

## 第三周

借着留意申言者的话，  
如同留意照在暗处的灯，  
直等到天发亮，  
晨星在我们心里出现，  
而为着主的来临将自己预备好

诗歌：486

读经：彼后一 19，诗一一九 105、130，启二 28，  
玛四 2，帖前五 4～6

### 【周一】

壹 信徒留意申言者的话，乃是极重要的一彼后一 19 上：

一 申言者的话是神要求我们知道的事，是信徒必须留意的一彼前一 10，彼后三 2，路一 70。

二 主耶稣曾嘱咐我们，对于申言者的话需要会意；这清楚表明信徒必须重视圣经中申言者的话—太二四 15，参但九 24～27。

三 召会若不够重视申言者的话，就难免在信徒中多有失去信心的，受谎言欺骗的，“因无…认识而灭绝”的，因不儆醒而忘记主的来临—何四 6，帖前五 4～6，太二四 42，彼前五 8。

## Week Three

**Making Ourselves Ready for the Lord's Coming  
by Giving Heed to the Prophetic Word  
as to a Lamp Shining in a Dark Place  
Until the Day Dawns  
and the Morning Star Rises in Our Hearts**

Hymns: 666

Scripture Reading: 2 Pet. 1:19; Psa. 119:105, 130; Rev. 2:28; Mal. 4:2; 1 Thes. 5:4-6

### § Day 1

**I. It is crucial for believers to give heed to the prophetic word—2 Pet. 1:19a:**

A. Prophecies are matters that God requires us to know, and believers should give heed to them—1 Pet. 1:10; 2 Pet. 3:2; Luke 1:70.

B. The Lord Jesus charged us to understand the prophecies; this clearly shows that the believers must pay attention to the prophecies in the Bible—Matt. 24:15; cf. Dan. 9:24-27.

C. If the church does not pay adequate attention to these prophecies, many believers will inevitably lose faith, be deceived by lies, be destroyed because of a lack of that knowledge, and forget the Lord's coming by not being watchful—Hosea 4:6; 1 Thes. 5:4-6; Matt. 24:42; 1 Pet. 5:8.

四 信徒若没有圣经中的预言（申言者的话），就会落在黑暗里—徒二六 18，约十二 35～36，弗五 8～9：

1 今世乃是夜间—罗十三 12，帖前五 4～8。

2 当主耶稣来时，天就要发亮（彼后一 19 下）；来世，国度时代，就是白天。

## 【周二】

贰 彼得把经上的预言（申言者的话）比作照在暗处的灯—19 节下：

一 这指明今世乃是黑夜里的暗处（罗十三 12），这世上的人都是在黑暗里行走、活动（参徒二六 18）。

二 经上申言者的话犹如信徒的明灯，传输属灵的光（不仅供人心思理解的字句知识），照耀在他们的黑暗里，引导他们进入光明的白昼，甚至经过黑夜，直到主显现的那日，天发亮的时候—彼后一 19 下，提后四 8，一 12。

三 在主这阳光显出以前，我们需要祂话的光，照耀我们的脚步—玛四 2，诗一一九 105、130。

四 我们若留意申言者那如灯照在暗处的话，会叫我们得着基督在我们心里出现，照耀在黑暗中—彼后一 19 下。

## 【周三、周四】

叁 我们需要留意照在暗处的灯，直等到天发亮，晨星在我们心里出现—19 节下：

D.If the believers do not have the prophecies in the Bible, they will fall into darkness—Acts 26:18; John 12:35-36; Eph. 5:8-9:

1.The present age is the nighttime—Rom. 13:12; 1 Thes. 5:4-8.

2.When the Lord Jesus comes, the day will dawn (2 Pet. 1:19c), and the next age, the kingdom age, will be the daytime.

## § Day 2

II. Peter likens the word of prophecy in the Scripture to a lamp shining in a dark place—v. 19b:

A.This indicates that this age is a dark place in the dark night (Rom. 13:12), and all the people of this world are moving and acting in darkness (cf. Acts 26:18).

B.The prophetic word of the Scriptures, as the shining lamp to the believers, conveys spiritual light that shines in their darkness (not merely knowledge in letters for their mental apprehension), guiding them into a bright day, even to pass through the dark night until the day of the Lord's appearing dawns—2 Pet. 1:19b; 2 Tim. 4:8; 1:12.

C.Before the Lord as the sunlight appears, we need this word as light to shine over our footsteps—Mal. 4:2; Psa. 119:105, 130.

D.If we give heed to the prophetic word in the Bible, which shines as a lamp in a dark place, we will have Christ rising in our hearts to shine in the darkness—2 Pet. 1:19b.

## § Day 3 & Day 4

III. We need to give heed to the lamp shining in a dark place, until the day dawns and the morning star rises in our hearts—v. 19c:

一 “暗处”按原文也可译为“阴暗地方”，即肮脏、干燥、被人忽略的地方。

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

1 这促使并鼓励信徒切切寻求主的同在，并且儆醒，使他们当主在祂来临（巴路西亚）的隐密部分，像贼一样来到时，不至于见不到主—太二四27与注1、42～43，帖后二8与注4。

2 这隐喻必是将来世，国度时代，比作那要在主显现（来临）时发亮的天；那时主是公义的日头，祂的光要照耀出来，冲破今世黑夜的幽暗—玛四2。

三晨星在黎明前最黑暗的时刻出现—启二二16下，参民二四17，太二2、9～10：

1 这指明基督要在这世代临近结束前，在最黑暗的时候，出现如明亮的晨星—启二二16下。

2 主作晨星的出现，与祂作公义日头的出现，不在同一时间—二28，玛四2：

a 晨星的出现是在黎明之前；日头的出现是在天明之后。

b 基督作公义的日头，在天明之后的显现，是公开地向着地上一切的人—2节。

c 祂作明亮的晨星，要在黎明之前，隐秘地向着那些儆醒预备，等候祂的得胜者显现—启二二16下。

d 祂要隐秘地将祂自己当作晨星，赐给那些爱祂而儆

A. The Greek words rendered “dark place” may also be translated “murky place,” a place that is squalid, dry, and neglected.

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

1. This will cause and encourage the believers to earnestly seek the Lord's presence and be watchful so that they will not miss the Lord in the secret part of His coming (parousia), when He will come as a thief—Matt. 24:27 and footnote 1, vv. 42-43; 2 Thes. 2:8 and footnote 3.

2. This metaphor must allude to the coming age, the day of the kingdom, as a day that will dawn at the appearing (the coming) of the Lord as the Sun of righteousness, whose light will shine to break through the gloom of the dark night of this age—Mal. 4:2.

C. The morning star appears in the darkest hour, prior to dawn—Rev. 22:16b; cf. Num. 24:17; Matt. 2:2, 9-10:

1. This indicates that Christ will appear as the bright morning star in the darkest time, prior to the end of this age—Rev. 22:16b.

2. The Lord's appearing as the morning star and His appearing as the Sun of righteousness will not be at the same time—2:28; Mal. 4:2:

a. The morning star appears before dawn, and the appearing of the sun occurs after the dawning of the day.

b. As the Sun of righteousness after the dawning of the day, Christ will appear publicly to all the people on the earth—v. 2.

c. As the bright morning star before the dawning of the day, He will appear privately to the overcomers who are watching, preparing, and waiting for Him—Rev. 22:16b.

d. He will secretly give Himself as the morning star to those who love Him and

醒等候祂的人，叫他们优先尝到祂久离再临之同在的新鲜——二 28。

## 【周五、周六】

四 我们留意经上如灯照在暗处的话，我们里面就会有像天发亮，晨星在我们心里出现的光景——彼后一 19 下：

- 1 按象征说，“天发亮”指来世国度时代的晴天破晓——参太十三 43。
- 2 整本圣经关于基督的预表，开始于祂作为光，结束于祂作为晨星——创一 3，启二 28，二二 16 下。
- 3 “晨星”指在国度时代破晓前，深夜中最黑暗时，隐秘出现于爱慕主显现者心中的基督——16 节下。
- 4 我们若一直留意经上照亮的话，我们就会有国度的天在我们里面发亮，并且在基督作明亮的晨星实际地出现之前，我们就得着祂如同晨星在我们心中出现——彼后一 19，启二 28。
- 5 基督作为晨星，要赐给得胜者作他们的第一个赏赐；我们需要为着基督作为晨星的隐秘显现将自己预备好——28 ~ 29 节。

who watch and wait for Him that they may have the priority to taste the freshness of His presence at His coming back after a long absence——2:28.

## § Day 5 & Day 6

D. When we give heed to the word of the Scriptures as to a lamp shining in a dark place, the condition within us will be like the day dawning and the morning star rising in our hearts——2 Pet. 1:19c:

1. Figuratively, the day dawns refers to the coming age of the kingdom as a bright day dawning——cf. Matt. 13:43.
2. Concerning the types of Christ, the entire Bible begins with Him as light and ends with Him as the morning star——Gen. 1:3; Rev. 2:28; 22:16b.
3. The morning star refers to Christ who, in the darkest hour of the night, prior to the dawning of the kingdom age, will secretly rise in the hearts of those who love His appearing——v. 16b.
4. If we continually give heed to the shining word of the Scriptures, we will have the kingdom as the day dawning in us and Christ as the morning star rising in our hearts before His actual appearing as the bright morning star——2 Pet. 1:19; Rev. 2:28.
5. Christ as the morning star will be given to the overcomers as their first reward; we need to make ourselves ready for the secret appearing of the Lord as the morning star——vv. 28-29.

# 第三周■周一

## 晨兴喂养

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

帖前五 4～6 “…你们却不在黑暗里，叫那日子像贼一样突然抓住你们；…你们都是光明之子和白昼之子。我们不是属黑夜的，也不是属黑暗的。所以我们不要睡觉，像其余的人一样，总要做醒谨守。”

虽然黑夜是睡觉的时候，但“黑夜已深”（罗十三 12）。所以，我们该睡醒，傲醒，不再睡觉。

现今的世代是黑夜，主耶稣回来时是黎明，将来的世代…是白昼。因着黑夜已深，白昼将近，所以我们不仅需要睡醒，也需要脱去黑暗的行为，穿上光的兵器（12）。这指明争战（罗马书生命读经，三八〇至三八一页）。

## 信息选读

有人以为预言既乏趣味，又难解释；有人以为追求属灵的恩赐、圣别、国度，是首要的、急需的，而认识、明白预言，是次要的、可有可无的；也有人以为研读预言的结果，仅仅增加知识，对属灵生命的长进并无助益。其实这些都是错误的见解。

预言〔申言者的话〕是神要求人知道的事，是信徒必须留意的〔彼后一 19～20〕。…彼得的话指明，旧约申言者的话能证实并加强他对耶稣基督的见证（16～18），以作为信徒对抗异端和背道的预防剂。

# WEEK 3 — DAY 1

## Morning Nourishment

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

1 Thes. 5:4-6 But you...are not in darkness that the day should overtake you like a thief;...you are all sons of light and sons of the day. We are not of the night nor of darkness. So then let us not sleep, as the rest do, but let us watch and be sober.

Although night is the time for sleep, “the night is far advanced” (Rom. 13:12). So, we should wake up, be watchful, and sleep no more.

The present age is the nighttime. When the Lord Jesus returns, day will dawn. The next age will be the daytime...We need not only to wake up from sleep, but also to cast off the works of darkness and put on the weapons of light (v. 12). This indicates a warfare. (Life-study of Romans, pp. 322-323)

## Today's Reading

Some think that prophecies are not interesting and are difficult to interpret. Others think that pursuing spiritual gifts, holiness, and the kingdom is crucial and urgently needed but to know and understand prophecies is secondary and optional. There are also those who think that the result of studying prophecies is merely the addition of knowledge and is not profitable for growth in spiritual life. These are all misconceptions.

Prophecies are matters that God requires man to know, and believers should give heed to them [2 Pet. 1:19-21]... Peter's word indicates that the word of the Old Testament prophets confirms and strengthens his testimony of Jesus Christ (vv. 16-18) and is an inoculation for the believers against heresies and apostasy.

主耶稣也曾嘱咐我们，对于预言（申言者的话）需要会意（太二四 15）。…召会若不够重视预言（申言者的话），就难免在信徒中多有失去信心的，受谎言欺骗的，“因无那样的认识而灭绝”的（何四 6），因不儆醒而忘记主的来临。

圣经是一本非常准确的书，一个字都不能错，一个字都不能差。人只要稍微马虎一点，就会把神的话漏掉。…如果人（读预言）不准确，就亏损了神的准确。…主耶稣出生之前，有许多以色列人期待遇见他们的弥赛亚，因为他们至少知道，有一部分旧约的预言中说，神要赐给祂的子民一位弥赛亚，就是受膏者。但他们许多人因不知道耶稣实际上是生于伯利恒，只以为耶稣是从加利利出来的，被称为拿撒勒人，就拒绝祂，而错过了弥赛亚在他们那个时候的来临（约七 40～42，参太二 1～12、19～23，路二 39，太三 13）。祭司长和经学家对旧约预言的认识不够仔细、准确，因此错过了基督第一次的来临。今天我们对预言也可能只是概括的认识，而不是那么准确或仔细，这会导致我们错过基督的第二次来临，并受到亏损。因此，我们必须学习准确地认识预言，不可马虎。

神的话都是准确的，但是我们不可存着好奇的心去寻求。如果以好奇的心去寻求神的话，就会使神的话完全失去属灵的价值。圣经是一本属灵的书，如果我们寻求准确的目的是为着满足好奇心的要求，而不是属灵的要求，我们的路就走错了。我们研读预言不是为着好奇，想要知道将来的事；我们研读预言，是为了等候主来。…我们在研读预言时，不要好奇，而需摸着生命，摸着灵，摸着主（真理课程四级卷一，二至三、五至七页）。

参读：罗马书生命读经，第二十七篇。

The Lord Jesus also charged us to understand the prophecies (Matt. 24:15)... If the church does not pay adequate attention to these prophecies, many believers will inevitably lose faith, be deceived by lies, be “destroyed / Because of a lack of that knowledge” (Hosea 4:6), and forget the Lord’s coming by not being watchful.

The Bible is a very accurate book; not even one word is wrong, and not a single word should be misread or replaced. If a person is careless, he will miss God’s word... If a person [reading prophecies] is inaccurate, the accuracy of God is sacrificed... Before the Lord Jesus was born, a number of the children of Israel were expecting to meet their Messiah because they came to know, at least partially, the prophecies of the Old Testament, which spoke of God giving His people a Messiah, the anointed One. However, many of them did not know that Jesus was actually born in Bethlehem. Thinking that Jesus, who was called a Nazarene, came from Galilee, they rejected Him and missed the coming of the Messiah in their time (John 7:40-42; cf. Matt. 2:1-12, 19-23; Luke 2:39; Matt. 3:13). Due to a lack of fineness and accuracy in understanding the Old Testament prophecies, the chief priests and scribes missed the first coming of Christ. Today we also may have only a general understanding of the prophecies and not know them so accurately or finely. This may cause us to miss the second coming of Christ and suffer loss. Thus, we must learn to know the prophecies accurately and not be careless.

God’s Word is accurate, but we must never search it with a curious mind. If we search God’s Word with a curious mind, we will altogether miss its spiritual worth. The Bible is a spiritual book. If the purpose of achieving accuracy is the satisfaction of our curiosity, rather than the satisfaction of our spiritual needs, we are on the wrong track. Studying prophecies is not for the purpose of satisfying a curiosity about the future; studying prophecies is for the sake of waiting for the Lord’s return... When we study the prophecies, we must not be curious; rather, we should touch life, touch the spirit, and touch the Lord. (Truth Lessons—Level Four, vol. 1, pp. 6-9)

Further Reading: Life-study of Romans, msg. 27

## 第三周■周二

### 晨兴喂养

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

诗一一九 105 “你的话是我脚前的灯，是我路上的光。”

130 “你的言语一解开，就发出亮光，使愚蒙人通达。”

在诗篇一百一十九篇一百零五节，诗人实际地说到光。…这不是道理或教训的事，乃是诗人在日常生活中的经历。在他日常生活中的每一步，神的话都是他的光。

当然，古时候没有路灯，在夜间行路的人需要灯盏、灯笼或火把，来照亮他们的路。…对诗人来说，神的话就是这样的灯，非常实际地把光照射在他的路上。

神的话作为神的具体化身，乃是照耀的光。这光实际上就是在话中神的自己。因为话是神圣之光的凝聚，每当我们来到话面前，就进入光的氛围中。…当我们在光亮的房间里，我们不仅接受光，也在光的范围里（出埃及记生命读经，八一二、八一〇页）。

### 信息选读

你阅读报章杂志的时候，并不会感觉在光中。但你若以真诚的心和谦卑的态度来读神的话，或祷读圣经的一些经节，就会感觉被带到光中。每当我们以正确的方式来到神的话面前，我们确信已进入光中，并在光的领域里。然后我们自然而然的接受

## WEEK 3 — DAY 2

### Morning Nourishment

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

Psa. 119:105 Your word is a lamp to my feet and a light to my path.

130 The opening of Your words gives light, imparting understanding to the simple.

In Psalm 119:105 the psalmist says a practical word about light... This is not a matter of doctrine or teaching, but of experience in the daily life of the psalmist. Step after step in his daily life, the Word was his light.

In ancient times, there were, of course, no street lights. Those who traveled at night needed a lamp, lantern, or torch to light their way... In a very practical way, to the psalmist the Word of God was such a lamp casting light on his pathway.

As the embodiment of God, the unique light, the Word of God is a shining light. This light is actually God Himself in the Word. Because the Word is the condensation of the divine light, we enter into an atmosphere of light whenever we come to the Word... In a lighted room, we do not simply receive light, but we are in a realm of light. (Life-study of Exodus, pp. 697-698, 696)

### Today's Reading

You do not have the sense that you are in light when you read a newspaper or magazine. But if you read the Word or pray-read some verses of the Scriptures with a sincere heart and in an attitude of humility, you will be conscious of having been brought into light. Whenever we come to the Word in a proper way, we have the conviction that we have come into the light and

光，并成为绝对在光中的人（出埃及记生命读经，八一—页）。

在彼得后书里，彼得给信徒有力的见证，作为对抗异端的预防剂。…彼得的意思似乎是说，“不要听从异端者。我同约翰和雅各在圣山上，是主威荣的亲眼见证人。祂变化形像时，我们与祂在一起，并且我们听见有声音宣告：‘这是我的爱子，我所喜悦的。’我们所告诉你们的不是传说、虚构无稽之事或迷信的故事。我们见证我们所听见、所看见的。我们看见主耶稣变化形像，并且我们知道，正如祂在变化形像时得荣耀，祂也要在荣耀里再来。你们需要接受我们的话，并且相信这话。”

在一章十九至二十一节，彼得接着用见于旧约申言者的话，证实他们的见证。使徒的见证和经上申言者的话，都是真理的照亮。这照亮是神圣供备的一部分，就是神借着祂的能力所作的供备，使祂的选民能远离异端和背道。…在彼后一章十九节，…“并”字指明除了前几节所说主变化形像的真实，用以预防迷信的虚构无稽之事，还有申言者之话的真实，作更确定的证实。彼得说到他对主在变化形像时之荣耀的个人经历以后，接着用申言者的话证实并加强他的见证。

彼得指明信徒留意申言者的话，就作得好了。这就是说，他们正研读旧约的预言，并留意这些预言。

彼得把经上预言的话（申言者的话）比作照在暗处的灯。这指明今世乃是黑夜里的暗处（罗十三12），这世上的人都是在黑暗里行走、活动。这也指明经上申言者的话犹如信徒的明灯，传输属灵的光（不仅供人心里理解的字句知识），照耀在他们的黑暗里，引导他们进入光明的白昼，甚至经过黑夜，直到主显现的那日，天发光的时候。在主这阳光显出以前，我们需要祂话的光，照耀我们的脚步（彼得后书生命读经，八〇至八二页）。

参读：彼得后书生命读经，第八篇。

are in a sphere of light. Then spontaneously we receive light, and we become people who are absolutely in light. (Life-study of Exodus, p. 696)

In his second Epistle Peter is giving the believers a strong testimony as an inoculation against heresy... Peter seems to be saying, “Don’t listen to the heretics. Along with John and James, I was an eyewitness of the Lord’s majesty on the holy mountain. We were with Him when He was transfigured, and we heard the voice declaring, ‘This is My beloved Son, in whom I delight.’ What we have told you is not a legend, myth, or superstitious tale. We testified of what we have seen and heard. We saw the Lord Jesus transfigured, and we know that as He was glorified in His transfiguration, so He will come again in glory. You need to receive our word and believe it.”

In 1:19-21 Peter goes on to use the prophetic word found in the Old Testament to confirm their testimony. Both the apostles’ witness and the prophetic word in the Scriptures are the shining of the truth. This shining is part of the divine provision, the provision God has made by His power so that His elect children may be able to stay away from heresy and apostasy. In verse 19... and indicates that in addition to the truth of the Lord’s transfiguration covered in the preceding verses as the inoculation against superstitious myths, the truth of the prophetic word is used for a more sure confirmation. After speaking of his personal experience of the Lord’s glory in His transfiguration, Peter goes on to use the word of the prophets to confirm his testimony and strengthen it.

Peter indicates that the believers do well to give heed to the prophetic word. This means that they were studying the Old Testament prophecies and giving heed to them.

Peter likens the word of prophecy in the Scripture to a lamp shining in a dark place. This indicates that this age is a dark place in the dark night (Rom. 13:12) and that all the people of this world are moving and acting in darkness. It also indicates that the prophetic word of the Scripture, as the shining lamp to the believers, conveys spiritual light to shine in their darkness (not merely knowledge in letters for mental apprehension) and guides them to enter into a bright day, even to pass through the dark night until the day of the Lord’s appearing dawns. (Life-study of 2 Peter, pp. 69-70)

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



## 第三周■周三

### 晨兴喂养

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

提后四 8 “…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。”

“暗处”〔彼后一 19〕，按原文也可译为“阴暗地方”，即肮脏、干燥、被人忽略的地方。这是个隐喻，说明背道时的黑暗。今世是黑暗、阴暗、肮脏的地方，但申言者的话是照在暗处的灯。

彼得说，我们留意申言者的话，直等到天发亮，晨星在我们心里出现，我们就作得好了。这也是隐喻，说明满了亮光的时候即将到来，如同晴天破晓，有晨星于黎明前在那些蒙光照的信徒心里出现，这些信徒借着留意经上照亮人的预言之话，得了光照而被照明（彼得后书生命读经，八二页）。

### 信息选读

在背道的时期，信徒留意这事，就作得好，使申言者的话如同明灯，照透背道的黑暗，直等到天这样向他们发亮。这促使并鼓励他们切切寻求主的同在，并且儆醒，使他们当主在祂来临（巴路西亚）的隐密部分，像贼一样来到时，不至于见不到主（太二四 27 注 1，帖后二 8 注 4）。因此这隐喻必是将来世，国度时代，比作那要在主显现（来临）时（彼后一 16）发亮的天；那时主是公义的日头（玛四 2），祂的光要照耀出来，冲破今世黑夜的幽暗。在这之

## WEEK 3 — DAY 3

### Morning Nourishment

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

2 Tim. 4:8 ...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.

The Greek words rendered “dark place” [in 2 Peter 1:19] may also be translated “murky place,” a place that is squalid, dry, and neglected. This is a metaphor, illustrating the darkness in the apostasy.

Peter says that we do well to give heed to the prophetic word until the day dawns and the morning star arises in our hearts. This also is a metaphor, illustrating a time coming that will be full of light, as a bright day dawning, with the morning star, before dawn, rising in the hearts of the believers, who are illuminated and enlightened by giving heed to the shining word of the prophecy of Scripture. (Life-study of 2 Peter, pp. 70-71)

### Today's Reading

In the time of apostasy the believers do well to give heed in this matter so that the prophetic word, as a lamp, may shine through the darkness of apostasy until such a day dawns upon them. This will cause and encourage them to seek earnestly the Lord's presence and be watchful that they not miss the Lord in the secret part of His parousia, when He comes as a thief (Matt. 24:27; 2 Thes. 2:8). Hence, this metaphor should allude to the coming age, the age of the kingdom, as a day that will dawn at the appearing (the coming) of the Lord (2 Pet. 1:16) as the Sun of righteousness (Mal. 4:2), whose light will shine to break through the gloom of the dark night of this

前，主要在黑夜最深时，像晨星一样（启二 28，二二 16），向那些儆醒渴望祂可爱显现的人显现（提后 4:8）。

说彼后一章十九节的天发亮指主回来的时候，乃是正确的。在那日，主要作公义的日头照耀。非常接近主显现的时候可比作清晨，那时主耶稣对祂儆醒的信徒将是晨星。虽然这一切都是真实的，但彼得所说的还不只这些。事实上，在十九节彼得同时说到两件事。他说整个世界是暗处，这现今的世代是黑夜。我们若没有圣经的预言，也会在黑暗里，因为我们没有灯。但申言者的话是我们照耀在黑暗里的灯。我们留意这申言者的话，就接受光的照耀。至终，这光会照耀，直到属灵的白昼在我们里面发亮，晨星在我们心里出现。所以，彼得首先说到属灵的白昼，在我们里面发亮的白昼。他也说到将来的日子，就是主回来的日子。

我们的经历证实，在彼后一章十九节彼得的确是说到属灵的白昼和主来的日子。许多时候我们在黑暗里来读圣经中的预言。我们研读预言时，灯就开始在我们里面照耀。自然而然我们就有感觉，我们不再在黑夜，乃在白昼，因为属灵的白昼在我们里面发亮了。我们不但有灯的照耀，也有天发亮。晨星在我们心里出现，是何等喜乐的事！虽然我们周围可能有黑暗，我们里面却有晨星。

彼后一章十九节发亮的天也指将来的日子，那时主耶稣要作公义的日头回来。在祂看得见的来临之前，祂对为祂儆醒的人将是晨星。所以，彼得在十九节的话适用于我们属灵的情况和主的来临（彼得后书生命读经，八二至八四页）。

参读：圣经中四个“七”的预言，第六篇。

age. Preceding this, the Lord will appear as the morning star (Rev. 2:28; 22:16) in the darkest hour of the night to those who are watchful and looking for His dear appearing (2 Tim. 4:8).

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

Our experience confirms the fact that in 1:19 Peter is speaking both of a spiritual day and the day of the Lord's coming. Many times we were in darkness and came to the prophecies in the Bible. As we studied the prophecies, a lamp began to shine within us. Spontaneously we had the sense that no longer were we in the night but in the day, for a spiritual day had dawned within us. We have not only the shining of a lamp, but also the dawning of a day. How pleasant it is for the morning star to rise up in our hearts! Although there may be darkness all around us, within us there is a morning star.

The dawning day in 1:19 also refers to a future day when the Lord Jesus will come back as the Sun of righteousness. Before His visible coming, He will be the morning star to those who watch for Him. Therefore, Peter's word in 1:19 applies both to our spiritual situation and to the Lord's coming. (Life-study of 2 Peter, pp. 71-72)

Further Reading: CWWL, 1990, vol. 3, "The Prophecy of the Four 'Sevens' in the Bible," ch. 6

## 第三周■周四

### 晨兴喂养

启二 28 “我又要把晨星赐给他。”

太二四 42 ~ 43 “所以你们要儆醒，因为不知道你们的主哪一天要来。…家主若晓得贼在几更天要来，他就必儆醒，不容他的房屋被人挖透。”

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

虽然已过五十年间，世界上发生了很大的改变，但因着圣经中申言者之话的光，我并不惊讶。我也能见证，照着彼得的话，我享受晨星，以及里面属灵白昼的发亮（彼得后书生命读经，八四至八五页）。

### 信息选读

首先我们有申言者之话的照耀，然后这照耀成为我们里面发亮的白昼。我们外面生活在黑暗的世代，但我们里面满了光。我们可能一直享受晨星以及属灵的白昼发亮，直等到主作晨星向儆醒的人显现，并作公义的日头发亮的时候。

在〔彼后一章十九节〕彼得似乎在说，“弟兄们，身为犹太信徒，你们有许多旧约里预言的知识，并且你们听过我们所作关于主来临的见证。现在有些异端者想要告诉你们这是迷信，这是故事、虚构无

## WEEK 3 — DAY 4

### Morning Nourishment

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

Matt. 24:42-43 Watch therefore, for you do not know on what day your Lord comes...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.

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

Although great changes have taken place in the world during the past fifty years, I have not been surprised, because of the light from the prophetic word in the Bible. I can also testify that, according to Peter's word, I enjoy the morning star and the inward dawning of a spiritual day. (Life-study of 2 Peter, p. 72)

### Today's Reading

First we have the shining of the prophetic word, and then this shining becomes a day dawning within us. Outwardly, we live in an age of darkness, but inwardly, we are full of light. We may continue to enjoy the morning star and the dawning of a spiritual day until the time the Lord appears as the morning star to the watchful ones and dawns as the Sun of righteousness.

In [2 Peter 1:19] Peter seems to be saying, “Brothers, as Jewish believers you have much knowledge of the prophecies in the Old Testament, and you have heard our testimony concerning the Lord's coming. Now some heretics are trying to tell you that this is a superstition,

稽之事或传说。不要听从他们，也不要接受异端的教训。你们有我们的见证，并有在你们里面照耀的申言者的话。这申言者的话应当在你们里面照耀，直等到天发亮，晨星在你们心里出现的时候。”（彼得后书生命读经，八五页）

启示录二章二十八节告诉我们，基督将是赐给得胜者的晨星。…整本圣经关于基督的预表，开始于祂是光（创一3），结束于祂是晨星这光体。晨星是在午夜之后，黎明前最黑暗的时刻出现。这指明基督要在这世代临近结束前，在最黑暗的时候，出现如明亮的晨星。

（主）作晨星的出现（启二28），与祂作公义日头的出现（玛四2），不在同一时间。前者是在黎明之前；后者是在天明之后。祂作公义的日头，在天明之后的显现，是公开地向着地上一切的人。祂作明亮的晨星，在黎明之前的出现，是隐密地向着那些儆醒预备，等候祂的得胜者，就是在众人深夜沉睡的时候，隐密地将祂自己当作晨星，赐给那些爱祂而儆醒等候祂的人（启二28），叫他们优先尝到祂久离再临之同在的新鲜。这会鼓励他们切切寻求主的同在，并且儆醒，使他们当主在祂来临的隐密部分，像贼一样来到时，得以站立在主面前（路二一36，太二四43）。基督作为晨星，要赐给得胜者作他们的第一个赏赐，最早的奖赏（启二26~29）。我们必须预备好自己，等候主如晨星的秘密显现。

在最黑暗的时候，得胜者里面有一颗星在照耀。得胜者要得着并享受特别的光，就是基督作为晨星（新约总论第十四册，九四至九五页）。

参读：真理课程四级卷一，第一课。

that it is a tale, myth, or legend. Don't listen to them, and don't accept heretical teachings. You have our testimony, and you have the prophetic word shining within you. This prophetic word should shine within you until the day dawns and the morning star arises in your hearts." (Life-study of 2 Peter, p. 73)

Revelation 2:28 tells us that Christ will give the morning star to the overcomers... Concerning the types of Christ, the entire Bible begins with Him as the light (Gen. 1:3) and ends with Him as the morning star, a luminary. The morning star appears in the darkest hour, after midnight and prior to the dawn. This indicates that Christ will appear as the bright morning star in the darkest time, prior to the close of this age.

His appearing as the morning star (Rev. 2:28) and His appearing as the Sun of righteousness (Mal. 4:2) will not be at the same time. The former occurs before dawn, and the latter occurs after the dawning of the day. As the Sun of righteousness after the dawning of the day, He will appear publicly to all the people on the earth. As the bright morning star before the dawning of the day, He will appear privately to the overcomers who are watching, preparing, and waiting for Him. While people are sleeping soundly in the night, He will secretly give Himself as the morning star to those who love Him and who watch and wait for Him (Rev. 2:28), that they may have the priority to taste the freshness of His presence at His coming back after a long absence. This will encourage them to earnestly seek the Lord's presence and be watchful so that they will be able to stand before Him in the secret part of His coming, when He will come as a thief (Luke 21:36; Matt. 24:43). Christ as the morning star will be given to the overcomers as their first reward, the earliest prize (Rev. 2:26-29). We must make ourselves ready for the secret appearing of the Lord as the morning star.

At the darkest time, within the overcomers there is a star shining. The overcomers will have and enjoy the particular light, Christ as the morning star. (The Conclusion of the New Testament, pp. 4190-4191)

Further Reading: Truth Lessons—Level Four, vol. 1, lsn. 1

## 第三周■周五

### 晨兴喂养

太二 2 “那生为犹太人之王的在哪里？因为祂的星出现的时候，我们看见了，就前来拜祂。”

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

一个追求明白预言的人，必须与神有密切的关系。…以诺是第一个说预言的人，他活到六十五岁，生了一个儿子，给他取名叫玛土撒拉。这名有预言的意义，意即“当他死时，要差它来”。因此，这名乃是预言要来之洪水的审判。以诺得着关于洪水要来的预言之后，他就起来，脱离那不敬虔的世代，并且被神取去，不至于见死（创五 21～24）。…但以理得见异象，记录预言，因为他是“大蒙眷爱”的人（但九 23，十 11、19）。使徒约翰写出整卷启示录的异象，因为他是主所爱的门徒，曾有靠在主胸膛的经历（约二一 20）。“耶和華亲密地指教敬畏祂的人；祂必使他们得知祂的约。”（诗二五 14）（真理课程四级卷一，八至九页）

### 信息选读

我们有申言者的话，就是圣经〔彼后一 19〕。但申言者的话并不是星；圣经不是星。那么我们怎么办？…因为我们有申言者的话，我们必须留意，我们必须全心关注，直等到天发亮，晨星在我们心里出现。

彼后一章十九节的“星”，原文可以翻作英文的“磷”。这星是像磷一样，能在黑暗中发光的。…

## WEEK 3 — DAY 5

### Morning Nourishment

Matt. 2:2 ...Where is He who has been born King of the Jews? For we saw His star at its rising and have come to worship Him.

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

A person who pursues an understanding of prophecies must have an intimate relationship with God... Enoch was the first person to prophesy, that is, to predict. When he was sixty-five years old, he had a son whom he named Methuselah (Gen. 5:21). This name has a prophetic significance; it means “when he is dead, it will be sent.” Hence, this name was a prophecy of the coming judgment by the flood. After Enoch received the prophecy regarding the flood, he rose up and left that ungodly age. Moreover, he was taken by God and did not see death (vv. 22-24)... Daniel saw visions and recorded prophecies, because he was a “man of preciousness” to God (Dan. 10:11, 19; 9:23). The apostle John wrote the visions in the book of Revelation, because he was the disciple whom the Lord loved, and he had the experience of reclining on the Lord’s breast (John 21:20). These examples prove that “the intimate counsel of Jehovah is to those who fear Him, / And His covenant will He make known to them” (Psa. 25:14). (Truth Lessons—Level Four, vol. 1, p. 11)

### Today’s Reading

We have the prophetic word, the Bible [2 Pet. 1:19]. However, the prophetic word is not the star; the Bible is not the star. Then what should we do?... Since we have the prophetic word, we need to give heed to it, we need to pay full attention to it, until the day dawns and the morning star rises in our hearts.

The word used for star here can be translated into English as “phosphorous.” This star is something as phosphorous, bringing light in

圣经不该仅仅是白纸黑字；不该是死的字句。我们必须留意圣经的话，直到有些像磷一样的东西在我们里头出现——那就是基督作为晨星。

如果我们的读经是活的，是正确的，这话必要转变为活的基督。这就是转变的点——话必须转变为基督；写出来的话必须转变为活的话。我们永远无法把基督与活话分开。我们必须留意申言者的话，直等到有个东西在我们里面出现，那就是基督，就是磷出现，如同在黑暗中晨光发亮一样。

我们手里有圣经是一件事；留意这话，直等到晨星在我们心里出现是另一件事。有圣经知识是一件事，但有一颗发光的星在我们灵里兴起是另一件事。到神学院去研究圣经是毫无意义的。今天我们所需要的，乃是把话接受到我们里面，留意那永活的话，直等到有东西出现并照亮在我们心里。然后我们就有星，我们也才能成为一颗星。这不是单单关于基督的知识，而是基督自己成了活的星。

有时我们拿起圣经来读，却感觉一无所获。另有时当我们敞开我们的心，留意申言者的话，就有东西在里面照耀了，出现了，天亮了，破晓了。当我们祷读圣经经节的时候，在深处感觉发光、照亮，这种照亮产生向主耶稣的爱。我们觉得祂是何等可爱。我们会说，“哦，主耶稣，我爱你，我无法用话语表达你是多么可爱！”许多时候由于这个照亮，我们甚至爱主耶稣到癫狂的地步。那就是耶稣临到我们，如同天发亮，作为晨星在我们心里出现。…许多时候当我读主话语的时候，有东西在我里面出现，好像天发亮一样。哦，实在美妙！局面也许黯淡，四围都是黑暗，但是在里面有些东西在照亮，在发光，充满荣耀（李常受文集一九七〇年第一册，三八六至三八八页）。

参读：新约总论，第四百一十一篇。

the darkness... The Bible should not simply be words in black and white; it should not be dead letters. We should give heed to the words of the Bible until something as phosphorous rises within us—that is, Christ as the morning star.

If we deal with the Word livingly and properly, it surely will turn into the living Christ. This is the turning point—the Word needs to be turned into Christ; the written word needs to be turned into the living word. We can never separate Christ from the living word. We should give heed to the prophetic word until it rises within us as Christ, as the phosphorous, as the day breaking through the darkness.

To have the Bible in our hands is one thing; to give heed to the word until the morning star rises in our heart is another. To have the knowledge of the Bible is one thing, but to have a shining star rising in our spirit is another. To take the way of studying the Bible in a seminary means nothing. What we need today is to take the Word into us, to give heed to the living word until something within rises and shines in our heart. Then we will have the star, and then we will be a star. This is not merely the knowledge about Christ but Christ Himself as the living star.

Sometimes we may take the Bible, read it, and feel that we receive nothing. Other times, however, when we open our heart and give heed to this prophetic word, something within is shining, rising, dawning, breaking through. While we are pray-reading the verses of the Bible, there is a sense deep within of enlightening, of shining, and this shining creates a love toward the Lord Jesus. We feel that He is so lovable. We could say, “O Lord Jesus, I love You; I do not have words to express how lovely You are!” Many times by this shining we are beside ourselves with love to the Lord Jesus. That is Jesus coming to us as the dawning day, as the morning star rising in our hearts... Many times when I was with this holy Word, something has risen within me like the daybreak. Oh, it is wonderful! The situation may not be bright, the surroundings may be full of darkness, but something within is enlightening, shining, filling with glory. (CWWL, 1970, vol. 1, “New Testament Service,” pp. 287-289)

Further Reading: The Conclusion of the New Testament, msg. 411

## 第三周■周六

### 晨兴喂养

太二 9~10 “他们听了王的话，就去了。看哪，他们曾看见它出现的那星，在他们前头领路，直领到那孩子那里，就在上头停住了。他们看见那星，就极其欢乐。”

我们爱主的话，但不是在死的字句里爱那些话。我们爱圣经乃是留意它，直等到其中有东西在我们心里发亮并出现—不是知识，不是成文的规条，而是天发亮，照耀的星出现。

在星象家的日子，看见那星是奇迹似的事件，但在今天看见晨星只是寻常的事，并且该是我们例常的经历。每天都该有晨星在我们心里出现。不要单单念圣经，…我们必须留意申言者的话，直等到天发亮，晨星在我们心里出现。

所以，今日这星是来自这活话。…在（彼后一章十九节），主的话与晨星摆在一起。首先我们有话；其次由于留意申言者的话，我们有晨星在我们心里出现。我们若一直随从这在我们里面出现的星，就会一直在那灵里。这就是新约的事奉（李常受文集一九七〇年第一册，三八七至三八八页）。

### 信息选读

彼后一章十九节…提起三种光源—照在暗处的灯、天发亮、出现的晨星。

圣经的话作为信徒照耀的灯，传输照耀的属灵之光。…在许多神学院里，阅读、研读圣经的人仍在黑暗里。他们没有来自话的光、照耀和照亮。然而，今天我们必须见证，在召会生活中，我们一打开圣

## WEEK 3 — DAY 6

### Morning Nourishment

Matt. 2:9-10 And after they heard the king, they went their way, and behold, the star which they saw at its rising led them until it came and stood over the place where the child was. And when they saw the star, they rejoiced exceedingly with great joy.

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

In the days of the magi, the seeing of the star was a miraculous occurrence, but today to see the morning star is only normal and should be our regular experience. Day by day we need to have the morning star rising in our heart. We should not merely read the Bible...; we need to give heed to the prophetic word until the day dawns and the morning star rises in our heart.

Today, therefore, the star comes from the living word... In 2 Peter 1:19 we have the word and the morning star together. First, we have the word; second, by giving heed to the prophetic word, we have the morning star rising in our heart. If we will simply go along continually with this inner, rising star, we will consistently be in the Spirit. This is the New Testament service. (CWWL, 1970, vol. 1, “New Testament Service,” pp. 288-289)

### Today's Reading

[In 2 Peter 1:19] three sources of light are mentioned—the lamp shining in a dark place, the dawning day, and the rising morning star.

As the shining lamp to the believers, the words of the Bible convey spiritual light that shines... In many seminaries those who read and study the Bible are still in darkness. They have no light, no shining, and no illuminating from the Word. Today, however, we must testify that in the church life,

经就蒙光照。每一页都照亮，每一行都光照，甚至每一个字都照耀我们。借着这样的照耀，我们就被彻底暴露。

已往我们众人都过着一种与主耶稣给我们留下的榜样相反的生活。我们在黑暗里，没有人能说服我们，使我们认错。人越想要说服我们，我们就越宣称自己是对的，越为自己辩解。然而，有一天我们参加召会的聚会，聚会开始后不久，我们就被暴露。我们被那照耀在我们身上的神圣之光所照亮，就领悟自己错了。

在召会生活中没有什么外面的吸引。从前吸引我们，现在仍然吸引我们的，乃是光的照耀。神圣的光总是照耀在圣徒里面。结果，不太需要改正、调整、说服或定罪；借着神的话内里的照耀，一切不同的难处和需要都解决了。

每当我们从圣经得着话，这话就在我们里面照耀，照耀就暴露我们，暴露就征服我们。别人也许不能征服我们，但圣经的话能。我们有个美妙的东西，一直在我们里面照耀并征服我们。有时候我们也许想和配偶争辩，但这美妙的照耀立刻约束我们。这就是活的话在我们的经历中成为照耀的光。神在圣经中的话，如同照在暗处的灯，传输属灵的光，照耀以光照信徒。这灯成为在信徒里面出现的晨星，至终带进发亮的天，就是要在主耶稣这公义的日头来临时，破晓作为白昼的国度时代（玛四2）。照耀的光从灯进展到发亮的天。…在神圣的光照之下，四福音里所记载主耶稣的为人生活，作为原型，就完全启示出来（李常受文集一九七三至一九七四年第一册，三八五至三八六页）。

参读：李常受文集一九七三至一九七四年第一册，彼得前后书中的生命与建造，第二章。

whenever we open the Bible, we are enlightened. Every page illuminates, every line enlightens, and even every word shines over us. Through such a shining, we are thoroughly exposed.

In the past we all lived a life that was contrary to the model that the Lord Jesus left us. We were in darkness, and no one was able to convince us that we were wrong. The more people tried to convince us, the more we declared that we were right, and the more we vindicated ourselves. However, one day we attended a meeting of the church, and in just a short time after the start of the meeting, we were exposed. We were illumined by the divine light shining on us, and we realized that we were wrong.

In the church life there is nothing outwardly attractive. What attracted us and still attracts us is the shining of light. The divine light is always shining in the saints. As a result, there is not much need for correction, adjustment, convincing, or condemning. The inward shining through the word of God takes care of all the different problems and needs.

Whenever we receive a word from the Bible, this word shines in us, the shining exposes us, and the exposing subdues us. Others may be unable to subdue us, but the word of the Bible is able. We have something wonderful that shines within us and subdues us all the time. Sometimes we may want to argue with our spouse, but immediately the wonderful shining restricts us. This is the living word becoming the shining light in our experience. The word of God in the Bible, as a lamp shining in a dark place, conveys spiritual light that shines to enlighten the believers. This lamp becomes the morning star rising within the believers, which eventually brings in the dawning day, the age of the kingdom as a day that will dawn at the coming of the Lord Jesus as the Sun of righteousness (Mal. 4:2). The shining light progresses from a lamp to the dawning day. The more we are under the light, the more the xeroxing process takes place. Under the shining of the divine light the original model, the human life of the Lord Jesus as recorded in the four Gospels, is fully revealed. (CWWL, 1973-1974, vol. 1, pp. 291-292)

Further Reading: CWWL, 1973-1974, vol. 1, pp. 289-295



# 第三周诗歌

486

## 鼓励 — 做醒

7 6 7 5 双 (英 666)

G 大调

4/4

5 3̣·4 5 5 | 6 - 5 - | 1 1̣·1 1 2 | 3 - - - |  
 一 做醒啊,黑夜已深! 做醒,莫恋红尘;  
 5 3̣·4 5 5 | 6 - 5 - | 1 2 3 2 | 1 - - - |  
 做醒啊,白昼将近! 做醒,莫睡沉。  
 2 2̣·2 2 3 | 4̣·3 2 - | 3 3̣·3 3 #4 | 5 - - - |  
 做醒啊,主就要来! 做醒,莫松腰带;  
 5 3̣·4 5 5 | 6 - 5 - | 1 2 3 2 | 1 - - - ||  
 做醒啊,主在等待! 做醒,莫懈怠。

二 做醒啊,起来事奉! 时间已到末点;  
 做醒啊,前来作工! 年日已将残。  
 做醒啊,穿上军装! 做醒,灵要刚强;  
 做醒啊,将魔抵挡! 做醒,心要壮。

三 做醒啊,等候救主! 晨星就要出现;  
 做醒啊,追求国度! 荣耀在眼前。  
 做醒啊,务要做醒! 做醒,等待主来!  
 做醒啊,做醒莫停! 做醒到主来!

# WEEK 3 — HYMN

## Watch, for the night is ending

Encouragement — For Watching

666

1. Watch, for the night is end - ing! Watch, and the world not seek;  
 Watch, for the day is dawn - ing! Watch, sink not in sleep.  
 Watch, for the Lord is com - ing! Watch for the foe's at - tack:  
 Watch, for the Lord is wait - ing! Watch, be nev - er slack.

### 2. Watch, and arise in service!

Watch, though the day be drear;  
 Watch, and go forth to labor!  
 Watch, the end is near.  
 Watch and put on thy armor!  
 Watch with thy spirit strong;  
 Watch to resist the devil!  
 Watch, Christ comes ere long.

### 3. Watch for the Savior's coming!

Watch for the Morning Star;  
 Watch and pursue the Kingdom!  
 Watch with many a scar.  
 Watch, and be ever watchful!  
 Watch, till the night is done;  
 Watch till the dawn of glory!  
 Watch till the Lord shall come.

