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国际长老及负责弟兄训练

INT'L TRAINING FOR ELDERS AND RESPONSIBLE ONES

(October 2020)

总题：

基督徒生活、召会生活、
这世代的终结、以及主的来临

General Subject:

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

晨兴圣言

Holy Word Morning Revival

总题：

基督徒生活、召会生活、
这世代的终结、以及主的来临

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得以被主预备好
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以转移时代

General Subject:

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

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第一周

这世代—奥秘时代—的终结

读经：太二八 20，启十 7，提前一 4，三 9，弗三 9，五 32，来十一 6

纲要

周一

壹 “我天天与你们同在，直到这世代的终结”——太二八 20：

- 一 “终结”这辞意指有一个过程，要达到完全或完成——二四 3。
- 二 这世代的终结与这世代的末期，指同样的事。
- 三 马太二十八章二十节中“这世代的终结”，指明召会时代（也就是恩典时代）的结束——约一 14，16～17，启二二 10。
- 四 这世代的终结将是大灾难的三年半——但十二 4，6～7，9。

贰 今世—恩典时代，召会时代—乃是奥秘的时代——弗五 32：

- 一 启示录十章七节说，“神的奥秘就完成了；”完成神的奥秘就是结束奥秘的时代——西二 2，弗三 3，5，五 32。
- 二 从亚当到摩西，以及从摩西到基督这两个时代，

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,

每件事都是揭示出来的，并没有奥秘；将来在千年国时代并新天新地里，也是这样——一切都是揭示出来的，不再有奥秘。

三 从基督成为肉体到千年国的时代—召会时代，恩典时代—一切都是奥秘—提前三 9：

- 1 基督成为肉体是个奥秘，乃是奥秘时代的开始；借着基督成为肉体，无限的神被带进有限的人里面—16 节。

周二

- 2 基督是神的奥秘—西二 2：

- a 神是奥秘；基督作为神的具体化身彰显神，乃是神的奥秘。
- b 基督作为神的奥秘，乃是神的具体化身；神格一切的丰满，都有形有体地居住在基督里面—9 节。

周三

- 3 召会是基督的奥秘—弗三 4～6：

- a 基督是奥秘；召会作为基督的身体彰显基督，乃是基督的奥秘。
- b 基督与召会成为一灵，乃是极大的奥秘—五 32，林前六 17。
- c 在召会时代—奥秘时代—的期间，基督正建造召会，基督的身体，作祂的新妇—太十六 18，罗十二 4～5，林前十二 12，27，弗四 16，西一 18，启十九 7～9。

- 4 诸天的国、福音、基督的内住、圣徒要来的复活和

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,

改变形状，这些都是历世历代所隐藏的奥秘—太十三 11，弗六 19，西一 26 ~ 27，林前十五 51 ~ 53。

5 第七号吹响时，这一切奥秘都要完成、结束、并且过去—启七 10。

周四

四 我们要“将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明”—弗三 9：

1 在新约中，奥秘不光是指那些向我们隐藏，我们所不知道的事，更是指隐藏在神心里的事—可四 11，罗十六 25 ~ 26，西一 26 ~ 27，二 2，四 3，弗一 9，三 3 ~ 4，9，五 32，六 19。

2 神的奥秘乃是祂隐藏的定旨，就是要将祂自己分赐到祂所拣选的人里面；因此有了神奥秘的经纶—三 9。

3 隐藏在神心里的奥秘乃是神永远的经纶，（一 10，三 9，提前一 4，）就是神永远的目的和祂的心愿，要把祂自己在祂神圣的三一里，就是父在子里，借着灵，分赐到祂所拣选并救赎的人里面，作他们的生命和性情，使他们能与祂一样，成为祂的复制，（罗八 29，约壹三 2，）成为一个生机体，就是基督的身体，作为新人，（弗二 15 ~ 16，）要成为新耶路撒冷。（启二一 2 ~ 二二 5。）

4 保罗不仅传基督那追测不尽之丰富的福音；他也传隐藏在神里之奥秘经纶的福音—弗三 8 ~ 9：

a 这隐藏在神里之奥秘经纶的福音，是要产生召会，

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

好照着神永远的定旨，作神的彰显，使神得荣耀—10～11，21节。

- b.今天我们必须传扬这隐藏在神里之奥秘的福音，将那隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明；神创造万有，乃是为着成就祂的意愿、祂心头的愿望、以及祂永远的定旨——5，9，11，三8～11。

周五、周六

叁 奥秘的时代乃是信的时代—来十一1，6，启十7，提前三9：

- 一 神的奥秘是凭信而知道的；因此，奥秘的时代也是信的时代—启十7。
- 二 信是一种质实的能力，我们凭此将未见之事或所望之事质实出来，质成现实—来十一1：
 - 1 信心使我们对未见之事有把握，使我们确信所没有看见的事；因此，信是未见之事的证据、证明—1节。
 - 2 我们不是顾念、注视所见的，乃是顾念、注视所不见的一林后四18。
 - 3 基督徒的生活是一种未见之事的生活，主的恢复是要将祂的召会从所见的恢复到所不见的事—罗八24～25，来十一27，彼前一8，加六10。
- 三 信仰是神在人身上完成祂新约经纶唯一的路—来十一6：
 - 1 神的经纶是在信仰里的，就是在信仰的范围和元素里得以开始而发展的；若没有信，我们就无法实化神的经纶—提前一4。
 - 2 在神新约的经纶里，信是人接触神唯一的要求—来

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 就着新约经纶中的一切而言，神对我们的要求乃是信—罗一 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们里面，成为我们相信祂的能力；主耶稣注入我们里面以后，就自然而然成为我们的信—罗三 26。

5 借着在基督耶稣里的信，我们被带进与基督生机的联结里；在这生机的联结里，我们经历基督并活基督—加二 16, 20，约十四 17，弗三 17。

6 在基督的身体里，“神…分给各人信心的度量；”因此，我们不该看自己过于所当看的，乃要“看得清明适度”—罗十二 3。

7 信是对得胜者神圣的要求，他们达到这要求，就能在基督凯旋回来时与祂相见，并得着国度的赏赐—路十八 8，提后四 7 下 ~ 8 上，来十 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.

第一周■周一

晨兴喂养

太二八 20 “…看哪，我天天与你们同在，直到这世代的终结。”

启十 7 “但在第七位天使发声的日子，要吹号的时候，神的奥秘就完成了…”

“这世代的终结”一辞…的原文也可译为“这世代的完成”，或“这世代的总结”。这世代的终结就是指要结束这世代之大灾难的三年半。因此，这世代的终结不是这世代的结束，乃是这世代的末期。

我们在马太福音末了一节看见“这世代的终结”一辞。（二八 20。）因着我们盼望被提，我们就期待主与我们同在，直到这世代的终结，不是直到这世代的结束。在这世代的结束，主要降临到地上，祂的脚要站在橄榄山上。这事发生以前，将有一段时期，圣经称为这世代的终结，这段时期将持续三年半。（马太福音生命读经，七九八至七九九页。）

信息选读

第七位天使吹号的时候，神的奥秘就结束了。（启十 7。）从亚当到摩西，以及从摩西到基督这两个时代，每件事都是揭示出来的，都是显明的，并没有奥秘。将来在千年国时代和新天新地里，也是这样，一切都是揭示出来的，不再有奥秘。但是从基督到千年国的时代，一切都是奥秘。这奥秘的时代开始于基督的成为肉体，（提前三 16，）然后是基督自己、（西二 2，）召会、（弗三 4～6，）诸天的国、（太十三 11，）福音、（弗六 19，）基督的内住，（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,) 最后结束于圣徒要来的复活和改变形状, (林前十五 51 ~ 52,) 这些都是历世历代所隐藏的奥秘。(罗十六 25, 弗三 5, 西一 26。) 第七号吹响时, 这一切奥秘都要完成、结束、并且过去。在吹第七号时, 不仅神忿怒的审判要临到地上, 神的奥秘也要完成。(启十 7。)

今天内住的基督和召会乃是奥秘。…当我们说, “赞美主, 基督在我们里面!” 他们也许要说, “拿出来给我们看看!” 这时候我们只能回答说, “我无法拿给你们看, 但我知道基督在我里面。” 基督住在我们里面乃是一个奥秘。在饭馆里, 如果出纳员多找了钱, 非基督徒会觉得很高兴, 认为占了便宜。但是我们会把这些多找的钱归还, 这对出纳员是个奥秘。不信主的人无法了解我们到底是什么人。…虽然今天是奥秘的时代, 但到第七号吹响的时候, 奥秘就要过去。吹第七号的时候, 基督要显明出来, 全地都要认识祂。那时候, 那些出纳员就要明白, 为什么我们这些奥秘的人会把多找的钱还给他们。他们也许会说, “我们从前以为他们是傻瓜, 现在我们明白了!” 他们虽然今天不懂这奥秘, 但是有一天就会明白。(启示录生命读经, 三六五至三六六页。)

基督的两次来, 就成了这奥秘时代的开端和结束。在这一个奥秘的时代里, 神所作的一切都是奥秘。比如, 耶稣基督成为肉体、钉死、复活、成为那灵、进入信祂的人里面, 这都是奥秘。还有, 救赎、赦罪、重生等, 这些是怎么一回事? 奥秘哉! 不仅基督是奥秘, 我们各个人也都是奥秘。(神圣分赐的异象与新路实行的指引, 二七至二八页。)

参读: 马太福音生命读经, 第六十二篇; 启示录生命读经, 第二十四、二十六、三十篇; 圣经中四个“七”的预言, 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

第一周■周二

晨兴喂养

西二 2 “要叫他们的心得安慰，在爱里结合在一起，以致丰丰富富地在悟性上有充分的确信，能以完全认识神的奥秘，就是基督。”

9 “因为神格一切的丰满，都有形有体地居住在基督里面。”

如果只有宇宙而没有神，宇宙就是虚空的。…这宇宙里若没有神，我们就都要为宇宙的虚空而哭泣。因为有一个大容器，却没有内容。星宿在这里，是因着神。花卉如此美丽，是因着神。走兽如此奇妙，是因着神。人类在这里，也是因着神。神就是答案。无神论者可能说，这完全是迷信荒谬之言。但我们知道为什么有天地。一切花卉、五谷、走兽、飞鸟乃是因着神而存在。宇宙是因着神而有的。这不是迷信。（李常受文集一九七七年第二册，二九四页。）

信息选读

我们知道宇宙的奥秘乃是神，我们知道神创造的奥秘，我们知道人生的奥秘，我们也知道圣经的奥秘。然而，今天这奥秘对许多基督徒而言，仍然是奥秘。…罗马书在第一章开始于堕落的罪人，就是堕落的子民，到了第十二章，他们成了基督的身体。以弗所书却不是这样，以弗所书开始于在永远里的神。…（以弗所）书有这样的辞—永远的定旨。（三 11。）这永远的定旨一直是个奥秘，直到使徒们被兴起。神敞开祂的胸怀，将隐藏在祂里面的奥秘，向祂的众使徒显明了。

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.

那么，我们必须问：什么是神的奥秘？神在哪里？犹太人和回教徒都相信神。…只有一位神。犹太人相信旧约圣经，回教徒相信可兰经。可兰经乃是旧约圣经的仿冒品。他们都相信这位独一的神，但他们不知道这位神乃是一个奥秘。他们也不知道，神的这个奥秘就是基督。（西二2。）

神圣的奥秘，第一，是神的奥秘，第二，是基督的奥秘。我们需要阅读、查考、并祷读歌罗西书和以弗所书，因为这两卷书向我们揭示神的奥秘，就是基督。犹太人在名义上有神，不是在实际上有神。他们的神是个奥秘。他们没有神的实际，因为他们不认识神的奥秘。神的奥秘乃是基督！你若不认识神，并且未曾遇见神，你只要到基督这里来，因为神具体化身在基督里。神格一切的丰满，都有形有体地居住在这位基督里面。（西二9。）你若不相信基督，你就得不着神。若没有基督，即使你说你信神，你所信的只不过是一些名词而已。你信的神是个奥秘；你永远无法体验神。除了借着基督以外，你永远不能摸着神，得着神，或进入神。回教徒和犹太人有神而没有基督，结果他们什么也没有。这位神乃是在基督里面。你若没有基督，你就没有神。基督是奇妙的，因为祂是神的奥秘、答案、解释、化身和实际。祂一点不差的^{就是神}，然而祂不只是神而已。基督乃是“神加上…”。…祂是一个微小的人，来自加利利这个受人藐视的地区，但这人却是神的奥秘。在祂以外，或没有祂，你永远不能看见神。无论你信或不信，祂乃是神。祂就是神！在整个宇宙里，神是在基督里面。基督在哪里，哪里就有神。离了基督，你永远找不到神。（李常受文集一九七七年第二册，二九四至二九六页。）

参读：神经纶中的两大奥秘，第一章；神的奥秘与基督的奥秘，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

第一周■周三

晨兴喂养

弗三4~6“你们念了，就能借此明了我对基督的奥秘所有的领悟，这奥秘在别的世代中，未曾给人们的子孙知道，象如今在灵里启示祂的圣使徒和申言者一样；就是外邦人在基督耶稣里，借着福音得以同为后嗣，同为一个身体，并同为应许的分享者。”

基督是神的奥秘。…历史上从来没有一个名字，象耶稣基督这样奇妙。今天列国无论是赞同祂或是反对祂，都用耶稣的年历。这是耶稣的年代。每一年都是基督这微小之人的纪年。…没有一个名大过耶稣之名。然而祂在哪里？…祂不仅在诸天之上，祂也在地上。…宇宙的奥秘是神，神的奥秘是基督，而基督的奥秘就是召会。（弗三4~11。）（李常受文集一九七七年第二册，二九六至二九七页。）

信息选读

甚至说召会是蒙神呼召之人的聚集，也太肤浅了。召会乃是基督的身体。召会是一个生机体，不是一个组织。…召会乃是基督的奥秘。换句话说，召会就是奥秘的基督。召会就是基督。（林前十二12。）所以当我说我们乃是基督，这并不过分。阿利路亚，我们在这里乃是基督！一面说，我们是奇妙的人，另一面说，我们是奥秘的基督。在我们里面，我们有一个奥秘的部分，那个部分就是基督。今天基督就在这里。（李常受文集一九七七年第二册，二九七页。）

按照以弗所三章四节，召会有一个特别的名称——基督的奥秘。神是个奥秘，祂是真实的、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，却是看不见的。从来没有人见过神，（约一18上，）所以神是个奥秘。这位奥秘的神具体化身在基督里，因此，基督乃是神的奥秘。（西二2。）保罗在以弗所三章四节用了“基督的奥秘”一辞，来说明神永远经纶里作基督身体的召会。指明召会乃是基督的奥秘。

信徒有基督这位神的奥秘住在他们里面，（西一27，）世人却不明白祂在信徒里面。对世人而言，这乃是一个奥秘。包罗万有的基督是奥秘之神的奥秘，这样一位基督作为神的奥秘，产生了一个奥秘的身体，就是召会。（弗一23。）因此，召会是基督这奥秘的延续。奥秘产生奥秘，神的奥秘—基督，带进基督的奥秘—召会。召会这奥秘中的奥秘，乃是神经纶中的奥秘。

基督的奥秘—召会，在别的世代中，未曾给人们的子孙知道。（三5上。）召会，就是基督的身体，在旧约时代是隐藏的。…挪亚虽得着神的吩咐建造方舟，却不知道召会的建造。…摩西虽领受启示建造会幕，但不知道召会的奥秘，所以他也不知道如何建造召会。这奥秘也向撒母耳、大卫和所罗门隐藏起来；他们知道如何建造圣殿，却不知道如何建造基督的身体。

作基督之奥秘的召会，在别的世代中未曾给人们的子孙知道；直到新约时代，在四福音书里借由基督，然后在书信里借由圣灵，才启示给众使徒和申言者。保罗在以弗所三章五节说，这奥秘“如今在灵里启示祂的圣使徒和申言者”。这个历世历代隐藏在创造万有之神里，并向旧约圣徒一直隐藏的奥秘，在新约里已经启示出来。（真理课程四级卷一，一六二至一六五页。）

参读：真理课程四级卷二，第三十一、三十六至三十七课。

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

第一周■周四

晨兴喂养

弗三 8～9 “这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人，并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。”

保罗说到这奥秘，是隐藏在创造万有之神里面的。（弗三 9。）所以要把创造讲进去，因为这一个奥秘，就是神创造的一个答案。…这奥秘是神创造的解答，不仅如此，这奥秘也是历世历代的一个答案。为什么要有历世历代？为什么要有亚当、亚伯、以挪士、以诺、挪亚、亚伯拉罕、以撒、雅各、约瑟、摩西、约书亚、撒母耳、大卫、所罗门，一个又一个的申言者，并且后来怎么会被掳到巴比伦？又怎么有回归？这就是那奥秘。直到大数的扫罗在大马色路上，遇见主；主小小的一问：“扫罗，扫罗，你为什么逼迫我？”（徒九 4，）就把保罗抓住了。从那一天起，主就在保罗身上放（那奥秘的）录影。不久之后，保罗也到处放录影；他先是在地中海四围，将那历世历代隐藏在创造万有之神里面的奥秘，向众人照明；以后，凡我们所有读新约的人，也都被照明，都一同看见了。…今天我们都看见这异象，并且越看这录影就越被照明，使我们也能去向别人照明。（李常受文集一九八七年第一册，五三六至五三七、五四一页。）

信息选读

以弗所三章的〔一件〕大事，乃是九节里奥秘的经纶。经纶就是分赐，将丰富分配给人。使徒保罗在作一种特别的工作—将基督在其丰富里分配到人里面。

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

我们这些真基督徒可以见证，从我们第一次呼求主名的那天起，就有一个奥秘的东西加到我们里面；基督已经分赐到我们里面。基督的奥秘就是基督在其一切丰富里给我们经历。经历基督的丰富，意思乃是基督的某些东西，祂丰富中的某些元素，已经分赐到我们里面。…我们越经历基督，祂就越分赐到我们里面。祂的丰富分赐到我们里面，就是这奥秘的经纶。有一些永远、奥秘、无法理解，却又甜美、丰富、高超的事物，已经分赐到我们这些人里面，并使我们喜乐、活泼、有力、有爱且可爱。这就是享受基督的丰富。

每一位信徒里面都有基督。我们一旦接受了基督，就再也请不走祂。有时我们可能试着拒绝祂，但我们无法摆脱祂。我们甚至可能说，“主，我不爱你；”但祂会说，“我仍然爱你。”即使我们对主说我们不爱祂，但我们越对主说话，就越多接受基督。我们不该抗拒主，反该简单地爱祂。对别人来说，基督徒显得很疯狂，就是因为他们爱主并为主所爱。圣徒们经常长途跋涉，来参加召会的特会。特会期间，我们只参加聚会。我们不是来娱乐，却非常喜乐。不信者无法领会我们的喜乐，他们可能认为我们是迷信或误入歧途了，但真正的原因乃是我們得了这奥秘的分赐。

在召会生活中，来自许多不同国家的圣徒聚集一起。…当我们看见其他圣徒时，无论他们的国籍为何，我们自然就爱他们。我们彼此相爱的原因和动机…是因为我们每一位里面都有一个东西，与其他圣徒里面的那个东西相呼应。我们甚至不懂彼此的语言，但我们彼此相爱，因为我们经历了这奥秘的分赐。…这爱的原因乃是这奥秘的分赐。（李常受文集一九八一年第一册，五五六至五五八页。）

参读：结常存的果子，第二十六篇；神新约经纶中的奥秘，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

第一周■周五

晨兴喂养

弗三 17 “使基督借着信，安家在你心里…”

来十一 6 “人非有信，就不能得神的喜悦；因为到神面前来的人，必须信有神，且信祂赏赐那寻求祂的人。”

灵的事是凭信领略的。…我们知道，基督借着信，安家在我們心里。（弗三 17。）照样，借着信我们知道神有一个经纶，并且若没有信，我们就不能认识神的经纶。关于新约里的一切事，神对我们的要求乃是信。我们若不信，就不能领略任何属灵的事。我们借着信知道有神、基督和灵。因着信，我们知道基督在天上，也在我们灵里。因着信，我们知道圣经是神的话；因着信，我们也知道我们得救了、重生了并蒙神赦免了。因着信，我们得以圣别、变化、更新，至终还要得荣耀。因着信，我们也是得胜者。一切属灵的事都是凭信领略的。（一九九〇年秋全时间训练信息合辑，六三至六四页。）

信息选读

凡凭信领略的事，都是奥秘。为这缘故，现今的时代是信的时代，也是奥秘的时代。不仅如此，凡是奥秘的事都是恩典的事。…神是奥秘的，神的灵也是奥秘的。基督在我们里面是奥秘的，我们的得救、重生、称义、圣别，都是奥秘的。基督的身体也是一个奥秘。因着信，我们知道召会不仅是一个聚集或一个会众，乃是基督的身体；并且因着信，我们知道我们都是弟兄。…我们在关于神的灵和人的灵这事上不该信靠我们的感觉。照着我们的感觉，

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

我们可能以为没有神的灵和人的灵。当我们说到这二灵的时候，我们必须是在信心里。保罗宣告说，“并且照经上所记：‘我信，所以我说话；’我们既有这同样信心的灵，也就信，所以也就说话。”（林后四 13。）保罗不是在知识或感觉的灵里说话，乃是在信心的灵里说话。

今天，神的奥秘是凭信而得知的。奥秘的时代开始于主成为肉体时，但当祂再次显现时，奥秘的时代就要过去。…凡今天不信主耶稣的人，那时候都要看见祂。然而今天一切属灵的事都是奥秘。…所以，我们必须运用神所赐给我们的信。每一个基督徒里面都有一个称为信的东西。我们无法加以解释，但我们有这东西。我们越信神、基督和圣经，我们就越快乐。我们越信基督在我们里面，并安家在我们里面，我们就越乐、越活…。我们越信神的灵在我们灵里内住、工作、感动并运行，我们就越快乐。…我们必须有完全的信心和充分的确信，相信我们有灵，并且神的灵住在我们里面。

信总是有一个对象。我们信心的对象乃是神的话。因着信，我们知道有神，因为圣经告诉我们有神。照样，因着信，我们知道神有一个经纶，因为提前一章四节这么说。…那灵在我们全人里面乃是一个事实。但按照我们的经历和操练，那灵有时候甚至似乎不在我们灵里。我们必须清楚圣经所说的。若单独靠我们的经历，我们就不需要启示；但信圣经所说的，就需要很多的启示。这就是为什么我们必须常来到主的话前。我们越来到主的话前，并认识其中所说的，我们就越自然而然地相信。（参罗十 17。）（一九九〇年秋全时间训练信息合辑，六四至六五、六七页。）

参读：帖撒罗尼迦前书生命读经，第十四篇；神圣分赐的异象与新路实行的指引，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

第一周■周六

晨兴喂养

来十一 1 “信就是所望之事的质实，是未见之事的确定。”

林后四 18 “我们原不是顾念所见的，乃是顾念所不见的，因为所见的是暂时的，所不见的才是永远的。”

在整个宇宙中有两类的事物：看得见的事物与看不见的事物。（西一 16。）按照历史并按照宇宙的实情，看不见的事物管制看得见的事物。例如，我们这人看得见的部分—身体—不是我们全人管制的因素。反之，看不见的部分才是管制的因素。我们不是受身体的管制，乃是受里面看不见却实在的东西管制。不仅如此，我们的定命，我们的未来，不是根据看得见的事物，乃是根据看不见的事物。神是看不见的，（15，提前一 17，）而整个宇宙都在祂的管制之下。（诗一〇三 19，但四 26。）如果我们根据圣经考量人类历史，就知道整个人类历史不是受看得见的人事物，乃是受一位看不见者，管制并指引。（徒十七 26。）（李常受文集一九七五至一九七六年第三册，九〇至九一页。）

信息选读

只有圣经，书中之书，告诉我们看不见的事物。…那些有智慧的人顾念看不见的事物，就是那些看不见却启示在圣经里的事物。（林后四 18。）在基督里的信徒从来没有看见神，但他们相信祂并且爱祂，因为圣经启示祂。（彼前一 8。）照样，我们从来没有看见永远的生命或我们的灵，但我们相信这些看不见的事物，因为圣经将其启示给我们。

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于看得见的事物，乃是出于看不见的事物。任何属于基督徒生活的事物都是看不见的。召会的堕落，乃是由于基督徒从看不见的事物转向看得见的事物；而主的恢复是要将祂的召会从所见的恢复到所不见的事。当我们只顾到看得见的事物，我们就堕落了。然而，当我们照着调和的灵而行（罗八4）以顾到活神，（二者都是看不见的，）我们就被恢复到正常的基督徒生活和召会生活。

我们要顾念看得见的事物，并不需要信。…凭信心行事为人，意思是顾念看不见的事物。在召会生活中，我们不是凭眼见、凭外表行事为人，乃是凭信心行事为人。（林后五7。）我们借着信知道我们得救了。（弗二8。）这信使我们经历神圣的出生，而有神圣的生命。当我们重生时，天然感官所看不见的神圣生命，就分赐到我们里面。这生命分赐的结果，使我们成了主里的弟兄姊妹。即使神圣出生和神圣生命都是看不见的，我们里面却有能质实彼此里面的神圣生命。这质实的能力，能感知我们里面看不见的神圣生命，这就是信。（来十一1。）

信不是照着我们的感觉。信乃是那灵借着神的话，将神圣的元素注入到我们这人里面。当我们从圣经的话、书刊、或我们的灵得着异象，神圣的元素就借着这异象注入到我们里面，这时，有些东西自然而然从我们里面兴起，相信神所说的一切。这就是信。

我们都需要学习向神、祂的话、祂的说话、和祂的异象敞开自己。这样，祂的灵就会在祂的话上盖上印记，并会将神圣的元素灌输到我们里面，作我们相信的能力。这就是信，就是所望之事的质实，是未见之事的确定。（李常受文集一九七五至一九七六年第三册，九一至九三、九六至九七页。）

参读：罗马书的结晶，第七至十一篇；基础训练，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

第一周诗歌

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教会 — 基督的奥秘

8 8 8 8 (英 818)

降 E 大调

2/2

E^b 3 - 3 2 | 1 - 5 - | B^b 5 2 3 4 | E^b 3 - - - | A^b 1 - i 6 |

一 神 是 人 所 不 能 见 者, 从 未 有

E^b 5 - 3 - | F⁷ 2 7 7 6 | B^b 5 - - - | E^b 5 - 5 6 | Fm 4 - 4 5 | E^b 3 -

人 见 过 祂 形; 但 有 基 督 作 祂

3 4 | B^b 2 - - - | E^b 3 · 2 1 1 | A^b E^b 7 B⁷ 4 4 7 | E^b 1 - - - ||

奥 秘, 将 祂 向 人 全 然 表 明。

- | | |
|--------------------------|-------------------------|
| 二 基督乃是神的活话,
祂是神的具体化身, | 是神惟一真实说明;
在祂得见神的本性。 |
| 三 基督是神本体真像,
神的丰满住祂里面, | 是神荣耀所发光辉;
神之所是由祂发挥。 |
| 四 基督现今也是隐瞒,
但有教会作祂奥秘, | 地上今日无人能见;
到处将祂显于人前。 |
| 五 教会是祂丰满表现,
教会是祂真实复本, | 祂是教会内容生命;
祂借教会向人显明。 |
| 六 教会具有基督形像,
祂之所是全在教会, | 是祂扩增,是祂普及;
教会乃是祂的身体。 |
| 七 父神乃在子神里面,
现今这位三一神灵, | 子神且已成为那灵;
是与教会合一同性。 |

WEEK 1 — HYMN

Christ is the mystery of God

The Church — The Mystery of Christ

818

D A/C# Bm D/F# G A⁷ D
1. Christ is the mys - ter - y of God;
D/F# G D/F# D A/E E⁷ A
God is in - vis - i - - ble, un - - shown,
D/F# B⁷/D# Em A⁷/C# D G/B A
9 His i - mage man hath nev - er seen,
D D/F# G D/F# Em A⁷ D G/D D
13 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. |

第二周

儆醒预备，好为着主即将
第二次来临得以被主预备好

读经：太二四 1～3，32～44，二五 1～13

纲要

周一

壹 “来临”（巴路西亚）在原文的意思是“同在”；基督的来临将是祂与祂子民同在的时候；祂的巴路西亚要开始于大灾难之前男孩子（启十二5）和初熟果子（十四1～4）的被提，结束于大灾难末了祂和圣徒一同在地上的显现。（太二四 27，30，帖后二8，犹 14。）

周二

贰 我们需要看见主即将第二次来临的兆头——太二四 1～3：

一 这世代末了（末了三年半大灾难即将开始时）最大的兆头，乃是国度的福音传遍整个居人之地——14节，启六2。

二 主的来临另一个大的兆头，是无花果树所代表的以色列奇迹的复国；这无花果树是给信徒这世代

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

终结的兆头—太二四 32 ~ 35, 耶二四 2, 5, 8。

周三

三 在主再来的那日子以前，必有背道的事，并且那不法的人，就是敌基督，要显露出来—帖后二 3, 7:

1 罪就是不法，就是在神管治人的原则以外，不在这原则之下过生活—约壹三 4。

2 今天不法的奥秘在列国和人类社会中运行，只等敌基督那不法者显露出来；因为灭亡的人不领受对真理的爱，神就使那活动有力、迷惑人的错谬，运行在他们里面，叫他们信从虚谎—帖后二 11。

3 因此，我们能看见以赛亚五章二十节应验在那些相信谎言的人身上：“祸哉，那些称恶为善，称善为恶，以暗为光，以光为暗，以苦为甜，以甜为苦的人！”

四 今世未了的三年半大灾难要开始时，敌基督要把那行毁坏的可憎偶像，就是他自己的像，设立在圣殿里，叫人敬拜那像和他；（太二四 15, 但九 27, 启十三 14, 十四 9, 11;）这表明在主回来以前，神的殿要被重建。（帖后二 4。）

五 洪水以前的挪亚世代被邪恶的生活所麻醉，其光景描绘出主的来临和大灾难以前，世人生活的危险光景—太二四 3, 21, 27, 37, 39, 路十七 26 ~ 27, 二一 34 ~ 36。

六 主再来的一种兆头是许多信徒的信心都失掉了—“人子来的时候，在地上找得到信心么？”—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 主再来的另一种兆头是：“只因不法的事增多，许多人的爱心就渐渐冷淡了”——太二四 12，启二 4。

八 末世和主再来的一个兆头是过度积攒钱财——“你们在末后的日子积蓄财宝”——雅五 3：

1 主再来之前，在末后的日子，人要空前地积攒钱财，因此不晓得他们要来的悲惨，以及他们受神审判悲惨的定命——太十六 27。

2 在末后的日子，人不仅享受物质的东西，并且放纵情欲和空前的宴乐也特别多——雅五 1～6，参亚五 5～11。

周四

叁 我们要被主提取，就必须是为着祂即将来临儆醒并预备好成为祂新妇的人，（太二四 32～44，启十九 7，）好使我们能在大灾难之前被提（三 10，路二一 36）：

一 被提的意思就是被接到主的同在里；我们要被接到主的同在里，今天就必须是在祂的同在里——林后二 10，诗十六 11，二七 8，四三 4，徒三 19～20，出三三 14～16，参创四 16。

二 我们要成为爱主的显现（祂的回来）的人，就必须宝贵祂今天向我们的显现，显明——提后四 8，徒二六 16，约十四 21。

三 被提取的那一个人是在生命上成熟的，另一个人则不是；成熟是一生之久的事；为着主的来临，我们需要爱祂到极点，并在一切事上长到祂里

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，借此预备自己，使我们在祂显现时可以成熟而被提——来六 1，约二一 15～17，弗四 15，参创五 22～24。

四 预备好被提，乃在于借着祷告被基督充满到极点，使我们在生命上长大成熟——弗三 16～17 上，诗歌二九八首。

五 儆醒之意，即小心，不大意，天天防备有会跌倒之可能；儆醒者必是不信靠自己，不自信的人——耶十七 7～8，林后一 8～9，腓三 3，林前十 12。

六 主要象贼一样，（太二四 43～44，）隐密地临到那些爱祂的人，把他们当作宝贝取走；基督在信祂的人是宝贵的，（彼前二 7，）我们的渴望是让祂以祂自己这无上的宝贝，我们的珍宝，（林后四 7，）来充满并浸透我们，使我们成为珍贵的人，甚至就是珍贵本身。（但九 23，十 11，19。）

七 特别在这末后的日子，我们需要儆醒并留意申言者的话，如同留意照在暗处的灯，直等到天发亮，晨星在我们心里出现；（彼后一 19；）在这不多的年日里，让我们作爱主、事奉主的人，天天复兴、得胜，让世界过去，预备自己，全心等候主再来。

周五

肆 主在马太二十五章一至十三节的话是关于儆醒的比喻：

一 童女象征信徒生命的一面；信徒是国度的子民，乃象贞洁的童女，在黑暗的世代里为主作见证

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

(灯)，并从世界走出去迎接主；为此，她们不仅需要圣灵的内住，也需要圣灵的充满—林后十一2，路十一13：

1 灯象征信徒的灵，里面装着神的灵作油—箴二十7，赛六一1，来一9，罗八16：

a 信徒从他们的灵里，照耀出神的灵所发的光；为要让神圣的光得以照进人内里的各部分，神的灵作为油，必须浸润（调和）作为灯芯的人的灵，（参16，）并与人的灵一同“焚烧”。（十二11。）

b 因此，信徒成了世上的光，如同灯照耀在这黑暗的世代里，（太五14～16，腓二15～16，）为主作见证，使神得着荣耀。

2 “出去”（太二五1），指明我们信徒不在任何地方定居或徘徊；反之，我们从世界出去，迎接要来的基督作我们的新郎。

3 我们作为主的寻求者等候主来，乃是靠着我们的良人而与祂一同出去迎见祂；我们无依无靠地信靠祂，并且不断地享受祂作我们“出去”的力量，把世界丢在背后—歌八5上。

二 “愚拙的拿着她们的灯，却没有带着油；但精明的拿着她们的灯，又在器皿里带着油”—太二五3～4：

1 器皿象征信徒的魂—罗九21，23～24。

2 有油在我们的灯里，就是有神的灵住在我们的灵里；器皿里带着油，就是有神的灵充满并浸透我们的魂，使我们能过童女的生活，作主的见证—太二五4，9～10。

3 我们有那灵在我们重生的灵里；但问题是，我们是

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

否有额外的那灵在我们魂里。

4 精明的童女拿着她们的灯，又在器皿里带着油；这表征借着在我们魂里被那灵充满，而有额外的一分油，使我们被变化—林后三 18。

三 得着油，接受更多那灵最好的一条路，是借着默想神的话，好在祷告的灵和气氛中与祂有亲密的交通—诗一一九 15, 23, 25, 27, 48, 78, 97, 99, 148, 约六 63, 弗六 17~18。

周六

四 “愚拙的对精明的说，请分点油给我们，因为我们的灯要灭了。精明的回答说，恐怕不够我们和你们用的，不如你们到卖油的那里，为自己买罢”—太二五 8~9:

1 买的意思是付代价；我们必须付代价，使那灵充满在我们的魂里—4 节，参箴二三 23，启三 18：

a 进到我们的灵里的那灵（罗八 16）是白白赐给的，但浸透的灵作为额外的一分油以充满我们的魂，不是白白给的；这是我们必须出代价买的。

b 代价包括撇下世界、对付己、爱主胜过一切、因基督将万事看作亏损等—太十六 24~26，可十二 30，腓三 7~8。

2 我们急切的需要，乃是更多得着那灵，就是经过过程之三一神的终极完成，而过一种生活，得以买额外的一分那灵，好浸透我们的全人—太二五 9，参但五 27。

五 愚拙的童女器皿里没有带着油，主耶稣来时也没有预备好，她们将错过婚筵；我们是否及早被提进入婚筵，在于我们是否天天买那灵—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, 启十九 7 ~ 9, 林后四 16, 多三 5:

- 1 我们要够资格被提进入新郎的婚筵, 就要经过一段漫长的过程, 累积足够属灵的油在我们的器皿里—启十九 7 ~ 9。
 - 2 我们若要作精明、有智慧的童女, 就是在生命上做醒的人, 就必须赎回光阴; 这意思是我们把握每一有利的时机被那灵充满; 足够的油使我们可以进入婚筵—弗五 16。
- 六 做醒就是终日被那灵充满; 我们若让那灵浸透我们全人, 我们就是做醒的人, 为着主的再来预备自己并被主预备好—14 ~ 18 节, 启十九 7, 二一 2。
- 七 我们每天需要做醒, 付代价买那灵 (就是金油), 使我们能用那灵供应众召会, 作耶稣的见证, 并得主赏赐, 有分于羔羊的婚筵—太二五 9 ~ 10, 启三 18, 亚四 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.

第二周■周一

晨兴喂养

太二四 27 “闪电怎样从东边发出，直照到西边，人子来临也要这样。”

30 “那时，人子的兆头要显在天上，这地的各族都要哀哭；他们要看见人子，带着能力和大荣耀，驾着天上的云而来。”

〔马太二十四章二十七节〕的“来临”，原文是“巴路西亚”（parousia），意即“同在”，和腓立比二章十二节的“同在”同字。主再来，就主对信徒而论，就是祂与信徒同在。主这个同在…是从大灾难之前，得胜者被提…的时候，就开始了，直到大灾难末了，主降临向世人显现出来的时候。…在这一段的时间里面，主先后都来将信徒提去与祂同在。就信徒而论，是信徒被提；就主自己而论，是主来与信徒同在。（圣经要道卷六，一六四四至一六四五页。）

信息选读

从主在大灾难前，头一次提去得胜信徒的时候起，主的“巴路西亚”就开始了。…从那时起，主的“巴路西亚”，就是主来临的同在，最少再过了三年半，才“显现”出来。这个显现，圣经称作主“巴路西亚（同在）的显现（epiphaneia，依皮反尼亚）”。〔帖后二 8。〕所以主的再来，有一段时间是“巴路西亚”（同在），有一个时候是“依皮反尼亚”（显现）。…所以帖后二章称作“巴路西亚（来临）的依皮反尼亚（显现）”。

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.

我们如果不明白〔巴路西亚〕这个字的意思所指的来临，乃是一段时间的同在，我们就不能明白，为什么主的再来，那个来的时间是那样长，从大灾难前就开始来，一直来到大灾难末了，最少有三年半之久。同时，我们也就不能明白，为什么圣经有的地方说主再来的光景是在大灾难之前的，有的地方说主再来的光景是在大灾难末了的。

圣经给我们看见，主的再来乃是实在的来，乃是祂亲自从天降下，向人显露出来。祂这个来，就对信徒而论，乃是一段时间的同在，开始于大灾难之前，完成于大灾难末了。…到大灾难末了，祂这个来临的同在就显现出来，也就是祂来到地上，向人显现出来了。所以祂的来临，在开始的时候是隐藏的、秘密的，在末了的时候就是显明的、公开的。

主再来〔其中一面〕的情形，要象夜间的贼一样，…是隐藏的，是秘密的。（主再来隐密的一面，发生在大灾难开始前，与祂在大灾难末了的显现无关。）

（虽然）主再来〔隐密的一面〕是除了那些儆醒等候的人，没有人能看见的。…圣经又说，主再来的情形，要象闪电一样，是…公开的，是人人都能看得见的。（太二四 27，30。）这…乃是说到主再来的两面情形。…一面是隐藏的、秘密的，一面是显明的、公开的。秘密的一面，就是“巴路西亚”；公开的一面，就是“依皮反尼亚”。…隐密的一面，是只有那些爱祂、儆醒等候祂来的得胜信徒，…才能有分的。公开的一面，是所有的人都能看见，所有的信徒都能有分的。（圣经要道卷六，一六四五至一六四九页。）

参读：圣经要道，第六十题；在神圣三一里并同神圣三一活着，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

第二周■周二

晨兴喂养

太二四 14 “这国度的福音要传遍天下，对万民作见证，然后末期才来到。”

32 ~ 33 “但是你们可以从无花果树学个比方：当树枝发嫩长叶的时候，你们就知道夏天近了；照样，你们几时看见这一切的事，也该知道那夏天近了，正在门口了。”

国度的福音，包括恩典的福音，（徒二十 24，）不仅把人带进神的救恩，也把人带进诸天的国。（启一 9。）恩典的福音重在罪的赦免、神的救赎、和永恒的生命；国度的福音重在神属天的管治和主的权柄。在这世代结束之前，国度的福音要传遍天下，对万民作见证，如启示录六章一至二节第一印之白马所表征的。因此，这传扬乃是这世代终结的兆头。（圣经恢复本，太二四 14 注 1。）

〔当〕国度的福音传遍全世界…这事成就时，我们就该领悟，末了的三年半即将开始。（太二四 14。）…在这传扬以前，许多其他的事将已发生。但这些事不是这世代终结的兆头，因为提到这些事时，主说末期还没有来到。因此，国度的福音传遍天下，将是这世代终结独一的兆头。（马太福音生命读经，七九九页。）

信息选读

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

无花果树乃是代表以色列国的。…在…马太二十一章十八至二十节，以色列国这棵无花果树，因没能结果子给主用，就遭了主的咒诅而枯干了，就是亡国四散了。但圣经预言说，犹太人还要复国，就是这里所说，无花果树树枝发嫩长叶所象征的。主说，我们看见这事，就该知道祂近了，正在门口了。所以这也是主再来的一种预兆。（圣经要道卷六，一六五八页。）

无花果树象征以色列国，在马太二十一章十九节被咒诅。这树经过漫长的冬天，从第一世纪直到主后一九四八年，以色列国得着复国，那就是这树的枝子发嫩长叶了。…发嫩表征生命的复苏，长叶表征复兴的时代。冬天表征枯干的时期，灾难的期间；（二四7～21；）夏天表征国度复兴的时代，（路二一30～31，）这时代要开始于主的再来。

以色列是给我们的兆头，正如国度福音的传扬是给犹太人的兆头。犹太人看见国度福音的传扬，就该领悟那是要来灾难的兆头。同样的，以色列这无花果树，对我们是关于主来临的兆头。门徒问主关于祂来临的兆头，和这世代终结的兆头。在前一段主说到这世代终结的兆头。这兆头就是国度福音的传扬。现在主说到另一个兆头，祂来临的兆头。这兆头就是无花果树。当树枝发嫩长叶的时候，我们就知道夏天—弥赛亚国完全的复兴—近了。

就人口和地理而言，以色列还没有完全复兴。…主是主宰一切的。…以色列国的复兴越来越完全。在千年国时，要达到完全。（马太福音生命读经，八一—至八一二页。）

参读：马太福音生命读经，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

第二周■周三

晨兴喂养

帖后二 3 “…那日子以前，必有背道的事先来，并有那不法的人，就是灭亡之子，显露出来。”

7 “因为那不法的奥秘已经发动，只等那现在的抑制者被除去。”

11 “所以，神就使错谬运行在他们里面，叫他们信从虚谎。”

在主再来的那日子以前，必有背道的事，并有那不法的人，就是敌基督，要显露出来。（帖后二 3。）所以，这些事也都是主再来的预兆。今天虽然敌基督还没有显露出来，但那不法的奥秘，已经在地上发动，（2，）所以地上已经有了一些背道的事。这也是告诉我们，主再来的日子不会太远了。（圣经要道卷六，一六五九页。）

因为灭亡的人不领受对真理的爱，就是神要赐给他们，使他们得救的，（帖后二 10，）所以神就使那活动有力、迷惑人的错谬，运行在他们里面，叫他们信从虚谎。（圣经恢复本，帖后二 11 注 1。）

信息选读

但以理九章二十七节…预言…说，在末了一七之半，就是在召会这个时代末了的七年过了一半的时候，敌基督要（在圣地）设立起那可憎的偶像。（太二四 15。）…“圣地”，照帖后二章四节看，必是指圣殿。所以将来敌基督必是把那行毁坏的可憎偶像，设立在圣殿里，叫人敬拜，而那偶像也必是他自己的像。（启十三 14，十四 9，11。）这就叫我

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

们知道，从前在耶路撒冷…的圣殿，将来还要被建造起来，到了末了的三年半要开始的时候，也就是大灾难要起头的时候，敌基督要在其中设立他的像。一有这些事，主再来的日子可真是近了。…我们不要盼望留在地上看见这些事，我们该盼望…在三年半大灾难之前，就被主提去，离地上升，而与主同在了。

（提后三章一至五节）是末世的写真，…也可说都是主再来的预兆。…在这末世的日子，人除了爱自己，就是最爱钱财。…再就是自夸、狂傲、毁谤神。…今天的人，谁也不肯受约束，都是打起自由的牌子来，卤莽行事，为高傲所蒙蔽。爱宴乐不爱神，更是今天的一种特征。…这些都是主再来的预兆，都该提醒我们，叫我们儆醒预备，等候主来。

祂再来的时候，许多信徒的信心都失掉了。（路十八8。）所以今天信徒这种很少有信心的光景，也是主要再来的一种预兆。（圣经要道卷六，一六五九至一六六〇、一六五五至一六五七页。）

主快再来之前，有一个清楚的预兆，就是在这一段时间里，有许多人要空前的积攒钱财。…从来没有那么多的财富，会象主要再来之时那么多的。…人不仅享受物质的东西，并且放纵情欲的事也特别多。…我在这里说这些话，…乃是要告诉全世界的弟兄姊妹：主的再来近了！我们要趁着钱财还有用，还在自己手上的时候，花费在主身上。（倪柝声文集第三辑第十五册，二二五、二二九、二三四页。）

参读：神命定之路最新的陈明与基督来临的兆头，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

第二周■周四

晨兴喂养

太二四 44 “所以你们也要预备，因为在你们想不到的时辰，人子就来了。”

启三 10 “你既遵守我忍耐的话，我也必保守你免去那将要临到普天下，试炼一切住在地上之人试炼的时候。”

〔马太二十四章四十至四十一节〕指明当世人沉迷于物质的事物，对要来的审判毫无感觉的时候，有些清明、儆醒的信徒要被取去。对沉迷、麻木的人，这该是基督来临的一个兆头。

四十节的两个人必是在基督里的弟兄，四十一节的两个女人也必是在主里的姊妹。这由四十二节所指明；这节告诉我们要儆醒，因为不知道我们的主哪一天要来。“所以你们要儆醒”和“你们的主”，证明四十至四十一节的两个男人和两个女人，都是信徒。主不会吩咐没有得救的人儆醒，祂也不是没有得救之人的主。（马太福音生命读经，八一五页。）

信息选读

取去的意思是在大灾难之前被提，〔太二四 40 ~ 41, 〕这是主来临的兆头，也是给犹太人的兆头。看见两个人在田里工作，以及两个女人在磨坊推磨，是十分有意思的。在田里工作和推磨，都是为着吃。我们的吃和世人的吃有区别。世人读书、工作，我们也读书、工作。然而，世人已被麻醉了。…我们不过是尽我们的本分以谋生。…我们维持我们的生存，为要走十字架的道路，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.

当我们等候祂来，并期望被提时，我们必须每天的职责上非常忠信。…那要被提的，乃是在田里工作的弟兄，以及在磨坊推磨的姊妹。…我们有堕落之人的性情，很容易为自己找借口说，不要花这么多时间在田里或在磨坊。你若这么作，就不会被提。

两个男人在田里，取去一个，撇下一个；两个女人在磨坊推磨，取去一个，撇下一个。原因是他们在生命的事上有区别。我信取去的是成熟的，撇下的是不成熟的。生命造成这区别。得胜者，在生命上成熟之人的被提，将是给撇下之人的兆头。

在马太二十四章四十二节，主告诉我们要儆醒，因为我们不知道主哪一天要来。…〔在四十三节〕家主，指信徒；房屋，指信徒在他基督徒的生活里，所建立的行为和工作。贼是在人不晓得的时候，来偷取贵重的物品。主要象贼一样，隐密地临到那些爱祂的人，把他们当作宝贝取走。因此，我们应当儆醒。…〔四十四节〕指主隐密地临到儆醒的得胜者。（马太福音生命读经，八一五至八一九页。）

我们需要留意申言者的话，如同留意照在暗处的灯，直等到天发亮，晨星在我们心里出现。（彼后一19，启二二16，二28。）在主公开来临之先，主要在黑夜最深时，象晨星一样向那些儆醒渴望祂显现的人显现。（提后四8。）他们因着申言者之话的照耀蒙了光照，这话能把他们引到那要发亮的天，并使晨星得以在他们心中出现。（圣经中四个“七”的预言，一七页。）

参读：圣经中四个“七”的预言，第一、五至六篇；倪柝声文集第一辑第十五册，第二十四至二十五章；歌中的歌，一三七至一四一页。

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

第二周■周五

晨兴喂养

太二五 1 “那时，诸天的国好比十个童女，拿着她们的灯，出去迎接新郎。”

4 “但精明的拿着她们的灯，又在器皿里带着油。”

启十九 7 “我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。”

马太二十五章一至十三节说出，在主回来前已经死了的大体信徒将如何。十〔个童女〕代表历世历代以来的大体信徒，他们都打盹睡着了。（5。）“打盹”表征患病；（徒九 37，林前十一 30；）“睡着”表征死了。（帖前四 13～16，约十一 11～13。）当主迟延还未回来时，大体的信徒先是患病，然后死了。…油象征神的灵。（赛六一 1，来一 9。）灯象征信徒的灵，（箴二十 27，）里面装着神的灵作油。（罗八 16。）…在灯里，就是在我们重生的灵（箴二十 27）里有油，就是圣灵。人是为着神造的器皿，（罗九 21，23～24，）人的个格是在他的魂里。因此，这里的器皿象征信徒的魂。（李常受文集一九八五年第五册，六一二页。）

信息选读

马太二十五章一至十三节的比喻，关系到我们至少一千年的结局。…我们在今世若没有付代价买额外的油，在来世就要付极大、极高昂的代价。

童女象征信徒生命的一面。（林后十一 2。）我们都是贞洁的童女，在黑暗的世代为主作见证，并从世界走出去迎接主。

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.

没有人知道（主）什么日子、什么时辰回来。…你若没有在生命上儆醒，你就要受到一些时代性的惩罚。…我们见他时将如何？我们必须预备好。我们是童女，正出去迎接那向着我们而来、最令人喜悦的一位新郎。在马太福音这卷严肃的书里，他不让我们知道祂何时来。（二四 44，二五 13。）祂不让我们知道，意思是我们必须儆醒，随时都在操练。

我们都带着灯（箴二十 27）作发光的见证，正从世界走出去迎接我们的新郎。…这灯应当发光照耀，所以这灯需要油。在预表上，油表征神的灵，（赛六一 1，来一 9，）我们需要那灵作焚烧的油。我们正出去迎接祂，作发光的见证，所以我们需要焚烧的油，焚烧的灵。同着灯，还有器皿。愚拙的童女有油在她们的灯里，就是在她们的灵里；但她们的器皿里，就是她们的魂里，没有额外的油。我们应当在出去迎接祂并为祂作见证的光景里。为这目的，我们需要更多的油，更多的那灵，所以我们必须买油。这额外的油绝不会象礼物一样送给你，你绝不能平白地得到这份油。你需要买油。…在你的所是里积蓄储存额外的圣灵，不是隔夜即成的工作。…使你全人有正确的构成，并不是一天、或甚至一年的事，乃是一生之久、每日的事。

儆醒的意思不是仅仅为祂的再来儆醒。儆醒乃是每天借着买油来预备你自己。…我们属灵的变化乃是天天并一生之久的。每天都应该有一点油的累积和储存，加到我们的所是里面。我们每天并没有够多合式地操练自己，使我们甚至每分钟都在买油。（李常受文集一九八五年第五册，六四五至六四九页。）

参读：实行主当前行动之路，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

第二周■周六

晨兴喂养

太二五 8 “愚拙的对精明的说，请分点油给我们，因为我们的灯要灭了。”

10 “…她们去买的时候，新郎到了；那预备好的，同他进去赴婚筵，门就关了。”

“买”（太二五 10）指明需要付代价。圣灵的充满是要出代价的，就如撒下世界、对付己、爱主胜过一切、因基督将万事看为损失等等。我们今天若不出这代价，到复活之后还是要出。不付代价的人，就没有额外的圣灵。

那预备好的，必定是应邀赴羔羊婚筵的人。（启十九 9。）我们应当预备好，（太二四 44，）让器皿里一直有油，让神的灵一直充满我们全人。为着主的来临（巴路西亚），我们应当天天儆醒并预备。

同祂进去，（二五 10，）是指在主的来临（巴路西亚）降到空中时，复活的信徒被提到空中。（帖前四 17。）马太二十五章十节的婚筵是羔羊的婚筵；（启十九 9；）这婚筵要在主来临（巴路西亚）的路上，摆设在空中。（帖前四 17。）这要在国度实现之前，赐给预备好的信徒，就是那些生前已被圣灵充满，装备好的信徒，作为赏赐，使他们享受主，也使主享受他们。

那预备好的，同新郎进去赴婚筵之后，门就关了。这不是救恩的门，乃是进入主婚筵之享受的门。（马太福音生命读经，八三一至八三二页。）

信息选读

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

我们要够资格被提进入新郎的婚筵，就要经过一段漫长的过程，累积属灵的油。从你成为基督徒的时候起，你就该天天买油，好将油积存在你的器皿里。

基督徒的生活不是在于…规条，…乃是一件关于我们买油的事。…接受圣灵进到我们的灵（灯）里是白白的，然而得着那灵浸透我们的魂却不是白白的。你…必须出代价对付你的魂。

每天早晨我们一起床就需要祷告：“主，我不愿在不醒之下作任何事，不愿作任何事而不是在买油。我愿随时在任何事上买油。否则，就是浪费我的时间。”这该是我们的祷告，我们该有这样祷告的态度，…花费我〔们〕所有的时间在灵里。

我们有圣灵在我们重生的灵里；但问题是，我们是否有额外的圣灵在我们魂里，浸透我们的所是。问题不是童女的灯。甚至五个愚拙童女的灯也是燃烧的。她们的灯灭了”，（太二五8，）这事实证明愚拙童女的灯是点着的，里面有油，却没有充足的供应。她们器皿里没有额外的油。

马太二十五章八节（指明）…复活之后，愚拙的信徒发现自己缺少神的灵，需要充满神的灵。…他们的器皿，他们的魂，他们里面没有额外的灵。（愚拙的童女）求精明的童女帮助，分点油给她们。“精明的回答说，恐怕不够我们和你们用的，不如你们到卖油的那里，为自己买吧。”（9。）我们不该忘记这对话是在所有信徒复活之后发生的。…（许多信徒）在一生中一直都缺少那灵，但他们沉迷且麻木了。他们复活时，要发现这个短缺，但那时已经太迟了。他们必须去为自己买油。（李常受文集一九八五年第五册，六四九至六五一、六一二至六一四页。）

参读：马太福音生命读经，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

第二周诗歌

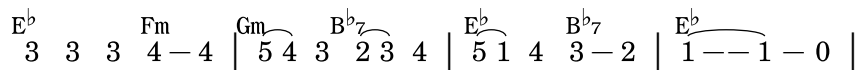
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羡慕 — 在主里的长进

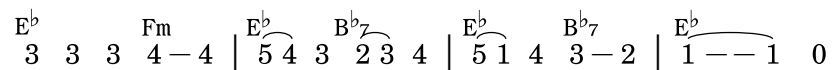
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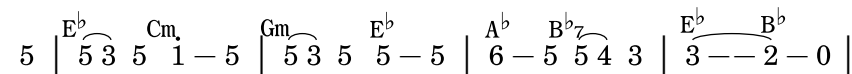
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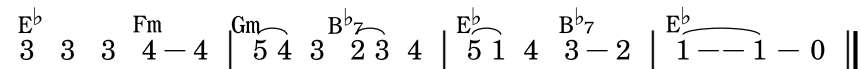
一 哦主,求你长在我心,你外再无他求!



使我逐日与你更亲,逐日向罪自由。



(副) 愿你逐日维持的力,仍然顾我软弱,



你的亮光除我阴翳,生命吞我死涸。

二 当你荣光照我心头, 所有恶念都消;
“我是无有,你是万有”, 我愿常受此教。

三 你这圣洁、荣耀的主, 让我更多瞻仰;
无论快乐或是艰苦, 我愿作你活像。

四 天上喜乐,求你膏我, 灵力,求你助我;
但愿你的热切爱火, 从我全人射过。

五 可怜的己,愿其消沉, 惟你作我目标,
使我逐日借着你的恩, 更配与你相交。

第一节的“长”,意思是生长、长大。

WEEK 2 — HYMN

O Jesus Christ, grow Thou in me

Longings — For Growth in Christ

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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.

第三周

丧失魂生命，
有分于得胜者的被提，
并得着我们信心的结果—
魂的救恩

读经：路九 23～25，十四 26～35，十七 26～36，
二一 34～36，来十 39，彼前一 7～9，13

纲要

周一

壹 我们若要救自己的魂生命，必丧失魂生命；
但我们若为主的缘故丧失自己的魂生命，
必救了魂生命—太十 39，路九 23～25，
十四 26～35：

一 主耶稣在路加九章二十三至二十五节教导门徒，
要背起他们的十字架，并借着否认自己的魂生
命来跟从祂：

1 救魂生命，就是让魂得着享受，不让魂受苦；丧
失魂生命，就是使魂失去享受而受痛苦—太十六
25。

2 丧失魂生命乃是丧失魂的享受；救魂生命就是保守
魂在享受中—可八 35。

3 否认己，是弃绝魂的欲望、爱好和选择—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 我们必须在今世否认自己的魂，就是我们的魂生命，连同其一切享乐，使我们来世在对主的享受里可以得着魂—彼前一 9。
- 5 我们若为主的缘故，在今世让我们的魂失去享受，就会叫我们的魂在国度时代里得着享受；我们要与主同享治理全地的快乐—太二五 21，23。

周二

二 主在路加十四章二十六至三十五节教导我们，在跟从祂的事上要绝对，并要恨恶一切打岔、拦阻、并阻挠我们忠信跟从祂的事，甚至恨恶我们自己的魂生命：

- 1 信徒是地上的盐；（太五 13；）他们的味道，在于他们对属地事物的舍弃—路十四 33 ~ 34。
- 2 信徒不愿舍弃今生一切的事物，就会失去味道—他们在神国里的功用—34 节。
- 3 信徒若是失去味道，就是失去功用，用在田里就不合式，田表征召会是神的耕地，（林前三 9，）带进要来的国度；（启十一 15；）堆在粪里也不合式，粪堆表征火坑，宇宙中的污秽之地；（二一 8；）他们已经得救，免去了永远的沉沦，但他们不适合于要来的国度，他们要从千年国的荣耀里被扔出去，撇在一旁受管教—路十四 35。

周三

贰 我们若丧失魂生命，就可以有分于得胜者

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 我们要有分于得胜者的被提，使我们得以享受主的巴路西亚（同在，来临），并逃避大灾难，就必须胜过今天世人生活的麻醉影响—十七 26 ~ 30:

- 1 洪水以前的挪亚世代，和所多玛遭毁灭以前的罗得世代，被邪恶的生活所麻醉，其光景描绘出主的巴路西亚和大灾难以前，世人生活的危险光景—太二四 3, 21。
- 2 我们作为主耶稣的跟从者，需要在今世借着丧失魂生命，胜过世界放荡生活的麻醉影响—路十七 31 ~ 33。

二 保全魂生命，与留恋属地、物质的东西有关—31, 33 节:

- 1 我们留恋属地的东西，是因我们顾到今世魂的享受—参提后四 10。
- 2 罗得的妻子变成一根盐柱，是因她留恋所多玛，回头观望；这指明她贪爱并宝贝神即将审判并彻底毁灭的邪恶世界—路十七 32：
 - a 她虽被救出所多玛，却没有到达罗得所到的安全地方—创十九 15 ~ 30。
 - b 她没有灭亡，也没有完全得救；她就象失了味的盐，（路十四 34 ~ 35，）被撇在蒙羞之地；这对贪爱世界的信徒，是个严肃的警告—约壹二 15 ~ 17, 28。
- 3 为着魂的享受而留恋属地的东西，会使我们丧失魂，就是我们的魂会在要来的国度时代失去享受—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节说到我们对被提之呼召的反应：

- 1 这些经文描述魂生命所行的，不是有罪的事，乃是属地的事；主在这里的嘱咐与信徒在实际生活上的得胜有关—34 ~ 36 节。
- 2 活着的信徒是否有分于得胜者的被提，在于他们对主呼召他们去的反应；被提要隐秘且突然地发生—31 节：
 - a 这呼召在我们身上不会产生最后一分钟神奇的变化，而漠视我们先前在主面前的生活。
 - b 在那一刻，我们会发现我们的心真正所宝贝的；这宝贝若是主自己，我们就不会回头观望—32 节。
 - c 我们需要十字架作工在我们身上，使我们在灵里与主自己以外的一切人事物完全分开—31 节。
- 3 某些人被提，是因为他们胜过今世放纵自己之生活的麻醉影响，使他们可以被提进入主巴路西亚的享受里—26 ~ 30, 34 ~ 36 节。

周四

四 主耶稣在路加二十一章三十四至三十六节警告我们要小心，时时儆醒，常常祈求，使我们“得胜，能逃避这一切要发生的事，得以站立在人子面前”：

- 1 “得胜，能”，即有力量和能力；这种逃避大灾难的力量和能力，来自儆醒和祈求—36 节。
- 2 “逃避”指在大灾难以前被提—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 “这一切要发生的事”，指一切大灾难的事。

4 “站立在人子面前”，与启示录十四章一节的“站”相符，指明在大灾难前，被提的得胜者要在天上的锡安山，站立在救主面前。

周五

叁 我们信心所受的试验显为可得称赞、荣耀和尊贵，就会得着我们信心的结果，就是魂的救恩—彼前一7~9:

一 当我们活在神的行政之下，就会在诸般的试炼中忧愁，并经历信心的试验—6~7节:

1 六节的试炼乃是苦难，以试验我们信徒之生活的品质。

2 这些苦难是神用来试验并试炼我们的信心，要看我们在受苦的事上，是否跟随基督—二19~23，三14~18。

3 一章七节所强调的不是信心，乃是借着苦难在试炼之下对信心的试验。

二 彼前一章九节之魂的救恩，意为我们的魂要在主显现、回来时得救，脱离苦难得以完满地享受主—7节，三17，四1，12~16，19:

1 主显现时，有些信徒要进去享受主的快乐，有些要哀哭切齿的受苦—太二五21，23，30，二四45~46，51。

2 进去享受主的快乐，就是我们魂的得救—二五21，23。

3 在主耶稣显现、回来时，我们的魂要得救，并且我们会够资格有分于在来世对主的享受—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

周六

三 我们若要得着魂的救恩作我们信心的结果，就不可成为那“退缩以致遭毁坏的人，乃是有信心以致得着魂的人”——来十 39:

- 1 得着或拯救我们的魂，乃在于我们得救重生之后，在跟从主的事上，如何对付我们的魂。
- 2 我们现今若为主的缘故丧失魂，就必救了魂，我们的魂就要在主回来时得救或被得着——路九 24，彼前一 9。
- 3 得着魂乃是国度的赏赐，要赐给跟从主的得胜者——来十 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.

第三周■周一

晨兴喂养

路九 23 ~ 25 “耶稣又对众人说，若有人要跟从我，就当否认己，天天背起他的十字架，并跟从我。因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必救了魂生命。人若赚得全世界，却丧失自己，赔上自己，有什么益处？”

救魂生命，就是让魂得着享受，不让魂受苦。丧失魂生命，就是使魂失去享受而受痛苦。跟从人救主的人，若让他们的魂在今世得着享受，就会叫他们的魂在要来的国度时代里失去享受。他们若为人救主的缘故，在今世让他们的魂失去享受，就会叫他们的魂在要来的国度时代里得着享受，就是与主同享治理全地的喜乐。（太二五 21，23。）（路加福音生命读经，二一三页。）

信息选读

在说到否认己、背起十字架与丧失魂之后，主就提到世界，说，“人若赚得全世界，却赔上自己的魂生命，有什么益处？人还能拿什么换自己的魂生命？”（太十六 26。）只因世界能给人魂的娱乐，人就爱世界。他们爱美衣、名车、以及属世的娱乐，因为这些能带给魂享受。但是为着主的缘故，为着福音的缘故，为着祂见证的缘故，我们需要在这世代中甘愿丧失我们魂的享受。…人爱世界的原因，乃是因他们想保有魂的享受。全世界都有魂的享受。人攻读学位的原因，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迁，就是为了有更多的钱，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

主耶稣来时，祂丧失祂的魂，也就是说，祂放弃祂所有魂的享受。祂在今世丧失祂魂的享受，使祂在来世可以得着祂的魂。…在来世，主耶稣将享受全地。那时，祂将会邀请我们，祂的同伙们，来分享这享受。我们需要耐心地等待这要来的享受。假如今天你保有你魂的享受，你将会失去要来的享受。…这由你选择。假如你宁愿今日有享受，你有自由这么作。只是如果你在今世拯救魂，你在主耶稣回来时必定会丧失魂。祂会告诉你，因着你已经享受你的魂如此多，现在是你丧失魂的时候。你要选择哪一个—今天丧失你的魂而明天得着它，或者今天得着魂而明天丧失它？假如我们得着全世界，却丧失了魂，是不值得的。

假定住在弟兄之家的弟兄们已经看见关于基督和召会建造的异象，他们认识主为了祂的经纶渴望恢复召会生活。然而，…由于〔某种〕令人失望的光景，有些弟兄们就考虑要搬出弟兄之家。但是他们若搬出，就是拯救他们的魂，使自己安逸。一个弟兄可能真的从那家搬到另一家，几周以后，他就知道光景还是一样。后来他就隐匿搬家的原因，以要寻找较好的召会生活作借口，迁到另一个地方的召会。…当他到了新地方并搬进那里的弟兄之家，他发现光景竟然比他离开的那地还要糟。这时，由于对召会生活失望，他可能决定完全离开召会。倘若他这样作，他就是拯救他的魂到极点了。借此我们看见取悦己就是拯救魂。（李常受文集一九七八年第一册，一二九至一三〇、一一二至一一三页。）

参读：国度的操练为着教会的建造，第五至六篇；倪柝声文集第二辑第二十四册，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

第三周■周二

晨兴喂养

路十四 26 “人到我这里来，若不恨自己的父亲、母亲、妻子、儿女、弟兄、姊妹，甚至自己的魂生命，就不能作我的门徒。”

34 ~ 35 “盐本是好的，但若是连盐也失了味，可用什么叫它再咸？或用在田里，或堆在粪里，都不合式，只好扔在外面…”

我们也许认为主耶稣只教导我们要爱，但在路加十四章二十六节祂教导我们要恨。这不是宗教，这是神经纶里的事。…我们特别需要恨我们自己，就是我们自己的魂生命。

我们在自己里所爱的，主要的不是我们的灵或身体，乃是我们的魂。…事实上，一切形式的消遣、娱乐、享乐都是为着魂的享受。在二十六节，主清楚地讲，我们若不恨自己的魂生命，就不能作祂的门徒。（路加福音生命读经，三二二页。）

信息选读

在路加十四章三十四、三十五节，主…说到盐。…盐在性质上是一种杀菌防腐的元素。对败坏的地，主耶稣的跟从者应当就是这样的元素，防止地完全败坏。…主指明盐可能会失去味道。主的跟从者失了味，意思就是他们失去了盐的功能。他们变得和属地的人一样，与不信的人毫无分别。…在基督里的信徒是地上的盐，为神所用，以消杀地上的腐败。他们的味道，在于他们对属地事物的舍弃。他们舍弃地上的事物越多，味道就越强。他们不愿舍弃今生一切的事物，就会失去味道。若是这样，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

里就不合式，田表征召会是神的耕地，（林前三9，）带进要来的国度；（启十一15；）堆在粪里也不合式，粪堆表征火坑，宇宙中的污秽之地。（二一8，二二15。）他们要从神的国里被扔出去，特别是在千年国时，要从国度的荣耀里被扔出去。他们已经得救，免去了永远的沉沦，但他们没有舍弃属地的事物，失去了他们在神国里的功用；因此他们不适合于要来的国度，需要被撇在一旁受管教。

因为我们的父知道祂的儿女也许会顽皮，没有忠信地享受基督，所以祂将祂完全救恩的一部分当作奖励和赏赐，…鼓励我们，警告我们，提醒我们，今天要保守自己享受基督，并且在这享受里行事为人。不然，我们就要受管教。这不是说，我们会灭亡，我们会失丧。我们既已永远得救，就永不会灭亡。但是有些父的儿女来世需要受管教。那些来世遭受父管教的儿女，不会不再是祂的儿女。…新约里清楚地教导，神对祂儿女时代的管教这件事。

我们已经看见，田表征神的耕地，就是召会，召会将带进要来的国度。粪堆乃是宇宙中最污秽之地，表征火坑，火湖。当然，没有一个得救的人适合于这样的地方。但是主耶稣回来以后，你适合于什么地方？你当然不适合于火坑，粪堆，因为主的血已经洗净你，你已经得救了。那么你适合于国度么？你的良心可能不许可你说你适合于国度。倘若这是你的光景，你就不适合于火坑，也不适合于国度。这就是说，你适合于第三个地方，管教的地方。（路加福音生命读经，三二五至三二六、三二八至三二九页。）

参读：路加福音生命读经，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；马太福音生命读经，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

第三周■周三

晨兴喂养

路十七 32 ~ 34 “你们要回想罗得的妻子。凡想要保全魂生命的，必丧失魂生命；凡丧失魂生命的，必使魂生命得以存活。我告诉你们，当那一夜，两个人在一个床上，要取去一个，撇下一个。”

罗得的妻子变成一根盐柱，是因她留恋所多玛，回头观望；这指明她贪爱并宝贝神即将审判并彻底毁灭的邪恶世界。她虽被救出所多玛，却没有到达罗得所到的安全地方。（创十九 15 ~ 30。）她没有灭亡，也没有完全得救。她就象失了味的盐，（路十四 34 ~ 35，）被撇在蒙羞之地。这对贪爱世界的信徒，是个严肃的警告。

如果我们爱主，接受罗得妻子之事例的警告，我们就不会在意物质的东西，也不会把我们的心的摆在其上。我们不会贪恋物质的东西，而保全自己的魂，却会被基督这属天的气所充满，而被提上升。（路加福音生命读经，三八七至三八八页。）

信息选读

在路加十七章三十四至三十六节，…启示得胜信徒的被提。这事要隐密且突然地发生：在夜间，是对睡着的信徒；在白昼，是对在家里推磨的姊妹，并在田里作工的弟兄。他们蒙拣选是因为他们胜过了今世的麻醉影响。

在十四章二十五至三十五节，救主嘱咐我们要尽所能的出代价，使我们能跟从祂。在十六章一至十三节，祂嘱咐我们要胜过玛门，使我们能作忠信的管家，精明地事奉祂。在十七章二十二至三十七节…，

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

祂嘱咐我们要胜过今世放纵自己之生活的麻醉影响，使我们可以被提进入祂巴路西亚（同在，来临）的享受里。这些嘱咐都与信徒实际生活上的得胜有关。

在十七章三十四至三十六节主说“取去一个”，这是指得胜者的被提。他们不贪爱今生属世的东西，不保全自己的魂生命。这样被取去的人，要在灾难（太二四21）以前被提。灾难是个厉害的试炼，要临到普天下的人。（启三10。）这样的被提就是蒙保守免去那将要临到普天下，试炼一切住在地上之人试炼的时候。（10。）

路加十七章三十五节的“推磨”，和马太二十四章四十节的“在田里”，都表明为生活而工作。信徒虽不该沉迷于今生的需求，却需要为生活而工作。任何放弃正当谋生职业的想法，都是撒但诡计的另一极端。

我们在路加十七章三十四至三十六节看见，有些睡觉的人要在夜间被提，有些推磨的姊妹和耕种的弟兄要在白昼被提。在此我们看见，圣徒是在不同的时间，不同的地点被提。有些人要在夜间被提，有些人要在白昼被提，这要看他们住在地球上何处。也许远东的圣徒要在夜间被提，西方的圣徒要在白昼被提。

我们在这些经节中看见，不是所有睡觉、推磨或耕种的人都被提。这指明不是所有的信徒一次被提。主说，两个人在一个床上，要取去一个，撇下一个。两个人在同一处推磨，两个人在田里工作，也是一样。在各个事例中，被撇下的那一个，也许不知道被取去的那一个的下落。这是儆醒之信徒的被提。（路加福音生命读经，三八九至三九一页。）

参读：圣洁没有瑕疵，第四章；启示录生命读经，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

第三周■周四

晨兴喂养

路二一 34 “你们要小心，恐怕因酗酒、沉醉并今生的思虑，累住你们的心，那日子就如同网罗忽然临到你们。”

36 “但你们要时时儆醒，常常祈求，使你们得胜，能逃避这一切要发生的事，得以站立在人子面前。”

路加二十一章三十六节的“逃避”，是指在大灾难（太二四 21）以前被取去，被提。（路十七 34～36。）大灾难是个厉害的试炼，要临到普天下的人。（启三 10。）这样的被提就是蒙保守“免去那将要临到普天下，试炼一切住在地上之人试炼的时候”。（10。）此外，“这一切…事”（路二一 36）是指一切大灾难的事。“站立在人子面前”，与启示录十四章一节的“站”相符，这指明在大灾难前，被提的得胜者要在天上的锡安山上，站立在救主面前。（参十二 5～6，14。）（路加福音生命读经，四七五页。）

信息选读

在路加二十一章三十六节，人救主嘱咐我们要儆醒。我们要不被麻醉，就需要儆醒，而且需要常常祈求。这不是一般的祷告，乃是专一的祷告，使我们得胜，能逃避这一切要发生的事。…这样得胜是指有力量和能力逃避大灾难。我们不该被今天世界的潮流抓住，反而需要逃避这潮流。逃避的力量和能力，是来自儆醒和祈求。如果我们有专一的祷告，就会得胜，能逃避一切要发生的事。

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.

逃避要发生的事，就是在大灾难之前被提，也是蒙保守免去那将要临到普天下，试炼一切住在地上之人试炼的时候。因此，主在二十一章三十六节的话，乃是应验祂对非拉铁非召会的应许：“你既遵守我忍耐的话，我也必保守你免去那将要临到普天下，试炼一切住在地上之人试炼的时候。”（启三10。）这里的“试炼”，无疑的是指大灾难。

主这应许，与路加二十一章三十六节的相同，指明那些遵守主忍耐之话的圣徒，要在主大试炼前被提；这含示不遵守主忍耐之话的人，要留在那试炼中。

虽然三十四至三十六节没有“被提”这辞，但三十六节很强地指明被提。这节圣经消极地说到逃避这一切要发生的事，也积极地说到站立在人子面前。在三十六节所含示的时间里，人子在哪里？祂还在诸天的宝座上。那么，我们怎样能在那里站立在祂面前？我们站立在宝座上的人子面前，唯一的路乃是被提—被提到诸天之上。

我们会不会在大灾难以前被提，与宝座上的基督相遇，这不在于祂，乃在于我们儆醒，并专一地祷告。我们需要不断儆醒、祈求，使我们得胜，能逃避大灾难。我们需要祷告，使我们有力量和能力，逃避地上将要发生的事。

我们应当得胜，能逃避，蒙保守免去大灾难。…这就是被提，在天上的锡安山上，站立在人子面前。然后祂就要开始祂的巴路西亚，与我们同在。当祂离开宝座回到地上来，我们就要与祂同在。那真是令人兴奋！毫无疑问，那些在诸天里的锡安山上，站立在人子面前的人，必定在主里欣喜若狂。（路加福音生命读经，四七五至四七六、四七八至四七九页。）

参读：正常的基督徒生活，第十二至十三章；新约总论，第一百八十二篇；使徒的教训，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

第三周■周五

晨兴喂养

彼前一 7 ~ 9 “叫你们信心所受的试验，…经过火的试验…，可以在耶稣基督显现的时候，显为可得称赞、荣耀和尊贵的；你们虽然没有见过祂，却是爱祂，如今虽不得看见，却因信入祂而欢腾，有说不出来、满有荣光的喜乐，得着你们信心的结果，就是魂的救恩。”

在彼前一章七节彼得说到我们被摆在试炼里〔6〕的原因。我们被摆在试炼里，因为我们的信心需要受试验。…“试验”原文意蒙称许的试验。显为可得称赞、荣耀、尊贵的，不是信心的本身，乃是信心所受的试炼、试验。（正如学校对学生的功课举行考试，显为可称许的是考试，不是学生功课的本身。）当然，信心得称许是来自正确的信心。这里所强调的不是我们的信心，乃是借着苦难在试炼之下对我们信心的试验。（彼得前书生命读经，五五页。）

信息选读

彼前一章九节…按事实是联于七节。我们信心所受的试验，将来显为可得称赞、荣耀和尊贵的，使我们得着我们信心的结果，就是魂的救恩。…九节的救恩是完全的救恩，这救恩分三个阶段一起初的阶段、长进的阶段、和完成的阶段。我们有三部分：灵、魂、体。我们的灵已经借着重生得救了。（约三 5 ~ 6。）我们的体要借着将来的改变形状而得救，而得赎。（腓三 21，罗八 23。）我们的魂要在主显现、回来时得救，脱离苦难得以完满地享受主。为此我们必须在今世否认自己的魂，就是我们的魂生命连同其一切享乐，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

我们来世在对主的享受里可以得着魂。（太十 37 ~ 39，十六 24 ~ 27，路十七 30 ~ 33，约十二 25。）主显现时，有些信徒经过祂的审判台要进去享受主的快乐，（太二五 21，23，二四 45 ~ 46，）有些要哀哭切齿地受苦。（二五 30，二四 51。）进去享受主的快乐，就是我们魂的得救。（来十 39。）

最近一些弟兄对我说，“…其他地方的圣徒…很贫穷，他们遭遇许多苦难，包括遭受逼迫。这似乎不公平。他们受许多的苦，我们却在这国家享受美好的事物。”…我回答说，“…不要以为因为我们可以得着丰盛的物质东西，我们就没有苦难。许多美国人受心脏病、胃溃疡、和精神病的苦。…无论我们在哪里，我们都会受苦，并受神的管教。”…我们无法逃避我们魂里的受苦。人活在地上就是受苦。今天这地不是给我们享受的。

年轻人也许期望完成他们的教育，找分好的工作，然后有非常愉快的婚姻生活。然而，他们需要领悟，在这地上没有乐园。我们必须等候主来，救我们脱离苦难的范围，进入安适的范围里。那将是我们魂的完全救恩。

我能见证，虽然我有一位好妻子，虽然我为众圣徒和众召会所爱，但我魂里不断地受许多的苦。没有人能帮助我逃避这苦楚。所以，我在等候主耶稣显现。祂回来的时候，我就要从这受苦的范围被救到享受的范围。在那范围里我们要完全享受三一神，和祂一切所是、所有、所成就、所达到、并所得着的。（彼得前书生命读经，六一、七四至七五页。）

参读：彼得前书生命读经，第六至七篇；神圣分赐的异象与新路实行的指引，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

第三周■周六

晨兴喂养

来十 35 “所以不可丢弃你们的胆量；这胆量是会得大赏赐的。”

39 “我们却不是退缩以致遭毁坏的人，乃是有信心以致得着魂的人。”

得着魂是为着我们全人享受要来安息日的安息，也就是在要来的国度里，有分于基督的快乐和荣耀。（来四 9。）我们人有三部分，灵、魂和身体。（帖前五 23。）我们的魂与我们的灵不同。当我们相信主耶稣而得救时，我们的灵就为神的灵所重生。（约三 6。）但我们的身体必须等到主耶稣回来时，才能得赎、得救、并且改变形状。（罗八 23～25，腓三 21。）至于拯救或得着我们的魂，乃在于我们得救重生之后，在跟从主的事上，如何对付我们的魂。我们现今若肯为主的缘故丧失魂，就必得着魂，（太十六 25，路九 24，十七 33，约十二 25，彼前一 9，）在主回来时，（来十 37，）就要拯救或得着我们的魂。（希伯来书生命读经，六二四页。）

信息选读

来世得着魂，乃是我们因着在今世跟从基督而受苦所得的大赏赐。（来十 35。）我们在今生若只顾魂的享受，追求精神的快乐，却不忠信地跟从基督，就要在来世，在我们的魂里受主的管教。我们今天若愿意为着主的缘故，失去魂的享受，到来世时，我们的全人，特别是我们的魂，就要完满地享受主。那将是我们今天受苦的赏赐。

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.

主在四福音里多次告诉我们，若肯在今世为祂和福音的缘故丧失魂，在来世当祂回来时，我们就必得着魂。（太十六 25，路九 24，十七 33。）…我们这些人都有灵，但我们却是一个魂。人乃是魂。今世丧失魂的意思，就是今世为主和福音的缘故受苦。当我们受苦时，乃是整个人受苦。这意思是说，我们丧失我们的魂。凡在今生丰足舒适，享受物质生活的人，就是叫魂得着享受。不是太多的基督徒肯付代价，严格地跟从主，因为他们不愿意自己的魂受苦，只愿意今生多有享受，买豪华汽车，住大洋房，得到许多属世的东西，不愿意丧失自己的魂。

今世丧失魂，就是在属人的一面为主受苦。我们今天若跟从主，就必定会为祂的缘故受苦。因着你忠信正直地跟从耶稣基督，你的老师也许不给你高分，你在职业上也许得不着升迁。许多这样的事，都与丧失我们的魂有关。…我们今天丧失魂，乃是来世得着魂的条件。来世得着魂，就是进去享受主的快乐，并与祂一同作王。根据马太二十五章的比喻，主对那些忠信的奴仆说，“进来享受你主人的快乐。”（23。）进来享受主的快乐，就是在要来的国度里与主一同作王。今世是叫我们受苦的，来世才是给我们享受的。

得着魂等于得完全，而得完全等于得荣耀。得荣耀、达到完全、来世得着魂，都是指一件事，就是得赏赐。…赏赐乃是神救恩的目标。神救恩的…目标…乃是使我们与祂的长子一样一式。罗马八章二十九节说，我们是被预定“模成神儿子的形像，使祂儿子在许多弟兄中作长子”。这里我们看见，神的目标就是要把祂的众子，基督的众弟兄，模成祂长子的形像。（希伯来书生命读经，六二四至六二七页。）

参读：希伯来书生命读经，第四十六篇；倪柝声文集第一辑第十七册，讲经记录，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

第三周诗歌

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圣灵的丰满 — 借十字架

降 E 大调

7 7 7 7 双副 (英 279, 不同调, 不同律)

6/8

1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 4 3 2 . |
 一 后 是 膏 油 先 是 血, 要 得 滋 润 先 得 洁;
 1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 3 2 1 . |
 若 非 经 过 各 各 他, 必 不 能 到 五 旬 节。
 A^b 6 6 6. #5 6 | i . 7 6 5 . | 7 7 7 . 6 7 | 2 . i 6 5 . |
 我 们 若 未 蒙 洗 净, 能 力 必 不 从 上 倾;
 1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 3 2 1 . |
 我 们 若 要 作 见 证, 必 须 钉 死 己 生 命。
 E^b 5 . 5 3 5 . | i . 7 6 5 . | 1 2 3 4 4 | 6 . 5 . |
 (副) 因 此 求 主 借 十 字 架, 治 死 我 的 魂 生 命;
 i . i i 5 . | 2 . i 6 6 . | 5 . 5 5 5 1 | 2 . 1 . ||
 使 我 愿 出 重 大 代 价, 来 满 受 主 的 圣 灵。

- 二 先是用杖击石磐, 后来活水才溢漫; 五 当你举目望禾田, 金谷丰盈你称羨;
 死亡若未作过工, 圣灵必定不充满。 当念果实未生时, 就有麦种死在先。
 我们若真同主死, 愿意万有都损失, 若要生命的子粒, 须有死亡的经历;
 主的能力要降临, 使用我们救亡世。 凡人未到髑髅地, 就无圣灵的能力。
- 三 先是祭坛后是火, 若没丧失就没果; 六 既是这样,求我主, 使我忠诚走窄路,
 若非所有先奉献, 必定不能登宝座。 除去雄心和大志, 只愿顺服并受苦;
 我们若真肯牺牲, 舍弃万事降服神, 更大能力我不取, 更深的死我所需;
 我们必定有能力, 因主信托顺从人。 但愿加略的意义, 完全成功在我躯。
- 四 先是预备瓶子空, 后是膏油盛其中;
 先是山谷挖成沟, 后来活水才深泓;
 先是经过约但河, 后是灵感加倍多;
 先受死亡的浸洗, 后得荣耀的圣鸽。

WEEK 3 — HYMN

Through the Cross, O Lord, I pray

Fulness of the Spirit — By the Cross

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1. First the blood, and then the oint - ment, Cleans - ing, then a - noint - ing
 comes; If we pass not thru Gol - go - tha, Ne'er to Pen - te - cost we'll
 come. If the blood has never cleansed us, Ne'er the Spir - it's pow'r we'll know, If for Christ we'd tru - ly witness, Self - life to the Cross must
 go. (C) Through the Cross, O Lord, I pray, Put my soul - life all a -
 way; Make me a - ny price to pay, Full a - noint - ing to re - ceive.

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.

第四周

为着主即将第二次来临，
在主的托付及祂的恩赐上忠信服事

读经：太二四 45 ~ 51，二五 14 ~ 30

纲要

周一

壹 马太二十四章四十五至五十一节启示，我们必须 在主的托付上忠信地服事，将神当作食物分赐给祂的家人，使我们得以在要来的国度中，赢得基督作我们的奖赏：

- 一 神有一个家庭和一个家庭行政，一个经纶，要将祂自己当作食物分赐给祂的家人，好使祂得着彰显—提前一 4，三 15，弗二 19。
- 二 神派那些忠信又精明的奴仆作家庭管理者、管家、供应的管道，管理祂的家人，按时分粮给他们—太二四 45，林前九 17，弗三 2，林前四 1，彼前四 10，腓一 25。
- 三 “分粮给他们”，意指在召会里，将神的话和基督当作生命的供应，供应信徒；作为赐生命之灵的基督是我们的食物，祂具体化并实化在生命的话里—太二四 45，约六 57，63，68，徒五 20，约壹五 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 我们若要享受主作我们属灵的食物，使我们能喂养别人，就必须祷告、默想主的话，借着仔细揣摩而品尝并享受它—弗六17～18，诗一一九15，结三1～4。
- 2 我们必须专注于祷告，并尽话语的职事—徒六4，林后三6，8，约七37～39，参来七25，八2。

周二

四 我们若是心里说，我们的主人必来得迟，就是爱现今邪恶的世代，不爱主的显现—太二四48，提后四8，10，参徒二六16：

- 1 我们必须提防贪婪，不为自己积财，乃要对神富足—路十二16～21，林后六10，弗三8。
- 2 “你们要回想罗得的妻子”，（路十七32，）意即我们不该贪爱并宝贝神即将审判并彻底毁灭的邪恶世界；这对贪爱世界的信徒，是个严肃的警告—28～32节，参罗一21，25。
- 3 我们需要儆醒并祈求，免得主来临的那日子如同网罗忽然临到我们—路二一34～36，参太二3。

五 动手打那些和我们同作奴仆的，乃是虐待作我们同伴的信徒—二四49上，徒九4：

- 1 我们不该审判、定罪作我们同伴的信徒，乃要以恩慈待他们，心存慈怜，饶恕他们，如同神在基督里饶恕了我们一样—路六37，弗四31～32，参帖前五14。
- 2 我们不该毁谤（辱骂）或批评我们的弟兄，乃要看他们比我们强—提后三1～2，彼前三8～10，犹10，林前六9～10，腓二2～4，29，罗十二3：

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 毁谤（辱骂）是指我们借着侮辱性的语言，粗鲁地批判和批评圣徒，而使他们内里受苦或受伤。
 - b 主的方式是包裹我们的患处（医治我们），把油和酒倒在我们的患处（赐给我们圣灵和神的生命）——路十 33 ~ 34。
 - c 召会分裂、被破坏，其中一个原因乃是因为人毁谤的话；听毁谤的话，与说毁谤的话一样要负责任；召会要维持合一，我们就需要抵挡毁谤的话语。
 - d 罪的感觉是由认识神而来的；照样，对于毁谤的话的感觉，乃是由认识身体而来的；毁谤的话乃是与身体的见证相反的。
 - e 主警告我们，辱骂者在来世不能承受神的国作为给得胜圣徒的赏赐——林前六 10。
- 3 我们不该作主辖管作我们同伴的信徒，乃要作奴仆服事他们，以复活的基督，就是赐生命的灵，喂养他们——彼前五 3，太二十 25 ~ 28，参民十七 8。

周三

- 六 和酒醉的人一同吃喝，乃是与沉醉在属世事物里的世人为伴——太二四 49 下，参弗五 18：
- 1 因着信徒神圣的性情和圣别的地位，他们不该跟不信者同负一轭；这不只该应用在信徒与不信者之间的婚姻和事业上，也该应用在他们各种亲密的关系上——林后六 14，林前十五 33，参箴十三 20。
 - 2 我们需要逃避青年人的私欲，同那清心呼求主的人，竭力追求包罗万有的基督——提后二 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 在国度的实现里，忠信精明的奴仆要得着管理的权柄为赏赐；但恶仆要从荣耀的基督，和祂国度的荣耀，并祂国度中荣耀的同在被割断——太二四 47, 51。

周四

贰 马太二十五章十四至三十节启示，我们必须主所给的恩赐上忠信服事，为祂赚取利润，使我们得以在要来的国度中进入主的快乐：

一 主将自己比喻为一个人要往外国去（到诸天之上），把他的家业交给他的奴仆们；“他的家业”象征召会（弗一 18）同所有的信徒，他们乃是神的家人。（太二四 45。）

二 主人按照奴仆各人的才干，个别地给了一个五他连得银子，一个二他连得，一个一他连得——二五 15：

1 银子表征属灵的恩赐（属灵的技巧和才干）——罗十二 6，林前十二 4，彼前四 10，提后一 6。

2 基督身体所有的肢体都有恩赐，也都是恩赐——罗十二 6 上，弗四 7 ~ 8。

3 “各人的才干”表征我们天然的才能，由神的创造和我们的学习所构成——太二五 15，参徒七 22：

a 在我们服事主的事上，天然的力量和才干在复活里就成为有用的，要使我们成为柱子和建造柱子的人，以完成神永远的定旨——林前十五 10, 58，参林后六 1 ~ 2，王上七 13 ~ 22 与注，弗四 8, 11 ~ 12, 16，加二 9，启三 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、彼得和保罗的天然才干经过十字架，就在复活里起来为主所用，为着建造祂的身体—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，林后四 10～12，提后二 11。

周五

三 用银子作买卖，表征运用主所给我们的恩赐；另外赚了银子，表征我们已经完全用上从主所领受的恩赐，没有任何的损失或浪费—太二五 16～17，提前四 14，提后一 6，四 5 下。

四 那领一他连得的，与那领五他连得和那领二他连得的相反，他去掘开地，把他主人的银子埋藏了；这表征没有运用主的恩赐去拯救人，也没有将祂的丰富供应给人—太二五 18，27：

- 1 地乃是象征世界，所以“掘开地”是表征钻进世界，而埋藏主所给我们的恩赐。
- 2 “把他主人的银子埋藏了”，表征将主的恩赐弃之不用，以属地的借口为掩饰，任其荒废；任何不运用主恩赐的借口，都是把恩赐埋藏起来。

周六

五 主人对那又恶又懒的奴仆说，当把主人的银子放给兑换银钱的人（银行业者），到主人来的时候，可以连本带利收回—27 节：

- 1 在某种意义上，我们可以说，兑换银钱的人（银行业者）就是所有的新人、年幼者、以及退后者；使用我们的银子最好的路就是照顾别人，对别人有兴趣并关心他们，为要将基督分赐到他们里面。
- 2 我们花时间和主同在，向祂敞开，问祂该照顾哪些

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

人时，祂就会给我们负担；我们接触别人，与他们交通时，与主是一，以祂的同在顾惜他们，并以祂的丰富喂养他们，我们自然就使用我们的银子。

3 这样，当主来的时候，祂就可以连本带利收回我们使用主的恩赐，为主工作所获得的有利结果。

六 当主回来时，祂要和我们算账；这表征主在空中（祂的巴路西亚里）审判台前的审判；（林后五 10，罗十四 10；）在那里，信徒的生活、行为、工作都要受到审判，或得赏赐，或受惩罚。（林前四 5，太十六 27，二五 19，林前三 13～15。）

七 主的赏赐与我们工作的大小和分量无关，但与我们是否忠信地完全使用祂的恩赐有关；基督自己要作我们生命的冠冕、公义的冠冕、以及荣耀的冠冕，成为我们的奖赏，在要来的国度里给我们享受—太二五 23，启二 10，雅一 12，提后四 8，彼前五 4。

八 在要来的国度里，主的恩赐要从懒惰的信徒夺去，并且他们要被扔在外面黑暗里；但忠信信徒的恩赐要增加，并且他们要进到他们主人的快乐里；（太二五 21，23；）有分于主的快乐，乃是国度里最大的赏赐，比国度里的荣耀和地位更好—21，30 节。

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.

第四周■周一

晨兴喂养

太二四 45 ~ 46 “这样，谁是那忠信又精明的奴仆，为主人所派，管理他的家人，按时分粮给他们？主人来到，看见他这样行，那奴仆就有福了。”

我们要怎样在服事上忠信？我们该作什么？首先，〔在〕马太二十四章四十五至五十一节…主嘱咐我们，托付我们，要供应祂的家人，就是供应召会里的信徒。…按照四十五节，我们所供应的乃是食物。…我们必须按时分粮，就是分配生命的供应给主的子民。不要说别人有教导的恩赐，能教导你神的话，供应你属灵的食物，但你没有那样的恩赐。这里没有这样的思想。所有主的仆人都为着他们的使命，领受了恩赐。（李常受文集一九八五年第五册，六三二页。）

信息选读

供应食物的人知道要按时供餐。你若每天供应食物，你就必须作早餐、午餐和晚餐。泡杯咖啡、买一个甜甜圈作早餐，乃是懒惰的方式。在属灵的范围里，我们若是象这样，我们就不是好仆人，没有按时将生命的供应供给主人的家人。早晨应当按时供应早餐。还有，好妻子总是会预备最好的三明治给丈夫带到办公室，作为按时的午餐，并习惯为家人预备丰盛的晚餐。

同样，每当我们聚在一起，这就是你按时供应合式的食物给主的家属的时间。…如果我在主的话上没有够多的殷勤劳苦，就来对你们说话，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

供应你们“一杯咖啡和几个甜甜圈”。烹煮一顿滋养、美味的早餐，需要你的殷勤。照马太二十五章十四至三十节这个比喻的上下文，忠信的人就是殷勤的人。忠信在此等于殷勤，…我们必须殷勤寻求主的话，使我们预备好，来到聚会时能供应美好的食物。吃的时候就是“按时”；聚会的时候就是“按时”。…聚会的时间，就是指定的时候，我们众人必须将一些生命的供应，供给神家的人，供给同作信徒的人，就是供给我们的家业。

照顾他们就是去喂养他们，把食物供应给他们。对于罪人，我们所供应合式的食物，乃是基督的福音。医院里的护士知道，他们必须用不同的食物供应病人。不同的食物供应给不同的病人，是为了应付他们特殊的需要。对我们来说也是一样。全地就是医院，满了疾病和各式各样有病的人。实在说来，甚至召会也是医院，满了有病的人。所以，我们必须按时供应不同的话语给他们。主的家业总是在你身边。信徒、召会、甚至所有的罪人都在你身边。你的责任，你的职责，乃是供应食物给他们。他们若是罪人，你必须供应他们恩典的福音，作他们所需要的食物。他们若是信徒，患了某种疾病，那么你就要从圣经上供应适合他们情形的话，来喂养、医治、加强或唤醒他们。这样作乃是作忠信又精明的奴仆，供应合式的食物给主的产业，就是按时分粮给各种人。当你进到办公室，必须领悟这就是指定的时候，让你供应合式的福音食物给不信的人。当你去上学，…所有你身边的同学也都是主所交给你的家业，你可以抓住机会，按时将福音供应给他们。（李常受文集一九八五年第五册，六三四至六三六页。）

参读：实行主当前行动之路，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

第四周■周二

晨兴喂养

太二四 48 ~ 50 “若是那恶仆心里说，我的主人必来得迟，就动手打那些和他同作奴仆的，又和酒醉的人一同吃喝，在想不到的日子，不知道的时辰，那奴仆的主人要来。”

当我们错待同作信徒者，批评、反对或藐视他时，在主的眼中那就是打他。我们在这里必须说一句重话。我们很容易会不知不觉落入这种危险。我们会落入批评弟兄姊妹的情形里；有时我们会反对或藐视一些圣徒，甚至会与他们争斗。这就是打主的奴仆，就是那些与我们同作奴仆的人。（李常受文集一九七九年第二册，一二五页。）

信息选读

（在马太二十四章四十八节奴仆说，）“我的主人必来得迟。”他的确信主的再来，但以为是迟慢而来。凡不信主快来的，这人就是恶仆。主说他的错误原因即在四十八节，口里虽说主必再来，心中仍以为主必迟延。这等人危险；人若无主必快来的态度，必不会儆醒。

有许多人不愿主快来，诚恐主来必破坏或终止他的计划。他不能有约翰的祷告：“阿们。主耶稣啊，我愿你来！”（启二二 20。）我们必须有愿主快来的态度和心愿。…若你以为主必迟延，主必比你所想的更快些。（倪柝声文集第一辑第十五册，二八二页。）

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)

我们众人都应该按时分粮给主的子民，（太二四45，）并且充分使用主的恩赐。（二五20，22。）在消极一面，我们不该动手打那些和我们同作奴仆的人。（二四49。）你可能没有尽你的责任去完成你的事奉，反而在批评，有时甚至强烈地和弟兄们作对。你不是在作工，乃是动手打同作奴仆的。有些姊妹总是忙于打电话。当她们听见关于弟兄们好的事，她们没有兴趣让任何人知道；当她们听见关于某些弟兄们（特别是长老们）不好的事，她们就忙于讲电话。这就是为什么许多地方召会的长老总是怕作错事。他们一旦作错了什么事，几乎所有的人都会透过电话知道。这些电话上的谈论都是在动手打人。

当一些消极的事发生在任何圣徒身上，有些人永远不会禁止自己不说。传播这样消极的情形乃是一种动手打人。有些时候在祷告聚会里，为着一个在消极情形里的圣徒，你也许用一种巧妙的方式为他祷告。…你为人祷告，但你的祷告大约百分之十是一种论断。这就是动手打人。一个地方的长老也许批评另一个地方的长老，这也是动手打同作奴仆的。

你把你事奉的时间浪费在动手打人的事上。你没有事奉，反而动手打了弟兄，就是和你同作奴仆的。许多弟兄都能见证，他们从未听见我借着批评人或暴露人而动手打人。我唯一的负担乃是释放信息。虽然我无意暴露任何人，许多人却借着我所释放信息里的光被暴露。那不是我的工作，乃是主的工作。我们都必须停下我们的批评、论断、反对和怨言，那些都是在动手打人。我们必须花费我们的时间、我们的精力、和我们的一切，为着主的权益有积极的事奉。（李常受文集一九八五年第五册，六六四至六六六页。）

参读：倪柝声文集第一辑第十五册，二七七至二八二页；倪柝声文集第三辑第十一册，二七三至二七五页。

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

第四周■周三

晨兴喂养

太二四 48 ~ 50 “若是那恶仆心里说，我的主人必来得迟，就动手打那些和他同作奴仆的，又和酒醉的人一同吃喝，在想不到的日子，不知道的时辰，那奴仆的主人要来。”

主在马太二十四章的话乃是一个比喻。既然是个比喻，就必须解释。和酒醉的人一同吃喝，〔49下，〕就是与沉醉在属世事物里的世人为伴，…沉醉于属世的享受，这就是不运用恩赐的危险。一旦我们成了与世人为伴的人，就不会向主忠信，运用祂所给我们的恩赐，自然就会落入危险里。（李常受文集一九七九年第二册，一二五页。）

信息选读

“和酒醉的人一同吃喝”（二四 49）…比动手打同作奴仆的人飘离得更远、堕落得更甚。…属世的人被属世的事物迷醉，甚至麻醉。他们被现今的世代所麻醉。与他们一同吃喝，就是享受他们所享受的。就好的一面说，当你动手打圣徒，你对召会生活仍然有兴趣。…因为你是如此“对召会有负担”，如此对召会生活有兴趣，你才批评弟兄姊妹。

一旦你定意要忘掉召会，不再对召会有兴趣，你就进到爱世界里，并与那些常被这世代所麻醉的世人为伴。一个爱世界的圣徒，无心谈论长老的好坏。他也许曾经动手打和他同作奴仆的，但他现今被属世的享乐完全霸占了。他现今在和酒醉的人一同吃喝。几乎每天对他都是快乐的一天，每个周末对他

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

都是欢乐的周末，因为他正享受属世事物的麻醉。

在主的使命上懒惰不忠信的奴仆有一个借口，就是主不会立刻回来，就是祂必来得迟。(48。)结果，他们开始虐待同作信徒的，并有分于属世的事物。他们的借口是，主若现在就回来，所有的事都解决了，他们就不会有时间爱世界了。然而，主在马太二十四章的话告诉我们，祂不会接受这样的借口。祂回来时，要把不忠信的奴仆割断。(51。)割断不是指切成碎片。我们得救时，就与基督这位受膏者(林后一21)联结了，即使在退后的光景中，主也不会把我们切断。但我们若仍然不忠信并懒惰，祂在回来时就要把我们这样的联结中割断。祂将要执行我们和祂之间的割断。我们要从祂荣耀的同在中被割断，到一个假冒为善的人受处分的地方。不信者的处分是永远的沉沦，而懒惰奴仆的处分是暂时的、时代性的惩罚。

不要打那么多电话，反倒要用这些时间去接触你隔壁的邻居，给他一本我们所出版的彩虹小册。你若持续、定时、正确、且带着真诚的负担和一些祷告，每两周一次拜访你的一个邻居，你不信这个人会被主得着么？我们不该用任何事作借口。我们不能说，人都中了毒反对我们，或者说我们所在地是一个满了基督徒的特别地区。我们必须问自己：我们花了多少时间带着福音单张、圣经、和一些彩虹小册去访问人？你若试着这样作，一周过一周，甚至一天过一天，你就要看见结果。圣经告诉我们，栽培的人或农夫应当忍耐的劳苦，期待看见收获。(林前九10，提后二6。)(李常受文集一九八五年第五册，六六六、六六八至六七〇页。)

参读：事奉的基本功课，第十三课。

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

第四周■周四

晨兴喂养

太二五14~15“诸天的国又好比一个人要往外国去，就叫了自己的奴仆来，把他的家业交给他们，按照各人的才干，个别地给了一个五他连得银子，一个二他连得，一个一他连得，就往外国去了。”

在…马太二十五章十四至三十节，…“他的家业”象征召会（弗一18）连同所有的信徒，他们乃是神的家人。（太二四45。）…这个比喻中的“他连得银子”象征属灵的恩赐。（罗十二6，林前十二4，彼前四10，提后一6。）…新约乃是说神的召会、（徒二十28，林前一2、）基督的召会、（罗十六16、）和众圣徒的召会。（林前十四34。）召会乃是众圣徒（就是信徒）的产业。

你不能说你没有恩赐。…为此，我总是鼓励你要尽功用。…这不是我的教训，这是圣经的教训。（林前十四24，26，29~32。）…不要黏在椅子上。…你必须跳起来说话。你说话就是按时分粮给主的家人。

所有的罪人〔也〕都属于主，他们都是主的家业，…主确实把召会，连同所有的信徒和罪人交给我们，要我们为祂照顾他们。（李常受文集一九八五年第五册，六三二至六三五页。）

信息选读

马太二十五章十四节说，〔一个〕人把他的家业交给他的奴仆。奴仆象征信徒服事的一面。（林前七22~23，彼后一1，雅一1，罗一1。）…我信交给奴仆的家业包括福音、真理、信徒和召会。…你若不在意这些事，就不会有银子。

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.

我们不该漠然等候主给我们什么。不，我们必须殷勤寻求福音和真理。我们该渴慕认识人的堕落、救赎、重生、救恩、血的洁净、以及那灵的洗涤；这些都是全备福音的各方面。…我们〔也〕需要〔认识并〕经历关于召会、神永远的定旨、和神的经纶这些真理。最终，这些真理要成为我们的银子。然后我们就能把这些真理服事给别人。这样，主的家业就成了我们的银子。此外，我们需要祷告说，“主，我要照顾圣徒，背负他们的担子。我的心是为着他们的。”我们若有心为着圣徒，对他们有负担，他们这些主的家业，就要当作银子赐给我们。

不要丢下任何主所给你的负担。…主在祂的恢复里有极大的工作。为着这工作，祂需要成千的青年弟兄姊妹被兴起来背负责任。

银子不是与生俱来的东西，却完全与你的负担有关。你接受一个负担，就领受一他连得银子。

尽管银子不是我们的才干，乃是主的家业，但银子是按照我们的才干交给我们的。我们的才干是由神的创造和我们的学习所构成。我们才干的度量是基于我们的心愿。我们若没有什么心愿，就没有度量领受银子。（马太福音生命读经，八三七至八四〇页。）

摩西学会照着神的引导事奉神并信靠神。（徒七34～36，来十一28。）…虽然他非常能干，但他不用他天然的才干。他天然的才干受了对付，就成为复活里的才干。…我们天然的才干若未受对付，就与神的行动分离；然而，我们的才干经过了十字架的对付之后，就与神的行动成为一。实际上，是神作到摩西的才干里，他的才干至终就充满了神。（李常受文集一九七九年第二册，一八四页。）

参读：创世记生命读经，第八十三至八十五篇；事奉的基本功课，第二十课。

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

第四周■周五

晨兴喂养

太二五 15 ~ 17 “按照各人的才干，个别地给了一个五他连得银子，一个二他连得，一个一他连得，就往外国去了。那领五他连得的，随即拿去作买卖，另外赚了五他连得。那领二他连得的，也照样另赚了二他连得。”

用银子作买卖，〔太二五 16 ~ 17，〕表征运用主所给我们的恩赐；另外赚了银子，表征我们已经完全用上从主所领受的恩赐，没有任何的损失或浪费。

按照马太二十四章，奴仆要供应粮食给家人。这是指将滋养的话，带着基督的丰富作生命的供应，服事给主家里的人。然而，〔二十五章〕说到用银子作买卖，使银子繁增。因此，我们服事的结果有两面。第一面是别人得喂养，得着丰富的滋养。第二面是主的家业得着繁增。例如，我们越传福音，福音就越丰富。真理也是这样；当我们把真理服事给别人时，真理就繁增。圣徒和召会也是这样。信徒和召会都要繁增。（马太福音生命读经，八四一页。）

信息选读

〔马太二十五章〕这比喻所着重的，是那领一他连得的，就是领受最小恩赐的人。恩赐最小的人，很容易对自己的恩赐没有正确的运用。…地乃是象征世界，所以掘开地是表征钻进世界。任何与世界的联合、牵连，甚至一点世俗的交谈，都会埋藏主给我们的恩赐。把主人的银子埋藏起来，表征将主

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

的恩赐弃之不用，以属地的借口为掩饰，任其荒废。任何不运用主恩赐的借口，都是把恩赐埋藏起来。那些领一他连得的人，认为所得的恩赐最小，常有这种埋藏恩赐的危险。

在这比喻中，那领一他连得的奴仆没有繁增。…有些人也许以为那领一他连得的奴仆作得好，没有失去他的银子，并且把主所有的归还祂。那领一他连得的奴仆似乎说，“主啊，你所有的在这里。你给了我一他连得，我忠信地保守、保管、保护并保存着。因着你的怜悯和恩典，我都守住了。”但我们服事的结果，必须是我们的银子繁增。主的旨意不是要我们仅仅保持祂所赐给我们的。你若仅仅忠信地保守福音、真理和召会，没有任何繁增，主要说你是懒惰的。不仅如此，祂要称你为恶仆。在主眼中，埋藏银子而不繁增，是邪恶的。主不管我们的争辩或借口，祂只在意一他连得繁增为二他连得。这是严肃的事。我们服事的结果，必须是别人得喂养和饱足，并且银子得繁增。（马太福音生命读经，八四一至八四二页。）

那在主银子上懒惰不忠信的奴仆…有一个借口。（24～25。）…主承认祂对奴仆在为祂工作上的要求是严厉的，并指明懒惰的奴仆既然知道这事，就应该作些事。就一面说，主承认祂没有撒种的地方，却要收割；祂没有簸散的地方，却要收聚。我们也许找许多借口说，收割任何东西或收聚任何东西是很难的。我们在主的审判台前也许向主陈明这些借口，把这些全都归咎于主。…主不会听我们的借口，反而会把我们从祂的同在里割断，并把祂所给我们的恩赐夺去。…这乃是主在马太二十四和二十五章所告诉我们的。（李常受文集一九八五年第五册，六六八至六六九页。）

参读：马太福音生命读经，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

第四周■周六

晨兴喂养

太二五 26 ~ 27 “主人就回答他说，又恶又懒的奴仆，你既知道我没有撒种的地方要收割，没有簸散的地方要收聚，就当把我的银子放给兑换银钱的人，到我来的时候，可以连本带利收回。”

你若领了一他连得，就需要使用它。你来聚会之前，需要祷告说，“主，我相信我有一他连得。我不要因着与属地的事物牵连在一起，把我的一他连得埋藏了。反之，我要使用它照顾别人。”要对那些心里冷淡的人表露一点爱心，去看看他们或邀请他们到你家里。你花时间和主同在，向祂敞开，问祂该照顾那些人时，祂就会给你负担。你接触别人，与他们交通时，自然而然就会使用你的银子。…这样，一他连得会成为二他连得，二他连得会成为四他连得，五他连得会成为十他连得。银子，即神交托给我们的家业，就要得着繁增。我们若都忠信地实行这事，主的恢复就真的会繁增。

把银子放给兑换银钱的人，〔太二五 27，〕表征运用主的恩赐引领别人得救，并将祂的丰富供应他们。“利”表征我们使用主的恩赐，为主工作所获得的有利结果。（马太福音生命读经，四四八至四四九页。）

信息选读

在某种意义上，我们可以说，兑换银钱的人就是所有的新人、软弱者、年幼者、以及退后者。我们需要把主的家业托付给这些兑换银钱的人。兑换银钱的人不是带头的弟兄，乃是软弱的人、有问题的人。假定一位弟兄持异议，消极地说到召会。…这

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

样一位持异议的弟兄，若由召会中另一位爱他并关切他的弟兄与他接触，不是由一位长老与他接触，这是何等美好！倘若许多人与这位持异议的弟兄接触，他至终会回到召会，并为着召会赞美主。

你若这样使用你的银子照顾别人，你不仅会使银子繁增，自己也会在三层天上，并且会迅速长大、得着变化。你会在心思的灵里得以更新；并且向着全宇宙，我们中间会有身体奇妙的见证。宇宙会看见我们不是宗教的聚集，乃是活的身体。为此，我们都需要使用我们的银子，就是主的家业。结果将是繁增。…我们越照顾圣徒和召会，我们就越丰富。

马太二十五章二十八节说，“从他夺过这他连得来，给那有十他连得的。”夺过这他连得来，表征在要来的国度里，主的恩赐要从懒惰的信徒夺去。把这他连得给那有十他连得的，表征忠信信徒的恩赐要增加。…凡在召会时代赚得利润的，在要来的国度时代要得着更多的恩赐；但在召会时代没有赚得利润的，在要来的国度时代，连他所有的恩赐也要从他夺去。（29。）

三十节说，“把这无用的奴仆，扔在外面黑暗里，在那里必要哀哭切齿了。”这话与二十四章五十一节者同，指明二十五章十四至三十节是二十四章四十五至五十一节的完成，都是论到忠信为着主的工作。

在服事上，我们需要忠信。…我们在服事上的忠信与赏赐有关。我们若…忠信，那么我们…在主回来时要得着赏赐，…在要来的国度时代有分于权柄。（马太福音生命读经，八四九至八五一、八五三页。）

参读：马太福音生命读经，第六十六篇；国度，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

第四周诗歌

WEEK 4 — HYMN

补 920

预备主来要及时

(马太二十五章, 启示录十四章) (英 1304)

降 E 大调

4/4

1 · 2 | 3 · 3 3 · 3 3 1 · 3 | 5 · 5 5 · 5 5
 一 荣 耀 新 妇 主 所 期, 喜 乐 婚 筵 袍 备 齐;
 5 · 5 | 6 · 6 6 · 6 6 i · 5 · 3 | 2 - - 3 · 4 |
 穿 上 洁 净 细 麻 衣 一 要 及 时! 经 过
 5 · 5 5 · 5 5 5 · 5 | 6 · 6 6 · 6 6 i · 1 · 2 |
 苦 难 与 死 地, 基 督 生 命 紧 凭 倚, 活 出
 3 · 3 3 · 3 3 5 · 2 · 3 | 1 - - 5 · 5 | 5 - -
 之 义 成 所 披 一 要 及 时! (副) 要 及 时!
 6 5 3 | i - - 7 · 6 | 5 · 5 5 · 5 6 5 · 5 · 3 |
 要 及 时! 羔 羊 婚 筵 今 在 即, 要 及
 2 - - 3 · 4 | 5 · 5 5 · 5 5 5 · 5 | 6 · 6 6 · 6
 时! 魂 的 生 命 肯 离 弃, 让 灵 浸 透 且 漫
 6 i · 1 · 2 | 3 · 3 3 · 3 3 5 · 2 · 3 | 1 - - ||
 溢, 就 必 够 格 来 坐 席 一 要 及 时!

- 二 精明童女主所期, 预备新油当积极, 勿向世界再寻觅, 属地水分不留遗,
 切莫轻忽神心意— 要及时! 生命成熟讨主喜— 要及时!
- 三 忠信奴仆主所期, 运用恩赐作生意, 莫因懒惰被撇弃— 要及时!
 一他连得不藏匿, 克服松懒的己意, 奔向标竿尽全力— 要及时!
- 四 成熟麦子主所期, 初熟部分先被提, 大体庄稼仍在地— 要及时!
- 五 得胜信徒主所期, 为祂万事不足惜, 起初的爱总不弃— 要及时!
 与主联结成为一, 胜过所有的死寂, 奔向标竿尽全力— 要及时!
- 六 看哪! 基督要来地, 属天国度将临及, 服主权柄莫迟疑— 要及时!
 悖逆的己须脱离, 顺服功课当学习, 让主掌权登至极— 要及时!

Christ comes quickly for His Bride

Hope of Glory — Preparing for Christ's Return

1304

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

第五周

借着召会，基督的身体，
作祷告的殿所献给神之时代的祷告

读经：赛五六7，太十八18～19，可十一17上，弗一20～23，二6

纲要

周一、周二

壹 时代的祷告乃是召会作为基督身体的祷告，这祷告运用基督这升天之主和身体之元首的权柄，以完成神的经纶—赛四五11，六二6～7，结三六37，太十八18～19：

一 基督的升天指明救赎的全部工作已经完全完成—来一3，十12：

1 基督的升天指明基督为主的身分已得着建立—徒二36。

2 基督已被神高举，被立为宇宙的主，并向着召会作万有的头；万有都在祂的脚下，并且祂所得着并所达到的一切，都向着那作祂身体的召会传输—弗一22～23。

二 因着召会是基督的身体，召会的地位与基督的地位完全一样；身体既与头是一，身体的地位就与头的地位完全一样—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 lord-ship 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 身体的权柄乃是身体所运用之头的权柄；因此，身体的权柄就是头的权柄—西一 18，二 19。

周三

四 时代的祷告不是个别信徒的祷告，乃是召会作为基督身体的祷告—徒十二 5 下，启八 3：

1 在这种祷告里，我们不是乞求主为我们作一些事；反之，我们乃是支取主已经得着并达到的；祂在诸天界里，坐在神的右边，远超过一切执政的、掌权的、有能的、主治的、以及一切受称之名—弗一 20 ~ 21。

2 当我们根据主在升天里所得着的祷告，我们可以取用祂升天的立场，并支取祂的为主身分，以应付世上目前的光景—二 6。

3 因着身体与在诸天之上的头是一，身体就有权柄在地上捆绑或释放在诸天之上所已经捆绑或释放的一—太十六 19，十八 18。

五 我们要完全进入这种祷告，能运用元首赐给身体的权柄，就必须领悟，我们是身体的肢体，并且我们必须在身体里生活、行事并行动—罗十二 5，林前十二 12 ~ 27。

周四

贰 召会，基督的身体，乃是祷告的殿—赛五六 7，可十一 17 上，约二 16 ~ 17，19 ~ 21，十四 2，来三 6：

一 在召会这神的殿，就是祷告的殿中，我们祷告使神的愿望得实现，使神的旨意得施行，并使神的经纶得完成—王上八 48，但九 1 ~ 23，约十五 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, 启十四 1, 二一 2。

二 在祷告的殿中, 我们是作为祷告的人生活并事奉, 在神圣、奥秘的范围里向奥秘的神祷告—路五 16, 约六 57, 十四 9~10, 20。

三 在召会这神的殿, 就是祷告的殿中, 我们照着神的愿望和思想祷告; 这样的祷告是宝贵的、有分量的, 也要震动阴府, 影响撒但—但九 1~23。

四 蒙神喜悦的祷告, 乃是求神成就神旨意并完成祂工作的祷告—太六 10, 西一 9, 四 12, 赛四五 11, 六二 6~7, 结三六 37。

五 我们在祷告的殿中祷告, 应当是为着成就神的经纶—王上八 48:

1 圣地、圣城和圣殿, 是关乎神经纶的三件紧要的事:

a 基督是我们的美地; 基督是我们的城, 我们的国; 基督是殿, 神的居所。

b 我们的祷告该对准圣地、圣城和圣殿; 这意思就是说, 我们的祷告该对准神的权益, 就是对准那作神在地上的权益的基督与召会—弗一 16~23, 三 14~21。

c 但以理把窗户开向耶路撒冷, 为着圣地、圣城和圣殿祷告—但六 10。

2 我们要正确地祷告, 就必须在主耶稣的名里向神祷告, 对准神为着祂经纶的权益; 在耶稣的名里祷告, 就是为着神在地上的权益祷告, 这权益乃是基督作神给我们的分, 作神的国, 并作神的居所—约十四 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.

周五

六 基督在祂天上的职事里，一直在代求、供应、并执行神的行政，而我们这些人需要在召会这神的殿，就是祷告的殿中祷告，借此回应基督在祂天上职事里的活动——来二 17，四 14，七 25～26，八 1～2，启五 6，西三 1～4：

1 借着我们的祷告，元首基督就得着一条路，借着祂的身体施行祂的行政；当元首在天上借着代求、供应、并管理而作工时，我们作为基督的身体，就在地上回应基督天上的职事，并反映祂所作的而作工——一 18 上，二 19，三 1～2，来二 17，四 14，七 25～26，八 1～2，启五 6。

2 如果我们寻求在上面的事，并与基督同有一个生命和生活，我们就会完全被主的权益所占有；我们的心会与祂一同在天上；祂在天上为众召会代求、供应众圣徒、并管理神的行政——西三 1～4，17。

七 在召会这神的殿，就是祷告的殿中祷告，乃是在升天的地位上，以这祷告的地位而有祷告的权柄；我们有属天的地位和权柄，我们的祷告就成为神的行政，执行神的旨意；这是召会有效能的祷告——时代的祷告——弗一 22～23，二 6，太六 9～10，13 下。

周六

八 在召会这神的殿，就是祷告的殿中，我们以执行的方式祷告，在地上捆绑天上已经捆绑的，并在地上释放天上已经释放的；这是基督身体的祷告；只有当我们“和谐一致”地求时，才能有这样的祷告——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 在召会这神的殿，就是祷告的殿中，我们有分于基督代求的生活，在神圣行政的中心祷告—启八 3，来七 25，罗八 26～27，34。

十 在祷告的殿中，祷告的中心题目和目标，是要为基督预备一个荣耀的召会，配得上祂，并完成祂心头的愿望—弗一 5，9，三 14～21，五 27。

十一 主的恢复是要建造锡安，就是基督身体的实际，终极完成于新耶路撒冷；我们乃是在召会这祷告的殿中祷告，借以达到锡安—四 16，启十四 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.

第五周■周一

晨兴喂养

可十一 17 “...我的殿必称为万国祷告的殿...”

徒二 36 “所以，以色列全家当确实地知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了。”

弗五 30 “因为我们是祂身体上的肢体。”

我们要...来看召会得胜的祷告。这种祷告乃是时代的祷告。...我们基督徒也许懂得一些祷告的事，但在圣经里，特别在新约里，有一种祷告远超过我们人的观念。进入这种祷告，需要属天的异象。（李常受文集一九六三年第一册，一九八页。）

信息选读

首先，基督的升天指明，主的救赎工作已经完成。主升到天上以后，就坐在神的右边。（来一 3，十 12。）...当人坐下时，意思是他必须作的每一件事都完成、成就了。...关于救赎的工作，主已经完全成就了每一件事。没有一件未成就的；每一件事都成就了。因此，主现今坐在天上安息了。基督的升天指明救赎工作已完全成就。第二，基督的升天指明基督为主的身分已得着建立。基督为主的身分乃是借着基督的升天得着建立的。...我们需要看见，今天主基督不仅仅是创造宇宙的主。今天主基督也是神成了肉体来作人。今天有一个人已经被高举到天上，被立为宇宙的主。

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，以弗所一章二十二节告诉我们，基督“向着召会”作万有的头。主所得着并所达到的一切，不仅是为着祂自己，也是向着召会。这意思是说，祂所得着并所达到的一切，正向着召会传输。我们需要看见这属天事实的属天异象。

第三个要点是关于基督身体的权柄。…身体的权柄乃是身体所运用之头的权柄。因此，身体的权柄就是头的权柄。身体有这权柄，这权柄不仅是客观的，乃是非常主观的。这意思是说，这权柄必须由身体取用并施行。取用一样东西，意思是把一样东西用于自己。我们作为召会，基督的身体，需要取用基督的权柄。主复活以后，告诉门徒，天上地上所有的权柄都已经赐给祂了。然后祂嘱咐他们传扬喜信给万民。主说，“天上地上所有的权柄，都赐给我了。所以你们要去，使万民作我的门徒。”（太二八 18 下～19 上。）主得着所有的权柄，就嘱咐我们带着这权柄去传福音。…主也清楚告诉我们，祂已赐给我们权柄，胜过仇敌的能力。（路十 19。）仇敌有能力，但身体有权柄。权柄比能力更强而有力。基督是头，有权柄；我们是祂的身体，也自动有这权柄。

第四个要点是作基督身体之召会的祷告。这种祷告不是个别信徒的祷告，乃是召会作为基督身体的祷告。…这祷告是基于我们已经得着基督的地位和权柄这个事实。在这种祷告里，我们不是乞求主为我们作一些事；我们乃是支取主已经得着并达到的。然而，我们要这样祷告，就必须看见主已经得着并达到了什么。基督已经得着为主的身分和元首的身分；祂乃是主，是万有的头。为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册，一九九至二〇三页。）

参读：李常受文集一九六三年第一册，在基督升天的立场上祷告，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

第五周■周二

晨兴喂养

弗一 19 ~ 21 “以及祂的能力向着我们这信的人，照祂力量之权能的运行，是何等超越的浩大，就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边，远超过一切执政的、掌权的、有能的、主治的、以及一切受称之名…”

事实上，运用基督为主的身分和元首的身分很简单。假设你遇见一位弟兄在可怜的光景中。你遇见他时，可能感觉他在主面前的光景和地位不对。…在这情形中，你可以有两种方式祷告。一种方式是一般的，是大部分信徒为别人祷告时所采取的方式。你可能以这种一般的方式到主面前，告诉祂：“主，这位弟兄的光景很可怜。主，怜悯他。在他身上作一些事。在他灵里作工。”这是为别人祷告一般的方式。然而，还有另一种祷告的方式。…在这种祷告的方式里，你对主是放胆的。你可以到主面前，说，“主，这里有一位弟兄，还不在你的元首身分之下。我不同意这事。我不赞成这种情形。主，我站起来宣告你的为主身分，在这情形里取用它。”我们可以用同样的方式为罪人祷告：“主，你的为主身分必须运用在这人身上。主，我支取这个。”（李常受文集一九六三年第一册，二〇三至二〇四页。）

信息选读

在这第二种祷告的方式里，我们摸着基督的权柄。然而，我们必须看见，我们绝不能凭自己这样祷告。这意思不是说，我们必须始终在肉身一面与

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.

其他一些弟兄们聚在一起。在物质环境一面，你可能在自己的房间里独自祷告，但在属灵一面，你与基督的身体是一。当你独自在你的房间里时，有时你也许选择不用“我”这个代名词，反而用“我们”这个代名词，祷告说，“主，我们不同意目前的光景。作为你的身体，我们取用你升天的立场，并支取你的为主身分，以应付目前的光景。”这是一种不同的祷告。这不是祷告乞求主为你作什么事；而是祷告支取主所已经得着的。

我们也需要学习如何运用主所已经达到的，因为主不仅得到最大的限度，祂也达到最高的高度。举个例子来说，假设你生病了。你若对主已经得着并达到的有异象，当你在这种光景中，你会祷告：“主，你是超越的一位。你已被高举到诸天之上。主，我们是你的身体。我们与你一同坐在诸天界里。万有都已经服在你的脚下，因此万有也在我们脚下。这小病包括在‘万有’里，所以这小病也必须在我的脚下。我现在与你一同超越。”…几乎每一次我们生病时，我们就到主那里乞求：“主，医治我。主，怜悯我。主，恩待我。”这象是乞丐的祷告。我们若有异象，看见我们是头的身体，并且头已经升到天上，现今是超越的，我们就会取用这立场，支取主所已经达到的。我们只要向疾病宣称、宣扬并宣告：“不要搅扰我；你是在我脚下！”我们能以同样的方式对付罪、软弱和世俗。我们不该象乞丐般对付这些事。我们能告诉这一切消极的事物说，“不要搅扰我；到火湖里去！我是超越的，你不能摸我，你是在我脚下。”每当魔鬼听见这种祷告，他就逃走。我们只要宣告我们是谁，以及我们在哪里。我们在身体里，身体在头里，而头是超越的。（李常受文集一九六三年第一册，二〇四至二〇五页。）

参读：祷告的意义与目的，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

第五周■周三

晨兴喂养

林前十二 27 “你们就是基督的身体，并且各自作肢体。”

太十六 19 “我要把诸天之国的钥匙给你，凡你在地上捆绑的，必是在诸天之上已经捆绑的；凡你在地上释放的，必是在诸天之上已经释放的。”

我们必须取用基督升天的立场来祷告，但我们必须看见这立场不是为着个人。反之，这立场是为着身体。基督是头，我们是身体。（西一 18。）今天我们作为基督的身体，需要支取基督升天的立场。我相信这是五旬节那天以前门徒祷告的方式。我相信借着圣灵的帮助，他们祷告，求主向地上的人证实祂的升天。我们不该象可怜的罪人向神乞求。反之，我们必须取用基督升天的立场，宣称：“主，我们是你的身体。我们在你里面。你是头，我们是身体。你向着我们，就是你的身体，作万有的头；因此，我们支取你所得着的一切，并你所达到的一切。”我们只要支取这立场，告诉主，我们不同意这地上所发生的一些事。我们也需要告诉祂，我们对祂子民目前的光景、情形和状况不满意。我们需要忘记一切我们个人的难处，而宣告：“阿利路亚！我是身体的肢体，身体是在头里，而在万有之上的头是在天上。”（李常受文集一九六三年第一册，一九五至一九六页。）

信息选读

身体既分享头的权柄，主就告诉祂的门徒，凡他们在地捆绑的，必是在诸天之上已经捆绑的；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

他们在地上释放的，必是在诸天之上已经释放的。（太十六 19，十八 18。）当我们用身体的权柄祷告，我们在地上释放的任何事物，就是在诸天之上已经释放的；我们在地上捆绑的任何事物，就是在诸天之上已经捆绑的。因着身体与在诸天之上的头是一，身体就有权柄捆绑或释放在诸天之上所已经捆绑或释放的。

召会是建造在磐石上，这磐石就是升天的基督。结果，阴间的门不能胜过召会。（十六 18。）我们有胜过阴间的立场。因此，我们必须学习祷告，运用头派定给身体的权柄。

要完全进入这种祷告，有另外两件事是我们必须领悟的。第一，我们必须看见，我们是身体的肢体，我们必须在身体里生活、行事并行动。第二，在我们的日常生活中，我们必须一直穿上新人。（弗四 24。）新人是由头和身体，就是基督和召会所组成。（二 15～16。）在消极一面，我们需要脱去旧人；在积极一面，我们需要穿上新人。我们借着在身体里生活，并穿上新人，就能运用头赐给身体的权柄。

我们需要看见升天基督的异象，并学习权柄的祷告。两千年来这些事被忽略了，但我们相信在这末后的日子，主要恢复这些事。我们太多时候不取用基督升天的立场，不支取祂所得着并所达到的。然而，我们相信主要恢复这失去的立场。这是美地的最高峰，最高的山。在这末后的日子，主要恢复这最高峰，这最高的山。我们必须领悟这事实，取用这立场，支取头所得着并所达到的。这是召会得胜的祷告。这是时代的祷告。（李常受文集一九六三年第一册，二〇六至二〇七页。）

参读：倪柝声文集第二辑第二十四册，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

第五周■周四

晨兴喂养

王上八 48 “他们…向着自己的地，就是你赐给他们列祖之地，和你所选择的城，并我为你名所建造的殿，向你祷告。”

约十四 13～14 “你们在我的名里无论求什么，我必作成，叫父在子身上得荣耀。你们若在我的名里求我什么，我必作成。”

从圣经里我们能够看见什么是祷告，祷告乃是：第一，神有一个需要，神有一个目的；第二，神借着圣灵，将这心意放在人的心里，要人也觉得这需要；第三，人将这心意借着祷告送到神那里；第四，神就作工，成全这心意。这就是祷告。

所有正式的祷告，都是从神的心里起头的，…也都是表明神的心意的。祷告乃是说，神心里有一个愿望要达到，但祂不直接去作，祂要地上有人与祂合作，于是祂让人知道祂的心意，并且要人为祂的心意祷告，然后祂才成功祂的心意。（倪柝声文集第二辑第二十四册，七至八页。）

信息选读

（在王上八章四十六至五十三节，所罗门）为着神的民将来的被掳祷告。…他祷告在神的民被掳时，耶和華垂听祂民的祷告，为他们施行公理，只要他们肯全心全魂归向神，又向着神赐给…之地，和神…的城，并…神…的殿祷告。…关于神垂听祂选民（的）祷告，…〔四十八节〕强调三件事：圣地，预表基督是神分给信徒的分；（西一 12；）圣城，表征在基督里神的国；圣殿，表征神在地上的家，

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—

召会。这三件事—圣地、圣城和圣殿，是关乎神经纶的三件紧要的事。在被掳到巴比伦期间，但以理把窗户开向耶路撒冷，一日三次，向着圣地、圣城与圣殿祷告。（但六10。）这指明我们向神的祷告，必须是向着神永远经纶里的目标，就是基督、神的国、与神的家，这样神必垂听我们的祷告。

圣地、圣城和圣殿，都是基督的预表。基督是我们美地；基督是我们的城，我们的国；基督也是殿，神的居所。今天，我们的祷告该对准圣地、圣城和圣殿。这意思是说，我们的祷告该对准神的权益，就是对准基督与召会—神在地上的权益。…神权益的属灵意义，就是基督自己。这指明不论我们为谁祷告，我们的祷告必须对准基督，就是神的权益。我们需要为圣徒祷告，但我们的祷告不该对准他们。一面我们为他们祷告，另一面我们是因着神的权益为他们祷告。倘若我们的祷告只对准我们所代祷的人，这会带进仇敌的攻击。这是属灵争战中的属灵战略。

我们需要记得，祷告与三方有关：我们、神和撒但。有时我们为某人祷告，撒但就来攻击他，使他的情形变得更糟。这原因乃是我们的权益是在于那人，不在于神的经纶。不论我们为谁祷告，我们的祷告都该对准神的基督，就是神在祂经纶中的权益。

我们要正确地祷告，就必须在主耶稣的名里向神祷告，（约十六24，）对准神为着祂经纶的权益。我说“在主耶稣的名里”这辞，意思不是指任何传统形式的祷告。在耶稣的名里祷告，就是为着神在地上的权益祷告；神在地上的权益，就是基督作神给我们的分，作神的国，并作神的居所。我们的祷告该全然为着神的权益，以完成神的经纶。（列王纪生命读经，四六至四八页。）

参读：列王纪生命读经，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

第五周■周五

晨兴喂养

西三 1 “所以你们若与基督一同复活，就当寻求在上面的事，那里有基督坐在神的右边。”

弗一 22～23 “将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”

你要看见，升天是一个地位，而在这个地位上，就有一个权柄。基督徒的属灵生活，不光是一个生命问题，还是一个地位问题，因此也不光是一个能力问题，还是一个权柄问题。生命带进能力，地位带进权柄。复活是能力的问题，升天是权柄的问题。你必须在那个地位上，才有那个权柄。你在属天的境界里，自然就有属天的权柄。我们所有真实的祷告，都是在升天的地位里面，运用属天的权柄。

祷告的地位就是升天的地位。你只能在天的境界里祷告。什么时候你从天的境界里出来，你就失去了祷告的地位。你可以祷告，但那个祷告算不得数。（祷告，二三二至二三三页。）

信息选读

所有在升天里面的祷告，都是权柄的祷告。就在这里我们才懂得，祷告乃是对神的吩咐。我们的祷告不是苦求，乃是吩咐。…在以赛亚书里面神有一句话说，“你们可以吩咐我。”（四五 11。）这个吩咐，有的是直接吩咐神，有的是间接吩咐环境。就象摩西在红海边，吩咐海水裂开；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

稣在船上吩咐风和海平静，或者吩咐疾病离开人。你若学过站在升天的境界里祷告，你都能吩咐贫穷离开你。

你若真要在神面前有一点有价值的祷告，就必须能在神面前发出权柄的命令来。我能站在神面前告诉大家，在已过的年日中，在有的地方，我们在工作上、在召会中，遇到为难的时候，就有这种命令的祷告。我们在神面前很厉害地表示说，“神，我们不能许可这件事。”如果你的地位不对，情形不是在天的境界里，你这个祷告就等于亵渎神。但你的地位若是对了，你的情景也是在属天的境界里，这样的祷告非但不亵渎神，神还顶喜欢。你祷告的话就等于神的行政，等于在那里执行祂的命令。我能作见证，这样的祷告神都垂听。

有了升天的地位，有了升天的权柄，也能发出权柄的祷告来，一到这个时候，你这个人就是在宝座上，和主一同在掌权的地位上。祂如何在神的右边掌权，你也如何与祂一同在升天的境界里掌权。到了这个时候，你的祷告不光是个权柄的祷告，也是个掌权的祷告。你的祷告就是执掌权柄，执行神的命令。所以这个时候，你所有的祷告都变作神的行政，变作神管理的一个执行。

总之，祷告只有一个地位，就是升天的境界。一从这里出去，就没有祷告的地位。祷告不仅是对付事情，更是对付地位。必须在升天的境界里，才有祷告的地位，才能发出权柄的祷告，才是一个在宝座上的人发出宝座上的祷告来。（祷告，二三八至二四一页。）

参读：祷告，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

第五周■周六

晨兴喂养

太十八 18 ~ 19 “…凡你们在地上捆绑的，必是在诸天之上已经捆绑的；凡你们在地上释放的，必是在诸天之上已经释放的。我又实在告诉你们，你们中间若有两个人在地上，在他们所求的任何事上和谐一致，他们无论求什么，都必从我在诸天之上的父，得着成全。”

（马太十八章十八节）的特点是说，地上的举动，在天上的举动之先；不是天上先捆绑，乃是地上先捆绑，不是天上先释放，乃是地上先释放。是在地上已经捆绑了，天上也捆绑；是在地上已经释放了，天上也释放。天上的举动，受地上的举动的支配。一切和神相反的都需要捆绑，一切和神相合的都需要释放；所有的事，不管它该受捆绑也好，不管它该被释放也好，那一个捆绑，那一个释放，是从地上起头的。地上的举动是在天上的举动之先，是地上支配天上。（倪柝声文集第二辑第二册，一五二至一五三页。）

信息选读

我们从几个旧约里的例子，来看地上如何支配了天上。…摩西在山顶上，他何时举手，以色列人就获胜；何时垂手，亚玛力人就获胜。（出十七 9 ~ 11。）山下的胜败，到底是谁定规的呢？是神出的主意呢，或者是摩西出的主意？…你要看见神工作的原则，神举动的秘诀：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，但你能拦阻神作祂所要作的。胜败，在天上是神定规的，但是在人面前是摩西定规的。在天上神要以色列人得胜，但在地上的摩西如果不举手，以色列人就失败，如果举手，以色列人就获胜。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.

神有一个目的，就是要加增以色列家的人数，叫以色列人多起来如羊群一样。不认识神的人要说，神要加增以色列家的人数如羊群那么多，神要加就加好了，谁能拦阻祂呢？但是，在〔以西结三十六章三十七节〕有一句话，就是神说，祂要在这件事上被他们求问之后，才给他们成就。这一个原则是顶清楚的：神有一个旨意，神已经定规好了，但是神不能立刻作，神要等以色列人为这件事向神求问之后，神才替他们成就。神要地上来支配天上。

召会虽然有一个自由的意志，但是召会是把她的意志服在神的权柄之下，好象在神的旨意以外没有另外一个自由意志一样，神要怎么作就怎么作。今天因着召会把她的意志完全摆在神的旨意之下，神就好象在永世里一样，好象在宇宙中没有第二个意志来反对祂一样。这是神的荣耀！…我们不能把召会拉低到一个地步说，召会不过是聚会而已。不！召会是一班人蒙宝血所救赎，被圣灵所重生，同时将自己交在神的手里，乐意接受神的旨意，乐意遵行神的旨意，乐意为着神站在地上来维持神的见证的。

我们必须看见，神今天作事有一个定律，就是因着地上有自由意志的缘故，神不肯用祂自己的旨意来抹煞人。…这是事实。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这样定规，这样赞成，然后祂才有所举动。祂不肯不顾地上的意志，祂不肯剥夺地上的意志，而有单独的举动。所有和祂发生关系的事，都得有地上的意志来与神合作，神才作。是地上要作，所以神作；是地上定规，所以神作。神必须得着人的意志与祂的旨意和谐，这一种和谐的意志，是神极大的荣耀！（倪柝声文集第二辑第二册，一五三至一五四、一五八页。）

参读：教会祷告的职事，第一篇；倪柝声文集第一辑十一册，一四〇至一四四页。

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

第五周诗歌

563

祷告 — 同心合意

8 7 8 7 副 (英 779, 不同调)

降B大调

4/4

B^b E^b B^b $F7$ B^b
 $\dot{5} \cdot \underline{\dot{6}} \ \underline{\dot{5}} \ \underline{1} \ \underline{\dot{7}} \ \underline{\dot{6}} \mid \underline{\dot{6}} - \underline{\dot{5}} - \mid \underline{\dot{4}} \cdot \underline{\dot{3}} \ \underline{\dot{4}} \ \underline{\dot{5}} \ \underline{\dot{6}} \ \underline{\dot{5}} \mid \underline{\dot{5}} - \underline{\dot{3}} \cdot \underline{\dot{0}} \mid$
 一 要在灵里同心 祷告, 不照你心所思想,
 B^b E^b B^b $F7$ B^b
 $\dot{5} \cdot \underline{\dot{6}} \ \underline{\dot{5}} \ \underline{1} \ \underline{\dot{7}} \ \underline{\dot{6}} \mid \underline{\dot{6}} - \underline{\dot{5}} - \mid \underline{\dot{4}} \cdot \underline{\dot{3}} \ \underline{\dot{4}} \ \underline{\dot{5}} \ \underline{\dot{6}} \ \underline{\dot{7}} \mid 1 - - 0 \mid$
 只照深处恩膏 涂抹, 成全主心所愿望。
 $F7$ B^b Gm D $F7$
 $\underline{2} \cdot \underline{2} \ \underline{2} \ \underline{2} \ \underline{3} \ \underline{2} \mid 1 - \underline{5} - \mid \underline{\dot{6}} \cdot \underline{\dot{6}} \ \underline{\dot{6}} \ \underline{\dot{6}} \ \underline{\dot{7}} \ \underline{1} \mid \underline{2} - \underline{\sharp 2} - \mid$
 (副) 要在灵里同心 祷告, 不照你心所思想,
 B^b E^b B^b E^b $F7$ B^b
 $\underline{3} \cdot \underline{3} \ \underline{4} \ \underline{3} \ \underline{1} \ \underline{\dot{6}} \mid \underline{\dot{5}} - \underline{\dot{3}} - \mid \underline{\dot{4}} \cdot \underline{\dot{6}} \ \underline{\dot{5}} \ \underline{1} \ \underline{\dot{7}} \cdot \underline{\dot{7}} \mid 1 - - 0 \parallel$
 只照深处恩膏 涂抹, 成全主心所愿望。

- 二 要在灵里同心祷告, 借着十架否认己;
一切愿望、所有心意, 都要让灵来管理。
- 三 要在灵里同心祷告, 坐在天上用权柄;
属地利益全踏脚下, 进攻空中的首领。
- 四 要在灵里同心祷告, 与众圣徒同祈求;
寻求主的心意、带领, 灵中和谐永保守。
- 五 要在灵里同心祷告, 儆醒、祷告要持久;
为神国度和神荣耀, 儆醒、祷告到成就。
- 六 要在灵里同心祷告, 和谐一致寻求神;
在主身体的灵里面, 永远祷告凭同心。

WEEK 5 — HYMN

Pray with one accord in spirit

Prayer — With One Accord

779

G C G Am
 1. Pray with one ac - cord in spir - it, Not ac - cord - ing to our
 $D7$ G C G Am $D7$
 thought, But a - lone by the a - noint - ing, As the Lord has ev - er
Chorus $D/F\sharp$ D Em G/B C C/E
 sought. (C) Pray with one ac - cord in spir - it, Not ac - cord - ing to our
 G D $B^7/D\sharp$ Em C $D7$ G
 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.

第六周

进入基督身体之实际的内在意义— 神经纶中的最高峰 以及圣经拔尖的启示

读经：弗一 17, 22 ~ 23, 三 3 ~ 5, 9, 林前十二 12, 24 ~ 27, 林后十一 28 ~ 29, 罗十二 3 ~ 5

纲要

周一

壹 基督身体的实际乃是神经纶中的最高峰以及圣经拔尖的启示，借由智慧和启示的灵启示出来—弗一 17, 22 ~ 23:

- 一 我们需要启示以认识基督身体的实际，并进入基督身体之实际的范围和内在意义，这身体乃是神的心愿并祂终极的定旨—5, 9 ~ 11, 22 ~ 23 节，罗十二 1 ~ 2。
- 二 唯有从神来的启示，能把我们带进基督身体的实际这范围里；唯有如此，基督的身体才能成为我们的经历—徒九 1 ~ 5, 15, 二六 18 ~ 19, 弗一 17 ~ 23, 三 3 ~ 5, 9, 林前十二 12。
- 三 我们要看见神终极的定旨这属天的异象，其秘诀乃是愿意付代价—太五 3, 8, 六 22, 诗二五 9, 14, 启三 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.

贰 由锡安所预表的得胜者，乃是基督身体的实际，并且终极完成众地方召会中基督身体的建造，带进永世里终极完成的圣城新耶路撒冷，就是作神居所的至圣所；在新天新地里，整个新耶路撒冷将成为锡安，所有的信徒都是得胜者—二一1~3, 7, 16, 22:

一 由锡安所预表的得胜者乃是基督身体的实际，是召会的高峰、中心、高举、加强、丰富、华美和实际—诗四八2, 11~12, 五十2, 二十2, 五三6上。

二 耶路撒冷（召会）的特色、生命、祝福、建立，都是来自于锡安（得胜者）：

- 1 在王上八章一节，长老是在耶路撒冷，约柜是在锡安。
- 2 诗篇五十一篇十八节说，神按祂的美意善待锡安，建造耶路撒冷的城墙。
- 3 诗篇一百零二篇第二十一节说，耶和華的名是在锡安传述，赞美祂的话是在耶路撒冷传述。
- 4 诗篇一百二十八篇五节说，耶和華赐福是从锡安，美福是见于耶路撒冷。
- 5 诗篇一百三十五篇第二十一节说，耶和華是住在耶路撒冷，却是从锡安受颂赞。
- 6 在以赛亚四十一章二十七节，话先对锡安说，然后报给耶路撒冷。

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 约珥书三章十七节说，神住在锡安时，耶路撒冷就成为圣。

8 神今日在失败的召会中，寻找那十四万四千人，他们将要站立在锡安山上一启十四 1 ~ 5。

三 神每次都是借少数的信徒，把生命流到召会里，以复兴召会；得胜者代替召会在苦难中站住基督得胜的地位；我们要求神在我们里面运行，使我们愿意被基督征服、俘掳并击败，好叫祂在我们的经历中可以是得胜的一腓二 13，林后二 12 ~ 14。

周三

四 按预表说，得胜者—得成全并成熟的神人—就是今日耶路撒冷（召会生活）里的锡安—来十二 22，启十四 1 ~ 5：

1 在召会生活里必定有一班得胜者，这些得胜者乃是今日的锡安。

2 没有锡安（得胜者），耶路撒冷（召会生活）就无法蒙保守并得维持；在一个地方召会里如果没有得胜者，那个召会就象耶路撒冷没有锡安一样；那个召会就会变成像瘪气的轮胎一样。

五 主的恢复是要建造锡安—得胜者作基督身体的实际，终极完成于新耶路撒冷；在召会生活中我们必须竭力达到今日的锡安—弗一 22 ~ 23，四 16，林前一 2，十二 27，启十四 1，二一 2，诗八四 5。

六 基督身体的实际乃是得成全的神人，就是得胜者，所过的团体生活；他们是真正的人，但他们不凭自己的生命，乃凭经过过程之神的生命而活，经过过程之神的属性借着他们的美德彰

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:

显出来—腓四 5～9:

- 1 主迫切需要得胜者连同他们的神人生活，作为基督身体的实际彰显在地方召会中；除非这个身体有相当的彰显，否则主耶稣不会回来—弗一 22～23，四 16，五 27，30，后十九 7。
- 2 主需要得胜者完成神的经纶，好得着基督的身体并毁坏祂的仇敌；没有得胜者，基督的身体就无法建造起来，而基督的身体若没有建造起来，基督就无法回来迎娶祂的新妇—弗一 10，三 10，后十二 11，十九 7～9。

周四

叁 为要与其他肢体一同活在基督身体的实际里，我们都需要有基督身体的感觉—林前十二 24～27，林后十一 28～29:

- 一 “关于基督的身体，倪弟兄教导说，凡我们所作的，我们必须考虑众召会有什么感觉”—召会生活中引起风波的难处，二六页。
- 二 在身体里不可能有独立或个人主义，因为我们是肢体，而肢体无法脱离身体而生活—林前十二 27，罗十二 5，弗五 30。
- 三 我们的生活连同所有的一切都是在身体里，都是经过身体，也都是为着身体的；这是神今天所寻找的人；愿主拯救我们脱离个人主义。
- 四 那些看见自己是肢体的人，定规宝贵身体，并且看重别的肢体；在基督的身体里，每一个人都是基督身体上的肢体，也只是基督身体上的一个肢体；所以每一个肢体都不能缺少别的肢体，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.

能轻看别的肢体—林前十二 15, 21, 23 ~ 24, 罗十二 3, 腓二 29, 林前十六 18, 士九 9。

五 每一个肢体都有其功用, 所有的功用也都是为着身体; 一个肢体的功用, 就是全身体的功用; 因此, 我们不要仿效别的肢体, 或羡慕别的肢体; (林前十二 15;) 同时也不要以为自己最行, 最有用, 以致轻看别的肢体; (21;) 每一个信徒都是基督身体上的肢体, 都是不可少的。

周五

六 保罗在歌罗西四章七至十七节所提及的每一个名字, 指明保罗里面有身体的感觉, 就是一个新人的感觉:

1 这些名字也给我们看见, 众召会中没有差别—保罗写给歌罗西人的, 也是为着老底嘉人的; 他写给老底嘉人的, 也是为着歌罗西人的; 这含示何等的交通、合一、和谐、与亲密的接触!

2 保罗嘱咐推基古要将一切关于他的事, 都告诉歌罗西人, 因为他有身体—一个新人—的感觉。

七 我们各人都知道自己的度量, 并且不越过这度量, 这对身体的长大和发展乃是必需的; 我们需要学习与别的弟兄姊妹调和在一起—林前十二 15 ~ 18, 林后十 13 ~ 14。

八 每一个肢体都该知道自己的度量, 不要看自己过于所当看的; 这样就没有妒忌, 没有野心, 没有雄心要作别人所作的了—腓二 2 ~ 4, 罗十二 1 ~ 5。

九 我们一有身体的启示, 就有身体的感觉; 一有身体的感觉, 一切个人的想法和行动就都除去了:

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 如果我们要认识身体，我们不但要蒙拯救脱离犯罪与天然的生命，更要蒙拯救脱离个人的生命。
- 2 看见基督，就自然有一个结果，就是从罪得释放；看见身体，就自然有一个结果，就是从个人主义得释放；基督身体的范围不是借着作什么进入的，乃是借着看见而进入的。
- 3 我们不知道的，身体里别的肢体会知道；我们看不见的，身体里别的肢体能看见；我们不能作的，身体里别的肢体能作—林前十二 17 ~ 22。
- 4 如果我们拒绝在身体里同作肢体者的帮助，我们就是拒绝基督的帮助；单独的基督徒迟早要枯干；借着身体的肢体间彼此的倚靠，整个身体就得着建造—12 节。
- 5 我们许多人都有这样的经历，当我们觉得枯干、碰壁的时候，需要别的弟兄姊妹为我们代祷，那种情形才可以过去—弗一 16，西一 9，腓一 19，帖前五 25，帖后三 1，西四 3，来十三 18。

周六

肆 为着基督身体的实际，神已经将身体调和在一起；（林前十二 24；）“调和”这辞的意思是调整、使之和谐、调节并调在一起，含示失去区别；这调和的目的是要将我们众人引进基督身体的实际：

- 一 我们需要在作为手续的众地方召会里，好被带进基督身体的实际这目标里。
- 二 主恢复的最高峰，能真正、实际、真实完成神经纶的，不是叫神以有形的作法产生许多地方

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

召会，乃是让神产生生机的身体作祂的生机体。

三 保罗认为召会是一个饼，（十 17，）这种想法不是他自己发明的，乃是取自旧约里的素祭；（利二 4；）素祭的细面，每一部分都是用油调和的—那就是相调。

四 少有人说到相调，因为这事不仅非常高深，也非常奥秘；相调不是一件物质的事；我们相调的意义，乃是基督身体的实际。

五 我们要为着基督身体的实际而相调，就必须经过十字架，凭着那灵，为着基督身体的建造，将基督分赐给别人。

六 调和的意思是，我们总该停下来与别人交通；我们若有基督身体的感觉，并在基督身体的调和与实际中，我们就不会作任何事却不与我们一同配搭的圣徒交通；因为交通调节我们，调整我们，使我们和谐，把我们调在一起。

七 一位同工要作什么之前，该与其他同工交通；长老该与其他长老交通；在召会生活里，在主的作工中，我们在配搭里都必须学习，若没有交通就不要作什么。

八 一班负责弟兄也许常常在一起聚会而没有相调；相调的意思是，我们要经过十字架，凭着那灵行事，并且作每件事都为着基督身体的缘故分赐基督，借此我们就被别人摸着，我们也摸着别人。

九 这样的调和不是交际，乃是个别肢体、区内的众召会、同工、长老所享受、经历、并有分于之基督的调和。

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 调和就是身体，调和就是一，调和就是同心合意。

十一调和是为着建造基督宇宙的身体，（弗一23，）好照着神的喜悦，完成那作神经纶最终目标的新耶路撒冷。（9～10，三8～10，启二一2。）

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).

第六周■周一

晨兴喂养

弗一 17 “愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识祂。”

22～23 “将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”

什么是基督的身体？基督的身体就是基督生命在地上的延续。当主来到地上生活时，祂乃是借着一个身体来彰显祂自己。现今祂仍然需要一个“身体”来彰显祂自己。正如人要有身体才能显出这个人的一切；基督的身体也是这样，这身体的作用就是作基督一切的彰显。人不能借耳朵、眼睛、鼻子、或任何局部的肢体彰显他整个人的性情，照样，基督也不能借个别的肢体彰显祂的自己，祂必须得着整个身体，才能彰显祂自己。我们必须看见，基督的一切乃是借着基督的身体而得着彰显。不仅如此，基督的身体就是基督在地上的延长，在地上的继续。曾有过三十余年，基督在地上启示祂自己，那是个人的基督；而今天祂乃是借着召会将祂启示出来，这个乃是团体的基督。从前是个人的基督，今天乃是团体的基督。（倪柝声文集第二辑第二十四册，七二至七三页。）

信息选读

神所要的乃是团体的器皿，不是个人的器皿。神不是拣选几个工人、几个热心的人、几个奉献的人来为祂作工，因为个人的器皿不能达到神的目的与计划；神所拣选的乃是召会。…唯有召会这团体的基督，才能完成神的目的与计划。…就着人的身体来说，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

一个肢体不能行动。一个身体，若只用一个手，或一个脚，是不行的；另一面，身体上若失掉一个肢体，也不完全。基督的身体乃是由所有信徒合起来而成的；每一个信徒都是基督身体上的肢体，都是不可少的。

基督的身体是一个实在的东西，所以召会生活也是实在的。圣经不是说召会好象基督的身体，乃是说召会就是基督的身体。…出于我们自己天然的任何东西，都不能成为基督身体的一分。在基督的身体里，基督是一切，又在一切之内。（西三 11。）任何非基督的东西，只能拦阻我们里面认识基督，人有罪，就不能看见基督，人有天然生命，就不能看见基督的身体。我们都当看见我们在基督身体上的地位。你若真看见你在基督身体上的地位，你就会象是第二次得救一样。

基督的身体不是一个道理，乃是一个范围；基督的身体不是一种教训，乃是一个生命。许多基督徒教导身体的真理，但少有人认识身体的生命。基督的身体乃是另一个完全不同的经历。人可以明白罗马书，却未被称为义；人也可以明白以弗所书，但不一定看见基督的身体。我们所需要的不是知识，乃是看见启示，认识基督身体的实际，进入基督身体的范围里。唯有从神来的启示，能把我们带进基督身体的范围里，这样，基督的身体对我们才能成为经历。

在行传二章，彼得与另十一位使徒站起来，好象是彼得一个人开口在传福音，结果三千人得救了。但你必须记得，那天站在彼得旁边的还有十一位使徒。那次的福音，是基督的身体传的，而不是个人在那里传的。我们若有基督身体的眼光，我们就会看见，一切个人主义都算不得什么。（倪柝声文集第二辑第二十四册，七三至七六页。）

参读：从天上来的异象，第六章；召会生活中引起风波的难处，第二至四章；这人将来如何，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

第六周■周二

晨兴喂养

启十四 1 “我又观看，看哪，羔羊站在锡安山上，同祂还有十四万四千人，额上都写着祂的名，和祂父的名。”

二一 16 “城是四方的，…天使用苇子量那城，共有一万二千斯泰底亚，长宽高都相等。”

今天在召会时代，被成全并得成熟的神人乃是锡安，就是得胜者，也就是召会中的活力排。但在新天新地，就不再有锡安，只有新耶路撒冷，因为一切原来不够格的圣徒，那时都已够格成为锡安。换句话说，整个新耶路撒冷都要成为锡安。什么是锡安？锡安就是神所在之处，也就是至圣所。在启示录二十一章有一个表号，表征新耶路撒冷将是至圣所。新耶路撒冷的量度是个立方体的量度，长一万二千斯泰底亚，宽一万二千斯泰底亚，高一万二千斯泰底亚。（16。）那就是至圣所；因为在旧约里，不论在帐幕或圣殿中，至圣所都是立方的，其长、宽、高都相等。（出二六 2～8，王上六 20。）

要达到这高峰，除了祷告以外，别无他路。耶路撒冷在此是一个大的范围，包括所有的基督徒，这是非常明显的；然而，锡安，就是得胜者，在哪里？…得胜者就是锡安，就是神所在之处。这是神圣言中属灵启示的内在实际。我们必须领悟什么是主的恢复；主的恢复就是要建造锡安。（关于相调的实行，四七、四九页。）

信息选读

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

锡安是圣城召会的高峰、中心、高举、加强、丰富和实际。在一个地方召会里如果没有得胜者，那个召会就象耶路撒冷没有锡安一样。…一个地方召会必须有一些得胜者，这些得胜者是那个地方召会的高峰和中心。他们是那个地方召会的高举、加强、丰富和实际。如果你从那个地方召会拿走了这些得胜者，那个地方召会就变成象瘪气的轮胎一样。（活力排的训练与实行，三六页。）

耶路撒冷是预表召会的，其中有一座锡安山（预表得胜者）。…耶路撒冷是大的，锡安是小的。耶路撒冷的保障是在锡安。论合乎神的心意的，就称为锡安。论犹太人的失败和罪恶，就称为耶路撒冷。…耶路撒冷有新的，锡安却没有新的。因为锡安从来不会旧。旧约每次说到锡安和耶路撒冷的关系，都叫我们看见，耶路撒冷的特色、生命、祝福、建立，都是来自于锡安。王上八章一节：长老是在耶路撒冷，约柜是在锡安。诗篇五十一篇十八节：神按祂的美意善待锡安，建造耶路撒冷的城墙。诗篇一百零二篇二十一节：耶和華的名是在锡安传述，赞美祂的话是在耶路撒冷传述。…诗篇一百三十五篇二十一节：耶和華是住在耶路撒冷，却是从锡安受颂读。以赛亚四十一章二十七节：话先对锡安说，然后报给耶路撒冷。约珥书三章十七节：神住在锡安时，耶路撒冷就成为圣。

神今日在失败的召会中，寻找那十四万四千人，他们将要站立在锡安山上。（启十四。）神每次都是借少数的信徒，把生命流到召会里，以复兴召会。（倪柝声文集第一辑第十一册，一二五至一二六页。）

参读：关于相调的实行，第五章；神的得胜者，五三至五六页。

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

第六周■周三

晨兴喂养

来十二 22 “但你们乃是来到锡安山，来到活神的城，属天的耶路撒冷，来到…整体的聚集。”

诗四八 1 “耶和華為大，在我们神的城中，在祂的圣山上，该大受赞美。”

耶路撒冷建在群山上。锡安山是耶路撒冷建在其上的群山之一。锡安是中心，耶路撒冷是周围。召会生活是今日的耶路撒冷；在召会生活里必须有一班得胜者，这些得胜者乃是今日的锡安。按照启示录十四章，得胜者是与主一同站在锡安山上。（1～5。）按预表说，得胜者事实上就是今日的锡安。…没有锡安（得胜者），耶路撒冷（召会生活）就无法保守并维持。（活力排的训练与实行，三五至三六页。）

信息选读

基督身体的实际乃是一种团体的生活，不是个人的生活。这团体的生活是许多圣徒的集大成，这些圣徒被他们里面那经过过程并终极完成的神所救赎、重生、圣别并变化。借着这内住之终极完成的神，这些蒙救赎的圣徒就被作成实际的神人。

三十三年半之久，这位神人耶稣，乃是一个真正的人，但祂不凭人的生命而活，乃凭神的生命而活。要活这样的生命，祂必须被钉十字架。新约提到的钉十字架，乃是在各各他山上木头的十字架。但你们必须看见，基督被钉在物质的十字架上之前，祂已经是天天被钉死，有三十三年半之久。耶稣不是一个人，一个真正的人么？是的，但祂不凭那个真正的人活着，而是把

WEEK 6 — DAY 3

Morning Nourishment

Heb. 14:1 But you have come forward to Mount Zion and 14:1 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

那个真正的人一直摆在十字架上。然后，在复活的意义
上，祂活出神的生命。神的生命，带着其一切的属性，
从这神人耶稣里面活出来，彰显为这神人的美德。

这生命起初只是在个人的耶稣基督里。然而，这
生命现今已经在许多人身上被重复、复制出来，这些
人蒙了救赎、重生，如今在他们里面有神的生命。他
们都得着滋养、圣别、变化、成全，不仅成为成熟的
基督徒，更是成为神人。基督身体的实际乃是被成全
之神人所过的团体生活，他们是真正的人，但他们不
凭自己的生命，乃凭经过过程之神的生命而活；经过
过程之神的属性借着他们的美德彰显出来。

基督的死是一个模子，保罗将他自己放在那个死的
模子里，在那里被模成基督的死。（腓三 10。）
在保罗这个人身上，众人可以看见十字架的记号和形
像。（加六 14，17…。）他的旧生命借着基督复活
的大能，模成基督之死的形像；复活的大能加强他过
神人的生活。主盼望我们许多人也成为这样的人。

我相信在我们中间，该有些人就是这样；也许不
是一直是这样，但至少有些时候是这样。…许多次
当我要对我的妻子说话时，里面就说，“这不是从
你的灵出来的，而是从你的旧人出来的。”我立刻
就停住。有时我想去找她，却马上又回来了。这是
因为我的去是凭着我天然的人。当我这样作时，里
面有个东西把我调转回来。那个东西就是赐生命的
灵，那是灵的基督。经过过程的三一神转了我，那
是在复活里。亲爱的圣徒，这样一个团体的生活，
就是基督身体的实际。这是借着基督复活的大能而
模成基督之死的一个团体生活。（关于相调的实行，
三三、三五至三七页。）

参读：关于相调的实行，第四章；活力排的训练
与实行，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

第六周■周四

晨兴喂养

林前十二 26 ~ 27 “若一个肢体受苦，所有的肢体就一同受苦；若一个肢体得荣耀，所有的肢体就一同欢乐。你们就是基督的身体，并且各自作肢体。”

亚当的生命乃是单独的生命、独立的生命，虽然在亚当里我们有同样的生命，但却不能彼此交通。人人都犯了罪，并且偏行己路。…在基督里，所有的个人都没有了。如果我们要认识身体的生命，我们不但要蒙拯救脱离犯罪与天然的生命，更要蒙拯救脱离个人的生命。所有个人因素必须除掉，因为个人永不能成全神的旨意。（倪柝声文集第二辑第二十四册，七四页。）

信息选读

作基督徒是为着自己，而作肢体是为着身体。圣经中有许多的相对辞，如清洁与污秽、圣别与平凡、得胜与失败、圣灵与肉体、基督与撒但、国度与世界、荣耀与羞辱，这些都是相对的。…父如何与世界相对，圣灵如何与肉体相对，主如何与魔鬼相对，照样，身体也与个人相对。人看见了基督的身体，就脱去了个人主义，不再为自己，乃为身体。当我蒙拯救，脱离个人主义，我就自然在身体里面。

我们如果认识，一个基督徒不过是一个肢体，这样，我们就没有骄傲了。…那些看见自己是肢体的人，定规宝爱身体，并且看重别的肢体，也不再只看见自己的好，乃是看别人比自己强。

WEEK 6 — DAY 4

Morning Nourishment

1Cor. 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.

每一个肢体都有其功用，所有的功用也都是为着身体。一个肢体的功用，就是全身体的功用；一个肢体作事，就是全身体作事。口说话，就是身体在说话；手作事，就是身体作事；脚走路就是身体走路。肢体与身体是分不开的。…肢体所作的事，都必须是为着身体的。以弗所四章乃是说，身体长大成人，不是说个人长大成人。在三章里，乃是众圣徒一同明白基督的爱，是何等阔、长、高、深，而不是个人的明白；个人是没有那么长的时间，和那么大的容量来经历基督的大爱。

林前十二章十四至三十六节中，说到作肢体的有两种不该有的想法：第一，“我不是…所以不属于身体，”这是自暴自弃的，羡慕别人的工作；第二，“我不需要你，”这是骄傲自大的人，以为一个人就能包罗万有，而看不起别人。这两种都是伤害身体的。我们不要仿效别的肢体，羡慕别的肢体，以为自己不能象他那样，以致自暴自弃；也不要以为自己最了不起、最行、最有用，以致轻看别的肢体。

在召会生活里，我们需要学习有身体的感觉。你与弟兄姊妹出事情时，定规也与神出了事情。…我们一有身体的启示，就有身体的感觉；一有身体的感觉，一切个人的想法和行动，自然而然就都除去了。看见基督，就自然有一个结果，就是从罪得释放；看见身体，就自然有一个结果，就是从个人主义得释放。…这不是改变你的态度或行为的问题，乃是启示把你的态度和行为改变了。基督的范围不是借着作什么进入的，乃是借着看见而进入的。（倪柝声文集第二辑第二十四册，七五至七七页。）

参读：基督的奥秘，第一至三篇；使徒行传生命读经，第二十五至二十六篇；保罗的完成职事，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

第六周■周五

晨兴喂养

西四 15 ~ 16 “请问在老底嘉的弟兄和宁法，并他家里的召会安。这书信在你们中间念了之后，务要叫在老底嘉的召会也念，你们也要念从老底嘉来的书信。”

歌罗西书〔里〕…个人的问安，…指明保罗有新人的感觉，有“新人感”。…信徒…〔或〕召会之间…不该有分别。比如，在老底嘉的召会和歌罗西的召会不该有分别。这由保罗关于念书信的话得到证明：“这书信在你们中间念了之后，务要叫在老底嘉的召会也念，你们也要念从老底嘉来的书信。”（四 16。）保罗写给歌罗西人的，也是为着老底嘉人的；他写给老底嘉人的，也是为着歌罗西人的。这含示何等的交通、合一、和谐、与亲密的接触！

保罗在四章七节…嘱咐推基古要将一切关于他的事，都告诉歌罗西人。如果保罗没有新人的感觉，他不会觉得需要给推基古这样的嘱咐。（歌罗西书生命读经，三一九至三二〇页。）

信息选读

如果你是基督身体的一个肢体，你就必须受别的肢体的限制。这里就需要十字架。十字架引到身体，十字架也是在身体的范围里作工。如果我是快的，另一个人是慢的，我不能坚持我的速度，我必须受那位慢的肢体的限制。…我们各人都知道自己的度量，并且不越过这度量，〔参弗四 7，〕这对身体的长大，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.

基督的身体不仅是众肢体的覆庇，基督的身体对各个肢体也有约束。…我们不该任凭自己有单独的自由，需要学习与别的弟兄姊妹合得起来。个人的特性与乖僻，在召会中是不能用的。每一个肢体都需要尊重别人的天赋，也要忠心于自己的那一分；并且，每一个肢体还要知道自己的分量，不看自己过于所当看的，这样就没有贪心，没有野心，没有雄心作别人所作的了。…今天有许多人没有看见自己的分量有多少，结果，越过了自己的分量。（林后十14。）…召会中若多有这样的人，就有人包办，有人退缩，结果，召会就受亏损。我们不该作这样的人，我们要回到身体的地位里去，受身体的约束，才不至叫召会受亏损。

我们许多人都有这样的经历，当我们觉得枯干、碰壁的时候，需要别的弟兄姊妹为我们代祷，那种情形才可以过去。

头是基督，身体也是基督。每一个肢体都是基督生命的一部分。如果我拒绝在身体里同作肢体者的帮助，我就是拒绝基督的帮助。如果我不愿意承认我需要他们，我就是不愿意承认我需要基督。正象我不能向头独立，我也不能向身体独立。个人主义在神眼中是可恨的。我不知道的，身体里别的肢体会知道；我不能看见的，身体里别的肢体能看见；我不能作的，身体里别的肢体能作。

凡是单独的基督徒迟早都要变得枯干。然而无论我们的情形怎样，只要我们活在身体中，就能得着身体的供应。我们每一个作肢体的，都要学习宝贝身体的供应，宝贝每一个肢体。（倪柝声文集第二辑第二十四册，八七至八八、八〇、八二至八三页。）

参读：歌罗西书生命读经，第三十一篇；基督的奥秘，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

第六周■周六

晨兴喂养

林前十二24“至于我们俊美的肢体，就不需要了。但神将这身体调和在一起，把更丰盈的体面加给那有缺欠的肢体。”

十 17“因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”

“调和”这辞的意思…是调整、使之和谐、调节、并调在一起。…“调和”的希腊文含示失去区别。一位弟兄的特性也许是快，另一位的特性也许是慢。但在身体的生活里，慢消失了，快也除去了。…神已将所有不同种族和肤色的信徒调和。

在身体的生活里，要和谐、调和、调整、相调并调节，我们就必须经过十字架，凭着那灵，为着基督身体的缘故，将基督分赐给别人。…无论我们作什么，都该凭着那灵，分赐基督。再者，无论我们作什么，都不该为着我们的利益，并照着我们的味道，而该为着召会。只要我们实行这几点，就会有调和。（神圣奥秘的范围，一〇〇至一〇一页。）

信息选读

相调的目的是要将我们众人引进基督身体的实际。…我宝贵众地方召会，是因着一个目的：众地方召会是将我带进基督身体的手续。…因此，我们需要在众地方召会里，使我们能被引进或带进基督身体的实际。

主恢复的最高峰，能真正、实际、真实完成神经纶的，不是叫神以有形的作法产生许多地方召会，

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

乃是让神产生生机的身体作祂的生机体。我们都有物质的身体，但事实上我们的身体不是我们这人的实际。…全球所建立的众召会是有形的骨架，但在众召会中间也许没有基督身体的实际。

在旧约里，有为着完成神经纶之相调的预表。…在林前十章十七节保罗说，“因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”保罗看召会是一个饼，这种想法不是他自己发明的，乃是取自旧约。利未记二章四节的素祭，是由细面调油所作的饼组成的。面的每一部分都是用油混合或调和的。那就是相调。（关于相调的实行，五至六、一四至一五页。）

一位同工要作什么，就该与其他同工交通。长老该与其他长老交通。交通调节我们，交通调整我们，交通使我们和谐，交通把我们调在一起。…若没有与其他一同配搭的圣徒交通，我们就不该作什么。交通要求我们要作什么的时候先停下来。

在我们中间，该有基督身体所有个别肢体的调和，在某些地区内众召会的调和，众同工的调和，以及众长老的调和。调和的意思是，我们总该停下来与别人交通。这样，我们会得着许多益处。…在保守基督宇宙身体的一上，〔相调〕是最有帮助的。…这样的调和不是交际，乃是个别肢体、区内的众召会、同工、长老所享受、经历、并有分于之基督的调和。…调和是为着建造基督宇宙的身体，（弗一23，）好照着神的喜悦，完成那作神经纶最终目标的新耶路撒冷。（9～10，三8～10，启二一2。）（神圣奥秘的范围，一〇一至一〇三页。）

参读：关于相调的实行，第一至三章；关于主的恢复之工作的交通，四八至九三页。

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 fellowshiping 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

第六周诗歌

WEEK 6 — HYMN

598

教会一定义

降 E 大调

7 6 7 6 双 (英 824)

4/4

一 教会是主的身体，也是神的居所；
 是众圣徒的结集，也是神人调和；
 创世以前神所选，十架主死所赎；
 性质、地位全属天，地上任何不属。

- 二 她是新造的新人，基督复活所生；
 圣灵里面受了浸，借道之洗成圣。
 基督是她的生命，又是她的元首；
 她与基督同性情，高升远超万有。
- 三 她的根基已立定，乃是耶稣基督；
 能与基督同神圣，才是她的事物。
 凡属她者都需要经过十架妙死，
 在复活里被建造，全是金、银、宝石。
- 四 她的元素全是一：一神、一主、一灵、
 一身、一信并一洗，一望，神所命定。
 三一之神在里面，众人成为一身，
 借信联结，因洗断，凭望等候主临。
- 五 她的所有众肢体，出自各方、各民，
 全都结合成为一，不分任何身分；
 没有犹太或外邦，没有自主、为奴，
 没有卑下或高尚，只有新人“基督”。
- 六 宇宙之中独一个，分在各地出现；
 一地一会为原则，地方立场为限。
 地方行政虽独立，各向元首负责，
 宇宙交通却一体，无何离异间隔。
- 七 她在各地的出现，都是撒冷雏形；
 为作基督的丰满，先有圣城情景：
 基督是灯，神是光，她是灯台照明，
 显出荣耀的形像，直到撒冷完成。

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.

第七周

打那美好的仗、跑尽当跑的赛程、 以及爱主的显现

读经：提后四 7～8，10，提前一 4，18，六 12，徒二十 24，来十二 1～2

纲要

周一、周二

壹 “那美好的仗我已经打过了”——提后四 7 上：

- 一 正确的基督徒生活包括为着神国的权益，打那美好的仗，抵挡撒但及其黑暗的国度——弗六 10～19。
- 二 保罗认为他的职事乃是为着基督的争战，正如祭司的事奉被看作服役，争战——提后二 3，民四 23，30，35。
- 三 “凡当兵的，不让今生的事务缠身；”这意思是我们要为着神在地上的权益打那美好的仗，就必须清除一切属地的缠累——提后二 4。
- 四 保罗嘱咐提摩太——他忠信的同工——要与不同的教训争战，并为着神的经纶争战——提前六 12，提后二 3～4。
- 五 打那美好的仗就是与不同的教训打仗，并照着使徒关乎恩典和永远生命之福音的职事，完成神的经纶，叫可称颂的神得着荣耀——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 每当我们把基督供应别人，就发觉自己是在争战；因此，我们该是为着神的权益争战的精兵——提后二 3 ~ 4。
- 七 教导并传讲有关基督和召会之神新约的经纶，就是打那美好的仗——提前一 4，弗五 32。
- 八 为信仰打那美好的仗，意思是为神新约的经纶打仗；尤其是为基督是神的具体化身，并为召会是基督的身体打仗——提前六 12，一 4，西二 9，19。
- 九 我们为信仰打那美好的仗，不仅是客观地，也是主观地借着特定永远的生命而争战——提前六 12。

周三

贰 “当跑的赛程我已经跑尽了”——提后四 7 中：

- 一 “我却不以性命为念，也不看为宝贵，只要行完我的路程，成就我从主耶稣所领受的职事”——徒二十 24：
 - 1 保罗被主得着后，就开始奔跑属天的赛程，并且不停地奔跑，为要跑完这赛程——林前九 24 ~ 26，腓三 12 ~ 14。
 - 2 保罗奔跑到了最后一刻，才终于得胜的宣告说，“当跑的赛程我已经跑尽了，”并有把握会在主显现时得祂的赏赐——提后四 7 ~ 8。
- 二 正确的基督徒生活包括奔跑赛程，好按着神永远的定旨完成神的经纶——林前九 24。
- 三 我们要寻找主所命定的路程，并忠信地行在其中，出一切代价全心全意地行在其中，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

们达到路终—提后四7。

四 主为我们命定的路程乃是一个赛程，我们都必须奔跑—来十二1：

- 1 我们得救之后，神就把我们摆在这个直望着国度的赛程中—提后四1下。
- 2 我们不能拣选自己所喜欢的道路去奔跑；反之，我们要奔神所摆在我们前头的赛程—徒二十24。

周四

五 我们要“凭着忍耐奔那摆在我们前头的赛程”—来十二1：

- 1 所有的基督徒都必须像使徒保罗一样奔跑这赛程，好赢得奖赏；这奖赏不是指一般的救恩，乃是指特别的赏赐—十35，林前三14～15，九26～27，腓三13～14。
- 2 我们必须凭着忍耐奔跑赛程，凭着忍耐忍受反对，绝不可疲倦灰心—来十二2～3。

六 我们乃是借着“望断以及于耶稣，就是我们信心的创始者与成终者”，而奔跑基督徒的赛程—2节：

- 1 耶稣是信心的创始者，是信心的发起者、开创者、源头和因由—2节：
 - a 我们必须转离其他各种目标，以专一的注意力望断以及于耶稣—1～2节，歌一4，诗二七4。
 - b 当我们望断以及于耶稣，祂这赐生命的灵（林前十五45下）就将祂自己，将祂信的成分，灌输到我们里面。
- 2 耶稣是信心的成终者，信心的完成者和完全者—来十二2：

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 主耶稣这信心的完全者，不断的将祂自己这信的成分和能力，灌注到我们里面—徒七 2，创十五 6。
- b 我们望断以及于祂，祂就把天、生命、力量供应我们，将祂的所是传输并灌注到我们里面，使我们能奔跑属天的赛程，在地上过属天的生活—林后三 18。
- c 我们不断地望断以及于祂，祂就要完成并完全我们奔跑属天赛程所需要的信心—来十二 1～2。

周五、周六

叁 我们若是宝贵主的再来，就必爱祂的显现—提后四 8：

- 一 爱主的显现和爱主自己是分不开的—林前二 9，提后四 8。
- 二 我们若等候主的来临，就应当是那些爱祂显现的人—帖前一 10，提后四 8。
- 三 主的显现，主的回来，乃是我们的警告、鼓励及激励—1，18 节：
 - 1 我们应当爱主的显现，并以热切的期待和喜乐盼望这事—启二 20。
 - 2 我们应有一种爱主显现的生活，这会使我们不灰心，却维持忠心直到路终—提后四 8，启十七 14。
- 四 爱主的显现，与爱现今的世代，是相对的一提后四 8，10：
 - 1 世代是撒但世界系统的部分、片段、方面，为撒但所利用，篡夺并霸占人，使人远离神和神的定旨—约壹五 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 提后四章十节“现今的世代”，指那围绕我们、吸引我们、并试诱我们的世界；我们无法接触世界，除非我们接触世界现今的世代。
- 3 底马爱了现今的世代；由于现今世代的吸引，他就离弃使徒保罗—10 节。
- 4 在罗马十二章二节保罗劝勉我们，不要模仿这世代，反要借着心思的更新而变化：
- a 二节的“这世代”指世界现今、实际的部分，乃是与身体生活敌对，并顶替身体生活的—4 ~ 5 节。
- b 模仿这世代，意思就是采取现今世代的时尚；变化就是让生机的元素作到我们这人里面，在里面产生新陈代谢的改变—2 节，林后三 18。
- c 因为现今的世代敌对召会，就是敌对神的旨意，所以我们不可模仿这世代—罗十二 2。
- d 我们若要活在基督的身体里，就不该跟从现今的世代，也不该模仿这世代或模成其样子—4 ~ 5 节。
- 5 我们若爱现今的世代，就会站在世界的一边；我们若爱主的显现，就会站在主的一边，并为着祂的权益与祂一同争战—提后四 1 ~ 2，4 ~ 8，10。
- 五 那些爱主、等候祂来、并爱主显现的人将会得胜—林前二 9，提后四 8，启二二 20，十七 14。
- 六 爱主的显现，乃是我们今天爱主、为主活着的证明；因此也就成了我们将来得着主赏赐的条件—提后四 8，18。
- 七 爱主的显现，并不是说我们就不过正常的生活了；相反的，我们越爱祂的显现，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

今天过一个正常的生活—太二四 40 ~ 42, 帖后
一 9, 三 6 ~ 12, 提前五 8。

八 所有爱主耶稣, 以祂为生命, 活祂, 显大祂的
人, 都该等候祂来, 并且爱祂的显现; 这是我
们所有盼望进入祂的快乐, 蒙拯救进入祂属天
的国, 并得着公义冠冕的人, 该有的心愿和生
活—提后四 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.

第七周■周一

晨兴喂养

提后四7“那美好的仗我已经打过了，当跑的赛程我已经跑尽了，当守的信仰我已经守住了。”

二3~4“你要和我同受苦难，好象基督耶稣的精兵。凡当兵的，不让今生的事务缠身，好叫那招他入伍的人喜悦。”

在提后四章七节保罗提起三件事：打美好的仗，跑当跑的赛程，守住当守的信仰。正确的基督徒生活是三重的：为着神国的权益，打那美好的仗，抵挡撒但及其黑暗的国度；（提前六12；）为着照神永远的定旨完成神的经纶，奔跑赛程；（来十二1；）为着在神的经纶里有分于神圣的丰富，守住信仰。（加三22。）…守住信仰乃是守住整个神新约的经纶，就是关于基督是神的具体化身也是神的奥秘，以及召会是基督的身体也是基督的奥秘等这些信仰。（提摩太后书生命读经，七三页。）

信息选读

使徒认为他们的职事乃是为着基督的争战，正如民数记四章二十三、三十、三十五节，把祭司的事奉看作服役，争战。每当我们将基督供应别人，就发觉自己是在争战。因此，我们不但该是将美好的托付交托别人的教师，也该是为着神的权益争战的精兵。

提后二章四节…这里的今生，原文指今世肉身的生命。我们要为着神在地上的权益打那美好的仗，（四7，）就必须清除一切属地的缠累。我们竭力将基督供应别人时，我们物质、肉身的生命不该缠累我们。这职事是争战，而争战要求我们免于缠累。

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，祭司的事奉是对神的服事；另一面，是对神仇敌的争战。祭司抬见证的柜时，他们必须预备好与可能攻击这见证的人争战。（提摩太后书生命读经，二八页。）

为信仰打仗，意思是神新约的经纶打仗；尤其是为基督是神的具体化身，并为召会是基督的身体打仗。…在提前六章十二节，…永远的生命即神圣的生命，神非受造的生命，这生命是永远的。永远的，指神圣生命的性质，过于指其时间的因素。我们在基督徒的生活中，特别在基督徒的工作中，要为信仰打那美好的仗，就需要持定神的生命，而不信靠我们人的生命。…要完成提摩太前书所说神对召会的经纶，对抗提摩太后书所说召会败落的趋势，并维持提多书所说召会中良好的秩序，这生命乃是必要的基本条件。

属神的人该追求公义、敬虔、信、爱、忍耐和温柔；他该为神新约的经纶打仗，并持定永远的生命。这一切事乃是新约基本的方面。相对的，启示录十三章的兽和二十章的火湖，不能与这些基本的方面相比。今天我们为信仰打那美好的仗；这就是说，我们必须为基督是神的具体化身，并为召会是基督的身体打仗。…我们不可仅仅打客观的仗，而必须借着持定永远的生命，打主观的仗。我们不该离开这生命作什么。我们对自己的丈夫、妻子和儿女说话，不该凭着天然的生命，而该凭着永远的生命。甚至在买一双鞋的事上，我们也该照着已蒙召进入的永远生命而活。作为今日的提摩太，我们必须持定永远的生命。（提摩太前书生命读经，一二一至一二三页。）

参读：提摩太前书生命读经，第二、十二篇；提摩太后书生命读经，第三、七至八篇；国度的操练为着教会的建造，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; CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," chs. 7-8

第七周■周二

晨兴喂养

提前一 3~4 “我…曾劝你…嘱咐那几个人，不可教导与神的经纶不同的事，…这等事…对于神在信仰里的经纶并无助益。”

18 “…我照从前指着你所说的预言，将这嘱咐交托你，叫你凭这些预言，可以打那美好的仗。”

弗五 32 “这是极大的奥秘，但我是指着基督与召会说的。”

打那美好的仗就是与异议者不同的教训打仗，并照着使徒关乎恩典和永远生命之福音的职事，完成神的经纶，（提前一 4，）叫可称颂的神得着荣耀。（11~16。）

在保罗第一次坐监期间，众召会受试验。这试验显示败落和堕落开始了。这败落全然是由于不同的教训，就是与职事不同的教训。这是保罗嘱咐提摩太要打美好的仗（18）的原因。（提摩太前书生命读经，二二、二四页。）

信息选读

历世纪以来，召会的堕落和败落有一个根源：与使徒的职事不同的教训。在行传二章四十二节我们看见，在召会生活一开始，信徒乃是持续在使徒的教训里。这些教训就是那职事。使徒所教导、所传讲的，不外乎基督与召会。他们传讲那成为肉体、钉十字架、复活、并升天的基督，好叫祂这复活的生命，得以分赐到祂的信徒里面，以产生召会。这是使徒教训的中心点，我们看见这事是很要紧的。毫无疑问，在圣经中有关于许多事的教训。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

使徒职事的中心乃是成为肉体、钉十字架、复活、升天、并得荣的基督，作我们的救主、我们的生命和一切，使我们成为祂的身体，就是召会。这是新约启示极重要的中心，这也是神的经纶。

我们需要接触主的话，并借着主的话，凭着那灵接受神。然后我们会有信心。借着来到话面前，我们就被神注入，并且信心自然而然在我们里面运行，将我们带进与神生机的联结里。我们越享受神的注入，就越与祂成为一。然而，这重要的事已经失去了许多世纪。保罗知道这事的重要，就嘱咐提摩太打那美好的仗。

一面，提摩太要与异议者不同的教训争战；另一面，他要照着使徒的职事完成神的经纶。我们若愿完成神的经纶，就不可照着传统的基督教，也不可照着系统的神学，而必须照着使徒的职事。

今天我们也必须对不同的教训有警惕。历世纪以来，召会被这样的教训毒害并败坏了。我们若不儆醒，不同的教训也可能对主的恢复造成破坏。已往我们见过以狡猾、隐藏的方式传播不同的教训所造成的破坏。这帮助了许多召会中的领头人学习谨防不同教训的重要功课。我们绝不允许任何不同的教训进入主的恢复。这恢复完全是为着执行这职事；这不是指我的职事，乃是由彼得开始的使徒职事，今天仍在执行。所有的真使徒都教导并传讲同样的事，就是这一件事——神新约的经纶。我们传讲并教训的中心是基督与召会。教导并传讲神关于基督与召会的经纶，就是打那美好的仗。（提摩太前书生命读经，二四至二六页。）

参读：诸天之国的要义，第五章；马太福音生命读经，第二十四篇；国度，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

第七周■周三

晨兴喂养

提后四 7 “那美好的仗我已经打过了，当跑的赛程我已经跑尽了，当守的信仰我已经守住了。”

来十二 1 “所以，我们…就当脱去各样的重担，和容易缠累我们的罪，凭着忍耐奔那摆在我们前头的赛程。”

基督徒一生最要紧的事，就是寻找主所命定的道路，并忠心的行走在其中。今天在信主的人中，有一件很不好的事，就是许多信主的人，并没有找出主为他个人所定规的道路；有的人就是找出来了，也不行走在其中；所以在生活上有这么多属灵的死沉和限制；在神的工作中有这么多的冲突和争执。我们每一个人最要紧的工作，就是安静地、等候地、祷告地、奉献地、顺服地，将自己交在神的手里，专心寻求神的指示，愿意顺服祂，愿意只遵行祂的旨意，求祂将祂为我们个人所定规的道路指示我们知道；然后，出一切的代价，一心一意地行走在其中。（倪柝声文集第一辑第十册，七至八页。）

信息选读

基督徒的一生，乃是一个赛跑。这个赛跑并不是为着得永生，并不是说赛胜的人才能有永生，反之，乃是已经得永生的人才能赛跑。这个赛跑的结局，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，意思就是得了国度，与主耶稣一同作王、掌权、得荣耀。…基督徒的得永生，是没有问题的了；但是，他们的得国度，是要看他们如何奔

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。…他的言语，他的行为，他的思想，他的生活，他的一切，都与他将来能否得到国度有关。…他的舍弃，他的奉献，他的忠心，他的得胜，要帮助他作个得冠冕的人。而那些贪恋世俗，随从肉体的人，都要看见他们虽然已经靠着主耶稣得了永生，然而天国还不是他们的。

神把国度放在我们面前，神把一个赛程给我们去跑。跑完了，就要看见或是失败，或是得胜。得胜的就要与主一同作王；失败的，得救是得救了，但荣耀与他无分。…路已经摆在这里了，要跑的人，“就当脱去各样的重担，和容易缠累我们的罪。”（来十二1。）奔跑有两件最要紧的事，就是：第一，放下重担；第二，脱去罪。

在这条路上跑的人，不只应当脱去容易缠累的罪，不只应当脱去各样的重担，还应当凭着忍耐奔那摆在前头的赛程。何以须凭着忍耐呢？因为赏赐不是在一起头就给你，也不是在中途就给你，乃是在路终才给你，乃是在跑完最后一步才给你。起头虽好，中途虽好，但未必至终能跑得好。起头得胜，中途得胜，最后也得胜，才算得胜。没有到终点以先，没有一个人敢担保他是必定得赏赐的。也许在最后的五步失败了。有一次二百公尺的赛跑，有一个人起头比别人快了二十公尺，岂知跑到离终点不过只有二公尺，竟然跌倒了。如果要得胜，你就当小心。没有到终局，就不能说你必定得着。保罗尚且说，“这不是说，我已经得着了，或已经完全了，我乃是竭力追求，”（腓三12，）何况我们呢！（倪柝声文集第一辑第十七册，二四九至二五一、二五四至二五五页。）

参读：倪柝声文集第一辑第十册，末了一段道路；在旧造里撒但的混乱以及为着新造的神圣经纶，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

第七周■周四

晨兴喂养

来十二 2 “望断以及于耶稣，就是我们信心的创始者与成终者；祂为那摆在前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神宝座的右边。”

诗二七 4 “有一件事，我曾求耶和华，我仍要寻求；就是一生一世住在耶和华的殿中，瞻仰祂的荣美，在祂的殿里求问。”

但愿我们都作赛跑的人…奔跑一直到路终。就是在我们奔跑的时候，受了伤，受了人的顶撞，受了人的误会，受了人的厌弃，我们还应当因着主耶稣的缘故，打起精神，不疲倦地依然往前奔去。在赛跑中，有谁最得人的称赞呢？就是那受了伤，起来再跑，结果得了第一的人。…受伤不成问题，受苦不成问题，就是好象要失败了也不成问题。…今天我们都在路上，什么都算不得数，到了路终才有定评，我们不必因任何的缘故而自暴自弃，而疲倦灰心。我们要仰望那作我们信心创始者与成终者的耶稣，奔那摆在我们前头的赛程！（倪柝声文集第一辑第十七册，二六一至二六二页。）

信息选读

保罗在希伯来十二章二节告诉希伯来的信徒，要望断以及于耶稣，就是我们信心的创始者与成终者。望断，原文指转离其他各种目标，以专一的注意力注视。…希伯来的信徒必须望断他们环境中一切的事物，望断他们老旧的宗教—犹太教，望断犹太教的逼迫，望断一切属地的事物，好望断以及于、以达到这位现今在诸天之上，坐在神宝座右边的耶稣。

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.

保罗在别的书信中，主要的是向我们陈明，基督作赐生命的灵，（林前十五 45，）住在我们灵里，（罗八 10，提后四 22，）作了我们的生命和一切。但在希伯来书，他特别将我们指向这坐在天上、具备多面、在各面照顾我们的基督。在保罗别的书信里，内住的基督与我们的肉体、己、和天然的人相对。在希伯来书，天上的基督与地上的宗教并一切地上的事物相对。我们要经历内住的基督，就需要转到灵里接触祂；我们要享受天上的基督，就需要望断一切地上的事物，而及于这位坐在神宝座右边的基督。祂借着死与复活，已经成就了神和人所需要的一切；现今祂在升天里，坐在诸天之上，乃是在神子（来一 5）和人子（二 6）的身位里，也就是在神（一 8）和人（二 6）的身位里，作了神所立的承受万有者、（一 2、）神的受膏者、（9、）我们救恩的创始者、（二 10、）那圣别人者、（11、）常时的救援者、（16、）应时的帮助者、（四 16、）从神来的使徒、（三 1、）大祭司、（二 17，四 14，七 26、）真帐幕的执事，（八 2，）有更超特的职任，（6，）是更美之约的保证和中保、（七 22，八 6，十二 24、）新约的执行人、（九 16 ~ 17、）先锋、（六 20、）信心的创始者与成终者、（十二 2、）以及群羊的大牧人。（十三 20。）我们若仰望祂这奇妙且包罗万有的一位，祂就要把天、生命、和力量供应我们，将祂的所是传输并灌注到我们里面，使我们能奔跑属天的赛程，在地上过属天的生活，带我们走完一生的路途，领我们进荣耀里去。（二 10。）

奇妙的耶稣，在天上登了宝座，并得了荣耀尊贵为冠冕，（9，）祂是宇宙中最大的吸引，就象巨大的磁石，吸引所有寻求祂的人归向祂。我们乃是受祂迷人的美丽所吸引，才望断祂以外一切的事物。（希伯来书生命读经，六七七至六七九页。）

参读：希伯来书生命读经，第五十篇；使徒的教训，第十篇；马太福音生命读经，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

第七周■周五

晨兴喂养

提后四 1 “我在神并…基督耶稣面前，凭着祂的显现和祂的国度，郑重地嘱咐你。”

8 “…有公义的冠冕为我存留，就是主，那公义的审判者，在那日要赏赐我的；不但赏赐我，也赏赐凡爱祂显现的人。”

18 “主必…救我进入祂属天的国。愿荣耀归与祂，直到永永远远。阿们。”

爱主的显现和爱主自己是分不开的。如果我们真是爱主，就必爱祂的显现。所有爱主、为主舍弃一切的人，都爱主的显现，好得着主的赏赐；不爱主，而爱世界，或贪恋罪恶的人，就怕主来到。所以爱主的显现，乃是我们今天爱主、为主活着的证明；因此也就成了我们将来得着主奖赏的条件。（真理课程二级卷一，一七四页。）

信息选读

冠冕象征荣耀，是在主的救恩之外，当作奖赏赐给奔跑赛程的得胜者。（林前九 25。）这奖赏乃是本于公义并借着行为，（太十六 27，启二二 12，林后五 10，）不象救恩是本于恩并借着信；（弗二 5，8～9；）…因此是公义的冠冕。这冠冕的赏赐者，乃是主这公义的审判者，不是怜悯的神或恩惠的救赎主。保罗确信这样的奖赏已经为他存留，到主第二次显现的那日要赏赐给他。

保罗说，这样的赏赐要赐给凡爱主显现的人。主的显现，主的回来，乃是我们的警告、鼓励和激励。

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

我们应当爱主的显现，并以热切的期待和喜乐盼望这事。凭着主的显现，使徒嘱咐提摩太要尽他的职事。（提后四 1 ~ 2, 5。）

保罗所确信的公义冠冕是对预防者的鼓励。我们若对真理健康的话忠信，并且我们若是忠信的准备者，将（那对抗召会败落之）神圣预防剂的成分分赐到今天的基督徒里面，使他们回转，完全认识真理，这赏赐就要在主显现的时候赐给我们。这就是说，我们若对主的职事忠信，就要得着公义的冠冕作我们的赏赐。

今天基督徒中间有许多关于主第二次来临的谈论。但很少信徒晓得，主耶稣回来时，不会是怜悯的神或恩惠的救主，乃是公义的审判者。基督徒该受警告并鼓励，预备自己站在这位审判者面前。我盼望我们中间许多人会在这黑暗的世代接受负担，将这样郑重的嘱咐带给主的子民。我们都需要在神面前，并在那将要审判活人死人的主耶稣面前，接受这嘱咐。我们必须宣告这事实，主回来时将是所有人（信徒和不信者）的审判者。根据马太二十五章，所有主的仆人都必须向祂交账。主或者说，“好，良善又忠信的奴仆。”（21。）或者说，“又恶又懒的奴仆。”（26。）主要凭祂的公义断定我们是否得赏赐。

我们不该以为主的显现仅仅是被提和兴奋的时候；主的显现对每个在基督里的信徒也是极其严肃的时候。这就是保罗凭着主的显现和祂的国度嘱咐提摩太的原因。愿我们都留意这严肃的警告。（提摩太后书生命读经，七三至七五页。）

参读：神圣分赐的异象与新路实行的指引，第四篇；真理课程二级卷一，第十二课。

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

第七周■周六

晨兴喂养

帖前一 10 “并且等候祂的儿子从诸天降临，就是祂从死人中所复活，那拯救我们脱离要来忿怒的耶稣。”

启二二 20 “见证这些事的说，是的，我必快来！阿们。主耶稣啊，我愿你来！”

我的负担在这里：使徒们写新约的时候，在他们的心目中，主就要来了；所以，从新约的教训看，他们所过的生活，就是在预备主的再来。这好比久别的亲人，即将回来，全家都准备好去迎接。又象待嫁的女子，知道结婚的日子，一心一意等待那天的来到。…帖撒罗尼迦前书…每一章末了都是以主的来临作结束。可想而知，（该书的著者保罗）是一个爱主显现的人。（提后四 8。）我们也当如此。（神圣分赐的异象与新路实行的指引，三五至三六页。）

信息选读

我们既爱祂的显现，就热切等待祂的来临。（腓三 20，帖前一 10。）因此，我们的将来就集中在祂身上；我们的生活表明我们在地上没有盼望，我们的盼望是要来的主，祂是我们永远的定命。保罗在林前七章这样说，“弟兄们，我对你们说，时候缩短了。从此以后，那有妻子的，要象没有妻子；哀哭的，要象不哀哭；喜乐的，要象不喜乐；置买的，要象无所拥有；使用世物的，要象不浪费使用；因这世界的样子正在逝去。”（29～31。）祂才是我们真实的盼望。

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.

我们可以把对主再来的渴望发表成为对祂的祷告，呼求说，“主耶稣啊，我愿你来！”（启二二 20。）我们常常这样呼求祂来，好作为我们对祂再来的响应。（神圣分赐的异象与新路实行的指引，三六至三七页。）

圣经末了结束在：“主耶稣啊，我愿你来！”（启二二 20。）从新约的记载，我们不难发现在使徒们的心目中，他们一直认定，主必快来，他们也过着预备主再来的生活。…在一九二五年最后一天，倪弟兄去找（和受恩教士）一同祷告，她祷告说，“主啊，难道你真要让一九二五年过去么？难道你真要等到一九二六年才再来么？然而，在这末了的一天，我还求你今天就来！”不久倪弟兄在路上遇见她，她又向他说，“真希奇，为何到今天，祂还没有来！”…在路加十二章主说了一个比喻。有一个财主努力积攒钱财，要叫魂享用快乐；神却对他说，无知的人哪，今夜必要你的魂。（路十二 16～20。）我们能有每一个今天，实在都是主的恩典。所以只要还有今天，只要气息尚存，我们就当爱主，爱祂的显现，热切等待主来，（腓三 20，）并且常以此事为勉。

保罗…说那美好的仗他已经打过了，当跑的赛程他已经跑尽了，当守的信仰他也已经守住了；在审判台前他必要得公义冠冕的赏赐；这冠冕也是赐给凡爱主显现的人。（提后四 6～8。）他以审判和国度提醒提摩太，也提醒我们，要过一个爱主显现的生活，这会叫我们不灰心、不退后、不软弱，忠心到底。（神命定之路最新的陈明与基督来临的兆头，六四至六六页。）

参读：新约总论，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

第七周诗歌

WEEK 7 — HYMN

補424

一路跑尽

G 大调

4/4

5̣. 5̣ | 1̣ 1̣ 1̣ 1̣ 7̣ 6̣ · 5̣ | 5-4 2 | 1̣ 1̣ 1̣ 1̣ 7̣ 2 | 1- -

一、我们有当跑的路,阿利路亚!当一路跑尽,莫停下!

5̣. 5̣ | 1̣ 1̣ 1̣ 1̣ 7̣ 6̣ · 5̣ | 5-4 2 | 1̣ 1̣ 1̣ 1̣ 7̣ 2 | 1- -

对所有在跑的人,阿利路亚!神说:“当望断及于祂!”

5̣. 5̣ | 5-5 5 3 · 1 | 5- - 5 · 5 | 5 3 2 #4 | 5- -

(副)当望断 以及于祂! 一路跑尽,莫停下!

5̣. 5̣ | 1̣ 1̣ 1̣ 1̣ 7̣ 6̣ · 5̣ | 5-4 2 | 1̣ 1̣ 1̣ 1̣ 7̣ 2 | 1- - ||

望断一切身外物,注视耶稣,当望断一切及于祂!

二、望断周遭的事物,阿利路亚! 当望断扰攘与挣扎;
专一注视安息主,阿利路亚! 当望断一切及于祂!

三、望断起伏的心绪,阿利路亚! 别管你自己好或差;
专一注视那标杆,阿利路亚! 当望断一切及于祂!

四、望断背后的一切,阿利路亚! 好或坏完全不管它;
持守那位活的主,阿利路亚! 当望断一切及于祂!

五、专一注视祂荣脸,阿利路亚! 祂是阿拉法、俄梅嘎;
领受恩典向前跑,阿利路亚! 当望断一切及于祂!

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!

第八周

在末后的日子对神有时代的价值， 以转移时代

读经：启十二 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

纲要

周一

壹 神的渴望乃是结束这个时代，并带进国度时代；要作这事，祂必须得着时代的凭借：

一 我们都该仰望主并祷告，使我们对神有时代的价值；我们必须自问要作什么以结束这时代，并带进下一个时代—国度时代；这是一个特别的时候，所以需要特别的基督徒来作特别的工作。

二 凡只能说“去”而不能说“来”的人，是没有效用的，也就是说，他们对神没有时代的价值—参来十 22：

1 希伯来书的著者不是要信徒前去，而是要他们前来；这意思是说，著者已经在某一个地方，现在要他的读者也前来进入他所在之处。

2 我们要前来达到三者：到至圣所，到施恩的宝座，到神自己这里；不要退缩，乃要前来—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 神是在施恩的宝座上，施恩的宝座是在至圣所里；著者写希伯来书时，是在至圣所里，他呼召希伯来信徒前来进入其中。

三 男孩子被提到天上，撒但被摔到地上，以及天上宣告国度来到了，表明神得着男孩子，乃是祂最大的时代行动，因为这要结束召会时代，引进国度时代—启十二 5, 9 ~ 10, 十一 15。

四 男孩子被提到神的宝座，将是在一千二百六十天之前，一千二百六十天就是三年半（四十二个月）的大灾难时期—十二 1 ~ 14, 十三 5, 十一 2。

五 我们活在这时代是最享特权的，我们能为神作得最多；神是光，要使我们看见道路，但内住的基督作我们的力量和能力，要使我们能行走这道路；要被神使用，就必须付极大的代价—三 18。

周二

贰 因为召会并没有达到神的目的，神就拣选一班得胜者，他们能达到神的目的，并成功神的要求；这是男孩子的原则—十二 1 ~ 2, 5, 10 ~ 11, 二 7, 11, 17, 26 ~ 28, 三 5, 12, 20 ~ 21:

一 宇宙光明的妇人，代表神全体的子民；至终，创世记三章十五节里女人的后裔要扩大，包括得胜的信徒，就是神子民中较刚强的部分，由男孩子所表征—启十二 1 ~ 2, 5, 10 ~ 11。

二 复活的基督作为赐生命的灵，乃是女人那变了形像的后裔，分赐到我们里面，在我们里面伤

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

蛇的头，使我们成为女人团体的后裔，得胜的男孩子，执行神对古蛇的审判，并作神时代的凭借，以转移时代，引进神国的实现—5节。

三 诗篇二篇八至九节，启示录二章二十六至二十七节，与启示录十二章五节指明，作为神受膏者的主耶稣、召会中的得胜者、以及男孩子，要用铁杖辖管万国，因此证明主耶稣、得胜者、和男孩子乃是一；主这位领头的得胜者，（三 21，）乃是男孩子的头、中心、实际、生命和性情，而男孩子作为跟随的得胜者，乃是主的身体。

周三、周四

四 借着主在十字架上的死，古蛇撒但受了审判，被赶出去；（约十二 31，十六 11；）那个审判和判决最终要由得胜者作为男孩子，就是女人团体的后裔来执行；得胜的信徒和撒但争战，实际上就是执行主对撒但的审判，至终使撒但从天上被摔下去。（启十二 7～9。）

五 男孩子是由得胜者所组成，他们代替召会站住，站在全召会所当站的地位，替召会作事—二 7下，11下，17下，26～28，三 5，12，21，十二 5，11：

- 1 神所有的子民都该在神永远的目的里有分；但他们没有都负起该负的责任，所以神从他们中间拣选出一班人来，这就是妇人所生的男孩子。
- 2 在圣经里，神子民中较刚强的人被视为一个集体的单位，为神争战，将神的国带到地上一启十二 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 神要用男孩子来成就祂的经纶，完成祂的定旨—提前一4，提后一9，弗一9，11，三11。
- 4 神需要男孩子来打败祂的仇敌，带进祂的国，使祂永远的定旨得以完成；主的恢复就是今天神经纶的实行，而神的经纶只能借着男孩子来完成—启十二10。
- 六 男孩子的被提乃是一个战略，使撒但在天上不再有地位；我们必须被提，执行神对祂仇敌的审判，使神的需要得着满足—5，7～10节。
- 七 构成男孩子的信徒，胜过魔鬼（控告者，毁谤者），就是神的对头撒但，乃是因羔羊的血，并因自己所见证的话，他们虽至于死，也不爱自己的魂生命—10～11节。
- 八 男孩子的全人被基督的成分所浸润并浸透，因为他们天天得加强到他们里面的人里，使基督得以把祂自己建造到他们心里，他们为基督那追测不尽的丰富所滋养，并且穿上基督作神全副的军装—弗三16～18，8，六10～11。

周五

叁 以色列人被掳七十年，但因有尼希米这真正的得胜者，神仍能有祂时代的行动；他乃是对神有时代价值之人的榜样—尼一1～11，二9～20，四4～5，9，五10，14～19，八1～10，十三14，29～31：

- 一 尼希米记的要点乃是：重建耶路撒冷城及其城墙，乃是继续神选民中间祂见证的恢复，以完成祂的经纶，也是城内神殿的防卫和保护：

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 这表征神的殿作为神在地上的居所和家，需要祂的国得建立作范围，以护卫祂在地上行政的权益，使祂能完成祂的经纶—参罗十四 17。

2 重建神的殿，预表神恢复堕落的召会；重建耶路撒冷的城墙，预表神恢复祂的国；神建造祂的殿和建造祂的国是并行的一太十六 18 ~ 19。

二 当我们认识并享受基督作我们的生命，我们就有召会作为神的殿；我们若往前，认识祂作头的身分，殿就要扩大成为城，就是神的国—弗一 10，22 ~ 23，四 15，启二二 1。

三 尼希米记表明，今天我们在主的恢复里需要有正确的进取：

1 摩押人和亚扪人的首领对尼希米为以色列人求好处甚为恼怒；摩押人和亚扪人是罗得不纯洁之扩增的后代，他们恨恶并藐视以色列人—尼二 10，19，参结二五 3，8。

2 面临反对者的嗤笑、藐视和凌辱，尼希米乃是非常纯洁且进取的，他并不胆怯—尼一 4，二 3 ~ 8，17 ~ 20，四 3 ~ 5，8 ~ 9，14，17 ~ 23，五 14，十三 23 ~ 31，参徒四 29 ~ 31，帖前二 2，提后一 7 ~ 8。

3 积极进取的人从神得着帮助；如同尼希米一样，使徒保罗与神联合，并体认神在这联合中的协助—徒二六 21 ~ 22。

4 尼希米的进取作为他属人行为上的美德，表明我们天然的性能、才干和美德需要经过基督的十字架，而被带到复活里，就是带进作为三一神之终极完成的那灵里，好在成就神经纶的事上对神有用。

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

周六

- 四 尼希米不活在他天然的人里，乃活在复活里；他是进取的，但他的进取伴随着其他特征：
- 1 在尼希米与神的关系上，他爱神，也爱神在地上的权益，包括圣地（表征基督）、圣殿（表征召会）、和圣城（表征神的国）—王上八48，参提后三1~5。
 - 2 作为一个爱神的人，尼希米在交通中祷告神、接触神；为着城墙的重建，尼希米站在神的话上，并照着神的话祷告—尼一1~11，二4，四4~5，9。
 - 3 尼希米信靠神，甚至与神成为一；结果，他成为神的代表—五19，参林后五20。
 - 4 尼希米在他与百姓的关系上，全然不自私；他不为自己寻求什么，也不顾自己的利益；他始终乐意为百姓和国家，牺牲他的所有一尼五10，14~19。
- 五 省长尼希米在王的地位上，在重建耶路撒冷城墙以完成神经纶的事上，居心纯全；他乃是神子民中间领头之人应该如何的榜样—参提前三2~7，彼前五1~3：
- 1 尼希米不象以色列和犹大许多的王；他不自私，不寻求自己的利益，也不放纵性欲。
 - 2 尼希米作为总司令，也在那些预备与仇敌争战的人当中，并有分于夜间守望；他没有将这些事留给别人作，乃是亲自参与—尼四9~23。
 - 3 尼希米与他弟兄因敬畏神，十二年之久没有吃省长

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

的俸禄—五 14 ~ 15。

4 尼希米坚定持续作城墙的工，没有接受任何一种报酬；他不图私利，反而供养别人，目的是为建造城墙—16 ~ 18 节。

六 尼希米虽是首领，但他全然没有野心；这由他在重新构成以色列国的事上，承认自己需要以斯拉以神的话重新构成神的子民这事实所指明—八 1 ~ 10，腓二 3 ~ 4。

七 尼希米是人类历史上完美的首领，上好的首领，也是一个长老该如何的最佳榜样；我们，尤其是众召会中领头的人，思想他的榜样，的确是值得的；这要叫我们也成为得着神并将神涌流给人的榜样，以转移这时代—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.

第八周■周一

晨兴喂养

启十二 5 “妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和祂的宝座那里去了。”

来十 22 “并且在心一面，我们已经被基督的血洒过，脱开了邪恶的良心，在身体一面，也已经用清水洗净了，就当存着真诚的心，以十分确信的信，前来进入至圣所。”

照着圣经来看，女人的后裔要伤仇敌的头。创世记三章女人的后裔主要的是指主耶稣，但得胜者在这后裔里也有分。女人的后裔包括召会，特别是得胜者。虽然主伤了撒但的头，但他仍然在作工。女人的后裔要伤撒但的头，这事的应验可见于启示录十二章的男孩子。那唯一的得胜者包括了所有的得胜者。（10～11。）（译自“圣洁没有瑕疵”英文版附录。）

信息选读

当神对某一件事的态度改变时，祂就有一个时代的行动。每一个时代的行动都带进神的新路。神最重要的时代行动是在启示录十二章。祂要结束这个时代，带进国度时代。…祂怎样才能结束这个时代，带进另一个时代？祂必须得着祂时代的凭借。这就是神今天所要作的。

男孩子的被提结束召会时代并引进国度时代。男孩子使神能有所行动。…我们绝不该忘记，神是能被限制的。在祂一切的行动中，祂等候人。神在天上的捆绑是基于我们在地上的捆绑；神在天上的释放是基于我们在地上的释放。每一件事都在于召会。

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来对付堕落的受造之物。照着祂的定旨，全召会都该对付撒但；然而，召会堕落了，所以需要得胜者兴起来。神的定旨得以在得胜者身上成就，是因为他们与祂同工。我们在整本圣经都能看见得胜者的原则。（译自“圣洁没有瑕疵”英文版附录。）

希伯来书的著者告诉我们要“来到（前来）”。…原文这辞在希伯来书里用过好几次：“来到施恩的宝座前，”（四 16，）“前来进入至圣所，”（十 22，）“来到神面前”和“到神面前来”。（七 25，十一 6。）我们应当来到三个地方，就是到至圣所，到施恩的宝座，到神自己这里。不要退缩，乃要前来。…希伯来信徒…正处在退缩回去的危险。他们正在徘徊犹豫的时候，就有这封书信写给他们，勉励他们要前来。著者不是要他们前去，而是要他们前来。这意思是说，著者已经在某一个地方，现在要他的读者也前来进入他所在之处。…神在哪里？是在施恩的宝座上！施恩的宝座在哪里？是在至圣所里。著者写希伯来书时，是在至圣所里，他呼召希伯来弟兄们前来进入其中。（希伯来书生命读经，四二八页。）

男孩子被提之后，妇人要受逼迫三年半。她许多其余的儿女要经过灾难，但神要保守他们。作得胜者主要的还不是为着逃避灾难。我们需要看见被提对主有什么价值，而不是对我们自己有什么价值。

男孩子的被提是一切时代行动中最大的，因为这行动除去人的能力和撒但的能力，把国度带进来。我们是活在最有特权的时期；我们能为神作得最多。光给我们看见道路，但力量和能力使我们能以走路。我们现今要被主使用，就必须付大的代价。（译自“圣洁没有瑕疵”英文版附录。）

参读：希伯来书生命读经，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

第八周■周二

晨兴喂养

创三 15 “我又要叫你和女人彼此为仇，你的后裔和女人的后裔也彼此为仇；女人的后裔要伤你的头，你要伤他的脚跟。”

启十二 1～2 “天上现出大异象来，有一个妇人身披日头，脚踏月亮，头戴十二星的冠冕。她怀了孕，忍受产难，疼痛要生，就呼叫。”

女人的后裔主耶稣已经伤了蛇的头，祂已经毁坏那掌死权的撒但。…当主耶稣在十字架上毁坏蛇的时候，蛇也伤了祂的脚跟。这是指撒但借着把主耶稣的脚钉在十字架上而伤了祂。（诗二二 16。）

创世记三章十五节的女人首先是指夏娃，其次是指所有属神的人，包括夏娃所表征的童女马利亚。因此，女人的后裔主要是指从马利亚生的主耶稣。然而，在启示录十二章，还有更多关于女人后裔的记载。启示录十二章所描绘，创世记三章十五节所表征的女人，是一位宇宙的妇人，在她里面有一部分称为男孩子。（启十二 1～2，5。）按圣经的意义，女人代表软弱，因为女人是较软弱的器皿。（彼前三 7。）男人，特别是男孩子，代表刚强。启示录十二章的宇宙妇人有两部分：外面的部分是这妇人本身，里面的部分是男孩子。…所有属神的人合起来就是那多少有些软弱的妇人，但其中有一部分是较刚强的男孩子，就是得胜者。…男孩子也是女人后裔的一部分。（创世记生命读经，三一〇至三一一页。）

信息选读

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

男孩子并不是个人的，乃是团体的。既然妇人本身不是个人的，乃是宇宙的，团体的，她的孩子也必是宇宙的，团体的。这团体的男孩子包括作他元首、中心、实际、生命、和性情的主耶稣。这有圣经可证。诗篇二篇八至九节预言主耶稣，神的受膏者，要用铁杖辖管列国；启示录二章二十六至二十七节说，召会中的得胜者要用铁杖辖管列国；而十二章五节告诉我们，男孩子要用铁杖辖管万国。因此，按照圣经的记载，主耶稣自己和祂的得胜者都要用铁杖辖管万国。所以，启示录十二章五节的男孩子，包括主耶稣和召会中的得胜者。此外，二十章四节说，基督和复活的得胜者要作王掌权一千年。因此，十二章的男孩子，既不是指个人的主耶稣，也不是指与祂分开的得胜者，乃是指主耶稣连同得胜者。基督自己是头一位得胜者。（三21。）祂这位领头的得胜者，乃是众得胜者的元首、中心、实际、生命和性情。在地上属神的人中间，有一部分是刚强的，包括主耶稣和得胜者。因此，男孩子是由主耶稣和祂的得胜者组成的。

一面说，我们是女人；另一面说，我们是女人的后裔。我们是信靠神的人，这是我们的源头；我们也是从这信靠神的源头而出的后裔。因此，我们能刚强。唯有从信靠神的源头而出的后裔才能刚强，他们不是在自己里面刚强，乃是在神里面刚强。主耶稣自己领头作这样的人。祂是男孩子的元首；现在祂也是男孩子的中心、实际、生命和性情。仇敌撒但对这男孩子有何等的攻击！（创世记生命读经，三一二、三一四页。）

参读：创世记生命读经，第十九至二十篇；启示录生命读经，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

第八周■周三

晨兴喂养

启十二 10 ~ 11 “...我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了，因为那在我们神面前昼夜控告我们弟兄们的控告者，已经被摔下去了。弟兄们胜过他，是因羔羊的血，并因自己所见证的话，他们虽至于死，也不爱自己的魂生命。”

（启示录十二章里的）妇人代表神全体的子民。但历代以来，神子民中总有些较刚强的人。在圣经里这些人被视为一个集体单位，为神争战，将神的国带到地上。

五节说，妇人“生”了一个男孩子。这里的生表征复活，与行传十三章三十三至三十四节者同。男孩子是由那些死了且复活的得胜圣徒组成的，这可由启示录十二章十一节“他们虽至于死”的话得到证明。...所有已死得胜圣徒的复活，就是男孩子的出生。所以，男孩子是由所有在这次复活之前死去的得胜圣徒组成。今天你若是得胜者，并且一直活着到主回来，你就不算是男孩子的一部分，反而可能是十四章所说初熟的果子之一。你如果是得胜者，又在主来之前死了，到时候你就要复活，成为男孩子的一部分。

十二章五节里所生出来的男孩子，是由十节所说的“弟兄们”组成的，他们被神的仇敌撒但反对并控告。弟兄们胜过他，是因羔羊的血，因自己所见证的话，并且因他们虽至于死，也不爱自己的魂生命。（11。）（启示录生命读经，四八九、四九六至四九七页。）

信息选读

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

虽然我们都已经进入了主的恢复，我们却不该说，在这恢复中的每一个人都是得胜者。…我们只能说，在这恢复里的人，有较大的可能会成为得胜者。能否成为得胜者是在于你自己，在于你享受神的恩典有多少。…我们必须仰望主，使我们得着丰富、加强，越来越扎实，能以从妇人长到她刚强的部分里。但是不管你变得多刚强，切不要提早与妇人分开。…要留在妇人里面，作男孩子的部分，直到生产的时候来到。

我们怎样才能成为男孩子？你若要作男孩子的一部分，就必须吃得多，长得多，并且长得更强壮。用实际的话来说，就是必须多祷告，多花时间与主在一起，多吃主的话，多经历主，在生命里多有长进，多对付消极的事。别人说闲话，你不说闲话；别人不祷告，你祷告得更多。虽然你不该脱离妇人，但你该与别人有所不同。妇人是一般的，但属男孩子这一部分的人，却有几分特别。在主的恢复中，有许多亲爱的弟兄姊妹是平平常常的，他们的胃口很小，不愿意多吃。但你若要在男孩子里有分，就不该是平平常常的，必须要出众、清明、慎重。你得有好胃口，并且时时刻刻与主有个人直接的对付。…你是不是在男孩子里面，就看你对神的心意、神的行动、以及神永远经纶的反应如何。你若日以继夜的往前，直到将自己完全彻底摆在神的经纶里，这样你就可能成为男孩子的一部分。

许多人有时间讲闲话，却找不出时间来读几页生命读经信息。你在男孩子的行列中么？…你是不是男孩子的一部分，就要看你饥渴的程度如何。（启示录生命读经，四九〇至四九一、四九三页。）

参读：启示录生命读经，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

第八周■周四

晨兴喂养

启十二7~9“天上起了争战，米迦勒和他的使者与龙争战，龙和它的使者也争战，并没有得胜，天上再没有他们的地方。大龙就被摔下去，它是那古蛇，名叫魔鬼，又叫撒但，是迷惑普天下的，它被摔在地上…”

〔在启示录十二章九节，〕“龙”指明巨大、残忍与杀害；“蛇”是指那一直在欺骗人的狡猾者；“魔鬼”的意思是控告者或毁谤者；撒但是背叛者。

这时撒但被摔下去，因为得胜者，就是男孩子，被提到神那里。这里的原则是，男孩子在哪里，哪里就没有仇敌的立场。撒但已经在基督的十字架上受了审判，但这审判需要执行。召会应当完成这审判，但召会失败了，所以得胜者必须起来，站住召会的地位，执行神在撒但身上的判决。…得胜者被提到神的宝座那里时，那里就不再有地方给仇敌。

一个寻求的信徒也许对付他的良心，直到良心成为纯洁的良心。然而，当良心成为纯洁的，就很容易软弱。…我们良心软弱的时候，仇敌总是控告我们，使我们一直觉得我们不对。…我们必须借着血的遮盖，站住抵挡仇敌。我们不仅必须宣告，更必须宣扬救赎之血的能力。（李常受文集一九六四年第二册，六七二至六七三页。）

信息选读

神所有的子民，在神永远的…目的里，都是有分的；但是，他们没有都负起该负的责任，所以神从

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

他们中间拣选出一班人来。这一班人是许多人中间的一部分，是神拣选出来的，…这就是这个妇人所生的男孩子。

〔男孩子的〕被提不光是个人的问题，被提更是为着要了结历世历代以来的那一个争战。…天上一有了争战，米迦勒同他的使者就与龙争战。龙就是那古蛇。它是一条蛇变成一条龙，它的能力越过越大了。但是，男孩子一被提，就不只不让它再大下去，并且要把它从天上摔下去。所以被提是一种工作，使撒但在天上再没有地位了。

启示录十二章的男孩子就是站在召会的地位上的得胜者，所以这个男孩子一被提，撒但就从天上被摔下来，国度就来到了。

得胜者所以作得胜者，不是为着自己得荣耀，得冠冕，乃是站在召会所当站的地位上，替召会作事情。…召会失败了，…没有站所当站的。唯一一班人…来替召会作那些事情，负那个责任，这一班人就是得胜者。得胜者所作的，就算是全召会所作的。只要有人在那里作得胜者，神就算是已经得着了。这就是男孩子的原则。

神的难处因着男孩子的被提就解决了，好象男孩子一出来，神的目的就非得着不可了。这是今天神所呼召、所注意的，神要得着这样的人来达到祂当初的目的。（倪柝声文集第二辑第十四册，九〇、九二至九三、九五至九六、九八至九九页。）

参读：圣洁没有瑕疵，第四章；启示录生命读经，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

第八周■周五

晨兴喂养

太十六 18 ~ 19 “…我要把我的召会建造在这磐石上，…我要把诸天之国的钥匙给你，凡你在地上捆绑的，必是在诸天之上已经捆绑的；凡你在地上释放的，必是在诸天之上已经释放的。”

罗十四 17 “因为神的国…乃在于公义、和平、并圣灵中的喜乐。”

以斯拉记所载的历史，乃是关于以色列人从被掳中归回，重建神的殿，开始神选民中间照着神的经纶，为着祂在地上见证的恢复。尼希米记所载的历史，乃是关于重建耶路撒冷的城墙，继续神选民中间祂见证的恢复，以完成祂的经纶。

尼希米记的重点是：耶路撒冷城是城内神殿的防卫和保护。这表征神的殿作为神在地上的居所和家，需要祂的国得建立作范围，以护卫祂在地上行政的权益，使祂能完成祂的经纶。重建神的殿，预表神恢复堕落的召会；重建耶路撒冷的城墙，预表神恢复祂的国。神建造祂的殿和建造祂的国是并行的。（太十六 18 ~ 19。）（尼希米记生命读经，一至三页。）

信息选读

摩押人和亚扪人的首领对尼希米为以色列人求好处甚为恼怒。（尼二 10。）…尼希米二章十七至二十节说到耶路撒冷城墙的重建。摩押人和亚扪人的首领嗤笑、藐视以色列人，问他们这样作，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。)尼希米回答他们说，“天上的神必亲自使我们亨通；所以我们作祂仆人的，要起来建造。你们却在耶路撒冷无分、无权、无纪念。”(20。)这答复指明尼希米并不胆怯，反而非常进取。任何胆怯的人，都无法作神的仆人。

仇敌发怒，大大恼恨，嗤笑犹大人，藐视他们的建造。(四1~3。)…尼希米信靠神，祷告神使〔仇敌〕的凌辱归于他们自己；这样，犹大人建造城墙，城墙就都连接起来，高至一半，因为他们用心作工。(4~6。)今天无论我们多么受讥诮并藐视，我们都该有心建造，也该进取。

一面，以色列人预备好争战；另一面，他们信靠神，相信神要为他们争战。在这事上他们也是进取的。胆怯的人也许说，神既为我们争战，我们就不需要作什么。但实在说来，神要帮助那些帮助自己的人。你若不帮助自己，神就不会帮助你。照着历史，神不帮助胆怯的人。从神得着帮助的，乃是进取的人。

在〔旧约的〕预表里，许多人照着他们天然的性能和天然的美德，暂时为神所用，这有属灵的含意。这事的例子是尼希米和他的进取，就是他属人行为上的美德。…在新约…里，一切天然的美德和性能都该被带到十字架上。这些需要被置于十字架，并被除去。

照着基督十字架真正的意义，十字架的意思不仅仅是某样事物被带到尽头，乃是天然的事物被除去，好被带到复活里。(尼希米记生命读经，四至六、一五至一六页。)

参读：尼希米记生命读经，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

第八周■周六

晨兴喂养

王上八 48 “他们若…全心全魂归向你，又向着自己的地，…和你所选择的城，并我为你名所建造的殿，向你祷告。”

彼前五 2～3 “务要牧养你们中间神的群羊，按着神监督他们，…乃是出于甘心；…出于热切；…作群羊的榜样。”

尼希米是个不活在天然的人里，却活在复活里的人。他是进取的，但他的进取伴随着其他特征。首先，他爱神。…他也爱圣地（表征基督）、圣殿（表征召会）、和圣城（表征神的国）。他爱神，并且在预表里，他爱基督、召会和国度。尼希米这位爱神的人，也是个接触神…（和）祷告神（的人）。（尼一 4。）…尼希米信靠神，甚至与神是一。

尼希米是进取的人；他爱神、圣地、圣殿和圣城，他接触神，与神交通，信靠神，并与神是一。结果，他成为神的代表。（尼希米记生命读经，一九页。）

信息选读

在尼希米五章十四至十九节，我们看见尼希米的好榜样。…尼希米与他弟兄因敬畏神，十二年之久没有吃省长的俸禄。（14～15。）

尼希米坚定持续修造城墙。他和他的弟兄并众仆人，…并没有置买田地。这就是说，他们没有接受任何一种报酬。反而他在席上丰盛的供养一百五十

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,

个犹太平民和官长，此外还有从四围外邦中到他这里来的犹太人；虽然如此，他并不要省长的俸禄，因为百姓为建造服役甚重。（16～18。）

省长尼希米在王的地位上，在重建耶路撒冷城墙以完成神经纶的事上，居心纯全。他不自私，不寻求自己的利益，也不象诸王（包括大卫）一样放纵性欲。所以他有资格享受拔尖的分，就是神向祂选民所应许之美地的君王职分。他不图私利，反而供养别人，目的是为建造城墙。在人类历史中，他可能是唯一这样行的国家首领。结果，他就为神所用。

尼希米从神得着帮助，在重建耶路撒冷城墙上大大成功。今天我们，尤其是众召会中领头的人，思想他的榜样，的确是值得的。尼希米是一国的元首，治理者，但他全然没有野心。这由他承认自己需要以斯拉的事实所指明。在重新构成以色列国的事上，尼希米知道自己不认识神的话，但以认识神的话闻名的以斯拉仍活着，所以尼希米愿意求助于以斯拉。今天许多领头的人不愿这样寻求帮助。…尼希米知道，若没有以斯拉，他就无法将神的百姓重新构成。

尼希米是人类历史上完美的首领，上好的首领。唯有在所罗巴伯、以斯拉、尼希米这样的人领导下，以色列才能重新构成为神在地上的见证，神在地上的彰显，成为与外邦列国完全不同的子民。这也预表神今天所要得着的召会。

百姓对尼希米没有抱怨，人人都珍赏他，感激他。我们可以说，尼希米是位杰出的长老，他是一个上好的榜样，说出长老该如何行。盼望今天众召会中所有的长老都象尼希米一样。（尼希米记生命读经，八、一〇、三六至三七、三九、三六页。）

参读：尼希米记生命读经，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

第八周诗歌

補917

看哪！主必快来！

(英893)

E 大调

4/4

1 1 1 3 3 | 6 - - 6 | 5 1 4 3 | 2 - - 2 | 3 5 6 5 |
 一 今日争战凶猛，撒但尚未退败；战场传来呼
 #4 3 2 5 i | 7 i 6 6 | 5 - - 5 | 5 3 2 1 | 6 - - 6 |
 喊之声，比前更加澎湃；阴府背叛喧嚣，虽
 6 #4 3 2 | 7 - - 7 | i . 7 6 5 | 4 2 3 5 | 4 3 2 2 | 1 - - - ||
 仍强悍不衰；请听夜半主发呼声：“看哪，我必快来！”

- 二 虽有更苦试炼， 争战不断接连；
 黑暗权势如同军队， 集聚进逼无间；
 正当做醒等候， 正逢艰苦试验；
 却闻歌声喜乐、甘甜：“我主已快显现！”
- 三 当在末后年日， 持守见证不移；
 撒但无所不用其极， 我们仍需站立；
 应当重新得力， 才能胜过仇敌；
 直到见主，何等欢喜， 叹息全都止息。
- 四 谁愿奋力进前， 靠主能力遮盖？
 谁愿坚定为主争战， 直到那日奏凯？
 得胜欢呼号声， 至终必定传开；
 何等喜乐，已先听见：“看哪，我必快来！”
- 五 谁愿走上窄路， 将神旨意拣选？
 历经风暴，通过考验， 绝不退后、心变？
 谁愿忠勇进前， 忍受痛苦、凶险？
 众得胜者仿佛看见：“我主已快显现！”
- 六 应当加紧脚步， 尽管黑暗四布；
 期待那日被提之福， 荣耀辉煌夺目；
 终将撒但征服， 迎接再临基督；
 得胜者啊，扬声欢呼：“看哪！耶稣，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!

