

第二周

哀恸者之福，温柔者之福，
以及称为神儿子的
制造和平者之福

诗歌 :748

读经：太五 4～5， 9

- 太 5:4 哀恸的人有福了，因为他们必得安慰。
太 5:5 温柔的人有福了，因为他们必承受地土。
太 5:9 制造和平的人有福了，因为他们必称为神的儿子。

【周一】

壹 “哀恸的人有福了，因为他们必得安慰”——太五 4:

一 哀恸是感到或表达深深的忧伤或懊悔:

- 1 世界的整个局面，向着神的经纶都是消极的。
- 2 神的荣耀受羞辱，基督被弃绝，圣灵遭阻挠，召会荒凉，已败坏，全世界都是邪恶的。
- 3 撒但、罪、己、黑暗和世界，辖制了全地的人。
- 4 神要我们为这样的局面哀恸。

二 灵里贫穷而寻求神的圣徒，会因四围的光景、当前的世代、所有的世人都是那样不要神，抵挡神，反叛神而哀恸:

Week Two

**The Blessedness of Those Who Mourn,
of Those Who Are Meek, and of Those
Who Are the Peacemakers, Called the Sons of God**

Hymns: E944

Scripture Reading: Matt. 5:4-5, 9

- Matt. 5:4 Blessed are those who mourn, for they shall be comforted.
Matt. 5:5 Blessed are the meek, for they shall inherit the earth.
Matt. 5:9 Blessed are the peacemakers, for they shall be called the sons of God.

§ Day 1

I. "Blessed are those who mourn, for they shall be comforted"—
Matt. 5:4:

A. To mourn is to feel or show deep sorrow or regret:

1. The entire situation of the world is negative toward God's economy.
2. God's glory is insulted, Christ is rejected, the Holy Spirit is frustrated, the church is desolate, self is corrupt, and the whole world is evil.
3. Satan, sin, self, darkness, and worldliness predominate among all people on the earth.
4. God wants us to mourn over such a situation.

B. A saint who is poor in spirit and seeks God will mourn because the surroundings, the present generation, and the people in the world do not want God, resist God, and rebel against God:

- 1 主应许那些为着神而哀恸的人必得安慰。
- 2 我们伤痛的心，会因着今天得着神并服神的管治，而受到安慰；但我们所得更大、更丰满的安慰，乃是在将来的国度和永世里。

三 一个活在诸天之国实际里的信徒，常有这种哀恸：

- 1 圣徒的哀恸不是因着自己受灾难，乃是因着不够得着神。
- 2 这种哀恸的对象，乃是神和神的管治权。
- 3 这种哀恸是高尚的、圣别的。
- 4 哀恸的人必定蒙到神的安慰。

【周二】

四 如果我们灵里贫穷，当然我们会哀恸：

- 1 我们会因着神子民中间贫穷的光景，甚至因着我们自己的光景，觉得哀伤和忧愁。
- 2 今天神子民中间的光景，真值得哀恸。
- 3 为着国度生活，我们也需要哀恸。
- 4 我们需要为着我们自己、我们的社会以及今天的基督教哀恸。
- 5 当我们注视基督，我们就快乐欢跃，但当我们看看自己和周围的人，我们就必须哀恸。

【周三】

贰 “温柔的人有福了，因为他们必承受地土”——5节：

1. The Lord promised that those who mourn on behalf of God will be comforted.
2. Our grieving heart is comforted by gaining God and by coming under His rule; however, our comfort will be greater and richer in the coming kingdom and in eternity future.

C. A believer who lives in the reality of the kingdom of the heavens often mourns:

1. A saint does not mourn over the tribulations that he suffers but over not gaining God.
2. The object of such mourning is God and His dominion.
3. Such mourning is noble and holy.
4. Those who mourn will be comforted by God.

§ Day 2

D. If we are poor in spirit, surely we will mourn:

1. We will feel sad and sorrowful for the poor situation among God's people and even for our own condition.
2. The situation among God's people today is really worthy of mourning.
3. For the kingdom life we also need to mourn.
4. We need to mourn concerning ourselves, our society, and today's Christianity.
5. When we look at Christ, we are happy and rejoicing, but when we look at ourselves and others around have to mourn.

§ Day 3

II. "Blessed are the meek, for they shall inherit the earth"—v. 5:

- 一 温柔，意即不抵抗世人的反对，甘心忍受。
- 二 我们若灵里贫穷并且为别人可怜的情况哀恸，我们自然而然就会是温柔的：
- 1 我们对众人都必须是温柔的。
 - 2 有温柔的美德，意即我们不侵犯别人，或与他们相争：
 - a 反之，我们甘愿让步。
 - b 温柔的人让步，不抗争，也不侵犯别人的领域。
- 三 我们对别人温柔，但我们必须与黑暗的权势争战——弗六 12：
- 1 仇敌不是别人。
 - 2 仇敌乃是撒但和他的使者，就是空中邪恶的权势——二 2。
- 四 我们若是温柔，在今世甘心忍受世人的反对，来世就必承受地土——来二 5～8，路十九 17、19，太十一 28～30，民十二 3。

【周四】

- 五 主耶稣说到祂自己：“我心里柔和〔或，温柔〕”——太十一 29：
- 1 在面临敌对时，主耶稣总是温柔的。
 - 2 保罗在哥林多后书说到基督的温柔——十 1：
 - a 温柔是借着神圣生命而有之基督人性的美德。
 - b 基督的温柔不是简单的事，因这温柔是在祂的人性里，并且是凭着神圣的生命。
 - c 主耶稣在地上的时候，凭着神圣的生命过人性的生活。

- A. To be meek means not to resist the world's opposition but to suffer it willingly.
- B. If we are poor in spirit and mourn for the pitiful situation of others, spontaneously we will be meek:
1. Toward all people we must be meek.
 2. To have the virtue of meekness means that we do not invade others or fight with them:
 - a. Instead, we are willing to give in.
 - b. The meek give in, do not fight, and do not invade others' territory.
- C. While we are being meek toward other people, we must fight against the power of darkness—Eph. 6:12:
1. The enemy is not other people.
 2. It is Satan and his angels, the evil powers in the air—2:2.
- D. If we are meek, willing to suffer the world's opposition in this age, we will inherit the earth in the coming age—Heb. 2:5-8; Luke 19:17, 19; Matt. 11:28-30; Num. 12:3.

§ Day 4

- E. The Lord Jesus said of Himself, "I am meek...in heart"—Matt. 11:29:
1. In facing opposition, the Lord Jesus was always meek.
 2. Paul in 2 Corinthians speaks of the meekness of Christ—10:1:
 - a. Meekness is a virtue of the humanity of Christ by the divine life.
 - b. Christ's meekness is not a simple matter, for it is in His humanity and by the divine life.
 - c. When the Lord Jesus was on earth, He lived a human life by the divine life.

d 借着这神性与人性的调和，温柔的美德就得以显明。

3 基督的温柔见于马太二十一章一至十一节所描述祂进耶路撒冷的方式：

a 祂是“温柔的，骑着驴，骑着驴驹，就是负重牲口的崽子”——5 节。

b 这表征主所甘愿呈现自己温柔卑微的情形。

c 基督这属天的王不是高傲显赫地来，乃是温柔谦卑地来。

d 主耶稣来是作温柔的王，不与任何人相争。

六 温柔的人必承受地土——五 5:

1 我们若活在诸天之国的实际里，并有分于国度，我们就必承受神的国——林前六 9 上、10 下，加五 21 下，弗五 5 下。

2 承受神的国与借着重生进入神的国不同：

a 我们已借着重生进入国度，现今需要在神圣的生命里长大并发展。

b 这长大并发展的结果，就使我们承受神的国。

c 我们无法承受神的国，除非我们在神圣生命正确的发展里长大成熟。

【周五】

叁 “制造和平的人有福了，因为他们必称为神的儿子”——太五 9:

d. Through this mingling of divinity and humanity the virtue of meekness was manifested.

3. Christ's meekness is seen in the way He entered Jerusalem as described in Matthew 21:1-11:

a. He was "meek and mounted on a donkey, and on a colt, a foal of a beast of burden"—v. 5.

b. This signifies the meek and lowly state in which the Lord was willing to present Himself.

c. Christ the heavenly King did not come with haughty splendor but with gentle, humble meekness.

d. The Lord Jesus came not to fight but to be a meek King.

F. Those who are meek will inherit the earth—5:5:

1. If we live in the reality of the kingdom of the heavens and partake in the kingdom, we will inherit the kingdom of God—1 Cor. 6:9a, 10b; Gal. 5:21b; Eph. 5:5b.

2. Inheriting the kingdom of God is different from entering into the kingdom of God through regeneration:

a. Having entered into the kingdom by being regenerated, we now need to grow and develop in the divine life.

b. As a result of this growth and development, we will inherit the kingdom of God.

c. We cannot inherit the kingdom of God unless we grow to maturity in the proper development in the divine life.

§ Day 5

III. "Blessed are the peacemakers, for they shall be called the sons of God"—Matt. 5:9:

一 背叛者撒但是一切背叛的煽动者。

二 我们为着诸天的国，在其属天的管治之下，在众人中间必须是制造和平的人——来十二 14:

- 1 我们的父是平安（和平）的神（罗十五 33，十六 20），有和平的生命连同和平的性情。
- 2 我们是从祂生的，我们若要成为制造和平的人，就必须在祂神圣的生命里，照着祂神圣的性情行事为人。
- 3 这样，我们就能彰显祂的生命和性情，并得称为神的儿子。

三 有福的制造和平者，必称为神的儿子——太五 9:

【周六】

- 1 信徒是神的儿女，然后他们逐渐长大成为神的儿子。
- 2 神在祂的救恩里，将罪人作成儿子。
- 3 罗马书的中心思想，乃是神在祂的救恩里，将罪人作成祂的儿子，有祂的生命和性情，使他们成为基督身体的构成分子，作祂的彰显：
 - a 罗马八章特别强调儿子的名分：
 - (一) 十四节说，“凡被神的灵引导的，都是神的儿子。”
 - (二) 这指明我们因着被那灵引导的事实，就能知道我们是神的儿子。
 - (三) 那灵的引导标明我们在生命的长大上是神的儿子。
 - b 十九节继续说，“受造之物正在专切期望着，热切等待神的众子显示出来；”这是说到神的众子显明

A. Satan, the rebellious one, is the instigator of all rebellion.

B. For the kingdom of the heavens, under its heavenly ruling, we must be those who make peace among men—Heb. 12:14:

1. Our Father is the God of peace (Rom. 15:33; 16:20), having a peaceful life with a peaceful nature.
2. As those born of Him, if we would be peacemakers, we must walk in His divine life and according to His divine nature.
3. In this way we will express His life and nature and be called the sons of God.

C. The blessed peacemakers will be called the sons of God—Matt. 5:9:

§ Day 6

1. The believers are children of God, and then they gradually grow up to become sons of God.
2. In His salvation God makes sinners into sons.
3. The central thought of the book of Romans is that in His salvation God is making sinners His sons with His life and nature so that they may become constituents of the Body of Christ for His expression:
 - a. Romans 8, in particular, emphasizes sonship:
 - 1) Verse 14 says, "As many as are led by the Spirit of God, these are sons of God."
 - 2) This indicates that we may know that we are sons of God by the fact that we are led by the Spirit.
 - 3) The leading of the Spirit marks us out as being sons of God in the growth of life.
 - b. Verse 19 continues, "The anxious watching of the creation eagerly awaits the revelation of the sons of God"; this verse speaks of the

或显现出来。

4 加拉太三章二十六节说，“你们众人借着相信基督耶稣，都是神的儿子”：

a 在基督里的信将我们带到基督里，使我们与基督成为一，在祂里面得着儿子的名分。

b 我们必须借着信，与基督联合为一，使我们在祂里面成为神的儿子。

manifestation, or the appearing, of the sons of God.

4. Galatians 3:26 says, "You are all sons of God through faith in Christ Jesus":

a. Faith in Christ brings us into Christ and makes us one with Christ, in whom is the sonship.

b. We must be identified with Christ through faith so that in Him we may be sons of God.

第二周■周一

晨兴喂养

太五4“哀恸的人有福了，因为他们必得安慰。”

启七 17 “因为宝座中的羔羊必牧养他们，领他们到生命水的泉；神也必从他们眼中擦去一切的眼泪。”

说哀恸的人有福了，快乐了，〔太五 4，〕似乎不合逻辑。然而，我们若用充满了王和国度的灵祷告一段时间，我们就会开始为今天消极的局面哀恸。世界的整个局面，向着神的经纶都是消极的。撒但、罪、己、黑暗和世界，辖制了全地的人。神的荣耀受羞辱，基督被弃绝，圣灵遭阻挠，召会荒凉，己败坏，全世界都是邪恶的。因此，神要我们为这样的局面哀恸。

我们若照着神和神的经纶哀恸，就必因得着诸天之国为赏赐，受到安慰。我们会看见神属天的管治，管理一切消极的局面。…我们必须哀恸，但我们满了盼望。王就要来临，仇敌要被打败，这地要被基督收复。（马太福音生命读经，二〇二页。）

信息选读

人一灵里贫穷，渴慕寻求神，里面定规蒙光照，看到自己是何等的邪恶、败坏、背叛、抵挡神，因此里头自然感到伤痛。…扩大一点范围说，这样灵里贫穷而寻求神的人，看到四围的光景、当前的世代、所有的世人都是那样不要神，抵挡神，反叛神，他里面定规极其伤痛。

从整个〔马太五至七章〕山上的教训来看，这里的哀恸绝不是因灾难或疾病而有的，乃是因为看见

WEEK 2 — DAY 1

Morning Nourishment

Matt. 5:4 Blessed are those who mourn, for they shall be comforted.

Rev. 7:17 For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.

It does not seem logical to say that those who mourn are blessed and happy [Matt. 5:4]. However, if we pray for a certain period of time, with a spirit filled with the King and the kingdom, we will begin to mourn over the negative situation of today. The entire situation of the world is negative in relation to God's economy. Satan, sin, self, darkness, and worldliness predominate among all people on earth. God's glory is insulted, Christ is rejected, the Holy Spirit is frustrated, the church is desolated, self is corrupted, and the whole world is evil. Hence, God wants us to mourn over such a situation.

If we mourn according to God and His economy, we will be comforted by being rewarded with the kingdom of the heavens. We will see God's heavenly ruling over the entire negative situation ...We must mourn, yet we are filled with hope. The King is coming, the enemy will be defeated, and the earth will be regained by Christ. (Life-study of Matthew, p. 167)

Today's Reading

Someone who is poor in spirit and who desires and seeks God will be enlightened to see his evil, corrupt, and rebellious nature. He will also be enlightened to see that he resists God. As a result, he will mourn. On a larger scope, a person who is poor in spirit and seeks God will mourn because his surroundings, the present generation, and the people in the world do not want God, resist God, and rebel against God.

From the context of Matthew 5 through 7, mourning is not related to disasters or illness but to the fact that people do not want God and do not

人不要神、不服神的光景而有的。所以这样的哀恸，虽然让人感到不悦，事实上却是最甜美的。今天世人落在罪恶、病困、患难之中，也常有哀恸，但那个哀恸是丑陋、卑下、没有价值的。只有为神而有的哀恸，才是美丽、贵重、荣耀的，并有永远的价值。对这样的人，主应许说，“必得安慰。”

这里的安慰，包含主今天给我们里面得着祂而有的满足，更是指将来我们在国度和新天新地里，所得着的一切欣慰。将来得胜者进入国度，他们一切的享受和境遇，都给他们一种感觉，叫他们脱去今世的伤痛，得到满足的安慰。到了永世的新耶路撒冷，他们所得的分，对他们更有安慰的功用。因为那时他们要完满看见神如何作了人的一切，人如何完全服在神的权下。所以我们伤痛的心，会因着今天得着神，服神的权柄，而受到安慰；也会因为一同追求之人要神，受神管治，而受到安慰；但我们所得更大、更丰满的安慰，乃是在将来的国度和永世里。

一个活在诸天之国实际里的人，的确常有这种哀恸。这种哀恸不是因着自己受灾难，乃是因着不够得着神。这种哀恸的对象，是神自己和神的权柄，而哀恸的原因，是因着失去神和神的权柄。这种哀恸是高尚的、圣别的，必定蒙到神的安慰。

启示录二十一章告诉我们，当新耶路撒冷从天而降时，神要“与人同住，…要从他们眼中擦去一切的眼泪”。（3～4。）这是指新地上的万民，但七章十七节也说到神要从站在神宝座前的人眼中擦去一切的眼泪。国度子民哀恸，在新耶路撒冷就要得着完全的安慰，脱去一切的哀恸。（李常受文集一九五五年第三册，七四至七五页。）

参读：国度子民的生活与法则，第一篇。

submit to God. Such mourning may seem unpleasant, but it is sweet. The people of the world mourn often because they are in sin and have sicknesses and tribulations. However, this kind of mourning is ugly, low, and worthless. Only mourning on behalf of God is beautiful, precious, glorious, and of eternal value. The Lord promised that those who mourn on behalf of God will be comforted.

Comforting includes the satisfaction of having the Lord in us today and the comfort that we will have in the coming kingdom and in the new heaven and new earth. When the overcomers enter into the coming kingdom, their enjoyment and condition will free them from the grief of this age; hence, they will be satisfied and comforted. In the New Jerusalem in eternity future the portion that they receive will comfort them further. In the New Jerusalem God will be everything to man, and man will be fully under God's rule. Our grieving heart is comforted by gaining God and by coming under His authority; our heart is also comforted when we see our fellow seekers desiring God and being under His rule. However, our comfort will be greater and richer in the coming kingdom and in eternity future.

A person who lives in the reality of the kingdom of the heavens often mourns. He does not mourn over the tribulations that he suffers but over not gaining God. The object of such mourning is God and His dominion, and the reason for such mourning is the loss of God and the loss of His dominion. Such mourning is noble and holy. Those who mourn will be comforted by God.

Revelation 21 says that when the New Jerusalem descends from heaven, God will tabernacle with men (v. 3), and “He will wipe away every tear from their eyes” (v. 4). This refers to the nations, but 7:17 also speaks of the Lamb wiping away every tear from those who stand before the throne of God. Surely, the kingdom people who mourn will be comforted in the New Jerusalem; they will have no reason to mourn. (CWWL, 1955, vol. 3, “The Living and Principles of the Kingdom People,” pp. 62-63)

Further Reading: CWWL, 1955, vol. 3, “The Living and Principles of the Kingdom People,” ch. 1

第二周■周二

晨兴喂养

太五 3～4 “灵里贫穷的人有福了，…哀恸的人有福了…”

路六 21 “现今饥饿的人有福了，因为你们将要饱足。现今哀哭的人有福了，因为你们将要喜笑。”

如果我们灵里贫穷，当然我们会哀恸。我们会因着神子民中间贫穷的光景，甚至因着我们自己的光景，觉得哀伤和忧愁。今天神子民中间的光景，真值得哀恸。…为着国度生活，我们也需要哀恸。我们需要为着我们自己、我们的社会、以及今天的基督教哀恸。当我们注视基督，我们就快乐欢跃，但当我们看看自己和周围的人，我们就必须哀恸。…如果你注视主和召会，这实在是好。但在召会之外，在形式基督教、基要基督教、五旬节派基督教、甚至灵恩派基督教里，光景都是可怜的，所以我们必须哀恸。（李常受文集一九七二年第二册，三五七页。）

信息选读

我们应该承认，甚至在我们中间，基督都没有太多活出来。…你能够在哪里看见一班真正活基督、真正有基督的身体作为日常生活之结果的基督徒？…我们现在能够领会为什么把哀恸摆在灵里贫穷之后。（太五 3～4。）我们灵里贫穷的时候，的确会看见一些关乎神经纶的异象。我们会喜乐么？这样的光景不会容许我们喜乐。我们如果看见了神经纶的异象，我们的确会日夜哀哭。我们会日夜哀恸，因为这种光景令人大大伤心。（李常受文集一九八〇年第一册，一八七页。）

WEEK 2 — DAY 2

Morning Nourishment

Matt. 5:3-4 Blessed are the poor in spirit...Blessed are those who mourn...

Luke 6:21 Blessed are those who hunger now, for you shall be satisfied. Blessed are those who weep now, for you shall laugh.

If we are poor in spirit, surely we will mourn. We will feel sad and sorrowful for the poor situation among God's people and even for our own condition. The situation among God's people today is really worthy of mourning...For the kingdom life we also need to mourn. We need to mourn concerning ourselves, our society, and today's Christianity. When we look at Christ, we are happy and rejoicing, but when we look at ourselves and others around us, we have to mourn...If you look at the Lord and the church, it is really wonderful. But outside of the church, in formal Christianity, fundamental Christianity, Pentecostal Christianity, and even charismatic Christianity, it is a poor situation. So we have to mourn. (CWWL, 1972, vol. 2, "The Kingdom," pp. 276-277)

Today's Reading

We have to admit that Christ is not lived out much even among us... Where can you see a group of Christians who are really living out Christ and really having the Body of Christ as the issue of their daily life?...The matter of mourning comes after the matter of being poor in our spirit [Matt. 5:3-4]. When we are poor in our spirit, we will surely see some vision concerning God's economy. Will we then be joyful? The situation would not allow us to be joyful. If we have seen the vision concerning God's economy, we would surely weep day and night. We would mourn day and night because the situation is too sad. (CWWL, 1980, vol. 1, "Perfecting Training," pp. 141-142)

(马太五章三至四节)的次序非常有意义。首先我们必须灵里贫穷,然后我们才能哀恸。我们若不是灵里贫穷,我们就没有容量让王进来,在我们这人里面建立祂的国。如果属天的国没有建立在我们里面,我们就不能领悟整个世界是何等消极、可怜。然而,当主耶稣能在我们里面建立祂的国,并且我们全人的整个容量,甚至我们这人的深处,我们的灵都让给祂,我们就会领悟这地是黑暗、败坏的,并且充满了罪。自然而然我们会为这可悲的情况哀恸。为这缘故,主耶稣不是先说到哀恸,然后说到灵里贫穷。祂把灵里贫穷这件事放在前面。只有当我们灵里贫穷时,我们才能哀恸。

我们若灵里贫穷,并且为别人可怜的情况哀恸,我们自然而然就会是温柔的。(5。)即使你岳母的光景很可怜,你也不要把这情形告诉她。在主眼中,连你亲爱妻子的光景也可能不很积极。倘若她的心情和兴趣不是为着主。并且她不关心主的国,她的情况就是可怜的。…你也许在最高的天上,她却可能在最深的地狱里。不仅如此,想想你的儿女们。也许你爱主至极,他们却丝毫不爱主。因此,你必须为你的岳母、妻子和儿女哀恸。你也必须为你的亲戚、同事、邻舍哀恸。…看看今天世界可悲的光景,基督教的光景也是如此。商人只顾钱财,学生只顾教育,工作的人只顾升迁和地位。我们若灵里贫穷,必然会为整个情况哀恸。我们要为我们的环境和我们周围的人哀恸。

因着我们为他们哀恸,我们就绝不会和他们相争。我们不会和他们相争,反而会自然而然地以温柔对他们。…你会对别人温柔,因为你对他们可怜的情况有很深的感受。因着你一直哀恸地为他们祷告,每当你接触他们时,你就会是温柔的。(马太福音生命读经,二一三至二一四页。)

参读:马太福音生命读经,第十四篇。

The sequence of [Matthew 5:3-4] is very significant. First, we must be poor in spirit, and then we can mourn. If we are not poor in our spirit, we do not have the capacity for the King to come in to establish His kingdom within our being. If we do not have the heavenly kingdom established within us, we cannot realize how negative and pitiful the whole world is. However, when the Lord Jesus is able to set up His kingdom within us and when the full capacity of our whole being, even the depths of our being, our spirit, is available to Him, we will realize that the earth is dark, corrupt, and filled with sin. Spontaneously, we will mourn for this sad situation. For this reason the Lord Jesus did not speak first of mourning and then of being poor in spirit. He put the matter of being poor in our spirit first. Only when we are poor in spirit can we mourn.

If we are poor in spirit and mourn for the pitiful situation of others, spontaneously, we will be meek [v. 5]. Even if your mother-in-law is in a pitiful condition, do not tell her so. Even the condition of your dear wife may not be very positive in the eyes of the Lord. If her heart and her interests are not for the Lord, and she does not care for the Lord's kingdom, her situation is pitiful...You may be in the highest heaven, but she may be in the lowest hell. Furthermore, consider your children. You may love the Lord to the uttermost, but they may not love Him at all. Therefore, you must mourn for your mother-in-law, your wife, and your children. You must also mourn for your relatives, your colleagues, and your neighbors...Look at the deplorable condition of the world today, including that of Christianity. The merchants care only for money, the students care only for their education, and the working people care only for promotions and positions. When we are poor in spirit, we will surely mourn for the whole situation.

Because we mourn for others, we would never fight against them. Instead of fighting them, spontaneously, we will be meek toward them...You will be meek toward others because you have a deep feeling within about their pitiful situation. Because you have been praying for them in the way of mourning, whenever you contact them, you will be meek. (Life-study of Matthew, pp. 178-179)

Further Reading: Life-study of Matthew, msg. 14

第二周■周三

晨兴喂养

太五5“温柔的人有福了，因为他们必承受地土。”

民十二3“摩西这人极其谦和，胜过地上的众人。”

马太五章五节的“地土”是指将来被征服的世界。今天这地是在撒但统治下属世的国。但日子将到，主这位王要收复这世界。启示录十一章十五节说，“世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。”

马太五章…三节中灵里贫穷的人，和四节中哀恸的人，就是五节中温柔的人。…温柔的意思不只是温和、谦卑、柔顺。…温柔的意思就是不争战、不抵抗。我们若是温柔，在今世甘心忍受世人的反对，来世就必承受地土，如路加十九章十七、十九节，和希伯来二章五至八节所启示的。（马太福音生命读经，二〇三页。）

信息选读

今天，谁争谁就获得地土；你若不争，就不会得着地土，这就是有这么多战争的原因。国与国互相争战，要为自己得着更多的地土。世人是靠争获得地土，但诸天的国是借着温柔获得地土。我们不需要争，却需要温柔。…得地的方法不是靠着口号、喊叫或争战，乃是借着温柔。温柔的人有福了，因为他们必承受地土。…你若要承受地土，就必须温柔。主耶稣回来时，要收复这地。然而，祂被捉拿、审问、钉死在各各他时，却是温柔的。祂被钉在十字架上时，并没有抵抗。在每一方面祂都是温柔的，祂温柔到底。至终，这地的收复不

WEEK 2 — DAY 3

Morning Nourishment

Matt. 5:5 Blessed are the meek, for they shall inherit the earth.

Num. 12:3 Now the man Moses was very meek, more than anyone else who was on the face of the earth.

[In Matthew 5:5 “the earth”] refers to the coming subdued world. Today the earth is a worldly kingdom under the rule of Satan. But the day is coming when the Lord, the King, will regain this world. Revelation 11:15 says, “The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.”

In Matthew 5...those who are poor in spirit in verse 3 and who mourn in verse 4 are now the meek in verse 5...To be meek...does not mean simply to be gentle, humble, and submissive ...To be meek means not to fight or to resist. If we are meek, willing to suffer the world’s opposition in this age, we will inherit the earth in the coming age, as revealed in Hebrews 2:5-8 and Luke 19:17 and 19. (Life-study of Matthew, p. 168)

Today's Reading

Today those who fight are those who gain the land. If you do not fight, you will not receive any territory. This is the reason there are so many wars. Nations wage war with one another to gain more territory for themselves. The human way is to obtain the land by fighting for it, but the way of the kingdom of the heavens is to gain it by being meek. There is no need to fight, but there is the need to be meek...The way to take the earth is not by slogans, shouting, or fighting. The way is through meekness. Blessed are the meek, for they shall inherit the earth...If you would inherit the earth, you must be meek. When the Lord Jesus comes back, He will regain the earth. However, when He was arrested, tried, and crucified at Golgotha, He was meek. As He was nailed to the cross, He did not resist. In every way He was meek, meek to

是靠争的人，乃是靠温柔的人。在几周以前，一个反对者告诉我们一位弟兄说，“我们要使你们销声匿迹。”时间会说明谁会销声匿迹。争的人会销声匿迹，温柔的人却不会。反之，温柔的人必承受地土。撒但总是在争，但主耶稣从来不争，反而祂是温柔的。由此可见，神的经纶与人的经纶相对。你若要获得地土，就应当温柔。你若没有得着地土，这也许指明你还不够温柔。青年人，你们在校园里必须温柔。我知道这是属天的语言。但主耶稣不是说，“争的人有福了，因为他们必获得地土。争的人必得地！”你们不要说，“我们要争，好得着地土！”不，你们必须说，“让我们借着温柔来得着地土。”你也许以为温柔与物质的东西有关。然而，你若仔细思考这事，就会看见温柔与外面物质的东西无关，却与里面的东西，与我们这人的所是有关。

新约告诉我们，我们不是与血肉之人争战，乃是与魔鬼，神的仇敌争战。我们必须昼夜与魔鬼，神的仇敌争战。然而，我们不要与人争战，甚至不要与那些反对我们的人争战。我们对众人，包括敌对者和反对者，都必须是温柔的。虽然我们与撒但以及空中掌权者争战，我们却不与人争战，反而爱所有的人。青年人，不要到校园去与学生争战。…不要到校园去争战，到那里要温柔。我们需要温柔到一个地步，即使逼迫者打我们的右脸，我们连左脸也转给他。温柔的意思就是不抵抗，不反击。然而，我们把左脸转给逼迫者时，我们该祷告说，“主，捆绑黑暗的权势。”我们对别人温柔，但我们必须与黑暗的权势争战。仇敌不是人，乃是撒但和他的使者，就是空中邪恶的权势。（马太福音生命读经，二〇三至二〇四、二一五页。）

参读：国度，第三十二章。

the very end. Eventually, the earth will be gained not by the fighting ones but by the meek ones. Several weeks ago an opposer told one of our brothers, "We are going to stop you!" Time will tell who will be stopped. The fighting ones will be stopped, but the meek ones will not be stopped. Rather, they will inherit the earth. Satan is always fighting, but the Lord Jesus never fights. Instead, He is meek. In this we see that the economy of God is opposite to the economy of man. If you want to gain the earth, you should be meek. If you have not received any territory, this may indicate that you are not yet meek enough. Young people, you must be meek on the campuses. I realize that this is a heavenly language. But the Lord Jesus did not say, "Blessed are those who fight, for they shall gain the earth. The fighters shall take the earth!" Do not say, "Let's take the earth by fighting for it." No, you must say instead, "Let's take the earth by being meek." You may think that meekness is related to material things. However, if you consider the matter carefully, you will see that meekness is not related to outward material things. Rather, it is related to something inward, to what we are in our very being.

The New Testament tells us that we do not fight against flesh and blood but against the devil, against the enemy of God. We must fight against the devil, God's enemy, day and night. However, we are not to fight against people, not even against those who oppose us. Toward all men, including the adversaries and opposers, we must be meek. Although we fight Satan and the principalities in the air, we do not fight people. Instead, we love them all. Young people, do not go to the campuses to fight with the students...Do not go to the campuses to fight—go there to be meek. We need to be so meek that, even if a persecutor hits us on the right cheek, we would turn to him the left cheek. To be meek means not to resist or fight back. However, as we turn our left cheek to the persecutor, we should pray, "Lord, bind the powers of darkness!" While we are being meek toward other people, we must fight against the powers of darkness. The enemy is not the people; it is Satan and his angels, the evil powers in the air. (Life-study of Matthew, pp. 168-169, 179-180)

Further Reading: CWWL, 1972, vol. 2, "The Kingdom," ch. 32

第二周■周四

晨兴喂养

太十一 29 “我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息。”

林后十 1 “然而我保罗…亲自借着基督的温柔与和蔼劝你们。”

如果我们忧伤哀恸，当然我们就温柔。…温柔的意思不仅是谦卑和低微，也是甘心受苦并受损失。如果我们甘心受苦，并乐于有所损失，我们就要得着赏赐——承受地土。当国度的实现来临时，有些人要承受地土。按照路加十九章，有些人要承受十座城，另有些人要承受五座城。（17，19。）我们都必须是温柔的子民。我们必须灵里贫穷，为现今的光景哀恸，然后我们必须温柔、谦卑、低微、甘心受苦、且乐于有所损失。（李常受文集一九七二年第二册，三五八页。）

信息选读

一个灵里贫穷、饥渴要神、心里觉得哀恸的人，必然是温柔的。人若灵里自满，没有哀恸的感觉，定规不能温柔。…和温柔相对的，就是暴躁和反抗。…人打你，你可能暴躁而带着抗拒。…主在（马太五至七章）的教训，是要我们不抗拒。人打你右脸，连另一面也转给他。有人拿你的里衣，连外衣也让给他。有人强逼你走一里路，你就同他走二里。（五 39～41。）

主应许说，“温柔的人…必承受地土。”（5。）自从人堕落以后，人都要争夺，才能得到地土。谁有力量，能抢能夺，谁就能得着地土。一个活在诸

WEEK 2 — DAY 4

Morning Nourishment

Matt. 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

2 Cor. 10:1 But I myself, Paul, entreat you through the meekness and gentleness of Christ...

If we are sorrowful and mourning, we will surely be meek...To be meek not only means to be humble and lowly but also to be willing to suffer and to lose something. If we are willing to suffer and are happy to lose something, we will receive a reward—the inheritance of the earth. When the manifestation of the kingdom comes, some will inherit the earth. According to Luke 19, some will inherit ten cities and others five cities. We must be the meek people. We must be poor in spirit, we must mourn for the present situation, and then we must be meek, humble, lowly, willing to suffer, and happy to lose something. (CWVL, 1972, vol. 2, “The Kingdom,” p. 277)

Today's Reading

A person who is poor in spirit, who hungers and thirsts for God, and who mourns is also meek. Someone who is complacent in spirit and does not mourn is not meek...Meekness means not being resistant and not being hot-tempered. It is easy to be hot-tempered and resistant when someone strikes us...In Matthew 5 through 7 the Lord does not want us to be resistant. If someone slaps us on our right cheek, we should turn to him the other cheek; if someone wishes to take our tunic, we should yield our cloak to him also; and if someone compels us to go one mile, we should go two miles with him (5:39-41).

The Lord promised that the meek will inherit the earth. After the fall of man, people must contend with one another in order to inherit the physical earth. Those who are stronger and better at contending gain more of the

天掌权之下，不争夺、不抗拒的人，今天不只能得着地土，恐怕连他所有的也要被人剥夺；然而主却说，这样的人要承受地土。所以这个承受，定规是指将来国度里的赏赐说的。

希伯来二章给我们看见，在神的命定中，将来的世界并没有交给天使管辖，乃是由人承受的。（参 5～7。）到了国度的时候，那得着地土的，不是会争、会抢的人，乃是温柔不抗拒的人。那时候的“得着”，不在于争，乃在于“承受”。

马太五章五节所说的“地土”，不是指今天的世界和其中一切物质的享受。今天人为什么不求诸天国呢？因为人被今天的地土吸住了，霸占了。人若灵里贫穷要神，并且心里因为不够得着神，不够服神的权柄而哀恸，自然就将今世的地土看作粪土。所以他能真正与世无争，在世人面前作个不争、不抗拒的人。他的不争完全是由于他不要今天的世界；因此，主在这里的应许给我们看见，要在将来承受世界，就得在今天丢弃世界。（李常受文集一九五五年第三册，七五至七七页。）

柔和好像小火轮上用的那一种麻绳球，当小火轮靠码头的时候，这边是硬的，那边也是硬的，硬碰硬就要出毛病，但是有这样的一个麻绳球放在中间，大家都碰在这一个麻绳球上，就不出事。…这就是柔和。两边都是硬的，是碰不得的，但是有这一个软的东西放在中间，就不会出事。…主耶稣说，祂心里是柔和的，〔太十一 29，〕就是说祂是经得起碰的。…柔和就是能够改变。柔和就是能说，神要我得着什么，就得着什么。柔和就是得着也可以，不得着也可以。得着，你能唱阿利路亚，感谢神；不得着，你也能唱阿利路亚，感谢神。（倪柝声文集第二辑第十七册，二六一页。）

参读：倪柝声文集第二辑第十七册，第三十二篇。

earth. A person who lives under the rule of the heavens and who does not contend or resist will not inherit the earth today. Others will take even what he has. However, the Lord said that those who live under the rule of the heavens neither contend nor resist but will inherit the earth.

According to Hebrews 2, God in His ordination did not subject the coming world to angels but to man (vv. 5-7). Those who inherit the earth in the coming kingdom will not be the ones who are contending for earthly things today, nor will they be resistant; instead, they will be meek. They will not gain by contending but by inheriting.

The words the earth in Matthew 5:5 do not refer to the world with its material enjoyment. People do not seek the kingdom of the heavens today, because they are occupied by the world. Someone who is poor in spirit and seeks God mourns because he has not gained enough God and because he is not under God's rule. As a result, he regards the earth in this age as dung. He does not contend with or resist the people of the world, because he does not want the world. The Lord's promise in this verse shows that in order to inherit the coming earth, we must forsake the present world. (CWWL, 1955, vol. 3, "The Living and Principles of the Kingdom People," pp. 64-65)

Meekness is like the flax bumper on the side of the steamer boats. When a steamer comes close to the pier, if there is nothing between the hard boards of the boat and the hard poles of the pier, one of the two will break. But if flax bumpers are placed in between them, both will hit the bumpers only, and nothing will break...This is meekness. If both sides are hard, neither side should touch the other. But if something soft is put between them, both sides will be preserved...The Lord said that He is meek. This means that He can withstand any bumping...Being meek is being changeable; it means taking what God wants you to take. It means being satisfied when you have something and being equally satisfied when you do not have something. When you have it, you can sing hallelujah and praise the Lord. When you do not have it, you can also sing hallelujah and praise the Lord. (CWWN, vol. 37, pp. 206-207)

Further Reading: CWWN, vol. 37, ch. 32

第二周■周五

晨兴喂养

太五 9 “制造和平的人有福了，因为他们必称为神的儿子。”

来十二 14 “你们要追求与众人和睦，并要追求圣别，非圣别没有人能见主。”

那些对自己严格，对别人怜悯，并且对神清心的人，乃是制造和平的人。他们不喜欢得罪、伤害或破坏人。…作制造和平的人，意思不是耍政治。耍政治是虚假和假冒为善。我们必须公义、方正，不可耍政治、圆滑。…新耶路撒冷是方的，不是圆的。…虽然我们公义、方正，但我们仍对人怜悯。这样就能使我们对神清心，并且看见神。我们若是这样的人，自然而然就会是制造和平的人。我们不与人相争，不伤害他们，并且一直与有关的人维持和睦。（马太福音生命读经，二二〇页。）

信息选读

那些制造和平的人必称为神的儿子。…人的儿子都是彼此相争，但神的儿子就像他们的天父一样，是和平的，总是对人和平。…罗马十二章十八节说，“若是可能，总要尽力与众人和睦。”然而，这样保持和睦不该仅仅是外面的行为，那是要政治。…我们有一种性质，使我们能对自己严格，对别人怜悯，对神清心。因着我们有这种性质，我们自然而然与别人保持和睦。…这会使别人说，“这些人真是神的儿子。”（马太福音生命读经，二二〇至二二一页。）

所谓挑拨离间的情形，在国度子民身上是没有的。国度子民是制造和平，使人和平的人。…今天的世代，可说是完全没有和平。人与人之间，到处

WEEK 2 — DAY 5

Morning Nourishment

Matt. 5:9 Blessed are the peacemakers, for they shall be called the sons of God.

Heb. 12:14 Pursue peace with all men and sanctification, without which no one will see the Lord.

Those who are strict with themselves, merciful to others, and pure toward God are peacemakers. They do not like to offend, hurt, or damage anyone...To be a peacemaker does not mean to be political, [which] is falsehood and hypocrisy. We must be righteously square, not politically round...The New Jerusalem is square, not round...Although we are righteously square, we are still merciful toward others. This enables us to be pure toward God and to see Him. If we are such a person, spontaneously, we will be peacemakers. Instead of fighting with others and hurting them, we will always maintain peace with those with whom we are involved. (Life-study of Matthew, pp. 183-184)

Today's Reading

Those who are peacemakers will be called the sons of God...All the sons of men fight against one another, but the sons of God, like their heavenly Father, are peaceful and always make peace with others. Romans 12:18 says, “If possible, as far as it depends on you, live in peace with all men.” However, this keeping of peace should not be merely an outward behavior. That is politics...We have a nature that makes us strict with ourselves, merciful with others, and pure with God. Because we have this nature, we spontaneously keep the peace with others...This will cause others to say, “These are truly the sons of God.” (Life-study of Matthew, p. 184)

The kingdom people do not sow seeds of discord. Instead, the kingdom people are peacemakers; they make peace among men. There is no peace in the present age. People everywhere are scheming and struggling against one

都是勾心斗角、相咬相吞。无论在哪一个团体、哪一个家庭里，都是满了不和平。不仅人与人之间，即使是人自己里面，也是不和平的。看看人的心里面，有多少自怨、自叹、自恨、自卑、不平、不满、不安、不妥！不只如此，还有许多理欲之争，良心的谴责。一面心里想为善，另一面生活却不由己地沉湎于罪恶。这一切都叫人自己里面没有和平。…至于人与神之间，更是没有和平。人在神面前是出了事的，是与神相抗的。人因着恶行，心思里与神为敌，（西一 21，）神的震怒停留在人身上，（约三 36 下，）所以人与神之间没有和平。

然而，神的儿子主耶稣来到地上，把和平带到人中间。祂叫人与人和平，更叫人与神和平，祂是一位制造和平者。所以一个活在诸天之国里的人，也当这样在人中间制造和平。不只他能与一切的人和乎相处，并且他能叫一切与他接触的人得着和平。这样一个制造和平的人，所得的福分就是称为神的儿子，因为他所行的和神的儿子一样。

召会中所以有那么多纷争、不和，就是因为召会中缺少使人和平的人。…我们若不能与人和平，就不能与神和平；我们能与人和平，才能与神和平。所以，主既是叫人与人和平，也叫人与神和平，我们必须是这样，才得称为神的儿子。

平常人以为，若是能以爱待人，就相当高了。实在说，爱的要求没有和平的要求高。因为以爱待人不一定就能叫人和平，而能以和平待人的，里头定规有爱。在召会中，就是因为人单有爱心，血气、肉体却没有受破碎，也没有让诸天掌权，所以许多时候，越爱越有纷争，越爱越有意见。…仅仅爱是不够的。（李常受文集一九五五年第三册，八一至八三、八七页。）

参读：新约总论，第一百五十八篇。

another; they are backbiting and devouring one another. There is discord in every group and family. There is discord among people, and there is discord within people. There is much self-blame, self-hatred, indignation, discontentment, restlessness, and uneasiness within man's heart. Within man there is also the battle between reason and lust, and his conscience is full of condemnation. Man wants to do good, but he cannot stop indulging in sin. As a result, man has no peace in himself. Furthermore, there is no peace between man and God. Man has gone astray from God and even opposes God. Colossians 1:21 speaks of those who are alienated and enemies in their mind because of their evil works. John 3:36 says that "the wrath of God abides upon him." Therefore, there is no peace between man and God.

The Lord Jesus came to the earth as the Son of God and brought peace to man. He made peace among men and peace between man and God. He is the Peacemaker. Therefore, someone living in the kingdom of the heavens must also be one who makes peace among men. He can live in peace with all men, and he can give peace to all who contact him. The blessing for the peacemakers is to be called sons of God, because they make peace like the Son of God.

There are strife and discord in the church because the church lacks peacemakers...If we do not have peace with others, we cannot have peace with God...Because the Lord made peace among men and peace between man and God, we must do the same in order to be called sons of God.

Most believers think that it is quite high to treat others with love. The requirement of love is not as high as the requirement of peace. Someone may not have peace when he treats others with love, but he must have love in order to be at peace with others. In the church it seems as though the more love there is, the more there are strife and opinions. This is because people have love, but their flesh is not broken; they are not under the ruling of the heavens, and there is disharmony among the saints...It is not enough to merely have love. (CWWL, 1955, vol. 3, "The Living and Principles of the Kingdom People," pp. 68-69, 71-72)

Further Reading: The Conclusion of the New Testament, msg. 158

第二周■周六

晨兴喂养

罗八 14 “因为凡被神的灵引导的，都是神的儿子。”

19 “受造之物正在专切期望着，热切等待神的众子显示出来。”

当我们向主有正确的内在光景时，有些东西就自然而然地发出，成为外在的情形。发出来的头一种情形是制造和平。我们是制造和平者，并且我们要称为神的儿子。这是因为神的儿子耶稣基督，乃是制造和平者。祂是真正的制造和平者，而我们是神的儿子。如果我们是灵里贫穷、哀恸、温柔、饥渴慕义、怜悯别人、并且清心的人，当然我们就是制造和平者。（李常受文集一九七二年第二册，三六〇页。）

信息选读

主实在是最有智慧的一位。祂在〔马太五章〕的教训里，不讲爱，却讲和平，因为与人和平的要求比爱更高。…不要以为主对诸天之国子民的生活，说得太简单。主好像只提和平这件事，但这等于提了千万件。…这一件能作到，其他的就都能作到。能作到谦卑、有爱心还不够，必须作到与人和平才没有问题。

能制造和平的人，就必称为神的儿子，（9，）因为神的儿子主耶稣来到地上所显出来的工作，乃是与和平为中心。即使是祂死在十字架上，也是成就和平。（弗二 15，西一 20。）所以，诸天之国子民的生活，对于人要有和平；这就要求我们的己、肉体、血气都要受对付，我们全人都要受到天的管治和约束。（李常受文集一九五五年第三册，八七至八八页。）

WEEK 2 — DAY 6

Morning Nourishment

Rom. 8:14 For as many as are led by the Spirit of God, these are sons of God.

19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.

When we have the proper inward condition toward the Lord, something will spontaneously come out as the outward state. The first item which will come out is that of making peace. We will be peacemakers, and we will be called sons of God. This is because the Son of God, Jesus Christ, is the One who makes peace. He is the real Peacemaker, and we are the sons of God. If we are those who are poor in spirit, mourning, meek, hungry and thirsty for righteousness, merciful toward others, and pure in heart, surely we will be peacemakers. (CWWL, 1972, vol. 2, "The Kingdom," pp. 278-279)

Today's Reading

The Lord is very wise. In Matthew 5 He did not teach concerning love but concerning peace, for the demand of making peace with others is higher than that of showing love to others. We should not think that the Lord was being overly simple in speaking of the living of the kingdom people. The Lord seemed to speak only of peace, but peace covers many matters ...If we can take care of peace, every other matter will be taken care of properly. It is not sufficient to merely be humble or loving; we must have peace with others.

The peacemakers shall be called the sons of God because the work that the Lord Jesus as the Son of God manifested on the earth is centered on peace (v. 9). Even His death on the cross is for making peace (Eph. 2:15-16; Col. 1:20). Therefore, the living of the kingdom people should be with peace toward men. This requires dealings related to our self and our flesh. It also requires that our whole being be ruled and restricted by the heavens. (CWWL, 1955, vol. 3, "The Living and Principles of the Kingdom People," p. 72)

首先，信徒是神的儿女，然后他们逐渐长大，成为神的儿子。神在祂的救恩里，将罪人作成儿子。罗马书的中心思想，乃是神在祂的救恩里，将罪人作成祂的儿子，有祂的生命和性情，使他们成为基督身体的构成分子，作祂的彰显。罗马八章特别强调儿子的名分。十四节…指明我们因着被那灵引导的事实，就能知道我们是神的儿子。那灵的引导标明我们在生命的长大上是神的儿子。十九节…说到神的众子显明或显现出来。

儿子名分是神经纶的中心点。神的经纶就是要将祂自己分赐到祂所拣选的人里面，使他们成为祂的儿子。基督的救赎是将我们带进神儿子的名分里，使我们能享受神的生命。…神的经纶乃是使我们成为神的儿子，承受神应许的福，这应许是为着祂永远的定旨赐给的。神永远的定旨乃是要得着许多的儿子，作祂团体的彰显。（来二 10，罗八 29。）

启示录二十一章七节说，“得胜的，必承受这些为业，我要作他的神，他要作我的儿子。”这里的得胜指因信得胜，与约壹五章四至五节者同。这个得胜，使所有的信徒够资格有分于新耶路撒冷，连同其中一切享受，作神永远救恩共同的分。启示录二十一章七节的“儿子”，指要住在新耶路撒冷的信徒。在新耶路撒冷里，神的众子是新耶路撒冷的构成分子。他们是重生的信徒，得着神的生命和性情，并且借着变化同被建造，作三一神团体的彰显。新耶路撒冷是由这一切从神而生的众子所构成。因着神的众子是新耶路撒冷的构成分子，他们也要住在新耶路撒冷里。不仅如此，神的众子要有分于新耶路撒冷一切享受，尤其是生命水的享受。（6。）（新约总论第五册，一四至一七页。）

参读：马太福音生命读经，第十五篇。

First, the believers are children of God, and then they gradually grow up to become sons of God. In His salvation God makes sinners into sons. The central thought of the book of Romans is that in His salvation God is making sinners His sons with His life and nature so that they may become constituents of the Body of Christ for His expression. Romans 8, in particular, emphasizes sonship. Verse 14...indicates that we may know that we are sons of God by the fact that we are led by the Spirit. The leading of the Spirit marks us out as being the sons of God in the growth of life. Verse 19...speaks of the manifestation or the appearing of the sons of God.

Sonship is the focal point of God's economy, God's dispensation. God's economy is the dispensing of Himself into His chosen people to make them His sons. Christ's redemption is to bring us into the sonship of God that we may enjoy the divine life...God's economy is to make us sons of God, inheriting the blessing of God's promise, which was given for His eternal purpose to have many sons for His corporate expression (Heb. 2:10; Rom. 8:29).

Revelation 21:7 says, "He who overcomes will inherit these things, and I will be God to him, and he will be a son to Me." Here to overcome means to overcome by believing, as in 1 John 5:4 and 5. This overcoming qualifies all believers for participation in the New Jerusalem with all its enjoyment as a common portion of God's eternal salvation. "Son" in Revelation 21:7 refers to the believer who will dwell in the New Jerusalem. The sons of God in the New Jerusalem are the constituents of the New Jerusalem. They are the regenerated believers who have the divine life and nature and who are built together through transformation to be the corporate expression of the Triune God. The New Jerusalem is constituted of all these sons who have been born of God. Because the sons of God are the constituents of the New Jerusalem, they will also dwell in the New Jerusalem. Furthermore, the sons of God will participate in all the enjoyment of the New Jerusalem, especially the enjoyment of the water of life (Rev. 21:6). (The Conclusion of the New Testament, pp. 1074-1076)

Further Reading: Life-study of Matthew, msg. 15

第二周诗歌

748

国 度 — 实际

8 8 8 8 (英 944)

降 E 大调

3/4

一 诸 天 国 度, 它 的 实 际, 在 于 受
天 管 治 生 活; 这 种 生 活, 性
质 神 圣, 全 让 基 督 居 衷 活 着。

3 | 3 #2 3 | 4 - 3 | 3 - 2 | 1 - 5 | 5 #4 5 |
1 - 5 | 5 4 3 | 3 2 5 | 5 2 3 | 4 - 3 |
3 4 5 | 6 - 5 | 5 7 6 | 5 - 1 2 | 3 - 2 | 1 - ||

- 二 这种生活: 灵里贫穷, 心里饥渴, 哀恸温柔;
对人总是满了怜恤, 对神又是清心寻求。
- 三 作神儿子, 制造和睦; 为着公义, 忍受逼迫;
为主受人辱骂, 毁谤; 无怨无恨, 欢喜快乐。
- 四 作盐消杀地上败坏; 作光照亮世上黑暗;
存心行动, 正直真诚, 只爱不恨, 象父完全。
- 五 自荣自耀全都抛弃, 永远为着神国祷告;
先求神国和神的义, 一切需要惟神是靠。
- 六 对己严格, 对人有恩, 对神, 又是殷勤求寻;
永远遵行天父旨意, 照主话语行事为人。
- 七 对待撒但, 不留地步, 同样拒绝世界人情;
只愿顺服诸天管治, 接受神的完全权柄。
- 八 这种生活征服一切, 借神大能遵神吩咐;
促进主的再来日子, 带进国度实现之福。

WEEK 2 — HYMN

The essence of the Kingdom is

The Kingdom — Its Reality

944

1. The es - sence of the King - dom is A life that's un - der heav - en's
rule, A life whose na - ture is di - vine With Christ ex - pe - ri - enced in full.

2. Such is this life: in spirit poor,
With heart repentant, mourning, meek,
Which is to others merciful
And purely God Himself doth seek;
3. As sons of God the peace to make,
For righteousness e'en suffering pain;
Reviled and hurt for Jesus' sake,
Exceeding joyfulness to gain;
4. As salt to kill corruption rife,
In darkness shining as the light,
In heart and action right and true,
In perfect love to claim no right.
5. This life self-glory doth renounce
And ever for God's kingdom prays;
It trusts in God for every need
And seeks His kingdom first always.
6. 'Tis strict with self, with others kind,
And always dealing with the Lord;
It ever does the Father's will
And acts according to His word.
7. To Satan it does not give ground,
Nor to the world, or self, or sin,
But seeks beneath the heaven's rule
God's full authority to win.
8. 'Tis such a life which subjugates
All things with pow'r to God's behest;
The time it hastens when the Lord
Will here His kingdom manifest.

