

第四十八周

基督要来施行赏罚，
照在暗处的灯，以及基督
要像晨星暗中向祂的得胜者显现

诗歌：756

读经：启二二 12, 16, 彼后一 19

启 22:12 看哪，我必快来！赏罚在我，我要照各人所行的报应他。

启 22:16 我耶稣差遣我的使者，为众召会将这些事向你们作见证。我是大卫的根，又是他的后裔，我是明亮的晨星。

彼后 1:19 我们并有申言者更确定的话，你们留意这话，如同留意照在暗处的灯，直等到天发亮，晨星在你们心里出现，你们就作得好了；

【周一、周二】

壹 “看哪，我必快来！赏罚在我，我要照各人所行的报应他”——启二二 12:

一 “我必快来”，（三 11，二二 7，）这是主再三的警告，叫我们重看祂回来时的赏罚。

二 当主回来，信徒被提之后，各人都要在基督审判台前接受赏罚——林后五 10，林前四 5，罗十四 10，太十六 27。

三 启示录二十二章十二节的“赏罚”，原文意，“工价”。

四 当主再来得着国度的时候，祂要赏赐或责罚一切属祂的人：

1 有些人要受祂的责罚，因为主的话说“赏罚在我”，

Week 48

Christ Coming with Reward and Punishment,
a Lamp Shining in a Dark Place, and Christ Appearing
Privately to His Overcomers as the Morning Star

Hymns: E960

Scripture Reading: Rev. 22:12, 16; 2 Pet. 1:19

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

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

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

§ Day 1 & Day 2

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

A. The Lord repeats His warning, "I come quickly" (3:11; 22:7), so that we will consider His reward, to be rendered at His coming back.

B. At the Lord's coming, this reward will be rendered to each one of the believers, after their rapture, at the judgment seat of Christ—2 Cor. 5:10; 1 Cor. 4:5; Rom. 14:10; Matt. 16:27.

C. The Greek word translated "reward" in Revelation 22:12 means "wages."

D. When the Lord Jesus comes again to possess the kingdom, He will reward or punish all those who belong to Him:

1. Some will receive His punishment because the Lord's word "My reward is

含示不只有赏，也有罚。

2 与此一致的，在启示录二十二章七节主宣告说，“我必快来！凡遵守这书上预言之话的有福了。”

3 凡遵守启示录预言之话的人有福了，因为他要得赏赐。

4 当那日，我们所得的赏赐，与我们今天的态度很有关系：

a 林前三章八节说，我们要照自己的劳苦，得自己的赏赐。

b 主耶稣在马太十六章二十七节说，当祂回来时，祂要照我们的行为报应我们。

五 永远的救恩与我们的行为无关，但国度的赏赐，却完全是照我们得救以后凭主生命而有的行为。

六 每一个得救的人，都要在基督的审判台前显露出来，好叫各人按着本身所行的，或善或恶，受到应得的报应；行善的要得赏赐，作恶的要受责罚——林后五 10。

七 我们都要站在审判台前，把我们过去的生活、行事、为人，统统向主交账；正是为这缘故，即使是使徒保罗都说，他不敢察验自己，但察验他的乃是主——林前四 3～4。

八 我们得救之后怎样事奉主，怎样为主作工，乃是个大的问题。

九 保罗说，“人在那根基上所建造的工程若存得住，他就要得赏赐”——三 14。

十 主回来时，会有一个审判；在那个审判里，祂要决定我们得赏赐或受惩罚。

with Me" implies that there is not only reward but also punishment.

2. In keeping with this, in Revelation 22:7 the Lord declared, "I come quickly. Blessed is he who keeps the words of the prophecy of this scroll."

3. He who keeps the words of the prophecy of Revelation is blessed because he will be rewarded.

4. The reward we receive on that day has much to do with our attitude today:

a. First Corinthians 3:8 says that we will be rewarded according to our labor.

b. In Matthew 16:27 the Lord Jesus said that at His coming back He will reward us according to our doings.

E. Eternal salvation has nothing to do with our works, but the kingdom reward will be altogether according to our works that we have done by the Lord's life after being saved.

F. Every saved one will be manifested before the judgment seat of Christ so that each one may receive the things done through the body according to what he has practiced, whether good or bad; those who practice good will receive a reward, and those who practice evil will receive punishment—2 Cor. 5:10.

G. We will stand before the judgment seat and give the Lord an account concerning all our past living, walk, and conduct; it is because of this that even the apostle Paul says that he dared not examine himself, but He who examined him was the Lord—1 Cor. 4:3-4.

H. The way we serve and work for the Lord after we are saved is a great matter.

I. Paul says, "If anyone's work which he has built upon the foundation remains, he will receive a reward"—3:14.

J. When the Lord comes back, there will be a judgment; in that judgment He will determine whether we will receive a reward or punishment.

十一 这个赏罚要决定于基督的审判台：“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”——林后五 10。

【周三、周四】

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

一 彼得把经上预言的话比作照在暗处的灯：

- 1 这指明今世乃是黑夜里的暗处，（罗十三 12，）这世上的人都是在黑暗里行走、活动。
- 2 经上申言者的话犹如信徒的明灯，传输属灵的光（不仅供人心思理解的字句知识），照耀在他们的黑暗里，引导他们进入光明的白昼，甚至经过黑夜，直到主显现的那日，天发亮的时候。
- 3 在主这阳光显出以前，我们需要祂话的光，照耀我们的脚步。

二 “天发亮”（彼后一 19）是隐喻，说明满了亮光的时候即将到来，如同晴天破晓，有晨星于黎明前在那些蒙光照的信徒心里出现，这些信徒借着留意经上照亮人的预言之话，得了光照而被照明：

- 1 在背道的时期，信徒留意这事，就作得好，使申言者的话如同明灯，照透背道的黑暗，直等到天这样向他们发亮。

K. The reward will be decided by the judgment seat of Christ: "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"—2 Cor. 5:10.

§ Day 3 & Day 4

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

A. Peter likens the word of prophecy in the Scripture to a lamp shining in a dark place:

1. This indicates that this age is a dark place in the dark night (Rom. 13:12), and all the people of this world are moving and acting in darkness.
2. The prophetic word of the Scripture, as the shining lamp to the believers, conveys spiritual light that shines in their darkness (not merely knowledge in letters for their mental apprehension), guiding them to enter into a bright day, even to pass through the dark night until the day of the Lord's appearing dawns.
3. Before the Lord as the sunlight appears, we need this word as light to shine over our footsteps.

B. The day dawns (2 Pet. 1:19) is a metaphor illustrating a coming time that will be full of light, as a bright day dawning, with the morning star rising, before its dawning, in the hearts of the believers, who are illuminated and enlightened by giving heed to the shining word of prophecy in the Scripture:

1. In the time of apostasy the believers do well to give heed in this matter, that the prophetic word, as a lamp, may shine through the darkness of apostasy until such a day dawns upon them.

- 2 这促使并鼓励他们切切寻求主的同在，并且儆醒，使他们当主在祂来临（巴路西亚）的隐密部分，像贼一样来到时，不至于见不到主。
- 3 这隐喻必是将来世，国度时代，比作那要在主显现（来临）时（16）发亮的天；那时主是公义的日头，（玛四2，）祂的光要照耀出来，冲破今世黑夜的幽暗。
- 4 在这之前，主要在黑夜最深时，像晨星一样，（启二28，二二16，）向那些儆醒渴望祂可爱显现的人显现。（提后四8。）
- 5 他们因着申言者之话的照耀蒙了光照，这话能把他们引到那要发亮的天。
- 6 圣经如灯照在暗处的话，我们若留意，会叫我们在基督作晨星实际显出前，就得着祂在我们心里出现，照耀在我们所处之背道的黑暗中。

【周五、周六】

叁 “我是大卫的根，又是他的后裔，我是明亮的晨星”——启二二16下：

- 一 由天上光体所象征的基督，乃是明亮的晨星——16节下。
- 二 基督再来时，对祂的百姓，是升起的日头，（玛四2，）这是一般的；但对儆醒爱祂的人，乃是晨星，这是特别的。
- 三 晨星将是得胜者的赏赐：“我又要把晨星赐给他”——启二28。
- 四 基督是大卫的根，也是大卫的后裔，与以色列人和国度有关；祂是明亮的晨星，与召会和被

2. This will cause and encourage them to earnestly seek the Lord's presence and be watchful so that they will not miss the Lord in the secret part of His coming (parousia), when He will come as a thief.
3. This metaphor must allude to the coming age, the age of the kingdom, as a day that will dawn at the appearing (the coming) of the Lord (v. 16) as the Sun of righteousness (Mal. 4:2), whose light will shine to break through the gloom of the dark night of this age.
4. Preceding this, in the darkest hour of the night the Lord will appear as the morning star (Rev. 2:28; 22:16) to those who are watchful and looking for His dear appearing (2 Tim. 4:8).
5. They have been enlightened by the shining of the prophetic word, which is able to lead them to the dawning day.
6. If we give heed to the word in the Bible, which shines as a lamp in a dark place, we will have His rising in our hearts to shine in the darkness of apostasy where we are today, before His actual appearing as the morning star.

§ Day 5 & Day 6

III. "I am the Root and the Offspring of David, the bright morning star"—Rev. 22:16b:

- A. Christ, who is signified by the heavenly luminaries, the lights, is the bright morning star—v. 16b.
- B. At His coming back Christ will be the rising sun to His people generally (Mal. 4:2) but the morning star to His watchful lovers particularly.
- C. The latter will be a reward to the overcomers: "I will give the morning star"—Rev. 2:28.
- D. Christ as the Root and Offspring of David is related to Israel and the kingdom, whereas His being the bright morning star is related to the

提有关。

五 晨星是在黎明前最黑暗的时刻前出现。

六 大灾难就是这最黑暗的时候，随后，国度的白昼就要破晓；这指明基督要在这世代临近结束前，在最黑暗的时候，出现如明亮的晨星。

七 在国度里，主要像日头，公开向祂的百姓显现；但在大灾难之前，祂要像晨星，暗中向祂的得胜者显现，将他们提走。

八 明亮的晨星，只向儆醒的人显现。

九 松懒的信徒将看不见晨星；他们只能看见在普通一面作日头的基督。

十 儆醒的人将优先尝到祂久离再临之同在的新鲜。

十一整本圣经结束于我们对主再来的渴望发表成为祷告。

十二使徒约翰在启示录二十二章二十节的祷告，乃是圣经中最后的祷告。

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

church and the rapture.

E. The morning star appears before the darkest hour, prior to the dawn.

F. The great tribulation will be this darkest time, after which the day of the kingdom will dawn; this indicates that Christ will appear as the bright morning star in the darkest time, prior to the close of this age.

G. In the kingdom the Lord will appear publicly to His people as the sun, but before the great tribulation He will appear privately to His overcomers as the morning star to rapture them.

H. The bright morning star will appear only to the watchful ones.

I. The slumbering believers will not see the morning star; they will see Christ only as the sun in a general way.

J. The watchful ones will have the priority to taste the freshness of His presence at His coming back after a long absence.

K. The entire Bible concludes with the desire for the Lord's coming expressed as a prayer.

L. John's prayer in Revelation 22:20 is the last prayer in the Bible.

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

第四十八周■周一

晨兴喂养

启二二 12 “看哪，我必快来！赏罚在我，我要照各人所行的报应他。”

太十六 27 “因为人子要在祂父的荣耀里，同着众天使来临，那时祂要照各人的行为报应各人。”

在（启示录二十二章十二节）里的赏罚，原文意，“工价”。当主回来，信徒被提之后，各人都要在基督审判台前接受赏罚。

当主再来得着国度的时候，祂要赏赐或责罚一切属祂的人。有些人要受祂的责罚，因为主的话说“赏罚在我”，含示不只有赏，也有罚。与此一致的，在七节主宣告说，“我必快来！凡遵守这书上预言之话的有福了。”凡遵守启示录预言之话的人有福了，因为他要得赏赐。当那日，我们所得的赏赐，与我们今天的态度很有关系。林前三章八节说，我们要照自己的劳苦，得自己的赏赐。主耶稣在马太十六章二十七节说，当祂回来时，祂要照我们所行的报应我们。永远的救恩与我们的行为无关，但国度的赏赐，却完全是照我们得救以后凭主生命而有的行为。（新约总论第十四册，四〇三至四〇四页。）

信息选读

每一个得救的人，都要在基督的审判台前显露出来，好叫各人按着本身所行的，或善或恶，受到应得的报应；行善的要得赏赐，作恶的要受责罚。（林后五 10。）…正是为这缘故，即使是使徒保罗都说，

WEEK 48 — DAY 1

Morning Nourishment

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

Matt. 16:27 For the Son of Man is to come in the glory of His Father with His angels, and then He will repay each man according to his doings.

The Greek word translated “reward” in Revelation 22:12 means “wages.” At the Lord’s coming, this reward will be rendered to each one of the believers after their rapture at the judgment seat of Christ.

When He comes again to possess the kingdom, the Lord will reward or punish all those who belong to Him. Some will receive His punishment because the Lord’s word “My reward is with Me” implies that there is not only reward but also punishment. In keeping with this, in Revelation 22:7 the Lord declared, “I come quickly. Blessed is he who keeps the words of the prophecy of this scroll.” He who keeps the words of the prophecy of Revelation is blessed because he will be rewarded. The reward we receive on that day has much to do with our attitude today. First Corinthians 3:8 says that we will be rewarded according to our labor. In Matthew 16:27 the Lord Jesus said that at His coming back He will reward us according to our doings. Eternal salvation has nothing to do with our works, but the kingdom reward will be altogether according to our works that we have done by the Lord’s life after being saved. (The Conclusion of the New Testament, pp. 4451-4452)

Today’s Reading

Every saved one will be manifested before the judgment seat of Christ so that each one may receive the things done through the body according to what he has practiced, whether good or bad; those who practice good will receive a reward, and those who practice evil will receive punishment (2 Cor.

他不敢察验自己，但察验他的乃是主。（林前四 3 ~ 4，参 5。）

我们活在地上，不是说良心没有问题就够了，主还要审判我们怎样事奉祂。按照马太二十五章，或许我们没有领到二他连得或五他连得，但至少我们都从主领受了一他连得，至少有一他连得属灵的恩赐。我们不能说，我们没有得救，没有主的生命，或没有圣灵。…我们领受这些的结果，都至少有一他连得的银子，我们必须拿去好好运用，作买卖为主赚得利润。（14 ~ 30。）

圣经给我们看见，那领五他连得的，另赚了五他连得来，主就对他讲，“好，良善又忠信的奴仆，…进来享受你主人的快乐。”（太二五 21。）那领二他连得的，同样也另赚了二他连得来。他们都是忠心事奉主的，也都尽力运用他们的恩赐。同样的，当我们运用我们从主所领受的生命、圣灵和恩赐，就会有丰满的结果。

不要以为，我们得救了就没有问题了。…事实上，我们得救之后怎样事奉主，怎样为主作工，乃是个大的问题。林前三章保罗说，“只是各人要谨慎怎样在上面建造。”（10 下。）这意思是，我们众人要谨慎我们的工作。我们可能用金、银、宝石建造，也可能用木、草、禾秸建造。我们事奉主的工作，是什么样的性质，有一天有火要来试验。…只有金、银、宝石能经过火而存留。所以保罗说，“人在那根基上所建造的工程若存得住，他就要得赏赐。”（14。）得救之外，还有得赏赐的问题。…得救乃是已经解决的事，得赏赐才是一个还没有解决的问题；这在于我们得救之后，怎样事奉主。（新约总论第十四册，四〇四至四〇六页。）

参读：李常受文集一九五五年第三册，赏赐与刑罚，第四至六章。

5:10)...It is because of this that even the apostle Paul says that he dared not examine himself, but He who examined him was the Lord (1 Cor. 4:3-4; cf. v. 5).

As we live on earth, it is not sufficient for us to merely have a conscience without offense; the Lord must still judge the way we serve Him. According to Matthew 25, we may not have received two talents or five, but we have all received at least one talent, at least one spiritual gift, from the Lord. We cannot say that we are not saved, that we do not have the Lord's life, or that we do not have the Holy Spirit...As a result of our having received these things, we have at least one talent, and we must use this talent properly and gain a profit for the Lord (vv. 14-30).

The Bible shows that after the one who received five talents gained another five talents, the master said to him, "Well done, good and faithful slave...Enter into the joy of your master" (v. 23). The one who received two talents likewise gained another two talents. They both served the master faithfully and used their gifts to the fullest extent. In the same way, when we use the life, the Holy Spirit, and the talent we have received from the Lord, there will be a full result.

We should never think that once we are saved, we will have no problems... Actually, the way we serve and work for the Lord after we are saved is a great matter. In 1 Corinthians 3 Paul says, "Let each man take heed how he builds" (v. 10b). This means that we must all take heed concerning our work. We may build with gold, silver, and precious stones or with wood, grass, and stubble. One day the nature of our work in our service to the Lord will be tested by fire...Only the work that is of gold, silver, and precious stones will remain. Hence, Paul says, "If anyone's work which he has built upon the foundation remains, he will receive a reward" (v. 14). Apart from salvation, there is also the matter of reward...The matter of salvation has already been resolved, but the matter of reward is an issue that has not yet been resolved. It depends on how we serve the Lord after we are saved. (The Conclusion of the New Testament, pp. 4452-4453)

Further Reading: CWWL, 1955, vol. 3, "Reward and Punishment," chs. 4—6

第四十八周■周二

晨兴喂养

林前三 14 “人在那根基上所建造的工程若存得住，他就要得赏赐。”

林后五 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。”

有的人以为，〔林前三章十五节上半的〕受亏损就是不得救，就是灭亡。然而，事实是我们仍然是得救的，“只是这样得救，要像从火里经过的一样。”（15 下。）…我们得救之后还有些大问题要顾到；我们的行为是问题，我们的工作也是问题。主回来时，会有一个审判；在那个审判里，祂要决定我们得赏赐或受惩罚。

不信的人要在一千年以后，在白色大宝座前受审判。（启二十 11～15。）但主耶稣要在审判台前审判祂所有的信徒。（林后五 10。）在基督审判台前，要断定我们该受的报应是什么——在要来的国度里享受，或是受某些刑罚。（新约总论第十四册，四〇六页。）

信息选读

圣经在积极一面说到得胜者要作王一千年，但在消极一面论到惩罚时，却没有说要持续多久。不过照推论，我们能确信，受惩罚必定是在千年国的时候。…在原则上…，主鼓励我们与祂合作，并警告我们不与祂合作的亏损。

将来的惩罚对我们应当是警惕和警告。我们应当看见，得救后若不出代价追求得胜，并忠信为

WEEK 48 — DAY 2

Morning Nourishment

1 Cor. 3:14 If anyone's work which he has built upon the foundation remains, he will receive a reward.

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.

Some think that to suffer loss [in 1 Corinthians 3:15a] is to lose one's salvation, that is, to perish. The truth, however, is that we will still be saved, “yet so as through fire” (v. 15b)...After we are saved, there are still great issues to take care of. Our conduct is an issue, and our work also is an issue. When the Lord comes back, there will be a judgment. In that judgment He will determine whether we will receive a reward or punishment.

The unbelievers will be judged at the great white throne a thousand years later (Rev. 20:11-15), but the Lord Jesus will judge all His believers at the judgment seat [2 Cor. 5:10]. There, the decision will be made regarding what reward they will receive—the enjoyment in the coming kingdom or some punishment. (The Conclusion of the New Testament, pp. 4453-4454)

Today's Reading

The Bible reveals that the overcomers will reign for a thousand years, but it does not say how long the punishment for believers will last. However, we can still infer that the receiving of punishment will definitely take place during the millennium...In principle, the Lord wants to motivate us to cooperate with Him and to warn us of the loss that we will suffer for not cooperating with Him.

The possibility of punishment in the future should keep us on the alert and be a warning to us. We should see that if we do not pay the price to pursue

主作工，将来总归要受亏损，并且那亏损会厉害到一个地步，让我们觉得好像是从火里经过的一样。（林前三 15。）圣经也说，我们若仍犯罪，留恋在罪中，就有火临到，要像盐一样腌我们，（可九 49，）除净我们身上罪恶的细菌。至于在何处受火的刑罚，是用什么样的火，我们不必太追究。…这些关乎赏罚的话都是对…追求者讲的。因此，我们不要随便对人讲这些话，乃要先帮助人有饥渴追求的心。当他们的心被激起要追求主时，才把主在山上以及在屋里（太五 1，十三 36）…所讲的话，讲给他们听。

赏罚是按照神的思路，根据神的智慧所定规。神的智慧所以这样定规，主要是为了激励人，或说强迫人来与祂合作。因为在神的救恩里有一部分是要人放下自己，撇下一切，来与祂合作，神才能把祂自己作到人里面。这件事在人身上是很难的，所以神就在祂恩典的经营里，智慧的定规了赏罚。神用赏赐来激励、吸引人出代价放下自己，撇下一切，也用惩罚来强迫人撇下一切，脱去罪恶。这是第一面的用意。

赏罚第二面的用意，乃是要在神儿女的身上彰显神的公义。不要以为我们既是神的儿女，所以得救后就没有问题了。若是这样，神在我们身上好像就只有笼统的恩典，没有清明的公义；神的儿女在地上的生活工作到底是否蒙神称许，也没有清楚明白的分别。但神不是糊涂的，祂把事情分别得非常清楚明白，祂之所以定规将来有赏罚，就是要在我们身上彰显祂清明的公义。（李常受文集一九五五年第三册，五〇至五二页。）

参读：圣经中四个“七”的预言，第一篇。

to overcome and to be faithful to work for the Lord after we are saved, we will eventually suffer loss, which will be so severe that we will feel as though we are passing through fire (1 Cor. 3:15). The Bible also reveals that if we habitually commit sins and remain in the enjoyment of sin, we will be salted with fire to purge the germs of sin and evil from us (Mark 9:49). As to where the punishment of fire will take place and what kind of fire it will be, we do not need to investigate. These words concerning reward and punishment are spoken to... those who are pursuing the Lord. We should not speak these words casually to others; rather, we need to first help them to have a hungry and thirsty heart for pursuing. When their heart is stirred up to pursue the Lord, we can speak the words spoken by the Lord on the mountain and in the house (Matt. 5:1; 13:36).

Reward and punishment are determined according to God's thought and wisdom. This determination in God's wisdom is mainly to motivate or compel us to cooperate with Him. This is because there is a part in God's salvation that requires us to put the self aside, forsake everything, and cooperate with Him so that He can work Himself into us. This is a very difficult thing to work out in us; hence, in the economy of God's grace, reward and punishment were determined according to His wisdom. God uses reward to motivate and attract us to put the self aside and forsake everything; He also uses punishment to compel us to forsake everything and put off all sin and evil. This is the first aspect of God's intention.

The second aspect of God's intention with reward and punishment is to manifest His righteousness in His children. We should not think that after we are saved, there can be no problem simply because we are God's children. If this were the case, it would seem as if God's grace comes to us without a sense of sobriety or righteousness and without any consideration of differentiations in the living and work of God's children. However, God is not befuddled; His approval is based on a clear and distinct realization of such differentiations. Therefore, God determined to have reward and punishment in the future in order to manifest His sobriety and righteousness in us. (CWWL, 1955, vol. 3, "Reward and Punishment," pp. 42-43)

Further Reading: CWWL, 1990, vol. 3, "The Prophecy of the Four 'Sevens' in the Bible," ch. 1

第四十八周■周三

晨兴喂养

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

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

使徒的见证和经上申言者的话，都是真理的照亮。这照亮是神圣供备的一部分，就是神借着祂的能力所作的供备，使祂的选民能远离异端和背道。

彼得（在彼后一章十七至十八节）说到他对主在变化形像时之荣耀的个人经历以后，接着（在十九节）用申言者的话证实并加强他的见证。彼得指明信徒留意申言者的话，就作得好了。这就是说，他们正研读旧约的预言，并留意这些预言。（彼得后书生命读经，八一页。）

信息选读

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

WEEK 48 — DAY 3

Morning Nourishment

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

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

Both the apostles' witness and the prophetic word in the Scriptures are the shining of the truth. This shining is part of the divine provision, the provision God has made by His power so that His elect children may be able to stay away from heresy and apostasy.

[In 2 Peter 1:19], after speaking of his personal experience of the Lord's glory in His transfiguration [in verses 17 and 18], Peter goes on to use the word of the prophets to confirm his testimony and strengthen it. Peter indicates that the believers do well to give heed to the prophetic word. This means that they were studying the Old Testament prophecies and giving heed to them. (Life-study of 2 Peter, pp. 67-68)

Today's Reading

Peter likened the word of prophecy in the Scripture to a lamp shining in a dark place. This indicates that this age is a dark place in the dark night (Rom. 13:12) and that all the people of this world are moving and acting in darkness. It also indicates that the prophetic word of the Scripture, as the shining lamp to the believers, conveys spiritual light that shines in their darkness (not merely knowledge in letters for mental apprehension), guiding them to enter into a bright day, even to pass through the dark night until the day of the Lord's appearing dawns. Before the Lord as the sunlight appears, we need this word as light to shine over our footsteps.

彼得说，我们留意申言者的话，直等到天发亮，晨星在我们心里出现，我们就作得好了。这也是隐喻，说明满了亮光的时候即将来到，如同晴天破晓，有晨星于黎明前在那些蒙光照的信徒心里出现，这些信徒借着留意经上照亮人的预言之话，得了光照而被照明。…信徒留意这事，就作得好，使申言者的话如同明灯，照透背道的黑暗，直等到天这样向他们发亮。这促使并鼓励他们切切寻求主的同在，并且儆醒，使他们当主在祂来临（巴路西亚）的隐密部分，像贼一样来到时，不至于见不到主。（太二四 27，帖后二 8。）因此这隐喻必是将来世，国度时代，比作那要在主显现（来临）时（彼后一 16）发亮的天；那时主是公义的日头，（玛四 2，）祂的光要照耀出来，冲破今世黑夜的幽暗。在这之前，主要在黑夜最深时，像晨星一样，（启二 28，二二 16，）向那些儆醒渴望祂可爱显现的人显现。（提后四 8。）他们因着申言者之话的照耀蒙了光照，这话能把他们引到那要发亮的天。

非常接近主显现的时候可比作清晨，那时主耶稣对祂儆醒的信徒将是晨星。虽然这一切都是真实的，但彼得所说的还不只这些。事实上，在彼后一章十九节彼得同时说到两件事。他说整个世界是暗处，这现今的世代是黑夜。我们若没有圣经的预言，也会在黑暗里，因为我们没有灯。但申言者的话是我们照耀在黑暗里的灯。我们留意这申言者的话，就接受光的照耀。至终，这光会照耀，直到属灵的白昼在我们里面发亮，晨星在我们心里出现。所以，彼得首先说到属灵的白昼，在我们里面发亮的白昼。他也说到将来的日子，就是主回来的日子。（彼得后书生命读经，八一至八三页。）

参读：彼得后书生命读经，第八篇。

Peter says that we do well to give heed to the prophetic word until the day dawns and the morning star rises in our hearts. This also is a metaphor illustrating a coming time that will be full of light, as a bright day dawning, with the morning star rising, before its dawning, in the hearts of the believers, who are illuminated and enlightened by giving heed to the shining word of the prophecy of Scripture...The believers do well to give heed in this matter so that the prophetic word, as a lamp, may shine through the darkness of apostasy until such a day dawns upon them. This will cause and encourage them to earnestly seek the Lord's presence and be watchful so that they will not miss the Lord in the secret part of His parousia, when He will come as a thief (Matt. 24:27; 2 Thes. 2:8). Hence, this metaphor must allude to the coming age, the age of the kingdom, as a day that will dawn at the appearing (the coming) of the Lord (2 Pet. 1:16) as the Sun of righteousness (Mal. 4:2), whose light will shine to break through the gloom of the dark night of this age. Preceding this, in the darkest hour of the night, the Lord will appear as the morning star (Rev. 2:28; 22:16) to those who are watchful and looking for His dear appearing (2 Tim. 4:8). They have been enlightened by the shining of the prophetic word, which is able to lead them to the dawning day.

The time that is very close to the Lord's appearing may be likened to early morning, at which time the Lord Jesus will be the morning star to His watchful believers. Although all of this is true, Peter is saying something even more. Actually, in 2 Peter 1:19 Peter covers two matters at the same time. He is saying that the entire world is a dark place and that this present age is a dark night. If we did not have the prophecies of the Bible, we also would be in darkness, for we would not have a lamp. But the prophetic word is our lamp shining in the darkness. As we give heed to this prophetic word, we receive the shining of the light. Eventually, this light will shine until a spiritual day dawns within us, and a morning star rises in our hearts. Therefore, Peter first is speaking of a spiritual day, a day that dawns within us. He also speaks of a future day, the day of the Lord's coming back. (Life-study of 2 Peter, pp. 68-69)

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

第四十八周■周四

晨兴喂养

启二 28 “我又要把晨星赐给他。”

提后四 8 “从此以后，有公义的冠冕为我存留，就是主，那公义的审判者，在那日要赏赐我的；不但赏赐我，也赏赐凡爱祂显现的人。”

我们爱圣经乃是留意它，直等到其中有东西在我们心里发亮并出现——不是知识，不是成文的规条，而是天发亮，照耀的星出现。

有时我们拿起圣经来读，却感觉一无所获。另有时当我们敞开我们的心，留意申言者的话，就有东西在里面照耀了，出现了，天亮了，破晓了。当我们祷读圣经经节的时候，在深处感觉发光、照亮，这种照亮产生向主耶稣的爱。…我们会说，“哦，主耶稣，我爱你，我没法用话语表达你是多么可爱！”许多时候由于这个照亮，我们甚至爱主耶稣到癫狂的地步。那就是耶稣临到我们，如同天发亮，作为晨星在我们心里出现。…哦，实在美妙！局面也许黯淡，四围都是黑暗，但是在里面有些东西在照亮，在发光，充满荣耀。（李常受文集一九七〇年第一册，三八七至三八八页。）

信息选读

在彼后一章十九节彼得的确是说到属灵的白昼和主来的日子。许多时候我们在黑暗里，来读圣经中的预言。我们研读预言时，灯就开始在我们里面照耀。自然而然我们就有感觉，我们不再在黑夜，乃在白昼，因为属灵的白昼在我们里面发亮了。…晨星在我

WEEK 48 — DAY 4

Morning Nourishment

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

2 Tim. 4:8 Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

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

Sometimes we may take the Bible, read it, and feel that we receive nothing. Other times, however, when we open our heart and give heed to this prophetic word, something within is shining, rising, dawning, breaking through. While we are pray-reading the verses of the Bible, there is a sense deep within of enlightening, of shining, and this shining creates a love toward the Lord Jesus...We could say, “O Lord Jesus, I love You; I do not have words to express how lovely You are!” Many times by this shining we are beside ourselves with love to the Lord Jesus. That is Jesus coming to us as the dawning day, as the morning star rising in our hearts...Oh, it is wonderful! The situation may not be bright, the surroundings may be full of darkness, but something within is enlightening, shining, filling with glory. (CWWL, 1970, vol. 1, “New Testament Service,” pp. 288-289)

Today's Reading

In 2 Peter 1:19 Peter is speaking both of a spiritual day and the day of the Lord's coming. Many times we were in darkness and came to the prophecies in the Bible. As we studied the prophecies, a lamp began to shine within us. Spontaneously, we had the sense that no longer were we in the night but in the day, for a spiritual day had dawned within us...How pleasant it is for the

们心里出现，是何等喜乐的事！虽然我们周围可能有黑暗，我们里面却有晨星。

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

我得救不久以后，开始读关于预言的书。我与弟兄会在一起的年间，听见许多信息论到但以理书、启示录、和别卷书中的预言。超过半世纪的时间，我的基督徒生活因着这些预言蒙了光照。我借着倪柝声弟兄，熟悉彭伯（Pember）、郭维德（Govett）、和潘汤（Panton）等人关于预言的著作。我能见证，这些预言的知识有助于光照我。虽然已过五十年间，世界上发生了很大的改变，但因着圣经中申言者之话的光，我并不惊讶。我也能见证，照着彼得的话，我享受晨星，以及里面属灵白昼的发亮。

我们外面生活在黑暗的世代，但我们里面满了光。我们可能一直享受晨星以及属灵的白昼发亮，直等到主作晨星向儆醒的人显现，并作公义的日头发亮的时候。

在这些经文里彼得似乎在说，“弟兄们，身为犹太信徒，你们有许多旧约里预言的知识，并且你们听过我们所作关于主来临的见证。现在有些异端者想要告诉你们这是迷信，这是故事、虚构无稽之事、或传说。不要听从他们，也不要接受异端的教训。你们有我们的见证，并有在你们里面照耀的申言者的话。这申言者的话应当在你们里面照耀，直等到天发亮，晨星在你们心里出现的时候。”（彼得后书生命读经，八三至八五页。）

参读：新约的事奉，第六章。

morning star to rise up in our hearts! Although there may be darkness all around us, within us there is a morning star.

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

Not long after I was saved, I began to read books on prophecy. During the years I was with the Brethren, I heard many messages on the prophecies in Daniel, Revelation, and other books. For more than half a century, my Christian life has been enlightened by these prophecies. Through Watchman Nee I became familiar with the writings of Pember, Govett, and Panton on prophecy. I can testify that the knowledge of these prophecies has helped to enlighten me. Although great changes have taken place in the world during the past fifty years, I have not been surprised, because of the light from the prophetic word in the Bible. I can also testify that, according to Peter's word, I enjoy the morning star and the inward dawning of a spiritual day.

Outwardly, we live in an age of darkness, but inwardly, we are full of light. We may continue to enjoy the morning star and the dawning of a spiritual day until the time the Lord appears as the morning star to the watchful ones and dawns as the Sun of righteousness.

In these verses Peter seems to be saying, “Brothers, as Jewish believers, you have much knowledge of the prophecies in the Old Testament, and you have heard our testimony concerning the Lord's coming. Now some heretics are trying to tell you that this is a superstition, that it is a tale, myth, or legend. Don't listen to them, and don't accept heretical teachings. You have our testimony, and you have the prophetic word shining within you. This prophetic word should shine within you until the day dawns and the morning star rises in your hearts.” (Life-study of 2 Peter, pp. 69-71)

Further Reading: CWWL, 1970, vol. 1, “New Testament Service,” ch. 6

第四十八周■周五

晨兴喂养

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

玛四 2 “但向你们敬畏我名的人，必有公义的头升起，其翅膀有医治之能；你们必如圈里的肥牛犊出来跳跃。”

基督在回来时，对得胜者将是晨星。（启二二 16。）在启示录二章二十八节，祂给得胜者应许，说，“我…要把晨星赐给他。”在基督第一次显现时，看见祂星的，（太二 2，9～10，）不是犹太宗教家，乃是星象家。在基督第二次显现时，祂将是晨星，给那些儆醒等候祂来的得胜者作赏赐；但对所有其余的人，祂只出现如日头。（玛四 2。）…晨星出现是隐密的，但日头出现是公开的。主应许我们若儆醒等候祂来，祂就要向我们显现为晨星作赏赐。（新约总论第二册，一四八页。）

基督是大卫的根，也是大卫的后裔，（启二二 16，）与以色列人和国度有关；祂是明亮的晨星，与召会和被提有关。晨星是在黎明前最黑暗的时刻前出现。大灾难就是这最黑暗的时候，随后，国度的白昼就要破晓。在国度里，基督要像日头，公开向祂的百姓显现；但在大灾难之前，祂要像晨星，暗中向祂的得胜者显现。（新约总论第十四册，三九九页。）

信息选读

主耶稣在启示录二十二章十二节说，“看哪，我必快来！”也在二十节说，“是的，我必快来！”

WEEK 48 — DAY 5

Morning Nourishment

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

Mal. 4:2 But unto you who fear My name will the Sun of righteousness arise with healing in His wings, and you will go forth and leap about like well-fed calves.

In His coming back Christ will be the morning star to the overcomers (Rev. 22:16). In Revelation 2:28 He gives a promise to the overcomer, saying, “To him I will give the morning star.” At Christ’s first appearing the wise men, not the Jewish religionists, saw His star (Matt. 2:2, 9-10). At His second appearing He will be the morning star as a reward to His overcomers who watch for His coming. To all others He will appear only as the sun (Mal. 4:2)… The appearing of the morning star is secret, but the appearing of the sun is open. The Lord promised that if we are watchful and wait for His coming, He will appear to us as the morning star for a reward.

Christ as the Root and Offspring of David [Rev. 22:16] is related to Israel and the kingdom, whereas His being the bright morning star is related to the church and the rapture. The morning star appears before the darkest hour, prior to dawn. The great tribulation will be this darkest hour, after which the day of the kingdom will dawn. In the kingdom the Lord will appear publicly to His people as the sun, but before the great tribulation He will appear privately to His overcomers as the morning star. (The Conclusion of the New Testament, pp. 350-351)

Today’s Reading

In Revelation 22:12 the Lord Jesus said, “Behold, I come quickly.” In verse 20 the Lord also said, “Yes, I come quickly.” Our loving response

我们向祂爱的响应该是：“阿们。主耶稣啊，我愿你来！”（20，提后四8。）…我们该常常这样呼求祂来…。我们必须告诉主：“主耶稣，我爱你，我也爱慕你的显现。因着我爱你，我爱慕你的显现。”

在使徒们的心中，他们一直坚信，主必快来，他们也过着预备主再来的生活。这就好比久别的亲人即将回来，全家都准备好去迎接。又像待嫁的女子，知道结婚的日子，一心一意等待那天的来到。保罗就有这样的态度，…我们读帖撒罗尼迦前书，就可以看得出来。这卷书共有五章，每一章末了都是以主的来临作结束。这指明保罗是一个爱慕主显现的人。（提后四8。）我们都该以保罗为榜样，爱慕主的显现。

我们既爱慕主的显现，就该热切等待祂的来临。（腓三20，帖前一10。）因此，我们的将来就在祂身上。我们的生活该指明我们在地上没有别的盼望，我们的盼望乃在于要来的主，祂是我们永远的定命。保罗在林前七章说，“弟兄们，…时候缩短了。从此以后，那有妻子的，要像没有妻子；哀哭的，要像不哀哭；喜乐的，要像不喜乐；置买的，要像无所拥有；使用世物的，要像不浪费使用；因这世界的样子正在逝去。”（29～31。）基督才是我们真实的盼望。

在等候主的回来时，我们该学习敬畏祂。主在路加十二章说了一个比喻：有一个财主努力积攒钱财，要叫魂享用快乐；神却对他说，“无知的人哪，今夜必要你的魂。”（20。）我们能有每一个“今天”，实在都是主的恩典。所以，只要还有今天，只要气息尚存，我们就当爱主，并爱慕祂的显现，等待主来，（腓三20，）并且常以此事为勉。（新约总论第十四册，三九九至四〇一页。）

参读：新约总论，第三十二、四百一十一、四百三十五篇。

should be, “Amen. Come, Lord Jesus!” (v. 20; 2 Tim. 4:8)...We should always call for His coming...We must tell the Lord, “Lord Jesus, I love You, and I love Your appearing. Because I love You, I love Your appearing.”

In their hearts the apostles firmly believed that the Lord would come quickly and that they also lived a life in preparation for the Lord's second coming. This is like the situation in which some long-separated relatives are soon to return. The entire family is prepared to welcome them. It is also like a girl waiting to be married, who knows of the wedding day and who is waiting wholeheartedly for that day to arrive. Paul was one who had such an attitude...We can see this by reading 1 Thessalonians. This book has five chapters, each of which concludes with the Lord's coming back. This indicates that Paul was one who loved the Lord's appearing (2 Tim. 4:8). Taking Paul as our pattern, we should love the Lord's appearing.

Since we love the Lord's appearing, we should earnestly wait for His coming (Phil. 3:20; 1 Thes. 1:10). Hence, our future is with Him. Our living should indicate that we have no other hope on earth. Our hope is in the coming Lord. He is our eternal destiny. In 1 Corinthians 7 Paul says, “Brothers, the time is shortened. Henceforth both those who have wives should be as though they had none, and those who weep as though they did not weep, and those who rejoice as though they did not rejoice, and those who buy as though they did not possess, and those who use the world as though they did not abuse it; for the fashion of this world is passing away” (vv. 29-31). Christ is our real hope.

While waiting for the Lord's return, we should learn to fear Him. In Luke 12 the Lord gave a parable concerning a rich man who endeavored to lay up wealth for himself so that his soul might enjoy itself and be merry. But God said to him, “Foolish one, this night they are requiring your soul from you” (v. 20). Every “today” that we have is truly the Lord's grace. Therefore, as long as we have today, as long as we still have breath, we should love the Lord and His appearing, await the Lord's coming (Phil. 3:20), and always take His coming as an encouragement. (The Conclusion of the New Testament, pp. 4448-4449)

Further Reading: The Conclusion of the New Testament, msgs. 32, 411, 435

第四十八周■周六

晨兴喂养

启二二 7 “看哪，我必快来！凡遵守这书上预言之话的有福了。”

20 “见证这些事的说，是的，我必快来！阿们。主耶稣啊，我愿你来！”

（启示录二十二章二十节）的上半是主在这章第三次警告我们，祂必快来；下半是使徒约翰的祷告，也是他对主警告的响应，这也是圣经中最后的祷告。我们听过本书的话之后，都该有同样的祷告和响应：“主耶稣啊，我愿你来！”这是约翰的渴望发表成为祷告。因此整本圣经结束于我们对主再来的渴望发表成为祷告。（启示录生命读经，八九六页。）

信息选读

（提后四章一节）是保罗将要殉道之时的劝勉。他说那美好的仗他已经打过了，当跑的赛程他已经跑尽了，当守的信仰他已经守住了；在审判台前他必要得公义的冠冕为赏赐；这冠冕也要赐给凡爱慕主显现的人。（6～8。）他以审判和国度提醒提摩太，要过一个爱慕主显现的生活；这对我们也是一个提醒，这会叫我们不灰心、不退后、不软弱，反而忠心到底。

在第一世纪末了，主说，“看哪，我必快来！”（启二二 12，）好使我们看重在祂回来时的赏罚；这是主的警告。…我们不该以为，主已容忍这情况十九个世纪多，祂会慢慢回来。我们需要看看今天世界的局势。我们不知道往后几天内会发生什么事情。在今世，事情发生得很快。所以，我们必须儆醒祷告。我们也必须在灵里并在日常生

WEEK 48 — DAY 6

Morning Nourishment

Rev. 22:7 And behold, I come quickly. Blessed is he who keeps the words of the prophecy of this scroll.

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

The first part of Revelation 22:20 is the Lord's third warning that He is coming quickly. The last part is the apostle John's prayer and response to the Lord's warning. It is also the last prayer in the Bible. After reading this book, we should have such a prayer and response —“Come, Lord Jesus!”...The whole Bible is concluded with the desire for the Lord's coming expressed as a prayer. (Life-study of Revelation, p. 751)

Today's Reading

[Second Timothy 4:1] is an exhortation from Paul immediately before his martyrdom. He says that he had fought the good fight, finished the course, and kept the faith, and that at the judgment seat he would be awarded the crown of righteousness, which would be awarded to all those who have loved His appearing (vv. 6-8). He reminded Timothy that by the Lord's judgment and kingdom we should have a living that loves the Lord's appearing. This is also a reminder to us, and this will cause us not to be discouraged, not to backslide, and not to become weak but to remain faithful to the end.

At the end of the first century, the Lord said, “Behold, I come quickly,” (Rev. 22:12) so that we would consider His reward to be rendered at His coming back. This is the Lord's warning...We should not think that because the Lord has been tolerating the situation for more than nineteen centuries, He is slow to come back. We need to look at the world situation today. We do not know what will happen within the next few days. In this age things happen very quickly. Therefore, we must pray and be watchful. We must also be prepared

活中预备好。愿主遮盖我们，使我们作个儆醒、祷告、并且预备好的人。

主还没有回来，因为祂还没有得着祂所想要的。祂渴望得着一个身体彰显祂，得着一个可爱的新妇满足祂的心。当主说祂要快来时，乃是照着祂的时间观念，不是照着我们的时间观念。这里的重点是：神正在慢慢作工，将祂自己分赐到我们里面。我们需要看见，我们的生命若成熟得早，主便能早来。

主耶稣回来时，不但要审判消极的事物，也要迎娶祂的新妇。这就是说，祂来是要作审判者，也要作新郎。…主要来作新郎，新妇就必须为祂预备好。…因着新妇还没有预备好，我们可以说，主的来可能不会像有些人所期待的那样快。

这里的原则乃是：生命越高等，其生长就越缓慢。…新妇必须为新郎预备好，而这预备是借着在生命里的长大；长大是需要时间的。我们不该因着主耽延祂的回来就归咎于祂，乃该殷勤预备自己迎见祂。我们也该供应生命给别人，使他们长大并预备好。

只有懒惰、闲懒的仆人才说，“我的主人必来得迟。”（太二四 48 下。）然而，主正加速祂的回来；祂的回来将不会太久，就在召会时代结束之前。我们必须看见，召会是基督的身体…。主还没有回来，因为身体还没有在地上显现。

在基督身体里生活的实际乃是神圣的交通。历世纪以来，主一直受阻挠，就是因着缺少交通。主还没有回来，因为信徒是个人主义、单独、有意见、且是制造分裂的。…在地上必须有一些遗民，他们会回应主的心，并甘心放弃自己的个人主义，好同被建造成为一个身体。（新约总论第十四册，四〇一至四〇三页。）

参读：神圣分赐的异象与新路实行的指引，第四篇。

in spirit and in our daily life. May the Lord cover us so that we may be a watchful, praying, and prepared people.

The Lord has still not come, because He does not yet have what He desires. He is after a Body to express Him and a dear bride to satisfy His heart. When the Lord said that He would come soon, He spoke according to His sense of time, not according to ours. The point here is that God is working slowly to dispense Himself into us. We need to see that the quicker our life matures, the sooner the Lord will return.

When the Lord Jesus comes back, He will not only judge the negative things but also receive His bride. This means that He will come both as the Judge and as the Bridegroom...For the Lord to come as the Bridegroom, the bride must be prepared for Him...Because the bride is not yet ready, we may say that it is possible that the Lord's coming will not be as soon as some expect.

The principle here is that the higher the life is, the slower it grows...The bride must be prepared for the Bridegroom, and this preparation is through the growth in life, a growth that requires time. Instead of blaming the Lord for delaying His coming, we should be diligent to prepare ourselves to meet Him. We should also minister life to others so that they may grow and be prepared.

Only the lazy, idle servant says, "My master delays" (Matt. 24:48b). The Lord, however, is hastening His coming, and it will not be long before the church age is ended. We must see that the church is the Body of Christ...The Lord has not yet returned, because the Body has not yet been manifested on the earth.

The reality of living in the Body of Christ is the divine fellowship. The Lord has been frustrated throughout the centuries because of the lack of fellowship. The Lord has not come back because the believers are individualistic, independent, opinionated, and divisive...There must be a remnant that will respond to the Lord's heart and be willing to lose their individualism in order to be built up together as one Body. (The Conclusion of the New Testament, pp. 4449-4451)

Further Reading: CWWL, 1990, vol. 3, "The Vision of the Divine Dispensing and Guidelines for the Practice of the New Way," ch. 4

第四十八周诗歌

WEEK 48 — HYMN

756

荣耀的盼望 — 渴望与祈求

降B大调

8 6 8 6 双 (英 960)

6/8

一 我王必定快要再临,天空都满了祂!

待赎宇宙快得复兴,主要完成救法!

我已听见祂的脚声,在那彩云中间;

我已看见祂的荣身,隐约显露在天。

- 二 我今仰望我主“同在”,不敢懈怠一点; 五 你的膀臂是逃避所,耶稣救主我神!
- 我今等候我主再来,使我得着所天。 你象天父一样保妥 一切靠你的人;
- 除了我主此刻就来,接我与祂同在, 羊和牧者同样轻重,身和头同境遇!
- 除了这件美事以外,我心别无所爱。 谁也不能从你手中,夺去你的儿女。
- 三 我眼专看我的救主,我心已经在天, 六 千人的手不能阻我,万人的眼也不;
- 我口不说别的题目,只说与主相见。 路上荆棘,不过助我 忠勇进前得福。
- 主的再临已经紧近,主来原是为我; 我心!我灵!今当复兴,让这世界过去;
- 主的应许永远坚定,从来没有空说。 生命的主!求你快临,接我进入天域。
- 四 我的救主,你的圣言 无可惑,无可减; 七 医治的日!人的盼望!我真爱你光线;
- 我今忠诚不顾脸面,因你圣言自勉。 公义的主!荣耀的王!我今伏你面前;
- 愿你荣耀早日显现,仇敌败,阴府陷; 求你自己快登宝座! 求你脸面快显!
- 愿你应许早日应验,接我们到那边。 求你伸手建立天国,向万民赐恩典!

八 真理本当得胜为王! 自由本当为后!

但是谎言竟然猖狂,为这世界元首!

所以真理求你快来! 带着天光而来!

好使仇敌遇见失败,众子投入你怀。

My King will soon come back again

Hope of Glory — Longing and Praying

960

2. I'm longing for His presence blest
And dare not slothful be
While waiting for my Lord's return,
His own dear self to see.
My only hope—that He may come
And change my faith to sight;
There is no other joy on earth
Which gives my heart delight.
3. My heart is always with Himself,
My eyes are heavenward,
My lips would utter nothing else
Than meeting with my Lord.
The coming of the Lord draws nigh,
His coming is for me;
His promise ever standeth firm
And soon fulfilled I'll see.
4. My Savior, all Thy holy words
Can never doubted be;
With them encouraged day by day,
I'm faithful unto Thee.
Oh, may Thy glory soon appear,
The foe be overthrown;
Thy promises be realized,
And we brought to Thy throne.
5. Thy saving arm a refuge is,
My Savior God, to me;
Thou as the Father keepeth them
Who put their trust in Thee.
The sheep and shepherd are of one,
The head and body same;
None e'er can pluck from out Thy hand
The child who trusts Thy Name.
6. A thousand hands won't hinder me,
Nor will ten thousand eyes;
The thorns upon the road but help
Me onward to the prize.
Arise, my spirit and my heart,
And let the world go by;
The Lord of life will take me soon
To be with Him on high.
7. Thou healing sun! Thou hope of man!
I really love Thy ray.
Oh, righteous Lord! oh, glorious King!
I bow to Thee and pray:
Oh, may Thou soon ascend Thy throne
And quickly show Thy face;
Thy heav'nly kingdom may Thou found
And grant all men Thy grace.
8. The truth should triumph and be king,
And freedom should be queen;
But falsehood, which has rampant run,
Head of the world be seen.
We ask Thee, Truth, to quickly come
And bring Thy light from heav'n;
The foe be crushed and all Thy sons
Into Thy bosom giv'n.

第十二周申言

申言稿: _____

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Composition for prophecy with main point and sub-points:

[illegible]