



為著召會生活培育下一代

歐洲親子特會

MAŁE CICHE - 2019 - [CHINESE]

# **European Parents and Children's Conference**

## **Message Outlines**

### ***Raising Up the Next Generation for the Church Life***

#### **ACKNOWLEDGEMENT**

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All scripture reading verses are quoted from The *Recovery Version* of the Bible unless otherwise indicated. The *Recovery Version* of the Bible is published by Living Stream Ministry, Anaheim, CA.

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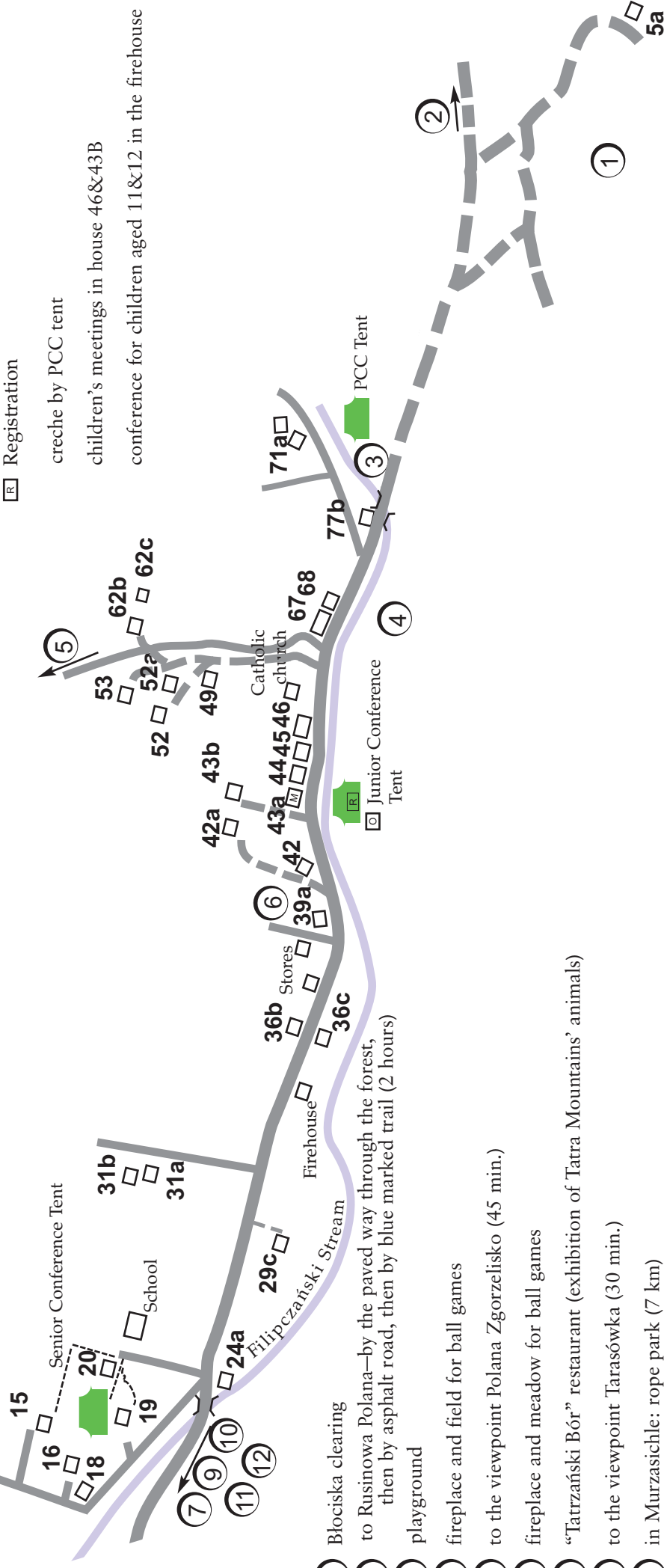
2019 Parents and Children's Conference						
	Lord's Day	Monday	Tuesday	Wednesday	Thursday	Friday
08:30		Breakfast	Breakfast	Breakfast	Breakfast	Breakfast
9:45 - 12:15		Drop off children	Drop off children	Optional Family Hike/Nature Walk	Drop off children	Drop off children
		Message 1 (10:00 - 12:00)	Message 2 (10:00 - 12:00)		Message 4 (10:00 - 12:00)	Message 5 (10:00 - 12:00)
		Pick up children	Pick up children		Pick up children	Pick up children
12:30		Lunch	Lunch	Lunch		
12:45					Lunch	
13:00						Lunch
14:30 - 16:00		Optional Family Activities	Optional Family Activities		Optional Family Activities	Optional Family Activities
16:30 - 17:30		Workshop 1	Workshop 2		Workshop 3	Workshop 4
17:45	Dinner	Dinner	Dinner	Dinner	Dinner	Dinner
			Drop off children			
19:00 - 20:30	Family Orientation (19:00 - 20:00)	Optional Family Activities	Message 3 (19:00 - 21:00)		Optional Family Activities	Optional Family Activities
			Pick up children			

# Mate Ciche



- Conference Office
- Medical Office
- Registration

creche by PCC tent  
children's meetings in house 46&43B  
conference for children aged 11&12 in the firehouse



- 1 Błociska clearing
  - 2 to Rusinowa Polana—by the paved way through the forest, then by asphalt road, then by blue marked trail (2 hours)
  - 3 playground
  - 4 fireplace and field for ball games
  - 5 to the viewpoint Polana Zgorzelisko (45 min.)
  - 6 fireplace and meadow for ball games
  - 7 “Tatrzański Bór” restaurant (exhibition of Tatra Mountains’ animals)
  - 8 to the viewpoint Tarasówka (30 min.)
  - 9 in Murzasichle: rope park (7 km)
  - 10 in BukowinaTatrzańska: hot springs water park (9 km) and horse riding (8 km)
  - 11 in Szaflary: “Gorący Potok” open-air hot springs swimming pools (15 km)
  - 12 in Zakopane: gravitational slide on Gubałowska Mountain (16 km) and aqua park (14 km)
- mini-bus hire (9 persons and 23 persons)-house 39A

## Important!

If a house is not directly by the main road, its number is usually written on a wooden sign and placed close to the road.

### **Tatra National Park Rules**

- Walk only on marked footpaths
- Do not collect flowers, fruits, or mushrooms
- Do not disturb the animals
- Do not throw litter or start fires
- Do not roll stones down the mountain
- Do not shout, yell, or make excessive noise

# RAISING UP THE NEXT GENERATION FOR THE CHURCH LIFE

為著召會生活培育下一代

Message One

## 第一篇

### Sanctifying Ourselves For the Sake of the Children

為著兒女聖別我們自己

Scripture Reading: John 17:19; 4:6-7, 27; Eph. 5:26-27; Num. 6:3-4; 1 Thes. 5:23; 4:4;  
Judg. 13:12-14

讀經:約十七 19 ; 四 6-7 , 27 ; 弗五 26-27 ; 民六 3-4 ; 帖前五 23 ; 四 4 ; 士十三 12-14

#### **I. Although the Son is absolutely holy in Himself, He still sanctified Himself in His way of living while He was on earth in order to set an example of sanctification for His disciples—John 17:19; Eph. 5:26-27:**

壹 子自己是全然聖別的；但祂在地上時，仍然在生活方式上聖別自己，為門徒立下聖別的榜樣—約十七 19，弗五 26~27：

A. There were many things that He could have done which were not contrary to His own holiness; nevertheless, He refrained from doing them because of weakness in the disciples—John 17:19.

一 有許多事情祂可以作，這與祂自己的聖潔並沒有衝突，可是祂因著門徒軟弱的緣故就不作—約十七 19。

B. In many matters the disciples' weakness directed the Lord and restricted His freedom; the Lord could do many things, but He did not do them because He did not want the disciples to misunderstand or be stumbled—4:6-7, 27.

二 許多的事情，門徒的軟弱就支配了主，限制了主的自由；許多的事主可以作，但是，因為怕門徒誤會的緣故，怕門徒跌倒的緣故，就不作—四 6-7，27。

C. In order for us to be holy, we first need to be separated unto God positionally—Matt. 23:17:

三 我們要成為聖別，就必須先在地位上分別歸神—太二三 17：

1. With respect to our family, neighbors, colleagues, and friends, we need to be separated; many Christians, however, are saved, but not separated—Titus 2:14; cf. Neh. 13:23-24, 30.

1 對於我們的家人、鄰居、同事、朋友，我們需要有分別；然而，許多基督徒雖然得救了，卻沒有分別出來—多二 14，參尼十三 23~24，30。

2. Once a person is saved, he should also be separated; this is the reason a believer is called a saint; to be holy is to be separated unto God—Rom. 1:2, footnote 3.

2 人一得救，就該分別出來，這是信徒稱為聖徒的原因；成為聖別，乃是分別歸神—羅一 2 與註 3。

#### **II. Those who have children should sanctify themselves for the sake of their children; this means that we should refrain from doing many things which we could do, for the sake of our children—John 17:17, 19; Num. 6:1-12:**

貳 所有有兒女的人，都必須為著兒女聖別自己；這就是說，有許多事情我們可以作，但為著兒女的緣故，我們就不作—約十七 17，19，民六 1~12：



- A. Many strong believers would be raised up in our second generation if all the parents of this generation would be good parents; the future of the church depends on the parents—cf. 2 Thes. 3:9; Phil. 3:17.  
一 如果這一代所有的父母都成為好父母，我們的第二代中就會興起許多剛強的信徒；召會的未來取決於父母——帖後三 9，腓三 17。
- B. A Nazarite had to abstain from wine and anything related to its source, signifying that we must abstain from all kinds of earthly enjoyment and pleasure, which lead to lustful conduct and a lustful intention—Num. 6:3; Judg. 13:2-20; Psa. 104:15; Eccl. 10:19; 2 Tim. 2:22; 3:1-5.  
二 拿細耳人必須禁絕酒和一切與酒來源有關之物；這表徵我們必須禁絕各種屬地的享受與歡樂；屬地的享受與歡樂導致情慾的行為和情慾的意念——民六 3，士十三 2~20，詩一〇四 15，傳十 19，提後二 22，三 1~5。
- C. We must see that God has committed the children to us; so we must set a standard for ourselves in morality, in conduct, and in all moral judgments regarding right and wrong; we must set a high standard for what is ideal, and we must also set a standard for ourselves in spiritual matters—1 Thes. 5:23:  
三 我們必須看見，神已經把孩子託付給我們；所以我們必須在道德、行為和有關是非的所有道德判斷上，為自己定規一個標準；我們在理想上要為自己定規一個高的標準；在屬靈的事情上，也要為自己定規一個標準——帖前五 23：
1. A child may remember or forget what you say, but what he sees surely will remain in him forever; he develops his sense of judgment from you, and he also develops his system of values from you—1 Cor. 9:27.  
1 一個孩子可能記得也可能忘記你所說的，但他所看見的一定會一直留在他裡面；他是從你身上建立起他的判斷力，也是從你身上建立起他的價值體系——林前九 27。
  2. Every parent must remember that his actions will be repeated in his children; his actions will not stop with him; the whole life of Christian children depends on the behavior of their parents—cf. 2 Tim. 1:5; 3:15.  
2 每一位父母都必須記得他的行為會在他們的兒女身上重複下去；他的行為不會在這裡就停住；基督徒兒女的整個生活都取決於他們父母的行為——提後一 5，三 15。
  3. You must sanctify your words; when your children speak, they should also sanctify their words and be accurate with them; when you say something wrong, you must make a point to admit your mistake; in this manner you will train your children to sanctify their words—1 Tim. 4:12.  
3 你必須聖別你的言語；當你的兒女說話的時候，他們也應當聖別他們的言語，把話說得準；若是你說錯了甚麼，你必須相當重的承認你的錯誤；這樣你就會訓練你的孩子聖別他們的言語——提前四 12。
- D. We must realize that parents need to exercise self-control, sacrificing their own freedom; God has committed a human body, along with his soul, into our hands; if we do not exercise self-control and give up our freedom, we will have a difficult time answering to our God in the future—1 Cor. 9:25; Gal. 5:22-23.  
四 我們必須領悟，作父母必須約束自己，犧牲自己的自由；要不然，神把人的身體和靈魂交在你的手裡，將來你沒有法子見你的神——林前九 25，加五 22~23。
- E. We must see that in order for us to bring the children to the Lord in a genuine way, we need to be a person who walks with God; we cannot send our children to the Lord merely by pointing our fingers to heaven; we have to walk in front of them—1 Cor. 9:27; Rom. 2:21:  
五 我們必須看見，我們如果要真實的帶領兒女往主面前去，我們必須是與神同行的人；我們不能用手指著天而把兒女打發到主那裡去；我們必須在他們前面走——林前九 27，羅二 21：

1. After Enoch begot Methuselah, the Bible says that he walked with God; when the burden of the family was upon him, he felt that his responsibility was too great and that he could not manage it by himself; so he began to walk with God—Gen. 5:21-22.  
1 以諾生了瑪土撒拉之後，聖經說他與神同行；當家庭的負擔在他身上的時候，他感到他的責任太大了，他無法憑自己應付；所以他開始與神同行—創五 21 ~ 22。
2. When Samson was in the bosom of his mother, he was sanctified to be a Nazarite; Samson was a Nazarite from his mother's womb for the full course of his life—Judg. 13:7.  
2 當參孫還在母腹中的時候，他就被聖別成為拿細耳人；參孫從母腹裡開始，一生都作拿細耳人—士十三 7。
3. Hannah prayed desperately not mainly for herself but for God; she promised God that if He gave her a male child, she would return the child to Him by the vow of a Nazarite—1 Sam. 1:11, 22, 28.  
3 哈拿迫切的禱告，主要不是為著她自己而是為著神；她向神許願，如果神給她一個男孩，她就藉著拿細耳人的願把這個孩子還給神—撒上一 11，22，28。
4. Lot's children were corrupted by living in the wicked city—Gen. 19:15.  
4 羅得的兒女因住在邪惡之城而受到敗壞—創十九 15。
- F. We must keep, preserve, safeguard, our vessel clean in sanctification before God; it must be holy, separated, and saturated with God and also kept in honor before man—1 Thes. 4:4; Rom. 13:14.  
六 我們必須在神面前保守、護衛我們的器皿是清潔、聖別的；我們的器皿必須是聖別、分別出來的，並要被神浸透，我們也要在人面前用尊貴持守自己—帖前四 4，羅十三 14。

**III. According to both the Old Testament and the New Testament, the first thing we must eliminate for the sake of God's dwelling place is our idols—Gen. 35:1-2; Acts 19:19-20:**

- 參 按照舊約和新約，為著神居所的緣故，我們首先要除去的，就是我們的偶像—創三五 1 ~ 2，徒十九 19 ~ 20：
- A. Jacob also charged everyone to purify themselves; we must not only put away the foreign gods, but also purify our whole being; our whole being, manner of life, and expression must be changed—Gen. 35:2; 2 Cor. 7:1.  
一 雅各囑咐家中各人潔淨自己；我們不但必須除掉外邦神，也必須潔淨我們的全人；我們的全人、生活方式和表現，都必須改變—創三五 2，林後七 1。
  - B. In addition to putting away the foreign gods and purifying themselves, Jacob's household changed their garments; to change garments means to change our manner of life—Gen. 35:2; Rev. 22:14a.  
二 除了除掉外邦神並潔淨自己以外，雅各的家人還更換衣裳；更換衣裳的意思就是改變生活方式—創三五 2，啟二二 14 上。
  - C. The material used in making the golden calf in Exodus 32 was the gold of the earrings belonging to the children of Israel; the record in this chapter makes clear that self-beautification leads to idolatry—vv. 1-3.  
三 在出埃及三十二章，用來造金牛犢的材料，是以色列人妻子兒女耳上的金環；這一章的記載清楚表明，自我妝飾導致拜偶像—1~3 節。



# RAISING UP THE NEXT GENERATION FOR THE CHURCH LIFE

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Message Two

第二篇

## The Proper Understanding of Teaching and Receiving the Word as the Breath of God to Produce God-men

對教導的正確領會，以及接受話作為神的氣以產生神人

Scripture Reading: 2 Tim. 3:16-17; John 6:63; Matt. 4:4; Eph. 6:17-18; 1 Tim. 2:4

讀經:提後三 16~17 ; 約六 63 ; 太四 4 ; 弗六 17~18 ; 提前二 4

### I. The Scriptures teach us the things of God and the things concerning God, even teaching us God Himself; there is a great difference between teaching about God and teaching God—2 Tim. 3:16-17; John 6:63; Eph. 6:17:

壹 聖經將神的事和關於神的事教導我們，甚至將神自己教導我們；教導關於神的事和將神教導人，這二者之間有很大的分別—提後三 16~17，約六 63，弗六 17。

A. According to 2 Timothy 3:16, the Scriptures are God-breathed, indicating that the Scriptures are the breathing out of God and our reading of the Scriptures should be our receiving of God's breath.

一 按照提後三章十六節，聖經乃是神的呼出；這指明聖經是神所呼出的，並且我們讀聖經，該是我們接受神的氣。

B. We need a clear understanding of the nature of our teaching the truth; we are handling the divine truth which is the reality of the Triune God:

二 我們需要對教導真理的性質有清楚的領會；我們是為著摸神聖的真理，就是三一神的實際：

1. In a sense, our teaching the truth should be like a “restaurant”; our intention is to serve, to minister, God as different “dishes” for eating; the nature of our speaking is a matter of ministering the Triune God to the young people.

1 就一面的意義說，我們的教導真理該像是『餐館』；我們的用意是將神當作不同的『菜餚』服事、供應給人喫；我們傳講的性質乃在於將三一神供應、服事給青年人。

2. Through our teaching, everyone should be brought to God; we need to labor to bring every young person to the Triune God, so that by the time we have finished they will have gained the Triune God, not mere knowledge about God in letters.

2 藉著我們的教導，每個人都該被帶到神那裡；我們需要勞苦，將每個青年人帶到三一神那裡；這樣，當我們教導時，他們就要得著三一神，而不是僅僅得著關於神的字句知識。

### II. Whereas all secular books are the same in nature, the Bible is different from other books; we need to see the uniqueness of the Bible:

貳 所有世俗的書在性質上是相同的，然而聖經與其他的書不同；我們需要看見聖經的獨特：

A. The Bible is God's breath, and God's breath is the Spirit of God, for God is Spirit; we must be a person who is continually breathing the Lord, a person who is always inhaling God; our reading of the Bible should be a kind of inhaling, and our teaching of the Bible should be a kind of exhaling—2 Tim. 3:16; John 4:24; cf. 20:22.

一 聖經是神的氣，而神的氣是神的靈，因為神乃是靈；我們必須是不斷吸入主的人，一直吸入神的人；我們讀聖經該是一種吸入，我們教導聖經該是一種呼出—提後三 16，約四 24，參二十 22。

- B. The Lord's words are Spirit and life, the embodiment of the Spirit of life; when we receive His words by exercising our spirit, we get the Spirit, who gives life; when we read the Bible, we should receive life; and when we teach others concerning the Bible, they should receive life—6:63.

二 主的話乃是靈和生命，生命之靈的具體化；我們藉著運用我們的靈接受祂的話，就帶著那賜人生命的靈；我們讀聖經，就該接受生命；我們教導別人聖經的事，他們就該接受生命—六 63。

- C. The Word of God is the sword of the Spirit; it is common for Christians to be enlightened, rebuked, corrected, and instructed by the Bible, but not many experience the word of the Bible as a sword that kills the enemy—Eph. 6:17-18:

三 神的話是那靈的劍；基督徒藉著聖經蒙光照、受督責、被改正並受教導，這是很平常的，但不多人經歷聖經的話是擊殺仇敵的劍—弗六 17 ~ 18：

1. Paul speaks of “the sword of the Spirit, which Spirit is the word of God” (v. 17); the sword is not the word directly; rather, the sword is the Spirit directly, and then the Spirit is the word:

1 保羅說到『那靈的劍，那靈就是神的話』；（ 17； ）劍不直接是話；劍直接是那靈，然後那靈就是話：

- a. This indicates that if we would deal with the enemy Satan, the Bible must become the Spirit; if we would use the word of the Bible as a sword to kill the enemy, in our experience the word must be the Spirit.

a 這指明我們若要對付仇敵撒但，聖經就必須成為那靈；我們若要用聖經的話作為劍擊殺仇敵，在我們的經歷中，話就必須是那靈。

- b. If we would take the word of the Bible as a sword for fighting the enemy, we must touch the Bible in a way that is full of the Spirit.

b 我們若要接受聖經的話作為與仇敵爭戰的劍，就必須以滿了那靈的方式接觸聖經。

2. Ephesians reveals that our enemies are the evil spirits, “the world-rulers of this darkness,” “the spiritual forces of evil in the heavenlies”; experientially, the word we receive as the Spirit becomes the sword to slay these enemies—Eph. 6:12, 17:

2 以弗所書啟示，我們的仇敵是邪靈，是『管轄這黑暗世界的』，也是『諸天界裡那邪惡的屬靈勢力』；在經歷上，我們所接受作為那靈的話，就成為劍擊殺這些仇敵—六

12，17：

- a. We need to realize that things such as our opinion, thought, temper, emotion, natural life, and point of view are often used by the powers of darkness in the air to damage the Body life.

a 我們需要領悟，我們的意見、思想、脾氣、情感、天然生命和觀點，常常被空中黑暗的權勢用來破壞身體生活。

- b. If the enemy is to be defeated, we must learn to receive the word as the Spirit, which becomes the sword to deal with the enemy.

b 若要擊敗仇敵，我們就必須學習接受話作為那靈，那靈就成為劍，以對付仇敵。

3. Without the word as the Spirit to be the killing sword, there would be no way for us to be kept in the church life over the years; we can be kept in the church life and in the ministry through the killing of the word as the Spirit.

- 3 沒有那是靈的話作擊殺的劍，多年來我們就無法蒙保守在召會生活裡；我們藉著話作為那靈的擊殺，就能蒙保守在召會生活和職事裡。
4. The word becoming the Spirit which becomes a killing sword may be compared to the effect of an antibiotic on the germs that cause illness in our body:
- 4 話成為那靈，而那靈成為擊殺的劍，可被比喻為抗生素對那致病之細菌所起的作用：
- a. In order for our body to be saved, the germs need to be killed by an antibiotic; the word that we receive in a living way as the Spirit is a spiritual antibiotic that kills the “germs” within us.
- a 我們的身體要得拯救，病菌就需要被抗生素擊殺；我們以活的方式所接受作為那靈的話，乃是擊殺我們裡面『病菌』的屬靈抗生素。
- b. When the germs are killed, the evil forces in the air have no way to take advantage of us; then we can live a healthy Body life, a healthy church life.
- b 病菌被擊殺，空中邪惡的勢力就無法利用我們；然後我們就能過健康的身體生活，健康的召會生活。
- D. The word that proceeds out of the mouth of God is our real food indicating that the Bible is not only for life-imparting but also for nourishing; when we teach the Bible to others, we should nourish them—Matt. 4:4.
- 四 從神口裡所出的話，是我們真正的食物，這指明聖經不僅為著分賜生命，也為著滋養；我們教導別人聖經時，該滋養他們——太四 4。

### **III. On God's side the Bible is God's breathing; on our side the Bible is for us to receive profit in four matters—teaching, conviction or reproof, correction, and instruction—2 Tim. 3:16-17:**

- 參 在神一面，聖經是神的呼出；在我們一面，聖經是叫我們在四件事上得著益處——教訓、督責、改正和教導——提後三 16~17
- A. If we have the proper and adequate spiritual experience, we will realize that teaching equals revelation; teaching is actually nothing less than a divine revelation:
- 一 我們若有正確、充分的屬靈經歷，就會領悟教訓等於啟示；教訓實際上一點不差就是神聖的啟示：
1. A revelation is the opening of a veil; as we are teaching the young people, we should be taking away a veil so that they may see something of the Triune God.
- 1 啟示就是揭開帕子；我們教導青年人時，該除去帕子，使他們看見關於三一神的事。
2. To teach is to roll away the veil; go to the meeting for the purpose of rolling away the veils.
- 2 教訓就是把帕子捲去；你去教導真理，目的是為著捲去帕子。
- B. Whenever we see something of God, we realize our mistakes, wrongdoings, shortcomings, and our sins; the result is that we are reproved; this reproof comes from the revelation we receive.
- 二 每當我們看見神的事，我們就看見我們的錯誤、過錯、缺點，和我們的罪；結果我們就受督責，這個督責來自我們所接受的啟示。
- C. Conviction is followed by correction; correction is a matter of setting right what is wrong, turning someone to the right way, and restoring to an upright state.
- 三 在督責之後是改正；改正就是矯正錯誤，使人轉到正路，恢復到正直的情形。
- D. After we have been corrected, we will receive the proper instruction—the instruction in righteousness; righteousness is a matter of being right.
- 四 我們受改正以後，就會得著正確的教導——在義上的教導；義就是對的意思。

E. The issue of teaching, reproof, correction, and instruction in righteousness is that the man of God becomes complete; such a God-man, such a man of God, is produced by God's breathing out of Himself; God's breathing produces God-men—v. 17.

五 教訓、督責、改正、和在義上教導的結果，是叫屬神的人得以完備；這樣一個神人，這樣一個屬神的人，是藉著神呼出祂自己而產生的；神的呼出產生神人—17 節。

**IV. Our burden and our purpose is to bring our young people not only into God's salvation but also into the full knowledge of the truth; we should endeavor to bring the young people into the experiential knowledge of the reality of the Triune God—1 Tim. 2:4.**

肆 教導真理的目的，不僅要帶我們的青年人得著神的救恩，也要使他們完全認識真理；我們該竭力使青年人在經歷上認識三一神的實際—提前二 4。

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## RAISING UP THE NEXT GENERATION FOR THE CHURCH LIFE

為著召會生活培育下一代

Message Three

第三篇

### Learning to Teach God's Economy in an Experiential Way and Converting Doctrine into Experience

學習以經歷的方式教導神的經綸，並將道理轉為經歷

Scripture Reading: 1 Tim. 1:3-4; 2:4; 3:15; 2 Tim. 1:6-7; 2:2, 15, 22, 25

讀經：提前一 3~4，二 4，三 15，提後一 6~7，二 2，15，22，25

#### I. When you help the young people, do not give them a lot of doctrines; instead, give them something practical:

壹 當你給少年人幫助的時候，不要給他們太多的道理，要給他們實用的東西：

A. We should not put too much emphasis on doctrines, not only when we have personal contact with them but also when we are preaching the gospel or giving messages to them.

一 我們不只個人接觸的時候，不要太重道理，就連對少年人傳福音，或者對少年聖徒講道，都不要太重道理。

B. Because young people have many practical problems, we need to spend some time to study the problems of the young people in their practical living; then what you speak is practical and related to the practical matters that you have touched in their lives.

二 少年人有許多實行的問題，所以要花一點工夫，來研究少年人實際生活裡頭的難處；這樣，你講的道就都是實行的，都是你從他們身上所摸出來實際的問題。

#### II. In teaching the truth to the young people we need to learn how to teach God's economy in an experiential way—1 Tim. 1:3-4; 2 Tim. 1:6-7; 2:2, 22:

貳 我們教導少年人真理，需要學習以經歷的方式教導神的經綸—提前一 3~4，提後一 6~7，二 2，22：

A. The teaching in the New Testament is focused on God's economy, however through the centuries there have been many teachings which have not been on God's economy; we must learn from history not to teach anything other than God's dispensation—1 Tim. 1:3-4:

一 新約的教訓是以神的經綸為中心；然而，歷世紀以來，有了許多不以神經綸為中心的教訓；我們必須從歷史學習，不可教導神經綸以外的任何事情—提前一 3~4：

1. The Greek word for *economy* means "household law" and implies distribution; this word denotes a household management, a household administration, a household government, and, derivatively, a dispensation, a plan, or an economy for administration (distribution); hence, it is a household economy—v. 4; Eph. 1:10; 3:9.

1 『經綸』希臘原文的意思是，家庭律法，含分配意；這辭指家庭管理，家庭行政，家政，引伸為行政（分配）的安排，計畫或經綸，所以也是家庭經營—4 節，弗一 10，三 9。

2. There are many other matters in the Bible, such as the law, history and the prophecies, which can become distractions to us; some are distracted from God's economy through their readings of the Psalms or Proverbs.

2 聖經中有許多其他的事物，如律法、歷史和豫言，這些都能成為我們的打岔；有些人由於讀詩篇或箴言，從神的經綸岔出去。

3. As we teach the young people, we should not have any burden, any view, or any vision other than God's economy; in our teaching we should know only one thing—God's economy—1 Tim. 1:4.

3 我們教導少年人時，不該在神的經綸以外有任何負擔、任何觀點、或任何異象；在我們的教導裡，我們只該知道一件事—神的經綸。

- B. In order for us to be those who are competent to teach God's economy and fulfill our commission, we have to be on fire; this is the reason Paul reminded Timothy to "fan into flame the gift of God" which was in him—2 Tim. 1:6; 2:2:

二 要能教導別人並完成我們的託付，我們必須火熱；這就是保羅提醒提摩太，將那在他裡面『神的恩賜，再如火挑旺起來』的原因—提後一 6，二 2：

1. God has given us two precious things—His divine life and His divine Spirit; now we need to fan the gift of God into flame:

1 神賜給了我們兩樣寶貴的東西—祂神聖的生命和祂神聖的靈；現在我們需要將神的恩賜如火挑旺起來：

- a. The first step in fanning the gift is not to exercise; the first step is to open all the "doors" and "windows"; we need to open our entire being; our mind, emotion, and will, our entire soul, our heart, and even our spirit.

a 挑旺恩賜，第一步不是操練，第一步乃是打開所有的『門』和『窗』；我們需要敞開我們全人—我們的心思、情感和意志，我們的全魂，我們的心，甚至我們的靈。

- b. Those who teach must open their entire being so that the "draft" may come in; the Spirit is in us already, but we need to fan the fire, the Spirit, into flame.

b 那些施教的人，必須敞開他們全人，使『氣流』能進來；那靈已經在我們裡面，但我們需要將那靈如火挑旺起來。

2. If our being is closed, we need to call on the name of the Lord Jesus; as we call on the Lord, we open not only our mouth but also our spirit and our heart; then the draft will come in, and that will fan into flame the eternal life and the eternal Spirit within you—v. 22.

2 我們這人若是關閉的，我們就需要呼求主耶穌的名；我們呼求主時，不僅敞開我們的口，也敞開我們的靈和我們的心；然後氣流就會進來，這會將我們裡面永遠的生命和永遠的靈如火挑旺起來—22 節。

- C. If we would go to the meeting with a flame, we must be a person of prayer; if we are such a person, we will bring a spirit of prayer, an atmosphere of prayer to our class.

三 我們若要帶著火焰到聚會中，我們就必須是禱告的人；我們若是這樣的人，就會將禱告的靈，禱告的氣氛，帶到我們的課堂上。

**III. Once we have an atmosphere of prayer, we are now ready to teach, not in a doctrinal way but in an experiential way; by doing this we will turn our teaching from doctrine to experience; this experiential fellowship will deeply impress the young people:**

參 一旦我們有禱告的氣氛，我們就該豫備好施教，不是以道理的方式，乃該以經歷的方式施教；藉著這樣作，就會將我們的教導從道理轉到經歷，這經歷的交通會使少年人有深刻的印象：

A. We should not ask our students merely to remember and recite all the points related to the lesson; that would be to teach in a doctrinal way:

一 我們不該要求我們的學生僅僅記憶並背誦所有與課程有關的點；那是以道理的方式施教：

1. If we would teach in an experiential way, we should help the young people to realize their situation and condition.

1 我們若要以經歷的方式施教，就該幫助少年人領悟他們的情形和光景。

2. We must learn in our teaching to touch others experientially; applying every point of our teaching to their personal, practical situation.

2 我們必須在我們的教導中，學習在經歷上摸著別人；必須將我們教導的每一點，應用於他們個人、實際的情況中。

B. When we teach the young people, we should not take the way of giving messages or lectures; instead, we need to have personal talks with the young people, teaching every point experientially:

二 當我們教導少年人時，不要採取釋放信息或演講的方式；反之，我們需要與少年人有個人的談話，以經歷的方式教導每一點：

1. Every point of the lesson should be presented in a way that will create an experiential impression; apply every point to their actual situation.

1 課程中的每一點，都該以一種能產生經歷上的印象的方式陳明出來；將每一點應用於他們實際的情形。

2. As we are talking with them, we should be watchful over each one, paying particular attention to their expressions; this will help us to know the needs of our students.

2 我們與他們談話時，該留意每一位，特別要注意他們的表情；這會幫助我們知道學生的需要。

C. If you want to stir up a praying spirit in the person with whom you are speaking, you yourself must be a person who is full of the praying spirit; adequate prayer will accomplish at least three things; it will impress the young people in an experiential way with the points of the lesson, stir up the praying spirit within them, and cause them to become living.

三 你若要激起與你說話之人裡面禱告的靈，你自己必須是滿了禱告之靈的人；充分的禱告至少會成就三件事：這會以經歷的方式使少年人對課程的點有深刻的印象，激起他們裡面禱告的靈，也會使他們成為活的。

#### **IV. In order to teach in an experiential way, we must convert every point in the lesson from doctrine into experience; after making such a conversion during our time of preparation, we should then speak to the young people about each point in the way of experience:**

肆 要以經歷的方式施教，我們就必須將課程中的每一點從道理轉為經歷；在我們豫備時作過這樣的轉換以後，我們就該以經歷的方式對少年人說到每一點：

A. The more we speak in this way, the more they will be unveiled; they will see a vision that will expose them, and spontaneously they will be ushered into the experience of the very matter we have been presenting.



一 我們越這樣說話，他們就越得著啟示；他們會看見異象，這異象會暴露他們；自然而然的，他們會被引進這些我們所陳明之事的經歷中。

- B. If we teach in the way of merely imparting doctrines from the printed materials, we will do nothing more than impart some knowledge to the minds of our students; as a result, they will gain nothing in an experiential way:

二 我們若僅僅以傳授道理的方式，根據印出來的材料施教，我們不過是將一些知識傳授給學生的心思；結果，他們在經歷上一無所得：

1. The knowledge they gain may damage them; later, on another occasion, when they hear that word, they might say, "I know this already; I learned all about it in the meetings.

1 他們所得著的知識可能會損害他們；後來在別の場合，他們聽見這話時，可能說，『我已經知道這點。我在聚會中都聽過了。』

2. We must not damage the young people by giving them mere knowledge; in order to profit them with the truth, we must always teach them in an experiential way.

2 我們不可僅僅給少年人知識，以致損害他們；為要用真理使他們得益處，我們就必須一直以經歷的方式教導他們。

- V. **Before we begin to teach the young people the truth, we ourselves need to receive Paul's inoculation and be filled, soaked, and saturated with the truth—1 Tim. 2:4; 3:15; 2 Tim. 2:15, 25:**

伍 我們在開始教導少年人之前，我們自己需要接受保羅的豫防劑，並被真理充滿、泡透且浸透—提前二 4，三 15，提後二 15，25：

- A. The word *truth* has been wrongly understood by many readers of the Bible because they regard truth as a matter of doctrine; in the New Testament, *truth* refers not to doctrine but to the real things revealed in the New Testament concerning Christ and the church according to God's New Testament economy—1 Tim. 2:4; cf. 1 John 1:6.

一 『真理』這辭已被許多讀聖經的人誤解，因為他們以為真理乃是道理的事；在新約裡，真理不是指道理，乃是指在新約裡所啟示，照神新約的經綸，關於基督與召會真實的事物—提前二 4，參約壹一 6。

- B. The element of the inoculation against the decline is the structure of the divine truth which is the Triune God plus His redemption, becoming our salvation; we need to immerse ourselves in the truth concerning that matter.

二 對抗敗落之豫防劑的元素是神聖真理的結構，就是三一神加上祂的救贖，而這救贖成為我們的救恩。關於這件事，我們需要將自己沉浸在真理中。

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## RAISING UP THE NEXT GENERATION FOR THE CHURCH LIFE

為著召會生活培育下一代

Message Four

第四篇

### Proper Spiritual Activities and Exercises for the Young People

青年人該有的屬靈活動與操練

Scripture Reading: Luke 19:13, 20-23; Rom. 12:1-2, 4-5, 11; John 15:5; Acts 2:46-47;  
Heb. 10:24-25; Matt. 13:37-38

讀經:路十九 13、20~23 ; 羅十二 1~2、4~5、11 ; 約十五 5 ; 徒二 46-47; 希十 24-25; 太十三 37-38

#### **I. According to our experience and observation, the young people need to be exercised in the spiritual activity of going forth to bear fruit; the easiest time for Christians to bear fruit is when they are young—John 15:5:**

**壹 根據我們的經歷和觀察，青年人首先需要操練的屬靈活動，就是前去結果子；基督徒結果子最容易的時候，就是在青年的階段**

A. When the apostle Paul was preaching the gospel, his accusers said, "We have found this man a pest" (Acts 24:5):

—

使徒保羅在傳福音時，那些控告保羅的人說，“我們看這個人是瘟疫。”（徒二四5。）

1. This sounds negative, but it is positive to pass along the "germs" of Christ to others.

1 這個聽起來很消極，但是把基督的「細菌」傳染給人卻是積極的。

2. In order to pass these "germs" to others, we cannot go to an isolated place; we must go to the places where people tend to gather; the best place to spread "germs" is in schools.

2 為了要將這些「細菌」傳染給人，我們不能夠離群索居；我們必須要去到人群聚集的地方；最好傳染細菌的地方就是學校。

3. We need to spread Christ, and it is easier to "infect" a young person with Christ than to "infect" an older person.

3 我們需要去散播基督，而且老年人不容易被「傳染」，年輕人才容易。

B. We are living in a time of great opportunity for the young ones; whether they are in high school or college, they have many classmates and roommates; if they do not take this opportunity to "infect" their friends, there is no better time.

二 我們所處的時代是青年人的大好機會；不論他們是讀大學、專科，或是高中，都有許多同學、室友；若是他們不抓住這機會「傳染」他們的朋友，就再沒有更好的時機了。

C. We want to encourage the young people to consider and plan to lead many people to salvation in the coming year; we are branches of a vine, and a vine tree bears clusters of grapes, not just three to five single grapes—John 15:5.

三 我們想要鼓勵青年人在從現在起到明年，要估量並計畫帶領多人得救；我們乃是葡萄枝子，而葡萄枝結果子，也不是只結三、五顆果子，而是成串的。

D. There is no easier place to preach the gospel than at school, and there is nothing more precious than preaching the gospel to a fellow classmate; when so many young people are gathered together, it is very easy to "infect" them with the gospel—Acts 24:5.

四 沒有一個地方傳福音，比在學校裡更容易，比向同學傳福音更寶貝。因為當這麼多青年人在一起，是很容易傳福音、很容易受「傳染」的。

- E. If the young people can lead "clusters" of young people to salvation, who then lead others to salvation, thousands of young people will be saved and loving the Lord in eight to ten years; this is not a small thing; I hope that they would grasp this great opportunity.

五 今天你們若能帶一班青年人得救，他們再去帶別人得救，那麼十年八年之內，就會有成千上萬的青年人歸主、愛主，這不是一件小可的事。盼望你們每一位，都要抓住這個大好的機會。

**II. We should endeavor to bring the young people into the practice of the church life through the homes; the small group becomes our practical church life—Acts 2:46-47:**

貳 我們該盡力，藉由家庭把青年人帶進召會生活的實行；小排成為我們實際的召會生活—徒二 46-47

- A. We need the young people to go to the campuses, especially those who are eighteen and nineteen years old; all the young people in the church life are useful; this is why we have to work with our high schoolers:

一 我們需要青年人去到校園中，特別是那些十八、十九歲的；所以召會生活中的青年人都是有用的；這是為什麼我們必須和我們的中學生一同作工。

- B. The gospel must go out from the homes; even the campus work can go out from the homes; for a church to be strong, the home meetings must be built up.

二 福音必須從家出去；甚至校園工作也能從家出去；召會要剛強，就必須建立家中聚會。

- C. The young people in the church can invite others to the homes of the middle-aged ones and of the young couples; all these homes need to be open and ready to receive the young people.

三 召會的青年人能邀請人到中年和年輕夫婦的家中；這些家庭都需要打開，準備接待青年人。

**III. The young people should also learn to function in the meetings of the church; the young people who are high school age should begin to bear some responsibility in their spiritual family:**

叁 青年人該學習到召會的聚會裡盡功用；中學以上的青年人，應當開始在屬靈的家庭中，擔起你們的責任

- A. The young people should attend the regular meetings of the church: at a minimum, they should not miss the bread-breaking meeting and the fellowship meeting of the church, and attend the young people's meeting—Heb. 10:24-25.

一 青年人應該要參加召會經常性的聚會，最低限度他們要參加擘餅聚會、召會裡的交通聚會、和青少年聚會。

- B. In the meetings of the church, they should not act as if they are guests or spectators; they should not wait for the older saints to function out of deference for their age.

二 參加召會經常性的例會時，千萬不要作客，不要觀望，不要以為自己年輕，總要等年長聖徒盡功用。

- C. When they are in a meeting, they should try their best to release their spirit; in the church they are adults, and they must bear responsibility:

三 當他們到聚會中，要盡力的釋放靈；今天他們在屬靈的家庭裡，已經成年，他們要擔負起這個擔子。

1. The young saints must bear this responsibility; when they come to a meeting, they should open their mouth and release their spirit; they should give testimonies, sing hymns, and give praises—Eph. 5:18-20.

1 年輕聖徒要擔負起這個責任；當他們到聚會中要開口，要釋放靈，要作見證，要唱詩讚美。

2. There is a rich source, a living and fresh supply, within all the young people; they should not rely on listening to messages but rather exercise to function more in spirit—1 Cor. 14:24, 31.

2 在所有的青年人裡面都有一個豐富的源頭，是活而新鮮的，能給他們各樣的供應；他們不必太倚靠聽道，乃要多多在靈裡盡功用。

#### **IV. We should endeavor to bring the young people into the practice of the church life through the children's work and the practical service in the church:**

**肆 我們該盡力透過兒童工作和實際的服事，帶青年人進入召會生活的實行。**

- A. The young people should also bear responsibility in the children's meeting in every local church; the children's work is not less important than the young people's work:  
一 在每一處的地方召會中，青年人該在兒童工作上擔負責任；兒童工作不見得比青年工作輕。

1. If children are added each year, they will become gospel seeds when they graduate from elementary school and enter into junior high school—Matt. 13:37-38.

1 若是兒童每年都有繁增的話，當他們自小學畢業升入國中，他們就是國中校園的福音種子。

2. When this happens, the church will begin to gain young ones through them; when these young saints graduate from junior high, they will be gospel seeds when they enter into high school.

2 這時，召會就能藉著他們在校園裡得著年輕人；當這些聖徒國中畢業進入高中，他們就是高中校園的福音種子。

3. When they finish high school, they will be gospel seeds in college; as this cycle is repeated, many people will be gained.

3 而當他們高中畢業進入大專，便是大專福音種子。這樣生生不息，必定能得著許多人。

- B. If all the local churches labor well in the young people's work and in the children's work, the future of the churches will be unlimited:

二 若是各地召會若是能把青年工作作好，兒童工作也作好，召會的前途就真是無可限量了。

1. The young people and even the children will influence their parents, and this influence will be both deep and widespread.

1 由青年人甚至兒童，影響深及他們的父母，這其中的牽連是多麼的廣遠。

2. Hence, the young people should bear this double responsibility at this time; on the one hand, they should preach the gospel to their classmates, and on the other hand, they should help with the care of the children in the church.

2 所以，少年弟兄姊妹們從這時起，都應該擔負起這雙重的責任。一面對同學傳福音，另一面，要回到召會裡，幫助照顧兒童。

- C. As energy and time allow, the young people should also take part in other miscellaneous services of the church:

三 若是體力或時間許可，青年人該在召會中其他的事務上，也應該有分。

1. For example, they can serve in ushering, in the business office, or in cleaning; we

rejoice to see that many services in the church are being borne by the young saints.

1 比方招待或執事室的服事，以及其他整潔的事等等；令人喜樂的是，許多的召會中的服事都是少年人在擔負。

2. In these services the young saints are spontaneously blended into the church life through the practical coordination and fellowship with saints of all ages, including their peers.

2 在這樣的服事中，青年人就自自然然的調在召會生活裡，與年長、年幼、和同年的聖徒有了實際的配搭、交通。

3. This will help them greatly to grow in life and to manifest their function.

3 這對青年人裡面生命的培養，以及外面功用的顯出，都有莫大的幫助。

D. We should endeavor to bring the young people into the practice of the church life through the homes; the small group becomes our practical church life.

四 我們該盡力藉由家，帶青年人進入召會生活的實行裡；小排成為我們實際的召會生活。

- V. **“The future of the church hinges entirely on the young saints; the young saints should be faithful to take care of preaching the gospel to their classmates, to bear fruit, and to take care of the children; furthermore, they should attend the regular meetings of the church for the remembrance of the Lord in the breaking of bread and for worship and fellowship together with all the saints; then, as time and energy allow, they should bear some responsibility in the miscellaneous services of the church.”** (*The Collected Works of Witness Lee, 1968, vol. 2, p. 73*)

伍 將來召會的前途是完全繫於你們青年人身上。你們應當忠心、認真的去作那兩件最主要的事，一件是對你們的同學傳福音、結果子；另一件是去帶領兒童。除此之外，你們一定要參加召會的例常聚會，擘餅紀念主，並和眾聖徒一同敬拜、交通。此外，若是時間和體力許可，你們也要在召會的事務中，負起一些責任。(李弟兄文集第十篇第二冊第 73 頁)

**RAISING UP THE NEXT GENERATION  
FOR THE CHURCH LIFE**

為著召會生活培育下一代

Message Five

第五篇

**Changing the Concept in our Service—  
Teaching and Perfecting the Young People**

轉我們事奉的觀念—教導並成全青年人

Scripture Reading: Eph. 4:11-16; 2 Tim. 2:2, 20; 3:17; Phil. 2:22; 4:9; Col. 1:28-29; 2 Tim. 3:14

讀經：弗四 11~16；提後二 2，20、三 17；腓二 22、四 9；西一 28~29；提後三 14

**I. Our present need is to change our concept and our system; we must learn to serve and how to serve with others and we must remember not to replace the saints but rather to bring them into the service with us—1 Cor. 12:14-22; Rom. 12:4-8:**

壹 我們現今的需要是轉我們的觀念和我們的體制；我們必須學習事奉以及如何與他人一同服事，並且我們必須記得不要頂替聖徒，反要將他們帶到我們的事奉中——林前十二 14~22；羅十二 4~8

A. We should not say that the saints have no capacity; the problem is that we are short in perfecting them; if we will do a perfecting work, their capabilities will be brought forth—Eph. 4:11-16; 2 Cor. 13:9; cf. Luke 19:13.

一 我們不應該說聖徒們沒有能力；問題在於他們缺少我們的成全；如果我們作了成全的工作，他們的能力將被帶往前去——弗四 11~16；林後十三 9；路十九 13

B. They must be perfected to do more than attend meetings, listen to messages, and help take care of some business affairs; these matters cannot draw out the interest and capacity of the saints—cf. Matt. 25:15.

二 他們必須被成全到一個地步，不只是參加聚會、聽信息、和顧到一些事務，這些事無法引起聖徒們的興趣和能力——太二十五 15

C. It is regrettable that we have neither learned to bring the saints into the service nor learned to perfect the saints; instead, we do everything by ourselves and thus unconsciously replace the saints—cf. Rev. 2:6, 15:

三 很可惜的是，我們不僅沒有學習將聖徒帶到事奉中，也沒有學習成全他們；反之，每一件事我們都是自己做，也因此不知不覺地就頂替了聖徒——啟二 6，15

1. Since we do not teach the new ones how to bring others into function, they will repeat our pattern of doing everything by themselves; after a period of time any work in their hands will also come to a standstill.

1 因為我們沒有教導新人如何帶領他人盡功用，他們將會重複我們做每件事情的模式；等到過了一段時間，在他們手中的任何工作也將停滯不前。

2. We learn when we do things, but we learn more when we teach others; if we do not teach others, our learning is incomplete; when we teach others,

2 我們做事的同時能夠有學習，但我們教導別人時學得更多。如果我們不教導別人，我們的學習是不完全的；當我們教導別人時，

3. we are forced to consider things thoroughly—2 Tim. 2:2; Eph. 4:11-12.

3 我們被迫全面性地考慮事情——提後二 2；弗四 11~12

D. We must change our system and change our concept; we must teach and train the saints in order for them to be useful; otherwise, no matter how much we preach the gospel, it will be difficult for us to gain the increase—cf. Rev. 2:6, 15.

四 我們必須改變我們的體制和轉我們的觀念，我們必須教導和訓練聖徒，為著使他們成為有用的；否則，無論我們福音傳得再多，仍然很難得著擴增—啟二 6，15

## **II. We must pay attention to a fundamental point in the young people's work, which is that we must bring them into working with us—1 Cor. 16:10; Phil. 2:19-22:**

我們必須專注於建立青年工作的根基，也就是必須帶領他們與我們同工—林前十六 10；腓二 19~22

A. We should not replace others in whatever we do; however, we often do the work by ourselves and thus replace others; this is the natural way to work; we need to be aggressive and learn how to preach the gospel in a school without ever setting foot in the school—Phil. 2:22.

一 無論做什麼，我們不應該頂替別人；然而，我們經常自己工作並頂替他人，這乃是靠著天然的工作；我們需要積極主動並學習，如何在沒有進到校園的情況下，在校園中傳福音

B. We must always apply this principle no matter where we serve; the work must belong to the saints to the point that they are asking the workers for assistance rather than relying on them to do everything.

二 無論在哪裡服事，我們總要應用這個原則：(校園)工作必須是歸聖徒們的，工作到一個地步，他們會要求同工的幫助，而非單靠同工來做一切事。

C. In order to produce a useful brother, we must spend a few months to labor and gain him, by working on him until he is burdened to preach the gospel in his school—cf. 1 Thes. 1:5-8:

三 為了產生盡功用的弟兄，我們必須花上幾個月的勞苦，在他的身作工好得著他，直到他對自己的校園有了傳福音的負擔。

1. We should spend time with him by fellowshiping with him, having meals with him, and leading him to pray until the young brother begins to love the Lord, is revived, and becomes willing to preach the gospel in his school—Phil. 2:22.

1 我們需要花時間與他交通、用餐並帶著他禱告，直到這位青年弟兄開始愛主，被點活並樂意在他的校園中傳福音—腓二 22

2. We must work on the young people until they are raised up and until they are more zealous and more serious about the work than we are—Col. 1:28-29.

2 我們必須在青年人身上作工，直到他們得著建立，而且比我們更熱心並認真對待校園工作—西一 28~29

3. If this is the way we serve, every school will be open to us; both university students and junior high school students can be gained in this way.

3 如果這是我們事奉的方式，每個校園將會向我們敞開；大學生和國高中學生都會照此方式被得著。

## **III. In every school we must produce young saints who are very burdened, and we only assist and supply them from a distance—Eph. 4:11-12, 16:**

貳 在每個校園中，我們必須產生非常有負擔的青年聖徒，並且我們只能從遠處協助並供應他們—弗四 11~12，16



- A. On one hand, we should not be afraid to let others serve, but on the other hand, we should watch them; that is, we must oversee—Acts 20:28; Titus 1:7; cf. 1 Pet. 2:25:

四 一方面，我們不需害怕放手讓別人服事，另一方面，我們需要看著他們，也就是我們需要監督他們—徒二十 28；多一 7；彼前二 25

1. After we hand things over, we should stand behind and watch the situation; this will enable us to see how well the person is doing—cf. Phil. 1:1.

1 等到交接後，我們應該站在後方並觀望情形，這將使我們能看到這人做得如何—腓一 1

2. We should have the assurance that after so many years of observing, listening, and learning, the saints are able to bear responsibility; we should be at peace to commit matters into their hands; the saints simply need a little guiding—Phil. 4:9; 2 Tim. 3:14.

2 在多年的觀察、傾聽和學習後，我們應該確信這些青年聖徒能承接託付。我們應該在平安的感覺裡將事情交到他們手中，而他們只需要一點引導—腓四 9；提後三 14

- B. The supply should not be in the way of leading the students in a meeting and this supply cannot be met by giving a message; what we supply should meet the students' real need:

— 要供應人不該以在聚會中帶領學生的方式，而且要供應人也不能以在會中釋放一篇信息來達到；我們要供應人應該摸著學生真實的需要。

1. When the young saints ask for help, we should be ready to help them; if we cannot help them, they will not ask for help again.

1 當青年聖徒尋求幫助時，我們應該預備好幫助他們。如果我們不能幫助他們，他們將不再向我們尋求幫助。

2. If the young saints learn something that they can apply, they will return for more help; then we can give them further direction.

2 如果青年聖徒學到一些東西是他們可以應用的，他們將回頭尋求更多的幫助，那時我們就可以給予他們更長遠的方向。

3. At this point, the work will be borne by both the students and the worker because the students carry it out at school, and the worker helps as needed; if we work in this way, it will be easy to gain a school.

3 此時，將由學生和同工共同拿起校園工作的負擔，因為學生在校園中有實行，而同工在他們需要時給予幫助。我們的工作若是如此行，要得著一個校園會是輕省的。

**IV. In the work and in the church we are not measured by whether or not we are capable; we are measured by how many useful ones we are able to produce; the standard of success does not depend on our ability to do a certain thing; the standard is determined by how many useful ones we can produce—2 Tim. 2:2; Eph. 4:12.**

在召會的行動與工作中，不是依照我們自己是否有能力來估量，乃是依照我們能產生多少盡功用的器皿；成功的標準不是在於我們做特定事情的能力，乃是由我們能產生多少盡功用的器皿而決定—提後二 2；弗四 12

<b>Useful Polish Words</b>	
<i>English</i>	<i>Polish</i>
a little	trochę [tro-her]
biscuits/cookies	ciastka [chastka]
bowl	miska [miska]
bread	chleb [hleɸ]
butter	masło [maswo]
cap	czapka [chap-ka]
chair	krzesło [chezwo]
close	zamknij [zamk-ni]
cold	zimny [gimner]
delicious	pyszne [pishne]
eggs	jajka [yaika]
excuse me/sorry	przepraszam [psheprasham]
fork	widelec [veedelets]
glass	szklanka [shklanka]
good morning	dzień dobry [jhen dobry]
good day	dzień dobry [jhen dobry]
good night	dobranoc [dobrranöts]
good bye	do widzenia [doh vidzenia]
great	wspaniale [spanialer]
hello	cześć [cheshtch] (informal)
help	pomóż [pom-moosh]
hot	gorący [gorarchay]
how are you?	Jak się masz? [yak she mash]
how much is it?	Ile to kosztuje? [ille be goshtooye]
jam	dżem [jem]
juice	sok [sök]
jacket	kurtka [koortka]
knife	nóż [noosh]
may I have	poproszę o [proshe o]
may I help?	Czy mogę pomóc? [je moge pomots]
meat	mięso [myenso]
milk	mleko [mleko]
more	więcej [vyentsay]
nice	ładny [lad-nay]
no	nie [ne-er]
open	otwarty [otvartay]
sunny	słoneczny [swonedgner]
phone	telefon [telefon]
plate	talerz [talesh]
please	proszę [proshe]
potatoes	ziemniaki [zhemnyakey]
raining	pada [pada]
repeat	powtórz [pottoosh]
river	rzeka [jeka]
salt	sól [soul]
satisfied (after a meal)	najadłem się/najadłam się [nayudwem shie/nayudwam shie]
second dish/course	drugie danie [droogeeye daneeye]
seconds	dokładka [dokwatka]

see you	do zobaczenia [zrobee zobachenia]
serviette/napkin	serwetki [serrvetki]
soup	zupa [zoopa]
spoon	łyżka [wishka]
sugar	cukier [tsookyerr]
tea	herbata [herrbata]
teaspoon	łyżeczka [wizhechka]
thank you	dziękuję [jenkuye]
toilet paper	papier toaletowy [papyer toaletoveh]
umbrella	parasol [parasol]
vegetables	warzywa [vazhiva]
very good	bardzo dobre [bardzo dobre]
water	woda [voda]
welcome	witamy [vitamur]
when	kiedy [kieda]
window	okno [oknor]
yes	tak [talk]
yummy	pycha [piha]
<b>Spiritual terms</b>	
<i>English</i>	<i>Polish</i>
Lord Jesus we love You	Panie Jezus, kochamy Cię [Pawnyea Yesus, Kohom Chay]
Hallelujah	Alleluja [Alleluja]
Praise the Lord	Chwała Panu [Hphowa Panoo]
Drinking	picie [peecha]
Eating	jedzenie [yethenia]
Brothers	bracia [bracha]
Sisters	siostry [schostare]
Singing	śpiew [schpief]
Much grace	łaska z tobą [waska soba]
Peace to you	pokój tobie [pokwee tobiyeh]
Triune God	Trójjedyny Bóg [Tweedinibeh Ogeh]
Life-giving Spirit	życiodajny Duch [zchutchodayeneh Dook]
Living	żywy [zcheveh]
Call (Lord Jesus)	wzywaj (Pana Jezusa) [vizivayee (Pawna Yesusa)]

HYMN CROSS REFERENCE CHART (HYMNS 1-711)  
HYMN CROSS REFERENCE CHART (HYMNS 717-1360)

EN	FR	DE	ES	PT	NL	RU	PL	CH
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9		9					02,1	
10		10	5	5		6		7*
11		11	6	6		7		8
12	2	12	7	7	6	8	02,2	9
13		13	8	9		9		6
14		14				10		
15		15	9	14		11		10
16		16	10	10		12	02,3	11
17		17	11	11		13	02,4	12
18		18	12	16		14	02,9	14
19		19		15		15		13
20		20	13	19		16		18
21		21	14	18		17		16
22	3	22	15	17		18	02,8	19
23		23	16	20		19	02,14	20
24		24	17	21		20		21
26		26	18	23		22	02,15	22
28	4	28	19	13		24		24
29			20			25		27
30	5	30	21	12	25	26	02,5	25
32		32	22			27		30
34	6	34	23	25		29	02,6	
36		36	24	26		30	02,10	32
39		39	25	28		31		34
40	7	40	26	32		32	02,11	35
41		41	27	29		33	02,12	36
43		43	28	30		35	02,13	37
48		48	29	33		38	02,7	45
50	9	50	30			39	02,19	48
51		51				40	02,20	46
52	10	52	31	34		41		49
54	11			35	31	43		
56		56	33	38		45		55
57		57	34			46		
61		61	35			48		57
62		62	36	39		49	03,16	56
65		65	37	44		50	03,1	60
66	13	66	38	45		51	03,2	66
67		67	39	48		52	03,3	70
70		70	40	40		54		s307
73	14	73	41			57	03,17	65
77		77	42	41		58	03,39	
78		78	43	47		59		61
79		79	44	46		60		68
81		81	47			65		72*
82	17	82	48			66	03,5	75
84		84	49	49		67		74
86	18	86	50			68		77
101		101	51			76		85
112		112	54	51		83		95
116		116	55	54		84	03,18	94
117	19	117	56	57		87		102
123	21	123	58	58		91		99
124	22	124	59	60		92	03,6	109
125		125	60			93		
127		127	66	62		94		110
128		128	67			95		117
132	23	132	68		28	97	03,8	115
133		133	69	70		104		120
137		137	70					
142	26	142	72	69	12	109	03,19	
146	23	146	73				03,33	
148		148	74	74		112		124
151		151	75	72		113		s22
152	27	152	76	79		114	03,9	130
154	28	154	77	77		116		134
162		162	78			119		
163		163	79	82		120		135
170		170	80	83		123	03,10	140
171		171	81	86		124		141
172		172	82	84		125	D6	142
175		175	83	85	38	126	03,20	143
180			84	90		130	3,40	148
181			85			131		s23
187		187		95		135		152
188		188	86	96		136		164*
189	29	189	87	98		137	03,34	163
190	30	190	88	103	37	138	03,11	157
191	31	191		97		139		162
195		195	89	107		143		165

EN	FR	DE	ES	PT	NL	RU	PL	CH
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197		197	90	100		145	03,35	150
198		198		99		146	03,36	159
199		199		105		147	03,37	151
202		202	91	106		150		158
203		203	93	129		152	03,22	154
206	32	206	94	113		155	03,23	167
208	34	208	95	112		157	03,24	169
209		209		110		158		171
220	35	220	96	117		162	03,15	179
221	36	221	97	115		163	03,12	178
222	37	222	98	118		164	03,25	185
223		223	99	121		165	03,30	176
224		224	100	122		166	03,31	175
227		227	102	116		168	03,13	181
228					60	169		
233		233	103	126		170	03,14	177
241	41	241	110	92		180	D14	a1
242		242	112			181	04,11	196
243		243	113	130		182		194
244		244	114	131		183		200
248		248	115			189		202
250		250	116	134		191	04,1	201
251		251	117	133		192		203
255	43	255	119	136	82	194	04,7	210
260					85			
264	44	264		137		198	04,8	209
265		265	120	140		199		216
266	45	266	121	139		200	04,2	215*
267	46	267	127	142		204	04,3	217
268	47	268	129	144		205	04,4	218
271		271	130	147		208		220
272		272	131	149		209		221
273	48	273	132	150		210	04,5	223
277		277	133	146		213		224
278	49	278	134	151		214	04,6	226
279		279	135	152		215	4,12	227*
284		284	137			218		232
286	52	286	138	156		220	05,1	231
295		295				222	05,12	237
296	54	296	141	157		223	05,2	234
297				158				236
298			142			224		238
299	55	299	143	159		225	05,13	240*
300		300	144	161		226	D22	
301		301				229		
302			146	163		230		s18
303		303	147	164		231		
305		305	148					
306	56	306	149		21			
308	58	308	151	168		234	05,11	265
309	59	309	152	170	56	235	05,3	241
310	61	310	153	173		237	05,5	246
312		312				239, 244		248
317						241	5,14	
322	62	322	155	176		245	05,6	254
324		324	156					252
325		325	157	178		248		257
333		333	160	180		250		259
341	66			183	63	255		
348		348	165			256		256
350		350	167		65	258		270
373	67	373	168	185	26	270	06,10	284
377		377				271		282
380		380				273		299
382		382	170	188		275		296
386					92			
389	68	389	171	190		278	06,1	290
390		390	172		27	279		291
395	69	395	173	191		281	06,2	298
396		396	174	192		282		
398	70	398	175	194		284	06,3	301
399		399	176	193		285		300
403		403	177			286	06,11	304
405		405	178			288		308
412		412	179			291		309
426		426	180	196		296	06,12	324
430		430	181			297		325
431		431	183	198		303	06,8	
433	74	433	184	200		305		
436	75	436	185	201		307	06,7	331
437		437	186			308	D1	333*
438	76	438	187	203		309	6,13	335
439		439	188			310		334
441	77	441	189	204	86	311		337

EN	FR	DE	ES	PT	NL	RU	PL	CH
445	79		190		59	313		339*
449		449	193	206		316		344
452		452		207		317		341
460		460		210		319		348
463		463	194			321		
471		471		213		323		354
472		472	195	215		324		349
473	80	473	196	214		325	06,6	355
474	81	474	197	217		327	07,2	359
475		475	198	218	5	328	07,1	356
477		477				329	07,5	366
481	82	481	199	219		331		362
482	83	482	200	220		332	07,3	365
483		483	201	224	64	333	07,4	364
487	84	487	202	223		336		
488		488	203	222		337		361
489		489		225		338	08,43	370
490		490	204	226		339	08,1	368

HYMN CROSS REFERENCE CHART (HYMNS 1-711)  
HYMN CROSS REFERENCE CHART (HYMNS 717-1360)

EN	FR	DE	ES	PT	NL	RU	PL	CH
717		717	304	333		428	11,3	521
720		720				483		526*
733		733	305	336		490		529
734		734	306	337		491		530
735		735	307	338		492		531
736		736	308	339		493		532
737		737	309	340		494		533
738	134	738	310	341		495		534*
739		739	311	342		496		535
740		740	312	343		497		536
741		741	313	344		498		538
742		742	314	345		499		537
743		743	315	346		500		539
744	135	744	316	347		501	12,1	540
745	136	745	318	348	73	502	12,3	541
746		746	319			503		544
747		747	320	349		504		543
748		748	321			505		542
749		749	322			506		545
750	137	750	323	350		507	12,2	546
764		764	326	351		511		553
765		765				512		
767	139	767		352		514		554
769		769	327			515		556
770	140	770	327	354	90	516	13,1	557
771		771	329	353		517		558
772		772				518		555
775		775	330			520		559
779		779	331	356		523		563*
780		780	332	357		524		564
781		781	333	358		525		566
783		783	335	360		527		565
784		784	336	361		528	13,2	568
786		786	337			530		569
788		788				531		
789	142				95	532		
791		791				534		573
793		793		363		536		575
798		798	338					
799		799	339	364		538		579
801		801	340	366		540		581
802		802	341	367		541		582*
806		806	342			543		583
811	144	811	343	370		545	14,1	586
812	145	812	344	369		546	14,3	588
813		813	345			547	14,2	587
814	146	814	346			548		589
815		815	347	371		549		590
816		816				550		591*
818		818				554		593
819		819	348	374		555		594
820		820	349	375		556		592
821		821	350			557		595
824	147	824	351	378		560	15,1	598
831		831	353			563		600
832		832	354	377		564		601
833		833					15,15	
837		837	356	382		566	15,18	603
839	148	839	357	385	84	568		604
840		840	358	384		569	15,16	606
841	149	841	359	236	4	570	08,9	381
845		845	360	386		574	15,2	610
846	150	846	361	388		575	15,9	614
847		847	362			576	15,10	611
848		848	363	387		577		612
851		851	364	390		579		615
852	151	852	365	389	34	580	15,3	616*
853		853	366			581		
854		854	367			582		618
855		855				583		622*
863	163	863	390	403		621	16,3	627
864	164	864	391	404		622	16,1	624
866	165	866	392	406		624	16,2	628
867		867	393	407		625		629
871	166	871	394	413		630		633
877		877	395			633		648
880		880	396			634		640
882		882	397			635		
885		885	398	415		636		637
886	167	886	399	416	96	637		638
887		887				638		642
889		889	400	418		640		646
890		890	401	420	71	641	16,5	644
893		893	402			644		641*
894		894	403	421		645		647

EN	FR	DE	ES	PT	NL	RU	PL	CH
904		904	405	422		649	D31	
908		908	406			651		654
909	169	909	407	423	45	652		653
910		910	408			653		655
911	170	911	409	424		654	17,1	657
912	171	912	410	425		655	17,2	659
913		913	411	426		656		656
914		914	412	427		657		658
917		917	413			658	18,24	
921		921	414	429		660	18,32	664
922		922	415	431		662	18,25	665
923		923	416	432		663		666
925		925	417	435		664	18,26	662
930	173	930	418			666	18,22	668
936	177	936	423	471		673	19,1	741
937			424			674		742
938	178	938	425	470		675	19,2	743
941		941	426			676		745
942		942	427			677		746
943		943	428	472		679		747
944		944	429	473		680		748
945		945	430	474		681		750
947		947	431	476		683	D34	751
948	180	948	433	479		686	20,3	764
949	181	949	434	480		687	20,2	763
954		954	435			688		
956		956	436	481		689		755
958	183	958	438	483		692	D40	758
960	184	960	439	484		694	20,1	756
962		962	440	485		695		759
965	185	965	441	486		697	20,4	765
966	186	966	442	487		698		766
967		967	443			699		
969		969	444			700		
970		970	445	488		701		767
971	190	971	450	491		716		769
972		972	451	492		718	21,1	768
973		973	452	493				772
975	191	975	454	497		721		774
976		976	455	495		722	21,2	775
978		978	456			723		777
981		981	458	499		726		779
984		984		500		727		204
986		986	460	440		731	18,19	671
987		987		441		732	18,20	672
991		991	461			734		676
994	193	994	462	444		736	18,1	680
997						738	18,18	682
998	195	998	463	445		739	18,2	683
999		999	464			740		681
1002		1002	465					
1003	196	1003	466	443		741	18,33	235
1004		1004	467			742		
1005		1005	468					685
1006		1006	469	446		743	18,3	686
1007	197	1007	470	447		744	18,4	688
1008		1008	471	448		745	18,27	684
1009	198	1009	472	449	58	746	18,29	687
1010		1010	473			747	18,30	
1013		1013		451		748		
1017	199	1017	474	452		750	18,28	693
1019		1019	475			751		692
1024	201	1024	476	454		754	18,8	723
1025		1025	274	300		755	08,31	437
1027		1027				756		706
1040		1040	477			760		711
1043		1043	478	457		761	18,7	722
1044		1044				762		670
1045		1045	479			763		718
1048		1048	481	459		765	18,21	724
1050		1050	482	458	72	766	18,9	725
1051	202	1051	483	460		767	18,10	726
1052	203	1052	484	461		768	18,11	728
1055		1055		463		770		
1058		1058	485			772	8,35	731
1059	204	1059	486	464		773	18,12	456
1061		1061				774		733
1065		1065	487			777		738
1066	205	1066	488	465		778	18,31	739
1068	206	1068	489	466		779		737
1069	207	1069	490				18,5	698
1074	208	1074	166	182		783	05,10	264
1079						784	18,17	700
1080	210	1080	491	467		785		701
1081		1081	32	36	55	44	02,21	

EN	FR	DE	ES	PT	NL	RU	PL	CH
1083		1083	45	42		61	03,26	s225
1084	15	1084			19	62	03,4	s302
1086		1086	46	43		64	03,27	
1095			61	65		98		s1
1096			62	66		99		s515
1097			63	64		100		s3
1103			92		32	151	03,21	
1106		1106	104	127		172	03,28	s617
1107	38	1107	105	123		173	03,38	s611
1110		1110	107	124		176		s212
1112	40	1112	108	125	40	177	03,29	
1113	50	1113	124	154	43	184	04,9	s108
1115		1115	118			193		s217
1117			126			186	04,10	s101
1122		1122	136			187		s102
1125		1125	150	165		232		
1127			162			252		s523
1131			145	160		227	D27	
1132	71			197		298	06,9	
1134	72	1134	182			299	D43	
1141	109	1141	206	229		342	08,38	s116
1142		1142	208	231	39	344	08,3	
1143			225	247		360	08,12	s209
1145			226			362		s210
1150	111	1150	230	246		366	18,5	s218
1151	112	1151	231	249	35	367	08,33	s216
1152			275	303		425	D19	s201
1153	113	1153	276	302	44	426	D16	s202
1154	114	1154	277	273		401	08,44	s301
1159	115	1159	278	274	1	403	08,13	s305
1164	116	1164	245			387	08,36	
1168			247			389	08,39	
1170		1170	248			390		
1174		1174	281	301	7	432	8,46	s132
1178	118	1178	249			391		s122
1179			251			392	08,41	
1180	119	1180	250			393		s131
1191		1191	222	310		438	D21	s410
1193	122	1193	223		81	439	09,2	
1196	123		286			441		s720
1197				311	15	442	D18	
1198		1198	292			448	09,5	
1199		1199				449		
1206		1206	302	328		471	11,2	s424
1214						509	D25	
1220		1220	352			592		
1221		1221	369	393		593		s711
1222	152	1222	370					s16
1226	154	1226	373	394	78	597	15,8	s508
1229			374			599	15,11	
1232		1232	376	395		602	D13	s616
1234		1234	377			604		s220
1236		1236				606	15,17	s716
1237	157	1237	379	396		607	15,12	s712
1248	158	1248	381	398	48	612	15,4	s603
1251	159	1251	382			613	15,13	s507
1252		1252	383			614	15,5	s503
1254		1254	384			615	15,6	s606
1255	160	1255	385	399		616	15,7	s525
1266						591	D24	
1273	162	1273	388	402		618		s214
1287			404			648	16,4	s243
1293	174	1293	419			668		s815
1299		1299	432			684		
1308	188			490		708	D30	
1314	189	1314				711	D33	
1318		1318				713	20,5	s915
1325			459			717		
1326					24			
1327	211	1327	492			786		s825
1331		1331	493	468	18	789	D10	
1332						790	D11	
1333		1333	494	469	51	791		s310
1334					14			
1336					2	793	D17	
1345			499		46	800	18,13	s405
1349			421	437		671		
1350			164	172		254		
1351			422	439		672		
1352	101		261	285		412		
1354			437	482		691		
1355			140	169		228		
1357			163	171		236		
1360			128	143		207		

EUROPEAN YOUNG PEOPLE'S CONFERENCE SCHEDULE

Lord's day:

17:45	Dinner
18:30	Leave for Meeting
18:45	Meeting
21:20	Room Time
21:45	Prepare for Bed
22:30	Lights out

Monday and Tuesday:

6:30	Coordination for Serving Ones
7:30	Rise
8:00	Morning Revival
8:20	Personal Morning Revival
8:30	Breakfast
9:00	Study
9:30	Leave for Meeting
9:45	Meeting
12:30	Lunch
13:15	Leave for Activity (see instructions)
13:30	Activities
17:00	Quiet Time: Rest / Study / Shower
17:45	Dinner
18:30	Leave for Meeting
18:45	Meeting
21:20	Snack in Houses
21:30	Room Time
22:00	Prepare for Bed
22:30	Lights Out

Wednesday:

6:30	Coordination for Serving Ones
7:00	Rise
7:30	Morning Revival
8:00	Breakfast
8:30-17:00	Hike (see instructions)
17:45	Dinner
18:30	Leave for Meeting
18:45	Meeting
21:20	Snacks in Houses
21:30	Room Time
22:00	Prepare for Bed
22:30	Lights Out

Thursday:

6:30	Coordination for Serving Ones
7:30	Rise
8:00	Morning Revival
8:20	Personal Morning Revival
8:30	Breakfast
9:00	Study
9:30	Leave for Meeting
9:45	Meeting

## EUROPEAN YOUNG PEOPLE'S CONFERENCE—MALE CICHE

12:15	Group Photo
12:45	Lunch
13:30	Leave for Activity (see instructions)
13:45	Activities
17:00	Quiet Time: Rest / Study / Shower
17:45	Dinner
18:30	Leave for Meeting
18:45	Meeting
21:20	Snack in Houses
21:30	Room Time
22:00	Prepare for Bed
22:30	Lights Out

### Friday:

6:30	Coordination for Serving Ones
7:30	Rise
8:00	Morning Revival
8:20	Personal Morning Revival
8:30	Breakfast
9:00	Study (Note: small meeting regarding baptism)
9:30	Leave for Meeting
9:45	Meeting
12:30	Baptisms
13:00	Lunch
13:45	Singing Practice and Recording in the Senior Tent
17:00	Quiet Time: Rest / Study / Shower
17:45	Dinner
18:30	Leave for Meeting
18:45	Meeting
21:20	Snack in Houses
21:30	Room Time
22:00	Prepare for Bed
22:30	Lights Out

### Saturday:

6:30	Coordination for Serving Ones
7:00	Rise
7:30	Morning Revival
7:50	Personal Morning Revival
8:00	Pack and Clean
8:30	Breakfast
9:00	Leave for Meeting
9:15	Meeting & Awards
12:30	Lunch
13:00	Conference Ends / Departures

Name \_\_\_\_\_

House \_\_\_\_\_

Country \_\_\_\_\_

Team \_\_\_\_\_



## THE LORD'S RETURN

### Message 1

#### The Promise of His Coming

Scripture Reading: Eph. 5:27; Rev. 21:2; 2 Pet. 3:3-4, 8-9; Matt. 24:43, 29-30; Dan. 2:34; 7:13-14; Zech 14:4, 5b; Matt. 26:64; Acts 1:11; Heb. 9:28; Rev. 1:7; 3:3; 16:15; 22:12, 20; Rom. 8:21-23; Rev. 11:15; Isa. 11:4, 6-9; 32:1-2; 2:4; Ezek. 47:12; Isa. 35:5-6; 33:24; 35:1; Matt. 13:41-42

- I. God's eternal purpose is to gain a glorious bride for Himself on the earth by imparting His life and nature into His believers to make them the same as He is to be His counterpart, His bride—Gen. 2:21-23; Eph. 5:27; Rev. 21:2.**
- II. The Bible contains a wonderful promise of the Lord's return; from the Old Testament through the New Testament, every book touches on the subject of the Lord's return—2 Pet. 3:3-4, 8-9:**
  - A. Bible students have counted the number of times that the New Testament speaks of this subject and have told us that one out of every twenty verses in the New Testament speaks of the Lord's return.
  - B. From Genesis to Malachi, the Old Testament repeatedly speaks of Christ's second coming; the same is true in the New Testament; this subject is the greatest subject in the Bible:
    1. The second coming of Christ was promised in the Old Testament—Psa. 72:6-17; 110:1-3; 118:26; Dan. 2:34; 7:13-14; Zech. 14:4, 5b.
    2. The second coming of Christ is promised in the Gospels and Acts—Matt. 24:30; 26:64; Acts 1:10-11.
    3. The Lord's return is also promised in the Epistles—1 Thes. 1:10; 2:19; 3:13; 4:16; 5:23; Heb. 9:28; 2 Pet. 3:9; Jude 14.
    4. In the last book of the Bible, Revelation, the Lord's return is again promised in an encouraging way—Rev. 1:7; 3:3; 16:15; 22:7, 12, 20.
- III. Christ has two comings; His first coming settles the personal sins of man and His second coming settles the sins of the world:**
  - A. In His first coming to earth, Christ died on the cross for the remission of sins; through this, sinners are reconciled to God and partake of His life:
    1. Through His incarnation divinity was brought into humanity.
    2. Through His human living the model of a proper human living was perfected—1 Pet. 2:21.
    3. Through His all-inclusive death on the cross, sin, Satan, and the world were destroyed and His divine life was released—Heb. 2:14; John 12:24.
    4. Through His resurrection and ascension He became the life-giving Spirit and came into us to make us His counterpart, His bride—1 Cor. 15:45b.
  - B. The second coming of Christ will solve all the social problems in the world—Rom. 8:21-23; Rev. 11:15:
    1. When the Lord comes back, the first thing He will settle is injustice; today the biggest problem in the world is injustice; when the Lord comes again, He will execute justice—Isa. 11:4; 32:1.
    2. When the Lord comes again, He will settle all wars; everyone agrees that there should be peace, but there is no real peace; when Christ comes, He will stop all wars and bring in peace—Isa. 2:4.
    3. When Christ comes He will heal all sicknesses; many people pay attention to public health, hygiene, and medical aid, but sickness will never be thoroughly eradicated

today; when the Lord comes again, the problem of sickness will be solved—Ezek. 47:12; Rev. 22:2; Isa. 35:5-6; 33:24.

4. When the Lord comes again, the problem of famine will also be solved; there will be no more desert, and the thorns and thistles will all pass away—Isa. 35:1, 6.
5. Educators and philosophers teach men about good and evil and to turn away from evil and to choose good, but no one can solve the problem of sin in man's heart; when Christ comes back again, all will know God, from the least to the greatest—Isa. 11:9.
6. There are many establishments of sin and evil in this world; many places are hotbeds of sin; when the Lord returns, in an instant He will cleanse the earth of all of them—Matt. 13:41-42.
7. Today many people say that animals are suffering, abused, near the point of extinction and that we should do something to protect them; when the Lord returns, there will be no more suffering of the creation—Rom. 8:21-22; Isa. 11:6-9.
8. Every group of politicians in every nation of the world is competing for the center stage, and every nation in this world is trying to take advantage of other nations; there is strife and unrest nationally and internationally; when the Lord returns there will be no more earthly governments—Rev. 11:15; Dan. 2:44-45.

## THE LORD'S RETURN

### Message 2

#### **The Prophecy of the Lord's Coming in the Old Testament**

Scripture Reading: Matt. 16:18; Dan. 2:28, 34-35, 44-45; Joel 1:4; Matt. 24:3, 14-15; 21:19; 24:32-34; Dan. 9:27; 2 Thes. 2:3-4, 7-8; Rev. 12:5-6; 14:1, 4; Matt. 24:40-41; Rev. 13:7; Dan. 7:25; 2 Tim. 3:1; Rev. 18:11-13; Mal. 3:1-3, 10; 4:2; Hag. 2:7; Luke 1:78; Acts 26:18; Prov. 4:18; Matt. 13:43

**I. In order to be built up to be Christ's bride for His return, we need to see the vision of the divine history within human history, showing us "what will happen in the last days"—Dan. 2:28; Matt. 16:18; Gen. 2:22; cf. 11:4:**

- A. In Daniel 2 the history of man is signified by a great human image, with the four sections of this image corresponding respectively to the Babylonian Empire, the Medo-Persian Empire, the Grecian Empire, and the Roman Empire; the armies of these empires were like locusts coming to devastate and consume Israel totally—vv. 34-35; Joel 1:4; cf. 2:25.
- B. During the church age (the age of the intrinsic history of the divine mystery within the outward, human history), Christ is building up the church to be His bride, and He will return with His overcoming bride as a smiting stone to crush the aggregate of human government and usher in the age of God's dominion over the entire earth—Gen. 2:22; Matt. 16:18; Dan. 2:34-35, 44-45; Rev. 17:14; 19:19; 11:15-17.

**II. We must see the sign of Christ's coming and of the consummation of the age—Matt. 24:3, 14-15; Luke 21:28-36:**

- A. The Lord prophesied that before Antichrist makes the covenant of seven years with the nation of Israel at the consummation of the present age, the nation of Israel would be restored—Matt. 21:19; 24:32-35; Dan. 9:27.
- B. Antichrist will break his covenant with Israel, and his idol will be set up in the temple of God at the beginning of the great tribulation, which will last for three and a half years; this indicates that the temple must be rebuilt before the Lord comes back—v. 27; 2 Thes. 2:3-4.
- C. Before the great tribulation, the gospel of the kingdom will be preached to the whole inhabited earth and the overcomers will be raptured, leaving the majority of the believers, those who are not yet mature, on the earth to pass through the great tribulation—Rev. 12:5-6; 14:1, 4; Matt. 24:14-15, 40-41.
- D. The mystery of lawlessness is working today among the nations and in human society; this lawlessness will culminate in the man of lawlessness, Antichrist—2 Thes. 2:3-10:
  - 1. Antichrist will be the power of Satan, the embodiment of Satan; he will persecute and destroy the people of God—both the God-fearing Jews and the Christ believing Christians—Dan. 8:24; Rev. 12:17; 13:7.
  - 2. Antichrist will wear out the saints of the Most High—Dan. 7:25; 2 Tim. 3:1; cf. Mark 6:45-52.
  - 3. Satan and Antichrist want the souls of men to be the instruments for their activities in the last age—Rev. 18:11-13; 2 Tim. 3:5; cf. Zech. 12:1.

**III. The book of Malachi reveals that we need to be purified and reconstituted with the healing Christ for His second coming—Mal. 3:1-3; 4:2:**

- A. Malachi prophesied at the time of Nehemiah; at that time the priests and the remnant of God's people were in the darkness of self-deception, which is obsession—1:6-7; 1 John 1:8; Acts 9:1-2; John 16:2; cf. Phil. 3:3.

- B. The healing Christ is the Messenger of God and the living message of God as a refiner's fire and as fullers' soap to purify and refine the degraded remnant of God's people—Mal. 3:1-3; Rev. 1:20; 2:1; Amos 3:7; cf. Luke 2:26; Heb. 11:7.
- C. The healing Christ is the Angel of the covenant—Mal. 3:1.
- D. The healing Christ is the Desire of all the nations—v. 1; Hag. 2:7.
- E. The healing Christ is the Sun of righteousness—Mal. 4:2; 3:1-3:
  - 1. In His first coming, Christ was the dawning Sun to the dark age; in His second coming, Christ will return as the Sun of righteousness in His kingdom—Luke 1:78; Mal. 4:2; cf. Matt. 17:1-8.
  - 2. As the Sun of righteousness, Christ is our enjoyment for our growth in life in the dispelling of darkness, and for our healing in life in the effacing of unrighteousness—John 1:4-5; 8:12; 2 Cor. 4:6; Acts 26:18.
  - 3. To be healed is to be saved, to be made whole; Christ will heal us, but we must give Him the freedom to use His wings to fly above us, around us, through us, and within us—Mal. 4:2; Prov. 4:18.
  - 4. The overcomers who are reconstituted with Christ as the Sun will shine forth like the sun in the kingdom of their Father—Matt. 13:43; Judg. 5:31.

## THE LORD'S RETURN

### Message 3

#### **The Prophecy of the Lord's Coming— the Speaking of the Lord Jesus concerning His Coming**

Scripture Reading: Matt. 24:27-30, 42-44; Luke 17:24; Exo. 19:4; Isa. 40:31; Matt. 25:1; Rev. 19:7; John 3:29; Matt. 26:64; Rev. 2:28; 22:16; 3:3, 11; 22:12, 7; 2 Cor. 5:10; 1 Cor. 4:5; Rom. 14:10; Matt. 16:27; Rev. 22:20

- I. “For just as the lightning comes forth from the east and shines to the west, so will the coming of the Son of Man be”—Matt. 24:27:**
  - A. The second coming of Christ has two aspects: the secret aspect, related to His watchful believers, and the open aspect, related to the unbelieving Jews and Gentiles.
  - B. The lightning signifies the open aspect, which will take place after the great tribulation, and the thief's coming signifies the secret aspect, which will occur before the great tribulation—vv. 29-30, 43.
  - C. The Lord's coming like a flash of lightning striking the earth will be a sign of the end of the Lord's parousia and implies that the Lord is like electricity—v. 3; Luke 17:24.
- II. “Wherever the corpse is, there will the vultures be gathered together”—Matt. 24:28:**
  - A. The vultures refer to Christ and His overcomers, who will come as a swift, flying army to war against Antichrist and his armies and destroy them at Armageddon—Exo. 19:4; Deut. 32:11; 28:49; Isa. 40:31; Hosea 8:1.
  - B. At His appearing Christ and His overcomers will appear swiftly from the air like vultures.
- III. “At that time the kingdom of the heavens will be likened to ten virgins, who took their lamps and went forth to meet the bridegroom”—Matt. 25:1:**
  - A. We are the virgins going, and Christ is the Bridegroom coming—cf. 9:15.
  - B. In the Bible we have a universal couple—the Bridegroom and the bride; in His coming back Christ will be the Bridegroom coming for His bride.
  - C. The reign of God, the kingdom, is related to the marriage of Christ, and the marriage of Christ is the issue of the completion of God's eternal economy—Rev. 19:7:
    1. God's economy in the New Testament is to obtain for Christ a bride, the church, through His redemption and divine life—John 3:29.
    2. By the continual working of the Holy Spirit throughout the centuries, this goal will be reached at the end of this age; then the bride, the overcoming believers, will be ready, and the Lord will come.
- IV. “From now on you will see the Son of Man sitting at the right hand of Power and coming on the clouds of heaven”—Matt. 26:64:**
  - A. The Lord was the Son of Man on the earth before His crucifixion, He has been the Son of Man in the heavens since His resurrection (Acts 7:56), and He will be the Son of Man at His coming back on the clouds.
  - B. To accomplish God's purpose and to establish the kingdom of the heavens, the Lord had to be a man; without man, God's purpose could not be carried out on earth, nor could the kingdom of the heavens be constituted on earth—Matt. 4:4.
- V. “To him I will give the morning star”—Rev. 2:28:**
  - A. In His coming back Christ will be the morning star secretly as a reward to His overcomers who watch for His coming; to all others He will appear openly as the sun—22:16; Mal. 4:2:

1. In the kingdom the Lord will appear publicly to His people as the sun.
  2. Before the great tribulation He will appear privately to His overcomers as the morning star.
- B. “Thou also art the Morning Star / To us as a reward; / While still ‘tis dark it shines with light / To those who love the Lord. / Lord, help us e’er to love Thy light / And see things from afar; / And look for Thee in watch and prayer / As for the Morning Star” (*Hymns*, #200).
- VI. “If therefore you will not watch, I will come as a thief, and you shall by no means know at what hour I will come upon you”—Rev. 3:3:**
- A. A thief comes to steal precious things at an unknown time.
  - B. The Lord Jesus will come secretly, as a thief, to those who love Him and will take them away as His treasures—Matt. 24:43.
  - C. Because Christ will come to “steal” valuable things, we should seek to be precious, worthy of being “stolen” by Him in His secret coming.
  - D. A normal Christian is one who is qualified to be stolen by the Lord.
  - E. For the Lord’s coming as a thief we need watchfulness and readiness—vv. 42, 44.
- VII. “I come quickly; hold fast what you have that no one take your crown”—Rev. 3:11:**
- A. The Lord brings the church in His recovery into the sensation of His coming, because she loves Him.
  - B. All the churches in the Lord’s recovery should love the Lord under the inspiration of His coming back.
  - C. The Lord’s coming back should be precious to us while we are testifying of Him in His recovery.
- VIII. “Behold, I come quickly, and My reward is with Me to render to each one as his work is”—22:12:**
- A. “I come quickly” is the Lord’s repeated warning that we may consider His reward at His coming back—vv. 7, 20.
  - B. This reward (lit., wages) will be rendered to each one of the believers at the judgment seat of Christ—2 Cor. 5:10; 1 Cor. 4:5; Rom. 14:10; Matt. 16:27.
- IX. “Yes, I come quickly. Amen. Come, Lord Jesus!”—Rev. 22:20:**
- A. Once again, the Lord warns us that He is coming quickly—vv. 7, 12.
  - B. The entire Bible concludes with the desire for the Lord’s coming expressed as a prayer: “Come, Lord Jesus!”

## THE LORD'S RETURN

### Message 4

#### The Signs of His Coming

Scripture Reading: Matt. 24:1-3, 6-7, 14-15, 32, 37-39, 42; Eph. 5:27; Rev. 19:7; 2 Thes. 2:3-4; Dan. 9:27; Matt. 24:21; Matt. 21:18-20; Gen. 6:5, 11, 13; Luke 17:26-29, 32

#### **I. The signs of the Lord's second coming include prophecies concerning Israel—Matt. 24:1-31:**

- A. The condition and situation of the church is a sign to Israel concerning the Lord's coming; Israel needs to pay attention to the church:
  - 1. The gospel of the kingdom will be preached in the whole inhabited earth and then the end will come—Matt. 24:14.
  - 2. The church will be built up and the bride will be prepared to marry Christ as the coming Bridegroom—Eph. 5:27; Rev 19:7.
- B. Israel also needs to pay attention to what is taking place in the world; the things taking place generally, in the whole world, are a sign to Israel concerning the Lord's coming again:
  - 1. There will be wars, famines, pestilences, earthquakes, terrors, and great signs from heaven—Matt. 24:6-7; Luke 21:9-11.
  - 2. Antichrist will rise up and establish his empire full of lawlessness and destruction—2 Thes. 2:3-4:
    - a. According to prophecy, a powerful man will rise up and restore the Roman Empire—Rev. 13:1-8; 17:7-14.
    - b. Antichrist, a strong man, will make a covenant of peace with the nation of Israel for seven years—Dan. 9:27.
    - c. In the middle of the seven years, Antichrist will break the covenant, and the three and a half years of the great tribulation will begin—Dan. 9:27; Matt. 24:21.
    - d. Antichrist's image will be set up in the temple as an idol, and he will sit in the temple of God, exalting himself above every object of worship—Matt. 24:15, 21; 2 Thes. 2:3-4.

#### **II. The signs of the Lord's second coming include prophecies concerning the church—Matt. 24:32-25:30:**

- A. The church should pay attention to what is happening in Israel as a sign of the Lord's coming:
  - 1. The fig tree is a symbol of the nation of Israel and was cursed by the Lord—24:32; Jer. 24:2, 5, 8:
    - a. The fig tree was cursed by the Lord for being unfruitful—Matt. 21:18-20.
    - b. This curse upon the nation of Israel was fulfilled in A.D. 70 when Jerusalem was destroyed by the Roman prince Titus—Matt. 24:2.
  - 2. The Lord prophesied that the fig tree would become tender and put forth its leaves, signifying that the nation of Israel would come back to life again and begin outward activity —Matt. 24:32:
    - a. This took place when Israel became a nation in 1948; they regained Jerusalem from the Arabs in 1967.
    - b. The temple will be rebuilt before the great tribulation begins—Matt. 24:15; 2 Thes. 2:4.
- B. The church should not be befuddled but aware of what is happening in the world:
  - 1. The days prior to the Lord's coming will be like the days of Noah—Gen. 6:5, 11-13; Matt. 24:37-39, 42; Luke 17:26-32:

- a. Every imagination of the thoughts of man's heart was only evil continually; the earth was filled with violence—Gen. 6:5, 11-13.
  - b. The people were befuddled by the necessities of life—eating and drinking, marrying and being given in marriage; because of man's lust, Satan uses the God-ordained necessities of human life to stupefy, occupy, and befuddle man to keep him from God's interest—Matt. 24:38-39.
  - c. Just as in Noah's day, the people will not know that judgment is coming; the believers, however, should be watchful, for we do not know on what day our Lord will come—Matt. 24:39, 42.
2. The days prior to the Lord's coming will be like the days of Lot—Luke 17:28-32; Gen. 19:1-29:
- a. The people were eating, drinking, buying, selling, planting, and building—Luke 17:28-32; Ezek. 16:49-50.
  - b. People were drugged and desensitized by their fleshly, worldly enjoyment—Eph. 4:19.
  - c. These conditions of evil living portray the perilous condition of man's living before the Lord's coming—Luke 17:26 (see note 2).



## THE LORD'S RETURN

### *Special Fellowship*

#### **The Way to be Prepared, Preserved, and Useful to the Lord for His Return**

Scripture reading: Acts 17:26-27; Dan. 4:26; Rev. 1:5; Dan. 2:34-35; Matt. 26:6-13; Psalms 110:3; Luke 10:38-42; Col. 3:16; Psalms 119:11; Phil. 4:8, 13; 1 Thes. 4:1-7; Heb. 13:4; 1 Cor. 6:19; Eph. 4:12; Judg. 5:15b, 16b

**I. The Lord sovereignly arranges the world situation and the kingdoms of the world under His heavenly rule so that the environment might be fit for God's chosen people to receive His salvation and be prepared to be His bride—Acts 17:26-27; Dan. 4:26; Rev. 1:5.**

**II. The Lord's recovery is spreading, and will spread at a good pace; there will be churches in all the major cities and in all the leading countries on earth; as young people we must realize that our responsibility is tremendous; if during the coming years many of us are perfected, the Lord's recovery will spread at a rapid speed:**

- A. We must pursue and grow in our spiritual life, earnestly maintaining a living fellowship with the Lord, fully consecrating ourselves to Him and having proper dealings with Him; to be the Lord's overcomers, we must love the Lord and grasp the opportunity to love Him—Matt. 26:6-13:
  - 1. To love the Lord with our best requires that we take time to behold Him, listen to His word, and receive a revelation concerning Him; the overcomers have the highest revelation of Christ and offer themselves willingly to the Lord in the splendor of their consecration—Psalms 110:3.
  - 2. Mary sat at the Lord's feet and was listening to His word; having heard and received the Lord's word and revelation concerning His death, Mary looked for the opportunity to anoint Him before He died—Luke 10:38-42; Matt. 26:12.
  - 3. The Lord prefers His saved ones who love Him to listen to Him that they may know His desire, rather than do things for Him without knowing His will—cf. 1 Sam. 15:22; Eccl. 5:1.
- B. We must be equipped in the truth; we need to read and get the word into us, and get ourselves into the word so that we may be mingled with the word—Col. 3:16; Psalms 119:11.
- C. We need to build up a good character; we need to exercise ourselves to build up a character that is useful to the Lord—Phil. 4:8, 13.
- D. We need to receive a higher education; all the young people must get a college degree; do not make spirituality an excuse for not studying; rather, study more diligently than the secular students, get the highest grades, and go on for advanced degrees:
  - 1. There is a need in the Lord's recovery today for those with the highest education; young people, you must endeavor to gain the best education.
  - 2. If you expend your energy in this way, by the time you are thirty you will be able to begin your ministry like the Lord Jesus did; if many take this way, we shall have no shortage.
- E. In the church life contact between the sisters and the brothers is unavoidable; hence to be protected from any defilement a proper relationship must be maintained in sanctification and honor—1 Thes. 4:3-4; Heb. 13:4:
  - 1. To possess one's vessel is to keep it, to preserve it; to keep or preserve man's vessel in sanctification and honor, not in passion of lust, is the safeguard against committing fornication—1 Thes. 4:3-4.

2. Because we have been regenerated, our body is now the temple of the Holy Spirit; therefore, you must keep your body in an honorable way—Heb. 13:4; 1 Cor. 6:19.
  3. Nothing damages your body as much as fornication; the practice of the world today is utterly hellish, devilish, and satanic; how devilish it is for young people to have contact with one another without any restriction.
  4. All the young people in the church life should exercise certain restrictions upon their contact with one another.
  5. We live in an age of Sodom; the whole world today, including the United States and especially Sweden and France, is a Sodom; many men and women live together without being married; certainly this will bring in God's judgment.
  6. In the Bible God exercised a special judgment over Sodom because the people there indulged in lust without any restriction.
  7. Nothing offends God more than this indulgence; nevertheless, many young people today, even young women, have no sense of shame regarding this.
  8. Never contact a member of the opposite sex alone, but, for your protection, always have the presence of a third party; this word is a great help and protection to us.
- F. To carry out a heavenly commission, the commission of the King, you must be trained to be a king; to be a loose person does not require any training, but to be a king, you need the top training; the best place for this is the Full-time Training:
1. To put you into the training is to put you into an environment for growth.
  2. This growth has a goal; this goal is maturity and function—Eph. 4:12.

**III. In these last days before the Lord's coming, we must be those who have great resolutions in heart and great searchings of heart—Judg. 5:15b, 16b.**

## THE LORD'S RETURN

### Message 5

#### The Two Aspects of His Coming

Scripture Reading: Matt. 24:42-44; Rev. 3:3b, 10; 14:4; Matt. 25:19-21; 2 Cor. 5:10; Matt. 25:26, 30; 24:15, 21; Rev. 12:5, 7-10; 13:3, 7; 2 Thes. 2:3-4, 7; Rev. 6:12-17; Matt. 24:27, 30; Zech. 14:4; Acts 1:11; Rev. 1:7; Zech. 12:8-9; Rev. 20:1-3; Matt. 25:31-32; Rev. 11:15; Luke 21:34-36; Phil. 3:20; Titus 2:13; 2 Tim. 4:1, 8

#### **I. The “secret” aspect of the Lord’s coming (parousia) is toward His watchful believers, the overcomers—Matt. 24:3, 37-42; Rev. 12:5; 14:4:**

- A. Christ will come secretly, as a thief, to those who love Him and will take them away as His treasures before the great tribulation—Matt. 24:43; Rev. 3:3, 10:
  - 1. We do not know on what day the Lord will come—Matt. 24:42.
  - 2. We must be watchful and ready for the Lord’s coming—vv. 42-44.
- B. Christ will come as a farmer to reap the firstfruits who ripen earlier—Rev. 14:4.
- C. Christ will come as a judge to reward or discipline the believers—Matt. 25:19-21:
  - 1. We will stand before the judgment seat of Christ—Rom. 14:10; 2 Cor. 5:10.
  - 2. If we are faithful, we will receive a reward—Matt. 25:21; 1 Cor. 3:13-15.
  - 3. If we are slothful, we will receive discipline—Matt. 25:26, 30.

#### **II. The great tribulation will occur in the last three and half years of this age—Matt. 24:21:**

- A. The rapture of the overcomers will begin a war in heaven—Rev. 12:5, 7-8.
- B. Through the fighting of the overcomers, Satan will be defeated and cast out of heaven to the earth—12:9-10.
- C. After Satan is cast down to the earth, the Antichrist will be slain and resuscitated, thereby imitating the resurrection of Christ—13:3:
  - 1. Antichrist will be “the man of lawlessness” and will change laws, destroy and corrupt many to an extraordinary degree, blaspheme God, and deceive men—2 Thes. 2:3.
  - 2. The lawlessness that will characterize Antichrist is “the mystery of lawlessness” that is working today among the nations and in human society—v. 7.
- D. Antichrist will set up his image as an idol in the temple of God at the beginning of the great tribulation—v. 4; Matt. 24:15, 21.
- E. Antichrist will make war with the saints and will overcome them—Rev. 13:7; 15:2; 20:4.
- F. The great tribulation will be a time of unprecedented calamities and plagues—6:12-17.

#### **III. The “open” aspect of the Lord’s coming is toward the unbelieving Jews and Gentiles—Matt. 24:27-30:**

- A. Christ will come openly, like a flash of lightning, after the great tribulation—vv. 27, 29.
- B. Christ will set His feet on the Mount of Olives, the same mount from which He ascended into heaven—Zech. 14:4; Acts 1:11.
- C. Christ will come down from the clouds to the earth with power and great glory for all to see—Rev. 1:7; Zech. 12:10; Matt. 24:27, 30.
- D. In His second coming, Christ will defeat Antichrist, save the Jews, bind Satan and cast him into the abyss, and judge the nations—Rev. 19:17-21; Zech. 12:8-10; Rev. 20:1-3; Matt. 25:31-32.
- E. On the last day of the great tribulation, the kingdom of the world will become “the kingdom of our Lord and of His Christ”—Rev. 11:15.

#### **IV. The Lord’s appearing, His coming back, is a warning, an encouragement, and an incentive to us:**

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- A. We must watch and be ready for the Lord's coming—Matt. 24:42-44.
- B. We must beseech (pray) to prevail (overcome) that we may escape the great tribulation and stand before the Son of Man—Luke 21:34-36.
- C. We should eagerly await the Lord's coming—Phil. 3:20; Titus 2:13.
- D. We should love the Lord's appearing and look forward to it with earnest expectation and joy—2 Tim. 4:8.
- E. We should take the Lord's appearing as our incentive and goal—2 Tim. 4:1.

## THE LORD'S RETURN

### Message 6

#### **Our Preparation for the Lord's Coming (1) Watching and Being Ready**

Scripture Reading: Matt. 24:37-44; Luke 17:26-27; 21:34-36; Rev. 3:10; 2 Cor. 2:10; Rev. 12:5; 14:1, 4b; Eph. 3:16-17a; Matt. 25:1-13; 2 Cor. 11:2; Prov. 20:27; Rom. 8:16; 9:21, 23-24; Eph. 5:17-18; 6:18; Matt. 22:2, 11-14; Rev. 19:7-9

#### **I. The Lord's word in Matthew 24:32-44 is a word about watching and being ready:**

- A. "For just as the days of Noah were, so will the coming of the Son of Man be"—v. 37:
  - 1. The conditions of evil living that stupefied the generation of Noah before the flood portray the perilous condition of man's living before the great tribulation and the Lord's coming—vv. 3, 21, 27, 37, 39; Luke 17:26-27.
  - 2. In order to participate in the rapture of the early overcomers, we must overcome the stupefying effect of man's living today—21:34-36.
- B. "At that time two men will be in the field; one is taken and one is left. Two women will be grinding at the mill; one is taken and one is left"—Matt. 24:40-41:
  - 1. To be taken is to be raptured before the great tribulation—v. 21; Rev. 3:10:
    - a. The meaning of rapture is to be taken into the Lord's presence; if we would be taken into the Lord's presence, we must be in His presence today—Luke 21:36; 2 Cor. 2:10.
    - b. The rapture is not mainly for our enjoyment but for God's enjoyment, God's economy, and the fulfillment of God's purpose; the rapture is for defeating the enemy and satisfying God—Rev. 12:5; 14:1, 4b.
  - 2. The one who is taken is mature in life, and the other is not.
  - 3. As we await the Lord's coming and hope to be raptured, we need to live a balanced human life, being faithful in our daily duties—2 Thes. 3:6-15.
- C. "Watch therefore, for you do not know on what day your Lord comes"—Matt. 24:42:
  - 1. The overcomers will be the watchful ones, who will be raptured before the coming of the great tribulation—v. 21.
  - 2. "Be watchful at every time, beseeching that you would prevail to escape all these things which are about to happen and stand before the Son of Man"—Luke 21:36:
    - a. To prevail here is to have strength and ability; the strength and ability to escape the great tribulation come from watchfulness and beseeching.
    - b. *Stand before the Son of Man* corresponds with *standing* in Revelation 14:1; this indicates that the raptured overcomers will stand before the Savior on Mount Zion in the heavens before the great tribulation.
    - c. Being taken to meet Christ on the throne depends on our beseeching in a particular way.
- D. "For this reason you also be ready, because at an hour when you do not expect it, the Son of Man is coming"—Matt. 24:44:
  - 1. We make ourselves ready for the Lord's coming by praying that we may grow and mature in life—cf. 2 Pet. 1:5-11.
  - 2. Being ready to be raptured is a matter of being filled with Christ to the uttermost—cf. Eph. 3:16-17a.

#### **II. The Lord's word in Matthew 25:1-13 is a parable for watchfulness:**

- A. "At that time the kingdom of the heavens will be likened to ten virgins, who took their lamps and went forth to meet the bridegroom"—v. 1:
  - 1. Virgins signify believers viewed from the aspect of life—2 Cor. 11:2.

2. Lamps signify the spirit of the believers, which contains the Spirit of God as the oil—Prov. 20:27; Isa. 61:1; Heb. 1:9; Rom. 8:16.
- B. “The foolish, when they took their lamps, did not take oil with them; but the prudent took oil in their vessels with their lamps”—Matt. 25:3-4:
  1. Vessels signify the souls of the believers—Rom. 9:21, 23-24.
  2. Having oil in our lamp is to have the Spirit of God dwelling in our spirit.
  3. Taking oil in our vessel is to have the Spirit of God filling and saturating our soul.
  4. We have the Spirit in our regenerated spirit, but there is a question as to whether or not we have an extra portion of the Spirit in our soul.
- C. “The foolish said to the prudent, Give us some of your oil, for our lamps are going out. But the prudent answered, saying, Perhaps there will not be enough for us and for you; go rather to those who sell, and buy for yourselves”—Matt. 25:8-9:
  1. We need to pay the price for the filling of the Spirit in our soul—v. 4:
    - a. The price involves matters such as giving up the world, dealing with the self, loving the Lord above all, and counting all things loss for Christ.
    - b. The Spirit who came into our spirit was given freely, but the saturating Spirit to fill our soul is not free.
    - c. After having the Spirit in our spirit, we need to pay the price for the further filling of the Spirit, for the extra portion of oil.
  2. To be watchful is to be filled with the Spirit—v. 13; Eph. 5:17-18:
    - a. To be watchful is to prepare ourselves daily by buying the oil.
    - b. If we allow the Spirit to saturate our entire being, we are watchful persons, making ourselves ready for the Lord's coming.
  3. To have our soul saturated and filled with the Spirit cannot be accomplished in one day; it is a lifelong matter.
  4. Because we do not know when we will die, we need to get ready before we die by accumulating sufficient oil in our vessel—Matt. 25:4-5.
  5. There is no other way to gain the oil except by praying; through prayer we receive more Spirit—Eph. 5:18; 6:18.
  6. Whether or not we will be raptured early to enter into the wedding feast depends upon our daily buying of the Spirit—Matt. 25:10-12:
    - a. For us to be qualified to be raptured to enter into the Bridegroom's marriage feast requires our passing through a long period of accumulating the spiritual oil—22:2, 11-14; Rev. 19:7-9.
    - b. The sufficient oil will be our entry to the wedding feast—Matt. 25:10.

## THE LORD'S RETURN

### Message 7

#### **Our Preparation for the Lord's Coming (2) Being Faithful in Service**

Scripture Reading: Matt. 24:45-51; Eph. 2:19; 1 Cor. 4:1; 1 Pet. 4:10; John 6:57, 63, 68; Eph. 6:17-18; Acts 6:4; 2 Cor. 3:6; 2 Tim. 4:4, 10; 2 Cor. 6:10; Eph. 3:8; Luke 17:31-32; 21:34-36; 6:37; Eph. 4:31-32; Phil. 2:2-4; 1 Pet. 5:3; Matt. 20:25-28; 2 Cor. 6:14; 2 Tim. 2:22; Matt. 25:14-30; Rom. 12:6; Eph. 4:7-8; 1 Tim. 4:14

#### **I. Matthew 24:45-51 reveals that we must be faithful in service in the Lord's commission to give God as food to the members of His household that we may win Christ as our reward in the coming kingdom:**

- A. God has a household and a household administration, an economy, to dispense Himself as food to the members of His household for His expression—1 Tim. 1:4; 3:15; Eph. 2:19.
- B. God has set faithful and prudent slaves over His household as household administrators, stewards, channels of supply, to give His people food at the proper time—Matt. 24:45; 1 Cor. 9:17; Eph. 3:2; 1 Cor. 4:1; 1 Pet. 4:10; Phil. 1:25.
- 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—Matt. 24:45; John 6:57, 63, 68; Acts 5:20:
  - 1. In order to enjoy the Lord as our spiritual food so that we can feed others, we must pray over and muse on His word, tasting and enjoying it through careful consideration—Eph. 6:17-18; Psa. 119:15; Ezek. 3:1-4.
  - 2. We must devote ourselves to prayer and the ministry of the word—Acts 6:4; 2 Cor. 3:6, 8; John 7:37-39; cf. Heb. 7:25; 8:2.
- D. To say in our heart that our Master delays is to love the present evil age and not to love the Lord's appearing—Matt. 24:48; 2 Tim. 4:8, 10; cf. Acts 26:16:
  - 1. We must beware of covetousness, not storing up treasure for ourselves but being rich toward God—Luke 12:16-20; 2 Cor. 6:10; Eph. 3:8.
  - 2. "Remember Lot's wife" is a solemn warning to the world-loving believers—Luke 17:31-32; cf. Rom. 1:21, 25.
  - 3. We must be watchful and beseeching so that the day of the Lord's coming would not come upon us suddenly as a snare—Luke 21:34-36; cf. Matt. 2:3.
- E. To beat our fellow slaves is to mistreat fellow believers—24:49a; Acts 9:4:
  - 1. We must not judge and condemn our fellow believers but be kind to them, tenderhearted, forgiving them even as God in Christ forgave us—Luke 6:37; Eph. 4:31-32.
  - 2. We must not revile or criticize our brothers but consider them more excellent than ourselves—Phil. 2:2-4, 29; Rom. 12:3.
  - 3. We must not lord it over our fellow believers but serve them as a slave to feed them with the resurrected Christ as the life-giving Spirit—1 Pet. 5:3; Matt. 20:25-28; cf. Num. 17:8.
- F. To eat and drink with the drunken is to keep company with worldly people, who are drunk with worldly things—Matt. 24:49b; cf. Eph. 5:18:
  - 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 must flee youthful lusts and pursue the all-inclusive Christ with those who call on the Lord out of a pure heart—2 Tim. 2:22.

**II. Matthew 25:14-30 reveals that we must be faithful in service in the Lord's gifts to make a profit for Him that we may enter into the joy of the Lord in the coming kingdom:**

- A. The Lord likened Himself to a man going abroad (into the heavens) and delivering to his slaves his possessions; *his possessions* signifies the church (Eph. 1:18) with all the believers, who constitute God's household (Matt. 24:45).
- B. To one of His slaves He gave five talents, to another two, and to another one—to each according to his own ability—25:15:
  1. Talents signify spiritual gifts (spiritual skills and abilities)—Rom. 12:6; 1 Cor. 12:4; 1 Pet. 4:10; 2 Tim. 1:6.
  2. All the members of the Body of Christ are gifted, and all are gifts—Rom. 12:6a; Eph. 4:7-8.
  3. *Own ability* signifies our natural ability, which is constituted of God's creation and our learning—Matt. 25:15; cf. Acts 7:22.
  4. Trading with talents signifies using the gift the Lord has given us—Matt. 25:16-17; cf. 1 Tim. 4:14; 2 Tim. 1:6.
  5. Gaining other talents signifies that the gift we received from the Lord has been used to the fullest extent, without any loss or waste—cf. 4:5b.
- C. The one-talented one went off, dug in the earth, and hid his master's money—Matt. 25:18:
  1. The earth signifies the world; thus, *dug in the earth* signifies becoming involved in the world to bury the gift we have received from the Lord.
  2. *Hid his master's money* signifies rendering the Lord's gift useless, letting it lie waste under the cloak of certain earthly excuses; to make any excuse for not using the Lord's gift is to hide the gift.
- D. In the coming kingdom the Lord's gift will be taken away from the slothful believers, and they will be cast into outer darkness, but the faithful believers' gift will be increased, and they will enter into the uttermost enjoyment of Christ—vv. 21, 23, 26-30.

**III. "All the problems in the church today issue from the one-talented ones. The Lord has shown us that there is not one whose gift exceeds five talents. For a span of twenty years the church may have only one with five talents, but every day the church can have five persons, each with one talent. Any one of the children of God, even the one in the poorest condition, still has one talent; and when you put five of the one-talented ones together, it equals one who has five talents. If all the one-talented ones in the church today would bring forth their talents, there would be no need of so many great gifts among us. Just by the coming forth of the one-talented ones, let me tell you, the whole world will be conquered"—W. Nee, *Further Talks on the Church Life*, p. 143.**



## THE LORD'S RETURN

### Message 8

#### **Having Dispensational Value to God in the Last Days to Turn the Age**

Scripture Reading: Rev. 12:5, 10-11; Dan. 12:3; 10:11, 19; 2:28, 34-35; Rev. 14:1, 4-5; 2:7; 3:21; 19:7-9; Num. 6:1-8; 1 Sam. 1:11; Heb. 13:13; Matt. 12:48-50; Rev. 3:1; Lev. 5:2; Rom. 8:6, 10-11; 2 Cor. 5:4; Rev. 1:10; 4:1-2; Acts 17:26-27; Rev. 1:5; Matt. 24:14; Judg. 5:15b, 16b; Acts 1:14; Eph. 4:3; Dan. 11:32b; 2 Tim. 2:21

**I. Every time God wants to make a dispensational move, an age-turning move, He must obtain His dispensational instrument; we must be those who have dispensational value to God in the last days to turn the age—Rev. 12:5-11; 1:20; Dan. 12:3; 9:23; 10:11, 19:**

- A. The goal of God's eternal economy, the goal of the divine history within human history, is to have the corporate Christ, Christ with His overcomers, as the crushing stone to be His dispensational instrument to end this age and become a great mountain, the kingdom of God—2:28, 31-45; Joel 3:11; Rev. 12:1-2, 5, 11; 14:1-5; 19:7-21.
- B. Simply speaking, recovery is to overcome; to be in the Lord's recovery is to be in the Lord's overcoming, being prepared to be His overcoming bride for His return—2:7; 3:21; 19:7-9.

**II. Only the Nazarites can bring back the Lord Jesus; all those who are used by God to turn the age must be Nazarites—voluntarily consecrated ones who are sanctified absolutely and ultimately to God—Num. 6:1-8; Judg. 13:4-5; 1 Sam. 1:11; Luke 1:15:**

- A. A Nazarite was to abstain from wine and anything related to its source, signifying that we must abstain from all kinds of earthly enjoyment and pleasure, which lead to lustful conduct and a lustful intention—Num. 6:3; cf. Ps. 104:15; Eccl. 10:19; 2 Tim. 2:22; 3:1-5.
- B. A Nazarite was to let his hair grow long, signifying that we must remain in subjection to the headship of Christ—Num. 6:5; cf. 1 Cor. 11:3, 6:
  - 1. A Nazarite is a person who is full of submission; with him there is a submissive standing, atmosphere, and intention; if you are such a person, there will be a great blessing for you and your future.
  - 2. Long hair is a glory to a woman but a shame to a man, signifying that a Nazarite is one who is separated from self-glory and is willing to bear shame for the Lord—Heb. 13:13.
- C. A Nazarite was not to be defiled by the deadness that comes through natural affection—Num. 6:7; Matt. 12:48-50.
- D. A Nazarite was not to touch anything dead so that he may not be defiled; the most hateful thing in the eyes of God is death—Num. 6:6-7; Rev. 3:1:
  - 1. The Nazarites are numbered for the formation of God's army; they are very vigilant, full of feeling for the war against death—cf. 1 Cor. 15:54-58.
  - 2. We must be careful about the people whom we contact and be separated unto God from every kind of spiritual death—wild death, mild death, and subtle death—Lev. 5:2.
  - 3. We must be those who are full of life, which is “anti-death”—Rom. 8:10, 6, 11; 2 Cor. 5:4.

**III. We must live in our spirit to be men on earth with God's heart, men to whom heaven can be opened to see the vision concerning the destiny of the world and the present situation of the world—Rev. 1:10; 4:1-2:**

- A. The Lord sovereignly arranges the world situation and the kingdoms of the world under His heavenly rule so that the environment might be fit for God's chosen people to receive His salvation and be prepared to be His bride—Acts 5:31; 17:26-27; Dan. 4:26; Rev. 1:5.
- B. The great human image in Daniel 2 is a prophetic illustration of the history of human government, sovereignly arranged by the Lord for the carrying out of His economy—vv. 31-35.
- C. Europe, in the consummation of the fulfillment of the vision concerning the great human image in Daniel 2, is more vitally crucial than any other country and race; the crushing of the two feet of the great human image will be the crushing of the entire human government—vv. 34-35:
  - 1. The ten kings typified by the ten toes of the great image in Daniel 2 will be under Antichrist, who will be the last Caesar of the revived Roman Empire; all of this will transpire in Europe—Rev. 17:9-14.
  - 2. The United States, Europe, and the Far East are the three influential factors of the present situation of the world; the recovery has taken root in the United States and the Far East but there is a void in Europe.
  - 3. Before the crushing of Antichrist and of the totality of human government transpire, the Lord's recovery must spread to Europe and be rooted there.
  - 4. The spreading of the truths of the Lord's recovery will be a preparation for the Lord's coming back to bring the recovery and restoration not only to Israel, but also to the entire creation—Matt. 24:14; cf. Rev. 5:6.
  - 5. We should tell the Lord, "Lord, these days are the consummation of the age; Lord, in these days rekindle my love toward You."

**IV. In these last days before the Lord's coming, we must be those who have great resolutions in heart and great searchings of heart—Judg. 5:15b, 16b:**

- A. The Lord's present charge to us should be go and teach the nations (cf. Matt. 28:19) that the present age may be consummated—24:14.
- B. In order to take the Lord's charge, we must keep the oneness; if we lose the oneness and the one accord, we are finished as far as the Lord's move is concerned—Acts 1:14; Eph. 4:3.
- C. We should rise up to follow the Lord in His present move and have ourselves adjusted to His regulations to be useful to Him—Dan. 11:32; 2 Tim. 2:21.

## THE LORD'S RETURN

### Message 9

#### **The Shining and Warning of the Prophetic Word Made More Firm and the Believers' Attitude toward the Coming of Christ**

Scripture Reading: 2 Pet. 1:19; Dan. 9:27; Jer. 17:5-8; Rom. 13:12; Psa. 119:105, 130;  
Matt. 24:42-44; Luke 21:34-36; Rev. 3:10; Rom. 15:4; Rev. 2:26, 28; 2 Tim. 4:8; Phil. 3:20;  
Rev. 22:20; Matt. 25:13, 4; Luke 17:32

#### **I. The prophetic word of the Scripture, as the shining lamp to the believers, conveys spiritual light to shine in their darkness, guiding them to enter into a bright day until the day of the Lord's appearing—2 Pet. 1:19:**

- A. The time is short; by studying the prophecies in the Bible and checking with the world situation today, we know that the day of the Lord's coming is very near and that the last week is approaching—Dan. 9:27.
- B. The crucial matter today is this: we do not want to bury ourselves in the world but put ourselves in the Lord's hand; we should know that once we bury ourselves in the world and become rooted in it, it will not be easy to be uprooted—Jer. 17:5-8.
- C. In the few remaining days, we should get ourselves ready; let us be those who love and serve the Lord, who are revived and are overcoming every day, and who let the world go and are waiting with all our heart for the Lord's coming.

#### **II. The shining and warning of the prophetic word made more firm to us today—2 Pet. 1:19:**

- A. Peter likens the word of prophecy in the Scripture to a lamp shining in a dark place:
  - 1. This age is a dark place in the dark night, and all the people of the world are moving and acting in darkness—Rom. 13:12.
  - 2. The shining of the prophetic word in the dark age of today is a shining lamp to the believers, conveying spiritual light to shine in their darkness (not merely knowledge in letters for mental apprehension)—Psa. 119:105, 130.
  - 3. The shining of the prophetic word in this dark age is guiding the believers to enter into a bright day, even to pass through the dark night until the day of the Lord's appearing dawns and the morning star rises in their hearts.
- B. The prophetic word made more firm is also a warning word to the believers:
  - 1. Because of the prophetic word, the Lord warns us to watch; in Matthew 24:42 the Lord says, "Watch therefore, for you do not know on what day your Lord comes."
  - 2. In Luke 21:34 the Lord warns us to take heed to ourselves that our hearts may not be weighed down with debauchery and drunkenness and anxieties of life, and that day come upon us suddenly as a snare.
  - 3. We need to be watchful, at every time beseeching, that we may prevail to escape all the things which are about to take place and to stand before Christ—Luke 21:36.
  - 4. We need to keep the word of Christ's endurance; every word that the Lord has spoken in the Bible is a word of endurance; to keep the word of His endurance, we must suffer His rejection and persecution—Rev. 3:10; Rom. 15:4.
  - 5. We need to overcome and keep the Lord's works until the end; the Lord's works are the things the Lord has accomplished and is doing; if we keep the Lord's works until the end, He will be the morning star to us at His appearing—Rev. 2:26, 28.

#### **III. The believers' attitude toward the coming of Christ:**

- A. Every "today" that we have is truly the Lord's grace; as long as we have today, and as long as we still have breath, we should love the Lord and His appearing, await the

Lord's coming, and always take His coming as an encouragement—2 Tim. 4:8; Phil. 3:20; Rev. 22:20.

- B. 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; hence, we need to watch and be ready—Matt. 24:42-44; 25:13:
  - 1. If we desire to be raptured, first we must be filled with the heavenly breath and have oil in our vessels—25:4.
  - 2. 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—Luke 17:32.
- C. 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 anxieties of life, and that the day of the great tribulation come upon us suddenly as a snare; for it will come in upon all those dwelling on the face of all the earth—21:34-36:
  - 1. We should guard our hearts and give all the room to the Lord that we may prevail to escape all these things and to stand before the Son of Man—vv. 34-36; cf. Rev. 12:5-6.
  - 2. 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.

## **PCC Children's Workbooks**

### **Lesson: Choosing Our Friends**

**John 15:16** – You did not choose me but I chose you.

**Daniel 2:17** – Then Daniel went to his house and made the thing known to Hananiah, Mishael, and Azariah, his companions.

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

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

**James 4:4** – Do you not know that the friendship of the world is enmity with God?

### **Lesson: God Doesn't Make Mistakes**

**Matt.19:4** - ...He who created them from the beginning made them male and female.

**Psa. 119:73** - Your hands have made me and fashioned me...

**Psa. 139:13-14** - For it was You who formed my inward parts; / You wove me together in my mother's womb. I will praise You, for I am awesomely and wonderfully made; / Your works are wonderful, / And my soul knows it well.

**Psa. 139:16-17** - Your eyes saw my unformed substance; / And in Your book all of them were written: / The days that were ordained for me, / When not one of them was yet. 17) And how precious are Your thoughts to me, O God! / How great is the sum of them!

**Jer. 1:5a** - Before I formed you in the womb, I knew you; / And before you came forth from the womb, I sanctified you..."

### **Lesson: Samuel: The Boy Who Listened**

**1 Sam. 1:20** - ...she called his name Samuel, for she said, I asked for him of Jehovah.

**1 Sam. 2:35a** - And I will raise up for Myself a faithful priest who will do according to what is in My heart and in My mind...

**1 Sam. 2:26** - And the boy Samuel continued to grow in stature and in favor both with Jehovah and with men.

**1 Sam. 3:9** - And Eli said to Samuel, Go and lie down, and if He calls you, you shall say, Speak, O Jehovah; for Your servant is listening. And Samuel went and lay down in his place.

### **Lesson: Honour Your Parents**

**Eph. 6:2-3** - "Honor your father and mother," which is the first commandment with a promise, "that it may be well with you and that you may live long on the earth."

**Deut. 5:16** - Honor your father and your mother, as Jehovah your God has commanded you, that your days may be extended and that it may be well with you upon the land which Jehovah your God is giving you.



