第六周

在神的国里在神行政下
实行神的旨意，
为使召会作神的以色列

读经：约壹二17，太七21，彼前一17，二24，五6～7、10，加六10、15～16

纲要

周一

壹 我们要在神的国里实行神的旨意—太七21，十二50：

一 “唯独实行神旨意的，永远长存”—约壹二17：

1 世界抵抗父神，世界上的事抵抗神的旨意—15～16节：

a 在积极一面，我们有父和祂的旨意。

b 在消极一面，我们有世界和世界上的事。

2 我们要经常不断地实行神的旨意，不是偶尔为之；用于十七节的“实行”这动词，在原文指因着住（在一些事里）而习惯且持续地行（那些事）。

Week Six

Doing the Will of God in the Kingdom of God under the Government of God for the Church as the Israel of God

Scripture Reading: 1 John 2:17; Matt. 7:21; 1 Pet. 1:17; 2:24; 5:6-7, 10; Gal. 6:10, 15-16

Outline

Day 1

I. We need to do the will of God in the kingdom of God—Matt. 7:21; 12:50:

A. "He who does the will of God abides forever"—1 John 2:17:

1. The world is against God the Father, and the things in the world are against the will of God—vv. 15-16:

a. On the positive side, we have the Father and His will.

b. On the negative side, we have the world and the things in the world.

2. We need to do the will of God habitually and continually, not just occasionally; this is indicated by the fact that the Greek verb for does in verse 17 denotes doing (things) habitually and continually by abiding (in the things).

周二

二 我们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 ～ 23，六 10，十二 50，启四 11，罗十二 2，弗一 5、9、11，五 17，西一 9，四 12：

1 国度完全是神旨意的事，并全然完成了神的旨意；事实上，国度就是神的旨意—太六 10。

2 诸天之国宪法的终极结果，乃是天父的旨意—七 21。

3 我们是国度的子民，在地上实行父的旨意—21 节，十二 50。

周三

4 我们要实行父的旨意，就必须进窄门，走狭路—七 13 ～ 14：

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，并且我们活在这管治之下。

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。

Day 2

B. In order to 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. 7:21-23; 6:10; 12:50; Rev. 4:11; Rom. 12:2; Eph. 1:5, 9, 11; 5:17; Col. 1:9; 4:12:

1. The kingdom is absolutely a matter of God's will and completely fulfills God's will; in fact, the kingdom is God's will—Matt. 6:10.

2. The ultimate issue of the constitution of the kingdom of the heavens is the will of the heavenly Father—7:21.

3. As the kingdom people, we are on earth to do the Father's will—v. 21; 12:50.

Day 3

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—7:13-14:

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 God'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 父永远的旨意是要把召会建造在子基督这磐石上—十六 18，弗二 21 ～ 22，四 16。

6. The Father's eternal will is to build up the church upon Christ the Son as the rock—16:18; Eph. 2:21-22; 4:16.

周四

Day 4

贰 我们要在神的国里实行神的旨意，就必须过一种在神行政下的基督徒生活—彼前一 17，二 24，五 6 ～ 7、10：

II. In order to do the will of God in the kingdom of God, we must live the Christian life under the government of God—1 Pet. 1:17; 2:24; 5:6-7, 10:

一 彼得的著作将基督徒生活与神的行政结合，启示出基督徒生活与神的行政乃是成对且并行的—彼前一 17，二 21、24，三 15，四 17，五 5 ～ 8：

A. In his writings Peter combines the Christian life and God's government, revealing that the Christian life and the government of God go together as a pair— 1:17; 2:21, 24; 3:15; 4:17; 5:5-8:

1 彼得前书的主题是神行政下的基督徒生活，特别在神对祂所拣选之人的对付上，指出神的行政——2。

1. The subject of 1 Peter is the Christian life under the government of God, showing us the government of God especially in His dealings with His chosen people—1:2.

2 彼得后书的主题是神圣的供备与神圣的行政，指出神在管理我们时，供应我们所需要的一切——1 ～ 4，三 13。

2. The subject of 2 Peter is the divine provision and the divine government, showing us that as God is governing us, He supplies us with whatever we need—1:1-4; 3:13.

3 神借着审判来管理；神的这审判是为施行祂的行政—彼前一 17，四 17。

3. God governs by judging; this judgment of God is for the carrying out of His government—1 Pet. 1:17; 4:17.

4 彼前一章十七节所说，父所施行的审判，乃是神现今、每天在行政上对付祂儿女所施行的审判。

4. The judgment in 1 Peter 1:17, which is carried out by the Father, is the present, daily judgment of God's governmental dealings with His children.

5 神审判任何不符合祂行政的事物；所以，在今世我们这些神的儿女乃是在神每天的审判之下—17 节。

5. God judges everything that does not match His government; therefore, in this age we, the children of God, are under the daily judgment of God—v. 17.

二 我们既是在基督里的信徒和神的儿女，就该过一种在神行政下的基督徒生活—约三 15，一 12 ～ 13，彼前四 13 ～ 19，五 6 ～ 7：

B. As believers in Christ and children of God, we should live a Christian life under the government of God— John 3:15; 1:12-13; 1 Pet. 4:13-19; 5:6-7:

1 彼得的书信启示，基督使我们能接受神借着苦难所施行的行政对付—彼前一 6 ～ 8，二 3 ～ 4、19、21 ～ 25，三 18、22，四 1、15 ～ 16，五 8 ～ 9。

2 在基督的死里，我们已经向罪死了，使我们在基督的复活里，得以在神的行政下向义活着—二 24：

a 向义活着就是要满足神行政的要求—24 节。

b 我们在基督徒生活中，应当过一种与神行政中义的要求相合的生活—诗八九 14，太五 6、10。

周五

3 我们该谦卑服在神那执行祂行政之大能的手下—彼前五 6：

a 六节中“神大能的手”是指神执行祂行政的手，特别见于祂的审判中—一 17，四 17。

b 谦卑服在神大能的手下，乃是让神把我们作成谦卑的；然而，我们必须与神的工作合作，甘愿在神大能的手下成为谦卑、卑微的—五 6。

4 我们该将一切的忧虑卸给神，因为祂顾念我们—7 节。

5 我们该将我们的魂交与那信实的创造主—四 19：

a 神能保全我们的魂；祂慈爱信实的照顾，随同着祂在行政管理中的公平。

b 当神在祂的行政上审判我们时，祂仍在爱里信实地照顾我们；我们遭受祂管教的审判时，该将自己的魂交与我们创造主信实的照顾—太十 28 ～ 30，十一 28 ～ 29。

6 当我们活在神的行政下时，全般恩典的神要亲自成

1. The Epistles of Peter reveal the Christ who enables us to take God's governmental dealings administered through sufferings—1 Pet. 1:6-8; 2:3-4, 19, 21-25; 3:18, 22; 4:1, 15-16; 5:8-9.

2. In the death of Christ we have died to sins so that in the resurrection of Christ we might live to righteousness under God's government—2:24:

a. To live to righteousness is to fulfill God's governmental requirements— v. 24.

b. In our Christian life we should live in a way that matches the righteous requirements of His government—Psa. 89:14; Matt. 5:6, 10.

Day 5

3. We should be humbled under the mighty hand of God, which carries out the government of God—1 Pet. 5:6:

a. In verse 6 the mighty hand of God refers to God's administrating hand seen especially in His judgment—1:17; 4:17.

b. To be humbled under God's mighty hand is to be made humble by God; however, we must cooperate with God's operation and be willing to be made humble, lowly, under His mighty hand—5:6.

4. We should cast all our anxiety on God because it matters to Him concerning us—v. 7.

5. We should commit our souls to the faithful Creator—4:19:

a. God can preserve our soul, and His loving and faithful care accompanies His justice in His governmental administration.

b. While God judges us in His government, He cares for us faithfully in His love; as we are suffering His disciplinary judgment, we should commit our souls to the faithful care of our Creator—Matt. 10:28-30; 11:28-29.

6. As we live under the government of God, the God of all grace will

全我们，坚固我们，加强我们，给我们立定根基—彼前五 10。

周六

叁 在神的国里在神行政下实行神的旨意，结果乃是产生召会作神的以色列—加六 10、15 ～ 16：

一 神新约的经纶不仅是要将我们作成神的儿子，更是要将我们作成神的以色列；真以色列，属灵的以色列，乃是召会—弗一 5，来二 10，罗八 14、19，加三 26，四 6 ～ 7，六 16，太十六 18。

二 我们要成为这样的以色列—神的君王—以执行神在地上的行政—六 9 ～ 10。

三 使徒保罗将基督里的众信徒—信仰之家的人，就是新造—视为神团体的以色列—加六 10、15 ～ 16，三 7、29。

四 在神新约的经纶里，我们已成为神的儿子和神的以色列—加三 26，六 16：

1 我们是神的儿子—神家的成员—为着祂的彰显—10节。

2 我们是未来的君王—命定要作君王的人；君王职分与神的以色列有关—启五 10。

3 我们的定命是作神的儿子彰显神，也是作君王在神的国里掌权—二一 7，二二 5 下，十二 5 上。

五 作为神的以色列，我们代表神行使祂的权柄，在地上执行祂的行政，为着成就祂的定旨—创一 26、28，路十 19，启十二 5、7 ～ 11：

1 神要祂所造的人来对付祂所造的撒但，为要将地归

Day 6

III. Doing the will of God in the kingdom of God under the government of God issues in the church as the Israel of God—Gal. 6:10, 15-16:

A. God's New Testament economy is not only to make us sons of God but also to make us the Israel of God; the real Israel, the spiritual Israel, is the church— Eph. 1:5; Heb. 2:10; Rom. 8:14, 19; Gal. 3:26; 4:6-7; 6:16; Matt. 16:18.

B. We need to become such an Israel, a prince, to execute God's government on earth—6:9-10.

C. The apostle Paul considered the many believers in Christ—who are the household of the faith, the new creation—collectively the Israel of God—Gal. 6:10, 15-16; 3:7, 29.

D. In God's New Testament economy we have been made both the sons of God and the Israel of God—v. 26; 6:16:

1. We are sons of God, members of God's family, for His expression—v. 10.

2. We are kings-to-be, those destined to be kings; kingship is related to the Israel of God—Rev. 5:10.

3. Our destiny is to be sons of God expressing God and also kings reigning in the kingdom of God—21:7; 22:5b; 12:5a.

E. As the Israel of God, we represent God, exercise His authority, and carry out His administration on earth for the fulfillment of His purpose—Gen. 1:26, 28; Luke 10:19; Rev. 12:5, 7-11:

1. God wants His creature man to deal with His creature Satan in order

还给神—诗一四九 7 ～ 9。

2 神需要人作神的工—管理祂的造物，宣扬祂的得胜，并使撒但受亏损—创一 26。

to bring the earth back to God—Psa. 149:7-9.

2. God needs man to do the work of God—to reign over His creation, to proclaim His triumph, and to cause Satan to suffer loss—Gen. 1:26.

第六周■周一

晨兴喂养

约壹二 15 ～ 17 “不要爱世界，和世界上的事。人若爱世界，爱父的心就不在他里面了；因为凡世界上的事，就是肉体的情欲、眼目的情欲、并今生的骄傲，都不是出于父，乃是出于世界。这世界和其上的情欲，正在过去；唯独实行神旨意的，永远长存。”

世界是与神为敌的，其上的情欲是与神的旨意相反的，所以都必要过去。神和祂的旨意是永远的，所以实行祂旨意的，也是永远长存的。我们在世界和其上的情欲里有多少，就要过去有多少。我们在神和祂的旨意里有多少，就要长存有多少。“过去”怎样是爱世界并随从其上情欲的惩罚，“长存”也照样是爱神并实行祂旨意的赏赐。（圣经要道，五一九至五二〇页。）

信息选读

约壹二章十五节…的世界，是指撒但所形成，反对神的世界系统。每一样东西、每一个人、并每一件事，都已经被那恶者，神的对头系统化，成了他世界系统的一部分。…在这样的光景里，我们要往哪里去？答案是我们需要到三一神那里去，只有三一神没有被撒但系统化。我们到三一神那里去，同时也需要到神的话那里去。每一样东西、每一个人并每一件事既都已被撒但系统化，我们就需要逃往三一神和祂的话那里。神的话是我们的避难所，我们的保护。

撒但系统的内容是肉体的情欲、眼目的情欲、并今生的骄傲。…我们可以用拥有一部汽车为例，说

WEEK 6 — DAY 1

Morning Nourishment

1 John 2:15-17 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him; because all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father but is of the world. And the world is passing away, and its lust, but he who does the will of God abides forever.

The world is the enemy of God, and its lust opposes the will of God; therefore, the world and its lust will pass away. God and His will are eternal; therefore, those who do His will also abide forever. Whatever we have of the world and its lust will pass away. Whatever we have of God and His will abides forever. Just as passing away is the punishment for loving the world and following its lust, abiding forever is the reward for loving God and doing His will. (CWWL, 1932-1949, vol. 3, “Crucial Truths in the Holy Scriptures, Volume 2,” p. 455)

Today’s Reading

In 1 John 2:15 the world refers to the anti-God world system formed by Satan. Every thing, every one, and every matter have been systematized by the evil one, the adversary of God, and made a part of his world system. In such a situation, where shall we go? The answer is that we need to go to the Triune God. Only the Triune God has not been systematized by Satan. Along with going to the Triune God, we also need to go to the Word of God. Therefore, since every thing, every one, and every matter have been systematized by Satan, we need to flee to the Triune God and His Word. God’s Word is our refuge, our protection.

The contents of Satan’s system are the lust of the flesh, the lust of the eyes, and the vainglory of this present life. We may use owning a car as an illustration

明撒但用来形成他系统的事物，与这系统实际内容之间的区别。汽车如何能被神的仇敌利用，形成他邪恶的系统？汽车本身不是问题，也不是撒但系统的内容。问题乃在于肉体的情欲、眼目的情欲，特别在于今生的骄傲。如果不是人的骄傲，汽车不会成为问题。但是许多人喜欢买昂贵的汽车，为的是要炫耀。就他们来说，他们所驾驶的汽车是为着今生的骄傲。汽车在美国是必需品，所以，问题不在于汽车本身，乃在于眼目的情欲并今生的骄傲。当你想到某一类型的汽车，你渴望得着它。有些人日夜想着某一辆车。车子没有错，是人错了。问题不在于他们所需要的车子，乃在于肉体的情欲、眼目的情欲、并今生的骄傲。

我们也可以用我们对衣着和住屋的需要，作进一步的说明。住家是必需的，衣着也是必需的。问题也不在于房子或衣着，这些并不是世界系统的实际内容。问题在于肉体的情欲、眼目的情欲、并今生的骄傲，因为这些乃是撒但邪恶系统的内容。

照圣经看，世界抵抗父，（约壹二15，）魔鬼抵抗子，（三8，）肉体抵抗那灵。（加五17。）一面有神圣的三一—父、子、灵，另一面有邪恶的三一—世界、撒但、肉体。我们若享受神圣的三一，就与邪恶的三一无分无关。

世界既抵抗父神，所以世界上的事，（约壹二15，）就是世上的情欲，也就抵抗神的旨意。在积极方面，有父和父的旨意。…实行神的旨意，就是经常不断地实行神的旨意。（约翰一书生命读经，二〇八、二一三至二一五页。）

参读：约翰一书生命读经，第二十篇；圣经要道，第二十六题。

of the difference between something used by Satan to form his system and the actual contents of this system. How can a car be utilized by the enemy of God to form his evil system? The car itself is not a problem and is not the content of Satan's system. The problem is with the lust of the flesh, the lust of the eyes, and, in particular, with the vainglory of the present life. If it were not for man's vainglory, a car would not become a problem. However, many people like to buy an expensive car in order to make a display. In their case, the car they drive is used for vainglory. In this country a car is a necessity. The problem, therefore, is not with the car itself; the problem is with the lust of the eyes and the pride of life. When you consider a certain kind of car, you may desire to have it. Some may think about a certain car day and night. The car is not wrong—the persons are wrong. The problem is not with the car they need; the problem is with the lust of the flesh, the lust of the eyes, and the vainglory of life.

As further illustrations, we may also refer to our need for clothing and housing. A dwelling place is a necessity, and clothing also is a necessity. Once again, the problem is not with the house or the clothes; these are not the actual contents of the world system. The problem is with the lust of the flesh, the lust of the eyes, and the vainglory of life, for these are the contents of Satan's evil system.

According to the Bible, the world is against the Father (v. 15), the devil is against the Son (3:8), and the flesh is against the Spirit (Gal. 5:17). On the one hand, we have the Divine Trinity—the Father, the Son, and the Spirit. On the other hand, we have an evil trinity—the world, Satan, and the flesh. If we enjoy the Divine Trinity, we shall have nothing to do with the evil trinity.

As the world is against God the Father, so the things in the world (1 John 2:15), which are its lust, are against the will of God. On the positive side, we have the Father and His will. To practice the will of God is to do the will of God habitually and continually. (Life-study of 1 John, pp. 171, 175-176)

Further Reading: Life-study of 1 John, msg. 20; CWWL, 1932-1949, vol. 3, "Crucial Truths in the Holy Scriptures, Volume 2," ch. 26

第六周■周二

晨兴喂养

太六 10 “愿你的国来临，愿你的旨意行在地上，如同行在天上。”

七 21 “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。”

十二 50 “因为凡实行我在诸天之上父旨意的，就是我的弟兄、姊妹和母亲了。”

马太七章二十一节〔里进诸天的国〕…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

在马太七章二十一节，主不是说，“你们…父，”乃是说，“我…父。”这里主似乎说，“我是人子，是神子，我一直实行我父的旨意。你们也是神的儿子，是我的弟兄。因此，你们必须是我的同伴，并走我所走的路。现在你们不是实行你们父的旨意，乃是实行我父的旨意。你们是我的弟兄、我的同伴、我的同伙。你们和我走同样的路，实行同样的旨意。

WEEK 6 — DAY 2

Morning Nourishment

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

7:21 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.

12:50 For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.

[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. 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 by being regenerated (John 3:3, 5). This latter is by the birth of the divine life; the former is by the living of that life. (Life-study of Matthew, p. 302)

Today’s Reading

In [Matthew 7:21] the Lord does not say “your Father,” but “My Father.” Here the Lord seems to be saying, “I, the Son of Man and the Son of God, have been doing the will of My Father. You also are sons of God and My brothers. Therefore, you must be My companions and take the same way that I take. Now you are not to do the will of your Father, but the will of My Father. You are My brothers, My companions, and My partners. You and I are walking the

你们照着我父的旨意与我同活。”在〔诸天之国〕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、肉体和忧虑；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。

在诸天之国的宪法里，我们看不见到底什么是父的旨意。然而，这旨意清楚地启示在十六章。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。

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。（马太福音生命读经，三三六至三三七、三四〇页。）

参读：马太福音生命读经，第二十四篇；国度之于信徒，第二至四篇。

same way and doing the same will. You are living with Me according to the will of My Father.” In this last section of the 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 heaven. 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 of the will of the heavenly Father. In order to do the will of the Father, we need to walk in 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.

In the constitution of the kingdom of the heavens we cannot see what the will of the Father actually is. However, it is clearly revealed in chapter sixteen. The Father’s will is to build the church upon the Son as the rock. This is fully developed in the Acts, the Epistles, and the book of Revelation. The New Testament reveals that God’s divine, eternal will is to build up the church.

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. (Life-study of Matthew, pp. 303, 306)

Further Reading: Life-study of Matthew, msg. 24; CWWL, 1957, vol. 2, “What the Kingdom Is to the Believers,” chs. 2-4

第六周■周三

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。”

进窄门的人必须灵里贫穷、哀恸、温柔、饥渴慕义、怜悯、清心、与众人和平、愿意为义受逼迫、并且愿意为基督受辱骂。只有具备这种性质的人才能进窄门。

这条路在每一面都是狭小、受限制的。那门窄，那路狭。因为国度的新律法比旧约的律法更严格，而且国度的要求比旧约的要求更高。那窄门不仅对付外面的行为，也对付里面的动机。旧人、己、肉体、人的观念、世界同其荣耀，都被摒除在外；只有合乎神旨意的，才能进去。…进门不过是开始走路，这路乃是一生之久。（马太福音生命读经，三三〇至三三一页。）

信息选读

你既是在主恢复里的人，你是否走在狭路上？…我们在每一面都受限制。基督教里的人在礼拜时，可以使用摇滚乐，或其他属世的方法，但我们不能，因为我们的路是狭的。…青年人从高中毕业，就象笼中小鸟要得自由一样。然而，许多人太自由了，以致没有限制，没有约束。反之，在主的恢复里，我们在走狭路。甚至我们在实行祷读时，也必须有一些约束。在祷读时，我们不该象世人看球赛一样

WEEK 6 — DAY 3

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.

Those who enter the narrow gate [Matt. 7:13] must be poor in spirit, mourning, meek, hungry and thirsty for righteousness, merciful, pure in heart, making peace with all men, willing to be persecuted for the sake of righteousness, and willing to be reproached for Christ. Only those with such a nature can enter through the narrow gate.

This way is constricted, limited, on every side. The gate is narrow and the way is constricted because the new law of the kingdom is stricter and the demand of the kingdom is higher than that of the old covenant. It deals not only with outward conduct, but also with inward motive. The old man, the self, the flesh, the human concept, and the world with its glory are all excluded. Only that which corresponds to God's will can enter in....To enter the gate is simply to begin walking on the way, a way which is lifelong. (Life-study of Matthew, pp. 297-298)

Today's Reading

As one in the Lord's recovery, are you walking on the constricted way?... We are constricted on every side. Those in Christianity can use rock music or other worldly methods in their services, but we cannot, because our way is constricted....When the young people graduate from high school, they are like caged birds wanting to be free. However, many are so free that they have no constriction, no restriction. We in the Lord's recovery, on the contrary, are taking a constricted way. We must even have some restriction in the practice of pray-reading. In our pray-reading we should not be like worldly people at a

没有约束。在主的恢复里，我们必须在灵里行事为人。在灵里生活，在灵里行事为人，约束了我们。甚至我们爱人、欢乐、高兴的时候，也必须在约束之下。我们不可像那些一兴奋就抛弃所有约束的人一样。反之，我们的兴奋必须受灵的限制。聚会时更须如此。尽管我们可以充分释放灵，但就着身体的活动而言，我们该受约束。在每件事上，我们都需要走狭路，不可走阔路。

在我们与弟兄们的交通中，我们必须受限制。你想要称赞一位弟兄么？你称赞的时候，必须受限制。你要责备一位弟兄么？你责备的时候，必须受限制。你正与一些弟兄交通么？这很好，但你与他们交通必须受限制。有时候你一交通，就忘了所有的限制。你谈了一小时又一小时，不顾吃饭或休息的需要。不仅如此，在你的交通中，你无所不谈，从天使长米迦勒谈到路德马丁，谈到召会中所有的弟兄姊妹。你毫不受约束地谈到每个人。赞美主，我们真是自由，然而我们仍须受限制、约束并抑制。

想想约翰七章里主耶稣的例子。祂的兄弟提议祂上犹太去，将自己显明给世人看，主说，“我的时候还没有到，你们的时候却常是方便的。”（6。）主的话指明祂是受限制的，祂在走狭路。我们国度子民也必须走狭路。我们的路满了限制、约束和抑制。但不要把任何限制看作阻挠。反之，限制会使我们走得更快。我们若拒绝受限制，我们的长进就会慢下来。然而，我们若愿意受限制，受抑制，我们的速度就会增加。（马太福音生命读经，三三一至三三三页。）

参读：国度，第三十三章；新约总论，第二百四十一篇。

ball game who have no restrictions. We in the Lord's recovery must walk in our spirit. Living in spirit and walking in spirit restrict us. Even when we are loving, rejoicing, and happy, we must be under restriction. We must not be like those who throw off all restraint in their excitement. Rather, we must be excited within the limit of the spirit. This must even be true in the meetings. Although we may fully release our spirit, we should be restricted as far as physical activity is concerned. In everything, we need to take the constricted way, not the broad way.

We must take the constricted way in our fellowship with the brothers. Do you intend to praise a brother? You must praise him in a constricted way. Are you about to rebuke a brother? You must rebuke him in a constricted way. Are you having fellowship with some brothers? This is excellent, but you must fellowship with them in a constricted way. Sometimes when you are having fellowship, you forget all limitation. You go on hour after hour without taking care of the need for food or rest. Furthermore, in your fellowship you talk about everything from the archangel Michael, to Martin Luther, to all the brothers and sisters in the church. You fellowship about everyone without any restriction. Praise the Lord that we are truly free. Nevertheless, we still have the limitations, restrictions, and constrictions.

Consider the example of the Lord Jesus in John 7. When His brothers proposed that He go into Judea and make Himself known to the public, the Lord said, "My time has not yet come, but your time is always ready" (v. 6). The Lord's word indicates that He was limited, that He was walking a constricted way. As the kingdom people, we also must walk on a constricted way. Our way is full of limitations, restrictions, and constrictions. But do not consider any limitation a frustration. Rather, the limitations will speed us on our way. If we refuse to be constricted, our progress will be slowed down. However, if we are willing to be limited and constricted, our speed will increase. (Life-study of Matthew, pp. 298-299)

Further Reading: CWWL, 1972, vol. 2, "The Kingdom," ch. 33; The Conclusion of the New Testament, msg. 241

第六周■周四

晨兴喂养

彼前一 17 “你们既称那不偏待人，按各人行为审判的为父，就当在你们寄居的时日中，凭着敬畏行事为人。”

五 10 “但那全般恩典的神，就是那曾在基督耶稣里召你们进入祂永远荣耀的，等你们暂受苦难之后，必要亲自成全你们，坚固你们，加强你们，给你们立定根基。”

彼得这两封书信的主题乃是神宇宙的行政。…如我们所知道的，马太福音说到国度。不要以为行政与国度是相同的。…国家有政府（行政）。然而，政府不是国家；政府乃是国家的行政中心。

神借着审判来管理。这是神施行祂行政的路。我是年长的人，借着研读和观察，对世界历史有一点认识，我能见证我常在神面前低头敬拜。祂是管理者，祂借着审判来管理。神审判了希特勒、史达林、和其他作恶的人。一面，神多少容忍他们作一些事，来为祂的定旨效力，如希特勒屠杀犹太人，促使犹太人合一。然而，神也审判了这些作恶的人。（彼得前书生命读经，一一至一二页。）

信息选读

我们不该以为神只审判希特勒和史达林这样作恶的人。神也审判祂自己的子民。照着彼前四章十七节，神行政的审判要从祂自己的家起首：“因为时候到了，审判要从神的家起首。若是先从我们起首，那不信从神福音的人，将有何等的结局？”这是神的行政。

WEEK 6 — DAY 4

Morning Nourishment

1 Pet. 1:17 And if you call as Father the One who without respect of persons judges according to each one’s work, pass the time of your sojourning in fear.

5:10 But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.

In his two Epistles Peter is on the subject of God’s universal government.... As we know, Matthew is on the kingdom. Do not think that the government and the kingdom are identical.... A country or nation has a government. The government, however, is not the nation; rather, the government is the administrative center of the nation.

God governs by judging. This is the way God carries out His government. As an elderly man who has some knowledge of world history both by study and observation, I can testify that I bow before God. He is the governing One, and He governs by judging. God has judged Hitler, Stalin, and other evildoers. On the one hand, to some extent, God tolerated them in doing certain things that served His purpose, such as Hitler’s slaughtering of the Jews, which caused the Jews to be one. Nevertheless, God judged them. (Life-study of 1 Peter, pp. 8-9)

Today’s Reading

We should not think that God judges only evildoers such as Hitler and Stalin. God also judges His own people. According to 1 Peter 4:17, God’s governing judgment begins from His own household: “It is time for the judgment to begin from the house of God; and if first from us, what will be the end of those who disobey the gospel of God?” This is God’s government.

神施行审判，是要清理祂的宇宙。宇宙是神为着积极的定旨所创造的，然而撒但却进来玷污它。现今神正借着审判清理宇宙。祂在作彻底洁净整个宇宙的工作。至终，宇宙将是新的。你知道彼后三章所说新天新地的意义么？其意义乃是指明神宇宙的新。

神不愿居住或停留在不洁净的地方。因此，神在洁净、炼净宇宙。首先祂炼净我们，就是祂的家。我们现今是祂洁净工作的中心。有时候你岂不是对自己说，“为什么我越爱主耶稣，难处就越多？我的亲戚很发达，他们非常亨通；但我的情况似乎越来越糟。”有些圣徒的健康有问题；有些人对儿女失望。我们有难处，原因是神的审判从祂自己的家起首。你我都在神的审判之下。

〔在彼前五章十节，〕彼得似乎在告诉信徒，他们不需要疑惑，因为神在成全他们。…彼得写信安慰受苦、遭逼迫的圣徒，给他们看见，他们都在神的行政之下。神的行政乃是首先施行在祂自己的儿女身上。

〔在四章十七节，〕彼得“不是说到那对人末后的审判；就那意义说，父不审判什么人，乃将审判的事全交与子。（约五 22。）这里所说的，乃是神在这世上每天对祂儿女所施行之行政的审判。所以这里说，在你们寄居的时日”。（Darby，达秘。）这是神对自己家人的审判。（彼前四 17。）

今天我们都在神的审判之下。神不只恩待我们，赐恩典给我们，祂也审判我们。这就是我们有许多苦难的原因。我们有苦难，因为神在审判我们。一面，神在祂的行政之下恩待我们，使我们过合乎祂义的生活；另一面，祂审判任何不符合祂行政的事物。所以，在今世我们信徒乃是在神每天的审判之下。（彼得前书生命读经，一二至一三、三二二、三二四页。）

参读：彼得前书生命读经，第一至二、五、七、十一、二十一篇。

God judges in order to clear up His universe. The universe was created by God for a positive purpose, but Satan came in to defile it. Now God is cleansing the universe through judgment. He is doing a thorough work of cleaning the entire universe. Eventually, the universe will be new. Do you know the significance of the new heavens and the new earth mentioned in 2 Peter 3? The significance is that it indicates the newness of God’s universe.

God will not live or dwell in a place that is unclean. Thus, God is cleansing, purifying, the universe. First He purifies us, His household. We are now the center of His cleaning work. Do you not sometimes say to yourself, “Why is it that the more I love the Lord Jesus, the more difficulties I have? My relatives are flourishing; they are doing very well. But my situation seems to get worse and worse.” Some saints have problems with their health; others are disappointed with their children. The reason we have difficulties is that God’s judgment begins from His own household. You and I are under God’s judgment.

[In 1 Peter 5:10] Peter seems to be telling the believers that there is no need for them to doubt, for God is perfecting them…. Peter wrote to comfort the suffering, persecuted saints, showing them that all of them were under God’s government. The exercise of God’s government is first upon His own children.

[In 1 Peter 1:17] Peter “is not speaking of the final judgment of the soul. In that sense ‘the Father does not judge anyone, but He has given all judgment to the Son’ (John 5:22). The thing spoken of here is the daily judgment of God’s government in this world, exercised with regard to His children. Accordingly it says, ‘the time of your sojourning’ here” (Darby). This is God’s judgment on His own household (1 Pet. 4:17).

Today all of us are under God’s judgment. God is not only gracing us, giving us grace. He is also judging us. This is the reason we have many sufferings. We have sufferings because God is judging us. On the one hand, God is gracing us to live a life that suits His righteousness under His government. On the other hand, He judges anything that does not match His government. Therefore, in this age we the believers are under the daily judgment of God. (Life-study of 1 Peter, pp. 10-11, 269-270)

Further Reading: Life-study of 1 Peter, msgs. 1-2, 5, 7, 11, 21

第六周■周五

晨兴喂养

彼前五6～7“所以你们要谦卑，服在神大能的手下，使祂到了时候，可以叫你们升高。你们要将一切的忧虑卸给神，因为祂顾念你们。”

〔彼前五章六节〕的“要谦卑”，原文为被动式，指明神使我们谦卑，这主要的是借着逼迫的苦难。（10。）然而，这需要我们与神的工作合作；我们必须甘愿在神大能的手下成为谦卑、卑微的。因此说“要谦卑”。“谦卑”是被动的，而“要”是主动的。当神行动，在我们身上工作时，我们需要采取主动，让祂在我们身上工作；采取主动是主动的，让祂工作是被动的。这就是我们甘愿服在神的手下，神的手是有大能为我们作成一切的。（彼得前书生命读经，三五八页。）

信息选读

神也许用逼迫使我们谦卑。事实上，神为着这目的，也许用任何一种苦难。好事临到我们，我们也许就成为狂傲的。但苦难或逼迫也许帮助我们谦卑。例如，一位弟兄也许因失业而谦卑。一个学生也许因为得到比他所期望的分数低而谦卑。这个学生若得到高分，他多少可能被高举；但他若得到低分，就可能谦卑。…我们也可能在家庭生活中经历一些事情，叫我们谦卑。某位弟兄、姊妹的儿女若很杰出，作父母的也许就成为狂傲的。但儿女若给他们造成问题或难处，这就会使作父母的卑微。同样，一位青年弟兄的父亲若在工作上有非常高的地位，这位弟兄也许就很狂傲。假定他父亲是公司的董事长，或著名大学的校长，这位弟兄必定会以他父亲

WEEK 6 — DAY 5

Morning Nourishment

1 Pet. 5:6-7 Therefore be humbled under the mighty hand of God that He may exalt you in due time, casting all your anxiety on Him because it matters to Him concerning you.

The words be humbled in 1 Peter 5:6 are passive voice, indicating to be made humble by God, mostly through the sufferings of persecutions (v. 10). This, however, needs our cooperation with God's operation. We must be willing to be made humble, lowly, under the mighty hand of God. Hence, be humbled. We may say that humbled is passive, but be is active. While God is acting to operate on us, we need to take the initiative to be operated on by Him. To take the initiative is active; to be operated on is passive. This is our willingness to be under the hand of God, which is mighty to do everything for us. (Life-study of 1 Peter, p. 299)

Today's Reading

Persecution may be used by God to humble us. Actually, any kind of suffering may be used by God for this purpose. When good things happen to us, we may become proud. But suffering or persecution may help us to be humble. For example, a brother may be humbled as a result of losing his job. A student may be humbled by receiving a lower grade than he expected. If this student receives a high grade, he may be somewhat uplifted. But if he receives a lower grade, he may be humbled. We may also experience being humbled in our family life. If the children of a certain brother and sister are outstanding, the parents may become proud. But if the children cause them problems or difficulty, this will make the parents lowly. Likewise, if a young brother's father has a very high position in his work, this brother may be proud. Suppose his father is the president of a corporation or the chancellor of a great university. Surely this brother would be proud of his father's position. But suppose his

的地位为傲。但假定他的父亲是看门的，所受的教育非常有限；这位青年弟兄知道他的父亲有这样卑微的地位，这也许使他卑微。因着他的父亲没有崇高的地位，就使他谦卑。

〔彼前五章七节〕这里的“卸”字，意思是抛给神；即交托与神、让给神。这动词的时态指明一劳永逸的举动。“一切的忧虑”这辞，指明我们一生全部的忧虑，我们整个人生及其一切忧虑，都该卸给主。我们需要学习如何将忧虑的重担抛给神。忧虑的重担现今也许在我们自己的肩膀上，但我们该将这重担从我们的肩膀卸给神。

虽然动词“卸”指明一劳永逸的举动，但因为我们软弱，我们也许需要一再地将忧虑卸给神。有时候我们将忧虑卸给祂，但不久以后，又偷偷的拿回来。这是我的经历。我也许将忧虑卸给主；但几天后我也许察觉，我已经把这忧虑拿回到自己身上，所以我需要祷告：“主啊，赦免我把这忧虑从你拿回来。我要再一次将忧虑卸给你。”…有时候我对主说，“主，我不但将今天的忧虑卸给你，也将未来预料会有的一切忧虑卸给你。主，我预料许多忧虑会来临；我现今要将这一切要来的忧虑交给你。”

“忧虑”原文也是担忧或挂虑的意思。在逼迫中，信徒的苦难使他们担忧挂虑。他们不仅需要成为谦卑的，从狂傲、高傲被带到低微，更要将他们的一生及其忧虑卸给神，因为祂对他们不仅是大能、公义的，也是慈爱、信实的。…我们可以将一切的忧虑卸给主，因为祂顾念我们。顾念，或作关心。管教并审判人的神对信徒，特别对受逼迫者有爱的关切，祂信实地顾念他们。他们能将忧虑卸给祂，特别是在受逼迫的时候。（彼得前书生命读经，三五八至三六二页。）

参读：彼得前书生命读经，第三十三篇。

father were a janitor with a very limited education. Knowing that his father had such a lowly position may cause this young brother to be lowly. He is humbled by the fact that his father does not have a high position.

The word casting in 1 Peter 5:7 means “throwing upon,” that is, committing to, giving up to. The verb denotes a once-for-all act. The words all your anxiety indicate that the whole lot of our anxiety throughout our entire life, our whole life with all its anxiety, should be cast on the Lord. We need to learn how to throw the burden of our anxiety upon God. It may now be on our own shoulder, but we should cast it from our shoulder to God.

Although the verb casting indicates a once-for-all act, because we are weak, we may need to cast our anxieties upon God again and again. Sometimes we cast our anxieties upon Him only to secretly take them back a while later. This has been my experience. I may cast my anxiety upon the Lord. But a few days later I may realize that I have taken this anxiety back upon myself, and therefore I need to pray, “O Lord, forgive me for taking this anxiety back from You. Once again, I would cast my anxieties upon You.” Sometimes I have said to the Lord, “Lord, I cast not only today’s anxiety upon You, but all the anxieties I expect to have in the future. Lord, I anticipate that much anxiety will be coming. All this coming anxiety I will now give to You.”

The Greek word for anxiety also means “worry” or “care.” In persecution the believers’ sufferings cause worry and anxiety to them. They need not only to be humbled, to be brought low from their pride, their haughtiness, but also to throw their life with its care upon God; for He is not only mighty and just, but also loving and faithful concerning them. The reason we may cast all our anxiety on the Lord is that “it matters to Him” concerning us. The words it matters to Him concerning you may also be rendered, “He cares for you.” The disciplining and judging God has a loving concern for the believers, especially the persecuted ones. He cares for them faithfully. They can cast their care upon Him, especially in their persecution. (Life-study of 1 Peter, pp. 299-302)

Further Reading: Life-study of 1 Peter, msg. 33

第六周■周六

晨兴喂养

加六 15 ～ 16 “受割礼不受割礼，都无关紧要，要紧的乃是作新造。凡照这准则而行的，愿平安怜悯临到他们，就是临到神的以色列。”

我们若活新造，就是神的真以色列。照着创世记，雅各这个抓脚跟的人，篡夺者，被变化成为以色列，神的君王与得胜者。他是君王与得胜者，能胜过所有消极的事物。今天我们需要成为这样的以色列，就是君王，在地上执行神的行政。我们若…照着神永远的定旨按规律而行，我们就会非常实际地成为新造，我们也就是神的以色列，代表神，行使祂的权柄，并在地上执行祂的行政，以完成祂的定旨。最终，这个神的以色列，要成为新耶路撒冷。…神的新以色列必须是新造。为此，我们需要神自己作到我们里面，浸透我们，并使我们与祂成为一。然后我们需要过这样调和的生活。我们过新造调和的生活，就会成为今天神在地上的以色列，祂的君王与得胜者，执行祂的权柄，代表祂的行政。今天神的以色列是要来新耶路撒冷的小影，新耶路撒冷将是新造和神的以色列终极的完成。愿我们都看见这点，并且照此而行。（加拉太书生命读经，四六二至四六三页。）

信息选读

我们是神的儿子，就是祂的亲属，祂家里的亲人。但神新约的经纶不但要使我们成为祂的儿子，也要使我们成为神的以色列。〔加三 26，六 16。〕

试想皇家的儿子如何受训练成为君王，这例证也许可以叫我们领会神的儿子与神的以色列之间有什么不同。一面，这儿子长大，有皇家一员的身分，

WEEK 6 — DAY 6

Morning Nourishment

Gal. 6:15-16 For neither is circumcision anything nor uncircumcision, but a new creation is what matters. And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God.

If we live a new creation, we shall be the real Israel of God. According to the book of Genesis, Jacob, a heel-holder, a supplanter, was transformed into Israel, a prince of God and a victor. As a prince and a victor, he could overcome all negative things. Today we need to be such an Israel, a prince to execute God's government on earth. If we have…an orderly walk according to God's eternal purpose, we shall become a new creation in a very practical way, and we shall also be the Israel of God, representing God, exercising His authority, and carrying out His administration on earth for the fulfillment of His purpose. Ultimately, this Israel of God will become the New Jerusalem. The new Israel of God must be a new creation. For this we need God Himself to be wrought into us, to saturate us, and to make us one with Him. Then we need to live such a mingled life. By living the mingled life of the new creation, we shall be the Israel of God on earth today, His princes and victors executing His authority and representing His government. Today's Israel of God is a miniature of the coming New Jerusalem, which will be the ultimate consummation of the new creation and of the Israel of God. May we all see this and walk according to it! (Life-study of Galatians, pp. 377-378)

Today's Reading

As sons of God, we are His folks, members of His household. But God's New Testament economy is not only to make us His sons, but also to make us the Israel of God [Gal. 3:26; 6:16].

Perhaps we can understand the difference between the sons of God and the Israel of God if we consider as an illustration how a son in a royal family is trained to be king. On the one hand, such a son grows up as a member of

就是王与王后的儿子；另一面，他必须受训练，好在将来成为君王。因此，他必须有两种生活：第一，身为皇家的儿子；第二，身为未来的君王。他若有第一种生活，没有第二种，就不会装备好，不够资格作君王。孩子不是一夜之间就训练好来作君王的，也不是只发展某些美德就够资格作君王的。他若是喜乐、有爱、温柔、信实并节制，他会是非常好的孩子。但这些美德本身并不能使他够资格作君王。身为未来的君王，他必须受训练，生活举止要有君尊的样式。他的坐姿，或与别人交谈的方式，必须是君尊的。他既有双重的身分—皇家的儿子与未来的君王，他就必须有两种生活。…愿我们的眼睛得开启，看见我们是皇家的君王！我们的定命不只是作神的儿子，乃是在神的国里作掌权的君王。

你〔若〕活得象君王的样子，…甚至你笑的时候也象君王。我们若看见保罗论到神的以色列这话，含示我们需要君尊的生活行动，我们里面就会激起要过君尊生活的渴慕。我们甚至要祷告：“主，使我有君尊的生活行动，好叫我够资格成为神今日以色列的一部分。”

就一面说，即使许多以色列人悖逆且非常罪恶，以色列国还是神的以色列和神的见证。然而，真以色列，属灵的以色列，乃是召会。但因为以色列国与召会都在低落的光景里，主就需要恢复神的真以色列。为着这样的恢复，我们需要两种生活，两种的行。在第一种行，我们会有爱、喜乐、和平、温柔、和恒忍这样的美德，这都是那活在我们里面之基督的彰显。我们也需要第二种行，好叫我们成为神的以色列，背负神的君王职分，有祂的权柄代表祂，并执行祂的行政管理。（加拉太书生命读经，四六五至四六八页。）

参读：加拉太书生命读经，第三十、三十四至四十篇。

the royal family, the son of the king and queen. On the other hand, he must be trained in order to become king in the future. Thus, he must have two kinds of living: the first, as a son in the royal family; the second, as a king-to-be. If he has the first kind of living without the second, he will not become equipped or qualified to be king. A boy is not trained to be a king overnight. Nor does he become qualified to be a king simply by developing certain virtues. If he is joyful, loving, meek, faithful, and self-controlled, he will be a very good boy. But these virtues in themselves do not qualify him to be a king. As a king-to-be, he must be trained to live and act in a kingly way. The way he sits in a chair or converses with others must be kingly. As one with a dual status—that of a son in the royal family and that of a king-to-be—he must have two kinds of living…. May our eyes be opened to see that we are kings in the royal family! Our destiny is not only to be sons of God; it is to be kings reigning in the kingdom of God.

If you live in [a kingly] way, you will be kingly even when you laugh. If we see that Paul's word about the Israel of God implies that we need a kingly walk, the aspiration to live in a kingly way will be stirred up within us. We may even want to pray, "Lord, cause me to live and walk in a kingly way so that I may be qualified to be part of today's Israel of God."

In a sense, the nation of Israel is the Israel of God and a testimony of God, even though many Israelites are rebellious and very sinful. However, the real Israel, the spiritual Israel, is the church. But because both the nation of Israel and the church are in a low condition, there is the need for the Lord to recover the real Israel of God. For such a recovery, we need two kinds of living, two kinds of walk. In the first walk we shall have such virtues as love, joy, peace, meekness, and long-suffering, all of which are the expression of the Christ who lives in us. We also need the second kind of walk so that we may be the Israel of God bearing God's kingship, representing Him with His authority, and executing His governmental administration. (Life-study of Galatians, pp. 380-382)

Further Reading: Life-study of Galatians, msgs. 30, 34-40, 42-43, 46

第六周诗歌

642

属灵的争战 — 穿上神的军装

F 大调　　8 6 8 6 双（英 887）　　4/4

F　　C7　　F
5 1 | 3 3 3 1 3 | 5 5 5 5 3 | 2 · 2 2 1 2 | 3 — —
一 当 奉耶稣这 名站住,信 祂 得胜站 住;

C　　G7　　C
5 1 | 3 3 3 1 3 | 5 5 5 5 3 | 2 · 5 5♯4 3 4 | 5 — —
不 靠自己力 量站住,不 靠才能 站 住;

C7　　F　　C7　　F　　Dm　　C
5 | 5 · 5 5 3 6 5 | 5 · 4 3 1 2 | 3 · 3 3 5 4 3 | 2 — —
不要使用 血 气 兵器,只 用圣灵 宝 剑;

F　　F7　　B♭　　Gm　　C7　　F
5 | 1 · 1 3 · 3 | 5 3 4 5 6 6 | 5 3 4 2 1 7 | 1 — — ‖
穿上神的 军装 服役,灭尽 仇 敌火箭。

二 看哪,仇敌正在聚集,　　故当守你地场!
四面黑暗,争战紧急,　　故当靠主抵挡!
你若退后,怕仇敌凶,　　一人牵动全军;
请你不要使你弟兄,　　因你缘故受窘。

三 撒但已知其时不久,　　所以其气忿忿,
要在争战尚未起首,　　就使你灵郁闷。
诱惑、试探比前更多,　　苦难比前更大,
阴府权势攻逼你我,　　比前更为可怕。

四 对此情形,我们当有　　何种态度才可?
我们可否因贪优游,　　便让仇敌宰割?
或者因着苦难加倍,　　更加忍耐、奋勇?
生死关头在此定规!　　谁要得主称荣?

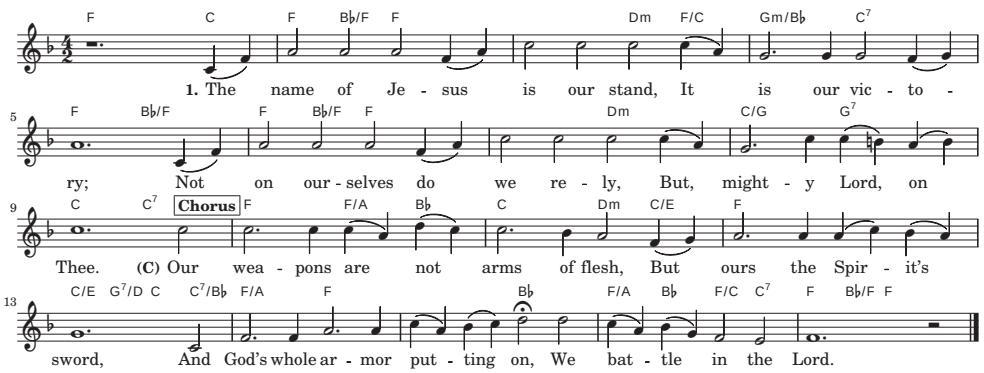
五 因此,你当为主站住;　　耶稣是得胜者!
你当忍受一切痛苦,　　直到那日方舍。
耶稣不久快要再临,　　战事不久要停;
你今为主受难、受惊,　　那日必得权柄。

WEEK 6 — HYMN

The name of Jesus is our stand

Spiritual Warfare — With God's Armor

887



2. Behold, the foe doth meet and plot,
Stand firm in one accord!
Though war be fierce and darkness thick,
Resist him in the Lord!
If one thru fear should backward turn,
He undermines the rest.
Oh, do not let your brothers down,
Nor by you be distressed.

3. The devil knows his time is short,
He is the more enraged,
And by his wiles would weaken us
Before the battle's waged.
The trials now more numerous are,
The suff'ring e'en more sore,
The force of hell opposing us
More dreadful than before.

4. What should our posture be today
In such a desperate hour?
Should we our ease and pleasure seek
And let the foe devour?
Or with increasing conflict strong,
Courageous to endure?
'Tis here that life or death is won!
Who will God's praise secure?

5. For Christ the Lord we then would stand,
He is the Conqueror!
For Him we would endure the pain
Until the fight is o'er.
The hour of triumph soon we'll see—
The Lord will come again;
If now we suffer for His sake,
Then we with Him shall reign.

申言稿：

Composition for prophecy with main point and sub-points: