

二〇二〇年十月

國際長老及負責弟兄訓練

INT'L TRAINING FOR ELDERS AND RESPONSIBLE ONES

(October 2020)

總題：

基督徒生活、召會生活、
這世代的終結、以及主的來臨

General Subject:

**The Christian Life, the Church Life, the Consummation
of the Age, and the Coming of the Lord**

晨興聖言

Holy Word Morning Revival

總題：

基督徒生活、召會生活、
這世代的終結、以及主的來臨

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得以被主豫備好
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以轉移時代

General Subject:

**The Christian Life, the Church Life, the Consummation
of the Age, and the Coming of the Lord**

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第一週

這世代—奧秘時代—的終結

讀經：太二八 20，啓十 7，提前一 4，三 9，弗三 9，五 32，來十一 6

綱要

週一

壹 『我天天與你們同在，直到這世代的終結』—太二八 20：

- 一 『終結』這辭意指有一個過程，要達到完全或完成—二四 3。
- 二 這世代的終結與這世代的末期，指同樣的事。
- 三 馬太二十八章二十節中『這世代的終結』，指明召會時代（也就是恩典時代）的結束—約一 14，16～17，啓二二 10。
- 四 這世代的終結將是大災難的三年半—但十二 4，6～7，9。

貳 今世—恩典時代，召會時代—乃是奧秘的時代—弗五 32：

- 一 啓示錄十章七節說，『神的奧秘就完成了；』完成神的奧秘就是結束奧秘的時代—西二 2，弗三 3，5，五 32。
- 二 從亞當到摩西，以及從摩西到基督這兩個時代，

Week One

The Consummation of the Age—the Age of Mystery

Scripture Reading: Matt. 28:20; Rev. 10:7; 1 Tim. 1:4; 3:9; Eph. 3:9; 5:32; Heb. 11:6

OUTLINE

Day 1

I. “I am with you all the days until the consummation of the age”—Matt. 28:20:

- A. The word consummation means that there is a process that will be brought to completion or fulfillment—24:3.
- B. The consummation of the age and the end of the age refer to the same thing.
- C. In Matthew 28:20 the consummation of the age indicates the end of the church age, which is the age of grace—John 1:14, 16-17; Rev. 22:10.
- D. The consummation of the age will be the three and a half years of the great tribulation—Dan. 12:4, 6-7, 9.

II. The present age—the age of grace, the age of the church—is the age of mystery—Eph. 5:32:

- A. Revelation 10:7 says, “The mystery of God is finished”; to finish the mystery of God is to close the age of mystery—Col. 2:2; Eph. 3:3, 5; 5:32.
- B. In the dispensations from Adam to Moses and from Moses to Christ,

每件事都是揭示出來的，並沒有奧秘；將來在千年國時代並新天新地裏，也是這樣——一切都是揭示出來的，不再有奧秘。

三 從基督成爲肉體到千年國的時代—召會時代，恩典時代——一切都是奧秘—提前三 9：

1 基督成爲肉體是個奧秘，乃是奧秘時代的開始；藉着基督成爲肉體，無限的神被帶進有限的人裏面—16 節。

週二

2 基督是神的奧秘—西二 2：

a 神是奧秘；基督作爲神的具體化身彰顯神，乃是神的奧秘。

b 基督作爲神的奧秘，乃是神的具體化身；神格一切的豐滿，都有形有體的居住在基督裏面—9 節。

週三

3 召會是基督的奧秘—弗三 4 ~ 6：

a 基督是奧秘；召會作爲基督的身體彰顯基督，乃是基督的奧秘。

b 基督與召會成爲一靈，乃是極大的奧秘—五 32，林前六 17。

c 在召會時代—奧秘時代—的期間，基督正建造召會，基督的身體，作祂的新婦—太十六 18，羅十二 4 ~ 5，林前十二 12，27，弗四 16，西一 18，啓十九 7 ~ 9。

4 諸天的國、福音、基督的內住、聖徒要來的復活和

everything was unveiled, and there was no mystery; it will be the same in the dispensation of the millennial kingdom and in the new heaven and new earth—everything will be unveiled and there will be no more mystery.

C. In the dispensation from the incarnation of Christ to the millennial kingdom—the church age, the age of grace—everything is a mystery—1 Tim. 3:9:

1. The incarnation of Christ, as the beginning of the age of mystery, is a mystery; through the incarnation of Christ, the infinite God was brought into the finite man—v. 16.

Day 2

2. Christ is the mystery of God—Col. 2:2:

a. God is a mystery, and Christ, as the embodiment of God to express Him, is the mystery of God.

b. As the mystery of God, Christ is the embodiment of God; all the fullness of the Godhead dwells in Christ bodily—v. 9.

Day 3

3. The church is the mystery of Christ—Eph. 3:4-6:

a. Christ is a mystery, and the church, as the Body of Christ to express Him, is the mystery of Christ.

b. Christ and the church as one spirit are the great mystery—5:32; 1 Cor. 6:17.

c. During the church age, the age of mystery, Christ is building up the church, the Body of Christ, to be His bride—Matt. 16:18; Rom. 12:4-5; 1 Cor. 12:12, 27; Eph. 4:16; Col. 1:18; Rev. 19:7-9.

4. The kingdom of the heavens, the gospel, the indwelling of Christ,

改變形狀，這些都是歷世歷代所隱藏的奧祕—太十三 11，弗六 19，西一 26 ~ 27，林前十五 51 ~ 53。

5 第七號吹響時，這一切奧祕都要完成、結束、並且過去—啓七 10。

週四

四 我們要『將那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明』—弗三 9：

1 在新約中，奧祕不光是指那些向我們隱藏，我們所不知道的事，更是指隱藏在神心裏的事—可四 11，羅十六 25 ~ 26，西一 26 ~ 27，二 2，四 3，弗一 9，三 3 ~ 4，9，五 32，六 19。

2 神的奧祕乃是祂隱藏的定旨，就是要將祂自己分賜到祂所揀選的人裏面；因此有了神奧祕的經綸—三 9。

3 隱藏在神心裏的奧祕乃是神永遠的經綸，（一 10，三 9，提前一 4，）就是神永遠的目的和祂的心願，要把祂自己在祂神聖的三一裏，就是父在子裏，藉着靈，分賜到祂所揀選並救贖的人裏面，作他們的生命和性情，使他們能與祂一樣，成爲祂的複製，（羅八 29，約壹三 2，）成爲一個生機體，就是基督的身體，作爲新人，（弗二 15 ~ 16，）要成爲新耶路撒冷。（啓二一 2 ~ 二二 5。）

4 保羅不僅傳基督那追測不盡之豐富的福音；他也傳隱藏在神裏之奧祕經綸的福音—弗三 8 ~ 9：

a 這隱藏在神裏之奧祕經綸的福音，是要產生召會，

and the coming resurrection and transfiguration of the saints are all mysteries that were hidden in the times of the ages—Matt. 13:11; Eph. 6:19; Col. 1:26-27; 1 Cor. 15:51-53.

5. All the mysteries will be completed, finished, and will be over at the trumpeting voice of the seventh trumpet—Rev. 10:7.

Day 4

D. We need “to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things”—Eph. 3:9:

1. In the New Testament a mystery refers not only to things that are hidden and unknown to us but also to things that are hidden in God’s heart—Mark 4:11; Rom. 16:25-26; Col. 1:26-27; 2:2; 4:3; Eph. 1:9; 3:3-4, 9; 5:32; 6:19.

2. God’s mystery is His hidden purpose, which is to dispense Himself into His chosen people; hence, there is the economy of the mystery of God—3:9.

3. The mystery hidden in God’s heart is God’s eternal economy (1:10; 3:9; 1 Tim. 1:4), which is God’s eternal intention with His heart’s desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen and redeemed people to be their life and nature so that they may be the same as He is as His duplication (Rom. 8:29; 1 John 3:2), to become an organism, the Body of Christ as the new man (Eph. 2:15-16), which will become the New Jerusalem (Rev. 21:2—22:5).

4. Paul preached the gospel of the unsearchable riches of Christ, and he also preached the gospel concerning the economy of the mystery hidden in God—Eph. 3:8-9:

a. The gospel concerning the economy of the mystery hidden in God is to

好照着神永遠的定旨，作神的彰顯，使神得榮耀—10～11，21節。

- b 今天我們必須傳揚這隱藏在神裏之奧祕的福音，將那隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明；神創造萬有，乃是為着成就祂的意願、祂心頭的願望、以及祂永遠的定旨——5，9，11，三8～11。

週五、週六

叁 奧祕的時代乃是信的時代—來十一1，6，啓十7，提前三9：

- 一 神的奧祕是憑信而知道的；因此，奧祕的時代也是信的時代—啓十7。
- 二 信是一種質實的能力，我們憑此將未見之事或所望之事質實出來，質成現實—來十一1：
 - 1 信心使我們對未見之事有把握，使我們確信所沒有看見的事；因此，信是未見之事的證據、證明—1節。
 - 2 我們不是顧念、注視所見的，乃是顧念、注視所不見的一林後四18。
 - 3 基督徒的生活是一種未見之事的生活，主的恢復是要將祂的召會從所見的事恢復到所不見的事—羅八24～25，來十一27，彼前一8，加六10。
- 三 信仰是神在人身上完成祂新約經綸惟一的路—來十一6：
 - 1 神的經綸是在信仰裏的，就是在信仰的範圍和元素裏得以開始而發展的；若沒有信，我們就無法實化神的經綸—提前一4。
 - 2 在神新約的經綸裏，信是人接觸神惟一的要求—來

produce the church for God's expression and glorification according to God's eternal purpose—vv. 10-11, 21.

- b. Today we must announce the gospel concerning the mystery hidden in God in order to enlighten all so that they may see what is the economy of the mystery hidden in God, who created all things for the fulfillment of His will, the desire of His heart, and His eternal purpose—1:5, 9, 11; 3:8-11.

Day 5 & 6

III. The age of mystery is the age of faith—Heb. 11:1, 6; Rev. 10:7; 1 Tim. 3:9:

- A. God's mysteries are known by faith; for this reason the age of mystery is also the age of faith—Rev. 10:7.
- B. Faith is a substantiating ability by which we substantiate, give substance to, the things not seen or hoped for—Heb. 11:1:
 1. Faith assures us of the things not seen, convincing us of what we do not see; therefore, it is the evidence, the proof, of things not seen—v. 1.
 2. We do not regard, or look at, the things which are seen but the things which are not seen—2 Cor. 4:18.
 3. The Christian life is a life of things unseen, and the Lord's recovery is to recover His church from things seen to things unseen—Rom. 8:24-25; Heb. 11:27; 1 Pet. 1:8; Gal. 6:10.
- C. Faith is the unique way for God to carry out His New Testament economy with man—Heb. 11:6:
 1. God's economy is in faith—a matter initiated and developed in the sphere and element of faith; without faith we cannot realize God's economy—1 Tim. 1:4.
 2. Faith is the unique requirement for people to contact God in His New

十一 1, 6, 提前一 4。

3 就着新約經綸中的一切而言，神對我們的要求乃是信—羅一 16 ~ 17，加二 20，弗三 17，可十一 22，路十八 8。

4 真正的信乃是基督自己注入我們裏面，成爲我們相信祂的能力；主耶穌注入我們裏面以後，就自然而然成爲我們的信—羅三 26。

5 藉着在基督耶穌裏的信，我們被帶進與基督生機的聯結裏；在這生機的聯結裏，我們經歷基督並活基督—加二 16, 20，約十四 17，弗三 17。

6 在基督的身體裏，『神…分給各人信心的度量；』因此，我們不該看自己過於所當看的，乃要『看得清明適度』—羅十二 3。

7 信是對得勝者神聖的要求，他們達到這要求，就能在基督凱旋回來時與祂相見，並得着國度的賞賜—路十八 8，提後四 7 下 ~ 8 上，來十 35, 39。

Testament economy—Heb. 11:1, 6; 1 Tim. 1:4.

3. God's requirement for us related to everything in the New Testament economy is faith—Rom. 1:16-17; Gal. 2:20; Eph. 3:17; Mark 11:22; Luke 18:8.

4. Genuine faith is Christ Himself infused into us to become our ability to believe in Him; after the Lord Jesus has been infused into us, He spontaneously becomes our faith—Rom. 3:26.

5. Through faith in Christ Jesus, we are brought into an organic union with Christ; in this organic union we experience Christ and live Christ—Gal. 2:16, 20; John 14:17; Eph. 3:17.

6. In the Body “God has apportioned to each a measure of faith”; therefore, we should not think more highly of ourselves than we ought to think “but to think so as to be sober-minded”—Rom. 12:3.

7. Faith is the divine requirement for the overcomers to meet Christ in His triumphant return and to receive the reward of the kingdom—Luke 18:8; 2 Tim. 4:7c-8a; Heb. 10:35, 39.

第一週■週一

晨興餽養

太二八 20『…看哪，我天天與你們同在，直到這世代的終結。』

啓十 7『但在第七位天使發聲的日子，要吹號的時候，神的奧祕就完成了…。』

『這世代的終結』一辭…的原文也可譯為『這世代的完成』，或『這世代的總結』。這世代的終結就是指要結束這世代之大災難的三年半。因此，這世代的終結不是這世代的結束，乃是這世代的末期。

我們在馬太福音末了一節看見『這世代的終結』一辭。（二八 20。）因着我們盼望被提，我們就期待主與我們同在，直到這世代的終結，不是直到這世代的結束。在這世代的結束，主要降臨到地上，祂的腳要站在橄欖山上。這事發生以前，將有一段時期，聖經稱為這世代的終結，這段時期將持續三年半。（馬太福音生命讀經，七九八至七九九頁。）

信息選讀

第七位天使吹號的時候，神的奧祕就結束了。（啓十 7。）從亞當到摩西，以及從摩西到基督這兩個時代，每件事都是揭示出來的，都是顯明的，並沒有奧祕。將來在千年國時代和新天新地裏，也是這樣，一切都是揭示出來的，不再有奧祕。但是從基督到千年國的時代，一切都是奧祕。這奧祕的時代開始於基督的成為肉體，（提前三 16，）然後是基督自己，（西二 2，）召會，（弗三 4～6，）諸天的國，（太十三 11，）福音，（弗六 19，）基督的內住，（西

WEEK 1 — DAY 1

Morning Nourishment

Matt. 28:20 ...And behold, I am with you all the days until the consummation of the age.

Rev. 10:7 But in the days of the voice of the seventh angel when he is about to trumpet, then the mystery of God is finished...

The Greek phrase [for the term the end of the age] can also be translated “the completion of the age” or “the consummation of the age.” The end of the age denotes the three and a half years of the great tribulation that will terminate this age. Therefore, the end (consummation) of the age is not the close of the age, but the very last period of the age.

This term the consummation of the age is found in the last verse of Matthew (28:20). Because we hope to be raptured, we expect the Lord to be with us until the end of this age, not until the close of the age. At the close of the age, the Lord will descend to the earth and place His feet on the Mount of Olives. Before this takes place, there will be a period of time which the Bible calls the consummation of the age, a period of time which will last three and a half years. (Life-study of Matthew, pp. 721-722)

Today's Reading

When the seventh angel is about to trumpet, the mystery of God will be finished [Rev. 10:7]. In the dispensations from Adam to Moses and from Moses to Christ, everything was unveiled, manifested, and there was no mystery. It will be the same in the dispensation of the millennial kingdom and in the new heaven and the new earth—everything will be unveiled and there will be no more mystery. But in the dispensation from Christ to the millennial kingdom, everything is a mystery. The incarnation of Christ, as the beginning of this dispensation of mystery, is a mystery (1 Tim. 3:16). Christ Himself (Col. 2:2), the church (Eph. 3:4-6), the kingdom of the heavens (Matt. 13:11), the gospel

一 26 ~ 27,) 最後結束於聖徒要來的復活和改變形狀, (林前十五 51 ~ 52,) 這些都是歷世歷代所隱藏的奧祕。(羅十六 25, 弗三 5, 西一 26。) 第七號吹響時, 這一切奧祕都要完成、結束、並且過去。在吹第七號時, 不僅神忿怒的審判要臨到地上, 神的奧祕也要完成。(啓十 7。)

今天內住的基督和召會乃是奧祕。…當我們說, 『讚美主, 基督在我們裏面!』他們也許要說, 『拿出來給我們看看!』這時候我們只能回答說, 『我無法拿給你們看, 但我知道基督在我裏面。』基督住在我們裏面乃是一個奧祕。在飯館裏, 如果出納員多找了錢, 非基督徒會覺得很高興, 認為佔了便宜。但是我們會把這些多找的錢歸還, 這對出納員是個奧祕。不信主的人無法瞭解我們到底是甚麼人。…雖然今天是奧祕的時代, 但到第七號吹響的時候, 奧祕就要過去。吹第七號的時候, 基督要顯明出來, 全地都要認識祂。那時候, 那些出納員就要明白, 為甚麼我們這些奧祕的人會把多找的錢還給他們。他們也許會說, 『我們從前以為他們是傻瓜, 現在我們明白了!』他們雖然今天不懂這奧祕, 但是有一天就會明白。(啓示錄生命讀經, 三六五至三六六頁。)

基督的兩次來, 就成了這奧祕時代的開端和結束。在這一個奧祕的時代裏, 神所作的一切都是奧祕。譬如, 耶穌基督成為肉體、釘死、復活、成為那靈、進入信祂的人裏面, 這都是奧祕。還有, 救贖、赦罪、重生等, 這些是怎麼一回事? 奧祕哉! 不僅基督是奧祕, 我們各個人也都是奧祕。(神聖分賜的異象與新路實行的指引, 二七至二八頁。)

參讀: 馬太福音生命讀經, 第六十二篇; 啓示錄生命讀經, 第二十四、二十六、三十篇; 聖經中四個『七』的豫言, 第一、六篇。

(Eph. 6:19), the indwelling of Christ (Col. 1:26-27), and the coming resurrection and transfiguration of the saints as the ending of this dispensation of mystery (1 Cor. 15:51-52) are all mysteries which were hidden in the times of the ages (Rom. 16:25; Eph. 3:5; Col. 1:26). All these mysteries will be over, completed, and finished at the trumpeting of the seventh trumpet. At the trumpeting of the seventh trumpet, not only God's judgment of wrath upon the earth, but also "the mystery of God is finished" [Rev. 10:7].

Today, the indwelling Christ and the church are a mystery....When we say, "Praise the Lord! We have Christ in us," people may say, "Show us." To this, we can only reply, "I cannot show you, but I know that Christ is in me." Christ's dwelling in us is a mystery. When non-Christians receive too much money in change from a cashier in a restaurant, they are pleased and consider it a bargain. But when we receive extra change, we return it. This is mysterious to the cashier. The unbelievers cannot understand what kind of people we are.... Although today is a time of mystery, when the seventh trumpet is sounded, the mystery will be over. At the trumpeting of the seventh trumpet, Christ will be manifested and the whole earth will recognize Him. Then the cashiers will know why we, the mysterious ones, returned the extra change. Perhaps they will say, "We thought they were foolish, but now we understand." Although they cannot understand this mystery today, one day they will understand it. (Life-study of Revelation, pp. 311-312)

The two comings of Christ become the beginning and the end of this age of mystery. During this age of mystery, everything that God does is a mystery. For example, the Lord's incarnation, crucifixion, resurrection, becoming the Spirit, and entering into the believers are all mysteries. Furthermore, redemption, forgiveness, and regeneration also are mysteries. Not only Christ is a mystery; even all of us are mysteries. (CWWL, 1990, vol. 3, "The Vision of the Divine Dispensing and Guidelines for the Practice of the New Way," pp. 289-290)

Further Reading: Life-study of Matthew, msg. 62; Life-study of Revelation, msgs. 24, 26, 30; CWWL, 1990, vol. 3, "The Prophecy of the Four 'Sevens' in the Bible," chs. 1, 6

第一週■週二

晨興餽養

西二 2『要叫他們的心得安慰，在愛裏結合一起，以致豐豐富富的在悟性上有充分的確信，能以完全認識神的奧祕，就是基督。』

9『因為神格一切的豐滿，都有形有體的居住在基督裏面。』

如果只有宇宙而沒有神，宇宙就是虛空的。…這宇宙裏若沒有神，我們就都要為宇宙的虛空而哭泣。因為有一個大容器，卻沒有內容。星宿在這裏，是因着神。花卉如此美麗，是因着神。走獸如此奇妙，是因着神。人類在這裏，也是因着神。神就是答案。無神論者可能說，這完全是迷信荒謬之言。但我們知道為甚麼有天地。一切花卉、五穀、走獸、飛鳥乃是因着神而存在。宇宙是因着神而有的。這不是迷信。（李常受文集一九七七年第二冊，二九四頁。）

信息選讀

我們知道宇宙的奧祕乃是神，我們知道神創造的奧祕，我們知道人生的奧祕，我們也知道聖經的奧祕。然而，今天這奧祕對許多基督徒而言，仍然是奧祕。…羅馬書在第一章開始於墮落的罪人，就是墮落的子民，到了第十二章，他們成了基督的身體。以弗所書卻不是這樣，以弗所書開始於在永遠裏的神。…（以弗所）書有這樣的辭—永遠的定旨。（三 11。）這永遠的定旨一直是個奧祕，直到使徒們被興起。神敞開祂的胸懷，將隱藏在祂裏面的奧祕，向祂的眾使徒顯明了。

WEEK 1 — DAY 2

Morning Nourishment

Col. 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ.

9 For in Him dwells all the fullness of the Godhead bodily.

If you had the universe without God, the universe would be empty... If there were no God in this universe, we would all have to weep for its emptiness. There would be a big container but no content. The planets are here because of God. The flowers are so beautiful because of God. The animals are so wonderful because of God. Human beings are here because of God. God is the answer. The atheists may say that this is altogether superstitious and nonsensical. However, we know why there are the heavens and the earth. All the flowers, grains, animals, and birds exist because of God. There is a universe because of God. This is not superstition. (CWWL, 1977, vol. 2, "The Two Great Mysteries in God's Economy," p. 225)

Today's Reading

We know that the mystery of the universe is God. We know the mystery of God's creation. We know the mystery of human life, and we know the mystery of the Bible. However, this mystery is still a mystery today even to so many Christians... The book of Romans begins in chapter 1 with fallen sinners, even a fallen people, and goes on to chapter 12 where they have become the Body of Christ. The book of Ephesians is different. It begins with God in eternity... [Ephesians] has such a term—the eternal purpose (3:11). In Greek this term means "the purpose of the ages." The purpose of the ages was a mystery until the apostles were raised up. God opened His own heart to show His apostles the mystery hidden within Him.

那麼，我們必須問：甚麼是神的奧祕？神在那裏？猶太人和回教徒都相信神。…只有一位神。猶太人相信舊約聖經，回教徒相信可蘭經。可蘭經乃是舊約聖經的仿冒品。他們都相信這位獨一的神，但他們不知道這位神乃是一個奧祕。他們也不知道，神的這個奧祕就是基督。（西二 2。）

神聖的奧祕，第一，是神的奧祕，第二，是基督的奧祕。我們需要閱讀、查考、並禱讀歌羅西書和以弗所書，因為這兩卷書向我們揭示神的奧祕，就是基督。猶太人是在名義上有神，不是在實際上有神。他們的神是個奧祕。他們沒有神的實際，因為他們不認識神的奧祕。神的奧祕乃是基督！你若不認識神，並且未曾遇見神，你只要到基督這裏來，因為神具體化身在基督裏。神格一切的豐滿，都有形有體的居住在這位基督裏面。（西二 9。）你若不相信基督，你就得不着神。若沒有基督，即使你說你信神，你所信的只不過是一些名詞而已。你信的神是個奧祕；你永遠無法體驗神。除了藉着基督以外，你永遠不能摸着神，得着神，或進入神。回教徒和猶太人有神而沒有基督，結果他們甚麼也沒有。這位神乃是在基督裏面。你若沒有基督，你就沒有神。基督是奇妙的，因為祂是神的奧祕、答案、解釋、化身和實際。祂一點不差的就是神，然而祂不只是神而已。基督乃是『神加上…』。…祂是一個微小的人，來自加利利這個受人藐視的地區，但這人卻是神的奧祕。在祂以外，或沒有祂，你永遠不能看見神。無論你信或不信，祂乃是神。祂就是神！在整個宇宙裏，神是在基督裏面。基督在那裏，那裏就有神。離了基督，你永遠找不到神。（李常受文集一九七七年第二冊，二九四至二九六頁。）

參讀：神經綸中的兩大奧祕，第一章；神的奧祕與基督的奧祕，第一至四章。

We must then ask, what is God's mystery? Where is God? The Jews and Muslims all believe in God....There is only one God. The Jews believe in the Old Testament, and the Muslims believe in the Koran, which is an imitation of the Old Testament. They all believe in the unique God, but they do not know that this God is a mystery. Neither do they know that this mystery of God is Christ (Col. 2:2).

The divine mystery is first the mystery of God and second the mystery of Christ. We need to read, study, and pray over Colossians and Ephesians, for they unveil to us the mystery of God, Christ. The Jews have God in name, but they do not have God in reality. They have God in a mystery. They do not have God in reality, because they do not know the mystery of God. The mystery of God is Christ! If you do not know God and if you have not met God, just come to Christ, because God is embodied in Christ. All the fullness of the Godhead dwells bodily in this Christ (Col. 2:9). If you do not believe in Christ, you miss God. Without Christ, although you may say that you believe in God, you believe only in terms. You believe God as a mystery. You could never realize God. You could never touch God, get God, or get into God except through Christ. The Muslims and Jews have God without Christ, but eventually they have nothing. The very God is in Christ. If you do not have Christ, you do not have God. Christ is wonderful because He is the mystery, the answer, the definition, the embodiment, and the reality of God. He is nothing less than God, but He is God with something more. Christ is God-plus.... He was a little man who came from a despised region called Galilee, yet this man is the mystery of God. Outside of Him and without Him you could never see God. Whether you believe it or not, He is God. He is just God! In the whole universe God is in Christ. Where Christ is, there is God. Apart from Christ, you could never find God. (CWWL, 1977, vol. 2, "The Two Great Mysteries in God's Economy," pp. 225-226)

Further Reading: CWWL, 1977, vol. 2, "The Two Great Mysteries in God's Economy," ch. 1; CWWL, 1961-1962, vol. 4, "The Mystery of God and the Mystery of Christ," chs. 1-4

第一週■週三

晨興餽養

弗三4～6『你們念了，就能藉此明瞭我對基督的奧秘所有的領悟，這奧秘在別的世代中，未曾給人們的子孫知道，像如今在靈裏啓示祂的聖使徒和申言者一樣；就是外邦人在基督耶穌裏，藉着福音得以同為後嗣，同為一個身體，並同為應許的分享者。』

基督是神的奧秘。…歷史上從來沒有一個名字，像耶穌基督這樣奇妙。今天列國無論是贊同祂或是反對祂，都用耶穌的年曆。這是耶穌的年代。每一年都是基督這微小之人的紀年。…沒有一個名大過耶穌之名。然而祂在那裏？…祂不僅在諸天之上，祂也在地上。…宇宙的奧秘是神，神的奧秘是基督，而基督的奧秘就是召會。（弗三4～11。）（李常受文集一九七七年第二冊，二九六至二九七頁。）

信息選讀

甚至說召會是蒙神呼召之人的聚集，也太膚淺了。召會乃是基督的身體。召會是一個生機體，不是一個組織。…召會乃是基督的奧秘。換句話說，召會就是奧秘的基督。召會就是基督。（林前十二12。）所以當我們說我們乃是基督，這並不過分。阿利路亞，我們在這裏乃是基督！一面說，我們是奇妙的人，另一面說，我們是奧秘的基督。在我們裏面，我們有一個奧秘的部分，那個部分就是基督。今天基督就在這裏。（李常受文集一九七七年第二冊，二九七頁。）

按照以弗所三章四節，召會有一個特別的名稱——基督的奧秘。神是個奧秘，祂是真實的、活的、全

WEEK 1 — DAY 3

Morning Nourishment

Eph. 3:4-6 By which, in reading it, you can perceive my understanding in the mystery of Christ, which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit, that in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel.

Christ is the mystery of God... In history there has never been a name so wonderful as Jesus Christ. Whether they are for Him or not for Him, today all the nations use the calendar of Jesus. This is the year of Jesus. Every year is the year of the chronicle of Christ, of that little man... There is no name bigger than the name of Jesus. Yet where is He?... He is not only in the heavens but right on this earth... The mystery of the universe is God, the mystery of God is Christ, and the mystery of Christ is the church (Eph. 3:4-11). (CWWL, 1977, vol. 2, "The Two Great Mysteries in God's Economy," pp. 226-227)

Today's Reading

Even to say that the church is the gathering of God's called people is too superficial. The church is the Body of Christ. The church is an organism, not an organization... The church is the mystery of Christ. In other words, the church is just Christ in a mysterious way. The church is Christ (1 Cor. 12:12). So, when we say that we are the Christ, this is not too much. Hallelujah, we are the Christ here! On one hand, we are wonderful persons, and on the other hand, we are Christ in a mysterious way. Within us we have a mysterious part, and that part is Christ. Christ today is right here. (CWWL, 1977, vol. 2, "The Two Great Mysteries in God's Economy," p. 227)

According to Ephesians 3:4, the church has a particular title—the mystery of Christ. God is a mystery. He is real, living, and almighty, but invisible. No

能的，卻是看不見的。從來沒有人見過神，（約一18上，）所以神是個奧祕。這位奧祕的神具體化身在基督裏，因此，基督乃是神的奧祕。（西二2。）保羅在以弗所三章四節用了『基督的奧祕』一辭，來說明神永遠經綸裏作基督身體的召會。指明召會乃是基督的奧祕。

信徒有基督這位神的奧祕住在他們裏面，（西一27，）世人卻不明白祂在信徒裏面。對世人而言，這乃是一個奧祕。包羅萬有的基督是奧祕之神的奧祕，這樣一位基督作為神的奧祕，產生了一個奧祕的身體，就是召會。（弗一23。）因此，召會是基督這奧祕的延續。奧祕產生奧祕，神的奧祕—基督，帶進基督的奧祕—召會。召會這奧祕中的奧祕，乃是神經綸中的奧祕。

基督的奧祕—召會，在別的世代中，未曾給人們的子孫知道。（三5上。）召會，就是基督的身體，在舊約時代是隱藏的。…挪亞雖得着神的吩咐建造方舟，卻不知道召會的建造。…摩西雖領受啓示建造會幕，但不知道召會的奧祕，所以他也不知道如何建造召會。這奧祕也向撒母耳、大衛和所羅門隱藏起來；他們知道如何建造聖殿，卻不知道如何建造基督的身體。

作基督之奧祕的召會，在別的世代中未曾給人們的子孫知道；直到新約時代，在四福音書裏藉由基督，然後在書信裏藉由聖靈，纔啓示給眾使徒和申言者。保羅在以弗所三章五節說，這奧祕『如今在靈裏啓示祂的聖使徒和申言者』。這個歷世歷代隱藏在創造萬有之神裏，並向舊約聖徒一直隱藏的奧祕，在新約裏已經啓示出來。（真理課程四級卷一，一六二至一六五頁。）

參讀：真理課程四級卷二，第三十一、三十六至三十七課。

one has ever seen God (John 1:18a), and therefore God is a mystery. This mysterious God is embodied in Christ; hence, Christ is the mystery of God (Col. 2:2). In Ephesians 3:4 Paul used the expression the mystery of Christ to explain the church as the Body of Christ in God's eternal economy, indicating that the church is the mystery of Christ.

The believers have Christ, the mystery of God, dwelling in them (Col. 1:27), but worldly people do not realize that He is in the believers. To them, this is a mystery. The all-inclusive Christ is the mystery of the mysterious God. Such a Christ as the mystery of God produces a mysterious Body, the church (Eph. 1:22b-23). Thus, the church is the continuation of the mystery, which is Christ. Mystery surely produces mystery. Christ, who is the mystery of God, brings forth the church, the mystery of Christ. The church, the mystery within a mystery, is the mystery in God's economy.

The mystery of Christ—the church—“in other generations was not made known to the sons of men” (3:5). The church, the Body of Christ, was hidden in the Old Testament age.... Noah received God's command to build the ark, but he did not know of the building up of the church.... Moses received the revelation to build the tabernacle, but, not knowing the mystery of the church, he did not know how to build the church. This mystery was also hidden from Samuel, David, and Solomon, who knew how to build the temple but not how to build the Body of Christ.

The church as the mystery of Christ was not made known to the sons of men in other generations. In the New Testament age it was revealed first by Christ in the Gospels and then by the Holy Spirit in the Epistles to the apostles and prophets. Paul in Ephesians 3:5 says that this mystery “has now been revealed to His holy apostles and prophets in spirit.” This mystery, which was hidden throughout the ages in God, who created all things, and was hidden from the Old Testament saints, has been revealed in the New Testament. (Truth Lessons—Level Four, vol. 1, pp. 136-138)

Further Reading: Truth Lessons—Level Four, vol. 2, lsns. 31, 36-37

第一週■週四

晨興餽養

弗三 8～9 『這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人，並將那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明。』

保羅說到這奧祕，是隱藏在創造萬有之神裏面的。（弗三 9。）所以要把創造講進去，因為這一個奧祕，就是神創造的一個答案。…這奧祕是神創造的解答，不僅如此，這奧祕也是歷世歷代的一個答案。為甚麼要有歷世歷代？為甚麼要有亞當、亞伯、以挪士、以諾、挪亞、亞伯拉罕、以撒、雅各、約瑟、摩西、約書亞、撒母耳、大衛、所羅門，一個又一個的申言者，並且後來怎麼會被擄到巴比倫？又怎麼有歸回？這就是那奧祕。直到大數的掃羅在大馬色路上，遇見主；主小小的一問：『掃羅，掃羅，你為甚麼逼迫我？』（徒九 4，）就把保羅抓住了。從那一天起，主就在保羅身上放（那奧祕的）錄影。不久之後，保羅也到處放錄影；他先是在地中海四圍，將那歷世歷代隱藏在創造萬有之神裏面的奧祕，向眾人照明；以後，凡我們所有讀新約的人，也都被照明，都一同看見了。…今天我們都看見這異象，並且越看這錄影就越被照明，使我們也能去向別人照明。（李常受文集一九八七年第一冊，五三六至五三七、五四一頁。）

信息選讀

以弗所三章的〔一件〕大事，乃是九節裏奧祕的經綸。經綸就是分賜，將豐富分配給人。使徒保羅在作一種特別的工作—將基督在其豐富裏分配到人裏面。

WEEK 1 — DAY 4

Morning Nourishment

Eph. 3:8-9 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel and to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

Paul says that this mystery was hidden in God who created all things [Eph. 3:9]. He mentions the creation because this mystery is an answer to God's creation....This mystery is the explanation of God's creation, and even more, [it] is an answer to all the ages. What was the reason for all the ages? Why was there an Adam, Abel, Enosh, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samuel, David, Solomon, and all the prophets? Why was Israel afterward captured to Babylon, and why was there a recovery? The reason was a mystery. When Saul of Tarsus met the Lord on the way to Damascus, the Lord asked him a little question, "Saul, Saul, why are you persecuting Me?" (Acts 9:4). Paul was captured, and from that day onward the Lord "played a video" [of the mystery] to Paul. Soon afterward Paul also "played the video" in every place. First, he enlightened those around the Mediterranean Sea concerning the mystery that throughout the ages had been hidden in God, who created all things. Then all of us who read the New Testament today have also been enlightened, and now we all see the mystery.... Now the more we "watch this video," the more we are enlightened and enabled to enlighten others. (CWWL, 1987, vol. 1, "Bearing Remaining Fruit," pp. 413, 416)

Today's Reading

[A] great matter in Ephesians 3 is the economy of the mystery in verse 9. An economy is a dispensing, a distribution of riches. The apostle Paul was doing a particular kind of work—he was distributing Christ in His riches into

我們這些真基督徒可以見證，從我們第一次呼求主名的那天起，就有一個奧祕的東西加到我們裏面；基督已經分賜到我們裏面。基督的奧祕就是基督在其一切豐富裏給我們經歷。經歷基督的豐富，意思乃是基督的某些東西，祂豐富中的某些元素，已經分賜到我們裏面。…我們越經歷基督，祂就越分賜到我們裏面。祂的豐富分賜到我們裏面，就是這奧祕的經綸。有一些永遠、奧祕、無法理解，卻又甜美、豐富、高超的事物，已經分賜到我們這人裏面，並使我們喜樂、活潑、有力、有愛且可愛。這就是享受基督的豐富。

每一位信徒裏面都有基督。我們一旦接受了基督，就再也請不走祂。有時我們可能試着拒絕祂，但我們無法擺脫祂。我們甚至可能說，『主，我不愛你；』但祂會說，『我仍然愛你。』即使我們對主說我們不愛祂，但我們越對主說話，就越多接受基督。我們不該抗拒主，反該簡單的愛祂。對別人來說，基督徒顯得很瘋狂，就是因為他們愛主並為主所愛。聖徒們經常長途跋涉，來參加召會的特會。特會期間，我們只參加聚會。我們不是來娛樂，卻非常喜樂。不信者無法領會我們的喜樂，他們可能認為我們是迷信或誤入歧途了，但真正的原因乃是我們得了這奧祕的分賜。

在召會生活中，來自許多不同國家的聖徒聚集一起。…當我們看見其他聖徒時，無論他們的國籍為何，我們自然就愛他們。我們彼此相愛的原因和動機…是因為我們每一位裏面都有一個東西，與其他聖徒裏面的那個東西相呼應。我們甚至不懂彼此的語言，但我們彼此相愛，因為我們經歷了這奧祕的分賜。…這愛的原因乃是這奧祕的分賜。（李常受文集一九八一年第一冊，五五六至五五八頁。）

參讀：結常存的果子，第二十六篇；神新約經綸中的奧祕，第一至三篇。

people. As genuine Christians, we can testify that since the day we first called on the name of the Lord, something mysterious has been added into our being; Christ has been dispensed into us. The mystery of Christ is Christ experienced in all His riches. To experience the riches of Christ means that something of Christ, some element of His riches, has been dispensed into us....The more we experience Christ, the more He is dispensed into us. The dispensing of His riches into us is the economy of the mystery. Something eternal, mysterious, and incomprehensible yet sweet, rich, and high has been dispensed into our being and makes us joyful, living, powerful, loving, and lovable. This is the enjoyment of the riches of Christ.

Every believer has Christ within. Once we receive Christ, we can never send Him away. We may sometimes try to reject Him, but we cannot get rid of Him. We may even say, "Lord, I do not love You," but He will say, "I still love you." The more we talk to the Lord, even in this way, the more of Christ we will receive. Instead of resisting the Lord, we should simply love Him. Loving the Lord and being loved by Him is the reason that Christians may appear to be crazy to others. Saints often travel from a long distance to come to church conferences. At the conferences we only attend meetings. We do not come for entertainment, yet we are happy. Unbelievers cannot understand our joy and may think that we are superstitious or misled, but the real reason is that we have the dispensing of the mystery.

Saints from many different nations meet together in the church life....When we see the other saints, regardless of their nationality, we spontaneously love them. The reason and motive for our mutual love is...that something within each of us corresponds to something within the other saints. Even if we cannot understand one another's language, we love one another because we experience the dispensing of the mystery. The reason for this love is the dispensing of the mystery. (CWWL, 1981, vol. 1, "Crucial Aspects of the Experience of Christ Revealed in Paul's Epistles," pp. 426-427)

Further Reading: CWWL, 1987, vol. 1, "Bearing Remaining Fruit," ch. 26; CWWL, 1990, vol. 2, "The Mysteries in God's New Testament Economy," chs. 1-3

第一週■週五

晨興餽養

弗三 17『使基督藉着信，安家在你們心裏…。』

來十一 6『人非有信，就不能得神的喜悅；因為到神面前來的人，必須信有神，且信祂賞賜那尋求祂的人。』

靈的事是憑信領畧的。…我們知道，基督藉着信，安家在我們心裏。（弗三 17。）照樣，藉着信我們知道神有一個經綸，並且若沒有信，我們就不能認識神的經綸。關於新約裏的一切事，神對我們的要求乃是信。我們若不信，就不能領畧任何屬靈的事。我們藉着信知道有神、基督和靈。因着信，我們知道基督在天上，也在我們靈裏。因着信，我們知道聖經是神的話；因着信，我們也知道我們得救了、重生了並蒙神赦免了。因着信，我們得以聖別、變化、更新，至終還要得榮耀。因着信，我們也是得勝者。一切屬靈的事都是憑信領畧的。（一九九〇年秋全時間訓練信息合輯，六三至六四頁。）

信息選讀

凡憑信領畧的事，都是奧祕。為這緣故，現今的時代是信的時代，也是奧祕的時代。不僅如此，凡是奧祕的事都是恩典的事。…神是奧祕的，神的靈也是奧祕的。基督在我們裏面是奧祕的，我們的得救、重生、稱義、聖別，都是奧祕的。基督的身體也是一個奧祕。因着信，我們知道召會不僅是一個聚集或一個會眾，乃是基督的身體；並且因着信，我們知道我們都是弟兄。…我們在關於神的靈和人的靈這事上不該信靠我們的感覺。照着我們的感覺，

WEEK 1 — DAY 5

Morning Nourishment

Eph. 3:17 That Christ may make His home in your hearts through faith...

Heb. 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

The things of the Spirit are apprehended by faith....We know that Christ is making His home in our hearts through faith [Eph. 3:17]. Likewise, through faith we realize that God has an economy, and without faith we cannot realize God's economy [cf. 1 Tim. 1:4]. God's requirement for us related to everything in the New Testament is faith. If we do not believe, we cannot apprehend anything spiritual. We know there is a God, Christ, and the Spirit through faith. By faith we know that Christ is in the heavens and also in our spirit. By faith we know that the Bible is the Word of God, and by faith we know that we have been saved, regenerated, and forgiven by God. By faith we are sanctified, transformed, renewed, and eventually glorified. By faith we also are overcomers. Everything spiritual is apprehended by faith. (CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," pp. 490-491)

Today's Reading

Anything that is apprehended by faith is a mystery. For this reason the present age is the age of faith and the age of mystery. Furthermore, anything that is a mystery is of grace.... God is mysterious, and the Spirit of God is mysterious. Christ in us is mysterious, and our salvation, regeneration, justification, and sanctification are mysterious. The Body of Christ is also a mystery. It is by faith that we know that the church is not merely a gathering or a congregation but the Body of Christ, and it is by faith that we know that we are brothers.... We should not trust in our feelings concerning the divine Spirit and the human spirit. According to our feelings, there may be no divine

我們可能以為沒有神的靈和人的靈。當我們說到這二靈的時候，我們必須是在信心裏。保羅宣告說，『並且照經上所記：「我信，所以我說話；」我們既有這同樣信心的靈，也就信，所以也就說話。』（林後四 13。）保羅不是在知識或感覺的靈裏說話，乃是在信心的靈裏說話。

今天，神的奧祕是憑信而得知的。奧祕的時代開始於主成為肉體時，但當祂再次顯現時，奧祕的時代就要過去。…凡今天不信主耶穌的人，那時候都要看見祂。然而今天一切屬靈的事都是奧祕。…所以，我們必須運用神所賜給我們的信。每一個基督徒裏面都有一個稱為信的東西。我們無法加以解釋，但我們有這東西。我們越信神、基督和聖經，我們就越快樂。我們越信基督在我們裏面，並安家是我們裏面，我們就越樂、越活…。我們越信神的靈在我們靈裏內住、工作、感動並運行，我們就越快樂。…我們必須有完全的信心和充分的確信，相信我們有靈，並且神的靈住在我們裏面。

信總是有一個對象。我們信心的對象乃是神的話。因着信，我們知道有神，因為聖經告訴我們有神。照樣，因着信，我們知道神有一個經綸，因為提前一章四節這麼說。…那靈在我們全人裏面乃是一個事實。但按照我們的經歷和操練，那靈有時候甚至似乎不在我們靈裏。我們必須清楚聖經所說的。若單獨靠我們的經歷，我們就不需要啓示；但信聖經所說的，就需要很多的啓示。這就是為甚麼我們必須常來到主的話前。我們越來到主的話前，並認識其中所說的，我們就越自然而然的相信。（參羅十 17。）（一九九〇年秋全時間訓練信息合輯，六四至六五、六七頁。）

參讀：帖撒羅尼迦前書生命讀經，第十四篇；神聖分賜的異象與新路實行的指引，第三篇。

Spirit and no human spirit. When we come to the matter of the two spirits, we must be in faith. Paul declares, "Having the same spirit of faith according to that which is written, 'I believed, therefore I spoke,' we also believe, therefore we also speak" (2 Cor. 4:13). Paul spoke not in the spirit of knowledge, feeling, or sensation, but in the spirit of faith.

Today God's mysteries are known by faith. The age of mystery began at the time of the Lord's incarnation, but when He appears again, the age of mystery will be over....Those who do not believe in Jesus today will see Him at that time. However, today everything spiritual is a mystery....Therefore, we must exercise our God-given faith. Every Christian has something within him called faith. We cannot explain it, but we have it. The more we believe in God, Christ, and the Bible, the happier we are. The more we believe that Christ is in us and is making His home in us, the happier we are and the more living we are....The more we believe that the divine Spirit indwells, works, moves, and operates in our spirit, the happier we are....We must have a complete faith and full assurance that we have a spirit and that the Spirit of God indwells us.

Faith always has an object. The object of our faith is the Word of God. By faith we know that there is a God because the Bible tells us that there is a God. Likewise, by faith we know that God has an economy because 1 Timothy 1:4 says so....It is a fact that the Spirit is in our entire being. According to our experience and exercise, however, the Spirit sometimes seems to not even be in our spirit. We must be clear about what the Bible says. To depend solely upon our experience we do not need revelation, but to believe what the Bible says requires much revelation. This is why we all have to come to the Word often. The more we come to the Word and know what is in it, the more we spontaneously believe (cf. Rom. 10:17). (CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," pp. 491, 493)

Further Reading: Life-study of 1 Thessalonians, msg. 14; CWWL, 1990, vol. 3, "The Vision of the Divine Dispensing and Guidelines for the Practice of the New Way," ch. 3

第一週■週六

晨興餽養

來十一 1『信就是所望之事的質實，是未見之事的確證。』

林後四 18『我們原不是顧念所見的，乃是顧念所不見的，因為所見的是暫時的，所不見的纔是永遠的。』

在整個宇宙中有兩類的事物：看得見的事物與看不見的事物。（西一 16。）按照歷史並按照宇宙的實情，看不見的事物管制看得見的事物。例如，我們這人看得見的部分—身體—不是我們全人管制的因素。反之，看不見的部分纔是管制的因素。我們不是受身體的管制，乃是受裏面看不見卻實在的東西管制。不僅如此，我們的定命，我們的未來，不是根據看得見的事物，乃是根據看不見的事物。神是看不見的，（15，提前一 17，）而整個宇宙都在祂的管制之下。（詩一〇三 19，但四 26。）如果我們根據聖經考量人類歷史，就知道整個人類歷史不是受看得見的人事物，乃是受一位看不見者，管制並指引。（徒十七 26。）（李常受文集一九七五至一九七六年第三冊，九〇至九一頁。）

信息選讀

只有聖經，書中之書，告訴我們看不見的事物。…那些有智慧的人顧念看不見的事物，就是那些看不見卻啓示在聖經裏的事物。（林後四 18。）在基督裏的信徒從來沒有看見神，但他們相信祂並且愛祂，因為聖經啓示祂。（彼前一 8。）照樣，我們從來沒有看見永遠的生命或我們的靈，但我們相信這些看不見的事物，因為聖經將其啓示給我們。

WEEK 1 — DAY 6

Morning Nourishment

Heb. 11:1 Now faith is the substantiation of things hoped for, the conviction of things not seen.

2 Cor. 4:18 Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.

In the whole universe there are two categories of things: the visible things and the invisible things (Col. 1:16). According to history and according to the real situation of the universe, the unseen things control the seen things. For instance, the visible part of our being, our body, is not the controlling factor of our being. Rather, the invisible part, the part that cannot be seen, is the controlling factor. We are controlled not by our body but by something within that is invisible yet real. Furthermore, our destiny, our future, is not according to the things that are seen but according to the unseen things. God is invisible (v. 15; 1 Tim. 1:17), and the entire universe is under His control (Psa. 103:19; Dan. 4:26). If we consider human history in light of the Bible, we will realize that all human history is controlled and directed not by visible things or by visible persons but by Someone who cannot be seen (Acts 17:26). (CWWL, 1975-1976, vol. 3, p. 89)

Today's Reading

Only the Bible, the book of books, tells us of the unseen things....Those who are wise regard the invisible things, the things that are unseen and yet are revealed in the Bible (2 Cor. 4:18). The believers in Christ have never seen God, yet they believe in Him and love Him because the Bible reveals Him (1 Pet. 1:8). Likewise, we have never seen eternal life or our spirit, but we believe in these unseen things because the Bible reveals them to us.

基督徒的生活不是出於看得見的事物，乃是出於看不見的事物。任何屬於基督徒生活的事物都是看不見的。召會的墮落，乃是由於基督徒從看不見的事物轉向看得見的事物；而主的恢復是要將祂的召會從所見的事恢復到所不見的事。當我們只顧到看得見的事物，我們就墮落了。然而，當我們照着調和的靈而行（羅八4）以顧到活神，（二者都是看不見的，）我們就被恢復到正常的基督徒生活和召會生活。

我們要顧念看得見的事物，並不需要信。…憑信心行事為人，意思是顧念看不見的事物。在召會生活中，我們不是憑眼見、憑外表行事為人，乃是憑信心行事為人。（林後五7。）我們藉着信知道我們得救了。（弗二8。）這信使我們經歷神聖的出生，而有神聖的生命。當我們重生時，天然感官所看不見的神聖生命，就分賜到我們裏面。這生命分賜的結果，使我們成了主裏的弟兄姊妹。即使神聖出生和神聖生命都是看不見的，我們裏面卻有能力能質實彼此裏面的神聖生命。這質實的能力，能感知我們裏面看不見的神聖生命，這就是信。（來十一1。）

信不是照着我們的感覺。信乃是那靈藉着神的話，將神聖的元素注入到我們這人裏面。當我們從聖經的話、書刊、或我們的靈得着異象，神聖的元素就藉着這異象注入到我們裏面，這時，有些東西自然而然從我們裏面興起，相信神所說的一切。這就是信。

我們都需要學習向神、祂的話、祂的說話、和祂的異象敞開自己。這樣，祂的靈就會在祂的話上蓋上印記，並會將神聖的元素灌輸到我們裏面，作我們相信的能力。這就是信，就是所望之事的質實，是未見之事的確證。（李常受文集一九七五至一九七六年第三冊，九一至九三、九六至九七頁。）

參讀：羅馬書的結晶，第七至十一篇；基礎訓練，第一章。

The Christian life is a life not of seen things but of unseen things. Anything that belongs to the Christian life is invisible. The degradation of the church is due to the fact that Christians have moved from the unseen things to the seen things, whereas the Lord's recovery is the recovery of His church from the seen things to the unseen things. When we care only for things that are seen, we are fallen. But when we care for the living God by walking according to our mingled spirit (Rom. 8:4), both of which are unseen, we are being recovered to the normal Christian life and church life.

In order to regard the visible things, we do not need faith.... To walk by faith means that we regard the invisible things. In the church life we are walking not by sight, by appearance, but by faith (2 Cor. 5:7). We know that we are saved through faith (Eph. 2:8). This faith causes us to experience the divine birth with the divine life. When we were regenerated, the divine life, something invisible to the natural senses, was imparted into us. As a result of this impartation of life, we became brothers and sisters in the Lord. Even though neither the divine birth nor the divine life can be seen, we have an ability within that is able to substantiate the divine life in one another. This substantiating ability that is able to sense the invisible divine life within us is faith (Heb. 11:1).

Faith is not according to our feeling. Faith is the divine element infused into our being by the Spirit through the word of God. When the divine element is infused into us through a vision received from the word of the Bible, from a printed message, or from our spirit, something will spontaneously rise up within us to believe whatever God says. This is faith.

We all need to learn to open ourselves to God, His word, His speaking, and His vision. Then His Spirit will put a seal upon His word and will transfuse the divine element into our being as our believing ability. This is faith, the substantiation of things hoped for and the conviction of things not seen. (CWWL, 1975-1976, vol. 3, pp. 90-91, 93-94)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," chs. 7-11; CWWL, 1978, vol. 1, "Basic Training," ch. 1

第一週詩歌

WEEK 1 — HYMN

593

召會—基督的奧祕

8 8 8 8 (英 818)

降 E 大調

2/2

3 - 3 2 | 1 - 5 - | 5 2 3 4 | 3 - - - | i - i 6 |
 一 神 是 人 所 不 能 見 者, 從 未 有
 5 - 3 - | 2 7 7 6 | 5 - - - | 5 - 5 6 | 4 - 4 5 | 3 -
 人 見 過 祂 形; 但 有 基 督 作 祂
 3 4 | 2 - - - | 3 · 2 1 1 | 1 - 1 - | 7 4 4 7 | 1 - - - ||
 奧 祕, 將 祂 向 人 全 然 表 明。

- | | |
|--------------------------|-------------------------|
| 二 基督乃是神的活話，
祂是神的具體化身， | 是神惟一真實說明；
在祂得見神的本性。 |
| 三 基督是神本體真像，
神的豐滿住祂裏面， | 是神榮耀所發光輝；
神之所是由祂發揮。 |
| 四 基督現今也是隱瞞，
但有召會作祂奧祕， | 地上今日無人能見；
到處將祂顯於人前。 |
| 五 召會是祂豐滿表現，
召會是祂真實複本， | 祂是召會內容生命；
祂藉召會向人顯明。 |
| 六 召會具有基督形像，
祂之所是全在召會， | 是祂擴增，是祂普及；
召會乃是祂的身體。 |
| 七 父神乃在子神裏面，
現今這位三一神靈， | 子神且已成為那靈；
是與召會合一同性。 |

Christ is the mystery of God

The Church — The Mystery of Christ

818

1. Christ is the mys - ter - y of God;
 God is in - vis - i - - ble, un - - shown,
 His i - mage man hath nev - er seen,
 But Christ the Son hath made Him known.

- | | |
|---|---|
| 2. Christ is the very Word of God,
He is God's explanation true;
God's full embodiment is He
And God's own image brings to view. | 5. The Church is Christ's expression full,
In her Christ dwelleth bodily;
She is His duplication true,
And man in her Himself may see. |
| 3. Image of God invisible,
Effulgence of God's glory fair;
God's fulness ever dwells in Him,
God's testimony He doth bear. | 6. The Church the image has of Christ,
She is His increase and His spread;
Christ's very self is found in her
The Body, she, to Christ the Head. |
| 4. The Church the myst'ry is of Christ,
For He is now to man unshown;
No man on earth may see Him now,
But thru the Church He is made known. | 7. Thus, in the Son the Father is,
And now the Spirit is the Son;
The Spirit of the triune God
Is in the Church and with her one. |

第二週

儆醒豫備，好爲着主即將
第二次來臨得以被主豫備好

讀經：太二四 1～3, 32～44, 二五 1～13

綱要

週一

壹 『來臨』（巴路西亞）在原文的意思是『同在』；基督的來臨將是祂與祂子民同在的時候；祂的巴路西亞要開始於大災難之前男孩子（啓十二 5）和初熟果子（十四 1～4）的被提，結束於大災難末了祂和聖徒一同在地上的顯現。（太二四 27, 30, 帖後二 8, 猶 14。）

週二

貳 我們需要看見主即將第二次來臨的兆頭——太二四 1～3:

- 一 這世代末了（末了三年半大災難即將開始時）最大的兆頭，乃是國度的福音傳遍整個居人之地——14 節，啓六 2。
- 二 主的來臨另一個大的兆頭，是無花果樹所代表的以色列奇蹟的復國；這無花果樹是給信徒這世代

Week Two

**Watching and Being Ready in Order to Be Prepared
by the Lord for His Second and Imminent Coming**

Scripture Reading: Matt. 24:1-3, 32-44; 25:1-13

OUTLINE

Day 1

- I. The Greek word for coming (parousia) means “presence”; Christ’s coming will be His presence with His people; His parousia will begin with the rapture of the man-child (Rev. 12:5) and of the firstfruits (14:1-4) before the great tribulation and will end with His appearing on the earth with the saints at the end of the great tribulation (Matt. 24:27, 30; 2 Thes. 2:8; Jude 14).

Day 2

- II. We need to see the signs of the Lord’s second and imminent coming—Matt. 24:1-3:
 - A. The greatest sign of the end of this age (when the last three and a half years of the great tribulation are about to begin) is the preaching of the gospel of the kingdom to the whole inhabited earth—v. 14; Rev. 6:2.
 - B. Another great sign of the Lord’s coming is when Israel, represented by the fig tree, was miraculously restored as a nation; to the believers this fig

終結的兆頭—太二四 32 ~ 35, 耶二四 2, 5, 8。

週三

三 在主再來的那日子以前，必有背道的事，並且那不法的人，就是敵基督，要顯露出來—帖後二 3, 7:

1 罪就是不法，就是在神管治人的原則以外，不在這原則之下過生活—約壹三 4。

2 今天不法的奧秘在列國和人類社會中運行，只等敵基督那不法者顯露出來；因為滅亡的人不領受對真理的愛，神就使那活動有力、迷惑人的錯謬，運行在他們裏面，叫他們信從虛謊—帖後二 11。

3 因此，我們能看見以賽亞五章二十節應驗在那些相信謊言的人身上：『禍哉，那些稱惡為善，稱善為惡，以暗為光，以光為暗，以苦為甜，以甜為苦的人！』

四 今世未了的三年半大災難要開始時，敵基督要把那行毀壞的可憎偶像，就是他自己的像，設立在聖殿裏，叫人敬拜那像和他；（太二四 15, 但九 27, 啓十三 14, 十四 9, 11;）這表明在主回來以前，神的殿要被重建。（帖後二 4。）

五 洪水以前的挪亞世代被邪惡的生活所麻醉，其光景描繪出主的來臨和大災難以前，世人生活的危險光景—太二四 3, 21, 27, 37, 39, 路十七 26 ~ 27, 二一 34 ~ 36。

六 主再來的一種兆頭是許多信徒的信心都失掉了—『人子來的時候，在地上找得到信心麼？』—十八 8。

tree is a sign of the end of this age—Matt. 24:32-35; Jer. 24:2, 5, 8.

Day 3

C. Before the day of the Lord's second coming, the apostasy will come, and the man of lawlessness, Antichrist, will be revealed—2 Thes. 2:3, 7:

1. Sin is lawlessness, which is the living of a life outside of and not under the principle of God's ruling over man—1 John 3:4.

2. The mystery of lawlessness is working today among the nations and in human society until Antichrist as the man of lawlessness is revealed; because the perishing ones do not receive the love of the truth, God sends to them an operation of error, an active power of misleading, that they might believe the lie—2 Thes. 2:11.

3. Thus, we can see that Isaiah 5:20 is fulfilled with the ones who believe the lie—"Woe to those who call evil good, / And good evil; / Who put darkness for light, / And light for darkness; / Who put bitter for sweet, / And sweet for bitter!"

D. When the great tribulation, the last three and a half years of this age, is about to begin, Antichrist will set up an abominable idol of desolation, an image of himself, in the temple and make people worship both it and him (Matt. 24:15; Dan. 9:27; Rev. 13:14; 14:9, 11); this shows that the temple of God will be rebuilt before the Lord comes back (2 Thes. 2:4).

E. The conditions of evil living that stupefied the generation of Noah before the flood portray the perilous condition of man's living before the Lord's coming and the great tribulation—Matt. 24:3, 21, 27, 37, 39; Luke 17:26-27; 21:34-36.

F. A sign of the Lord's second coming is a lack of faith among many of His believers—"When the Son of Man comes, will He find faith on the earth?"—18:8.

七 主再來的另一種兆頭是：『只因不法的事增多，許多人的愛心就漸漸冷淡了』—太二四 12，啓二 4。

八 末世和主再來的一個兆頭是過度積儻錢財—『你們在末後的日子積蓄財寶』—雅五 3：

1 主再來之前，在末後的日子，人要空前的積儻錢財，因此不曉得他們要來的悲慘，以及他們受神審判悲慘的定命—太十六 27。

2 在末後的日子，人不僅享受物質的東西，並且放縱情慾和空前的宴樂也特別多—雅五 1～6，參亞五 5～11。

週四

叁 我們要被主提取，就必須是為着祂即將的來臨儻醒並豫備好成為祂新婦的人，（太二四 32～44，啓十九 7，）好使我們能在大災難之前被提（三 10，路二一 36）：

一 被提的意思就是被接到主的同在裏；我們要被接到主的同在裏，今天就必須是在祂的同在裏—林後二 10，詩十六 11，二七 8，四三 4，徒三 19～20，出三三 14～16，參創四 16。

二 我們要成為愛主的顯現（祂的回來）的人，就必須寶愛祂今天向我們的顯現，顯明—提後四 8，徒二六 16，約十四 21。

三 被提取的那一個人是在生命上成熟的，另一個人則不是；成熟是一生之久的事；為着主的來臨，我們需要愛祂到極點，並在一切事上長到祂裏

G. Another sign of the Lord's second coming is that "because lawlessness will be multiplied, the love of the many will grow cold"—Matt. 24:12; Rev. 2:4.

H. A sign of the end times and of the Lord's second coming is the over-accumulation of wealth—"You have stored up treasure in the last days"—James 5:3:

1. In the last days before the Lord's coming, men will accumulate wealth in an unprecedented way and will thus be unaware of their coming miseries and their miserable destiny of God's judgment—Matt. 16:27.

2. In the last days there will be a multiplication of material enjoyment and lustful indulgence with unprecedented hedonism—James 5:1-6; cf. Zech. 5:5-11.

Day 4

III. To be taken by the Lord, we need to be those who are watchful for His imminent coming and prepared and ready to be His bride (Matt. 24:32-44; Rev. 19:7) so that we may be raptured before the great tribulation (3:10; Luke 21:36):

A. The meaning of rapture is to be taken into the Lord's presence; if we would be taken into the Lord's presence, we must be in His presence today—2 Cor. 2:10; Psa. 16:11; 27:8; 43:4; Acts 3:19-20; Exo. 33:14-16; cf. Gen. 4:16.

B. In order to be those who love the Lord's appearing, His coming back, we must treasure His appearing, His manifestation, to us today—2 Tim. 4:8; Acts 26:16; John 14:21.

C. The one who is taken is mature in life, and the other is not; to become mature is a lifelong matter; for the Lord's coming, we need to prepare ourselves by loving Him to the uttermost and by growing up into Him in

面，藉此豫備自己，使我們在祂顯現時可以成熟而被提——來六 1，約二一 15～17，弗四 15，參創五 22～24。

四 豫備好被提，乃在於藉着禱告被基督充滿到極點，使我們在生命上長大成熟——弗三 16～17 上，詩歌二九八首。

五 儆醒之意，即小心，不大意，天天防備有會跌倒之可能；儆醒者必是不信靠自己，不自信的人——耶十七 7～8，林後一 8～9，腓三 3，林前十 12。

六 主要像賊一樣，（太二四 43～44，）隱密的臨到那些愛祂的人，把他們當作寶貝取走；基督在信祂的人是寶貴的，（彼前二 7，）我們的渴望是讓祂以祂自己這無上的寶貝，我們的珍寶，（林後四 7，）來充滿並浸透我們，使我們成為珍貴的人，甚至就是珍貴本身。（但九 23，十 11，19。）

七 特別在這末後的日子，我們需要儆醒並留意申言者的話，如同留意照在暗處的燈，直等到天發亮，晨星在我們心裏出現；（彼後一 19；）在這不多的年日裏，讓我們作愛主、事奉主的人，天天復興、得勝，讓世界過去，豫備自己，全心等候主再來。

週五

肆 主在馬太二十五章一至十三節的話是關於儆醒的比喻：

一 童女象徵信徒生命的一面；信徒是國度的子民，乃像貞潔的童女，在黑暗的世代裏為主作見證

all things so that, at His appearing, we may be matured to be raptured—Heb. 6:1; John 21:15-17; Eph. 4:15; cf. Gen. 5:22-24.

D. Being ready to be raptured is a matter of being filled with Christ to the uttermost by praying that we may grow and mature in life—Eph. 3:16-17a; Hymns, #395.

E. The meaning of being watchful is to be careful, not careless, every day on the alert against the possibility of stumbling; those who watch must be those who do not trust in themselves and are not self-confident—Jer. 17:7-8; 2 Cor. 1:8-9; Phil. 3:3; 1 Cor. 10:12.

F. The Lord will come secretly, as a thief (Matt. 24:43-44), to those who love Him and will take them away as His treasures; Christ is the preciousness to His believers (1 Pet. 2:7), and our desire is for Him to fill us and saturate us with Himself as our supreme preciousness, our treasure (2 Cor. 4:7), so that we become men of preciousness, even preciousness itself (Dan. 9:23; 10:11, 19).

G. Especially in these last days, we need to be watchful and give heed to the prophetic word as to a lamp shining in a dark place, until the day dawns and the morning star rises in our hearts (2 Pet. 1:19); in the few remaining days that we have, let us be those who love and serve the Lord, who are revived and overcoming every day, and who let the world go in order to be ready and waiting with all our heart for the Lord's second coming.

Day 5

IV. The Lord's word in Matthew 25:1-13 is a parable for watchfulness:

A. Virgins signify believers viewed from the aspect of life; the believers, the kingdom people, are like chaste virgins, bearing the Lord's testimony (the

(燈)，並從世界走出去迎接主；為此，她們不僅需要聖靈的內住，也需要聖靈的充滿—林後十一 2，路十一 13：

1 燈象徵信徒的靈，裏面裝着神的靈作油—箴二十 27，賽六一 1，來一 9，羅八 16：

a 信徒從他們的靈裏，照耀出神的靈所發的光；為要讓神聖的光得以照進人內裏的各部分，神的靈作為油，必須浸潤（調和）作為燈芯的人的靈，（參 16，）並與人的靈一同『焚燒』。（十二 11。）

b 因此，信徒成了世上的光，如同燈照耀在這黑暗的世代裏，（太五 14 ~ 16，腓二 15 ~ 16，）為主作見證，使神得着榮耀。

2 『出去』（太二五 1），指明我們信徒不在任何地方定居或徘徊；反之，我們從世界出去，迎接要來的基督作我們的新郎。

3 我們作為主的尋求者等候主來，乃是靠着我們的良人而與祂一同出去迎見祂；我們無依無靠的信靠祂，並且不斷的享受祂作我們『出去』的力量，把世界丟在背後—歌八 5 上。

二 『愚拙的拿着她們的燈，卻沒有帶着油；但精明的拿着她們的燈，又在器皿裏帶着油』—太二五 3 ~ 4：

1 器皿象徵信徒的魂—羅九 21，23 ~ 24。

2 有油在我們的燈裏，就是有神的靈住在我們的靈裏；器皿裏帶着油，就是有神的靈充滿並浸透我們的魂，使我們能過童女的生活，作主的見證—太二五 4，9 ~ 10。

3 我們有那靈在我們重生的靈裏；但問題是，我們是

lamp) in the dark age and going out of the world to meet the Lord; for this they need not only the indwelling but also the filling of the Holy Spirit—2 Cor. 11:2; Luke 11:13:

1. Lamps signify the spirit of the believers, which contains the Spirit of God as the oil—Prov. 20:27; Isa. 61:1; Heb. 1:9; Rom. 8:16:

a. The believers shine forth the light of the Spirit of God from within their spirit; in order for the divine light to shine into man's inward parts, God's Spirit as the oil must soak (mingle with) man's spirit as the wick (cf. v. 16) and "burn" together with man's spirit (12:11).

b. Thus, the believers become the light of the world and shine as a lamp in the darkness of this age (Matt. 5:14-16; Phil. 2:15-16), bearing the testimony of the Lord for the glorification of God.

2. Went forth (Matt. 25:1) indicates that we believers do not settle or linger in any place; instead, we are going out of the world to meet the coming Christ as our Bridegroom.

3. As the Lord's seeking ones who are waiting for the Lord's coming, we are going out with Him to meet Him by leaning on Him as our Beloved, trusting in Him helplessly and constantly enjoying Him as our "going-out" strength to leave the world behind—S. S. 8:5a.

B. "The foolish, when they took their lamps, did not take oil with them; but the prudent took oil in their vessels with their lamps"—Matt. 25:3-4:

1. Vessels signify the souls of the believers—Rom. 9:21, 23-24.

2. Having oil in our lamp is to have the Spirit of God dwelling in our spirit; taking oil in our vessel is to have the Spirit of God filling and saturating our soul that we may be enabled to live the virgin life for the Lord's testimony—Matt. 25:4, 9-10.

3. We have the Spirit in our regenerated spirit, but there is a question as

否有額外的那靈在我們魂裏。

4 精明的童女拿着她們的燈，又在器皿裏帶着油；這表徵藉着在我們魂裏被那靈充滿，而有額外的一分油，使我們被變化—林後三 18。

三 得着油，接受更多那靈最好的一條路，是藉着默想神的話，好在禱告的靈和氣氛中與祂有親密的交通—詩一一九 15, 23, 25, 27, 48, 78, 97, 99, 148, 約六 63, 弗六 17 ~ 18。

週六

四 『愚拙的對精明的說，請分點油給我們，因為我們的燈要滅了。精明的回答說，恐怕不彀我們和你們用的，不如你們到賣油的那裏，為自己買罷』—太二五 8 ~ 9:

1 買的意思是付代價；我們必須付代價，使那靈充滿在我們的魂裏—4 節，參箴二三 23，啓三 18：

a 進到我們靈裏的那靈（羅八 16）是白白賜給的，但浸透的靈作為額外的一分油以充滿我們的魂，不是白白給的；這是我們必須出代價買的。

b 代價包括撇下世界、對付己、愛主勝過一切、因基督將萬事看作虧損等—太十六 24 ~ 26，可十二 30，腓三 7 ~ 8。

2 我們急切的需要，乃是更多得着那靈，就是經過過程之三一神的終極完成，而過一種生活，得以買額外的一分那靈，好浸透我們的全人—太二五 9，參但五 27。

五 愚拙的童女器皿裏沒有帶着油，主耶穌來時也沒有豫備好，她們將錯過婚筵；我們是否及早被提進入婚筵，在於我們是否天天買那靈—太

to whether or not we have an extra portion of the Spirit in our soul.

4. The prudent virgins took oil in their vessels with their lamps; this signifies having an extra portion of the oil by being filled with the Spirit in our soul for our transformation—2 Cor. 3:18.

C. One of the best ways to gain the oil, to receive more of the Spirit, is by musing on God's word in order to have intimate fellowship with Him in a spirit and atmosphere of prayer—Psa. 119:15, 23, 25, 27, 48, 78, 97, 99, 148; John 6:63; Eph. 6:17-18.

Day 6

D. "The foolish said to the prudent, Give us some of your oil, for our lamps are going out. But the prudent answered, saying, Perhaps there will not be enough for us and for you; go rather to those who sell, and buy for yourselves"—Matt. 25:8-9:

1. To buy means to pay a price; we need to pay the price for the filling of the Spirit in our soul—v. 4; cf. Prov. 23:23; Rev. 3:18:

a. The Spirit who came into our spirit (Rom. 8:16) was given to us freely, but the saturating Spirit as the extra portion of oil to fill our soul is not free; this is something for which we have to pay a price to buy.

b. The price involves matters such as giving up the world, dealing with the self, loving the Lord above all, and counting all things loss on account of Christ—Matt. 16:24-26; Mark 12:30; Phil. 3:7-8.

2. Our urgent need is to gain more of the Spirit as the consummation of the processed Triune God, to live a life of buying an extra portion of the Spirit to saturate our entire being—Matt. 25:9; cf. Dan. 5:27.

E. The foolish virgins, who do not take oil in their vessels and who are not ready when the Lord Jesus comes, will miss the wedding feast; whether or not we will be raptured early to enter into the wedding feast depends

二五 10 ~ 12, 啓十九 7 ~ 9, 林後四 16, 多三 5:

- 1 我們要穀資格被提進入新郎的婚筵，就要經過一段漫長的過程，累積足穀屬靈的油在我們的器皿裏—啓十九 7 ~ 9。
 - 2 我們若要作精明、有智慧的童女，就是在生命上做醒的人，就必須贖回光陰；這意思是我們把握每一有利的時機被那靈充滿；足穀的油使我們可以進入婚筵—弗五 16。
- 六 做醒就是終日被那靈充滿；我們若讓那靈浸透我們全人，我們就是做醒的人，為着主的再來豫備自己並被主豫備好—14 ~ 18 節，啓十九 7, 二一 2。
- 七 我們每天需要做醒，付代價買那靈（就是金油），使我們能用那靈供應眾召會，作耶穌的見證，並得主賞賜，有分於羔羊的婚筵—太二五 9 ~ 10, 啓三 18, 亞四 6, 11 ~ 14, 士九 9。

upon our daily buying of the Spirit—Matt. 25:10-12; Rev. 19:7-9; 2 Cor. 4:16; Titus 3:5:

1. For us to be qualified to be raptured to enter into the Bridegroom's marriage feast requires our passing through a long period of accumulating sufficient spiritual oil in our vessel—Rev. 19:7-9.
 2. If we would be prudent and wise virgins, those who are watchful in life, we need to redeem the time; this means that we seize every available opportunity to be filled with the Spirit; the sufficient oil will be our entry to the wedding feast—Eph. 5:16.
- F. To be watchful is to be filled with the Spirit all day long; if we allow the Spirit to saturate our entire being, we are watchful persons, making ourselves ready and being prepared by the Lord for His second coming—vv. 14-18; Rev. 19:7; 21:2.
- G. Every day we need to be watchful by paying the price to buy the Spirit as the golden oil so that we may supply the churches with the Spirit for the testimony of Jesus and be rewarded by the Lord to participate in the marriage dinner of the Lamb—Matt. 25:9-10; Rev. 3:18; Zech. 4:6, 11-14; Judg. 9:9.

第二週■週一

晨興餽養

太二四 27『閃電怎樣從東邊發出，直照到西邊，人子來臨也要這樣。』

30『那時，人子的兆頭要顯在天上，這地的各族都要哀哭；他們要看見人子，帶着能力和大榮耀，駕着天上的雲而來。』

〔馬太二十四章二十七節〕的『來臨』，原文是『巴路西亞』（parousia），意即『同在』，和腓立比二章十二節的『同在』同字。主再來，就主對信徒而論，就是祂與信徒同在。主這個同在…是從大災難之前，得勝者被提…的時候，就開始了，直到大災難末了，主降臨向世人顯現出來的時候。…在這一段的時間裏面，主先後都來將信徒提去與祂同在。就信徒而論，是信徒被提；就主自己而論，是主來與信徒同在。（聖經要道卷六，一六四四至一六四五頁。）

信息選讀

從主在大災難前，頭一次提去得勝信徒的時候起，主的『巴路西亞』就開始了。…從那時起，主的『巴路西亞』，就是主來臨的同在，最少再過了三年半，纔『顯現』出來。這個顯現，聖經稱作主『巴路西亞（同在）的顯現（epiphaneia，依皮反尼亞）』。（帖後二 8。）所以主的再來，有一段時間是『巴路西亞』（同在），有一個時候是『依皮反尼亞』（顯現）。…所以帖後二章稱作『巴路西亞（來臨）的依皮反尼亞（顯現）』。

WEEK 2 — DAY 1

Morning Nourishment

Matt. 24:27 For just as the lightning comes forth from the east and shines to the west, so will the coming of the Son of Man be.

30 And at that time the sign of the Son of Man will appear in heaven, and then all the tribes of the land will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.

The Greek word translated “coming” in Matthew 24:27 is parousia, and it literally means “presence.” The same word is translated as “presence” in Philippians 2:12. To His believers the Lord’s return will involve His presence with them. The Lord’s presence will begin before the great tribulation, when the overcoming believers are raptured, ... and last until the end of the great tribulation, when the Lord will descend to reveal Himself to the world.... During this time the Lord will rapture the believers into His presence at different times. With respect to the believers, His coming involves their rapture to His presence; with respect to the Lord, His presence involves His coming to the believers. (CWWL, 1932-1949, vol. 4, “Crucial Truths in the Holy Scriptures, Volume 6,” p. 599)

Today’s Reading

The Lord’s parousia will start when the Lord raptures the overcomers to heaven to be with Him before the beginning of the great tribulation. Beginning at this time, the Lord’s parousia, that is, His coming, will last for three and a half years until His appearance is manifested. This manifestation..., or appearance, is what the Bible calls the manifestation (epiphaneia) of His coming (parousia) [2 Thes. 2:8]. The Lord’s return involves a period of time, the parousia (coming), and a point in time, the epiphaneia (manifestation)....Therefore, 2 Thessalonians speaks of the epiphaneia of His parousia.

我們如果不明白（巴路西亞）這個字的意思所指的來臨，乃是一段時間的同在，我們就不能明白，為甚麼主的再來，那個來的時間是那樣長，從大災難前就開始來，一直來到大災難末了，最少有三年半之久。同時，我們也就不能明白，為甚麼聖經有的地方說主再來的光景是在大災難之前的，有的地方說主再來的光景是在大災難末了的。

聖經給我們看見，主的再來乃是實在的來，乃是祂親自從天降下，向人顯露出來。祂這個來，就祂對信徒而論，乃是一段時間的同在，開始於大災難之前，完成於大災難末了。…到大災難末了，祂這個來臨的同在就顯現出來，也就是祂來到地上，向人顯現出來了。所以祂的來臨，在開始的時候是隱藏的、祕密的，在末了的時候就是顯明的、公開的。

主再來（其中一面）的情形，要像夜間的賊一樣，…是隱藏的，是祕密的。（主再來隱密的一面，發生在大災難開始前，與祂在大災難末了的顯現無關。）

（雖然）主再來（隱密的一面）是除了那些儆醒等候的人，沒有人能看見的。…聖經又說，主再來的情形，要像閃電一樣，是…公開的，是人人都能看得見的。（太二四 27, 30。）這…乃是說到主再來的兩面情形。…一面是隱藏的、祕密的，一面是顯明的、公開的。祕密的一面，就是『巴路西亞』；公開的一面，就是『依皮反尼亞』。…隱密的一面，是只有那些愛祂、儆醒等候祂來的得勝信徒，…纔能有分的。公開的一面，是所有的人都能看見，所有的信徒都能有分的。（聖經要道卷六，一六四五至一六四九頁。）

參讀：聖經要道，第六十題；在神聖三一裏並同神聖三一活着，第四章。

If we do not understand that this word parousia refers to His coming over a period of time, we will not understand why the Lord's return begins before the great tribulation but does not consummate until the end of the tribulation, a period of three and a half years. We will also be unable to understand why some places in the Bible speak of the Lord coming before the great tribulation, and other places speak of His coming after the great tribulation.

The Bible shows that the Lord's second coming is an actual coming and that the Lord Himself will descend from the heavens to be manifested before men. His coming with respect to His believers involves a long period of time, the time of His presence, which begins before the great tribulation and ends at the end of the great tribulation.... At the end of the great tribulation, the coming of His presence will be manifested when He comes to earth to appear to men. His coming is hidden and secret at the beginning and manifested and open at the end.

One aspect of the Lord's second coming involves a coming that is hidden and secret, like the coming of a thief in the night. The hidden and secret aspect of the Lord's second coming occurs before the beginning of the great tribulation; it is not related to His manifestation at the end of the great tribulation.

Although there is a secret and hidden aspect of the Lord's coming, which will be seen only by those who are watchful, the Bible also speaks of His coming as lightning across the sky, which will be seen openly by everyone [Matt. 24:27, 30].... These portions speak of two different aspects of the Lord's second coming: the hidden, secret aspect and the manifested, open aspect. The hidden aspect is His parousia, and the open aspect is His epiphaneia.... Only watchful, overcoming believers who are waiting for Him will participate in the hidden aspect. All the world will see the open aspect, and all believers will participate in it. (CWWL, 1932-1949, vol. 4, "Crucial Truths in the Holy Scriptures, Volume 6," pp. 599-602)

Further Reading: CWWL, 1932-1949, vol. 4, "Crucial Truths in the Holy Scriptures, Volume 6," ch. 60; CWWL, 1983, vol. 1, "Living in and with the Divine Trinity," ch. 4

第二週■週二

晨興餽養

太二四 14『這國度的福音要傳遍天下，對萬民作見證，然後末期纔來到。』

32～33『但是你們可以從無花果樹學個比方：當樹枝發嫩長葉的時候，你們就知道夏天近了；照樣，你們幾時看見這一切的事，也該知道那夏天近了，正在門口了。』

國度的福音，包括恩典的福音，（徒二十 24，）不僅把人帶進神的救恩，也把人帶進諸天的國。（啓一 9。）恩典的福音重在罪的赦免、神的救贖、和永遠的生命；國度的福音重在神屬天的管治和主的權柄。在這世代結束之前，國度的福音要傳遍天下，對萬民作見證，如啓示錄六章一至二節第一印之白馬所表徵的。因此，這傳揚乃是這世代終結的兆頭。（聖經恢復本，太二四 14 註 1。）

〔當〕國度的福音傳遍全世界…這事成就時，我們就該領悟，末了的三年半即將開始。（太二四 14。）…在這傳揚以前，許多其他的事將已發生。但這些事不是這世代終結的兆頭，因為題到這些事時，主說末期還沒有來到。因此，國度的福音傳遍天下，將是這世代終結獨一的兆頭。（馬太福音生命讀經，七九九頁。）

信息選讀

WEEK 2 — DAY 2

Morning Nourishment

Matt. 24:14 And this gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come.

32-33 But learn the parable from the fig tree: As soon as its branch has become tender and puts forth its leaves, you know that the summer is near. So also you, when you see all these things, know that it is near, at the doors.

The gospel of the kingdom, which includes the gospel of grace (Acts 20:24), brings people not only into God's salvation but also into the kingdom of the heavens (Rev. 1:9). The gospel of grace emphasizes forgiveness of sin, God's redemption, and eternal life, whereas the gospel of the kingdom emphasizes the heavenly ruling of God and the authority of the Lord. This gospel of the kingdom will be preached in the whole earth for a testimony to all the nations before the end of this age. Hence, that preaching, signified by the white horse of the first seal in Revelation 6:1-2, will be a sign of the consummation of this age. (Matt. 24:14, footnote 1)

[When] the preaching of the gospel of the kingdom to the whole world... has been accomplished, we should realize that the last three and a half years are about to begin [Matt. 24:14].... Prior to this preaching, many other things will have taken place. But these things are not the signs of the end of the age, for in speaking about them the Lord said that the end was not yet. Therefore, the preaching of the gospel of the kingdom to all the inhabited earth will be the unique sign of the end of this age. (Life-study of Matthew, p. 722)

Today's Reading

無花果樹乃是代表以色列國的。…在…馬太二十一章十八至二十節，以色列國這棵無花果樹，因沒能結果子給主用，就遭了主的咒詛而枯乾了，就是亡國四散了。但聖經豫言說，猶太人還要復國，就是這裏所說，無花果樹樹枝發嫩長葉所象徵的。主說，我們看見這事，就該知道祂近了，正在門口了。所以這也是主再來的一種豫兆。（聖經要道卷六，一六五八頁。）

無花果樹象徵以色列國，在馬太二十一章十九節被咒詛。這樹經過漫長的冬天，從第一世紀直到主後一九四八年，以色列國得着復國，那就是這樹的枝子發嫩長葉了。…發嫩表徵生命的復甦，長葉表徵復興的時代。冬天表徵枯乾的時期，災難的期間；（二四 7 ~ 21；）夏天表徵國度復興的時代，（路二一 30 ~ 31，）這時代要開始於主的再來。

以色列是給我們的兆頭，正如國度福音的傳揚是給猶太人的兆頭。猶太人看見國度福音的傳揚，就該領悟那是要來災難的兆頭。同樣的，以色列這無花果樹，對我們是關於主來臨的兆頭。門徒問主關於祂來臨的兆頭，和這世代終結的兆頭。在前一段主說到這世代終結的兆頭。這兆頭就是國度福音的傳揚。現在主說到另一個兆頭，祂來臨的兆頭。這兆頭就是無花果樹。當樹枝發嫩長葉的時候，我們就知道夏天—彌賽亞國完全的復興—近了。

就人口和地理而言，以色列還沒有完全復興。…主是主宰一切的。…以色列國的復興越來越完全。在千年國時，要達到完全。（馬太福音生命讀經，八一—至八一二頁。）

參讀：馬太福音生命讀經，第六十三篇。

The fig tree represents the nation of Israel. In Matthew 21:18-20 the fig tree, the symbol of the nation of Israel, was cursed by the Lord and withered because it did not produce fruit for Him. The Jews lost their nation and were scattered. According to prophecies in the Bible, however, the Jews will recover their nation. The Lord's word concerning the fig tree branch becoming tender and putting forth its leaves refers to this matter. When Israel, like the fig tree, becomes tender and puts forth leaves, the Lord said that His coming would be near. The recovery of the nation of Israel is another sign of the Lord's second coming. (CWWL, 1932-1949, vol. 4, "Crucial Truths in the Holy Scriptures, Volume 6," pp. 607-608)

The fig tree, signifying the nation of Israel, was cursed in Matthew 21:19. It passed through a long winter, from the first century to A.D. 1948, when the nation of Israel was restored. That was its branch becoming tender and putting forth its leaves....To become tender signifies that life has come back, and to put forth leaves signifies outward activity. Winter signifies the time of being dried up, the time of tribulation (24:7-21). Summer signifies the age of the restored kingdom (Luke 21:30-31), which will begin at the Lord's second coming.

Israel is a sign to us, just as the preaching of the gospel of the kingdom is a sign to the Jews. When the Jews see the preaching of the gospel of the kingdom, they should realize that it is a sign of the coming tribulation. Likewise, Israel as a fig tree is a sign to us concerning the Lord's coming. The disciples had asked the Lord concerning the sign of His coming and the sign of the consummation of the age. In the foregoing section the Lord gives the sign of the consummation of the age. This sign is the preaching of the gospel of the kingdom. Now the Lord gives another sign, the sign of His coming. This sign is the fig tree. When its branches become tender and it puts forth its leaves, we know that summer, the full restoration of the Messianic kingdom, is near.

As far as both population and geography are concerned, there has not been a full restoration of Israel....The Lord is sovereign....The restoration of the nation of Israel is becoming more and more full. At the time of the millennium, it will reach its fullness. (Life-study of Matthew, pp. 733-735)

Further Reading: Life-study of Matthew, msg. 63

第二週■週三

晨興餽養

帖後二 3『…那日子以前，必有背道的事先來，並有那不法的人，就是滅亡之子，顯露出來。』

7『因為那不法的奧秘已經發動，只等那現在的抑制者被除去。』

11『所以，神就使錯謬運行在他們裏面，叫他們信從虛謊。』

在主再來的那日子以前，必有背道的事，並有那不法的人，就是敵基督，要顯露出來。（帖後二 3。）所以，這些事也都是主再來的豫兆。今天雖然敵基督還沒有顯露出來，但那不法的奧秘，已經在地上發動，（2，）所以地上已經有了一些背道的事。這也是告訴我們，主再來的日子不會太遠了。（聖經要道卷六，一六五九頁。）

因為滅亡的人不領受對真理的愛，就是神要賜給他們，使他們得救的，（帖後二 10，）所以神就使那活動有力、迷惑人的錯謬，運行在他們裏面，叫他們信從虛謊。（聖經恢復本，帖後二 11 註 1。）

信息選讀

但以理九章二十七節…豫言…說，在末了一七之半，就是在召會這個時代末了的七年過了一半的時候，敵基督要（在聖地）設立起那可憎的偶像。（太二四 15。）…『聖地』，照帖後二章四節看，必是指聖殿。所以將來敵基督必是把那行毀壞的可憎偶像，設立在聖殿裏，叫人敬拜，而那偶像也必是他自己的像。（啓十三 14，十四 9，11。）這就叫我

WEEK 2 — DAY 3

Morning Nourishment

2 Thes. 2:3 ...It will not come unless the apostasy comes first and the man of lawlessness is revealed, the son of perdition.

7 For it is the mystery of lawlessness that is now operating, but only until the one now restraining goes out of the way.

11 And because of this God sends to them an operation of error that they might believe the lie.

Before the day of the Lord's second coming, the apostasy will come, and the man of lawlessness, Antichrist, will be revealed [2 Thes. 2:3]. These things are signs of the Lord's second coming. Although Antichrist has not yet been revealed, the mystery of lawlessness is already operating on the earth [v. 7], so the earth is filled with apostasy. This tells us that the day of the Lord's second coming is not far off. (CWWL, 1932-1949, vol. 4, "Crucial Truths in the Holy Scriptures, Volume 6," p. 608)

Because the perishing ones did not receive the love of the truth, which God intended to give them that they might be saved (2 Thes. 2:10), God sends to them an operation of error, an active power of misleading, that they might believe the lie. (2 Thes. 2:11, footnote 1)

Today's Reading

The prophecy spoken of through Daniel indicates that the abomination of desolation will occur in the "middle of the week" (9:27), the last half of the final seven years of the church age. In the middle of this week, Antichrist will set up the abomination of desolation in the holy place [Matt. 24:15]. According to 2 Thessalonians 2:4, holy place refers to the temple of God. Antichrist will set up an abominable idol of desolation, an image of himself (Rev. 13:14; 14:9, 11), in the temple and make people worship it. This shows

們知道，從前在耶路撒冷…的聖殿，將來還要被建造起來，到了末了的三年半要開始的時候，也就是大災難要起頭的時候，敵基督要在其中設立他的像。一有這些事，主再來的日子可真是近了。…我們不要盼望留在地上看見這些事，我們該盼望…在三年半大災難之前，就被主提去，離地上升，而與主同在了。

（提後三章一至五節）是末世的寫真，…也可說都是主再來的豫兆。…在這末世的日子，人除了愛自己，就是最愛錢財。…再就是自誇、狂傲、毀謗神。…今天的人，誰也不肯受約束，都是打起自由的牌子來，鹵莽行事，為高傲所蒙蔽。愛宴樂不愛神，更是今天的一種特徵。…這些都是主再來的豫兆，都該題醒我們，叫我們儆醒豫備，等候主來。

祂再來的時候，許多信徒的信心都失掉了。（路十八8。）所以今天信徒這種很少有信心的光景，也是主要再來的一種豫兆。（聖經要道卷六，一六五九至一六六〇、一六五五至一六五七頁。）

主快再來之前，有一個清楚的豫兆，就是在這一段時間裏，有許多人要空前的積攢錢財。…從來沒有那麼多的財富，會像主要再來之時那麼多的。…人不僅享受物質的東西，並且放縱情慾的事也特別多。…我在這裏說這些話，…乃是要告訴全世界的弟兄姊妹：主的再來近了！我們要趁着錢財還有用，還在自己手上的時候，花費在主身上。（倪柝聲文集第三輯第十五冊，二二五、二二九、二三四頁。）

參讀：神命定之路最新的陳明與基督來臨的兆頭，第六至七篇。

that the temple in Jerusalem will be restored. When the great tribulation, the last three and a half years, is about to begin, Antichrist will set up his image in the temple. When this happens, the day of the Lord's second coming will be very close... We should have no desire to be on earth to see the fulfillment of this prophecy; instead, our hope should be focused on being raptured by the Lord from the earth to His presence before the three and a half years of the great tribulation.

Second Timothy 3:1-5 describes the condition of human society at the end of this age... [as] a sign of the Lord's second coming.... In the last days men will love themselves the most, followed closely by money.... There also will be boasting, arrogance, reviling, and the blaspheming of God.... People today do not want to be restricted; they all do things recklessly and arrogantly under the guise of freedom. It is also a particular characteristic of people today to be lovers of pleasure rather than lovers of God.... These are all signs of the Lord's second coming, and they should remind us that we must watch and be prepared for the Lord to come.

By the time of His second coming, many of the believers will have little faith [Luke 18:8]. A lack of faith among believers is a sign of the Lord's second coming. (CWWL, 1932-1949, vol. 4, "Crucial Truths in the Holy Scriptures, Volume 6," pp. 608-609, 605-607)

Before the Lord's imminent coming, there will be clear signs. During this time, men will accumulate wealth in an unprecedented way.... No other age will see as much wealth as the age immediately preceding the Lord's return. Not only is there a multiplication of material enjoyment, but there is a multiplication of lustful indulgence. I am saying this to let all the brothers and sisters throughout the whole world know that the day of the Lord is approaching! We have to spend whatever we have on the Lord, while the money is still useful. (CWWN, vol. 61, "Matured Leadings in the Lord's Recovery (1)," pp. 201, 203-204, 208)

Further Reading: CWWL, 1990, vol. 3, "The Up-to-date Presentation of the God-ordained Way and the Signs concerning the Coming of Christ," chs. 6-7

第二週■週四

晨興餽養

太二四 44『所以你們也要豫備，因為在你們想不到的時辰，人子就來了。』

啓三 10『你既遵守我忍耐的話，我也必保守你免去那將要臨到普天下，試煉一切住在地上之人試煉的時候。』

〔馬太二十四章四十至四十一節〕指明當世人沉迷於物質的事物，對要來的審判毫無感覺的時候，有些清明、儆醒的信徒要被取去。對沉迷、麻木的人，這該是基督來臨的一個兆頭。

四十節的兩個人必是在基督裏的弟兄，四十一節的兩個女人也必是在主裏的姊妹。這由四十二節所指明；這節告訴我們要做醒，因為不知道我們的主那一天要來。『所以你們要做醒』和『你們的主』，證明四十至四十一節的兩個男人和兩個女人，都是信徒。主不會吩咐沒有得救的人儆醒，祂也不是沒有得救之人的主。（馬太福音生命讀經，八一五頁。）

信息選讀

取去的意思是在大災難之前被提，〔太二四 40～41，〕這是主來臨的兆頭，也是給猶太人的兆頭。看見兩個人在田裏工作，以及兩個女人在磨坊推磨，是十分有意思的。在田裏工作和推磨，都是為着喫。我們的喫和世人的喫有區別。世人讀書、工作，我們也讀書、工作。然而，世人已被麻醉了。…我們不過是盡我們的本分以謀生。…我們維持我們的生存，為要走十字架的道路，成就神的定旨。

WEEK 2 — DAY 4

Morning Nourishment

Matt. 24:44 For this reason you also be ready, because at an hour when you do not expect it, the Son of Man is coming.

Rev. 3:10 Because you have kept the word of My endurance, I also will keep you out of the hour of trial, which is about to come on the whole inhabited earth, to try them who dwell on the earth.

[Matthew 24:40 and 41] indicate that while the worldly people are befuddled by the material things, with no sense of the coming judgment, some of the sober and watchful believers will be taken away. To the befuddled people, this should be a sign of Christ's coming.

The two men in verse 40 must be brothers in Christ, and the two women in verse 41 must be sisters in the Lord. This is indicated by verse 42, which tells us to watch because we do not know on what day our Lord comes. Both “watch therefore” and “your Lord” prove that the two men and the two women in verses 40 and 41 are believers. The Lord would not charge unsaved people to watch, nor is He the Lord of the unsaved. (Life-study of Matthew, pp. 737-738)

Today's Reading

To be taken means to be raptured before the great tribulation [Matt. 24:40-41]. This rapture is a sign of the Lord's coming and a sign to the Jews. It is very interesting to see that the two men are working in the field and that the two women are grinding at the mill. Both working in the field and grinding are for eating. There is a difference between our eating and the eating of the worldly people. The worldly people study and work, and we also study and work. The worldly people, however, have been drugged. But we... rather... are simply fulfilling our duty to make a living....We maintain our existence in order to take the way of the cross to fulfill God's purpose.

當我們等候祂來，並期望被提時，我們必須在每天的職責上非常忠信。…那要被提的，乃是在田裏工作的弟兄，以及在磨坊推磨的姊妹。…我們有墮落之人的性情，很容易為自己找藉口說，不要花這麼多時間在田裏或在磨坊。你若這麼作，就不會被提。

兩個男人在田裏，取去一個，撇下一個；兩個女人在磨坊推磨，取去一個，撇下一個。原因是他們在生命的事上有區別。我信取去的是成熟的，撇下的是不成熟的。生命造成這區別。得勝者，在生命上成熟之人的被提，將是給撇下之人的兆頭。

在馬太二十四章四十二節，主告訴我們要儆醒，因為我們不知道主那一天要來。…〔在四十三節〕家主，指信徒；房屋，指信徒在他基督徒的生活裏，所建立的行為和工作。賊是在人不曉得的時候，來偷取貴重的物品。主要像賊一樣，隱密的臨到那些愛祂的人，把他們當作寶貝取走。因此，我們應當儆醒。…〔四十四節〕指主隱密的臨到儆醒的得勝者。（馬太福音生命讀經，八一五至八一九頁。）

我們需要留意申言者的話，如同留意照在暗處的燈，直等到天發亮，晨星在我們心裏出現。（彼後一 19，啓二二 16，二 28。）在主公開來臨之先，主要在黑夜最深時，像晨星一樣向那些儆醒渴望祂顯現的人顯現。（提後四 8。）他們因着申言者之話的照耀蒙了光照，這話能把他們引到那要發亮的天，並使晨星得以在他們心中出現。（聖經中四個『七』的豫言，一七頁。）

參讀：聖經中四個『七』的豫言，第一、五至六篇；倪柝聲文集第一輯第十五冊，第二十四至二十五章；歌中的歌，一三七至一四一頁。

As we wait for His coming and expect to be raptured, we must be very faithful in our daily duties.... It is the brothers working in the field and the sisters grinding in the mill who will be raptured. As those with a fallen human nature, it is easy for us to excuse ourselves for not spending so much time in the field or at the grinding. If you do this, you will not be raptured.

Of the two men in the field, one is taken and the other is left; and of the two women grinding at the mill, one is taken and the other left. The reason for this is that there is a difference between them in the matter of life. I believe that the one taken is mature and that the one left is immature. The life makes the difference. The rapture of the overcomers, those who are mature in life, will be a sign to those who are left.

In Matthew 24:42 the Lord tells us to watch, for we do not know on what day the Lord will come....[In verse 43] the householder refers to the believer, and the house, to the believer's conduct and work which he has built up in his Christian life. A thief comes to steal precious things at an unknown time. The Lord will come secretly as a thief to those who love Him and will take them away as His treasures. Hence, we should watch.... [Verse 44] refers to the Lord's secret coming to the watchful overcomers. (Life-study of Matthew, pp. 738-741)

We need to give heed to the prophetic word as to a lamp shining in a dark place, until the day dawns and the morning star rises in our hearts (2 Pet. 1:19; Rev. 22:16; 2:28). Preceding the Lord's open coming, the Lord will appear as the morning star in the darkest hour of the night to those who are watchful and looking for His appearing (2 Tim. 4:8). They have been enlightened by the shining of the prophetic word, which is able to lead them to the dawning day and to the rising of the morning star in their hearts. (CWWL, 1990, vol. 3, "The Prophecy of the Four 'Sevens' in the Bible," pp. 14-15)

Further Reading: CWWL, 1990, vol. 3, "The Prophecy of the Four 'Sevens' in the Bible," chs. 1, 5-6; CWWN, vol. 15, chs. 24-25; CWWN, vol. 23, "The Song of Songs," pp. 117-119

第二週■週五

晨興餽養

太二五 1『那時，諸天的國好比十個童女，拿着她們的燈，出去迎接新郎。』

4『但精明的拿着她們的燈，又在器皿裏帶着油。』

啓十九 7『我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。』

馬太二十五章一至十三節說出，在主回來前已經死了的大體信徒將如何。十（個童女）代表歷世歷代以來的大體信徒，他們都打盹睡着了。（5。）『打盹』表徵患病；（徒九 37，林前十一 30；）『睡着』表徵死了。（帖前四 13～16，約十一 11～13。）當主遲延還未回來時，大體的信徒先是患病，然後死了。…油象徵神的靈。（賽六一 1，來一 9。）燈象徵信徒的靈，（箴二十 27，）裏面裝着神的靈作油。（羅八 16。）…在燈裏，就是在我們重生的靈（箴二十 27）裏有油，就是聖靈。人是爲着神造的器皿，（羅九 21，23～24，）人的個格是在他的魂裏。因此，這裏的器皿象徵信徒的魂。（李常受文集一九八五年第五冊，六一二頁。）

信息選讀

馬太二十五章一至十三節的比喻，關係到我們至少一千年的結局。…我們在今世若沒有付代價買額外的油，在來世就要付極大、極高昂的代價。

童女象徵信徒生命的一面。（林後十一 2。）我們都是貞潔的童女，在黑暗的世代爲主作見證，並從世界走出去迎接主。

WEEK 2 — DAY 5

Morning Nourishment

Matt. 25:1 At that time the kingdom of the heavens will be likened to ten virgins, who took their lamps and went forth to meet the bridegroom.

4 But the prudent took oil in their vessels with their lamps.

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

Matthew 25:1-13 addresses what will happen to the majority of the believers who will have died before the Lord's coming. Ten represents the majority of the believers through all the generations who became drowsy and slept (v. 5). Became drowsy signifies becoming sick (Acts 9:37; 1 Cor. 11:30), and slept signifies having died (1 Thes. 4:13-16; John 11:11-13). While the Lord delays His coming back, the majority of the believers first become sick and then die. Oil signifies the Spirit of God (Isa. 61:1; Heb. 1:9). Lamps signifies the spirit of the believers (Prov. 20:27), which contains the Spirit of God as the oil (Rom. 8:16)....Within the lamp, our regenerated spirit [cf. Prov. 20:27], is the oil, the Holy Spirit. Man is a vessel made for God (Rom. 9:21, 23-24), and man's personality is in his soul. Hence, vessels here signifies the soul of the believers. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 500-501)

Today's Reading

Matthew 25:1-13 concerns our destiny for at least one thousand years.... If we do not pay the price required to buy the extra portion of oil in this age, the price we will have to pay in the next age will be great, high, and costly.

Virgins signify believers in the aspect of life (2 Cor. 11:2). We are chaste virgins bearing the Lord's testimony in the dark age and going out of the world to meet the Lord.

沒有人知道（主）甚麼日子、甚麼時辰回來。…你若沒有在生命上儆醒，你就要受到一些時代性的懲罰。…我們見祂時將如何？我們必須豫備好。我們是童女，正出去迎接那向着我們而來、最令人喜悅的一位新郎。在馬太福音這卷嚴肅的書裏，祂不讓我們知道祂何時來。（二四 44，二五 13。）祂不讓我們知道，意思是我們必須儆醒，隨時都在操練。

我們都帶着燈（箴二十 27）作發光的見證，正從世界走出去迎接我們的新郎。…這燈應當發光照耀，所以這燈需要油。在豫表上，油表徵神的靈，（賽六一 1，來一 9，）我們需要那靈作焚燒的油。我們正出去迎接祂，作發光的見證，所以我們需要焚燒的油，焚燒的靈。同着燈，還有器皿。愚拙的童女有油在她們的燈裏，就是在她們的靈裏；但她們的器皿裏，就是她們的魂裏，沒有額外的油。我們應當在出去迎接祂並為祂作見證的光景裏。為這目的，我們需要更多的油，更多的那靈，所以我們必須買油。這額外的油絕不會像禮物一樣送給你，你絕不能平白的得到這分油。你需要買油。…在你的所是裏積蓄儲存額外的聖靈，不是隔夜即成的工作。…使你全人有正確的構成，並不是一天、或甚至一年的事，乃是一生之久、每日的事。

儆醒的意思不是僅僅為祂的再來儆醒。儆醒乃是每天藉着買油來豫備你自己。…我們屬靈的變化乃是天天並一生之久的。每天都應該有一點油的累積和儲存，加到我們的所是裏面。我們每天並沒有過多合式的操練自己，使我們甚至每分鐘都在買油。（李常受文集一九八五年第五冊，六四五至六四九頁。）

參讀：實行主當前行動之路，第七、九章；初信造就，第九篇。

None of us knows the day or hour of His coming.... If you are not watchful in life, you will receive some dispensational punishment....What shall we do to meet Him? We must be prepared. We are virgins going out to meet the One who is coming to us as the most pleasant person, as a Bridegroom. In this solemn book of Matthew He would not let us know when He would come (24:44; 25:13). His not letting us know means that we have to be watchful and always keep ourselves exercised.

We all are going out of the world to meet our Bridegroom, bearing a lamp [Prov. 20:27] as a shining testimony....This lamp should be bright and shining, so it needs oil. Oil in typology signifies the Spirit of God (Isa. 61:1; Heb. 1:9), and we need the Spirit as the burning oil. We are going out to meet Him, bearing a shining testimony, so we need the burning oil, the burning Spirit. With the lamp there is a vessel. The foolish ones have oil in their lamps, their spirits, but they do not have the extra portion of oil in their vessels, their souls. We should be in a situation of going out to meet Him and bearing His testimony. For this purpose we need more oil, more Spirit, so we have to buy the oil. This extra portion of oil could never be given to you as a gift. You could never get it freely. You need to buy the oil. To accumulate a deposit of the extra portion of the Holy Spirit in your being is not an overnight job....To pick up things that become a constitution of your proper being is not a matter of one day or even one year. It is a matter of daily business for a lifetime.

To be watchful does not mean only to watch for His coming. To be watchful is to prepare yourself every day by buying the oil....Our spiritual transformation is a daily and lifelong matter. Every day there should be some accumulation, some deposit of oil added to our being. We have not been that much in the proper exercise every day to exercise ourselves even every minute to buy the oil. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 525-528)

Further Reading: CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," chs. 7, 9; CWWN, vol. 48, "Messages for Building Up New Believers (1)," ch. 9

第二週■週六

晨興餽養

太二五 8『愚拙的對精明的說，請分點油給我們，因為我們的燈要滅了。』

10『…她們去買的時候，新郎到了；那豫備好的，同他進去赴婚筵，門就關了。』

『買』（太二五 10）指明需要付代價。聖靈的充滿是要出代價的，就如撇下世界、對付己、愛主勝過一切、因基督將萬事看為損失等等。我們今天若不出這代價，到復活之後還是要出。不付代價的人，就沒有額外的聖靈。

那豫備好的，必定是應邀赴羔羊婚筵的人。（啓十九 9。）我們應當豫備好，（太二四 44，）讓器皿裏一直有油，讓神的靈一直充滿我們全人。為着主的來臨（巴路西亞），我們應當天天儆醒並豫備。

同祂進去，（二五 10，）是指在主的來臨（巴路西亞）降到空中時，復活的信徒被提到空中。（帖前四 17。）馬太二十五章十節的婚筵是羔羊的婚筵；（啓十九 9；）這婚筵要在主來臨（巴路西亞）的路上，擺設在空中。（帖前四 17。）這要在國度實現之前，賜給豫備好的信徒，就是那些生前已被聖靈充滿，裝備好的信徒，作為賞賜，使他們享受主，也使主享受他們。

那豫備好的，同新郎進去赴婚筵之後，門就關了。這不是救恩的門，乃是進入主婚筵之享受的門。（馬太福音生命讀經，八三一至八三二頁。）

信息選讀

WEEK 2 — DAY 6

Morning Nourishment

Matt. 25:8 And the foolish said to the prudent, Give us some of your oil, for our lamps are going out.

10 ...As they were going away to buy, the bridegroom came; and those who were ready went in with him to the wedding feast. And the door was shut.

To buy indicates the need of paying a price. The fullness of the Holy Spirit is obtained at a cost, such as giving up the world, dealing with the self, loving the Lord above all, and counting all things loss for Christ. If we do not pay this price today, we must pay it after resurrection. Those who do not pay the price do not have the extra portion of the Holy Spirit.

Those who are ready must be those who are invited to the marriage dinner of the Lamb (Rev. 19:9). We should be ready (Matt. 24:44) by always having oil in our vessel, always being filled with the Spirit of God in our whole being. To watch and be ready should be our daily exercise for the Lord's parousia.

To go in with Him refers to the rapture of the resurrected believers to the air (1 Thes. 4:17) during the Lord's parousia. The wedding feast in Matthew 25:10 is the marriage dinner of the Lamb (Rev. 19:9), which will be held in the air (1 Thes. 4:17) during the Lord's coming, His parousia. It will occur before the manifestation of the kingdom as a reward of mutual enjoyment with the Lord to the believers who are ready, who have been equipped with the fullness of the Holy Spirit before they die.

After those who are ready go in with the Bridegroom to the marriage feast, the door is shut. This is not the door of salvation, but the door to enter into the enjoyment of the Lord's marriage feast. (Life-study of Matthew, p. 753)

Today's Reading

我們要穀資格被提進入新郎的婚筵，就要經過一段漫長的過程，累積屬靈的油。從你成為基督徒的時候起，你就該天天買油，好將油積存在你的器皿裏。

基督徒的生活不是在於…規條，…乃是一件關於我們買油的事。…接受聖靈進到我們的靈（燈）裏是白白的，然而得着那靈浸透我們的魂卻不是白白的。你…必須出代價對付你的魂。

每天早晨我們一起牀就需要禱告：『主，我不願在不儆醒之下作任何事，不願作任何事而不是在買油。我願隨時在任何事上買油。否則，就是浪費我的時間。』這該是我們的禱告，我們該有這樣禱告的態度，…花費我〔們〕所有的時間在靈裏。

我們有聖靈在我們重生的靈裏；但問題是，我們是否有額外的聖靈在我們魂裏，浸透我們的所是。問題不是童女的燈。甚至五個愚拙童女的燈也是燃燒的。她們的燈滅了』，（太二五 8，）這事實證明愚拙童女的燈是點着的，裏面有油，卻沒有充足的供應。她們器皿裏沒有額外的油。

馬太二十五章八節（指明）…復活之後，愚拙的信徒發現自己缺少神的靈，需要充滿神的靈。…他們的器皿，他們的魂，他們裏面沒有額外的靈。（愚拙的童女）求精明的童女幫助，分點油給她們。『精明的回答說，恐怕不穀我們和你們用的，不如你們到賣油的那裏，為自己買罷。』（9。）我們不該忘記這對話是在所有信徒復活之後發生的。…（許多信徒）在一生中一直都缺少那靈，但他們沉迷且麻木了。他們復活時，要發現這個短缺，但那時已經太遲了。他們必須去為自己買油。（李常受文集一九八五年第五冊，六四九至六五一、六一二至六一四頁。）

參讀：馬太福音生命讀經，第六十四篇。

For us to be qualified to be raptured to enter into the Bridegroom's wedding feast requires our passing through a long period of accumulating the spiritual oil. From the time you become a Christian, you should buy the oil to be deposited in your vessel every day.

The Christian life is not a matter of legalities... [but of] our buying of the oil...To receive the Holy Spirit into our spirit, our lamp, is free. But to have the Spirit saturating our soul is not free....You must pay the price in dealing with your soul.

We need to pray from the time that we wake up every morning, "Lord, I do not like to do anything that is not under my being watchful, that is not under my buying of the oil. I like to buy the oil at any time and in any instance. Otherwise, that will be a waste of my time." This should be our prayer and even our prayerful attitude, ... [to] spend all [our] time to be in the spirit.

We have the Holy Spirit in our regenerated spirit, but there is a question as to whether or not we have an extra portion of the Holy Spirit in our soul, saturating our being. The problem was not with the lamps of the virgins. Even the lamps of the five foolish virgins were burning. The fact that their lamps were "going out" (Matt. 25:8) proves that their lamps were lighted, having oil in them, but not having an adequate supply. They did not have the extra portion of the oil in their vessels.

Matthew 25:8 [indicates that]... after resurrection the foolish believers discovered that they were short of the Spirit of God and needed the fullness of the Spirit of God....They [did] not have an extra portion of the Spirit in their vessel, in their soul, their being. Then the foolish ones begged the prudent ones to help by giving them some oil. "But the prudent answered, saying, Perhaps there will not be enough for us and for you; go rather to those who sell, and buy for yourselves" (v. 9). We should not forget that this conversation takes place after all the believers have been resurrected.... [Many believers] were short of the Spirit all the time during their life, but they were befuddled and stupefied. When they are resurrected, they will discover their shortage, but then it will be too late. They have to go and buy for themselves. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 528-529, 501-502)

Further Reading: Life-study of Matthew, msg. 64

第二週詩歌

298

羨慕—在主裏的長進

8 6 8 6 副 (英 395)

降 E 大調

6/4

E^b Fm Gm B^b7 E^b B^b7 E^b
3 3 3 4-4 | 5 4 3 2 3 4 | 5 1 4 3-2 | 1--1-0 |

一 哦主,求你長在我心,你外再無他求!

E^b Fm E^b B^b7 E^b B^b7 E^b
3 3 3 4-4 | 5 4 3 2 3 4 | 5 1 4 3-2 | 1--1 0

使我逐日與你更親,逐日向罪自由。

E^b Cm Gm E^b A^b B^b7 E^b B^b
5 | 5 3 5 1-5 | 5 3 5 5-5 | 6-5 5 4 3 | 3--2-0 |

(副) 願你逐日維持的力,仍然顧我軟弱,

E^b Fm Gm B^b7 E^b B^b7 E^b
3 3 3 4-4 | 5 4 3 2 3 4 | 5 1 4 3-2 | 1--1-0 ||

你的亮光除我陰翳,生命吞我死涸。

二 當你榮光照我心頭, 所有惡念都消;
“我是無有,你是萬有,” 我願常受此教。

三 你這聖潔、榮耀的主, 讓我更多瞻仰;
無論快樂或是艱苦, 我願作你活像。

四 天上喜樂,求你膏我, 靈力,求你助我;
但願你的熱切愛火, 從我全人射過。

五 可憐的己,願其消沉, 惟你作我目標,
使我逐日藉着你恩, 更配與你相交。

第一節的“長,”意思是生長、長大。

WEEK 2 — HYMN

O Jesus Christ, grow Thou in me

Longings — For Growth in Christ

395

1. O Je - sus Christ, grow Thou in me, And all things else re - cede;
My heart be dai - ly near - er Thee, From sin be dai - ly
freed. (C) Each day let Thy sup - port - ing might My weak - ness still em - brace;
My darkness va - nish in Thy light, Thy life my death ef - face.

2. In Thy bright beams which on me fall,
Fade every evil thought;
That I am nothing, Thou art all,
I would be daily taught.

3. More of Thy glory let me see,
Thou Holy, Wise, and True;
I would Thy living image be,
In joy and sorrow too.

4. Fill me with gladness from above,
Hold me by strength divine;
Lord, let the glow of Thy great love
Through all my being shine.

5. Make this poor self grow less and less,
Be Thou my life and aim;
Oh, make me daily through Thy grace
More meet to bear Thy name.

第三週

喪失魂生命，
有分於得勝者的被提，
並得着我們信心的結果—
魂的救恩

讀經：路九 23～25，十四 26～35，十七 26～36，
二一 34～36，來十 39，彼前一 7～9，13

綱要

週一

壹 我們若要救自己的魂生命，必喪失魂生命；
但我們若為主的緣故喪失自己的魂生命，
必救了魂生命—太十 39，路九 23～25，
十四 26～35：

一 主耶穌在路加九章二十三至二十五節教導門徒，
要背起他們的十字架，並藉着否認自己的魂生
命來跟從祂：

- 1 救魂生命，就是讓魂得着享受，不讓魂受苦；喪
失魂生命，就是使魂失去享受而受痛苦—太十六
25。
- 2 喪失魂生命乃是喪失魂的享受；救魂生命就是保守
魂在享受中—可八 35。
- 3 否認己，是棄絕魂的慾望、愛好和選擇—路九 23。

Week Three

**The Losing of the Soul-life,
Participating in the Rapture of the Overcomers,
and Receiving the End of Our Faith—
the Salvation of the Soul**

Scripture Reading: Luke 9:23-25; 14:26-35; 17:26-36; 21:34-36; Heb. 10:39; 1 Pet.
1:7-9, 13

OUTLINE

Day 1

I. If we want to save our soul-life, we will lose it, but if we
lose our soul-life for the Lord's sake, we will save it—
Matt. 10:39; Luke 9:23-25; 14:26-35:

A. In Luke 9:23-25 the Lord Jesus taught the disciples to take up their cross
and follow Him by denying their soul-life:

1. To save the soul-life is to allow the soul to have its enjoyment and to
escape suffering; to lose the soul-life is to cause the soul to lose its
enjoyment and thereby to suffer—Matt. 16:25.
2. To lose the soul-life is to lose the enjoyment of the soul, and to save
the soul-life means to preserve the soul in its enjoyment—Mark 8:35.
3. To deny the self is to reject the soul's desire, preference, and choice—

- 4 我們必須在今世否認自己的魂，就是我們的魂生命，連同其一切享樂，使我們來世在對主的享受裏可以得着魂—彼前一 9。
- 5 我們若為主的緣故，在今世讓我們的魂失去享受，就會叫我們的魂在國度時代裏得着享受；我們要與主同享治理全地的快樂—太二五 21，23。

週二

二 主在路加十四章二十六至三十五節教導我們，在跟從祂的事上要絕對，並要恨惡一切打岔、攔阻、並阻撓我們忠信跟從祂的事，甚至恨惡我們自己的魂生命：

- 1 信徒是地上的鹽；（太五 13；）他們的味，在於他們對屬地事物的捨棄—路十四 33 ~ 34。
- 2 信徒不願捨棄今生一切的事物，就會失去味道—他們在神國裏的功用—34 節。
- 3 信徒若是失去味道，就是失去功用，用在田裏就不合式，田表徵召會是神的耕地，（林前三 9，）帶進要來的國度；（啓十一 15；）堆在糞裏也不合式，糞堆表徵火坑，宇宙中的污穢之地；（二一 8；）他們已經得救，免去了永遠的沉淪，但他們不適合於要來的國度，他們要從千年國的榮耀裏被扔出去，撇在一旁受管教—路十四 35。

週三

貳 我們若喪失魂生命，就可以有分於得勝者

Luke 9:23.

4. We must deny our soul, our soulish life, with all its pleasures in this age, so that we may gain it in the enjoyment of the Lord in the coming age—1 Pet. 1:9.
5. If we allow our soul to suffer the loss of its enjoyment in this age for the Lord's sake, we will cause our soul to have its enjoyment in the kingdom age; we will share the Lord's joy in ruling over the earth—Matt. 25:21, 23.

Day 2

B. In Luke 14:26-35 the Lord taught us to be absolute in following Him and to hate everything, even our own soul-life, that distracts, hinders, and frustrates us from following Him faithfully:

1. As the salt of the earth (Matt. 5:13), the believers' taste depends on their renouncing of the earthly things—Luke 14:33-34.
2. Believers may lose their taste—their function in the kingdom of God—by not being willing to renounce all the things of the present life—v. 34.
3. If the believers lose their taste, their function, they will be fit neither for the land, signifying the church as God's farm (1 Cor. 3:9), which issues in the coming kingdom (Rev. 11:15), nor for the manure pile, signifying hell, the filthy place in the universe (21:8); having been saved from eternal perdition but being unfit for the coming kingdom, they will be thrown out from the glory of the kingdom in the millennium and be put aside for discipline—Luke 14:35.

Day 3

II. If we lose our soul-life, we may participate in the rapture

的被提—十七 26 ~ 36, 二一 34 ~ 36:

一 我們要有分於得勝者的被提，使我們得以享受主的巴路西亞（同在，來臨），並逃避大災難，就必須勝過今天世人生活的麻醉影響—十七 26 ~ 30:

- 1 洪水以前的挪亞世代，和所多瑪遭毀滅以前的羅得世代，被邪惡的生活所麻醉，其光景描繪出主的巴路西亞和大災難以前，世人生活的危險光景—太二四 3, 21。
- 2 我們作為主耶穌的跟從者，需要在今世藉着喪失魂生命，勝過世界放蕩生活的麻醉影響—路十七 31 ~ 33。

二 保全魂生命，與留戀屬地、物質的東西有關—31, 33 節:

- 1 我們留戀屬地的東西，是因我們顧到今世魂的享受—參提後四 10。
- 2 羅得的妻子變成一根鹽柱，是因她留戀所多瑪，回頭觀望；這指明她貪愛並寶貝神即將審判並徹底毀滅的邪惡世界—路十七 32：
 - a 她雖被救出所多瑪，卻沒有到達羅得所到的安全地方—創十九 15 ~ 30。
 - b 她沒有滅亡，也沒有完全得救；她就像失了味的鹽，（路十四 34 ~ 35，）被撇在蒙羞之地；這對貪愛世界的信徒，是個嚴肅的警告—約壹二 15 ~ 17, 28。
- 3 為着魂的享受而留戀屬地的東西，會使我們喪失魂，就是我們的魂會在要來的國度時代失去享受—路十七 33。

of the overcomers—17:26-36; 21:34-36:

A. In order to participate in the rapture of the overcomers so that we may enjoy the Lord's parousia (presence, coming) and escape the great tribulation, we must overcome the stupefying effect of man's living today—17:26-30:

1. The conditions of evil living that stupefied the generation of Noah before the deluge and the generation of Lot before the destruction of Sodom portray the perilous condition of man's living before the Lord's parousia and the great tribulation—Matt. 24:3, 21.
2. As followers of the Lord Jesus, we need to overcome the stupefying effect of the world's indulgent living by losing our soul-life in this age—Luke 17:31-33.

B. Preserving the soul-life is related to lingering in the earthly and material things—vv. 31, 33:

1. We linger in the earthly things because we care for our soul's enjoyment in the present age—cf. 2 Tim. 4:10.
2. Lot's wife became a pillar of salt because she took a lingering look backward at Sodom, indicating that she loved and treasured the evil world that God was going to judge and utterly destroy—Luke 17:32:
 - a. She was rescued from Sodom, but she did not reach the safe place that Lot reached—Gen. 19:15-30.
 - b. Although she did not perish, she was not fully saved, but, like the salt that becomes tasteless (Luke 14:34-35), she was left in a place of shame; this is a solemn warning to the world-loving believers—1 John 2:15-17, 28.
3. Lingering in the earthly things for the sake of our soul's enjoyment will cause us to lose our soul; that is, our soul will suffer the loss of its enjoyment in the coming kingdom age—Luke 17:33.

三 路加十七章三十一至三十六節說到我們對被提之呼召的反應：

- 1 這些經文描述魂生命所行的，不是有罪的事，乃是屬地的事；主在這裏的囑咐與信徒在實際生活上的得勝有關—34 ~ 36 節。
- 2 活着的信徒是否有分於得勝者的被提，在於他們對主呼召他們去的反應；被提要隱祕且突然的發生—31 節：
 - a 這呼召在我們身上不會產生最後一分鐘神奇的改變，而漠視我們先前在主面前的生活。
 - b 在那一刻，我們會發現我們的心真正所寶貝的；這寶貝若是主自己，我們就不會回頭觀望—32 節。
 - c 我們需要十字架作工在我們身上，使我們在靈裏與主自己以外的一切人事物完全分開—31 節。
- 3 某些人被提，是因為他們勝過今世放縱自己之生活的麻醉影響，使他們可以被提進入主巴路西亞的享受裏—26 ~ 30, 34 ~ 36 節。

週四

四 主耶穌在路加二十一章三十四至三十六節警告我們要小心，時時儆醒，常常祈求，使我們『得勝，能逃避這一切要發生的事，得以站立在人子面前』：

- 1 『得勝，能』，即有力量和能力；這種逃避大災難的力量和能力，來自儆醒和祈求—36 節。
- 2 『逃避』指在大災難以前被提—太二四 21。

C. Luke 17:31-36 speaks of our reaction to the rapture call:

1. These verses depict the soul-life in its engagement not with sinful things but with the things of earth; the Lord's charge here is related to the believers' overcoming in their practical life—vv. 34-36.
2. Whether or not the living believers participate in the rapture of the overcomers depends on their reaction to the call to go; the rapture will occur secretly and unexpectedly—v. 31:
 - a. This call will not produce a miraculous last-minute change in us that has no relation to our previous life with the Lord.
 - b. In that moment we will discover our heart's real treasure; if this treasure is the Lord Himself, there will be no backward look—v. 32.
 - c. We need the cross to work in us a thorough detachment in spirit from everything and everyone other than the Lord Himself—v. 31.
3. Certain ones are taken because they have overcome the stupefying effect of self-indulgent living in this age to be raptured into the enjoyment of the Lord's parousia—vv. 26-30, 34-36.

Day 4

D. In Luke 21:34-36 the Lord Jesus warns us to take heed to ourselves and to be watchful at every time, beseeching that we would “prevail to escape all these things which are about to happen and stand before the Son of Man”:

1. Prevail here means to have strength and ability; the strength and ability to escape the great tribulation come from watching and beseeching—v. 36.
2. Escape refers to being raptured before the great tribulation—Matt. 24:21.

3 『這一切要發生的事』，指一切大災難的事。

4 『站立在人子面前』，與啓示錄十四章一節的『站』相符，指明在大災難前，被提的得勝者要在天上的錫安山，站立在救主面前。

週五

叁 我們信心所受的試驗顯為可得稱讚、榮耀和尊貴，就會得着我們信心的結果，就是魂的救恩—彼前一7～9：

一 當我們活在神的行政之下，就會在諸般的試煉中憂愁，並經歷信心的試驗—6～7節：

1 六節的試煉乃是苦難，以試驗我們信徒之生活的品質。

2 這些苦難是神用來試驗並試煉我們的信心，要看我們在受苦的事上，是否跟隨基督—二19～23，三14～18。

3 一章七節所強調的不是信心，乃是藉着苦難在試煉之下對信心的試驗。

二 彼前一章九節之魂的救恩，意為我們的魂要在主顯現、回來時得救，脫離苦難得以完滿的享受主—7節，三17，四1，12～16，19：

1 主顯現時，有些信徒要進去享受主的快樂，有些要哀哭切齒的受苦—太二五21，23，30，二四45～46，51。

2 進去享受主的快樂，就是我們魂的得救—二五21，23。

3 在主耶穌顯現、回來時，我們的魂要得救，並且我們會覈資格有分於在來世對主的享受—彼前一9，

3. All these things which are about to happen are all the things of the great tribulation.

4. Stand before the Son of Man corresponds with standing in Revelation 14:1, indicating that the raptured overcomers will stand before the Savior on Mount Zion in the heavens before the great tribulation.

Day 5

III. The proving of our faith being found unto praise, glory, and honor results in the receiving of the end of our faith—the salvation of our souls—1 Pet. 1:7-9:

A. As we live under the government of God, we will be made sorrowful by various trials and experience the proving of our faith—vv. 6-7:

1. The trials in verse 6 are sufferings that test the quality of our life as believers.

2. These trials are used by God to prove and try our faith to see whether we will follow Christ in suffering—2:19-23; 3:14-18.

3. The emphasis in 1 Peter 1:7 is not on faith but on the proving of faith by trials that come through sufferings.

B. The salvation of the soul in 1 Peter 1:9 means that our soul will be saved from sufferings into the full enjoyment of the Lord at His revelation, His coming back—v. 7; 3:17; 4:1, 12-16, 19:

1. At the Lord's revelation, some believers will enter into the joy of the Lord, and some will suffer in weeping and gnashing of teeth—Matt. 25:21, 23, 30; 24:45-46, 51.

2. To enter into the Lord's joy is the salvation of our souls—25:21, 23.

3. At the revelation of the Lord Jesus, His coming, our soul will be saved, and we will be qualified to participate in the Lord's enjoyment in the

週六

三 我們若要得着魂的救恩作我們信心的結果，就不可成爲那『退縮以致遭毀壞的人，乃是有信心以致得着魂的人』—來十 39:

- 1 得着或拯救我們的魂，乃在於我們得救重生之後，在跟從主的事上，如何對付我們的魂。
- 2 我們現今若爲主的緣故喪失魂，就必救了魂，我們的魂就要在主回來時得救或被得着—路九 24，彼前一 9。
- 3 得着魂乃是國度的賞賜，要賜給跟從主的得勝者—來十 35，太十六 22 ~ 28。

coming age—1 Pet. 1:9, 13.

Day 6

C. If we would receive as the end of our faith the salvation of our souls, we must not be “of those who shrink back to ruin but of those who have faith to the gaining of the soul”—Heb. 10:39:

1. The gaining, or saving, of our soul depends on how we deal with our soul in following the Lord after we are saved and regenerated.
2. If we lose our soul now for the Lord’s sake, we will save it, and it will be saved, or gained, at the Lord’s coming back—Luke 9:24; 1 Pet. 1:9.
3. The gaining of the soul will be the reward of the kingdom to the overcoming followers of the Lord—Heb. 10:35; Matt. 16:22-28.

第三週■週一

晨興餽養

路九 23 ~ 25『耶穌又對眾人說，若有人要跟從我，就當否認己，天天背起他的十字架，並跟從我。因為凡要救自己魂生命的，必喪失魂生命；凡為我喪失自己魂生命的，必救了魂生命。人若賺得全世界，卻喪失自己，賠上自己，有甚麼益處？』

救魂生命，就是讓魂得着享受，不讓魂受苦。喪失魂生命，就是使魂失去享受而受痛苦。跟從人救主的人，若讓他們的魂在今世得着享受，就會叫他們的魂在要來的國度時代裏失去享受。他們若為人救主的緣故，在今世讓他們的魂失去享受，就會叫他們的魂在要來的國度時代裏得着享受，就是與主同享治理全地的喜樂。（太二五 21，23。）（路加福音生命讀經，二一三頁。）

信息選讀

在說到否認己、背起十字架與喪失魂之後，主就題到世界，說，『人若賺得全世界，卻賠上自己的魂生命，有甚麼益處？人還能拿甚麼換自己的魂生命？』（太十六 26。）只因世界能給人魂的娛樂，人就愛世界。他們愛美衣、名車、以及屬世的娛樂，因為這些能帶給魂享受。但是為着主的緣故，為着福音的緣故，為着祂見證的緣故，我們需要在這世代中甘願喪失我們魂的享受。…人愛世界的原因，乃是因他們想保有魂的享受。全世界都有魂的享受。人攻讀學位的原因，乃是想要有更好的生活，更好的生活意思就是更多的享受。另有些人在工作上要升遷，就是為了有更多的錢，好得着更多魂的享受。

WEEK 3 — DAY 1

Morning Nourishment

Luke 9:23-25 And He said to them all, If anyone wants to come after Me, let him deny himself and take up his cross daily and follow Me. For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake, this one shall save it. For what is a man profited if he gains the whole world but loses or forfeits himself?

To save the soul life is to allow the soul to have its enjoyment and not to suffer. To lose the soul life is to cause the soul to suffer the loss of its enjoyment. If the followers of the Man-Savior allow their soul to have its enjoyment in this age, they will cause their soul to suffer the loss of its enjoyment in the coming kingdom age. If they allow their soul to suffer the loss of its enjoyment in this age for the sake of the Man-Savior, they will cause their soul to have its enjoyment in the coming kingdom age. They will share the Lord's joy in ruling over the earth (Matt. 25:21, 23). (Life-study of Luke, pp. 181-182)

Today's Reading

After speaking of denying the self, taking up the cross, and losing the soul, the Lord referred to the world, saying, "What shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?" (Matt. 16:26). People love the world simply because it gives amusement to their soul. They love good clothing, fine cars, and worldly amusements because they bring enjoyment to the soul. But for the Lord's sake, for the gospel's sake, and for His testimony's sake, we need to be willing to lose the enjoyment of the soul in this age....The reason people love the world is that they want to maintain the enjoyment of the soul. Throughout the world there is the enjoyment of the soul. The reason people study to earn a degree is to have a better life, and a better life means more enjoyment. Others work to earn a promotion in their job so that they may have more money for more enjoyment

主耶穌來時，祂喪失祂的魂，也就是說，祂放棄祂所有魂的享受。祂在今世喪失祂魂的享受，使祂在來世可以得着祂的魂。…在來世，主耶穌將享受全地。那時，祂將會邀請我們，祂的同夥們，來分享這享受。我們需要耐心的等待這要來的享受。假如今天你保有你魂的享受，你將會失去要來的享受。…這由你選擇。假如你寧願今日有享受，你有自由這麼作。只是如果你在今世拯救魂，你在主耶穌回來時必定會喪失魂。祂會告訴你，因着你已經享受你的魂如此多，現在是你喪失魂的時候。你要選擇那一個—今天喪失你的魂而明天得着它，或者今天得着魂而明天喪失它？假如我們得着全世界，卻喪失了魂，是不值得的。

假定住在弟兄之家的弟兄們已經看見關於基督和召會建造的異象，他們認識主爲了祂的經綸渴望恢復召會生活。然而，…由於〔某種〕令人失望的光景，有些弟兄們就考慮要搬出弟兄之家。但是他們若搬出，就是拯救他們的魂，使自己安逸。一個弟兄可能真的從那家搬到另一家，幾週以後，他就知道光景還是一樣。後來他就隱匿搬家的原因，以要尋找較好的召會生活作藉口，遷到另一個地方的召會。…當他到了新地方並搬進那裏的弟兄之家，他發現光景竟然比他離開的那地還要糟。這時，由於對召會生活失望，他可能決定完全離開召會。倘若他這樣作，他就是拯救他的魂到極點了。藉此我們看見取悅己就是拯救魂。（李常受文集一九七八年第一冊，一二九至一三〇、一一二至一一三頁。）

參讀：國度的操練爲着教會的建造，第五至六篇；倪柝聲文集第二輯第二十四冊，第一百一十一篇。

of the soul. When the Lord Jesus came, He lost His soul; that is, He gave up all His soulish enjoyment. He lost the enjoyment of His soul in this age so that He might gain His soul in the coming age.... In the coming age the Lord Jesus will enjoy the whole earth. At that time He will invite us, His partners, to share in this enjoyment. We need to wait patiently for the coming enjoyment. If you keep the enjoyment in your soul today, you will lose the enjoyment to come.... The choice is yours. If you prefer to have your enjoyment today, you are free to do so. But if you save your soul in this age, be assured that you will lose it when the Lord comes back. He will tell you that because you have enjoyed your soul so much, now is the time for you to lose it. Which do you choose—to lose your soul today and gain it tomorrow, or to gain it today and lose it tomorrow? If we could gain the whole world, it would still not be worthwhile to gain it at the cost of losing our soul.

Suppose the brothers living in a brothers' house have seen the vision concerning Christ and the building of the church. They realize that the Lord desires to recover the church life for His economy. However, ...because of [a] discouraging situation, some of the brothers may consider moving out of the house. But if they move out, they will be saving their souls to have an easy way for themselves. One brother may actually move from that house to another house, where, after a few weeks, he learns that the situation is the same. Then he moves to a church in another part of the country....When he arrives in the new locality and moves into a brothers' house there, he finds the situation even worse than the one he left. At this point, disappointed with the church life, he may decide to leave the church entirely. If he does this, he will be saving his soul to the uttermost. By this we see that to please the self is to save the soul. (CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," pp. 105-106, 92)

Further Reading: CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," chs. 5-6; CWWN, vol. 44, ch. 111

第三週■週二

晨興餽養

路十四 26『人到我這裏來，若不恨自己的父親、母親、妻子、兒女、弟兄、姊妹，甚至自己的魂生命，就不能作我的門徒。』

34 ~ 35『鹽本是好的，但若是連鹽也失了味，可用甚麼叫它再鹹？或用在田裏，或堆在糞裏，都不合式，只好扔在外面…。』

我們也許認為主耶穌只教導我們要愛，但在路加十四章二十六節祂教導我們要恨。這不是宗教，這是神經綸裏的事。…我們特別需要恨我們自己，就是我們自己的魂生命。

我們在自己裏所愛的，主要的不是我們的靈或身體，乃是我們的魂。…事實上，一切形式的消遣、娛樂、享樂都是為着魂的享受。在二十六節，主清楚的說，我們若不恨自己的魂生命，就不能作祂的門徒。（路加福音生命讀經，三二三頁。）

信息選讀

在路加十四章三十四、三十五節，主…說到鹽。…鹽在性質上是一種殺菌防腐的元素。對敗壞的地，主耶穌的跟從者應當就是這樣的元素，防止地完全敗壞。…主指明鹽可能會失去味道。主的跟從者失了味，意思就是他們失去了鹽的功能。他們變得和屬地的人一樣，與不信的人毫無分別。…在基督裏的信徒是地上的鹽，為神所用，以消滅地上的腐敗。他們的味，在於他們對屬地事物的捨棄。他們捨棄地上的事物越多，味道就越強。他們不願捨棄今生一切的事物，就會失去味道。若是這樣，用在田

WEEK 3 — DAY 2

Morning Nourishment

Luke 14:26 If anyone comes to Me and does not hate his own father and mother and wife and children and brothers and sisters, and moreover, even his own soul-life, he cannot be My disciple.

34-35 Therefore salt is good; but if even the salt becomes tasteless, with what will its saltiness be restored? It is fit neither for the land nor for the manure pile; they will throw it out...

We may think that the Lord Jesus teaches us only to love. But in Luke 14:26 He teaches us to hate. This is not religion; this is a matter in God's economy... Especially we need to hate ourselves, even our own soul life.

What we love in ourselves is not mainly our spirit or body but our soul... Actually, all forms of amusement, entertainment, and pleasures are for the enjoyment of the soul. In 14:26 the Lord clearly says that if we do not hate our own soul-life, we cannot be His disciples. (Life-study of Luke, pp. 281-282)

Today's Reading

In Luke 14:34 and 35 the Lord [speaks] of salt... Salt by nature is an element that kills and eliminates the germs of corruption. To the corrupted earth, the followers of the Lord Jesus should be such an element keeping the earth from being fully corrupted. The Lord indicates that it is possible for salt to become tasteless. For the followers of the Lord to become tasteless means that they have lost their salting function. They have become the same as earthly people, with no distinction from the unbelievers. Believers in Christ are the salt of the earth used by God to kill and eliminate the earth's corruption. Their taste depends upon their renouncing of earthly things. The more they renounce the things of the earth, the more powerful will be their taste. They will lose their

裏就不合式，田表徵召會是神的耕地，（林前三9，）帶進要來的國度；（啓十一15；）堆在糞裏也不合式，糞堆表徵火坑，宇宙中的污穢之地。（二一8，二二15。）他們要從神的國裏被扔出去，特別是在千年國時，要從國度的榮耀裏被扔出去。他們已經得救，免去了永遠的沉淪，但他們沒有捨棄屬地的事物，失去了他們在神國裏的功用；因此他們不適合於要來的國度，需要被撇在一旁受管教。

因為我們的父知道祂的兒女也許會頑皮，沒有忠信的享受基督，所以祂將祂完全救恩的一部分當作獎勵和賞賜，…鼓勵我們，警告我們，題醒我們，今天要保守自己享受基督，並且在這享受裏行事為人。不然，我們就要受管教。這不是說，我們會滅亡，我們會失喪。我們既已永遠得救，就永不會滅亡。但是有些父的兒女來世需要受管教。那些來世遭受父管教的兒女，不會不再是祂的兒女。…新約裏清楚的教導，神對祂兒女時代的管教這件事。

我們已經看見，田表徵神的耕地，就是召會，召會將帶進要來的國度。糞堆乃是宇宙中最污穢之地，表徵火坑，火湖。當然，沒有一個得救的人適合於這樣的地方。但是主耶穌回來以後，你適合於甚麼地方？你當然不適合於火坑，糞堆，因為主的血已經洗淨你，你已經得救了。那麼你適合於國度麼？你的良心可能不許可你說你適合於國度。倘若這是你的光景，你就不適合於火坑，也不適合於國度。這就是說，你適合於第三個地方，管教的地方。（路加福音生命讀經，三二五至三二六、三二八至三二九頁。）

參讀：路加福音生命讀經，第二十一、三十二至三十三、三十八至三十九、四十七至四十八篇；馬太福音生命讀經，第二十三、二十七至二十八篇。

taste by not being willing to renounce all the things of the present life. If this happens, they will be fit neither for the soil, signifying the church as God's farm (1 Cor. 3:9) issuing in the coming kingdom (Rev. 11:15), nor for the manure pile, signifying hell, the dirty place in the universe (Rev. 21:8; 22:15). They will be thrown out from the kingdom of God, especially from the glory of the kingdom in the millennium. They have been saved from eternal perdition, but they did not renounce the earthly things and have lost their function in the kingdom of God. Thus, they are not fit for the coming kingdom, but need to be put aside for discipline.

Because our Father knows that His children may be "naughty" and not faithfully enjoy Christ, He has made part of His full salvation an incentive and a reward...to encourage us, warn us, and remind us to keep ourselves in the enjoyment of Christ today and to behave ourselves in this enjoyment. Otherwise, we shall be disciplined. This does not mean that we shall perish, that we shall be lost. Since we have been saved eternally, we shall never perish. Nevertheless, some of the Father's children will need to suffer discipline during the coming age. Those children who suffer the Father's discipline in the coming age will not cease to be His children....This matter of God's dispensational discipline of His children is clearly taught in the New Testament.

We have seen that the soil signifies God's farm, which is the church, and the church will issue in the coming kingdom. The manure pile, the dirtiest place in the universe, signifies hell, the lake of fire. To be sure, no saved person would be fit for such a place. But for what place will you be fit after the Lord Jesus comes back? You certainly will not be fit for hell, the manure pile, because the Lord's blood has washed you and you have been saved. Will you, then, be fit for the kingdom? Your conscience may not allow you to say that you are fit for the kingdom. If this is your situation, you are fit neither for hell nor for the kingdom. This means that you are fit for a third place, a place of discipline. (Life-study of Luke, pp. 283-284, 286-287)

Further Reading: Life-study of Luke, msgs. 21, 32-33, 38-39, 47-48; Life-study of Matthew, msgs. 23, 27-28

第三週■週三

晨興餽養

路十七 32 ~ 34 『你們要回想羅得的妻子。凡想要保全魂生命的，必喪失魂生命；凡喪失魂生命的，必使魂生命得以存活。我告訴你們，當那一夜，兩個人在一個牀上，要取去一個，撇下一個。』

羅得的妻子變成一根鹽柱，是因她留戀所多瑪，回頭觀望；這指明她貪愛並寶貝神即將審判並徹底毀滅的邪惡世界。她雖被救出所多瑪，卻沒有到達羅得所到的安全地方。（創十九 15 ~ 30。）她沒有滅亡，也沒有完全得救。她就像失了味的鹽，（路十四 34 ~ 35，）被撇在蒙羞之地。這對貪愛世界的信徒，是個嚴肅的警告。

如果我們愛主，接受羅得妻子之事例的警告，我們就不會在意物質的東西，也不會把我們的心擺在其上。我們不會貪戀物質的東西，而保全自己的魂，卻會被基督這屬天的氣所充滿，而被提上升。（路加福音生命讀經，三八七至三八八頁。）

信息選讀

在路加十七章三十四至三十六節，…啓示得勝信徒的被提。這事要隱密且突然的發生：在夜間，是對睡着的信徒；在白晝，是對在家裏推磨的姊妹，並在田裏作工的弟兄。他們蒙揀選是因為他們勝過了今世的麻醉影響。

在十四章二十五至三十五節，救主囑咐我們要盡所能的出代價，使我們能跟從祂。在十六章一至十三節，祂囑咐我們要勝過瑪門，使我們能作忠信的管家，精明的事奉祂。在十七章二十二至三十七節…，

WEEK 3 — DAY 3

Morning Nourishment

Luke 17:32-34 Remember Lot's wife. Whoever seeks to preserve his soul-life will lose it, and whoever loses it will preserve it alive. I tell you, In that night there will be two on one bed; the one will be taken and the other will be left.

Lot's wife became a pillar of salt because she took a lingering, backward look at Sodom. That look indicated that she loved and treasured the evil world which God was about to judge and utterly destroy. She was rescued from Sodom, but she did not reach the safe place that Lot reached (Gen. 19:15-30). She did not perish; neither was she fully saved. Like the salt which becomes tasteless (Luke 14:34-35), she was left in a place of suffering shame. This is a solemn warning to world-loving believers.

If we love the Lord and are warned by the case of Lot's wife, we shall not care for material things or set our hearts on them. Instead of preserving our soul by loving material things, we shall be filled up with Christ as the heavenly air. Then we shall rise in rapture. (Life-study of Luke, pp. 336-337)

Today's Reading

In Luke 17:34 and 35 the rapture of the overcoming believers is revealed. It will occur secretly and unexpectedly, at night to some believers who are sleeping and in the daytime to some sisters grinding at home and to some brothers working in the field. They are chosen because they have overcome the stupefying effect of this age.

In 14:25-35 the Savior charges us to pay the price insofar as we are able that we may follow Him. In 16:1-13 He charges us to overcome mammon so that we may serve Him prudently as a faithful steward. Here in 17:22-37 He charges us to overcome the stupefying effect of self-indulgent living in this age so that we

祂囑咐我們要勝過今世放縱自己之生活的麻醉影響，使我們可以被提進入祂巴路西亞（同在，來臨）的享受裏。這些囑咐都與信徒實際生活上的得勝有關。

在十七章三十四至三十六節主說『取去一個』，這是指得勝者的被提。他們不貪愛今生屬世的東西，不保全自己的魂生命。這樣被取去的人，要在災難（太二四21）以前被提。大災難是個厲害的試煉，要臨到普天下的人。（啓三10。）這樣的被提就是蒙保守免去那將要臨到普天下，試煉一切住在地上之人試煉的時候。（10。）

路加十七章三十五節的『推磨』，和馬太二十四章四十節的『在田裏』，都表明為生活而工作。信徒雖不該沉迷於今生的需求，卻需要為生活而工作。任何放棄正當謀生職業的想法，都是撒但詭計的另一極端。

我們在路加十七章三十四至三十六節看見，有些睡覺的人要在夜間被提，有些推磨的姊妹和耕種的弟兄要在白晝被提。在此我們看見，聖徒是在不同的時間，不同的地點被提。有些人要在夜間被提，有些人要在白晝被提，這要看他們住在地球上何處。也許遠東的聖徒要在夜間被提，西方的聖徒要在白晝被提。

我們在這些經節中看見，不是所有睡覺、推磨或耕種的人都被提。這指明不是所有的信徒一次被提。主說，兩個人在一個牀上，要取去一個，撇下一個。兩個人在同一處推磨，兩個人在田裏工作，也是一樣。在各個事例中，被撇下的那一個，也許不知道被取去的那一個的下落。這是儆醒之信徒的被提。（路加福音生命讀經，三八九至三九一頁。）

參讀：聖潔沒有瑕疵，第四章；啓示錄生命讀經，第二十九篇。

may be raptured into the enjoyment of His parousia (presence, coming). These charges are all related to overcoming in the believers' practical living.

In both 17:34 and 35 the Lord says that “the one will be taken.” The Greek word for taken literally means “taken with.” This word denotes the rapture of the overcomers, who do not preserve their soul life by loving the worldly things of this age. Those who are taken in this way will be raptured before the great tribulation (Matt. 24:21), which will be a severe trial upon the whole inhabited earth (Rev. 3:10). To be thus raptured is to be kept out of the hour of trial which is about to come on the whole inhabited earth, to try them who dwell on the earth (Rev. 3:10).

The words “grinding” in Luke 17:35 and “in the field” in Matthew 24:40 signify working for a living. Although the believers should not be stupefied by the necessities of this life, they need to work for a living. Any thought of giving up proper work for a living is another extreme of Satan's tactics.

In Luke 17:34-36 we see that some who are sleeping will be raptured in the night, and some sisters grinding and some brothers farming will be raptured in the day. Here we see that the rapture will involve saints who are in different places at different times. When the rapture takes place, some will be raptured in the night, and others will be raptured in the day, depending on where they live on earth. Perhaps the saints in the Far East will be raptured in the night, and the saints in the West will be raptured in the day.

In these verses we see that not all those who are sleeping, grinding, or farming will be raptured. This indicates that not all the believers will be raptured at once. The Lord says that two will be on one bed, and one will be taken and the other will be left. The same will be true of two grinding at the same place and of two laboring in the field. In each case, the one who is left may not know the whereabouts of the one who has been taken. This is the rapture of the watchful believers. (Life-study of Luke, pp. 338-339)

Further Reading: CWWN, vol. 34, “The Glorious Church,” ch. 4; Life-study of Revelation, msg. 29; CWWL, 1955, vol. 2, pp. 31-34

第三週■週四

晨興餽養

路二一 34『你們要小心，恐怕因酗酒、沉醉並今生的思慮，累住你們的心，那日子就如同網羅忽然臨到你們。』

36『但你們要時時儆醒，常常祈求，使你們得勝，能逃避這一切要發生的事，得以站立在人子面前。』

路加二十一章三十六節的『逃避』，是指在大災難（太二四 21）以前被取去，被提。（路十七 34～36。）大災難是個厲害的試煉，要臨到普天下的人。（啓三 10。）這樣的被提就是蒙保守『免去那將要臨到普天下，試煉一切住在地上之人試煉的時候』（10。）此外，『這一切…事』（路二一 36）是指一切大災難的事。『站立在人子面前』，與啓示錄十四章一節的『站』相符，這指明在大災難前，被提的得勝者要在天上的錫安山上，站立在救主面前。（參十二 5～6，14。）（路加福音生命讀經，四七五頁。）

信息選讀

在路加二十一章三十六節，人救主囑咐我們要儆醒。我們不被麻醉，就需要儆醒，而且需要常常祈求。這不是一般的禱告，乃是專一的禱告，使我們得勝，能逃避這一切要發生的事。…這樣得勝是指有力量和能力逃避大災難。我們不該被今天世界的潮流抓住，反而需要逃避這潮流。逃避的力量和能力，是來自儆醒和祈求。如果我們有專一的禱告，就會得勝，能逃避一切要發生的事。

WEEK 3 — DAY 4

Morning Nourishment

Luke 21:34 But take heed to yourselves lest perhaps your hearts be weighed down with debauchery and drunkenness and the anxieties of life, and that day come upon you suddenly as a snare.

36 But be watchful at every time, beseeching that you would prevail to escape all these things which are about to happen and stand before the Son of Man.

The word escape in Luke 21:36 signifies being taken, raptured, before the great tribulation (Matt. 24:21), which will be a severe trial upon the whole inhabited earth (Rev. 3:10; Luke 17:34-36)....“All these things” [in Luke 21:36] are the things of the great tribulation. To stand before the Son of Man corresponds to the standing of those in Revelation 14:1. It indicates that the raptured overcomers will stand before the Savior on Mount Zion in the heavens before the great tribulation (see Rev. 12:5-6, 14). (Life-study of Luke, p. 414)

Today's Reading

In Luke 21:36 the Man-Savior charges us to be watchful. Instead of being stupefied or drugged, we need to be vigilant. Furthermore, at every time we need to beseech. This is not to pray in a general way; it is to pray in a particular way that we may prevail to escape the things that are about to take place.... To prevail in this way is to have the strength and ability to escape the great tribulation. We should not be caught in the trend of today's world. Instead, we need to escape this trend. The strength and ability to escape come from being watchful and from beseeching. If we pray in a particular way, we shall prevail to escape all the things that are about to take place.

逃避要發生的事，就是在大災難之前被提，也是蒙保守免去那將要臨到普天下，試煉一切住在地上之人試煉的時候。因此，主在二十一章三十六節的話，乃是應驗祂對非拉鐵非召會的應許：『你既遵守我忍耐的話，我也必保守你免去那將要臨到普天下，試煉一切住在地上之人試煉的時候。』（啓三10。）這裏的『試煉』，無疑的是指大災難。

主這應許，與路加二十一章三十六節的相同，指明那些遵守主忍耐之話的聖徒，要在試煉前被提；這含示不遵守主忍耐之話的人，要留在那試煉中。

雖然三十四至三十六節沒有『被提』這辭，但三十六節很強的指明被提。這節聖經消極的說到逃避這一切要發生的事，也積極的說到站立在人子面前。在三十六節所含示的時間裏，人子在那裏？祂還在諸天的寶座上。那麼，我們怎樣能在那裏站立在祂面前？我們站立在寶座上的人子面前，惟一的路乃是被提—被提到諸天之上。

我們會不會在大災難以前被提，與寶座上的基督相遇，這不在於祂，乃在於我們儆醒，並專一的禱告。我們需要不斷儆醒、祈求，使我們得勝，能逃避大災難。我們需要禱告，使我們有力量和能力，逃避地上將要發生的事。

我們應當得勝，能逃避，蒙保守免去大災難。…這就是被提，在天上的錫安山上，站立在人子面前。然後祂就要開始祂的巴路西亞，與我們同在。當祂離開寶座回到地上來，我們就要與祂同在。那真是令人興奮！毫無疑問，那些在諸天裏的錫安山上，站立在人子面前的人，必定在主裏欣喜若狂。（路加福音生命讀經，四七五至四七六、四七八至四七九頁。）

參讀：正常的基督徒生活，第十二至十三章；新約總論，第一百八十二篇；使徒的教訓，第八篇。

To escape the things that are about to take place is to be raptured before the great tribulation. This is also to be kept out of the hour of trial which shall come upon the whole inhabited earth to try those who dwell on the earth. Hence, the Lord's word in 21:36 is the fulfillment of the promise He gives to the church in Philadelphia: "Because you have kept the word of My endurance, I also will keep you out of the hour of trial, which is about to come on the whole inhabited earth, to try them who dwell on the earth" (Rev. 3:10). "Trial" here undoubtedly denotes the great tribulation.

This promise of the Lord, like that in Luke 21:36, indicates that the saints who have kept the word of the Lord's endurance will be raptured before the great trial. This implies that those who have not kept the word of His endurance will be left in the trial.

Although the word rapture is not found in 21:34-36, there is a strong indication of the rapture in verse 36. This verse speaks negatively of escaping all the things that are about to take place and positively of standing before the Son of Man. Where will the Son of Man be at the time implied in verse 36? He will still be on the throne in the heavens....The only way for us to stand before the Son of Man on the throne is for us to be raptured, to be taken away to the heavens.

Whether or not we shall be raptured before the great tribulation and be taken away to meet Christ on the throne does not depend on Him. It depends on our watchfulness and on our praying in a particular way. Constantly we need to be watchful and beseeching that we may prevail to escape the great tribulation.

We should prevail to escape, prevail to be kept away from the great tribulation....This is to be raptured to stand before the Son of Man on the heavenly Mount Zion. Then He will begin His parousia with us. When He leaves the throne to come back to earth, we shall be with Him. How exciting that will be! No doubt, those who stand before the Son of Man on Mount Zion in the heavens will be beside themselves with joy in the Lord. (Life-study of Luke, pp. 414-417)

Further Reading: CWWN, vol. 33, "The Normal Christian Life," chs. 12-13; The Conclusion of the New Testament, msg. 182; CWWL, 1990, vol. 1, "The Apostles' Teaching," ch. 8

第三週■週五

晨興餽養

彼前一 7 ~ 9『叫你們信心所受的試驗，…經過火的試驗…，可以在耶穌基督顯現的時候，顯為可得稱讚、榮耀和尊貴的；你們雖然沒有見過祂，卻是愛祂，如今雖不得看見，卻因信入祂而歡騰，有說不出來、滿有榮光的喜樂，得着你們信心的結果，就是魂的救恩。』

在彼前一章七節彼得說到我們被擺在試煉裏（6）的原因。我們被擺在試煉裏，因為我們的信心需要受試驗。…『試驗』原文意蒙稱許的試驗。顯為可得稱讚、榮耀、尊貴的，不是信心的本身，乃是信心所受的試煉、試驗。（正如學校對學生的功課舉行考試，顯為可稱許的是考試，不是學生功課的本身。）當然，信心得稱許是來自正確的信心。這裏所強調的不是我們的信心，乃是藉着苦難在試煉之下對我們信心的試驗。（彼得前書生命讀經，五五頁。）

信息選讀

彼前一章九節…按事實是聯於七節。我們信心所受的試驗，將來顯為可得稱讚、榮耀和尊貴的，使我們得着我們信心的結果，就是魂的救恩。…九節的救恩是完全的救恩，這救恩分三個階段一起初的階段、長進的階段、和完成的階段。我們有三部分：靈、魂、體。我們的靈已經藉着重生得救了。（約三 5 ~ 6。）我們的體要藉着將來的改變形狀而得救，而得贖。（腓三 21，羅八 23。）我們的魂要在主顯現、回來時得救，脫離苦難得以完滿的享受主。為此我們必須在今世否認自己的魂，就是我們的魂生命連同其一切享樂，使

WEEK 3 — DAY 5

Morning Nourishment

1 Pet. 1:7-9 So that the proving of your faith, ...though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ; whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory, receiving the end of your faith, the salvation of your souls.

First Peter 1:7 gives the reason we are put into trials [v. 6]. We are put into trials because our faith needs to be tested, proved. The Greek word rendered “proving” means testing for approval. It is the proving, the testing, of our faith, not our faith itself, that may be found unto praise. This may be compared to an examination in school related to a student’s study. It is not the student’s study itself that is found approved; rather, it is the examination that is found to be approved. Of course, the approval of our faith comes out of the proper faith. The emphasis here is not on our faith; the emphasis is on the proving of our faith by the trials through sufferings. (Life-study of 1 Peter, pp. 45-46)

Today’s Reading

First Peter 1:9 is the direct continuation of verse 7. The proving of our faith to be found unto praise, glory, and honor results in the obtaining of the end of our faith, that is, the salvation of our souls. The salvation in verse 9 is full salvation, the salvation which is in three stages—the initial stage, the progressing stage, and the completing stage. We are of three parts: spirit, soul, and body. Our spirit has been saved through regeneration (John 3:5-6). Our body will be saved, redeemed, through the coming transfiguration (Rom. 8:23; Phil. 3:21). Our soul will be saved from sufferings into the full enjoyment of the Lord at His unveiling, His coming back. For this we have to deny our soul, our soulish life, with all its pleasures in this age, that we may gain it in

我們來世在對主的享受裏可以得着魂。（太十 37 ~ 39, 十六 24 ~ 27, 路十七 30 ~ 33, 約十二 25。）主顯現時，有些信徒經過祂的審判臺要進去享受主的快樂，（太二五 21, 23, 二四 45 ~ 46,）有些要哀哭切齒的受苦。（二五 30, 二四 51。）進去享受主的快樂，就是我們魂的得救。（來十 39。）

最近一些弟兄對我說，『…其他地方的聖徒…很貧窮，他們遭遇許多苦難，包括遭受逼迫。這似乎不公平。他們受許多的苦，我們卻在這國家享受美好的事物。』…我回答說，『…不要以為因為我們可以得着豐盛的物質東西，我們就沒有苦難。許多美國人受心臟病、胃潰瘍、和精神病的苦。…無論我們在那裏，我們都會受苦，並受神的管教。』…我們無法逃避我們魂裏的受苦。人活在地球上就是受苦。今天這地不是給我們享受的。

年輕人也許期望完成他們的教育，找分好的工作，然後有非常愉快的婚姻生活。然而，他們需要領悟，在這地上沒有樂園。我們必須等候主來，救我們脫離苦難的範圍，進入安適的範圍裏。那將是我們魂的完全救恩。

我能見證，雖然我有一位好妻子，雖然我為眾聖徒和眾召會所愛，但我魂裏不斷的受許多的苦。沒有人能幫助我逃避這苦楚。所以，我在等候主耶穌顯現。祂回來的時候，我就要從這受苦的範圍被救到享受的範圍。在那範圍裏我們要完全享受三一神，和祂一切所是、所有、所成就、所達到、並所得着的。（彼得前書生命讀經，六一、七四至七五頁。）

參讀：彼得前書生命讀經，第六至七篇；神聖分賜的異象與新路實行的指引，第四篇。

the enjoyment of the Lord in the coming age (Matt. 10:37-39; 16:24-27; Luke 17:30-33; John 12:25). At the Lord's unveiling, some believers through His judgment seat will enter into the joy of the Lord (Matt. 25:21, 23; 24:45-46), and some will suffer in weeping and gnashing of teeth (Matt. 25:30; 24:51). To enter into the Lord's joy is the salvation of our souls (Heb. 10:39).

Recently some brothers said to me, "...The saints in other places are poor and they are suffering many things, including persecution. This does not seem fair. While they are suffering so much, we are here in this country enjoying good things." I replied, "...Do not think that because we may have an abundance of material things we do not have sufferings. Many Americans suffer from heart disease, ulcers, and mental illness....Wherever we may be, we shall suffer and be subject to God's discipline." There is no way for us to avoid suffering in our soul. To live on earth as a human being is to suffer. The earth today is not for our enjoyment.

The young people may expect to finish their education, find a good job, and then have a very pleasant married life. They need to realize, however, that on this earth there is no paradise. We must wait for the Lord's coming to be saved from the realm of suffering into a realm of comfort. That will be the full salvation of our soul.

I can testify that although I have a good wife and although I am loved by the saints and the churches, I continue to suffer a great deal in my soul. No one can help me to avoid this suffering. Therefore, I am waiting for the unveiling of the Lord Jesus. At the time of His coming back, I shall be rescued from this realm of suffering into a realm of enjoyment. In that realm we shall have the full enjoyment of the Triune God and of all that He is, has, and has accomplished, attained, and obtained. (Life-study of 1 Peter, pp. 50, 60-61)

Further Reading: Life-study of 1 Peter, msgs. 6-7; CWWL, 1990, vol. 3, "The Vision of the Divine Dispensing and Guidelines for the Practice of the New Way," ch. 4

第三週■週六

晨興餽養

來十 35 『所以不可丟棄你們的膽量；這膽量是會得大賞賜的。』

39 『我們卻不是退縮以致遭毀壞的人，乃是有信心以致得着魂的人。』

得着魂是為着我們全人享受要來安息日的安息，也就是在要來的國度裏，有分於基督的快樂和榮耀。（來四 9。）我們人有三部分，靈、魂和身體。（帖前五 23。）我們的魂與我們的靈不同。當我們相信主耶穌而得救時，我們的靈就為神的靈所重生。（約三 6。）但我們的身體必須等到主耶穌回來時，纔能得贖、得救、並且改變形狀。（羅八 23～25，腓三 21。）至於拯救或得着我們的魂，乃在於我們得救重生之後，在跟從主的事上，如何對付我們的魂。我們現今若肯為主的緣故喪失魂，就必得着魂，（太十六 25，路九 24，十七 33，約十二 25，彼前一 9，）在主回來時，（來十 37，）就要拯救或得着我們的魂。（希伯來書生命讀經，六二四頁。）

信息選讀

來世得着魂，乃是我們因着在今世跟從基督而受苦所得的大賞賜。（來十 35。）我們在今生若只顧魂的享受，追求精神的快樂，卻不忠信的跟從基督，就要在來世，在我們的魂裏受主的管教。我們今天若願意為着主的緣故，失去魂的享受，到來世時，我們的全人，特別是我們的魂，就要完滿的享受主。那將是我們今天受苦的賞賜。

WEEK 3 — DAY 6

Morning Nourishment

Heb. 10:35 Do not cast away therefore your boldness, which has great reward.

39 But we are not of those who shrink back to ruin but of those who have faith to the gaining of the soul.

The gaining of the soul is for our whole being to enjoy the coming Sabbath rest, that is, to share in Christ's joy and glory in the coming kingdom (Heb. 4:9). Our being is of three parts—spirit, soul, and body (1 Thes. 5:23), and our soul is different from our spirit. At the time when we believed in the Lord Jesus and were saved, our spirit was regenerated with the Spirit of God (John 3:6). But we must wait until the Lord Jesus comes back for our body to be redeemed, saved, and transfigured (Rom. 8:23-25; Phil. 3:21). As to the saving or gaining of our soul, it depends upon how we deal with it in following the Lord after we are saved and regenerated. If we lose it now for the Lord's sake, we shall save it (Matt. 16:25; Luke 9:24; 17:33; John 12:25; 1 Pet. 1:9), and it shall be saved, or gained, at the Lord's coming back (Heb. 10:37). (Life-study of Hebrews, pp. 520-521)

Today's Reading

To gain our soul in the coming age will be a great reward (Heb. 10:35) to our suffering for following Christ in this age. If we care for the enjoyment of our soul, the psychological pleasures, and do not follow Christ faithfully today, we shall suffer the Lord's discipline in our soul in the coming age. If we are willing to lose the enjoyment of our soul for the Lord's sake today, we shall have the full enjoyment of the Lord for our whole being, especially for our soul, in the coming age. That will be a reward to our suffering today.

主在四福音裏多次告訴我們，若肯在今世為祂和福音的緣故喪失魂，在來世當祂回來時，我們就必得着魂。（太十六 25，路九 24，十七 33。）…我們這些人都有靈，但我們卻是一個魂。人乃是魂。今世喪失魂的意思，就是今世為主和福音的緣故受苦。當我們受苦時，乃是整個人受苦。這意思是說，我們喪失我們的魂。凡在今生豐足舒適，享受物質生活的人，就是叫魂得着享受。不是太多的基督徒肯付代價，嚴格的跟從主，因為他們不願意自己的魂受苦，只願意今生多有享受，買豪華汽車，住大洋房，得到許多屬世的東西，不願意喪失自己的魂。

今世喪失魂，就是在屬人的一面為主受苦。我們今天若跟從主，就必定會為祂的緣故受苦。因着你忠信正直的跟從耶穌基督，你的老師也許不給你高分數，你在職業上也許得不着升遷。許多這樣的事，都與喪失我們的魂有關。…我們今天喪失魂，乃是來世得着魂的條件。來世得着魂，就是進去享受主的快樂，並與祂一同作王。根據馬太二十五章的比喻，主對那些忠信的奴僕說，『進來享受你主人的快樂。』（23。）進來享受主的快樂，就是在要來的國度裏與主一同作王。今世是叫我們受苦的，來世纔是給我們享受的。

得着魂等於得完全，而得完全等於得榮耀。得榮耀、達到完全、來世得着魂，都是指一件事，就是得賞賜。…賞賜乃是神救恩的目標。神救恩的…目標…乃是使我們與祂的長子一樣一式。羅馬八章二十九節說，我們是被豫定『模成神兒子的形像，使祂兒子在許多弟兄中作長子』。這裏我們看見，神的目標就是要把祂的眾子，基督的眾弟兄，模成祂長子的形像。（希伯來書生命讀經，六二四至六二七頁。）

參讀：希伯來書生命讀經，第四十六篇；倪柝聲文集第一輯第十七冊，講經記錄，第十一至十三期。

In the Gospels the Lord tells us many times that if in this age we lose our soul for His sake and the gospel's, at His coming back in the next age we shall gain it (Matt. 16:25; Luke 9:24; 17:33)... As human beings, we have a spirit, but we are a soul. A human being is a soul. To lose our soul in this age means to suffer for the Lord's sake and for the sake of the gospel. When we suffer, our whole being suffers. This means that we lose our soul. Those who are rich and comfortable today, enjoying their physical life, are having enjoyment for their soul. Not many Christians are willing to pay the price to follow the Lord strictly, because they do not want to suffer in their soul; they want to enjoy their life today, desiring luxurious cars, large houses, and many worldly things.

Losing our soul in this age is to suffer for the Lord's sake in a human way. If we follow the Lord today, we shall certainly suffer for His sake. Because you are a faithful and straight follower of Jesus Christ, your teachers may not give you the higher grade, and you may not receive a promotion on your job. Many such things are related to losing our soul... This loss of our soul today is the condition of our gaining it in the next age. To gain our soul in the next age is to enter into the Lord's joy and reigning. According to the parable in Matthew 25, the Lord said to the faithful servants, "Enter into the joy of your master" [v. 23]. To enter into the Lord's joy is to enter into His reign in the coming kingdom. This age is for us to suffer; the next age is for our enjoyment.

The gaining of the soul equals perfection, and perfection equals glorification. To be glorified, to be perfected, and to gain our soul in the next age all refer to one thing—the reward.... [The reward] is the goal of God's salvation.... The goal of God's salvation is to make us the same as His Firstborn Son. Romans 8:29 says that we have been, "predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers"... Here we see God's goal—that His many sons, who are Christ's many brothers, might be conformed to the image of His firstborn Son. (Life-study of Hebrews, pp. 521-523)

Further Reading: Life-study of Hebrews, msg. 46; CWWN, vol. 17, issue nos. 6-8

第三週詩歌

227

聖靈的豐滿—藉十字架

7 7 7 7 雙副 (英 279, 不同調, 不同律)

降 E 大調

6/8

一 後 是 膏 油 先 是 血, 要 得 滋 潤 先 得 潔;
 若 非 經 過 各 各 他, 必 不 能 到 五 旬 節。
 我 們 若 未 蒙 洗 淨, 能 力 必 不 從 上 傾;
 我 們 若 要 作 見 證, 必 須 釘 死 已 生 命。
 (副) 因 此 求 主 藉 十 字 架, 治 死 我 的 魂 生 命;
 使 我 願 出 重 大 代 價, 來 滿 受 主 的 聖 靈。

- 二 先是用杖擊石磬, 後來活水纔溢漫; 先是經過約但河, 後是靈感加倍多;
 死亡若未作過工, 聖靈必定不充滿。 先受死亡的浸洗, 後得榮耀的聖魂。
 我們若真同主死, 願意萬有都損失, 五 當你舉目望禾田, 金穀豐盈你稱羨;
 主的能力要降臨, 使用我們救亡世。 當念果實未生時, 就有麥種死在先。
 三 先是祭壇後是火, 若沒喪失就沒果; 若要生命的子粒, 須有死亡的經歷;
 若非所有先奉獻, 必定不能登寶座。 凡人未到鬻地, 就無聖靈的能力。
 我們若真肯犧牲, 捨棄萬事降服神, 六 既是這樣,求我主, 使我忠誠走窄路,
 我們必定有能力, 因主信託順從人。 除去雄心和大志, 只願順服並受苦;
 四 先是豫備瓶子空, 後是膏油盛其中; 更大能力我不取, 更深的死我所需;
 先是山谷挖成溝, 後來活水纔深泓; 但願加畧的意義, 完全成功在我軀。

WEEK 3 — HYMN

Through the Cross, O Lord, I pray

Fulness of the Spirit — By the Cross

279

2. Christ, the Rock, must first be smitten,
 That the living water flow;
 Without death the Spirit's fulness
 Ne'er could dwell in man below.
 If with Christ we die completely,
 Willing thus our all to lose,
 He will clothe us with His power
 And to win the world will use.
3. First the altar, then the fire,
 If no loss, there'll be no gain;
 If our all has not been offered,
 To the throne we'll ne'er attain.
 If to sacrifice we're willing,
 All forsaking, God t'obey,
 He to us will be committed
 And thru us His pow'r display.
4. First we must prepare the vessels
 That the Oil they may contain;
 Dig the valley full of ditches
 That they may be filled with Rain.
 First we must go thru the Jordan
 Ere anointed from above;
 First in death we must be baptized,
 Then experience the Dove.
5. When we see the ripened harvest
 Of the golden countryside,
 We may know that many seeds have
 Fallen to the earth and died.
 Ere the fruit of life may blossom,
 We must surely suffer death;
 If with Christ we've not been buried,
 We'll not feel the Spirit's breath.
6. Since it must be thus, I pray, Lord,
 Help me go the narrow way;
 Deal with pride and make me willing
 Thus to suffer, Thee t'obey.
 I for greater power pray not,
 Deeper death is what I need;
 All the meaning of the Cross, Lord,
 Work in me—for this I plead.

第四週

爲着主即將第二次來臨，
在主的託付及祂的恩賜上忠信服事

讀經：太二四 45 ~ 51，二五 14 ~ 30

綱要

週一

壹 馬太二十四章四十五至五十一節啓示，我們必須在主的託付上忠信的服事，將神當作食物分賜給祂的家人，使我們得以在要來的國度中，贏得基督作我們的獎賞：

- 一 神有一個家庭和一個家庭行政，一個經綸，要將祂自己當作食物分賜給祂的家人，好使祂得着彰顯—提前一 4，三 15，弗二 19。
- 二 神派那些忠信又精明的奴僕作家庭管理者、管家、供應的管道，管理祂的家人，按時分糧給他們—太二四 45，林前九 17，弗三 2，林前四 1，彼前四 10，腓一 25。
- 三 『分糧給他們』，意指在召會裏，將神的話和基督當作生命的供應，供應信徒；作爲賜生命之靈的基督是我們的食物，祂具體化並實化在生命的話裏—太二四 45，約六 57，63，68，徒五 20，約壹五 16：

Week Four

Being Faithful in Service in the Lord's Commission and in His Gifts for His Second and Imminent Coming

Scripture Reading: Matt. 24:45-51; 25:14-30

OUTLINE

Day 1

- I. Matthew 24:45-51 reveals that we must be faithful in service in the Lord's commission to give God as food to the members of His household so that we may win Christ as our reward in the coming kingdom:
 - A. God has a household and a household administration, an economy, to dispense Himself as food to the members of His household for His expression—1 Tim. 1:4; 3:15; Eph. 2:19.
 - B. God has set faithful and prudent slaves over His household as household administrators, stewards, channels of supply, to give His people food at the proper time—Matt. 24:45; 1 Cor. 9:17; Eph. 3:2; 1 Cor. 4:1; 1 Pet. 4:10; Phil. 1:25.
 - C. Give them food refers to ministering the word of God and Christ as the life supply to the believers in the church; Christ as the life-giving Spirit is our food, embodied and realized in the word of life—Matt. 24:45; John 6:57, 63, 68; Acts 5:20; 1 John 5:16:

- 1 我們若要享受主作我們屬靈的食物，使我們能餵養別人，就必須禱告、默想主的話，藉着仔細揣摩而品嚐並享受它—弗六17～18，詩一一九15，結三1～4。
- 2 我們必須專注於禱告，並盡話語的職事—徒六4，林後三6，8，約七37～39，參來七25，八2。

週二

四 我們若是心裏說，我們的主人必來得遲，就是愛現今邪惡的世代，不愛主的顯現—太二四48，提後四8，10，參徒二六16：

- 1 我們必須提防貪婪，不為自己積財，乃要對神富足—路十二16～21，林後六10，弗三8。
- 2 『你們要回想羅得的妻子』，（路十七32，）意即我們不該貪愛並寶貝神即將審判並徹底毀滅的邪惡世界；這對貪愛世界的信徒，是個嚴肅的警告—28～32節，參羅一21，25。
- 3 我們需要儆醒並祈求，免得主來臨的那日子如同網羅忽然臨到我們—路二一34～36，參太二3。

五 動手打那些和我們同作奴僕的，乃是虐待作我們同伴的信徒—二四49上，徒九4：

- 1 我們不該審判、定罪作我們同伴的信徒，乃要以恩慈待他們，心存慈憐，饒恕他們，如同神在基督裏饒恕了我們一樣—路六37，弗四31～32，參帖前五14。
- 2 我們不該毀謗（辱罵）或批評我們的弟兄，乃要看他們比我們強—提後三1～2，彼前三8～10，猶10，林前六9～10，腓二2～4，29，羅十二3：

1. In order to enjoy the Lord as our spiritual food so that we can feed others, we must pray over and muse on His word, tasting and enjoying it through careful consideration—Eph. 6:17-18; Psa. 119:15; Ezek. 3:1-4.
2. We must devote ourselves to prayer and the ministry of the word—Acts 6:4; 2 Cor. 3:6, 8; John 7:37-39; cf. Heb. 7:25; 8:2.

Day 2

D. To say in our heart that our Master delays is to love the present evil age and not to love the Lord's appearing—Matt. 24:48; 2 Tim. 4:8, 10; cf. Acts 26:16:

1. We must beware of covetousness, not storing up treasure for ourselves but being rich toward God—Luke 12:16-21; 2 Cor. 6:10; Eph. 3:8.
2. “Remember Lot's wife” (Luke 17:32) means that we should not love and treasure the evil world that God is going to judge and utterly destroy; this is a solemn warning to the world-loving believers—vv. 28-32; cf. Rom. 1:21, 25.
3. We must be watchful and beseeching so that the day of the Lord's coming would not come upon us suddenly as a snare—Luke 21:34-36; cf. Matt. 2:3.

E. To beat our fellow slaves is to mistreat fellow believers—24:49a; Acts 9:4:

1. We must not judge and condemn our fellow believers but be kind to them, tenderhearted, forgiving them, even as God in Christ forgave us—Luke 6:37; Eph. 4:31-32; cf. 1 Thes. 5:14.
2. We must not revile or criticize our brothers but consider them more excellent than ourselves—2 Tim. 3:1-2; 1 Pet. 3:8-10; Jude 10; 1 Cor. 6:9-10; Phil. 2:2-4, 29; Rom. 12:3:

- a 毀謗（辱罵）是指我們藉着侮辱性的語言，粗魯的批判和批評聖徒，而使他們內裏受苦或受傷。
 - b 主的方式是包裹我們的傷處（醫治我們），把油和酒倒在我們的傷處（賜給我們聖靈和神的生命）——路十 33 ~ 34。
 - c 召會分裂、被破壞，其中一個原因乃是因爲人毀謗的話；聽毀謗的話，與說毀謗的話一樣要負責任；召會要維持合一，我們就需要抵擋毀謗的話語。
 - d 罪的感覺是由認識神而來的；照樣，對於毀謗的話的感覺，乃是由認識身體而來的；毀謗的話乃是與身體的見證相反的。
 - e 主警告我們，辱罵者在來世不能承受神的國作爲給得勝聖徒的賞賜——林前六 10。
- 3 我們不該作主轄管作我們同伴的信徒，乃要作奴僕服事他們，以復活的基督，就是賜生命的靈，餵養他們——彼前五 3，太二十 25 ~ 28，參民十七 8。

週三

- 六 和酒醉的人一同喫喝，乃是與沉醉在屬世事物裏的世人爲伴——太二四 49 下，參弗五 18：
- 1 因着信徒神聖的性情和聖別的地位，他們不該跟不信者同負一軛；這不只該應用在信徒與不信者之間的婚姻和事業上，也該應用在他們各種親密的關係上——林後六 14，林前十五 33，參箴十三 20。
 - 2 我們需要逃避青年人的私慾，同那清心呼求主的人，竭力追求包羅萬有的基督——提後二 22。

- a. Reviling is when we cause the saints to inwardly suffer pain or to be inwardly wounded by assailing and criticizing them harshly with abusive language.
 - b. The Lord's way is to bind up our wounds (healing us) and to pour oil and wine on our wounds (giving us the Holy Spirit and the divine life)—Luke 10:33-34.
 - c. One of the reasons the church is divided and damaged is that there are reviling words; those who take in reviling words bear the same responsibility as those who speak reviling words; in order for the church to maintain the oneness, we have to withstand reviling words.
 - d. The consciousness of sin comes from knowing God; in the same way, the consciousness of reviling words comes from the knowledge of the Body; reviling words are opposed to the testimony of the Body.
 - e. The Lord warns us that revilers will not inherit the kingdom of God in the next age as a reward to the overcoming saints—1 Cor. 6:10.
3. We must not lord it over our fellow believers but serve them as slaves to feed them with the resurrected Christ as the life-giving Spirit—1 Pet. 5:3; Matt. 20:25-28; cf. Num. 17:8.

Day 3

- F. To eat and drink with the drunken is to keep company with worldly people, who are drunk with worldly things—Matt. 24:49b; cf. Eph. 5:18:
- 1. Because of their divine nature and holy standing, the believers should not be yoked together with the unbelievers; this should be applied to all intimate relationships between believers and unbelievers, not only to marriage and business—2 Cor. 6:14; 1 Cor. 15:33; cf. Prov. 13:20.
 - 2. We must flee youthful lusts and pursue the all-inclusive Christ with those who call on the Lord out of a pure heart—2 Tim. 2:22.

七 在國度的實現裏，忠信精明的奴僕要得着管理的權柄為賞賜；但惡僕要從榮耀的基督，和祂國度的榮耀，並祂國度中榮耀的同在被割斷——太二四 47, 51。

週四

貳 馬太二十五章十四至三十節啓示，我們必須在主所給的恩賜上忠信服事，為祂賺取利潤，使我們得以在要來的國度中進入主的快樂：

一 主將自己比喻為一個人要往外國去（到諸天之上），把他的家業交給他的奴僕們；『他的家業』象徵召會（弗一 18）同所有的信徒，他們乃是神的家人。（太二四 45。）

二 主人按照奴僕各人的才幹，個別的給了一個五他連得銀子，一個二他連得，一個一他連得——二五 15：

1 銀子表徵屬靈的恩賜（屬靈的技巧和才幹）——羅十二 6，林前十二 4，彼前四 10，提後一 6。

2 基督身體所有的肢體都有恩賜，也都是恩賜——羅十二 6 上，弗四 7 ~ 8。

3 『各人的才幹』表徵我們天然的才能，由神的創造和我們的學習所構成——太二五 15，參徒七 22：

a 在我們服事主的事上，天然的力量和才幹在復活裏就成為有用的，要使我們成為柱子和建造柱子的人，以完成神永遠的定旨——林前十五 10, 58，參林後六 1 ~ 2，王上七 13 ~ 22 與註，弗四 8, 11 ~ 12, 16，加二 9，啓三 12。

G. The faithful and prudent slave will be rewarded with the authority to rule in the manifestation of the kingdom, whereas the evil slave will be cut off from the glorious Christ, from the glory of His kingdom, and from His glorious presence in His kingdom—Matt. 24:47, 51.

Day 4

II. Matthew 25:14-30 reveals that we must be faithful in service in the Lord's gifts to make a profit for Him so that we may enter into the joy of the Lord in the coming kingdom:

A. The Lord likened Himself to a man going abroad (into the heavens) and delivering to his slaves his possessions; his possessions signifies the church (Eph. 1:18) with all the believers, who constitute God's household (Matt. 24:45).

B. To one of his slaves the master gave five talents, to another two, and to another one—to each according to his own ability—25:15:

1. Talents signify spiritual gifts (spiritual skills and abilities)—Rom. 12:6; 1 Cor. 12:4; 1 Pet. 4:10; 2 Tim. 1:6.

2. All the members of the Body of Christ are gifted, and all are gifts—Rom. 12:6a; Eph. 4:7-8.

3. Own ability signifies our natural ability, which is constituted of God's creation and our learning—Matt. 25:15; cf. Acts 7:22:

a. The natural strength and ability become useful in resurrection for our service to the Lord in order to make us both pillars and pillar builders for the fulfilling of God's eternal purpose—1 Cor. 15:10, 58; cf. 2 Cor. 6:1-2; 1 Kings 7:13-22 with footnotes; Eph. 4:8, 11-12, 16; Gal. 2:9; Rev. 3:12.

b 摩西、彼得和保羅的天然才幹經過十字架，就在復活裏起來為主所用，為着建造祂的身體—徒七 22～36，路二二 32～33，彼前五 5～6，徒二二 3，腓三 5～8，14，加二 20，林後四 10～12，提後二 11。

週五

三 用銀子作買賣，表徵運用主所給我們的恩賜；另外賺了銀子，表徵我們已經完全用上從主所領受的恩賜，沒有任何的損失或浪費—太二五 16～17，提前四 14，提後一 6，四 5 下。

四 那領一他連得的，與那領五他連得和那領二他連得的相反，他去掘開地，把他主人的銀子埋藏了；這表徵沒有運用主的恩賜去拯救人，也沒有將祂的豐富供應給人—太二五 18，27：

- 1 地乃是象徵世界，所以『掘開地』是表徵鑽進世界，而埋藏主所給我們的恩賜。
- 2 『把他主人的銀子埋藏了』，表徵將主的恩賜棄之不用，以屬地的藉口為掩飾，任其荒廢；任何不運用主恩賜的藉口，都是把恩賜埋藏起來。

週六

五 主人對那又惡又懶的奴僕說，當把主人的銀子放給兌換銀錢的人（銀行業者），到主人來的時候，可以連本帶利收回—27 節：

- 1 在某種意義上，我們可以說，兌換銀錢的人（銀行業者）就是所有的新人、年幼者、以及退後者；使用我們的銀子最好的路就是照顧別人，對別人有興趣並關心他們，為要將基督分賜到他們裏面。
- 2 我們花時間和主同在，向祂敞開，問祂該照顧那些

b. Moses, Peter, and Paul's natural ability passed through the cross and came up in resurrection to be used by the Lord for the building up of His Body—Acts 7:22-36; Luke 22:32-33; 1 Pet. 5:5-6; Acts 22:3; Phil. 3:5-8, 14; Gal. 2:20; 2 Cor. 4:10-12; 2 Tim. 2:11.

Day 5

C. Trading with talents signifies using the gift that the Lord has given us; gaining other talents signifies that the gift we received from the Lord has been used to the fullest extent, without any loss or waste—Matt. 25:16-17; 1 Tim. 4:14; 2 Tim. 1:6; 4:5b.

D. In contrast to the five-talented and two-talented ones, the one-talented one went off, dug in the earth, and hid his master's money; this signifies not using the Lord's gift to save people and to minister His riches to them—Matt. 25:18, 27:

1. The earth signifies the world; thus, dug in the earth signifies becoming involved in the world to bury the gift we have received from the Lord.
2. Hid his master's money signifies rendering the Lord's gift useless, letting it lie waste under the cloak of certain earthly excuses; to make any excuse for not using the Lord's gift is to hide the gift.

Day 6

E. The master says to the evil and slothful slave that he should have deposited the master's money with the money changers (the bankers), and when he came, he would have recovered what was his with interest—v. 27:

1. In a sense, we may say that the money changers (the bankers) are all the new ones, young ones, and backsliding ones; the best way for us to use our talent is to take care of others, to become interested in others and concerned for them in order to dispense Christ into them.
2. As we spend time with the Lord and open to Him regarding whom

人時，祂就會給我們負擔；我們接觸別人，與他們交通時，與主是一，以祂的同在顧惜他們，並以祂的豐富餵養他們，我們自然就使用我們的銀子。

3 這樣，當主來的時候，祂就可以連本帶利收回我們使用主的恩賜，為主工作所獲得的有利結果。

六 當主回來時，祂要和我們算賬；這表徵主在空中（祂的巴路西亞裏）審判臺前的審判；（林後五 10，羅十四 10；）在那裏，信徒的生活、行爲、工作都要受到審判，或得賞賜，或受懲罰。（林前四 5，太十六 27，二五 19，林前三 13～15。）

七 主的賞賜與我們工作的大小和分量無關，但與我們是否忠信的完全使用祂的恩賜有關；基督自己要作我們生命的冠冕、公義的冠冕、以及榮耀的冠冕，成爲我們的獎賞，在要來的國度裏給我們享受—太二五 23，啓二 10，雅一 12，提後四 8，彼前五 4。

八 在要來的國度裏，主的恩賜要從懶惰的信徒奪去，並且他們要被扔在外面黑暗裏；但忠信信徒的恩賜要增加，並且他們要進到他們主人的快樂裏；（太二五 21，23；）有分於主的快樂，乃是國度裏最大的賞賜，比國度裏的榮耀和地位更好—21，30 節。

we should take care of, He will burden us; as we contact and have fellowship with others by being one with the Lord in cherishing them with His presence and nourishing them with His riches, we will spontaneously use our talent.

3. Then when the Lord comes, He will recover what was His with interest as the profitable result that we gain for the Lord's work by using His gift.

F. When the Lord comes back, He will settle accounts with us; this signifies the Lord's judging at His judgment seat (2 Cor. 5:10; Rom. 14:10) in the air (within His parousia) where the believers' living, conduct, and work will be judged for reward or punishment (1 Cor. 4:5; Matt. 16:27; 25:19; 1 Cor. 3:13-15).

G. The Lord's reward is not related to the size and quantity of our work but to our faithfulness in using His gift to the fullest extent; Christ Himself will be our crown of life, crown of righteousness, and crown of glory as a reward to us for our enjoyment in the coming kingdom—Matt. 25:23; Rev. 2:10; James 1:12; 2 Tim. 4:8; 1 Pet. 5:4.

H. In the coming kingdom the Lord's gift will be taken away from the slothful believers, and they will be cast into outer darkness, but the faithful believers' gift will be increased, and they will enter into the joy of their master (Matt. 25:21, 23); to participate in the Lord's joy is the greatest reward, better than glory and position, in the kingdom—vv. 21, 30.

第四週■週一

晨興餽養

太二四 45 ~ 46 『這樣，誰是那忠信又精明的奴僕，為主人所派，管理他的家人，按時分糧給他們？主人來到，看見他這樣行，那奴僕就有福了。』

我們要怎樣在服事上忠信？我們該作甚麼？首先，〔在〕馬太二十四章四十五至五十一節…主囑咐我們，託付我們，要供應祂的家人，就是供應召會裏的信徒。…按照四十五節，我們所供應的乃是食物。…我們必須按時分糧，就是分配生命的供應給主的子民。不要說別人有教導的恩賜，能教導你神的話，供應你屬靈的食物，但你沒有那樣的恩賜。這裏沒有這樣的思想。所有主的僕人都為着他們的使命，領受了恩賜。（李常受文集一九八五年第五冊，六三二頁。）

信息選讀

供應食物的人知道要按時供餐。你若每天供應食物，你就必須作早餐、午餐和晚餐。泡杯咖啡、買一個甜甜圈作早餐，乃是懶惰的方式。在屬靈的範圍裏，我們若是像這樣，我們就不是好僕人，沒有按時將生命的供應供給主人的家人。早晨應當按時供應早餐。還有，好妻子總是會豫備最好的三明治給丈夫帶到辦公室，作為按時的午餐，並習慣為家人豫備豐盛的晚餐。

同樣，每當我們聚在一起，這就是你按時供應合式的食物給主的家屬的時間。…如果我在主的話上沒有較多的殷勤勞苦，就來對你們說話，我就只能

WEEK 4 — DAY 1

Morning Nourishment

Matt. 24:45-46 Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time? Blessed is that slave whom his master, when he comes, will find so doing.

In what way should we be faithful in the service? What shall we do? First, in Matthew 24:45-51...the Lord charged us, commissioned us, to minister something to His household, that is, to the believers in the church. According to verse 45, what we minister is food... At the proper time we have to minister food, the life supply, to the Lord's people. Do not say that others have a gift of teaching to teach you the Word of God and minister spiritual food to you but that you do not have such a gift. There is not such a thought here. All of the Lord's servants received the gift for their commission. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 514-515)

Today's Reading

Whoever serves food knows the proper time. If you are serving food every day, you have to make breakfast, lunch, and dinner. To buy a cup of coffee and a doughnut for breakfast is the lazy way. If we are like this in the spiritual realm, we will be poor slaves to minister the life supply to the master's folks at the proper time. The proper time in the morning is breakfast. Also, good wives prepare the best sandwiches for their husbands to bring to the office for lunch at the proper time and are accustomed to preparing a big dinner for their family.

In like manner, whenever we meet together, this is one of the proper times, the appointed times, for you to minister the proper food to the Lord's folks.... If I did not labor adequately in the Word and came to

供應你們『一杯咖啡和幾個甜甜圈』。烹煮一頓滋養、美味的早餐，需要你的殷勤。照馬太二十五章十四至三十節這個比喻的上下文，忠信的人就是殷勤的人。忠信在此等於殷勤，…我們必須殷勤尋求主的話，使我們豫備好，來到聚會時能供應美好的食物。喫的時候就是『按時』；聚會的時候就是『按時』。…聚會的時間，就是指定的時候，我們眾人必須將一些生命的供應，供給神家的人，供給同作信徒的人，就是供給我們的家業。

照顧他們就是去餵養他們，把食物供應給他們。對於罪人，我們所供應合式的食物，乃是基督的福音。醫院裏的護士知道，他們必須用不同的食物供應病人。不同的食物供應給不同的病人，是爲了應付他們特殊的需要。對我們來說也是一樣。全地就是醫院，滿了疾病和各式各樣有病的人。實在說來，甚至召會也是醫院，滿了有病的人。所以，我們必須按時供應不同的話語給他們。主的家業總是在你身邊。信徒、召會、甚至所有的罪人都在你身邊。你的責任，你的職責，乃是供應食物給他們。他們若是罪人，你必須供應他們恩典的福音，作他們所需要的食物。他們若是信徒，患了某種疾病，那麼你就要從聖經上供應適合他們情形的話，來餵養、醫治、加強或喚醒他們。這樣作乃是作忠信又精明的奴僕，供應合式的食物給主的產業，就是按時分糧給各種人。當你進到辦公室，必須領悟這就是指定的時候，讓你供應合式的福音食物給不信的人。當你去上學，…所有你身邊的同學也都是主所交給你的家業，你可以抓住機會，按時將福音供應給他們。（李常受文集一九八五年第五冊，六三四至六三六頁。）

參讀：實行主當前行動之路，第八、十章。

Speak to you, I would just be ministering to you “a cup of coffee and some doughnuts.” To cook a nourishing, good breakfast, requires your diligence. According to the context of this parable, the faithful one is the diligent one. Faithful here equals diligent....We must be diligent in seeking the Word so that we could prepare to serve good food when we come to the meeting. The eating time is the proper time, and the meeting time is the proper time....The meeting times are the proper times when we all have to minister some portion of the life supply to our folks, to our fellow believers, to our possessions.

To care for them is simply to feed them, to minister food to them. To the sinners the proper food we minister is the gospel of Christ. The nurses in the hospitals know that they must serve the patients with different meals. Different food is ministered to different patients to meet their specific needs. It is the same with us. The entire earth is a hospital, full of sickness and full of all kinds of sick people. The church in a good sense is also a hospital, full of sick people. Therefore, we have to minister different words to them at the proper time. The Lord's possessions are always around you. The believers, the churches, and even the more all the sinners are around you. It is your duty, your obligation, to minister food to them. If they are sinners, you have to minister the gospel of grace to them as the food they need. If they are believers sick of something, then you need to minister some word from the Bible that suits their condition, either to nourish them, to heal them, to strengthen them, or to wake them up. To do this is to be a faithful and prudent slave, ministering the proper food to the Lord's possessions, which are all kinds of persons, at the proper time. When you enter into your office, you must realize that this is one of the proper times to minister the proper food of the gospel to the unbelieving ones. When you go to school, ... all the classmates around you are the Lord's possessions delivered to you that you may take the opportunity, the proper time, to minister the gospel to them. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 516-517)

Further Reading: CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," chs. 8, 10

第四週■週二

晨興餽養

太二四 48 ~ 50『若是那惡僕心裏說，我的主人必來得遲，就動手打那些和他同作奴僕的，又和酒醉的人一同喫喝，在想不到的日子，不知道的時辰，那奴僕的主人要來。』

當我們錯待同作信徒者，批評、反對或藐視他時，在主的眼中那就是打他。我們在這裏必須說一句重話。我們很容易會不知不覺落入這種危險。我們會落入批評弟兄姊妹的情形裏；有時我們會反對或藐視一些聖徒，甚至會與他們爭鬪。這就是打主的奴僕，就是那些與我們同作奴僕的人。（李常受文集一九七九年第二冊，一二五頁。）

信息選讀

（在馬太二十四章四十八節奴僕說，）『我的主人必來得遲。』他的確信主的再來，但以爲是遲慢而來。凡不信主快來的，這人就是惡僕。主說他的錯誤原因即在四十八節，口裏雖說主必再來，心中仍以爲主必遲延。這等人危險；人若無主必快來的態度，必不會儆醒。

有許多人願主快來，誠恐主來必破壞或終止他的計畫。他不能有約翰的禱告：『阿們。主耶穌阿，我願你來！』（啓二二 20。）我們必須有願主快來的態度和心願。…若你以爲主必遲延，主必比你所想的更快些。（倪柝聲文集第一輯第十五冊，二八二頁。）

WEEK 4 — DAY 2

Morning Nourishment

Matt. 24:48-50 But if that evil slave says in his heart, My master delays, and begins to beat his fellow slaves and eats and drinks with the drunken, the master of that slave will come on a day when he does not expect him and at an hour which he does not know.

When we mistreat a fellow believer by criticizing, opposing, or despising him, in the eyes of the Lord, that is to beat him. We have to say a strong word here. We can easily fall into this danger without any kind of realization. We can fall into criticizing the brothers and sisters. Sometimes we may oppose or despise some of the saints. Perhaps we would even fight against them. This is to beat the Lord's slaves, who are our fellow slaves. (CWWL, 1979, vol. 2, "Basic Lessons on Service," p. 101)

Today's Reading

[In Matthew 24:48 the slave said], "My master delays." The slave believed that the Lord was coming again, but he also believed that He was delaying His coming. Anyone who does not believe that the Lord is coming quickly is an evil slave. The reason for the slave's mistake, according to what the Lord said, is in verse 48. Even though with his mouth he said that the Lord would come quickly, in his heart he still considered that the Lord would delay. This kind of person is in peril. If one does not take the attitude that the Lord will come quickly, he will not be watchful.

Many people do not want the Lord to come quickly. They are afraid that when the Lord comes, He will spoil and terminate their plans. They cannot pray John's prayer: "Amen. Come, Lord Jesus!" (Rev. 22:20). We must have an attitude and a desire for the Lord to come quickly.... If you think that the Lord will delay, He will come sooner than you expect. (CWWN, vol. 15, p. 302)

我們眾人都應該按時分糧給主的子民，（太二四45，）並且充分使用主的恩賜。（二五20，22。）在消極一面，我們不該動手打那些和我們同作奴僕的人。（二四49。）你可能沒有盡你的責任去完成你的事奉，反而在批評，有時甚至強烈的和弟兄們作對。你不是在作工，乃是動手打同作奴僕的。有些姊妹總是忙於打電話。當她們聽見關於弟兄們好的事，她們沒有興趣讓任何人知道；當她們聽見關於某些弟兄們（特別是長老們）不好的事，她們就忙於講電話。這就是為甚麼許多地方召會的長老總是怕作錯事。他們一旦作錯了甚麼事，幾乎所有的人都會透過電話知道。這些電話上的談論都是在動手打人。

當一些消極的事發生在任何聖徒身上，有些人永遠不會禁止自己不說。傳播這樣消極的情形乃是一種動手打人。有些時候在禱告聚會裏，為着一個在消極情形裏的聖徒，你也許用一種巧妙的方式為他禱告。…你為人禱告，但你的禱告大約百分之十是一種論斷。這就是動手打人。一個地方的長老也許批評另一個地方的長老，這也是動手打同作奴僕的。

你把你事奉的時間浪費在動手打人的事上。你沒有事奉，反而動手打了弟兄，就是和你同作奴僕的。許多弟兄都能見證，他們從未聽見我藉着批評人或暴露人而動手打人。我惟一的負擔乃是釋放信息。雖然我無意暴露任何人，許多人卻藉着我所釋放信息裏的光被暴露。那不是我的工作，乃是主的工作。我們都必須停下我們的批評、論斷、反對和怨言，那些都是在動手打人。我們必須花費我們的時間、我們的精力、和我們的一切，為着主的權益有積極的事奉。（李常受文集一九八五年第五冊，六六四至六六六頁。）

參讀：倪柝聲文集第一輯第十五冊，二七七至二八二頁；倪柝聲文集第三輯第十一冊，二七三至二七五頁。

All of us should be those who are feeding the Lord's people at the proper time (Matt. 24:45) and using the Lord's talents in full (25:20, 22). On the negative side, we should not be those beating our fellow slaves (24:49). You may not do your duty to perform your service, but instead you are criticizing and sometimes even strongly opposing the brothers. You are not doing the work but beating the fellow slaves. Some of the sisters are always busy on the telephone. When they hear something good about the brothers, they are not interested in letting anyone know. When they hear something bad about certain brothers, especially the elders, they become busy on the telephone. This is why many of the elders in the local churches are afraid to do anything wrong. Once they do something wrong, nearly everyone knows through the use of the telephone. These telephone calls are all beatings.

When something negative happens to any of the saints, some can never retain it. Passing on the news of this negative situation is a kind of beating. Sometimes you may have a subtle way of praying in the prayer meeting for a saint who is in a negative situation...You pray for people, but about ten percent of your prayer is a kind of judging. This is beating. The elders in one location may criticize the elders in another location. This is also beating the fellow slaves.

You waste your time of service in beating. Instead of doing the service, you beat the brothers, the fellow slaves. Many of the brothers can testify that they never heard me beating others by criticizing or exposing them. My only burden is to release messages. Although I have no intention of exposing anyone, many are exposed by the light in the messages I release. That is not my job but the Lord's work. We all have to stop our criticizing, judging, opposing, and murmuring as a kind of beating. We must spend our time, our energy, and our everything to do a positive service for the Lord's interest. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 539-540)

Further Reading: CWWN, vol. 15, pp. 297-302, 337-351; CWWN, vol. 57, "The Resumption of Watchman Nee's Ministry," pp. 239-240

第四週■週三

晨興餽養

太二四 48 ~ 50『若是那惡僕心裏說，我的主人必來得遲，就動手打那些和他同作奴僕的，又和酒醉的人一同喫喝，在想不到的日子，不知道的時辰，那奴僕的主人要來。』

主在馬太二十四章的話乃是一個比喻。既然是個比喻，就必須解釋。和酒醉的人一同喫喝，〔49下，〕就是與沉醉在屬世事物裏的世人為伴，…沉醉於屬世的享受，這就是不運用恩賜的危險。一旦我們成了與世人為伴的人，就不會向主忠信，運用祂所給我們的恩賜，自然就會落入危險裏。（李常受文集一九七九年第二冊，一二五頁。）

信息選讀

『和酒醉的人一同喫喝』（二四 49）…比動手打同作奴僕的人飄離得更遠、墮落得更甚。…屬世的人被屬世的事物迷醉，甚至麻醉。他們被現今的世代所麻醉。與他們一同喫喝，就是享受他們所享受的。就好的一面說，當你動手打聖徒，你對召會生活仍然有興趣。…因為你是如此『對召會有負擔』，如此對召會生活有興趣，你纔批評弟兄姊妹。

一旦你定意要忘掉召會，不再對召會有興趣，你就進到愛世界裏，並與那些常被這世代所麻醉的世人為伴。一個愛世界的聖徒，無心談論長老的好壞。他也許曾經動手打和他同作奴僕的，但他現今被屬世的享樂完全霸佔了。他現今在和酒醉的人一同喫喝。幾乎每天對他都是快樂的一天，每個週末對他

WEEK 4 — DAY 3

Morning Nourishment

Matt. 24:48-50 But if that evil slave says in his heart, My master delays, and begins to beat his fellow slaves and eats and drinks with the drunken, the master of that slave will come on a day when he does not expect him and at an hour which he does not know.

The Lord's word in Matthew 24 is a parable. Since it is a parable, it must be interpreted. To eat and drink "with the drunken" [v. 49b] is to keep company with worldly people, who are drunk with worldly things, ...worldly enjoyment. This is the danger of not using our gift. Once we become a person who keeps company with worldly people, we would not be faithful to the Lord in using the gift He gives us, so we fall into danger. (CWWL, 1979, vol. 2, "Basic Lessons on Service," p. 101)

Today's Reading

[To eat and drink with the drunken] (Matt. 24:49) is to drift away further, a further fall from beating the fellow slaves....The worldly people are drunk and even drugged with worldly things. They are stupefied with the present age. To eat and drink with them is to enjoy what they enjoy. In a good sense, when you are beating the saints, you are still interested in the church life.... Because you are so "burdened for the church" and so interested in the church life, you criticize the brothers and the sisters.

Once you make the decision to forget about the church, to have no interest in the church, you enter into the loving of the world, and you keep company with worldly people who are always being stupefied by this age. A saint who loves the world has no heart to talk about what elders are good or bad. He may once have been beating his fellow slaves, but now he is fully occupied with worldly enjoyment. He is now eating and drinking with the drunken. Nearly every day

都是歡樂的週末，因為他正享受屬世事物的麻醉。

在主的使命上懶惰不忠信的奴僕有一個藉口，就是主不會立刻回來，就是祂必來得遲。(48。)結果，他們開始虐待同作信徒的，並有分於屬世的事物。他們的藉口是，主若現在就回來，所有的事都解決了，他們就不會有時間愛世界了。然而，主在馬太二十四章的話告訴我們，祂不會接受這樣的藉口。祂回來時，要把不忠信的奴僕割斷。(51。)割斷不是指切成碎片。我們得救時，就與基督這位受膏者(林後一21)聯結了，即使我們在退後的光景中，主也不會把我們切斷。但我們若仍然不忠信並懶惰，祂在回來時就要把我們從這樣的聯結中割斷。祂將要執行我們和祂之間的割斷。我們要從祂榮耀的同在中被割斷，到一個假冒為善的人受處分的地方。不信者的處分是永遠的沉淪，而懶惰奴僕的處分是暫時的、時代性的懲罰。

不要打那麼多電話，反倒要用這些時間去接觸你隔壁的鄰居，給他一本我們所出版的彩虹小冊。你若持續、定時、正確、且帶着真誠的負擔和一些禱告，每兩週一次拜訪你的一個鄰居，你不信這個人會被主得着麼？我們不該用任何事作藉口。我們不能說，人都中了毒反對我們，或者說我們所在地是一個滿了基督徒的特別地區。我們必須問自己：我們花了多少時間帶着福音單張、聖經、和一些彩虹小冊去訪問人？你若試着這樣作，一週過一週，甚至一天過一天，你就要看見結果。聖經告訴我們，栽培的人或農夫應當忍耐的勞苦，期待看見收穫。(林前九10，提後二6。)(李常受文集一九八五年第五冊，六六六、六六八至六七〇頁。)

參讀：事奉的基本功課，第十三課。

may be a happy day to him, and nearly every weekend a pleasant weekend, because he is enjoying the stupefying of the worldly things.

The slothful slaves who are not so faithful in the Lord's commission have an excuse that the Lord is not coming back immediately, that He is delaying His coming (v. 48). As a result, they begin to mistreat fellow believers and partake of the worldly things. Their excuse is that if the Lord would return right now, everything would be solved; they would not have the time to love the world. However, the Lord's word in Matthew 24 tells us He would not take this kind of excuse. At His coming back He will cut off, or cut asunder, His unfaithful slaves (v. 51). To cut asunder does not mean to cut into pieces. When we were saved, we became attached to Christ, the anointed One (2 Cor. 1:21). Even if we are in a backslidden condition, the Lord will not cut us off. But if we remain unfaithful and slothful, at His coming back He will cut us off from this attachment. He will carry out a cutting asunder between us and Him. We will be cut off from His glorious presence into a place that will be the portion of the hypocrites. The portion of the unbelievers is eternal perdition, but the portion of the slothful slaves is a temporary, dispensational punishment.

Instead of making so many telephone calls, use the time to go to contact your next-door neighbor, and give him a rainbow booklet that we have published. If you visited one of your neighbors once every two weeks, continuously, regularly, properly, and with a sincere burden and some prayer, do you not believe this person could be caught by the Lord? We cannot take anything as an excuse. We cannot say that many have been poisoned against us or that our particular area is a place full of Christians. We must ask ourselves how much time we have spent in visiting others with gospel tracts, with the Bible, and with some of the rainbow booklets. If you try this week after week and even day after day, you will see the result. The Bible tells us that the husbandmen, or farmers, should labor with patience, expecting to see the gathering (1 Cor. 9:10; 2 Tim. 2:6). (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 540-543)

Further Reading: CWWL, 1979, vol. 2, "Basic Lessons on Service," Isn. 13

第四週■週四

晨興餽養

太二五14~15『諸天的國又好比一個人要往外國去，就叫了自己的奴僕來，把他的家業交給他們，按照各人的才幹，個別的給了一個五他連得銀子，一個二他連得，一個一他連得，就往外國去了。』

在…馬太二十五章十四至三十節，…『他的家業』象徵召會（弗一18）連同所有的信徒，他們乃是神的家人。（太二四45。）…這個比喻中的『他連得銀子』象徵屬靈的恩賜。（羅十二6，林前十二4，彼前四10，提後一6。）…新約乃是說神的召會、（徒二十28，林前一2、）基督的召會、（羅十六16、）和眾聖徒的召會。（林前十四34。）召會乃是眾聖徒（就是信徒）的產業。

你不能說你沒有恩賜。…為此，我總是鼓勵你要盡功用。…這不是我的教訓，這是聖經的教訓。（林前十四24，26，29~32。）…不要黏在椅子上。…你必須跳起來說話。你說話就是按時分糧給主的家人。

所有的罪人〔也〕都屬於主，他們都是主的家業，…主確實把召會，連同所有的信徒和罪人交給我們，要我們為祂照顧他們。（李常受文集一九八五年第五冊，六三二至六三五頁。）

信息選讀

馬太二十五章十四節說，〔一個〕人把他的家業交給他的奴僕。奴僕象徵信徒服事的一面。（林前七22~23，彼後一1，雅一1，羅一1。）…我信交給奴僕的家業包括福音、真理、信徒和召會。…你若不在意這些事，就不會有銀子。

WEEK 4 — DAY 4

Morning Nourishment

Matt. 25:14-15 For the kingdom of the heavens is just like a man about to go abroad, who called his own slaves and delivered to them his possessions. To one he gave five talents, and to another two, and to another one, to each according to his own ability. And he went abroad.

In Matthew 25:14-30...his possessions signifies the church (Eph. 1:18) with all the believers, who are His household (Matt. 24:45)...Talents in this parable signifies spiritual gifts (Rom. 12:6; 1 Cor. 12:4; 1 Pet. 4:10; 2 Tim. 1:6)... The New Testament... speaks of the church of God (Acts 20:28; 1 Cor. 1:2), the church of Christ (Rom. 16:16), and the church of the saints (1 Cor. 14:33). The church is the possession of all the saints, the believers.

You cannot say that you are not gifted.... For this reason I have always encouraged you to function....This is not my teaching; this is the Bible's teaching (1 Cor. 14:24, 26, 29-32)....Do not just be stuck to your chair....You have to jump up to say something. For you to speak is to minister food to the Lord's household at the proper time.

All the sinners [also] belong to the Lord; they are all the Lord's possessions....The Lord has surely delivered to us the church with all the believers and all the sinners that we may take care of them for His sake. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 515-517)

Today's Reading

Matthew 25:14 says that [a] man delivered his possessions to his slaves. The slaves signify believers in the aspect of service (1 Cor. 7:22-23; 2 Pet. 1:1; James 1:1; Rom. 1:1)....I believe that the possessions delivered to the slaves include the gospel, the truth, the believers, and the church.... If you do not care for these things, you will not have any talents.

我們不該漠然等候主給我們甚麼。不，我們必須殷勤尋求福音和真理。我們該渴慕認識人的墮落、救贖、重生、救恩、血的潔淨、以及那靈的洗滌；這些都是全備福音的各方面。…我們〔也〕需要〔認識並〕經歷關於召會、神永遠的定旨、和神的經綸這些真理。最終，這些真理要成爲我們的銀子。然後我們就能把這些真理服事給別人。這樣，主的家業就成了我們的銀子。此外，我們需要禱告說，『主，我要照顧聖徒，背負他們的擔子。我的心是爲着他們的。』我們若有心爲着聖徒，對他們有負擔，他們這些主的家業，就要當作銀子賜給我們。

不要丟下任何主所給你的負擔。…主在祂的恢復裏有極大的工作。爲着這工作，祂需要成千的青年弟兄姊妹被興起來背負責任。

銀子不是與生俱來的東西，卻完全與你的負擔有關。你接受一個負擔，就領受一他連得銀子。

儘管銀子不是我們的才幹，乃是主的家業，但銀子是按照我們的才幹交給我們的。我們的才幹是由神的創造和我們的學習所構成。我們才幹的度量是基於我們的心願。我們若沒有甚麼心願，就沒有度量領受銀子。（馬太福音生命讀經，八三七至八四〇頁。）

摩西學會照着神的引導事奉神並信靠神。（徒七34～36，來十一28。）…雖然他非常能幹，但他不用他天然的才幹。他天然的才幹受了對付，就成爲在復活裏的才幹。…我們天然的才幹若未受對付，就與神的行動分離；然而，我們的才幹經過了十字架的對付之後，就與神的行動成爲一。實際上，是神作到摩西的才幹裏，他的才幹至終就充滿了神。（李常受文集一九七九年第二冊，一八四頁。）

參讀：創世記生命讀經，第八十三至八十五篇；事奉的基本功課，第二十課。

We should not wait in an indifferent way for the Lord to give us something. No, we must diligently seek the gospel and the truth. We should be eager to know the fall of man, redemption, regeneration, salvation, the cleansing of the blood, and the washing of the Spirit. All these are aspects of the full gospel.... We need to [also know and] experience the truth concerning the church, God's eternal purpose, and God's economy. Eventually, these truths will become our talent. Then we shall be able to minister them to others. In this way, the Lord's possessions become our talent. Furthermore, we need to pray, "Lord, I want to take care of the saints and bear their burdens. My heart is for them." If we have a heart for the saints and are burdened for them, they, the Lord's possession, will be given to us as a talent.

Do not drop any burden that the Lord has given you....The Lord has a vast work in His recovery. For this work, He needs thousands of young brothers and sisters to be raised up to bear the responsibility.

The talent is not something of your natural birth; rather, it is altogether related to your burden. If you take up a burden, you will receive a talent.

Although the talents are not our ability, but the Lord's possession, they are delivered to us according to our ability. Our ability is constituted by God's creation and our learning. The capacity of our ability is based upon the willingness of our heart. If we do not have any willingness in our heart, then we shall not have the capacity to receive the talent. (Life-study of Matthew, pp. 759, 761-762)

Moses learned to serve God according to His leading and to trust in Him (Acts 7:34-36; Heb. 11:28).... Although he was very capable, he did not use his natural ability. His natural ability was dealt with, so it became an ability in resurrection.... If our ability is not dealt with, it is separate from God's move. But after being dealt with by the cross, our ability becomes one with God's move. Actually, God was wrought into Moses' ability. His ability eventually was full of God. (CWWL, 1979, vol. 2, "Basic Lessons on Service," pp. 143-144)

Further Reading: Life-study of Genesis, msgs. 83-85; CWWL, 1979, vol. 2, "Basic Lessons on Service," Isn. 20

第四週■週五

晨興餽養

太二五 15 ~ 17『按照各人的才幹，個別的給了一個五他連得銀子，一個二他連得，一個一他連得，就往外國去了。那領五他連得的，隨即拿去作買賣，另外賺了五他連得。那領二他連得的，也照樣另賺了二他連得。』

用銀子作買賣，〔太二五 16 ~ 17，〕表徵運用主所給我們的恩賜；另外賺了銀子，表徵我們已經完全用上從主所領受的恩賜，沒有任何的損失或浪費。

按照馬太二十四章，奴僕要供應糧食給家人。這是指將滋養的話，帶着基督的豐富作生命的供應，服事給主家裏的人。然而，〔二十五章〕說到用銀子作買賣，使銀子繁增。因此，我們服事的結果有兩面。第一面是別人得餽養，得着豐富的滋養。第二面是主的家業得着繁增。例如，我們越傳福音，福音就越豐富。真理也是這樣；當我們把真理服事給別人時，真理就繁增。聖徒和召會也是這樣。信徒和召會都要繁增。（馬太福音生命讀經，八四一頁。）

信息選讀

〔馬太二十五章〕這比喻所着重的，是那領一他連得的，就是領受最小恩賜的人。恩賜最小的人，很容易對自己的恩賜沒有正確的運用。…地乃是象徵世界，所以掘開地是表徵鑽進世界。任何與世界的聯合、牽連，甚至一點世俗的交談，都會埋藏主給我們的恩賜。把主人的銀子埋藏起來，表徵將主

WEEK 4 — DAY 5

Morning Nourishment

Matt. 25:15-17 To one he gave five talents, and to another two, and to another one, to each according to his own ability. And he went abroad. Immediately he who had received the five talents went and traded with them and gained another five. Similarly, he who had received the two gained another two.

To trade with the talents [Matt. 25:16-17] signifies using the gift the Lord has given us, and to gain other talents signifies that the gift we received from the Lord has been used to the fullest extent, without any loss or waste.

According to Matthew 24, the slave is to supply food to those in the household. This refers to the ministering of the nourishing word with the riches of Christ as the life supply to those in the Lord's house. In chapter 25, however, it speaks of trading with the talents to cause the talents to multiply. Therefore, the result of our service has two aspects. The first aspect is that others are fed and given rich nourishment. The second aspect is that the Lord's possessions are multiplied. For example, the more we preach the gospel, the richer the gospel becomes. It is the same with the truths. As we minister the truths to others, the truths multiply. This is also true of the saints and the churches. Both the believers and the churches will multiply. (Life-study of Matthew, p. 763)

Today's Reading

The main emphasis in this parable is on the one-talented one, the one who received the smallest gift. It is very easy for the least-gifted ones to fail to make the proper use of their gift. As the earth signifies the world, so to dig in the earth signifies getting into the world. Any association, any involvement with the world, even a little worldly talk, will bury the Lord's gift to us. Hiding the Lord's silver signifies rendering the Lord's gift useless, letting it lie waste under

的恩賜棄之不用，以屬地的藉口為掩飾，任其荒廢。任何不運用主恩賜的藉口，都是把恩賜埋藏起來。那些領一他連得的人，認為所得的恩賜最小，常有這種埋藏恩賜的危險。

在這比喻中，那領一他連得的奴僕沒有繁增。…有些人也許以為那領一他連得的奴僕作得好，沒有失去他的銀子，並且把主所有的歸還祂。那領一他連得的奴僕似乎說，『主阿，你所有的在這裏。你給了我一他連得，我忠信的保守、保管、保護並保存着。因着你的憐憫和恩典，我都守住了。』但我們服事的結果，必須是我們的銀子繁增。主的旨意不是要我們僅僅保持祂所賜給我們的。你若僅僅忠信的保守福音、真理和召會，沒有任何繁增，主要說你是懶惰的。不僅如此，祂要稱你為惡僕。在主眼中，埋藏銀子而不繁增，是邪惡的。主不管我們的爭辯或藉口，祂只在意一他連得繁增為二他連得。這是嚴肅的事。我們服事的結果，必須是別人得餵養和飽足，並且銀子得繁增。（馬太福音生命讀經，八四一至八四二頁。）

那在主的銀子上懶惰不忠信的奴僕…有一個藉口。（24～25。）…主承認祂對奴僕在為祂工作上的要求是嚴厲的，並指明懶惰的奴僕既然知道這事，就應該作些事。就一面說，主承認祂沒有撒種的地方，卻要收割；祂沒有簸散的地方，卻要收聚。我們也許找許多藉口說，收割任何東西或收聚任何東西是很難的。我們在主的審判臺前也許向主陳明這些藉口，把這些全都歸咎於主。…主不會聽我們的藉口，反而會把我們從祂的同在裏割斷，並把祂所給我們的恩賜奪去。…這乃是主在馬太二十四和二十五章所告訴我們的。（李常受文集一九八五年第五冊，六六八至六六九頁。）

參讀：馬太福音生命讀經，第六十五篇。

the cloak of certain earthly excuses. Any excuse for not using the Lord's gift is to hide it. This is always the danger with the one-talented ones, those who consider their gift as the smallest.

With the one-talented slave in this parable, there is no multiplication.... Some may think that the one-talented slave did well in not losing his talent and in returning to the Lord what was His. The one-talented slave seemed to say, "Lord, here is what is Yours. You gave me one talent, and I have been faithful to keep, guard, protect, and preserve it. By Your mercy and grace, I have kept it." But the issue of our service must be the multiplication of our talents. It is not the Lord's will for us simply to maintain what He has given us. If you are faithful merely to keep the gospel, the truth, and the church without any multiplication, the Lord will say that you are slothful. Furthermore, He will call you an evil slave. In the eyes of the Lord, it is evil to bury the talent and not to multiply it. The Lord does not care for our argument or excuses. He cares only that the one talent is multiplied into two. This is a serious matter. Our service must issue in the feeding and satisfaction of others and in the multiplication of the talent. (Life-study of Matthew, pp. 763-764)

The slothful slave who was not faithful with the Lord's talent.. had an excuse [Matt. 25:24-25]....The Lord admitted that He is strict in what He demands of His slaves for His work and indicated that since the slothful slave knew this, he should have done something. The Lord admitted that in a sense He does not sow, yet He claims the reaping. He does not winnow, yet He claims of you the gathering. We may make many excuses that it is really hard to reap anything or to gather anything. We may present these excuses to the Lord at the judgment seat, putting the blame entirely upon Him....The Lord will not listen to our excuses but instead will cut us off from His presence and take away the gift He has given to us. This is not my teaching, but this is what the Lord told us in Matthew 24 and 25. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," p. 542)

Further Reading: Life-study of Matthew, msg. 65

第四週■週六

晨興餽養

太二五 26 ~ 27 『主人就回答他說，又惡又懶的奴僕，你既知道我沒有撒種的地方要收割，沒有簸散的地方要收聚，就當把我的銀子放給兌換銀錢的人，到我來的時候，可以連本帶利收回。』

你若領了一他連得，就需要使用它。你來聚會之前，需要禱告說，『主，我相信我有一他連得。我不要因着與屬地的事物牽連在一起，把我的一他連得埋藏了。反之，我要使用它照顧別人。』要對那些心裏冷淡的人表露一點愛心，去看看他們或邀請他們到你家裏。你花時間和主同在，向祂敞開，問祂該照顧那些人時，祂就會給你負擔。你接觸別人，與他們交通時，自然而然就會使用你的銀子。…這樣，一他連得會成爲二他連得，二他連得會成爲四他連得，五他連得會成爲十他連得。銀子，即神交託給我們的家業，就要得着繁增。我們若都忠信的實行這事，主的恢復就真的會繁增。

把銀子放給兌換銀錢的人，〔太二五 27，〕表徵運用主的恩賜引領別人得救，並將祂的豐富供應他們。『利』表徵我們使用主的恩賜，爲主工作所獲得的有利結果。（馬太福音生命讀經，四四八至四四九頁。）

信息選讀

在某種意義上，我們可以說，兌換銀錢的人就是所有的新人、軟弱者、年幼者、以及退後者。我們需要把主的家業託付給這些兌換銀錢的人。兌換銀錢的人不是帶頭的弟兄，乃是軟弱的人、有問題的人。假定一位弟兄持異議，消極的說到召會。…這

WEEK 4 — DAY 6

Morning Nourishment

Matt. 25:26-27 And his master answered and said to him, Evil and slothful slave, you knew that I reap where I did not sow and gather where I did not winnow. Therefore you should have deposited my money with the money changers; and when I came, I would have recovered what is mine with interest.

If you have received one talent, you need to use it. Before you come to a meeting, you need to pray, “Lord, I believe that I have a talent. I don’t want to bury my talent by getting involved with earthly things. Rather, I would like to use it to take care of others.” Show some love to those whose heart has grown cold. Go to see them or invite them to your home. As you spend time with the Lord and open to Him regarding whom you should take care of, He will burden you. As you contact others and have fellowship with them, you will spontaneously use your talent.... In this way, the one talent will become two, the two talents will become four, and the five talents will become ten. The talents, God’s possessions which have been committed to us, will be multiplied. If we are all faithful to practice this, the Lord’s recovery will truly multiply.

Depositing the money with the money changers [Matt. 25:27], the bankers, signifies using the Lord’s gift to lead others to salvation and to minister His riches to them. Interest signifies the profitable result we gain for the Lord’s work by using His gift. (Life-study of Matthew, pp. 769-770)

Today’s Reading

In a sense, we may say that the bankers are all the new ones, weak ones, young ones, and backsliding ones. We need to deposit the Lord’s possession with these bankers. The bankers are not the leading brothers, but the weaker ones, those who have problems. Suppose a certain brother is dissenting and speaks negatively about the church.... How good it would be for such a

樣一位持異議的弟兄，若由召會中另一位愛他並關切他的弟兄與他接觸，不是由一位長老與他接觸，這是何等美好！倘若許多人與這位持異議的弟兄接觸，他至終會回到召會，並為着召會讚美主。

你若這樣使用你的銀子照顧別人，你不僅會使銀子繁增，自己也會在三層天上，並且會迅速長大、得着變化。你會在心思的靈裏得以更新；並且向着全宇宙，我們中間會有身體奇妙的見證。宇宙會看見我們不是宗教的聚集，乃是活的身體。為此，我們都需要使用我們的銀子，就是主的家業。結果將是繁增。…我們越照顧聖徒和召會，我們就越豐富。

馬太二十五章二十八節說，『從他奪過這他連得來，給那有十他連得的。』奪過這他連得來，表徵在要來的國度裏，主的恩賜要從懶惰的信徒奪去。把這他連得給那有十他連得的，表徵忠信信徒的恩賜要增加。…凡在召會時代賺得利潤的，在要來的國度時代要得着更多的恩賜；但在召會時代沒有賺得利潤的，在要來的國度時代，連他所有的恩賜也要從他奪去。（29。）

三十節說，『把這無用的奴僕，扔在外面黑暗裏，在那裏必要哀哭切齒了。』這話與二十四章五十一節者同，指明二十五章十四至三十節是二十四章四十五至五十一節的完成，都是論到忠信為着主的工作。

在服事上，我們需要忠信。…我們在服事上的忠信與賞賜有關。我們若…忠信，那麼我們…在主回來時要得着賞賜，…在要來的國度時代有分於權柄。（馬太福音生命讀經，八四九至八五一、八五三頁。）

參讀：馬太福音生命讀經，第六十六篇；國度，第三十八章。

dissenting brother to be contacted, not by one of the elders, but by another brother in the church who loves him and cares for him! If a dissenting brother is contacted by a number of others, he will eventually come back to the church and praise the Lord for the church.

If you use your talent in this way to take care of others, you will not only multiply the talent, but you yourself will be in the third heaven and will quickly grow and be transformed. You will be renewed in the spirit of the mind, and among us there will be a marvelous testimony of the Body to the whole universe. The universe will see that we are not a religious gathering, but a living Body. For this, we all need to use our talent, the Lord's possession. The result will be multiplication....The more we take care of the saints and the churches, the richer we become.

Matthew 25:28 says, "Take away therefore the talent from him and give it to him who has the ten talents." Taking away the talent signifies that the Lord's gift will be taken away from slothful believers in the coming kingdom. The giving of the talent to the one with ten talents signifies that the gift of faithful believers will be increased. To everyone who gains profit in the church age, more gift shall be given in the coming kingdom age; but from him who has not gained profit in the church age, even the gift he has shall be taken away from him in the coming kingdom age [v. 29].

Verse 30 says, "And cast out the useless slave into the outer darkness. In that place there will be the weeping and the gnashing of teeth." This word, the same as in 24:51, indicates that 25:14-30 is a completion to 24:45-51 concerning faithfulness for the Lord's work.

In our service we need to be faithful...Our faithfulness in service is related to the reward. If we are... faithful, ...we shall be rewarded when the Lord comes back... [which] is to participate in the authority in the coming kingdom age. (Life-study of Matthew, pp. 770-771, 773-774)

Further Reading: Life-study of Matthew, msg. 66; CWWL, 1972, vol. 2, "The Kingdom," ch. 38

第四週詩歌

WEEK 4 — HYMN

Christ comes quickly for His Bride Hope of Glory — Preparing for Christ's Return

1304

補 920

豫備主來要及時

(馬太二十五章, 啓示錄十四章) (英1304)

降 E 大調

4/4

1 · 2 | 3 · 3 3 · 3 3 1 · 3 | 5 · 5 5 · 5 5

一 榮 耀 新 婦 主 所 期, 喜 樂 婚 筵 袍 備 齊;

5 · 5 | 6 · 6 6 · 6 6 1̇ · 5 · 3 | 2 — — 3 · 4 |

穿 上 潔 淨 細 麻 衣 一 要 及 時! 經 過

5 · 5 5 · 5 5 5 · 5 | 6 · 6 6 · 6 6 1̇ · 1 · 2 |

苦 難 與 死 地, 基 督 生 命 緊 憑 倚, 活 出

3 · 3 3 · 3 3 5 · 2 · 3 | 1 — — 5 · 5 | 5 — —

之 義 成 所 披 一 要 及 時! 副 要 及 時!

6 5 3 | 1̇ — — 7 · 6 | 5 · 5 5 · 5 6 5 · 5 · 3 |

要 及 時! 羔 羊 婚 筵 今 在 卽, 要 及

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時! 魂 的 生 命 肯 離 棄, 讓 靈 浸 透 且 漫

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溢, 就 必 設 格 來 坐 席 一 要 及 時!

- | | |
|--|------------------------------------|
| 二 精明童女主所期, 豫備新油當積極, 勿向世界再尋覓, 屬地水分不留遺, 切莫輕忽神心意—要及時! | 五 得勝信徒主所期, 爲祂萬事不足惜, 起初的愛總不棄—要及時! |
| 買油代價不容易, 必須我們對付己, 器皿充滿且洋溢—要及時! | 與主聯結成爲一, 勝過所有的死寂, 奔向標竿盡全力—要及時! |
| 三 忠信奴僕主所期, 運用恩賜作生意, 莫因懶惰被撇棄—要及時! | 六 看哪! 基督要來地, 屬天國度將臨及, 服主權柄莫遲疑—要及時! |
| 一他連得不藏匿, 克服鬆懶的己意, 憑主事奉不乏力—要及時! | 悖逆的己須脫離, 順服功課當學習, 讓主掌權登至極—要及時! |
| 四 成熟麥子主所期, 初熟部分先被提, 大體莊稼仍在地—要及時! | |

1. Christ comes quick - ly for His Bride, Wed - ding feast He will provide, Gar - ments bright and pure sup - plied—Dress in time! Tak - ing Christ as life she's dressed, By much suffering stitched and pressed; Righteous acts are thus possessed— Dress in time! (C) Be in time! Be in time! For the mar - riage feast of Je - sus Be in time! If your soul life you deny And the Spir - it you ap - ply, Then you'll ful - ly qua - li - fy— Be in time!

- | | |
|--|--|
| 2. Virgins Christ comes quickly for, Those with oil an extra store, Not the fools who oil ignore— Buy in time! | From earth's water grain must dry, From the world your soul deny; To mature the self must die— Ripen now! |
| For the oil a price we pay, Deal with self without delay, Fill your vessels every day— Buy in time! | 5. Overcomers Christ will take, Those who all for Him forsake, Those who of first love partake— Win in time! |
| 3. For His servants Christ will come And reward each faithful one; Slothful ones will be undone— Serve in time! | All the deadness overcome, With the living Christ be one, Toward the goal now swiftly run— Win in time! |
| Make your single talent count, All self's problems now surmount, Serve with Christ, the living fount— Serve in time! | 6. Christ comes for His kingdom too; Heav'nly reign we must pursue, Let His rule our self subdue— Yield in time! |
| 4. Christ comes quickly for His grain, Ripened firstfruits to obtain; Unripe harvest will remain— Ripen now! | Rebel self must be dethroned, Lessons must not be postponed, Quickly yield to Christ enthroned— Yield in time! |

第五週

藉着召會，基督的身體， 作禱告的殿所獻給神之時代的禱告

讀經：賽五六7，太十八18～19，可十一17上，弗一20～23，二6

綱要

週一、週二

壹 時代的禱告乃是召會作為基督身體的禱告，這禱告運用基督這升天之主和身體之元首的權柄，以完成神的經綸—賽四五11，六二6～7，結三六37，太十八18～19：

一 基督的升天指明救贖的全部工作已經完全完成—來一3，十12：

1 基督的升天指明基督為主的身分已得着建立—徒二36。

2 基督已被神高舉，被立為宇宙的主，並向着召會作萬有的頭；萬有都在祂的腳下，並且祂所得着並所達到的一切，都向着那作祂身體的召會傳輸—弗一22～23。

二 因着召會是基督的身體，召會的地位與基督的地位完全一樣；身體既與頭是一，身體的地位就與頭的地位完全一樣—林前十二12，27，弗五30。

Week Five

The Prayer of the Age Offered to God through the Church, the Body of Christ, as a House of Prayer

Scripture Reading: Isa. 56:7; Matt. 18:18-19; Mark 11:17a; Eph. 1:20-23; 2:6

OUTLINE

Day 1 & Day 2

I. The prayer of the age is the prayer of the church as the Body of Christ, the prayer that exercises the authority of Christ as the ascended Lord and Head of the Body, for the fulfilling of God's economy—Isa. 45:11; 62:6-7; Ezek. 36:37; Matt. 18:18-19:

A. The ascension of Christ indicates that the entire work of redemption has been completely accomplished—Heb. 1:3; 10:12:

1. The ascension of Christ indicates that the lordship of Christ has been established—Acts 2:36.

2. Christ has been exalted by God, established as the Lord of the universe, and made Head over all things to the church; all things are under His feet, and everything He has obtained and attained is being transmitted to the church, which is His Body—Eph. 1:22-23.

B. Because the church is the Body of Christ, the position of the church is exactly the same as that of Christ; since the Body is one with the Head, the position of the Body is exactly the same as that of the Head—1 Cor. 12:12, 27; Eph. 5:30.

三 身體的權柄乃是身體所運用之頭的權柄；因此，身體的權柄就是頭的權柄—西一 18，二 19。

週三

四 時代的禱告不是個別信徒的禱告，乃是召會作為基督身體的禱告—徒十二 5 下，啓八 3：

- 1 在這種禱告裏，我們不是乞求主為我們作一些事；反之，我們乃是支取主已經得着並達到的；祂在諸天界裏，坐在神的右邊，遠超過一切執政的、掌權的、有能的、主治的、以及一切受稱之名—弗一 20 ~ 21。
- 2 當我們根據主在升天裏所得着的禱告，我們可以取用祂升天的立場，並支取祂的為主身分，以應付世上目前的光景—二 6。
- 3 因着身體與在諸天之上的頭是一，身體就有權柄在地上捆綁或釋放在諸天之上所已經捆綁或釋放的一—太十六 19，十八 18。

五 我們要完全進入這種禱告，能運用元首賜給身體的權柄，就必須領悟，我們是身體的肢體，並且我們必須在身體裏生活、行事並行動—羅十二 5，林前十二 12 ~ 27。

週四

貳 召會，基督的身體，乃是禱告的殿—賽五六 7，可十一 17 上，約二 16 ~ 17，19 ~ 21，十四 2，來三 6：

一 在召會這神的殿，就是禱告的殿中，我們禱告使神的願望得實現，使神的旨意得施行，並使神的經綸得完成—王上八 48，但九 1 ~ 23，約十五 7，

C. The authority of the Body is the authority of the Head exercised by the Body; thus, the authority of the Body is the authority of the Head—Col. 1:18; 2:19.

Day 3

D. The prayer of the age is not the prayer of individual believers but the prayer of the church as the Body of Christ—Acts 12:5b; Rev. 8:3:

1. In this kind of prayer we do not beg the Lord to do something for us; instead, we claim what the Lord has obtained and attained; He is seated at God's right hand in the heavenlies, far above all rule, authority, power, lordship, and every name that is named—Eph. 1:20-21.
2. When we pray according to what the Lord has obtained in ascension, we may take the ground of His ascension and claim His lordship over the present situation in the world—2:6.
3. Because the Body is one with the Head in the heavens, the Body has the authority to bind or loose on the earth what has already been bound or loosed in the heavens—Matt. 16:19; 18:18.

E. To fully enter into this kind of prayer and be able to exercise the authority given by the Head to the Body, we need to realize that we are members of the Body, and we must live, act, and move in the Body—Rom. 12:5; 1 Cor. 12:12-27.

Day 4

II. The church, the Body of Christ, is a house of prayer—Isa. 56:7; Mark 11:17a; John 2:16-17, 19-21; 14:2; Heb. 3:6:

A. In the church as the temple of God, a house of prayer, we pray for the fulfillment of God's desire, the carrying out of God's will, and the accomplishment of God's economy—1 Kings 8:48; Dan. 9:1-23; John 15:7;

太六 10, 弗三 14~21, 五 27, 啓十四 1, 二一 2。

二 在禱告的殿中，我們是作為禱告的人生活並事奉，在神聖、奧祕的範圍裏向奧祕的神禱告——路五 16, 約六 57, 十四 9~10, 20。

三 在召會這神的殿，就是禱告的殿中，我們照着神的願望和思想禱告；這樣的禱告是寶貴的、有分量的，也要震動陰府，影響撒但——但九 1~23。

四 蒙神喜悅的禱告，乃是求神成就神旨意並完成祂工作的禱告——太六 10, 西一 9, 四 12, 賽四五 11, 六二 6~7, 結三六 37。

五 我們在禱告的殿中禱告，應當是為着成就神的經綸——王上八 48:

1 聖地、聖城和聖殿，是關乎神經綸的三件緊要的事：

a 基督是我們的美地；基督是我們的城，我們的國；基督是殿，神的居所。

b 我們的禱告該對準聖地、聖城和聖殿；這意思是說，我們的禱告該對準神的權益，就是對準那作神在地上的權益的基督與召會——弗一 16~23, 三 14~21。

c 但以理把窗戶開向耶路撒冷，為着聖地、聖城和聖殿禱告——但六 10。

2 我們要正確的禱告，就必須在主耶穌的名裏向神禱告，對準神為着祂經綸的權益；在耶穌的名裏禱告，就是為着神在地上的權益禱告，這權益乃是基督作神給我們的分，作神的國，並作神的居所——約十四 13~14, 十五 16, 弗二 21~22, 三 8, 西一 12~13。

Matt. 6:10; Eph. 3:14-21; 5:27; Rev. 14:1; 21:2.

B. In the house of prayer we live and serve as a man of prayer, praying to the mysterious God in the divine and mystical realm—Luke 5:16; John 6:57; 14:9-10, 20.

C. In the church as the temple of God, a house of prayer, we pray according to God's desire and thought; such prayer is precious and weighty, and it will shake the gates of Hades and affect Satan—Dan. 9:1-23.

D. The prayer that is pleasing to God is the prayer that asks for the accomplishment of God's will and for the completion of God's work—Matt. 6:10; Col. 1:9; 4:12; Isa. 45:11; 62:6-7; Ezek. 36:37.

E. Our prayer in the house of prayer should be for the fulfillment of God's economy—1 Kings 8:48:

1. The Holy Land, the holy city, and the holy temple are three crucial things regarding God's economy:

a. Christ is our good land; Christ is our city, our kingdom; and Christ is the temple, God's dwelling place.

b. Our prayers should be aimed at the Holy Land, the holy city, and the holy temple; this means that our prayers should be aimed at the interest of God, that is, at Christ and the church as God's interest on earth—Eph. 1:16-23; 3:14-21.

c. Daniel prayed for the Holy Land, the holy city, and the holy temple by opening his windows toward Jerusalem—Dan. 6:10.

2. To pray properly, we must pray to God in the name of the Lord Jesus, aiming at God's interest for His economy; to pray in the name of Jesus is to pray for the interest of God on earth, which is Christ as God's portion to us, as God's kingdom, and as God's dwelling place—John 14:13-14; 15:16; Eph. 2:21-22; 3:8; Col. 1:12-13.

週五

六 基督在祂天上的職事裏，一直在代求、供應、並執行神的行政，而我們這些人需要在召會這神的殿，就是禱告的殿中禱告，藉此回應基督在祂天上職事裏的活動——來二 17，四 14，七 25～26，八 1～2，啓五 6，西三 1～4：

1 藉着我們的禱告，元首基督就得着一條路，藉着祂的身體施行祂的行政；當元首在天上藉着代求、供應、並管理而作工時，我們作為基督的身體，就在地上回應基督天上的職事，並反映祂所作的而作工——一 18 上，二 19，三 1～2，來二 17，四 14，七 25～26，八 1～2，啓五 6。

2 如果我們尋求在上面的事，並與基督同有一個生命和生活，我們就會完全被主的權益所佔有；我們的心會與祂一同在天上；祂在天上為眾召會代求、供應眾聖徒、並管理神的行政——西三 1～4，17。

七 在召會這神的殿，就是禱告的殿中禱告，乃是在升天的地位上，以這禱告的地位而有禱告的權柄；我們有屬天的地位和權柄，我們的禱告就成為神的行政，執行神的旨意；這是召會有效能的禱告——時代的禱告——弗一 22～23，二 6，太六 9～10，13 下。

週六

八 在召會這神的殿，就是禱告的殿中，我們以執行的方式禱告，在地上捆綁天上已經捆綁的，並在地上釋放天上已經釋放的；這是基督身體的禱告；只有當我們『和諧一致』的求時，纔能有這樣的禱告——十八 18～19。

Day 5

F. In His heavenly ministry Christ is interceding, ministering, and executing God's administration, and we need to be those who respond to Christ's activities in His heavenly ministry by our prayers in the church as the temple of God, a house of prayer—Heb. 2:17; 4:14; 7:25-26; 8:1-2; Rev. 5:6; Col. 3:1-4:

1. Through our prayer Christ, the Head, is given a way to carry out His administration through His Body; as the Head is working in heaven by interceding, ministering, and administrating, we, the Body, are working on earth by responding to the heavenly ministry of Christ and reflecting what He is doing—1:18a; 2:19; 3:1-2; Heb. 2:17; 4:14; 7:25-26; 8:1-2; Rev. 5:6.

2. If we seek the things which are above and have one life and one living with Christ, we will be wholly occupied with the Lord's interest; our heart will be with Him in heaven, where He is interceding for the churches, supplying the saints, and administrating God's government—Col. 3:1-4, 17.

G. The prayer in the church as a house of prayer is in the position of ascension, and with this position of prayer there is the authority of prayer; when we have the heavenly position and authority, our prayers become God's administration, the executing of God's will; this is the prevailing prayer of the church—the prayer of the age—Eph. 1:22-23; 2:6; Matt. 6:9-10, 13b.

Day 6

H. In the church as a house of prayer, we pray in an executing way, binding on earth what has been bound in heaven and loosing on earth what has been loosed in heaven; this is the prayer of the Body; we can have this kind of prayer only when we ask "in harmony"—18:18-19.

九 在召會這神的殿，就是禱告的殿中，我們有分於基督代求的生活，在神聖行政的中心禱告—啓八 3，來七 25，羅八 26～27，34。

十 在禱告的殿中，禱告的中心題目和目標，是要為基督豫備一個榮耀的召會，配得上祂，並完成祂心頭的願望—弗一 5，9，三 14～21，五 27。

十一 主的恢復是要建造錫安，就是基督身體的實際，終極完成於新耶路撒冷；我們乃是在召會這禱告的殿中禱告，藉以達到錫安—四 16，啓十四 1，二一 2。

I. In the church as a house of prayer, we may participate in Christ's interceding life, praying at the center of the divine administration—Rev. 8:3; Heb. 7:25; Rom. 8:26-27, 34.

J. The central subject and goal of prayer in the house of prayer are to prepare a glorious church for Christ, a church that will match Him and fulfill the desire of His heart—Eph. 1:5, 9; 3:14-21; 5:27.

K. The Lord's recovery is to build up Zion—the reality of the Body of Christ consummating in the New Jerusalem—and we reach Zion by praying in the church as a house of prayer—4:16; Rev. 14:1; 21:2.

第五週■週一

晨興餽養

可十一 17『…我的殿必稱為萬國禱告的殿…。』

徒二 36『所以，以色列全家當確實的知道，你們釘在十字架上的這位耶穌，神已經立祂為主為基督了。』

弗五 30『因為我們是祂身體上的肢體。』

我們要…來看召會得勝的禱告。這種禱告乃是時代的禱告。…我們基督徒也許懂得一些禱告的事，但在聖經裏，特別在新約裏，有一種禱告遠超過我們人的觀念。進入這種禱告，需要屬天的異象。（李常受文集一九六三年第一冊，一九八頁。）

信息選讀

首先，基督的升天指明，主的救贖工作已經完全完成。主升到天上以後，就坐在神的右邊。（來一 3，十 12。）…當人坐下時，意思是他必須作的每一件事都完成、成就了。…關於救贖的工作，主已經完全成就了每一件事。沒有一件未成就的；每一件事都成就了。因此，主現今坐在天上安息了。基督的升天指明救贖工作已完全成就。第二，基督的升天指明基督為主的身分已得着建立。基督為主的身分乃是藉着基督的升天得着建立的。…我們需要看見，今天主基督不僅僅是創造宇宙的主。今天主基督也是神成了肉體來作人。今天有一個人已經被高舉到天上，被立為宇宙的主。

WEEK 5 — DAY 1

Morning Nourishment

Mark 11:17 ...“My house shall be called a house of prayer for all the nations”...

Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

Eph. 5:30 Because we are members of His Body.

We will... consider the prevailing prayer of the church. This prayer is the prayer of the age.... As Christians, we may know something concerning prayer, but in the Scriptures, especially in the New Testament, there is one kind of prayer that is far beyond our human concept. To enter into this kind of prayer, we need a heavenly vision. (CWWL, 1963, vol. 1, “The Prayer of the Age,” p. 159)

Today's Reading

First, the ascension of Christ indicates that the Lord's redemptive work is fully complete. After the Lord ascended to the heavens, He sat down at the right hand of God (Heb. 1:3; 10:12)....When someone sits down, it means that everything that he had to do has been finished and accomplished.... The Lord has accomplished everything related to the work of redemption in a full way. Second, the ascension of Christ indicates that the lordship of Christ has been established. The lordship of Christ was established by the ascension of Christ.... We need to realize that today the Lord Christ is not merely the Lord who created the universe. The Lord Christ today is also God who was incarnated to be a man. Today there is a man in the heavens who has been exalted and established to be the Lord of the universe.

再者，以弗所一章二十二節告訴我們，基督『向着召會』作萬有的頭。主所得着並所達到的一切，不僅是為着祂自己，也是向着召會。這意思是說，祂所得着並所達到的一切，正向着召會傳輸。我們需要看見這屬天事實的屬天異象。

第三個要點是關於基督身體的權柄。…身體的權柄乃是身體所運用之頭的權柄。因此，身體的權柄就是頭的權柄。身體有這權柄，這權柄不僅是客觀的，乃是非常主觀的。這意思是說，這權柄必須由身體取用並施行。取用一樣東西，意思是把一樣東西用於自己。我們作為召會，基督的身體，需要取用基督的權柄。主復活以後，告訴門徒，天上地上所有的權柄都已經賜給祂了。然後祂囑咐他們傳揚喜信給萬民。主說，『天上地上所有的權柄，都賜給我了。所以你們要去，使萬民作我的門徒。』（太二八 18 下～19 上。）主得着所有的權柄，就囑咐我們帶着這權柄去傳福音。…主也清楚告訴我們，祂已賜給我們權柄，勝過仇敵的能力。（路十 19。）仇敵有能力，但身體有權柄。權柄比能力更強而有力。基督是頭，有權柄；我們是祂的身體，也自動有這權柄。

第四個要點是作基督身體之召會的禱告。這種禱告不是個別信徒的禱告，乃是召會作為基督身體的禱告。…這禱告是基於我們已經得着基督的地位和權柄這個事實。在這種禱告裏，我們不是乞求主為我們作一些事；我們乃是支取主已經得着並達到的。然而，我們要這樣禱告，就必須看見主已經得着並達到了甚麼。基督已經得着為主的身分和元首的身分；祂乃是主，是萬有的頭。為主的身分和元首的身分是主所得着的最重要方面。（李常受文集一九六三年第一冊，一九九至二〇三頁。）

參讀：李常受文集一九六三年第一冊，在基督升天的立場上禱告，第一章。

Moreover, Ephesians 1:22 tells us that Christ was given to be Head over all things “to the church.” Everything that the Lord has obtained and attained is not only for Himself but is also to the church. This means that everything that He has obtained and attained is being transmitted to the church. We need to see a heavenly vision of this heavenly fact.

The third main point... concerns the authority of the Body.... The authority of the Body is the authority of the Head exercised by the Body. Thus, the authority of the Body is the authority of the Head. Although the Body has this authority, this authority is not merely objective but is very subjective. This means that this authority must be assumed and exercised by the Body. To assume something means to take something upon oneself. As the church, the Body of Christ, we need to assume the authority of Christ. After His resurrection the Lord told the disciples that all authority in heaven and on earth had been given to Him. Then He commanded them to preach the glad tidings to all the nations. The Lord said, “All authority has been given to Me in heaven and on earth. Go therefore and disciple all the nations” (Matt. 28:18b-19a). Having received all authority, the Lord commanded us to go with this authority and preach the gospel.... The Lord also told us clearly that He has given us the authority to overcome the power of the enemy (Luke 10:19). The enemy has power, but the Body has authority. Authority is much stronger than power. Christ as the Head has the authority, and as His Body, we automatically have this authority also.

The fourth main point... is the prayer of the church as the Body of Christ. This kind of prayer is not the prayer of individual believers but the prayer of the church as the Body of Christ.... This is prayer that is based on the fact that we have the position and authority of Christ. In this kind of prayer we do not beg the Lord to do something for us. Instead, we claim what the Lord has obtained and attained. However, to pray in this way, we must have some realization of what the Lord has obtained and attained. Christ has obtained the lordship and the headship; He is the Lord, the Head over all things. The lordship and the headship are the most important aspects of what the Lord has obtained. (CWWL, 1963, vol. 1, “The Prayer of the Age,” pp. 159-162)

Further Reading: CWWL, 1963, vol. 1, pp. 153-157

第五週■週二

晨興餽養

弗一 19 ~ 21 『以及祂的能力向着我們這信的人，照祂力量之權能的運行，是何等超越的浩大，就是祂在基督身上所運行的，使祂從死人中復活，叫祂在諸天界裏，坐在自己的右邊，遠超過一切執政的、掌權的、有能的、主治的、以及一切受稱之名…。』

事實上，運用基督為主的身分和元首的身分很簡單。假設你遇見一位弟兄在可憐的光景中。你遇見他時，可能感覺他在主面前的光景和地位不對。…在這情形中，你可以有兩種方式禱告。一種方式是一般的，是大部分信徒為別人禱告時所採取的方式。你可能以這種一般的方式到主面前，告訴祂：『主，這位弟兄的光景很可憐。主，憐憫他。在他身上作一些事。在他靈裏作工。』這是為別人禱告一般的方式。然而，還有另一種禱告的方式。…在這種禱告的方式裏，你對主是放膽的。你可以到主面前，說，『主，這裏有一位弟兄，還不在你的元首身分之下。我不同意這事。我不贊成這種情形。主，我站起來宣告你的為主身分，在這情形裏取用它。』我們可以用同樣的方式為罪人禱告：『主，你的為主身分必須運用在這人身上。主，我支取這個。』（李常受文集一九六三年第一冊，二〇三至二〇四頁。）

信息選讀

在這第二種禱告的方式裏，我們摸着基督的權柄。然而，我們必須看見，我們絕不能憑自己這樣禱告。這意思不是說，我們必須始終在肉身一面與

WEEK 5 — DAY 2

Morning Nourishment

Eph. 1:19-21 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength, which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies, far above all rule and authority and power and lordship and every name that is named...

Actually, it is very simple to exercise the lordship and the headship of Christ. Suppose you meet a brother who is in a poor condition. When you meet him, you may sense that his condition and position are not right with the Lord.... In this situation there are two ways you can pray. One way is the general way, the way taken by most believers when praying for others. In this general way you may go to the Lord and tell Him, "Lord, this brother is in a poor condition. Lord, be merciful to him. Do something with him. Work within his spirit." This is the general way to pray for someone. However, there is another way to pray.... In this way of prayer you are bold with the Lord. You may go to the Lord and say, "Lord, here is a brother who is still not under Your headship. I do not agree with this. I do not go along with this kind of situation. Lord, I am standing up to proclaim Your lordship and to claim it over this situation." We can pray in this same way for a sinner: "Lord, Your lordship must be exercised over this person. Lord, I claim this." (CWWL, 1963, vol. 1, "The Prayer of the Age," pp. 162-163)

Today's Reading

In this second way of prayer we touch the authority of Christ. We must see, however, that we can never pray in this way by ourselves. This does not mean that we must always physically gather together with a few other brothers.

其他一些弟兄們聚在一起。在物質環境一面，你可能在自己的房間裏獨自禱告，但在屬靈一面，你與基督的身體是一。當你獨自在你的房間裏時，有時你也許選擇不用『我』這個代名詞，反而用『我們』這個代名詞，禱告說，『主，我們不同意目前的光景。作為你的身體，我們取用你升天的立場，並支取你的為主身分，以應付目前的光景。』這是一種不同的禱告。這不是禱告乞求主為你作甚麼事；而是禱告支取主所已經得着的。

我們也需要學習如何運用主所已經達到的，因為主不僅得到最大的限度，祂也達到最高的高度。舉個例來說，假設你生病了。你若對主已經得着並達到的有異象，當你在這種光景中，你會禱告：『主，你是超越的一位。你已被高舉到諸天之上。主，我們是你的身體。我們與你一同坐在諸天界裏。萬有都已經服在你的腳下，因此萬有也在我們腳下。這小病包括在「萬有」裏，所以這小病也必須在我的腳下。我現在與你一同超越。』…幾乎每一次我們生病時，我們就到主那裏乞求：『主，醫治我。主，憐憫我。主，恩待我。』這像是乞丐的禱告。我們若有異象，看見我們是頭的身體，並且頭已經升到天上，現今是超越的，我們就會取用這立場，支取主所已經達到的。我們只要向疾病宣稱、宣揚並宣告：『不要攪擾我；你是在我腳下！』我們能以同樣的方式對付罪、軟弱和世俗。我們不該像乞丐般對付這些事。我們能告訴這一切消極的事物說，『不要攪擾我；到火湖裏去！我是超越的，你不能摸我，你是在我腳下。』每當魔鬼聽見這種禱告，他就逃走。我們只要宣告我們是誰，以及我們在那裏。我們在身體裏，身體在頭裏，而頭是超越的。（李常受文集一九六三年第一冊，二〇四至二〇五頁。）

參讀：禱告的意義與目的，第三篇。

Physically, you may be praying in your room by yourself, but spiritually, you are one with the Body. When you are alone in your room, sometimes you may choose not to use the pronoun I; instead, you may use the pronoun we, praying, “Lord, we do not go along with the present situation. As Your Body, we take the ground of Your ascension and claim Your lordship over the present situation.” This is a different kind of prayer. This is not prayer that begs the Lord to do something for you; this is prayer that claims what the Lord has obtained.

We also need to learn how to exercise what the Lord has attained, because the Lord has not only obtained to the highest extent; He has also attained to the highest height. Suppose, for example, that you become ill. If you have the vision of what the Lord has obtained and attained, when you are in this situation, you will pray, “Lord, You are the transcendent One. You have been exalted to the heaven of heavens. Lord, we are Your Body. We are sitting with You in the heavenlies. All things have been subjected under Your feet, and therefore all things are also under our feet. This little sickness is included in ‘all things,’ so this little sickness also must be under my feet. I am now transcendent with You.” ...Nearly every time we become sick, we go to the Lord and beg, “Lord, heal me. Lord, be merciful to me. Lord, be gracious to me.” This is to pray like a beggar. If we have the vision that we are the Body of the Head and that the Head has ascended to the heavens and is now transcendent, we will take the ground and claim what the Lord has attained. We will simply claim, proclaim, and declare to the sickness, “Do not trouble me; you are under my feet!” We can deal with sins, weakness, and worldliness in the same way. We should not deal with these things like a beggar. We can tell all these negative things, “Do not bother me. Go to the lake of fire! I am transcendent. You cannot touch me. You are under my feet.” Whenever the devil hears this kind of prayer, he runs away. We should simply declare who we are and where we are. We are in the Body, the Body is in the Head, and the Head is transcendent. (CWWL, 1963, vol. 1, “The Prayer of the Age,” pp. 163-164)

Further Reading: CWWL, 1956, vol. 1, “The Meaning and Purpose of Prayer,” ch. 3

第五週■週三

晨興餽養

林前十二 27『你們就是基督的身體，並且各自作肢體。』

太十六 19『我要把諸天之國的鑰匙給你，凡你在地上捆綁的，必是在諸天之上已經捆綁的；凡你在地上釋放的，必是在諸天之上已經釋放的。』

我們必須取用基督升天的立場來禱告，但我們必須看見這立場不是為着個人。反之，這立場是為着身體。基督是頭，我們是身體。（西一 18。）今天我們作為基督的身體，需要支取基督升天的立場。我相信這是五旬節那天以前門徒禱告的方式。我相信藉着聖靈的幫助，他們禱告，求主向地上的人證實祂的升天。我們不該像可憐的罪人向神乞求。反之，我們必須取用基督升天的立場，宣稱：『主，我們是你的身體。我們在你裏面。你是頭，我們是身體。你向着我們，就是你的身體，作萬有的頭；因此，我們支取你所得着的一切，並你所達到的一切。』我們只要支取這立場，告訴主，我們不同意這地上所發生的一些事。我們也需要告訴祂，我們對祂子民目前的光景、情形和狀況不滿意。我們需要忘記一切我們個人的難處，而宣告：『阿利路亞！我是身體的肢體，身體是在頭裏，而在萬有之上的頭是在天上。』（李常受文集一九六三年第一冊，一九五至一九六頁。）

信息選讀

身體既分享頭的權柄，主就告訴祂的門徒，凡他們在地上捆綁的，必是在諸天之上已經捆綁的；凡

WEEK 5 — DAY 3

Morning Nourishment

1 Cor. 12:27 Now you are the Body of Christ, and members individually.

Matt. 16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

We must pray, taking the ground of Christ's ascension, but we must realize that this ground is not for individuals. Rather, this ground is for the Body. Christ is the Head, and we are the Body (Col. 1:18). Today as the Body of Christ, we need to claim the ground of the ascension of Christ. I believe that this was the way the disciples prayed before the day of Pentecost. I believe that by the help of the Holy Spirit they prayed that the Lord would verify His ascension to the people on the earth. We should not cry to God as poor sinners. Rather, we must take the ground of Christ's ascension and claim, "Lord, we are Your Body. We are in You. You are the Head and we are the Body. You are Head over all things to us as the Body; therefore, we claim all that You have obtained and all that You have attained." We simply need to claim this ground and tell the Lord that we do not agree with certain things that are happening on this earth. We also need to tell Him that we are not satisfied with the present condition, situation, and state of His people. We need to forget about all our personal problems and declare, "Hallelujah! I am a member of the Body, the Body is in the Head, and the Head, who is over all things, is in the heavens." (CWWL, 1963, vol. 1, p. 156)

Today's Reading

Since the Body shares the authority of the Head, the Lord told His disciples that whatever they bound on earth would have been bound in heaven, and

他們在地上釋放的，必是在諸天之上已經釋放的。（太十六 19，十八 18。）當我們用身體的權柄禱告，我們在地上釋放的任何事物，就是在諸天之上已經釋放的；我們在地上捆綁的任何事物，就是在諸天之上已經捆綁的。因着身體與在諸天之上的頭是一，身體就有權柄捆綁或釋放在諸天之上所已經捆綁或釋放的。

召會是建造在磐石上，這磐石就是升天的基督。結果，陰間的門不能勝過召會。（十六 18。）我們有勝過陰間的立場。因此，我們必須學習禱告，運用頭派定給身體的權柄。

要完全進入這種禱告，有另外兩件事是我們必須領悟的。第一，我們必須看見，我們是身體的肢體，我們必須在身體裏生活、行事並行動。第二，在我們的日常生活中，我們必須一直穿上新人。（弗四 24。）新人是由頭和身體，就是基督和召會所組成。（二 15～16。）在消極一面，我們需要脫去舊人；在積極一面，我們需要穿上新人。我們藉着在身體裏生活，並穿上新人，就能運用頭賜給身體的權柄。

我們需要看見升天基督的異象，並學習權柄的禱告。兩千年來這些事被忽畧了，但我們相信在這末後的日子，主要恢復這些事。我們太多時候不取用基督升天的立場，不支取祂所得着並所達到的。然而，我們相信主要恢復這失去的立場。這是美地的最高峯，最高的山。在這末後的日子，主要恢復這最高峯，這最高的山。我們必須領悟這事實，取用這立場，支取頭所得着並所達到的。這是召會得勝的禱告。這是時代的禱告。（李常受文集一九六三年第一冊，二〇六至二〇七頁。）

參讀：倪柝聲文集第二輯第二十四冊，第八十七篇。

whatever they loosed on earth would have been loosed in heaven (Matt. 16:19; 18:18). When we pray with the authority of the Body, anything that we loose on the earth will be something that has already been loosed in the heavens, and anything that we bind on the earth will be something that has already been bound in the heavens. Because the Body is one with the Head in the heavens, the Body has the authority to bind or loose what has already been bound or loosed in the heavens.

The church is built upon a rock, and this rock is the ascended Christ. As a result, the gates of Hades cannot prevail against the church (16:18). We have the ground over Hades. Thus, we must learn to pray, exercising the authority that has been assigned to the Body by the Head.

To fully enter into this kind of prayer, there are two additional things that we must realize. First, we must realize that we are members of the Body, and we must live, act, and move in the Body. Second, in our daily life we must always put on the new man (Eph. 4:24). The new man is composed of the Head with the Body, Christ with the church (2:15-16). On the negative side, we need to put off the old man, and on the positive side, we need to put on the new man. By living in the Body and putting on the new man, we will be able to exercise the authority given to the Body by the Head.

We need to see the vision of the ascended Christ and learn to pray the prayer of authority. For two thousand years these matters have been neglected, but we believe that in these last days the Lord is going to recover them. Too often we do not take the ground of Christ's ascension and claim what He has obtained and attained. Nevertheless, we believe that the Lord will recover this lost ground. This is the highest peak, the highest mountain of the good land. In these last days the Lord will recover this highest peak, this highest mountain. We must realize the facts, take the ground, and claim what the Head has obtained and attained. This is the prevailing prayer of the church. This is the prayer of the age. (CWWL, 1963, vol. 1, "The Prayer of the Age," pp. 164-165)

Further Reading: CWWN, vol. 44, ch. 87

第五週■週四

晨興餽養

王上八 48『他們…向着自己的地，就是你賜給他們列祖之地，和你所選擇的城，並我為你名所建造的殿，向你禱告。』

約十四 13～14『你們在我的名裏無論求甚麼，我必作成，叫父在子身上得榮耀。你們若在我的名裏求我甚麼，我必作成。』

從聖經裏我們能覓看見甚麼是禱告，禱告乃是：第一，神有一個需要，神有一個目的；第二，神藉着聖靈，將這心意放在人的心裏，要人也覺得這需要；第三，人將這心意藉着禱告送到神那裏；第四，神就作工，成全這心意。這就是禱告。

所有正式的禱告，都是從神的心裏起頭的，…也都是表明神的心意的。禱告乃是說，神心裏有一個願望要達到，但祂不直接去作，祂要地上有人與祂合作，於是祂讓人知道祂的心意，並且要人為祂的心意禱告，然後祂纔成功祂的心意。（倪柝聲文集第二輯第二十四冊，七至八頁。）

信息選讀

（在王上八章四十六至五十三節，所羅門）為着神的民將來的被擄禱告。…他禱告在神的民被擄時，耶和華垂聽祂民的禱告，為他們施行公理，只要他們肯全心全魂歸向神，又向着神賜給…之地，和神…的城，並…神…的殿禱告。…關於神垂聽祂選民（的）禱告，…（四十八節）強調三件事：聖地，豫表基督是神分給信徒的分；（西一 12；）聖城，表徵在基督裏神的國；聖殿，表徵神在地上的家，

WEEK 5 — DAY 4

Morning Nourishment

1 Kings 8:48 ...And they pray to You toward their land that You have given to their fathers, the city that You have chosen, and the house that I have built for Your name.

John 14:13-14 And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it.

The Bible shows us what prayer is. First, God has a need; He has a purpose. Second, He puts this purpose within man through the Holy Spirit so that man feels this need as well. Third, man responds by uttering this purpose back to God through prayer. Fourth, God does His work and accomplishes this purpose. This is the meaning of prayer.

All proper prayers issue from God's heart and express God's desire. Prayer implies that God has a desire. He wants to fulfill such a desire, yet He does not want to do it directly; He wants man to cooperate with Him on earth. For this reason He unveils His desire to man and charges man to pray. Only after man prays will He fulfill His desire. (CWWN, vol. 44, pp. 735-736)

Today's Reading

[In 1 Kings 8:46-53 Solomon] prayed that in the [future] captivity of His people Jehovah would hear His people's prayer and maintain their cause when they would return to Him with all their heart and with all their soul and pray to Him toward the land, ...toward the city, ...and toward the house. Concerning God's listening to the prayers of His elect, three things are stressed [in] verse 48: the Holy Land, typifying Christ as God's allotted portion to the believers (Col. 1:12); the holy city, signifying the kingdom of God in Christ; and the holy temple, signifying God's house, the church, on the earth. These three things—

召會。這三件事—聖地、聖城和聖殿，是關乎神經綸的三件緊要的事。在被擄到巴比倫期間，但以理把窗戶開向耶路撒冷，一日三次，向着聖地、聖城與聖殿禱告。（但六 10。）這指明我們向神的禱告，必須是向着神永遠經綸裏的目標，就是基督、神的國、與神的家，這樣神必垂聽我們的禱告。

聖地、聖城和聖殿，都是基督的豫表。基督是我們美地；基督是我們的城，我們的國；基督也是殿，神的居所。今天，我們的禱告該對準聖地、聖城和聖殿。這意思是說，我們的禱告該對準神的權益，就是對準基督與召會—神在地上的權益。…神權益的屬靈意義，就是基督自己。這指明不論我們為誰禱告，我們的禱告必須對準基督，就是神的權益。我們需要為聖徒禱告，但我們的禱告不該對準他們。一面我們為他們禱告，另一面我們是因着神的權益為他們禱告。倘若我們的禱告只對準我們所代禱的人，這會帶進仇敵的攻擊。這是屬靈爭戰中的屬靈戰畧。

我們需要記得，禱告與三方有關：我們、神和撒但。有時我們為某人禱告，撒但就來攻擊他，使他的情形變得更糟。這原因乃是我們的權益是在於那人，不在於神的經綸。不論我們為誰禱告，我們的禱告都該對準神的基督，就是神在祂經綸中的權益。

我們要正確的禱告，就必須在主耶穌的名裏向神禱告，（約十六 24，）對準神為着祂經綸的權益。我說『在主耶穌的名裏』這辭，意思不是指任何傳統形式的禱告。在耶穌的名裏禱告，就是為着神在地上的權益禱告；神在地上的權益，就是基督作神給我們的分，作神的國，並作神的居所。我們的禱告該全然為着神的權益，以完成神的經綸。（列王紀生命讀經，四六至四八頁。）

參讀：列王紀生命讀經，第六篇。

the holy land, the holy city, and the holy temple—are the three crucial things regarding God's economy. During the Babylonian captivity Daniel prayed for the holy land, the holy city, and the holy temple three times a day by opening his window toward Jerusalem (Dan. 6:10). This indicates that God will listen to our prayer in the way that our prayer to God must be toward Christ, the kingdom of God, and the house of God as the goal in God's eternal economy.

The holy land, the holy city, and the holy temple are all types of Christ. Christ is our good land; Christ is our city, our kingdom; and Christ is the temple, God's dwelling place. Today, our prayers should be aimed at the holy land, the holy city, and the holy temple. This means that our prayers should be aimed at the interest of God, that is, at Christ and the church as God's interest on earth. The spiritual significance of God's interest is Christ Himself. This indicates that no matter for whom we are praying, our prayer must be aimed at Christ as God's interest. We need to pray for the saints, but we should not aim our prayers at them. On the one hand we pray for them, but on the other hand we pray for them because of God's interest. If in our prayer we aim at the one for whom we pray, this will bring in the enemy's attack. This is a spiritual strategy in the spiritual warfare.

We need to remember that prayer involves three parties: us, God, and Satan. Sometimes when we pray for a certain person, Satan comes to attack him, and his situation becomes worse. The reason for this is that our interest is in that person, not in God's economy. No matter for whom we are praying, we should aim our prayer at God's Christ, who is God's interest in His economy.

To pray properly, we must pray to God in the name of the Lord Jesus (John 16:24), aiming at God's interest for His economy. By the expression in the name of the Lord Jesus I do not mean any traditional form of prayer. To pray in the name of Jesus is to pray for the interest of God on earth, which is Christ as God's portion to us, as God's kingdom, and as God's dwelling place. Our prayer should be altogether for God's interest to fulfill God's economy. (Life-study of 1 & 2 Kings, pp. 38-40)

Further Reading: Life-study of 1 & 2 Kings, msg. 6

第五週■週五

晨興餽養

西三 1『所以你們若與基督一同復活，就當尋求在上面的事，那裏有基督坐在神的右邊。』

弗一 22～23『將萬有服在祂的腳下，並使祂向着召會作萬有的頭；召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

你要看見，升天是一個地位，而在這個地位上，就有一個權柄。基督徒的屬靈生活，不光是一個生命問題，還是一個地位問題，因此也不光是一個能力問題，還是一個權柄問題。生命帶進能力，地位帶進權柄。復活是能力的問題，升天是權柄的問題。你必須在那個地位上，纔有那個權柄。你在屬天的境界裏，自然就有屬天的權柄。我們所有真實的禱告，都是在升天的地位裏面，運用屬天的權柄。

禱告的地位就是升天的地位。你只能在天的境界裏禱告。甚麼時候你從天的境界裏出來，你就失去了禱告的地位。你可以禱告，但那個禱告算不得數。（禱告，二三二至二三三頁。）

信息選讀

所有在升天裏面的禱告，都是權柄的禱告。就在這裏我們纔懂得，禱告乃是對神的吩咐。我們的禱告不是苦求，乃是吩咐。…在以賽亞書裏面神有一句話說，『你們可以吩咐我。』（四五 11。）這個吩咐，有的是直接吩咐神，有的是間接吩咐環境。就像摩西在紅海邊，吩咐海水裂開；主耶

WEEK 5 — DAY 5

Morning Nourishment

Col. 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.

Eph. 1:22-23 And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

We need to see that ascension is a position, and with such a position there is the corresponding authority. The spiritual life of a Christian is not only a matter of life but also a matter of position. Hence, it is not only a matter of power but also a matter of authority. Life brings in power, whereas position brings in authority. Resurrection is a matter of power, whereas ascension is a matter of authority. In order to have a certain measure or kind of authority, you need to be in a certain position. If you are in the heavenly realm, you will spontaneously have the heavenly authority. All our genuine prayers are the exercising of heavenly authority in the heavenly position.

The position of prayer is the position of ascension. You can pray only in the heavenly sphere. Whenever you leave the heavenly realm, you lose the position of prayer. You may pray, but that prayer does not count before God. (CWWL, 1959, vol. 4, "Lessons on Prayer," p. 182)

Today's Reading

All prayers in ascension are prayers of authority. We know that prayer in ascension is a command to God. Our prayer is not begging but commanding.... In Isaiah 45:11, God says, "Command Me." Sometimes this commanding is a direct command to God, and sometimes it is an indirect command to the environment. Examples are: Moses standing on the shore of the Red Sea commanding the water to be divided, the Lord Jesus in the boat commanding

穌在船上吩咐風和海平靜，或者吩咐疾病離開人。你若學過站在升天的境界裏禱告，你都能吩咐貧窮離開你。

你若真要在神面前有一點有價值的禱告，就必須能在神面前發出權柄的命令來。我能站在神面前告訴大家，在已過的年日中，在有的地方，我們在工作上、在召會中，遇到為難的時候，就有這種命令的禱告。我們在神面前很厲害的表示說，『神，我們不能許可這件事。』如果你的地位不對，情形不是在天的境界裏，你這個禱告就等於褻瀆神。但你的地位若是對了，你的情景也是在屬天的境界裏，這樣的禱告非但不褻瀆神，神還頂喜歡。你禱告的話就等於神的行政，等於在那裏執行祂的命令。我能作見證，這樣的禱告神都垂聽。

有了升天的地位，有了升天的權柄，也能發出權柄的禱告來，一到這個時候，你這個人就是在寶座上，和主一同在掌權的地位上。祂如何在神的右邊掌權，你也如何與祂一同在升天的境界裏掌權。到了這個時候，你的禱告不光是個權柄的禱告，也是個掌權的禱告。你的禱告就是執掌權柄，執行神的命令。所以這個時候，你所有的禱告都變作神的行政，變作神管理的一個執行。

總之，禱告只有一個地位，就是升天的境界。一從這裏出去，就沒有禱告的地位。禱告不僅是對付事情，更是對付地位。必須在升天的境界裏，纔有禱告的地位，纔能發出權柄的禱告，纔是一個在寶座上的人發出寶座上的禱告來。（禱告，二三八至二四一頁。）

參讀：禱告，第十七篇；初信造就，第十篇。

the wind and the sea to be still, and the Lord commanding sickness to leave men. If you have learned to pray by standing in the realm of ascension, you can even command poverty to leave you.

If you really wish to have some worthwhile prayers before God, you need to be able to give out some authoritative commands before God. Standing before God, I can tell you that in the past years in some places, as we encountered some problems in the work or in the church, we prayed this kind of commanding prayer. We expressed ourselves boldly before God, saying, "God, we cannot allow this matter." If your position is wrong and your condition is not in the heavenly realm, such prayer would be an insult to God. But if your position is right and your state is in the heavenly sphere, then such prayer would be a real pleasure to Him. The words you pray are equal to God's administration; they are equivalent to executing His commands. I can testify that God answers such prayers.

When you come to the point where you have the heavenly position and the heavenly authority and are thus able to utter forth authoritative prayers, you are one who is on the throne, standing in the ruling position together with the Lord. Just as He reigns at the right hand of God, so you also reign together with Him in the heavenly realm. At this time your prayer is not only an authoritative prayer but also a reigning prayer. Your prayer is to rule with authority, executing God's orders. So at this time all your prayers become God's administration, the execution of God's rule.

In summary, there is only one position for prayer—the heavenly sphere. Once you leave this sphere, you lose the position of prayer. Prayer is not only concerned with certain matters, but much more, it is concerned with a certain position. You need to be in the heavenly sphere. Then you have the position to pray, you are able to pray with authority, and you are one sitting on the throne, uttering forth prayers of the throne. (CWWL, 1959, vol. 4, "Lessons on Prayer," pp. 186-188)

Further Reading: CWWL, 1959, vol. 4, "Lessons on Prayer," ch. 17; CWWN, vol. 48, "Messages for Building Up New Believers (1)," ch. 10

第五週■週六

晨興餽養

太十八 18 ~ 19『…凡你們在地上捆綁的，必是在諸天之上已經捆綁的；凡你們在地上釋放的，必是在諸天之上已經釋放的。我又實在告訴你們，你們中間若有兩個人在地上，在他們所求的任何事上和諧一致，他們無論求甚麼，都必從我在諸天之上的父，得着成全。』

（馬太十八章十八節）的特點是說，地上的舉動，在天上的舉動之先；不是天上先捆綁，乃是地上先捆綁，不是天上先釋放，乃是地上先釋放。是在地上已經捆綁了，天上也捆綁；是在地上已經釋放了，天上也釋放。天上的舉動，受地上的舉動的支配。一切和神相反的都需要捆綁，一切和神相合的都需要釋放；所有的事，不管它該受捆綁也好，不管它該被釋放也好，那一個捆綁，那一個釋放，是從地上起頭的。地上的舉動是在天上的舉動之先，是地上支配天上。（倪柝聲文集第二輯第二冊，一五二至一五三頁。）

信息選讀

我們從幾個舊約裏的例子，來看地上如何支配了天上。…摩西在山頂上，他何時舉手，以色列人就勝；何時垂手，亞瑪力人就勝。（出十七 9 ~ 11。）山下的勝敗，到底是誰定規的呢？是神出的主意呢，或者是摩西出的主意？…你要看見神工作的原則，神舉動的祕訣：神所要作的，人如果不要作，神也不能作。你不能叫神作祂所不要作的，但你能攔阻神作祂所要作的。勝敗，在天上是神定規的，但是在人面前是摩西定規的。在天上神要以色列人得勝，但在地上的摩西如果不舉手，以色列人就失敗，如果舉手，以色列人就勝。是地上支配了天上。

WEEK 5 — DAY 6

Morning Nourishment

Matt. 18:18-19 ...Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven. Again, truly I say to you that if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens.

The special thing [about Matthew 18:18] is that there must be a move on earth before there is a move in heaven. It is not heaven that binds first but the earth that binds first. It is not heaven that looses first but the earth that looses first. After the earth binds, heaven binds; after the earth looses, heaven looses. The move in heaven is controlled by the move on earth. Everything contrary to God has to be bound, and everything in harmony with God has to be released. Everything, whether it is something to be bound or loosed, should have its binding or its loosing originate from the earth. The move on the earth precedes the move in heaven. The earth controls heaven. (CWWN, vol. 22, "The Prayer Ministry of the Church," p. 138)

Today's Reading

We can see how the earth controls heaven from a few cases in the Old Testament. When Moses was on the mountain, the Israelites won every time he raised his hands, and the Amalekites won every time he lowered his hands (Exo. 17:9-11). Who decided the victory at the bottom of the mountain? Did God decide or did Moses decide?.. We have to see God's principle of work and the key to His move. God cannot do what He wants to do unless man wants it. We cannot make God do what He does not want to do, yet we can stop God from doing what He wants to do. The victory was decided by God in heaven, but the victory was decided by Moses before men. Truly, God in heaven wanted the Israelites to win, but if Moses had not raised his hands on earth, the Israelites would have lost. When he raised his hands, the Israelites won. The earth controls heaven.

神有一個目的，就是要加增以色列家的人數，叫以色列人多起來如羊羣一樣。不認識神的人要說，神要加增以色列家的人數如羊羣那麼多，神要加就加好了，誰能攔阻祂呢？但是，在〔以西結三十六章三十七節〕有一句話，就是神說，祂要在這件事上被他們求問之後，纔給他們成就。這一個原則是頂清楚的：神有一個旨意，神已經定規好了，但是神不能立刻作，神要等以色列人爲這件事向神求問之後，神纔替他們成就。神要地上來支配天上。

召會雖然有一個自由的意志，但是召會是把她的意志服在神的權柄之下，好像在神的旨意以外沒有另外一個自由意志一樣，神要怎麼作就怎麼作。今天因着召會把她的意志完全擺在神的旨意之下，神就好像在永世裏一樣，好像在宇宙中沒有第二個意志來反對祂一樣。這是神的榮耀！…我們不能把召會拉低到一個地步說，召會不過是聚會而已。不！召會是一班人蒙寶血所救贖，被聖靈所重生，同時將自己交在神的手裏，樂意接受神的旨意，樂意遵行神的旨意，樂意爲着神站在地上來維持神的見證的。

我們必須看見，神今天作事有一個定律，就是因着地上有自由意志的緣故，神不肯用祂自己的旨意來抹煞人。…這是事實。神是在天上，而祂今天在地上所要作的一切事，都得先有地上的意志這樣定規，這樣贊成，然後祂纔有所舉動。祂不肯不顧地上的意志，祂不肯剝奪地上的意志，而有單獨的舉動。所有和祂發生關係的事，都得有地上的意志來與神合作，神纔作。是地上要作，所以神作；是地上定規，所以神作。神必須得着人的意志與祂的旨意和諧，這一種和諧的意志，是神極大的榮耀！（倪柝聲文集第二輯第二冊，一五三至一五四、一五八頁。）

參讀：教會禱告的職事，第一篇；倪柝聲文集第一輯十一冊，一四〇至一四四頁。

God has a purpose to increase the number of the house of Israel so that the Israelites would increase like a flock. Those who do not know God will say, "If God wants to increase the number of the Israelites like a flock, He could go ahead and do it. Who could stop Him?" But Ezekiel 36:37 says that God must be inquired of first before He will accomplish it for them. This is a clear principle: Even though God decides on a matter, He will not do it immediately. He would increase the house of Israel only after they inquired of Him. He wants the earth to control heaven.

Although the church has a free will, it submits this will to God's authority as if no other will existed. This allows God to do whatever He wants to do. When the church places its will under God's will today, He will move in the same way that He will in eternity; He will move as if no other will were opposing Him. This is a glory to God! We cannot make the church so low by suggesting that it is merely a meeting. No, the church is a group of people who have been redeemed by the blood, who have been regenerated by the Holy Spirit, who have committed themselves to God's hand, and who are willing to take God's will, do His will, and stand for God on earth for the sake of maintaining His testimony.

We have to see that God works according to a law. Since there is free will on earth, God will not annul man by His own will....This is a fact. God is in heaven. Yet all His works on earth can be accomplished only when there is a will on earth that agrees with and decides to do the works. He will not put aside man's will on earth. He will not usurp man's will on earth and act independently. Everything related to Him can be accomplished only when there is a will on earth that cooperates with Him. When the earth works, God works. When the earth decides, God acts. God must have man's will in harmony with His will. This harmony in will is a great glory to God! (CWWN, vol. 22, "The Prayer Ministry of the Church," pp. 138-139, 142)

Further Reading: CWWN, vol. 22, "The Prayer Ministry of the Church," ch. 1; CWWN, vol. 11, pp. 774-777

第五週詩歌

WEEK 5 — HYMN

Pray with one accord in spirit

Prayer — With One Accord

563

禱告—同心合意

8 7 8 7 副 (英 779, 不同調)

降 B 大調

4/4

$\overset{B^b}{5} \cdot \overset{B^b}{6} \overset{B^b}{5} \overset{B^b}{1} \overset{B^b}{7} \overset{B^b}{6} \mid \overset{E^b}{6} - \overset{E^b}{5} - \mid \overset{F7}{4} \cdot \overset{F7}{3} \overset{F7}{4} \overset{F7}{5} \overset{F7}{6} \overset{F7}{5} \mid \overset{B^b}{5} - \overset{B^b}{3} \cdot \overset{B^b}{0} \mid$
 一要在靈裏同心禱告, 不照你心所思想,
 $\overset{B^b}{5} \cdot \overset{B^b}{6} \overset{B^b}{5} \overset{B^b}{1} \overset{B^b}{7} \overset{B^b}{6} \mid \overset{E^b}{6} - \overset{E^b}{5} - \mid \overset{F7}{4} \cdot \overset{F7}{3} \overset{F7}{4} \overset{F7}{5} \overset{F7}{6} \overset{F7}{7} \mid 1 - - 0 \mid$
 只照深處恩膏塗抹, 成全主心所願望。
 $\overset{F7}{2} \cdot \overset{F7}{2} \overset{F7}{2} \overset{F7}{2} \overset{F7}{3} \overset{F7}{2} \mid 1 - \overset{B^b}{5} - \mid \overset{Gm}{6} \cdot \overset{Gm}{6} \overset{Gm}{6} \overset{Gm}{6} \overset{D}{7} \overset{D}{1} \mid \overset{F7}{2} - \overset{F7}{\#2} - \mid$
 (副) 要在靈裏同心禱告, 不照你心所思想,
 $\overset{B^b}{3} \cdot \overset{E^b}{3} \overset{E^b}{4} \overset{E^b}{3} \overset{E^b}{1} \overset{E^b}{6} \mid \overset{B^b}{5} - \overset{E^b}{3} - \mid \overset{E^b}{4} \cdot \overset{F7}{6} \overset{F7}{5} \overset{F7}{1} \overset{F7}{7} \cdot \overset{F7}{7} \mid 1 - - 0 \parallel$
 只照深處恩膏塗抹, 成全主心所願望。

- 二 要在靈裏同心禱告, 藉着十架否認己;
一切願望、所有心意, 都要讓靈來管理。
- 三 要在靈裏同心禱告, 坐在天上用權柄;
屬地利益全踏腳下, 進攻空中的首領。
- 四 要在靈裏同心禱告, 與眾聖徒同祈求;
尋求主的心意、帶領, 靈中和諧永保守。
- 五 要在靈裏同心禱告, 儆醒、禱告要持久;
為神國度和神榮耀, 儆醒、禱告到成就。
- 六 要在靈裏同心禱告, 和諧一致尋求神;
在主身體的靈裏面, 永遠禱告憑同心。

779

1. Pray with one ac - cord in spir - it, Not ac - cord - ing to our
 thought, But a - lone by the a - noint - ing, As the Lord has ev - er
 sought. (C) Pray with one ac - cord in spir - it, Not ac - cord - ing to our
 thought, But a - lone by the a - noint - ing, As the Lord has ev - er sought.

2. Pray with one accord in spirit,
By the cross deny the soul;
All desires and all intentions
Let the Spirit now control.
3. Pray with one accord in spirit,
Pray as in the heavenlies;
All the earthly interests treading,
Fight the principalities.
4. Pray with one accord in spirit,
Supplicate relatedly;
Seek the Lord, His mind, His leading,
In the Spirit's harmony.
5. Pray with one accord in spirit,
Pray and watch persistently;
For God's kingdom and His glory,
Pray and watch in harmony.
6. Pray with one accord in spirit
Seeking God in unity;
In the Spirit of the Body
Ever pray in harmony.

第六週

進入基督身體之實際的內在意義— 神經綸中的最高峯 以及聖經拔尖的啓示

讀經：弗一 17, 22 ~ 23, 三 3 ~ 5, 9, 林前十二 12, 24 ~ 27, 林後十一 28 ~ 29, 羅十二 3 ~ 5

綱要

週一

壹 基督身體的實際乃是神經綸中的最高峯以及聖經拔尖的啓示，藉由智慧和啓示的靈啓示出來—弗一 17, 22 ~ 23:

- 一 我們需要啓示以認識基督身體的實際，並進入基督身體之實際的範圍和內在意義，這身體乃是神的心願並祂終極的定旨—5, 9 ~ 11, 22 ~ 23 節，羅十二 1 ~ 2。
- 二 惟有從神來的啓示，能把我們帶進基督身體的實際這範圍裏；惟有如此，基督的身體纔能成爲我們的經歷—徒九 1 ~ 5, 15, 二六 18 ~ 19, 弗一 17 ~ 23, 三 3 ~ 5, 9, 林前十二 12。
- 三 我們要看見神終極的定旨這屬天的異象，其祕訣乃是願意付代價—太五 3, 8, 六 22, 詩二五 9, 14, 啓三 18。

Week Six

Entering into the Intrinsic Significance of the Reality of the Body of Christ—the Highest Peak in God’s Economy and the Top Revelation of the Bible

Scripture Reading: Eph. 1:17, 22-23; 3:3-5, 9; 1 Cor. 12:12, 24-27; 2 Cor. 11:28-29; Rom. 12:3-5

OUTLINE

Day 1

- I. The reality of the Body of Christ is the highest peak in God’s economy and the top revelation of the Bible, revealed through a spirit of wisdom and revelation—Eph. 1:17, 22-23:
 - A. We need revelation to know the reality of the Body of Christ and to enter into the realm and intrinsic significance of the reality of the Body of Christ as God’s heart’s desire and His ultimate purpose—vv. 5, 9-11, 22-23; Rom. 12:1-2.
 - B. Only a revelation from God will usher us into the realm of the reality of the Body of Christ, and only then will the Body become our experience—Acts 9:1-5, 15; 26:18-19; Eph. 1:17-23; 3:3-5, 9; 1 Cor. 12:12.
 - C. The secret of seeing the heavenly vision of God’s ultimate purpose is our willingness to pay the price for it—Matt. 5:3, 8; 6:22; Psa. 25:9, 14; Rev. 3:18.

貳 由錫安所豫表的得勝者，乃是基督身體的實際，並且終極完成眾地方召會中基督身體的建造，帶進永世裏終極完成的聖城新耶路撒冷，就是作神居所的至聖所；在新天新地裏，整個新耶路撒冷將成爲錫安，所有的信徒都是得勝者—二一1～3, 7, 16, 22:

- 一 由錫安所豫表的得勝者乃是基督身體的實際，是召會的高峯、中心、高舉、加強、豐富、華美和實際—詩四八2, 11～12, 五十2, 二十2, 五三6上。
- 二 耶路撒冷（召會）的特色、生命、祝福、建立，都是來自於錫安（得勝者）：
 - 1 在王上八章一節，長老是在耶路撒冷，約櫃是在錫安。
 - 2 詩篇五十一篇十八節說，神按祂的美意善待錫安，建造耶路撒冷的城牆。
 - 3 詩篇一百零二篇二十一節說，耶和華的名是在錫安傳述，讚美祂的話是在耶路撒冷傳述。
 - 4 詩篇一百二十八篇五節說，耶和華賜福是從錫安，美福是見於耶路撒冷。
 - 5 詩篇一百三十五篇二十一節說，耶和華是住在耶路撒冷，卻是從錫安受頌讚。
 - 6 在以賽亞四十一章二十七節，話先對錫安說，然後報給耶路撒冷。

II. The overcomers typified by Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches to bring in the consummated holy city, New Jerusalem, the Holy of Holies as God's dwelling place in eternity; in the new heaven and new earth, the entire New Jerusalem will become Zion, with all the believers as the overcomers—21:1-3, 7, 16, 22:

- A. The overcomers typified by Zion as the reality of the Body of Christ are the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church—Psa. 48:2, 11-12; 50:2; 20:2; 53:6a.
- B. The characteristics, the life, the blessing, and the establishment of Jerusalem (the church) come from Zion (the overcomers):
 1. In 1 Kings 8:1 the elders were in Jerusalem, and the Ark of the Covenant was in Zion.
 2. Psalm 51:18 says that God did His good pleasure unto Zion and built the walls of Jerusalem.
 3. Psalm 102:21 says that the name of Jehovah was declared in Zion and that His praise was declared in Jerusalem.
 4. Psalm 128:5 says that Jehovah blessed from Zion and that the prosperity was seen in Jerusalem.
 5. Psalm 135:21 says that Jehovah dwelt in Jerusalem but that He was to be blessed from Zion.
 6. In Isaiah 41:27 the word was first announced to Zion and then preached to Jerusalem.

7 約珥書三章十七節說，神住在錫安時，耶路撒冷就成爲聖。

8 神今日在失敗的召會中，尋找那十四萬四千人，他們將要站立在錫安山上一啓十四 1 ~ 5。

三 神每次都是藉少數的信徒，把生命流到召會裏，以復興召會；得勝者代替召會在苦難中站住基督得勝的地位；我們要求神在我們裏面運行，使我們願意被基督征服、俘擄並擊敗，好叫祂在我們的經歷中可以是得勝的一腓二 13，林後二 12 ~ 14。

週三

四 按豫表說，得勝者—得成全並成熟的神人—就是今日耶路撒冷（召會生活）裏的錫安—來十二 22，啓十四 1 ~ 5：

1 在召會生活裏必定有一班得勝者，這些得勝者乃是今日的錫安。

2 沒有錫安（得勝者），耶路撒冷（召會生活）就無法蒙保守並得維持；在一個地方召會裏如果沒有得勝者，那個召會就像耶路撒冷沒有錫安一樣；那個召會就會變成像癩氣的輪胎一樣。

五 主的恢復是要建造錫安—得勝者作基督身體的實際，終極完成於新耶路撒冷；在召會生活中我們必須竭力達到今日的錫安—弗一 22 ~ 23，四 16，林前一 2，十二 27，啓十四 1，二一 2，詩八四 5。

六 基督身體的實際乃是得成全的神人，就是得勝者，所過的團體生活；他們是真正的人，但他們不憑自己的生命，乃憑經過過程之神的生命而活，經過過程之神的屬性藉着他們的美德彰

7. Joel 3:17 says that when God dwelt in Zion, Jerusalem would be holy.

8. Today God is looking for the one hundred and forty-four thousand amidst the defeated church, those who will stand on Mount Zion—Rev. 14:1-5.

C. God always uses a small number of believers to pass on the flow of life to the church and to revive the church; on behalf of the church, the overcomers take the stand of Christ's victory in the midst of sufferings; we need to ask God to operate in us the willingness to let ourselves be conquered, captured, and defeated by Christ so that He can be the Victor in our experience—Phil. 2:13; 2 Cor. 2:12-14.

Day 3

D. In typology the overcomers, the perfected and matured God-men, are today's Zion within today's Jerusalem (the church life)—Heb. 12:22; Rev. 14:1-5:

1. Within the church life there must be a group of overcomers, and these overcomers are today's Zion.

2. Without Zion (the overcomers), Jerusalem (the church life) cannot be kept and maintained; if there are no overcomers in a local church, that church is like Jerusalem without Zion; it will become like a flat tire.

E. The Lord's recovery is to build up Zion—the overcomers as the reality of the Body of Christ consummating in the New Jerusalem; in the church life we must endeavor to reach today's Zion—Eph. 1:22-23; 4:16; 1 Cor. 1:2; 12:27; Rev. 14:1; 21:2; Psa. 84:5.

F. The reality of the Body of Christ is the corporate living by the perfected God-men, the overcomers, who are genuine men not living by their life but by the life of the processed God, whose attributes have been expressed through their virtues—Phil. 4:5-9:

顯出來—腓四 5 ~ 9:

- 1 主迫切需要得勝者連同他們的神人生活，作為基督身體的實際彰顯在地方召會中；除非這個身體有相當的彰顯，否則主耶穌不會回來—弗一 22 ~ 23，四 16，五 27，30，啓十九 7。
- 2 主需要得勝者完成神的經綸，好得着基督的身體並毀壞祂的仇敵；沒有得勝者，基督的身體就無法建造起來，而基督的身體若沒有建造起來，基督就無法回來迎娶祂的新婦—弗一 10，三 10，啓十二 11，十九 7 ~ 9。

週四

叁 為要與其他肢體一同活在基督身體的實際裏，我們都需要有基督身體的感覺—林前十二 24 ~ 27，林後十一 28 ~ 29:

- 一 『關於基督的身體，倪弟兄教導說，凡我們所作的，我們必須考慮眾召會有甚麼感覺』—召會生活中引起風波的難處，二六頁。
- 二 在身體裏不可能有獨立或個人主義，因為我們是肢體，而肢體無法脫離身體而生活—林前十二 27，羅十二 5，弗五 30。
- 三 我們的生活連同所有的一切都是在身體裏，都是經過身體，也都是為着身體的；這是神今天所尋找的人；願主拯救我們脫離個人主義。
- 四 那些看見自己是肢體的人，定規寶愛身體，並且看重別的肢體；在基督的身體裏，每一個人都是基督身體上的肢體，也只是基督身體上的一個肢體；所以每一個肢體都不能缺少別的肢體，更不

1. The Lord urgently needs the overcomers with their God-man living as the reality of the Body of Christ to be expressed in the local churches; unless there is a substantial expression of the Body, the Lord Jesus will not return—Eph. 1:22-23; 4:16; 5:27, 30; Rev. 19:7.
2. The Lord needs the overcomers to carry out the economy of God in order to have the Body of Christ and to destroy His enemy; without the overcomers, the Body of Christ cannot be built up, and unless the Body of Christ is built up, Christ cannot come back for His bride—Eph. 1:10; 3:10; Rev. 12:11; 19:7-9.

Day 4

III. In order to live together with other members in the reality of the Body of Christ, we all need to have the consciousness of the Body of Christ—1 Cor. 12:24-27; 2 Cor. 11:28-29:

- A. “When Brother Nee taught about the Body, he said that with whatever we do, we have to consider how the churches would feel about it”—The Problems Causing the Turmoils in the Church Life, pp. 28-29.
- B. In the Body there can be no independence or individualism, for we are members, and members cannot live in detachment from the Body—1 Cor. 12:27; Rom. 12:5; Eph. 5:30.
- C. Our living with all that we have is in the Body, through the Body, and for the Body; this is the kind of person God is looking for today; may the Lord deliver us from individualism.
- D. Those who see that they are members of the Body treasure the Body and honor the other members; in the Body of Christ everyone is a member and nothing more than a member; hence, no member can live without the other members, much less despise them—1 Cor. 12:15, 21, 23-24; Rom.

能輕看別的肢體—林前十二 15, 21, 23 ~ 24, 羅十二 3, 腓二 29, 林前十六 18, 士九 9。

五 每一個肢體都有其功用，所有的功用也都是為着身體；一個肢體的功用，就是全身體的功用；因此，我們不要做效別的肢體，或羨慕別的肢體；（林前十二 15；）同時也不要以為自己最行，最有用，以致輕看別的肢體；（21；）每一個信徒都是基督身體上的肢體，都是不可少的。

週五

六 保羅在歌羅西四章七至十七節所題及的每一個名字，指明保羅裏面有身體的感覺，就是一個新人的感覺：

1 這些名字也給我們看見，眾召會中沒有差別—保羅寫給歌羅西人的，也是為着老底嘉人的；他寫給老底嘉人的，也是為着歌羅西人的；這含示何等的交通、合一、和諧、與親密的接觸！

2 保羅囑咐推基古要將一切關於他的事，都告訴歌羅西人，因為他有身體—一個新人—的感覺。

七 我們各人都知道自己的度量，並且不越過這度量，這對身體的長大和發展乃是必需的；我們需要學習與別的弟兄姊妹調和在一起—林前十二 15 ~ 18, 林後十 13 ~ 14。

八 每一個肢體都該知道自己的度量，不要看自己過於所當看的；這樣就沒有妒忌，沒有野心，沒有雄心要作別人所作的了—腓二 2 ~ 4, 羅十二 1 ~ 5。

九 我們一有身體的啓示，就有身體的感覺；一有身體的感覺，一切個人的想法和行動就都除去了：

12:3; Phil. 2:29; 1 Cor. 16:18; Judg. 9:9.

E. Every member has a function, and all the functions are for the Body; the function of one member is the function of the whole Body; for this reason we should not imitate other members or be covetous of other members (1 Cor. 12:15); at the same time we should not despise other members, thinking that we are better and more useful (v. 21); every believer is a member in the Body of Christ, and every believer is indispensable.

Day 5

F. All the names mentioned by Paul in Colossians 4:7-17 indicate that with him there was a sense, a consciousness, of the Body as the one new man:

1. All the names also show that there should be no differences among the churches—what Paul wrote to the Colossians was also for the Laodiceans, and what he wrote to the Laodiceans was for the Colossians; what fellowship, oneness, harmony, and intimate contact this implies!

2. Paul charged Tychicus to make known to the Colossians all that concerned him because of his consciousness of the Body as the one new man.

G. It is essential for the growth and development of the Body that we each recognize our measure and not go beyond it; we should learn to be blended with other brothers and sisters—1 Cor. 12:15-18; 2 Cor. 10:13-14.

H. Every member should know his own capacity and not consider himself more highly than he ought; if everyone does this, there will be no jealousy, ambition, or craving to do what others can do—Phil. 2:2-4; Rom. 12:1-5.

I. Wherever there is Body-revelation, there is Body-consciousness, and wherever there is Body-consciousness, individualistic thought and action are ruled out:

- 1 如果我們要認識身體，我們不但要蒙拯救脫離犯罪與天然的生命，更要蒙拯救脫離個人的生命。
- 2 看見基督，就自然有一個結果，就是從罪得釋放；看見身體，就自然有一個結果，就是從個人主義得釋放；基督身體的範圍不是藉着作甚麼進入的，乃是藉着看見而進入的。
- 3 我們不知道的，身體裏別的肢體會知道；我們看不見的，身體裏別的肢體能看見；我們不能作的，身體裏別的肢體能作—林前十二 17 ~ 22。
- 4 如果我們拒絕在身體裏同作肢體者的幫助，我們就是拒絕基督的幫助；單獨的基督徒遲早要枯乾；藉着身體的肢體間彼此的倚靠，整個身體就得着建造—12 節。
- 5 我們許多人都有這樣的經歷，當我們覺得枯乾、碰壁的時候，需要別的弟兄姊妹為我們代禱，那種情形纔可以過去—弗一 16，西一 9，腓一 19，帖前五 25，帖後三 1，西四 3，來十三 18。

週六

肆 為着基督身體的實際，神已經將身體調和在一起；（林前十二 24；）『調和』這辭的意思是調整、使之和諧、調節並調在一起，含示失去區別；這調和的目的是要將我們眾人引進基督身體的實際：

- 一 我們需要在作為手續的眾地方召會裏，好被帶進基督身體的實際這目標裏。
- 二 主恢復的最高峯，能真正、實際、真實完成神經綸的，不是叫神以有形的作法產生許多地方

1. If we want to know the Body, we need deliverance not only from our sinful life and our natural life but also from our individualistic life.
2. Seeing Christ results in deliverance from sin; seeing the Body results in deliverance from individualism; we cannot enter into the realm of the Body by anything other than seeing.
3. What we do not know, another member of the Body will know; what we cannot see, another member of the Body will see; what we cannot do, another member of the Body will do—1 Cor. 12:17-22.
4. If we refuse the help of our fellow members, we are refusing the help of Christ; sooner or later all individualistic Christians will dry up; the whole Body is built up through the interdependence among the members—v. 12.
5. Many of us have the experience that when we are dry and have no way to go on, we need other brothers and sisters to intercede for us before we can get through—Eph. 1:16; Col. 1:9; Phil. 1:19; 1 Thes. 5:25; 2 Thes. 3:1; Col. 4:3; Heb. 13:18.

Day 6

IV. For the reality of the Body of Christ, God has blended the Body together (1 Cor. 12:24); the word blended means “adjusted,” “harmonized,” “tempered,” and “mingled,” implying the losing of distinctions; the purpose of the blending is to usher us all into the reality of the Body of Christ:

- A. We need to be in the local churches as the procedure to be brought into the reality of the Body of Christ as the goal.
- B. The highest peak of the Lord’s recovery that can really, practically, and actually carry out God’s economy is for God to produce not many local

召會，乃是讓神產生生機的身體作祂的生機體。

三 保羅認為召會是一個餅，（十 17，）這種想法不是他自己發明的，乃是取自舊約裏的素祭；（利二 4；）素祭的細麵，每一部分都是用油調和的—那就是相調。

四 少有人說到相調，因為這事不僅非常高深，也非常奧祕；相調不是一件物質的事；我們相調的意義，乃是基督身體的實際。

五 我們要為着基督身體的實際而相調，就必須經過十字架，憑着那靈，為着基督身體的建造，將基督分賜給別人。

六 調和的意思是，我們總該停下來與別人交通；我們若有基督身體的感覺，並在基督身體的調和與實際中，我們就不會作任何事卻不與我們一同配搭的聖徒交通；因為交通調節我們，調整我們，使我們和諧，把我們調在一起。

七 一位同工要作甚麼之前，該與其他同工交通；長老該與其他長老交通；在召會生活裏，在主的'工作中，我們在配搭裏都必須學習，若沒有交通就不要作甚麼。

八 一班負責弟兄也許常常在一起聚會而沒有相調；相調的意思是，我們要經過十字架，憑着那靈行事，並且作每件事都為着基督身體的緣故分賜基督，藉此我們就被別人摸着，我們也摸着別人。

九 這樣的調和不是交際，乃是個別肢體、區內的眾召會、同工、長老所享受、經歷、並有分於之基督的調和。

churches in a physical way but an organic Body to be His organism.

C. Paul's thought of the church being one bread (10:17) was not his own invention; rather, it was taken from the Old Testament with the meal offering (Lev. 2:4); every part of the flour of the meal offering was mingled with the oil—that is the blending.

D. Hardly anyone speaks about blending because this is not only very high and deep but also very mysterious; it is not a physical matter; the significance of our blending is the reality of the Body of Christ.

E. In order to be blended for the reality of the Body of Christ, we have to go through the cross and be by the Spirit to dispense Christ to others for the building up of the Body of Christ.

F. Blending means that we should always stop in order to fellowship with others; if we have the consciousness of the Body of Christ and are in the blending and reality of the Body of Christ, we will not do anything without fellowshiping with the other saints who are coordinating with us, because fellowship tempers us, fellowship adjusts us, fellowship harmonizes us, and fellowship mingles us.

G. Before a co-worker does anything, he should fellowship with the other co-workers; an elder should fellowship with the other elders; in our coordination in the church life, in the Lord's work, we all have to learn not to do anything without fellowship.

H. A group of responsible brothers may meet together often without being blended; to be blended means that we are touched by others and that we are touching others by going through the cross, doing things by the Spirit, and doing everything to dispense Christ for His Body's sake.

I. Such a blending is not social but the blending of the very Christ whom the individual members, the district churches, the co-workers, and the elders enjoy, experience, and partake of.

十 調和就是身體，調和就是一，調和就是同心合意。

十一 調和是為着建造基督宇宙的身體，（弗一 23，）好照着神的喜悅，完成那作神經綸最終目標的新耶路撒冷。（9～10，三 8～10，啓二一 2。）

J. Blending is the Body, blending is the oneness, and blending is the one accord.

K. The blending is for the building up of the universal Body of Christ (Eph. 1:23) to consummate the New Jerusalem (Rev. 21:2) as the final goal of God's economy according to His good pleasure (Eph. 3:8-10; 1:9-10).

第六週■週一

晨興餽養

弗一 17『願我們主耶穌基督的神，榮耀的父，賜給你們智慧和啓示的靈，使你們充分的認識祂。』

22～23『將萬有服在祂的腳下，並使祂向着召會作萬有的頭；召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

甚麼是基督的身體？基督的身體就是基督生命在地上的延續。當主來到地上生活時，祂乃是藉着一個身體來彰顯祂自己。現今祂仍然需要一個『身體』來彰顯祂自己。正如人要有身體纔能顯出這個人的一切；基督的身體也是這樣，這身體的作用就是作基督一切的彰顯。人不能藉耳朵、眼睛、鼻子、或任何局部的肢體彰顯他整個人的性情，照樣，基督也不能藉個別的肢體彰顯祂的自己，祂必須得着整個身體，纔能彰顯祂自己。我們必須看見，基督的一切乃是藉着基督的身體而得着彰顯。不僅如此，基督的身體就是基督在地上的延長，在地上的繼續。曾有過三十餘年，基督在地上啓示祂自己，那是個人的基督；而今天祂乃是藉着召會將祂啓示出來，這個乃是團體的基督。從前是個人的基督，今天乃是團體的基督。（倪柝聲文集第二輯第二十四冊，七二至七三頁。）

信息選讀

神所要的乃是團體的器皿，不是個人的器皿。神不是揀選幾個工人、幾個熱心的人、幾個奉獻的人來為祂作工，因為個人的器皿不能達到神的目的與計畫；神所揀選的乃是召會。…惟有召會這團體的基督，纔能完成神的目的與計畫。…就着人的身體來說，只有

WEEK 6 — DAY 1

Morning Nourishment

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him.

22-23 And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

What is the Body of Christ? The Body of Christ is the continuation of Christ's life on earth. When He came to the earth and lived on earth, He expressed Himself through a body. Today He still requires a body to express Himself. Just as a man needs a body to express all that he is, Christ needs a body to express Himself. The function of the Body is to be the full expression of Christ. We cannot manifest our personality through any one member of our body—the ears, mouth, eyes, hands, or feet—alone. Similarly, Christ cannot manifest His personality through any one member of His Body. It takes His whole Body to manifest Him. We must see that everything of Christ is expressed through His Body. This is not all. The Body of Christ is the extension and continuation of Christ on earth. He spent more than thirty years on earth to reveal Himself. He did this as the individual Christ. Today He is revealing Himself through the church. This is the corporate Christ. Formerly, Christ was expressed individually; now He is expressed corporately. (CWWN, vol. 44, "The Mystery of Christ," p. 793)

Today's Reading

God is after a corporate vessel, not individual vessels. He is not choosing a few zealous, consecrated ones to work for Him individually. Individual vessels cannot fulfill God's goal and plan. God has chosen the church...Only the church as the corporate Christ can fulfill God's goal and plan. Consider our human body. No member of our body can act independently. It is impossible

一個肢體不能行動。一個身體，若只用一個手，或一個腳，是不行的；另一面，身體上若失掉一個肢體，也不完全。基督的身體乃是由所有信徒合起來而成的；每一個信徒都是基督身體上的肢體，都是不可少的。

基督的身體是一個實在的東西，所以召會生活也是實在的。聖經不是說召會好像基督的身體，乃是說召會就是基督的身體。…出於我們自己天然的任何東西，都不能成為基督身體的一分。在基督的身體裏，基督是一切，又在一切之內。（西三 11。）任何非基督的東西，只能攔阻我們裏面認識基督，人有罪，就不能看見基督，人有天然生命，就不能看見基督的身體。我們都當看見我們在基督身體上的地位。你若真看見你在基督身體上的地位，你就會像是第二次得救一樣。

基督的身體不是一個道理，乃是一個範圍；基督的身體不是一種教訓，乃是一個生命。許多基督徒教導身體的真理，但少有人認識身體的生命。基督的身體乃是另一個完全不同的經歷。人可以明白羅馬書，卻未被稱為義；人也可以明白以弗所書，但不一定看見基督的身體。我們所需要的不是知識，乃是看見啓示，認識基督身體的實際，進入基督身體的範圍裏。惟有從神來的啓示，能把我們帶進基督身體的範圍裏，這樣，基督的身體對我們纔能成為經歷。

在行傳二章，彼得與另十一位使徒站起來，好像是彼得一個人開口在傳福音，結果三千人得救了。但你必須記得，那天站在彼得旁邊的還有十一位使徒。那次的福音，是基督的身體傳的，而不是個人在那裏傳的。我們若有基督身體的眼光，我們就會看見，一切個人主義都算不得甚麼。（倪柝聲文集第二輯第二十四冊，七三至七六頁。）

參讀：從天上來的異象，第六章；召會生活中引起風波的難處，第二至四章；這人將來如何，第五章。

for a body to depend on one hand or one leg. However, if the body loses a member, it will not be complete. The Body of Christ is composed of all the believers. Every believer is a member in the Body of Christ, and every believer is indispensable.

The Body of Christ is a reality. The church life is also a reality. The Word of God does not say the church is like the Body of Christ; it says the church is the Body of Christ.... Nothing that is of us can ever become part of the Body of Christ, because "Christ is all and in all" in the Body (Col. 3:11). Anything in us that is not a part of Christ frustrates our inward knowledge of the Body of Christ. Sin hinders us from seeing Christ, and the natural life hinders us from seeing the Body. We all must see our position in the Body of Christ. If we truly see our position in the Body, it will be as though we were saved a second time.

The Body of Christ is not a doctrine; it is a realm. It is not a teaching but a life. Many Christians seek to teach the truth of the Body, but few know the life of the Body. The Body of Christ is an experience in a totally different realm. A man can know the book of Romans without being justified. Similarly, a man can know the book of Ephesians without seeing the Body of Christ. We do not need knowledge; rather, we need revelation to know the reality of the Body of Christ and to enter the realm of the Body. Only a revelation from God will usher us into the realm of the Body, and only then will the Body of Christ become our experience.

In Acts 2 it seems as if Peter was preaching the gospel alone and that three thousand people were saved through him. But we must remember that the other eleven apostles were standing beside him. The Body of Christ was preaching the gospel; it was not the preaching of an individual. If we have the view of the Body, we will see that individualism will not bring us anywhere. (CWWN, vol. 44, "The Mystery of Christ," pp. 793-795)

Further Reading: CWWL, 1965, vol. 3, "The Heavenly Vision," ch. 6; The Problems Causing the Turmoils in the Church Life, chs. 2-4; CWWN, vol. 40, "What Shall This Man Do?" ch. 5

第六週■週二

晨興餽養

啓十四 1『我又觀看，看哪，羔羊站在錫安山上，同祂還有十四萬四千人，額上都寫着祂的名，和祂父的名。』

二一 16『城是四方的，…天使用葦子量那城，共有一萬二千斯泰底亞，長寬高都相等。』

今天在召會時代，被成全並得成熟的神人乃是錫安，就是得勝者，也就是召會中的活力排。但在新天新地，就不再有錫安，只有新耶路撒冷，因為一切原來不穀格的聖徒，那時都已穀格成為錫安。換句話說，整個新耶路撒冷都要成為錫安。甚麼是錫安？錫安就是神所在之處，也就是至聖所。在啓示錄二十一章有一個表號，表徵新耶路撒冷將是至聖所。新耶路撒冷的量度是個立方體的量度，長一萬二千斯泰底亞，寬一萬二千斯泰底亞，高一萬二千斯泰底亞。（16。）那就是至聖所；因為在舊約裏，不論在帳幕或聖殿中，至聖所都是立方的，其長、寬、高都相等。（出二六 2～8，王上六 20。）

要達到這高峯，除了禱告以外，別無他路。耶路撒冷在此是一個大的範圍，包括所有的基督徒，這是非常明顯的；然而，錫安，就是得勝者，在那裏？…得勝者就是錫安，就是神所在之處。這是神聖言中屬靈啓示的內在實際。我們必須領悟甚麼是主的恢復；主的恢復就是要建造錫安。（關於相調的實行，四七、四九頁。）

信息選讀

WEEK 6 — DAY 2

Morning Nourishment

Rev. 14:1 And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.

21:16 And the city lies square.... And he measured the city with the reed to a length of twelve thousand stadia; the length and the breadth and the height of it are equal.

Today in the church age, the God-men who were perfected and matured are Zion, the overcomers, the vital groups within the churches. But in the new heaven and new earth there will be no more Zion, only Jerusalem, because all the unqualified saints will have been qualified to be Zion. In other words, the entire New Jerusalem will become Zion. What is Zion? Zion is the very spot where God is, that is, the Holy of Holies. In Revelation 21 there is a sign signifying that the New Jerusalem will be the Holy of Holies. Its dimensions are the dimensions of a cube, twelve thousand stadia long, twelve thousand stadia wide, and twelve thousand stadia high (v. 16). That is the Holy of Holies, because the Holy of Holies in the Old Testament in both the tabernacle and the temple was a cube, equal in length, breadth, and height (Exo. 26:2-8; 1 Kings 6:20).

There is no other way to reach this high peak except by praying. It is more than evident that Jerusalem is here as a big realm of Christians, but where is Zion, the overcomers?...The overcomers are the very Zion, where God is. This is the intrinsic reality of the spiritual revelation in the holy Word of God. We have to realize what the Lord's recovery is. The Lord's recovery is to build up Zion. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 138-140)

Today's Reading

錫安是聖城召會的高峯、中心、高舉、加強、豐富和實際。在一個地方召會裏如果沒有得勝者，那個召會就像耶路撒冷沒有錫安一樣。…一個地方召會必須有一些得勝者，這些得勝者是那個地方召會的高峯和中心。他們是那個地方召會的高舉、加強、豐富和實際。如果你從那個地方召會拿走了這些得勝者，那個地方召會就變成像癱氣的輪胎一樣。（活力排的訓練與實行，三六頁。）

耶路撒冷是豫表召會的，其中有一座錫安山（豫表得勝者）。…耶路撒冷是大的，錫安是小的。耶路撒冷的保障是在錫安。論合乎神的心意的，就稱為錫安。論猶太人的失敗和罪惡，就稱為耶路撒冷。…耶路撒冷有新的，錫安卻沒有新的。因為錫安從來不會舊。舊約每次說到錫安和耶路撒冷的關係，都叫我們看見，耶路撒冷的特色、生命、祝福、建立，都是來自於錫安。王上八章一節：長老是在耶路撒冷，約櫃是在錫安。詩篇五十一篇十八節：神按祂的美意善待錫安，建造耶路撒冷的城牆。詩篇一百零二篇二十一節：耶和華的名是在錫安傳述，讚美祂的話是在耶路撒冷傳述。…詩篇一百三十五篇二十一節：耶和華是住在耶路撒冷，卻是從錫安受頌讚。以賽亞四十一章二十七節：話先對錫安說，然後報給耶路撒冷。約珥書三章十七節：神住在錫安時，耶路撒冷就成為聖。

神今日在失敗的召會中，尋找那十四萬四千人，他們將要站立在錫安山上。（啓十四。）神每次都是藉少數的信徒，把生命流到召會裏，以復興召會。（倪柝聲文集第一輯第十一冊，一二五至一二六頁。）

參讀：關於相調的實行，第五章；神的得勝者，五三至五六頁。

Zion is the high peak, the center, the uplifting, the strengthening, the enriching, and the reality of the church, the holy city. If there are no overcomers in a local church, that church is like Jerusalem without Zion.... A local church must have some overcomers, and these overcomers are the peak and the center of that local church. They are the uplifting, the strengthening, the enriching, and the reality of that local church. If you take away these overcomers from that local church, that local church becomes like a flat tire. (CWWL, 1993, vol. 2, "The Training and the Practice of the Vital Groups," pp. 274-275)

Jerusalem typifies the church. Within Jerusalem, there was Mount Zion [typifying the overcomers]....Jerusalem is large, while Zion is small. The stronghold of Jerusalem is Zion. Whenever there is something that has to do with God's heart desire, Zion is mentioned. Whenever there is something that has to do with the failures and sins of the Jews, Jerusalem is mentioned....There is a New Jerusalem, but there never will be a new Zion, because Zion can never become old. Every time the Old Testament speaks of the relationship between Zion and Jerusalem, it shows us that the characteristics, the life, the blessing, and the establishment of Jerusalem come from Zion. In 1 Kings 8:1, the elders were in Jerusalem, and the Ark of the Covenant was in Zion. Psalm 51:18 says that God did good to Zion and built the walls of Jerusalem. Psalm 102:21 says that the name of the Lord was in Zion and that His praise was in Jerusalem.... Psalm 135:21 says that the Lord dwelt at Jerusalem but that the Lord was to be blessed out of Zion. In Isaiah 41:27 the word was first announced to Zion and then preached to Jerusalem. Joel 3:17 says that when God dwelt in Zion, Jerusalem would be holy.

Today God is looking for the one hundred and forty-four thousand amidst the defeated church, who will stand on Mount Zion (Rev. 14). God always uses a small number of believers to pass on the flow of life to the church and to revive the church. (CWWN, vol. 11, pp. 762-763)

Further Reading: CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," ch. 5; CWWN, vol. 11, pp. 760-763

第六週■週三

晨興餽養

來十二 22『但你們乃是來到錫安山，來到活神的城，屬天的耶路撒冷，來到…整體的聚集。』

詩四八 1『耶和華為大，在我們神的城中，在祂的聖山上，該大受讚美。』

耶路撒冷建在羣山上。錫安山是耶路撒冷建在其上的羣山之一。錫安是中心，耶路撒冷是周圍。召會生活是今日的耶路撒冷；在召會生活裏必須有一班得勝者，這些得勝者乃是今日的錫安。按照啓示錄十四章，得勝者是與主一同站在錫安山上。（1～5。）按豫表說，得勝者事實上就是今日的錫安。…沒有錫安（得勝者），耶路撒冷（召會生活）就無法保守並維持。（活力排的訓練與實行，三五至三六頁。）

信息選讀

基督身體的實際乃是一種團體的生活，不是個人的生活。這團體的生活是許多聖徒的集大成，這些聖徒被他們裏面那經過過程並終極完成的神所救贖、重生、聖別並變化。藉着這內住之終極完成的神，這些蒙救贖的聖徒就被作成實際的神人。

三十三年半之久，這位神人耶穌，乃是一個真正的人，但祂不憑人的生命而活，乃憑神的生命而活。要活這樣的生命，祂必須被釘十字架。新約題到的釘十字架，乃是在各各他山上木頭的十字架。但你們必須看見，基督被釘在物質的十字架上之前，祂已經是天天被釘死，有三十三年半之久。耶穌不是一個人，一個真正的人麼？是的，但祂不憑那個真正的人活着，而是把

WEEK 6 — DAY 3

Morning Nourishment

Heb. 14:1 But you have come forward to Mount Zion and to the city of the living God, the heavenly Jerusalem;...to the universal gathering.

Psa. 48:1 Great is Jehovah, and much to be praised in the city of our God, in His holy mountain.

Jerusalem was built on a mountain range. Mount Zion was one of the mountains on which Jerusalem was built. Zion is the center, and Jerusalem is the circumference. The church life is today's Jerusalem; within the church life there must be a group of overcomers, and these overcomers are today's Zion. According to Revelation 14, the overcomers are standing on Mount Zion with the Lord (vv. 1-5). Actually, in typology, the overcomers are today's Zion.... Without Zion (the overcomers), Jerusalem (the church life) cannot be kept and maintained. (CWWL, 1993, vol. 2, "The Training and the Practice of the Vital Groups," p. 274)

Today's Reading

The reality of the Body of Christ is a kind of corporate living, not a living by any individual. This corporate living is the aggregate of many saints who have been redeemed, regenerated, sanctified, and transformed by the processed and consummated God within them. By this indwelling consummated God, these redeemed saints have been made actual God-men.

For thirty-three and a half years, this God-man, Jesus, was a genuine man, but He lived not by man's life but by God's life. To live such a life He had to be crucified. The crucifixion mentioned in the New Testament transpired on the wooden cross on Mount Calvary. But you have to realize that before Christ was there in the physical crucifixion, He was being crucified every day for thirty-three and a half years. Was not Jesus a human being, a genuine man? Yes. But He did not live by that genuine man. Instead, He kept that genuine man on the

那個真正的人一直擺在十字架上。然後，在復活的意義上，祂活出神的生命。神的生命，帶着其一切的屬性，從這神人耶穌裏面活出來，彰顯為這神人的美德。

這生命起初只是在個人的耶穌基督裏。然而，這生命現今已經在許多人身上被重複、複製出來，這些人蒙了救贖、重生，如今在他們裏面有神的生命。他們都得着滋養、聖別、變化、成全，不僅成為成熟的基督徒，更是成為神人。基督身體的實際乃是被成全之神人所過的團體生活，他們是真正的人，但他們不憑自己的生命，乃憑經過過程之神的生命而活；經過過程之神的屬性藉着他們的美德彰顯出來。

基督的死是一個模子，保羅將他自己放在那個死的模子裏，在那裏被模成基督的死。（腓三 10。）在保羅這個人身上，眾人可以看見十字架的記號和形像。（加六 14，17…。）他的舊生命藉着基督復活的大能，模成基督之死的形像；復活的大能加強他過神人的生活。主盼望我們許多人也成為這樣的人。

我相信在我們中間，該有些人就是這樣；也許不一直是這樣，但至少有些時候是這樣。…許多次當我要對我的妻子說話時，裏面就說，『這不是從你的靈出來的，而是從你的舊人出來的。』我立刻就停住。有時我想去找她，卻馬上又回來了。這是因為我的去是憑着我天然的人。當我這樣作時，裏面有個東西把我調轉回來。那個東西就是賜生命的靈，那是靈的基督。經過過程的三一神轉了我，那是在復活裏。親愛的聖徒，這樣一個團體的生活，就是基督身體的實際。這是藉着基督復活的大能而模成基督之死的一個團體生活。（關於相調的實行，三三、三五至三七頁。）

參讀：關於相調的實行，第四章；活力排的訓練與實行，第一篇。

cross. Then, in the sense of resurrection, He lived God's life. God's life with all its attributes was lived within this God-man Jesus and expressed as this God-man's virtues.

Such a life was there originally just in an individual man, Jesus Christ. But this life has now been repeated, reproduced, in many men who have been redeemed and regenerated and who now possess the divine life within them. All of them have been nourished, sanctified, transformed, and perfected not just to be matured Christians but to be God-men. The reality of the Body of Christ is the corporate living by the perfected God-men, who are genuine men but are not living by their life but by the life of the processed God, whose attributes have been expressed through their virtues.

The death of Christ is a mold, and Paul put himself into that death-mold to be conformed there [cf. Phil 3:10]. On this man, Paul, all men could see the mark and the image of the cross (Gal. 6:14, 17...). His old life was conformed to the image of the death of Christ by the power of Christ's resurrection. The power of resurrection strengthened him to live the life of a God-man. The Lord expects that many of us would be such ones.

I do believe that among us there should be some like this, maybe not constantly but at least instantly like this.... Many times when I was trying to talk to my wife, something within said, "This is not from your spirit. This is from your old man." Right away I stopped. Sometimes I would go to her, and then right away I returned. This is because my going was by my natural man. While I was doing that, something within turned me. That was the very life-giving Spirit, the pneumatic Christ. The processed Triune God turned me, and that was in resurrection. Such a corporate living is the reality of the Body of Christ, dear saints. This is a corporate living of the conformity to the death of Christ through the power of the resurrection of Christ. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 127-130)

Further Reading: CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," ch. 4; CWWL, 1993, vol. 2, "The Training and the Practice of the Vital Groups," ch. 1

第六週■週四

晨興餽養

林前十二 26 ~ 27『若一個肢體受苦，所有的肢體就一同受苦；若一個肢體得榮耀，所有的肢體就一同歡樂。你們就是基督的身體，並且各自作肢體。』

亞當的生命乃是單獨的生命、獨立的生命，雖然在亞當裏我們有同樣的生命，但卻不能彼此交通。人人都犯了罪，並且偏行己路。…在基督裏，所有的個人都沒有了。如果我們要認識身體的生命，我們不但要蒙拯救脫離犯罪與天然的生命，更要蒙拯救脫離個人的生命。所有個人因素必須除掉，因為個人永不能成全神的旨意。（倪柝聲文集第二輯第二十四冊，七四頁。）

信息選讀

作基督徒是為着自己，而作肢體是為着身體。聖經中有許多的相對辭，如清潔與污穢、聖別與平凡、得勝與失敗、聖靈與肉體、基督與撒但、國度與世界、榮耀與羞辱，這些都是相對的。…父如何與世界相對，聖靈如何與肉體相對，主如何與魔鬼相對，照樣，身體也與個人相對。人看見了基督的身體，就脫去了個人主義，不再為自己，乃為身體。當我蒙拯救，脫離個人主義，我就自然在身體裏面。

我們如果認識，一個基督徒不過是一個肢體，這樣，我們就沒有驕傲了。…那些看見自己是肢體的人，定規寶愛身體，並且看重別的肢體，也不再只看見自己的好，乃是看別人比自己強。

WEEK 6 — DAY 4

Morning Nourishment

1 Cor. 12:26-27 And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it. Now you are the Body of Christ, and members individually.

The adamic life is individualistic and independent. Even though everyone in Adam shares the same life, there is no fellowship among them. We all commit sin, yet we each take our own way.... In Christ everything that is individualistic is ruled out. If we want to know the Body life, we need deliverance not only from our sinful life and our natural life, but also from our individualistic life. All individual elements must go because nothing that is individualistic can reach God's goal. (CWWN, vol. 44, "The Mystery of Christ," p. 794)

Today's Reading

Being a Christian is something one does for himself, whereas being a member is something for the Body. In the Bible there are many terms with opposite meanings, such as purity and uncleanness, holiness and commonness, victory and defeat, the Spirit and the flesh, Christ and Satan, the kingdom and the world, and glory and shame.... Just as the Father is versus the world, the Spirit is versus the flesh, and the Lord is versus the devil, so also is the Body versus the individual. Once a man sees the Body of Christ, he is free from individualism. He will no longer live for himself but for the Body. Once I am delivered from individualism, I am spontaneously in the Body.

If we realize that a Christian is nothing more than a member, we will no longer be proud.... Those who see that they are members will surely treasure the Body and honor the other members. They will not see just their own virtues; they will readily see others as being better than themselves.

每一個肢體都有其功用，所有的功用也都是為着身體。一個肢體的功用，就是全身體的功用；一個肢體作事，就是全身體作事。口說話，就是身體在說話；手作事，就是身體作事；腳走路就是身體走路。肢體與身體是分不開的。…肢體所作的事，都必須是為着身體的。以弗所四章乃是說，身體長大成人，不是說個人長大成人。在三章裏，乃是眾聖徒一同明白基督的愛，是何等闊、長、高、深，而不是個人的明白；個人是沒有那麼長的時間，和那麼大的容量來經歷基督的大愛。

林前十二章十四至三十六節中，說到作肢體的有兩種不該有的想法：第一，『我不是…所以不屬於身體，』這是自暴自棄的，羨慕別人的工作；第二，『我不需要你，』這是驕傲自大的人，以為一個人就能包羅萬有，而看不起別人。這兩種都是傷害身體的。我們不要做效別的肢體，羨慕別的肢體，以為自己不能像他那樣，以致自暴自棄；也不要以為自己最了不起、最行、最有用，以致輕看別的肢體。

在召會生活裏，我們需要學習有身體的感覺。你與弟兄姊妹出事情時，定規也與神出了事情。…我們一有身體的啓示，就有身體的感覺；一有身體的感覺，一切個人的想法和行動，自然而然就都除去了。看見基督，就自然有一個結果，就是從罪得釋放；看見身體，就自然有一個結果，就是從個人主義得釋放。…這不是改變你的態度或行爲的問題，乃是啓示把你的態度和行爲改變了。基督的範圍不是藉着作甚麼進入的，乃是藉着看見而進入的。（倪柝聲文集第二輯第二十四冊，七五至七七頁。）

參讀：基督的奧祕，第一至三篇；使徒行傳生命讀經，第二十五至二十六篇；保羅的完成職事，第一、四、十一至十二章。

Every member has a function, and all the functions are for the Body. The function of one member is the function of the whole Body. When one member does something, the whole Body does it. When the mouth speaks, the whole body is speaking. When the hands work, the whole body is working. When the legs walk, the whole body is walking. We cannot divide the members from the body... Everything that the members do should be for the Body. Ephesians 4 says that the Body is growing into a full-grown man. It does not say that individuals are growing into full-grown men. In chapter 3 the ability to know the love of Christ and to apprehend the Lord's breadth, length, height, and depth is with all the saints. No one can know or apprehend by himself. An individual does not have the time or the capacity to experience the love of Christ in that kind of way.

First Corinthians 12:14-27 speaks of two erroneous concepts that members may have: (1) "Because I am not...I am not of the body" (v. 15). This is to despise oneself and covet the work of others. (2) "I have no need of you" (v. 21). This is to be proud of oneself, thinking that one man can be all-inclusive and despising others. Both concepts are harmful to the Body. We should not imitate other members or be covetous of other members. In this way we will not become discouraged and give up when we find that we cannot be like others. At the same time, we should not despise other members, thinking that we are better and more useful.

In the church life, we should learn to have the consciousness of the Body. When we are at odds with the brothers and sisters, it means that we are surely at odds with God....Wherever there is Body-revelation, there is Body-consciousness, and wherever there is Body-consciousness, individual thought and action are automatically ruled out. Seeing Christ results in deliverance from sin; seeing the Body results in deliverance from individualism.... It is not a matter of changing our attitude or conduct; revelation does the work. We cannot enter the realm of the Body by anything other than seeing. (CWWN vol. 44, "The Mystery of Christ," pp. 794-797)

Further Reading: CWWN, vol. 44, "The Mystery of Christ," chs. 96-98; Life-study of Acts, msgs. 25-26; CWWL, 1980, vol. 2, "The Completing Ministry of Paul," chs. 1, 4, 11-12

第六週■週五

晨興餽養

西四 15 ~ 16『請問在老底嘉的弟兄和寧法，並他家裏的召會安。這書信在你們中間念了之後，務要叫在老底嘉的召會也念，你們也要念從老底嘉來的書信。』

歌羅西書（裏）…個人的問安，…指明保羅有新人的感覺，有『新人感』。…信徒…（或）召會之間…不該有分別。譬如，在老底嘉的召會和在歌羅西的召會不該有分別。這由保羅關於念書信的話得到證明：『這書信在你們中間念了之後，務要叫在老底嘉的召會也念，你們也要念從老底嘉來的書信。』（四 16。）保羅寫給歌羅西人的，也是為着老底嘉人的；他寫給老底嘉人的，也是為着歌羅西人的。這含示何等的交通、合一、和諧、與親密的接觸！

保羅在四章七節…囑咐推基古要將一切關於他的事，都告訴歌羅西人。如果保羅沒有新人的感覺，他不會覺得需要給推基古這樣的囑咐。（歌羅西書生命讀經，三一九至三二〇頁。）

信息選讀

如果你是基督身體的一個肢體，你就必須受別的肢體的限制。這裏就需要十字架。十字架引到身體，十字架也是在身體的範圍裏作工。如果我是快的，另一個人是慢的，我不能堅持我的速度，我必須受那位慢的肢體的限制。…我們各人都知道自己的度量，並且不越過這度量，（參弗四 7，）這對身體的長大，乃是最基本的。

WEEK 6 — DAY 5

Morning Nourishment

Col. 4:15-16 Greet the brothers in Laodicea, as well as Nymphas and the church, which is in his house. And when this letter is read among you, cause that it be read in the church of the Laodiceans also, and that you also read the one from Laodicea.

[The] personal greetings... in the book of Colossians... indicate that with Paul there was a sense, a consciousness, of the new man....There should be no differences among the believers [or] among the churches; for example, no difference between the church in Laodicea and the church in Colossae. This is proved by Paul's word regarding the reading of letters: "And when this letter is read among you, cause that it be read in the church of the Laodiceans also, and that you also read the one from Laodicea" (Col. 4:16). What Paul wrote to the Colossians was also for the Laodiceans, and what he wrote to the Laodiceans was for the Colossians. What fellowship, oneness, harmony, and intimate contact this implies!

In 4:7... Paul had charged Tychicus to make known to the Colossians all that concerned him. If Paul did not have the consciousness of the new man, he would not have regarded it necessary to give Tychicus such a charge. (Life-study of Colossians, p. 259)

Today's Reading

If you are a member of the Body, then you must allow yourself to be limited by the other members. Here we find the necessity of the cross. The cross leads to the Body, and the cross operates in the sphere of the Body. If I am quick and another is slow, I must not insist on keeping my own pace; I must allow myself to be limited by the slow member.... It is essential for the development of the Body that we each recognize our measure and not go beyond it [cf. Eph. 4:7]. This is a basic requirement for the growth of the Body.

基督的身體不僅是眾肢體的覆庇，基督的身體對各個肢體也有約束。…我們不該任憑自己有單獨的自由，需要學習與別的弟兄姊妹合得起來。個人的特性與乖僻，在召會中是不能用的。每一個肢體都需要尊重別人的天賦，也要忠心於自己的那一分；並且，每一個肢體還要知道自己的分量，不看自己過於所當看的，這樣就沒有貪心，沒有野心，沒有雄心作別人所作的了。…今天有許多人沒有看見自己的分量有多少，結果，越過了自己的分量。（林後十14。）…召會中若多有這樣的人，就有人包辦，有人退縮，結果，召會就受虧損。我們不該作這樣的人，我們要回到身體的地位裏去，受身體的約束，纔不至叫召會受虧損。

我們許多人都有這樣的經歷，當我們覺得枯乾、碰壁的時候，需要別的弟兄姊妹為我們代禱，那種情形纔可以過去。

頭是基督，身體也是基督。每一個肢體都是基督生命的一部分。如果我拒絕在身體裏同作肢體者的幫助，我就是拒絕基督的幫助。如果我不願意承認我需要他們，我就是不願意承認我需要基督。正像我不能向頭獨立，我也不能向身體獨立。個人主義在神眼中是可恨的。我不知道的，身體裏別的肢體會知道；我不能看見的，身體裏別的肢體能看見；我不能作的，身體裏別的肢體能作。

凡是單獨的基督徒遲早都要變得枯乾。然而無論我們的情形怎樣，只要我們活在身體中，就能得着身體的供應。我們每一個作肢體的，都要學習寶貝身體的供應，寶貝每一個肢體。（倪柝聲文集第二輯第二十四冊，八七至八八、八〇、八二至八三頁。）

參讀：歌羅西書生命讀經，第三十一篇；基督的奧祕，第四至五、八至九、十一篇。

The Body of Christ is not only a protection to the members but a limitation to all the members....We should not allow ourselves to go our own way; rather, we should learn to be blended with other brothers and sisters. Individual dispositions and peculiarities have no place in the church. Every member should honor the talents of others and be faithful to his own. Moreover, every member should know his own capacity and not consider himself more highly than he should. If everyone does this, there will be no jealousy, ambition, or craving to do what others can do.... Many people have not seen their own capacity. As a result they overstep their boundaries [cf. 2 Cor. 10:14].... If members behave this way in the church, some will begin to monopolize while others will withdraw, and the result will be a loss to the church. We should not behave in this way. We should turn back and take our place in the Body and be limited by the Body. If we do this, the Body will be spared from damage.

Many of us have the experience that when we are dry and have no way to go on, we need other brothers and sisters to intercede for us before we can get through.

The Head is Christ, and the Body is also Christ. Each member is a part of the life of Christ. If I refuse the help of my fellow members, I am refusing the help of Christ. If I am not willing to acknowledge my need of them, I am not willing to acknowledge my need of Christ. Just as I cannot be independent from the Head, I cannot be independent from the Body. Individualism is hateful in the sight of God. What I do not know, another member of the Body will know; what I cannot see, another member of the Body will see; what I cannot do, another member of the Body will do.

Sooner or later, all individual Christians will dry up. As long as we live in the Body, we will receive the supply of the Body, no matter what our condition is. Every member should learn to treasure the supply of the Body and to treasure every member. (CWWN, vol. 44, "The Mystery of Christ," pp. 805-806, 800-802)

Further Reading: Life-study of Colossians, msg. 31; CWWN, vol. 44, "The Mystery of Christ," chs. 99-100, 103-104, 106

第六週■週六

晨興餽養

林前十二24『至於我們俊美的肢體，就不需要了。但神將這身體調和在一起，把更豐盈的體面加給那有缺欠的肢體。』

十 17『因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。』

『調和』這辭的意思…是調整、使之和諧、調節、並調在一起。…『調和』的希臘文含示失去區別。一位弟兄的特性也許是快，另一位特性也許是慢。但在身體的生活裏，慢消失了，快也除去了。…神已將所有不同種族和膚色的信徒調和。

在身體的生活裏，要和諧、調和、調整、相調並調節，我們就必須經過十字架，憑着那靈，為着基督身體的緣故，將基督分賜給別人。…無論我們作甚麼，都該憑着那靈，分賜基督。再者，無論我們作甚麼，都不該為着我們的利益，並照着我們的味道，而該為着召會。只要我們實行這幾點，就會有調和。（神聖奧祕的範圍，一〇〇至一〇一頁。）

信息選讀

相調的目的是要將我們眾人引進基督身體的實際。…我寶貴眾地方召會，是因着一個目的：眾地方召會是將我帶進基督身體的手續。…因此，我們需要在眾地方召會裏，使我們能被引進或帶進基督身體的實際。

主恢復的最高峯，能真正、實際、真實完成神經綸的，不是叫神以有形的作法產生許多地方召會，

WEEK 6 — DAY 6

Morning Nourishment

1 Cor. 12:24 ...Our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked.

10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

The word blended also means “adjusted,” “harmonized,” “tempered,” and “mingled”...The Greek word for blended implies the losing of distinctions. One brother’s distinction may be quickness, and another’s may be slowness. But in the Body life the slowness disappears, and the quickness is taken away...God has blended all the believers of all different races and colors.

In order to be harmonized, blended, adjusted, mingled, and tempered in the Body life, we have to go through the cross and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ...Whatever we do should be by the Spirit to dispense Christ. Also, what we do should not be for our interest and according to our taste but for the church. As long as we practice these points, we will have the blending. (CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” pp. 159-160)

Today’s Reading

The purpose of the blending is to usher us all into the reality of the Body of Christ... I treasure the local churches because of a purpose. The local churches are the procedure to bring me into the Body of Christ...Thus, we need to be in the local churches so that we can be ushered, or brought, into the reality of the Body of Christ.

The highest peak of the Lord’s recovery that can really, practically, and actually carry out God’s economy is for God to produce not many local churches

乃是讓神產生生機的身體作祂的生機體。我們都有物質的身體，但事實上我們的身體不是我們這人的實際。…全球所建立的眾召會是有形的骨架，但在眾召會中間也許沒有基督身體的實際。

在舊約裏，有為着完成神經綸之相調的豫表。…在林前十章十七節保羅說，『因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。』保羅看召會是一個餅，這種想法不是他自己發明的，乃是取自舊約。利未記二章四節的素祭，是由細麵調油所作的餅組成的。麵的每一部分都是用油混合或調和的。那就是相調。（關於相調的實行，五至六、一四至一五頁。）

一位同工要作甚麼，就該與其他同工交通。長老該與其他長老交通。交通調節我們，交通調整我們，交通使我們和諧，交通把我們調在一起。…若沒有與其他一同配搭的聖徒交通，我們就不該作甚麼。交通要求我們要作甚麼的時候先停下來。

在我們中間，該有基督身體所有個別肢體的調和，在某些地區內眾召會的調和，眾同工的調和，以及眾長老的調和。調和的意思是，我們總該停下來與別人交通。這樣，我們會得着許多益處。…在保守基督宇宙身體的一上，〔相調〕是最有幫助的。…這樣的調和不是交際，乃是個別肢體、區內的眾召會、同工、長老所享受、經歷、並有分於之基督的調和。…調和是為着建造基督宇宙的身體，（弗一23，）好照着神的喜悅，完成那作神經綸最終目標的新耶路撒冷。（9～10，三8～10，啓二一2。）（神聖奧祕的範圍，一〇一至一〇三頁。）

參讀：關於相調的實行，第一至三章；關於主的恢復之工作的交通，四八至九三頁。

in a physical way but an organic Body to be His organism. We all have a physical body, but our body actually is not the reality of our being....The churches set up around the globe are a physical frame, but among the churches there may be no reality of the Body of Christ.

In the Old Testament there is a type of the blending for the fulfillment of God's economy.... In 1 Corinthians 10:17 Paul says, "Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread." Paul's thought of the church being one bread was not his own invention; rather, it was taken from the Old Testament. The meal offering in Leviticus 2:4 consisted of cakes made of fine flour mingled with oil. Every part of the flour was mixed, or mingled, with the oil. That is blending. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 104, 111-112)

When a co-worker does anything, he should fellowship with the other co-workers. An elder should fellowship with the other elders. Fellowship tempers us, fellowship adjusts us, fellowship harmonizes us, and fellowship mingles us....We should not do anything without fellowshipping with the other saints who are coordinating with us. Fellowship requires us to stop when we are about to do something.

Among us we should have the blending of all the individual members of the Body of Christ, the blending of all the churches in certain districts, the blending of all the co-workers, and the blending of all the elders. Blending means that we should always stop to fellowship with others. Then we will receive many benefits.... [Blending] is the most helpful thing in the keeping of the oneness of the universal Body of Christ. Such a blending is not social but the blending of the very Christ whom the individual members, the district churches, the co-workers, and the elders enjoy, experience, and partake of. The blending is for the building up of the universal Body of Christ (Eph. 1:23) to consummate the New Jerusalem (Rev. 21:2) as the final goal of God's economy according to His good pleasure (Eph. 3:8-10; 1:9-10). (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 160-162)

Further Reading: CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," chs. 1-3; Fellowship concerning the Work of the Lord's Recovery, pp. 43-76

第六週詩歌

598

召會一定義

降 E 大調

7 6 7 6 雙 (英 824)

4/4

3 | 3 3 4 3 | 3 - 2 1 | 1 6 5 4 | 3 - -
 一 召 會 是 主 的 身 體, 也 是 神 的 居 所;
 4 | 5 i i 7 | 7 - 6 5 | 4 5 3 1 | 2 - -
 是 眾 聖 徒 的 結 集, 也 是 神 人 調 和;
 2 | 3 4 5 6 | 6 - 5 i | i . 7 6 3 | 4 - -
 創 世 以 前 神 所 選, 十 架 主 死 所 贖;
 2 | 3 3 4 3 | 3 - 2 1 | 1 2 1 7 | 1 - - ||
 性 質, 地 位 全 屬 天, 地 上 任 何 不 屬。

- 二 她是新造的新人, 基督復活所生;
 聖靈裏面受了浸, 藉道之洗成聖。
 基督是她的生命, 又是她的元首;
 她與基督同性情, 高升遠超萬有。
- 三 她的根基已立定, 乃是耶穌基督;
 能與基督同神聖, 纔是她的事物。
 凡屬她者都需要 經過十架妙死,
 在復活裏被建造, 全是金、銀、寶石。
- 四 她的元素全是一: 一神、一主、一靈、
 一身、一信並一洗, 一望, 神所命定。
 三一之神在裏面, 眾人成爲一身,
 藉信聯結, 因洗斷, 憑望等候主臨。
- 五 她的所有眾肢體, 出自各方、各民,
 全都結合成爲一, 不分任何身分;
 沒有猶太或外邦, 沒有自主、爲奴,
 沒有卑下或高尚, 只有新人“基督”
- 六 宇宙之中獨一個, 分在各地出現;
 一地一會爲原則, 地方立場爲限。
 地方行政雖獨立, 各向元首負責,
 宇宙交通卻一體, 無何離異間隔。
- 七 她在各地的出現, 都是撒冷雛形;
 爲作基督的豐滿, 先有聖城情景;
 基督是燈, 神是光, 她是燈臺照明,
 顯出榮耀的形像, 直到撒冷完成。

WEEK 6 — HYMN

The Church is Christ's own Body

The Church — Her General Definition

824

1. The Church is Christ's own Bo - dy, The Fath - er's dwell - ing -
 place, The gath - ering of the called ones, God blend - ed with man's
 race; E - lect be - fore cre - a - tion, Re - deemed by Cal - v'ry's
 death, Her cha - rac - ter and stand - ing Of heav - en, not of earth.

2. New man of new creation,
 Born through her risen Lord,
 Baptized in God the Spirit,
 Made holy by His Word;
 Christ is her life and content,
 Himself her glorious Head;
 She has ascended with Him
 O'er all her foes to tread.
3. Christ is her one foundation,
 None other man may lay;
 All that she has, as Christ, is
 Divine in every way;
 Her members through the Spirit
 Their death on Calv'ry own;
 They're built in resurrection—
 Gold, silver, precious stone.
4. One God, one Lord, one Spirit—
 Her elements all one—
 One faith, one hope, one baptism,
 One Body in the Son;
 The triune God is in her,
 One Body members own,
 By faith they are united,
 In hope of glory shown.
5. From every tribe and nation
 Do all the members come,
 Regardless of their classes
 United to be one.
 No high there is, nor lowly,
 No Jew, nor Gentile clan,
 No free, nor slave, nor master,
 But Christ, the “one new man.”
6. One Body universal,
 One in each place expressed;
 Locality of dwelling
 Her only ground possessed;
 Administration local,
 Each ans'ring to the Lord;
 Communion universal,
 Upheld in one accord.
7. Her local gatherings model
 The New Jerusalem;
 Its aspects and its details
 Must show in all of them.
 Christ is the Lamp that shineth,
 With God within, the Light;
 They are the lampstands bearing
 His glorious Image bright.

第七週

打那美好的仗、跑盡當跑的賽程、 以及愛主的顯現

讀經：提後四 7～8，10，提前一 4，18，六 12，徒二十 24，來十二 1～2

綱要

週一、週二

壹 『那美好的仗我已經打過了』—提後四 7 上：

- 一 正確的基督徒生活包括為着神國的權益，打那美好的仗，抵擋撒但及其黑暗的國度—弗六 10～19。
- 二 保羅認為他的職事乃是為着基督的爭戰，正如祭司的事奉被看作服役，爭戰—提後二 3，民四 23，30，35。
- 三 『凡當兵的，不讓今生的事務纏身；』這意思是我們要為着神在地上的權益打那美好的仗，就必須清除一切屬地的纏累—提後二 4。
- 四 保羅囑咐提摩太—他忠信的同工—要與不同的教訓爭戰，並為着神的經綸爭戰—提前六 12，提後二 3～4。
- 五 打那美好的仗就是與不同的教訓打仗，並照着使徒關乎恩典和永遠生命之福音的職事，完成神的經綸，叫可稱頌的神得着榮耀—提前一

Week Seven

Fighting the Good Fight, Finishing the Course, and Loving the Lord's Appearing

Scripture Reading: 2 Tim. 4:7-8, 10; 1 Tim. 1:4, 18; 6:12; Acts 20:24; Heb. 12:1-2

OUTLINE

Day 1 & Day 2

I. “I have fought the good fight”—2 Tim. 4:7a:

- A. A proper Christian life involves fighting the good fight against Satan and his kingdom of darkness and for the interests of God's kingdom—Eph. 6:10-19.
- B. Paul considered the ministry a warfare for Christ, just as the priestly service was considered a military service, a warfare—2 Tim. 2:3; Num. 4:23, 30, 35.
- C. “No one serving as a soldier entangles himself with the affairs of this life”; this means that to fight the good fight for God's interests on earth, we need to clear away all earthly entanglements—2 Tim. 2:4.
- D. Paul charged Timothy, his faithful co-worker, to fight against the differing teachings and to fight for God's economy—1 Tim. 6:12; 2 Tim. 2:3-4.
- E. To war the good warfare is to war against the differing teachings and to carry out God's economy according to the apostle's ministry concerning the gospel of grace and eternal life for the glory of the blessed God—1

18, 六 12。

- 六 每當我們將基督供應別人，就發覺自己是在爭戰；因此，我們該是為着神的權益爭戰的精兵——提後二 3 ~ 4。
- 七 教導並傳講有關基督和召會之神新約的經綸，就是打那美好的仗——提前一 4，弗五 32。
- 八 為信仰打那美好的仗，意思是為神新約的經綸打仗；尤其是為基督是神的具體化身，並為召會是基督的身體打仗——提前六 12，一 4，西二 9，19。
- 九 我們為信仰打那美好的仗，不僅是客觀的，也是主觀的藉着特定永遠的生命而爭戰——提前六 12。

週三

貳 『當跑的賽程我已經跑盡了』——提後四 7 中：

- 一 『我卻不以性命為念，也不看為寶貴，只要行完我的路程，成就我從主耶穌所領受的職事』——徒二十 24：
 - 1 保羅被主得着後，就開始奔跑屬天的賽程，並且不停的奔跑，為要跑完這賽程——林前九 24 ~ 26，腓三 12 ~ 14。
 - 2 保羅奔跑到了最後一刻，纔終於得勝的宣告說，『當跑的賽程我已經跑盡了，』並有把握會在主顯現時得祂的賞賜——提後四 7 ~ 8。
- 二 正確的基督徒生活包括奔跑賽程，好按着神永遠的定旨完成神的經綸——林前九 24。
- 三 我們要尋找主所命定的路程，並忠信的行在其中，出一切代價全心全意的行在其中，直至我

Tim. 1:18; 6:12.

- F. Whenever we minister Christ to others, we find ourselves in a battle; hence, we should be soldiers fighting for God's interests—2 Tim. 2:3-4.
- G. To teach and preach God's New Testament economy concerning Christ and the church is to war the good warfare—1 Tim. 1:4; Eph. 5:32.
- H. To fight the good fight of the faith means to fight for God's New Testament economy; in particular, it is to fight for Christ as the embodiment of God and for the church as the Body of Christ—1 Tim. 6:12; 1:4; Col. 2:9, 19.
- I. We fight the good fight of the faith not only objectively but also subjectively by laying hold on the eternal life—1 Tim. 6:12.

Day 3

II. "I have finished the course"—2 Tim. 4:7b:

- A. "I consider my life of no account as if precious to myself, in order that I may finish my course and the ministry which I have received from the Lord Jesus"—Acts 20:24:
 - 1. Paul began to run the course of the heavenly race after he was taken possession of by the Lord, and he ran continually that he might finish it—1 Cor. 9:24-26; Phil. 3:12-14.
 - 2. It was not until the last moment of his running the race that the apostle Paul could triumphantly proclaim, "I have finished the course," and have the assurance that he would be rewarded by the Lord at His appearing—2 Tim. 4:7-8.
- B. A proper Christian life involves running the course, the race, for the carrying out of God's economy according to His eternal purpose—1 Cor. 9:24.
- C. We need to seek out the journey that the Lord has ordained and faithfully walk on it, paying any price to wholeheartedly continue on our journey

們達到路終—提後四 7。

四 主為我們命定的路程乃是一個賽程，我們都必須奔跑—來十二 1:

- 1 我們得救之後，神就把我們擺在這個直望着國度的賽程中—提後四 1 下。
- 2 我們不能揀選自己所喜歡的道路去奔跑；反之，我們要奔神所擺在我們前頭的賽程—徒二十 24。

週四

五 我們要『憑着忍耐奔那擺在我們前頭的賽程』—來十二 1:

- 1 所有的基督徒都必須像使徒保羅一樣奔跑這賽程，好贏得獎賞；這獎賞不是指一般的救恩，乃是指特別的賞賜—十 35，林前三 14 ~ 15，九 26 ~ 27，腓三 13 ~ 14。
- 2 我們必須憑着忍耐奔跑賽程，憑着忍耐忍受反對，絕不可疲倦灰心—來十二 2 ~ 3。

六 我們乃是藉着『望斷以及於耶穌，就是我們信心的創始者與成終者』，而奔跑基督徒的賽程—2 節:

- 1 耶穌是信心的創始者，是信心的發起者、開創者、源頭和因由—2 節：
 - a 我們必須轉離其他各種目標，以專一的注意力望斷以及於耶穌—1 ~ 2 節，歌一 4，詩二七 4。
 - b 當我們望斷以及於耶穌，祂這賜生命的靈（林前十五 45 下）就將祂自己，將祂信的成分，灌輸到我們裏面。
- 2 耶穌是信心的成終者，信心的完成者和完全者—來十二 2:

until we reach the end—2 Tim. 4:7.

D. The journey that the Lord has ordained for us is the race that we all must run—Heb. 12:1:

1. After we are saved, God puts us into a race, which is aimed directly at the kingdom—2 Tim. 4:1b.
2. We cannot choose the course that we want to run; rather, we must run the race that God sets before us—Acts 20:24.

Day 4

E. We need to “run with endurance the race which is set before us”—Heb. 12:1:

1. Like the apostle Paul, all Christians must run the race to win the prize, not salvation in the common sense but a reward in a special sense—10:35; 1 Cor. 3:14-15; 9:26-27; Phil. 3:13-14.
2. We need to run the race with endurance, suffering the opposition with endurance and never growing weary or fainting in our souls—Heb. 12:2-3.

F. We run the Christian race by “looking away unto Jesus, the Author and Perfecter of our faith”—v. 2:

1. Jesus is the Author of faith—the Originator, the Inaugurator, the source, and the cause of faith—v. 2:
 - a. We need to look away unto Jesus with undivided attention by turning away from every other object—vv. 1-2; S. S. 1:4; Psa. 27:4.
 - b. When we look away unto Jesus, He as the life-giving Spirit (1 Cor. 15:45b) transfuses us with Himself, with His believing element.
2. Jesus is the Perfecter of faith—the Finisher and Completer of faith—Heb. 12:2:

- a 主耶穌這信心的完全者，不斷的將祂自己這信的成分和能力，灌注到我們裏面—徒七 2，創十五 6。
- b 我們望斷以及於祂，祂就把天、生命、力量供應我們，將祂的所是傳輸並灌注到我們裏面，使我們能奔跑屬天的賽程，在地上過屬天的生活—林後三 18。
- c 我們不斷的望斷以及於祂，祂就要完成並完全我們奔跑屬天賽程所需要的信心—來十二 1 ~ 2。

週五、週六

叁 我們若是寶貴主的再來，就必愛祂的顯現—提後四 8：

- 一 愛主的顯現和愛主自己是分不開的—林前二 9，提後四 8。
- 二 我們若等候主的來臨，就應當是那些愛祂顯現的人—帖前一 10，提後四 8。
- 三 主的顯現，主的回來，乃是我們的警告、鼓勵及激勵—1， 18 節：
 - 1 我們應當愛主的顯現，並以熱切的期待和喜樂盼望這事—啓二 20。
 - 2 我們應有一種愛主顯現的生活，這會使我們不灰心，卻維持忠心直到路終—提後四 8，啓十七 14。
- 四 愛主的顯現，與愛現今的世代，是相對的—提後四 8， 10：
 - 1 世代是撒但世界系統的部分、片段、方面，為撒但所利用，篡奪並霸佔人，使人遠離神和神的定旨—約壹五 19，二 15。

- a. As the Completer of faith, the Lord Jesus continually infuses Himself into us as the believing element and ability—Acts 7:2; Gen. 15:6.
- b. When we look away unto Him, He ministers heaven, life, and strength to us, transfusing and infusing us with all that He is so that we may be able to run the heavenly race and live the heavenly life on earth—2 Cor. 3:18.
- c. As we look away unto Him continually, He will finish and complete the faith that we need to run the heavenly race—Heb. 12:1-2.

Day 5 & Day 6

III. If the Lord's second coming is precious to us, we will love His appearing—2 Tim. 4:8:

- A. Loving the Lord's appearing and loving the Lord Himself are inseparable—1 Cor. 2:9; 2 Tim. 4:8.
- B. If we are waiting for the Lord to come, we should be those who love His appearing—1 Thes. 1:10; 2 Tim. 4:8.
- C. The Lord's appearing, His coming back, is a warning, an encouragement, and an incentive to us—vv. 1, 18:
 - 1. We should love the Lord's appearing and look forward to it with earnest expectation and joy—Rev. 22:20.
 - 2. We should have a living that loves the Lord's appearing; this causes us not to be discouraged but to remain faithful to the end—2 Tim. 4:8; Rev. 17:14.
- D. Loving the Lord's appearing is in contrast to loving the present age—2 Tim. 4:8, 10:
 - 1. An age is a part, a section, or an aspect of the world system of Satan, which is used by him to usurp and occupy people and keep them away from God and His purpose—1 John 5:19; 2:15.

- 2 提後四章十節『現今的世代』，指那圍繞我們、吸引我們、並試誘我們的世界；我們無法接觸世界，除非我們接觸世界現今的世代。
- 3 底馬愛了現今的世代；由於現今世代的吸引，他就離棄使徒保羅—10 節。
- 4 在羅馬十二章二節保羅勸勉我們，不要模倣這世代，反要藉着心思的更新而變化：
- a 二節的『這世代』指世界現今、實際的部分，乃是與身體生活敵對，並頂替身體生活的—4 ~ 5 節。
- b 模倣這世代，意思就是採取現今世代的時尚；變化就是讓生機的元素作到我們這人裏面，在裏面產生新陳代謝的改變—2 節，林後三 18。
- c 因為現今的世代敵對召會，就是敵對神的旨意，所以我們不可模倣這世代—羅十二 2。
- d 我們若要活在基督的身體裏，就不該跟從現今的世代，也不該模倣這世代或模成其樣子—4 ~ 5 節。
- 5 我們若愛現今的世代，就會站在世界的一邊；我們若愛主的顯現，就會站在主的一邊，並為着祂的權益與祂一同爭戰—提後四 1 ~ 2, 4 ~ 8, 10。
- 五 那些愛主、等候祂來、並愛主顯現的人將會得勝—林前二 9, 提後四 8, 啓二二 20, 十七 14。
- 六 愛主的顯現，乃是我們今天愛主、為主活着的證明；因此也就成了我們將來得着主賞賜的條件—提後四 8, 18。
- 七 愛主的顯現，並不是說我們就不過正常的生活了；相反的，我們越愛祂的顯現，就越需要在

2. In 2 Timothy 4:10 the present age refers to the world that surrounds, attracts, and tempts us; we cannot contact the world unless we contact the present age of the world.
3. Demas loved the present age; due to the attraction of the present age, he forsook the apostle Paul—v. 10.
4. In Romans 12:2 Paul exhorts us to not be fashioned according to this age but to be transformed by the renewing of the mind:
- a. This age in verse 2 denotes the present, practical part of the world, which stands in opposition to the Body life and replaces the Body life—vv. 4-5.
- b. To be fashioned according to this age means to adopt the modern fashions of the present age; to be transformed is to allow an organic element to be wrought into our being, thus producing an inward metabolic change—v. 2; 2 Cor. 3:18.
- c. Because the present age opposes the church, which is God's will, we must not be fashioned according to it—Rom. 12:2.
- d. If we are to live in the Body of Christ, we should not follow the present age or be fashioned according to this age or conformed to it—vv. 4-5.
5. If we love the present age, we will take sides with the world; if we love the Lord's appearing, we will take sides with Him and fight with Him for His interests—2 Tim. 4:1-2, 4-8, 10.
- E. Those who love the Lord, wait for His coming, and love His appearing will overcome—1 Cor. 2:9; 2 Tim. 4:8; Rev. 22:20; 17:14.
- F. Loving the Lord's appearing is a proof that we love the Lord and live for Him today; hence, it also becomes a condition for us to receive His reward—2 Tim. 4:8, 18.
- G. To love the Lord's appearing does not mean that we should not live a normal life; rather, the more we love His appearing, the more we need to

今天過一個正常的生活—太二四 40 ~ 42, 帖後一 9, 三 6 ~ 12, 提前五 8。

八 所有愛主耶穌，以祂為生命，活祂，顯大祂的人，都該等候祂來，並且愛祂的顯現；這是我們所有盼望進入祂的快樂，蒙拯救進入祂屬天的國，並得着公義冠冕的人，該有的心願和生活—提後四 8, 18。

live a normal life today—Matt. 24:40-42; 2 Thes. 1:10; 3:6-12; 1 Tim. 5:8.

H. As those who love the Lord Jesus, take Him as our life, live Him, and magnify Him, we should await His coming and love His appearing; this should be our heart's desire and our living as those who hope to enter into His joy, be saved into the Lord's heavenly kingdom, and receive the crown of righteousness—2 Tim. 4:8, 18.

第七週■週一

晨興餽養

提後四 7『那美好的仗我已經打過了，當跑的賽程我已經跑盡了，當守的信仰我已經守住了。』

二 3～4『你要和我同受苦難，好像基督耶穌的精兵。凡當兵的，不讓今生的事務纏身，好叫那招他入伍的人喜悅。』

在提後四章七節保羅題起三件事：打美好的仗，跑當跑的賽程，守住當守的信仰。正確的基督徒生活是三重的：為着神國的權益，打那美好的仗，抵擋撒但及其黑暗的國度；（提前六 12；）為着照神永遠的定旨完成神的經綸，奔跑賽程；（來十二 1；）為着在神的經綸裏有分於神聖的豐富，守住信仰。（加三 22。）…守住信仰乃是守住整個神新約的經綸，就是關於基督是神的具體化身也是神的奧祕，以及召會是基督的身體也是基督的奧祕等這些信仰。（提摩太後書生命讀經，七三頁。）

信息選讀

使徒認為他們的職事乃是為着基督的爭戰，正如民數記四章二十三、三十、三十五節，把祭司的事奉看作服役，爭戰。每當我們將基督供應別人，就發覺自己是在爭戰。因此，我們不但該是將美好的託付交託別人的教師，也該是為着神的權益爭戰的精兵。

提後二章四節…這裏的今生，原文指今世肉身的生命。我們要為着神在地上的權益打那美好的仗，（四 7，）就必須清除一切屬地的纏累。我們竭力將基督供應別人時，我們物質、肉身的生命不該纏累我們。這職事是爭戰，而爭戰要求我們免於纏累。

WEEK 7 — DAY 1

Morning Nourishment

2 Tim. 4:7 I have fought the good fight; I have finished the course; I have kept the faith.

2:3-4 Suffer evil with me as a good soldier of Christ Jesus. No one serving as a soldier entangles himself with the affairs of this life, that he may please the one who enlisted him.

In 2 Timothy 4:7 Paul mentions three items: fighting the good fight, finishing the course, and keeping the faith. A proper Christian life is threefold. It involves fighting the good fight against Satan and his kingdom of darkness for the interests of God's kingdom (1 Tim. 6:12), running the course for the carrying out of God's economy according to His eternal purpose (Heb. 12:1), and keeping the faith for participation in the divine riches in God's dispensation (Gal. 3:22). To keep the faith is to keep the entire New Testament economy of God—the faith concerning Christ as the embodiment of God and the mystery of God and the church as the Body of Christ and the mystery of Christ. (Life-study of 2 Timothy, pp. 61-62)

Today's Reading

The apostles considered their ministry a warfare for Christ, just as the priestly service was considered a military service, a warfare, in Numbers 4:23, 30, 35 (lit.). Whenever we minister Christ to others, we find ourselves in a battle. Hence, we should not only be teachers committing the deposit to others, but we should also be soldiers fighting for God's interests.

The word for life [in 2 Timothy 2:4] in Greek is bios, indicating the physical life in this age. To fight a good fight (4:7) for the Lord's interests on this earth we must be cleared of any earthly entanglement. The matters of our material, physical life should not entangle us as we are endeavoring to minister Christ to others. This ministry is a fighting, and the fighting requires that we be free from

一面，祭司的事奉是對神的服事；另一面，是對神仇敵的爭戰。祭司抬見證的櫃時，他們必須豫備好與可能攻擊這見證的人爭戰。（提摩太後書生命讀經，二八頁。）

為信仰打仗，意思是為神新約的經綸打仗；尤其是為基督是神的具體化身，並為召會是基督的身體打仗。…在提前六章十二節，…永遠的生命即神聖的生命，神非受造的生命，這生命是永遠的。永遠的，指神聖生命的性質，過於指其時間的因素。我們在基督徒的生活中，特別在基督徒的工作中，要為信仰打那美好的仗，就需要持定神的生命，而不信靠我們人的生命。…要完成提摩太前書所說神對召會的經綸，對抗提摩太後書所說召會敗落的趨勢，並維持提多書所說召會中良好的秩序，這生命乃是必要的基本條件。

屬神的人該追求公義、敬虔、信、愛、忍耐和溫柔；他該為神新約的經綸打仗，並持定永遠的生命。這一切事乃是新約基本的方面。相對的，啟示錄十三章的獸和二十章的火湖，不能與這些基本的方面相比。今天我們為信仰打那美好的仗；這就是說，我們必須為基督是神的具體化身，並為召會是基督的身體打仗。…我們不可僅僅打客觀的仗，而必須藉着持定永遠的生命，打主觀的仗。我們不該離開這生命作甚麼。我們對自己的丈夫、妻子和兒女說話，不該憑着天然的生命，而該憑着永遠的生命。甚至在買一雙鞋的事上，我們也該照着我們已蒙召進入的永遠生命而活。作為今日的提摩太，我們必須持定永遠的生命。（提摩太前書生命讀經，一二一至一二三頁。）

參讀：提摩太前書生命讀經，第二、十二篇；提摩太後書生命讀經，第三、七至八篇；國度的操練為着教會的建造，第七至八篇。

entanglement. On the one hand, the priestly service is a ministry to God; on the other hand, it is a warfare against God's enemies. As the priests were bearing the Ark of Testimony, they had to be prepared to fight against those who might attack this testimony. (Life-study of 2 Timothy, pp. 23-24)

To fight for the faith means to fight for God's New Testament economy. In particular, it is to fight for Christ as the embodiment of God and for the church as the Body of Christ. The eternal life in 1 Timothy 6:12 is the divine life, the uncreated life of God, which is eternal. Eternal denotes the nature more than the time element of the divine life. To fight the good fight of the faith in the Christian life, especially in the Christian ministry, we need to lay hold on this divine life and not trust in our human life....To bring forth God's dispensation concerning the church in 1 Timothy, to confront the process of the church's decline in 2 Timothy, and to maintain good order in the church life in Titus, this life is a prerequisite.

A man of God should pursue righteousness, godliness, faith, love, endurance, and meekness; he should fight for God's New Testament economy and lay hold on eternal life. All these matters are essential aspects of the New Testament. In contrast, the beasts in Revelation 13 and the lake of fire in Revelation 20 cannot compare with these essential aspects. We today must fight the good fight of the faith. This means that we must fight for Christ as the embodiment of God and for the church as the Body of Christ. Furthermore, we must not merely fight objectively, but fight subjectively by laying hold on eternal life. We should not do anything apart from this life. We should speak to our husband or wife and to our children not by the natural life, but by the eternal life. Even in the matter of buying a pair of shoes, we should live according to the eternal life to which we have been called. As today's Timothys, we need to lay hold on eternal life. (Life-study of 1 Timothy, pp. 101-102)

Further Reading: Life-study of 1 Timothy, msgs. 2, 12; Life-study of 2 Timothy, msgs. 3, 7-8; CWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," chs. 7-8

第七週■週二

晨興餽養

提前一 3 ~ 4『我…曾勸你…囑咐那幾個人，不可教導與神的經綸不同的事，…這等事…對於神在信仰裏的經綸並無助益。』

18『…我照從前指着你所說的豫言，將這囑咐交託你，叫你憑這些豫言，可以打那美好的仗。』

弗五 32『這是極大的奧祕，但我是指着基督與召會說的。』

打那美好的仗就是與異議者不同的教訓打仗，並照着使徒關乎恩典和永遠生命之福音的職事，完成神的經綸，（提前一 4，）叫可稱頌的神得着榮耀。（11 ~ 16。）

在保羅第一次坐監期間，眾召會受試驗。這試驗顯示敗落和墮落開始了。這敗落全然是由於不同的教訓，就是與職事不同的教訓。這是保羅囑咐提摩太要打美好的仗（18）的原因。（提摩太前書生命讀經，二二、二四頁。）

信息選讀

歷世紀以來，召會的墮落和敗落有一個根源：與使徒的職事不同的教訓。在行傳二章四十二節我們看見，在召會生活一開始，信徒乃是持續在使徒的教訓裏。這些教訓就是那職事。使徒所教導、所傳講的，不外乎基督與召會。他們傳講那成爲肉體、釘十字架、復活、並升天的基督，好叫祂這復活的生命，得以分賜到祂的信徒裏面，以產生召會。這是使徒教訓的中心點，我們看見這事是很要緊的。毫無疑問，在聖經中有關於許多事的教訓。然而，

WEEK 7 — DAY 2

Morning Nourishment

1 Tim. 1:3-4 ...I exhorted you...that you might charge certain ones not to teach different things...rather than God's economy, which is in faith.

18 This charge I commit to you...according to the prophecies previously made concerning you, that by them you might war the good warfare.

Eph. 5:32 This mystery is great, but I speak with regard to Christ and the church.

To war the good warfare is to war against the differing teachings of the dissenters and to carry out God's economy (1 Tim. 1:4) according to the apostle's ministry concerning the gospel of grace and eternal life for the glory of the blessed God (vv. 11-16).

During Paul's first imprisonment, the churches were tested. This test showed that decline and degradation had set in. This decline was altogether due to differing teachings, teachings that were different from the ministry. This was the reason Paul charged Timothy to "war the good warfare" [v. 18]. (Life-study of 1 Timothy, pp. 18-19)

Today's Reading

Throughout the centuries, the degradation and decline of the church has had one source: teachings which differ from the ministry of the apostles. In Acts 2:42 we see that at the beginning of the church life, the believers continued in the teachings of the apostles. These teachings were the ministry. What the apostles taught and preached was nothing other than Christ and the church. They preached a Christ who had been incarnated, crucified, resurrected, and ascended in order that, as resurrection life, He might be imparted into His believers to produce the church. This is the focal point of the teaching of the apostles, and it is crucial for us to see it. No doubt, in the Bible there are

使徒職事的中心乃是成爲肉體、釘十字架、復活、升天、並得榮的基督，作我們的救主、我們的生命和一切，使我們成爲祂的身體，就是召會。這是新約啓示極重要的中心，這也是神的經綸。

我們需要接觸主的話，並藉着主的話，憑着那靈接受神。然後我們會有信心。藉着來到話面前，我們就被神注入，並且信心自然而然在我們裏面運行，將我們帶進與神生機的聯結裏。我們越享受神的注入，就越與祂成爲一。然而，這重要的事已經失去了許多世紀。保羅知道這事的重要，就囑咐提摩太打那美好的仗。

一面，提摩太要與異議者不同的教訓爭戰；另一面，他要照着使徒的職事完成神的經綸。我們若願完成神的經綸，就不可照着傳統的基督教，也不可照着系統的神學，而必須照着使徒的職事。

今天我們也必須對不同的教訓有警惕。歷世紀以來，召會被這樣的教訓毒害並敗壞了。我們若不儆醒，不同的教訓也可能對主的恢復造成破壞。已往我們見過以狡猾、隱藏的方式傳播不同的教訓所造成的破壞。這幫助了許多召會中的領頭人學習謹防不同教訓的重要功課。我們絕不允許任何不同的教訓進入主的恢復。這恢復完全是爲着執行這職事；這不是指我的職事，乃是由彼得開始的使徒職事，今天仍在執行。所有的真使徒都教導並傳講同樣的事，就是這一件事——神新約的經綸。我們傳講並教訓的中心是基督與召會。教導並傳講神關於基督與召會的經綸，就是打那美好的仗。（提摩太前書生命讀經，二四至二六頁。）

參讀：諸天之國的要義，第五章；馬太福音生命讀經，第二十四篇；國度，第四十九章。

teachings concerning many things. However, the focus of the ministry of the apostles was the incarnated, crucified, resurrected, ascended, and glorified Christ to be our Savior, our life, and everything to us so that we may become His Body, the church. This is the vital focus of the New Testament revelation, and this is God's economy.

We need to contact the word and receive God by the Spirit through the word. Then we shall have faith. By coming to the word, we are infused with God, and spontaneously faith operates within us to bring us into an organic union with God. The more we enjoy God's infusion, the more we become one with Him. However, this vital matter has been lost for centuries. Knowing the importance of this, Paul charged Timothy to fight a good fight, to war a good warfare.

On the one hand, Timothy was to war against the differing teachings of the dissenters. On the other hand, he was to carry out God's economy according to the apostle's ministry.

Today we also must be on the alert for differing teachings. Throughout the centuries, the church has been poisoned and corrupted by such teachings. If we are not on guard, differing teachings may also cause damage to the Lord's recovery. In the past we have seen the damage caused by differing teachings propagated in a subtle, hidden way. This has helped the leading ones in many churches to learn the important lesson of being watchful for differing teachings. We must not allow any differing teachings to come into the Lord's recovery. The recovery is strictly for the carrying on of the ministry. By this I do not mean my ministry, but the ministry of the apostles, which began with Peter and is still being carried on today. All true apostles teach and preach the same thing, even the one thing—God's New Testament economy. The focus of our preaching and teaching is Christ and the church. To teach and preach God's economy concerning Christ and the church is to war a good warfare. (Life-study of 1 Timothy, pp. 19-21)

Further Reading: CWWL, 1963, vol. 3, "A Brief Definition of the Kingdom of the Heavens," ch. 5; Life-study of Matthew, msg. 24; CWWL, 1972, vol. 2, "The Kingdom," ch. 49

第七週■週三

晨興餽養

提後四 7『那美好的仗我已經打過了，當跑的賽程我已經跑盡了，當守的信仰我已經守住了。』

來十二 1『所以，我們…就當脫去各樣的重擔，和容易纏累我們的罪，憑着忍耐奔那擺在我們前頭的賽程。』

基督徒一生最要緊的事，就是尋找主所命定的道路，並忠心的行走在其中。今天在信主的人中，有一件很不好的事，就是許多信主的人，並沒有找出主為他個人所定規的道路；有的人就是找出來了，也不行走在其中；所以在生活上有這麼多屬靈的死沉和限制；在神的工作中，有這麼多的衝突和爭執。我們每一個人最要緊的工作，就是安靜的、等候的、禱告的、奉獻的、順服的，將自己交在神的手裏，專心尋求神的指示，願意順服祂，願意只遵行祂的旨意，求祂將祂為我們個人所定規的道路指示我們知道；然後，出一切的代價，一心一意的行走在其中。（倪柝聲文集第一輯第十冊，七至八頁。）

信息選讀

基督徒的一生，乃是一個賽跑。這個賽跑並不是為着得永生，並不是說賽勝的人纔能有永生，反之，乃是已經得永生的人纔能賽跑。這個賽跑的結局，就是有的人得着冠冕，有的人得不着冠冕。（林前九 24～25。）

得着冠冕，意思就是得了國度，與主耶穌一同作王、掌權、得榮耀。…基督徒的得永生，是沒有問題的；但是，他們的得國度，是要看他們如何奔

WEEK 7 — DAY 3

Morning Nourishment

2 Tim. 4:7 I have fought the good fight; I have finished the course; I have kept the faith.

Heb. 12:1 Therefore let us also...put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us.

The most important thing in the Christian life is to seek out the journey which the Lord has ordained and faithfully walk on it. A poor phenomenon among believers today is that many have not found the journey that the Lord has ordained for them. Some, even though they have found it, do not walk on it. This is the reason that their living is filled with so much spiritual death, gloom, and restriction, and this is the reason that there are so many conflicts and arguments in God's work. The most important task for each of us is to put ourselves into God's hand in a quiet, patient, prayerful, consecrated, and obedient way and wholeheartedly seek after His leading. We should be willing to obey Him and act only in accordance with His will. We should pray that He reveal to us the journey He has designated for us. After this, we should pay any price to wholeheartedly walk on it. (CWWN, vol. 10, p. 424)

Today's Reading

The entire Christian life is a race. This race is not for obtaining eternal life. On the contrary, only those who already have eternal life are qualified to run the race. At the end of the race, some will receive a crown, while others will not receive a crown (1 Cor. 9:24-25).

Receiving the crown means to obtain the kingdom, which is to become kings to reign and receive glory with the Lord Jesus....There is no problem with a Christian obtaining eternal life. However, his obtaining of the kingdom

跑而定。…他的言語，他的行爲，他的思想，他的生活，他的一切，都與他將來能否得到國度有關。…他的捨棄，他的奉獻，他的忠心，他的得勝，要幫助他作個得冠冕的人。而那些貪戀世俗，隨從肉體的人，都要看見他們雖然已經靠着主耶穌得了永生，然而天國還不是他們的。

神把國度放在我們面前，神把一個賽程給我們去跑。跑完了，就要看見或是失敗，或是得勝。得勝的就要與主一同作王；失敗的，得救是得救了，但榮耀與他無分。…路已經擺在這裏了，要跑的人，『就當脫去各樣的重擔，和容易纏累我們的罪。』（來十二1。）奔跑有兩件最要緊的事，就是：第一，放下重擔；第二，脫去罪。

在這條路上跑的人，不只應當脫去容易纏累的罪，不只應當脫去各樣的重擔，還應當憑着忍耐奔那擺在前頭的賽程。何以須憑着忍耐呢？因為賞賜不是在一起頭就給你，也不是在中途就給你，乃是在路終纔給你，乃是在跑完最後一步纔給你。起頭雖好，中途雖好，但未必至終能跑得好。起頭得勝，中途得勝，最後也得勝，纔算得勝。沒有到終點以先，沒有一個人敢擔保他是必定得賞賜的。也許在最後的五步失敗了。有一次二百公尺的賽跑，有一個人起頭比別人快了二十公尺，豈知跑到離終點不過只有二公尺，竟然跌倒了。如果要得勝，你就當小心。沒有到終局，就不能說你必定得着。保羅尚且說，『這不是說，我已經得着了，或已經完全了，我乃是竭力追求，』（腓三12，）何況我們呢！（倪柝聲文集第一輯第十七冊，二四九至二五一、二五四至二五五頁。）

參讀：倪柝聲文集第一輯第十冊，末了一段道路；在舊造裏撒但的混亂以及爲着新造的神聖經綸，第一至四篇。

depends on how he runs the race.... All his words, conduct, thoughts, living, and everything about him have to do with whether or not he will obtain the kingdom in the future.... Our abandon, consecration, faithfulness, and victory will make us those that receive the crown. But those who desire the world and walk according to their flesh will see that although they have eternal life through the Lord Jesus, the kingdom of heaven is still not theirs.

God has put the kingdom before us, and He has given us a race to run. At the end of the race, we will see if we have failed or won. The winner will reign with the Lord, while the loser, though saved, will have nothing to do with the glory of the kingdom. The race is already set, and those who want to run have to “put away every encumbrance and the sin which so easily entangles us” [Heb. 12:1]. There are two crucial things in running a race. First, we have to lay aside every weight, and second, we have to put away our sin.

Those who run the race should not only lay aside the sin which so easily entangles them and every weight but should also run the race that is set before them with endurance. Why with endurance? Because the prize is not given at the beginning of the race, nor is it given in the middle of the race. Rather, it is given at the end—the very last step—of the race. We may run well at the start, and we may even run well at the midpoint, but we will not necessarily run well at the end. A victory involves winning at the beginning, at the midpoint, and at the end. Before reaching the end, we cannot guarantee that we will win the prize. We may fail in the last five steps. Once in a two hundred meter running race, a man was ahead of the other competitors by twenty meters at first. No one expected that he would fall down just two meters before the finish line. If we want to win the race, we have to be careful. We cannot say that we will surely win the prize before reaching the end. Even Paul said, “Not that I have already obtained or am already perfected, but I pursue” (Phil. 3:12). How about us? (CWWN vol. 17, pp. 229-231, 234)

Further Reading: CWWN, vol. 10, issue no. 24; CWWL, 1991-1992, vol. 3, “The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation,” chs. 1-4

第七週■週四

晨興餽養

來十二 2『望斷以及於耶穌，就是我們信心的創始者與成終者；祂為那擺在前面的喜樂，就輕看羞辱，忍受了十字架，便坐在神寶座的右邊。』

詩二七 4『有一件事，我曾求耶和華，我仍要尋求；就是一生一世住在耶和華的殿中，瞻仰祂的榮美，在祂的殿裏求問。』

但願我們都作賽跑的人…奔跑一直到路終。就是在我們奔跑的時候，受了傷，受了人的頂撞，受了人的誤會，受了人的厭棄，我們還應當因着主耶穌的緣故，打起精神，不疲倦的依然往前奔去。在賽跑中，有誰最得人的稱讚呢？就是那受了傷，起來再跑，結果得了第一的人。…受傷不成問題，受苦不成問題，就是好像要失敗了也不成問題。…今天我們都在路上，甚麼都算不得數，到了路終纔有定評，我們不必因任何的緣故而自暴自棄，而疲倦灰心。我們要仰望那作我們信心創始者與成終者的耶穌，奔那擺在我們前頭的賽程！（倪柝聲文集第一輯第十七冊，二六一至二六二頁。）

信息選讀

保羅在希伯來十二章二節告訴希伯來的信徒，要望斷以及於耶穌，就是我們信心的創始者與成終者。望斷，原文指轉離其他各種目標，以專一的注意力注視。…希伯來的信徒必須望斷他們環境中一切的事物，望斷他們老舊的宗教—猶太教，望斷猶太教的逼迫，望斷一切屬地的事物，好望斷以及於、以達到這位現今在諸天之上，坐在神寶座右邊的耶穌。

WEEK 7 — DAY 4

Morning Nourishment

Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

Psa. 27:4 One thing I have asked from Jehovah; that do I seek: to dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in His temple.

May we all be persons who run the race...until the end. Even if we are hurt, offended, misunderstood, and rejected while running, we still have to cheer up and run the race unwearily for the sake of the Lord Jesus. Who receives the most praises in a race? It is the one who is hurt, who rises up again, and who finally wins the first place.... Being hurt and suffering are not a problem; even failing is not a problem.... Today we are all in the race. Nothing counts today; everything will receive its final judgment at the end of the race. We should not give up, become weary, or faint in our soul for any reason. We ought to look unto Jesus, the Author and Perfecter of our faith and run the race set before us! (CWWN, vol. 17, pp. 239-240)

Today's Reading

In Hebrews 12:2 Paul told the Hebrew believers to look away unto Jesus, the Author and Perfecter of faith. The Greek word translated “looking away unto” means to look with undivided attention by turning away from every other object.... The Hebrew believers had to look away from all the things of their situation, away from their old religion and its persecution, and away from all earthly things that they might look unto Jesus who is now seated at the right hand of the throne of God in the heavens.

保羅在別的书信中，主要的是向我們陳明，基督作賜生命的靈，（林前十五 45，）住在我們靈裏，（羅八 10，提後四 22，）作了我們的生命和一切。但在希伯來書，他特別將我們指向這坐在天上、具備多面、在各面照顧我們的基督。在保羅別的书信裏，內住的基督與我們的肉體、己、和天然的人相對。在希伯來書，天上的基督與地上的宗教並一切地上的事物相對。我們要經歷內住的基督，就需要轉到靈裏接觸祂；我們要享受天上的基督，就需要望斷一切地上的事物，而及於這位坐在神寶座右邊的基督。祂藉着死與復活，已經成就了神和人所需要的一切；現今祂在升天裏，坐在諸天之上，乃是在神子（來一 5）和人子（二 6）的身位裏，也就是在神（一 8）和人（二 6）的身位裏，作了神所立的承受萬有者、（一 2、）神的受膏者、（9、）我們救恩的創始者、（二 10、）那聖別人者、（11、）常時的救援者、（16、）應時的幫助者、（四 16、）從神來的使徒、（三 1、）大祭司、（二 17，四 14，七 26、）真帳幕的執事，（八 2，）有更超特的職任，（6，）是更美之約的保證和中保、（七 22，八 6，十二 24、）新約的執行者、（九 16 ~ 17、）先鋒、（六 20、）信心的創始者與成終者、（十二 2、）以及羣羊的大牧人。（十三 20。）我們若仰望祂這奇妙且包羅萬有的一位，祂就要把天、生命、和力量供應我們，將祂的所是傳輸並灌注到我們裏面，使我們能奔跑屬天的賽程，在地上過屬天的生活，帶我們走完一生的路途，領我們進榮耀裏去。（二 10。）

奇妙的耶穌，在天上登了寶座，並得了榮耀尊貴為冠冕，（9，）祂是宇宙中最大的吸引，就像巨大的磁石，吸引所有尋求祂的人歸向祂。我們乃是受祂迷人的美麗所吸引，纔望斷祂以外一切的事物。（希伯來書生命讀經，六七七至六七九頁。）

參讀：希伯來書生命讀經，第五十篇；使徒的教訓，第十篇；馬太福音生命讀經，第二十四篇。

In all his other epistles, Paul mainly presents to us the Christ who dwells in our spirit (Rom. 8:10; 2 Tim. 4:22) as the life-giving Spirit (1 Cor. 15:45) to be our life and our everything. But in Hebrews, he points us particularly to the Christ seated in heaven with so many aspects to care for us in every way. In Paul's other epistles, the indwelling Christ is versus our flesh, self, and natural man. In this book, the heavenly Christ is contrasted with the earthly religion and all earthly things. To experience the indwelling Christ we need to turn to our spirit and contact Him. To enjoy the heavenly Christ we need to look away from all things on earth unto Him who is seated at the right hand of the throne of God. By His death and resurrection He has accomplished everything that is needed for both God and us. Now in His ascension He is sitting in the heavens, in the person of the Son of God (Heb. 1:5) and the Son of Man (2:6), in the person of God (1:8) and man (2:6), as the appointed Heir of all things (1:2), the Anointed One of God (1:9), the Captain of our salvation (2:10), the Sanctifier (2:11), the instant Helper and constant Succor (2:18), the Apostle from God (3:1), the High Priest (2:17; 4:14; 7:26), the Minister in the true tabernacle (8:2) with a more excellent ministry (8:6), the surety and the Mediator of a better covenant (7:22; 8:6; 12:24), the Executor of the new testament (9:16-17), the Forerunner (6:20), the Author and Perfecter of faith (12:2), and as the great Shepherd of the sheep (13:20). If we look unto Him as such a wonderful and all-inclusive One, He, ministering heaven, life, and strength to us, will transfuse and infuse us with all that He is to enable us to run the heavenly race and to live the heavenly life on earth, carrying us through all the lifelong pathway and leading and bringing us into glory (2:10).

The wonderful Jesus, who is enthroned in heaven and “crowned with glory and honor” (2:9), is the greatest attraction in the universe, like an immense magnet drawing all His seekers unto Him. It is by being attracted by His charming beauty that we look away from all things other than Him. (Life-study of Hebrews, pp. 564-566)

Further Reading: Life-study of Hebrews, msg. 50; CWWL, 1990, vol. 1, “The Apostles’ Teaching,” ch. 10; Life-study of Matthew, msg. 24

第七週■週五

晨興餽養

提後四 1『我在神並…基督耶穌面前，憑着祂的顯現和祂的國度，鄭重的囑咐你。』

8『…有公義的冠冕為我存留，就是主，那公義的審判者，在那日要賞賜我的；不但賞賜我，也賞賜凡愛祂顯現的人。』

18『主必…救我進入祂屬天的國。願榮耀歸與祂，直到永永遠遠。阿們。』

愛主的顯現和愛主自己是分不開的。如果我們真是愛主，就必愛祂的顯現。所有愛主、為主捨棄一切的人，都愛主的顯現，好得着主的賞賜；不愛主，而愛世界，或貪戀罪惡的人，就怕主來到。所以愛主的顯現，乃是我們今天愛主、為主活着的證明；因此也就成了我們將來得着主獎賞的條件。（真理課程二級卷一，一七四頁。）

信息選讀

冠冕象徵榮耀，是在主的救恩之外，當作獎賞賜給奔跑賽程的得勝者。（林前九 25。）這獎賞乃是本於公義並藉着行為，（太十六 27，啓二二 12，林後五 10，）不像救恩是本於恩並藉着信；（弗二 5，8～9；）…因此是公義的冠冕。這冠冕的賞賜者，乃是主這公義的審判者，不是憐憫的神或恩惠的救贖主。保羅確信這樣的獎賞已經為他存留，到主第二次顯現的那日要賞賜給他。

保羅說，這樣的賞賜要賜給凡愛主顯現的人。主的顯現，主的回來，乃是我們的警告、鼓勵和激勵。

WEEK 7 — DAY 5

Morning Nourishment

2 Tim. 4:1 I solemnly charge you before God and Christ Jesus...and by His appearing and His kingdom.

8 ...There is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

18 The Lord...will save me into His heavenly kingdom, to whom be the glory forever and ever...

To love the Lord's appearing and to love the Lord Himself are inseparable. If we truly love the Lord, we will love His appearing. All those who love the Lord and forsake everything for Him love also His appearing, that they may receive His reward; those who do not love the Lord, but love the world or love sin, are afraid of the Lord's coming. Therefore, loving the Lord's appearing is a proof that we love the Lord and live for Him today; hence, it also becomes a condition for us to receive His reward. (Truth Lessons—Level Two, vol. 1, p. 157)

Today's Reading

The crown is a symbol of glory given as a prize, in addition to the Lord's salvation, to the triumphant runner of the race (1 Cor. 9:25). This prize is neither of grace nor by faith as salvation is (Eph. 2:5, 8-9), but of righteousness through works (Matt. 16:27; Rev. 22:12; 2 Cor. 5:10).... Hence, it is the crown of righteousness. The One who awards it is the Lord as the righteous Judge, not as the merciful God or the gracious Redeemer. Paul was assured that such a prize was reserved, laid up, for him and would be awarded to him at the day of the Lord's second appearing.

Paul says that such an award will be given to all who love the Lord's appearing. The Lord's appearing, His coming back, is a warning, an

我們應當愛主的顯現，並以熱切的期待和喜樂盼望這事。憑着主的顯現，使徒囑咐提摩太要盡他的職事。（提後四 1 ~ 2, 5。）

保羅所確信的公義冠冕是對豫防者的鼓勵。我們若對真理健康的話忠信，並且我們若是忠信的豫防者，將（那對抗召會敗落之）神聖豫防劑的成分分賜到今天的基督徒裏面，使他們回轉，完全認識真理，這賞賜就要在主顯現的時候賜給我們。這就是說，我們若對主的職事忠信，就要得着公義的冠冕作我們的賞賜。

今天基督徒中間有許多關於主第二次來臨的談論。但很少信徒曉得，主耶穌回來時，不會是憐憫的神或恩惠的救主，乃是公義的審判者。基督徒該受警告並鼓勵，豫備自己站在這位審判者面前。我盼望我們中間許多人會在這黑暗的世代接受負擔，將這樣鄭重的囑咐帶給主的子民。我們都需要在神面前，並在那將要審判活人死人的主耶穌面前，接受這囑咐。我們必須宣告這事實，主回來時將是所有人（信徒和不信者）的審判者。根據馬太二十五章，所有主的僕人都必須向祂交賬。主或者要說，『好，良善又忠信的奴僕。』（21。）或者說，『又惡又懶的奴僕。』（26。）主要憑祂的公義斷定我們是否得賞賜。

我們不該以為主的顯現僅僅是被提和興奮的時候；主的顯現對每個在基督裏的信徒也是極其嚴肅的時候。這就是保羅憑着主的顯現和祂的國度囑咐提摩太的原因。願我們都留意這嚴肅的警告。（提摩太後書生命讀經，七三至七五頁。）

參讀：神聖分賜的異象與新路實行的指引，第四篇；真理課程二級卷一，第十二課。

encouragement, and an incentive to us. We should love it and look forward to it with earnest expectation and joy. By it, the apostle charged Timothy to fulfill his ministry (2 Tim. 4:1-2, 5).

The crown of righteousness of which Paul was assured is the incentive to the inoculator. If we are faithful to the healthy word of the truth and if we are faithful inoculators to dispense the ingredients of the divine inoculation [against the decline of the church] into Christians today that they may return to the full knowledge of the truth, this reward will be given to us at the time of the Lord's appearing. This means that if we are faithful to the Lord's ministry, we shall receive the crown of righteousness as our reward.

There is a great deal of talk among Christians today concerning the Lord's second coming. But not many believers realize that when the Lord Jesus comes back, He will not come as the merciful God or as the gracious Savior, but as the righteous Judge. Christians should be warned and encouraged to prepare themselves to stand before this Judge. I hope that many among us will take up the burden in this dark age to bring such a solemn charge to the Lord's people. We all need to receive this charge before God and before the Lord Jesus, the One who will judge the living and the dead. We must declare the fact that when the Lord comes back, He will be the Judge of all, both believers and unbelievers. According to Matthew 25, all of the Lord's servants will have to give an account to Him. The Lord will either say, "Well done, good and faithful slave" (v. 21), or, "Evil and slothful slave" (v. 26). In His righteousness the Lord will decide whether or not we receive a reward.

We should not think that the Lord's appearing will merely be a time of rapture and excitement. It will also be a time of great solemnity for every believer in Christ. This was the reason Paul charged Timothy by the Lord's appearing and His kingdom. May we all give heed to this solemn warning. (Life-study of 2 Timothy, pp. 62-63)

Further Reading: CWWL, 1990, vol. 3, "The Vision of the Divine Dispensing and Guidelines for the Practice of the New Way," ch. 4; Truth Lessons—Level Two, vol. 1, lsn. 12

第七週■週六

晨興餽養

帖前一 10『並且等候祂的兒子從諸天降臨，就是祂從死人中所復活，那拯救我們脫離要來忿怒的耶穌。』

啓二二 20『見證這些事的說，是的，我必快來！阿們。主耶穌阿，我願你來！』

我的負擔在這裏：使徒們寫新約的時候，在他們的心目中，主就要來了；所以，從新約的教訓看，他們所過的生活，就是在豫備主的再來。這好比久別的親人，即將回來，全家都準備好去迎接。又像待嫁的女子，知道結婚的日子，一心一意等待那天的來到。…帖撒羅尼迦前書…每一章末了都是以主的來臨作結束。可想而知，（該書的著者保羅）是一個愛主顯現的人。（提後四 8。）我們也當如此。（神聖分賜的異象與新路實行的指引，三五至三六頁。）

信息選讀

我們既愛祂的顯現，就熱切等待祂的來臨。（腓三 20，帖前一 10。）因此，我們的將來就集中在祂身上；我們的生活表明我們在地上沒有盼望，我們的盼望是要來的主，祂是我們永遠的定命。保羅在林前七章這樣說，『弟兄們，我對你們說，時候縮短了。從此以後，那有妻子的，要像沒有妻子；哀哭的，要像不哀哭；喜樂的，要像不喜樂；置買的，要像無所擁有；使用世物的，要像不浪費使用；因這世界的樣子正在逝去。』（29～31。）祂纔是我們真實的盼望。

WEEK 7 — DAY 6

Morning Nourishment

1 Thes. 1:10 And await His Son from the heavens, whom He raised from the dead, Jesus, who delivers us from the wrath which is coming.

Rev. 22:20 He who testifies these things says, Yes, I come quickly. Amen. Come, Lord Jesus!

My burden is this: When the apostles wrote the New Testament, to them the Lord was coming soon. Hence, the teaching of the New Testament shows us that their living was in preparation for the Lord's return. This is like the situation in which some long-separated relatives are soon to return. The entire family is prepared to welcome them. It is also like a girl waiting to be married, who knows of the wedding day and who is waiting wholeheartedly for that day to arrive....Each chapter of 1 Thessalonians concludes with the Lord's coming back. From this we can see that Paul was one who loved the Lord's appearing (2 Tim. 4:8). We also should be this way. (CWWL, 1990, vol. 3, "The Vision of the Divine Dispensing and Guidelines for the Practice of the New Way," p. 297)

Today's Reading

Since we love the Lord's appearing, we should earnestly wait for His coming (Phil. 3:20; 1 Thes. 1:10). Hence, our future is with Him. Our living should indicate that we have no other hope on this earth. Our hope is in the coming Lord. He is our eternal destiny. In 1 Corinthians 7 Paul says, "... The time is shortened. Henceforth both those who have wives should be as though they had none, and those who weep as though they did not weep, and those who rejoice as though they did not rejoice, and those who buy as though they did not possess, and those who use the world as though they did not abuse it; for the fashion of this world is passing away" (vv. 29-31). Christ is our real hope.

我們可以把對主再來的渴望發表成爲對祂的禱告，呼求說，『主耶穌阿，我願你來！』（啓二二 20。）我們常常這樣呼求祂來，好作爲我們對祂再來的響應。（神聖分賜的異象與新路實行的指引，三六至三七頁。）

聖經末了結束在：『主耶穌阿，我願你來！』（啓二二 20。）從新約的記載，我們不難發現在使徒們的心目中，他們一直認定，主必快來，他們也過着豫備主再來的生活。…在一九二五年最後一天，倪弟兄去找（和受恩教士）一同禱告，她禱告說，『主阿，難道你真要讓一九二五年過去麼？難道你真要等到一九二六年纔再來麼？然而，在這末了的一天，我還求你今天就來！』不久倪弟兄在路上遇見她，她又向他說，『真希奇，爲何到今天，祂還沒有來！』…在路加十二章主說了一個比喻。有一個財主努力積攢錢財，要叫魂享用快樂；神卻對他說，無知的人哪，今夜必要你的魂。（路十二 16～20。）我們能有每一個今天，實在都是主的恩典。所以只要還有今天，只要氣息尚存，我們就當愛主，愛祂的顯現，熱切等待主來，（腓三 20，）並且常以此事爲勉。

保羅…說那美好的仗他已經打過了，當跑的賽程他已經跑盡了，當守的信仰他也已經守住了；在審判臺前他必要得公義冠冕的賞賜；這冠冕也是賜給凡愛主顯現的人。（提後四 6～8。）他以審判和國度題醒提摩太，也題醒我們，要過一個愛主顯現的生活，這會叫我們不灰心、不退後、不軟弱，忠心到底。（神命定之路最新的陳明與基督來臨的兆頭，六四至六六頁。）

參讀：新約總論，第一百一十一至一百一十二、一百八十六、二百二十六、二百二十八至二百二十九、二百四十三篇。

We may express our desire for the Lord's return in the way of a prayer to Him, calling, "Come, Lord Jesus!" (Rev. 22:20). We should always call for His coming. This becomes our response to His return. (CWWL, 1990, vol. 3, "The Vision of the Divine Dispensing and Guidelines for the Practice of the New Way" pp. 297-298)

The Bible concludes with "Come, Lord Jesus!" (Rev. 22:20). From the record in the New Testament, it is not difficult to discover that in their hearts the apostles firmly believed that the Lord would come quickly, and they also lived a life in preparation for the Lord's second coming....On the last day of 1925, Brother Nee went to pray with Miss M. E. Barber, and she prayed, "Lord, do You really mean to say that You will let 1925 pass by, that You will wait until 1926 before You come back? However, on this last day I still pray that You will come back today!" Not long afterward, Brother Nee met her on the street, and again she said to him, "It is really strange that up to this day He has not yet come back..." In Luke 12 the Lord gave a parable concerning a rich man who endeavored to lay up wealth for himself so that his soul might enjoy itself and be merry. But God said to him, "Foolish one, this night they are requiring your soul from you" (vv. 16-20). Every "today" that we have is truly the Lord's grace. Therefore, as long as we have today, as long as we still have breath, we should love the Lord and His appearing, await the Lord's coming (Phil. 3:20), and always take His coming as an encouragement.

Paul... said that he had fought the good fight, he had finished the course, and he had kept the faith, and that at the judgment seat he would be awarded the crown of righteousness, which would be awarded to all those who have loved His appearing (2 Tim. 4:6-8). He reminded Timothy, and also us, by the Lord's judgment and kingdom, that we should have a living that loves the Lord's appearing. This will cause us not to be discouraged, not to backslide, not to become weak, but to remain faithful to the end. (CWWL, 1990, vol. 3, "The Up-to-date Presentation of the God-ordained Way and the Signs concerning the Coming of Christ," pp. 587-588)

Further Reading: The Conclusion of the New Testament, msgs. 111-112, 186, 226, 228-229, 243

第七週詩歌

補424

一路跑盡

(英1206)

G 大調

4/4

5̣ 5̣ | 1̣ 1̣ 1̣ 1̣ 7̣ 6̣ · 5̣ | 5 - 4 2 | 1̣ 1̣ 1̣ 1̣ 7̣ 2 | 1 - -

一 我們有當跑的路,阿利路亞!當一路跑盡,莫停下!

5̣ 5̣ | 1̣ 1̣ 1̣ 1̣ 7̣ 6̣ · 5̣ | 5 - 4 2 | 1̣ 1̣ 1̣ 1̣ 7̣ 2 | 1 - -

對所有在跑的人,阿利路亞!神說:“當望斷及於祂!”

5̣ · 5̣ | 5̣ - 5̣ 5̣ 3̣ · 1̣ | 5 - - 5̣ · 5̣ | 5 3 2 #4 | 5 - -

(副) 當望斷 以及於祂! 一路跑盡,莫停下!

5̣ 5̣ | 1̣ 1̣ 1̣ 1̣ 7̣ 6̣ · 5̣ | 5 - 4 2 | 1̣ 1̣ 1̣ 1̣ 7̣ 2 | 1 - - ||

望斷一切身外物,注視耶穌,當望斷一切及於祂!

二 望斷周遭的事物,阿利路亞! 當望斷擾攘與掙扎;
專一注視安息主,阿利路亞! 當望斷一切及於祂!

三 望斷起伏的心緒,阿利路亞! 別管你自己好或差;
專一注視那標竿,阿利路亞! 當望斷一切及於祂!

四 望斷背後的一切,阿利路亞! 好或壞完全不管它;
持守那位活的主,阿利路亞! 當望斷一切及於祂!

五 專一注視祂榮臉,阿利路亞! 祂是阿拉法、俄梅嘎;
領受恩典向前跑,阿利路亞! 當望斷一切及於祂!

WEEK 7 — HYMN

There's a race for us to run—Hallelujah

Encouragement — For Running the Race

1206

1. There's a race for us to run— Hal - le - lu - jah, And a way for us the race to win. To all those who have begun— Hal - le - lu - jah, God has spoken, "Look a-way to Him!"

Chorus
(C) Look a - way! O look a - way! Look to Je - sus now to - day! Look a - way from ev - erything un - to Je - sus, Look a - way from ev - erything to Him!

2. Look away from all around—Hallelujah,
Look away from all the strife and din;
Look away where peace is found—Hallelujah,
Look away from everything to Him.
3. Look away from fickle soul—Hallelujah,
Look away from failing self within;
Look away toward the goal—Hallelujah,
Look away from everything to Him.
4. Look away from all the past—Hallelujah,
Look away from both the good and sin;
To the living One hold fast—Hallelujah,
Look away from everything to Him.
5. Look away into His face—Hallelujah,
He who'll finish what He did begin.
O what grace to run the race—Hallelujah—
We obtain by looking off to Him!

第八週

在末後的日子對神有時代的價值， 以轉移時代

讀經：啓十二 1～14，尼一 1～11，二 9～20，四 4～5，9，五 10，14～19，八 1～10，十三 14，29～31

綱要

週一

壹 神的渴望乃是結束這個時代，並帶進國度時代；要作這事，祂必須得着時代的憑藉：

一 我們都該仰望主並禱告，使我們對神有時代的價值；我們必須自問要作甚麼以結束這時代，並帶進下一個時代—國度時代；這是一個特別的時候，所以需要特別的基督徒來作特別的工作。

二 凡只能說『去』而不能說『來』的人，是沒有效用的，也就是說，他們對神沒有時代的價值—參來十 22：

1 希伯來書的著者不是要信徒前去，而是要他們前來；這意思是說，著者已經在某一個地方，現在要他的讀者也前來進入他所在之處。

2 我們要前來達到三者：到至聖所，到施恩的寶座，到神自己這裏；不要退縮，乃要前來—四 16，十 22，七 25，十一 6。

Week Eight

Having Dispensational Value to God in the Last Days to Turn the Age

Scripture Reading: Rev. 12:1-14; Neh. 1:1-11; 2:9-20; 4:4-5, 9; 5:10, 14-19; 8:1-10; 13:14, 29-31

OUTLINE

Day 1

I. God's desire is to end this age and bring in the age of the kingdom; in order for God to accomplish this, He must have His dispensational instrument:

A. All of us should look to the Lord and pray that we will have dispensational value to God; we need to ask ourselves what we are doing to close this dispensation and to bring in the next age, the kingdom age; this is a special time, so there is the need of special believers to do a special work.

B. Those who can only say, "Go," but not "Come," will have no effect; that is, they will have no dispensational value to God—cf. Heb. 10:22:

1. The writer of Hebrews did not tell the believers to go forward but to come forward; this means that the writer was in a particular place and that he wanted his readers to come forward to the place where he was.

2. We need to come forward to three things: to the Holy of Holies, to the throne of grace, and to God Himself; do not shrink backward—come forward—4:16; 10:22; 7:25; 11:6.

3 神是在施恩的寶座上，施恩的寶座是在至聖所裏；著者寫希伯來書時，是在至聖所裏，他呼召希伯來信徒前來進入其中。

三 男孩子被提到天上，撒但被摔到地上，以及天上宣告國度來到了，表明神得着男孩子，乃是祂最大的時代行動，因為這要結束召會時代，引進國度時代—啓十二 5, 9 ~ 10, 十一 15。

四 男孩子被提到神的寶座，將是在一千二百六十天之前，一千二百六十天就是三年半（四十二個月）的大災難時期—十二 1 ~ 14, 十三 5, 十一 2。

五 我們活在這時代是最享特權的，我們能為神作得最多；神是光，要使我們看見道路，但內住的基督作我們的力量和能力，要使我們能行走這道路；要被神使用，就必須付極大的代價—三 18。

週二

貳 因為召會並沒有達到神的目的，神就揀選一班得勝者，他們能達到神的目的，並成功神的要求；這是男孩子的原則—十二 1 ~ 2, 5, 10 ~ 11, 二 7, 11, 17, 26 ~ 28, 三 5, 12, 20 ~ 21:

一 宇宙光明的婦人，代表神全體的子民；至終，創世記三章十五節裏女人的後裔要擴大，包括得勝的信徒，就是神子民中較剛強的部分，由男孩子所表徵—啓十二 1 ~ 2, 5, 10 ~ 11。

二 復活的基督作為賜生命的靈，乃是女人那變了形像的後裔，分賜到我們裏面，在我們裏面傷

3. God is on the throne of grace, and the throne of grace is in the Holy of Holies; at the time of the writing of the book of Hebrews, the writer was there in the Holy of Holies, calling the Hebrew believers to come forward.

C. The rapture of the man-child to heaven, the casting of Satan to earth, and the declaration in heaven that the kingdom has come signify that God's gaining of the man-child is His greatest dispensational move because it brings an end to the church age and introduces the kingdom age—Rev. 12:5, 9-10; 11:15.

D. The rapture of the man-child to the throne of God will be before the one thousand two hundred and sixty days, which is the time of the great tribulation of three and a half years (forty-two months)—12:1-14; 13:5; 11:2.

E. We live in the most privileged time in which we can do the most for God; God as light will show us the way, but the indwelling Christ as our strength and power will enable us to walk the road; a great price must be paid in order to be used now—3:18.

Day 2

II. Because the church has not attained to God's purpose, God will choose a group of overcomers who will attain to His purpose and fulfill His demand; this is the principle of the man-child—12:1-2, 5, 10-11; 2:7, 11, 17, 26-28; 3:5, 12, 20-21:

A. The universal bright woman represents the totality of God's people, and ultimately, the seed of the woman in Genesis 3:15 is enlarged to include the overcoming believers, the stronger part of God's people, signified by the man-child—Rev. 12:1-2, 5, 10-11.

B. The resurrected Christ as the life-giving Spirit is the transfigured descendant of the woman, the seed of the woman, dispensed into us to

蛇的頭，使我們成爲女人團體的後裔，得勝的男孩子，執行神對古蛇的審判，並作神時代的憑藉，以轉移時代，引進神國的實現—5 節。

三 詩篇二篇八至九節，啓示錄二章二十六至二十七節，與啓示錄十二章五節指明，作爲神受膏者的主耶穌、召會中的得勝者、以及男孩子，要用鐵杖轄管萬國，因此證明主耶穌、得勝者、和男孩子乃是一；主這位領頭的得勝者，（三 21，）乃是男孩子的頭、中心、實際、生命和性情，而男孩子作爲跟隨的得勝者，乃是主的身體。

週三、週四

四 藉着主在十字架上的死，古蛇撒但受了審判，被趕出去；（約十二 31，十六 11；）那個審判和判決最終要由得勝者作爲男孩子，就是女人團體的後裔來執行；得勝的信徒和撒但爭戰，實際上就是執行主對撒但的審判，至終使撒但從天上被摔下去。（啓十二 7～9。）

五 男孩子是由得勝者所組成，他們代替召會站住，站在全召會所當站的地位，替召會作事—二 7 下，11 下，17 下，26～28，三 5，12，21，十二 5，11：

- 1 神所有的子民都該在神永遠的目的裏有分；但他們沒有都負起該負的責任，所以神從他們中間揀選出一班人來，這就是婦人所生的男孩子。
- 2 在聖經裏，神子民中較剛強的人被視爲一個集體的單位，爲神爭戰，將神的國帶到地上一啓十二 5，10～11。

bruise the serpent's head in us and make us the corporate seed of the woman, the overcoming man-child, to carry out God's judgment on the ancient serpent and to be God's dispensational instrument to change the age and usher in the manifestation of God's kingdom—v. 5.

C. Psalm 2:8-9, Revelation 2:26-27, and Revelation 12:5 indicate that the Lord Jesus as God's Anointed, the overcomers in the churches, and the man-child will rule the nations with an iron rod, thus proving that the Lord Jesus, the overcomers, and the man-child are one; the Lord as the leading Overcomer (3:21) is the Head, center, reality, life, and nature of the man-child, and the man-child as the following overcomers is the Lord's Body.

Day 3 & Day 4

D. Through the Lord's death on the cross, Satan, the old serpent, was judged, cast out (John 12:31; 16:11); that judgment and sentence will ultimately be carried out and executed by the overcomers as the man-child, the corporate seed of the woman; the war waged by the overcoming believers against Satan is actually the executing of the Lord's judgment upon him for him to eventually be cast out of heaven (Rev. 12:7-9).

E. The man-child consists of the overcomers who stand on behalf of the church, take the position that the whole church should take, and do the work for the church—2:7b, 11b, 17b, 26-28; 3:5, 12, 21; 12:5, 11:

1. All of God's people should have a part in His eternal purpose, but not all assume their rightful responsibility; therefore, God chooses a group from among them—the man-child brought forth by the woman.
2. In the Bible the stronger ones among God's people are considered a collective unit fighting the battle for God and bringing God's kingdom down to earth—Rev. 12:5, 10-11.

- 3 神要用男孩子來成就祂的經綸，完成祂的定旨—提前一4，提後一9，弗一9，11，三11。
- 4 神需要男孩子來打敗祂的仇敵，帶進祂的國，使祂永遠的定旨得以完成；主的恢復就是今天神經綸的實行，而神的經綸只能藉着男孩子來完成—啓十二10。
- 六 男孩子的被提乃是一個戰畧，使撒但在天上不再有地位；我們必須被提，執行神對祂仇敵的審判，使神的需要得着滿足—5，7～10節。
- 七 構成男孩子的信徒，勝過魔鬼（控告者，毀謗者），就是神的對頭撒但，乃是因羔羊的血，並因自己所見證的話，他們雖至於死，也不愛自己的魂生命—10～11節。
- 八 男孩子的全人被基督的成分所浸潤並浸透，因為他們天天得加強到他們裏面的人裏，使基督得以把祂自己建造到他們心裏，他們為基督那追測不盡的豐富所滋養，並且穿上基督作神全副的軍裝—弗三16～18，8，六10～11。

週五

叁 以色列人被擄七十年，但因有尼希米這真正的得勝者，神仍能有祂時代的行動；他乃是對神有時代價值之人的榜樣—尼一1～11，二9～20，四4～5，9，五10，14～19，八1～10，十三14，29～31：

- 一 尼希米記的要點乃是：重建耶路撒冷城及其城牆，乃是繼續神選民中間祂見證的恢復，以完成祂的經綸，也是城內神殿的防衛和保護：

3. God will use the man-child to fulfill His economy and to accomplish His purpose—1 Tim. 1:4; 2 Tim. 1:9; Eph. 1:9, 11; 3:11.
4. God needs the man-child to defeat His enemy and to bring in His kingdom so that His eternal purpose might be accomplished; the Lord's recovery is the practicality of God's economy today, and His economy can be carried out only by the man-child—Rev. 12:10.
- F. The rapture of the man-child is a transaction that causes Satan to have no more position in heaven; we must be raptured to fulfill God's need by executing His judgment upon His enemy—vv. 5, 7-10.
- G. Those who constitute the man-child overcome the devil (the accuser, the slanderer), who is Satan, the adversary of God, because of the blood of the Lamb and because of the word of their testimony, and they love not their soul-life even unto death—vv. 10-11.
- H. The entire being of the man-child is saturated and permeated with the element of Christ because they are daily strengthened into their inner man so that Christ may build Himself into their hearts, they are being nourished with the unsearchable riches of Christ, and they put on Christ as the whole armor of God—Eph. 3:16-18, 8; 6:10-11.

Day 5

III. When Israel was taken into captivity for seventy years, God still had a dispensational move because of Nehemiah, who was a true overcomer; he is a pattern of someone who has dispensational value to God—Neh. 1:1-11; 2:9-20; 4:4-5, 9; 5:10, 14-19; 8:1-10; 13:14, 29-31:

- A. The crucial point in the book of Nehemiah is that the rebuilding of the city of Jerusalem with its wall was both a continual recovery among His elect for His testimony as the accomplishment of God's economy and a safeguard and protection for the house of God within the city:

1 這表徵神的殿作為神在地上的居所和家，需要祂的國得建立作範圍，以護衛祂在地上行政的權益，使祂能完成祂的經綸—參羅十四 17。

2 重建神的殿，豫表神恢復墮落的召會；重建耶路撒冷的城牆，豫表神恢復祂的國；神建造祂的殿和建造祂的國是並行的一太十六 18 ~ 19。

二 當我們認識並享受基督作我們的生命，我們就有召會作為神的殿；我們若往前，認識祂作頭的身分，殿就要擴大成為城，就是神的國—弗一 10，22 ~ 23，四 15，啓二二 1。

三 尼希米記表明，今天我們在主的恢復裏需要正確的進取：

1 摩押人和亞捫人的首領對尼希米為以色列人求好處甚為惱怒；摩押人和亞捫人是羅得不純潔之擴增的後代，他們恨惡並藐視以色列人—尼二 10，19，參結二五 3，8。

2 面臨反對者的嗤笑、藐視和凌辱，尼希米乃是非常純潔且進取的，他並不膽怯—尼一 4，二 3 ~ 8，17 ~ 20，四 3 ~ 5，8 ~ 9，14，17 ~ 23，五 14，十三 23 ~ 31，參徒四 29 ~ 31，帖前二 2，提後一 7 ~ 8。

3 積極進取的人從神得着幫助；如同尼希米一樣，使徒保羅與神聯合，並體認神在這聯合中的協助—徒二六 21 ~ 22。

4 尼希米的進取作為他屬人行為上的美德，表明我們天然的性能、才幹和美德需要經過基督的十字架，而被帶到復活裏，就是帶進作為三一神之終極完成的那靈裏，好在成就神經綸的事上對神有用。

1. This signifies that the house of God as His dwelling and home on the earth needs His kingdom to be established as a realm to safeguard His interest on the earth for His administration to carry out His economy—cf. Rom. 14:17.

2. The rebuilding of the house of God typifies God's recovery of the degraded church, and the rebuilding of the wall of the city of Jerusalem typifies God's recovery of His kingdom; the building of God's house and kingdom go together—Matt. 16:18-19.

B. When we realize and enjoy Christ as our life, we have the church as the house of God; if we go further and realize His headship, the house will be enlarged to be the city, the kingdom of God—Eph. 1:10, 22-23; 4:15; Rev. 22:1.

C. Nehemiah shows the need for us to have the proper aggressiveness in the Lord's recovery today:

1. The leaders of the Moabites and Ammonites were greatly displeased about Nehemiah's seeking the good of the children of Israel; these descendants of the impure increase of Lot hated and despised the children of Israel—Neh. 2:10, 19; cf. Ezek. 25:3, 8.

2. In relation to the mocking, despising, and reproach of these opposers, Nehemiah was very pure and aggressive, not cowardly—Neh. 1:4; 2:3-8, 17-20; 4:3-5, 8-9, 14, 17-23; 5:14; 13:23-31; cf. Acts 4:29-31; 1 Thes. 2:2; 2 Tim. 1:7-8.

3. The aggressive ones receive help from God; like Nehemiah, the apostle Paul was allied with God and realized God's assistance in this alliance—Acts 26:21-22.

4. Nehemiah's aggressiveness, as a virtue in his human conduct, shows that our natural capacity, ability, and virtues must pass through the cross of Christ and be brought into resurrection, into the Spirit as the consummation of the Triune God, to be useful to God in the

週六

- 四 尼希米不活在他天然的人裏，乃活在復活裏；他是進取的，但他的進取伴隨着其他特徵：
- 1 在尼希米與神的關係上，他愛神，也愛神在地上的權益，包括聖地（表徵基督）、聖殿（表徵召會）、和聖城（表徵神的國）—王上八48，參提後三1～5。
 - 2 作為一個愛神的人，尼希米在交通中禱告神、接觸神；為着城牆的重建，尼希米站在神的話上，並照着神的話禱告—尼一1～11，二4，四4～5，9。
 - 3 尼希米信靠神，甚至與神成爲一；結果，他成爲神的代表—五19，參林後五20。
 - 4 尼希米在他與百姓的關係上，全然不自私；他不爲自己尋求甚麼，也不顧自己的利益；他始終樂意爲百姓和國家，犧牲他的所有一尼五10，14～19。
- 五 省長尼希米在王的地位上，在重建耶路撒冷城牆以完成神經綸的事上，居心純全；他乃是神子民中間領頭之人應該如何的榜樣—參提前三2～7，彼前五1～3：
- 1 尼希米不像以色列和猶大許多的王；他不自私，不尋求自己的利益，也不放縱性慾。
 - 2 尼希米作為總司令，也在那些豫備與仇敵爭戰的人當中，並有分於夜間守望；他沒有將這些事留給別人作，乃是親自參與—尼四9～23。
 - 3 尼希米與他弟兄因敬畏神，十二年之久沒有喫省長

Day 6

- D. Nehemiah did not live in his natural man but in resurrection; he was aggressive, but his aggressiveness was accompanied by other characteristics:
1. In his relationship with God, he was one who loved God and also loved God's interests on the earth, including the Holy Land (signifying Christ), the holy temple (signifying the church), and the holy city (signifying the kingdom of God)—1 Kings 8:48; cf. 2 Tim. 3:1-5.
 2. As a person who loved God, Nehemiah prayed to God to contact Him in fellowship; for the rebuilding of the wall, Nehemiah stood on God's word and prayed according to it—Neh. 1:1-11; 2:4; 4:4-5, 9.
 3. Nehemiah trusted in God and even became one with God; as a result, he became the representative of God—5:19; cf. 2 Cor. 5:20.
 4. In his relationship with the people, Nehemiah was unselfish, without any self-seeking or self-interest; he was always willing to sacrifice what he had for the people and for the nation—Neh. 5:10, 14-19.
- E. Nehemiah, as the governor, in the position of a king, was a man with a pure heart for the rebuilding of Jerusalem's wall in carrying out God's economy; he was a pattern of what a leader among God's people should be—cf. 1 Tim. 3:2-7; 1 Pet. 5:1-3:
1. Unlike many of the kings of Israel and Judah, Nehemiah was not selfish, did not seek his own interests, and was not indulgent in sexual lust.
 2. As the commander-in-chief, Nehemiah was among those who were ready to fight against the enemy, and he took part in the night watch; he did not leave these matters to others but participated in them himself—Neh. 4:9-23.
 3. He and his brothers did not eat the food appointed for the governor

的俸祿—五 14 ~ 15。

4 尼希米堅定持續作城牆的工，沒有接受任何一種報酬；他不圖私利，反而供養別人，目的是為建造城牆—16 ~ 18 節。

六 尼希米雖是首領，但他全然沒有野心；這由他在重新構成以色列國的事上，承認自己需要以斯拉以神的話重新構成神的子民這事實所指明—八 1 ~ 10，腓二 3 ~ 4。

七 尼希米是人類歷史上完美的首領，上好的首領，也是一個長老該如何的最佳榜樣；我們，尤其是眾召會中領頭的人，思想他的榜樣，的確是值得的；這要叫我們也成為得着神並將神湧流給人的榜樣，以轉移這時代—尼五 19，十三 14。

for twelve years because of the fear of God—5:14-15.

4. Nehemiah applied himself to work on the city wall without any kind of payment; instead of being self-seeking, he fed others for the purpose of building up the wall—vv. 16-18.

F. Although Nehemiah was the ruler, he was altogether not ambitious; this is indicated by the fact that in reconstituting the nation, he recognized his need of Ezra for the reconstitution of the people of God with the word of God—8:1-10; Phil. 2:3-4.

G. Nehemiah was the perfect leader, the best leader in human history and the best example of what an elder should be; it is surely worthwhile for us, especially the leading ones in the churches, to consider his example so that we may be a pattern of gaining God and flowing out God to others in order to turn the age—Neh. 5:19; 13:14.

第八週■週一

晨興餽養

啓十二 5『婦人生了一個男孩子，是將來要用鐵杖轄管萬國的；她的孩子被提到神和祂的寶座那裏去了。』

來十 22『並且在心一面，我們已經被基督的血灑過，脫開了邪惡的良心，在身體一面，也已經用清水洗淨了，就當存着真誠的心，以十分確信的信，前來進入至聖所。』

照着聖經來看，女人的後裔要傷仇敵的頭。創世記三章女人的後裔主要的是指主耶穌，但得勝者在這後裔裏也有分。女人的後裔包括召會，特別是得勝者。雖然主傷了撒但的頭，但他仍然在作工。女人的後裔要傷撒但的頭，這事的應驗可見於啓示錄十二章的男孩子。那獨一的得勝者包括了所有的得勝者。（10～11。）（譯自『聖潔沒有瑕疵』英文版附錄。）

信息選讀

當神對某一件事的態度改變時，祂就有一個時代的行動。每一個時代的行動都帶進神的新路。神最重要的時代行動是在啓示錄十二章。祂要結束這個時代，帶進國度時代。…祂怎樣纔能結束這個時代，帶進另一個時代？祂必須得着祂時代的憑藉。這就是神今天所要作的。

男孩子的被提結束召會時代並引進國度時代。男孩子使神能有所行動。…我們絕不該忘記，神是能被限制的。在祂一切的行動中，祂等候人。神在天上的捆綁是基於我們在地上的捆綁；神在天上的釋放是基於我們在地上的釋放。每一件事都在於召會。

WEEK 8 — DAY 1

Morning Nourishment

Rev. 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.

Heb. 10:22 Let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water.

According to the Bible, the seed of the woman will bruise the head of the enemy. The seed of the woman in Genesis 3 primarily refers to the Lord Jesus, but the overcomers also have a part in this seed. The seed of the woman includes the church, especially the overcomers. Even though the Lord bruised Satan's head, he is still at work. The fulfillment of the seed of the woman bruising Satan can be seen in the man-child in Revelation 12. The only Overcomer includes all the overcomers (vv. 10-11). (CWWN, vol. 34, "The Glorious Church," p. 153)

Today's Reading

When God changes His attitude toward a certain matter, He makes a dispensational move. Every dispensational move brings in God's new way. His most important dispensational move is in Revelation 12. He wants to end this age and bring in the age of the kingdom.... How can He bring this age to a close and bring in another? He must have His dispensational instrument. This is what God wants to do today.

The rapture of the man-child brings an end to the church age and introduces the kingdom age. The man-child enables God to move.... We should never forget that God can be limited. He waits for man in all of His moves. God's binding in heaven is based on our binding on earth; God's loosing in heaven is based on our loosing on earth. Everything depends on the church.

神的心意是要受造之物來對付墮落的受造之物。照着祂的定旨，全召會都該對付撒但；然而，召會墮落了，所以需要得勝者興起來。神的定旨得以在得勝者身上成就，是因為他們與祂同工。我們在整本聖經都能看見得勝者的原則。（譯自『聖潔沒有瑕疵』英文版附錄。）

希伯來書的著者告訴我們要『來到（前來）』。…原文這辭在希伯來書裏用過好幾次：『來到施恩的寶座前，』（四 16，）『前來進入至聖所，』（十 22，）『來到神面前』和『到神面前來』（七 25，十一 6。）我們應當來到三個地方，就是到至聖所，到施恩的寶座，到神自己這裏。不要退縮，乃要前來。…希伯來信徒…正處在退縮回去的危險。他們正在徘徊猶豫的時候，就有這封書信寫給他們，勉勵他們要前來。著者不是要他們前去，而是要他們前來。這意思是說，著者已經在某一個地方，現在要他的讀者也前來進入他所在之處。…神在那裏？是在施恩的寶座上！施恩的寶座在那裏？是在至聖所裏。著者寫希伯來書時，是在至聖所裏，他呼召希伯來弟兄們前來進入其中。（希伯來書生命讀經，四二八頁。）

男孩子被提之後，婦人要受逼迫三年半。她許多其餘的兒女要經過災難，但神要保守他們。作得勝者主要的還不是為着逃避災難。我們需要看見被提對主有甚麼價值，而不是對我們自己有甚麼價值。

男孩子的被提是一切時代行動中最大的，因為這行動除去人的能力和撒但的能力，把國度帶進來。我們是活在最有特權的時期；我們能為神作得最多。光給我們看見道路，但力量和能力使我們能以走路。我們現今要被主使用，就必須付大的代價。（譯自『聖潔沒有瑕疵』英文版附錄。）

參讀：希伯來書生命讀經，第三十二篇。

It is God's desire that created beings would deal with fallen created beings. According to His purpose, the whole church should deal with Satan; however, the church has failed. Therefore, there is the need for the overcomers to rise up. God's purpose is fulfilled in the overcomers because they work with Him. We can see the principle of the overcomers throughout the Word of God. (CWWN, vol. 34, "The Glorious Church," pp. 153-154)

The writer of Hebrews tells us to "come forward."...This phrase... is used several times in Hebrews: "come forward.. to the throne of grace" (4:16); "come forward to the Holy of Holies" (10:22); "come forward to God" (7:25; 11:6). We need to come forward to three things: to the Holy of Holies, to the throne of grace, and to God Himself. Do not shrink backward—come forward. The Hebrew believers were in danger of shrinking back. They were staggering and hesitating, and the book of Hebrews was written to encourage them to come forward. The writer did not tell them to go forward but to come forward. This means that the writer was in a particular place and that he wanted his readers to come forward to the place where he was...Where is God? He is on the throne of grace. Where is the throne of grace? It is in the Holy of Holies. At the time of the writing of this book, the writer was there in the Holy of Holies, calling the Hebrew brothers to come forward. (Life-study of Hebrews, p. 356)

After the rapture the woman will be persecuted three and a half years. Many other of her children will go through the tribulation, but God will keep them. Being an overcomer is not primarily for escaping the tribulation. We need to see of what value the rapture is to the Lord, not to ourselves.

Of all the dispensational moves, the man-child is the greatest because it removes man's power and the devil's power, and it brings in the kingdom. We live in the most privileged time; we can do the most for God. Light will show us the way, but strength and power will enable us to walk the road. A great price must be paid in order to be used now. (CWWN, vol. 34, "The Glorious Church," pp. 156-157)

Further Reading: CWWN, vol. 34, "The Glorious Church," pp. 153-157 (Appendix); Life-study of Hebrews, msg. 32

第八週■週二

晨興餽養

創三 15 『我又要叫你和女人彼此為仇，你的後裔和女人的後裔也彼此為仇；女人的後裔要傷你的頭，你要傷他的腳跟。』

啓十二 1～2 『天上現出大異象來，有一個婦人身披日頭，腳踏月亮，頭戴十二星的冠冕。她懷了孕，忍受產難，疼痛要生，就呼叫。』

女人的後裔主耶穌已經傷了蛇的頭，祂已經毀壞那掌死權的撒但。…當主耶穌在十字架上毀壞蛇的時候，蛇也傷了祂的腳跟。這是指撒但藉着把主耶穌的腳釘在十字架上而傷了祂。（詩二二 16。）

創世記三章十五節的女人首先是指夏娃，其次是指所有屬神的人，包括夏娃所表徵的童女馬利亞。因此，女人的後裔主要是指從馬利亞生的主耶穌。然而，在啓示錄十二章，還有更多關於女人後裔的記載。啓示錄十二章所描繪，創世記三章十五節所表徵的女人，是一位宇宙的婦人，在她裏面有一部分稱為男孩子。（啓十二 1～2，5。）按聖經的意義，女人代表軟弱，因為女人是較軟弱的器皿。（彼前三 7。）男人，特別是男孩子，代表剛強。啓示錄十二章的宇宙婦人有兩部分：外面的部分是這婦人本身，裏面的部分是男孩子。…所有屬神的人合起來就是那多少有些軟弱的婦人，但其中有一部分是較剛強的男孩子，就是得勝者。…男孩子也是女人後裔的一部分。（創世記生命讀經，三一〇至三一頁。）

信息選讀

WEEK 8 — DAY 2

Morning Nourishment

Gen. 3:15 And I will put enmity between you and the woman and between your seed and her seed; he will bruise you on the head, but you will bruise him on the heel.

Rev. 12:1-2 And a great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars; and she was with child, and she cried out, travailing in birth and being in pain to bring forth.

The Lord Jesus, the seed of the woman, has bruised the head of the serpent. The Lord has destroyed Satan, the one who holds the power of death. While the Lord Jesus was destroying the serpent on the cross, the serpent bruised His heel. This means that Satan wounded the Lord Jesus by nailing His feet to the cross (Psa. 22:16).

The woman in Genesis 3:15 first is Eve and second is all the people of God, including the virgin Mary, as signified by Eve. Hence, the seed of the woman is mainly the Lord Jesus who was born of Mary. However, more regarding the seed of the woman can be seen in Revelation 12. The woman depicted in Revelation 12 and signified in Genesis 3:15 is a universal woman, and within her is a part called the man-child (Rev. 12:1, 2, 5). In a biblical sense, woman represents weakness, for the woman is the weaker vessel (1 Pet. 3:7). The man, especially the man-child, represents strength. The universal woman of Revelation 12 has two parts: the outer part, which is the woman herself, and the inner part, which is the man-child.... All the people of God are the woman, who is somewhat weak, but among all the people of God is a stronger part, which is the man-child, the overcomers.... The man-child is also a part of the seed of the woman. (Life-study of Genesis, pp. 252-253)

Today's Reading

男孩子並不是個人的，乃是團體的。既然婦人本身不是個人的，乃是宇宙的，團體的，她的孩子也必是宇宙的，團體的。這團體的男孩子包括作他元首、中心、實際、生命、和性情的主耶穌。這有聖經可證。詩篇二篇八至九節豫言主耶穌，神的受膏者，要用鐵杖轄管列國；啓示錄二章二十六至二十七節說，召會中的得勝者要用鐵杖轄管列國；而十二章五節告訴我們，男孩子要用鐵杖轄管萬國。因此，按照聖經的記載，主耶穌自己和祂的得勝者都要用鐵杖轄管萬國。所以，啓示錄十二章五節的男孩子，包括主耶穌和召會中的得勝者。此外，二十章四節說，基督和復活的得勝者要作王掌權一千年。因此，十二章的男孩子，既不是指個人的主耶穌，也不是指與祂分開的得勝者，乃是指主耶穌連同得勝者。基督自己是頭一位得勝者。（三21。）祂這位領頭的得勝者，乃是眾得勝者的元首、中心、實際、生命和性情。在地上屬神的人中間，有一部分是剛強的，包括主耶穌和得勝者。因此，男孩子是由主耶穌和祂的得勝者組成的。

一面說，我們是女人；另一面說，我們是女人的後裔。我們是信靠神的人，這是我們的源頭；我們也是從這信靠神的源頭而出的後裔。因此，我們能剛強。惟有從信靠神的源頭而出的後裔纔能剛強，他們不是在自己裏面剛強，乃是在神裏面剛強。主耶穌自己領頭作這樣的人。祂是男孩子的元首；現在祂也是男孩子的中心、實際、生命和性情。仇敵撒但對這男孩子有何等的攻擊！（創世記生命讀經，三一二、三一四頁。）

參讀：創世記生命讀經，第十九至二十篇；啓示錄生命讀經，第三十四至三十五篇。

This man-child is not individual; he is corporate. Since the woman herself is not individual, but universal and corporate, her child must also be universal and corporate. This corporate man-child includes the Lord Jesus as the Head, center, reality, life, and nature of the man-child. This can be proved from the Scriptures. Psalm 2:8-9 prophesies that the Lord Jesus, God's Anointed One, will rule the nations with a rod of iron. Revelation 2:26-27 says that the overcomers in the churches will rule over the nations with a rod of iron. Now in Revelation 12:5 we are told that the man-child will rule all nations with a rod of iron. Therefore, according to the record of the Bible, both the Lord Jesus Himself and His overcomers will rule over the nations with a rod of iron. Thus, the man-child in Revelation 12:5 includes both the Lord Jesus and the overcomers in the churches. Furthermore, Revelation 20:4 says that Christ and the resurrected overcomers will reign as kings for a thousand years. Hence, the man-child in Revelation 12 is neither the Lord Jesus individually nor the overcomers separate from Him, but the Lord Jesus with the overcomers. Christ Himself is the foremost overcomer (Rev. 3:21). As the leading overcomer He is the Head, center, reality, life, and nature of the overcomers. Among the people of God on earth there is a stronger part which includes the Lord Jesus and the overcomers. Thus, the Lord Jesus and His overcomers compose the man-child.

On the one hand, we are the woman; on the other hand, we are the seed of the woman. We are the ones who trust in God: this is our source. We also are the seed of this source that trusts in God. Therefore, we can become strong. Only the seed of the source trusting in God can be strong, not strong in themselves, but strong in God. The Lord Jesus Himself took the lead to be such a person. He is the Head of the man-child. Now He is also the center, reality, life, and nature of the man-child. How the enemy, Satan, fights against this man-child! (Life-study of Genesis, pp. 253-255)

Further Reading: Life-study of Genesis, msgs. 19-20; Life-study of Revelation, msgs. 34-35

第八週■週三

晨興餽養

啓十二 10 ~ 11『…我們神的救恩、能力、國度、並祂基督的權柄，現在都來到了，因為那在我們神面前晝夜控告我們弟兄們的控告者，已經被摔下去了。弟兄們勝過他，是因羔羊的血，並因自己所見證的話，他們雖至於死，也不愛自己的魂生命。』

（啓示錄十二章裏的）婦人代表神全體的子民。但歷代以來，神子民中總有些較剛強的人。在聖經裏這些人被視為一個集體單位，為神爭戰，將神的國帶到地上。

五節說，婦人『生』了一個男孩子。這裏的生表徵復活，與行傳十三章三十三至三十四節者同。男孩子是由那些死了且復活的得勝聖徒組成的，這可由啓示錄十二章十一節『他們雖至於死』的話得到證明。…所有已死得勝聖徒的復活，就是男孩子的出生。所以，男孩子是由所有在這次復活之前死去的得勝聖徒組成。今天你若是得勝者，並且一直活着到主回來，你就不算是男孩子的一部分，反而可能是十四章所說初熟的果子之一。你如果是得勝者，又在主來之前死了，到時候你就要復活，成為男孩子的一部分。

十二章五節裏所生出來的男孩子，是由十節所說的『弟兄們』組成的，他們被神的仇敵撒但反對並控告。弟兄們勝過他，是因羔羊的血，因自己所見證的話，並且因他們雖至於死，也不愛自己的魂生命。（11。）（啓示錄生命讀經，四八九、四九六至四九七頁。）

信息選讀

WEEK 8 — DAY 3

Morning Nourishment

Rev. 12:10-11 ...Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night. And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

The woman [in Revelation 12] represents the totality of God's people. But throughout all generations there have been some stronger ones among God's people. These are considered in the Bible as a collective unit fighting the battle for God and bringing God's kingdom down to earth.

Verse 5 says that the woman "brought forth" the man-child. "Brought forth" here signifies resurrection, as in Acts 13:33-34. The man-child is composed of the overcoming saints who have died and who have been resurrected. This is proved by the words unto death in Revelation 12:11....The resurrection of all the dead overcoming saints will be the delivery of the man-child. Hence, the man-child is composed of all the overcoming saints who die before the time of this resurrection. If you are an overcomer today and live until the Lord comes back, you will not be a part of the man-child. Instead, you may be among the firstfruits mentioned in Revelation 14. But if you are an overcomer and die before the Lord comes back, you will be resurrected to be part of the man-child.

The man-child brought forth in 12:5 is composed of the "brothers" in verse 10 who have been opposed and accused by Satan, the enemy of God. They overcame him by the blood of the Lamb, by the word of their testimony, and by loving not their soul-life even unto death (v. 11). (Life-study of Revelation, pp. 420, 426-427)

Today's Reading

雖然我們都已經進入了主的恢復，我們卻不該說，在這恢復中的每一個人都是得勝者。…我們只能說，在這恢復裏的人，有較大的可能會成爲得勝者。能否成爲得勝者是在於你自己，在於你享受神的恩典有多少。…我們必須仰望主，使我們得着豐富、加強，越來越扎實，能以從婦人長到她剛強的部分裏。但是不管你變得多剛強，切不要提早與婦人分開。…要留在婦人裏面，作男孩子的部分，直到生產的時候來到。

我們怎樣纔能成爲男孩子？你若要作男孩子的一部分，就必須喫得多，長得多，並且長得更強壯。用實際的話來說，就是必須多禱告，多花時間與主在一起，多喫主的話，多經歷主，在生命裏多有長進，多對付消極的事。別人說閒話，你不說閒話；別人不禱告，你禱告得更多。雖然你不該脫離婦人，但你該與別人有所不同。婦人是一般的，但屬男孩子這一部分的人，卻有幾分特別。在主的恢復中，有許多親愛的弟兄姊妹是平平常常的，他們的胃口很小，不願意多喫。但你若要在男孩子裏有分，就不該是平平常常的，必須要出眾、清明、慎重。你得有好胃口，並且時時刻刻與主有個人直接的對付。…你是不是在男孩子裏面，就看你對神的心意、神的行動、以及神永遠經綸的反應如何。你若日以繼夜的往前，直到將自己完全徹底擺在神的經綸裏，這樣你就可能成爲男孩子的一部分。

許多人有時間講閒話，卻找不出時間來讀幾頁生命讀經信息。你在男孩子的行列中麼？…你是不是男孩子的一部分，就要看你飢渴的程度如何。（啓示錄生命讀經，四九〇至四九一、四九三頁。）

參讀：啓示錄生命讀經，第三十六、三十九、四十五篇。

Although we all have come into the Lord's recovery, we should not say that everyone in the recovery will be an overcomer...We can only say that those in the recovery have a greater possibility of being overcomers. Whether or not you will be an overcomer depends upon you; it depends upon how much you share of God's grace...We must look to the Lord that we may be enriched, strengthened, and become more solid so that we might grow from the woman into her stronger part. But no matter how strong you become, do not prematurely separate yourself from the woman.... Stay in the woman as part of the man-child until the time of delivery has come.

How can we be the man-child? If you would be part of the man-child, you must eat more, grow more, and become stronger. To put it into practical terms, you must pray more, spend more time with the Lord, eat more of the Word, experience the Lord more, grow in life more, and have more dealings with the negative things. If others would gossip, you would not gossip. If others would not pray, you would pray more. Although you should not be separate from the woman, you should be somewhat different from others. The woman is too general. Those who are part of the man-child are somewhat particular. Many of the dear ones in the Lord's recovery are indifferent. They have little appetite and do not like to eat very much. But if you would be in the man-child, you should not be indifferent. You must be particular, sober, and serious. You must have a good appetite and have a personal, direct, moment-by-moment dealing with the Lord....Whether or not you will be in the man-child depends upon how you react to God's desire, God's move, and God's eternal economy. If, day and night, you cannot go on until you have given yourself wholly and thoroughly to God's economy, then it is likely that you are a part of the man-child.

Many of you have time to gossip, but you do not have time to read a few pages of the Life-study messages. Are you in the man-child?...Whether or not you are part of the man-child depends upon how hungry and thirsty you are. (Life-study of Revelation, pp. 421-423)

Further Reading: Life-study of Revelation, msgs. 36, 39, 45

第八週■週四

晨興餽養

啓十二 7～9『天上起了爭戰，米迦勒和他的使者與龍爭戰，龍和牠的使者也爭戰，並沒有得勝，天上再沒有他們的地方。大龍就被摔下去，牠是那古蛇，名叫魔鬼，又叫撒但，是迷惑普天下的，牠被摔在地上…。』

〔在啓示錄十二章九節，〕『龍』指明巨大、殘忍與殺害；『蛇』是指那一直在欺騙人的狡猾者；『魔鬼』的意思是控告者或毀謗者；撒但是背叛者。

這時撒但被摔下去，因為得勝者，就是男孩子，被提到神那裏。這裏的原則是，男孩子在那裏，那裏就沒有仇敵的立場。撒但已經在基督的十字架上受了審判，但這審判需要執行。召會應當完成這審判，但召會失敗了，所以得勝者必須起來，站住召會的地位，執行神在撒但身上的判決。…得勝者被提到神的寶座那裏時，那裏就不再有地方給仇敵。

一個尋求的信徒也許對付他的良心，直到良心成為純潔的良心。然而，當良心成為純潔的，就很容易軟弱。…我們良心軟弱的時候，仇敵總是控告我們，使我們一直覺得我們不對。…我們必須藉着血的遮蓋，站住抵擋仇敵。我們不僅必須宣告，更必須宣揚救贖之血的能力。（李常受文集一九六四年第二冊，六七二至六七三頁。）

信息選讀

神所有的子民，在神永遠的…目的裏，都是有分的；但是，他們沒有都負起該負的責任，所以神從

WEEK 8 — DAY 4

Morning Nourishment

Rev. 12:7-9 And there was war in heaven: Michael and his angels went to war with the dragon. And the dragon warred and his angels. And they did not prevail, neither was their place found any longer in heaven. And the great dragon was cast down, the ancient serpent, he who is called the Devil and Satan, he who deceives the whole inhabited earth; he was cast to the earth...

[In Revelation 12:9] dragon indicates greatness, cruelty, and killing; serpent refers to the cunning one who always deceives; devil means accuser, or slanderer; and Satan is the rebellious one.

Satan is cast down at this point because the overcomers, the man-child, are caught up to God. The principle here is that where the man-child is, there is no ground for the enemy. Satan has been judged on the cross of Christ, but this judgment needs to be executed. The church should carry out this judgment, but it has failed, so the overcomers must rise up to take the position of the church to execute God's sentence on Satan.... After the overcomers are raptured and caught up to God's throne, there will be no more place there for the enemy.

A seeking believer may deal with his conscience until it becomes a pure conscience. However, when the conscience becomes pure, it is easy for it to be weak....When [it] is weak, the enemy always accuses us, causing us to constantly feel that we are not right.... [So] we have to stand against the enemy by the covering of the blood. We have to not only claim but proclaim the power of the redeeming blood. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 4—Revelation," pp. 495-496)

Today's Reading

All of God's people have a part in His eternal purpose, but not all assume their rightful responsibility. Therefore, God chooses a group of people from

他們中間揀選出一班人來。這一班人是許多人中間的一部分，是神揀選出來的，…這就是這個婦人所生的男孩子。

〔男孩子的〕被提不光是個人的問題，被提更是爲着要了結歷世歷代以來的那一個爭戰。…天上一有了爭戰，米迦勒同他的使者就與龍爭戰。龍就是那古蛇。牠是一條蛇變成一條龍，牠的能力越過越大了。但是，男孩子一被提，就不只不讓牠再大下去，並且要把牠從天上摔下去。所以被提是一種工作，使撒但在天上再沒有地位了。

啓示錄十二章的男孩子就是站在召會的地位上的得勝者，所以這個男孩子一被提，撒但就從天上被摔下來，國度就來到了。

得勝者所以作得勝者，不是爲着自己得榮耀，得冠冕，乃是站在召會所當站的地位上，替召會作事情。…召會失敗了，…沒有站所當站的。惟有一班人…來替召會作那些事情，負那個責任，這一班人就是得勝者。得勝者所作的，就算是全召會所作的。只要有人在那裏作得勝者，神就算是已經得着了。這就是男孩子的原則。

神的難處因着男孩子的被提就解決了，好像男孩子一出來，神的目的就非得着不可了。這是今天神所呼召、所注意的，神要得着這樣的人來達到祂當初的目的。（倪柝聲文集第二輯第十四冊，九〇、九二至九三、九五至九六、九八至九九頁。）

參讀：聖潔沒有瑕疵，第四章；啓示錄生命讀經，第三十七至三十八篇。

among them. This group is a portion of the whole, a part of the many chosen by God. This is the man-child brought forth by the woman.

The rapture of the man-child is not just a matter of some individuals being caught up, but more than that, it is to bring to an end the warfare which has been going on for ages and generations...When this warfare takes place in heaven, Michael and his angels fight against the dragon, who is the old serpent. Formerly he was a serpent, but now he has changed in form to a dragon. He has steadily increased his power. However, once the man-child is caught up, not only is the dragon unable to be enlarged any further, but he is cast down from heaven. The rapture of the man-child is a transaction which causes Satan to have no more position in heaven.

The man-child in Revelation 12 consists of the overcomers who stand on behalf of the church. Therefore, as soon as the man-child is caught up, Satan is cast down from heaven and the kingdom comes.

The reason for the overcomers to be the overcomers is not to receive glory or crowns for themselves, but simply to take the position which the whole church should take and do the work for the church...The church... has failed... [and] has not gained the ground for God. There is only a group of people left to do that work for the church and to take up the church's responsibility. This group is the overcomers. What they do is counted as the work of the whole church. If there are those who will be the overcomers, God's purpose is attained and He is satisfied. This is the principle of the man-child.

God's difficulty is removed by the rapture of the man-child; His problem is solved. It seems that once the man-child is born, God's purpose can no longer be hindered. This is what God is calling for today; this is what interests Him today. God needs a group of people to attain His original goal. (CWWN, vol. 34, "The Glorious Church," pp. 75-76, 78, 81, 83-84)

Further Reading: CWWN, vol. 34, "The Glorious Church," ch. 4; Life-study of Revelation, msgs. 37-38

第八週■週五

晨興餽養

太十六 18 ~ 19『…我要把我的召會建造在這磐石上，…我要把諸天之國的鑰匙給你，凡你在地上捆綁的，必是在諸天之上已經捆綁的；凡你在地上釋放的，必是在諸天之上已經釋放的。』

羅十四 17『因為神的國…乃在於公義、和平、並聖靈中的喜樂。』

以斯拉記所載的歷史，乃是關於以色列人從被擄中歸回，重建神的殿，開始神選民中間照着神的經綸，為着祂在地上見證的恢復。尼希米記所載的歷史，乃是關於重建耶路撒冷的城牆，繼續神選民中間祂見證的恢復，以完成祂的經綸。

尼希米記的重點是：耶路撒冷城是城內神殿的防衛和保護。這表徵神的殿作為神在地上的居所和家，需要祂的國得建立作範圍，以護衛祂在地上行政的權益，使祂能完成祂的經綸。重建神的殿，豫表神恢復墮落的召會；重建耶路撒冷的城牆，豫表神恢復祂的國。神建造祂的殿和建造祂的國是並行的。（太十六 18 ~ 19。）（尼希米記生命讀經，一至三頁。）

信息選讀

摩押人和亞捫人的首領對尼希米為以色列人求好處甚為惱怒。（尼二 10。）…尼希米二章十七至二十節說到耶路撒冷城牆的重建。摩押人和亞捫人的首領嗤笑、藐視以色列人，問他們這樣作，是否

WEEK 8 — DAY 5

Morning Nourishment

Matt. 16:18-19 ...Upon this rock I will build My church.... I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

Rom. 14:17 For the kingdom of God is... righteousness and peace and joy in the Holy Spirit.

The book of Ezra is a history of the return of Israel's captivity and the rebuilding of the house of God as the initiation of God's recovery among His elect for His testimony on the earth according to His economy. The book of Nehemiah is a history of the rebuilding of the wall of the city of Jerusalem as a continual recovery among His elect for His testimony for the accomplishment of His economy.

The crucial point of the book of Nehemiah is that the city of Jerusalem was a safeguard and protection for the house of God, which was in the city. This signifies that the house of God as His dwelling and home on the earth needs His kingdom to be established as a realm to safeguard His interest on the earth for His administration, to carry out His economy. The rebuilding of the house of God typifies God's recovery of the degraded church, and the rebuilding of the wall of the city of Jerusalem typifies God's recovery of His kingdom. God's building of His house and His building of His kingdom go together (Matt 16:18-19). (Life-study of Nehemiah, pp. 1-2)

Today's Reading

The leaders of the Moabites and Ammonites were greatly displeased about Nehemiah's seeking the good of the children of Israel (Neh. 2:10). Nehemiah 2:17-20 is a word concerning the rebuilding of the wall of Jerusalem. The leaders of the Moabites and Ammonites mocked and despised the children

要背叛王。(19。) 尼希米回答他們說，『天上的神必親自使我們亨通；所以我們作祂僕人的，要起來建造。你們卻在耶路撒冷無分、無權、無記念。』(20。) 這答覆指明尼希米並不膽怯，反而非常進取。任何膽怯的人，都無法作神的僕人。

仇敵發怒，大大惱恨，嗤笑猶大人，藐視他們的建造。(四 1~3。) …尼希米信靠神，禱告神使〔仇敵〕的凌辱歸於他們自己；這樣，猶大人建造城牆，城牆就都連接起來，高至一半，因為他們用心作工。(4~6。) 今天無論我們多麼受譏諷並藐視，我們都該有心建造，也該進取。

一面，以色列人豫備好爭戰；另一面，他們信靠神，相信神要為他們爭戰。在這事上他們也是進取的。膽怯的人也許說，神既為我們爭戰，我們就不需要作甚麼。但實在說來，神要幫助那些幫助自己的人。你若不幫助自己，神就不會幫助你。照着歷史，神不幫助膽怯的人。從神得着幫助的，乃是進取的人。

在〔舊約的〕豫表裏，許多人照着他們天然的性能和天然的美德，暫時為神所用，這有屬靈的含意。這事的例子是尼希米和他的進取，就是他屬人行為上的美德。…在新約…裏，一切天然的美德和性能都該被帶到十字架上。這些需要被置於十字架，並被除去。

照着基督十字架真正的意義，十字架的意思不僅僅是某樣事物被帶到盡頭，乃是天然的事物被除去，好被帶到復活裏。(尼希米記生命讀經，四至六、一五至一六頁。)

參讀：尼希米記生命讀經，第一至二篇。

of Israel and asked whether they would rebel against the king by doing this (v. 19). Nehemiah answered them by saying, "The God of heaven Himself will make us prosper; therefore we His servants will rise up and build. But you have no portion nor right nor memorial in Jerusalem" (v. 20). This answer indicates that Nehemiah was very aggressive. He surely was not cowardly. Anyone who is cowardly cannot be a servant of God.

The enemies became angry and greatly enraged, and again they mocked the Jews and despised their building (4:1-3). Nehemiah trusted in God by praying that God would return their reproach to themselves. Thus the Jews built the wall, and all the wall was joined together to half its height, for they had a heart to work (vv. 4-6). Today, no matter how much we may be mocked and despised, we should have a heart to build and should be aggressive.

On the one hand, the children of Israel were prepared to fight; on the other hand, they trusted in God that He would fight for them. In this matter also they were aggressive. Those who are cowardly might say that, since God will fight for us, there is no need for us to do anything. But in a very real sense, God will help those who help themselves. If you do not help yourself, God will not help you. According to history, God does not help the cowardly. It is the aggressive ones who have received help from God.

In the typology in the Old Testament... many persons were temporarily used by God according to their natural capacity and natural virtues to signify something spiritual. An example of this is Nehemiah and his aggressiveness, which was a virtue in his human conduct.... In the New Testament, all the natural virtues and capacities should be brought to the cross. They need to be put to the cross and crossed out.

According to the real significance of the cross of Christ, the cross does not mean merely that something is put to an end but that the natural things are crossed out in order to be brought into resurrection. (Life-study of Nehemiah, pp. 3-5, 12-13)

Further Reading: Life-study of Nehemiah, msgs. 1-2

第八週■週六

晨興餽養

王上八 48『他們若…全心全魂歸向你，又向着自己的地，…和你所選擇的城，並我為你名所建造的殿，向你禱告。』

彼前五 2～3『務要牧養你們中間神的羣羊，按着神監督他們，…乃是出於甘心；…出於熱切；…作羣羊的榜樣。』

尼希米是個不活在天然的人裏，卻活在復活裏的人。他是進取的，但他的進取伴隨着其他特徵。首先，他愛神。…他也愛聖地（表徵基督）、聖殿（表徵召會）、和聖城（表徵神的國）。他愛神，並且在豫表裏，他愛基督、召會和國度。尼希米這位愛神的人，也是個接觸神…（和）禱告神（的人）。（尼一 4。）…尼希米信靠神，甚至與神是一。

尼希米是進取的人；他愛神、聖地、聖殿和聖城，他接觸神，與神交通，信靠神，並與神是一。結果，他成爲神的代表。（尼希米記生命讀經，一九頁。）

信息選讀

在尼希米五章十四至十九節，我們看見尼希米的好榜樣。…尼希米與他弟兄因敬畏神，十二年之久沒有喫省長的俸祿。（14～15。）

尼希米堅定持續修造城牆。他和他的弟兄並眾僕人，…並沒有置買田地。這就是說，他們沒有接受任何一種報酬。反而他在席上豐盛的供養一百五十

WEEK 8 — DAY 6

Morning Nourishment

1 Kings 8:48 And if they return to You with all their heart and with all their soul..., and they pray to You toward their land..., the city that You have chosen, and the house that I have built for Your name.

1 Pet. 5:2-3 Shepherd the flock of God among you, overseeing...willingly, according to God;...eagerly;... by becoming patterns of the flock.

Nehemiah was one who lived not in his natural man but in resurrection. He was aggressive, but his aggressiveness was accompanied by other characteristics. First, he loved God.... He also loved the Holy Land (signifying Christ), the holy temple (signifying the church), and the holy city (signifying the kingdom of God). He loved God and, in typology, he loved Christ, the church, and the kingdom. As a person who loved God, Nehemiah was one who contacted God, ...prayed to God (Neh. 1:4).... Nehemiah trusted in God and... became one with God.

Nehemiah was an aggressive person who loved God, the Holy Land, the holy temple, and the holy city, who contacted God and had fellowship with Him, who trusted in God, and who was one with God. As a result, he became the representative of God. (Life-study of Nehemiah, p. 15)

Today's Reading

In Nehemiah 5:14 through 19 we see Nehemiah's good example....Nehemiah and his brothers did not eat the food appointed for the governor for twelve years because of the fear of God (vv. 14-15).

Nehemiah applied himself to work on the city wall. He, his brothers, and all his servants... did not acquire fields. This means they did not receive any kind of payment. Rather, he fed richly at his table one hundred fifty Jews and rulers,

個猶大平民和官長，此外還有從四圍外邦中到他這裏來的猶大人；雖然如此，他並不要省長的俸祿，因為百姓為建造服役甚重。（16～18。）

省長尼希米在王的地位上，在重建耶路撒冷城牆以完成神經綸的事上，居心純全。他不自私，不尋求自己的利益，也不像諸王（包括大衛）一樣放縱性慾。所以他有資格享受拔尖的分，就是神向祂選民所應許之美地的君王職分。他不圖私利，反而供養別人，目的是為建造城牆。在人類歷史中，他可能是惟一這樣行的國家首領。結果，他就為神所用。

尼希米從神得着幫助，在重建耶路撒冷城牆上大成功。今天我們，尤其是眾召會中領頭的人，思想他的榜樣，的確是值得的。尼希米是一國的元首，治理者，但他全然沒有野心。這由他承認自己需要以斯拉的事實所指明。在重新構成以色列國的事上，尼希米知道自己不認識神的話，但以認識神的話聞名的以斯拉仍活着，所以尼希米願意求助於以斯拉。今天許多領頭的人不願這樣尋求幫助。…尼希米知道，若沒有以斯拉，他就無法將神的百姓重新構成。

尼希米是人類歷史上完美的首領，上好的首領。惟有在所羅巴伯、以斯拉、尼希米這樣的人領導下，以色列纔能重新構成為神在地上的見證，神在地上的彰顯，成為與外邦列國完全不同的子民。這也豫表神今天所要得着的召會。

百姓對尼希米沒有抱怨，人人都珍賞他，感激他。我們可以說，尼希米是位傑出的長老，他是一個上好的榜樣，說出長老該如何行。盼望今天眾召會中所有的長老都像尼希米一樣。（尼希米記生命讀經，八、一〇、三六至三七、三九、三六頁。）

參讀：尼希米記生命讀經，第三至五篇。

besides those who came to him from the surrounding nations, not demanding the food appointed for the governor, for the building service was heavy on the people (vv. 16-18).

Nehemiah, as the governor, in the position of a king, was a man with a pure heart for the rebuilding of Jerusalem's wall in carrying out God's economy. He was not selfish, he did not seek his own interests, and he was not indulgent in sexual lust like all the kings, including David. Therefore, he was qualified to enjoy the top portion, the kingship of the good land promised by God to His elect. Instead of being self-seeking, he fed others for the purpose of building up the wall. In human history he might have been the only leader of a nation to behave in such a way. As a result, he was used by God.

Nehemiah received help from God to carry out a great success in the work of rebuilding the wall of the city of Jerusalem. It is surely worthwhile for us today, especially the leading ones in the churches, to consider his example. Nehemiah was a head, a ruler, of a nation, but he was altogether not ambitious, ... indicated by the fact that he recognized his need of Ezra. In reconstituting the nation, Nehemiah realized that he did not know God's Word. But Ezra, who was famous for his knowledge of the Word of God, was still alive, and Nehemiah was willing to go to Ezra for help. Many of today's leaders would not seek help in such a way... Nehemiah knew that without Ezra he could not reconstitute the people of God.

Nehemiah was the perfect leader, the best leader in human history. Only under the leadership of such persons as Zerubbabel, Ezra, and Nehemiah could Israel be reconstituted to be the testimony of God, the expression of God on earth, a people absolutely different from the Gentile nations. This is a type of what God wants the church to be today.

There were no complaints about Nehemiah from the people. Everyone appreciated him and was grateful for him. We may say that Nehemiah was an outstanding elder, the best example of what an elder should be. I hope that all the elders in the churches today will be like Nehemiah. (Life-study of Nehemiah, pp. 6-7, 32-33, 31)

Further Reading: Life-study of Nehemiah, msgs. 3-5

第八週詩歌

補917

看哪！主必快來！

(英893)

E 大調

4/4

1 1 1 3 3 | 6 -- 6 | 5 1 4 3 | 2 -- 2 | 3 5 6 5 |
 一 今日爭戰兇猛，撒但尚未退敗；戰場傳來呼
 喊之聲，比前更加澎湃；陰府背叛喧囂，雖
 仍強悍不衰；請聽夜半主發呼聲：“看哪，我必快來！”

- 二 雖有更苦試煉， 爭戰不斷接連；
 黑暗權勢如同軍隊， 集聚進逼無間；
 正當儆醒等候， 正逢艱苦試驗；
 卻聞歌聲喜樂、甘甜：“我主已快顯現！”
- 三 當在末後年日， 持守見證不移；
 撒但無所不用其極， 我們仍需站立；
 應當重新得力， 纔能勝過仇敵；
 直到見主，何等歡喜， 歎息全都止息。
- 四 誰願奮力進前， 靠主能力遮蓋？
 誰願堅定為主爭戰， 直到那日奏凱？
 得勝歡呼號聲， 至終必定傳開；
 何等喜樂，已先聽見：“看哪，我必快來！”
- 五 誰願走上窄路， 將神旨意揀選？
 歷經風暴，通過考驗， 絕不退後、心變？
 誰願忠勇進前， 忍受痛苦、兇險？
 眾得勝者彷彿看見：“我主已快顯現！”
- 六 應當加緊腳步， 儘管黑暗四佈；
 期待那日被提之福， 榮耀輝煌奪目；
 終將撒但征服， 迎接再臨基督；
 得勝者阿，揚聲歡呼：“看哪！耶穌，我主！”

WEEK 8 — HYMN

Conflict today is fierce

Spiritual Warfare — By the Lord's Coming

893

1. Con - flict to - day is fierce, The strength of Sa - tan more; The
 cry of bat - tle call - ing now Is loud - er than be - fore. The
 re - bel voice of hell E'en strong - er now be - comes; But
 list, the mid - night cry re - sounds, Be - hold, I quick - ly come!

2. Trials more bitter grow,
 The fighting doth enlarge;
 Hell's forces rally all their pow'rs
 And gather for the charge.
 Yet while we wait and watch
 And feel the war severe,
 We hear the joyful song ring out,
 Jesus, the Lord, is near!
3. 'Tis harder at the end
 The word to testify,
 For Satan fights with all his pow'r
 Our witness to defy.
 Much greater strength we need
 The foe to overcome;
 How happy when the Lord we see
 And all our sighing's done!
4. Who then will forward go
 Strong in His mighty power?
 Who then will firmly trust the Lord
 Until the vict'ry hour;
 Till with the conqu'rors blest,
 The triumph song's begun?
 That man will then rejoice to hear,
 Behold, I quickly come!
5. Who then will choose God's best,
 And take the narrow track,
 Though passing thru the wildest storms,
 Yet never turning back?
 Who now will dare press on,
 Enduring pain and fear?
 All such will then rejoice to see
 Jesus, the Lord, is near!
6. Though deep the darkness be
 We still would onward go,
 Till we the day of rapture greet
 And glory 'round shall glow.
 'Tis there we'll see the Lord,
 And Satan overcome;
 The overcomers will rejoice,
 Jesus, the Lord, has come!

