

第四十三周

向众召会说话的那灵，
拿着大卫的钥匙者，
以及要与得胜者一同坐席者

诗歌：补 539

读经：启三 7～22

- 启 3:7 你要写信给在非拉铁非的召会的使者，说，那圣别的、真实的，拿着大卫的钥匙，开了就没有人能关，关了就没有人能开的，这样说，
- 启 3:8 我知道你的行为；看哪，我在你面前给你一个敞开的门，是无人能关的；因为你稍微有一点能力，也曾遵守我的话，没有否认我的名。
- 启 3:9 看哪，那撒但会堂的，自称是犹太人，其实不是犹太人，乃是说谎的；看哪，我要使他们来在你脚前下拜，并使他们知道，我已经爱你了。
- 启 3:10 你既遵守我忍耐的话，我也必保守你免去那将要临到普天下，试炼一切住在地上之人试炼的时候。
- 启 3:11 我必快来，你要持守你所有的，免得有人夺去你的冠冕。
- 启 3:12 得胜的，我要叫他在我神殿中作柱子，他也绝不再从那里出去；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 3:13 那灵向众召会所说的话，凡有耳的，就应当听。
- 启 3:14 你要写信给在老底嘉的召会的使者，说，那阿们，那忠信真实的见证人，那神创造之物的元始，这样说，
- 启 3:15 我知道你的行为，你也不冷也不热；我巴不得你或冷或热。
- 启 3:16 你既如温水，也不热也不冷，我就要从我口中把你吐出去。
- 启 3:17 因为你说，我是富足，已经发了财，一样都不缺；却不知道你是那困苦、可怜、贫穷、瞎眼、赤身的。
- 启 3:18 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。
- 启 3:19 凡我所爱的，我就责备管教；所以你要发热心，也要悔改。
- 启 3:20 看哪，我站在门外叩门；若有听见我声音就开门的，我要进到他

Week 43

The Spirit Speaking to the Churches,
the One Who Has the Key of David,
and the One Who Will Dine with the Overcomers

Hymns: E1275

Scripture Reading: Rev. 3:7-22

- Rev. 3:7 And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens:
- Rev. 3:8 I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.
- Rev. 3:9 Behold, I will make those of the synagogue of Satan, those who call themselves Jews and are not, but lie-behold, I will cause them to come and fall prostrate before your feet and to know that I have loved you.
- Rev. 3:10 Because you have kept the word of My endurance, I also will keep you out of the hour of trial, which is about to come on the whole inhabited earth, to try them who dwell on the earth.
- Rev. 3:11 I come quickly; hold fast what you have that no one take your crown.
- Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, 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.
- Rev. 3:13 He who has an ear, let him hear what the Spirit says to the churches.
- Rev. 3:14 And to the messenger of the church in Laodicea write: These things says the Amen, the faithful and true Witness, the beginning of the creation of God:
- Rev. 3:15 I know your works, that you are neither cold nor hot; I wish that you were cold or hot.
- Rev. 3:16 So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth.
- Rev. 3:17 Because you say, I am wealthy and have become rich and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked,
- Rev. 3:18 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.
- Rev. 3:19 As many as I love I rebuke and discipline; be zealous therefore and repent.
- Rev. 3:20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will

那里，我与他，他与我要一同坐席。

启 3:21 得胜的，我要赐他在我宝座上与我同坐，就如我得了胜，在我父的宝座上与祂同坐一样。

启 3:22 那灵向众召会所说的话，凡有耳的，就应当听。

【周一】

壹 在启示录二、三章，基督是向众召会说话的那灵：

一 在启示录二、三章，那无限、释放生命、七倍加强、是灵的基督，在每封书信开头向七个召会个别的说话，（二 1，8，12，18，三 1，7，14，）成了七倍加强、包罗万有、赐生命之灵，在每封书信末了向七个召会普遍的说话。（二 7，11，17，29，三 6，13，22。）

二 因此，说话的基督成了说话的那灵，就是向众召会说话的那灵；基督是向特定的地方召会说话，而那灵是向宇宙的身体说话。

三 这不仅指明那灵就是主，主就是那灵，并且强调在召会堕落的黑暗中，那灵是极其重要的，就如一章四节之七倍加强的灵所指明的。

四 启示录二、三章里的七封书信是主耶稣所说的话，但我们今天读到这两章时，神的七灵为着神经纶的缘故，就在我们的灵里向我们说这些话；主在每封书信开头的話是对某个地方召会说的，但历世历代的人读的时候，就成了那灵对众召会的说话。

【周二】

五 那灵的说话总是把我们转向基督的注入；那灵

come in to him and dine with him and he with Me.

Rev. 3:21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

Rev. 3:22 He who has an ear, let him hear what the Spirit says to the churches.

§ Day 1

I. In Revelation 2 and 3 Christ is the Spirit who speaks to all the churches:

A. In Revelation 2 and 3 the speaking of the unlimited, life-releasing, sevenfold intensified, pneumatic Christ to the seven churches at the beginning of each epistle respectively (2:1, 8,12,18; 3:1, 7,14) becomes the speaking of the sevenfold intensified, all-inclusive life-giving Spirit to all the seven churches at the end of each epistle universally (2:7, 11, 17, 29; 3:6, 13, 22).

B. Thus, the speaking Christ becomes the speaking Spirit, the Spirit who speaks to all the churches; Christ speaks to a particular local church, and the Spirit speaks to the universal Body.

C. This not only indicates that the Spirit is the Lord and that the Lord is the Spirit, but it also emphasizes that in the darkness of the church's degradation the Spirit is vitally important, as indicated by the sevenfold intensified Spirit in 1:4.

D. The seven epistles in Revelation 2 and 3 are words spoken by the Lord Jesus, but today when we read them, the seven Spirits of God speak these words to us in our spirit for the purpose of God's economy; the Lord's word at the beginning of each epistle is to a certain local church, but when the people from all the ages read it, it becomes the Spirit's speaking to all the churches.

§ Day 2

E. The speaking of the Spirit always turns us to the infusing of Christ; the

的说话就是基督的注入——参林后三 16 ~ 18:

- 1 什么时候我们听神的七灵向众召会的说话，我们立刻就在一种宝贵、甜美、亲切的传输之下；这种注入会改变我们，变化我们，使我们成为合式的材料，将我们建造到神的建造里。
 - 2 凡必须到火湖去的，都被七灯（后四 5）烧掉了，现今我们是在七眼（五 6）的注视之下，被基督一切的所是注入，好成为新耶路撒冷的一部分。
- 六 虽然在众召会中的信徒有地位来听见那灵说话，因而很容易有能听的耳，但未必个个都能紧紧跟随祂的说话；所以才有得胜者的呼召。
- 七 那灵向众召会所说的话，凡有耳的，就应当听；听了就要成为得胜者：
- 1 主总是愿意开通我们的耳朵，好听见祂的声音，使我们能照着祂的经纶看事物——伯三三 14 ~ 16，赛五十 4 ~ 5，出二一 6。
 - 2 发沉的耳朵需要受割礼——耶六 10，徒七 51。
 - 3 罪人的耳朵需要用救赎的血洁净，并用那灵膏抹——利十四 14，17，28。
 - 4 我们要作祭司事奉主，耳朵就必须用救赎的血洁净——出二九 20，利八 23 ~ 24。
 - 5 那灵向众召会说话时，我们的耳朵都必须被开通、受割礼、得洁净、且被膏抹，好听见那灵说话。

【周三】

- 八 那灵的说话是关于召会历史中的七类召会：初期的召会（以弗所）、受苦的召会（士每拿）、属世的召会（别迦摩）、背道的召会（推雅推

Spirit's speaking is Christ's infusing—cf. 2 Cor. 3:16-18:

1. Whenever we listen to the speaking of the seven Spirits of God to the churches, we are immediately under a precious, sweet, and dear transfusing, an infusing that changes us, transforms us, makes us the proper material, and builds us into God's building.
 2. Whatever must go to the lake of fire is burned away by the seven lamps (Rev. 4:5), and now we are under the seven eyes (5:6), being infused with all that Christ is in order that we may become a part of the New Jerusalem.
- F. Even though the believers in the churches are in a position to hear the Spirit's speaking and thus can easily have ears to hear, not all of them will closely follow His speaking; hence, there is the call for the overcomers.
- G. Those who have an ear to hear what the Spirit says to the churches should hear, and those who hear will be overcomers:
1. The Lord always wants to open our ears to hear His voice so that we may see things according to His economy—Job 33:14-16; Isa. 50:4-5; Exo. 21:6.
 2. The heavy ears need to be circumcised—Jer. 6:10; Acts 7:51.
 3. The sinners' ears need to be cleansed with the redeeming blood and anointed with the Spirit—Lev. 14:14, 17, 28.
 4. To serve the Lord as priests, we must have our ears cleansed with the redeeming blood—Exo. 29:20; Lev. 8:23-24.
 5. As the Spirit is speaking to the churches, we all need an opened, circumcised, cleansed, and anointed ear to hear the Spirit's speaking.

§ Day 3

- H. The Spirit's speaking is regarding the seven kinds of churches in church history: the initial church (Ephesus), the suffering church (Smyrna), the worldly church (Pergamos), the apostate church (Thyatira), the reformed

喇)、改革的召会(撒狄)、恢复的召会(非拉铁非)、以及恢复后又堕落的召会(老底嘉):

- 1 后四类召会都要存留到主回来。
- 2 无疑的,唯有恢复的召会能成就神永远的定旨,也唯有她是主所要的;我们必须接受主的选择。
- 3 老底嘉是变相的非拉铁非,不冷不热并有属灵的骄傲——启三 14 ~ 17:
 - a 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。
 - b 我们如果要继续走非拉铁非的路,就必须记得在神面前谦卑——参 7 ~ 22 节,赛五七 15,六六 1 ~ 2。

【周四】

贰 在恢复的召会(非拉铁非)里,基督乃是肩头上放着神家(由为着建造神国的大卫家所预表)之(宝库的)钥匙的一位——二二 22, 启三 7:

- 一 对于恢复的召会,基督是那拿着大卫的钥匙,就是国度的钥匙,有权柄开关的;主给同心合意之恢复的召会一个敞开的门,无人能关——8 节,参诗一三三。
- 二 大卫的钥匙为我们开门,使我们变化成为白石,并被建造到神的殿中作柱子,有神的名,新耶路撒冷的名,并主的新名——启二 17, 三 12:
 - 1 我们要被建造到神里面,成为新耶路撒冷的构成成分,

church (Sardis), the recovered church (Philadelphia), and the degraded recovered church (Laodicea):

1. The last four kinds of churches will all remain until the Lord comes back.
2. Undoubtedly, only the recovered church can fulfill God's eternal purpose, and only she is what the Lord is after; we must take the Lord's choice.
3. Laodicea is a distorted Philadelphia, having lukewarmness and spiritual pride—Rev. 3:14-17:
 - a. 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.
 - b. If we want to continue in the way of Philadelphia, we must remember to humble ourselves before God—cf. vv. 7-22; Isa. 57:15; 66:1-2.

§ Day 4

II. In the recovered church (Philadelphia), Christ is seen as the One upon whose shoulder the key of (the treasury of) the house of God (typified by the house of David for the building up of the kingdom of God) is set—22:22; Rev. 3:7:

- A. To the recovered church, Christ is the One who has the key of David, the key of the kingdom, with authority to open and to shut; the Lord has given the recovered church in the one accord an opened door that no one can shut—v. 8; cf. Ps. 133.
- B. The key of David opens the door for us to be transformed into a white stone 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:
 1. For us to be built into God, become a constituent of the New Jerusalem, and

并成为新的基督的一部分，就人说是不可可能的，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，启三 7～13，参创二八 12～19，约一 51。

2 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，也向我们关闭——弗四 30，帖前五 17，约壹一 7，9：

a 我们要享受祂的丰富作宝藏，就需要留在与主的接触里，照着生命的感觉，灵里贫穷并清心地保持与主有接触——林后二 10，罗八 6，十 12～13，西三 16，太五 3，8。

b 我们要享受祂的丰富作宝藏，就需要学习运用否认己、背起十字架、并丧失魂生命的钥匙；我们众人都是“舍伯那”，该被基督除去并顶替，使祂在我们里面成为我们的一切，也经过我们并为着我们作一切——赛二二 15～19，太十六 24～25。

【周五】

叁 在恢复后又堕落的召会中，基督是那位要与得胜者一同坐席，赐得胜者在宝座上与祂同坐的，就如祂得了胜，在祂父的宝座上与父同坐一样——启三 20～21：

一 “看哪，我站在门外叩门；若有听见我声音就开门的，我要进到他那里，我与他，他与我一同坐席”——20 节：

1 这里的门不是个人的心门，乃是召会的门；主是召会的元首，祂站在堕落召会的门外叩门。

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; Rev. 3:7-13; cf. Gen. 28:12-19; John 1:51.

2. 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 and His shutting up of these riches to us—Eph. 4:30; 1 Thes. 5:17; 1 John 1:7, 9:

a. In order to enjoy His riches 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, 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.

b. In order to enjoy His riches as the treasure, we need to learn to exercise the keys of denying the self, taking up the cross, and losing the soul-life; all of us are "Shebnas," who should be removed and replaced by Christ for Him to be everything in us and to us and do everything through us and for us—Isa. 22:15-19; Matt. 16:24-25.

§ Day 5

III. In the degraded recovered church, Christ is seen as the One who will dine with the overcomers and give the overcomers to sit with Him on His throne, as He overcame and sat with His Father on His throne—Rev. 3:20-21:

A. "Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me"—v. 20:

1. The door is not the door of the hearts of individuals but the door of the church; the Lord as the Head of the church is standing outside the degraded church, knocking at her door.

- 2 这门是召会的门，但需要个别的信徒打开；在老底嘉的召会有知识，却没有主的同在。
- 3 在主眼中，那恢复后又堕落的召会是：(一)困苦，因为她夸口她在道理上虚空知识的丰富，而实际上她在对基督之丰富的经历上是极其贫穷的；(二)可怜，因为她是赤身、瞎眼、满了羞耻和黑暗的；(三)贫穷，因为她在经历基督上，并在神经纶的属灵实际上是贫穷的；(四)瞎眼，因为她在真实属灵的事上，缺少真实属灵的内在眼光；(五)赤身，因为她不凭基督活着，不活基督作她主观的义，作她在日常生活中的第二件衣服——15 ~ 17 节，参诗四五 1，9 ~ 14。
- 4 主是在对付整个召会，但接受主的对付，必须是个人主观的事。
- 5 与主一同坐席不单是吃一种食物，乃是吃丰盛的筵席；这可指以色列人吃迦南美地丰富出产之预表的应验——书五 10 ~ 12。
- 6 借着享受基督作生命树、隐藏的吗哪和筵席，我们将在构成上与祂调和，成为一个实体，作新耶路撒冷以彰显祂——启二 7，17，三 20。

【周六】

二 “得胜的，我要赐他在我宝座上与我同坐，就如我得了胜，在我父的宝座上与祂同坐一样”——21 节：

- 1 在主的宝座上与主同坐，乃是给得胜者的赏赐，使他在要来的千年国有分于主的权柄，与主同王，管理全地——路十九 11 ~ 27，太二五 21，23。
- 2 神的心意是要将祂自己作到人里面，并在人身上做工，使

2. The door is the door of the church, but the door is opened by individual believers; the church in Laodicea has knowledge but does not have the Lord's presence.
3. In the eyes of the Lord the degraded recovered church is (1) wretched because she is proud of being rich in the vain knowledge of doctrine but in reality is sorely poor in the experience of the riches of Christ; (2) miserable because she is naked, blind, and full of shame and darkness; (3) poor because she is poor in the experience of Christ and in the spiritual reality of God's economy; (4) blind because she lacks true spiritual insight in the genuine spiritual things; and (5) naked because she does not live by Christ or live Christ as her subjective righteousness, as the second garment in her daily walk—vv. 15-17; cf. Psa. 45:1, 9-14.
4. The Lord is dealing with the whole church, but the acceptance of the Lord's dealing must be a personal and subjective matter.
5. To dine with the Lord is not merely to eat one item of food but to partake of the riches of a meal, a feast; this may imply the fulfillment of the type of the children of Israel eating the rich produce of the good land of Canaan—Josh. 5:10-12.
6. Through our enjoyment of Christ as the tree of life, the hidden manna, and the feast, we will be mingled with Him in our constitution as one entity in order to express Him as the New Jerusalem—Rev. 2:7, 17; 3:20.

§ Day 6

B. "He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne"—v. 21:

1. To sit with the Lord on His throne will be a prize to the overcomer, that he may participate in the Lord's authority and be a co-king with Him in ruling over the whole earth in the coming millennial kingdom—Luke 19:11-27; Matt. 25:21, 23.
2. God's intention is to work Himself into man and to work on man in order that

人能在宝座上；祂的心愿是要使我们成为属宝座的人——启二 26 ~ 27，三 21，二二 5，参赛十四 12 ~ 14。

3 主耶稣经过了钉十字架、复活并升天，就被带到宝座；一位名叫耶稣的真人，如今坐在宝座上；（结一 26；）如今，天地的主，宇宙的主，乃是一个人；这就是为什么我们宣告“耶稣是主”，并呼喊“哦，主耶稣”。

4 主耶稣领头到达宝座；祂是开拓者，是先锋，（来六 20，二 6 ~ 9，）开了到宝座的路；祂开了路，又领头使我们能跟随。（10 ~ 12。）

5 如今我们正迈向宝座，因为神的心意是要领我们进荣耀里去，并使我们坐在宝座上；神渴望借着人显明祂自己，并借着人掌权、管理；神的心意是要将撒但摔下，并救赎许多曾被撒但掳掠的人，将他们带到神的宝座去。

6 我们已经蒙召成为神的儿子，且命定要作王，但我们需要神在我们里面并在我们身上作工，使我们够资格作王——罗五 17，21，参结一 22，26，太八 9。

man can be on the throne; His desire is to make us people of the throne—Rev. 2:26-27; 3:21; 22:5; cf. Isa. 14:12-14.

3. Through His crucifixion, resurrection, and ascension, the Lord Jesus was brought to the throne; a real man whose name is Jesus is on the throne (Ezek. 1:26); now today the Lord of heaven and earth, the Lord of the universe, is a man; this is why we declare, "Jesus is Lord," and this is why we call, "O Lord Jesus."

4. The Lord Jesus led the way to the throne; He was the Pioneer, the Forerunner (Heb. 6:20; 2:6-9), cutting the path to the throne; He has cut the path and taken the lead so that we may follow (vv. 10-12).

5. Now we are marching to the throne, for God intends to bring us into glory and to set us on the throne; God desires to manifest Himself through man, and He desires to reign, to administrate, through man; God's intention is to cast Satan down and to redeem many of those taken captive by Satan and bring them to His throne.

6. We have been called to be sons of God, and we are destined to be kings, but we need God to work in us and on us to qualify us for kingship—Rom. 5:17, 21; cf. Ezek. 1:22, 26; Matt. 8:9.

第四十三周■周一

晨兴喂养

启二 1 “…那右手中握着七星，在七个金灯台中间行走的，这样说。”

7 “…得胜的，我必将神乐园中生命树的果子赐给他吃。”

在启示录二、三章，基督是向众召会说话的那灵。…在二、三章所记载的七封书信中，每封开头都是主向一个召会说话，（二 1，8，12，18，三 1，7，14，）但七封书信的末了都是那灵向众召会说话。（二 7，11，17，29，三 6，13，22。）在二、三章，那无限、释放生命、七倍加强、是灵的基督，在每封书信开头向七个召会个别的说话，成了七倍加强、包罗万有、赐生命之灵，在每封书信末了向七个召会普遍的说话。从这里我们看见，说话的基督成了说话的那灵，就是向众召会说话的那灵。这含示父、子、灵乃是一。基督作为向众召会说话的那灵，乃是经过过程的三一神。（新约总论第十四册，一二九至一三〇页。）

信息选读

基督的说话与那灵的说话就是一个说话。基督是向特定的地方召会说话，而那灵是向宇宙的身体说话。这证明说话的基督就是那灵；祂是在那灵里，同着那灵并借着那灵说话。基督的说话，就是那灵的说话。这不仅指明那灵就是主，主就是那灵，并且强调在召会堕落的黑暗中，那灵是极其重要的，就如启示录一章四节之七倍加强的灵所指明的。

WEEK 43 — DAY 1

Morning Nourishment

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

7 ...To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

In Revelation 2 and 3 Christ is the Spirit who speaks to all the churches... At the beginning of each of the seven epistles recorded in chapters 2 and 3, it is the Lord who speaks to a certain church (2:1, 8, 12, 18; 3:1, 7, 14). But at the end of each epistle, it is the Spirit who speaks to all the churches (2:7, 11, 17, 29; 3:6, 13, 22). In Revelation 2 and 3 the speaking of the unlimited, life-releasing, sevenfold intensified, pneumatic Christ to the seven churches at the beginning of each epistle becomes the speaking of the sevenfold intensified, all-inclusive life-giving Spirit to all the seven churches at the end of each epistle universally. Here we see that the speaking Christ becomes the speaking Spirit, the Spirit who speaks to all the churches. This implies that the Father, the Son, and the Spirit are one. Christ as the Spirit speaking to the churches is the processed Triune God. (The Conclusion of the New Testament, p. 4220)

Today's Reading

Christ's speaking and the Spirit's speaking are one speaking. Christ speaks to a particular local church, and the Spirit speaks to the universal Body. This proves that the speaking Christ is the Spirit and that He speaks in the Spirit, with the Spirit, and through the Spirit. Whatever Christ speaks, that is the speaking of the Spirit. This not only indicates that the Spirit is the Lord and the Lord is the Spirit, but it also emphasizes that in the darkness of the church's degradation the Spirit is vitally important, as indicated by the sevenfold intensified Spirit (Rev. 1:4).

主作为那灵，不只向某一个召会说话，乃是向众召会说话；这是很有意义的。那灵作主的眼察验众召会的情形，（五 6，）并说到整体的情形。主作为那灵向众召会说话，不受任何时空的限制。当某地召会读到给以弗所的书信时，那灵就察验那地的召会，并向那里的人说话。神的七灵奉差遣不仅到以弗所，也到全地去。启示录二、三章里的七封书信是主耶稣所说的话，但我们今天读到这两章时，神的七灵为着神行政的缘故，就在我们的灵里向我们说这些话。当初主的话是对某个地方召会说的，以后历世历代的人读的时候，就成了那灵对众召会的说话。凡主所说的，都记载在圣经里；但是当我们读的时候，那灵还得说话。这事证明：第一，主说就是那灵说，那灵说也就是主说。这证明那灵与主是一，主也与那灵是一。主在那灵里，借着那灵，并同着那灵说话，因为主就是那灵，那灵就是主。第二，主虽然已经向某个地方召会说话，但今天众召会若要听这话，还需要那灵来说。这指明，在我们里面的那灵乃是说话的灵。

说话的若只是基督而不是说话的那灵，祂就不能将一些话说到我们灵里，并且祂的说话也不会那么主观并摸着人。但是我们的经历可以证明，我们读这些书信时，我们的灵若向主敞开，那灵会将出于基督的东西说到我们里面来。因为说话的，不是外面客观的基督，乃是里面主观的那灵；祂不仅在白纸黑字的圣经里说话，更在我们的灵里说话。我们一听到祂的说话，就有一些东西作到我们里面来，是拿不掉的。（新约总论第十四册，一三〇至一三一页。）

参读：新约总论，第四百一十四篇。

It is significant that the Lord is speaking as the Spirit not only to a certain church but to all the churches. The Spirit, as the eyes of the Lord, looks into the situation of all the churches (5:6), and He speaks concerning the whole situation. The Lord as the Spirit speaks to the churches without any limitation of time and space. While the church in a certain locality reads the epistle to Ephesus, the Spirit looks into the church in that locality and speaks to the ones there. The seven Spirits of God are sent forth not only to Ephesus but to the whole earth. The seven epistles in Revelation 2 and 3 are words spoken by the Lord Jesus, but today when we read them, the seven Spirits of God speak these words to us in our spirit for the purpose of God's administration. The Lord's word at the beginning is to a certain local church, but later when the people from all the ages read it, it becomes the Spirit's speaking to all the churches. Whatever the Lord speaks is recorded in the Bible, but when we read it, the Spirit still must speak it. First, this matter proves that the Lord's speaking is the Spirit's speaking and that the Spirit's speaking is the Lord's speaking. This indicates that the Spirit is one with the Lord, and the Lord is one with the Spirit. The Lord speaks in the Spirit, through the Spirit, and with the Spirit, because the Lord is the Spirit, and the Spirit is the Lord. Furthermore, although the Lord's word was already spoken to a certain local church, today when the churches want to hear His word, there is still the need for the Spirit to speak it. This indicates that the Spirit we have within us is the speaking Spirit.

If the Speaker were only Christ and not the speaking Spirit, He would not be able to speak words into our spirit, and His speaking would not be very subjective and touching. But as our experience testifies, if when we read these epistles, we are open in our spirit to Him, the Spirit will immediately speak something of Christ into us. Because the Speaker is not the outward, objective Christ but the inward, subjective Spirit, He speaks not only in the black and white letters of the Bible but also in our spirit. Once we hear His speaking, something indelible is wrought into us, and nothing can take it away. (The Conclusion of the New Testament, pp. 4221-4222)

Further Reading: The Conclusion of the New Testament, msg. 414

第四十三周■周二

晨兴喂养

启一 10 “当主日我在灵里，听见在我后面有大声音如吹号说。”

12 “我转过身来，要看是谁发声与我说话；既转过来，就看见七个金灯台。”

那灵的说话总是把我们转向基督的注入。…若是我们听祂说话，我们立刻就在基督的传输和注入之下，并且我们将被浸润到基督里。今天七灵正在向众召会说话，凡有耳可听且听这说话的人，就会转向基督的注入。什么时候我们听神的七灵向众召会的说话，我们立刻就在一种宝贵、甜美、亲切的传输之下；这种注入会改变我们，变化我们，使我们成为合式的材料，将我们建造到神的建造里。凡必须到火湖去的，都被七灯烧掉了，现今我们是在七眼的注视之下，被基督一切的所是注入，好成为新耶路撒冷的一部分。（新约总论第十四册，一三一至一三二页。）

信息选读

今天，那灵既然向众召会说话，我们就必须在众召会中，站在正确的地位上听那灵说话。…虽然在众召会中的信徒有地位来听见那灵说话，因而很容易有能听的耳，但未必个个都能紧紧跟随祂的说话；所以才有得胜者的呼召。…得胜者是从能听的耳来的；能听的耳乃是由那灵对众召会说话所产生的。…那灵向众召会所说的话，凡有耳的，就应当听；听了就要成为得胜者。

WEEK 43 — DAY 2

Morning Nourishment

Rev. 1:10 I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet.

12 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands.

The speaking of the Spirit always turns us to the infusing of Christ...If we listen to His speaking, we will immediately be under Christ's transfusing and infusing, and we will be immersed into Christ. Today the seven Spirits are speaking to the churches, and anyone who has an ear and listens to this speaking will be turned to Christ's infusing. Whenever we listen to the speaking of the seven Spirits of God to the churches, we are immediately under a precious, sweet, and dear transfusing, an infusing that changes us, transforms us, makes us the proper material, and builds us into God's building. Whatever must go to the lake of fire is burned away by the seven lamps, and now we are under the seven eyes, being infused with all that Christ is in order that we may become part of the New Jerusalem. (The Conclusion of the New Testament, p. 4222)

Today's Reading

Because the Spirit today is speaking to the churches, we need to be in the churches in order to be rightly positioned to hear the Spirit's speaking...Even though the believers in the churches are in a position to hear the Spirit's speaking and thus can easily have ears to hear, not all of them will closely follow His speaking. Hence, there is the call for the overcomers...Overcomers are produced by having an ear that can hear, and the ear to hear is produced through the Spirit's speaking to the churches...Those who have an ear to hear what the Spirit says to the churches should hear, and those who hear will be overcomers.

（启示录二至三章的）每封书信都是写给一个地方的一个召会，但七封书信的末了都是相同的，都是那灵向众召会说话。这就是说，每一封书信都是写给众召会的，这也指明众召会应当是相同的。…众召会都该听使徒们从神所领受的话，就是新约的教训。

在启示录一章，我们看见这位奇妙者的许多名称——耶稣基督、忠信的见证人、死人中的首生者、地上君王的元首、救赎主、那使我们成为国度并作祂神与父之祭司的、那要来的、以及显为大祭司的人子。但在第二章有基督、包罗万有的元首、和说话的那灵。这意思是说，祂在第一章里所是的一切，到了第二章已经浓缩成包罗万有的基督和说话的那灵。（新约总论第十四册，一三二至一三三页。）

在属灵的事上，看见是在于听见。启示录的作者先是听见声音，（一10，）然后才看见异象。（12。）如果我们的耳朵发沉听不见，我们就看不见。（赛六9～10。）犹太人不肯听主的话，所以看不见主照着新约所行的事。（太十三15，徒二八27。）主总是愿意开通我们的耳朵，好听见祂的声音，（伯三三14～16，赛五十四4～5，出二一6，）使我们能照着祂的经纶看事物。发沉的耳朵需要受割礼；（耶六10，徒七51；）罪人的耳朵需要用救赎的血洁净，并用那灵膏抹。（利十四14，17，28。）我们作祭司事奉主，耳朵也需要用救赎的血洁净。（出二九20，利八23～24。）按照启示录，那灵向众召会说话时，我们的耳朵都必须被开通、受割礼、得洁净、且被膏抹，好听见那灵说话。

我们需要看，也需要听。在我们肉身的五官当中，听和看哪一样更重要？…听见比看见更深入。所以我们必须告诉主说，“主，我要能看见，也要能听见。怜悯我，主，开我的眼使我能看见，开我耳使我能听见。”我们可能要与主摔跤，求祂必须叫我们能看见也能听见。（启示录生命读经，一四五至一四六页。）

参读：启示录生命读经，第十篇。

Each epistle was written to a particular church in a certain locality, yet all the seven epistles conclude in the same way—with the Spirit speaking to all the churches. This means that each epistle was written to all the churches, and it indicates that all the churches should be the same...All the churches should listen to the word that the apostles have received of God, which is the teaching of the New Testament.

In Revelation 1 we see many titles for the wonderful One—Jesus Christ, the faithful Witness, the Firstborn of the dead, the Ruler of the kings of the earth, the Redeemer, the One who made us a kingdom and priests to His God and Father, the One who comes, and the Son of Man appearing as the High Priest. Yet in chapter 2 we see Christ, the all-inclusive Head, and the speaking Spirit. This means that all that Christ is in chapter 1 has been condensed into the all-inclusive Christ and the speaking Spirit in chapter 2. (The Conclusion of the New Testament, pp. 4222-4223)

In spiritual things, seeing depends on hearing. The writer of Revelation first heard the voice (1:10) and then saw the vision (v. 12). If our ears are dull and cannot hear, then we cannot see (Isa. 6:9-10). The Jews would not hear the word of the Lord, so they could not see what the Lord was doing according to the new testament (Matt. 13:15; Acts 28:27). The Lord always wants to open our ears to hear His voice (Job 33:14-16; Isa. 50:4-5; Exo. 21:6) that we may see things according to His economy. The dull ears need to be circumcised (Jer. 6:10; Acts 7:51). The sinners' ears need to be cleansed with the redeeming blood and anointed with the Spirit (Lev. 14:14, 17, 28). To serve the Lord as priests, we must have our ears cleansed with the redeeming blood (Exo. 29:20; Lev. 8:23-24). According to Revelation, as the Spirit is speaking to the churches, we all need an opened, circumcised, cleansed, and anointed ear to hear the Spirit's speaking.

We need to both see and hear. Among our physical senses, which is more important—seeing or hearing?...Hearing is deeper than seeing. Thus, we must tell the Lord, “Lord, I need to both see and hear. Have mercy on me, Lord, and grant me eyes to see and ears to hear.” We may have to struggle with the Lord, telling Him that we must be able to both see and hear. (Life-study of Revelation, pp. 116-117)

Further Reading: Life-study of Revelation, msg. 10

第四十三周■周三

晨兴喂养

启二25“但你们已经有的，总要持守，直等到我来。”

三11“我必快来，你要持守你所有的，免得有人夺去你的冠冕。”

〔启示录二、三章的〕七个召会，都是…在小亚细亚的七个召会。（一3。）那时在小亚细亚有很多的召会，但是神从小亚细亚这么多的召会当中，特别拣选出这七个召会来。…神…拣选这七个召会，预言说，召会的道路在地上到底是怎样的。

启示录二、三章的七个召会，头三个和末了四个分作两组。头三个已经过去了；末了四个，今天都存在，一直等到主耶稣再来。…头三个召会没有主再来的应许，后四个召会有主再来的应许，定规是继续到主耶稣再来。（倪柝声文集第三辑第四册，二五八、二六〇至二六一页。）

信息选读

第一个召会是以弗所，乃是指着第一个世纪末了时候的召会，就是写启示录时候的召会。约翰写启示录时，召会的光景就像第一个召会——以弗所一样。

第二个召会是士每拿，乃是在约翰去世之后，从第二世纪起，到第四世纪起头的时候，召会受到罗马帝国十次大逼迫的情形。…在那一段时间，我们看见召会大大受逼迫。

第三个召会就是别迦摩召会。在第四世纪起头，就是主后三百一十三年，康士坦丁起首接受基督教作国教那一段时候的召会，叫作别迦摩。

WEEK 43 — DAY 3

Morning Nourishment

Rev. 2:25 Nevertheless what you have hold fast until I come.

3:11 I come quickly; hold fast what you have that no one take your crown.

[The churches in Revelation 2 and 3] were seven actual churches in Asia Minor...At that time there were many churches in Asia Minor, but God chose only seven for prophetic representation [1:3]...God chose these seven churches as a prophecy to foretell the pathway the church takes on the earth.

The seven churches in Revelation 2 and 3 are divided into two groups. The first three have disappeared, but the last four are still with us today...The first three churches did not receive any promise of the Lord's coming, but the last four all received a promise of the Lord's coming. They will surely remain until the Lord Jesus comes again. (CWWN, vol. 50, "Messages for Building Up New Believers (3)," pp. 765, 767)

Today's Reading

The first is Ephesus. The church in Ephesus refers to the period of church history during the end of the first century, when the book of Revelation was written. When John wrote the book of Revelation, the condition of the church was like that of the first church—Ephesus.

The second church is Smyrna. The church in Smyrna is a picture of the condition of the church under ten periods of persecution in the Roman Empire from the second century after John's death to the early part of the fourth century...During this period of time, the church suffered great persecution.

The third church is the church in Pergamos. It began with Constantine's acceptance of Christianity as the state religion at the beginning of the fourth century in A.D. 313.

第四个召会是推雅推喇。当罗马的该撒接受基督教作国教的时候，他就高举基督教，用政治的力量来扶持基督教。从前罗马帝国是用政治的力量压迫基督教，现在是用政治的力量扶持基督教，作基督教的后盾。结果基督教不只与世界联婚，并且在世界上被高举。

在七个召会里，有五个召会受责备，一个召会没有受责备，一个召会完全被称赞。完全被称赞的乃是非拉铁非。…老底嘉是变相的非拉铁非，是走了样的非拉铁非。有一天弟兄相爱失去的时候，就马上变作众人的意见。这就是老底嘉的意思。…老底嘉的特点，就是不冷不热，而在主面前有属灵的骄傲。…所以弟兄姊妹要记得，你们如果要继续在非拉铁非的道路上，你们就得学习在神面前谦卑。

四围的人可以充满了死亡，但是这并不需要你知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。

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，但是今天是老底嘉。

今天每一个神的儿女，都得挑选自己召会的道路。…我们要学习站在非拉铁非的地位上，总是遵守主的话，不弃绝主的名。站在弟兄的地位上，千万不要骄傲！…你一骄傲，你就是老底嘉，不是非拉铁非！…你们要在哪一条路上走？求神赐福给祂的儿女，给弟兄们在召会的事情上，能走一条正直的路。（倪柝声文集第三辑第四册，二五九至二六〇、二六二、二八二至二八七页。）

参读：初信造就（下册），第四十五篇。

The fourth church is Thyatira. After the Caesar of Rome accepted Christianity as the state religion, he promoted Christianity and propped it up with his political power. Prior to this, the Roman Empire exercised its political power to suppress Christianity. Then it began to exercise its political power to support Christianity. Consequently, Christianity was not only married to the world but even exalted above the world.

Five of the seven churches were rebuked. One did not receive a rebuke, and one received only praise. The one which received only praise was Philadelphia...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...In the eyes of the Lord, the characteristics of Laodicea are lukewarmness and spiritual pride...Brothers and sisters, if you want to continue in the way of Philadelphia, remember to humble yourselves before God.

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.

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.

Today every child of God has to choose the pathway he should take with regard to the church. We must learn to stand on the ground of Philadelphia. Always keep the Lord's word and never deny His name. Hold fast the brotherly stand and never be proud!...Once you are proud, you become Laodicea and are no longer Philadelphia!...Which way do you want to take? May God bless His children and may the brothers take the upright path with regard to the church. (CWWN, vol. 50, "Messages for Building Up New Believers (3)," pp. 765-766, 768, 783-787)

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

第四十三周■周四

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。”

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。”

对于在非拉铁非的召会，主…是那“拿着大卫的钥匙”，（启三7，）就是国度的钥匙，有权柄开关的。在此我们需要考量“大卫的钥匙”一辞是什么意思。照着创世记一章，当神创造了人，就派人管理一切受造之物。这指明神的心意是要人有管治权在地上代表神。但是因着堕落，人失去了这管治权，后来再也没有完全恢复过。人再没有在地上得着管治权以代表神。

借着殿和城，一章里所启示的形像和管治权，多少有几分实现出来。在殿里有神的同在，作祂的彰显；在城里有神的管治权。属神的君王在地上统治时，就是在城中代表祂。（新约总论第十四册，一〇三至一〇四页。）

信息选读

大卫所拿着的钥匙，就是神整个管治权的钥匙。神的管治权，包括了全宇宙，特别是人类。…大卫代表神在地上建立祂的国。…基督乃是真大卫，比大卫更大。（太十二1～8。）祂是建造神的殿，召会，又是建立神国的那一位。（十六18～19。）

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

WEEK 43 — DAY 4

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.

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.

To the church in Philadelphia, the Lord is...the One who has “the key of David” (Rev. 3:7), the key of the kingdom, with authority to open and to shut. Here we need to consider the meaning of the term the key of David. According to Genesis 1, when God created man, He gave him dominion over all creatures. This indicates that in God’s intention man is to be the power representing God on earth. Due to the fall, however, man lost this power and has never fully recovered it. Man has not regained dominion on earth to represent God.

The image and dominion revealed in Genesis 1 are...fulfilled in the temple and the city. In the temple we have God’s presence for His expression, and in the city we have God’s dominion. God’s king is in the city representing Him as he rules on earth. (The Conclusion of the New Testament, pp. 4199-4200)

Today’s Reading

The key held by David is the key of God’s entire dominion. God’s dominion includes the whole universe, particularly mankind...David represents God in establishing God’s kingdom on earth...The real David is Christ, the greater David (Matt. 12:1-8). He is the One who built God’s temple, the church, and established God’s kingdom (16:18-19).

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

主是那拿着大卫的钥匙…的，祂给恢复的召会一个敞开的门，无人能关。多年来，主的恢复一直经历主是这样的一位。从十九世纪初期，正当召会生活的恢复开始，主的恢复始终有敞开的门。从正当召会生活的恢复开始，神的仇敌撒但就竭尽所能地要关闭这门。…今天尽管有许多反对，这门在世界各地总是敞开的。钥匙是在召会元首的手中，不在反对者的手中。（新约总论第十四册，一〇四至一〇五、一〇八页。）

诗歌四百零二首…说到顶替基督的东西，如字句的律法、哲学和宗教等。这一切实在都是顶替基督的“舍伯那”，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。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。在神的经纶里，基督，我们的以利亚敬，应当顶替每一件事，每一个人。

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。…祂的开启和关闭都是为了了一件事——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：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，三六八至三七〇页。）

参读：新约总论，第四百一十二篇；以赛亚书生命读经，第四十二篇。

As the One who has the key of David..., the Lord has given the recovered church an opened door, which no one can shut. Through the years, the Lord's recovery has experienced the Lord as such a One. Since the recovery of the proper church life began in the early part of the nineteenth century, a door has always been opened wide to the Lord's recovery. From the beginning of the recovery of the proper church life, Satan, the enemy of God, tried his best to shut the door...In spite of much opposition, today the door is open worldwide. The key is in the hand of the Head of the church; it is not in the hand of the opposers. (The Conclusion of the New Testament, pp. 4200-4201, 4203)

Hymns, #541...speaks of the things that replace Christ, such as the law of letters, philosophy, and religion. All these things are really "Shebnas" that replace 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 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. Christ, our Eliakim, should replace everything and everyone in God's economy.

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...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 His riches. (Life-study of Isaiah, 2nd ed., pp. 293-295)

Further Reading: The Conclusion of the New Testament, msg. 412; Life-study of Isaiah, msg. 42

第四十三周■周五

晨兴喂养

启三 16 “你既如温水，也不热也不冷，我就要从我口中把你吐出去。”

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

基督就是那位要与得胜者一同坐席，赐得胜者在宝座上与祂同坐的，就如祂得了胜，在祂父的宝座上与父同坐一样。（启示录三章二十一节）的得胜，是指胜过恢复后又堕落的召会中，不冷不热和骄傲的光景，〔16～17，〕并出代价买所需之物（金子、白衣和眼药），〔18，〕且开门让主进来与开门的人一同坐席。〔20。〕

主是召会的元首，祂站在堕落召会的门外叩门，…这门是召会的门，但需要个别的信徒打开。在老底嘉的召会有知识，却没有主的同在。主是在对付整个召会，但接受主的对付，必须是个人的事。（新约总论第十四册，一二三至一二四页。）

信息选读

我们…虽然爱主，常常祷告，也常常聚会，却不肯实际地出代价；结果就变作不冷不热。…虽然祂在我们灵里，但我们却把祂关在门外。例如，我们把祂关在我们情感的门外。我们的灵有如“冷宫”，我们把主留在那里，以致主无法进到我们的内室，进到我们的心房。主一直站在我们那冷冷的灵里叩门，祂盼望进到我们的心情，进到我们的情感里。主巴望与我们有相互的享受。

WEEK 43 — DAY 5

Morning Nourishment

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

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

Christ is the One who will dine with the overcomers and give the overcomers to sit with Him on His throne as He overcame and sat with His Father on His throne. [In Revelation 3:21] to overcome is to overcome the lukewarmness and pride of the degraded recovered church [vv. 16-17], to pay the price to buy the needed items (gold, white garments, and eyesalve) [v. 18], and to open the door so that the Lord can come in and dine with those who open the door [v. 20].

The Lord as the Head of the church is standing outside the degraded church, knocking at her door...The door is the door of the church, but the door is opened by individual believers. The church in Laodicea has knowledge but does not have the Lord's presence. The Lord is dealing with the whole church, but the acceptance of the Lord's dealing must be a personal matter. (The Conclusion of the New Testament, pp. 4215-4216)

Today's Reading

Although we love the Lord and consistently pray and attend the meetings, we may not be willing to practically pay a price, and in the end we become lukewarm...Even though He is in our spirit, we often shut Him outside the door. For instance, we shut Him outside the door of our emotion. Our spirit is like a prison in which we keep the Lord. Therefore, the Lord has no way to enter into our inner chambers and into our heart. The Lord is standing and knocking in our cold spirit, longing to enter into our heart and our emotion. The Lord desires to have mutual enjoyment with us.

主在启示录三章二十节又说，祂进到开门的人那里时，主与他，他与主，要一同坐席。“坐席”原文指在晚上用一天的正餐。坐席不单是吃一种食物，乃是吃丰盛的筵席。这可能含示以色列人吃迦南美地丰富的出产这预表的应验。（书五10～12。）以色列人每年过节都与神一同坐席，而神也与他们一同坐席。每逢以色列人过节，他们都与神同吃，把他们所吃的献给神，让神与他们同吃。照样，主告诉我们，祂要与我们一同坐席，我们也要与祂一同坐席。

这里所应许的坐席，不单是指将来，也是指今天。我们若是得胜者，当主在国度里来临的时候，我们就有特权与祂同吃。但在那天以前，我们可以享受与祂一同坐席。

我们…把启示录二、三章里的七封书信，全面地看过，就知道主高举吃祂自己这件事，就是接受祂自己作我们生命的供应，使我们长大、变化，成为与祂一样。在基督应许要赏赐七个召会中的得胜者时，祂是那生命树、隐藏的吗哪、以及我们与祂同享的筵席。这与旧约中神的子民吃的三个阶段相合。神的子民被命定要吃生命树，神的赎民在旷野飘流时得以吃吗哪，在美地上他们一年三次在锡安山上过节，享受美地丰富的出产。圣经的最后一卷书启示录再次提到吃的三个阶段，作为应许得胜者的赏赐；基督对于得胜者将是生命树、隐藏的吗哪、以及美地丰富的出产。这完全是为着我们对基督的享受。…借着享受基督，我们就得以被祂构成。至终，我们将在构成上与祂调和，成为一个实体，作新耶路撒冷以彰显祂。（新约总论第十四册，一二四至一二五页。）

参读：新约总论，第四百一十三篇。

In Revelation 3:20 the Lord also said that, after He comes in to him who opens the door, He will dine with him and he with Him. According to the Greek, the word dine signifies the principal meal of the day at evening. To dine is not merely to eat one item of food but to partake of the riches of a meal. This may imply the fulfillment of the type of the children of Israel eating the rich produce of the good land of Canaan (Josh. 5:10-12). During the yearly feasts the children of Israel feasted with God, and God feasted with them. Whenever the Israelites had a feast, they ate with God, offering what they were eating to God and letting God eat with them. In like manner, the Lord says that He will dine with us and that we will dine with Him.

The dining promised here is not only for the future but also for today. If we are an overcomer, we will have the special privilege of eating with the Lord when He comes in the kingdom. Before that day, however, we may enjoy His dining with us.

In Revelation 2 and 3, we [can] see that the Lord exalts the eating of Himself, the taking in of Himself as our life supply, that we may grow, be transformed, and be the same as He is. In His promises concerning the reward to the overcomers in the seven churches, Christ is considered as the tree of life, the hidden manna, and the feast for us to enjoy with Him. This corresponds to the three stages of eating by God's people in the Old Testament. God's people were destined to eat the tree of life, God's redeemed people were given to eat the manna while wandering in the wilderness, and in the good land they had a feast three times a year on Mount Zion to enjoy the rich produce of the land. These three stages of eating are repeated in Revelation, the concluding book of the Bible, as rewards promised to the overcomers, to whom Christ will be the tree of life, the hidden manna, and the rich produce of the good land. This is altogether for our enjoyment of Christ...Through our enjoyment of Christ, we may be constituted with Him. Eventually, we will be mingled with Him in our constitution as one entity in order to express Him as the New Jerusalem. (The Conclusion of the New Testament, pp. 4216-4217)

Further Reading: The Conclusion of the New Testament, msg. 413

第四十三周■周六

晨兴喂养

启三 21 “得胜的，我要赐他在我宝座上与我同坐，就如我得了胜，在我父的宝座上与他同坐一样。”

二 26～27 “得胜的，又守住我的工作到底的，我要赐给他权柄制伏列国；他必用铁杖辖管他们…”。

我们需要在今世就与主一同坐席，好使我们在国度时代与主同坐宝座。在主宝座上与他同坐，乃是给得胜者的赏赐，使他在要来的千年国有分于主的权柄。这就是说，得胜者要与基督一同作王，管理全地。…基督在宝座上，他们也要在宝座上。祂有权柄，他们也要有同样的权柄，治理列国。（新约总论第十四册，一二六页。）

信息选读

神的心意是要在人身上作工，使人能在宝座上。…祂的心愿是要使我们成为属宝座的人。神的国唯有等到我们登宝座时，才能完全来临。…神的仇敌也唯有等到我们登宝座时，才会被征服。

神要把我们带上宝座，因为撒但背叛了神的宝座。（赛十四。）我们若仔细读圣经，就会看见神在宇宙中所面对的最大难处，乃是祂的宝座遭到背叛权势的反对和攻击。

主耶稣经过了钉十字架、复活并升天，就被带到宝座。一位名叫耶稣的真人，如今坐在宝座上。这就是为什么我们宣告“耶稣是主”，并呼喊“哦，主耶

WEEK 43 — DAY 6

Morning Nourishment

Rev. 3:21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

2:26-27...He who overcomes and he who keeps My works until the end, to him I will give authority over the nations; and he will shepherd them with an iron rod...

We need to be those who dine, who feast, with the Lord in this age so that we can sit on the throne with the Lord in the kingdom age. To sit with the Lord on His throne will be a prize to the overcomer that he may participate in the Lord's authority in the coming millennial kingdom. This means that the overcomers will be co-kings with Christ ruling over the whole earth. Christ is on the throne, and they also will be on the throne. He has the authority, and they also will have the same authority to rule over the nations. (The Conclusion of the New Testament, pp. 4217-4218)

Today's Reading

God's intention is to work on man in order that man can be on the throne...His desire is to make us people of the throne. God's kingdom cannot come in full until we are on the throne...God's enemy will not be subdued until we are on the throne.

God desires to bring us to the throne because of the rebellion of Satan against God's throne (Isa. 14). If we read the Bible carefully, we will see that the greatest difficulty God faces in the universe is that His throne has been opposed and attacked by rebel forces.

Through His crucifixion, resurrection, and ascension, the Lord Jesus was brought to the throne. A real man whose name is Jesus is on the throne. This is why we declare, "Jesus is Lord," and this is why we call, "O Lord Jesus."

稣”。神一直是主，但如今在宝座上有一人乃是主。借着祂的复活，并在祂的升天里，“这位耶稣，神已经立祂为主为基督了。”（徒二 36。）神已经立拿撒勒人耶稣为主；如今，天地的主乃是一个人。

我们…不太容易领会，一个被钉死并埋葬的人，竟能成为宇宙的主。当犹大和群众来捉拿耶稣时，祂没有逃走。祂情愿软弱，而让自己被捉拿、被钉十字架。林后十三章四节说，“祂固然由于软弱被钉十字架。”但祂在被钉十字架并埋葬之后，神却使祂复活，并使祂坐在自己的右边，立祂为全宇宙的主。今天，宇宙的主乃是一个人。

我们需要看见，主耶稣领头到达宝座。祂是开拓者，是先锋，（来六 20，）开拓了到达宝座的路。（二 10。）…祂是第一位到达宝座的，我们都要跟着祂。如今我们正迈向宝座，因为神的心意是要领我们进荣耀里去，并使我们坐在宝座上。我们得胜时，就会与基督一同坐在宝座上，并有权柄与主一同作王，治理列国。

神顾念人，（6，）祂要人彰显祂并行使祂的权柄。人有神的形像，并有祂管理的权柄。神渴望借着人显明祂自己，并借着人掌权、管理。神的心意是要将撒但摔下，并救赎许多曾被撒但掳掠的人，将他们带到神的宝座去。除非我们都被带到宝座，否则神无法完全得着荣耀。有一天我们都要被带到宝座，那时神就能向撒但夸耀。祂要凯旋地宣告，那些曾被撒但所掳，却蒙神拣选的人，已经被带到宝座。

然而，我们必须看见，我们目前的情形还不够资格坐在宝座上。这是一件非常严肃的事。我们已经蒙召成为神的儿子，且命定要作王，但我们需要神在我们里面并在我们身上作工，使我们够资格作王。（新约总论第十四册，一二六至一二九页。）

参读：以西结书生命读经，第十至十二篇。

God has always been the Lord, but now a man is on the throne as the Lord. Through His resurrection and in His ascension, “God has made Him both Lord and Christ, this Jesus” (Acts 2:36). God has made Jesus, a Nazarene, the Lord, and now today the Lord of heaven and of earth is a man.

It is not easy for us to realize that a man who could be crucified and buried could be the Lord of the universe. When Judas and the multitude came to arrest Him, He did not run away. He willingly made Himself weak and allowed Himself to be arrested and crucified. In the words of 2 Corinthians 13:4, “He was crucified out of weakness.” But after He was crucified and buried, God resurrected Him and set Him at His right hand, making Him the Lord of all the universe. Today the Lord of the universe is a man.

We need to see that the Lord Jesus led the way to the throne. He was the Pioneer, the Forerunner (Heb. 6:20), cutting the path to the throne (2:10)... He was the first one to the throne, and we will come after Him. Now we are marching to the throne, for God intends to bring us into glory and to set us on the throne. When we overcome, we will sit with Christ on His throne and have authority to reign with the Lord and rule over the nations.

God’s mind is on man (v. 6), and He wants man to express Him and to exercise His authority. Man has God’s image and God’s dominion with His authority. God desires to manifest Himself through man, and He desires to reign, to administrate, through man. God’s intention is to cast Satan down and to redeem many of those taken captive by Satan and bring them to His throne. God cannot receive the full glory until we are brought to the throne. One day we will be brought to the throne, and then God will be able to boast to Satan. He will triumphantly declare that His chosen ones, who had been taken captive by Satan, have been brought to the throne.

However, we need to realize that in our present condition we may not be qualified to be on the throne...We have been called to be sons of God, and we are destined to be kings, but we need God to work in us and on us to qualify us for kingship. (The Conclusion of the New Testament, pp. 4218-4220)

Further Reading: Life-study of Ezekiel, msgs. 10—12

第四十三周诗歌

补 539

爱的召会—非拉铁非

(启示录三章七至十三节) (英1275)

F 大调 4/4

1 • 2 3 2 | 4 3 2 7̣ 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 7̣ 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 7̣ 5 | 4 3 2 7̣ 5 | 5 4 3 • 3 | #4 • 4 5 - |
 国度之门由祂掌管, 大卫钥匙祂手持;
 1 • 7̣ 6 5 | 6 • 5 5 4 3 | 2 3 4 5 6 4 2 | 1 3 2 1 - ||
 “我已开门, 无人能关”—祂话既出必如是。

- 二 阿利路亚!非拉铁非, 行为、工作主悦纳;
 看哪,主赐敞开的门, 无人比你更通达。
 因你稍微有点能力, 也曾持守祂活话;
 未曾否认祂的圣名, 忠信见证殊可嘉。
- 三 蒙爱召会,非拉铁非, 忍耐的话既遵守,
 主必保守,免你经过 全地试炼的时候。
 你的仇敌终必俯伏, 知主爱你到永久;
 “我必快来,你要持守, 免得冠冕被夺走。”
- 四 阿利路亚!得胜信徒 必定从主得奖赏;
 在神殿中,不再出去, 作为柱子显坚刚。
 神的圣名、主的新名、 圣城之名写身上;
 三一之神与人联结, 互住、调和显辉煌。
- 五 耶路撒冷从天而降, 神圣新城何荣耀;
 珍珠之门、碧玉城墙, 珍贵材料同建造。
 非拉铁非—弟兄相爱— 得胜新妇主所要;
 众召会中,凡有耳者, 当听那灵在呼召!

WEEK 43 — HYMN

Glorious things to thee are spoken

The Church — Philadelphia

1275

1. Glor - ious things to thee are spok - en, Phi - la - del - phia, church of love.
 These things saith the One who's ho - ly, He who's real speaks from a - bove;
 He that has the key of Dav - id, Who the king - dom's en - trance won,
 "I will o - pen, no man shutteth"— He has spok - en; it is done.

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.

第七周申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]