

第三周

新妇的成熟

诗歌：英 1212 中译

读经：启十九 6～9，约三 29，雅五 7，太五 48，西一 28～29，三 10～11

【周一】

壹 “成熟”一辞，希腊文原意是“终点”：

- 一 变化乃是在我们天然生命里新陈代谢的改变；成熟乃是被那改变我们的神圣生命所充满——来六 1，西四 12，罗十二 2，彼后一 3。
- 二 变化的最后阶段乃是成熟，就是生命的丰满——4 节。
- 三 成熟的信徒认识并顾到基督的身体，有身体的感觉，也以身体为中心——林前十二 16，18～19，21，24。

【周二】

贰 在新约圣经里，“成熟”这辞用于指信徒在他们重生时所得着之基督的生命上长成并得以完全——多三 5，彼前一 3，23，太五 48：

- 一 我们绝不该自满自足，乃要追求在基督的生命里长大成熟——腓三 12，14。

Week Three

The Maturity of the Bride

Hymns: 1212

Scripture Reading: Rev. 19:6-9; John 3:29; James 5:7; Matt. 5:48; Col. 1:28-29; 3:10-11

§ Day 1

I. The meaning of the word mature in Greek is “at the end point”:

- A. To be transformed is to be metabolically changed in our natural life; to be matured is to be filled with the divine life that changes us—Heb. 6:1; Col. 4:12; Rom. 12:2; 2 Pet. 1:3.
- B. The last stage of transformation is maturity, the fullness of life—v. 4.
- C. A mature believer knows and cares for the Body of Christ, being Body-conscious and Body-centered—1 Cor. 12:16, 18-19, 21, 24.

§ Day 2

II. As used in the New Testament, the word mature refers to the believers' being full-grown and perfected in the life of Christ, which they received at the time of regeneration—Titus 3:5; 1 Pet. 1:3, 23; Matt. 5:48:

- A. We should never be content with ourselves but pursue growth and maturity in the life of Christ—Phil. 3:12, 14.

二 我们需要往前，竭力前进，达到成熟，忘记背后，努力面前的，追求对基督有最完满的享受并赢得，好在千年国里对基督有极点的享受—12～15 节。

三 在属灵生命上成熟的先决条件，就是在神圣生命里一直长大—弗四 15。

四 信徒在基督生命里长大成熟的最终结果乃是长成的人—召会作为基督的身体长成一个成熟的人—13 节。

【周三】

叁 雅各在雅各书用农夫恒忍等候地里宝贵的出产为例证—五 7：

一 主耶稣实际上就是真农夫，独一的农夫—太十三 3。

二 当我们在恒忍等候主的来临时，祂这位真农夫也在忍耐等候我们在生命里成熟，成为祂田地初熟的果子和庄稼—启十四 4，14～15。

三 我们若祷告说，“主，求你快回来，”主可能说，“当你们在等候我回来时，我也在等候你们成熟；唯有你们成熟了，才能催促我回来。”

四 我们若认真等候主回来，就需要在生命上长大以至于成熟；这种领会对我们有极大的帮助。

肆 成熟就是基督在我们里面完全成形了；也就是说，我们已经完全变化成祂的形像—加四 19，林后三 18：

一 从我们得重生的时候起，主就一直在我们里面

B. We need to go on, to be brought on, to maturity by forgetting the things which are behind and stretching forward to the things which are before, pursuing toward the fullest enjoyment and gaining of Christ for the uttermost enjoyment of Christ in the millennial kingdom—vv. 12-15.

C. The prerequisite for maturity in the spiritual life is to grow continually in the divine life—Eph. 4:15.

D. The ultimate issue of the believers' growth and maturity in the life of Christ is the full-grown man—the church as the Body of Christ growing into a mature man—v. 13.

§ Day 3

III. In his Epistle, James uses the illustration of a farmer awaiting with long-suffering the precious fruit of the earth—5:7:

A. The Lord Jesus is actually the real Farmer, the unique Farmer—Matt. 13:3.

B. While we are awaiting with long-suffering the Lord's coming, He, as the real Farmer, is awaiting with patience our maturity in life, as the firstfruits and harvest of His field—Rev. 14:4, 14-15.

C. If we pray, “Lord, come back quickly,” the Lord may say, “While you are awaiting My coming back, I am awaiting your maturity; only your maturity can hasten My coming back.”

D. It is a great help for us to realize that if we are serious about awaiting the Lord's coming back, we need to grow in life unto maturity.

IV. To be mature is to have Christ fully formed in us; it also means that we have been fully transformed into His image—Gal. 4:19; 2 Cor. 3:18:

A. Since the time of our regeneration, the Lord has been working in us so

作工，使我们有祂的形像—18 节，罗八 29。

二 等到主把祂的形像完全作到我们里面，祂也从我们里面完全彰显出来的时候，我们就生命成熟了一弗三 16～17。

伍 雅歌三章给我们看见寻求者的成熟，四章往前解释这样的成熟是借着意志的降服而达到的；寻求者成熟的秘诀，就是她的意志已完全降服且复活了—4 节：

一 颈项表征人服在神之下的意志；主看我们意志的降服，是顶美丽的事—1 节上，4 节。

二 我们若有服从的意志，我们的意志就要显得像大卫的高楼，收藏各种武器：

1 首先我们的意志必须降服，然后它会在复活里刚强，好像大卫收藏军器的高楼，为着属灵的争战—弗六 10。

2 属灵争战用的武器，都保存在我们降服且复活的意志里—林后十 3～5。

【周四】

陆 保罗尽职的目标，乃是要将各人在基督里成熟地献上，好为着一个新人—西一 28～29，三 10～11：

一 歌罗西一章二十八节里译为“成熟”的辞，也可译为“完全的”或“完整的”。

二 保罗的职事乃是要将基督分赐到人里面，使他们在基督里长大成熟，得以完全并完整。

that we may have His image—v. 18; Rom. 8:29.

B. When the Lord has fully worked His image into us and is fully expressed through us, we will be mature in life—Eph. 3:16-17.

V. Chapter 3 of Song of Songs shows us the maturity of the seeking one, and chapter 4 continues by explaining that such maturity is reached by the subduing of the will; the secret of the maturity of the seeking one is that her will has been completely subdued and resurrected—v. 4:

A. The neck signifies the human will under God; the Lord considers the submission of our will a most beautiful thing—vv. 1a, 4.

B. If we have a submissive will, our will is expressed like the tower of David that holds all kinds of weapons:

1. First, our will must be subdued; then it will be strong in resurrection and like the tower of David, the armory for the spiritual warfare—Eph. 6:10.

2. The weapons for spiritual warfare are kept in our subdued and resurrected will—2 Cor. 10:3-5.

§ Day 4

VI. The goal of Paul's ministry was to present every man mature, full-grown, in Christ for the one new man—Col. 1:28-29; 3:10-11:

A. The Greek word rendered “full-grown” in Colossians 1:28 may also be translated “perfect,” “complete,” or “mature.”

B. Paul's ministry was to dispense Christ into others so that they would be perfect and complete by maturing in Christ unto full growth.

柒 创世记三十七至四十七章是雅各成熟过程的记载：

一 在创世记二十七章我们看见一个抓夺的人，在三十七章我们看见一个变化的人，在四十七章末了我们看见一个成熟的人。

二 变化的最后阶段乃是成熟，就是生命的丰满：

- 1 神永远的定旨，只能借着我们的变化和成熟来完成——26，西一28，二19。
- 2 成熟乃是我们一再得着神圣的生命分赐到我们里面，直到我们有了生命的丰满——约十10。

三 成熟乃在于度量的扩充——诗四1：

- 1 生命成熟是接受圣灵管治的总和——来十二5～11。
- 2 人只看见一个人生命成熟，却未看见那人历年逐日暗中所接受加起来的圣灵管治——林后一8～10，创四七7，10。

【周五】

四 神要主宰地用人、事、物倒空所充满我们的一切，除去我们先入的一切，使我们的度量增加，好被神充满——路一53，太五6。

五 雅各的一生启示，我们所遭遇的每件事，都在神的主宰之下，叫我们被变化，得成熟；没有一件事是偶然的：

- 1 雅各要成熟，首先必须失去他心头的宝贝——约瑟——创三七31～35。
- 2 成熟的信徒已学知神是有怜悯的，也是全足的，能

VII. Genesis 37—47 is a record of the process of Jacob's maturity:

A. In Genesis 27 we see a supplanter; in chapter 37, a transformed man; and at the end of chapter 47, a mature person.

B. The last stage of transformation is maturity, the fullness of life:

1. God's eternal purpose can only be accomplished through our transformation and maturity——1:26; Col. 1:28; 2:19.
2. Maturity is a matter of having the divine life imparted into us again and again until we have the fullness of life——John 10:10.

C. Maturity is a matter of the enlargement of capacity——Psa. 4:1:

1. Maturity in life is the sum total of receiving the discipline of the Holy Spirit——Heb. 12:5-11.
2. Others may see a person who has matured in life, but they cannot see the accumulated discipline of the Holy Spirit which that person has received secretly day after day throughout the years——2 Cor. 1:8-10; Gen. 47:7, 10.

§ Day 5

D. God will sovereignly use persons, things, and events to empty us of everything that has filled us and to take away every preoccupation so that we may have an increased capacity to be filled with God——Luke 1:53; Matt. 5:6.

E. The life of Jacob reveals that everything that happens to us is under God's sovereignty for our transformation and maturity; nothing is accidental:

1. In order to become mature, Jacob first had to suffer the loss of Joseph, the treasure of his heart——Gen. 37:31-35.
2. A mature believer has learned that God is merciful and all-sufficient to meet

在每一种情况中应付他的需要—四三 11, 13 ~ 14, 十七 1, 腓一 19 ~ 21 上, 四 11 ~ 12, 参提前六 6 ~ 8。

3 他的信靠和安息完全在于全足之神的怜悯, 不在于他自己和他的能力—罗九 16。

4 雅各成熟最有力的标记, 乃是他祝福别人—创四七 7, 10, 四八 14 ~ 16, 来七 7。

【周六】

捌 成熟的新妇乃是神意愿和定旨的目标—启十九 7 ~ 9:

一 团体新妇的预备是在于得胜者生命上的成熟—7 节, 来六 1, 腓三 12 ~ 15, 弗四 13。

二 羔羊的婚娶乃是神新约经纶完成的结果; 神新约的经纶是要借着祂法理的救赎并凭着祂神圣生命里生机的拯救, 为基督娶得一个新妇, 就是召会—创二 22, 罗五 10, 启十九 7 ~ 9, 二一 2。

三 在约翰福音, 基督被启示为那来除去罪的羔羊, 以及那来要娶新妇的新郎—一 29, 三 29。

四 基督的目标不是除去罪, 乃是要得着新妇:

1 在启示录, 我们看见基督是羔羊, 也是要来的新郎; 祂既是新郎, 就必须有婚礼—十九 7 ~ 9。

2 羔羊的婚礼将是宇宙的婚礼, 将是救赎主与蒙救赎者的联婚。

3 基督是要来作新郎, 我们是要去作新妇。

五 一件非常紧要的事, 乃是新妇预备好—7 节:

1 按照启示录十九章八至九节, 妻子 (基督的新妇)

his needs in every kind of situation—43:11, 13-14; 17:1; Phil. 1:19-21a; 4:11-12; cf. 1 Tim. 6:6-8.

3. His trust and rest are altogether in the mercy of his all-sufficient God, no longer in himself or in his ability—Rom. 9:16.

4. The strongest sign of Jacob's maturity was his blessing others—Gen. 47:7, 10; 48:14-16; Heb. 7:7.

§ Day 6

VIII. The mature bride is the goal of God's will and purpose—Rev. 19:7-9:

A. The readiness of the corporate bride depends on the maturity in life of the overcomers—v. 7; Heb. 6:1; Phil. 3:12-15; Eph. 4:13.

B. The marriage of the Lamb is the issue of the completion of God's New Testament economy, which is to obtain for Christ a bride, the church, through His judicial redemption and by His organic salvation in His divine life—Gen. 2:22; Rom. 5:10; Rev. 19:7-9; 21:2.

C. In the Gospel of John, Christ is revealed both as the Lamb who came to take away sin and as the Bridegroom who came that He might have the bride—1:29, 3:29.

D. Christ's goal is not to remove sin; it is to have the bride:

1. In the book of Revelation, we see that Christ is the Lamb and the coming Bridegroom; therefore, as the Bridegroom, He must have a wedding—19:7-9.

2. The wedding of the Lamb will be a universal wedding; it will be the marriage of the Redeemer and the redeemed.

3. Christ is coming as the Bridegroom, and we are going as the bride.

E. A very crucial matter is the readiness of the bride—v. 7:

1. According to Revelation 19:8 and 9, the wife, the bride of Christ, here consists

只包含千年国中得胜的信徒。

2 新妇预备好，是在于得胜者生命上的成熟；得胜者不是分开的个人，乃是团体的新妇。

3 在启示录十九章六节，有大批群众宣告说，“阿利路亚！因为主我们的神，全能者，作王了”：

a 神的掌权，就是国度，与羔羊的婚娶有关。

b 婚礼要带进主的掌权，就是国度，因为所有被请赴婚礼的宾客既是团体的新妇，又是与新郎一同作王的人；所有与祂一同作王的人，将是祂团体的新妇。

c 对得胜者来说，千年国的一千年将是婚筵。

d 每一位被请赴婚筵的人，也要有分于一千年的作王掌权。

e 对得胜者来说，在国度里与基督一同掌权，就是婚筵—9 节。

only of the overcoming believers during the millennium.

2. The readiness of the bride depends on the maturity in life of the overcomers, who are not separate individuals but the corporate bride.

3. In Revelation 19:6 the voice of the great multitude proclaims, “Hallelujah! For the Lord our God the Almighty reigns”:

a. The reign of God, the kingdom, is related to the marriage of the Lamb.

b. The wedding will bring in the reign of the Lord, the kingdom, because all the guests called to the wedding will be both the corporate bride and the co-kings of the Bridegroom; all His co-kings will be His corporate bride.

c. To the overcomers, the thousand years of the millennial kingdom will be a wedding feast.

d. Everyone invited to the wedding feast will also participate in the thousand-year reign as kings.

e. For the overcomers, reigning with Christ in the kingdom will be the wedding feast—v. 9.

第三周■周一

晨兴喂养

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

罗十二 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。”

我们需要…指出变化与成熟的不同。变化的最后阶段就是成熟。成熟的意思是生命达到丰满。…我们的生命越多，就越成熟。婴孩显然是不成熟的，而成人是成熟的。一个人成熟了，意思就是他的生命达到丰满了。

变化是生命里新陈代谢的改变。变化不是丰满的问题，乃是改变的问题。…唯有借着变化，我们才能达到成熟。我们有天然的生命，这生命无益于神的经纶。我们天然的生命不需要用别人的生命来顶替，但是需要有新陈代谢的改变。我们不但需要外在表面的改变，也需要内在性质的改变。我们人的生命对于神的经纶是必需的，但不该一直是天然人的生命；乃该是在性质上经过了变化的人的生命，使神的生命能与人变化过的生命调和成为一。这是一件深奥的事（创世记生命读经，一四一九页）。

信息选读

在新约里至少有两节揭示变化的事。罗马十二章二节…译为“变化”的希腊字，也出现在林后三章十八节。那一节说，“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

WEEK 3 — DAY 1

Morning Nourishment

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

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.

We need to point out the difference between transformation and maturity. The last stage of transformation is maturity. Maturity means the fullness of life...The more life we have, the more mature we are. An infant is obviously not mature, but a grown man is mature. For a human being to be mature means that his life has come into fullness.

Transformation is a metabolic change in life. Thus, transformation is not a matter of fullness; it is a matter of change...Only through transformation can we reach maturity. We have a natural life, but this life is not good for God's economy. Although our natural life does not need to be replaced, it does need to be metabolically changed. We must not only have an outward change in appearance, but also an inward change in nature. Although our human life is necessary for God's economy, it should not remain a natural human life; it should be a human life that has been transformed in nature so that the divine life may be mingled with the transformed human life to become one. This is a deep matter. (Life-study of Genesis, p. 1191)

Today's Reading

At least two verses in the New Testament unveil the matter of transformation...The Greek word translated “transformed” in Romans 12:2 also appears in 2 Corinthians 3:18. According to the Greek, this verse should be rendered, “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

主灵变化成的。”在以上两节里，“变化”这辞指明我们在基督徒生活里，需要新陈代谢的改变。我们不需要外面的改正和转变；我们需要在性质和生命上有内在的改变。

这种新陈代谢的改变开始于重生。…在重生的时候，有一种新的生命，就是神的生命，放在我们灵里。从我们重生的时候起，这生命就一直变化我们天然的生命。当神的生命改变我们天然的生命时，就将神的生命多而又多的分赐到我们全人里面。所以，变化乃是我们天然生命的改变。当这改变达到丰满的程度，成熟的时候就到了。…成熟不是我们这人被改变的问题，乃是我们一再得着神生命的分赐，直到我们有了生命的丰满。

现在我们必须来看雅各，一个变化过的人，如何能被生命充满。人是器皿。…从约瑟被卖到雅各打发他的儿子们去埃及，至少有二十年的时间。…在那些沉默的年间，〔雅各〕是一个毫无野心、兴趣，也无事可作的人。这必是神将祂自己多而又多的分赐到雅各里面的时候。

唯一不能从雅各取去的，就是神的同在。雅各在希伯仑，一直活在与神的交通中。借着失去约瑟，雅各成了一个完全向神敞开的瓶子。…失去约瑟以后，雅各脱去了一切的阻挠，完全向主敞开。毫无疑问，雅各天天想念约瑟。他推测约瑟已经被恶兽吞吃了，但这事没有得着证实。因此，雅各也许认为他会再见到约瑟。这迫使雅各到神面前，向神敞开。他越想念约瑟，就越敞开。在那些年间，雅各是个向天敞开的瓶子，让属天的雨水不断地降到他里面。在那段时间，雅各天天在神面前，被神的生命充满（创世记生命读经，一四一九至一四二〇、一四二二至一四二四页）。

参读：希伯来书生命读经，第三十篇；创世记生命读经，第六十二篇。

glory to glory, even as from the Lord Spirit.” The word “transformed” in these verses indicates that in our Christian life we need a metabolic change. We do not need outward correction and alteration; rather, we need an inward change in nature and in life.

This metabolic change begins with regeneration...At regeneration a new life, the divine life, was put into our spirit. From the time of our regeneration, this life has been transforming our natural life. As the divine life changes our natural life, it imparts more and more of the divine life into our being. Therefore, transformation is the change of our natural life. When this change reaches the point of fullness, the time of maturity has come...Maturity is not a matter of our being changed; it is a matter of having the divine life imparted to us again and again until we have the fullness of life.

Now we must consider how Jacob, a transformed person, could be filled with life. Human beings are vessels. From the selling of Joseph to the sending of Jacob's sons to Egypt was a period of at least twenty years. During these silent years Jacob was a person without any ambitions, interests, or things to do. This must have been the time God imparted Himself into Jacob more and more.

The only thing that could not be taken away from Jacob was God's presence. At Hebron Jacob constantly lived in fellowship with God. Through the loss of Joseph, Jacob became a jar that was absolutely open to God...Now, after the loss of Joseph, Jacob was free from every frustration and was completely open to the Lord. Undoubtedly, Jacob thought about Joseph day after day. He had concluded that Joseph had been devoured by an evil beast, but this had not been confirmed. Hence, Jacob might have thought that perhaps he would see Joseph again. This pressed Jacob to God and opened him up to God. The more he thought about Joseph, the more open he was. During all these years, Jacob was a jar open to the heavens, and the heavenly rain was continuously falling into him. In this period of time Jacob was daily in the presence of God, being filled with the divine life. (Life-study of Genesis, pp. 1191-1195)

Further Reading: Life-study of Hebrews, msg. 30; Life-study of Genesis, msg. 62

第三周■周二

晨兴喂养

腓三 12～15 “…我乃是竭力追求，或者可以取得基督耶稣所以取得我的。弟兄们，我不是以为自己已经取得了，我只有一件事，就是忘记背后，努力面前的，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。所以我们凡是长成的人，都要思念这事…”

〔在腓立比三章十二至十五节，〕使徒保罗告诉我们，他怎样在基督的生命上追求长大成熟。在这事上，他从未自满自足，总是竭力追求，忘记背后，努力面前，向着基督这标竿、目标直跑，要得着基督，使他能在祂的生命上长大成熟。他以他这样的追求作榜样，劝勉他所带领并关心的信徒，要他们像他一样，在基督的生命上竭力追求，丰满地得着基督，好叫他们长大成熟。结果他说，我们凡是（比较）长成的人，都要思念这事，以这事为目标（生命课程卷四，三五〇至三五一页）。

信息选读

主命令我们要（在生命上）完全，像我们天父完全一样〔太五 48〕。在生命上完全，就是在生命上长大成熟。主所以在诸天之国新生命律法的结语中，这样命令我们，是因为我们乃是我们父所生的儿女，有我们父的生命。这生命能叫我们在我们父的生命上完全，像我们父完全一样。所以，主这命令是根据父的神圣生命，也是凭着父这神圣生命。父这神圣生命，能叫我们在生命上像祂完全一样。这不光是对我们的命令，也是主对我们的愿望。我们应当体贴主的心意，遵守主这命令，凭着我們里面父的

WEEK 3 — DAY 2

Morning Nourishment

Phil. 3:12-15 ...I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus...One thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward. Let us therefore, as many as are full-grown, have this mind...

The apostle Paul tells us in Philippians 3:12-15 how he pursued growth and maturity in the life of Christ. In this matter, he was never contented with himself but always pursued, forgetting the things which were behind and stretching forward to the things which were before, pressing toward Christ, who is the goal and the mark. This he did in order to gain Christ that he might grow and mature in His life. With his own pursuit as the pattern, he exhorted the believers whom he was leading and caring for to be like him, to pursue in the life of Christ, and to gain Christ fully in order that they might grow and mature. Finally, Paul said that as many of us as are (relatively) full-grown should have this mind and set this as the goal. (Life Lessons, vol. 4, pp. 71-72)

Today's Reading

The Lord commands us to be perfect (in life) as our heavenly Father is perfect [Matt. 5:48]. To be perfect in life is to grow and mature in life. The Lord commands us in this way in the conclusion of the law of the new life in the kingdom of the heavens because we are children born of our Father with our Father's life. This life is able to make us perfect in the life of our Father, as our Father is perfect. Therefore, this commandment of the Lord is based upon the divine life of the Father. It is also fulfilled by the divine life of the Father. The divine life of the Father is able to make us perfect in life as He is perfect. This is not only the Lord's commandment to us but also the Lord's expectation concerning us. We should care for the Lord's heart's desire, keep

生命长大成熟，成全三一神的旨意。

〔希伯来六章一节〕论到基督之开端的话，乃指福音中那些论到基督叫我们得救、得重生的话，就是在神救恩中，叫我们在属灵生命上开始的话。这里的经言劝勉我们，要我们离开这开端的话，就是离开我们属灵生命的开始，竭力前进，达到在属灵生命上的完全，就是在属灵生命上长大成熟。

在属灵生命上成熟的先决条件，就是在这生命上一直长大。信徒一得重生，成为在属灵上的婴孩，就要切慕神在圣经中的话，像纯净的奶一样，使自己在属灵的生命上长大〔彼前二2〕。

信徒在属灵的生命上，一面是一个有属灵生命的人，一面像在神的田园里所栽种的植物（林前三5～9）。或是人，或像植物，都需要生长，才能长大成熟。所以一直生长，乃是长大成熟的先决条件。

“唯在爱里持守着真实〔基督〕，我们就得以在一切事上长到祂，就是元首基督里面。”（弗四15）…我们在属灵生命上的生长，乃是借着在爱里持守基督作真实的事物，在凡事上长到作元首的基督里面。这种以基督作真实的事物，长到基督里面的生长，更是我们长大成熟的先决条件。

〔歌罗西二章十九节〕是指召会作基督身体的长大，乃是持定基督作元首，从祂这元首，借着祂身体上的节得到丰富的供应，并借着祂身体上的筋得结合在一起，以神的生长而长大的。这种在基督身体里的长大，也是我们在基督生命上长大成熟的先决条件。这条件乃是终结于基督这身体的长大（生命课程卷四，三四九至三五二页）。

参读：生命课程卷四，第四十六课。

His commandment, and grow and mature by the Father's life within us, thus accomplishing the will of the Triune God.

“The word of the beginning of Christ” [Heb. 6:1] refers to the word in the gospel concerning Christ's saving us and regenerating us, that is, the word in God's salvation which initiates us in the spiritual life. This verse exhorts us to leave the word of the beginning, that is, to leave the beginning of our spiritual life, and to be brought on to perfection in the spiritual life. This is to grow and mature in the spiritual life.

The prerequisite for maturity in the spiritual life is to grow continually in this life. As soon as a believer is regenerated and becomes a newborn babe spiritually, he should long for God's word in the Bible as the guileless milk that he may grow in his spiritual life [1 Pet. 2:2].

In the spiritual life, a believer is, on the one hand, a person with the spiritual life and, on the other hand, like a plant cultivated on God's farm (1 Cor. 3:5-9). Whether as a person or like a plant, a believer needs to grow that he may become mature. Therefore, continuing growth is a prerequisite for becoming full-grown and mature.

“But holding to truth [Christ] in love, we may grow up into Him in all things, who is the Head, Christ” (Eph. 4:15). We grow in the spiritual life by holding in love to Christ as the truth and growing up into Christ as the Head in all things. This kind of growth, which takes Christ as the truth and which grows into Christ, is a further prerequisite for our becoming full-grown and mature.

Colossians 2:19 indicates that the church as the Body of Christ grows with the growth of God by holding Christ as the Head, by receiving the rich supply from Him, the Head, through the joints of His Body, and by being knit together by the bands of His Body. This growth in the Body of Christ is also a prerequisite for our growth and maturity in the life of Christ. This prerequisite consummates in the growth of this Body of Christ. (Life Lessons, vol. 4, pp. 70-73)

Further Reading: Life Lessons, vol. 4, lsn. 46

第三周■周三

晨兴喂养

雅五 7 “所以，弟兄们，你们要恒忍，直到主的来临。看哪，农夫等候地里宝贵的出产，为此恒忍，直到得了秋雨春雨。”

歌四 4 “你的颈项好像大卫建造收藏军器的高楼，其上悬挂一千盾牌，都是勇士的盾牌。”

雅各在雅各书五章七节用农夫恒忍等候地里宝贵的出产为例证。…主耶稣实际上就是真农夫，唯一的农夫。当我们等候祂的来临时，祂这位真农夫也在等候我们成熟。我们可能会祷告说，“主，求你快回来。”然而祂却会说，“我的孩子们，快快成熟吧。当你们在等候我回来时，我也在等候你们成熟。你们知道为什么两千年都快过去了，而我还没有回来？原因是我的子民还没有成熟。唯有你们成熟了，才能催促我回来。”

我们若认真等候主回来，就需要在生命上长大；这种领会对我们有极大的帮助。今天大多数的基督徒以完全客观的眼光来看主的来临，以为这与我们属灵的光景或属灵的成长毫无关系。他们以为有一天天主会突然来临，而祂的来临与他们的成熟毫不相关（雅各书生命读经，一一四至一一五页）。

信息选读

在〔雅歌四章四节〕，主将〔佳偶〕的颈项比作大卫的高楼。…头发表征我们的意志〔1〕；…颈项也表征我们的意志。圣经中那些背叛神的人，都称作硬着颈项的人（出三二 9，徒七 51）。…羊群安卧在山旁，乃是显示她意志的降服〔歌四 1〕，而大卫的

WEEK 3 — DAY 3

Morning Nourishment

James 5:7 Therefore be long-suffering, brothers, until the coming of the Lord. Behold, the farmer eagerly awaits the precious fruit of the earth, exercising long-suffering over it until it receives the early and late rain.

S. S. 4:4 Your neck is like the tower of David, built for an armory: A thousand bucklers hang on it, all the shields of the mighty men.

In James 5:7 James uses the illustration of a farmer eagerly awaiting with long-suffering the precious fruit of the earth...The Lord Jesus is actually the real Farmer, the unique Farmer. As we are awaiting His coming, He, as the real Farmer, is awaiting our maturity. We may pray, “Lord, come back quickly.” However, He may say, “My children, mature quicker. While you are awaiting My coming back, I am awaiting your maturity. Do you know why it has been nearly two thousand years and I have not yet come back? The reason is that My people are not yet matured. Only your maturity can hasten My coming back.”

It is a great help for us to realize that if we are serious about awaiting the Lord’s coming back, we need to grow in life. Most Christians today view the Lord’s coming in an altogether objective way, in a way that has nothing to do with our spiritual condition or spiritual growth. Their expectation is that one day the Lord will suddenly come and that His coming will have nothing to do with their maturity. (Life-study of James, pp. 92-93)

Today’s Reading

[In Song of Songs 4:4] the Lord likens [the seeking one’s] neck to the tower of David...Hair signifies our will [v. 1], and...our neck also signifies our will. Those who are rebellious toward God in the Bible are called stiff-necked (Exo. 32:9; Acts 7:51)...A flock of goats appearing on the mountain shows the subduing of her will, and the tower of David

高楼则说明她的意志在复活里是何等的刚强。首先，我们的意志必须降服，然后我们的意志在复活里必须是刚强的。天然的意志必须受对付，然后我们才会有复活的意志。钉十字架且降服的意志，如同羊群安卧在山旁；但复活的意志必须像大卫建造收藏军器的高楼。这是个军器库，是存放作战用之武器的地方。

首先我们的意志必须降服，然后我们的意志才会得复活，像大卫的高楼，成为属灵争战用的军器库。…我们的意志若从未被主征服，就绝不能像坚固的军器库，保存所有属灵争战用的武器。这里的武器，大多数是防卫性的，而非攻击性的。…盾牌和挡牌都是防卫用的，为要站住。在属灵的争战中，我们不太攻击，我们主要的是防御，就是站着抵挡仇敌一切邪恶、狡猾的攻击。以弗所六章所提军装的项目，大多也是防卫性的。我们实在无需争战，因为主已赢了这场争战。

我们只需要站住，抵挡仇敌所有的攻击。保护我们抵挡仇敌火箭的盾牌和挡牌，乃是收藏在高楼里；这高楼就是寻求主者降服且复活的意志。这是在生命里真实的成熟。

未降服的意志，一面是顽梗的，另一面是软弱的。当仇敌来时，这顽梗、未降服的意志总是无条件地投降。由我们自己的经历，我们都知道这个。…然而，我们若有服从的意志，就是像羊群安卧在山旁那样降服的意志，我们的意志就要显得像大卫的高楼。当仇敌来时，我们的意志乃像大卫的高楼，收藏各种抵挡仇敌攻击的武器。

雅歌三章中寻求者成熟的秘诀，就是她的意志已完全降服且复活了（李常受文集一九七二年第一册，三六三至三六五页）。

参读：雅歌中所描绘的生命与建造，第六章。

illustrates how strong her will is in resurrection. First of all, our will must be subdued; then it must be strong in resurrection. The natural will must be dealt with, and then we will have a resurrected will. The crucified and subdued will is just like a flock of goats standing on a mountainside, but the resurrected will must be like the tower of David builded up as an armory.

First, our will must be subdued; then it will be resurrected like the tower of David, the armory for the spiritual warfare...If our will has never been subdued by the Lord, it can never be a strong armory to keep all the weapons for spiritual warfare. All the weapons are mostly defensive, not offensive...Bucklers and shields are all for protection in order to stand. In spiritual warfare, we are not so much on the offensive as we are on the defensive, standing against all the devilish, subtle attacks of the enemy. Most of the items of the armor mentioned in Ephesians 6 are also defensive. There is really no need for us to fight; the Lord has won the battle already.

We simply need to stand and resist all the enemy's attacks. The bucklers and the shields that protect us against the arrows of the enemy are kept in this tower, which is the subdued and resurrected will of the Lord's seeking one. This is the real maturity in life.

An unsubdued will is, on the one hand, stubborn, and on the other hand, weak. When the enemy comes, the stubborn, unsubdued will always makes an unconditional surrender. We all know this by our own experience...But if we have a submissive will, a will that has been subdued like a flock of goats on a mountainside, our will is expressed like a tower of David. When the enemy comes, our will is like the tower of David that holds all kinds of weapons against his attacks.

The secret of the maturity of the seeking one in Song of Songs 3 is that her will has been completely subdued and resurrected. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," pp. 273-274)

Further Reading: CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," ch. 6

第三周■周四

晨兴喂养

西一 28 “我们宣扬祂，是用全般的智慧警戒各人，教导各人，好将各人在基督里成熟地献上。”

来十二 10 “肉身的父是在短暂的日子里，照自己以为好的管教我们，唯有万灵的父管教我们，是为了我们的益处，使我们有分于祂的圣别。”

“成熟”一辞，在希腊文是一个字，其本意是终点…。新约圣经多次用此字，说到信徒在重生所得神生命上的长成、成熟并完全。…我们虽然在重生时，已经得着了神的生命，在重生后，我们还需要在这生命里长大成熟，以至于完全。

歌罗西一章二十八节和四章十二节，都给我们看见，使徒们在基督里为信徒的劳苦工作，并他们为信徒的奋斗祷告，都是为要信徒能长大成熟，好将他们长大成熟地献陈在主面前（生命课程卷四，三四七、三四九页）。

信息选读

圣灵的管治，并不是指着圣灵在我们里面管治我们说的，那是圣灵在我们里面作膏油所作的。圣灵的管治，乃是指着圣灵在我们外面的环境中，安排一切人、事、物，借以管治我们说的。

神借着圣灵在我们身上所有的工作，除了圣灵在我们里面作膏油以外，就以圣灵在我们外面的管治为最主要了。…比方罗马八章，乃是专一说到圣灵工作的，八章前一段说圣灵如何舍着生命的律，能释放我们脱离罪，使我们可以靠着祂治死身体的行

WEEK 3 — DAY 4

Morning Nourishment

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

Heb. 12:10 For they disciplined for a few days as it seemed good to them; but He, for what is profitable that we might partake of His holiness.

The meaning of the word mature in Greek is “at the end point.” ...This word is used many times in the New Testament, referring to the believers’ being full-grown, mature, and perfected in the life of God...Although we receive the life of God when we are regenerated, after regeneration we still need to grow and mature unto perfection in this life.

Colossians 1:28 and 4:12 show us that the laboring of the apostles in Christ for the believers and their struggling in prayers for them are all for the believers’ growth and maturity, that they may be presented and displayed full-grown and mature before Christ. (Life Lessons, vol. 4, pp. 69-70)

Today's Reading

The discipline of the Holy Spirit refers to what the Holy Spirit is doing in our outward environment; it refers to His arranging of all people, things, and happenings, through which we are being disciplined.

The major work of God toward us through the Holy Spirit, aside from the Holy Spirit as the anointing, is in His outward discipline...For example, Romans 8, which speaks of the work of the Holy Spirit, first tells us that the Holy Spirit, which contains the law of life, is able to set us free from sin and that by Him we can put to death the practices of the body. This chapter also

为；又如何引导我们，叫我们得以照着祂而活；并怎样帮同担负我们的软弱，为我们代求。这些都是说到圣灵在我们里面作膏油的工作。到了后一段就说，“万有都互相效力，叫爱神的人得益处。”（28）这就是说到圣灵在我们外面环境中管治的工作。圣灵这些外面管治的工作，是为着配合祂在我们里面的运行和引导。祂是照着神的旨意，调度安排万事万物临到我们身上。虽然祂所安排的，多是叫我们一时感到痛苦、为难的，但至终总是叫爱神的人得着属灵的益处，就是得以逐渐模成神儿子荣耀的形像。这一个安排，就是我们所说的圣灵管治。

圣灵在我们里面涂抹运行的时候，我们若顺从祂所给的感觉，神的旨意在我们身上就得以通行，神的成分在我们里面也得以增多。所以在顺服的人，有了圣灵在里面的涂抹，差不多就够了；但圣灵在我们里面有了涂抹，我们若强项不服，一再违背，圣灵就不得不在我们外面兴起环境，来管教我们，责打我们，使我们服下来。所以圣灵在我们里面的涂抹，乃是神爱心里一个甜美的举动，是出于神的本意；而圣灵在我们外面的管治，却是神手中一个迫不得已的作为，是神外添的工作（李常受文集一九五三年第三册，五八五至五八六页）。

成熟的问题在于度量的扩充。…逃避一次神的安排，就是失去一次度量被扩充的机会…。信徒经过苦难之后，和以前绝不会一样；不是度量被扩充，就是更加刚硬了。所以信徒遭受苦难时需要注意，要看见生命成熟是接受圣灵管治的总和。人只看见那人生命成熟，却未看见那人历年逐日暗中所接受加起来的圣灵管治（倪柝声—今时代神圣启示的先见，一五一至一五二页）。

参读：生命的经历，第十二篇。

tells us that the Holy Spirit guides us so that we may live according to Him and finally, that He helps us in our weaknesses and prays for us. All these activities are the work of the Holy Spirit within us as the anointing. In the latter part of this chapter we read that “all things work together for good to those who love God” (v. 28). This speaks of the discipline of the Holy Spirit in our outward environment. The work of this outward discipline coordinates with His inward moving and leading. The Holy Spirit arranges and determines all that comes upon us according to the will of God. Although in many instances this causes temporal pain and trouble, in the end it is for the good of those who love God, that they may be conformed to the image of His Son. This arrangement is what we mean by the discipline of the Holy Spirit.

When the Holy Spirit moves and anoints within us and we obey the feeling that He imparts, God’s will is accomplished, and His attributes are increased within us. Therefore, the inward anointing of the Holy Spirit is to some extent sufficient for the obedient ones. However, if we are stubborn, if we do not obey the inner anointing and rebel time after time, the Holy Spirit is compelled to raise up an environment to chasten and discipline us, thereby causing us to submit. Therefore, the anointing of the Holy Spirit within us is a sweet act of God’s love toward us and is His original desire, while the outward discipline of the Holy Spirit is an act of God’s hand, an act that He is compelled to perform. (CWWL, 1953, vol. 3, “The Experience of Life,” pp. 429-430)

Maturity is a matter of the enlargement of capacity...To escape God’s arrangement just one time is to lose an opportunity to have our capacity enlarged...A believer can never be the same after passing through suffering... For this reason, when believers are passing through suffering, they must pay attention and they must realize that maturity in life is the sum total of receiving the discipline of the Holy Spirit. People may see a person who has matured in life, but they cannot see the accumulated discipline of the Holy Spirit which that person has received secretly day by day throughout the years. (Watchman Nee—a Seer of the Divine Revelation in the Present Age, pp. 143-144)

Further Reading: CWWL, 1953, vol. 3, “The Experience of Life,” ch. 12

第三周■周五

晨兴喂养

创四三14“但愿全足的神在那人面前赐你们怜悯…”

四八15～16“他就给约瑟祝福说，愿我祖亚伯拉罕和我父以撒行事为人都在祂面前的神，就是一生牧养我直到今日的神，那救赎我脱离一切患难的使者，赐福与这两个少年人…”

雅各的历史也必须成为我们的传记。我们必须相信，我们日常生活中的每件事，都在神主宰的手下。雅各所遭遇的每件事，都是为着他的变化和成熟。雅各要被变化，必须被压到环境里，叫他无可选择，只得经历改变。…神要主宰地用人、事、物倒空所充满我们的一切，除去我们先入的一切东西，使我们的度量增加，好被神充满。…雅各经历的主要两面，乃是变化和成熟。…主正在我们中间，在我们身上，并在我们里面作工，好变化我们，并使我们成熟（创世记生命读经，一四二九至一四三〇页）。

信息选读

从雅各的经历我们看见，我们所遭遇的每件事，都在神的主宰之下，叫我们被变化，得成熟。没有一件事是偶然的。神永远的定旨，只能借着我们的变化和成熟来完成。

雅各在早期总是信靠自己的机巧和能力。然而经过了末后阶段的对付之后，他不再信靠自己，乃是信靠神。雅各已经认识神的怜悯。经过了他一生的经历，他终于领悟在他的处境中，算得数的乃是神的怜悯，不是他的机巧和能力。他也学知这位怜悯的神不仅是全能的，也是全足的，能在每一种情况中应付他的需

WEEK 3 — DAY 5

Morning Nourishment

Gen. 43:14 And may the All-sufficient God grant you mercy before the man...

48:15-16 And he blessed Joseph and said, The God before whom my fathers Abraham and Isaac walked, the God who has shepherded me all my life to this day, the Angel who has redeemed me from all evil, bless the boys...

Jacob's history must also become our biography. We must believe that everything in our daily life is under God's sovereign hand. Everything that happened to Jacob was for his transformation and maturity. In order to be transformed, Jacob had to be pressed into situations that gave him no choice except to undergo a change...God will sovereignly use persons, things, and events to empty us of everything that has filled us and to take away every preoccupation so that we may have an increased capacity to be filled with God...The two main aspects of Jacob's experience are transformation and maturity...The Lord is working among us, on us, and in us to transform us and to cause us to mature. (Life-study of Genesis, pp. 1199-1200)

Today's Reading

From Jacob's experience we see that everything that happens to us is under God's sovereignty for our transformation and maturity. Nothing is accidental. God's eternal purpose can only be accomplished through our transformation and maturity.

In his early days Jacob always trusted in his own skill and ability. However, after the dealings in the last stage, his trust was no longer in himself, but in God. Jacob had come to know God's mercy. In his experiences through all his life, he eventually realized that it was God's mercy, not his skill and ability, that had counted in his situations. And he had also learned that this merciful God is all-sufficient, not only almighty, to meet his needs in every kind of

要。因此，雅各对他的儿子们说，“但愿全足的神在那人面前赐你们怜悯。”（创四三 14）现在他的信靠和安息完全在于全足之神的怜悯，不在于他自己和他的能力。在这里我们看见一个完全被变化而成熟的人。

雅各到埃及去，没有为自己从事什么活动。这也是他成熟的表显。…他完全满足，并且绝对安息于神的主宰。他不倚靠自己的努力。从他多年的经历中，他已经知道他的定命是在神手中，不是在自己手中。雅各要祝福约瑟的两个儿子时，说到神是一生牧养他的神（四八 15～16）。雅各在创世记四十八章十五至十六节的话乃是指三一神。这里我们看见在雅各经历中的三一神，不是在道理上的三一神。…在这里我们看见雅各三重地提到神：亚伯拉罕和以撒行事为人都在祂面前的神，牧养雅各一生的神，以及那救赎他脱离患难的使者。亚伯拉罕和以撒行事为人都在祂面前的神必定是父，牧养雅各一生的神必定是灵，那救赎他脱离一切患难的使者必定是子。这就是雅各经历中的三一神。

雅各成熟最有力的标记〔乃是〕他祝福别人。雅各到了埃及以后所作的第一件事，就是祝福法老（四七 7、10）。当时法老是地上至高的人，但他却在雅各祝福的手之下。照着希伯来七章七节：“向来都是卑小的蒙尊优的祝福。”因此，雅各祝福法老这件事，证明他比法老大。雅各被引到法老面前，并没有对法老说礼貌、政治的话。他乃是伸出手来祝福法老。这与人类的文化和宗教完全不同。当雅各离开法老的时候，又给他祝福。

祝福乃是生命的满溢，就是借着人生命成熟而有之神的满溢。要祝福别人，我们必须为生命所满溢，使生命涌流给别人。雅各有这种生命的满溢，所以他祝福法老和约瑟的两个儿子（创四八 8～20）（创世记生命读经，一四三一至一四三二、一四四一至一四四三页）。

参读：创世记生命读经，第九十三篇。

situation. Hence, Jacob said to his sons, “May the All-sufficient God grant you mercy before the man” (Gen. 43:14). Now his trust and rest are altogether in the mercy of his all-sufficient God, no longer in himself and in his ability. Here we see a man who has been fully transformed for maturity.

When Jacob went to Egypt, he did not engage in any activity for himself. This also is a manifestation of his maturity...He was fully satisfied and rested absolutely in God's sovereignty. He did not depend upon his own endeavors. From his experience through the years, he had come to know that his destiny was in the hands of God, not in his own hands. As Jacob was about to bless the two sons of Joseph, he spoke of God as the One who had shepherded him all his life long (48:15-16). Jacob's word in 48:15 and 16 is a reference to the Triune God. Here we see the Triune God in Jacob's experience, not in doctrine...Here we see a threefold mention of God: the God before whom Abraham and Isaac walked, the God who shepherded Jacob his whole life long, and the Angel who delivered him from evil. The God before whom Abraham and Isaac walked must be the Father; the God who shepherded Jacob his whole life must be the Spirit; and the Angel who redeemed him from all evil must be the Son. This is the Triune God in Jacob's experience.

Now we come to the strongest sign of Jacob's maturity: his blessing of others. The first thing Jacob did after arriving in Egypt was bless Pharaoh (47:7,10). Although Pharaoh was the highest person on earth, he was under Jacob's blessing hand. According to Hebrews 7:7, “the lesser is blessed by the greater.” Thus, the fact that Jacob blessed Pharaoh was a proof that he was greater than Pharaoh. After Jacob had been ushered into Pharaoh's presence, he did not speak to him in a polite, political way. He stretched forth his hand and blessed him. This is absolutely different from human culture and religion. As Jacob was leaving Pharaoh's presence, he blessed him again.

Blessing is the overflow of life, the overflow of God through someone's maturity in life. In order to bless others, we must be filled to the brim with life so that life overflows to them. (Gen. 48:8-20). (Life-study of Genesis, pp. 1201, 1210-1211)

Further Reading: Life-study of Genesis, msg. 93

第三周■周六

晨兴喂养

启十九 7 “…羔羊婚娶的时候到了，新妇也自己预备好了。”

9 “天使对我说，你要写上，凡被请赴羔羊婚筵的有福了…”

二十 6 “在头一次复活有分的有福了，圣别了，第二次的死在他们身上没有权柄；他们还要作神和基督的祭司，并要与基督一同作王一千年。”

成熟的生命成了掌权的生命。…我们都该有成熟的一面和掌权的一面。事实上，在埃及掌权的不是约瑟，乃是雅各，以色列。倘若你问一个埃及人，谁在统治他们？他会说，是一个希伯来人，一个以色列人在统治。以色列在埃及掌权，因为以色列在生命上已经成熟了。唯有成熟的生命，才能为神所用为着祂的国，为着祂的掌权（创世记生命读经，一四三一页）。

信息选读

羔羊的婚娶要在大体信徒被提（帖前四 15～17）之后来到。…羔羊的婚娶也要接在基督审判台（林后五 10）的审判之后。在所有的被提之后，举行婚礼之前，将要有基督审判台的审判，以决定哪些圣徒有资格参加婚筵。你若是在基督的审判台前得奖赏，就能有分于婚筵。你若是没有得奖赏，反而受主的责备，你不会灭亡，却要受亏损，就像林前三章十五节所描述的。这一节说，“人的工程若被烧毁，他就要受亏损，自己却要得救；只是这样得救，要像从火里经过的一样。”得救而受亏损的人当然错过了婚筵。按照马太二十五章一至十三节，

WEEK 3 — DAY 6

Morning Nourishment

Rev. 19:7 ...The marriage of the Lamb has come, and His wife has made herself ready.

9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb...

20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

The mature life becomes the reigning life...We all should have the aspect of maturity and the aspect of reigning. Actually, it was not Joseph who was reigning in Egypt—it was Jacob, Israel. If you could have asked an Egyptian who was reigning over him, he would have said that a Hebrew, an Israelite, was reigning. Israel was reigning in Egypt because Israel had matured in life. Only a matured life can be used by God for His kingdom, for His reigning. (Life-study of Genesis, pp. 1200-1201)

Today's Reading

The marriage of the Lamb will come after the rapture of the majority of the believers (1 Thes. 4:15-17)...The marriage of the Lamb will also follow the judgment at the judgment seat of Christ (2 Cor. 5:10). After all the raptures and before the wedding, there will be the judgment at the judgment seat of Christ to determine which believers will be qualified for the wedding feast. If you are rewarded at the judgment seat of Christ, you will participate in the wedding feast. If you are not rewarded but are disapproved of by the Lord, you will not perish; yet you will suffer a loss like that described in 1 Corinthians 3:15. This verse says, “If anyone’s work is consumed, he will suffer loss, but he himself will be saved, yet so as through fire.” The saved ones who suffer loss will certainly miss the wedding feast. According to

那五个精明的童女得进入婚筵，那五个愚拙的却被弃在门外。

基督审判台的审判，不是要决定我们的得救或灭亡，乃是要决定我们是从主得奖赏，还是受亏损。只有得救的人才能站在这个审判台前。当主从天上降到地上的时候，祂要在空中停留一些时候，在那里处理一些问题。基督的审判台要在空中设立，婚礼也是要在空中举行。在审判和婚礼之后，基督要同着祂所拣选的人，作祂的军队一同降到地上，在哈米吉顿战争中与敌基督争战。所以，审判台和婚礼都要在空中进行。婚礼的举行，是在那妓女被毁灭之后，在所有的被提之后，也在基督审判台的审判之后。我们将要看见，在审判台前蒙拣选的人将成为新妇，也是筵席中的宾客。宾客就是团体的新妇。

启示录十九章五至七节说到大批群众的赞美。…六节形容大批群众的声音，“又像众水的声音，也像大雷的声音。”大批群众圣徒的赞美像众水的声音，一直继续不停；也像大雷的声音，显出威严。

现在我们要来看一件非常要紧的事，就是新妇的预备。七节说，“我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。”新妇，直译，祂的妻子。这是指召会（弗五24～25、31～32），就是基督的新妇（约三29）。然而，按照启示录十九章八至九节，这里的妻子（基督的新妇），只包含千年国中得胜的信徒；而二十一章二节的新妇（妻子），乃是由所有得救的圣徒所组成，从千年国以后直到永远。新妇预备好，是在于得胜者生命上的成熟。再者，得胜者不是分开的人，乃是团体的新妇。为着这一面，就需要建造。他们不仅在生命上成熟，更是同被建造，成为一个新妇（启示录生命读经，七二六至七二九页）。

参读：创世记生命读经，第九十四篇。

Matthew 25:1-13, the five prudent virgins will be admitted to the wedding feast, and the five foolish ones will be rejected.

The judgment at the judgment seat of Christ will not determine whether or not we will be saved or perish; it will decide whether we will receive a reward from the Lord or suffer a loss. Only the saved will appear before this judgment seat. As the Lord is coming down from heaven to earth, He will linger for a time in the air, where He will take care of certain matters. The judgment seat of Christ will be set up in the air, and the wedding will also take place there. After this judgment and after the wedding, Christ will descend with His chosen ones as His army to fight against Antichrist in the war at Armageddon. Hence, both the judgment seat and the wedding will take place in the air. Therefore, the wedding will take place after the destruction of the harlot, after all the raptures, and after the judgment at the judgment seat of Christ. As we will see, those who are chosen at the judgment seat will be the bride and also the guests at the feast. The guests will be the corporate bride.

In Revelation 19:5-7 we have the praise of a great multitude...Verse 6 describes the voice of the great multitude “like the sound of many waters and like the sound of mighty thunders.” The praise like the sound of many waters proceeds continually, and like the sound of mighty thunders it displays solemnity.

Now we come to a very crucial matter—the matter of the readiness of the bride. Verse 7 says, “Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.” His wife refers to the church (Eph. 5:24-25, 31-32), the bride of Christ (John 3:29). However, according to Revelation 19:8 and 9, the wife, the bride of Christ, here consists only of the overcoming believers during the millennium; whereas the bride, the wife, in 21:2 is composed of all the saved saints after the millennium for eternity. The readiness of the bride depends on the maturity in life of the overcomers. Furthermore, the overcomers are not separate individuals but a corporate bride. For this aspect, building is needed. The overcomers are not only mature in life but are also builded together as one bride. (Life-study of Revelation, pp. 603-606)

Further Reading: Life-study of Genesis, msg. 94

第三周诗歌

童女的羡慕—生命长大

(英1212)

G 大调

4/4

5̣ | 1̣ . 1̣ 1̣ 3̣ | 2̣ . 1̣ 2̣ 3̣ 2̣ | 1̣ . 1̣ 3̣ 5̣ | 6̣ — —
一 万 有 之 主 伟 大 计 划, 晓 谕 忠 信 之 人,
6̣ | 5̣ . 3̣ 3̣ 1̣ | 2̣ . 1̣ 2̣ 3̣ 2̣ | 1̣ . 6̣ 6̣ 5̣ | 1̣ — —
使 其 撇 弃 世 俗 一 切, 作 祂 儿 子 奇 珍。
6̣ | 5̣ . 3̣ 3̣ 1̣ | 2̣ . 1̣ 2̣ 6̣ | 5̣ . 3̣ 3̣ 5̣ | 6̣ — —
贞 洁 童 女 作 祂 新 妇, 里 外 与 祂 合 衬;
6̣ | 5̣ . 3̣ 3̣ 1̣ | 2̣ . 1̣ 2̣ 3̣ 2̣ | 1̣ . 6̣ 6̣ 5̣ | 1̣ — — ||
享 受 祂 的 所 是 无 间, 与 祂 是 一 不 分。

二 有如童女单一纯洁, 单单爱慕新郎,
哦主,你外我无爱恋, 只盼你的面光。
唯愿成为精明之人, 日日得你无间;
不惜代价,只为那日 得享我王婚筵。

三 童女只需正常成长, 达到生命成熟;
吃主、喝主作为永分, 日日将祂接受。
今日只需生命长大, 基督居衷作工;
非凭道理、恩赐、能力, 唯凭神圣生命。

四 主作生命种子居衷, 日日成长不停;
从我深处向外扩展, 将我占有充盈。
求加强我内里之人, 安家我心各部;
以你自己充满、浸透, 在我内里各处。

WEEK 3 — HYMN

The Lord of all has shown His plan

Various Aspects of the Inner Life — The Growth in Life

1212

1. The Lord of all has shown His plan Un - to each faith - ful one, Who leaves be - hind the world - ly things As vir - gins for His Son. To be His Bride we must match Him, With - in and out - ward - ly; To be this one who match - es Him, En - joy Him con - stant - ly.

2. Like virgins who so single are,
They love the Groom so much,
They in His presence ever stay—
Lord Jesus, make us such.
Lord, make us those who are so wise,
Who gain You every day,
The wise ones who enjoy the feast,
Who all the price will pay.

3. The virgins are mature in life,
They grow so normally.
They daily eat and drink the Lord,
Their lot eternally.
Our need today is growth in life,
Christ's inward work indeed;
Not knowledge, teachings, gifts, nor pow'r—
But life is all we need.

4. Lord, as the seed of life within,
Grow more in us each day;
By spreading from our deepest part,
Gain us in every way.
Lord, strengthen Thou our inner man;
Make home in all our heart.
Fill us completely with Thyself
In every inward part.

第三周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

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.