第二周

公义、圣别、信实、施爱之神的行政管理

RS 诗歌：376，16

读经：申一 8～18，十六 18～20，十七 8～20，十九 15～21，二一 1～9、18～23，二二 13～30，二四 1～4、7、16，二五 1～3、5～16，七 9～15

纲要

周一

壹 圣经启示神的行政—祂对整个宇宙神圣的行政管理—赛九 6～7，启四 2，五 6，申一 8～18：

一 神的行政乃是神国的行政中心—太三 2，六 10、13 下。

二 在神的神圣行政里，祂是君王、设立律法者和审判者；祂是祂行政管理的行政、立法和司法部门—赛三三 22。

三 神的行政特别见于祂对祂所拣选之人的对付上—彼前一 2，来十二 6：

1 作为在基督里的信徒，我们已由神而生，成为神的儿女，但我们仍在旧造里—约一 12～13，三 3、5～6，林后五 17，约壹三 1。

Week Two

The Governmental Administration of the Righteous, Holy, Faithful, and Loving God

RS Hymns: 497, 21

Scripture Reading: Deut. 1:8-18; 16:18-20; 17:8-20; 19:15-21; 21:1-9, 18-23; 22:13-30; 24:1-4, 7, 16; 25:1-3, 5-16; 7:9-15

Outline

Day 1

I. The Bible reveals the government of God—His divine governmental administration of the entire universe—Isa. 9:6-7; Rev. 4:2; 5:6; Deut. 1:8-18:

A. The government of God is the administrative center of the kingdom of God—Matt. 3:2; 6:10, 13b.

B. In His divine government God is the King, the Lawmaker, and the Judge; He is the executive branch, the legislative branch, and the judicial branch of His government—Isa. 33:22.

C. God's government is seen especially in His dealings with His chosen people—1 Pet. 1:2; Heb. 12:6:

1. As believers in Christ, we have been born of God to be children of God, but we are still in the old creation—John 1:12-13; 3:3, 5-6; 2 Cor. 5:17; 1 John 3:1.

2 为这缘故，我们需要神行政的对付—彼前一 17，四 12。

四 神借着审判来管理；神的审判是为施行祂的行政——一 17，四 17，五 6、9：

1 主神要借着各种审判，清理并洁净整个宇宙，使祂得着一个新天新地，成为充满祂义的新宇宙，使祂喜悦—彼后三 13。

2 神审判一切不符合祂行政的事物；所以，在今世我们这些神的儿女乃是在神每天的审判之下—彼前一 17。

3 神在祂行政管理的审判中，用火炼的试验对付信徒，这审判要从神自己的家起首—四 12、17。

周二

五 主耶稣在地上时，承认神的行政，过一种绝对在神行政下的为人生活，并且将一切与祂有关的事都交给神的行政—约六 38，彼前二 21 ～ 23：

1 主总是把所受的一切羞辱和伤害，交给那位在祂的行政里按公义审判的公义之神，使自己服从祂—彼前二 21 ～ 23 节。

2 祂信靠这公义的一位，承认祂的行政—23 节。

六 作为在基督里的信徒，我们需要领悟我们是在神的行政之下，我们该尊重神的行政，并学习承认神的行政—五 6：

1 神在管理我们时，供应我们所需要的一切；神将祂的供备赐给我们，使我们能与祂的行政配合—5 节，彼后一 1 ～ 4，三 13。

2. For this reason we need God's governmental dealings—1 Pet. 1:17; 4:12.

D. God governs by judging; the judgment of God is for the carrying out of His government—1:17; 4:17; 5:6, 9:

1. Through various kinds of judgments, the Lord God will clear up the entire universe and purify it so that He may have new heavens and a new earth for a new universe filled with His righteousness for His delight—2 Pet. 3:13.

2. God judges everything that does not match His government; therefore, in this age we, the children of God, are under the daily judgment of God—1 Pet. 1:17.

3. God uses fiery ordeals to deal with the believers in the judgment of His governmental administration, which begins from His own house—4:12, 17.

Day 2

E. When the Lord Jesus was on earth, He recognized the government of God, lived a human life that was absolutely under the government of God, and committed everything related to Him to God's government—John 6:38; 1 Pet. 2:21-23:

1. The Lord kept committing all the insults and injuries that He suffered to the One who judges righteously in His government, the righteous God, to whom He submitted Himself—vv. 21-23.

2. He put His trust in this righteous One, recognizing His government—v. 23.

F. As believers in Christ, we need to realize that we are under God's government, to respect God's government, and to learn to acknowledge God's government—5:6:

1. As God is governing us, He supplies us with whatever we need; God grants us His provision so that we may cooperate with His government—v. 5; 2 Pet. 1:1-4; 3:13.

周三

2 我们该谦卑，服在神那执行祂行政之大能的手下—彼前五 6：

a 在六节，“神大能的手”指神执行祂行政的手，特别见于祂的审判中——一 17，四 17。

b 谦卑服在神大能的手下，乃是让神作成谦卑的；然而，我们必须与神的运行合作，甘愿在神大能的手下被祂作成谦卑、卑微的—五 6。

贰 申命记这卷书说到神的行政管理—申十六 18 ～ 20，十七 8 ～ 20，十九 15 ～ 21，二一 1 ～ 9、18 ～ 23，二二 13 ～ 30，二四 1 ～ 4、7、16，二五 1 ～ 3、5 ～ 16：

一 虽然在申命记中找不到“行政管理”一辞，但我们若透彻地读这卷书，就会看见这卷书说到神的行政，甚至说到祂的行政管理。

二 神对祂百姓的对付，乃是祂行政管理的一种施行—启三 19：

1 智慧的神是成全的父，祂爱祂的儿女，并在行政上对付他们；祂管教我们的目的是为成全我们—来十二 6。

2 以色列人因着他们的错误为神所惩治—民十二 1 ～ 16，十四 39 ～ 45，十六 1 ～ 50。

3 甚至摩西也因着他在二十章二至十三节的错误为神所惩治：

a 摩西犯了严重的错误，这错误是神无法容忍的，因为这摸到祂的行政—民二十 10 ～ 12 节。

Day 3

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

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

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

II. The book of Deuteronomy speaks regarding the governmental administration of God—16:18-20; 17:8-20; 19:15-21; 21:1-9, 18-23; 22:13-30; 24:1-4, 7, 16; 25:1-3, 5-16:

A. The expression governmental administration is not found in Deuteronomy, but if we read this book thoroughly, we will see that it is a book of God's government, even His governmental administration.

B. God's dealing with His people was an exercise of His governmental administration—Rev. 3:19:

1. The wise God is a perfecting Father who loves His children and deals with them governmentally; He disciplines us for the purpose of perfecting us—Heb. 12:6.

2. The children of Israel were disciplined for their mistakes—Num. 12:1-16; 14:39-45; 16:1-50.

3. Even Moses was disciplined by God for his mistake in 20:2-13:

a. Moses made a serious mistake, which God could not tolerate, because it touched His administration—vv. 10-12.

b 神的行政管理是公义的，虽然祂爱摩西，但祂无法为此不施行祂的行政。

c 摩西得罪了神，结果就丧失进入美地的权利—12节，申三23～29：

㈠ 耶和华让摩西观看那地，却不许他进入—三四1、4。

㈡ 反之，“耶和华的仆人摩西死在摩押地，正如耶和华所说的”—5节。

㈢ 摩西忠信地事奉神四十年，但因着他的错误牵涉到神的行政管理，他丧失了进入美地的权利—四21。

d 摩西在进入并据有美地的事上被拒绝，这显示神公义的行政管理；这是神行政管理、神行政对付的一例—一37：

㈠ 神这样对付摩西，不让他进入美地，就使以色列人更敬畏神公义的对付—四21。

㈡ 摩西所受的惩罚有助于对以色列人的成全；他们该从这事学到，公义的神在祂行政的对付上是何等可畏—三二52。

b. God's administration is righteous, and even though He loved Moses, He could not for this reason fail to exercise His administration.

c. Moses offended God, and as a result, he lost his right to enter into the good land—v. 12; Deut. 3:23-29:

1) Jehovah allowed Moses to view the land, but He did not permit him to go in—34:1, 4.

2) Rather, "Moses the servant of Jehovah died there in the land of Moab according to the word of Jehovah"—v. 5.

3) Moses served God faithfully for forty years, but because his mistake involved God's governmental administration, he lost the right to enter into the good land—4:21.

d. Moses' being refused in the matter of entering and possessing the good land shows God's righteous governmental administration; this was an instance of God's governmental administration, of God's governmental dealing—1:37:

1) The way God dealt with Moses in not allowing him to enter into the good land caused the children of Israel to have more fear of God's righteous dealing—4:21.

2) The punishment Moses suffered was a perfecting to the children of Israel; they should have learned from this how fearful the righteous God is in His governmental dealings—32:52.

周四

叁 神的行政乃是公义、圣别、信实、施爱之神的行政管理：

一 神是公义的，祂的行政建立在公义上—约壹一9，启十五3，诗八九14：

1 神的行政要求义；义是神行政的事—14节，彼前二

Day 4

III. The government of God is the governmental administration of the righteous, holy, faithful, and loving God:

A. God is righteous, and His government is established upon righteousness—1 John 1:9; Rev. 15:3; Psa. 89:14:

1. God's government requires righteousness; righteousness is a matter of God's

23～24。

2 公义与神外面的行事、作法、行动和活动有关；神所作的一切都是公义的—启十五3。

3 神的公义就是在有关公平和公义之行动上神的所是—约壹一9，启十六7。

4 义与神的国有关—罗十四17：

a 神的宝座是以义为根基而建立的—诗八九14。

b 神的义在哪里，神的国也在哪里—赛三二1，来一8～9。

5 在基督的死里，我们已经向罪死了，使我们得以向义活着—彼前二24：

a 我们这些神的子民活在祂的行政之下，必须过公义的生活—太五20，约壹二29，三7。

b “向义活着”这辞与满足神行政的要求有关—彼前二24：

㈠ 我们已经得救，好使我们在神的行政下过正确的生活，就是过一种与神的行政中义的要求相合的生活—诗八九14，太五20。

㈡ 我们在基督的死里，已经从罪分别出来，并在祂的复活里，已经被点活，使我们在基督徒的生活中，在神的行政下自然而然向义活着—罗六8、10～11、18，弗二5～6，约十四19，提后二11。

6 因着神的行政要求公义，彼后三章十三节说，“我们照祂的应许，期待新天新地，有义居住在其中”：

a 这意思是说，一切都将井然有序，归一于一个元首之下，并且都得以规正。

government—v. 14; 1 Pet. 2:23-24.

2. Righteousness is related to God's outward acts, ways, actions, and activities; everything God does is righteous—Rev. 15:3.

3. The righteousness of God is what God is in His actions with respect to justice and righteousness—1 John 1:9; Rev. 16:7.

4. Righteousness is related to the kingdom of God—Rom. 14:17:

a. God's throne is established with righteousness as the foundation—Psa. 89:14.

b. Where God's righteousness is, there His kingdom is also—Isa. 32:1; Heb. 1:8-9.

5. In the death of Christ we have died to sins so that we might live to righteousness—1 Pet. 2:24:

a. As God's people living under His government, we must live a righteous life—Matt. 5:20; 1 John 2:29; 3:7.

b. The expression live to righteousness is related to the fulfilling of God's governmental requirements—1 Pet. 2:24:

1)We were saved so that we might live rightly under the government of God, that is, in a way that matches the righteous requirements of His government—Psa. 89:14; Matt. 5:20.

2)In Christ's death we have been separated from sins, and in His resurrection we have been enlivened so that in our Christian life we might live spontaneously to righteousness under the government of God—Rom. 6:8, 10-11, 18; Eph. 2:5-6; John 14:19; 2 Tim. 2:11.

6. Because God's government requires righteousness, 2 Peter 3:13 says, “According to His promise we are expecting new heavens and a new earth, in which righteousness dwells”:

a. This means that everything will be in order, headed up, and regulated.

b 一切都要接受管理、管制，并在正当的治理之下，因为神的宝座、国度、神圣的行政是在那里，其结果乃是平安与喜乐—罗十四 17，十五 13、33。

周五

二 神是圣别的；圣别是神一个主要的属性—彼前一 15 ～ 16：

1 “四活物…昼夜不歇息地说，圣哉，圣哉，圣哉，主神是昔是今是以后永是的全能者”—启四 8：

a 启示录四章八节强调三一神是圣别的，是三重的圣别，指神的性情—神的所是—的性质；凡神所是的，都是圣别的—赛六 3。

b 有分于神的圣别，就是有分于祂的性情，祂之所是的性质—来十二 10。

2 “我们的神乃是烈火”—29 节：

a 神在祂的圣别和严厉上是烈火—申九 3，罗十一 22。

b 凡与祂的圣别性情不符的，祂这烈火就要烧尽；因此祂是严厉的，在严厉上彰显祂的圣别—申九 3。

三 神是信实的—彼前四 19，林前一 9，十 13，启三 14，十九 11：

1 神的话是信实的；凡从神口中所出的必要成就—申八 3，提前一 15，提后二 11。

2 信实的神召了我们，也必要全然圣别我们，并保守我们全人得以完全—帖前五 23 ～ 24。

3 神圣的信实是神一个甜美的属性—提后二 13，约壹一 9。

4 在申命记七章九至十五节，摩西要百姓知道，耶和华他们的神是信实的神，向爱祂、守祂诫命的人守

b. Everything will be governed, controlled, and under the proper rule, for the throne of God, the kingdom, the divine administration, will be there, and the result will be peace and joy—Rom. 14:17; 15:13, 33.

Day 5

B. God is holy; holiness is one of the main attributes of God—1 Pet. 1:15-16:

1. “The four living creatures…have no rest day and night, saying, Holy, holy, holy, Lord God the Almighty, who was and who is and who is coming”—Rev. 4:8:

a. The emphasis in Revelation 4:8 is that the Triune God is holy and is triply holy, referring to the quality of God’s nature—God’s being; what He is, is holy—Isa. 6:3.

b. To partake of God’s holiness is to partake of the quality of His nature, of what He is—Heb. 12:10.

2. “Our God is also a consuming fire”—v. 29:

a. God is a consuming fire in His holiness and severity—Deut. 9:3; Rom. 11:22.

b. Whatever does not correspond to His holy nature, He, as the consuming fire, will consume; thus, He is severe, expressing His holiness in severity—Deut. 9:3.

C. God is faithful—1 Pet. 4:19; 1 Cor. 1:9; 10:13; Rev. 3:14; 19:11:

1. God’s word is faithful; whatever proceeds out of the mouth of God will be fulfilled—Deut. 8:3; 1 Tim. 1:15; 2 Tim. 2:11.

2. The faithful God who has called us will also sanctify us wholly and preserve our whole being complete—1 Thes. 5:23-24.

3. Divine faithfulness is a sweet attribute of God—2 Tim. 2:13; 1 John 1:9.

4. In Deuteronomy 7:9-15 Moses wanted the people to realize that Jehovah their God is the faithful God, who keeps His covenant and lovingkindness

约并施慈爱。

周六

四 神是爱—弗二4，约壹四8～10、16，申七7，十14～15，耶三一3：

1 爱是神素质的性质；因此，爱是神素质的属性—罗五5、8，八35、39，十五30。

2 申命记说到神是爱的神—七7，十14～15，十一12：

a 作为公义的神，神是严格且狭窄的；作为爱的神，祂是宽大且包容一切的—耶三一3。

b 神是施爱的神，但祂的爱是成全的爱，不是纵容的爱；神爱我们，也管教我们，因为祂有祂行政的管理—来十二6。

3 整体来说，最终申命记给我们看见，神的爱终极地为祂子民工作，使他们享受按祂旨意和先见而有的丰满祝福—弗一4～5、9、11，彼前一2，罗八29：

a 尽管我们在爱神并敬畏神的事上失败了，尽管我们不忠信，但神仍要成功—腓一6。

b 不管祂子民的光景如何，神仍信实到底，至终必完成祂的心意，使我们享受祂完满的祝福—林前一8～9，罗八37～39，民六23～26。

五 申命记这卷书很特别地启示出神的所是—申一6～8，三20～21、24，四1：

1 所有重申的律例和典章，带着新的发展，详尽地说出以色列的神—七7，十14～15，十一12。

2 在申命记所显示的神，不仅是公义、圣别、信实、施爱和恩慈的，也是非常细致、柔和、体贴并同情的；

with those who love Him and keep His commandments.

Day 6

D. God is love—Eph. 2:4; 1 John 4:8-10, 16; Deut. 7:7; 10:14-15; Jer. 31:3:

1. Love is the nature of God's essence; thus, love is an essential attribute of God—Rom. 5:5, 8; 8:35, 39; 15:30.

2. Deuteronomy speaks of God as a God of love—7:7; 10:14-15; 11:12:

a. As a God of righteousness, God is strict and narrow; as a God of love, He is broad and all-embracing—Jer. 31:3.

b. God is a loving God, but His love is a perfecting love, not a spoiling love; God loves us and also disciplines us, for He has His governmental administration—Heb. 12:6.

3. As a whole, Deuteronomy ultimately shows us that the love of God consummately works for His people so that they may enjoy His full blessing according to His will and foreknowledge—Eph. 1:4-5, 9, 11; 1 Pet. 1:2; Rom. 8:29:

a. In spite of our failure in loving God and fearing Him and in spite of our unfaithfulness, God will be successful—Phil. 1:6.

b. No matter what the condition of His people may be, God will be faithful to the end, and eventually, He will accomplish His intention so that we may enjoy His full blessing—1 Cor. 1:8-9; Rom. 8:37-39; Num. 6:23-26.

E. The book of Deuteronomy is very particular in its revelation of what God is—1:6-8; 3:20-21, 24; 4:1:

1. All the rehearsed statutes and judgments, with the new developments, speak forth in detail concerning the God of Israel—7:7; 10:14-15; 11:12.

2. The God manifested in Deuteronomy is not only righteous, holy, faithful, loving, and gracious but also very fine, tender, considerate, and sympathetic;

这就是我们的神—弗一 3、17，二 4，启五 12 ～ 13。

this is our God—Eph. 1:3, 17; 2:4; Rev. 5:12-13.

第二周■周一

晨兴喂养

赛九6“因有一婴孩为我们而生，有一子赐给我们；政权必担在祂的肩头上…。”

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

彼得…两封书信的主题乃是神宇宙的行政。这两卷书说到神宇宙的行政。如我们所知道的，马太福音说到国度。不要以为行政与国度是相同的。不，国度是一件事，行政是另一件事。国家有政府（行政）。然而，政府不是国家；政府乃是国家的行政中心。例如，在华盛顿的政府是美国的行政中心。虽然马太福音陈明国度，那卷书里却找不着行政。神的行政是在彼得的著作里。

神借着审判来管理。这是神施行祂行政的路。我是年长的人，借着研读和观察，对世界历史有一点认识，我能见证我常在神面前低头敬拜。祂是管理者，祂借着审判来管理。神审判了希特勒、史达林和其他作恶的人（彼得前书生命读经，一一页）。

信息选读

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

WEEK 2 — DAY 1

Morning Nourishment

Isa. 9:6 For a child is born to us, a Son is given to us; and the government is upon His shoulder...

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

In his two Epistles Peter is on the subject of God's universal government. These two books speak concerning the universal government of God. As we know, Matthew is on the kingdom. Do not think that the government and the kingdom are identical. No, the kingdom is one thing and the government is another. A country or nation has a government. The government, however, is not the nation; rather, the government is the administrative center of the nation. For example, the government in Washington, D.C., is the administrative center of the United States. Although Matthew presents the kingdom, the government is not found in that book. The government of God is in the writings of Peter.

God governs by judging. This is the way God carries out His government. As an elderly man who has some knowledge of world history both by study and observation, I can testify that I bow before God. He is the governing One, and He governs by judging. God has judged Hitler, Stalin, and other evildoers. (Life-study of 1 Peter, pp. 8-9)

Today's Reading

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

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

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

彼得写这两封书信（尤其是第一封）的原因是，分散的犹太信徒在受逼迫。他们在经历火炼的试验。彼得将这逼迫比作熔炉的焚烧。因着信徒受困扰，并且可能在疑惑，彼得就写信教导他们，也安慰他们。在彼前五章十节他说，“但那全般恩典的神，就是那曾在基督耶稣里召你们进入祂永远荣耀的，等你们暂受苦难之后，必要亲自成全你们，坚固你们，加强你们，给你们立定根基。”这里彼得似乎在告诉信徒，他们不需要疑惑，因为神在成全他们。正如石头被切割，好适合摆在建筑物里；我们也需要被“切割”，好得着成全、坚固、加强，并立定根基。彼得写信安慰受苦、遭逼迫的圣徒，给他们看见，他们都在神的行政之下。神的行政乃是首先施行在祂自己的儿女身上（彼得前书生命读经，一二至一三页）。

参读：彼得前书生命读经，第一、二十一、三十至三十一篇。

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

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

The reason the two Epistles of Peter were written, especially the first, was that the dispersed Jewish believers were suffering persecution. They were undergoing a fiery trial. Peter compares this persecution to the burning of a furnace. Because the believers were troubled and perhaps doubting, Peter wrote to instruct them and also to comfort them. In 1 Peter 5:10 he says, “But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.” Here Peter seems to be telling the believers that there is no need for them to doubt, for God is perfecting them. Just as stones are cut in order to be fit together in a building, we also need to be “cut” in order to be perfected, established, strengthened, and grounded. Peter wrote to comfort the suffering, persecuted saints, showing them that all of them were under God’s government. The exercise of God’s government is first upon His own children. (Life-study of 1 Peter, pp. 10-11)

Further Reading: Life-study of 1 Peter, msgs. 1, 21, 30-31

第二周■周二

晨兴喂养

彼前二21“…基督也为你们受过苦，给你们留下榜样，叫你们跟随祂的脚踪行。”

23“祂被骂不还口，受苦不说威吓的话，只将一切交给那按公义审判的。”

彼后一3“神的神能，借着我们充分认识…祂…，已将一切关于生命和敬虔的事赐给我们。”

随着神的行政，有神的供备。神将祂的供备赐给我们，使我们能与祂的行政配合。换句话说，我们若要完成神的行政，就需要神的供备；那就是说，我们需要神圣的供应。在彼得后书里，作者首先陈明神圣的供应。我们看见神的能力如何供给我们需要的一切供应。这是本书主要的意义。不但如此，彼得后书给我们看见彼得前书所揭示神行政之图画的延续。所以，彼得后书有神圣的供备与神圣的行政（彼得后书生命读经，一页）。

信息选读

〔在彼前二章二十三节，〕“一切”指主所受一切的苦。主总是把所受的一切羞辱和伤害，交给那位在祂的行政里按公义审判的公义之神，使自己服从祂。这指明主在地上生活为人时，承认神的行政。

我有点担心，你们读本节时，也许没有留意“审判”这辞。我们习惯说，我们将事情交给信实、怜悯或恩慈的主。你曾说“我将一切交给那按公义审

WEEK 2 — DAY 2

Morning Nourishment

1 Pet. 2:21 ...Christ also suffered on your behalf, leaving you a model so that you may follow in His steps.

23 Who being reviled did not revile in return; suffering, He did not threaten but kept committing all to Him who judges righteously.

2 Pet. 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him...

With God's government there is God's provision. God grants us His provision so that we may cooperate with His government. In other words, if we would carry out God's government, we need God's provision; that is, we need the divine supply. In 2 Peter the writer first presents the divine supply. We see how God's power provides all the supply for our need. This is the main significance of this book. Furthermore, the Epistle of 2 Peter shows us a continuation of the picture of God's government unveiled in 1 Peter. Therefore, what we have in 2 Peter is the divine provision and the divine government. (Life-study of 2 Peter, p. 1)

Today's Reading

[In 1 Peter 2:23], according to the usage of the verb "kept committing" in Greek, "all" needs to be inserted here as its object. This word refers to all the sufferings of the Lord. He kept committing all the insults He suffered and all His injuries to Him who judges righteously in His government, to the righteous God, to whom He submitted Himself. This indicates that the Lord recognized God's government while He was living a human life on earth.

I am somewhat concerned that in your reading of this verse you may not pay attention to the word judges. We are accustomed to saying that we commit things to the Lord who is faithful or merciful or kind. Have you ever said, "I

判的神”么？我想我们没有多少人有过这种实行。我们没有这样祷告，原因是我们的祷告、措辞和发表还是太传统。这使我们不会去应用神纯正话语里的许多思想和发表。

主耶稣在地上受苦时，将一切交给那按公义审判的一位。这简短的话不但指明主过一种作我们榜样的生活，也指明祂过一种绝对在神行政下的生活。祂自己始终在神的行政下，祂将一切与祂有关的事都交给神的审判。

在四章十二节彼得说，“亲爱的，有火炼的试验临到你们，为要试炼你们，不要以为奇怪，似乎是遭遇非常的事。”火炼的试验，原文意焚烧，表征炼净金银之熔炉的焚烧（箴二七 21，诗六六 10），与彼前一章七节所用的隐喻相似。彼得认为信徒所遭受的逼迫，乃是这样一个神用以炼净他们生命的熔炉。这是神在行政管理的审判中对付信徒的方式，这审判要从神自己的家起首（四 17 ～ 19）。

火炼的试验不是神对付罪人或反对者的方式，乃是对付信徒，对付祂家人的方式。焚烧的炉是神用来执行祂行政管理之审判的方法。在祂行政的管理中，祂用火炼的试验作熔炉，炼净信徒可能有的任何渣滓。不错，我们在基督里的信徒是金子，但我们仍有许多渣滓。所以，我们需要被炼净。这个炼净不能只借着教导、交通或参加召会的聚会完成。我们都需要经过焚烧的炉。神将我们放在焚烧的炉里，放在火炼的试验里，烧去我们的渣滓。彼得认为这是神在信徒身上行政对付的审判（彼得前书生命读经，二二〇至二二一、二九七、三三一页）。

参读：彼得后书生命读经，第一、十三篇。

commit everything to God who judges righteously”? I do not think that many of us have had this practice. The reason we do not pray like this is that our prayer, expression, and utterance are still too traditional. This keeps us from applying many of the thoughts and utterances in the pure Word.

While the Lord Jesus was on earth suffering, He kept committing all to the One who judges righteously. This brief word indicates not only that the Lord lived a life that was a model for us, but also that He lived a life absolutely under God’s government. He Himself was always under the government of God, and He committed everything related to Him to God’s judgment.

In 1 Peter 4:12 Peter says, “Beloved, do not think that the fiery ordeal among you, coming to you for a trial, is strange, as if it were a strange thing happening to you.”…Fiery ordeal here means burning. It signifies the burning of a smelting furnace for the purification of gold and silver, like the metaphor used in 1:7. Peter considered the persecution the believers suffered as such a burning furnace used by God to purify their life. This is God’s way to deal with the believers in the judgment of His governmental administration, which begins from His own house (4:17-19).

The fiery ordeal is God’s way to deal not with sinners and opposers but with believers, the members of His household. The burning furnace is a means used by God to carry out the judgment of His governmental administration. In the administration of His government, God uses fiery ordeals as a furnace to purify any dross the believers may have. Yes, as believers in Christ we are gold, yet we still have a lot of dross. Therefore, we need to be purified. This purification cannot be accomplished simply through teaching, fellowship, or attending the meetings of the church. We all need to pass through the burning furnace. God puts us into a burning furnace, into fiery ordeals, to burn away our dross. This is regarded by Peter as a judgment in God’s governmental dealing with the believers. (Life-study of 1 Peter, pp. 185-186, 275-276)

Further Reading: Life-study of 2 Peter, msgs. 1, 13

第二周■周三

晨兴喂养

彼前五6“所以你们要谦卑，服在神大能的手下，使祂到了时候，可以叫你们升高。”

来十二6“因为主所爱的，祂必管教，又鞭打凡所收纳的儿子。”

神的审判在按着祂的主宰所安排的环境里得以施行。…在彼前五章六节，“神大能的手”指神执行祂行政的手，特别见于祂的审判中。

神的手拯救我们时是大能的。但我们在祂的审判中更多看见祂手的大能。假定某位弟兄得救很久以后，继续享受属世的娱乐；他虽然真正得救了，却仍然爱世界。但有一天他遭遇车祸，那是神大能的手所安排的车祸，使他比以前更深地寻求主。这是神的手运用在审判中的例证。

照着彼得在六至八节的话，我们需要作三件与经历神大能的手有关的事。第一，我们该谦卑自己，服在神大能的手下。第二，我们该将一切的忧虑卸给祂。第三，我们需要谨守、儆醒。我们所遭遇的一切都在神大能的手下。我们不需要担忧或忧虑；只该谦卑自己，服在神大能的手下，不该反抗。然后，我们该将一切使我们忧虑的难处卸给主。随着这个，我们该谨守、儆醒（彼得前书生命读经，三六八至三六九页）。

信息选读

WEEK 2 — DAY 3

Morning Nourishment

1 Pet. 5:6 Therefore be humbled under the mighty hand of God that He may exalt you in due time.

Heb. 12:6 For whom the Lord loves He disciplines, and He scourges every son whom He receives.

God’s judgment is carried out in the environment arranged according to His sovereignty.... In 1 Peter 5:6 the mighty hand of God refers to God’s administrating hand seen especially in His judgment.

In saving us, God’s hand is mighty. But we see much more of the might of His hand in His judgment. Suppose a certain brother continues to enjoy worldly entertainment long after he has been saved. Although he has truly been saved, he still loves the world. But one day he has a car accident, an accident arranged by the mighty hand of God, and that accident causes him to seek the Lord in a deeper way than he ever did before. This is an illustration of God’s hand exercised in judgment.

According to Peter’s word in 5:6-8, we need to do three things that are related to our experience of the mighty hand of God. First, we should humble ourselves under God’s mighty hand. Second, we should cast all our anxiety on Him. Third, we need to be sober and watch. Everything that happens to us is under God’s mighty hand. There is no need for us to worry or be anxious. We should simply humble ourselves under God’s mighty hand and not resist it. Then we should cast all the troubles that cause our anxiety upon the Lord. Along with this, we need to be sober and watchful. (Life-study of 1 Peter, pp. 307-308)

Today’s Reading

虽然在申命记中找不到“行政管理”一辞，但我们若透彻地读这卷书，就会看见这卷书说到神的行政，甚至说到祂的行政管理。摩西常明确地说到神的爱，但神行政管理之事是含示的。我们若进入这卷书的深处，就会看见神在这里对祂百姓的对付，乃是一种行政管理。

因着神是智慧的，祂并不纵容祂的儿女。祂是成全的父，祂爱祂的儿女，并在行政上对付他们。…祂管教我们的目的是为成全我们。

因着神爱〔以色列人〕，祂不容他们的错误过去。甚至摩西也因着他在民数记二十章一至十三节的错误为神所惩治。摩西对背叛的百姓动怒，没有照神嘱咐他作的吩咐磐石，反而第二次击打磐石。这得罪了神，结果摩西就丧失了进入美地的权利。…这是神行政管理…的一例。

在申命记三章二十三至二十九节，我们看见摩西在进入神所应许之美地的事上被拒绝。…摩西在这事上被神拒绝，这显示神公义的行政管理。在民数记二十章，摩西犯了严重的错误，这错误是神无法容忍的，因为这摸到祂的行政。神的行政管理是公义的，虽然祂爱摩西，但祂无法为此不施行祂的行政。摩西忠信地事奉神四十年，但因着他的错误牵涉到神的行政管理，他丧失了进入美地的权利。

神这样对付摩西，不让他进入美地，就使以色列人更敬畏神公义的对付。神当然是爱的神，但祂的爱是成全的爱，不是纵容的爱。神对付摩西，有助于对以色列人的成全。他们该从这事学到，公义的神在祂行政的对付上是何等可畏（申命记生命读经，一七至一八、四二至四三页）。

参读：申命记生命读经，第二至五、九、十五、二十、二十三、二十五、二十九篇。

Although we cannot find the expression governmental administration in Deuteronomy, if we read this book thoroughly, we will see that it is a book of God’s government, even of His governmental administration. Moses often spoke explicitly about love, but the matter of God’s governmental administration is implied. If we get into the depth of this book, we will realize that God’s dealing with His people here is a kind of governmental administration.

Because God is wise, He does not spoil His children. He is a perfecting Father who loves His children and who deals with them governmentally.... He disciplines us for the purpose of perfecting us.

Because God loved [the children of Israel], He did not let them get by with their mistakes. Even Moses was disciplined by God for his mistake in Numbers 20:1-13. Moses became angry with the rebellious people, and instead of speaking to the rock, as God had charged him to do, he smote the rock a second time. This offended God, and as a result Moses lost his right to enter into the good land....That was an instance of God’s governmental administration.

In Deuteronomy 3:23-29 we see that Moses was refused in the matter of entering into the God-promised good land.... Moses being refused by God in this matter showed God’s righteous governmental administration. In Numbers 20 Moses had made a serious mistake, a mistake which God could not tolerate because it touched His administration. God’s governmental administration is righteous, and even though He loved Moses, He could not for this reason fail to exercise His administration. Moses served God faithfully for forty years, but because his mistake involved God’s governmental administration, he lost the right to enter into the good land.

The way God dealt with Moses in not allowing him to enter into the good land caused the children of Israel to have more fear of God’s righteous dealing. To be sure, God is a loving God, but His love is a perfecting love, not a spoiling love. God’s dealing with Moses helped to perfect the children of Israel. They should have learned from this how fearful the righteous God is in His governmental dealings. (Life-study of Deuteronomy, pp. 15, 35)

Further Reading: Life-study of Deuteronomy, msgs. 2-5, 9, 15, 20, 23, 25, 29

第二周■周四

晨兴喂养

彼前二 24 “祂在木头上，在祂的身体里，亲自担当了我们的罪，使我们既然向罪死了，就得以向义活着；因祂受的鞭伤，你们便得了医治。”

约壹二 29 “你们若晓得祂是义的，就当知道凡行义的人也都是从祂生的。”

〔彼前二章二十四节里的〕向罪死了，直译，脱开了罪。基督在十字架上，担当了我们的罪而死了，那死成就了许多事。基督的死了结我们，这了结能使我们远离罪。人要远离罪行或罪性，最好的路就是被治死。无论人犯多少罪，一旦他死了，死就叫他与罪分开。彼得说到远离罪；保罗说到死了的人是已经从罪开释了〔罗六 7〕。借着基督的死，我们就能远离罪，使我们得以向义活着。表面看来，远离罪是了结我们；事实上，远离罪是叫我们活过来，使我们得以向义活着（彼得前书生命读经，二二三至二二四页）。

信息选读

十字架主观的方面，今天借着那灵就得以在我们的经历中持续进行。赐生命的灵在我们里面不断作工，在我们这人里面完成基督十字架主观的方面。我们天天经历基督十字架内里的工作，我们天天得以活过来，使我们可以向义活着。所以，要胜过罪并不困难，因为借着基督的死，我们就远离了罪。祂的死在我们与罪之间画了分界线。我们远离了罪，现今乃是活的。我们不需要挣扎或想要叫自己动力十足；我们只要活，这生活总是倾向义的。这就是

WEEK 2 — DAY 4

Morning Nourishment

1 Pet. 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

1 John 2:29 If you know that He is righteous, you know that everyone who practices righteousness also has been begotten of Him.

[In 1 Peter 2:24] the phrase having died to sins literally means “being away from sins.” When Christ carried up our sins onto the cross and died, that death accomplished many things. The death of Christ terminated us, and this termination can keep us away from sin. The best way for people to be kept from sins or from sin is for them to be put to death. No matter how many sins a person may commit, once he has died, death separates him from sins. Peter speaks of being away from sins; Paul speaks of the one who has died being free from sin. Through Christ’s death we can be kept away from sins so that we may live to righteousness. Apparently, being kept away from sin terminates us; actually, it enlivens us so that we may live to righteousness. (Life-study of 1 Peter, p. 188)

Today’s Reading

The subjective aspect of the cross continues in our experience today by the Spirit. The life-giving Spirit is working within us continually to carry out the subjective aspect of Christ’s cross in our being. Daily we are undergoing the inward working of the cross of Christ, and daily we are being made alive so that we may live to righteousness. Therefore, it is not difficult to overcome sins, because through Christ’s death we are being kept away from sins. His death has drawn a separating line between us and sins. Being kept away from sins, now we are alive. There is no need for us to strive or to try to energize ourselves. We simply live, and this living always has an inclination toward righteousness. This

经历我们的救主天天拯救我们。

我们不该只有客观的十字架，也该有主观的十字架。客观的十字架需要在我们的经历中成为主观的。这有赖于赐生命的灵在我们里面的工作。我们呼求主的名，并与祂有交通，赐生命的灵就在我们里面运行。我们自然而然就经历十字架主观的工作，使我们与罪分开，叫我们自动向义活着。

现在我们需要问，为什么彼得用“向义活着”这辞。这与满足神行政的要求有关。事实上，神的行政只要求一件事—义。为这缘故，彼后三章十三节说，“但我们照祂的应许，期待新天新地，有义居住在其中。”在彼前二章二十三节我们看见，主耶稣一直将一切交给那按公义审判的一位。然后在二十四节彼得指明我们该向义活着。这里彼得的观念是行政的；义是神行政的事。我们已蒙我们的救主拯救，使我们过一种与神行政公义要求相配的生活。

神是公义的，祂的行政建立在公义上。诗篇八十九篇十四节说，公义是神宝座的根基。所以，我们这些神的子民活在祂的行政之下，必须有公义的生活。我们必须向义活着。但因着我们在自己里面无法过这样的生活，救主就拯救我们，好叫我们过义的生活，就是满足神行政公义要求的生活。

重要的是，我们要领悟，我们的救主基督在木头上，担当了我们一切的罪，并在那里为我们死了。现今祂的死使我们与罪分开，并将我们点活，叫我们得以向义活着。自然而然，我们就在神的行政之下，并且与祂的行政没有难处，因为我们向义活着（彼得前书生命读经，二二五至二二七页）。

参读：彼得前书生命读经，第二十一篇。

is the experience of our Savior saving us daily.

We should not have only the objective cross, but the subjective cross as well. The objective cross needs to become subjective to us in our experience. This depends upon the working of the life-giving Spirit within us. When we call on the name of the Lord and have fellowship with Him, the life-giving Spirit operates within us. Spontaneously we experience the subjective working of the cross to make a separation between us and sins so that we automatically live to righteousness.

Now we need to ask why Peter uses the expression live to righteousness [1 Pet. 2:24], This is related to the fulfilling of God’s governmental requirements. Actually, God’s government requires just one thing—righteousness. This is the reason 2 Peter 3:13 says, “But according to His promise we are expecting new heavens and a new earth, in which righteousness dwells.” In 1 Peter 2:23 we see that the Lord Jesus continually committed all to the One who judges righteously. Then in verse 24 Peter indicates that we should live to righteousness. Peter’s concept here is governmental; righteousness is a matter of God’s government. We have been saved by our Savior to live a life that matches the righteous requirements of God’s government.

God is righteous and His government is established upon righteousness. Psalm 89:14 says that righteousness is the foundation of God’s throne. Therefore, as God’s people living under His government, we must have a righteous life. We must live to righteousness. But because in ourselves we are not able to live this kind of life, the Savior saves us to live a life of righteousness, a life that fulfills the righteous requirements of God’s government.

It is important for us to realize that Christ our Savior has carried up all our sins onto the tree and died there for us. Now His death separates us from sins and enlivens us so that we may live to righteousness. Spontaneously, we are under God’s government and have no problem with His government because we live to righteousness. (Life-study of 1 Peter, pp. 189-190)

Further Reading: Life-study of 1 Peter, msg. 21

第二周■周五

晨兴喂养

来十二10“…万灵的父管教我们，是为了我们的益处，使我们有分于祂的圣别。”

申九3“你今日当知道，耶和华你的神是烈火，在你前面过去…。”

七9“…耶和华你的神是神，是信实的神，向爱祂、守祂诚命的人守约并施慈爱，直到千代。”

彼前一章十五至十六节说，“照着那呼召你们的圣者，在一切行事为人上，也成为圣的；因为经上记着：‘你们要圣别，因为我是圣别的。’”那圣者就是三一神—拣选的父、救赎的子并圣别的灵（2）。…我们成为圣的，是借着那灵的圣别，基于那把神圣别的性情带给我们，并产生圣别生活的重生。父重生了我们，产生圣别的家庭—圣别的父同圣别的儿女。…祂在里面用祂的生命生了我们，使我们得着祂圣别的性情；祂在外面管教我们，使我们有分于祂的圣别（来十二9～10）（新约总论第一册，九九至一〇〇页）。

信息选读

约壹一章九节也启示神的信实：“我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”神在祂的话上是信实的（10）。祂的话，就是祂福音真理的话（弗一13），告诉我们，祂要因着基督赦免我们的罪（徒十43）。我们若认自己的罪，祂就要照着祂的话赦免我们，因为祂必须在祂的话上信实。

WEEK 2 — DAY 5

Morning Nourishment

Heb. 12:10 ...He [disciplines] for what is profitable that we might partake of His holiness.

Deut. 9:3 Know...today that Jehovah your God is the One crossing over before you as a consuming fire...

7:9 ...It is Jehovah your God who is God, the faithful God who keeps covenant and lovingkindness to the thousandth generation with those who love Him and keep His commandments.

First Peter 1:15 and 16 say, “According to the Holy One who called you, you yourselves also be holy in all your manner of life; because it is written, You shall be holy because I am holy.” The Holy One is the Triune God—the choosing Father, the redeeming Son, and the sanctifying Spirit (1 Pet. 1:1-2). We become holy through the sanctification of the Spirit, based on regeneration, which brings us the holy nature of God and issues in a holy life. The Father has regenerated us to produce a holy family—a holy Father with holy children.... He begot us with His life inwardly so that we might have His holy nature; He disciplines us outwardly so that we may partake of His holiness (Heb. 12:9-10). (The Conclusion of the New Testament, pp. 85-86)

Today’s Reading

First John 1:9 also reveals God’s faithfulness: “If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.” God is faithful in His word (1 John 1:10), the word of the truth of His gospel (Eph. 1:13), which tells us that He will forgive us our sins because of Christ (Acts 10:43). If we confess our sins, He, according to His word, forgives us, because He must be faithful in His word.

在林前十章十三节保罗说，“那临到你们的试诱，无非是人所能受的；神是信实的，必不容你们受试诱过于所能受的，祂也必随着试诱开一条出路，叫你们能忍受得住。”一面我们该留意不受试诱，免得跌倒；另一面神在祂的信实里，必不容任何试诱临到我们，过于我们所能受的，祂必随着试诱，给我们开一条出路。这是应许和鼓励的话。

帖前五章二十三至二十四节说，“且愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。那召你们的是信实的，祂也必作成这事。”这里我们看见，信实的神召了我们，也必要全然圣别我们，并保守我们全人得以完全。…当然这神圣的信实是神一个甜美的属性（新约总论第一册，一一〇至一一一页）。

在申命记七章九至十五节，摩西要百姓知道，耶和华他们的神是神，是信实的神，向爱祂、守祂诫命的人守约并施慈爱，直到千代；祂必爱他们，赐福与他们，使他们人数增多，赐福与他们身所生的、地所产的，并他们的五谷、新酒和新油，以及牛犊、羊羔；祂必使一切的病症，和埃及各样的恶疾离开他们。

今天，神爱我们，赐福与我们，使我们人数增多，因我们持守祂的基督。我们乃是在基督里接受并享受神的祝福。神是在基督里与我们同在。神的恩典与平安是在基督里归与我们。所以，我们需要借着接受基督而与神是对的。神今天给世人唯一的诫命乃是相信并接受祂的儿子。实际上，基督自己就是神的诫命。我们需要接受祂、持守祂并与祂是对的。我们若这样作，就与神是对的，祂也会爱我们，并赐福与我们（申命记生命读经，六七至六八页）。

参读：新约总论，第五、七、九至十一、三百八十四、三百八十八篇。

In 1 Corinthians 10:13 Paul says, “No temptation has taken you except that which is common to man; and God is faithful, who will not allow that you be tempted beyond what you are able, but will, with the temptation, also make the way out, that you may be able to endure it.” On the one hand, we should take heed not to be tempted, lest we fall. On the other hand, God in His faithfulness will not allow any temptation to befall us beyond what we are able to endure, but will always make a way out for us. This is a word of promise and encouragement.

First Thessalonians 5:23 and 24 say, “And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ. Faithful is He who calls you, who also will do it.” Here we see that the faithful God who has called us will also sanctify us wholly and preserve our entire being complete…. Surely this divine faithfulness is a sweet attribute of God. (The Conclusion of the New Testament, pp. 95-96)

In Deuteronomy 7:9-15 Moses wanted the people to realize that Jehovah their God is God, the faithful God who keeps covenant and lovingkindness to the thousandth generation with those who love Him and keep His commandments; that He would love them, bless them, and multiply them; that He would bless the fruit of their womb and the fruit of their ground, their grain, their new wine, their fresh oil, the offspring of their cattle, and the young of their flock; and that He would remove every sickness and those evil illnesses of Egypt from them.

Today God loves us, blesses us, and multiplies us because we keep His Christ. It is in Christ that we receive and enjoy God’s blessings. God is with us in Christ. God’s grace and peace are to us in Christ. Therefore, we need to be right with God by taking Christ. The unique commandment God gives to the world today is to believe in His Son and to receive Him. Actually, Christ Himself is the commandment of God. We need to receive Him, keep Him, and be right with Him. If we do this, we will be right with God, and He will love us and bless us. (Life-study of Deuteronomy, p. 54)

Further Reading: The Conclusion of the New Testament, msgs. 5, 7, 9-11, 384, 388

第二周■周六

晨兴喂养

申七 7“耶和华钟情于你们，拣选你们…。”

耶三一 3“耶和华从远方向我显现，说，我以永远的爱爱了你，因此我以慈爱吸引了你。”

林前一 7～8“…我们主耶稣基督…也必坚固你们到底，使你们在我们主耶稣基督的日子无可指责。”

申命记说到神是爱和公义的神。这由祂在祂的爱与行政上，对以色列人已往的带领和将来的对付得着证明。神的爱在祂所爱的人中间，照着他们的忠信管理他们。对我们来说，今天原则是一样的。…神是爱的神，祂是包容一切的；但祂是公义的神，却是非常严格、狭窄的。…在祂的公义里，祂常对我们想要作的事说“不”。

有些圣徒，就连一些在主恢复里的，都太自由了，并不敬畏神。我们一旦摸着神对付的手，就会敬畏祂。祂公义地对付我们，使我们被成全也成为公义的。所有想要进入美地，想要承受、据有并享受美地的人，必须学习如何在日常生活中的每一方面都是公义的（申命记生命读经，一九至二〇页）。

信息选读

借着展望未来，申命记一面期盼人认识神的爱与行政，一面也期盼人认识自己真实的光景，使人不再信靠自己。因此，申命记这卷书的用意，是要我们认识神，也认识自己。我们需要认识神，特别需

WEEK 2 — DAY 6

Morning Nourishment

Deut. 7:7 ...Jehovah has set His affection on you and has chosen you...

Jer. 31:3 Jehovah appeared to me from afar, saying, Indeed I have loved you with an eternal love, therefore I have drawn you with lovingkindness.

1 Cor. 1:7-8 ...Our Lord Jesus Christ, who will also confirm you until the end unreprovable in the day of our Lord Jesus Christ.

Deuteronomy speaks of God as a God of love and righteousness. This is proved by God's past leading and His future dealing with the children of Israel in His love and government. The love of God administrates among His beloved according to their faithfulness. The principle is the same with us today. As a God of love, He is all-embracing, but as a God of righteousness, He is very strict and narrow....In His righteousness, He often says "No" when we want to do a certain thing.

Some saints, even in the Lord's recovery, are too free and do not fear God. Once we have touched God's dealing hand, we will fear Him. He deals with us righteously that we may be perfected to be righteous also. All those who intend to enter into the good land and to inherit, possess, and enjoy the good land must learn how to be righteous in every way in their daily living. (Life-study of Deuteronomy, p. 17)

Today's Reading

With a view of the future, Deuteronomy expects that, on the one hand, man may know the love and government of God and that, on the other hand, man may know his real condition, so that he will not trust himself. Hence, the intention of the book of Deuteronomy is that we would know God and also

要认识神是爱的，而在对付我们的时候是公义的。我们也需要认识我们自己就是失败。我们若认识这点，就不会再信靠自己，乃信靠神那信实者。

最终，这卷书给我们看见，神的爱终极地为祂子民工作，使他们享受按祂旨意和先见而有的丰满祝福。尽管我们在爱神并敬畏神的事上失败了，尽管我们不忠信，但神仍要成功。不管祂子民的光景如何，神仍信实到底，至终必完成祂的心意，使我们享受祂丰满的祝福。

在申命记，摩西很强地责备百姓；但到了本书末了，却有摩西的歌，和他对各支派丰满的祝福。至终，神所拣选并救赎的人进入圣地，据有那地，活在其上并享受那地。那是神所成功的，叫夸口和荣耀单单归与祂。

申命记所启示的，就是全本圣经所启示的。整本圣经给我们看见，神是爱、公义、信实的。圣经也暴露我们是何等不忠信，它给我们看见，我们已过如何失败，将来会有多少失败。但尽管有这一切的不忠信和失败，神仍能使祂所拣选的人进入丰富的基督，据有祂、享受祂、经历祂，甚至活祂。

我们若将申命记与出埃及记、利未记、民数记相比较，就会看见在申命记中摩西所重申的律法、律例和典章是一样的，但他的重申有些延伸、附加并发展。所有重申的律例和典章，带着新的发展，详尽地说出以色列这位伟大的神，是何等的细致、柔和、体贴并同情。这指明申命记这卷书很特别地启示出神的所是。本卷书所显示的神，不仅是施爱、怜悯并恩慈的，祂也是非常细致、柔和、体贴并同情的。这就是我们的神（申命记生命读经，二一至二二、一九一页）。

参读：申命记生命读经，第二、二十三篇。

know ourselves. We need to know God. In particular, we need to know that God is loving and that He is righteous in dealing with us. We also need to know that we ourselves are a failure. If we know this, we will no longer trust ourselves but put our trust in God, the One who is faithful.

Ultimately this book shows us that the love of God consummately works for His people that they may enjoy His full blessing according to His will and foreknowledge. In spite of our failure in loving God and fearing Him and in spite of our unfaithfulness, God will be successful. No matter what the situation of His people may be, God will be faithful to the end, and eventually He will accomplish His intention that we enjoy His full blessing.

In Deuteronomy Moses is strong in rebuking the people. However, at the end of this book, we have the song of Moses and his full blessing to every tribe. Eventually, God's chosen and redeemed people entered into the holy land, possessed it, lived in it, and enjoyed it. That was God's success, and the boast and glory belong to no one other than Him.

What is revealed in Deuteronomy is what is revealed in the Bible as a whole. The entire Bible shows us that God is loving, righteous, and faithful. The Bible also exposes how unfaithful we are; it shows us how defeated we have been in the past and how much failure we will have in the future. But in spite of all this unfaithfulness, defeat, and failure, God will still enable His chosen people to enter into the rich Christ to possess Him, enjoy Him, experience Him, and even to live Him.

If we compare Deuteronomy with Exodus, Leviticus, and Numbers, we will see that the law, statutes, and ordinances which Moses rehearsed in Deuteronomy are the same, but in his rehearsal there are some extensions, additions, and developments. All the rehearsed statutes and judgments, with the new developments, speak forth in detail how fine, how tender, how considerate, and how sympathetic is the great God of Israel. This indicates that the book of Deuteronomy is very particular in its revelation of what God is. The God manifested in this book is not only loving, merciful, and gracious; He is also very fine, tender, considerate, and sympathetic. This is our God. (Life-study of Deuteronomy, pp. 18-19, 165)

Further Reading: Life-study of Deuteronomy, msgs. 2, 23

第二周诗歌

77

赞美主 – 祂的生平

8 8 8 6（英86）

降 B 大调　　6/8

5 3 4 5 i i | i 7 6 5 · | 4 2 3
一 你 是 至 高、 荣 耀 的 神， 竟 肯 降

4 6 6 | 6 5 4 3 · | 5 3 4 5 i 2 |
卑 成 为 肉 身， 作 了 一 个 式

3 2 i 6 6 | 5 5 5 5 | 5 · 5 · ‖
微 的 人，主 啊，我 记 念 你!

二 你将一切神性荣耀，　全用肉身幔子遮罩，
显于外者不过枯槁，　主啊,我记念你!

三 你乃像根出于干地，　多受痛苦,常经忧悒，
被人藐视，受人厌弃，　主啊,我记念你!

四 你的心里谦卑、温柔，　任何遭遇都肯接受，
对神、对人从无怨尤，　主啊,我记念你!

五 你的为人甜美、柔细、　各方均平,不偏不倚，
在神眼中犹如素祭，　主啊,我记念你!

六 神的旨意你所顾念，　从未接受撒但欺骗，
无人像你忠诚、完全，　主啊,我记念你!

七 为着顺服神的旨意，　你竟甘愿走到死地，
且在十架舍了自己，　主啊,我记念你!

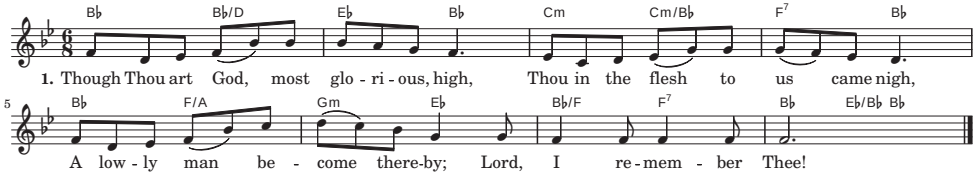
八 父神因此将你升高，　使你得着尊贵,荣耀，
天地一切无不拜朝，　主啊,我敬拜你!

WEEK 2 — HYMN

Though Thou art God, most glorious, high

Praise of the Lord — His Life

86



2. Glory divine was put away
Under the tent of flesh to stay,
No outward beauty to display;
Lord, I remember Thee!

3. Thou art a root from out dry ground,
Thou wast the Man of sorrows found,
Hated, despised by man around;
Lord, I remember Thee!

4. Gentle and lowly is Thy heart,
Willing to suffer all Thou art,
To God and man complaining not;
Lord, I remember Thee!

5. Thou as a man art tender, sweet,
Balanced in every way, complete,
Meal-offering to the Father meet;
Lord, I remember Thee!

6. Doing the Father's will Thy prize,
Never accepting Satan's lies,
None like Thyself, so faithful, wise;
Lord, I remember Thee!

7. For Thine obedience to God's will,
Willing to suffer deathly ill,
E'en on the Cross my place to fill,
Lord, I remember Thee!

8. Therefore hath God exalted Thee,
Given Thee glory, majesty,
Heaven and earth will bow the knee;
O Lord, I worship Thee!

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: