

Vision of Discipleship 门徒训练的远象

Revelation 2-3 启示录 2-3

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It's that time of year again where heads have been buried in books hoping to cram in as much information as possible so as to regurgitate it on an exam paper.

在每年的这个时候，很多人会再次把头埋在书中，希望尽可能把许多的资料记下来，以便在试卷上反吐出来。

Some are facing the HSC, others Uni, and a few of us are facing theology exams. There are most likely others.

一些人在面对高考，另一些人在大学，而我们中的一些人正面对神学院考试。很有可能还有其他人。

Someone was asked recently what their plan of attack was for an exam. The response was *I'm going to try not to cry loud enough to disturb other people.*

最近有人被问到他们的考试计划是什么。响应是*我将尽量不太过大声的哭泣以致打扰其他人。*

I remember the end of my first year of Moore College seeing on my calendar this week where I had nothing else but a thing called *StuVac*. I hadn't done the HSC or ever been a full-time uni student, so I didn't know what it was.

我还记得在摩亚神学院的第一年末，在本周的日程表上看到了，除了一件叫 *StuVac* 的东西什么都没有。我没有参加过高考，也没有做过全日制大学学生，所以我不知道那是什么。

I interpreted it in the best possible way as **Student Vacation**. I thought it was wonderful that I got a week off before exams. I went fishing for three days.

我以最好的方式来解释意为是**学生假期**。我认为考试前可以放假一周真是太好了。我去钓了三天鱼。

When I returned, and saw the stress my fellow students were experiencing I realised it wasn't the best use of my time. I was about to face the most gruelling 10 days of my life.

当我回来，看到同学们承受的压力时，我意识到这并不是利用时间最好的方式。我正面对一生中最艰难的10天。

While there are exam periods like now in life, we actually get assessed all our lives. From birth when doctors and nurses measure and weigh and track development milestones.

虽然有像现在这样的考试期，但实际上我们一生都在被评估。从出生开始，医生和护士就测量，衡量和跟踪发展的里程碑。

The various stages of car license. And for me going on to commercial truck license...explosives licenses...firearms license...motor bike license. I've got licenses to drive loaders and excavators.

各个阶段的汽车牌照。对我而言，去获得商用卡车牌照，爆炸物牌照，枪支牌照，摩托车牌照。我有驾驶装载机和挖掘机的牌照。

As a diabetic I'm on a constant cycle of blood tests, eye tests, physical examinations.
患有糖尿病，我经常需要进行血液检查，眼科检查和身体检查。

Many of the assessments in life don't matter – who cares how you did in your 4th grade piano exam.

生活中的许多评估都无关紧要…谁在乎你的钢琴四年级考试的表现。

Every five years the church gets assessed with the National Church Life Survey. In one sense we are assessing the past 11 years at St Paul's in this season.

每五年，教会都会接受全国教会生命调查评估。从某种意义上说，我们本季正在评估圣保罗堂过去的11年。

The assessment of the church, and our lives, is not yours or mine or NCLS'.

对教会以及我们的生命的评估，不是您本人或我或NCLS的。

Not our Bishop, not other churches, not the Dioceses. The only assessment that really matters is the one who rules over all things and stands in the midst of his church...the cosmic King...the Lord Jesus Christ.

不是我们的主教，不是其他教堂，不是教区。唯一真正重要的评估是统治万物并站在他的教会中的那一位…宇宙之王…主耶稣基督。

The one who chapter 1 calls: *the firstborn from the dead, and the ruler of the kings of the earth.* The one to whom belongs *glory and power for ever and ever!*

第1章所说的那位：*从死人中复活的首生者、世上君王的元首耶稣基督。那位荣耀、权能归给他，直到永永远远！*

The one *who is, and who was, and who is to come, the Almighty. The Living One; who was dead, but is alive for ever and ever!* And holds *the keys of death and Hades.*

那位今在、昔在、以后永在的全能者。那永活的。曾死过，但活着，直到永永远远；那拿着死亡和阴间的钥匙的。

The ALPHA & the OMEGA. The beginning point...the end point...the POINT OF ALL THINGS. Revelation 2-3 is Jesus' assessment of seven churches.

阿拉法和俄梅夏。起点…终点…一切事物的要点。《启示录》2-3章是耶稣对七个教会的评估。

WHY THE ASSESSMENT MATTERS 为什么评估很重要

THE RESULTS OF THE ASSESSMENT 评估的结果

HOW TO RECEIVE A POSITIVE ASSESSMENT 如何得到正面的评估

THE HOPE OF A POSITIVE ASSESSMENT 正面的评估的希望

WHY THE ASSESSMENT MATTERS 为什么评估很重要

The book of Revelation is in the form of a letter that John is writing to the church as it struggles under the weight of hardship and the affluence of the Roman Empire.

《启示录》是约翰以一封书信的形式写给在罗马帝国的富裕和艰难之下挣扎的教会。

It starts with an incredible vision of the Lord Jesus who rules as the cosmic King. We saw last week this Jesus is the beginning, the end, and the point of all things.

以主耶稣作为宇宙之王来统治的不可思议的远象作开始。上周我们看到，耶稣是万物的起点，终点和主要点。

The entire book is a vision that the Apostle John receives while suffering on a prison island called Patmos. He is suffering because he is a follower... a disciple of the Lord Jesus.

整本书是使徒约翰在一个名为“拔摩岛”的监狱岛上受苦时得到的启示。他之所以受苦是因为他是一个跟随者...是主耶稣的门徒。

John is instructed, in 1:19, to write down *what is now and what will take place later*.

约翰在 1:19 中被指示去写下 *现在的事和以后将发生的事*。

Revelation is God's grand narrative. It is his self-revelation of the ways things actually are in the universe. John's vision takes us beyond the chaos of history to see God at work behind the scenes to defeat sin and evil, and to rescue a people for himself to be his forever in eternal joy.

《启示录》是神的宏大叙事。这是他对事物在宇宙中实际存在方式的自我启示。约翰的异象使我们超越了历史的混乱局面，看到上帝在幕后作工以战胜罪恶和邪恶，并为他自己拯救他的百姓，使他们在永远的快乐中成为属他的。

Most of Revelation is a vision of the heavenly realms, and the cosmic battle against Satan, sin and wickedness, and the final triumph and loving rule of God for all eternity.

《启示录》的大部分内容是对天国的异象，以及与撒但，罪恶和邪恶的宇宙斗争，以及最终上帝永恒的胜利和慈爱的统治。

Revelation 2-3 brings that cosmic battle into our every day life. That is, the place where this cosmic battle rages the most is in the local church and the members of that church.

《启示录》2-3 章将宇宙之战带入了我们的日常生活。就是说，这场宇宙之战最激烈的战场是当地的教会和该教会的成员。

Revelation 2 & 3 is Jesus' assessment of seven churches and how they are progressing. Jesus is the victorious one. He is the one who has overcome. Chapter 1 tells us he was dead but now he is alive forever and ever. Never to die. Never to be defeated. His concern for us is that we would triumph with him. That we would be victorious too. That we would enter into all the joys of his eternal kingdom and experience life in its fullest as he is now. This is why his assessment matters.

《启示录》2 和 3 章是耶稣对七个教会的评估，它们在发展得怎么样。耶稣是那胜利者。是那克服一切困难的。第一章告诉我们，他曾死过，现在他是活着的，直到永永

远远。永不死。永不被打败。他对我们的关注是，我们将与他同取得胜利。我们也将取得胜利。我们将进入他永恒王国度的所有欢乐，并像他现在一样充分地体验丰盛的生命。这就是为什么他的评估很重要。

So there are specific messages for individual churches, facing real life issues. These are real churches in John's time doing battle for the souls, hearts, minds and lives of people.

因此，针对个别教会有特定的信息，面临着现实生活中的问题。这些是约翰时代真正的教会，为人类的灵魂，心灵，思想和生命而战。

And yet, each of these specific messages is meant to be read to all the churches. They are applicable to all of the churches. One of the things that is said to every single one of the churches is: ***He who has an ear, let him hear what the spirit says to the churches.***

但是，这些特定的每一个信息都应向所有的教会阅读。它们适用于所有教会。对每个教会都重复说的一件事是：***凡有耳朵的都应当听圣灵向众教会所说的话。***

The letters present to us a serious picture of church life where life and death are at stake, and where constant vigilance is called for.

这些信件为我们呈现了一幅严肃的教会生命的图景，在其中，生死攸关，需要不断提高警惕。

So all of these letters are for all of the church. They are for us and our church - St Paul's. 所以所有这些信件都是给所有教会的。他们是写给我们和我们的教会…圣保罗堂。

THE RESULTS OF THE ASSESSMENT 评估的结果

All the letters have a similar pattern. They begin with an explanation of who the Lord Jesus is. Each explanation draws on an aspect of the vision of Jesus in chapter 1.

所有信件都有相似的样式。他们首先解释了主耶稣是谁。每个解释都借鉴了第一章中布关耶稣的异象。

It then goes on to describe Jesus' assessment of each church. Then follows a word of encouragement or warning. Each finishes with a glorious promise to those who overcome.

接着，它继续描述了耶稣对每个教会的评价。然后是鼓励或警告。每一封都以给那些克服得胜的人光荣的承诺作结束。

These churches faced a range of issues: persecution, complacency, social rejection, false teaching, lovelessness.

这些教会面临着一系列的问题：迫害，自满，社会排斥，错误的教导，无情。

Rather than go through them all, which you can in your community groups, I want to focus on Laodicea for us.

我今天希望专注于老底嘉教会，而不是浏览所有的，因您可以在社群小组中看对其他教会的评估。

What we notice with the first 6 churches Jesus addresses here is he affirms them for some things and criticises them for other things. There were things they were doing well, and other things they needed to change. Except for Smyrna and Philadelphia where no faults are mentioned.

耶稣在这里提到的前六个教会，我们注意到的是他，除了士每拿教会和非拉铁非教会未提及任何需要改善的以外，肯定了他们的某些事情，并批评了他们的其他事情。他们在某些方面做得很好，而其他方面则需要改变。

On the other hand, when we come to LAODICEA Jesus doesn't affirm them for anything. His assessment is quite scathing.

另一方面，当我们来到老底嘉教会时，耶稣对他们并没有肯定他们的什么。他的评估很严厉。

The issue Jesus has with this church is in vv15-16: *I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm—neither hot nor cold—I am about to spit you out of my mouth.*

15-16节指出耶稣在这间教会看到的问题是：*我知道你的行为，你也不冷也不热；我巴不得你或冷或热。既然你如温水，也不冷也不热，我要从我口中把你吐出去。*

Spiritual lukewarmness is what Jesus is talking about. We can see what he means by that when we see what it is contrasted with in v19. In the second sentence of v19 we read: *So be earnest and repent.*

耶稣是在谈论属灵上的不冷不热。当我们看到19节中与之相反时，我们可以看到他的意思。在19节的第二句中，我们读到：*所以，你要发热心，也要悔改。*

The word *earnest* is translated from the word *zelos* in the original language. It's the origin of our word ZEALOUS. A lukewarm Christian is a Christian without zeal for God.

「发热心」一词是从热心 (*zelos*)翻译而成的。这是我们的「热诚」一词的由来。不冷不热的基督徒是对上帝没有热心的基督徒。

It's interesting that this Greek word is mostly translated as JEALOUS in the New Testament and not ZEALOUS.

有趣的是，这个希腊词在新约中大部分被翻译为“妒忌”，而不是“热心”。

Jealousy is generally a negative thing. It's envy. Here in v19 it is a positive thing. 妒忌通常是负面的。是嫉妒。但在19节中，这是一件正面积积极的事情。

When you are jealous you set your love and attention and affection intently on something. If you set that focus on YOURSELF, your glory and ego and reputation, then you become constantly jealous OF people.

嫉妒时，您会专心地将爱，注意力和感情放在某件事上。如果您将焦点放在自己，自己的荣耀，自我和声誉上，那么您就会不断妒忌他人。

Jealous of anyone who has more talents, money, attention...more whatever. That's when jealousy is negative.

妒忌拥有更多才能，金钱，关注...更多的任何事物人。这上是负面的嫉妒。

If however you become jealous FOR others, then it's positive. Jealous for their good and growth and joy.

但是，如果您为别人而嫉妒，那是积极的。为他们的善良，成长和喜悦而嫉妒。

To be jealous FOR someone is to set your love on them intently until it overflows in service of that person.

为他人嫉妒是专心刻意地将爱放在他们身上，直到自然流露的为那个人服务为止。

This helps us understand what is happening here with Laodicea.

这有助于我们了解在老底嘉教会发生了什么。

A lukewarm Christian is not a hypocritical Christian. These are people who believe what they should believe and do what they should be doing.

也不冷也不热的基督徒不是虚伪的基督徒。这些人相信自己应该相信的东西并做应该做的事情。

However, the supreme passion of their hearts is set on something other than Jesus Christ.

There is no jealousy FOR God. No zeal FOR God. There is no intimacy and passion and joy and wonder in their relationship with God.

然而，他们内心的最高激情是建立在耶稣基督以外的东西上。没有为上帝而嫉妒。对上帝的没有热心。他们与上帝的关系中没有亲密，激情，喜悦和惊奇。

This is his assessment of the church at Laodicea.

这是他对老底嘉教会的评估。

Jesus goes on to express exactly how he feels about that. The first thing is startling. Verse 15:

I know your deeds, that you are neither cold nor hot. I wish you were either one or the other!

耶稣继续准确表达他对此的感受。第一件事是令人震惊。第15节：***我知道你的行为，你也不冷也不热；我巴不得你或冷或热。***

He would rather us be hot OR COLD than lukewarm. We'd expect Jesus to say HOT because that's zeal and passion and keenest and earnestness in your discipleship.

他宁愿我们**或冷或热**而不是不冷不热。我们认为耶稣会说“热”，因为这是您的门徒训练中的热情，激情，热切和热心。

But he also said he'd rather they be COLD rather than lukewarm. To be cold is not to believe at all. Why would he say he'd rather that?

但是他还说，他宁愿他们冷而不是不冷不热。冷是一点也不相信。他为什么会巴不得他们是冷呢？

I suppose it was the experience of his own ministry. He would often face rejection, expectations, blindness amongst the religious elite but openness and reception from the sinners and outcasts of society.

我想这是他自己事工的经历。他经常会遭到宗教精英的拒绝，期望，盲目，但会受到社会的罪人和被逐者的开放和欢迎。

Lukewarm people are often unteachable. They are comfortable and settled without Jesus Christ being the controlling influence of their lives.

不冷不热的人常常难以调教的。他们舒适而安定于没有耶稣基督成为他们生命的控制性影响。

Lukewarm people are further from being hot and jealous for Jesus than cold people. When cold people truly get the gospel they got to hot and jealous...they don't take the next step to being warm.

对耶稣不冷不热的人比冷的人更难成为热和嫉妒。当冷的人真正明白福音后，他们就会变得热心和嫉妒…他们的下一步并不会是暖和。

The other really negative thing he says is in v16: ***So, because you are lukewarm - neither hot nor cold - I am about to spit you out of my mouth.***

他说的另一个非常负面的说法是在 16 节中：**既然你如温水，也不冷也不热，我要从我口中把你吐出去。**

Now, he's not angry here. When Jesus looks at Christians without fervour, zeal, earnestness, joy and wonder, he wants to be sick.

他在这里不是在生气。耶稣看着没有热情，热心，认真，喜悦和惊奇的基督徒时，他会想生病。

He doesn't say he is angry, he says they turn his stomach. They make him gage, nauseous, vomit. It's personal. It's serious.

他不是说他很生气，而是说他们会反胃。他们会使他作呕，恶心，呕吐。这是个人性的。好严重的。

Lukewarmness is a symptom of something much deeper...a deeper disease. Verse 17 reveals the core issue:

不冷不热是更深层次…更深层次的疾病的症状。第 17 节揭示了核心问题：

You say, I am rich; I have acquired wealth and do not need a thing. But you do not realise that you are wretched, pitiful, poor, blind and naked.

你说：我是富足的，已经发了财，一样都不缺，却不知道你是困苦、可怜、贫穷、瞎眼、赤身的。

Laodicea was known for three things. It was a wealthy banking centre. This resulted in a self-dependent culture.

老底嘉教会以三件事而闻名。那是一个富裕的银行中心。这导致了一种自给自足，自立的文化。

When the city was devoted by an earthquake in AD60 they refused to receive help from the empire. Unheard of! Normally the wealth of Rome was required to rebuilt after a tragedy. They didn't need it...they could save themselves.

当公元 60 年这座城市遭受地震袭击时，他们拒绝接受帝国的帮助。闻所未闻！通常，悲剧发生后，需要罗马的财富去重建。他们不需要…他们可以自救。

It was also a famous medical centre. In particular it was known for an eye ointment that was manufactured there.

它也是著名的医疗中心。特别是在那里制造的眼药膏是众所周知的。

Thirdly, it was a fashion centre. Especially known for clothing made from locally produced, and rare, black wool.

第三，这是一个时尚中心。以当地生产的稀有黑色羊毛制成的服装而闻名。

They think they are doing really well, but with bitter irony Jesus says they are **poor, blind and naked**.

他们以为自己做的很好，但是讽刺的是，耶稣说他们是 贫穷、瞎眼、赤身的。

Spiritual nakedness is a metaphor for guilt and shame in the Bible. You are a sinner. There is a record against you and you are liable to punishment.

属灵上的赤露是圣经中罪疚和羞耻的隐喻。你是一个罪人。有不利于您的记录，您可能会受到处罚。

Spiritual poverty is impotence. You can't change your condition, deal with your guilt and make yourself the person you ought to be.

属灵上的贫穷是无行动能力。您无法改变自己的状况，应对你的罪疚，并使自己成为应该当的那人。

Spiritual blindness is where you don't even know your true spiritual condition.

属灵上的瞎眼是您甚至不知道自己真实的属灵状况是怎样。

Despite the wealth and health of Laodicea the city, they are spiritually poor and sick and naked.

尽管老底嘉市拥有丰富的财富和健康，但他们在属灵上仍然是贫穷、瞎眼、赤身。

It seems that Jesus is making a direct link here between being wealthy, being brilliant, being accomplished, and being a high achiever to spiritual lukewarmness.

耶稣似乎在这里直接把属灵上不冷不热与成为富有，聪明，有成就和成功之间建立了直接联系。

Its because the more one is a self-dependent the less one's heart is gripped by the truth that they are a sinner saved by grace. We might know it in our heads but the heart hasn't been captured by it.

这是因为，一个越会自给自足自立的人，他们的心就越不会被他们是被恩典拯救的罪人的真理所吸引。我们可能在头脑中认知得到，但内心并没有被俘获。

The knowledge that Jesus loves you, a sinner, is not a miracle. It doesn't move you to tears to ever think about it.

耶稣爱你，这一个罪人，的知识，并不是奇迹。想到它并不会感动您。

There is a difference between saying I am a sinner and feeling like I am a sinner. When you don't feel you are a sinner then you don't feel you are a miracle of grace.

说我是一个罪人和感觉得我像是一个罪人是有区别的。当你不觉得自己是一个罪人时，你就不会觉得自己是恩典的奇迹。

There is a link between being affluent, accomplished, brilliant, and spiritual lukewarmness. Ask anyone in ministry and they will tell you the more affluent the area the tougher it is for the gospel to penetrate.

富裕，有成就，出色和属灵上的不冷不热之间存在联系。询问任何作福音事工的人，他们会告诉您越富裕的地区，福音就越难以渗透。

I hope I don't have to draw the connections here for us but just in case...we are living in LAODICEA. We live in Australia. Even more, we live on the North Shore of Sydney. We need to at least be open to this word.

我希望我不必在这里为我们建立联系，但以防万一...我们是住在老底嘉。我们住在澳大利亚。更重要的是，我们住在悉尼北岸。我们至少需要对这段话保持开放。

A couple of years ago we preached through the book of Judges. One of memorable but detestable stories in Judges is Jephthah in chapter 11. He was one of the leaders of Israel, but he sacrificed his daughter in order to make a vow to God.

几年前，我们以《士师记》作讲道。其中一个令人难忘，但令人憎恶的士师是第11章的耶弗他。他是以色列的其中一个领袖，但为了成全对上帝所许的愿而牺牲献上了自己的女儿。

All the cultures around Israel at the time practiced human sacrifices in order to get their god's to do things. But Deuteronomy tells us the God of the Bible detests human sacrifice.

当时以色列周围的所有文化都在以人作献祭，以使他们的神为他们行事。但《申命记》告诉我们圣经的上帝讨厌以人作祭品。

So, how in the world could a leader in Israel be so influenced by the cultures around that he did what they did and brought it into his faith. Many of us really struggled with that passage!

那么，一个以色列的领导者怎么会那么受到周围文化的影响，以至于他做了他们所做的一切，并将周围的文化带入了他的信仰。我们当中的许多人真的为那段经文而苦恼！

When Christians come from the poor parts of the world where the church is growing under great hardship and scarcity, they often say the same thing of the church in the West.

当基督徒来自世界上贫穷的地方，那里的教会在极大的困难和匮乏中成长时，他们经常会以同样的说话来说西方的教会。

They are often appalled by our lukewarmness. They link it to how safe and affluent we are. They notice how little we pray.

我们的不冷不热常常使他们感到震惊。他们将其与我们有多安全和富裕联系在一起。他们注意到我们很少的祈祷。

They notice how much of the money we make we spend on ourselves. They notice how afraid we are to even let our neighbours know we are Christians.

他们注意到我们自己赚了多少钱和在自己身上花多少钱。他们注意到我们甚至多么害怕让我们的邻居知道我们是基督徒。

It is hard to hear but the church in the West, in general, is accommodating of our culture as Jephthah was to his. We struggle with lukewarmness too.

很难听，但总体而言，西方的教会正在像耶弗他那样配合调和和我们周边的文化。我们也挣扎在不冷不热中。

In April 1963, Martin Luther King Jr wrote his letter from Birmingham Jail. He wrote:

1963年4月，马丁·路德·金（Martin Luther King Jr）在伯明翰监狱中写了这信。他写道：

There was a time when the church was very powerful--in the time when the early Christians rejoiced at being deemed worthy to suffer for what they believed. In those days the church was not merely a thermometer that recorded the ideas and principles of popular opinion; it was a thermostat that transformed the mores of society. Small in number, they were big in commitment. They were (too) God-intoxicated... By their effort and example they brought an end to such ancient evils as infanticide and gladiatorial contests. Things are different now. So often the contemporary church is a weak... But the judgment of God is upon the church as never before. If today's church does not recapture the sacrificial spirit of the early church, it will lose its authenticity, forfeit the loyalty of millions, and be dismissed as an irrelevant social club with no meaning for the twentieth century. Every day I meet young people whose disappointment with the church has turned into outright disgust.

曾经有一段时间教会非常强大…当时早期的基督徒因被认为值得为自己的信仰而受苦而感到高兴。在那个时代，教会不仅仅是一个记录着民意思想和原则的温度计。而是改变了整个社会的恒温器。人数少，承诺大。他们（太）被上帝陶醉了…通过他们的努力和榜样，他们结束了诸如杀婴和角斗竞赛之类的古老邪恶。现在情况有所不同。当代教会常常是软弱的…但是上帝对教会的审判从未像现在这样。如果今天的教会不恢复早期教会的愿意牺牲的精神，它将失去其真实性，丧失数百万人的忠诚，并被视为与20世纪毫无意义的，无关紧要的社会俱乐部。每天我都会遇到很多年轻人，他们对教堂的失望已经完全变成了厌恶。

There is a lukewarmness that comes from a self-sufficiency. The beauty of the gospel hasn't captured us. We don't sacrifice and the world isn't changed.

自给自足带来有一种不冷不热的感觉。福音之美没有抓住我们。我们不愿牺牲，而世界没有被改变。

HOW TO RECEIVE A POSITIVE ASSESSMENT 如何得到积极的评估

The good news is Jesus has a solution for us. This is how we can turn around and receive a positive assessment from Jesus.

好消息是耶稣为我们提供了解决方案。这就是我们如何翻身，接受耶稣的积极正面评估的方式。

Verse 18...*I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see.*

第 18 节...*我劝你向我买从火中锻炼出来的金子，使你富足；又买白衣穿上，使你赤身的羞耻不露出来；又买眼药抹你的眼睛，使你能看见。。*

The **first** solution is a call to get a hold of his gracious salvation. He offers spiritual wealth, spiritual clothing and spiritual sight. When he says BUY FROM ME, it means GET FROM ME.

第一个解决方案是呼吁去抓住他的恩典救赎。他提供属灵财富，属灵的衣服和属灵视觉。当他说从我这里购买时，表示从我这里获取。

We get a white robe from him. It's an acceptable life. A life cleansed of all sin by Jesus' death on the cross. It's forgiveness and pardon. Its status before God.

我们从他那里得到一件白袍。这是可以接受的生命。通过耶稣在十字架上的死，清除了所有罪恶的生命。这是宽恕和原谅。在上帝面前的位置。

All of us don't have to dig too deep to discover we are not what we ought to be or want to be. All of us are trying to accomplish things to cover us the nakedness.

我们所有人都不必深入探索也可发现我们不是我们应该成为或想成为的那人。我们所有人都在努力完成事情用来掩盖我们赤身露体。

Jesus calls us to look away from those things and look to him and his grace...its the only garment we don't have to work to for. It's the only garment that won't ever be taken away from us.

耶稣呼召我们远离那些事物，仰望他和他的恩典...这是我们唯一不需要做工作而得的衣服。这是唯一永远不会从我们身上被拿走的服装。

If you want to get this from Jesus then you should pray a prayer like this. *Lord, my beliefs are incomplete and wanted with selfishness. My affection is cold and my repentance is half-hearted. My best efforts, compared to your holy standards, are unacceptable. But Jesus*

Christ died the death I owed, and he lived the life I should have. Welcome me and love me for his sake.

如果您想从耶稣那里得到这个，那么您应该这样的祷告。主啊，我的信仰是不完整的，自私自利的。我的情感很冷，我的悔改是三心二意。与您的圣洁标准相比，我的最大努力是无法接受的。但是耶稣基督死了我应得的死，他过活出我应活的生命。为他的缘故请欢迎我和爱我。

That is grasping his grace.

那就是抓住他的恩典。

The **second** way we move from lukewarmness to passion and zeal and joy is through suffering. The gold he gives us is refined by fire. And a little later he says those he loves he rebukes and disciplines.

第二种 使我们从不冷不热转向激情，热情和喜悦的方式是通过痛苦。他给我们的金子是从火中锻炼出来的。过后一点，他说凡我所疼爱的，我就责备管教。。

To move into a grace transformed life we are going to have to walk through some difficult times with Jesus. It's a simple fact that those who have lived charmed lives are almost all lukewarm.

要进入由恩典转变而成的生命，我们将不得不与耶稣一起度过艰难的时期。这是一个简单的事实，那些过着迷人生活的人几乎都不冷不热。

Thirdly, we have to be open to his love. This is one of the most amazing things about this passage.

第三，我们必须对他的爱开放。这是这段经文中最令人惊奇的事情之一。

Lukewarmness might make him want to vomit but it does not change his loving purposes for us.

不冷不热可能使他想呕吐，但这并没有改变他对我们的爱意。

Jesus isn't into cancel culture. He doesn't wipe us when we fail him. We might make him nauseous but he is absolutely committed to us. That is grace.

耶稣不喜欢「取消文化」。当我们失败于他时，他不会抹掉我们。我们可能会让他恶心，但他绝对致力于我们。那是恩典。

Lastly, he wants us to commune with him. Verse 20: *Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me.*

最后，他希望我们与他沟通。20节：看哪，我站在门外叩门，若有听见我声音而开门的，我要进到他那里去，我与他，他与我一起吃饭。

To be invited into someone's home in ancient times was to be invited in to intimate fellowship and friendship. He wants us to commune with him.

在远古时代，被邀请到某人的家中，是被邀请来建立亲密的团契和友谊。他要我们与他建立亲密的关系。

For instance, when you pray is it just a list of things you want to get from him? Or do you want to know him? He desires for us to open to him and intimate fellowship with him. With him! The cosmic king.

例如，当您祈祷时，是否只是您想从他那里得到的东西的清单？还是您想认识他？他希望我们向他开放并与他建立亲密的团契。和他一起建立！这宇宙之王。

THE HOPE OF A POSITIVE ASSESSMENT 积极正面的评估的希望

All seven churches receive a promise, a reward, for overcoming...enduring. The one here is remarkable. Verse 21:

所有七个教会都因克服...持守而得到赏赐的应许。在这里的应许很了不起。第 21 节：

To the one who is victorious, I will give the right to sit with me on my throne, just as I was victorious and sat down with my Father on his throne.

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般。

Jesus is ruling the universe because he earned the right to rule. Why would he invite us to rule with him? Because he earned it.

耶稣统治宇宙是因为他获得了统治权。他为什么要邀请我们与他统治？因为是他赚来的。

Do you know why we can get a white robe? Because he was stripped naked on the cross. 你知道为什么我们可以得到一件白色的长袍吗？因为他在十字架上赤身裸体。

Do you know why we can have spiritual wealth and inherit the earth, because he was totally impoverished on the cross.

您知道为什么我们可以拥有属灵财富并继承大地吗，因为他在十字架上完全贫穷了。

Do you know why we can get spiritual sight and know the truth? Because he allowed them to put a blind fold on him and strike him and mock him.

您知道为什么我们可以得到属灵的眼光并知道真相吗？因为他允许他们对他视而不见并殴打他并嘲笑他。

He was jealous for US. He set his love intensely on us. He exploded with service on our behalf. His passion changed the world.

他为我们而嫉妒。他把他的爱深深地放在我们身上。他为我们激发服务。他的热心(他的受难)改变了世界。

Everything he does is for us. Every bit of glory and honour he achieved he achieved to share it with us.

他所做的一切都是为了我们。他取得的每一个荣耀和荣誉都是要与我们分享。

How can we come to grips with someone who gives themselves utterly for us unless we give ourselves utter to them?

除非我们全力以赴的为仔而活，我们怎么能认识明白这位为我们全力以赴的人？