们遵守主的话，就是留在使徒的教训里，留在健康的话里，留在主独一的启示同正确的带领里。这样我们就是稳妥的。（李常受文集一九八六年第一册，二一七至二一八页。）

参读：长老训练第七册，第八章。

Today's Reading

In these seven epistles in Revelation 2 and 3, the striking point of the churches' degradation was three kinds of teachings: the teaching of Balaam, a Gentile prophet (2:14); the teaching of the Nicolaitans to build the hierarchy (v. 15); and the teaching of the woman, the so-called prophetess, Jezebel, full of heresies and fornication (v. 20). These three kinds of teachings crept in because the churches left the teaching of the apostle [cf. 2 Tim. 1:15 and footnote 2].

In 1 Timothy 1:3 and 6:3 Paul warns not to teach differently. The saints should teach according to Paul's teaching. Those in Asia definitely turned away from Paul's teaching [cf. 2 Tim. 1:15], and the result of this turning away was that they received three kinds of heretical teachings...Within thirty years after Paul's final Epistle to Timothy, these churches had reached such a point of degradation. It is dangerous to leave or turn away from the apostle's teaching, from the apostle's proper revelation.

One church was unique and was highly appraised by the Lord—the church in Philadelphia. The Lord highly appraised them and even appreciated them because they kept the word (Rev. 3:8). This means that they did not turn away from the apostle's proper teaching. Although they were weak, the Lord still appraised them highly, telling them that they had a little power and that they had kept His word.

To turn away from the proper teaching is a terrible thing that will result in degradation and in picking up other teachings ... I hope that all the church people in the recovery would not be followers of those in Asia who turned away from Paul's ministry. Rather, I hope that we would follow the pattern of the church in Philadelphia—keeping the Lord's word even though we only have a little strength. Let us keep the word of the Lord, which is to remain in the teachings of the apostle, to remain in the healthy words, to remain in the unique revelation from the Lord with the proper leadership. Then we are safe. (CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," pp. 173-174)

Further Reading: CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," ch. 8

第八周▪周三

晨兴喂养

启三7“…那圣别的、真实的，拿着大卫的钥匙，开了就没有人能关，关了就没有人能开的，这样说。”

加二20“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

〔基督是〕以利亚敬所预表…神家中〔的〕管家。〔赛二二20～24。〕…在启示录三章七节，主耶稣〔也〕说到祂自己是拿着大卫钥匙的那一位。祂是握着大卫家钥匙的那一位。家是一个人保存他一切贵重之物的地方。…以赛亚三十九章二节记载希西家如何将他的宝库（直译，他贵重之物的房子）给巴比伦来访的人看。大卫的家乃是宝库。…基督是那拿着大卫家钥匙的。（以赛亚书生命读经，三六三页。）

信息选读

神…解雇舍伯那，就是王家里的家宰，（赛二二15，）而用预表基督的以利亚敬来顶替。（20～24，启三7。）…在整个宇宙中，一切在神家以内并以外的，都要被解雇，而由基督来顶替。列国、家宰、以及神家里一切的杯子和瓶罐，都需要被顶替。神用以马内利来顶替这一切。祂用基督顶替了一切人事物。这就是为什么这里揭示基督是父，是家宰，是荣耀的宝座，也是钉在坚固处的钉子，一切器具、器皿—所有让神子民享受神的属神之物—都挂在祂身上。我们在此看见，凡不是基督的人事物，神都“解雇”。

WEEK 8 — DAY 3

Morning Nourishment

Rev. 3:7 ...These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Christ is...the Steward in the house of God, typified by Eliakim [Isa. 22:20-24]...The Lord Jesus [also] referred to Himself as the One who has the key of David in Revelation 3:7. He is the One who holds the key of the house of David. The house is the place where a person keeps all his precious things... Isaiah 39:2 records how Hezekiah showed the Babylonian visitors his treasury, which literally means “the house of his precious things.” The house of David was a treasury...Christ is the One who has the key to the house of David. (Life-study of Isaiah, p. 289)

Today’s Reading

God...fired Shebna, a steward in the house of the king (Isa. 22:15), and replaced him with Eliakim, a type of Christ (vv. 20-24; Rev. 3:7). In the entire universe everything in God’s house and outside God’s house should be fired and replaced with Christ. The nations, the steward, and all the bowls and jars in the king’s house needed to be replaced. God replaced all of them with Immanuel. He replaced everyone and everything with Christ. This is the reason Christ is unveiled as a Father, a Steward, a throne of glory, and a peg (a nail) driven into a sure place (a wall), on which hang all the utensils and vessels—all the things that belong to God for His people to enjoy Him. Here we see that whatever or whoever is not Christ, God fires.

我们需要看见神创造我们的时候，祂雇了我们，而当祂把我们摆在十字架上，使我们与基督同钉的时候，祂就解雇了我们。…神在十字架上把每一个人都解雇了，现今正用基督来顶替每一个人。〔参加二20。〕…神解雇了一切人事物并以基督来顶替之后，首先就有国度的复兴，然后就有为着新耶路撒冷之新天新地的复兴。…真正的召会生活，乃是其中所有的圣徒都被解雇而由基督顶替的生活。这使基督成为召会中的一切。这就是隐藏在以赛亚一至二十三章里神经纶的异象。

因着基督使祂自己与我们联合，与我们联结，所以当祂死在十字架上时，我们就与祂同死，并且被了结。（罗六6。）…在新约里，基督顶替我们完全是接枝生命的事。这接枝的生命乃是约翰十五章里神救恩的最高点。基督是葡萄树，我们是枝子。（5。）我们这些野橄榄枝子，已经接枝到基督里面。（罗十一17。）因此，我们与基督联结，基督在这联结中顶替了我们。祂活在我们里面，与我们同活，借着我们并经过我们而活，借此就顶替了我们。我们活着，但不是我们，乃是基督在我们里面活着，并且我们是因神儿子的信而活。这指明与基督的联结。

那雇了人的神，至终就把每一个人解雇，使祂可以用基督来顶替他们。当一切人事物都由基督所顶替，基督就作了一切。…在以赛亚书里，一切都被神解雇了，开除了；然后那开除人的神进来，用基督顶替一切。这就是保罗在歌罗西二章十六至十七节的观念。…这里保罗告诉我们，我们的饮食、节期、月朔和安息日，全都是基督的影儿。所以，基督乃是神旧约经纶里一切事物的顶替。

一面，我们被解雇了；另一面，我们没有被赶走；因为基督来了，在我们里面、同着我们、借着我们并经过我们活着。这就是以马内利来顶替一切，成为神经纶中的一切。（以赛亚书生命读经，一〇八至一一三页。）

参读：以赛亚书生命读经，第十三、四十二篇；教会的正统，第六至七章及结论。

We need to see that when God created us, He hired us, and that when He put us on the cross, crucifying us with Christ, He fired us...God fired everyone on the cross, and He is replacing everyone with Christ [cf. Gal.2:20]. After God's firing and replacing of everyone and everything with Christ, there will first be the restoration for the kingdom, and then there will be the restoration for the new heaven and new earth for the New Jerusalem...The real church life is a life in which all the saints are fired and replaced with Christ. This will make Christ everything in the church. This is the vision of God's economy hidden in Isaiah 1—23.

Because Christ joined Himself to us, uniting Himself with us, when He died on the cross, we died with Him and were terminated (Rom. 6:6). In the New Testament, Christ's replacing of us is altogether a matter of a grafted life. This grafted life is the highlight of God's salvation in John 15. Christ is the vine, and we are the branches (v. 5). As wild olive branches, we have been grafted into Christ (Rom. 11:17). Thus, we are united with Christ, and in this union Christ replaces us. He replaces us by living in us, with us, by us, and through us. We live, yet not we, but Christ lives in us, and we live by the faith of the Son of God. This indicates a union with Christ.

God, who had hired everyone, eventually fired everyone that He might replace everyone with Christ. When everyone and everything is replaced with Christ, Christ becomes everything. In Isaiah, everything is fired, discharged by God, and then the discharging God comes in to replace everything with Christ. This is Paul's concept in Colossians 2:16 and 17...Here Paul is telling us that our food and drink, feasts, new moons, and Sabbaths are all shadows of Christ. Christ, therefore, is the replacement of all the things in God's Old Testament economy.

On the one hand, we are fired, and on the other hand, we are not expelled, for Christ comes to live in us, with us, by us, and through us. This is Immanuel replacing everything and being everything in God's economy. (Life-study of Isaiah, pp. 87-89)

Further Reading: Life-study of Isaiah, msgs. 13, 42; CWWN, vol. 47, "The Orthodoxy of the Church," chs. 7-9

第八周▪周四

晨兴喂养

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

弗三8“这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人。”

林后二10“…我若曾有所饶恕，我所已经饶恕的，是在基督的面前，为你们饶恕的。”

神的家庭是宇宙中最大的家，包括历代所有的信徒。在这庞大的神圣家庭中，基督是唯一的管家。祂在各面照料神的家，服事我们。…以利亚敬所预表之包罗万有的基督，也是肩头上放着神家…之（宝库的）钥匙的一位。…撒下七章十六节指明，大卫的家是为着他的国。今天神的家乃是为着神的国。召会就是神的家，（提前三15，）召会也是神的国。（太十六18～19，罗十四17。）…当召会作神的家充分的建造起来时，召会就显现为神的国。（以赛亚书生命读经，三六五、三六七页。）

信息选读

基督今天握有这个家，这个国的钥匙。以赛亚二十二章二十二节说，耶和华要把大卫家的钥匙放在以利亚敬的肩头上。…神放在基督肩头上的钥匙是一把大钥匙。这样一把大钥匙指明，所打开的门是大而重的。这样的门可以作为保障，保存神家的宝藏。…今天神家中的宝藏乃是基督一切的丰富。

按照以赛亚二十二章，舍伯那被“解雇”，而由以利亚敬顶替作王家的管家。达秘说，舍伯那预表假基督。

WEEK 8 — DAY 4

Morning Nourishment

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

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

2 Cor. 2:10 ...If I have forgiven anything, it is for your sake in the person of Christ.

God’s household is the greatest house in the universe, including all the believers throughout the ages. In this vast divine household, Christ is the unique Steward. He takes care of God’s household in every way to serve us...The all-inclusive Christ, as typified by Eliakim, is also the One upon whose shoulder the key of (the treasury of) the house of God...is set... Second Samuel 7:16 indicates that David’s house was for his kingdom. Today God’s house is for God’s kingdom. The church is God’s house (1 Tim. 3:15), and the church is also the kingdom of God (Matt. 16:18-19; Rom. 14:17)...When the church as the house of God is adequately built up, the church is manifested as the kingdom of God. (Life-study of Isaiah, pp. 291-292)

Today’s Reading

Christ today holds the key of this house, this kingdom. Isaiah 22:22 says that Jehovah would set the key of the house of David upon Eliakim’s shoulder...The key that God has put on the shoulder of Christ is a great one. Such a big key indicates that the door which it opens is big and thick. Such a door would be a stronghold to protect and keep the treasures of the house of God...The treasures today in the house of God are all the riches of Christ.

According to Isaiah 22, Shebna was “fired” and replaced by Eliakim as the steward over the king’s house. Darby said that Shebna typifies a false Christ. He

他应当被除去，而以基督顶替。基督不应当被我们顶替。我们反而应当被基督顶替，我们众人都是“舍伯那”，应当被真以利亚敬所除去，所顶替。…我们不应当让任何事或任何人，包括我们自己，顶替基督。我们需要被基督顶替。祂在我们里面并向着我们，必须是一切。

基督有一把大钥匙，可以打开祂一切丰富的宝库。祂开了宝库，就没有人能关。祂关了宝库，就没有人能开。基督是那能向我们打开具体化身在祂里面之神所有丰富的一位。祂也能把通往这些丰富的门关起来。有时候我们经历到神宝藏的门向我们打开，宝藏涌进我们里面。但有的时候我们可能作了什么事得罪主，我们就感觉门关上了，临到我们的丰富停止了。祂的开启和关闭都是为了一件事—享受祂的丰富作宝藏。

我信以赛亚二十二章二十二节直接的应用乃是这样的：基督有支配神宝库之门的钥匙，在这宝库中有神在基督里的丰富，作我们的享受。我们经历到祂将这些丰富向我们打开，也经历到祂将这些丰富向我们关闭。当祂关闭这些丰富时，我们就感觉枯干，或感觉里面若有所失。我们的经历指明，基督是拿着打开祂一切丰富之钥匙的那一位。（以赛亚书生命读经，三六七至三七〇页。）

我们都必须接触主，与主交通、摸着主。…最属灵的人就是最能与主不断接触的人。…我们需要祷告：“主，我来只是为接触你。我对你一无所求。我甚至不求你为我作什么。我只愿意与你不断的接触。我有一点负担为你的恢复、为你的权益祷告，然而我却不喜欢这样作。我只喜欢留在与你不断地接触里。”（李常受文集一九八〇年第一册，四五七至四六〇页。）

参读：成全训练，第三十三章；新约总论，第二百三十八篇；启示录生命读经，第十五至十六篇。

should be removed and replaced by Christ. Christ should not be replaced by us. Instead, we should be replaced by Christ. All of us are “Shebnas” who should be removed and replaced by the real Eliakim...We should not allow anything or anyone, including ourselves, to replace Christ. We need to be replaced by Christ. He Himself must be everything in us and to us.

Christ has a big key to open the treasury of all His riches. When He opens the treasury, no one will shut. When He shuts the treasury, no one will open. Christ is the One who can open up to us all the riches of God embodied in Him. He can also shut the door to these riches. Sometimes we experience the door of the divine treasures being open to us to flood into us. But at other times we may do something to offend the Lord. Then we have the sensation that the door is shut and that the riches coming to us are stopped. His opening and His shutting are all for one thing—the enjoyment of His riches as the treasure.

I believe the direct application of Isaiah 22:22 is this—Christ has the key to control the door of God’s treasury, in which are the riches of God in Christ for our enjoyment. We have experienced both His opening of these riches to us and His shutting up of these riches. When He shuts up these riches, we have the feeling of being dried up or inwardly deprived. Our experience indicates that Christ is the One who has the key to all of His riches. (Life-study of Isaiah, pp. 292-295)

We all have to contact the Lord, to fellowship with Him, to touch Him. The most spiritual person is the one who remains in the touch with the Lord the most. We need to pray, “Lord, I just come to touch You. I have nothing to ask of You. I do not even like to ask You to do anything for me. I just like to remain in the touch with You. I do have some burden to pray for Your recovery, for Your interest, yet I do not like to do it. I just like to remain in this touch.” (CWWL, 1980, vol. 1, “Perfecting Training,” pp. 338-340)

Further Reading: CWWL, 1980, vol. 1, “Perfecting Training,” ch. 33; The Conclusion of the New Testament, msg. 238; Life-study of Revelation, msgs. 15-16

第八周▪周五

晨兴喂养

启三12“得胜的，我要叫他在我神殿中作柱子，…我又要将我神的名，和我神城的名，（这城就是由天上从我神那里降下来的新耶路撒冷，）并我的新名，都写在他上面。”

启示录三章七节…是给在非拉铁非的召会之书信的引言，其中圣经教师最难理解的辞是“大卫的钥匙”。主用这钥匙为祂恢复的召会开门。今天主也用它，使我们这些在祂恢复里寻求主并爱主的人得着一个敞开的门，不仅以客观的方式扩展主的恢复，也使我们成为白石，（二17，）且成为被建造在神殿中的柱子，其上写着三个名—神的名、神城的名、和主的新名。（三12。）殿是神的家，首先指今世的召会。（林前三16～17，提前三15。）…至终，在永世里，殿将成为新耶路撒冷。神的殿是召会作神今日的居所，将终极完成于新耶路撒冷，作神的帐幕和神的殿，给祂居住，直到永远。（启二一3，22。）（李常受文集一九九四至一九九七年第四册，八九至九〇页。）

信息选读

我们如何能成为白石和被建造在神殿中的柱子？…“我神的名”指明柱子是神；“我神城的名”指明柱子是新耶路撒冷；“我的新名”指明柱子是具有新意义的基督。得胜者作为柱子，成为神（在生命和性情上，但无分于神格）、新耶路撒冷、以及在经历上具有新意义的基督。在我们自己里面，我们无法实现这事。然而，主耶稣有路；也就是说，祂有钥匙。…祂是使我们被变化成为白石并被建造

WEEK 8 — DAY 5

Morning Nourishment

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

In [Revelation 3:7], the introductory word in the epistle to the church in Philadelphia, the most difficult term for the teachers of the Bible to understand is the key of David. This key is used by the Lord to open the door for His recovered church. Today it is also used by the Lord for us, the seekers and lovers of the Lord in His recovery, to have an opened door not only for the spread of the recovery in an objective way but also for us to become a white stone (2:17) and pillars that are built into the temple of God and bear three names—the name of God, the name of the city of God, and the Lord's new name (3:12). The temple, the house of God, refers first to the church in the present age (1 Cor. 3:16-17; 1 Tim. 3:15)...Eventually, in eternity the temple will become the New Jerusalem. The house of God is the church for God's dwelling today, which will consummate in the New Jerusalem as both the tabernacle and temple of God for His dwelling in eternity (Rev. 21:3, 22). (CWWL, 1994-1997, vol. 4, p. 73)

Today's Reading

What is the way for us to become a white stone and a pillar that is built into the house of God?...The name of My God indicates that the pillar is God; the name of the city of My God indicates that the pillar is the New Jerusalem; and My new name indicates that the pillar is Christ in a new significance. The overcomer as a pillar becomes God (in life and in nature but not in the Godhead), the New Jerusalem, and Christ in a new experiential sense. In ourselves we have no way to carry this out. However, the Lord Jesus has the way; that is, He has the key...He is the key for us to be transformed into white

在神殿中的钥匙；神的殿乃是今天的召会，和永世里…的新耶路撒冷。

爱主的寻求者能够成为写着神的名、新耶路撒冷的名、和基督新名的人。这意思是他在生命和性情上（但不在神格上）成为神；他也成为新耶路撒冷，以及具有新意义的基督。靠我们自己，这是不可能的，但拿着大卫钥匙的那一位有路。

神按着自己的形像，并照着自己的样式造人，为使人彰显神，并且祂给人权柄，管理万有。（创一26。）因着堕落，人失去了成就神定旨的路；…然而，大卫在表征上找到了成就神定旨的路。他击败了所有仇敌，并得着建造圣殿—神的殿—的基地。因着神把权柄的钥匙交给了大卫，所以这钥匙称为“大卫的钥匙”。然后大卫有一个后裔，基督，承接了这钥匙。今天基督是真大卫，（太十二3～4，）神已将权柄的钥匙交给了祂。（二八18。）祂，也唯有祂，有独一的钥匙，可以为祂的恢复开门，并且没有人能关。

主拿着钥匙，不仅主观地把我们作成白石，也把我们作成建造在神殿中的柱子，成为神、新耶路撒冷、和具有新意义之基督的一部分。

我们若读这些〔高峰〕真理的纲要，就能看见这些纲要给我们钥匙，开了路使我们得以成为神、新耶路撒冷、和新基督的一部分。我们需要用这些纲要来祷读、研读、查读、记忆、背诵并申言。结果，我们就会有敞开的门，得以进入实际，就是成为神、新耶路撒冷、和基督的一部分。

新耶路撒冷乃是终极完成的神和新的基督。…这位基督是四福音书中的那一位得着扩增、扩大和繁增，成为团体的身体，这身体要终极完成于新耶路撒冷。（李常受文集一九九四至一九九七年第四册，九〇至九三页。）

参读：李常受文集一九九四至一九九七年第四册，八九至九五页。

stones and to be built into the house of God, which is the church today and the New Jerusalem in eternity.

A loving seeker of the Lord can become one who bears the name of God, the name of the New Jerusalem, and the new name of Christ. This means that he becomes God in life and in nature but not in the Godhead, and he also becomes the New Jerusalem and Christ in a new sense. By ourselves this is impossible, but the One who has the key of David has the way.

God created man in His own image and according to His own likeness in order that man may express God, and He gave man the authority to rule over all things (Gen. 1:26). Through the fall man lost the way to fulfill God’s purpose...However, David found the way to fulfill God’s purpose in figure. He defeated all the enemies and gained the ground to build the temple, the house of God. Because God gave the key of authority to David, it is called “the key of David.” Then David had a descendant, Christ, who inherited this key. Today Christ is the real David (Matt. 12:3-4), to whom God has given the key of authority (28:18). He and only He has the unique key to open the door for His recovery that no one can shut.

The Lord has the key to subjectively make us not only white stones but also pillars built into the house of God as those who are parts of God, of the New Jerusalem, and of Christ in a new sense.

If we read the outlines of [the high peak] truths, we can see that they give us a key that opens the way to make us a part of God, of the New Jerusalem, and of the new Christ. We need to pray-read these outlines, study and investigate them, memorize and recite them, and prophesy with them. As a result, there will be an open door for us to enter into the reality, that is, to become a part of God, of the New Jerusalem, and of Christ.

The New Jerusalem is the consummated God and the new Christ...This Christ is the One in the four Gospels who has been increased, enlarged, and multiplied to be a corporate Body, which will consummate in the New Jerusalem. (CWWL, 1994-1997, vol. 4, pp. 73-75)

Further Reading: CWWL, 1994-1997, vol. 4, pp. 73-77

第八周▪周六

晨兴喂养

启三8“…你稍微有一点能力，也曾遵守我的话，没有否认我的名。”

18“我劝你向我买火炼的金子，叫你富足；又买白衣穿上，叫你赤身的羞耻不露出来；又买眼药擦你的眼睛，使你能看见。”

我们把非拉铁非召会估计得那么高，主却说她“稍微有一点能力”。能讨主喜悦的，不在于我们多刚强，而在于我们尽我们所能地用上这一点点的能力。所以不要想作刚强的人。…只要花上你从主所领受的就好了，不必强求主的恩典。…就是我们中间最小的一个，也从主领受过一分恩典。你当花费这恩典，尽力使用这恩典。你若这样作，主必称赞你说，“好，你稍微有一点能力，但你却用这一点能力，遵守我的话。”…主并不喜悦属灵大汉，祂喜悦那些有一分恩典的小子。虽然那恩典的度量也许有限，但只要我们取用，有多少就用多少，使我们遵守主的话，祂就必喜悦。（启示录生命读经，二二一至二二二页。）

信息选读

非拉铁非如果失败的话，非拉铁非就变作老底嘉。…老底嘉是…走了样的非拉铁非。有一天弟兄相爱失去的时候，就马上变作众人的意见。这就是老底嘉的意思。

当非拉铁非堕落的时候，弟兄就变作众人，弟兄相爱就变作众人的意见。爱心变作意见。弟兄相爱，那是活的东西；众人的意见，那是死的东西。什么

WEEK 8 — DAY 6

Morning Nourishment

Rev. 3:8 ...You have a little power and have kept My word and have not denied My name.

18 I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.

While we estimate the church in Philadelphia very highly, the Lord says that she had “a little power.” What pleases the Lord is not that we are strong, but that we use our little power to do the best we can. Do not try to be strong... Simply spend what you have received from Him. Do not usurp the Lord’s grace... Even the least among us has received a certain amount of grace from Him. You must spend that grace, using it to do your best. If you do this, the Lord will appreciate you and say, “Good. You have a little power, yet you have kept My word with the power you have.”...The Lord is not happy with giants; He is happy with the little ones who have an amount of grace. Although that grace may be limited in its capacity, as long as we use it, spending it to do as much as we can to keep the Lord’s word, He will be pleased. (Life-study of Revelation, p. 186)

Today’s Reading

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

As soon as Philadelphia becomes degraded, the “brothers” become the “many people,” and its “brotherly love” becomes “the opinions of the many.” Love has degenerated into opinion. Brotherly love is something living, but the opinion of

时候弟兄相爱一没有，身体的关系一取消，生命上的来往一失去，所剩下的，就是大家的意见。没有主的意见；大多数通过、投票、举手而已。非拉铁非堕落的时候，就变作老底嘉。

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。…“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，…〔就有〕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。

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。已过是非拉铁非，但今天是老底嘉。（倪柝声文集第三辑第四册，二八二至二八三、二八五页。）

〔在老底嘉的人〕必须有活的信心；不然，神的话语对他们就没有用处。他们的失败，他们的不好，就是信心没有了。彼得说，火炼的金子就是受试验的信心。（彼前一7。）…你要有信心与所听的话语相调和。你要经过各种试炼，叫你所听的话语，有实地的用处。所以要买火炼的金子。你们要学习在苦难中相信，那么你们就真的可以富足。（第三辑第一册，九六页。）

参读：初信造就，第五十篇。

many people is something dead. When brotherly love is lost, the Body relationship is lost. The fellowship of life is cut off as well, leaving only the opinion of men. The opinion of the Lord is lost, and the only things left are the vote of the majority, ballots, and the show of hands. Once Philadelphia falls, it becomes Laodicea.

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. Formerly, it was Philadelphia; today it is Laodicea. (CWWN, vol. 50, “Messages for Building Up New Believers (3),” pp. 783-786)

[Those in Laodicea] must have living faith; otherwise, God’s Word is useless to them. Their failure, their weakness, is due to the fact that their faith is gone. Peter says that gold proved by fire is faith on trial (1 Pet. 1:7)...You must have faith that mingles with the words you have heard. You must pass through all manner of trials so that the words which you have heard will be useful in a practical way. Thus, you must buy gold tried in the fire. You must learn to trust even while in tribulation; then you will really be rich. (CWWN, vol. 47, “The Orthodoxy of the Church,” pp. 86-87)

Further Reading: CWWN, vol. 50, “Messages for Building Up New Believers (3),” ch. 45

第八周诗歌

爱的召会—非拉铁非

补 539

（启示录三章七至十三节）（英1275）

F 大调 4/4

1 · 2 3 2 | 4 3 2 7 1 | 6 5 4 3 | 2 3 1 5 – |
一 爱 的 召 会—非 拉 铁 非, 请 听 荣 耀 的 事 实;

1 · 2 3 2 | 4 3 2 7 1 | 6 5 4 3 | 2 3 1 5 – |
天 上 圣 别、真 实 的 主, 述 说 关 于 你 的 事。

2 3 2 7 5 | 4 3 2 7 5 | 5 4 3 · 3 | ♯4 · 4 5 – |
国 度 之 门 由 祂 掌 管, 大 卫 钥 匙 祂 手 持;

i · 7 6 5 | 6 · 5 5 4 3 | 2 34 56 42 | 1 3 2 1 – ‖
“我 已 开 门, 无 人 能 关”—祂 话 既 出 必 如 是。

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

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

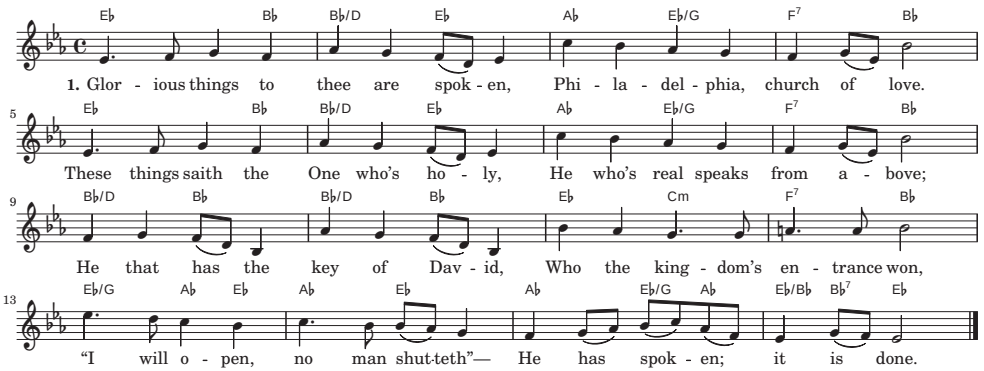
四 阿利路亚!得胜信徒 必定从主得奖赏;
在神殿中,不再出去, 作为柱子显坚刚。
神的圣名、主的新名、 圣城之名写身上;
三一之神与人联结, 互住、调和显辉煌。

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

WEEK 8 — HYMN

Glorious things to thee are spoken

The Church — Philadelphia 1275



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

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

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

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

第八周申言

申言稿：

Composition for prophecy with main point and sub-points: