

第九篇

得胜之初熟果子所跟随的羔羊

R. A.; 诗歌 : 433

读经: 启十四 1~5, 创五 22~24, 来十一 5~6,
太二四 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。

Message Nine

The Lamb Whom the Overcoming Firstfruits Follow

R. A.; Hymns: E591

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

- 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：

- 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。

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。

- 路 21:36 但你们要时时儆醒，常常祈求，使你们得胜，能逃避这一切要发生的事，得以站立在人子面前。
- 林后 2:10 你们饶恕谁什么，我也饶恕；我若曾有所饶恕，我所已经饶恕的，是在基督的面前，为你们饶恕的；
- 何 6:2 过两天祂必使我们活过来，第三天祂必使我们兴起，我们就在祂面前活着。
- 提后 4:8 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。
- 徒 26:16 你起来站着，我向你显现，正是要选定你作执事和见证人，将你所看见我的事，和我将要显现给你的事，见证出来；

- 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。

启 12:5 妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被

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

- 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.

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.

- Luke 21:36 But be watchful at every time, beseeching that you would prevail to escape all these things which are about to happen and stand before the Son of Man.
- 2 Cor. 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;
- Hosea 6:2 He will enliven us after two days; / On the third day He will raise us up, / And we will live in His presence.
- 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.
- Acts 26:16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you;

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.

Rev. 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod;

提到神和祂的宝座那里去了。

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 14:4 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；

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。

太 24:40 那时，两个人在田里，取去一个，撇下一个。

太 24:41 两个女人在磨坊推磨，取去一个，撇下一个。

路 21:36 但你们要时时儆醒，常常祈求，使你们得胜，能逃避这一切要发生的事，得以站立在人子面前。

启 3:10 你既遵守我忍耐的话，我也必保守你免去那将要临到普天下，试炼一切住在地上之人试炼的时候。

帖前 4:15 我们现在凭着主的话，告诉你们这件事，就是我们这些活着还存留到主来临的人，绝不能在那已经睡了的人之先；

帖前 4:16 因为主必亲自从天降临，有发令的呼叫，有天使长的声音，又有神的号声，那在基督里死了的人必先复活，

帖前 4:17 然后我们这些活着还存留的人，必同时与他们一起被提到云里，在空中与主相会；这样，我们就要和主常常同在。

启 12:5 妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和祂的宝座那里去了。

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。

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：

利 23:10 你要对以色列人说，你们进了我赐给你们的地，收割庄稼的时候，要将初熟的庄稼一捆带给祭司；

太 13:24 耶稣在他们跟前另设一个比喻，说，诸天的国好比人撒好种在他的田里；

启 14:14 我又观看，看哪，有一片白云，云上坐着一位好像人子，头上戴着金冠冕，手里拿着快镰刀。

启 14:15 又有一位天使从殿中出来，向那坐在云上的大声喊着说，伸出你的镰刀来收割，因为收割的时候到了，地上的庄稼已经熟了。

启 14:16 那坐在云上的，把镰刀扔在地上，地上的庄稼就被收割了。

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。

and her child was caught up to God and to His throne.

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. 14:4 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.

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.

Matt. 24:40 At that time two men will be in the field; one is taken and one is left.

Matt. 24:41 Two women will be grinding at the mill; one is taken and one is left.

Luke 21:36 But be watchful at every time, beseeching that you would prevail to escape all these things which are about to happen and stand before the Son of Man.

Rev. 3:10 Because you have kept the word of My endurance, I also will keep you out of the hour of trial, which is about to come on the whole inhabited earth, to try them who dwell on the earth.

1 Thes. 4:15 For this we say to you by the word of the Lord, that we who are living, who are left remaining unto the coming of the Lord, shall by no means precede those who have fallen asleep;

1 Thes. 4:16 Because the Lord Himself, with a shout of command, with the voice of the archangel and with the trumpet of God, will descend from heaven, and the dead in Christ will rise first.

1 Thes. 4:17 Then we who are living, who are left remaining, will be caught up together with them in the clouds to meet the Lord in the air; and thus we will be always with the Lord.

Rev. 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.

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.

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:

Lev. 23:10 Speak to the children of Israel, and say to them, When you come into the land which I am giving you, and reap its harvest, then you shall bring the sheaf of the firstfruits of your harvest to the priest;

Matt. 13:24 Another parable He set before them, saying, The kingdom of the heavens has become like a man sowing good seed in his field.

Rev. 14:14 And I saw, and behold, there was a white cloud, and on the cloud One like the Son of Man sitting, having a golden crown on His head and a sharp sickle in His hand.

Rev. 14:15 And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, Send forth Your sickle and reap, for the hour to reap has come because the harvest of the earth is ripe.

Rev. 14:16 And He who sat on the cloud thrust His sickle upon the earth, and the earth was reaped.

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.

太 13:30 让这两样一齐长，直到收割。在收割的时候，我要对收割的人说，先薅集稗子，捆成捆，好把它们烧了，麦子却要收到我的仓里。

太 13:39 撒稗子的仇敌就是魔鬼，收割的时候就是这世代的终结，收割的人就是天使。

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。

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。

启 14:6 我又看见另一位天使飞在天空顶点，有永远的福音要传给住在地上的人，就是给各邦国、各支派、各方言、各民族。

启 14:7 他大声说，应当敬畏神，将荣耀归与祂，因祂施行审判的时候已经到了；应当敬拜那创造天地海和众水之泉的。

启 14:8 又有第二位天使接着说，那叫万国喝她淫乱烈怒之酒的大巴比伦倾倒了！倾倒了！

启 14:9 又有第三位天使接着他们，大声说，若有人拜兽和兽像，在额上、或在手上，受了印记，

启 14:10 这人也必喝神烈怒的酒，此酒调在神忿怒的杯中，纯一不杂；他要在圣天使和羔羊面前，在火与硫磺中受痛苦。

启 14:11 他们受痛苦的烟往上冒，直到永永远远。那些拜兽和兽像，并凡受它名之印记的，昼夜不得安息。

启 14:12 圣徒的忍耐就是在此，他们是守神的诫命，并守对耶稣之信仰的。

启 14:13 我听见从天上有声音说，你要写下，从今以后，在主里死了的人有福了。那灵说，是的，他们息了自己的劳苦，他们的工作也随着他们。

启 14:14 我又观看，看哪，有一片白云，云上坐着一位好像人子，头上戴着金冠冕，手里拿着快镰刀。

启 14:15 又有一位天使从殿中出来，向那坐在云上的大声喊着说，伸出你的镰刀来收割，因为收割的时候到了，地上的庄稼已经熟了。

启 14:16 那坐在云上的，把镰刀扔在地上，地上的庄稼就被收割了。

启 14:17 又有一位天使从天上的殿中出来，他也拿着快镰刀。

启 14:18 又有一位天使从祭坛中出来，是有权柄管火的，向拿快镰刀的大

Matt. 13:30 Let both grow together until the harvest, and at the time of the harvest I will say to the reapers, Collect first the tares and bind them into bundles to burn them up, but the wheat gather into my barn.

Matt. 13:39 And the enemy who sowed them is the devil; and the harvest is the consummation of the age; and the reapers are angels.

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.

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.

Rev. 14:6 And I saw another angel flying in mid-heaven, having an eternal gospel to announce to those dwelling on the earth, even to every nation and tribe and tongue and people,

Rev. 14:7 Saying with a loud voice, Fear God and give Him glory because the hour of His judgment has come; and worship Him who has made heaven and earth and the sea and the springs of waters.

Rev. 14:8 And another angel, a second one, followed, saying, Fallen, fallen is Babylon the Great, who has made all the nations drink of the wine of the fury of her fornication!

Rev. 14:9 And another angel, a third one, followed them, saying with a loud voice, If anyone worships the beast and his image and receives a mark on his forehead or on his hand,

Rev. 14:10 He also shall drink of the wine of the fury of God, which is mixed undiluted in the cup of His wrath; and he shall be tormented in fire and brimstone before the holy angels and before the Lamb.

Rev. 14:11 And the smoke of their tormenting goes up forever and ever; and they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name.

Rev. 14:12 Here is the endurance of the saints, those who keep the commandments of God and the faith of Jesus.

Rev. 14:13 And I heard a voice out of heaven, saying, Write, Blessed are the dead who die in the Lord from now on. Yes, says the Spirit, that they may rest from their labors; for their works follow with them.

Rev. 14:14 And I saw, and behold, there was a white cloud, and on the cloud One like the Son of Man sitting, having a golden crown on His head and a sharp sickle in His hand.

Rev. 14:15 And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, Send forth Your sickle and reap, for the hour to reap has come because the harvest of the earth is ripe.

Rev. 14:16 And He who sat on the cloud thrust His sickle upon the earth, and the earth was reaped.

Rev. 14:17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

Rev. 14:18 And another angel came out of the altar, he who has authority over fire, and he cried with a

声喊着说，伸出你的快镰刀来，收取地上葡萄树累累的果子，因为葡萄熟透了。

启 14:19 那天使就把他的镰刀扔在地上，收取了地上的葡萄，丢在神烈怒的大酒醉中。

启 14:20 那酒醉踹在城外，就有血从酒醉里流出来，高到马的嚼环，远达约三百公里。

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。

出 23:19 地里首先初熟之物，要带到耶和華你神的殿中。不可用山羊羔母的奶煮山羊羔。

利 23:10 你要对以色列人说，你们进了我赐给你们的地，收割庄稼的时候，要将初熟的庄稼一捆带给祭司；

约 20:17 耶稣对她说，不要摸我，因我还没有升到父那里；你往我弟兄那里去，告诉他们，我要升到我的父，也是你们的父那里，到我的神，也是你们的神那里。

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。

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。

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：

来 5:14 只有长成的人，才能吃干粮，他们的官能因习用而受了操练，就能分辨好坏了。

来 6:1 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，不再立根基，就是悔改脱开死行，信靠神，

林前 2:6 然而在长成的人中，我们也讲智慧，但不是这世代的智慧，也不是这世代有权有位正被废掉之人的智慧。

弗 4:13 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，

腓 3:15 所以我们凡是长成的人，都要思念这事；你们若思念任何别的事，神也必将这事启示你们。

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。

罗 12:2 不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。

弗 3:19 并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。

loud voice to him who had the sharp sickle, saying, Send forth your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripened.

Rev. 14:19 And the angel thrust his sickle into the earth and gathered the vine of the earth and cast it into the great winepress of the fury of God.

Rev. 14:20 And the winepress was trodden outside the city, and blood came out of the winepress up to the bridles of the horses for a thousand six hundred stadia.

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.

Exo. 23:19 The first of the firstfruits of your ground you shall bring into the house of Jehovah your God. You shall not boil a kid in its mother's milk.

Lev. 23:10 Speak to the children of Israel, and say to them, When you come into the land which I am giving you, and reap its harvest, then you shall bring the sheaf of the firstfruits of your harvest to the priest;

John 20:17 Jesus said to her, Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God.

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.

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.

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:

Heb. 5:14 But solid food is for the full-grown, who because of practice have their faculties exercised for discriminating between both good and evil.

Heb. 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity, not laying again a foundation of repentance from dead works and of faith in God,

1 Cor. 2:6 But we do speak wisdom among those who are full-grown, yet a wisdom not of this age nor of the rulers of this age, who are being brought to nought;

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,

Phil. 3:15 Let us therefore, as many as are full-grown, have this mind; and if in anything you are otherwise minded, this also God will reveal to you.

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.

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

Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

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。

- 创 1:26 神说，我们要按着我们的形像，照着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。
- 罗 5:10 因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要祂的生命里得救了。
- 罗 5:17 若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。
- 罗 5:21 使罪怎样在死中作王，恩典也照样借着义作王，叫人借着我们的主耶稣基督得永远的生命。

贰 我们要跟随羔羊并往前达到成熟，成为成熟的果子，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：

- 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。

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。

- 诗 19:12 谁能察知自己的错失呢？愿你不定罪我隐而未现的过错。
- 诗 19:13 还求你拦阻仆人，不犯任意妄为的罪；不容这罪辖制我；我便可以完全，免犯大过。
- 书 9:14 以色列人受了他们些食物，并没有求耶和華指示。
- 路 24:15 正谈话讨论的时候，耶稣亲自就近他们，和他们同行。

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

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.

- Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
- Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
- Rom. 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

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:

- 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.

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. Psalms 19:12-13; Joshua 9:14b; Luke 24:15.

- Psa. 19:12 Who can discern his errors? / Clear me of my secret faults.
- Psa. 19:13 Also keep back Your servant from presumptuous sins; / Do not let them have dominion over me; / Then I will be blameless and cleared / Of great transgression.
- Josh. 9:14 And the men took some of their provisions, but they did not ask for the counsel of Jehovah.
- Luke 24:15 And while they were talking and discussing, Jesus Himself drew near and went with them.

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.

14 ~ 15。

- 罗 8:4 使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。
- 罗 8:13 因为你们若照肉体活着，必要死；但你们若靠着那灵治死身体的行为，必要活着。
- 罗 8:14 因为凡被神的灵引导的，都是神的儿子。
- 加 2:2 我是照着启示上去的，把我在外邦人所传的福音，对他们陈述；只是私下对那些有名望的人说；唯恐我现在，或是从前，使然奔跑。
- 林后 5:14 原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了；
- 林后 5:15 并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。

3 与神同行的意思是我们生活不凭自己所是的或所能作的，乃凭不朽坏的生命，就是基督自己——4，9 节。

- 林后 5:4 因为我们在这帐幕里的人，负重叹息，是因不愿脱下这个，乃愿穿上那个，好叫这必死的被生命吞灭了。
- 林后 5:9 所以我们也怀着雄心大志，无论是在家，或是离家，都要讨主的喜悦。

4 与神同行就是习惯的与神交通，不断的接触主，并在祂不断的注入之下——约壹一 3，腓四 6，林后三 16，18。

- 约壹 1:3 我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。
- 腓 4:6 应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神；
- 林后 3:16 但他们的心几时转向主，帕子就几时除去了。
- 林后 3:18 但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。

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。

- 犹 14 亚当的七世孙以诺，也曾预言这些人说，看哪，主带着祂的千万圣者来临，
- 犹 19 这就是那些制造分裂，属魂而没有灵的人。
- 犹 20 亲爱的，你们却要在至圣的信仰上建造自己，在圣灵里祷告，
- 犹 21 保守自己在神的爱中，等候我们主耶稣基督的怜悯，以至于永远的生命。

6 与神同行含示否认己并否认出于己的一切，使我们

5:14-15.

- Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.
- Rom. 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.
- Rom. 8:14 For as many as are led by the Spirit of God, these are sons of God.
- Gal. 2:2 And I went up according to revelation, and I laid before them the gospel which I proclaim among the Gentiles, but privately to those who were of repute, lest perhaps I should be running, or had run, in vain.
- 2 Cor. 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;
- 2 Cor. 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

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.

- 2 Cor. 5:4 For also, we who are in this tabernacle groan, being burdened, in that we do not desire to be unclothed, but clothed upon, that what is mortal may be swallowed up by life.
- 2 Cor. 5:9 Therefore also we are determined, whether at home or abroad, to gain the honor of being well pleasing to Him.

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.

- 1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.
- Phil. 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;
- 2 Cor. 3:16 But whenever their heart turns to the Lord, the veil is taken away.
- 2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

5. To walk with God is to continually exercise our spirit to enjoy the Blessed Trinity—Jude 14, 19-21.

- Jude 14 And Enoch, the seventh from Adam, prophesied also of these, saying, Behold, the Lord came with myriads of His saints
- Jude 19 These are those who make divisions, soulless, having no spirit.
- Jude 20 But you, beloved, building up yourselves upon your most holy faith, praying in the Holy Spirit,
- Jude 21 Keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life.

6. To walk with God implies the denying of our self and everything that is of our

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。

太 16:24 于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。

太 16:25 因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。

林后 2:13 那时没有找到我的弟兄提多，我灵里不安，便辞别那里的人，往马其顿去了。

林后 2:14 感谢神，祂常在基督里，在凯旋的行列中帅领我们，并借着我们在各处显扬那因认识基督而有的香气；

二 与神同行乃是凭信行事为人——五7，来十一5~6

林后 5:7 （因我们行事为人，是凭着信心，不是凭着眼见；）

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。

1 信就是信神是——1 ~ 2，6 节，林后四 13，18：

来 11:1 信就是所望之事的质实，是未见之事的确证。

来 11:2 古人在这信上得了美好的见证。

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。

林后 4:13 并且照经上所记：“我信，所以我说话；”我们既有这同样信心的灵，也就信，所以也就说话，

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

a 人非有信，就不能得神的喜悦，不能使神快乐——来十一6 上。

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。

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。

约 8:58 耶稣对他们说，我实实在在地告诉你们，还没有亚伯拉罕，我就是。

传 1:2 传道者说，虚空的虚空，虚空的虚空，凡事都是虚空。

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。

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.

Matt. 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Matt. 16:25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

2 Cor. 2:13 I had no rest in my spirit, for I did not find Titus my brother; but taking leave of them, I went forth into Macedonia.

2 Cor. 2:14 But thanks be to God, who always leads us in triumph in the Christ and manifests the savor of the knowledge of Him through us in every place.

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

2 Cor. 5:7 (For we walk by faith, not by appearance)-

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.

1. Faith means that we believe that God is—vv. 1-2, 6; 2 Cor. 4:13, 18:

Heb. 11:1 Now faith is the substantiation of things hoped for, the conviction of things not seen.

Heb. 11:2 For in this the elders have obtained a good testimony.

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.

2 Cor. 4:13 And having the same spirit of faith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak,

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

a. Without faith it is impossible to please God, to make God happy—Heb. 11:6a.

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.

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.

John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.

Eccl. 1:2 Vanity of vanities, says the Preacher; / Vanity of vanities; all is vanity.

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.

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。

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 9:23。

路 9:23 耶稣又对众人说，若有人要跟从我，就当否认己，天天背起他的十字架，并跟我。

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 2:20。

加 2:20 我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

f 大数的扫罗悔改信主时，主告诉他说，“我就是…耶稣”——徒 9:5：

徒 9:5 他说，主啊，你是谁？主说，我就是你所逼迫的耶稣。

(一) 主的意思乃是说，“我是那伟大的我是；我是那是一位；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。

徒 13:9 扫罗，又名保罗，被圣灵充溢，定睛看他，说，

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：

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。

创 15:1 这些事以后，耶和華的话在异象中临到亚伯兰，说，亚伯兰，你不要惧怕；我是你的盾牌，是你极大的赏赐。

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

腓 3:14 向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。

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。

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.

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.

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

e. I should not be anything; I should not exist; only He should exist—it is no longer I, but Christ—Gal. 2:20.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

f. At his conversion the Lord told Saul of Tarsus, "I am Jesus"—Acts 9:5:

Acts 9:5 And he said, Who are You, Lord? And He said, I am Jesus, whom you persecute.

(1) The Lord was saying, "I am the great I Am; I am the One who is; you must believe that I am and that you are not."

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

Acts 13:9 But Saul, who is also Paul, filled with the Holy Spirit, looked intently at him

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:

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.

Gen. 15:1 After these things the word of Jehovah came to Abram in a vision, saying, Do not be afraid, Abram; I am your shield and your exceedingly great reward.

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

Phil. 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

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.

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。

林后 5:4 因为在这帐幕里的人，负重叹息，是因不愿脱下这个，乃愿穿上那个，好叫这必死的被生命吞灭了。

罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。

罗 8:11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。

罗 5:17 若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。

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。

诗 27:4 有一件事，我曾求耶和华，我仍要寻求；就是一生一世住在耶和华的殿中，瞻仰祂的荣美，在祂的殿里求问。

诗 27:8 你说，你们当寻求我的面；那时我的心向你诉说，耶和华啊，你的面我正要寻求。

诗 42:1 神啊，我的魂切慕你，如鹿切慕溪水。

诗 42:2 我的魂渴想神，就是活神。我几时才可以来朝见神呢？

诗 43:4 我就到神的祭坛，到我最喜乐的神那里；神啊，我的神，我要弹琴赞美你。

诗 73:25 除你以外，在天上我有谁呢？除你以外，在地上我也没有所爱慕的。

诗 119:2 遵守祂的法度，全心寻求祂的，这样的人是有福的。

诗 119:10 我全心寻求了你，求你不要叫我偏离你的诫命。

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：

太 24:37 挪亚的日子怎样，人子来临也要怎样。

太 24:38 因为就如在洪水以前的那些日子，人又吃又喝，又娶又嫁，直到挪亚进方舟的那日，

太 24:39 并不知道审判要来，直到洪水来了，把他们全都冲去；人子来临也要这样。

太 24:40 那时，两个人在田里，取去一个，撇下一个。

太 24:41 两个女人在磨坊推磨，取去一个，撇下一个。

太 24:42 所以你们要做醒，因为不知道你们的主哪一天要来。

太 24:43 但你们要知道，家主若晓得贼在几更天要来，他就必做醒，不容他的房屋被人挖透。

太 24:44 所以你们也要预备，因为在你们想不到的时辰，人子就来了。

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？

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.

2 Cor. 5:4 For also, we who are in this tabernacle groan, being burdened, in that we do not desire to be unclothed, but clothed upon, that what is mortal may be swallowed up by life.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

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.

Psa. 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.

Psa. 27:8 When You say, Seek My face, / To You my heart says, Your face, O Jehovah, will I seek.

Psa. 42:1 As the hart pants / After the streams of water, / So my soul pants / For You, O God.

Psa. 42:2 My soul thirsts for God, / For the living God. / When will I come and appear / Before God?

Psa. 43:4 And I will go to the altar of God, / To God my exceeding joy; / And I will praise You with the harp, / O God, my God.

Psa. 73:25 Whom do I have in heaven but You? / And besides You there is nothing I desire on earth.

Psa. 119:2 Blessed are those who keep His testimonies, / Who seek Him with all their heart.

Psa. 119:10 With all my heart I have sought You; / Do not let me wander from Your commandments.

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:

Matt. 24:37 For just as the days of Noah were, so will the coming of the Son of Man be.

Matt. 24:38 For as they were in those days before the flood, eating and drinking, marrying and giving in marriage, until the day in which Noah entered into the ark,

Matt. 24:39 And they did not know that judgment was coming until the flood came and took all away, so also will the coming of the Son of Man be.

Matt. 24:40 At that time two men will be in the field; one is taken and one is left.

Matt. 24:41 Two women will be grinding at the mill; one is taken and one is left.

Matt. 24:42 Watch therefore, for you do not know on what day your Lord comes.

Matt. 24:43 But know this, that if the householder had known in which watch the thief was coming, he would have watched and would not have allowed his house to be broken into.

Matt. 24:44 For this reason you also be ready, because at an hour when you do not expect it, the Son of Man is coming.

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?

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。
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。
路 21:34 你们要小心，恐怕因酗酒、沉醉并今生的思虑，累住你们的心，那日子就如同网罗忽然临到你们，
路 21:35 因为那日子要这样临到全地上一切居住的人。
路 21:36 但你们要时时警醒，常常祈求，使你们得胜，能逃避这一切要发生的事，得以站立在人子面前。

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。

来 6:1 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，不再立根基，就是悔改脱离死行，信靠神，

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。

创 5:24 以诺与神同行，神将他取去，他就不在世了。
歌 8:5 那从旷野上来，靠着她良人的是谁呢？我在苹果树下叫醒你：你母亲在那里为你劬劳；生你的在那里为你劬劳。

叁 我们要跟随羔羊并往前达到成熟，成为初熟的果子，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：

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，

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.
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.
Luke 21:34 But take heed to yourselves lest perhaps your hearts be weighed down with debauchery and drunkenness and the anxieties of life, and that day come upon you suddenly as a snare.
Luke 21:35 For it will come in upon all those dwelling on the face of all the earth.
Luke 21:36 But be watchful at every time, beseeching that you would prevail to escape all these things which are about to happen and stand before the Son of Man.

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

Heb. 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity, not laying again a foundation of repentance from dead works and of faith in God,

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.

Gen. 5:24 And Enoch walked with God, and he was not, for God took him.
S.S. 8:5 Who is this who comes up from the wilderness, / Leaning on her beloved? / I awakened you under the apple tree: / There your mother was in labor with you; / There she was in labor and brought you forth.

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:

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,

太 24:51 把他割断，定他和假冒为善的人同受处分；在那里必要哀哭切齿了。

一 神有一个家庭和家庭的行政，经纶，要将祂自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。

提前 1:4 也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。
提前 3:15 倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。
弗 2:19 这样，你们不再是外人和寄居的，乃是圣徒同国之民，是神家里的亲人，

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。

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？
林前 9:17 我若甘心作这事，就有赏赐；若不甘心，管家的职分却已经托付我了。
弗 3:2 谅必你们曾听见那为着你们所赐给我，神恩典的管家职分，
林前 4:1 这样，人应当把我们看作基督的执事，和神的奥秘的管家。
彼前 4:10 各人要照所得的恩赐，将这恩赐彼此供应，作神诸般恩典的好管家。
腓 1:25 我既然这样深信，就知道仍要留下，继续与你们众人同住，使你们得到信仰上的进步和喜乐，

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：

约 6:57 活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。
约 6:63 赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。
约 6:68 西门彼得回答祂说，主啊，你有永远生命的话，我们还归从谁？
徒 5:20 你们去站在殿里，把这生命的话，都讲给百姓听。

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。

Matt. 24:51 And will cut him asunder and appoint his portion with the hypocrites. In that place there will be the weeping and the gnashing of teeth.

A. God has a household and a household administration, an economy, to dispense Himself as food to the members of His household for His expression—1 Tim. 1:4; 3:15; Eph. 2:19.

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
Eph. 2:19 So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God,

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.

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?
1 Cor. 9:17 If I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a stewardship.
Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,
1 Cor. 4:1 A man should account us in this way, as servants of Christ and stewards of the mysteries of God.
1 Pet. 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.
Phil. 1:25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,

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:

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
John 6:68 Simon Peter answered Him, Lord, to whom shall we go? You have words of eternal life,
Acts 5:20 Go and stand in the temple and speak to the people all the words of this life.

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; Psalms 119:15; Ezekiel 3:1-4.

弗 6:17 还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；
弗 6:18 时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求，
诗 119:15 我要默想你的训辞，看重你的道路。
结 3:1 祂对我说，人子啊，要吃你所得的；要吃这书卷，然后去对以色列家讲说。
结 3:2 于是我开口，祂就使我吃那书卷。
结 3:3 祂又对我说，人子啊，要把我所赐给你的这书卷吃下，充满你的肚腹。我就吃了，口中觉得其甜如蜜。
结 3:4 祂对我说，人子啊，你往以色列家那里去，对他们讲说我的话。

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。

徒 6:4 但我们要坚定持续地祷告，并尽话语的职事。
林后 3:6 祂使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。
林后 3:8 何况那灵的职事，岂不更带着荣光？
约 7:37 节期的末日，就是最大之日，耶稣站着高声说，人若渴了，可以到我这里来喝。
约 7:38 信入我的人，就如经上所说，从他腹中要流出活水的江河来。
约 7:39 耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。
来 7:25 所以，那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。
来 8:2 作了圣所，就是真帐幕的执事；这帐幕是主所支的，不是人所支的。

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：

太 24:48 若是那恶仆心里说，我的主人必来得迟，
提后 4:8 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。
提后 4:10 因为底马爱了现今的世代，就离弃我往帖撒罗尼迦去了；革勒士往加拉太去，提多往捫马太去。
徒 26:16 你起来站着，我向你显现，正是要选定你作执事和见证人，将你所看见我的事，和我将要显现给你的事，见证出来；

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。

路 12:15 于是对众人说，你们要当心，要自守，免去一切的贪婪；因为人

Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
Psa. 119:15 I will muse upon Your precepts / And regard Your ways.
Ezek. 3:1 Then He said to me, Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel.
Ezek. 3:2 So I opened my mouth, and He gave me that scroll to eat.
Ezek. 3:3 And He said to me, Son of man, feed your stomach and fill your inward parts with this scroll that I am giving you. And I ate it, and it was like honey in my mouth in its sweetness.
Ezek. 3:4 Then He said to me, Son of man, go to the house of Israel and speak with My words to them.

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.

Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.
2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
2 Cor. 3:8 How shall the ministry of the Spirit not be more in glory?
John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
Heb. 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.
Heb. 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.

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:

Matt. 24:48 But if that evil slave says in his heart, My master delays,
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.
2 Tim. 4:10 For Demas has abandoned me, having loved the present age, and has gone to Thessalonica; Crescens to Galatia; Titus to Dalmatia.
Acts 26:16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you;

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.

Luke 12:15 And He said to them, Watch and guard yourself from all covetousness, for no one's life is in

的生命，不在于家业丰富。

路 12:16 耶稣就告诉他们一个比喻，说，有一个财主的田地出产丰盛；

路 12:17 他自己心里思量说，我的出产没有地方收藏，怎么办？

路 12:18 又说，我要这样办：要把我的仓房拆了，另盖更大的，好在那里收藏我一切的麦子和财物。

路 12:19 然后要对我的魂说，魂哪，你有许多财物积存，可供多年享用，你休息吧，吃喝快乐吧。

路 12:20 神却对他说，无知的人哪，今夜必要你的魂；你所预备的，要归谁？

林后 6:10 似乎忧愁，却常常喜乐；似乎贫穷，却叫许多人富足；似乎一无所有，却拥有万有。

弗 3:8 这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人，

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。

路 17:31 当那日，人在房顶上，器具在屋子里，不要下来拿；在田地里的，也照样不要回去。

路 17:32 你们要回想罗得的妻子。

罗 1:21 因为他们虽然知道神，却不当作神荣耀祂，也不感谢祂，反倒在他们推想上变为虚妄，他们无知的心就昏暗了。

罗 1:25 他们将神的真实换为虚谎，去敬拜事奉受造之物，不敬拜事奉那创造者；祂乃是当受颂赞的，直到永远。阿们。

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。

路 21:34 你们要小心，恐怕因酗酒、沉醉并今生的思虑，累住你们的心，那日子就如同网罗忽然临到你们，

路 21:35 因为那日子要这样临到全地面上一切居住的人。

路 21:36 但你们要时时儆醒，常常祈求，使你们得胜，能逃避这一切要发生的事，得以站立在人子面前。

太 2:3 希律王听见了，就惊慌不安，全耶路撒冷也同他一样。

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:

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 18:3 我实在告诉你们，你们若不回转，变成像小孩子一样，绝不能进诸天的国。

太 18:4 所以凡降卑自己像这小孩子的，这人在诸天的国里就是最大的。

太 18:5 凡因我的名，接待一个这样小孩子的，就是接待我。

太 18:6 凡绊跌一个信入我的子小的，倒不如把大磨石挂在他的脖子上，沉没在深海里。

太 18:7 世界因着绊跌人的事有祸了；绊跌人的事是免不了的，但那绊跌人的有祸了。

the abundance of his possessions.

Luke 12:16 And He told them a parable, saying, The land of a certain rich man brought forth abundantly.

Luke 12:17 And he reasoned in himself, saying, What shall I do, for I have no place where I may gather my crops?

Luke 12:18 And he said, I will do this: I will tear down my barns and build larger ones, and I will gather there all my wheat and my goods.

Luke 12:19 And I will say to my soul, Soul, you have many goods laid up for many years; rest, eat, drink, be merry.

Luke 12:20 But God said to him, Foolish one, this night they are requiring your soul from you; and the things which you have prepared, whose will they be?

2 Cor. 6:10 As made sorrowful yet always rejoicing; as poor yet enriching many; as having nothing and yet possessing all things.

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

2. "Remember Lot's wife" is a solemn warning to the world-loving believers—Luke 17:31-32; cf. Rom. 1:21, 25.

Luke 17:31 In that day, he who will be on the housetop and his goods in the house, let him not come down to take them away; and he who is in the field, likewise, let him not turn back to the things behind.

Luke 17:32 Remember Lot's wife.

Rom. 1:21 Because though they knew God, they did not glorify Him as God or thank Him, but rather became vain in their reasonings, and their heart, lacking understanding, was darkened.

Rom. 1:25 Who exchanged the truth of God for the lie, and worshipped and served the creation rather than the Creator, who is blessed forever. Amen.

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.

Luke 21:34 But take heed to yourselves lest perhaps your hearts be weighed down with debauchery and drunkenness and the anxieties of life, and that day come upon you suddenly as a snare.

Luke 21:35 For it will come in upon all those dwelling on the face of all the earth.

Luke 21:36 But be watchful at every time, beseeching that you would prevail to escape all these things which are about to happen and stand before the Son of Man.

Matt. 2:3 And when Herod the king heard this, he was troubled and all Jerusalem with him.

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

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

Matt. 18:3 And said, Truly I say to you, Unless you turn and become like little children, you shall by no means enter into the kingdom of the heavens.

Matt. 18:4 He therefore who will humble himself like this little child, he is the greatest in the kingdom of the heavens.

Matt. 18:5 And whoever receives one such little child because of My name, receives Me;

Matt. 18:6 And whoever stumbles one of these little ones who believe into Me, it is more profitable for him that a great millstone be hung around his neck and he be drowned in the open sea.

Matt. 18:7 Woe to the world because of stumbling blocks! For it is necessary for stumbling blocks to come, but woe to that man through whom the stumbling block comes.

徒 9:4 他就仆倒在地，听见有声音对他说，扫罗，扫罗，你为什么逼迫我？

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。

路 6:37 你们不要审判，就绝不会受审判；你们不要定罪，就绝不会被告罪；你们要赦免人，就必蒙赦免。

弗 4:31 一切苦毒、恼恨、忿怒、喧嚷、毁谤，同一切的恶毒，都要从你们中间除掉。

弗 4:32 你们要以恩慈相待，心存慈怜，彼此饶恕，正如神在基督里饶恕了你们一样。

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：

林前 6:10 偷窃的、贪婪的、醉酒的、辱骂的、勒索的，都不能承受神的国。

腓 2:2 你们就要使我的喜乐满足，就是要思念相同的事，有相同的爱，魂里联结，思念同一件事，

腓 2:3 凡事都不私图好争，也不贪图虚荣，只要心思卑微，各人看别人比自己强；

腓 2:29 因此你们要在主里欢欢喜喜地接待他，并且要尊重这样的人，

a 辱骂弟兄，就是用侮辱性的语言，粗鲁地批评他或贬低他——参路十七 2。

路 17:2 就是把磨石套在这人的脖子上，丢在海里，还强如他把这小子里的一个绊跌了。

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：

彼前 5:3 也不是作主辖管所委托你们的产业，乃是作群羊的榜样。

太 20:25 于是耶稣叫了他们来，说，你们知道外邦人有君王为主治理他们，也有大臣操权管辖他们。

太 20:26 但你们中间不是这样；反倒你们中间无论谁想要为大，就必作你们的仆役；

太 20:27 你们中间无论谁想要为首，就必作你们的奴仆。

Acts 9:4 And he fell on the ground and heard a voice saying to him, Saul, Saul, why are you persecuting Me?

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.

Luke 6:37 And do not judge, and you shall by no means be judged; and do not condemn, and you shall by no means be condemned; release, and you will be released;

Eph. 4:31 Let all bitterness and anger and wrath and clamor and evil speaking be removed from you, with all malice.

Eph. 4:32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave you.

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:

1 Cor. 6:10 Nor thieves nor the covetous, not drunkards, not revilers, not the rapacious will inherit the kingdom of God.

Phil. 2:2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,

Phil. 2:3 Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves;

Phil. 2:29 Receive him therefore in the Lord with all joy, and hold such in honor,

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

Luke 17:2 It is more profitable for him if a millstone is put around his neck and he is hurled into the sea than to stumble one of these little ones.

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:

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

Matt. 20:25 But Jesus called them to Him and said, You know that the rulers of the Gentiles lord it over them, and the great exercise authority over them.

Matt. 20:26 It shall not be so among you; but whoever wants to become great among you shall be your servant,

Matt. 20:27 And whoever wants to be first among you shall be your slave;

太 20:28 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。

- 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:

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，
弗 5:18 不要醉酒，醉酒使人放荡，乃要在灵里被充满，

- 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。

林后 6:14 你们跟不信的，不要不配地同负一轭，因为义和不法有什么合伙？
光对黑暗有什么交通？

林前 15:33 你们不要受迷惑：滥交败坏善行。

箴 13:20 与智慧人同行的，必得智慧；和愚昧人作伴的，必受亏损。

- 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。

提后 2:22 你要逃避青年人的私欲，同那清心呼求主的人，竭力追求公义、
信、爱、和平。

Matt. 20:28 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.

- 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:

Matt. 24:49 And begins to beat his fellow slaves and eats and drinks with the drunken,
Eph. 5:18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit,

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

1 Cor. 15:33 Do not be deceived: Evil companionships corrupt good morals.

Prov. 13:20 He who walks with wise men will be wise, / But the companion of fools will be troubled.

- 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.

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