

## 第七周

进窄门并走那引到生命的狭路，  
这生命就是国度永远蒙福的光景

诗歌：补 539

读经：启二 7，约六 57、63

- 启 2:7 那灵向众召会所说的话，凡有耳的，就当听。得胜的，我必将神乐园中生命树的果子赐给他吃。
- 约 6:57 活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。
- 约 6:63 赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。

### 【周一】

壹 在颁布国度的宪法时，基督展示人在神面前生活和工作两条可能的路——“你们要进窄门；因为引到毁坏的，那门宽，那路阔，进去的人也多；引到生命的，那门窄，那路狭，找着的人也少”——太七 13～14：

- 一 “引到生命的…路”是引到生命里活的赏赐的路，乃是“这道路”（徒九 2，十九 9、23，二二 4，二四 22），就是真理的路（彼后二 2）、正路（15）、义路（21）、平安的路（路一 79，罗三 17）、救人的道路（徒十六 17）、神的道路（太二二 16，

## Week Seven

**Entering through the Narrow Gate and Walking  
on the Constricted Way That Leads to Life,  
the Ever-blessed Condition of the Kingdom**

Hymns: E1275

Scripture Reading: Rev. 2:7; John 6:57, 63

- Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
- John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
- John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

### § Day 1

I. **In the decree of the kingdom's constitution, Christ displayed the two possible ways of people's life and work before God—"Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it. Because narrow is the gate and constricted is the way that leads to life, and few are those who find it"—Matt. 7:13-14:**

- A. "The way that leads to life" is the way that leads to a living reward in life; it is the Way (Acts 9:2; 19:9, 23; 22:4; 24:22)—the way of the truth (2 Pet. 2:2), the straight way (v. 15), the way of righteousness (v. 21), the way of peace (Luke 1:79; Rom. 3:17), the way of salvation (Acts 16:17), the way of God (Matt. 22:16; Acts 18:26), and the way of the Lord (John 1:23; Acts

徒十八 26) 和主的道路 (约一 23, 徒十八 25)。

二 阔路引到毁坏, 是按照属世的系统, 满足天然的口味; 为要得着群众; 维持人的事业; 成就人的企业——太十三 31 ~ 33, 启二 13、20, 十七 4 ~ 5。

三 狭路引到生命, 是按照神圣的规律, 履行属灵的要求; 以带进神的选民; 作耶稣基督的见证; 并完成神的经纶, 为着建造基督的身体——罗一 9, 来十一 5 ~ 6, 启一 1 ~ 2、9 ~ 10。

四 神命定的路乃是要照着主那难以描述之生命与职事的榜样, 有一种一直是窄的、狭的生活和工作——约五 19、30, 四 34, 十七 4, 十四 10、24, 七 16、18。

五 在主的恢复里, 我们必须在灵里行事为人; 在灵里行事为人约束我们, 使我们过正常基督徒的生活, 并使我们成为有活力、健康的信徒, 为着神的建造走生命的路——罗八 4, 加五 16、22 ~ 23, 帖前五 16、18。

六 我们必须学习照着度量的神, 管治的神, 所分给我们尺度的度量, 在我们的劳苦上约束自己——林后十 13 ~ 15。

七 我们越受限制, 就越受规律; 我们越受规律, 就越健康; 有活力的意思就是健康; 保罗渴望用全般的智慧警戒各人, 教导各人, 好将各人在基督里成熟地献上; 保罗并不倚靠神迹, 乃是更多以“各人”的方式作工——西一 28 ~ 29, 徒二十 19 ~ 20、31。

18:25).

B. The broad way leading to destruction is according to the worldly systems, satisfying the natural tastes; to get the crowd; to maintain a career of man; and to achieve man's enterprise—Matt. 13:31-33; Rev. 2:13, 20; 17:4-5.

C. The constricted way leading to life is according to the divine regulations, fulfilling the spiritual requests; to bring in God's elect; to bear the testimony of Jesus Christ; and to carry out God's economy for the building up of the Body of Christ—Rom. 1:9; Heb. 11:5-6; Rev. 1:1-2, 9-10.

D. The God-ordained way is to have a living and working that are always narrow and constricted, according to the pattern of the Lord's indescribable life and ministry—John 5:19, 30; 4:34; 17:4; 14:10, 24; 7:16, 18.

E. We in the Lord's recovery must walk in our spirit; walking in spirit restricts us, causing us to live a normal Christian life and making us vital, healthy believers who take the way of life for God's building—Rom. 8:4; Gal. 5:16, 22-23; 1 Thes. 5:16-18.

F. We must learn to restrict ourselves in our labor according to the measure of the rule that the God of measure, the ruling God, has apportioned to us—2 Cor. 10:13-15.

G. The more we are constricted, the more we are regulated; and the more we are regulated, the more we are healthy; to be vital means to be healthy; Paul desired to admonish every man and to teach every man in all wisdom that he might present every man full-grown in Christ; Paul did not depend on miracles, but his work was much more in the "every man" way—Col. 1:28-29; Acts 20:19-20, 31.

## 【周二】

## § Day 2

贰 我们必须借着享受基督作为生命流中的生命树而留在生命之路、生命的线上，维持在生命中，使我们在生命上长大，为着神在生命里的建造——约十10下，启二二1~2，弗四16，二21~22：

- 一 我们留在生命之路上，乃是借着按照生命的原则生活与事奉，而不是按照是非的原则。
- 二 我们留在生命之路上，乃是借着爱主到极点，吸引人快跑跟随祂——可十二30，歌一4上。
- 三 我们留在生命之路上，乃是借着祷读及默想主的话而吃耶稣，并借着操练我们的灵，将是灵的话供应到别人里面——约六57、63，弗六17~18，诗一一九15与注1，耶十五16，太四4，二四45，林前二4~5、13。
- 四 我们留在生命之路上，乃是借着享受三一神作为生命之灵的律，同其神圣的性能——罗八2，耶三二39。
- 五 我们留在生命之路上，乃是借着在基督的元首权柄下，并照着祂的神圣性情，住在那在生命流中作生命树的基督里——启二二1~2。
- 六 我们留在生命之路上，乃是借着谨慎我们与人的接触，并从各样属灵的死亡——野蛮的死亡、温和的死亡、狡猾的死亡——分别出来归于神——利五2，十一1~40，民六6~7。
- 七 我们留在生命之路上，乃是借着活在复活里，活在召会作基督的身体（由金灯台这棵复活生命的树所表征）之实际里——弗一22~23，出二五31~40，启一11~12。

**II. We must stay on the way of life, the line of life, in the maintenance of life by enjoying Christ as the tree of life in the flow of life for God's building in life by our growth in life—John 10:10b; Rev. 22:1-2; Eph. 4:16; 2:21-22:**

- A. We stay on the way of life by living and serving according to the principle of life, not according to the principle of right and wrong.
- B. We stay on the way of life by loving the Lord to the uttermost, drawing others to run after Him—Mark 12:30; S. S. 1:4a.
- C. We stay on the way of life by eating Jesus through pray-reading and musing on the word and by ministering the word as the Spirit into others by the exercise of our spirit—John 6:57, 63; Eph. 6:17-18; Psa. 119:15 and footnote; Jer. 15:16; Matt. 4:4; 24:45; 1 Cor. 2:4-5, 13.
- D. We stay on the way of life by enjoying the Triune God as the law of the Spirit of life with its divine capacity—Rom. 8:2; Jer. 32:39.
- E. We stay on the way of life by abiding in Christ as the tree of life in the flow of life under His headship and according to His divine nature —Rev. 22:1-2.
- F. We stay on the way of life by being careful about the people whom we contact and being separated unto God from every kind of spiritual death—wild death, mild death, and subtle death—Lev. 5:2; 11:1-40; Num. 6:6-7.
- G. We stay on the way of life by living in resurrection, in the reality of the church as the Body of Christ, signified by the golden lampstand, a tree of resurrection life—Eph. 1:22-23; Exo. 25:31-40; Rev. 1:11-12.

叁 神为着召会所定规的路，就是非拉铁非的路；神所定规的路乃是引到生命的狭路：

一 在非拉铁非的得胜者，其特征是他们的弟兄相爱（三 7～8）；在他们中间，爱是有效能的，以致他们按着神牧养人（彼前五 2），以令人愉快之神的同在顾惜人，并以神经纶健康的教训喂养人（弗四 11，五 29，徒二十 28）。

二 主在非拉铁非的恢复乃是质的恢复，恢复到召会原初的本质，就是神内在的本质，也就是爱（约壹四 8）；站在一的真正立场（就是召会的立场）上，乃是拣选爱所有的弟兄们（启三 7 上，参二 4、7）。

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

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

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

**III. The God-ordained pathway for the church is the way of Philadelphia; this God-ordained pathway is the constricted way that leads to life:**

A. The characteristic of the overcomers in Philadelphia is their brotherly love (3:7-8); love prevails among them so that they shepherd people according to God (1 Pet. 5:2) by cherishing them with the cheering presence of God and nourishing them with the healthy teaching of the economy of God (Eph. 4:11; 5:29; Acts 20:28).

B. The Lord's recovery with Philadelphia is a recovery in quality, a recovery of the original substance of the church, the inner substance of God, which is love (1 John 4:8); to stand on the genuine ground of oneness, the ground of the church, is to choose to love all the brothers (Rev. 3:7a; cf. 2:4, 7).

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

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

2. The New Jerusalem is the new Christ; as God's enlargement and expansion, we are Christ in a new sense as the New Jerusalem; the new

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

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

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

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

六 那些在非拉铁非的人，因着遵守主的话，乃是“对神…富足的”（启三 8，路十二 21），借着祷读并默想祂的话，将祂的话珍藏在心里（弗六 17 ~ 18，诗一一九 11、15）；我们可以向神的话举手，指明我们热诚欢乐地接受它，并对它说，阿们（48，尼八 5 ~ 6）。

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

Christ is not the same as He was in the four Gospels; the bride, who is the increase of the Bridegroom, is the New Jerusalem, including all of God's regenerated ones—John 3:29-30; Rev. 21:9-10.

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

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

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

F. Because those in Philadelphia keep the Lord's word, they are "rich toward God" (Rev. 3:8; Luke 12:21) by pray-reading and musing upon His word to treasure up His word in their heart (Eph. 6:17-18; Psa. 119:11, 15); we can lift up our hands unto the word of God, indicating that we receive it warmly and gladly and that we say Amen to it (v. 48; Neh. 8:5-6).

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

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

## 【周五】

肆 非拉铁非一堕落，就成为老底嘉：

一 老底嘉是走了样的非拉铁非；弟兄相爱失去的时候，多数人的意见就是通过的意见，多数人赞成就行了。

二 在主眼中，老底嘉的特点是不冷不热和属灵的骄傲——启三 15 ~ 18：

1 属灵的骄傲是从已往的历史来的；曾有一次他们是富足的，他们就以为今天仍然是富足的；已往的故事他们今天还记得，但已往的生命却失去了。

2 曾有一次主怜悯他们，他们记得那个历史，而今天却失去了那个实际。

3 他们还记得他们是富足，发了财，一样都不缺，但现在他们是贫穷、瞎眼的。

三 我们如果要继续非拉铁非的路上并避免成为老底嘉，就得学习在神面前降卑自己——太五 3，赛五七 15，加六 3。

四 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，但没有一样是能够把命拚上的；记得已往时候的光荣，却忘记了今天在神面前的光景；已过是非拉铁非，但今天是老底嘉——启三 15 ~ 18：

1 恢复后又堕落的召会，对基督有道理的认识，但没有多少活的信，以有分于基督的神圣元素。

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

## § Day 5

IV. Once Philadelphia fails, she becomes Laodicea:

A. Laodicea is a distorted Philadelphia; when brotherly love is gone, the opinion of the majority is the accepted opinion; as long as the majority is in favor, it is all right.

B. In the eyes of the Lord, the characteristics of Laodicea are lukewarmness and spiritual pride—Rev. 3:15-18:

1. Spiritual pride comes from history; some were once rich, and they think that they are still rich; they still remember their history, but they have lost their former life.

2. The Lord was once merciful to them, and they remember their history, but now they have lost that reality.

3. They remember that they were once wealthy and had become rich and had need of nothing, but now they are poor and blind.

C. If we want to continue in the way of Philadelphia and avoid becoming Laodicea, we have to remember to humble ourselves before God—Matt. 5:3; Isa. 57:15; Gal. 6:3.

D. Laodicea means to know everything but, in reality, to be fervent about nothing; in name it has everything, but it cannot sacrifice its life for anything; it remembers its former glory but forgets its present condition before God; formerly, it was Philadelphia, but today it is Laodicea—Rev. 3:15-18:

1. The degraded recovered church has the knowledge of the doctrines concerning Christ but not much living faith to partake of the divine

## 【周六】

- 2 白衣指蒙主称许的行为，就是主自己从召会活出来，这是恢复后又堕落的召会所需要的，好遮盖她的赤身。
  - 3 那擦眼睛所需要的眼药，必是指膏抹的灵（约壹二 27），也就是主自己这赐生命的灵（林前十五 45 下）；恢复后又堕落的召会需要这种眼药医治她的瞎眼（参伯四二 5～6）。
- 五 死的虚空知识和道理的仪式，使恢复后又堕落的召会不冷不热；她需要为她的不冷不热悔改而发热心、沸腾、火烧，借此重得享受基督的实际。
- 六 “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。那灵向众召会所说的话，凡有耳的，就应当听”——启三 21～22：
- 1 这里的得胜，是指胜过恢复后又堕落的召会中，不冷不热和骄傲的光景，并出代价买所需之物，且开门让主进来；基督这唯一的得胜者包括了所有的得胜者。
  - 2 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。

## § Day 6

2. White garments signify conduct that can be approved by the Lord; such conduct is the Lord Himself lived out of the church, and it is required by the degraded recovered church for the covering of her nakedness.
  3. The eyesalve needed to anoint their eyes must be the anointing Spirit (1 John 2:27), who is the Lord Himself as the life-giving Spirit (1 Cor. 15:45b); the degraded recovered church needs this kind of eyesalve for the healing of her blindness (cf. Job 42:5-6).
- E. Dead, vain knowledge and doctrinal forms have made the degraded recovered church lukewarm; she needs to repent of her lukewarmness and be zealous, boiling, burning, that thereby she may regain the enjoyment of the reality of Christ.
- F. "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. He who has an ear, let him hear what the Spirit says to the churches"—Rev. 3:21-22:
1. Here to overcome is to overcome the lukewarmness and pride of the degraded recovered church, to pay the price to buy the needed items, and to open the door so that the Lord can come in; Christ as the unique Overcomer includes all the overcomers.
  2. To sit with the Lord on His throne will be a prize to the overcomer so 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.



# 第七周■周一

## 晨兴喂养

太七 13~14 “你们要进窄门；因为引到毁坏的，那门宽，那路阔，进去的人也多；引到生命的，那门窄，那路狭，找着的人也少。”

主深刻地对我说，“你要对那些爱我，想要有活力的圣徒，说一点关于窄门狭路的事。”有活力不该是神迹。树木不是以神迹的方式长大的。…树的生长是照着生命的原则。是神命定了这些原则。

我们正在圣经所启示神命定的路上受训练。神命定的路就是要有一种生活和工作，一直是窄的、狭的。…在属灵的范围里，并没有阔路；属灵范围里的路总是狭的。在这路上，我们的自由总是受约束的。（李常受文集一九九三年第二册，四八六至四八七页。）

## 信息选读

在属灵领域里，我们…需要修剪。关于结果子，约翰十五章没有提到神迹，但主却强有力地说到修剪的事。你要结出果子来么？那你就需要被修剪，被修理干净。（2。）被修剪就是受限制。

生命的果子不是借着神迹而来的。我们需要看见，我们越受限制，就越受规律；我们越受规律，就越健康。…有病的树不能结果子。…神的命定是要活物，诸如树木，都有活力的生长。我们基督徒也该有活力的生长。…我们需要是健康、正常的。我们不该期望带许多人得救，我们总该预备好，一年结一个常存的果子。我们该祷告说，“主啊，每

# WEEK 7 — DAY 1

## Morning Nourishment

Matt. 7:13-14 Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it. Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

The Lord impressed me, “Tell the saints who love Me and who want to be vital something about the narrow gate and the constricted way.” To be vital should not be a miracle. Trees do not grow in a miraculous way...Their growth [is] according to the principles of life. God ordained these principles.

We are being trained in the God-ordained way revealed in the Bible. The God-ordained way is to have a living and a working that are always narrowed and constricted...In the spiritual field there is no broad way. The way in the spiritual field is always constricted. On this way our freedom is always restricted. (CWWL, 1993, vol. 2, “The Training and the Practice of the Vital Groups,” p. 372)

## Today's Reading

In the spiritual realm we...need the trimming. A miracle is not mentioned in John 15 concerning the bearing of fruit, but trimming is strongly referred to by the Lord. Are you going to bring forth fruit? You need to be trimmed, pruned (v. 2). To be trimmed is to be constricted.

The fruit of life does not come by means of a miracle. We need to see that the more we are constricted, the more we are regulated. The more we are regulated, the more we are healthy...A sick tree cannot bear fruit...God's ordination is for living things, such as the trees, to grow vitally. We Christians should also be growing vitally...We need to be healthy and normal. We should not expect to get many persons saved. We should always be prepared to bear one remaining fruit a year. We should pray, “Lord, give

年给我一个果子，常存的果子，健康的果子，就像我一样的健康。”

我们可能以为，使徒保罗必会带成千的人归主；但我们从保罗的历史中可以看见，事实并非如此。在歌罗西一章二十八至二十九节，保罗说他劳苦宣扬基督，用全般的智慧警戒各人，教导各人，好将各人在基督里成熟地献上。…这种“各人”的工作，绝不会是神迹。保罗是最大的恩赐，所以我们可能以为他作每一件事都是神迹式的；但圣经告诉我们，保罗并不能行那么多神迹。…他是个一直劳苦的人。

在行传二十章，我们看见保罗与以弗所的圣徒在一起三年之久。他说他服事主，流泪劝戒圣徒各人。（19，31。）流泪指明艰辛和困难。他说他“昼夜不住地”劝戒圣徒。（31。）他在聚会中在公众面前施教，又挨家挨户施教。（20。）他虽在公众面前施教，但他工作更多的部分是以“各人”的方式。他不是只演讲授课，他乃是是个别指导每一位圣徒。

召会生活的环境使我们受限制、受约束。…不要期望作伟大的工作，成为伟大的人物；只要正常、平常的生活，一直进窄门，走狭路。这样，你就能有把握，每年都结常存的果子。此外，许多圣徒会得你的帮助，经过窄门而走在狭路上。

我为主工作已经六十多年了。几乎每一天，我都在学习进窄门，走狭路。我要受限制，我不要维持人的事业，成就人的企业。反之，我要作耶稣基督的见证，以完成神的经纶。我们该过正常、平常的基督徒生活，一直寻求主并追求祂。要一直操练进窄门，走狭路。（李常受文集一九九三年第二册，四八七至四八八、四九二页。）

参读：活力排的训练与实行，第十三篇。

me one fruit per year, remaining fruit, healthy fruit, fruit that is healthy just as I am.”

We might think that the apostle Paul would bring thousands to the Lord, but we can see in Paul's history that this was not the case. In Colossians 1:28-29 Paul says that he labored to announce Christ, admonishing every man and teaching every man in all wisdom that he might present every man full-grown in Christ...The “every man” work could never be a miracle. Paul was the biggest gift, so we may think he would do everything miraculously. But the Bible tells us that Paul was not able to do that many miracles...He was one who labored all the time.

In Acts 20 we see that he was with the saints in Ephesus for three years. He said that he served the Lord and admonished each one of the saints with tears (vv. 19, 31). Tears indicate much hardship and difficulty. He said that he admonished the saints “night and day” (v. 31). He taught publicly in the meetings and from house to house (v. 20). He taught publicly, but his work was much more in the “every man” way. He was not just giving lectures. Paul tutored each one of the saints.

The environment in the church life narrows us down and restricts us...Do not expect to do a big work and to become a great person. Just live normally, commonly, always entering through the narrow gate and walking on the constricted way. Then be assured that you will bear remaining fruit each year. Also, many saints will be helped by you to pass through the narrow gate and walk on the constricted way.

I have been working for the Lord for over sixty years. Nearly every day I am learning to enter through the narrow gate and to walk on the constricted way. I want to be constricted. I do not want to maintain a career of man to achieve man's enterprise. Instead, I want to bear the testimony of Jesus Christ to carry out God's economy. We should live a normal, common Christian life, seeking after the Lord and pursuing Him all the time. Always exercise to enter through the narrow gate and to walk on the constricted way. (CWWL, 1993, vol. 2, “The Training and the Practice of the Vital Groups,” pp. 372-373, 376)

Further Reading: CWWL, 1993, vol. 2, “The Training and the Practice of the Vital Groups,” ch. 13

## 第七周■周二

### 晨兴喂养

创二9“耶和華神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。”

启二二1~2“天使又指给我看，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。在河这边与那边有生命树，生产十二样果子，每月都结出果子…”

我们若仔细读圣经，就会发现有两条线贯串整本圣经——生命树的线和知识树的线。…这两条线开始于创世记，延续于圣经接着的各卷，最后到达终点。…生命线的终点是新耶路撒冷，在那里生命树再次出现。在新耶路撒冷也看到生命水的河，这河流通全城。因此，新耶路撒冷这一座生命水的城，乃是生命树的线终极的完成。知识线要结束于火湖，那是新耶路撒冷鲜明的对比。城是一座生命水的城，湖是一个烧着火的湖。（创世记生命读经，二二一页。）

### 信息选读

我们这些蒙救赎的人必然是在对的线，就是生命的线上。然而我们的生活和工作，就是我们为神生活并工作的方式，却可能在错的线上。…圣经首先警告人远离知识线，而留在或回到生命线。我们一次得救便永远得救，我们的救恩是永远稳妥的。然而圣经警告我们，关于我们为着主的日常行事为人和工作。在加拉太书，保罗警告我们要凭着灵而行，（五16，）并

## WEEK 7 — DAY 2

### Morning Nourishment

Gen. 2:9 ...Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Rev. 22:1-2 And he showed me a river of water of life...And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month...

If we read the Bible carefully, we will discover that throughout the Bible we have two lines—the line of the tree of life and the line of the tree of knowledge...These two lines began at the book of Genesis and continue through the subsequent books of the Bible until they reach their destination...The destination of the line of life will be the New Jerusalem, where the tree of life appears once again. The river of the water of life is also found in the New Jerusalem, for it flows throughout the entire city. Thus, the New Jerusalem, a city of living water, is the ultimate consummation of the line of the tree of life. The line of knowledge will conclude with the lake of fire, a vivid contrast to the city of New Jerusalem. The city is a city of living water; the lake is a lake of burning fire. (Life-study of Genesis, pp. 181-182)

### Today's Reading

As redeemed people we are surely on the right line, the line of life. However, it is possible that our walk and our work—that is, the way we live and work for God—might be on the wrong line...The Bible firstly warns people to stay away from the line of knowledge and remain on or return to the line of life. Once we are saved, we are eternally saved, and our salvation is eternally secure. Nevertheless, the Bible warns us concerning our daily walk and our work for the Lord. In Galatians Paul warns us to walk in the

为着那灵撒种，（六7～8，）不然我们所作的一切都要被火烧毁。在林前三章，保罗告诫我们这些建造召会的人，要谨慎用正确的材料建造。如果我们用金、银、宝石建造召会，那工程就要存留到新耶路撒冷，因为新耶路撒冷是一座用金、珍珠、和宝石建造的城。另一面，保罗也警告我们，木、草、禾秸只配被烧毁。（12～15。）…所以，我们必须谨慎我们自己、我们的行事为人、和我们的工作。我们自己必须留在对的线上，我们日常的行事为人和工作也必须在对的线上，这样，我们和我们的工作就要进入新耶路撒冷。（创世记生命读经，二二二至二二三页。）

我们要在永世里享受神圣三一到最完满的地步。（启二二1～5。）…在这享受里，我们会有神和羔羊（在神圣三一里救赎的神）作圣殿，给我们居住。（二一22～23。）

神和羔羊的宝座是为着神圣的行政；这宝座也是我们神圣、永远之享受的源头，因为带着生命树的河是从宝座流出来的。（二二1，3。）我们要喝从宝座流出来生命水的河（那灵）。（1。）我们也要吃长在河两岸，月月结果子的生命树（赐生命的子）。（2。）赐生命的子，每月结出果子作我们生命的供应。因此，我们有救赎的神作我们的住处，有宝座作我们享受的源头，有那灵作我们的饮料，也有赐生命的子作我们的食物。

三一神…是我们的住处，我们的饮料，我们的食物，我们的亮光。要维持生命，就需要有住处、饮料、食物和光。只要我们有这四种供备，我们就能过合式的生活。…这一切都是三一神。三一神是我们的住处，子是我们的食物，灵是我们的饮料，救赎的神是我们的光。这描绘出将来在永世里，我们所要享受到极致的生活。（李常受文集一九八八年第一册，五三六至五三八页。）

参读：在神圣三一里并同神圣三一活着，第八章。

Spirit (5:16) and to sow to the Spirit (6:7-8). Otherwise, everything we do will be consumed by fire. In 1 Corinthians 3 Paul cautions us, the builders of the churches, to be careful to build with the proper materials. If we build the church with gold, silver, and precious stones, this work will continue unto the New Jerusalem, because the New Jerusalem is a city built with gold, pearl, and precious stones. On the other hand, Paul warns us that the wood, grass, and stubble are only useful for burning (1 Cor. 3:12-15)...Thus, we must be careful about ourselves, our walk, and our work. We ourselves must stay on the right line, and our daily walk and work must also be on the right line. Then we and our work will enter the New Jerusalem. (Life-study of Genesis, pp. 182-183)

We will enjoy the Divine Trinity to the fullest in eternity (Rev. 22:1-5)... In this enjoyment we will have God and the Lamb [the redeeming God in His trinity] as the temple for our dwelling (21:22-23).

The throne of God and of the Lamb is for the divine administration. It is also the source of our divine, eternal enjoyment because the river with the tree of life comes out of the throne [22:1, 3]. We will drink the river of water of life [the Spirit] proceeding out of the throne (v. 1). We will also eat the tree of life [the life-giving Son] growing on the two sides of the river, yielding fruit each month (v. 2). The life-giving Son yields fruit each month for our life supply. Thus, we have the redeeming God as our dwelling place, the throne as the source of our enjoyment, the Spirit as our drink, and the life-giving Son as our food.

The Triune God...is our dwelling place, our drink, our food, and our light. To maintain life, we need a dwelling place, drink, food, and light. As long as we have these four necessities, we can have a proper living...All of these are the Triune God. The Triune God is our dwelling place, the Son is our food, the Spirit is our drink, and the redeeming God is our light. This describes the coming life in eternity, which we will enjoy to the fullest. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 387-389)

Further Reading: CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," ch. 13

## 第七周■周三

### 晨兴喂养

启三 7~8 “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，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。”

（启示录二至三章所提到的）第六个召会，名字叫作非拉铁非。“非拉”的意思是爱，“铁非”的意思是弟兄，“非拉铁非”的意思是弟兄相爱。

非拉铁非的特点…乃是弟兄相爱。在这里乃是回到弟兄相爱的地步。在这里没有世界，因为是弟兄。在这里根本不是要挣扎，不是要脱离死亡，乃是回到当初弟兄的地位去。在这里乃是弟兄相爱。（倪柝声文集第三辑第四册，二七六至二七七页。）

### 信息选读

首先，（非拉铁非）召会“稍微有一点能力”。（启三 8。）我们通常把非拉铁非召会估得过高，以为这个召会非常的刚强、得胜，其实不然。…我们把非拉铁非召会估计得那么高，主却说她“稍微有一点能力”。能讨主喜悦的，不在于我们多刚强，而在于我们尽我们所能地用上这一点点的能力。所以不要想作刚强的人。…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

## WEEK 7 — DAY 3

### Morning Nourishment

Rev. 3:7-8 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: 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.

The sixth church [mentioned in Revelation 2 and 3]...has the name Philadelphia. Phil means “love” and adelphia means “brotherly.” Philadelphia means “brotherly love.”

The characteristic of Philadelphia is brotherly love. Here is a return to brotherly love. There is no worldliness here because all are brothers. There is no need to struggle to separate oneself from death. It is a return to the original state of brotherhood. Here we find brotherly love. (CWWN, vol. 50, “Messages for Building Up New Believers (3),” pp. 779-780)

### Today's Reading

First, this church had “a little power.” Many times we estimate the church in Philadelphia too highly, thinking that this church was strong and prevailing. Actually, it was not so...Whereas we estimate the church in Philadelphia very highly, the Lord said that she had “a little power.” What pleases the Lord is not that we are strong but that we use our little power to do the best we can. Do not try to be strong...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

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，使我们遵守主的话，祂就必喜悦。

主说，在非拉铁非的召会遵守了祂的话。（8。）非拉铁非的特征，就是她遵守了主的话。按照历史，没有别的基督徒像非拉铁非召会的圣徒，那样严谨地遵守主的话。靠着祂的恩典，我们今天也同样遵守祂的话。…我们持守主的话，不是照着传统，乃是照着祂纯正的话。这就得罪了那些要保持他们祖宗传统的人。在非拉铁非的召会不在意传统，只在意神的话。

在启示录三章八节主又说，在非拉铁非的召会没有否认祂的名。…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。…恢复的召会没有称谓的公会（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，并且活泼地彰显主，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、循道、浸信、圣公、长老，或任何别的名。我们只有一个名，就是我们的救主，神儿子主耶稣基督的名。（启示录生命读经，二二一至二二四页。）

参读：初信造就（下册），第四十五篇。

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.

The Lord said that the church in Philadelphia kept His word [Rev. 3:8]. One outstanding feature of Philadelphia is that she kept the Lord’s word. According to history, no other Christians have kept the Lord’s word as strictly as these in the church in Philadelphia. Likewise, by His grace, we are keeping His word today…We keep the Word of God not in the traditional way but in the way of the pure Word. This offends those who want to hold the traditions of their forefathers. The church in Philadelphia does not care for tradition; she cares for the Word of God.

In verse 8 the Lord also said that the church in Philadelphia did not deny His name…To deviate from the Lord’s word is apostasy, and to denominate the church by taking any name other than the Lord’s is spiritual fornication. The church, as the pure virgin espoused to Christ (2 Cor. 11:2), should have no name other than her Husband’s. All other names are an abomination in the eyes of God…The recovered church has no denominations (names); it has only the unique name of the Lord Jesus Christ. The deviation from the word to heresies and the exalting of 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 exalting of the Lord’s name by abandoning every other name constitute 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. (Life-study of Revelation, pp. 180-182)

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

## 第七周■周四

### 晨兴喂养

启三 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。”

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

### 信息选读

“我神的名”指明柱子是神；“我神城的名”指明柱子是新耶路撒冷；“我的新名”指明柱子是具有新意义的基督。（启三 12。）得胜者作为柱子，成为神（在生命和性情上，但无分于神格）、新耶路撒冷、以及在经历上具有新意义的基督。在我们自己里面，我们无法实现这事。然而，主耶稣有路；也就是说，祂有钥匙。主为了扩展祂的恢复而开门，对我们是客观的；但基督对我们也是主观的。祂是使我们被变化成为白石并被建造在神殿中的钥匙；神的殿乃是今天的召会，和永世里作启示录和全本圣经终极完成的新耶路撒冷。

## WEEK 7 — DAY 4

### Morning Nourishment

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.

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

### Today's Reading

The name of My God indicates that the pillar is God; the name of the city of My God indicates that the pillar is the New Jerusalem; and My new name indicates that the pillar is Christ in a new significance [Rev. 3:12]. The overcomer as a pillar becomes God (in life and in nature but not in the Godhead), the New Jerusalem, and Christ in a new experiential sense. In ourselves we have no way to carry this out. However, the Lord Jesus has the way,...the key. The Lord's opening the doors for the spread of His recovery is objective to us, but Christ is also subjective to us. He is the key for us to be transformed into white stones and to be built into the house of God, which is the church today and the New Jerusalem in eternity as the consummation of the book of Revelation and of the entire Bible.

爱主的寻求者能够成为写着神的名、新耶路撒冷的名、和基督新名的人。这意思是他在生命和性情上（但不在神格上）成为神；他也成为新耶路撒冷，以及具有新意义的基督。靠我们自己，这是不可能的，但拿着大卫钥匙的那一位有路。…我非常感谢主，因为近年来祂给我们看见了新约真理的高峰。我们若读这些真理的纲要，就能看见这些纲要给我们钥匙，开了路使我们得以成为神、新耶路撒冷、和新基督的一部分。我们需要用这些纲要来祷告、研读、查读、记忆、背诵并申言。结果，我们就会有敞开的门，得以进入实际，就是成为神、新耶路撒冷、和基督的一部分。

新耶路撒冷是扩大并扩展的神。我们作为神的扩大和扩展，在生命和性情上（但不在神格上）是神，并且我们是具有新意义的基督。我们是新的基督，与祂在四福音书里不一样。（参林前十五 45。）约翰三章二十九至三十节说，“娶新妇的，就是新郎；…祂必扩增，我必衰减。”新妇作为新郎的扩增，乃是新耶路撒冷，包括所有由神重生的人。（启二一 9 ~ 10。）

耶稣说，“你们要住在我里面，我也住在你们里面。”（约十五 4。）钥匙乃是要在祂里面，而不在我们自己里面。从我们自己出来而进入祂里面，乃是钥匙。为此，我们必须否认己，并将己留在十字架上，（太十六 24，）以致活着的不再是我们，乃是基督在我们里面活着。（加二 20。）当我们在子里，我们也在父里。以这种方式与三一神是一，就是被变化、被建造、并被建造到神的殿中作柱子的秘诀。这样我们就是神的一部分、基督的一部分、以及新耶路撒冷的一部分，这新耶路撒冷乃是神的扩大和基督的扩增。（李常受文集一九九四至一九九七年第四册，九〇至九三、九五页。）

参读：李常受文集一九九四至一九九七年第四册，第八十九至九十五页。

A loving seeker of the Lord can become one who bears the name of God, the name of the New Jerusalem, and the new name of Christ. This means that he becomes God in life and in nature but not in the Godhead, and he also becomes the New Jerusalem and Christ in a new sense. By ourselves this is impossible, but the One who has the key of David has the way. I am very thankful to the Lord that in recent years He has shown us the high peak of the New Testament truths. If we read the outlines of these truths, we can see that they give us a key that opens the way to make us a part of God, of the New Jerusalem, and of the new Christ. We need to pray-read these outlines, study and investigate them, memorize and recite them, and prophesy with them. As a result, there will be an open door for us to enter into the reality, that is, to become a part of God, of the New Jerusalem, and of Christ.

The New Jerusalem is the enlarged and expanded God. As His enlargement and expansion, we are God in life and in nature but not in the Godhead, and we are Christ in a new sense. We are the new Christ, who is not the same as He was in the four Gospels (cf. 1 Cor. 15:45). John 3:29 and 30 say, “He who has the bride is the bridegroom...He must increase, but I must decrease.” The bride, who is the increase of the Bridegroom, is the New Jerusalem, including all of God’s regenerated ones (Rev. 21:9-10).

Jesus said, “Abide in Me and I in you” (John 15:4). The key is to be in Him and not in ourselves. To get out of ourselves and into Him is the key. To this end, we must deny the self and keep it on the cross (Matt. 16:24) so that it is no longer we who live but Christ who lives in us (Gal. 2:20). When we are in the Son, we are also in the Father. To be one with the Triune God in this way is the secret of being transformed, being built up, and being built in as a pillar. Then we are parts of God, parts of Christ, and parts of the New Jerusalem, which is the enlargement of God and the increase of Christ. (CWWL, 1994-1997, vol. 4, pp. 74-77)

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

## 第七周■周五

### 晨兴喂养

启三 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。”

16 “你既如温水，也不热也不冷，我就要从我口中把你吐出去。”

老底嘉是…走了样的非拉铁非。有一天弟兄相爱失去的时候，就马上变作众人的意见。这就是老底嘉的意思。…“老”这一个字，在希腊文的意思就是众人；“底细亚”或者“底嘉”的意思，就是意见。…当非拉铁非堕落的时候，弟兄就变作众人，弟兄相爱就变作众人的意见。…什么时候弟兄相爱一没有，身体的关系一取消，生命上的来往一失去，所剩下的，就是大家的意见。没有主的意见；大多数通过、投票、举手而已。非拉铁非堕落的时候，就变作老底嘉。（倪柝声文集第三辑第四册，二八三页。）

### 信息选读

启示录三章十五节：“我知道你的行为，你也不冷也不热；我巴不得你或冷或热。”…十七节：“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。”…“你是那困苦、可怜、贫穷、瞎眼、赤身的。”这是主的看法。…属灵的骄傲是从哪里来的呢？是从已往的历史来的。曾有一次他们是富足的，他们就以为今天仍然是富足的。曾有一次主怜悯他们，他们记得那个历史，而今天却失去了那个实际。

## WEEK 7 — DAY 5

### Morning Nourishment

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.

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

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...Lao in Greek means “many people,” and dikea or dicea means “opinion.” As soon as Philadelphia becomes degraded, the “brothers” become the “many people,” and its “brotherly love” becomes “the opinions of the many.”...When brotherly love is lost, the Body relationship is lost. The fellowship of life is cut off as well, leaving only the opinion of men. The opinion of the Lord is lost, and the only things left are the vote of the majority, ballots, and the show of hands. Once Philadelphia falls, it becomes Laodicea. (CWWN, vol. 50, “Messages for Building Up New Believers (3),” p. 784)

### Today's Reading

“I know your works, that you are neither cold nor hot; I wish that you were cold or hot” [Rev. 3:15]...Verse 17 says, “Because you say, I am wealthy and have become rich and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked.”...In the eyes of the Lord, the characteristics of Laodicea are lukewarmness and spiritual pride...Where does spiritual pride come from? It comes from history. Some were once rich, and they think that they are still rich. The Lord was once merciful to them, and they remember their history. But now they have lost that reality.

有一班的人（是骄傲的人，他们）从前是非拉铁非，神的话是遵守的，神的名是没有弃绝的，可是已往的生命，今天没有了。…（他们）记得（他们）是富足，发了财，一样都不缺，但现在他们是贫穷、瞎眼的！…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。

老底嘉，就是说起来样样都知道，事实上没有一样是热切的。…记得已往时候的光荣，却忘记了今天在神面前的光景。已过是非拉铁非，但今天是老底嘉。…主所定规召会的道路，是非拉铁非。（倪柝声文集第三辑第四册，二八三至二八五、二八七页。）

启示录三章十八节里有主对老底嘉召会的劝告：“向我买…”。“买”必须付代价。恢复后又堕落的召会，需要为她所迫切需要的金子、白衣和眼药付代价。

首先，主动老底嘉召会买“火炼的金子”。圣经把我们那运行作工的信（加五6）比喻为金子，（彼前一7，）并且神圣的性情，就是基督的神性，也是由金子表征的。（出二五11。）我们乃是借信有分于神的性情。（彼后一1，4~5。）恢复后又堕落的召会，对基督有道理的认识，但没有多少活的信，以有分于基督的神圣元素。她需要付代价，经过火炼的试验，得着金的信，使她能有分于真金，就是基督自己，作祂身体生命的元素。如此她才能成为纯金的灯台，（启一20，）好建造金的新耶路撒冷。（二一18。）

从经历上我们知道，当我们有活的信，我们就享受到神圣的性情。并且我们在神圣的性情里，就必定也有这活的信。因此，这两样东西是连在一起的，并且都是由金子来表征。老底嘉召会需要这金子，就是神圣的性情，借着基督自己这活的信，而应用并取得。我们若要得着这金子，就必须付代价。（启示录生命读经，二四一、二四三页。）

参读：教会的正统，第五至七章、结论。

There is only one group of proud people—those who were Philadelphia and who had once kept God’s word and not denied His name. Yet the life which they once had is lost...They remember that they were once wealthy and had become rich and had need of nothing. But they are now poor and blind! If you want to continue in the way of Philadelphia, remember to humble yourselves before God.

Laodicea means to know everything, but in reality to be fervent about nothing...It remembers its former glory but forgets its present condition before God. Formerly, it was Philadelphia; today it is Laodicea. The God-ordained pathway for the church is the way of Philadelphia. (CWWN, vol. 50, “Messages for Building Up New Believers (3),” pp. 784-787)

The Lord’s counsel to the church in Laodicea [is] “...Buy from Me...” [Rev. 3:18]. Buying requires the paying of a price. The degraded recovered church must pay a price for the gold, white garments, and eyesalve, which she desperately needs.

First, the Lord counseled the church in Laodicea to buy gold refined by fire. In the Bible our operating, working faith (Gal. 5:6) is likened to gold (1 Pet. 1:7), and the divine nature of God, which is the divinity of Christ, is typified by gold (Exo. 25:11). We partake of the divine nature of God by faith (2 Pet. 1:1, 4-5). The degraded recovered church has the knowledge of the doctrines concerning Christ but not much living faith to partake of the divine element of Christ. She needs to pay the price to gain the golden faith through the fiery trials that she may participate in the real gold, which is Christ Himself as the life element to His Body. Thus, she can become a pure golden lampstand (Rev. 1:20) for the building of the golden New Jerusalem (21:18).

We know experientially that when we have the living faith, we enjoy the divine nature. And when we are in the divine nature, we surely have this living faith. Hence, these two things are combined and are both signified by gold. The church in Laodicea needs this gold—the divine nature applied, appropriated, by the living faith, which is Christ Himself. If we would gain this, we must pay the price. (Life-study of Revelation, pp. 195-197)

Further Reading: CWWN, vol. 47, “The Orthodoxy of the Church,” chs. 6—9

## 第七周■周六

### 晨兴喂养

启三 18 “我劝你向我买火炼的金子，叫你富足；又买白衣穿上，…又买眼药擦你的眼睛，使你能看见。”

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。”

主劝老底嘉召会，“买白衣穿上，叫你赤身的羞耻不露出来。”在表号上，衣服表征行为。这里的白衣指蒙主称许的行为，就是主自己从召会活出来。…这些白衣不是指基督作我们客观的义，使我们得称义；乃是指基督作我们主观的义。…当我们有了活的信，并有分于神圣的性情时，这神圣的性情至终会我们从我们里面活出来，成为我们的生活。这个生活就是基督从我们里面活出来。…不错，我们都得着称义，都被第一件衣服，就是路加十五章里浪子身上所穿的上好袍子所覆盖。但是得着称义之后，我们必须爱主，火热地、绝对地为着主。我们若是这种基督徒，就必有活的信，以有分于丰富的神圣性情，这神性要成为从我们里面活出来的基督，作为覆盖我们赤身的第二件衣服。（启示录生命读经，二四三至二四四页。）

### 信息选读

主〔也〕劝老底嘉召会，向他买眼药擦眼睛，使他们能看见。那擦眼睛所需要的眼药，必是指膏抹的灵，（约壹二 27，）也就是主自己这赐生命的灵。（林前十五 45。）因着恢复后又堕落的召会，曾被死的字句知识打岔，所以也需要这种眼药医治她的

## WEEK 7 — DAY 6

### Morning Nourishment

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 eyesalve to anoint your eyes that you may see.

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.

The Lord counseled the church in Laodicea to buy white garments that they may be clothed and that the shame of their nakedness may not be manifested. In figure, garments signify conduct. White garments here signify conduct that can be approved by the Lord. Such conduct is the Lord Himself lived out of the church...These white garments are not Christ as our objective righteousness for justification. Rather, the white garments are Christ as our subjective righteousness...When we have living faith and participate in the divine nature, this divine nature will eventually come out of us to be our living. This living is Christ lived out of our being...Yes, we all have been justified and have been covered by the first garment, the best robe put on the prodigal son in Luke 15. But after being justified, we must love the Lord, be on fire, and be absolutely for the Lord. If we are this kind of Christian, then we will have the living faith to participate in the rich, divine nature, which will become the Christ lived out of our being as the second garment to cover our nakedness. (Life-study of Revelation, pp. 197-198)

### Today's Reading

The Lord [also] counseled the church in Laodicea to buy from Him eyesalve to anoint their eyes that they may see. The eyesalve needed to anoint their eyes must be the anointing Spirit (1 John 2:27), who is also the Lord Himself as the life-giving Spirit (1 Cor. 15:45). Because she has been distracted by the dead knowledge of letters, the degraded recovered

瞎眼。…我们需要更多的灵，不是更多的知识。…有了这种眼药，这种膏油，我们就有远见和透视的眼光，能透彻地看事情。然后我们会说，“主耶稣，因为现在我知道你是如此的宝贝，我预备好付任何的代价。”…为什么许多基督徒不愿意为基督付代价？因为他们没有看见基督是何等的宝贝。他们没有看见基督的宝贵和价值。一旦我们的眼睛被神圣、属灵的眼药涂抹过以后，我们就要说，“我为基督付上任何代价都是值得的。这代价太低了。我自己、我的前途和我的性命，都算不得什么。我实在没有付上什么，但却赚得这位是一切的基督。”我们若要看见这点，就需要眼药。

金子、白衣、眼药，都是基督。基督是一切。今天我们的需要就是基督。…保罗说，他为基督的缘故，将万事看作亏损，他看这些事物不过是粪土，是狗食。（腓三8。）在主恢复的召会生活里，我们不是为着道理，也不是仅仅为着所谓的真理。我们在这里乃是为着丰富的基督。…堕落的召会不需要道理，乃需要眼药。她需要启示、异象、和大恩典。

在主的宝座上与主同坐，（启三21，）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。…这七封书信中所有的应许，严格说来，都与要来的国度有关。一切关于受亏损或受苦这些消极的话，都是指在要来国度里的损失；而一切关于得着或享受这些积极的话，都是指着在国度时代里，享受基督作我们特别的分说的。…虽然如此，在原则上这些应许也可以应用在今天，我们现在就可以预尝。我们不必等到进入国度时代，才享受这一切特别的分。在今天的召会生活里，我们就有权利享受国度。为着召会生活赞美主！（启示录生命读经，二四六至二四七、二五二页。）

参读：新约总论，第二百三十八篇。

church also needs this kind of eyesalve for her blindness...We need more Spirit, not more knowledge...With this eyesalve, this anointing, we may have both foresight and deep insight to see things thoroughly. Then we will say, "Lord Jesus, because I now see what a treasure You are, I am ready to pay any price."...Why are so many Christians unwilling to pay the price for Christ? It is because they do not see what a treasure Christ is. They do not see the preciousness, the worth, and the value of Christ. But once our eyes have been anointed by the divine, spiritual eyesalve, we will say, "It is worthwhile for me to pay any price for Christ. The price is too low. My self, my future, and my life are all worth nothing. I actually pay nothing to gain Christ who is everything." If we would see this, we need eyesalve.

The gold, the garment, and the eyesalve are all Christ. Christ is everything. Our need today is Christ...Paul says that all the things he counted loss for Christ were just refuse, dog food (Phil. 3:8). In the church life in the Lord's recovery, we are not for doctrine or merely for the so-called truths. We are here for the rich Christ...The degraded church does not need doctrine; she needs eyesalve. She needs revelation, vision, and great grace.

To sit with the Lord on His throne [Rev. 3:21] 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...Strictly speaking, all the promises in these seven epistles concern the coming kingdom. Any negative word regarding loss or suffering refers to a loss during the coming kingdom, and any positive word regarding gain or enjoyment refers to the enjoyment of Christ as our special portion during the age of the kingdom...Nevertheless, in principle, these promises may also be applied today, and we may pre-taste them now. There is no need to wait until we enter into the kingdom age to enjoy all these special portions. Today in the church life we are privileged to enjoy the kingdom. Praise the Lord for the church life! (Life-study of Revelation, pp. 199-200, 204)

Further Reading: The Conclusion of the New Testament, msg. 238

# 第七周诗歌

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

F Gm C7 F B<sup>b</sup> Gm G7 C  
 1 · 2 3 2 | 4 3 2 7 1 | 6 5 4 3 | 2 3 1 5 - |  
 一 爱的召会—非拉铁非, 请听荣耀的事实;  
 F B<sup>b</sup> C F B<sup>b</sup> Gm G7 C  
 1 · 2 3 2 | 4 3 2 7 1 | 6 5 4 3 | 2 3 1 5 - |  
 天上圣别、真实的主, 述说关于你的事。  
 C7 Gm Am Dm G7 C  
 2 3 2 7 5 | 4 3 2 7 5 | 5 4 3 · 3 | #4 · 4 5 - |  
 国度之门由祂掌管, 大卫钥匙祂手持;  
 F B<sup>b</sup> D7 Gm C7 F  
 1 · 7 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 7 — 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 shut-teth"— 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.

