

第七篇

在生命上儆醒 并在服事上忠信

诗歌：

读经：太二五 4、9～10、14～15、20～23

- 太 25:4 但精明的拿着她们的灯，又在器皿里带着油。
太 25:9 精明的回答说，恐怕不够我们和你们用的，不如你们到卖油的那里，为自己买罢。
太 25:10 不料，她们去买的时候，新郎到了；那预备好的，同他进去赴婚筵，门就关了。
太 25:14 诸天的国又好比一个人要往外国去，就叫了自己的奴仆来，把他的家业交给他们，
太 25:15 按照各人的才干，个别的给了一个五他连得银子，一个二他连得，一个一他连得，就往外国去了。
太 25:20 那领五他连得的，带着另外的五他连得进前来，说，主啊，你交给我五他连得；请看，我另赚了五他连得。
太 25:21 主人对他说，好，良善又忠信的奴仆，你在不多的事上既是忠信的，我要把许多事派你管理；进来享受你主人的快乐。
太 25:22 那领二他连得的也进前来，说，主啊，你交给我二他连得；请看，我另赚了二他连得。
太 25:23 主人对他说，好，良善又忠信的奴仆，你在不多的事上既是忠信的，我要把许多事派你管理；进来享受你主人的快乐。

壹 为着生命，我们需要油，神的灵，甚至祂的充满，使我们能过童女的生活，作主的见证—太二五 4、9～10：

- 太 25:4 但精明的拿着她们的灯，又在器皿里带着油。
太 25:9 精明的回答说，恐怕不够我们和你们用的，不如你们到卖油的那里，为自己买罢。
太 25:10 不料，她们去买的时候，新郎到了；那预备好的，同他进去赴婚筵，门就关了。

一 “那时，诸天的国好比十个童女，拿着她们的灯，出去迎接新郎” —1 节：

- 太 25:1 那时，诸天的国好比十个童女，拿着她们的灯，出去迎接新郎。

Message Seven

Being Watchful in Life and Faithful in Service

Hymns:

Scripture Reading: Matt. 25:4, 9-10, 14-15, 20-23

- Matt 25:4 But the prudent took oil in their vessels with their lamps.
Matt 25:9 But the prudent answered, saying, Perhaps there will not be enough for us and for you; go rather to those who sell, and buy for yourselves.
Matt 25:10 And as they were going away to buy, the bridegroom came; and those who were ready went in with him to the wedding feast. And the door was shut.
Matt 25:14 For the kingdom of the heavens is just like a man about to go abroad, who called his own slaves and delivered to them his possessions.
Matt 25:15 To one he gave five talents, and to another two, and to another one, to each according to his own ability. And he went abroad.
Matt 25:20 And he who had received the five talents came and brought another five talents, saying, Master, you delivered to me five talents; behold, I have gained another five talents.
Matt 25:21 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.
Matt 25:22 And he who had received the two talents also came and said, Master, you delivered to me two talents; behold, I have gained another two talents.
Matt 25:23 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.

I. For life, we need oil, the Spirit of God, even His filling, that we may be enabled to live the virgin life for the Lord's testimony—Matt. 25:4, 9-10:

- Matt 25:4 But the prudent took oil in their vessels with their lamps.
Matt 25:9 But the prudent answered, saying, Perhaps there will not be enough for us and for you; go rather to those who sell, and buy for yourselves.
Matt 25:10 And as they were going away to buy, the bridegroom came; and those who were ready went in with him to the wedding feast. And the door was shut.

A. “At that time the kingdom of the heavens will be likened to ten virgins, who took their lamps and went forth to meet the bridegroom”—v. 1:

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

1 童女象征信徒生命的一面—林后十一 2。

林后 11:2 我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。

2 信徒是国度的子民，乃象贞洁的童女，在黑暗的世代里为主作见证（灯），并从世界走出去迎接主；为此，她们不仅需要圣灵的内住，也需要圣灵的充满。

3 灯象征信徒的灵（箴二十 27），里面装着神的灵作油（罗八 16）：

箴 20:27 人的灵是耶和华的灯，鉴察人的深处。

罗 8:16 那灵自己同我们的灵见证我们是神的儿女。

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

罗 8:16 那灵自己同我们的灵见证我们是神的儿女。

罗 12:11 殷勤不可懒惰，要灵里火热，常常服事主。

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

太 5:14 你们是世上的光。城立在山上，是不能隐藏的。

太 5:15 人点灯，也不放在斗底下，乃是放在灯台上，就照亮所有在家里的人。

太 5:16 你们的光也当这样照在人前，叫他们看见你们的好行为，就荣耀你们在诸天之上的父。

腓 2:15 使你们无可指摘、纯洁无杂，在弯曲悖谬的世代中，作神无瑕疵的儿女；你们在其中好象发光之体显在世界里，

腓 2:16 将生命的话表明出来，叫我在基督的日子，好夸我没有空跑，也没有徒劳。

4 精明的童女拿着她们的灯，又在器皿里带着油—太二五 4：

太 25:4 但精明的拿着她们的灯，又在器皿里带着油。

a 人是为着神造的器皿（罗九 21、23 ~ 24），人的

1. Virgins signify the believers viewed from the aspect of life—2 Cor. 11:2.

2 Cor 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

2. Believers, who are the kingdom people, are like chaste virgins, bearing the Lord's testimony (the lamp) in the dark age and going out of the world to meet the Lord; for this they need not only the indwelling but also the filling of the Holy Spirit.

3. Lamps signify the spirit of the believers (Prov. 20:27), which contains the Spirit of God as the oil (Rom. 8:16):

Prov 20:27 The spirit of man is the lamp of Jehovah, / Searching all the innermost parts of the inner being.

Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

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

Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

Rom 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

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

Matt 5:14 You are the light of the world. It is impossible for a city situated upon a mountain to be hidden.

Matt 5:15 Nor do men light a lamp and place it under the bushel, but on the lampstand; and it shines to all who are in the house.

Matt 5:16 In the same way, let your light shine before men, so that they may see your good works and glorify your Father who is in the heavens.

Phil 2:15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world,

Phil 2:16 Holding forth the word of life, so that I may have a boast in the day of Christ that I did not run in vain nor labor in vain.

4. The prudent virgins took oil in their vessels with their lamps—Matt. 25:4:

Matt 25:4 But the prudent took oil in their vessels with their lamps.

a. Man is a vessel made for God (Rom. 9:21, 23-24), and man's

个格是在他的魂里；因此，马太二十五章四节里的“器皿”象征信徒的魂。

罗 9:21 窑匠难道没有权柄，从同一团泥里，拿一块作成贵重的器皿，又拿一块作成卑贱的器皿么？

罗 9:23 且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富；

罗 9:24 这器皿就是我们这蒙祂所召的，不但从犹太人中，也从外邦人中，这有什么不可？

太 25:4 但精明的拿着她们的灯，又在器皿里带着油。

b 五个精明的童女不仅在她们的灯里有油，也在器皿里带着油；灯里有油，表征她们有神的灵住在她们的灵里（罗八9、16）；器皿里带着油，表征她们有神的灵充满，浸透她们的魂（参彼前二25，来十三17）。

罗 8:9 但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。

罗 8:16 那灵自己同我们的灵见证我们是神的儿女。

彼前 2:25 你们好象羊走迷了路，如今却归到你们魂的牧人和监督了。

来 13:17 你们要信从那些带领你们的，且要服从；因他们为你们的魂儆醒，好象要交账的人；你们要使他们欢乐的作这事，不至叹息；若叹息，就与你们无益了。

c 马太二十五章九节里的“买”指明需要付代价；圣灵的充满是要出代价的，就如撇下世界、对付己、爱主胜过一切、因基督将万事看为损失等等；我们今天若不出这代价，到复活之后还是要出—参启三18，林后五10。

太 25:9 精明的回答说，恐怕不够我们和你们用的，不如你们到卖油的那里，为自己买罢。

启 3:18 我劝你向我买火炼的金子，叫你富足；又买白衣穿上，叫你赤身的羞耻不露出来；又买眼药擦你的眼睛，使你能看见。

林后 5:10 因为我们众人，必要在基督的审判台前显露出来，叫各人按着本身所行的，或善或恶，受到应得的报应。

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

personality is in his soul; hence, vessels in Matthew 25:4 signifies the souls of the believers.

Rom 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

Rom 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,

Rom 9:24 Even us, whom He has also called, not only from among the Jews but also from among the Gentiles?

Matt 25:4 But the prudent took oil in their vessels with their lamps.

b. The five prudent virgins not only have oil in their lamps but also take oil in their vessels; that they have oil in their lamps signifies that they have the Spirit of God dwelling in their spirit (Rom. 8:9, 16), and that they take oil in their vessels signifies that they have the Spirit of God filling and saturating their souls (cf. 1 Pet. 2:25; Heb. 13:17).

Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

1 Pet 2:25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.

Heb 13:17 Obey the ones leading you and submit to them, for they watch over your souls as those who will render an account, that they may do this with joy and not groaning; for this would be unprofitable to you.

c. The word buy in Matthew 25:9 indicates that a price must be paid; having the filling of the Holy Spirit is at a cost, such as giving up the world, dealing with self, loving the Lord above all, and counting all things loss for Christ; if we do not pay this price today, we will have to pay it after we are resurrected—cf. Rev. 3:18; 2 Cor. 5:10.

Matt 25:9 But the prudent answered, saying, Perhaps there will not be enough for us and for you; go rather to those who sell, and buy for yourselves.

Rev 3:18 I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.

2 Cor 5:10 For we must all be manifested before the judgment seat of Christ, that each one may receive the things done through the body according to what he has practiced, whether good or bad.

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

太 25:9 精明的回答说，恐怕不够我们和你们用的，不如你们到卖油的那里，为自己买罢。

但 5:27 提客勒，就是你被称在天平里，显出你的亏欠；

二 我们每天需要儆醒，付代价买那灵（就是金油），使我们能用那灵供应众召会，作耶稣的见证，并得主赏赐，有分于羔羊的婚筵—太二五9～10，启三18，亚四6、12～14，士九9：

太 25:9 精明的回答说，恐怕不够我们和你们用的，不如你们到卖油的那里，为自己买罢。

太 25:10 不料，她们去买的时候，新郎到了；那预备好的，同他进去赴婚筵，门就关了。

启 3:18 我劝你向我买火炼的金子，叫你富足；又买白衣穿上，叫你赤身的羞耻不露出来；又买眼药擦你的眼睛，使你能看见。

亚 4:6 他回答我说，这是耶和华给所罗巴伯的话，说，万军之耶和华说，不是倚靠权势，不是倚靠能力，乃是倚靠我的灵。

亚 4:12 我第二次问他说，在两个金嘴旁边，这两根流出金油的橄榄枝是什么意思？

亚 4:13 他对我说，你不知道这是什么意思么？我说，我主啊，我不知道。

亚 4:14 他说，这是两个油的儿子，站在全地之主的旁边。

士 9:9 橄榄树对他们说，我岂可停止生产我那尊重神和人的油，去飘飖在众树之上呢？

1 我们需要爱主胜过一切，叫我们的眼睛得以开启，看见祂无上的宝贝—太二二37，腓三8，彼前二4、6～7，—19。

太 22:37 耶稣对他说，“你要全心、全魂并全心思，爱主你的神。”

腓 3:8 不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督，

彼前 2:4 你们来到祂这为人所弃绝，却为神所拣选所宝贵的活石跟前，
彼前 2:6 因为经上记着说，“看哪，我把所拣选所宝贵的房角石，安放在锡安，信靠祂的人，必不至于羞愧。”

彼前 2:7 所以祂在你们信的人是宝贵的，在那不信的人却是“匠人所弃的石头，已成了房角的头块石头，”

彼前 1:19 乃是用基督的宝血，如同无瑕疵无玷污的羔羊之血。

2 我们需要因基督将万事看作亏损，为要赢得祂，给人看出在祂里面，并认识祂—腓三7～10。

Matt 25:9 But the prudent answered, saying, Perhaps there will not be enough for us and for you; go rather to those who sell, and buy for yourselves.

Dan 5:27 TEKEL—You have been weighed in the scales and found to be lacking.

B. Every day we need to be watchful by paying the price to buy the Spirit as the golden oil so that we may supply the churches with the Spirit for the testimony of Jesus and be rewarded by the Lord to participate in the marriage dinner of the Lamb—Matt. 25:9-10; Rev. 3:18; Zech. 4:6, 12-14; Judg. 9:9:

Matt 25:9 But the prudent answered, saying, Perhaps there will not be enough for us and for you; go rather to those who sell, and buy for yourselves.

Matt 25:10 And as they were going away to buy, the bridegroom came; and those who were ready went in with him to the wedding feast. And the door was shut.

Rev 3:18 I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.

Zech 4:6 And he answered and spoke to me, saying, This is the word of Jehovah to Zerubbabel, saying, Not by might nor by power, but by My Spirit, says Jehovah of hosts.

Zech 4:12 And I answered a second time and said to him, What are the two olive branches that are by the side of the two golden spouts, which empty the gold from themselves?

Zech 4:13 And he spoke to me, saying, Do you not know what these are? And I said, No, sir.

Zech 4:14 And he said, These are the two sons of oil, who stand by the Lord of the whole earth.

Judg 9:9 But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?

1. We need to love the Lord above all, having our eyes opened to see His supreme preciousness—Matt. 22:37; Phil. 3:8; 1 Pet. 2:4, 6-7; 1:19.

Matt 22:37 And He said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind.”

Phil 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

1 Pet 2:4 Coming to Him, a living stone, rejected by men but with God chosen and precious,

1 Pet 2:6 For it is contained in Scripture: “Behold, I lay in Zion a cornerstone, chosen and precious; and he who believes on Him shall by no means be put to shame.”

1 Pet 2:7 To you therefore who believe is the preciousness; but to the unbelieving, “The stone which the builders rejected, this has become the head of the corner,”

1 Pet 1:19 But with precious blood, as of a Lamb without blemish and without spot, the blood of Christ;

2. We need to count all things as loss on account of Christ that we may gain Him, be found in Him, and know Him—Phil. 3:7-10.

腓 3:7 只是从前我以为对我是赢得的，这些，我因基督都已经看作亏损。
腓 3:8 不但如此，我也将万事看作亏损，因为我认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督，
腓 3:9 并且给人看出我是在祂里面，不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义，
腓 3:10 使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死，

3 我们需要每日清早在主的话上享受主，使我们每天有新的起头—诗一一九 147 ~ 148。

诗 119:147 我趁天未亮呼求；我仰望了你的言语。
诗 119:148 我趁夜更未换，将眼睁开，为要默想你的话语。

4 我们需要彻底对付罪—约壹一 7、9。

约壹 1:7 但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。
约壹 1:9 我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。

5 我们需要天天、时时住在与主的交通里—6 节，林后十三 14。

约壹 1:6 我们若说我们与神有交通，却在黑暗里行，就是说谎话，不行真理了；
林后 13:14 愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。

6 我们需要赎回光阴，花工夫被神的圣言浸透并泡透—提后三 16 ~ 17，西三 16。

提后 3:16 圣经都是神的呼出，对于教训、督责、改正、在义上的教导，都是有益的，
提后 3:17 叫属神的人得以完备，为着各样的善工，装备齐全。
西 3:16 当用各样的智慧，让基督的话丰富富地住在你们里面，用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神；

7 我们需要为我们祷告的生活儆醒，警戒，赎回光阴祷告—弗六 18，但六 10，西四 2。

弗 6:18 时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求，
但 6:10 但以理知道这文书已经签署了，就到自己家里，（他楼上的窗户，开向耶路撒冷，）一日三次，双膝跪下，在他神面前祷告感谢，因他素常就是这样行。
西 4:2 你们要坚定持续地祷告，在此儆醒感恩，

Phil 3:7 But what things were gains to me, these I have counted as loss on account of Christ.

Phil 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

Phil 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,

Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

3. We need to enjoy the Lord in the Word every day early in the morning to have a new start each day—Psa. 119:147-148.

Psa 119:147 I anticipated the dawn and cried out; / I hoped in Your words.
Psa 119:148 My eyes anticipated the night watches, / That I might muse upon Your word.

4. We need to deal with sins thoroughly—1 John 1:7, 9.

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

5. We need to abide in the fellowship with the Lord daily and hourly—v. 6; 2 Cor. 13:14.

1 John 1:6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth;
2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

6. We need to redeem our time and spend our energy to be saturated and soaked with God's holy Word—2 Tim. 3:16-17; Col. 3:16.

2 Tim 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,
2 Tim 3:17 That the man of God may be complete, fully equipped for every good work.
Col 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

7. We need to be watchful, on the alert, for our prayer life, redeeming our time to pray—Eph. 6:18; Dan. 6:10; Col. 4:2.

Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
Dan 6:10 Now when Daniel came to know that the writing had been signed, he went to his house (in his upper room he had windows open toward Jerusalem) and three times daily he knelt on his knees and prayed and gave thanks before his God, because he had always done so previously.
Col 4:2 Persevere in prayer, watching in it with thanksgiving,

8 在这些邪恶的日子里，我们需要赎回光阴，在灵里被充满，用诗章、颂辞、灵歌，彼此对说，凡事时常感谢主，凭着敬畏基督，彼此服从—弗五 14 ~ 21。

弗 5:14 所以祂说，睡着的人哪，要起来，要从死人中站起来，基督就要光照你了。

弗 5:15 你们要仔细留意怎样行事为人，不要象不智慧的人，乃要象有智慧的人；

弗 5:16 要赎回光阴，因为日子邪恶。

弗 5:17 所以不要作愚昧人，却要明白什么是主的旨意。

弗 5:18 不要醉酒，醉酒使人放荡，乃要在灵里被充满，

弗 5:19 用诗章、颂辞、灵歌，彼此对说，从心中向主歌唱、颂咏，

弗 5:20 凡事要在我们主耶稣基督的名里，时常感谢神与父，

弗 5:21 凭着敬畏基督，彼此服从：

9 我们不可说败坏、腐坏（有毒、难听、无价值）的话，乃该说恩典的话，好将恩典供给听见的人—四 29 ~ 30。

弗 4:29 败坏的话一句都不可出口，只要按需要说建造人的好话，好将恩典供给听见的人。

弗 4:30 并且不要叫神的圣灵忧愁，你们原是在祂里面受了印记，直到得赎的日子。

10 我们不该销灭那灵，乃该常常喜乐，不住地祷告，凡事谢恩；因为这是神在基督耶稣里对我们的旨意—帖前五 16 ~ 19。

帖前 5:16 要常常喜乐，

帖前 5:17 不住地祷告，

帖前 5:18 凡事谢恩；因为这是神在基督耶稣里对你们的旨意。

帖前 5:19 不要销灭那灵，

11 我们需要照着调和的灵生活、行动、举止、行事并为人—罗八 4，林前六 17。

罗 8:4 使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。

林前 6:17 但与主联合的，便是与主成为一灵。

12 我们需要被耶稣基督之灵全备的供应（就是基督身体的供应）所充满，而活基督，使基督得显大—

8. We need to redeem the time in these evil days to be filled in spirit by speaking to one another in psalms, hymns, and spiritual songs, by giving thanks to the Lord at all times for all things, and by being subject to one another in the fear of Christ—Eph. 5:14-21.

Eph 5:14 Therefore He says, Awake, sleeper, and arise from the dead, and Christ will shine on you.

Eph 5:15 Look therefore carefully how you walk, not as unwise, but as wise,

Eph 5:16 Redeeming the time, because the days are evil.

Eph 5:17 Therefore do not be foolish, but understand what the will of the Lord is.

Eph 5:18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit,

Eph 5:19 Speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord,

Eph 5:20 Giving thanks at all times for all things in the name of our Lord Jesus Christ to our God and Father,

Eph 5:21 Being subject to one another in the fear of Christ:

9. We should not grieve the Holy Spirit of God by speaking corrupt, rotten (noxious, offensive, or worthless) words; instead, we should speak words of grace to give grace to those who hear—4:29-30.

Eph 4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.

Eph 4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.

10. We should not quench the Spirit; instead, we should always rejoice, unceasingly pray, and in everything give thanks; for this is the will of God in Christ Jesus for us—1 Thes. 5:16-19.

1 Thes 5:16 Always rejoice,

1 Thes 5:17 Unceasingly pray,

1 Thes 5:18 In everything give thanks; for this is the will of God in Christ Jesus for you.

1 Thes 5:19 Do not quench the Spirit;

11. We need to live, act, behave, do things, and have our being according to the mingled spirit—Rom. 8:4; 1 Cor. 6:17.

Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

1 Cor 6:17 But he who is joined to the Lord is one spirit.

12. We need to be filled with the bountiful supply of the Spirit of Jesus Christ, as the supply of the Body of Christ, to live Christ for His

腓一 19 ~ 21 上，诗一三三，帖前五 25。

- 腓 1:19 因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。
- 腓 1:20 这是照着我所专切期待并盼望的，就是没有一件事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，
- 腓 1:21 上因为我，活着就是基督，…
- 诗 133:1 (大卫的上行之歌。) 看哪，弟兄和睦同居，是何等的善，何等的美！
- 诗 133:2 这好比那上好的油，浇在亚伦的头上，流到胡须，又流到他的衣襟；
- 诗 133:3 又好比黑门的甘露，降在锡安山；因为在那有耶和华所命定的福，就是永远的生命。
- 帖前 5:25 弟兄们，请为我们祷告。

贰 为着服事、工作，我们需要银子，属灵的恩赐，使我们能装备为良善的奴仆，完成主所要完成的一—太二五 20 ~ 23，参二四 45 ~ 51：

- 太 25:20 那领五他连得的，带着另外的五他连得进前来，说，主啊，你交给我五他连得；请看，我另赚了五他连得。
- 太 25:21 主人对他说，好，良善又忠信的奴仆，你在不多的事上既是忠信的，我要把许多事派你管理；进来享受你主人的快乐。
- 太 25:22 那领二他连得的也进前来，说，主啊，你交给我二他连得；请看，我另赚了二他连得。
- 太 25:23 主人对他说，好，良善又忠信的奴仆，你在不多的事上既是忠信的，我要把许多事派你管理；进来享受你主人的快乐。
- 太 24:45 这样，谁是那忠信又精明的奴仆，为主人所派，管理他的家人，按时分粮给他们？
- 太 24:46 主人来到，看见他这样行，那奴仆就有福了。
- 太 24:47 我实在告诉你们，主人要派他管理一切的家业。
- 太 24:48 若是那恶仆心里说，我的主人必来得迟，
- 太 24:49 就动手打那些和他同作奴仆的，又和酒醉的人一同吃喝，
- 太 24:50 在想不到的日子，不知道的时辰，那奴仆的主人要来，
- 太 24:51 把他割断，定他和假冒为善的人同受处分；在那里必要哀哭切齿了。

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

magnification—Phil. 1:19-21a; Psa. 133; 1 Thes. 5:25.

- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
- Phil 1:21a For to me, to live is Christ ...
- Psa 133:1 (A Song of Ascents Of David) Behold, how good and how pleasant it is / For brothers to dwell in unity!
- Psa 133:2 It is like the fine oil upon the head / That ran down upon the beard, / Upon Aaron's beard, / That ran down upon the hem of his garments;
- Psa 133:3 Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.
- 1 Thes 5:25 Brothers, pray also for us.

II. For service, for work, we need the talent, the spiritual gift, that we may be equipped as a good slave to accomplish what the Lord intends to accomplish—Matt. 25:20-23; cf. 24:45-51:

- Matt 25:20 And he who had received the five talents came and brought another five talents, saying, Master, you delivered to me five talents; behold, I have gained another five talents.
- Matt 25:21 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.
- Matt 25:22 And he who had received the two talents also came and said, Master, you delivered to me two talents; behold, I have gained another two talents.
- Matt 25:23 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.
- Matt 24:45 Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time?
- Matt 24:46 Blessed is that slave whom his master, when he comes, will find so doing.
- Matt 24:47 Truly I say to you that he will set him over all his possessions.
- Matt 24:48 But if that evil slave says in his heart, My master delays,
- Matt 24:49 And begins to beat his fellow slaves and eats and drinks with the drunken,
- Matt 24:50 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,
- Matt 24:51 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.

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

太 25:14 诸天的国又好比一个人要往外国去，就叫了自己的奴仆来，把他的家业交给他们，
太 25:15 按照各人的才干，个别地给了一个五他连得银子，一个二他连得，一个一他连得，就往外国去了。

1 奴仆象征信徒服事的一面—林前七 22 ~ 23，彼后一 1，罗一 1。

林前 7:22 因为一个奴仆在主里蒙召，就是属于主得自由的人；照样，一个自由的人蒙召，就是基督的奴仆。

林前 7:23 你们是重价买来的，不要作人的奴仆。

彼后 1:1 耶稣基督的奴仆和使徒西门彼得，写信给那些因我们的神和救主，耶稣基督的义，与我们分得同样宝贵之信的人：

罗 1:1 基督耶稣的奴仆保罗，蒙召的使徒，被分别出来归于神福音的；

2 “他的家业”象征召会（弗一 18）同所有的信徒，他们乃是神的家人（太二四 45）。

弗 1:18 光照你们的心眼，使你们知道祂的呼召有何等盼望；祂在圣徒中之基业的荣耀，有何等丰富；

太 24:45 这样，谁是那忠信又精明的奴仆，为主人所派，管理他的家人，按时分粮给他们？

3 银子象征属灵的恩赐（二五 15 ~ 23，罗十二 6，林前十二 4，彼前四 10，提后一 6 ~ 7）；在生命上那灵的充满，是为着我们在服事（工作）上运用属灵的恩赐；在服事上属灵的恩赐，配上在生命上那灵的充满，使我们能成为基督完美的肢体。

太 25:15 按照各人的才干，个别地给了一个五他连得银子，一个二他连得，一个一他连得，就往外国去了。

太 25:16 那领五他连得的，随即拿去作买卖，另外赚了五他连得。

太 25:17 那领二他连得的，也照样另赚了二他连得。

太 25:18 但那领一他连得的，去掘开地，把他主人的银子埋藏了。

太 25:19 过了许久，那些奴仆的主人竟然来和他们算账。

太 25:20 那领五他连得的，带着另外的五他连得进前来，说，主啊，你交给我五他连得；请看，我另赚了五他连得。

太 25:21 主人对他说，好，良善又忠信的奴仆，你在不多的事上既是忠信的，我要把许多事派你管理；进来享受你主人的快乐。

太 25:22 那领二他连得的也进前来，说，主啊，你交给我二他连得；请看，我另赚了二他连得。

太 25:23 主人对他说，好，良善又忠信的奴仆，你在不多的事上既是忠信的，我要把许多事派你管理；进来享受你主人的快乐。

Matt 25:14 For the kingdom of the heavens is just like a man about to go abroad, who called his own slaves and delivered to them his possessions.

Matt 25:15 To one he gave five talents, and to another two, and to another one, to each according to his own ability. And he went abroad.

1. Slaves signify believers viewed from the aspect of service—1 Cor. 7:22-23; 2 Pet. 1:1; Rom. 1:1.

1 Cor 7:22 For the slave who has been called in the Lord is the Lord's freedman; likewise the free man who has been called is Christ's slave.

1 Cor 7:23 You were bought with a price; do not be slaves of men.

2 Pet 1:1 Simon Peter, a slave and apostle of Jesus Christ, to those who have been allotted faith equally precious as ours in the righteousness of our God and Savior, Jesus Christ:

Rom 1:1 Paul, a slave of Christ Jesus, a called apostle, separated unto the gospel of God,

2. His possessions signifies the church (Eph. 1:18) with all the believers, who constitute God's household (Matt. 24:45).

Eph 1:18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,

Matt 24:45 Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time?

3. Talents signify spiritual gifts (25:15-23; Rom. 12:6; 1 Cor. 12:4; 1 Pet. 4:10; 2 Tim. 1:6-7); the filling of the Spirit in life enables us to use the spiritual gift in service (work), and the spiritual gift in service matches the filling of the Spirit in life, that we may be a perfect member of Christ.

Matt 25:15 To one he gave five talents, and to another two, and to another one, to each according to his own ability. And he went abroad.

Matt 25:16 Immediately he who had received the five talents went and traded with them and gained another five.

Matt 25:17 Similarly, he who had received the two gained another two.

Matt 25:18 But he who had received the one went off and dug in the earth and hid his master's money.

Matt 25:19 Now after a long time the master of those slaves came and settled accounts with them.

Matt 25:20 And he who had received the five talents came and brought another five talents, saying, Master, you delivered to me five talents; behold, I have gained another five talents.

Matt 25:21 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.

Matt 25:22 And he who had received the two talents also came and said, Master, you delivered to me two talents; behold, I have gained another two talents.

Matt 25:23 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.

罗 12:6 照着所赐给我们的恩典，我们得了不同的恩赐：或申言，就当照着信心的程度申言；
林前 12:4 然而，恩赐虽有分别，灵却是同一位；
彼前 4:10 各人要照所得的恩赐，将这恩赐彼此供应，作神诸般恩典的好管家。
提后 1:6 为这缘故，我提醒你，将那借我按手，在你里面神的恩赐，再如火挑旺起来。
提后 1:7 因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。

4 “你主人的快乐”表征在要来的国度里对主的享受，作为我们忠信服事祂的赏赐（太二五 21、23）；这不是指外面的地位，乃是指里面的满足；有分于主的快乐，乃是最大的赏赐，比国度里的荣耀和地位更好。

太 25:21 主人对他说，好，良善又忠信的奴仆，你在不多的事上既是忠信的，我要把许多事派你管理；进来享受你主人的快乐。
太 25:23 主人对他说，好，良善又忠信的奴仆，你在不多的事上既是忠信的，我要把许多事派你管理；进来享受你主人的快乐。

5 在今世我们必须运用主的恩赐拯救人，并将祂的丰富供应他们—27 节。

太 25:27 就当把我的银子放给兑换银钱的人，到我来的时候，可以连本带利收回。

二 我们里面服事主的动机，乃是我们对祂的爱—出二—5，启二 4～5。

出 21:5 倘若奴仆明说，我爱我的主人和我的妻子儿女，不愿意自由出去；
启 2:4 然而有一件事我要责备你，就是你离弃了起初的爱。
启 2:5 所以要回想你是从那里坠落的，并要悔改，行起初所行的。不然，我就要临到你那里；你若不悔改，我就把你的灯台从原处挪去。

三 我们服事主，应当总是本于祂这祝福的源头，借着祂作方法和能力，并归于祂，使祂得着荣耀—罗十一 36，参民十八 1。

罗 11:36 因为万有都是本于祂、借着祂、并归于祂；愿荣耀归与祂，直到永远。阿们。
民 18:1 耶和华对亚伦说，你和你的儿子，并你宗族的人，要一同担当干犯圣所的罪孽；你和你的儿子，也要一同担当干犯祭司职任的罪孽。

Rom 12:6 And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith;
1 Cor 12:4 But there are distinctions of gifts, but the same Spirit;
1 Pet 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.
2 Tim 1:6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.
2 Tim 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sober-mindedness.

4. The joy of your master signifies the enjoyment of the Lord in the coming kingdom as a reward for our faithful service to Him (Matt. 25:21, 23); this refers to inward satisfaction, not to outward position; to participate in the Lord's joy is the greatest reward, better than the glory and position in the coming kingdom.

Matt 25:21 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.
Matt 25:23 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.

5. In this age we must use the Lord's gift to save people and to minister His riches to them—v. 27.

Matt 25:27 Therefore you should have deposited my money with the money changers; and when I came, I would have recovered what is mine with interest.

B. Our inward motive for serving the Lord is our love for Him—Exo. 21:5; Rev. 2:4-5.

Exo 21:5 But if the servant plainly says, I love my master, my wife, and my children; I will not go out free;
Rev 2:4 But I have one thing against you, that you have left your first love.
Rev 2:5 Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent.

C. Our serving the Lord should always proceed out from Him as the source of blessing, be through Him as the means and the power, and be unto Him for His glory—Rom. 11:36; cf. Num. 18:1.

Rom 11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.
Num 18:1 Then Jehovah said to Aaron, You and your sons and your father's household with you shall bear the iniquity of the sanctuary; and you and your sons with you shall bear the iniquity of your priesthood.

四 我们需要照着神的旨意，借着与身体的肢体配搭，用全人服事主—罗十二1～2、11，徒十三36，林前十二14～22。

- 罗 12:1 所以弟兄们，我借着神的怜恤劝你们，将身体献上，当作圣别并讨神喜悦的活祭，这是你们合理的事奉。
- 罗 12:2 不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。
- 罗 12:11 殷勤不可懒惰，要灵里火热，常常服事主。
- 徒 13:36 大卫在神的旨意中，服事了他那一代的人，就睡了，归到他祖宗那里，已见朽坏；
- 林前 12:14 身体原不是一个肢体，乃是许多肢体。
- 林前 12:15 倘若脚说，我不是手，所以不属于身体，它不能因此就不属于身体。
- 林前 12:16 倘若耳说，我不是眼，所以不属于身体，它也不能因此就不属于身体。
- 林前 12:17 若全身是眼，听觉在那里？若全身是听觉，嗅觉在那里？
- 林前 12:18 但如今神照着自己的意思，把肢体俱各安置在身体上了。
- 林前 12:19 若都是一个肢体，身体在那里？
- 林前 12:20 但如今肢体是多的，身体却是一个。
- 林前 12:21 眼不能对手说，我不需要你；头也不能对脚说，我不需要你。
- 林前 12:22 不但如此，身上肢体似乎较为软弱的，更是不可少的；

五 我们需要运用主的恩赐，以基督服事人，将基督当作恩典供应给他们，而建造召会—太二五27，彼前四10，西一7，四12：

- 太 25:27 就当把我的银子放给兑换银钱的人，到我来的时候，可以连本带利收回。
- 彼前 4:10 各人要照所得的恩赐，将这恩赐彼此供应，作神诸般恩典的好管家。
- 西 1:7 正如你们从我们所亲爱，一同作奴仆的以巴弗所学的，他为你们作了基督忠信的执事，
- 西 4:12 有你们那里的人，作基督耶稣奴仆的以巴弗问你们安；他在祷告中常为你们竭力奋斗，要你们得以成熟，站立得住，在神一切的旨意上满有确信。

六 我们需要作神福音勤奋的祭司，拯救罪人，将他们当作可蒙悦纳的祭物献给神，至终把他们在基督里成熟地献上—罗十五16，十二1，西一28。

- 罗 15:16 使我为外邦人作基督耶稣的仆役，作神福音勤奋的祭司，叫所献上的外邦人，在圣灵里得以圣别，可蒙悦纳。

D.We need to serve the Lord with our whole being according to the counsel of God by coordinating with the members of the Body—Rom. 12:1-2, 11; Acts 13:36; 1 Cor. 12:14-22.

- Rom 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.
- 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.
- Rom 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.
- Acts 13:36 Now David, having served his own generation by the counsel of God, did indeed fall asleep and was buried with his fathers and saw corruption;
- 1 Cor 12:14 For the body is not one member but many.
- 1 Cor 12:15 If the foot should say, Because I am not a hand, I am not of the body, it is not that because of this it is not of the body.
- 1 Cor 12:16 And if the ear should say, Because I am not an eye, I am not of the body, it is not that because of this it is not of the body.
- 1 Cor 12:17 If the whole body were an eye, where would the hearing be? If the whole were the hearing, where would the smelling be?
- 1 Cor 12:18 But now God has placed the members, each one of them, in the body, even as He willed.
- 1 Cor 12:19 And if all were one member, where would the body be?
- 1 Cor 12:20 But now the members are many, but the body one.
- 1 Cor 12:21 And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you.
- 1 Cor 12:22 But much rather the members of the body which seem to be weaker are necessary.

E.We need to use the Lord's gift to build up the church by serving others with Christ and ministering Christ as grace to them—Matt. 25:27; 1 Pet. 4:10; Col. 1:7; 4:12:

- Matt 25:27 Therefore you should have deposited my money with the money changers; and when I came, I would have recovered what is mine with interest.
- 1 Pet 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.
- Col 1:7 Even as you learned from Epaphras, our beloved fellow slave, who is a faithful minister of Christ on your behalf,
- Col 4:12 Epaphras, who is one of you, a slave of Christ Jesus, greets you, always struggling on your behalf in his prayers that you may stand mature and fully assured in all the will of God.

1.We need to serve as laboring priests of the gospel of God, saving sinners to offer them to God as acceptable sacrifices and eventually present them full-grown in Christ—Rom. 15:16; 12:1; Col. 1:28.

- Rom 15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

罗 12:1 所以弟兄们，我借着神的怜恤劝你们，将身体献上，当作圣别并讨神喜悦的活祭，这是你们合理的事奉。

西 1:28 我们宣扬祂，是用全般的智慧警戒各人，教导各人，好将各人在基督里成熟地献上；

2 我们需要按时把基督当作属灵的粮供应人—太二四 45：

太 24:45 这样，谁是那忠信又精明的奴仆，为主人所派，管理他的家人，按时分粮给他们？

a 无论得时不得时，我们需要天天对各种人讲说基督—徒五 42，八 4，提后四 2。

徒 5:42 他们每日在殿里，并且挨家挨户，不住地施教，传耶稣是基督为福音。

徒 8:4 那些分散的人就往各处去，传神的话为福音。

提后 4:2 务要传道；无论得时不得时，都要预备好，用全般的恒忍和教训，叫人知罪自责，谴责人，劝勉人。

b 我们需要迫切而竭力地建立在任何聚会中说话的习惯—林前十四 26、4～5、12、31。

林前 14:26 弟兄们，这却怎么样？每逢你们聚在一起的时候，各人或有诗歌，或有教训，或有启示，或有方言，或有翻出来的话，凡事都当为建造。

林前 14:4 那说方言的，是建造自己，但那申言的，乃是建造召会。

林前 14:5 我愿意你们都说方言，但我更愿意你们申言；说方言的，若不翻出来，使召会得建造，那申言的，就比他强了。

林前 14:12 你们也是如此，既渴慕灵，就要为着召会的建造，寻求得以超越。

林前 14:31 因为你们都能一个一个的申言，为要使众人有学习，使众人得勉励。

3 我们需要以我们父神爱和赦免的心，并我们救主基督牧养和寻找的灵，照顾人；在我们的所是所作上要建造基督的身体，爱乃是极超越的路—约二一 15～17，林前十二 31 下，十三 4～8、13。

约 21:15 他们吃完了早饭，耶稣对西门彼得说，约翰的儿子西门，你爱我比这些更深么？彼得对祂说，主啊，是的，你知道我爱你。耶稣对他说，你喂养我的小羊。

约 21:16 耶稣第二次又对他说，约翰的儿子西门，你爱我么？彼得对祂说，主啊，是的，你知道我爱你。耶稣对他说，你牧养我的羊。

Rom 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

Col 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;

2. We need to supply others with Christ as their spiritual food at the proper time—Matt. 24:45:

Matt 24:45 Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time?

a. We need to speak Christ to all kinds of people daily in season and out of season—Acts 5:42; 8:4; 2 Tim. 4:2.

Acts 5:42 And every day, in the temple and from house to house, they did not cease teaching and announcing the gospel of Jesus as the Christ.

Acts 8:4 Those therefore who were scattered went throughout the land announcing the word as the gospel.

2 Tim 4:2 Proclaim the word; be ready in season and out of season; convict, rebuke, exhort with all long-suffering and teaching.

b. We need to desperately endeavor to build up a habit of speaking in any meeting—1 Cor. 14:26, 4-5, 12, 31.

1 Cor 14:26 What then, brothers? Whenever you come together, 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.

1 Cor 14:4 He who speaks in a tongue builds up himself, but he who prophesies builds up the church.

1 Cor 14:5 I desire that you all speak in tongues, but especially that you would prophesy; and greater is he who prophesies than he who speaks in tongues, unless he interprets, that the church may receive building up.

1 Cor 14:12 So also you, since you are zealous of spirits, seek that you may excel for the building up of the church.

1 Cor 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.

3. We need to care for people with the loving and forgiving heart of our Father God and the shepherding and seeking spirit of our Savior Christ; love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ—John 21:15-17; 1 Cor. 12:31b; 13:4-8, 13.

John 21:15 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.

John 21:16 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.

约 21:17 耶稣第三次对他说，约翰的儿子西门，你爱我么？彼得因为耶稣第三次对他说，你爱我么？就忧愁，对耶稣说，主啊，你是无所不知的，你知道我爱你。耶稣对他说，你喂养我的羊。

林前 12:31 下 但…我还要把极超越的路指示你们。

林前 13:4 爱是恒久忍耐，又有恩慈；爱是不嫉妒；爱是不自夸，不张狂，

林前 13:5 不作不合宜的事，不求自己的益处，不轻易发怒，不计算人的恶，

林前 13:6 不因不义而欢乐，却与真理同欢乐；

林前 13:7 凡事包容，凡事相信，凡事盼望，凡事忍耐。

林前 13:8 爱是永不败落；但申言终必归于无用，方言终必停止，知识也终必归于无用。

林前 13:13 如今常存的，有信、望、爱这三样，其中最大的是爱。

4 我们不该因批评、审判、暴露，而虐待作我们同伴的信徒，乃该劝戒不守规矩的人，抚慰灰心、“小魂”的人，扶持在灵、魂、体方面软弱的人，或是在信心上软弱的人，又要对众人恒忍—太二四 49，帖前五 14。

太 24:49 就动手打那些和他同作奴仆的，又和酒醉的人一同吃喝，

帖前 5:14 弟兄们，我们劝你们，要劝戒不守规矩的人，抚慰灰心的人，扶持软弱的人，又要对众人恒忍。

5 我们不该因着与世界的牵连，而将主的恩赐弃之不用，以属地的借口为掩饰，任其荒废—太二五 18 ~ 19。

太 25:18 但那领一他连得的，去掘开地，把他主人的银子埋藏了。

太 25:19 过了许久，那些奴仆的主人竟然来和他们算账。

六 我们在福音上为主工作劳苦，不是凭我们天然的生命和才干，乃是凭主复活的生命和大能；复活乃是我们事奉神的永远原则—民十七 8，林前十五 10、58，十六 10：

民 17:8 第二天，摩西进见证的会幕去；看哪，利未家亚伦的杖已经发了芽，甚至生了花苞，开了花，结了熟杏。

林前 15:10 然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。

林前 15:58 所以我亲爱的弟兄们，你们务要坚固，不可摇动，常常竭力多作主工，因为知道你们的劳苦，在主里面不是徒然的。

John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

1 Cor 12:31b ...And moreover I show to you a most excellent way.

1 Cor 13:4 Love suffers long. Love is kind; it is not jealous. Love does not brag and is not puffed up;

1 Cor 13:5 It does not behave unbecomingly and does not seek its own things; it is not provoked and does not take account of evil;

1 Cor 13:6 It does not rejoice because of unrighteousness, but rejoices with the truth;

1 Cor 13:7 It covers all things, believes all things, hopes all things, endures all things.

1 Cor 13:8 Love never falls away. But whether prophecies, they will be rendered useless; or tongues, they will cease; or knowledge, it will be rendered useless.

1 Cor 13:13 Now there abide faith, hope, love, these three; and the greatest of these is love.

4. We should not mistreat our fellow believers by criticizing, judging, or exposing them; instead, we should admonish the disorderly, console the fainthearted, the “little-souled,” sustain those who are weak in spirit, soul, or body, or weak in the faith, and be long-suffering toward all—Matt. 24:49; 1 Thes. 5:14.

Matt 24:49 And begins to beat his fellow slaves and eats and drinks with the drunken,

1 Thes 5:14 And we exhort you, brothers, Admonish the disorderly, console the fainthearted, sustain the weak, be long-suffering toward all.

5. Through our involvement in the world, we should not render the Lord's gift useless, letting it lie waste under the cloak of certain earthly excuses—Matt. 25:18-19.

Matt 25:18 But he who had received the one went off and dug in the earth and hid his master's money.

Matt 25:19 Now after a long time the master of those slaves came and settled accounts with them.

F. Our work and labor for the Lord in the gospel are not by our natural life and natural ability but by the Lord's resurrection life and power; resurrection is the eternal principle in our service to God—Num. 17:8; 1 Cor. 15:10, 58; 16:10:

Num 17:8 And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds.

1 Cor 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

1 Cor 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

林前 16:10 若是提摩太来到，你们要留心，叫他在你们那里无所惧怕，因为他作主的工象我一样。

1 赐生命的灵乃是三一神的实际，复活的实际，以及基督身体的实际—约十六 13 ~ 15，二十 22，林前十五 45 下，弗四 4。

约 16:13 只等实际的灵来了，祂要引导你们进入一切的实际；因为祂不是从自己说的，乃是把祂所听见的都说出来，并要把要来的事宣示与你们。

约 16:14 祂要荣耀我，因为祂要从我有所领受而宣示与你们。

约 16:15 凡父所有的，都是我的，所以我说，祂从我有所领受而要宣示与你们。

约 20:22 说了这话，就向他们吹入一口气，说，你们受圣灵。

林前 15:45 下 …末后的亚当成了赐生命的灵。

弗 4:4 一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；

2 所有认识复活的人，都是对自己绝望的人，他们知道自己不能；凡是死的，全是我们，凡是活的，全是主的—民十七 8，林后一 8 ~ 9，参传九 4。

民 17:8 第二天，摩西进见证的会幕去；看哪，利未家亚伦的杖已经发了芽，甚至生了花苞，开了花，结了熟杏。

林后 1:8 弟兄们，关于我们在亚西亚所遭遇的患难，我们不愿意你们不知道，就是我们被压太重，力不能胜，甚至连活命的指望都绝了，

林后 1:9 自己里面也断定是必死的，叫我们不信靠自己，只信靠那叫死人复活的神；

传 9:4 与一切活人相连的，那人还有指望，因为活着的狗比死了的狮子更强。

3 我们必须承认，我们一无所是，一无所有，并且一无所能；我们必须到了尽头，才相信自己是一无用处—出二 14 ~ 15，三 14 ~ 15，路二二 32 ~ 33，彼前五 5 ~ 6。

出 2:14 那人说，谁立你作我们的首领和审判官呢？难道你想要杀我，象杀那埃及人么？摩西便惧怕，说，这事必是被人知道了。

出 2:15 法老听见这事，就想要杀摩西；但摩西逃避法老，去米甸地居住。一日，他在井旁坐下。

出 3:14 神对摩西说，我是那我是；又说，你要对以色列人这样说，那我是差我到你们这里来。

1 Cor 16:10 Now if Timothy comes, see that he is with you without fear; for he is working the work of the Lord, even as I am.

1. The life-giving Spirit is the reality of the Triune God, the reality of resurrection, and the reality of the Body of Christ—John 16:13-15; 20:22; 1 Cor. 15:45b; Eph. 4:4.

John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

John 16:14 He will glorify Me, for He will receive of Mine and will declare it to you.

John 16:15 All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

1 Cor 15:45b ... the last Adam became a life-giving Spirit.

Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;

2. All those who know resurrection have given up hope in themselves; they know that they cannot make it; everything that is of death belongs to us, and everything that is of life belongs to the Lord—Num. 17:8; 2 Cor. 1:8-9; cf. Eccl. 9:4.

Num 17:8 And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds.

2 Cor 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.

2 Cor 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

Eccl 9:4 For there is hope for whoever is joined to all the living—surely a living dog is better than a dead lion—

3. We must acknowledge that we are nothing, have nothing, and can do nothing; we must come to the end of ourselves to be convinced of our utter uselessness—Exo. 2:14-15; 3:14-15; Luke 22:32-33; 1 Pet. 5:5-6.

Exo 2:14 And he said, Who appointed you a ruler and a judge over us? Are you thinking to kill me as you killed the Egyptian? And Moses became frightened and said, Surely the matter is known.

Exo 2:15 Now when Pharaoh heard of this matter, he sought to kill Moses. But Moses fled from Pharaoh to dwell in the land of Midian, and he sat down by a well.

Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you.

出 3:15 神又对摩西说，你要对以色列人这样说，耶和华你们祖宗的神，就是亚伯拉罕的神，以撒的神，雅各的神，差我到你们这里来。这是我的名，直到永远；这也是我的记念，直到万代。
路 22:32 但我已经为你祈求，叫你不至于失了信心，你回转过来，要坚固你的弟兄。
路 22:33 彼得说，主啊，我已经预备好，去同你下监，同你受死。
彼前 5:5 照样，年幼的，要服从年长的；你们众人彼此相待，也都要以谦卑束腰，因为神敌挡狂傲的人，赐恩给谦卑的人。
彼前 5:6 所以你们要谦卑，服在神大能的手下，使祂到了时候，可以叫你们升高。

4 复活的基督作为赐生命的灵，活在我们里面，使我们能作我们在自己里面绝不能作到的事—林前十五10，林后一8～9、12，四7～18。

林前 15:10 然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。
林后 1:8 弟兄们，关于我们在亚西亚所遭遇的患难，我们不愿意你们不知道，就是我们被压太重，力不能胜，甚至连活命的指望都绝了，
林后 1:9 自己里面也断定是必死的，叫我们不信靠自己，只信靠那叫死人复活的神；
林后 1:12 我们所夸的，是我们的良心见证我们凭着神的单纯和纯诚，在世为人，不靠属肉体的智慧，乃靠神的恩典，对你们更是这样。
林后 4:7 但我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们；
林后 4:8 我们四面受压，却不被困住；出路绝了，却非绝无出路；
林后 4:9 遭逼迫，却不被撇弃；打倒了，却至灭亡；
林后 4:10 身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。
林后 4:11 因为我们这活着的人，是常为耶稣被交于死，使耶稣的生命，也在我们这必死的肉身上显明出来。
林后 4:12 这样，死是在我们身上发动，生命却在你们身上发动。
林后 4:13 并且照经上所记：“我信，所以我说话；”我们既有这同样信心的灵，也就信，所以也就说话，
林后 4:14 知道那叫主耶稣复活的，也必叫我们与耶稣一同复活，并且叫我们与你们一同站在祂面前。
林后 4:15 因为凡事都是为你们，好叫恩典借着更多的人而增多，使感谢洋溢，以致荣耀归与神。
林后 4:16 所以我们不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。
林后 4:17 因为我们这短暂轻微的苦楚，要极尽超越的为我们成就永远重大的荣耀。

Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.
Luke 22:32 But I have made petition concerning you that your faith would not fail; and you, once you have turned again, establish your brothers.
Luke 22:33 And he said to Him, Lord, I am ready to go with You both to prison and to death.
1 Pet 5:5 In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.
1 Pet 5:6 Therefore be humbled under the mighty hand of God that He may exalt you in due time,

4. The resurrected Christ as the life-giving Spirit lives in us, enabling us to do what we could never do in ourselves—1 Cor. 15:10; 2 Cor. 1:8-9, 12; 4:7-18.

1 Cor 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.
2 Cor 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.
2 Cor 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;
2 Cor 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.
2 Cor 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.
2 Cor 4:8 We are pressed on every side but not constricted; unable to find a way out but not utterly without a way out;
2 Cor 4:9 Persecuted but not abandoned; cast down but not destroyed;
2 Cor 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.
2 Cor 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.
2 Cor 4:12 So then death operates in us, but life in you.
2 Cor 4:13 And having the same spirit of faith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak,
2 Cor 4:14 Knowing that He who raised the Lord Jesus will raise us also with Jesus and will make us stand before Him with you.
2 Cor 4:15 For all things are for your sakes that the grace which has abounded through the greater number may cause the thanksgiving to abound to the glory of God.
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.
2 Cor 4:17 For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory,

林后 4:18 我们原不是顾念所见的，乃是顾念所不见的，因为所见的是暂时的，所不见的才是永远的。

七 我们需要常常竭力多作主工，因为知道我们在主复活的生命里，用主复活的大能为祂劳苦，绝不会徒然；其结果必要完成神永远的定旨——林前十五 58。

林前 15:58 所以我亲爱的弟兄们，你们务要坚固，不可摇动，常常竭力多作主工，因为知道你们的劳苦，在主里面不是徒然的。

职事信息摘录：

儆醒买油

现在我们需要来看如何儆醒，意思是需要来看如何买油。儆醒就是顾到油。当我是年轻基督徒时，我以为儆醒就是举目望天等候祂来，甚至找出祂何时来。后来我开始领悟，这样的领会完全是不切实际的。借着一再读马太二十五章一至十三节，我发现儆醒就是顾到你的油。不谨慎的司机，不注意他油箱里的油。他也许开去某一个地方，然后突然没有油了，因为他没有注意油表。因着他的不谨慎，他就受苦。今天既然你正在开你“基督徒的车子”，你是否顾到你的“汽油”？在你车子里的汽油就是那灵，就是油。你随时都必须买油。

有些年轻基督徒向我说，他们要在世界里有一些享受，特别因着主不是立刻就回来。他们也说，主给我们时间欢乐；对他们来说，这意思是，享受属世的娱乐。也许当他们过了四十五岁，然后他们再开始爱主，因为他们不确定祂会不会在二十年内回来。然而即便主迟延祂的回来，我们怎知我们何时会死？那些在挑战者号太空梭爆炸而失去生命的亲爱的人们，也许没有一个在那天有任何暗示，他们将要丧失生命。有没有什么人知道自己何时会死呢？

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

G. We should always abound in the work of the Lord, knowing that our labor for the Lord in His resurrection life with His resurrection power will never be in vain but will result in the fulfilling of God's eternal purpose—1 Cor. 15:58.

1 Cor 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

Excerpts from the Ministry:

BEING WATCHFUL TO BUY THE OIL

Now we need to see how to be watchful, which means we need to see how to buy the oil. To be watchful is to take care of the oil. When I was a young Christian, I considered that to be watchful was to look to the heavens for His coming and even to figure out when He would come. Later, I began to realize that this understanding was altogether not practical. By reading Matthew 25:1-13 again and again, I discovered that to be watchful is to take care of the oil. A careless driver is not watchful about the gasoline in his tank. He may be driving to a certain destination and then suddenly runs out of gas because he did not watch the gas gauge. Because of his carelessness, he suffers. Today since you are driving your “Christian car,” do you care for your “gasoline”? The gasoline in your car is the Spirit, the oil. All the time you have to buy the oil.

Some young Christians indicated to me that they wanted to have some enjoyment in the world, especially since the Lord was not coming back immediately. They also said that the Lord gave us the time to be joyful, which to them meant to enjoy the worldly pleasures. Perhaps when they were over forty-five, then they would begin to love Him, because they were not so sure that He would come back within twenty years. Even if the Lord does delay His coming back, though, do we know when we will die? Probably none of those dear ones who lost their lives when the space shuttle Challenger exploded had any inkling that they would lose their lives that day. Does anyone know when he will die?

你也许不相信主将在要来的二十五年内回来，或者你会在这段期间内死去。因此，你也许想要随意地过基督徒的生活，爱你所要的，作你以为乐的事。即使你算对了，但迟早你会死，你会死在一种情形里—就是从来都没有在你的器皿里，积蓄足够的油。

在你的所是里积蓄储存额外的圣灵，不是隔夜即成的工作。一个人要正确地成长发育，就应当受操练至少十八年，接受滋养的生命供应，并且研读、学习、受教育。一个人越过一种松散、不受约束的生活，他就越失去在每一个方面（不仅在学校里）累积正确教育的机会和时间。要作正确的人，你需要天天学习东西。我是个超过八十岁的人，但我仍然学习并求取新知。我经常用字典查考生字。我告诉一些青年圣徒，我恨恶看见他们十年后仍然一样。有所学习而使你全人有正确的构成，并不是一天或甚至一年的事，乃是一生之久、每日的事。

我仍然关心当主回来或当我死时，我是否有足够的油积存在我的器皿里。我若在祂回来前死去，我要到阴间的乐园去见亚伯拉罕、大卫、保罗，并且很高兴与这些弟兄们在一起。但有一天我要起来，到空中站在主面前。我是否早些被提，还要再看看。我们若较晚被提，我们就要错过婚筵（太二五 10）。在许多事上我有把握，但在参加婚筵的事上我没有把握。

儆醒的意思不是仅仅为祂的再来儆醒。儆醒乃是每天借着买油来预备你自己。我们每天都需要买些油。我们属灵的变化乃是天天并一生之久的。每天都应该有一点油的累积和储存，加到我们的所是里面。我们每天并没有够多合式地操练自己，使我们甚至每分钟都在买油。婴孩长成男孩，乃是借着他每天的吃。这个男孩乃是他所吃并所吸收之食物的累积、构成。我们要够资格被提进入新郎的婚筵，就要经过一段漫长的过程，累积属灵的油。从你成为基督徒的时候起，你就该天天买油，好将油积存在你的器皿里。

You may not believe that the Lord will come back in the next twenty-five years or that you will die within this time. Therefore, you may desire to live carelessly as a Christian, loving whatever you like and doing whatever is a pleasure to you. Even if your figuration is right, sooner or later you will die, and you will die in a situation in which you will have never accumulated enough oil in your vessel.

To accumulate a deposit of the extra portion of the Holy Spirit in your being is not an overnight job. In order to grow and develop properly, a human being should be exercised for at least eighteen years to take in the nourishing life supply and to study, learn, and be educated. The more one lives in a loose, unrestricted way, the more he loses the chance and the time to accumulate the proper education in every way, not only in school. To be a proper person, you need to learn things every day. As a man over eighty, I am still learning and acquiring new knowledge. I use my dictionary frequently to pick up new words. I told some of the young saints that I would hate to see that after ten years they are still the same. To pick up things that become a constitution of your proper being is not a matter of one day or even one year. It is a matter of daily business for a lifetime.

I am still concerned that when the Lord comes back or when I die, by that time I will have had a sufficient amount of oil deposited in my vessel. If I die before His coming back, I will go to Paradise in Hades to see Abraham, David, and Paul and to be happy with these brothers, yet some day I will rise up and go to the air to stand before the Lord. Whether or not I will be raptured early remains to be seen. If we are raptured late, we will miss the wedding feast (25:10). In so many things I have the assurance, but in the matter of attending the wedding feast I do not have the assurance.

To be watchful does not mean only to watch for His coming. To be watchful is to prepare yourself every day by buying the oil. Every day we need to buy some oil. Our spiritual transformation is a daily and lifelong matter. Every day there should be some accumulation, some deposit of oil added to our being. We have not been that much in the proper exercise every day to exercise ourselves even every minute to buy the oil. A baby becomes a big boy by his daily eating. This boy is an accumulation, a constitution, of the food that he has eaten and assimilated. For us to be qualified to be raptured to enter into the Bridegroom's wedding feast requires our passing through a long period of accumulating the spiritual oil. From the time you become a Christian, you should buy the oil to be deposited in your vessel every day.

我曾参加灵恩派一个特别团体的聚会。在他们的聚会中，有许多所谓的说方言和祷告，但在他们的聚会后，也许没有一个人儆醒。你可以看见他们在每一面都是松散的。我操练在灵里与他们在一起，我们的灵总是限制我们所说的和我们所作的。我相信甚至在他们那样的聚会里，我也得着更多的那灵，因为靠着祂的怜悯，我借着祷告，儆醒的被那灵充满。

基督徒的生活不是在于可否看电视、看报纸、看运动比赛，或沉迷于属世的享乐等规条，也不是仅仅在于事情是否合乎圣经；基督徒的生活乃是一件关于我们买油的事。你可能不祷告，却去看电视。你可能不祷告，却读报纸。你可能不祷告，却去运动。在你的日常生活里有许许多多的“却”；你就是不祷告。你也许没有作罪恶的事，然而这个童女的比喻，不是指明主要照着我们犯了多少罪来审判我们，而是指明主要照着我们器皿里有多少油来审判我们。接受圣灵进到我们的灵（灯）里是白白的，然而得着那灵浸透我们的魂却不是白白的。你若要让圣灵浸透你的魂，就必须出代价对付你的魂。

我必须多方对付我的魂，好去买油。有时候似乎是我对某人开玩笑的好时机，我也说了几句玩笑话，我就受定罪。我不是一块大理石，而是一个活人。每个活人都有他的意见，然而，许多时候当我要发表我的意见时，就被“买油”所停止。这个异象经常影响我的日常生活。我与妻子吵架，能得到更多圣灵么？我去某个地方，能得到更多圣灵么？我可能想去某个地方，但我里面没有平安。重点乃是一每天都该是我们在各方面得着油的日子。每天早晨我们一起床就需要祷告：“主，我不愿在不儆醒之下作任何事，不愿作任何事而不是在买油。我愿随时在任何事上买油。否则，就是浪费我的时间。”这该是我们的祷告，我们该有这样祷告的态度。许多时候到了晚上，我就懊悔自己没有花费我所有的时间在灵里。

儆醒祷告

在新约里，儆醒与祷告有密切的关联。以弗所六章十八节告诉我们，我们该儆醒，以便祷告。我们需要为祷告的

I went to a meeting of one particular group of Pentecostal Christians. During their meeting there was much so-called speaking in tongues and prayer, but after their meeting probably no one was watchful. In every way you could see their looseness. I exercised to be with them in my spirit, and our spirit always would restrict us in what we say and do. I believe that even in that meeting with them I gained more of the Spirit, because by His mercy I was watching by praying to be filled with the Spirit.

The Christian life is not a matter of legalities concerning watching television, reading the newspaper, going to sporting events, or indulging in worldly pleasures. It is not a matter of merely whether or not something is scriptural. The Christian life is a matter that concerns our buying of the oil. You may not pray, yet you will watch television. You may not pray, yet you will read the newspaper. You may not pray, yet you will play sports. There are a lot of “yets” in your daily life. You just do not pray. You may not do anything sinful, but this parable of the virgins does not indicate that the Lord will judge us according to how much sin we have committed but according to how much oil we have in our vessel. To receive the Holy Spirit into our spirit, our lamp, is free. But to have the Spirit saturating our soul is not free. If you are going to get the Holy Spirit to saturate your soul, you must pay the price in dealing with your soul.

I have had to deal with my soul in many ways to buy the oil. When it seemed like it was a good time for me to joke with a person and I joked with a few sentences, I got condemned. I am not a piece of marble but a living person. Every living person has his opinion, but many times when I tried to express my opinion, I was stopped by the buying of the oil. Many times this view has affected my daily living. Could I get more Spirit by exchanging words with my wife? Could I get more Spirit by going to a certain place? I may want to go to a certain place, but I do not have the peace within me. The point is this—every day should be a day for us to pick up the oil in every way. We need to pray from the time that we wake up every morning, “Lord, I do not like to do anything that is not under my being watchful, that is not under my buying of the oil. I like to buy the oil at any time and in any instance. Otherwise, that will be a waste of my time.” This should be our prayer and even our prayerful attitude. Many nights I regretted that I did not spend all my time to be in the spirit.

WATCHING UNTO PRAYER

In the New Testament watchfulness is wrapped up with prayer. Ephesians 6:18 tells us that we should be those watching unto prayer. We need to be watchful, on the alert

生活儆醒、警戒。十八节的“在这事上儆醒”，指前面的祷告和祈求。除了祷告之外，没有其他的路可以得着油。你若不祷告，意思就是你不出代价去买油。借着祷告，我们更多得着那灵。每次我们祷告，都会深深的感觉，我们在祷告中得着了一些那灵。我们花时间祷告而不作其他许多的事，意思是出代价去得着油。

为自己买油

所有十个童女都从死人中复活，但她们复活后的被提乃是按照她们器皿里有多少油而定。我们重生时起初所接受的那灵，不是我们进入婚筵的门票。足够的油，合式的油，要成为我们进入婚筵的门票。愚拙的童女发现没有足够的油，所以她们要向精明的童女借油（太二五8）。精明的童女指出她们所有的只够她们自己用（9）。这里有一个原则—我们绝不能借用别人的属灵。一个人的属灵只能使他自己够资格。你不能借用别人的吃，别人也不能为你吃。这是不可能的。你甚至不能借用别人的研读。你不能请人为你上学，并借用他所学的。精明的童女告诉愚拙的说，她们必须自己去买油。她们去买油时，那些预备好有足够油的人被提了。无疑的，那是在大灾难之前。

愚拙的受嘱咐到卖油的那里去。按照撒迦利亚四章十一至十四节和启示录十一章三至四节，大灾难期间的两个见证人，就是两棵橄榄树和两个油的儿子，要成为卖油的。这意思是，他们要给人更多那灵。愚拙的童女在大灾难时，必须到那两个卖油的那里去买油。那时全地将是大灾难之地。只要你在那，你就受苦，你要经过灾难。如果愚拙的童女不在大灾难时到那两个卖油的那里，她们就绝得不到油。这告诉我们，愚拙的童女必须付一些代价，受苦去得着油，这是她们在整个基督徒生活中从未付过的代价。甚至复活后，她们仍必须经过苦难，付代价买油。最终，愚拙的童女来了（太二五11），但她们的来（就是她们的被提）太迟了。这里的点又是一从我们得救时起，我们该赎回每一天来买油。我们都需要从今天就兴起来买油。

for our prayer life. Watching unto this in verse 18 refers to prayer and petition. There is no other way to get the oil except by praying. If you do not pray, it means that you do not pay the price to buy the oil. Through prayer we receive more Spirit. Every time we pray, we have the deep sensation that some amount of the Spirit has been gained by us in our prayer. To spend our time for prayer rather than for so many other things means to pay the price to get the oil.

BUYING THE OIL FOR OURSELVES

All ten virgins were raised up from the dead, but their rapture after their resurrection was according to how much oil they had in their vessels. Our initial receiving of the Spirit at regeneration is not a ticket for us to enter into the wedding feast. The sufficient oil, the adequate oil, will become our entry, our ticket, to the wedding feast. The foolish virgins discovered that they did not have the adequate supply of oil, so they wanted to borrow from the prudent ones (Matt. 25:8). Then the prudent virgins indicated that what they had was sufficient only for themselves (v. 9). Here is a principle—we can never borrow others' spirituality. One's spirituality can qualify only himself. You cannot borrow another's eating, and another person can not eat for you. It is impossible. You cannot even borrow another person's study. You cannot ask someone to go to school for you and borrow whatever he learns. The prudent virgins told the foolish ones they had to buy the oil for themselves. When they are going to buy, the ready ones who have the sufficient oil are raptured. No doubt, that is before the tribulation.

The foolish ones were charged to go to those who sell the oil. According to Zechariah 4:11-14 and Revelation 11:3-4, the two witnesses during the great tribulation, the two olive trees and the two sons of oil, will be the oil sellers. That means they will give people more Spirit. The foolish virgins have to go to these oil sellers in the great tribulation to buy the oil. At that time the entire world will be a place of tribulation. As long as you are there, you are suffering; you are passing through the tribulation. If the foolish ones do not go to these oil sellers in the tribulation, they could never get the oil. This shows us that the foolish virgins will have to pay some price in suffering to get the oil, a price that they had never paid in their entire Christian lives. Even after the resurrection, they will still have to go through the suffering to pay the price for the oil. Finally, the foolish ones came (Matt. 25:11), but their coming, their rapture, was too late. The point again is this—since the time we were saved, every day should be redeemed by us to buy the oil. We all need to rise up from today to buy the oil.

不叫神的圣灵忧愁

以弗所四章三十节告诉我们，不要叫神的圣灵忧愁；不要叫祂不喜乐。现今那在印我们、直到我们身体得赎的圣灵，乃是在我们里面。我们必须叫祂喜乐。因为祂已经使我们与祂联结为一（林前六17），当我们不喜乐，就指明祂也不喜乐。你若不来聚会，或者你若来聚会，却不尽功用，这就使那灵不喜乐。一天的末了，你可能觉得不太好，但是当你来到聚会中并且尽功用，你就觉得真是喜乐。这意思是圣灵在你里面喜乐。你若不觉得喜乐，这就指明你叫祂忧愁了。你为什么叫祂忧愁呢？因为你没有买祂，你没有为祂付代价；祂就是油。

不销灭那灵

帖前五章十九节说，“不要销灭那灵。”有时我们甚至到一个地步，不仅叫圣灵忧愁，也销灭祂。有时我们也许告诉主，请祂容忍我们一段时间，不要来感动我们。我们也许知道那灵在我们里面运行，但我们也也许不喜欢这运行。销灭那灵就是拒绝买油。在许多事上我们没有买那灵，所以我们错过累积多而又多的那灵在我们里面的机会。

照着灵而行

全本新约几乎最末了一个嘱咐，乃是照着灵而行（罗八4）；这灵乃是我们人的灵调和着神的圣灵（参16），也就是我们调和的灵。行的意思是生活、行事、为人、作事、行事为人。我们的行事为人必须照着灵，这就是买那灵。我们的思想、我们的说话、我们态度的表达应当照着灵。如果你照着灵行事为人，这就是买那灵。但照着灵而行、照着灵行事为人，需要我们付极大的代价。你也许需要停止过多的电话交谈，停止从报纸的头一页往前读到下一页。

买油除去我们的不结果子

NOT GRIEVING THE HOLY SPIRIT OF GOD

Ephesians 4:30 tells us not to grieve the Holy Spirit of God. Do not make Him unhappy. The Holy Spirit who is now sealing us unto the redemption of our body is in us. We must make Him happy. Because He has really joined us with Him as one (1 Cor. 6:17), when we are unhappy, this indicates that He is unhappy. If you do not come to the meeting, or if you come and do not function, this makes the Spirit unhappy. At the end of the day you may not feel so good, but when you come to the meeting and function in it, you feel so happy. This means that the Holy Spirit is happy within you. If you do not feel happy, this is an indication that you have grieved Him. Why have you grieved Him? Because you did not buy Him. You did not pay the price for Him. He is the oil.

NOT QUENCHING THE SPIRIT

First Thessalonians 5:19 says, “Do not quench the Spirit.” Sometimes we even go further not only to grieve Him but also to quench Him. Sometimes we may tell the Lord to tolerate us for a certain time and not to inspire us. We may know that the Spirit is moving within us, but we may not like it. To quench the Spirit is to reject the buying of the oil. In many things we do not buy the Spirit, so we miss the chance to accumulate more and more of the Spirit in our being.

WALKING ACCORDING TO THE SPIRIT

Nearly the last charge in the entire New Testament is to walk according to the spirit (Rom. 8:4), which is our human spirit mingled with God's Holy Spirit (cf. v. 16), our mingled spirit. To walk means “to live, to act, to behave, to do things, to have our being.” We have to have our being according to the spirit, and this is to buy the Spirit. Our thinking and our speaking, the expression of our attitude, should be according to the spirit. If you are having your being according to the spirit, this is to buy the Spirit. But to walk, to have your being according to the spirit, needs us to pay a great price. You may need to stop your excessive talking on the telephone and stop your further reading of the newspaper from the first page to the next.

BUYING THE OIL TO ANNUL OUR BARRENNESS

真正的复兴乃是被兴起。我们不需要到将来复活时才发现我们需要去买油，我们今天就需要被兴起，每天付代价买那灵；这是真正的复兴。我相信凡这样作的人，就会有果子。我们许多人必须承认自己是不结果子的。我恨恶看見不结果子。我们可以给自己找许多理由，诸如我们被毁谤、受批评。但在过去几年，我们在接触人、讲说主耶稣的事上作了多少？

已过两个世纪，许多的传教士若找理由，他们就绝不会出去。到中国去的亲爱传教士也许说，“中国人是关闭的，他们太保守了。即使他们打开门，他们也不会听任何西方来的人的话。我若去只会浪费我的时间。”我们总是有借口不让主的道传出去。但感谢主，这些传教士去了，他们在各种各样的艰难中去了。按照我的观察，一百年前到中国去的长老会传教士，乃是传教士中最好的。即便他们所认识的真理不象我们所认识的那样多，他们所有的亮光不象我们所有的那样多，他们所有的生命长大没有象我们所有的那样多，但他们有心为着耶稣，去将祂传扬给贫穷人。他们很成功，甚至我今天在这里尽职服事也是由于他们的劳苦。他们作了一切，把传扬主耶稣的门打开。我们成长的那个年代，就在他们传教的工作之下，我是在传教机构所设立的学校读书的。他们把圣经带到中国，将圣经翻译成中文，并且传给我们。不仅如此，他们也传扬主耶稣。至少他们能用华语对人说，“耶稣爱你。”有时儿童嘲笑他们，或向他们丢石头。虽然他们几乎只能对别人说，“耶稣爱你，”有些人还确实被他们得着了。

圣徒们，我们没有借口。我们不需要去到很远的地方。我们可以就在我们的耶路撒冷，就是我们的左邻右舍传扬福音。我们必须去，至少我们能一周一次或两周一次到某一个邻舍那里。你能够在一年内去访问同一个邻舍二十六次。我们若这样访问邻舍，我不信不会发生事情。会发生一些事情。今年我们若都得着一个人，众召会就会翻倍。

过去几年，有些召会的繁增太低了。这不是羞耻么？这是由于我们没有每天买油。我们若天天买油，就会产生一

The real revival is to be raised up. We do not need to resurrect in the future to discover that we need to go and buy the oil. We need to be raised up today, every day paying the price to buy the Spirit. This is real revival, and I do believe that by being such persons, we will be fruitful. Many of us have to admit that we are barren. I hate to see the barrenness. We can give many excuses for this, such as our having been defamed and criticized. But how much have we been doing in these past few years in the matter of contacting others and speaking the Lord Jesus?

The many missionaries over the past two centuries would never have gone out if they had made excuses. The dear missionaries who went to China could have said, “The Chinese are closed and are too conservative. Even if they would open up their doors, they would not listen to anyone from the West. If I go, I will waste my time.” There are always excuses against the ministry going out. But thank the Lord, these missionaries went, and they went in all kinds of hardships. According to my observation, the Presbyterian missionaries who went to China one hundred years ago were some of the best. Even though they did not know as much truth as we do, have as much light as we have, or have as much growth in life as we have, they had a heart for Jesus, to preach Him to the poor ones. They made a big success, and even I am here ministering today due to their labor. They did everything to open the door for the preaching of the Lord Jesus. When we grew up, we were under their mission work, and I studied at schools established by the missions. They brought the Bible to China, translated it into Chinese, and passed it on to us. Furthermore, they preached the Lord Jesus. At least they could say in Chinese, “Jesus loves you.” Sometimes children would mock them or throw stones at them. Some were really caught by them even though they could only say “Jesus loves you.”

Saints, we have no excuse. We do not need to go that far to China. We are in our Jerusalem, which is our neighborhood. We have to go. At least we can go once a week or once every two weeks to a certain neighbor. You could go to visit the same neighbor twenty-six times within one year. I do not believe that nothing will happen if we visit our neighbors in this way. Something will happen. If we all get one this year, all the churches will double.

The increase of some of the churches in the past few years is too low. Is this not a shame? This is due to our not buying the oil daily. If we would buy the oil daily, this will

些事情，可以除去、终止我们的不结果子。我们确定会满有果子。只鼓励弟兄们出去分发书籍，不过是暂时的事。

过一种买额外之油的生活

我的负担是与你们交通，好使你们能兴起，过一种生活，在作任何事上总不浪费时间，而买额外的油。你若作些事，而感觉在浪费时间，你最好停止作那件事。用那时间去接触主，去祷告。这就是儆醒祷告。儆醒就是不让你的时间过去，不浪费你的时间，抓住所有的时间作为买油的机会。买油就是赎回光阴最好的路，因为时日短少了。我们都必须兴起！

我相信我已经给了你们足够的较深真理。我觉得有负担与你们交通这事。我们每个人都需要过这样一种天天买油，甚至时时买油的生活。我们都需要在我们穿着、购物、谈话并生活的方式上买油。在每件事上我们都必须严肃，并思想主耶稣在马太二十五章一至十三节所提的严肃比喻。我们是否及早被提进入婚筵，在于我们从这时刻起天天买那灵。这是一生之久的事，不是隔夜的事。得着正确、合式的教育，不是隔夜的事。一个人需要从幼稚园开始学习，经过许多年级，直到完成大学。你要接受这交通，当作严格且严肃的事。这不只是劝告，乃是我爱里与你们众人严肃的交通。我的确盼望我们众人都兴起，过这样的生活。我不要仅仅激动人或推动人，因为那不管用。主所需要并我们所需要的一件事，乃是兴起付代价，在我们日常生活中，随时在一切事上买油（实行主当前行动之路，一三九至一四九页）。

issue in something that cancels or annuls our barrenness. We will surely be fruitful. Just to encourage the brothers to go out to distribute the books is a temporary thing.

LIVING A LIFE OF BUYING AN EXTRA PORTION OF THE OIL

My burden is to fellowship with you that you may rise up to live a life of always buying an extra portion of the oil by not wasting your time in doing anything. If you do something, and you feel that it is a waste of time, you had better stop doing it. Use that time to contact the Lord, to pray. This is to watch unto prayer. To be watchful is not to let your time go, not to waste your time, but to take every time as a chance to buy the oil. To buy the oil is the best way to redeem our time, for the days are short. We all must rise up.

I believe that I have given you enough deeper truths already. I feel burdened to fellowship with you in this way. All of us need to live such a life of buying the oil daily, even hourly. We need to buy the oil in the way we dress, shop, talk, and live. In everything we must be serious and consider the solemn parable given by the Lord Jesus in Matthew 25:1-13. Whether or not we will be raptured early to enter into the wedding feast depends upon our daily buying of the Spirit from this moment. This is a lifelong matter, not an overnight matter. To get the proper and adequate education is not an overnight matter. A person needs to begin his study from kindergarten and pass through many grades until he finishes college. Take this fellowship as something serious and solemn. This is not just advice but my serious fellowship with all of you in love. I do hope that we all would rise up to live such a life. I do not like merely to stir up or move people, because that does not work. The one thing that the Lord needs and that we need is to rise up to pay the price to buy the oil all the time in all the matters in our daily life. (The Collected Works of Witness Lee, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 526-533)