

第四十五周

Week 45

得胜之初熟果子所跟随的羔羊

The Lamb Whom the Overcoming Firstfruits Follow

诗歌：补 920

Hymns: E1304

读经：启十四 1～5，创五 22～24，来十一 5～6，
太二四 45～51

Scripture Reading: Rev. 14:1-5; Gen. 5:22-24; Heb. 11:5-6; Matt.
24:45-51

启 14:1 我又观看，看哪，羔羊站在锡安山上，同祂还有十四万四千人，额上都写着祂的名，和祂父的名。

启 14:2 我听见从天上有声音，像众水的声音，又像大雷的声音，并且我所听见的，好像弹琴的所弹的琴声。

启 14:3 他们在宝座前，并在四活物和众长老前唱新歌；除了从地上买来的那十四万四千人以外，没有人能学这歌。

启 14:4 这些人未曾与妇女在一起受到玷污，他们原是童身。羔羊无论往哪里去，他们都跟随祂。他们是从人间买来的，作初熟的果子归与神和羔羊；

启 14:5 在他们口中找不着谎言，他们是没有瑕疵的。

创 5:22 以诺生玛土撒拉之后，与神同行三百年，并且生儿生女。

创 5:23 以诺共活了三百六十五岁。

创 5:24 以诺与神同行，神将他取去，他就不在世了。

来 11:5 以诺因着信被接去，不至于见死，人也找不着他，因为神把他接去了；原来他被接去以前，已经得了蒙神喜悦的见证。

来 11:6 人非有信，就不能得神的喜悦；因为到神面前来的人，必须信有神，且信祂赏赐那寻求祂的人。

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。

Rev. 14:1 And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.

Rev. 14:2 And I heard a voice out of heaven like the sound of many waters and like the sound of loud thunder; and the voice which I heard was like the sound of harp-singers playing on their harps.

Rev. 14:3 And they sing a new song before the throne and before the four living creatures and the elders; and no one could learn the song except the hundred and forty-four thousand, who have been purchased from the earth.

Rev. 14:4 These are they who have not been defiled with women, for they are virgins. These are they who follow the Lamb wherever He may go. These were purchased from among men as firstfruits to God and to the Lamb.

Rev. 14:5 And in their mouth no lie was found; they are without blemish.

Gen. 5:22 And Enoch walked with God after he had begotten Methuselah three hundred years, and he begot more sons and daughters.

Gen. 5:23 And all the days of Enoch were three hundred sixty-five years.

Gen. 5:24 And Enoch walked with God, and he was not, for God took him.

Heb. 11:5 By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. For before his translation he obtained the testimony that he had been well pleasing to God.

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

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.

壹 启示录十四章一至五节启示，基督是得胜之初熟果子所跟随的羔羊：

一 初熟的果子乃是活着的得胜者，他们在神的田地里是初熟的；因此他们要在庄稼收割以先被收割，作初熟的果子归与神和羔羊：

- 1 初熟的果子要被提到天上的锡安山，到第三层天神的居所那里，得以在神与基督面前。
- 2 被提的意思就是被接到主的同在里；我们要被接到主的同在里，今天就必须是在祂的同在里——路二一36，林后二10，何六2，提后四8，徒二六16。
- 3 被提是为着击败仇敌，并使神满足；主固然需要男孩子与祂的仇敌争战，但祂更需要初熟的果子作祂的满足和享受——启十二5，十四1，4下。

二 圣经启示被提的两面：得胜者在大灾难之前被提，以及大体信徒在大灾难末了被提——太二四40～41，路二一36，启三10，帖前四15～17，启十二5，十四1。

三 在利未记二十三章十节，我们看到被提的预表，就是田里农作物成熟的预表——太十三24，启十四14～16：

- 1 收割神的农作物，我们称之为被提；这收割指明信徒要从地上被取去——太十三30，39下。
- 2 一部分农作物——初熟的果子——成熟在先，就先收割；其余部分的农作物——庄稼——成熟较晚，就后收割。
- 3 根据启示录十四章，有两种的被提，就是初熟果子的被提和庄稼的被提——4节下，14～16节。

I. **Revelation 14:1-5 reveals Christ as the Lamb whom the overcoming firstfruits follow:**

A. The firstfruits are the living overcomers, who will be the first ripe ones in God's field; hence, they will be reaped before the harvest as firstfruits to God and to the Lamb:

1. The firstfruits will be caught up to the heavenly Mount Zion, to the place of God's dwelling in the third heaven, in order to be in the presence of God and Christ.
2. The meaning of rapture is to be taken into the Lord's presence; in order to be taken into the Lord's presence, we must be in His presence today—Luke 21:36; 2 Cor. 2:10; Hosea 6:2; 2 Tim. 4:8; Acts 26:16.
3. The rapture is for defeating the enemy and satisfying God; the Lord needs the man-child to fight against His enemy, but He needs the firstfruits even more for His satisfaction and enjoyment—Rev. 12:5; 14:1, 4b.

B. The Bible reveals two aspects of the rapture: the rapture of the overcomers before the great tribulation and the rapture of the majority of the believers at the end of the great tribulation—Matt. 24:40-41; Luke 21:36; Rev. 3:10; 1 Thes. 4:15-17; Rev. 12:5; 14:1.

C. In Leviticus 23:10 we see a type of the rapture—the type of the crop ripening in the field—Matt. 13:24; Rev. 14:14-16:

1. The reaping of God's crop is what we call the rapture; this reaping indicates that the believers will be taken away from the earth—Matt. 13:30, 39b.
2. Part of the crop—the firstfruits—ripens earlier and is reaped earlier; the rest of the crop—the harvest—ripens later and is reaped later.
3. According to Revelation 14, there are two kinds of rapture—the rapture of the firstfruits and the rapture of the harvest—vv. 4b, 14-16.

四 初熟的果子是被提到锡安神的家中，作神新鲜的享受；这是为着神的满足——出二三 19 上，利二三 10，参约二十 17 上。

五 初熟的果子额上都写着羔羊的名和祂父的名，表明他们与羔羊和父是一，属于羔羊和父——启十四 1 下。

六 初熟的果子是神农作物中最早成熟的一批——来五 14～六 1，林前二 6，弗四 13，腓三 15：

- 1 变化乃是在我们天然生命里有改变；成熟乃是被那改变我们的神圣生命所充满——罗十二 2，弗三 19 下。
- 2 要作神的彰显就需要成熟；唯有成熟的生命能有神的形像并施行祂的管治——创一 26，罗五 10，17，21。

【周三、周四】

贰 我们要跟随羔羊并往前达到成熟，成为初熟的果子，就必须凭信与神同行，以逃避死亡并得着蒙神喜悦的见证：

一 逃避死亡并得着蒙神喜悦之见证的路，乃是与神同行——创五 22～24，来十一 5～6：

- 1 与神同行就是不越过神，不自以为是，不照着自己的观念和愿望行事，不照着今世的潮流行事，也不在神以外作任何事——参诗十九 12～13，书九 14 下，路二四 15。
- 2 与神同行乃是以神为我们的中心和一切，生活行事照着神并同着神、照着祂的启示和引导，而与祂同作一切事——罗八 4，13～14，加二 2 上，林后五 14～15。

D. The firstfruits are raptured to the house of God in Zion as the fresh enjoyment to God; this is for God's satisfaction—Exo. 23:19a; Lev. 23:10; cf. John 20:17a.

E. The firstfruits have the name of the Lamb and the name of His Father written on their foreheads; this is the designation of their being one with the Lamb and with the Father and of their belonging to Them—Rev. 14:1b.

F. The firstfruits are the earliest among God's crop to reach maturity—Heb. 5:14—6:1; 1 Cor. 2:6; Eph. 4:13; Phil. 3:15:

1. To be transformed is to be changed in our natural life; to be matured is to be filled with the divine life that changes us—Rom. 12:2; Eph. 3:19b.
2. For God's expression there is the need of maturity; only a mature life can bear God's image and exercise His dominion—Gen. 1:26; Rom. 5:10, 17, 21.

§ Day 3 & Day 4

II. In order for us to follow the Lamb and go on to maturity to become the firstfruits, we must walk with God by faith to escape death and obtain the testimony of being well pleasing to God:

A. The way to escape death and obtain the testimony of being well pleasing to God is to walk with God—Gen. 5:22-24; Heb. 11:5-6:

1. To walk with God is not to override God, not to be presumptuous, not to do things according to our own concept and desire, not to do things according to the current of the age, and not to do anything without God—cf. Ps. 19:12-13; Josh. 9:14b; Luke 24:15.
2. To walk with God is to take Him as our center and everything, to live and do things according to God and with God, according to His revelation and leading, and to do everything with Him—Rom. 8:4, 13-14; Gal. 2:2a; 2 Cor. 5:14-15.

- 3 与神同行的意思是我们生活不凭自己所是或所能作的，乃凭不朽坏的生命，就是基督自己——4，9 节。
- 4 与神同行就是习惯地与神交通，不断地接触主，并在祂不断地注入之下——约壹 3，腓四 6，林后三 16，18。
- 5 与神同行乃是不断地操练我们的灵，享受可称颂的神圣三一——犹 14，19 ~ 21。
- 6 与神同行含示否认己并否认出于己的一切，使我们能与祂是一；这含示我们把自己交给祂，并愿意降服于祂，让祂引导——太十六 24 ~ 25，林后二 13 ~ 14。

二 与神同行乃是凭信行事为人——五 7，来十一 5 ~ 6

- 1 信就是信神是——1 ~ 2，6 节，林后四 13，18：
- a 人非有信，就不能得神的喜悦，不能使神快乐——来十一 6 上。
- b 信神是，就是信祂是我们的一切，而我们一无所是——约八 58，传一 2。
- c 信神是，含示我们不是；祂必须在凡事上是唯一的一位，独一的一位，我们必须在凡事上什么也不是——创五 24，来十一 5。
- d 信神是，就是否认我们的己；在全宇宙中祂是，我们众人什么也不是——路九 23。
- e 我应当什么都不是；我应当不存在；唯独祂应当存在——不再是我，乃是基督——加二 20。
- f 大数的扫罗悔改信主时，主告诉他说，“我就是…耶稣”——徒九 5：

(一) 主的意思乃是说，“我是那伟大的我是；我

3. To walk with God means that we do not live by what we are or can do but by the immortal life, which is Christ Himself—vv. 4, 9.
4. To walk with God is to have habitual fellowship with God, to be in constant touch with the Lord, and to be under His constant infusion—1 John 1:3; Phil. 4:6; 2 Cor. 3:16, 18.
5. To walk with God is to continually exercise our spirit to enjoy the Blessed Trinity—Jude 14, 19-21.
6. To walk with God implies the denying of our self and everything that is of our self so that we may be one with Him; it implies that we have given ourselves to Him, that we will give in to Him and let Him take the lead—Matt. 16:24-25; 2 Cor. 2:13-14.

B. To walk with God is to walk by faith—5:7; Heb. 11:5-6:

1. Faith means that we believe that God is—vv. 1-2, 6; 2 Cor. 4:13, 18:
- a. Without faith it is impossible to please God, to make God happy—Heb. 11:6a.
- b. To believe that God is, is to believe that He is everything to us and that we are nothing—John 8:58; Eccl. 1:2.
- c. To believe that God is implies that we are not; He must be the only One, the unique One, in everything, and we must be nothing in everything—Gen. 5:24; Heb. 11:5.
- d. To believe that God is, is to deny our self; in the whole universe He is, and all of us are nothing—Luke 9:23.
- e. I should not be anything; I should not exist; only He should exist—it is no longer I, but Christ—Gal. 2:20.
- f. At his conversion the Lord told Saul of Tarsus, "I am Jesus"—Acts 9:5:

(1) The Lord was saying, "I am the great I Am; I am the One who is; you

是那是的一位；你必须信我是，你不是。”

(二) 至终，扫罗了结了，保罗出现了——十三 9。

g 这就是信——“哦，何等喜乐，能够一无所有，一无所是，一无所见，唯见在荣耀里活的基督！并且一无所顾，唯顾祂在此地的权益”——达秘（J. N. Darby）。

2 信的意思乃是我们信神赏赐那寻求（寻找出）祂的人——来十一 6，创十五 1，腓三 8，14：

a 以诺的赏赐，乃是生命最高的程度——逃避了死——来十一 5 上，林后五 4，罗八 6，10～11，五 17。

b 主是赏赐者，我们需要成为寻求主的人——诗二七 4，8，四二 1～2，四三 4，七三 25，一一九 2，10。

三 以诺作为第一个被提的人，乃是一切活着被提之得胜者的代表——太二四 37～51，启十四 1，路二一 34～36：

1 我们被提是在于我们与神同行，而在神圣的生命里成熟——来六 1 上。

2 以诺与神同行三百年，昼夜不断上行，每天更接近神，更与神是一，直到“神将他取去，他就不在世〔直译，不是〕了”——创五 24，参歌八 5 上。

【周五】

叁 我们要跟随羔羊并往前达到成熟，成为成熟的果子，就必须在主的使命上忠信服事，将神当作粮食分给祂的家人，使我们在要来的国度里，赢得基督作我们的赏赐——太二四 45～51：

一 神有一个家庭和家庭的行政，经纶，要将祂自

must believe that I am and that you are not."

(2) Eventually, Saul was over, and Paul came up—13:9.

g. This is faith—"O the joy of having nothing and being nothing, seeing nothing but a living Christ in glory, and being careful for nothing but His interests down here"—J. N. Darby.

2. Faith means that we believe that God is a rewarder of those who diligently seek Him—Heb. 11:6; Gen. 15:1; Phil. 3:8, 14:

a. Enoch's reward was the highest degree of life—escape from death—Heb. 11:5a; 2 Cor. 5:4; Rom. 8:6, 10-11; 5:17.

b. The Lord is a rewarder, and we need to be His seekers—Psa. 27:4, 8; 42:1-2; 43:4; 73:25; 119:2, 10.

C. Enoch, as the first person to be raptured, is the representative of all the overcomers who will be raptured while they are living—Matt. 24:37-51; Rev. 14:1; Luke 21:34-36:

1. Our being raptured depends on our being mature in the divine life by our walking with God—Heb. 6:1a.

2. Enoch continually walked upward with God day and night for three centuries, becoming closer to God and more one with God each day until "he was not, for God took him"—Gen. 5:24; cf. S. S. 8:5a.

§ Day 5

III. In order for us to follow the Lamb and go on to maturity to become the firstfruits, we must be faithful in service in the Lord's commission to give God as food to the members of His household so that we may win Christ as our reward in the coming kingdom—Matt. 24:45-51:

A. God has a household and a household administration, an economy,

己当作粮食分赐给祂的家人，使祂得着彰显——提前一 4，三 15，弗二 19。

二 神已经立了忠信精明的奴仆作管理祂家的家庭管理者、管家、供应的管道，好按时分粮给祂的子民——太二四 45，林前九 17，弗三 2，林前四 1，彼前四 10，腓一 25。

三 “分粮给他们”，是指在召会里，将神的话和基督当作生命的供应，供应给信徒；作为赐生命之灵的基督是我们的粮食，具体化并实化在生命的话里——约六 57，63，68，徒五 20：

- 1 我们要享受主作我们属灵的粮食，使我们能喂养别人，就必须祷告并默想祂的话，借着仔细揣摩而品尝、享受这话——弗六 17～18，诗一一九 15，结三 1～4。
- 2 我们必须专心祷告，并尽话语的职事——徒六 4，林后三 6，8，约七 37～39，参来七 25，八 2。

【周六】

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

- 1 我们必须提防贪婪，不为自己积财，却要对神富足——路十二 15～20，林后六 10，弗三 8。
- 2 “你们要回想罗得的妻子”，这对贪爱世界的信徒是个严肃的警告——路十七 31～32，参罗一 21，25。
- 3 我们必须儆醒并祈求，叫主来临的那日子不致如同网罗忽然临到我们——路二一 34～36，参太二 3。

五 动手打那些和我们同作奴仆的，乃是虐待作我们同伴的信徒——二四 49 上，十八 3～7，徒九 4：

to dispense Himself as food to the members of His household for His expression—1 Tim. 1:4; 3:15; Eph. 2:19.

B. God has set faithful and prudent slaves over His household as household administrators, stewards, channels of supply, to give His people food at the proper time—Matt. 24:45; 1 Cor. 9:17; Eph. 3:2; 1 Cor. 4:1; 1 Pet. 4:10; Phil. 1:25.

C. Give them food refers to ministering the word of God and Christ as the life supply to the believers in the church; Christ as the life-giving Spirit is our food, embodied and realized in the word of life—John 6:57, 63, 68; Acts 5:20:

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

§ Day 6

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

1. We must beware of covetousness, not storing up treasure for ourselves but being rich toward God—Luke 12:15-20; 2 Cor. 6:10; Eph. 3:8.
2. "Remember Lot's wife" is a solemn warning to the world-loving believers—Luke 17:31-32; cf. Rom. 1:21, 25.
3. We must be watchful and beseeching so that the day of the Lord's coming would not come upon us suddenly as a snare—Luke 21:34-36; cf. Matt. 2:3.

E. To beat our fellow slaves is to mistreat our fellow believers—24:49a; 18:3-7; Acts 9:4:

1 我们不该审判、定罪作我们同伴的信徒，乃要以恩慈待他们，心存慈怜，饶恕他们，如同神在基督里饶恕了我们一样——路六 37，弗四 31 ~ 32。

2 我们不可辱骂或批评我们的弟兄，乃要看他们比我们强——林前六 10，腓二 2 ~ 3，29：

a 辱骂弟兄，就是用侮辱性的语言，粗鲁的批评他或贬低他——参路十七 2。

b 听毁谤的话，与说毁谤的话一样要负责任；这样的话破坏基督的身体。

c 神绝不将权柄信托给那些本性就喜欢批评别人的人。

3 我们不可作主辖管作我们同伴的信徒，乃要作奴仆服事他们，以复活的基督这赐生命的灵喂养他们——彼前五 3，太二十 25 ~ 28：

a 作主辖管圣徒，意思是在圣徒的生活上取代主，为他们作决定，或告诉他们搬去哪里，因而干犯基督的元首身分和主权。

b 我们若告诉别人他们该去哪里，却没有鼓励他们去祷告寻求主的引导，在身体里有合式的交通，这对主乃是极大的侮辱！

六 和酒醉的人一同吃喝，乃是与沉醉在属世事物里的世人为伴——太二四 49 下，参弗五 18：

1 因着信徒神圣的性情和圣别的地位，他们不该跟不信者同负一轭；这不只该应用在信徒与不信者之间的婚姻和事业上，也该应用在他们各种亲密的关系上——林后六 14，林前十五 33，参箴十三 20。

2 我们必须逃避青年人的私欲，同那清心呼求主的人，竭力追求包罗万有的基督——提后二 22。

1. We must not judge and condemn our fellow believers but be kind to them, tenderhearted, forgiving them, even as God in Christ forgave us—Luke 6:37; Eph. 4:31-32.

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

a. To revile a brother is to criticize or demean him harshly with abusive language—cf. Luke 17:2.

b. Those who take in reviling words bear the same responsibility as those who speak reviling words; such words damage the Body.

c. God will never entrust authority to those who by nature like to criticize others.

3. We must not lord it over our fellow believers 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:

a. For one to lord it over the saints means that he replaces the Lord in their lives by making decisions for them or by telling them where to move, thus, insulting the headship and lordship of Christ.

b. If we tell others where they should go without encouraging them to pray, seek the Lord's leading, and have the proper fellowship in the Body, this is a great insult to the Lord!

F. To eat and drink with the drunken is to keep company with worldly people, who are drunk with worldly things—24:49b; cf. Eph. 5:18:

1. Because of their divine nature and holy standing, the believers should not be yoked together with the unbelievers; this should be applied to all intimate relationships between believers and unbelievers, not only to marriage and business—2 Cor. 6:14; 1 Cor. 15:33; cf. Prov. 13:20.

2. We must flee youthful lusts and pursue the all-inclusive Christ with those who call on the Lord out of a pure heart—2 Tim. 2:22.

第四十五周■周一

晨兴喂养

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

4 “这些人未曾与妇女在一起受到玷污，他们原是童身。羔羊无论往哪里去，他们都跟随祂。他们是从人间买来的，作初熟的果子归与神和羔羊。”

启示录十四章一至四节启示作为羔羊的基督，乃是得胜的初熟果子所跟随的。在旧约的预表里，美地初熟庄稼的禾捆被带到殿里，直接献给神，让神享受。在新约的实际里，十四万四千得胜者将是神新造里的初熟果子，在天上的至圣所里，直接献给神，使神得满足。（新约总论第十四册，二二二页。）

信息选读

这些早期的得胜者在神的田地里是初熟的，…这是说，得胜者要在庄稼收割以先被提到诸天之上，正如美地的初熟果子要在庄稼收割以先被收割，且被带到神的殿中。（利二三 10～11。）…启示录十四章六至十三节所记的事，都是发生在大灾难期间；（太二四 21；）这清楚地指明，且有力地证明，首批得胜者，就是启示录十四章一至五节所说初熟的果子，要在灾难之前被提；十四至十六节的庄稼包括大体信徒，要在灾难末了被提。

这十四万四千初熟的果子，不是被提到空中，乃是被提到天上，也就是天上的锡安山…。初熟之物是庄稼首先成熟的小部分。这表征神的选民

WEEK 45 — DAY 1

Morning Nourishment

Rev. 14:1 And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.

4 These are they who have not been defiled with women, for they are virgins...who follow the Lamb wherever He may go. These were purchased from among men as firstfruits to God and to the Lamb.

Revelation 14:1-4 reveals Christ as the Lamb whom the overcoming firstfruits follow. In the Old Testament typology the sheaf of the firstfruits of the good land was brought into the temple and offered to God directly for His enjoyment. In the New Testament reality, the one hundred forty-four thousand overcomers will be the firstfruits in God's new creation offered to Him directly in the heavenly Holy of Holies for His satisfaction. (The Conclusion of the New Testament, p. 4301)

Today's Reading

These early overcomers will be the first-ripe ones in God's field...This means that the overcomers will be raptured to the heavens before the harvest, just as the firstfruits of the good land were reaped and brought into the temple of God before the harvest (Lev. 23:10-11)...The events recorded in Revelation 14:6-13, all of which will take place during the great tribulation (Matt. 24:21), indicate clearly and prove strongly that the first overcomers, the firstfruits in Revelation 14:1-5, will be raptured before the great tribulation, and that the harvest in verses 14 through 16, composed of the majority of the believers, will be raptured at the end of the great tribulation.

These one hundred forty-four thousand firstfruits will not be taken to the air; rather, they will be taken to the heavens, even to the heavenly Mount Zion...The firstfruits are a small part of the harvest which ripens first. This

在地上长大时，其中有一小部分将成为初熟果子，就是得胜者。

十四章的初熟果子是在神的宝座前，他们已经不在这地上。这意思是，他们已经被提了。他们是在天上的锡安山上，在宝座前。他们不是站在空中，乃是站在宝座前，在锡安山上。这是指诸天之上神所住的锡安山。因此，初熟的果子不是到空中…，乃是直接到第三层天上父的家里。

十四章一节指明那十四万四千人额上都写着羔羊的名，和祂父的名。他们与那些拜兽的人，额上写着兽的名相对。（十三 16～17。）这…表明〔得胜者〕与羔羊和父是一，属于羔羊和父。这也表征得胜者成了与羔羊和父一样。这与三章十二节相符，那节经文说，主耶稣要将祂的新名写在得胜者上面。这指明至终得胜者成为基督。照样，得胜者有羔羊基督和祂父的名，含示救赎的三一神与祂所救赎的人联结并调和。这是极深邃的。

初熟的果子是羔羊忠信的跟随者。（十四 4。）…羔羊无论往哪里去，得胜者都跟随祂，指明他们一直享受并经历祂。他们跟随耶稣，不被属地的事物玷污。

因为这些得胜者是一直跟随着羔羊。羔羊无论往哪里去，他们都跟随着祂，〔1，〕…我们…看见他们与羔羊一同站在锡安山上。因为他们早已经在主的同在里，被提对他们而言就不是惊奇的事。他们今天是活在诸天之上，他们将来要与羔羊一同在诸天之上站在锡安山上。（新约总论第十四册，二二二至二二七页。）

参读：新约总论，第四百二十二篇；启示录生命读经，第四十六篇。

signifies that as God's chosen people are growing on earth, a small number among them will become the firstfruits, the overcomers.

The firstfruits in Revelation 14 are before the throne of God; they are no longer on this earth. This means that they have been raptured. They are on Mount Zion in the heavens, before the throne of God. They are standing not in the air but upon the throne, upon Mount Zion. This refers to Mount Zion in the heavens where God dwells. Thus, the firstfruits go not to the air...but directly to the Father's home in the third heaven.

Revelation 14:1 indicates that the one hundred forty-four thousand have the name of the Lamb and the name of His Father written on their foreheads. They are in contrast to those who worship the beast and have the name of the beast written on their foreheads (13:16-17)...[This] signifies that [the overcomers] are one with the Lamb and with the Father and that they belong to the Lamb and to the Father. It also signifies that the overcomers have become the same as the Lamb and the Father. This corresponds with Revelation 3:12, which says that the Lord Jesus will write His new name upon the overcomer. This indicates that eventually the overcomers become Christ. Likewise, the overcomers' bearing the name of Christ, the Lamb, and His Father implies the union and mingling of the redeeming Triune God and His redeemed people. This is exceedingly profound.

The firstfruits are the faithful followers of the Lamb [14:4]...The overcomers' following the Lamb wherever He may go indicates that they constantly enjoy and experience Him. They follow Jesus and are not defiled by the earthly things.

Because they were always with the Lamb, having followed the Lamb wherever He went, they are seen...standing with the Lamb on Mount Zion [v. 1]. Because they are already in the Lord's presence, the rapture will not come as a surprise to them. They are living in the heavens today, and they will be standing with the Lamb in the heavens on Mount Zion in the future. (The Conclusion of the New Testament, pp. 4301-4305)

Further Reading: The Conclusion of the New Testament, msg. 422; Life-study of Revelation, msg. 46

第四十五周■周二

晨兴喂养

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

弗四 13 “直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。”

在启示录十二章，争战抵挡神仇敌的男孩子被提，乃是为着在神面前所要尽的功用。神需要男孩子被提到天上，与祂的仇敌争战，使仇敌被打败摔到地上，以完成神的定旨。同样的原则，十四章的初熟果子不是仅仅享受被提，乃是满足了神的需要。神和羔羊需要享受。神是又饥又渴，切望尝到初熟果子而得满足。一面，男孩子打败神的仇敌，完成神的定旨；另一面，初熟的果子是为着使神满足。当初熟的果子在殿里献给神，使祂满足时，活着的得胜者享受这个被提，好顾到神的需要。（新约总论第十四册，二三一页。）

信息选读

我们应当注意我们的成熟，好叫我们能作初熟的果子，满足神的心。…我们若仍是幼嫩，我们怎能成为初熟的果子而被提？

我们要作初熟的果子，就必须爱主耶稣。…我们应当把时间用来爱主，说，“主啊，注视你、与你交谈是我所享受的。主啊，我要使你满足，与你是一，停留在你的面前。”我们应当学着花时间亲密地爱主耶稣。…仅仅不犯罪还不够；仅仅很好、很对也不够，我们必须与主相爱。我们都必须与主耶稣相爱，

WEEK 45 — DAY 2

Morning Nourishment

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

Eph. 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ.

In Revelation 12 the rapture of the man-child, who fights against God's enemy, is for a function before God. God needs the man-child to be raptured to the heavens to fight the battle with His enemy so that the enemy might be defeated and cast down to the earth for the fulfillment of God's purpose. In the same principle, the firstfruits in chapter 14 do not merely enjoy the rapture but satisfy God's need. God and the Lamb need enjoyment. God is hungry and thirsty. He desires some first-fruits to taste for His satisfaction. On the one hand, the man-child fulfills God's purpose by defeating His enemy, and on the other hand, the firstfruits are for God's satisfaction. As the firstfruits offered to God in the temple for His satisfaction, the living overcomers enjoy the rapture in order to take care of God's need. (The Conclusion of the New Testament, p. 4308)

Today's Reading

We should pay attention to our maturity so that we may be the firstfruits to satisfy the heart of God...If we are still immature, how can we be the firstfruits and be raptured?

In order to be the firstfruits, we must love the Lord Jesus...We should spend our time in loving the Lord, saying, "Lord, I enjoy looking at You and talking to You. Lord, I want to satisfy You, to be one with You, and to stay in Your presence." We should learn to spend time loving the Lord Jesus in an intimate way...It is not adequate merely to be sinless; neither is it sufficient simply to be good or right. We must be in love with the Lord. We all need to

告诉祂说，“哦，主耶稣，我爱你，你也知道我爱你。因为我爱你，主啊，有些事我就不去作。”这是作活着的得胜者的路。主固然需要男孩子去与祂的仇敌争战，但祂更需要初熟的果子，就是爱祂的人，作祂的满足。

我们该是初熟的果子，就是那些较早成熟，使主满足的人。我们需要说，“主啊，为着使你满足，我要早日成熟。…主啊，只要能让你满足，我无论在地上或在天上都无妨。”这是活着的得胜者的态度。

因为对初熟的果子来说，他们无论在哪里都无妨，所以圣经没有告诉我们，他们被提了；圣经只告诉我们，这十四万四千初熟的果子与羔羊一同站在锡安山上。…这必然不是地上的锡安山，乃是诸天之上的锡安山。…凡被提作初熟果子的人都不会有惊奇的感觉。他们反倒要说，“主耶稣，多年来我一直与你同在。主啊，无论我是在地上，或是在三层天上，都没有差别。我在这里并没有什么特别的感觉，因为我在你面前已经多年了。我活在这光景中已经很久了。”…我们若是真的爱主，活在与祂亲密的交通里，被提就不是令我们惊奇的事，而是寻常的经历。

初熟的果子是被主耶稣浸透的圣徒。他们是完全被基督占有，被基督接管，以至于成熟的人。我们该为许多主的儿女心痛，他们对于需要成熟这件事似乎有几分忽视、不在意、并且是麻木的。…我们需要思想，我们成熟了多少。…我们需要严肃地接受这话，并且把这事带到主面前。

我们都需要祷告说，“主啊，怜悯我，使我成为初熟果子的一部分，使我成为得胜者。”我们需要看见神的定旨和意愿，我们需要看见我们的职责，好与祂合作。我们应当享受基督，有分于祂，将祂接受进来，直到我们成熟。（新约总论第十四册，二三一至二三三、二三五至二三六页。）

参读：倪柝声文集第三辑第十一册，第二十二篇。

fall in love with the Lord Jesus, telling Him, “O Lord Jesus, I love You, and You know that I love You. Because I love You, Lord, there are certain things that I will not do.” This is the way to be a living overcomer. Although the Lord certainly needs the man-child to fight against His enemy, even more He needs the firstfruits, His lovers, to be His satisfaction.

We should be firstfruits, those who ripen earlier for the Lord’s satisfaction. We need to say, “Lord, for the sake of Your satisfaction, I want to ripen early… Lord, as long as I can satisfy You, it makes no difference to me whether I am on earth or in heaven.” This is the attitude of the living overcomers.

Because it does not matter to the firstfruits where they are, we are not told that they are caught up; instead, we are simply told that the one hundred forty-four thousand firstfruits are standing with the Lamb on Mount Zion… This surely is not the Zion on earth but the Zion in the heavens… Those who are raptured as the firstfruits will have no feeling of surprise. Rather, they will say, “Lord Jesus, I have been with You continuously for years. Lord, it makes no difference whether I am on earth or in the third heaven. I have no special feeling about being here because I have been in Your presence for years. I have lived in this atmosphere for a long time.”… If we truly love the Lord and live in intimate fellowship with Him, the rapture will not come as a surprise; it will be an ordinary experience.

The firstfruits are the saints who are saturated with the Lord Jesus. They are the ones who have been fully occupied with Christ and taken over by Christ until they are matured. Our heart should ache for many of the Lord’s children who seem to be ignorant, careless, and dull concerning the need to be matured… We need to consider how mature we are… We need to take this word seriously and bring this matter to the Lord.

We all need to pray, “Lord, have mercy upon me that I would be a part of the firstfruits and that I would be an overcomer.” We need to see God’s purpose and intention, and we need to see our responsibility to cooperate with Him. We should enjoy Christ, participate in Him, and take Him in until we are matured. (The Conclusion of the New Testament, pp. 4308-4310, 4312)

Further Reading: CWWN, vol. 57, ch. 22

第四十五周■周三

晨兴喂养

创五 24 “以诺与神同行，神将他取去，他就不在世了。”

来十一 5 “以诺因着信被接去，不至于见死，人也找不着他，因为神把他接去了；原来他被接去以前，已经得了蒙神喜悦的见证。”

第七代的以诺发现了逃避人类堕落最终结局的路。以诺活一种生活，使他实实在在地，并且全然地避开了死。在以诺被神取去之先，当他还在地上生活行动时，死已经停止杀害他。

以诺是第一个被提的人。…因为圣经头一次提到一件事，就立定了那事的原则。在以诺身上既是第一次提到被提的事，就立定了被提的原则。被提的原则是什么？就是借着与神同行而在生命里成熟。以诺与神同行了三百年，然后神把他取去。（创五 22～24。）（创世记生命读经，四三〇页。）

信息选读

你盼望被提么？若是，你就需要与神同行。我们不仅该呼求主名，还该与神同行。呼求之后必须接着同行。与神同行就是不越过神，不自以为是，不照着自己的观念和愿望行事，也不在神以外作任何事。与神同行乃是以神为我们的中心和一切，照着祂的启示和引导作事，并且与祂同作一切事。这不仅是为神生活，为神作事，更是照着神并同着神生活行事。以诺就是这样与神同行，

WEEK 45 — DAY 3

Morning Nourishment

Gen. 5:24 And Enoch walked with God, and he was not, for God took him.

Heb. 11:5 By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. For before his translation he obtained the testimony that he had been well pleasing to God.

The way to escape the ultimate issue of man's fall was discovered by the seventh generation, Enoch. Enoch lived in such a way that he was kept from death both literally and totally. Before Enoch was taken up by the Lord and while he was living and walking on earth, death had ceased to kill him.

Enoch was the first person to be raptured...Since the first mention of a thing in the Bible establishes the principle for that thing, the case of Enoch, the first mention of the rapture, establishes the principle of the rapture. What is the principle of the rapture? It is to be matured in life by walking with God. Enoch walked with God for three hundred years, and God took him away (Gen. 5:22-24). (Life-study of Genesis, 2nd ed., pp. 349-350)

Today's Reading

Do you expect to be raptured? If you do, you need to walk with God. We should not only call upon the name of the Lord but should also walk with God. The calling must be followed by the walking. To walk with God is not to override God, not to be presumptuous, not to do things according to our own concept and desire, nor is it to do anything without God. To walk with God is to take Him as our center and everything, to do things according to His revelation and leading, and to do everything with Him. It is not only to live for God and to do things for God but to live and to do things according to God and with God. Enoch walked with God in

照着神并同着神生活行事；他不照着自己的喜好或观念，也不照着当时的时代潮流。

请告诉我，是神与你同行呢，还是你与神同行？是神与以诺同行呢，还是以诺与神同行？圣经没有说神与以诺同行，乃是说以诺与神同行。

我们要与神同行，就必须与神同在。我们必须在思想、爱好和选择上，与祂是一。…与别人同行并不容易。假定我与你同行，而我有的看法和你不同，我对你说，“弟兄，我爱你，我要与你同行。但不要走那条路，请转到这条路。我不要走那条路。”我若这样说，我就不是与你同行，乃是与你辩论。然而，这正是许多爱主耶稣的人所作的。他们说，“主，我爱你，我愿意跟随你，我要与你同行。”然而，等实际的时刻临到时，许多人不与主同行，却与主辩论。与主同行，含示很多的事：否认自己，否认自己的思想和爱好，否认出于自己的一切。这含示你把自己交给祂，你愿意降服祂，让祂引导。…与主同行要杀死你。每当我的妻子与我同行，她就要受苦。你若要与同行，就必须否认你自己；另一面，我若要与你同行，也必须忘掉我自己，定罪我自己，弃绝我自己，使我可以与你是一。我若不愿意这样作，我就不能与你，或与任何人同行。

以诺与神一同走上行路。不要以为以诺被神取去是突然发生的，他这一刻在地上，下一刻就在天上了。以诺不是与神走上又走下，也不是走曲折的路。他是一直往上走，直到摸着了天。他在三百六十五岁时，几乎已经摸着了天，神就对他说，“亲爱的孩子，我在这里，来与我同在吧！”因此以诺被取去了。（创世记生命读经，四三一、四三三、四三二页。）

参读：创世记生命读经，第二十六篇。

such a way, living and doing things according to God and with God, not according to his own desire or concept or according to the current of the age in which he lived.

Please tell me, is God walking with you, or are you walking with God? Was God walking with Enoch, or was Enoch walking with God? The Bible does not say that God walked with Enoch; it says that Enoch walked with God.

In order to walk with God, we must be with Him. We must be one with Him in our thinking, loving, and choosing...It is not easy for one person to walk with another. Suppose, while I am walking with you, I have a different concept from you and say, "Brother, I love you, and I want to walk with you, but don't go that way. Turn this way. I don't want to go that way." If I say this, I am not walking with you; I am arguing with you. However, this is exactly what so many lovers of Jesus do. They say, "Lord, I love You and I like to follow You. I want to go with You." However, when the actual time comes, many do not walk with Him but argue with Him. For you to walk with the Lord implies a great deal: the denial of yourself, the denial of your thinking and your loving, the denial of everything that is of you. It implies that you have given yourself to Him, that you will give in to Him and let Him take the lead...Walking with Him will kill you. My wife suffers whenever she walks with me. Nevertheless, if you are going to walk with me, you have to deny yourself. On the other hand, if I am going to walk with you, I must forget myself, condemn myself, and renounce myself that I may be one with you. If I am unwilling to do this, I cannot walk with you or with anyone else.

Enoch walked upward with God. Do not think that Enoch's being taken away by God happened suddenly. Do not think that one moment he was on earth and that the next he was in heaven. Enoch did not walk up and down with God; neither did he walk in a zigzag pattern. He continually walked upward until he touched heaven. At the age of three hundred sixty-five, as he was nearly touching heaven, God said to him, "Dear child, I am here. Come with Me." And Enoch was taken away. (Life-study of Genesis, 2nd ed., pp. 350-352, 351-352)

Further Reading: Life-study of Genesis, msg. 26

第四十五周■周四

晨兴喂养

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

路九 23 “…若有人要跟从我，就当否认己，天天背起他的十字架，并跟从我。”

到神面前来的人，必须信神是。（来十一6下，直译。）这是很简单的。神要你只信祂是。“是”这个动词，事实上乃是我们三一神的神圣名称。…摩西问神，祂的名是什么。神回答说，祂的名是我是那我是。（出三13～14。）我们神的名乃是动词“是”。祂是“我是那我是”。祂是那独一的一位。

在整个宇宙中，…唯有祂是。祂是，因为祂是真实的。祂所造的一切，都不是真实的。这就是为什么智慧的王所罗门说，“凡事都是虚空。”（传一2。）…太阳、月亮、活物、诸天和地，全都是虚空；唯有一位才是。这个“是”，这个动词“是”，含示存在。祂是那从前存在、现在存在、将来还要存在的一位。（李常受文集一九九四至一九九七年第一册，三三九至三四〇页。）

信息选读

耶稣是那“伟大”的我是。祂告诉我们说，“我就是…生命。”（约十四6上。）“我是复活。”（十一25。）“我就是门。”（十7，9。）“我是好牧人。”（十一。）“我就是生命的粮。”（六35。）祂是真粮食。…祂是气、（二十22、）活水、（四10，14、）和生命树。（十五1，十四6上，启二7。）祂是神、（约一1，二十28～29，罗九5、）父、（赛九6，约十四9～10、）子、（可一1，约二十

WEEK 45 — DAY 4

Morning Nourishment

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

Luke 9:23 ...If anyone wants to come after Me, let him deny himself and take up his cross daily and follow Me.

He who comes forward to God must believe that God is (Heb. 11:6b). This is very simple. God requires you only to believe that He is. The verb to be is actually the divine title of our Triune God...Moses asked God what His name was. God answered that His name is I Am Who I Am (Exo. 3:13-14). Our God's name is the verb to be. He is I Am Who I Am. He is the only One.

In the whole universe...only One is. He is, because He is real. All other things created by Him are not real. This is why Solomon, the wise king, said that all things are vanity (Eccl. 1:2)...The sun, the moon, the living creatures, the heavens, and the earth are all vanities. Only One is. This is, the verb to be, implies existing. He is the One who was existing, who is existing, and who is to be existing. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 276-277)

Today's Reading

Jesus is the great I Am. He told us, "I am...the life" (John 14:6a). "I am the resurrection" (11:25). "I am the door" (10:7, 9). "I am the good Shepherd" (v. 11). "I am the bread of life" (6:35). He is the real food...He is the breath (20:22), the living water (4:10, 14), and the tree of life (15:1; 14:6a; Rev. 2:7). He is God (John 1:1; 20:28-29; Rom. 9:5), the Father (Isa. 9:6; John 14:9-10), the Son (Mark 1:1; John 20:31), and the Spirit (2 Cor. 3:17; 1 Cor. 15:45b). He is everything to us. Our life is a false one...We are

31、) 灵。(林后三 17, 林前十五 45 下。)祂对我们乃是一切。…我们的生命是虚假的, …我们今天是, 但至终明天就不是了。所以在整个宇宙中, 我们什么也不是。

作丈夫的如果看见唯有神是, 他自己不是, 他就不会凭自己, 并在自己里面来爱他的妻子。…弟兄们必须问自己: “是我, 还是基督, 作我妻子的丈夫?” …如果她的丈夫是基督, 她就只有一个丈夫, 就是那位独一的丈夫。唯独基督是丈夫, 没有一个丈夫是真正的丈夫, 所有的丈夫都是虚空。你要到神面前来么? 你若回答是, 你就必须信神是, 这含示说, 你什么也不是, 你已经了了。…如果在婚礼上讲这样的话, 那是多么的好。主婚人可以向这一对新人说, “你是亲爱的新妇, 你是亲爱的新郎么?” 新郎应当说, “不, 我不是。基督才是。” 新妇应当说, “我不是新妇。…我不美丽。基督才是荣美的一位。我不是新妇, 祂才是。” 这就是信徒。…当你像保罗一样说, “不再是我, 乃是基督,” 你就是信神是。信神是, …这含示你看见你不是, 祂才是。 “你不是” 的意思是说, 你不存在。这就是圣经所说否认己的意思。…一个将要结婚的信徒应当说, “主啊, 我将要嫁给这个人。主, 你知道我什么也不是。我不能作好妻子。主, 我什么也不是。” …这是在凡事上否认己的福。

否认己等于信神是, 信神是等于否认己。这是因为你信唯独祂才是。在整个宇宙中祂是, 我们众人什么也不是。我应当什么都不是, 我应当不存在; 唯独祂应当是一切, 唯独祂应当存在。所以保罗说, “我已经…钉十字架; …不再是我, 乃是基督。” …我愿意…提到达秘所说的话: “哦, 何等喜乐, 能够一无所有, 一无所是, 一无所见, 唯见在荣耀里活的基督! 并且一无所顾, 唯顾祂在此地的权益。” 这就是信。我们什么也不顾, 只顾祂的权益。我们应当一直地说, “不是我, 不是我自己, 不是我的; 乃是祂, 祂自己, 祂的。祂是首先, 祂是末后, 祂也是中间的一切。” (李常受文集一九九四至一九九七年第一册, 三四一至三四五页。)

参读: 罗马书的结晶, 第七篇。

today, but eventually, we will not be tomorrow. So in the whole universe we are nothing.

If a husband realized that only God is and he is not, then he would not love his wife by himself and in himself. The brothers need to ask themselves, “Is it me or Christ who is the husband to my wife?”...If her husband is Christ, she has the only Husband, the unique Husband. Only Christ is the Husband. No husbands are real husbands. They are all vanity. Do you come forward to God? If you say yes, then you have to believe that God is, implying that you are nothing. You are finished. It would be good to speak a word like this at a wedding. The person marrying a couple could say to them, “Are you the dear bride, and are you the dear bridegroom?” The bridegroom should say, “No. I am not. But Christ is.” The bride should say, “I am not the bride...I am not pretty. Christ is the beautiful One. I am not the bride, but He is.” This is a believer. When you say what Paul said, “It’s no longer I, but Christ,” you believe that God is. To believe that God is...implies that you realize that you are not, but He is. You are not means that you do not exist. This is what the Bible means when it says to deny yourself...A believer who is about to be married should say, “Lord, I am going to marry this man. Lord, You know I am nothing. I cannot be the proper wife. I am nothing, Lord.”...This is the blessing of denying yourself in everything.

To deny yourself equals to believe that God is, and to believe that God is equals to deny yourself. This is because you believe that only He is. In the whole universe He is, and all of us are nothing. I should not be anything. I should not exist. Only He should be everything. Only He should exist. So Paul says, “I have been crucified. It is no longer I, but Christ.” I would like...to refer to what Darby said: “O the joy of having nothing and being nothing, seeing nothing but a living Christ in glory, and being careful for nothing but His interests down here.” This is faith. We care for nothing but His interest. We should always say, “Not I, not me, not my, not mine; but He, Him, His. He is the first and the last and everything in between.” (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 277-280)

Further Reading: CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” ch. 7

第四十五周■周五

晨兴喂养

太二四 45 ~ 47 “这样，谁是那忠信又精明的奴仆，为主人所派，管理他的家人，按时分粮给他们？主人来到，看见他这样行，那奴仆就有福了。我实在告诉你们，主人要派他管理一切的家业。”

马太二十四章四十五节所说的家人，指信徒，（弗二 19，）即召会。（提前三 15。）分粮给他们，是指在召会里，将神的话和基督当作生命的供应，供应给信徒。我们都必须学习，如何按时将生命的供应，供应主的家人。…马太二十四章四十六、四十七节…的有福，是在国度的实现里，得着管理的权柄为赏赐。对于忠信的奴仆，主在诸天之国的实现里，要派他管理一切的家业，作为赏赐。（马太福音生命读经，八一九至八二〇页。）

信息选读

在马太二十四章四十五至五十一节，…主嘱咐我们，托付我们，要供应祂的家人，就是供应召会里的信徒。…我们必须按时分粮，就是分配生命的供应给主的子民。不要说别人有教导的恩赐，能教导你神的话，供应你属灵的食物，但你没有那样的恩赐。…所有主的仆人都为着他们的使命，领受了恩赐。

供应食物的人知道要按时供餐。你若每天供应食物，你就必须作早餐、午餐和晚餐。…同样，每当我们聚在一起，这就是你按时供应合式的食物给主的家属的时间。…如果我在主的话上没有够多的殷勤劳苦，就来对你们说话，我就只能供应你们“一杯咖啡

WEEK 45 — DAY 5

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.

The household spoken of in Matthew 24:45 refers to the believers (Eph. 2:19), who constitute the church (1 Tim. 3:15). To give them food is to minister the word of God and 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 proper time. [In] Matthew 24:46-47...to be blessed is to be rewarded with the authority to rule in the manifestation of the kingdom. 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 him. (Life-study of Matthew, p. 705)

Today's Reading

In Matthew 24:45-51...the Lord charged us, commissioned us, to minister something to His household, that is, to the believers in the church...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...All of the Lord's servants received the gift for their commission.

Whoever serves food knows the proper time. If you are serving food every day, you have to make breakfast, lunch, and dinner...In like manner, whenever we meet together, this is one of the proper times, the appointed times, for you to minister the proper food to the Lord's folks...If I did not labor adequately in the Word and came to speak to you, I would just be ministering to you “a

和几个甜甜圈”。烹煮一顿滋养、美味的早餐，需要你的殷勤。照二十五章十四至三十节这个比喻的上下文，忠信的人就是殷勤的人。忠信在此等于殷勤，懒惰等于怠惰。我们必须殷勤寻求主的话，使我们预备好，来到聚会时能供应美好的食物。吃的时候就是“按时”；聚会的时候就是“按时”。在主日上午、主日晚上、周二晚上、周五晚上，我们都有指定的时候。聚会的时间，就是指定的时候，我们众人必须将一些生命的供应，供给神家的人，供给同作信徒的人。

照顾他们就是去喂养他们，把食物供应给他们。对于罪人，我们所供应合式的食物，乃是基督的福音。医院里的护士知道，他们必须用不同的食物供应病人。不同的食物供应给不同的病人，是为了应付他们特殊的需要。对我们来说也是一样。全地就是医院，满了疾病和各式各样有病的人。实在说来，甚至召会也是医院，满了有病的人。所以，我们必须按时供应不同的话语给他们。…信徒、召会、甚至所有的罪人都在你身边。你的责任，你的职责，乃是供应食物给他们。他们若是罪人，你必须供应他们恩典的福音，作他们所需要的食物。他们若是信徒，患了某种疾病，那么你就要从圣经上供应适合他们情形的话，来喂养、医治、加强或唤醒他们。…当你进到办公室，必须领悟这就是指定的时候，让你供应合式的福音食物给不信的人。（李常受文集一九八五年第五册，六二六、六三二、六三四至六三六页。）

在好几节经文里，诗篇一百一十九篇的作者告诉我们，他默想神的话。（15，23，48，78，99，148。）默想话乃是借着仔细揣摩而品尝它。因此，默想是一种享受。我能见证，我所得着的光照，多半是借着清晨默想主的话来的。我默想主的话时，是以许多的揣摩来详细思考。（诗篇生命读经，五六一页。）

参读：马太福音生命读经，第六十三、六十七篇。

cup of coffee and some doughnuts.” To cook a nourishing, good breakfast requires your diligence. According to the context of this parable, the faithful one is the diligent one. Faithful here equals diligent, 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 care for them is simply to feed them, to minister food to them. 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...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...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. (CWWL, 1985, vol. 5, “The Way to Practice the Lord’s Present Move,” pp. 514-517)

In several verses the writer of Psalm 119 tells us that he mused upon God’s word (vv. 15, 23, 48, 78, 99, 148). To muse on the word is to taste it through careful considering. Thus, musing is a kind of enjoyment. I can testify that most of the enlightenment I receive comes by musing on the Word early in the morning. As I muse on the Word, I think about it with much consideration in a detailed way. (Life-study of the Psalms, 2nd ed., p. 461)

Further Reading: Life-study of Matthew, msgs. 63, 67

第四十五周■周六

晨兴喂养

太二十 27 ~ 28 “你们中间无论谁想要为首，就必作你们的奴仆。正如人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。”

彼前五 3 “…不是作主辖管所委托你们的产业，乃是作群羊的榜样。”

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

信息选读

我们众人都应该按时分粮给主的子民，（太二四 45，）并且充分使用主的恩赐。（二五 20，22。）在消极一面，我们不该动手打那些和我们同作奴仆的人。（二四 49。）你可能没有尽你的责任去完成你的事奉，反而在批评，有时甚至强烈地和弟兄们作对。你不是在作工，乃是动手打同作奴仆的。有些姊妹总是忙于打电话。…当她们听见关于某些弟兄们（特别是长老们）不好的事，她们就忙于讲电话。…这些电话上的谈论都是在动手打人。

有些时候在祷告聚会里，为着一个在消极情形里的圣徒，你也许用一种巧妙的方式为他祷告。…你为人祷告，但你的祷告大约百分之十是一种论断。这就是动手打人。

WEEK 45 — DAY 6

Morning Nourishment

Matt. 20:27-28 And whoever wants to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.

1 Pet. 5:3 Nor as lording it over your allotments but by becoming patterns of the flock.

Matthew 24:48 says, “But if that evil slave says in his heart, My master delays.” The evil slave is a saved believer, as seen in the fact that he was appointed by the Lord (v. 45), that he called the Lord “my Master,” and that he believed that the Lord was 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. 706)

Today's Reading

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

Sometimes you may have a subtle way of praying in the prayer meeting for a saint who is in a negative situation...You pray for people, but about ten percent of your prayer is a kind of judging. This is beating.

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

我们也不该给别人建议或指示。我们没有一个人够资格这么作。在使徒行传的时代，彼得、保罗、和其他的使徒，都没有资格凭自己下断案或给人指示。那么我们如何？我们必须尊重主。我们不是主，不是主人，也不是庄稼的主。唯有主耶稣才是庄稼的主，祂是主人；我们必须尊重祂，而不凭自己下断案。…然而，我们已往在这方面都犯了错，因为在我们中间作了许多定规。有些是个人定规的，有些是团体定规的。在有些事例中，有的人甚至替别人作决定。但主在哪里？当我们这样作决定时，好像我们中间没有主，似乎我们没有那灵，只有我们自己可依赖。我们有所定规，也给人指示。我们不可以这么作，我们必须祷告、禁食、等候主。我们必须尊重主。祂是我们的主人，我们是祂的奴仆。我们应当对祂说，“主啊，你是我的主人。我没有资格，也没有地位和权柄作决定或吩咐别人。主，我等候你。我要知道你的旨意和心意。主，我要晓得你要我作什么，要我的同工作什么。主，我求问你，你要众召会作什么。”我们都必须有这种态度；否则，我们就会侮辱主，至终祂会把我们放弃。（李常受文集一九七七年第二册，三七八至三七九页。）

参读：那灵与基督的身体，第一章。

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

We should not make suggestions to others or give instructions to them. None of us is qualified to do this. At the time of the Acts, Peter, Paul, and the other apostles were not qualified by themselves to make decisions or give instructions. Then what about us? We must honor the Lord. We are not the Lord or the Master, and we are not the Lord of the harvest. Only the Lord Jesus is the Lord of the harvest. He is the Master, and we must honor Him by not making decisions in ourselves...Nevertheless, we have all transgressed in this respect in the past, for a lot of decisions have been made among us. Some decisions were made by individuals, and others by groups. In certain cases some even made decisions for others. But where is the Lord? When we make decisions in this way, it seems that there is no Lord among us. It seems that we do not have the Spirit but only ourselves to depend on. We make decisions and we give instructions. Instead of doing this, we must pray, fast, and wait on the Lord. We need to honor Him. He is our Master, and we are His slaves. We should say to Him, "Lord, You are my Master. I am neither qualified nor do I have the position and the authority to make decisions or give orders to others. Lord, I am waiting on You. I want to know Your will and Your heart. Lord, I want to know what You want me to do and what You want my fellow workers to do. Lord, I ask You what You want the churches to do." We all must have this attitude; otherwise, we shall insult the Lord, and eventually He will give us up. (CWWL, 1977, vol. 2, "The Spirit and the Body," pp. 284-285)

Further Reading: CWWL, 1977, vol. 2, "The Spirit and the Body," ch. 1

6. Christ comes for His kingdom too;
Heav'nly reign we must pursue,
Let His rule our self subdue—
Yield in time!
Rebel self must be dethroned,
Lessons must not be postponed,
Quickly yield to Christ enthroned—
Yield in time!

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]