

## 第八周

望断以及于耶稣，就是  
我们信心的创始者与成终者

诗歌：补 424

读经：来一 3，十二 1 下～2 上，林前九 24，帖后三 5

### 【周一】

壹 “望断以及于耶稣”——来十二 2 上：

- 一 “望断”，原文指转离其他各种目标，以专一的注意力注视——2 节上。
- 二 希伯来的信徒必须望断他们环境中一切的事物，望断他们老旧的宗教——犹太教，望断犹太教的逼迫，望断一切属地的事物，好望断以及于，以达到这位现今在诸天之上，坐在神宝座右边的耶稣——1:3。
- 三 我们要享受天上的基督，（3，）就需要望断一切地上的事物，而及于祂。
- 四 奇妙的耶稣，在天上登了宝座，并得了荣耀尊贵为冠冕，（二 9，）祂是宇宙中最大的吸引。
- 五 我们乃是受祂迷人的美丽所吸引，才望断祂以外一切的事物，使我们凭着忍耐，奔那摆在我们前头的赛程——十二 1 下。

## Week Eight

**Looking Away unto Jesus,  
the Author and Perfector of Our Faith**

Hymns: 1206

Scripture Reading: Heb. 1:3; 12:1b-2a; 1 Cor. 9:24; 2 Thes. 3:5

### § Day 1

I. "Looking away unto Jesus"—Heb. 12:2a:

- A. The Greek word translated "looking away unto" denotes looking with undivided attention by turning away from every other object—v. 2a.
- B. The Hebrew believers had to look away from all the things in their environment, away from their old religion, Judaism, and its persecution, and away from all earthly things, that they might look unto Jesus, who is now seated on the right hand of the throne of God in the heavens—1:3.
- C. If we would enjoy the heavenly Christ (v. 3), we need to look away from all things on earth unto Him.
- D. The wonderful Jesus, who is enthroned in heaven and crowned with glory and honor (2:9), is the greatest attraction in the universe.
- E. It is by being attracted by His charming beauty that we look away from all things other than Him so that we may run with endurance the race which is set before us—12:1b.

## 【周二】

贰 基督徒的一生就是一个赛程；每一个得救的基督徒都必须奔跑这赛程，好赢得奖赏——林前九 24：

一 这奖赏不是指一般的救恩，乃是指特别的赏赐——24 节，弗二 8～9，林前三 14～15。

二 使徒保罗已经跑完这赛程，赢得了奖赏——九 26～27，腓三 13～14，提后四 7～8：

1 重担乃是重量、负担或障碍；赛跑的人脱去各样不必要的重量，各样缠累人的重担，使他们没有障碍，以赢得竞赛。

2 希伯来十二章中独一的、缠累人的罪，乃是故意犯的罪，指停止与圣徒们的聚集，放弃神经纶中新约的路，以及回到犹太教去——十 25～26。

3 重担和缠累人的罪，都会阻挠并限制希伯来的信徒，使他们不能在新约的路上跟从耶稣，奔跑那属天的赛程。

4 我们需要凭着忍耐奔跑，求主引导我们的心，进入神的爱以爱神，并进入基督的忍耐以忍耐——帖后三 5：

a 这爱，即我们对神的爱，出自那已经浇灌在我们心里之神的爱——约壹四 19，罗五 5。

b 这忍耐乃是以我们所享受并经历之基督的忍耐来忍耐——参后一 9。

## 【周三】

叁 耶稣是信心的创始者、发起者、开创者、源头和因由——来十二 2 上：

## § Day 2

**II. The Christian life is a race; every saved Christian must run the race to win the prize—1 Cor. 9:24:**

A. The prize is not salvation in a common sense but a reward in a special sense—v. 24; Eph. 2:8-9; 1 Cor. 3:14-15.

B. The apostle Paul ran the race and won the prize—9:26-27; Phil. 3:13-14; 2 Tim. 4:7-8:

1. An encumbrance is a weight, burden, or impediment; the runners of the race strip off every unnecessary weight, every encumbering burden, that nothing may impede them from winning the race.

2. The unique entangling sin in Hebrews 12 was the willful sin of forsaking the assembling together with the saints, of giving up the new covenant way in God's economy, and of going back to Judaism—10:25-26.

3. Both the encumbering weight and the entangling sin would have frustrated the Hebrew believers and restrained them from running the heavenly race in the new covenant way of following Jesus.

4. We need to run with endurance, asking the Lord to direct our hearts into the love of God and into the endurance of Christ—2 Thes. 3:5:

a. The love is our love toward God, issuing from the love of God that has been poured out in our hearts—1 John 4:19; Rom. 5:5.

b. This endurance is to endure with the endurance of Christ that we have enjoyed and experienced—cf. Rev. 1:9.

## § Day 3

**III. Jesus is the Author of faith, the Originator, the Inaugurator, the source, and the cause of faith—Heb. 12:2a:**

一 信徒的信实际上不是他们自己的信，乃是基督进到他们里面作他们的信——罗三 22，加二 16：

- 1 我们的信是我们对基督的珍赏，作为我们对祂吸引所起的反应——罗十 17。
- 2 照我们天然的人，我们没有信的能力；我们凭自己没有信。
- 3 那叫我们得救的信，乃是我们从主所得宝贵的信，就是神所分给的信——彼后一 1，西一 12。
- 4 当我们望断以及于耶稣，祂这赐生命的灵（林前十五 45下）就将祂自己，将祂信的成分，灌输到我们里面。
- 5 这信不是出于我们自己，乃是出于那将自己作信的成分，分赐到我们里面，替我们信者的。

## 【周四】

二 信是一种质实的能力，是“第六个感官”，我们乃是凭这官能，把未见之事或所望之事质实出来，就是把这事的本质，质成现实——来十一 1：

- 1 质实就是那使我们能把本质实化出来的能力。
- 2 我们五官的作用是质实外面世界的东西，把一切客观的东西搬到我们里面来，成为我们主观的经历。
- 3 就像眼睛之于视觉，耳朵之于听觉，鼻子之于嗅觉一样，信心——我们信心的灵——乃是我们将看不见之属灵世界里的一切，质实到我们里面的器官——林后四 13：
  - a 我们必须运用我们信心的灵，就是我们调和的灵，信并且说我们所经历于主的事。
  - b 信心是在我们那与圣灵调和的灵里，不是在我们的心思里；怀疑才是在我们的脑子里。

A. The faith of the believers is actually not their own faith but Christ entering into them to be their faith—Rom. 3:22; Gal. 2:16:

1. Our believing is our appreciation of Christ as a reaction to His attraction—Rom. 10:17.
2. In the natural man we have no believing ability; we do not have faith by ourselves.
3. The faith by which we are saved is the precious faith that we have received from the Lord, the God-allotted faith—2 Pet. 1:1; Col. 1:12.
4. When we look away unto Jesus, He as the life-giving Spirit (1 Cor. 15:45b) transfuses us with Himself, with His believing element.
5. This faith is not of ourselves but of Him who imparts Himself as the believing element into us that He may believe for us.

## § Day 4

B. Faith is a substantiating ability, a "sixth sense," the sense by which we substantiate, give substance to, the things unseen or hoped for—Heb. 11:1:

1. Substantiating is the ability that enables us to realize a substance.
2. The function of our five senses is to substantiate the things of the outside world, transferring all the objective items into us to become our subjective experience.
3. As the eye is to seeing, the ear is to hearing, and the nose is to smelling, so faith, our spirit of faith, is the organ whereby we substantiate everything in the unseen spiritual world to us—2 Cor. 4:13:
  - a. We must exercise our spirit of faith, our mingled spirit, to believe and to speak the things that we have experienced of the Lord.
  - b. Faith is in our spirit, which is mingled with the Holy Spirit, not in our mind; doubts are in our mind.

4 我们不是顾念、注视所见并暂时的，乃是顾念、注视所不见并永远的——18 节：

a 基督徒的生活是一种未见之事的生活——罗八 24 ~ 25，来十一 27，彼前一 8，加六 10。

b 召会的堕落是从所不见的事堕落到所见的事。

c 主的恢复是要将祂的召会从所见的事恢复到所不见的事。

## 【周五】

5 信就是信神是。

6 人非有信，就不能得神的喜悦，不能使神快乐——来十一 6 上。

7 “到神面前来的人，必须信有神〔直译，神是〕”——6 节中：

a 信神是，就是信祂是我们的一切，而我们一无所是——约八 58，传一 2。

b 信神是，含示我们不是；祂必须在凡事上是唯一的一位，独一无二的一位，我们必须在凡事上什么也不是——来十一 5。

c 信神是，就是否认我们的己；在全宇宙中祂是，我们众人什么也不是——路九 23。

d 主的话的意思是说，“我是那伟大的我是。我是那的一位。你必须信我是，你不是”——参约八 24，28，58。

e 这就是信——“哦，何等喜乐，能够一无所有，一无所是，一无所见，唯见在荣耀里活的基督；并且一无所顾，唯顾祂在此地的权益”——达秘（J. N. Darby）。

## 【周六】

4. We do not regard, look at, the things which are seen and temporary but the things which are not seen and eternal—v. 18:

a. The Christian life is a life of things unseen—Rom. 8:24-25; Heb. 11:27; 1 Pet. 1:8; Gal. 6:10.

b. The degradation of the church is the degradation from unseen things to seen things.

c. The Lord's recovery is to recover His church from things seen to things unseen.

## § Day 5

5. Faith is to believe that God is.

6. Without faith it is impossible to please God, to make God happy—Heb. 11:6a.

7. "He who comes forward to God must believe that He is"—v. 6b:

a. To believe that God is, is to believe that He is everything to us and that we are nothing—John 8:58; Eccl. 1:2.

b. To believe that God is implies that we are not; He must be the only One, the unique One, in everything, and we must be nothing in everything—Heb. 11:5.

c. To believe that God is, is to deny our self; in the whole universe He is, and all of us are nothing—Luke 9:23.

d. The Lord was saying, "I am the great I am. I am the One who is. You must believe that I am and you are not"—cf. John 8:24, 28, 58.

e. This is faith—"O the joy of having nothing and being nothing, seeing nothing but a living Christ in glory, and being careful for nothing but His interests down here"—J. N. Darby.

## § Day 6

肆 耶稣是我们信心的成终者、完成者、完全者——来十二 2 上：

- 一 我们不断地望断以及于祂，祂就要完成并完全我们奔跑属天赛程所需要的信心——1 节下～2 节上。
- 二 当我们望断以及于祂，祂就要把天、生命和力量供应我们，将祂的所是传输并灌注到我们里面，使我们能奔跑属天的赛程，在地上过属天的生活——林后三 18。
- 三 我们所有的信在质的一面都是同样的，但这信的量有多少，乃在于我们有多少接触活的神，使祂得以在我们里面增长——罗十二 3：
  - 1 进展阶段的信是借着我们接触三一神而来，祂在我们里面就是信——帖前五 17。
  - 2 接受这样的信的路，乃是借着呼求主，向主祷告，并祷读主话，来接触这信的源头，就是主，也就是那经过过程并终极完成的神——来四 2，16，罗十 12，提后二 22，弗六 17～18。
  - 3 当我们接触祂时，祂就在我们里面涌流，并且我们中间就有相互的信心；我们因着彼此的信心，就同得鼓励——罗一 12，门 6。
- 四 我们重生的灵，我们信心的灵，就是那胜过撒但所组织并霸占之世界的得胜——约壹五 4。
- 五 那无法压制、无限无量之信的大能，推动许多人为主受苦，冒生命的危险，并成为得胜的受差遣者和殉道者，以完成神在信仰里永远的经纶——路十八 8，腓二 30，罗十六 3～4，徒二十 24，提前一 4。

#### IV. Jesus is the Perfecter, the Finisher, the Completer, of our faith—Heb. 12:2a:

- A. As we look away unto Him continually, He will finish and complete the faith that we need for the running of the heavenly race—vv. 1b-2a.
- B. When we look away unto Him, He ministers heaven, life, and strength to us, transfusing and infusing us with all that He is, that we may be able to run the heavenly race and live the heavenly life on earth—2 Cor. 3:18.
- C. We all have the same faith in quality, but the quantity of faith we have depends upon how much we contact the living God so that we may have Him increased in us—Rom. 12:3:
  1. Faith in the progressing stage comes through our contacting the Triune God, who is faith in us—1 Thes. 5:17.
  2. The way to receive such a faith is to contact its source, the Lord, the processed and consummated God, by calling on Him, praying to Him, and pray-reading His Word—Heb. 4:2, 16; Rom. 10:12; 2 Tim. 2:22; Eph. 6:17-18.
  3. When we contact Him, He is overflowing within us, and there is a mutuality of faith among us; we are encouraged through the faith which is in one another—Rom. 1:12; Philem. 6.
- D. Our regenerated spirit, our spirit of faith, is the victory that overcomes the Satan-organized-and-usurped world—1 John 5:4.
- E. The great irrepressible and unlimited power of faith motivates thousands to suffer for the Lord, risk their lives, and become overcoming sent ones and martyrs for the carrying out of God's eternal economy, which is in faith—Luke 18:8; Phil. 2:30; Rom. 16:3-4; Acts 20:24; 1 Tim. 1:4.



# 第八周■周一

## 晨兴喂养

来十二 2 “望断以及于耶稣，就是我们信心的创始者与成终者；祂…坐在神宝座的右边。”

一 3 “祂是神荣耀的光辉，是神本质的印像，用祂大能的话维持、载着并推动万有；祂成就了洗罪的事，就坐在高处至尊至大者的右边。”

〔希伯来十二章二节的〕望断，原文指转离其他各种目标，以专一的注意力注视。百米竞赛的跑者，不顾别的事物，只专心注视目标。保罗在这节似乎是说，“希伯来弟兄们，不要站着考虑观望。要从基督以外的事物转过来，而专心注视祂。这才是奔跑赛程的秘诀。”希伯来的信徒必须望断他们环境中一切的事物，望断他们老旧的宗教——犹太教，望断犹太教的逼迫，望断一切属地的事物，好望断以及于，以达到这位现今在诸天之上，坐在神宝座右边的耶稣。（希伯来书生命读经，六七七页。）

## 信息选读

保罗在别的书信中，主要地是向我们陈明，基督作赐生命的灵，（林前十五 45，）住在我们灵里，（罗八 10，提后四 22，）作了我们的生命和一切。但在希伯来书，他特别将我们指向这位坐在天上、具备多面、在各面照顾我们的基督。在保罗别的书信里，内住的基督与我们的肉体、己、和天然的人相对。在希伯来书，天上的基督与地上的宗教并一切地上的事物相对。我们要经历内住的基督，就需要转到灵里接触祂；我

# WEEK 8 — DAY 1

## Morning Nourishment

Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who...has sat down on the right hand of the throne of God.

1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high.

The Greek word translated “looking away unto” [Heb. 12:2] means “to look with undivided attention by turning away from every other object.” The runners in a race, such as the hundred yard dash, turn away from everything else and look at the goal with undivided attention. In this verse Paul seems to be saying, “Hebrew brothers, do not stand there considering and looking around. You must turn away from everything other than Christ and look to Him with undivided attention. This is the way to run the race.” The Hebrew believers had to look away from all the things in their environment, away from their old religion and its persecution, and away from all earthly things, that they might look unto Jesus, who is now seated on the right hand of the throne of God in the heavens. (Life-study of Hebrews, p. 550)

## Today's Reading

In all his other Epistles Paul presents to us mainly the Christ who dwells in our spirit (Rom. 8:10; 2 Tim. 4:22) as the life-giving Spirit (1 Cor. 15:45) to be our life and our everything. But in Hebrews he points us particularly to the Christ who has sat down in heaven and who is of so many aspects, that He may care for us in every way. In Paul's other Epistles the indwelling Christ is versus our flesh, self, and natural man. In this book the heavenly Christ is contrasted to the earthly religion and all earthly things. To experience the indwelling Christ, we need to turn to our spirit and contact

们要享受天上的基督，就需要望断一切地上的事物，而及于这位坐在神宝座右边的基督。祂借着死与复活，已经成就了神和人所需要的一切；现今祂在升天里，坐在诸天之上，乃是在神子（一5）和人子（二6）的身位里，也就是在神（一8）和人（二6）的身位里，作了神所立的承受万有者、（一2、）神的受膏者、（9、）我们救恩的创始者、（二10、）那圣别人者、（11、）常时的救援者、（16、）应时的帮助者、（四16、）从神来的使徒、（三1、）大祭司、（二17，四14，七26、）真帐幕的执事，（八2，）有更超特的职任，（6，）是更美之约的保证和中保、（七22，八6，十二24、）新约的执行人、（九16~17、）先锋、（六20、）信心的创始者与成终者、（十二2、）以及群羊的大牧人。（十三20。）我们若仰望祂这奇妙且包罗万有的一位，祂就要把天、生命、和力量供应我们，将祂的所是传输并灌注到我们里面，使我们能奔跑属天的赛程，在地上过属天的生活，带我们走完一生的路途，领我们进荣耀里去。（二10。）

奇妙的耶稣，在天上登了宝座，并得了荣耀尊贵为冠冕，（9，）祂是宇宙中最大的吸引，就像巨大的磁石，吸引所有寻求祂的人归向祂。我们乃是受祂迷人的美丽所吸引，才望断祂以外一切的事物。

十二章第三节说，“那忍受罪人这样顶撞自己的，你们要考量比较，免得疲倦灰心。”这里短短的话，把我们指向四福音里，基督如何忍受罪人的顶撞。当时的罪人，乃是所有宗教徒、热中犹太教的人、祭司、经学家、和民间的长老。当主耶稣在地上时，面对这许多反对祂的人；他们尽所能地拦阻、并打断主耶稣走神新约的路。但主耶稣不仅没有受到拦阻，反而借着在十字架上受死，为我们开创了一条路。（希伯来书生命读经，六七七至六七九页。）

参读：希伯来书生命读经，第五十篇。

Him. To enjoy the heavenly Christ, we need to look away from all things on earth unto Him, who has sat down on the right hand of the throne of God. By His death and resurrection He accomplished everything that is needed by both God and man. Now in His ascension He is sitting in the heavens, in the person of the Son of God (1:5) and the Son of Man (2:6), in the person of God (1:8) and man (2:6), as the appointed Heir of all things (1:2), the anointed One of God (v. 9), the Author of our salvation (2:10), the Sanctifier (v. 11), the constant Succor (v. 16), the instant Helper (4:16), the Apostle from God (3:1), the High Priest (2:17; 4:14; 7:26), the Minister of the true tabernacle (8:2) with a more excellent ministry (v. 6), the surety and the Mediator of a better covenant (7:22; 8:6; 12:24), the Executor of the new testament (9:16-17), the Forerunner (6:20), the Author and Perfecter of our faith (12:2), and the great Shepherd of the sheep (13:20). If we look unto Him as such a wonderful and all-inclusive One, He will minister heaven, life, and strength to us, transfusing and infusing us with all that He is, that we may be able to run the heavenly race and live the heavenly life on earth. In this way He will carry us through all the lifelong pathway and lead and bring us into glory (2:10).

The wonderful Jesus, who is enthroned in heaven and crowned with glory and honor (v. 9), is the greatest attraction in the universe. He is like an immense magnet drawing all His seekers to Him. It is by being attracted by His charming beauty that we look away from all things other than Him.

Verse 3 of chapter 12 says, “For compare Him who has endured such contradiction by sinners against Himself, so that you may not grow weary, fainting in your souls.” This short word refers us to the four Gospels, where we see how Christ endured such contradiction by sinners. At that time the sinners were all the religionists, Judaizers, priests, scribes, and elders of the people. When the Lord Jesus was on earth, He confronted all these opposers who were doing their best to frustrate or stop Him from the way of God’s new covenant. But He was not frustrated; rather, He cut the way, slaying it by suffering the death of the cross. (Life-study of Hebrews, pp. 551-552)

Further Reading: Life-study of Hebrews, msg. 50

## 第八周■周二

### 晨兴喂养

来十二 1 “所以，我们既有这许多的见证人，如同云彩围着我们，就当…凭着忍耐奔那摆在我们前头的赛程。”

林前九 24 “岂不知在场上赛跑的都跑，但得奖赏的只有一人？你们应当这样跑，好叫你们得着奖赏。”

帖后三 5 “愿主修直你们心中的途径，引导你们的心，进入神的爱以爱神，并进入基督的忍耐以忍耐。”

基督徒的一生就是一个赛程，每一个得救的基督徒都必须奔跑这赛程，好赢得奖赏。（林前九 24。）这奖赏不是指一般的救恩，（弗二 8，林前三 15，）乃是指特别的赏赐。（来十 35，林前三 14。）使徒保罗已经跑完这赛程，赢得了奖赏；他几乎是唯一把基督徒生活比作赛跑的人。在希伯来书里，他嘱咐希伯来的信徒要奔跑赛程；他说，要“凭着忍耐奔那摆在我们前头的赛程”。（十二 1。）（希伯来书生命读经，六七〇页。）

### 信息选读

我们所奔跑的赛程，实际上就是基督自己。主耶稣说，“我就是道路。”（约十四 6。）…因为基督是道路，祂也就是赛程。…我们的道路就是我们的赛程。…我们所走的道路，就是我们所奔的赛程。所以，那是道路的基督，也是赛程。我们信徒不该在基督里站着不动。…我们必须奔跑赛程。我们不该花时间考虑或观望，站着不动或缓缓而行。…保罗被主得着后，就开始奔跑属天的赛程，并且不停地奔跑，（林前九 24～26，腓三 12～14，）为要跑完这赛程。（徒二十 24。）末了他终于得胜的宣告说，当跑的赛程他已经跑尽了。（提后四 7。）

## WEEK 8 — DAY 2

### Morning Nourishment

Heb. 12:1 Therefore let us also, having so great a cloud of witnesses surrounding us,...run with endurance the race which is set before us.

1 Cor. 9:24 Do you not know that those who run on a racecourse all run, but one receives the prize? Run in this way, that you may lay hold.

2 Thes. 3:5 And the Lord direct your hearts into the love of God and into the endurance of Christ.

The Christian life is a race. Every saved Christian must run the race to win the prize (1 Cor. 9:24). This prize is not salvation in a common sense (Eph. 2:8; 1 Cor. 3:15) but a reward in a special sense (Heb. 10:35; 1 Cor. 3:14). The apostle Paul, who ran the race and won the prize, was nearly the only one who likened the Christian life to a race. In the book of Hebrews he charged the Hebrew believers to run the race, saying, “Run with endurance the race which is set before us” (12:1). (Life-study of Hebrews, p. 545)

### Today's Reading

The race we are running is actually Christ Himself. The Lord Jesus said, “I am the way” (John 14:6)...Because Christ is the way, He is also the race... Our way is our race...The way we are walking is the race we are running. Therefore, Christ, who is the way, is the race. As believers, we should not stand still in Christ...We must run the race. We should not take the time to consider or look around, to stand still or walk slowly. Paul began to run the course of the heavenly race after he was taken possession of by the Lord, and he continually ran (Phil. 3:12-14) that he might finish it (Acts 20:24). Then at the end he triumphantly proclaimed, “I have finished the course” [2 Tim. 4:7]. For this he will receive from the Lord a reward—the crown of

为此，他要从主得着赏赐，就是公义的冠冕。（8。）

我们在基督里的信徒，都已借信接受了祂的救恩，这是一定永定的。但我们将来能否得主的赏赐，乃在于我们如何奔跑赛程。在林前九章，保罗正在场上奔跑；在他晚期的一封书信——腓立比书——里，他还在奔跑；（三14；）直到提后四章六至八节，他奔跑到了最后一刻，才有把握会在主显现时得祂的赏赐。在这赏赐的光中，保罗嘱咐信徒要跑这一场赛跑，使他们能得着赏赐，奖赏，就是不能坏的华冠。…在林前九章二十六节上半，保罗说，“所以我这样奔跑，不像无定向的。”保罗奔跑赛程不是无定向的，乃是前面有确定的目标。今天我们奔跑赛程必须有确定的目标；我们不该无定向地奔跑。

我们要奔跑赛程，需要脱去各样的重担，和容易缠累我们的罪。（来十二1。）…赛跑的人必须脱去各样不必要的重量，各样重负，使他们没有障碍，好奔跑赛程。我们容易拿起不必要的重担。但若我们要奔跑基督徒的赛程，就需要脱去各样的重担，各样不必要的重担或障碍。

从希伯来十二章一节我们看见，我们也需要脱去“容易缠累我们的罪”。这里的罪，主要的是指缠累我们，使我们不能奔跑赛程的事。重担的重量和缠累人的罪，都阻挠我们奔跑赛程。重担是外面的，而罪是里面的，因罪与我们罪恶的性情有关。在我们罪恶的性情里，有个东西时常缠累我们。要奔跑基督徒一生的赛程，我们需要脱去缠累人的罪。

一节末了嘱咐我们：“凭着忍耐奔那摆在我们前头的赛程。”我们需要凭着忍耐奔跑，因为在基督徒的赛程中必会遭到许多的反对。要奔跑这赛程，我们必须凭着忍耐忍受反对，绝不疲倦灰心。（3。）（新约总论第六册，三三九至三四二页。）

参读：新约总论，第一百七十一篇。

righteousness (v. 8).

We, the believers in Christ, have all received His salvation through faith in Him. This has been settled once for all. But whether we shall be rewarded by the Lord depends on how we run the race. In 1 Corinthians 9 Paul was running the race. In Philippians, one of his last Epistles, he was still running (3:14). It was not until the last moment of his running, in 2 Timothy 4:6-8, that Paul had the assurance that he would be rewarded by the Lord at His coming. With this reward in view, Paul charged the believers to run the race so that they may obtain the reward, the prize, an incorruptible crown. In 1 Corinthians 9:26a Paul says, “I therefore run in this way, not as though without a clear aim.” Paul did not run the race uncertainly but with a definite goal in view. Today we must run the race with a definite goal; we should not run uncertainly.

In order to run the course of the race, we need to put off every encumbrance and the entangling sin (Heb. 12:1)...The runners in a race must strip off every unnecessary weight, every encumbering burden, that they may have no impediment to running the race. It is easy for us to pick up unnecessary burdens. But if we would run the Christian race, we need to put off every encumbrance, every unnecessary burden or impediment.

From Hebrews 12:1 we see that we also need to put off “the sin which so easily entangles us.” Here the sin refers mainly to the thing that entangles us from running the race. Both the encumbering weight and the entangling sin frustrate us in running the race. The encumbrances are outward, but the sin is inward, for it involves our sinful nature. Within our sinful nature there is something that often entangles us. In order to run the course of the Christian life, we need to put off the entangling sin.

At the end of Hebrews 12:1 we are charged to “run with endurance the race which is set before us.” We need to run with endurance because there is much opposition to the Christian race. In order to run this race, we must suffer the opposition with endurance, never growing weary or fainting in our souls (v. 3). (The Conclusion of the New Testament, pp. 1866-1869)

Further Reading: The Conclusion of the New Testament, msg. 171

## 第八周■周三

### 晨兴喂养

彼后一 1 “耶稣基督的奴仆和使徒西门彼得，写信给那些因我们的神和救主，耶稣基督的义，与我们分得同样宝贵之信的人。”

罗十 17 “可见信是由于听，听是借着基督的话。”

旧约所有得胜的圣徒不过是信心的见证人，但耶稣乃是信心的创始者。（来十二 2。）祂是信心的发起者、开创者、源头和因由。照我们天然的人，我们没有信的能力，我们凭自己没有信。那叫我们得救的信，乃是我们从主所得宝贵的信。（彼后一 1。）当我们仰望耶稣，祂这赐生命的灵（林前十五 45）就将祂自己，将祂信的成分，灌输到我们里面；这样，自然而然地，有一种信在我们里面升起，我们就有信心相信祂。这信不是出于我们自己，乃是出于那将自己作信的成分，分赐到我们里面，替我们信者的。因此，乃是主自己作我们的信。我们因着祂作我们的信而活，所以我们是因着祂的信，（加二 20，）不是因着我们自己的信而活。（新约总论第十三册，一五八至一五九页。）

### 信息选读

耶稣是信心的创始者和源头，也是信心的首领、开拓者和先锋。…祂所过的生活是信心的生活，所行的道路是信心的道路。在祂的生活和道路上，祂开创了信心。…祂开了信心的路，并作了先锋，领先开拓这路。…祂在一生中，在地上的行径里，作了信心的创始者；又在荣耀里，在天上的宝座上，作了信心的成终者；当我们仰望祂时，祂就将所创始并成终的信心，传输甚至注入我们里面。

## WEEK 8 — DAY 3

### Morning Nourishment

2 Pet. 1:1 Simon Peter, a slave and apostle of Jesus Christ, to those who have been allotted faith equally precious as ours in the righteousness of our God and Savior, Jesus Christ.

Rom. 10:17 So faith comes out of hearing, and hearing through the word of Christ.

All the overcoming saints in the Old Testament are only witnesses of faith, whereas Jesus is the Author of faith [Heb. 12:2]. He is the Originator, the Inaugurator, the source, and the cause of faith. In our natural man we have no believing ability. We do not have faith by ourselves. The faith by which we are saved is the precious faith that we have received from the Lord (2 Pet. 1:1). When we look unto Jesus, He as the life-giving Spirit (1 Cor. 15:45) transfuses us with Himself, with His believing element. Then, spontaneously, a kind of believing arises in our being, and we have the faith to believe in Him. This faith is not of ourselves but of Him who imparts Himself as the believing element into us that He may believe for us. Hence, He Himself is our faith. We live by Him as our faith; that is, we live by His faith (Gal. 2:20), not by our own. (The Conclusion of the New Testament, p. 3827)

### Today's Reading

As the Author and the source of faith, Jesus is also the Leader, the Pioneer, and the Forerunner of faith...The life He lived was a life of faith, and the path He walked was a path of faith. In His life and path He originated faith. He cut the way of faith and, as the Forerunner, took the lead to pioneer it...As we look to Him as the Originator of faith in His life and in His path on earth, and as the Perfecter of faith in His glory and on His throne in heaven, He transfuses and even infuses us with the faith that He originated and perfected.

在我们自己里面，我们没有信心。…不信是在我们构成的血轮里。所以，我们在自己里面无法够上新约对信心的要求。（罗一 16。）…以弗所二章八节清楚告诉我们，那叫我们得救的信，并不是出于我们，乃是我们从神所得的恩赐。神是信心的源头和赐与者，我们乃是这神圣恩赐的领受者。神把一个东西放在我们里面，这就成了我们的信。彼后一章一节说，我们“分得同样宝贵之信”。信心是宝贵的，因为是神给我们的恩赐。我们越转向神并接触祂，我们就越有信心。

根据新约的启示，信就是基督自己。基督自己就是信，所以使徒保罗说到信耶稣基督，（罗三 22，）神儿子的信，（加二 20，）信基督。（腓三 9。）信是新约独一的要求，就是基督自己灌输到我们里面，成为我们相信的成分和能力，使我们相信祂，并相信一切神圣、属灵、属天的事物。所以信是在基督里，也是出于基督。换言之，信就是基督自己作我们相信的元素和能力。

正确的传福音，乃是陈明基督这活的人位供我们仰望。当我们仰望祂，祂这活的人位就铭刻在我们里面，不仅在我们的心思和心里，也在我们全人最深处的灵里。…当基督这活的人物注入我们的心思和心里，至终达到我们的灵，祂对我们就变得宝贵，使我们渴望接受并得着祂。这就是信，也可说是相信。这信的成分和能力注入我们里面，我们便呼求主名。当我们听见福音，并看见基督这活人位的神圣景象，我们里面便生发出对基督这美妙人物的珍赏和反应。这就是活的耶稣注入到我们里面，成为我们的信。所以，祂是我们信心的创始者，祂是我们信的成分和能力的起源、起始。（新约总论第十三册，一五九至一六一页。）

参读：新约总论，第三百八十篇。

In ourselves we do not have faith...Unbelief is the fiber of our constitution. Hence, in ourselves it is impossible to meet the New Testament requirement of faith (Gal. 1:16). Ephesians 2:8 tells us clearly that the faith through which we were saved is not of ourselves. We have received it as a gift from God. God is the source and Giver of faith, and we are the recipients of this divine gift. God has put something into our being which becomes our faith. Second Peter 1:1 says that we “have been allotted faith equally precious.” Faith is precious because it has been given to us as a gift by God. The more we turn to God and contact Him, the more faith we have.

According to the New Testament revelation, faith is simply Christ Himself. Because Christ Himself is faith, the apostle Paul speaks of the faith of Jesus Christ (Rom. 3:22), the faith of the Son of God (Gal. 2:20), or faith in Christ (Phil. 3:9). Faith, which is the unique requirement of the New Testament, is Christ Himself being transfused into us to become our element and ability to believe in Him and in all the divine, spiritual, and heavenly things. Hence, faith is the faith in Christ as well as the faith of Christ. In other words, faith is simply Christ Himself as our believing element and ability.

A proper preaching of the gospel is a presentation of Christ as a living person whom we may look upon. When we look upon Him, He as the living person is impressed into us, not merely into our mind and heart but also into the deepest part of our being, our spirit...When Christ as the living figure is infused into our mind and our heart, eventually reaching our spirit, He becomes precious to us, and we desire to accept and receive Him. This is faith, or believing. We are infused with this believing element and ability, and we call upon the name of the Lord. When we hear the gospel and see Christ as a living person in a divine scenery, our appreciation of, and reaction to, Christ as a wonderful figure arises within us. This is the living Jesus infused into us to become our faith. Therefore, He is the Author of our faith; He is the origin and the origination of our believing element and ability. (The Conclusion of the New Testament, pp. 3827-3829)

Further Reading: The Conclusion of the New Testament, msg. 380

## 第八周■周四

### 晨兴喂养

来十一 1 “信就是所望之事的质实，是未见之事的确证。”

林后四 13 “并且照经上所记：‘我信，所以我说话；’我们既有这同样信心的灵，也就信，所以也就说话。”

信心是质实的能力，好像我们的“第六个感官”。借着福音的传扬，我们得了这质实的官能。…我们要传福音给罪人，必须先从主那里得着一些出于主的东西。然后，当我们传讲时，我们所得着那出于主的东西，会像电一样通入那些听的人里面。…他们也许会摇头，不同意我们所讲的；然而在他们的深处，会信我们所说的。虽然有些人对自己说，信耶稣太愚昧了，但是在他们里面，有个东西会继续不断地起反应，直到他们不得不说，“主耶稣，谢谢你，你太好了。主，你是我的救主。”因为有一种成分灌输到他们里面，所以他们就能相信主。（新约总论第十三册，一六一页。）

### 信息选读

每一个传福音的人，都…应当先被吸引，然后他才能吸引别人。他所讲的也许不合逻辑，但他好像充满电的电池一样，听的人会被吸引。为这缘故，召会必须为着传福音有大量的祷告。祷告越多，福音聚会就越有吸引力。传福音的人必须祷告到一个地步，…完全被神圣的元素所充满。

尽话语职事在于我们的发表，发表乃是释放神圣的元素。我们的职事若是正确，每逢我们尽职时，

## WEEK 8 — DAY 4

### Morning Nourishment

Heb. 11:1 Now faith is the substantiation of things hoped for, the conviction of things not seen.

2 Cor. 4:13 And having the same spirit of faith according to that which is written, “I believed, therefore I spoke,” we also believe, therefore we also speak.

Faith, the substantiating ability, is like a sixth sense. We acquired this substantiating sense through the preaching of the gospel...In order to preach the gospel to sinners, we must first receive something of and from the Lord. Then, as we are preaching, what we have received of the Lord will enter, like electricity, into those who are listening...Although they may shake their heads, not consenting to our preaching, deep within they will believe what we are saying. Although some may say to themselves that it is silly to believe, something within them will continue to react and bring them to the point where they say, “Lord Jesus, thank You. You are so good. Lord, You are my Savior.” Because some element has been transfused into their being, they will be able to believe in the Lord. (The Conclusion of the New Testament, p. 3829)

### Today's Reading

Every gospel preacher must...first be charmed himself and then he will be able to charm others. What he says may not seem logical, but like a battery that is being charged, the hearers will be charmed. For this reason, the church must pray a great deal for the preaching of the gospel. The more we pray, the more charming the gospel meeting will be. The gospel preacher must pray until he...is fully charged with the divine element.

Ministry depends upon our utterance, which is the release of the divine element. If our ministry is proper, we will be charmed and charming

不仅我们自己被吸引，同时也吸引别人。正确的事，完全在于被神自己灌输充满。首先，我们被神圣的元素充满；然后，在尽职时，我们很有吸引力地把这神圣的元素放射到别人里面。…当罪人来到召会中，听见正确的传福音，就被神充满。那属天的电，就是神自己，传输到他们里面。因着神自己这样灌输到他们里面，他们就发现自己有信心。

这样的信一旦产生在我们里面，就绝不能从我们挪去。即使我们想要否认主，至终会发现自己作不到，因为基督这信已经注入我们里面。譬如，主耶稣被犹太人捉拿的那晚，彼得在主面前三次否认祂。（路二 47～61。）然而，基督这信的成分和能力仍旧在彼得里面。正如主为他祈求的，至终他没有失去他的信心。（32。）我们可能也有相同的经历，暂时地否认主。有时我们可能因自己属人感觉和领会而动摇，暂时否认主。但即使在我们否认祂的时候，信的成分和能力仍一直在我们深处，没有任何人事物能挪去。这乃是基督自己作为宝贵的信，注入我们里面。（彼后一 1。）所有的信徒，从至大的到至小的，都有这样的信。

我们是因祂的信活着，凭祂作我们的信而活。（加二 20。）真正的信是凭着主耶稣的信而相信祂。…信不是我们自己的发明；它绝不能由我们发起。我们不可能产生信。信是基督自己的一方面，离了基督我们自己没有信。我们不是凭着我们自己的信，乃是凭着活神儿子的信而活；祂有信，并且祂自己对我们就是信。这信出自我们对基督的认识与珍赏。我们若看自己，绝不会找着信，但我们若忘记自己，转向主耶稣并呼求祂，信会立刻在我们里面升起。我们越住在祂里面，祂就越注入我们里面，作我们的信心。这信是基督的信，乃是基督在我们里面相信。（新约总论第十三册，一六一至一六四页。）

参读：基督的安家与召会的建造，第十一篇。

whenever we come to minister. The proper ministry is altogether a matter of being fully transfused with God Himself. First, we are charged with the divine element, and then in the ministry we radiate that divine element into others in a charming way...When the sinners come to the church and hear the proper preaching of the gospel, they are charged with God. God Himself as the heavenly electricity is transmitted into them. Because God Himself is transfused into them in this way, they find that they have faith.

Once such faith is generated within us, it can never be removed from us. Even if we try to deny the Lord, we ultimately find ourselves unable to do so, for Christ as faith has been infused into our being. For example, on the night that the Lord Jesus was arrested by the Jews, Peter denied Him three times in His presence (Luke 22:47-61). However, Christ as the believing element and ability was still in Peter. As the Lord petitioned, his faith ultimately did not fail (v. 32). We may have similar experiences of denying the Lord temporarily. At times we may be swayed by our human feeling and understanding and deny the Lord temporarily. Yet while we are denying Him, nevertheless there remains the believing element and ability deep within us, which nothing and no one can remove. This is Christ Himself infused into us as precious faith (2 Pet. 1:1). All the believers, from the greatest to the least, have such a faith.

We live by His faith, by Him as our faith (Gal. 2:20). Genuine believing is to believe in the Lord Jesus by His faith...Faith is not our invention; it cannot be initiated by us. It is impossible for us to generate faith. Faith is an aspect of Christ Himself, and apart from Christ we have no faith of our own. We do not live by our own faith but by the faith of the Son of the living God who has faith and who Himself is faith to us. Such faith issues from our knowing and appreciating Christ. If we look at ourselves, we will never find faith. But if we forget ourselves, turn to the Lord Jesus, and call on Him, faith will immediately rise up within us. The more we abide in Him, the more we are infused with Him as our faith. This faith is the faith of Christ; it is Christ believing within us. (The Conclusion of the New Testament, pp. 3830-3831)

Further Reading: CWWL, 1959, vol. 2, "Christ Making His Home in Our Heart and the Building Up of the Church," ch. 11

## 第八周■周五

### 晨兴喂养

来十一5~6“以诺因着信被接去，不至于见死，人也找不着他，因为神把他接去了；原来他被接去以前，已经得了蒙神喜悦的见证。人非有信，就不能得神的喜悦；因为到神面前来的人，必须信有神〔直译，神是〕，且信祂赏赐那寻求祂的人。”

神要你只信祂是。〔来十一6。〕“是”这个动词，事实上乃是我们三一神的神圣名称。在出埃及三章，摩西问神，祂的名是什么。神回答说，祂的名是我是那我是。（13~14。）我们神的名乃是动词“是”。祂是“我是那我是”。祂是那独一无二的一位。

圣经说，你若不相信基督，就没有生命。（约三15~16，36。）…我们的生命并不能永远存在。我们今天是，但至终明天就不是了。所以在整个宇宙中，我们什么也不是。我什么也不是。我们的会所不是。安那翰不是。加州不是。美国不是。整个地球都不是！这是因为它们不能永远存在。…事实上，我们眼见的东西，都不是存在的东西；它们乃是虚空。（林后四18。）（李常受文集一九九四至一九九七年第一册，三三九、三四一至三四二页。）

### 信息选读

这样，什么才存在？谁存在？只有那伟大的我是——我是那我是。凡到神面前来的人，必须信神是！信是非常重要的。没有这个，你就不能使神快乐。你必须信神是。

信是停下你自己，不作什么。…信将你联于神，使神成为唯一是的。我不是，所以不该是我爱我的妻子；应当是基督在爱我的妻子。祂是，我不是。去

## WEEK 8 — DAY 5

### Morning Nourishment

Heb. 11:5-6 By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. For before his translation he obtained the testimony that he had been well pleasing to God. But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

God requires you only to believe that He is [Heb. 11:6]. The verb to be is actually the divine title of our Triune God. In Exodus 3 Moses asked God what His name was. God answered that His name is I Am Who I Am (vv. 13-14). Our God's name is the verb to be. He is I Am Who I Am. He is the only One.

The Bible says that if you do not believe in Christ, you have no life (John 3:15-16, 36)...Our life is not something that exists forever. We are today, but eventually, we will not be tomorrow. So in the whole universe we are nothing. I am nothing, our hall is nothing, Anaheim is nothing, California is nothing, the United States is nothing, and the whole globe is nothing! This is because they do not exist forever...Actually, the things that are seen are not the things that exist; they are vanities (2 Cor. 4:18). (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 276-278)

### Today's Reading

Then what is existing? Who exists? Only the great I Am—I Am Who I Am. He who comes forward to God must believe that God is. Faith is so critical. Without this, you can never make God happy. You must believe that God is.

Faith is to stop yourself from doing anything...Faith joins you with God to make God the only One who is. I am not, so I should not be the one who loves my wife. It should be Christ loving my wife. He is; I am not. I should not be

买东西的人不该是我，应当是祂。当你在百货店拿起减价的东西时，你必须查问：“祂是，还是我是？”

信就是停下自己，不作任何事，而使神成为你的一切。这等于保罗在加拉太二章二十节的话：“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”谁活着？不再是我；我并不存在，我已经了结了，我被钉十字架了，我已经了了。不再是我，乃是基督在我里面活着。基督活着，基督是，基督存在；我不存在。这是“信神是”（来十一6）这短短一句素的素质。信神是，含示你不是。祂必须在凡事上是唯一的一位，独一无二的一位，我们必须在凡事上什么也不是。

当你像保罗一样说，“不再是我，乃是基督，”你就是信神是。信神是，是很深的。这含示你看见你不是，祂才是。“你不是”的意思是说，你不存在。这就是圣经所说否认己的意思。当一个姊妹要结婚的时候，她必须看见她什么也不是。她不该觉得自己是最美最好的一位。如果她这样觉得，她的婚姻就完了。那不是个信徒的婚姻。一个将要结婚的信徒应当说，“主啊，我将要嫁给这个人。主，你知道我什么也不是。我不能作好妻子。主，我什么也不是。”这是何等的有福！这是在凡事上否认己的福。

主耶稣说，“若有人要跟从我，就当否认己。”（路九23。）这话正如保罗所说的一样：“到神面前的人，必须信神是。”（来十一6。）否认己等于信神是，信神是等于否认己。这是因为你信唯独祂才是。在全宇宙中祂是，我们众人什么也不是。我应当什么都不是，我应当不存在；唯独祂应当是一切，唯独祂应当存在。所以保罗说，“我已经…钉十字架；…不再是我，乃是基督。”（李常受文集一九九四至一九九七年第一册，三四二至三四四页。）

参读：罗马书的结晶，第七篇。

the one to go shopping. He should be the One. When you pick up something on sale in the department store, you have to check, “He is, or I am?”

Faith is to stop you from doing anything but to make God everything to you. This equals Paul’s word in Galatians 2:20: “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.” Who lives? It is no longer I. I do not exist. I was terminated. I was crucified. I am finished. It is no more I, but it is Christ who lives in me. Christ lives. Christ is. Christ exists. I do not exist. This is the very essence of the short phrase believe that He is [Heb. 11:6]. To believe that God is implies that you are not. He must be the only One, the unique One, in everything, and we must be nothing in everything.

When you say what Paul said, “It’s no longer I, but Christ,” you believe that God is. To believe that God is, is so deep. It implies that you realize that you are not, but He is. You are not means that you do not exist. This is what the Bible means when it says to deny yourself. When a sister is about to be married, she needs to realize that she is nothing. She should not feel that she is the most beautiful and wonderful one. If she does, her marriage will be finished. That is not a believer’s marriage. A believer who is about to be married should say, “Lord, I am going to marry this man. Lord, You know I am nothing. I cannot be the proper wife. I am nothing, Lord.” What a blessing this is! This is the blessing of denying yourself in everything.

The Lord Jesus said, “If anyone wants to come after Me, let him deny himself” (Luke 9:23). This word is the same as what Paul said: “He who comes forward to God must believe that He is” [Heb. 11:6]. To deny yourself equals to believe that God is, and to believe that God is equals to deny yourself. This is because you believe that only He is. In the whole universe He is, and all of us are nothing. I should not be anything. I should not exist. Only He should be everything. Only He should exist. So Paul says, “I have been crucified. It is no longer I, but Christ.” (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 278-279)

Further Reading: CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” ch. 7

## 第八周■周六

### 晨兴喂养

来四 2 “因为有福音传给我们，像传给他们一样；只是所听见的话与他们无益，因为这话在听见的人里面，没有与信心调和。”

提后二 22 “你要逃避青年人的私欲，同那清心呼求主的人，竭力追求公义、信、爱、和平。”

一个在信心中与基督碰过的人，和以前就不一样了。基督的能力，要在碰过祂的人身上才显出来。我们许多的罪，污秽的罪，不能脱离的罪，和基督碰过之后，就能脱离了。我们只要一信，基督复活的生命，就能来到我们里面。如果你信，这一切的东西，就实实在在地到你里面了。

我们因着信，不但叫我们的生活有大改变，…这里还有一个很大的能力，产生出很多传道人 and 殉道者来。因为有这个大的能力在里面，是你没有法子压制，也没有法子困住的，叫人能坦然为主受苦难，经过危险，以致泰然地去殉道。这一切都是因着信，和基督一碰，基督里面的一切，就都到你里面来了。（倪柝声文集第二辑第七册，二一一至二一二页。）

### 信息选读

信就是主耶稣基督。祂不仅是信心的创始者，起始者，也是信心的成终者，完成者。…我们不断地仰望祂，祂就完成并完全我们奔跑属天赛程所需要的信心。…我们向主祷告，与主交通，祷读圣经的话，参加召会聚会，听属灵信息，读属灵书报，祂这位信的成终者就不断地注入我们里面，成为相信的成分和能力。所以，我们对耶稣基督的信是由祂而来。事实上，这就是基督自己不断地注入到我们里面。这信将我们带进与基督生机的联结里。…我们与基督生机的

## WEEK 8 — DAY 6

### Morning Nourishment

Heb. 4:2 For indeed we have had the good news announced to us, even as they also; but the word heard did not profit them, not being mixed together with faith in those who heard.

2 Tim. 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

A man who has met Christ in faith is different. Only those who have touched Christ have His power manifested through them. All the filthy and binding sins are shaken off from us when we touch Christ. The minute we believe in Him, His resurrection life comes into us. By faith all these become real in us.

Not only are our lives changed by faith, but there is a very great power within this faith which motivates thousands to become missionaries and martyrs. This great power within is irrepressible and unlimited. It makes man willing to suffer for the Lord, ride through danger, and eventually be martyred. All these abilities come from faith. When we touch Christ, everything of Him will be transmitted into us. (CWWN, vol. 27, “The Normal Christian Faith,” pp. 158-159)

### Today's Reading

Faith is simply the Lord Jesus Christ. He is not only the Author, the Originator, of faith but also the Perfecter, the Finisher, of faith...If we look to Him continually, He will finish and complete the faith that we need for the running of the heavenly race...As the Completer of faith, He is continually infused into us as the believing element and ability when we pray to the Lord, fellowship with Him, pray over the Bible, attend church meetings, listen to spiritual messages, and read spiritual books. Hence, our faith in Jesus Christ comes from Him; in fact, it is Christ Himself continually infused into us. Such faith brings us into an organic union with Christ...The increase of

联结得加强，就是基督在我们里面扩增并长大。基督作为信的成分和能力注入我们里面越多，祂在我们里面的长大就越多。主乃是这样成全我们的信。…日复一日，主成全我们的信，直到我们被提见祂的那日。因这缘故，保罗称主为我们信心的创始者与成终者。（新约总论第十三册，一六四页。）

你要凭信而行并凭信受苦，就必须望断一切事物。…要望断以及于耶稣，因为唯有耶稣才是，一切其他的都不是。…我们所信靠的是主，我们不信靠任何别的人。唯独祂是；所以要望断一切不是的事物，以及于那是一切的耶稣。这就是信。耶稣是我们信心的创始者与成终者，所以我们的信心乃是耶稣。祂是我们信心的起始和完成。

保罗在林后四章说，他是凭信心的灵说话。他说，“我们…信，所以也就说话。”（13。）如果你不信基督在你心里安家，你怎能告诉别人？你必须信基督活在你里面，并且信你若借着十字架与祂同死，祂如今就是复活，要把祂自己作到你里面。这一切都是凭着信。…你不申言的原因，你不为主说话、不说出主来、也不把主说到人里面的原因，主要的乃是因为你缺少操练信。

接受这样的信的路，乃是借着呼求主，向主祷告，并祷读主话，来接触这信的源头，就是主，也就是那经过过程并终极完成的神。…我们必须来到神施恩的宝座前，为要受怜悯，得恩典。这意思是说，我们必须接触神，好得着信心。这是唯一的路。…你在任何时间，任何地方，都可以接触祂。你只要呼求祂，向祂说一点话就可以了。这样，你就得着信。这信要把你联于神，并把神分赐、灌输到你里面。这样，你就有了活的信。事实上，那就是神自己在你里面运行。这样，你就成为有信心的人。（李常受文集一九九四至一九九七年第一册，三七一至三七二、三七四至三七五页。）

参读：罗马书的结晶，第九篇。

our organic union with Him is the increase, the growth, of Christ within us. The more Christ is infused into us as the believing element and ability, the more He is growing in us. This is our faith being perfected by the Lord...Day by day our faith will be under the Lord's perfecting until we meet Him on the day of rapture. For this reason, Paul calls Him the Author and Perfecter of our faith. (The Conclusion of the New Testament, pp. 3831-3832)

To learn to walk and suffer by faith, you have to look away from all things...Look away unto Jesus. This is because only Jesus is. All the others are not...We trust in the Lord. We do not trust in anyone else. Only He is. So look away from all things that are not, unto Jesus who is. This is faith. Jesus is the Author and Perfecter of our faith, so our faith is just Jesus. He is the origin and the completion of our faith.

Paul says in 2 Corinthians 4 that he spoke by the spirit of faith. He says, "We...believe, therefore we also speak" (v. 13). If you do not believe that Christ is making His home in your heart, how can you go to tell others? You have to believe that Christ lives in you and that if you die with Him through the cross, He as the resurrection life will work Himself into you. This is all by faith...The reason that you do not prophesy, that you do not speak for the Lord, speak the Lord forth, and speak the Lord into others, is mainly because your exercise of faith is short.

The way to receive such a faith is to contact its source, the Lord, the processed and consummated God, by calling on Him, praying to Him, and pray-reading His Word...We have to come forward to God's throne of grace to receive mercy and find grace. This means that we have to contact God to receive faith. This is the only way...At any time, anywhere, you can contact Him. Just call on Him and say a little word to Him. Then you will receive faith. This faith links you with God and imparts, transfuses, God into you. In this way you will have the living faith. Actually, that is God Himself moving within you. Then you will become a man of faith. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 302-304)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 9

# 第八周诗歌

# WEEK 8 — HYMN

补424

一路跑尽

G 大调

4/4

5̣. 5̣ | 1̣ 1̣ 1̣ 1̣ 7̣ 6̣. 5̣ | 5-4 2 | 1̣ 1̣ 1̣ 1̣ 7̣ 2 | 1̣ —

一、我们有当跑的路,阿利路亚!当一路跑尽,莫停下!

5̣. 5̣ | 1̣ 1̣ 1̣ 1̣ 7̣ 6̣. 5̣ | 5-4 2 | 1̣ 1̣ 1̣ 1̣ 7̣ 2 | 1̣ —

对所有在跑的人,阿利路亚!神说:“当望断及于祂!”

5̣. 5̣ | 5̣ — 5̣ 5̣ 3̣. 1̣ | 5̣ — 5̣. 5̣ | 5̣ 3̣ 2̣ #4 | 5̣ —

(副)当望断 以及于祂! 一路跑尽,莫停下!

5̣. 5̣ | 1̣ 1̣ 1̣ 1̣ 7̣ 6̣. 5̣ | 5-4 2 | 1̣ 1̣ 1̣ 1̣ 7̣ 2 | 1̣ — ||

望断一切身外物,注视耶稣,当望断一切及于祂!

二、望断周遭的事物,阿利路亚! 当望断扰攘与挣扎;

专一注视安息主,阿利路亚! 当望断一切及于祂!

三、望断起伏的心绪,阿利路亚! 别管你自己好或差;

专一注视那标竿,阿利路亚! 当望断一切及于祂!

四、望断背后的一切,阿利路亚! 好或坏完全不管它;

持守那位活的主,阿利路亚! 当望断一切及于祂!

五、专一注视祂荣脸,阿利路亚! 祂是阿拉法、俄梅嘎;

领受恩典向前跑,阿利路亚! 当望断一切及于祂!

There's a race for us to run—Hallelujah

Encouragement — For Running the Race

1206

1. There's a race for us to run— Hal - le - lu - jah, And a way for us the race to win. To all those who have begun— Hal - le - lu - jah, God has spoken, "Look a - way to Him!"

**Chorus**  
 (C) Look a - way! O look a - way! Look to Je - sus now to - day! Look a - way from ev - erything un - to Je - sus, Look a - way from everything to Him!

2. Look away from all around—Hallelujah,  
Look away from all the strife and din;  
Look away where peace is found—Hallelujah,  
Look away from everything to Him.
3. Look away from fickle soul—Hallelujah,  
Look away from failing self within;  
Look away toward the goal—Hallelujah,  
Look away from everything to Him.
4. Look away from all the past—Hallelujah,  
Look away from both the good and sin;  
To the living One hold fast—Hallelujah,  
Look away from everything to Him.
5. Look away into His face—Hallelujah,  
He who'll finish what He did begin.  
O what grace to run the race—Hallelujah—  
We obtain by looking off to Him!

