

第四周

借着作忠信又精明的奴仆，
而为着主的来临将自己预备好

诗歌：755

读经：太二四 45 ~ 51

【周一、周二】

壹 “这样，谁是那忠信又精明的奴仆，为主人所派，管理他的家人，按时分粮给他们？主人来到，看见他这样行，那奴仆就有福了。我实在告诉你们，主人要派他管理一切的家业”——太二四 45 ~ 47：

一神在信仰里的经纶，乃是祂的“家庭”经营，祂的家庭行政，要在基督里将祂自己分赐到祂所拣选的人里面，使祂得着一个家彰显祂自己，这家就是召会，基督的身体——提前一 4，三 15，弗二 19。

二忠信又精明的奴仆乃是神家中的管家，管理家庭的人，将基督当作“食物”分赐给祂的信徒——林前九 17，弗三 2，林前四 1，彼前四 10：

1 忠信是向着主（林前四 2，七 25）；精明是向着信徒（参西一 28，代下一 10，腓四 5）。

2 对于忠信的奴仆，主在诸天之国的实现里，要派他管理一切的家业，作为赏赐——太二五 21、23。

Week Four

**Making Ourselves Ready for the Lord's Coming
by Being a Faithful and Prudent Slave**

Hymns: 956

Scripture Reading: Matt. 24:45-51

§ Day 1 & Day 2

I. **“Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time? Blessed is that slave whom his master, when he comes, will find so doing. Truly I say to you that he will set him over all his possessions”——Matt. 24:45-47:**

A. God's economy in faith is His “household” economy, His household administration, which is to dispense Himself in Christ into His chosen people that He may have a house to express Himself, which house is the church, the Body of Christ——1 Tim. 1:4; 3:15; Eph. 2:19.

B. The faithful and prudent slave is a steward in God's house, a household administrator, dispensing Christ as “food” to His believers——1 Cor. 9:17; Eph. 3:2; 1 Cor. 4:1; 1 Pet. 4:10:

1. Faithfulness is shown toward the Lord (1 Cor. 4:2; 7:25), whereas prudence is exercised toward the believers (cf. Col. 1:28; 2 Chron. 1:10; Phil. 4:5).

2. In the manifestation of the kingdom of the heavens, the Lord will set the faithful slave over all His possessions; this will be a reward to His

slave—Matt. 25:21, 23.

三“分粮给他们”，意指在召会里，将神的话和基督当作生命的供应，供应信徒；作为赐生命之灵的基督是我们的食物，祂具体化并实化在生命的话里—二四 45，约六 57、63、68：

- 1 我们若要享受主作我们属灵的食物，使我们能喂养别人，就需要借着各样的祷告，并借着默想祂的话，就是反复思想且（出声）讲说祂的话，而接受祂的话—弗六 17～18，诗一一九 15（见注）、48、148，书一 8，利十一 2～3，结三 1～4，西三 16。
- 2 我们需要坚定持续地祷告，并尽话语的职事—徒六 4，参来七 25，八 2。
- 3 我们需要申言以建造召会，就是借着操练我们的灵，在圣灵即时和新鲜的感动、膏抹并光照下，用这生命的活话讲说我们所看见的一林前十四 4 下，徒五 20，四 20，二二 15。
- 4 我们需要把自己祷告到神里面，接受赐生命的灵作我们的供应，我们属灵的食物，以喂养我们自己，和那些受我们照顾的人—路十一 1～13。
- 5 我们需要作赐生命的“祈求者”，就是作那能赐人生命的赐生命之灵的管道—约壹五 16。

【周三】

- 6 我们需要作“新鲜之油的儿子”，不断被新鲜、现今并终极完成的那灵作为欢乐的油所充满，流出那灵到灯台里，使灯台作照耀的见证，就是耶稣的见证—亚四 6、12～14，腓一 25，启三 18，太二五 9：
 - a 日复一日，我们必须出代价得着更多的神在祂的神

C. Give them food refers to ministering the word of God and Christ as the life supply to the believers in the church; Christ as the life-giving Spirit is our food, embodied and realized in the word of life—24:45; John 6:57, 63, 68:

1. In order to enjoy the Lord as our spiritual food so that we can feed others, we need to receive His word by means of all prayer and by musing on His word, speaking His word aloud with much reconsideration—Eph. 6:17-18; Psa. 119:15 (see footnote), 48, 148; Josh. 1:8; Lev. 11:2-3; Ezek. 3:1-4; Col. 3:16.
2. We need to continue steadfastly in prayer and in the ministry of the word—Acts 6:4; cf. Heb. 7:25; 8:2.
3. We need to prophesy to build up the church—speaking what we see with the living words of this life under the instant and fresh inspiration, anointing, and enlightenment of the Holy Spirit through the exercise of our spirit—1 Cor. 14:4b; Acts 5:20; 4:20; 22:15.
4. We need to pray ourselves into God to receive the life-giving Spirit as our supply, our spiritual food, to feed ourselves and those under our care—Luke 11:1-13.
5. We need to be life-giving “askers,” channels of the life-giving Spirit who can give life to others—1 John 5:16.

§ Day 3

6. We need to be “sons of fresh oil,” those who are continually being filled with the fresh, present, and consummated Spirit as the oil of gladness, to flow out the Spirit into the lampstand for its shining testimony, the testimony of Jesus—Zech. 4:6, 12-14; Phil. 1:25; Rev. 3:18; Matt. 25:9:
 - a. Day by day we need to pay the price to gain more of God as the

圣性情里作为金油，好使我们能成为纯金的灯台，为着建造金的新耶路撒冷—彼后一4，启三18，一20，二一18，太二五8～9。

b 我们将这事应用到今天的经历时，就看见从我们里面流出来的那灵就是神，而神就是金；因此，我们将基督供应给别人，用油供应他们的时候，实际上就是用神供应他们；神就从我们流出来，流到他们里面—亚四12～14，约七38～39，林后三3、6、8，路十34。

【周四、周五】

贰 “若是那恶仆心里说，我的主人必来得迟，就动手打那些和他同作奴仆的，又和酒醉的人一同吃喝，在想不到的日子，不知道的时辰，那奴仆的主人要来，把他割断，定他和假冒为善的人同受处分；在那里必要哀哭切齿了” —太二四48～51：

一 我们心里说，我们的主人必来得迟，这乃是爱现今邪恶的世代，不爱主的显现—提后四8、10：

1 “来临”的原文是 parousia，巴路西亚，意思是“同在”；我们要成为爱主显现，就是爱祂来临的人，就必须宝爱祂今天的显现，就是祂今天的同在—太二四3、37，徒二六16，林后二10，诗歌二九〇首。

2 只要有今天，就应当爱主和祂的显现，等候祂的来临，以祂的来临作为警告、鼓励和激励—提后四8，腓三20，启二二12。

3 为着主的来临，我们需要儆醒并预备好—太二五13，二四44，启十九7。

4 我们需要提防贪婪，不为自己积财，乃要对神富

golden oil in His divine nature so that we can become a pure golden lampstand for the building of the golden New Jerusalem—2 Pet. 1:4; Rev. 3:18; 1:20; 21:18; Matt. 25:8-9.

b. As we apply this matter to our experience today, we see that the Spirit who flows out of us is God, and God is gold; thus, when we minister Christ to others, supplying them with oil, we are actually supplying them with God; God is flowing out from us into them—Zech. 4:12-14; John 7:38-39; 2 Cor. 3:3, 6, 8; Luke 10:34.

§ Day 4 & Day 5

II. **“But if that evil slave says in his heart, My master delays, and begins to beat his fellow slaves and eats and drinks with the drunken, the master of that slave will come on a day when he does not expect him and at an hour which he does not know, and will cut him asunder and appoint his portion with the hypocrites. In that place there will be the weeping and the gnashing of teeth” —Matt. 24:48-51:**

A. To say in our heart that our Master delays is to love the present evil age and not to love the Lord's appearing—2 Tim. 4:8, 10:

1. The Greek word for coming is parousia, which means “presence”; to love the Lord's appearing, His coming, we must love His appearing, His presence, today—Matt. 24:3, 37; Acts 26:16; 2 Cor. 2:10; Hymns, #389.

2. As long as we have today, we should love the Lord and His appearing, awaiting His coming and taking His coming as a warning, an encouragement, and an incentive—2 Tim. 4:8; Phil. 3:20; Rev. 22:12.

3. We need to watch and be ready for His coming—Matt. 25:13; 24:44; Rev. 19:7.

4. We need to beware of covetousness, not storing up treasure for ourselves

足一路十二 16 ~ 20, 林后六 10, 弗三 8。

5 我们需要回想罗得的妻子, 不要贪爱并宝贝神即将审判并彻底毁灭的邪恶世界—路十七 28 ~ 32。

6 我们需要儆醒并祈求, 叫主来临的那日子不致如同网罗忽然临到我们—二一 34 ~ 36, 参太二 3。

7 “主耶稣啊, 我愿你来!”—这该是爱主和祂显现之人的渴望、呼求、和经常的祷告—后二二 20, 多二 12 ~ 13。

二动手打那些和我们同作奴仆的, 乃是虐待作我们同伴的信徒—参徒九 4:

1 我们不该审判、定罪作我们同伴的信徒, 乃要以恩慈待他们, 心存慈怜, 饶恕他们, 正如神在基督里饶恕了我们一样—路六 37, 弗四 31 ~ 32。

2 我们不该辱骂或批评我们的弟兄, 乃要看他们比我们强—林前六 10 ~ 11, 腓二 3、29。

3 我们不该作主辖管作我们同伴的信徒(如为他们作决定), 乃要作奴仆服事他们, 以那作为赐生命之灵的复活基督喂养他们—彼前五 3, 太二十 25 ~ 28, 参民十七 8。

【周六】

三和酒醉的人一同吃喝, 乃是与沉醉在属世事物里的世人为伴:

1 因着信徒神圣的性情和圣别的地位, 他们不该跟不信者同负一轭; 这不只该应用在信徒与不信者之间的婚姻和事业上, 也该应用在他们各种亲密的关系上—林后六 14, 林前十五 33, 参箴十三 20。

2 我们需要逃避青年人的私欲, 同那清心呼求主的

but being rich toward God—Luke 12:16-20; 2 Cor. 6:10; Eph. 3:8.

5. We need to remember Lot's wife, not loving and treasuring the evil world that God is going to judge and utterly destroy—Luke 17:28-32.

6. We need to be watchful and beseeching so that the day of the Lord's coming would not come upon us suddenly as a snare—21:34-36; cf. Matt. 2:3.

7. “Come, Lord Jesus!”—this should be the longing, cry, and constant prayer of those who love the Lord and His appearing—Rev. 22:20; Titus 2:12-13.

B. To beat our fellow slaves is to mistreat fellow believers—cf. Acts 9:4:

1. We should not judge and condemn our fellow believers but be kind to them, tenderhearted, forgiving them even as God in Christ forgave us—Luke 6:37; Eph. 4:31-32.

2. We should not revile or criticize our brothers but consider them more excellent than ourselves—1 Cor. 6:10-11; Phil. 2:3, 29.

3. We should not lord it over our fellow believers (such as making decisions for them) but serve them as a slave to feed them with the resurrected Christ as the life-giving Spirit—1 Pet. 5:3; Matt. 20:25-28; cf. Num. 17:8.

§ Day 6

C. To eat and drink with the drunken is to keep company with worldly people, who are drunk with worldly things:

1. Because of their divine nature and holy standing, the believers should not be yoked together with the unbelievers; this should be applied to all intimate relationships between believers and unbelievers, not only to marriage and business—2 Cor. 6:14; 1 Cor. 15:33; cf. Prov. 13:20.

2. We need to flee youthful lusts and pursue the all-inclusive Christ with

人，竭力追求包罗万有的基督—提后二 22。

四 在国度的实现里，忠信又精明的奴仆要得着管理的权柄为赏赐；但恶仆要从荣耀的基督，和祂国度的荣耀，并祂国度中荣耀的同在被割断—太二四 47、51：

1 从国度的实现被割断，乃是被扔在外面的黑暗里，在那里哀哭切齿：

a 外面的黑暗是指在国度实现里的光明荣耀以外的黑暗—十六 28，二五 30。

b 哀哭指明懊悔，切齿指明自责。

2 在千年国里与基督一同辖管列国，乃是给祂忠信又精明之奴仆的奖赏—启二 26，路十九 17 ~ 19。

those who call on the Lord out of a pure heart—2 Tim. 2:22.

D. The faithful and prudent slave will be rewarded with the authority to rule in the manifestation of the kingdom, whereas the evil slave will be cut off from the glorious Christ, from the glory of His kingdom, and from His glorious presence in His kingdom—Matt. 24:47, 51:

1. To be cut off from the manifestation of the kingdom is to be cast into the outer darkness, where there is weeping and gnashing of teeth:

a. The outer darkness is the darkness outside the bright glory in the manifestation of the kingdom—16:28; 25:30.

b. Weeping indicates regret, and gnashing of teeth indicates self blame.

2. To reign with Christ over the nations in the millennial kingdom will be a prize to His faithful and prudent slaves—Rev. 2:26; Luke 19:17-19.

第四周■周一

晨兴喂养

太二四 45 ~ 47 “这样，谁是那忠信又精明的奴仆，为主人所派，管理他的家人，按时分粮给他们？主人来到，看见他这样行，那奴仆就有福了。我实在告诉你们，主人要派他管理一切的家业。”

马太二十四章四十五至五十一节论到忠信精明。…忠信是向着主；精明是向着信徒。儆醒是为着被提到主的同在里；忠信是为着在国度里掌权（47）。…四十五节所说的家人，指信徒（弗二19），即召会（提前三15）。分粮给他们，意指在召会里，将神的话和基督当作生命的供应，供应信徒。我们都必须学习，如何按时将生命的供应，供应主的家人。

（马太二十四章四十六至四十七节）里的有福，是在国度的实现里，得着管理的权柄为赏赐。对于忠信的奴仆，主在诸天之国的实现里，要派他管理一切的家业，作为赏赐（马太福音生命读经，八一九至八二〇页）。

信息选读

我们必须按时分粮，就是分配生命的供应给主的子民。不要说别人有教导的恩赐，能教导你神的话，供应你属灵的食物，但你没有那样的恩赐。这里没有这样的思想。所有主的仆人都为着他们的使命，领受了恩赐。

（有些人）也许说，在整个基督教里，他们只看到好的教师向会众讲道。他们从来没有看过一个聚会有这么多人站起来说话，…一个接一个站起来，好像爆玉米

WEEK 4 — DAY 1

Morning Nourishment

Matt. 24:45-47 Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time? Blessed is that slave whom his master, when he comes, will find so doing. Truly I say to you that he will set him over all his possessions.

Matthew 24:45 through 51 are concerned with faithfulness and prudence... Faithfulness is toward the Lord, whereas prudence is toward the believers. Watchfulness is for rapture into the Lord's presence, but faithfulness is for reigning in the kingdom (v. 47). The household spoken of in verse 45 refers to the believers (Eph. 2:19), who are the church (1 Tim. 3:15). To give them food is to minister the Word of God with Christ as the life supply to the believers in the church. We all must learn how to minister the life supply to the household of the Lord at the appointed time.

To be blessed [in Matthew 24:46-47] is to be rewarded with ruling authority in the manifestation of the kingdom. The faithful slave of the Lord will be set over all His possessions as a reward in the manifestation of the kingdom of the heavens. (Life-study of Matthew, pp. 741-742)

Today's Reading

At the proper time we have to minister food, the life supply, to the Lord's people. Do not say that others have a gift of teaching to teach you the Word of God and minister spiritual food to you but that you do not have such a gift. There is not such a thought here. All of the Lord's servants received the gift for their commission.

Some... may say that in all of Christianity they only saw the practice of good preachers speaking to a crowd. They never saw a meeting with so many standing up to speak... One after another stands up like popcorn popping,

花一样。…这正是我们所盼望有的。…这是圣经的教训（林前十四 24、26、29～32）。我们都必须学习尽功用。这就是为什么甚至在职事的聚会，我总是喜欢留下半小时给你们“爆玉米花”。不要粘在椅子上。…你必须跳起来说话。你说话就是按时分粮给主的家人。

供应食物的人知道要按时供餐。你若每天供应食物，你就必须作早餐、午餐和晚餐。…早晨应当按时供应早餐。还有，好妻子总是会预备最好的三明治给丈夫带到办公室，作为按时的午餐，并习惯为家人预备丰盛的晚餐。…同样，每当我们聚在一起，这就是你按时供应合式的食物给主的家属的时间。然而，如果我懒惰，没有读主的话；如果我在主的话上没有够多的殷勤劳苦，就来对你们说话，我就只能供应你们“一杯咖啡和几个甜甜圈”。烹煮一顿滋养、美味的早餐，需要你的殷勤。…忠信…等于殷勤，懒惰等于怠惰。我们必须殷勤寻求主的话，使我们预备好，来到聚会时能供应美好的食物。吃的时候就是“按时”；聚会的时候就是“按时”。在主日上午、主日晚上、周二晚上、周五晚上，我们都有指定的时候。聚会的时间，就是指定的时候，我们众人必须将一些生命的供应，供给神家的人，供给同作信徒的人，就是供给我们的家业。

对于罪人，我们所供应合式的食物，乃是基督的福音。医院里的护士知道，他们必须用不同的食物供应病人。不同的食物供应给不同的病人，是为了应付他们特殊的需要。对我们来说也是一样。全地就是医院，满了疾病和各式各样有病的人。实在说来，甚至召会也是医院，满了有病的人。所以，我们必须按时供应不同的话语给他们（李常受文集一九八五年第五册，六三二至六三六页）。

参读：马太福音生命读经，第六十三篇；包罗万有的基督，第六章。

[which] is altogether what we expect to have...This is the Bible's teaching (1 Cor. 14:24, 26, 29-32). We all have to learn to function. This is the reason that even in a ministry meeting, I always like to leave half an hour for you to "pop up." Do not just be stuck to your chair...You have to jump up to say something. For you to speak is to minister food to the Lord's household at the proper time.

Whoever serves food knows the proper time. If you are serving food every day, you have to make breakfast, lunch, and dinner...The proper time in the morning is breakfast. Also, good wives prepare the best sandwiches for their husbands to bring to the office for lunch at the proper time and are accustomed to preparing a big dinner for their family. In like manner, whenever we meet together, this is one of the proper times, the appointed times, for you to minister the proper food to the Lord's folks. Suppose, however, that I was sloppy, not reading the Word. If I did not labor adequately in the Word and came to speak to you, I would just be ministering to you "a cup of coffee and some doughnuts." To cook a nourishing, good breakfast requires your diligence... Faithful... equals diligent, and slothful equals lazy. We must be diligent in seeking the Word so that we could prepare to serve good food when we come to the meeting. The eating time is the proper time, and the meeting time is the proper time. We have the proper time on the Lord's Day morning, on the Lord's Day evening, Tuesday evening, and Friday evening. The meeting times are the proper times when we all have to minister some portion of the life supply to our folks, to our fellow believers.

To the sinners the proper food that we minister is the gospel of Christ. The nurses in the hospitals know that they must serve the patients with different meals. Different food is ministered to different patients to meet their specific needs. It is the same with us. The entire earth is a hospital, full of sickness and full of all kinds of sick people. The church in a good sense is also a hospital, full of sick people. Therefore, we have to minister different words to them at the proper time. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 515-517)

Further Reading: Life-study of Matthew, msg. 63; CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 6

第四周■周二

晨兴喂养

约壹五 16 “人若看见他的弟兄犯了不至于死的罪，就当为他祈求，将生命赐给他，就是给那些犯了不至于死之罪的。…”

腓一 25 “我…仍要留下，继续与你们众人同住，使你们得到信仰上的进步和喜乐。”

你的责任，你的职责，乃是供应食物给〔信徒、召会、甚至所有在你身边的罪人〕。他们若是罪人，你必须供应他们恩典的福音，作他们所需要的食物。他们若是信徒，患了某种疾病，那么你就要从圣经上供应适合他们情形的话，来喂养、医治、加强或唤醒他们。这样作乃是作忠信又精明的奴仆，供应合式食物给主的家业，就是按时分粮给各种人。当你进到办公室，必须领悟这就是指定的时候，让你供应合式的福音食物给不信的人。当你去上学，就算你不是到那里去教书而是去上课，所有你身边的同学也都是主所交给你的家业，你可以抓住机会，按时将福音供应给他们。

每一天都是指定的时候，让我们将合式食物供应给任何人。…我们都必须兴起并醒起来，殷勤、忠信、精明而不愚拙，按时将正确的食物供应给有需要的人（李常受文集一九八五年第五册，六三六至六三七页）。

信息选读

（在腓立比一章二十四至二十五节，）使徒的考虑不是自私的，乃是为圣徒的缘故。他完全给主和

WEEK 4 — DAY 2

Morning Nourishment

1 John 5:16 If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death...

Phil. 1:25 ...I will remain and continue with you all for your progress and joy of the faith.

The believers, the churches, and even the more all the sinners are around you. It is your duty, your obligation, to minister food to them. If they are sinners, you have to minister the gospel of grace to them as the food they need. If they are believers sick of something, then you need to minister some word from the Bible that suits their condition, either to nourish them, to heal them, to strengthen them, or to wake them up. To do this is to be a faithful and prudent slave, ministering the proper food to the Lord's possessions, which are all kinds of persons, at the proper time. When you enter into your office, you must realize that this is one of the proper times to minister the proper food of the gospel to the unbelieving ones. When you go to school, even if you are not going there to teach but to attend classes, all the classmates around you are the Lord's possessions delivered to you that you may take the opportunity, the proper time, to minister the gospel to them.

Every day is a proper time for us to minister the proper food to anyone... We all have to rise up and wake up to be diligent, to be faithful, to be prudent and not foolish, to minister the proper food to the needy ones at the proper time. (CWVL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 517-518)

Today's Reading

In Philippians 1:24... the apostle's consideration was not selfish, but was for the sake of the saints. He was absolutely occupied by the Lord with the

召会所占有。保罗知道众召会需要更多基督的供应。

保罗是个满了基督的人。他说话，是说基督；他活着，是与基督同活；他工作，是与基督同工，并且把基督服事给众召会。为着召会的缘故，他愿意留在肉身，使他能够把基督服事给圣徒。

（二十五节）的信仰，指圣徒所相信的（犹3，提后四7）；进步，指生命的长大；喜乐，指对基督的享受。…无论保罗在监狱里，或不在监狱里，他总是圣徒们长进与喜乐的有力因素。因着他，众召会能够在生命里有长进，也能够满了对基督的享受。今天我们也该这样。…在身体生活里，急切需要一些人成为供应的管道。我们需要像保罗这样的肢体。当这样的肢体过去了，说真的，基督的传输就中断了。但是，只要这些肢体与我们同住，传输就源源不绝，不至减弱，我们也能在他们身上在基督里夸口。所有在地方召会中带头的人都该是这样的管道，都该是这种供应的凭借。

我们活着对圣徒该是非常要紧的。然而是不是这么要紧，要看我们活基督、供应基督并将基督灌输到别人里面的程度而定。原谅我这样说，在把基督灌输到召会里面这件事上，有些带头的人或活或死都没有多大的关系。然而有些人则不然，他们是继续与我们同住还是被主接去离开我们，与我们大有关系。我想到一个例子，我们非常亲爱的一位老弟兄，他的确是身体得供应的一个凭借。…这位弟兄仍留下或离世与主同在对我们太有关系了。我们每一个人也应该是这样的人。我们或活或死，对召会应该是非常要紧的。但这全在于我们有否活基督、显大基督、供应基督并从全人的深处把基督传输到圣徒里面。如果我们这样经历并享受基督，我们或留下或到主那里去与祂同在，对召会都关系重大（腓立比书生命读经，七一至七二、七五页）。

参读：腓立比书生命读经，第七篇；利未记生命读经，第三十六篇；路加福音生命读经，第二十七篇。

church. Paul realized that the churches needed more of the ministry of Christ.

Paul was a person full of Christ. When he spoke, he spoke Christ. When he lived, he lived with Christ. When he worked, he worked with Christ and ministered Christ to the churches. For the sake of the church, he was willing to remain in the flesh that he might minister Christ to the saints.

The faith [in verse 25] refers to what the saints believe in (Jude 3; 2 Tim. 4:7); progress, to the growth in life; and joy, to the enjoyment of Christ. Whether Paul was in prison or out of prison, he was a strong factor of the saints' progress and joy. Because of him the churches could have the growth in life and could be filled with the enjoyment of Christ. This should also be true of us today. In the Body life there is the urgent need of certain ones to function as channels of supply. We need members like Paul. When such members die, the transfusion of Christ is in a very real sense interrupted. But as long as such ones are with us, the transfusion continues unabated, and we can boast in them in Christ. The leading ones in all the local churches should be such channels, such means of supply.

Our living should matter greatly to the saints. But whether or not this is so depends on the degree to which we live Christ, minister Christ, and infuse others with Christ. I am sorry to say that, with respect to infusing Christ into the church, there are certain leading ones about whom it makes little difference whether they live or die. But with others their continuing with us or their being taken from us in death makes a great difference. I think of the example of a brother very dear to us, [who] surely was a means of supply to the Body... It made a difference to us whether this brother remained or went to be with the Lord. The same should be true of every one of us. It should matter to the church whether we live or die. But this depends on our living Christ, magnifying Christ, ministering Christ, and transfusing Christ from the depths of our being into that of the saints. If we experience Christ and enjoy Him in this way, it will make a difference to the church whether we remain or go to be with the Lord. (Life-study of Philippians, pp. 60-61, 63-64)

Further Reading: Life-study of Philippians, msg. 7; Life-study of Leviticus, msg. 36; Life-study of Luke, msg. 27

第四周■周三

晨兴喂养

亚四 12 “...在两个金嘴旁边，这两根流出金油的橄榄枝是什么意思？”

14 “他说，这是两个油的儿子，站在全地之主的旁边。”

林后三 6 “〔神〕使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。”

〔在撒迦利亚四章三节的〕两棵橄榄树，表征当时的大祭司约书亚和省长所罗巴伯；他们是两个油的儿子，被耶和华的灵充满，为着神殿的重建（3～6、12～14）。这两个油的儿子也预表世代末了三年半期间的两个见证人，他们要在灾难时作神的见证人，为着加强神的子民—以色列人和在基督里的信徒（启十一 3～12，十二 17）。…这两位〔见证人〕，摩西和以利亚，要在灾难期间扶持并供应受逼迫的以色列人和信徒（撒迦利亚书生命读经，四一二至四一三页）。

信息选读

以色列国是灯台，表征神的见证。神的见证需要照耀出来。要有这照耀就必须有焚烧；要有焚烧，就必须有橄榄油的供应；要有橄榄油，就必须有一些橄榄树。在灯台两边的两棵橄榄树，乃是两个油的儿子—约书亚和所罗巴伯。

在撒迦利亚四章十一节有两棵树，在十二节有两根枝子。两根枝子是两棵树的一部分。当灯台的灯盏缺了油，两棵树就来供应油，经过枝子将油流到

WEEK 4 — DAY 3

Morning Nourishment

Zech. 4:12 ...What are the two olive branches that are by the side of the two golden spouts, which empty the gold from themselves?

14 And he said, These are the two sons of oil, who stand by the Lord of the whole earth.

2 Cor. 3:6 [God] made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

[In Zechariah 4:3 the] two olive trees signify Joshua the high priest and Zerubbabel the governor at the time, who were the two sons of oil, filled with the Spirit of Jehovah for the rebuilding of God's temple (vv. 3-6, 12-14). The two sons of oil are also the two witnesses in the last three and a half years of the present age, who will be witnesses of God in the great tribulation for the strengthening of God's peoples—the Israelites and the believers in Christ (Rev. 11:3-12; 12:17)... These two [witnesses], Moses and Elijah, will support and supply the persecuted Israelites and the believers during the great tribulation. (Life-study of Zechariah, p. 28)

Today's Reading

The nation of Israel is the lampstand, signifying God's testimony. God's testimony needs the shining. For this shining there must be the burning, and in order for there to be the burning, there must be the supply of olive oil... To have the olive oil, there must be some olive trees. The two olive trees on the two sides of the lampstand are the two sons of oil, Joshua and Zerubbabel.

In Zechariah 4:11 there are two trees, and in verse 12, two branches. The two branches are part of the two trees. When the bowl of the lampstand is void of oil, the two trees will supply oil by flowing it out through the

两个金嘴里，然后油就从两个金嘴流到油碗里，再从油碗流到灯台里。

十二节说到两根橄榄枝。这两根枝子“流出金”。这里的“金”是指油。油和金乃是一。油是指那灵，那灵乃是神。不仅如此，按预表，金表征神。那充满油碗的金乃是那灵，那灵就是神；神是由金所表征的。我们将这事应用到今天的经历时，就看见从我们里面流出来的那灵就是神，而神就是金。因此，我们将基督供应给别人，用油供应他们的时候，实际上就是用神供应他们。神从我们流出来，流到他们里面。我们都该是橄榄树，从我们自己里面流出神来，流到别人里面。这样，借着那些作橄榄树，流出神的人，有需要的人就得着油的供应。

让我们进一步来看为什么两棵树被称为两根枝子。在三、四章里，同一个人所罗巴伯，由苗（三8）、树（四3、11）和枝（12）所表征。这指明所罗巴伯自己不是源头。他若凭自己是一棵完整的树，他就是源头。然而，他这棵树实际上是另一棵树的枝子，那棵树才是源头。再者，所罗巴伯也是另一棵树的苗；那棵树就是基督。基督是那独一的橄榄树；所罗巴伯和我们都是基督的枝子、枝条。…虽然基督是独一的橄榄树，但从祂已经有许多苗生出来了。这些苗的生出就是基督的分枝。如今这些枝子或苗，就是今天在地上的许多橄榄树。你不是这样的橄榄树么？我们作为真实的基督徒，乃是橄榄树。严格说来，我们是橄榄树，但不是个别的树，乃是基督这独一橄榄树的枝子。我们既是枝子，就需要用油，就是用那灵，供应别人，使他们被点活。赞美主，我们在基督里乃是以七倍加强的灵供应别人的橄榄树！（撒迦利亚书生命读经，四一三至四一五页）。

参读：撒迦利亚书生命读经，第五篇；为着建造基督的身体讲说基督，第三章。

branches and into the two spouts. The oil will then flow from the spouts into the bowl, and from the bowl into the lampstand.

The relative pronoun which in verse 12 refers not to the spouts but to the branches. These branches “empty the gold from themselves.” To empty the gold is to cause the gold to flow out. The word gold here refers to the oil. The oil and the gold are one. The oil denotes the Spirit, and the Spirit is God. Furthermore, in typology gold signifies God. The gold that fills the bowl is the Spirit; the Spirit is God; and God is typified by gold. As we apply this matter to our experience today, we see that the Spirit who flows out of us is God, and God is gold. Thus, when we minister Christ to others, supplying them with oil, we are actually supplying them with God. God is flowing out from us into them. We all should be olive trees emptying God from ourselves into others. In this way oil will be provided to the needy by those who are olive trees out of which God is flowing.

Let us consider further why the two trees are called two branches. In Zechariah 3 and 4 the same person, Zerubbabel, is signified by a shoot (3:8), a tree (4:3, 11), and a branch (v. 12). This indicates that Zerubbabel himself is not the source. If he were a tree complete in himself, he would be the source. However, he is a tree which is actually a branch of another tree, and that tree is the source. Moreover, Zerubbabel is also a shoot from the other tree. That tree is Christ. Christ is the unique olive tree, and both Zerubbabel and we ourselves are branches, offshoots, of Christ... Although Christ is the unique olive tree, out from Him many shoots have issued forth. The issuing forth of these shoots is Christ's branching out. These branches, or shoots, are now the many olive trees on earth today. Are you not such an olive tree? As bona fide Christians, we are olive trees. Strictly speaking, we are olive trees not in the sense of being separate trees but in the sense of being branches of Christ, the unique olive tree. As branches, we need to supply others with oil, that is, with the Spirit, that they may be enlivened. Praise the Lord that in Christ we are olive trees supplying others with the sevenfold Spirit! (Life-study of Zechariah, pp. 28-29)

Further Reading: Life-study of Zechariah, msg. 5; CWWL, 1988, vol. 1, “Speaking Christ for the Building Up of the Body of Christ,” ch. 3

第四周■周四

晨兴喂养

太二四 48 ~ 51 “若是那恶仆心里说，我的主人必来得迟，就动手打那些和他同作奴仆的，又和酒醉的人一同吃喝，在想不到的日子，不知道的时辰，那奴仆的主人要来，把他割断，定他和假冒为善的人同受处分…”。

（在马太二十四章四十八节，）恶仆是信徒，因他是主所派的（45）；他称主为“我的主人”；他相信主要来。四十九节说，那恶仆动手打那些和他同作奴仆的，又和酒醉的人一同吃喝。动手打同作奴仆的，就是虐待作同伴的信徒；和酒醉的人一同吃喝，就是与沉醉在属世事物里的世人为伴（马太福音生命读经，八二〇页）。

信息选读

那恶仆的问题不是他不晓得主要来，乃是他不盼望祂来。他不喜欢过一种为着主的来临预备好的生活。因此，当主回来时，祂要把他割断，定他和假冒为善的人同受处分。把他割断，指在主要来的荣耀中与主隔绝。这相当于银子比喻（太二五 14 ~ 30）中“扔在外面黑暗里”的结语。…主乃要把（恶仆）从祂自己将在的荣耀中割断。这等于扔在外面黑暗里。

凡被扔在外面黑暗里的，将要从主，从祂的同在，从祂的交通，并从祂将在的荣耀范围中被割断。这不是永远沉沦，乃是受时代的惩治。…主不会把责任指派给假信徒。那恶仆的确是得救的人。在马太福音这卷国度的书中，结局不是得救；结局乃是国

WEEK 4 — DAY 4

Morning Nourishment

Matt. 24:48-51 But if that evil slave says in his heart, My master delays, and begins to beat his fellow slaves and eats and drinks with the drunken, the master of that slave will come on a day when he does not expect him and at an hour which he does not know, and will cut him asunder and appoint his portion with the hypocrites...

[In Matthew 24:48] the evil slave is a believer, because he is appointed by the Lord (v. 45), he calls the Lord “my master,” and he believes that the Lord is coming. Verse 49 says that the evil slave beats his fellow slaves and eats and drinks with the drunken. To beat the fellow slaves is to mistreat the fellow believers, and to eat and drink with the drunken is to keep company with worldly people, who are drunk with worldly things. (Life-study of Matthew, p. 742)

Today's Reading

The problem with the evil slave is not that he does not know that the Lord is coming, but that he does not expect Him. He does not like to live the kind of life that is prepared for the Lord's coming. Therefore, when the Lord comes back, He will cut him asunder and appoint his portion with the hypocrites. To cut him asunder means to cut him off. This signifies a separation from the Lord in His coming glory. This corresponds to being cast out into the outer darkness in the conclusion of the parable of the talents (Matt. 25:14-30)... The Lord... will cut [the evil slave] off from the glory in which He Himself will be. This is equal to being cast out into outer darkness.

Whoever is cast into outer darkness will be cut off from the Lord, from His presence, from His fellowship, and from the glorious sphere in which the Lord will be. This is not to perish eternally, but to be chastened dispensationally... The Lord would not assign duties to a false believer. Certainly the evil slave is a saved one. In Matthew, the book of the kingdom, the issue is not salvation.

度：我们将得着赏赐进入国度，或是将失去赏赐，失去国度的享受，并且遭受惩罚和管教，在那里哀哭切齿（马太福音生命读经，八二〇至八二一页）。

我们众人都应该按时分粮给主的子民（太二四45），并且充分使用主的恩赐（二五20、22）。在消极一面，我们不该动手打那些和我们同作奴仆的人（二四49）。你可能没有尽你的责任去完成你的事奉，反而在批评，有时甚至强烈地和弟兄们作对。你不是在作工，乃是动手打同作奴仆的。…许多地方召会的长老总是怕作错事。他们一旦作错了什么事，几乎所有的人都会透过电话知道。这些电话上的谈论都是在动手打人，许多圣徒都在动手打长老。

当一些消极的事发生在任何圣徒身上，有些人永远不会禁止自己不说。传播这样消极的情形乃是一种动手打人。有些时候在祷告聚会里，为着一个在消极情形里的圣徒，你也许用一种巧妙的方式为他祷告。你也许不在别的时间暴露他，却借着你的祷告暴露他。神知道你的心。你的心和你祷告的意念不是那么纯净。你也许装作很属灵，不批评或论断人。你为人祷告，但你的祷告大约百分之十是一种论断。这就是动手打人。一个地方的长老也许批评另一个地方的长老，这也是动手打同作奴仆的。

你把你事奉的时间浪费在动手打人的事上。你没有事奉，反而动手打了弟兄，就是和你同作奴仆的。…我们都必须停下我们的批评、论断、反对和怨言，那些都是在动手打人。我们必须花费我们的时间、我们的精力和我们的一切，为着主的权益有积极的事奉（李常受文集一九八五年第五册，六六四至六六六页）。

参读：实行主当前行动之路，第七至十章。

The issue is the kingdom: whether we shall receive a reward to enter into the kingdom, or whether we shall lose the reward, miss the enjoyment of the kingdom, and suffer punishment and discipline where there will be weeping and gnashing of teeth. (Life-study of Matthew, pp. 742-743)

All of us should be those who are feeding the Lord's people at the proper time (Matt. 24:45) and using the Lord's talents in full (25:20, 22). On the negative side, we should not be those beating our fellow slaves (24:49). You may not do your duty to perform your service, but instead you are criticizing and sometimes even strongly opposing the brothers. You are not doing the work but beating the fellow slaves... Many of the elders in the local churches are afraid to do anything wrong. Once they do something wrong, nearly everyone knows through the use of the telephone. These telephone calls are all beatings. Many of the saints are beating the elders.

When something negative happens to any of the saints, some can never retain it. Passing on the news of this negative situation is a kind of beating. Sometimes you may have a subtle way of praying in the prayer meeting for a saint who is in a negative situation. You may not expose him at other times, but you expose him through your prayers. God knows your heart. The intention in your heart and in your prayer is not so pure. You may pretend to be so spiritual, not criticizing or judging people. You pray for people, but about ten percent of your prayer is a kind of judging. This is beating. The elders in one location may criticize the elders in another location. This is also beating the fellow slaves.

You waste your time of service in beating. Instead of doing the service, you beat the brothers, the fellow slaves... We all have to stop our criticizing, judging, opposing, and murmuring as a kind of beating. We must spend our time, our energy, and our everything to do a positive service for the Lord's interest. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 539-540)

Further Reading: CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," chs. 7-10

第四周■周五

晨兴喂养

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

腓三 20 “我们的国籍乃是在诸天之上，我们也热切等待救主，就是主耶稣基督，从那里降临。”

我们既知道主的再来是如此宝贵，就该爱慕主的显现（提后四 8）。圣经末了结束于：“主耶稣啊，我愿你来！”（启二二 20）…在使徒们的心目中，他们一直认定，主必快来，他们也过着预备主再来的生活。…不要想我们既清楚主来临的兆头，就可以松懈，先爱世界，到了末七再追求主。…要相信主是可畏的。在路加十二章主说了一个比喻，有一个财主努力积攒钱财，要叫魂享用快乐；神却对他说，“无知的人哪，今夜必要你的魂。”（16～20）我们能有每一个今天，实在都是主的恩典。所以只要还有今天，只要气息尚存，我们就当爱主，爱慕祂的显现，热切等待主来（腓三 20），并且常以此事为勉（李常受文集一九九〇年第三册，七〇九页）。

信息选读

保罗在提后四章一节对提摩太说，“我在神并那将要审判活人死人的基督耶稣面前，凭着祂的显现和祂的国度，郑重地嘱咐你。”那是保罗将要殉道之时的劝勉。他说那美好的仗他已经打过了，当跑

WEEK 4 — DAY 5

Morning Nourishment

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

Phil. 3:20 For our commonwealth exists in the heavens, from which also we eagerly await a Savior, the Lord Jesus Christ.

Since we know that the Lord's second coming is so precious, we should love the Lord's appearing (2 Tim. 4:8). The Bible concludes with "Come, Lord Jesus!" (Rev. 22:20)... In their hearts the apostles firmly believed that the Lord would come quickly, and they also lived a life in preparation for the Lord's second coming... Do not think that since we are clear concerning the signs of the Lord's coming, we can be slothful and can first love the world and then pursue the Lord when the last week comes... We should believe that the Lord is to be feared. In Luke 12 the Lord gave a parable concerning a rich man who endeavored to lay up wealth for himself so that his soul might enjoy itself and be merry. But God said to him, "Foolish one, this night they are requiring your soul from you" (vv. 16-20). Every "today" that we have is truly the Lord's grace. Therefore, as long as we have today, as long as we still have breath, we should love the Lord and His appearing, await the Lord's coming (Phil. 3:20), and always take His coming as an encouragement. (CWWL, 1990, vol. 3, "The Up-to-date Presentation of the God-ordained Way and the Signs concerning the Coming of Christ," p. 587)

Today's Reading

In 2 Timothy 4:1 Paul said to Timothy, "I solemnly charge you before God and Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom." This is an exhortation from Paul immediately before his martyrdom. He said that he had fought the good fight, he had finished the

的赛程他已经跑尽了，当守的信仰也已经守住了；在审判台前他必要得公义冠冕的赏赐；这冠冕也赏赐给凡爱主显现的人（6～8）。他以审判和国度提醒提摩太，也提醒我们，要过一个爱主显现的生活，这会叫我们不灰心、不退后、不软弱，忠心到底。

主来的时候要像贼一样，隐密地临到那些爱祂的人，把他们当作宝贝偷去，到祂天上的同在里（太二四 42）。因此我们需要儆醒并预备（二五 13，二四 44）。我们若要被提，就需要先被属天的气充满，在器皿里盛着油。我们若扎根在地上，天天被今生的思虑、属地的享乐所霸占，在那时候就无法被提。我们要回想罗得的妻子，她…变成盐柱，被撇在蒙羞之地。…我们若还贪爱世界，主就会把我们留下经过大灾难，叫我们蒙羞，直到我们成熟被提。

主也提醒我们要小心，时时儆醒，常常祈求，不可因酗酒（或放荡）、沉醉并今生的思虑，累住我们的心，以致大灾难的那日子如同网罗忽然临到我们。…我们需要护卫我们的心，完全把地位让给主，好叫我们能得胜，逃避这一切的事，得以站立在人子面前（路二一 34～36，参启十二 5～6、14）。

成熟不是一天的事，所以为着祂的来临，我们必须预备自己，爱祂并在祂里面长大，使我们在祂显现时得以成熟被提，并得赏赐（李常受文集一九九〇年第三册，七〇九至七一一页）。

参读：神命定之路最新的陈明与基督来临的兆头，第七篇。

course, and he had kept the faith, and that at the judgment seat he would be awarded the crown of righteousness, which would be awarded to all those who have loved His appearing (vv. 6-8). He reminded Timothy, and also us, by the Lord's judgment and kingdom, that we should have a living that loves the Lord's appearing. This will cause us not to be discouraged, not to backslide, not to become weak, but to remain faithful to the end.

When the Lord comes, He will come secretly as a thief to those who love Him and will steal them away as His treasures and bring them into His presence in the heavens (Matt. 24:42-43). Hence, we need to watch and be ready (25:13; 24:44). If we desire to be raptured, first we must be filled with the heavenly breath and have oil in our vessels. If we are rooted on the earth and occupied daily with the anxieties of this life and with earthly pleasures, we will not be raptured at that time. We should remember Lot's wife... She became a pillar of salt and was left to suffer in a place of shame... If we love the world, the Lord will leave us here to pass through the great tribulation so that we may be put to shame until we become mature and are raptured.

The Lord also reminded us to take heed to ourselves and to be watchful at every time, beseeching lest our hearts be weighed down with debauchery and drunkenness and the anxieties of life, and that the day of the great tribulation come upon us suddenly as a snare... We should guard our hearts and give all the room to the Lord so that we may prevail to escape all these things and stand before the Son of Man (Luke 21:34-36; cf. Rev. 12:5-6, 14).

To attain maturity is not an overnight matter. Therefore, for His coming we must prepare ourselves, love Him, and grow in Him, that at His appearing we may be mature to be raptured and receive the reward. (CWWL, 1990, vol. 3, "The Up-to-date Presentation of the God-ordained Way and the Signs concerning the Coming of Christ," pp. 587-588)

Further Reading: CWWL, 1990, vol. 3, "The Up-to-date Presentation of the God-ordained Way and the Signs concerning the Coming of Christ," ch. 7

第四周■周六

晨兴喂养

林后六 14 “你们跟不信的，不要不配地同负一轭，因为义和不法有什么合伙？光对黑暗有什么交通？”

提后二 22 “你要逃避青年人的私欲，同那清心呼求主的人，竭力追求公义、信、爱、和平。”

我们不该是那些“和酒醉的人一同吃喝”的人（太二四 49）。这比动手打同作奴仆的人飘离得更远、堕落得更甚。你堕落到世界里去了，成了一个爱世界的人。属世的人被属世的事物迷醉，甚至麻醉。他们被现今的世代所麻醉。与他们一同吃喝，就是享受他们所享受的。就好的一面说，当你动手打圣徒，你对召会生活仍然有兴趣。你若对召会生活没有兴趣，就绝不会批评长老。因为你是如此“对召会有负担”，如此对召会生活有兴趣，你才批评弟兄姊妹。一旦你定意要忘掉召会，不再对召会有兴趣，你就进到爱世界里，并与那些常被这世代所麻醉的世人为伴。一个爱世界的圣徒，无心谈论长老的好坏。他也许曾经动手打和他同作奴仆的，但他现今被属世的享乐完全霸占了。他现今在和酒醉的人一同吃喝。几乎每天对他都是快乐的一天，每个周末对他都是欢乐的周末，因为他正享受属世事物的麻醉（李常受文集一九八五年第五册，六六六页）。

信息选读

WEEK 4 — DAY 6

Morning Nourishment

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

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

We should not be one who “eats and drinks with the drunken” (Matt. 24:49). This is to drift away further, a further fall from beating the fellow slaves. You have fallen away to the world and have become a world lover. The worldly people are drunk and even drugged with worldly things. They are stupefied with the present age. To eat and drink with them is to enjoy what they enjoy. In a good sense, when you are beating the saints, you are still interested in the church life. If you were not interested in the church life, you would never criticize the elders. Because you are so “burdened for the church” and so interested in the church life, you criticize the brothers and the sisters. Once you make the decision to forget about the church, to have no interest in the church, you enter into the loving of the world, and you keep company with worldly people who are always being stupefied by this age. A saint who loves the world has no heart to talk about what elders are good or bad. He may once have been beating his fellow slaves, but now he is fully occupied with worldly enjoyment. He is now eating and drinking with the drunken. Nearly every day may be a happy day to him, and nearly every weekend a pleasant weekend, because he is enjoying the stupefying of the worldly things. (CWWL, 1985, vol. 5, “The Way to Practice the Lord’s Present Move,” p. 540)

Today’s Reading

在主的使命上懒惰不忠信的奴仆有一个借口，就是主不会立刻回来，就是祂必来得迟（太二四48）。结果，他们开始虐待同作信徒的，并有分于属世的事物。他们的借口是，主若现在就回来，所有的事都解决了，他们就不会有时间爱世界了。然而，主在马太二十四章的话告诉我们，祂不会接受这样的借口。祂回来时，要把不忠信的奴仆割断（51）。割断不是指切成碎片。我们得救时，就与基督这位受膏者（林后一21）联结了，即使我们在退后的光景中，主也不会把我们切断。但我们若仍然不忠信并懒惰，祂在回来时就要把我们从这样的联结中割断。祂将要执行我们和祂之间的割断。我们要从祂荣耀的同在中被割断，到一个假冒为善的人受处分的地方。不信者的处分是永远的沉沦，而懒惰奴仆的处分是暂时的、时代性的惩罚。

我们要成为忠信的，路就是散布主的话，这话对每一个饥渴的人乃是食物。主的家业不仅由信徒组成，也由罪人组成。谁要去喂养饥渴的罪人？我们都必须说，“我去！”我们必须去。…我们必须尽所能地传布神的话。

此外，我们必须靠着祂的怜悯，借着祂的恩典，尽所能不动手打同作奴仆的，就是同作信徒的。不要批评或埋怨他们；不要用消极的话说到他们，因为你没有时间这样作。你的口不是被造来批评的，乃是被造来说出基督的。批评弟兄们就是动手打同作奴仆的，这会使我们受惩治。我们也不该钻到世界里，与麻醉的属世之人一同享乐。我们必须是清明的人（李常受文集一九八五年第五册，六六八、六七一至六七二、六七四页）。

参读：生命课程，第三十五课。

The slothful slaves who are not so faithful in the Lord's commission have an excuse that the Lord is not coming back immediately, that He is delaying His coming (Matt. 24:48). As a result, they begin to mistreat fellow believers and partake of the worldly things. Their excuse is that if the Lord would return right now, everything would be solved; they would not have the time to love the world. However, the Lord's word in Matthew 24 tells us He would not take this kind of excuse. At His coming back He will cut off, or cut asunder, His unfaithful slaves (v. 51). To cut asunder does not mean to cut into pieces. When we were saved, we became attached to Christ, the anointed One (2 Cor. 1:21). Even if we are in a backslidden condition, the Lord will not cut us off. But if we remain unfaithful and slothful, at His coming back He will cut us off from this attachment. He will carry out a cutting asunder between us and Him. We will be cut off from His glorious presence into a place that will be the portion of the hypocrites. The portion of the unbelievers is eternal perdition, but the portion of the slothful slaves is a temporary, dispensational punishment.

The way to be faithful is to scatter the Lord's word, which is food to every hungry one. The Lord's household is composed not only of believers but also of sinners. Who will go to feed the hungry, sinful people? We all have to say, "Me!" We have to go... We must do everything that we can to spread the Word of God.

Also, by His mercy and through His grace we must do the best not to beat the fellow slaves, the fellow believers. Do not criticize or murmur about them. Do not speak anything negative about them, because you do not have the time to do it. Your mouth was not made for criticizing but for speaking forth Christ. To criticize the brothers is to beat the fellow slaves. This will cause us to be punished. We should also not go into the world to enjoy ourselves with the stupefied, drugged, and worldly people. We have to be the sober ones. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 541-542, 544-546)

Further Reading: Life Lessons, vol. 3, lsn. 35

第四周诗歌

WEEK 4 — HYMN

755

荣耀的盼望 — 等候与儆醒

11 9 11 9 副 (英 956)

降 A 大调

4/4

一 基督快要再临, 日子已紧近; 有福脚声
 隐约可听闻。 醒哉! 醒哉! 圣民, 等候
 要做心; 被提见主喜乐无穷尽。

(副) 荣耀! 荣耀! 基督快再临, 荣耀! 荣耀!
 圣者要欢欣, 贱体变成荣身, 与主
 永相亲, 自由, 荣耀, 同主享福分。

- 二 基督快要再临, 晨星要显身; 黑夜已深, 白昼将临近。
 醒哉! 醒哉! 圣民, 与俗莫浮沉; 得蒙保守免去大灾辰。
- 三 基督快要再临, 赏赐祂仆人; 凡爱祂者, 冠冕必有分。
 醒哉! 醒哉! 圣民, 莫把世界珍; 爱主, 事主, 尽性又尽心。
- (副) 荣耀! 荣耀! 基督快再临, 荣耀! 荣耀! 胜者要欢欣,
 听主称赞声音, 说: “好! 我仆人, 你可进来享受我福分。”
- 四 基督快要再临, 得国作大君; 撒但被擒, 万民来归顺。
 醒哉! 醒哉! 圣民, 努力向前奔, 进入天国作王何荣尊。

Soon our Lord will come, the day is drawing nigh

Hope of Glory — Waiting and Watching

956

1. Soon our Lord will come, the day is draw-ing nigh, Sound of His approaching we can hear.
 Watchful we must be and al-ways on alert That the Lord our hearts with rap-ture cheer.

Chorus
 (C) Glo - ry! glo - ry! Christ will come a - gain! Glo - ry! glo - ry! We with Him shall reign!
 With a glo-rious bod - y, ev - er with the Lord, Sing-ing all His praise with glad accord.

2. Soon our Lord will come, the Morning Star appear;
 Night is deep, and soon will dawn the day.
 Never with the current of the age we go,
 That from trials we'll be kept away.
3. Soon our Lord will come His servants to reward;
 Those who love Him then the crown will share.
 Watchful we must be and treasure not the world,
 Love and serve the Lord, His burden bear.
4. Soon our Lord will come and in His kingdom reign;
 Satan will be bound, the world subdued.
 We must fight the battle, overcome the foe,
 On His throne He then will us include.

