

第九周

实行父的旨意，
使我们得以在“那日”，
就是基督审判台的日子，进入父的国

诗歌：英 383 中译

读经：启四 11，太七 21 ~ 23，西一 9

- 启 4:11 我们的主，我们的神，你是配得荣耀、尊贵、能力的，因为你创造了万有，并且万有是因你的旨意存在并被创造的。
- 太 7:21 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。
- 太 7:22 当那日，许多人要对我说，主啊，主啊，我们不是在你的名里预言过，在你的名里赶鬼过，并在你的名里行过许多异能么？
- 太 7:23 那时，我要向他们宣告：我从来不认识你们，你们这些行不法的人，离开我去罢。
- 西 1:9 所以，我们自从听见的日子，也就为你们不住地祷告祈求，愿你们在一切属灵的智慧 and 悟性上，充分认识神的旨意，

【周一】

壹 “我们的主，我们的神，你是配得荣耀、尊贵、能力的，因为你创造了万有，并且万有是因你的旨意存在并被创造的”——启四 11:

- 一 神是一位有定旨的神，有照着祂自己喜悦的旨意：
- 1 祂为着自己的旨意，创造了万有，好成就并完成祂的定旨。

Week Nine

**Doing the Will of the Father So That
We May Enter into His Kingdom on “That Day,”
the Day of the Judgment Seat of Christ**

Hymns: E383

Scripture Reading: Rev. 4:11; Matt. 7:21-23; Col. 1:9

- Rev. 4:11 You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created.
- Matt. 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.
- Matt. 7:22 Many will say to Me in that day, Lord, Lord, was it not in Your name that we prophesied, and in Your name cast out demons, and in Your name did many works of power?
- Matt. 7:23 And then I will declare to them: I never knew you. Depart from Me, you workers of lawlessness.
- Col. 1:9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding,

§ Day 1

I. "You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created"—Rev. 4:11:

- A. God is a God of purpose, having a will according to His own pleasure:
1. He created all things for His will that He might accomplish and fulfill His purpose.

- 2 启示录这卷书揭示神宇宙的行政，给我们看见神的定旨。
- 3 当二十四位长老为着神的创造而赞美时，说出祂的创造与祂的旨意有关。

二 神的意愿（旨意）乃是神的愿望；神的意愿是祂所想要作的——弗一 9：

- 1 神的喜悦是出于祂的意愿，并且具体表现在祂的意愿里，所以祂的意愿在先——5 节。
- 2 神借着祂在基督里的启示，就是借着基督的成为肉体、钉十字架、复活并升天，使我们知道祂意愿的奥秘——9 节，三 9。
- 3 神乃是按祂意愿所决议的，行作万事。
- 4 神的意愿指祂的目的；而神的决议指祂的思量，要怎样完成祂的意愿或目的——11。

【周二】

三 神的旨意集中于基督，并为着基督；在神的旨意中，基督是一切——西一 9：

- 1 在九节，神的旨意是指基督；神的旨意是深奥的，与我们认识、经历并活这位包罗万有、延展无限的基督息息相关，祂是神、人、以及宇宙中一切正面事物的实际——二 9、16 ~ 17。
- 2 基督是居首位者，在凡事上都居第一位——18。
- 3 包罗万有、延展无限的基督，乃是神经纶的中心与普及，中心与圆周——15 ~ 27 节，弗一 10：
 - a 在神的经纶里，基督是一切；神要的是基督，并且祂只

2. The book of Revelation, which unveils God's universal administration, shows us the purpose of God.
3. In the twenty-four elders' praise to God concerning His creation, His creation is related to His will.

B. God's will is God's wish; it is what He wants to do—Eph. 1:9:

1. God's good pleasure is of His will and is embodied in His will, so His will comes first—v. 5.
2. God has made the mystery of His will known to us through His revelation in Christ, that is, through Christ's incarnation, crucifixion, resurrection, and ascension—v. 9; 3:9.
3. God works all things according to the counsel of His will.
4. God's will is His intention, and His counsel is His consideration of the way to accomplish His will, or intention—1:11.

§ Day 2

C. The will of God is concentrated in Christ and is for Christ; Christ is everything in the will of God—Col. 1:9:

1. In 1:9 God's will refers to Christ; the will of God is profound in relation to our knowing, experiencing, and living the all-inclusive, extensive Christ, who is God, man, and the reality of every positive thing in the universe—2:9, 16-17.
2. Christ is the preeminent One, the One who has the first place in everything—1:18.
3. The all-inclusive, extensive Christ is the centrality and universality, the center and circumference, of God's economy—vv. 15-27; Eph. 1:10:
 - a. In God's economy Christ is everything; God wants Christ and Christ

要基督，就是那奇妙、居首位、包罗万有的基督，祂是一切，又在一切之内——太十七 5，西三 10～11。

b 神经纶的目的，乃是要将这位奇妙、包罗万有、延展无限的基督作到我们里面，作我们的生命和一切，使我们成为三一神团体的彰显——一 27，三 4、10～11。

4 神的旨意是要包罗万有、延展无限的基督成为我们的分——一 9、12。

5 神的旨意乃是要我们认识基督、经历基督、享受基督、被基督浸透并得着基督作我们的人位和生命——三 4、11。

【周三】

四 神的旨意是要得着召会作基督的身体——弗一 9，西一 18，二 19，三 15：

1 神的旨意乃是要为基督得着一个身体，作祂的丰满，就是祂的彰显——罗十二 2、5，弗一 5、9、11、22～23，四 16：

a 过身体的生活，就是“验证何为神…的旨意”——罗十二 2、4～5。

b 如果我们是身体上正确的肢体，在召会生活里活动并尽功用，我们就会是在神旨意里的人——林前一 1～2，弗一 1，五 17，罗十二 2、4～5。

2 召会是基督的身体，就是由三一神和祂所拣选并救赎之人所构成的实体——弗一 22～23，四 4～6。

3 基督是身体的头，我们是祂身体的肢体——西一 18 上，二 19，弗四 15～16：

a 活在身体里，就是在头之下与众肢体同过团体的生

alone—the wonderful, preeminent, all-inclusive Christ, who is all and in all—Matt. 17:5; Col. 3:10-11.

b. God's intention in His economy is to work the wonderful, all-inclusive, extensive Christ into our being as our life and everything so that we may become the corporate expression of the Triune God—1:27; 3:4, 10-11.

4. The will of God is that the all-inclusive, extensive Christ would be our portion—1:9, 12.

5. God's will is that we know Christ, experience Christ, enjoy Christ, be saturated with Christ, and have Christ as our person and our life—3:4, 11.

§ Day 3

D. God's will is to have the church as the Body of Christ—Eph. 1:9; Col. 1:18; 2:19; 3:15:

1. The will of God is to obtain a Body for Christ to be His fullness, His expression—Rom. 12:2, 5; Eph. 1:5, 9, 11, 22-23; 4:16:

a. To live the Body life is to "prove what the will of God is"—Rom. 12:2, 4-5.

b. If we are proper members of the Body, acting and functioning in the church life, we will be persons in the will of God—1 Cor. 1:1-2; Eph. 1:1; 5:17; Rom. 12:2, 4-5.

2. The church is the Body of Christ, which is an entity constituted with the Triune God and His chosen and redeemed ones—Eph. 1:22-23; 4:4-6.

3. Christ is the Head of the Body, and we are the members of His Body—Col. 1:18a; 2:19; Eph. 4:15-16:

a. To live in the Body is to live corporately with the members under the

活——15 节，西二 19。

b 我们要过身体的生活，就必须在头之下，并以头为
我们的生命，为我们全人的主体和中心——18
上，二 19。

4 身体以神的增长而长大；基督身体的长大在于我们
里面神的增长，神的加添，神的增多——19 节，弗
四 16。

【周四】

五 凡实行父旨意的，就是主耶稣的亲人——太
十二 50:

1 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。

2 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。

六 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——六 10:

1 诸天之国宪法的终极结果，乃是天父的旨意——
七 21。

2 我们是国度的子民，在地上实行神的旨意——十二 50。

七 国度子民需要祷告，愿父的旨意行在地上，如
同行在天上；这就是将诸天的国带到地上——
六 10。

【周五、周六】

貳 “不是每一个对我说，主啊，主啊的人，

Head—v. 15; Col. 2:19.

b. To live the Body life, we must be under the Head and take the Head
as our life, the principal object, and the center of our whole being—
1:18a; 2:19.

4. The Body grows with the growth of God; the growth of the Body depends
on the growth of God, the addition of God, the increase of God, within
us—v. 19; Eph. 4:16.

§ Day 4

E. Whoever does the will of the Father is a relative of the Lord Jesus—Matt.
12:50:

1. 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.

2. 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.

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

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

2. As kingdom people, we are on the earth to do God's will—12:50.

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

§ Day 5 & Day 6

II. "Not everyone who says to Me, Lord, Lord, will enter into

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”——七 21:

一 呼求主够叫我们得救，但要进诸天的国，还需要实行天父的旨意——罗十 13，十二 2，太十二 50，弗五 17，西一 9。

二 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。

三 进诸天的国是借着神圣生命的生活——一 12 ~ 13，三 5 ~ 6，太七 21，十二 50。

四 主耶稣斥责那些在祂的名里预言过，赶鬼过，并行过许多异能的人，因为他们这些“行不法的人”作那些事，是出于他们自己，不是因顺从神的旨意而作——七 22 ~ 23:

1 宇宙中有两个原则：一是神权柄的原则，一是撒但背叛的原则——徒一 7，赛十四 13 ~ 14。

2 我们不能一面事奉神，一面又走背叛的路。

3 我们必须脱离不法的原则，不走背叛的路——太二八 18，犹 11。

4 事奉神的对面就是祂的权柄。

5 权柄的问题若没有好好解决，就在事奉上，各种样的难处都会发生。

五 愿主保守我们的事奉，乃是在服从神的权柄与父的旨意的原则里——徒一 7，太七 21，十二 50。

the kingdom of the heavens, but he who does the will of My Father who is in the heavens"—7:21:

A. To call on the Lord suffices for us to be saved, but to enter into the kingdom of the heavens, we also need to do the will of the heavenly Father—Rom. 10:13; 12:2; Matt. 12:50; Eph. 5:17; Col. 1:9.

B. Since entering into the kingdom of the heavens requires doing the will of the heavenly Father, it is clearly different from entering into the kingdom of God through regeneration—John 3:3, 5.

C. The entrance into the kingdom of the heavens is gained through the living of the divine life—1:12-13; 3:5-6; Matt. 7:21; 12:50.

D. The Lord Jesus rebuked those who prophesied, cast out demons, and did many works of power in His name, because as "workers of lawlessness," they did these things out of themselves, not out of obedience to God's will—7:22-23:

1. There are two principles in the universe—the principle of God's authority and the principle of Satan's rebellion—Acts 1:7; Isa. 14:13-14.

2. We cannot serve God on the one hand and take the way of rebellion on the other hand.

3. We must turn away from the principle of lawlessness and reject the way of rebellion—Matt. 28:18; Jude 11.

4. Serving God is directly linked to His authority.

5. If we do not settle the matter of authority, we will have problems in all the areas of our service.

E. May the Lord preserve our service in the principle of submission to God's authority and the Father's will—Acts 1:7; Matt. 7:21; 12:50.

第九周■周一

晨兴喂养

启四 9 ~ 11 “每逢四活物将荣耀、尊贵、感谢，归与那坐在宝座上…者的时候，那二十四位长老，就俯伏在坐宝座的面前，敬拜…，又把他们的冠冕投在宝座前，说，我们的主，我们的神，你是配得荣耀、尊贵、能力的，因为你创造了万有，并且万有是因你的旨意存在并被创造的。”

在启示录四章八至十一节，我们看见对神的敬拜。…这里由四活物代表所有受造之物，（8 ~ 9，）以及二十四位长老代表所有天使，（10 ~ 11，）来向神敬拜。在这景象里，一切受造之物都在敬拜神。在八节，四活物…三次说到圣哉，与以赛亚六章三节者同，含示神是三一的。用三种时态说到神的存在，也含示神是三一的。四活物（启四 9）和二十四位长老（10 ~ 11）的赞美，都由三件事组成，含示他们是在赞美三一神。在两处的赞美中，前两项荣耀、尊贵是相同的…。在四活物的赞美中，最后一项是感谢，因为他们是蒙救赎的，对神恩典的救赎心存感激；但在二十四位长老的赞美中，最后一项是能力，因为他们不是蒙救赎的受造之物，乃是靠神的能力管理宇宙的，所以他们珍赏神的能力。（启示录生命读经，二六五至二六六页。）

信息选读

神是一位有定旨的神，有祂自己喜悦的旨意。祂为着自己的旨意，创造了万有，好成就并完成祂的定旨。（启示录）这卷书揭示神宇宙的行政，给我们看见神的定旨。

WEEK 9 — DAY 1

Morning Nourishment

Rev. 4:9-11 ...When the four living creatures give glory and honor and thanks to Him who sits upon the throne,...the twenty-four elders will fall before Him who sits upon the throne and worship Him...; and they will cast their crowns before the throne, saying, You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created.

In Revelation 4:8-11 we see the worship of God...by the four living creatures representing all the creatures (vv. 8-9) and by the twenty-four elders representing all the angels (vv. 10-11). In this scene all the creatures are worshipping God. In verse 8 the living creatures...mention...holy three times, as in Isaiah 6:3, [implying] that God is triune. Also, the mention of God's existence with three tenses implies that God is triune. The praises of both the four living creatures (Rev. 4:9) and the twenty-four elders (v. 11) are composed of three items, implying that both the living creatures and the elders are praising the Triune God. The first two items, glory and honor, are the same in both places...In the praises of the four living creatures, the last item is thanks, because they are redeemed and are grateful for the redemption of God's grace, whereas in the praises of the twenty-four elders, the last item is power, because, as the rulers of the universe and not the redeemed creatures, they appreciate the power of God, by which they rule. (Life-study of Revelation, p. 215)

Today's Reading

God is a God of purpose, having a will of His own pleasure. He created all things for His will that He might accomplish and fulfill His purpose. This book [of Revelation], which unveils God's universal administration, shows us the purpose of God.

（在四章里）这二十四位天使的长老，乃是宇宙中神行政的执行者，在他们的赞美中，说出了神在创造中的旨意。人很容易认识神的创造，但是难得有人知道神在创造中的旨意和定旨。天使长老的赞美，乃是（启示录）内容的介言，这卷书启示出神在创造中的旨意和定旨，乃是要得到一个永远的居所，就是圣城新耶路撒冷，作为神的满足和彰显。神创造的旨意，要在新耶路撒冷里得到完全的启示和完成。在新耶路撒冷里，并借着新耶路撒冷，神得到心满意足，也得到完满的彰显。这是神在创造里的旨意，也是启示录这卷书的目标。（启示录生命读经，二六六页。）

神的意愿（旨意）乃是神的愿望，神的渴望。神的意愿是祂所愿望要作的，和祂所想要作的。神的喜悦是出于神的意愿。以弗所一章五节说到“祂意愿所喜悦的”。祂的喜悦具体表现在祂的意愿里，所以祂的意愿在先。神的意愿隐藏在神里面，是一个奥秘，因此九节说到“祂意愿的奥秘”。在永远里，神定了一个意愿。这意愿隐藏在祂里面；因此，这意愿是个奥秘。神的意愿，就是隐藏在神里面的奥秘，结果带来神的经纶，安排。（三九。）从神的意愿，借着神的定旨、喜悦和决议，出来了一个结果，就是神的经纶。（李常受文集一九九一至一九九二年第一册，四四九页。）

以弗所一章九节说，神已经使我们知道祂意愿的奥秘。使我们知道祂意愿的奥秘，乃是神智慧和明达的一项。在永远里神计划了一个意愿，这意愿是隐藏在祂里面的，因此是个奥秘。神用祂的智慧和明达，借着祂在基督里的启示，就是借着基督的成为肉体、钉十字架、复活并升天，使我们知道这隐藏的奥秘。使我们知道神意愿的奥秘，乃是神心中的喜悦。

神的喜悦乃是祂心里所切望的，就是要得着召会；神启示祂隐藏的意愿，是照着祂这个心中的愿望。这是照着祂的喜悦。（以弗所书生命读经，八〇至八一页。）

参读：启示录生命读经，第十七篇。

As the ones who carry out God's administration in the universe, the twenty-four angelic elders speak out in their praises the will of God's creation. People can easily realize the creation of God, but they scarcely know the will, the purpose, of God's creation. The praise of the angelic elders is an introduction to the contents of this book, which unveil the will, the purpose, of God's creation—to have an eternal habitation for God's satisfaction and expression. This is the holy city, New Jerusalem. In the New Jerusalem, God's will in creation will be completely revealed and fulfilled. God will be fully satisfied and wholly expressed in and through the New Jerusalem. This is God's will in His creation, and it is the goal of the book of Revelation. (Life-study of Revelation, pp. 215-216)

God's will is God's wish, God's desire. God's will is what He wishes to do and wants to do. God's good pleasure is of God's will. Ephesians 1:5 speaks of "the good pleasure of His will." His good pleasure is embodied in His will, so His will comes first. God's will was hidden in God as a mystery, so Ephesians 1:9 speaks of "the mystery of His will." In eternity God planned a will. This will was hidden in Him; hence, it was a mystery. God's will as a mystery hidden in God issues in God's economy, dispensation (3:9). From God's will issues God's economy through His purpose, good pleasure, and counsel. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," p. 350)

Ephesians 1:9 says that God has made known to us the mystery of His will. To make known to us the mystery of His will is one item of God's wisdom and prudence. In eternity God planned a will. This will has been hidden in Him; hence, it was a mystery. In His wisdom and prudence He has made this hidden mystery known to us through His revelation in Christ, that is, through Christ's incarnation, crucifixion, resurrection, and ascension. It was the pleasure of God's heart to reveal to us the mystery of His will.

God's good pleasure is the desire of His heart, that is, to have the church, and God's revelation of His hidden will is according to this desire of His heart. This is according to His good pleasure. (Life-study of Ephesians, p. 62)

Further Reading: Life-study of Revelation, msg. 17

第九周■周二

晨兴喂养

西一9“所以，我们自从听见的日子，也就为你们不住地祷告祈求，愿你们在一切属灵的智慧 and 悟性上，充分认识神的旨意。”

二2“要叫他们的心得安慰，在爱里结合在一起，以致丰丰富富地在悟性上有充分的确信，能以完全认识神的奥秘，就是基督。”

歌罗西书是一卷关于神旨意的书。…智慧是在我们的灵里，以领会、感觉、并察知属灵的事物；悟性是在我们的心思里，以翻译我们所察知的。（一9。）我们需要一切属灵的智慧 and 悟性，以充分认识神的旨意。…这里所提到神的旨意，乃是神永远的旨意，神伟大的旨意，与我们日常生活的事无关，乃是与神的定旨，神的意愿有关。我们要明白神的旨意，需要有充分的认识，以及一切属灵的智慧 and 悟性。

神照着祂的心意、意愿，在全宇宙中，在创造中，在救赎中，在要来的世代，以及在永远里的旨意是什么？…我们若读（歌罗西书），就会明白答案乃是基督自己。神的旨意是在基督里，集中于基督，并为着基督。在神的旨意中，基督是一切。我们必须用属灵的智慧，并用我们清明、更新之心思的悟性，来明白并认识这事。（李常受文集一九六四年第二册，四三九至四四〇页。）

信息选读

在歌罗西一章，保罗和他的同工们祷告，愿歌罗西人认识神的旨意，而在末了一章，基督的奴仆以巴弗为同一件事，在祷告中为召会竭力奋斗。（四

WEEK 9 — DAY 2

Morning Nourishment

Col. 1:9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding.

2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ.

Colossians is a book concerning God's will...Wisdom is in our spirit for us to realize, sense, and perceive the spiritual things, and understanding is in our mind to interpret what we perceive [1:9]. We need all spiritual wisdom and understanding in order to have the full knowledge of the will of God... The will of God mentioned here is the eternal will of God, the great will of God. It is related not to the things in our daily life but to God's purpose, God's intention. To know this will requires that we have full knowledge and all spiritual wisdom and understanding.

What is the will of God according to His desire, His intention, in the whole universe, in creation, in redemption, in the coming age, and in eternity?... If we read [Colossians], we will realize that the answer [to this question] is Christ Himself. The will of God is in Christ, concentrated in Christ, and for Christ. Christ is everything in the will of God. We must know this and realize this with spiritual wisdom and with our understanding in a clear, renewed mind. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 2—Romans through Philemon," p. 327)

Today's Reading

In the first chapter [of Colossians] the apostle Paul and his co-workers prayed that the Colossians would know the will of God, and in the last chapter Epaphras as a slave of Christ struggled fervently in prayer on behalf

12。) 因此，歌罗西书是向我们启示神在宇宙中永远旨意的一卷书。

歌罗西书说到与神旨意有关之神的奥秘。我们要说到一个人的心意，就必须明白他心里所要的是什么。…神有一个奥秘，并且祂就是一个奥秘。我们知道神存在，但任何人要认识祂，显然是不容易的。不仅神自己是个奥秘，连祂所想要的和所要作的，也是一个奥秘。

“神的奥秘”这辞见于二章二节。…使徒在这里使用了一些属灵的辞，如“丰丰富富的”，“在悟性上有充分的确信”，和“完全认识”。神的奥秘太奥秘、太深奥、太伟大了，需要丰丰富富地在悟性上有充分的确信。…我们凭着自己，无法完全解释神是什么，以及神要作什么；答案乃是在歌罗西这卷书里。（李常受文集一九六四年第二册，四四〇至四四一页。）

神的旨意是深奥的，与我们认识、经历、并活这位包罗万有的基督息息相关。保罗在歌罗西一章九节的祷告，不是叫歌罗西的圣徒知道与谁结婚，住在哪里，或是该有怎样的职业。他的心不是被这些琐事占据。在这一节里，神的旨意是指基督说的。神的旨意不是要歌罗西的圣徒去遵守犹太教的礼仪、外邦人的规条、或人的哲学。不仅如此，神的旨意也不是要他们实行禁欲主义，苦待己身，为要克制肉体的放纵。神对歌罗西人的旨意乃是认识基督、经历基督、享受基督、活基督，并使基督成为他们的生命和人位。神今天对我们的旨意也完全一样。

我们若认识神的旨意乃是叫我们被基督浸透，我们对神的旨意就有正确的认识。我们无论作什么，都该行在神的旨意中。我们应当在基督里结婚，在基督里工作，在基督里行动。基督该是我们的生命，我们的人位。这就是神的旨意。（歌罗西书生命读经，二四至二五页。）

参读：歌罗西书生命读经，第三篇。

of the church concerning the same thing [4:12]. Therefore, this is a book which reveals to us the eternal will of God in the universe.

Colossians speaks of the mystery of God in relation to the will of God. In order to speak about a person's will, we must know what is in his heart...God has a mystery, and He is a mystery. We know that God exists, but apparently it is difficult for anyone to know Him. Not only God Himself is a mystery, but what He desires and intends to do also is a mystery.

The term the mystery of God is found in Colossians 2:2...Here the apostle uses such spiritual terms as all the riches, full assurance of understanding, and full knowledge. The mystery of God is too mysterious, too profound, and too great. It needs all the riches of the full assurance of understanding...By ourselves we cannot thoroughly explain what God is and what God intends to do; the answer is in the book of Colossians. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 2—Romans through Philemon," p. 328)

The will of God is profound in relation to our knowing, experiencing, and living the all-inclusive Christ. In Colossians 1:9 Paul was not praying that the Colossians would know whom to marry, where to live, or what kind of job they should have. His heart was not occupied with such trivial things. In this verse God's will refers to Christ. It was not God's will for the Colossians to follow Judaistic observances, Gentile ordinances, or human philosophies. Furthermore, it was not God's will for them to practice asceticism, to treat the body severely in order to bridle the indulgence of the flesh. God's will for the Colossians was for them to know Christ, to experience Christ, to enjoy Christ, to live Christ, and to have Christ become their life and their person. God's will for us today is exactly the same.

If we know that God's will is for us to be saturated with Christ, then we have the proper knowledge of God's will. Whatever we do should be done in the will of God. We should marry in Christ, work in Christ, and move in Christ. Christ should be our life and our person. This is the will of God. (Life-study of Colossians, pp. 20-21)

Further Reading: Life-study of Colossians, msg. 3

第九周■周三

晨兴喂养

罗十二2“不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。”

5“我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

新约中的〔一项〕大启示，乃是基督的身体。（弗一22～23。）…头一次提到身体是在罗马十二章五节。…我们必须为着基督奥秘的身体，（5，）献上我们肉身的身体。（1。）当我们献上我们肉身的身体，并在心思里得更新的时候，我们就看见、分辨并验证，神的旨意乃是要为基督得着一个身体，作祂的丰满和彰显。（2。）（李常受文集一九九一至一九九二年第一册，七三一至七三二页。）

信息选读

〔罗马十二章二节〕说到神的旨意，…神没有许多旨意，神只有一个旨意。…严格来说，…神的旨意一点不差就是要得着召会，也就是为祂的儿子得着身体。当我们看见这个，我们会为此牺牲一切，因为我们会领悟到，这是那唯一的旨意。…不论我们多好，不论我们作多少事，我们若不在召会里，不实行召会生活，不为召会活着，我们就不在神的旨意里。我很笃定地这样说，即使在为神作事，我们还是在神的旨意之外。

因此，要验证神的旨意是什么，就要实行召会生活。如果我们是身体上正确的肢体，在召会生活里活动并尽功用，我们就会有其他的一切。我们将是在神旨意里的人。（李常受文集一九六四年第二册，三一八至三一九页。）

WEEK 9 — DAY 3

Morning Nourishment

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

5 So we who are many are one Body in Christ, and individually members one of another.

[A] great revelation in the New Testament is the Body of Christ (Eph. 1:22-23)...The first mentioning of the Body...is in Romans 12:5...We must present our physical bodies (v. 1) for the mystical Body of Christ (v. 5). When we present our bodies and are renewed in our mind, we see, discern, and prove by testing that the will of God is to obtain a Body for Christ to be His fullness and expression (v. 2). (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," p. 561)

Today's Reading

[Romans 12:2] speaks of "the" will of God...God does not have many wills but only one will...Strictly speaking,...God's will is nothing less than to have the church, that is, to have a Body for His Son. When we see this, we will sacrifice everything for it, because we will realize that this is the unique will...No matter how good we are or how many things we do, if we are not in the church, if we do not practice the church life and live for the church, we are not in the will of God.

Therefore, to prove what the will of God is, is to practice the church life. If we are proper members of the Body, acting and functioning in the church life, then we will have everything else. We will be persons in the will of God. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 2—Romans through Philemon," pp. 241-242)

严格地说，照新约圣经的启示来看，一个真正摸着神心坎，作神眼中得胜者的人，乃是活在身体里，过身体生活的人。他不是个人属灵，也不是个人得胜，而是清楚地领会他是身体上的一个肢体。

没有一个肢体可以脱开身体而生活。但是，我们几乎都过着反常的生活。我们认为只要自己不爱世界，不贪恋罪恶，就很可以交待了。但事实上这还不够，最要紧的是我们有没有活在身体里。我们的爱主、属灵、成圣、得胜，是在我们自己里面，还是在身体里面？若是在我们自己里面，那并没有多少价值。…从神永远经纶的眼光来看，若不在身体里，属灵和不属灵，犯罪和不犯罪都没有多少价值。神不是要得着一群属灵、不犯罪的人，乃是要得着一个身体。只有在身体里，在神看来才有永远的价值。

身体的生活就是在头之下，与众肢体同过团体的生活。（西一18。）我们过身体的生活，首先，要在头之下，以头为生命、为主体、为中心。（弗四15～16。）…我们若要有身体的生活，无论想什么，作什么，都要受基督这头的支配，并以祂为全人的中心。其次，要与众肢体配搭活出彰显头的生活。（罗十二5。）我们要学习在身体里过生活，一直服在头之下，且顾到身体的感觉，与众肢体共同生活。我们不是以自己的属灵、圣别、得胜为中心，那会叫自己显得独特、超群，而要求、定罪别人；我们也不是遵守一些规条，使自己和别人相同；我们乃是活在灵中，生机且配搭地显出基督。（李常受文集一九九〇年第二册，一一二至一一四页。）

参读：主所渴望的合一与同心并祂所喜悦的身体生活与事奉，第三篇。

Strictly speaking, according to the revelation of the New Testament, a person who truly touches God's heart and is an overcomer in the eyes of God is one who is living in the Body and practicing the Body life. He is not spiritual individually and is not overcoming individually. Rather, he understands clearly that he is a member in the Body.

No member can live apart from the Body, yet almost all of us live an abnormal life. We may think that as long as we do not love the world or lust after sin, we are all right. But in fact this is not enough. The most important thing is whether or not we are living in the Body. Is our loving of the Lord and being spiritual, sanctified, and overcoming something in ourselves or something in the Body? If it is in ourselves, it is not worth much...From the view of God's eternal economy, unless we are in the Body, whether or not we are spiritual and whether or not we sin are not worth much. God is not after a group of spiritual and sinless people. Rather, He is after a Body. Only our being in the Body will have eternal value in the eyes of God.

To live in the Body is to live corporately with the members under the Head (Col. 1:18). To live the Body life, first we must be under the Head and take the Head as the life, the principal object, and the center (Eph. 4:15-16)...To have the Body life, whatever we think or do has to be under the control of Christ the Head; we have to take Him as the center of our whole being. Second, we have to coordinate with all the members to live a life that expresses the Head (Rom. 12:5). We have to learn to live in the Body and submit to the Head all the time, to care for the feeling of the Body, and to live together with all the members. We should not take our own spirituality, holiness, or victory as the center. This will make us particular and individualistic and will cause us to condemn others and make demands on them. Neither should we try to keep some regulations and conform ourselves to others. Rather, we should live in the Spirit to express Christ in an organic and coordinated way. (CWWL, 1990, vol. 2, "The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure," pp. 92-93)

Further Reading: CWWL, 1990, vol. 2, "The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure," ch. 3

第九周■周四

晨兴喂养

太十二 49 ~ 50 “〔耶稣〕就伸手指着门徒说，看哪，我的母亲，我的弟兄！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。”

主耶稣还对群众说话的时候，祂的母亲和兄弟站在外面，要找祂说话。有人对祂说，“看哪，你的母亲和兄弟站在外面，要找你说说话。”（太十二 46 ~ 47。）…主说，“谁是我的母亲？谁是我的弟兄？”就伸手指着门徒说，“看哪，我的母亲，我的弟兄！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。”（48 ~ 50。）这指明属天的王放弃了祂和犹太人肉身的关系。在马太十二章里，犹太人弃绝基督达到极峰，以致基督完全放弃他们。此时，他们开始与基督决裂，而与基督隔绝了。（罗十一 17, 19 ~ 20。）基督与犹太人决裂以后，就转向外邦人。此后，祂与跟从之人的关系，不再是在肉身里，乃是在灵里。凡实行祂父旨意的，就是帮助祂的弟兄，同情祂的姊妹，以及柔和慈爱的母亲。（马太福音生命读经，四七六页。）

信息选读

在马太十二章四十六至五十节我们看见一大转换，甚至是时代的转换。从此以后，耶稣与人的关系不再是基于天然的出生，乃是基于属灵的出生。凡实行在诸天之上父旨意的，就是耶稣的亲属。换句话说，在十二章末了，主有力地指明，祂已经放弃了整个以色列族。此后，祂与人的关系必须基于属灵的事。所有实行父旨意的人，都是祂的亲属。阿利路亚，我们不仅是基督的亲

WEEK 9 — DAY 4

Morning Nourishment

Matt. 12:49-50 And stretching out His hand toward His disciples, He said, Behold, My mother and My brothers! For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.

As the Lord Jesus was speaking to the crowds, His mother and His brothers stood outside, seeking to speak to Him, and someone said to Him, “Behold, Your mother and Your brothers are standing outside seeking to speak to You” (Matt. 12:46-47)...The Lord said, “Who is My mother, and who are My brothers?” (v. 48). And stretching out His hand toward His disciples, He said, “Behold, My mother and My brothers! For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother” (vv. 49-50). This indicates that the heavenly King forsook His relationship in the flesh with the Jews. In this chapter the Jews’ rejection of Christ, having reached its climax, caused Christ to forsake them fully. At this point, the break between them and Christ began, and they were severed from Christ (Rom. 11:17, 19-20). After breaking with the Jews, Christ turned to the Gentiles. Thenceforth, His relationship with His followers was not in the flesh but in the spirit. Whoever does the will of His Father is a brother who helps Him, a sister who sympathizes with Him, and a mother who tenderly loves Him. (Life-study of Matthew, p. 405)

Today's Reading

In Matthew 12:46-50 we see a great turn, even a dispensational turn. From this point onward, Jesus’ relationship with people was not based upon the natural birth but upon the spiritual birth. Whoever does the will of the Father who is in the heavens is a relative of Jesus. In other words, at the end of chapter 12, the Lord indicated strongly that He had given up the entire race of Israel. After that, His relationship with people was to be based upon something spiritual. All those who do the will of the Father are His relatives.

属，也是祂的肢体！我们是祂的肢体，不是凭着天然的血缘或天然的出生，乃是凭着我们灵里属灵的出生。那与主联合的，便是与主成为一灵。（林前六 17。）如今我们不仅是祂的弟兄姊妹；我们也与祂是一灵，在祂里面是一个身体，在祂里面是一个新人。

在马太十二章末了，主耶稣向全宇宙明确的宣告，按着天然的血缘说，祂和以色列人的关系结束了。因此，罗马十一章说，以色列人被折下来了。这个折下来发生在马太十二章末了。罗马十一章也说，外邦人被接上去了。这也发生在马太十二章末了。

在七章二十一节，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。你们照着我父的旨意与我同活。”在（国度）宪法的最后一段，不再是论到消极的方面，诸如我们的脾气、情欲、己、肉体 and 忧虑；而完全是论到积极的方面，就是实行天父的旨意。…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。…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。（马太福音生命读经，四七六至四七七、三三六至三三七页。）

参读：马太福音生命读经，第三十四篇。

Hallelujah, we are not only Christ's relatives but His members! We are His members not by our natural blood or natural birth but by our spiritual birth in our spirit. He who is joined to the Lord is one spirit (1 Cor. 6:17). Now we are not only His brothers and sisters; we are one spirit with Him, one Body in Him, and one new man in Him.

At the end of Matthew 12 the Lord Jesus made a clear declaration to the whole universe that He was through with Israel according to the natural blood. Thus, Romans 11 says that Israel was cut off. This cutting off took place at the end of Matthew 12. Romans 11 also says that the Gentiles have been grafted in. This also took place at the end of Matthew 12.

In Matthew 7:21 the Lord did not say “your Father” but “My Father.” Here the Lord seemed 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 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 the heavens...In order to do the will of the Father, we need to walk on the constricted way. In the teachings of the worldly philosophers, there is neither the divine life and divine nature nor the divine way. But here the ultimate issue of the constitution of the kingdom of the heavens is the will of the heavenly Father. This means that we have a heavenly Father and that we are the Father's sons...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. (Life-study of Matthew, pp. 405-406, 284-285)

Further Reading: Life-study of Matthew, msg. 34

第九周■周五

晨兴喂养

太七 21 ~ 22 “不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我诸天之上父旨意的人，才能进去。当日，许多人要对我说，主啊，主啊，我们不是在你的名里预言过，在你的名里赶鬼过，并在你的名里行过许多异能么？”

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

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

信息选读

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

马太七章二十三节说，“那时，我要向他们宣告：我从来不认识你们，你们这些行不法的

WEEK 9 — DAY 5

Morning Nourishment

Matt. 7:21-22 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens. Many will say to Me in that day, Lord, Lord, was it not in Your name that we prophesied, and in Your name cast out demons, and in Your name did many works of power?

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

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

Today's Reading

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

Matthew 7:23 says, “Then I will declare to them: I never knew you. Depart from Me, you workers of lawlessness.” Here the word

人，离开我去吧。”这里的认识，意思是称许。罗马七章十五节将同一字译为认可。在这一节保罗说，“因为我所行出来的，我不认可。”主从来不称许那些在祂的名里，却不照着天父的旨意（太七 21）预言、赶鬼、并行许多异能的人。

（22。）主不否认他们作了那些事，但祂认为那些事是不法的，因为不是照着天父的旨意作的，与神圣的旨意不一致。主似乎说，“你们在我的名里预言过，在我的名里赶鬼过，并在我的名里行过许多异能，但我从来不认可你们作那些事。我从来不称许你们，因为你们不法地作那一切的事。你们在己里，在自己的欲望里，照着自己的心意，不照着我父的旨意作那些事。”因此，他们即使在主的名里作了那些事，也不能进诸天的国，却要“离开”主，就是在来世被拒于国度的实现之外，不能得国度的赏赐。

有些工作也许是在主的名里作的，却不是照着神的旨意作的。…我们谈了许多去校园的事，但我们去那里是作一种工作，还是实行我们天父的旨意？青年弟兄姊妹们，你们要怎么回答这问题？…我们无论作什么，都必须确信我们在实行天父的旨意。否则，主耶稣会对我们说，“行不法的人。”甚至在主的名里，却不照着父的旨意预言，也是一种不法。不仅如此，在主的名里，却不照着神的旨意赶鬼、行异能，在属天的王眼中也视为不法。

你也许跑得比别人快，但你若跑出你跑道的线外，你就不被承认了。这种赛跑会被视为不法。你必须在跑道上赛跑，这就是说，你必须跑在狭路上。（马太福音生命读经，三三八至三三九页。）

参读：马太福音生命读经，第二十四篇。

knew means “approved.” The same Greek word in Romans 7:15 is translated “acknowledge.” In this verse Paul says, “What I work out, I do not acknowledge.” The Lord never approved those who, in His name, prophesied, cast out demons, and did many works of power, but did those things not according to the will of the heavenly Father (Matt. 7:21). The Lord did not deny that they did those things, but He considered those things lawlessness because they were not done in line with the will of the heavenly Father. They were not done in the line of the divine will. The Lord seemed to be saying, “You prophesied in My name, you cast out demons in My name, and you did many works of power in My name, but I never allowed you to do them. I never approved you, because you did all those things in a lawless way. You did them in yourself, in your own desire, and according to your own intention, not according to the will of My Father.” Thus, those who do such things, even in the Lord’s name, will not enter into the kingdom of the heavens but will depart from the Lord, that is, be excluded from the manifestation of the kingdom in the coming age.

Certain works may be done in the Lord’s name and yet not be done according to the will of God...We have talked a great deal about going to the campuses, but are we going there to do a certain work or to do the will of our heavenly Father? Young brothers and sisters, how would you answer this question?...We must have the assurance in whatever we do that we are doing the will of the heavenly Father. Otherwise, the Lord Jesus will say to us, “Workers of lawlessness.” Even prophesying in the Lord’s name, but not according to the will of the Father, is a type of lawlessness. Moreover, casting out demons in the Lord’s name and doing works of power in the name of the Lord, but not according to the will of God, are also considered in the eyes of the heavenly King as lawlessness.

Although you may run faster than others, your running will not be recognized if you run outside the lines of your lane. Rather, that type of running will be considered lawlessness. You must run the race between the lines; that is, you must run in a constricted way. (Life-study of Matthew, pp. 285-287)

Further Reading: Life-study of Matthew, msg. 24

第九周■周六

晨兴喂养

太七 23 “那时，我要向他们宣告：我从来不认识你们，你们这些行不法的人，离开我去吧。”

约壹三 4 “凡犯罪的，也行不法；罪就是不法。”

马太七章二十一至二十三节，主责备那些奉祂名传道、赶鬼、行异能的人。为什么人奉主的名行这些事，还受主的责备呢？这乃是因为他们是出于他们自己，不是因顺从神的旨意而作。所以主接着就说，“唯独实行我诸天之上父旨意的人，才能进（诸天的国）去。”（21。）现今的时代，乃是充满不法，充满背叛。…罪就是不法，罪也就是悖逆。（约壹三 4。）…不法的意思就是没有律法；没有律法就是罪。撒但是干犯权柄而犯罪；人是有律法就犯律法，没有律法就随意，同样也是罪；换句话说，同样的也是不在权柄之下。…干犯律法是行为问题，固然是罪；不法，乃是存心问题，也是罪。不只不服在权柄之下，乃是没有权柄。在这末后的时代，因着不法者在这里，堕落的人要把一切的权柄都推翻，随己意作事，不法要掌权。…从撒但犯罪的起头，从人类犯罪的起头，一直到世代的末了，撒但一直与神的权柄作对，人也一直与神的权柄作对。神设立了权柄，人是一直反对权柄。背叛乃是这世界的原则。我们如果要事奉神，就要碰着权柄。我们必须脱离这世界的这两个原则：不法与背叛。（倪柝声文集第三辑第十三册，一一九页。）

WEEK 9 — DAY 6

Morning Nourishment

Matt. 7:23 ...Then I will declare to them: I never knew you. Depart from Me, you workers of lawlessness.

1 John 3:4 Everyone who practices sin practices lawlessness also, and sin is lawlessness.

In Matthew 7:21-23 the Lord rebuked those who prophesied, cast out demons, and did works of power in His name. Why were they rebuked when they were doing these things in the Lord's name? They were rebuked because they were doing these things out of themselves, not out of obedience to God's will. This is the reason the Lord said that only "he who does the will of My Father who is in the heavens" can enter the kingdom of the heavens [v. 21]. The present age is full of lawlessness and rebellion...Sin is lawlessness and rebellion [1 John 3:4]. Being lawless is being without the law, and being without the law is sin. Satan sinned by trespassing against authority. Man breaks the law when the law is present and acts irresponsibly when no law is present. In either case he sins; that is, he does not come under authority...Breaking the law is a matter of conduct, and it is sin. Being lawless is a matter of motive, and it is sin as well. In lawlessness one not only rebels against authority but acts as if there is no law. In the end times the presence of the lawless one will result in fallen man overturning all forms of authority. He will act according to his self-will and lawlessness will reign...From the time of Satan's fall, throughout man's history of transgression to the end of this age, Satan is continually fighting against God's authority. Man is also standing against God's authority. God establishes authority, but man rebels against it. Rebellion constitutes the underlying principle of this world. In order to serve God, we have to experience authority. We have to free ourselves from these two worldly principles—lawlessness and rebellion. (CWWN, vol. 59, pp. 106-107)

我们要看见，宇宙中有两个原则：一是神权柄的原则，一是撒但背叛的原则。我们不能一面事奉神，一面又走背叛的路…。背叛的人虽能讲道，但撒但要在那里笑，因为这人里头有撒但的原则。事奉的对面就是权柄。权柄的问题若没有好好解决，就在事奉、生活上，各种样的问题、难处都会发生。我们要问：我们是不是服神的权柄？我们要事奉神的人，必须得着一个基本的启示，就是认识神的权柄。我们的路要看得准，要看得直。我们要知道，任何的悖逆都是顺着撒但而来的。没有遇见权柄的人，就自己拆毁自己的工作。…我们没有碰着权柄，没有碰着里头的根，就神在各地没有工作，在中国没有工作，在世界也没有工作。背叛的根不除掉，我们就没有前途，没有工作。求神怜悯我们，叫我们实在碰见权柄，脱离背叛的原则，不走背叛的路。愿主保守我们的事奉，乃是在顺服权柄的原则里。（倪柝声文集第三辑第十三册，一一九至一二〇页。）

我们不该看重预言、赶鬼或行异能。我们只该顾到实行我们天父的旨意。你也许不知道，我们如何能认识父的旨意？我们凭着我们在父的生命和性情，就能知道父的旨意。…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，三四〇页。）

参读：倪柝声文集第三辑第十三册，第十二篇。

We must realize that there are two principles in this universe. One is the principle of God's authority, and the other is the principle of Satan's rebellion. We cannot serve God on the one hand and take the way of rebellion on the other hand...A rebellious man can give a message, but Satan will laugh at such a man because he is operating under Satan's principle. Service is directly linked to authority. If we do not settle the matter of authority, we will have problems in all areas of our service and living. We have to ask ourselves if we are under God's authority. As servants of God we have to have a fundamental revelation, a revelation of His authority. We have to face our pathway accurately and squarely. We have to know that any kind of rebellion is from Satan. Those who have not seen authority are destroying their own work...Unless we touch authority and its underlying root, God will not be able to have any work in China, in other places, and in the entire world. If we do not remove the root of rebellion, we will have no future and no work. May the Lord be merciful to us and grant us a real touch with authority. May we turn away from the principle of rebellion and reject the way of rebellion. May the Lord preserve our service in the principle of submission. (CWWN, vol. 59, pp. 107-108)

We should not care for prophesying, for casting out demons, or for works of power. Instead, we should care only for doing the will of our heavenly Father. You may wonder how we can know the Father's will. We can know it by the Father's life and nature within us...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. 287-288)

Further Reading: CWWN, vol. 59, ch. 12

第九周诗歌

羡慕—顺从基督

降B大调

9898 双(英383)

4/4

5 3 4 | 5·6 5 1 5 6 | 7 7 7 7 6 5 |
 一 顽 梗 意 志 今 不 再 悖 逆— 我 全 属
 7·6 5 6 4 5 | 3-0 3 3 3 | 3-3 7 1 2 |
 你, 属 你 而 已; 听 我 求 祈: “主, 愿 你
 3 3 3 4 3 2 | 1 6 5 1 7 | 1-0 |
 旨 意 在 我 通 行, 毫 无 绊 羁。”
 3/4
 5 | 5·6 5 6 | 5 0 5 | 5·6 5 6 | 5 3 5 | 1-1 |
 (副) 拥 我 更 紧, 神 甜 美 旨 意, 使 我 全
 1·7 6 | 5-4 | 3-5 | 5·7 2 4 | 4 3 5 | 5·7
 人 消 失 你 里; 拥 我 更 紧, 神 甜
 2 4 | 4 3 1 | 1·7 6 | 5 1 2 4 | 3-2 | 1- ||
 美 旨 意, 使 我 全 人 消 失 你 里。

- 二 身心疲乏, 久为罪奴役, 暗夜道路越发冷凄;
 天光乍现, 叫我灵醒起— 我的晨星、太阳是你!
- 三 得胜救主, 你宝贵旨意 将我拥抱、困迫无已;
 平安绵延, 不和尽消弭, 全人释放, 何等欢喜!
- 四 哦主, 你里将我永禁闭, 使我脚步不再随意;
 当我安居在你旨意里, 有何能使你我分离?

WEEK 9 — HYMN

My stubborn will at last hath yielded

Longings—For Obedience to Christ

383

F Bb Bb/D F F/C F⁷ F⁷/A
 1. My stub-born will at last hath yield-ed; I would be Thine, and Thine a -
 Bb D Eb D Cm Bb/F F⁷
 lone, And this the prayer my lips are bring-ing, "Lord, let in me Thy will be
 Bb Eb/Bb Bb F⁷ Bb F/A F⁷ Bb F/A
 done." (C) Sweet will of God, still fold me clos-er, Till
 Gm Bb/F Eb F⁷ Bb
 I am whol-ly lost in Thee; Sweet
 F/A F⁷ Bb F/A F⁷ Bb Bb⁷/D
 will of God, still fold me clos-er, Till
 Eb Cm Bb/D Cm/Eb Bb/F F⁷ Bb
 I am whol-ly lost in Thee.

2. I'm tired of sin, footsore and weary,
 The darksome path hath dreary grown,
 But now a light has ris'n to cheer me;
 I find in Thee my Star, my Sun.
3. Thy precious will, O conqu'ring Savior,
 Doth now embrace and compass me;
 All discords hushed, my peace a river,
 My soul a prisoned bird set free.
4. Shut in with Thee, O Lord, forever,
 My wayward feet no more to roam;
 What pow'r from Thee my soul can sever?
 The center of God's will my home.

