

## 回归召会的正统

### 第七篇

#### 在非拉铁非的召会

读经：启三 7 ~ 13 · 约壹三 14

MC 诗歌：补 539

## 纲 目

### 周 一

壹 就表号说，在非拉铁非的召会预表弟兄相爱的召会，就是从十九世纪初至主第二次显现，正当召会生活的恢复——启三 7：

一 正如在撒狄的召会所预表改革的召会，是对在推雅推喇的召会所预表背道天主教的反应，照样，弟兄相爱的召会，也是对死的、改革的召会的反应——1 节，二 18。

二 这反应要继续对背道的天主教和堕落的更正教作相反的证据，直到主回来——三 11。

贰 “非拉铁非”原文意“弟兄相爱”——7 节：

一 非拉铁非，原文由“有情爱为”和“弟兄”组成；所以是弟兄的情爱，一种以喜悦和快乐为特征的爱——彼后一 7。

## RETURNING TO THE ORTHODOXY OF THE CHURCH

### Message Seven

#### The Church in Philadelphia

Scripture Reading: Rev. 3:7-13; 1 John 3:14

MC Hymns: 1275

## Outline

### Day 1

**I. As a sign, the church in Philadelphia prefigures the church of brotherly love, the recovery of the proper church life, from the early part of the nineteenth century to the second appearing of the Lord—Rev. 3:7:**

A. Just as the reformed church, prefigured by the church in Sardis, was a reaction to the apostate Catholic Church, prefigured by the church in Thyatira, so the church of brotherly love is a reaction to the dead reformed church—v. 1; 2:18.

B. This reaction will continue as an anti-testimony to both apostate Catholicism and degraded Protestantism until the Lord comes back—3:11.

**II. In Greek Philadelphia means “brotherly love”—v. 7:**

A. The components of the Greek word Philadelphia mean “to have affection for” and “a brother,” hence, a brotherly affection, a love characterized by delight and pleasure—2 Pet. 1:7.

二 在敬虔，就是彰显神的事上，需要供应这爱，使我们能维持弟兄的关系（彼前二 17，三 8，加六 10），能对世人作见证（约十三 34～35），并能结果子（十五 16～17）。

三 在非拉铁非的召会预言性的描绘弟兄相爱的召会，就是正当的召会生活——启三 7：

1 这弟兄相爱的召会，是对死的、改革的召会的反应。

## 周 二

2 弟兄相爱的召会从十九世纪初弟兄们在英国兴起，在宗派与分裂的制度以外实行召会生活，直到主回来——11 节。

四 “我们因为爱弟兄，就晓得是已经出死入生了。不爱弟兄的，仍住在死中”——约壹三 14：

1 出死入生就是从死的源头、素质、元素和范围出来，进入生命的源头、素质、元素和范围；这是在我们重生时发生在我们身上的——约三 3、5～6，五 24。

2 对弟兄的爱（神的爱）是我们已经出死入生有力的证明——约壹三 14：

a 相信主是我们出死入生的路，爱弟兄是我们已经出死入生的证明。

b 信是接受永远的生命（约三 15），爱是凭我们所接受的永远生命而活——约壹五 13，四 7。

c 这种说不出来的爱唯从真正的信而有：

(一) 这一个爱不是因为别的缘故而爱，只是因为他是弟兄而爱。

(二) 我们对彼此有一种说不出来的感觉和味道；这种感觉和味道，就是我们出死入生的凭据。

B. In godliness, which is the expression of God, this love needs to be supplied for the brotherhood (1 Pet. 2:17; 3:8; Gal. 6:10), for our testimony to the world (John 13:34-35), and for the bearing of fruit (15:16-17).

C. The church in Philadelphia prophetically depicts the church of brotherly love, that is, the proper church life——Rev. 3:7:

1. The church of brotherly love was a reaction to the dead reformed church.

## Day 2

2. The church of brotherly love started in the early part of the nineteenth century, when the brothers were raised up in England to practice the church life outside the system of sects and divisions, and it will continue until the Lord comes back——v. 11.

D. “We know that we have passed out of death into life because we love the brothers. He who does not love abides in death”——1 John 3:14:

1. To pass out of death into life is to pass out of the source, the essence, the element, and the sphere of death into the source, the essence, the element, and the sphere of life; this took place in us at our regeneration——John 3:3, 5-6; 5:24.

2. Love (the love of God) toward the brothers is strong evidence that we have passed out of death into life——1 John 3:14:

a. Faith in the Lord is the way for us to pass out of death into life; love toward the brothers is the evidence that we have passed out of death into life.

b. To have faith is to receive the eternal life (John 3:15); to love is to live by the eternal life that we have received——1 John 5:13; 4:7.

c. Such unspeakable love can issue only from genuine faith:

1) A person loves for no other reason than the fact that the other person is a brother.

2) There is an unspeakable feeling and taste toward each other; this feeling and taste are a proof that we have passed out of death into life.

3 不爱弟兄就证明没有凭神圣之爱的素质和元素而活，并没有留在其范围中——三 14 下。

## 周 三

4 “主为我们舍命，在此我们就知道何为爱；我们也当为弟兄舍命”——16 节：

a 爱弟兄的心，就是有一种丢掉自己去服事他们的心——加五 13。

b 爱弟兄就是有一种舍弃自己去成全他们的心，甚至于能够为弟兄舍去自己的性命。

叁 “那圣别的、真实的，拿大卫的钥匙，开了就没有人能关，关了就没有人能开的，这样说”——启三 7：

一 对于弟兄相爱的召会，主是那圣别的、真实的，恢复的召会凭祂并以祂作元素，就能成为圣别，从世界分别出来，并对神真实而忠信。

二 对于弟兄相爱的召会，主也是那拿大卫的钥匙，就是国度的钥匙，有权柄开关的——7 节，赛二二 22：

1 这是神家（由大卫家所预表）之宝库的钥匙，为建造神的国——三九 2，撒下七 16：

a 召会是神的家，也是神的国——提前三 15，太十六 18～19，罗十四 17。

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

3. Not loving the brothers is evidence that one is not living by the essence and element of the divine love and is not remaining in the sphere of that love——3:14b.

## Day 3

4. “In this we know love, that He laid down His life on our behalf, and we ought to lay down our lives on behalf of the brothers”——v. 16:

a. A love for the brothers is a willingness to lay ourselves aside to serve them——Gal. 5:13.

b. To love the brothers is to be willing to deny oneself for the perfection of others and to have a heart that is willing to lay down one's own life for his brothers.

**III. “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. 3:7:**

A. To the church of brotherly love, the Lord is the Holy One, the true One, by whom and with whom the recovered church can be holy, separated from the world, and true, faithful, to God.

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

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

a. The church is both God's house and God's kingdom——1 Tim. 3:15; Matt. 16:18-19; Rom. 14:17.

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

## 周 四

- 2 大卫的钥匙为神开启整个宇宙——赛二二 22，启三 7:
- a 基督比大卫更大，祂建造了神的家，就是实际的殿，并且也建立了神的国，祂在其中施行祂完全的权柄以代表神；因此，祂拿大卫的钥匙——太一 1，十二 3～8，十六 18～19。
  - b 基督拿大卫的钥匙，这事实表征祂是神经纶的中心；祂是彰显神并代表神的那一位，祂拿钥匙，要开启神管治权下的一切事物——西一 15～18。

## 周 五

肆 “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”——启三 8:

一 主是那拿大卫的钥匙，开了就没有人能关的，祂给恢复的召会“一个敞开的门，是无人能关的”：

- 1 多年来，主的恢复一直经历主是这样的一位。
- 2 从十九世纪初期，正当召会生活的恢复开始，直到如今，主的恢复始终有敞开的门。
- 3 虽然许多反对者起来敌挡主的恢复，竭尽所能要关闭这门，但基督是有大卫钥匙的那一位，祂所开的无人能关。

二 在非拉铁非的召会有一个显著的特征，就是她遵守主的话——8 节：

- 1 按照历史，没有别的基督徒像在非拉铁非的召会，那样严谨的遵守主的话。

## Day 4

2. The key of David opens the whole universe for God—Isa. 22:22; Rev. 3:7:
- a. As the greater David, Christ has built up the house of God, the real temple, and He has set up the kingdom of God, the dominion in which He exercises full authority to represent God; therefore, He holds the key of David—Matt. 1:1; 12:3-8; 16:18-19.
  - b. The fact that Christ has the key of David signifies that He is the center of God's economy; He is the One who expresses God and represents Him, the One who holds the key to open everything in God's dominion—Col. 1:15-18.

## Day 5

**IV. “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. 3:8:**

A. As the One who has the key of David and who opens and no one can shut, the Lord has given the recovered church “an opened door which no one can shut”:

- 1. Through the years the Lord's recovery has experienced the Lord as such a One.
- 2. 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.
- 3. Although many opposers have risen up against the Lord's recovery and have tried to shut the door, Christ is the One who has the key of David, and what He opens, no one can shut.

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

- 1. According to history, no other Christians have kept the Lord's word as strictly as the church in Philadelphia.



2 在非拉铁非的召会，就是恢复的召会，不在意传统，只在意神的话——参太十五6下。

三 在非拉铁非的召会，用她稍微有的一点能力，遵守主的话——启三8：

1 我们不该认为在非拉铁非的召会是刚强、有能、并得胜的；主说她只是“稍微有一点能力”。

2 讨主喜悦的，不是我们刚强，乃是我们用自己的一点能力，尽我们所能的作。

## 周 六

3 虽然我们所领受的恩典度量也许有限，但只要我们取用恩典，尽所能地遵守主的话，祂就必喜悦——罗十二6，弗四7，彼前四10。

四 在启示录三章八节，主说在非拉铁非的召会没有否认祂的名：

1 主的话是主的彰显，而主的名是主自己。

2 恢复的召会不仅完全回到主的话，也弃绝一切在主耶稣基督之外的名。

3 恢复的召会绝对属于主，与任何公会（任何名称）无关。

五 从主的话偏离到各种异端，并在基督的名以外高举许多的名，是堕落的基督教最显著的记号——二14～15、20。

六 从一切的异端、传统回到纯正的话，并弃绝一切别的名，高举主的名，是恢复的召会中最感人的见证——三8。

2. The church in Philadelphia, the recovered church, does not care for tradition; she cares for the word of God—cf. Matt. 15:6b.

C. The church in Philadelphia keeps the Lord's word with the little power that she has—Rev. 3:8:

1. We should not regard the church in Philadelphia as being strong, powerful, and prevailing; the Lord said that she had “a little power.”

2. What pleases the Lord is not that we are strong but that we use our little power to do the best we can.

## Day 6

3. Although the amount of grace we have received 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—Rom. 12:6; Eph. 4:7; 1 Pet. 4:10.

D. In Revelation 3:8 the Lord says that the church in Philadelphia has not denied His name:

1. The Lord's word is His expression, and the Lord's name is the Lord Himself.

2. The recovered church not only has returned in a full way to the Lord's word but also has abandoned all names other than that of the Lord Jesus Christ.

3. The recovered church belongs to the Lord absolutely, having nothing to do with any denominations (any names).

E. The deviation from the word to heresies and the exaltation of so many names other than that of Christ are the most striking signs of degraded Christianity—2:14-15, 20.

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



# 第七周 周一

## 晨兴喂养

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

约壹三 14 “我们因为爱弟兄，就晓得是已经出死入生了。不爱弟兄的，仍住在死中。”

就表号说，在非拉铁非的召会预表十九世纪初期，在英国兴起的弟兄们所恢复的正当召会生活。正如在撒狄的召会所预表改革的召会，是对在推雅推喇的召会所预表背道天主教会的反应，照样，弟兄相爱的召会，也是对死的、改革的召会的反应。这反应要继续对背道的天主教和堕落的更正教作相反的见证，直到主回来。（启示录生命读经，二一五页。）

## 信息选读

非拉铁非，原文由“有情爱为着”和“弟兄”组成；所以是弟兄的情爱，一种以喜悦和快乐为特征的爱。在敬虔，就是彰显神的事上，需要供应这爱，使我们能维持弟兄的关系，（彼前二 17，三 8，加六 10，）能对世人作见证，（约十三 34～35，）并能结果子。（十五 16～17。）（彼得后书生命读经，五六页。）

在十九世纪来了一个大复兴，把居间阶级除掉了。在撒狄之后，来了一个大恢复，召会中弟兄彼此相爱，把居间阶级取消了。这个就是非拉铁非。

一八二五年在爱尔兰的首都都柏林，有几位信徒，他们的心被神感动，爱所有神的儿女，不管他们是在哪一个宗派之内。这一种的爱，不是宗派之墙所能

# WEEK 7 DAY 1

## Morning Nourishment

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

1 John 3:14 We know that we have passed out of death into life because we love the brothers. He who does not love abides in death.

As a sign, the church in Philadelphia prefigures the proper church life....Just as the reformed church, prefigured by the church in Sardis, was a reaction to the apostate Catholic Church, prefigured by the church in Thyatira, so the church of brotherly love is a reaction to the dead reformed church. This reaction will continue as an anti-testimony to both apostate Catholicism and degraded Protestantism until the Lord comes back. (Life-study of Revelation, p. 181)

## Today's Reading

The Greek word rendered “brotherly love” is philadelphia, composed of phileo, to have affection for, and adelphos, a brother; hence, brotherly affection, a love of delight and pleasure. In godliness, the expression of God, this love needs to be supplied for the brotherhood (1 Pet. 2:17; 3:8; Gal. 6:10), for our testimony to the world (John 13:34-35) and for the bearing of fruit (John 15:16-17). (Life-study of 2 Peter, p. 49)

In the nineteenth century there was a great revival which abolished the mediatorial class. A great recovery transpired after Sardis: The brothers loved one another, and the mediatorial class was abolished in the church. This is Philadelphia.

In 1825 in Dublin, the capital of Ireland, there were several believers whose hearts were moved by God to love all the children of the Lord, regardless of their denomination. This kind of love was not to be frustrated by the walls of

拦阻的。他们起首在圣经里看见，神的话乃是说，基督的身体乃是一个，不管人把它分成多少门类。他们再读圣经，又看见一人治会制，一人讲道制，是不合圣经。所以他们就起首每主日聚会、擘饼、祷告。一八二五年，乃是在一千多年的罗马教和几百年的更正教之后，头一次回到圣经中简单、自由、属灵的敬拜里去。起头的时候，人不过只有两位，后来也不过四、五位。

这些信徒，从世界的眼光来看，又是卑下，又是默默无闻的；可是他们有主在他们中间，也有圣灵的安慰。…不久，差不多全世界各地爱主的人都这样起来聚会。虽然没有外表的联合，但却都是神所兴起的。

这些弟兄的起来有一个特点，就是有爵位的丢掉爵位，有地位的放下地位，有学位的撇弃学位，大家除去任何属世和召会的阶级，简单地来作基督的门徒，而彼此作弟兄。“父”字如何通行在罗马教中，“师”字如何通行在更正教中，现在“弟兄”这个辞，也通行在他们中间。他们乃是被主所吸引，而聚集在一起；他们因着爱主的缘故，也就自然而然地彼此相爱。（教会的正统，六九至七〇、七三页。）

约壹三章十四节说，“我们因为爱弟兄，就晓得是已经出死入生了。…”死是出于魔鬼（神的仇敌撒但）的，…生命是出于神（生命的源头）的…。死与生命不仅分别出于撒但和神这两个源头，也是两种素质、两种元素、两个范围。出死入生就是从死的源头、素质、元素和范围出来，进入生命的源头、素质、元素和范围。这是在我们重生时发生在我们身上的。（约翰一书生命读经，二八七页。）

参读：教会的正统，六四至七六页。

denomination. They began to see that in the Scriptures God says there is but one Body of Christ, regardless of how many sects men may divide her into. They further read the Scriptures and saw that the system of one man administering the church and one man preaching was not scriptural. So they began to meet every Lord's Day to break bread and pray. In 1825—after more than a thousand years of the Roman Catholic Church and several hundred years of the Protestant churches—there was the first return to the simple, free, and spiritual worship in the Scriptures. At the beginning there were but two persons; later, there were four or five.

In the world's eyes these believers were lowly and unknown. But they had the Lord in their midst and the consolation of the Holy Spirit. Not long afterwards, in almost every place in the entire world, all those who loved the Lord were meeting in this way. Although there was no outward union, yet all were raised up by the Lord.

One feature that marked the rising up of these brothers was that those who were titled and lorded gave up their titles and lordship, those with position gave up their position, those with degrees forsook their degrees, and everyone abandoned any worldly class or rank in the church and became simply the disciples of Christ and brothers one to another. Just as the word father is widely used in the Roman Catholic Church and reverend in the Protestant churches, so the word brother is commonly used in their midst. They were attracted by the Lord and thus met together; because of their love toward the Lord, they spontaneously loved one another. (CWWN, vol. 47, pp. 64-65, 68)

First John 3:14a says, “We know that we have passed out of death into life because we love the brothers.”...Death is of the devil, the source of death, and...life is of God, the source of life. Not only are death and life of these two sources, Satan and God; they are also two essences, two elements, and two spheres. To pass out of death into life is to pass out of the source, essence, element, and sphere of death into the source, essence, element, and sphere of life. This took place when we were regenerated, born of God. (Life-study of 1 John, p. 243)

Further Reading: CWWN, vol. 47, pp. 61-71



## 第七周 周二

### 晨兴喂养

约壹五 1 “凡信耶稣是基督的，都是从神生的；凡爱那生他的，也爱从祂生的。”

四 7 “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。”

对弟兄的爱（神的爱）是〔出死入生〕这件事有力的证明。相信主是我们出死入生的路，爱弟兄是我们已经出死入生的证明。信是接受永远的生命，爱是凭着永远的生命而活，并将这生命彰显出来。（约翰一书生命读经，二八八页。）

### 信息选读

你若想想自己得救的经历，就知道当你得救重生的时候，就出死入生了。因为当我们相信主耶稣，接受祂作我们的救主时，我们都出死入生了，因此接着就有生命的大改变。我们开始过另一种生活，就是义和爱的生活。我们渴望成为义的，并且爱神的儿女。这不是仅仅外面的改变；这乃是出死入生。因此，当我们爱主里的弟兄，这爱就证明我们已经出死入生了。

我们得救并重生的人也能作见证，我们渴望爱别人。我们这些从神生的人，想要帮助人并且爱人。我们爱别人，就感到快乐。我们若失去帮助人或向人表示爱的机会，就觉得难过。

爱是我们所接受的神圣生命的性情。因为神的素质是爱，神的生命就有爱的性情。爱是神性情的素质，当我们得着祂作我们神圣的生命，我们就有这生命的

## WEEK 7 DAY 2

### Morning Nourishment

1 John 5:1 Everyone who believes that Jesus is the Christ has been begotten of God, and everyone who loves Him who has begotten loves him also who has been begotten of Him.

4:7 Beloved, let us love one another, because love is of God, and everyone who loves has been begotten of God and knows God.

Faith in the Lord is the way for us to pass out of death into life; love [agape—the love of God] toward the brothers is the evidence that we have passed out of death into life. To have faith is to receive the eternal life; to love is to live by the eternal life and express it. (Life-study of 1 John, pp. 236-237)

### Today's Reading

If you consider your salvation experience, you will realize that when you were saved and regenerated, you passed out of death into life. Because we all passed out of death into life when we believed in the Lord Jesus and received Him as our Savior, a great change in life followed. We began to live another life, a life of righteousness and love. It became our desire to be righteous and to love the children of God. This is not merely an outward change; it is the passing out of death into life. Therefore, when we love the brothers in the Lord, this love is an evidence that we have passed out of death into life.

As saved and regenerated ones, we can also testify that we desire to love others. As those born of God, we want to help people and love them. When we love others, we feel happy. But we may feel sad when we miss the opportunity to help someone or to show love to him.

Love is the nature of the divine life we have received. Because the essence of God is love, the life of God has the nature of love. Love is the essence of God's nature. When we have Him as our divine life, we have the nature of

性情，那就是爱。我们基督徒，神的儿女，有一种生命，渴望过与每个人并每件事物都是对的生活，也渴望爱别人。我们有这样的渴望是因着里面有神圣的性情。…一个人若不是过一种与每个人、每件事物都是对的生活，若不是过一种爱人的生活，我们就要问一个严肃的问题：这个人是否接受了神圣的生命？（约翰一书生命读经，二八九至二九一页。）

约壹五章一节说，“凡信耶稣是基督的，都是从神生的；凡爱那生他的，也爱从祂生的。”这里的话非常宝贵。你如果爱生你的神，你就必定爱神所生的，这是极其自然的。你不能说我爱神，而我对弟兄没有感觉。这是不可能的事。

在你里面有一个“爱”，证明你从前那一个“信”是真的；因为你从前那一个“信”是真的，所以你就有了这一种说不出来的“爱”。这一个爱弟兄的心是很特别的，不是因为别的缘故而爱，只是因为他是弟兄而爱。不是因为他与你意气相投，所以你爱他，只是因为他是你的弟兄，所以你爱他。在这里有一个人，与你教育不一样，脾气不一样，家庭不一样，意见不一样，看法不一样，但是你爱他。就是因为他是一个信主的人，你也是一个信主的人，你和他都是弟兄，你就自然而然与他有交通，对他有一种说不出来的感觉，有一种说不出来的味道。这一个感觉，这一个味道，就是你出死入生的凭据。你如果爱弟兄，就晓得是已经出死入生了。

你一得着生命，就自然而然觉得全世界有这一个生命的人多得很，这一个生命就自然而然要你亲近那些与你得着同样生命的人。这生命使你愿意接近他们，喜欢与他们来往，自然而然就有一个爱他们的心。（初信造就下册，三五三至三五四页。）

参读：初信造就，第四十七篇。

this life, which is love. We Christians, the children of God, have a life that aspires to live rightly with everyone and everything and also aspires to love others. We have such an aspiration because of the divine nature within us....If someone does not live in a way that is right with everyone, everything, and every matter and does not live a life of loving others, there is a serious question whether this one has received the divine life. (Life-study of 1 John, pp. 238-239)

First John 5:1 says, “Everyone who believes that Jesus is the Christ has been begotten of God, and everyone who loves Him who has begotten loves him also who has been begotten of Him.” This is a very precious word. If you love God who has begotten you, it is only natural that you will love those who are begotten of God. It is impossible to say that you love God and yet have no feeling toward your brothers.

This love is proof that the faith we have acquired is a genuine faith. Such unspeakable love can only issue from genuine faith. This love for the brothers is something very special. A person loves for no other reason than the fact that the other person is a brother. He does not love because there is a common bond of interest. He loves simply because the other person is his brother. It is possible for two persons with different educational backgrounds, temperaments, family backgrounds, opinions, and views to love each other simply because both are believers. Both are brothers, and spontaneously they have fellowship one with another. There is an unspeakable feeling and taste toward each other. This feeling and taste is the proof that they have passed out of death into life. We know that we have passed out of death into life if we love the brothers.

Once we have this life, we will have a feeling for the many people throughout the world who also have this life. Spontaneously, this life will draw us toward those who have the same life. This life takes pleasure in their presence; it delights in communicating with them and has a spontaneous love for them. (CWWN, vol. 50, pp. 839-840)

Further Reading: CWWN, vol. 50, “Messages for Building Up New Believers (3),” ch. 47

## 第七周 周三

### 晨兴喂养

约壹三 16 “主为我们舍命，在此我们就知道何为爱；我们也当为弟兄舍命。”

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。”

约翰福音和约翰的书信给我们看见，神所安排的是：“信”使我们出死入生；出死入生的人，就能够“爱”。我们凭着爱弟兄，就能知道自己是出死入生的人。这是一个非常可靠的方法，能试验出神的儿女在地上到底有多少。能相爱才是弟兄；如果不相爱，就不是弟兄。

弟兄姊妹们！我们在神面前必须看见这件事，就是说，爱弟兄是真信心的凭据。（初信造就下册，三五四页。）

### 信息选读

爱弟兄的心就是爱神的心。人如果塞住了怜悯弟兄的心，那么他爱神的心也就没有了。他不能自己欺骗自己说，“我虽然不爱弟兄，但是我爱神。”我们和弟兄的关系，是从神来的；如果和弟兄没有关系，那就是和神没有关系；如果弃绝弟兄，自然爱神的心就不在里面了。

约壹三章十六节：“主为我们舍命，在此我们就知道何为爱。”什么叫作爱弟兄的心呢？约翰替我们解释了。我们本来不容易知道爱是什么东西，当我们看见了主如何为我们舍命，我们就知道什么是爱。所以约翰接下去说，“我们也当为弟兄舍命。”爱弟兄的心，就是

## WEEK 7 DAY 3

### Morning Nourishment

1 John 3:16 In this we know love, that He laid down His life on our behalf, and we ought to lay down our lives on behalf of the brothers.

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.

The Gospel of John and the Epistles of John show us God's ordained order: First, faith brings us out of death into life, and then those who have passed out of death into life have this love. By loving the brothers, we know that we have passed out of death into life. This is a very reliable way to ascertain the number of God's children on earth. Only those who love one another are brothers; those who do not love one another are not brothers.

Brothers and sisters! We must realize that in the eyes of God our love for the brothers is a test of the genuineness of our faith. (CWWN, vol. 50, "Messages for Building Up New Believers (3)," p. 840)

### Today's Reading

The love of the brothers is the love of God. The love of God does not abide in a person who shuts up his love for his brother. He cannot deceive himself by saying, "Although I do not love my brother, I love God." Our relationship with the brothers comes from our relationship with God. If we are not related to the brothers, it means that we are not related to God. If we reject our brothers, the love of God is not in us.

First John 3:16 says, "In this we know love, that He laid down His life on our behalf." What does it mean to love the brothers? John goes on to explain it. We do not know what love is until we see how the Lord laid down His life for us. John continues by saying, "And we ought to lay down our lives on behalf of the brothers." A love for the brothers is a willingness to lay ourselves aside to

对所有的弟兄姊妹有一种丢掉自己去服事他们的心，有一种舍弃自己去成全他们的心，甚至于能够为着弟兄舍去自己的性命。（初信造就下册，三六二至三六三页。）

启示录三章七节说，“那圣别的、真实的，…这样说。”对于弟兄相爱的召会，主是“那圣别的、真实的”，恢复的召会凭着祂并以祂作元素，就能成为圣别，从世界分别出来，并对神真实而忠信。

对于恢复的召会，主也是那“拿着大卫的钥匙”，〔7，〕就是国度的钥匙，有权柄开关的。（启示录生命读经，二一五至二一六页。）

以赛亚二十二章二十二至二十四节记载耶和华论到预表基督的以利亚敬所说的话：“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。我必将他像钉子钉在坚固处，他必成为他父家荣耀的宝座。他父家所有的荣耀，连儿女带子孙，一切最小的器皿，从杯子到一切瓶罐，都必挂在他身上。”以利亚敬所预表之包罗万有的基督，乃是肩头上放着神家（由为着建造神国的大卫家所预表—撒下七16）之（宝库的一赛三九2）钥匙的一位。（启三7。）召会是神的家，（提前三15，）也是神的国。（太十六18～19，罗十四17。）放在基督肩头上的钥匙，是为着保存神家一切的宝藏，就是基督一切的丰富，作我们的享受。基督是能打开并关闭神丰富宝藏的一位，神的丰富都具体化身在祂里面。（西二9。）基督像钉子，被神钉在坚固处；（赛二二23上；）坚固处表征第三层天，（参林后十二2下，）就是基督复活以后被神高举之处。（徒二33，五31。）因为父是在第三层天那里，（太六9，）被高举到第三层天就是被高举到父神那里。（参路十五18。）基督今天是在诸天之上，像钉子钉在神里面。（新约总论第十四册，一〇六至一〇七页。）

参读：新约总论，第四百一十二篇。

serve them. It is a willingness to deny oneself for the perfection of others, and a heart that will even lay down one's very own life for his brothers. (CWWN, vol. 50, p. 846)

Revelation 3:7 says, “These things says the Holy One, the true One.” To the church of brotherly love, the Lord is “the Holy One, the true One” by whom and with whom the recovered church can be holy, separated from the world, and true, faithful, to God.

To the recovered church, the Lord is also the One who has “the key of David” (v. 7), the key of the kingdom, with authority to open and to shut. (Life-study of Revelation, p. 181)

Isaiah 22:22-24 records Jehovah's words regarding Eliakim, who typifies Christ: “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. / And I will drive him as a peg into a sure place, / And he will become a throne of glory for his father's house. And they will hang upon him all the glory of his father's house, the offspring and the issue, all the smallest vessels, from the bowls to all the jars.” The all-inclusive Christ, as typified by Eliakim, is the One upon whose shoulder the key of (the treasury of—39:2) the house of God (typified by the house of David for the building up of the kingdom of God—2 Sam. 7:16) is set (Rev. 3:7). The church is both God's house (1 Tim. 3:15) and God's kingdom (Matt. 16:18-19; Rom. 14:17). The key set on Christ's shoulder is the key for the keeping of all the treasures of the house of God, which are all the riches of Christ for our enjoyment. Christ is the One who can open and shut the door to the treasury of God's riches, which are embodied in Him (Col. 2:9). Christ has been driven by God as a peg, or nail, into a sure place (Isa. 22:23a), which typifies the third heaven (cf. 2 Cor. 12:2b), where Christ was exalted by God after His resurrection (Acts 2:33; 5:31). Because the Father is in the third heaven (Matt. 6:9), to be exalted to the third heaven is to be exalted to God the Father (cf. Luke 15:18). Christ today is in the heavens as a peg driven into God. (The Conclusion of the New Testament, pp. 4201-4202)

Further Reading: The Conclusion of the New Testament, msg. 412

## 第七周 周四

### 晨兴喂养

西一 16 “因为万有，无论是在诸天之上的、在地上的、能看见的、不能看见的、或是有位的、主治的、执政的、掌权的，都是在祂里面造的；万有都是借着祂并为着祂造的。”

18 “祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

在此我们需要考量“大卫的钥匙”〔参启三7〕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。在亚当、亚伯、以挪士、以诺、和挪亚的一生中，我们看不到这管治权；在亚伯拉罕、以撒、雅各的一生中也没有。直等到神的选民以色列人进入美地，建造了圣殿以后，这管治权才再度出现。表面上圣殿是所罗门建造的，实际上圣殿是大卫建造的，因为大卫是建造圣殿的背后主持者。（新约总论第十四册，一〇三至一〇四页。）

### 信息选读

殿是建造在城内的。殿象征神的彰显，城象征神的管治权。因此，借着殿和城，创世记一章里所启示的形像和管治权，多少有几分实现出来。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。

我们必须了解以上的背景，才能明白什么是大卫的钥匙。大卫所拿着的钥匙，就是神整个管治权的钥匙。

## WEEK 7 DAY 4

### Morning Nourishment

Col. 1:16 Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.

18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

We need to consider the meaning of the term the key of David [Rev. 3:7]. 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. In the lives of Adam, Abel, Enosh, Enoch, and Noah we do not see this power. Neither do we see it in the lives of Abraham, Isaac, and Jacob. We do not see this power until God's chosen people, the children of Israel, entered into the good land and built the temple. Apparently, the temple was built by Solomon; actually, it was built by David, for he was behind the building of the temple. (The Conclusion of the New Testament, pp. 4199-4200)

### Today's Reading

The temple was built in the city. The temple signifies God's expression, and the city signifies God's dominion. The image and dominion revealed in Genesis 1 are, at least to some extent, fulfilled in the temple and the city. 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.

This is a necessary background for understanding what the key of David is. The key held by David is the key of God's entire dominion. God's dominion



神的管治权，包括了全宇宙，特别是人类。这个管治权有一把钥匙，归那位曾为国度争战，且为圣殿预备一切的人所有，这人的名字是大卫。大卫代表神在地上建立祂的国。因此，祂有神管治宇宙之权柄的钥匙。不过，大卫只是预表，并不是实际。基督乃是真大卫，比大卫更大。（太十二1～8。）祂是建造神的殿（召会），又是建立神国的那一位。（十六18～19。）今天的召会既是神的家（殿），也是神的国，所以我们有神的彰显和代表。基督比大卫更大，祂建造了神的家，就是实际的殿，并且也建立了神的国，祂在其中施行祂完全的权柄以代表神。因此，祂拿着大卫的钥匙；这钥匙代表神，为神开启整个宇宙，表征基督就是神经纶的中心。祂是彰显神并代表神的那一位，祂拿着钥匙，要开启神管治权下的一切事物。

写给在非拉铁非召会的书信继续说到新耶路撒冷。（启三12。）在非拉铁非的得胜者要在神的殿中作柱子，神的殿最终要扩大成为新耶路撒冷。按照启示录二十一章二十二节，新耶路撒冷里没有殿，因为在永世里，殿已经扩大成为一座城；这座城长宽高都相等，（16，）这就是至圣所的扩大。这是神的家终极的完成。基督拿着大卫的钥匙，为神争战，并且建造圣殿，建立神的国，这一切都是为着神的建造。

基督拿着大卫的钥匙，能开能关，不是为叫我们圣别或属灵，乃是叫我们得以被建造。圣别和属灵都是为叫我们能在神的殿中作柱子。到末了，我们上面写着新耶路撒冷的名。在三章十二节主说，“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。”神的目的乃是要我们成为新耶路撒冷的一部分。（新约总论第十四册，一〇四至一〇六页。）

参读：启示录生命读经，第十五篇。

includes the whole universe, particularly mankind. This dominion has a key which is possessed by the person who fought the battle for the kingdom and who made preparations for the temple. The name of this person is David. David represents God in establishing God's kingdom on earth. Hence, he has the key of God's dominion in the universe. David, however, is just a type, not the reality. The real David is Christ, the greater David (Matt. 12:1-8). He is the One who built God's temple, the church, and established God's kingdom (16:18-19). Therefore, in the church today, which is both a house and a kingdom, we have God's expression and representation. As the greater David, Christ has built up the house of God, the real temple, and He has set up the kingdom of God, the dominion in which He exercises full authority to represent God. Thus, He holds the key of David, that which represents God and opens the whole universe for God. It signifies that Christ is the center of God's economy. He is the One who expresses and represents God, holding the key to open everything in God's dominion.

The epistle to the church in Philadelphia goes on to speak of the New Jerusalem (Rev. 3:12). The overcomers in Philadelphia will be pillars in the temple of God, and the temple of God will ultimately be enlarged into the New Jerusalem. According to Revelation 21:22, there is no temple in the New Jerusalem, for in eternity the temple will be enlarged into a city, which, having three equal dimensions (v. 16), will be the enlargement of the Holy of Holies. This is the ultimate consummation of God's house. Christ's holding the key of David, fighting the battle for God, building the temple, and establishing the kingdom of God are all for God's building.

Christ, holding the key of David, opens and shuts, not that we might be holy or spiritual but that we might be built up. Both holiness and spirituality are to enable us to be pillars in the temple of God. Eventually, we will bear the name of the New Jerusalem. In 3:12 the Lord said, "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." God's purpose is to make us part of the New Jerusalem. (The Conclusion of the New Testament, pp. 4200-4201)

Further Reading: Life-study of Revelation, msg. 15

## 第七周 周五

### 晨兴喂养

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

一3 “念这预言的话，和那些听见又遵守其中所记载的，都是有福的，因为时候近了。”

在启示录三章八节主说，“看哪，我在你面前给你一个敞开的门，是无人能关的。”主是那拿着大卫的钥匙，开了就没有人能关的，祂给恢复的召会“一个敞开的门，是无人能关的”。（启示录生命读经，二二五至二二六页。）

### 信息选读

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。组织的基督教越想关闭这门，这门就越敞开。今天尽管有许多反对，这门在世界各地总是敞开的。钥匙是在召会元首的手中，不在反对者的手中。无论有多少反对临到主的恢复，向着恢复的众门是越过越敞开，并且钥匙是在祂手中。只要我们在祂的恢复里，门向着我们总是敞开的。虽然许多反对者起来敌挡祂的恢复，竭尽所能要关闭这门，但基督才是有大卫钥匙的那一位。祂所开的无人能关，祂所关的无人能开。今天我们该为世界各地敞开的门赞美主。

“非拉铁非”的意思是弟兄相爱。在地方召会中我们需要“非拉铁非”，我们需要彼此相爱。我们彼此相爱，因为我们爱主。我们需要弟兄相爱，因为在这爱里

## WEEK 7 DAY 5

### Morning Nourishment

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

1:3 Blessed is he who reads and those who hear the words of the prophecy and keep the things written in it, for the time is near.

In Revelation 3:8 the Lord said, “Behold, I have put before you an opened door which no one can shut.” As the One who has the key of David and who opens and no one can shut, the Lord has given the recovered church “an opened door which no one can shut.” (Life-study of Revelation, p. 189)

### Today's Reading

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. The more organized Christianity tries to shut the door, the wider it is opened. 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. No matter how much opposition there is to His recovery, the doors are increasingly open to the recovery, and the key is in His hand. As long as we are in His recovery, the door will always be open to us. Although many opposers rose up against His recovery and tried their best to shut the door, Christ nevertheless is the One who has the key of David. What He opens no one will shut, and what He shuts no one will open. Today we should praise the Lord for the door open worldwide.

Philadelphia means “brotherly love.” In the local churches we need the Philadelphia; we need the love for one another. We love one another because we love the Lord. We need the brotherly love, for in this love we have the open door.

我们才有敞开的门。在一个得胜的地方召会中，门总是大大敞开的，因为弟兄们彼此相爱。只要弟兄姊妹彼此相爱，门永不会关。我们越相爱，门越敞开。如果我们邀请人来召会的聚会，只要让他们看见我们的相爱、合一与和谐，单单这个就能说服他们。得着敞开的门的路就是彼此相爱。敞开的门是摆在非拉铁非面前。我们若要有敞开的门，就必须彼此相爱。这就能征服世人。（新约总论第十四册，一〇八至一〇九页。）

主耶稣说，“你稍微有一点能力，也曾遵守我的话。”〔启三 8。〕在非拉铁非的召会有一个显著的特征，就是遵守主的话。按照历史，没有别的基督徒像非拉铁非召会的圣徒，曾那样严谨地遵守主的话。在非拉铁非的召会，就是恢复的召会，不在意传统，乃在意神的话。（新约总论第七册，五四三至五四四页。）

召会历史中，没有一个时代里有人认识神的话语像弟兄们一样。亮光之多，可说是如同洪水巨流，倾倒而下。我在上海，有一天晚上，遇见一个弟兄，他说他是在船上作厨子的。我和他谈了许久，普通的传教士恐怕很少像他那样认识神的话。…他们有一个特点，就是他们认识神的话。你就是遇见他们中间一个顶简单的信徒，也比许多教士还清楚。（教会的正统，八〇至八一页。）

在非拉铁非的召会，用她稍微有的一点能力，遵守主的话。我们不该认为在非拉铁非的召会是刚强、有能、并得胜的。我们也许非常高估在非拉铁非的召会，但主说她只是“稍微有一点能力”。讨主喜悦的，不是我们刚强，乃是我们用自己的一点能力，尽我们所能的作。刚强的人也许不像那些尽自己所有的一点能力作的人，那样讨主喜悦。（新约总论第七册，五四四页。）

参读：教会的正统，七九至八八页。

In a prevailing local church the door is always wide open, because the brothers love one another. As long as the brothers and sisters love one another, the door can never be shut. The more we love one another, the more the door will be open. If we invite others to come to the church meetings, we simply need to let them see the love with oneness and harmony that we have. This alone will convince them. The way to open the door is to love one another. The open door is set before Philadelphia. If we would have an open door, we must love one another. This will convince the world.

The Lord Jesus says, “You have a little power and have kept My word” [Rev. 3:8b]. One outstanding feature of the church in Philadelphia is that she kept the Lord’s word. According to history, no other Christians have kept the Lord’s word as strictly as those in the church in Philadelphia. The church in Philadelphia, the recovered church, does not care for tradition; she cares for the word of God. (The Conclusion of the New Testament, pp. 4203-4204, 2525-2526)

There has never been an age in church history in which there were men who knew the Word of God as much as the brothers. The light was like the downpour of a great torrential flood. When I was in Shanghai one night, I met a certain brother who said he was a cook on a boat. I spoke with him at length. I am afraid that very few missionaries know the Word of God as well as he. Indeed, this is one of their outstanding characteristics—they know the Word of God. Even if you meet the simplest one among them, he will be clearer than many missionaries. (CWWN, vol. 47, pp. 73-74)

The church in Philadelphia keeps the Lord’s word with the little power she has. We should not regard the church in Philadelphia as being strong, powerful, and prevailing. Whereas we may estimate the church in Philadelphia very highly, the Lord says that she had “a little power.” What pleases the Lord is not that we are strong but that we use our little power to do the best we can. The strong ones may not please the Lord as much as those who do their best with the little power they have. (The Conclusion of the New Testament, p. 2526)

Further Reading: CWWN, vol. 47, pp. 72-80

## 第七周 周六

### 晨兴喂养

弗四 7 “但恩典赐给我们各人，是照着基督恩赐的度量。”

彼前四 10 “各人要照所得的恩赐，将这恩赐彼此供应，作神诸般恩典的好管家。”

不要想作刚强的人。刚强的人可能没有像那些尽上仅有一点能力的人，那么讨主喜悦。你绝不能越过主所给你的。只要花上你从主所领受的就好了，不必强求主的恩典。我们中间没有人能说，他从来没有从主那里领受过什么；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，你稍微有一点力量，但你却用这一点力量，遵守我的话。”不要追求作属灵大汉，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，尽所能地遵守主的话，祂就必喜悦。（启示录生命读经，二二二页。）

### 信息选读

在启示录三章八节主…说，在非拉铁非的召会没有否认祂的名。自从十九世纪初期，弟兄们在英国被兴起后，他们除了主的名以外，再也不要任何别的名。话是主的发表，名是主自己。背道的召会偏离了主的话，成了异端。虽然改革的召会多少有点恢复到主的话上，但他们否认了主的名，以许多别的名称呼自己，如路德会、卫斯理会、圣公会、长老会、浸信会等。恢复的召会不但完全回到主的话上，也弃绝了主耶稣基督之外一切的名，恢复的召会绝

## WEEK 7 DAY 6

### Morning Nourishment

Eph. 4:7 But to each one of us grace was given according to the measure of the gift of Christ.

1 Pet. 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.

Do not try to be strong. The strong ones may not please the Lord as much as those who do their best with the little power they have. You can never surpass what the Lord gives you. Simply spend what you have received from Him. Do not usurp the Lord's grace. None among us can say that he has received nothing from the Lord. 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." Do not seek to be a giant. 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

In Revelation 3:8 the Lord...said that the church in Philadelphia did not deny His name. Since the brothers were raised up in England in the early part of the nineteenth century, they have not taken any name other than the name of the Lord. The word is the Lord's expression, and the name is the Lord Himself. The apostate church has deviated from the Lord's word and become heretical. The reformed church, though recovered to the Lord's word to some extent, has denied the Lord's name by denominating herself with many other names, such as Lutheran, Wesleyan, Anglican, Presbyterian, and Baptist. The recovered church has not only returned to the Lord's word in a full way but has also abandoned all names other than that of

对属于主，与任何公会（任何名称）无关。偏离主的话就是背道，以主的名之外的名称呼召会，就是属灵的淫乱。召会如同贞洁的童女许配基督，（林后十一2，）除了她丈夫的名以外，不该有别的名。一切别的名，在神眼中都是可憎的。在恢复的召会生活里，没有巴兰的教训，（启二14，）没有尼哥拉党的教训，（15，）没有耶洗别的教训，（20，）也没有撒但深奥之事，（24，）唯有主纯正的话。阿们！恢复的召会没有所谓的公会（名称），唯有主耶稣基督这独一的名。从主的话偏离到各种异端，并在基督的名以外高举许多的名，是堕落的基督教最显著的记号；从一切的异端、传统回到纯正的话，并弃绝一切别的名，高举主的名，是恢复的召会中最感人的见证。这就是为何主恢复中的召会，有主的启示和同在，并且活泼的彰显主，满了亮光和生命的丰富。

因为我们有一个全丰全足、超乎万名之上的名，我们就不需要路德会、循道会、浸信会、圣公会、长老会，或任何别的名称。我们只有一个名，就是我们的救主，神儿子主耶稣基督的名。取名是严肃的事。比方你是史太太，若是取了钟太太的名，岂非表示你犯了淫乱？召会只该有一个丈夫，只可有耶稣基督这一个名。

与卫斯理同时的怀特腓有一次宣告说，除了耶稣基督之名，他不要别的名。虽然怀特腓是英国人，但是他抛弃了英国国教的名，不再属于国教的名下。在非拉铁非的召会没有否认主的名；除了主的名以外，她没有别的名。（启示录生命读经，二二三至二二五页。）

参读：真理课程四级卷一，二〇六至二〇八页；新约总论第七册，五四三至五四九页。

the Lord Jesus Christ. The recovered church belongs to the Lord absolutely, having nothing to do with any denominations (any names). To deviate from the Lord's Word is apostasy, and to denominate the church with any name other than the Lord's is spiritual fornication. The church as the chaste virgin espoused to Christ (2 Cor. 11:2) should not have any name other than her husband's. All other names are an abomination in the eyes of God. In the recovered church life we have no teachings of Balaam (Rev. 2:14), no teachings of the Nicolaitans (2:15), no teachings of Jezebel (2:20), and no mysterious doctrines of Satan (2:24); we have only the pure Word of the Lord. Amen! The recovered church has no denominations (names) but the unique name of the Lord Jesus Christ. The deviation from the Word to heresies and the exaltation of so many names other than that of Christ are the most striking signs of degraded Christianity. The return to the pure Word from all heresies and traditions and the exaltation of the Lord's name by abandoning every other name are the most inspiring testimony in the recovered church. This is why the church in the Lord's recovery has the revelation and presence of the Lord and expresses the Lord in a living way, full of light and with the riches of life.

Because we have an all-sufficient name, the name above every name, we do not need the names Lutheran, Methodist, Baptist, Episcopalian, Presbyterian, or any other names. We have only one name—the name of our Savior, the Lord Jesus Christ, the Son of God. It is a serious matter to take a name. Suppose you are Mrs. Smith. If you take the name of Mrs. Jones, it indicates that you have committed fornication. The church should have only one husband, only one name, the name of Jesus Christ.

George Whitefield, a contemporary of John Wesley, once declared that besides the name of Jesus Christ he would have no other name. Although Whitefield was an Englishman, he renounced the name of the Church of England, not belonging to that name anymore. The church in Philadelphia does not deny the Lord's name; she has no name other than His. (Life-study of Revelation, pp. 187-188)

Further Reading: Truth Lessons—Level Four, vol. 1, pp. 174-176; The Conclusion of the New Testament, pp. 2525-2530



# 第七周诗歌

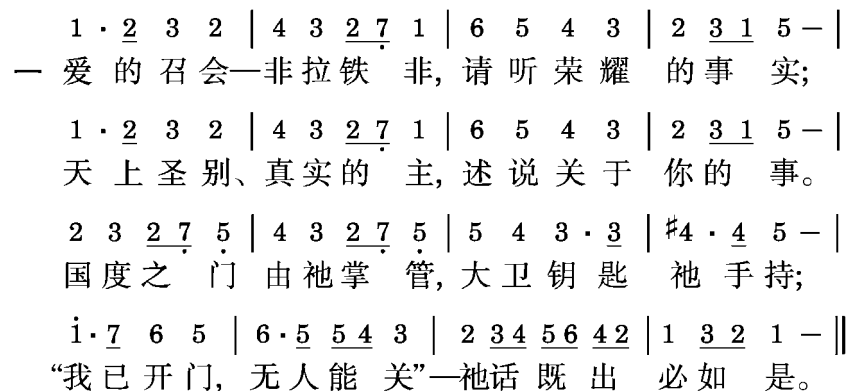
## 爱的召会—非拉铁非

补 539

F 大调

(启示录三章七至十三节)(英1275)

4/4



- 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 7 — 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.

## 第七周申言

申言稿：\_\_\_\_\_

[illegible]

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

[illegible]