

第二周

跑尽当跑的赛程

诗歌：补 424

读经：提后四 7 中，徒二十 24，林前九 24～26，来十二 1～2 上

【周一】

壹 “当跑的赛程我已经跑尽了”——提后四 7 中：

一 保罗被主得着后，就开始奔跑属天的赛程，并且不停地奔跑，（林前九 24～26，腓三 12～14，）为要跑完这赛程。（徒二十 24。）

二 现今他终于得胜地宣告说，“当跑的赛程我已经跑尽了；”（提后四 7 中；）为此，他要从主得着赏赐，就是公义的冠冕。（8。）

贰 正确的基督徒生活包括为着照神永远的定旨完成神的经纶，奔跑赛程——林前九 24，弗一 11，三 11：

一 我们要寻找主为我们所命定的路程，并忠信地行走其中，出一切代价，一心一意地行走其中，直至达到路终——提后四 7 中。

二 主为我们所命定的路程乃是一个赛程，我们都必须奔跑——来十二 1。

三 我们要“凭着忍耐奔那摆在我们前头的赛

Week Two

Finishing the Course

Hymns: 1206

Scripture Reading: 2 Tim. 4:7b; Acts 20:24; 1 Cor. 9:24-26; Heb. 12:1-2a

§ Day 1

I. “I have finished the course”—2 Tim. 4:7b:

A. Paul began to run the heavenly race after the Lord took possession of him, and he continually ran (1 Cor. 9:24-26; Phil. 3:12-14) that he might finish it (Acts 20:24).

B. Now at the end he triumphantly proclaimed, “I have finished the course” (2 Tim. 4:7b); for this he will receive from the Lord a reward—the crown of righteousness (v. 8).

II. A proper Christian life involves running the course, running the race, for the carrying out of God's economy according to His eternal purpose—1 Cor. 9:24; Eph. 1:11; 3:11:

A. We need to seek out the journey that the Lord has ordained for us and faithfully walk on it, paying any price to wholeheartedly continue on our journey until we reach the end—2 Tim. 4:7b.

B. The journey that the Lord has ordained for us is the race that we all run—Heb. 12:1.

C. We need to “run with endurance the race which is set before us”—v. 1:

程”——1 节：

- 1 所有的基督徒都必须像使徒保罗一样奔跑这赛程，好赢得奖赏；这奖赏不是指一般的救恩，乃是指特别的赏赐——十 35，林前三 14～15，九 26～27，腓三 13～14。
- 2 我们必须凭着忍耐奔跑赛程，凭着忍耐忍受反对——来十二 2～3。

【周二、周三】

四 我们乃是借着“望断以及于耶稣，就是我们信心的创始者与成终者”，而奔跑基督徒的赛程——2 节上：

- 1 耶稣是信心的创始者，是信心的发起者、开创者、源头和因由——2 节：
 - a 信徒的信实际上不是他们自己的信，乃是基督进到他们里面作他们的信——罗三 22，加二 16。
 - b 我们的信是我们对基督的珍赏，作为我们对祂吸引所起的反应——罗十 17。
 - c 我们必须转离其他各种目标，以专一的注意力望断以及于耶稣——来十二 1～2 上，歌一 4，诗二七 4。
 - d 当我们望断以及于耶稣，祂这赐生命的灵（林前十五 45 下）就将祂自己，将祂信的成分，灌输到我们里面。

【周四】

- 2 信是一种质实的能力，我们乃是凭这能力，把未见之事或所望之事质实出来，就是把这些事本质，质成现实——来十一 1：
 - a 我们必须运用我们信心的灵，就是我们调和的灵，信并且说我们所经历于主的事——林后四 13。

1. Like the apostle Paul, all Christians must run the race to win the prize, not salvation in the common sense but a reward in a special sense—10:35; 1 Cor. 3:14-15; 9:26-27; Phil. 3:13-14.
2. We need to run the race with endurance, suffering the opposition with endurance—Heb. 12:2-3.

§ Day 2 & Day 3

D. We run the Christian race by “looking away unto Jesus, the Author and Perfector of our faith”—v. 2a:

1. Jesus is the Author of faith, the Originator, the Inaugurator, the source, and the cause of faith—v. 2:
 - a. The faith of the believers is actually not their own faith but Christ entering into them to be their faith—Rom. 3:22; Gal. 2:16.
 - b. Our believing is our appreciation of Christ as a reaction to His attraction—Rom. 10:17.
 - c. We need to look away unto Jesus with undivided attention by turning away from every other object—Heb. 12:1-2a; S. S. 1:4; Ps. 27:4.
 - d. When we look away unto Jesus, He as the life-giving Spirit (1 Cor. 15:45b) transfuses us with Himself, with His believing element.

§ Day 4

2. Faith is a substantiating ability, the ability by which we substantiate, give substance to, the things unseen or hoped for—Heb. 11:1:
 - a. We must exercise our spirit of faith, our mingled spirit, to believe and to speak the things that we have experienced of the Lord—2 Cor. 4:13.

- b 信心是在我们那与圣灵调和的灵里——林前六 17。
- 3 我们不是顾念、注视所见的，乃是顾念、注视所不见的，因为所见的是暂时的，所不见的才是永远的——林后四 18：
- a 基督徒的生活是一种未见之事的生活——罗八 24 ~ 25，来十一 27，彼前一 8，加六 10。
- b 召会的堕落是从所不见的事堕落到所见的事；主的恢复是要将祂的召会从所见的事恢复到所不见的事——约二十 25，林后五 7，罗八 24 ~ 25，彼前一 8。

【周五】

- 4 耶稣是信心的成终者，信心的完成者和完全者——来十二 2：
 - a 主耶稣这信心的完全者，不断地将祂自己这信的成分和能力，灌注到我们里面。
 - b 我们望断以及于祂，祂就把天、生命、和力量供应我们，将祂的所是传输并灌注到我们里面，使我们能奔跑属天的赛程，在地上过属天的生活——林后三 18。
 - c 我们不断地望断以及于祂，祂就要完成并完全我们奔跑属天赛程所需要的信心——来十二 1 ~ 2 上。
- 五 我们需要受以色列人的预表所鼓励并警戒，他们走向美地的旅程预表基督徒向着美地（包罗万有之基督）的赛程——林前十 1 ~ 13：
- 1 我们借着基督蒙了救赎，脱离了撒但的辖制，也被带进神经纶的启示中。
 - 2 我们仍可能无法达到神呼召我们的目标，就是进入

- b. Faith is in our spirit, which is mingled with the Holy Spirit—1 Cor. 6:17.
- 3. We do not regard, look at, the things that are seen but the things that are not seen; for the things that are seen are temporary, but the things that are not seen are eternal—2 Cor. 4:18:
- a. The Christian life is a life of things not seen—Rom. 8:24-25; Heb. 11:27; 1 Pet. 1:8; Gal. 6:10.
- b. The degradation of the church is the degradation from the unseen things to the seen things; the Lord's recovery is to recover His church from the things seen to the things not seen—John 20:25; 2 Cor. 5:7; Rom. 8:24-25; 1 Pet. 1:8.

§ Day 5

- 4. Jesus is the Perfecter of faith, the Finisher and Completer of faith—Heb. 12:2:
 - a. As the Completer of faith, the Lord Jesus continually infuses Himself into us as the believing element and ability.
 - b. When we look away unto Him, He ministers heaven, life, and strength to us, transfusing and infusing us with all that He is, so that we may be able to run the heavenly race and live the heavenly life on earth—2 Cor. 3:18.
 - c. As we look away unto Him continually, He will finish and complete the faith that we need to run the heavenly race—Heb. 12:1-2a.
- E. We need to be encouraged and warned by the type of the children of Israel, whose journey toward the good land typifies the Christian race toward our good land, the all-inclusive Christ—1 Cor. 10:1-13:
- 1. We have been redeemed through Christ, delivered out of Satan's bondage, and brought into the revelation of God's economy.
 - 2. We may yet fail to reach the goal of God's calling, that is, to enter into

并据有我们的美地——基督，为着神的国享受祂的丰富，使我们能在今世成为祂的彰显，并在国度时代有分于对基督最完满的享受——腓三 12 ~ 14，太二五 21，23。

【周六】

六 神为我们每一个人所命定末了一段的道路，是最艰难的——参可六 45 ~ 51：

- 1 基督徒一生一件要紧的事，就是寻找主所命定的道路，并忠信地行走在其中。
- 2 我们在正当的程途中，固然可喜；然而，我们如何奔跑，并如何结局，仍是一个问题。

七 我们不该因任何缘故疲倦灰心，（来十二 3，）乃该奔跑赛程直到路终：

- 1 疲倦灰心，意思就是魂没有力量；什么好像都是空的。
- 2 跌倒了再起来跑，是最好的：“我的仇敌啊，不要向我夸耀；我虽跌倒，却要起来；我虽坐在黑暗里，耶和华却是我的光”——弥七 8。
- 3 我们不必自暴自弃，疲倦灰心，乃要望断以及于耶稣，奔那摆在我们前头的赛程——来十二 2 上。

the possession of our good land, Christ, and enjoy His riches for the kingdom of God that we may be His expression in the present age and participate in the fullest enjoyment of Christ in the kingdom age—Phil. 3:12-14; Matt. 25:21, 23.

§ Day 6

F. The last part of the journey ordained by God for each one of us is the most difficult part of the journey—cf. Mark 6:45-51:

1. An important thing in the Christian life is to seek out the journey that the Lord has ordained and faithfully walk in it.
2. We may be delighted to be on the right course, but how we run and end it is still a question.

G. We should not grow weary, fainting in our soul for any reason (Heb. 12:3); rather, we should be those who run the race to the end:

1. To be weary is to be without strength in the soul; everything seems to be in vain.
2. The one who falls down and rises again is the best runner: “Do not rejoice against me, O my enemy; / When I fall, I will rise up; / When I sit in the darkness, / Jehovah will be a light to me”—Micah 7:8.
3. We should not give up, become weary, or faint in our soul but look away unto Jesus and run the race set before us—Heb. 12:2a.

第二周·周一

晨兴喂养

提后四7“那美好的仗我已经打过了，当跑的赛程我已经跑尽了，当守的信仰我已经守住了。”

来十二1“所以，我们既有这许多的见证人，如同云彩围着我们，就当脱去各样的重担，和容易缠累我们的罪，凭着忍耐奔那摆在我们前头的赛程。”

我们…要借着奔跑赛程，经历经过过程之三一神的分赐。基督徒的生活，乃是一场赛跑。我们信徒是赛跑的人（来十二1）。…保罗在林前九章二十四节也说，“岂不知在场上赛跑的都跑，但得奖赏的只有一人？你们应当这样跑，好叫你们得着奖赏。”…我们必须奔跑，并且必须跑得成功，以得着奖赏作为激励的赏赐。林前九章启示，基督徒的赛程包含传扬福音，传扬福音就是将基督分赐到人里面。我们借着将基督分赐到那些接受我们传讲的人里面，而奔跑基督徒的赛程。…我们传扬福音，就是奔跑赛程。在主耶稣来时，我们要得着赏赐、奖赏，就是得着特别的享受（真理课程四级卷三，四八页）。

信息选读

我们所奔跑的赛程，实际上就是基督自己。主耶稣说，“我就是道路。”（约十四6）赛程就是道路、路程。因为基督是道路，祂也就是赛程。我们所走的道路，就是我们所奔跑的赛程。…基督是我们的道路，但我们不该只把这道路当作道路，乃该把这道路当作赛程来奔跑。我们不该花时间考虑或观望，站着不动或缓缓而行。我们需要奔跑赛程，直到能像保罗在提后四章七节宣告的：“当跑的赛

WEEK 2 — DAY 1

Morning Nourishment

2 Tim. 4:7 I have fought the good fight; I have finished the course; I have kept the faith.

Heb. 12:1 Therefore let us also, having so great a cloud of witnesses surrounding us, put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us.

The believers...experience the dispensing of the processed Triune God by running the course of the race. The Christian life is a race, and we are runners [Heb. 12:1]...Paul also says in 1 Corinthians 9:24, “Do you not know that those who run on a racecourse all run, but one receives the prize? Run in this way, that you may lay hold.”...We must not only run, but run successfully in order to obtain the prize, which is a reward as an incentive to us. First Corinthians 9 reveals that the Christian course involves preaching the gospel. To preach the gospel is to dispense Christ into others. By dispensing Christ into those who are receptive to our preaching, we run the Christian course... When we preach the gospel, we are running the course. However, to receive a reward, a prize, at the coming of the Lord Jesus is to have a particular enjoyment. (Truth Lessons—Level Four, vol. 3, pp. 41-42)

Today's Reading

The race we are running is actually Christ Himself. The Lord Jesus said, “I am the way” (John 14:6). A race is a way, a course. Christ is the race because He is the way. The way we are walking is the race we are running... Although Christ is our way, we should not take this way simply as a way; rather, we should take the way as a race to run. We should not take the time to consider, look around, stand still, or walk slowly. We need to run the race until we can declare, like Paul did in 2 Timothy 4:7, “I have finished the course.” Paul began to run the course of the heavenly race after he was

程我已经跑尽了。”保罗被主得着后，就开始奔跑属天的赛程，并且不停地奔跑（林前九 24～26，腓三 12～14），直到跑完这赛程（徒二十 24）。末了他终于得胜地宣告说，他已跑尽当跑的赛程，并且他要从主得着赏赐，就是公义的冠冕（提后四 8）。

我们为奔跑赛程所赢得的奖赏，乃是不能坏的华冠（林前九 25），作为激励的赏赐。这赏赐要在主回来时，在基督的审判台前（林后五 10），按我们的行为赐给我们（太十六 27，启二二 12，林前四 5），并要在要来的国度里给我们享受（太二五 21、23）。这奖赏不是指一般的救恩（弗二 8，林前三 15），乃是指特别的赏赐（来十 35，林前三 14）。永远的救恩是借着信，与我们的行为无关（弗二 8～9），而赏赐是为着我们得救之后的行为（工作）（林前三 8、14）。我们在基督里的信徒，都已借信接受了祂的救恩，…但我们将来能否得主的赏赐，乃在于我们如何奔跑赛程。

在林前九章，保罗正在场上奔跑；在他晚期的一封信一腓立比书一里，他还在奔跑（三 14）；直到提后四章六至八节，他奔跑到了最后一刻，才有把握会在主显现时得着祂的赏赐。在这赏赐的光中，保罗嘱咐我们要跑这场赛跑，使我们能得不能坏的华冠。

我们若要奔跑基督徒的赛程，必须脱去各样不必要的重量，各样重负…。此外，我们还需要脱去“容易缠累我们的罪”（来十二 1）。这里的罪，主要的是指缠累我们，使我们不能奔跑赛程的事。重担是外面的，而罪是里面的，二者都阻挠我们奔跑赛程。

我们在基督徒的赛程中必会遭到许多的反对；因此，要奔跑这赛程，我们必须凭着忍耐忍受反对（来十二 1 下），绝不疲倦灰心（3）（真理课程四级卷三，四八至五一页）。

参读：真理课程四级卷三，第四十四课。

taken possession of by the Lord, and he continued to run (1 Cor. 9:24-26; Phil. 3:12-14) until he finished the course (Acts 20:24). Then at the end he triumphantly proclaimed, “I have finished the course.” He also proclaimed that he would receive from the Lord a reward—the crown of righteousness (2 Tim. 4:8).

The prize that the believers win for running the race is an incorruptible crown (1 Cor. 9:25), which is a reward as an incentive. This reward will be given to us according to our works at the Lord’s coming back (Matt. 16:27; Rev. 22:12; 1 Cor. 4:5). It will be decided at the judgment seat of Christ (2 Cor. 5:10) and enjoyed in the coming kingdom (Matt. 25:21, 23). This prize is not salvation in a common sense (Eph. 2:8; 1 Cor. 3:15) but a reward in a special sense (Heb. 10:35; 1 Cor. 3:14). Eternal salvation is by faith, having nothing to do with our work (Eph. 2:8-9), whereas the reward is for our work after we are saved (1 Cor. 3:8, 14). As believers in Christ, we have all received His salvation through faith...But whether we will be rewarded by the Lord depends on how we run the race.

In 1 Corinthians 9 Paul was running the race. In Philippians, one of his last Epistles, he was still running (3:14). It was not until the last moment of his running, in 2 Timothy 4:6-8, that Paul had the assurance that he would be rewarded by the Lord at His coming. With this reward in view, Paul charges us to run the race so that we may obtain an incorruptible crown.

If we would run the Christian race, we need to put off every unnecessary weight, every encumbering burden...In addition, we also need to put off “the sin which so easily entangles us” [Heb. 12:1]. Here the sin refers mainly to the thing that entangles us, hindering us from running the race. The encumbrances are outward, but the sin is inward, both of which frustrate us in running the race.

There is much opposition to the Christian race; therefore, in order to run this race, the believers must suffer opposition with endurance and never grow weary or faint in our souls (vv. 1, 3). (Truth Lessons—Level Four, vol. 3, pp. 42-44)

Further Reading: Truth Lessons—Level Four, vol. 3, lsn. 44

第二周·周二

晨兴喂养

来十二 2 “望断以及于耶稣，就是我们信心的创始者与成终者；祂为那摆在前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神宝座的右边。”

诗二七 4 “有一件事，我曾求耶和华，我仍要寻求；就是一生一世住在耶和华的殿中，瞻仰祂的荣美，在祂的殿里求问。”

〔在希伯来十二章二节，〕望断，原文指转离其他各种目标，以专一的注意力注视。百米竞赛的跑者，不顾别的事物，只专心注视目标。保罗在这节似乎是在说，“希伯来弟兄们，不要站着考虑观望。要从基督以外的事物转过来，而专心注视祂。…”希伯来的信徒必须望断他们环境中一切的事物，望断他们老旧的宗教—犹太教，望断犹太教的逼迫，望断一切属地的事物，好望断以及于，以达到这位现今在诸天之上，坐在神宝座右边的耶稣（希伯来书生命读经，六七七页）。

信息选读

旧约的圣徒不过是信心的见证人，但耶稣乃是信心的创始者与成终者。创始者也可译为起始者，开创者，首领，开拓者，先锋。…我们若把这些名称加在一起，对于耶稣是信心的创始者，就可以得到一个适当的定义。…我们需要耶稣作信心的创始者，因为照我们天然的人，我们没有信的能力，我们凭自己没有信。那叫我们得救的信，乃是我们从主所得宝贵的信（彼后一 1）。当我们仰望耶稣，祂这赐

WEEK 2 — DAY 2

Morning Nourishment

Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

Psa. 27:4 One thing I have asked from Jehovah; that do I seek: to dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in His temple.

[In Hebrews 12:2] the Greek word translated “looking away unto” means “to look with undivided attention by turning away from every other object.” The runners in a race, such as the hundred yard dash, turn away from everything else and look at the goal with undivided attention. In this verse Paul seems to be saying, “Hebrew brothers, do not stand there considering and looking around. You must turn away from everything other than Christ and look to Him with undivided attention”...The Hebrew believers had to look away from all the things in their environment, away from their old religion and its persecution, and away from all earthly things, that they might look unto Jesus, who is now seated on the right hand of the throne of God in the heavens. (Life-study of Hebrews, 2nd ed., p. 550)

Today's Reading

The saints of the old covenant were only the witnesses of faith, but Jesus is the Author and Perfecter of faith. The Greek word translated “Author” may also be rendered “Originator,” “Inaugurator,” “Leader,” “Pioneer,” “Forerunner.”...If we put all these titles together, we have an adequate definition of Jesus as the Author of faith. We need Jesus as the Author of faith because, according to our natural man, we do not have any believing ability. We do not have faith by ourselves. The faith by which we are saved is the precious faith that we have received from the Lord (2 Pet. 1:1). When we

生命的灵（林前十五 45）就将祂自己，将祂信的成分，灌输到我们里面；这样，自然而然的，有一种信在我们里面升起，我们就有信心相信祂。

这不是出于我们自己，乃是出于那将自己作信的成分，分赐到我们里面，替我们信者的。因此，乃是主自己作我们的信。我们是因着祂作我们的信而活，是因着祂的信（加二 20），不是因着我们自己的信。

耶稣是信心的创始者和起始者，主要是就着祂在地上的生活和所行的路程说的。…祂所过的生活是信心的生活，所行的道路是信心的道路。在祂的生活和道路上，祂开创了信心。所以，祂是信心的创始者。…耶稣是开拓者和先锋，开了信心的路。…祂的生活乃是开辟的生活，就是开辟信心之路的生活。祂无论往哪里去，好像都有高山大水拦阻祂。但祂一步一步地，开辟信心的路。我们若以这种眼光读四福音，就会看见这位信心的起始者耶稣，一直在开辟信心的路，像建筑高速公路的人移高山、平深谷一样。祂既开辟了信心的路，祂也就是这信心之路上的开拓者和先锋。

耶稣是信心的开拓者和先锋，也是信心的首领和元帅。祂开了信心的路，并作了先锋，领先开拓这条路。因此，祂这位元帅能带我们随着祂的脚踪，走完信心的路。祂一生在地上的行径里，作了信心的创始者；又在荣耀里，在天上的宝座上，作了信心的成终者；当我们仰望祂时，祂就将所创始并成终的信心，传输甚至注入我们里面。…得救的信心不是出于我们，乃是神所赐的。（以弗所二章八节清楚地告诉我们，）那叫我们得救的信，并不是出于我们，乃是我们从神所得的恩赐。神是信心的源头和赐与者，我们乃是这神圣恩赐的领受者。神把一个东西放在我们里面，这就成了我们的信（希伯来书生命读经，六六一至六六四页）。

参读：提摩太后书生命读经，第七篇。

look unto Jesus, He as the life-giving Spirit (1 Cor. 15:45) transfuses us with Himself, with His believing element. Then, spontaneously, a kind of believing arises in our being, and we have the faith to believe in Him.

This faith is not of ourselves but of Him who imparts Himself as the believing element into us that He may believe for us. Hence, He Himself is our faith. We live by Him as our faith; that is, we live by His faith (Gal. 2:20), not by our own.

Jesus is the Author and the Originator of faith mainly in His life and in His path on earth...The life He lived was a life of faith, and the path He walked was a path of faith. In His life and path He originated faith. Hence, He is the Author of faith. Jesus, being the Pioneer and the Forerunner, has cut the way of faith...His life was a cutting life, a life that cut the way of faith. Wherever He went, it seems that there was a mountain or a river frustrating Him. But step after step, He cut the way of faith. If we have this view in reading the Gospels, we will see that the very Jesus who is the Originator of faith was always cutting the way of faith, closing the gaps and removing the mountains like the builder of a highway. Since He has cut the way of faith, He is also the Pioneer and Forerunner on the pathway of faith.

As the Pioneer and the Forerunner of faith, Jesus is also the Leader and Captain of faith. He has cut the way of faith and, as the Forerunner, has taken the lead to pioneer it. Hence, He, as the Captain, can carry us through the pathway of faith in His footsteps. As we look unto Him as the Originator of faith in His life and in His path on earth, and as the Perfecter of faith in His glory and on His throne in heaven, He transfuses and even infuses us with the faith that He has originated and perfected. The saving faith is not of ourselves; it is the gift of God...Ephesians 2:8 tells us clearly that the faith through which we were saved is not of ourselves. We have received it as a gift from God. God is the source and Giver of faith, and we are the recipients of this divine gift. God has put something into our being that becomes our faith. (Life-study of Hebrews, 2nd ed., pp. 538-540)

Further Reading: Life-study of 2 Timothy, msg. 7

第二周·周三

晨兴喂养

林前九 24～26 “岂不知在场上赛跑的都跑，但得奖赏的只有一人？你们应当这样跑，好叫你们得着奖赏。凡较力争胜的，诸事都有节制；他们不过是要得能坏的华冠，我们却是要得不能坏的华冠。所以我这样奔跑，不像无定向的…”

保罗的背景，与希伯来信徒的背景一样，所以他有资格作奔跑赛程之人的榜样。加拉太二章二节和林前九章二十六至二十七节给我们看见，保罗如何开始奔跑赛程。腓立比三章五至八节、十二至十四节给我们看见，他如何一直奔跑赛程。…提后四章七至八节是保罗在殉道前不久写的，他告诉我们，他已经跑完了他的赛程。

当保罗奔跑时，他说，“我乃是痛击己身，叫身为奴，免得我传给别人，自己反不蒙称许。”（林前九 27）虽然一个得救的人，不会再灭亡，但仍有可能不蒙称许。不蒙称许的意思，就是在赛程上半途而废，失去达到目标的机会。…“不蒙称许”也有不合格，被弃绝的意思。…这种观念与达到目标和赢得奖赏的观念相符。但是参加赛跑的人，仍有可能成为不蒙称许、不配得赏赐的人。在希伯来十二章，保罗警告、勉励并激励希伯来的弟兄们，要奔跑赛程。我们今天也像他们一样，不仅要走这条道路，也要奔跑赛程（希伯来书生命读经，六八〇页）。

信息选读

保罗告诉希伯来信徒要“望断以及于耶稣，就是我们信心的创始者与成终者；祂为那摆在前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神宝座的右

WEEK 2 — DAY 3

Morning Nourishment

1 Cor. 9:24-26 Do you not know that those who run on a racecourse all run, but one receives the prize? Run in this way, that you may lay hold. And everyone who contends exercises self-control in all things; they then, that they may receive a corruptible crown, but we, an incorruptible. I therefore run in this way, not as though without a clear aim...

Because Paul's background was exactly that of the Hebrew believers, he was qualified to be an example in running the race. Galatians 2:2 and 1 Corinthians 9:26 and 27 show how he began to run the race. Philippians 3:5-8 and 12-14 show how he was still running the race...In 2 Timothy 4:7 and 8, written shortly before his martyrdom, he told us that he had finished the race.

As Paul was running the race, he said, “I buffet my body and make it my slave, lest perhaps having preached to others, I myself may become disapproved” (1 Cor. 9:27). Although a saved person can never perish, it is quite possible for him to become disapproved. To be disapproved is to fail in the race, missing the opportunity of reaching the goal...The Greek word rendered “disapproved” also means “a reprobate, one not qualified or approved.”...This concept fits in with that of reaching the goal and winning the prize as a reward. But there is the possibility that a runner may be disapproved and not be approved for the reward. In Hebrews 12 Paul was warning the Hebrew brothers and encouraging them, giving them a great incentive to run the race. We, like them, must not only walk the way but also run the race. (Life-study of Hebrews, 2nd ed., pp. 552-553)

Today's Reading

Paul told the Hebrew believers to look “away unto Jesus, the Author and Perfector of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of

边”（来十二2）。…保罗在别的书信中，主要的是向我们陈明，基督作赐生命的灵（林前十五45），住在我们灵里（罗八10，提后四22），作了我们的生命和一切。但在〔希伯来〕书，他特别将我们指向这坐在天上、具备多面、在各面照顾我们的基督。…在〔这卷〕书，天上的基督与地上的宗教并一切地上的事物相对。我们要经历内住的基督，就需要转到灵里接触祂；我们要享受天上的基督，就需要望断一切地上的事物，而及于这位坐在神宝座右边的基督。祂借着死与复活，已经成就了神和人所需要的一切；现今祂在升天里，坐在诸天之上，乃是在神子（来一5）和人子（二6）的身位里，也就是在神（一8）和人（二6）的身位里，作了神所立的承受万有者（一2）、神的受膏者（9）、我们救恩的创始者（二10）、那圣别人者（11）、常时的救援者（16）、应时的帮助者（四16）、从神来的使徒（三1）、大祭司（二17，四14，七26）、真帐幕的执事（八2），有更超特的职任（6），是更美之约的保证和中保（七22，八6，十二24）、新约的执行人（九16~17）、先锋（六20）、信心的创始者与成终者（十二2）以及群羊的大牧人（十三20）。我们若仰望祂这奇妙且包罗万有的一位，祂就要把天、生命和力量供应我们，将祂的所是传输并灌注到我们里面，使我们能奔跑属天的赛程，在地上过属天的生活，带我们走完一生的路途，领我们进荣耀里去（二10）。

奇妙的耶稣，在天上登了宝座，并得了荣耀尊贵为冠冕（9），祂是宇宙中最大的吸引，就像巨大的磁石，吸引所有寻求祂的人归向祂。我们乃是受祂迷人的美丽所吸引，才望断祂以外一切的事物。若没有这样迷人的对象，我们怎能望断地上这么多迷惑人的事物？（希伯来书生命读经，六七七至六七九页）。

参读：希伯来书生命读经，第四十五至四十六、四十九至五十篇。

God” [Heb. 12:2]...In all his other Epistles Paul presents to us mainly the Christ who dwells in our spirit (Rom. 8:10; 2 Tim. 4:22) as the life-giving Spirit (1 Cor. 15:45) to be our life and our everything. But in this book he points us particularly to the Christ who has sat down in heaven and who is of so many aspects, that He may care for us in every way...In this book the heavenly Christ is contrasted to the earthly religion and all earthly things. To experience the indwelling Christ, we need to turn to our spirit and contact Him. To enjoy the heavenly Christ, we need to look away from all things on earth unto Him, who has sat down on the right hand of the throne of God. By His death and resurrection He accomplished everything that is needed by both God and man. Now in His ascension He is sitting in the heavens, in the person of the Son of God (Heb. 1:5) and the Son of Man (2:6), in the person of God (1:8) and man (2:6), as the appointed Heir of all things (1:2), the anointed One of God (v. 9), the Author of our salvation (2:10), the Sanctifier (v. 11), the constant Succor (v. 16), the instant Helper (4:16), the Apostle from God (3:1), the High Priest (2:17; 4:14; 7:26), the Minister of the true tabernacle (8:2) with a more excellent ministry (v. 6), the surety and the Mediator of a better covenant (7:22; 8:6; 12:24), the Executor of the new testament (9:16-17), the Forerunner (6:20), the Author and Perfecter of our faith (12:2), and the great Shepherd of the sheep (13:20). If we look unto Him as such a wonderful and all-inclusive One, He will minister heaven, life, and strength to us, transfusing and infusing us with all that He is, that we may be able to run the heavenly race and live the heavenly life on earth. In this way He will carry us through all the lifelong pathway and lead and bring us into glory (2:10).

The wonderful Jesus, who is enthroned in heaven and crowned with glory and honor (v. 9), is the greatest attraction in the universe. He is like an immense magnet drawing all His seekers to Him. It is by being attracted by His charming beauty that we look away from all things other than Him. Without such a charming object, how could we look away from so many distracting things on this earth? (Life-study of Hebrews, 2nd ed., pp. 550-552)

Further Reading: Life-study of Hebrews, msgs. 45-46, 49-50

第二周·周四

晨兴喂养

林后四 18 “我们原不是顾念所见的，乃是顾念所不见的，因为所见的是暂时的，所不见的才是永远的。”

五7“因我们行事为人，是凭着信心，不是凭着眼见。”

任何属于基督徒生活的事物都是看不见的。召会的堕落，乃是由于基督徒从看不见的事物转向看得见的事物。…当我们照着调和的灵而行（罗八4）以顾到活神（二者都是看不见的），我们就被恢复到正常的基督徒生活和召会生活。

我们要顾念看得见的事物，并不需要信。…凭信心行事为人，意思是顾念看不见的事物。在召会生活中，我们不是凭眼见、凭外表行事为人，乃是凭信心行事为人（林后五7）。我们借着信知道我们得救了（弗二8）。这信使我们经历神圣的出生，而有神圣的生命。当我们重生时，天然感官所看不见的神圣生命，就分赐到我们里面。这生命分赐的结果，使我们成了主里的弟兄姊妹。即使神圣出生和神圣生命都是看不见的，我们里面却有能质实彼此里面的神圣生命。这质实的能力，能感知我们里面看不见的神圣生命，这就是信（来十一1）（李常受文集一九七五至一九七六年第三册，九二至九三页）。

信息选读

当我们仰望耶稣，祂就把祂自己作为信的成分，灌输到我们里面，祂就成了我们的信心。…信心是质实的能力，好像我们的第六感。我们借着福音的传扬，就得了这质实的官能。正确的传福音，不应

WEEK 2 — DAY 4

Morning Nourishment

2 Cor. 4:18 Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.

5:7 (For we walk by faith, not by appearance.)

Anything that belongs to the Christian life is invisible. The degradation of the church is due to the fact that Christians have moved from the unseen things to the seen things...When we care for the living God by walking according to our mingled spirit (Rom. 8:4), both of which are unseen, we are being recovered to the normal Christian life and church life.

In order to regard the visible things, we do not need faith...To walk by faith means that we regard the invisible things. In the church life we are walking not by sight, by appearance, but by faith (2 Cor. 5:7). We know that we are saved through faith (Eph. 2:8). This faith causes us to experience the divine birth with the divine life. When we were regenerated, the divine life, something invisible to the natural senses, was imparted into us. As a result of this impartation of life, we became brothers and sisters in the Lord. Even though neither the divine birth nor the divine life can be seen, we have an ability within that is able to substantiate the divine life in one another. This substantiating ability that is able to sense the invisible divine life within us is faith (Heb. 11:1). (CWWL, 1975-1976, vol. 3, pp. 90-91)

Today's Reading

When we look unto Jesus, He transfuses us with Himself as the believing element, and He becomes our faith...Faith, the substantiating ability, is like a sixth sense. We acquired this substantiating sense through the preaching of the gospel. Proper gospel preaching is not merely a matter of teaching;

当只是教训，也必须是一种灌输。假若我现在传福音给一些罪人，在向他们传之前，我必须先从主那里得着一些出于主的东西。然后，当我传讲时，我所得着那出于主的东西，会像电一样射入那些听的人里面。…他们也许会摇头，不同意我的说法；然而在他们的深处，对我所说的有了信心。虽然有些人嘴里说信耶稣太愚昧了，但是在他们里面，有个东西继续不断地起反应，直到他们不得不说，“主耶稣，谢谢你，你太好了。主，你是我的救主。”因为有一种成分灌输到他们里面，所以他们就能相信主。我知道有些很顽固的人，不肯在聚会中表示相信主耶稣。但他们回家之后，里面没有平安，因为有东西在里面搅动、烦扰他们。到下次福音聚会的时候，他们会说，“我还要去那里。”这就是神借着传讲的人灌输信心的结果。

每一个传福音的人，都必须是一个有吸引力的人。…他所讲的也许不合逻辑，但他好像充了电的电池一样，听的人会被吸引。为这缘故，召会传福音，必须有够多的祷告。祷告越多，福音聚会就越有吸引力。传福音的人必须祷告到一个地步，满有属天的吸引力，并且完全被神圣的元素所充满。…传福音的人可能缺乏口才，但是因着他太吸引人，别人一听他就被吸住了。借着那种有吸引力的传道人，某种成分就灌输到听的人里面，是任何人所不能夺去的。这个注入的成分就是信心。

这个原则，不仅能应用在传福音上，也能应用在其他尽职的事上。…你的职事若是正确，每逢你尽职时，不仅你自己被吸引，同时也吸引别人。正确的职事，完全是在于被神自己灌输充满。首先，我们被神圣的元素充满；然后，在尽职时，我们很有吸引力地把这神圣的元素放射到别人里面。这完全是神恩典的事（希伯来书生命读经，六六四至六六六页）。

参读：李常受文集一九九四至一九九七年第一册，罗马书结晶读经，第二十三章。

it must also be a matter of transfusion. Suppose I am preaching the gospel to some sinners. Before I can preach the gospel to them, I must first receive something of and from the Lord. Then, as I am preaching, what I have received of the Lord will enter, like electricity, into those who are listening... Although they may shake their heads, not consenting to my preaching, deep within they believe what I am saying. Although some may say to themselves that it is silly to believe, something within them continues to react and brings them to the point where they say, "Lord Jesus, thank You. You are so good. Lord, You are my Savior." Because some element has been transfused into their being, they are able to believe in the Lord. I know of many stubborn ones who would not express in the meeting that they had come to believe in the Lord Jesus. They went home, but they had no peace, for something within stirred and troubled them. When it was time for the next gospel meeting, they said, "I would like to go there again." This is the result of the transfusion of faith by God through a preacher.

Every gospel preacher must be a charming person...What he says may not seem logical, but, like a battery that is being charged, the hearers will be charmed. For this reason the church must pray a great deal for the preaching of the gospel. The more we pray, the more charming the gospel meeting will be. The gospel preacher must pray until he has a heavenly charm and is fully charged with the divine element...The gospel preacher may lack eloquence, but because he is so charming, others are charmed as they listen to him. Some element is infused into them through that charming preacher, and nothing can take it out of them. This infused element is faith.

This principle applies not only to the preaching of the gospel but to other forms of ministry as well...If your ministry is correct, you will be charmed and charming whenever you come to minister. The proper ministry is altogether a matter of being fully transfused with God Himself. First, we are charged with the divine element, and then, in the ministry, we radiate that divine element into others in a charming way. This is altogether a matter of God's grace. (Life-study of Hebrews, 2nd ed., pp. 540-541)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 23

第二周·周五

晨兴喂养

彼前一 8 “你们虽然没有见过祂，却是爱祂，如今虽不得看见，却因信入祂而欢腾，有说不出、满有荣光的喜乐。”

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

耶稣…是信心的成终者〔来十二 2〕。成终者也可以译为完成者，完全者。…我们不断地仰望〔耶稣〕，祂就完成并完全我们奔跑属天赛程所需要的信心。…祂…必能完成并完全祂所起始并开创的信心（希伯来书生命读经，六六三页）。

信息选读

罪人当然需要有信心，但他们怎样得着信心？按天然说，我们没有信心，只有不信。但是当罪人来到召会中，听见正确的传福音，就被神充满。…因着神自己这样灌输到他们里面，他们就发现自己有信心。这就是信心的恩赐，而信心的性质和元素，就是神自己。

我们若要有信心，就必须望断以及于耶稣这信心的源头。…祂就会把祂自己放射到我们里面，以祂自己充满我们。结果我们就自然而然的有了信心。信心不是起始于我们，乃是起始于祂。信心乃是基督自己非常主观地替我们相信。祂把自己灌输到我们里面，作到我们里面，直到祂自己在我们里面成了信的成分。因此，不是我们信，乃是祂在我们里面信。这样，祂就使我们成了信的人。表面上，是我们的信；实际上，是祂的信。这就是真正的信心。

WEEK 2 — DAY 5

Morning Nourishment

1 Pet. Whom having not seen, you love; into whom 1:8 though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory.

2 Cor. But we all with unveiled face, beholding and 3:18 reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

The Greek word translated “Perfector” [Heb. 12:2] may also be rendered “Finisher” or “Completer.”...If we look to [Jesus] continually, He will finish and complete the faith that we need for the running of the heavenly race. He will finish and complete what He has originated and inaugurated. (Life-study of Hebrews, 2nd ed., p. 539)

Today's Reading

Sinners certainly need to have faith, but how can they have it? Naturally, we have no belief, only disbelief. But when the sinners come to the church and hear the proper preaching of the gospel, they are charged with God... Because God Himself is transfused into them in this way, they find that they have faith. This is the gift of faith, the nature and element of which is God Himself.

If we would have faith, we must look away unto Jesus, the source of faith...He will radiate Himself into us, charging us with Himself. As a result, spontaneously we will have faith. Faith does not originate with us; it originates with Him. Faith is Christ Himself believing for us in a very subjective way. He transfuses us with Himself, working Himself into us, until He, the very person, becomes the believing element in our being. Thus, it is not we who believe; it is He who believes within us. In this way He makes us a believing being. Apparently, it is our believing; actually, it is His believing. This is genuine faith.

一旦基督在我们里面起始了这个信心，祂就绝不会弃而不理；反而要完全、完成并成全这信心。不要以为你靠自己可以成为信心的伟人。不，我们连一点点的信心都没有。我们所有的信心，就是基督自己在我们里面相信，并且替我们相信。我们是因祂的信活着，凭祂作我们的信而活（加二 20）。

基督那信的成分，是借着生命之律灌注到我们里面的。我们越让生命之律在里面运行，就越能相信。我们若给生命之律充分的机会，一直在我们的心思、情感和意志里运行，这运行就会在我们里面产生极大的信心。

当生命之律在我们里面运行，要产生神的彰显和见证时，所产生的第一个结果就是我们的相信。最有信心的人，就是生命之律在他里面运行最多的人。这样的人有信心，对神全然相信，而没有任何紧张或挣扎。他是自然而然地相信，因为那是从他里面生命之律的运行而来的。

希伯来八章里的生命之律，产生出十一章里的信心，就是信的功能。虽然我们只凭读圣经还不能明白这些，但是借着经历就能明白。…按照生命来看，十一章乃是八章的结果，因为信的能力乃是神生命之律运行的结果。当生命之律在我们里面运行，使我们成为神的反映、彰显和见证时，我们就很容易相信。我们的相信是自然而然的。事实上，我们不能不信，因为信的能力已经作到我们里面了。…当我们望断以及于祂（这位信心的创始者与成终者），我们就给祂机会，让祂自由地把祂自己作到我们里面。这样，生命之律就能在我们里面每一部分运行，直到我们里面被祂充满。我们里面越多充满祂，就越容易相信。这就是得着信心的路。愿我们都望断一切以及于耶稣，而这样主观的经历信心（希伯来书生命读经，六六六至六六九页）。

参读：圣经要道，第四十八题。

Once Christ has originated this faith within us, He will never let it go. Rather, He will complete, finish, and perfect it. Do not think that you can be a giant of faith on your own. No, we do not have the slightest amount of faith. All the faith we have is just Christ Himself believing in us and for us. We live by His faith, by Him as our faith (Gal. 2:20).

Christ's believing element is charged into our being through the law of life. The more we allow the law of life to work in our being, the more we are able to believe. If we give the law of life the opportunity to work continuously in our mind, emotion, and will, its working will produce great faith in us.

As the law of life works within us to bring about the expression and testimony of God, the first issue of its working is our believing. The most believing person is the one in whom the law of life has worked the most. Such a person will have the faith to believe God to the uttermost without any strain or strife. His believing is spontaneous because it comes from the working of the law of life within him.

The law of life in Hebrews 8 issues in the believing ability, the faith, in Hebrews 11. Although we cannot understand this simply by reading the Bible, we can know it by our experience...According to life, Hebrews 11 is the issue of Hebrews 8, for the believing ability results from the working of the law of the divine life. When the law of life operates within us to make us the very reflection, expression, and testimony of God, we find it easy to believe. Our believing is spontaneous. In fact, we are unable to disbelieve, because the believing ability has been wrought into us...When we look away unto Him, [the Author and Perfecter of our faith], we give Him the opportunity and the freedom to work Himself into us. In this way the law of life can work in every inward part of our being until we are fully saturated with Him. The more we are saturated with Him, the easier it is to believe. This is the way to have faith. May we all experience faith in such a subjective way by looking away unto Jesus. (Life-study of Hebrews, 2nd ed., pp. 541-543)

Further Reading: CWWL, 1932-1949, vol. 4, "Crucial Truths in the Holy Scriptures, Volume 5," ch. 48

第二周·周六

晨兴喂养

来十二 3 “那忍受罪人这样顶撞自己的，你们要考量比较，免得疲倦灰心。”

徒二十 24 “我却不以性命为念，也不看为宝贵，只要行完我的路程，成就我从主耶稣所领受的职事，郑重见证神恩典的福音。”

马可六章四十五节：“耶稣随即催门徒上船，先到对岸伯赛大去，等祂解散群众。”…这一节告诉我们，我们每一个都有祂的道路。这里的“催”与林后五章十四节的“困迫”是一样的字。主困迫门徒上船。…基督徒一生最要紧的事，就是寻找主所命定的道路，并忠心地行走在其中。…有的人就是找出来了，也不行走在其中；所以在生活上有这么多属灵的死沉和限制，在神的工作中有这么多的冲突和争执（倪柝声文集第一辑第十册，七至八页）。

信息选读

我们每一个人最要紧的工作，就是安静地、等候地、祷告地、奉献地、顺服地将自己交在神的手里，专心寻求神的指示，愿意顺服祂，愿意只遵行祂的旨意，求祂将祂为我个人所定规的道路指示我知道；然后，出一切的代价，一心一意地行走在其中。

“船在海中！”〔可六 47〕我们的路程还未达到终点。虽然，我们永生永死的问题是解决了，不会再发生问题了；然而，我们在世上的历史，到底是

WEEK 2 — DAY 6

Morning Nourishment

Heb. 12:3 For compare Him who has endured such contradiction by sinners against Himself, so that you may not grow weary, fainting in your souls.

Acts 20:24 But I consider my life of no account as if precious to myself, in order that I may finish my course and the ministry which I have received from the Lord Jesus to solemnly testify of the gospel of the grace of God.

Mark 6:45 says, “And immediately He compelled His disciples to step into the boat and go before to the other side, toward Bethsaida, while He sent the crowd away”...This verse tells us that every one of us has a journey ordained by Him. The word compelled here is the same as the word constrains used in 2 Corinthians 5:14. The Lord constrained the disciples to step into the boat...The most important thing in the Christian life is to seek out the journey which the Lord has ordained and faithfully walk on it...Some, even though they have found it, do not walk on it. This is the reason that their living is filled with so much spiritual death, gloom, and restriction, and this is the reason that there are so many conflicts and arguments in God’s work. (CWWN, vol. 10, p. 424)

Today’s Reading

The most important task for each of us is to put ourselves into God’s hand in a quiet, patient, prayerful, consecrated, and obedient way and wholeheartedly seek after His leading. We should be willing to obey Him and act only in accordance with His will. We should pray that He reveal to us the journey He has designated for us. After this, we should pay any price to wholeheartedly walk on it.

“The boat was in the midst of the sea” [Mark 6:47]. We still have not reached the destination of our journey. Although the matter of eternal life is resolved for us and we have no more problem with that, whether or not our history on the

忠心的，还是失败的；是忠心到底的，还是半途变节的，是尚未定规的。船尚在海中，尚未入港。…我们不能过于自恃，以为我们的结局是定规的了。我们在正当的程途中，固然可喜；然而，我们如何奔跑，并如何结局，仍是一个问题。

马可六章四十八节有一件顶特别的事，就是主“想要走过他们去”。…好像主不是要到门徒那里。照今天看来，就并无难处，主既命令祂的门徒到对岸伯赛大去，当然主下山了，主是到伯赛大那里去。主岂肯到别的地方去等他们。主是按着祂所命令门徒走的道路来找他们。他们如果转了弯，主来就碰不着他们了。他们就是走错了，主并不往岔路上去等他们。这是很严肃的！我常想，如果主命令我在上海，我却跑到南京去，当祂来的时候，我就不能被提。因为被提是在主所命令的道中被提。不在此，就要错过被提了。我们每一个都当负自己的责，到底是走在哪里。

我天天觉得全世界都是反对我们的。我们只有两种态度，一是坚持，一是放松。世界还是欢迎你回去，撒但也欢迎你回去，但是，主命令你渡到对岸伯赛大去。如果我们现在不忠心，就永不会忠心了，许多神儿女为主的缘故受苦，走孤单的道路。…摩西对迦得子孙和流便子孙说，“难道你们的弟兄去打仗，你们竟坐在这里么？”〔民三二6〕…别人忠心受苦，我们岂能安坐不动呢？苦是不错，但总比飘流的好。我们每一个都当忠心事奉主，走主所命令我们的道路，直到那边（倪柝声文集第一辑第十册，八至九、十四、十七页）。

参读：倪柝声文集第一辑第十册，末了一段的道路。

earth will be one of faithfulness or failure (of faithfulness to the end or desertion halfway), is yet to be determined. The boat is still in the midst of the sea and has not arrived in port...We should not be overly self-assured and should not presume that our ending is already determined. Of course, we are delighted to be on the right course, but how we run and end it is still a question.

There is something special in verse 48: the Lord “intended to pass by them.”... It seems as if the Lord had no intention to go to the disciples. But if we consider what the Lord is doing today, we will not have any problem understanding this. Since the Lord had commanded His disciples to go to the other side to Bethsaida, He descended the mountain and went forward to Bethsaida. Could the Lord go to another place to wait for them? The Lord was looking for the disciples along the same path which He had commanded them to take. If they had turned at a corner, the Lord would not have met them when He came. If they had gone on a wrong course, the Lord would not have gone on a wrong pathway to wait for them. This is very sobering! I have always considered that if the Lord commanded me to go to Shanghai and I went instead to Nanking, I would miss the rapture when He comes. This is because the rapture takes place only along the pathway that the Lord has ordained. If you are not there, you will miss the rapture. Each one of us has to bear his own responsibility as to which way he should go.

The Lord has compelled us to go to the other side to Bethsaida. If, at this time, we are not faithful, we will never be faithful. Many of God’s children have suffered for the Lord and have taken the lonely journey...Moses said unto the sons of Gad and sons of Reuben, “Shall your brothers go to the war while you stay here?” (Num. 32:6)...While others are faithful and suffering, can we sit still in peace? Surely there is hardship, but that is far better than drifting. Every one of us ought to faithfully serve the Lord, and every one ought to take the journey that He has ordained until we reach the other side. (CWWN, vol. 10, pp. 424-425, 429-430, 432-433)

Further Reading: CWWN, vol. 10, pp. 423-433

第二周诗歌

一路跑尽

补 424

(英1206)

G 大调

4/4

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一 我们有当跑的路,阿利路亚!当一路跑尽,莫停下!
5̣ 5̣ | 1̣ 1̣ 1̣ 1̣ 7̣ 6̣ · 5̣ | 5 - 4 2 | 1̣ 1̣ 1̣ 1̣ 7̣ 2 | 1 - -
对所有在跑的人,阿利路亚!神说:“当望断及于祂!”
5̣ · 5̣ | 5̣ - 5̣ 5̣ 3̣ · 1̣ | 5 - - 5̣ · 5̣ | 5 3 2 #4 | 5 - -
(副) 当望断 以及于祂! 一路跑尽,莫停下!
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望断一切身外物,注视耶稣,当望断一切及于祂!

- 二 望断周遭的事物,阿利路亚! 当望断扰嚷与挣扎;
专一注视安息主,阿利路亚! 当望断一切及于祂!
- 三 望断起伏的心绪,阿利路亚! 别管你自己好或差;
专一注视那标杆,阿利路亚! 当望断一切及于祂!
- 四 望断背后的一切,阿利路亚! 好或坏完全不管它;
持守那位活的主,阿利路亚! 当望断一切及于祂!
- 五 专一注视祂荣脸,阿利路亚! 祂是阿拉法、俄梅嘎;
领受恩典向前跑,阿利路亚! 当望断一切及于祂!

WEEK 2 — HYMN

There's a race for us to run—Hallelujah

Encouragement — For Running the Race

1206

1. There's a race for us to run— Hal - le - lu - jah, And a way for us the race to
win. To all those who have begun— Hal - le - lu - jah, God has spoken, "Look a - way to
Him!" (C) Look a - way! O look a - way! Look to Je - sus now to -
day! Look a - way from ev - erything un - to Je - sus, Look a - way from everything to Him!

2. Look away from all around—Hallelujah,
Look away from all the strife and din;
Look away where peace is found—Hallelujah,
Look away from everything to Him.
3. Look away from fickle soul—Hallelujah,
Look away from failing self within;
Look away toward the goal—Hallelujah,
Look away from everything to Him.
4. Look away from all the past—Hallelujah,
Look away from both the good and sin;
To the living One hold fast—Hallelujah,
Look away from everything to Him.
5. Look away into His face—Hallelujah,
He who'll finish what He did begin.
O what grace to run the race—Hallelujah—
We obtain by looking off to Him!

第二周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]