第八周

凭着忍耐奔那摆在我们前头的赛程，望断以及于耶稣，就是我们信心的创始者与成终者，而在基督天上的职事里与祂合作

读经：来十一1、6，十二1～2，罗十17

纲　　要

周　一

壹“所以，我们既有这许多的见证人，如同云彩围着我们，就当脱去各样的重担，和容易缠累我们的罪，凭着忍耐奔那摆在我们前头的赛程”—来十二1：

一 云彩是为着引导百姓跟随主（民九15～22），并且主是在云彩中与百姓同在（出十三21～22）；在原文，“见证人”含殉道者意（徒一8）：

1 在有信心的人身上，就能有主的同在和祂的引导；一切有信心的人，就是召会里的人，都是云彩；寻求主同在最好的路，就是到召会里来。

2 凡要寻求主引导的人，都必须跟随云彩，就是召会；主在云彩里，意思就是祂与有信心的人同在。

3 我们既是有信心的人，就是今天的云彩，人只要跟随我们，就可以跟从主；凡寻求祂的人，都能在我们中间得到祂的同在—参林前十四24～25，诗三六8～9，十六11。

Week Eight

Cooperating with Christ in His Heavenly Ministry by Running with Endurance the Race Set before Us, Looking Away unto Jesus, the Author and Perfecter of Our Faith

Scripture Reading: Heb. 11:1, 6; 12:1-2; Rom. 10:17

Outline

Day 1

I. “Therefore let us also, having so great a cloud of witnesses surrounding us, put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us”—Heb. 12:1:

A. The cloud is for leading people to follow the Lord (Num. 9:15-22), and the Lord is in the cloud to be with the people (Exo. 13:21-22); in Greek witnesses implies the sense of martyrs (Acts 1:8):

1. With the people of faith, we can have the Lord’s presence and His leading; all the people of faith, the church people, are the cloud; the best way to seek the Lord’s presence is to come to the church.

2. If anyone is seeking the Lord’s leading, he must follow the cloud, the church; the Lord is in the cloud, meaning that He is with the people of faith.

3. Since we are the people of faith, we are today’s cloud, and people can follow the Lord by following us; those who seek Him can find His presence with us—cf. 1 Cor. 14:24-25; Psa. 36:8-9; 16:11.

二 基督徒的一生就是一个赛程，所有得救的基督徒，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（九26～27，腓三13～14，提后四7～8）：

B. The Christian life is a race; every saved Christian must run the race to win the prize (1 Cor. 9:24), not salvation in the 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 ran the race and won the prize (9:26-27; Phil. 3:13-14; 2 Tim. 4:7-8):

周　二

Day 2

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，缠累人的重担，使他们没有障碍，以赢得竞赛。

2 按上下文，这里独特的、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（来十26）；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。

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 this context 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 (Heb. 10:26); 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.

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

C. 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:

1 这是我们对神的爱，出自那已经浇灌在我们心里（罗五5）之神的爱（约壹四19）。

2 这是以我们所享受并经历之基督的忍耐来忍耐—参启一9。

1. This is our love toward God, issuing from the love of God (1 John 4:19), which has been poured out in our hearts (Rom. 5:5).

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

贰 “望断以及于耶稣，就是我们信心的创始者与成终者；祂为那摆在前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神宝座的右边”—来十二2：

II. “Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God”—Heb. 12:2:

一 我们需要望断以及于耶稣，从其他各种目标转离，以专一的注意力注视祂；耶稣是信心的创始者、发起者、开创者、源头和因由：

1 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。

2 祂就象巨大的磁石，吸引所有寻求祂的人归向祂—歌一4，何十一4，耶三一3：

a 我们乃是受祂迷人的美丽（可爱、可悦、可喜）所吸引，才望断祂以外一切的事物—诗二七4。

b 没有这样迷人的对象，我们怎能望断地上这么多迷惑人的事物？

周　三

二 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与注1，加二16与注1：

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。

6 因此，基督自己就是我们的信；我们是因着祂作我们的信而活，是因着祂的信（加二20），不是因着我们自己的信。

A. We need to look away unto Jesus with undivided attention by turning away from every other object; Jesus is the Author of faith, the Originator, the Inaugurator, the source, and the cause of faith:

1. The wonderful Jesus, who is enthroned in heaven and crowned with glory and honor (2:9), is the greatest attraction in the universe.

2. He is like an immense magnet drawing all His seekers to Him—S. S. 1:4; Hosea 11:4; Jer. 31:3:

a. It is by being attracted by His charming beauty (loveliness, pleasantness, delightfulness) that we look away from all things other than Him—Psa. 27:4.

b. Without such a charming object, how could we look away from so many distracting things on earth?

Day 3

B. The faith of the believers is actually not their own faith but Christ entering into them to be their faith—Rom. 3:22 and footnote 1; Gal. 2:16 and footnote 1:

1. Our believing is our appreciation of Christ as a reaction to His attraction—Rom. 10:17.

2. In our 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, 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.

6. Hence, Christ Himself is our faith; we live by Him as our faith, that is, by His faith (Gal. 2:20), not our own.

周　四

三 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，就是把这些事的本质，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 就象眼睛之于视觉，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；怀疑才是在我们的心思里。

4 我们不是顾念、注视所见的，乃是顾念、注视所不见的，因为所见的是暂时的，所不见的才是永远的—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。

5 信心使我们对未见之事有把握，使我们确信所没有看见的事；因此，信是未见之事的证据、证明。

周　五

四 信乃是信神是：

Day 4

C. 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 to hearing, and the nose to smelling, so faith, our spirit of faith, is the organ whereby we substantiate everything in the unseen spiritual world into us—2 Cor. 4:13:

a. We must exercise our spirit of faith, our mingled spirit, to believe and to speak the things 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. We do not regard, look at, the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are 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.

5. Faith assures us of the things not seen, convincing us of what we do not see; therefore, it is the evidence, the proof, of things unseen.

Day 5

D. Faith is to believe that God is:

1 人非有信，就不能得神的喜悦，不能使神快乐—来十一 6 上。

2 “到神面前来的人，必须信神是”—6 节下（直译），参创五 22 ～ 24：

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 我应当什么都不是；我应当不存在；唯独祂应当存在—“不再是我，乃是基督”—加二 20。

e 大数的扫罗悔改转变时，主告诉他说，“我就是…耶稣”—徒九 5：

㈠ 主的意思是说，“我是那伟大的我是，我是那是的一位；你必须信我是而你不是。”

㈡ 至终，扫罗过去了，保罗起来了—十三 9。

f 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

五 耶稣是我们信心的成终者、完成者、完全者—来十二 2 上：

1 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。

2 我们所有的信在质的一面都是同样的，但这信的量有多少，乃在于我们接触活的神，使祂得以在我们里面增长有多少—罗十二 3：

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

2. “He who comes forward to God must believe that He is”—v. 6b; cf. Gen. 5:22-24:

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. I should not be anything; I should not exist; only He should exist—“It is no longer I who live, but it is Christ”—Gal. 2:20.

e. At his conversion the Lord told Saul of Tarsus, “I am Jesus”—Acts 9:5:

1) 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.”

2) Eventually, Saul was over, and Paul came up—13:9.

f. 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

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

1. As we look away unto Him continually, He will finish and complete the faith that we need for the running of the heavenly race—v. 1.

2. 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:

a 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。

b 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 16，罗十 12，提后二 22，弗六 17 ～ 18，来四 2。

c 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。

3 我们重生的灵，我们信心的灵，使我们能得胜，胜过撒但所组织并霸占的世界—约壹五 4，约三 6，林后四 13，约壹五 18。

4 那无法压制、无法困住之信的大能，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 20，罗十六 3 ～ 4，徒二十 24，提前一 4，来十二 3，参士八 4。

六 按照希伯来十二章二节，耶稣为那摆在前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神宝座的右边：

1 主耶稣知道祂要借着死，在复活里得荣耀（路二四 25 ～ 26），并要释放出祂神圣的生命，产生许多弟兄作祂的彰显（约十二 23 ～ 24，罗八 29）；祂为那摆在前面的喜乐（约十六 20 ～ 22），就轻看羞辱，自愿被交与撒但所霸占的犹太和外邦首领，被他们定罪以至于死。

2 因此，神将祂高举到诸天之上，使祂坐在自己右边（可十六 19，徒二 33 ～ 35），赐给祂那超乎万名之上的名（腓二 9 ～ 10），立祂为主为基督（徒二 36），并赐祂荣耀尊贵为冠冕（来二 9）。

a. Faith in the progressing stage comes through our contacting the Triune God, who is faith in us—1 Thes. 5:17.

b. 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. 4:16; Rom. 10:12; 2 Tim. 2:22; Eph. 6:17-18; Heb. 4:2.

c. When we contact Him, He is overflowing within us, and there is a mutuality of faith among us; we are encouraged through the faith that is in one another—Rom. 1:12; Philem. 6.

3. Our regenerated spirit, our spirit of faith, is the victory that overcomes the Satan-organized-and-usurped world—1 John 5:4; John 3:6; 2 Cor. 4:13; 1 John 5:18.

4. 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. 2:20; Rom. 16:3-4; Acts 20:24; 1 Tim. 1:4; Heb. 12:3; cf. Judg. 8:4.

F. According to Hebrews 12:2, for the joy set before Him, Jesus endured the cross, despising the shame, and has sat down on the right hand of the throne of God:

1. The Lord Jesus knew that through His death He would be glorified in resurrection (Luke 24:25-26) and that His divine life would be released to produce many brothers for His expression (John 12:23-24; Rom. 8:29); for the joy set before Him (John 16:20-22), He despised the shame and volunteered to be delivered to the Satan-usurped leaders of the Jews and Gentiles and condemned by them to death.

2. Therefore, God highly exalted Him to the heavens, seated Him at His right hand (Mark 16:19; Acts 2:33-35), gave Him the name above every name (Phil. 2:9-10), made Him both Lord and Christ (Acts 2:36), and crowned Him with glory and honor (Heb. 2:9).

3 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—10 节，林后三 16、18，彼前五 4，提后四 8。

3. If we look away 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—v. 10; 2 Cor. 3:16, 18; 1 Pet. 5:4; 2 Tim. 4:8.

第八周●周一

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，就当脱去各样的重担，和容易缠累我们的罪，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。”

提后四7“那美好的仗我已经打过了，当跑的赛程我已经跑尽了，当守的信仰我已经守住了。”

希伯来十二章一节说，“所以，我们既有这许多的见证人，如同云彩围着我们，就当脱去各样的重担，和容易缠累我们的罪，凭着忍耐奔那摆在我们前头的赛程。”云彩是为着引导百姓跟随主（民九15～22），并且主是在云彩中与百姓同在（出十三21～22）。以色列人乃是借着云柱跟随主，并在云柱中享受主的同在。所有信心的见证人，和信心的殉道者，都如同云彩。借着这些如同云彩的见证人，我们得以跟随主，并享受祂的同在（希伯来书生命读经，六五九页）。

信息选读

旧约的圣徒，只是信心的见证人，没有一个是信心的创始者、源头、成终者或完成者。希伯来十二章一节把信心的见证人看作是“如同云彩围着我们”。主是在云彩中与祂的百姓同在（出十三21～22）。以色列人是照着云彩的行动跟随主。云彩在哪里，主也就在哪里。不仅如此，云彩更是为着引导百姓跟随主。如果你有心要寻找主，当你读过希伯来十一章，你会立即觉得，借着有信心的人，就能得着主的同在和祂的引导。你若有云彩，你就有了主。你若失去云彩，你就失去了

‹‹ WEEK 8 — DAY 1 ››

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 Tim. 4:7 I have fought the good fight; I have finished the course; I have kept the faith.

Hebrews 12:1 says, “Therefore let us also, having so great a cloud of witnesses surrounding us, put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us.” The cloud is for leading people in following the Lord (Num. 9:15-22), and the Lord is in the cloud to be with the people (Exo. 13:21-22). The children of Israel followed the Lord by the pillar and enjoyed the Lord’s presence in the pillar of cloud. All the witnesses of faith, even the martyrs of faith, are a cloud. By this cloud of witnesses we follow the Lord and enjoy His presence. (Life-study of Hebrews, p. 550)

Today’s Reading

The saints of the old covenant were only witnesses of faith. None of them was the author, source, perfecter, or finisher of faith. In verse 1 of Hebrews 12 the witnesses of faith are considered as “a cloud of witnesses surrounding us.” The Lord was in the cloud to be with His people (Exo. 13:21-22). The children of Israel followed the Lord according to the move of the cloud. Where the cloud was, there the Lord was also. Furthermore, the cloud is for leading people in following the Lord. If you have a heart to seek out the Lord and you read Hebrews 11, you may immediately have the sense that by the people of faith you can have the Lord’s presence and His leading. If you have the cloud, you will have the Lord. But if you miss the cloud, you will also

主。一切有信心的人，就是召会里的人，都是云彩。寻求主同在最好的路，就是到召会里来。凡要寻求主引导的人，都必须跟随云彩，就是召会。主在云彩里，意思就是祂与有信心的人同在。我们既是有信心的人，就是今天的云彩；人只要跟随我们，就可以跟从主。凡寻求祂的人，都能在我们中间得到祂的同在。主既是在我们这里，所以我们在哪里，哪里就是主今天行动的方向。

基督徒的一生就是一个赛程，所有得救的基督徒，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）。

这赛程到底是什么？我们不能说赛程就是得完全或得荣耀，因为那是赛程的目标。也不能说赛程是生命之律内里的运行，因为那是赛程的过程。赛程甚至也不是丧失魂，因为那是奔跑赛程的途径，而不是赛程本身。要解答这个问题，我们需要来看主在约翰十四章六节所说的话：“我就是道路。”赛程就是道路、行程。因为基督是道路，所以祂也是赛程。我们所奔跑的赛程乃是基督。我们的道路就是我们的赛程。这不是指两件东西，一件是道路，另一件是赛程。

保罗的背景，与希伯来信徒的背景一样，所以他有资格作奔跑赛程之人的榜样。加拉太二章二节和林前九章二十六至二十七节给我们看见，保罗如何开始奔跑赛程。腓立比三章五至八节、十二至十四节给我们看见，他如何一直奔跑赛程。在腓立比三章，我们看见保罗是一个典型的希伯来信徒，奔跑赛程，离弃了老旧的犹太教。提后四章七至八节，是保罗在殉道前不久写的，他告诉我们，他已经跑完了他的赛程（希伯来书生命读经，六六〇、六七〇、六八〇页）。

参读：希伯来书生命读经，第五十篇。

miss the Lord. All the people of faith, the church people, are the cloud. The best way to seek the Lord’s presence is to come to the church. If anyone is seeking the Lord’s leading, he must follow the cloud, the church. The Lord is in the cloud, meaning that He is with the people of faith. Since we are the people of faith, we are today’s cloud, and people can follow the Lord by following us. Those who seek Him can find His presence with us. The Lord is where we are, and where we are is the direction in which the Lord is moving in these days.

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 has run 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).

What is this race? [It is not]...perfection or glorification, for that is the goal of the race. Neither is the race the inward working of the law of life, for that is the process of the race. The race is not even the losing of the soul, because that is the way to run the race; it is not the race itself. In order to answer this question, we need to consider the Lord’s word in John 14:6: “I am the way.” A race is a way, a course. Because Christ is the way, He is also the race. The race we are running is Christ. Our way is our race. These are not two things, one the way and the other the race.

Because Paul’s background was exactly that of the Hebrew believers, he was qualified to be an example in running the race. Galatians 2:2 and 1 Corinthians 9:26 and 27 show how he began to run the race. Philippians 3:5-8 and 12-14 show how he was still running the race. In Philippians 3 we see that Paul was a typical Hebrew believer running the race away from the old Jewish religion. In 2 Timothy 4:7 and 8, written shortly before his martyrdom, he told us that he had finished the race. (Life-study of Hebrews, pp. 551, 559, 566-567)

Further Reading: Life-study of Hebrews, msg. 49

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，就当脱去各样的重担，和容易缠累我们的罪，凭着忍耐奔那摆在我们前头的赛程。”

帖后三5“愿主…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。”

〔希伯来十二章一节里的〕重担，也可译为重量，负担，障碍。赛跑的人脱去各样不必要的重量，缠累人的重担，使他们没有障碍，以赢得竞赛。请注意，保罗在这里是说“我们”，而不是说“你们”，他将自己也包括在这件事之内（希伯来书生命读经，六七五至六七六页）。

信息选读

希伯来十二章一节说到“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，正如十章二十六节所说的故意犯罪，会使希伯来的信徒离开神经纶中新约的路一样。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，跟从被犹太教所弃绝的耶稣，奔跑那属天的赛程。对于那些摇摆不定的希伯来信徒，退缩回到犹太教去的思想，就是缠累他们的罪。十二章一节所提的罪，是很独特的，因为在原文里保罗在此加了指定冠词，而称之为“那罪”。这独一的、缠累人的罪，乃是故意犯的罪，指停止与圣徒们的聚集，放弃新约的路，以及回到犹太教去

。…在这赛程中，会有很大的反对。因此，我们必须凭着忍耐奔跑这赛程（1）。这意思是说，我们要奔跑基督的赛程，就必须凭着忍耐忍受反对，绝不可疲倦灰心（希伯来书生命读经，六七六至六七七页）。

‹‹ WEEK 8 — DAY 2 ››

Morning Nourishment

Heb. 12:1 Therefore let us also, having so great a cloud of witnesses surrounding us, put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us.

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

The Greek word translated “encumbrance” [in Hebrews 12:1] may also be rendered “weight,” “burden,” “impediment.” The runners in a race must strip off every unnecessary weight, every encumbering burden, that they might have no impediment to winning the race. Notice that here Paul says “us,” not “you,” including himself in this matter. (Life-study of Hebrews, p. 563)

Today’s Reading

Hebrews 12:1 mentions “the sin which so easily entangles us.” “Sin” here refers mainly to the thing which entangles us from running the race, just as the willful sin mentioned in 10:26 would keep the Hebrew believers away from the new covenant way in God’s economy. Both the encumbering weight and the entangling sin would frustrate the Hebrew believers and restrain them from running the heavenly race in the new covenant way of following the Jesus who was rejected by Judaism. To the staggering Hebrew believers, the thought of shrinking back and returning to Judaism was an entangling sin. The sin mentioned in 12:1 is particular and unique, for Paul uses the definite article, saying, “the sin.” This unique, entangling sin was the willful sin of forsaking the assembling together with the saints, of giving up the new covenant way, and of going back to Judaism.

There is much opposition to this race. Thus, we must run it with endurance (v. 1). This means that in order to run the race of Christ, we must suffer the opposition with endurance, never growing weary or fainting in our souls. (Life-study of Hebrews, p. 564)

保罗在帖后三章五节下结论说，“愿主…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。”主引导我们的心，是借着那灵的引领；神的爱已经借着那灵浇灌在我们心里（罗八14，五5）。帖后三章五节里神的爱，是我们对神的爱，乃是出自那已经浇灌在我们心里之神的爱（约壹四19）。在积极一面，我们需要享受神的爱，使我们爱祂，为祂活着；在消极一面，我们需要有分于基督的忍耐，使我们象祂一样忍受苦难，抵挡神的仇敌撒但（帖撒罗尼迦后书生命读经，四七页）。

保罗在希伯来十二章二节告诉希伯来的信徒，要望断以及于耶稣，就是我们信心的创始者与成终者。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）。

耶稣乃是信心的创始者。祂是信心的发起者、开创者、源头和因由（圣经恢复本，来十二2注3）。

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，就象巨大的磁石，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。若没有这样迷人的对象，我们怎能望断地上这么多迷惑人的事物？（希伯来书生命读经，六七九页）。

参读：倪柝声文集第一辑第十七册，奔那摆在前头的路程。

In 2 Thessalonians 3:5 Paul concludes, “And the Lord direct your hearts into the love of God and into the endurance of Christ.” The Lord directs our hearts by the leading of the Spirit, through whom the love of God has been poured out into our hearts (Rom. 8:14; 5:5). The love of God in 2 Thessalonians 3:5 is our love toward God that issues from the love of God (1 John 4:19) that has been poured out into our hearts. On the positive side, we need to enjoy the love of God so that we may love Him in order to live for Him. On the negative side, we need to participate in the endurance of Christ so that we may endure the sufferings as He did to stand against Satan, the enemy of God. (Life-study of 2 Thessalonians, p. 37)

In Hebrews 12:2 Paul told the Hebrew believers to look away unto Jesus, the Author and Perfecter of faith. The Greek word translated “looking away unto” 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 seemed 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 of their situation, away from their old religion and its persecution, and away from all earthly things that they might look unto Jesus who is now seated at the right hand of the throne of God in the heavens. (Life-study of Hebrews, pp. 564-565)

Jesus is the Author of faith. He is the Originator, the Inaugurator, the source, and the cause of faith. (Heb. 12:2, footnote 3)

The wonderful Jesus, who is enthroned in heaven and “crowned with glory and honor” (Heb. 2:9) is the greatest attraction in the universe, like an immense magnet drawing all His seekers unto Him. It is by being attracted by His charming beauty that we look away from all things other than Him. Without such a charming object, how could we look away from so many distracting things on this earth? (Life-study of Hebrews, p. 566)

Further Reading: CWWN, vol. 17, pp. 229-240

第八周●周三

晨兴喂养

罗三21～22“但如今神的义在律法以外已经显明出来，有律法和申言者为证，就是神的义，借着信耶稣基督，归与一切信的人，并没有分别。”

加二16“且知道人得称义，不是本于行律法，乃是借着信耶稣基督，连我们也信入了基督耶稣，使我们本于信基督得称义，不是本于行律法…。”

〔罗马三章二十二节里的信，〕指耶稣基督的信在我们里面，成了我们相信祂的信。

信是有标的的，也是出于它的标的的。这标的就是神成为肉体的耶稣。人听见祂，认识祂，欣赏祂，宝贵祂，祂就在人里面生发出信，叫人信祂，这样祂就成了人里面对祂的信。因此，这信成为在祂里面的信，也是属于祂的信。

在神新约的经纶里，神要人信祂这神成为肉体的耶稣。人若不这样信祂，就是在神面前犯了唯一的罪（约十六9）；人若这样信祂，就是在神面前有了极尽的义，神也就把这信算为他的义。同时，这信也把它的标的，就是神成为人的这一位，带到信祂的人里面。祂乃是神的义，神就把祂赐给祂所住在里面的人，作他的义（耶二三6）。这一切都是本于，也都是在于这在祂里面，属于祂的信（参来十二2）（圣经恢复本，罗三22注1）。

信息选读

〔在加拉太二章十六节，〕在耶稣基督里的信，指借着信与祂有生机的联结，这与信徒珍赏神的儿子是那最宝贵者有关。借着所传给他们的福音，基督的宝

‹‹ WEEK 8 — DAY 3 ››

Morning Nourishment

Rom. 3:21-22 But now, apart from the law, the righteousness of God has been manifested,...even the righteousness of God through the faith of Jesus Christ to all those who believe...

Gal. 2:16 And knowing that a man is not justified out of works of law, but through faith in Jesus Christ, we also have believed into Christ Jesus that we might be justified out of faith in Christ and not out of the works of law...

Faith in Romans 3:22 refers to the faith of Jesus Christ in us, which has become the faith by which we believe in Him.

Faith has an object, and it issues from its object. This object is Jesus, who is God incarnate. When man hears Him, knows Him, appreciates Him, and treasures Him, He causes faith to be generated in man, enabling man to believe in Him. Thus, He becomes the faith in man by which man believes in Him. Hence, this faith becomes the faith in Him, and it is also the faith that belongs to Him.

In God's New Testament economy, God desires that man believe in Jesus, who is God incarnate. If man does not believe in Him, he commits the unique sin before God (John 16:9). However, if man believes in Him, he is righteous to the uttermost before God, and God reckons this faith as his righteousness. At the same time, this faith brings its object, that is, this One who is God incarnate, into those who believe in Him. He is God's righteousness, and God has given Him as righteousness to those who are indwelt by Him (Jer. 23:6). All this is out of, and depends on, the faith that is in Him and of Him (Heb. 12:2). (Rom. 3:22, footnote 1)

Today's Reading

[In Galatians 2:16] faith in Jesus Christ denotes an organic union with Him through believing. This is related to the believers' appreciation of the person of the Son of God as the most precious One. The believers are infused with the

贵得以注入他们里面，这位基督就在他们里面，成为他们在其中相信的信，也成为他们因珍赏祂而相信的能力；这信创造一种生机的联结，使他们在其中与基督是一（圣经恢复本，加二 16 注 1）。

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，自然而然的，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。我们是因着祂作我们的信而活，是因着祂的信（加二 20），不是因着我们自己的信。

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。祂开了信心的路，并作了先锋，领先开拓这路。因此，祂能带我们随着祂的脚踪，走完信心的路。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（来十二 2 注 3）。

希伯来书从一章三节起，不断地将我们指向那坐在天上的基督。保罗在别的书信中，主要的是向我们陈明，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。但在本书，他特别将我们指向这坐在天上、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（希伯来书生命读经，六七七至六七八页）。

参读：希伯来书生命读经，第五十篇。

preciousness of Christ through the gospel preached to them. This Christ becomes in them the faith by which they believe and the capacity to believe through their appreciation of Him. This faith creates an organic union in which they and Christ are one. (Gal. 2:16, footnote 1)

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.

As the Author and the source of faith, Jesus is also the Leader, the Pioneer, and the Forerunner of faith. He cut the way of faith and, as the Forerunner, took the lead to pioneer it. Hence, He can carry us in His footsteps through the pathway of faith. 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. (Heb. 12:2, footnote 3)

From Hebrews 1:3, this book points us continually to the Christ seated in heaven. In all his other epistles, Paul mainly presents to us 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 seated in heaven with so many aspects to 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 with the earthly religion and all earthly things. To experience the indwelling Christ we need to turn to our spirit and contact Him. To enjoy the heavenly Christ we need to look away from all things on earth unto Him who is seated at the right hand of the throne of God. (Life-study of Hebrews, p. 565)

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

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。”

18“我们原不是顾念所见的，乃是顾念所不见的，因为所见的是暂时的，所不见的才是永远的。”

希伯来书用了十章，将犹太教与神的经纶作了透彻的比较之后，就嘱咐那些在退缩危机中的希伯来信徒，生活、行事、前进，都要本于信（十38～39），就是不凭着眼见（林后五7）；接着在希伯来十一章，按着历史继续说明信的定义。神所应许永远的产业（九15）和大赏赐（十35），都是所望之事和未见之事。信就是所望之事的质实。因此，信是所望之事的确信、把握、证实、实际、素质、支持的根据，支持所望之事的根基。信也是未见之事的确证，使我们能确信未见的事。因此，信是未见之事的证据，证明（圣经恢复本，来十一1注1）。

信息选读

〔希伯来十一章一节里的质实，〕原文与一章三节的本质，三章十五节的确信和林后十一章十七节的自信（知道有稳定的根基）同。此外，此字也可译为证实、实际、素质（意指事物里面的实质，与外表相对）、根基或支持的根据。此字的本意是本质，但在此乃指将本质，就是所望之事的本质，质

‹‹ 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”...

18 Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.

After presenting in the first ten chapters a thorough comparison of Judaism and God’s economy, this book charges the Hebrew believers, who were in danger of shrinking back, to live, to walk, to go on, by faith (10:38-39), that is, not by appearance (2 Cor. 5:7). Then, in Hebrews 11 it goes on to define faith according to the history of faith. Both the eternal inheritance (9:15) and the great reward (10:35) promised by God are things hoped for and things not seen. Faith is the substantiation of things hoped for. Hence, it is the assurance, the confidence, the confirmation, the reality, the essence, the supporting ground, of things hoped for, the foundation that supports the things hoped for. Faith is also the conviction of things not seen. It convinces us of what we do not see. Hence, it is the evidence, the proof, of things not seen. (Heb. 11:1, footnote 1)

Today’s Reading

The same Greek word [for substantiation in Hebrews 11:1] is used for substance in 1:3, assurance in 3:14, and confidence (in which one knows that he has a sure foundation) in 2 Corinthians 11:17. Moreover, it can be translated confirmation, reality, essence (which denotes the real nature of things, as opposed to the appearance), foundation, or supporting ground. The word means, primarily, substance, but in Hebrews 11:1 it denotes the substantiating of the substance (of

成现实，所以译为质实。质字是作动词用，即将未见之本质的实际质实出来。这就是信的作为。所以说，信是所望之事的质实（圣经恢复本，来十一1注3）。

〔林后四章十三节里信心的灵，〕就是圣灵与人灵的调和。我们必须…运用这样的灵，信并且说我们所经历于主的事，特别是祂的死和复活。信心不是在我们的心思里，乃是在我们那与圣灵调和的灵里。怀疑才是在我们的心思里。这里的“灵”指明使徒是借着调和的灵，在复活里过钉十字架的生活，以完成他们的职事（林后四13注2）。

信…乃是注入到我们里面的一种神圣功能。…每当我们接触神或听祂的话，这由神自己注入到我们里面质实的能力，就自然而然地开始把神的事，把所望之事和未见之事实化出来，我们就简单地信了。…信是在我们生来就有的五官之外，另一个特别的感官，这个感官能质实神的事，就是未见之事（希伯来书生命读经，六四二页）。

借着福音的传扬，我们得了这质实的官能。正确的传福音，不应当只是教训，也必须是一种灌输。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，会象电一样通入那些听的人里面。当我们讲的时候，他们在注意看，也留心听，有一些东西就会自然而然、不知不觉地灌输到他们里面。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。这就是神借着传讲的人灌输信心的结果（新约总论第十三册，一五八至一五九、一六一页）。

参读：新约总论，第三百八十篇。

the things hoped for); hence, it is translated substantiation. The word substantiate is substance in verb form; to substantiate is to give substance to the reality of the substance not seen. This is the action of faith. Therefore, it says here that faith is the substantiation of things hoped for. (Heb. 11:1, footnote 2)

[In 2 Corinthians 4:13] the spirit of faith is the Holy Spirit mingled with our human spirit. We must exercise such a spirit to believe and to speak, like the psalmist, the things we have experienced of the Lord, especially His death and resurrection. Faith is in our spirit, which is mingled with the Holy Spirit, not in our mind. Doubts are in our mind. Here spirit indicates that it is by the mingled spirit that the apostles lived a crucified life in resurrection for the carrying out of their ministry. (2 Cor. 4:13, footnote 2)

[Faith] is a divine ability which has been infused into us....Whenever we contact God or listen to His word, the substantiating ability which has been infused into our being by God Himself spontaneously begins to realize the things of God, the things hoped for, and the things not seen, and we simply believe....Faith is a special sense in addition to the five senses derived from our natural birth. This sense substantiates the things of God, things which we do not see. (Life-study of Hebrews, p. 535)

We acquired this substantiating sense through the preaching of the gospel. Proper gospel preaching is not merely a matter of teaching; it must also be a matter of transfusion. 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. While we are speaking and the people are looking at and listening to us, something spontaneously and unconsciously will be transfused into them. 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. This is the result of the transfusion of faith by God through a preacher. (The Conclusion of the New Testament, pp. 3827, 3829)

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

第八周●周五

晨兴喂养

来十一6“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。”

约八58“耶稣对他们说，我实实在在地告诉你们，还没有亚伯拉罕，我就是。”

希伯来十一章六节上半说，“人非有信，就不能得神的喜悦。”这是全宇宙中非常强的话。得神的喜悦就是使神快乐。你我若没有信，就不可能使神快乐。神对任何没有信的人，是不能也不会快乐的。这给我们看见信的重要。…到神面前来的人，必须信神是（6下，直译）。这是很简单的。神要你只信祂是。“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，直译）。我们神的名乃是动词“是”。祂是“我是那我是”。祂是那独一的一位（罗马书的结晶，八七至八九页）。

信息选读

当耶稣来的时候，祂在约翰八章三次宣告说，祂就是那我是〔24、28、58〕，…指明祂就是耶和华。这就是为什么保罗在希伯来十一章六节说，“到神面前来的人，必须信神是。”神一直是，永远是，现在式的。…你需要神么？神是。…祂告诉我们说，“我就是…生命。”（约十四6上）“我是复活。”（十一25）“我就是门。”（十7、9）“我是好牧人。”（11）“我就是生命的粮。”（六35）祂是真粮食，…祂是气（二十22）、活水（四10、14）和生命树（十五1，十四6上，启二7）。…祂对我们乃是一切。

‹‹ WEEK 8 — DAY 5 ››

Morning Nourishment

Heb. 11:6 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.

John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.

Hebrews 11:6 says that without faith it is impossible to please God. This is a very strong word in the whole universe. To please God is to make God happy. Without faith it is impossible for you and me to make God happy. God could not and would not be happy with anyone without faith. This shows us the importance of faith. He who comes forward to God must believe that God is (Heb. 11:6b). This is very simple. God requires you only to believe that He is. 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. (Crystallization-study of the Epistle to the Romans, pp. 71, 73)

Today's Reading

When Jesus came, He declared that He was the I Am three times in John 8 [vv. 24, 28, 58],...indicating that He is the very Jehovah. This is why Paul said in Hebrews 11:6, "He who comes forward to God must believe that He is." God is always, eternally, in the present tense.

Do you need God? God is. Do you need food? God is....He told us, "I am...the life" (John 14:6a). "I am the resurrection" (11:25). "I am the door" (10:7, 9). "I am the good Shepherd" (10:11). "I am the bread of life" (6:35). He is the real food....He is the breath (20:22), the living water (4:10, 14), and the tree of life (15:1; 14:6a; Rev. 2:7)....He is everything to us.

信是什么？信是停下你自己，不作什么。你什么也不是。信将你联于神，使神成为唯一是的。我不是，所以不该是我在爱我的妻子；应当是基督在爱我的妻子。祂是，我不是。去买东西的人不该是我，应当是祂。

…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”这短短一句话的素质。信神是含示你不是。祂必须在凡事上是唯一的一位，独一的一位，我们必须在凡事上什么也不是。

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：“到神面前来的人，必须信神是。”〔来十一 6，直译〕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。在整个宇宙中祂是，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。”

当使徒保罗还是扫罗的时候，他是一个非常进取的年轻人。一切在他都是“我”。对扫罗来说，从头到尾都是“我”；一切都是大数的扫罗。但在他去大马色的路上，主耶稣将他击倒；扫罗问说，“主啊，你是谁？”（徒九 5）主说，“我就是…耶稣。”主的意思是说，“我是那伟大的我是。我是那是的一位。你必须信我是而你不是。”最后，扫罗改了名字。扫罗过去了，保罗起来了（十三 9 与注 1）。

达秘说：“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。”这是信。我们什么也不顾，只顾祂的权益（罗马书的结晶，八九至九二、九四至九五页）。

参读：罗马书的结晶，第七至八篇。

What is faith? Faith is to stop yourself from doing anything. You are nothing. 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 the one to go shopping. He should be the One.

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 Christ lives in me. Christ lives. Christ is. Christ exists. I do not exist. This is the very essence of the short word believe that God is. 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.

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 more I, but Christ."

When the apostle Paul was Saul, he was a very aggressive young man. Everything with him was "I, me, my, and mine."...Everything was Saul of Tarsus. But the Lord Jesus knocked him down on the road to Damascus, and Saul asked, "Who are You, Lord?" (Acts 9:5). The Lord said, "I am Jesus" (v. 5). The Lord was saying, "I am the great I Am. I am the One that is. You must believe that I am and you are not." Eventually, Saul changed his name. Saul was over, and Paul came up (Acts 13:9 and footnote 1).

Darby said: "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." This is faith. We care for nothing but His interest. (Crystallization-study of the Epistle to the Romans, pp. 73-77)

Further Reading: Crystallization-study of the Epistle to the Romans, msgs. 7-8

第八周●周六

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；祂为那摆在前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神宝座的右边。”

二10“原来万有因祂而有，借祂而造的那位，为着要领许多的儿子进荣耀里去，就借着苦难成全他们救恩的创始者，这对祂本是合宜的。”

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。祂要完成祂所起始的，完全祂所开创的。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。一旦基督在我们里面起始这信，祂就绝不会放弃。…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，并且不断地加强这生机的联结。我们与基督生机的联结得加强，就是基督在我们里面扩增并长大。…主乃是这样成全我们的信（新约总论第十三册，一六四页）。

信息选读

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（来四16，罗十12，提后二22，弗六17～18）。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。你不必另外分出时间来接触神；你在任何时间，任何地方，都可以接触祂。你只

‹‹ WEEK 8 — DAY 6 ››

Morning Nourishment

Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

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. He will finish what He originated; He will complete what He inaugurated. If we look to Him continually, He will finish and complete the faith that we need for the running of the heavenly race. Once Christ has originated this faith within us, He will never let it go....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; it also continually increases this organic union. The increase of our organic union with Him is the increase, the growth, of Christ within us....This is our faith being perfected by the Lord. (The Conclusion of the New Testament, pp. 3831-3832)

Today's Reading

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. 4:16; Rom. 10:12; 2 Tim. 2:22; Eph. 6:17-18). We have to come forward to God's throne of grace to receive mercy and grace. This means that we have to contact God to receive faith....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

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（罗马书的结晶，一二五页）。

按照希伯来十二章二节，耶稣为那摆在前面的喜乐，就轻看羞辱，忍受了十字架。主耶稣知道祂要借着死，在复活里得荣耀（路二四 25 ～ 26），并要释放出祂神圣的生命，产生许多弟兄作祂的彰显（约十二 23 ～ 24，罗八 29）。祂为那摆在前面的喜乐，就轻看羞辱（来十二 2），自愿被交与撒但所霸占的犹太和外邦首领，被他们定罪以至于死。为此神将祂高举到诸天之上，使祂坐在自己右边（可十六 19，徒二 33 ～ 35），赐给祂那超乎万名之上的名（腓二 9 ～ 10），立祂为主为基督（徒二 36），并赐祂荣耀尊贵为冠冕（来二 9）。

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）、新约的执行者（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）（新约总论第十三册，一六四至一六六页）。

参读：罗马书的结晶，第九至十一篇。

you will have the living faith. (Crystallization-study of the Epistle to the Romans, pp. 100-101)

According to Hebrews 12:2, for the joy set before Him, Jesus endured the cross, despising the shame. The Lord Jesus knew that through His death He would be glorified in resurrection (Luke 24:25-26) and that His divine life would be released to produce many brothers for His expression (John 12:23-24; Rom. 8:29). For the joy set before Him, He despised the shame (Heb. 12:2) and volunteered to be delivered to the Satan-usurped leaders of the Jews and condemned by them to death. Therefore, God exalted Him to the heavens, seated Him at His right hand (Mark 16:19; Acts 2:33-35), gave Him the name which is above every name (Phil. 2:9-10), made Him both Lord and Christ (Acts 2:36), and crowned Him with glory and honor (Heb. 2:9).

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 (Heb. 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 faith (12:2), and the great Shepherd of the sheep (13:20). If we look to 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 Conclusion of the New Testament, pp. 3832-3833)

Further Reading: Crystallization-study of the Epistle to the Romans, msgs. 9-11

第八周诗歌

479 **鼓　励** – 思想主

10 10 10 10（英 656）

降 D 大调　　4/4

1 – 4 6 | i – i – | i · i 7 6 | 5 – – – |
一 要 思 想 耶 稣, 以 祂 作 模 型,

6 – 5 4 | 3 3 3 6 | ♯4 – 2 – | 5 – – – |
好 在 你 身 上 显 出 祂 荣 形:

3 – 4 6 | i – i – | i · i 7 6 | 7 – – – |
祂 已 经 赐 你 永 远 的 生 命,

i – 7 6 | 5 4 3 6 | 5 1 2 – | 1 – – – ‖
并 使 你 享 受 复 活 的 大 能。

二 要思想耶稣,天天都如此, 要自甘卑微,不再有大志;
那无穷生命也要多认识, 靠复活大能经历主的死。

三 要思想耶稣,一生当这样, 要活在幔内常见主荣光;
若弃掉自己,必知主心意, 一脱离自己,纯洁又安息。

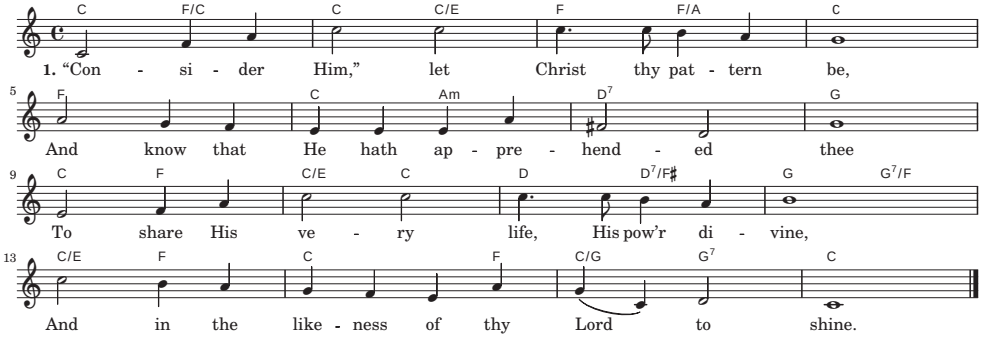
四 要思想耶稣,当你在向前, 要一直向上瞻仰祂荣面,
必荣上加荣,变成祂形状, 使祂的形像显在你身上。

WEEK 8 — HYMN

Consider Him, let Christ thy pattern be

Encouragement — For Considering Christ

656



2. "Consider Him"; so shalt thou, day by day,
Seek out the lowliest place, and therein stay,
Content to pass away, a thing of nought,
That glory to the Father's name be brought.

3. Shrink not, O child of God, but fearless go
Down into death with Jesus; thou shalt know
The power of an endless life begin,
With glorious liberty from self and sin.

4. "Consider Him," and thus thy life shall be
Filled with self-sacrifice and purity;
God will work out in thee the pattern true,
And Christ's example ever keep in view.

5. "Consider Him," and as you run the race,
Keep ever upward looking in His face;
And thus transformed, illumined thou shalt be,
And Christ's own image shall be seen in thee.

第八周申言

申言稿：

Composition for prophecy with main point and sub-points: