

第二周

神按祂自己的定旨召了我们

诗歌：769

读经：提后一 9，罗八 28～29，弗三 9～11，西一 9，启四 11，太七 21

【周一】

壹 保罗在提后一章九节说，“神救了我们，以圣召召了我们，不是按我们的行为，乃是按祂自己的定旨”：

一 神不仅救我们来享受祂的福，更以圣召（为着特定目标的呼召）召我们，为要完成祂的定旨——9 节，罗八 28。

二 蒙神呼召就是分别出来归于祂的定旨——弗一 11，三 11，提后一 9，三 10。

三 提后一章九节的定旨，乃是神按祂旨意所定的计划，要把我们放在基督里，使我们与祂成为一，有分于祂的生命和地位，好成为祂的见证。

四 神按祂自己的定旨拯救我们并呼召我们，现今祂的定旨应当成为我们的目的——罗八 28，提后一 9，三 10。

五 我们需要从神的眼光来看救恩；神救恩的目的乃是要祂所创造并救赎的人得着儿子的名分，

Week Two

God Calling Us according to His Own Purpose

Hymns: 971

Scripture Reading: 2 Tim. 1:9; Rom. 8:28-29; Eph. 3:9-11; Col. 1:9; Rev. 4:11; Matt. 7:21

§ Day 1

I. In 2 Timothy 1:9 Paul says that God “has saved us and called us with a holy calling, not according to our works but according to His own purpose”:

A. God has not only saved us to enjoy His blessing but also called us with a holy calling, a calling for a particular cause, to fulfill His purpose—v. 9; Rom. 8:28.

B. To be called by God is to be separated unto His purpose—Eph. 1:11; 3:11; 2 Tim. 1:9; 3:10.

C. The purpose in 2 Timothy 1:9 is God’s plan according to His will to place us into Christ, making us one with Him to share His life and position so that we may be His testimony.

D. God saved us and called us according to His own purpose, and now His purpose should become our purpose—Rom. 8:28; 2 Tim. 1:9; 3:10.

E. We need to view salvation from God’s perspective; the purpose of God’s salvation is for His created and redeemed ones to have the sonship, that

有祂儿子的生命，模成祂儿子的形像，使祂儿子能在许多弟兄中作长子——约壹五 11～12，罗八 29。

六 得救乃是使我们从没有意义的人生中蒙拯救：

- 1 神的福音把我们从没有意义的人生，救到宇宙的意义里——启四 11。
- 2 人为神所创造，有重大的意义和目的；（创一 26～28；）可惜人堕落了，失去人生的意义。
- 3 因着神的救恩，祂拯救我们，把我们带回我们原初的目的，就是宇宙的意义里——罗八 28，提后一 9。

【周二】

貳 神永远的定旨是要将祂自己分赐到祂所拣选并救赎的人里面，使他们在生命和性情上与祂一式一样，只是无分于神格，使祂得着扩大并扩展的彰显——弗一 5，9，22～23，三 9～11：

一 约伯记留给我们一个双重的问題，关于神创造人以及神对付祂选民的目的——一 1，十 13，十三 3～4：

- 1 对这个问题，答案乃是神永远的经纶，就是神永远的目的同祂心头的愿望，要将祂自己在祂神圣的三一里，作为父在子里借着那灵，分赐到祂所拣选的人里面，作他们的生命和性情，使他们成为与祂一样，作祂的丰满，就是祂的彰显——创一 26，提前一 3～4，弗一 22～23，三 9，19。
- 2 神对付爱祂的人，甚至使他们受损失，目的乃是要使他们最完满地得着祂，使祂能借着他们得以彰显，以成就祂造人的永远目的一罗八 28～29，林后四 16，参耶四八 11。

is, to have the life of the Son and be conformed to the image of His Son so that the Son would be the Firstborn among many brothers—1 John 5:11-12; Rom. 8:29.

F. Salvation involves our being saved from a human life that is meaningless:

1. The gospel saves us out of the human life that is without meaning into the meaning of the universe—Rev. 4:11.
2. God created a man who had great meaning and purpose (Gen. 1:26-28), but man fell, and the meaning of human life was lost.
3. With His salvation, God rescues us and brings us back to our original purpose, which is the meaning of the universe—Rom. 8:28; 2 Tim. 1:9.

§ Day 2

II. God's eternal purpose is to dispense Himself into His chosen and redeemed people to make them the same as He is in life and nature but not in the Godhead for His enlarged and expanded expression—Eph. 1:5, 9, 22-23; 3:9-11:

A. The book of Job leaves us with a twofold question concerning the purpose of God in creating man and in dealing with His chosen people—1:1; 10:13; 13:3-4:

1. The answer to this question is the economy of God, which is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature so that they may become the same as He is for His fullness, His expression—Gen. 1:26; 1 Tim. 1:3-4; Eph. 1:22-23; 3:9, 19.
2. God's purpose in dealing with His lovers, even in the way of loss, is that they may gain Him to the fullest extent, in order that He might be expressed through them for the fullness of His eternal purpose in His creation of man—Rom. 8:28-29; 2 Cor. 4:16; cf. Jer. 48:11.

二 神创造万有（包括人），祂的心意是要人与神调和，以产生召会作基督的身体，好终极完成新耶路撒冷作祂荣耀的彰显—亚十二 1，启四 11，十九 7，二一 2。

三 神永远的定旨，照着祂的心愿，是要得着召会成为基督生机的身体，以显明祂万般的智慧—弗一 9～11，22～23，三 9～11。

【周三】

四 召会作为基督的身体，乃是神用来完成祂定旨并解决所有问题的唯一凭借—参创一 26：

- 1 召会要在神圣的儿子名分里，有父的生命和性情，作父神的彰显，就是祂的荣耀—弗一 4～5，约十七 22～24。
- 2 召会是神最大的夸耀，要使执政和掌权的天使得知祂万般的智慧，好羞辱并击败仇敌，以带进祂的国—弗三 10，罗十六 20。
- 3 召会要将万有在基督里归一于一个元首之下，这是借着基督将祂自己作到我们里面，成为生命和光—弗一 10，22～23。

叁 我们要过为着完成神永远定旨的生活，就必须认识并实行神的旨意—西一 9，太七 21：

一 神是一位有定旨的神，有祂自己喜悦的旨意；祂为自己的旨意，创造了万有，好成就并完成祂的定旨—启四 11，弗三 9～11，西一 9：

- 1 神的旨意就是祂心头的愿望，就是祂要与人调和，并完成祂永远的定旨—弗一 5，9，22，五 17。

B. God's intention in the creation of all things, including man, was that man would be mingled with God to produce the church as the Body of Christ to consummate the New Jerusalem for His glorious expression—Zech. 12:1; Rev. 4:11; 19:7; 21:2.

C. God's eternal purpose, according to the desire of His heart, is to have the church to be the organic Body of Christ for the manifestation of His multifarious wisdom—Eph. 1:9-11, 22-23; 3:9-11.

§ Day 3

D. The church as the Body of Christ is the unique means used by God to fulfill His purpose and settle all His problems—cf. Gen. 1:26:

1. The church is for the expression, the glory, of God the Father in the divine sonship with the Father's life and nature—Eph. 1:4-5; John 17:22-24.
2. The church is God's greatest boast in making known to the angelic rulers and authorities His multifarious wisdom for the shame and defeat of the enemy to bring in His kingdom—Eph. 3:10; Rom. 16:20.
3. The church is for the heading up of all things in Christ through the working of Himself into us as life and light—Eph. 1:10, 22-23.

III. In order to live a life for the fulfillment of God's eternal purpose, we must know and do the will of God—Col. 1:9; Matt. 7:21:

A. God is a God of purpose, having a will of His own pleasure, and He created all things for His will so that He might accomplish and fulfill His purpose—Rev. 4:11; Eph. 3:9-11; Col. 1:9:

1. God's will is His heart's desire, His mingling with man, and the fulfillment of His eternal purpose—Eph. 1:5, 9, 22; 5:17.

2 神的旨意是要为基督得着一个身体，作祂的丰满，就是祂的彰显—罗十二 2，5，弗一 5，9，11，22～23。

【周四】

二 我们需要充分认识神的旨意—西一 9：

- 1 歌罗西书中神的旨意，是指神永远定旨的意愿，神关于基督之经纶的意愿—弗一 5，9，11。
- 2 充分认识神的旨意，就是对神的计划有启示，使我们知道神在宇宙中计划要作的是什么—启四 11：
 - a 神的计划，乃是要使基督在神圣的经纶里成为一切—太十七 5，西一 15～18，三 10～11。
 - b 对神计划的启示会为我们开路，使我们对基督有更多的经历—二 16～17，三 4，15～16。
- 3 神在我们身上的旨意，乃是要我们认识包罗万有的基督，经历祂，并以祂作我们的生命而活祂——9，15～18，三 4。
- 4 行事为人配得过主，乃是充分认识神旨意的结果；我们在这种配得过主的行事为人里乃是活基督——10，腓一 19～21 上。

三 我们若要在来世进入诸天之国的实现，就必须在今世实行我们父的旨意—太七 21～22，六 10，十二 50，启四 11，罗十二 2，弗一 5，9，11，五 17，西一 9，四 12。

【周五】

四 “不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我诸天之上父旨意的人，才能进去”—太七 21：

2. The will of God is to obtain a Body for Christ to be His fullness, His expression—Rom. 12:2, 5; Eph. 1:5, 9, 11, 22-23.

§ Day 4

B. We need to be filled with the full knowledge of God's will—Col. 1:9:

1. God's will in Colossians is His will regarding His eternal purpose, regarding His economy concerning Christ—Eph. 1:5, 9, 11.
2. To have the full knowledge of God's will is to have the revelation of God's plan so that we may know what God plans to do in the universe—Rev. 4:11:
 - a. God's plan is to make Christ everything in the divine economy—Matt. 17:5; Col. 1:15-18; 3:10-11.
 - b. The revelation of God's plan opens the way for us to have more experience of Christ—2:16-17; 3:4, 15-16.
3. The will of God for us is that we know the all-inclusive Christ, experience Him, and live Him as our life—1:9, 15-18; 3:4.
4. Walking worthily of the Lord issues from having the full knowledge of God's will; such a walk is a walk in which we live Christ—1:10; Phil. 1:19-21a.

C. If we would enter into the manifestation of the kingdom of the heavens in the coming age, we must do the will of our Father in this age—Matt. 7:21-22; 6:10; 12:50; Rev. 4:11; Rom. 12:2; Eph. 1:5, 9, 11; 5:17; Col. 1:9; 4:12.

§ Day 5

D. “Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens”—Matt. 7:21:

- 1 呼求主够叫我们得救，但要进诸天的国，还需要实行天父的旨意——罗十 13，十二 2，太十二 50，弗五 17，西一 9。
- 2 进诸天的国，既然还要实行天父的旨意，就显然与借着重生进神的国不同——约三 3，5：
 - a 进神的国是借着神圣生命的出生——一 12 ~ 13，三 5 ~ 6。
 - b 进诸天的国是借着神圣生命的生活——太七 21，十二 50。
- 3 主耶稣斥责那些在祂的名里预言过，赶鬼过，并行过许多异能的人，因为他们这些“行不法的人”作那些事，是出于他们自己，不是因顺服神的旨意而作——七 23。

【周六】

- 4 我们要实行父的旨意，就必须进窄门，走狭路——十三 ~ 十四节：
 - a 窄门把旧人、己、肉体、人的观念、世界同其荣耀，都摒除在外；只有合乎神旨意的，才能进去。
 - b 当我们走在狭路上，我们就受到一种奥秘、看不见、内在的管治所约束，并且活在这管治之下。
- 5 凡实行父旨意的，就是主耶稣的亲人——十二 50：
 - a 基督这位属天的君王，总是降服于父的旨意，接受神的旨意作祂的分，不抵抗任何事——十一 28 ~ 30，二六 39。
 - b 凡实行父旨意的，就是帮助主耶稣的弟兄，同情祂的姊妹，以及柔和慈爱的母亲。

1. To call on the Lord suffices for us to be saved, but to enter into the kingdom of the heavens, we also need to do the will of the heavenly Father—Rom. 10:13; 12:2; Matt. 12:50; Eph. 5:17; Col. 1:9.
2. Since entering into the kingdom of the heavens requires doing the will of the heavenly Father, it is clearly different from entering the kingdom of God through regeneration—John 3:3, 5:
 - a. The entrance into the kingdom of God is through being born of the divine life—1:12-13; 3:5-6.
 - b. The entrance into the kingdom of the heavens is through the living of the divine life—Matt. 7:21; 12:50.
3. The Lord Jesus rebuked those who prophesied, cast out demons, and did works of power in His name because, as “workers of lawlessness,” they did these things out of themselves, not out of the obedience to God’s will—7:23.

§ Day 6

4. In order to do the will of the Father, we need to enter in through the narrow gate and walk on the constricted way—vv. 13-14:
 - a. The narrow gate excludes the old man, the self, the flesh, the human concept, and the world with all its glory; only that which corresponds with God’s will can enter in.
 - b. As we walk on the constricted way, we are restricted by a mysterious, invisible, inward control, and we live under this control.
5. Whoever does the will of the Father is a relative of the Lord Jesus—12:50:
 - a. Christ, the heavenly King, always submitted to the Father’s will, taking the Father’s will as His portion and not resisting anything—11:28-30; 26:39.
 - b. Whoever does the will of the Father is a brother who helps the Lord Jesus, a sister who sympathizes with Him, and a mother who tenderly loves Him.

6 国度子民需要祷告，愿父的旨意行在地上，如同行在天上；这就是将诸天的国带到地上一六 10。

6. The kingdom people need to pray for the Father's will to be done on earth as in the heavens; this is to bring the kingdom of the heavens to the earth—6:10.

第二周 ■ 周一

晨兴喂养

提后一 9 “神救了我们，以圣召召了我们，不是按我们的行为，乃是按祂自己的定旨和恩典…”。

弗一 11 “我们既在祂里面，照着那位按祂意愿所决议的，行作万事者的定旨，蒙了预定，也就在祂里面成了所选定的基业。”

神不仅救我们来享受祂的福，更以圣召（为着特定目标的呼召）召我们，为要完成祂的定旨（提后一 9）。这里的定旨，乃是神按祂旨意所定的计划，要把我们放在基督里，使我们与祂成为一，有分于祂的生命和地位，好成为祂的见证（新约总论第一册，二二九页）。

信息选读

神所创造的这个宇宙，是有其意义的。…福音首先是把宇宙的意义给我们。福音不仅是主耶稣钉十字架，为我们流血，受死。整本圣经…从创世记一章直到启示录二十二章，都是论到福音的信息。

神的福音给我们看见，神把我们从没有意义的人生，救到宇宙的意义里。…得救…所包含的…其中一项重要意义，就是使我们从没有意义的人生中蒙拯救。…我们原来为神所创造，是有意义的。可惜我们堕落了，从这个意义里堕落、失落了，也就是从我们的本位离开了。现在神把我们拯救回来，使我们又回到了本位。我们落下去时，就失去了意义；但我们一得救，蒙神拯救回来，就被救回到这个宇宙的意义里。

WEEK 2 — DAY 1

Morning Nourishment

2 Tim. 1:9 Who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace...

Eph. 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will.

God has not only saved us to enjoy His blessing, but also called us with a holy calling, a calling for a particular cause, to fulfill His purpose [2 Tim. 1:9]. The purpose here is God's plan according to His will to place us into Christ, making us one with Him to share His life and position so that we may be His testimony. (The Conclusion of the New Testament, p. 198)

Today's Reading

This universe was created by God and has a meaning that is related to the gospel...The gospel unveils the meaning of the universe. The gospel is not simply that the Lord Jesus was crucified to shed His blood and die for us. The entire Bible, from Genesis 1 through Revelation 22,...is a gospel message.

The gospel of God saves us out of a human life that is without meaning into the meaning of the universe. Salvation involves being saved from a human life that otherwise would be meaningless...God created a man who had great meaning and purpose. Regrettably, man fell, and the meaning of his life was lost. This means that man lost his original purpose. With His salvation, God rescues us and brings us back to our original purpose. When man fell, he lost the meaning of his existence, but now that we are saved by God, we have been brought back to our purpose, which is the meaning of the universe.

我们可以从以下经节找出〔宇宙的意义〕。首先是以弗所一章四至五节：“就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵；按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己。”再者，创世记一章二十六至二十八节：“神说，我们要按着我们的形像，照着我们的样式造人，使他们管理…。神就按着自己的形像创造人，乃是按着神的形像创造他；创造他们有男有女。神就赐福给他们；又对他们说，要繁衍增多，遍满地面，并制伏这地，也要管理…。”接着，罗马八章二十九至三十节说，“因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。祂所预定的人，又召他们来；所召来的人，又称他们为义；所称为义的人，又叫他们得荣耀。”

还没有创造天地，时间还没有开始之前，神就有了这个喜悦。神根据这个喜悦和爱好，定了一个计划。神计划要有一个宇宙，在这个宇宙中有天有地，并且有形形色色、千千万万的生物。不仅如此，神还计划创造人。神造人的目的，是要人能彰显祂、代表祂，作祂的彰显者和代表者。所以，神是按着自己的形像，照着自己的样式造人。宇宙中的天地万物，都是照着神的旨意所创造的。

你若去问天文学家，他们会告诉你，从地球到宇宙的中心，不知道比地球到月球远了多少千万倍。宇宙之大，不是人的头脑所能完全理解的。神太伟大了，祂所造的万物又是何其的广阔、繁多，不可胜数。然而，圣经却清清楚楚地告诉我们，这宇宙的意义，就是神要在宇宙中得着一班人，作祂的彰显者与代表者（李常受文集一九七一年第一册，一八九至一九二页）。

参读：新约总论，第十九、一百八十九篇；提摩太后书生命读经，第一篇。

We can find the meaning of the universe in the following verses. Ephesians 1:4-5 says, “Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love, predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.” Genesis 1:26-28 says, “God said, Let Us make man in Our image, according to Our likeness; and let them have dominion...And God created man in His own image; in the image of God He created him; male and female He created them. And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion...” Next, Romans 8:29-30 says, “Those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers; and those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.”

Before the creation of heaven and earth and even before time began, God had a good pleasure. According to this good pleasure, this delight, God designed a plan. God planned the universe with the heavens, the earth, and a large variety and number of organisms. Not only so, God also planned to create man. God’s purpose in creating man was for man to express God and represent Him, that is, for man to be His expression and His representation. Hence, God created man in His image and according to His likeness. The heavens and the earth and all the things in the universe were created according to God’s will.

Astronomers say that the distance from the earth to the center of our galaxy is at least sixty-four million times farther than the distance between the earth and the moon. The vastness of the universe cannot be fully comprehended by the human mind. God is too great. The things that He created are too vast and too numerous to count. Nevertheless, the Bible clearly tells us that the meaning of the universe is related to God’s desire to gain a group of people to be His expression and representation. (CWWL, 1971, vol. 1, “The Meaning of Human Life and a Proper Consecration,” pp. 137-139)

Further Reading: The Conclusion of the New Testament, msgs. 19, 189; Life-study of 2 Timothy, msg. 1

第二周 ■ 周二

晨兴喂养

弗三 9 ~ 11 “并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明，为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧，这是照着祂在我们的主基督耶稣里，所立的永远定旨。”

约伯记留给我们一个双重的紧要问题，关于神创造人以及神对付祂选民的目的。…这问题的答案…在旧约里找不到，唯有在新约里才有。神在祂的启示里所给的这答案，完全与三一神自己有关。

新约向我们揭示，神创造宇宙和万物，包括人在内，祂的目的是要将祂自己作到人里面。神要进到人里面，作人的内容，作人的生命、性情、生命供应和元素（约伯记生命读经，一〇四页）。

信息选读

圣经不是照着人的逻辑写的，乃是照着神的行动写的。神虽然在旧约里作了许多事，但祂没有行动。从亚当到基督，神留在祂的神性里，停留在永远里。…有一天神…从永远里出来，带着祂的神性进到时间里，并且进到一个童女的腹中，将自己与人性联结。这乃是神行动的头一步。第二步是祂从那个童女的腹中生出来，成为神人。祂留在童女的腹中九个月，就从那里出来，成为一个人，不仅带着神性，也带着人性，名叫耶稣。

这亲爱的一位，这位神人，兼有神人二性的神子耶稣基督，在地上过一个真正的人性生活。…主耶

WEEK 2 — DAY 2

Morning Nourishment

Eph. 3:9-11 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things, in order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church, according to the eternal purpose which He made in Christ Jesus our Lord.

The book of Job leaves us with a crucial twofold question concerning God's intention in His creation of man and in His dealing with His chosen people...The answer to this question...is found not in the Old Testament but only in the New Testament. This answer, given by God in His revelation, is altogether concerned with the Triune God Himself.

The New Testament unveils to us that God's intention in His creation of the universe and of billions of items including man is to work Himself into man. God wants to enter into man to be man's content and to be man's life, nature, life supply, and element. (Life-study of Job, p. 91)

Today's Reading

The Bible is not written according to human logic but according to God's move. Although God did many things in the Old Testament, He did not move. Rather, from Adam to Christ, God remained in His divinity and stayed in eternity...But one day...God came out of eternity and entered with His divinity into time, entering into the womb of a human virgin to join Himself to humanity. This was the first step of God's move. The second step was His being born of that human virgin to be the God-man. After staying in the womb of a human virgin for nine months, He came out of that womb, not only with divinity but also with humanity, to be a human being by the name of Jesus.

This dear One, this God-man who is both divine and human, Jesus Christ the Son of God, lived a genuine human life on earth...At the end of His life on earth,

稣在祂地上生活的末了，到十字架上受死。

基督在十字架上完成祂的工作以后，就睡了，安息了（虽然在祂的死和复活之间祂也作了许多事）。然后祂从死人中起来，祂复活了。借着祂的复活，祂将祂的人性带到神性里（罗一3～4）。祂也生为神的长子，成为神众子中的头一位。在复活里，祂也成了赐生命的灵（林前十五45下）。…不仅如此，在基督的复活里，所有蒙神拣选的人，也重生成神的众子（彼前一3）。…神这许多的儿子，就成了基督的许多肢体，构成基督的身体，就是神的召会（弗一22下～23）。这身体是新造里的新人，基督是这新人的每一个肢体（西三10～11）。这身体，这新人…至终…要扩大并终极完成为新耶路撒冷，作神的丰满，神团体的彰显，直到永远。

那灵是三一神的终极完成。…我们基督徒该只摸这灵。我们既凭着灵得生并活着，就当凭着灵而行（加五25，罗八4）。…我们该凭灵祷告，凭灵读经，凭灵爱人，凭灵传福音。

加拉太六章十八节指明，那灵作为包罗万有的恩，与我们的灵同在。…因此，我们需要顾到我们的灵，作一切事都要操练我们的灵。这样，我们就经历神的灵在我们里面活着、在我们里面安家并变化我们。神的灵住在我们里面祷告、读经、说神的话、爱我们的配偶并传福音看望罪人。这样的生活就是经过过程的三一神，与得重生的三部分人的调和。这是新约的神圣启示，作为约伯受苦的答案，也是关于神创造人并对付祂选民之目的这个大问题的答案（约伯记生命读经，一〇五至一〇九页）。

参读：真理课程一级卷三，第二十八课；生命的经历，第八篇。

the Lord Jesus went to the cross, and He died there.

After Christ finished His work on the cross, He went to sleep and rested (although He did a number of things between His death and resurrection). Then He rose up from the dead; He resurrected. Through His resurrection He brought His humanity into divinity (Rom. 1:3-4). He was also born to be the firstborn Son of God to be the leading One of the many sons of God. In His resurrection He also became a life-giving Spirit (1 Cor. 15:45b)... Furthermore, in the resurrection of Christ, all those who were chosen by God were regenerated to be the many sons of God (1 Pet. 1:3)...[who] have become the members of Christ to constitute His Body, which is the church of God (Eph. 1:22b-23). This Body is the new man in the new creation, and Christ is every member of this new man (Col. 3:10-11). This Body, this new man...eventually... will be enlarged and consummated to be the New Jerusalem as the fullness, the corporate expression, of God for eternity.

The Spirit [is] the consummation of the Triune God...We Christians should just deal with this Spirit. Since we have life and live by Him, we also should walk by Him (Gal. 5:25; Rom. 8:4)...We should pray by the Spirit, read the Bible by the Spirit, love others by the Spirit, and preach the gospel by the Spirit.

Galatians 6:18 indicates that the Spirit as the all-inclusive grace is with our spirit...Thus, we need to take care of our spirit, doing everything by exercising our spirit. Then we will experience the divine Spirit living in us, making His home in us, and transforming us. The divine Spirit lives in us to pray, to read the Bible, to speak God's word, to love our spouse, and to visit sinners for the preaching of the gospel. Such a living is the mingling of the processed Triune God with the regenerated tripartite man. This is the divine revelation in the New Testament as the answer to the sufferings of Job and to the great question concerning God's purpose in His creation of man and in His dealing with His chosen people. (Life-study of Job, pp. 91-95)

Further Reading: Truth Lessons—Level One, vol. 3, lsn. 28; CWWL, 1953, vol. 3, "The Experience of Life," ch. 8

第二周 ■ 周三

晨兴喂养

弗一 5 “按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己。”

10 “为着时期满足时的经纶，要将万有，…都在基督里归一于一个元首之下。”

22 ~ 23 “将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体…”。

召会是神今天所用以完成祂定旨并解决祂难处的凭借和器皿。基督教的教训告诉人说，“我们是可怜、有罪的人，将要灭亡，所以我们需要神的怜悯和恩典。神是有怜悯的，且对我们满了恩典，所以祂差遣祂的儿子来拯救我们脱离地狱。现今我们是蒙爱者，当神把我们摆在一起，我们就是召会。”…然而，按照神话语的启示，召会比这深得多，也高得多。

神造了许多人，祂的定旨和心意乃是要把这些人的作成一个人，成为盛装祂的器皿，使祂居住在祂里面，将祂自己与他们调和，而借着他们彰显祂自己。这是神在积极一面的定旨。然而，因着有一天撒但进来了，神现今就有一个难处，祂有一个仇敌。然后，死随着撒但而来；哪里有死，哪里就有黑暗。黑暗之后，跟着有混乱。…若没有光，我们虽仍然能作事，但我们会在混乱里作。然而哪里有光，我们就在光的管制之下作事（李常受文集一九六五年第一册，六九至七〇页）。

信息选读

WEEK 2 — DAY 3

Morning Nourishment

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

10 Unto the economy of the fullness of the times, to head up all things in Christ...

22-23 And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body...

The church is the means and the vessel God uses today to fulfill His purpose and solve all His problems. The preaching in Christianity tells people, “We are poor, sinful persons who will perish, so we need God’s mercy and grace. God is merciful and full of grace to us, so He sent His Son to save us from hell. Now we are the beloved ones, and when God puts us together, we are the church.”... According to the revelation of the Word, however, the church is much deeper and higher than this.

God’s purpose and intention in creating the many human beings is to make these men a Body as a vessel to contain Him that He may dwell in them and manifest Himself through them by mingling Himself with them. This is God’s purpose on the positive side. However, because one day Satan came in, God now has a problem, and He has an enemy. Then death followed Satan, and where death is, there is darkness. Following darkness there is confusion...If there were no light, we could still do things, but we would do them in confusion. Where there is light, however, we do things under the control of the light. (CWWL, 1965, vol. 1, “The Vision, Practice, and Building Up of the Church as the Body of Christ,” pp. 51-52)

Today's Reading

整个受造之物都服在虚空之下，并在败坏的奴役之下。一切受造之物中的败坏来自黑暗，黑暗来自死，死来自撒但。这清楚地启示在圣经里。借此我们能看见，神有一个定旨要成就，祂有一个仇敌和许多难处，就是在祂受造之物里的死、黑暗、混乱、败坏、奴役和虚空。现今神必须为祂的造物作一些事，因为撒但败坏了受造之物。

神正将祂自己作到我们里面，并将祂自己与我们调和，使我们圣别，完全被祂、在祂里面并因祂圣化。我们属人性情的每一点都要与神圣的性情调和。在旧约的预表里，帐幕竖板的每一部分都被金包裹。在这预表的应验里，神将祂自己与召会调和，使我们被带进完满的儿子名分里。

按照新约的教训，儿子的名分首先是指我们由神而生，得着神作我们的生命和性情；其次是我们因神并在神里长大；第三是我们完全与神调和；我们这人的每一部分都被神浸润、浸透、包裹，并完全与神调和。第四，我们有资格承受神所是、所有并所定意的一切。第五，我们至终完全被圣别、成圣并成为神圣的。这是儿子的名分正确的意义。儿子的名分含示长子的名分，使我们有资格凭着与神调和而享受祂。借着与祂调和，我们就绝对、彻底地被祂、因祂并在祂里面圣别；我们里外被作成圣别的、神圣的。神的定旨乃是要使召会圣别到这样的地步。这是神对召会之定旨的第一项。

神定旨的第二面，乃是借着召会展示祂万般的智慧，借此征服并击败祂的仇敌（弗三 10～11）。仇敌越制造难处，神就越向他展示神的智慧。…神定旨的第三面，是祂要借着召会将万有在基督里归一于一个元首之下（一 10）（李常受文集一九六五年第一册，七〇至七一页）。

参读：李常受文集一九六五年第二册，各种信息及交通记录，第二章。

The entire creation is subjected to vanity and is under the slavery of corruption. This corruption in the whole of creation came from darkness, darkness came from death, and death came from Satan. This is clearly revealed in the Scriptures. By this we can see that God has a purpose to fulfill, and He has an enemy and many problems—death, darkness, confusion, corruption, slavery, and vanity in His creation. Now God must do something for His creatures, because Satan has damaged them.

God is working Himself into us and mingling Himself with us so that we may be holy, absolutely sanctified by Him, in Him, and with Him. Every bit of our human nature will be mingled with the divine nature. In the Old Testament type, every part of the boards of the tabernacle was overlaid with gold. In the fulfillment of the type, God mingles Himself with the church so that we may be brought into full sonship.

According to the teaching of the New Testament, sonship first means that we are born of God to have God as our life and nature. Second, it means that we grow up with God and in God, and third, it means that we are absolutely mingled with God; every part of our being will be permeated, saturated, overlaid, and absolutely mingled with God. Fourth, we are qualified to inherit all that God is, all that God has, and all that God has purposed. Fifth, we eventually are absolutely sanctified, holy, and divine. This is the proper meaning of sonship. Son-ship implies a birthright, qualifying us to enjoy God by being mingled with Him. By being mingled with Him we are absolutely, thoroughly sanctified by Him, with Him, and in Him; within and without we are made holy and divine. God's purpose is to have the church sanctified to such an extent. This is the first item of God's purpose concerning the church.

The second aspect of God's purpose is to subdue and defeat His enemy by displaying His multifarious wisdom through the church (Eph. 3:10-11). The more trouble the enemy causes, the more God will display His wisdom to him. The third aspect of God's purpose is that He will head up all things in Christ through the church [1:10] . (CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," pp. 52-53)

Further Reading: CWWL, 1965, vol. 2, pp. 11-16

第二周 ■ 周四

晨兴喂养

西一 9 ~ 10 “所以，我们自从听见的日子，也就为你们不住地祷告祈求，愿你们在一切属灵的智慧 and 悟性上，充分认识神的旨意，行事为人配得过主，以致凡事蒙祂喜悦，在一切善工上结果子，借着认识神而长大。”

充分认识神的旨意，意思就是对神的计划有启示，以致借着这启示，我们知道神在这宇宙中计划要作的。…对神计划的启示会为我们开路，使我们对基督有更多的经历。…因此，我们需要花更多时间学习关于在神计划里的基督。这是我们必须读圣经的一个最重要的原因。我们读圣经不是要得着道理或教训，乃是要得着对基督的启示，和对神永远计划充分的认识（李常受文集一九六一至一九六二年第四册，一六七至一六八页）。

信息选读

圣经打开宇宙的帘子，宇宙的幔子，给我们看见在神心思里的是什么，以及神在这宇宙中所计划要作的是什么。这计划就是要使祂的儿子成为一切。神的愿望、计划和心思，是要使基督成为一切。这是全本圣经的内容。因此，我们需要花更多时间，带着这样的眼光和期待来读圣经；不是期待认识更多的道理和教训，乃是期待更多认识基督，并更多得着对神永远计划充分的认识。

首先我们得着对神计划的认识，然后基于那认识，我们“行事为人配得过主”（西一 10）。…认识神的旨意和神永远的计划，使我们行事为人能配得过主。我们的启示指引我们的行事为人。我们的

WEEK 2 — DAY 4

Morning Nourishment

Col. 1:9-10 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding, to walk worthily of the Lord to please Him in all things, bearing fruit in every good work and growing by the full knowledge of God.

To be filled with the full knowledge of God's will simply means to have the revelation of God's plan so that through this revelation we know what God plans to do in this universe. The revelation of God's plan opens the way for us to have more experience of Christ... Thus, we need to spend more time to learn about Christ in the plan of God. This is one of the most important reasons why we have to read the Scriptures. We read the Scriptures not to receive doctrine or teachings but to receive the revelation of Christ and the full knowledge of God's eternal plan. (CWWL, 1961-1962, vol. 4, "The Mystery of God and the Mystery of Christ," pp. 129-130)

Today's Reading

The Bible opens the universal curtain, the universal veil, to show what is in the mind of God and what it is that God plans to do in this universe. This plan is to make His Son everything. God's desire, plan, and mind is to make Christ everything. This is the content of the entire Scriptures. Thus, we need to spend more time to read the Scriptures with such a view and expectation—not expecting to learn more doctrines and teachings but expecting to know Christ more and to receive more of the full knowledge of God's eternal plan.

First we receive the knowledge of God's plan and then, based on that knowledge, we “walk worthily of the Lord” [Col. 1:10]... Knowing the will of God and the eternal plan of God enable us to walk worthily of the Lord. Our revelation directs our walking. Our walk is under the control of the revelation

行事为人受我们所得着之启示的控制。

整卷歌罗西书清楚地告诉我们神的旨意。神照着祂的旨意，使祂一切的丰满都居住在基督里面，使基督在万有中居首位，并使基督在我们里面作我们的生命以及我们的一切。我们要领悟这个事实：我们与基督同死、同埋葬并同复活，而且我们已经脱去旧人一亚当，并穿上了新人—基督。我们也要操练将基督的死应用于我们身体的肢体，让基督的平安在我们心里作仲裁并施行管治，又要让祂的话住在我们里面，使我们彰显祂。简而言之，神的旨意一点不差就是基督自己，祂是一切，又在一切之内。我们必须清楚，神的旨意是要基督作我们的一切。我们需要据有基督，经历祂，并在凡事上应用祂。

我请求你们众人下定决心，靠主的恩典天天为三件事祷告。首先，为你自己祷告：“主，天天提醒我，要在你里面行事为人，经历你，并在日常生活中凡事应用你。”…我们需要在日常生活中，以这样的方式经历基督并应用祂。…第二，我们需要为众圣徒祷告，不单为着同我们在一起的人，还要为远处的圣徒祷告。要记念他们，为他们祷告，也为全召会祷告。第三，祷告求主恢复在祂的众儿女当中，…对祂旨意的认识与经历。要为你们自己、为众召会并为着恢复祂的旨意祷告；祂的旨意乃是关于包罗万有的基督和祂真正的彰显。这乃照着主的心意。…神永远的旨意乃是要使基督作我们的一切。这样我们就会认识神的旨意，知道我们所追求的是什么，并且知道如何为全召会祷告。不仅如此，我们也会知道，神要在这时代恢复对祂永远定旨、计划和旨意的认识与经历。我们仰望主天天加给我们负担，为我们自己、为众圣徒并为着在这末后的日子恢复这件事而祷告（李常受文集一九六一至一九六二年第四册，一六八至一六九、六五三至六五四页）。

参读：以弗所书和歌罗西书中对基督的认识与经历，第六章；圣洁没有瑕疵，第一章。

that we have. (CWWL, 1961-1962, vol. 4, “The Mystery of God and the Mystery of Christ,” p. 130)

The entire book of Colossians tells us clearly about the will of God. According to God’s will, He caused all His fullness to dwell in Christ, giving Christ the first place in all things and causing Christ to be in us as our life and our all. We need to realize the fact that we are dead, buried, and raised with Christ and that we have put off the old man, Adam, and put on the new man, Christ. We also need to exercise to apply His death to the members of our body, let His peace arbitrate and govern in our hearts, and let His word dwell in us so that we express Him. In brief, the will of God is nothing other than Christ, who is all and in all. We must be clear that the will of God is for Christ to be everything to us. We need to possess Christ, experience Him, and apply Him in all things.

I would ask you all to make a decision that by the grace of the Lord, you would pray every day for three things. First, pray for yourself: “Lord, day by day remind me to walk in You, experience You, and apply You to everything in my daily life.”...We need to experience Christ and apply Him in such a way in our daily life...Second, we need to pray for the saints, not only for those who are with us but also for those who are far away. Remember them and pray for them and for the whole church. Third, pray that the Lord would recover the knowledge and experience of His will among all His children...Pray for yourself, for the churches, and for the recovery of His will concerning the all-inclusive Christ and His genuine expression. This is according to the Lord’s mind...The eternal will of God is that we would have Christ as everything to us. Then we will know God’s will, know what we are pursuing, and know how to pray for the whole church. Moreover, we will know that God will recover the knowledge and experience of His eternal purpose, plan, and will in this age. We look to the Lord to burden us every day to pray for ourselves, for the saints, and for the recovery of this matter in these last days. (CWWL, 1961-1962, vol. 4, pp. 489-490)

Further Reading: CWWL, 1961-1962, vol. 4, pp. 485-490; CWWN, vol. 34, “The Glorious Church,” ch. 1

第二周 ■ 周五

晨兴喂养

太七 21 ~ 23 “不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我诸天之上父旨意的人，才能进去。当日，许多人要对我说，主啊，主啊，我们不是在你的名里预言过，在你的名里赶鬼过，并在你的名里行过许多异能么？那时，我要向他们宣告：我从来不认识你们…”

马太七章二十一节…不是指今天诸天之国的实际，乃是指将来国度的实现。我们要进诸天的国，需要作两件事：呼求主，并实行天父的旨意。呼求主够叫我们得救（罗十 13），但要进诸天的国，还需要实行天父的旨意。因此，不是每一个说主啊，主啊的人，都能进诸天的国，唯独那些呼求主，且实行天父旨意的人，才能进去。

进诸天的国，既然还要实行天父的旨意，就显然与借着重生进神的国不同（约三 3、5）。进神的国是借着神圣生命的出生，进诸天的国是借着神圣生命的生活（马太福音生命读经，三三六页）。

信息选读

在〔国度〕宪法的最后一段，不再是论到消极的方面，诸如我们的脾气、情欲、己、肉体 and 忧虑；而完全是论到积极的方面，就是实行天父的旨意。国度子民不是为着别的，乃是为着实行父的旨意。我们在这里不仅仅是为着胜过我们的脾气、情欲、己、肉体，也不仅仅是为着善待并同情别人。我们

WEEK 2 — DAY 5

Morning Nourishment

Matt. 7:21-23 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens. Many will say to Me in that day, Lord, Lord, was it not in Your name that we prophesied, and in Your name cast out demons, and in Your name did many works of power? And then I will declare to them: I never knew you...

Matthew 7:21 does not refer to the reality of the kingdom of the heavens today but to the coming manifestation of the kingdom in the future. To enter into the kingdom of the heavens we need to do two things: call on the Lord and do the will of the heavenly Father. To call on the Lord suffices for us to be saved (Rom. 10:13), but to enter into the kingdom of the heavens we also need to do the will of the heavenly Father. Hence, not everyone who says, “Lord, Lord,” will enter into the kingdom of the heavens; but those who call on the Lord and do the will of the heavenly Father will enter in.

Since entering into the kingdom of the heavens also requires doing the will of the heavenly Father, it is clearly different from entering into the kingdom of God through regeneration (John 3:3, 5). This latter entrance is gained through being born of the divine life; the former, through the living of that life. (Life-study of Matthew, 2nd ed., p. 284)

Today's Reading

In this last section of the [kingdom] constitution, it is no longer a negative matter of dealing with our temper, lust, self, flesh, and anxiety. It is absolutely a positive matter of doing the will of the Father who is in the heavens. The kingdom people are not for anything other than doing the will of the Father. We are not here merely to overcome our temper, our lusts, our self, and our flesh, and to be kind and sympathetic to others. We are here for the accomplishment

在这里乃是为着成就天父的旨意。要实行父的旨意，我们需要走狭路。在属世哲学家的教训里，既没有神圣的生命、神圣的性情，也没有神圣的路。但在这里，诸天之国宪法的终极结果，乃是天父的旨意。这就是说，我们有一位天父，我们是父的儿子。在宪法的最后一段，不仅是生命的事，也是父旨意的事。我们的父有一个旨意要成就，但这旨意只能借着祂的生命才能成就。我们需要活在天父的生命里，并且凭着这生命而活。这种生活乃是为着实行父的旨意。…父的旨意就是要把召会建造在子这块磐石上。这在使徒行传、书信和启示录里得着充分的发展。新约启示出神那神圣、永远的旨意，就是要建造召会。

在马太七章二十二节，…“那日”一辞是指基督审判台的日子（林前三 13，四 5，林后五 10）。在审判的日子，所有的信徒都要站在基督的审判台前，许多人要对主说，他们在主的名里预言过、赶鬼过并且行过异能，但他们要被主拒绝。

马太七章二十三节…这里的认识，意思是称许。罗马七章十五节将同一字译为认可。在这一节保罗说，“因为我所行出来的，我不认可。”主从来不称许那些在祂的名里，却不照着天父的旨意（太 7:21）预言、赶鬼并行许多异能的人（22）。主不否认他们作了那些事，但祂认为那些事是不法的，因为不是照着天父的旨意作的，与神圣的旨意不一致。…因此，他们即使在主的名里作了那些事，也不能进诸天的国，却要“离开”主，就是在来世被拒于国度的实现之外（马太福音生命读经，三三七至三三九页）。

参读：马太福音生命读经，第二十九篇；倪柝声文集第二辑第二十六册，第一百七十三篇。

of the will of the heavenly Father. In order to do the will of the Father, we need to walk on the constricted way. In the teachings of the worldly philosophers, there is neither the divine life and divine nature nor the divine way. But here the ultimate issue of the constitution of the kingdom of the heavens is the will of the heavenly Father. This means that we have a heavenly Father and that we are the Father's sons. However, in the last section of the constitution it is not only a matter of life but also a matter of the will of the Father. Our Father has a will to accomplish, but we can accomplish it only by His life. We need to live in the life of the heavenly Father and also by that life. This kind of living is for the doing of the Father's will...The Father's will is to build the church upon the Son as the rock. This is fully developed in Acts, the Epistles, and the book of Revelation. The New Testament reveals that God's divine, eternal will is to build up the church.

[In Matthew 7:22] the words that day refer to the day of the judgment seat of Christ (1 Cor. 3:13; 4:5; 2 Cor. 5:10). On the day of judgment, when all the believers will stand before the judgment seat of Christ, many will say to the Lord that they prophesied, cast out demons, and did works of power in His name, but they will be rejected by the Lord.

The word knew [in Matthew 7:23] means “approved.” The same Greek word in Romans 7:15 is translated “acknowledge.” In this verse Paul says, “What I work out, I do not acknowledge.” The Lord never approved those who, in His name, prophesied, cast out demons, and did many works of power, but did those things not according to the will of the heavenly Father (Matt. 7:21). The Lord did not deny that they did those things, but He considered those things lawlessness because they were not done in line with the will of the heavenly Father. They were not done in the line of the divine will...Thus, those who do such things, even in the Lord's name, will not enter into the kingdom of the heavens but will depart from the Lord, that is, be excluded from the manifestation of the kingdom in the coming age. (Life-study of Matthew, 2nd ed., pp. 285-286)

Further Reading: Life-study of Matthew, msg. 24; CWWN, vol. 46, pp. 1181-1188

第二周 ■ 周六

晨兴喂养

太七 13～14 “你们要进窄门；因为引到毁坏的，那门宽，那路阔，进去的人也多；引到生命的，那门窄，那路狭，找着的人也少。”

有些工作也许是在主的名里作的，却不是照着神的旨意作的。你在作这样的工作，还是在实行神的旨意？…我们无论作什么，都必须确信我们在实行天父的旨意。否则，主耶稣会对我们说，“行不法的人。”〔太七 23〕甚至在主的名里，却不照着父的旨意预言，也是一种不法。不仅如此，在主的名里，却不照着神的旨意赶鬼、行异能，在属天的王眼中也视为不法（马太福音生命读经，三三九页）。

信息选读

无论哪一种赛跑，跑者必须跑在正确的跑道上。你也许跑得比别人快，但你若跑出你跑道的线外，你就不被承认了。…今天许多基督教工人的工作，不受属天跑道的约束。在他们自己眼中，他们在主的名里，并为着主作了许多的事。然而在主眼中，他们的工作是一种过犯，违犯了属天的跑道。因此他们的工作是不法。在马太七章二十一至二十三节，主的话对我们众人是有力的警告，叫我们不该只看重预言、赶鬼或行异能。我们必须顾到属天的跑道。…在主恢复里，有限制的跑道，我们奔跑时必须受限制。我们若跑在跑道上，没有跑出去，我们就要蒙主称许。

WEEK 2 — DAY 6

Morning Nourishment

Matt. 7:13-14 Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it. Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

Certain works may be done in the Lord's name and yet not be done according to the will of God. Are you doing this kind of work, or are you doing God's will?...We must have the assurance in whatever we do that we are doing the will of the heavenly Father. Otherwise, the Lord Jesus will say to us, "Workers of lawlessness." Even prophesying in the Lord's name, but not according to the will of the Father, is a type of lawlessness. Moreover, casting out demons in the Lord's name and doing works of power in the name of the Lord, but not according to the will of God, are also considered in the eyes of the heavenly King as lawlessness. (Life-study of Matthew, 2nd ed., pp. 286-287)

Today's Reading

The runners in any race must run in the proper lanes. Although you may run faster than others, your running will not be recognized if you run outside the lines of your lane...Today the work of many Christian workers is not restricted by the heavenly lines. In their own eyes they have done a great deal in the Lord's name and for the Lord. In the eyes of the Lord, however, their work is a kind of transgression, a violation of the heavenly lines. Hence, their work is lawlessness. The Lord's word in Matthew 7:21-23 is a strong word of warning to us all that we should not care only for prophesying, for casting out demons, or for works of power. We must take care of the heavenly lines...There are constricting lines in the Lord's recovery, and we must be constricted in our running. If we run between the lines, not outside of them, we will be approved by the Lord.

诸天之国宪法的总结是要引我们进窄门，走狭路。…我们不该看重预言、赶鬼或行异能。我们只该顾到实行我们天父的旨意。…我们凭着我们里面父的生命和性情，就能知道父的旨意。父的性情总是会告诉我们“是”或“不是”。你若照着神圣的性情，并且在跑道内奔跑，神圣的性情就会指明：“是，不错，继续往前。”但你若不照着神圣的性情奔跑，或跑出线外，神圣的性情就会说，“别跑这边。”不需要任何人告诉你要作什么，因为规律、限制、神圣的性情就在你里面。这性情告诉你，你在哪里。在赛跑时，因为跑者能看见跑道，就不需要别人告诉他是否跑在线内。同样的，我们里面也有限制的跑道，就是神圣生命和神圣性情的跑道，我们能说出我们在哪里。照着我们里面神圣的性情，我们不能在聚会中使用摇滚乐。你也许尝试各种属世的方法，但神圣的性情不同意这一切方法，并且指明你犯规了。所有国度的子民，所有父所重生的人，他们里面都有祂的生命和性情。父的生命和性情指明我们是否在狭路上。让我们都照着父的性情来赛跑。

在二十四节王说，“所以，凡听见我这些话就实行的，好比一个精明人，把他的房子盖在磐石上。”这里的磐石不是指基督，乃是指基督智慧的话—那启示祂诸天之上父旨意的话。国度子民的生活和工作，必须建立在新王的话上，以成就天父的旨意。这就是进窄门，走那引到生命的狭路（马太福音生命读经，三三九至三四一页）。

参读：圣经要道，第二十六题。

The consummation of the constitution of the kingdom of the heavens is to usher us in through the narrow gate and onto the constricted way...We should not care for prophesying, for casting out demons, or for works of power. Instead, we should care only for doing the will of our heavenly Father...We can know [the Father's will] by the Father's life and nature within us. The Father's nature will always tell us yes or no. If you are running according to the divine nature and within the constricted lines, the divine nature will indicate, "Yes, you are right; go on." But if you are not running according to the divine nature or if you step outside the lines, the divine nature will say, "Don't go this way." There is no need for anyone to tell you what to do, for the regulating, constricting, divine nature is within you. This nature tells you where you are. Because a runner in a race can see the lines, he needs no one to tell him whether or not he is inside the boundaries. Likewise, we have the constricting lines within us, the lines of the divine life and the divine nature, and we can tell where we are. According to the divine nature within us, we cannot use rock music in our meetings. Although you may try various worldly methods, the divine nature would disagree with them all and indicate that you are transgressing the lines. All those who are the kingdom people, all those who have been regenerated by the Father, have His life and nature within them. The Father's life and nature indicate whether or not we are on the constricted way. Let us all run the race according to the Father's nature.

In verse 24 the King said, "Everyone therefore who hears these words of Mine and does them shall be likened to a prudent man who built his house upon the rock." Rock here does not refer to Christ but to His wise word, the word that reveals the will of His Father who is in the heavens. The living and work of the kingdom people must be founded on the word of the new King for the accomplishing of the will of the heavenly Father. This is to enter in through the narrow gate and walk on the constricted way that leads to life. (Life-study of Matthew, 2nd ed., pp. 287-288)

Further Reading: CWWL, 1932-1949, vol. 3, "Crucial Truths in the Holy Scriptures, Volume 2," ch. 26

第二周诗歌

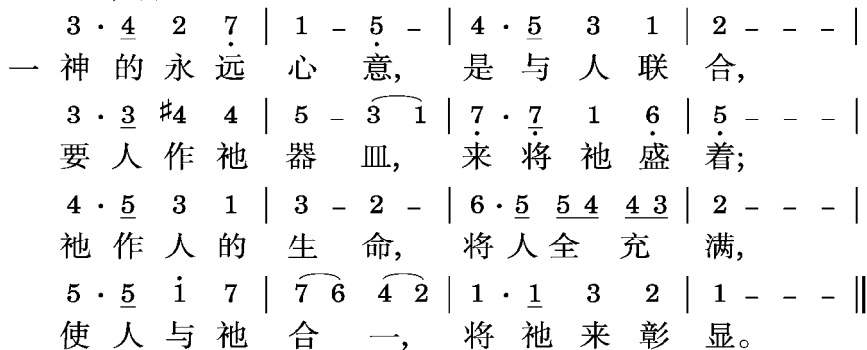
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终极的显出 — 神永远的心意

6 5 6 5 双 (英 971)

F 大调

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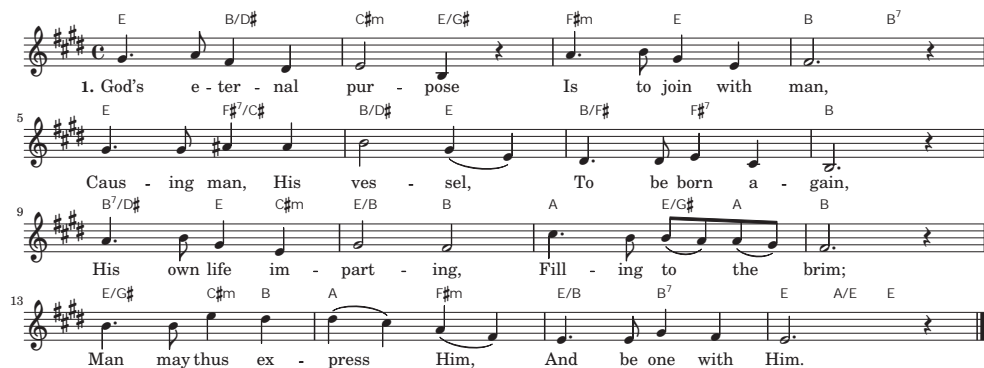
- 二 神照自己形像，将人造完全，
使人能有资格，成全祂心愿；
要人将祂接受，作人生命树，
成为祂的丰满，如妻之于夫。
- 三 借祂生命流通，要将人变化，
变成宝贵材料，与祂像无差。
如此同被建造，作祂的配偶，
也作祂的居所，给祂来享受。
- 四 这是荣耀圣城，新耶路撒冷；
神与圣徒相调，互居之所成。
祂作他们内容，她作祂彰显，
与祂同享荣耀，合一到永远。
- 五 神是唯一中心，在宝座掌权；
借祂生命权柄，圣徒全结联。
因祂荣耀光照，都活在光中，
彼此和谐一致，彰显祂光荣。
- 六 神是生命活水，也是生命粮，
充解圣徒饥渴，供他们饱享。
祂是他们圣殿，他们活其间；
在祂面光之中，敬拜到永远。

WEEK 2 — HYMN

God's eternal purpose

Ultimate Manifestation — God's Eternal Purpose

971



2. God in His own image
Hath created man,
That he may be able
To fulfill His plan;
That he may receive Him
As the tree of life
To become His fulness
As to man the wife.
3. In His life's rich flowing
Man will be transformed
Into precious substance
And to Him conformed.
Thus will man be builded
As His counterpart,
Thus to be His dwelling,
Satisfy His heart.
4. 'Tis the holy city,
New Jerusalem;
With His saints God mingles,
Makes His home with them.
He becomes their content,
His expression they;
They shall share His glory,
One with Him for aye.
5. He's the very center,
Ruling on the throne;
By His life the power,
Saints are kept in one.
By His light of glory,
They are kept in light,
Harmony enjoying
In divine delight.
6. He's their living water,
And their food supply;
All their thirst and hunger
He doth satisfy.
He's for them the temple,
In Himself they live,
In His constant presence
Worship ever give.

第二周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]