

第三週

新婦的成熟

詩歌：英 1212 中譯

讀經：啓十九 6～9，約三 29，雅五 7，太五 48，西一 28～29，三 10～11

【週一】

壹『成熟』一辭，希臘文原意是『終點』：

- 一 變化乃是在我們天然生命裏新陳代謝的改變；成熟乃是被那改變我們的神聖生命所充滿——來六 1，西四 12，羅十二 2，彼後一 3。
- 二 變化的最後階段乃是成熟，就是生命的豐滿——4 節。
- 三 成熟的信徒認識並顧到基督的身體，有身體的感覺，也以身體為中心——林前十二 16，18～19，21，24。

【週二】

貳 在新約聖經裏，『成熟』這辭用於指信徒在他們重生時所得着之基督的生命上長成並得以完全——多三 5，彼前一 3，23，太五 48：

- 一 我們絕不該自滿自足，乃要追求在基督的生命裏長大成熟——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 我們需要往前，竭力前進，達到成熟，忘記背後，努力面前的，追求對基督有最完滿的享受並贏得，好在千年國裏對基督有極點的享受—12～15節。

三 在屬靈生命上成熟的先決條件，就是在神聖生命裏一直長大—弗四 15。

四 信徒在基督生命裏長大成熟的最終結果乃是長成的人—召會作為基督的身體長成一個成熟的人—13節。

【週三】

叁 雅各在雅各書用農夫恆忍等候地裏寶貴的出產為例證—五 7：

一 主耶穌實際上就是真農夫，獨一的農夫—太十三 3。

二 當我們在恆忍等候主的來臨時，祂這位真農夫也在忍耐等候我們在生命裏成熟，成為祂田地初熟的果子和莊稼—啓十四 4，14～15。

三 我們若禱告說，『主，求你快回來，』主可能說，『當你們在等候我回來時，我也在等候你們成熟；惟有你們成熟了，纔能催促我回來。』

四 我們若認真等候主回來，就需要在生命上長大以至於成熟；這種領會對我們有極大的幫助。

肆 成熟就是基督在我們裏面完全成形了；也就是說，我們已經完全變化成祂的形像—加四 19，林後三 18：

一 從我們得重生的時候起，主就一直在我們裏面

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，使我們有祂的形像—18節，羅八 29。

二 等到主把祂的形像完全作到我們裏面，祂也從我們裏面完全彰顯出來的時候，我們就生命成熟了—弗三 16～17。

伍 雅歌三章給我們看見尋求者的成熟，四章往前解釋這樣的成熟是藉着意志的降服而達到的；尋求者成熟的祕訣，就是她的意志已完全降服且復活了—4節：

一 頸項表徵人服在神之下的意志；主看我們意志的降服，是頂美麗的事—1節上，4節。

二 我們若有服從的意志，我們的意志就要顯得像大衛的高樓，收藏各種武器：

1 首先我們的意志必須降服，然後它會在復活裏剛強，好像大衛收藏軍器的高樓，為着屬靈的爭戰—弗六 10。

2 屬靈爭戰用的武器，都保存在我們降服且復活的意志裏—林後十 3～5。

【週四】

陸 保羅盡職的目標，乃是要將各人在基督裏成熟的獻上，好為着一個新人—西一 28～29，三 10～11：

一 歌羅西一章二十八節裏譯為『成熟』的辭，也可譯為『完全的』或『完整的』。

二 保羅的職事乃是要將基督分賜到人裏面，使他們在基督裏長大成熟，得以完全並完整。

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 創世記三十七至四十七章是雅各成熟過程的記載：

一 在創世記二十七章我們看見一個抓奪的人，在三十七章我們看見一個變化的人，在四十七章末了我們看見一個成熟的人。

二 變化的最後階段乃是成熟，就是生命的豐滿：

- 1 神永遠的定旨，只能藉着我們的變化和成熟來完成——26，西一28，二19。
- 2 成熟乃是我們一再得着神聖的生命分賜到我們裏面，直到我們有了生命的豐滿——約十10。

三 成熟乃在於度量的擴充——詩四1：

- 1 生命成熟是接受聖靈管治的總和——來十二5～11。
- 2 人只看見一個人生命成熟，卻未看見那人歷年逐日暗中所接受加起來的聖靈管治——林後一8～10，創四七7，10。

【週五】

四 神要主宰的用人、事、物倒空所充滿我們的一切，除去我們先入的一切，使我們的度量增加，好被神充滿——路一53，太五6。

五 雅各的一生啓示，我們所遭遇的每件事，都在神的主宰之下，叫我們被變化，得成熟；沒有一件事是偶然的：

- 1 雅各要成熟，首先必須失去他心頭的寶貝——約瑟——創三七31～35。
- 2 成熟的信徒已學知神是有憐憫的，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

在每一種情況中應付他的需要—四三 11，13～14，十七 1，腓一 19～21 上，四 11～12，參提前六 6～8。

3 他的信靠和安息完全在於全足之神的憐憫，不在於他自己和他的能力—羅九 16。

4 雅各成熟最有力的標記，乃是他祝福別人—創四七 7，10，四八 14～16，來七 7。

【週六】

捌 成熟的新婦乃是神意願和定旨的目標—啓十九 7～9：

一 團體新婦的豫備是在於得勝者生命上的成熟—7 節，來六 1，腓三 12～15，弗四 13。

二 羔羊的婚娶乃是神新約經綸完成的結果；神新約的經綸是要藉着祂法理的救贖並憑着祂神聖生命裏生機的拯救，為基督娶得一個新婦，就是召會—創二 22，羅五 10，啓十九 7～9，二一 2。

三 在約翰福音，基督被啓示為那來除去罪的羔羊，以及那來要娶新婦的新郎——29，三 29。

四 基督的目標不是除去罪，乃是要得着新婦：

1 在啓示錄，我們看見基督是羔羊，也是要來的新郎；祂既是新郎，就必須有婚禮—十九 7～9。

2 羔羊的婚禮將是宇宙的婚禮，將是救贖主與蒙救贖者的聯婚。

3 基督是要來作新郎，我們是要去作新婦。

五 一件非常緊要的事，乃是新婦豫備好—7 節：

1 按照啓示錄十九章八至九節，妻子（基督的新婦）

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

只包含千年國中得勝的信徒。

2 新婦豫備好，是在於得勝者生命上的成熟；得勝者不是分開的個人，乃是團體的新婦。

3 在啓示錄十九章六節，有大批羣眾宣告說，『阿利路亞！因爲主我們的神，全能者，作王了』：

a 神的掌權，就是國度，與羔羊的婚娶有關。

b 婚禮要帶進主的掌權，就是國度，因爲所有被請赴婚禮的賓客既是團體的新婦，又是與新郎一同作王的人；所有與祂一同作王的人，將是祂團體的新婦。

c 對得勝者來說，千年國的一千年將是婚筵。

d 每一位被請赴婚筵的人，也要有分於一千年的作王掌權。

e 對得勝者來說，在國度裏與基督一同掌權，就是婚筵—9 節。

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.

第三週■週一

晨興餽養

來六 1『 所以，我們既離開了那論到基督之開端的話，就當竭力前進，達到完全、成熟…。』

羅十二 2『 不要模倣這世代，反要藉着心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。』

我們需要…指出變化與成熟的不同。變化的最後階段就是成熟。成熟的意思是生命達到豐滿。…我們的生命越多，就越成熟。嬰孩顯然是不成熟的，而成人是成熟的。一個人成熟了，意思就是他的生命達到豐滿了。

變化是生命裏新陳代謝的改變。變化不是豐滿的問題，乃是改變的問題。…惟有藉着變化，我們纔能達到成熟。我們有天然的生命，這生命無益於神的經綸。我們天然的生命不需要用別的生命來頂替，但是需要有新陳代謝的改變。我們不但需要外在表面的改變，也需要內在性質的改變。我們人的生命對於神的經綸是必需的，但不該一直是天然人的生命；乃該是在性質上經過了變化的人的生命，使神的生命能與人變化過的生命調和成為一。這是一件深奧的事（創世記生命讀經，一四一九頁）。

信息選讀

在新約裏至少有兩節揭示變化的事。羅馬十二章二節…譯為『變化』的希臘字，也出現在林後三章十八節。那一節說，『但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從

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

主靈變化成的。』在以上兩節裏，『變化』這辭指明我們在基督徒生活裏，需要新陳代謝的改變。我們不需要外面的改正和轉變；我們需要在性質和生命上有內在的改變。

這種新陳代謝的改變開始於重生。…在重生的時候，有一種新的生命，就是神的生命，放在我們靈裏。從我們重生的時候起，這生命就一直變化我們天然的生命。當神的生命改變我們天然的生命時，就將神的生命多而又多的分賜到我們全人裏面。所以，變化乃是我們天然生命的改變。當這改變達到豐滿的程度，成熟的時候就到了。…成熟不是我們這人被改變的問題，乃是我們一再得着神生命的分賜，直到我們有了生命的豐滿。

現在我們必須來看雅各，一個變化過的人，如何能被生命充滿。人是器皿。…從約瑟被賣到雅各打發他的兒子們去埃及，至少有二十年的時間。…在那些沉默的年間，（雅各）是一個毫無野心、興趣，也無事可作的人。這必是神將祂自己多而又多的分賜到雅各裏面的時候。

惟一不能從雅各取去的，就是神的同在。雅各在希伯崙，一直活在與神的交通中。藉着失去約瑟，雅各成了一個完全向神敞開的瓶子。…失去約瑟以後，雅各脫去了一切的阻撓，完全向主敞開。毫無疑問，雅各天天想念約瑟。他推測約瑟已經被惡獸吞喫了，但這事沒有得着證實。因此，雅各也許認為他會再見到約瑟。這迫使雅各到神面前，向神敞開。他越想念約瑟，就越敞開。在那些年間，雅各是個向天敞開的瓶子，讓屬天的雨水不斷的降到他裏面。在那段時間，雅各天天在神面前，被神的生命充滿（創世記生命讀經，一四一九至一四二〇、一四二二至一四二四頁）。

參讀：希伯來書生命讀經，第三十篇；創世記生命讀經，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

第三週■週二

晨興餽養

腓三 12～15『...我乃是竭力追求，或者可以取得基督耶穌所以取得我的。弟兄們，我不是以為自己已經取得了，我只有一件事，就是忘記背後，努力面前的，向着標竿竭力追求，要得神在基督耶穌裏，召我向上去得的獎賞。所以我們凡是長成的人，都要思念這事...。』

（在腓立比三章十二至十五節，）使徒保羅告訴我們，他怎樣在基督的生命上追求長大成熟。在這事上，他從未自滿自足，總是竭力追求，忘記背後，努力面前，向着基督這標竿、目標直跑，要得着基督，使他能在祂的生命上長大成熟。他以他這樣的追求作榜樣，勸勉他所帶領並關心的信徒，要他們像他一樣，在基督的生命上竭力追求，豐滿的得着基督，好叫他們長大成熟。結果他說，我們凡是（比較）長成的人，都要思念這事，以這事為目標（生命課程卷四，三五〇至三五頁）。

信息選讀

主命令我們要（在生命上）完全，像我們天父完全一樣（太五 48）。在生命上完全，就是在生命上長大成熟。主所以在諸天之國新生命律法的結語中，這樣命令我們，是因為我們乃是我們父所生的兒女，有我們父的生命。這生命能叫我們在我父的生命上完全，像我們父完全一樣。所以，主這命令是根據父的神聖生命，也是憑着父這神聖生命。父這神聖生命，能叫我們在生命上像祂完全一樣。這不光是對我們的命令，也是主對我們的願望。我們應當體貼主的心意，遵守主這命令，憑着我們裏面父的

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

生命長大成熟，成全三一神的旨意。

（希伯來六章一節）論到基督之開端的話，乃指福音中那些論到基督叫我們得救、得重生的話，就是在神救恩中，叫我們在屬靈生命上開始的話。這裏的經言勸勉我們，要我們離開這開端的話，就是離開我們屬靈生命的開始，竭力前進，達到在屬靈生命上的完全，就是在屬靈生命上長大成熟。

在屬靈生命上成熟的先決條件，就是在這生命上一直長大。信徒一得重生，成為在屬靈上的嬰孩，就要切慕神在聖經中的話，像純淨的奶一樣，使自己在屬靈的生命上長大（彼前二 2）。

信徒在屬靈的生命上，一面是一個有屬靈生命的人，一面像在神的田園裏所栽種的植物（林前三 5～9）。或是人，或像植物，都需要生長，纔能長大成熟。所以一直生長，乃是長大成熟的先決條件。

『惟在愛裏持守着真實（基督），我們就得以在一切事上長到祂，就是元首基督裏面。』（弗四 15）…我們在屬靈生命上的生長，乃是藉着在愛裏持守基督作真實的事物，在凡事上長到作元首的基督裏面。這種以基督作真實的事物，長到基督裏面的生長，更是我們長大成熟的先決條件。

（歌羅西二章十九節）是指召會作基督身體的長大，乃是持定基督作元首，從祂這元首，藉着祂身體上的節得到豐富的供應，並藉着祂身體上的筋得結合一起，以神的增長而長大的。這種在基督身體裏的長大，也是我們在基督生命上長大成熟的先決條件。這條件乃是終結於基督這身體的長大（生命課程卷四，三四九至三五二頁）。

參讀：生命課程卷四，第四十六課。

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

第三週■週三

晨興餽養

雅五 7『 所以，弟兄們，你們要恆忍，直到主的來臨。看哪，農夫等候地裏寶貴的出產，為此恆忍，直到得了秋雨春雨。』

歌四 4『 你的頸項好像大衛建造收藏軍器的高樓，其上懸掛一千盾牌，都是勇士的擋牌。』

雅各在雅各書五章七節用農夫恆忍等候地裏寶貴的出產為例證。…主耶穌實際上就是真農夫，獨一的農夫。當我們等候祂的來臨時，祂這位真農夫也在等候我們成熟。我們可能會禱告說，『主，求你快回來。』然而祂卻會說，『我的孩子們，快快成熟罷。當你們在等候我回來時，我也在等候你們成熟。你們知道為甚麼兩千年都快過去了，而我還沒有回來？原因是我的子民還沒有成熟。惟有你們成熟了，纔能催促我回來。』

我們若認真等候主回來，就需要在生命上長大；這種領會對我們有極大的幫助。今天大多數的基督徒以完全客觀的眼光來看主的來臨，以為這與我們屬靈的光景或屬靈的成長毫無關係。他們以為有一天主會突然來臨，而祂的來臨與他們的成熟毫不相關（雅各書生命讀經，一一四至一一五頁）。

信息選讀

在〔雅歌四章四節〕，主將〔佳偶〕的頸項比作大衛的高樓。…頭髮表徵我們的意志〔1〕；…頸項也表徵我們的意志。聖經中那些背叛神的人，都稱作硬着頸項的人（出三二 9，徒七 51）。…羊羣安臥在山旁，乃是顯示她意志的降服〔歌四 1〕，而大衛的

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

高樓則說明她的意志在復活裏是何等的剛強。首先，我們的意志必須降服，然後我們的意志在復活裏必須是剛強的。天然的意志必須受對付，然後我們纔會有復活的意志。釘十字架且降服的意志，如同羊羣安臥在山旁；但復活的意志必須像大衛建造收藏軍器的高樓。這是個軍器庫，是存放作戰用之武器的地方。

首先我們的意志必須降服，然後我們的意志纔會得復活，像大衛的高樓，成為屬靈爭戰用的軍器庫。…我們的意志若從未被主征服，就絕不能像堅固的軍器庫，保存所有屬靈爭戰用的武器。這裏的武器，大多數是防衛性的，而非攻擊性的。…盾牌和擋牌都是防衛用的，為要站住。在屬靈的爭戰中，我們不太攻擊，我們主要的是防禦，就是站着抵擋仇敵一切邪惡、狡猾的攻擊。以弗所六章所題軍裝的項目，大多也是防衛性的。我們實在無需爭戰，因為主已贏了這場爭戰。

我們只需要站住，抵擋仇敵所有的攻擊。保護我們抵擋仇敵火箭的盾牌和擋牌，乃是收藏在高樓裏；這高樓就是尋求主者降服且復活的意志。這是在生命裏真實的成熟。

未降服的意志，一面是頑梗的，另一面是軟弱的。當仇敵來時，這頑梗、未降服的意志總是無條件的投降。由我們自己的經歷，我們都知道這個。…然而，我們若有服從的意志，就是像羊羣安臥在山旁那樣降服的意志，我們的意志就要顯得像大衛的高樓。當仇敵來時，我們的意志乃像大衛的高樓，收藏各種抵擋仇敵攻擊的武器。

雅歌三章中尋求者成熟的祕訣，就是她的意志已完全降服且復活了（李常受文集一九七二年第一冊，三六三至三六五頁）。

參讀：雅歌中所描繪的生命與建造，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

第三週■週四

晨興餽養

西一 28『 我們宣揚祂，是用全般的智慧警戒各人，教導各人，好將各人在基督裏成熟的獻上。』

來十二 10『 肉身的父是在短暫的日子裏，照自己以為好的管教我們，惟有萬靈的父管教我們，是為我們的益處，使我們有分於祂的聖別。』

『成熟』一辭，在希臘文是一個字，其本意是終點…。新約聖經多次用此字，說到信徒在重生所得神生命上的長成、成熟並完全。…我們雖然在重生時，已經得着了神的生命，在重生後，我們還需要在這生命裏長大成熟，以至於完全。

歌羅西一章二十八節和四章十二節，都給我們看見，使徒們在基督裏為信徒的勞苦工作，並他們為信徒的奮鬥禱告，都是為要信徒能長大成熟，好將他們長大成熟的獻陳在主面前（生命課程卷四，三四七、三四九頁）。

信息選讀

聖靈的管治，並不是指着聖靈在我們裏面管治我們說的，那是聖靈在我們裏面作膏油所作的。聖靈的管治，乃是指着聖靈在我們外面的環境中，安排一切人、事、物，藉以管治我們說的。

神藉着聖靈在我們身上所有的工作，除了聖靈在我們裏面作膏油以外，就以聖靈在我們外面的管治為最主要了。…比方羅馬八章，乃是專一說到聖靈工作的，八章前一段說聖靈如何含着生命的律，能釋放我們脫離罪，使我們可以靠着祂治死身體的行

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

爲；又如何引導我們，叫我們得以照着祂而活；並怎樣幫同擔負我們的軟弱，爲我們代求。這些都是說到聖靈在我們裏面作膏油的工作。到了後一段就說，『萬有都互相効力，叫愛神的人得益處。』（28）這就是說到聖靈在我們外面環境中管治的工作。聖靈這些外面管治的工作，是爲着配合祂在我們裏面的運行和引導。祂是照着神的旨意，調度安排萬事萬物臨到我們身上。雖然祂所安排的，多是叫我們一時感到痛苦、爲難的，但至終總是叫愛神的人得着屬靈的益處，就是得以逐漸模成神兒子榮耀的形象。這一個安排，就是我們所說的聖靈管治。

聖靈在我們裏面塗抹運行的時候，我們若順從祂所給的感覺，神的旨意在我們身上就得以通行，神的成分在我們裏面也得以增多。所以在順服的人，有了聖靈在裏面的塗抹，差不多就穀了；但聖靈在我們裏面有了塗抹，我們若強項不服，一再違背，聖靈就不得不在我們外面興起環境，來管教我們，責打我們，使我們服下來。所以聖靈在我們裏面的塗抹，乃是神愛心裏一個甜美的舉動，是出於神的本意；而聖靈在我們外面的管治，卻是神手中一個迫不得已的作爲，是神外添的工作（李常受文集一九五三年第三冊，五八五至五八六頁）。

成熟的問題在於度量的擴充。…逃躲一次神的安排，就是失去一次度量被擴充的機會…。信徒經過苦難之後，和以前絕不會一樣；不是度量被擴充，就是更加剛硬了。所以信徒遭受苦難時需要注意，要看見生命成熟是接受聖靈管治的總和。人只看見那人生命成熟，卻未看見那人歷年逐日暗中所接受加起來的聖靈管治（倪柝聲—今時代神聖啓示的先見，一五一至一五二頁）。

參讀：生命的經歷，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

第三週■週五

晨興餽養

創四三14『但願全足的神在那人面前賜你們憐憫…。』

四八15～16『他就給約瑟祝福說，願我祖亞伯拉罕和我父以撒行事為人都在祂面前的神，就是一生牧養我直到今日的神，那救贖我脫離一切患難的使者，賜福與這兩個少年人…。』

雅各的歷史也必須成為我們的傳記。我們必須相信，我們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，都是為着他的變化和成熟。雅各要被變化，必須被壓到環境裏，叫他無可選擇，只得經歷改變。…神要主宰的用人、事、物倒空所充滿我們的一切，除去我們先入的一切東西，使我們的度量增加，好被神充滿。…雅各經歷的主要兩面，乃是變化和成熟。…主正在我們中間，在我們身上，並在我們裏面作工，好變化我們，並使我們成熟（創世記生命讀經，一四二九至一四三〇頁）。

信息選讀

從雅各的經歷我們看見，我們所遭遇的每件事，都在神的主宰之下，叫我們被變化，得成熟。沒有一件事是偶然的。神永遠的定旨，只能藉着我們的變化和成熟來完成。

雅各在早期總是信靠自己的機巧和能力。然而經過了末後階段的對付之後，他不再信靠自己，乃是信靠神。雅各已經認識神的憐憫。經過了他一生的經歷，他終於領悟在他的處境中，算得數的乃是神的憐憫，不是他的機巧和能力。他也學知這位憐憫的神不僅是全能的，也是全足的，能在每一種情況中應付他的需

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，雅各對他的兒子們說，『但願全足的神在那人面前賜你們憐憫。』（創四三14）現在他的信靠和安息完全在於全足之神的憐憫，不在於他自己和他的能力。在這裏我們看見一個完全被變化而成熟的人。

雅各到埃及去，沒有為自己從事甚麼活動。這也是他成熟的表顯。…他完全滿足，並且絕對安息於神的主宰。他不倚靠自己的努力。從他多年的經歷中，他已經知道他的定命是在神手中，不是在自己手中。雅各要祝福約瑟的兩個兒子時，說到神是一生牧養他的神（四八15～16）。雅各在創世記四十八章十五至十六節的話乃是指三一神。這裏我們看見在雅各經歷中的三一神，不是在道理上的三一神。…在這裏我們看見雅各三重的題到神：亞伯拉罕和以撒行事為人都在祂面前的神，牧養雅各一生的神，以及那救贖他脫離患難的使者。亞伯拉罕和以撒行事為人都在祂面前的神必定是父，牧養雅各一生的神必定是靈，那救贖他脫離一切患難的使者必定是子。這就是雅各經歷中的三一神。

雅各成熟最有力的標記（乃是）他祝福別人。雅各到了埃及以後所作的第一件事，就是祝福法老（四七7、10）。當時法老是地上至高的人，但他卻在雅各祝福的手之下。照着希伯來七章七節：『向來都是卑小的蒙尊優的祝福。』因此，雅各祝福法老這件事，證明他比法老大。雅各被引到法老面前，並沒有對法老說禮貌、政治的話。他乃是伸出手來祝福法老。這與人類的文化和宗教完全不同。當雅各離開法老的時候，又給他祝福。

祝福乃是生命的滿溢，就是藉着人生命成熟而有之神之滿溢。要祝福別人，我們必須為生命所滿溢，使生命湧流給別人。雅各有這種生命的滿溢，所以他祝福法老和約瑟的兩個兒子（創四八8～20）（創世記生命讀經，一四三一至一四三二、一四四一至一四四三頁）。

參讀：創世記生命讀經，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

第三週▪週六

晨興餽養

啓十九 7『 …羔羊婚娶的時候到了，新婦也自己豫備好了。』

9『 天使對我說，你要寫上，凡被請赴羔羊婚筵的有福了…。』

二十 6『 在頭一次復活有分的有福了，聖別了，第二次的死在他們身上沒有權柄；他們還要作神和基督的祭司，並要與基督一同作王一千年。』

成熟的生命成了掌權的生命。…我們都該有成熟的一面和掌權的一面。事實上，在埃及掌權的不是約瑟，乃是雅各，以色列。倘若你問一個埃及人，誰在統治他們？他會說，是一個希伯來人，一個以色列人在統治。以色列在埃及掌權，因為以色列在生命上已經成熟了。惟有成熟的生命，纔能為神所用來為着祂的國，為着祂的掌權（創世記生命讀經，一四三一頁）。

信息選讀

羔羊的婚娶要在 大體信徒被提（帖前四 15～17）之後來到。…羔羊的婚娶也要接在基督審判臺（林後五 10）的審判之後。在所有的被提之後，舉行婚禮之前，將要有基督審判臺的審判，以決定哪些聖徒有資格參加婚筵。你若是在基督的審判臺前得獎賞，就能有分於婚筵。你若是有沒有得獎賞，反而受主的責備，你不會滅亡，卻要受虧損，就像林前三章十五節所描述的。這一節說，『 人的工程若被燒燬，他就要受虧損，自己卻要得救；只是這樣得救，要像從火裏經過的一樣。』得救而受虧損的人當然錯過了婚筵。按照馬太二十五章一至十三節，

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

那五個精明的童女得進入婚筵，那五個愚拙的卻被棄在門外。

基督審判臺的審判，不是要決定我們的得救或滅亡，乃是要決定我們是從主得獎賞，還是受虧損。只有得救的人纔能站在這個審判臺前。當主從天上降到地上的時候，祂要在空中停留一些時候，在那裏處理一些問題。基督的審判臺要在空中設立，婚禮也是要在空中舉行。在審判和婚禮之後，基督要同着祂所揀選的人，作祂的軍隊一同降到地上，在哈米吉頓戰爭中與敵基督爭戰。所以，審判臺和婚禮都要在空中進行。婚禮的舉行，是在那妓女被毀滅之後，在所有的被提之後，也在基督審判臺的審判之後。我們將要看見，在審判臺前蒙揀選的人將成為新婦，也是筵席中的賓客。賓客就是團體的新婦。

啓示錄十九章五至七節說到大批羣眾的讚美。…六節形容大批羣眾的聲音，『又像眾水的聲音，也像大雷的聲音。』大批羣眾聖徒的讚美像眾水的聲音，一直繼續不停；也像大雷的聲音，顯出威嚴。

現在我們要來看一件非常要緊的事，就是新婦的豫備。七節說，『我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。』新婦，直譯，祂的妻子。這是指召會（弗五 24～25、31～32），就是基督的新婦（約三 29）。然而，按照啓示錄十九章八至九節，這裏的妻子（基督的新婦），只包含千年國中得勝的信徒；而二十一章二節的新婦（妻子），乃是由所有得救的聖徒所組成，從千年國以後直到永遠。新婦豫備好，是在於得勝者生命上的成熟。再者，得勝者不是分開的個人，乃是團體的新婦。為着這一面，就需要建造。他們不僅在生命上成熟，更是同被建造，成為一個新婦（啓示錄生命讀經，七二六至七二九頁）。

參讀：創世記生命讀經，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

第三週詩歌

童女的羨慕—生命長大

G 大調

(英1212)

4/4

5 | 1. 1 1 3 | 2. 1 2 3 2 | 1. 1 3 5 | 8 --
一 萬 有 之 主 偉 大 計 畫, 曉 諭 忠 信 之 人,
6 | 5. 3 3 1 | 2. 1 2 3 2 | 1. 6 8 5 | 1 --
使 其 撇 棄 世 俗 一 切, 作 祂 兒 子 奇 珍。
3 | 6. 3 3 1 | 2. 1 2 3 | 5. 3 3 5 | 6 --
貞 潔 童 女 作 祂 新 婦, 裏 外 與 祂 合 襯;
6 | 5. 3 3 1 | 2. 1 2 3 2 | 1. 6 8 5 | 1 --
享 受 祂 的 所 是 無 間, 與 祂 是 一 不 分。

二 有如童女單一純潔, 單單愛慕新郎,
哦主, 你外我無愛戀, 只盼你的面光。
惟願成為精明之人, 日日得你無間;
不惜代價, 只為那日 得享我王婚筵。
三 童女只需正常成長, 達到生命成熟;
娶主, 喝主作為永分, 日日將祂接受。
今日只需生命長大, 基督居裏作工;
非憑道理、恩賜、能力, 惟憑神聖生命。
四 主作生命種子居裏, 日日成長不停;
從我深處向外擴展, 將我佔有充盈。
求加強我內裏之人, 安家我心各部;
以你自己充滿、漫溢, 在我內裏各處。

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.

週

申言稿: _____

Composition for prophecy with main point and sub-points:
