

第八周

先寻求神的国 和祂的义

诗歌 :16

读经: 太五 20, 诗八九 14, 腓三 9, 林后三 8~9, 五 21, 提后四 8 上

太 5:20 我告诉你们, 你们的义, 若不超过经学家和法利赛人的义, 绝不能进诸天的国。

诗 89:14 公义和公平, 是你宝座的根基; 慈爱和真实, 行在你面前。

腓 3:9 并且给人看出我是在祂里面, 不是有自己那本于律法的义, 乃是有那借着信基督而有的义, 就是那基于信、本于神的义,

林后 3:8 何况那灵的职事, 岂不更带着荣光?

林后 3:9 若定罪的职事有荣光, 那称义的职事, 就越发充盈着荣光了。

林后 5:21 神使那不知罪的, 替我们成为罪, 好叫我们在祂里面成为神的义。

提后 4:8 从此以后, 有公义的冠冕为我存留, 就是主, 那公义的审判者, 在那日要赏赐我的; 不但赏赐我, 也赏赐凡爱祂显现的人。

【周一】

壹 父的国是今天诸天之国的实际, 就是今天召会生活的实际, 也是来世诸天之国的实现——太五 3, 十三 43:

一 “不要为自己积蓄财宝在地上, …只要为自己积蓄财宝在天上”——六 19 上、20 上:

Week Eight

Seeking First the Kingdom of God and His Righteousness

Hymns: E21

Scripture Reading: Matt. 5:20; Psa. 89:14; Phil. 3:9; 2 Cor. 3:8-9; 5:21; 2 Tim. 4:8a

Matt. 5:20 For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.

Psa. 89:14 Righteousness and justice are the foundation of Your throne; / Lovingkindness and truth go before Your face.

Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,

2 Cor. 3:8 How shall the ministry of the Spirit not be more in glory?

2 Cor. 3:9 For if there is glory with the ministry of condemnation, much more the ministry of righteousness abounds with glory.

2 Cor. 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

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

§ Day 1

I. **The Father's kingdom is the reality of the kingdom of the heavens today, the reality of the church life today, and will be the manifestation of the kingdom of the heavens in the coming age—Matt. 5:3; 13:43:**

A. "Do not store up for yourselves treasures on the earth...But store up for yourselves treasures in heaven"—6:19a, 20a:

- 1 信徒对于钱财，基本的存心是不要贪爱——来十三 5，提前六 10，提后三 2。
- 2 我们如果把财宝积蓄在地上，就总是事奉了玛门，不是事奉神——太六 19 上、24。
- 3 这是管治的原则：积蓄财宝在地上乃是违反神的经纶，也表示我们不相信祂的怜悯和照顾——32 节下~ 33 节。

二 “你的财宝在哪里，你的心也必在哪里” —— 21 节：

- 1 我们的心必定是跟着财宝走的。
- 2 不管怎么说，我们的财宝在哪里，我们的心必定在哪里。

三 “没有人能事奉两个主；因为他不是恨这个爱那个，就是忠于这个轻视那个。你们不能事奉神，又事奉玛门” ——24 节：

- 1 要事奉神，我们的心就必须单一；我们不能同时事奉神又事奉玛门（钱财）——路十六 13。
- 2 玛门的不义与其性质有关（9、11）；玛门是撒但所发明的，其性质在神面前是与神各方面都不合的，所以在神看是不义的。
- 3 宇宙争执的中心乃是：人到底是拜神，或者是拜玛门——太四 9~10，六 24。
- 4 脱离玛门乃是事奉神最起码、最基本的条件——21、24 节，路十六 13，来十三 5。

【周二】

四 “不要为生命忧虑，…因为这一切都是外邦人

1. The basic attitude of every believer should be to not love money—Heb. 13:5; 1 Tim. 6:10; 2 Tim. 3:2.
2. If we store up for ourselves treasures on the earth, we will always be serving mammon and not God—Matt. 6:19a, 24.
3. The governing principle is that to store up treasures on the earth is against God's economy and expresses a kind of unbelief in His mercy and care—vv. 32b-33.

B. "Where your treasure is, there will your heart be also"—v. 21.

1. Our heart always follows its treasure.
2. No matter what we may say, our heart will always be where our treasure is.

C. "No one can serve two masters, for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon"—v. 24:

1. Our heart must be single in order to serve God; we cannot serve God and mammon (riches) at the same time—Luke 16:13.
2. The unrighteousness of mammon is related to its nature (vv. 9, 11); as something invented by Satan, the nature of mammon before God is completely incompatible with every aspect of God, so in God's eyes its nature is unrighteous.
3. The controversy of the universe is whether man will worship God or mammon—Matt. 4:9-10; 6:24.
4. Deliverance from mammon is the first and foremost condition for one to serve God—vv. 21, 24; Luke 16:13; Heb. 13:5.

§ Day 2

D. "Do not be anxious for your life...For all these things the Gentiles are

所急切寻求的，…你们不要为明天忧虑”——太六 25 上、32 上、34 上：

- 1 我们的人生就是挂虑的人生，是由忧虑所构成——32 节上。
- 2 在神圣的生命和神圣的性情里没有忧虑；神的生命是享受、安息、安慰和满足的生命——腓四 6~7，彼前五 7。

【周三】

- 3 我们尽人生的本分工作维生时，不该因着忧虑作什么，因为我们有不知忧虑的神圣生命——路十二 25。
- 4 国度子民绝不该活在明天，只该活在今天——太六 34。
- 5 关于我们的生活，我们有天父自己顾念我们；当祂顾念我们物质的需要，祂就将祂的元素分赐到我们里面，我们就借着父顾念我们物质的需要，经历神圣的分赐——32~33 节，约十六 27 上，弗一 3。

【周四】

贰 父的义乃是因遵行国度新律法而显出的义（太五 20）；这义就是国度子民所活出的基督：

一 按照新约，义有四个主要方面：

- 1 义就是按着神公义且严格的要求，与人事物都是对的——太五 20。
- 2 义乃是那作为赐生命之灵活在我们里面之基督外面的彰显——林后三 9、18，林前十五 45 下：

anxiously seeking...Do not be anxious for tomorrow"—Matt. 6:25a, 32a, 34a:

1. Our human life is a life of anxiety and is constituted with anxiety—v. 32a.
2. There is no anxiety in the divine life and the divine nature; God's life is a life of enjoyment, rest, comfort, and satisfaction—Phil. 4:6-7; 1 Pet. 5:7.

§ Day 3

3. As we are fulfilling our human duty to work to sustain our living, we should not do anything for the sake of our anxiety, because we have a divine life that knows no anxiety—Luke 12:25.
4. The kingdom people should never live in tomorrow but always in today—Matt. 6:34.
5. Concerning our living, we have the heavenly Father Himself to take care of us; as He takes care of our material needs, He dispenses His element into us, and we experience the divine dispensing through the Father's care for our physical necessities—vv. 32-33; John 16:27a; Eph. 1:3.

§ Day 4

II. **The Father's righteousness is the righteousness expressed by the keeping of the new law of the kingdom (Matt. 5:20); this righteousness is Christ, who is lived out by the kingdom people:**

A. According to the New Testament, righteousness has four main aspects:

1. Righteousness is being right with persons, things, and matters according to God's righteous and strict requirements—Matt. 5:20.
2. Righteousness is the outward expression of the Christ who lives in us as the life-giving Spirit—2 Cor. 3:9, 18; 1 Cor. 15:45b:

a 那灵是神的素质，在我们里面生活、运行、行动；义是神的素质显于外，作为神的形像彰显祂——弗四 24，西三 10。

b 神圣素质写到我们里面，必定会有一种特别的彰显；这彰显就是义——林后三 3、9，太五 20。

3 义是神国的事——六 33：

a 神的宝座是以公义为根基建立的——诗八九 14，九七 2。

b 义出自神，为着祂的行政，因此与神的掌权和管治有关——赛三二 1。

c 义首先带进神的形像，然后建立神的国——罗八 4、29，十四 17。

4 义是在我们的所是上与神是对的——林前十五 34，林后五 21：

a 在我们的所是上与神是对的，是指我们里面的人是透亮的，像水晶一样纯净，亦即里面的人是在神的心思和意愿里——启二一 11、18 下、21 下，二二 1。

b 这样成为义的，就是在基督里成为神的义——林后五 21。

【周五】

二 基督成为信徒的义有两面：

1 基督是信徒的义，使他们在悔改归向神并信入基督时，客观的在神面前得称义——罗三 24 ~ 26，徒十三 39，加三 24 下、27。

2 基督是信徒的义，从他们活出来作神的显明；这位

a. The Spirit is the essence of God living, moving, and acting within us, and righteousness is the essence of God manifested outwardly as God's image to express Him—Eph. 4:24; Col. 3:10.

b. The divine essence that has been inscribed into us will have a particular expression, and this expression is righteousness—2 Cor. 3:3, 9; Matt. 5:20.

3. Righteousness is a matter of God's kingdom—6:33:

a. God's throne is established with righteousness as the foundation—Psa. 89:14; 97:2.

b. Righteousness issues from God for His administration and thus is related to God's rule and government—Isa. 32:1.

c. Righteousness first issues in the image of God and then establishes the kingdom of God—Rom. 8:4, 29; 14:17.

4. Righteousness is a matter of being right with God in our being—1 Cor. 15:34; 2 Cor. 5:21:

a. To be right with God in our being is to have an inner being that is transparent and crystal clear—an inner being in the mind and will of God—Rev. 21:11, 18b, 21b; 22:1.

b. To be righteous in this way is to become the righteousness of God in Christ—2 Cor. 5:21.

§ Day 5

B. There are two aspects of Christ being righteousness to the believers:

1. Christ is the believers' righteousness for them to be justified before God objectively at the time of their repenting unto God and believing into Christ—Rom. 3:24-26; Acts 13:39; Gal. 3:24b, 27.

2. Christ is the believers' righteousness lived out of them as the

神就是在基督里赐给信徒的义，使他们主观地蒙神称义——罗四 25，彼前二 24 上，雅二 24，太五 20，后十九 8。

3 这两面由路加十五章二十二至二十三节里上好的袍子和肥牛犊所预表：

a 上好的袍子预表基督作神赐给信徒的义，在外面遮盖他们，作他们在神面前客观的义。

b 肥牛犊预表基督作神赐给信徒的义，作他们生命的供应，使他们在基督里将神活出来，作他们主观的义。

【周六】

三 “从此以后，有公义的冠冕为我存留，就是主，那公义的审判者，在那日要赏赐我的”——提后四 8 上：

1 冠冕象征荣耀，是在主的救恩之外，当作奖赏赐给奔跑赛程的得胜者——林前九 25。

2 这奖赏乃是本于公义并借着行为（太十六 27，后二二 12，林后五 10），不像救恩是本于恩典并借着信（弗二 5、8～9）。

3 这样的奖赏要赏赐给信徒，不是照着主的恩典，乃是照着主的公义；因此是公义的冠冕——提后四 8 上。

manifestation of God, who is the righteousness in Christ given to the believers for them to be justified by God subjectively—Rom. 4:25; 1 Pet. 2:24a; James 2:24; Matt. 5:20; Rev. 19:8.

3. These two aspects are typified by the best robe and the fattened calf in Luke 15:22-23:

a. The best robe typifies Christ as God's righteousness given to the believers to cover them outwardly as their objective righteousness before God.

b. The fattened calf typifies Christ as God's righteousness given to the believers as their life supply for them to live out God in Christ as their subjective righteousness.

§ Day 6

C. "There is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day"—2 Tim. 4:8a:

1. The crown, a symbol of glory, is given as a prize, in addition to the Lord's salvation, to the triumphant runner of the race—1 Cor. 9:25.

2. In contrast to salvation, which is of grace and by faith (Eph. 2:5, 8-9), this prize is not of grace nor by faith, but is of righteousness through works (Matt. 16:27; Rev. 22:12; 2 Cor. 5:10).

3. The believers will be recompensed with such a reward, not according to the Lord's grace but according to His righteousness; hence, it is the crown of righteousness—2 Tim. 4:8a.

第八周■周一

晨兴喂养

太六 19 ~ 20 “不要为自己积蓄财宝在地上，地上有虫蛀、锈蚀，也有贼挖洞偷窃；只要为自己积蓄财宝在天上，天上没有虫蛀、锈蚀，也没有贼挖洞偷窃。”

在马太六章十九至二十节王颁布（国度宪法）说，国度子民不要为自己积蓄财宝在地上，只要积蓄财宝在天上。积蓄财宝在天上，乃是将财物分给贫穷的人，（十九 21，）并顾到缺乏的圣徒，（徒二 45，四 34 ~ 35，十一 29，罗十五 26，）以及主的仆人。（腓四 16 ~ 17。）

马太六章二十一节说，“因为你的财宝在哪里，你的心也必在哪里。”国度子民必须将他们的财宝送到天上，使他们的心也能在天上。他们去那里以前，他们的财宝和他们的心必须先在那里。（马太福音生命读经，三〇三页。）

信息选读

我们的两眼一次只能注视一样东西，倘若想要同时看两样东西，眼光就会模糊。我们的眼睛若只注视一样东西，眼光就会单一，并且我们的全身就明亮。（太六 22。）我们若将财宝积蓄在天上，又积蓄在地上，我们的眼光就会模糊。我们若要有单一的眼光，就必须将财宝积蓄在一处。

马太六章二十三节说，“但你的眼睛若不专，全身就黑暗。所以你里面的光若黑暗了，那黑暗是何等的大！”不专，直译，恶。同时看两样东西而不专视，会叫我们的眼睛变恶。（参二十 15，申十五 9，箴二八 22。）这样，我们的全身就黑暗。我们的心若专注于那积蓄在地上的财宝，我们里面的光就成为黑暗，并且那黑暗是大的。

WEEK 8 — DAY 1

Morning Nourishment

Matt. 6:19-20 Do not store up for yourselves treasures on the earth, where moth and rust consume and where thieves dig through and steal. But store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not dig through nor steal.

In Matthew 6:19 and 20 the King decreed that the kingdom people should not store up for themselves treasures on earth but treasures in heaven. To store up treasures in heaven is to give material things to the poor (19:21) and to care for the needy saints (Acts 2:45; 4:34-35; 11:29; Rom. 15:26) and the Lord's servants (Phil. 4:16-17).

Matthew 6:21 says, "Where your treasure is, there will your heart be also." The kingdom people must send their treasure to heaven so that their heart can also be in heaven. Before they go there, their treasure and their heart must go there first. (Life-study of Matthew, p. 255)

Today's Reading

Our eyes can focus on only one thing at a time. If we endeavor to see two things at once, our vision will be blurred. If we focus our eyes on one thing, our vision will be single, and our whole body will be full of light [Matt. 6:22]. If we store up our treasure both in heaven and on earth, our spiritual vision will be blurred. For our vision to be single, we must store up our treasure in one place.

Verse 23 says, "If your eye is evil, your whole body will be dark. If then the light that is in you is darkness, how great is the darkness!" To look at two objects at the same time, not focusing on one object alone, is to make our eye evil (cf. 20:15; Deut. 15:9; Prov. 28:22). In such a case, our whole body will be dark. If our heart is fixed on treasure stored up on earth, the light that is in us will become darkness, and great will be the darkness.

马太六章二十四节说，“没有人能事奉两个主；因为他不是恨这个爱那个，就是忠于这个轻视那个。你们不能事奉神，又事奉玛门。”玛门这辞是亚兰文，指钱财、财富。这里的玛门与神对立，指明钱财或财富是神的对头，夺取神子民对神的事奉。

二十五节说，“所以我告诉你们，不要为生命忧虑，吃什么，喝什么；也不要为身体忧虑，穿什么。生命胜于食物么？身体胜于衣服么？”在本节中，主告诉我们不要为生命忧虑。这里的“生命”一辞，直译，魂。指魂生命，其中有对饮食和穿着的欲望和嗜好。（赛二九8。）我们的生命胜于食物，身体胜于衣服。我们的生命和身体，不是因我们的忧虑，乃是因神而有的。神既然为我们创造了生命和身体，祂必定会顾念我们生命和身体的需要。国度子民不需要为此忧虑。

马太六章三十一节说，“所以不要忧虑，说，我们要吃什么？喝什么？披戴什么？”这里我们来到十九至三十四节的重点。表面看来，在〔国度〕宪法的这一段，主说到国度子民的理财，事实上，祂论到忧虑的事。…在这些经节里，“忧虑”这辞用了七次。（25，27，28，31，34。）主似乎也在摸我们的心，因为我们的财宝在哪里，我们的心也在哪里。然而，我们的心不只与财富有关，也与许多其他的事有关。

在马太六章，表面看来，主论到财物的事。然而实际上，祂在摸忧虑的事，就是我们为人生活的基本问题。…十九至三十四节似乎是摸我们的钱财、财富；事实上，主在这里的心意是要摸忧虑，就是我们日常生活问题的根源。全世界都被忧虑纠缠。（马太福音生命读经，三〇四至三〇六、三〇八页。）

参读：马太福音生命读经，第二十二篇。

Matthew 6:24 says, “No one can serve two masters, for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.” In Greek, hold to one and despise the other means to be devoted to one and be against the other. The word mammon is an Aramaic word signifying wealth, riches. Mammon stands in opposition to God, indicating that wealth, or riches, is the opponent of God, robbing God’s people of their service to Him.

Verse 25 says, “Because of this, I say to you, Do not be anxious for your life, what you should eat or what you should drink; nor for your body, what you should put on. Is not the life more than food, and the body than clothing?” In this verse the Lord told us not to be anxious for our life. The Greek word translated “life” here is soul, referring to the soul-life, where the desire, the appetite, for food and clothing resides (Isa. 29:8). Our life is more than food, and our body is more than clothing. Both our life and our body were brought into existence by God, not by our anxiety. Since God created us with a life and a body, surely He will care for their needs. The kingdom people do not need to be anxious about these things.

Matthew 6:31 says, “Therefore do not be anxious, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed?” Here we come to the crucial matter in verses 19 through 34. Apparently, in this section of the constitution, the Lord was speaking about the material riches of the kingdom people. Actually, He was dealing with the matter of anxiety... In these verses the word anxious is used six times (vv. 25, 27, 28, 31, 34). It may also seem that the Lord is touching our heart, for where our treasure is, there our heart is also. However, our heart is related not only to riches but to many other things.

In His speaking in chapter 6 of Matthew, the Lord apparently was dealing with the matter of riches. In reality, however, He was touching the matter of anxiety, the basic problem of our human living...Verses 19 through 34 seemingly touch our wealth, our riches; actually, the Lord’s intention here was to touch anxiety, the source of the problem of our daily living. The whole world is involved with anxiety. (Life-study of Matthew, pp. 256-257, 259)

Further Reading: Life-study of Matthew, msg. 22

第八周■周二

晨兴喂养

太六 25 ~ 26 “所以我告诉你们，不要为生命忧虑，吃什么，喝什么；也不要为身体忧虑，穿什么。生命胜于食物么？身体胜于衣服么？你们看天空的飞鸟，它们既不种，也不收，又不收积在仓里，你们的天父尚且养活它们。你们不比它们贵重么？”

马太五至七章虽然没有真正用“生命”和“性情”这些辞，但从上下文我们可以看见，没有父的神圣生命和性情，这几章就是白写了。没有父的生命和性情，就没有一个人能满足诸天之国的要求。每种宪法都是基于某种生命。…主耶稣在山上所颁赐的宪法是给神的众子，这乃是基于父的生命和性情。在第五章有两节指明这事实。九节说，“制造和平的人有福了，因为他们必称为神的儿子。”四十八节说，“所以你们要完全，像你们的天父完全一样。”（马太福音生命读经，三〇六页。）

信息选读

在神圣的生命和神圣的性情里没有忧虑。忧虑不属于神圣的生命，乃属于人的生命，正如吠叫属于狗的生命，不属于鸟的生命。我们人的生命是忧虑的生命，而神的生命是享受、安息、安慰和满足的生命。对神而言，忧虑是陌生的辞，在祂没有忧虑这样的事。你想神忧虑过么？…虽然神有许多愿望，祂却没有忧虑。反之，我们人的生命是由忧虑组成的，由忧虑构成的。从人拿去忧虑，结果就是死亡。死人没有忧虑。…但只要你是活人，你就免不了忧虑。

WEEK 8 — DAY 2

Morning Nourishment

Matt. 6:25-26 Because of this, I say to you, Do not be anxious for your life, what you should eat or what you should drink; nor for your body, what you should put on. Is not the life more than food, and the body than clothing? Look at the birds of heaven. They do not sow nor reap nor gather into barns, yet your heavenly Father nourishes them. Are you not of more value than they?

Although [Matthew 5—7 does] not actually use the words life and nature, from the context we can see that apart from the Father's divine life and nature, these chapters are in vain. No one would be able to fulfill the requirements of the kingdom of the heavens without having the Father's life and nature. Every constitution is based upon a certain kind of life...The constitution given by the Lord Jesus on the mountain was for the sons of God, and it was based upon the life and nature of the Father. Two verses in chapter 5 indicate this fact. Verse 9 says, "Blessed are the peacemakers, for they shall be called the sons of God," and verse 48 says, "You therefore shall be perfect as your heavenly Father is perfect." (Life-study of Matthew, pp. 257-258)

Today's Reading

There is no anxiety in the divine life and the divine nature. Anxiety is not of the divine life but of the human life, just as barking is of the dog life, not of the bird life. Our human life is a life of anxiety, whereas God's life is a life of enjoyment, rest, comfort, and satisfaction. To God anxiety is a strange term. With Him there is no such thing as anxiety. Do you think that God has ever been anxious?...Although God has many desires, He has no anxiety. Our human life, on the contrary, is virtually composed of anxiety; it is constituted with it. Take anxiety away from a human being and the result will be death. A dead man has no anxiety...As long as you are a living person, you cannot escape from anxiety.

忧虑是使世界活动的齿轮，它刺激全人类的文化。我们的生活若没有忧虑，就没有人会作什么，反而人人都会闲懒。因此，主（在马太第六章十九至三十四节）摸我们的忧虑，就摸着为人生活的齿轮。

青年人听见这话，也许会说，“阿利路亚！因着主耶稣摸着了忧虑，就是为人生活的齿轮，我们就不需要努力读书或工作了。我们若饿了，只要吃点剩菜剩饭就行了。”这观念是错误的。在马太第六章二十六节，主耶稣说，“你们看天空的飞鸟，它们既不种，也不收，又不收积在仓里，你们的天父尚且养活它们。”主耶稣若在这里，我会问祂：“主，你把我们比喻为飞鸟。飞鸟既不种，也不收；它们只在空中飞，什么也不作。主，这是不是说不该作什么？…主耶稣，你的意思是我们该占别人的便宜么？我们该忘掉工作，只作空中的飞鸟，享受生活，享受别人的劳苦么？”我也会问主说，“主，你也把我们比喻为百合花。百合花不作什么，却披戴得比所罗门更荣耀。（太六 28 ~ 30。）你是说我们不该作什么，只该享受空气、阳光、土壤和水么？”这是许多引用主耶稣这些话的青年人所持有的观念。他们说，“让我们作空中的飞鸟和谷中的百合花吧！”…我问这些问题，因为我晓得青年人的心理。他们求学多年之后，也许对读书厌倦了。当他们从初中到高中，从高中到大学，再从大学到研究所，课程就变得更为艰难。许多青年人不愿这么辛苦地读书，宁愿像鸟一样在空中飞翔。如果青年人诚实，他们会承认自己有这样的观念。

主要是要青年人完成学业，还是要他们中途退学，像空中的飞鸟一样？忧虑是不对的，因为忧虑不属于神圣的生命。神的生命没有忧虑。然而主并不是说，我们不该尽自己的本分。（马太福音生命读经，三〇六至三〇九页。）

参读：马太福音生命读经，第二十二篇。

Anxiety is the gear that makes the world move. It is the incentive for all human culture. If there were no anxiety regarding our living, no one would do anything. Rather, everyone would be idle. Thus, by touching our anxiety [in Matthew 6:19-34], the Lord touched the gear of human life.

When the young people hear this word, they may say, “Hallelujah! Because the Lord Jesus has touched anxiety, the gear of human life, we don’t need to study or work hard. If we are hungry, we can simply eat some leftovers.” This concept is wrong. In 6:26 the Lord Jesus said, “Look at the birds of heaven. They do not sow nor reap nor gather into barns, yet your heavenly Father nourishes them.” If the Lord Jesus were here, I would ask Him, “Lord, You liken us to birds. The birds neither sow nor reap; they just fly in the air and do nothing. Lord, does this mean that we should not do anything? The birds feed on human labor. Lord Jesus, do You mean that we should take advantage of others? Should we forget about working and simply be birds in the air, enjoying life and taking advantage of the labor of others?” I would also ask the Lord, “Lord, You also liken us to lilies. Lilies don’t do anything but are clothed in more glory than Solomon (vv. 28-30). Are You saying that we should not do anything, that we should simply enjoy the air, the sunshine, the soil, and the water?” This is the concept held by many young people who quote these words of the Lord Jesus. They say, “Let’s be birds in the air and lilies in the valley.”…I ask these questions because I know the psychology of the young people. After spending so many years in school, they may be tired of studying. As they go from junior high to high school, from high school to college, and from undergraduate school to graduate school, the work becomes more difficult. Instead of studying so hard, many of the young people would rather be like birds flying in the air. If the young people are honest, they will admit that they have such a concept.

Does the Lord intend that the young people finish school or drop out and be like birds in the air? It is wrong to have anxiety, for anxiety does not belong to the divine life. There is no anxiety in the life of God. However, the Lord does not mean that we should not do our duty. (Life-study of Matthew, pp. 258-260)

Further Reading: Life-study of Matthew, msg. 22

第八周■周三

晨兴喂养

太六 32 “因为这一切都是外邦人所急切寻求的，你们的天父原知道你们需要这一切。”

34 “所以你们不要为明天忧虑，因为明天自有明天的忧虑，一天的难处一天当就够了。”

要在这地上为神而活，你必须完成你的教育。但你在读书并完成教育时，必须与世人不同。世人因着忧虑而读书；你不该因着忧虑而读书，乃要尽自己的本分。你若没有看见这点，（马太六章十九至三十四节）这段话对你就不过是律法。

几年之后，我们许多青年人都将获得学位。我信在主主宰的祝福之下，许多财富会进来。那时你需要记得，你进学校读书不是因着忧虑，乃是要尽本分。…你的本分就是给，就是积蓄财宝在天上。…要学习给，积蓄财宝在天上。要把你的财宝从地上转到天上。这样，你就不是地上的百万富翁，乃是天上的百万富翁。…要照着天父的生命和性情，作个乐意施舍的人。这乃是这段话的意义。（马太福音生命读经，三一—至三一二页。）

信息选读

我们尽自己的本分时，不该因着忧虑作什么，因为我们有不知忧虑的神圣生命，并且我们有全能、包罗万有的天父，祂在各方面都眷顾我们。今天的世界满了忧虑，但国度子民不该为任何事忧虑。我们不能因忧虑使我们的身量多加一肘。（太六 27。）关于道德，我们里面有父的生命和性情，使我们能满足最高道德的要求。关于我们的生活，有

WEEK 8 — DAY 3

Morning Nourishment

Matt. 6:32 For all these things the Gentiles are anxiously seeking. For your heavenly Father knows that you need all these things.

34 Therefore do not be anxious for tomorrow, for tomorrow will be anxious for itself; sufficient for the day is its own evil.

To live on this earth for God, you must finish your education. But as you are studying and completing your education, you must be different from the worldly people. The worldly ones study for the sake of their anxiety; you should not study for anxiety but to fulfill your duty. If you do not see this point, this portion [in Matthew 6:19-34] will simply be a legal matter to you.

After a number of years many of our young people will have college degrees. I believe that under the Lord's sovereign blessing, many riches will come in. At that time you will need to remember that you have gone to school not for anxiety but to do your duty...Your duty is to give, to store up treasures in heaven...Learn to give and store up treasures in heaven. Transfer your treasures from the earth to the heavens. In this way you will not be a millionaire on earth but a millionaire in the heavens...Be a good giver according to the life and nature of your heavenly Father. This is the meaning of this portion of the Word. (Life-study of Matthew, p. 262)

Today's Reading

As we are fulfilling our duty, we should not do anything for the sake of our anxiety, because we have a divine life that knows no anxiety. And we have an almighty and all-inclusive heavenly Father who takes care of us in every way. Today's world is filled with anxiety, but the kingdom people should not be anxious about anything. We are not able to add one cubit to our stature by our anxiety (Matt. 6:27). Concerning morality, we have the life and nature of our Father within us to enable us to fulfill the highest moral requirements.

天父自己眷顾我们。…虽然我们必须尽本分，但我们不该忧虑。就像以色列人一样，他们足够维持生活，就把一部分给出去为着各种的用途；我们也该有收成，并且乐意把一些给出去为着各种的用途。最终，我们所给的都会积蓄在天上的银行里，我们的财富都会在那里。

这也与我们每天在生命里长大有关。懒散和忧虑都会耽延我们在生命里长大。没有一个闲懒、不尽本分的人，会在生命里长大。凡在生命里长大的人，都是殷勤、奋发的。当然，这种殷勤和奋发会得到报酬，一些物质的财富会临到你。这些财富都不可为着你的忧虑使用，而必须为着给出去。忧虑必须除去，…你所得的任何盈余都不该为着忧虑，却要用来增加天上银行的积蓄。你若这样作，我保证你会在生命里长大。只有殷勤却不为着忧虑使用其盈余的人，才能在生命里长大。你需要勤奋读书，得着好成绩，并且获得最高的学位。然而，那些临到你的财富不该为着你的忧虑使用。我们劳苦，尽我们的本分，但我们没有忧虑。这是在父的生命里长大的正确之路。

国度子民有天父神圣的生命，作他们遵行国度新律法的力量。他们也有天父顾念他们物质的需要，使他们不需要为此忧虑。（参 32。）天父是他们力量和供应的源头。因此，他们无需软弱，也无需缺乏。

国度子民绝不该活在明天，只该活在今天。（马太六章三十四节的）“难处”，或译作，邪恶；在此指烦扰、苦难。这指明国度的王已清楚指示国度子民，他们为着国度在地上所过的，将是烦扰、苦难的日子，而非安逸、舒适的日子。（马太福音生命读经，三一二至三一四页。）

参读：马太福音生命读经，第二十二篇。

Concerning our living, we have the heavenly Father Himself to take care of us...Although we must fulfill our duty, we should have no anxiety. Like the children of Israel who had enough to live on and who gave certain portions away for various purposes, we also should have a harvest and be willing to give a certain amount away for various purposes. Eventually, all we give will be laid up in the heavenly bank, and all our riches will be there.

This also is related to our daily growth in life. Both sloppiness and anxiety will delay your growth in life. No one who is idle, who does not fulfill his duty, will ever grow in life. Everyone who grows in life is diligent and industrious. Of course, this diligence and industriousness will yield a reward, and some material riches will come to you. All these riches must be used not for your anxiety but for your giving. Anxiety must go...Any surplus that you have should not be used for the sake of your anxiety. Use it to build up savings in the heavenly bank. I assure you that if you do this, you will grow in life. The only kind of person who grows in life is one who is diligent yet who does not use his surplus for his anxiety. You need to study diligently, make good grades, and acquire the highest degree...We labor and fulfill our duty, but we have no anxiety. This is the proper way to grow in the Father's life.

The kingdom people have the divine life of their heavenly Father as their strength to keep the new law of the kingdom. They also have their heavenly Father as the One who cares for their material need so that they do not need to be anxious about it [v. 32]. Their heavenly Father is the source of their strength and supply. Hence, they need not be weak or wanting in anything.

The kingdom people should never live in tomorrow but always in today. The word evil [in verse 34] denotes trouble and affliction. This indicates that the King of the kingdom has made it clear to the kingdom people that their days on earth for the kingdom will be days of trouble and affliction, not of ease and comfort. (Life-study of Matthew, pp. 262-264)

Further Reading: Life-study of Matthew, msg. 22

第八周■周四

晨兴喂养

太六 33 “但你们要先寻求祂的国和祂的义，这一切就都要加给你们了。”

林后五 21 “神使那不知罪的，替我们成为罪，好叫我们在祂里面成为神的义。”

父的国是今天诸天之国的实际，（就是今天召会生活的实际，）也是来世诸天之国的实现；父的义乃是因遵行国度新律法而有的义，（就是国度子民所活出的基督。）…因着国度子民先寻求他们天父的国和祂的义，不仅祂的国和祂的义要赐给他们，连他们一切的需用也都要加给他们。（马太福音生命读经，三一二至三一四页。）

信息选读

爱是神的性质，圣别是神的性情，荣耀是神的自己。但是公义是神的手续，是神的道路，是神的方法。神因着是公义的缘故，所以就不能随着祂自己的爱来爱人。神不能随着自己所要的赐给人恩典，神不能凭着心里所想的来救人。不错，神救人是因为祂爱人，但祂这样作必须与祂自己的义，与祂自己的手续，与祂自己的道德，与祂自己的道路，与祂自己的尊严，与祂自己的威严相合，才可以。

神必须用祂的义来拯救我们。…神凭着祂的爱，可以立刻救我们；但是凭着祂的义，必须顶公义地救我们才可以。

WEEK 8 — DAY 4

Morning Nourishment

Matt. 6:33 But seek first His kingdom and His righteousness, and all these things will be added to you.

2 Cor. 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

The Father's kingdom is the reality of the kingdom of the heavens today, the reality of the church life today, and will be the manifestation of the kingdom of the heavens in the coming age. The Father's righteousness is the righteousness expressed by the keeping of the new law of the kingdom...This righteousness is Christ, who is lived out by the kingdom people. Since the kingdom people seek first the kingdom and the righteousness of their heavenly Father, not only will His kingdom and His righteousness be given to them, but also all that they need will be added to them. (Life-study of Matthew, p. 264)

Today's Reading

Love is God's nature, holiness is God's disposition, and glory is God's own being. Righteousness, however, is God's procedure, His way, and His method. Since God is righteous, He cannot love man merely according to His own love. He cannot grant man grace merely according to what He wants. He cannot save man merely according to His heart's desire. It is true that God saves man because He loves man. But He must do so in a way that is in agreement with His own righteousness, His own procedure, His own moral standard, His own way, His own method, His own dignity, and His own majesty.

God must save us while preserving His righteousness...God could save us immediately with His love. But He must also save us very righteously.

神如果说，我要毫无怜恤地审判罪，神就没有爱。神如果说，让你们去，不审判，神就没有义。神因为爱世人，同时又是义的缘故，所以神就叫主耶稣来。祂因为是义的缘故，所以祂不能不审判罪。但是祂因为是爱的缘故，所以祂替人担当人的罪。我要着重地说这两句话：神因为是义的缘故，神就不能不审判罪。神因为是爱的缘故，所以神自己亲自来担当人所当受的审判和刑罚。祂不审判，就没有义；祂审判，就没有爱。…祂在主耶稣里面显明祂的爱，同时也显明祂的义。

十字架是表明神公义的地方。十字架表明神是多恨罪。神是定规要审判罪的，祂宁可出这么大的代价，把祂的儿子钉在十字架上。…神因为不肯放弃祂的义，所以宁可叫祂的儿子死，来保全祂的义。

同时十字架也是显明神爱的地方。担子在我们身上，不挑是不义，挑了吃不消，所以祂自己来挑。挑了是神的义，祂挑是神的爱。刑罚我们受，是义不是爱；我们不受，是爱不是义。但是祂把这刑罚挪到祂自己身上去，所以是爱也是义。阿利路亚！十字架解决了义的问题，十字架也解决了爱的问题。

神使主耶稣成为罪。（林后五 21。）主耶稣原来根本是没有罪的，根本是与罪没有关系的，现在神审判祂就像审判罪一样，…“好叫我们在祂里面成为神的义。”人只要看见我们，就看见神的义。今天我们这些有罪的人，因为主耶稣替我们成为罪，因为祂背负了我们的罪，因为我们的罪得了赦免，我们这些人就是主耶稣基督里神的义。我们是活的神的义，是会在马路上走的神的义。我们在主耶稣里面就是神义的代表。（倪柝声文集第二辑第八册，一〇〇、一〇二、一〇六至一〇七、一二〇页。）

参读：神的福音（卷一），第五篇。

If God were to judge sin mercilessly, He would be without love. But if He were to let man's sins go without judging them, He would be without righteousness. Because God loves the world and, at the same time, He is righteous, He had to send the Lord Jesus to us. Because He is righteous, He had to judge sin. Because He is love, He had to bear man's sins for him. I must emphasize these two statements: God must judge because He is righteous. And God bears man's judgment and punishment because He is love. Without judgment, we see no righteousness; with judgment, we see no love...He manifests both His love and His righteousness in Jesus Christ.

The cross is where God's righteousness is manifested. The cross shows us how much God hates sin. He is determined to judge sin. He was willing to pay such a great price as to have His Son nailed on the cross...Because God was not willing to give up His righteousness, He preferred to have His Son die rather than give up His righteousness.

The cross is also the place where God's love is manifested. The burden for our sins should be on us. If we do not bear it, it is unrighteous. But to bear such a burden is too much for us. For this reason, He came and bore it for us. That God was willing to bear the burden shows His love. That God actually did bear the burden shows His righteousness. For God to have us bear the punishment is righteousness without love. For God to have us not bear the punishment is love without righteousness. Because He takes away the punishment and bears it for us, there is both righteousness and love. Hallelujah! The cross meets the requirement of righteousness and the requirement of love.

God has made the Lord Jesus sin [2 Cor. 5:21]. Originally the Lord Jesus was without sin at all; He had nothing to do with sin. Now God has judged Him as though judging sin itself...“that we might become the righteousness of God in Him.”...When people see us, they see God's righteousness. We, the sinners, through the Lord Jesus becoming sin for us and through His bearing of our sins to forgive us, have now become the righteousness of God in the Lord Jesus Christ. We are the living righteousness of God walking on earth. In Christ we are the representatives of God's righteousness. (CWWN, vol. 28, “The Gospel of God (1),” pp. 80-82, 85-86, 96)

Further Reading: CWWN, vol. 28, “The Gospel of God (1),” ch. 5

第八周■周五

晨兴喂养

腓三 9 “并且给人看出我是在祂里面，不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义。”

林前一 30 “但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。”

基督成为从神给信徒的义有两面。第一面是祂作信徒的义，使他们在悔改归向神并信入基督时，客观地在神面前得称义。（罗三 24～26，徒十三 39，加三 24 下，27。）…基督是神给我们的美丽，给我们穿上，作我们的衣服，作我们的锦衣。（诗歌二三七首。）这是外面的、客观的。

第二面是基督作信徒的义，从他们活出来作神的显明；这位神就是在基督里赐给信徒的义，使他们主观地蒙神称义。（罗四 25，彼前二 24 上，雅二 24，太五 20，启十九 8。）我们原是罪人，如今向神悔改并信入主耶稣；神就立即将基督赐给我们作锦衣，遮盖我们，使我们能合乎义地、外在地蒙神悦纳。这是客观的义。并且，当神把基督赐给我们，给我们穿上时，祂就进到我们里面，作我们的生命和生命的供应，好从我们里面活出祂自己来。这个活出来就是神在基督里的显明。这在神眼中是好的。…现今我们看见了这两面——外面的和里面的。我们穿上了基督，基督也进到我们里面，好从我们里面活出神来，作我们主观的义。（李常受文集一九九四至一九九七年第一册，三一六页。）

信息选读

WEEK 8 — DAY 5

Morning Nourishment

Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith.

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

There are two aspects of Christ being righteousness from God to the believers. The first aspect is that He is the believers' righteousness for them to be justified before God objectively at the time of their repenting unto God and believing into Christ (Rom. 3:24-26; Acts 13:39; Gal. 3:24b, 27)...Christ is our beauty given by God to us to be put on us as our clothing, our glorious dress [Hymns, #295]. This is outward, objective.

The second aspect is that Christ is the believers' righteousness lived out of them as the manifestation of God, who is the righteousness in Christ given to the believers for them to be justified by God subjectively (Rom. 4:25; 1 Pet. 2:24a; James 2:24; Matt. 5:20; Rev. 19:8). We were sinners who repented to God and believed into the Lord Jesus. Right away God gave Christ to us as a glorious dress to cover us, so we are acceptable to God righteously, outwardly. This is objective righteousness. Also, when Christ was given to us to be put on us, He entered into us to be our life and life supply to live Himself out of us. This living out is the manifestation of God in Christ. This is pleasant in the eyes of God... Now we can see the two aspects— outward and inward. Christ is put on us, and Christ enters into us to live God out of us to be our subjective righteousness. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 259)

Today's Reading

（基督作信徒的义）这两面也由诗篇四十五篇十三至十四节王后的两件衣服所预表。所罗门有一个王后，那王后有二件衣服。第一件相当于客观的义，使我们得称义。另一件相当于主观的义，（启十九8，）使我们得胜。这件衣服等于马太二十二章十一至十二节婚筵的礼服。（李常受文集一九九四至一九九七年第一册，三一八页。）

为什么路加十五章里面有一个浪子的比方？…浪子将家产都花光了回家，父亲爱是爱他，但是最少该说他几句。…如果路加十五章只有浪子的比方，我们就要承认神是不义。神把罪马虎了，神对于罪不审判。…但是感谢神，赞美神，路加十五章有三个比方：第一个是牧人救羊的比方，第二个是妇人找钱的比方，第三个才是父亲接纳浪子的比方。因为在第一个比方里已经有好牧人为羊舍命，因为已经有主耶稣来，因为已经有主耶稣死了，因为浪子的罪已经在第一个比方里受审判了，以后才有第二个比方，一个妇人点灯找银币。因为主耶稣已经完成了救恩，所以圣灵用光来照。…罪的问题已经在牧人舍命的比方里弄清楚了，你里面的感觉已经在妇人点灯的比方里看见了。…主耶稣已经赦免了我们的罪，圣灵已经用光照我们，叫我们为罪、为义、为审判，知罪自责，所以后来到了父亲那里，罪的问题一句都不必提了，父亲就只作欢迎的工作了。在前两个比方里，神的义已经显明，神的爱也已经显明。（倪柝声文集第二辑第八册，一二一至一二二页。）

参读：罗马书的结晶，第五篇。

These two aspects of Christ as righteousness are also typified by the two garments of the queen in Psalm 45:13-14. Solomon had a queen, and that queen had two garments. The first one corresponds with the objective righteousness, which is for our justification. The other garment corresponds with the subjective righteousnesses (Rev. 19:8), which are for our victory. This garment is equivalent to the wedding garment in Matthew 22:11-12. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 260)

Why is the parable of the prodigal son in Luke 15?...After the prodigal squandered his estate and came home, the father should indeed love him, but he should have said at least a few words of reprimand to the son...If Luke 15 had only the parable of the prodigal, we would have to conclude that God is not righteous, that God has not judged sin, but has glossed over it...But thank and praise the Lord that there are three parables in Luke 15. The first is the parable of the shepherd saving the sheep. The second is the parable of the woman seeking the lost coin. The third is the parable of the father receiving the prodigal son. Immediately in the first parable we have the good shepherd forsaking his life for the sheep. The Lord Jesus has already come and died. The sin of the prodigal was already judged in the first parable. Because of what happened in the first parable, there is the second parable, in which a woman lights a lamp to seek for the lost coin. Since the Lord Jesus has accomplished salvation, the Holy Spirit can come to enlighten with His light...The problem of sin has been cleared up in the parable of the shepherd... In addition, the inward feeling has been enlightened in the parable of the woman lighting the lamp...The Lord Jesus has forgiven our sins. The Holy Spirit has enlightened us and has caused us to be convicted concerning sin, righteousness, and judgment. Hence, by the time the Father comes, the matter of sin need not be mentioned anymore; He only has to do the work of welcoming us. In the previous two parables, God's righteousness as well as His love were already manifested. (CWWN, vol. 28, "The Gospel of God (1)," pp. 97-98)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 5

第八周■周六

晨兴喂养

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

林前九 25 “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。”

冠冕象征荣耀，是在主的救恩之外，当作奖赏赐给奔跑赛程的得胜者。（林前九 25。）这奖赏乃是本于公义并借着行为，（太十六 27，启二二 12，林后五 10，）不像救恩是本于恩并借着信。（弗二 5，8～9。）这样的奖赏要赏赐给信徒，不是照着主的恩典，乃是照着主的公义；因此是公义的冠冕。（提后四 8 上。）这冠冕的赏赐者，乃是主这公义的审判者。保罗确信这样的奖赏已经为他存留，到主第二次显现的那日要赏赐给他。

主的显现，主的回来，乃是我们的警告、鼓励和激励。我们应当爱主的显现，并以热切的期待和喜乐盼望这事。（新约总论第十二册，二四七页。）

信息选读

很少信徒晓得，主耶稣回来时，不会是怜悯的神或恩惠的救主，乃是公义的审判者。…我们必须宣告这事实，主回来时将是所有人（信徒和不信者）的审判者。根据马太二十五章，所有主的仆人都必须向祂交账。主或者说，“好，良善又忠信的奴仆。”（21。）或者说，“又恶又懒的奴仆。”（26。）主要凭祂的公义断定我们是否得赏赐。

WEEK 8 — DAY 6

Morning Nourishment

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

1 Cor. 9:25 And everyone who contends exercises self-control in all things; they then, that they may receive a corruptible crown, but we, an incorruptible.

The crown, a symbol of glory, is given as a prize, in addition to the Lord's salvation, to the triumphant runner of the race (1 Cor. 9:25). In contrast to salvation, which is of grace and by faith (Eph. 2:5, 8-9), this prize is not of grace nor by faith, but is of righteousness through works (Matt. 16:27; Rev. 22:12; 2 Cor. 5:10). The believers will be recompensed with such a reward, not according to the Lord's grace but according to His righteousness. Hence, it is the crown of righteousness. The Recompenser is the Lord as the righteous Judge. Paul was assured that such a prize was reserved for him and that he would be recompensed with it at the day of the Lord's second appearing.

The Lord's appearing, His coming back, is a warning, an encouragement, and an incentive to us. We should love it and look forward to it with earnest expectation and joy. (The Conclusion of the New Testament, p. 3686)

Today's Reading

Not many believers realize that when the Lord Jesus comes back, He will not come as the merciful God or as the gracious Savior but as the righteous Judge...We must declare the fact that when the Lord comes back, He will be the Judge of all, both believers and unbelievers. According to Matthew 25, all of the Lord's servants will have to give an account to Him. The Lord will either say, "Well done, good and faithful slave" (v. 21), or "Evil and slothful slave" (v. 26). In His righteousness the Lord will decide whether or not we receive a reward.

保罗在提后四章十八节宣告说，“主必救我脱离各样凶恶的事，也必救我进入祂属天的国。愿荣耀归与祂，直到永永远远。”这里各样凶恶的事，主要的是指人的逼迫；人的逼迫通常是出于撒但的邪恶。（太六13。）

保罗蒙拯救脱离各样凶恶的事，甚至包括他最后的殉道。因为殉道将保罗引进属天的国，这样的引进，对他乃是一种拯救。主没有一个时候像信徒殉道之时，那样大量地将祂自己分赐到他们里面。每当信徒由于爱主而受逼迫、遭患难、甚至殉道时，主就将祂一切的丰富注入、分赐到他们里面，使他们得着加力而得胜，脱离各样凶恶的事。这样的拯救，是我们每个信徒在患难中所应当相信、盼望并经历的，也是主喜欢赐给我们的。

这属天的国是“他们父的国”，（十三43，）“我父的国”，（二六29，）“基督和神的国”，（弗五5，）以及“我们主和救主耶稣基督永远的国”。（彼后一11。）这国是给得胜圣徒的赏赐，等于提后四章八节公义的冠冕，作信徒奔跑属天赛程的激励。…保罗有把握得胜的宣告，他必得救进入这属天的国。

保罗知道他要…殉道，他要被弃绝，杀害，从属地的国剪除。但他也有把握说，主必救他进入属天的国。因此，他遭受殉道，没有得到神奇的拯救。保罗里面没有神奇之事的的思想，他的思想乃是满了属灵、神圣的实际。我们这些跟随主耶稣的人，不该盼望主为我们行神奇的事。但我们有完全的权利要求主必须为我们作属灵、神圣、和属天的事。（新约总论第十二册，二四七至二五〇页。）

参读：罗马书生命读经，第五十七篇。

In 2 Timothy 4:18 Paul declares, “The Lord will deliver me from every evil work and will save me into His heavenly kingdom, to whom be the glory forever and ever.” Every evil work here refers mainly to man’s persecution, which usually comes from Satan’s evilness (Matt. 6:13).

Paul’s being delivered from every evil work included even his final martyrdom. Since martyrdom ushered Paul into the heavenly kingdom, such an ushering was a deliverance to him. There is no other time that the Lord dispenses Himself in so great a measure into the believers as in the time of their suffering of martyrdom. Whenever the believers suffer persecution, encounter afflictions, and even suffer martyrdom because of their loving the Lord, the Lord infuses and dispenses all His riches into them so that they may be strengthened to overcome and be delivered from every evil work. Such a deliverance is what we believers should believe in, hope for, and experience, and it is also what the Lord is pleased to give us.

The heavenly kingdom is “the kingdom of their Father” (13:43), “the kingdom of My Father” (26:29), “the kingdom of Christ and of God” (Eph. 5:5), and “the eternal kingdom of our Lord and Savior Jesus Christ” (2 Pet. 1:11), which will be a reward to the overcoming saints. It equals the crown of righteousness in 2 Timothy 4:8 and is an incentive to the believers to run the heavenly race…Paul had the assurance to make the triumphant declaration that he would be saved into this heavenly kingdom.

Paul knew that he would be martyred…and that he would be rejected, killed, and cut off from the earthly kingdom. Yet he also had the assurance that the Lord would deliver him into a heavenly empire, the heavenly kingdom. Therefore, he suffered martyrdom with no miraculous rescue. In Paul there was no thought of something miraculous, but instead, his thought was full of the spiritual, divine reality. As followers of the Lord Jesus, we should not expect the Lord to do something miraculous for us. But we have the full right to claim that the Lord must do spiritual, divine, and heavenly things for us. (The Conclusion of the New Testament, pp. 3686-3688)

Further Reading: Life-study of Romans, msg. 57

第八周诗歌

16

敬拜父 — 祂的公义

8 8 6 8 8 6 (英 21)

C 大调

3/2

1 - | $\overset{C}{3} \overset{3}{3} \overset{3}{3} - 2 -$ | $\overset{C}{5} \overset{5}{5} \overset{5}{5} - 5 -$ | $\overset{C}{\dot{1}} \overset{F}{5} \overset{C}{6} - 5 -$ | $\overset{Am}{6} \overset{G}{3} 2 -$
 一 我 们 赞 美 你 的 公 义, 你 的 正 义 我 们 称 奇,
 $\overset{C}{1} -$ | $\overset{G7}{3} \overset{6}{6} \overset{5}{5} - 7 -$ | $\overset{C}{\dot{1}} - - - 5 -$ | $\overset{G}{\dot{1}} \overset{\dot{1}}{\dot{1}} \overset{\dot{1}}{\dot{1}} - \dot{3} -$ | $\overset{G}{\dot{2}} \overset{\dot{1}}{\dot{2}} -$
 永 远 见 证 不 已。 你 是 审 判 全 地 的 主,
 $\overset{Em}{3} \overset{2}{2}$ | $\overset{Am}{\dot{1}} \overset{F}{5} \overset{C}{6} - 5 -$ | $\overset{Am}{6} \overset{G}{3} 2 - 1 -$ | $\overset{G7}{3} \overset{6}{6} \overset{5}{5} - 7 -$ | $\overset{C}{\dot{1}} - - -$ ||
 在 你 不 义 谁 能 寻 出? 你 是 全 然 公 义!

二 公义是你宝座根基, 和平借此得以建立,
象你信实坚定!

借着你这无比公义, 基督恩典作王管理,
使我得享和平。

三 你的公义使你儿子 去到十架为我受死,
救赎借此成就;

当这救赎人肯信倚, 你的公义立刻称义,
使人得蒙拯救。

四 为着显明你的公义, 你曾宽容前一时期
众人所有过犯;

并为显明你的公义, 你也赦免这一时期
罪人所有罪愆。

五 一日你要审判万民, 将你公义显得完尽,
借着我主基督;

我们要靠你义站立, 无何能将我们摇移,
恩典因义显著。

WEEK 8 — HYMN

We praise Thee for Thy righteousness

Worship of the Father — His Righteousness

21

1. We praise Thee for Thy righteousness; Thy justice, Fa-ther, we confess, And ful-ly test - i - fy. Thou
 art the judge of all mankind, In Thee in-just - ice none can find, Nor wrong to Thee ap - ply.

2. O holy Father, righteous One,
Thy righteousness upholds Thy throne,
'Tis a foundation sure.
'Tis through this righteousness of Thine
That reigns in Christ the grace divine,
And peace we thus secure.
3. Thy righteousness has caused Thy Son
To die for us that we be won,
Redemption thus was bought;
Thy righteousness has justified
When Christ's redemption was applied,
Salvation thus was wrought.
4. That Thou might show Thy righteousness,
With Thy forgiveness Thou didst bless
Men in the ancient age;
For Thee Thy righteousness to show,
Remission Thou dost now bestow
On sinners in this age.
5. All people Thou wilt judge one day,
Thy righteousness to all display
By Christ, Thy Son, our Lord;
Yet fast we'll stand, for none can move,
Thy righteousness we'll ever prove,
With grace Thou wilt afford.
6. With justice is Thy kingdom filled,
And peace upon it Thou dost build
With all in harmony;
In the new heaven and new earth
Thy righteousness will be their worth,
As promised, God, by Thee.

