

二〇二三年
国际华语相调特会

为着主的来临将自己预备好

晨兴圣言

**2023 International Chinese-speaking
Blending Conference**

Making Ourselves Ready For The Lord's Coming

Holy Word Morning Revival

标语

- ① 我们要为着主的来临将自己预备好，就需要爱主耶稣，以祂为生命，活祂，显大祂，等候祂来，并且爱祂的显现；这是我们该有的心愿和生活。
- ② 我们要为着主的来临将自己预备好，就必须留意申言者的话，如同留意照在暗处的灯，直等到天发亮，基督作为晨星在我们心里隐秘地出现并显现。
- ③ 我们要为着主的来临将自己预备好，就需要享受祂作我们属灵的食物，使我们能喂养别人；当我们借着各样的祷告接受祂的话，并且当我们默想祂的话，就是反复思想以品尝并享受祂的话，我们就能享受祂。
- ④ 我们要为着主的来临将自己预备好，就需要有日日得更新之复兴的生活，并带着父神爱和赦免的心以及救主基督牧养和寻找的灵，从事牧养的工作。

Key Statements

- ① In order to make ourselves ready for the Lord's coming, we need to love the Lord Jesus, take Him as our life, live Him, magnify Him, await His coming, and love His appearing; this should be our heart's desire and our living.
- ② In order to make ourselves ready for the Lord's coming, we must give heed to the prophetic word as to a lamp shining in a dark place until the day dawns and Christ as the morning star secretly rises and appears in our hearts.
- ③ In order to make ourselves ready for the Lord's coming, we need to enjoy Him as our spiritual food so that we can feed others; we can enjoy Him when we receive His word by means of all prayer and when we muse on His word, which is to taste and enjoy His word with much reconsideration.
- ④ In order to make ourselves ready for the Lord's coming, we need to have a revived living of being renewed day by day and a labor of shepherding with the loving and forgiving heart of our Father God and the shepherding and seeking spirit of our Savior Christ.

篇题

- 第一周 借着爱主的显现并且不爱现今的世代，而为着主的来临将自己预备好
- 第二周 借着在生命里长大以至于成熟，而为着主的来临将自己预备好
- 第三周 借着留意申言者的话，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，而为着主的来临将自己预备好
- 第四周 借着作忠信又精明的奴仆，而为着主的来临将自己预备好
- 第五周 借着复兴的生活并牧养的工作，而为着主的来临将自己预备好

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明亮晨星

4/4

降 B 大调

0 3 3 4 | 5 -- 3 | 6 · 5 5 · 3 | 3 - 2 - | 4 · 1 1 4 |

一 明亮晨星! 黎明破晓前升起, 盼望、道

B^b A^b F B^b F

3 · 3 4 3 | 2 -- 3 | 2 --- | 0 3 3 4 | 5 -- 3 | 6 · 5

路我主由你照出; 尊贵神人, 大卫的

5 · 3 | 3 - 2 - | 4 · 1 1 4 | 3 · 3 4 5 | 5 - 6 - | 7

根与后裔, 天光引导, 直至国度日午。

5 2̇ 3̇ | 5 --- | 0 0 5 5 4 3 4 | 5 - 2̇ - | 2̇ 2̇ 7 5 |

(副) 明亮晨星! 冉冉而升隐密中, 冲破现

E^b B^b F B^b

4 · 1 6 4 | 3 - 5 - | 5 --- | 0 5 2̇ 3̇ | 5 · 5 5 4 3 |

今末世幽暗重重; 公义日头, 愿你裂

5 - 3 5 | 2̇ - 1̇ - | 0 1̇ 2̇ 3̇ | 1̇ - 5 1̇ 2̇ | 3̇ - 2̇ - | 1̇ --- ||

天显威荣! 荣耀君王, 速来掌权无终。

- 二 明亮晨星! 兴起, 直到天发亮, 朦胧之中, 光芒清晰明净!
你的来临是我们所慕所望, 黑夜途程, 由你默默照明。
- 三 明亮晨星! 愿你出现我心间, 当我留意你申言者的话;
明如灯盏, 照透背道之黑暗, 直至全地得见旭日光华。
- 四 明亮晨星! 众圣寻求你显现! 黑夜虽深, 儆醒等你归来;
你的隐秘“同在”是我们企盼, 朝思暮想—你作可爱赏赍!

(译自 www.hymnal.net 英诗 O Morning Star, 调用诗歌 758 首)

O Morning Star!

Praise of the Lord — His All-Inclusiveness

1. O Morn - ing Star! A - rise ere day is bro - ken,
Shine, Thou, dear Lord— our hope, our light, our way;
Thou art that no - ble root and fruit of Da - vid,
Lu - cent a - bove, guides to a per - fect
day. (C) O Morn - ing Star! A - rise in se - cret still - ness,
Break through the gloom, the dark - ness of this age;
Burst forth, Thou Sun of Righ - teous - ness, in splen - dor!
Come now, our King, turn Thou a glo - rious page.

2. O Morning Star! Ascend before the dawning,
In twilight radiate—how clear and bright!
While here we love and wait for Thy dear coming,
Silently, Thou illuminate our night.
3. O Morning Star! Spring forth from my heart's fountain,
As we attend to Thy prophetic word;
Glow as a lamp amidst apostate darkness,
Until the morn arrives in all the earth.
4. O Morning Star! Appear to us Thy seekers!
Midst this black hour, we wait for Thy return.
Earnestly longing for Thy hidden presence;
Our fond Reward, for Thee we dearly yearn!

第一周

借着爱主的显现并且不爱现今的世代，
而为着主的来临将自己预备好

诗歌：补 923

读经：提后四 8、10、18，罗十二 2，约壹二 15，
五 19 下，启十七 14，二二 20

【周一、周二】

壹 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，对我们乃是警告、鼓励
和激励—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—启二二 20。

2 我们应当过一种爱主显现的生活，这会使我们不灰
心，却维持忠信直到路终—提后四 8，启十七 14。

【周三】

Week One

**Making Ourselves Ready for the Lord's Coming by
Loving His Appearing and Not Loving the Present Age**

Hymns: 1314

Scripture Reading: 2 Tim. 4:8, 10, 18; Rom. 12:2; 1 John 2:15; 5:19b;
Rev. 17:14; 22:20

§ Day 1 & Day 2

**I. 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.

§ Day 3

貳 “不要爱世界，和世界上的事。人若爱世界，爱父的心就不在他里面了”——约壹二 15:

一世界是一个邪恶的系统，是撒但系统化的安排——15 ~ 17 节，雅四 4:

- 1 神造人在地上生活，是为了完成祂的定旨；但神的仇敌撒但为了霸占神所造的人，就用文化、教育、工业、商业、娱乐和宗教将人系统起来，在地上形成一个反对神的世界系统——弗三 11，创一 26 ~ 28，二 8 ~ 9，四 16 ~ 24。
- 2 撒但已把地上一切的事物，特别是那些与人类有关的，以及空中的事物，都系统化成为他黑暗的国度，为要霸占人，阻挠人，不让人成全神的定旨，并打岔人对神的享受——约壹二 15 ~ 17。
- 3 世界抵抗父神，世界上的事抵抗神的旨意，那些爱世界的人就是神的仇敌——15 ~ 17 节，雅四 4。

【周四】

二 “整个世界”，就是撒但的系统，“都卧在那恶者里面”——约壹五 19 下:

- 1 “整个世界”是由撒但的世界系统，和世界上的人，就是堕落的人类组成的。
- 2 “卧”意思是被动地留在那恶者的势力范围，在他的霸占并操纵之下；整个世界以及世界上的人被动地卧在那恶者撒但霸占并操纵的手下。
- 3 约壹五章十九节里的“恶者”，原文乃是指致命、有害的邪恶，影响别人成为邪恶、恶毒的；这样的恶者，就是整个世界都卧在他里面的魔鬼撒但。

II. “Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him”——1 John 2:15:

A. The world is an evil system arranged systematically by Satan—vv. 15-17; James 4:4:

1. God created man to live on the earth for the fulfillment of His purpose, but His enemy, Satan, in order to usurp the God-created man, formed an anti-God world system on this earth by systematizing people with culture, education, industry, commerce, entertainment, and religion—Eph. 3:11; Gen. 1:26-28; 2:8-9; 4:16-24.
2. All the things on the earth, especially those related to mankind, and all the things in the air have been systematized by Satan into his kingdom of darkness to occupy people and frustrate them from accomplishing the purpose of God and to distract them from the enjoyment of God—1 John 2:15-17.
3. The world is against God the Father, the things in the world are against the will of God, and those who love the world are enemies of God—vv. 15-17; James 4:4.

§ Day 4

B. “The whole world,” the satanic system, “lies in the evil one”——1 John 5:19b:

1. “The whole world” comprises the satanic world system and the people of the world, the fallen human race.
2. Lies means remaining passively in the sphere of the evil one's usurpation and manipulation; the whole world and the people of the world are lying passively under the usurping and manipulating hand of Satan, the evil one.
3. The Greek word rendered “evil” in 1 John 5:19 refers to one who is pernicious, harmfully evil, one who affects others, influencing them to be evil and vicious; such an evil one is Satan, the devil, in whom the whole world lies.

三撒但在利用物质的世界和世界上的事物，至终将一切归一在敌基督的国里；那时世界的系统会达到顶点，并且世界的每一分子都会显为敌基督的一帖后二 3 ~ 12。

【周五】

叁 爱主的显现，与爱现今的世代，是相对的——提后四 8、10：

一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。

二提后四章十节“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。

三底马爱了现今的世代；由于现今世代的吸引，底马就离弃使徒保罗——10 节。

四在罗马十二章二节保罗劝勉我们，不要模仿这世代，乃要借着心思的更新而变化：

- 1 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。
- 2 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。
- 3 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。
- 4 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。

C. Satan is utilizing the material world and the things that are in the world to eventually head everything up in the kingdom of Antichrist; at that hour the world system will have reached its zenith, and every unit of it will be revealed to be anti-Christian—2 Thes. 2:3-12.

§ Day 5

III. Loving the Lord's appearing is in contrast to loving the present age—2 Tim. 4:8, 10:

A. 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.

B. 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.

C. Demas loved the present age; due to the attraction of the present age, he forsook the apostle Paul—v. 10.

D. 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:

1. 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.
2. 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.
3. Because the present age opposes the church, which is God's will, we must not be fashioned according to it—Rom. 12:2.
4. 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.

五 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。

【周六】

肆 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：

一 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。

二 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。

三 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。

E. 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.

§ Day 6

IV. 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:

A. 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.

B. 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 live a normal life today—Matt. 24:40-42; 2 Thes. 1:10; 3:6-12; 1 Tim. 5:8.

C. 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.

第一周■周一

晨兴喂养

提后四 1 “我在神并那将要审判活人死人的基督耶稣面前，凭着祂的显现和祂的国度，郑重地嘱咐你。”

8 “从此以后，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。”

爱主的显现，也能叫我们得赏赐进诸天的国。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。我们若爱主的显现，就必像拔摩海岛上的约翰，那样向着主，对主说，“主耶稣啊，我愿你来！”（启二二 20）我们若像他这样爱主的显现，也必要像他有分于主的国度（李常受文集一九三二至一九四九年第四册，三七〇页）。

信息选读

根据保罗在提后四章一节的嘱咐，提摩太要活在主显现和国度的光中。凡将来国度所要拒绝的，今天在我们的生活中就必须拒绝。我们若是活在祂的显现中，我们必定不会吵架；我们当然不愿主显现时发现我们是在争辩。…使徒们的生活是带着主显现的盼望。主的显现对他们一直是警告，并且规正他们的生活。他们不敢作某些事情，因为他们相信主随时会显现。我们若对主的显现和国度的事认真，这些事会大大影响我们日常的生活。基督的显现必须是我们日常生活的基本因素。

WEEK 1 — DAY 1

Morning Nourishment

2 Tim. 4:1 I solemnly charge you before God and Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom.

8 Henceforth 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.

By loving the Lord's appearing, we can be rewarded with an entrance into the kingdom of the heavens. Loving the Lord's appearing cannot be separated from loving the Lord Himself. If we really love the Lord, we will love His appearing. If we love the Lord's appearing, we will be like John on the island of Patmos, who was for the Lord and said, "Come, Lord Jesus!" (Rev. 22:20). If we love the Lord's appearing like John, we also will partake of the Lord's kingdom. (CWWL, 1932-1949, vol. 4, "Crucial Truths in the Holy Scriptures, Volume 5," p. 276)

Today's Reading

According to Paul's charge in 2 Timothy 4:1, Timothy was to live in the light of the appearing of the Lord and His kingdom. Whatever the kingdom will reject in the future must be rejected in our living today. If we live in His appearing, we would certainly refrain from quarreling; we would not want to be found arguing when the Lord appears... The apostles lived with the appearing of the Lord in view. The Lord's appearing was constantly a warning to them and regulated their living. They did not dare to do certain things because they believed that the Lord could appear at any time. If we take seriously the matters of the Lord's appearing and the kingdom, they will greatly affect our daily living. The appearing of Christ must be a basic factor in our daily living.

在八节…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 12，林后五 10），不像救恩是本于恩并借着信（弗二 5、8～9）。这样的奖赏要赏赐给信徒，不是照着主的恩典，乃是照着主的公义；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。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。

这里不是说恩典的冠冕，乃是说公义的冠冕。公义的冠冕是作王的冠冕。这意思是说，当主回来时，保罗要得着诸天之国的显现为奖赏。

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。我们应当爱主的显现，并以热切的期待和喜乐盼望这事。

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。我们应该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（新约总论第十二册，二四六至二四八页）。

参读：新约总论，第三百六十六篇；提摩太后书生命读经，第七至八篇；提多书生命读经，第四篇。

In verse 8...the crown, a symbol of glory, is given as a prize, in addition to the Lord's salvation, to the triumphant runner of the race (1 Cor. 9:25). In contrast to salvation, which is of grace and by faith (Eph. 2:5, 8-9), this prize is not of grace nor by faith, but is of righteousness through works (Matt. 16:27; Rev. 22:12; 2 Cor. 5:10). The believers will be recompensed with such a reward, not according to the Lord's grace but according to His righteousness. Hence, it is the crown of righteousness. The Recompenser is the Lord as the righteous Judge. Paul was assured that such a prize was reserved for him and that he would be recompensed with it at the day of the Lord's second appearing.

Here it is not a matter of a crown of grace but of a crown of righteousness. The crown of righteousness is the crown to be a king. This means when the Lord comes back, Paul will be rewarded with the manifestation of the kingdom of the heavens.

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 encouragement, and an incentive to us. We should love it and look forward to it with earnest expectation and joy.

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. We should 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. (The Conclusion of the New Testament, pp. 3685-3687)

Further Reading: The Conclusion of the New Testament, msg. 366; Life-study of 2 Timothy, msgs. 7-8; Life-study of Titus, msg. 4

第一周■周二

晨兴喂养

启二二 12 “看哪，我必快来！赏罚在我，我要照各人所行的报应他。”

20 “见证这些事的说，是的，我必快来！阿们。主耶稣啊，我愿你来！”

腓三 20 “…我们也热切等待救主，就是主耶稣基督…”

主耶稣在启示录二十二章十二节说，“看哪，我必快来！”也在二十节说，“是的，我必快来！”我们向祂爱的响应，该是“阿们。主耶稣啊，我愿你来！”（20，提后四 8）…我们该常常这样呼求祂来，好作为我们对祂再来的响应。我们既知道主的再来是如此宝贵，就该爱慕主的显现。我们必须告诉主：“主耶稣，我爱你，我也爱慕你的显现。因着我爱你，我爱慕你的显现。”（新约总论第十四册，三九九至四〇〇页）

信息选读

保罗…过的生活就是等候主来的生活。我们读帖撒罗尼迦前书，就可以看得出来。这卷书共有五章，每一章末了都是以主的来临作结束。这指明保罗是一个爱慕主显现的人（提后四 8）。我们都该以保罗为榜样，爱慕主的显现。

我们既爱慕主的显现，就该热切等待祂的来临（腓三 20，帖前一 10）。…我们的生活该指明我们在地没有别的盼望，我们的盼望乃在于要来的主，祂是我们永远的定命。保罗在林前七章说，“弟兄们，…时候缩短了。从此以后，那有妻子的，要像

WEEK 1 — DAY 2

Morning Nourishment

Rev. 22:12 Behold, I come quickly, and My reward is with Me to render to each one as his work is.

20 He who testifies these things says, Yes, I come quickly. Amen. Come, Lord Jesus!

Phil. 3:20 ...We eagerly await a Savior, the Lord Jesus Christ.

In Revelation 22:12 the Lord Jesus said, “Behold, I come quickly.” In verse 20 the Lord also said, “Yes, I come quickly.” Our loving response should be, “Amen. Come, Lord Jesus!” (22:20; 2 Tim. 4:8)... We should always call for His coming. This becomes our response to His return. Since we know that the Lord’s second coming is so precious, we should love the Lord’s appearing. We must tell the Lord, “Lord Jesus, I love You, and I love Your appearing. Because I love You, I love Your appearing.” (The Conclusion of the New Testament, p. 4448)

Today’s Reading

Paul was one who...lived... a life of waiting for the Lord’s return. We can see this by reading 1 Thessalonians. This book has five chapters, each of which concludes with the Lord’s coming back. This indicates that Paul was one who loved the Lord’s appearing (2 Tim. 4:8). Taking Paul as our pattern, we should love the Lord’s appearing.

Since we love the Lord’s appearing, we should earnestly wait for His coming (Phil. 3:20; 1 Thes. 1:10)...Our living should indicate that we have no other hope on earth. Our hope is in the coming Lord. He is our eternal destiny. In 1 Corinthians 7 Paul says, “Brothers, the time is shortened. Henceforth both those who have wives should be as though they had none,

没有妻子；哀哭的，要像不哀哭；喜乐的，要像不喜乐；置买的，要像无所拥有；使用世物的，要像不浪费使用；因这世界的样子正在逝去。”（29～31）基督才是我们真实的盼望。

在等候主的回来时，我们该学习敬畏祂。主在路加十二章说了一个比喻：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。”（20）我们能有的每一个“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，并爱慕祂的显现，等待主来（腓三20），并且常以此事为勉。

在提后四章一节保罗对提摩太说，“我在神并那将要审判活人死人的基督耶稣面前，凭着祂的显现和祂的国度，郑重地嘱咐你。”那是保罗将要殉道之时的劝勉。…他以审判和国度提醒提摩太，要过一个爱慕主显现的生活；这对我们也是一个提醒，这会叫我们不灰心、不退后、不软弱，反而忠心到底。

在第一世纪末了，主说，“看哪，我必快来！”（启二二12）好使我们看重在祂回来时的赏罚。…我们不该以为，主已容忍这情况十九个世纪多，祂会慢慢回来。我们需要看看今天世界的局势。我们不知道往后几天内会发生什么事情。在今世，事情发生得很快。所以，我们必须儆醒祷告。我们也必须在灵里并在日常生活中预备好。愿主遮盖我们，使我们作个儆醒、祷告并且预备好的人。…主要来作新郎，新妇就必须为祂预备好。新妇为新郎的来临预备好了么？今天主能否来作新郎？因着新妇还没有预备好，我们可以说，主的来可能不会像有些人所期待的那样快（新约总论第十四册，四〇〇至四〇二页）。

参读：新约总论，第四百三十五篇。

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.

While waiting for the Lord's return, we should learn to fear Him. 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" (v. 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...take His coming as an encouragement.

In 2 Timothy 4:1 Paul says to Timothy, "I solemnly charge you before God and Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom." This is an exhortation from Paul immediately before his martyrdom... He reminded Timothy that by the Lord's judgment and kingdom we should have a living that loves the Lord's appearing [cf. vv. 6-8]. This is also a reminder to us, and this will cause us not to be discouraged, not to backslide, and not to become weak but to remain faithful to the end.

At the end of the first century, the Lord said, "Behold, I come quickly," (Rev. 22:12) so that we would consider His reward to be rendered at His coming back... We should not think that because the Lord has been tolerating the situation for more than nineteen centuries, He is slow to come back. We need to look at the world situation today. We do not know what will happen within the next few days. In this age things happen very quickly. Therefore, we must pray and be watchful. We must also be prepared in spirit and in our daily life. May the Lord cover us so that we may be a watchful, praying, and prepared people. In order for the Lord to come as the Bridegroom, the bride must be prepared for Him. Is the bride ready for the Bridegroom's coming? Is it possible for the Lord to come today as the Bridegroom? Because the bride is not yet ready, we may say that it is possible that the Lord's coming will not be as soon as some expect. (The Conclusion of the New Testament, pp. 4449-4450)

Further Reading: The Conclusion of the New Testament, msg. 435

第一周■周三

晨兴喂养

约壹二 15 ~ 17 “不要爱世界，和世界上的事。人若爱世界，爱父的心就不在他里面了；因为凡世界上的事，就是肉体的情欲、眼目的情欲、并今生的骄傲，都不是出于父，乃是出于世界。这世界和其上的情欲，正在过去；唯独实行神旨意的，永远长存。”

主借着祂在十字架上的死，审判了世界，并将世界的王撒但赶出去（参约十二 31）。世界是一个邪恶的系统，是撒但系统化的安排。撒但已把地上一切的事物，特别是那些与人类有关的，以及空中的事物，都系统化成为他黑暗的国度，为要霸占人，阻挠人，不让人成全神的定旨，并打岔人对神的享受。当主的肉体被钉十字架，而把世界的王撒但赶出去时，这邪恶的体系，黑暗的国度，也就受了审判。主这位人子（23）是在蛇的形状里（三 14），就是在罪之肉体的样式里（罗八 3），在十字架上被举起来。这世界的王撒但，就是古蛇（启十二 9，二十 2），已经将他自己注入人的肉体。主在罪之肉体的样式里，死于十字架，就废除了在人肉体里的撒但（来二 14）。因着这样审判了撒但（约十六 11），就使挂在撒但身上的世界也受了审判。因此，主被举起来，就审判了世界，也把世界的王撒但赶了出去。当主耶稣这位人子在蛇的形状里被举起时，祂不只除去了我们的罪，也对付了我们的蛇性，并且废除了撒但和挂在他身上那属撒但的世界系统。现今，借着祂的死，我们蒙了救赎、拯救，有了神圣的生命，并且胜过了世界（约翰福音生命读经，三五七至三五八页）。

信息选读

WEEK 1 — DAY 3

Morning Nourishment

1 John 2:15-17 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him; because all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father but is of the world. And the world is passing away, and its lust, but he who does the will of God abides forever.

By His death on the cross the Lord judged the world and cast out its ruler, Satan [cf. John 12:31]. The world is an evil system, arranged systematically by Satan. Satan has systematized all the things on earth, especially those related to mankind, and the things in the air into his kingdom of darkness to occupy and frustrate people from the purpose of God and to distract them from the enjoyment of God. This evil system, the kingdom of darkness, was judged when its ruler, Satan, was cast out by the Lord's crucifixion in the flesh. On the cross the Lord as the Son of Man (v. 23) was lifted up in the form of the serpent (3:14), that is, "in the likeness of the flesh of sin" (Rom. 8:3). Satan, the ruler of this world, as "the ancient serpent" (Rev. 12:9; 20:2), had injected himself into man's flesh. Through His death on the cross "in the likeness of the flesh of sin," the Lord destroyed Satan, who is in man's flesh (Heb. 2:14). By judging Satan (John 16:11) in this way, the Lord also judged the world, which is hanging on Satan. Hence, the Lord's being lifted up caused the world to be judged and its ruler, Satan, to be cast out. When the Lord Jesus as the Son of Man was lifted up in the form of a serpent, He not only removed our sins and dealt with our serpentine nature but also destroyed Satan and the satanic world system that hangs upon him. Now, by His death, we are redeemed, delivered, have the divine life, and are overcoming the world. (Life-study of John, pp. 317-318)

Today's Reading

“世界”在原文里的意义不只一种：在马太二十五章三十四节，约翰十七章十五节，行传十七章二十四节，以弗所一章四节，启示录十三章八节，指物质的宇宙，乃是神所创造的一个系统。在约翰一章二十九节，三章十六节，罗马五章十二节，指堕落的人类被撒但所败坏、霸占，成为他邪恶世界系统的组成分子。在彼前三章三节，指妆饰、妆饰品。在约壹二章十五节，与在约翰十五章十九节，十七章十四节，雅各书四章四节一样，乃指一种秩序、一种固定的形式、一种有秩序的安排，因此是指神的对头撒但所设立一种有秩序的系统，而不是指地。神造人在地上生活，是为着完成祂的定旨。但神的仇敌撒但为了霸占神所造的人，就借着人堕落的性情，在情欲、宴乐、追求，甚至对食衣住行等生活所需的放纵上，用宗教、文化、教育、工业、商业、娱乐等将人系统起来，在地上形成一个反对神的世界系统。这个属撒但的系统整个是卧在那恶者里面（约壹五19）。不爱这样的世界，乃是胜过那恶者的立场。稍微爱这样的世界，就给那恶者立场击败并霸占我们。

约翰在约壹二章十五节说，我们若爱世界，爱父的心（直译，父的爱）就不在我们里面了。这里父的爱乃是指父在我们里面的爱，成为我们对祂的爱。我们用这爱来爱祂，就是用祂爱我们，而经我们享受的爱来爱祂。…约翰在十七节继续说，“这世界和其上的情欲，正在过去；唯独实行神旨意的，永远长存。”世界既抵抗父神，所以世界上的事（15），就是世上的情欲，也就抵抗神的旨意。在积极方面，有父和父的旨意；在消极方面，有世界和世上一切的事。世界抵抗父，世上的事抵抗父的旨意。…世界、世上的情欲以及爱世界的人正在过去，但神、神的旨意以及实行神旨意的，要永远长存（17）。（约翰一书生命读经，二〇七至二〇八、二一四至二一五页）。

参读：约翰一书生命读经，第二十篇。

The Greek word for world, kosmos, has more than one meaning. In Matthew 25:34; John 17:15; Acts 17:24; Ephesians 1:4; and Revelation 13:8, it denotes the material universe as a system created by God. In John 1:29; 3:16; and Romans 5:12, it denotes the fallen human race corrupted and usurped by Satan as components for his evil world system. In 1 Peter 3:3 it denotes adorning, ornament. [In 1 John 2:15], as in John 15:19; 17:14; and James 4:4, it denotes an order, a set form, an orderly arrangement, hence, an ordered system (set up by Satan, the adversary of God), not the earth. God created man to live on the earth for the fulfillment of His purpose. But His enemy Satan, in order to usurp the God-created man, has formed an anti-God world system on this earth by systematizing men with religion, culture, education, industry, commerce, and entertainment through men's fallen nature in their lusts, pleasures, pursuits, and even in their indulgence in living necessities, such as food, clothing, housing, and transportation. The whole of such a satanic system lies in the evil one (1 John 5:19). Not loving such a world is the ground for overcoming the evil one. Loving it just a little gives the evil one the ground to defeat us and occupy us.

In 2:15 John says that if we love the world, the love of the Father is not in us. The love of the Father here is our love toward Him generated by His love within us. We love Him with the love by which He has loved us. In verse 17 John goes on to say, “And the world is passing away, and its lust, but he who does the will of God abides forever.” As the world is against God the Father, so the things in the world (v. 15), which are its lust, are against the will of God. On the positive side, we have the Father and His will. On the negative side, we have the world and all the things in the world. The world is against the Father, and the things in the world are against the will of the Father... The world, its lust, and those who love the world are passing away. But God, His will, and those who do His will abide forever [v. 17]. (Life-study of 1 John, pp. 170-171, 176)

Further Reading: Life-study of 1 John, msg. 20

第一周■周四

晨兴喂养

约壹二 15 “不要爱世界，和世界上的事。人若爱世界，爱父的心就不在他里面了。”

五 19 “我们晓得我们是属神的，而整个世界都卧在那恶者里面。”

我们既是从神生的，就是出于祂，有祂的生命，并有分于祂性情的人。借此我们便从卧在那恶者里面的撒但世界分别出来，归属于神（圣经恢复本，约壹五 19 注 1）。

整个世界是由撒但的世界系统（约壹二 15 与注 2），和世界上的人，就是堕落的人类组成的（约壹五 19 注 2）。

（整个世界都卧在那恶者里面，）即被动地留在那恶者的势力范围，在他的霸占并操纵之下。信徒主动地凭着神的生命生活、行动，整个世界（特别是世界上的人）却被动地卧在那恶者撒但的霸占并操纵之下（约壹五 19 注 3）。

（那恶者）原文不是指本质上无益的、邪恶的特性；也不是指无益、败坏，从原有美德上的堕落；乃是指致命、有害的邪恶，影响别人成为邪恶、恶毒的。这样的恶者，就是整个世界都卧在他里面的魔鬼撒但（约壹五 19 注 4）。

信息选读

政治、教育、文学、科学、艺术、法律、商业、音乐—这些是构成 kosmos（科斯莫斯，“世界”一辞之原文）的事物，这些也是我们天天碰见的事物。把这些除去，世界这紧密结合的系统就不复存在。我们研读人类历史

WEEK 1 — DAY 4

Morning Nourishment

1 John 2:15 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him.

5:19 We know that we are of God, and the whole world lies in the evil one.

Since we have been begotten of God, we are out of Him and thus possess His life and partake of His nature. By this we are separated unto God from the satanic world, which lies in the evil one. (1 John 5:19, footnote 1)

“The whole world” comprises the satanic world system (2:15 and footnote 2) and the people of the world, the fallen human race. (1 John 5:19, footnote 2)

[“The whole world lies”], that is, remains passively in the sphere of the evil one’s influence, under the evil one’s usurpation and manipulation. While the believers are living and moving actively by the life of God, the whole world (and especially the people of the world) is lying passively under the usurping and manipulating hand of Satan, the evil one. (1 John 5:19, footnote 3)

The Greek word [rendered “evil”] does not refer to an essentially worthless and wicked character, nor does it indicate worthlessness and corruption, degeneracy from original virtue. It refers to one who is pernicious, harmfully evil, one who affects others, influencing them to be evil and vicious. Such an evil one is Satan, the devil, in whom the whole world lies. (1 John 5:19, footnote 4)

Today’s Reading

Politics, education, literature, science, art, law, commerce, music—such are the things that constitute the kosmos, and these are things that we meet daily. Subtract them and the world as a coherent system ceases to be. In studying the history of mankind we have to acknowledge marked progress

时，不得不承认世界的这些部门各有显著的进步。然而问题是：这“进步”是朝着哪个方向？这一切发展的终极目标是什么？约翰告诉我们，在末期，敌基督要起来，并要在这世界上建立他自己的国（约壹二 18、22，四 3，约贰 7，启十三）。…撒但在利用物质的世界，世界的人，世界上的事物，至终将一切归一在敌基督的国里。那时世界的系统会达到顶点；那时世界的每一分子都会显为敌基督的。…今天是世界来寻找我们。如今到处都有一个势力在掳掠人。…你曾听过这么多关于钱的谈论么？你曾想过这么多关于衣食的事么？无论你到哪里去，甚至在基督徒中间，所谈论的都是世界的事物。世界已进展到召会门口，甚至在设法将神的圣徒吸引到它的掌握中。在这事上，我们从来没有像此刻这样需要认识基督十字架的能力，以拯救我们（倪柝声文集第二辑第十九册，六九至七二页）。

对我们来说，明白新约里“世界”一辞不同的意义是很重要的。我们已经指出，世界这辞是用来指物质的宇宙、被撒但败坏并霸占的人类以及撒但所设立，一种反对神的世界系统，为要霸占神为着完成祂定旨所造的人。以上所提“世界”的末了一个定义，适用于约壹二章十五节。这节的世界，是指撒但所形成，反对神的世界系统。每一样东西、每一个人并每一件事，都已经被那恶者，神的对头系统化，成了他世界系统的一部分。

在这样的光景里，我们要往哪里去？答案是我们需要到三一神那里去，只有三一神没有被撒但系统化。我们到三一神那里去，同时也需要到神的话那里去。每一样东西、每一个人并每一件事既都已被撒但系统化，我们就需要逃往三一神和祂的话那里。神的话是我们的避难所，我们的保护（约翰一书生命读经，二〇八页）。

参读：不要爱世界，第一章。

in each of these departments. The question however is: In what direction is this “progress” tending? What is the ultimate goal of all this development? At the end, John tells us, antichrist will arise and will set up his own kingdom in this world (1 John 2:18, 22; 4:3; 2 John 7; Rev. 13)... Satan is utilizing the material world, the men of the world, the things that are in the world, to head everything up eventually in the kingdom of antichrist. At that hour the world-system will have reached its zenith; and at that hour every unit of it will be revealed to be anti-Christian. Today the world comes and searches us out. There is a force abroad now which is captivating men... Have you ever heard so much talk about money? Have you ever thought so much about food and clothing? Wherever you go, even among Christians, the things of the world are the topics of conversation. The world has advanced to the very door of the Church and is seeking to draw even the saints of God into its grasp. Never in this sphere of things have we needed to know the power of the Cross of Christ to deliver us as we do at the present time. (CWWN, vol. 39, pp. 63-66)

It is important for us to understand the different meanings of the word kosmos in the New Testament. We have pointed out that this word is used to denote the material universe, the fallen human race corrupted and usurped by Satan, and the anti-God world system set up by Satan in order to usurp the man created by God for the fulfillment of His purpose. It is the last mentioned denotation of kosmos that applies to 1 John 2:15. In this verse the world refers to the anti-God world system formed by Satan. Every thing, every one, and every matter have been systematized by the evil one, the adversary of God, and made a part of his world system.

In such a situation, where shall we go?... We need to go to the Triune God. Only the Triune God has not been systematized by Satan. Along with going to the Triune God, we also need to go to the Word of God. Therefore, since every thing, every one, and every matter have been systematized by Satan, we need to flee to the Triune God and His Word. God’s Word is our refuge, our protection. (Life-study of 1 John, p. 171)

Further Reading: CWWN, vol. 39, pp. 59-75

第一周■周五

晨兴喂养

罗十二2 “不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。”

提后四10 “因为底马爱了现今的世代，就离弃我往帖撒罗尼迦去了…”。

保罗在罗马十二章二节嘱咐我们不要“模仿这世代”。世代在原文可译为“时髦”，就是现今、实际的世界生活。模仿这世代，意思是在外面采用时髦的时尚。在神以外一切的人、活动和事物的结合，称为世界。世代标明我们现今所接触之世界的部分。世界是撒但用来霸占人的整个组织，而世代是这组织的片段、方面以及现今时髦的表现，为撒但所利用，篡夺并霸占人，使人远离神和神的定旨。所以，以弗所二章二节说到“这世界的世代”。我们只能接触世代一部分；却不能接触世界一全体。通常我们说世界霸占我们；事实上，只有世代的部分霸占我们，不是整个世界霸占我们（真理课程四级卷三，三二至三三页）。

信息选读

在提后四章十节，我们找着保罗嘱咐提摩太尽快地到他这里来的原因：“因为底马爱了现今的世代，就离弃我往帖撒罗尼迦去了；革勒士往加拉太去，提多往捩马太去。”爱现今的世代，爱如今在我们眼前的世界，与八节所提爱主的显现相对。世界，…由许多世代组成。似乎每十年就是一个不同的世代。现今的世代是围绕我们、吸引我们并试诱我们的世界。底马就是爱现今世代的人。

WEEK 1 — DAY 5

Morning Nourishment

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

2 Tim. 4:10 For Demas has abandoned me, having loved the present age, and has gone to Thessalonica...

In Romans 12:2 Paul charges the believers not to be “fashioned according to this age.”... The Greek word translated “age” can be rendered “modern.” The age is the present, practical part of the world that we contact. To be conformed to this age means to adopt modern fashions outwardly. The combination of all people, activities, and things outside of God is called the world. The age designates the part of the world that we contact. The world is the entire organization used by Satan to usurp man, whereas an age is a section, an aspect, the present and modern appearance of the world, which is used by Satan to usurp and occupy people and to keep them away from God and His purpose. Therefore, Ephesians 2:2 refers to “the age of this world.” We can contact only the age, a part, but not the world, the whole. Usually, we say that the world possesses us. In reality, only the age possesses us, not the whole world. (Truth Lessons—Level Four, vol. 3, pp. 30-31)

Today's Reading

In 2 Timothy 4:10 we find the reason Paul charged Timothy to come to him quickly: “For Demas has abandoned me, having loved the present age, and has gone to Thessalonica; Crescens to Galatia; Titus to Dalmatia.” Loving the present age, the world now before our eyes, is in contrast to loving the Lord’s appearing, mentioned in verse 8. The world, the cosmos, is composed of many ages. It seems that every decade is a different age. The present age is the world which surrounds us, attracts us, and tempts us. Demas was one who loved the present age.

有些人信底马来自帖撒罗尼迦，这就是他离弃保罗以后往帖撒罗尼迦去的原因。但无论他是不是那城的人，他往那里去，因为他爱世界并离弃使徒，却是确定的。…由于现今世代的吸引，底马就离弃使徒。提后四章八节和十节有爱主的显现与爱现今世代的对比。我们若爱主的显现，就会与主站在一起，并为着祂的权益与祂一同争战。但我们若爱现今的世代，就会与世界站在一起（提摩太后书生命读经，七六至七七、七九页）。

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。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。整个世界都是撒但的系统，世代是这世界系统的一部分。我们无法接触世界，除非我们接触世界现今的世代。模仿这世代，意思就是在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。因为现今的世代敌对召会，所以我们不可模仿这世代。我们若要活在基督的身体里，就不该跟从这世代，也不该模仿这世代。

我们需要心思的更新，以及魂的变化，叫我们“验证何为神那美好、可喜悦、并纯全的旨意”。这里神的旨意不是指我们个人属人的光景，如婚姻、职业和住屋。照着罗马十二章，神的旨意乃是要有身体生活。我们借着心思的更新而变化，就能验证、分辨神要得着身体的旨意（真理课程三级卷四，一二八至一二九页）。

参读：真理课程三级卷四，第六十一课；四级卷三，第四十三课；荣耀的异象与十字架的道路，第四篇。

Some believe that Demas came from Thessalonica and that this was the reason he went to Thessalonica after forsaking Paul. But whether or not he was a native of that city, it is certain that he went there because he loved the world and forsook the apostle. Due to the attraction of the present age, Demas forsook the apostle. In verses 8 and 10 we have a contrast between loving the Lord's appearing and loving the present age. If we love the Lord's appearing, we shall take sides with Him and fight with Him for His interests. But if we love the present age, we shall take sides with the world. (Life-study of 2 Timothy, pp. 65, 67)

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. This age denotes the present, practical part of the world, which stands in opposition to the Body life and replaces the Body life. The whole world is a system of Satan, and the age is a part of this world system. We cannot contact the world unless we contact the present age of the world. 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. Because the present age opposes the church, we must not be fashioned according to it. If we are to live in the Body of Christ, we should not follow the present age or be fashioned according to this age.

We need the renewing of the mind and the transformation of the soul so that we “may prove what the will of God is, that which is good and well pleasing and perfect.” In this verse the will of God does not refer to our personal human situation—to matters of marriage, employment, or housing. According to Romans 12, the will of God is the Body life. Through transformation by the renewing of the mind, we can prove and discern that the will of God is to obtain the Body. (Truth Lessons—Level Three, vol. 4, p. 112)

Further Reading: Truth Lessons—Level Three, vol. 4, lsn. 61; Truth Lessons—Level Four, vol. 3, lsn. 43; CWWL, 1989, vol. 1, “The Glorious Vision and the Way of the Cross,” ch. 4

第一周■周六

晨兴喂养

提后四 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。”

启二二 12 “看哪，我必快来！赏罚在我，我要照各人所行的报应他。”

林前十六 22 “若有人不爱主，他就是可咒可诅的。主来了！”

（得赏赐）是因着我们爱（主）的显现（提后四 8）。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，都爱慕主来，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赏赐的条件（真理课程二级卷一，一七四页）。

信息选读

我们若真爱主，就必定爱祂的显现，就是祂的来临。约翰二十一章启示爱主的事，在那里主三次问彼得是否爱祂（15～17）。提后四章启示爱主显现的事（8）。...我们若真爱某人，就会热切期待那人来临。我们若说自己爱某人，却把他驱离，我们的爱就是假的。我们若爱主，必定会爱祂的显现。

林前十六章二十二节将爱主连到祂的来临。...“主来了！”按原文也可译为“我们的主来吧！”在这节里，保罗不但有力地宣告我们必须爱主，也

WEEK 1 — DAY 6

Morning Nourishment

2 Tim. 4:8 ... 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.

Rev. 22:12 Behold, I come quickly, and My reward is with Me to render to each one as his work is.

1 Cor. 16:22 If anyone does not love the Lord, let him be accursed! The Lord comes!

We will receive a reward because we love His appearing (2 Tim. 4:8). 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

If we genuinely love the Lord, we must love His appearing, that is, His coming. John 21 reveals the matter of loving the Lord. There the Lord asked Peter three times whether he loved Him (vv. 15-17). Second Timothy 4 reveals the matter of loving the Lord's appearing [v. 8]... If we genuinely love someone, we will eagerly expect that one's coming. If we say that we love someone yet push him away from us, our love is false. If we love the Lord, we will surely love His appearing.

[First Corinthians 16:22] connects loving the Lord to His coming... The word in the Greek text rendered “the Lord comes” can also be translated “our Lord come!” In this verse Paul is strong not only in declaring that we must

强烈祷告求主回来。这节里的两件事—爱主和主来—是相连的。因此，我们宣告我们爱主时，必须领悟，我们宣告的意思也是我们爱祂的来临。我们可以宣告：“主，我爱你，因此我爱你的显现。我渴望你来。”

新约用三个不同的希腊字说到主的来临。虽然三个字几乎都译为“来”，但这几个希腊字的含意不同。这三个希腊字的其中之一是巴路西亚 (parousia)，意思是“同在”（太二四 3、27、37、39）。这意思是，爱主的来临就是爱祂的同在。然而，有些人也许会问：倘若照着马太二十八章二十节，主一直与我们同在，为什么我们还要等候主的同在？换句话说，既然我们有主的同在，为什么我们仍要渴望祂的同在？我们不可能以道理的方式回答这个问题。…主与我们同在是事实，祂要来临也是事实（徒一 11）（李常受文集一九七二年第一册，五〇二至五〇四页）。

在提后四章八节保罗说，…公义的冠冕是为凡爱主显现的人存留的。我们要对主说，“主耶稣，我爱你，我也爱你的显现；因着我爱你，所以我也爱你的显现。”不过，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，就越需要在今天过一个正常的生活（启示录生命读经，四一四页）。

此外，我们还应当“等候”主来，将我们这卑贱的身体改变形状，使之同形于祂荣耀的身体（腓三 20～21），而把我们带进祂的荣耀里（来二 10），使我们丰满地得着祂，享受祂。我们爱祂，以祂为生命，活在祂里面，让祂在我们身上显大，岂不该这样等候祂来，而“爱祂的显现”？这是所有盼望进入祂的荣耀，以完全享受祂的人，该有的心愿和生活（李常受文集一九五二年第一册，一一九页）。

参读：李常受文集一九七二年第一册，预备主的回来，第一章；雅歌中所描绘的生命与建造，第八章。

love the Lord but also in praying for the Lord's return. In this verse the two items—loving the Lord and the coming of the Lord—are connected. Hence, when we declare that we love the Lord, we must realize that our declaration also means that we love His coming. We may declare, “Lord, I love You, and thus I love Your appearing. I desire Your coming.”

There are three different Greek words used in the New Testament to refer to the Lord's coming. Although all three words are almost always translated “come,” the sense of the Greek words is different. One of these three Greek words is parousia, which means “presence” (Matt. 24:3, 27, 37, 39). This means that to love the Lord's coming is to love His presence. However, some may ask why we are waiting for the Lord's presence if, according to Matthew 28:20, the Lord is with us all the time. In other words, since we have the Lord's presence, why do we still desire His presence? It is impossible to answer this question in a doctrinal way... It is a fact that the Lord is with us, and it is also a fact that He is coming (Acts 1:11). (CWWL, 1972, vol. 1, pp. 379-380)

In 2 Timothy 4:8 Paul says... that the crown of righteousness is laid up for all those who love the Lord's appearing. We must tell the Lord, “Lord Jesus, I love You and I love Your appearing. Because I love You, I love Your appearing.” However, 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 live a normal life today. (Life-study of Revelation, p. 353)

Furthermore, we should await the Lord's coming, when He “will transfigure the body of our humiliation to be conformed to the body of His glory” (Phil. 3:20-21) and will lead us into His glory so that we may fully gain and enjoy Him (Heb. 2:10). As those who love Him, take Him as our life, live in Him, and magnify Him in our bodies, we should await His coming and love His appearing (2 Tim. 4:8). This should be our heart's desire and our living, as those who expect to enter into His glory and enjoy Him. (CWWL, 1952, vol. 1, “Christ and the Cross,” p. 88)

Further Reading: CWWL, 1972, vol. 1, pp. 379-384; “Life and Building as Portrayed in the Song of Songs,” ch. 8

第一周诗歌

补 923

那日如在眼前

(英1314)

F 大调

4/4

1 - 1 1 | 2 7̣ 1 - | 3 · 3 3 3 | 4 2 3 - |
 一 主, 你 必 快 显 现, 那 日 如 在 眼 前,
 5 - 1̇ 6 | 5 - 4 3 | 4 - 3 - | 2 - - - | 5 - 6 5 | 5 3 4 - |
 我 们 所 慕 唯 你 “同 在”! 我 主、我 命、我 爱,
 4 - 5 4 | 4 2 3 3 | 3 3 5 4 | 3 - 2 - | 1 - - - ||
 你 外 无 可 替 代, 良 人 耶 稣, 愿 你 快 来!

二 被提时刻临近, 微醒听你声音,
 切盼与你荣中相见。
 唯当你显荣身, 在那婚娶之晨,
 才识你爱超绝无限。

三 时日飞逝如箭, 不久要见你面—
 阿们, 我主, 愿你快回!
 只盼早日见你, 并且永远偕你—
 我们全心别无所归。

四 是的, 再过片时, 新郎不再延迟,
 就要迎娶所爱新妇。
 祈求终变感赞, 渴望尽成眼见,
 主, 你也必心满意足。

WEEK 1 — HYMN

Lord, Thou wilt soon appear

Hope of Glory — The Wedding Day

1314

1. Lord, Thou wilt soon ap - pear, Thy day is al - most here.
 Oh, how we love Thy com - ing soon!
 We have no oth - er Lord, life, or
 lov - er Than Thou, Lord Je - sus, our Bride - groom!

2. The hour is drawing nigh,
 Soon we shall hear Thy cry
 And with Thee on the clouds descend.
 Oh what an hour sweet
 When Bride and Bridegroom meet
 And love surpassing comprehend.
3. The moments fly apace,
 Soon we shall see Thy face!
 Amen, Lord Jesus! Quickly come!
 We long Thyself to see
 And with Thee ever be,
 Thou who our inmost heart hath won.
4. 'Tis but a moment now;
 Thou, our Lord Bridegroom, Thou
 Soon wilt return to claim Thy Bride.
 O Hallelujah!
 'Tis this we long for,
 And Thou too wilt be satisfied.

第二周

借着在生命里长大以至于成熟，
而为着主的来临将自己预备好

诗歌：546

读经：来六 1，弗四 13，西一 27～29，四 12，
启十四 1～5

【周一】

壹 雅各在雅各书用农夫恒忍等候地里宝贵的
出产为例证—五 7：

一主耶稣实际上就是真农夫，唯一的农夫—太
十三 3。

二当我们在恒忍等候主的来临时，祂这位真农夫
也在忍耐等候我们在生命里成熟，成为田地初
熟的果子和庄稼—启十四 4、14～15。

三我们若祷告说，“主，求你快回来”，主可能说，
“当你们在等候我回来时，我也在等候你们成
熟；唯有你们成熟了，才能催促我回来。”

四我们若认真等候主回来，就需要在生命上长大
以至于成熟；这种领会对我们有极大的帮助。

【周二】

贰 成熟就是得着基督成形在我们里面—加四 19：

Week Two

**Making Ourselves Ready for the Lord's Coming
by Growing in Life unto Maturity**

Hymns: 750

Scripture Reading: Heb. 6:1; Eph. 4:13; Col. 1:27-29; 4:12; Rev.
14:1-5

§ Day 1

**I. In his Epistle, James uses the illustration of a farmer awaiting
with long-suffering the precious fruit of the earth—5:7:**

A. The Lord Jesus is actually the real Farmer, the unique Farmer—Matt.
13:3.

B. While we are awaiting with long-suffering the Lord's coming, He, as the
real Farmer, is awaiting with patience our maturity in life as the firstfruits
and the harvest of the field—Rev. 14:4, 14-15.

C. If we pray, “Lord, come back quickly,” the Lord may say, “While you
are awaiting My coming back, I am awaiting your maturity; only your
maturity can hasten My coming back.”

D. It is a great help for us to realize that if we are serious about awaiting the
Lord's coming back, we need to grow in life unto maturity.

§ Day 2

II. To be mature is to have Christ formed in us—Gal. 4:19:

一 我们信入基督时，基督已经生在我们里面（约三 6、15～16）；祂现今在我们基督徒的生活中，活在我们里面（加二 20）；祂还要在我们成熟时，成形在我们里面（四 19）：

1 变化的最后阶段乃是成熟，就是生命的丰满：

a 神永远的定旨，只能借着我们的变化和成熟来完成—创一 26，西一 28，二 19，四 12。

b 成熟乃是我们一再得着神圣的生命分赐到我们里面，直到我们有了生命的丰满—约十 10 下。

【周三】

2 成熟乃在于度量的扩充—诗四 1：

a 生命成熟是接受圣灵管治的总和—来十二 5～11。

b 人只看见一个人生命成熟，却未看见那人历年逐日暗中所接受加起来的圣灵管治—林后一 8～10，创四七 7、10。

3 神要主宰地用人、事、物倒空原本充满我们的一切，除去我们先入的一切，使我们的度量增加，好被神充满—路一 53，太五 6。

【周四】

二 我们要在神圣的儿子名分上成熟，成为成年的儿子，就需要让基督成形在我们里面—加四 4～5，罗八 15，弗一 5：

1 从我们得重生的时候起，主就一直在我们里面工作，使我们有祂的形像—林后三 18，罗八 29。

2 等到主把祂的形像完全作到我们里面，祂也从我们里面完

A. Christ was born in us when we believed into Him (John 3:6, 15-16), He lives in us in our Christian life (Gal. 2:20b), and He will be formed in us at our maturity (4:19):

1. The last stage of transformation is maturity, the fullness of life:

a. God's eternal purpose can be accomplished only through our transformation and maturity—Gen. 1:26; Col. 1:28; 2:19; 4:12.

b. Maturity is a matter of having the divine life imparted into us again and again until we have the fullness of life—John 10:10b.

§ Day 3

2. Maturity is a matter of the enlargement of capacity—Psa. 4:1:

a. Maturity in life is the sum total of receiving the discipline of the Holy Spirit—Heb. 12:5-11.

b. Others may see a person who has matured in life, but they cannot see the accumulated discipline of the Holy Spirit which that person has received secretly day by day throughout the years—2 Cor. 1:8-10; Gen. 47:7, 10.

3. God will sovereignly use persons, things, and events to empty us of everything that has filled us and to take away every preoccupation so that we may have an increased capacity to be filled with God—Luke 1:53; Matt. 5:6.

§ Day 4

B. Christ being formed in us is needed that we may mature in the divine sonship and be sons of full age—Gal. 4:4-5; Rom. 8:15; Eph. 1:5:

1. Since the time of our regeneration, the Lord has been working in us so that we may have His image—2 Cor. 3:18; Rom. 8:29.

2. When the Lord has fully worked His image into us and is fully

全彰显出来的时候，我们就生命成熟了一弗三 16 ~ 17。

【周五】

三在新约圣经里，“成熟”这辞用于指信徒在他们重生时所得着之神的生命上长成、成熟并得以完全：

- 1 我们绝不该自满自足，乃要追求在基督的生命里长大成熟；我们需要往前，竭力前进，达到成熟，忘记背后，努力面前的，追求对基督完满的享受并赢得基督，好在千年国里对基督有极点的享受—腓三 12 ~ 15。
- 2 在属灵生命上成熟的先决条件，就是在神圣生命里一直长大—弗四 15。
- 3 信徒在基督生命里长大成熟的最终结果乃是长成的人—召会作基督的身体，长成一个成熟的人—13 节。

【周六】

叁 保罗尽职的目标，乃是要将各人在基督里成熟地献上，好成功一个新人—西一 28 ~ 29，三 10 ~ 11：

- 一 歌罗西一章二十八节里译为“成熟”的辞，也可译为“长成”、“完全”或“完整”。
- 二 保罗的职事乃是要将基督分赐到人里面，使他们在基督里长大成熟，得以完全并完整—弗四 13。
- 三 我们越进入基督里面，祂就越进入我们里面；祂越进入我们里面，我们就越进入祂里面；借着这循环，我们就得以在生命里长大—西一 27 ~ 28。

expressed through us, we will be mature in life—Eph. 3:16-17.

§ Day 5

C. As used in the New Testament, the word mature refers to the believers' being full-grown, mature, and perfected in the life of God, which they received at the time of regeneration:

1. We should never be content with ourselves but should pursue growth and maturity in the life of Christ; we need to go on, to be brought on, to maturity by forgetting the things which are behind and stretching forward to the things which are before, pursuing toward the fullest enjoyment and gaining of Christ for the uttermost enjoyment of Christ in the millennial kingdom—Phil. 3:12-15.
2. The prerequisite for maturity in the spiritual life is to grow continually in the divine life—Eph. 4:15.
3. The ultimate issue of the believers' growth and maturity in the life of Christ is the full-grown man—the church as the Body of Christ growing into a mature man—v. 13.

§ Day 6

III. The goal of Paul's ministry was to present every man mature, full-grown, in Christ for the one new man—Col. 1:28-29; 3:10-11:

- A. The Greek word rendered “full-grown” in 1:28 may also be translated “perfect,” “complete,” or “mature.”
- B. Paul's ministry was to dispense Christ into others so that they would be perfect and complete by maturing in Christ unto full growth—Eph. 4:13.
- C. The more we get into Christ, the more He comes into us; and the more He comes into us, the more we get into Him; it is by this cycle that we grow in life—Col. 1:27-28.

四 我们向罪人传福音，并与圣徒交通，其目标乃是将基督供应到他们里面，使他们在生命里成熟，而得以在祂里面成熟地献上一三 10 ~ 11，弗四 13 ~ 14。

肆 我们要预备好被提，就需要在生命里成熟—太二四 40 ~ 41：

一 被提乃是神在生命里完全救恩终极完成的步骤，就是我们身体的改变形状，得赎—罗五 10，八 23，腓三 21：

1 因着我们里面所得神圣生命的要求，又因我们向主之爱的迫切，我们就愿追求过一种等候主来的生活—帖前一 10，二 19，三 13，四 15，五 23。

2 当我们爱主并等候祂来时，我们就盼望被提到主的同在里—太二四 40 ~ 41，路十七 31 ~ 36，二一 36。

二 成熟不是一夜之间的事；为着主的来临，我们必须预备自己，爱祂并在祂里面长大，使我们在祂显现时得以成熟被提—启十四 1 ~ 5。

三 成熟的标记包括以下各项—来六 1：

1 被那改变我们的神圣生命所充满—弗三 19。

2 在生命中作王—罗五 17。

3 能吃干粮—来五 12 ~ 14。

4 在领悟上成熟—林前十四 20。

5 得以完全，像我们的天父完全一样—太五 48。

6 看见身体，认识身体，活在身体里并为身体而活，顾到身体，以及尊重身体—弗四 13 ~ 16。

D. Our goal in preaching the gospel to sinners and in fellowshiping with the saints is to minister Christ into them so that they may mature in life and be presented full-grown in Him—3:10-11; Eph. 4:13-14.

IV. To be ready for rapture we need the maturity in life—Matt. 24:40-41:

A. The rapture is the consummating step of God's full salvation in life—the transfiguration, the redemption, of our body—Rom. 5:10; 8:23; Phil. 3:21:

1. Because of the demand of the divine life that we have received and because of the intensity of our love toward the Lord, we desire to pursue a life that awaits the Lord's coming—1 Thes. 1:10; 2:19; 3:13; 4:15; 5:23.

2. As we love the Lord and await His coming, we hope to be raptured to the presence of the Lord—Matt. 24:40-41; Luke 17:31-36; 21:36.

B. To become matured is not an overnight matter; for the Lord's coming, we need to prepare ourselves, love Him, and grow in Him so that at His appearing we may be mature to be raptured—Rev. 14:1-5.

C. Marks of maturity include the following—Heb. 6:1:

1. Being filled with the divine life that changes us—Eph. 3:19.

2. Reigning in life—Rom. 5:17.

3. Being able to eat solid food—Heb. 5:12-14.

4. Being full-grown in understanding—1 Cor. 14:20.

5. Being perfect as our heavenly Father is perfect—Matt. 5:48.

6. Seeing the Body, knowing the Body, living in the Body and for the Body, caring for the Body, and honoring the Body—Eph. 4:13-16.

第二周■周一

晨兴喂养

启十四 4 “…他们是从人间买来的，作初熟的果子归与神和羔羊。”

雅五 7 “所以，弟兄们，你们要恒忍，直到主的来临。看哪，农夫等候地里宝贵的出产，为此恒忍，直到得了秋雨春雨。”

主的来临需要我们长大并成熟。只要我们在属灵上仍不成熟，就会耽延主的来临。…我们在神圣的生命里越快成熟，就越催促主的收割。我们都需要借着吃耶稣而长大；我们越吃祂并长大，就越催促祂回来。只会宣告：“主耶稣啊，愿你快来”，是不够的。

正如农夫在作物成熟以前无法收割，照样主耶稣在祂有相当数量的信徒成熟以前，也不会回来。因此，我们需要继续从耶稣得喂养（李常受文集一九七二年第一册，五四四页）。

信息选读

当我们在恒忍等候主的来临时，祂这位真农夫（太十三 3）也在忍耐等候我们生命成熟，成为祂田里初熟的果子和庄稼（启十四 4、14～15）。我们在生命上成熟，能缩短我们恒忍和主忍耐的时间。

我们需要追求生命的成熟，以迎见主，并在一切事上预备好接受祂的审判（参雅五 9）。

雅各书五章七节用农夫恒忍等候地里宝贵的出产来说明。…主耶稣实际上就是真农夫，唯一的农夫。当我们等候祂的来临时，祂这位农夫，也在等候我

WEEK 2 — DAY 1

Morning Nourishment

Rev. 14:4 ...These were purchased from among men as firstfruits to God and to the Lamb.

James 5:7 Therefore be long-suffering, brothers, until the coming of the Lord. Behold, the farmer eagerly awaits the precious fruit of the earth, exercising long-suffering over it until it receives the early and late rain.

The Lord's coming requires our growth and maturity. As long as we remain spiritually immature, we will delay the Lord's coming...The quicker we mature in the divine life, the more we hasten the Lord's harvest. We all need to grow by eating Jesus; the more we eat Him and grow, the more we hasten His return. Merely to declare, "Lord Jesus, come quickly," is not sufficient.

Just as a farmer cannot harvest his crops until they are ripe, the Lord Jesus will not return until a significant number of His believers are mature. Hence, we need to keep feeding on Jesus. (CWWL, 1972, vol. 1, p. 410)

Today's Reading

While we are awaiting the Lord's coming with long-suffering, He, as the real Farmer (Matt. 13:3), is also awaiting with patience our maturity in life as the firstfruits and harvest of His field (Rev. 14:4, 14-15). Our maturity in life can cut short the period of our long-suffering and His patience.

We need to pursue maturity in life to meet the Lord and be prepared to be judged by Him [cf. James 5:9].

In 5:7 James uses the illustration of a farmer awaiting with long-suffering the precious fruit of the earth... The Lord Jesus is actually the real Farmer, the unique Farmer. As we are awaiting His coming, He, as the real Farmer, is

们成熟。我们可能会祷告说，“主，求你快回来。”然而祂却会说，“我的孩子们，快快成熟吧。当你们在等候我回来时，我也在等候你们成熟。…唯有你们成熟了，才能催促我回来。”

我们应该晓得，我们若认真等候主回来，就需要在生命上长大；这种领会对我们有极大的帮助。今天大多数的基督徒以完全客观的眼光来看主的来临，以为这与我们属灵的光景或属灵的成长毫无关系。他们以为有一天主会突然来临，而祂的来临与他们的成熟毫不相关。这许多基督徒对于主再来的观念，可能正是使祂迟迟不来的原因。

五章七节所说农夫的例证，含示农夫一直等候田里的农作物长大成熟。按照启示录十四章，主也一直等候庄稼成熟。当田里的庄稼成熟了，祂就会回来。这庄稼乃是主将自己当作种子撒进地里所产生的结果。主的撒种在主第一次来临的时候已经完成了，这是马太十三章所描述的。我们应当晓得，乃是庄稼的成熟才会催促祂的再来。

为着主的再来，我们需要有恒忍、忍耐以及生命的长大。当我们对逼迫我们的人有恒忍，对苦难有忍耐时，我们还需要生命的长大。这样，我们才能说，“哦，主耶稣，求你快来。主啊，你岂没有看见我在生命上长大么？今天我长得比昨天还快。主啊，因着我一直长大，求你加速你的再来。”…我不信有太多基督徒曾为着主的再来这样祷告过。

我们要晓得，主的来临与我们在生命上长大有关系。我们如果履行生命长大的条件，主就会履行祂快再来的应许。因此，我们需要在生命上长大；当我们长大的时候，也需要操练恒忍和忍耐。这是等候主回来的正路（雅各书生命读经，一一三至一一七页）。

参读：雅各书生命读经，第十一篇；李常受文集一九七二年第一册，预备主的回来，第五章。

awaiting our maturity. We may pray, “Lord, come back quickly.” However, He may say, “My children, mature quicker. While you are awaiting My coming back, I am awaiting your maturity... Only your maturity can hasten My coming back.”

It is a great help for us to realize that if we are serious about awaiting the Lord’s coming back, we need to grow in life. Most Christians today view the Lord’s coming in an altogether objective way, in a way that has nothing to do with our spiritual condition or spiritual growth. Their expectation is that one day the Lord will suddenly come, and that His coming will have nothing to do with their maturity. It may be that the concepts many Christians hold regarding the Lord’s coming back are actually causing Him to delay His coming.

The illustration of the farmer in 5:7 implies that the farmer is waiting for the crop growing in the field to ripen. According to Revelation 14, the Lord is also waiting for the harvest to be ripe. When the harvest in the field is ripe, He will come back. This harvest will be the issue, the outcome, of the Lord’s sowing of Himself as a seed. This was accomplished during the Lord’s first coming, and it is described in Matthew 13. We need to realize that it is the ripening of the harvest that will hasten the Lord’s coming back.

For the Lord’s coming back, we need long-suffering, endurance, and the growth in life. As we are exercising long-suffering toward those who persecute us and endurance toward afflictions, we need to grow in life. Then we shall be able to say, “O Lord Jesus, come back sooner. Lord, can’t You see that I am growing in life? Today I am growing faster than yesterday. Because I am growing, Lord, I ask You to speed up Your coming back.”...I doubt that many Christians have prayed in this way concerning the Lord’s coming back.

We need to realize that the Lord’s coming is related to our growth in life. If we fulfill the condition of growing in life, the Lord will fulfill the condition of coming back sooner. Therefore, we need to grow in life, and as we are growing, to exercise long-suffering and endurance. This is the proper way to await the Lord’s coming back. (Life-study of James, pp. 97-100)

Further Reading: Life-study of James, msg. 11; CWWL, 1972, vol. 1, pp. 410-411

第二周■周二

晨兴喂养

来六 1 “所以，我们既离开了那论到基督之开端的话，就当竭力前进，达到完全、成熟…”

太五 48 “所以你们要完全，像你们的天父完全一样。”

约十 10 “…我来了，是要叫羊得生命，并且得的更丰盛。”

成熟一辞，在希腊文是一个字，其本意是终点，用以说到生物一类时，指完全、长成并成熟。新约圣经多次用此字，说到信徒在重生所得神生命上的长成、成熟并完全，指明我们虽然在重生时，已经得着了神的生命，在重生后，我们还需要在这生命里长大成熟，以至于完全（生命课程卷四，三四七页）。

信息选读

变化的最后阶段就是成熟。成熟的意思是生命达到丰满。一个人成熟了，他就不缺生命。

变化是生命里新陈代谢的改变。变化不是丰满的问题，乃是改变的问题。…唯有借着变化，我们才能达到成熟。我们有天然的生命，这生命无益于神的经纶。我们天然的生命不需要用别人的生命来顶替，但是需要有新陈代谢的改变。…我们人的生命对于神的经纶是必需的，但不该一直是天然人的生命；它该是在性质上经过了变化的人的生命，使神的生命能与人变化过的生命调和成为一。

在新约里至少有两节揭示变化的事。罗马十二章二节说，“不要模仿这世代，反要借着心思的更新

WEEK 2 — DAY 2

Morning Nourishment

Heb. 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity...

Matt. 5:48 You therefore shall be perfect as your heavenly Father is perfect.

John 10:10 ...I have come that they may have life and may have it abundantly.

The meaning of the word mature in Greek is “at the end point.” When the word is used to describe organisms, it denotes completion, full growth, and maturity. This word is used many times in the New Testament, referring to the believers’ being full-grown, mature, and perfected in the life of God, which they receive at the time of regeneration. It indicates that although we receive the life of God when we are regenerated, after regeneration we still need to grow and mature unto perfection in this life. (Life Lessons, vol. 4, p. 69)

Today’s Reading

The last stage of transformation is maturity. Maturity means the fullness of life. When one is mature, he has no shortage of life.

Transformation is a metabolic change in life. Thus, transformation is not a matter of fullness; it is a matter of change... Only through transformation can we reach maturity. We have a natural life, but this life is not good for God’s economy. Although our natural life does not need to be replaced, it does need to be metabolically changed... Although our human life is necessary for God’s economy, it should not remain a natural human life; it should be a human life that has been transformed in nature so that the divine life may be mingled with the transformed human life to become one.

At least two verses in the New Testament unveil the matter of transformation. Romans 12:2 says, “Do not be fashioned according to this

而变化。”本节译为“变化”的希腊字，也出现在林后三章十八节。…在以上两节里，“变化”这辞指明我们在基督徒生活里，需要新陈代谢的改变。我们不需要外面的改正和转变；我们需要在性质和生命上有内在的改变。

当我们得救的时候，我们不仅得称义，罪得赦免；我们也蒙了重生。在重生的时候，有一种新的生命，就是神的生命，放在我们灵里。从我们重生的时候起，这生命就一直变化我们天然的生命。当神的生命改变我们天然的生命时，就将神的生命多而又多地分赐到我们全人里面。所以，变化乃是我们天然生命的改变。当这改变达到丰满的程度，成熟的时候就到了。…成熟不是我们这人被改变的问题，乃是我们一再得着神的生命分赐到我们里面，直到我们有了生命的丰满。

变化乃是在我们天然生命里的改变，而成熟乃是我们被那改变我们的神圣生命所充满。…创世记三十七至四十五章乃是雅各成熟过程的记载。这段过程开始于三十七章一节，一直持续到四十五章二十八节。…也许在雅各一生中，从来没有像在这九章受苦这么多。这九章的确是雅各受苦的故事。在这九章里，有雅各一生中最后阶段的对付。雅各在这里所受的苦，深深摸着他个人的情感。在这几章以后，雅各再没有对付了。他完全成熟了，他被神圣生命所充满，他有神的彰显和神的管治权。

为着神的彰显和管治权，需要成熟。唯有成熟的生命才能带有神的形像，并施行神的管治权。甚至在三十七章，雅各还不能具有神的形像，或施行神的管治权。虽然他变化了，但他还没有成熟。他对约瑟的偏心，证明他还没有成熟。…所以，神主宰地把雅各放在祂手下，使他成熟（创世记生命读经，一四一九至一四二〇、一四一一至一四一二页）。

参读：创世记生命读经，第六十二、九十二、一百一十至一百一十一篇。

age, but be transformed by the renewing of the mind.” The Greek word translated “transformed” in this verse also appears in 2 Corinthians 3:18... The word transformed in these verses indicates that in our Christian life we need a metabolic change. We do not need outward correction and alteration; rather, we need an inward change in nature and in life.

When we were saved, we were not only justified and our sins forgiven; we were also regenerated. At regeneration a new life, the divine life, was put into our spirit. From the time of our regeneration, this life has been transforming our natural life. As the divine life changes our natural life, it imparts more and more of the divine life into our being. Therefore, transformation is the change of our natural life. When this change reaches the point of fullness, the time of maturity has come... Maturity is not a matter of our being changed; it is a matter of having the divine life imparted to us again and again until we have the fullness of life.

To be transformed is to be changed in our natural life, whereas to be matured is to be filled with the divine life that changes us... Genesis 37 through 45 is a record of the process of Jacob’s maturity. This process began in 37:1, and it lasted until 45:28... Probably in all his life Jacob never suffered as much as he did in these nine chapters. They are truly a story of Jacob’s suffering. In these chapters we have the dealings in the last stage of Jacob’s life. The sufferings he underwent here deeply touched his personal feelings. After these chapters, Jacob had no further dealings. Rather, he was fully matured, he was filled with the divine life, and he had the expression of God and the dominion of God.

For God’s expression and dominion there is the need of maturity. Only a mature life can bear God’s image and exercise His dominion. Even in chapter 37 Jacob could not bear God’s image or exercise God’s dominion. Although he was transformed, he was not yet mature. His partiality toward Joseph proves that he was not mature... Therefore, God sovereignly placed Jacob under His hand that he might become mature. (Life-study of Genesis, pp. 1191-1192, 1184-1185)

Further Reading: Life-study of Genesis, msg. 62, 92, 110-111

第二周■周三

晨兴喂养

来十二 10 ~ 11 “...唯有万灵的父管教我们，是为了我们的益处，使我们有分于祂的圣别。一切的管教，当时固然不觉得喜乐，反觉得愁苦；后来却给那借此受过操练的人，结出平安的义果。”

成熟乃在于度量的扩充。你要让神有更多的时间，给你受你所不能受的苦难，以便扩充你的度量。...要紧的是接受神在环境中的安排，这安排就是圣灵的管治。逃躲一次神的安排，就是失去一次度量被扩充的机会。...信徒经过苦难之后，和以前绝不会一样。...所以信徒遭受苦难时需要注意，要看见生命成熟是接受圣灵管治的总和。人只看见一个人生命成熟，却未看见那人历年逐日暗中所接受加起来的圣灵管治（倪柝声—今时代神圣启示的先见，一五一至一五二页）。

信息选读

在创世记二十七章，我们看见一个抓夺者。...无论谁来接触雅各—他的父亲、哥哥或舅父—都是输家。雅各总是占优势。...到了拉结死的时候，雅各开始遭受损失，但甚至这损失也叫他得利，就是得着便雅悯。到了三十七章，雅各遭受另一次损失，就是失去约瑟。在这一章，雅各一无所得。从这时起，雅各失去一样又一样的东西。最终，到了四十七章，他得着了生命的丰满。...当你生命满溢的时候，这生命就要流到别人里面。这种满溢就是祝福。所以，在二十七章我们看见一个抓夺的人，在三十七章我们看见一个变化的人，在四十七章我

WEEK 2 — DAY 3

Morning Nourishment

Heb. 12:10-11 ...But He [disciplines] for what is profitable that we might partake of His holiness. Now no discipline at the present time seems to be a matter of joy, but of grief; but afterward it yields the peaceable fruit of righteousness to those who have been exercised by it.

Maturity is a matter of the enlargement of capacity. You must allow God to give you time to suffer beyond measure; then your capacity will be enlarged... It is important for us to receive God's arrangement in the circumstances. This arrangement is the discipline of the Holy Spirit. To escape God's arrangement just one time is to lose an opportunity to have our capacity enlarged... A believer can never be the same after passing through suffering... For this reason, when believers are passing through suffering, they must pay attention and they must realize that maturity in life is the sum total of receiving the discipline of the Holy Spirit. People may see a person who has matured in life, but they cannot see the accumulated discipline of the Holy Spirit which that person has received secretly day by day throughout the years. (Watchman Nee—a Seer of the Divine Revelation in the Present Age, pp. 143-144)

Today's Reading

In Genesis 27 we see a supplanter...Whoever came in contact with Jacob—his father, his brother, or his uncle—was the loser. Jacob, on the contrary, always came out ahead... However, at the time of Rachel's death, Jacob began to suffer loss. But even this loss produced a gain, and that gain was Benjamin. In chapter 37 Jacob underwent another loss, the loss of Joseph. In this chapter Jacob did not gain anything. From this point onward, Jacob lost one thing after another. Eventually, in chapter 47, he gained the fullness of life... When you are filled past the brim with life, this life will overflow into others. This overflow is the blessing. Therefore, in chapter 27 we see a supplanter; in chapter 37, a transformed man; and in chapter 47, a mature person.

们看见一个成熟的人。雅各的变化开始于神进来摸他的时候（三二 25），这变化持续直到三十七章，那时变化的过程就相对地完成了。然而在这一章，雅各还没有成熟，还没有生命的丰满。要得着这个，他必须经历末后阶段的对付，就是在希伯仑的对付。

雅各在希伯仑，一直活在与神的交通中。…失去约瑟以后，雅各脱去了一切的阻挠，完全向主敞开。毫无疑问，雅各天天想念约瑟。他推测约瑟已经被恶兽吞吃了，但这事没有得着证实。因此，雅各也许认为他会再见到约瑟。这迫使雅各到神面前，向神敞开。…在那些年间，雅各是个向天敞开的瓶子，让属天的雨水不断地降到他里面。在那段时间，雅各天天在神面前，被神的生命充满。

我们先入的东西拦阻生命的长大。…但是当雅各听见约瑟在埃及的消息时，他已经倒空了一切先入的东西。没有什么霸占他里面的人。拉结已经死了，十二个儿子已经走了，雅各已经完全被倒空了。他是这样的虚空，当好消息来的时候，他并不因此兴奋。事实上，他的心甚至相当冰凉（四五 26，另译）。当约瑟的消息来的时候，雅各不仅被变化了，并且完全为神的生命所充满。他已经成熟了。

我们和雅各一样，在被改变之后，神要主宰地用人、事、物倒空原本充满我们的一切，除去我们先入的一切，使我们的度量增加，好被神充满。

从雅各的经历我们看见，我们所遭遇的每件事，都在神的主宰之下，叫我们被变化，得成熟。没有一件事是偶然的。神永远的定旨，只能借着我们的变化和成熟来完成。雅各的经历是这事的绝佳例证（创世记生命读经，一四二一至一四二四、一四二九至一四三一页）。

参读：生命课程卷四，第四十六课。

Jacob's transformation began at the time God came in to touch him (32:25), and it continued until chapter 37, when the process of transformation was relatively complete. However, in this chapter Jacob did not yet have maturity, the fullness of life. In order to gain this, he had to experience the dealings in the last stage, the dealings at Hebron.

At Hebron Jacob constantly lived in fellowship with God... After the loss of Joseph, Jacob was free from every frustration and was completely open to the Lord. Undoubtedly, Jacob thought about Joseph day after day. He had concluded that Joseph had been devoured by an evil beast, but this had not been confirmed. Hence, Jacob might have thought that perhaps he would see Joseph again. This pressed Jacob to God and opened him up to God... During all these years, Jacob was a jar open to the heavens, and the heavenly rain was continuously falling into him. In this period of time Jacob was daily in the presence of God, being filled with the divine life.

Our preoccupations frustrate the growth of life... But when Jacob heard the news about Joseph in Egypt, he had been emptied of every preoccupation. Nothing was occupying his inner being. Rachel had died, his twelve sons had gone away, and Jacob had been utterly emptied out. He was so empty that when the good news came, he was not excited by it. In fact, his heart was even rather cold (45:26, Heb.). When the news came regarding Joseph, Jacob had not only been transformed; he was completely filled with the divine life. He had become mature.

Like Jacob, after we have been changed, God will sovereignly use persons, things, and events to empty us of everything that has filled us and to take away every preoccupation so that we may have an increased capacity to be filled with God.

From Jacob's experience we see that everything that happens to us is under God's sovereignty for our transformation and maturity. Nothing is accidental. God's eternal purpose can only be accomplished through our transformation and maturity. (Life-study of Genesis, pp. 1193-1195, 1199-1201)

Further Reading: Life Lessons, vol. 4, lsn. 46

第二周■周四

晨兴喂养

加四 19 “我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

我们都知道，神救恩的目的是要把我们作成祂的形像〔罗八 29〕。…成熟就是主在我们里面完全成形了。也就是说，我们这一个蒙恩得救的人，完全变成主的形像。我们原来只是个天然的人，里头没有主的生命，没有主的性情，也没有主的形像；但主的救恩把祂自己加到我们里面。从我们重生得救起，主就把祂自己加到我们里面，使我们有祂的生命和性情；也就是说，从那时候起，主就要把我们作得有祂的形像。等到主把祂的形像完全作到我们里面，祂也从我们里面完全彰显出来的时候，我们就生命成熟了（李常受文集一九五五年第三册，三八二页）。

信息选读

〔在〕书信里，我们…看见一班加拉太人，他们相信了，没有疑问，他们的罪得了赦免，他们也得了神的生命，但是他们都太倚靠自己，凭自己活着，没有靠基督的生命活着。在这个时候，使徒保罗说，“我为你们再受生产之苦。”（加四 19）为什么呢？…乃是为叫基督成形在他们里面。

神的救恩唯一的目的是要把祂自己调到我们里面；祂要进到我们里面，作我们的生命（西三 4

WEEK 2 — DAY 4

Morning Nourishment

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

We all know that the purpose of God's salvation is to work in us so that we may have His image (Rom. 8:29)...To be mature is to have the Lord fully formed in us. It also means that we, those who have been saved, have been fully transformed into the Lord's image. Originally, we were men who were merely natural—not having the life of the Lord, the nature of the Lord, or the image of the Lord within us. However, through the salvation of the Lord, the Lord has added Himself into us. Since the time of our regeneration and salvation, the Lord has been adding Himself into us, causing us to have His life and nature. In other words, from the time of our salvation, the Lord has been working in us so that we may have His image. When the Lord has fully worked His image into us and is fully expressed out from within us, then we will be mature in life. (CWWL, 1955, vol. 3, "The Way for a Christian to Mature in Life," pp. 295-296)

Today's Reading

In the Epistles we see that the Galatians undoubtedly believed in the Lord. Their sins were forgiven, and they had the life of God, yet they lived by themselves, relying too much on themselves rather than on the life of Christ. The apostle Paul said to them, "My children, with whom I travail again in birth..." (Gal. 4:19). Why did he travail again in birth for them?... It was for Christ to be formed in them.

The unique purpose of God's salvation is for God to come into us and mingle Himself with us. God wants to come into us to be our life (Col. 3:4a)

上)；祂要在我们里面长大(二19下)。…我们得救的最终目标，乃在于要我们这些得救的人，与神调和在一起，叫基督因我们的信住在我们里面(弗3:17)，作我们的生命，使我们渐渐长大，直到成熟(四13)。…神救恩的目标，乃是要信徒在生命里长大成熟，至终和基督毕像毕肖。

神如何来成就这样的救恩呢？首先，祂差遣祂独生的儿子，为我们的罪死在十字架上，然后祂自己就在基督里成为灵(林前十五45下)，进入我们里面，作了我们的生命，而活在我们里面。基督不仅活在我们里面(加二20)，祂还要长在我们里面；祂要在我们里面长大，成形，并且成熟(弗四13)。这就是神的救法。然而，什么叫作长大成熟呢？长大成熟的意思是，基督在我们里面，作了我们的生命，然后在我们里面不断地生长，长到一个地步，在我们里面成形了。等到基督在我们里面成形时，也就是我们在基督的生命里成熟的时候(李常受文集一九五五年第三册，一八四至一八五页)。

我们若不长大成熟，就留在幼稚时期，难以领会神公义的话，就是像干粮的话(参来五12~14)，因而就不能领略神这较深之话的启示，有分于神新约的经纶，像当日那些希伯来的信徒一样。神经纶中的智慧，只能讲给长成的人(林前二6)。要进入神新约的经纶，就是神永远的计划，需要我们在神的生命上长大成熟。

我们信徒得重生后，在神的生命里可能不再是婴孩，却仍是小孩子，容易被一切教训之风所摇荡，漂来漂去，受到欺骗，被引入错谬、诡诈的系统中，中了撒但的诡计(参弗四13~14)。无论我们在积极方面，能领略神的启示，晓得神的经纶、计划，还是我们在消极方面，能不受欺骗，不中撒但的诡计，都需要长大成人(生命课程卷四，三四七至三四八页)。

参读：李常受文集一九五五年第二册，召会的前途，第六章。

and to grow in us (2:19b)...The ultimate goal of our salvation is for us, the saved ones, to be mingled with God that Christ may make His home in our hearts through faith (Eph. 3:17) as our life and that we may grow up unto maturity (4:13). The goal of God's salvation is that the believers gradually grow and mature in life until, consummately, they are exactly the same as Christ.

How does God accomplish such a salvation? First, He sent His only begotten Son to die on the cross for our sins. Then in Christ and as the Spirit (1 Cor. 15:45b), He enters into us to live in us as our life. Christ is not only living in us (Gal. 2:20) but also growing in us. He intends to grow, to be formed, and to mature in us (Eph. 4:13). This is God's saving way...To grow unto maturity means that Christ lives in us as our life and that He continually grows in us to the extent that He is formed in us. When Christ is fully formed in us, we will be mature in His life. (CWWL, 1955, vol. 3, "The Way for a Christian to Mature in Life," pp. 143-145)

If we do not grow and mature, we will remain in the childish stage, unable to comprehend God's word of righteousness, which is like solid food [cf. Heb. 5:12-14]. Hence, like the Hebrew believers in the early days, we will be unable to comprehend the revelation of God's deeper word and thus be unable to participate in God's New Testament economy. The wisdom in God's economy can be spoken only to the full-grown (1 Cor. 2:6). To enter into God's New Testament economy, into God's eternal plan, requires that we grow and mature in the life of God.

After our regeneration as believers, although we may no longer be newborns in the life of God, we still may be babes, easily tossed by waves and carried about by every wind of teaching, deceived and led in craftiness with a view to a system of error, being tricked by Satan [cf. Eph. 4:13-14]. We need to grow and mature in order, on the positive side, to comprehend the revelation of God and to know His economy and plan, and on the negative side, to not be deceived or tricked by Satan. (Life Lessons, vol. 4, pp. 69-70)

Further Reading: CWWL, 1955, vol. 2, pp. 485-489, 492

第二周■周五

晨兴喂养

腓三 13 ~ 15 “弟兄们，我不是以为自己已经取得了，我只有一件事，就是忘记背后，努力面前的，向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。所以我们凡是长成的人，都要思念这事…”。

〔在腓立比三章十二至十五节，〕使徒保罗告诉我们，他怎样在基督的生命上追求长大成熟。在这事上，他从未自满自足，总是竭力追求，忘记背后，努力面前，向着基督这标竿、目标直跑，要得着基督，使他能在祂的生命上长大成熟。他以他这样的追求作榜样，劝勉他所带领并关心的信徒，要他们像他一样，在基督的生命上竭力追求，丰满地得着基督，好叫他们长大成熟。结果他说，我们凡是（比较）长成的人，都要思念这事，以这事为目标（生命课程卷四，三五〇至三五一页）。

信息选读

〔马太五章四十八节〕开头的“所以”，指明这里的话，乃是在这话的前文十七至四十七节，主所颁布国度宪法中，新生命律法的结语。在这结语中，主命令我们要（在生命上）完全，像我们的天父完全一样。在生命上完全，就是在生命上长大成熟。主所以在诸天之国新生命律法的结语中，这样命令我们，是因为我们乃是我们父所生的儿女，有我们父的生命。这生命能叫我们在我们父的生命上完全，像我们的父完全一样。所以，主这命令是根据父的神圣生命，也是凭着父这神圣生命。父这神圣生命，

WEEK 2 — DAY 5

Morning Nourishment

Phil. 3:13-15 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward. Let us therefore, as many as are full-grown, have this mind...

The apostle Paul tells us in Philippians 3:12-15 how he pursued growth and maturity in the life of Christ. In this matter, he was never contented with himself but always pursued, forgetting the things which were behind and stretching forward to the things which were before, pressing toward Christ, who is the goal and the mark. This he did in order to gain Christ that he might grow and mature in His life. With his own pursuit as the pattern, he exhorted the believers whom he was leading and caring for to be like him, to pursue in the life of Christ, and to gain Christ fully in order that they might grow and mature. Finally, Paul said that as many of us as are (relatively) full-grown should have this mind and set this as the goal. (Life Lessons, vol. 4, pp. 71-72)

Today's Reading

The word therefore at the beginning of [Matthew 5:48] indicates that this word is the conclusion of the law of the new life in the kingdom's constitution, which the Lord decreed in the preceding text, verses 17 through 47. In this conclusion, the Lord commands us to be perfect (in life) as our heavenly Father is perfect. To be perfect in life is to grow and mature in life. The Lord commands us in this way in the conclusion of the law of the new life in the kingdom of the heavens because we are children born of our Father with our Father's life. This life is able to make us perfect in the life of our Father, as our Father is perfect. Therefore, this commandment of the Lord is based upon the divine life of the Father. It is also fulfilled by the divine life of

能叫我们在生命上像祂完全一样。这不光是主对我们的命令，也是主对我们的愿望。我们应当体贴主的心意，遵守主这命令，凭着祂生命长大成熟，成全三一神的旨意。

在属灵生命上成熟的先决条件，就是在这生命上一直长大。信徒一得重生，成为在属灵上的婴孩，就要切慕神在圣经中的话，像纯净的奶一样，使自己在属灵的生命上长大（参彼前二2）。

信徒在属灵的生命上，一面是一个有属灵生命的人，一面像在神的田园里所栽种的植物（林前三9）。或是人，或像植物，都需要生长，才能长大成熟。所以一直生长，乃是长大成熟的先决条件。

我们在属灵生命上的生长，乃是借着在爱里持守基督作真实，在凡事上长到作元首的基督里面（参弗四15）。这种以基督作真实，长到基督里面的生长，更是我们长大成熟的先决条件。

（以弗所四章十三节）里长成的人，指召会作基督的身体，长成一个成熟的人。基督的丰满，指基督的身体成为祂的彰显。身材的度量，简说就是身量，这身量就是召会作基督的身体，所长成基督的身量。这是众信徒在基督身体里，凭基督的生命，长大成熟的终极丰满结果。我们在基督生命里的变化，使我们在祂素质的形像上像祂；我们在基督生命里的成熟，使我们在祂身材的度量上像祂，叫我们一面有祂的形像，一面又有祂的身量（生命课程卷四，三四九、三五一至三五三页）。

参读：真理课程二级卷二，第十九课。

the Father. The divine life of the Father is able to make us perfect in life as He is perfect. This is not only the Lord's commandment to us but also the Lord's expectation concerning us. We should care for the Lord's heart's desire, keep His commandment, and grow and mature by the Father's life within us, thus accomplishing the will of the Triune God.

The prerequisite for maturity in the spiritual life is to grow continually in this life. As soon as a believer is regenerated and becomes a newborn babe spiritually, he should long for God's word in the Bible as the guileless milk that he may grow in his spiritual life [cf. 1 Pet. 2:2].

In the spiritual life, a believer is, on the one hand, a person with the spiritual life and, on the other hand, like a plant cultivated on God's farm (1 Cor. 3:5-9). Whether as a person or like a plant, a believer needs to grow that he may become mature. Therefore, continuing growth is a prerequisite for becoming full-grown and mature.

We grow in the spiritual life by holding in love to Christ as the truth and growing up into Christ as the Head in all things [cf. Eph. 4:15]. This kind of growth, which takes Christ as the truth and which grows into Christ, is a further prerequisite for our becoming full-grown and mature.

The full-grown man in Ephesians 4:13 refers to the church as the Body of Christ growing into a mature man. The fullness of Christ indicates the Body of Christ becoming His expression. In brief, the measure of the stature is just the stature. This stature is the church as the Body of Christ growing into the stature of Christ. This is the ultimate and full issue of the believers' growth and maturity by the life of Christ in His Body. Our transformation in the life of Christ makes us like Him in the image of His essence; our maturity in the life of Christ makes us like Him in the measure of His stature. Thus, on the one hand, we have His image, and, on the other hand, we have His stature. (Life Lessons, vol. 4, pp. 70-73)

Further Reading: Truth Lessons—Level Two, vol. 2, lsn. 19

第二周■周六

晨兴喂养

西一 28 ~ 29 “我们宣扬祂，是用全般的智慧警戒各人，教导各人，好将各人在基督里成熟地献上；我也为此劳苦，照着祂在我里面大能的运行，竭力奋斗。”

（歌罗西一章二十八节里）译为“成熟”的希腊字也可译为“长成”、“完全”或“完整”。保罗的职事是把基督分赐到人里面，使人在基督里长大成熟，得以完全并完整。…我们必须与保罗有同样的目标。

我们向不信的人传福音，将基督供应给他们，帮助他们接受主时，我们的目标不该仅仅是叫他们蒙拯救脱离火湖，脱离神的定罪。我们的目标也不是仅仅叫他们经历神的赦罪，乃是把基督供应到他们里面，使他们至终能在基督里成熟地被献上。我们传福音若是不能把基督分赐给人，我们的福音就够不上神的标准。我们向人讲说时，必须把基督灌输到人里面。分赐基督必须是我们传福音的目的（歌罗西书生命读经，一五八至一五九页）。

信息选读

我们若要将人在基督里成熟地献上，就必须将基督作众圣徒的分供应给他们（西一 12）。我们所供应的基督，必须是那包罗万有者，是神经纶的中心与普及（15、18 ~ 19、27，二 2、9、16 ~ 17，三 4、11）。我们若没有充分地经历基督，就会发现很难将基督供应给人。譬如，我们若没有经历凭基督而活，就无法帮助任何人凭基督而活。但如果我们在日常的生活里活基督，长基督，并产生基督，我们就自然而然的在接触人时将基督注入到他们里面。我们越

WEEK 2 — DAY 6

Morning Nourishment

Col. 1:28-29 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ; for which also I labor, struggling according to His operation which operates in me in power.

The Greek word rendered “full-grown” [in Colossians 1:28] may also be translated “mature,” “complete,” or “perfect.” Paul’s ministry was to impart Christ to others so that they may be perfect and complete by maturing in Christ unto full growth... We must have the same goal that Paul had.

As we preach the gospel to unbelievers, minister Christ to them, and help them to receive the Lord, our goal is not merely that they should be saved from the lake of fire and from God’s condemnation. Our goal is not only for them to experience God’s forgiveness; it is to minister Christ into them so that they may eventually be presented full-grown in Christ. If we fail to impart Christ to others as we preach the gospel, our gospel preaching will fall short of God’s standard. Christ must be infused into all those to whom we speak. Imparting Christ should be our aim in our gospel preaching. (Life-study of Colossians, p. 129)

Today’s Reading

If we would present others full-grown in Christ, we must minister Christ to them as the portion of the saints (Col. 1:12). The Christ we minister must be the all-inclusive One, the centrality and universality of God’s economy (1:15, 18-19, 27; 2:4, 9, 16-17; 3:4, 11). If we do not experience Christ in a full way, we shall find it difficult to minister Christ to others. For example, if we do not experience living by Christ, we cannot help anyone else to live by Christ. But if in our daily living we live Christ, grow Christ, and produce Christ, we shall spontaneously infuse Christ into others as we contact them. The more we take Christ as our life and our person, the more we shall be able

以基督为我们的生命和人位，就越能够把基督供应给人。…我们需要享受基督作我们的美地，在祂身上劳苦，在祂里面生活，在祂里面行动，并且在祂里面行事为人。我们若是这样的人，就可以将我们所经历、所凭以生活的基督灌输到别人里面。…我们还需要把基督的丰富供应给人，好使他们能长大并成熟。为此，我们自己需要更多经历基督作众圣徒的分。

我们要将各人在基督里成熟地献上，就必须将基督那追溯不尽的丰富供应给人，为着建造召会，完成神永远的定旨（弗三8～11）。…我出外尽职接触圣徒时，遇到许多公认的好弟兄、好姊妹，但他们在日常生活里缺少基督的丰富。愿主在我们里面唤起我们，使我们渴慕得着在基督里的丰富。我们需要祷告说，“主，我不要作一个似乎是好，但在基督的丰富上却是贫穷的人。主啊！为了召会的建造，叫我被基督的丰富所充满。”

我们需要将基督作神的奥秘，也就是作神的具体化身（西二2、9）供应人。我们需要从我们的经历中与人分享，基督如何是三一神的具体化身。我们要能见证，我们如何天天经历基督是父、子、灵。因着我们有基督，我们也有父。因着我们在基督里，我们也在那灵里。在我们里面运行的那灵，实际上就是基督自己。一天过一天我们应当与主成为一灵，经历祂与我们是一（林前六17）。在我们每天生活的各方面，不论我们在哪里，我们需要越过越经历与主成为一灵。这不该是道理或理论，这必须是我们实际的基督徒生活。…关于我的职事，我常这样祷告：“主，给我恩典，使我在说话时与你成为一灵。主，我祷告，求你在我的说话中说话。主，我信你与我是一灵。我也求你在我供应话语时，使我与你成为一灵。”这个职事所有的冲击力，都是来自这样的与主是一（歌罗西书生命读经，一五九至一六〇、一六二至一六三页）。

参读：歌罗西书生命读经，第十六篇。

to minister Christ to others... We need to enjoy Christ as our good land, labor on Him, live in Him, walk in Him, and have our being in Him. If we are such persons, we shall transfuse into others the very Christ whom we experience and by whom we live... We need to minister the riches of Christ into others so that they may grow and mature. For this we ourselves need to experience more of Christ as the portion of the saints.

To present every man full-grown in Christ, we need to minister the unsearchable riches of Christ for the building up of the church to fulfill God's eternal purpose (Eph. 3:8-11)... As I have traveled, I have met many who lacked the riches of Christ in their daily living, although everyone would consider them very good brothers and sisters. May the Lord awaken within us the aspiration to be rich in Christ. We need to pray, "Lord, I don't want to be one who seems to be good but who is poor as far as the riches of Christ are concerned. Lord, for the building up of the church, cause me to be filled with the riches of Christ."

We need to minister Christ as the mystery of God, that is, as the embodiment of God (Col. 2:2, 9). We need to share with others from our experience how Christ is the embodiment of the Triune God. We need to be able to testify how we daily experience Christ as the Father, Son, and Spirit. Because we have Christ, we also have the Father. Because we are in Christ, we are also in the Spirit. The Spirit who moves within us actually is Christ Himself. Day by day we should be one spirit with the Lord and experience His being one with us (1 Cor. 6:17). More and more our experience must be that in every aspect of our daily living, wherever we may be, we are one spirit with the Lord. This should not be a doctrine or theory; it must be our practical Christian living. Concerning my ministry, I often pray like this: "Lord, give me the grace to be one spirit with You as I speak. Lord, I pray that You will speak in my speaking. I believe, Lord, that You are one Spirit with me. But I ask that as I minister the Word, I shall be one spirit with You." Whatever impact this ministry has comes from such a oneness with the Lord. (Life-study of Colossians, pp. 130-132)

Further Reading: Life-study of Colossians, msg. 16

第二周诗歌

里面生命的各方面 – 变化

546

6 7 8 7 副 (英 750)

降 E 大调

4/4

3 3 3 2 3 4 | 5 1 5 3 | 2 3 4 6 5 4 | 3 - - 0 |

一 神的心意是要 我们 模成祂儿子形像;

3 3 3 2 3 4 | 5 1 5 3 | 2 3 4 6 5 4 | 3 - -

因此祂灵变化 工作, 必须完成我身上。

5 5 | 6 1 - 7 6 | 5 3 - 3 3 | 2 6 5 4 | 3 - -

(副) 求主 将我 魂的 各部, 全都 变成你 形像;

5 5 | 6 1 - 7 6 | 5 1 - 1 2 | 3 5 4 . 2 | 1 - - 0 ||

用你 那灵 将我 浸透, 使我 全像你 模样。

- 二 神已用祂神圣生命, 在我灵中重生我;
但祂还须在我魂中, 作那变化的工作。
- 三 从我灵中向外开展, 祂就变化我全魂;
更新里面每一部分, 直到全人都归顺。
- 四 借祂那灵生命大能, 照祂形状变化我;
一部一部, 荣上加荣, 模成祂形, 新而活。
- 五 一直变化, 全人圣别, 直到像祂, 得成熟;
一直变化, 魂全占有, 直到贱体蒙救赎。

WEEK 2 — HYMN

God's intention is to have us

Various Aspects of the Inner Life — Transformation

750

1. God's in - ten - tion is to have us All con - formed to His dear Son;
Thus a work of trans - a - tion By the Spir - it must be done. Lord, trans -
form us to Thine i - mage In e - mo - tion, mind, and will; Sa - tu -
rate us with Thy Spir - it, All our be - ing whol - ly fill.

2. God hath us regenerated
In our spirit with His life;
But He must transform us further—
In our soul by His own life.
3. Spreading outward from our spirit
Doth the Lord transform our soul,
By the inward parts renewing,
Till within His full control.
4. By the power of His Spirit
In His pattern He transforms;
From His glory to His glory
To His image He conforms.
5. He transforms, all sanctifying,
Till like Him we are matured;
He transforms, our soul possessing,
Till His stature is secured.

第三周

借着留意申言者的话，
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，
而为着主的来临将自己预备好

诗歌：486

读经：彼后一 19，诗一一九 105、130，启二 28，
玛四 2，帖前五 4~6

【周一】

壹 信徒留意申言者的话，乃是极重要的一彼后一 19 上：

一 申言者的话是神要求我们知道的事，是信徒必须留意的一彼前一 10，彼后三 2，路一 70。

二 主耶稣曾嘱咐我们，对于申言者的话需要会意；这清楚表明信徒必须重视圣经中申言者的话—太二四 15，参但九 24~27。

三 召会若不够重视申言者的话，就难免在信徒中多有失去信心的，受谎言欺骗的，“因无…认识而灭绝”的，因不儆醒而忘记主的来临—何四 6，帖前五 4~6，太二四 42，彼前五 8。

Week Three

**Making Ourselves Ready for the Lord's Coming
by Giving 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**

Hymns: 666

Scripture Reading: 2 Pet. 1:19; Psa. 119:105, 130; Rev. 2:28; Mal. 4:2; 1 Thes. 5:4-6

§ Day 1

I. It is crucial for believers to give heed to the prophetic word—2 Pet. 1:19a:

A. Prophecies are matters that God requires us to know, and believers should give heed to them—1 Pet. 1:10; 2 Pet. 3:2; Luke 1:70.

B. The Lord Jesus charged us to understand the prophecies; this clearly shows that the believers must pay attention to the prophecies in the Bible—Matt. 24:15; cf. Dan. 9:24-27.

C. If the church does not pay adequate attention to these prophecies, many believers will inevitably lose faith, be deceived by lies, be destroyed because of a lack of that knowledge, and forget the Lord's coming by not being watchful—Hosea 4:6; 1 Thes. 5:4-6; Matt. 24:42; 1 Pet. 5:8.

四 信徒若没有圣经中的预言（申言者的话），就会落在黑暗里—徒二六 18，约十二 35～36，弗五 8～9：

1 今世乃是夜间—罗十三 12，帖前五 4～8。

2 当主耶稣来时，天就要发亮（彼后一 19 下）；来世，国度时代，就是白天。

【周二】

贰 彼得把经上的预言（申言者的话）比作照在暗处的灯—19 节下：

一 这指明今世乃是黑夜里的暗处（罗十三 12），这世上的人都是在黑暗里行走、活动（参徒二六 18）。

二 经上申言者的话犹如信徒的明灯，传输属灵的光（不仅供人心思理解的字句知识），照耀在他们的黑暗里，引导他们进入光明的白昼，甚至经过黑夜，直到主显现的那日，天发亮的时候—彼后一 19 下，提后四 8，一 12。

三 在主这阳光显出以前，我们需要祂话的光，照耀我们的脚步—玛四 2，诗一一九 105、130。

四 我们若留意申言者那如灯照在暗处的话，会叫我们得着基督在我们心里出现，照耀在黑暗中—彼后一 19 下。

【周三、周四】

叁 我们需要留意照在暗处的灯，直等到天发亮，晨星在我们心里出现—19 节下：

D. If the believers do not have the prophecies in the Bible, they will fall into darkness—Acts 26:18; John 12:35-36; Eph. 5:8-9:

1. The present age is the nighttime—Rom. 13:12; 1 Thes. 5:4-8.

2. When the Lord Jesus comes, the day will dawn (2 Pet. 1:19c), and the next age, the kingdom age, will be the daytime.

§ Day 2

II. Peter likens the word of prophecy in the Scripture to a lamp shining in a dark place—v. 19b:

A. This indicates that this age is a dark place in the dark night (Rom. 13:12), and all the people of this world are moving and acting in darkness (cf. Acts 26:18).

B. The prophetic word of the Scriptures, as the shining lamp to the believers, conveys spiritual light that shines in their darkness (not merely knowledge in letters for their mental apprehension), guiding them into a bright day, even to pass through the dark night until the day of the Lord's appearing dawns—2 Pet. 1:19b; 2 Tim. 4:8; 1:12.

C. Before the Lord as the sunlight appears, we need this word as light to shine over our footsteps—Mal. 4:2; Psa. 119:105, 130.

D. If we give heed to the prophetic word in the Bible, which shines as a lamp in a dark place, we will have Christ rising in our hearts to shine in the darkness—2 Pet. 1:19b.

§ Day 3 & Day 4

III. We need to give heed to the lamp shining in a dark place, until the day dawns and the morning star rises in our hearts—v. 19c:

一 “暗处”按原文也可译为“阴暗地方”，即肮脏、干燥、被人忽略的地方。

二 “天发亮”是隐喻，说明满了亮光的时候即将到来，如同晴天破晓，有晨星于黎明前在那些蒙光照的信徒心里出现，这些信徒借着留意经上照亮人的预言之话，得了光照而被照明：

1 这促使并鼓励信徒切切寻求主的同在，并且儆醒，使他们当主在祂来临（巴路西亚）的隐密部分，像贼一样来到时，不至于见不到主—太二四27与注1、42～43，帖后二8与注4。

2 这隐喻必是将来世，国度时代，比作那要在主显现（来临）时发亮的天；那时主是公义的日头，祂的光要照耀出来，冲破今世黑夜的幽暗—玛四2。

三晨星在黎明前最黑暗的时刻出现—启二二16下，参民二四17，太二2、9～10：

1 这指明基督要在这世代临近结束前，在最黑暗的时候，出现如明亮的晨星—启二二16下。

2 主作晨星的出现，与祂作公义日头的出现，不在同一时间—二28，玛四2：

a 晨星的出现是在黎明之前；日头的出现是在天明之后。

b 基督作公义的日头，在天明之后的显现，是公开地向着地上一切的人—2节。

c 祂作明亮的晨星，要在黎明之前，隐秘地向着那些儆醒预备，等候祂的得胜者显现—启二二16下。

d 祂要隐秘地将祂自己当作晨星，赐给那些爱祂而儆

A. The Greek words rendered “dark place” may also be translated “murky place,” a place that is squalid, dry, and neglected.

B. The day is a metaphor illustrating a time coming that will be full of light, as a bright day dawning, with the morning star rising, before its dawning, in the hearts of the believers, who are illuminated and enlightened by giving heed to the shining word of prophecy in the Scripture:

1. This will cause and encourage the believers to earnestly seek the Lord's presence and be watchful so that they will not miss the Lord in the secret part of His coming (parousia), when He will come as a thief—Matt. 24:27 and footnote 1, vv. 42-43; 2 Thes. 2:8 and footnote 3.

2. This metaphor must allude to the coming age, the day of the kingdom, as a day that will dawn at the appearing (the coming) of the Lord as the Sun of righteousness, whose light will shine to break through the gloom of the dark night of this age—Mal. 4:2.

C. The morning star appears in the darkest hour, prior to dawn—Rev. 22:16b; cf. Num. 24:17; Matt. 2:2, 9-10:

1. This indicates that Christ will appear as the bright morning star in the darkest time, prior to the end of this age—Rev. 22:16b.

2. The Lord's appearing as the morning star and His appearing as the Sun of righteousness will not be at the same time—2:28; Mal. 4:2:

a. The morning star appears before dawn, and the appearing of the sun occurs after the dawning of the day.

b. As the Sun of righteousness after the dawning of the day, Christ will appear publicly to all the people on the earth—v. 2.

c. As the bright morning star before the dawning of the day, He will appear privately to the overcomers who are watching, preparing, and waiting for Him—Rev. 22:16b.

d. He will secretly give Himself as the morning star to those who love Him and

醒等候祂的人，叫他们优先尝到祂久离再临之同在的新鲜—二 28。

【周五、周六】

四 我们留意经上如灯照在暗处的话，我们里面就会有像天发亮，晨星在我们心里出现的光景—彼后—19 下：

- 1 按象征说，“天发亮”指来世国度时代的晴天破晓—参太十三 43。
- 2 整本圣经关于基督的预表，开始于祂作为光，结束于祂作为晨星—创一 3，启二 28，二二 16 下。
- 3 “晨星”指在国度时代破晓前，深夜中最黑暗时，隐秘出现于爱慕主显现者心中的基督—16 节下。
- 4 我们若一直留意经上照亮的话，我们就会有国度的天在我们里面发亮，并且在基督作明亮的晨星实际地出现之前，我们就得着祂如同晨星在我们心中出现—彼后—19，启二 28。
- 5 基督作为晨星，要赐给得胜者作他们的第一个赏赐；我们需要为着基督作为晨星的隐秘显现将自己预备好—28 ~ 29 节。

who watch and wait for Him that they may have the priority to taste the freshness of His presence at His coming back after a long absence—2:28.

§ Day 5 & Day 6

D. When we give heed to the word of the Scriptures as to a lamp shining in a dark place, the condition within us will be like the day dawning and the morning star rising in our hearts—2 Pet. 1:19c:

1. Figuratively, the day dawns refers to the coming age of the kingdom as a bright day dawning—cf. Matt. 13:43.
2. Concerning the types of Christ, the entire Bible begins with Him as light and ends with Him as the morning star—Gen. 1:3; Rev. 2:28; 22:16b.
3. The morning star refers to Christ who, in the darkest hour of the night, prior to the dawning of the kingdom age, will secretly rise in the hearts of those who love His appearing—v. 16b.
4. If we continually give heed to the shining word of the Scriptures, we will have the kingdom as the day dawning in us and Christ as the morning star rising in our hearts before His actual appearing as the bright morning star—2 Pet. 1:19; Rev. 2:28.
5. Christ as the morning star will be given to the overcomers as their first reward; we need to make ourselves ready for the secret appearing of the Lord as the morning star—vv. 28-29.

第三周■周一

晨兴喂养

罗十三 12 “黑夜已深，白昼将近，所以我们当脱去黑暗的行为，穿上光的兵器。”

帖前五 4～6 “…你们却不在黑暗里，叫那日子像贼一样突然抓住你们；…你们都是光明之子和白昼之子。我们不是属黑夜的，也不是属黑暗的。所以我们不要睡觉，像其余的人一样，总要做醒谨守。”

虽然黑夜是睡觉的时候，但“黑夜已深”（罗十三 12）。所以，我们该睡醒，傲醒，不再睡觉。

现今的世代是黑夜，主耶稣回来时是黎明，将来的世代…是白昼。因着黑夜已深，白昼将近，所以我们不仅需要睡醒，也需要脱去黑暗的行为，穿上光的兵器（12）。这指明争战（罗马书生命读经，三八〇至三八一页）。

信息选读

有人以为预言既乏趣味，又难解释；有人以为追求属灵的恩赐、圣别、国度，是首要的、急需的，而认识、明白预言，是次要的、可有可无的；也有人以为研读预言的结果，仅仅增加知识，对属灵生命的长进并无助益。其实这些都是错误的见解。

预言〔申言者的话〕是神要求人知道的事，是信徒必须留意的〔彼后一 19～20〕。…彼得的话指明，旧约申言者的话能证实并加强他对耶稣基督的见证（16～18），以作为信徒对抗异端和背道的预防剂。

WEEK 3 — DAY 1

Morning Nourishment

Rom. 13:12 The night is far advanced, and the day has drawn near. Let us therefore cast off the works of darkness, and let us put on the weapons of light.

1 Thes. 5:4-6 But you...are not in darkness that the day should overtake you like a thief;...you are all sons of light and sons of the day. We are not of the night nor of darkness. So then let us not sleep, as the rest do, but let us watch and be sober.

Although night is the time for sleep, “the night is far advanced” (Rom. 13:12). So, we should wake up, be watchful, and sleep no more.

The present age is the nighttime. When the Lord Jesus returns, day will dawn. The next age will be the daytime...We need not only to wake up from sleep, but also to cast off the works of darkness and put on the weapons of light (v. 12). This indicates a warfare. (Life-study of Romans, pp. 322-323)

Today's Reading

Some think that prophecies are not interesting and are difficult to interpret. Others think that pursuing spiritual gifts, holiness, and the kingdom is crucial and urgently needed but to know and understand prophecies is secondary and optional. There are also those who think that the result of studying prophecies is merely the addition of knowledge and is not profitable for growth in spiritual life. These are all misconceptions.

Prophecies are matters that God requires man to know, and believers should give heed to them [2 Pet. 1:19-21]... Peter's word indicates that the word of the Old Testament prophets confirms and strengthens his testimony of Jesus Christ (vv. 16-18) and is an inoculation for the believers against heresies and apostasy.

主耶稣也曾嘱咐我们，对于预言（申言者的话）需要会意（太二四 15）。…召会若不够重视预言（申言者的话），就难免在信徒中多有失去信心的，受谎言欺骗的，“因无那样的认识而灭绝”的（何四 6），因不儆醒而忘记主的来临。

圣经是一本非常准确的书，一个字都不能错，一个字都不能差。人只要稍微马虎一点，就会把神的话漏掉。…如果人（读预言）不准确，就亏损了神的准确。…主耶稣出生之前，有许多以色列人期待遇见他们的弥赛亚，因为他们至少知道，有一部分旧约的预言中说，神要赐给祂的子民一位弥赛亚，就是受膏者。但他们许多人因不知道耶稣实际上是生于伯利恒，只以为耶稣是从加利利出来的，被称为拿撒勒人，就拒绝祂，而错过了弥赛亚在他们那个时候的来临（约七 40～42，参太二 1～12、19～23，路二 39，太三 13）。祭司长和经学家对旧约预言的认识不够仔细、准确，因此错过了基督第一次的来临。今天我们对预言也可能只是概括的认识，而不是那么准确或仔细，这会导致我们错过基督的第二次来临，并受到亏损。因此，我们必须学习准确地认识预言，不可马虎。

神的话都是准确的，但是我们不可存着好奇的心去寻求。如果以好奇的心去寻求神的话，就会使神的话完全失去属灵的价值。圣经是一本属灵的书，如果我们寻求准确的目的是为着满足好奇心的要求，而不是属灵的要求，我们的路就走错了。我们研读预言不是为着好奇，想要知道将来的事；我们研读预言，是为了等候主来。…我们在研读预言时，不要好奇，而需摸着生命，摸着灵，摸着主（真理课程四级卷一，二至三、五至七页）。

参读：罗马书生命读经，第二十七篇。

The Lord Jesus also charged us to understand the prophecies (Matt. 24:15)... If the church does not pay adequate attention to these prophecies, many believers will inevitably lose faith, be deceived by lies, be “destroyed / Because of a lack of that knowledge” (Hosea 4:6), and forget the Lord’s coming by not being watchful.

The Bible is a very accurate book; not even one word is wrong, and not a single word should be misread or replaced. If a person is careless, he will miss God’s word... If a person [reading prophecies] is inaccurate, the accuracy of God is sacrificed... Before the Lord Jesus was born, a number of the children of Israel were expecting to meet their Messiah because they came to know, at least partially, the prophecies of the Old Testament, which spoke of God giving His people a Messiah, the anointed One. However, many of them did not know that Jesus was actually born in Bethlehem. Thinking that Jesus, who was called a Nazarene, came from Galilee, they rejected Him and missed the coming of the Messiah in their time (John 7:40-42; cf. Matt. 2:1-12, 19-23; Luke 2:39; Matt. 3:13). Due to a lack of fineness and accuracy in understanding the Old Testament prophecies, the chief priests and scribes missed the first coming of Christ. Today we also may have only a general understanding of the prophecies and not know them so accurately or finely. This may cause us to miss the second coming of Christ and suffer loss. Thus, we must learn to know the prophecies accurately and not be careless.

God’s Word is accurate, but we must never search it with a curious mind. If we search God’s Word with a curious mind, we will altogether miss its spiritual worth. The Bible is a spiritual book. If the purpose of achieving accuracy is the satisfaction of our curiosity, rather than the satisfaction of our spiritual needs, we are on the wrong track. Studying prophecies is not for the purpose of satisfying a curiosity about the future; studying prophecies is for the sake of waiting for the Lord’s return... When we study the prophecies, we must not be curious; rather, we should touch life, touch the spirit, and touch the Lord. (Truth Lessons—Level Four, vol. 1, pp. 6-9)

Further Reading: Life-study of Romans, msg. 27

第三周■周二

晨兴喂养

彼后一 19 “我们并有申言者更确定的话，你们留意这话，如同留意照在暗处的灯，直等到天发亮，晨星在你们心里出现，你们就作得好了。”

诗一一九 105 “你的话是我脚前的灯，是我路上的光。”

130 “你的言语一解开，就发出亮光，使愚蒙人通达。”

在诗篇一百一十九篇一百零五节，诗人实际地说到光。…这不是道理或教训的事，乃是诗人在日常生活中的经历。在他日常生活中的每一步，神的话都是他的光。

当然，古时候没有路灯，在夜间行路的人需要灯盏、灯笼或火把，来照亮他们的路。…对诗人来说，神的话就是这样的灯，非常实际地把光照射在他的路上。

神的话作为神的具体化身，乃是照耀的光。这光实际上就是在话中神的自己。因为话是神圣之光的凝聚，每当我们来到话面前，就进入光的氛围中。…当我们在光亮的房间里，我们不仅接受光，也在光的范围里（出埃及记生命读经，八一二、八一〇页）。

信息选读

你阅读报章杂志的时候，并不会感觉在光中。但你若以真诚的心和谦卑的态度来读神的话，或祷读圣经的一些经节，就会感觉被带到光中。每当我们以正确的方式来到神的话面前，我们确信已进入光中，并在光的领域里。然后我们自然而然的接受

WEEK 3 — DAY 2

Morning Nourishment

2 Pet. 1:19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

Psa. 119:105 Your word is a lamp to my feet and a light to my path.

130 The opening of Your words gives light, imparting understanding to the simple.

In Psalm 119:105 the psalmist says a practical word about light... This is not a matter of doctrine or teaching, but of experience in the daily life of the psalmist. Step after step in his daily life, the Word was his light.

In ancient times, there were, of course, no street lights. Those who traveled at night needed a lamp, lantern, or torch to light their way... In a very practical way, to the psalmist the Word of God was such a lamp casting light on his pathway.

As the embodiment of God, the unique light, the Word of God is a shining light. This light is actually God Himself in the Word. Because the Word is the condensation of the divine light, we enter into an atmosphere of light whenever we come to the Word... In a lighted room, we do not simply receive light, but we are in a realm of light. (Life-study of Exodus, pp. 697-698, 696)

Today's Reading

You do not have the sense that you are in light when you read a newspaper or magazine. But if you read the Word or pray-read some verses of the Scriptures with a sincere heart and in an attitude of humility, you will be conscious of having been brought into light. Whenever we come to the Word in a proper way, we have the conviction that we have come into the light and

光，并成为绝对在光中的人（出埃及记生命读经，八一—页）。

在彼得后书里，彼得给信徒有力的见证，作为对抗异端的预防剂。…彼得的意思似乎是说，“不要听从异端者。我同约翰和雅各在圣山上，是主威荣的亲眼见证人。祂变化形像时，我们与祂在一起，并且我们听见有声音宣告：‘这是我的爱子，我所喜悦的。’我们所告诉你们的不是传说、虚构无稽之事或迷信的故事。我们见证我们所听见、所看见的。我们看见主耶稣变化形像，并且我们知道，正如祂在变化形像时得荣耀，祂也要在荣耀里再来。你们需要接受我们的话，并且相信这话。”

在一章十九至二十一节，彼得接着用见于旧约申言者的话，证实他们的见证。使徒的见证和经上申言者的话，都是真理的照亮。这照亮是神圣供备的一部分，就是神借着祂的能力所作的供备，使祂的选民能远离异端和背道。…在彼后一章十九节，…“并”字指明除了前几节所说主变化形像的真实，用以预防迷信的虚构无稽之事，还有申言者之话的真实，作更确定的证实。彼得说到他对主在变化形像时之荣耀的个人经历以后，接着用申言者的话证实并加强他的见证。

彼得指明信徒留意申言者的话，就作得好了。这就是说，他们正研读旧约的预言，并留意这些预言。

彼得把经上预言的话（申言者的话）比作照在暗处的灯。这指明今世乃是黑夜里的暗处（罗十三12），这世上的人都是在黑暗里行走、活动。这也指明经上申言者的话犹如信徒的明灯，传输属灵的光（不仅供人心里理解的字句知识），照耀在他们的黑暗里，引导他们进入光明的白昼，甚至经过黑夜，直到主显现的那日，天发光的时候。在主这阳光显出以前，我们需要祂话的光，照耀我们的脚步（彼得后书生命读经，八〇至八二页）。

参读：彼得后书生命读经，第八篇。

are in a sphere of light. Then spontaneously we receive light, and we become people who are absolutely in light. (Life-study of Exodus, p. 696)

In his second Epistle Peter is giving the believers a strong testimony as an inoculation against heresy... Peter seems to be saying, “Don’t listen to the heretics. Along with John and James, I was an eyewitness of the Lord’s majesty on the holy mountain. We were with Him when He was transfigured, and we heard the voice declaring, ‘This is My beloved Son, in whom I delight.’ What we have told you is not a legend, myth, or superstitious tale. We testified of what we have seen and heard. We saw the Lord Jesus transfigured, and we know that as He was glorified in His transfiguration, so He will come again in glory. You need to receive our word and believe it.”

In 1:19-21 Peter goes on to use the prophetic word found in the Old Testament to confirm their testimony. Both the apostles’ witness and the prophetic word in the Scriptures are the shining of the truth. This shining is part of the divine provision, the provision God has made by His power so that His elect children may be able to stay away from heresy and apostasy. In verse 19... and indicates that in addition to the truth of the Lord’s transfiguration covered in the preceding verses as the inoculation against superstitious myths, the truth of the prophetic word is used for a more sure confirmation. After speaking of his personal experience of the Lord’s glory in His transfiguration, Peter goes on to use the word of the prophets to confirm his testimony and strengthen it.

Peter indicates that the believers do well to give heed to the prophetic word. This means that they were studying the Old Testament prophecies and giving heed to them.

Peter likens the word of prophecy in the Scripture to a lamp shining in a dark place. This indicates that this age is a dark place in the dark night (Rom. 13:12) and that all the people of this world are moving and acting in darkness. It also indicates that the prophetic word of the Scripture, as the shining lamp to the believers, conveys spiritual light to shine in their darkness (not merely knowledge in letters for mental apprehension) and guides them to enter into a bright day, even to pass through the dark night until the day of the Lord’s appearing dawns. (Life-study of 2 Peter, pp. 69-70)

Further Reading: Life-study of 2 Peter, msg. 8

第三周■周三

晨兴喂养

彼后一 19 “我们并有申言者更确定的话，你们留意这话，如同留意照在暗处的灯，直等到天发亮，晨星在你们心里出现，你们就作得好了。”

提后四 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。”

“暗处”〔彼后一 19〕，按原文也可译为“阴暗地方”，即肮脏、干燥、被人忽略的地方。这是个隐喻，说明背道时的黑暗。今世是黑暗、阴暗、肮脏的地方，但申言者的话是照在暗处的灯。

彼得说，我们留意申言者的话，直等到天发亮，晨星在我们心里出现，我们就作得好了。这也是隐喻，说明满了亮光的时候即将到来，如同晴天破晓，有晨星于黎明前在那些蒙光照的信徒心里出现，这些信徒借着留意经上照亮人的预言之话，得了光照而被照明（彼得后书生命读经，八二页）。

信息选读

在背道的时期，信徒留意这事，就作得好，使申言者的话如同明灯，照透背道的黑暗，直等到天这样向他们发亮。这促使并鼓励他们切切寻求主的同在，并且儆醒，使他们当主在祂来临（巴路西亚）的隐密部分，像贼一样来到时，不至于见不到主（太二四 27 注 1，帖后二 8 注 4）。因此这隐喻必是将来世，国度时代，比作那要在主显现（来临）时（彼后一 16）发亮的天；那时主是公义的日头（玛四 2），祂的光要照耀出来，冲破今世黑夜的幽暗。在这之

WEEK 3 — DAY 3

Morning Nourishment

2 Pet. 1:19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

2 Tim. 4:8 ...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.

The Greek words rendered “dark place” [in 2 Peter 1:19] may also be translated “murky place,” a place that is squalid, dry, and neglected. This is a metaphor, illustrating the darkness in the apostasy.

Peter says that we do well to give heed to the prophetic word until the day dawns and the morning star arises in our hearts. This also is a metaphor, illustrating a time coming that will be full of light, as a bright day dawning, with the morning star, before dawn, rising in the hearts of the believers, who are illuminated and enlightened by giving heed to the shining word of the prophecy of Scripture. (Life-study of 2 Peter, pp. 70-71)

Today's Reading

In the time of apostasy the believers do well to give heed in this matter so that the prophetic word, as a lamp, may shine through the darkness of apostasy until such a day dawns upon them. This will cause and encourage them to seek earnestly the Lord's presence and be watchful that they not miss the Lord in the secret part of His parousia, when He comes as a thief (Matt. 24:27; 2 Thes. 2:8). Hence, this metaphor should allude to the coming age, the age of the kingdom, as a day that will dawn at the appearing (the coming) of the Lord (2 Pet. 1:16) as the Sun of righteousness (Mal. 4:2), whose light will shine to break through the gloom of the dark night of this

前，主要在黑夜最深时，像晨星一样（启二 28，二二 16），向那些儆醒渴望祂可爱显现的人显现（提后 4:8）。

说彼后一章十九节的天发亮指主回来的时候，乃是正确的。在那日，主要作公义的日头照耀。非常接近主显现的时候可比作清晨，那时主耶稣对祂儆醒的信徒将是晨星。虽然这一切都是真实的，但彼得所说的还不只这些。事实上，在十九节彼得同时说到两件事。他说整个世界是暗处，这现今的世代是黑夜。我们若没有圣经的预言，也会在黑暗里，因为我们没有灯。但申言者的话是我们照耀在黑暗里的灯。我们留意这申言者的话，就接受光的照耀。至终，这光会照耀，直到属灵的白昼在我们里面发亮，晨星在我们心里出现。所以，彼得首先说到属灵的白昼，在我们里面发亮的白昼。他也说到将来的日子，就是主回来的日子。

我们的经历证实，在彼后一章十九节彼得的确是说到属灵的白昼和主来的日子。许多时候我们在黑暗里来读圣经中的预言。我们研读预言时，灯就开始在我们里面照耀。自然而然我们就有感觉，我们不再在黑夜，乃在白昼，因为属灵的白昼在我们里面发亮了。我们不但有灯的照耀，也有天发亮。晨星在我们心里出现，是何等喜乐的事！虽然我们周围可能有黑暗，我们里面却有晨星。

彼后一章十九节发亮的天也指将来的日子，那时主耶稣要作公义的日头回来。在祂看得见的来临之前，祂对为祂儆醒的人将是晨星。所以，彼得在十九节的话适用于我们属灵的情况和主的来临（彼得后书生命读经，八二至八四页）。

参读：圣经中四个“七”的预言，第六篇。

age. Preceding this, the Lord will appear as the morning star (Rev. 2:28; 22:16) in the darkest hour of the night to those who are watchful and looking for His dear appearing (2 Tim. 4:8).

It is correct to say that the dawning of the day in 2 Peter 1:19 refers to the time of the Lord's coming back. On that day, the Lord will shine as the Sun of righteousness. The time that is very close to the Lord's appearing may be likened to early morning, at which time the Lord Jesus will be the morning star to His watchful believers. Although all of this is true, Peter is saying something even more. Actually, in 1:19 Peter covers two matters at the same time. He is saying that the entire world is a dark place and that this present age is a dark night. If we did not have the prophecies of the Bible, we also would be in darkness, for we would not have a lamp. But the prophetic word is our lamp shining in the darkness. As we give heed to this prophetic word, we receive the shining of the light. Eventually, this light will shine until a spiritual day dawns within us, and a morning star rises in our hearts. Therefore, Peter first is speaking of a spiritual day, a day that dawns within us. He also speaks of a future day, the day of the Lord's coming back.

Our experience confirms the fact that in 1:19 Peter is speaking both of a spiritual day and the day of the Lord's coming. Many times we were in darkness and came to the prophecies in the Bible. As we studied the prophecies, a lamp began to shine within us. Spontaneously we had the sense that no longer were we in the night but in the day, for a spiritual day had dawned within us. We have not only the shining of a lamp, but also the dawning of a day. How pleasant it is for the morning star to rise up in our hearts! Although there may be darkness all around us, within us there is a morning star.

The dawning day in 1:19 also refers to a future day when the Lord Jesus will come back as the Sun of righteousness. Before His visible coming, He will be the morning star to those who watch for Him. Therefore, Peter's word in 1:19 applies both to our spiritual situation and to the Lord's coming. (Life-study of 2 Peter, pp. 71-72)

Further Reading: CWWL, 1990, vol. 3, "The Prophecy of the Four 'Sevens' in the Bible," ch. 6

第三周■周四

晨兴喂养

启二 28 “我又要把晨星赐给他。”

太二四 42～43 “所以你们要儆醒，因为不知道你们的主哪一天要来。…家主若晓得贼在几更天要来，他就必儆醒，不容他的房屋被人挖透。”

我们若留意圣经的预言，就会经历在我们里面照耀的灯，享受在我们心里出现的晨星，并有属灵的白昼在我们里面发亮。我们也许留在这光景里，直到实际的时候来临，那时主耶稣要作晨星显现，并且天要发亮，有祂作公义的日头。

虽然已过五十年间，世界上发生了很大的改变，但因着圣经中申言者之话的光，我并不惊讶。我也能见证，照着彼得的话，我享受晨星，以及里面属灵白昼的发亮（彼得后书生命读经，八四至八五页）。

信息选读

首先我们有申言者之话的照耀，然后这照耀成为我们里面发亮的白昼。我们外面生活在黑暗的世代，但我们里面满了光。我们可能一直享受晨星以及属灵的白昼发亮，直等到主作晨星向儆醒的人显现，并作公义的日头发亮的时候。

在〔彼后一章十九节〕彼得似乎在说，“弟兄们，身为犹太信徒，你们有许多旧约里预言的知识，并且你们听过我们所作关于主来临的见证。现在有些异端者想要告诉你们这是迷信，这是故事、虚构无

WEEK 3 — DAY 4

Morning Nourishment

Rev. 2:28 And to him I will give the morning star.

Matt. 24:42-43 Watch therefore, for you do not know on what day your Lord comes...If the householder had known in which watch the thief was coming, he would have watched and would not have allowed his house to be broken into.

If we give heed to the prophecies of the Bible, we will experience a lamp shining within us, enjoy the morning star rising in our hearts, and have a spiritual day dawning within us. We may remain in this condition until the actual time comes when the Lord Jesus appears as the morning star and there is the dawning of day with Him as the Sun of righteousness.

Although great changes have taken place in the world during the past fifty years, I have not been surprised, because of the light from the prophetic word in the Bible. I can also testify that, according to Peter's word, I enjoy the morning star and the inward dawning of a spiritual day. (Life-study of 2 Peter, p. 72)

Today's Reading

First we have the shining of the prophetic word, and then this shining becomes a day dawning within us. Outwardly, we live in an age of darkness, but inwardly, we are full of light. We may continue to enjoy the morning star and the dawning of a spiritual day until the time the Lord appears as the morning star to the watchful ones and dawns as the Sun of righteousness.

In [2 Peter 1:19] Peter seems to be saying, “Brothers, as Jewish believers you have much knowledge of the prophecies in the Old Testament, and you have heard our testimony concerning the Lord's coming. Now some heretics are trying to tell you that this is a superstition,

稽之事或传说。不要听从他们，也不要接受异端的教训。你们有我们的见证，并有在你们里面照耀的申言者的话。这申言者的话应当在你们里面照耀，直等到天发亮，晨星在你们心里出现的时候。”（彼得后书生命读经，八五页）

启示录二章二十八节告诉我们，基督将是赐给得胜者的晨星。…整本圣经关于基督的预表，开始于祂是光（创一3），结束于祂是晨星这光体。晨星是在午夜之后，黎明前最黑暗的时刻出现。这指明基督要在这世代临近结束前，在最黑暗的时候，出现如明亮的晨星。

（主）作晨星的出现（启二28），与祂作公义日头的出现（玛四2），不在同一时间。前者是在黎明之前；后者是在天明之后。祂作公义的日头，在天明之后的显现，是公开地向着地上一切的人。祂作明亮的晨星，在黎明之前的出现，是隐密地向着那些儆醒预备，等候祂的得胜者，就是在众人深夜沉睡的时候，隐密地将祂自己当作晨星，赐给那些爱祂而儆醒等候祂的人（启二28），叫他们优先尝到祂久离再临之同在的新鲜。这会鼓励他们切切寻求主的同在，并且儆醒，使他们当主在祂来临的隐密部分，像贼一样来到时，得以站立在主面前（路二一36，太二四43）。基督作为晨星，要赐给得胜者作他们的第一个赏赐，最早的奖赏（启二26~29）。我们必须预备好自己，等候主如晨星的秘密显现。

在最黑暗的时候，得胜者里面有一颗星在照耀。得胜者要得着并享受特别的光，就是基督作为晨星（新约总论第十四册，九四至九五页）。

参读：真理课程四级卷一，第一课。

that it is a tale, myth, or legend. Don't listen to them, and don't accept heretical teachings. You have our testimony, and you have the prophetic word shining within you. This prophetic word should shine within you until the day dawns and the morning star arises in your hearts." (Life-study of 2 Peter, p. 73)

Revelation 2:28 tells us that Christ will give the morning star to the overcomers... Concerning the types of Christ, the entire Bible begins with Him as the light (Gen. 1:3) and ends with Him as the morning star, a luminary. The morning star appears in the darkest hour, after midnight and prior to the dawn. This indicates that Christ will appear as the bright morning star in the darkest time, prior to the close of this age.

His appearing as the morning star (Rev. 2:28) and His appearing as the Sun of righteousness (Mal. 4:2) will not be at the same time. The former occurs before dawn, and the latter occurs after the dawning of the day. As the Sun of righteousness after the dawning of the day, He will appear publicly to all the people on the earth. As the bright morning star before the dawning of the day, He will appear privately to the overcomers who are watching, preparing, and waiting for Him. While people are sleeping soundly in the night, He will secretly give Himself as the morning star to those who love Him and who watch and wait for Him (Rev. 2:28), that they may have the priority to taste the freshness of His presence at His coming back after a long absence. This will encourage them to earnestly seek the Lord's presence and be watchful so that they will be able to stand before Him in the secret part of His coming, when He will come as a thief (Luke 21:36; Matt. 24:43). Christ as the morning star will be given to the overcomers as their first reward, the earliest prize (Rev. 2:26-29). We must make ourselves ready for the secret appearing of the Lord as the morning star.

At the darkest time, within the overcomers there is a star shining. The overcomers will have and enjoy the particular light, Christ as the morning star. (The Conclusion of the New Testament, pp. 4190-4191)

Further Reading: Truth Lessons—Level Four, vol. 1, lsn. 1

第三周■周五

晨兴喂养

太二 2 “那生为犹太人之王的在哪里？因为祂的星出现的时候，我们看见了，就前来拜祂。”

启二二 16 “我耶稣差遣我的使者，为众召会将这些事向你们作见证。我是大卫的根，又是他的后裔，我是明亮的晨星。”

一个追求明白预言的人，必须与神有密切的关系。…以诺是第一个说预言的人，他活到六十五岁，生了一个儿子，给他取名叫玛土撒拉。这名有预言的意义，意即“当他死时，要差它来”。因此，这名乃是预言要来之洪水的审判。以诺得着关于洪水要来的预言之后，他就起来，脱离那不敬虔的世代，并且被神取去，不至于见死（创五 21～24）。…但以理得见异象，记录预言，因为他是“大蒙眷爱”的人（但九 23，十 11、19）。使徒约翰写出整卷启示录的异象，因为他是主所爱的门徒，曾有靠在主胸膛的经历（约二一 20）。“耶和華亲密地指教敬畏祂的人；祂必使他们得知祂的约。”（诗二五 14）（真理课程四级卷一，八至九页）

信息选读

我们有申言者的话，就是圣经〔彼后一 19〕。但申言者的话并不是星；圣经不是星。那么我们怎么办？…因为我们有申言者的话，我们必须留意，我们必须全心关注，直等到天发亮，晨星在我们心里出现。

彼后一章十九节的“星”，原文可以翻作英文的“磷”。这星是像磷一样，能在黑暗中发光的。…

WEEK 3 — DAY 5

Morning Nourishment

Matt. 2:2 ...Where is He who has been born King of the Jews? For we saw His star at its rising and have come to worship Him.

Rev. 22:16 I Jesus have sent My angel to testify to you these things for the churches. I am the Root and the Offspring of David, the bright morning star.

A person who pursues an understanding of prophecies must have an intimate relationship with God... Enoch was the first person to prophesy, that is, to predict. When he was sixty-five years old, he had a son whom he named Methuselah (Gen. 5:21). This name has a prophetic significance; it means “when he is dead, it will be sent.” Hence, this name was a prophecy of the coming judgment by the flood. After Enoch received the prophecy regarding the flood, he rose up and left that ungodly age. Moreover, he was taken by God and did not see death (vv. 22-24)... Daniel saw visions and recorded prophecies, because he was a “man of preciousness” to God (Dan. 10:11, 19; 9:23). The apostle John wrote the visions in the book of Revelation, because he was the disciple whom the Lord loved, and he had the experience of reclining on the Lord’s breast (John 21:20). These examples prove that “the intimate counsel of Jehovah is to those who fear Him, / And His covenant will He make known to them” (Psa. 25:14). (Truth Lessons—Level Four, vol. 1, p. 11)

Today’s Reading

We have the prophetic word, the Bible [2 Pet. 1:19]. However, the prophetic word is not the star; the Bible is not the star. Then what should we do?... Since we have the prophetic word, we need to give heed to it, we need to pay full attention to it, until the day dawns and the morning star rises in our hearts.

The word used for star here can be translated into English as “phosphorous.” This star is something as phosphorous, bringing light in

圣经不该仅仅是白纸黑字；不该是死的字句。我们必须留意圣经的话，直到有些像磷一样的东西在我们里头出现——那就是基督作为晨星。

如果我们的读经是活的，是正确的，这话必要转变为活的基督。这就是转变的点——话必须转变为基督；写出来的话必须转变为活的话。我们永远无法把基督与活话分开。我们必须留意申言者的话，直等到有个东西在我们里面出现，那就是基督，就是磷出现，如同在黑暗中晨光发亮一样。

我们手里有圣经是一件事；留意这话，直等到晨星在我们心里出现是另一件事。有圣经知识是一件事，但有一颗发光的星在我们灵里兴起是另一件事。到神学院去研究圣经是毫无意义的。今天我们所需要的，乃是把话接受到我们里面，留意那永活的话，直等到有东西出现并照亮在我们心里。然后我们就有星，我们也才能成为一颗星。这不是单单关于基督的知识，而是基督自己成了活的星。

有时我们拿起圣经来读，却感觉一无所获。另有时当我们敞开我们的心，留意申言者的话，就有东西在里面照耀了，出现了，天亮了，破晓了。当我们祷读圣经经节的时候，在深处感觉发光、照亮，这种照亮产生向主耶稣的爱。我们觉得祂是何等可爱。我们会说，“哦，主耶稣，我爱你，我无法用话语表达你是多么可爱！”许多时候由于这个照亮，我们甚至爱主耶稣到癫狂的地步。那就是耶稣临到我们，如同天发亮，作为晨星在我们心里出现。…许多时候当我读主话语的时候，有东西在我里面出现，好像天发亮一样。哦，实在美妙！局面也许黯淡，四围都是黑暗，但是在里面有些东西在照亮，在发光，充满荣耀（李常受文集一九七〇年第一册，三八六至三八八页）。

参读：新约总论，第四百一十一篇。

the darkness... The Bible should not simply be words in black and white; it should not be dead letters. We should give heed to the words of the Bible until something as phosphorous rises within us—that is, Christ as the morning star.

If we deal with the Word livingly and properly, it surely will turn into the living Christ. This is the turning point—the Word needs to be turned into Christ; the written word needs to be turned into the living word. We can never separate Christ from the living word. We should give heed to the prophetic word until it rises within us as Christ, as the phosphorous, as the day breaking through the darkness.

To have the Bible in our hands is one thing; to give heed to the word until the morning star rises in our heart is another. To have the knowledge of the Bible is one thing, but to have a shining star rising in our spirit is another. To take the way of studying the Bible in a seminary means nothing. What we need today is to take the Word into us, to give heed to the living word until something within rises and shines in our heart. Then we will have the star, and then we will be a star. This is not merely the knowledge about Christ but Christ Himself as the living star.

Sometimes we may take the Bible, read it, and feel that we receive nothing. Other times, however, when we open our heart and give heed to this prophetic word, something within is shining, rising, dawning, breaking through. While we are pray-reading the verses of the Bible, there is a sense deep within of enlightening, of shining, and this shining creates a love toward the Lord Jesus. We feel that He is so lovable. We could say, “O Lord Jesus, I love You; I do not have words to express how lovely You are!” Many times by this shining we are beside ourselves with love to the Lord Jesus. That is Jesus coming to us as the dawning day, as the morning star rising in our hearts... Many times when I was with this holy Word, something has risen within me like the daybreak. Oh, it is wonderful! The situation may not be bright, the surroundings may be full of darkness, but something within is enlightening, shining, filling with glory. (CWWL, 1970, vol. 1, “New Testament Service,” pp. 287-289)

Further Reading: The Conclusion of the New Testament, msg. 411

第三周■周六

晨兴喂养

太二 9~10 “他们听了王的话，就去了。看哪，他们曾看见它出现的那星，在他们前头领路，直领到那孩子那里，就在上头停住了。他们看见那星，就极其欢乐。”

我们爱主的话，但不是在死的字句里爱那些话。我们爱圣经乃是留意它，直等到其中有东西在我们心里发亮并出现—不是知识，不是成文的规条，而是天发亮，照耀的星出现。

在星象家的日子，看见那星是奇迹似的事件，但在今天看见晨星只是寻常的事，并且该是我们例常的经历。每天都该有晨星在我们心里出现。不要单单念圣经，…我们必须留意申言者的话，直等到天发亮，晨星在我们心里出现。

所以，今日这星是来自这活话。…在（彼后一章十九节），主的话与晨星摆在一起。首先我们有话；其次由于留意申言者的话，我们有晨星在我们心里出现。我们若一直随从这在我们里面出现的星，就会一直在那灵里。这就是新约的事奉（李常受文集一九七〇年第一册，三八七至三八八页）。

信息选读

彼后一章十九节…提起三种光源—照在暗处的灯、天发亮、出现的晨星。

圣经的话作为信徒照耀的灯，传输照耀的属灵之光。…在许多神学院里，阅读、研读圣经的人仍在黑暗里。他们没有来自话的光、照耀和照亮。然而，今天我们必须见证，在召会生活中，我们一打开圣

WEEK 3 — DAY 6

Morning Nourishment

Matt. 2:9-10 And after they heard the king, they went their way, and behold, the star which they saw at its rising led them until it came and stood over the place where the child was. And when they saw the star, they rejoiced exceedingly with great joy.

We love the Word, but not in the way of dead letters. We love the Word by giving heed to it until something within is dawning and rising in our heart—not the knowledge, not the written code, but the breaking through of day, the rising of the shining star.

In the days of the magi, the seeing of the star was a miraculous occurrence, but today to see the morning star is only normal and should be our regular experience. Day by day we need to have the morning star rising in our heart. We should not merely read the Bible...; we need to give heed to the prophetic word until the day dawns and the morning star rises in our heart.

Today, therefore, the star comes from the living word... In 2 Peter 1:19 we have the word and the morning star together. First, we have the word; second, by giving heed to the prophetic word, we have the morning star rising in our heart. If we will simply go along continually with this inner, rising star, we will consistently be in the Spirit. This is the New Testament service. (CWWL, 1970, vol. 1, “New Testament Service,” pp. 288-289)

Today's Reading

[In 2 Peter 1:19] three sources of light are mentioned—the lamp shining in a dark place, the dawning day, and the rising morning star.

As the shining lamp to the believers, the words of the Bible convey spiritual light that shines... In many seminaries those who read and study the Bible are still in darkness. They have no light, no shining, and no illuminating from the Word. Today, however, we must testify that in the church life,

经就蒙光照。每一页都照亮，每一行都光照，甚至每一个字都照耀我们。借着这样的照耀，我们就被彻底暴露。

已往我们众人都过着一种与主耶稣给我们留下的榜样相反的生活。我们在黑暗里，没有人能说服我们，使我们认错。人越想要说服我们，我们就越宣称自己是对的，越为自己辩解。然而，有一天我们参加召会的聚会，聚会开始后不久，我们就被暴露。我们被那照耀在我们身上的神圣之光所照亮，就领悟自己错了。

在召会生活中没有什么外面的吸引。从前吸引我们，现在仍然吸引我们的，乃是光的照耀。神圣的光总是照耀在圣徒里面。结果，不太需要改正、调整、说服或定罪；借着神的话内里的照耀，一切不同的难处和需要都解决了。

每当我们从圣经得着话，这话就在我们里面照耀，照耀就暴露我们，暴露就征服我们。别人也许不能征服我们，但圣经的话能。我们有个美妙的东西，一直在我们里面照耀并征服我们。有时候我们也许想和配偶争辩，但这美妙的照耀立刻约束我们。这就是活的话在我们的经历中成为照耀的光。神在圣经中的话，如同照在暗处的灯，传输属灵的光，照耀以光照信徒。这灯成为在信徒里面出现的晨星，至终带进发亮的天，就是要在主耶稣这公义的日头来临时，破晓作为白昼的国度时代（玛四2）。照耀的光从灯进展到发亮的天。…在神圣的光照之下，四福音里所记载主耶稣的为人生活，作为原型，就完全启示出来（李常受文集一九七三至一九七四年第一册，三八五至三八六页）。

参读：李常受文集一九七三至一九七四年第一册，彼得前后书中的生命与建造，第二章。

whenever we open the Bible, we are enlightened. Every page illuminates, every line enlightens, and even every word shines over us. Through such a shining, we are thoroughly exposed.

In the past we all lived a life that was contrary to the model that the Lord Jesus left us. We were in darkness, and no one was able to convince us that we were wrong. The more people tried to convince us, the more we declared that we were right, and the more we vindicated ourselves. However, one day we attended a meeting of the church, and in just a short time after the start of the meeting, we were exposed. We were illumined by the divine light shining on us, and we realized that we were wrong.

In the church life there is nothing outwardly attractive. What attracted us and still attracts us is the shining of light. The divine light is always shining in the saints. As a result, there is not much need for correction, adjustment, convincing, or condemning. The inward shining through the word of God takes care of all the different problems and needs.

Whenever we receive a word from the Bible, this word shines in us, the shining exposes us, and the exposing subdues us. Others may be unable to subdue us, but the word of the Bible is able. We have something wonderful that shines within us and subdues us all the time. Sometimes we may want to argue with our spouse, but immediately the wonderful shining restricts us. This is the living word becoming the shining light in our experience. The word of God in the Bible, as a lamp shining in a dark place, conveys spiritual light that shines to enlighten the believers. This lamp becomes the morning star rising within the believers, which eventually brings in the dawning day, the age of the kingdom as a day that will dawn at the coming of the Lord Jesus as the Sun of righteousness (Mal. 4:2). The shining light progresses from a lamp to the dawning day. The more we are under the light, the more the xeroxing process takes place. Under the shining of the divine light the original model, the human life of the Lord Jesus as recorded in the four Gospels, is fully revealed. (CWWL, 1973-1974, vol. 1, pp. 291-292)

Further Reading: CWWL, 1973-1974, vol. 1, pp. 289-295

第三周诗歌

486

鼓励 — 做醒

7 6 7 5 双 (英 666)

G 大调

4/4

5 3̣·4̣ 5 5 | 6 - 5 - | 1 1̣·1̣ 1 2 | 3 - - - |
 一 做醒啊,黑夜已深! 做醒,莫恋红尘;
 5 3̣·4̣ 5 5 | 6 - 5 - | 1 2 3 2 | 1 - - - |
 做醒啊,白昼将近! 做醒,莫睡沉。
 2 2̣·2̣ 2 3 | 4̣·3̣ 2 - | 3 3̣·3̣ 3 #4 | 5 - - - |
 做醒啊,主就要来! 做醒,莫松腰带;
 5 3̣·4̣ 5 5 | 6 - 5 - | 1 2 3 2 | 1 - - - ||
 做醒啊,主在等待! 做醒,莫懈怠。

二 做醒啊,起来事奉! 时间已到末点;
 做醒啊,前来作工! 年日已将残。
 做醒啊,穿上军装! 做醒,灵要刚强;
 做醒啊,将魔抵挡! 做醒,心要壮。

三 做醒啊,等候救主! 晨星就要出现;
 做醒啊,追求国度! 荣耀在眼前。
 做醒啊,务要做醒! 做醒,等待主来!
 做醒啊,做醒莫停! 做醒到主来!

WEEK 3 — HYMN

Watch, for the night is ending

Encouragement — For Watching

666

1. Watch, for the night is end - ing! Watch, and the world not seek;
 Watch, for the day is dawn - ing! Watch, sink not in sleep.
 Watch, for the Lord is com - ing! Watch for the foe's at - tack:
 Watch, for the Lord is wait - ing! Watch, be nev - er slack.

2. Watch, and arise in service!

Watch, though the day be drear;
 Watch, and go forth to labor!
 Watch, the end is near.
 Watch and put on thy armor!
 Watch with thy spirit strong;
 Watch to resist the devil!
 Watch, Christ comes ere long.

3. Watch for the Savior's coming!

Watch for the Morning Star;
 Watch and pursue the Kingdom!
 Watch with many a scar.
 Watch, and be ever watchful!
 Watch, till the night is done;
 Watch till the dawn of glory!
 Watch till the Lord shall come.

第四周

借着作忠信又精明的奴仆，
而为着主的来临将自己预备好

诗歌：755

读经：太二四 45 ~ 51

【周一、周二】

壹 “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。我实在告诉你们，主人要派他管理一切的家业”——太二四 45 ~ 47：

一神在信仰里的经纶，乃是祂的“家庭”经营，祂的家庭行政，要在基督里将祂自己分赐到祂所拣选的人里面，使祂得着一个家彰显祂自己，这家就是召会，基督的身体——提前一 4，三 15，弗二 19。

二忠信又精明的奴仆乃是神家中的管家，管理家庭的人，将基督当作“食物”分赐给祂的信徒——林前九 17，弗三 2，林前四 1，彼前四 10：

1 忠信是向着主（林前四 2，七 25）；精明是向着信徒（参西一 28，代下一 10，腓四 5）。

2 对于忠信的奴仆，主在诸天之国的实现里，要派他管理一切的家业，作为赏赐——太二五 21、23。

Week Four

Making Ourselves Ready for the Lord's Coming by Being a Faithful and Prudent Slave

Hymns: 956

Scripture Reading: Matt. 24:45-51

§ Day 1 & Day 2

I. **“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. Truly I say to you that he will set him over all his possessions”——Matt. 24:45-47:**

A. God's economy in faith is His “household” economy, His household administration, which is to dispense Himself in Christ into His chosen people that He may have a house to express Himself, which house is the church, the Body of Christ——1 Tim. 1:4; 3:15; Eph. 2:19.

B. The faithful and prudent slave is a steward in God's house, a household administrator, dispensing Christ as “food” to His believers——1 Cor. 9:17; Eph. 3:2; 1 Cor. 4:1; 1 Pet. 4:10:

1. Faithfulness is shown toward the Lord (1 Cor. 4:2; 7:25), whereas prudence is exercised toward the believers (cf. Col. 1:28; 2 Chron. 1:10; Phil. 4:5).

2. In the manifestation of the kingdom of the heavens, the Lord will set the faithful slave over all His possessions; this will be a reward to His

slave—Matt. 25:21, 23.

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—二四 45，约六 57、63、68：

- 1 我们若要享受主作我们属灵的食物，使我们能喂养别人，就需要借着各样的祷告，并借着默想祂的话，就是反复思想且（出声）讲说祂的话，而接受祂的话—弗六 17～18，诗一一九 15（见注）、48、148，书一 8，利十一 2～3，结三 1～4，西三 16。
- 2 我们需要坚定持续地祷告，并尽话语的职事—徒六 4，参来七 25，八 2。
- 3 我们需要申言以建造召会，就是借着操练我们的灵，在圣灵即时和新鲜的感动、膏抹并光照下，用这生命的活话讲说我们所看见的一林前十四 4 下，徒五 20，四 20，二二 15。
- 4 我们需要把自己祷告到神里面，接受赐生命的灵作我们的供应，我们属灵的食物，以喂养我们自己，和那些受我们照顾的人—路十一 1～13。
- 5 我们需要作赐生命的“祈求者”，就是作那能赐人生命的赐生命之灵的管道—约壹五 16。

【周三】

- 6 我们需要作“新鲜之油的儿子”，不断被新鲜、现今并终极完成的那灵作为欢乐的油所充满，流出那灵到灯台里，使灯台作照耀的见证，就是耶稣的见证—亚四 6、12～14，腓一 25，启三 18，太二五 9：
 - a 日复一日，我们必须出代价得着更多的神在祂的神

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—24:45; John 6:57, 63, 68:

1. In order to enjoy the Lord as our spiritual food so that we can feed others, we need to receive His word by means of all prayer and by musing on His word, speaking His word aloud with much reconsideration—Eph. 6:17-18; Psa. 119:15 (see footnote), 48, 148; Josh. 1:8; Lev. 11:2-3; Ezek. 3:1-4; Col. 3:16.
2. We need to continue steadfastly in prayer and in the ministry of the word—Acts 6:4; cf. Heb. 7:25; 8:2.
3. We need to prophesy to build up the church—speaking what we see with the living words of this life under the instant and fresh inspiration, anointing, and enlightenment of the Holy Spirit through the exercise of our spirit—1 Cor. 14:4b; Acts 5:20; 4:20; 22:15.
4. We need to pray ourselves into God to receive the life-giving Spirit as our supply, our spiritual food, to feed ourselves and those under our care—Luke 11:1-13.
5. We need to be life-giving “askers,” channels of the life-giving Spirit who can give life to others—1 John 5:16.

§ Day 3

6. We need to be “sons of fresh oil,” those who are continually being filled with the fresh, present, and consummated Spirit as the oil of gladness, to flow out the Spirit into the lampstand for its shining testimony, the testimony of Jesus—Zech. 4:6, 12-14; Phil. 1:25; Rev. 3:18; Matt. 25:9:
 - a. Day by day we need to pay the price to gain more of God as the

圣性情里作为金油，好使我们能成为纯金的灯台，为着建造金的新耶路撒冷—彼后一 4，启三 18，一 20，二一 18，太二五 8～9。

b 我们将这事应用到今天的经历时，就看见从我们里面流出来的那灵就是神，而神就是金；因此，我们将基督供应给别人，用油供应他们的时候，实际上就是用神供应他们；神就从我们流出来，流到他们里面—亚四 12～14，约七 38～39，林后三 3、6、8，路十 34。

【周四、周五】

贰 “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，把他割断，定他和假冒为善的人同受处分；在那里必要哀哭切齿了” —太二四 48～51：

一 我们心里说，我们的主人必来得迟，这乃是爱现今邪恶的世代，不爱主的显现—提后四 8、10：

1 “来临”的原文是 parousia，巴路西亚，意思是“同在”；我们要成为爱主显现，就是爱祂来临的人，就必须宝爱祂今天的显现，就是祂今天的同在—太二四 3、37，徒二六 16，林后二 10，诗歌二九〇首。

2 只要有今天，就应当爱主和祂的显现，等候祂的来临，以祂的来临作为警告、鼓励和激励—提后四 8，腓三 20，启二二 12。

3 为着主的来临，我们需要儆醒并预备好—太二五 13，二四 44，启十九 7。

4 我们需要提防贪婪，不为自己积财，乃要对神富

golden oil in His divine nature so that we can become a pure golden lampstand for the building of the golden New Jerusalem—2 Pet. 1:4; Rev. 3:18; 1:20; 21:18; Matt. 25:8-9.

b. As we apply this matter to our experience today, we see that the Spirit who flows out of us is God, and God is gold; thus, when we minister Christ to others, supplying them with oil, we are actually supplying them with God; God is flowing out from us into them—Zech. 4:12-14; John 7:38-39; 2 Cor. 3:3, 6, 8; Luke 10:34.

§ Day 4 & Day 5

II. **“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, and will cut him asunder and appoint his portion with the hypocrites. In that place there will be the weeping and the gnashing of teeth”—Matt. 24:48-51:**

A. To say in our heart that our Master delays is to love the present evil age and not to love the Lord's appearing—2 Tim. 4:8, 10:

1. The Greek word for coming is parousia, which means “presence”; to love the Lord's appearing, His coming, we must love His appearing, His presence, today—Matt. 24:3, 37; Acts 26:16; 2 Cor. 2:10; Hymns, #389.

2. As long as we have today, we should love the Lord and His appearing, awaiting His coming and taking His coming as a warning, an encouragement, and an incentive—2 Tim. 4:8; Phil. 3:20; Rev. 22:12.

3. We need to watch and be ready for His coming—Matt. 25:13; 24:44; Rev. 19:7.

4. We need to beware of covetousness, not storing up treasure for ourselves

足一路十二 16 ~ 20, 林后六 10, 弗三 8。

5 我们需要回想罗得的妻子, 不要贪爱并宝贝神即将审判并彻底毁灭的邪恶世界—路十七 28 ~ 32。

6 我们需要儆醒并祈求, 叫主来临的那日子不致如同网罗忽然临到我们—二一 34 ~ 36, 参太二 3。

7 “主耶稣啊, 我愿你来!”—这该是爱主和祂显现之人的渴望、呼求、和经常的祷告—后二二 20, 多二 12 ~ 13。

二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—参徒九 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, 正如神在基督里饶恕了我们一样—路六 37, 弗四 31 ~ 32。

2 我们不该辱骂或批评我们的弟兄, 乃要看他们比我们强—林前六 10 ~ 11, 腓二 3、29。

3 我们不该作主辖管作我们同伴的信徒(如为他们作决定), 乃要作奴仆服事他们, 以那作为赐生命之灵的复活基督喂养他们—彼前五 3, 太二十 25 ~ 28, 参民十七 8。

【周六】

三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:

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

but being rich toward God—Luke 12:16-20; 2 Cor. 6:10; Eph. 3:8.

5. We need to remember Lot's wife, not loving and treasuring the evil world that God is going to judge and utterly destroy—Luke 17:28-32.

6. We need to be watchful and beseeching so that the day of the Lord's coming would not come upon us suddenly as a snare—21:34-36; cf. Matt. 2:3.

7. “Come, Lord Jesus!”—this should be the longing, cry, and constant prayer of those who love the Lord and His appearing—Rev. 22:20; Titus 2:12-13.

B. To beat our fellow slaves is to mistreat fellow believers—cf. Acts 9:4:

1. We should 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.

2. We should not revile or criticize our brothers but consider them more excellent than ourselves—1 Cor. 6:10-11; Phil. 2:3, 29.

3. We should not lord it over our fellow believers (such as making decisions for them) but serve them as a slave 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 6

C. To eat and drink with the drunken is to keep company with worldly people, who are drunk with worldly things:

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 need to flee youthful lusts and pursue the all-inclusive Christ with

人，竭力追求包罗万有的基督—提后二 22。

四 在国度的实现里，忠信又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：

- 1 从国度的实现被割断，乃是被扔在外面的黑暗里，在那里哀哭切齿：
 - a 外面的黑暗是指在国度实现里的光明荣耀以外的黑暗—十六 28，二五 30。
 - b 哀哭指明懊悔，切齿指明自责。
- 2 在千年国里与基督一同辖管列国，乃是给祂忠信又精明之奴仆的奖赏—启二 26，路十九 17 ~ 19。

those who call on the Lord out of a pure heart—2 Tim. 2:22.

D. 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:

1. To be cut off from the manifestation of the kingdom is to be cast into the outer darkness, where there is weeping and gnashing of teeth:
 - a. The outer darkness is the darkness outside the bright glory in the manifestation of the kingdom—16:28; 25:30.
 - b. Weeping indicates regret, and gnashing of teeth indicates self blame.
2. To reign with Christ over the nations in the millennial kingdom will be a prize to His faithful and prudent slaves—Rev. 2:26; Luke 19:17-19.

第四周■周一

晨兴喂养

太二四 45 ~ 47 “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。我实在告诉你们，主人要派他管理一切的家业。”

马太二十四章四十五至五十一节论到忠信精明。…忠信是向着主；精明是向着信徒。儆醒是为着被提到主的同在里；忠信是为着在国度里掌权（47）。…四十五节所说的家人，指信徒（弗二19），即召会（提前三15）。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。我们都必须学习，如何按时将生命的供应，供应主的家人。

（马太二十四章四十六至四十七节）里的有福，是在国度的实现里，得着管理的权柄为赏赐。对于忠信的奴仆，主在诸天之国的实现里，要派他管理一切的家业，作为赏赐（马太福音生命读经，八一九至八二〇页）。

信息选读

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。

（有些人）也许说，在整个基督教里，他们只看到好的教师向会众讲道。他们从来没有看过一个聚会有这么多人站起来说话，…一个接一个站起来，好像爆玉米

WEEK 4 — DAY 1

Morning Nourishment

Matt. 24:45-47 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. Truly I say to you that he will set him over all his possessions.

Matthew 24:45 through 51 are concerned with faithfulness and prudence... Faithfulness is toward the Lord, whereas prudence is toward the believers. Watchfulness is for rapture into the Lord's presence, but faithfulness is for reigning in the kingdom (v. 47). The household spoken of in verse 45 refers to the believers (Eph. 2:19), who are the church (1 Tim. 3:15). To give them food is to minister the Word of God with Christ as the life supply to the believers in the church. We all must learn how to minister the life supply to the household of the Lord at the appointed time.

To be blessed [in Matthew 24:46-47] is to be rewarded with ruling authority in the manifestation of the kingdom. The faithful slave of the Lord will be set over all His possessions as a reward in the manifestation of the kingdom of the heavens. (Life-study of Matthew, pp. 741-742)

Today's Reading

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.

Some... may say that in all of Christianity they only saw the practice of good preachers speaking to a crowd. They never saw a meeting with so many standing up to speak... One after another stands up like popcorn popping,

花一样。…这正是我们所盼望有的。…这是圣经的教训（林前十四 24、26、29～32）。我们都必须学习尽功用。这就是为什么甚至在职事的聚会，我总是喜欢留下半小时给你们“爆玉米花”。不要粘在椅子上。…你必须跳起来说话。你说话就是按时分粮给主的家人。

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。…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。然而，如果我懒惰，没有读主的话；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。…忠信…等于殷勤，懒惰等于怠惰。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”。在主日上午、主日晚上、周二晚上、周五晚上，我们都有指定的时候。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。

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（李常受文集一九八五年第五册，六三二至六三六页）。

参读：马太福音生命读经，第六十三篇；包罗万有的基督，第六章。

[which] is altogether what we expect to have...This is the Bible's teaching (1 Cor. 14:24, 26, 29-32). We all have to learn to function. This is the reason that even in a ministry meeting, I always like to leave half an hour for you to "pop up." 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.

Whoever serves food knows the proper time. If you are serving food every day, you have to make breakfast, lunch, and dinner...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. Suppose, however, that I was sloppy, not reading the Word. If I did not labor adequately in the Word and came to 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... Faithful... equals diligent, and slothful equals lazy. 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. We have the proper time on the Lord's Day morning, on the Lord's Day evening, Tuesday evening, and Friday evening. 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 the sinners the proper food that 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. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 515-517)

Further Reading: Life-study of Matthew, msg. 63; CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 6

第四周■周二

晨兴喂养

约壹五 16 “人若看见他的弟兄犯了不至于死的罪，就当为他祈求，将生命赐给他，就是给那些犯了不至于死之罪的。…”

腓一 25 “我…仍要留下，继续与你们众人同住，使你们得到信仰上的进步和喜乐。”

你的责任，你的职责，乃是供应食物给〔信徒、召会、甚至所有在你身边的罪人〕。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，供应合式食物给主的家业，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，就算你不是到那里去教书而是去上课，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。

每一天都是指定的时候，让我们将合式食物供应给任何人。…我们都必须兴起并醒起来，殷勤、忠信、精明而不愚拙，按时将正确的食物供应给需要的人（李常受文集一九八五年第五册，六三六至六三七页）。

信息选读

〔在腓立比一章二十四至二十五节，〕使徒的考虑不是自私的，乃是为圣徒的缘故。他完全给主和

WEEK 4 — DAY 2

Morning Nourishment

1 John 5:16 If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death...

Phil. 1:25 ...I will remain and continue with you all for your progress and joy of the faith.

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, even if you are not going there to teach but to attend classes, 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.

Every day is a proper time for us to minister the proper food to anyone... We all have to rise up and wake up to be diligent, to be faithful, to be prudent and not foolish, to minister the proper food to the needy ones at the proper time. (CWVL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 517-518)

Today's Reading

In Philippians 1:24... the apostle's consideration was not selfish, but was for the sake of the saints. He was absolutely occupied by the Lord with the

召会所占有。保罗知道众召会需要更多基督的供应。

保罗是个满了基督的人。他说话，是说基督；他活着，是与基督同活；他工作，是与基督同工，并且把基督服事给众召会。为着召会的缘故，他愿意留在肉身，使他能够把基督服事给圣徒。

（二十五节）的信仰，指圣徒所相信的（犹3，提后四7）；进步，指生命的长大；喜乐，指对基督的享受。…无论保罗在监狱里，或不在监狱里，他总是圣徒们长进与喜乐的有力因素。因着他，众召会能够在生命里有长进，也能够满了对基督的享受。今天我们也该这样。…在身体生活里，急切需要一些人成为供应的管道。我们需要像保罗这样的肢体。当这样的肢体过去了，说真的，基督的传输就中断了。但是，只要这些肢体与我们同住，传输就源源不绝，不至减弱，我们也能在他们身上在基督里夸口。所有在地方召会中带头的人都该是这样的管道，都该是这种供应的凭借。

我们活着对圣徒该是非常要紧的。然而是不是这么要紧，要看我们活基督、供应基督并将基督灌输到别人里面的程度而定。原谅我这样说，在把基督灌输到召会里面这件事上，有些带头的人或活或死都没有多大的关系。然而有些人则不然，他们是继续与我们同住还是被主接去离开我们，与我们大有关系。我想到一个例子，我们非常亲爱的一位老弟兄，他的确是身体得供应的一个凭借。…这位弟兄仍留下或离世与主同在对我们太有关系了。我们每一个人也应该是这样的人。我们或活或死，对召会应该是非常要紧的。但这全在于我们有否活基督、显大基督、供应基督并从全人的深处把基督传输到圣徒里面。如果我们这样经历并享受基督，我们或留下或到主那里去与祂同在，对召会都关系重大（腓立比书生命读经，七一至七二、七五页）。

参读：腓立比书生命读经，第七篇；利未记生命读经，第三十六篇；路加福音生命读经，第二十七篇。

church. Paul realized that the churches needed more of the ministry of Christ.

Paul was a person full of Christ. When he spoke, he spoke Christ. When he lived, he lived with Christ. When he worked, he worked with Christ and ministered Christ to the churches. For the sake of the church, he was willing to remain in the flesh that he might minister Christ to the saints.

The faith [in verse 25] refers to what the saints believe in (Jude 3; 2 Tim. 4:7); progress, to the growth in life; and joy, to the enjoyment of Christ. Whether Paul was in prison or out of prison, he was a strong factor of the saints' progress and joy. Because of him the churches could have the growth in life and could be filled with the enjoyment of Christ. This should also be true of us today. In the Body life there is the urgent need of certain ones to function as channels of supply. We need members like Paul. When such members die, the transfusion of Christ is in a very real sense interrupted. But as long as such ones are with us, the transfusion continues unabated, and we can boast in them in Christ. The leading ones in all the local churches should be such channels, such means of supply.

Our living should matter greatly to the saints. But whether or not this is so depends on the degree to which we live Christ, minister Christ, and infuse others with Christ. I am sorry to say that, with respect to infusing Christ into the church, there are certain leading ones about whom it makes little difference whether they live or die. But with others their continuing with us or their being taken from us in death makes a great difference. I think of the example of a brother very dear to us, [who] surely was a means of supply to the Body... It made a difference to us whether this brother remained or went to be with the Lord. The same should be true of every one of us. It should matter to the church whether we live or die. But this depends on our living Christ, magnifying Christ, ministering Christ, and transfusing Christ from the depths of our being into that of the saints. If we experience Christ and enjoy Him in this way, it will make a difference to the church whether we remain or go to be with the Lord. (Life-study of Philippians, pp. 60-61, 63-64)

Further Reading: Life-study of Philippians, msg. 7; Life-study of Leviticus, msg. 36; Life-study of Luke, msg. 27

第四周■周三

晨兴喂养

亚四 12 “...在两个金嘴旁边，这两根流出金油的橄榄枝是什么意思？”

14 “他说，这是两个油的儿子，站在全地之主的旁边。”

林后三 6 “〔神〕使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。”

〔在撒迦利亚四章三节的〕两棵橄榄树，表征当时的大祭司约书亚和省长所罗巴伯；他们是两个油的儿子，被耶和华的灵充满，为着神殿的重建（3～6、12～14）。这两个油的儿子也预表世代末了三年半期间的两个见证人，他们要在灾难时作神的见证人，为着加强神的子民—以色列人和在基督里的信徒（启十一 3～12，十二 17）。…这两位〔见证人〕，摩西和以利亚，要在灾难期间扶持并供应受逼迫的以色列人和信徒（撒迦利亚书生命读经，四一二至四一三页）。

信息选读

以色列国是灯台，表征神的见证。神的见证需要照耀出来。要有这照耀就必须有焚烧；要有焚烧，就必须有橄榄油的供应；要有橄榄油，就必须有一些橄榄树。在灯台两边的两棵橄榄树，乃是两个油的儿子—约书亚和所罗巴伯。

在撒迦利亚四章十一节有两棵树，在十二节有两根枝子。两根枝子是两棵树的一部分。当灯台的灯盏缺了油，两棵树就来供应油，经过枝子将油流到

WEEK 4 — DAY 3

Morning Nourishment

Zech. 4:12 ...What are the two olive branches that are by the side of the two golden spouts, which empty the gold from themselves?

14 And he said, These are the two sons of oil, who stand by the Lord of the whole earth.

2 Cor. 3:6 [God] made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

[In Zechariah 4:3 the] two olive trees signify Joshua the high priest and Zerubbabel the governor at the time, who were the two sons of oil, filled with the Spirit of Jehovah for the rebuilding of God's temple (vv. 3-6, 12-14). The two sons of oil are also the two witnesses in the last three and a half years of the present age, who will be witnesses of God in the great tribulation for the strengthening of God's peoples—the Israelites and the believers in Christ (Rev. 11:3-12; 12:17)... These two [witnesses], Moses and Elijah, will support and supply the persecuted Israelites and the believers during the great tribulation. (Life-study of Zechariah, p. 28)

Today's Reading

The nation of Israel is the lampstand, signifying God's testimony. God's testimony needs the shining. For this shining there must be the burning, and in order for there to be the burning, there must be the supply of olive oil... To have the olive oil, there must be some olive trees. The two olive trees on the two sides of the lampstand are the two sons of oil, Joshua and Zerubbabel.

In Zechariah 4:11 there are two trees, and in verse 12, two branches. The two branches are part of the two trees. When the bowl of the lampstand is void of oil, the two trees will supply oil by flowing it out through the

两个金嘴里，然后油就从两个金嘴流到油碗里，再从油碗流到灯台里。

十二节说到两根橄榄枝。这两根枝子“流出金”。这里的“金”是指油。油和金乃是一。油是指那灵，那灵乃是神。不仅如此，按预表，金表征神。那充满油碗的金乃是那灵，那灵就是神；神是由金所表征的。我们将这事应用到今天的经历时，就看见从我们里面流出来的那灵就是神，而神就是金。因此，我们将基督供应给别人，用油供应他们的时候，实际上就是用神供应他们。神从我们流出来，流到他们里面。我们都该是橄榄树，从我们自己里面流出神来，流到别人里面。这样，借着那些作橄榄树，流出神的人，有需要的人就得着油的供应。

让我们进一步来看为什么两棵树被称为两根枝子。在三、四章里，同一个人所罗巴伯，由苗（三8）、树（四3、11）和枝（12）所表征。这指明所罗巴伯自己不是源头。他若凭自己是一棵完整的树，他就是源头。然而，他这棵树实际上是另一棵树的枝子，那棵树才是源头。再者，所罗巴伯也是另一棵树的苗；那棵树就是基督。基督是那独一的橄榄树；所罗巴伯和我们都是基督的枝子、枝条。…虽然基督是独一的橄榄树，但从祂已经有许多苗生出来了。这些苗的生出就是基督的分枝。如今这些枝子或苗，就是今天在地上的许多橄榄树。你不是这样的橄榄树么？我们作为真实的基督徒，乃是橄榄树。严格说来，我们是橄榄树，但不是个别的树，乃是基督这独一橄榄树的枝子。我们既是枝子，就需要用油，就是用那灵，供应别人，使他们被点活。赞美主，我们在基督里乃是以七倍加强的灵供应别人的橄榄树！（撒迦利亚书生命读经，四一三至四一五页）。

参读：撒迦利亚书生命读经，第五篇；为着建造基督的身体讲说基督，第三章。

branches and into the two spouts. The oil will then flow from the spouts into the bowl, and from the bowl into the lampstand.

The relative pronoun which in verse 12 refers not to the spouts but to the branches. These branches “empty the gold from themselves.” To empty the gold is to cause the gold to flow out. The word gold here refers to the oil. The oil and the gold are one. The oil denotes the Spirit, and the Spirit is God. Furthermore, in typology gold signifies God. The gold that fills the bowl is the Spirit; the Spirit is God; and God is typified by gold. As we apply this matter to our experience today, we see that the Spirit who flows out of us is God, and God is gold. Thus, when we minister Christ to others, supplying them with oil, we are actually supplying them with God. God is flowing out from us into them. We all should be olive trees emptying God from ourselves into others. In this way oil will be provided to the needy by those who are olive trees out of which God is flowing.

Let us consider further why the two trees are called two branches. In Zechariah 3 and 4 the same person, Zerubbabel, is signified by a shoot (3:8), a tree (4:3, 11), and a branch (v. 12). This indicates that Zerubbabel himself is not the source. If he were a tree complete in himself, he would be the source. However, he is a tree which is actually a branch of another tree, and that tree is the source. Moreover, Zerubbabel is also a shoot from the other tree. That tree is Christ. Christ is the unique olive tree, and both Zerubbabel and we ourselves are branches, offshoots, of Christ... Although Christ is the unique olive tree, out from Him many shoots have issued forth. The issuing forth of these shoots is Christ's branching out. These branches, or shoots, are now the many olive trees on earth today. Are you not such an olive tree? As bona fide Christians, we are olive trees. Strictly speaking, we are olive trees not in the sense of being separate trees but in the sense of being branches of Christ, the unique olive tree. As branches, we need to supply others with oil, that is, with the Spirit, that they may be enlivened. Praise the Lord that in Christ we are olive trees supplying others with the sevenfold Spirit! (Life-study of Zechariah, pp. 28-29)

Further Reading: Life-study of Zechariah, msg. 5; CWWL, 1988, vol. 1, “Speaking Christ for the Building Up of the Body of Christ,” ch. 3

第四周■周四

晨兴喂养

太二四 48 ~ 51 “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，把他割断，定他和假冒为善的人同受处分…”

（在马太二十四章四十八节，）恶仆是信徒，因他是主所派的（45）；他称主为“我的主人”；他相信主要来。四十九节说，那恶仆动手打那些和他同作奴仆的，又和酒醉的人一同吃喝。动手打同作奴仆的，就是虐待作同伴的信徒；和酒醉的人一同吃喝，就是与沉醉在属世事物里的世人为伴（马太福音生命读经，八二〇页）。

信息选读

那恶仆的问题不是他不晓得主要来，乃是他不盼望祂来。他不喜欢过一种为着主的来临预备好的生活。因此，当主回来时，祂要把他割断，定他和假冒为善的人同受处分。把他割断，指在主要来的荣耀中与主隔绝。这相当于银子比喻（太二五 14 ~ 30）中“扔在外面黑暗里”的结语。…主乃要把（恶仆）从祂自己将在的荣耀中割断。这等于扔在外面黑暗里。

凡被扔在外面黑暗里的，将要从主，从祂的同在，从祂的交通，并从祂将在的荣耀范围中被割断。这不是永远沉沦，乃是受时代的惩治。…主不会把责任指派给假信徒。那恶仆的确是得救的人。在马太福音这卷国度的书中，结局不是得救；结局乃是国

WEEK 4 — DAY 4

Morning Nourishment

Matt. 24:48-51 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, and will cut him asunder and appoint his portion with the hypocrites...

[In Matthew 24:48] the evil slave is a believer, because he is appointed by the Lord (v. 45), he calls the Lord “my master,” and he believes that the Lord is coming. Verse 49 says that the evil slave beats his fellow slaves and eats and drinks with the drunken. To beat the fellow slaves is to mistreat the fellow believers, and to eat and drink with the drunken is to keep company with worldly people, who are drunk with worldly things. (Life-study of Matthew, p. 742)

Today's Reading

The problem with the evil slave is not that he does not know that the Lord is coming, but that he does not expect Him. He does not like to live the kind of life that is prepared for the Lord's coming. Therefore, when the Lord comes back, He will cut him asunder and appoint his portion with the hypocrites. To cut him asunder means to cut him off. This signifies a separation from the Lord in His coming glory. This corresponds to being cast out into the outer darkness in the conclusion of the parable of the talents (Matt. 25:14-30)... The Lord... will cut [the evil slave] off from the glory in which He Himself will be. This is equal to being cast out into outer darkness.

Whoever is cast into outer darkness will be cut off from the Lord, from His presence, from His fellowship, and from the glorious sphere in which the Lord will be. This is not to perish eternally, but to be chastened dispensationally... The Lord would not assign duties to a false believer. Certainly the evil slave is a saved one. In Matthew, the book of the kingdom, the issue is not salvation.

度：我们将得着赏赐进入国度，或是将失去赏赐，失去国度的享受，并且遭受惩罚和管教，在那里哀哭切齿（马太福音生命读经，八二〇至八二一页）。

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。…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，许多圣徒都在动手打长老。

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。你也许不在别的时间暴露他，却借着你的祷告暴露他。神知道你的心。你的心和你祷告的意念不是那么纯净。你也许装作很属灵，不批评或论断人。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。…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：实行主当前行动之路，第七至十章。

The issue is the kingdom: whether we shall receive a reward to enter into the kingdom, or whether we shall lose the reward, miss the enjoyment of the kingdom, and suffer punishment and discipline where there will be weeping and gnashing of teeth. (Life-study of Matthew, pp. 742-743)

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... 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. Many of the saints are beating the elders.

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 may not expose him at other times, but you expose him through your prayers. God knows your heart. The intention in your heart and in your prayer is not so pure. You may pretend to be so spiritual, not criticizing or judging people. 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... 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: CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," chs. 7-10

第四周■周五

晨兴喂养

提后四 8 “从此以后，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。”

腓三 20 “我们的国籍乃是在诸天之上，我们也热切等待救主，就是主耶稣基督，从那里降临。”

我们既知道主的再来是如此宝贵，就该爱慕主的显现（提后四 8）。圣经末了结束于：“主耶稣啊，我愿你来！”（启二二 20）…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。…不要想我们既清楚主来临的兆头，就可以松懈，先爱世界，到了末七再追求主。…要相信主是可畏的。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。”（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，爱慕祂的显现，热切等待主来（腓三 20），并且常以此事为勉（李常受文集一九九〇年第三册，七〇九页）。

信息选读

保罗在提后四章一节对提摩太说，“我在神并那将要审判活人死人的基督耶稣面前，凭着祂的显现和祂的国度，郑重地嘱咐你。”那是保罗将要殉道之时的劝勉。他说那美好的仗他已经打过了，当跑

WEEK 4 — DAY 5

Morning Nourishment

2 Tim. 4:8 Henceforth 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.

Phil. 3:20 For our commonwealth exists in the heavens, from which also we eagerly await a Savior, the Lord Jesus Christ.

Since we know that the Lord's second coming is so precious, we should love the Lord's appearing (2 Tim. 4:8). The Bible concludes with "Come, Lord Jesus!" (Rev. 22:20)... 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... Do not think that since we are clear concerning the signs of the Lord's coming, we can be slothful and can first love the world and then pursue the Lord when the last week comes... We should believe that the Lord is to be feared. 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. (CWWL, 1990, vol. 3, "The Up-to-date Presentation of the God-ordained Way and the Signs concerning the Coming of Christ," p. 587)

Today's Reading

In 2 Timothy 4:1 Paul said to Timothy, "I solemnly charge you before God and Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom." This is an exhortation from Paul immediately before his martyrdom. He said that he had fought the good fight, he had finished the

的赛程他已经跑尽了，当守的信仰也已经守住了；在审判台前他必要得公义冠冕的赏赐；这冠冕也赏赐给凡爱主显现的人（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。

主来的时候要像贼一样，隐密地临到那些爱祂的人，把他们当作宝贝偷去，到祂天上的同在里（太二四 42）。因此我们需要儆醒并预备（二五 13，二四 44）。我们若要被提，就需要先被属天的气充满，在器皿里盛着油。我们若扎根在地上，天天被今生的思虑、属地的享乐所霸占，在那时候就无法被提。我们要回想罗得的妻子，她…变成盐柱，被撇在蒙羞之地。…我们若还贪爱世界，主就会把我们留下经过大灾难，叫我们蒙羞，直到我们成熟被提。

主也提醒我们要小心，时时儆醒，常常祈求，不可因酗酒（或放荡）、沉醉并今生的思虑，累住我们的心，以致大灾难的那日子如同网罗忽然临到我们。…我们需要护卫我们的心，完全把地位让给主，好叫我们能得胜，逃避这一切的事，得以站立在人子面前（路二一 34～36，参启十二 5～6、14）。

成熟不是一天的事，所以为着祂的来临，我们必须预备自己，爱祂并在祂里面长大，使我们在祂显现时得以成熟被提，并得赏赐（李常受文集一九九〇年第三册，七〇九至七一一页）。

参读：神命定之路最新的陈明与基督来临的兆头，第七篇。

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 (vv. 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.

When the Lord comes, He will come secretly as a thief to those who love Him and will steal them away as His treasures and bring them into His presence in the heavens (Matt. 24:42-43). Hence, we need to watch and be ready (25:13; 24:44). If we desire to be raptured, first we must be filled with the heavenly breath and have oil in our vessels. If we are rooted on the earth and occupied daily with the anxieties of this life and with earthly pleasures, we will not be raptured at that time. We should remember Lot's wife... She became a pillar of salt and was left to suffer in a place of shame... If we love the world, the Lord will leave us here to pass through the great tribulation so that we may be put to shame until we become mature and are raptured.

The Lord also reminded us to take heed to ourselves and to be watchful at every time, beseeching lest our hearts be weighed down with debauchery and drunkenness and the anxieties of life, and that the day of the great tribulation come upon us suddenly as a snare... We should guard our hearts and give all the room to the Lord so that we may prevail to escape all these things and stand before the Son of Man (Luke 21:34-36; cf. Rev. 12:5-6, 14).

To attain maturity is not an overnight matter. Therefore, for His coming we must prepare ourselves, love Him, and grow in Him, that at His appearing we may be mature to be raptured and receive the reward. (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: CWWL, 1990, vol. 3, "The Up-to-date Presentation of the God-ordained Way and the Signs concerning the Coming of Christ," ch. 7

第四周■周六

晨兴喂养

林后六 14 “你们跟不信的，不要不配地同负一轭，因为义和不法有什么合伙？光对黑暗有什么交通？”

提后二 22 “你要逃避青年人的私欲，同那清心呼求主的人，竭力追求公义、信、爱、和平。”

我们不该是那些“和酒醉的人一同吃喝”的人（太二四 49）。这比动手打同作奴仆的人飘离得更远、堕落得更甚。你堕落到世界里去了，成了一个爱世界的人。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。你若对召会生活没有兴趣，就绝不会批评长老。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，每个周末对他都是欢乐的周末，因为他正享受属世事物的麻醉（李常受文集一九八五年第五册，六六六页）。

信息选读

WEEK 4 — DAY 6

Morning Nourishment

2 Cor. 6:14 Do not become dissimilarly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness?

2 Tim. 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

We should not be one who “eats and drinks with the drunken” (Matt. 24:49). This is to drift away further, a further fall from beating the fellow slaves. You have fallen away to the world and have become a world lover. 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. If you were not interested in the church life, you would never criticize the elders. 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 may be a happy day to him, and nearly every weekend a pleasant weekend, because he is enjoying the stupefying of the worldly things. (CWWL, 1985, vol. 5, “The Way to Practice the Lord’s Present Move,” p. 540)

Today’s Reading

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（太二四48）。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，即使我们在退后的光景中，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从这样的联结中割断。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。

我们要成为忠信的，路就是散布主的话，这话对每一个饥渴的人乃是食物。主的家业不仅由信徒组成，也由罪人组成。谁要去喂养饥渴的罪人？我们都必须说，“我去！”我们必须去。…我们必须尽所能地传布神的话。

此外，我们必须靠着祂的怜悯，借着祂的恩典，尽所能不动手打同作奴仆的，就是同作信徒的。不要批评或埋怨他们；不要用消极的话说到他们，因为你没有时间这样作。你的口不是被造来批评的，乃是被造来说出基督的。批评弟兄们就是动手打同作奴仆的，这会使我们受惩治。我们也不该钻到世界里，与麻醉的属世之人一同享乐。我们必须是清明的人（李常受文集一九八五年第五册，六六八、六七一至六七二、六七四页）。

参读：生命课程，第三十五课。

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 (Matt. 24:48). 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.

The way to be faithful is to scatter the Lord's word, which is food to every hungry one. The Lord's household is composed not only of believers but also of sinners. Who will go to feed the hungry, sinful people? We all have to say, "Me!" We have to go... We must do everything that we can to spread the Word of God.

Also, by His mercy and through His grace we must do the best not to beat the fellow slaves, the fellow believers. Do not criticize or murmur about them. Do not speak anything negative about them, because you do not have the time to do it. Your mouth was not made for criticizing but for speaking forth Christ. To criticize the brothers is to beat the fellow slaves. This will cause us to be punished. We should also not go into the world to enjoy ourselves with the stupefied, drugged, and worldly people. We have to be the sober ones. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 541-542, 544-546)

Further Reading: Life Lessons, vol. 3, lsn. 35

第四周诗歌

WEEK 4 — HYMN

755

荣耀的盼望 — 等候与儆醒

11 9 11 9 副 (英 956)

降 A 大调

4/4

5̣ · 5̣ 6̣ · 5̣ 3 1 | 2̣ · 1̣ 6̣ · 7̣ 1 - | 7̣ · 1̣ 2̣ · 1̣
 一 基督快要再临, 日子已紧近; 有福脚声
 3̣ · 2̣ 4̣ · 7̣ | 1 - - 0 | 5̣ · 5̣ 6̣ · 5̣ 3 1 | 2̣ · 1̣
 隐 约 可 听 闻。 醒 哉! 醒 哉! 圣 民, 等 候
 6̣ · 7̣ 1 - | 7̣ · 1̣ 2̣ · 1̣ 3̣ · 2̣ 4̣ · 7̣ | 1 - - 0 |
 要 儆 心; 被 提 见 主 喜 乐 无 穷 尽。
 3 3 5̣ · 4̣ 2̣ · 7̣ | 1 1 3 - | 6̣ 6̣ 2̣ · 3̣
 (副) 荣 耀! 荣 耀! 基 督 快 再 临, 荣 耀! 荣 耀!
 2 - 1 | 7 6 5 0 | 5 · 5 6 · 5 3 1 | 2 · 1
 圣 者 要 欢 欣, 贱 体 变 成 荣 身, 与 主
 6 · 7 1 - | 7 · 1 2 · 1 3 · 2 4 · 7 | 1 - - 0 ||
 永 相 亲, 自 由, 荣 耀, 同 主 享 福 分。

- 二 基督快要再临, 晨星要显身; 黑夜已深, 白昼将临近。
醒哉! 醒哉! 圣民, 与俗莫浮沉; 得蒙保守免去大灾辰。
- 三 基督快要再临, 赏赐祂仆人; 凡爱祂者, 冠冕必有分。
醒哉! 醒哉! 圣民, 莫把世界珍; 爱主, 事主, 尽性又尽心。
- (副) 荣耀! 荣耀! 基督快再临, 荣耀! 荣耀! 胜者要欢欣,
听主称赞声音, 说: “好! 我仆人, 你可进来享受我福分。”
- 四 基督快要再临, 得国作大君; 撒但被擒, 万民来归顺。
醒哉! 醒哉! 圣民, 努力向前奔, 进入天国作王何荣尊。

Soon our Lord will come, the day is drawing nigh

Hope of Glory — Waiting and Watching

956

1. Soon our Lord will come, the day is draw-ing nigh, Sound of His approaching we can hear.
 Watchful we must be and al-ways on alert That the Lord our hearts with rap-ture cheer.
 (C) Glo - ry! glo - ry! Christ will come a - gain! Glo - ry! glo - ry! We with Him shall reign!
 With a glo-rious bod - y, ev - er with the Lord, Sing-ing all His praise with glad accord.

2. Soon our Lord will come, the Morning Star appear;
Night is deep, and soon will dawn the day.
Never with the current of the age we go,
That from trials we'll be kept away.
3. Soon our Lord will come His servants to reward;
Those who love Him then the crown will share.
Watchful we must be and treasure not the world,
Love and serve the Lord, His burden bear.
4. Soon our Lord will come and in His kingdom reign;
Satan will be bound, the world subdued.
We must fight the battle, overcome the foe,
On His throne He then will us include.

第五周

借着复兴的生活并牧养的工作，
而为着主的来临将自己预备好

诗歌：665

读经：林后四 16～18，约二一 15～17

【周一、周二】

壹 我们要为着主的来临将自己预备好，就需要借着复兴的生活（日日得更新的生活—林后四 16～18），而维持我们的得胜；这更新必须每早晨都新而又新（太十三 43，路一 78～79，箴四 18，士五 31）：

一我们必须每日清晨享受主，有新的起头—诗一一九 147～148。

二我们每天早晨都该让主耶稣，我们的日头，在我们里面升起，使我们得着更新—路一 78～79，玛四 2，士五 31：

1 我们每天早晨都该早起与主交通；我们可以祷告：“主啊，谢谢你，又是一个新的起头，愿这一天是我人生中可纪念的一天”；这就是晨晨复兴。

2 我们应当每早晨靠着基督作我们的赎罪祭，献上祂作燔祭和平安祭，好有一个新的起头；我们不但要天天这样作，还要作得有味道，有深度—利六

Week Five

Making Ourselves Ready for the Lord's Coming by Having a Revived Living and a Labor of Shepherding

Hymns: 922

Scripture Reading: 2 Cor. 4:16-18; John 21:15-17

§ Day 1 & Day 2

I. In order to make ourselves ready for the Lord's coming, we need to maintain our victory by having a revived living, a living of being renewed day by day (2 Cor. 4:16-18); this renewal has to be refreshed every morning (Matt. 13:43; Luke 1:78-79; Prov. 4:18; Judg. 5:31):

A. We must enjoy the Lord early in the morning to have a new start of each day—Psa. 119:147-148.

B. Every morning we should allow the Lord Jesus, our Sun, to rise up in us so that we can be renewed—Luke 1:78-79; Mal. 4:2; Judg. 5:31:

1. We should rise up early in the morning to fellowship with the Lord, and we can pray, “Thank You, Lord, for a new beginning; may this day be a memorable day in my life”; this is what we call a morning-by-morning revival.

2. Every morning we should offer up Christ as our burnt offering and peace offering, based upon His being our sin offering, so that we may have a new beginning; not only must we do this every day, but we

12 ~ 13。

3 每早晨以基督为我们的燔祭，就是取用祂作那过着绝对满足神之生活的一位，并作那使我们能过这样生活的生命——9，六 12 ~ 13，约五 19、30，六 38，七 18，八 29。

三我们要过复兴的生活，就必须是爱主到极点，并向祂活的人，每天以最完满的享受并赢得基督为目标——林前二 9，林后五 14 ~ 15，腓三 14。

【周三】

四我们必须是那些过祭坛和帐棚生活的人——创十二 7 ~ 8，十三 3 ~ 4、18：

1 神向我们的显现产生我们的奉献，使我们筑坛；坛是为着敬拜神，将我们一切所是并所有，为着神的定旨献给神；筑坛的意义就是我们的生活是为着神，神是我们的生命，并且我们生活的意义就是神——八 20 ~ 21 上，出二九 18 ~ 22。

2 过帐棚的生活是我们宣告自己在地上是客旅，是寄居的，寻找更美的家乡，并热切等候神所建筑的城新耶路撒冷——来十一 9 ~ 10、13、16。

五每天有更新的复兴，就是每天有新鲜的变化；我们若一生都在这样的变化中，就能在主的生命里长大，以致成熟——罗十二 2，林后三 18，来六 1 上。

【周四】

六我们凭四个项目而日日得更新：十字架（林后四 10 ~ 12、16 ~ 18）；圣灵，凭圣灵我们就因神圣的生命得着重修、再制和改造（多三 5）；我们调

must also do it with sweetness and depth—Lev. 6:12-13.

3. To take Christ as our burnt offering every morning is to take Him as the One who lived a life absolutely for God's satisfaction and as the life that enables us to have such a living—1:9; 6:12-13; John 5:19, 30; 6:38; 7:18; 8:29.

C. In order to have a revived living, we must be those who love the Lord to the uttermost and live to Him with the daily goal of having the fullest enjoyment and gaining of Christ—1 Cor. 2:9; 2 Cor. 5:14-15; Phil. 3:14.

§ Day 3

D. We must be those who live the life of the altar and the tent—Gen. 12:7-8; 13:3-4, 18:

1. God's appearing to us issues in our consecration, causing us to build an altar; an altar is for worshipping God by offering all that we are and have to God for His purpose; building an altar means that our life is for God, that God is our life, and that the meaning of our life is God—8:20-21a; Exo. 29:18-22.

2. To live the life of the tent is our declaration that we are strangers and sojourners on the earth who are seeking a better country and eagerly waiting for the God-built city, the New Jerusalem—Heb. 11:9-10, 13, 16.

E. To have a revival that is renewed daily is to have a transformation that is fresh daily; if we remain in this transformation our whole life, we will grow in the life of the Lord until we are matured—Rom. 12:2; 2 Cor. 3:18; Heb. 6:1a.

§ Day 4

F. We are renewed day by day through four items: the cross (2 Cor. 4:10-12, 16-18); the Holy Spirit by which we are reconditioned, remade, and remodeled with the divine life (Titus 3:5); our mingled spirit (Eph. 4:23);

和的灵（弗四 23）；以及神的圣言（五 26）。

七我们需要在新样里来赴主的筵席（太二六 29）；主绝不吃喝旧的筵席；我们需要学习说，“对不起，请赦免我”，借以得更新。

八当我们在苦难中，我们需要每早晨接受主新的怜恤，好使我们经历祂的更新；不然，我们就依旧不变，我们所经过的苦难就是徒然的一哀三 22～24，林后四 16～18。

【周五】

贰我们要为着主的来临将自己预备好，就需要借着有分于基督天上的职事，喂养祂的小羊并牧养祂的羊，以照顾神的羊群，就是召会，结果带进基督的身体，而维持我们的得胜—约二一 15～17，彼前二 25，五 1～4，来十三 20～21：

一我们必须照着主耶稣尽职的榜样牧养人，以完成神永远的经纶—太九 36，约十 11，来十三 20，彼前五 4：

1 我们没有父的爱和赦免的心，也没有救主牧养和寻找的灵，这是我们不结果子的原因—路十五 1～24。

2 我们必须在耶稣的人性里顾惜人（使他们快乐，并使他们觉得愉快和舒适）（太九 10，路七 34）；我们必须在基督的神性里喂养人（以那在三个时期中尽其职事之包罗万有的基督喂养他们）（太二四 45～47）。

3 基督必须经过撒玛利亚，特意绕道去叙加，要得着

and the holy word of God (5:26).

G. We need to come to the Lord's table in newness (Matt. 26:29); the Lord never takes an old table; we need to be renewed by learning to say, "I'm sorry; forgive me."

H. While we are in the midst of suffering, we need to receive the Lord's new compassions every morning so that we may experience His renewing; otherwise, we will remain the same, and the suffering we pass through will be in vain—Lam. 3:22-24; 2 Cor. 4:16-18.

§ Day 5

II. In order to make ourselves ready for the Lord's coming, we need to maintain our victory by participating in Christ's heavenly ministry to feed His lambs and shepherd His sheep in order to take care of God's flock, which is the church that issues in the Body of Christ—John 21:15-17; 1 Pet. 2:25; 5:1-4; Heb. 13:20-21:

A. We need to shepherd people according to the pattern of the Lord Jesus in His ministry for carrying out God's eternal economy—Matt. 9:36; John 10:11; Heb. 13:20; 1 Pet. 5:4:

1. Our not having the Father's loving and forgiving heart and the Savior's shepherding and seeking spirit is the reason for our barrenness—Luke 15:1-24.

2. We need to cherish people (to make them happy and to make them feel pleasant and comfortable) in the humanity of Jesus (Matt. 9:10; Luke 7:34); we need to nourish people (to feed them with the all-inclusive Christ in His ministry of three stages) in the divinity of Christ (Matt. 24:45-47).

3. Christ had to pass through Samaria, purposely detouring to Sychar to

一个不道德的妇人，借着请那妇人给祂水喝而顾惜她，好用涌流的三一神作生命水的河喂养她—约四 3 ~ 14。

- 4 主是没有罪的一位，但祂不定罪那行淫的妇人，却顾惜她，在法理一面赦免她的罪，并在生机一面使她从罪得自由（八 1 ~ 11、32、36）；基督借着钉十字架而拯救的一个人，乃是一个判处死刑的强盗，这也是很有意义的（路二三 42 ~ 43）。
- 5 主到耶利哥，只是为着要探访并得着一个人，就是税吏长，而祂的传扬乃是一种牧养（十九 1 ~ 10）；祂也借着给孩子们按手，而顾惜那些父母（太十九 13 ~ 15）。
- 6 升天的主乃是“行走的基督”并“说话的那灵”，照顾作为金灯台的众召会；祂在众召会中间行走，要察知每一个召会的光景，然后祂就照着所看见的对我们说话，使众召会所有的圣徒都能新陈代谢并生机地被变化，目的是要使他们成为祂的得胜者—启一 12 ~ 13，二 1、7。

【周六】

二我们必须照着使徒保罗的榜样牧养人；保罗牧养圣徒，就像乳养的母亲和劝勉的父亲一样，照顾神的群羊—帖前二 7 ~ 8、11 ~ 12，提前一 16，徒二十 28：

- 1 保罗牧养在以弗所的圣徒，“或在公众面前，或挨家挨户”教导他们（20），并且流泪劝戒每一位圣徒，三年之久（31、19），将神一切的旨意告诉他们（27）。
- 2 保罗亲密地关切信徒（林后七 2 ~ 7，门 7、12），

gain one immoral woman, cherishing her by asking her to give Him something to drink in order to nourish her with the flowing Triune God as the river of water of life—John 4:3-14.

4. As the One without sin, He did not condemn the adulterous woman but cherished her for the forgiveness of her sins judicially and for the setting free from her sins organically (8:1-11, 32, 36); it is also significant that the first one saved by Christ through His crucifixion was a robber sentenced to death (Luke 23:42-43).
5. The Lord went to Jericho just to visit and gain one person, a chief tax collector, and His preaching was a shepherding (19:1-10); He also cherished the parents by laying His hands on their children (Matt. 19:13-15).
6. In His caring for the churches as the golden lampstands, the ascended Lord is the “walking Christ” and the “speaking Spirit”; by His walking in the midst of the churches, He gets to know the condition of each church, and then according to what He sees, He speaks to us so that all the saints in the churches might be metabolically and organically transformed with the aim of making them His overcomers—Rev. 1:12-13; 2:1, 7.

§ Day 6

B. We need to shepherd people according to the pattern of the apostle Paul, who shepherded the saints as a nursing mother and an exhorting father in order to take care of God's flock—1 Thes. 2:7-8, 11-12; 1 Tim. 1:16; Acts 20:28:

1. Paul shepherded the saints in Ephesus by teaching them “publicly and from house to house” (v. 20) and by admonishing each one of the saints with tears for three years (vv. 31, 19), declaring to them all the counsel of God (v. 27).
2. Paul had an intimate concern for the believers (2 Cor. 7:2-7; Philem.

他下到软弱之人的水平上，好能得着他们（林后十一 28 ~ 29，林前九 22，参太十二 20）。

- 3 为着圣徒的缘故，保罗乐意花费他所有的，指他的财物；并花费他所是的，指他这人（林后十二 15）；他是奠祭，与基督这产生酒者是一，牺牲他自己，使别人得以享受基督（腓二 17，士九 13，弗三 2）。
- 4 保罗凭灵而行而尊重神，好叫他能将那灵服事给人，而尊重人—林后三 3、6、8，加五 16、25，士九 9。
- 5 保罗在他的教训里指明，召会是养育人的家，是医治并恢复人的医院，也是教导并造就人的学校—弗二 19，帖前五 14，林前十四 31。
- 6 保罗启示，我们为着建造基督的身体，要成为什么或要作什么，极超越的路乃是爱；爱有效能—八 1，十二 31，十三 4 ~ 8 上，弗一 4，三 17，四 2、15 ~ 16，五 2，六 24，启二 4 ~ 5，西一 18 下，帖前一 3。

7, 12), and he came down to the weak ones' level so that he could gain them (2 Cor. 11:28-29; 1 Cor. 9:22; cf. Matt. 12:20).

3. Paul was willing to spend what he had, referring to his possessions, and to spend what he was, referring to his being, for the sake of the saints (2 Cor. 12:15); he was a drink offering, one with Christ as the wine producer, sacrificing himself for others' enjoyment of Christ (Phil. 2:17; Judg. 9:13; Eph. 3:2).
4. Paul walked by the Spirit to honor God so that he could minister the Spirit to honor man—2 Cor. 3:3, 6, 8; Gal. 5:16, 25; Judg. 9:9.
5. Paul indicated in his teaching that the church is a home to raise up people, a hospital to heal and recover them, and a school to teach and edify them—Eph. 2:19; 1 Thes. 5:14; 1 Cor. 14:31.
6. Paul revealed that love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ; love prevails—8:1; 12:31; 13:4-8a; Eph. 1:4; 3:17; 4:2, 15-16; 5:2; 6:24; Rev. 2:4-5; Col. 1:18b; 1 Thes. 1:3.

第五周■周一

晨兴喂养

弗四 12 “为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”

16 “…全身…叫身体渐渐长大，以致在爱里把自己建造起来。”

林前十四 26 “…各人或有诗歌，或有教训，或有启示，或有方言，或有翻出来的话，凡事都当为建造。”

你们若是有心，从这个时候起，天天有新的复兴，过得胜的生活，一切摆上为着主，尽力抓住时间接触人，照顾一个一个的弟兄姊妹。不必盼望一下子接触许多人，要细水长流，才有果效。

若是你每天接触一位，一年就接触了三百六十五位；若是一个地方有三位长老，天天都接触人，一年之中，就可以把众圣徒接触许多遍。这个果效要比讲多少篇道有用得多！今天弟兄姊妹需要帮助的很多，所以我们必须尽力的接触他们，用爱关心、照顾他们，尽所能的帮助、牧养他们（李常受文集一九八八年第四册，五八至五九页）。

信息选读

现在我们必须恢复〔把时间和全人拚上去，尽力接触人并牧养人〕。唯有这样，以弗所四章十二至十六节所说基督身体的生机建造，与林前十四章二十六节所说相互性的聚会，才能在我们中间实行并应验。为此，我们必须有晨晨复兴，日日得胜的生活作基础；并且有这种爱主的生活和工作，来维

WEEK 5 — DAY 1

Morning Nourishment

Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

16... All the Body...causes the growth of the Body unto the building up of itself in love.

1 Cor. 14:26 ...Each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

If you have a heart for the Lord, from now on you should have a revival every day to live the overcoming life, to consecrate everything for the Lord, and to strive to redeem every bit of time to contact people. Care for the saints one by one. Do not hope to contact too many people all at once. The most effective way is the slow and sure way.

If you contact one person a day, in a year you will have contacted three hundred and sixty-five persons. If a church has three elders and each contacts people every day, in a year's time they will be able to contact all the saints many times. The effect of this is much higher than giving many messages. Today there are many brothers and sisters who need help. Hence, we have to do our best to contact them, to be concerned and care for them in love, and to strive to help and shepherd them. (CWWL, 1988, vol. 4, "A Timely Trumpeting and the Present Need," pp. 44-45)

Today's Reading

Now we must recover this matter [of giving our all and our time to contact and shepherd people]. Only by this will the organic building up of the Body of Christ in Ephesians 4:12-16 and the meetings of mutuality in 1 Corinthians 14:26 be realized and practiced among us. For this we need a daily revival and a daily overcoming as the base. We also need a life and a work that flow out from the love of the Lord in order to maintain our victory.

持我们的得胜。若没有复兴的生活并牧养的工作，我们无法一直得胜，无法维持在得胜里；能把我们维持在得胜里的，就是这种爱主的生活和爱主的工作。这两面我们都需要（李常受文集一九八八年第四册，五九至六〇页）。

基督徒的争战，乃是为着免去失败，不是为着争取得胜。我们是已经得胜了，我们是从得胜出去争战，为要保守已有的得胜；…得胜是已经在我们手里的东西。以弗所书所说的争战，乃是得胜者的打仗，不是借着争战来作得胜者。我们必须分别这一个。

撒但怎样试探你？撒但是要叫你忘记你自己的地位，叫你忘记你自己的得胜，或者看不见你自己的得胜。你如果接受他这样的试探，你就越过越觉得得胜离开你远，就越越过摸不着得胜。我们要记得，主耶稣的得胜是完全到一个地步，把你整个一生都包括在里面！你一信就得胜。撒但乃是已经失败的，我们乃是已经在基督里面得胜的。撒但想要来偷去我们的得胜，偷去我们所已经得着的得胜。…如果我们晓得我们是得胜的，他就不能作什么。

所以，我们是借着主耶稣的工作来对付撒但的工作，我们是借着祂的显现，借着祂的死，借着祂的复活，借着祂的升天来抵挡撒但。我们今天是站在主所成功的一切工作上。如果撒但来攻击你，你千万不要有一点意念想要得胜；你只要有一点“我要得胜”的感觉，你就已经失败了，因为这一个地位是错的。一个人想要得胜，与一个人知道自己已经得胜而去抵挡，这里面的分别不知道有多大。…这一件事的的确确需要启示。我们必须看见主的显现，我们必须看见主的死，我们必须看见主的复活，我们必须看见主的升天，这一切我们都必须知道（倪柝声文集第三辑第四册，二二七至二二八页）。

参读：当前的角声与当前的需要，第四篇；初信造就，第四十三篇。

If we do not have a revived living or a labor in shepherding, we will not be overcoming for long; there will be no way for us to maintain our victory. What maintains us in the victory is a life and work of love toward the Lord. We need both these aspects. (CWWL, 1988, vol. 4, "A Timely Trumpeting and the Present Need," p. 46)

Christian warfare is a matter of warding off defeat; it is not a matter of fighting for victory. We have already overcome. We fight from the position of victory, and we fight to maintain our victory... Victory is something that is in our hands. The warfare spoken of in Ephesians is the warfare of the overcomers. We do not become overcomers through fighting. We need to distinguish between these two things.

How does Satan tempt us? He causes us to forget our own position and our victory. He blinds our eyes to our own victory. If we give in to his tactics, we will feel that victory is far away and beyond our reach. We must remember that the victory of the Lord is complete. It is so complete that our whole life is included in this victory! Once we believe, we overcome. Satan is defeated and we have overcome in Christ. Satan wants to steal away the victory which we have gained... If we know our victory, his work will fail.

Therefore, we counter the work of Satan with the work of the Lord Jesus. We withstand Satan through the Lord's manifestation, death, resurrection, and ascension. We are standing today upon the accomplished work of the Lord. We do not need to try to overcome in any way when Satan attacks us. Once we have the slightest thought of trying to overcome, we have failed, because our position is wrong. How great is the difference between a person who tries to overcome and one who withstands by knowing that he has already overcome. This matter indeed needs revelation. We need to see the manifestation of the Lord. We need to see His death, resurrection, and ascension. We need to know all these things. (CWWN, vol. 50, "Messages for Building Up New Believers (3)," p. 741)

Further Reading: CWWL, 1988, vol. 4, "A Timely Trumpeting and the Present Need," ch. 4; CWWN, vol. 50, "Messages for Building Up New Believers (3)," ch. 43

第五周■周二

晨兴喂养

林后四 16 “所以我们不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。”

箴四 18 “但义人的途径好像黎明的光，越照越明，直到日午。”

在马太十三章四十三节，得胜者被比作太阳，在他们父的国里发光。每早晨太阳都重新升起。我们若成为得胜者，就是太阳，我们也必须每早晨起来得主复兴。箴言四章十八节说，“义人的途径好像黎明的光，越照越明，直到日午。”我们应当跟随太阳，每早晨得复兴，有新的开始。我们的途径就好像黎明的光，越照越明，直到日午。我很喜欢保罗在林后四章十六节的用辞——“日日”。基督徒的生活不是仅有一日。我们是日日在更新。这就是说我们必须日复一日得主复兴。我们昨晨也许有一次复兴，可是今晨我们还需要另一次复兴，明晨更需要另一次复兴。每一年，我们都需要三百六十五个复兴，好叫我们日日都得更新（李常受文集一九八九年第二册，四三七至四三八页）。

信息选读

每一天都更新，并且新而又新（林后四 16）。我们今天所需要的，就是这种里面生命中的复兴，不是外面的一个举动或彰显。神给自然界也有这样的定律，…随着日头的升起，每一天都有新的起头，都是一次更新。我们基督徒的生活也是这样，每天早晨都该让主耶稣，我们的日头在我们里面升起，使我们得着更新。

WEEK 5 — DAY 2

Morning Nourishment

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

Prov. 4:18 But the path of the righteous is like the light of dawn, which shines brighter and brighter until the full day.

In Matthew 13:43 the overcomers are likened to the sun shining forth in the kingdom of their Father. The sun rises afresh every morning. If we are to be the overcomers, the sun, we must also rise up every morning to be revived by the Lord... We should follow the sun to be revived and to have a new start every morning [cf. Prov. 4:18]. Our path is like the dawning light that shines more and more until the full day. I like Paul's expression in 2 Corinthians 4:16—"day by day." The Christian life does not only have one day. We are being renewed day by day. This means that day after day we have to be revived by the Lord. Yesterday morning we may have had a revival, but this morning we need another one, and tomorrow we need another one. Every year we need three hundred sixty-five revivals to be renewed day by day. (CWWL, 1989, vol. 2, "Being Renewed Day by Day," p. 351)

Today's Reading

Every day we need a renewal, and this renewal has to be refreshed day by day [cf. 2 Cor. 4:16]. What we need today is this kind of renewal in the inner life as opposed to a renewal in outward actions or expression. God has set up a natural law that the rising of the sun affords a new beginning and a fresh renewal every day...The same is true with our Christian life. Every morning we should allow the Lord Jesus, our Sun, to rise up in us so that we can be renewed.

为着配合这事，你们每天早晨最好能够早起；为要早起，就必须早睡。…早起对基督徒有莫大的益处。每天当太阳升起的时候，就是我们起床和主交通的时候。我们要向主祷告：“主啊，谢谢你，又是一个新的起头，愿这一天是我人生中可纪念的一天。”我们这样一面在主面前有新的奉献，新的仰望，一面从主有新的领受，得着新的开启。有了这许多“新的”，结果，自然就带进一个复兴。这就是晨晨复兴，也就是保罗所说的，日日更新。这样的更新乃是发生在每天的清晨。我希望这件事在我们中间能好好实行。所有的同工配着长老们，在各地要吹这个号，唤醒众圣徒，个个早睡早起。一早起来，就先与主有好的接触。不管别的事情多忙，多重要，都要等到和主接触之后再去作。

早晨这样与主的接触，最好是半小时，最少也该有一刻钟。这应该是很容易作到的。利未记六章十二节告诉我们：“祭司要每早晨在〔祭坛〕上面烧柴，把燔祭摆列在上面。”这说出我们应当在每个早晨靠着主作我们的赎罪祭，献上基督为燔祭，好主面前有一个新的起头。我们不但要天天这样作，还要作得有味道，有深度。所以早晨这十五分钟，不重在祷告祈求，乃重在和主有直接的接触，对祂说话，也听祂说话。因此，最好配上几节圣经，借着祷读主话享受主，并被主充满，这就使我们有新的起头，新的复兴（李常受文集一九八八年第四册，五〇至五二页）。

参读：日日在更新，第一至二章；主恢复当前的进展，第二至三章。

In order to achieve this, all of you should rise up early in the morning. But to rise up early, one must go to bed early... Early rising affords tremendous benefits for a Christian. Every morning when the sun rises up, it is time for us to rise up to fellowship with the Lord. We should pray to the Lord, "Thank You, Lord, for a new beginning. May this day be a memorable day in my life." On the one hand, we have such a fresh consecration and waiting before the Lord; on the other hand, we receive from Him fresh bestowals and enlightenings. With all this freshness, we will naturally have a revival. This is what we call a morning-by-morning revival. It is also what Paul described as the renewing day by day. This renewal happens early every morning. I hope that this matter would be practiced properly among us. All the co-workers with the elders should trumpet this call in all the places, awakening all the saints to go to bed early and rise up early. As soon as we get up, we should have a good touch with the Lord. No matter how busy we are or how important other things are, we must put them aside until we have a touch with the Lord.

This touch with the Lord should preferably be for half an hour. At the very least, it should be for fifteen minutes. This should be something very easy for us to do. Leviticus 6:12 tells us that "the priest shall burn wood on it [the altar] every morning, and he shall lay the burnt offering in order upon it." This indicates that every morning we should offer up Christ as our burnt offering based upon His being our sin offering so that we may have a new beginning. Not only must we do this every day; we must also do it with sweetness and depth. The fifteen minutes in the morning is not mainly for prayer or supplication; rather, it is for a direct touch with the Lord by which we speak to Him and He speaks to us. For this reason, the best way is to spend this time on a few verses so that we may be filled by the Lord through pray-reading His Word in an enjoyable way. In this way we will have a new beginning and a fresh revival. (CWWL, 1988, vol. 4, "A Timely Trumpeting and the Present Need," pp. 39-40)

Further Reading: CWWL, 1989, vol. 2, "Being Renewed Day by Day," chs. 1-2; CWWL, 1988, vol. 4, "The Present Advance of the Lord's Recovery," chs. 2-3

第五周■周三

晨兴喂养

创十二7~8 “耶和华向亚伯兰显现，说，我要把这地赐给你的后裔。亚伯兰就在那里为向他显现的耶和华筑了一座坛。从那里他又迁到伯特利东边的山，支搭帐棚；…他在那里又为耶和华筑了一座坛，并且呼求耶和华的名。”

基督徒的生活，是一种祭坛和帐棚的生活。祭坛是向着神的，帐棚是向着世界的。神对于祂儿女们的要求，就是要他们在神的面前有祭坛，在地上有帐棚。…祭坛和帐棚是连在一起的，是人没有方法分开的。…创世记十二章七节…给我们看见，祭坛是根据于神的显现，…谁也不能将他自己奉献给神，而他是没有遇见神的；谁也不能把一切都摆在祭坛上，而是没有神的显现的。奉献不是由于人的劝勉，不是由于人的催促，乃是由于神的显现。如果神没有向人显现，那就没有一个人是能自动把他所有的都摆在祭坛上的。…如果有一天，我们遇见主，那一个遇见，就自然而然产生奉献。只要你遇见神一下，只要你看见神一下，你就不是你自己的。神是遇见不得的！人一遇见神，人就没有方法为自己活着（倪柝声文集第二辑第十七册，一一六至一一七页）。

信息选读

神的显现里面有无穷无尽的能力，那一个显现把你一生的道路都改变了。基督徒为神活着的能力是在乎看见神！哦，不是我要立志事奉神就能事奉神，不是我要筑祭坛就能筑祭坛，乃是要有神的显现。…神向亚伯拉罕显现，亚伯拉罕就筑了一座坛。这里的坛不是献赎罪祭的坛，这里的坛乃是献燔祭的坛。赎罪祭是为着我自己赎罪，燔祭是将我自己奉献给

WEEK 5 — DAY 3

Morning Nourishment

Gen. 12:7-8 And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him. And he proceeded from there to the mountain on the east of Bethel...; and there he built an altar to Jehovah and called upon the name of Jehovah.

The life of a Christian is the life of the altar and the tent. The altar is toward God, while the tent is toward the world. In His presence, God requires that His children have an altar and on the earth that they have a tent... The altar and the tent are interrelated; they cannot be separated. [In] Genesis 12:7...we see that the altar is based on God's appearance... No one can offer himself to God unless he has first met God. Unless God has appeared to a man, he cannot offer his all to God. Consecration is not the result of man's exhortation or persuasion but of God's revelation. No one can voluntarily offer up all he has on the altar if God has not first appeared to him... When man meets God, consecration takes place spontaneously in his life. If you catch sight of God just once and touch God just once, you are no longer your own. God is Someone who cannot be touched lightly! Once a man touches God, he can no longer live for himself. (CWWN, vol. 37, p. 89)

Today's Reading

God's appearance brings with it inexhaustible power. Such an appearance will alter the whole course of a person's life. For a Christian, the power to live for God is based on his vision of God. Oh! It is not our decision to serve the Lord that enables us to serve Him. It is not our will to build an altar that produces an altar. An altar is built when God comes to a man. God appeared to Abraham, and Abraham built an altar. This altar was not for a sin offering but for a burnt offering. A sin offering is for redemption, while a burnt

神。这里的祭坛不是指着主耶稣怎样替我们死说的，乃是指着我们怎样将自己奉献给神说的。这里的祭坛，就是罗马十二章那一类的祭坛。

祭坛的结局，是引到帐棚去（创十二8）。…等到（亚伯拉罕）有了祭坛之后，神的话才给我们看见帐棚。…帐棚的意思是流动的，是不扎根的。神要借着祭坛来对付你自己，神要借着帐棚来对付属乎你的东西。亚伯拉罕有祭坛，他把祂的一切给了神，那么是不是从今以后亚伯拉罕连身上的衣服都没有了？不，亚伯拉罕还有牛，还有羊，还有许多东西。但是，亚伯拉罕是住在帐棚里的人。换句话说，祭坛所余剩的东西，只能保留在帐棚里。…这些从祭坛上留下给你的东西，你只能保守在帐棚里。

求神赐恩给我们，叫我们在祂面前看见奉献的紧要，叫我们活出祭坛和帐棚的生活（倪柝声文集第二辑第十七册，一一八至一二一、一二五页）。

日日更新的复兴，是带着变化的。罗马十二章二节：“借着心思的更新而变化。”林后三章十八节也说，“我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”这给我们看见，变化是借着观看主而来的。…我们越观看祂，就越返照主的荣光，渐渐变成主的形像，从一种程度的荣耀，到另一种程度的荣耀。这乃是从主灵变化成的，不仅是复兴，更是变化。所以，每天早晨有新的复兴，就是每天早晨有新的变化。只要我们一生的年日都在这样的变化中，我们就能在主的生命里长大，以致成熟。这种复兴、更新、变化，乃是我们众人今日的需要（李常受文集一九八八年第四册，五三页）。

参读：倪柝声文集第二辑第十七册，第十六篇。

offering is an offering of ourselves to God. The altar here does not refer to the Lord Jesus' vicarious death for us; it refers to the consecration of ourselves to God. It was the kind of altar spoken of in Romans 12:1.

The altar has its issue in the tent [cf. Gen. 12:8]... Not until [Abraham] had built the altar does the Word of God bring the tent into view. A tent is something movable; it does not take root anywhere. Through the altar God deals with us; through the tent God deals with our possessions. At the altar Abraham offered up his all to God. Was he thereafter stripped of everything, even his clothing and belongings? No! Abraham still possessed cattle and sheep and many other things, but he had become a tent dweller. What was not consumed on the altar could only be kept in the tent... The things that have passed through the altar and are for our use can only be kept in the tent.

May He be gracious to us and cause us to see the importance of consecration so that we may live a life of the altar and the tent! (CWWN, vol. 37, pp. 90-93, 95)

Daily revival brings transformation with it. Romans 12:2 says, “Be transformed by the renewing of the mind.” Second Corinthians 3:18 says, “We all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.” This shows us that transformation comes from beholding the Lord... The more we behold Him, the more we reflect the glory of the Lord, and we are transformed into the image of the Lord from one stage of glory to another. This transformation is from the Lord Spirit. There is not just a revival but a transformation as well. Hence, to have a revival that is renewed daily is to have a transformation that is fresh daily. If we remain in this transformation our whole life, we will grow in the life of the Lord until we are matured. This kind of revival, renewal, and transformation is what we all need today. (CWWL, 1988, vol. 4, “A Timely Trumpeting and the Present Need,” p. 41)

Further Reading: CWWN, vol. 37, ch. 16, “The Life of the Altar and the Tent”

第五周■周四

晨兴喂养

多三 5 “祂便救了我们，并不是本于我们所成就的义行，乃是照着祂的怜悯，借着重生的洗涤，和圣灵的更新。”

弗四 23 “而在你们心思的灵里得以更新。”

五 26 “好圣化召会，借着话中之水的洗涤洁净召会。”

神有最好的供备，帮助我们得更新。头一项供备乃是十字架，就是耶稣的治死。按林后四章，保罗常常在十字架（主的死）的杀死之下。十字架是为我们成就更新的最大帮助。

第二项供备乃是圣灵。提多书三章五节说到“圣灵的更新”。我们有圣灵在我们里面。祂主要的工作先是重生我们，然后日日更新我们。我们日日在接受那灵新的供应，使我们有新陈代谢的更新。感谢主，我们有这样更新的灵。神赐给我们的第三项供备乃是我们调和的灵，就是我们人灵与神灵调和的灵。在我们人的灵里，有圣灵居住、工作并且更新我们。以弗所四章二十三节说，我们需要在我们心思的灵里得以更新。我们的灵是我们得更新的所在。我们调和的灵扩展到我们的心思里，就成了我们心思的灵。在这样的灵里，我们得以更新，使我们得以变化（李常受文集一九八九年第二册，四三八页）。

信息选读

许多基督教教师告诉人，他们若小心顺从主，就会少受些苦；但整个召会历史中，许多属灵人所经历的，却恰好相反。当我们在苦难中，我们需要得

WEEK 5 — DAY 4

Morning Nourishment

Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit.

Eph. 4:23 And that you be renewed in the spirit of your mind.

5:26 That He might sanctify her, cleansing her by the washing of the water in the word.

God has the best provisions to help us to receive the renewing. The first provision is the cross, the putting to death of Jesus. According to 2 Corinthians 4, Paul was always under the killing of the cross, the Lord's death.

The second provision is the Holy Spirit... We have the Holy Spirit within us. His main work is first to regenerate us and then to renew us every day [cf. Titus 3:5]. We are receiving the new supply of the Spirit daily to renew us metabolically. Thank the Lord that we have such a renewing Spirit. The third provision God gave us is our mingled spirit, our human spirit mingled with the divine Spirit. In our human spirit, the Holy Spirit dwells, works, and renews us. Ephesians 4:23 says that we need to be renewed in the spirit of our mind. Our spirit is the place where we receive the renewing. Our mingled spirit spreads into our mind, thus becoming the spirit of our mind. It is in such a spirit that we are renewed for our transformation. (CWWL, 1989, vol. 2, "Being Renewed Day by Day," pp. 351-352)

Today's Reading

Many Christian teachers tell people that if they are careful to obey the Lord, they will have less suffering, but the experiences of many spiritual people throughout the history of the church have been just the opposite.

着更新。不然，我们所经过的苦难，就对我们毫无意义。在我们里面有一避难所，这避难所就是我们的灵。我们需要从心思转到灵里。这样，我们就蒙护卫、隐藏、遮蔽，脱离任何的攻击。我们乃是在我们的灵里得更新。

除了十字架、圣灵和我们的灵以外，我们还有圣言。身体的头借着话中之水的洗涤洁净召会，就是祂的身体（弗五 26）。…当我思想罗马八章四节—照着灵而行—我就得着洗涤。我们都需要日日得着话中之水的洗涤。

当我们来到主的话前，不管是什么章节，主的话必定会洗涤我们。话中有水洗涤我们。洗涤乃是更新的同义辞。凭着十字架、圣灵、我们调和的灵以及圣言这四项，我们就能得着更新。

每逢我们来赴主的筵席，我们需要更新。主耶稣设立这筵席的时候，说，“从今以后，我绝不喝这葡萄树的产品，直到我在我父的国里，同你们喝新的那日子。”（太二六 29）主在这里立了一个原则，…祂设立的筵席是新的，祂在祂父的国里吃喝的筵席也是新的。…我们要知道，任何消极的事物都是旧样的缘由或因素。…我们来赴主的筵席时，首先必须〔有〕彻底〔的〕承认。…我们必须承认并对付我们与神与人之间一切消极的事物（徒二四 16）。…另一件使我们老旧的事，就是不赦免别人。要常常赦免人（太十八 21～22、35，弗四 32，五 2），也要常常寻求得赦免（太五 23～24）。…〔婚姻关系中的〕冒犯乃是造成老旧的原因。…我们必须学习对配偶说，“对不起，请赦免我。”我们需要祷告，使〔这〕交通…成为我们日常的经历，好叫我们能更多进入日日得更新的实际里（李常受文集一九八九年第二册，四三九至四四一页）。

参读：利未记生命读经，第二十三篇；为着建造基督的身体讲说基督，第三章。

While we are in the midst of suffering, we need to receive the renewing. Otherwise, the suffering we pass through means nothing to us. Within us there is a refuge. This refuge is our spirit. We need to turn from our mind to our spirit. Then we are safeguarded, hidden, and concealed from any attacks. It is in our spirit that we will be renewed.

In addition to the cross, the Holy Spirit, and our spirit, we have the holy Word. The Head of the Body cleanses the church, His Body, by the washing of the water in the word (Eph. 5:26)...When I think about Romans 8:4—to walk according to the spirit—I get washed. We all need to receive the washing of the water in the word daily.

When we come to the Word, regardless of what chapter or verse, the word will wash us. There is water in the word to wash us. Washing is a synonym of renewing. By these four items—the cross, the Holy Spirit, our mingled spirit, and the holy Word—we can receive the renewing.

Whenever we come to the Lord's table, we need renewing. When the Lord Jesus established the table, He said, "I shall by no means drink of this product of the vine from now on until that day when I drink it new with you in the kingdom of My Father" (Matt. 26:29). The Lord established a principle here... The table He set up was new, and the table He will take in the kingdom of His Father will be new... We need to realize that anything negative is a cause and a factor of oldness... When we come to the Lord's table, we first have to make a thorough confession... We have to confess and deal with any negative things between us and God and between us and men [Acts 24:16]. Another thing that makes us old is not forgiving others. Always forgive people (Matt. 18:21-22, 35; Eph. 4:32; 5:2), and always seek to be forgiven (Matt. 5:23-24)... Offenses are the cause of oldness... We must learn to say to our spouse, "I'm sorry. Forgive me." We need to pray that [this] fellowship... will become our experience day by day so that we can enter more into the reality of being renewed day by day. (CWWL, 1989, vol. 2, "Being Renewed Day by Day," pp. 352-353)

Further Reading: Life-study of Leviticus, msg. 23; CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," ch. 3

第五周■周五

晨兴喂养

约二一 15 ~ 16 “他们吃完了早饭，耶稣对西门彼得说，约翰的儿子西门，你爱我比这些更深么？彼得对他说，主啊，是的，你知道我爱你。耶稣对他说，你喂养我的小羊。耶稣第二次又对他说，约翰的儿子西门，你爱我么？彼得对他说，主啊，是的，你知道我爱你。耶稣对他说，你牧养我的羊。”

没有父神爱和赦免的心，没有救主牧养和寻找的灵，乃是我们不结果子的原因。我知道你们都劳苦作工，但几乎没有果子。主说，“树总是凭果子认出来的”（太十二 33），但我们却是不结果子的树。…因着我们缺少父那爱和赦免的心，以及子那牧养和寻找的灵，我们就没有果子。我们定罪人、规范人，却不牧养人、寻找人。我们缺少爱和牧养；…我们必须重新省察自己的行为，如哈该所言（该一 5）。我们的行为是不正确的；有些地方出了问题（李常受文集一九九四至一九九七年第五册，四四至四五页）。

信息选读

传福音是对罪人最高的牧养。…基督这头一位传福音者，乃是借着牧养尽祂的职事。祂到耶利哥只是为着要探访一个人，就是税吏长（路十九 1 ~ 10）。…祂的目的是要去传福音得一个人，而祂的传扬乃是一种牧养。

约翰四章说，当主在去加利利的路上，祂“必须经过撒玛利亚”（4）。祂不走主要的道路，反而绕道至叙加，到雅各井旁，为要接触一个犯罪的撒玛

WEEK 5 — DAY 5

Morning Nourishment

John 21:15-16 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs. He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

Not having the Father's loving and forgiving heart and not having the Savior's shepherding and seeking spirit is the reason for our barrenness. I realize that you all work hard, but there is almost no fruit. The Lord said, "By the fruit the tree is known" (Matt. 12:33), but we are a tree without any fruit... We do not have fruit because we are lacking in the Father's loving and forgiving heart and the Son's shepherding and seeking spirit. We condemn and regulate others rather than shepherding and seeking them. We are short of love and shepherding... We have to consider our ways, as Haggai said (Hag. 1:5). Our way is not right; something is wrong. (CWWL, 1994-1997, vol. 5, "A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord," p. 31)

Today's Reading

The preaching of the gospel is the top shepherding of sinners... The first gospel preacher, Christ, carried out His ministry by shepherding. He went to Jericho just to visit one person, a chief tax collector (Luke 19:1-10)... His desire was to preach the gospel to gain one person, and His preaching was a shepherding.

John 4 says that while the Lord was on His way to Galilee, "He had to pass through Samaria" (v. 4). He detoured from the main way to Sychar, near Jacob's well, in order to contact a sinful Samaritan woman, who previously

利亚妇人，她先前有过五个丈夫。主预先知道她会来到雅各井。雅各井乃是预表基督，祂是泉源，直涌入永远的生命（14下）。我们必须学习主的榜样，特意绕道至叙加，以得着一个人。

我们在一个人身上花三年的工夫来得着他，这是值得的。你如果连续探访一个人三年，你就能得着他。这样过了十二年，你就有四个新人随着你参加召会的聚会。

基督这位大祭司在祂的神性里以祂神圣的爱（由祂胸间的金带所表征），照顾作为灯台的众召会，以喂养众召会（启一 13 下）。…启示录二至三章启示基督对灯台的照顾。一面，祂修剪召会的灯芯，剪掉写给七个召会的七封书信中所提的一切错误、短处、失败和缺点。基督在人性里作了最好的修剪工作，来顾惜众召会。…〔基督〕也是大祭司，以祂自己这包罗万有的基督，在祂三个时期的丰满职事中，带着祂的神性作“力量带子”来喂养我们。…祂在神性里喂养众召会，使众召会能在祂神圣的生命中长大成熟，而在祂七倍的加强里成为得胜者。

我们的基督今天是我们的大祭司。在祂的人性里，祂很容易同情我们的软弱。…祂乃是在人性里顾惜我们。同时，祂也在神性里，用…祂人位里一切积极的方面，来喂养我们。祂在两方面来照顾恢复中的众召会。祂在人性里顾惜我们，使我们正确合宜，好叫我们快乐、愉快、舒适。祂在神性里喂养我们，使我们在神圣的生命中长大成熟，作祂的得胜者，以完成祂永远的经纶（李常受文集一九九四至一九九七年第五册，一五三、二一二、二一四至二一五页）。

参读：活力排，第五、七至十一篇；约翰福音结晶读经，第十三篇。

had five husbands. The Lord foreknew that she would come to the well of Jacob. The well of Jacob is a type of Christ, who is the fountain of water springing up into eternal life (v. 14b). We have to learn of the Lord's pattern in purposely detouring to Sychar to gain only one person.

To spend three years to gain one person is worthwhile. If you spend three years to visit one person continually, you will gain him. After twelve years you will have four new ones following you to the church meetings.

Christ, as the High Priest, takes care of the churches as the lampstands in His divinity with His divine love, signified by the golden girdle on His breasts, to nourish the churches (Rev. 1:13b). Revelation 2 and 3 reveal Christ's care for the lampstands. On the one hand, He trims the wicks of the church lamps, cutting away all the wrongdoings, shortages, failures, and defects mentioned in the seven epistles to the seven churches. Christ does the best trimming work in His humanity to cherish the churches. [Christ] is also the High Priest with His divinity as the "energy belt" to nourish us with Himself as the all-inclusive Christ in His full ministry of three stages. His nourishing the churches in His divinity is so that the churches may grow and mature in His divine life and become the overcomers in His sevenfold intensification.

Our Christ today is our High Priest. In His humanity He is easily touched with the feeling of our weaknesses... He is cherishing us in His humanity. Meanwhile, He is nourishing us in His divinity with all the positive aspects of His person... He is taking care of the churches in the recovery in both ways. In His humanity He is cherishing us to make us proper so that we may be happy, pleasant, and comfortable. In His divinity He is nourishing us so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 113-114, 156-158)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," chs. 5, 7-11; CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 13

第五周■周六

晨兴喂养

徒二十 28 “圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。”

林后十二 15 “我极其喜欢为你们花费，并完全花上自己。难道我越发爱你们，就越发少得你们的爱么？”

我们的态度可能是人人软弱，我们不软弱。我们可能感觉我们是刚强的。保罗在林前九章二十二节说，“向软弱的人，我就成为软弱的，为要得软弱的人。”这意指我们要下到软弱之人的水平。向生病的人，我们就下到生病之人的水平。这是借着探访牧养人的路。保罗也说，“有谁绊跌，我不焦急？”（林后十一 29）这是对跌倒之人绊跌的原因，忧急且气愤。这显示保罗作好牧者，照顾神群羊的榜样（李常受文集一九九四至一九九七年第五册，一五五页）。

信息选读

在行传二十章保罗与以弗所长老的谈话中，保罗说他“或在公众面前，或挨家挨户”教导他们（20）。…他在这一切劳苦之外，还挨家挨户的看望圣徒的家。他这样作乃是要成全圣徒。凡与他们有益的，他没有一样避讳不告诉他们的（20）；他也把神一切的旨意都告诉他们（27）。使徒保罗所作的，是何等美妙的成全的工作！

保罗一再回到每一位圣徒的家，流泪劝戒、劝勉他们。使徒的说话该满了同情，常有眼泪。你想作使徒么？那你就学习如何流泪。在十九节，保罗说他服事主，凡事谦卑，常常流泪。然后在三十一

WEEK 5 — DAY 6

Morning Nourishment

Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

2 Cor. 12:15 But I, I will most gladly spend and be utterly spent on behalf of your souls. If I love you more abundantly, am I loved less?

Our attitude may be that everyone is weak but we are not weak. We may have the feeling that we are strong ones. In 1 Corinthians 9:22 Paul says, “To the weak I became weak that I might gain the weak.” This means that we should come down to the weak one’s level. To a sick person we come down to the level of a sick person. This is the way to shepherd people by visiting them. Paul also says, “Who is stumbled, and I myself do not burn?” [2 Cor. 11:29]. This is to burn in sorrow and indignation over the cause of the stumbling of all the fallen ones. This shows the pattern of Paul as a good shepherd, taking care of God’s flock. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” p. 115)

Today’s Reading

In Paul’s talk with the elders in Ephesus in Acts 20, Paul said that he taught them “publicly and from house to house” (v. 20)... In addition to all his labor, he still visited the homes of the saints, from house to house. He did this to perfect the saints. He did not shrink from declaring to them anything that was profitable (v. 20), declaring to them all the counsel of God (v. 27). What a marvelous perfecting work the apostle Paul did!

Paul went back again and again to every home of the saints, exhorting them and admonishing them with tears. An apostle should speak full of sympathy, with tears. Do you want to be an apostle? Then learn how to weep. In Acts 20:19 Paul said that he served the Lord as a slave with all humility and

节，他说他不住地流泪劝戒每一位圣徒。使徒流泪告诉他所牧养亲爱的圣徒，一切关于神和祂旨意的事；他不仅公开地说，他也看望圣徒的家（李常受文集一九八八年第四册，四四一至四四三页）。

林前十二章的末了启示，爱是极超越的路（31下）。一个人如何作长老？爱是极超越的路。一个人如何作同工？爱是极超越的路。我们如何牧养人？爱是极超越的路。爱是我们申言并教导人极超越的路。为着我们的所是和所作，爱乃是极超越的路。

召会既不是逮捕人的警察局，也不是审判人的法庭，乃是养育信徒的家。作父母的都知道，他们的孩子越坏，就越需要父母的养育。…召会是爱的家，为着养育儿女。召会也是医院，为着医治并恢复有病的人。最后，召会也是学校，为着教导并造就尚未学习的人，就是那些没有多少认识的人。召会既是家、医院和学校，同工和长老就应当与主是一，在爱里养育、医治、恢复并教导人。

爱遮盖人并建造人，所以为着建造基督的身体，在我们的所是所作上，爱乃是极超越的路。

我盼望因着我们接受有关牧养的这个负担，在我们中间会有真正的复兴。众召会若都接受这教训，有分于基督奇妙的牧养，在主的恢复里就会有一次大的复兴。我们在已过讲说并教导了很多，但很少牧养。牧养和教导，应当像双脚，为着我们与主一同行动。我们的牧养该一直带着教导，而我们的教导也应当一直带着牧养（李常受文集一九九四至一九九七年第五册，一七一至一七三、一二七页）。

参读：哥林多后书生命读经，第四十四篇；对同工长老们以及爱主寻求主者爱心的话，第二章。

tears. Then in verse 31 he said that he did not cease admonishing each one of the saints with tears. An apostle tells the dear ones under his shepherding everything concerning God and His counsel with tears. He does not only speak publicly, but he also visits the homes of the saints. (CWWL, 1988, vol. 4, "Further Light concerning the Building Up of the Body of Christ," pp. 358-359)

The end of 1 Corinthians 12 reveals that love is the most excellent way (v. 31b). How can one be an elder? Love is the most excellent way. How can one be a co-worker? Love is the most excellent way. How do we shepherd people? Love is the most excellent way. Love is the most excellent way for us to prophesy and to teach others. Love is the most excellent way for us to be anything or do anything.

The church is not a police station to arrest people or a law court to judge people but a home to raise up the believers. Parents know that the worse their children are, the more they need their raising up... The church is a loving home to raise up the children. The church is also a hospital to heal and to recover the sick ones. Finally, the church is a school to teach and edify the unlearned ones who do not have much understanding. Because the church is a home, a hospital, and a school, the co-workers and elders should be one with the Lord to raise up, to heal, to recover, and to teach others in love.

Love covers and builds up, so love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ.

I hope that there will be a genuine revival among us by our receiving this burden of shepherding. If all the churches receive this teaching to participate in Christ's wonderful shepherding, there will be a big revival in the recovery. In the past we did much speaking and teaching with very little shepherding. Shepherding and teaching should be like two feet for our move with the Lord. Our shepherding should always be with teaching, and our teaching should always be with shepherding. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 126-127, 92)

Further Reading: Life-study of 2 Corinthians, msg. 44; CWWL, 1994-1997, vol. 5, "A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord," ch. 2

第五周诗歌

传扬福音 - 供应基督

665

8 7 8 7 副 (英 922)

降 D 大调

3/4

5 #4 5 | i . i 7 6 | 5 . 5 4 3 | 4 . 6 5 2 | 3 .
 一 去向亡世供应基督, 非仅借话之所云。
 5 #4 5 | i i 3 2 i | 6 . i 7 6 | 5 . 5 6 7 | i .
 更借生活分出基督, 供应可怜的人群。
 5 5 5 | 5 . i 7 6 | 5 . 5 4 3 | 4 . 6 5 2 | 3 .
 (副) 去向亡世供应基督, 使祂显于你生活;
 5 #4 5 | i i 3 2 i | 6 . i 7 6 | 5 . 5 6 7 | i . ||
 凭祂活着, 将祂分出, 使人与你同得着。

- 二 去向亡世供应基督 - 你所有的宝贵主;
 将你基督分给亲人, 作其成功与财富。
- 三 去向亡世供应基督 - 你所享受的基督;
 将你基督分给朋友, 作其夸耀与鸿福。
- 四 去向亡世供应基督, 祂是你命并一切;
 将你基督分给众人, 带人来尝祂超越。

WEEK 5 — HYMN

To the lost world minister Christ

Preaching of the Gospel — Imparting Christ

922

1. To the lost world min - is - ter Christ, Not just by word, but by
 life, Im - part - ing Christ by liv - ing deeds To the poor souls liv - ing in
 strife. (C) To the lost world min - is - ter Christ, By dai - ly walk mak - ing Him
 known; Im - part - ing Christ by whom you live, Share with all men what you own.

2. To the lost world minister Christ,
 The precious One you possess,
 Imparting Christ to those you love
 As all their gain and success.
3. To the lost world minister Christ,
 The very Christ you enjoy,
 Imparting Christ to all your friends
 As all their boast and their joy.
4. To the lost world minister Christ,
 Who is your life and your all,
 Imparting Christ to all you meet,
 All fallen ones, great or small.

