

二〇二三年
國際華語相調特會

爲着主的來臨將自己豫備好

晨興聖言

**2023 International Chinese-speaking
Blending Conference**

Making Ourselves Ready For The Lord's Coming

Holy Word Morning Revival

標語

- ① 我們要為着主的來臨將自己豫備好，就需要愛主耶穌，以祂為生命，活祂，顯大祂，等候祂來，並且愛祂的顯現；這是我們該有的心願和生活。
- ② 我們要為着主的來臨將自己豫備好，就必須留意申言者的話，如同留意照在暗處的燈，直等到天發亮，基督作為晨星在我們心裏隱祕的出現並顯現。
- ③ 我們要為着主的來臨將自己豫備好，就需要享受祂作我們屬靈的食物，使我們能餵養別人；當我們藉着各樣的禱告接受祂的話，並且當我們默想祂的話，就是反覆思想以品嚐並享受祂的話，我們就能享受祂。
- ④ 我們要為着主的來臨將自己豫備好，就需要有日日得更新之復興的生活，並帶着父神愛和赦免的心以及救主基督牧養和尋找的靈，從事牧養的工作。

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.

篇題

- 第一週 藉着愛主的顯現並且不愛現今的世代，而為着主的來臨將自己豫備好
- 第二週 藉着在生命裏長大以至於成熟，而為着主的來臨將自己豫備好
- 第三週 藉着留意申言者的話，如同留意照在暗處的燈，直等到天發亮，晨星在我們心裏出現，而為着主的來臨將自己豫備好
- 第四週 藉着作忠信又精明的奴僕，而為着主的來臨將自己豫備好
- 第五週 藉着復興的生活並牧養的工作，而為着主的來臨將自己豫備好

Contents

- Week 1: Message One: Making Ourselves Ready for the Lord's Coming by Loving His Appearing and Not Loving the Present Age**
- Week 2: Making Ourselves Ready for the Lord's Coming by Growing in Life unto Maturity**
- Week 3: Making Ourselves Ready for the Lord's Coming by Giving Heed to the Prophetic Word as to a Lamp Shining in a Dark Place**
- Week 4: Making Ourselves Ready for the Lord's Coming by Being a Faithful and Prudent Slave**
- Week 5: Making Ourselves Ready for the Lord's Coming by Having a Revived Living and a Labor of Shepherding**

明亮晨星

降B大調

4/4

B^b F E^b
 0 3 3 4 | 5 -- 3 | 6 · 5 5 · 3 | 3 - 2 - | 4 · $\dot{1}$ $\dot{1}$ 4 |
 一 明亮晨星! 黎明破曉前升起, 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; 尊貴神人,大衛的
 E^b B^b F
 5 · 3 | 3 - 2 - | 4 · $\dot{1}$ $\dot{1}$ 4 | 3 · 3 4 5 | 5 - 6 - | 7
 根與後裔,天光引導,直至國度日午。
 B^b F
 5 $\dot{2}$ $\dot{3}$ | 5 --- | 0 0 5 5 4 3 4 | 5 - $\dot{2}$ - | $\dot{2}$ $\dot{2}$ 7 5 |
 (副) 明亮晨星! 冉冉而升隱密中, 衝破現
 E^b B^b F B^b
 4 · $\dot{1}$ 6 4 | 3 - 5 - | 5 --- | 0 5 $\dot{2}$ $\dot{3}$ | 5 · 5 5 4 3 |
 今末世幽暗重重; 公義日頭,願你裂
 E^b B^b F_7 B^b
 5 - 3 5 | $\dot{2}$ - $\dot{1}$ - | 0 $\dot{1}$ $\dot{2}$ $\dot{3}$ | $\dot{1}$ - 5 $\dot{1}$ $\dot{2}$ | $\dot{3}$ - $\dot{2}$ - | $\dot{1}$ --- ||
 天顯威榮! 榮耀君王,速來掌權無終。

- 二 明亮晨星!興起,直到天發亮, 朦朧之中,光芒清晰明淨!
 你的來臨是我們所慕所望, 黑夜途程,由你默默照明。
- 三 明亮晨星!願你出現我心間, 當我留意你申言者的話;
 明如燈盞,照透背道之黑暗, 直至全地得見旭日光華。
- 四 明亮晨星!眾聖尋求你顯現! 黑夜雖深,儆醒等你歸來;
 你的隱祕“同在”是我們企盼, 朝思暮想—你作可愛賞賚!

(譯自 www.hymnal.net 英詩 O Morning Star, 調用詩歌758首)

O Morning Star!

Praise of the Lord — His All-Inclusiveness

B^b F/A
 1. O Morn - ing Star! A - rise ere day is bro - ken,
 E^b/G B^b/F A^b F
 Shine, Thou, dear Lord— our hope, our light, our way;
 B^b F/A
 Thou art that no - ble root and fruit of Da - vid,
 E^b/G B^b/F F
 Lu - cent a - bove, guides to a per - fect
 F **Chorus** B^b F/A
 day. (C) O Morn - ing Star! A - rise in se - cret still - ness,
 F/A E^b/G B^b/F F
 Break through the gloom, the dark - ness of this age;
 F B^b A^b
 Burst forth, Thou Sun of Righ - teous - ness, in splen - dor!
 A^b E^b/G B^b/F F_7 B^b
 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!

第一週

藉着愛主的顯現並且不愛現今的世代，
而為着主的來臨將自己豫備好

詩歌：補 923

讀經：提後四 8, 10, 18, 羅十二 2, 約壹二 15,
五 19 下, 啓十七 14, 二二 20

【週一、週二】

壹 我們若是寶貴主的再來，就必愛祂的顯現—
提後四 8：

一 愛主的顯現和愛主自己是分不開的—林前二 9，
提後四 8。

二 我們若等候主的來臨，就應當是那些愛祂顯現
的人—帖前一 10，提後四 8。

三 主的顯現，主的回來，對我們乃是警告、鼓勵
和激勵—1, 18 節：

1 我們應當愛主的顯現，並以熱切的期待和喜樂盼望
這事—啓二二 20。

2 我們應當過一種愛主顯現的生活，這會使我們不灰
心，卻維持忠信直到路終—提後四 8，啓十七 14。

【週三】

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 『不要愛世界，和世界上的事。人若愛世界，愛父的心就不在他裏面了』—約壹二 15:

一世界是一個邪惡的系統，是撒但系統化的安排—15 ~ 17 節，雅四 4:

- 1 神造人在地上生活，是爲了完成祂的定旨；但神的仇敵撒但爲了霸佔神所造的人，就用文化、教育、工業、商業、娛樂和宗教將人系統起來，在地上形成一個反對神的世界系統—弗三 11，創一 26 ~ 28，二 8 ~ 9，四 16 ~ 24。
- 2 撒但已把地上一切的事物，特別是那些與人類有關的，以及空中的事物，都系統化爲他黑暗的國度，爲要霸佔人，阻撓人，不讓人成全神的定旨，並打岔人對神的享受—約壹二 15 ~ 17。
- 3 世界抵抗父神，世界上的事抵抗神的旨意，那些愛世界的人就是神的仇敵—15 ~ 17 節，雅四 4。

【週四】

二『整個世界』，就是撒但的系統，『都臥在那惡者裏面』—約壹五 19 下:

- 1 『整個世界』是由撒但的世界系統，和世界上的人，就是墮落的人類組成的。
- 2 『臥』意思是被動的留在那惡者的勢力範圍，在他的霸佔並操縱之下；整個世界以及世界上的人被動的臥在那惡者撒但霸佔並操縱的手下。
- 3 約壹五章十九節裏的『惡者』，原文乃是指致命、有害的邪惡，影響別人成爲邪惡、惡毒的；這樣的惡者，就是整個世界都臥在他裏面的魔鬼撒但。

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.

三撒但在利用物質的世界和世界上的事物，至終將一切歸一在敵基督的國裏；那時世界的系統會達到頂點，並且世界的每一分子都會顯為敵基督的一帖後二 3～12。

【週五】

叁 愛主的顯現，與愛現今的世代，是相對的一提後四 8，10：

一 世代是撒但世界系統的部分、片段、方面，為撒但所利用，篡奪並霸佔人，使人遠離神和神的定旨—約壹五 19，二 15。

二 提後四章十節『現今的世代』，指那圍繞我們、吸引我們、並試誘我們的世界；我們無法接觸世界，除非我們接觸世界現今的世代。

三 底馬愛了現今的世代；由於現今世代的吸引，底馬就離棄使徒保羅—10 節。

四 在羅馬十二章二節保羅勸勉我們，不要模倣這世代，乃要藉着心思的更新而變化：

1 二節的『這世代』指世界現今、實際的部分，乃是與身體生活敵對，並頂替身體生活的—4～5 節。

2 模倣這世代，意思就是採取現今世代的時尚；變化就是讓生機的元素作到我們這人裏面，在裏面產生新陳代謝的改變—2 節，林後三 18。

3 因為現今的世代敵對召會，就是敵對神的旨意，所以我們不可模倣這世代—羅十二 2。

4 我們若要活在基督的身體裏，就不該跟從現今的世代，也不該模倣這世代或模成其樣子—4～5 節。

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 我們若愛現今的世代，就會站在世界的一邊；我們若愛主的顯現，就會站在主的一邊，並為着祂的權益與祂一同爭戰—提後四 1～2, 4～8, 10。

【週六】

肆 那些愛主、等候祂來、並愛主顯現的人將會得勝—林前二 9, 提後四 8, 啓二二 20, 十七 14:

一 愛主的顯現，乃是我們今天愛主、為主活着的證明；因此也就成了我們將來得着主賞賜的條件—提後四 8, 18。

二 愛主的顯現，並不是說我們就不過正常的生活了；相反的，我們越愛祂的顯現，就越需要在今天過一個正常的生活—太二四 40～42, 帖後一 9, 三 6～12, 提前五 8。

三 所有愛主耶穌，以祂為生命，活祂，顯大祂的人，都該等候祂來，並且愛祂的顯現；這是我們所有盼望進入祂的快樂，蒙拯救進入祂屬天的國，並得着公義冠冕的人，該有的心願和生活—提後四 8, 18。

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.

第一週■週一

晨興餽養

提後四 1 『我在神並那將要審判活人死人的基督耶穌面前，憑着祂的顯現和祂的國度，鄭重的囑咐你。』

8 『從此以後，有公義的冠冕為我存留，就是主，那公義的審判者，在那日要賞賜我的；不但賞賜我，也賞賜凡愛祂顯現的人。』

愛主的顯現，也能叫我們得賞賜進諸天的國。愛主的顯現，和愛主自己，是分不開的。如果我們真是愛主，就必愛祂的顯現。我們若愛主的顯現，就必像拔摩海島上的約翰，那樣向着主，對主說，『主耶穌阿，我願你來！』（啓二二 20）我們若像他這樣愛主的顯現，也必要像他有分於主的國度（李常受文集一九三二至一九四九年第四冊，三七〇頁）。

信息選讀

根據保羅在提後四章一節的囑咐，提摩太要活在主顯現和國度的光中。凡將來國度所要拒絕的，今天在我們的生活中就必須拒絕。我們若是活在祂的顯現中，我們必定不會吵架；我們當然不願主顯現時發現我們是在爭辯。…使徒們的生活是帶着主顯現的盼望。主的顯現對他們一直是警告，並且規正他們的生活。他們不敢作某些事情，因為他們相信主隨時會顯現。我們若對主的顯現和國度的事認真，這些事會大大影響我們日常的生活。基督的顯現必須是我們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.

在八節…冠冕象徵榮耀，是在主的救恩之外，當作獎賞賜給奔跑賽程的得勝者（林前九 25）。這獎賞乃是本於公義並藉着行爲（太十六 27，啓二 12，林後五 10），不像救恩是本於恩並藉着信（弗二 5、8～9）。這樣的獎賞要賞賜給信徒，不是照着主的恩典，乃是照着主的公義；因此是公義的冠冕。這冠冕的賞賜者，乃是主這公義的審判者。保羅確信這樣的獎賞已經爲他存留，到主第二次顯現的那日要賞賜給他。

這裏不是說恩典的冠冕，乃是說公義的冠冕。公義的冠冕是作王的冠冕。這意思是說，當主回來時，保羅要得着諸天之國的顯現爲獎賞。

保羅說，這樣的賞賜要賜給凡愛主顯現的人。主的顯現，主的回來，乃是我們的警告、鼓勵和激勵。我們應當愛主的顯現，並以熱切的期待和喜樂盼望這事。

很少信徒曉得，主耶穌回來時，不會是憐憫的神或恩惠的救主，乃是公義的審判者。基督徒該受警告並鼓勵，豫備自己站在這位審判者面前。我們應該在這黑暗的世代接受負擔，將這樣鄭重的囑咐帶給主的子民。我們都需要在神面前，並在那將要審判活人死人的主耶穌面前，接受這囑咐。我們必須宣告這事實，主回來時將是所有人（信徒和不信者）的審判者。根據馬太二十五章，所有主的僕人都必須向祂交賬。主或者要說，『好，良善又忠信的奴僕。』（21）或者說，『又惡又懶的奴僕。』（26）主要憑祂的公義斷定我們是否得賞賜（新約總論第十二冊，二四六至二四八頁）。

參讀：新約總論，第三百六十六篇；提摩太後書生命讀經，第七至八篇；提多書生命讀經，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

第一週■週二

晨興餽養

啓二二 12『看哪，我必快來！賞罰在我，我要照各人所行的報應他。』

20『見證這些事的說，是的，我必快來！阿們。主耶穌阿，我願你來！』

腓三 20『…我們也熱切等待救主，就是主耶穌基督…。』

主耶穌在啓示錄二十二章十二節說，『看哪，我必快來！』也在二十節說，『是的，我必快來！』我們向祂愛的響應，該是『阿們。主耶穌阿，我願你來！』（20，提後四 8）…我們該常常這樣呼求祂來，好作為我們對祂再來的響應。我們既知道主的再來是如此寶貴，就該愛慕主的顯現。我們必須告訴主：『主耶穌，我愛你，我也愛慕你的顯現。因着我愛你，我愛慕你的顯現。』（新約總論第十四冊，三九九至四〇〇頁）

信息選讀

保羅…過的生活就是等候主來的生活。我們讀帖撒羅尼迦前書，就可以看得出來。這卷書共有五章，每一章末了都是以主的來臨作結束。這指明保羅是一個愛慕主顯現的人（提後四 8）。我們都該以保羅為榜樣，愛慕主的顯現。

我們既愛慕主的顯現，就該熱切等待祂的來臨（腓三 20，帖前一 10）。…我們的生活該指明我們在地上沒有別的盼望，我們的盼望乃在於要來的主，祂是我們永遠的定命。保羅在林前七章說，『弟兄們，…時候縮短了。從此以後，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,

沒有妻子；哀哭的，要像不哀哭；喜樂的，要像不喜樂；置買的，要像無所擁有；使用世物的，要像不浪費使用；因這世界的樣子正在逝去。』（29～31）基督纔是我們真實的盼望。

在等候主的回來時，我們該學習敬畏祂。主在路加十二章說了一個比喻：有一個財主努力積攢錢財，要叫魂享用快樂；神卻對他說，『無知的人哪，今夜必要你的魂。』（20）我們能有每一個『今天』，實在都是主的恩典。所以，只要還有今天，只要氣息尚存，我們就當愛主，並愛慕祂的顯現，等待主來（腓三 20），並且常以此事為勉。

在提後四章一節保羅對提摩太說，『我在神並那將要審判活人死人的基督耶穌面前，憑着祂的顯現和祂的國度，鄭重的囑咐你。』那是保羅將要殉道之時的勸勉。…他以審判和國度題醒提摩太，要過一個愛慕主顯現的生活；這對我們也是一個題醒，這會叫我們不灰心、不退後、不軟弱，反而忠心到底。

在第一世紀末了，主說，『看哪，我必快來！』（啟二 12）好使我們看重在祂回來時的賞罰。…我們不該以為，主已容忍這情況十九個世紀多，祂會慢慢回來。我們需要看看今天世界的局勢。我們不知道往後幾天內會發生甚麼事情。在今世，事情發生得很快。所以，我們必須儆醒禱告。我們也必須在靈裏並在日常生活中豫備好。願主遮蓋我們，使我們作個儆醒、禱告並且豫備好的人。…主要來作新郎，新婦就必須為祂豫備好。新婦為新郎的來臨豫備好了麼？今天主能否來作新郎？因着新婦還沒有豫備好，我們可以說，主的來可能不會像有些人所期待的那樣快（新約總論第十四冊，四〇〇至四〇二頁）。

參讀：新約總論，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

第一週■週三

晨興餽養

約壹二 15 ~ 17『不要愛世界，和世界上的事。人若愛世界，愛父的心就不在他裏面了；因為凡世界上的事，就是肉體的情慾、眼目的情慾、並今生的驕傲，都不是出於父，乃是出於世界。這世界和其上的情慾，正在過去；惟獨實行神旨意的，永遠長存。』

主藉着祂在十字架上的死，審判了世界，並將世界的王撒但趕出去（參約十二 31）。世界是一個邪惡的系統，是撒但系統化的安排。撒但已把地上一切的事物，特別是那些與人類有關的，以及空中的事物，都系統化成爲他黑暗的國度，爲要霸佔人，阻撓人，不讓人成全神的定旨，並打岔人對神的享受。當主的肉體被釘十字架，而把世界的王撒但趕出去時，這邪惡的體系，黑暗的國度，也就受了審判。主這位人子（23）是在蛇的形狀裏（三 14），就是在罪之肉體的樣式裏（羅八 3），在十字架上被舉起來。這世界的王撒但，就是古蛇（啓十二 9，二十 2），已經將他自己注入人的肉體。主在罪之肉體的樣式裏，死於十字架，就廢除了在人肉體裏的撒但（來二 14）。因着這樣審判了撒但（約十六 11），就使掛在撒但身上的世界也受了審判。因此，主被舉起來，就審判了世界，也把世界的王撒但趕了出去。當主耶穌這位人子在蛇的形狀裏被舉起時，祂不只除了我們的罪，也對付了我們的蛇性，並且廢除了撒但和掛在他身上那屬撒但的世界系統。現今，藉着祂的死，我們蒙了救贖、拯救，有了神聖的生命，並且勝過了世界（約翰福音生命讀經，三五七至三五八頁）。

信息選讀

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』在原文裏的意義不只一種：在馬太二十五章三十四節，約翰十七章十五節，行傳十七章二十四節，以弗所一章四節，啓示錄十三章八節，指物質的宇宙，乃是神所創造的一個系統。在約翰一章二十九節，三章十六節，羅馬五章十二節，指墮落的人類被撒但所敗壞、霸佔，成爲他邪惡世界系統的組成分子。在彼前三章三節，指妝飾、妝飾品。在約壹二章十五節，與在約翰十五章十九節，十七章十四節，雅各書四章四節一樣，乃指一種秩序、一種固定的形式、一種有秩序的安排，因此是指神的對頭撒但所設立一種有秩序的系統，而不是指地。神造人在地上生活，是爲着完成祂的定旨。但神的仇敵撒但爲了霸佔神所造的人，就藉着人墮落的性情，在情慾、宴樂、追求，甚至對食衣住行等生活所需的放縱上，用宗教、文化、教育、工業、商業、娛樂等將人系統起來，在地上形成一個反對神的世界系統。這個屬撒但的系統整個是臥在那惡者裏面（約壹五19）。不愛這樣的世界，乃是勝過那惡者的立場。稍微愛這樣的世界，就給那惡者立場擊敗並霸佔我們。

約翰在約壹二章十五節說，我們若愛世界，愛父的心（直譯，父的愛）就不在我們裏面了。這裏父的愛乃是指父在我們裏面的愛，成爲我們對祂的愛。我們用這愛來愛祂，就是用祂愛我們，而經我們享受的愛來愛祂。…約翰在十七節繼續說，『這世界和其上的情慾，正在過去；惟獨實行神旨意的，永遠長存。』世界既抵抗父神，所以世界上的事（15），就是世上的情慾，也就抵抗神的旨意。在積極方面，有父和父的旨意；在消極方面，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、世上的情慾以及愛世界的人正在過去，但神、神的旨意以及實行神旨意的，要永遠長存（17）。（約翰一書生命讀經，二〇七至二〇八、二一四至二一五頁）。

參讀：約翰一書生命讀經，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

第一週■週四

晨興餽養

約壹二 15『不要愛世界，和世界上的事。人若愛世界，愛父的心就不在他裏面了。』

五 19『我們曉得我們是屬神的，而整個世界都臥在那惡者裏面。』

我們既是從神生的，就是出於祂，有祂的生命，並有分於祂性情的人。藉此我們便從臥在那惡者裏面的撒但世界分別出來，歸屬於神（聖經恢復本，約壹五 19 註 1）。

整個世界是由撒但的世界系統（約壹二 15 與註 2），和世界上的人，就是墮落的人類組成的（約壹五 19 註 2）。

（整個世界都臥在那惡者裏面，）即被動的留在那惡者的勢力範圍，在他的霸佔並操縱之下。信徒主動的憑着神的生命生活、行動，整個世界（特別是世界上的人）卻被動的臥在那惡者撒但的霸佔並操縱之下（約壹五 19 註 3）。

（那惡者）原文不是指本質上無益的、邪惡的特性；也不是指無益、敗壞，從原有美德上的墮落；乃是指致命、有害的邪惡，影響別人成為邪惡、惡毒的。這樣的惡者，就是整個世界都臥在他裏面的魔鬼撒但（約壹五 19 註 4）。

信息選讀

政治、教育、文學、科學、藝術、法律、商業、音樂—這些是構成 kosmos（科斯莫斯，『世界』一辭之原文）的事物，這些也是我們天天碰見的事物。把這些除去，世界這緊密結合的系統就不復存在。我們研讀人類歷史

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

時，不得不承認世界的這些部門各有顯著的進步。然而問題是：這『進步』是朝着那個方向？這一切發展的終極目標是甚麼？約翰告訴我們，在末期，敵基督要起來，並要在這世界上建立他自己的國（約壹二 18、22，四 3，約貳 7，啓十三）。…撒但在利用物質的世界，世界的人，世界上的事物，至終將一切歸一在敵基督的國裏。那時世界的系統會達到頂點；那時世界的每一分子都會顯為敵基督的。…今天世界來尋找我們。如今到處都有一個勢力在擄掠人。…你曾聽過這麼多關於錢的談論麼？你曾想過這麼多關於衣食的事麼？無論你到那裏去，甚至在基督徒中間，所談論的都是世界的事物。世界已進展到召會門口，甚至在設法將神的聖徒吸引到它的掌握中。在這事上，我們從來沒有像此刻這樣需要認識基督十字架的能力，以拯救我們（倪柝聲文集第二輯第十九冊，六九至七二頁）。

對我們來說，明白新約裏『世界』一辭不同的意義是很重要的。我們已經指出，世界這辭是用來指物質的宇宙、被撒但敗壞並霸佔的人類以及撒但所設立，一種反對神的世界系統，為要霸佔神為着完成祂定旨所造的人。以上所題『世界』的末了一個定義，適用於約壹二章十五節。這節的世界，是指撒但所形成，反對神的世界系統。每一樣東西、每一個人並每一件事，都已經被那惡者，神的對頭系統化，成了他世界系統的一部分。

在這樣的光景裏，我們要往那裏去？答案是我們需要到三一神那裏去，只有三一神沒有被撒但系統化。我們到三一神那裏去，同時也需要到神的話那裏去。每一樣東西、每一個人並每一件事既都已被撒但系統化，我們就需要逃往三一神和祂的話那裏。神的話是我們的避難所，我們的保護（約翰一書生命讀經，二〇八頁）。

參讀：不要愛世界，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

第一週■週五

晨興餽養

羅十二 2『不要模倣這世代，反要藉着心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。』

提後四 10『因為底馬愛了現今的世代，就離棄我往帖撒羅尼迦去了…。』

保羅在羅馬十二章二節囑咐我們不要『模倣這世代』。世代在原文可譯為『時髦』，就是現今、實際的世界生活。模倣這世代，意思是在外面採用時髦的時尚。在神以外一切的人、活動和事物的結合，稱為世界。世代標明我們現今所接觸之世界的部分。世界是撒但用來霸佔人的整個組織，而世代是這組織的片段、方面以及現今時髦的表現，為撒但所利用，篡奪並霸佔人，使人遠離神和神的定旨。所以，以弗所二章二節說到『這世界的世代』。我們只能接觸世代一部分；卻不能接觸世界—全體。通常我們說世界霸佔我們；事實上，只有世代的部分霸佔我們，不是整個世界霸佔我們（真理課程四級卷三，三二至三三頁）。

信息選讀

在提後四章十節，我們找着保羅囑咐提摩太儘快的到他這裏來的原因：『因為底馬愛了現今的世代，就離棄我往帖撒羅尼迦去了；革勒士往加拉太去，提多往撻馬太去。』愛現今的世代，愛如今在我們眼前的世界，與八節所題愛主的顯現相對。世界，…由許多世代組成。似乎每十年就是一個不同的世代。現今的世代是圍繞我們、吸引我們並試誘我們的世界。底馬就是愛現今世代的人。

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.

有些人信底馬來自帖撒羅尼迦，這就是他離棄保羅以後往帖撒羅尼迦去的原因。但無論他是不是那城的人，他往那裏去，因為他愛世界並離棄使徒，卻是確定的。…由於現今世代的吸引，底馬就離棄使徒。提後四章八節和十節有愛主的顯現與愛現今世代的對比。我們若愛主的顯現，就會與主站在一起，並為着祂的權益與祂一同爭戰。但我們若愛現今的世代，就會與世界站在一起（提摩太後書生命讀經，七六至七七、七九頁）。

在羅馬十二章二節保羅勸勉我們，不要模倣這世代，反要藉着心思的更新而變化。這世代指世界現今、實際的部分，乃是與身體生活敵對，並頂替身體生活的。整個世界都是撒但的系統，世代是這世界系統的一部分。我們無法接觸世界，除非我們接觸世界現今的世代。模倣這世代，意思就是在採取現今世代的時尚；變化就是讓生機的元素作到我們這人裏面，在裏面產生新陳代謝的改變。因為現今的世代敵對召會，所以我們不可模倣這世代。我們若要活在基督的身體裏，就不該跟從這世代，也不該模倣這世代。

我們需要心思的更新，以及魂的變化，叫我們『驗證何為神那美好、可喜悅、並純全的旨意』。這裏神的旨意不是指我們個人屬人的光景，如婚姻、職業和住屋。照着羅馬十二章，神的旨意乃是要有身體生活。我們藉着心思的更新而變化，就能驗證、分辨神要得着身體的旨意（真理課程三級卷四，一二八至一二九頁）。

參讀：真理課程三級卷四，第六十一課；四級卷三，第四十三課；榮耀的異象與十字架的道路，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

第一週■週六

晨興餽養

提後四 8『…有公義的冠冕為我存留，就是主，那公義的審判者，在那日要賞賜我的；不但賞賜我，也賞賜凡愛祂顯現的人。』

啓二二 12『看哪，我必快來！賞罰在我，我要照各人所行的報應他。』

林前十六 22『若有人不愛主，他就是可咒可詛的。主來了！』

（得賞賜）是因着我們愛（主）的顯現（提後四 8）。愛主的顯現，和愛主自己，是分不開的。如果我們真是愛主，就必愛祂的顯現。所有愛主、為主捨棄一切的人，都愛慕主來，好得着主的賞賜；不愛主，而愛世界，或貪戀罪惡的人，就怕主來到。所以愛主的顯現，乃是我們今天愛主、為主活着的證明；因此也就成了我們將來得着主賞賜的條件（真理課程二級卷一，一七四頁）。

信息選讀

我們若真愛主，就必定愛祂的顯現，就是祂的來臨。約翰二十一章啓示愛主的事，在那裏主三次問彼得是否愛祂（15～17）。提後四章啓示愛主顯現的事（8）。…我們若真愛某人，就會熱切期待那人來臨。我們若說自己愛某人，卻把他驅離，我們的愛就是假的。我們若愛主，必定會愛祂的顯現。

林前十六章二十二節將愛主連到祂的來臨。…『主來了！』按原文也可譯為『我們的主來罷！』在這節裏，保羅不但有力的宣告我們必須愛主，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

強烈禱告求主回來。這節裏的兩件事—愛主和主來—是相連的。因此，我們宣告我們愛主時，必須領悟，我們宣告的意思也是我們愛祂的來臨。我們可以宣告：『主，我愛你，因此我愛你的顯現。我渴望你來。』

新約用三個不同的希臘字說到主的來臨。雖然三個字幾乎都譯為『來』，但這幾個希臘字的含意不同。這三個希臘字的其中之一是巴路西亞 (parousia)，意思是『同在』(太二四 3、27、37、39)。這意思是，愛主的來臨就是愛祂的同在。然而，有些人也許會問：倘若照着馬太二十八章二十節，主一直與我們同在，為甚麼我們還要等候主的同在？換句話說，既然我們有主的同在，為甚麼我們仍要渴望祂的同在？我們不可能以道理的方式回答這個問題。…主與我們同在是事實，祂要來臨也是事實(徒一 11)(李常受文集一九七二年第一冊，五〇二至五〇四頁)。

在提後四章八節保羅說，…公義的冠冕是為凡愛主顯現的人存留的。我們要對主說，『主耶穌，我愛你，我也愛你的顯現；因着我愛你，所以我也愛你的顯現。』不過，愛主的顯現，並不是說我們就不過正常的生活了。相反的，我們越愛祂的顯現，就越需要在今天過一個正常的生活(啓示錄生命讀經，四一四頁)。

此外，我們還應當『等候』主來，將我們這卑賤的身體改變形狀，使之同形於祂榮耀的身體(腓三 20～21)，而把我們帶進祂的榮耀裏(來二 10)，使我們豐滿的得着祂，享受祂。我們愛祂，以祂為生命，活在祂裏面，讓祂在我們身上顯大，豈不該這樣等候祂來，而『愛祂的顯現』？這是所有盼望進入祂的榮耀，以完全享受祂的人，該有的心願和生活(李常受文集一九五二年第一冊，一一九頁)。

參讀：李常受文集一九七二年第一冊，豫備主的回來，第一章；雅歌中所描繪的生命與建造，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

第一週詩歌

補923

那日如在眼前

(英1314)

F 大調

4/4

1 - 1 1 | 2 7 1 - | 3 · 3 3 3 | 4 2 3 - |
 一 主, 你 必 快 顯 現, 那 日 如 在 眼 前,
 5 - 1̇ 6 | 5 - 4 3 | 4 - 3 - | 2 - - - | 5 - 6 5 | 5 3 4 - |
 我 們 所 慕 惟 你 “同 在”! 我 主、我 命、我 愛,
 4 - 5 4 | 4 2 3 3 | 3 3 5 4 | 3 - 2 - | 1 - - - ||
 你 外 無 可 替 代, 良 人 耶 穌, 願 你 快 來!

- 二 被提時刻臨近,儼醒聽你聲音,
切盼與你榮中相見。
惟當你顯榮身,在那婚娶之晨,
纔識你愛超絕無限。
- 三 時日飛逝如箭,不久要見你面—
阿們,我主,願你快回!
只盼早日見你,並且永遠偕你—
我們全心別無所歸。
- 四 是的,再過片時,新郎不再延遲,
就要迎娶所愛新婦。
祈求終變感讚,渴望盡成眼見,
主,你也必心滿意足。

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.

第二週

藉着在生命裏長大以至於成熟，
而為着主的來臨將自己豫備好

詩歌：546

讀經：來六 1，弗四 13，西一 27～29，四 12，
啓十四 1～5

【週一】

壹 雅各在雅各書用農夫恆忍等候地裏寶貴的
出產為例證—五 7：

一 主耶穌實際上就是真農夫，獨一的農夫—太
十三 3。

二 當我們在恆忍等候主的來臨時，祂這位真農夫
也在忍耐等候我們在生命裏成熟，成為田地初
熟的果子和莊稼—啓十四 4，14～15。

三 我們若禱告說，『主，求你快回來，』主可能說，
『當你們在等候我回來時，我也在等候你們成
熟；惟有你們成熟了，纔能催促我回來。』

四 我們若認真等候主回來，就需要在生命上長大
以至於成熟；這種領會對我們有極大的幫助。

【週二】

貳 成熟就是得着基督成形在我們裏面—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 我們信入基督時，基督已經生在我們裏面；（約三 6, 15～16）祂現今在我們基督徒的生活中，活在我們裏面；（加二 20；）祂還要在我們成熟時，成形在我們裏面（四 19）：

1 變化的最後階段乃是成熟，就是生命的豐滿：

a 神永遠的定旨，只能藉着我們的變化和成熟來完成—創一 26，西一 28，二 19，四 12。

b 成熟乃是我們一再得着神聖的生命分賜到我們裏面，直到我們有了生命的豐滿—約十 10 下。

【週三】

2 成熟乃在於度量的擴充—詩四 1：

a 生命成熟是接受聖靈管治的總和—來十二 5～11。

b 人只看見一個人生命成熟，卻未看見那人歷年逐日暗中所接受加起來的聖靈管治—林後一 8～10，創四七 7，10。

3 神要主宰的用人、事、物倒空原本充滿我們的一切，除去我們先入的一切，使我們的度量增加，好被神充滿—路一 53，太五 6。

【週四】

二 我們要在神聖的兒子名分上成熟，成為成年的兒子，就需要讓基督成形在我們裏面—加四 4～5，羅八 15，弗一 5：

1 從我們得重生的時候起，主就一直在我們裏面工作，使我們有祂的形像—林後三 18，羅八 29。

2 等到主把祂的形像完全作到我們裏面，祂也從我們裏面完

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

全彰顯出來的時候，我們就生命成熟了一弗三 16 ~ 17。

【週五】

三在新約聖經裏，『成熟』這辭用於指信徒在他們重生時所得着之神的生命上長成、成熟並得以完全：

- 1 我們絕不該自滿自足，乃要追求在基督的生命裏長大成熟；我們需要往前，竭力前進，達到成熟，忘記背後，努力前面的，追求對基督完滿的享受並贏得基督，好在千年國裏對基督有極點的享受—腓三 12 ~ 15。
- 2 在屬靈生命上成熟的先決條件，就是在神聖生命裏一直長大—弗四 15。
- 3 信徒在基督生命裏長大成熟的最終結果乃是長成的人—召會作基督的身體，長成一個成熟的人—13 節。

【週六】

叁 保羅盡職的目標，乃是要將各人在基督裏成熟的獻上，好成功一個新人—西一 28 ~ 29，三 10 ~ 11：

- 一 歌羅西一章二十八節裏譯為『成熟』的辭，也可譯為『長成』、『完全』或『完整』。
- 二 保羅的職事乃是要將基督分賜到人裏面，使他們在基督裏長大成熟，得以完全並完整—弗四 13。
- 三 我們越進入基督裏面，祂就越進入我們裏面；祂越進入我們裏面，我們就越進入祂裏面；藉着這循環，我們就得以在生命裏長大—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 我們向罪人傳福音，並與聖徒交通，其目標乃是將基督供應到他們裏面，使他們在生命裏成熟，而得以在祂裏面成熟的獻上—三 10～11，弗四 13～14。

肆 我們要豫備好被提，就需要在生命裏成熟—太二四 40～41：

一 被提乃是神在生命裏完全救恩終極完成的步驟，就是我們身體的改變形狀，得贖—羅五 10，八 23，腓三 21：

1 因着我們裏面所得神聖生命的要求，又因我們向主之愛的迫切，我們就願追求過一種等候主來的生活—帖前一 10，二 19，三 13，四 15，五 23。

2 當我們愛主並等候祂來時，我們就盼望被提到主的同在裏—太二四 40～41，路十七 31～36，二一 36。

二 成熟不是一夜之間的事；為着主的來臨，我們必須豫備自己，愛祂並在祂裏面長大，使我們在祂顯現時得以成熟被提—啓十四 1～5。

三 成熟的標記包括以下各項—來六 1：

1 被那改變我們的神聖生命所充滿—弗三 19。

2 在生命中作王—羅五 17。

3 能喫乾糧—來五 12～14。

4 在領悟上成熟—林前十四 20。

5 得以完全，像我們的天父完全一樣—太五 48。

6 看見身體，認識身體，活在身體裏並為身體而活，顧到身體，以及尊重身體—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.

第二週■週一

晨興餽養

啓十四 4『…他們是從人間買來的，作初熟的果子歸與神和羔羊。』

雅五 7『所以，弟兄們，你們要恆忍，直到主的來臨。看哪，農夫等候地裏寶貴的出產，爲此恆忍，直到得了秋雨春雨。』

主的來臨需要我們長大並成熟。只要我們在屬靈上仍不成熟，就會耽延主的來臨。…我們在神聖的生命裏越快成熟，就越催促主的收割。我們都需要藉着喫耶穌而長大；我們越喫祂並長大，就越催促祂回來。只會宣告：『主耶穌阿，願你快來』，是不敷的。

正如農夫在作物成熟以前無法收割，照樣主耶穌在祂有相當數量的信徒成熟以前，也不會回來。因此，我們需要繼續從耶穌得餽養（李常受文集一九七二年第一冊，五四四頁）。

信息選讀

當我們在恆忍等候主的來臨時，祂這位真農夫（太十三 3）也在忍耐等候我們生命成熟，成爲祂田裏初熟的果子和莊稼（啓十四 4、14～15）。我們在生命上成熟，能縮短我們恆忍和主忍耐的時間。

我們需要追求生命的成熟，以迎見主，並在一切事上豫備好接受祂的審判（參雅五 9）。

雅各書五章七節用農夫恆忍等候地裏寶貴的出產來說明。…主耶穌實際上就是真農夫，獨一的農夫。當我們等候祂的來臨時，祂這位農夫，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

們成熟。我們可能會禱告說，『主，求你快回來。』然而祂卻會說，『我的孩子們，快快成熟罷。當你們在等候我回來時，我也在等候你們成熟。…惟有你們成熟了，纔能催促我回來。』

我們應該曉得，我們若認真等候主回來，就需要在生命上長大；這種領會對我們有極大的幫助。今天大多數的基督徒以完全客觀的眼光來看主的來臨，以為這與我們屬靈的光景或屬靈的成長毫無關係。他們以為有一天主會突然來臨，而祂的來臨與他們的成熟毫不相關。這許多基督徒對於主再來的觀念，可能正是使祂遲遲不來的原因。

五章七節所說農夫的例證，含示農夫一直等候田裏的農作物長大成熟。按照啓示錄十四章，主也一直等候莊稼成熟。當田裏的莊稼成熟了，祂就會回來。這莊稼乃是主將自己當作種子撒進人裏所產生的結果。主的撒種在主第一次來臨的時候已經完成了，這是馬太十三章所描述的。我們應當曉得，乃是莊稼的成熟纔會催促祂的再來。

為着主的再來，我們需要有恆忍、忍耐以及生命的長大。當我們對逼迫我們的人有恆忍，對苦難有忍耐時，我們還需要生命的長大。這樣，我們纔能說，『哦，主耶穌，求你快來。主阿，你豈沒有看見我在生命上長大麼？今天我長得比昨天還快。主阿，因着我一直長大，求你加速你的再來。』…我不信有太多基督徒曾為着主的再來這樣禱告過。

我們要曉得，主的來臨與我們在生命上長大有關係。我們如果履行生命長大的條件，主就會履行祂快再來的應許。因此，我們需要在生命上長大；當我們長大的時候，也需要操練恆忍和忍耐。這是等候主回來的正路（雅各書生命讀經，一一三至一一七頁）。

參讀：雅各書生命讀經，第十一篇；李常受文集一九七二年第一冊，豫備主的回來，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

第二週■週二

晨興餽養

來六 1『所以，我們既離開了那論到基督之開端的話，就當竭力前進，達到完全、成熟…。』

太五 48『所以你們要完全，像你們的天父完全一樣。』

約十 10『…我來了，是要叫羊得生命，並且得的更豐盛。』

成熟一辭，在希臘文是一個字，其本意是終點，用以說到生物一類時，指完全、長成並成熟。新約聖經多次用此字，說到信徒在重生所得神生命上的長成、成熟並完全，指明我們雖然在重生時，已經得着了神的生命，在重生後，我們還需要在這生命裏長大成熟，以至於完全（生命課程卷四，三四七頁）。

信息選讀

變化的最後階段就是成熟。成熟的意思是生命達到豐滿。一個人成熟了，他就不缺生命。

變化是生命裏新陳代謝的改變。變化不是豐滿的問題，乃是改變的問題。…惟有藉着變化，我們纔能達到成熟。我們有天然的生命，這生命無益於神的經綸。我們天然的生命不需要用別的生命來頂替，但是需要有新陳代謝的改變。…我們人的生命對於神的經綸是必需的，但不該一直是天然人的生命；它該是在性質上經過了變化的人的生命，使神的生命能與人變化過的生命調和成爲一。

在新約裏至少有兩節揭示變化的事。羅馬十二章二節說，『不要模倣這世代，反要藉着心思的更新

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

而變化。』本節譯為『變化』的希臘字，也出現在林後三章十八節。…在以上兩節裏，『變化』這辭指明我們在基督徒生活裏，需要新陳代謝的改變。我們不需要外面的改正和轉變；我們需要在性質和生命上有內在的改變。

當我們得救的時候，我們不僅得稱義，罪得赦免；我們也蒙了重生。在重生的時候，有一種新的生命，就是神的生命，放在我們靈裏。從我們重生的時候起，這生命就一直變化我們天然的生命。當神的生命改變我們天然的生命時，就將神的生命多而又多的分賜到我們全人裏面。所以，變化乃是我們天然生命的改變。當這改變達到豐滿的程度，成熟的時候就到了。…成熟不是我們這人被改變的問題，乃是我們一再得着神聖的生命分賜到我們裏面，直到我們有了生命的豐滿。

變化乃是在我們天然生命裏的改變，而成熟乃是我們被那改變我們的神聖生命所充滿。…創世記三十七至四十五章乃是雅各成熟過程的記載。這段過程開始於三十七章一節，一直持續到四十五章二十八節。…也許在雅各一生中，從來沒有像在這九章受苦這麼多。這九章的確是雅各受苦的故事。在這九章裏，有雅各一生中最後階段的對付。雅各在這裏所受的苦，深深摸着他個人的情感。在這幾章以後，雅各再沒有對付了。他完全成熟了，他被神聖生命所充滿，他有神的彰顯和神的管治權。

為着神的彰顯和管治權，需要成熟。惟有成熟的生命纔能帶有神的形像，並施行神的管治權。甚至在三十七章，雅各還不能具有神的形像，或施行神的管治權。雖然他變化了，但他還沒有成熟。他對約瑟的偏心，證明他還沒有成熟。…所以，神主宰的把雅各放在祂手下，使他成熟（創世記生命讀經，一四一九至一四二〇、一四一一至一四一二頁）。

參讀：創世記生命讀經，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

第二週■週三

晨興餽養

來十二 10 ~ 11 『…惟有萬靈的父管教我們，是為了我們的益處，使我們有分於祂的聖別。一切的管教，當時固然不覺得喜樂，反覺得愁苦；後來卻給那藉此受過操練的人，結出平安的義果。』

成熟乃在於度量的擴充。你要讓神有更多的時間，給你受你所不能受的苦難，以便擴充你的度量。…要緊的是接受神在環境中的安排，這安排就是聖靈的管治。逃躲一次神的安排，就是失去一次度量被擴充的機會。…信徒經過苦難之後，和以前絕不會一樣。…所以信徒遭受苦難時需要注意，要看見生命成熟是接受聖靈管治的總和。人只看見一個人生命成熟，卻未看見那人歷年逐日暗中所接受加起來的聖靈管治（倪柝聲—今時代神聖啓示的先見，一五一至一五二頁）。

信息選讀

在創世記二十七章，我們看見一個抓奪者。…無論誰來接觸雅各—他的父親、哥哥或舅父—都是輸家。雅各總是佔優勢。…到了拉結死的時候，雅各開始遭受損失，但甚至這損失也叫他得利，就是得着便雅憫。到了三十七章，雅各遭受另一次損失，就是失去約瑟。在這一章，雅各一無所得。從這時起，雅各失去一樣又一樣的東西。最終，到了四十七章，他得着了生命的豐滿。…當你生命滿溢的時候，這生命就要流到別人裏面。這種滿溢就是祝福。所以，在二十七章我們看見一個抓奪的人，在三十七章我們看見一個變化的人，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.

們看見一個成熟的人。雅各的變化開始於神進來摸他的時候（三二 25），這變化持續直到三十七章，那時變化的過程就相對的完成了。然而在這一章，雅各還沒有成熟，還沒有生命的豐滿。要得着這個，他必須經歷末後階段的對付，就是在希伯崙的對付。

雅各在希伯崙，一直活在與神的交通中。…失去約瑟以後，雅各脫去了一切的阻撓，完全向主敞開。毫無疑問，雅各天天想念約瑟。他推測約瑟已經被惡獸吞喫了，但這事沒有得着證實。因此，雅各也許認為他會再見到約瑟。這迫使雅各到神面前，向神敞開。…在那些年間，雅各是個向天敞開的瓶子，讓屬天的雨水不斷的降到他裏面。在那段時間，雅各天天在神面前，被神的生命充滿。

我們先入的東西攔阻生命的長大。…但是當雅各聽見約瑟在埃及的消息時，他已經倒空了一切先入的東西。沒有甚麼霸佔他裏面的人。拉結已經死了，十二個兒子已經走了，雅各已經完全被倒空了。他是這樣的虛空，當好消息來的時候，他並不因此興奮。事實上，他的心甚至相當冰涼（四五 26，另譯）。當約瑟的消息來的時候，雅各不僅被變化了，並且完全為神的生命所充滿。他已經成熟了。

我們和雅各一樣，在被改變之後，神要主宰的用人、事、物倒空原本充滿我們的一切，除去我們先入的一切，使我們的度量增加，好被神充滿。

從雅各的經歷我們看見，我們所遭遇的每一件事，都在神的主宰之下，叫我們被變化，得成熟。沒有一件事是偶然的。神永遠的定旨，只能藉着我們的變化和成熟來完成。雅各的經歷是這事的絕佳例證（創世記生命讀經，一四二一至一四二四、一四二九至一四三一頁）。

參讀：生命課程卷四，第四十六課。

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

第二週■週四

晨興餽養

加四 19『我的孩子們，我為你們再受生產之苦，直等到基督成形在你們裏面。』

林後三 18『但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』

我們都知道，神救恩的目的是要把我們作成祂的形像〔羅八 29〕。…成熟就是主在我們裏面完全成形了。也就是說，我們這一個蒙恩得救的人，完全變成主的形像。我們原來只是個天然的人，裏頭沒有主的生命，沒有主的性情，也沒有主的形像；但主的救恩把祂自己加到我們裏面。從我們重生得救起，主就把祂自己加到我們裏面，使我們有祂的生命和性情；也就是說，從那時候起，主就要把我們作得有祂的形像。等到主把祂的形像完全作到我們裏面，祂也從我們裏面完全彰顯出來的時候，我們就生命成熟了（李常受文集一九五五年第三冊，三八二頁）。

信息選讀

（在）書信裏，我們…看見一班加拉太人，他們相信了，沒有疑問，他們的罪得了赦免，他們也得着了神的生命，但是他們都太倚靠自己，憑自己活着，沒有靠基督的生命活着。在這個時候，使徒保羅說，『我為你們再受生產之苦。』（加四 19）為甚麼呢？…乃是為叫基督成形在他們裏面。

神的救恩惟一的目的是要把祂自己調到我們裏面；祂要進到我們裏面，作我們的生命（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)；祂要在我們裏面長大(二19下)。…我們得救的最終目標，乃在於要我們這些得救的人，與神調和在一起，叫基督因我們的信住在我們裏面(弗三17)，作我們的生命，使我們漸漸長大，直到成熟(四13)。…神救恩的目標，乃是要信徒在生命裏長大成熟，至終和基督畢像畢肖。

神如何來成就這樣的救恩呢？首先，祂差遣祂獨生的兒子，為我們的罪死在十字架上，然後祂自己就在基督裏成為靈(林前十五45下)，進入我們裏面，作了我們的生命，而活在我們裏面。基督不僅活在我們裏面(加二20)，祂還要長在我們裏面；祂要在我們裏面長大，成形，並且成熟(弗四13)。這就是神的救法。然而，甚麼叫作長大成熟呢？長大成熟的意思是，基督在我們裏面，作了我們的生命，然後在我們裏面不斷的生長，長到一個地步，在我們裏面成形了。等到基督在我們裏面成形時，也就是我們在基督的生命裏成熟的時候(李常受文集一九五五年第三冊，一八四至一八五頁)。

我們若不長大成熟，就留在幼稚時期，難以領會神公義的話，就是像乾糧的話(參來五12~14)，因而就不能領畧神這較深之話的啓示，有分於神新約的經綸，像當日那些希伯來的信徒一樣。神經綸中的智慧，只能講給長成的人(林前二6)。要進入神新約的經綸，就是神永遠的計畫，需要我們在神的生命上長大成熟。

我們信徒得重生後，在神的生命裏可能不再是嬰孩，卻仍是小孩子，容易被一切教訓之風所搖蕩，漂來漂去，受到欺騙，被引入錯謬、詭詐的系統中，中了撒但的詭計(參弗四13~14)。無論我們在積極方面，能領畧神的啓示，曉得神的經綸、計畫，還是我們在消極方面，能不受欺騙，不中撒但的詭計，都需要長大成人(生命課程卷四，三四七至三四八頁)。

參讀：李常受文集一九五五年第二冊，召會的前途，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

第二週■週五

晨興餽養

腓三 13 ~ 15『弟兄們，我不是以為自己已經取得了，我只有的一件事，就是忘記背後，努力面前的，向着標竿竭力追求，要得神在基督耶穌裏，召我向上去得的獎賞。所以我們凡是長成的人，都要思念這事…。』

〔在腓立比三章十二至十五節，〕使徒保羅告訴我們，他怎樣在基督的生命上追求長大成熟。在這事上，他從未自滿自足，總是竭力追求，忘記背後，努力面前，向着基督這標竿、目標直跑，要得着基督，使他能在祂的生命上長大成熟。他以他這樣的追求作榜樣，勸勉他所帶領並關心的信徒，要他們像他一樣，在基督的生命上竭力追求，豐滿的得着基督，好叫他們長大成熟。結果他說，我們凡是（比較）長成的人，都要思念這事，以這事為目標（生命課程卷四，三五〇至三五頁）。

信息選讀

〔馬太五章四十八節〕開頭的『所以』，指明這裏的話，乃是在這話的前文十七至四十七節，主所頒佈國度憲法中，新生命律法的結語。在這結語中，主命令我們要（在生命上）完全，像我們的天父完全一樣。在生命上完全，就是在生命上長大成熟。主所以在諸天之國新生命律法的結語中，這樣命令我們，是因為我們乃是我們父所生的兒女，有我們父的生命。這生命能叫我們在我們父的生命上完全，像我們的父完全一樣。所以，主這命令是根據父的神聖生命，也是憑着父這神聖生命。父這神聖生命，

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

能叫我們在生命上像祂完全一樣。這不光是主對我們的命令，也是主對我們的願望。我們應當體貼主的心意，遵守主這命令，憑着我們裏面父的生命長大成熟，成全三一神的旨意。

在屬靈生命上成熟的先決條件，就是在這生命上一直長大。信徒一得重生，成爲在屬靈上的嬰孩，就要切慕神在聖經中的話，像純淨的奶一樣，使自己在屬靈的生命上長大（參彼前二2）。

信徒在屬靈的生命上，一面是一個有屬靈生命的人，一面像在神的田園裏所栽種的植物（林前三9）。或是人，或像植物，都需要生長，纔能長大成熟。所以一直生長，乃是長大成熟的先決條件。

我們在屬靈生命上的生長，乃是藉着在愛裏持守基督作真實，在凡事上長到作元首的基督裏面（參弗四15）。這種以基督作真實，長到基督裏面的生長，更是我們長大成熟的先決條件。

（以弗所四章十三節）裏長成的人，指召會作基督的身體，長成一個成熟的人。基督的豐滿，指基督的身體成爲祂的彰顯。身材的度量，簡說就是身量，這身量就是召會作基督的身體，所長成基督的身量。這是眾信徒在基督身體裏，憑基督的生命，長大成熟的終極豐滿結果。我們在基督生命裏的變化，使我們在祂素質的形像上像祂；我們在基督生命裏的成熟，使我們在祂身材的度量上像祂，叫我們一面有祂的形像，一面又有祂的身量（生命課程卷四，三四九、三五一至三五三頁）。

參讀：真理課程二級卷二，第十九課。

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

第二週■週六

晨興餽養

西一 28 ~ 29 『我們宣揚祂，是用全般的智慧警戒各人，教導各人，好將各人在基督裏成熟的獻上；我也為此勞苦，照着祂在我裏面大能的運行，竭力奮鬥。』

（歌羅西一章二十八節裏）譯為『成熟』的希臘字也可譯為『長成』、『完全』或『完整』。保羅的職事是把基督分賜到人裏面，使人在基督裏長大成熟，得以完全並完整。…我們必須與保羅有同樣的目標。

我們向不信的人傳福音，將基督供應給他們，幫助他們接受主時，我們的目標不該僅僅是叫他們蒙拯救脫離火湖，脫離神的定罪。我們的目標也不是僅僅叫他們經歷神的赦罪，乃是把基督供應到他們裏面，使他們至終能在基督裏成熟的被獻上。我們傳福音若是不能把基督分賜給人，我們的福音就穀不上神的標準。我們向人講說時，必須把基督灌輸到人裏面。分賜基督必須是我們傳福音的目的（歌羅西書生命讀經，一五八至一五九頁）。

信息選讀

我們若要將人在基督裏成熟的獻上，就必須將基督作眾聖徒的分供應給他們（西一 12）。我們所供應的基督，必須是那包羅萬有者，是神經綸的中心與普及（15、18 ~ 19、27，二 2、9、16 ~ 17，三 4、11）。我們若沒有充分的經歷基督，就會發現很難將基督供應給人。譬如，我們若沒有經歷憑基督而活，就無法幫助任何人憑基督而活。但如果我們在日常的生活裏活基督，長基督，並產生基督，我們就自然而然的在接觸人時將基督注入到他們裏面。我們越

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

以基督為我們的生命和人位，就越能穀把基督供應給人。…我們需要享受基督作我們的美地，在祂身上勞苦，在祂裏面生活，在祂裏面行動，並且在祂裏面行事為人。我們若是這樣的人，就可以將我們所經歷、所憑以生活的基督灌輸到別人裏面。…我們還需要把基督的豐富供應給人，好使他們能長大並成熟。為此，我們自己需要更多經歷基督作眾聖徒的分。

我們要將各人在基督裏成熟的獻上，就必須將基督那追測不盡的豐富供應給人，為着建造召會，完成神永遠的定旨（弗三8～11）。…我出外盡職接觸聖徒時，遇到許多公認的好弟兄、好姊妹，但他們在日常生活裏缺少基督的豐富。願主在我們裏面喚起我們，使我們渴慕得着在基督裏的豐富。我們需要禱告說，『主，我不要作一個似乎是好，但在基督的豐富上卻是貧窮的人。主阿！為了召會的建造，叫我被基督的豐富所充滿。』

我們需要將基督作神的奧祕，也就是作神的具體化身（西二2、9）供應人。我們需要從我們的經歷中與人分享，基督如何是三一神的具體化身。我們要能見證，我們如何天天經歷基督是父、子、靈。因着我們有基督，我們也有父。因着我們在基督裏，我們也在那靈裏。在我們裏面運行的那靈，實際上就是基督自己。一天過一天我們應當與主成爲一靈，經歷祂與我們是一（林前六17）。在我們每天生活的各方面，不論我們在那裏，我們需要越過越經歷與主成爲一靈。這不該是道理或理論，這必須是我們實際的基督徒生活。…關於我的職事，我常這樣禱告：『主，給我恩典，使我在說話時與你成爲一靈。主，我禱告，求你在我的說話中說話。主，我信你與我是一靈。我也求你在我供應話語時，使我與你成爲一靈。』這個職事所有的衝擊力，都是來自這樣的與主是一（歌羅西書生命讀經，一五九至一六〇、一六二至一六三頁）。

參讀：歌羅西書生命讀經，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

第二週詩歌

546

裏面生命的各方面—變化

8 7 8 7 副 (英 750)

降 E 大調

4/4

E^b 3 3 3 2 3 4 | 5 1 5 3 | B^b B^b_7 2 3 4 6 5 4 | E^b 3 - - 0 |
 一 神的心意是要我 們 模成祂兒子形 像;
 E^b 3 3 3 2 3 4 | 5 1 5 3 | B^b B^b_7 2 3 4 6 5 4 | E^b 3 - -
 因此祂靈變化工 作, 必須完成我身 上。
 E^b A^b 5 5 | 6 1 - 7 6 | E^b 5 3 - 3 3 | Fm B^b 2 6 5 4 | E^b 3 - -
 (副) 求主 將我 魂的 各部, 全都 變成你形 像;
 E^b A^b 5 5 | 6 1 - 7 6 | E^b 5 1 - 1 2 | Cm B^b_7 3 5 4 . 2 | E^b 1 - - 0 ||
 用你 那靈 將我 浸透, 使我 全像你 模 樣。

- 二 神已用祂神聖生命, 在我靈中重生我;
但祂還須在我魂中, 作那變化的工作。
- 三 從我靈中向外開展, 祂就變化我全魂;
更新裏面每一部分, 直到全人都歸順。
- 四 藉祂那靈生命大能, 照祂形狀變化我;
一部一部, 榮上加榮, 模成祂形, 新而活。
- 五 一直變化, 全人聖別, 直到像祂, 得成熟;
一直變化, 魂全佔有, 直到賤體蒙救贖。

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 - form - 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.

第三週

藉着留意申言者的話，
如同留意照在暗處的燈，
直等到天發亮，
晨星在我們心裏出現，
而為着主的來臨將自己豫備好

詩歌：486

讀經：彼後一 19，詩一一九 105，130，啓二 28，
瑪四 2，帖前五 4～6

【週一】

壹 信徒留意申言者的話，乃是極重要的一彼後一 19 上：

一 申言者的話是神要求我們知道的事，是信徒必須留意的——彼前一 10，彼後三 2，路一 70。

二 主耶穌曾囑咐我們，對於申言者的話需要會意；這清楚表明信徒必須重視聖經中申言者的話——太二四 15，參但九 24～27。

三 召會若不設重視申言者的話，就難免在信徒中多有失去信心的，受謊言欺騙的，『因無…認識而滅絕』的，因不做醒而忘記主的來臨——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 信徒若沒有聖經中的豫言（申言者的話），就會落在黑暗裏—徒二六 18，約十二 35～36，弗五 8～9：

1 今世乃是夜間—羅十三 12，帖前五 4～8。

2 當主耶穌來時，天就要發亮；（彼後一 19 下；）來世，國度時代，就是白天。

【週二】

貳 彼得把經上的豫言（申言者的話）比作照在暗處的燈—19 節下：

一 這指明今世乃是黑夜裏的暗處，（羅十三 12，）這世上的人都是在黑暗裏行走、活動。（參徒二六 18。）

二 經上申言者的話猶如信徒的明燈，傳輸屬靈的光（不僅供人心思理解的字句知識），照耀在他們的黑暗裏，引導他們進入光明的白晝，甚至經過黑夜，直到主顯現的那日，天發亮的時候—彼後一 19 下，提後四 8，一 12。

三 在主這陽光顯出以前，我們需要祂話的光，照耀我們的腳步—瑪四 2，詩一一九 105，130。

四 我們若留意申言者那如燈照在暗處的話，會叫我們得着基督在我們心裏出現，照耀在黑暗中—彼後一 19 下。

【週三、週四】

叁 我們需要留意照在暗處的燈，直等到天發亮，晨星在我們心裏出現—19 節下：

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『暗處』按原文也可譯為『陰暗地方』，即骯髒、乾燥、被人忽畧的地方。

二『天發亮』是隱喻，說明滿了亮光的時候即將來到，如同晴天破曉，有晨星於黎明前在那些蒙光照的信徒心裏出現，這些信徒藉着留意經上照亮人的豫言之話，得了光照而被照明：

- 1 這促使並鼓勵信徒切切尋求主的同在，並且儆醒，使他們當主在祂來臨（巴路西亞）的隱密部分，像賊一樣來到時，不至於見不到主—太二四27與註1，42～43，帖後二8與註4。
- 2 這隱喻必是將來世，國度時代，比作那要在主顯現（來臨）時發亮的天；那時主是公義的日頭，祂的光要照耀出來，衝破今世黑夜的幽暗—瑪四2。

三晨星在黎明前最黑暗的時刻出現—啓二二16下，參民二四17，太二2，9～10：

- 1 這指明基督要在這世代臨近結束前，在最黑暗的時候，出現如明亮的晨星—啓二二16下。
- 2 主作晨星的出現，與祂作公義日頭的出現，不在同一時間—二28，瑪四2：
 - a 晨星的出現是在黎明之前；日頭的出現是在天明之後。
 - b 基督作公義的日頭，在天明之後的顯現，是公開的向着地上一切的人—2節。
 - c 祂作明亮的晨星，要在黎明之前，隱祕的向着那些儆醒豫備，等候祂的得勝者顯現—啓二二16下。
 - d 祂要隱祕的將祂自己當作晨星，賜給那些愛祂而儆

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，叫他們優先嘗到祂久離再臨之同在的新鮮—二 28。

【週五、週六】

四 我們留意經上如燈照在暗處的話，我們裏面就會有像天發亮，晨星在我們心裏出現的光景—彼後一 19 下：

- 1 按象徵說，『天發亮』指來世國度時代的晴天破曉—參太十三 43。
- 2 整本聖經關於基督的豫表，開始於祂作為光，結束於祂作為晨星—創一 3，啓二 28，二二 16 下。
- 3 『晨星』指在國度時代破曉前，深夜中最黑暗時，隱祕出現於愛慕主顯現者心中的基督—16 節下。
- 4 我們若一直留意經上照亮的話，我們就會有國度的天在我們裏面發亮，並且在基督作明亮的晨星實際的出現之前，我們就會得着祂如同晨星在我們心中出現—彼後一 19，啓二 28。
- 5 基督作為晨星，要賜給得勝者作他們的第一個賞賜；我們需要為着基督作為晨星的隱祕顯現將自己豫備好—28 ~ 29 節。

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.

第三週■週一

晨興餽養

羅十三 12『黑夜已深，白晝將近，所以我們當脫去黑暗的行爲，穿上光的兵器。』

帖前五 4～6『…你們卻不在黑暗裏，叫那日子像賊一樣突然抓住你們；…你們都是光明之子和白晝之子。我們不是屬黑夜的，也不是屬黑暗的。所以我們不要睡覺，像其餘的人一樣，總要做醒謹守。』

雖然黑夜是睡覺的時候，但『黑夜已深』（羅十三 12）。所以，我們該睡醒，儆醒，不再睡覺。

現今的世代是黑夜，主耶穌回來時是黎明，將來的世代…是白晝。因着黑夜已深，白晝將近，所以我們不僅需要睡醒，也需要脫去黑暗的行爲，穿上光的兵器（12）。這指明爭戰（羅馬書生命讀經，三八〇至三八一頁）。

信息選讀

有人以爲豫言既乏趣味，又難解釋；有人以爲追求屬靈的恩賜、聖別、國度，是首要的、急需的，而認識、明白豫言，是次要的、可有可無的；也有人以爲研讀豫言的結果，僅僅增加知識，對屬靈生命的長進並無助益。其實這些都是錯誤的見解。

豫言〔申言者的話〕是神要求人知道的事，是信徒必須留意的〔彼後一 19～20〕。…彼得的話指明，舊約申言者的話能證實並加強他對耶穌基督的見證（16～18），以作爲信徒對抗異端和背道的豫防劑。

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.

主耶穌也曾囑咐我們，對於豫言（申言者的話）需要會意（太二四 15）。…召會若不殷重視豫言（申言者的話），就難免在信徒中多有失去信心的，受謊言欺騙的，『因無那樣的認識而滅絕』的（何四 6），因不儆醒而忘記主的來臨。

聖經是一本非常準確的書，一個字都不能錯，一個字都不能差。人只要稍微馬虎一點，就會把神的話漏掉。…如果人（讀豫言）不準確，就虧損了神的準確。…主耶穌出生之前，有許多以色列人期待遇見他們的彌賽亞，因為他們至少知道，有一部分舊約的豫言中說，神要賜給祂的子民一位彌賽亞，就是受膏者。但他們許多人因不知道耶穌實際上是生於伯利恆，只以為耶穌是從加利利出來的，被稱為拿撒勒人，就拒絕祂，而錯過了彌賽亞在他們那個時候的來臨（約七 40～42，參太二 1～12、19～23，路二 39，太三 13）。祭司長和經學家對舊約豫言的認識不殷仔細、準確，因此錯過了基督第一次的來臨。今天我們對豫言也可能只是概括的認識，而不是那麼準確或仔細，這會導致我們錯過基督的第二次來臨，並受到虧損。因此，我們必須學習準確的認識豫言，不可馬虎。

神的話都是準確的，但是我們不可存着好奇的心去尋求。如果以好奇的心去尋求神的話，就會使神的話完全失去屬靈的價值。聖經是一本屬靈的書，如果我們尋求準確的目的是為着滿足好奇心的要求，而不是屬靈的要求，我們的路就走錯了。我們研讀豫言不是為着好奇，想要知道將來的事；我們研讀豫言，是為着等候主來。…我們在研讀豫言時，不要好奇，而需摸着生命，摸着靈，摸着主（真理課程四級卷一，二至三、五至七頁）。

參讀：羅馬書生命讀經，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

第三週■週二

晨興餽養

彼後一 19『我們並有申言者更確定的話，你們留意這話，如同留意照在暗處的燈，直等到天發亮，晨星在你們心裏出現，你們就作得好了。』

詩一一九 105『你的話是我腳前的燈，是我路上的光。』

130『你的言語一解開，就發出亮光，使愚蒙人通達。』

在詩篇一百一十九篇一百零五節，詩人實際的說到光。…這不是道理或教訓的事，乃是詩人在日常生活中的經歷。在他日常生活中的每一步，神的話都是他的光。

當然，古時候沒有路燈，在夜間行路的人需要燈盞、燈籠或火把，來照亮他們的路。…對詩人來說，神的話就是這樣的燈，非常實際的把光照射在他的路上。

神的話作為神的具體化身，乃是照耀的光。這光實際上就是在話中神的自己。因為話是神聖之光的凝聚，每當我們來到話面前，就進入光的氣氛中。…當我們在光亮的房間裏，我們不僅接受光，也在光的範圍裏（出埃及記生命讀經，八一二、八一〇頁）。

信息選讀

你閱讀報章雜誌的時候，並不會感覺在光中。但你若以真誠的心和謙卑的態度來讀神的話，或禱讀聖經的一些經節，就會感覺被帶到光中。每當我們以正確的方式來到神的話面前，我們確信已進入光中，並在光的領域裏。然後我們自然而然的接受

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，並成爲絕對在光中的人（出埃及記生命讀經，八一—頁）。

在彼得後書裏，彼得給信徒有力的見證，作爲對抗異端的豫防劑。…彼得的意思似乎是說，『不要聽從異端者。我同約翰和雅各在聖山上，是主威榮的親眼見證人。祂變化形像時，我們與祂在一起，並且我們聽見有聲音宣告：「這是我的愛子，我所喜悅的。」我們所告訴你們的不是傳說、虛構無稽之事或迷信的故事。我們見證我們所聽見、所看見的。我們看見主耶穌變化形像，並且我們知道，正如祂在變化形像時得榮耀，祂也要在榮耀裏再來。你們需要接受我們的話，並且相信這話。』

在一章十九至二十一節，彼得接着用見於舊約申言者的話，證實他們的見證。使徒的見證和經上申言者的話，都是真理的照亮。這照亮是神聖供備的一部分，就是神藉着祂的能力所作的供備，使祂的選民能遠離異端和背道。…在彼後一章十九節，…『並』字指明除了前幾節所說主變化形像的真實，用以豫防迷信的虛構無稽之事，還有申言者之話的真實，作更確定的證實。彼得說到他對主在變化形像時之榮耀的個人經歷以後，接着用申言者的話證實並加強他的見證。

彼得指明信徒留意申言者的話，就作得好了。這就是說，他們正研讀舊約的豫言，並留意這些豫言。

彼得把經上豫言的話（申言者的話）比作照在暗處的燈。這指明今世乃是黑夜裏的暗處（羅十三12），這世上的人都是在黑暗裏行走、活動。這也指明經上申言者的話猶如信徒的明燈，傳輸屬靈的光（不僅供人心思理解的字句知識），照耀在他們的黑暗裏，引導他們進入光明的白晝，甚至經過黑夜，直到主顯現的那日，天發亮的時候。在主這陽光顯出以前，我們需要祂話的光，照耀我們的腳步（彼得後書生命讀經，八〇至八二頁）。

參讀：彼得後書生命讀經，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

第三週■週三

晨興餽養

彼後一 19『我們並有申言者更確定的話，你們留意這話，如同留意照在暗處的燈，直等到天發亮，晨星在你們心裏出現，你們就作得好了。』

提後四 8『…有公義的冠冕為我存留，就是主，那公義的審判者，在那日要賞賜我的；不但賞賜我，也賞賜凡愛祂顯現的人。』

『暗處』（彼後一 19），按原文也可譯為『陰暗地方』，即骯髒、乾燥、被人忽畧的地方。這是個隱喻，說明背道時的黑暗。今世是黑暗、陰暗、骯髒的地方，但申言者的話是照在暗處的燈。

彼得說，我們留意申言者的話，直等到天發亮，晨星在我們心裏出現，我們就作得好了。這也是隱喻，說明滿了亮光的時候即將來到，如同晴天破曉，有晨星於黎明前在那些蒙光照的信徒心裏出現，這些信徒藉着留意經上照亮人的豫言之話，得了光照而被照明（彼得後書生命讀經，八二頁）。

信息選讀

在背道的時期，信徒留意這事，就作得好，使申言者的話如同明燈，照透背道的黑暗，直等到天這樣向他們發亮。這促使並鼓勵他們切切尋求主的同在，並且儆醒，使他們當主在祂來臨（巴路西亞）的隱密部分，像賊一樣來到時，不至於見不到主（太二四 27 註 1，帖後二 8 註 4）。因此這隱喻必是將來世，國度時代，比作那要在主顯現（來臨）時（彼後一 16）發亮的天；那時主是公義的日頭（瑪四 2），祂的光要照耀出來，衝破今世黑夜的幽暗。在這之

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，主要在黑夜最深時，像晨星一樣（啓二 28，二二 16），向那些儆醒渴望祂可愛顯現的人顯現（提後四 8）。

說彼後一章十九節的天發亮指主回來的時候，乃是正確的。在那日，主要作公義的日頭照耀。非常接近主顯現的時候可比作清晨，那時主耶穌對祂儆醒的信徒將是晨星。雖然這一切都是真實的，但彼得所說的還不只這些。事實上，在十九節彼得同時說到兩件事。他說整個世界是暗處，這現今的世代是黑夜。我們若沒有聖經的豫言，也會在黑暗裏，因為我們沒有燈。但申言者的話是我們照耀在黑暗裏的燈。我們留意這申言者的話，就接受光的照耀。至終，這光會照耀，直到屬靈的白晝在我們裏面發亮，晨星在我們心裏出現。所以，彼得首先說到屬靈的白晝，在我們裏面發亮的白晝。他也說到將來的日子，就是主回來的日子。

我們的經歷證實，在彼後一章十九節彼得的確是說到屬靈的白晝和主來的日子。許多時候我們在黑暗裏來讀聖經中的豫言。我們研讀豫言時，燈就開始在我們裏面照耀。自然而然我們就有感覺，我們不再在黑夜，乃在白晝，因為屬靈的白晝在我們裏面發亮了。我們不但有燈的照耀，也有天發亮。晨星在我們心裏出現，是何等喜樂的事！雖然我們周圍可能有黑暗，我們裏面卻有晨星。

彼後一章十九節發亮的天也指將來的日子，那時主耶穌要作公義的日頭回來。在祂看得見的來臨之前，祂對為祂儆醒的人將是晨星。所以，彼得在十九節的話適用於我們屬靈的情況和主的來臨（彼得後書生命讀經，八二至八四頁）。

參讀：聖經中四個『七』的豫言，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

第三週■週四

晨興餽養

啓二 28『我又要把晨星賜給他。』

太二四 42～43『所以你們要儆醒，因為不知道你們的主那一天要來。…家主若曉得賊在幾更天要來，他就必儆醒，不容他的房屋被人挖透。』

我們若留意聖經的豫言，就會經歷在我們裏面照耀的燈，享受在我們心裏出現的晨星，並有屬靈的白晝在我們裏面發亮。我們也許留在這光景裏，直到實際的時候來臨，那時主耶穌要作晨星顯現，並且天要發亮，有祂作公義的日頭。

雖然已過五十年間，世界上發生了很大的改變，但因着聖經中申言者之話的光，我並不驚訝。我也能見證，照着彼得的話，我享受晨星，以及裏面屬靈白晝的發亮（彼得後書生命讀經，八四至八五頁）。

信息選讀

首先我們有申言者之話的照耀，然後這照耀成爲我們裏面發亮的白晝。我們外面生活在黑暗的世代，但我們裏面滿了光。我們可能一直享受晨星以及屬靈的白晝發亮，直等到主作晨星向儆醒的人顯現，並作公義的日頭髮亮的時候。

在〔彼後一章十九節〕彼得似乎在說，『弟兄們，身爲猶太信徒，你們有許多舊約裏豫言的知識，並且你們聽過我們所作關於主來臨的見證。現在有些異端者想要告訴你們這是迷信，這是故事、虛構無

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,

稽之事或傳說。不要聽從他們，也不要接受異端的教訓。你們有我們的見證，並有在你們裏面照耀的申言者的話。這申言者的話應當在你們裏面照耀，直等到天發亮，晨星在你們心裏出現的時候。』（彼得後書生命讀經，八五頁）

啓示錄二章二十八節告訴我們，基督將是賜給得勝者的晨星。…整本聖經關於基督的豫表，開始於祂是光（創一3），結束於祂是晨星這光體。晨星是在午夜之後，黎明前最黑暗的時刻出現。這指明基督要在這世代臨近結束前，在最黑暗的時候，出現如明亮的晨星。

（主）作晨星的出現（啓二28），與祂作公義日頭的出現（瑪四2），不在同一時間。前者是在黎明之前；後者是在天明之後。祂作公義的日頭，在天明之後的顯現，是公開的向着地上一切的人。祂作明亮的晨星，在黎明之前的出現，是隱密的向着那些儆醒豫備，等候祂的得勝者，就是在眾人深夜沉睡的時候，隱密的將祂自己當作晨星，賜給那些愛祂而儆醒等候祂的人（啓二28），叫他們優先嘗到祂久離再臨之同在的新鮮。這會鼓勵他們切切尋求主的同在，並且儆醒，使他們當主在祂來臨的隱密部分，像賊一樣來到時，得以站立在主面前（路二一36，太二四43）。基督作為晨星，要賜給得勝者作他們的第一個賞賜，最早的獎賞（啓二26～29）。我們必須豫備好自己，等候主如晨星的祕密顯現。

在最黑暗的時候，得勝者裏面有一顆星在照耀。得勝者要得着並享受特別的光，就是基督作為晨星（新約總論第十四冊，九四至九五頁）。

參讀：真理課程四級卷一，第一課。

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

第三週■週五

晨興餽養

太二 2『那生為猶太人之王的在那裏？因為祂的星出現的時候，我們看見了，就前來拜祂。』

啓二二 16『我耶穌差遣我的使者，為眾召會將這些事向你們作見證。我是大衛的根，又是他的後裔，我是明亮的晨星。』

一個追求明白豫言的人，必須與神有密切的關係。…以諾是第一個說豫言的人，他活到六十五歲，生了一個兒子，給他取名叫瑪土撒拉。這名有豫言的意義，意即『當他死時，要差它來』。因此，這名乃是豫言要來之洪水的審判。以諾得着關於洪水要來的豫言之後，他就起來，脫離那不敬虔的世代，並且被神取去，不至於見死（創五 21～24）。…但以理得見異象，記錄豫言，因為他是『大蒙眷愛』的人（但九 23，十 11、19）。使徒約翰寫出整卷啓示錄的異象，因為他是主所愛的門徒，曾有靠在主胸膛的經歷（約二一 20）。『耶和華親密的指教敬畏祂的人；祂必使他們得知祂的約。』（詩二五 14）（真理課程四級卷一，八至九頁）

信息選讀

我們有申言者的話，就是聖經〔彼後一 19〕。但申言者的話並不是星；聖經不是星。那麼我們怎麼辦？…因為我們有申言者的話，我們必須留意，我們必須全心關注，直等到天發亮，晨星在我們心裏出現。

彼後一章十九節的『星』，原文可以繙作英文的『磷』。這星是像磷一樣，能在黑暗中發光的。…

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

聖經不該僅僅是白紙黑字；不該是死的字句。我們必須留意聖經的話，直到有些像磷一樣的東西在我們裏頭出現——那就是基督作為晨星。

如果我們的讀經是活的，是正確的，這話必要轉變為活的基督。這就是轉變的點——話必須轉變為基督；寫出來的話必須轉變為活的話。我們永遠無法把基督與活話分開。我們必須留意申言者的話，直等到有個東西在我們裏面出現，那就是基督，就是磷出現，如同在黑暗中晨光發亮一樣。

我們手裏有聖經是一件事；留意這話，直等到晨星在我們心裏出現是另一件事。有聖經知識是一件事，但有一顆發光的星在我們靈裏興起是另一件事。到神學院去研究聖經是毫無意義的。今天我們所需要的，乃是把話接受到我們裏面，留意那永活的話，直等到有東西出現並照亮在我們心裏。然後我們就有星，我們也纔能成為一顆星。這不是單單關於基督的知識，而是基督自己成了活的星。

有時我們拿起聖經來讀，卻感覺一無所獲。另有時當我們敞開我們的心，留意申言者的話，就有東西在裏面照耀了，出現了，天亮了，破曉了。當我們禱讀聖經經節的時候，在深處感覺發光、照亮，這種照亮產生向主耶穌的愛。我們覺得祂是何等可愛。我們會說，『哦，主耶穌，我愛你，我無法用話語表達你是多麼可愛！』許多時候由於這個照亮，我們甚至愛主耶穌到癡狂的地步。那就是耶穌臨到我們，如同天發亮，作為晨星在我們心裏出現。…許多時候當我讀主話語的時候，有東西在我裏面出現，好像天發亮一樣。哦，實在美妙！局面也許黯淡，四圍都是黑暗，但是在裏面有些東西在照亮，在發光，充滿榮耀（李常受文集一九七〇年第一冊，三八六至三八八頁）。

參讀：新約總論，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

第三週■週六

晨興餽養

太二九～10『他們聽了王的話，就去了。看哪，他們曾看見它出現的那星，在他們前頭領路，直領到那孩子那裏，就在上頭停住了。他們看見那星，就極其歡樂。』

我們愛主的話，但不是在死的字句裏愛那些話。我們愛聖經乃是留意它，直等到其中有東西在我們心裏發亮並出現—不是知識，不是成文的規條，而是天發亮，照耀的星出現。

在星象家的日子，看見那星是奇蹟似的事件，但在今天看見晨星只是尋常的事，並且該是我們例常的經歷。每天都該有晨星在我們心裏出現。不要單單念聖經，…我們必須留意申言者的話，直等到天發亮，晨星在我們心裏出現。

所以，今日這星是來自這活話。…在（彼後一章十九節），主的話與晨星擺在一起。首先我們有話；其次由於留意申言者的話，我們有晨星在我們心裏出現。我們若一直隨從這在我們裏面出現的星，就會一直在那靈裏。這就是新約的事奉（李常受文集一九七〇年第一冊，三八七至三八八頁）。

信息選讀

彼後一章十九節…提起三種光源—照在暗處的燈、天發亮、出現的晨星。

聖經的話作為信徒照耀的燈，傳輸照耀的屬靈之光。…在許多神學院裏，閱讀、研讀聖經的人仍在黑暗裏。他們沒有來自話的光、照耀和照亮。然而，今天我們必須見證，在召會生活中，我們一打開聖

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,

經就蒙光照。每一頁都照亮，每一行都光照，甚至每一個字都照耀我們。藉着這樣的照耀，我們就被徹底暴露。

已往我們眾人都過着一種與主耶穌給我們留下的榜樣相反的生活。我們在黑暗裏，沒有人能說服我們，使我們認錯。人越想要說服我們，我們就越宣稱自己是對的，越為自己辯解。然而，有一天我們參加召會的聚會，聚會開始後不久，我們就被暴露。我們被那照耀在我們身上的神聖之光所照亮，就領悟自己錯了。

在召會生活中沒有甚麼外面的吸引。從前吸引我們，現在仍然吸引我們的，乃是光的照耀。神聖的光總是照耀在聖徒裏面。結果，不太需要改正、調整、說服或定罪；藉着神的話內裏的照耀，一切不同的難處和需要都解決了。

每當我們從聖經得着話，這話就在我們裏面照耀，照耀就暴露我們，暴露就征服我們。別人也許不能征服我們，但聖經的話能。我們有個美妙的東西，一直在我們裏面照耀並征服我們。有時候我們也許想和配偶爭辯，但這美妙的照耀立刻約束我們。這就是活的話在我們的經歷中成為照耀的光。神在聖經中的話，如同照在暗處的燈，傳輸屬靈的光，照耀以光照信徒。這燈成為在信徒裏面出現的晨星，至終帶進發亮的天，就是要在主耶穌這公義的日頭來臨時，破曉作為白晝的國度時代（瑪四2）。照耀的光從燈進展到發亮的天。…在神聖的光照之下，四福音裏所記載主耶穌的為人生活，作為原型，就完全啓示出來（李常受文集一九七三至一九七四年第一冊，三八五至三八六頁）。

參讀：李常受文集一九七三至一九七四年第一冊，彼得前後書中的生命與建造，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

第三週詩歌

486

鼓勵—儆醒

7 6 7 5 雙 (英 666)

G 大調

4/4

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

一 儆醒阿, 黑夜已深! 儆醒, 莫戀紅塵;

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

儆醒阿, 白晝將近! 儆醒, 莫睡沉。

D 2 2̣ . 2̣ 2 3 | 4̣ . 3̣ 2 - | 3 3̣ . 3̣ 3 #4 | 5 - - - |

儆醒阿, 主就要來! 儆醒, 莫鬆腰帶;

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

儆醒阿, 主在等待! 儆醒, 莫懈怠。

二 儆醒阿, 起來事奉! 時間已到末點;
 儆醒阿, 前來作工! 年日已將殘。
 儆醒阿, 穿上軍裝! 儆醒, 靈要剛強;
 儆醒阿, 將魔抵擋! 儆醒, 心要壯。

三 儆醒阿, 等候救主! 晨星就要出現;
 儆醒阿, 追求國度! 榮耀在眼前。
 儆醒阿, 務要儆醒! 儆醒, 等待主來!
 儆醒阿, 儆醒莫停! 儆醒到主來!

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.

第四週

藉着作忠信又精明的奴僕，
而為着主的來臨將自己豫備好

詩歌：755

讀經：太二四 45 ~ 51

【週一、週二】

壹 『這樣，誰是那忠信又精明的奴僕，為主人所派，管理他的家人，按時分糧給他們？主人來到，看見他這樣行，那奴僕就有福了。我實在告訴你們，主人要派他管理一切的家業』—太二四 45 ~ 47：

一神在信仰裏的經綸，乃是祂的『家庭』經營，祂的家庭行政，要在基督裏將祂自己分賜到祂所揀選的人裏面，使祂得着一個家彰顯祂自己，這家就是召會，基督的身體—提前一 4，三 15，弗二 19。

二忠信又精明的奴僕乃是神家中的管家，管理家庭的人，將基督當作『食物』分賜給祂的信徒—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。（參西一 28，代下一 10，腓四 5。）

2 對於忠信的奴僕，主在諸天之國的實現裏，要派他管理一切的家業，作為賞賜—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

三『分糧給他們』，意指在召會裏，將神的話和基督當作生命的供應，供應信徒；作為賜生命之靈的基督是我們的食物，祂具體化並實化在生命的話裏—二四 45，約六 57，63，68：

- 1 我們若要享受主作我們屬靈的食物，使我們能餵養別人，就需要藉着各樣的禱告，並藉着默想祂的話，就是反覆思想且（出聲）講說祂的話，而接受祂的話—弗六 17～18，詩一一九 15（見註），48，148，書一 8，利十一 2～3，結三 1～4，西三 16。
- 2 我們需要堅定持續的禱告，並盡話語的職事—徒六 4，參來七 25，八 2。
- 3 我們需要申言以建造召會，就是藉着操練我們的靈，在聖靈即時和新鮮的感動、膏抹並光照下，用這生命的活話講說我們所看見的一林前十四 4 下，徒五 20，四 20，二二 15。
- 4 我們需要把自己禱告到神裏面，接受賜生命的靈作我們的供應，我們屬靈的食物，以餵養我們自己，和那些受我們照顧的人—路十一 1～13。
- 5 我們需要作賜生命的『祈求者』，就是作那能賜人生命的賜生命之靈的管道—約壹五 16。

【週三】

- 6 我們需要作『新鮮之油的兒子』，不斷被新鮮、現今並終極完成的那靈作為歡樂的油所充滿，流出那靈到燈臺裏，使燈臺作照耀的見證，就是耶穌的見證—亞四 6，12～14，腓一 25，啓三 18，太二五 9：
 - a 日復一日，我們必須出代價得着更多的神在祂的神

slave—Matt. 25:21, 23.

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

聖性情裏作為金油，好使我們能成為純金的燈臺，為着建造金的新耶路撒冷—彼後一4，啓三18，一20，二一18，太二五8～9。

b 我們將這事應用到今天的經歷時，就看見從我們裏面流出來的那靈就是神，而神就是金；因此，我們將基督供應給別人，用油供應他們的時候，實際上就是用神供應他們；神就從我們流出來，流到他們裏面—亞四12～14，約七38～39，林後三3，6，8，路十34。

【週四、週五】

貳『若是那惡僕心裏說，我的主人必來得遲，就動手打那些和他同作奴僕的，又和酒醉的人一同喫喝，在想不到的日子，不知道的時辰，那奴僕的主人要來，把他割斷，定他和假冒為善的人同受處分；在那裏必要哀哭切齒了』—太二四48～51：

一我們心裏說，我們的主人必來得遲，這乃是愛現今邪惡的世代，不愛主的顯現—提後四8，10：

1『來臨』的原文是 parousia，巴路西亞，意思是『同在』；我們要成為愛主顯現，就是愛祂來臨的人，就必須寶愛祂今天的顯現，就是祂今天的同在—太二四3，37，徒二六16，林後二10，詩歌二九〇首。

2 只要我們有今天，就應當愛主和祂的顯現，等候祂的來臨，以祂的來臨作為警告、鼓勵和激勵—提後四8，腓三20，啓二二12。

3 為着主的來臨，我們需要做醒並豫備好—太二五13，二四44，啓十九7。

4 我們需要提防貪婪，不為自己積財，乃要對神富

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，林後六 10，弗三 8。

- 5 我們需要回想羅得的妻子，不要貪愛並寶貝神即將審判並徹底毀滅的邪惡世界—路十七 28 ~ 32。
- 6 我們需要儆醒並祈求，叫主來臨的那日子不致如同網羅忽然臨到我們—二一 34 ~ 36，參太二 3。
- 7 『主耶穌阿，我願你來！』—這該是愛主和祂顯現之人的渴望、呼求、和經常的禱告—啓二二 20，多二 12 ~ 13。

二動手打那些和我們同作奴僕的，乃是虐待作我們同伴的信徒—參徒九 4：

- 1 我們不該審判、定罪作我們同伴的信徒，乃要以恩慈待他們，心存慈憐，饒恕他們，正如神在基督裏饒恕了我們一樣—路六 37，弗四 31 ~ 32。
- 2 我們不該辱罵或批評我們的弟兄，乃要看他們比我們強—林前六 10 ~ 11，腓二 3，29。
- 3 我們不該作主轄管作我們同伴的信徒（如為他們作決定），乃要作奴僕服事他們，以那作為賜生命之靈的復活基督餵養他們—彼前五 3，太二十 25 ~ 28，參民十七 8。

【週六】

三和酒醉的人一同喫喝，乃是與沉醉在屬世事物裏的世人為伴：

- 1 因着信徒神聖的性情和聖別的地位，他們不該跟不信者同負一軛；這不只該應用在信徒與不信者之間的婚姻和事業上，也該應用在他們各種親密的關係上—林後六 14，林前十五 33，參箴十三 20。
- 2 我們需要逃避青年人的私慾，同那清心呼求主的

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，竭力追求包羅萬有的基督—提後二 22。

四在國度的實現裏，忠信又精明的奴僕要得着管理的權柄為賞賜；但惡僕要從榮耀的基督，和祂國度的榮耀，並祂國度中榮耀的同在被割斷—太二四 47，51：

- 1 從國度的實現被割斷，乃是被扔在外面的黑暗裏，在那裏哀哭切齒：
 - a 外面的黑暗是指在國度實現裏的光明榮耀以外的黑暗—十六 28，二五 30。
 - b 哀哭指明懊悔，切齒指明自責。
- 2 在千年國裏與基督一同轄管列國，乃是給祂忠信又精明之奴僕的獎賞—啓二 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.

第四週■週一

晨興餽養

太二四 45 ~ 47 『這樣，誰是那忠信又精明的奴僕，為主人所派，管理他的家人，按時分糧給他們？主人來到，看見他這樣行，那奴僕就有福了。我實在告訴你們，主人要派他管理一切的家業。』

馬太二十四章四十五至五十一節論到忠信精明。…忠信是向着主；精明是向着信徒。儆醒是為着被提到主的同在裏；忠信是為着在國度裏掌權（47）。…四十五節所說的家人，指信徒（弗二19），即召會（提前三15）。分糧給他們，意指在召會裏，將神的話和基督當作生命的供應，供應信徒。我們都必須學習，如何按時將生命的供應，供應主的家人。

（馬太二十四章四十六至四十七節）裏的有福，是在國度的實現裏，得着管理的權柄為賞賜。對於忠信的奴僕，主在諸天之國的實現裏，要派他管理一切的家業，作為賞賜（馬太福音生命讀經，八一九至八二〇頁）。

信息選讀

我們必須按時分糧，就是分配生命的供應給主的子民。不要說別人有教導的恩賜，能教導你神的話，供應你屬靈的食物，但你沒有那樣的恩賜。這裏沒有這樣的思想。所有主的僕人都為着他們的使命，領受了恩賜。

（有些人）也許說，在整個基督教裏，他們只看到好的教師向會眾講道。他們從來沒有看過一個聚會有這麼多人站起來說話，…一個接一個站起來，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,

花一樣。…這正是我們所盼望有的。…這是聖經的教訓（林前十四 24、26、29～32）。我們都必須學習盡功用。這就是為甚麼甚至在職事的聚會，我總是喜歡留下半小時給你們『爆玉米花』。不要黏在椅子上。…你必須跳起來說話。你說話就是按時分糧給主的家人。

供應食物的人知道要按時供餐。你若每天供應食物，你就必須作早餐、午餐和晚餐。…早晨應當按時供應早餐。還有，好妻子總是會豫備最好的三明治給丈夫帶到辦公室，作為按時的午餐，並習慣為家人豫備豐盛的晚餐。…同樣，每當我們聚在一起，這就是你按時供應合式的食物給主的家屬的時間。然而，如果我懶惰，沒有讀主的話；如果我在主的話上沒有較多的殷勤勞苦，就來對你們說話，我就只能供應你們『一杯咖啡和幾個甜甜圈』。烹煮一頓滋養、美味的早餐，需要你的殷勤。…忠信…等於殷勤，懶惰等於怠惰。我們必須殷勤尋求主的話，使我們豫備好，來到聚會時能供應美好的食物。喫的時候就是『按時』；聚會的時候就是『按時』。在主日上午、主日晚上、週二晚上、週五晚上，我們都有指定的時候。聚會的時間，就是指定的時候，我們眾人必須將一些生命的供應，供給神家的人，供給同作信徒的人，就是供給我們的家業。

對於罪人，我們所供應合式的食物，乃是基督的福音。醫院裏的護士知道，他們必須用不同的食物供應病人。不同的食物供應給不同的病人，是為了應付他們特殊的需要。對我們來說也是一樣。全地就是醫院，滿了疾病和各式各樣有病的人。實在說來，甚至召會也是醫院，滿了有病的人。所以，我們必須按時供應不同的話語給他們（李常受文集一九八五年第五冊，六三二至六三六頁）。

參讀：馬太福音生命讀經，第六十三篇；包羅萬有的基督，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

第四週■週二

晨興餽養

約壹五 16『人若看見他的弟兄犯了不至於死的罪，就當為他祈求，將生命賜給他，就是給那些犯了不至於死之罪的。…』

腓一 25『我…仍要留下，繼續與你們眾人同住，使你們得到信仰上的進步和喜樂。』

你的責任，你的職責，乃是供應食物給〔信徒、召會、甚至所有在你身邊的罪人〕。他們若是罪人，你必須供應他們恩典的福音，作他們所需要的食物。他們若是信徒，患了某種疾病，那麼你就要從聖經上供應適合他們情形的話，來餽養、醫治、加強或喚醒他們。這樣作乃是作忠信又精明的奴僕，供應合式食物給主的家業，就是按時分糧給各種人。當你進到辦公室，必須領悟這就是指定的時候，讓你供應合式的福音食物給不信的人。當你去上學，就算你不是到那裏去教書而是去上課，所有你身邊的同學也都是主所交給你的家業，你可以抓住機會，按時將福音供應給他們。

每一天都是指定的時候，讓我們將合式食物供應給任何人。…我們都必須興起並醒起來，殷勤、忠信、精明而不愚拙，按時將正確的食物供應給有需要的人（李常受文集一九八五年第五冊，六三六至六三七頁）。

信息選讀

（在腓立比一章二十四至二十五節，）使徒的考慮不是自私的，乃是為聖徒的緣故。他完全給主和

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. (CWWL, 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

召會所佔有。保羅知道眾召會需要更多基督的供應。

保羅是個滿了基督的人。他說話，是說基督；他活着，是與基督同活；他工作，是與基督同工，並且把基督服事給眾召會。爲着召會的緣故，他願意留在肉身，使他能彀把基督服事給聖徒。

〔二十五節〕的信仰，指聖徒所相信的（猶 3，提後 4:7）；進步，指生命的長大；喜樂，指對基督的享受。…無論保羅在監獄裏，或不在監獄裏，他總是聖徒們長進與喜樂的有力因素。因着他，眾召會能彀在生命裏有長進，也能彀滿了對基督的享受。今天我們也該這樣。…在身體生活裏，急切需要一些人成爲供應的管道。我們需要像保羅這樣的肢體。當這樣的肢體過去了，說真的，基督的傳輸就中斷了。但是，只要這些肢體與我們同住，傳輸就源源不絕，不至減弱，我們也能在他們身上在基督裏誇口。所有在地方召會中帶頭的人都該是這樣的管道，都該是這種供應的憑藉。

我們活着對聖徒該是非常要緊的。然而是不是這麼要緊，要看我們活基督、供應基督並將基督灌輸到別人裏面的程度而定。原諒我這樣說，在把基督灌輸到召會裏面這件事上，有些帶頭的人或活或死都沒有多大的關係。然而有些人則不然，他們是繼續與我們同住還是被主接去離開我們，與我們大有關係。我想到一個例子，我們非常親愛的一位老弟兄，他的確是身體得供應的一個憑藉。…這位弟兄仍留下或離世與主同在對我們太有關係了。我們每一個人也應該是這樣的人。我們或活或死，對召會應該是非常要緊的。但這全在於我們有否活基督、顯大基督、供應基督並從全人的深處把基督傳輸到聖徒裏面。如果我們這樣經歷並享受基督，我們或留下或到主那裏去與祂同在，對召會都關係重大（腓立比書生命讀經，七一至七二、七五頁）。

參讀：腓立比書生命讀經，第七篇；利未記生命讀經，第三十六篇；路加福音生命讀經，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

第四週■週三

晨興餽養

亞四 12『…在兩個金嘴旁邊，這兩根流出金油的橄欖枝是甚麼意思？』

14『他說，這是兩個油的兒子，站在全地之主的旁邊。』

林後三 6『〔神〕使我們設資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因為那字句殺死人，那靈卻叫人活。』

（在撒迦利亞四章三節的）兩棵橄欖樹，表徵當時的大祭司約書亞和省長所羅巴伯；他們是兩個油的兒子，被耶和華的靈充滿，為着神殿的重建（3～6、12～14）。這兩個油的兒子也豫表世代末了三年半期間的兩個見證人，他們要在大災難時作神的見證人，為着加強神的子民—以色列人和在基督裏的信徒（啓十一 3～12，十二 17）。…這兩位〔見證人〕，摩西和以利亞，要在大災難期間扶持並供應受逼迫的以色列人和信徒（撒迦利亞書生命讀經，四一二至四一三頁）。

信息選讀

以色列國是燈臺，表徵神的見證。神的見證需要照耀出來。要有這照耀就必須有焚燒；要有焚燒，就必須有橄欖油的供應；要有橄欖油，就必須有一些橄欖樹。在燈臺兩邊的兩棵橄欖樹，乃是兩個油的兒子—約書亞和所羅巴伯。

在撒迦利亞四章十一節有兩棵樹，在十二節有兩根枝子。兩根枝子是兩棵樹的一部分。當燈臺的燈盞缺了油，兩棵樹就來供應油，經過枝子將油流到

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

兩個金嘴裏，然後油就從兩個金嘴流到油碗裏，再從油碗流到燈臺裏。

十二節說到兩根橄欖枝。這兩根枝子『流出金』。這裏的『金』是指油。油和金乃是一。油是指那靈，那靈乃是神。不僅如此，按豫表，金表徵神。那充滿油碗的金乃是那靈，那靈就是神；神是由金所表徵的。我們將這事應用到今天的經歷時，就看見從我們裏面流出來的那靈就是神，而神就是金。因此，我們將基督供應給別人，用油供應他們的時候，實際上就是用神供應他們。神從我們流出來，流到他們裏面。我們都該是橄欖樹，從我們自己裏面流出神來，流到別人裏面。這樣，藉着那些作橄欖樹，流出神的人，有需要的人就得着油的供應。

讓我們進一步來看為甚麼兩棵樹被稱為兩根枝子。在三、四章裏，同一個人所羅巴伯，由苗（三8）、樹（四3、11）和枝（12）所表徵。這指明所羅巴伯自己不是源頭。他若憑自己是一棵完整的樹，他就是源頭。然而，他這棵樹實際上是另一棵樹的枝子，那棵樹纔是源頭。再者，所羅巴伯也是另一棵樹的苗；那棵樹就是基督。基督是那獨一的橄欖樹；所羅巴伯和我們都是基督的枝子、枝條。…雖然基督是獨一的橄欖樹，但從祂已經有許多苗生出來了。這些苗的生出就是基督的分枝。如今這些枝子或苗，就是今天在地上的許多橄欖樹。你不是這樣的橄欖樹麼？我們作為真實的基督徒，乃是橄欖樹。嚴格說來，我們是橄欖樹，但不是個別的樹，乃是基督這獨一橄欖樹的枝子。我們既是枝子，就需要用油，就是用那靈，供應別人，使他們被點活。讚美主，我們在基督裏乃是以七倍加強的靈供應別人的橄欖樹！（撒迦利亞書生命讀經，四一三至四一五頁）。

參讀：撒迦利亞書生命讀經，第五篇；為着建造基督的身體講說基督，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

第四週■週四

晨興餽養

太二四 48 ~ 51『若是那惡僕心裏說，我的主人必來得遲，就動手打那些和他同作奴僕的，又和酒醉的人一同喫喝，在想不到的日子，不知道的時辰，那奴僕的主人要來，把他割斷，定他和假冒爲善的人同受處分…。』

（在馬太二十四章四十八節，）惡僕是信徒，因他是主所派的（45）；他稱主爲『我的主人』；他相信主要來。四十九節說，那惡僕動手打那些和他同作奴僕的，又和酒醉的人一同喫喝。動手打同作奴僕的，就是虐待作同伴的信徒；和酒醉的人一同喫喝，就是與沉醉在屬世事物裏的世人爲伴（馬太福音生命讀經，八二〇頁）。

信息選讀

那惡僕的問題不是他不曉得主要來，乃是他不盼望祂來。他不喜歡過一種爲着主的來臨豫備好的生活。因此，當主回來時，祂要把他割斷，定他和假冒爲善的人同受處分。把他割斷，指在主要來的榮耀中與主隔絕。這相當於銀子比喻（太二五 14 ~ 30）中『扔在外面黑暗裏』的結語。…主乃要把（惡僕）從祂自己將在的榮耀中割斷。這等於扔在外面黑暗裏。

凡被扔在外面黑暗裏的，將要從主，從祂的同在，從祂的交通，並從祂將在的榮耀範圍中被割斷。這不是永遠沉淪，乃是受時代的懲治。…主不會把責任指派給假信徒。那惡僕的確是得救的人。在馬太福音這卷國度的書中，結局不是得救；結局乃是國

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：我們將得着賞賜進入國度，或是將失去賞賜，失去國度的享受，並且遭受懲罰和管教，在那裏哀哭切齒（馬太福音生命讀經，八二〇至八二一頁）。

我們眾人都應該按時分糧給主的子民（太二四45），並且充分使用主的恩賜（二五20、22）。在消極一面，我們不該動手打那些和我們同作奴僕的人（二四49）。你可能沒有盡你的責任去完成你的事奉，反而在批評，有時甚至強烈的和弟兄們作對。你不是在作工，乃是動手打同作奴僕的。…許多地方召會的長老總是怕作錯事。他們一旦作錯了甚麼事，幾乎所有的人都會透過電話知道。這些電話上的談論都是在動手打人，許多聖徒都在動手打長老。

當一些消極的事發生在任何聖徒身上，有些人永遠不會禁止自己不說。傳播這樣消極的情形乃是一種動手打人。有些時候在禱告聚會裏，為着一個在消極情形裏的聖徒，你也許用一種巧妙的方式為他禱告。你也許不在別的時間暴露他，卻藉着你的禱告暴露他。神知道你的心。你的心和你的禱告的意念不是那麼純淨。你也許裝作很屬靈，不批評或論斷人。你為人禱告，但你的禱告大約百分之十是一種論斷。這就是動手打人。一個地方的長老也許批評另一個地方的長老，這也是動手打同作奴僕的。

你把你事奉的時間浪費在動手打人的事上。你沒有事奉，反而動手打了弟兄，就是和你同作奴僕的。…我們都必須停下我們的批評、論斷、反對和怨言，那些都是在動手打人。我們必須花費我們的時間、我們的精力和我們的一切，為着主的權益有積極的事奉（李常受文集一九八五年第五冊，六六四至六六六頁）。

參讀：實行主當前行動之路，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

第四週▪週五

晨興餽養

提後四 8『從此以後，有公義的冠冕為我存留，就是主，那公義的審判者，在那日要賞賜我的；不但賞賜我，也賞賜凡愛祂顯現的人。』

腓三 20『我們的國籍乃是在諸天之上，我們也熱切等待救主，就是主耶穌基督，從那裏降臨。』

我們既知道主的再來是如此寶貴，就該愛慕主的顯現（提後四 8）。聖經末了結束於：『主耶穌阿，我願你來！』（啓二二 20）…在使徒們的心目中，他們一直認定，主必快來，他們也過着豫備主再來的生活。…不要想我們既清楚主來臨的兆頭，就可以松懶，先愛世界，到了末七再追求主。…要相信主是可畏的。在路加十二章主說了一個比喻，有一個財主努力積攢錢財，要叫魂享用快樂；神卻對他說，『無知的人哪，今夜必要你的魂。』（16～20）我們能有每一個今天，實在都是主的恩典。所以只要還有今天，只要氣息尚存，我們就當愛主，愛慕祂的顯現，熱切等待主來（腓三 20），並且常以此事為勉（李常受文集一九九〇年第三冊，七〇九頁）。

信息選讀

保羅在提後四章一節對提摩太說，『我在神並那將要審判活人死人的基督耶穌面前，憑着祂的顯現和祂的國度，鄭重的囑咐你。』那是保羅將要殉道之時的勸勉。他說那美好的仗他已經打過了，當跑

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

的賽程他已經跑盡了，當守的信仰也已經守住了；在審判臺前他必要得公義冠冕的賞賜；這冠冕也賞賜給凡愛主顯現的人（6～8）。他以審判和國度題醒提摩太，也題醒我們，要過一個愛主顯現的生活，這會叫我們不灰心、不退後、不軟弱，忠心到底。

主來的時候要像賊一樣，隱密的臨到那些愛祂的人，把他們當作寶貝偷去，到祂天上的同在裏（太二四 42）。因此我們需要做醒並豫備（二五 13，二四 44）。我們若要被提，就需要先被屬天的氣充滿，在器皿裏盛着油。我們若扎根在地上，天天被今生的思慮、屬地的享樂所霸佔，在那時候就無法被提。我們要回想羅得的妻子，她…變成鹽柱，被撇在蒙羞之地。…我們若還貪愛世界，主就會把我們留下經過大災難，叫我們蒙羞，直到我們成熟被提。

主也題醒我們要小心，時時做醒，常常祈求，不可因酗酒（或放蕩）、沉醉並今生的思慮，累住我們的心，以致大災難的那日子如同網羅忽然臨到我們。…我們需要護衛我們的心，完全把地位讓給主，好叫我們能得勝，逃避這一切的事，得以站立在人子面前（路二一 34～36，參啓十二 5～6、14）。

成熟不是一天的事，所以為着祂的來臨，我們必須豫備自己，愛祂並在祂裏面長大，使我們在祂顯現時得以成熟被提，並得賞賜（李常受文集一九九〇年第三冊，七〇九至七一頁）。

參讀：神命定之路最新的陳明與基督來臨的兆頭，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

第四週■週六

晨興餽養

林後六 14『你們跟不信的，不要不配的同負一軛，因為義和不法有甚麼合夥？光對黑暗有甚麼交通？』

提後二 22『你要逃避青年人的私慾，同那清心呼求主的人，竭力追求公義、信、愛、和平。』

我們不該是那些『和酒醉的人一同喫喝』的人（太二四 49）。這比動手打同作奴僕的人飄離得更遠、墮落得更甚。你墮落到世界裏去了，成了一個愛世界的人。屬世的人被屬世的事物迷醉，甚至麻醉。他們被現今的世代所麻醉。與他們一同喫喝，就是享受他們所享受的。就好的一面說，當你動手打聖徒，你對召會生活仍然有興趣。你若對召會生活沒有興趣，就絕不會批評長老。因為你是如此『對召會有負擔』，如此對召會生活有興趣，你纔批評弟兄姊妹。一旦你定意要忘掉召會，不再對召會有興趣，你就進到愛世界裏，並與那些常被這世代所麻醉的世人為伴。一個愛世界的聖徒，無心談論長老的好壞。他也許曾經動手打和他同作奴僕的，但他現今被屬世的享樂完全霸佔了。他現今在和酒醉的人一同喫喝。幾乎每天對他都是快樂的一天，每個週末對他都是歡樂的週末，因為他正享受屬世事物的麻醉（李常受文集一九八五年第五冊，六六六頁）。

信息選讀

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

在主的使命上懶惰不忠信的奴僕有一個藉口，就是主不會立刻回來，就是祂必來得遲（太二四48）。結果，他們開始虐待同作信徒的，並有分於屬世的事物。他們的藉口是，主若現在就回來，所有的事都解決了，他們就不會有時間愛世界了。然而，主在馬太二十四章的話告訴我們，祂不會接受這樣的藉口。祂回來時，要把不忠信的奴僕割斷（51）。割斷不是指切成碎片。我們得救時，就與基督這位受膏者（林後一21）聯結了，即使我們在退後的光景中，主也不會把我們切斷。但我們若仍然不忠信並懶惰，祂在回來時就要把我們從這樣的聯結中割斷。祂將要執行我們和祂之間的割斷。我們要從祂榮耀的同在中被割斷，到一個假冒為善的人受處分的地方。不信者的處分是永遠的沉淪，而懶惰奴僕的處分是暫時的、時代性的懲罰。

我們要成為忠信的，路就是散佈主的話，這話對每一個飢渴的人乃是食物。主的家業不僅由信徒組成，也由罪人組成。誰要去餵養飢渴的罪人？我們都必須說，『我去！』我們必須去。…我們必須盡盡所能的傳佈神的話。

此外，我們必須靠着祂的憐憫，藉着祂的恩典，盡所能不動手打同作奴僕的，就是同作信徒的。不要批評或埋怨他們；不要用消極的話說到他們，因為你沒有時間這樣作。你的口不是被造來批評的，乃是被造來說出基督的。批評弟兄們就是動手打同作奴僕的，這會使我們受懲治。我們也不該鑽到世界裏，與麻醉的屬世之人一同享樂。我們必須是清明的人（李常受文集一九八五年第五冊，六六八、六七一至六七二、六七四頁）。

參讀：生命課程，第三十五課。

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

第四週詩歌

755

榮耀的盼望—等候與儆醒

11 9 11 9 副 (英 956)

降 A 大調

4/4

$\overset{A^b}{5} \cdot \overset{5}{5} \overset{6}{6} \cdot \overset{5}{5} 3 1 \mid \overset{D^b}{2} \cdot \overset{1}{1} \overset{6}{6} \cdot \overset{7}{7} 1 - \mid \overset{E^b}{7} \cdot \overset{1}{1} \overset{2}{2} \cdot \overset{1}{1}$
 一 基 督 快 要 再 臨, 日 子 已 緊 近; 有 福 腳 聲
 $\overset{3}{3} \cdot \overset{2}{2} \overset{4}{4} \cdot \overset{7}{7} \mid 1 - - 0 \mid \overset{5}{5} \cdot \overset{5}{5} \overset{6}{6} \cdot \overset{5}{5} 3 1 \mid \overset{D^b}{2} \cdot \overset{1}{1}$
 隱 約 可 聽 聞。 醒 哉! 醒 哉! 聖 民, 等 候
 $\overset{6}{6} \cdot \overset{7}{7} 1 - \mid \overset{E^b}{7} \cdot \overset{1}{1} \overset{2}{2} \cdot \overset{1}{1} \overset{3}{3} \cdot \overset{2}{2} \overset{4}{4} \cdot \overset{7}{7} \mid 1 - - 0 \mid$
 要 儆 心; 被 提 見 主 喜 樂 無 窮 盡。
 $3 3 \overset{E^b}{5} \cdot \overset{4}{4} \overset{2}{2} \cdot \overset{7}{7} \mid 1 1 3 - \mid \overset{Fm}{6} \overset{6}{6} \overset{B^b_7}{2} \cdot \overset{3}{3}$
 (副) 榮 耀! 榮 耀! 基 督 快 再 臨, 榮 耀! 榮 耀!
 $\overset{2}{2} \cdot \overset{1}{1} \mid \overset{E^b}{7} \overset{B^b_7}{6} \overset{E^b}{5} 0 \mid \overset{A^b}{5} \cdot \overset{5}{5} \overset{6}{6} \cdot \overset{5}{5} 3 1 \mid \overset{D^b}{2} \cdot \overset{1}{1}$
 聖 者 要 歡 欣, 賤 體 變 成 榮 身, 與 主
 $\overset{6}{6} \cdot \overset{7}{7} 1 - \mid \overset{E^b_7}{7} \cdot \overset{1}{1} \overset{2}{2} \cdot \overset{1}{1} \overset{3}{3} \cdot \overset{2}{2} \overset{4}{4} \cdot \overset{7}{7} \mid 1 - - 0 \parallel$
 永 相 親, 自 由, 榮 耀, 同 主 享 福 分。

- 二 基督快要再臨,晨星要顯身; 黑夜已深,白晝將臨近。
醒哉!醒哉!聖民,與俗莫浮沉; 得蒙保守免去大災辰。
- 三 基督快要再臨,賞賜祂僕人; 凡愛祂者,冠冕必有分。
醒哉!醒哉!聖民,莫把世界珍; 愛主,事主,盡性又盡心。
- (副) 榮耀!榮耀!基督快再臨, 榮耀!榮耀!勝者要歡欣,
聽主稱讚聲音,說:“好!我僕人, 你可進來享受我福分。”
- 四 基督快要再臨,得國作大君; 撒但被擒,萬民來歸順。
醒哉!醒哉!聖民,努力向前奔, 進入天國作王何榮尊。

WEEK 4 — HYMN

Soon our Lord will come, the day is drawing nigh

Hope of Glory — Waiting and Watching

956

$\overset{A^b}{5} \cdot \overset{5}{5} \overset{6}{6} \cdot \overset{5}{5} 3 1 \mid \overset{D^b}{2} \cdot \overset{1}{1} \overset{6}{6} \cdot \overset{7}{7} 1 - \mid \overset{E^b}{7} \cdot \overset{1}{1} \overset{2}{2} \cdot \overset{1}{1}$
 1. Soon our Lord will come, the day is draw-ing nigh, Sound of His approaching we can hear.
 $\overset{3}{3} \cdot \overset{2}{2} \overset{4}{4} \cdot \overset{7}{7} \mid 1 - - 0 \mid \overset{5}{5} \cdot \overset{5}{5} \overset{6}{6} \cdot \overset{5}{5} 3 1 \mid \overset{D^b}{2} \cdot \overset{1}{1}$
 Watchful we must be and al-ways on alert That the Lord our hearts with rap-ture cheer.
 $\overset{6}{6} \cdot \overset{7}{7} 1 - \mid \overset{E^b}{7} \cdot \overset{1}{1} \overset{2}{2} \cdot \overset{1}{1} \overset{3}{3} \cdot \overset{2}{2} \overset{4}{4} \cdot \overset{7}{7} \mid 1 - - 0 \mid$
[Chorus]
 (C) Glo - ry! glo - ry! Christ will come a - gain! Glo - ry! glo - ry! We with Him shall reign!
 $3 3 \overset{E^b}{5} \cdot \overset{4}{4} \overset{2}{2} \cdot \overset{7}{7} \mid 1 1 3 - \mid \overset{Fm}{6} \overset{6}{6} \overset{B^b_7}{2} \cdot \overset{3}{3}$
 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.

第五週

藉着復興的生活並牧養的工作，
而為着主的來臨將自己豫備好

詩歌：665

讀經：林後四 16～18，約二一 15～17

【週一、週二】

壹 我們要為着主的來臨將自己豫備好，就需要藉着復興的生活（日日得更新的生活—林後四 16～18），而維持我們的得勝；這更新必須每早晨都新而又新（太十三 43，路一 78～79，箴四 18，士五 31）：

一 我們必須每日清晨享受主，有新的起頭—詩一一九 147～148。

二 我們每天早晨都該讓主耶穌，我們的日頭，在我們裏面升起，使我們得着更新—路一 78～79，瑪四 2，士五 31：

1 我們每天早晨都該早起與主交通；我們可以禱告：『主阿，謝謝你，又是一個新的起頭，願這一天是我人生中可記念的一天；』這就是晨晨復興。

2 我們應當每早晨靠着基督作我們的贖罪祭，獻上祂作燔祭和平安祭，好有一個新的起頭；我們不但要天天這樣作，還要作得有味道，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

12 ~ 13。

3 每早晨以基督為我們的燔祭，就是取用祂作那過着絕對滿足神之生活的一位，並作那使我們能過這樣生活的生命——9，六 12 ~ 13，約五 19，30，六 38，七 18，八 29。

三 我們要過復興的生活，就必須是愛主到極點，並向祂活的人，每天以最完滿的享受並贏得基督為目標——林前二 9，林後五 14 ~ 15，腓三 14。

【週三】

四 我們必須是那些過祭壇和帳棚生活的人——創十二 7 ~ 8，十三 3 ~ 4，18：

1 神向我們的顯現產生我們的奉獻，使我們築壇；壇是為着敬拜神，將我們一切所是並所有，為着神的定旨獻給神；築壇的意義就是我們的生活是為着神，神是我們的生命，並且我們生活的意義就是神——八 20 ~ 21 上，出二九 18 ~ 22。

2 過帳棚的生活是我們宣告自己在地上是客旅，是寄居的，尋找更美的家鄉，並熱切等候神所建築的城新耶路撒冷——來十一 9 ~ 10，13，16。

五 每天有更新的復興，就是每天有新鮮的變化；我們若一生都在這樣的變化中，就能在主的生命裏長大，以致成熟——羅十二 2，林後三 18，來六 1 上。

【週四】

六 我們憑四個項目而日日得更新：十字架；（林後四 10 ~ 12，16 ~ 18；）聖靈，憑聖靈我們就因神聖的生命得着重修、再製和改造；（多三 5；）我們調

have a new beginning; not only must we do this every day, but we 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

和的靈；（弗四 23；）以及神的聖言。（五 26。）

七我們需要在新樣裏來赴主的筵席；（太二六 29；）主絕不喫喝舊的筵席；我們需要學習說，『對不起，請赦免我，』藉以得更新。

八當我們在苦難中，我們需要每早晨接受主新的憐恤，好使我們經歷祂的更新；不然，我們就依舊不變，我們所經過的苦難就是徒然的一哀三 22～24，林後四 16～18。

【週五】

貳我們要為着主的來臨將自己豫備好，就需要藉着有分於基督天上的職事，餵養祂的小羊並牧養祂的羊，以照顧神的羊羣，就是召會，結果帶進基督的身體，而維持我們的得勝—約二 15～17，彼前二 25，五 1～4，來十三 20～21：

一我們必須照着主耶穌盡職的榜樣牧養人，以完成神永遠的經綸—太九 36，約十 11，來十三 20，彼前五 4：

1 我們沒有父的愛和赦免的心，也沒有救主牧養和尋找的靈，這是我們不結果子的原因—路十五 1～24。

2 我們必須在耶穌的人性裏顧惜人（使他們快樂，並使他們覺得愉快和舒適）；（太九 10，路七 34；）我們必須在基督的神性裏餵養人（以那在三個時期中盡其職事之包羅萬有的基督餵養他們）。（太二四 45～47。）

3 基督必須經過撒瑪利亞，特意繞道去敘加，要得着

remodeled with the divine life (Titus 3:5); our mingled spirit (Eph. 4:23); 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).

一個不道德的婦人，藉着請那婦人給祂水喝而顧惜她，好用湧流的三一神作生命水的河餵養她—約四 3～14。

4 主是沒有罪的一位，但祂不定罪那行淫的婦人，卻顧惜她，在法理一面赦免她的罪，並在生機一面使她從罪得自由；（八 1～11，32，36；）基督藉着釘十字架而拯救的第一個人，乃是一個判處死刑的強盜，這也是很有意義的。（路二三 42～43。）

5 主到耶利哥，只是爲着要探訪並得着一個人，就是稅吏長，而祂的傳揚乃是一種牧養；（十九 1～10；）祂也藉着給孩子們按手，而顧惜那些父母。（太十九 13～15。）

6 升天的主乃是『行走的基督』並『說話的那靈』，照顧作爲金燈臺的眾召會；祂在眾召會中間行走，要察知每一個召會的光景，然後祂就照着所看見的對我們說話，使眾召會所有的聖徒都能新陳代謝並生機的被變化，目的是要使他們成爲祂的得勝者—啓一 12～13，二 1，7。

【週六】

二 我們必須照着使徒保羅的榜樣牧養人；保羅牧養聖徒，就像乳養的母親和勸勉的父親一樣，照顧神的羣羊—帖前二 7～8，11～12，提前一 16，徒二十 28：

1 保羅牧養在以弗所的聖徒，『或在公眾面前，或挨家挨戶』教導他們，（二十，）並且流淚勸戒每一位聖徒，三年之久，（三十一，十九，）將神一切的旨意告訴他們。（二十七。）

2 保羅親密的關切信徒，（林後七 2～7，門 7，

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

- 12,) 他下到軟弱之人的水平上，好能得着他們。
(林後十一 28 ~ 29, 林前九 22, 參太十二 20。)
- 3 爲着聖徒的緣故，保羅樂意花費他所有的，指他的財物；並花費他所是的，指他這人；(林後十二 15；) 他是奠祭，與基督這產生酒者是一，犧牲他自己，使別人得以享受基督。(腓二 17, 士九 13, 弗三 2。)
- 4 保羅憑靈而行而尊重神，好叫他能將那靈服事給人，而尊重人—林後三 3, 6, 8, 加五 16, 25, 士九 9。
- 5 保羅在他的教訓裏指明，召會是養育人的家，是醫治並恢復人的醫院，也是教導並造就人的學校—弗二 19, 帖前五 14, 林前十四 31。
- 6 保羅啓示，我們爲着建造基督的身體，要成爲甚麼或要作甚麼，極超越的路乃是愛；愛有效能—一八 1, 十二 31, 十三 4 ~ 8 上, 弗一 4, 三 17, 四 2, 15 ~ 16, 五 2, 六 24, 啓二 4 ~ 5, 西一 18 下, 帖前一 3。

2. Paul had an intimate concern for the believers (2 Cor. 7:2-7; Philem. 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.

第五週■週一

晨興餽養

弗四 12『為要成全聖徒，目的是為着職事的工作，為着建造基督的身體。』

16『…全身…叫身體漸漸長大，以致在愛裏把自己建造起來。』

林前十四 26『…各人或有詩歌，或有教訓，或有啓示，或有方言，或有繙出來的話，凡事都當為建造。』

你們若是有心，從這個時候起，天天有新的復興，過得勝的生活，一切擺上為着主，盡力抓住時間接觸人，照顧一個一個的弟兄姊妹。不必盼望一下子接觸許多人，要細水長流，纔有果效。

若是你每天接觸一位，一年就接觸了三百六十五位；若是一個地方有三位長老，天天都接觸人，一年之中，就可以把眾聖徒接觸許多遍。這個果效要比講多少篇道有用得多！今天弟兄姊妹需要幫助的很多，所以我們必須盡力的接觸他們，用愛關心、照顧他們，盡所能的幫助、牧養他們（李常受文集一九八八年第四冊，五八至五九頁）。

信息選讀

現在我們必須恢復〔把時間和全人拚上去，盡力接觸人並牧養人〕。惟有這樣，以弗所四章十二至十六節所說基督身體的生機建造，與林前十四章二十六節所說相互性的聚會，纔能在我們中間實行並應驗。為此，我們必須有晨晨復興，日日得勝的生活作基礎；並且有這種愛主的生活和工作，來維

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.

持我們的得勝。若沒有復興的生活並牧養的工作，我們無法一直得勝，無法維持在得勝裏；能把我們維持在得勝裏的，就是這種愛主的生活和愛主的工作。這兩面我們都需要（李常受文集一九八八年第四冊，五九至六〇頁）。

基督徒的爭戰，乃是為着免去失敗，不是為着爭取得勝。我們是已經得勝了，我們是從得勝出去爭戰，為要保守已有的得勝；…得勝是已經在我們手裏的東西。以弗所書所說的爭戰，乃是得勝者的打仗，不是藉着爭戰來作得勝者。我們必須分別這一個。

撒但怎樣試探你？撒但是要叫你忘記你自己的地位，叫你忘記你自己的得勝，或者看不見你自己的得勝。你如果接受他這樣的試探，你就越過越覺得得勝離開你遠，就越過越摸不着得勝。我們要記得，主耶穌的得勝是完全到一個地步，把你整個一生都包括在裏面！你一信就得勝。撒但乃是已經失敗的，我們乃是已經在基督裏面得勝的。撒但想要來偷去我們的得勝，偷去我們所已經得着的得勝。…如果我們曉得我們是得勝的，他就不能作甚麼。

所以，我們是藉着主耶穌的工作來對付撒但的工作，我們是藉着祂的顯現，藉着祂的死，藉着祂的復活，藉着祂的升天來抵擋撒但。我們今天是站在主所成功的一切工作上。如果撒但來攻擊你，你千萬不要有一點意念想要得勝；你只要有一點『我要得勝』的感覺，你就已經失敗了，因為這一個地位是錯的。一個人想要得勝，與一個人知道自己已經得勝而去抵擋，這裏面的分別不知道有多大。…這一件事的的確確需要啓示。我們必須看見主的顯現，我們必須看見主的死，我們必須看見主的復活，我們必須看見主的升天，這一切我們都必須知道（倪柝聲文集第三輯第四冊，二二七至二二八頁）。

參讀：當前的角聲與當前的需要，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

第五週■週二

晨興餽養

林後四 16『所以我們不喪膽，反而我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。』

箴四 18『但義人的途徑好像黎明的光，越照越明，直到日午。』

在馬太十三章四十三節，得勝者被比作太陽，在他們父的國裏發光。每早晨太陽都重新升起。我們若成為得勝者，就是太陽，我們也必須每早晨起來得主復興。箴言四章十八節說，『義人的途徑好像黎明的光，越照越明，直到日午。』我們應當跟隨太陽，每早晨得復興，有新的開始。我們的途徑就好像黎明的光，越照越明，直到日午。我很喜歡保羅在林後四章十六節的用辭—『日日』。基督徒的生活不是僅有一日。我們是日日在更新。這就是說我們必須日復一日得主復興。我們昨晨也許有一次復興，可是今晨我們還需要另一次復興，明晨更需要另一次復興。每一年，我們都需要三百六十五個復興，好叫我們日日都得更新（李常受文集一九八九年第二冊，四三七至四三八頁）。

信息選讀

每一天都更新，並且新而又新（林後四 16）。我們今天所需要的，就是這種裏面生命中的復興，不是外面的一個舉動或彰顯。神給自然界也有這樣的定律，…隨着日頭的升起，每一天都有新的起頭，都是一次更新。我們基督徒的生活也是這樣，每天早晨都該讓主耶穌，我們的日頭在我們裏面升起，使我們得着更新。

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.

爲着配合這事，你們每天早晨最好能毅早起；爲要早起，就必須早睡。…早起對基督徒有莫大的益處。每天當太陽升起的時候，就是我們起牀和主交通的時候。我們要向主禱告：『主阿，謝謝你，又是一個新的起頭，願這一天是我人生中可記念的一天。』我們這樣一面在主面前有新的奉獻，新的仰望，一面從主有新的領受，得着新的開啓。有了這許多『新的』，結果，自然就帶進一個復興。這就是晨晨復興，也就是保羅所說的，日日更新。這樣的更新乃是發生在每天的清晨。我希望這件事在我們中間能好好實行。所有的同工配着長老們，在各地要吹這個號，喚醒眾聖徒，個個早睡早起。一早起來，就先與主有好的接觸。不管別的事情多忙，多重要，都要等到和主接觸之後再去作。

早晨這樣與主的接觸，最好是半小時，最少也該有一刻鐘。這應該是很容易作到的。利未記六章十二節告訴我們：『祭司要每早晨在（祭壇）上面燒柴，把燔祭擺列在上面。』這說出我們應當在每個早晨靠着主作我們的贖罪祭，獻上基督爲燔祭，好主面前有一個新的起頭。我們不但要天天這樣作，還要作得有味道，有深度。所以早晨這十五分鐘，不重在禱告祈求，乃重在和主有直接的接觸，對祂說話，也聽祂說話。因此，最好配上幾節聖經，藉着禱讀主話享受主，並被主充滿，這就使我們有新的起頭，新的復興（李常受文集一九八八年第四冊，五〇至五二頁）。

參讀：日日在更新，第一至二章；主恢復當前的進展，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

第五週■週三

晨興餽養

創十二7～8『耶和華向亞伯蘭顯現，說，我要把這地賜給你的後裔。亞伯蘭就在那裏為向他顯現的耶和華築了一座壇。從那裏他又遷到伯特利東邊的山，支搭帳棚；…他在那裏又為耶和華築了一座壇，並且呼求耶和華的名。』

基督徒的生活，是一種祭壇和帳棚的生活。祭壇是向着神的，帳棚是向着世界的。神對於祂兒女們的要求，就是要他們在神的面前有祭壇，在地上有帳棚。…祭壇和帳棚是連在一起的，是人沒有方法分開的。…創世記十二章七節…給我們看見，祭壇是根據於神的顯現，…誰也不能將他自己奉獻給神，而他是沒有遇見神的；誰也不能把一切都擺在祭壇上，而是沒有神的顯現的。奉獻不是由於人的勸勉，不是由於人的催促，乃是由於神的顯現。如果神沒有向人顯現，那就沒有一個人是能自動把他所有的都擺在祭壇上的。…如果有一天，我們遇見主，那一個遇見，就自然而然產生奉獻。只要你遇見神一下，只要你看見神一下，你就不是你自己的。神是遇見不得的！人一遇見神，人就沒有方法為自己活着（倪柝聲文集第二輯第十七冊，一一六至一一七頁）。

信息選讀

神的顯現裏面有無窮無盡的能力，那一個顯現把你一生的道路都改變了。基督徒為神活着的能力是在乎看見神！哦，不是我要立志事奉神就能事奉神，不是我要築祭壇就能築祭壇，乃是要有神的顯現。…神向亞伯拉罕顯現，亞伯拉罕就築了一座壇。這裏的壇不是獻贖罪祭的壇，這裏的壇乃是獻燔祭的壇。贖罪祭是為着我自己贖罪，燔祭是將我自己奉獻給

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。這裏的祭壇不是指着主耶穌怎樣替我們死說的，乃是指着我們怎樣將自己奉獻給神說的。這裏的祭壇，就是羅馬十二章那一類的祭壇。

祭壇的結局，是引到帳棚去（創十二8）。…等到（亞伯拉罕）有了祭壇之後，神的話纔給我們看見帳棚。…帳棚的意思是流動的，是不扎根的。神要藉着祭壇來對付你自己，神要藉着帳棚來對付屬乎你的東西。亞伯拉罕有祭壇，他把他的一切都給了神，那麼是不是從今以後亞伯拉罕連身上的衣服都沒有了？不，亞伯拉罕還有牛，還有羊，還有許多東西。但是，亞伯拉罕是住在帳棚裏的人。換句話說，祭壇所餘剩的東西，只能保留在帳棚裏。…這些從祭壇上留下給你的東西，你只能保守在帳棚裏。

求神賜恩給我們，叫我們在祂面前看見奉獻的緊要，叫我們活出祭壇和帳棚的生活（倪柝聲文集第二輯第十七冊，一一八至一二一、一二五頁）。

日日更新的復興，是帶着變化的。羅馬十二章二節：『藉着心思的更新而變化。』林後三章十八節也說，『我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成爲與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』這給我們看見，變化是藉着觀看主而來的。…我們越觀看祂，就越返照主的榮光，漸漸變成主的形像，從一種程度的榮耀，到另一種程度的榮耀。這乃是從主靈變化成的，不僅是復興，更是變化。所以，每天早晨有新的復興，就是每天早晨有新的變化。只要我們一生的年日都在這樣的變化中，我們就能在主的生命裏長大，以致成熟。這種復興、更新、變化，乃是我們眾人今日的需要（李常受文集一九八八年第四冊，五三頁）。

參讀：倪柝聲文集第二輯第十七冊，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"

第五週■週四

晨興餽養

多三 5『祂便救了我們，並不是本於我們所成就的義行，乃是照着祂的憐憫，藉着重生的洗滌，和聖靈的更新。』

弗四 23『而在你們心思的靈裏得以更新。』

五 26『好聖化召會，藉着話中之水的洗滌潔淨召會。』

神有最好的供備，幫助我們得更新。頭一項供備乃是十字架，就是耶穌的治死。按林後四章，保羅常常在十字架（主的死）的殺死之下。十字架是為我們成就更新的最大幫助。

第二項供備乃是聖靈。提多書三章五節說到『聖靈的更新』。我們有聖靈在我們裏面。祂主要的工作先是重生我們，然後日日更新我們。我們日日在接受那靈新的供應，使我們有新陳代謝的更新。感謝主，我們有這樣更新的靈。神賜給我們的第三項供備乃是我們調和的靈，就是我們人靈與神靈調和的靈。在我們人的靈裏，有聖靈居住、工作並且更新我們。以弗所四章二十三節說，我們需要在我們心思的靈裏得以更新。我們的靈是我們得更新的所在。我們調和的靈擴展到我們的心思裏，就成了我們心思的靈。在這樣的靈裏，我們得以更新，使我們得以變化（李常受文集一九八九年第二冊，四三八頁）。

信息選讀

許多基督教教師告訴人，他們若小心順從主，就會少受些苦；但整個召會歷史中，許多屬靈人所經歷的，卻恰好相反。當我們在苦難中，我們需要得

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，我們所經過的苦難，就對我們毫無意義。在我們裏面有一避難所，這避難所就是我們的靈。我們需要從心思轉到靈裏。這樣，我們就蒙護衛、隱藏、遮蔽，脫離任何的攻擊。我們乃是在我們的靈裏得更新。

除了十字架、聖靈和我們的靈以外，我們還有聖言。身體的頭藉着話中之水的洗滌潔淨召會，就是祂的身體（弗五 26）。…當我思想羅馬八章四節—照着靈而行—我就得着洗滌。我們都需要日日得着話中之水的洗滌。

當我們來到主的話前，不管是甚麼章節，主的話必定會洗滌我們。話中有水洗滌我們。洗滌乃是更新的同義辭。憑着十字架、聖靈、我們調和的靈以及聖言這四項，我們就能得着更新。

每逢我們來赴主的筵席，我們需要更新。主耶穌設立這筵席的時候，說，『從今以後，我絕不喝這葡萄樹的產品，直到我在我父的國裏，同你們喝新的那日子。』（太二六 29）主在這裏立了一個原則，…祂設立的筵席是新的，祂在祂父的國裏喫喝的筵席也是新的。…我們要知道，任何消極的事物都是舊樣的緣由或因素。…我們來赴主的筵席時，首先必須〔有〕徹底〔的〕承認。…我們必須承認並對付我們與神與人之間一切消極的事物（徒二四 16）。…另一件使我們老舊的事，就是不赦免別人。要常常赦免人（太十八 21～22、35，弗四 32，五 2），也要常常尋求得赦免（太五 23～24）。…〔婚姻關係中的〕冒犯乃是造成老舊的原因。…我們必須學習對配偶說，『對不起，請赦免我。』我們需要禱告，使〔這〕交通…成爲我們日常的經歷，好叫我們能更多進入日日得更新的實際裏（李常受文集一九八九年第二冊，四三九至四四一頁）。

參讀：利未記生命讀經，第二十三篇；爲着建造基督的身體講說基督，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

第五週■週五

晨興餵養

約二一 15 ~ 16『他們喫完了早飯，耶穌對西門彼得說，約翰的兒子西門，你愛我比這些更深麼？彼得對祂說，主阿，是的，你知道我愛你。耶穌對他說，你餵養我的小羊。耶穌第二次又對他說，約翰的兒子西門，你愛我麼？彼得對祂說，主阿，是的，你知道我愛你。耶穌對他說，你牧養我的羊。』

沒有父神愛和赦免的心，沒有救主牧養和尋找的靈，乃是我們不結果子的原因。我知道你們都勞苦作工，但幾乎沒有果子。主說，『樹總是憑果子認出來的』（太十二 33），但我們卻是不結果子的樹。…因着我們缺少父那愛和赦免的心，以及子那牧養和尋找的靈，我們就沒有果子。我們定罪人、規範人，卻不牧養人、尋找人。我們缺少愛和牧養；…我們必須重新省察自己的行爲，如哈該所言（該一 5）。我們的行爲是不正確的；有些地方出了問題（李常受文集一九九四至一九九七年第五冊，四四至四五頁）。

信息選讀

傳福音是對罪人最高的牧養。…基督這頭一位傳福音者，乃是藉着牧養盡祂的職事。祂到耶利哥只是爲着要探訪一個人，就是稅吏長（路十九 1 ~ 10）。…祂的目的是要去傳福音得一個人，而祂的傳揚乃是一種牧養。

約翰四章說，當主在去加利利的路上，祂『必須經過撒瑪利亞』（4）。祂不走主要的道路，反而繞道至敘加，到雅各井旁，爲要接觸一個犯罪的撒瑪

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

利亞婦人，她先前有過五個丈夫。主豫先知道她會來到雅各井。雅各井乃是豫表基督，祂是泉源，直湧入永遠的生命（14下）。我們必須學習主的榜樣，特意繞道至敘加，以得着一個人。

我們在一個人身上花三年的工夫來得着他，這是值得的。你如果連續探訪一個人三年，你就能得着他。這樣過了十二年，你就有四個新人隨着你參加召會的聚會。

基督這位大祭司在祂的神性裏以祂神聖的愛（由祂胸間的金帶所表徵），照顧作為燈臺的眾召會，以餵養眾召會（啓一 13 下）。…啓示錄二至三章啓示基督對燈臺的照顧。一面，祂修剪召會的燈芯，剪掉寫給七個召會的七封書信中所題的一切錯誤、短處、失敗和缺點。基督在人性裏作了最好的修剪工作，來顧惜眾召會。…〔基督〕也是大祭司，以祂自己這包羅萬有的基督，在祂三個時期的豐滿職事中，帶着祂的神性作『力量帶子』來餵養我們。…祂在神性裏餵養眾召會，使眾召會能在祂神聖的生命中長大成熟，而在祂七倍的加強裏成為得勝者。

我們的基督今天我們的大祭司。在祂的人性裏，祂很容易同情我們的軟弱。…祂乃是在人性裏顧惜我們。同時，祂也在神性裏，用…祂人位裏一切積極的方面，來餵養我們。祂在兩方面來照顧恢復中的眾召會。祂在人性裏顧惜我們，使我們正確合宜，好叫我們快樂、愉快、舒適。祂在神性裏餵養我們，使我們在神聖的生命中長大成熟，作祂的得勝者，以完成祂永遠的經綸（李常受文集一九九四至一九九七年第五冊，一五三、二一二、二一四至二一五頁）。

參讀：活力排，第五、七至十一篇；約翰福音結晶讀經，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

第五週■週六

晨興餽養

徒二十 28『聖靈立你們作全羣的監督，你們就當為自己謹慎，也為全羣謹慎，牧養神的召會，就是祂用自己的血所買來的。』

林後十二 15『我極其喜歡為你們花費，並完全花上自己。難道我越發愛你們，就越發少得你們的愛麼？』

我們的態度可能是人人軟弱，我們不軟弱。我們可能感覺我們是剛強的。保羅在林前九章二十二節說，『向軟弱的人，我就成為軟弱的，為要得軟弱的人。』這意指我們要下到軟弱之人的水平。向生病的人，我們就下到生病之人的水平。這是藉着探訪牧養人的路。保羅也說，『有誰絆跌，我不焦急？』（林後十一 29）這是對跌倒之人絆跌的原因，憂急且氣憤。這顯示保羅作好牧者，照顧神羣羊的榜樣（李常受文集一九九四至一九九七年第五冊，一五五頁）。

信息選讀

在行傳二十章保羅與以弗所長老的談話中，保羅說他『或在公眾面前，或挨家挨戶』教導他們（20）。…他在這一切勞苦之外，還挨家挨戶的看望聖徒的家。他這樣作乃是要成全聖徒。凡與他們有益的，他沒有一樣避諱不告訴他們的（20）；他也把神一切的旨意都告訴他們（27）。使徒保羅所作的，是何等美妙的成全的工作！

保羅一再回到每一位聖徒的家，流淚勸戒、勸勉他們。使徒的說話該滿了同情，常有眼淚。你想作使徒麼？那你就學習如何流淚。在十九節，保羅說他服事主，凡事謙卑，常常流淚。然後在三十一

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

節，他說他不住的流淚勸戒每一位聖徒。使徒流淚告訴他所牧養親愛的聖徒，一切關於神和祂旨意的事；他不僅公開的說，他也看望聖徒的家（李常受文集一九八八年第四冊，四四一至四四三頁）。

林前十二章的末了啓示，愛是極超越的路（31下）。一個人如何作長老？愛是極超越的路。一個人如何作同工？愛是極超越的路。我們如何牧養人？愛是極超越的路。愛是我們申言並教導人極超越的路。爲着我們的所是和所作，愛乃是極超越的路。

召會既不是逮捕人的警察局，也不是審判人的法庭，乃是養育信徒的家。作父母的都知道，他們的孩子越壞，就越需要父母的養育。…召會是愛的家，爲着養育兒女。召會也是醫院，爲着醫治並恢復有病的人。最後，召會也是學校，爲着教導並造就尚未學習的人，就是那些沒有多少認識的人。召會既是家、醫院和學校，同工和長老就應當與主是一，在愛裏養育、醫治、恢復並教導人。

愛遮蓋人並建造人，所以爲着建造基督的身體，在我們的所是所作上，愛乃是極超越的路。

我盼望因着我們接受有關牧養的這個負擔，在我們中間會有真正的復興。眾召會若都接受這教訓，有分於基督奇妙的牧養，在主的恢復裏就會有一次大的復興。我們在已過講說並教導了很多，但很少牧養。牧養和教導，應當像雙腳，爲着我們與主一同行動。我們的牧養該一直帶着教導，而我們的教導也應當一直帶着牧養（李常受文集一九九四至一九九七年第五冊，一七一至一七三、一二七頁）。

參讀：哥林多後書生命讀經，第四十四篇；對同工長老們以及愛主尋求主者愛心的話，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

第五週詩歌

WEEK 5 — HYMN

665

傳揚福音 — 供應基督

8 7 8 7 副 (英 922)

降 D 大調

3/4

5 #4 5 | i · i 7 6 | 5 · 5 4 3 | 4 · 6 5 2 | 3 ·

一 去 向 亡 世 供 應 基 督, 非 僅 藉 話 之 所 云。

5 #4 5 | i i 3̇ 2̇ i | 6 · i 7 6 | 5 · 5 6 7 | i ·

更 藉 生 活 分 出 基 督, 供 應 可 憐 的 人 羣。

5 5 5 | 5 · i 7 6 | 5 · 5 4 3 | 4 · 6 5 2 | 3 ·

(副) 去 向 亡 世 供 應 基 督, 使 祂 顯 於 你 生 活;

5 #4 5 | i i 3̇ 2̇ i | 6 · i 7 6 | 5 · 5 6 7 | i · ||

憑 祂 活 着, 將 祂 分 出, 使 人 與 你 同 得 着。

- 二 去向亡世供應基督 — 你所有的寶貴主;
將你基督分給親人, 作其成功與財富。
- 三 去向亡世供應基督 — 你所享受的基督;
將你基督分給朋友, 作其誇耀與鴻福。
- 四 去向亡世供應基督, 祂是你命並一切;
將你基督分給眾人, 帶人來嘗祂超越。

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.

