

二〇二一年
十二月半年度训练

撒母耳记
结晶读经

晨兴圣言

2021
DECEMBER SEMIANNUAL TRAINING

**Crystallization-Study of
1 and 2 Samuel**

Holy Word Morning Revival

标语

- (一) 我们在撒母耳记可以看见，三一神同祂的具体化身和救赎，完全牵连在产生撒母耳和大卫，好带进神的国这件事上；我们要看见一件相当重要的事：今天三一神与我们有牵连，在我们里面运行以成就祂的旨意，完成祂的目的，并满足祂心头的渴望。
- (二) 要达到神永远经纶的高峰，就是基督身体的实际，除了祷告以外，别无他路；我们成为得胜者，作基督身体的实际，成为基督的新妇，要结束这时代，就是召会时代，且要把基督这荣耀的王带回来，使祂在国度时代同着祂的得胜者取得、据有、并治理这地。
- (三) 借着祂的成为肉体、钉十字架和复活，那已经是神儿子的基督，以新的方式成了神的儿子——神的长子——被标出为具有人性之神的儿子；在罗马一章三至四节，神的儿子基督是原型；而在八章二十九节，许多弟兄是从原型“大量生产”的人，并且要借着在生命里得救，模成神长子的形像。
- (四) 神的经纶是要将祂自己作到我们里面，使我们经历属灵的消化和吸收这样一种新陈代谢的过程，而在我们的天然生命上，凭神圣的生命产生逐渐、内在新陈代谢改变的变化；这是为着建造基督的身体，终极完成新耶路撒冷。

Key Statements

- ① In 1 and 2 Samuel we can see that the Triune God with His embodiment and redemption was fully involved with bringing forth Samuel and David so that the kingdom of God might be brought in; it is crucial for us to see that the Triune God is involved with us today, operating in us to accomplish His will, fulfill His purpose, and satisfy the desire of His heart.
- ② There is no other way to reach the high peak of God's eternal economy, the reality of the Body of Christ, except by praying; our becoming the overcomers as the reality of the Body of Christ to be the bride of Christ will close this age, the age of the church, and will bring Christ as the King of glory back to take, possess, and rule over this earth with His overcomers in the kingdom age.
- ③ Through His incarnation, crucifixion, and resurrection, Christ, who was already the Son of God, became the Son of God in a new way—the firstborn Son—designated as the Son of God with humanity; in Romans 1:3-4 Christ, the Son of God, is the prototype, whereas in 8:29 the many brothers are those who have been "mass-produced" from the prototype and, by being saved in life, will be conformed to the image of the firstborn Son.
- ④ God's economy is to work Himself into us so that we may experience a metabolic process of spiritual digestion and assimilation that produces transformation as a gradual and intrinsic metabolic change in our natural life with the divine life; this is for the building up of the Body of Christ to consummate the New Jerusalem.

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- 第一周 撒母耳记的中心思想以及所启示的神圣三一
- 第二周 哈拿的职事
- 第三周 从撒母耳的历史看属灵的原则、生命的功课、以及圣别的警告
- 第四周 约柜和帐幕的历史
- 第五周 与亚玛力人争战
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- 第七周 大卫预表基督这真大卫—神要来之国的王
- 第八周 大卫的后裔成为神的儿子
- 第九周 召会作基督身体之生机的建造，乃是借着属灵新陈代谢的过程，照着信徒对内住基督的内里经历
- 第十周 大卫、米非波设、以及神的恩慈
- 第十一周 大卫与亚比该预表争战的基督与争战的召会
- 第十二周 从撒母耳记里五个主要人物，看关于享受美地属灵的原则、生命的功课、以及圣别的警告

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第一周

撒母耳记的中心思想 以及所启示的神圣三一

诗歌:

读经: 撒上一 3, 7, 10~11, 19~24, 二 11, 35, 三 9~11, 21, 七 3~6, 八 4~22, 十六 1~3, 13, 撒下二三 1~3, 二四 25

【周一】

壹 撒母耳记的中心思想乃是, 神经纶的成就需要人的合作—成为肉体的原则:

一 成为肉体的原则是, 神进到人里面, 亲自与人调和, 使人与神自己成为一; 这样, 神在人里, 人在神里, 有同一个生命并过同一个生活—约十五 4~5, 加二 20。

二 我们需要对这事实有深刻的印象: 神经纶的成就需要我们的合作; 与神合作, 意思就是与神绑在一起—林前六 17, 约十五 4~5, 林后六 1, 林前三 9, 十六 10, 16。

三 在撒母耳记中, 与神合作这件事, 由撒母耳的母亲哈拿、撒母耳、和大卫在积极一面的历史, 以及以利和扫罗在消极一面的历史所例证。

Week One

The Central Thought of and the Divine Trinity as Revealed in 1 and 2 Samuel

Hymns:

Scripture Reading: 1 Sam. 1:3, 7, 10-11, 19-24; 2:11, 35; 3:9-11, 21; 7:3-6; 8:4-22; 16:1-3, 13; 2 Sam. 23:1-3; 24:25

§Day 1

I. The central thought of 1 and 2 Samuel is that the fulfillment of God's economy needs man's cooperation—the principle of incarnation:

A. The principle of incarnation is that God enters into man and mingles Himself with man to make man one with Himself; thus, God is in man and man is in God, having one life and one living—John 15:4-5; Gal. 2:20.

B. We need to be deeply impressed with the fact that the fulfillment of God's economy requires our cooperation; to cooperate with God means to be bound together with God—1 Cor. 6:17; John 15:4-5; 2 Cor. 6:1; 1 Cor. 3:9; 16:10, 16.

C. In 1 and 2 Samuel cooperation with God is illustrated by the history of Samuel's mother, Hannah, of Samuel, and of David, in the positive sense, and by the history of Eli and Saul, in the negative sense.

四借着成为肉体的原则与神合作，跟个人对美地的享受有关；美地乃是包罗万有并延展无限之基督的预表—申八7～10：

- 1 撒母耳记接续约书亚记、士师记和路得记，说到关于享受神所赐美地的细节。
- 2 撒母耳记的预表给我们看见，新约信徒能如何并该如何享受基督作神分给他们的分，以建立神的国，就是召会—西一12，太十六18～19，罗十四17：
 - a 在撒母耳记，与神合作之人所享受的美地，成了神的国。
 - b 在我们与神的合作中，我们需要享受基督到一个地步，使我们对基督的享受成为神的国，在其中我们与基督一同在生命中作王—罗五17，十四17。

【周二、周三】

贰 我们需要看见撒母耳记所启示的神圣三一：

一神对祂所拣选之子民的定旨不是仅仅击败仇敌，完全占有美地，乃是要他们在地上建立国度：

- 1 神要成就祂的心愿，得着一个彰显，就需要国度；国度就是一个范围，使神在其中得着彰显—撒上十25，太六10，路一33。
- 2 以色列人被领出埃及，经过旷野，他们在那里为神建造帐幕；然后他们进入美地，每一支派都分得一部分美地，使神能在地上得着一个国度—书十三1～二二34。
- 3 在带进国度的事上，撒母耳记是极其重要的一撒上八

D. Cooperation with God through the principle of incarnation is related to the personal enjoyment of the good land, which typifies the all-inclusive and all-extensive Christ—Deut. 8:7-10:

1. First and 2 Samuel, as a continuation of Joshua, Judges, and Ruth, give the details concerning the enjoyment of the God-given good land.
2. The types in 1 and 2 Samuel show us how the New Testament believers can and should enjoy Christ as their God-allotted portion for the establishing of God's kingdom, which is the church—Col. 1:12; Matt. 16:18-19; Rom. 14:17:
 - a. In 1 and 2 Samuel the good land enjoyed by those who cooperated with God became the kingdom of God.
 - b. In our cooperation with God we need to enjoy Christ to such an extent that our enjoyment of Christ becomes the kingdom of God, in which we reign in life with Christ—Rom. 5:17; 14:17.

§Day 2& Day 3

II. We need to see the Divine Trinity as it is revealed in 1 and 2 Samuel:

A. God's purpose for His chosen people was not merely to defeat the enemies and take full possession of the good land but for them to set up a kingdom in the land:

1. In order for God to fulfill His intention to have an expression, He needs to have a kingdom, a sphere in which He is expressed—1 Sam. 10:25; Matt. 6:10; Luke 1:33.
2. The children of Israel were brought out of Egypt and through the wilderness, where they built the tabernacle for God; then they entered into the good land, and every tribe was allotted a portion of the land so that God might have a kingdom on earth—Josh. 13:1—22:34.
3. First and 2 Samuel are crucial for the bringing in of the kingdom—1

4 ~ 22, 十 25, 十三 14, 十五 28, 十六 1 ~ 3, 13。

二由于士师记中悲惨的光景，所以急切并迫切需要一个像撒母耳这样的人——撒上二 35, 三 21:

1 撒母耳是拿细耳人、祭司、申言者和士师；这四重身分使撒母耳够资格成为带进君王并设立国度的人。

2 撒母耳作祭司、申言者和士师并不是神的目标；神的心意是要设立国度连同君王——一八 7, 十三 14。

三撒母耳记启示，带进君王以及设立国度，端赖神圣三一与祂百姓的牵连：

1 要使这样一位撒母耳得以兴起并完成托付，极其需要神圣的三一——撒上一 10 ~ 11, 20, 十 1, 6, 十六 1 ~ 3。

2 为此，撒母耳记详细、细致地启示神圣的三一；撒母耳记所记载之历史紧要的点，乃是需要神圣的三一——撒下二 1 ~ 3, 二三 1 ~ 3, 二四 25。

【周四】

四撒上一章启示神圣的三一，和主主宰的手：

1 在堕落之以色列的混乱中，以利加拿和哈拿留在神为着祂永远定旨所命定生命的路上——1 ~ 5, 10 ~ 11, 20, 24 节。

2 以利加拿每年和他的家人上神的殿，就是那时在示罗的帐幕，好敬拜耶和华并向耶和华献祭——3, 21 ~ 24 节：

Sam. 8:4-22; 10:25; 13:14; 15:28; 16:1-3, 13.

B. Because of the miserable situation in the book of Judges, there was an urgent and desperate need for one like Samuel—1 Sam. 2:35; 3:21:

1. Samuel was a Nazarite, a priest, a prophet, and a judge; this fourfold status qualified Samuel to be the one who could bring in the king and set up the kingdom.

2. For Samuel to be a priest, a prophet, and a judge was not God's goal; God's intention was to set up a kingdom with a king—8:7; 13:14.

C. First and 2 Samuel reveal that the bringing in of the king and the setting up of the kingdom depended on the involvement of the Divine Trinity with His people:

1. In order for such a one as Samuel to be raised up and carry out his commission, there was a need of the Divine Trinity—1 Sam. 1:10-11, 20; 10:1, 6; 16:1-3.

2. For this reason, in 1 and 2 Samuel there is a detailed, fine revelation of the Divine Trinity; the crucial point in the history recorded in 1 and 2 Samuel is that there was the need of the Divine Trinity—2 Sam. 22:1-3; 23:1-3; 24:25.

§Day 4

D. The Divine Trinity and the sovereign hand of the Lord are revealed in 1 Samuel 1:

1. In the midst of the chaos of degraded Israel, Elkanah and Hannah remained on the way of life ordained by God for His eternal purpose—vv. 1-5, 10-11, 20, 24.

2. Every year Elkanah went with his family to the house of God, the tabernacle, which was in Shiloh at that time, to worship and make offerings to Jehovah—vv. 3, 21-24:

- a 在三至七、十至十一、二十和二十四节中，祭牲预表基督是一切的祭物；公牛、细面和酒，表征我们所经历并带到神殿里献给神的基督。
- b 耶和华是那伟大的我是，神的殿是基督作神的具体化身，成为神在祂子民中间的居所—10 ~ 11 节。
- c 这段主要给我们看见，神的殿是三一神的具体化身，祭物是我们进入神这具体化身的凭借，这凭借就是救赎；因此，从这些经节，我们看见神的具体化身和神完满的救赎—参约一 14，29，路一 68，二 38，弗一 7。
- 3 因耶和华使哈拿不能生育，这迫使她有迫切、一再奉献的祷告；她受神主宰并隐密地推动，祷告要得一个男孩子，绝对为着主—撒上一 5，10 ~ 12，15。

五 我们在撒母耳记可以看见，三一神同祂的具体化身和救赎，完全牵连在产生撒母耳和大卫，好带进神的国这件事上：

- 1 神圣的三一启示于大卫受膏作王—撒上十六 1 ~ 3，13：
- a 在这些经节中，我们看见三一神是耶和华，以及三一神的灵是耶和华的灵—13 节。
- b 油预表神的灵，所献上的母牛犊预表基督作祭物；所以，神圣的三一牵连在大卫的受膏里，使大卫作以色列的王—诗八九 20。
- 2 在撒下二十二章一至三节，大卫向耶和华所念之歌的话提到，耶和华是他的岩石、山寨、解救者、磐石、盾牌和拯救的角；在四十七节大卫宣告：“耶和华是活神；

- a. In verses 3-7, 10-11, 20, and 24 the sacrifices typify Christ as all the offerings; the bulls, flour, and wine signify the Christ whom we experience and bring to the house of God to offer to Him.
- b. Jehovah is the great I Am, and the house of Jehovah is Christ as the embodiment of God to be God's dwelling place among His people—vv. 10-11.
- c. This section mainly shows us the house of God as the embodiment of the Triune God and the offerings as the means for us to enter into the embodiment of God, that is, redemption; therefore, in these verses we see God's embodiment and God's full redemption—cf. John 1:14, 29; Luke 1:68; 2:38; Eph. 1:7.
3. Because Jehovah had shut up Hannah's womb, she was forced to pray a desperate, consecrated, and consecrating prayer; motivated by God sovereignly and secretly, she prayed for a male child who would be absolute for the Lord—1 Sam. 1:5, 10-12, 15.

E. In 1 and 2 Samuel we can see that the Triune God with His embodiment and redemption was fully involved with bringing forth Samuel and David so that the kingdom of God might be brought in:

1. The Divine Trinity is revealed in the anointing of David to be king—1 Sam. 16:1-3, 13:
- a. In these verses we see the Triune God as Jehovah and the Spirit of the Triune God as the Spirit of Jehovah—v. 13.
- b. The oil typifies the Spirit of God, and the sacrificed heifer typifies Christ as the offering; thus, the Divine Trinity was involved in the anointing of David, making him the king over Israel—Psa. 89:20.
2. The words of David's song to Jehovah in 2 Samuel 22:1-3 mention Jehovah as his crag, fortress, Deliverer, rock, and shield and horn of salvation; in verse 47 David declares, "Jehovah lives; and blessed be

愿我的磐石受颂赞；愿神，那拯救我的磐石，被高举。”

3 在撒下二十三章一至三节大卫末了的话中，耶和华的灵借着他说话，并且以色列的磐石对他说话—2~3节：

a 在这些经节里，磐石是基督作为神向祂子民施恩的立场。

b 耶和华的灵是三一神的灵—撒上十6，十六13。

c 这些经节里的“神”，希伯来文是“伊罗欣”（Elohim），指明三一神。

4 在撒下二十四章二十五节，燔祭预表基督使神满足，而平安祭预表基督是神与祂子民之间的平安。

【周六】

叁 我们当前的光景和神今日的需要，原则上与撒母耳时代的光景和需要是相同的—撒上八4~22：

一急切需要有人像哈拿一样，为着神的目标有得胜的祷告，并为着够资格的人能像撒母耳一样—作拿细耳人、祭司、申言者、和最后一位士师—为神使用，了结神子民当中混乱的光景，并带进君王和国度而祷告—二35：

1 我们要以祷告应付神今日的需要，就需要基督作三一神的具体化身和一切祭物的实际，我们也需要会幕的应验，就是作神居所的召会—西二9~10，弗二21~22，来八1~2，十8~10。

2 就某种意义说，我们的君王基督还不在这里，我们仍在混乱的光景中，像士师时代一样—士二一25。

my rock, / And exalted be God, the rock of my salvation."

3. In 2 Samuel 23:1-3—David's last words—the Spirit of Jehovah spoke through him, and the Rock of Israel spoke to him—vv. 2-3:

a. In these verses the Rock is Christ as the ground for God to grace His people.

b. The Spirit of Jehovah is the Spirit of the Triune God—1 Sam. 10:6; 16:13.

c. In these verses God in Hebrew is Elohim, indicating the Triune God.

4. In 2 Samuel 24:25 the burnt offerings typify Christ for God's satisfaction, and the peace offerings typify Christ for the peace between God and His people.

§Day 6

III. Our present situation and God's need today are the same in principle as the situation and the need in the time of Samuel—1 Sam. 8:4-22:

A. There is an urgent need for some to pray prevailing prayers for God's goal, as Hannah did, and for qualified ones to be like Samuel—a Nazarite, a priest, a prophet, and the last judge—who was used by God to terminate the confused situation among God's people and bring in the king and the kingdom—2:35:

1. In order for us to pray to meet God's need today, we need Christ as the embodiment of the Triune God and the reality of all the offerings, and we need the fulfillment of the Tent of Meeting, which is the church as God's dwelling place—Col. 2:9-10; Eph. 2:21-22; Heb. 8:1-2; 10:8-10.

2. In a sense, Christ our King is not here yet, and we are still in a confused situation, as in the age of the judges—Judg. 21:25.

3 神国的实现乃是要来的国度，这国度将由主耶稣带进来，但需要有人像撒母耳一样，与神圣三一合作而带进国度—太六 33，林前六 17，十六 10，林后六 1。

4 我们需要领悟，要有得胜的祷告并带进国度，何等需要神圣的三一—太六 10，13，后一 4～7，八 3～5。

二三一神同祂的具体化身、祂的救赎和祂的灵，正在将我们构成合用的人，好为着祂的再来和国度—林后十三 14。

三我们要看见一件相当重要的事：今天三一神与我们有牵连，在我们里面运行以成就祂的旨意，完成祂的目的，并满足祂心头的渴望—腓二 13，来十三 21，弗一 5，9，11，五 17，西一 19，罗十二 2，启四 11：

1 我们若看见这个异象，对于什么是基督徒，我们的观念会被翻转—徒二六 19，罗十二 7～8，林后五 14～15，弗三 16～17。

2 我们对基督徒生活那种天然、宗教、文化、道德和伦理的观念，需要被一个有三一神完全牵连其中的异象所顶替—太二八 19，林后十三 14，弗四 4～6，后一 4～7。

3. The fulfillment of God's kingdom is the coming of the kingdom, which will be brought in by the Lord Jesus, but there is a need for some like Samuel to cooperate with the Divine Trinity by bringing in the kingdom—Matt. 6:33; 1 Cor. 6:17; 16:10; 2 Cor. 6:1.

4. We need to realize how greatly the Divine Trinity is needed to pray prevailing prayers and to bring in the kingdom—Matt. 6:10, 13; Rev. 1:4-7; 8:3-5.

B. The Triune God, with His embodiment, His redemption, and His Spirit, is constituting us into useful persons for His coming and His kingdom—2 Cor. 13:14.

C. It is crucial for us to see that the Triune God is involved with us today, operating in us to accomplish His will, fulfill His purpose, and satisfy the desire of His heart—Phil. 2:13; Heb. 13:21; Eph. 1:5, 9, 11; 5:17; Col. 1:9; Rom. 12:2; Rev. 4:11:

1. If we see this vision, it will revolutionize our concept about what it means to be a Christian—Acts 26:19; Rom. 12:7-8; 2 Cor. 5:14-15; Eph. 3:16-17.

2. Our natural, religious, cultural, moral, and ethical concepts concerning the Christian life need to be replaced with a vision of the fully involved Triune God—Matt. 28:19; 2 Cor. 13:14; Eph. 4:4-6; Rev. 1:4-7.

第一周■周一

晨兴喂养

罗五 17 “若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更借着耶稣基督一人，在生命中作王了。”

21 “使罪怎样在死中作王，恩典也照样借着义作王，叫人借着我们的主耶稣基督得永远的生命。”

撒母耳记上、下的中心思想乃是，神经纶的成就需要人的合作，由撒母耳的母亲哈拿、撒母耳、和大卫在积极一面的历史，以及以利和扫罗在消极一面的历史所例证。这样的合作与个人对美地的享受有关；美地乃是包罗万有并延展无限之基督的预表。因此，撒母耳记上、下接续约书亚记、士师记和路得记，说到关于享受神所赐美地的细节。与神合作的人所享受的美地，成了神的国，使他们在其中作王掌权。这是新约信徒对基督之享受的预表，其结果乃是他们在永远的生命中作王。（罗五 21。）（撒母耳记生命读经，八页。）

信息选读

神经纶的成就需要我们的合作。与神合作，意思就是与神绑在一起。…〔在〕二人三足的比赛〔中〕，参赛者两人一组，一个人把他的一只脚和另一个人的一只脚绑在一起；两个人要一同跑，彼此就必须合作，不能单独行动。这是正当基督徒生活的一幅图画。作基督徒就是与基督绑在一起，凭同一个生命，与祂同过一个生活。

撒母耳的出生，跟哈拿与神合作有关。老旧的祭司体系变得陈腐、衰微，所以神要有另一个新的起

WEEK 1 — DAY 1

Morning Nourishment

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

The central thought of 1 and 2 Samuel is that the fulfillment of God's economy needs man's cooperation, as illustrated by the history of Samuel's mother Hannah, Samuel, and David, in the positive sense, and by the history of Eli and Saul, in the negative sense. Such a cooperation is related to the personal enjoyment of the good land, which typifies the all-inclusive and all-extensive Christ. Hence, 1 and 2 Samuel are a continuation of Joshua, Judges, and Ruth, giving us the details concerning the enjoyment of the God-given good land. The good land enjoyed by the cooperators with God became the kingdom of God, in which they reigned as kings. This is a type of the New Testament believers' enjoyment of Christ, which issues in their reign in the eternal life (Rom. 5:21). (Life-study of 1 & 2 Samuel, pp. 5-6)

Today's Reading

The fulfillment of God's economy requires our cooperation. To cooperate with God means to be bound together with God... [In] a three-legged race... the runners... must run in pairs, with each partner having one leg bound to one of his partner's legs. In order for the partners to run, they must cooperate with each other and not move independently. This is a picture of the proper Christian life. To be a Christian is to be bound together with Christ and to have one living with Him by one life.

The birth of Samuel involved Hannah's cooperation with God. The old priesthood had become stale and waning, and God wanted to have another

头。为着撒母耳的出生，神在幕后发起了一些事情。一面，祂使哈拿不能生育；另一面，祂预备一个激动她的人。（撒上一5~7。）这迫使哈拿祷告，求主给她一个男孩子。她在祷告中向神许愿说，“万军之耶和華啊，你若垂顾你婢女的苦情，…赐你的婢女一个男孩，我必将他终身献与耶和華，不用剃刀剃他的头。”（11。）这个祷告不是哈拿发起的，乃是神发起的。神拣选哈拿，因为她愿意与神合作。神答应她的祷告，使她生育。哈拿怀孕，生了一个儿子。（20。）然后哈拿照着其所许的愿，将她的儿子献给神，交在以利的监护之下。从这里我们看见，撒母耳的母亲哈拿是一个非常与神合作的人。她的例子给我们看见，今天神所期望要得着的是哪一种人。

我们从戴德生的…传记里得知，有一天戴德生在祷告中向主说，他愿意为中国人献上他的性命和一切。神尊重这个愿，结果中国内地会（非常属灵的差会，曾被神大大使用）就形成了。

虽然我不把自己和戴德生相比，但我能见证，我的经历和他非常相似。在我十几岁，努力要完成学业时，神抓住了我，我就得救了。随后，我走在路上时，抬头望天告诉主说，我只要祂，并要服事祂，带着圣经走遍各地传扬基督。虽然我那时不明白，但事实上我是在向神许愿。神也尊重那个愿。

今天各大洲和许多国家向主的恢复敞开，因此需要有人像哈拿那样许愿。我盼望有许多年轻人能许这样的愿。你们必须说，“主啊，我是属你的，我把自己给你。”神就要接纳你的心愿；祂要完成一些事，来成就你向祂所许的愿。（撒母耳记生命读经，八至一〇页。）

参读：撒母耳记生命读经，第一篇。

beginning. For Samuel's birth, God initiated things behind the scenes. On the one hand, He shut up Hannah's womb; on the other hand, He prepared a provoker (1 Sam. 1:5-7). This forced Hannah to pray that the Lord would give her a male child. In her prayer she made a vow and said, "O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and...give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head" (v. 11). This prayer was initiated not by Hannah but by God. God chose Hannah because she was willing to cooperate with Him. God answered her prayer and opened her womb, and Hannah conceived and bore a son (v. 20). Then according to her vow, she offered her son to God, placing him in the custody of Eli. From this we see that Hannah, Samuel's mother, was one who cooperated very much with God. Her case shows us the kind of persons God expects to have today.

In [Hudson Taylor's] biography...we are told that one day he said to the Lord in prayer that he was willing to give his life and everything for the people of China. This vow was honored by God and resulted in the forming of the China Inland Mission, [a very spiritual mission that was much used by God].

Although I do not compare myself with Hudson Taylor, I can testify that my experience was very similar. In the last of my teenage years, while I was endeavoring to get my education, God caught me, and I was saved. Immediately afterward, while I was walking on the street, I looked up to the heavens and told the Lord that I wanted only Him and that I wanted to serve Him and travel from place to place bringing the Bible and preaching Christ. Although I did not realize it at the time, I was actually making a vow to the Lord. That vow has been honored by Him.

Today many continents and countries are open to the Lord's recovery. There is the need for some to make a vow like Hannah. I hope that many of the young people will make such a vow. You need to say, "Lord, I am Yours. I just lend myself to You." God will take your heart and accomplish something to fulfill what you vow to Him. (Life-study of 1 & 2 Samuel, pp. 6-7)

Further Reading: Life-study of 1 & 2 Samuel, msg. 1

第一周■周二

晨兴喂养

撒母耳 25 “撒母耳将国法告诉百姓，又记在书上，放在耶和華面前。然后撒母耳遣散众民，各回各家去了。”

太六 10 “愿你的国来临，愿你的旨意行在地上，如同行在天上。”

撒母耳…开始了一个新的时代，由祭司的时代转为君王的时代。祭司仅仅是事奉神，还不能把神的国度和神的权柄带下来。要等神的国度设立了，神的权柄才能通行；神的权柄通行，神的荣耀才得以彰显。马太六章十三节的祷告说，“国度、能力、荣耀，都是你的，直到永远。”先有国度，后有掌权，然后才有荣耀的彰显。（从利未记至尼希米记看生命的路线，一〇九页。）

信息选读

要使神的选民成为祂的家，成为祂的彰显，神圣三一是一是必需的。以色列人进入了美地，但美地上满了仇敌。士师记这卷书启示三一，因为需要三一，才能击败仇敌。然而，神对祂子民的定旨不是仅仅击败仇敌，完全占有美地，乃是要他们建立国度。因着这定旨尚未成就，士师记的结语说，…以色列人行自己眼中看为正的事，因为他们没有君王或国度。（二一 25。）那时所需要的，就是建立一个国度。

撒母耳是带进国度的人。在带进国度的事上，撒母耳记是极其重要的。神要成就祂的心愿，得着一个彰显，就需要国度。神的国是一个范围，神在其

WEEK 1 — DAY 2

Morning Nourishment

1 Sam. 10:25 Then Samuel told the people the practice of the kingdom, and he wrote it in a book and laid it before Jehovah. And Samuel sent all the people away, every man to his house.

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Samuel initiated a new age. He turned the age from the age of the priests to the age of the kings. Priests can serve God, but they cannot bring in God's kingdom and God's authority. When God's kingdom is established, His authority can be exercised, and then His glory can be expressed. The prayer in Matthew 6:13 says, "Yours is the kingdom and the power and the glory forever." First, there is the kingdom and the exercise of authority, and then there is the expression of glory. (CWWL, 1954, vol. 4, p. 527)

Today's Reading

In order for God's chosen people to be His house, His expression, the Trinity was needed. The children of Israel entered into the good land, but the good land was filled with enemies. The book of Judges reveals the Trinity because the Trinity was needed to defeat the enemies. However, God's purpose for His people was not merely to defeat the enemies and take full possession of the land but for them to set up a kingdom. Because this purpose had not been fulfilled, the conclusion of Judges says...[that] the children of Israel did whatever was right in their own eyes because there was no king or kingdom [21:25]. What was needed at that time was for a kingdom to be set up.

Samuel was one who brought in the kingdom. First and 2 Samuel are crucial for the bringing in of the kingdom. In order for God to fulfill His intention to have an expression, He needed to have a kingdom. The kingdom of God is a

中得着彰显。当主教导门徒如何祷告时，开头就说，“我们在诸天之上的父，愿你的名被尊为圣，愿你的国来临。”（太六9～10。）新约开始于马太福音，这卷福音是国度的福音。在三章二节，施浸者约翰宣告：“你们要悔改，因为诸天的国已经临近了。”今天许多基督徒传天堂的福音，但新约是传国度的福音。（参四23，九35，二四14。）

神需要一个国度，使祂可以得着彰显。以色列人被领出埃及，经过旷野，他们在那里为神建造帐幕。然后他们进入美地，每一支派都分得一部分美地。在士师记里，仇敌被击败到某种程度，使以色列人可以享受美地。虽然如此，士师记没有神的彰显，因为士师记中没有王，各人都行自己眼中看为正的事。

在士师记里，神使用了底波拉；而在撒母耳记，神所使用带进祂国度的第一个人，是另一位女性，就是撒母耳的母亲哈拿。她生了撒母耳，撒母耳带进了君王连同国度。…大卫被带进来，并被引进君王的地位和功用里，是借着撒母耳；而撒母耳是一位寻求神的女性迫切祷告的结果。

由于士师记中悲惨的光景，所以急切并迫切需要一个像撒母耳这样的人。…撒母耳是拿细耳人、祭司、申言者和士师。这四重身分，使他够资格成为带进君王并设立国度的人。要使这样的一位得以兴起并完成托付，极其需要神圣三一。只有三一能够作成这事。为此，撒母耳记详细、细致的启示神圣三一。士师记所发生的事还有些粗略，但在撒母耳记里，神圣三一的应用是非常细致的。（李常受文集一九八三年第三册，三七七至三八〇页。）

参读：圣言中所启示的神圣三一，第一、三、八至十章。

sphere in which God is expressed. When the Lord taught His disciples how to pray, He began, “Our Father who is in the heavens, Your name be sanctified; Your kingdom come” (Matt. 6:9-10). The New Testament opens with the Gospel of Matthew, which is the Gospel of the kingdom. In Matthew 3:2 John the Baptist declared, “Repent, for the kingdom of the heavens has drawn near.” Many Christians today preach the gospel of a heavenly mansion, but the New Testament preaches the gospel of the kingdom (cf. Matt. 4:23; 9:35; 24:14).

God needs a kingdom so that He may have an expression. The children of Israel were brought out of Egypt and through the wilderness, where they built the tabernacle for God. Then they entered into the good land, and every tribe was allotted a portion of the land. In Judges the enemies were defeated to some extent so that the children of Israel could enjoy the good land. Nevertheless, there was no expression of God in Judges because there was no king. Everyone acted according to what was right in his own eyes.

In Judges God used Deborah. In 1 and 2 Samuel the first person God used to bring in His kingdom was another female, Samuel’s mother, Hannah. She bore Samuel, who brought in the king with the kingdom.... David was brought in and initiated into his position and function through Samuel, who was the issue of the desperate prayer of a female seeker of God.

Because of the miserable situation in Judges, there was an urgent and desperate need for one like Samuel.... Samuel was a Nazarite, a priest, a prophet, and a judge. This fourfold status qualified Samuel to be the one who could bring in the king and set up the kingdom. In order for such a one to be raised up and carry out his commission, there was a crucial need of the Divine Trinity. Only the Trinity could work this out. For this reason, in 1 and 2 Samuel there is a detailed, fine revelation of the Divine Trinity. What happened in Judges is somewhat rough, but in Samuel the application of the Divine Trinity is very fine. (CWWL, 1983, vol. 3, “The Divine Trinity as Revealed in the Holy Word,” pp. 289-291)

Further Reading: CWWL, 1983, vol. 3, “The Divine Trinity as Revealed in the Holy Word,” chs. 1, 3, 8-10

第一周■周三

晨兴喂养

撒上八5~7“〔以色列的长老来见撒母耳，〕对他说，…现在求你为我们立一位王治理我们，像列国一样。…撒母耳…就祷告耶和华。耶和华对撒母耳说，百姓向你的一切话，你只管听从；因为他们不是厌弃你，乃是厌弃我，不要我作他们的王。”

虽然撒母耳是神的代表，但神无意作出一个他的国。反之，按照圣经，神定意要兴起一个人，名叫大卫，借着祂建立国度。当神拣选亚伯拉罕时，祂的心意不是要得着单个的人，甚至不是要得着一班寻求祂的人；神的目的是要得着一个国度。圣经启示的终结就是一个国度。启示录十一章十五节说，“世上的国，成了我主和祂基督的国。”在新天新地同新耶路撒冷里，将有神永远的国。

即使撒母耳至终达到了最高的地位，神还没有达到祂的目标。撒母耳是一个合乎神心的人，他知道在神的心中有一个愿望，要得着国度。神要借着大卫，而不是借着撒母耳，带进国度。（撒母耳记生命读经，五四至五五页。）

信息选读

一个人达到高位时，肯不肯让别人与他同等或在他之上？这总是个问题。你若是撒母耳，你会容让任何人与你同等或在你之上么？撒母耳是纯净、单一的。他照着他母亲所许的愿，是个拿细耳人；他完全不为自己寻求什么。他从不为自己得利，他的心只为着神和神的选民，此外别无所顾。神爱以色列人，神的心复制在撒母耳里面。

WEEK 1 — DAY 3

Morning Nourishment

1 Sam. 8:5-7 And they said to him,... Appoint now for us a king to judge us like all the nations.... Then Samuel prayed to Jehovah. And Jehovah said to Samuel, Listen to the voice of the people according to all that they have said to you; for it is not you whom they have rejected, but they have rejected Me from being King over them.

Although Samuel was God's representative, God did not have any intention to make him a kingdom. Rather, according to the Bible, God determined to raise up a man named David, through whom He intended to build up a kingdom. When God chose Abraham, it was not His intention to gain a single person or even a group of people who would seek after Him. God's intention has been to have a kingdom. The consummation of the revelation in the Bible is a kingdom. Revelation 11:15 says, "The kingdom of the world has become the kingdom of our Lord and of His Christ." In the new heaven and new earth with the New Jerusalem, there will be the eternal kingdom of God.

Even though Samuel eventually attained the highest position, God still had not reached His goal. As a man who was according to God's heart, Samuel knew that within God's heart there was a desire for a kingdom. God wanted the kingdom to be brought in not through Samuel but through David. (Life-study of 1 & 2 Samuel, pp. 43-44)

Today's Reading

When someone attains a high position, there is always a question as to whether he will allow someone else to come in to match him or to be above him. If you had been Samuel, would you have given any ground for someone to match you or be above you? Samuel was pure and single. He was a Nazarite according to his mother's vow and was altogether not self-seeking. He never sought to gain anything for himself. He had no heart for anything besides God and God's elect. God loved Israel, and His heart was duplicated in Samuel.

因着神的心复制在撒母耳里面，撒母耳就不顾自己的利益或得着。末了，撒母耳一无所得，只有埋葬的坟墓。因着当时的情形，撒母耳立自己的儿子作士师，但与扫罗相反，他无意为他们建立国度。撒母耳的儿子不行他的道路，贪图不义之财，收受贿赂，冤枉公理。（撒上八1~3。）当百姓要求撒母耳立王时，撒母耳被冒犯了，不是因着他儿子的缘故，而是因着百姓想要顶替神。（4~7。）因着撒母耳无意为他的子孙建立国度，所以他所关心的，不是自己的儿女，乃是神的百姓。在这样的光景中，神就很容易把国度带进来。

神用撒母耳首先膏扫罗，然后膏大卫。当我们看扫罗的历史时将会看见，扫罗只有自己的王国。当神的宝座在耶路撒冷建立时，神的国才在大卫之下被带进来。在马太二十一章四十三节，主耶稣告诉犹太首领说，神的国必从他们夺去；这指明神的国开始于旧约。神的国不是开始于亚伯拉罕或摩西，乃是开始于大卫。因此，我们在大卫身上所看见的，不是任何一种王国，乃是神的国。

撒母耳在以利的监护下时，神非常仔细地教导他，建立他，成全他，使他成为神正确的祭司。作为这样的祭司，撒母耳成为审判以色列的士师，为神说话的申言者，以及带进君王职分的人。借着这君王职分，神的国度得以在地上建立。这是一幅图画，说出今天我们的光景该如何。我们必须先是撒母耳，然后成为大卫，享受基督到一个地步，使我们对基督的享受成为国度，就是召会。

按照马太十六章十八至十九节，召会和国度是相同的。今天的国度就是召会，而在召会里有基督的身体作为内在的素质。（撒母耳记生命读经，五六、五九至六〇、二五至二六页。）

参读：撒母耳记生命读经，第二至三、六至七、九篇。

Because God's heart was duplicated in Samuel, Samuel did not care for his own interest or gain. At the end, Samuel gained nothing but a tomb to be buried in. Due to the situation at the time, Samuel appointed his sons to be judges, but, contrary to Saul, he had no intention to build up a kingdom for them. His sons did not follow in his ways but went after unjust gain, took bribes, and perverted justice (1 Sam. 8:1-3). When the people asked Samuel to appoint a king, he was not offended by anything related to his sons; on the contrary, he was offended by their desire to replace God (vv. 4-7). Because he had no intention to build up a kingdom for his descendants, Samuel's concern was not for his children but for God's people. In such a situation it was easy for God to bring in the kingdom.

God used Samuel to anoint first Saul and then David. As we will see when we consider the history concerning Saul, Saul only had a monarchy. The kingdom of God came first under David, when God's throne was established in Jerusalem. In Matthew 21:43 the Lord Jesus told the Jewish leaders that the kingdom of God would be taken from them. This indicates that the kingdom of God began in the Old Testament. It did not begin with Abraham or with Moses but with David. Therefore, what we see with David is not any kind of monarchy but the kingdom of God.

While Samuel was under Eli's custody, God taught him in a very fine way, built him up, and established him as His proper priest. As such a priest, Samuel became a judge to judge Israel, a prophet to prophesy for God, and the one to bring forth the kingship. By this kingship the kingdom of God was established on earth. This is a picture of what our situation should be today. We need to be, first, a Samuel, and then, a David, enjoying Christ to such a degree that what we have enjoyed of Christ will become a kingdom, which is the church.

According to Matthew 16:18-19, the church and the kingdom are identical. The kingdom today is the church, and within the church there is the intrinsic essence—the Body of Christ. (Life-study of 1 & 2 Samuel, pp. 44-45, 47, 19)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 2-3, 6-7, 9

第一周■周四

晨兴喂养

撒上一 11 “她〔哈拿〕许愿说，万军之耶和華啊，你若垂顾你婢女的苦情，…赐你的婢女一个男孩，我必将他终身献与耶和華，不用剃刀剃他的头。”

15 “哈拿回答说，…我…在耶和華面前倾心吐意。”

在墮落之以色列的混乱中，以利加拿和哈拿留在神为着祂永远定旨所命定的生命线上，…不是仅仅为着神永远的救恩，乃是为着神永远的定旨。神的救恩主要是为着我们的利益，而神的定旨乃是与完成神的愿望有关。我们必须问自己，我们在这里是为着自己的利益，还是为着神的定旨？…甚至大体的基督徒也没有顾到神的定旨。我能为倪弟兄作见证，他是一个完全为着神定旨的人。…在主的恢复里，我们是为着神的定旨，留在神…所命定的生命线上；这定旨就是要得着一个身体，就是三一神的生机体，使祂得着完满、团体的彰显。（撒母耳记生命读经，一三至一四页。）

信息选读

撒母耳记上开始于一个人，名叫以利加拿，他有两个妻子，哈拿和毗尼拿。（一 1～2。）以利加拿比较喜爱哈拿。然而，哈拿没有孩子，而毗尼拿有儿女。这是出于主主宰的手。按照摩西的律法，以利加拿每年和他的家人上神的殿，就是那时在示罗的帐幕，好敬拜耶和華并向耶和華献祭。（3。）…神使哈拿不能生育，这迫使她有迫切、一再奉献的

WEEK 1 — DAY 4

Morning Nourishment

1 Sam. 1:11 And she made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and...give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.

15 And Hannah answered and said,...I have been pouring out my soul before Jehovah.

In the midst of the chaos of the degraded Israel, Elkanah and Hannah remained in the line of life ordained by God...not merely for God's eternal salvation but for His eternal purpose. God's salvation is mainly for our benefit, whereas God's purpose is related to the fulfilling of God's desire. We need to ask ourselves whether we are here for our profit or for God's purpose.... Even the majority of Christians do not care for God's purpose. I can testify of Brother Watchman Nee that he was a man altogether for God's purpose. I would like to follow his pattern. In the Lord's recovery, we are for God's purpose, remaining in the line of life ordained by God..., which [purpose] is to gain the Body, the organism of the Triune God, that He may have a full expression in a corporate way. (Life-study of 1 & 2 Samuel, p. 10)

Today's Reading

First Samuel begins with a man named Elkanah who had two wives, Hannah and Peninnah (1:1-2). Elkanah loved Hannah more. However, Hannah had no children, while Peninnah had sons and daughters. This was the sovereign hand of the Lord. According to the Mosaic law, Elkanah went with his family every year to the house of God, the tabernacle, which was in Shiloh at that time, to worship and make offerings to Jehovah (v. 3).... Because Jehovah had shut up Hannah's womb, she was forced to pray a

祷告。（10～12，15。）她祷告要求一个男孩，她不会为自己保留这个男孩，而会奉献与主，应付主的需要。哈拿祷告要求一个儿子，要他生来就作拿细耳人，绝对的为着主。主答应她的祷告，她就生了一个儿子。（20。）哈拿给她的儿子起名叫撒母耳，意思是“从神求得”，或“蒙神垂听”。我们求神时，祂听我们的恳求。

撒母耳从小就是拿细耳人，在神殿中作祭司服事。（24，二11，18。）撒母耳和以利在殿中时，神在异象中向撒母耳显现。（三4～14。）当时撒母耳还是个童子，就像主耶稣和父母同去耶路撒冷时一样。（路二42。）至终，撒母耳成了著名的申言者和以色列的士师。（撒上三20，七6。）然而，撒母耳成为祭司、申言者、和士师并不是神的目标；神乃是要设立国度连同君王。因此，神两次差遣撒母耳为人施膏。首先，他膏了扫罗治理以色列。（九16，十1。）之后，撒母耳膏了大卫作王。（十六1，13。）大卫是借着撒母耳带进来的。这段历史紧要的点，乃是需要神圣的三一。（李常受文集一九八三年第三册，三八〇至三八一页。）

这对夫妇与神在地上的行动合作，为着成就神的经纶。…他们乃是被那位行动者，就是那独一、神圣、在幕后隐密行动的行动者所推动。在神主宰的对付之下，哈拿魂里受压，灵里有负担要在耶和华面前倾心吐意。这是神的行动。因着神在哈拿里面的运行，哈拿若不祷告要有一个儿子，就没有平安。神这位主宰者，继续感动并推动她，使她不得不祷告。…哈拿在祷告中乃是与神的行动合作。…你若这样祷告，我确信你会成为神所推动的人，祂要临到你并推动你。（撒母耳记生命读经，一四至一五页。）

参读：圣言中所启示的神圣三一，第六章。

desperate, consecrated, and consecrating prayer (vv. 10-12, 15). She prayed for a male child, whom she would not keep for herself but would give to the Lord for His need. Her prayer was for a son who would be a Nazarite from birth, one who would be absolute for the Lord. The Lord answered her prayer, and a son was born (v. 20). Hannah named her son Samuel, which means “asked for of God,” or “heard of God.” When we ask of God, He will hear our request.

From his childhood Samuel was a Nazarite, serving as a priest in the house of God (v. 24; 2:11, 18). While Samuel was staying with Eli in the temple, God appeared in a vision to Samuel (3:4-14). Samuel was still a boy, just as the Lord Jesus was when He went to Jerusalem with His parents (Luke 2:42). Eventually, Samuel became a renowned prophet and the judge of Israel (1 Sam. 3:20; 7:6). However, for Samuel to be a priest, a prophet, and a judge was not God’s goal. God intended to set up a kingdom with a king. Therefore, God twice sent Samuel to anoint someone. First, he anointed Saul to be ruler over Israel (9:16; 10:1). Later, Samuel anointed David to be king (16:1, 13). David was brought in through Samuel. The crucial point in this history is that there was a need of the Divine Trinity. (CWWL, 1983, vol. 3, “The Divine Trinity as Revealed in the Holy Word,” pp. 291-292)

This couple was in cooperation with the move of God on earth for the accomplishment of God’s economy.... They were moved by the moving One, by the unique, divine Mover, who was moving secretly behind the scene. Under God’s sovereign dealing, Hannah was suppressed in her soul with a burden in her spirit to pour out before Jehovah. This was God’s move. Because of God’s moving in her, Hannah could not have peace until she prayed for a son. God, the sovereign One, kept moving her and motivating her so that she had to pray.... In her prayer Hannah cooperated with the move of God. If you do this, I have the full assurance that you will be the ones whom God will move. He will come to you and motivate you. (Life-study of 1 & 2 Samuel, pp. 10-11)

Further Reading: CWWL, 1983, vol. 3, “The Divine Trinity as Revealed in the Holy Word,” ch. 6

第一周■周五

晨兴喂养

撒上一 24 “她〔哈拿〕既给孩子断了奶，…孩子还小，她就带他到示罗耶和华的殿中。”

27～28 “我祷告为要得这孩子〔撒母耳〕；耶和華已将我向他所求的赐给我了。所以，我也将这孩子借与耶和華；他终身都是借与耶和華的…”

（在撒上一章，）祭牲预表基督是一切的祭物。耶和華是永远伟大的我是，神的殿是基督作神的具体化身，成为神在祂子民中间的居所。不仅如此，公牛、细面和酒，象征我们所经历并带到神殿里献给神的基督。这段经文主要给我们看见，神的殿是三一神的具体化身，祭物是我们进入神这具体化身的凭借，这凭借就是救赎。因此，从这些经节，我们看见神的具体化身和神完满的救赎。（李常受文集一九八三年第三册，三八二至三八三页。）

信息选读

在以下的经节里，我们看见那灵。撒上一十九章二十节说，“扫罗打发使者去捉拿大卫。去的人见有一班申言者正在申言，撒母耳站着监管他们；神的灵临到扫罗的使者身上，他们就也申言。”二十三节说，“神的灵也临到他（扫罗）身上，他就一面走一面申言。”扫罗想要捉拿并杀害大卫；不是肉身的力量，乃是申言阻止了扫罗的举动。撒母耳没有命令军队，而是指挥他们申言。这都是神的灵的作为，这灵就是神圣三一的第三者临及神的子民。

撒下二十二章一至三节说，“大卫…向耶和華念这首歌的话，说，耶和華是…我的磐石。”四十七节

WEEK 1 — DAY 5

Morning Nourishment

1 Sam. 1:24 And as soon as she weaned him,...she brought him to the house of Jehovah in Shiloh, although the child was young.

27-28 It was for this child that I prayed, and Jehovah has granted me my request that I requested from Him. Therefore I, for my part, have lent him to Jehovah; all the days that he lives, he is lent to Jehovah...

[In 1 Samuel 1] the sacrifices typify Christ as all the offerings. Jehovah is the eternal great I Am, and the house of Jehovah is Christ as the embodiment of God to be God's dwelling place among His people. Furthermore, the bulls, flour, and wine signify the Christ whom we experience and bring to the house of God to offer to Him. This section mainly shows us the house of God as the embodiment of the Triune God and the offerings as the means for us to enter into the embodiment of God, that is, redemption. Therefore, in these verses we see God's embodiment and God's full redemption. (CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," pp. 293-294)

Today's Reading

In 1 Samuel 19 we see the Spirit: "Saul sent messengers to seize David; and when they saw the company of prophets prophesying and Samuel standing and presiding over them, the Spirit of God came upon Saul's messengers, and they also prophesied" (v. 20). Verse 23 says, "The Spirit of God came upon [Saul] as well, and he went on and prophesied." Saul intended to arrest and kill David. It was not physical force but prophesying that stopped Saul's activity. Samuel was not commanding an army but was directing the prophesying. This was all the doing of the Spirit of God, who is the third of the Trinity reaching God's people.

Second Samuel 22:1-3 says, "David spoke the words of this song to Jehovah: ...Jehovah is...my rock." Verse 47 says, "Exalted be God, the rock

说，“愿神，那拯救我的磐石，被高举。”二十三章一至三节说，“以下是大卫末了的话：…耶和华的灵借着我说，祂的话在我舌头上。以色列的神说话，以色列的磐石对我说。”在这些经节里，磐石是基督作为神向祂子民施恩的立场。耶和华的灵是三一神的灵。这些经节里的“神”，原文是“伊罗欣”，指明三一神。二十四章二十五节说，“大卫在那里为耶和华筑了一座坛，献燔祭和平安祭。”燔祭预表基督使神满足，而平安祭预表基督是神与祂子民之间的平安。

三一神同祂的具体化身和救赎，完全牵连在产生撒母耳和大卫，好带进神的国这件事上。…今天许多基督徒讲论主的再来，但大部分的人都没有领悟，需要像撒母耳这样的人，将君王基督连同祂的国度带进来。撒母耳带进大卫，使属天的国得以在地上设立，使神得着彰显。唯有借着像哈拿和撒母耳这样的人，主才能成就祂再来的预言。哈拿带进撒母耳，而撒母耳带进大卫。

撒上十六章一至三节说，“耶和华对撒母耳说，…你将膏油盛满了角，我差遣你往伯利恒人耶西那里去；因为我已在他众子之中，为自己看定一个作王的。…你…牵一只母牛犊去，…请耶西来赴献祭的筵席。”十三节说，“撒母耳就拿起盛膏油的角，在他诸兄中膏了他（大卫）；从那日起，耶和华的灵就冲击大卫。”…在这些经节中，我们看见三一神是耶和华，以及三一神的灵是耶和华的灵。油…预表神的灵。母牛犊祭牲预表基督是祭物。所以，神圣三一牵连在大卫的受膏里，使大卫作以色列的王。（李常受文集一九八三年第三册，三八三至三八五页。）

参读：长老训练第二册，第十章。

of my salvation.” Second Samuel 23:1-3 says, “These are the last words of David: …The Spirit of Jehovah spoke through me, / And His word was on my tongue. / The God of Israel spoke, / The Rock of Israel spoke to me.” In these verses the rock is Christ as the ground for God to grace His people. The Spirit of Jehovah is the Spirit of the Triune God. God in these verses in Hebrew is Elohim, indicating the Triune God. Second Samuel 24:25 says, “There David built an altar to Jehovah, and he offered burnt offerings and peace offerings.” The burnt offerings typify Christ for God’s satisfaction, and the peace offerings typify Christ for the peace between God and His people.

The Triune God with His embodiment and redemption was fully involved in bringing forth Samuel and David so that the kingdom of God might be brought in… Many Christians today speak of the Lord’s coming, but most do not realize that there is the need for some like Samuel to bring in Christ the King with His kingdom. Samuel brought in David so that the heavenly kingdom could be set up on the earth for God’s expression. The Lord’s prophecy of His return can be fulfilled only through some like Hannah and Samuel. Hannah brought in Samuel, and Samuel brought in David.

First Samuel 16:1-3 says, “Jehovah said to Samuel,… Fill your horn with oil, and go; I will send you to Jesse the Beth-lehemite; for I have selected for Myself a king among his sons…. Take a heifer with you…. Then call Jesse to the sacrifice.” Verse 13 says, “Samuel took the horn of oil and anointed him [David] in the midst of his brothers, and the Spirit of Jehovah rushed upon David from that day forward.”… In these verses we see the Triune God as Jehovah and the Spirit of the Triune God as the Spirit of Jehovah…. The oil typifies the Spirit of God. The sacrificed heifer typifies Christ as the offering. Thus, the Divine Trinity was involved in the anointing of David, making him the king over Israel. (CWWL, 1983, vol. 3, “The Divine Trinity as Revealed in the Holy Word,” pp. 294-295)

Further Reading: CWWL, 1984, vol. 2, “Elders Training, Book 2: The Vision of the Lord’s Recovery,” ch. 10

第一周■周六

晨兴喂养

太六 33 “但你们要先寻求祂的国和祂的义，这一切就都要加给你们了。”

启十一 15 “第七位天使吹号，天上就有大声音说，世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。”

我们当前的光景和神今日的需要，原则上与撒母耳时代的光景和需要是相同的。今天，需要有人照着神的需要祷告，如同哈拿所作的。神需要一些像撒母耳那样的人，他是拿细耳人、祭司、申言者和最后一位士师。撒母耳是最后一位士师，因为神使用他，了结了神子民当中混乱的光景，就是没有君王或国度的光景。神需要这样够资格的人，了结消极的光景，并带进君王和国度。国度的实现乃是要来的国度，就是主耶稣所要带进的国度；但今天需要一些人，像撒母耳一样与神合作，带进国度。就某种意义说，我们的君王基督还不在这里，我们仍在混乱的光景中，像士师时代一样。我们应当切慕作最后一位士师，姊妹们更应该切慕成为哈拿，祷告以产生一些人像撒母耳一样，了结混乱的时代，使君王基督可以带着国度而来。（李常受文集一九八三年第三册，三八一页。）

信息选读

我们需要领悟，要成就这件事，何等需要神圣的三一。哈拿要有得胜的祷告，并领受确定的答应，需要帐幕和祭物，这些都预表子基督作神的具体化身和一切祭物的实际。同样的，我们要以祷告应付

WEEK 1 — DAY 6

Morning Nourishment

Matt. 6:33 But seek first His kingdom and His righteousness, and all these things will be added to you.

Rev. 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

Our present situation and God's need today are the same in principle as the situation and the need at the time of Samuel. Some today need to pray according to God's need, as Hannah did. God needs some like Samuel, who was a Nazarite, a priest, a prophet, and the last judge. Samuel was the last judge because God used him to terminate the confused situation among God's people, who were without a king or a kingdom. God needs such ones who are qualified to terminate the negative situation and bring in the king and the kingdom. The fulfillment of the kingdom is the coming kingdom, which will be brought in by the Lord Jesus, but there is a need today for some like Samuel to cooperate by bringing in that kingdom. In a sense, Christ our King is not here yet, and we are still in a confused situation, just as in the age of the judges. We should aspire to be the last judge. The sisters especially should aspire to be like Hannah, praying to bring forth some like Samuel, who will terminate the confused age so that Christ the King may come with His kingdom. (CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," pp. 292-293)

Today's Reading

We need to realize how greatly the Divine Trinity is needed for this to be accomplished. In order for Hannah to pray such a prevailing prayer and receive a definite reply, she needed the tabernacle and the offerings, which typify Christ the Son as the embodiment of God and the reality of all the

神今日的需要，就需要基督作神的具体化身和祭物的实际。我们也需要会幕的应验，就是作神居所的召会。哈拿不是在家里有得胜的祷告。我们需要在召会生活中，有神的具体化身和祂丰满的救恩。如此，我们就能为着神的目标，有得胜的祷告以带进国度。这是对神圣三一的经历。

撒母耳记启示，带进君王以及设立国度，端赖神圣三一与祂百姓的牵连。今天三一神仍与我们有牵连。三一神同祂的具体化身、祂的救赎和祂的灵，正在将我们构成合用的人，好为着祂的再来和国度。我们必须信靠神圣三一的牵连，神圣三一的工作。我们若看见这个，对于什么是基督徒，我们的观念会被翻转。我们对基督徒生活那种天然、宗教、文化、道德、和伦理的观念，需要被一个有三一神完全牵连其中的异象所顶替。（李常受文集一九八三年第三册，三八二、三八六页。）

我们必须学习与神圣的三一合作。神圣的三一是我们基督徒生活的模型。在神圣的三一中间没有争战。父乐于高举子，子非常愿意顺从父，灵也愿意为子作见证。我们“人的三一”不是这样；因此，我们需要救主。这位救主就是已进入我们灵里的神圣三一。我们得救以后，我们“人的三一”需要跟从内住的神圣三一。在我们的救恩里，我们该与住在我们里面的救主合作。至终，我们的全人一灵、魂、体一要荣耀神圣的三一。这样与内住的三一合作，会带进祂的得荣、祂的彰显、和祂的显明。（李常受文集一九九〇年第二册，六〇五至六〇六页。）

参读：在神圣三一里并同神圣三一活着，第一章。

offerings. Similarly, in order for us to pray to meet God's need today, we need Christ as the embodiment of God and the reality of the offerings. We also need the fulfillment of the Tent of Meeting, which is the church as God's dwelling place. Hannah did not pray her prevailing prayer in her home. We need God's embodiment and His full salvation in the church life. Then we can pray prevailing prayers for God's goal, to bring in the kingdom. This is the experience of the Divine Trinity.

First and 2 Samuel reveal that the bringing in of the king and the setting up of the kingdom depend on the involvement of the Divine Trinity with His people. The Triune God is still involved with us today. The Triune God, with His embodiment, His redemption, and His Spirit, is constituting us into useful persons for His coming and His kingdom. We must trust in the involvement, the work, of the Divine Trinity. If we see this, it will revolutionize our concept about what it means to be a Christian. Our natural, religious, cultural, moral, and ethical concepts concerning the Christian life need to be replaced with a vision of the fully involved Triune God. (CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," pp. 293, 295-296)

We must learn to cooperate with the Divine Trinity. The Divine Trinity is the model of our Christian life. Among the Divine Trinity there is no warfare. The Father is happy to exalt the Son, the Son is very willing to subject Himself to the Father, and the Spirit is willing to testify concerning the Son. Our "human trinity" is not like this. Therefore, we need a Savior. This Savior is the Divine Trinity, who has come into our spirit. After we are saved, our "human trinity" needs to follow the indwelling Divine Trinity. In our salvation we should cooperate with the Savior who is indwelling us. Eventually, our entire being—spirit, soul, and body—will glorify the Divine Trinity. This cooperation with the indwelling Trinity will result in His glorification, His expression, and His manifestation. (CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," pp. 478-479)

Further Reading: CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," ch. 1

第一周诗歌

745

国 度 — 意义

F 大调 7 6 7 6 双 (英 941) 4/4

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

一 国 度 是 神 的 掌 权, 维 持 神 的 荣 耀;

F B^b F C Dm C G⁷ C

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

是 神 主 宰 的 管 治, 将 祂 秩 序 建 造。

F C⁷ F B^b F C F C⁷ F C

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

神 在 祂 的 国 度 里, 施 行 祂 的 王 权,

F B^b F Gm F C⁷ F

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

照 祂 自 己 来 治 理, 直 到 永 永 远 远。

- | | |
|--|--|
| 二 国度中心是宝座,
一切带上祂正规,
国度之中祂作王,
为首为主的身分, | 神在其上掌权;
照着祂心所愿。
一切归祂管治;
如此始能维持。 |
| 三 神借掌权国度中,
在祂统治的权下,
惟有在神国度中,
乃是从神的宝座, | 通行祂的旨意;
成全祂的心意。
祝福始能得着;
流出生命水河。 |
| 四 服在神的管治下,
背叛神圣的主权,
撒但邪恶的目的,
我们该有的目标, | 乃是蒙福之本;
乃是罪恶之根。
乃在翻神宝座;
在神权下活着。 |
| 五 在神至高国度中,
基督掌权生命中,
当神施行祂统治,
基督若为神掌权, | 基督得显为大;
神就能有可夸。
一切全都蒙福;
神的荣耀显出。 |
| 六 日期满足的时候,
万有要认祂王权,
生命荣耀的管治,
并催国度速实现, | 主要归一万有,
将祂统治领受。
教会现已预尝,
万有都得分享。 |

WEEK 1 — HYMN

God's kingdom is God's reigning

The Kingdom — Its Meaning

941

1. God's king - dom is God's reign - ing, His glo - ry to main - tain; It
is His sov - ereign rul - ing, His or - der to sus - tain. He
ex - er - cis - es ful - ly His own auth - or - i - ty With -
in His king - dom ev - er And to e - ter - ni - ty.

- | | |
|--|---|
| 2. Upon the throne, the center
Of government divine,
God reigns, and with His purpose
Brings everything in line.
God's headship and His lordship
He only can maintain
As King within His kingdom,
O'er everything to reign. | 5. Within God's sovereign kingdom
His Christ is magnified;
When Christ in life is reigning,
The Father's glorified.
When God is in dominion,
All things are truly blessed;
When Christ for God is reigning,
God's glory is expressed. |
| 3. By reigning in His kingdom
God worketh all His will,
And under His dominion
His purpose doth fulfill.
'Tis only in God's kingdom
His blessing we may know;
'Tis from His throne almighty
The stream of life doth flow. | 6. In fulness of the seasons
God's Christ will head up all.
Then all will own His reigning
And worship, great and small.
Such reign in life and glory
The Church e'en now foretastes
And to His rule submitting
Unto His kingdom hastes. |
| 4. Submitted to God's ruling,
All virtue thus will win;
Rebellion to His Headship
Is but the root of sin.
The evil aim of Satan—
God's throne to overthrow;
Our aim and goal is ever
His rule to fully know. | |

第二周

哈拿的职事

诗歌:

读经: 撒上一 1 ~ 二 11, 18 ~ 21, 26

【周一、周二】

壹 我们必须领悟什么是主的恢复; 主的恢复是要建造锡安, 锡安预表得胜者乃是基督身体的实际, 要终极完成圣城新耶路撒冷:

一 锡安, 大卫王的城, (撒下五 7,) 是耶路撒冷城的中心, 就是那作神在地上居所的殿建造的所在。(诗四八 2, 九 11, 七四 2, 七六 2 下, 一三五 21, 赛八 18。)

二 在旧约里, 有一座耶路撒冷城, 以锡安为中心; 按预表, 召会生活就是今日的耶路撒冷; 在召会生活里必须有一班得胜者, 就是得成全并成熟的神人, 这些得胜者乃是今日的锡安—参启十四 1 ~ 5。

三 锡安作为圣城耶路撒冷的高峰和美丽, (诗四八 2, 五十 2,) 预表得胜者是召会的高峰、中心、拔高、加强、丰富、美丽和实际。(四八 2, 11 ~ 12, 二十二 2, 五三 6 上, 八七 2。)

四 耶路撒冷的特色、生命、祝福、建立, 都是从

Week Two

The Hannah Ministry

Hymns:

Scripture Reading: 1 Sam. 1:1—2:11, 18-21, 26

§Day 1 & Day 2

I. **We have to realize what the Lord's recovery is; the Lord's recovery is to build up Zion, which typifies the overcomers as the reality of the Body of Christ to consummate the holy city, the New Jerusalem:**

A. Zion was the city of King David (2 Sam. 5:7), the center of the city of Jerusalem, where the temple as God's dwelling place on earth was built (Psa. 48:2; 9:11; 74:2; 76:2b; 135:21; Isa. 8:18).

B. In the Old Testament there was the city of Jerusalem with Zion as the center; in typology the church life is today's Jerusalem; within the church life there must be a group of overcomers, who are the perfected and matured God-men, and these overcomers are today's Zion—cf. Rev. 14:1-5.

C. As the highlight and beauty of the holy city Jerusalem (Psa. 48:2; 50:2), Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church (48:2, 11-12; 20:2; 53:6a; 87:2).

D. The characteristics, the life, the blessing, and the establishment of

锡安得着一王上八 1, 诗五一 18, 一〇二 21, 一二八 5, 一三五 21, 赛四一 27, 珥三 17。

五得胜者作为锡安, 乃是基督身体的实际, 并且终极完成众地方召会中身体的建造, 带进永世里终极完成的圣城新耶路撒冷, 就是作神居所的终极至圣所; (启二一 16, 参出二六 2~8, 王上六 20;) 在新天新地里, 整个新耶路撒冷将成为锡安, 所有的信徒都是得胜者。(启二一 1~3, 7, 16, 22。)

六在启示录这卷书里, 主所要的, 主所要建造的, 乃是锡安, 就是得胜者; 这是神圣言中属灵启示的内在实际; 我们的确需要拚上去, 不惜代价地祷告, 像使徒保罗那样付代价—弗六 17~18, 西四 2, 腓三 8~14。

七我们答应主在这时代得胜者的呼召, 是要使我们成为有活力的; 有活力就是与我们活而满了活动的神是一, 成为活而满了活动的; 神在地上为着成就祂永远经纶而有的行动, 最终乃是借着得胜者。

八在这被篡夺的地上有耶和華的山, 就是锡安山; 这山完全向主敞开, 绝对被祂据有; 锡安所预表的得胜者, 乃是桥头堡, 主这荣耀的王要借以回来据有全地作祂的国—诗二四 1~3, 7~10, 但二 34~35, 七 13~14, 珥三 11, 启十一 15, 十九 13~14。

九要达到神永远经纶的高峰, 就是基督身体的实际, 除了祷告以外, 别无他路; 我们成为得胜者, 作基督身体的实际, 成为基督的新妇, 要结束这时代, 就是召会时代, 且要把基督这荣耀的王带回来, 使祂在国度时代同着祂的得胜者取得、据有、并治理这地—7~9 节, 二十 4~6, 诗二四 7~10。

Jerusalem come from Zion—1 Kings 8:1; Psa. 51:18; 102:21; 128:5; 135:21; Isa. 41:27; Joel 3:17.

E. The overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches to bring in the consummated holy city, New Jerusalem, the ultimate Holy of Holies as God's dwelling place in eternity (Rev. 21:16; cf. Exo. 26:2-8; 1 Kings 6:20); in the new heaven and new earth the entire New Jerusalem will become Zion, with all the believers as the overcomers (Rev. 21:1-3, 7, 16, 22).

F. In the book of Revelation what the Lord wants and what the Lord will build up is Zion, the overcomers; this is the intrinsic reality of the spiritual revelation in the holy Word of God; we surely need to be desperate to pray at any cost and to pay the cost just as the apostle Paul did—Eph. 6:17-18; Col. 4:2; Phil. 3:8-14.

G. Our response to the Lord's calling of the overcomers in this age is for us to be vitalized; to be vital is to be living and active in oneness with our living and acting God; God's move on the earth for the accomplishment of His eternal economy is ultimately through the overcomers.

H. On this usurped earth there is the mountain of Jehovah, Mount Zion, which is absolutely open to the Lord and absolutely possessed by Him; the overcomers, who are typified by Zion, are the beachhead through which the Lord as the King of glory will return to possess the whole earth as His kingdom—Psa. 24:1-3, 7-10; Dan. 2:34-35; 7:13-14; Joel 3:11; Rev. 11:15; 19:13-14.

I. There is no other way to reach the high peak of God's eternal economy, the reality of the Body of Christ, except by praying; our becoming the overcomers as the reality of the Body of Christ to be the bride of Christ will close this age, the age of the church, and will bring Christ as the King of glory back to take, possess, and rule over this earth with His overcomers in the kingdom age—vv. 7-9; 20:4-6; Psa. 24:7-10.

贰 撒母耳记上在预表上给我们看见君王基督（由大卫所预表）和祂的国被带进来：

一 在以利之下的老旧亚伦祭司体系变得陈腐、衰微，（二 12 ~ 29，）神渴望有一个新的起头，以完成祂永远的经纶：

1 士师记的内容包括以色列人信靠神，离弃神，遭仇敌击败，在悲惨的情形中向神悔改；他们转向主，祂就兴起一位士师拯救他们脱离欺压他们之人的手，然而士师死了，他们就回到邪恶的路上，又渐渐败坏了；（一 1 ~ 2，二 11 ~ 三 11；）这成为士师记里重复七次的循环。

2 这么多年来召会历史，只是重复了以色列士师时期的历史，但今天神要许多撒母耳，就是得胜的拿细耳人，（民六 1 ~ 9 与恢复本注解，）他们要带进基督这真大卫作掌权的君王和祂的千年国，在那里得胜者“在他们父的国里，要发光如同太阳”。（太十三 43。）

3 今天我们需要仰望主给我们新的东西，一个新的复兴，能将这个时代从处于撒但之混乱当中的召会时代，转到君王和祂千年国的时代。

二 为着撒母耳的出生，神在幕后发起了一些事情；一面，祂使哈拿不能生育；另一面，祂预备毗尼拿激动哈拿，“因耶和华使哈拿不能生育，就极力激动她，要惹她生气；”（撒上一 5 ~ 6；）年年都是如此；哈拿上到耶和华殿的时候，毗尼拿总是这样激动她，以致她哭泣不吃饭。（7。）

三 这迫使哈拿祷告，求主给她一个男孩子；哈拿

II. The first book of Samuel shows us in typology the bringing in of Christ as the King (typified by David) with His kingdom:

A. Under Eli the old Aaronic priesthood had become stale and waning (2:12-29), and God desired to have a new beginning for the accomplishing of His eternal economy:

1. The content of Judges consists of the children of Israel trusting in God, forsaking God, being defeated by their enemies, and repenting to God in their misery; when they turned to the Lord, He raised up a judge who delivered them from the hand of their oppressors, yet when the judge died, they returned to their evil ways and again became corrupted (1:1-2; 2:11—3:11); this became a cycle repeated seven times in Judges.

2. For many years the church has just been repeating the history of Israel under the judges, but today God wants Samuels, overcoming Nazarites (Num. 6:1-9 and footnotes), who will bring in Christ, the real David, as the reigning King with His kingdom of one thousand years, in which the overcomers will "shine forth like the sun in the kingdom of their Father" (Matt. 13:43).

3. Today we need to look to the Lord for something new, a new revival that will turn this age from the age of the church in the midst of the satanic chaos to the age of the King with His kingdom of one thousand years.

B. For Samuel's birth God initiated things behind the scenes; on the one hand, He shut up Hannah's womb; on the other hand, He prepared Peninnah to provoke Hannah "bitterly to irritate her, because Jehovah had shut up her womb" (1 Sam. 1:5-6); year after year, when Hannah went up to the house of Jehovah, Peninnah provoked her to the extent that she wept and would not eat (v. 7).

C. This forced Hannah to pray that the Lord would give her a male child;

在祷告中向神许愿，这不是哈拿发起的，乃是神发起的；神喜悦哈拿的祷告和她的承诺，就使她生育；（10～11，20；）哈拿怀孕，生了一个儿子，给他起名叫撒母耳（意，“蒙神垂听”或“从神求得”）。

四 神能推动哈拿这在生命线上与祂是一的人；这条生命线是要产生基督，给神的子民享受，使神能在地得着祂的国，就是召会，作基督的身体，（太十六18～19，罗十四17～18，弗一22～23，）也就是三一神的生机体；只要神能得着这样一个在生命线上与祂是一的人，祂在地上就有路。（撒上一1～二11，18～21，26。）

五 撒母耳的起源事实上不是任何人，神才是他真正的起源；乃是神用祂主宰的权柄，在隐密中推动祂的百姓；哈拿的祷告乃是回应并说出神的心愿，是人与神行动的合作，为要完成神永远的经纶：

- 1 哈拿的祷告指明，神的行动和祂对哈拿祷告的答应，乃是要产生一个绝对为着成全神愿望的拿细耳人，就是得胜者——10～20。
- 2 拿细耳人是完全奉献给神，接受神作王，作主，作头，作丈夫，且对属世享乐没有兴趣的人；撒母耳甚至在出生之前，就被他母亲奉献作这样的人。

叁 撒母耳记上代表一种带进君王和祂国度的职事；我们可称之为“哈拿的职事”：

【周五】

Hannah's prayer, in which she made a vow to God, was initiated not by Hannah but by God; God was pleased with Hannah's prayer and her promise, and He opened her womb (vv. 10-11, 20); Hannah conceived, bore a child, and named him Samuel (meaning "heard of God," or "asked for of God").

D. God could motivate Hannah as a person who was one with Him in the line of life; the line of life is a line that brings forth Christ for the enjoyment of God's people so that on earth God may have His kingdom, which is the church as the Body of Christ (Matt. 16:18-19; Rom. 14:17-18; Eph. 1:22-23), the very organism of the Triune God; as long as God can gain such a person who is one with Him on the line of life, He has a way on earth (1 Sam. 1:1—2:11, 18-21, 26).

E. Actually, no human being was the origin of Samuel; God was the real origin, who motivated His people sovereignly and secretly; Hannah's prayer was an echo, a speaking out, of the heart's desire of God; it was a human cooperation with the divine move for the carrying out of God's eternal economy:

1. Hannah's prayer indicates that God's move with His answer to her prayer was to produce a Nazarite, an overcomer, who was absolute for the fulfilling of God's desire—1:10-20.
2. A Nazarite is one who is consecrated to God absolutely, one who takes God as his King, Lord, Head, and Husband, and one who has no interest in the enjoyment of worldly pleasures; even before he was born, Samuel was consecrated by his mother to be such a person.

III. The first book of Samuel stands for a ministry that brings in the King with His kingdom; we may call this "the Hannah ministry":

§Day 5

一毗尼拿和哈拿代表两个基本上不同的原则和两个基本上不同的职事；（一2，4，7；）哈拿的职事只是要带进君王，不是要有许多儿女；毗尼拿的职事乃是要得着许多儿女，许多结果；毗尼拿和她的儿女代表神大部分的子民，但没有一个与转移时代，把基督这荣耀的王带回来有关。（诗二四1～3，7～10。）

二哈拿的路不是容易的路，并且因着毗尼拿的比较容易和嘲笑，就变得更难了；那些想作哈拿的人必须预备好自己，他们要受逼迫和藐视，他们要哭泣并禁食。

三这不是我们能救多少人的问题，乃是神要得着祂一班得胜者的问题；神要得着一班能祷告并带进国度—以基督为王，祂的得胜者与祂一同作王一的人。

四哈拿的祷告是撒母耳出生的凭借；我们的祷告该有一个结果，就是产生得胜者；我们需要与那在祂加强时期中天上职事里升天的基督是一而祷告，为着产生得胜者—启一4，三1，四5，五6，二7，11，17，26～29，三5～6，12～13，21～22。

五哈拿已经到了若没有儿子，就不能往前的地步；她乃是到了必须得着一个儿子的地步；撒上一章的儿子预表启示录十二章得胜、团体的男孩子，就是那转移时代而带进君王和祂国度的：

1 神最重要的时代行动见于启示录十二章的男孩子，这男孩子由基督作领头的得胜者，以及我们作跟随的得胜者所组成；因着神要结束这时代并带进君王和祂国度的时代，祂需要得胜、团体的男孩子作祂时代的凭借。

A. Peninnah and Hannah represent two fundamentally different principles and two fundamentally different ministries (1:2, 4, 7); Hannah's ministry was just to bring in the King, not to have many children; Peninnah's ministry was to have many children, that is, a ministry with much result; Peninnah and her children represent the majority of God's people, but none of them has anything to do with turning the age to bring Christ back as the King of glory (Psa. 24:1-3, 7-10).

B. Hannah's way was not an easy way, and it was made even more difficult because of Peninnah's comparisons and tauntings; those who want to be Hannahs must prepare themselves for persecution, scorn, weeping, and fasting.

C. It is not merely a matter of how many we can save but a matter of God getting His company of overcomers; God wants to get a people who are able to pray and bring in the kingdom with Christ as the King and His overcomers as the co-kings.

D. Hannah's prayer was the means for the birth of Samuel; our prayers should result in the bringing forth of overcomers; we need to pray in oneness with the ascended Christ in His heavenly ministry in the stage of intensification for the producing of the overcomers—Rev. 1:4; 3:1; 4:5; 5:6; 2:7, 11, 17, 26-29; 3:5-6, 12-13, 21-22.

E. Hannah came to the point where she could not go on without a son; she came to a point where she had to have a son; the son in 1 Samuel 1 typifies the overcoming, corporate man-child in Revelation 12, the one who turns the age to bring in the King with His kingdom:

1. God's most important dispensational move is seen with the man-child in Revelation 12 composed of Christ as the leading Overcomer and us as the following overcomers; because God wants to end this age and bring in the age of the King with His kingdom, He needs the overcoming, corporate man-child as His dispensational instrument.

2 男孩子被提，结束了召会时代，并带进国度时代；男孩子被提之后，“天上有大声音说，我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了”—10 节。

【周六】

肆 哈拿的经历表明，我们需要在愁苦时在主面前倾心吐意；（撒上一 6, 10, 15 ~ 16;）在出埃及十五章，以色列人来到玛拉的苦水那里；百姓向摩西发怨言，他“呼求耶和华，耶和华指示他一棵树。他把树丢在水里，水就变甜了”—22 ~ 25 节：

一主指示摩西的树表征生命树；启示录二章七节说到“生命树”；这里的“树”，原文与彼前二章二十四节的“木头”同字：

1 启示录二章七节的生命树表征钉十字架（由树，就是木头所含示—彼前二 24）并复活（由神的生命所含示—约十一 25）的基督；因此，我们可以说，摩西丢在苦水里的树，乃是钉十字架并复活的基督作生命树。

2 当我们在祷告中呼求主时，祂就指示我们钉十字架并复活的基督是生命树的异象；我们借着在主面前倾心吐意的祷告，就将这树丢入我们里面的苦水中，这些苦水就变成主同在的甜水。

二哈拿的祷告是出于她愁苦的环境和她愁苦的全人；（撒上一 6, 10;）她告诉以利，“我是灵里受压的妇人，…在耶和华面前倾心吐意。…我因被人激动，

2. The rapture of the man-child brings an end to the church age and brings in the kingdom age; after this rapture there is a "loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ"—v. 10.

§Day 6

IV. Hannah's experience shows that we need to pour out our soul before the Lord in the midst of our bitterness (1 Sam. 1:6, 10, 15-16); in Exodus 15 the children of Israel came to the bitter waters of Marah; when the people murmured against Moses, he "cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet" (vv. 22-25):

A. The tree that the Lord showed Moses signifies the tree of life; Revelation 2:7 speaks of "the tree of life"; in Greek the word for tree here is the same word used for tree in 1 Peter 2:24:

1. The tree of life in Revelation 2:7 signifies the crucified (implied in the tree as a piece of wood—1 Pet. 2:24) and resurrected (implied in the life of God—John 11:25) Christ; thus, we may say that the tree that Moses cast into the bitter waters was the crucified and resurrected Christ as the tree of life.

2. When we cry out to the Lord in prayer, He shows us a vision of the crucified and resurrected Christ as the tree of life; through our prayer by pouring out our soul before the Lord, we are casting this tree into the bitter waters of our being; then these bitter waters are changed into the sweet waters of His presence.

B. Hannah's prayer came out of her bitter circumstances and her bitter being (1 Sam. 1:6, 10); she told Eli, "I am a woman oppressed in spirit... I have been pouring out my soul before Jehovah...Out of the greatness of

愁苦太重，所以一直诉说到如今；”（15～16；）诗篇六十二篇八节说，“百姓啊，你们当时时信靠祂，在祂面前倾心吐意：神是我们的避难所。〔细拉〕”这样和神接触的祷告，乃是说出心头的真话。

三每当我们在愁苦的环境并且全人愁苦时，需要向主倾倒我们的魂同我们的心，对祂是真实、诚实的；这样的祷告会产生带进君王和国度的得胜者。

四我们来到“苦水”时，必须领悟，神有主宰的权柄，在隐密中推动我们迫切的祷告，不仅为着我们内里得医治，（出十五26，）更为着产生得胜的拿细耳人，他们将与祂合作，带进君王和祂的国，那时神的名在全地将成为尊大，（诗八1，）并且世上的国要“成了我主和祂基督的国，祂要作王，直到永永远远”。（启十一15。）

my anxiety and provocation I have been speaking all this time" (vv. 15-16); Psalm 62:8 says, "Trust in Him at all times, O people; / Pour out your heart before Him; / God is a refuge to us. Selah"; such prayer to contact God consists of words spoken genuinely from the heart.

C. Whenever we are in bitter circumstances and are bitter in our being, we need to pour out our soul with our heart to the Lord by being real and honest with Him; such prayer produces the overcomers, who will bring in the King with the kingdom.

D. When we come to "bitter waters," we have to realize that God is sovereignly and secretly motivating us to pray in a desperate way not only for our inner healing (Exo. 15:26) but even more for the producing of overcoming Nazarites, who will cooperate with Him to bring in the King with His kingdom—when the name of God will be excellent in all the earth (Psa. 8:1), and the kingdom of the world will "become the kingdom of our Lord and of His Christ, and He will reign forever and ever" (Rev. 11:15).

第二周■周一

晨兴喂养

诗四八2 “…锡安山，是大君王的城，居高华美，为全地所喜悦。”

五十2 “从全美的锡安，神已经发光了。”

启十四1 “我又观看，看哪，羔羊站在锡安山上，同祂还有十四万四千人，额上都写着祂的名，和祂父的名。”

在旧约里，有耶路撒冷城，以锡安为其中心。耶路撒冷建在群山上。锡安山是耶路撒冷建在其上的群山之一。…召会生活是今日的耶路撒冷；在召会生活里必须有一班得胜者，这些得胜者乃是今日的锡安。按照启示录十四章，得胜者是与主一同站在锡安山上。（1～5。）按预表说，得胜者事实上就是今日的锡安。…没有锡安（得胜者），耶路撒冷（召会生活）就无法保守并维持。（李常受文集一九九三年第二册，三五七至三五八页。）

信息选读

锡安是圣城（召会）的高峰、中心、高举、加强、丰富和实际。…一个地方召会必须有一些得胜者，这些得胜者是那个地方召会的高峰和中心。他们是那个地方召会的高举、加强、丰富和实际。…得胜者像锡安，乃是召会的高峰、中心和实际。

得胜者作今日的锡安，乃是为着终极完成圣城（召会）。他们要终极完成地方召会的建造，并带进永世里终极完成的新耶路撒冷。（启二一1～

WEEK 2 — DAY 1

Morning Nourishment

Psa. 48:2 Beautiful in elevation, the joy of the whole earth, is Mount Zion,...the city of the great King.

50:2 Out of Zion, the perfection of beauty, God shines forth.

Rev. 14:1 And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.

In the Old Testament there was the city of Jerusalem with Zion as the center. Jerusalem was built on a mountain range. Mount Zion was one of the mountains on which Jerusalem was built.... The church life is today's Jerusalem; within the church life there must be a group of overcomers, and these overcomers are today's Zion. According to Revelation 14, the overcomers are standing on Mount Zion with the Lord (vv. 1-5). Actually, in typology the overcomers are today's Zion.... Without Zion (the overcomers), Jerusalem (the church life) cannot be kept and maintained. (CWWL, 1993, vol. 2, "The Training and the Practice of the Vital Groups," p. 274)

Today's Reading

Zion is the high peak, the center, the uplifting, the strengthening, the enriching, and the reality of the church, the holy city.... A local church must have some overcomers, and these overcomers are the peak and the center of that local church. They are the uplifting, the strengthening, the enriching, and the reality of that local church....The overcomers as Zion are the highlight, the center, and the reality of the church.

The overcomers as today's Zion are for the consummation of the holy city (the church). They are to consummate, to finish, the building up of the local church and to bring in the consummated New Jerusalem in eternity (Rev.

2。) 为了要完成基督身体的建造，主需要得胜者，而这身体的建造乃是终极完成于新耶路撒冷。所以在圣经的末了，就是在最后一卷书里，有向得胜者的呼召。今天要成为有活力的路，乃是答应主的呼召，作得胜者。（李常受文集一九九三年第二册，三五八至三五九页。）

耶路撒冷是大的，锡安是小的。耶路撒冷的保障是在锡安。论合乎神的心意的，就称为锡安。…旧约每次说到锡安和耶路撒冷的关系，都叫我们看见，耶路撒冷的特色、生命、祝福、建立，都是从锡安得着。王上八章一节：长老是在耶路撒冷，约柜是在锡安。诗篇五十一篇十八节：神善待的是锡安，建造的是耶路撒冷。诗篇一百零二篇二十一节：神的名是在锡安，赞美神的话是在耶路撒冷。诗篇一百二十八篇五节：神赐福是从锡安，美福是见于耶路撒冷。诗篇一百三十五篇二十一节：耶和華是住在耶路撒冷，受颂赞是从锡安。以赛亚四十一章二十七节：先对锡安说，后报给耶路撒冷。约珥书三章十七节：神住在锡安，耶路撒冷就成为圣。

神今日在失败的召会中，找人作那十四万四千人，站立在锡安山上。（启十四。）…（这些得胜者）把血流出来，才能把生命流出来，如同主一样。得胜者，代替召会站在得胜的地位，也代替召会，忍受苦难和羞辱。

神的得胜者…必须出代价，让十字架割断一切出于旧造的，必须对付阴府的门。（太十六18。）

你肯不肯伤自己的心，来得着神的心？你肯不肯叫自己失败，让主得胜？等你十分顺服了，神才能对付那些不顺服的人。（林后十6。）（倪柝声文集第一辑第十一册，一二五至一二六页。）

参读：活力排的训练与实行，介言与第一篇；倪柝声文集第一辑第十一册，一二三至一三一页。

21:1-2). In order to complete the building up of the Body, the Lord needs the overcomers, and the building up of the Body consummates in the New Jerusalem. This is why at the end of the Bible, in the last book, there is the calling for the overcomers. Today the way to become vitalized is to answer the Lord's call to be an overcomer. (CWWL, 1993, vol. 2, "The Training and the Practice of the Vital Groups," pp. 274-275)

Jerusalem is large, while Zion is small. The stronghold of Jerusalem is Zion. Whenever there is something that has to do with God's heart desire, Zion is mentioned.... Every time the Old Testament speaks of the relationship between Zion and Jerusalem, it shows us that the characteristics, the life, the blessing, and the establishment of Jerusalem come from Zion. In 1 Kings 8:1, the elders were in Jerusalem, and the Ark of the Covenant was in Zion. Psalm 51:18 says that God did good to Zion and built the walls of Jerusalem. Psalm 102:21 says that the name of the Lord was in Zion and that His praise was in Jerusalem. Psalm 128:5 says that the Lord blessed out of Zion and that the good was seen in Jerusalem. Psalm 135:21 says that the Lord dwelt at Jerusalem but that the Lord was to be blessed out of Zion. In Isaiah 41:27 the word was first announced to Zion and then preached to Jerusalem. Joel 3:17 says that when God dwelt in Zion, Jerusalem would be holy.

Today God is looking for the one hundred and forty-four thousand amidst the defeated church, who will stand on Mount Zion (Rev. 14).... As the Lord has done once before, so these overcomers have to pour out their blood before life can flow out to others. On behalf of the church, the overcomers take the stand of victory and also suffer tribulation and despising.

The overcomers of God...have to pay the price and allow the cross to cut off all the old creation and deal with the gates of Hades (Matt. 16:18).

Are you willing to endure heartache to gain the heart of God? Are you willing to let yourself be defeated so that the Lord can be the Victor? When your obedience is fulfilled, God will deal with all disobedience (2 Cor. 10:6). (CWWN, vol. 11, pp. 762-763)

Further Reading: The Training and the Practice of the Vital Groups, intro., ch. 1; CWWN, vol. 11, pp. 760-766

第二周■周二

晨兴喂养

启二一 2～3 “我又看见圣城新耶路撒冷…。我听见有大声音从宝座出来，说，看哪，神的帐幕与人同在，祂要与人同住…”。

西四 2 “你们要坚定持续地祷告，在此儆醒感恩。”

我们需要竭力，在召会生活中达到基督身体之实际的最高峰，就是今日的锡安，直到我们完成于新耶路撒冷，包括锡安。

我们乃是神人，行事为人不只是照着神的心，也是照着那灵，就是那经过过程，并借着死与复活得着终极完成的一位。我们需要核对自已是否在那灵里作一切事，并照着这样一位灵行事为人。

基督身体的实际，就是一班神人所过这样生活的集合、总和。这种生活…要结束这时代，就是召会时代，且要把基督带回来，在国度时代与这些神人一同取得、占有并治理这地。（李常受文集一九九四至一九九七年第一册，一四一、一七〇至一七一页。）

信息选读

今天在召会时代，被成全并得成熟的神人乃是锡安，就是得胜者，也就是召会中的活力排。但在新天新地，…整个新耶路撒冷都要成为锡安。…锡安就是神所在之处，也就是至圣所。…新耶路撒冷将是至圣所。新耶路撒冷的量度是个正方体的量度，长一万二千斯泰底亚，宽一万二千斯泰底亚，高一万二千斯泰底亚。（启二一 16。）那就是至圣所；

WEEK 2 — DAY 2

Morning Nourishment

Rev. 21:2-3 And I saw the holy city, New Jerusalem.... And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them...

Col. 4:2 Persevere in prayer, watching in it with thanksgiving.

We need to endeavor to reach in the church life the highest peak, today's Zion, of the reality of the Body of Christ until we consummate in the New Jerusalem, including Zion.

We are God-men who are doing things and having our being not only according to God's heart but also according to the Spirit who has been processed and consummated through death and resurrection. We need to check whether or not we are doing everything in the Spirit and having our being according to such a Spirit.

The reality of the Body of Christ is the aggregate, the totality, of such a living by a group of God-men. This kind of a living...will close this age, the age of the church, and will bring Christ back to take, possess, and rule over this earth with these God-men in the kingdom age. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 113, 138)

Today's Reading

Today in the church age, the God-men who were perfected and matured are Zion, the overcomers, the vital groups within the churches. But in the new heaven and new earth...the entire New Jerusalem will become Zion... Zion is the very spot where God is, that is, the Holy of Holies.... The New Jerusalem will be the Holy of Holies. Its dimensions are the dimensions of a cube, twelve thousand stadia long, twelve thousand stadia wide, and twelve thousand stadia high (Rev. 21:16). That is the Holy of Holies, because the

因为在旧约里，不论在帐幕或圣殿中，至圣所都是立方的，其长、宽、高都相等。（出二六2～8，王上六20。）

在这启示的光中，我们要作什么？要达到（神永远经纶的高峰，就是基督身体的实际），除了祷告以外，别无他路。…在启示录这卷书中，主所要得着的，并主所要建造的，乃是锡安，就是得胜者。…这是神圣言中属灵启示的内在实际。…主的恢复就是要建造锡安。（李常受文集一九九四至一九九七年第一册，一七一、一七三页。）

地是属主的，但今天地被篡夺了；然而在这被篡夺的地上有（召会这）个地点，有一座山，是主再来取得全地的脚踏石，（桥头堡）。

诗篇二十四篇七节说，“众城门哪，你们要抬起头来；永久的门户啊，你们要被举起；荣耀的王将要进来。”我们是锡安山，必须开门让基督进来。根据一篇文章，这篇诗是大卫将约柜抬回锡安的时候写的，我相信这篇文章是正确的。大卫在那种背景、那种情况里写了诗篇二十四篇。锡安在那里，众城门和门户也在那里。然后大卫说，“众城门哪，你们要抬起头来；永久的门户啊，你们要被举起；荣耀的王将要进来。那荣耀的王是谁呢？就是刚强大能的耶和华，在争战中有大能的耶和华！”（7～8。）这就是基督。约柜是基督的预表。约柜进来就预表基督进来。

甚至今天，我们…仍必须说，“众城门哪，你们要抬起头来；永久的门户啊，你们要被举起。”我们都必须向主这样敞开。…如果召会，就是锡安，不能完全向祂敞开，我们怎能盼望地向祂敞开？所以今天我们必须回应说，“是的，要打开门户，让我们都向祂大大敞开。主啊，进来，哦，进来！在你回到地上以前，先进到召会中，进来完全占有这座小山，占有锡安山。”（李常受文集一九六九年第三册，六一至六二页。）

参读：关于相调的实行，第二、五章。

Holy of Holies in the Old Testament in both the tabernacle and the temple was a cube, equal in length, breadth, and height (Exo. 26:2-8; 1 Kings 6:20).

What shall we do in the light of this revelation? There is no other way to reach this high peak except by praying.... In the book of Revelation what the Lord wants and what the Lord will build up is Zion, the overcomers.... This is the intrinsic reality of the spiritual revelation in the holy Word of God.... The Lord's recovery is to build up Zion. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 138-140)

The earth is the Lord's, but today the earth is usurped; yet in this usurped earth there is [the church as] a spot, a mountain, which is the steppingstone, [the beachhead], for the Lord to return to take the whole earth.

Psalm 24:7 says, "Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in." As the mountain of Zion we must have our doors open that Christ may come in. According to an article which I believe to be accurate, this psalm was written at the occasion of David's returning the Ark to Zion. It was in that kind of situation, with that kind of background, that David wrote Psalm 24. Zion was there, and the gates and doors were there. Then David said, "Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in. / Who is the King of glory? / Jehovah strong and mighty! / Jehovah mighty in battle!" (vv. 7-8). This is Christ. The Ark was the type of Christ. The Ark coming in typified Christ coming in.

Even today...we still must say, "Lift up your heads, O gates; / And be lifted up, O long enduring doors." We all must be so open to the Lord.... If the church, if Zion, is not absolutely open to Him, how can we expect the earth to be open to Him? So today we must respond and say, "Yes, open the doors; let us all open widely to Him. Come in, O come in, Lord! Before You come back to the earth, come in to the church, come in to fully possess this little mountain, the mountain of Zion." (CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," p. 46)

Further Reading: CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," chs. 2, 5

第二周■周三

晨兴喂养

撒上一 11 “她〔哈拿〕许愿说，万军之耶和華啊，你若垂顾你婢女的苦情，纪念我，不忘记你的婢女，赐你的婢女一个男孩，我必将他终身献与耶和華，不用剃刀剃他的头。”

在撒上一章一至二十节，我们看见关于撒母耳的起源。我们不该以为撒母耳只是出于他的父亲以利加拿；事实上，他是出于神的经纶。神有祂永远的经纶，但神经纶的完成出了问题。神命定亚伦的子孙作祭司，为要完成祂的经纶；但那个祭司体系变得陈腐、衰微了。神心头的渴望是要得着一个人来顶替那个祭司职分。

为要得着这样的人，神用婚姻将以利加拿和哈拿摆在一起。以利加拿有两个妻子。照着神主宰的安排，第二个妻子毗尼拿有孩子，但哈拿没有孩子。不仅如此，“哈拿的对头毗尼拿，因耶和華使哈拿不能生育，就极力激动她，要惹她生气。”（6。）这迫使哈拿迫切的祷告，主要的不是为着她自己，乃是为着神。她承诺神，神若赐她一个男孩，她必借着拿细耳人的愿，将这孩子归还给祂。神喜悦哈拿的祷告和她的承诺，就使她生育。哈拿怀孕，生了一个儿子，给他起名叫撒母耳。从这里我们看见，撒母耳的起源事实上不是任何人，神才是他真正的起源；乃是神用祂主宰的权柄，在隐密中推动祂的百姓。（撒母耳记生命读经，一二至一三页。）

信息选读

在堕落之以色列的混乱中，以利加拿和哈拿留在神为着祂永远定旨所命定的生命线上。这条生

WEEK 2 — DAY 3

Morning Nourishment

1 Sam. 1:11 And [Hannah] made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.

In 1 Samuel 1:1-20 we have a word regarding Samuel's origin. We should not consider that Samuel came out simply from his father, Elkanah. Actually, Samuel came out of God's economy. God had His eternal economy, but the carrying out of God's economy had come into question. God had ordained that Aaron's descendants would be the priests for the carrying out of His economy, but that priesthood became stale and waning. God's heart's desire was to gain someone to replace that priesthood.

In order to gain such a person, God brought together in marriage Elkanah and Hannah. Elkanah had two wives. According to God's sovereign arrangement, the second wife, Peninnah, had children, but Hannah had no children. Furthermore, "her rival provoked her bitterly to irritate her, because Jehovah had shut up her womb" (v. 6). This forced Hannah to pray desperately not mainly for herself but for God. She promised God that if He gave her a male child, she would return the child to Him by the vow of a Nazarite. God was pleased with Hannah's prayer and her promise and He opened her womb. Hannah conceived, bore a child, and named him Samuel. From this we see that actually no human being was the origin of Samuel. God was the real origin, who motivated His people sovereignly and secretly. (Life-study of 1 & 2 Samuel, pp. 9-10)

Today's Reading

In the midst of the chaos of the degraded Israel, Elkanah and Hannah remained in the line of life ordained by God for His eternal purpose. The line

命线是要产生基督，给神的子民享受，使神能在地上得着祂的国，就是基督的身体，也就是三一神的生机体。

我们…该有回应神心愿的祷告。…哈拿的祷告就是这样。神要一个撒母耳，但祂需要哈拿合作，向神祷告说，“主啊，我需要一个男孩。”这个祷告是非常属人的，却是为着神的经纶，与神的行动合作。…有了哈拿这样的祷告，神就容易作事，因为人的合作成了让神行动的基础。行动的神按照神在祂选民中间行动的愿望和目的，应允撒母耳母亲的祷告。…神回应哈拿的祷告而有的行动，乃是合乎神在祂的经纶中需要人与祂的行动合作的原则；这就是话成肉体的原则。

神能推动哈拿这在生命线上与神是一的人。只要神能得着这样一个人，祂在地上就有路。我盼望我们至少有一些人成为今日的哈拿，说，“主啊，为着你的定旨，你若有什么心愿要成就，我在这里。我留在生命线上，为着你经纶的成就。”…神需要许多的哈拿，就是能产生撒母耳以转移时代的人。

撒母耳特别是出身于他那寻求神的母亲及其祷告。（撒上一9~18。）她的祷告乃是回应神的心愿。她的祷告是人与神行动的合作，为要完成神永远的经纶。…神的行动和祂对哈拿祷告的答应，乃是要产生一个绝对为着成全神愿望的拿细耳人。…主耶稣是拿细耳人；彼得和保罗也是。事实上，每一个留在生命线上的人都是拿细耳人。我们若要成为今日的拿细耳人，就必须接受神作头和丈夫，服从祂，并对属世的享乐没有兴趣。（撒母耳记生命读经，一三至一七页。）

参读：撒母耳记生命读经，第一至二篇；倪柝声文集第三辑第十册，一七四至一七七页。

of life is a line to bring forth Christ for the enjoyment of God's people that on earth God may have His kingdom, which is the Body of Christ, the very organism of the Triune God.

We need to pray something that is an echo of what is on God's heart.... Hannah's prayer was like this. God wanted a Samuel, yet He needed Hannah's cooperation to pray to Him, saying, "Lord, I need a son." This prayer was very human, yet it was a cooperation with the divine move for God's economy. After such a prayer as Hannah prayed, it was easy for God to do something, because man's cooperation had become a base on which He could move. The moving God answered the prayer of Samuel's mother according to His desire and intention for His move among His elect.

God's move in response to Hannah's prayer was in keeping with the principle that God needs man's cooperation with His move in His economy. This is the principle of incarnation. God could motivate Hannah as a person who was one with Him in the line of life. As long as He can gain such a person, He has a way on earth. I hope that at least some of us will be today's Hannahs and say, "Lord, if You have anything on Your heart to accomplish for Your purpose, I am here. I am remaining in the line of life for the carrying out of Your economy."... God needs many Hannahs, persons who can bring forth some Samuels to turn the age.

The origin of Samuel was especially his God-seeking mother with her prayer (1 Sam. 1:9-18). Her prayer was an echo of the heart's desire of God. Her prayer was a human cooperation with the divine move for the carrying out of God's eternal economy. God's move with His answer to Hannah's prayer was to produce a Nazarite who was absolute for the fulfilling of His desire. The Lord Jesus was a Nazarite, as were Peter and Paul. Actually, everyone who remains in the line of life is a Nazarite. If we would be today's Nazarites, we must take God as our Head and Husband, submitting to Him, and have no interest in worldly pleasures. (Life-study of 1 & 2 Samuel, pp. 10-12)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 1-2; CWWN, vol. 56, pp. 411-413; CWWL, 1954, vol. 1, pp. 418-421

第二周■周四

晨兴喂养

诗二四9~10“众城门哪，你们要抬起头来；永久的门户啊，你们要把头抬起；荣耀的王将要进来。那荣耀的王是谁呢？万军之耶和华—祂是荣耀的王！〔细拉〕”

启十一15“…世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。”

以色列的历史中，有许多点与召会的历史相似。…他们进到那地，就为士师所统治；但是整个民族都生活在很低的水平上。他们不断陷在罪中。神借着他们的仇敌惩罚他们，但当他们向神呼求时，祂就兴起士师拯救他们，于是他们就得着一次复兴。这样的事一再发生。…当士师的能力很大时，就有大的拯救；当士师的能力减弱，以色列人就再次陷入仇敌的手中。…从这里我们看见一个大原则：神的子民无法管治自己；他们无法向神独立，同时又向撒但独立。…他们或是向神的权柄屈膝，或是落在撒但的能力之下；没有中间路线。因为他们若不是受神管治，就全然失去他们作神子民的地位…。但赞美神，祂的子民不会一直在撒但的能力之下，他们总是有复兴。（倪柝声文集第二辑第二十六册，六四至六五页。）

信息选读

这就是以色列的历史，也是召会的历史。我们回头看，当召会到了很低的光景时，神就会预备一个祂所拣选的人，把祂的灵放在他身上，将使命给他，然后召会就得着复兴。但我们也看见，过不久召会

WEEK 2 — DAY 4

Morning Nourishment

Psa. 24:9-10 Lift up your heads, O gates; and lift up, O long enduring doors; and the King of glory will come in. Who is this King of glory? Jehovah of hosts—He is the King of glory! Selah

Rev. 11:15 ...The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

There are many points in the history of Israel that are similar to the history of the church.... Soon after [Israel] entered into the land, they were ruled by judges. Their national life was on a very low level. We see them continually falling into sin and punishment by means of their enemies. When they cried to God, He would raise up a judge to deliver them, and then there would be a restoration. This happened again and again....When the power of the judges was great, their deliverance was great, but when the power was diminished, the people fell into the hands of their enemies again.... From this we see a great principle that God's people cannot govern themselves; they cannot be independent of God and be independent of Satan at the same time.... They either have to bow to the authority of God or be under Satan's power; there is no middle road. When they were not under the control of God, they wholly lost their position as God's people.... But praise God, His people were not always under Satan's power; there was revival. (CWWN, vol. 46, p. 1177)

Today's Reading

This is the history of Israel, and it is the history of the church. Looking back, we can see that when the church reached a very low state, God would prepare a man of His choice, put His Spirit upon him, and commission him, and then the church would be revived. But after a period of time the church

又落下去了，我们看见兴起与败落，衰微与复兴，周而复始。我若是生活在士师时代的末期，我的心会怎么想呢？我会渴望什么呢？我会期待什么呢？已过年日的历史我都知道了；如今事情又到了低潮，我的盼望是什么，我要为着什么祷告呢？我岂不会求神兴起另一个士师，再次复兴这个国家么？如今我是召会的肢体，我看见在召会的历史中，一再地复兴，又一再地堕落。我曾读到路德带领的复兴，又读到接下来的死沉；读到借着卫斯理所带来的复兴，又读到接着的败落；读到达秘和其他弟兄们所带进的生命巨潮，又读到以后的衰败。这么多年来，只是重复了以色列士师时期的历史。现在我盼望什么？难道不盼望新的东西么？

在此我们来看撒母耳记上。士师的历史不是永远的；那不是神的心意。神的心意已经朝向国度，不是要有更多士师。神想要带进国度和君王。祂使用士师作为过渡时期，但祂的心意是在大卫身上，祂的目的是要有君王。所以我们看见撒母耳记上的重要。这卷书在过渡与目标中间，是中途的，是过渡的时期。大体而言，它不是大复兴的时期，也不是大堕落的时期。今天我们的情形也是一样。…士师的时期已经过去了，那是有限度的，而国度却要存到永远。神的心意不是要召会在这样堕落复兴的循环里往前。神不是要给我们许多复兴家，祂乃是要带进祂的君王。

撒母耳记上代表一个职事，一个带进君王的职事。在此我们看不见士师，却看见一个同时是祭司和申言者的人。我们很容易定睛在复兴家身上；他们已过曾被神使用，那是过渡时期，但他们在神真正的旨意上没有分，在带进君王的事上没有分。神乃是要得着祂的撒母耳。（倪柝声文集第二辑第二十六册，六五至六六页。）

参读：真理课程一级卷一，第十课；诗篇生命读经，第十一篇。

would go down again; there has been rising and falling, declension and restoration, again and again. If I was living in the period at the end of the time of the judges, what would be in my heart, what would I long after, and what would I even expect? I would know the history of the past years, and now that things were at a low ebb again, what would be my hope and what would I pray for? Would I not ask for another judge to be raised up to revive the nation again? I am a member of the church, and I have seen its history of being revived and falling again and again. I have read of the revival under Luther and of the deadness that followed, of the revival through Wesley and of the backsliding that followed, of the great tide of life brought in by Darby and the other Brethren and of the deterioration that followed. All these years the church has just been repeating the history of Israel under the judges. But what should I hope for now? Should it not be for something quite new?

At this point we come to the first book of Samuel. The history of the judges should not continue forever; this is not God's thought. God's thought is toward the kingdom and not toward having more judges. God wants to bring in a kingdom and a King. He used the judges on the way, but His thought was upon David, and His purpose was a King. So we see the importance of 1 Samuel. It comes in between the road and the goal. It comes in the middle and depicts a period of transition. For the most part, this was not a time of great revival nor of great backsliding. The same is true with us today.... The time of the judges has passed. It had its limitations, whereas the kingdom will last forever. God's thought is not that the church should remain in a cycle of backsliding and revival. God is not going to give us many revivalists; He is going to bring in His King.

The first book of Samuel stands for a ministry, a ministry that brings in the King. We do not have a judge, but one who was both a priest and prophet. It is very easy for us to fix our eyes on revivalists; they were used by God in the past on the way, as it were, but they have no part in the real purpose of God, in the bringing in of the King. God wants Samuels. (CWWN, vol. 46, pp. 1177-1178)

Further Reading: Truth Lessons—Level One, vol. 1, lsn. 10; Life-study of the Psalms, msg. 11

第二周■周五

晨兴喂养

启十二5 “妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和祂的宝座那里去了。”

10 “我听见天上有大声音说，我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了，因为那在我们神面前昼夜控告我们弟兄们的控告者，已经被摔下去了。”

毗尼拿有孩子，哈拿没有。…这两个妇人代表两个基本上完全不同的原则，代表两个基本上不同的职事。哈拿的职事只是要带进君王，不是要有许多儿女。另一方面，毗尼拿的职事乃是要得着许多儿女，许多结果。毗尼拿和她的儿女也是神的子民，但没有一个与神的君王有关。（倪柝声文集第二辑第二十六册，六六页。）

信息选读

哈拿哭泣、禁食、祷告，向耶和华呼求，要得一个儿子，这儿子要完全分别归耶和华来事奉祂，这儿子就是带进君王的一位。…如果你们仍然是在士师的范围里，不错，你可以得着祝福并有结果。但我也要说，神的眼目不在你身上。如果今天不是末后的日子，我们会盼望毗尼拿生更多儿女。但如果我没有错，现在就是末后的日子，神的眼睛是在那些能带进君王的人身上。让我们自问，我们的职事是什么？在这特别的职事，哈拿的职事里，我们有没有分？有人心中所想的，就是复兴。…但事实上，还有另一个更重要的职事，就是带进君王的职事。

WEEK 2 — DAY 5

Morning Nourishment

Rev. 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.

10 And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

Peninnah had children; Hannah had none.... These two women represent two fundamentally different principles; they represent two fundamentally different ministries. Hannah's ministry was just to bring in the King, not to have many children. Peninnah's ministry was to have many children, that is, a ministry with much result. Peninnah and her children are God's people, but none of them has anything to do with God's King. (CWWN, vol. 46, p. 1179)

Today's Reading

Hannah wept, fasted, prayed, and cried unto the Lord for a son who would be absolutely given to the Lord for His service. This son was the one who brought in the King.... If you are still in the realm of the judges, you can be blessed and have results, but God's eyes are not on you. If these were not the last days, we would hope that Peninnah might have many more children. But if I am right, these are the last days, and God's eyes are on those who can be the means of bringing in the King. Let us ask ourselves, "What is our ministry? Have we any part in this special ministry, this Hannah ministry?" Some have no other thought but revival.... But there is the more important ministry of bringing in the King.

哈拿的路不是容易的路，并且因着毗尼拿的比较和嘲笑，就变得更难了。那些想作哈拿的人必须预备好自己，他们要受逼迫和藐视，他们要哭泣并禁食。这…是要付代价的；因为一切这样的职事都是借着试验和苦难来的，且要组成在我们里面。别人可以吃喝，看着自己的儿女，但这里有一个人在禁食并哭泣。这不是我们能救多少人的问题，乃是神要得着祂一班得胜者的问题。神要得着一班能祷告并带进国度的人。…哈拿的祷告就是撒母耳出生的凭借。我们的祷告该有一个结果，就是产生得胜者。我们在这一方面作了什么？

从撒母耳的出生，我们看见一条申言者的线，这些申言者也可以作祭司，将君王带进来。哈拿生了一个儿子—一个申言者。神在哈拿身上作了很多，祂曾带领她经过各种的困难。现在祂可以找到一个人，她能把吃喝和一切事摆在一边。她已经到了若没有儿子，就不能往前的地步，她必须得着一个儿子。撒上一章的儿子，就是启示录十二章的男孩子，就是那带进君王和国度的。（倪柝声文集第二辑第二十六册，六七至六八页。）

当神对某一件事的态度改变时，祂就有一个时代的行动。每一个时代的行动都带进神的新路。神最重要的时代行动是在启示录十二章。祂要结束这个时代，带进国度时代。神的定旨并不是笼统、一般的。祂怎样才能结束这个时代，带进另一个时代？祂必须得着祂时代的凭借。这就是神今天所要作的。…男孩子的被提结束召会时代并引进国度时代。男孩子使神能有所行动。如果没有男孩子和被提，神就无法有时代的行动。…今天神正在等待男孩子。只有男孩子的被提能带进启示录十二章十节里的事。（译自“圣洁没有瑕疵”英文版附录。）

参读：宇宙妇人与男孩子的异象，第三、五、七、九章；得胜者，第一至二、六章。

Hannah's way was not an easy way, and it was made even more difficult because of Peninnah's comparisons and tauntings. Those who want to be Hannahs must prepare themselves for persecution, scorn, weeping, and fasting.... A price has to be paid because all such ministry comes through testing and suffering; it has to be wrought into us. Others can eat and drink and look at their children, but here was one who fasted and wept. It is not a matter of how many we can save but a matter of God getting His company of overcomers. God wants to get a people who will be able to pray and bring in the kingdom. Hannah's prayer was the means for the birth of Samuel. Our prayers should result in the bringing forth of overcomers. What have we done in this respect?

From the birth of Samuel we see a line of prophets who could also be priests to bring in the King. Hannah bore a son—a prophet. God had done quite much with Hannah; He led her through all sorts of difficulties. As a result, He was able to find one who could put eating and drinking and all else aside. She came to the point where she could not go on without a son; she came to a point where she had to have a son. The son in 1 Samuel 1 is the man-child of Revelation 12, the one who brings in the King and the kingdom. (CWWN, vol. 46, pp. 1179-1180)

When God changes His attitude toward a certain matter, He makes a dispensational move. Every dispensational move brings in God's new way. His most important dispensational move is in Revelation 12. He wants to end this age and bring in the age of the kingdom. His purpose is not general and ordinary. How can He bring this age to a close and bring in another? He must have His dispensational instrument. This is what God wants to do today. The rapture of the man-child brings an end to the church age and introduces the kingdom age. The man-child enables God to move. If there is not a man-child and a rapture, God cannot make a dispensational move. Today God is waiting for the man-child. Only the rapture can precipitate the events in Revelation 12:10. (CWWN, vol. 34, "The Glorious Church," pp. 153, 156)

Further Reading: The Vision of the Universal Woman and the Man-child, chs. 3, 5, 7, 9; CWWL, 1991-1992, vol. 4, "The Overcomers," chs. 1-2, 6

第二周■周六

晨兴喂养

撒上一 10 “哈拿魂里愁苦，就向耶和华祷告，痛痛哭泣。”

出十五 23 “到了玛拉，不能喝那里的水，因为水苦；所以那地名叫玛拉。”

25 “摩西呼求耶和华，耶和华指示他一棵树。他把树丢在水里，水就变甜了。…”

出埃及十五章二十二节告诉我们，以色列人“在旷野走了三天”。三既是复活的数字，这就表征他们在复活里生活行动，就是在生命的新样中生活行动。从红海到玛拉的路程正好是三天，…这是很有意义的。…他们走了三天，乃是在复活里生活行动的一幅图画。（出埃及记生命读经，四〇一页。）

在出埃及十五章，以色列人来到玛拉的苦水那里；百姓向摩西发怨言，他“呼求耶和华，耶和华指示他一棵树。他把树丢在水里，水就变甜了”。（22～25。）主指示摩西的树表征生命树；启示录二章七节说到“生命树”，这里的“树”，原文与彼前二章二十四节的“木头”同字。启示录二章七节的生命树表征钉十字架（由树，就是木头所含示—彼前二 24）并复活（由神的生命所含示—约十一 25）的基督；因此，我们可以说，摩西丢在苦水里的树，乃是钉十字架并复活的基督作生命树。（摘自本周纲目。）

信息选读

（某一）年我的妻子和我来到真正的玛拉，一个非常苦的境遇里。但因着我们在复活的范围里生活

WEEK 2 — DAY 6

Morning Nourishment

1 Sam. 1:10 And [Hannah] was bitter in soul and prayed to Jehovah and wept much.

Exo. 15:23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore its name was called Marah.

25 And [Moses] cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet...

We are told in Exodus 15:22 that the children of Israel “went three days in the wilderness.” Since three is the number of resurrection, this signifies that they walked in resurrection, that is, in newness of life. It is significant that the journey from the Red Sea to Marah was exactly three days.... The fact that they traveled for three days is a portrait of walking in resurrection. (Life-study of Exodus, pp. 347-348)

[In Exodus 15 the children of Israel came to the bitter waters of Marah; when the people murmured against Moses, he “cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet” (vv. 22-25): The tree that the Lord showed Moses signifies the tree of life; Revelation 2:7 speaks of “the tree of life”; in Greek the word for tree here is the same word used for tree in 1 Peter 2:24. The tree of life in Revelation 2:7 signifies the crucified (implied in the tree as a piece of wood—1 Pet. 2:24) and resurrected (implied in the life of God—John 11:25) Christ; thus, we may say that the tree that Moses cast into the bitter waters was the crucified and resurrected Christ as the tree of life.]

Today's Reading

Last year my wife and I came to a real Marah, a very bitter situation. But because we were walking in the realm of resurrection, we could experience

行动，就能经历主耶稣的十字架，并活出钉死的生命。我们丰富地享受丢在苦境中医治的树。这树使苦水变甜。…不错，我的妻子和我因着苦的环境而受苦。然而，因为医治之树和钉十字架的生命应用到我们的处境中，我们最终享受到了甘甜。这是在复活的范围中，经历并享受基督之死的路。

当我在苦的环境中，主常以基督的十字架指示我。我领悟我需要接受十字架，并过钉十字架的生活。这拯救我脱离苦境，并且我的苦境也得了医治。但同时主也常常向我显明，在我里面有苦味。我看见在我己里的苦味与环境里的苦味同样多。我也看见我的全人一灵、魂、体都是苦的，我需要把基督的十字架应用到我全人的每一面。就属灵上、心理上和肉身上说，我都需要应用基督的十字架。我一再地经历主这样的医治。当我的环境得了医治，我里面也得了医治；在我的环境和我的全人里，苦味都变甜了。（出埃及记生命读经，四〇五至四〇七页。）

每当我们在愁苦的环境并且全人愁苦时，需要向主倾倒我们的魂同我们的心，对祂是真实、诚实的；这样的祷告会产生带进君王和国度的得胜者。我们来到“苦水”时，必须领悟，神有主宰的权柄，在隐密中推动我们迫切地祷告，不仅为着我们内里得医治，（出十五 26，）更为着产生得胜的拿细耳人，他们将与祂合作，带进君王和祂的国，那时神的名在全地将成为尊大，（诗八 1，）并且世上的国要“成了我主和祂基督的国，祂要作王，直到永永远远”。（启十一 15。）（摘自本周纲目。）

参读：出埃及记生命读经，第三十篇；圣经中关于生命的重要启示，第四章。

the cross of the Lord Jesus and live a crucified life. We richly enjoyed the healing tree cast into the bitter situation. This tree caused the bitter waters to become sweet.... Yes, my wife and I suffered from the bitterness in our situation. However, eventually we enjoyed sweetness because the healing tree with the crucified life had been applied to our circumstances. This is the way to experience and enjoy Christ's death in the realm of resurrection.

When I have been in bitter circumstances, often the Lord has pointed me to the cross of Christ. I realized that I needed to take the cross and live a crucified life. This saved me from my bitter situation, and my bitter circumstances were healed. However, at the same time the Lord has often shown me that there is bitterness within me. I saw that there was bitterness in myself as well as in my circumstances. I also saw that there is bitterness in my whole being, in my spirit, soul, and body, and that I needed to apply the cross of Christ to every aspect of my being. Spiritually, psychologically, and physically I needed the application of the cross of Christ. Time and time again I have experienced the Lord's healing in this way. As my situation was healed, I was healed inwardly. Both in my circumstances and in my being, bitterness was changed into sweetness. (Life-study of Exodus, pp. 351-352)

[Whenever we are in bitter circumstances and are bitter in our being, we need to pour out our soul with our heart to the Lord by being real and honest with Him; such prayer produces the overcomers, who will bring in the King with the kingdom. When we come to "bitter waters," we have to realize that God is sovereignly and secretly motivating us to pray in a desperate way not only for our inner healing (Exo. 15:26) but even more for the producing of overcoming Nazarites, who will cooperate with Him to bring in the King with His kingdom—when the name of God will be excellent in all the earth (Psa. 8:1) and the kingdom of the world will "become the kingdom of our Lord and of His Christ, and He will reign forever and ever" (Rev. 11:15).]

Further Reading: Life-study of Exodus, msg. 30; CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 4

第二周诗歌

补214

得胜借着吃基督

降E大调

4/4

一、主曾召你我得救，祂再召你我得胜。对主呼召说“阿们”一要得胜！召会光景堕落了，许多道理都知道，生命却是摸不着一要得胜！

(副)要得胜！要得胜！胜过

死沉的宗教，要得胜！放下所有的辛劳，脱离一切的老套，只管单单来吃主一要得胜！

- 二、神原命定人来吃，吃是今日的恢复，吃是得胜的道路—要得胜！
 快来享受生命树，脱去道理的束缚，得胜借着吃基督—要得胜！
- 三、教训不能变化魂，叫神旨意受亏损，吃主够上神标准—要得胜！
 若要得胜就要吃，无论聚集或独处，吃到全人得饱足—要得胜！
- 四、速速催促主再来，借着吃喝产男孩，现在吃祂，一直吃—要得胜！
 为着主的金灯台，为着得胜的男孩，为着新妇祂所爱—要得胜！

WEEK 2 — HYMN

Christ has called us once to Him

The Church — The Overcomers

1273

1. Christ has called us once to Him, But He calls us once again. To His call we say A-men! O-vercome! For the church has fall-en low, Thinking ev-erything they know, But the life is missing; so, O-vercome! (C) O-vercome! O-vercome! O-vercome degrad-ed Christi-an-ity! All your working lay aside, All the teachings that di-vide; Eat the Lord whate'er betide—Overcome!

2. Eating is man's destiny
 And the Lord's recovery;
 This defeats the enemy—
 Overcome!
 Come enjoy the tree of life,
 Leave the doctrines, leave the strife!
 Overcome by eating Christ—
 Overcome!
3. Teachings ne'er transform the soul,
 Teachings never reach God's goal,
 Eating Christ will do it all—
 Overcome!
 We must overcome to eat,
 By ourselves and when we meet,
 Eat Him as the feast complete—
 Overcome!
4. Eating gives the manchild birth,
 Eating brings the Lord to earth;
 Eat Him now midst all the dearth—
 Overcome!
 Be the manchild Christ requires,
 Thus the church that He desires,
 Then the Bride that He admires—
 Overcome!

第三周

从撒母耳的历史看属灵的原则、
生命的功课、以及圣别的警告

诗歌：

读经：撒上一 10 ~ 11, 18 ~ 20, 27 ~ 28, 二
30, 35 ~ 36, 三 1 ~ 21, 四 11 ~ 22, 七 3 ~
17, 十二 23

【周一】

壹 撒母耳属利未支派，（代上六 33 ~ 38，）
但不属亚伦家，就是神所命定为祭司的家；
撒母耳不是生为祭司，乃是凭拿细耳人的
愿成为祭司事奉主：

一神的行动和祂对哈拿祷告的答应，乃是要产生
一个绝对为着成全神愿望之得胜的拿细耳人；
撒母耳甚至在出生之前，就被他母亲奉献作这
样的人—撒上一 10 ~ 11, 18 ~ 20。

二神渴望祂所有的子民都是拿细耳人；作拿细耳人
乃是绝对且彻底地成为圣别，分别出来归给神，
就是不为着神以外的其他事物，而只为着神和神
的满足—耶稣的见证，就是作见证的召会，作为
基督的见证和彰显—民六 1 ~ 2, 诗七三 25 ~
26, 启一 2, 9 ~ 13, 十九 10, 参出三八 21:

Week Three

**Spiritual Principles, Life Lessons, and
Holy Warnings Seen in the History of Samuel**

Hymns:

Scripture Reading: 1 Sam. 1:10-11, 18-20, 27-28; 2:30, 35-36; 3:1-
21; 4:11-22; 7:3-17; 12:23

§Day 1

I. Samuel was of the tribe of Levi (1 Chron. 6:33-38) but was not of the house of Aaron, the family of the priests ordained by God; Samuel ministered to the Lord as one who was a priest not by birth but by the Nazarite vow:

A. God's move with His answer to Hannah's prayer was to produce an overcoming Nazarite who was absolute for the fulfilling of God's desire; even before he was born, Samuel was consecrated by his mother to be such a person—1 Sam. 1:10-11, 18-20.

B. God desires that all His people be Nazarites; to be a Nazarite is to be sanctified, separated, absolutely and ultimately to God, that is, to be for nothing other than God and for nothing other than His satisfaction—the testimony of Jesus, which is the testifying church as the testimony and the expression of Christ—Num. 6:1-2; Ps. 73:25-26; Rev. 1:2, 9-13; 19:10; cf. Exo. 38:21:

1 拿细耳人要禁绝酒和任何与其来源有关的东西，表征禁绝各种属地的享受和娱乐，并接受且经历基督作他的享受和娱乐；吃生命树，就是享受基督作我们生命的供应，该是召会生活中首要的事—民六3~4，后二7，士九12~13。

2 拿细耳人不可剃头，表征不可弃绝主的主权，乃要绝对服从，也要服从神所设立的一切代表权柄—民六5，罗十三1~2上，弗五21，23，六1，来十三17，彼前五5。

3 拿细耳人不可因血亲的死受玷污，而该一直分别为圣归神，表征拿细耳人要胜过天然的情感—民六7。

4 拿细耳人不可挨近死人，或因身旁有人忽然死了，以致受了玷污，表征拿细耳人要从死亡分别出来—6~9节，后三4，利十一31，五2，参约壹五16。

贰 在撒母耳的时候，亚伦家的祭司职分已完全堕落；但神预先看见这光景，就在祂命定亚伦家作祭司以外，作了一个补充—倘若命定的祭司有所不足，就有民数记六章拿细耳人的愿：

一当亚伦家堕落了，这个补充就实际被使用；撒母耳就是借着奉献、分别、并借与神而成为祭司—撒上一11，27~28。

二在以利的时候，就祭司职分而言，神是贫穷的，所以哈拿将撒母耳借与耶和华；在不正常的光景中，就着主的行政而言，祂变穷了，需要有人自愿将自己借给祂。

三哈拿将撒母耳交给以利之后，她在祷告里，赞

1. For a Nazarite to abstain from wine and anything related to its source signifies abstaining from all kinds of earthly enjoyment and pleasure and taking and experiencing Christ as his enjoyment and pleasure; eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life—Num. 6:3-4; Rev. 2:7; Judg. 9:12-13.

2. For a Nazarite to not shave his head signifies not rejecting but being absolutely subject to the headship of the Lord as well as to all deputy authorities appointed by God—Num. 6:5; Rom. 13:1-2a; Eph. 5:21, 23; 6:1; Heb. 13:17; 1 Pet. 5:5.

3. For a Nazarite to not be defiled by the death of his blood relatives, but remain in his separation to be holy to God, signifies that a Nazarite overcomes natural affection—Num. 6:7.

4. For a Nazarite to not come near a dead person or to not be defiled by the sudden death of one beside him signifies that a Nazarite is separated from death—vv. 6-9; Rev. 3:4; Lev. 11:31; 5:2; cf. 1 John 5:16.

II. At the time of Samuel, the priesthood of the house of Aaron was utterly fallen; God, however, foresaw the situation; besides His ordaining the house of Aaron to be the priests, He made a supplement—the Nazarite vow in Numbers 6—in case there should be an inadequacy in the ordained priests:

A. When the house of Aaron fell, this supplement was put into practical use; Samuel became a priest by being consecrated, separated, and lent to the Lord—1 Sam. 1:11, 27-28.

B. At the time of Eli, God was poor as far as the priesthood was concerned, so Hannah lent Samuel to the Lord; when the situation is abnormal, the Lord becomes poor with respect to His administration, and there is the need for someone to voluntarily lend himself to the Lord.

C. After she presented Samuel to Eli, Hannah praised God for His salvation

美神借着祂奇妙的作为所施的救恩；她的祷告与神在祂经纶里的行动有关，指明她认识一些神经纶的事—二 1 ~ 10。

【周二】

叁 撒母耳在老以利监护下长大；撒母耳年幼时，在以利面前事奉耶和华，（11 下，18 ~ 19，）受以利教导事奉神的路：

一 耶和华三次呼唤撒母耳；“以利才明白是耶和华呼唤童子。于是以利对撒母耳说，去睡吧；祂若呼唤你，你就说，耶和华啊，请说，仆人敬听。…耶和华又来站着，像前几次呼唤说，撒母耳，撒母耳。撒母耳说，请说，仆人敬听” —三 1 ~ 10：

- 1 这是撒母耳从以利所学习完全积极的事；我们作主的仆人，需要维持我们与祂的交通，一直听祂—路一 34 ~ 38，十 38 ~ 42。
- 2 我们的生命，乃是在乎主的话语；我们的工作，乃是在乎主的命令；（后二 7，撒上三 9 ~ 10，参赛五十 4 ~ 5，出二一 6；）信徒的一生，都系于主的说话上。（弗五 26 ~ 27。）
- 3 主的说话使我们能够达成祂永远经纶的目标，就是要得着新妇作祂的配偶—后二 7，弗五 26 ~ 27，歌八 13 ~ 14。

二 撒母耳学习的时候，看到堕落之亚伦祭司职分的败落：

- 1 撒母耳看见神的约柜被以色列人的长老所僭用，被非利士人掳去，以及神的荣耀离开以色列；他看见神对以利家严厉的审判，包括以利的死，以及他两

accomplished through His marvelous deeds; her prayer was related to God's move in His economy and indicated that she realized something concerning God's economy—2:1-10.

§Day 2

III. Samuel grew up under the custody of Eli; in his youth Samuel ministered to Jehovah before Eli (vv. 11b, 18-19), being taught by Eli the way to minister to God:

A. God called Samuel three times; "then Eli perceived that it was Jehovah calling the boy. And Eli said to Samuel, Go and lie down, and if He calls you, you shall say, Speak, O Jehovah; for Your servant is listening...Then Jehovah came and stood by and called as at the other times, Samuel! Samuel! And Samuel said, Speak, for Your servant is listening"—3:1-10:

1. This was something completely positive that Samuel learned from Eli; as the Lord's servants, we need to maintain our fellowship with Him, always listening to Him—Luke 1:34-38; 10:38-42.
2. Our lives depend on the Lord's words, and our work depends on His commands (Rev. 2:7; 1 Sam. 3:9-10; cf. Isa. 50:4-5; Exo. 21:6); the life of the believers hinges totally upon the Lord's speaking (Eph. 5:26-27).
3. The Lord's speaking enables us to fulfill the goal of His eternal economy to have a bride as His counterpart—Rev. 2:7; Eph. 5:26-27; S. S. 8:13-14.

B. While Samuel was learning, he observed the deterioration of the degraded Aaronic priesthood:

1. He saw the Ark of God being usurped by the elders of the people and captured by the Philistines with the glory of God departing from Israel; he realized God's severe judgment on the house of Eli,

个儿子何弗尼、非尼哈的死—撒上二 12 ~ 36，四 11 ~ 22。

- 2 神对以利家严厉的审判，先由一个神人所预言；（二 27 ~ 36；）然后这严厉的审判由耶和华借着撒母耳说的话所证实。（三 11 ~ 18。）
- 3 神借着撒母耳告诉以利要来的审判，目的也许是要给这年幼的孩童祭司难忘的印象；这是神的智慧—17 ~ 18 节。
- 4 这并没有减弱撒母耳将来的拿细耳祭司职分，反而在他日后的祭司事奉中，一直成为对他的警告；这帮助撒母耳在他一生对神的事奉上保持纯洁。

【周三】

肆 撒母耳是转移时代的人，将时代转到国度连同君王职分的时代；这不仅在以色列历史上是大事，甚至在人类历史上也是大事：

- 一撒母耳没有背叛亚伦家，也没有僭取亚伦家任何东西；在他成长时，神安排环境成全他，并加增他的度量，使他能为神作每一件需要的事，以转变时代成为君王连同国度的时代。
- 二撒母耳作祭司，顶替陈腐的亚伦祭司职分，并且在某一面意义说，了结了这祭司职分；神使用撒母耳转变时代，不是借着背叛或革命，乃是借着神圣启示的方式，以带进君王职分。
- 三撒母耳是有启示的人，他所作的每件事都是照着他所看见的；“耶和华…借着祂的话，将祂自己启示给撒母耳”；（21；）不仅如此，他是合乎神心的人—他是神心的复制、翻版；他

which included the deaths of Eli and his two evil sons, Hophni and Phinehas—1 Sam. 2:12-36; 4:11-22.

2. God's severe judgment on the house of Eli was prophesied by a man of God (2:27-36); then, this severe judgment was confirmed by the word of Jehovah spoken through Samuel (3:11-18).
3. God's purpose in telling Eli through Samuel of the coming judgment might have been to make an unforgettable impression on this young priestly boy; this was God's wisdom—vv. 17-18.
4. This did not weaken Samuel in his future Nazarite priesthood; rather, it became a constant warning to him throughout his priestly service that helped him to remain pure in his service to God for his entire life.

§Day 3

IV. Samuel was one who turned the age into the age of the kingdom with the kingship; this was a great thing not only in the history of Israel but even in the history of mankind:

- A. Samuel did not rebel against the house of Aaron, and he did not usurp anything of the house of Aaron; as Samuel was growing, God arranged the environment to perfect him and to build up his capacity to do everything that was needed for God to change the age into the age of the king with the kingdom.
- B. As a priest Samuel replaced and, in a sense, terminated the stale Aaronic priesthood; God used Samuel to change the age not through rebellion or revolution but through the way of divine revelation to bring in the kingship.
- C. Samuel was a man of revelation, and he did everything according to what he saw; "Jehovah revealed Himself to Samuel...by the word of Jehovah" (v. 21); furthermore, Samuel was a man according to God's heart—a copy, a duplicate, of God's heart; as such a person, he would never do anything

是这样一个人，绝不作任何背叛的事。

伍 撒母耳不仅行事、生活并工作是照着神，他的全人和所是也是照着神；撒母耳的所是和神的心乃是一；为这缘故，我们可以说撒母耳这位照着神的人，就是在地上代理的神：

一 神的心思就是撒母耳的考量；撒母耳没有别的意念、考量或想法，他的生活和工作乃是为着完成一切在神心中的事。

二 撒母耳膏扫罗和大卫作王；（十 1，十六 1，13；）这是照着神所命定的，要撒母耳永远行在神的受膏者面前，（二 35，）以监督君王，观察君王的作为。

三 这指明撒母耳作为在地上代理的神，比君王更大；撒母耳之所以够资格到这样的程度，乃是因为神为着祂的经纶，多年来专特地成全他：

1 撒母耳能够被神使用来完成祂的经纶，乃因他是一个照着神，合乎神心的人，他不为自己寻求什么，也不想为自己得利—参太十六 24 ~ 26，路九 23 ~ 25。

2 他的心只为着神的心和神的选民，此外别无所顾；他的心乃是神心的返照—参腓二 19 ~ 22，林后三 16 ~ 18。

3 撒母耳认为，不为神的百姓祷告乃是得罪耶和華；神的选民是祂私有的珍宝和产业—撒上十二 23，出十九 5。

四 虽然撒母耳在他那特别的环境中，要为神站住并不容易，但他顾到神的权益，并且转移了时代；照着旧约，撒母耳在为着神和神权益的事上，是与摩西并列的—耶十五 1。

rebellious.

V. Samuel's whole being and person, not just his doing, living, and work, were according to God; Samuel's being and God's heart were one; for this reason we may say that Samuel, a man according to God, was the acting God on earth:

A. God's mind was Samuel's consideration; he had no other thought, consideration, or thinking; his living and working were for the carrying out of whatever was in God's heart.

B. Samuel anointed Saul and David to be kings (10:1; 16:1, 13); this was according to God's ordination that Samuel should go before His anointed continually (2:35) to supervise the king, observing what the king was doing.

C. This indicates that Samuel, the acting God on earth, was greater than the king; Samuel could be qualified to such an extent because for many years God had been perfecting him uniquely for His economy:

1. Samuel could be used by God to carry out His economy because he was a man according to God and God's heart, having no self-seeking nor any thought of self-gain—cf. Matt. 16:24-26; Luke 9:23-25.

2. He had no heart for anything besides God's heart and God's elect; his heart was a reflection of God's heart—cf. Phil. 2:19-22; 2 Cor. 3:16-18.

3. Samuel considered that not praying for God's people, who are His personal treasure and possession, was a sin against Jehovah—1 Sam. 12:23; Exo. 19:5.

D. Although it was not easy for Samuel to stand for God in his particular environment, he cared for God's interest and turned the age; according to the Old Testament, Samuel is ranked with Moses in being for God and for God's interest—Jer. 15:1.

五 “撒母耳将国法告诉百姓，又记在书上，放在耶和华面前”——撒上十 25 上：

- 1 摩西将律法颁赐给以色列人，但在撒母耳来到以前，他们没有一套法规、宪法。
- 2 撒母耳教导百姓如何在地上实行神国的法规、宪法、国法、惯例、方法、规条、法则。

陆 神开始了新的时代，兴起撒母耳这年轻的拿细耳人作忠信的祭司，顶替堕落的祭司职分——二 35：

- 一 撒母耳被神确立说神的话，以顶替老旧祭司职分教导神的话语；在祭司职分里，祭司该作的第一件事，就是为神说话。
- 二 大祭司所戴的胸牌和乌陵土明，乃是神用来对祂百姓说话的凭借；（出二八 30；）祭司职分堕落后，神的说话几乎失去了。（撒上三 1，3 上。）
- 三 神借着建立撒母耳在被拔高的申言者职分里作申言者，将祂的话供应给祂的选民；（20～21；）神也借着兴起撒母耳作士师，施行祂的权柄，治理祂的选民。（七 15～17。）
- 四 撒母耳这最后一位士师，结束了士师职分；他作为新的祭司，带进由拔高的申言者职分所加强的君王职分。
- 五 神需要兴起一个活的人，一个申言者，来为祂说话；在神的命定里，撒母耳算为第一位申言者，因为他带进为神说话的申言者职分——徒三

E. "Samuel told the people the practice of the kingdom, and he wrote it in a book and laid it before Jehovah"—1 Sam. 10:25a:

1. Moses gave the law to the children of Israel, but before Samuel came they did not have a set of bylaws, a constitution.
2. Samuel taught the people the bylaws, the constitution, the practice, the customs, the manners, the ordinances, and the rules of how to practice the kingdom of God on earth.

VI. God began a new age in raising up Samuel, a young Nazarite, as a faithful priest to replace the degraded priesthood—2:35:

- A. Samuel was established by God to speak the word of God to replace the teaching of the word of God by the old priesthood; in the priesthood the first thing that a priest should do is to speak for God.
- B. The breastplate and the Urim and the Thummim worn by the high priest were the means used by God to speak to His people (Exo. 28:30); in the degradation of the priesthood God's speaking was almost lost (1 Sam. 3:1, 3a).
- C. God ministered His word to His elect by establishing Samuel as a prophet in the uplifted prophethood (vv. 20-21), and He exercised His authority over His elect by raising up Samuel as a judge (7:15-17).
- D. Samuel, as the last judge, terminated the judgeship, and, as the new priest, brought in the kingship, which was strengthened by the uplifted prophethood.
- E. God needed to raise up a living person, a prophet, to speak for Him; in God's ordination Samuel is considered as the first prophet because he brought in the prophethood for God's speaking—Acts 3:24; 13:20; Heb.

【周五、周六】

柒 撒母耳是一个在地上与神是一的人；作为在地上代理的神，代表天上的神在地上治理祂的百姓，撒母耳以五种身分供职—撒上七 3：

- 一撒母耳作为拿细耳人供职，绝对奉献给神，使神得以完成祂的经纶——11，28 上。
- 二撒母耳作为尊重神、讨神喜悦的祭司供职，顶替陈腐并堕落的祭司职分，忠信地代表神行动，甚至为着神在地上的行政，设立并建立君王—二 30，35～36，七 3～17，士九 9，13。
- 三撒母耳作为神所确立的申言者供职，（撒上三 20，）在耶和華的言语稀少，不常有异象的时候，说神的话，以顶替老旧祭司职分教导神的话语。（1～10，19～21。）
- 四撒母耳作为在君王职分之实际里的士师，以顶替老旧并陈腐的祭司职分审断百姓—七 15～17。
- 五撒母耳作为祷告的人供职，为神的选民祷告，使他们蒙保守在神的道路上，与神是一，不落在外邦偶像的网罗里，却享受神作以便以谢（意，“帮助的石”—12 节，）使神对祂选民旨意中的愿望得以成全。（3～17，八 6，十二 19～25，十五 11 下。）

§Day 5 & Day 6

VII. Samuel was one with God on earth; as the acting God on earth, the representative of the very God in heaven to rule over His people on earth, Samuel ministered in five statuses—1 Sam. 7:3:

- A. Samuel ministered as a Nazarite, consecrated to God absolutely for God's fulfillment of His economy—1:11, 28a.
- B. Samuel ministered as a God-honoring, God-pleasing priest to replace the stale and degraded priesthood, and he was faithful to act on behalf of God, even to appoint and establish kings for the divine government on earth—2:30, 35-36; 7:3-17; Judg. 9:9, 13.
- C. Samuel ministered as a prophet established by God (1 Sam. 3:20) to speak the word of God to replace the teaching of the old priesthood at a time when the word of Jehovah was rare and visions were not widespread (vv. 1-10, 19-21).
- D. Samuel ministered as a judge in the reality of the kingship to replace the judging of the people by the old and stale priesthood—7:15-17.
- E. Samuel ministered as a man of prayer who prayed for God's elect so that they would be kept in the way of God, would be one with God, would not be ensnared by the idols of the nations, and would enjoy God as Ebenezer (meaning "the stone of help"—v. 12) in order that God's desire in His will regarding them might be fulfilled (vv. 3-17; 8:6; 12:19-25; 15:11b).

第三周■周一

晨兴喂养

撒上一 11 “…我必将他终身献与耶和华，不用剃刀剃他的头。”

27 ~ 28 “我祷告为要得这孩子；耶和华已将我向祂所求的赐给我了。所以，我也将这孩子借与耶和华；他终身都是借与耶和华的。…”

神的行动和祂对哈拿祷告的答应，乃是要产生一个绝对为着成全神愿望的拿细耳人。拿细耳人是完全奉献给神的人。拿细耳人不能剪头发或喝酒。在圣经里，长发表征作头的权柄。拿细耳人留长头发，表征接受神作他的头，以神为丈夫，就如女人以丈夫作她的头一样。因此，拿细耳人就是服从神，以神为头、为权柄的人。这就是为什么哈拿祷告，主若赐她一个男孩，必不用剃刀剃他的头。（撒上一 11。）在圣经里，喝酒表征享受属世的享乐。拿细耳人…对属世享乐…没有兴趣。撒母耳甚至在出生之前，就被他母亲奉献作这样的人。这是一件大事，因为撒母耳带进了一个新的时代。（撒母耳记生命读经，一六页。）

信息选读

撒母耳幼年时，可能在两、三岁时，就由他母亲献给耶和华，以履行她对神所许的愿。（撒上一 21 ~ 28, 11。）…在撒上一章一至十节我们看见奉献之母的祷告。（哈拿）在祷告里，赞美神借着祂奇妙的作为所施的救恩。她的祷告与神在祂经纶里的行动有关，指明她认识一些神经纶的事。（撒母耳记生命读经，一七至一八页。）

WEEK 3 — DAY 1

Morning Nourishment

1 Sam. 1:11 ...I will give him to Jehovah for all the days of his life, and no razor will come upon his head.

27-28 It was for this child that I prayed, and Jehovah has granted me my request that I requested from Him. Therefore I, for my part, have lent him to Jehovah; all the days that he lives, he is lent to Jehovah...

God's move with His answer to Hannah's prayer was to produce a Nazarite who was absolute for the fulfilling of His desire. A Nazarite is one who is consecrated to God absolutely. A Nazarite could never cut his hair or drink wine. In the Bible, long hair signifies the headship, the authority. A Nazarite's keeping his hair long was a sign that just as a female takes her husband as her head, he takes God as the Head, considering God his Husband. Thus, a Nazarite is one who submits himself to God, taking God as the Head, the authority. This is why Hannah prayed that if the Lord would give her a boy, no razor would come upon his head (1 Sam. 1:11). In the Bible, to drink wine is to enjoy the worldly pleasures. A Nazarite...has no interest in the enjoyment of worldly pleasures. Even before he was born, Samuel was consecrated by his mother to be such a person. This is a great thing, for it was Samuel who brought in a new age. (Life-study of 1 & 2 Samuel, p. 12)

Today's Reading

In his youth, perhaps at the age of two or three, Samuel was offered to Jehovah by his mother to fulfill her vow to God (1 Sam. 1:21-28, 11). In 2:1-10 we have the offering mother's prayer. In her prayer she praised God for His salvation through His marvelous deeds. Her prayer was related to God's move in His economy and indicated that she realized something concerning God's economy. (Life-study of 1 & 2 Samuel, p. 13)

在民数记六章神给了摩西一篇补充。这篇补充是神为了防止祭司职分的堕落，而给的特别规定。神从前只选立、指派利未支派的亚伦家为祭司，其他在帐幕中服事的利未人都不是祭司。

原来神的意愿，是要整个以色列国成为祭司的国度。然而，因着以色列人的失败，神就拣选了利未支派，代替以色列人的祭司国度。但并非整个利未支派都是神所拣选的，只有亚伦家被选任为祭司。但是，到了以利两个儿子的时候，亚伦家完全堕落了。（撒上二 12 ~ 17。）这种光景神早就预先看见了，所以除了指派亚伦家为祭司以外，祂在民数记六章预备了一篇补充。这篇补充是为了命定的祭司有所不足，当亚伦家堕落了，这个补充就实际被使用。

拿细耳人的原则，就是自愿奉献。这不是神指派、命定或拣选的，而是自愿将自己献上给神。在以利的时代，就祭司职分而论，神是被撇在贫穷的境地；所以哈拿将撒母耳借给神。她对神说，若是神给她一个儿子，她要将这个儿子借给神。…在不正常的情形里，神在祂的行政里遭受贫乏的时候，需要有人自愿地把自己借给神。…撒母耳本属利未支派，（代上六 33 ~ 38，）住在以法莲山地。（撒上一 1 ~ 2。）他不是亚伦家的人，但他因着奉献，分别为圣借给神而成为一个祭司。撒母耳成为祭司，是经由边门，不是经由正门进来的。他作祭司是按照民数记六章的补充，而不是按照神的选派或命定。他借着拿细耳人的原则，成了自愿奉献者，而取代了命定的祭司。（真理课程一级卷一，一五三至一五四页。）

参读：真理课程一级卷一，第十课。

The Lord had given Moses a supplement in Numbers 6. This...was His special provision against the degradation of the priesthood. The Lord had appointed and ordained only the house of Aaron, of the tribe of Levi, to be the priests. The rest of the Levites who served in the tabernacle were not the priests.

God's intention had been to make the whole nation of Israel a kingdom of priests; however, through Israel's failure, the Lord chose the Levites as a tribe of priests to replace a nation of priests in Israel. But not all of the tribe of Levi were chosen by the Lord. Only those of the house of Aaron were to be the priests. But the house of Aaron eventually came to the point of being fully and utterly fallen at the time of Eli's sons (1 Sam. 2:12-17). However, the Lord foresaw the situation. Besides His ordination of the house of Aaron as priests, He had made a supplement in Numbers 6. This supplement was given in case there should be an inadequacy in the ordained priests. When the house of Aaron fell, this supplement was put into practical use.

The principle of the Nazarite is voluntary consecration. It is not by being appointed, ordained, or even chosen by the Lord, but by voluntarily consecrating yourself to Him. At the time of Eli, the Lord was really poor as far as the priesthood was concerned; so Hannah lent Samuel to the Lord. She told the Lord that if He would give her a son, then she would lend him to the Lord... When the situation is abnormal, the Lord becomes poor with respect to His administration, and there is the need for someone to voluntarily lend himself to the Lord. Samuel was of the tribe of Levi (1 Chron. 6:33-38), of Mount Ephraim (1 Sam. 1:1-2). He was not of the house of Aaron. But he became a priest by being consecrated, separated, and lent to God. Samuel became a priest by coming through the side door, not by coming through the main entrance. He became a priest according to the supplement provided in Numbers 6, not according to an appointment or ordination. By the principle of the Nazarite he became a voluntarily consecrated person to replace the ordained priest. (Truth Lessons—Level One, vol. 1, pp. 122-123)

Further Reading: Truth Lessons—Level One, vol. 1, lsn. 10

第三周■周二

晨兴喂养

撒母耳 10 “耶和华又来站着，像前几次呼唤说，撒母耳，撒母耳。撒母耳说，请说，仆人敬听。”

赛五十 4 “主耶和华…唤醒我；祂唤醒我的耳朵，使我能听，像受教者一样。”

弗五 26 “好圣化召会，借着话中之水的洗涤洁净召会。”

雅歌八章十三节：“你这住在园中的，我的同伴都要听你的声音，求你使我也得听见。”“你”，是指着主说的。…这“听”字的意思，就是都在那里听着。和〔佳偶〕一同寻求主的人，现在都取了这个态度。她们已经经过了对付，知道“说”是何等的无益，“听”是何等的有用。…因为她们知道她们的生命，乃是在乎主的话语，她们的工作，乃是在乎主的命令。所以，她们听，自己是不可动的了，自己是不能动的了。没有主的声音，就没有启示；没有亮光，就没有知识。信徒的一生，都系于主的说话上。

“主啊，正在我们等候听着的时候，求主使我能够听见。…求你让我听见你的声音，因为唯独这一个会引导我，一直到你再来。”（倪柝声文集第二辑第三册，一四七至一四八页。）

信息选读

撒母耳在老以利，就是衰微之亚伦祭司职分末了一位祭司的监护下长大。（撒上一 25。）这乃是神的智慧。因着神要用撒母耳顶替衰微的祭司职分，他需要在以利的监护下学一些功课。…撒母耳…能明白

WEEK 3 — DAY 2

Morning Nourishment

1 Sam. 3:10 Then Jehovah came and stood by and called as at the other times, Samuel! Samuel! And Samuel said, Speak, for Your servant is listening.

Isa. 50:4 The Lord Jehovah...awakens my ear to hear as an instructed one.

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word.

Song of Songs 8:13 says, “Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it.” “Thou” refers to the Lord.... The word “hearken” means that everyone is listening. All those who are seeking the Lord together with [the lover] adopt the same attitude. They have been dealt with, and they know the futility of speaking and the profit of hearkening.... They know that their lives depend on the Lord’s words and their work depends on the Lord’s commands. They will only listen, because they cannot and will not move by themselves any longer. Without the Lord’s words, they will not have any revelation, light, or knowledge. The life of the believers hinges totally upon the Lord’s speaking.

“O Lord, while we are waiting to hearken, make us hear.... Please allow us to hear Your voice, because only this can guide us until Your return.” (CWWN, vol. 23, “The Song of Songs,” pp. 124-125)

Today’s Reading

Samuel grew up under the custody of the old Eli, the last priest of the waning Aaronic priesthood (1 Sam. 1:25). This was God’s wisdom. Because God intended to replace the waning priesthood with Samuel, it was necessary for him to learn certain lessons while he was under Eli’s custody.... Samuel

并领会他在以利的光景中所看见的；这在日后一直成为对撒母耳的警告。…撒母耳从以利学习作祭司事奉耶和华。（二 11 下。）…撒母耳学习作祭司的时候，看到堕落之亚伦祭司职分的败落。（二 12 ~ 17, 22 ~ 25。）这并没有减弱撒母耳将来的祭司职分，反而在他日后的祭司事奉中，一直成为对他的警告。

撒母耳看见神对以利家严厉的审判。（二 27 ~ 36, 三 4 ~ 18, 四 1 ~ 22。）我们不该认为神只是坐在天上，对于祂子民在地上的光景不作任何事；事实上，神一直在对付祂的子民。…神对以利家严厉的审判，首先由一个神人所预言。（二 27 ~ 36。）…其次，这严厉的审判由耶和华借着撒母耳说的话所证实。（三 4 ~ 18。）我相信神借着撒母耳让以利知道要来的审判，目的是要给这年幼的孩童祭司难忘的印象。这是神的智慧。

撒母耳看见这一切悲惨的事，这些事就成为他的功课，在他一生对神的事奉上，警告他并提醒他。因此，他被神智慧地放在老以利的监护下，是非常有益的；因为他学习了一些积极的事，也看见一些消极的事。这帮助撒母耳在他一生对神的事奉上保持纯洁。他临死时能提醒以色列人，他未曾欺压他们，虐待他们，也未曾从谁手里拿过什么。（十二 3 ~ 4。）

撒母耳在以利的监护下时，神非常仔细的教导他，建立他，成全他，使他成为神正确的祭司。作为这样的祭司，撒母耳成为审判以色列的士师，为神说话的申言者，以及带进君王职分的人。借着这君王职分，神的国度得以在地上建立。这是一幅图画，说出今天我们的光景该如何。我们必须先是撒母耳，然后成为大卫，享受基督到一个地步，使我们对基督的享受成为国度，就是召会。（撒母耳记生命读经，二〇至二一、二三、二五至二六页。）

参读：撒母耳记生命读经，第二至七篇；拿细耳人的原则。

had the capacity to understand and apprehend what he saw in Eli's situation, and this became a constant warning to Samuel for the future. Samuel learned of Eli to minister to Jehovah as a priest (2:11b). While Samuel was learning, he observed the deterioration of the degraded Aaronic priesthood (2:12-17, 22-25). This did not weaken Samuel in his future priesthood. Rather, it became a constant warning to him throughout his priestly service.

Samuel came to realize that God's severe judgment was on the house of Eli (2:27-36; 3:4-18; 4:1-22). We should not think that God... is not doing anything about the situation of His people on earth. God is very busy in dealing with His people. First, God's severe judgment on the house of Eli was prophesied by a man of God (2:27-36). Second, this severe judgment was confirmed by the word of Jehovah through Samuel (3:4-18). I believe that God's purpose in letting Eli know through Samuel of the coming judgment was to make an unforgettable impression on this young priestly boy. This was God's wisdom.

Samuel observed all these tragedies, and they became lessons to him, warning him and reminding him throughout his service to God. Thus, his being placed by God in His wisdom under the custody of the old Eli was very profitable, for he learned certain things positively and observed other things negatively. This helped Samuel to remain pure in his service to God his entire life. When he was about to die, he could remind the people of Israel that he had never defrauded them, oppressed them, or taken anything from them (12:3-4).

While Samuel was under Eli's custody, God taught him in a very fine way, built him up, and established him as His proper priest. As such a priest, Samuel became a judge to judge Israel, a prophet to prophesy for God, and the one to bring forth the kingship. By this kingship the kingdom of God was established on earth. This is a picture of what our situation should be today. We need to be, first, a Samuel, and then, a David, enjoying Christ to such a degree that what we have enjoyed of Christ will become a kingdom, which is the church. (Life-study of 1 & 2 Samuel, pp. 15-17, 19)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 2-7; The Principle of the Nazarite (booklet)

第三周■周三

晨兴喂养

撒上三 21 “耶和华继续在示罗显现；因为耶和华在示罗借着祂的话，将祂自己启示给撒母耳。”

二 35 “我要为自己立一个忠信的祭司；他必照我的心意而行。我要为他建立稳固的家；他必永远行在我的受膏者面前。”

撒母耳向神忠信，照着神的心意而行。他不仅行事、生活并工作是照着神，他的全人和所是也是照着神。撒母耳的所是和神的心乃是一。为这缘故，说撒母耳这位照着神的人，就是在地上代理的神，并不为过。神的心思就是撒母耳的考量；撒母耳没有别的意念、考量或想法，他的生活和工作乃是为着完成一切在神心中的事。结果，撒母耳成了转移时代的人。

撒母耳从未作任何背叛的事；他转移了时代，不是借着革命，反之，乃是完全在于神圣的启示。他行事、工作、尽职、服事，完全是用温和、适度、正确的启示方式。…不仅如此，他是一个合乎神心的人；这就是说，他是神心的复制、翻版。他从不作背叛的事。（撒母耳记生命读经，三七、五一页。）

信息选读

撒母耳作祭司，在某种意义上，顶替并了结陈腐的亚伦祭司职分。他没有背叛亚伦家，也没有僭取亚伦家任何东西。没有革命，只有启示。在他成长时，神安排环境成全他，并加增他的度量，使他能为神作每一件需要的事，以转变时代。主在祂的恢

WEEK 3 — DAY 3

Morning Nourishment

1 Sam. 3:21 And Jehovah continued to appear in Shiloh, for Jehovah revealed Himself to Samuel in Shiloh by the word of Jehovah.

2:35 And I will raise up for Myself a faithful priest, who will do according to what is in My heart and in My mind; and I will build him a sure house; and he will go before My anointed continually.

Samuel was faithful to God to do according to what was in God's heart and mind. His whole being and person, not just his doing, living, and work, were according to God. Samuel's being and God's heart were one. For this reason it is not too much to say that Samuel, a man according to God, was the acting God on earth. God's mind was Samuel's consideration. He had no other thought, consideration, or thinking. His living and working were for the carrying out of whatever was in God's heart. As a consequence, Samuel was one who turned the age.

Samuel never did anything rebellious, and his turning of the age was not through a revolution. Rather, it was absolutely a matter of the divine revelation. He behaved, worked, ministered, and served altogether in a mild, moderate, and proper way of revelation.... Furthermore, he was a man according to God's heart; that is, he was a copy, a duplicate, of God's heart. As such a person, he would never do anything rebellious. (Life-study of 1 & 2 Samuel, pp. 28-29, 39-40)

Today's Reading

As a priest Samuel replaced and terminated, in a sense, the stale Aaronic priesthood. He did not rebel against the house of Aaron, and he did not usurp anything of the house of Aaron. There was no revolution; there was only revelation. As Samuel was growing, God arranged the environment to perfect him and to build up his capacity to do everything that was needed

复里，绝不容许任何种的背叛。祂不是借着背叛，乃是借着启示，带进许多转变、调整和进步。

撒母耳若是个为自己寻求什么的人，他就绝不会与神合作。…扫罗来见撒母耳的前一日，神向撒母耳启示祂要撒母耳作的事。神对他说，“明日大约这时候，我必使一个人从便雅悯地到你这里来，你要膏他作我民以色列的领袖。”（撒上九16上。）当扫罗和他的仆人到撒母耳那里去的时候，撒母耳就完全照着神的指示去行。他不在意为自己或为儿女得着什么。

我们能看见，为什么撒母耳在神的手中如此有用。他不为自己寻求什么，也从不想为自己得利。反之，他是个拿细耳人，不用剃刀剃他的头，也不喝任何酒；他完完全全是为着神。神要他去那里，要他作什么事，他都乐意去行。他是一个照着神，合乎神心的人。因此，他能为神所用，以完成祂的经纶。

撒母耳相当属人，有人的观念。然而，他不是个为自己寻求什么的人，他一切的寻求都是为着神和神的选民。他顾到神、神的权益和利益，并且他为神的百姓祷告。…有些圣经学者指出，撒母耳是一个品格高尚的人。…许多人有高尚的品格，但他们只是为着他们自己、他们的事业和他们的天下；他们不是为着神的国。撒母耳不只品格高，他的高乃在于他拿细耳人的愿。

虽然撒母耳在他那特别的环境中，要为神站住并不容易；但他顾到神的权益，并且转移了时代。照着旧约，撒母耳在为着神和神权益的事上，是与摩西并列的。（耶十五1。）（撒母耳记生命读经，三七至三八、五六至五八页。）

参读：倪柝声文集第二辑第三册，“歌中的歌”第六段，一四七至一四八页。

for God to change the age. In the recovery the Lord will never allow any kind of rebellion, but He will bring in many changes, adjustments, and improvements, not through rebellion but through revelation.

Samuel would never have cooperated with God if he had been a self-seeking person.... The day before Saul came to Samuel, God revealed to Samuel what He wanted him to do. God said to him, "At about this time tomorrow I will send to you a man from the land of Benjamin, and you shall anoint him ruler over My people Israel" (1 Sam. 9:16). When Saul and his servant came to Samuel, Samuel did exactly as God had instructed. He did not care to gain anything for himself or for his children.

We can see why Samuel was so useful in the hand of God. He had no self-seeking nor any thought of self-gain. Instead, as a Nazarite, who allowed no razor to come upon his head and who did not drink any wine, he was absolutely for God. He was happy to go wherever God wanted him to go and to do whatever God wanted him to do. He was a man according to God, a man according to God's heart. Therefore, he was a man whom God could use to carry out His economy.

Samuel was very human and had human concepts. Nevertheless, he was not a self-seeking person. All of his seeking was for God and for God's elect. He cared for God and for His interest and profit, and He prayed for God's people. Some Bible students have pointed out that Samuel was a person of high character.... Many people have a high character, but they are just for themselves, their enterprise, and their kingdom. They are not for God's kingdom. Samuel was not only high in character; he was high in the Nazarite vow.

Although it was not easy for Samuel to stand for God in his particular environment, he cared for God's interest and he turned the age. According to the Old Testament, Samuel is ranked with Moses in being for God and for God's interest (Jer. 15:1). (Life-study of 1 & 2 Samuel, pp. 29, 45-46)

Further Reading: CWWN, vol. 23, "The Song of Songs," pp. 124-126

第三周■周四

晨兴喂养

撒上三 19 ~ 20 “撒母耳长大了，耶和华与他同在，使他所说的话一句都不落空。…所有的以色列人都知道，撒母耳被确立为耶和华的申言者。”

撒母耳被神确立说神的话，以顶替老旧祭司职分教导神的话语。在祭司职分里，祭司该作的第一件事，就是为神说话。大祭司所戴的胸牌和乌陵土明，乃是神用来对祂百姓说话的凭借。祭司职分堕落后，神的说话几乎失去了。因此，神需要兴起一个活的人，一个申言者，来为祂说话；这就是祂在撒母耳身上所作的。…亚伯拉罕是为神说话的申言者；但在神命定的方式里，撒母耳是建立了申言者职分的第一位申言者。…撒母耳…在神的行政里…，把祭司时代转移到申言者和君王时代。（撒母耳记生命读经，三九至四〇、四九页。）

信息选读

正确的申言者职分总是辅助君王职分，这对我们该是个功课。在今天的召会生活中，作长老的有君王职分。你若不是长老，但看见召会中有些事情不太对，你不该批评、反对或说闲话；你必须作申言者，借着向主祷告，从祂领受话语。你若没有从主得着话语，就不该说什么。但主若怜悯祂的召会，给你申言的话，你就该到长老们跟前，向他们申言。长老们晓得自己有君王职分，就该学习知道他们不是全能的，他们会有缺欠；因此，他们该听这位弟兄的申言。这就是召会生活中正确的情形。

祭司的职分是将神的话供应给祂的百姓，并施行神的权柄，治理祂的百姓。我们都需要学习作这两件事。

WEEK 3 — DAY 4

Morning Nourishment

1 Sam. 3:19-20 And Samuel grew, and Jehovah was with him and let none of his words fall to the ground. And all Israel...knew that Samuel had been established as a prophet of Jehovah.

Samuel was established by God to speak the word of God to replace the teaching of the word of God by the old priesthood.... The first thing that a priest should do is speak for God. The breastplate and the Urim and the Thummim worn by the high priest were the means used by God to speak to His people. In the degradation of the priesthood, God's speaking was almost lost. Thus, God needed to raise up a living person, a prophet, to speak for Him, and this is what He did with Samuel.... Abraham was a prophet speaking for God, but in God's ordained way Samuel was the first prophet to set up a prophethood. Samuel...turned the age in God's administration from the age of the priesthood to the age of the prophethood with the kingship. (Life-study of 1 & 2 Samuel, pp. 30-31, 38)

Today's Reading

The proper prophethood is always an assistant to the kingship. This should be a lesson to us. In the church life today, the elders hold the kingship. If you are not one of the elders and you see something in the church that is not so right, you should never criticize, oppose, or gossip. You need to be a prophet by praying to the Lord to receive a word from Him. If you do not receive a word from the Lord, you should not say anything. But if, in His mercy to His church, the Lord gives you a word, a prophecy, then you should go to the elders and prophesy to them. The elders, realizing that they hold the kingship, should learn that they are not all-capable, that they may be deficient. Therefore, they should listen to this brother's prophecy. This is the proper situation in the church life.

The priesthood was to minister the word of God to His people and to exercise the authority of God over His people. We all need to learn to do

然而，一个人可能是申言者，得着了基督丰富的异象，却不晓得如何施行神的权柄，用正确的方式来对付关于缺乏基督丰富之异象的情形。召会生活中的难处，常常是由那些不知道如何施行神权柄的人所引起的。…亚伦的祭司职分在两件事上失败而够不上神所要的：第一，在供应神话语的事上；第二，在施行神权柄的事上。这就是为什么新约嘱咐长老们要学习作两件事：教导圣徒，（提前三 2，五 17，）就是说神的话；以及在圣徒中间领头，（来十三 7，彼前五 1～3，）就是施行神的权柄。长老们若要教导圣徒，就必须领头实行他们所教导的。这就是借着领头来施行神的权柄。

当祭司职分的光景正确时，祭司乃是百姓的榜样。凡祭司所教导的，凡他们所施行神的权柄，他们自己就领头去作，以完成一切与神永远经纶有关的事。例如，祭司领头把脚踏进约但河，后来又领头围绕耶利哥城。这是…今天…照顾召会生活正确的路：以教导为神说话，并以领头施行神的权柄。

当神命定的祭司职分衰微时，神开始了新的时代，兴起撒母耳这年轻的拿细耳人作忠信的祭司，顶替衰微的祭司职分。（撒上二 35。）神借着建立撒母耳在被拔高的申言者职分里作申言者，将祂的话供应给祂的选民；（三 20～21；）神也借着兴起撒母耳作士师，施行祂的权柄，治理祂的选民。（七 15～17。）…撒母耳这最后一位士师，结束了士师职分；他作为新的祭司，带进由拔高的申言者职分所加强的君王职分；在这拔高的申言者职分上，他被立为第一位申言者。（徒三 24，十三 20，来十一 32。）…老旧祭司职分原有神的话，并施行神治理的权柄。神用拔高的申言者职分顶替了老旧的祭司职分，向祂的百姓讲说神的话；并用君王职分顶替了老旧的祭司职分，治理神的百姓。（撒母耳记生命读经，五〇至五三页。）

参读：以弗所书生命读经，第九十五、五十四、五十九篇。

these two things. However, one may be a prophet, having a vision of the riches of Christ, but he may not know how to exercise God's authority to take the proper way to deal with the lack of vision concerning Christ's riches. Troubles in the church life are often caused by those who do not know how to exercise God's authority. The Aaronic priesthood failed God in two things: in ministering God's word and in exercising God's authority. This is why the New Testament charges the elders to learn to do two things: to teach the saints (1 Tim. 3:2; 5:17), that is, to speak the word of God; and to take the lead among the saints (Heb. 13:7; 1 Pet. 5:1-3), that is, to exercise God's authority. If the elders teach the saints, they must take the lead to practice whatever they teach. This is to exercise God's authority by taking the lead.

When the priesthood was proper, the priests were patterns to the people. What the priests taught and what they exercised in the authority of God, they themselves did, taking the lead to carry out all the things regarding God's eternal economy. For example, the priests took the lead to step into the river Jordan and then to circle the city of Jericho.... Today, this is the proper way to take care of the church—teaching to speak for God and taking the lead to exercise God's authority.

God began a new age in raising up Samuel, a young Nazarite, as a faithful priest to replace the waned priesthood (1 Sam. 2:35). God ministered His word to His elect by establishing Samuel as a prophet in the uplifted prophethood (3:20-21), and He exercised His authority over His elect by raising up Samuel as a judge (7:15-17). Samuel, as the last judge, terminated the judgeship, and, as the new priest, brought in the kingship with the strengthening of the uplifted prophethood, in which Samuel was established as the first prophet (Acts 3:24; 13:20; Heb. 11:32).... The old priesthood had the word of God and exercised the ruling of God. God replaced it with the uplifted prophethood to speak God's word to His people and the kingship to rule over God's people. (Life-study of 1 & 2 Samuel, pp. 39-41)

Further Reading: Life-study of Ephesians, msgs. 95, 54, 59

第三周■周五

晨兴喂养

撒上七 3～4 “撒母耳对以色列全家说，你们若全心回转归向耶和华，就要把外邦的神和亚斯他录从你们中间除掉，专心归向耶和华，单单事奉祂；祂必救你们脱离非利士人的手。以色列人就除掉诸巴力和亚斯他录，单单事奉耶和华。”

扫罗被兴起作以色列王时，（撒上九 3～十 27，）撒母耳达到了最高的地位；可以说，在全宇宙中只有一位在他之上，而这一位乃是神。甚至可以说，作为神的代表，撒母耳乃是代理的神。神定意要行动、作事，但祂需要一个代表。因此，撒母耳就成为申言者、祭司和士师。他是神的出口，也是神的行政。如此，他乃是在地上代理的神。

（撒母耳在地上与神是一。）我们可以说，撒母耳是在地上代理的神。至少我们可以说，撒母耳代表天上的神在地上治理祂的百姓。（撒母耳记生命读经，五四、三六页。）

信息选读

撒母耳作为拿细耳人供职，绝对奉献给神，使神得以完成祂的经纶；他是自愿者，顶替了任何正式、形式的事奉神者。（撒上一 11，28 上。）拿细耳人的愿是由撒母耳的母亲发起，而由撒母耳完成的。

撒母耳是祭司供职。…撒母耳不是生来为祭司，乃是神特别兴起的。…撒上二章三十五节…指明撒母耳要成为忠信的祭司，代表神行动，甚至为着神在地上的行政，设立并建立君王。大卫就是他所设立并施膏的。

WEEK 3 — DAY 5

Morning Nourishment

1 Sam. 7:3-4 Then Samuel spoke to all the house of Israel, saying, If you are returning with all your heart to Jehovah, remove the foreign gods and the Ashtaroth from your midst, and direct your heart to Jehovah and serve only Him; and He will deliver you from the hand of the Philistines. Then the children of Israel removed the Baals and the Ashtaroth, and served only Jehovah.

By the time that Saul was raised up to be the king in Israel (1 Sam. 9:3—10:27), Samuel had reached the highest position.... We may even say that, as God's representative, Samuel was the acting God. God intended to move, to act, yet He needed a representative. Samuel thus became a prophet, a priest, and a judge. He was God's oracle and God's administration. As such, he was the acting God on earth.

Samuel...was one with God on earth. We may say that Samuel was the acting God on earth. At least we may say that Samuel was the representative of the very God in heaven to rule over His people on earth. (Life-study of 1 & 2 Samuel, pp. 43, 28)

Today's Reading

Samuel ministered as a Nazarite consecrated to God absolutely for God's fulfillment of His economy, a volunteer to replace any official and formal serving ones of God (1 Sam. 1:11, 28a). The Nazarite vow was initiated by his mother and completed by Samuel.

Samuel ministered as a priest.... Samuel was a priest not by birth but by God raising him up particularly.... [First Samuel 2:35] indicates that Samuel would be a faithful priest to act on behalf of God, even to appoint and establish kings for the divine government on earth. David was appointed and anointed by him.

撒母耳对于神的经纶，以及仇敌为破坏神在地上的经纶所作的，有清楚的看见。因此，撒母耳对于神的经纶和环境中的状况，满有洞察力。至终神也作了一些事来配合他，以色列人中间就有了转变。以色列人回转归向神，在神面前哀恸，愿意除去一切的偶像。

在这顶替的祭司职任里，撒母耳膏扫罗和大卫作王；（十1，十六1，13；）这是照着神所命定的，要他永远行在神的受膏者面前，（二35下，）以监督君王、观察君王的作为。这指明撒母耳作为在地上代理的神，比君王更大。撒母耳之所以够资格到这样的程度，乃是因为神为着祂的经纶（不是为着别的事物），多年来专特地成全他。

当神的经纶在祂子民中间得以实行时，他们就蒙福。这指明我们的幸福，我们的好处，完全联于神经纶的实行。我们不该在神的经纶之外寻求自己的好处。…我愿意对你们，特别是对青年的圣徒说，我们不该期望为着自己亨通。我们在主恢复中的圣徒，应当期望主借着我们尽可能的作事，好完成祂的经纶。这样我们就会蒙福。

撒母耳不仅是祭司供职或事奉，也是申言者。…旧约中神圣启示的最后部分是赐给众申言者，从以赛亚到玛拉基。若没有神的说话，宇宙就是虚空的。我们感谢主，因着祂的怜悯，今天在祂的恢复里，我们有祂持续不断的说话。

撒母耳第一次申言是对以利的说话。（撒上三1～18。）撒母耳得着神的话，并且将这话告诉在衰微之祭司职分中的老以利。这说话本应出自以利，但他日渐衰微，神不能借着他说话，反之，借着一个比他年轻许多的人说话。（撒母耳记生命读经，三六至四〇页。）

参读：真理课程一级卷一，第十课，一五三至一五五页。

Samuel had a clear view of God's economy and also of what the enemy had been doing to devastate God's economy on earth. Samuel was thus a person full of insight concerning God's economy and concerning the environmental situation. Eventually, God did something to match him, and there was a change among the people of Israel. The people returned to God, lamented before God, and were willing to remove all the idols.

In this replacing priesthood, Samuel anointed Saul and David to be kings (10:1; 16:1, 13) as God ordained that he should go before His anointed continually (2:35b) to supervise the king, observing what the king was doing. This indicates that Samuel, the acting God on earth, was greater than the king. Samuel could be qualified to such an extent because for many years God had been perfecting him for His economy, not for anything else.

When God's economy is carried out among His people, they are blessed. This means that our welfare, our well-being, is altogether linked to the carrying out of God's economy. We should not seek our well-being apart from God's economy.... I wish to say, especially to the young saints, that we should not expect to have prosperity for ourselves. Rather, as saints in the Lord's recovery, we should expect that through us the Lord will do as much as possible to accomplish His economy. Then we will be blessed.

Samuel ministered, or served, not only as a priest but also as a prophet. In the Old Testament the last part of the divine revelation is with the prophets, from Isaiah to Malachi. Apart from God's speaking the universe would be empty. We thank the Lord that, by His mercy, we have His continual speaking in His recovery today.

Samuel's first prophesying was his speaking to Eli (3:1-18). Samuel received the word of God and spoke it to the old Eli in the waning priesthood. This speaking should have gone forth through Eli, but he was waning, and God could not speak through him. Instead, God spoke through someone much younger. (Life-study of 1 & 2 Samuel, pp. 28-31)

Further Reading: Truth Lessons—Level One, vol. 1, pp. 121-124

第三周■周六

晨兴喂养

撒上七 15 “撒母耳一生的日子作以色列的士师。”

十二 23 “至于我，断不停止为你们祷告，免得我得罪耶和華；我必以善与正的道路指教你们。”

撒母耳…的申言，是在耶和華的言语稀少，不常有异象的时候。（撒上三 1 下。）…撒母耳第一次申言，也是在衰微的以利眼目昏花，不能看见的时候。（2。）…不仅如此，撒母耳开始申言，也是在神殿中的灯还没有熄灭的时候。（3。）神的说话已经停止，但仍有些亮光。

撒母耳是士师供职。祭司事奉神，申言者为神说话，而士师施行神行政的管理。撒母耳立在地上，在他的祭司职分、申言者职分和士师职分里，作代理的神，代表神并为神行动。在今日主恢复的召会生活中，我们有祭司职分、申言者职分和君王职分；结果，一切就不再颠倒，而是直立的。（撒母耳记生命读经，四〇至四二页。）

信息选读

撒母耳被设立作士师，以顶替老旧祭司职分审断百姓。士师职分事实上是属于祭司职分，因为祭司职分包括为神说话以及为神治理两部分。但因着老旧的亚伦祭司职分衰微了，神就兴起撒母耳作新的祭司、新的申言者、和新的士师。

借着撒母耳和他在祭司职分、申言者职分、并士师职分中的三重责任，带进了良好的次序，非利士人也被击败、制伏。在这种情形里，神吩咐撒母耳

WEEK 3 — DAY 6

Morning Nourishment

1 Sam. 7:15 And Samuel judged Israel all the days of his life.

12:23 ...As for me, far be it from me that I would sin against Jehovah by ceasing to pray for you, but I will instruct you in the good and right way.

Samuel's prophesying...was at the time when the word of Jehovah was rare and visions were not widespread [1 Sam. 3:1b].... Samuel's first prophesying was also at a time when the waning Eli's eyesight was so dim that he could not see [v. 2]. Furthermore, Samuel began to prophesy at a time when the lamp of God had not yet gone out in the temple (v. 3). God's speaking had stopped, but there was still some light.

Samuel ministered as a judge. A priest served God, a prophet spoke for God, and a judge carried out God's governmental administration. Samuel stood on the earth to be the acting God—the one representing God and acting for Him—in his priesthood, prophethood, and judgeship. In the church life in the Lord's recovery today, we have the priesthood, the prophethood, and the kingship. As a result, things are not upside-down but right-side-up. (Life-study of 1 & 2 Samuel, pp. 31-32)

Today's Reading

Samuel was established as a judge to replace the judging of the people by the old priesthood. The judgeship actually belonged to the priesthood, for the priesthood included the two matters of speaking for God and administrating for God. But because the old Aaronic priesthood was waning, God raised up Samuel to be a new priest, a new prophet, and a new judge.

Through Samuel and his threefold responsibility in the priesthood, prophethood, and judgeship, a good order was brought in, and the Philistines were defeated and subdued. In this situation, God commanded Samuel to

膏大卫作神所拣选的王。撒母耳带进大卫，就是基督一位重要的先祖。基督来到地上，是宇宙间最大的事，这功劳该归给撒母耳。

今天基督乃是我们的美地；现今我们正在开发基督，在祂身上劳苦。我们是基督的肢体，是祂身体（召会）的构成分子；神乃是这样完成祂永远的经纶，以终极完成于新耶路撒冷。神要完成祂永远的经纶，就需要撒母耳。

撒母耳作为祷告的人供职。…撒母耳为神的选民以色列人祷告。（撒上七 3～14，八 6，十五 11 下。）…撒母耳为以色列人祷告，使他们蒙保守在神的道路上，与神是一，不落在外邦偶像的网罗里，却享受神作以便以谢；以便以谢的意思是“帮助的石”。“撒母耳将一块石头立在米斯巴和善的中间，给石头起名叫以便以谢，说，到如今耶和華都帮助我们。”（七 12。）

撒母耳为神的选民祷告，使神对祂选民旨意中的愿望得以成全。到如今神都帮助我们，但祂为什么帮助我们？神帮助我们，乃是要使祂的愿望得以成全。我们需要看见，神帮助我们，是为着成就祂的经纶，而使我们在神经纶的成就里享受祝福。今天神在每一面都祝福我们，为着成就祂的经纶，以建造基督的身体。…在撒母耳的考量里，停止为神的选民祷告是得罪耶和華的。（十二 23。）我们也需要为神的子民祷告，尤其同工和长老需要每天为众召会祷告。

神向耶利米承认，撒母耳像摩西一样，是站在神面前为祂百姓代求的人。（耶十五 1。）摩西是祭司、申言者，（申十八 15，18，）也是士师；他一直为神的百姓祷告。在这些事上，撒母耳也是如此；他是祭司、申言者和士师，为神的百姓祷告。在旧约里，只有摩西和撒母耳够资格完全有分于祭司职分、申言者职分和士师职分。（撒母耳记生命读经，四二至四四页。）

anoint David to be God's chosen king. Samuel brought in David, a crucial ancestor of Christ. Christ's coming to earth was the greatest event in the universe, and credit for this should be given to Samuel.

Today Christ is our good land, and now we are developing Him and laboring on Him. We are the members of Christ and the constituents of His Body, the church. This is God's accomplishment of His eternal economy, which will consummate in the New Jerusalem. In order to accomplish His eternal economy, God needed a Samuel.

Samuel ministered as a man of prayer... Samuel prayed for God's elect, the children of Israel (1 Sam. 7:3-14; 8:6; 15:11b). Samuel prayed for the children of Israel to be kept in the way of God, to be one with God, not to be ensnared by the idols of the nations, and to enjoy God as Ebenezer, which means "the stone of help." "Samuel took a stone and set it between Mizpah and Shen; and he called its name Ebenezer and said, Thus far Jehovah has helped us" (7:12).

Samuel prayed for God's elect that God's desire of His will in His elect might be fulfilled. Up to this day God has helped us, but why has He helped us? God has helped us that His desire might be fulfilled. We need to realize that God's helping us is for His fulfillment of His economy and that we are enjoying the blessing in this fulfillment. Today God is blessing us in every way for the fulfillment of His economy to build up the Body of Christ. In Samuel's consideration, ceasing to pray for God's elect was to sin against Jehovah (12:23). We also need to pray for God's people. In particular, the co-workers and elders need to pray for the churches every day.

God admitted to Jeremiah that Samuel, like Moses, was a man standing before Him for His people (Jer. 15:1). Moses was a priest, a prophet (Deut. 18:15, 18), and a judge, and he always prayed for God's people. In these matters Samuel was the same. He was a priest, a prophet, and a judge who prayed for God's people. In the Old Testament, only Moses and Samuel were qualified to participate fully in the priesthood, the prophethood, and the judgeship. (Life-study of 1 & 2 Samuel, pp. 32-34)

Further Reading: CWWL, 1954, vol. 1, pp. 418-421

第三周诗歌

WEEK 3 — HYMN

612

教会 — 建造

8 7 8 7 副 (英 848)

降 A 大调

3/4

一 何等福气, 何等权利, 我是君尊的祭司!
 由神所选, 为神所立, 承担尊荣的圣职。
 (副) 祭司职分何等尊荣, 教会建造所倚恃;
 灵里祷告, 神前事奉, 我愿如此供圣职。

二 我若守住君尊身分, 权柄、等次不颠倒,
 并且肯尽祭司职分, 教会才能被建造。
 三 教会乃是祭司团体, 祭司职分不可少;
 且须编成祭司体系, 才是真正被建造。
 四 因着教会堕落荒凉, 祭司职分被忽视;
 因着圣徒灵不刚强, 话语职事独得势。
 五 人多偏重先知讲道, 单靠话语的供应;
 很少倚重祭司祷告, 在神面前运用灵。
 六 主啊, 给我厉害平衡, 倚重祷告如讲道;
 对人常用祷告带领, 配同话语的教导。
 七 惟有如此事奉、祷告, 叫人灵里得相调,
 看重祷告犹如听道, 教会才能被建造。

What a blessing, what a priv'lege

The Church — Her Building

848

1. What a bless - ing, what a pri - v'lege! Called of God a ro - yal
 priest, That this glo - rious, ho - ly of - fice I should bear, though last and
 least. (C) All the build - ing of the Bo - dy On the priest - hood doth de -
 pend; Ev - er pray - ing in the spir - it I this of - fice would at - tend.

- If I keep this royal calling
 Under Thine authority,
 Priestly duty thus fulfilling,
 Then the church will buildded be.
- Now the church is but the priesthood;
 Thus the priesthood formed we need;
 When the priests are knit together,
 Then the church is built indeed.
- Through the church's degradation,
 Saints this office desolate;
 Through the weakness of their spirits
 Preaching doth predominate.
- Most are leaning on the message
 And the preaching emphasize,
 Yet neglect the priestly praying
 And their spirits' exercise.
- Deal with me and make me balanced,
 As in preaching, so in prayer;
 Leading others oft in praying,
 As Thy Word I too declare.
- Only serving by our praying
 Will our spirits mingled be;
 Stressing prayer as much as preaching—
 Thus the church is built for Thee.

第四周

约柜和帐幕的历史

诗歌:

读经: 撒下四 1~七 2

【周一】

壹 基督已经得着我们，使我们能得着祂，好使神得以建造到我们里面，并使我们得以建造到祂里面，而成为团体的神人，就是召会作为神的帐幕的实际；召会就是活神的家，神与人相互的住处—腓三 8, 12~14, 约一 14, 启二一 2~3, 七 15, 提前三 15, 约十四 2, 23。

贰 我们要进入基督身体的实际，就必须看见约柜的内在意义：

一 约柜预表基督是三一神与祂的子民同在，为着完成祂的经纶，在地上建立祂的国度—太一 23。

二 约柜是帐幕的中心和内容，表征基督是召会的中心和内容；在帐幕的异象里，头一项提到的是约柜，这指明基督在召会中居于首位—出二五 22, 西一 17 下, 18 下：

1 约柜包含律法的版，律法是神的见证，神所是的彰显和启示—出二五 16, 三一 18。

Week Four

The History of the Ark and the Tabernacle

Hymns:

Scripture Reading: 1 Sam. 4:1—7:2

§Day 1

I. **Christ has gained us so that we might gain Him in order for God to be built into us and for us to be built into Him to become a corporate God-man, the reality of the church as the tabernacle of God, which is the house of the living God, the mutual abode of God and man—Phil. 3:8, 12-14; John 1:14; Rev. 21:2-3; 7:15; 1 Tim. 3:15; John 14:2, 23.**

II. **In order to enter into the reality of the Body of Christ, we must see the intrinsic significance of the Ark:**

A. The Ark typifies Christ as the presence of the Triune God with His people for the carrying out of His economy to establish His kingdom on earth—Matt. 1:23.

B. The Ark was the center and content of the tabernacle, signifying Christ as the center and content of the church; the Ark being the first item mentioned in the vision of the tabernacle indicates that Christ occupies the place of preeminence in the church—Exo. 25:22; Col. 1:17b, 18b:

1. The Ark contained the tablets of the law as the testimony of God, the expression and revelation of who God is—Exo. 25:16; 31:18.

2 至圣所里的约柜表征基督是神居所—召会（弗二 21 ~ 22）的中心，也是召会作为神的家（提前三 15 ~ 16，参撒下四 22，后三 20）的内容。

【周二】

三约柜是用皂荚木包金作的，表征是灵的基督作神的具体化身并作神性与人性的调和（神与人的建造），住在我们的灵里，使我们接触神并享受神—提后四 22，林后三 17，西二 9，来九 4：

1 皂荚木表征基督的人性，品质坚刚，标准崇高，乃是彰显神的基本实质—出二五 10，太三 16，四 4，八 20，九 12 ~ 13，十一 29，十二 19 ~ 20，十七 27，二十 28，二七 12，14，可一 35，六 39 ~ 41，约六 12，七 6，参徒十六 7。

2 皂荚木里外都包金，表征神圣的性情渗进属人的性情里，并托在属人的性情上，好借着属人的性情得着彰显—出二五 11，后三 18 上，彼后一 4，参后十七 4。

四约柜的平息盖表征基督是神和祂的赎民相会的地方—出二五 17 ~ 22：

1 基督是那位成就平息的，（来二 17，）平息了神与我们之间的关系，借着祂自己作平息的祭物（约壹二 2，四 10）满足了神的要求，借此使我们与神和好。

2 基督也是那有神性照耀和人性救赎的平息盖，就是我们在神面前享受平息的地方，以及我们能与公义、圣别、荣耀的神相会并交通，以接受祂作恩典的地方—罗三 25，来四 16：

2. The Ark in the Holy of Holies signifies Christ as the center of God's dwelling place, the church (Eph. 2:21-22), and the contents of the church as the house of God (1 Tim. 3:15-16; cf. 1 Sam. 4:22; Rev. 3:20).

§Day 2

C. The Ark of acacia wood overlaid with gold signifies the pneumatic Christ as the embodiment of God and as the mingling of divinity with humanity, the building of God with man, dwelling in our spirit for us to contact God and enjoy God—2 Tim. 4:22; 2 Cor. 3:17; Col. 2:9; Heb. 9:4:

1. Acacia wood signifies Christ's humanity, strong in character and high in standard, as the basic substance for expressing God—Exo. 25:10; Matt. 3:16; 4:4; 8:20; 9:12-13; 11:29; 12:19-20; 17:27; 20:28; 27:12, 14; Mark 1:35; 6:39-41; John 6:12; 7:6; cf. Acts 16:7.

2. The acacia wood being overlaid with gold both inside and outside signifies the divine nature penetrating the human nature and resting on the human nature so that it may be expressed through the human nature—Exo. 25:11; Rev. 3:18a; 2 Pet. 1:4; cf. Rev. 17:4.

D. The propitiatory cover of the Ark signifies Christ as the meeting place of God and His redeemed people—Exo. 25:17-22:

1. Christ is the One who propitiates (Heb. 2:17), the One who appeases the relationship between God and us, the One who reconciles us to God by satisfying God's demand through Himself as the propitiatory sacrifice (1 John 2:2; 4:10).

2. Christ is also the propitiatory cover with the shining of His divinity and the redeeming of His humanity, the place where we enjoy propitiation before God and where we can meet and fellowship with our righteous, holy, and glorious God to receive Him as grace—Rom. 3:25; Heb. 4:16:

- a 平息盖上两个金子作的基路伯，指明神的荣耀是从基督照耀出来；（出二五 18 ~ 20；）平息祭物的血弹在约柜的平息盖上，表征因着基督救赎的血，我们能与公义的神在祂的荣耀中有交通。（利十六 14 ~ 15。）
- b 神越与我们相会，越与我们说话，并且我们越与神相会，越听祂说话，在我们的经历中就越有神的见证。

【周三】

叁 约柜和帐幕的历史，描绘神心头的愿望、召会的荒凉、以及召会的恢复，好作神的见证，神的彰显—出二五 9 ~ 10，二六 26 ~ 30，四十 38：

一约柜是帐幕的中心和内容，表征基督是召会的中心和内容，而召会就是神的帐幕，神的家，作神团体的彰显—二五 22，四十 21，西二 9，弗二 21 ~ 22，提前三 15。

二在约柜第一阶段的历史里，约柜是在帐幕里；这表征正常的召会是基督的彰显，基督是召会的内容；然而，约柜至终与帐幕分开了；这表征召会堕落并失去基督的实际与同在一出四十 34 ~ 35，撒上四 1 ~ 七 2。

三约柜预表作神具体化身的基督，也预表基督是三一神与祂的子民同在，为着完成祂的经纶，在地上建立祂的国度；（书三 3，10 ~ 17；）把约柜接出来，就是把神的同在接出来。（民十 33 ~ 36，撒上四 3 ~ 4。）

- a. The two cherubim of gold on the propitiatory cover indicate that God's glory shines out from Christ (Exo. 25:18-20); the blood of the propitiatory sacrifice being sprinkled on the propitiatory cover of the Ark signifies that because of the blood of Christ's redemption, we can have fellowship with the righteous God in the midst of His glory (Lev. 16:14-15).
- b. The more God meets with us and speaks with us, and the more we meet with God and listen to His speaking, the more of the testimony of God there will be in our experience.

§Day 3

III. The history of the Ark and the tabernacle portrays the desire of God's heart, the desolation of the church, and the recovery of the church for God's testimony, God's expression—Exo. 25:9-10; 26:26-30; 40:38:

A. As the center and content of the tabernacle, the Ark signifies Christ as the center and content of the church as God's tabernacle, God's house, for God's corporate expression—25:22; 40:21; Col. 2:9; Eph. 2:21-22; 1 Tim. 3:15.

B. In the first stage of its history, the Ark was in the tabernacle; this signifies that the normal church was the expression of Christ, and Christ was the content of the church; however, the Ark eventually was separated from the tabernacle; this signifies that the church became degraded and lost the reality and presence of Christ—Exo. 40:34-35; 1 Sam. 4:1—7:2.

C. The Ark typifies Christ as the embodiment of God and as the presence of the Triune God with His people for the carrying out of His economy to establish His kingdom on earth (Josh. 3:3, 10-17); to bring out the Ark was to bring out the presence of God (Num. 10:33-36; 1 Sam. 4:3-4).

四约柜的行动乃是神在作祂具体化身的基督里，在地上行动的图画；（诗六八1～18；）然而，以色列人与非利士人争战时，神无意行动。

五以色列人没有想到神的经纶，也不关心神的经纶；他们把约柜接出来与非利士人争战，指明他们是为自己的安全、平安、安息、和好好处僭用神，甚至强迫神与他们一同出去。

六原则上，什么时候我们为着自己的亨通祷告，却根本不顾神的经纶，我们就作了同样的事；我们不该僭用神，乃该像撒母耳一样，照着神的心，且为着祂的经纶祷告、生活并为人。

【周四】

七人今天以自己的需要顶替神的见证；什么时候把人的需要顶替神的见证，什么时候就是堕落的开始，就要出问题；约柜不仅是神的约柜，（撒上四11，13，17～19，21～22，）也是见证的柜。（出二五22，四十21。）

八以色列人应当悔改，彻底认罪，离弃偶像，回转向神，也该求问神要他们作什么。

九他们对神的渴望和神永远的经纶完全无心，只基于已过借约柜的行动所经历的得胜，而迷信地信靠约柜。

十因着以色列人的堕落，约柜被非利士人掳去，就与帐幕分开，使帐幕成为没有实际，没有正确内容的虚空器皿；（撒上四11～六1；）这表征召会在其历史的第二阶段堕落并失去基督的实际与同在。（三～四，启三20。）

十一堕落的以色列人是愚昧的，因为他们不直接信靠

D. The move of the Ark was a picture of God's move on the earth in Christ as His embodiment (Psa. 68:1-18); however, during Israel's fighting with the Philistines, God did not intend to move.

E. The children of Israel had no thought of or concern for God's economy, and their bringing out the Ark to battle the Philistines indicated that they were usurping God, even forcing Him to go out with them for their safety, peace, rest, and profit.

F. In principle, we do the same thing whenever we pray for our prosperity without any consideration of God's economy; instead of usurping God, we should pray, live, and be persons, like Samuel, according to God's heart and for His economy.

§Day 4

G. Today men are replacing God's testimony with man's need; when man's need replaces God's testimony, degradation begins and problems arise; the Ark was not only the Ark of God (1 Sam. 4:11, 13, 17-19, 21-22) but also the Ark of the Testimony (Exo. 25:22; 40:21).

H. Israel should have repented, made a thorough confession, returned to God from their idols, and inquired of God as to what He wanted them to do.

I. Instead, having no heart for God's desire or for His eternal economy, they exercised their superstition to trust in the Ark based on their past victories that they had experienced through the move of the Ark.

J. Due to Israel's degradation, the Ark was captured by the Philistines and was separated from the tabernacle, leaving the tabernacle an empty vessel with no reality, no proper content (1 Sam. 4:11—6:1); this signifies that in the second stage of its history, the church became degraded and lost the reality and presence of Christ (chs. 3—4; Rev. 3:20).

K. In their degradation Israel was foolish because they did not trust in God

神，反而信靠神所设立的制度；他们把神的约柜从帐幕接出来以前，应当先求问神，像约书亚在耶利哥所作的一样。（书六 2～4，参九 14。）

十二 我们应该从灵的深处对主说，“主啊，我在地上，不是为着我的健康、我的亨通、我的安全、我的平安、我的安息或我的好处。因着我要作一个得胜的真拿细耳人与你合作，以完成你的经纶，我求问你：你心里对我的计划是什么？”——撒上二 30 下，35，民六 1～9，参王上八 48，耶三二 39。

十三 以色列人因着堕落得罪神到极点，神就离开他们；至终，约柜并没有拯救以色列人，反而约柜本身也被掳去，神的荣耀离开以色列；（撒上二 30，34，四 10～18，22，诗七八 61；）“无约柜”就是“无基督”，而“无基督”意思就是“以迦博”，即“无荣耀”——撒上四 21～22，启三 20。

【周五】

肆 后来，约柜得恢复，先被抬到基列耶琳，亚比拿达的家中，在那里二十年之久，（撒上六 2～七 2，）然后又到了迦特人俄别以东的家，停在那里三个月；（撒下六 1～11，参撒上一 24，书十八 1；）这表征从第二世纪开始，有一些“俄别以东”兴起，他们有主的同在（约柜），但没有正确的召会生活作基督的彰显（帐幕）。

伍 大卫将约柜从俄别以东的家搬到他自己的城，在锡安山，耶路撒冷上好之地，他所预备的帐棚里；（撒下六 12～19，代上

directly; rather, they trusted in the systems ordained by God; before bringing the Ark of God out of the tabernacle, they should have checked with God as Joshua did at Jericho (Josh. 6:2-4; cf. 9:14).

L. From the depths of our spirit we should say to the Lord, "Lord, I am not here on earth for my health, my prosperity, my safety, my peace, my rest, or my profit; because I want to be a true overcoming Nazarite cooperating with You for the fulfillment of Your economy, I ask You what is on Your heart concerning me"—1 Sam. 2:30b, 35; Num. 6:1-9; cf. 1 Kings 8:48; Jer. 32:39.

M. In their degradation the children of Israel offended God to the uttermost, and God left them; eventually, instead of the Ark saving Israel, the Ark itself was captured, and the glory of God departed from Israel (1 Sam. 2:30, 34; 4:10-18, 22; Psa. 78:61); to be "Arkless" is to be "Christless," and to be "Christless" means that there is "Ichabod," meaning No Glory (1 Sam. 4:21-22; Rev. 3:20).

§Day 5

IV. Later, the Ark was recovered and brought first to the house of Abinadab at Kiriath-jearim, where it remained for twenty years (1 Sam. 6:2—7:2), and then to the house of Obed-edom the Gittite, where it stayed for three months (2 Sam. 6:1-11; cf. 1 Sam. 1:24; Josh. 18:1); this signifies that beginning from the second century a number of "Obed-edoms" were raised up, who had the Lord's presence (the Ark) but did not have the proper church life as the expression of Christ (the tabernacle).

V. David moved the Ark from Obed-edom's house to a tent that he had prepared for it in his own city, at Mount Zion, the choicest place in Jerusalem (2 Sam. 6:12-19; 1 Chron. 15:1—

十五 1 ~ 十六 1;) 这光景有了进步, 但约柜仍然不是在正确的地方, 因为还没有回到帐幕里:

一 这光景表征有别的信徒, 像大卫一样, 顾到神的权益, 尝试实行召会生活, 却是照着自己的拣选, 没有照着神的启示。

二 这些信徒有基督, 但他们虽有基督, 却带着不正确召会生活的实行 (由大卫在耶路撒冷的帐棚所预表) — 参王上三 3 ~ 15。

陆 最后, 所罗门在耶路撒冷完成圣殿的建造, 就把约柜搬到殿内的至圣所里, 这才完全恢复到正常的光景; 今天在主的恢复里, 祂正在作工以恢复正常的光景, 使基督在作祂身体实际的正确召会里, 得着彰显— 八 1 ~ 11, 48, 弗二 21 ~ 22, 三 16 ~ 21。

【周六】

柒 约柜和帐幕的历史预表召会的历史, 完全描绘出召会从开始到如今的过程和光景; 这历史主要的有五方面:

一 第一种光景是召会中有基督; 这是由约柜在帐幕里所预表, 以约柜为内容, 而帐幕是约柜的彰显; 这是召会第一个时期的图画, 在绝对正常的光景里— 基督是召会的内容, 召会是基督的彰显— 出四十 34 ~ 38, 弗三 16 ~ 21。

16:1); this was an improved situation, but the Ark was still in an improper place because it had not been returned to the tabernacle:

A. This situation signifies that other believers who, like David, cared for God's interests, attempted to practice the church life according to their own choice, not according to God's revelation.

B. These believers had Christ, but they had Him with an improper practice of the church life (typified by David's tent in Jerusalem)—cf. 1 Kings 3:3-15.

VI. Finally, after Solomon finished the building of the temple in Jerusalem, the Ark was moved into the Holy of Holies in the temple for a full recovery of the normal situation; today in His recovery the Lord is working to restore the normal condition of Christ within the proper church as the reality of the Body of Christ for His expression—8:1-11, 48; Eph. 2:21-22; 3:16-21.

§Day 6

VII. The history of the Ark and the tabernacle is a prefigure of church history, giving us a full portrait of the course and situation of the church from the very beginning to the present time; there are five main aspects of this history:

A. The first situation is that of the church with Christ in it; this is typified by the Ark in the tabernacle, with the Ark as the content and the tabernacle as its expression; this is a picture of the first stage of the church in an absolutely normal condition of Christ being the content of the church and the church being the expression of Christ—Exo. 40:34-38; Eph. 3:16-21.

二 第二种光景是召会中没有基督；这是由因着神百姓的失败，约柜被掳并与帐幕分开所预表；帐幕成为空的，描绘基督徒的失败，使召会失去基督的实际和同在一启二4～5，三20。

三 第三种光景是有基督却没有召会；这是由没有帐幕的约柜所预表；首先在基列耶琳的亚比拿达家中二十年，（撒上七1～2，）后来在迦特人俄别以东的家中三个月，（撒下六10～12，）约柜与帐幕分开；召会历史启示，从第二世纪到现在，有过许多俄别以东。

四 第四种光景是基督同着不合式的召会；大卫在耶路撒冷为约柜预备了一个帐棚，但不是照着神启示给摩西的样式；许多基督徒有约柜—基督—同着不合式的召会—17节，代上十五1，代下一4，出二五9。

五 第五种光景是基督同着正确的召会；这是由约柜同着已扩大又扩增为殿的正确帐幕所预表；乃是在这样的光景里，就是有基督作实际，同着彰显祂的正确召会，我们感觉到完全在家了—诗九十1～2，九一1～16，九二12～15，一三二5，8，代上二八11～20，代下三1。

B. The second situation is that of the church without Christ in it; this is typified by the Ark being captured and separated from the tabernacle because of the failure of the people of God; the tabernacle becoming empty portrays the failures of the Christians that caused the church to lose the reality and presence of Christ—Rev. 2:4-5; 3:20.

C. The third situation is that of Christ without the church; this is typified by the Ark being without the tabernacle; first, in the house of Abinadab at Kiriath-jearim for twenty years (1 Sam. 7:1-2) and then in the house of Obed-edom the Gittite for three months (2 Sam. 6:10-12), the Ark was apart from the tabernacle; church history reveals that from the second century to the present time there have been many Obed-edoms.

D. The fourth situation is that of Christ with an inadequate church; David had prepared a tent for the Ark in Jerusalem, but it was not according to the pattern revealed by God to Moses; many Christians have the Ark—Christ—with an inadequate church—v. 17; 1 Chron. 15:1; 2 Chron. 1:4; Exo. 25:9.

E. The fifth situation is that of Christ with a proper church; this is typified by the Ark with the proper tabernacle that has been enlarged and increased to be the temple; it is in this situation—Christ as the reality with a proper church as His expression—that we feel completely at home—Psa. 90:1-2; 91:1-16; 92:12-15; 132:5, 8; 1 Chron. 28:11-20; 2 Chron. 3:1.

第四周■周一

晨兴喂养

出四十 20～21 “又把见证的版放在柜里，…把柜抬进帐幕，挂上遮掩柜的幔子，把见证的柜遮掩了…”

西二 9 “因为神格一切的丰满，都有形有体地居住在基督里面。”

提前三 15 “…你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。”

根据出埃及二十五章二十二节，这柜称为“见证的柜”。在出埃及记，见证是指律法说的。神把祂借摩西在西乃山上所颁布的律法，当作祂的见证。

假设我从未见过某位弟兄；有人把他的照片给我看，我就看见那位弟兄长相的见证了。因着那一位弟兄的照片描述他，所以就是他的见证。（出埃及记生命读经，一一三九页。）

信息选读

从创世记一章我们晓得，神在创造的工作里，完成了许多事。然而，这章圣经没有启示我们的神是怎样的神。从这章我们不晓得祂是爱的神，还是恨的神；祂是黑暗的神，还是光明的神；…祂是圣别的，还是凡俗的；是公义的，还是不义的。律法颁赐下来，使我们得着神的描绘、描述，因而认识祂的所是。为这缘故，神把律法当作祂的见证。律法既是神的见证，就是基督的预表。基督是神活的描绘，是神活的说明和描述，因此，基督乃是神真实的见证。

帐幕称为见证的帐幕，（出三八 21，）因为见证是在约柜里，约柜又在帐幕里。在…出埃及记…，

WEEK 4 — DAY 1

Morning Nourishment

Exo. 40:20-21 Then he took the Testimony and put it into the Ark... And he brought the Ark into the tabernacle...and screened the Ark of the Testimony...

Col. 2:9 For in Him dwells all the fullness of the Godhead bodily.

1 Tim. 3:15 ...You may know how one ought to conduct himself in the house of God,...the church of the living God, the pillar and base of the truth.

According to Exodus 25:22, this Ark was called “the Ark of the Testimony.” In the book of Exodus the testimony refers to the law. God regarded the law decreed through Moses on Mount Sinai as His testimony.

Suppose I have never met a certain brother. When someone shows me a photograph of that brother, I see a testimony of what that brother is like. As a description of the brother, his photograph is his testimony. (Life-study of Exodus, p. 983)

Today's Reading

In His work of creation God accomplished many things. However, Genesis 1 does not reveal what kind of God our God is. We do not know from this chapter whether He is a God of love or of hate, a God of darkness or of light,... whether He is holy or common, righteous or unrighteous. The law was given that we might have a portrait, a description, of God and thereby understand what He is. For this reason, God considers the law as His testimony. As a testimony of God, the law is a type of Christ. Christ is the living portrait of God, His living definition and description. Therefore, Christ is the real testimony of God.

The tabernacle is called the Tabernacle of the Testimony (Exo. 38:21), because the testimony is in the Ark, and the Ark is in the tabernacle. In...Exodus, when we

我们说到见证的柜或见证的帐幕时，应当明白“见证”一辞是指律法说的。然而，见证是指律法作为神的解释，而不是指律法作为给人遵守的诫命。

帐幕有许多重要的物件：外院子的祭坛和洗濯盆；圣所里的陈设饼桌子、灯台和香坛；以及帐幕最内层之至圣所里的约柜。…约柜是头一项物件，它居于首位。从出埃及四十二章二至三节我们晓得，它是在帐幕里；从二十至二十一节我们晓得，它是在至圣所里。

约柜是神见证的具体表现，预表基督是神的具体化身。神一切的所是，都具体化身在基督里。歌罗西二章九节说，神格的丰满，都有形有体地居住在基督里面。我们用“具体化身”一辞，就是根据这节经文。因为神具体化身在基督里，所以神是借着基督来描绘、解释并说明的。基督乃是神的解释、神的说明。基督是神的见证，就是见证的柜所预表的。

因着至圣所是在帐幕的最内里部分，它就是帐幕的中心。它是帐幕的中心点，并且表征神居所的中心。神住在帐幕里，但不是在外院子或圣所里，乃是住在至圣所里。至圣所里的约柜表征神居所的中心，神的居所就是召会。（弗二 21 ~ 22。）…约柜的盖等于希伯来四章十六节里施恩的宝座。神乃是住在约柜的盖上，就是施恩的宝座上；这就是神确实所在的地方。在旧约，这地方是在见证的帐幕里。但在新约，这地方乃是在召会里，今天召会就是神的帐幕，神的居所。

约柜也表征神的家—召会—的内容。（提前三 15 ~ 16。）约柜如何是神见证的具体表现，是帐幕的内容；照样，作神具体化身的基督也是召会的内容。…从里面说，召会必须是在实际上，而不仅仅是在名义上，有基督作内容。（出埃及记生命读经，一一三九至一一四四页。）

参读：出埃及记生命读经，第八十四篇。

When we speak of the Ark of the Testimony or the Tabernacle of the Testimony, we should understand that the word testimony refers to the law. However, it refers to the law as a definition of God, not as commandments for people to keep.

The tabernacle had a number of important furnishings: the altar and the laver in the outer court; the showbread table, the lampstand, and the incense altar in the Holy Place; and the Ark in the Holy of Holies, the inmost chamber of the tabernacle.... As the first item, [the Ark] occupied the place of preeminence. We know from Exodus 40:2 and 3 that it was in the tabernacle, and from 40:20 and 21, that it was in the Holy of Holies.

The Ark as the embodiment of God's testimony typifies Christ as the embodiment of God. All that God is, is embodied in Christ. Colossians 2:9 says that the fullness of the Godhead dwells in Christ bodily. Our use of the word embodiment is based on this verse. Because God is embodied in Christ, He is portrayed, defined, and explained by Christ. Christ is God's definition, His explanation. As God's testimony, Christ is typified by the Ark of the Testimony.

Because the Holy of Holies is in the inmost part of the tabernacle, it is the center of the tabernacle. It is the focus of the tabernacle and signifies the center of God's dwelling place. God dwelt in the tabernacle but not in the outer court or in the Holy Place. He dwelt in the Holy of Holies. The Ark in the Holy of Holies signifies the center of God's dwelling place, the church (Eph. 2:21-22). The cover of the Ark is equal to the throne of grace in Hebrews 4:16. It was upon the cover of the Ark, the throne of grace, that God dwelt. This was the exact place where God was. In the Old Testament this place was in the Tabernacle of the Testimony. But in the New Testament this place is in the church. The church today is God's tabernacle, His dwelling place.

The Ark also signifies the contents of the church as the house of God (1 Tim. 3:15-16). Just as the Ark as the embodiment of God's testimony was the content of the tabernacle, so Christ as the embodiment of God is the content of the church.... Inwardly the church must have Christ as the content in reality and not merely in terminology. (Life-study of Exodus, pp. 983-987)

Further Reading: Life-study of Exodus, msg. 84

第四周■周二

晨兴喂养

出二五 10～11 “他们要用皂荚木作一个柜，…你要把柜里外包上纯金…”

罗三 25 “神摆出基督耶稣作平息处，是凭着祂的血，借着人的信，为要…显示祂的义。”

约柜不是用金作的，乃是用皂荚木作的；皂荚木表征基督的人性，品质坚刚，标准崇高。基督的人性乃是祂作神见证的基本元素、基本实质。基督在祂的人性里成为神见证的具体表现。

皂荚木里外都包金，表征神圣的性情与属人的性情调和—神与人成为一。这也表征神圣的性情渗进属人的性情里，并托在属人的性情上，好借着属人的性情得着彰显。如果只有约柜的外面包金，这只是表征联合，而不是调和。调和乃是由皂荚木里外都包金所表征。皂荚木在双层金的中间，这就是调和。（出埃及记生命读经，一一四五、一一四八页。）

信息选读

出埃及二十五章十七节说，“要用纯金作遮罪盖…”这个遮罪盖〔平息盖〕乃是约柜的盖。…主耶稣为我们的罪成就了平息，满足了神对我们公义的要求，使我们与神和好。（来二 17。）…主耶稣〔也〕为我们的罪作了平息的祭物。（约壹二 2，四 10。）基督不仅履行了神的要求并平息了神，使我们与神和好，祂也就是平息的祭物。…在罗马三章二十五节保罗说，基督是我们的平息处；…这意

WEEK 4 — DAY 2

Morning Nourishment

Exo. 25:10-11 And they shall make an ark of acacia wood... And you shall overlay it with pure gold; inside and outside you shall overlay it...

Rom. 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness...

The Ark was not made of gold. It was made of acacia wood, which signifies Christ's humanity, strong in character and high in standard. Christ's humanity is the basic element, the basic substance, for Him to be God's testimony. Christ became the embodiment of God's testimony in His humanity.

The acacia wood was overlaid with gold both inside and outside. This signifies the divine nature mingled with the human nature—God and man becoming one. This also signifies that the divine nature penetrates the human nature and also rests on the human nature so that it may be expressed through the human nature. If only the outside of the Ark had been overlaid with gold, this would have signified joining instead of mingling. Mingling is signified by the fact that the acacia wood was overlaid with gold both inside and outside. The acacia wood was between two layers of gold. This is mingling. (Life-study of Exodus, pp. 988, 990)

Today's Reading

Exodus 25:17 says, “And you shall make an expiation cover of pure gold....” This expiation [propitiatory] cover was the lid of the Ark.... The Lord Jesus made propitiation for our sins to reconcile us to God by satisfying God's righteous demands on us [Heb. 2:17].... The Lord Jesus is [also] the propitiatory sacrifice for our sins [1 John 2:2; 4:10]. Christ is not only the One who reconciles us to God by fulfilling God's requirements and appeasing Him, but He is also the propitiatory sacrifice.... In Romans 3:25 Paul says that Christ is our propitiation place.... This means that...Christ is also the very

思是说，基督…就是神能遇见我们—祂的赎民，并对我们说话的地方。因此，基督乃是平息者，祂是平息的祭物，祂也是遮罪盖，就是神与祂赎民相会的地方。

出埃及二十五章十八节说，“要用金子锤出两个基路伯，安在遮罪盖的两端。”基路伯表征神的荣耀。（结十 18，来九 5。）…遮罪盖上的基路伯指明基督彰显神的荣耀，就是神的荣耀从祂照耀出来。基路伯在遮罪盖上，而遮罪盖就是基督；这意思是说，神的荣耀从基督照耀出来，并照耀在基督身上。

在祭坛上为着遮罪所流的血，被带入至圣所，弹在约柜的盖上，就是遮罪盖上面。…金盖弹上血就成了红色。因着血弹在遮罪盖上，罪人就能与公义的神有交通，…因着救赎的血，今天我们能在基督的荣耀里，与公义的神有交通。

事实上，约柜的盖不是怜悯座，乃是遮罪盖—带着基督神性的照耀，以及基督人性的救赎，作为我们能与公义、圣别、荣耀的神相会并说话的地方。这个地方就是耶稣基督自己，祂是神也是人。基督在祂的人性里流出血来救赎我们，并且在祂的神性里因着神的荣耀而照耀。今天祂对我们乃是救赎并照耀的基督，是公义、圣别、荣耀的神能与堕落的罪人相会的地方。

遮罪盖也与见证有关。神越与我们相会，越与我们说话，并且我们越与神相会，越听祂说话，在我们的经历中就越有神的见证。见证柜的功用在于遮罪盖；…因着约柜上的遮罪盖，约柜就成为我们的享受和神的见证。（出埃及记生命读经，一一六六至一一六七、一一六九至一一七〇、一一七五、一一七七至一一七八页。）

参读：出埃及记生命读经，第八十六至八十九篇。

place where God is able to meet with us, His redeemed people, and talk to us. Therefore, Christ is the One who propitiates, He is the propitiatory sacrifice, and He is the propitiatory cover, the place where God and His redeemed people meet together.

Exodus 25:18 says, “And you shall make two cherubim of gold; of beaten work you shall make them, at the two ends of the expiation cover.” The cherubim signify God’s glory (Ezek. 10:18; Heb. 9:5)… The cherubim on the expiation cover indicate that Christ expresses God’s glory, that God’s glory shines out from Him. The cherubim were on the cover, and the cover is Christ. This means that the glory of God shines out of Christ and upon Christ.

The blood shed on the altar for atonement was brought into the Holy of Holies and sprinkled on the lid of the Ark, the expiation cover… Through the sprinkling of the blood, the golden lid became red in color. Because of the blood sprinkled on the expiation cover, sinners could have fellowship with the righteous God… Because of the blood of redemption, we today can have fellowship with the righteous God in the glory of Christ.

Actually, the lid of the Ark is not a mercy seat; it is a propitiatory cover with the shining of Christ’s divinity and the redeeming of Christ’s humanity as the place where we can meet and speak with our righteous, holy, and glorious God. This place is Jesus Christ Himself, the One who is both God and man. In His humanity Christ shed His blood to redeem us, and in His divinity He shines with God’s glory. Today He is for us the redeeming and shining Christ as the place where the righteous, holy, and glorious God can meet with fallen sinners.

The propitiatory cover is also related to the testimony. The more God meets with us and speaks with us, and the more we meet with God and listen to His speaking, the more of the testimony of God there will be in our experience. The function of the Ark of Testimony depends on the cover. ... Because of the cover on the Ark, the Ark becomes our enjoyment and God’s testimony. (Life-study of Exodus, pp. 1007-1008, 1010, 1014-1017)

Further Reading: Life-study of Exodus, msgs. 86-89

第四周■周三

晨兴喂养

民十 35 ~ 36 “约柜往前行的时候，摩西就说，耶和華啊，求你兴起，愿你的仇敌四散；愿恨你的人从你面前逃跑。约柜停住的时候，他就说，耶和華啊，求你回到以色列的千万人中。”

约柜是用包金的皂荚木作的，预表基督是行动并作工之神的具体化身。约柜放在会幕的最里面一间，就是至圣所里，因此乃是会幕的中心。在约柜的盖上，神来与祂的百姓接触。在那里，神的公义得了平息，神与人彼此能有平安与和谐。约柜也是神说话的地方，在那里神向人说话。…约柜极受犹太人的尊重，因为他们认为约柜就是神的同在。到约柜那里，就是到神那里。（撒母耳记生命读经，一七九至一八〇页。）

信息选读

神的约柜被以色列人的长老所僭用；他们从神经纶的线上堕落。（撒上四 1 ~ 8。）这些长老为着与非利士人争战，迷信的僭用约柜。因着以色列人被非利士人击败，以色列的长老提议，把神的约柜从示罗的帐幕接出来，和他们一同争战。以色列的长老说，“我们不如将耶和華的约柜从示罗接到我们这里来，好进入我们中间，救我们脱离仇敌的手。”（3下。）约柜到了营中，百姓非常喜乐，“全以色列就大声欢呼。”（5。）他们信靠神所命定的制度，却不直接信靠神。他们应当向神悔改，承认他们的失败，并求问神要他们作什么。他们把神的约柜从帐幕接出来以前，应当先求问神，像约书亚在耶利哥所作的一样。（书六 2 ~ 4。）长老们知道耶利哥

WEEK 4 — DAY 3

Morning Nourishment

Num. 10:35-36 And when the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies be scattered; and let those who hate You flee before You. And when it came to rest, he said, Return, O Jehovah, to the ten thousand thousands of Israel.

The Ark, which was made of acacia wood covered with gold, was a type of Christ as the embodiment of the moving and working God. The Ark was placed in the inner chamber of the tabernacle, the Holy of Holies, and thus became the center of the tabernacle. On the lid of the Ark God came to contact His people. There God's righteousness was appeased, and God and man could have peace and harmony with each other. This was also God's oracle, where God spoke to man. The Ark was respected to the uttermost by the Jewish people because they considered that the Ark was God's presence. To go to the Ark was to go to God. (Life-study of 1 & 2 Samuel, p. 146)

Today's Reading

The Ark of God was usurped by the elders of the people of Israel, who were degraded from the line of God's economy (1 Sam. 4:1-8). The elders usurped the Ark in their superstition for their fighting against the Philistines. Because the children of Israel had been defeated by the Philistines, the elders of Israel proposed that the people take the Ark of God from the tabernacle in Shiloh into battle with them. The elders said, "Let us take for ourselves the Ark of the Covenant of Jehovah from Shiloh that it may come into our midst, and thus save us from the hand of our enemies" (v. 3b). When the Ark came into the camp, the people were glad and "all Israel shouted with a great shout" (v. 5). They trusted in the system ordained by God, but they did not trust in God directly. They should have repented to God of their failure and inquired of Him as to what He wanted them to do. Before bringing the Ark of God out of the tabernacle, they should have checked with God as Joshua did

的历史；但因着他们堕落了，对神的渴望和神永远的经纶完全无心，所以他们的情形和在耶利哥时完全不同。

约柜是预表作神具体化身的基督，也表征基督是三一神与祂的子民同在，为着完成神的经纶，在地上建立祂的国度。把约柜接出来，就是把神的同在接出来。当以色列人从西乃山开始同着约柜往前行时，摩西向神祷告说，“耶和華啊，求你兴起，愿你的仇敌四散。”（民十 35。）约柜领头往前行。约柜的行动乃是神在地上行动的图画。

在撒上四章，以色列的长老事实上是在僭用神。那时神无意行动。以色列人没有想到神的经纶，也不关心神的经纶；他们把约柜接出来，指明他们是为自己的安全、平安、安息、和好处僭用神。他们僭用神，甚至强迫神与他们一同出去。

今天有许多基督徒僭用神，为着自己的亨通、健康和家庭祷告，却根本不顾神的经纶。我们求神医治时，必须完全联于祂的经纶。你若生了病，不可以僭用神的方式祷告求医治。相反的，你应该从灵的深处说，“主啊，我在地上，不是为着我的健康、我的亨通、我的儿女、或我的工作，我在这里乃是为着你的经纶。你仍要我活在天上，为着你的经纶么？我看见了你的经纶，我领悟你需要拿细耳人；我有心为着你作拿细耳人。作为由神而生，有神生命和性情的人，我求问你：主啊，你心里对我的计划是什么？”神若要你继续为着祂的经纶活在天上，你就会借着医生的手或其他的方式得医治。这里的点乃是：我们不该僭用神，乃该照着神的心，且为着祂的经纶祷告、生活并为人。（撒母耳记生命读经，二八至二九页。）

参读：撒母耳记生命读经，第三至四、二十二篇。

at Jericho (Josh. 6:2-4). The elders knew the history of Jericho, but because they had become degraded, not having any heart for God's desire or His eternal economy, their situation was absolutely different.

The Ark was a type of Christ as the embodiment of God. It also signified Christ as the presence of the Triune God to be with His people for the carrying out of His economy to establish His kingdom on earth. To bring out the Ark was just to bring out the presence of God. When the children of Israel began to move with the Ark from Mount Sinai, Moses offered a prayer to God, saying, "Rise up, O Jehovah, and let Your enemies be scattered" (Num. 10:35). The Ark took the lead to travel onward. The move of the Ark was a picture of God's move on the earth.

In 1 Samuel 4 the elders of Israel were actually usurping God. At that time, God did not intend to move. The children of Israel had no thought of or concern for God's economy, and their bringing out the Ark indicated that they were usurping God for their safety, peace, rest, and profit. They were usurping God, even forcing Him, to go out with them.

Today many Christians usurp God by praying for their prosperity, health, or family without any consideration of God's economy. When we ask God for His healing, we must be fully related to His economy. If you are ill, you should not pray for healing in the way of usurping God. On the contrary, from the depths of your spirit you should say, "Lord, I am not here on earth for my health, my prosperity, my children, or my work. I am here for Your economy. Do You still want me to live on earth for Your economy? I have seen Your economy, I realize that You need Nazarites, and I have a heart to be a Nazarite for You. As one who has been born of God and who has the life and nature of God, I ask You what is on Your heart concerning me." If God intends that you continue living on earth for His economy, you will be healed, either through a physician or through some other way. The point here is that, instead of usurping God, we must pray, live, and be persons according to God's heart and for His economy. (Life-study of 1 & 2 Samuel, pp. 21-23)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 3-4, 22

第四周■周四

晨兴喂养

撒上四 11 “神的约柜被掳去，以利两个儿子何弗尼、非尼哈也死了。”

启三 19～20 “凡我所爱的，我就责备管教；所以你要发热心，也要悔改。看哪，我站在门外叩门；若有听见我声音就开门的，我要进到他那里，我与他，他与我要一同坐席。”

堕落的以色列人是愚昧的，因为他们不信靠神，反而信靠神所设立的制度。在他们那种情形中，他们应当悔改，彻底认罪，离弃偶像，回转向神；但他们反而迷信的信靠约柜。他们已往的历史告诉他们，通常神的约柜一行动，他们就获胜。（民十 35，书六。）但是这一次他们的光景不正确；他们因着堕落得罪神到极点，神就离开了他们。至终，约柜并没有拯救以色列人，反而约柜本身也被掳去。（撒上四 11 上。）

非尼哈的妻子怀孕将到产期，她听见神的约柜被掳去，以及她公公和丈夫都死了的消息，就曲身生产，生了一个儿子。（19～20。）她给孩子起名叫以迦博，（21，）意思是“无荣耀”，指明荣耀离开以色列了。荣耀就是神自己。神离开的时候，荣耀就离开以色列。（撒母耳记生命读经，二四至二五页。）

信息选读

在祭司以利的时候，以色列百姓离弃了神。他们在神眼中是罪恶的；他们与神的关系不对；但他们仍然继续争战。当然，他们被打败了。（撒上四 1～2。）…我们与神的关系若是真的，就绝不会被击

WEEK 4 — DAY 4

Morning Nourishment

1 Sam. 4:11 And the Ark of God was taken, and the two sons of Eli, Hophni and Phinehas, died.

Rev. 3:19-20 As many as I love I reprove and discipline; be zealous therefore and repent. Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.

Israel was foolish in their degradation because they did not trust in God. Rather, they trusted in the systems ordained by God. In their situation they should have repented, made a thorough confession, and returned to God from their idols. Instead, they exercised their superstition to trust in the Ark. Their past told them that quite often when the Ark of God moved, there was a victory (Num. 10:35; Josh. 6). But this time their situation was not right. In their degradation they offended God to the uttermost, and God left them. Eventually, instead of the Ark saving Israel, the Ark itself was captured (1 Sam. 4:11a).

When the wife of Phinehas, who was pregnant and about to deliver, learned that the Ark had been captured and that her husband and her father-in-law had died, she bowed down and gave birth to a son (vv. 19-20). She named the child Ichabod (v. 21), meaning “No glory,” indicating that the glory had departed from Israel. Glory is God Himself. When God departed, the glory departed from Israel. (Life-study of 1 & 2 Samuel, pp. 18-19)

Today's Reading

During the time of Eli the priest, the people of Israel failed God. They were sinful in the eyes of God. They were wrong with God, yet they still went on to fight the battle. Of course, they were defeated (1 Sam. 4:1-2)... If we are rightly related to God, we can never be defeated. When we are wrong with

败。当我们与神的关系不对，我们必定会被打败，因为失去了立场。我们必须学习这个紧要的功课。…以色列人虽然被打败，却不学功课，不愿意受主的审判和对付；他们反倒生出一种态度，迷信神约柜的能力。因着他们与神的关系不对，就误用了约柜。他们迷信的筹划，要让约柜为他们争战。（3～9。）…约柜没有帮助以色列人。他们被打败，约柜被掳，并且祭司以利两个儿子这两个带头人，都被杀了。（10～11。）神的荣耀离开了以色列人，（19～22，）只剩下一个空帐幕。

约柜的确是有能力的，因为约柜的确保护了自己。非利士人打败以色列人后，将被掳的约柜放在自己的庙中，这样作就使他们的偶像仆倒断裂。至终，约柜自己击败并征服了非利士人。（五。）非利士人争战时，曾经征服成千上万的以色列人，但他们无法征服小小的约柜。…最后他们决定，将这惹麻烦的约柜送还以色列人；于是就这样作了，（六1～16，）将约柜送到伯示麦。伯示麦人接受了约柜，轻忽地对待约柜，他们中间就有许多人被神击杀。伯示麦人于是打发人去见基列耶琳的居民，要求他们将约柜接到他们的地方。因此，基列耶琳人取走约柜，带到祭司亚比拿达的家中，停留在那里二十年。（六12～七2。）

当时的光景实在不正常：帐幕和祭坛在示罗，约柜却在基列耶琳。内容和器皿分开，器皿是空的。这光景一直持续到以色列人完全得着恢复。约柜必须在帐幕里。我们若要有正常的召会生活，在召会里，就是在帐幕中，必须有基督—约柜。在撒母耳、扫罗和大卫的历史中所发生的一切事，只在于一个目标和目的—神的建造。（神建造的异象，一二五至一二七页。）

参读：神建造的异象，第十章。

Him, we must be defeated, for the ground is lost. We must learn this vital lesson. Although the Israelites were defeated, they would not learn their lesson; they would not be judged and dealt with by the Lord. Rather, they developed a certain superstitious attitude concerning the power of the Ark of God. Because they were wrong with God, they misused the Ark. They superstitiously planned to let the Ark fight the battle for them (vv. 3-9). The Ark did not help the Israelites. They were defeated, the Ark was captured, and the two sons of Eli the priest, the two leaders, were killed (vv. 10-11). The glory of God departed from Israel (vv. 19-22), and the tabernacle was left empty.

The Ark was indeed powerful, for it did protect itself. After defeating the people of Israel in battle, the Philistines placed the captured Ark in their own temple, and in so doing their idol was defeated. Eventually, the Ark even defeated and subdued the Philistines (ch. 5). The Philistines had vanquished thousands of the Israelites in battle, but they could not vanquish the little Ark... Eventually they decided to send the troublesome Ark back to the Israelites and did so (6:1-16), sending it to Beth-shemesh. Upon receiving the Ark, the people of Beth-shemesh dealt carelessly with it, and many of them were struck by the Lord. The Beth-shemeshites then sent messengers to the inhabitants of Kiriath-jearim, asking them to take the Ark to their place. Hence, the men of Kiriath-jearim fetched the Ark and brought it into the house of a priest named Abinadab, where it remained for twenty years (6:12—7:2).

The situation was indeed abnormal: the tabernacle with the altar was in Shiloh, but the Ark was in Kiriath-jearim. The content was separated from the vessel, and the vessel was left empty. This situation prevailed until a full recovery was realized by the people of Israel. The Ark must be in the tabernacle. If we would have a normal church life, we must have Christ, the Ark, in the church, the tabernacle. All these events in the history of Samuel, Saul, and David occurred with only one object and purpose in view—God's building. (CWWL, 1964, vol. 4, "The Vision of God's Building," pp. 249-250)

Further Reading: CWWL, 1964, vol. 4, "The Vision of God's Building," ch. 10

第四周■周五

晨兴喂养

撒下六 12 “…大卫就去，欢欢喜喜地将神的约柜从俄别以东家中抬上大卫城去。”

王上八 6 “祭司将耶和华的约柜抬进所预备的地方，就是圣殿的内殿，也就是至圣所，放在两个基路伯的翅膀底下。”

约柜和帐幕分开的不正常情形，持续了至少二十年。神受苦很久，因为祂的约柜不在帐幕里。神心头的愿望是为着祂的建造。至终神找着大卫，一个合祂心头愿望的人。（撒上十三 14。）扫罗不是这样一个人。扫罗行事为人是照着他的肉体、他的情欲、和他自己的目标。因此，神兴起大卫作以色列王。…大卫登基作王，他心中实际上关心的第一件事就是约柜。（神建造的异象，一二七至一二八页。）

信息选读

因着乌撒事件以及所导致的挫折，大卫就将约柜留在一个叫俄别以东的人家里。（撒下六 1 ~ 10。）…但过了不久有人告诉他，神大大地祝福俄别以东。大卫很受感动，就着手将约柜从俄别以东的家搬到他自己的城里。（11 ~ 12。）属灵的祝福总像这样：人们发现一个地方有主的祝福，就想要有分。如今大卫学会了神给他的功课，这次他认识约柜不该由牛车运送，乃该由活的人运送；并且不是任何人都可以运送，乃是由那些被标出、分别并圣别的人运送。唯有祭司，就是几位配搭在一起的祭司才能扛抬约柜。（代上十五 1 ~ 15。）…活的人，祭司，必须配搭扛抬约柜到目的地。至终，大卫成功的将约柜带到锡安山，就是耶路撒冷的一个上好的地点。（25，十六 1。）

WEEK 4 — DAY 5

Morning Nourishment

2 Sam. 6:12 ...So David went and brought up the Ark of God from the house of Obed-edom into the city of David with rejoicing.

1 Kings 8:6 And the priests brought the Ark of the Covenant of Jehovah to its place, into the innermost sanctuary of the house, into the Holy of Holies under the wings of the cherubim.

The abnormal state of Ark and tabernacle in separation lasted for at least twenty years. God suffered long because His Ark was not in the tabernacle. The desire of God's heart was for His building. Finally, God found David, a man according to the desire of His own heart (1 Sam. 13:14). Saul was not such a man. Saul walked according to his flesh, his lusts, his own aims. Thus, God raised up David as king over Israel. Upon taking the throne as king, practically the first thing in David's heart was to care for the Ark. (CWWL, 1964, vol. 4, "The Vision of God's Building," pp. 250-251)

Today's Reading

Upon the incident of Uzzah and the resulting frustration, David left the Ark with a man named Obed-edom (2 Sam. 6:1-10)... But after a short time, he was informed that God had greatly blessed Obed-edom. David was moved, so much so that he proceeded to bring the Ark from the house of Obed-edom into his own city (vv. 11-12). It is always like this with spiritual blessings: people discover where the blessing of the Lord is, and they want a share in it. David had now learned his lesson with God. This time he realized that the Ark should not be borne by a cart but by living persons. And it was not to be carried by just anyone but by those who were designated, separated, and holy. Only the priests could bear the Ark (1 Chron. 15:1-15)... Living persons, the priests, must carry the Ark in coordination to its destination. David finally succeeded in bringing the Ark to Mount Zion, the choicest spot in Jerusalem (v. 25; 16:1).

大卫在锡安山上，已经预备了一个帐棚容纳约柜。…这样的安排还没有完全的满足。有一天，大卫领悟需要建造一个正确且建立的殿，使主的约柜有家可居住。

许多时候我们渴望为神作事。我们头一次的努力完全错误。我们学了功课又重新开始，但我们第二次的努力只对了一半，所作的百分之五十还是错的。但神是容忍的神；祂容忍大卫的错误，就是将约柜带进他在锡安自行拣选的帐棚里。大卫应当将约柜放在原初照着神启示的样式所造的帐幕里。所以他仍然没有妥贴的平安。许多时候我们为神完成一件事之后，并没有完全的平安与安息；我们没有完全的满足，原因是我们行动并非绝对正确。

接着，大卫想为神建造圣殿。这的确是好，但神回答说，不。神这样回答的第一个原因是，大卫是一个战士。（二八3。）只有和平的人才能建造神的殿。第二，神应许大卫，祂要赐给以色列人完全的和平。只有在和平中，神的殿才能得建立。第三，神告诉大卫，祂要先为大卫建立家室，然后从那家室兴起一个儿子，为神建造殿宇。（撒下七1～13，代上二八5～6。）神不让人有任何地位夸口自己先为神作了什么。见证必须是这样：从神为人所先作的，人才能为神有所作的。因此，大卫没有为神建造殿宇，他乃是预备材料（二，二九1～9）和场地。（二一18～30，代下三1。）最后他预备了所罗门，就是建造者，和一切帮助的人。（代上二八9～11，20～21。）至终，这一切都预备好之后，所罗门登基掌权，建造了圣殿。（王上六1～2。）（神建造的异象，一三一至一三三页。）

参读：倪柝声文集第二辑第十七册，第三十三篇；倪柝声文集第三辑第十一册，第五篇。

On Mount Zion David had prepared a tent to contain the Ark.... With this arrangement there was not yet complete satisfaction. One day David realized the need of a proper and established temple to be built up to house the Ark of the Lord.

Many times we desire to do something for God. In our first endeavor we are totally wrong. Then we learn our lesson and begin again. Yet in our second attempt we are only half right; fifty percent of what we are doing is still wrong. But God is a tolerating God. He tolerated David's shortcoming in bringing the Ark into a tent of his own choosing in Zion. David should have put the Ark in the tabernacle originally made according to the pattern revealed by God. Therefore, he still did not have settled peace. Many times after accomplishing something for God, we do not have full peace and rest; we do not have full satisfaction. The reason is that we did not act in an absolutely right way.

David then conceived to build a temple for God. This was indeed good, but God's answer to him was no. God's reason in so replying was first that David had been a man of war (28:3). Only a man of peace could build the house of God. Second, God promised David that He would give full peace to the people of Israel. It is only in peace that the house of God can be built up. Third, God told David that He would first build a house for David, and from that house God would raise up a son to build a house for Himself (2 Sam. 7:1-13; 1 Chron. 28:5-6). God would not give man any ground to boast of doing something first for God. The testimony must be that man can do something for God only out of that which God has first done for him. Thus, David did not build a house for God; rather, he prepared the materials (v. 2; 29:1-9) and the ground (21:18-30; 2 Chron. 3:1). Finally, he prepared Solomon, the builder, and all the helpers (1 Chron. 28:9-11, 20-21). Eventually, after all these preparations, Solomon received the authority on the throne and built the temple (1 Kings 6:1-2). (CWWL, 1964, vol. 4, "The Vision of God's Building," pp. 253-254)

Further Reading: CWWN, vol. 37, ch. 33; CWWN, vol. 57, ch. 5

第四周■周六

晨兴喂养

出四十 21 “〔摩西〕把柜抬进帐幕，挂上遮掩柜的幔子，把见证的柜遮掩了…”

34 “…耶和华的荣光充满了帐幕。”

弗三 16～17 “愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里…”

帐幕连同约柜的历史，乃是召会历史的预表，完全描绘出召会从一开始到如今的过程和光景。这历史主要的有五方面：

起初帐幕中有约柜。帐幕是神的居所，与约柜乃是一。…这预表召会的第一个时期…；召会是基督的彰显，基督是召会的内容。在五旬节那天，…基督是约柜，召会是帐幕。那是绝对正常的情形。（神建造的异象，一三四至一三五页。）

信息选读

因着神百姓的失败，约柜就被掳去。约柜和帐幕分开，帐幕成为空的。这描绘基督徒的失败，使召会失去基督的实际和同在。这是第二方面，…作为内容的基督与召会分开，召会成为空的器皿，只有外面的彰显，没有里面的实际。…甚至在今天，许多所谓的基督教会，乃是空的帐幕，没有基督在其中作实际。

旧约预表的第三种光景是没有帐幕的约柜。约柜和帐幕分开，首先在…亚比拿达家中二十年，（撒

WEEK 4 — DAY 6

Morning Nourishment

Exo. 40:21 And he brought the Ark into the tabernacle...and screened the Ark of the Testimony...

34...And the glory of Jehovah filled the tabernacle.

Eph. 3:16-17 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts...

The history of the [Ark with the tabernacle] is a prefigure of church history, giving us a full portrait of the course and situation of the church from the very beginning to the present time. There are five main aspects of church history.

In the beginning the tabernacle contained the Ark. As God's dwelling place, the two were one.... This prefigures the first stage of the church.... The church was the expression of Christ, and Christ was the very content of the church.... On [the day of Pentecost] Christ was the Ark, and the church was the tabernacle. That is the absolutely normal condition. (CWWL, 1964, vol. 4, "The Vision of God's Building," pp. 255-256)

Today's Reading

Because of the failure of the people of God, the Ark was separated from the tabernacle, and the tabernacle became empty. This portrays the failures of the Christians causing the church to lose the reality and presence of Christ. This is the second aspect.... Christ as the very content was separated from the church, and the church became an empty vessel, merely an outward expression with no inward reality.... Even today, many so-called Christian churches are empty tabernacles without Christ in them as the reality.

The third situation prefigured in the Old Testament is that of the Ark without the tabernacle. First, in the house of Abinadab...for twenty years (1

上七1~2,)后来在...俄别以东的家中三个月。(撒下六10~12。)因着约柜的同在,神的祝福临到俄别以东家;但帐幕仍然在示罗,和约柜分开。这第三种光景...好多了,但还是不正常。召会历史给我们看见,从第二世纪到现在,...有许多人(像俄别以东)在他们个人的生活中,有基督的实际和同在。约柜与他们同在,但这不是正常的光景。

第四种位置是,约柜在不正确、不合式的帐幕中。大卫王在锡安预备了一个帐幕(帐棚),但不是照着神在山上启示的样式。这帐棚是照着大卫的意见支搭的。召会历史中满了这样的事。许多忠信的基督徒的确有约柜—仅仅有基督。后来他们感觉需要召会生活以彰显基督,正如大卫感觉需要帐幕以容纳约柜。所以他们照着自己的领会,照着大卫所实行同样的原则,支搭帐幕,设立聚会。...那是不错,却嫌不足。...第四种情形—基督在不正确的“召会”中—一只对了一半。...大多数在这种可怜情形中的人,并没有完全的平安或满足,因为事实上他们并不能达到神对召会生活的完全定旨。

第五种情形是约柜同着正确的、扩大又扩增的帐幕。乃是在这样的光景里,就是在基督同着彰显祂自己的正确召会中,你感觉到完全在家安息了。

第一种(位置)完全正确;第二种却全然虚空;第三种位置虽好,却不正常;而第四种位置只有一半的满足;第五种位置有基督作实际,有正确的召会作彰显。...我信在这末后的日子,主不仅要恢复原初、正常的情形,更要扩大召会生活,使召会生活更扎实。...我们赞美祂!(神建造的异象,一三五至一四〇页。)

参读:认识生命与召会,第十篇。

Sam. 7:1-2) and then in the house of Obed-edom...for three months (2 Sam. 6:10-12), the Ark was apart from the tabernacle. The blessing of God came upon Obed-edom's house because of the Ark's presence, yet the tabernacle was still in Shiloh, separated from the Ark. This third condition... is much better. However, it is still not normal. Church history reveals that from the second century to the present time...there have been many persons [like Obed-edom] with the reality and presence of Christ in their personal lives. The Ark was with them, but this was not the normal state.

The fourth position is that of the Ark in an improper, inadequate tabernacle. King David had prepared a tabernacle in Zion, but it was not according to the pattern revealed by God on the mount. It was a tent pitched according to David's opinion. Church history is full of such incidents. So many faithful Christians do have the Ark—Christ alone. Then, later, they sense the need of the church life to express Christ, just as David sensed the need of a tabernacle to contain the Ark. Thus, they “pitch a tabernacle”; they set up a meeting according to their own understanding... It was good, but it was inadequate.... The fourth condition—Christ in an improper “church”... is only half right.... Most people in this poor condition do not have full peace or satisfaction, because in fact they have fallen short of the full purpose of God concerning the church life.

The fifth condition is that of the Ark with the proper tabernacle, enlarged and increased. It is in this situation, of Christ with a proper church to express Himself, that we feel completely at home.

The first [position] is completely right, whereas the second is completely empty; the third position is good but abnormal, and the fourth position is one of half-satisfaction; the fifth position is that of Christ as the reality with a proper church as the expression.... I believe that in these last days the Lord is not only going to recover the original, normal condition, but He is also going to enlarge the church life and make it more solid.... Let us praise Him! (CWWL, 1964, vol. 4, “The Vision of God's Building,” pp. 256-259)

Further Reading: CWWL, 1953, vol. 1, “Knowing Life and the Church,” ch. 10

第四周诗歌

WEEK 4 — HYMN

160

赞美主 — 祂的万有包罗性

8 6 8 6 双 (英 194)

D 大调

6/8

5 | 5 4 3 1̇ | 7 6 6 6 | 5 3 5 4 | 3 · 3
 一 哦 主, 你 是 神 的 见 证, 远 非 律 法 能 比;
 5 | 5 4 3 1̇ | 7 6 6 6 | 5 1 3 2 | 1 · 1
 律 法 不 过 是 你 小 影, 你 是 律 法 实 际。
 3 | 3 2 2 4 6 | 6 5 5 5 | 5 #4 5 7 6 | 5 · 5
 律 法 仅 是 神 的 说 明, 描 述 神 是 如 何;
 5 | 5 4 3 1̇ | 7 6 6 6 | 5 1 3 2 | 1 · 1 ||
 而 你 乃 是 神 的 实 际, 神 在 你 里 住 着。

二 约柜也是你的预表, 其中仅有律法; 撒但虽尽其力拆毁, 将你置于死地, 但你里面有神自己, 带着一切安家。 但你却在复活里面, 更大之殿建起。 约柜乃用坚实木料, 上面包金而造; 五 圣城象征你的丰满, 是你新妇小影; 预表你有正确人性, 并有神性相调。 这是你的丰满扩充, 出于你的丰盛。

三 你也是那真实帐幕, 有神住你里面; 神在你里作城的光, 你是城中明灯; 你成肉身, 与人同住, 满有真理、恩典。 带神经她照亮众人, 将神荣耀显明。

在你人见神的荣耀, 你是神的活话; 六 哦主, 帐幕、约柜、律法, 以及圣殿、圣城, 你凭光、爱所有言行, 是神活的图画。 全都是你宝贵自己, 说出你的丰盛。

四 圣殿也是你的预表, 你是神的真殿; 中心是你, 圆周是你、一切全都是你! 神带一切居住于你, 借你得着彰显。 神、人全都在你一身, 我心宝爱、称奇。

Thou art God's testimony, Lord

Praise of the Lord — His All-Inclusiveness

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1. Thou art God's tes - ti - mo - ny, Lord, Much bet - ter than the law; The
 law in let - ter was en - graved, In it Thy type men saw. A
 de - fi - ni - tion was the law, God's pic - ture to pro - vide; But
 Thou art God's re - a - li - ty, In Thee doth God a - bide.

2. The ark of testimony too
 Was but a type of Thee;
 In it the law of God was placed,
 But God in Thee we see.
 The ark, in type, was made of wood
 And overlaid with gold;
 It typifies Thee as a man,
 Who God in full doth hold.
3. Thou art the tabernacle too,
 God's holy dwelling place;
 Incarnate in the flesh Thou art,
 And full of truth and grace.
 God's glory we behold in Thee,
 Thou art the Word divine;
 Thy words and deeds of love and light
 Do God in life define.
4. The temple was a type of Thee;
 The house of God Thou art;
 God dwells in Thee, Himself to show,
 His fulness to impart.
 Though Thou by Satan wast destroyed
 And numbered with the dead,
 In resurrection Thou dost build
 A larger one instead.
5. The city shows Thy fulness true,
 A figure of Thy Bride,
 The increase of Thyself in full,
 In whom Thou dost abide.
 In Thee is God, the light divine,
 The lamp in her art Thou;
 With Thee God shines thru her on all,
 His glory to avow.
6. The tabernacle and the ark,
 The law within them stored,
 The temple and the city too,
 Are all Thyself, dear Lord.
 Thou art the hub, Thou art the rim,
 The all in all Thou art!
 In Thee we see both God and man,
 How precious to our heart!

第五周

与亚玛力人争战

诗歌:

读经: 撒上十五, 出十七 8 ~ 13, 加五 16 ~ 17, 24

【周一】

壹 撒上十五章记载扫罗在征服亚玛力人的事上不顺从:

一 扫罗虽然征服了仇敌, 但他完全不顺从神—7 ~ 9 节。

二 扫罗在这里完全、彻底地被暴露, 因而被神和撒母耳弃绝—14 ~ 26 节。

三 这章包含我们今天该学的一个重要的功课。

贰 按预表, 亚玛力人表征肉体—堕落的人—出十七 8 ~ 16:

一 亚玛力人表征肉体, 就是阻挠我们跟随主最主要的仇敌—8 节, 申二五 17 ~ 18:

1 “亚玛力”这名字的意思是好战, 指明肉体好战、毁坏人、搅扰人。

2 最毁坏基督徒生活的就是肉体—彼前二 11。

3 神不断与亚玛力人争战, 这启示神如何憎恶肉体,

Week Five

War with the Amalekites

Hymns:

Scripture Reading: 1 Sam. 15; Exo. 17:8-13; Gal. 5:16-17, 24

§Day 1

I. First Samuel 15 is a record of Saul's disobedience in his conquest of the Amalekites:

A. He conquered the enemy, yet he was altogether disobedient to God—vv. 7-9.

B. Here Saul was absolutely and thoroughly exposed, and then he was given up by God and also by Samuel—vv. 14-26.

C. This chapter contains an important lesson for us today.

II. In typology, the Amalekites signify the flesh—the fallen man—Exo. 17:8-16:

A. Amalek, the flesh, is the leading enemy in frustrating us from going on with the Lord—v. 8; Deut. 25:17-18:

1. The name Amalek means "warlike," indicating that the flesh is warlike, destructive, and disturbing.

2. The greatest destroyer of the Christian life is the flesh—1 Pet. 2:11.

3. The fact that God has a continual war with Amalek reveals that God

要将肉体除灭净尽—出十七 16，加五 17。

【周二】

二 肉体指堕落旧人的总和，就是我们整个堕落的人—创六 3，罗七 18 上，加二 16：

- 1 肉体是旧人的活出，旧人的表现—罗六 6。
- 2 肉体是与神为仇，肉体不服神的律法，肉体本身也不能服神的律法—八 7。

三 肉体是神仇敌的大本营，是神仇敌作工最大的根据地—加五 19～21：

- 1 就实际的意义说，在整个宇宙中，神唯一的仇敌不是撒但，乃是肉体—罗八 7。
- 2 肉体，堕落的人，完全与撒但是一，被撒但用以抵抗神—太十六 23，加五 17。

【周三】

3 肉体是在我们一切的仇敌当中为首的；它领先于罪、世界和撒但，与我们争战—罗八 3。

4 神如何憎恶撒但，也如何憎恶肉体；祂如何要除灭撒但，也如何要除灭肉体—出十七 16，申二五 17～19，撒上十五 2～3。

四 亚玛力人有敌挡主宝座的手—出十七 16，撒上十五 22～23：

- 1 亚玛力人想要推翻神的宝座，正如撒但从前想要作的一样—出十七 8，16。
- 2 肉体 and 撒但一样，敌挡神的权柄—赛十四 12～14：
 - a 肉体是背叛神的，并且敌挡神的宝座。

hates the flesh and desires to exterminate it—Exo. 17:16; Gal. 5:17.

§Day 2

B. The flesh denotes the totality of the fallen old man, our entire fallen being—Gen. 6:3; Rom. 7:18a; Gal. 2:16:

1. The flesh is the living out and the expression of the old man—Rom. 6:6.
2. The flesh is enmity against God, the flesh is not subject to God's law, and the flesh is not able to subject itself to God's law—8:7.

C. The flesh is the camp of God's enemy and the largest base for his work—Gal. 5:19-21:

1. In the entire universe God's unique enemy, in a practical sense, is not Satan but the flesh—Rom. 8:7.
2. The flesh, the fallen man, is absolutely one with Satan and is used by Satan to fight against God—Matt. 16:23; Gal. 5:17.

§Day 3

3. The flesh is the first among our enemies, taking the lead over sin, the world, and Satan to fight against us—Rom. 8:3.

4. God hates the flesh in the same manner that He hates Satan, and He wants to destroy the flesh in the same manner that He wants to destroy Satan—Exo. 17:16; Deut. 25:17-19; 1 Sam. 15:2-3.

D. With Amalek there is a hand against the throne of the Lord—Exo. 17:16; 1 Sam. 15:22-23:

1. Amalek tried to overthrow God's throne, just as Satan once tried to do—Exo. 17:8, 16.
2. Like Satan himself, the flesh is against God's authority—Isa. 14:12-14:
 - a. The flesh is in rebellion against God and against His throne.

b 无论神有什么行政，肉体总是反对。

3 我们的肉体是神权柄的仇敌，背叛神的行政管理：

a 肉体最丑陋，因为它敌挡神的宝座、行政和计划——启四2，五6，弗三11。

b 肉体的每一面，不论是好是坏，都是神权柄的仇敌。

c 凡出于肉体的，都敌挡神的宝座；神的仇敌，那狡猾者撒但，会利用肉体拦阻神的定旨——林后二11。

五 肉体与君王职分相对：

1 哪里有肉体，哪里就不能有神的国。

2 故此，肉体必须彻底受对付，神的国才能来临。

【周四】

叁 在撒上十五章二节，耶和华宣告说，为着亚玛力人与以色列人争战时向以色列人所作的，祂要惩罚他们：

一 当以色列人前去达到神的目标时，亚玛力人与他们争战——出十七8～16，撒上十五2～3：

1 出埃及十七章八至十六节描述在与亚玛力人的争战中，摩西手里拿着神的杖，站在山顶上，约书亚与选出来的人出去和亚玛力人争战，并击败亚玛力人。

2 约书亚争战时，摩西就祷告。

3 约书亚击败了亚玛力人后，神宣告祂必“世世代代和亚玛力人争战”；（16；）这显示神将亚玛力人所引起的拦阻看得多么严重。

b. Whatever God does governmentally, the flesh opposes it.

3. Our flesh is an enemy of God's authority and is in rebellion against God's governmental administration:

a. The flesh is most ugly because it is against the throne, the administration, and the plan of God—Rev. 4:2; 5:6; Eph. 3:11.

b. Every aspect of our flesh, whether good or evil, is an enemy of God's authority.

c. Whatever is of the flesh is against God's throne; it will be used by Satan, the subtle one, the enemy of God, to hinder God's purpose—2 Cor. 2:11.

E. The flesh is versus kingship:

1. Where the flesh is, there can be no kingdom of God.

2. For this reason, the flesh must be thoroughly dealt with before the kingdom of God can come.

§Day 4

III. In 1 Samuel 15:2 Jehovah declared that He would punish the Amalekites for what they did to Israel when they fought against Israel:

A. Amalek fought against the children of Israel as they were journeying to attain to God's goal—Exo. 17:8-16; 1 Sam. 15:2-3:

1. In the war with Amalek described in Exodus 17:8-16, Moses stood on the top of the hill with the staff of God in his hand, and Joshua went out with chosen men to fight against, and to defeat, Amalek.

2. While Joshua was fighting, Moses was praying.

3. After Joshua defeated Amalek, God declared that He would "have war with Amalek from generation to generation" (v. 16); this shows how seriously God regarded the frustration caused by the Amalekites.

二出埃及十七章八至十三节给我们看见，如何与亚玛力人争战：

1 我们借着代求的基督和争战的灵而与亚玛力人争战—罗八 34，来七 25，加五 17：

a 摩西在山顶举手，预表升天的基督在诸天之上代求—出十七 9，11。

b 约书亚与亚玛力人争战，预表内住的灵与肉体争战—九，13 节。

c 我们需要与代求的基督联合，好与争战的灵合作—西三 1～3，5，罗八 34，13，加五 24，17。

2 在与亚玛力人争战的事上，我们必须借着祷告并将肉体治死而与主合作—路十八 1，帖前五 17，罗八 13，加五 24：

a 当我们祷告，我们就与代求的基督是一—罗八 34。

b 当我们治死肉体，我们就与争战的灵是一—加五 17。

c 一面，我们必须与基督一同祷告；另一面，我们必须凭争战的灵击杀肉体—24 节。

d 钉死旧人是神的责任；钉死肉体是我们的责任—罗六 6，八 13，加五 24。

【周五】

肆 神吩咐扫罗“去击打亚玛力人”，并“灭绝他们所有的”，不可怜惜他们；但扫罗没有顺从耶和华的吩咐—撒上十五 3～9：

一扫罗灭绝了亚玛力的众民，却怜惜亚甲王，也爱惜上好的羊、牛、肥畜、羊羔，并一切美物—7～9 节。

B. Exodus 17:8-13 shows us how to fight against Amalek:

1. We fight against Amalek by the interceding Christ and the fighting Spirit—Rom. 8:34; Heb. 7:25; Gal. 5:17:

a. Moses lifting up his hand on the mountaintop typifies the ascended Christ interceding in the heavens—Exo. 17:9, 11.

b. Joshua fighting against Amalek typifies the indwelling Spirit fighting against the flesh—vv. 9, 13.

c. We need to be in union with the interceding Christ in order to cooperate with the fighting Spirit—Col. 3:1-3, 5; Rom. 8:34, 13; Gal. 5:24, 17.

2. In the battle against Amalek, we need to cooperate with the Lord by praying and by putting the flesh to death—Luke 18:1; 1 Thes. 5:17; Rom. 8:13; Gal. 5:24:

a. When we pray, we are one with the interceding Christ—Rom. 8:34.

b. When we put the flesh to death, we are one with the fighting Spirit—Gal. 5:17.

c. On the one hand, we must pray with Christ; on the other hand, we must slay the flesh by the fighting Spirit—v. 24.

d. Crucifying the old man was God's responsibility; crucifying the flesh is our responsibility—Rom. 6:6; 8:13; Gal. 5:24.

§Day 5

IV. God commanded Saul to "strike the Amalekites" and to "utterly destroy all that they have" and not spare them, but he did not obey Jehovah's command—1 Sam. 15:3-9:

A. Saul killed the Amalekites, but he spared Agag the king and the best of the sheep, the oxen, the fatlings, the lambs, and all that was good—vv. 7-9.

二扫罗和百姓怜惜该灭绝之物中上好的，这描绘一个事实：在经历上我们宝贝自己肉体、天然生命好的方面，不想加以毁灭：

- 1 我们在神的恩典以外，不倚靠祂、信靠祂，无论作什么，都是出于肉体的一腓三 3～4。
- 2 肉体的每一面，无论是善或恶，都与恩典和神的国对抗，使我们不能享受基督；所以，我们必须恨恶肉体的每一面，在毁灭肉体的事上绝对一罗八 13，加三 3，五 2～4。

三神不要扫罗用上好的牛羊作祭物献给祂—撒上十五 15：

- 1 呈献给神的任何出自肉体之物，在神眼中乃是恶的—19 节。
- 2 照我们自己的意愿向神献祭，乃是僭妄且有罪的一创四 5，太七 22～23。

伍 照我们自己的意愿行善，实际上是悖逆神宝座和祂经纶的行为—撒上十五 22～23，出十七 16：

- 一 扫罗的不顺从，暴露他是背叛神的人，也是神的仇敌—撒上二二 17。
- 二 扫罗全然背叛神，完全不服神，不以神为他的王和他的元首。
- 三 他是由悖逆所构成的；这样的悖逆与拜偶像一样邪恶—十五 23。
- 四 扫罗所作的，与接触邪灵，要行邪灵的意愿而不行神的意愿，是同样的邪恶—23 节。
- 五 一切的悖逆都是任意妄为，胆敢离开神而行事。

B. Saul and the people's sparing the best part of the things that they should have utterly destroyed portrays the fact that, experientially, we treasure the good aspects of our flesh, our natural life, and do not wish to destroy them:

1. Whatever we do apart from God's grace and apart from depending on Him and trusting in Him is of the flesh—Phil. 3:3-4.
2. Every aspect of the flesh, whether good or evil, is in opposition to grace and God's kingdom and keeps us from enjoying Christ; therefore, we must hate every aspect of the flesh and be absolute in destroying the flesh—Rom. 8:13; Gal. 3:3; 5:2-4.

C. God did not want Saul to use the best of the cattle as a sacrifice to Him—1 Sam. 15:15:

1. Anything presented and sacrificed to God that has its source in the flesh is evil in His sight—v. 19.
2. To offer something to God according to our own will is presumptuous and is sinful—Gen. 4:5; Matt. 7:22-23.

V. Doing good according to our own will is actually an act of rebellion against God's throne and His economy—1 Sam. 15:22-23; Exo. 17:16:

- A. Saul's disobedience exposed him as being a rebel against God and an enemy of God—1 Sam. 22:17.
- B. Saul was utterly rebellious toward God; he had no subordination to God, nor did he take God as his King and Head.
- C. He was constituted with rebellion, which is as evil as the worship of idols—15:23.
- D. What Saul did was as evil as contacting an evil spirit for the purpose of carrying out the intention of that spirit, not God's intention—v. 23.
- E. All rebellion is a matter of presumption, a matter of daring to do things

【周六】

§Day 6

陆 扫罗失去君王职分，因他没有灭尽亚玛力人—十五 26, 28:

一 我们若在对付肉体的事上不绝对，就会像扫罗那样失去我们的君王职分—彼前二 9, 启一 6, 五 10。

二 关于扫罗不顺从的记载乃是警告，指明我们不该在神的国里凭肉体作任何事；我们必须在凡事上，将我们的肉体钉十字架，并且忠信地运用我们的灵跟随主，祂就是住在我们灵里，与我们是一的赐生命、终极完成的灵—林前十五 45, 六 17, 提后四 22, 加五 16, 25。

三 亚玛力人受到对付时，神的国就立刻进来—出十八 1 ~ 26:

1 神的国表明神的权柄，借这权柄使万有都归服神—可一 15, 约三 3, 5, 启十一 15, 十二 10, 但二 44。

2 因着肉体与君王职分相对，只有当肉体彻底受了对付，神的国才能进来—林前六 9 ~ 10, 弗五 5。

四 我们若遵照主的话，灭尽肉体，并照着灵生活行事，就会有君王职分并在神的国里—罗八 4, 十四 17, 加五 19 ~ 21, 彼后一 5 ~ 11。

VI. Saul lost his kingship because he did not utterly destroy Amalek—vv. 26, 28:

A. If we are not absolute in dealing with our flesh, we, like Saul, will lose our kingship—1 Pet. 2:9; Rev. 1:6; 5:10.

B. The account of Saul's disobedience is a warning, indicating that we should not do anything in the kingdom of God by our flesh; in everything we must crucify our flesh and faithfully exercise our spirit to follow the Lord, who is the life-giving, consummated Spirit indwelling our spirit and who is one with us—1 Cor. 15:45; 6:17; 2 Tim. 4:22; Gal. 5:16, 25.

C. When Amalek is dealt with, the kingdom of God immediately comes in—Exo. 18:1-26:

1. The kingdom of God denotes the authority of God by which all things are made subject to God—Mark 1:15; John 3:3, 5; Rev. 11:15; 12:10; Dan. 2:44.

2. Because the flesh is versus the kingship, the flesh must be thoroughly dealt with before the kingdom of God can come in—1 Cor. 6:9-10; Eph. 5:5.

D. If we follow the Lord's word to utterly destroy the flesh and live and walk according to the spirit, we will have the kingship and will be in God's kingdom—Rom. 8:4; 14:17; Gal. 5:19-21; 2 Pet. 1:5-11.

第五周■周一

晨兴喂养

撒上十五 7~9 “扫罗击打亚玛力人，…用刀灭绝亚玛力的众民。…却怜惜亚甲〔王〕，…并一切美物…凡下贱和无价值的，都灭绝了。”

加五 17 “…肉体纵任贪欲，抵抗那灵，那灵也抵抗肉体，二者彼此敌对，使你们不能作所愿意的。”

撒上十五章记载扫罗在征服亚玛力人的事上不顺从。扫罗虽然征服了仇敌，但他完全不顺从神。扫罗在这里完全、彻底地被暴露，因而被神和撒母耳弃绝。这章包含我们今天该学的一个重要的功课。（撒母耳记生命读经，八九页。）

（亚玛力）意，好战。亚玛力人预表肉体，就是堕落旧人的总和。（加二 16…。）亚玛力人和以色列人之间的争战，描绘信徒里面肉体 and 那灵之间的冲突。（加五 17，参彼前二 11。）亚玛力人是雅各孪生兄弟以扫的后代。（创三六 12。）这指明肉体和我们重生的人（由雅各所表征）非常近。以扫生为头一个，雅各生为第二个，指明肉体属于头一个人，就是旧人。（圣经恢复本，出十七 8 注 1。）

信息选读

亚玛力人是以色列人去美地的路上所遇到的第一个仇敌。（申二五 17~18，撒上十五 2。）这指明我们的肉体是在一切的仇敌当中为首的。肉体、罪、世界、和撒但都彼此关联，但与信徒争战时，其中最突出的乃是肉体。（加五 17。）在我们的经历中，当

WEEK 5 — DAY 1

Morning Nourishment

1 Sam. 15:7-9 ...Saul struck the Amalekites...and utterly destroyed all the people with the edge of the sword but...spared Agag [the king] and...all that was good...; but everything that was despised and worthless, this they utterly destroyed.

Gal. 5:17 ...The flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose each other that you would not do the things that you desire.

First Samuel 15 is a record of Saul's disobedience in his conquest of the Amalekites. He conquered the enemy, yet he was altogether disobedient to God. Here Saul was absolutely, thoroughly exposed, and then he was given up by God and also by Samuel. This chapter contains an important lesson for us today. (Life-study of 1 & 2 Samuel, p. 71)

[Amalek] meaning warlike...typifies the flesh, which is the totality of the fallen old man (Gal. 2:16...). The fighting between Amalek and Israel depicts the conflict between the flesh and the Spirit within the believers (Gal. 5:17; cf. 1 Pet. 2:11). Amalek was a descendant of Esau (Gen. 36:12), Jacob's twin brother. This indicates that the flesh is very close to our regenerated being, signified by Jacob. Esau was born first and Jacob second, indicating that the flesh is of the first man, the old man. (Exo. 17:8, footnote 1)

Today's Reading

Amalek was the first enemy encountered by the children of Israel on the way to the good land (Deut. 25:17-18; 1 Sam. 15:2). This indicates that our flesh is the first among all our enemies. The flesh, sin, the world, and Satan are all related, but the most prominent among them in fighting against the believers is the flesh (Gal. 5:17). When in our experience the flesh is put to

肉体被治死时，（24，罗八13，）世界就无法扣留我们，罪就不能在我们里面运行，撒但也无力在我们身上作工。亚玛力人攻击以色列人的目的，是要拦阻他们进入美地。照样，撒但挑动肉体与我们争战，目的是要阻止我们完全享受包罗万有的基督作我们的美地。（见申八7注1。）（圣经恢复本，出十七8注2。）

神为何这样定规，要除灭亚玛力人，世世代代要和亚玛力人为敌呢？就是因为亚玛力人在圣经中，正是我们肉体的预表。…以扫与雅各乃是双生兄弟，但他们二人的后裔，就是亚玛力人与以色列人，却彼此为敌…。照样，我们属肉体的旧人，也紧贴着我们属灵的新人，二者也是彼此为敌，不能两立。所以神和亚玛力人为敌，誓不两立，就是表明神如何憎恶肉体，要将肉体除灭净尽。肉体若不除灭，若不对付，属灵的生命总无法长进，这二者是无法妥协并存的。

所以到了扫罗作以色列王的时候，神就吩咐他攻打亚玛力人，灭尽他们所有的，不可有一点怜惜。（撒上十五。）但扫罗却怜惜了亚玛力王亚甲，也爱惜那上好的牛羊，并一切美物，不肯灭绝，只把那些下贱和无价值的，都灭绝了。扫罗这样不绝对遵守神的命令，结果就遭到神的厌弃，而失去了王位。这表明人若不绝对弃绝肉体，而保存那些人看为好与高贵的部分，就不能讨神喜悦，因为神和肉体是绝不妥协的。

到了以斯帖记，我们又看见末底改宁死不肯跪拜哈曼。哈曼乃是亚甲族人，就是亚玛力人亚甲的后裔。末底改始终不向他屈服，就蒙神喜悦，而救了犹太全族的人。这也是表明人只有至死不向肉体低头，才能蒙神喜悦，作神合用的器皿。神和肉体是誓不两立的！（生命的经历，二三八至二三九页。）

参读：撒母耳记生命读经，第十一篇；罗马书生命读经，第五十篇。

death (Gal. 5:24; Rom. 8:13), the world cannot hold us, sin cannot operate in us, and Satan is powerless to work on us. Amalek's purpose in attacking Israel was to frustrate them from entering the good land. Likewise, Satan's aim in stirring up the flesh to fight against us is to keep us from entering into the full enjoyment of the all-inclusive Christ as our good land (see footnote 1 on Deut. 8:7). (Exo. 17:8, footnote 2)

Why did God determine to exterminate Amalek and to have war with him from generation to generation? It is because Amalek in the Bible typifies our flesh. Esau and Jacob were twins, but their descendants, the Amalekites and the Israelites, were mutual enemies.... Likewise, our fleshly old man is very close to our spiritual new man; the two are also mutual enemies and cannot stand together. The fact that God would have war with Amalek shows us how God hates the flesh and desires to exterminate it. If the flesh is not exterminated and there is no dealing with it, our spiritual life will have no way to grow. The two can never compromise or coexist.

When Saul became the king of Israel, God commanded him to smite the Amalekites, destroy all that they had, and not spare them (1 Sam. 15). However, Saul spared Agag, the king of the Amalekites, and the best of the sheep and of the oxen. All that was good he did not utterly destroy, but everything that was despised and worthless he utterly destroyed. Since Saul did not absolutely obey the command of God, he forfeited God's favor and lost his throne. This indicates that if man does not absolutely reject the flesh but retains what is good and honorable in the sight of man, he cannot please God, because between God and the flesh there is no compromise.

In the book of Esther, Mordecai chose to die rather than to bow down to Haman, an Agagite, the descendant of Agag, the Amalekite. Because Mordecai withstood firmly to the end, he pleased God and also brought deliverance to the Jews. This is further proof that only when we do not give in to the flesh, even unto death, can we please God and become fitting vessels for Him. God and the flesh cannot exist together! (CWWL, 1953, vol. 3, "The Experience of Life," pp. 371-372)

Further Reading: Life-study of 1 & 2 Samuel, msg. 11; Life-study of Romans, msg. 50

第五周■周二

晨兴喂养

加二 16 “...知道人得称义，...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；因为凡属肉体的人，都不能本于行律法得称义。”

罗八 7 “因为置于肉体的心思，是与神为仇，因它不服神的律法，也是不能服。”

“亚玛力”这个名字的意思是好战。肉体喜欢争战，绝不想维持和平。此外，肉体非常破坏人。...肉体毁坏我们的婚姻生活、家庭生活和召会生活。它想要毁坏每一样积极的事物。

肉体不仅好战、毁坏人，更是非常搅扰人。你若读罗马七章，就会看见肉体造成何等的困扰。按照那一章圣经，保罗受搅扰到一个地步，呼喊说，“我是个苦恼的人！谁要救我脱离那属这死的身体？”（24。）表面看来，这困扰是因罪造成，事实上它是由肉体所引起的。（出埃及记生命读经，六一五页。）

信息选读

在旧约里，没有一个仇敌比亚玛力人更彻底的被对付，因为亚玛力人是肉体的预表，就是敌挡神国度最后一个仇敌的预表。肉体使召会不能充分地建造。...为了召会生活的缘故，我们需要对付肉体。肉体若不对付，就不可能有神的国。基督若不作王、不作元首，身体就无法被建造。这就是在已过的一千九百年间，召会没有多少建造的原因。今天基督徒当中的混乱和分裂主要是由于肉体，就是由于亚玛力人。

WEEK 5 — DAY 2

Morning Nourishment

Gal. 2:16 ...Knowing that a man is...justified...through faith in Jesus Christ, we...have believed into Christ Jesus that we might be justified out of faith in Christ and not out of the works of law, because out of the works of law no flesh will be justified.

Rom. 8:7 Because the mind set on the flesh is enmity against God; for it is not subject to the law of God, for neither can it be.

The name Amalek means “warlike.” The flesh enjoys fighting and never wants to keep the peace. Furthermore, the flesh is very destructive.... The flesh destroys our married life, family life, and church life. It seeks to destroy everything positive.

The flesh is not only warlike and destructive but also extremely disturbing. If you read Romans 7, you will see what disturbance is caused by the flesh. According to that chapter, Paul was so disturbed that he even cried out, “Wretched man that I am! Who will deliver me from the body of this death?” (v. 24). Apparently this disturbance was caused by sin. Actually it was caused by the flesh. (Life-study of Exodus, p. 533)

Today's Reading

In the Old Testament no enemy is dealt with more thoroughly than Amalek, because Amalek is a type of the flesh, which is the last enemy against God's kingdom. The flesh is what keeps the church from being built up adequately.... For the sake of the church life, we need to deal with our flesh. If the flesh is not dealt with, there can be no kingdom of God. Then without the kingship of Christ, His headship, there is no way for the Body to be built up. This is the reason that, during the past nineteen hundred years, there has been very little building of the church. The confusions and divisions among Christians today are primarily due to the flesh, to Amalek.

我们感谢主，因着祂的怜悯和恩典，我们在祂的恢复里晓得对付肉体的重要。尽管肉体还是个难处，我们仍然不敢放纵肉体。我们实在不敢留在肉体里。

保罗在他的书信里，…用了一些说法，表明肉体是与神为仇的。比如，在罗马八章七节他说，“置于肉体的心思，是与神为仇，因它不服神的律法，也是不能服。”肉体是丑陋的，只因它不服神的律法。从神的观点来看，肉体是不法的。今天不法盛行在许多基督徒中间。肉体的不法在于它不能归服神。

在八节保罗继续说，“而且在肉体里的人，不能得神的喜悦。”肉体不服神的律法，它不能服神的律法，而且不能得神的喜悦。所以，在神眼中，肉体没有地位；它必须被了结。

肉体表明堕落旧人的总和。因此，肉体不仅仅是指我们的一部分，乃是指整个堕落的人。按照六章六节，旧人已经与基督同钉十字架。因着旧人没有指望，神就将它与基督一同钉在十字架上。我们将要看见，我们需要在神所成就的事上与神合作，将肉体钉在十字架上。（加五 24。）肉体的定命就是被治死。无论我们所见的肉体如何，在神眼中，它乃是背叛且卑劣的。为这缘故，神定意要涂抹亚玛力人的名号。（出埃及记生命读经，六二五至六二七页。）

在整个宇宙中，神真正的仇敌不是撒但，乃是我們。只要我们留在肉体里，我们就是神的仇敌。（罗八 7。）我们的肉体完全与撒但是一。若没有肉体，撒但就无法抵抗神。在召会生活中，一切的难处都来自肉体；神最难对付的就是肉体。（撒母耳记生命读经，九〇页。）

参读：真理课程三级卷一，第十七课；加拉太书生命读经，第十六篇。

We thank the Lord that by His mercy and grace we in His recovery have learned something of the importance of dealing with the flesh. Although the flesh remains a problem, we dare not let our flesh be unrestrained. We simply do not have the boldness to stay in the flesh.

In his writings Paul...uses certain expressions to show that the flesh is enmity against God. For example, in Romans 8:7 he says that “the mind set on the flesh is enmity against God; for it is not subject to the law of God, for neither can it be.” The flesh is ugly for the simple reason that it is not subject to the law of God. From God’s point of view, the flesh is lawless. Lawlessness prevails among many Christians today. The flesh is lawless in its inability to be subject to God.

In 8:8 Paul goes on to say, “And those who are in the flesh cannot please God.” The flesh is not subject to the law of God, it cannot be subject to the law of God, and it cannot please God. Therefore, in the eyes of God there is no place for the flesh. It must be terminated.

The flesh denotes the totality of the fallen old man. Hence, the flesh does not refer simply to part of our being but to our entire fallen being. According to Romans 6:6, the old man has been crucified with Christ. Because the old man is hopeless, God put it on the cross and crucified it with Christ. As we shall see, we need to cooperate with God in what He has done by crucifying the flesh (Gal. 5:24). The destiny of the flesh is to be put to death. No matter how the flesh may appear to us, in God’s eyes it is rebellious and despicable. For this reason, God has decided to blot out the name of Amalek. (Life-study of Exodus, pp. 542-543)

In the entire universe, God’s real enemy is not Satan but us. As long as we remain in the status of the flesh, we are an enemy to God (Rom. 8:7). Our flesh is altogether one with Satan. Without the flesh, Satan would have no way to fight against God. In the church life all the troubles come from the flesh. The hardest thing for God to deal with is the flesh. (Life-study of 1 & 2 Samuel, pp. 71-72)

Further Reading: Truth Lessons—Level Three, vol. 1, lsn. 17; Life-study of Galatians, msg. 16

第五周■周三

晨兴喂养

出十七 16 “…因为有手敌挡耶和华的宝座；耶和華必世代代和亞瑪力人爭戰。”

加五 19～21 “肉体的行为，都是明显的，就是淫乱、污秽、…拜偶像、邪术、…分立、宗派、嫉妒、…以及类似的事；…行这样事的人，必不得承受神的国。”

亞瑪力人是敵擋神寶座的手，表征肉体是背叛神的，并且敌挡神的宝座，就是祂的行政管理。肉体的每一面，不论是好是坏，都是神权柄的仇敌。（罗 8:7。）因此，神定意不断与肉体争战，…直到肉体被涂抹。（出十七 14。）（圣经恢复本，出十七 16 注 1。）

信息选读

在出埃及十七章十六节我们看见，亞瑪力人乃是敵擋耶和華寶座的手。在神眼中，亞瑪力人被看作是敵擋神寶座的手。这指明亞瑪力人想要推翻神的宝座，正如撒但从前想要作的一样。…因着有这样一只手敌挡耶和華的宝座，神必世代代和亞瑪力人爭戰。由此我们看见，亞瑪力人与神的权柄相对。

我们肉体的每一面，不论是好是坏，都是神权柄的仇敌。肉体不在意神或神的权柄。每当我们在肉体里，就看自己是个别的，没有义务要服从神的宝座。我们以为我们有自己的地位和权利。这种背叛态度的根源是在撒但里面。然而，撒但与我们的肉体是一。撒但的原则是不直接临到我们，乃是借着别人或是在我们自己里面的一些东西。比如，撒但

WEEK 5 — DAY 3

Morning Nourishment

Exo. 17:16 ...For there is a hand against the throne of Jah! Jehovah will have war with Amalek from generation to generation.

Gal. 5:19-21 ...The works of the flesh are manifest, which are such things as fornication, uncleanness,... idolatry, sorcery,...divisions, sects, envyings,...and things like these;...those who practice such things will not inherit the kingdom of God.

Amalek was a hand against God's throne, signifying that the flesh is in rebellion against God and is against His throne, His governmental administration. Every aspect of the flesh, whether good or evil, is an enemy of God's authority (Rom. 8:7). Hence, God has decided to war against the flesh continually... until it is blotted out (Exo. 17:14). (Exo. 17:16, footnote 1)

Today's Reading

In Exodus 17:16 we see that Amalek is a hand against the throne of Jehovah. In the eyes of God, Amalek was considered a hand against God's throne. This indicates that Amalek tried to overthrow God's throne, just as Satan once tried to do... Because there is such a hand against the throne of Jehovah, God will have war with Amalek from generation to generation. By this we see that Amalek is versus God's authority.

Every aspect of our flesh, whether good or evil, is an enemy of God's authority. The flesh does not care for God or for His authority. Whenever we are in the flesh, we regard ourselves as individuals who are not obligated to submit to God's throne. We think that we have a position and rights of our own. Such a rebellious attitude has its source in Satan. Satan, however, is one with our flesh. Satan's principle is not to come to us directly, but to come through others or through something in ourselves. For example, Satan came

以蛇的形状临到夏娃。在马太十六章，彼得这位非常爱主耶稣的门徒，被撒但利用。撒但在彼得里面并借着 he 来到主那里。我们的肉体时常作了撒但的外衣。每当我们运用肉体，撒但就藏在我们里面。因此，肉体 and 撒但一样，敌挡神的权柄。按照出埃及十七章的描绘，亚玛力人乃是敌挡神宝座的手。

我们的肉体是在一切的仇敌当中为首的。它领先于罪、世界和撒但，与我们争战。肉体、罪、世界、和撒但都彼此关联，…交织在一起。四者与信徒争战时，其中最突出的乃是肉体。撒但、罪、和世界都是附属于肉体的。在我们实际的基督徒经历中，当肉体被治死时，世界就无法扣留我们，罪就不能在我们里面运行，撒但也无力在我们身上作工。世界猖狂、罪强硬、撒但活跃的原因，乃在于我们仍在肉体之中。这三个仇敌都依赖肉体；因此，肉体是我们的头号仇敌。

肉体是背叛神的，并且敌挡神的宝座。肉体最丑陋，因为它敌挡神的宝座、行政和计划。这是一件意义重大的事。然而，少有信徒认识肉体是这样邪恶。肉体不仅犯一点小错，它就是敌挡神宝座的手。肉体既是敌挡神宝座的手，神就定意要和它争战。今天，亚玛力人一肉体一仍然是敌挡神行政的手。这意味着，我们的肉体背叛神的行政管理。无论神有什么行政，肉体总是反对。比如，在许多基督徒当中，肉体厉害的反对方召会，因为召会是神的行政管理。召会被讥讽，许多褻渎的话针对召会而发。这指明肉体在神眼中是背叛的。肉体实在是敌挡神宝座的手。所以，主要与这背叛者争战，并涂抹它的名号。（出埃及记生命读经，六四三至六四四、六一七、六二二页。）

参读：出埃及记生命读经，第四十六至四十七篇。

to Eve in the form of a serpent. In Matthew 16, Peter, a disciple who loved the Lord Jesus very much, was utilized by Satan. Satan came to the Lord in Peter and through him. Often our flesh serves as a cloak for Satan. Whenever we exercise our flesh, Satan is hidden within us. Therefore, like Satan himself, the flesh is against God's authority. According to the portrait in Exodus 17, Amalek is a hand against the throne of God.

Our flesh is the first among all our enemies. It takes the lead over sin, the world, and Satan to fight against us. The flesh, sin, the world, and Satan are all related to one another... [and] interwoven. The most prominent among them in fighting against believers is the flesh. Satan, sin, and the world are all subordinate to the flesh. When in our practical Christian experience the flesh is put to death, the world cannot hold us, sin cannot operate in us, and Satan is powerless to work upon us. The reason the world is prevailing, sin is strong, and Satan is active is that we are still in the flesh. These three enemies are all dependent on the flesh. Hence, the flesh is our foremost enemy.

The flesh is in rebellion against God and against His throne. The flesh is most ugly simply because it is against the throne, administration, and plan of God. This is a matter of great significance. However, not many believers realize that the flesh is so evil. The flesh does not simply commit minor wrongdoings. It is a hand against the very throne of God. Because the flesh is a hand against God's throne, God has decided to war against it. Amalek, the flesh, is still a hand against the administration of God. This means that our flesh is in rebellion against God's governmental administration. Whatever God does governmentally, the flesh opposes it. For example, among many Christians the flesh is strongly opposed to the church, for the church is God's administration. The church is mocked, and many blasphemous words are spoken concerning it. This is an indication that the flesh in the eyes of God is rebellious. Truly the flesh is a hand against the throne of the Lord. Therefore, the Lord will fight against this rebel and blot out its remembrance. (Life-study of Exodus, pp. 557-558, 535, 539)

Further Reading: Life-study of Exodus, msgs. 46-47

第五周■周四

晨兴喂养

撒上十五 2 “万军之耶和华如此说，以色列人从埃及上来的时候，在路上亚玛力人抵挡他们；为着亚玛力人向以色列人所作的，我要惩罚他们。”

罗八 13 “...你们若靠着那灵治死身体的行为，必要活着。”

加五 24 “但那属基督耶稣的人，是已经把肉体连肉体的邪情私欲，都钉了十字架。”

出埃及十七章八至十六节描述在与亚玛力人的争战中，摩西手里拿着神的杖，站在山顶上，约书亚与选出来的人出去和亚玛力人争战，并击败亚玛力人。约书亚争战时，摩西就祷告。约书亚击败了亚玛力人后，神宣告祂必“世世代代和亚玛力人争战”。（16。）这显示神将亚玛力人所引起的拦阻看得多么严重。在撒上十五章二节的时候，神宣告说，为着亚玛力人向以色列人所作的，祂要惩罚他们。（撒母耳记生命读经，九一页。）

信息选读

现在我们要来看，如何与亚玛力人争战这件重要的事。首先，我们借着与代求的基督一同祷告而争战。（出十七 11。）摩西在山顶举手，预表在诸天之上代求的基督。

当基督在诸天之上祷告时，我们必须在地上祷告。我们祷告的时候，就与在山顶的摩西是一。但我们治死肉体的时候，乃是和在山谷中争战的约书亚是一。

我们和亚玛力人争战，也是借着争战的灵治死肉体。（罗八 13，加五 17，24。）罗马六章六节说，

WEEK 5 — DAY 4

Morning Nourishment

1 Sam. 15:2 Thus says Jehovah of hosts, I will punish the Amalekites for what they did to Israel when they set themselves against them in the way as they came up out of Egypt.

Rom. 8:13 ...If by the Spirit you put to death the practices of the body, you will live.

Gal. 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

In the war with Amalek described in Exodus 17:8-16, Moses stood on the top of a hill with the rod of God in his hand, and Joshua went out with chosen men to fight against, and to defeat, Amalek. While Joshua was fighting, Moses was praying. After Joshua defeated Amalek, God declared that He would “have war with Amalek from generation to generation” (v. 16). This shows how seriously God regarded the frustration caused by the Amalekites. At the time of 1 Samuel 15:2, He declared that He would punish the Amalekites for what they did to Israel. (Life-study of 1 & 2 Samuel, p. 72)

Today's Reading

We come now to the important matter of how to fight against Amalek. In the first place, we fight by praying with the interceding Christ (Exo. 17:11). Moses lifting up his hand on the mountaintop typifies the interceding Christ in the heavens.

While Christ is praying in the heavens, we must pray here on earth. When we pray, we are one with Moses on the mountaintop. But when we put the flesh to death, we are one with Joshua fighting in the valley.

We also fight against Amalek by putting the flesh to death with the fighting Spirit (Rom. 8:13; Gal. 5:17, 24). Romans 6:6 says that our old man

我们的旧人已经与基督同钉十字架。然而，在第八章十三节我们看见，我们还必须靠着那灵治死身体的行为。不仅如此，在加拉太五章二十四节保罗告诉我们，凡属基督的人，是已经把肉体钉了十字架。我们若不相信我们的旧人已经和基督同钉十字架，就不能对付肉体。基于我们的旧人已经钉死的事实，我们就有胆量和勇气来治死肉体。

按照罗马第八章十三节，当我们治死身体的行为，那灵便与我们同工。这意思是说，那灵能作多少，全在于我们愿意作多少。我们若把肉体钉死，那灵就立刻与我们同工。我们都珍赏那灵的工作；…我们需要那灵，而那灵也需要我们的合作。祂等候我们来帮助自己。只要我们这样作，祂就进来为我们作成一切。因此，借着住在我们里面的那灵，我们就治死身体的行为。

按照加拉太五章的上下文，那灵与肉体彼此相争。然而，凡属基督的人仍必须把肉体钉死。当那灵与肉体相争时，我们就把肉体钉死。这是我们与那灵的工作合作所完成的。

一面，我们必须与基督一同祷告；另一面，我们必须与争战的灵一同杀死肉体。今天基督在诸天之上，也在我们里面作争战的灵。在诸天之上祂是代求的摩西，在我们里面祂是争战的约书亚。为了与内住的基督合作，我们需要与天上的基督联合。这样，肉体就要实际的被治死。（出埃及记生命读经，六二八至六二九、六三四至六三五页。）

加拉太五章二十四节…不是说主把我们的肉体钉十字架，乃是说我们自己把肉体钉十字架。这给我们看见，把肉体钉死，乃是我们自己该负责主动的。旧人的钉死是神负责的，肉体的钉死却必须我们自己负责。（生命的经历，二五〇页。）

参读：生命的经历，第九篇；生命经历的基本原则，第十八章。

has been crucified with Christ. Nevertheless, in Romans 8:13, we see that we still must by the Spirit put to death the practices of the body. Furthermore, in Galatians 5:24 Paul tells us that those who belong to Christ have crucified the flesh. If we do not believe that our old man has been crucified with Christ on the cross, we shall not be able to deal with our flesh. Based upon the fact that our old man has already been crucified, we have the boldness and encouragement to put the flesh to death.

According to Romans 8:13, when we put to death the practices of the body, the Spirit works with us. This means that how much the Spirit works depends on how much we are willing to do. If we crucify the flesh, the Spirit immediately works together with us. We all appreciate the work of the Spirit... We need the Spirit, and the Spirit needs our cooperation. He waits for us to help ourselves. As soon as we do this, He comes in to do everything for us. By the Spirit who dwells in us, we thus put to death the practices of the body.

According to the context of Galatians 5, the Spirit and the flesh are fighting against each other. However, those who are Christ's must still crucify the flesh. As the Spirit fights against the flesh, we crucify the flesh. This is accomplished by our cooperation with the work of the Spirit.

On the one hand, we must pray with Christ; on the other hand, we must slay the flesh with the fighting Spirit. Today Christ is both in the heavens and within us as the fighting Spirit. In the heavens He is the interceding Moses, and in us He is the fighting Joshua. We need to be in union with the heavenly Christ in order to cooperate with the indwelling Christ. Then in a very practical way the flesh will be put to death. (Life-study of Exodus, pp. 544-545, 549-550)

Galatians 5:24...does not say...that the Lord crucified our flesh but that we ourselves have crucified the flesh. From this we see that we have the responsibility to take the initiative in crucifying the flesh. Crucifying the old man is the responsibility of God, but crucifying the flesh is our responsibility. (CWWL, 1953, vol. 3, "The Experience of Life," p. 379)

Further Reading: CWWL, 1953, vol. 3, "The Experience of Life," ch. 9; CWWL, 1963, vol. 3, "Basic Principles of the Experience of Life," ch. 18

第五周■周五

晨兴喂养

撒上十五 22 ~ 23 “...耶和华喜悦燔祭和平安祭，岂如喜悦人听从祂的话呢？看哪，听从胜于献祭；听命胜于公羊的脂油。悖逆与行邪术的罪相等；顽梗与拜虚神和家神相同。你既厌弃耶和华的话，耶和华也厌弃你作王。”

亚玛力人起来拦阻神国的建立，扫罗受嘱咐去毁灭他们。在撒上十五章三节耶和华对扫罗说，“现在你要去击打亚玛力人，灭绝他们所有的，不可怜惜他们，将男女、孩童、吃奶的，并牛、羊、骆驼和驴，尽都杀死。”神吩咐扫罗将亚玛力人（预表神唯一的仇敌—肉体）灭绝，乃是智慧的把扫罗摆在一个地方，为要试验他。（撒母耳记生命读经，九一页。）

信息选读

扫罗灭绝了亚玛力的众民，却“怜惜亚甲，也爱惜上好的羊、牛、肥畜、羊羔，并一切美物，不肯灭绝；凡下贱和无价值的，都灭绝了”。（撒上十五 8 下 ~ 9。）对扫罗而言，这是一次使自己致富的机会；他要在神的国里建立自己的王国。

有人告诉撒母耳说，扫罗去了迦密，在那里为自己立了纪念碑。（12。）扫罗立这纪念碑，不是为着神的国，乃是为着纪念他自己的胜利，使他和他的王国致富。这很强的指明，扫罗的目的是要建立自己的王国。

WEEK 5 — DAY 5

Morning Nourishment

1 Sam. 15:22-23 ...Does Jehovah delight in burnt offerings and sacrifices as much as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to heed, than the fat of rams. For rebellion is like the sin of divination, and insubordination is like idolatry and teraphim. Because you have rejected the word of Jehovah, He has also rejected you from being king.

The Amalekites rose up to frustrate the establishing of God's kingdom, and Saul was charged to destroy them. In 1 Samuel 15:3 Jehovah said to him, "Go now and strike the Amalekites; and utterly destroy all that they have, and do not spare them, but kill both man and woman, infant and suckling, oxen and sheep, camel and donkey." In charging Saul to utterly destroy the Amalekites, which typify the flesh as God's unique enemy, God wisely put Saul on the spot in order to test him. (Life-study of 1 & 2 Samuel, pp. 72-73)

Today's Reading

Saul utterly destroyed all their people, but he "spared Agag and the best of the sheep and of the oxen and of the fatlings, and the lambs and all that was good, and would not utterly destroy them; but everything that was despised and worthless, this they utterly destroyed" (1 Sam. 15:8b-9). For Saul, this was an opportunity to make himself rich. He was trying to build up his own monarchy within God's kingdom.

It was told Samuel that Saul had gone to Carmel and had set up a monument for himself (v. 12). Saul built this monument not for the kingdom of God but for the remembrance of himself because of the victory that made both him and his monarchy rich. This was a strong indication that Saul's intention was to build up his monarchy.

当扫罗宣告他已履行耶和华的话时，撒母耳问他：“我耳中听见的这羊叫、牛鸣，是怎么回事呢？”（13～14。）扫罗解释说，这些是从亚玛力人那里带来的；因为百姓爱惜上好的牛羊，要献与耶和华；其余的，都灭绝了。撒母耳叫扫罗住口，他要将在耶和华前一夜向他所说的话告诉扫罗。撒母耳接着说，“你虽然以自己为小，岂不是以色列支派的元首么？耶和华膏了你作以色列的王。耶和华差遣你行路，说，你去灭绝那些犯罪的亚玛力人，攻打他们，直到将他们灭尽。你为何没有听从耶和华的话，急忙掳掠财物，行耶和华眼中看为恶的事呢？”（17～19。）扫罗以宣告回应说，他实在听从了耶和华的话；百姓却在所夺得的物中取了牛羊，要献与耶和华。（20～21。）

在二十二至二十三节，撒母耳继续对扫罗说了一段很重的话。…撒母耳似乎说，“扫罗，你说你爱惜上好的牛羊，要献与耶和华我的神；但神宁愿你听从祂的话。祂告诉你要灭绝亚玛力人，并一切他们所有的。但你没有听从这话，却为自己保留一些牛羊。今天早晨你为自己立了纪念碑。你没有为神立任何东西。看哪，听从胜于献祭，听命—顾到神的说话—胜于公羊的脂油。扫罗，你悖逆了神；悖逆与行邪术、巫术的罪相等。你所作的，与接触邪灵，要行邪灵的意愿而不行神的意愿，是同样的邪恶。你没有顺服神作你的头，反而照着你的方式，凭着你的意愿僭妄行事。现在你君王的职分已经结束。因为你厌弃耶和华的话，祂也厌弃你作王。”这样，扫罗就被暴露是背叛神的人，也是神的仇敌。（撒母耳记生命读经，九二至九四页。）

参读：事奉的基本功课，第十七至十八课。

When Saul declared that he had fulfilled the word of Jehovah, Samuel asked, “What then is this bleating of sheep in my ears and the lowing of oxen that I hear?” (vv. 13-14). Saul explained that they had been brought from the Amalekites, for the people spared the best of the sheep and oxen to sacrifice to Jehovah and destroyed the rest. Samuel then told Saul to stop and he would tell him what Jehovah had spoken to him the night before. Then he went on to say, “Though you are small in your own eyes, are you not the head of the tribes of Israel? And Jehovah has anointed you king over Israel. And Jehovah sent you on a journey and said, Go and utterly destroy the sinners, the Amalekites, and fight against them until they are consumed. Why then did you not obey the voice of Jehovah, but flew upon the spoil and did that which was evil in the sight of Jehovah?” (vv. 17-19). Saul responded by claiming that he did obey the voice of Jehovah but that the people took sheep and oxen of the spoil to sacrifice to Jehovah (vv. 20-21).

In verses 22 and 23 Samuel continued by speaking a very strong word to Saul.... Samuel seemed to be saying, “Saul, you say that you spared the best of the sheep and oxen to sacrifice to Jehovah, my God. But God prefers that you obey His word. He told you to utterly destroy the Amalekites and all that they have. Instead of obeying this word, you kept some of the sheep and oxen for yourself. This morning you raised up a monument for yourself. You did not raise up anything for God. Behold, to obey is better than sacrifice, and to heed, to take care of, God’s speaking is better than the fat of rams. Saul, you have rebelled against God, and rebellion is like the sin of divination, like the sin of witchcraft. What you did was just as evil as contacting an evil spirit for the purpose of carrying out the intention of that spirit, not God’s intention. You did not subordinate yourself to God as your Head but acted presumptuously, according to your ways and by your will. Now your kingship is over. Because you have rejected the word of Jehovah, He has rejected you from being king.” Saul was thus exposed as being a rebel against God and an enemy of God. (Life-study of 1 & 2 Samuel, pp. 73-75)

Further Reading: CWWL, 1979, vol. 2, “Basic Lessons on Service,” chs. 17-18

第五周■周六

晨兴喂养

加五 24 ~ 25 “但那属基督耶稣的人，是已经把肉体连肉体的邪情私欲，都钉了十字架。我们若凭着灵活着，也就当凭着灵而行。”

16 “我说，你们当凭着灵而行，就绝不会满足肉体的情欲了。”

我们该从扫罗不顺从的记载得着警告：不要在神的国里凭肉体作任何事。我们必须敬畏神，并且记得我们就是肉体。但神的儿子已经将肉体钉在十字架上；祂也已经进入我们里面，重生了我们的灵。现今祂正活在我们灵里，行动、作事，并且带头引导我们进入生命的线上，为要建造祂的生机体，就是基督的身体。这就是神的国，神永远的国，要终极完成于将来在新天新地里的新耶路撒冷。这该是我们的目标。我们不该试图在神的国里建立自己的王国。

我们感谢主，在祂的怜悯之下，主已将祂话语中内在的秘密向我们开启，给我们看见真实的功课。我们必须学十字架的功课，将我们的肉体连肉体的邪情私欲钉十字架，并且一直在凡事上将肉体留在十字架上。（加五 24。）我们该忠信的运用我们的灵跟随主，祂就是住在我们灵里，与我们是一的赐生命、终极完成的灵。这样，神的国，就是作基督内在身体的召会，就要得着建立。（撒母耳记生命读经，九六至九七页。）

信息选读

肉体不仅与恩典相对，也与君王职分相对。故此，肉体必须彻底受对付，神的国才能来临。哪里有肉体，哪里就不能有神的国。只有当肉体受了对付，国度才可能来临。

WEEK 5 — DAY 6

Morning Nourishment

Gal. 5:24-25 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts. If we live by the Spirit, let us also walk by the Spirit.

16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

We should be warned by this account of Saul's disobedience not to do anything in the kingdom of God by our flesh. We need to fear God and remember that we are flesh. But the Son of God has crucified the flesh, and He has come into us to regenerate our spirit. Now He is living in our spirit, moving, acting, and taking the lead to guide us into the line of life for the building up of His organism, the Body of Christ. This is the kingdom of God, God's eternal kingdom, which will consummate in the upcoming New Jerusalem in the new heaven and new earth. This should be our goal. We should not try to build a monarchy for ourselves in God's kingdom.

We thank the Lord that, under His mercy, He has opened up the intrinsic secrets in the Word to show us the real lessons. We have to learn the lesson of the cross and crucify our flesh with its passions and its lusts and leave it on the cross always and in everything (Gal. 5:24). We should faithfully exercise our spirit to follow the Lord, who is the life-giving, consummated Spirit indwelling our spirit and who is one with us. Then the kingdom of God, the church as the intrinsic Body of Christ, will be built up. (Life-study of 1 & 2 Samuel, pp. 76-77)

Today's Reading

The flesh is not only versus grace, but...it is also versus kingship. For this reason, the flesh must be thoroughly dealt with before the kingdom of God can come. Where the flesh is, there can be no kingdom of God. Only when the flesh is dealt with is it possible for the kingdom to come.

在罗马八章七节保罗说，肉体不可能归服神。神的国表明神的权柄，借这权柄万有都归服神。但肉体不可能归服神，它完全敌对神的宝座。

我们越归服神和祂的权柄，我们就越渴望祷告。当我们背叛神，拒绝祂的权柄，我们对祷告的胃口就消失了。…我们的态度该是说，“主，我不要在你之外作什么。我需要你作我的恩典。肉体不过是我自己离开你而作事。我不要没有你作我的恩典而生活。”我们都需要用这样的灵来祷告。

在出埃及十八章，有神国度的预表，描绘。这描绘是在和亚玛力人的争战之后才陈明出来，这指明亚玛力人受到对付时，国度与君王职分就立刻进来。这也指明亚玛力人与君王职分相对。

在经历上我们宝贝自己天然生命好的方面，比如我们天然的美德，不想加以毁灭。我们都宝贝肉体的优点。我们都是扫罗。当神吩咐我们灭绝肉体，我们会灭绝消极的东西，就如我们的脾气；但少有人愿意灭绝天然生命好的方面。…然而，主仍在我们身上，在我们里面作工，这事实该鼓励我们。

我们需要强烈的光，照在我们身上，给我们看见，凡在天然生命中的都是亚玛力人。我们里面的亚玛力人必须灭绝。我们不该拿任何借口来爱惜我们里面亚玛力人的任何一面。…不要申辩说你不能灭绝肉体。不要说你有什么特别的习惯，你对它毫无办法。你说你不能除灭肉体乃是谎言。…我们若遵照主的话，灭尽肉体，就会有君王职分并在神的国里。…愿主怜悯我们，使我们得知肉体是什么，以及如何彻底对付肉体。（出埃及记生命读经，六四三、六四五至六四九、六五一至六五二页。）

参读：出埃及记生命读经，第四十八至四十九篇。

In Romans 8:7 Paul says that it is not possible for the flesh to be subject to God. The kingdom of God denotes the authority of God by which all things are made subject to God. But it is not possible for the flesh to be subject to God. It is utterly opposed to God's throne.

The more we are subject to God and His authority, the greater will be our desire to pray. When we rebel against God and reject His authority, our appetite for prayer disappears.... Our attitude should be to say, "Lord, I don't want to do anything without You. I need You as my grace. The flesh is simply myself doing things apart from You. I don't want to live without You as my grace." We all need to pray with such a spirit.

In Exodus 18 we have a type, a portrait, of the kingdom of God. The fact that this portrait is presented after the war against Amalek indicates that when Amalek is dealt with, the kingdom with the kingship immediately comes in. This also indicates that Amalek is versus kingship.

Experientially, we treasure the good aspects of our natural life, our natural virtue, for example, and do not wish to destroy them. We all treasure the good points of our flesh. All of us are Sauls. When we are charged by God to destroy the flesh, we destroy the negative things, such as our temper. But few are willing to destroy the good aspects of the natural life.... However, we should be encouraged by the fact that the Lord is still working on us and within us.

We need an intense light to shine upon us to show us that whatever we are in the natural life is Amalek. The Amalek within us must be utterly destroyed. We should not take any excuse for sparing any aspect of the Amalek within us. Do not excuse your failure to utterly destroy the flesh. Do not say that you have a particular habit and cannot do anything about it. The claim that you cannot destroy it is a lie. If we would follow the Lord's word to utterly destroy the flesh, we shall have the kingship and shall be in God's kingdom. May the Lord have mercy on us that we learn what the flesh is and how to deal with it utterly. (Life-study of Exodus, pp. 557-562, 564)

Further Reading: Life-study of Exodus, msgs. 48-49

第五周诗歌

WEEK 5 — HYMN

435

经历基督 — 体贴灵

11 11 11 11 (英 593)

降 A 大调

4/4

A^b Fm $B^b m$ A^b E^b_7
 1 5̣ 5̣ 4̣ | 3̣-5̣- | 1 1 7̣ 6̣ | 5̣- | 5̣ 5̣ 6̣ 5̣ |
 一 在 亚 当 里 面, 罪、 死 是 我 所 有, 在 基 督 里
 A^b D^b B^b_7 E^b A^b
 5̣-1- | 3 2 2 6̣ | 2 - - - | 1 5̣ 5̣ 4̣ | 3̣-5̣- |
 面, 义、 生 是 我 所 受; 在 肉 体 里 面, 显
 D^b F $B^b m$ A^b_7 D^b B^b_7 E^b_7 A^b
 6̣ 2 2 3 | 4 - - - | 3 3 4 5 | 5 4 3 2 | 3-2- | 1 - - - ||
 出 亚 当 性 情, 在 那 灵 里 面, 活 出 基 督 生 命。

- 二 在亚当里面,不必再有罪行, 我就是罪人,已被定罪死刑;
 在基督里面,不须再有义行, 我就是义人,已被称义得生。
- 三 在肉体里面,不必特意用力, 我就能显出亚当败坏形迹;
 在那灵里面,不必专一立志, 我就能活出基督荣耀样式。
- 四 与基督同死,脱离亚当旧性, 与基督同活,得着基督新生;
 不体贴肉体,旧性就难逞能, 只体贴那灵,新生就能显圣。
- 五 只体贴那灵,乃是神的救法, 只体贴那灵,除此别无救拔;
 只体贴那灵,就能胜过情欲, 只体贴那灵,就必脱离罪律。
- 六 只体贴那灵,就有十架经历, 只体贴那灵,就得复活能力;
 只体贴那灵,基督就能活出, 只体贴那灵,生命就必成熟。
- 七 在那灵里面,基督才是生命, 在那灵里面,生命才是大能;
 在那灵里面,成圣才是经历, 在那灵里面,经历才能实际。

All I have in Adam is but sin and death

Experience of Christ — By Minding the Spirit

593

1. All I have in A - dam is but sin and death,
 I in Christ in - her - it life and right - eous - ness;
 When in flesh a - bid - ing, A - dam I ex - press,
 But when in the spir - it Christ is man - i - - fest.

2. When I am in Adam, though I may not sin,
 Unto death, a sinner, sentenced I have been;
 When in Christ I need not righteously to act,
 I'm already righteous, justified in fact.
3. In the flesh I need no effort to express
 Marks of Adam's nature and its sinfulness;
 In the spirit I need not to strive or strain,
 I can live as He is and in spirit reign.
4. Thru my death with Christ, from Adam I am free,
 Thru my life with Christ, new life is given me!
 Minding not the flesh, old Adam cannot move,
 Minding just the spirit, life divine I prove.
5. Minding just the spirit is God's saving way,
 Minding just the spirit, Christ we will display;
 Minding just the spirit, we can overcome,
 Minding just the spirit, we the race may run.
6. Minding just the spirit, we the cross will know,
 And His resurrection pow'r thru us will flow;
 Minding just the spirit, Christ will live thru me,
 And His life within will reach maturity.
7. In the spirit Christ is life and all to me,
 Strengthening and blessing all-inclusively;
 Living in the spirit, holiness I prove,
 And the triune God within my heart doth move.

第六周

从大卫的历史看属灵的原则、
生命的功课、以及圣别的警告

诗歌：

读经：撒下十六 1～撒下二四 25，徒十三 22，36

【周一】

壹 在大卫的历史里，（撒下十六 1～撒下二四 25，）我们需要看见神的主宰以及大卫学十字架的功课：

一 在神主宰的权柄下，大卫在信靠神击败歌利亚的事上受试验并蒙称许—撒下十七 1～58：

- 1 大卫作牧人的经历训练他信靠主，所以当听见歌利亚的骂阵，他能对扫罗说，“你仆人为父亲放羊，有时来了狮子或熊，从群中衔一只羊羔去。我就追赶它，击打它，将羊羔从它口中救出来。它起来要害我，我就揪着它的胡子，将它打死。…耶和華救我脱离狮子和熊的爪，也必救我脱离这非利士人的手” —34～37 节。
- 2 大卫对歌利亚说，“耶和華施行拯救，不是用刀用枪，因为争战的胜败在于耶和華。祂必将你们交在我们手里；”（47；）然后大卫出去与歌利亚战斗，（40～48，）用机弦甩石，打进歌利亚的额内，将

Week Six

**Spiritual Principles, Life Lessons, and
Holy Warnings Seen in the History of David**

Hymns:

Scripture Reading: 1 Sam. 16:1—2 Sam. 24:25; Acts 13:22, 36

§Day 1

I. In the history of David (1 Sam. 16:1—2 Sam. 24:25), we need to see God's sovereignty and David's learning the lessons of the cross:

A. Under God's sovereignty David was tested and approved in his trusting God and defeating Goliath—1 Sam. 17:1-58:

1. David's experience as a shepherd had trained him to trust in the Lord, so when he heard Goliath's defiance, he could say to Saul, "Your servant has been tending his father's sheep; and when a lion or a bear came and took a lamb from the flock, I would go out after it and strike it and deliver the lamb from its mouth. And when it rose up against me, I would seize it by its beard and strike it and kill it...Jehovah, who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine"—vv. 34-37.
2. David told Goliath that "it is not by sword or spear that Jehovah saves, for the battle is Jehovah's and He will deliver you into our hand" (v. 47); David went forth to fight against Goliath (vv. 40-48) and killed him by slinging a stone into Goliath's forehead and beheading him

他杀死，用歌利亚的刀割了他的头。（49 ~ 54。）

- 3 大卫胜过歌利亚，乃是神拣选并膏大卫的有力印证；从大卫的经历，我们需要领悟，今天因着我们追求基督，我们环境中的每一面，都完全是在神主宰的手下—太十 29 ~ 31，诗三一 14 ~ 15 上，三九 9，罗八 28 ~ 29，赛四五 15。

【周二】

二在神主宰的权柄下，大卫被选为侍候当时的王扫罗的人；因着这二人被摆在一起，扫罗被暴露为反对神意愿的人，大卫却显为合乎神心的人—撒上十八 6 ~ 11 上：

- 1 大卫在他与扫罗的关系上受试验；这意思是说，大卫一直被放在十字架上；扫罗无论差遣大卫作什么，大卫都作事精明，所以扫罗就立他作战士长；一次大卫击打了非利士人回来，妇女们从以色列各城里出来，唱和说，“扫罗杀死千千，大卫杀死万万”—5 ~ 7 节。
- 2 这个称赞没有摸着大卫，却摸着了扫罗；所罗门说，“人的称赞…试炼人；”（箴二七 21；）扫罗发怒，并且嫉妒大卫，表明他这人全然在肉体里，完全为着自己；从那天起，扫罗定意要杀大卫，大卫无处藏身；扫罗从嫉妒大卫，到图谋如何杀他，又不破坏自己的名誉—撒上十八 10 ~ 二十 42。
- 3 当扫罗企图杀大卫时，大卫没有抵抗或作什么来为自己报复；他只是躲避；报复和抵抗都是肉体的事；那些行肉体之事的人无分于神的国—十八 11，参罗十二 19，弗四 26，加五 21，24。
- 4 大卫是从心里认识神的权柄的人；在撒母耳记上我

with his own sword (vv. 49-54).

3. David's victory over Goliath was a strong confirmation to God's choosing and anointing of him; from David's experience, we need to realize that because we are pursuing Christ today, every aspect of our environment is absolutely under God's sovereign hand—Matt. 10:29-31; Psa. 31:14-15a; 39:9; Rom. 8:28-29; Isa. 45:15.

§Day 2

B. David, under God's sovereignty, was selected to be an attendant of Saul, the present king; by these two being put together, Saul was exposed as being a person who was opposite to God's will, and David was manifested to be a man according to God's heart—1 Sam. 18:6-11a:

1. For David to be tested in his relationship with Saul meant that David was continually put on the cross; on every mission that Saul sent him, David acted prudently, so Saul set him over the men of battle; once when David returned from striking the Philistines, the women came out of all the towns of Israel, and they sang to one another—"Saul has struck down his thousands; / But David, his ten thousands"—vv. 5-7.
2. This praise did not affect David, but it affected Saul; Solomon said, "A man is tried by the praise given him" (Prov. 27:21); Saul became very angry and envious of David, showing that he was a person fully in the flesh and absolutely for himself; from that day on, Saul decided to kill David, and David had no place to hide; Saul went from being envious of David to plotting how he might kill him without damaging his own name—1 Sam. 18:10—20:42.
3. When Saul attempted to kill him, David did not fight or do anything to avenge himself; he only fled; avenging and fighting back are matters of the flesh, and those who practice the things of the flesh have no share in the kingdom of God—18:11; cf. Rom. 12:19; Eph. 4:26; Gal. 5:21, 24.
4. David was one who knew God's authority from his heart; in 1 Samuel

们看见，扫罗在旷野追杀大卫；大卫有机会杀扫罗，但大卫敬畏神，不敢推翻神所安排的神圣等次—十八6～二六25。

【周三】

- 5 大卫若背叛扫罗，就会对百姓成为背叛神所命定、设立之王的先例；大卫的态度乃是拒绝自己，服在神的权柄之下。
- 6 扫罗不顺从神，被神弃绝，这是扫罗和神之间的事；大卫服从神的受膏者，这是大卫向神负责的事—二四4～6，二六9，11，撒下一9～16。
- 7 如果有人愿意付代价经历十字架的破碎，活在十字架下，认识并对付天然的生命和个性，治死肉体，在神面前否认己，他们就必定会认识神的权柄，并且能带进神的权柄—这是基本的原则。
- 8 按照新约的领会，大卫在任何情况下，每天都背十字架；腓立比三章十节指明，我们背十字架的力量，乃是基督复活的大能；基督已经进到我们里面，活在我们里面，在我们里面背十字架—参歌二8～9，14。
- 9 大卫学十字架的功课时，也享受了神借着约拿单和米甲的供备；若没有他们，大卫就无法逃离扫罗—撒下二十1～42，十九11～18。
- 10 在神的主宰之下，大卫学了十字架的功课，至终他不是输家，乃是赢家；不是受苦者，乃是享受者—腓一19，三8～9，林后四7，16～18，参二12～14。
- 11 大卫的生命表征破碎的生命：外面之人的破碎乃

we see Saul chasing David in the wilderness in order to kill him; David had the opportunity to kill Saul, but he feared God and did not dare to overthrow the divine order arranged by God—18:6—26:25.

§Day 3

- 5.If David had rebelled against Saul, he would have been to the people an example of rebellion against the God-ordained, appointed king; David's attitude was that of denying the self and submitting to God's authority.
- 6.Saul had been disobedient to God and was rejected by God, but this was something between Saul and God; as for David, he submitted to God's anointed, and this was his responsibility before God—24:4-6; 26:9, 11; 2 Sam. 1:9-16.
- 7.If some will pay the price to experience the breaking of the cross by living under the cross, know and deal with their natural life and disposition, put to death the flesh, and deny themselves before God, they will certainly know God's authority and be able to bring in God's authority—this is a basic principle.
- 8.According to the realization of the New Testament, David bore the cross every day under any kind of situation; Philippians 3:10 indicates that the strength for us to bear the cross is the power of Christ's resurrection; Christ has come into us to live in us and to bear the cross within us—cf. S. S. 2:8-9, 14.
- 9.As David was learning the lessons of the cross, he enjoyed God's provision with Jonathan and Michal; without them, David would not have had a way to escape from Saul—1 Sam. 20:1-42; 19:11-18.
- 10.Under God's sovereignty, David took the lessons of the cross, and eventually, he was not a loser but a gainer and a winner, not a sufferer but an enjoyer—Phil. 1:19; 3:8-9; 2 Cor. 4:7, 16-18; cf. 2:12-14.
- 11.David's life signifies a life of brokenness; the breaking of the outer

是我们天然个性—我们的己—的破碎；圣灵管治的目的，就是叫我们作一个被破碎的人；神把我们摆在完全无能为力、毫无办法的地位上，使祂有自由的路将祂自己连同祂一切追溯不尽的丰富作到我们里面——8~9，四16~18，十二9~10，何六1~3，罗八28~29，参约十二3。

【周四】

贰 大卫顾到神在地上的居所，就是神约柜的居所——撒下六1~七29，诗一三二1~18：

一 虽然神不要大卫建殿，他还是为殿的建造预备了建造的人、基地和材料；神也借着祂的灵将圣殿的样式启示给大卫；大卫离世前就把这样式指示他的儿子所罗门；因此，大卫尽了他的职分，与神同工，为着完成圣殿的建造——撒下八11，王上七51，代上二二14~16，二九1~5，二八11~19，徒十三22，36。

二 大卫发热心要为神建造圣殿，（撒下七1~3，）但神拒绝了大卫的好意；神差遣申言者拿单，对大卫说，“你要建造殿宇给我居住么？”——5节：

1 这给我们看见，我们在召会中一切的工作和事奉，必须起意于神，必须按照祂的愿望；由人所起意或起头的一切，无论多么为着神，都是没有基督同在的宗教活动。

2 我们要事奉神的那个心，祂悦纳；但我们要为祂作什么的定规，神不悦纳；神对大卫说，“你要…么？”神不要我们替祂定规什么。

三 因着大卫是敬畏神并与神合作的人，神借着拿

man is the breaking of our natural disposition, our self; the goal of the discipline of the Holy Spirit is for us to be a broken man; God puts us in a place of total inability and helplessness so that He can have the free way to work Himself with all His unsearchable riches into us—1:8-9; 4:16-18; 12:9-10; Hosea 6:1-3; Rom. 8:28-29; cf. John 12:3.

§Day 4

II. David cared for God's habitation on earth, the habitation of the Ark of God—2 Sam. 6:1—7:29; Psa. 132:1-18:

A. Although God did not want David to build the temple, he prepared the builder, the site, and the materials for the building of the temple; God also revealed to David by His Spirit the pattern of the temple, and before David died, he gave this pattern to Solomon his son; thus, David fulfilled his ministry and co-worked with God for the completion of the building of the temple—2 Sam. 8:11; 1 Kings 7:51; 1 Chron. 22:14-16; 29:1-5; 28:11-19; Acts 13:22, 36.

B. David was zealous to build a temple for God (2 Sam. 7:1-3), but God rejected David's good intention; God sent Nathan the prophet to David to ask, "Is it you who will build Me a house for Me to dwell in?"—v. 5:

1. This shows that all our work and service in the church must be initiated by God and must be according to His desire; anything that is initiated or started by man, regardless of how much it is for God, is a religious activity devoid of the presence of Christ.

2. Our heart to serve God is acceptable, but our decision to do something for Him is not acceptable; God said to David, "Is it you...?"; God does not want us to decide anything on His behalf.

C. Because David was one who feared God and cooperated with God, he did

单告诉他停下建造殿的定意时，他没有反抗；大卫把他要完成建造殿的愿望停了下来，这行动乃是大事；和受恩 (M. E. Barber) 教士说过一句话：“凡不能为神的缘故不作工的，都不能为神的缘故作工”（认识生命与召会，二四三页）—路十 38 ~ 42。

四 大卫那次的停下，在宇宙中树立了一个双重的见证：第一，宇宙中的事，只能出于神，不能出于人；第二，不是在乎人为神作什么，乃是在乎神为人作什么—撒下七 11 ~ 14 上，18, 25。

五 我们要从深处学得，神只要我们与祂配合，祂不需要我们为祂作什么；我们要停下我们的一切主张、定规、看法，让祂说话，让祂进来，让祂发号施令—太十七 5。

【周五】

叁 圣经记载神对大卫惩罚的审判，今天对我们乃是警戒；（林前十 11；）神不仅满有慈爱怜悯，也是公正可畏的；神赦免大卫，但祂也照着祂行政的公义，管教并惩治大卫（撒下十二 10 ~ 14）：

一 以色列的一切仇敌被征服，大卫被高举作以色列的王之后，他在安宁的环境中犯了大罪—奸淫和杀人；这指明每当我们在安宁的环境中享安逸，很容易被引诱放纵肉体—十一 1 ~ 27，彼前四 1 与注 4。

二 大卫的罪，乃是他放纵眼目情欲和肉体情欲的结果；（撒下十一 2 ~ 3；）大卫滥用他王权

not react when God told him through Nathan to stop in his determination to be the one who would build the temple; the act of David's stopping to carry out his desire to build the temple is a great matter; Sister M. E. Barber said, "Whoever cannot stop working for the sake of God cannot work for the sake of God" (The Collected Works of Witness Lee, 1953, vol. 1, "Knowing Life and the Church," p. 283)—Luke 10:38-42.

D. David's stopping established a twofold testimony in the universe: first, all the work in the universe should come from God, not from man; second, all that matters is what God does for man, not what man does for God—2 Sam. 7:11-14a, 18, 25.

E. We must learn deep within that God wants only our cooperation; He does not need us to do anything for Him; we must stop all our opinions, decisions, and ideas; we need to let Him speak, let Him come in, and let Him command—Matt. 17:5.

§Day 5

III. The account of God's punishing judgment on David is written as a warning to us today (1 Cor. 10:11); God is not only loving and merciful, but He is also just and fearsome; God forgave David, but He also disciplined and chastised David according to His governmental righteousness (2 Sam. 12:10-14):

A. After all the enemies of Israel were subdued and David was exalted as the king of Israel, David committed great sins while he was in a peaceful situation—adultery and murder; this indicates that whenever we are at ease in a peaceful situation, it is easy for us to be seduced to indulge our flesh—11:1-27; 1 Pet. 4:1 and footnote 4.

B. David's sin was the issue of his indulging the lust of the eyes and the lust of the flesh (2 Sam. 11:2-3); David, abusing the power of his kingship (vv.

的势力，（4～5，）抢夺人，故意犯奸淫。

三大卫犯下了这样的事之后，又装假设法遮盖他的恶行；（6～13；）然后，他串通约押，谋杀自己忠信的仆人乌利亚，好夺取乌利亚的妻子。（14～25，十二9。）

四大卫因着他这一个罪，干犯了十诫的后五条；（出二十13～17；）大卫的罪大大地侮辱并得罪神，把他过去一切的成就，几乎都抹煞了。

五大卫是合乎神心的人，（撒上十三14，）使神有路开始君王时代，为祂要来的基督建立神在地上的国，但他在放纵肉体情欲的事上失败了；（王上十五5；）在这事上大卫是松懈的，牺牲了自己在对神属灵追求的事上高超的成就；这该成为我们众人的警告。

六很可惜的是，大卫在那恶者试诱他的重要时刻，没有极力控制自己的情欲，却沉溺其中，犯了粗鄙的罪，得罪神到极点。

七神爱大卫，然而大卫因着自己的罪，失去了立场和地位，并且失去了十二支派中的十一个支派；（撒下二十1～2；）大卫的罪撒下所罗门败坏的种子，（十二24，）导致神所赐的国分裂；（王上十一9～13，十二1～17；）也撒下所罗门后裔在君王职分上败坏的种子，至终导致他们失去国家和先祖的圣地，以致圣民被掳，分散到全地，没有平安，直到今时。

【周六】

八从大卫的历史我们能看见，落在神政治的手下是一件严重的事；（撒下十二10～14；）大

4-5), committed willful adultery by robbery.

C. After committing such an act, David tried to cover his evil deed by means of a pretense (vv. 6-13); then he murdered Uriah, his faithful servant, by conspiring with Joab, so that he could take Uriah's wife (vv. 14-25; 12:9).

D. By his one sin David broke the last five of the Ten Commandments (Exo. 20:13-17); his sin was a great insult and offense to God, and it nearly annulled all his attainments from the past.

E. David, being a man according to God's heart (1 Sam. 13:14), afforded God the way to begin the age of the kingship for the establishment of His kingdom on earth for His coming Christ, but he failed in the matter of the indulgence of the lust of the flesh (1 Kings 15:5); in this matter David was loose, and he sacrificed his high attainment in his spiritual pursuit of God; this should be a warning to all of us.

F. How regrettable it was that David, at a crucial time of the evil one's temptation, did not exercise strong control over his lust but indulged in it and committed a gross sin that offended God to the uttermost.

G. God loved David, but because of his sin David lost his standing and position as well as eleven of the twelve tribes (2 Sam. 20:1-2); David's sin sowed the seed of Solomon's corruption (12:24), which issued in the dividing of the God-given kingdom (1 Kings 11:9-13; 12:1-17), and the seed of the corruption of Solomon's descendants in the kingship, which issued ultimately in the loss of the nation and of the holy land of their fathers, in the captivity of the holy people, and in their being scattered around the globe and having no peace up to the present time.

§Day 6

H. We can see from the history of David that falling under God's governmental hand is a serious matter (2 Sam. 12:10-14); David restored his fellowship

卫很快地与神恢复交通，但是神的管教，一直继续到大卫死后。（15下~二十26。）

九 大卫借着认罪，与神的交通就恢复，如诗篇五十一篇所启示的，但他落在神政治的手下；大卫失败后，他家中发生许多恶事，包括乱伦、谋杀和背叛—撒下十二15下~二十26。

十 神在大卫身上施行严厉的惩罚，因为他所犯的罪太邪恶了；大卫家中这空前罪恶的源头，乃是大卫放纵肉体的情欲；这表明神对爱祂之人的惩治和行政的对付，甚至会影响他们的儿女。

十一 在我们与基督的关系上，这对我们应当是严肃的警示和警戒；我们的所是、我们的愿望、我们的意图、以及我们如何行事为人，都与我们留在基督里，有分于祂一切追溯不尽之丰富作我们的享受，有极大的关系；我们若在以上所提的任何事上与神不对了，就会失去基督作我们的享受。

十二 包罗万有的基督是我们的居所，我们包罗万有的美地，以及我们所需的一切，作我们的享受，但如果我们与祂的关系不正确，祂就要把我们祂自己里面吐出去，不再让我们享受祂—利十八25，启三16。

十三 最终，大卫不但变得老迈，并且渐渐衰萎；大卫的一生有美好的开始，如同明亮的日头升起，他的生平同他的事业如日中天；然而，他的放纵情欲（撒下十一1~27）破坏了他的事业，使他辉煌的生平衰萎，如日落黄昏；大卫晚年没有什么辉煌、优越、或光彩的事。（王上一1~4，参申三四7，创四八14~16，箴四18。）

十四 基督徒的一生，就是在那里学神的政治；我们种的是什么，收的也是什么；我们越是宽大地对

with God very quickly, but God's discipline continued even after his death (v. 15b—20:26).

I. Through the confessing of his sins, David's fellowship with God was restored, as revealed in Psalm 51, but he came under God's governmental hand; after his failure many evils, including incest, murder, and rebellion, took place among his family—2 Sam. 12:15b—20:26.

J. God exercised a severe punishment upon David because his sin was very evil; the source of the unprecedented evil in David's family was David's indulgence in the lust of the flesh; this shows that God's chastisement and His governmental dealing with those who love Him may even affect their children.

K. This should be a solemn alarm and warning to us in our relationship with Christ; what we are, what we desire, what we intend to do, and how we behave have very much to do with our remaining in Christ and participating in all of His unsearchable riches for our enjoyment; if we are not right with God in any of these matters, we will suffer the loss of Christ as our enjoyment.

L. The all-inclusive Christ as our dwelling place, our all-inclusive good land, and everything we need for our enjoyment will vomit us out of Himself and not allow us to enjoy Him any longer if we are not proper in relation to Him—Lev. 18:25; Rev. 3:16.

M. Eventually, David not only became old but also was fading away; David's life had a good beginning, like the bright sun rising, and his life with his career became like the sun shining at noon; however, his indulgence in lust (2 Sam. 11:1-27) spoiled his career and caused his bright life to fade like the sunset in the evening; in David's old age there was nothing bright, excellent, or splendid (1 Kings 1:1-4; cf. Deut. 34:7; Gen. 48:14-16; Prov. 4:18).

N. The Christian life is a life of learning God's government; we reap what we sow; the more generous we are to others, the more generous God will be

待人，神也越宽大地对待我们；我们如果刻薄、严格地对待弟兄，神也要刻薄、严格地对待我们；人生病或碰着困难的时候，是我们该帮助的时候，不是我们该批评的时候—加六 7，帖前五 14～15，路六 36～38，太七 1～2：

- 1 我们要学习作一个宽大赦免人的人；我们若严厉对待人，神也要严厉对待我们；我们该避免批评、定罪、或随便说人；我们批评人，随便说人，我们所批评所说的事，常常会成为对我们自己的审判—六 15，十八 23～35。
- 2 有许多弟兄今天跌倒得不像样，没有别的，就是因为他们从前批评别人太厉害；他们今天许多的软弱，都是他们从前批评人的。
- 3 我们蒙召是要祝福别人，所以我们这些蒙福的人该一直祝福别人，好叫我们承受福分；我们所给别人的祝福，自己也要承受—彼前三 8～11，太十 13，参民六 22～27。

to us; if we are mean and severe to our brothers, God will be mean and severe toward us; when others are sick or in trouble, it is the time for us to help them, not the time for us to criticize them—Gal. 6:7; 1 Thes. 5:14-15; Luke 6:36-38; Matt. 7:1-2:

1. We must learn to be generous and forgiving persons; if we are severe toward others, God will be severe toward us; we should avoid criticizing, condemning, or speaking about others in a light way; our criticism and careless comments about others often become a judgment upon ourselves—6:15; 18:23-35.
2. There are many brothers who have fallen miserably today for one reason only—they have criticized others too severely in the past, and many of their weaknesses today are the very weaknesses that they criticized in the past.
3. We have been called to bless others, so we, as a blessed people, should always bless others that we may inherit blessing; what we bless others with, we will inherit ourselves—1 Pet. 3:8-11; Matt. 10:13; cf. Num. 6:22-27.

第六周■周一

晨兴喂养

撒上十七 45 ~ 47 “大卫对那非利士人说，…我来攻击你，是在万军之耶和华，就是你所辱骂以色列军阵之神的名里。今日耶和华必将你交在我手里；…全地就必知道以色列中有神；聚集在这里的众人也必知道耶和华施行拯救，不是用刀用枪，因为争战的胜败在于耶和华…”

在撒上十七章，大卫在信靠神击败歌利亚的事上受试验并蒙称许。

大卫听见歌利亚的骂阵，…大卫认为歌利亚乃是向活神的军队骂阵。（26下。）他也认为杀这样一个骂阵的人，乃是除掉以色列的耻辱。（26上。）…大卫知道神打发他到那里来的缘故，（29下，）乃是要击败这骂阵的人。（撒母耳记生命读经，一〇二、一〇四至一〇五页。）

信息选读

大卫得扫罗同意，让他与歌利亚战斗。（撒上十七 31 ~ 39。）起先，扫罗阻止大卫与歌利亚战斗，因为大卫年纪还轻，而歌利亚自幼就作战士。（33。）但大卫确信耶和华必救他脱离歌利亚的手；这是基于他的经历，因他为父亲放羊时，耶和华救他脱离狮子和熊的爪。因着大卫作牧人的经历训练他信靠主，于是大卫能对扫罗说，“耶和华救我脱离狮子和熊的爪，也必救我脱离这非利士人的手。”（37上。）扫罗听见这话，就对大卫说，“你去罢，耶和华必与你同在。”（37下。）于是扫罗就把自己的战衣给大卫穿上，但大卫试过后就摘脱了。（38 ~ 39。）

WEEK 6 — DAY 1

Morning Nourishment

1 Sam. 17:45-47 Then David said to the Philistine,...I come to you in the name of Jehovah of hosts, the God of the ranks of Israel, whom you have defied. On this day Jehovah will deliver you up into my hand.... And all the earth will know that there is a God in Israel; and all this congregation will know that it is not by sword or spear that Jehovah saves, for the battle is Jehovah's...

In 1 Samuel 17 David was tested and approved in trusting God and defeating Goliath.

David heard Goliath's defiance.... David considered that Goliath was defying the armies of the living God (v. 26b). He also considered that to kill such a defier was to turn away the reproach from Israel (v. 26a).... David realized that the cause [for his coming there (v. 29b)] was that he had been sent there by God to defeat the defier. (Life-study of 1 & 2 Samuel, pp. 82-84)

Today's Reading

David gained the agreement of Saul for him to fight against Goliath (1 Sam. 17:31-39). At first, Saul discouraged David from fighting with Goliath, saying that David was but a youth and that Goliath had been a man of war since his youth (v. 33). However, David had the assurance that Jehovah would deliver him from the hand of Goliath. David's assurance was based upon his experience of Jehovah delivering him from the paw of the lion and of the bear in his shepherding of his father's sheep. Because his experience as a shepherd had trained him to trust in the Lord, David could say to Saul, "Jehovah, who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine" (v. 37a). When Saul heard this, he said to David, "Go, and may Jehovah be with you" (v. 37b). Then Saul put his armor on him, but David tried it and took it off (vv. 38-39).

大卫出去与歌利亚战斗。(40~48。)他手中拿杖，又在溪中挑选了五块光滑的石子，手中拿着甩石的机弦。(40。)歌利亚因大卫年轻就藐视他，以为他到自己这里来，如人拿杖赶狗一样，就指着自己的神咒诅大卫；又对大卫说，他要将大卫的肉给空中的飞鸟、田野的走兽吃。(41~44。)大卫对歌利亚说，“你来攻击我，是靠着刀枪和铜戟；我来攻击你，是在万军之耶和华，就是你所辱骂以色列军阵之神的名里。今日耶和华必将你交在我手里；我必杀你，取下你的头。我又要将非利士军兵的尸首给空中的飞鸟、地上的野兽吃。全地就必知道以色列中有神；聚集在这里的众人也必知道耶和华施行拯救，不是用刀用枪，因为争战的胜败在于耶和华。祂必将你们交在我们手里。”(45~47。)

大卫杀死歌利亚，击败非利士人。(49~54。)他用机弦甩石，打进歌利亚的额内，用歌利亚的刀割了他的头，将他杀死。(49~51上。)非利士人逃跑，以色列人和犹大人便追赶他们，夺了他们的营盘。(51下~53。)大卫将歌利亚的头拿到耶路撒冷，却将歌利亚的军装放在自己的帐棚里。(54。)…大卫胜过歌利亚和非利士人，乃是神拣选并膏大卫的有力印证。…(之后)扫罗发现手中拿着歌利亚头的大卫，是伯利恒人耶西的儿子。(55~58。)

在撒上十六至十七章，发生在大卫身上的事，完全是在神的主宰之下。我们需要领悟，今天因着我们追求基督，我们环境中的每一面，都完全是在神主宰的手下。至终，向召会生活骂阵的人要被击败。因此，我们应当信靠主，对主有信心，并且安息。(撒母耳记生命读经，一〇五至一〇七页。)

参读：撒母耳记生命读经，第十二至十三篇。

David went forth to fight against Goliath (vv. 40-48). He took his staff, chose five smooth stones from the brook, and held his sling in his hand (v. 40). Goliath scorned him for being but a youth and considered that his coming to him was as one with staves coming to chase away a dog. Goliath then cursed David by his gods and said that he would give David's flesh to the birds of heaven and to the beasts of the field (vv. 41-44). David said to Goliath, "You come to me with sword and spear and javelin, but I come to you in the name of Jehovah of hosts, the God of the ranks of Israel, whom you have defied. On this day Jehovah will deliver you up into my hand, and I will strike you and remove your head from you. And I will give the corpses of the camp of the Philistines to the birds of heaven and to the animals of the earth on this day. And all the earth will know that there is a God in Israel; and all this congregation will know that it is not by sword or spear that Jehovah saves, for the battle is Jehovah's and He will deliver you into our hand" (vv. 45-47).

David killed Goliath and defeated the Philistines (vv. 49-54). He killed Goliath by slinging a stone into Goliath's forehead and beheading Goliath with his own sword (vv. 49-51a). The Philistines fled, and the men of Israel and Judah pursued them to slay them and plunder their camps (vv. 51b-53). David took the head of Goliath and brought it to Jerusalem, but he put Goliath's armor in his tent (v. 54). David's victory over Goliath and the Philistines was a strong confirmation to God's choosing and anointing of him. Saul found out that David, who held Goliath's head in his hand, was the son of Jesse the Bethlehemite (vv. 55-58).

What happened to David in chapters 16 and 17 was altogether under God's sovereignty. We all need to realize that because we are pursuing Christ today, every aspect of our environment is absolutely under God's sovereign hand. Eventually, those who defy the church life will be defeated. Therefore, we should trust in the Lord, have confidence in Him, and be at peace. (Life-study of 1 & 2 Samuel, pp. 84-85)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 12-13

第六周■周二

晨兴喂养

加五 17 “因为肉体纵任贪欲，抵抗那灵，那灵也抵抗肉体，二者彼此敌对，使你们不能作所愿意的。”

24 “但那属基督耶稣的人，是已经把肉体连肉体的邪情私欲，都钉了十字架。”

在神主宰的权柄下，大卫被选为侍候扫罗的人。神把这二人摆在一起，非常亲近的一同生活工作。然而，他们越亲近，扫罗越恨大卫。扫罗和大卫成了彼此的试验；…扫罗被暴露为反对神意愿的人，大卫却显明为合乎神心的人。这是神的主宰权柄。

大卫在他与扫罗的关系上受试验；这意思是说，大卫一直被放在十字架上。…召会生活中的圣徒，尤其是长老，可能成为我们的试验、十字架。同样，在婚姻生活中，我们的配偶可能是我们的十字架。既然不该离婚或分居，所以在婚姻生活中，我们唯一的路乃是上到十字架，留在那里，让十字架了结我们的肉体和我们特别的雄心。（撒母耳记生命读经，一〇二页。）

信息选读

扫罗无论差遣大卫作什么，大卫都作事精明。（撒下十八 5 上。）大卫作事精明的秘诀在于他的智慧。甚至他年幼时，作事已经非常有智慧。…因着大卫行事精明，扫罗就立他作战士长，众百姓和扫罗的臣仆都看为美。（5 下。）凡扫罗向大卫所作的，都成为很好的机会，使大卫得着百姓的喜爱。

WEEK 6 — DAY 2

Morning Nourishment

Gal. 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose each other that you would not do the things that you desire.

24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

Under God's sovereignty, David was selected to become an attendant of Saul. God put these two together to live and work together very closely. Eventually, however, the closer they became, the more Saul hated David. Saul and David became a test to each other.... Saul was exposed as a person who was opposite to God's will, and David was manifested to be a man according to God's heart. This was God's sovereignty.

For David to be tested in his relationship with Saul meant that David was continually put on the cross.... The saints in the church life, especially the elders, may become a test, a cross, to us. Likewise, in married life our spouse will be a cross to us. Since there should be neither divorce nor separation, the only way for us in our married life is to go to the cross and remain there, allowing the cross to terminate our flesh and our particular kind of ambition. (Life-study of 1 & 2 Samuel, p. 82)

Today's Reading

David was successful in every mission that Saul sent him on (1 Sam. 18:5a). The secret of David's success was his wisdom. Even as a youth, he behaved in a very wise way.... Because David acted wisely, Saul set him over the men of battle, and it was good in the sight of all the people and also in the sight of Saul's servants (18:5b). Whatever Saul did to David became a good opportunity for David to gain favor with the people.

大卫打死了那非利士人回来的时候，妇女们从以色列各城里出来，迎接扫罗。她们说，“扫罗杀死千千，大卫杀死万万。”（7。）扫罗听见这样的称赞，非常不喜悦，就说，“她们将万万归大卫，却只将千千归我；除了王位以外，还有什么没有给他？”从那日起，扫罗就嫉视大卫。（8～9。）扫罗发怒，并且嫉妒大卫。…今天在召会生活中，也有许多的“扫罗”。当别人得称许，而我们没有得称许时，我们可能会嫉妒他们。例如你在聚会中分享，几乎没有人说阿们；另一个人分享时，却得着许多阿们。…扫罗从嫉妒大卫，到图谋如何杀他，又不破坏自己的名誉。…在扫罗一切的逼迫中，大卫没有抵抗或作什么来为自己报复。他只作一件事，就是躲避。

从大卫在扫罗逼迫下的经历，我们必须学习一个重要的功课，就是在召会生活中，不该有一点出于肉体的东西；不该有忿怒、计谋、阴谋、密谋。召会乃是神的国，（罗十四17，）在召会中必须有神圣的权柄，有正确的等次；…大卫敬畏神，不敢推翻神所安排的等次。我们若说我们是在主的恢复里，却不知道神所命定的等次，这乃是羞耻。悖逆和抵抗废掉了召会生活。…我们只该在灵里活基督，使我们照着神圣、命定的等次，过召会生活。

报复和抵抗都是肉体的事。…在神的国里，肉体该排除。加拉太五章十七节说，“肉体纵任贪欲，抵抗那灵，那灵也抵抗肉体。”二十四节说，“那属基督耶稣的人，是已经把肉体连肉体的邪情私欲，都钉了十字架。”二十一节说，那些有分于肉体之事的人，“必不得承受神的国。”我们若有分于肉体，就与神的国无分无关。忌恨、恼怒、私图好争、分立等事，都是神国之外的东西。（撒母耳记生命读经，一一〇至一一三、一一七至一一八页。）

参读：撒母耳记生命读经，第十四至十七篇。

As David returned from striking the Philistines, the women came out of all the towns of Israel to meet Saul and they said, "Saul has struck down his thousands; / But David, his ten thousands" (v. 7). When Saul heard this praise, he was displeased and said, "They ascribe ten thousands to David, but to me they ascribe only thousands. And what more can he have except the kingdom? So Saul eyed David from that day on" (vv. 8-9). Saul was angry and was envious of David. There are many "Sauls" in the church life today. We may become envious when others are approved and we are not. For example, suppose you share in a meeting and hardly anyone says Amen. Then someone else shares, and he receives many Amens. Saul went from being envious of David to plotting how he might kill him without damaging his own name. Through all of Saul's persecution, David did not fight or do anything to avenge himself. The only thing he did was flee.

From David's experience under Saul's persecution, we need to learn an important lesson...that in the church life there should not be anything of the flesh; there should be no anger, no devices, no conspiracies, and no plots. The church is the kingdom of God (Rom. 14:17), and in the church there must be the divine authority with the proper order.... David feared God and did not dare to overthrow the order arranged by God. It would be a shame for us to say that we are in the Lord's recovery, yet we do not know that there is a God-ordained order. Rebellion and fighting annul the church life.... We should just live Christ in the spirit that we may live a church life according to the divine, ordained order.

Avenging and fighting back are matters of the flesh.... In the kingdom of God the flesh has to be ruled out. Galatians 5:17 says that "the flesh lusts against the Spirit, and the Spirit against the flesh." Verse 24 says that "they who are of Christ Jesus have crucified the flesh with its passions and its lusts." Verse 21 says that those who partake of the things of the flesh "will not inherit the kingdom of God." If we are partakers with the flesh, we are through with the kingdom and will have no share in it. Things such as jealousy, outbursts of anger, factions, and divisions are foreign articles in the kingdom. (Life-study of 1 & 2 Samuel, pp. 88-90, 95-96)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 14-17

第六周■周三

晨兴喂养

撒上二四 4～6 “跟随大卫的人对他说，…你可以照你看为好的待他；…大卫就起来，悄悄地割下扫罗外袍的衣边。随后大卫心中自责，…他对跟随他的人说，我的主乃是耶和华的受膏者，我在耶和華面前万不敢作这样伸手害他的事，因他是耶和華的受膏者。”

大卫不肯杀扫罗，但割下扫罗外袍的衣边。然而，甚至在这件事上，大卫也心中自责，因为他敬畏神，知道扫罗乃是神的受膏者。（撒上二四 4下～7。）在神的国里，有神圣的权柄等次。扫罗不是自立为王，乃是神所立所膏的王；所以他是神圣的权柄，大卫为此敬畏神。大卫守住神在祂选民中间所命定的权柄等次，这为他将来作神选民的王立下美好的根基。他若背叛扫罗，就会对百姓成为背叛神所命定、设立之王的先例。（撒母耳记生命读经，一二三页。）

信息选读

大卫是从心里认识神的权柄的人，他…称扫罗为主，为耶和華的受膏者。这是说出一件重要的事，服权柄不是服那个人，乃是服他身上的膏油，就是神设立他作权柄时的膏油。大卫认识扫罗身上的膏油，承认他是神的受膏者，所以只有自己逃命，不敢伸手害他。扫罗不服神的命令，被神废弃，这是扫罗和神之间的事；大卫服神的受膏者，这是大卫向神负责的事。

WEEK 6 — DAY 3

Morning Nourishment

1 Sam. 24:4-6 And David's men said to him,... Do then to him according to what seems good in your sight. So David rose up and cut off a corner of Saul's cloak without being noticed. But afterward David's heart smote him.... And he said to his men, Jehovah forbid that I should do such a thing to my lord, Jehovah's anointed, as stretch out my hand against him; for he is Jehovah's anointed.

David would not kill Saul but only cut off a corner of Saul's cloak. However, even for this David's heart smote him, because of his fear of God in that Saul was God's anointed (1 Sam. 24:4b-7). In God's kingdom there is a divine order of authority. Saul was not a self-appointed king; he was the king appointed and anointed by God. Saul was therefore the divine authority, and David feared God in this. David kept the God-ordained order of authority among God's elect. By so doing, David laid a good foundation for himself to be the king of God's elect in the coming days. If he had rebelled against Saul, then he would have been to the people an example of rebellion against the God-ordained, appointed king. (Life-study of 1 & 2 Samuel, p. 99)

Today's Reading

David was one who knew God's authority from his heart.... He considered Saul as lord, the anointed of Jehovah. This speaks of an important matter. Submission to authority is not submission to a person. It is submission to the anointing upon the person, the anointing which was upon him when God set him up as authority.... He acknowledged that Saul was God's anointed. Hence, he could only seek for his own escape; he could not put forth his hand to hurt Saul. Saul was disobedient to God's command. He was rejected by God. But this was something between Saul and God. As for David, he submitted to God's anointed. This was David's responsibility before God.

有一个亚玛力的少年人到大卫面前来…，说他把扫罗杀了。大卫的态度仍是完全拒绝自己，服在神的权柄之下。他对那人说，“你伸手杀害耶和华的受膏者，怎么不畏惧呢？”（撒下一14。）（倪柝声文集第三辑第一册，一五一至一五二页。）

虽然大卫如此受逼迫，如此受苦，但他从不抵抗、反抗或反应。用新约的话说，他是一直在十字架之下。他在任何情况下，每天都背十字架。他不抱怨、批评、反对或定罪，他只是在十字架下受对付。

腓立比三章十节指明，我们背十字架的力量，乃是基督复活的大能。…我们里面的基督才是背十字架的那一位。…祂已经进到我们的里面，活在我们里面，在我们里面背十字架。

大卫学十字架的课时，也享受了神的供备。…约拿单和米甲是神给大卫的供备，他们帮助大卫逃走。…（撒上二十1~42，十九11~18。）至终，大卫从扫罗之下的试炼中“毕业”了。…在神的主宰之下，大卫学了十字架的功课。因这缘故，大卫至终不是输家，乃是赢家；不是受苦者，乃是享受者。（撒母耳记生命读经，一二六至一二七页。）

大卫的生命表征受拆毁的生命。虽然在圣经里找不着“拆毁”二字；但从圣经的记载里，我们能看见…大卫是个被拆毁的人。大卫的一生都受神的压制，这使大卫成为一个合乎神心的人。（徒十三22。）（认识生命与召会，三〇三页。）

圣灵管治的目的，就是叫你作一个被拆毁的人。…外面的人若要破碎，就需要神相当厉害的对付。没有受过对付的人不能叫主有出路。（倪柝声文集第三辑第十一册，三〇五页。）

参读：倪柝声文集第三辑第十一册，第二十五篇；认识生命与召会，第七、十六、十九篇。

A young Amalekite came to David to claim ...that he had killed Saul. David's attitude was still that of denying the self and submitting to God's authority. He said to the man, "How is it that you were not afraid to stretch out your hand to destroy Jehovah's anointed?" (2 Sam. 1:14). (CWWN, vol. 47, "Authority and Submission," p. 139)

Although David was persecuted and suffered so much, he never fought, reacted, or responded. Using the New Testament term, he was always under the cross. He bore the cross every day under any kind of situation. He did not complain, criticize, oppose, or condemn. He was just under the cross to suffer the dealing.

Philippians 3:10 indicates that the strength for us to bear the cross is the power of Christ's resurrection.... The Christ who is within us is the One who...has come into us to live in us and to bear the cross within us.

As David was taking the lessons of the cross, he enjoyed God's provision.... As God's provision to David, both Jonathan and Michal helped David to flee... (1 Sam. 20:1-42; 19:11-18). Eventually, David "graduated" from his trials under Saul.... Under God's sovereignty, David took the lessons of the cross. Because of this David eventually was not a loser but a gainer, not a sufferer but an enjoyer. (Life-study of 1 & 2 Samuel, pp. 102-103)

David's life signifies a life of brokenness. Although we cannot find the word brokenness in the Bible, we can see from the biblical record that... David was broken by God. David was under God's pressure throughout his whole life; this made him one who was according to God's heart (Acts 13:22). (CWWL, 1953, vol. 1, "Knowing Life and the Church," p. 325)

The goal of the discipline of the Holy Spirit is for you to be a broken man.... In order for the inward man to be released, there is the need for severe dealings from the Lord. Those who have never been dealt with cannot afford the Lord a way to go on. (CWWN, vol. 57, p. 265)

Further Reading: CWWN, vol. 57, ch. 25; CWWL, 1953, vol. 1, "Knowing Life and the Church," chs. 7, 16, 19

第六周■周四

晨兴喂养

撒下七 5 “你去对我仆人大卫说，…你要建造殿宇给我居住么？”

11 “…我耶和华向你宣告，耶和华必为你建立家室。”

代下三 1 “所罗门在耶路撒冷，耶和华向他父亲大卫显现的摩利亚山上，就是…大卫所预备的地方，开工建造耶和华的殿。”

大卫顾到神的约柜。…大卫作了王，没有忘记神在地上的居所。…大卫有心为神建殿，〔参撒下七 2，〕神虽悦纳他的心愿，但神不要他为祂建殿。神借拿单对他说，“你要建造殿宇〔原文是家〕给我居住么？…我耶和华…必为你建立家室。…我必兴起你腹中所出的后裔…。他必为我的名建造殿宇。”

（5，11～13。）…大卫为神殿的建造预备材料。大卫为着神的心非常迫切，神虽然不要他直接为神建殿，他还是为殿的建造预备了材料。他预备了建造圣殿的人、基地和材料；（八 11，参王上七 51，代上二六 26～27；）他的确尽了他的职分，与神同工，为着完成圣殿的建造。行传十三章三十六节说，“大卫在神的旨意中，服事了他那一代的人，就睡了。”大卫在神面前得了安息。（从利未记至尼希米记看生命的路线，一一七至一一九页。）

信息选读

召会中一切的工作和事奉，都必须是神发起的，才是神所要的。…凡是从人发起，是人起头，是人开始的，不管是多么为着神的，都不过是个宗教活动，在神眼中，都不能算是神的事奉，神的工作。

WEEK 6 — DAY 4

Morning Nourishment

2 Sam. 7:5 Go and say to My servant David,...Is it you who will build Me a house for Me to dwell in?

11...Jehovah declares to you that Jehovah will make you a house.

2 Chron. 3:1 And Solomon began to build the house of Jehovah in Jerusalem on Mount Moriah, where He had appeared to David his father, at the place that David prepared...

David cared for the Ark of God.... After David became king, he did not forget God's dwelling place on earth.... David had a heart to build a temple for God [cf. 2 Sam. 7:2]. God accepted his heart, but God did not want David to build a temple for Him. God spoke to him through Nathan: "Is it you who will build Me a house for Me to dwell in?... I...will make you a house.... I will raise up your seed after you, which will come forth from your body.... It is he who will build a house for My name" (vv. 5, 11-13). David prepared the materials for the building of the temple of God. David's heart for God was desperate. Although God did not want him to build the temple, he prepared the materials for the building of the temple. David prepared the builders, the site, and the materials for building the temple (2 Sam. 8:11; 1 Kings 7:51; 1 Chron. 26:26-27). David fulfilled his ministry and co-worked with God for the completion of the building of the temple. Acts 13:36 says, "David, having served his own generation by the counsel of God, did indeed fall asleep." David obtained rest before God. (CWWL, 1954, vol. 4, pp. 533-535)

Today's Reading

All our work and service in the church must be initiated by God and must be according to His desire.... Anything that is initiated or started by man, regardless of how much it is for God, is a religious activity. In God's eyes this kind of activity is not His service or His work. God considers only

神能算作是事奉祂，是祂工作的，都必须是神自己发起，神自己起头的。…没有一件事奉神的事，是人可以定规的。你可以爱神，这是对的；但你想要为神定规什么，这个神不要。你要事奉神的那个心，祂悦纳；但你所作的定规，神不悦纳。神说，“你要…么？”神不要你我替祂定规什么。要不要建造圣殿，不是大卫所能定规的；一切的事不能起意于你我，只能起意于神。

大卫是个敬畏神的人，他没有那样作，他停了下来。不要以为停下是一件小事，停下建造圣殿的行动乃是大事。…和受恩教士说过一句话，说得真好，她说，“凡不能为神的缘故不作工的，都不能为神的缘故作工。”这话实在是经历的话。大卫知道神需要圣殿，但神的话临到他说，“不要作。”他立即停下不作。不是不需要、…能不能，乃是神不要我作，所以我不作。大卫能为着神不作工，这给我们看见大卫的属灵。…如果我们是大卫，我们能否停下来？…机会是到了，但有神的话临到，说，“不要作。你慢慢来，你的章程要改一改，我的定规才算得数。”…有许多为神热心的人，听不见这些话；这就是今天许多神的工人不能同工的原因。求神开我们的眼睛，看见这一个。

大卫那次的停下，在宇宙中树立了一个双重的见证：第一，宇宙中的事，只能出于神，不能出于人。第二，不是在乎人为神作什么，乃是在乎神为人作什么。

我们要从深处学得，神只要我们与祂配合，祂不需要我们为祂作什么。…你要停下你的主张，停下你的定规，停下你的看法，让祂说话，让祂进来，让祂发号施令；你只需要与祂配合。（认识生命与召会，二二三至二三四、二四一、二四三至二四五页。）

参读：撒母耳记生命读经，第二十二至二十三篇；真理课程一级卷一，第十一课；从利未记至尼希米记看生命的路线，第九篇。

what He has initiated and started as a service and work to Him. No matter related to our service to God should be determined by us. It is right for us to love God, but God does not want us to think about doing something for Him. Our heart to serve Him is acceptable, but our decision to do something for Him is not acceptable. God said, “Is it you…?” God does not want us to decide anything on His behalf. It was not up to David to decide whether or not to build the temple. Nothing should be initiated by us; only God can initiate something.

Because David feared God,...he did not react to Nathan; rather, he stopped. It is not a small thing to stop. The act of stopping the building of the temple is a great matter. Sister M. E. Barber said, “Whoever cannot stop working for the sake of God cannot work for the sake of God.” This is a good word of experience. David knew that God needed a temple, but when God’s word came to him, he immediately stopped his work. His stopping was not related to need or ability; rather, he stopped because God did not want him to work. The ability of David not to work for God shows his spirituality. If we were David, could we have stopped? Opportunities will come, but God’s word may also come, saying, “Do not do anything. Slow down. Change your plan. Only My decision counts.” Many who are zealous for God cannot hear such a word. This is the reason many workers of God cannot work for God. May God open our eyes.

David’s stopping established a twofold testimony in the universe. First, all the work in the universe should come from God, not from man. Second, all that matters is what God does for man, not what man does for God.

We must learn deep within that God wants only our cooperation; He does not need us to do anything for Him.... We must stop all our opinions, decisions, and ideas; we need to let Him speak, let Him come in, and let Him command. All we need to do is cooperate with Him. (CWWL, 1953, vol. 1, “Knowing Life and the Church,” pp. 277, 282-284)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 22-23; Truth Lessons—Level One, vol. 1, lsn. 11; CWWL, 1954, vol. 4, pp. 529-535

第六周■周五

晨兴喂养

撒下十二 10 “你既藐视我，娶了赫人乌利亚的妻子为妻，故此刀剑必永不离开你的家。”

林前十 11 “这些发生在他们身上的事，都是鉴戒，并且写在经上，正是为警戒我们这生在诸世代终局的人。”

神不仅满有慈爱怜悯，也是公正可畏的。一面，神赦免大卫，（撒下十二 13，）但另一面，祂照着祂行政的公义，管教并惩治大卫。（圣经恢复本，撒下十二 10 注 1。）

在神的惩罚中，从乌利亚妻子所生的第一个儿子死了。（撒下十二 18。）但在神主宰的怜悯下，她又生了一个孩子。神给这孩子起名叫耶底底亚，意思是耶和華喜爱的。（25。）大卫给他起名叫所罗门，意思是平安的。（24。）…但从那时起，在大卫家中 and 整个以色列国里，都没有平安。所罗门的君王职分有一个很好的开始，但后来他犯了与他父亲同样的错，结局就很可怜。…我们的神满有怜悯，也是公正的。（撒母耳记生命读经，二六九至二七〇页。）

信息选读

以色列的一切仇敌被征服，大卫被高举作以色列的王之后，他在安宁的环境中犯了大罪。这指明每当我们在安宁的环境中，很容易被引诱放纵肉体。

大卫的罪，乃是他放纵眼目情欲和肉体情欲的结果。（撒下十一 2 下～3。）…大卫滥用他王权的势力，抢夺

WEEK 6 — DAY 5

Morning Nourishment

2 Sam. 12:10 Now therefore the sword will not depart from your house forever because you have despised Me and have taken the wife of Uriah the Hittite to be your wife.

1 Cor. 10:11 Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.

God is not only loving and merciful, but He is also just and fearsome.... God forgave David (2 Sam. 12:13), but on the other hand, He disciplined and chastised David according to His governmental righteousness. (2 Sam. 12:10, footnote 1)

In God's punishment, the first child born of the wife of Uriah died (2 Sam. 12:18). In God's sovereign mercy, another child was born of her. The name given to him by God was Jedidiah, which means "beloved of Jehovah" (v. 25). David gave him the name Solomon, which means "peaceful" (v. 24).... But from that time there was no peace in David's family or in the entire kingdom of Israel. Solomon's kingship had a wonderful beginning, but the same thing happened with him as with his father, and his end was pitiful.... Our God is merciful, but He is also just. (Life-study of 1 & 2 Samuel, pp. 218-219)

Today's Reading

After all the enemies of Israel were subdued and David was exalted as the king of Israel, David committed a great sin while he was in a peaceful situation. This indicates that whenever we are in a peaceful situation, it is easy for us to be seduced to indulge our flesh.

David's sin was the issue of his indulging of the lust of the eyes and the lust of the flesh (2 Sam. 11:2b-3).... David committed a willful adultery by robbery,

人，故意犯奸淫。（4～5。）这实在侮辱神。大卫所犯的大罪，把他过去一切的成就，几乎都抹煞了。…大卫串通约押，谋杀自己忠信的仆人乌利亚。（14～25。）

乌利亚不仅是被刀剑吞灭，他事实上是被大卫谋杀，这样大卫才能夺取乌利亚的妻子。…大卫〔也〕故意犯奸淫；他因着这一个罪，干犯了十诫的后五条。（出二十 13～17。）

大卫在每一面都是完全的，却在放纵肉体情欲的事上很软弱。肉体的情欲就像一匹野马，我们必须把缰绳拉紧，才能制伏它。在这事上大卫是松懈的，牺牲了他自己在追求神的事上高超的成就。大卫是一颗大“钻石”，但他情欲的放纵却是这颗钻石上一个黑暗的杂质。他虽然在属灵的追求上有高超的成就，却仍然能犯这样一个大罪。

撒母耳记也揭示人的失败。大卫是合乎神心的人，却在肉体情欲的事上失败了。大卫的缺点是没有约束自己的肉体。…大卫是合乎神心的人，使神有路开始君王时代，为祂要来的基督建立神在地上的国。但很可惜的是，大卫在那恶者试诱他的重要时刻，没有极力控制自己的情欲，却沉溺其中，犯了粗鄙的罪，得罪神到极点。（撒母耳记生命读经，二六〇至二六二、二六八、三〇七页。）

神爱大卫，然而大卫因着自己的罪，失去了立场和地位，并且失去了十二支派中的十一个支派。（撒下二十 1～2。）大卫的罪撒下所罗门败坏的种子，（见十二 24 注 1，）导致神所赐的国分裂；（王上十一 9～13，十二 1～17；）也撒下所罗门后裔在君王职分上败坏的种子，至终导致他们失去国家和先祖的圣地，以致圣民被掳，分散到全地，没有平安，直到今时。（圣经恢复本，撒下十二 10 注 1。）

参读：撒母耳记生命读经，第三十三至三十四、三十八篇。

abusing the power of his kingship (vv. 4-5). This was a real insult to God. David's great sin nearly annulled all his attainments from the past.... David murdered Uriah, his faithful servant, by a conspiracy with Joab (vv. 14-25).

Uriah was not merely devoured by the sword—he was actually murdered by David so that he could take Uriah's wife.... David [also]...willingly committed adultery. By [this] one sin David broke the last five of the Ten Commandments (Exo. 20:13-17).

David was perfect in every way, but he was weak in the matter of the indulgence of the lust of the flesh. The lust of the flesh is like a wild horse. To subdue this lust, we must hold the bridle very tightly. In this matter David was loose, and he sacrificed his high attainment in the pursuit of God. David was a great “diamond,” but his indulgence in lust was a black, foreign particle in this diamond. Even though he was a person of high attainment in his spiritual pursuit, he was still able to commit such a great sin.

The books of Samuel also unveil man's failure. David, a man according to God's heart, failed in the matter of the lust of the flesh. David's defect was that he did not restrict his flesh. David, being a man according to God's heart, afforded God the way to begin the age of kingship for the establishment of His kingdom on the earth for His coming Christ. But how regrettable it was that David, at a crucial time of the evil one's temptation, did not exercise strong control over his lust but indulged in it and committed a gross sin, which offended God to the uttermost. (Life-study of 1 & 2 Samuel, pp. 211-213, 217, 248)

God loved David, but because of his sin David lost his standing and position as well as eleven of the twelve tribes (2 Sam. 20:1-2). David's sin sowed the seed of Solomon's corruption (see footnote 1 on 12:24), which issued in the dividing of the God-given kingdom (1 Kings 11:9-13; 12:1-17), and the seed of the corruption of Solomon's descendants in the kingship, which issued ultimately in the loss of the nation and of the holy land of their fathers, in the captivity of the holy people, and in their being scattered around the globe and having no peace up to the present time. (2 Sam. 12:10, footnote 1)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 33-34, 38

第六周■周六

晨兴喂养

王上十一 13 “只是我不将全国从你撕去；我要因我仆人大卫和我所选择的耶路撒冷，将一个支派留给你的儿子。”

彼前三 9 “不以恶报恶，或以辱骂还辱骂，倒要祝福，…好叫你们承受福分。”

神在大卫身上施行严厉的惩罚，因为他所犯的罪太邪恶了。大卫失败后，他家中发生许多恶事，包括乱伦、谋杀和背叛。（撒下十三，十五 1～十九 8 上。）大卫家中这空前罪恶的源头，乃是大卫放纵肉体的情欲。这表明神对爱祂之人的惩治和行政的对付，甚至会影响他们的儿女。（圣经恢复本，撒下十二 10 注 1。）

（大卫借着认罪，）可以很快的与神恢复交通，但是神的管教，一直持续到大卫死了之后。神的管教在他身上的时候，神的政治就不离开他。（倪柝声文集第三辑第四册，一四二页。）

信息选读

列王纪所描绘的图画…指明，我们的所是、…愿望、…意图、以及我们如何行事为人，都与我们在基督里，有分于祂一切追溯不尽之丰富作我们的享受，有极大的关系。这幅关于以色列的图画，结束于一个悲剧：列王虽然被摆在君王职分的蒙福情形里，却对神不忠信，也不妥善的顾到他们的基业，以致失去了美地，并被掳到拜偶像的世界。在我们与基督的关系上，这对我们应当是严肃的警示和警戒。我们若在以上所提的任何事上错了，就会失去作我们享受的基督。（圣经恢复本，王上一 1 注 1。）

WEEK 6 — DAY 6

Morning Nourishment

1 Kings 11:13 But I will not tear the whole kingdom away from you; I will give one tribe to your son because of David My servant and because of Jerusalem, which I have chosen.

1 Pet. 3:9 Not rendering evil for evil or reviling for reviling, but on the contrary blessing one another,...that you might inherit blessing.

God exercised a severe punishment upon David because his sin was very evil. After David's failure many evils, including incest, murder, and rebellion, took place in his family (2 Sam. 13; 15:1—19:8a). The source of the unprecedented evil in David's family was David's indulgence in the lust of the flesh. This shows that God's chastisement and His governmental dealing with those who love Him may even affect their children. (2 Sam. 12:10, footnote 1)

David restored his fellowship with God very quickly [after his confession in Psalm 51], but God's discipline continued even after his death. God's government would not depart from him as long as His discipline was upon him. (CWWN, vol. 50, "Messages for Building Up New Believers (3)," p. 678)

Today's Reading

The picture portrayed in the two books of Kings...indicates that what we are, what we desire, what we intend to do, and how we behave have very much to do with our remaining in Christ and participating in all His unsearchable riches for our enjoyment. This picture concerning Israel ends with a tragedy of all the kings who were put into the blessed situation of the kingship and who were not faithful to God and did not take good care of their inheritance: they lost the good land and were carried away as captives to the idol-worshipping world. This should be a solemn alarm and warning to us in our relationship with Christ. If we are wrong in any of the matters mentioned above, we will suffer the loss of Christ as our enjoyment. (1 Kings 1:1, footnote 1)

表征基督的那地，…是为着神子民生存和生活的供应，也是为着他们的享受。美地吐出受玷污且不圣别的居民，（利十八 25, 28, 二十 22,）表征包罗万有的基督，原是我们的居所和我们所需的一切，作我们的享受，但如果我们与祂的关系不正确，祂就要把我们从祂自己里面吐出去，不再让我们享受祂。（参启三 16。）（利十八 25 注 2。）

大卫的一生有美好的开始，如同明亮的日头升起，他的生平同他的事业如日中天。然而，他的放纵情欲（撒下十一）破坏了他的事业，使他辉煌的生平衰萎，如日落黄昏。大卫晚年没有什么辉煌、优越、或光彩的事。（王上一 1 注 3。）

有一件事，〔见于马太六章十五节，十八章二十三至三十五节，〕也是特别要紧的，就是不要随便定别人的罪。这一件事，是非常的严肃！…不只在赦免的事情上要学习宽大，并且千万不要随便说人，随便批评人。…我们随便说人，随便批评人，结果我们所说所批评的事，常常会成为对我们自己的审判。

越是宽大的对待人，神也越宽大的对待你。…你如果刻薄地对待弟兄，严格地对待弟兄，神在你身上，也要刻薄地对待你，严格地对待你。你要学习温柔地、慈心地、宽大地对待弟兄。许多事情，让人去作…。人碰着困难的时候，是我们该帮助的时候，不是我们该批评的时候。…有许多弟兄，今天跌倒得不像样，没有别的，就是因为他们从前批评别人太厉害。…所以对人要宽大，免得神政治的手落到我们身上来！愿意我们学习爱人，宽大的待人。（倪柝声文集第三辑第四册，一四九至一五二页。）

我们蒙召是要祝福别人，所以我们这些蒙福的人该一直祝福别人，好叫我们承受福分。我们所祝福别人的，自己也要承受。（太十 13。）（圣经恢复本，彼前三 9 注 2。）

参读：倪柝声文集第三辑第四册，第四十至四十二篇。

The land, signifying Christ,...is the supply for the existence and living of God's people and is also for their enjoyment. The good land vomiting out the defiled and unholy people (Lev. 18:25, 28; 20:22) signifies that the all-inclusive Christ as our dwelling place and everything we need for our enjoyment will vomit us out of Himself and not allow us to enjoy Him any longer (cf. Rev. 3:16) if we are not proper in relation to Him. (Lev. 18:25, footnote 2)

David's life had a good beginning, like the bright sun rising, and his life with his career became like the sun shining at noon. However, his indulgence in lust (2 Sam. 11) spoiled his career and caused his bright life to fade like the sunset in the evening. In David's old age there was nothing bright, excellent, or splendid. (1 Kings 1:1, footnote 3)

One very important thing can be found in [Matthew 6:15 and 18:23-35]—do not condemn others easily. This is a very serious matter!...We should not only be generous in forgiving others but also avoid criticizing or speaking about others in a light way.... Our criticism and careless comments about others often become a judgment upon ourselves.

The more generous we are to others, the more generous God will be to us.... If we are mean and severe to our brothers, God will also be mean and severe to us. You must learn to be kind, loving, and generous to your brothers. Give others liberty in many things.... When others are in trouble, it is the time for us to help them, not the time for us to criticize them. There are many brothers who have fallen miserably today for one reason only—they have criticized others too severely in the past.... We must be generous toward others if we want to avoid God's governmental hand! May we learn to love and forbear one another. (CWWN, vol. 50, pp. 683-686)

We have been called to bless others, so we, as a blessed people, should always bless others that we may inherit blessing. What we bless others with, we will inherit ourselves (Matt. 10:13). (1 Pet. 3:9, footnote 2)

Further Reading: CWWN, vol. 50, "Messages for Building Up New Believers (3)," chs. 40-42

第六周诗歌

545

里面生命的各方面 — 破碎与释放

8 8 8 8 (英 749)

降 A 大调 3/4

5 | 5̣ 1 | 2 | 3 - 1 | 2̣ 1 | 2 | 3 - 3 | 4̣ · 3̣ | 2 |

一 三 一 之 神 荣 耀 的 灵, 现 今 住

A^b E^b₇ A^b E^b₇ A^b E^b₇

3 1 3 | 5̣ · 4̣ | 3 | 2 - 5̣ | 5̣ 1 | 2 | 3 - 1 |

在 我 灵 里 面; 一 直 想 要 从

E^b₇ A^b E^b₇ A^b B^b_m A^b B^b_m E^b₇ A^b

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

我 流 出, 使 神 可 以 得 着 彰 显。

- 二 但我外面天然的人, 常将那灵关闭禁拘; 未能让祂得家安居, 反倒成了祂的监狱。
- 三 祂象宝贝放在瓦器, 受了遮藏, 人难看见; 瓦器必须毁坏、破碎, 宝贝才能得着彰显。
- 四 我们的己必须拆毁, 魂的生命实是捆绑! 天然的人必须破碎, 那灵才能得着释放。
- 五 这个说明何以主许 苦难环境临到我们; 为要借着一些折磨, 破碎我们外面的人。
- 六 外面的人 — 就是旧魂 — 必须毁坏、必须受伤; 里面的人 — 就是新灵 — 才与那灵同得释放。
- 七 求主给我这种破碎, 不许我再保全自己; 使我接受一切伤损, 甘愿接受, 再无异议。
- 八 使我宝贵你的破碎, 永不再有怨言、怨意; 使我看重一切损失, 过于任何一种利益。

WEEK 6 — HYMN

The Spirit of the triune God

Various Aspects of the Inner Life — Breaking and Releasing

749

1. The Spir - it of the tri - une God With - in our spir - it now doth
rest; He ev - er seeks thru us to flow, That God in Christ may be ex - pressed.

2. But by the outward, natural man
The Spirit is confined within;
Instead of giving Him a home,
A prison we've become to Him.
3. He's like a treasure of great worth
Contained in vessels earthen-made;
The vessel must be broken through
And thus the treasure be displayed.
4. Oh, how the Lord our self must break,
Our outward man does so impede!
It must be broken thoroughly,
And thus the Spirit will be freed.
5. This is the reason why the Lord
For us a certain measure makes
Of circumstantial suffering;
'Tis thus our outward man He breaks.
6. The outward man, the self, the soul,
Must be consumed, must be decreased;
The inner man, our spirit, then
Shall with the Spirit be released.
7. Lord, grant Thy holy brokenness,
Deliver me from being whole;
And make me willing to receive
The wounds that Thou wouldst give my soul.
8. Oh, cause me to appreciate
Thy breaking, never to complain;
And grant that I may value more
All kinds of loss instead of gain.

第七周

大卫预表基督这真大卫— 神要来之国的王

诗歌：

读经：撒上一二一1~6，撒下七16，二三1~7，
摩九11~12，太一6，十二1~4

【周一】

壹 大卫预表基督这真大卫—撒上一二一1~6，
撒下二三1~7，太十二1~4：

一旧约中预表基督最透彻、时间最长的，就是大卫；
新约里也很清楚地启示大卫预表基督—太十二3。

二马太十二章给我们看见，基督比一切预表更大，
比旧约中一切预表祂的人事物更大，基于这原则，
基督乃是更大的大卫：

1 主在马太十二章三至四节的话含示祂是真大卫：

a 大卫有跟从的人，基督这位真大卫也有门徒作跟从祂的人。

b 这一切含示大卫和跟从祂的人是基督和祂门徒的预表。

2 主在马太十二章三至四节的话也含示从祭司职分到君王职分时代的转换：

Week Seven

David Typifying Christ, the Real David— the King of the Coming Kingdom of God

Hymns:

Scripture Reading: 1 Sam. 21:1-6; 2 Sam. 7:16; 23:1-7; Amos 9:11-12; Matt. 1:6; 12:1-4

§Day 1

I. **David typifies Christ, the real David—1 Sam. 21:1-6; 2 Sam. 23:1-7; Matt. 12:1-4:**

A. David is the most thorough type of Christ revealed in the Old Testament, covering the longest period of time; the New Testament also clearly reveals that David typifies Christ—Matt. 12:3.

B. In keeping with the principle seen in Matthew 12, that Christ is greater than all the types, greater than all things and persons in the Old Testament that typify Him, Christ is the greater David:

1. The Lord's word in Matthew 12:3-4 implies that He is the real David:

a. David had followers, and Christ, the real David, also had disciples as His followers.

b. All of this implies that David and his followers were a type, a prefigure, of Christ and His disciples.

2. The Lord's word in Matthew 12:3-4 also implies a dispensational change from the priesthood to the kingship:

- a 大卫的来，转换了时代，将祭司时代转到君王时代，叫君王在祭司之上。
- b 借着基督的来，时代也转换了，这次是从律法时代转到恩典时代；这时基督是在一切之上。
- c 在马太一章六节，称大卫为“王”，因为国度和君王的职分，是借着祂带进的；他是两个时代的界碑，他结束了一个时代，开创了另一个时代。

【周二、周三】

三诗篇二十二篇、一百零九篇、和一百一十篇启示大卫预表受苦的基督：

1 在二十二篇我们看见，受苦的大卫预表经过死之受苦的基督—1 节上，6～21 节。

2 一百零九篇是大卫为他苦难所献的祷告：

a 在此大卫是基督的预表，而大卫的苦难预表基督的苦难。

b 大卫为他苦难的祷告预表基督的祷告。

3 一百零九篇的祷告在一百一十篇得着答应：

a 既然一百一十篇是对一百零九篇里预表基督之大卫祷告的答应，一百一十篇就该视为对基督祷告的答应—来五 7。

b 神不仅借着基督的复活，也借着基督的升天答应这祷告—徒二 23～24，32～33，五 31。

四 大卫在他末了的话里也预表基督—撒下二三 1～7：

1 大卫预表基督存着对神的敬畏，以公义治理人—3 节下。

2 大卫预表基督像日出无云的晨光—4 节上。

- a. The coming of David changed the dispensation from the age of the priests to the age of the kings, in which the kings were above the priests.
- b. By the coming of Christ, the dispensation was also changed, this time from the age of the law to the age of grace, in which Christ is above all.
- c. In Matthew 1:6 David is called "the king" because it was through him that the kingdom with the kingship was brought in; he was the landmark of two ages, the conclusion of one age and the beginning of another age.

§Day 2 & Day 3

C. David's typifying the suffering Christ is revealed in Psalms 22, 109, and 110:

1. In Psalm 22 we see the suffering David typifying the suffering Christ passing through His death—vv. 1a, 6-21.

2. Psalm 109 is a prayer offered by David about his sufferings:

a. Here David is a type of Christ, and David's sufferings typify Christ's sufferings.

b. David's prayer concerning his sufferings typifies Christ's prayer.

3. The prayer in Psalm 109 is answered in Psalm 110:

a. Since Psalm 110 is the answer to the prayer of David as a type of Christ in Psalm 109, Psalm 110 should be considered as an answer to Christ's prayer—Heb. 5:7.

b. God answered this prayer not only through the resurrection of Christ but also through Christ's ascension—Acts 2:23-24, 32-33; 5:31.

D. David also typifies Christ in his last words—2 Sam. 23:1-7:

1. David, a type of Christ, ruled among men righteously with the fear of God—v. 3b.

2. David, a type of Christ, was like the light of the morning when the sun

3 当基督存着对神的敬畏，以公义治理人，祂就像日出的晨光，“如雨后的晴光，使地发生嫩草” —4 节下。

【周四】

贰 大卫王预表作王的基督—撒上十六 12，撒下十六 5～6，太一 6，二 2，二七 11，启十九 16:

一大卫王预表基督—神要来之国的王—作为神所立的王，争战的王，人所厌弃的王—撒上十六 12，撒下十六 5～6:

1 基督由大卫所预表，是争战的王，祂胜过了一切仇敌，得着了土地，并预备了一切材料，以建造召会作神的殿—代上二一 22～25，二九 29。

2 基督据有地以后，要在国度里作王管理地，同祂得胜的信徒治理列国—启二十四 4，6，二 26～27。

3 基督是要来的王，要在千年国时在神要来的国里作元首和中心；这将是赛亚三十二章一节，耶利米二十三章五节，和撒迦利亚十四章九节、十七节的应验。

二 众申言者说到大卫与基督时，将他们当作一个—耶三十 9，结三四 23～24，三七 24～25，何三 5，摩九 11:

1 “他们却要服事耶和华他们的神，和我为他们所要兴起的王大卫” —耶三十 9。

2 这是指基督，祂是真大卫；祂也是复兴时，即千年国时的王—赛三二 1，启二十四 4，6。

rises without clouds—v. 4a.

3. When Christ rules among men righteously with the fear of God, He is like the light of the morning when the sun rises, "as when the tender grass sprouts up from the earth/At the sun's shining after a rain"—v. 4b.

§Day 4

II. David the king typifies Christ the King—1 Sam. 16:12; 2 Sam. 16:5-6; Matt. 1:6; 2:2; 27:11; Rev. 19:16:

A. King David typifies Christ—the King of the coming kingdom of God—as the king established by God, the warring king, and the king despised and rejected by men—1 Sam. 16:12; 2 Sam. 16:5-6:

1. As typified by David, Christ is the fighting King, who has won the victory over all His enemies, who has gained the land, and who has prepared all the materials for building up the church as the temple of God—1 Chron. 21:22-25; 29:29.

2. After Christ takes possession of the earth, He will reign over the earth as the King in the kingdom, ruling over the nations with His overcoming believers—Rev. 20:4, 6; 2:26-27.

3. As the coming King, Christ will be the Head and the center of the coming kingdom of God in the millennium; this will be the fulfillment of Isaiah 32:1, Jeremiah 23:5, and Zechariah 14:9 and 17.

B. The prophets spoke of David and Christ as one—Jer. 30:9; Ezek. 34:23-24; 37:24-25; Hosea 3:5; Amos 9:11:

1. "They will serve Jehovah their God and David their King, whom I will raise up for them"—Jer. 30:9.

2. This refers to Christ, who is the real David and who will be the King in the restoration, that is, the millennium—Isa. 32:1; Rev. 20:4, 6.

3 “我必立一牧人照管他们，牧养他们，就是我的仆人大卫；祂必牧养他们，作他们的牧人。…我的仆人大卫必在他们中间作首领” —结三四 23 ~ 24：

a 大卫预表基督，神群羊的真牧人，喂养我们，使我们得饱足并满足—约十 11，来十三 20，赛九 7，何三 5，弥五 2，路一 32 ~ 33。

b 当主耶稣来作牧人照料我们时，祂也来作王管理我们；主作牧人照料我们，结果使我们顺从祂为我们的王，服在祂的君王职分之下，顺从祂在我们里面的宝座。

4 “我的仆人大卫必作他们的王，他们众人必归一个牧人” —结二七 24：

a 这是指我们的牧人基督，祂是真大卫。

b 此处关于以色列的预言，要应验于千年国，就是复兴的时代，并应验于永世，就是新天新地。

5 “后来以色列人必归回，寻求他们的神耶和华，和他们的王大卫；在末后的日子，必心存敬畏归向耶和华，领受祂的美善” —何三 5：

a 他们的王大卫就是千年国里的基督。

b “末后的日子”指复兴的时代—太十九 28。

三在主要来的掌权里，神的权柄和荣耀要完全得着显明，全地连同其上的人也要被带进神创造的公义、平安、喜乐、以及完满的福分之中—六 13，赛三二 1，16 ~ 18，三五 1 ~ 2，5 ~ 7。

【周五】

3. "I will set up over them one Shepherd, My Servant David, and He will feed them; He will feed them, and He will be their Shepherd...And My Servant David will be a Prince among them"—Ezek. 34:23-24:

a. David typifies Christ, the real Shepherd of God's flock, feeding us and causing us to be filled and satisfied—John 10:11; Heb. 13:20; Isa. 9:7; Hosea 3:5; Micah 5:2; Luke 1:32-33.

b. When the Lord Jesus comes as the Shepherd to care for us, He comes also as the King to govern us; the issue of the Lord's caring for us as our Shepherd is that we obey Him as our King and come under His kingship and His throne within us.

4. "My Servant David will be King over them, and they all will have one Shepherd"—Ezek. 37:24:

a. This refers to Christ our Shepherd, who is the real David.

b. In relation to Israel the prophecy given here will be fulfilled in the millennium, the age of restoration, and in eternity, in the new heaven and new earth.

5. "Afterward the children of Israel will return and seek Jehovah their God and David their King, and they will come with fear to Jehovah and to His goodness in the last days"—Hosea 3:5:

a. David their King is Christ in the millennium.

b. The last days refers to the age of restoration—Matt. 19:28.

C. In the Lord's upcoming reign God's authority and glory will be fully manifested, and the whole earth with its peoples will be brought into righteousness, peace, joy, and the full blessing of God's creation—6:13; Isa. 32:1, 16-18; 35:1-2, 5-7.

§Day 5

参 大卫的国预表基督那要来的国—撒下七 12, 16, 可十一 10, 启十一 15:

一 耶和華借着申言者拿單對大衛說, “你的家和你的國必在你面前永遠堅立; 你的國位必永遠堅定” —撒下七 16:

1 大衛的家指基督, 大衛的國指基督的國, 大衛的國位指基督的寶座—16 節。

2 大衛的國就是基督的國, 大衛和基督同有一個國位(寶座)—賽九 7, 十六 5, 路一 32, 徒二 29 ~ 31。

3 天使長加百列傳達神的話, 也證實大衛的約要應驗在基督身上一路一 32 ~ 33。

4 神應許大衛, 他的家和他的國必永遠堅立, 他的國位也必永遠堅定, 這應許在基督身上都得著應驗。

5 基督要照着神所應許大衛的, 繼承大衛的王位, 作雅各家的王, 直到永遠, 祂的國也沒有窮盡—32 ~ 33 節:

a 在來世千年國的屬地部分, 乃是彌賽亞國, 在馬太十三章四十一節稱為人子的國。(啟十一 15。)

b 這將是復興的以色列國, (徒一 6,) 是主所要重新修造大衛的帳幕—大衛的國。(十五 16, 可十一 10。)

【周六】

二 阿摩司預言作王的基督必建立 “大衛倒塌的帳幕” —摩九 11:

1 大衛的帳幕就是大衛的國和大衛的王室—撒下七

III. The kingdom of David typifies the coming kingdom of Christ—2 Sam. 7:12, 16; Mark 11:10; Rev. 11:15:

A. Through the prophet Nathan, Jehovah spoke to David, saying, "Your house and your kingdom will be made sure forever before you; your throne will be established forever"—2 Sam. 7:16:

1. David's house refers to Christ, David's kingdom refers to Christ's kingdom, and David's throne refers to Christ's throne—v. 16.

2. The kingdom of David is Christ's kingdom, and David and Christ have one throne—Isa. 9:7; 16:5; Luke 1:32; Acts 2:29-31.

3. The word of God conveyed by the archangel Gabriel also confirmed that the covenant of David will be fulfilled in Christ—Luke 1:32-33.

4. God's promise to David that his house and kingdom would be made sure and that his throne would be established forever was fulfilled in Christ.

5. Christ will inherit the throne of David according to the promise of God to David to reign over the house of Jacob forever, and of His kingdom there will be no end—vv. 32-33:

a. The earthly part of the millennial kingdom in the coming age will be the Messianic kingdom, which is called the kingdom of the Son of Man in Matthew 13:41 (Rev. 11:15).

b. This will be the restored kingdom of Israel (Acts 1:6), the tabernacle of David—the kingdom of David—which the Lord will rebuild (15:16; Mark 11:10).

§Day 6

B. Amos prophesied that, as the King, Christ will raise up the "fallen tabernacle of David"—Amos 9:11:

1. The tabernacle of David is the kingdom of David and the royal family

12, 16。

- 2 当尼布甲尼撒来掳掠以色列国、蹂躏那地、焚烧城邑、毁坏圣殿、掳走君王的时候，大卫的国，他的王室就倒塌了——王下二五 1 ~ 21。
- 3 在阿摩司的预言里，神应许有一日，大卫的国和大卫的家要得着复兴，万国必称为耶和華名下的国——摩九 11 ~ 12。
- 4 这预言指明基督要回来作真大卫，（赛九 7，十六 5，耶三十 9，结三四 23 ~ 24，三七 24 ~ 25，何三 5，）并要重建（即恢复）祂先祖大卫的国，好复兴整个宇宙。
- 5 那时大卫的国要成为基督和神的国，直到永远——启十一 15。
- 6 在千年国期间，主要坐在大卫的宝座上，掌管雅各家（犹太人——路一 32 ~ 33），并治理地上的列国。（诗二 8，七二 8，但七 14，二 35。）

of David—2 Sam. 7:12, 16.

2. That kingdom, that royal family, fell when Nebuchadnezzar came to capture the nation of Israel, devastate the land, burn the city, destroy the temple, and carry off the king—2 Kings 25:1-21.
3. In Amos's prophecy God promised that in a certain day the kingdom of David and the family of David would be restored, and all the nations would be called by the name of Jehovah—Amos 9:11-12.
4. This prophecy indicates that Christ will come back to be the real David (Isa. 9:7; 16:5; Jer. 30:9; Ezek. 34:23-24; 37:24-25; Hosea 3:5) and will rebuild, that is, restore, the kingdom of His forefather David for the restoration of the entire universe.
5. At that time the kingdom of David will become the kingdom of Christ and of God for eternity—Rev. 11:15.
6. The Lord will sit on the throne of David and reign over Jacob, that is, the Jewish people (Luke 1:32-33), and He will rule over the nations on earth during the millennium (Psa. 2:8; 72:8; Dan. 7:14; 2:35).

第七周■周一

晨兴喂养

撒上二一4“祭司回答大卫说，我手下没有平常的饼，只有圣饼…”

6“祭司就拿圣饼给他；因为在那里没有别的饼，只有陈设饼，是…从耶和華面前撤下来的。”

太一6“耶西生大卫王…”

法利赛人批评主的门徒在安息日掐起麦穗来吃时，主说，“大卫和跟从他的人饥饿之时所作的，你们没有念过么？他怎样进了神的殿，他们且吃了陈设饼，就是他不可吃，跟从他的人也不可吃，唯独祭司才可吃的。”（太十二3～4。）（新约总论第九册，五一页。）

主在这里的话，含示祂是真大卫。古时，大卫和跟从他的人，在被弃绝时，进了神的殿，吃了陈设饼，似乎干犯了利未记的律法。现今真大卫和跟从祂的人也被弃绝，并且门徒有掐麦穗吃的行动，似乎犯了安息日的规条。大卫和跟从他的人怎样不算为有罪，基督和祂的门徒也不该被定罪。大卫王是基督这真大卫的预表。大卫有跟从者，基督这真大卫也有门徒作祂的跟从者。大卫王和跟从他的人被人弃绝，真大卫和跟从祂的人也被人弃绝。大卫和跟从他的人怎样是饥饿的，基督和祂的门徒也照样是饥饿的。…这一切含示大卫和跟从他的人，是基督和祂门徒的预表。（新约总论第三册，二一九至二二〇页。）

信息选读

WEEK 7 — DAY 1

Morning Nourishment

1 Sam. 21:4 And the priest answered David and said, There is no common bread on hand; yet there is holy bread...

6 So the priest gave him what was holy, for there was no bread there except the bread of the Presence, which was taken from before Jehovah...

Matt. 1:6 And Jesse begot David the king...

When the Pharisees told [Jesus] that it was not lawful for His disciples to pick ears of grain on the Sabbath, He said, “Have you not read what David did when he became hungry, and those who were with him; how he entered into the house of God, and they ate the bread of the Presence, which was not lawful for him to eat, nor for those who were with him, except for the priests only?” (Matt. 12:3-4).

The Lord’s word here implies that He is the real David. In ancient times David and his followers, when rejected, entered into the house of God and ate the showbread, apparently breaking the Levitical law. Now the real David and His followers were also rejected and took action to eat, apparently against the sabbatical regulation. Just as David and his followers were not held guilty, neither should Christ and His disciples be condemned. King David was a prefigure of Christ, the real David. David had followers, and Christ, the real David, also had disciples as His followers. King David and his followers were rejected by the people, and the real David and His followers were rejected also. Just as David and his followers were hungry, so Christ and His disciples were hungry.... This implies that David and his followers were a type of Christ and His disciples. (The Conclusion of the New Testament, pp. 720-721)

Today’s Reading

基督在马太十二章三至四节的话含示，从祭司职分到君王职分之时代的转换。古时，大卫的来，转换了时代，将祭司时代转到君王时代，叫君王在祭司之上。在祭司时代，百姓的首领应当听从祭司；（民二七 21 ~ 22；）但在君王时代，祭司应当服从君王。（撒上二 35 ~ 36。）因此，大卫王和跟从他的人所作的并不违法。现今，借着基督的来，时代也转换了，这次是从律法时代转到恩典时代；这时基督是在一切之上，凡祂所作的都是对的。遵守安息日属于旧律法时代。但在恩典时代，是基督下断案。这不是律法的问题，乃是基督的问题。（新约总论第三册，二二〇页。）

主似乎对法利赛人说，“你们不该定罪我或我的门徒。现在不再是律法下断案，乃是我基督给你们下断案。我是真君王，真大卫。我也是带进恩典时代的基督。因此，凡我所说或所作的，才是最后的裁决。”法利赛人自以为懂得圣经，但在这里他们显然输了。主的辩护是多么有力！（马太福音生命读经，四四七页。）

大卫在父家排行第八，蒙神拣选，且为神所膏。（撒上十六 10 ~ 13。）八这个数字表征复活。大卫身为第八子，蒙神拣选，指明他与基督的联合是在复活里。他也是合乎神心的人，（十三 14，）为基督带进神的国。…大卫是列祖时代的最后一代，也是君王时代的第一代；他结束了一个时代，开创了另一个时代。他是两个时代的界碑，因他带进了神的国，且与基督有密切的联合。…马太福音的家谱只在提到大卫时，才用王的称谓，因为国度和君王的职分，是借着他带进的。（圣经恢复本，太一 6 注 1，注 2。）

参读：马太福音生命读经，第三十二篇；新约总论，第六十七篇；撒母耳记生命读经，第十四篇。

Christ's word in Matthew 12:3-4 implies the dispensational change from the priesthood to the kingship. In ancient times the coming of David changed the dispensation from the age of the priests to the age of the kings, in which the kings were above the priests. In the age of the priests the leader of the people should listen to the priest (Num. 27:21-22). But in the age of the kings the priest should submit to the king (1 Sam. 2:35-36). Hence, what King David did with his followers was not illegal. Now by the coming of Christ the dispensation has also been changed, this time from the age of the law to the age of grace, in which Christ is above all. Whatever He does is right. The matter of keeping the Sabbath belonged to the old dispensation of the law. But in the age of grace Christ has the final word. It is not a matter of law but of Christ. (The Conclusion of the New Testament, p. 721)

The Lord seemed to be saying to the Pharisees, "You shouldn't condemn Me or My disciples. It is no longer the law that gives the final word, but I, the Christ, I give you the final word. I am the real King, the real David. I am also the Christ who has brought in the dispensation of grace. Thus, whatever I say or do is the final decision." Supposedly the Pharisees knew the Bible, but here they clearly lost the case. How strong was the Lord's defense! (Life-study of Matthew, p. 397)

David was the eighth son of his father and was chosen and anointed by God (1 Sam. 16:10-13). The number eight signifies resurrection. That David as the eighth son was chosen by God indicates that his association with Christ was in resurrection. Furthermore, he was a man after the heart of God (1 Sam. 13:14) and brought in God's kingdom for Christ. David was the last of the generations of the fathers. He was also the first of the generations of the kings. He was the conclusion of one age and the beginning of the next. He became the landmark of two ages because he brought in the kingdom of God and was closely associated with Christ. (Matt. 1:6, footnote 1) In this genealogy [in Matthew], only David is called "the king" because it was through him that the kingdom with the kingship was brought in. (Matt. 1:6, footnote 2)

Further Reading: Life-study of Matthew, msg. 32; The Conclusion of the New Testament, msg. 67; Life-study of 1 & 2 Samuel, msg. 14

第七周■周二

晨兴喂养

诗二二1“我的神，我的神，你为什么弃绝我？为什么远离不救我，不听我唉哼的言语？”

来五7“基督在肉身的日子，强烈地哭号，流泪向那能救祂出死的，献上祈祷和恳求，因祂的虔诚，就蒙了垂听。”

〔诗篇二十二篇一节〕是大卫在他受苦时所说的话。事实上，这成了预言，说到基督受救赎之死的苦。主耶稣在受钉十字架之苦时引用了这话。（太二七46。）…诗篇二十二篇二至五节是大卫唉哼祷告的继续，他从唉哼转到赞美。此后，从六节开始，声音转为另一人，就是基督，基督继续说话。这是诗篇的写法。正当大卫说话的时候，基督进来在他的说话中说话。

在二十二篇我们看见，受苦的大卫预表经过死的基督。（1上，6～21。）…大卫预表受苦的基督，所罗门预表在君王职分里作王并治理的基督。（诗篇生命读经，一六〇页。）

信息选读

基督受苦以至于死，其间遭受了人的羞辱、藐视、嗤笑、撇嘴、摇头和讥诮。（诗二二6～8，来十三13下，赛五三3，路二三11，可十五29～32，太二七39～44。）…其中每个辞都有特别的意思，描述主在十字架上所受的苦。

诗篇二十二篇九至十一节表明，基督信靠神的拯救。当人讥诮并嗤笑祂的时候，祂信靠神。这里的

WEEK 7 — DAY 2

Morning Nourishment

Psa. 22:1 My God, my God, why have You forsaken me? Why are You so far from saving me, from the words of my groaning?

Heb. 5:7 This One, in the days of His flesh, having offered up both petitions and supplications with strong crying and tears to Him who was able to save Him out of death and having been heard because of His piety.

[The word in Psalm 22:1a] was spoken by David in his suffering. Actually, it became a prophecy concerning Christ in His suffering of His redeeming death. It was quoted by the Lord Jesus while He was suffering the crucifixion (Matt. 27:46). Psalm 22:2-5 is the continuation of David's groaning prayer, which turned from groaning to praising. After this, Christ continued to speak. Beginning from verse 6, the voice changes to another person, to Christ. This is the way the Psalms were written. While David was speaking, eventually Christ came in to speak in his speaking.

In Psalm 22 we see the suffering David typifying Christ passing through His death (vv. 1a, 6-21).... David typifies the suffering Christ, and Solomon typifies the reigning and ruling Christ in His kingship. (Life-study of the Psalms, p. 129)

Today's Reading

The suffering of Christ unto death was through men's reproach, despising, deriding, sneering, head shaking, and mocking (Psa. 22:6-8; Heb. 13:13b; Isa. 53:3; Luke 23:11; Mark 15:29-32; Matt. 27:39-44).... Each of [these words] has a particular meaning to describe what the Lord suffered on the cross.

Psalm 22:9-11 shows that Christ trusted in God for deliverance. While people were mocking Him and deriding Him, He was trusting in God.

拯救就是复活；祂定意受死，期盼从死亡中得拯救，就是从死人中复活。

一百零九篇…乃是大卫所献关于他苦难的祷告。大卫在这里（又再次）是基督的预表。…八节说，“愿他的年日短少；愿别人得他的职分。”行传一章二十节引用这节，应用于出卖基督的犹大。这样引用诗篇一百零九篇八节指明，本篇是讲到基督，并且这篇诗所描述的苦难，是表征基督在肉身里的苦难。…一百零九篇的祷告在下一篇，一百一十篇里得着答应。既然一百一十篇是一百零九篇里预表基督之大卫祷告的答应，一百一十篇就该视为对基督祷告的答应。希伯来五章七节说，“基督在肉身的日子，强烈地哭号，流泪向那能救祂出死的，献上祈祷和恳求。”神不仅借着复活，也是在升天里，答应基督的祷告。

一百一十篇虽是诗篇中最短的之一，却是对基督最高的启示。…“耶和華對我主說，你坐在我的右边。”（1上。）这关于基督在祂升天里的话，（来一3下，）在新约里直接引用过二十多次，又间接引用了约二十次。…宇宙中的至高处是神的右边。…基督的升天不仅是祂在一个地方的事，乃是祂在一个人位（父）里的事。基督在祂的升天里，进入父自己，并在那里坐下来。

新约告诉我们，基督在祂的升天里，已经被神立为主，为基督，作全宇宙的元首，并作救主。（徒二36，五31，十36。）这与基督的君王职分有关。

照着诗篇一百一十篇一节，基督坐在神的右边，等神使基督的仇敌作祂的脚凳。…基督是在宝座上，但祂仍需要脚凳。因此，神在竭力征服基督所有的仇敌，使他们作祂的脚凳。今天我们的争战乃是为着征服基督的仇敌。（诗篇生命读经，一六〇至一六一、五二五至五二八页。）

参读：诗篇生命读经，第十、三十八篇。

Deliverance here is resurrection. He intended definitely to die and expected to be delivered from death, that is, to be resurrected from the dead.

Psalm 109 is a prayer offered by David about his sufferings. David here is [again] a type of Christ. Verse 8 says, “May his days be few; / May another take his office.” In Acts 1:20 this verse is quoted and applied to Judas, who betrayed Christ. This quotation of verse 8 indicates that Psalm 109 is on Christ and that the sufferings described in this psalm signify the sufferings of Christ in His flesh. The prayer in Psalm 109 is answered in the next psalm, Psalm 110. Since Psalm 110 is the answer to the prayer of David as a type of Christ in Psalm 109, Psalm 110 should be considered an answer to Christ’s prayer. Hebrews 5:7 says that Christ, in the days of His flesh, “offered up both petitions and supplications with strong crying and tears to Him who was able to save Him out of death.” God answered this prayer not only through resurrection but also in ascension.

Although Psalm 110 is one of the shortest of the psalms, it is the highest revelation of Christ.... “Jehovah declares to My Lord, / Sit at My right hand” (v. la). This word, which concerns Christ in His ascension (Heb. 1:3b), has been quoted directly more than twenty times in the New Testament and has been quoted indirectly approximately another twenty times. The highest place in the universe is the right hand of God.... Christ’s ascension is not merely a matter of His being in a place but of His being in a person, the Father. In His ascension Christ entered into the Father’s being and sat down there.

In the New Testament we are told that in His ascension Christ has been made by God the Lord, the Christ, the Leader of the entire universe, and the Savior (Acts 2:36; 5:31; 10:36). This concerns Christ’s kingship.

According to Psalm 110:1, Christ is sitting at God’s right hand until God makes Christ’s enemies His footstool.... Christ is on the throne, but He is still in need of a footstool. Thus, God is endeavoring to subdue all of Christ’s enemies and to make them His footstool. Our fighting today is for the subduing of Christ’s enemies. (Life-study of the Psalms, pp. 129-130, 431-433)

Further Reading: Life-study of the Psalms, msgs. 10, 38

第七周■周三

晨兴喂养

诗一一〇 1 ~ 3 “耶和华对我主说，你坐在我的右边，等我使你的仇敌作你的脚凳。耶和华必从锡安伸出你能力的杖来：你要在你的仇敌中间掌权。当你争战的日子，你的民要以奉献为彩饰，甘心献上自己。你的少年人对你必如清晨的甘露。”

（诗篇一百一十篇指明）从这天上的锡安，神要伸出基督能力的杖来，掌管列国。…今天列国是祂的众仇敌。

（三节指明）某种争战正在激烈的进行。今天仍是争战的时候，因为基督还没有得着脚凳。因此，这职事在不断地争战。我们抵挡并废掉每一种关于召会的错误立场，…这就引起反对和争战。

虽然召会堕落了，历世纪以来仍有一条线，有一班人以奉献为彩饰，为荣美，甘心将自己献给主。千万人放弃地上的一切，甘心将自己献给基督，这种献上有奉献的彩饰。（诗篇生命读经，五二八至五二九页。）

信息选读

“你的少年人对你必如清晨的甘露。”（诗一一〇 3 下。）这指明一面，基督喜欢看见我们奉献的彩饰；另一面，祂渴望清晨的甘露。基督喜欢看见那些将自己献给祂为甘心祭的人，但更重要的是，祂仍需要一些甘露滋润祂。甚至基督也需要滋润；祂需要我们作滋润祂的甘露。

WEEK 7 — DAY 3

Morning Nourishment

Psa. 110:1-3 Jehovah declares to my Lord, Sit at My right hand until I make Your enemies Your footstool. Jehovah will send forth the scepter of Your strength from Zion: Rule in the midst of Your enemies. Your people will offer themselves willingly in the day of Your warfare, in the splendor of their consecration. Your young men will be to You like the dew from the womb of the dawn.

[Psalm 110:2 indicates that] from [the] heavenly Zion God will send out the scepter of Christ's power to rule over all the nations.... Today the nations are His enemies.

[Verse 3 indicates] some kind of fighting is raging on. Today is still a time of fighting because Christ still does not have a footstool. Hence, this ministry is engaged in a constant struggle. We stand against and annul every kind of improper ground concerning the church,...and this causes opposition and fighting.

Although the church has become degraded, throughout the centuries there has been a line of those who have offered themselves willingly to the Lord in the splendor, the beauty, of their consecration. Giving up everything on earth, thousands have offered themselves freely to Christ, and with this offering there was the splendor of consecration. (Life-study of the Psalms, pp. 433-434)

Today's Reading

“Your young men will be to You / Like the dew from the womb of the dawn” (Psa. 110:3b). This indicates that...Christ likes to see the splendor of our consecration; on the other hand, He desires the dew that comes from the womb of the dawn. Christ enjoys seeing the splendor of those who offer themselves to Him as freewill offerings, but, even more important, He still needs some dew to water Him. Even Christ needs the watering. He needs us to be the dew that waters Him.

照着本诗，这甘露来自“清晨”。我们需要在清晨被孕育为滋润基督的甘露。我信这与晨兴有关。我们早晨若不早起，就会失去成为清晨的甘露以滋润基督的机会。基督若没有得着滋润，就会枯干，我们也会枯干。我盼望我们众人，尤其是青年人，要看见基督在这里将自己比喻为需要温和、柔软、柔细之甘露滋润的植物。愿我们回应祂说，“主耶稣，我要作清晨所孕育并产生的甘露，使你得着滋润。”

“祂要喝路旁的河水；因此祂必抬起头来。”（7。）基督争战的时候是干渴的。祂需要一些水喝，祂要“喝路旁的河水”。这河水就是得胜者。那些以奉献为彩饰，献上自己的人，是清晨的甘露，滋润基督；得胜者是河水，解祂的干渴。基督领头争战到底时，祂需要水喝，这水就是得胜者。

基督喝河水时，“祂必抬起头来。”这就是说，祂将是得胜的。低下头来是失败的标记，但抬起头来是得胜、胜利的标记。那些抬起头来的人，就是胜过所有仇敌的人。（诗篇生命读经，五二九至五三〇、五三二页。）

在撒下二十三章一至七节我们看见大卫末了的话。…三节下半说，大卫（预表基督）以公义治理人，存着对神的敬畏执掌权柄。

大卫（预表基督）像日出的晨光，如无云的早晨，如雨后的晴光，使地发生嫩草。（4。）当基督以公义治理人，存着对神的敬畏执掌权柄，祂就像日出的晨光，如无云的早晨，如雨后的晴光，使地发生嫩草。（撒母耳记生命读经，三〇一至三〇二页。）

参读：撒母耳记生命读经，第三十八篇；以赛亚书生命读经，第四十一篇。

According to the poetry here, this dew comes from “the womb of the dawn.” We need to enter into this womb to be conceived as the dew with which to water Christ. I believe that this involves the morning watch. If we do not rise up early in the morning, we will miss the opportunity to enter into the womb of the dawn to be made dew for Christ’s watering. Instead of being watered, He will be dry and we also will be dry. I hope that we all, especially the young people, will see that here Christ likens Himself to a plant that needs the mild, soft, gentle dew. May we respond to Him by saying, “Lord Jesus, I want to be the dew conceived and produced by the womb of the dawn for You to be watered.”

“He will drink from the brook by the way; / Therefore He will lift up His head” (Psa. 110:7). While Christ is fighting, He will be thirsty. Needing some water to drink, He will drink from “the brook by the way.” This brook is the overcomers. Those who offer themselves in the splendor of consecration are the dew of the morning to water Christ, and the overcomers are the brook to quench His thirst. As Christ is taking the lead to fight through to the end, He will need water to drink, and this water will be the overcomers.

When Christ drinks from the brook, “He will lift up His head.” This means that He will be victorious. To lower our head is a sign of defeat, but to lift up our head is a sign of victory, of triumph. Those who lift up their head are the ones who overcome all the enemies. (Life-study of the Psalms, pp. 434-436)

In 2 Samuel 23:1-7 we have the last words of David.... Verse 3b says that David, typifying Christ, ruled among men righteously with the fear of God.

Typifying Christ, David was like the light of the morning when the sun rises without clouds, as when the tender grass sprouts up from the earth at the sun’s shining after a rain (v. 4). When Christ rules among men righteously with the fear of God, He is like the light of the morning when the sun rises, as when the tender grass sprouts up from the earth at the sun’s shining after a rain. (Life-study of 1 & 2 Samuel, pp. 243-244)

Further Reading: Life-study of 1 & 2 Samuel, msg. 38; Life-study of Isaiah, msg. 41

第七周■周四

晨兴喂养

结三四 23 ~ 24 “我必立一牧人照管他们，牧养他们，就是我的仆人大卫；祂必牧养他们，作他们的牧人。我耶和华必作他们的神，我的仆人大卫必在他们中间作首领。我耶和华已经说了。”

耶三十 9 “他们却要服事耶和华他们的神，和我为他们所要兴起的王大卫。”

当主耶稣来作牧人照料我们时，祂也来作王管理我们。主作牧人照料我们，结果使我们顺从祂为我们的王，服在祂的君王职分之下，顺从祂在我们里面的宝座。（圣经恢复本，结三四 24 注 1。）

基督由大卫所预表，是争战的王，祂胜过了一切仇敌，得着了土地，并预备了一切材料，以建造召会作神的殿。（新约总论第二册，二八七页。）

（以西结三十七章二十四节）关于以色列的预言，要应验于千年国，就是复兴的时代，并应验于永世，就是新天新地。（圣经恢复本，结三七 24 注 1。）

信息选读

（在以西结三十四章二十三至二十四节，我的仆人大卫）指基督，祂是真大卫，（太十二 3，）神群羊的真牧人，（诗二三，约十 11，来十三 20，）也是神子民的王。（结三四 24，赛九 7，何三 5，弥五 2，路一 32 ~ 33。）（圣经恢复本，结三四 23 注 1。）

（在耶利米三十章九节，他们…的王大卫）指基督，祂是真大卫；（见撒下七 16 注 1；）祂也是复兴时，

WEEK 7 — DAY 4

Morning Nourishment

Ezek. 34:23-24 And I will set up over them one Shepherd, My Servant David, and He will feed them; He will feed them, and He will be their Shepherd. And I, Jehovah, will be their God, and My Servant David will be a Prince among them. I, Jehovah, have spoken.

Jer. 30:9 But they will serve Jehovah their God and David their King, whom I will raise up for them.

When the Lord Jesus comes as the Shepherd to care for us, He comes also as the King to govern us. The issue of the Lord's caring for us as our Shepherd is that we obey Him as our King and come under His kingship and His throne within us. (Ezek. 34:24, footnote 1)

As typified by David, Christ is the fighting King, who has won the victory over all enemies, who has gained the land, and who has prepared all the materials for building up the church as the temple of God. (The Conclusion of the New Testament, p. 470)

In relation to Israel the prophecy given in Ezekiel 37:24 will be fulfilled in the millennium, the age of restoration, and in eternity, in the new heaven and new earth. (Ezek. 37:24, footnote 1)

Today's Reading

["My Servant David" in Ezekiel 34:23-24 refers] to Christ, who is the real David (Matt. 12:3), the real Shepherd of God's flock (Psa. 23; John 10:11; Heb. 13:20) and the King (Ezek. 34:24) of God's people (Isa. 9:7; Hosea 3:5; Micah 5:2; Luke 1:32-33). (Ezek. 34:23, footnote 1)

["David their King" in Jeremiah 30:9 refers] to Christ, who is the real David (see footnote 1 on 2 Sam. 7:16) and who will be the King in the restoration,

即千年国时的王。（赛三二 1，启二十四，6。）大卫是基督作王的预表。（圣经恢复本，耶三十九注 1。）

在国度里，基督将是人子。马太十三章四十一节说，“人子要差遣祂的使者，从祂的国里薅集一切绊跌人的事，和行不法的人。”基督回来以后，要在地上建立祂的国。然后在国度里，祂仍是人子。…神的仇敌撒但背叛神的权柄。（赛十四 13～14。）为着对付他，神创造人，并给人管治权治理地。（创一 26。）在人被撒但引诱，跟随他以后，（三 1～6，）神成了人，名叫耶稣，来消除魔鬼的作为，（约壹三 8，）并废除魔鬼，（来二 14，）使祂收回这地，成为祂的国。（启十一 15，十二 10。）在基督作人子所要带进这要来的国里，（但七 13～14，路十九 12～15，）祂确实是人子，不仅作神得胜和荣耀的标记，也作撒但失败和羞耻的标记。

基督据有地以后，要在国度里作王管理地，同祂得胜的信徒治理列国。（启二十四，6，二 26～27。）祂是要来的王，千年国时在神要来的国里成为元首和中心。这将是赛亚三十二章一节，耶利米二十三章五节，和撒迦利亚十四章九节、十七节的应验。当基督救赎地和所有的人，（西一 20，）使其成为祂国的范围和组成成分，当祂变卖一切买了国度，（太十三 44，）当祂从撒但的霸占中拯救了地同所有的人，（启二十 2～3，）祂就有完全的权利，作得恢复之地和得恢复之列国的王。在祂要来的掌权里，神的权柄和荣耀要完全得显明，（太六 13，）全地连同入也要被带进神创造的公义、平安、喜乐、以及完满的福分里。（赛三二 1，16～18，三五 1～2，5～7。）（新约总论第二册，一五三至一五五页。）

参读：新约总论，第三十二篇。

that is, the millennium (Isa. 32:1; Rev. 20:4, 6). David was a type of Christ as the King. (Jer. 30:9, footnote 1)

In the kingdom Christ will be the Son of Man. Matthew 13:41 says, “The Son of Man will send His angels, and they will collect out of His kingdom all the stumbling blocks and those who practice lawlessness.” After Christ comes back, He will set up the kingdom of God on earth. Then in the kingdom He will still be the Son of Man. God’s enemy, Satan, rebelled against God’s authority (Isa. 14:13-14). For dealing with him God created man and gave man dominion to rule over the earth (Gen. 1:26). After man was seduced by Satan to follow him (Gen. 3:1-6), God became a man by the name Jesus to undo the works of the devil (1 John 3:8) and destroy him (Heb. 2:14), that He might reclaim the earth to be His kingdom (Rev. 11:15; 12:10). In this upcoming kingdom, which Christ as the Son of Man will bring in (Dan. 7:13-14; Luke 19:12-15), He will surely be the Son of Man, not only as a sign of God’s victory and glory but also as a sign of Satan’s defeat and shame.

After Christ takes possession of the earth, He will reign over the earth as the King in the kingdom, ruling over the nations with His overcoming believers (Rev. 20:4, 6; 2:26-27). As the coming King, He will be the Head and the center in the upcoming kingdom of God in the millennium. This will be the fulfillment of Isaiah 32:1, Jeremiah 23:5, and Zechariah 14:9 and 17. As Christ has redeemed the earth and all its peoples (Col. 1:20) to be the sphere and components of His kingdom, as He has sold all to buy the kingdom (Matt. 13:44), and as He has rescued the earth with all its peoples from the usurpation of Satan (Rev. 20:2-3), He will have the full right to be the King of the restored earth and the restored nations. In His upcoming reign God’s authority and glory will be fully manifested (Matt. 6:13), and the whole earth with its peoples will be brought into righteousness, peace, joy, and the full blessing of God’s creation (Isa. 32:1, 16-18; 35:1-2, 5-7). (The Conclusion of the New Testament, pp. 355-356)

Further Reading: The Conclusion of the New Testament, msg. 32

第七周■周五

晨兴喂养

撒下七 12 ~ 13 “…我必兴起你腹中所出的后裔接续你，我也必坚定他的国。他必为我的名建造殿宇；我必坚定他的国位，直到永远。”

16 “你的家和你的国必在你面前永远坚立；你的国位必永远坚定。”

大卫的家指基督，大卫的国指基督的国，大卫的国位指基督的宝座。大卫的国就是基督的国，大卫和基督同有一个国位（宝座）。（赛九 7，十六 5，路一 32，徒二 29 ~ 31。）众申言者说到大卫与基督时，将他们当作一个。（耶三十 9，结三四 23 ~ 24，三七 24 ~ 25，何三 5，摩九 11。）基督就是真大卫。（太十二 3 ~ 4…。）因此，神对大卫的回应，使基督与大卫并大卫的后裔成为一。（撒下七 12。）这含示神在祂经纶里的目的，是要将祂自己在基督里建造到祂所拣选的人里面，使祂与祂的子民成为一。神从永远到永远的目的，是要使祂自己成为我们，好叫我们能在生命、性情、构成上，但在神格上，成为祂。至终，借着神建造的工作，包罗万有、延展无限的基督，三一神的具体化身，成了基督身体上的每一个肢体，以及新人里的每一个人。（林前十二 12，西三 10 ~ 11。）在召会中，在身体里，在新人里，基督是一切，又在一切之内。（圣经恢复本，撒下七 16 注 1。）

信息选读

神应许大卫，他的家、他的国和他的国位，必在神面前永远坚定。（撒下七 16。）这也是指着基督继承祂祖大卫的国和宝座说的，在大卫的家中，只

WEEK 7 — DAY 5

Morning Nourishment

2 Sam. 7:12-13 ...I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom. It is he who will build a house for My name, and I will establish the throne of his kingdom forever.

16 And your house and your kingdom will be made sure forever before you; your throne will be established forever.

David's house refers to Christ, David's kingdom refers to Christ's kingdom, and David's throne refers to Christ's throne. The kingdom of David is Christ's kingdom, and David and Christ have one throne (Isa. 9:7; 16:5; Luke 1:32; Acts 2:29-31). The prophets spoke of David and Christ as one (Jer. 30:9; Ezek. 34:23-24; 37:24-25; Hosea 3:5; Amos 9:11). Christ is the real David (Matt. 12:3-4...). Hence, God's response to David [in 2 Samuel 7:12] made Christ one with David and with David's seed. This implies that God's intention in His economy is to build Himself in Christ into His chosen people, making Him and His people one. God's intention from eternity to eternity is to make Himself us that we may become Him in life, in nature, and in constitution but not in the Godhead. Eventually, through God's building work the all-inclusive and all-extensive Christ, the embodiment of the Triune God, becomes every member in the Body of Christ and every person in the new man (1 Cor. 12:12; Col. 3:10-11). In the church, in the Body, and in the new man, Christ is all, and He is in all. (2 Sam. 7:16, footnote 1)

Today's Reading

God promised David that his house, his kingdom, and his throne would be established forever before God (2 Sam. 7:16). This refers to Christ inheriting the kingdom and throne of David His father. In the house of David, only the

有基督的国和宝座是存到永远的。（但七 14。）天使长加百列传达神的话，也证实大卫的约是应验在基督身上，他说，“主神要把祂祖大卫的宝座给祂，祂要作雅各家的王，直到永远，祂的国也没有穷尽。”（路一 32～33。）所以神应许大卫的家和他的国必永远坚定，他的国位也必坚定直到永远的话，在基督身上都得着应验。

神照着祂与大卫所立的约，使他的儿子所罗门接续他的王位，（王上一 39，）为神建造圣殿。（六 1。）大卫离世前，把圣殿建造的样式指示他的儿子所罗门。（代上二八 11～19。）等到所罗门继承大卫的王位后，就照着他父亲大卫所看见的样式造了圣殿，成为神心意中所要得着正确而稳固的居所。到此，神不但得着了国，以彰显祂的权柄，也得着了殿，以彰显祂的荣耀。（真理课程二级卷一，一〇八至一〇九页。）

神的国是神的掌权，包括已过的永远，旧约中的列祖，以色列国，新约中今世的召会，来世的千年国，和永世的新天新地，就是将来的永远。诸天的国是诸天的掌权，是神的国的一部分，包括今世的召会和来世的千年国。基督和神的国，主（神）和祂基督的国，及主和救主耶稣基督永远的国，都是指来世的千年国和永世的新天新地。父的国是指千年国的属天部分。子的国是指千年国的属地部分。（真理课程一级卷二，二一六至二一七页。）

参读：真理课程一级卷二，第二十三至二十四课；撒母耳记生命读经，第二十三篇；以赛亚书生命读经，第四十一篇。

kingdom of Christ and His throne will last forever (Dan. 7:14). The word of God conveyed by the archangel Gabriel also confirmed that the covenant of David was fulfilled in Christ. This word says, “The Lord God will give to Him the throne of David His father, and He will reign over the house of Jacob forever, and of His kingdom there will be no end” (Luke 1:32-33). Therefore, God’s promise to David that his house and his kingdom would be made sure and that his throne would be established forever was fulfilled in Christ.

According to the covenant which He made with David, God caused David’s son Solomon to succeed David to the throne (1 Kings 1:39) to build the holy temple for God (1 Kings 6:1). Before his death, David gave to Solomon his son the pattern for the building of the holy temple (1 Chron. 28:11-19). After Solomon succeeded to the throne of David, he built the holy temple according to the pattern that his father had seen. This temple became the proper and firm dwelling place of God’s desire. At this point, God not only obtained a kingdom to express His authority, but He also gained a house to express His glory. (Truth Lessons—Level Two, vol. 1, p. 96)

The kingdom of God is God’s reign, comprising eternity past, the patriarchs and the kingdom of Israel in the Old Testament, the church in the New Testament in this age, the millennial kingdom in the coming age, and the new heaven and new earth in eternity future. The kingdom of the heavens is the ruling of the heavens. It is a part of the kingdom of God, including the church in this age and the millennial kingdom in the coming age. The kingdom of Christ and of God, the kingdom of the Lord (God) and of His Christ, and the eternal kingdom of the Lord and Savior Jesus Christ all refer to the millennial kingdom in the coming age and the new heaven and new earth in eternity. The kingdom of the Father refers to the heavenly part of the millennial kingdom, whereas the kingdom of the Son of Man refers to the earthly part of the millennial kingdom. (Truth Lessons—Level One, vol. 2, p. 170)

Further Reading: Truth Lessons—Level One, vol. 2, lsns. 23-24; Life-study of 1 & 2 Samuel, msg. 23; Life-study of Isaiah, msg. 41

第七周■周六

晨兴喂养

摩九 11 ~ 12 “到那日，我必建立大卫倒塌的帐幕，堵住其中的破口，把那毁坏的建立起来，重新修造，像古时一样；使以色列人得以东所余剩的，和所有称为我名下的国；这是行这事的耶和华说的。”

阿摩司九章十一至十五节论到以色列家的复兴和大卫倒塌帐幕的重建。…在行传十五章，当使徒们和众长老聚在一起，解决割礼的问题时，雅各引用了阿摩司九章十一至十二节这一段话。

大卫的帐幕就是大卫的国和大卫的王室。古时王室与国很难分开；事实上，二者乃是一。大卫的国就是大卫的王室。当尼布甲尼撒来掳掠以色列国、蹂躏那地、焚烧城邑、毁坏圣殿、掳走君王的时候，那个国，那个王室就倒塌了。那就是大卫的国和大卫王室的倒塌。但在阿摩司书里，神进来应许，有一日祂要回来复兴倒塌的大卫之国。在那日，大卫的国和大卫的家要得着复兴，万国必称为耶和华名下的国。（阿摩司书生命读经，二八一至二八二页。）

信息选读

阿摩司九章的预言指明，有一日，基督要回来作真大卫。当基督回来时，在祂末次的显现里，祂乃是真大卫，要复兴祂的国和祂的王室。那将是千年国；那时万国必称为耶和华名下的国，即万国必属于神。基于这事，雅各在行传十五章告诉犹太信徒，

WEEK 7 — DAY 6

Morning Nourishment

Amos 9:11-12 In that day I will raise up the fallen tabernacle of David, and I will wall up its breaches and raise up its ruins and build it up as it was in the days of old; that they may possess the remnant of Edom and all the nations which are called by My name, declares Jehovah who does this.

The restoration of the house of Israel with the rebuilding of the fallen tabernacle of David is covered in Amos 9:11-15. [Verses 11 and 12 of] this portion of Amos are quoted by James in Acts 15, when the apostles and the elders were gathered together to solve the problem of circumcision.

The tabernacle of David is the kingdom and the royal family of David. In ancient times it was hard to separate the royal family from the kingdom. Actually these two things are one. David's kingdom was David's royal family. That kingdom, that royal family, fell when Nebuchadnezzar came to capture the nation of Israel, devastate the land, burn the city, destroy the temple, and carry off the king. That was the fall of the kingdom of David and the royal family of David. However, in Amos God came in to promise that some day He would come back to restore the fallen kingdom of David. In that day the kingdom of David and the family of David will be restored, and all the nations will be called by the name of Jehovah. (Life-study of Amos, pp. 17-18)

Today's Reading

This prophecy in Amos 9 indicates that one day Christ will come back to be the real David. When Christ comes back, in His last appearing He will be the real David to restore His kingdom and His royal family. That will be the millennial kingdom, in which all the nations will be called by the name of Jehovah; that is, all the nations will belong to God. It was based on this that

不要因着彼得和保罗到外邦人那里去而受搅扰，因为在复兴时，所有的外邦人都要成为神的子民，就像犹太人一样。

基督要来并复兴倒塌的大卫之国，以建立祂的国，好复兴整个宇宙。那时，万国都要成为神的子民。这是阿摩司预言中的一大项。（阿摩司书生命读经，二八二页。）

千年国的属地部分，将是复兴的以色列国—大卫的国。（徒一6，可十一10。）在旧约里，主应许犹太人，弥赛亚，就是受膏者，要来承受大卫的宝座，并复兴犹太国，也就是以色列国。（创四九10，撒下七13，16，诗二8～9，七二1～20，八九4，一一〇2，赛九6～7，十一1～5，10，耶二三5～6，三十9，三三14～17，结二一27，三四23～24，三七24～25，但二35，七14，何三5，摩九11～12，亚三8，六12～13，九9～10。）主耶稣第一次来时，犹太人在期待弥赛亚复兴祂的国。（路二25，三15，七19，约一41，七27，41。）然而，乃是到主再来时，祂才要复兴弥赛亚的国。（太二三39。）弥赛亚所要复兴的国—将来要复兴的弥赛亚国或以色列国—将是千年国的属地部分，是主所要重建之大卫的帐幕。（徒十五16。）在千年国期间，主要坐在大卫的宝座上，掌管雅各家（犹太人—路一32～33），并治理地上的列国。（诗二8，七二8，但七14，二35。）

在千年国的属地部分，悔改的犹太人将是祭司，得恢复、复兴、并蒙保守的万民将是百姓；受造物要得复兴，再也没有战争，全地要充满和平。那将是何等奇妙并荣耀的国！（真理课程四级卷二，三〇四至三〇六页。）

参读：阿摩司书生命读经，第三篇；真理课程四级卷二，第三十九课。

in Acts 15 James told the Jewish believers not to be bothered by Peter's and Paul's going to the Gentiles, because in the restoration all the Gentiles will belong to God, just like the Jews.

Christ will come and restore the fallen kingdom of David to set up His kingdom for the restoration of the entire universe. At that time all the nations will become God's people. This is a great item in Amos's prophecy. (Life-study of Amos, p. 18)

The earthly section of the millennial kingdom will be the restored kingdom of Israel—the kingdom of David (Acts 1:6; Mark 11:10). In the Old Testament the Lord promised the Jewish people that the Messiah, the anointed One, would come to inherit the throne of David and restore the Jewish nation, that is, the nation of Israel (Gen. 49:10; 2 Sam. 7:13, 16; Psa. 2:8-9; 72:1-20; 89:4; 110:2-3; Isa. 9:6-7; 11:1-5, 10; Jer. 23:5-6; 30:9; 33:14-17; Ezek. 21:27; 34:23-24; 37:24-25; Dan. 2:35; 7:14; Hosea 3:5; Amos 9:11-12; Zech. 3:8; 6:12-13; 9:9-10). When the Lord Jesus came the first time, the Jews were expecting the Messiah to restore His kingdom (Luke 2:25; 3:15; 7:19; John 1:41; 7:27, 41). However, it will not be until the Lord's second coming that He will restore the Messianic kingdom (Matt. 23:39). The kingdom that the Messiah will restore—the kingdom of Messiah or the kingdom of Israel to be restored in the future—will be the earthly part of the millennium, the tabernacle of David which the Lord will rebuild (Acts 15:16). The Lord will sit on the throne of David and reign over the house of Jacob, that is, the Jewish people (Luke 1:32-33), and He will rule over the nations of the earth during the millennium (Psa. 2:8; 72:8; Dan. 7:14; 2:35).

In the earthly section of the millennial kingdom the converted Jews will be the priests, and the nations, who will be restituted, restored, and preserved, will be the people. Creation will be restored, there will be no more war, and the earth will be full of peace. What a marvelous and glorious kingdom that will be! (Truth Lessons—Level Four, vol. 2, pp. 259-261)

Further Reading: Life-study of Amos, msg. 3; Truth Lessons—Level Four, vol. 2, lsn. 39

第七周诗歌

WEEK 7 — HYMN

756

荣耀的盼望 — 渴望与祈求

降 B 大调

8 6 8 6 双 (英 960)

6/8

5 | 3 7 2 1 6 | 5 6 5 5 | 6 7 1 1 2 3 | 2 . 2

一 我 王 必 定 快 要 再 临, 天 空 都 满 了 祂!

5 | 3 7 2 1 6 | 5 6 5 5 | 6 6 7 6 5 | 1 . 1

待 赎 宇 宙 快 得 复 兴, 主 要 完 成 救 法!

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

我 已 听 见 祂 的 脚 声, 在 那 彩 云 中 间;

F7 B^b E^b B^b E^b F7 B^b

5 | 3 7 2 1 6 | 5 6 5 5 | 6 6 7 6 5 | 1 . 1 ||

我 已 看 见 祂 的 荣 身, 隐 约 显 露 在 天。

- 二 我今仰望我主“同在”，不敢懈怠一点；羊和牧者同样轻重，身和头同境遇！
我今等候我主再来，使我得着所天。谁也不能从你手中，夺去你的儿女。
- 除了我主此刻就来，接我与祂同在，六千人的手不能阻我，万人的眼也不；
除了这件美事以外，我心别无所爱。路上荆棘，不过助我 忠勇进前得福。
- 三 我眼专看我的救主，我心已经在天，我心！我灵！今当复兴，让这世界过去；
我口不说别的题目，只说与主相见。生命的主！求你快临，接我进入天域。
- 主的再临已经紧近，主来原是为我；七 医治的日！人的盼望！我真爱你光线；
主的应许永远坚定，从来没有空说。公义的主！荣耀的王！我今伏你面前；
- 四 我的救主，你的圣言 无可惑，无可减；求你自己快登宝座！求你脸面快显！
我今忠诚不顾脸面，因你圣言自勉。求你伸手建立天国，向万民赐恩典！
- 愿你荣耀早日显现，仇敌败，阴府陷；八 真理本当得胜为王！自由本当为后！
愿你应许早日应验，接我们到那边。但是谎言竟然猖狂，为这世界元首！
- 五 你的膀臂是逃避所，耶稣救主我神！所以真理求你快来！带着天光而来！
你象天父一样保妥 一切靠你的人；好使仇敌遇见失败，众子投入你怀。

My King will soon come back again

Hope of Glory — Longing and Praying

960

2. I'm longing for His presence blest
And dare not slothful be
While waiting for my Lord's return,
His own dear self to see.
My only hope—that He may come
And change my faith to sight;
There is no other joy on earth
Which gives my heart delight.
3. My heart is always with Himself,
My eyes are heavenward,
My lips would utter nothing else
Than meeting with my Lord.
The coming of the Lord draws nigh,
His coming is for me;
His promise ever standeth firm
And soon fulfilled I'll see.
4. My Savior, all Thy holy words
Can never doubted be;
With them encouraged day by day,
I'm faithful unto Thee.
Oh, may Thy glory soon appear,
The foe be overthrown;
Thy promises be realized,
And we brought to Thy throne.
5. Thy saving arm a refuge is,
My Savior God, to me;
Thou as the Father keepeth them
Who put their trust in Thee.
- The sheep and shepherd are of one,
The head and body same;
None e'er can pluck from out Thy hand
The child who trusts Thy Name.
6. A thousand hands won't hinder me,
Nor will ten thousand eyes;
The thorns upon the road but help
Me onward to the prize.
Arise, my spirit and my heart,
And let the world go by;
The Lord of life will take me soon
To be with Him on high.
7. Thou healing sun! Thou hope of man!
I really love Thy ray.
Oh, righteous Lord! oh, glorious King!
I bow to Thee and pray:
Oh, may Thou soon ascend Thy throne
And quickly show Thy face;
Thy heav'nly kingdom may Thou found
And grant all men Thy grace.
8. The truth should triumph and be king,
And freedom should be queen;
But falsehood, which has rampant run,
Head of the world be seen.
We ask Thee, Truth, to quickly come
And bring Thy light from heav'n;
The foe be crushed and all Thy sons
Into Thy bosom giv'n.

第八周

大卫的后裔成为神的儿子

诗歌:

读经: 撒下七 12 上, 14 上, 太二二 41 ~ 45, 徒十三 23, 33, 罗一 3 ~ 4, 八 29, 启二二 16

【周一】

壹 “我必兴起你…的后裔接续你, …我要作他的父, 他要作我的子”—撒下七 12 上, 14 上:

一 这里“你…的后裔”就字面说, 是指大卫的儿子所罗门—王上五 5, 八 15 ~ 20。

二 按希伯来一章五节下半(那里引用了撒下七章十四节上半), 大卫的后裔实际上就是基督作神的长子, 兼有神性和人性—来一 5 上, 6。

三 撒下七章十二节上半论到“你…的后裔”以及十四节论到“我的子”的话, 含示大卫的后裔要成为神的儿子, 也就是说, 人的后裔要成为神圣的子—罗一 3 ~ 4。

四 关于大卫的后裔成为神的儿子, 这话在新约里继续且强有力地发展—太二二 41 ~ 45, 启二二 16。

贰 在马太二十二章四十一至四十五节主耶稣问了宇宙中最大的问题: “论到基督, 你

Week Eight

The Seed of David Becoming the Son of God

Hymns:

Scripture Reading: 2 Sam. 7:12a, 14a; Matt. 22:41-45; Acts 13:23, 33; Rom. 1:3-4; 8:29; Rev. 22:16

§Day 1

I. "I will raise up your seed after you...I will be his Father, and he will be My son"—2 Sam. 7:12a, 14a:

A. Your seed here refers, literally, to Solomon, David's son—1 Kings 5:5; 8:15-20.

B. According to Hebrews 1:5b, which quotes 2 Samuel 7:14a, David's seed is actually Christ as God's firstborn Son, who has both divinity and humanity—Heb. 1:5a, 6.

C. Your seed in 2 Samuel 7:12a and My son in verse 14a imply that the seed of David would become the Son of God, that is, that a human seed would become a divine Son—Rom. 1:3-4.

D. This word concerning the seed of David becoming the Son of God is continued and developed strongly in the New Testament—Matt. 22:41-45; Rev. 22:16.

II. In Matthew 22:41-45 the Lord Jesus asked the greatest question in the universe: "What do you think concerning the

们怎么看？祂是谁的子孙？”—42 节上：

一法利赛人说，基督是大卫的子孙；主问他们，基督既是大卫的子孙，大卫怎么还称基督为主—43～45 节。

二我们只有在灵里，借着神的启示，才能认识基督—43 节，弗三 5。

三基督是神；在祂的神性里，祂是大卫的主—太二二 43。

四基督也是人；在祂的人性里，祂是大卫的子孙—42，45 节。

【周二】

叁 在启示录二十二章十六节主耶稣说，“我是大卫的根，又是他的后裔”：

一在神性方面，基督是大卫的根，是他的源头；在人性方面，基督是大卫的后裔，是他的后代。

二基督是主，作大卫的根；祂也是大卫的子孙，是大卫的苗，作他的后裔；正如“大卫的后裔”指主是人，祂出于大卫；照样，“大卫的根”指祂是神，大卫出于祂。

三在启示录二十二章十六节基督自己承认，祂是人，祂也是神，祂兼有人的性情和神圣的性情。

肆 在行传十三章保罗说，从大卫的后裔中，“神已经照着所应许的，给以色列带来一位救主，就是耶稣，”（23，）并且“神已经…完全应验〔这应许〕，叫耶稣复活了，正如诗篇第二篇上所记：‘你是我的儿子，我今日生了你’”（33）：

Christ? Whose son is He?"—v. 42a:

A. The Pharisees said that the Christ was David's son, and the Lord asked them how David could call the Christ Lord when the Christ was his son—vv. 43-45.

B. Christ can be known by us only in our spirit through God's revelation—v. 43; Eph. 3:5.

C. Christ is God; in His divinity He is the Lord of David—Matt. 22:43.

D. Christ is also a man; in His humanity He is the son of David—vv. 42, 45.

§Day 2

III. In Revelation 22:16 the Lord Jesus said, "I am the Root and the Offspring of David":

A. In His divinity, Christ is the Root, the source, of David; in His humanity, Christ is the Offspring, the issue, of David.

B. Christ is the Lord as the Root of David, and He is also the son, the shoot, of David as the Offspring of David; just as the Offspring of David denotes that the Lord is man and that He came out of David, so also the Root of David denotes that He is God and that David came out of Him.

C. In Revelation 22:16 Christ Himself acknowledged that He is man as well as God, that He has both the human nature and the divine nature.

IV. In Acts 13 Paul said that from David's seed "God, according to promise, brought to Israel a Savior, Jesus" (v. 23), and that "God has fully fulfilled this promise...in raising up Jesus, as it is also written in the second Psalm, 'You are My Son; this day have I begotten You'" (v. 33):

一在三十二至三十三节我们看见，基督作神的长子，乃是神向祖宗的应许，神借着叫耶稣复活，应验这应许。

二复活对那人耶稣乃是出生：

1 在复活里，祂被神生为许多弟兄中的长子—罗八 29。

2 祂从永远就是神的独生子—约一 18，三 16。

3 成为肉体以后，祂借着复活，在人性里被神生为长子—来一 6。

三保罗能在诗篇二篇七节看见主的复活：“你是我的儿子，我今日生了你”：

1 保罗把“今日”一辞应用到主复活的日子。

2 这就是说，基督的复活就是祂生为神的长子。

3 人子耶稣借着从死人中复活，生为神的儿子；所以，神使耶稣从死人中复活，乃是将其生为神的长子—徒十三 33。

【周三】

四神的独生子借着成为肉体穿上人性，成了神人；（约一 14，18，路一 35；）然后这神人在复活里由神而生，成为神的长子（徒十三 33，来一 6，罗八 29）：

1 神的独生子在成为肉体以前，没有人的性情，只有神圣的性情。

2 神的长子在复活里，有神圣的性情，也有人的性情。

A. In verses 32 and 33 we see that Christ as the Firstborn of God was promised to the fathers, and God fulfilled this promise by raising up Jesus.

B. Resurrection was a birth to the man Jesus:

1. He was begotten by God in His resurrection to be the firstborn Son of God among many brothers—Rom. 8:29.

2. He was the only begotten Son of God from eternity—John 1:18; 3:16.

3. After His incarnation, through resurrection He was begotten by God in His humanity to be God's firstborn Son—Heb. 1:6.

C. Paul was able to see the Lord's resurrection in Psalm 2:7: "You are My Son; / Today I have begotten You":

1. Paul applied the word today to the day of the Lord's resurrection.

2. This means that Christ's resurrection was His birth as the firstborn Son of God.

3. Jesus, the Son of Man, was born to be the Son of God through being raised up from the dead; therefore, God's raising up Jesus from the dead was His begetting of Him to be His firstborn Son—Acts 13:33.

§Day 3

D. Through incarnation God's only begotten Son put on humanity and became the God-man (John 1:14, 18; Luke 1:35); then in resurrection this God-man was born of God to be His Firstborn (Acts 13:33; Heb. 1:6; Rom. 8:29):

1. Before incarnation God's only begotten Son did not have the human nature; He had only the divine nature.

2. In resurrection God's firstborn Son has the human nature as well as the divine nature.

五 基督借着祂的复活，生为神的长子，同时祂所有的信徒也生为神许多的儿子—彼前一 3，来二 10：

- 1 在神许多儿子当中，只有长子是神的独生子—约一 18，约壹四 9。
- 2 这位神的独生子在祂复活的人性里，也是神的长子—罗八 29。
- 3 神的长子兼有神性和人性，我们这些作神许多儿子的信徒，也兼具人的性情和神的性情—彼后一 4。

【周四】

伍 我们需要认识，基督在祂的复活里，以大能被标出为具有人性之神的儿子—罗一 3～4：

- 一 基督在成为肉体与复活以前，已经是神的儿子，是神的独生子—约一 18，三 16。
- 二 虽然基督在成为肉体以前已经是神的儿子，但祂仍需要从复活被标出为神的儿子，因为祂借着成为肉体，穿上与神性毫无关系的人的性情—一 1，14，罗八 3：
 - 1 神的儿子成为肉体以后，祂神圣的性情被肉体所遮蔽。
 - 2 基督在祂的神性里已经是神的儿子，但祂那由马利亚所生的部分，即带着属人性情的耶稣，并不是神的儿子—路一 31～32，35。
 - 3 借着复活，基督圣别且拔高祂属人的性情，就是祂的人性，祂就从复活被标出为带着这属人性情之神的儿子；在这意义上，祂是在祂的复活里生为神的

E. Through His resurrection Christ was born to be the firstborn Son, and at the same time all His believers were born to be the many sons of God—1 Pet. 1:3; Heb. 2:10:

1. Among these many sons, only the Firstborn is God's only begotten Son—John 1:18; 1 John 4:9.
2. This only begotten Son of God, in His resurrected humanity, is also the firstborn Son of God—Rom. 8:29.
3. The Firstborn has both divinity and humanity, and we, His believers as God's many sons, also possess both the human nature and the divine nature—2 Pet. 1:4.

§Day 4

V. We need to know Christ in His resurrection designated as the Son of God in power with His human nature—Rom. 1:3-4:

- A. Before His incarnation and resurrection, Christ was the Son of God, the only begotten Son—John 1:18; 3:16.
- B. Although Christ already was the Son of God before the incarnation, He still needed to be designated the Son of God out of resurrection because by incarnation He had put on the human nature, which had nothing to do with divinity—1:1, 14; Rom. 8:3:
 1. After the Son of God became incarnate, His divine nature was concealed by the flesh.
 2. Christ was already the Son of God in His divinity, but the part of Him that was Jesus with the human nature, born of Mary, was not the Son of God—Luke 1:31-32, 35.
 3. By His resurrection Christ sanctified and uplifted His human nature, His humanity, and He was designated out of resurrection as the Son of God with this human nature; in this sense He was begotten the Son

儿子—罗一 3 ~ 4，徒十三 33，来一 5。

4 被标出为神的儿子是“以大能”，就是基督复活的大能，其实际就是那灵—罗一 4，腓三 10，弗一 19 ~ 20。

【周五】

三借着在复活里的标出，那在成为肉体以前已经是神儿子的基督，以新的方式成了神的儿子—罗一 4:

1 在成为肉体以前，祂只是具有神性之神的儿子；借着祂的复活，祂被标出为兼具神性与人性之神的儿子—4 节。

2 基督若没有穿上属人的性情，祂就不需要被标出为神的儿子，因为在祂的神性里，甚至从永远祂就已经是神的儿子—约一 18，十七 5。

3 借着成为肉体，祂穿上了人性，而在复活里祂被标出为具有人性之神的儿子—一 14，罗八 3，一 3 ~ 4，来二 14:

a 作为被标出之神的儿子，基督有两种性情，神性与人性；祂如今所有的人性不是天然的人性，乃是在复活里拔高的人性—罗一 4。

b 甚至基督属人的性情也被标出为神的儿子，因为祂已被标出为兼具神性与人性之神的儿子。

四基督被标出为具有人性之神的儿子，乃是“按圣别的灵”—4 节:

1 圣别的灵是在主耶稣里面生命的素质；祂在肉体里在地上生活时，祂里面有这素质—太一 18，20，路一 35。

of God in His resurrection—Rom. 1:3-4; Acts 13:33; Heb. 1:5.

4. This designation of the Son of God was "in power," the power of Christ's resurrection, the reality of which is the Spirit—Rom. 1:4; Phil. 3:10; Eph. 1:19-20.

§Day 5

C. Through designation in resurrection the Christ who was already the Son of God before His incarnation became the Son of God in a new way—Rom. 1:4:

1. Before His incarnation He was the Son of God only with divinity; through His resurrection He was designated the Son of God with both divinity and humanity—v. 4.

2. If Christ had not put on human nature, there would have been no need for Him to be designated the Son of God, for in His divinity He was already the Son of God, even from eternity—John 1:18; 17:5.

3. Having put on humanity through incarnation, He was designated the Son of God with humanity in resurrection—1:14; Rom. 8:3; 1:3-4; Heb. 2:14:

a. As the designated Son of God, Christ has two natures, divinity and humanity; the humanity that He now has is not a natural humanity but a humanity uplifted in resurrection—Rom. 1:4.

b. Even Christ's human nature has been designated the Son of God, for He has been designated the Son of God with both divinity and humanity.

D. The designation of Christ as the Son of God with humanity was "according to the Spirit of holiness"—v. 4:

1. The Spirit of holiness is the life essence within the Lord Jesus; when He lived on earth in the flesh, He had this essence within Him—Matt. 1:18, 20; Luke 1:35.

- 2 主耶稣从死人中复活时，祂借着复活，按祂里面圣别的灵，以大能被标出为神的儿子—罗一4。
- 3 如今祂是神的儿子，比以前更美妙，因如今祂兼有神圣的性情，以及复活、变化、拔高、荣化、并被标出之属人的性情—六4，路二四26，约十七5，徒三13。

【周六】

五 我们需要将罗马一章三至四节与八章二十九节联起来看：

- 1 借着祂的成为肉体、钉十字架和复活，神的儿子基督成了神的长子；而许多儿子，就是基督的众弟兄，要模成祂的形像—来二10~11，罗八29。
- 2 在罗马一章三至四节，神的儿子基督是原型；而在八章二十九节，许多弟兄是从原型“大量生产”的人，并且要借着在生命里得救，模成神长子的形像。
- 3 这把我们带到“成为神”这件事，并且含示神在祂经纶里的目的，是要使祂自己成为人，为要在基督里，使我们在基督里的信徒和神的儿女，在生命、性情和构成上（但不在神格上）成为神；这样的含示意义极其重大，并且圣经至终完成于这件事—二9节，一3~4，约一1~13，约壹三1，启二一2，10~11。

2. When the Lord Jesus was resurrected from among the dead, He was designated the Son of God in power by resurrection according to the Spirit of holiness that was in Him—Rom. 1:4.
3. Now He is the Son of God in a way that is more wonderful than before, for now He has both the divine nature and the resurrected, transformed, uplifted, glorified, and designated human nature—6:4; Luke 24:26; John 17:5; Acts 3:13.

§Day 6

E. We need to connect Romans 1:3-4 and 8:29:

1. Through His incarnation, crucifixion, and resurrection, Christ, the Son of God, became the firstborn Son, and the many sons, who are the brothers of Christ, are being conformed to His image—Heb. 2:10-11; Rom. 8:29.
2. In Romans 1:3-4 Christ, the Son of God, is the prototype, whereas in 8:29 the many brothers are those who have been "mass-produced" from the prototype and, by being saved in life, will be conformed to the image of the firstborn Son.
3. This brings us to the matter of deification and implies that God's intention in His economy is to make Himself man so that, in Christ, we, the believers in Christ and children of God, may become God in life, in nature, and in constitution (but not in the Godhead); such an implication is exceedingly great, and eventually, the Bible consummates with this matter—v. 29; 1:3-4; John 1:1-13; 1 John 3:1; Rev. 21:2, 10-11.

第八周■周一

晨兴喂养

撒下七 12 “你在世的日子满足，与你列祖同睡的时候，我必兴起你腹中所出的后裔接续你，我也必坚定他的国。”

14 “我要作他的父，他要作我的子…”

（在撒下七章十二节）“你…的后裔”就字面说，是指大卫的儿子所罗门，他在旧约里建造殿作神的居所。（王上五 5，八 15～20，代上二二 9～10，二八 6。）然而，按希伯来一章五节下半（那里引用了撒下七章十四节上半），大卫的后裔实际上就是基督作神的长子，（来一 5 上，6，）兼有神性和人性，在这里由所罗门预表。（圣经恢复本，撒下七 12 注 1。）

撒下七章十二节论到“后裔”以及十四节论到“我的子”的话，含示大卫的后裔要成为神的儿子，也就是说，人的后裔要成为神圣的子。这符合保罗在罗马一章三至四节的话，论到基督是大卫的后裔，在复活里，在祂的人性里被标出为神的儿子；…也关联到主在太二十二章四十一至四十五节所问的问题，论到基督如何既是大卫的子孙，又是神的儿子作大卫的主——一个奇妙的人，一个兼有神、人二性的神人。这些经节清楚揭示，人的后裔，就是人的儿子，能成为神的儿子。神自己这位神圣者，成了人的后裔，一个人（大卫）的后裔。这后裔就是神人耶稣，耶和华救主，（太一 18～21，提后二 8，）单凭祂的神性，祂就是神的儿子。（路一 35。）借着祂的复活，祂作为人的后裔，也在祂的人性里成了神的儿子。（撒下七 14 注 1。）

信息选读

WEEK 8 — DAY 1

Morning Nourishment

2 Sam. 7:12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.

14 I will be his Father, and he will be My son...

In 2 Samuel 7:12 your seed...refers, literally, to Solomon, David's son, who built the temple as God's dwelling place in the Old Testament (1 Kings 5:5; 8:15-20; 1 Chron. 22:9-10; 28:6). However, according to Hebrews 1:5b, which quotes verse 14a of 2 Samuel 7, David's seed is actually Christ as God's firstborn Son (Heb. 1:5a, 6), who has both divinity and humanity and is typified here by Solomon. (2 Sam. 7:12, footnote 1)

The word concerning “your seed” in 2 Samuel 7:12 and “My son” in verse 14 implies that the seed of David would become the Son of God, that is, that a human seed would become a divine Son. This word corresponds with Paul's word in Romans 1:3-4 concerning Christ as the seed of David being designated the Son of God in His humanity in resurrection.... It also relates to the Lord's question in Matthew 22:41-45 concerning how the Christ could be both the son of David and the Son of God as David's Lord—a wonderful person, a God-man with two natures, divinity and humanity. These verses clearly unveil that a seed of man, that is, a son of man, can become the Son of God. God Himself, the divine One, became a human seed, the seed of a man, David. This seed was Jesus, the God-man, Jehovah the Savior (Matt. 1:18-21; 2 Tim. 2:8), who was the Son of God by virtue of His divinity alone (Luke 1:35). Through His resurrection He as the human seed became the Son of God in His humanity as well. (2 Sam. 7:14, footnote 1)

Today's Reading

马太二十二章四十一至四十二节说，“法利赛人聚集的时候，耶稣问他们说，论到基督，你们怎么看？祂是谁的子孙？”：主问法利赛人这问题时，他们回答说，基督是大卫的子孙。（42。）毫无疑问，照着圣经，这回答是正确的。然后主说，“这样，大卫在灵里怎么还称祂为主，说，‘主对我主说，你坐在我的右边，等我把你的仇敌，放在你的脚下’？大卫既称祂为主，祂怎么又是大卫的子孙？”（43～45。）这里的问题是，曾祖父怎能称曾孙为主？这是法利赛人不知如何回答的一个问题。…关于基督的身位，法利赛人只有一半的圣经知识，只知道主按着祂的人性，是大卫的子孙。他们缺少另一半的知识，就是基督按着祂的神性，是神的儿子。四十三节提到灵，指明我们只有在灵里，借着神的启示，才能认识基督。（弗三5。）

基督何等奇妙！祂是神，也是人；是神的儿子，也是大卫的子孙。…祂是最大的，也是最小的。哦，基督是一切！我们需要认识祂到这地步。然后我们要说，“主耶稣，我无法彻底认识你。主，唯有你是配。若有神，这神必定是你。若有真正的人，这人必定是你。主，你是救主、救赎主、生命和光。”

尽管我们能认识基督，我们却无法透彻领会祂。我们认识耶稣基督是子，祂也称为父，〔参赛九6，〕因为圣经这样告诉我们；但我们无法充分领略这点。我们也认识基督是神子和人子，在一个身位上兼有神圣的性情和属人的性情。因此，祂是一个身位带着两种性情和两种生命。但我们无法透彻领会这事。我们单单相信圣经所说的，并赞美祂是如此奇妙！我们需要敬拜祂、接受祂、享受祂并经历祂这奇妙的一位。（马太福音生命读经，七七一至七七五页。）

参读：马太福音生命读经，第五十九篇。

Matthew 22:41-42 says, “Now while the Pharisees were gathered together, Jesus questioned them, saying, What do you think concerning the Christ? Whose son is He?” When the Pharisees were asked this question by the Lord, they replied that Christ was David’s son (v. 42). No doubt, according to the Scriptures, this answer was correct. Then the Lord said, “How then does David in spirit call Him Lord, saying, ‘The Lord said to My Lord, Sit at My right hand until I put Your enemies underneath Your feet’? If then David calls Him Lord, how is He his son?” (vv. 43-45). The question here is how a great-grandfather could call his great-grandson Lord. This was one question the Pharisees did not know how to answer... The Pharisees had only half the scriptural knowledge concerning Christ’s Person, that He was the Son of David according to His humanity. They did not have the other half, concerning Christ’s divinity as the Son of God. The mention of the spirit in verse 43 indicates that Christ is only known by us in our spirit through God’s revelation (Eph. 3:5).

How wonderful Christ is! He is both God and man, both the Son of God and the Son of David.... He is the greatest and the smallest. Oh, Christ is everything! We need to know Him to such a degree. Then we shall say, “Lord Jesus, I cannot exhaust the knowledge of You. Lord, You are the only worthy One. If there is a God, this God must be You. If there is a genuine human being, this person must be You. Lord, You are the Savior, the Redeemer, the life, and the light.”

Although we can know Christ, we cannot understand Him thoroughly. We know that Jesus Christ is the Son and that He is also called the Father [cf. Isa. 9:6], for the Bible tells us so. But we cannot comprehend this adequately. We also know that Christ is the Son of God and the Son of man and that He has both the divine nature and the human nature in one Person. Thus, He is one Person with two natures and two lives. However, it is beyond our ability to understand this thoroughly. We simply believe whatever the Bible says and praise Him for being so wonderful! We need to worship Him, take Him in, enjoy Him, and experience Him as the wonderful One. (Life-study of Matthew, pp. 695-698)

Further Reading: Life-study of Matthew, msg. 59

第八周■周二

晨兴喂养

启二二 16 “我耶稣…是大卫的根，又是他的后裔，我是明亮的晨星。”

徒十三 23 “从〔大卫〕的后裔中，神已经照着所应许的，给以色列带来一位救主，就是耶稣。”

33 “神已经向我们这作儿女的完全应验〔那给祖宗的应许〕，叫耶稣复活了，正如诗篇第二篇上所记：‘你是我的儿子，我今日生了你。’”

在神性方面，基督是大卫的根，是他的源头；在人性方面，基督是大卫的后裔，是他的后代。因此祂是主，作大卫的根；祂也是大卫的子孙，是大卫的苗，作祂的后裔。（太二二 42～45，罗一 3，耶二三 5。）正如“大卫的后裔”指主是人，祂出于大卫；照样，“大卫的根”指祂是神，大卫出于祂。这启示主耶稣的两种性情。所以，在启示录二十二章十六节基督自己承认，祂是人，祂也是神。（新约总论第十四册，三九八页。）

信息选读

〔在行传十三章，〕保罗指出复活的基督“向那些从加利利同祂上耶路撒冷的人显现，这些人如今向百姓作了祂的见证人”；（31；）以后接着说，“我们也传福音给你们，就是那给祖宗的应许，神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：‘你是我的儿子，我今日生了你。’”（32～33。）复活对那人耶稣乃是出生。在复活里祂被神生为许多弟兄中的长子。（罗八 29。）祂从永远就是神的独生子。（约一 18，三

WEEK 8 — DAY 2

Morning Nourishment

Rev. 22:16 I Jesus...am the Root and the Offspring of David, the bright morning star.

Acts 13:23 From [David's] seed, God, according to promise, brought to Israel a Savior, Jesus.

33 ...God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, “You are My Son; this day have I begotten You.”

In His divinity, Christ is the Root, the source, of David; in His humanity, Christ is the Offspring, the issue, of David. Hence, He is the Lord as the Root of David, and He is also the son, the shoot, of David as the Offspring of David (Matt. 22:42-45; Rom. 1:3; Jer. 23:5). Just as the Offspring of David denotes that the Lord is man and that He came out of David, so also the Root of David denotes that He is God and that David came out of Him. This reveals the two natures of the Lord Jesus. Therefore, in Revelation 22:16 Christ Himself acknowledged that He is man as well as God. (The Conclusion of the New Testament, p. 4447)

Today's Reading

[In Acts 13 after] pointing out that the resurrected Christ was seen “by those who had come up with Him from Galilee to Jerusalem, who are now His witnesses to the people” (v. 31), Paul went on to say, “We announce to you the gospel of the promise made to the fathers, that God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, ‘You are My Son; this day have I begotten You.’” Resurrection was a birth to the man Jesus. He was begotten by God in His resurrection to be the firstborn Son of God among many brothers (Rom. 8:29). He was the only begotten Son of God from eternity (John 1:18; 3:16). After incarnation,

16。)成为肉体以后，祂借着复活，在人性里被神生为长子。

保罗能在〔行传十三章三十三节〕“你是我的儿子，我今日生了你”这话中看见主的复活，他把“今日”一辞应用到主复活的日子。这就是说，基督的复活就是祂出生为神的长子。人子耶稣借着神使祂从死人中复活，生为神的儿子。所以，神使耶稣从死人中复活，乃是將祂生为神的长子。我们需要看见，主的复活乃是祂的出生。这是很重要的事。

主耶稣有两次出生。头一次是从马利亚生为人子。三十三年半以后祂被钉十字架、埋葬，又从死人中复活。借着复活祂有了第二次出生；就着祂是人来说，祂是在复活里生为神的儿子。所以，在祂第一次的出生里，祂从马利亚生为人的儿子；在祂第二次的出生里，祂在复活里生为神的儿子。

有些人听说基督在复活里生为神的儿子，可能有问题说，“我们的主不是从永远就是神的儿子么？”不错，祂从永远就是神的儿子。…约翰福音强调耶稣基督是神的儿子，祂永远是神的儿子。既然祂在成为肉体以前已经是神的儿子，为什么需要在复活里生为神的儿子？

按照新约，祂在两方面是神的儿子。第一，祂是神的独生子；第二，祂如今是神的长子。“独生”一辞指明神只有一个儿子。约翰一章十八节和三章十六节说到神的独生子。就永远来说，基督是神的独生子，这是祂永远的身分。但是借着复活，祂乃是人而生为神的长子。“长子”一辞指明神如今有许多儿子。（来二 10。）我们这些相信基督的人是神许多的儿子，是主许多的弟兄，神长子的许多弟兄。（罗八 29。）（使徒行传生命读经，三六三至三六五页。）

参读：使徒行传生命读经，第三十七至三十八篇。

through resurrection, He was begotten by God in His humanity to be God's firstborn Son.... Paul was able to see the Lord's resurrection in [Psalm 2:7b]:..."Today I have begotten You."

Paul applied the word today to the day of the Lord's resurrection. This means that Christ's resurrection was His birth as the firstborn Son of God. Jesus, the Son of Man, was born to be the Son of God through being raised up from the dead. Therefore, God's raising up of Jesus from the dead was His begetting of Him to be His firstborn Son. We need to realize that the Lord's resurrection was His birth. This is a crucial matter.

The Lord Jesus has had two births. First, He was born of Mary to be the Son of Man. Then thirty-three and a half years later He was crucified, buried, and raised from among the dead. Through resurrection He had a second birth, for as a man He was born in His resurrection to be the Son of God. Therefore, in His first birth He was born of Mary to be the Son of Man, and in His second birth He was born in resurrection to be the Son of God.

When some hear that Christ was born to be the Son of God in resurrection, they may have a problem and say, "Was not our Lord the Son of God from eternity?" Yes, from eternity He was the Son of God.... The Gospel of John emphasizes the fact that Jesus Christ is the Son of God, and He is the Son of God eternally. Since He was already the Son of God before His incarnation, why was it necessary for Him to be born the Son of God in His resurrection?

According to the New Testament, He is the Son of God in two aspects. First, He was God's only begotten Son; second, He is now God's firstborn Son. The words only begotten indicate that God has only one Son.... Eternally speaking, Christ was the only begotten Son of God [John 1:18, 3:16]. This was His eternal status. But through resurrection He, as a man, was born to be the firstborn Son of God. The word firstborn [cf. Heb. 1:6] indicates that God now has many sons (2:10). We who believe in Christ are the many sons of God and the many brothers of the Lord, the many brothers of the firstborn Son of God (Rom. 8:29). (Life-study of Acts, pp. 318-320)

Further Reading: Life-study of Acts, msgs. 37-38

第八周■周三

晨兴喂养

约一 14 “话成了肉体，支搭帐幕在我们中间，…我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

来一 6 “再者，神再带长子到世上来的时候，就说，‘神的众使者都要拜祂。’”

我们要领悟，我们重生的日子就是基督复活那日。当基督从死人中复活时，我们所有的信徒也与祂一同复活。（彼前一 3。）借着祂的复活，祂生为神的长子，同时祂所有的信徒也生为神许多的儿子。…如今神有许多具有神性和人性的儿子。然而在这许多儿子当中，只有长子是神的独生子。这位神的独生子在祂复活的人性里，也是神的长子。祂是神的长子，兼有神性和人性，而我们这些作神许多儿子的信徒，也兼具人的性情和神的性情。（彼后一 4。）如今一天过一天，我们正被模成神长子的形像。（罗八 29。）（李常受文集一九八〇年第二册，六四一至六四二页。）

信息选读

基督从永远就是神的独生子，（约一 18，）到神差祂到世上来时，仍是神的独生子。（约壹四 9，约一 14，三 16。）等祂经过死进入复活，将祂的人性提高到祂的神性里，祂就带着祂死而复活的人性，在祂的神性里，在复活中生为神的长子；（徒十三 33；）同时也在祂的复活里，带着所有信祂的人一同复活，（彼前一 3，）和祂一同生为神的众子，使他们成为祂的许多弟兄，好构成祂的身体，作神在祂里面的团体彰显。

WEEK 8 — DAY 3

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father)...

Heb. 1:6 And when He brings again the Firstborn into the inhabited earth, He says, “And let all the angels of God worship Him.”

We need to realize that the date of our regeneration was the date of Christ's resurrection. When Christ was resurrected from the dead, we, all the believers, were resurrected with Him (1 Pet. 1:3). Through His resurrection He was born to be God's firstborn Son, and at the same time all His believers were born to be the many sons of God.... Now God has many sons with both divinity and humanity. But among these many sons, only the Firstborn is His only begotten Son. This only begotten Son of God, in His resurrected humanity, is also the firstborn Son of God. As the firstborn Son of God, He has both divinity and humanity, and we His believers as God's many sons also possess both the human nature and the divine nature (2 Pet. 1:4). Now day by day we are being conformed to the image of God's firstborn Son (Rom. 8:29). (CWWL, 1980, vol. 2, “The Secret of Experiencing Christ,” p. 472)

Today's Reading

Christ was the only begotten Son of God from eternity (John 1:18). When He was sent by God into the world, He was still the only begotten Son of God (1 John 4:9; John 1:14; 3:16). By His passing through death and entering into resurrection, His humanity was uplifted into His divinity. Thus, in His divinity and with His humanity that passed through death and resurrection, He was born in resurrection as God's firstborn Son (Acts 13:33). At the same time, all His believers were raised together with Him in His resurrection and were begotten together with Him as the many sons of God (1 Pet. 1:3). Thus, they became His many brothers to constitute His Body and to be God's corporate expression in Him.

从永远到永远，基督在祂的神性里乃是神的独生子。祂成为肉体，成为有人性的人之后，就作为人子，在祂的复活里生为神的长子。…这是最大的团体生产。因为借着祂的复活，基督的门徒因神圣的生命重生为神的许多儿子，所以祂在复活后，开始称呼他们为祂的弟兄。（约二十17，太二八10。）希伯来二章十一至十二节证实这事…祂也视他们为召会，指明召会乃是神长子的众弟兄团体的组合。

基督是神的独生子，有神性而无人性，乃是与神同样的自有永有。祂成为神的长子，兼有神性和人性，乃是从祂的复活开始。祂这长子，是神产生众子的根据、标本、元素和凭借；所产生的众子，就是信入祂，与祂联结为一的众信徒，在生命和性情上完全与祂相同，也像祂一样兼有人性和神性，作祂的扩增和彰显，以彰显那永远的三一神，直到永远永远。

按照罗马八章二十九节，我们已经被预定要模成神长子基督的形像。…这是我们的定命，是神在已过的永远所决定的。模成是变化的最终结果，包括我们里面素质和性情的变化，和我们外面样式的变化，好使我们与神而人者的基督，在荣耀里的形像相配。祂是原型，我们是大量产品。我们这些产品里外两面的变化，都是生命之灵的律（2）在我们里面运行的结果。（新约总论第十册，八二至八三页。）

参读：新约总论，第二百九十三、二百九十五、四百三十五篇。

From eternity to eternity, Christ in His divinity is the only begotten Son of God. After He became a man with humanity in His incarnation, He, as the Son of Man, was born to be the firstborn Son of God in His resurrection.... This was the greatest corporate delivery. Because through His resurrection the disciples of Christ were regenerated with the divine life to be the many sons of God, after His resurrection He began to call them His brothers (John 20:17; Matt. 28:10). Hebrews 2:11-12 confirms this.... He also considered them the church, indicating that the church is a corporate composition of the many brothers of the firstborn Son of God.

As the only begotten Son of God, Christ had divinity but not humanity; He was self-existing and ever-existing, as God is. His being the firstborn Son of God, having both divinity and humanity, began with His resurrection. With His firstborn Son as the base, pattern, element, and means, God is producing many sons, and the many sons who are produced are the many believers who believe into God's firstborn Son and are joined to Him as one. They are exactly like Him in life and nature, and, like Him, they have both humanity and divinity. They are His increase and expression in order that they may express the eternal Triune God for eternity.

According to Romans 8:29, we have been predestinated to be conformed to the image of Christ, the Firstborn of God.... This is our destiny, determined by God in eternity past. Conformation is the end result of transformation. It includes the changing of our inward essence and nature, and it also includes the changing of our outward form, that we may match the glorified image of Christ, the God-man. He is the prototype, and we are the mass reproduction. Both the inward and the outward changes in us, the product, are the result of the operation of the law of the Spirit of life in our being (v. 2). (The Conclusion of the New Testament, pp. 3080-3082)

Further Reading: The Conclusion of the New Testament, msgs. 293, 295, 435

第八周■周四

晨兴喂养

罗一3~4“论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，按圣别的灵说，是从死人的复活，以大能标出为神的儿子。”

标出为神儿子的基督，仍然有两种性情—神性与人性。然而，祂现在所具有的人性，并不是天然的人性，乃是在复活里拔高的人性。甚至祂的肉体也被标出为神的儿子。因此，祂已经被标出为兼有神性与人性之神的儿子。基督是这样一位奇妙的人物，祂成了所有要被标出为神儿子之人的模型与榜样。神的儿子必须具有神性，以及复活、得荣、拔高的人性。（罗马书生命读经，六四九至六五〇页。）

信息选读

犹太人承认主按着肉体是大卫后裔的身分。他们许多人承认耶稣是大卫王室的后裔。（太一1，九27，十二23，二一9，15。）然而，当主在地上时，关于祂作为神儿子的身分，却在犹太人中间引起很大的争论。（可二5~7，约六41~42。）有一天，主耶稣问祂的门徒一个问题：“人说人子是谁？”（太十六13。）他们说，“有人说是施浸者约翰，另有人说是以利亚，还有人说是耶利米，或申言者中的一位。”（14。）这指明犹太人就着祂的身位彼此争论。若没有属天的启示，他们最多只能领悟基督是申言者中最大的一位，没有一人能认识祂是活神的儿子。（16。）

基督在成为肉体与复活以前，已经是神的儿子；〔约一18，罗八3；〕然而，在祂成为肉体之后，祂的神性被遮藏在肉体里。但根据罗马一章四节，

WEEK 8 — DAY 4

Morning Nourishment

Rom. 1:3-4 Concerning His Son, who came out of the seed of David according to the flesh, who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord.

As the designated Son of God, Christ still has two natures, both that of divinity and that of humanity. However, the humanity He has now is not the natural humanity, but the humanity uplifted in resurrection. Even His flesh has been designated the Son of God. Hence, He has been designated the Son of God with both divinity and humanity. As such a marvelous Person, He has become the model, the pattern, of all those who are being designated sons of God. A son of God must have both the divine nature and the resurrected, glorified, uplifted human nature. (Life-study of Romans, p. 551)

Today's Reading

The Jews recognized the Lord's status as the seed of David according to the flesh. Many of them admitted that Jesus was a royal descendant of David (Matt. 1:1; 9:27; 12:23; 21:9, 15). However, regarding the Lord's status as the Son of God, there was a great controversy among the Jews when He was on the earth (Mark 2:5-7; John 6:41-42). One day the Lord Jesus asked His disciples a question, "Who do men say that the Son of Man is?" (Matt. 16:13). They said, "Some, John the Baptist; and others, Elijah; and still others, Jeremiah or one of the prophets" (v. 14). This indicates that the Jews debated among themselves concerning His person. Without heavenly revelation they could realize, at most, only that He was the greatest among the prophets; none of them could know that He is the Son of the living God (v. 16).

Christ was already the Son of God [John 1:18; Rom. 8:3]. After He became incarnate, however, His divine nature was concealed by the flesh. However, according to Romans 1:4, when He entered into resurrection, He was

当祂进入复活时，就在祂的人性里，以大能被标出为神的儿子。…基督的复活之所以（不同于拉撒路和其他人的复活），乃因祂的复活就是祂被标出为神的儿子。…基督无须被标出为人子，因为当人看见祂时，立刻认出祂是人。然而，…祂…需要被标出为神的儿子，（因为）祂的神性遮藏在祂的人性里。…当祂复活时，祂就被标出、显明为带着人性的神子。

祂借着成为肉体，穿上与神性毫无关系的素质，就是人的肉体。祂这一部分，需要经过死而复活，得以圣别，并被拔高。借着复活，祂的人性被圣别、拔高且变化了。…祂的复活，就是祂的标出。…祂…借着从死人中复活，将人带到神里面，就是将祂的人性带进神圣的儿子名分里。

在复活里，基督在祂的人性里乃是按圣别的灵，以大能被标出为神的儿子，这不是仅仅字句上的事。毫无疑问的，在祂的复活里神圣的能力大大地运行，但我们需要看见，基督的人性在其中被标出为神儿子的神圣能力，乃是生命的大能。罗马一章四节“以大能”一辞，与彼前三章十八节相符；那里说基督在肉体里被治死，在灵里却活着。这节里“活着”意即带着加力。在祂的死里，基督的人性，就是祂的肉体，被钉死，然后在祂的复活里，是灵的神作为基督的神性，因着生命的新能力得以活泼的活着，将神性摆在基督的人性里，使其成为神圣的。换句话说，基督复活之前，基督的人性仅仅是属人的。但在基督的复活里，那灵是刚强的，将神性分赐到祂的人性里，使其成为神圣的。如此，基督的人性在祂的复活里，以神圣的大能被标出为神的儿子；基督复活之能力的实际就是那灵。（新约总论第十册，六至九页。）

参读：撒母耳记生命读经，第二十五、二十七、三十一篇。

designated in power as the Son of God in His humanity...Christ's resurrection is different [from the resurrection of Lazarus and others] because His resurrection was His designation as the Son of God. There was no need for Christ to be designated as the Son of Man, because when people saw Him, they immediately recognized that He was a man. However, there was a need for Him to be designated the Son of God because... His divinity was concealed in His humanity... When He was resurrected, He was designated, or manifested, the Son of God with His humanity.

By incarnation He put on an element, the human flesh, which had nothing to do with divinity; that part of Him needed to be sanctified and uplifted by passing through death and resurrection. By resurrection His human nature was sanctified, uplifted, and transformed... His resurrection was His designation... By resurrection He brought man into God, that is, He brought His humanity into the divine sonship.

In His resurrection Christ in His humanity was designated the Son of God, not in mere word but in power according to the Spirit of holiness. No doubt the divine power was very much exercised in His resurrection, yet we need to see that the divine power in which Christ's humanity was designated the Son of God is the power of life. The phrase in power in Romans 1:4 corresponds with 1 Peter 3:18, which says that Christ's flesh was put to death, but His Spirit was made alive. Here, to be made alive means to be empowered. In Christ's death His humanity, His flesh, was crucified. Then in His resurrection God the Spirit as Christ's divinity was enlivened with the new power of life to put divinity into the humanity of Christ to make it divine. In other words, before Christ's resurrection, Christ's humanity was merely human, but in Christ's resurrection, the Spirit was made strong to impart divinity into His humanity to make it divine. Thus, in His resurrection Christ's humanity was designated the Son of God in the divine power, and the reality of the power of Christ's resurrection is the Spirit. (The Conclusion of the New Testament, pp. 3017-3020)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 25, 27, 31

第八周■周五

晨兴喂养

太一 20 “…那生在她〔马利亚〕里面的，乃是出于圣灵。”

来二 11 “因那圣别人的，和那些被圣别的，都是出于一；因这缘故，祂称他们为弟兄，并不以为耻…”。

罗马一章四节所说“圣别的灵”，与三节的“肉体”相对。三节的肉体怎样是说到基督在这肉体里的人性素质，照样，四节的灵不是指圣灵的人位，乃是指基督神性的属灵素质，就是基督神圣的素质。当基督成为人，穿上人性，祂并没有撇弃祂的神性。…按照祂的人性，祂是肉体；按照祂的神性，祂乃是灵。因此，基督是有两种性情的人位，具有神圣的性情与属人的性情；…耶稣的神性乃是圣别的灵。这神性就是圣别的灵自己，有神圣的大能和神圣的元素以变化基督的人性，使其成为神圣的。（新约总论第十册，八至九页。）

信息选读

康乃馨种子得以标出，不是借着标签的标示，乃是借着埋进土里，长成一株盛开的康乃馨。这指明康乃馨种子乃是按着里面的生命被标出；也就是说，它是按着生命被标出。

同样的原则，基督从死人中复活的时候，祂按着在祂里面那圣别的灵，借着复活，以大能被标出。如今祂是神的儿子，比以前祂是神的儿子更奇妙，因为祂现在有神性，又有复活、变化过、拔高、得荣、并被标出的人性。

WEEK 8 — DAY 5

Morning Nourishment

Matt. 1:20 ...That which has been begotten in [Mary] is of the Holy Spirit.

Heb. 2:11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers.

The Spirit of holiness in Romans 1:4 is in contrast with the flesh in verse 3. Just as the flesh in verse 3 refers to the human essence of Christ, so the Spirit in verse 4 does not refer to the person of the Holy Spirit but to the spiritual essence of Christ's divinity, that is, the divine essence of Christ. When Christ became a man and thereby put on humanity, He did not give up His divinity... According to His humanity, He was the flesh. According to His divinity, He was the Spirit. Christ is therefore one person of two natures, the divine nature and the human nature... Jesus' divinity is the Spirit of holiness. This divinity, being the Spirit of holiness Himself, has the divine power and the divine element to transform Christ's humanity, thereby making it divine. (The Conclusion of the New Testament, p. 3019)

Today's Reading

A carnation seed is designated, not by being labeled, but by being buried into the ground and by growing into a blossoming carnation plant. This indicates that the carnation seed is designated according to the life which is within it; that is, it is designated according to life.

In the same principle, when Christ was resurrected from among the dead, He was designated in power by resurrection according to the Spirit of holiness that was in Him. Now He is the Son of God in a way that is more wonderful than before, for now He has both the divine nature and the resurrected, transformed, uplifted, glorified, and designated human nature.

基督作为神的儿子，兼有神性与人性，如今乃是神众子之大量生产的榜样和模型。

要明白〔众子如何产生〕，关键在于罗马一章三至四节。这两节经文里有许多重要的辞句：按肉体说、按圣别的灵说、大能、复活、以及神的儿子。…一章三至四节事实上是整卷书的摘要。罗马书乃是记载，在肉体里的罪人，以大能并借着复活，成为神的众子。

我们按着肉体不能标出为神的儿子。我们只能按着圣别的灵成为神的儿子。我们这些相信基督的人，有从肉身父母领受的肉体，也有神所赐给我们的圣别的灵。我们像主耶稣一样，也有两种性情—人性和神性。现今我们能够放胆地说，“主耶稣，你有两种性情，我们也有两种性情。你曾经成了肉体，而我们也是肉体。你里面有圣别的灵，我们里面也有圣别的灵。”哦，我们里面有圣别的灵，事实上就是基督自己这奇妙的人物！圣别乃是神的本质、素质、元素、性情。神这圣别的性情和别的东西截然不同，而且从一切别的东西分别出来。圣别的灵就是指神的素质。因此，我们既有圣别的灵，我们里面就有神的本质。我们按着这灵，逐渐标出为神的众子。

按肉体说，我们都是麻烦人物，对召会如此，对与我们一同生活的人也是如此。…但我们不一定要照着肉体行事为人，因为我们可以选择照着灵。…你自己可以决定，行事为人是要照着肉体，还是照着灵。愿主怜悯我们，叫我们拣选照着灵活着。我们急切需要学习，如何照着灵而行。（罗马书生命读经，六六一至六六三、六七六页。）

参读：罗马书生命读经，第二、四十四至四十五、五十二、五十四至五十五篇。

As the Son of God with both divinity and humanity, Christ is now the pattern and model for the mass production of the many sons of God.

The key to understanding [how these many sons are brought into being] is in Romans 1:3 and 4. In these verses there are a number of crucial terms: according to the flesh, according to the Spirit, the Spirit of holiness, power, resurrection, and Son of God... Verses 3 and 4 actually summarize the whole book. The book of Romans is a record of sinners in the flesh becoming sons of God in power and by resurrection.

According to the flesh, we cannot be designated sons of God. We can only become sons of God according to the Spirit of holiness. As believers in Christ, we have both the flesh, which we received of our natural parents, and the Spirit of holiness, who has been given to us by God. Like the Lord Jesus, we also have two natures, the human nature and the divine nature. Now we can boldly say, "Lord Jesus, You have two natures, and we have two natures also. You were made flesh, and we also are flesh. Within You there was the Spirit of holiness, and within us there is the Spirit of holiness." Oh, within us we have the Spirit of holiness, who is...Christ Himself! Holiness is the substance, the essence, the element, the nature, of God. This holy nature of God is absolutely different from all other things and separate from them. The Spirit of holiness refers to God's very essence. Thus, by having the Spirit of holiness, we have God's substance within us. According to this Spirit, we are being designated the sons of God.

According to the flesh, we all are troublesome, both to the church and to those with whom we live.... But we do not need to have our being according to the flesh, for we have the option of being according to the Spirit.... By your own will you may decide either to have your being according to the flesh or according to the Spirit. May the Lord be merciful to us so that we may choose to live according to the Spirit. We urgently need to learn how to walk according to the Spirit. (Life-study of Romans, pp. 559-561, 571)

Further Reading: Life-study of Romans, msgs. 2, 44-45, 52, 54-55

第八周■周六

晨兴喂养

罗八 29 “…祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

来二 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。”

要得救脱离我们己的样式，脱离己的彰显，我们就需要模成以得荣。要清楚看见这事，我们需要将罗马一章四节联于八章二十九节。…一章四节有原型的形成，但八章二十九节有“大量生产”的工作。一章四节有神儿子单个的标出，而八章二十九节有众子团体的浸透、圣别、标出和模成。二者的原则都是一样的。

关于主耶稣，在祂死而复活以前，圣别的灵就在祂里面了。这圣别的灵是圣别的神圣素质。借着死与复活的过程，这圣别的素质浸透并弥漫主的人性，包括祂的肉体。我们在主耶稣里的信徒，灵里也有圣别的神圣素质，就是圣别的灵，基督。因为这圣别的素质仍隐藏在我们的人性里，我们就需要经过在神主宰安排之下的过程，使这素质能浸透我们全人。为着完成这过程，我们需要许多事互相效力，叫我们得益处。（罗马书生命读经，五八九页。）

信息选读

撒下七章所启示的，保罗在罗马一章三至四节加以解释；他告诉我们，基督这大卫的后裔，已被标出为神的儿子。…这就是神成为人，为要使人

WEEK 8 — DAY 6

Morning Nourishment

Rom. 8:29 ...He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

Heb. 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.

To be saved from our self-likeness, from the expression of the self, we need conformation for glorification. To see this matter clearly we need to join Romans 1:4 with 8:29.... In 1:4 we have the formation of the prototype, but in 8:29, the work of “mass production.” In 1:4 we have the designation of the Son of God individually, whereas in 8:29 we have the saturation, sanctification, designation, and conformation of the many sons collectively. The principle in each case is the same.

Concerning the Lord Jesus, the Spirit of holiness was within Him before His death and resurrection. This Spirit of holiness is the divine essence of holiness. Through the process of death and resurrection, this holy essence saturated and permeated the Lord’s humanity, including His flesh. As believers in the Lord Jesus, we also have the divine essence of holiness, which is the Spirit of holiness, the very Christ, in our spirit. Because this holy essence is still concealed within our humanity, we need to pass through a process under God’s sovereign arrangement that will enable this essence to saturate our entire being. For the completion of this process, we need many things to work together for our good. (Life-study of Romans, pp. 501-502)

Today’s Reading

What is revealed in 2 Samuel 7 is expounded by Paul in Romans 1:3-4, where he tells us that Christ, a descendant of David, has been designated the Son of God.... This is the mystery of God becoming man to make man God in

命和性情上（但不在神格上）成为神的奥秘。神与人二者因此被建造在一起，构成到彼此里面。在基督里，神构成到人里面，人也构成到神里面；神与人已调和在一起，成了一个实体，称为神人。

在撒下七章十二节神提到大卫的后裔，在十四节上半节说，“我要作他的父，他要作我的子。”这里我们看见一件非常有意义的事——大卫的后裔成了神的儿子。这些经节清楚揭示，人的后裔，就是人的儿子，能成为神的儿子。这含示神的目的，是要使祂自己成为人，为要使人生命和性情上（但不在神格上）成为神。这样的含示意义极其重大。至终，整本圣经终极完成于这件事。新耶路撒冷，就是圣经的终极完成，乃是神成为人，并且人在生命和性情上（但不在神格上）成为神；神和人调和在一起，成为一个实体。

我们读圣经若没有注意到这个重要的点，那么，就实际意义说，圣经对我们就是一本空洞的书。…今天，许多基督徒在意圣经这个“盒子”，但他们没有看见，也不珍赏这盒子里面的内容——“钻石”。…圣经这“盒子”里的“钻石”乃是一个启示，就是神在基督里已成为人，为要使人生命和性情上（但不在神格上）成为神。

今天绝大部分的基督徒忽略了圣经的重点，就是神在基督里已成为人，为要使人生命和性情上（但不在神格上）成为神；并且神渴望将祂自己与人调和，成为一个实体。…今天许多信徒相信这重点的一方面——神成为人，名叫耶稣，但他们不相信另一方面——人要在生命和性情上（但不在神格上）成为神。（撒母耳记生命读经，二四八至二五一页。）

参读：李常受文集一九九四至一九九七年第一册，罗马书结晶读经，第一、十八章。

life and in nature but not in the Godhead. The two, God and man, are thus built together, constituted into each other. In Christ God has been constituted into man, man has been constituted into God, and God and man have been mingled together to be one entity, which is called the God-man.

In 2 Samuel 7:12 God spoke of David's seed, and in verse 14a He said, "I will be his Father, and he will be My son." Here we have something of very great significance—the seed of David becoming the Son of God. These verses clearly unveil that a seed of man, that is, a son of a man, can become the Son of God. This implies that God's intention is to make Himself man in order to make man God in life and in nature but not in the Godhead. Such an implication is exceedingly great. Eventually, the whole Bible consummates with this matter. The New Jerusalem, the ultimate consummation of the Bible, involves God becoming man and man becoming God in life and in nature but not in the Godhead, and God and man being mingled together to be one entity.

If we read the Bible without paying attention to this crucial point, then, in a very real sense, the Bible is to us an empty book.... Today, many Christians care for the Bible as the "box," but they have not seen and do not appreciate the "diamond," which is the content of this box.... The "diamond" in the "box" of the Bible is the revelation that in Christ God has become man in order that man might become God in life and in nature but not in the Godhead.

The vast majority of today's Christians neglect the crucial point in the Bible that in Christ God has become man in order to make man God in life and in nature but not in the Godhead and that God desires to mingle Himself with man to be one entity.... Today many believe one aspect of this crucial point—that God became a man named Jesus—but they do not believe the other aspect—that man is becoming God in life and in nature but not in the Godhead. (Life-study of 1 & 2 Samuel, pp. 205, 203-204)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," msgs. 1, 18

第八周诗歌

附 5

经历神 — 神人联调

A 大调 8 8 8 8 8 8 重 4/4

A Bm E A D E
 1 - 1 · 2 | 3 - - 5 | 4 6 7 2 | 1 - - 3 | 4 2 7 5 |
 一 何 大 神 迹! 何 深 奥 秘! 神 竟 与
 A B7 E A E A E A
 1 - 2 1 | 7 - 6 - | 5 - - - | 5 - 7 1 | 1 - 7 5 | 1 -
 人 联 调 为 - ! 神 成 为 人, 人 成
 E D A E7 A
 3 - | 2 - - 5 | 6 1 - 6 | 5 1 - 2 | 3 - 2 - | 1 - - - |
 为 神, 天 使、 世 人 莫 测 经 纶;
 E7 A D B7 A
 3 - 2 5 | 1 - 2 3 | 4 6 2 1 | 7 · 6 5 5 | 3 5 1 5 |
 出 自 神 的 心 爱 美 意, 达 到 神
 D E A E7
 6 1 4 6 | 7 2 5 7 | 1 - - 1 | 3 - 3 - | 2 - - 2 | 4 -
 的 最 高 目 的。 出 自 神 的 心 爱
 A D A Bm E7 A
 4 - | 3 - - 3 | 6 - 6 - | 5 - 4 2 | 1 - 7 - | 1 - - - ||
 美 意, 达 到 神 的 最 高 目 的。

- 二 神成肉身,来作神人, 为要使我能成为神,
 生命、性情与祂同类, 惟我无分祂的神位;
 祂的属性变我美德, 祂的荣形在我显活。
 祂的属性变我美德, 祂的荣形在我显活。
- 三 不再是我单独活着, 乃是神我共同生活;
 并与众圣神里配搭, 建成三一宇宙之家,
 且成基督生机身体, 作祂显身团体大器。
 且成基督生机身体, 作祂显身团体大器。
- 四 最终圣城耶路撒冷, 异象、启示集其大成。
 三一之神, 三部分人, 永世对偶是人又神;
 神性人性互为居所, 神的荣耀在人显赫。
 神性人性互为居所, 神的荣耀在人显赫。

WEEK 8 — HYMN

What miracle! What mystery!

Ultimate Manifestation — God's Eternal Purpose

1. What mir - a - cle! What mys - ter - y! That God and man should blend - ed be!
 God be - came man to make man God, Un - trace - a - ble e - con - o - my!
 From His good plea - sure, heart's de - sire, His high - est goal at - tained will be. From
 His good plea - sure, heart's de - sire, His high - est goal at - tained will be.

2. Flesh He became, the first God-man,
 His pleasure that I God may be:
 In life and nature I'm God's kind,
 Though Godhead's His exclusively.
 His attributes my virtues are;
 His glorious image shines through me.
 His attributes my virtues are;
 His glorious image shines through me.
3. No longer I alone that live,
 But God together lives with me.
 Built with the saints in the Triune God,
 His universal house we'll be,
 And His organic Body we
 For His expression corp'rately.
 And His organic Body we
 For His expression corp'rately.
4. Jerusalem, the ultimate,
 Of visions the totality;
 The Triune God, tripartite man—
 A loving pair eternally—
 As man yet God they coinhere,
 A mutual dwelling place to be;
 God's glory in humanity
 Shines forth in splendor radiantly!

第九周

召会作基督身体之生机的建造，
乃是借着属灵新陈代谢的过程，
照着信徒对内住基督的内里经历

诗歌：

读经：撒下七 12～14 上，弗三 16～21

【周一】

壹 撒下七章十二至十四节上半乃是借着预表揭示一个预言，给我们看见，我们需要神将基督建造到我们内在的构成里，使我们全人被基督重新构成—太十六 18：

一神照着祂心头愿望的永远经纶，乃是要将祂自己建造到人里面，并将人建造到祂里面；（弗三 16～17 上；）这相互的住处乃是基督身体的实际，终极完成于新耶路撒冷。（约十五 4～5 上，约壹二 27～28，三 24，四 13，15～16，启二一 3，22。）

二神在祂经纶中的目的，乃是要将祂自己在基督里建造到我们里面—撒下七 12～14 上，弗三 17 上，约十四 20，加四 19：

1 神渴望将祂自己在基督里作到我们里面，而基督一切所是并所成就的，都是为着这一件事—腓二 13，弗三 17 上，西三 10～11。

Week Nine

The Organic Building Up of the Church as the Body of Christ through the Process of Spiritual Metabolism according to the Believers' Inner Experience of the Indwelling Christ

Hymns:

Scripture Reading: 2 Sam. 7:12-14a; Eph. 3:16-21

§Day 1

I. Second Samuel 7:12-14a is the unveiling of a prophecy through typology showing us that we need God to build Christ into our intrinsic constitution so that our entire being will be reconstituted with Christ—Matt. 16:18:

A. God's eternal economy according to His heart's desire is to build Himself into man and to build man into Him (Eph. 3:16-17a); this mutual abode is the reality of the Body of Christ consummating in the New Jerusalem (John 15:4-5a; 1 John 2:27-28; 3:24; 4:13, 15-16; Rev. 21:3, 22).

B. God's intention in His economy is to build Himself in Christ into our being—2 Sam. 7:12-14a; Eph. 3:17a; John 14:20; Gal. 4:19:

1. God desires to work Himself in Christ into us; everything that Christ is and everything that Christ has accomplished are for this one thing—Phil. 2:13; Eph. 3:17a; Col. 3:10-11.

2 我们需要神将祂自己在基督里建造到我们的人性里，就是将祂自己在基督里作到我们里面，作我们的生命、性情和人位—弗三 17 上。

【周二】

贰 以弗所三章十六至二十一节启示，三一神已经进到我们的里面，以祂自己作元素，并以一些出于我们的东西作材料，来作建造的工作；这可由马太十三章撒种者的比喻得着例证：

一 主将祂自己当作生命的种子，撒在人心的土壤里，使祂能生长并活在他们里面，且从他们里面彰显出来—3 节。

二 种子撒到土壤里，是凭土壤里的养分而长大；结果，种子的出产乃是由种子和土壤的元素所组成—23 节。

三 在我们里面有一些养分是神所造的，预备让祂进到我们的里面，在我们里面长大；神造了人的灵，有人的养分，也造了人的心，作为我们里面为着神圣种子生长的土壤—约壹三 9，彼前一 23，西二 19：

1 我们在生命里长大的速度，不在于神圣的种子，乃在于我们供应这种子多少的养分；我们供应的养分越多，种子就长得越快，并且越茂盛—诗七八 8，太五 3，8：

a 我们若留在魂里，留在天然的人里，就没有任何养分为着神圣种子的长大；但我们若得着加强到里面的人里，并且注意我们的灵，操练我们的灵，就能够供应养分，基督就能安家在我们心里—弗三 16 ~ 17，罗八 6，提前四 7。

2. We need God to build Himself in Christ into our humanity, working Himself in Christ into us as our life, our nature, and our person—Eph. 3:17a.

§Day 2

II. Ephesians 3:16-21 reveals that the Triune God has come into us to do a building work with Himself as the element and also with something from us as the material; this is illustrated by the parable of the sower in Matthew 13:

A. The Lord sows Himself as the seed of life into men's hearts, the soil, so that He might grow and live in them and be expressed from within them—v. 3.

B. The seed is sown into the soil to grow with the nutrients of the soil; as a result, the produce is a composition of elements from both the seed and the soil—v. 23.

C. We have within us certain nutrients created by God as a preparation for His coming into us to grow in us; God has created the human spirit with the human nutrients along with the human heart as the soil for the growth of the divine seed within us—1 John 3:9; 1 Pet. 1:23; Col. 2:19:

1. The rate at which we grow in life depends not on the divine seed but on how many nutrients we afford this seed; the more nutrients we supply, the faster the seed will grow and the more it will flourish—Psa. 78:8; Matt. 5:3, 8:

a. If we remain in our soul, in our natural man, there will not be any nutrients for the growth of the divine seed; but if we are strengthened into our inner man and if we pay attention to our spirit and exercise our spirit, the nutrients will be supplied and Christ will make His home in our heart—Eph. 3:16-17; Rom. 8:6; 1 Tim. 4:7.

b 我们若要主这生命的种子在我们里面长大，作我们完满的享受，我们就必须向主完全敞开，并与主合作，彻底地对付我们的心—太十三 3～9，19～23。

2 一面，神用祂自己作元素加强我们；另一面，我们提供养分；借着这二者，神在基督里就在我们的全人里完成祂内在的建造，就是建造祂的家。

四照着圣经，长大等于建造；主耶稣宣告说，“我要把我的召会建造…；”（太十六 18；）这建造是借着我们里面神圣种子的长大而进行的。（约壹三 9，弗四 15～16，西二 19，弗二 21～22，林前三 1，6～9，12，十六 13。）

【周三】

五神的经纶是要将祂自己作到我们里面，使我们经历属灵的消化和吸收这样一种新陈代谢的过程，而在我们的天然生命上产生逐渐、内在新陈代谢改变的变化；这是为着建造基督的身体，终极完成新耶路撒冷—林后三 18：

1 为使神的建造得以进行，我们需要接受、消化并吸收那生机的、是灵的基督，祂是赐生命的灵，作我们属灵的食物、饮料和气息—约六 51，57，七 37～39，二十 22。

2 当我们借着吃基督、喝基督、呼吸基督而享受基督，我们里面就有新陈代谢的过程进行，就是属灵的消化和新陈代谢的作用，基督就构成到我们里面；这内里新陈代谢的作用就是变化，变化就是建造—罗十二 2，腓一 20～21，参启二一 18，四 3。

b. If we are going to have the Lord as the seed of life grow within us to be our full enjoyment, we have to open to the Lord absolutely and cooperate with Him to deal thoroughly with our heart—Matt. 13:3-9, 19-23.

2. On the one hand, God strengthens us with Himself as the element, and on the other hand, we afford the nutrients; through these two God in Christ carries out His intrinsic building—the building of His home—in our entire being.

D. According to the Bible, growth equals building; the Lord Jesus declared, "I will build My church" (Matt. 16:18); this building takes place by the growth of the divine seed within us (1 John 3:9; Eph. 4:15-16; Col. 2:19; Eph. 2:21-22; 1 Cor. 3:1, 6-9, 12; 16:13).

§Day 3

E. God's economy is to work Himself into us so that we may experience a metabolic process of spiritual digestion and assimilation that produces transformation as a gradual and intrinsic metabolic change in our natural life; this is for the building up of the Body of Christ to consummate the New Jerusalem—2 Cor. 3:18:

1. In order for God's building to take place, we need to receive, digest, and assimilate the organic, pneumatic Christ, who is the life-giving Spirit, as our spiritual food, drink, and breath—John 6:51, 57; 7:37-39; 20:22.

2. When we enjoy Christ by eating, drinking, and breathing Him, a metabolic process, a spiritual digestion and metabolism, takes place within us, and Christ is constituted into our being; this inner metabolism is transformation, and transformation is the building—Rom. 12:2; Phil. 1:20-21; cf. Rev. 21:18; 4:3.

六 召会—基督的身体—借着属灵新陈代谢的过程而有的生机建造，事实上就是耶和華在撒下七章十二至十四节上半，用预表对大卫所说的预言。

【周四】

叁 在以弗所三章十六至二十一节，保罗为信徒对内住基督的内里经历祷告，好使召会作基督的身体得以生机地建造起来—四 12, 16, 二 21 ~ 22:

一 保罗向父祷告，要我们借着祂的灵得以加强到里面的人里，结果基督就能安家在我们心里，进而以祂自己来占有、得着、浸润、并浸透我们整个里面的人—三 16 ~ 17 上。

二 三一神可以比喻作一部大机器，保罗是操作这部机器的人；我们必须学习一个功课，就是在整个宇宙里，有一个很高的原则，就是神要作事，但祂只愿意作“机器”，祂需要有操作的人：

1 保罗祷告以弗所三章十六至二十一节的祷告时，乃是整个基督身体的代表。

2 父、子、灵是这宇宙“机器”的三个“零件”，而基督的身体乃是操作者；当我们作为操作者有这祷告时，父就借着祂的灵作管道而作工，将我们里面之人的每一部分加强到里面的人里，使子这目标、这标的，能安家在我们心的各部分里。

三 说我们需要用大能得以加强到里面的人里，指明我们不在里面的人里，我们大部分都活在外面的人里—16 节，一 19 ~ 22, 三 20。

F. The organic building up of the church as the Body of Christ through the process of spiritual metabolism is actually what Jehovah prophesied to David in the way of typology in 2 Samuel 7:12-14a.

§Day 4

III. In Ephesians 3:16-21 Paul prayed concerning the believers' inner experience of the indwelling Christ for the organic building up of the church as the Body of Christ—4:12, 16; 2:21-22:

A. Paul prayed to the Father that we would be strengthened through His Spirit into the inner man with the result that Christ could make His home in our heart and thereby occupy, possess, permeate, and saturate our whole inner being with Himself—3:16-17a.

B. The Triune God may be likened to a big machine, of which Paul was the operator; we have to learn one lesson, that is, that there is a high principle in the entire universe; this principle is that God wants to do something, but He will only be the "machine," and He needs someone to be the operator:

1. When Paul prayed the prayer in Ephesians 3:16-21, he was a representative of the entire Body of Christ.

2. The Father, the Son, and the Spirit are the three "parts" of this universal "machine," and the Body is the operator; when we pray this prayer as the operator, the Father works through His Spirit as a channel to strengthen every part of our inner being into the inner man so that the goal, the aim, the Son, might make His home within all the parts of our heart.

C. To say that we need to be strengthened with power into the inner man indicates that we are not in the inner man, that we live mostly in the outer man—v. 16; 1:19-22; 3:20.

【周五】

四 基督渴望占有我们心中的每一房间：

- 1 “安家”这个辞，在原文只是一个字，katoikeo，卡托依奇欧；这字的基本意思是在住所里安顿下来，安排住处；这个字的字首，kata，卡他，意思是“向下”——17节上。
- 2 当基督深深地安家在我们心里，我们就为着神的耕地，在爱里生根，并为着神的建筑，在爱里立基——17节。
- 3 当基督安家在我们心里，我们就满有力量，能和众圣徒一同领略不可度量的基督，祂的量度就是宇宙的量度——18节：
 - a 我们在召会中对基督的经历，必须是三度的，像一立方体（阔、长、高、深）；不是一度的，像一条线。
 - b 无论在帐幕或圣殿里，至圣所都是立方体——出二六2～8，王上六20。
 - c 至终，新耶路撒冷这神的建筑，乃是永远的立方体，就是至圣所，长宽高都是一万二千斯泰底亚——启二一16。
- 4 基督安家在我们心里，使我们认识基督那超越知识的爱，使我们被充满，成为三一神一切的丰满，作祂团体的彰显，使祂得着荣耀——弗三19～21，参创二四47，53，61～67。

【周六】

五 基督建造召会，乃是借着将祂自己建造到我们里面，就是借着进到我们灵里，并将祂自己从我们

§Day 5

D. Christ has the desire to occupy every room of our heart:

1. The phrase *make His home* is only one word in the Greek, katoikeo, which basically means to settle down in a dwelling, to make a dwelling place, and the prefix of this word, *kata*, means "down"—v. 17a.
2. As Christ makes His home deep down in our hearts, we are being rooted in love for God's farm and grounded in love for God's building—v. 17.
3. As He makes His home in our hearts, we will be full of strength to apprehend with all the saints the immeasurable Christ, whose dimensions are the dimensions of the universe—v. 18:
 - a. Our experience of Christ in the church must be three-dimensional, like a cube (the breadth, length, height, and depth), and must not be one-dimensional, like a line.
 - b. Both in the tabernacle and the temple, the Holy of Holies was a cube—Exo. 26:2-8; 1 Kings 6:20.
 - c. Eventually, the New Jerusalem, God's building, will be an eternal cube, the Holy of Holies, twelve thousand stadia in three dimensions—Rev. 21:16.
4. Christ's making His home in our hearts causes us to know the knowledge-surpassing love of Christ that we may be filled unto all the fullness of the Triune God for His corporate expression, His glorification—Eph. 3:19-21; cf. Gen. 24:47, 53, 61-67.

§Day 6

E. Christ builds the church by building Himself into us, that is, by entering into our spirit and spreading Himself from our spirit into our mind,

的灵扩展到我们的的心思、情感和意志里，以占有我们的全人—提后四 22，林前六 17，弗三 17 上：

- 1 因着我们的心是我们内里各部分的总和，也是我们里面之人的中心，以及有关我们倾向、感情、喜好和愿望的代表；所以，当基督安家在我们心里，祂就掌管我们里面的全人，并用祂自己供应、加强我们内里的各部分。
- 2 基督越多在我们里面扩展，就越多定居且安家在我们里面，占有、得着我们里面的每一部分，并以祂自己浸透各部分。
- 3 为要使基督在马太十六章十八节关于建造召会的话得着应验，召会必须进入一种情形，就是许多圣徒让基督深深安家在他们心里，得着、占有、并浸透他们里面的全人。
- 4 基督越多占有我们里面的人，我们就越能在身体里与别人建造在一起—弗二 21 ~ 22，四 12，16。
- 5 以弗所三章十七节说到在爱里生根立基；我们生根指明我们需要长大的植物，我们立基意思是我们需要被建造。
- 6 按照十八节，我们至终满有力量，来领略基督宇宙的量度—阔、长、高、深—不是凭我们个人，乃是“和众圣徒”，也就是团体共同的；这启示我们必须被建造在一起。
- 7 当基督安家在我们心里，我们就被充满，成为神一切的丰满；这丰满就是召会，基督的身体，作三一神团体的彰显—19 节。
- 8 神的荣耀作到召会中，神就借着召会得着彰显，超过我们所求所想的；因此，神在召会中得着荣耀—

emotion, and will to occupy our entire being—2 Tim. 4:22; 1 Cor. 6:17; Eph. 3:17a:

1. Since our heart is the totality of our inward parts, the center of our inward being, and our representative with regard to our inclination, affection, delight, and desire, when Christ makes His home in our heart, He controls our entire inward being and supplies and strengthens every inward part with Himself.
2. The more Christ spreads within us, the more He settles down in us and makes His home in us, occupying every part of our inner being, possessing all these parts, and saturating them with Himself.
3. In order for Christ's word in Matthew 16:18 concerning the building up of the church to be fulfilled, the church must enter into a state where many saints will allow Christ to make His home deep in their heart, possessing, occupying, and saturating their entire inner being.
4. The more Christ occupies our inner being, the more we will be able to be built up with others in the Body—Eph. 2:21-22; 4:12, 16.
5. Ephesians 3:17 speaks of being rooted and grounded in love; our being rooted indicates that we are plants that need to grow, and our being grounded means that we need to be built up.
6. According to verse 18, we are eventually full of strength to apprehend the universal dimensions of Christ—the breadth, the length, the height, and the depth—not by ourselves individually but "with all the saints," that is, corporately and jointly; this reveals that we need to be built together.
7. When Christ makes His home in our hearts, we will be filled unto all the fullness of God; this fullness is the church, the Body of Christ, as the corporate expression of the Triune God—v. 19.
8. God's glory is wrought into the church, and He is expressed through the church above all that we ask or think; hence, God is glorified in

20 ~ 21 节。

六以弗所三章十六至二十一节给我们看见保罗的灵、态度、祷告和信心：

- 1 照着启示保罗知道了基督的奥秘；（3 ~ 6；）所以，他的灵和态度—他眼睛所看见的，口里所说的，心上所挂着的一都与借着对内住基督的内里经历，建造召会作基督的身体这异象有关。
- 2 保罗对这异象着了迷，这异象成了保罗的灵和态度；因此，他有记载在以弗所三章十六至二十一节里这样的祷告（在信心的范围和元素里）；我们若看见基督如何借着我们对内住基督的内里经历，建造召会作基督的身体这异象，当我们在召会中事奉神时，就会有保罗的灵、态度、祷告和信心。

the church—vv. 20-21.

F. Ephesians 3:16-21 shows Paul's spirit, attitude, prayer, and faith:

1. By revelation the mystery of Christ was made known to Paul (vv. 3-6); thus, his spirit and attitude—what he saw, what he said, and what he cared about in his heart—were related to the vision of the building up of the church as the Body of Christ through the inner experience of the indwelling Christ.
2. Paul was obsessed with this vision, and it became his spirit and attitude; therefore, he had such a prayer (in the sphere and element of faith) recorded in Ephesians 3:16-21; if we have seen the vision of how Christ builds up the church as the Body of Christ through the inner experience of the indwelling Christ, we will have Paul's spirit, attitude, prayer, and faith when we serve God in the church.

第九周■周一

晨兴喂养

撒下七 12 ~ 14 “…我必兴起你腹中所出的后裔接续你，我也必坚定他的国。他必为我的名建造殿宇；我必坚定他的国位，直到永远。我要作他的父，他要作我的子。…”

约壹四 13 “神已将祂的灵赐给我们，在此就知道我们住在祂里面，祂也住在我们里面。”

在撒下七章，大卫想要建造神的殿，但在这一章神要大卫领悟，他需要神将基督建造到他里面。因此，撒下七章乃是借着预表揭示一个预言，给我们看见，我们无须为神建造什么；我们作不到。我们无法用自己，或用圣经和神学的知识为神建造什么。我们需要神将基督建造到我们内在的构成里，使我们全人被基督重新构成。结果，我们不仅得着改变，更从一种人变化成为另一种人。…撒下七章简单地指明，神不需要我们为祂建造什么。我们一无所是，一无所有，也一无所能。因此，我们需要基督作到我们里面。（撒母耳记生命读经，一九五页。）

信息选读

一个人的照片如何没有那个人的生命和性情，照样，大卫是神心的一张照片，也没有神的生命和性情。虽然他是合乎神心的人，却与神没有任何生机的关系。大卫所需要的，就是今天我们所需要的。我们需要神将祂自己在基督里建造到我们的人性里。这意思是，我们需要神将祂自己在基督里作到我们里面，作我们的生命、性情和构成。结果，我们不是仅仅合乎神心的人—我们乃是在生命和性情上（但不在神格

WEEK 9 — DAY 1

Morning Nourishment

2 Sam. 7:12-14 ...I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom. It is he who will build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he will be My son...

1 John 4:13 In this we know that we abide in Him and He in us, that He has given to us of His Spirit.

In 2 Samuel 7 David wanted to build God's house, but in this chapter God wanted David to realize that he needed God to build Christ into him. Thus, 2 Samuel 7 is the unveiling of a prophecy through typology showing us there is no need for us to build something for God. We simply are not able to do this. We cannot build something for God with ourselves or with our knowledge of the Bible and theology. We need God to build up Christ into our intrinsic constitution so that our entire being will be reconstituted with Christ. As a result, we are not only changed, but we are transformed from one kind of person into another.... Second Samuel 7 simply indicates that God does not need us to build anything for Him. We are nothing, we have nothing, and we can do nothing. Therefore, we need Christ to be wrought into our being. (Life-study of 1 & 2 Samuel, pp. 160-161)

Today's Reading

Just as the photograph of a person does not have the life and nature of that person, so David, a photograph of God's heart, did not have the life and nature of God. Even though he was a man whose heart was according to God, he did not have anything related to God organically. What David needed is what we need today. We need God to build Himself in Christ into our humanity. This means that we need God to work Himself in Christ into us as our life, our nature, and our constitution. As a result, we are not simply a man according to God's heart—we are God in life and in nature but not in the Godhead. We

上)成为神。今天我们外表上可能不像大卫那样高大,但我们可以宣告,我们有神的生命、性情和构成。

为要成就这事,神就在基督里成为人,并且经过一些过程,使这人能被标出为神圣的。在复活里,祂被标出为神的长子。在复活里并借着复活,神的长子基督成了赐生命的灵,现今进到我们里面,将祂自己作为生命分赐到我们里面,成为我们内里的构成,使我们成为神人,就像祂自己一样。祂是神成为人,我们是人成为神—在生命和性情上,但不在神格上。

许多基督徒仍然只想要有一种合乎神心的行事、生活和为人,但他们没有这种观念:神渴望将祂自己在基督里建造到我们全人里面。祂所要建造到我们里面的,要成为祂的住处和我们的住处。因此,这成了一个相互的住处;新耶路撒冷就是这相互的住处。一面,新耶路撒冷是神的居所;另一面,新耶路撒冷也是我们永远的居所。(启二一3,22。)新耶路撒冷将应验主在约翰十五章四节所说“你们要住在我里面,我也住在你们里面”这简短的一句话,直到永远。

按照基督徒中间一般的领会和看法,神将基督赐给我们,是作我们的救赎主和拯救主。祂为我们的罪死了,成功了救赎;祂从死人中复活,且成为我们的生命。然而,这并没有告诉我们,神想要作什么。神乃是要在基督里将祂自己作到我们里面。救赎和拯救都是为着这个。基督的成为肉体、人性生活、死与复活,都是为着神的心愿,就是要在基督里将祂自己作到我们里面。凡基督之所是、所成就的,都是为着这件事。神在我们日常生活中所采取的一切大小步骤,都是要完成祂这目的,就是将祂自己在基督里建造到我们里面。(撒母耳记生命读经,二〇五至二〇六、二三三页。)

参读:撒母耳记生命读经,第二十四至二十六、二十八至二十九篇。

today are not outwardly as high as David was, but we can declare that we have God's life, nature, and constitution.

In order to accomplish this, God in Christ became a man and went through some processes that this man could be designated something divine. In resurrection He was designated the firstborn Son of God. In and through resurrection Christ, the firstborn Son of God, became the life-giving Spirit, who now enters into us to impart, to dispense, Himself as life into our being to be our inner constitution, to make us a God-man just like Him. He was God becoming man, and we are man becoming God in life and in nature but not in the Godhead.

Many Christians are still trying merely to have a behaving, a living, and a being that are according to God's heart, but they do not have the concept that God desires to build Himself in Christ into our being. What He is building into us will be His abode, which will be our abode also. Hence, it becomes a mutual abode. The New Jerusalem is this mutual abode. On the one hand, the New Jerusalem is the dwelling place of God; on the other hand, it is also our eternal dwelling place (Rev. 21:3, 22). For eternity the New Jerusalem will be the fulfillment of the Lord's brief word in John 15:4: "Abide in Me and I in you."

According to the common understanding and view among Christians, God gave Christ to be our Redeemer and our Savior. He died for our sins, accomplishing redemption; He rose up from among the dead; and He has become our life. However, this does not tell us what God wants to do. God wants to work Himself in Christ into us. Redemption and salvation are for this. Christ's incarnation, Christ's human living, Christ's death and resurrection—they all are for God's desire to work Himself in Christ into us. Everything that Christ is and everything that Christ has accomplished are for this one thing. All the steps, big and small, that God takes in our daily life are to fulfill His intention of building Himself in Christ into our being. (Life-study of 1 & 2 Samuel, pp. 168, 190)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 24-26, 28-29

第九周■周二

晨兴喂养

约十四 23 “耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”

太十三 3 “祂就用比喻对他们讲许多事，说，看哪，那撒种的出去撒种。”

23 “但那撒在好土里的，就是人听了道，也领悟了，他就结出果实…”。

圣经告诉我们，神正在我们里面作工，基督也正活在我们里面。然而，圣经用了一个非常显著的辞——“建造”，表明神在我们里面的工作。…要建造房子，就必须有正确的材料。…一面，这材料是基督自己作元素；另一面，这材料包括一些出自我们人性的东西。…约翰十四章二十三节…“安排住处”这辞，等于以弗所三章十七节的“安家”。三一神已经进到我们的里面，以祂自己作元素，并以一些出于我们的东西作材料，来作建造的工作。这几节关于建造的话，含示神将祂自己在基督里建造到我们里面，与我们的所是有极大的关系。（撒母耳记生命读经，二二九至二四一页。）

信息选读

在马太十三章…种子撒到土里，是凭土壤里的养分而长大。因此，这种子并非只凭着自己长大；它乃是凭着自己，并凭着土壤里的养分而长大。结果，种子的出产乃是由种子和土壤的元素所组成。这里我们看见一个重要的属灵原则：种子要长大，就必须撒到好土里。…因为沙地和石头不能供应必需的养分。

WEEK 9 — DAY 2

Morning Nourishment

John 14:23 Jesus answered,...If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

Matt. 13:3 And He spoke many things to them in parables, saying, Behold, the sower went out to sow.

23 But the one sown on the good earth, this is he who hears the word and understands, who by all means bears fruit...

The Bible tells us that God is working in us and that Christ is living in us. However, the Bible uses a very striking term—build—to denote God’s work in us.... In building a house, it is necessary to have the proper material.... On the one hand, this material is Christ Himself as the element; on the other hand, this material includes something from us with our humanity. The words make an abode [in John 14:23]...equal make His home in Ephesians 3:17. The Triune God has come into us to do a building work with Himself as the element and also with something from us as the material. The word concerning building in these verses implies that God’s building Himself in Christ into us has very much to do with what we are. (Life-study of 1 & 2 Samuel, pp. 196-197)

Today’s Reading

In Matthew 13 the seed is sown into the soil to grow with the nutrients in the soil. This seed, therefore, does not grow just with itself; it grows with itself and the nutrients in the soil. As a result, the produce is a composition of elements from both the seed and the soil. Here we see an important spiritual principle. In order to grow, the seed must be sown into good soil;... neither sand nor stone can supply the necessary nutrients.

种子是神性，土壤及其养分是人性。在我们里面有一些特定的养分是神所造的，预备让祂进到我们里面，好在我们里面长大。神造了人的灵，含有人性的养分。因这缘故，人能相信主并接受祂。

撒到我们里面的种子乃是作三一神具体化身的基督。种子在我们里面长大的速度，在于我们供应多少的养分。我们供应的养分越多，种子就长得越快，并且越茂盛。

按照圣经，长大等于建造。主耶稣宣告说，祂要建造祂的召会。（太十六 18。）这建造是借着我们里面神圣种子的长大而进行的。…长大的程度不在于神圣的种子，乃在于我们供应这种子多少的养分。马太十三章指明，只有好土（8，23）才能提供足够的养分，让神圣的种子长大。

既然神在基督里将祂自己建造到我们里面，不只在于祂自己这元素，也在于我们所供应的养分，我们就需要得以加强到里面的人里。我们若留在魂里，留在天然的人里，就没有任何养分为着神圣种子的长大。但我们若得着加强到里面的人里，并且注意我们的灵，操练我们的灵，就能供应养分；这样基督就能安家在我们内里的所是里。…保罗祷告，求父借着祂的灵，用大能使我们得以加强到里面的人里。（弗 3:16。）这大能，就是一章十九至二十二节所提到的，乃是使基督从死人中复活，叫祂在诸天界里坐在神的右边，将万有服在基督的脚下，以及使基督向着召会作万有的头的能力。这样的大能运行在我们里面，（三 20，）神也用这大能加强我们，为着祂的建造。神所借以加强我们的那灵，乃是经过过程之三一神的终极完成。一面，神用祂自己作元素加强我们；另一面，我们提供养分。借着这二者，神在基督里就在我们的全人里完成祂内在的建造，就是建造祂的家。（撒母耳记生命读经，二四一至二四三页。）

参读：撒母耳记生命读经，第三十至三十一篇。

The seed is divinity, and the soil with its nutrients is humanity. We have within us certain nutrients created by God as a preparation for His coming into us to grow in us. God has created the human spirit with the human nutrients. For this reason, human beings can believe in the Lord and receive Him.

The seed that has been sown into us is Christ as the embodiment of the Triune God. The rate at which the seed grows within us depends on the nutrients afforded by us. The more nutrients we supply, the faster the seed will grow and the more it will flourish.

According to the Bible, growth equals building. The Lord Jesus declared, "I will build My church" (Matt. 16:18). This building takes place by the growth of the divine seed within us. The degree of growth depends not on the divine seed but on how many [spiritual] nutrients we afford this seed. Matthew 13 indicates that only the good soil (vv. 8, 23) affords the adequate nutrients for the growth of the divine seed.

Since God's building Himself in Christ into us depends not only on Himself as the element but also on the nutrients supplied by us, we need to be strengthened into our inner man. If we remain in our soul, in our natural man, there will not be any nutrients for the growth of the divine seed. But if we are strengthened into our inner man and if we pay attention to our spirit and exercise our spirit, the nutrients will be supplied. Then Christ will make His home in our inner being. Paul prayed that the Father would strengthen us with power through His Spirit into our inner man [Eph. 3:16]. This power, referred to in Ephesians 1:19-22, is the power that raised Christ from the dead, seated Christ at the right hand of God in the heavenlies, subjected all things under Christ's feet, and gave Christ to be Head over all things to the church. Such power operates in us (3:20), and with it God strengthens us for His building. The Spirit through whom God strengthens us is the consummation of the processed Triune God. On the one hand, God strengthens us with Himself as the element and, on the other hand, we afford the nutrients. Through these two God in Christ carries out His intrinsic building—the building of His home—in our entire being. (Life-study of 1 & 2 Samuel, pp. 197-198)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 30-31

第九周■周三

晨兴喂养

太十六 18 “我还告诉你，你是彼得，我要把我的召会建造在这磐石上…”。

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

神在基督里，〔是〕借着新陈代谢变化的过程，将祂自己建造到我们里面。…基督就是那灵，所以祂能住在我们里面，我们也能在灵里与祂交通。我们该仰望祂、观看祂、并返照祂，将我们这人的三层—我们的灵、我们的心、我们的口—向祂敞开。这样，我们就自然而然像镜子一样返照祂，而逐渐变化成为祂荣耀的形像，从荣耀到荣耀。结果我们将与祂有同样的形像；这完全是从主，就是从那灵变化成的。（林后三 18。）…当我们仰望祂，祂就将自己印到我们里面，我们就成为祂的返照。（撒母耳记生命读经，二〇八至二〇九页。）

信息选读

变化是一种新陈代谢的过程，借着将一些新的元素加到我们里面，并排除旧元素，而改变我们。这可由一个人有健康的脸色，乃是借着每天合式的吃、消化并吸收食物来说明。这健康的外表不是因着化妆，乃是因着滋养所产生的结果。…同样，我们每天都需要接受属灵的滋养。这滋养会供应新的元素，并带走旧的东西。逐渐地，我们就长大、改变并成熟…。神的经纶就是将祂自己作到我们里面，使我们经历属灵的消化和吸收这样一种新陈代谢的过程，而在生命上产生逐渐、内在的改变。

WEEK 9 — DAY 3

Morning Nourishment

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church...

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

God's building Himself in Christ into our being [is] through the metabolic process of transformation. Because Christ is the Spirit, He can dwell in us, and we can fellowship with Him in our spirit. We should look to Him, behold Him, and reflect Him, opening to Him the three layers of our being—our spirit, our heart, and our mouth. Then we will spontaneously reflect Him as a mirror and gradually be transformed into His glorious image from glory to glory. As a result, we will have the same image that He has. This is altogether from the Lord, the Spirit (2 Cor. 3:18). When we look unto Him, He impresses Himself into our being. Then we become His reflection. (Life-study of 1 & 2 Samuel, pp. 171-172)

Today's Reading

Transformation is a metabolic process that changes us by adding some new element into our being and discharging the old element. This is illustrated by one's having a healthy complexion through the proper, daily eating, digesting, and assimilating of food. This healthy appearance is the result not of cosmetics but of nourishment.... In like manner, we need to receive spiritual nourishment day by day. This nourishment will supply a new element and then cause the old things to be carried away. Gradually, we will grow, change, and mature.... God's economy is just to work Himself into us that we may experience such a metabolic process of spiritual digestion and assimilation that produces a gradual, intrinsic change in life.

神将祂自己建造到我们里面，完全是件生机的事情。我们要让这建造进行，就需要接受、消化并吸收生机的元素。我们属灵的食物和饮料，就是那生机的、是灵的基督，（约六 51，57，七 37～39，）祂就是赐生命的灵。

当我们借着吃基督、喝基督、并呼吸基督而享受“现在的”基督，我们里面就有新陈代谢的过程进行，就是属灵的消化和新陈代谢的作用。借着这新陈代谢的过程，基督就构成到我们里面；这构成就是建造。因此，基督现今正将祂自己建造到我们里面，作我们内里的构成。这样建造的结果，就使我们成为一班特别的人——基督身体的肢体。每当我们聚在一起，我们就是神的召会。…在马太十六章十八节主耶稣说，祂要建造祂的召会。…基督…建造祂的召会，乃是借着用属灵的饮料供应我们，用属灵的食物喂养我们；这饮料和食物唯独是祂自己这灵。…在各种不同的聚会中，我们竭力将基督供应到圣徒里面，作他们属灵的食物和饮料。我们越这样接受基督，就越经历内里、属灵的新陈代谢。这种新陈代谢就是变化，而变化就是建造。

作为基督身体的召会，借着属灵新陈代谢的过程而有的生机建造，实际上就是撒下七章十二至十四节上半，耶和華用预表对大卫所说的预言。…唯有借着这过程，人性（人的后裔）才能成为神圣的（神的儿子）。当神告诉大卫，他的后裔要作神的儿子，神是用预表对大卫预言这事。这指明人的后裔要成为神圣的。这就是今天我们正在经历的。因此，我们这些在基督里的信徒，乃是一班特别、奇特的子民。在神眼中，我们是神的珍宝。（撒母耳记生命读经，二一〇至二一三页。）

参读：生命树，第十三章；为着建造基督的身体那合乎圣经的聚会与事奉之路，第十五章。

God's building Himself into our being is altogether an organic matter. In order for such a building to take place, we need to receive, digest, and assimilate an organic element. Our spiritual food and drink is the organic, pneumatic Christ (John 6:51, 57; 7:37-39), the Christ who is the life-giving Spirit.

When we enjoy the “now” Christ by eating, drinking, and breathing Him, a metabolic process, a spiritual digestion and metabolism, takes place within us. Through this metabolic process Christ is constituted into our being. This constitution is the building. Christ, therefore, is building Himself into us as our inner constitution. The issue of such a building is that we become a very particular class of people—the members of the Body of Christ. Whenever we gather together we are the church of God. In Matthew 16:18 the Lord Jesus said, “I will build My church.”...Christ builds the church...by supplying us with spiritual drink and by feeding us with spiritual food, which are uniquely Himself as the Spirit. In different kinds of meetings, we endeavor to minister Christ into the saints as their spiritual food and drink. The more we receive Christ in this way, the more we will experience the inner, spiritual metabolism. This metabolism is transformation, and transformation is the building.

This organic building up of the church as the Body of Christ through the process of spiritual metabolism is actually what Jehovah prophesied to David in the way of typology in 2 Samuel 7:12-14a.... It is only through this process that something human—the human seed—can become divine—the sons of God. In typology God prophesied to David regarding this when He told David that his seed would be God's son. This indicates that a human seed would become a divine son. This is what we are experiencing today. Therefore, we, the believers in Christ, are a very particular and peculiar people, ...a precious treasure in the eyes of God. (Life-study of 1 & 2 Samuel, pp. 172-174)

Further Reading: The Tree of Life, ch. 13; CWWL, 1987, vol. 3, “The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ,” ch. 15

第九周■周四

晨兴喂养

弗三 16～17 “愿祂…用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里，叫你们在爱里生根立基。”

以弗所三章十四至十九节启示使徒向父祷告；父借着那灵加强信徒；基督安家在信徒心里；以及信徒在爱里生根立基，领略基督的量度，并认识基督那超越知识的爱，以致被充满，成为（三一）神一切的丰满。（李常受文集一九八八年第一册，四三九至四四〇页。）

（为使）召会…被构成为基督的丰满和神的丰满，…保罗就祷告，要我们得以加强到里面的人里，结果基督就能安家在我们心里，进而以祂自己来占有、充满、浸润、并浸透我们整个内里的部分。这样，我们就被基督充满，而满有力量，能领略基督的量度，并认识基督那超越知识的爱。最终，我们要被基督充满到一个地步，使我们成为神的丰满。（以弗所书生命读经，三四四页。）

信息选读

首先，保罗向父这源头祷告。然后，父借着那灵作凭借、作管道，加强信徒。接着，基督来运行并作工，安家在我们心里。最后，父和灵的运行，以及子安家在我们心里的结果乃是三一神的丰满。父是源头，灵是凭借，子是标的，而三一神的丰满乃是结果。

源头是父，凭借是灵，目的、目标是子，因为子是中心。…保罗向父这源头祷告，求父借着灵的管

WEEK 9 — DAY 4

Morning Nourishment

Eph. 3:16-17 That He would grant you...to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

Ephesians 3:14-19 reveals the apostle praying to the Father; the Father strengthening the believers through the Spirit; Christ making His home in the believers' hearts; and the believers being rooted and grounded in love, apprehending the dimensions of Christ, and knowing the knowledge-surpassing love of Christ to be filled unto all the fullness of [the Triune] God. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 319)

[For] the church [to] be constituted to become the fullness of Christ and the fullness of God,...Paul prayed that we might be strengthened into our inner man with the result that Christ could make His home in our heart and thereby occupy, possess, permeate, and saturate our whole inner being with Himself. In this way we are filled with Christ, and we become strong to apprehend the dimensions of Christ and to know the knowledge-surpassing love of Christ. Eventually, we shall be filled with Christ to such an extent that we become the fullness of God. (Life-study of Ephesians, p. 285)

Today's Reading

First, Paul prayed to the Father as the source. Then the Father strengthens the believers through the Spirit as the means, the channel. Then Christ moves and works to make His home in the believers' hearts. Eventually, the issue of the moving of the Father and the Spirit and the issue of the Son making His home in our hearts is the fullness of the Triune God. The Father is the source, the Spirit is the means, the Son is the object, and the fullness of the Triune God is the issue.

The source is the Father, the means is the Spirit, and the aim, the goal, is the Son because the Son is the center.... Paul prayed to the Father as the

道，加强信徒，好达到一个目标。这目标乃是基督安家 在信徒的心里。

三一神可以比喻作一部大机器，保罗是操作这部机器的人。他的祷告“使机器转动起来”。我们必须学习…在整个宇宙里，有一个很高的原则。这原则就是神要作一件事，但祂只愿意作“机器”，祂需要有操作的人。今天，我盼望召会是操作的人。凡是使徒保罗所作的，都是一种代表。他是整个基督身体的代表。现今三一神这宇宙“机器”的操作者乃是召会，基督的身体。但是虽然召会在操作，这并不是说召会本身来完成。召会操作，但三一神这“机器”来完成。…父、子、灵是这宇宙“机器”的三个“零件”，而基督的身体乃是操作者。父是源头，灵是凭借，子是目的、目标。按照以弗所三章来看，操作者求“机器”借着一个管道加强操作者。那灵就是管道，在我们里面作工，将我们全人的每一部分加强到里面的人里，使子这目标、这标的，能安家在我们心的各部分里。（李常受文集一九八八年第一册，四四〇至四四一页。）

“到里面的人里”这个句子中，“到…里”一辞是非常有意义的。说我们需要得以加强到里面的人里，就表示我们不是在里面的人里，我们大部分都活在外面的 人里。当一位弟兄告诉妻子他很疲倦，他乃是在外面的人里，在心思里，照着他肉身的疲倦而活。…你有里面的人，为什么不留在那里？为什么留在你的疲倦里？你需要操练向父屈膝，求祂加强你，好从你的疲倦进到你里面的人里。（李常受文集一九八三年第二册，四一一至四一二页。）

参读：召会的异象与建造，第六章。

source, asking the Father to strengthen the believers through the channel of the Spirit that a goal might be reached. The goal was that Christ would make His home in the hearts of the believers.

The Triune God may be likened to a big machine, of which Paul was the operator. His prayer “turned the wheel.” We have to learn...that there is a high principle in the entire universe. This principle is that God wants to do something, but He will only be the “machine,” and He needs someone to be the operator. Today I hope that the church would be the operator. Whatever the apostle Paul did was done in a representing way. He was a representative of the entire Body of Christ. Now the operator of the universal “machine,” the Triune God, is the church, the Body of Christ. But just because the church operates does not mean that the church in itself carries out. The church operates, but the “machine,” the Triune God, carries out. The Father, the Son, and the Spirit are the three “parts” of this universal “machine,” and the Body is the operator. The Father is the source, the Spirit is the means, and the Son is the aim, the goal. According to Ephesians 3, the operator asks the “machine” to strengthen the operator.... The Spirit as the channel does the work within us to strengthen every part of our being into the inner man so that the goal, the aim, the Son, might make His home within all the parts of our heart. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 319-321)

In the phrase into the inner man [v. 16], the word into is very significant. To say that we need to be strengthened into the inner man indicates that we are not in the inner man, that we live mostly in the outer man. When a brother tells his wife that he is tired, he is in the outer man, in the mind, living according to his physical tiredness.... You have an inner man. Why not stay there? Why stay in your tiredness? You need to practice bowing your knees unto the Father, that He would strengthen you into your inner man from your tiredness. (CWWL, 1983, vol. 2, “The Divine Dispensing of the Divine Trinity,” p. 311)

Further Reading: The Way to Build Up the Church (booklet)

第九周■周五

晨兴喂养

弗三 17 ~ 18 “使基督借着信，安家在你心里，叫你们在爱里生根立基，使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深。”

我们在基督里生根，就使祂能安家在我们心里。（弗三 16 ~ 19。）在以弗所三章使徒祷告，求父神借着灵神，叫信徒得以加强到里面的人里，使子神—基督—安家在他们心里，就是占有他们的全人，叫他们被充满，成为神一切的丰满。（14 ~ 19。）“安家”这个辞，在原文只是一个字（katoikeo）。这字的基本意思是，在住所里安顿下来，安排住处。这字的字首，意思是“向下”。（李常受文集一九八四年第三册，六四四页。）

信息选读

父神借着灵神来运用祂的权柄，叫我们得以加强到里面的人里，使子神深深安家在我们心里。…基督不仅在我们里面，（西一 27，）祂也向下安家在我们心里。祂使自己定居在我们心里。

我们都已进入三一神里面，现今我们正住在祂里面。我们住在祂里面，就给祂一条路三一的住在我们里面。三一神现今住在我们里面，因此我们已经生根在祂里面。我们生根在祂里面，父神就作工，借着灵神来加强我们，使子神基督深深安家在我们心里；我们的心是由心思、（来四 12、）意志、（徒十一 23、）情感、（约十六 6，22、）和良心（来十 22）组成的。…等我们开始求父神使我们得以加强到里面的人里，基督就逐渐开始占有我们的的心思，接管我们的情感和意志，并占有我们的整个良心。

WEEK 9 — DAY 5

Morning Nourishment

Eph. 3:17-18 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love, may be full of strength to apprehend with all the saints what the breadth and length and height and depth are.

We are rooted in Christ so that He may make His home in our hearts (Eph. 3:16-19). In Ephesians 3 the apostle prays that God the Father would grant the believers to be strengthened through God the Spirit into their inner man, that Christ, God the Son, may make His home in their hearts, that is, to occupy their entire being, that they might be filled unto all the fullness of God (vv. 14-19). The phrase make His home is only one word in the Greek, katoikeo. This Greek word basically means to settle down in a dwelling, to make a dwelling place. The prefix of this word, kata, means “down.” (CWWL, 1984, vol. 3, “God’s New Testament Economy,” p. 475)

Today’s Reading

God the Father is exercising His authority through God the Spirit to strengthen us into the inner man, that God the Son may make His home deep down in our hearts.... Christ is not only in us (Col. 1:27) but... He is also making His home downward in our heart. He is housing Himself in our heart.

We all have entered into the Triune God, and we are now abiding in Him. Our abiding in Him affords Him a way to abide in us triunely. The Triune God is now abiding in us, so we have been rooted into Him. While we are rooted into Him, the Father works to strengthen us through God the Spirit so that God the Son, Christ, may make His home deep down in our heart, which is composed of our mind (Heb. 4:12), will (Acts 11:23), emotion (John 16:6, 22), and conscience (Heb. 10:22).... Since we began to pray that God the Father would strengthen us into the inner man, Christ gradually began to occupy our mind, take over our emotion and will, and possess our entire conscience.

我们的心就像一所房子，有四个房间，这些房间就是心思、情感、意志和良心。基督渴望占有我们心中的每个房间，以及每个房间的每个角落。祂向下安家在我们心里，我们就刚强的与众圣徒一同领略基督的阔、长、高、深。（弗三18。）这些乃是宇宙的量度。…这些量度都是描述无限无量的基督，祂的量度乃是宇宙的量度。祂就是阔、长、高、深。我们只有和众圣徒在一起，才能领略祂宇宙的量度。（李常受文集一九八四年第三册，六四五至六四六页。）

我们经历基督，先是经历祂所是的阔，再经历祂所是的长，这是平面的。当我们在基督里长进时，就经历祂丰富的高和深，这是垂直的。我们先是经历基督扩展为阔和长，之后我们经历祂上升的高，最后经历祂下降的深。我们将要看见，我们对基督的经历，最终必须是三度的，像一立方体。

我们若只有基督的长，而没有宽，那我们的经历将是一条“线”，就是极其长而窄的经历。然而，我们对基督的经历，不该只有一度，像一条线，而该有二度，像一平面，然后有三度，像一立方体。…我们对祂若只有“线”的经历，最终这条线会一直走到极端。

我们对基督的经历，需要从二度进到三度，从“平面”进到“立方体”。立方体是扎实的。在会幕和圣殿里的至圣所都是立方体。在会幕和圣殿中这个立方体的量度分别是十肘和二十肘。新耶路撒冷将是一个永远的立方体，长宽高都是一万二千斯泰底亚。今天召会生活也必须是“立方体”。（以弗所书生命读经，三四六、三四九页。）

参读：以弗所书生命读经，第三十三篇；神新约的经纶，第三十九章。

Our heart is like a house that has four rooms, and these rooms are the mind, the emotion, the will, and the conscience. Christ has the desire to occupy every room of our heart and every corner of every room. As He makes His home downward in our heart, we become strong to apprehend with all the saints the breadth, length, height, and depth of Christ (Eph. 3:18). These are the dimensions of the universe.... All these dimensions describe the immeasurable Christ, whose dimensions are the dimensions of the universe. He is the breadth, length, height, and depth. We can only apprehend His universal dimensions with all the saints. (CWWL, 1984, vol. 3, "God's New Testament Economy," p. 476)

In our experience of Christ, we first experience the breadth of what He is, and then we experience the length. This is horizontal. When we advance in Christ, we experience the height and depth of His riches. This is vertical. First we experience Christ spreading as the breadth and the length. Later we experience Him rising up as the height and finally descending as the depth. As we shall see, our experience of Christ must eventually become three-dimensional, like a cube.

If we have only the length of Christ, without any breadth, our experience will be a "line," that is, an experience that is long and narrow to an extreme. Our experience of Christ, however, should not have only one dimension, like a line, but it should have two dimensions, like a square, and then three dimensions, like a cube.... If we have only a "line" experience of Him, this "line" will eventually continue until it reaches an extreme.

In our experience of Christ, we should go on from the two dimensions to three, from a "square" to a "cube." A cube is solid. Both in the tabernacle and in the temple the Holy of Holies was a cube. The dimensions of this cube in the tabernacle and temple respectively were ten cubits and twenty cubits. The New Jerusalem will be an eternal cube, twelve thousand stadia in three dimensions. The church life today must also be a "cube." (Life-study of Ephesians, pp. 286, 288)

Further Reading: Life-study of Ephesians, msg. 33; CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 39

第九周■周六

晨兴喂养

弗三 19 ~ 21 “并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。然而神能照着运行在我们里面的大能，极其充盈地成就一切，超过我们所求所想的；愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。”

我们得救时，基督就进到我们的灵里。现今我们必须让祂有机会，将祂自己扩展到我们内里之人的每一部分。当我们得以加强到里面的人里，就给基督开门，在我们里面扩展，从我们的灵扩展到我们的心思、情感和意志的每一部分里。基督越多在我们里面扩展，就越多定居且安家在我们里面。这意思是说，祂占有我们里面的每一部分，并以祂自己充满、浸透各部分。结果我们不仅得了启示，我们也被基督充满。然后无论我们到哪里，我们都是使徒，就是受差遣的人；也是申言者，就是为基督说话的人。（以弗所书生命读经，三四一页。）

在马太十六章十八节，主耶稣应许祂要建造祂的召会。要这应许得着实现，召会必须进入一种情形，就是许多圣徒让基督深深安家在他们心里，使他们全人里面被基督这三一神的具体化身所浸透，三一神得着并占有他们全人的每一角落，每一通路。…我们已进入三一神里面，现今仍在进入。我们一直在进入，祂也一直在深深地安家在我们心里。我们越进入，祂就越深入。（李常受文集一九八四年第三册，六四七页。）

信息选读

WEEK 9 — DAY 6

Morning Nourishment

Eph. 3:19-21 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God. But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us, to Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

When we were saved, Christ came into our spirit. Now we must give Him the opportunity to spread Himself throughout all the parts of our inner being. As we are strengthened into the inner man, the door is opened for Christ to spread in us, to spread from our spirit to every part of our mind, emotion, and will. The more Christ spreads within us, the more He settles down in us and makes His home in us. This means that He occupies every part of our inner being, possessing all these parts and saturating them with Himself. As a result, not only do we receive the revelation, but we also are filled with Christ. Then wherever we may go, we shall be the apostles, the sent ones, and the prophets, those who speak for Christ. (Life-study of Ephesians, p. 282)

In Matthew 16:18 the Lord Jesus promised that He would build His church. In order for this to be realized, the church has to enter into a state where so many saints will have Christ making His home deep down in their heart so that their entire being would be saturated within with Christ as the embodiment of the Triune God, possessing and occupying every corner and every avenue of their entire being.... We have entered into the Triune God, and we are still entering. We are entering, and He is making His home deep down in our heart. The more we enter, the more He deepens. (CWWL, 1984, vol. 3, "God's New Testament Economy," p. 477)

Today's Reading

我们是神的耕地，神的建筑。（林前三 9。）我们既是神的耕地，就需要为着长大而生根；我们既是神的建筑，就需要为着建造而立基。（圣经恢复本，弗三 17 注 4。）

神的荣耀作到召会中，神就在召会中得着彰显。因此，在召会中荣耀归与神，就是神在召会中得着荣耀。（参弗三 21。）（以弗所书生命读经，三六六页。）

以弗所三章十六至二十一节…帮助我们，更加认识在召会中，当如何事奉神；并且给我们看见，保罗这个人的灵和态度，以及他的祷告和信心。这也是一个在召会中事奉神的人，应该有的灵和态度，以及祷告和信心。我们若真看见召会是什么，是用什么建造的，我们在召会中事奉，就会有这样的灵和态度，以及这样的祷告和信心。…他的灵和态度，他眼睛所看见的，里头所充满的，口里所说的，心上所挂着的，都是这一个异象：神显现于肉体，调和在人里面，要用基督建造召会，要叫基督充满召会。这一件事充满了保罗的全人；因此，他眼所见，口所说，心上所挂着的，都是这一个。所以，这段圣经最宝贵的点，还不在于给我们看见一个祷告、一个信心，乃是给我们看见一种灵和态度。

我们若看见这异象，就能为这异象所迷，而向父屈膝。因此，无论是作长老的、作执事的、或是同工们，凡是事奉主的人，按规矩都得看见异象，看见启示，并且到一个地步，完全着了迷，以致有这个灵，这个态度，和这个空气。因着保罗有这样的灵，这样的态度，和这样的空气，所以自然能有这样的祷告；甚至祷告到末了，他信神能极其充盈地成就一切。在召会里事奉神的人，都该有这样的一个灵和态度，都该有这样的祷告；我们所有的祷告，都该以这样的祷告作中心，并且有这样祷告的信心。（如何治理召会，一三八至一四一页。）

参读：倪柝声恢复职事过程中信息记录，第二十、二十四篇；以弗所书生命读经，第三十二、三十四至三十五篇。

As God's cultivated land [1 Cor. 3:9], we need to be rooted for our growth, and as God's building, we need to be grounded for our building up. (Eph. 3:17, footnote 3)

God's glory is wrought into the church, and He is expressed in the church. Hence, the glory in the church is to God; that is, God is glorified in the church [cf. Eph. 3:21]. (Life-study of Ephesians, p. 303)

Ephesians 3:16-21... helps us know how to serve God in the church and shows Paul's spirit, attitude, prayer, and faith. We should have this spirit, attitude, prayer, and faith when we serve God in the church. If we have truly seen the church and the materials that build the church, we will have this kind of spirit and attitude, and we will also have this kind of prayer and faith. His spirit and attitude—what he saw, what he was filled with, what he said, and what he cared about in his heart—were related to the vision of God being manifested in the flesh and being mingled with man in order to build the church with Christ so that the church would be filled with Christ. This matter filled Paul's entire being; hence, what he saw, what he spoke, and what he cared about in his heart were related to this matter. The most precious point in this portion of the Scriptures is not Paul's prayer and faith but his spirit and attitude.

If we have seen this vision, we will be obsessed with it, and we will bow our knees unto the Father. Hence, every elder, deacon, co-worker, and everyone who serves the Lord must see a vision, a revelation, to the point that he is absolutely obsessed with it and has the same spirit, attitude, and mood of Paul. Because Paul had such a spirit, attitude, and mood, he spontaneously had this kind of prayer; he also believed that God is able to do superabundantly. All those who serve God in the church must have this kind of spirit and attitude and this kind of prayer. All our prayers must take this kind of prayer as the center, and we should have the faith for such prayer. (CWWL, 1952, vol. 2, "How to Administrate the Church," pp. 153-155)

Further Reading: Messages Given during the Resumption of Watchman Nee's Ministry, 2nd ed., vol. 1, chs. 20, 24; Life-study of Ephesians, msgs. 32, 34-35

第九周诗歌

WEEK 9 — HYMN

399

经历基督 — 作内住者

8 7 8 7 副 (英 538)

降 A 大调

3/4

一 神的心意所喜所爱: 基督启示我灵中;
不是接受外面宗教, 乃让基督来居衷。

(副) 神的心意所喜所爱: 基督作到我里面;
不是有何外面成就, 乃让基督来扩展。

- 二 神的心意所喜所爱: 基督活在我里面;
不是注意外面事工, 乃享基督作恩典。
- 三 神的心意所喜所爱: 基督成形我魂间;
不是跟随外面仪式, 乃让基督时加添。
- 四 神的心意所喜所爱: 基督安家心头;
不仅外面对祂事奉, 更让基督全占有。
- 五 神的心意所喜所爱: 基督成为我盼望;
不是外面客观荣耀, 乃是基督作荣光。
- 六 神的心意所喜所爱: 基督居衷作一切;
不是外面有何得着, 乃有基督作秘诀。

It is God's intent and pleasure

Experience of Christ — As the Indwelling One

538

1. It is God's in - tent and plea - sure To have Christ re - vealed in
me, Noth - ing out - ward as re - li - gion, But His Christ with - in to
be. (C) It is God's in - tent and plea - sure That His Christ be wrought in
me; Noth - ing out - ward - ly per - form - ing, But His Christ my all to be.

- 2. It is God's intent and pleasure
That His Christ may live in me;
Nothing as an outward practice,
But Christ working inwardly.
- 3. It is God's intent and pleasure
That His Christ be formed in me;
Not the outward forms to follow,
But Christ growing inwardly.
- 4. It is God's intent and pleasure
That His Christ make home in me;
Not just outwardly to serve Him,
But Christ dwelling inwardly.
- 5. It is God's intent and pleasure
That His Christ my hope may be;
It is not objective glory,
But 'tis Christ subjectively.
- 6. It is God's intent and pleasure
That His Christ be all in me;
Nothing outwardly possessing,
But His Christ eternally.

第十周

大卫、米非波设、 以及神的恩慈

诗歌：

读经：撒下九 1～13，罗二 4，弗二 7，四 32，
多三 4～5，西三 12

【周一】

壹 撒下九章一至十三节记载大卫以恩慈待约拿单的儿子米非波设：

一大卫因着约拿单的缘故，觉得有义务以恩慈待扫罗家存留的任何后裔，他问扫罗家的一个仆人说，“扫罗家还有人没有？我要以神的恩慈待他”——3 节上。

二仆人对大卫说，还有约拿单的一个儿子米非波设，是两腿残废的——3 节下。

三大卫告诉米非波设，他必因他父亲约拿单的缘故，以恩慈待他，并应许米非波设，要将他祖父一切的地都归还他，并且米非波设可以常在王的席上吃饭——7，13 节。

四大卫王保存他的性命，归还他一切的产业，并邀请他同席吃饭——7，9 节。

五大卫将原属扫罗和他全家的一切产业，都赐给

Week Ten

David, Mephibosheth, and the Kindness of God

Hymns:

Scripture Reading: 2 Sam. 9:1-13; Rom. 2:4; Eph. 2:7; 4:32; Titus 3:4-5; Col. 3:12

§Day 1

I. **Second Samuel 9:1-13 is a record of David's showing kindness to Mephibosheth, the son of Jonathan:**

A. David felt obliged to show kindness, for the sake of Jonathan, to any remaining descendant of the house of Saul and asked a servant of the house of Saul, saying, "Is there yet anyone at all of the house of Saul, that I may show the kindness of God to him?"—v. 3a.

B. The servant told David that there was still a son of Jonathan, Mephibosheth, who was crippled in his feet—v. 3b.

C. David told Mephibosheth that he would show kindness to him for the sake of Jonathan his father and promised Mephibosheth that he would restore to him all the land of his grandfather and that he would eat at the king's table continually—vv. 7, 13.

D. King David preserved his life, restored to him all his inheritance, and invited him to feast with him at the same table—vv. 7, 9.

E. David gave to Mephibosheth all that belonged to Saul and to all his house;

米非波设；米非波设常在王的席上吃饭，“他两腿都是瘸的”—9, 13节。

貳 米非波设无一点立场可以得恩，但是他竟然得着了；关于我们与神也是一样：

一米非波设在大卫面前，一点地位也没有—1~6节：

1 他的蒙恩不是因着自己，乃是因着另一个人—7节。

2 一个罪人在神面前，也是如此—罗二4。

【周二、周三】

二米非波设住的地方“罗底巴 (Lo-debar)”，是希伯来字，意思是“没有草，没有草场的地方”；今天的世界就是“罗底巴”—撒下九4：

1 逃离大卫的米非波设，是住在无草之地，没有任何生命的供应—4节。

2 一个远离神的罪人，也是住在无草之地。

三不是米非波设去找大卫，乃是大卫打发人去把米非波设接来—4~5节。

四大卫说“米非波设”时，心里有一种怜恤的感觉，声音里有令人喜悦的声调—6~7节：

1 在这句话的深处，有一个心表明神的心是如何—撒上十六7。

2 大卫的心满有恩慈和怜恤—二十14~15。

【周四】

叁 就属灵一面说，我们都像扫罗王的孙子（撒

Mephibosheth ate at the king's table continually, and "he was crippled in both his feet"—vv. 9, 13.

II. Mephibosheth had no ground to receive grace, yet he received it; the same is true with regard to us and God:

A. Mephibosheth had no position at all before David—vv. 1-6:

1. He received kindness not because of himself but because of another person—v. 7.

2. This is true for a sinner before God—Rom. 2:4.

§Day 2 & Day 3

B. Lo-debar, the place where Mephibosheth lived, is a Hebrew word that means "a place without grass, without pasture"; the world today is a "Lo-debar"—2 Sam. 9:4:

1. Mephibosheth, who ran away from David, was living in a place without grass, without any life supply—v. 4.

2. A sinner far away from God is also living in a place without grass.

C. Mephibosheth did not seek after David, but David sent men to fetch Mephibosheth—vv. 4-5.

D. When David said, "Mephibosheth," there was a compassionate feeling in his heart, and there was a pleasant tone in his voice—vv. 6-7:

1. Underneath this word was a heart that expressed God's heart—1 Sam. 16:7.

2. David's heart was full of kindness and compassion—20:14-15.

§Day 4

III. Spiritually speaking, we all are like Mephibosheth, the

下四 4) 两腿残废的米非波设一样:

一米非波设虽然常与王同席吃饭，但他的两腿仍是瘸的—九 7。

二米非波设蒙大卫恩待之后，他只看大卫桌上的丰富，而不看桌下自己的瘸腿。

三我们像米非波设一样，虽然仍是瘸腿的，却能在王的席上吃饭—13 节:

1 我们的两腿虽瘸，不过是“在桌下”。

2 我们得救以后，应当忘掉我们“瘸了的双腿”，而坐在我们的王耶稣基督的席上，享受祂—7 节，罗十四 17，尼八 10:

a 每当我们看自己，发现自己是瘸腿的，我们就沮丧—歌二 8 ~ 三 5。

b 我们只当看主桌上的丰富，并享受这些丰富—弗三 8。

3 神为我们摆在这里的，不知有多好，有多丰富，有多甘甜；我们只管吃—约六 50 ~ 51, 53 ~ 57，太八 11，二二 2，后十九 9。

四 我们该从我们的内顾自己转离，并且望断以及于主—来十二 2，二 9。

五 我们只看神所摆在我们面前的丰富和恩典，我们就会有平安，我们的心就会得着满足—太五 6，十四 20。

【周五】

肆 大卫对米非波设的恩慈表征神的恩慈—撒下九 3，罗二 4，弗二 7，多三 4 ~ 5:

grandson of King Saul (2 Sam. 4:4), who was crippled in his feet:

A. Although Mephibosheth dined with the king often, his two feet still remained lame—9:7.

B. After Mephibosheth received grace from David, he looked only at the riches on David's table; he did not look at his crippled feet underneath the table.

C. Like Mephibosheth, we can dine at the King's table even though we are still crippled—v. 13:

1. Our two feet are lame, but they are under the table.

2. After we have been saved, we should forget about our "crippled feet" and sit at the table of our King, Jesus Christ, to enjoy Him—v. 7; Rom. 14:17; Neh. 8:10:

a. Whenever we look at ourselves, we discover that we are lame, and we become discouraged—cf. S. S. 2:8—3:5.

b. We should look only at the riches on the Lord's table and enjoy them—Eph. 3:8.

3. What God has spread out for us is wonderful, rich, and sweet; we simply need to eat—John 6:50-51, 53-57; Matt. 8:11; 22:2; Rev. 19:9.

D. We need to turn away from self-introspection and look away unto the Lord—Heb. 12:2; 2:9.

E. When we look only at the riches and the grace that God has spread before us, we will be peaceful, and our hearts will be satisfied—Matt. 5:6; 14:20.

§Day 5

IV. David's kindness to Mephibosheth signifies the kindness of God—2 Sam. 9:3; Rom. 2:4; Eph. 2:7; Titus 3:4-5:

一 恩慈是一种仁慈的良善，出自神的怜悯和爱—弗二 4，7。

二 乃是我们救主神的恩慈和爱拯救了我们，使我们与人有别—多三 4：

1 神的恩典将救恩带给人；我们因主的恩典得救—二 11，三 7。

2 提多书三章五节说，神救了我们，乃是照着祂的怜悯：

a 神的怜悯比神的恩典够得更远—罗九 15～16，18，23，来四 16。

b 我们可怜的光景造成了我们与神恩典之间广阔的缺隙。

c 神的怜悯乃是横跨这缺隙的桥梁，把我们带到祂恩典的救恩里—罗二 4，九 23。

3 在提多书三章四至五节，保罗不是说到恩典，乃是说到恩慈、爱和怜悯：

a 爱是恩典的源头；在约翰一书我们摸着父神的爱作恩典的源头—三 1，四 9～10。

b 父神的心里有爱，这爱借着子彰显出来时，就成了恩典—约一 14，16～17。

c 恩慈是神赐恩典给我们的态度—弗二 7。

d 我们有怜悯、爱和恩慈，自然就会有恩典—多三 4～5，7。

e 我们的神与父已向我们显示爱、怜悯和恩慈；祂借此拯救我们—四～5 节。

【周六】

三 在要来的诸世代—千年国时代和将来的永远—中，神要显示“祂在基督耶稣里，向我们所施

A. Kindness is a benevolent goodness that issues out of the mercy and love of God—Eph. 2:4, 7.

B. It is the kindness and the love of our Savior God that saved us and made us different from others—Titus 3:4:

1. The grace of God brings salvation to man; we have been saved by the grace of the Lord—2:11; 3:7.

2. Titus 3:5 says that according to His mercy God saved us:

a. God's mercy reaches farther than His grace—Rom. 9:15-16, 18, 23; Heb. 4:16.

b. Our pitiful condition created a wide gap between us and God's grace.

c. It was God's mercy that bridged this gap and brought us to His salvation of grace—Rom. 2:4; 9:23.

3. In Titus 3:4 and 5 Paul speaks not of grace but of kindness, love, and mercy:

a. Love is the source of grace; in 1 John we touch the love of God the Father as the source of grace—3:1; 4:9-10.

b. In the heart of God the Father there is love; when this love is expressed through the Son, it becomes grace—John 1:14, 16-17.

c. Kindness is God's attitude in giving us grace—Eph. 2:7.

d. When we have mercy, love, and kindness, we automatically have grace—Titus 3:4-5, 7.

e. Our God and Father has shown us love, mercy, and kindness; it is by this that He saves us—vv. 4-5.

§Day 6

C. In the ages to come—the ages of the millennium and eternity future—God will display "the surpassing riches of His grace in kindness toward us in

恩慈中恩典超越的丰富” —弗二 7:

- 1 神的恩典是在神的恩慈中赐给我们的—8 节。
- 2 神恩慈中恩典的丰富，超越各样的限制—7 节：
 - a 这些是神自己的丰富，作我们的享受—三 8。
 - b 神恩慈中恩典的这些丰富要公开显示出来，直到永远—二 7。

四那灵的果子其中的一项是恩慈—加五 22:

- 1 我们既已穿上了新人，（西三 10，）是神的选民，圣别蒙爱的人，就需要穿上怜恤的心肠和恩慈。（12。）
- 2 使徒保罗以恩慈作神的执事，并且他嘱咐我们要常留在神的恩慈中—林后六 4，6，罗十一 22。
- 3 爱是有恩慈，（林前十三 4，）我们要以恩慈相待，心存慈怜，彼此饶恕，正如神在基督里饶恕了我们一样。（弗四 32。）

Christ Jesus"—Eph. 2:7:

1. It is in God's kindness that the grace of God is given to us—v. 8.
2. The riches of God's grace in His kindness surpass every limit—v. 7:
 - a. These are the riches of God Himself for our enjoyment—3:8.
 - b. The riches of God's grace in kindness will be publicly displayed for eternity—2:7.

D. One item of the fruit of the Spirit is kindness—Gal. 5:22:

1. Having put on the new man (Col. 3:10), as God's chosen ones, holy and beloved, we need to put on inward parts of compassion and kindness (v. 12).
2. The apostle Paul was a minister of God in kindness, and he charged us to continue in the kindness of God—2 Cor. 6:4, 6; Rom. 11:22.
3. Love is kind (1 Cor. 13:4), and we need to be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave us (Eph. 4:32).

第十周■周一

晨兴喂养

撒下九3 “王说，扫罗家还有人没有？我要以神的恩慈待他。…”

7 “大卫〔对米非波设〕说，你不要惧怕，我必因你父亲约拿单的缘故，以恩慈待你，将你祖父扫罗一切的地都归还你；你也可以常在我席上吃饭。”

撒下九章记载大卫恩待约拿单的儿子米非波设。…大卫因着约拿单的缘故，觉得有义务以恩慈待扫罗家存留的任何后裔。…扫罗家有一个仆人，名叫洗巴，有人叫他来见大卫。大卫问他说，“扫罗家还有人没有？我要以神的恩慈待他。”（3上。）仆人对他说，还有约拿单的一个儿子（米非波设），是两腿残废的。当米非波设来见大卫，大卫对他说，不要惧怕，大卫必因他父亲约拿单的缘故，以恩慈待他，并要将他祖父扫罗一切的地都归还他；他也可以常在大卫席上吃饭。（撒母耳记生命读经，二五五至二五六页。）

信息选读

米非波设的祖父扫罗，乃是大卫的仇敌。他多次逼迫大卫，要将大卫置之死地，他是大卫的一个大仇敌。现在，扫罗被人杀死了，约拿单也被人杀死了。所以米非波设的乳母，就抱着他快逃，以为他的祖父和父亲都死了，只剩下这一个孩子，若不快逃，也许大卫要来报仇，把他杀死。因为跑得太急，孩子掉在地上，腿就瘸了。你们想一想，这像不像一个罪人对于神的光景呢？

WEEK 10 — DAY 1

Morning Nourishment

2 Sam. 9:3 And the king said, Is there yet anyone at all of the house of Saul, that I may show the kindness of God to him?...

7 And David said to [Mephibosheth], Do not be afraid, for I will surely show kindness to you for the sake of Jonathan your father; and I will restore to you all the land of your father Saul, and you will eat food at my table continually.

Second Samuel 9 is a record of David's showing kindness to Mephibosheth the son of Jonathan. David felt obliged to show kindness, for the sake of Jonathan, to any remaining descendant of the house of Saul. A servant of the house of Saul, whose name was Ziba, was called to David, and David asked him, "Is there yet anyone at all of the house of Saul, that I may show the kindness of God to him?" (v. 3a). The servant told him that there was still a son of Jonathan, one who was crippled in his feet. When Mephibosheth came to David, David told him not to be afraid, for he would surely show kindness to him for the sake of Jonathan his father. David went on to tell him that he would restore to him all the land of his father Saul and that he would eat food at his table continually (v. 7). (Life-study of 1 & 2 Samuel, pp. 208-209)

Today's Reading

Mephibosheth's grandfather, Saul, was David's enemy. Many times he persecuted David and wanted to put him to death. He was a great enemy of David. When Saul and Jonathan were killed, Mephibosheth's nurse took him and fled quickly. She thought that since both his grandfather and father were dead, David might come to avenge and kill Mephibosheth if they did not flee fast. The boy fell on the ground and became lame because she was running too fast. Consider for a moment: does this not look like the picture of a sinner before God?

人误会了我的神！人因为自己对神怀着鬼胎，就以为神对他也怀着鬼胎。…米非波设想，我祖是大卫的仇敌，所以大卫必是恨我。我同大卫无好感，所以大卫也必不会爱我。我们也是这样想，…但…神不和你一样见识。米非波设无一点可以得恩，但是他竟然得了，你和我对神也是一样的。

神也是问说，在亚当底下还有谁，我可以恩待他？大卫因约拿单恩待米非波设，神因祂的儿子耶稣恩待罪人。今天的人有一个大错误，以为神是恨人的。以为人不知应当作多少好，才能叫神转过脸来；不知应当作多少好，才能叫神止息怒气，…才能叫神想到他，…才能叫神喜悦他。但…米非波设在大卫面前，一点地位也没有。大卫不认识米非波设，大卫只认识米非波设的父亲约拿单。他要因约拿单的缘故，恩待米非波设。米非波设不是作多少好，才叫大卫有好感。…他的蒙恩不是因着自己，乃是因着第三者。一个罪人在神的面前，也是如此。许多人想，我先作一点好，才能得神的喜悦；但是，圣经告诉我们说，神是无缘无故地爱我们。我们在神面前本来没有地位，不该得着祂的眷顾，但是我们也有我们的约拿单，就是耶稣基督，因着祂的缘故神就恩待我们。我们得救，是因在神的面前有了主基督；有了主，所以我们能到神的面前。

圣经没有一处说神要与我们和好；圣经乃是说，我们要与神和好。神是同我们和好的！…有人说，幸亏主耶稣死了，神才爱我们。但我说，没有这件事。是因神爱我们，祂才把祂的儿子赐给我们。（倪柝声文集第一辑第十八册，四七至四九页。）

参读：撒母耳记生命读经，第三十二篇。

Man has misunderstood our God! Because man has devious thoughts about God, he thinks that God also has devious thoughts about him.... Mephibosheth thought, "My grandfather was David's enemy; therefore, David must hate me. I have no love for David; therefore, David must have no love for me." This is the way we also think.... But God is not the same as we. Mephibosheth had no ground to receive grace, yet he received it. The same is true with regard to us and God.

God is also asking, "Is there yet any that is left of Adam, that I may show him grace?" David showed Mephibosheth kindness for the sake of Jonathan; God graced the sinners because of His Son Jesus. People make a great mistake in thinking that God hates man. They think that man has to do a great deal of good before God's face will be turned to them. Yet they are not sure how much good should be done before God will stop His wrath, consider them, and be pleased with them. But Mephibosheth had no position at all before David. David did not know Mephibosheth. David only knew Mephibosheth's father, Jonathan. He was gracious to Mephibosheth for Jonathan's sake. Mephibosheth did not have to do anything good before he could receive David's favor.... He received kindness not because of himself but because of another person. This is true for a sinner before God. Many people think, "I must do something good before I can please God." But the Bible tells us that God loves us without a reason. We did not have any position before God, and we should not have obtained His grace. But we have our Jonathan, Jesus Christ. God has graced us because of Him. We are saved because we have the Lord Jesus before God. With the Lord, we can come before God.

There is no place in the Bible that says that God wants to be reconciled to us. The Bible only says that we need to be reconciled to God. God is reconciled to us already!...Someone said, "It is fortunate the Lord Jesus died so that God could love us." But there is no such thing. He gave His Son to us because He loved us. (CWWN, vol. 18, pp. 279-281)

Further Reading: Life-study of 1 & 2 Samuel, msg. 32

第十周■周二

晨兴喂养

罗二 4 “还是你藐视祂丰富的恩慈、宽容与恒忍，不晓得神的恩慈是领你悔改？”

林后六 4, 6, 8 “反倒在各样的事上，…以纯洁、…以无伪的爱…，证荐自己是神的执事…”

“…洗巴对王说，还有约拿单的一个儿子，是两腿残废的。王说，他在哪里？洗巴对王说，他在罗底巴…”（撒下九 3～4。）“罗底巴”是希伯来字，意思是“没有草的地方”。今天的世界就是罗底巴。罗底巴永远不能叫人得着饱足，永远不能止人干渴，罗底巴不能满足你的心。弟兄姊妹们，你们知道不知道我们人是为着神造的，不是为着人自己造的。凡没有归回到神那里的，他就不能得着满足。…你也许曾有一个梦，想到你的将来是何等美丽，何等安息。但过了一时，世界所应许的，都是不能兑现的钞票，…不过叫你灰心失望；一次过一次，叫你感觉到不过是梦，不过是海市蜃楼，是一个干旱无草之地。…在神之外的生活，是永远得不着满足的。逃离大卫的米非波设，是住在无草之地；一个远离神的罪人，也是住在无草之地。（倪柝声文集第一辑第十八册，四九页。）

信息选读

大卫听见米非波设住在无草之地就怎样作呢？感谢赞美神，“于是大卫王打发人去，从罗底巴亚米利的儿子玛吉家里把他接来。”（撒下九 5。）“接”，在原文是“带来”。在罗马三章十一节说，“没有寻求神的。”在路加十九章十节说，“人子来，是要寻找拯救丧失的人。”有人想，像我们这样不好的人，

WEEK 10 — DAY 2

Morning Nourishment

Rom. 2:4 Or do you despise the riches of His kindness and forbearance and long-suffering, not knowing that God's kindness is leading you to repentance?

2 Cor. 6:4, 6 But in everything we commend ourselves as ministers of God,...in pureness,...in unfeigned love.

“...And Ziba said to the king, There is still a son of Jonathan; he is crippled in his feet. Then the king said to him, Where is he? And Ziba said to the king, He is just now... in Lo-debar” (2 Sam. 9:3-4). Lo-debar is a Hebrew word which means “a place without grass.” The world today is a “Lo-debar”; it can never fill up man's hunger or quench man's thirst. “Lo-debar” can never satisfy our heart. Brothers and sisters, do you know that we are created for God and not for ourselves? All those who have not turned back to God will never be satisfied. You may dream about how your future will be so beautiful and restful. But after a while, you will find that the promises of the world are all unusable currencies.... The world only brings you discouragement and disappointment. Time after time, the world puts you into a dream; everything is just a mirage and a dry place without grass.... A life outside of God can never be satisfying. Mephibosheth, who ran away from David, was living in a place without grass. A sinner far away from God is also living in a place without grass. (CWWN, vol. 18, pp. 281-282)

Today's Reading

What did David do when he heard that Mephibosheth was living in a place without grass? Thank and praise the Lord! “Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar” [KJV] (2 Sam. 9:5). Fetch in the original text is “bring.” Romans 3:11 says, “There is none who seeks out God.” Luke 19:10 says, “For the Son of Man has come to seek and to save that which is lost.” Some people think that because

自然要去寻求神；像我们这样一个堕落的人，自然要去寻求神。岂知不然！如果神要等到我们去寻找祂的时候，才救我们，恐怕我们永不能得救，因为我们不会寻找祂的。…不是米非波设去找大卫，乃是大卫打发人去把米非波设接来；不是我们寻求神，乃是神差祂的儿子来寻找我们，把我们带到神面前来。

在米非波设这一方面，他不敢去见王，因他的祖父是王的仇敌；他不能去见王，因他的两腿是瘸的。我们想，或者那一天我作好些了，我再去寻找神，恳切地求祂赦免我的罪，那时也许我可以得救。但是…圣经说，是神要你，是神呼召你，是神打发人来告诉你说，祂要你。罗马十章六、七节…告诉我们，没有人能到天上去求主来替死；也没有人能到阴间去求主从死里复活。底下接着说，“‘这话与你相近，就在你口里，也在你心里。’…因为人心里信，就得着义；口里承认，就得救。”（8，10。）…今天在这里，若有一人不得救，并非神不救他，乃是他拒绝神的恩典。

“扫罗的孙子，约拿单的儿子米非波设来见大卫，面伏于地叩拜。大卫说，米非波设。米非波设说，仆人在此。”（撒下九6。）哦，这里有顶好听的音乐！“米非波设！”大卫见了米非波设，没有说一句话，没有说，米非波设你来了，没有说扫罗的孙子米非波设，没有说约拿单的儿子米非波设，没有说你是谁。“米非波设！”你曾想到，大卫说这个名字的时候，心里有什么感觉呢？是用什么声音呢？哦，在这一句话的深处，有一个跳动的心，那个心是表明神的心是如何。“米非波设！”表明神没有恨你，神要你，神爱你。（倪柝声文集第一辑第十八册，四九至五一页。）

参读：倪柝声文集第一辑第十八册，四四至五一页。

we are so evil, we should surely seek after God. Since we are so fallen, surely we should seek after God. But this is not how things work! If God had to wait for us to seek Him before He saved us, we would probably never be saved because we would never seek after Him.... Mephibosheth did not seek after David, but David sent men to fetch Mephibosheth. We did not seek after God, but God sent His Son to seek us and bring us back to His presence.

On Mephibosheth's side, he dared not seek the king because his grandfather was the king's enemy. In addition, he was not able to seek the king because he was lame. We may think, "Perhaps someday I will become better, seek after God, and earnestly plead to Him to forgive my sins. Perhaps then I will be saved." But...the Bible says God wants you, calls you, and sends men to tell you that He wants you. Romans 10:6 and 7...tell us that no man can go to heaven to ask the Lord to die for him and that no man can go to Hades to ask the Lord to resurrect from death. The following verses say, "The word is near you, in your mouth and in your heart...; for with the heart there is believing unto righteousness, and with the mouth there is confession unto salvation" (vv. 8, 10).... If there is a man here who is not saved, it will not be because God does not save him but because he rejects God's grace.

"Mephibosheth the son of Jonathan, the son of Saul, came to David and fell on his face and paid homage. And David said, Mephibosheth. And he said, Your servant is here" (2 Sam. 9:6). Here is the most pleasant music! "Mephibosheth." David did not say anything more when he saw Mephibosheth. He did not say, "Mephibosheth you are here"; he did not say, "Saul's grandson Mephibosheth"; he did not say, "Jonathan's son Mephibosheth"; he did not say, "Who are you?" "Mephibosheth." Have you ever considered, when David said, "Mephibosheth," what kind of feeling was in his heart, and what was the tone of his voice? Underneath this word was a beating heart, a heart that expressed God's heart. "Mephibosheth" shows that God does not hate man, that He wants man, and that He loves man. (CWWN, vol. 18, pp. 282-283)

Further Reading: CWWN, vol. 18, pp. 279-283

第十周■周三

晨兴喂养

撒上二十 14 ~ 15 “…你要以耶和华的慈爱待我，免我死亡；…你也永不可向我家绝了慈爱。”

西三 12 “所以你们既是神的选民，圣别蒙爱的人，就要穿上怜恤的心肠、恩慈、卑微、温柔、恒忍。”

抹大拉的马利亚…把主当看园的。（她）问看园的话，主没有答应说，“我不是看园的；”或者说，“我没有把祂的尸首挪了去；”或者说，“你一个女人，怎能去取那尸首呢？”主只说了一声：“马利亚。”她一听见了这样顶熟的声音，就立刻说，“拉波尼。”（约二十 14 ~ 16。）我们知道，每当一个人只单喊一个名字时，许多的意思就都在那里了。今天大卫看见了一个仇敌的孙子，却说了一声：“米非波设！”（撒下九 6。）这表明在大卫的心里，不只没有仇恨的心，并且是满有恩情的。（倪柝声文集第一辑第十八册，五一页。）

信息选读

米非波设并不知道大卫的心。当他动身时，也许他的心是跳着，想到今天去见一个犹太的王，也许他要把我杀了。当他见了大卫，听见他叫自己米非波设时，他就应当知道大卫对于他，只有好感，并无恶意。但是，他预先惧怕的心太深，所以说，“仆人在此。”也许他以为自己从前是一个皇孙，如今降卑作一个奴仆，借此或者可以博得大卫的欢心，大卫就不会杀他。但是我告诉你们，没有一个人能靠自己作仆人的工作，而得着神的喜悦的。

大卫在这里要证明神的心，所以对他说，“你不要惧怕，我必因你父亲约拿单的缘故，以恩慈待你，

WEEK 10 — DAY 3

Morning Nourishment

1 Sam. 20:14-15 ...Do show me the lovingkindness of Jehovah, that I may not die; and never cut off your lovingkindness from my house...

Col. 3:12 Put on therefore, as God's chosen ones, holy and beloved, inward parts of compassion, kindness, lowliness, meekness, long-suffering.

Mary the Magdalene...thought the Lord was a gardener. When she asked the gardener where Jesus was, the Lord did not answer, "I am not the gardener," or "I did not take His body away," or "You are a woman; how can you get the body?" The Lord only said, "Mary!" As soon as she heard this very familiar voice, she said, "Rabboni!" We know that when someone calls another by name only, there must be considerable meaning behind it. On that day David saw his enemy's grandson, and he only said, "Mephibosheth." This shows that David's heart was not only without hatred but also full of compassion. (CWWN, vol. 18, p. 283)

Today's Reading

Mephibosheth did not know David's heart. When he went to David, his heart might have been beating fast, and he might have been thinking, "Today I am going to see the king of Judah; maybe he will kill me." When he saw David and heard him call, "Mephibosheth," he should have known that David had only compassion and no bad intention toward him. But with a heart full of fear, he said, "Your servant is here" [2 Sam. 9:6]. He might have thought, "Formerly I was a king's grandson; now I humble myself to be a servant. Perhaps by this I will gain David's favor, and he will not kill me." I must tell you that no one can please God by relying on himself becoming a servant.

Then David testified of God's heart. He said to Mephibosheth, "Do not be afraid, for I will surely show kindness to you for the sake of Jonathan your

将你祖父扫罗一切的地都归还你；你也可以常在我席上吃饭。”（撒下九7。）…我不知在我们中间，有几个人知道神爱我们。…如果我们知道神是爱我们的话，我们的生活就不知要有多大的改变了。…我知道（神）的心是一个什么心。…祂爱你，祂愿意你得救。…许多人说，神没有对我说祂爱我。但是，请你看十字架，就知道祂已经爱你了。十字架的刑罚是你该受的，但是，祂因为爱你的缘故，就叫主耶稣替你受了。…什么叫爱呢？爱不是话语。最深的爱，不是话语所能表明的。那个浪子预备见了他的父亲就说，“父亲，我犯罪得罪了天，并得罪了你。我不配再称为你的儿子，把我当作一个雇工罢。”（路十五18～19。）但是，他离家还远时，他父亲就动了慈心，跑去抱着他的颈项，热切地与他亲嘴。…一个父亲的心，是要缩短罪的距离。…他的父亲并没有说，我爱你；他一亲嘴，浪子就知道他父亲的心了。他不能说“把我当作一个雇工罢”的话了，他心里只能说，我父亲爱我。请你们今天不要误会神的心，请你来到十字架下。耶稣已经替你死了，这已经把神的心告诉你了。你看见主耶稣的血，就知道神是何等的爱你了。

“王召了扫罗的仆人洗巴来，对他说，我已将原属扫罗和他全家的一切产业，都赐给你主人的儿子了。你和你的众子，并你的众仆人，要为他耕种田地，把所产的拿来供他食用；你主人的儿子米非波设要常在我席上吃饭。…王又说，米非波设必在我席上吃饭，如同王的一个儿子。”（撒下九9～11。）这何等希奇，没有一条件，没有一命令，，都是应许。这里没有说，你当作多少。都是我给你，这是恩典。如果我们明白神的心，我们就不能不相信祂了。（倪柝声文集第一辑第十八册，五二、五四至五五页。）

参读：从以弗所书看召会在基督里的福分与地位，一三三至一三七页。

father; and I will restore to you all the land of your father Saul, and you will eat food at my table continually” (v. 7)... I do not know how many among us realize that God loves us.... If we only knew that God loves us, our lives would be changed greatly. I know the kind of heart that He has.... He loves you and wants you to be saved.... Many people say, “God does not tell me that He loves me.” But please take a look at the cross, and you will know that He has already loved you. You should have received the punishment of the cross, but He made the Lord Jesus suffer it for you because He loves you. What is love? Love is not words. The deepest kind of love cannot be expressed in words. The prodigal son was prepared to say to his father, “Father, I have sinned against heaven and before you. I am no longer worthy to be called your son; make me like one of your hired servants” (Luke 15:18-19). But when he was yet a great way off, his father had compassion and ran and fell on his neck and kissed him. A father’s heart shortens the distance of sin.... His father did not say, “I love you,” but as soon as he kissed him, the prodigal son knew his father’s heart. He could not say the words, “Make me like one of your hired servants.” He could only say in his heart, “My father loves me.” Please do not misunderstand God’s heart. Please come to the cross. Jesus has already died for you; this should show you what is in God’s heart already. When you see the blood of the Lord Jesus, you will know how much God loves you.

“The king called Ziba, Saul’s attendant, and said to him, All that belongs to Saul and to all his house I give to your master’s son. And you shall work the land for him, you and your sons and your servants; and you shall bring in the produce that your master’s son may have food to eat.... And Mephibosheth, said David, shall eat at my table like one of the king’s sons” (2 Sam. 9:9-11). How marvelous that there is not one condition, not one commandment; there are only promises. It does not say how much one should work. Everything was given. This is grace. If we understand God’s heart, we cannot but believe in Him. (CWWN, vol. 18, pp. 283-284, 286)

Further Reading: CWWL, 1953, vol. 2, pp. 101-104

第十周■周四

晨兴喂养

撒下九 13 “于是米非波设住在耶路撒冷，因为他常在王的席上吃饭。他两腿都是瘸的。”

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。”

我们都像扫罗王的孙子米非波设一样。（撒下四 4。）米非波设是瘸腿的，不能走路。大卫王保存他的性命，恢复他一切的产业，并邀请他同席吃饭。（九 1～13。）米非波设蒙大卫恩待之后，他只看大卫桌上的丰富，而不看桌下自己的瘸腿。每当 we 看自己，发现自己是瘸腿的，我们就沮丧。我们得救以后，应当忘掉我们瘸了的双腿，而坐在我们的王耶稣基督的席上，享受祂一切追溯不尽的丰富。我们只当看主桌上的丰富，并享受这些丰富。借着 we 享受那追溯不尽丰富的基督，祂就会变化我们。（李常受文集一九六五年第二册，二六二页。）

信息选读

米非波设不知道大卫爱他时，大卫已经爱他；米非波设知道了大卫爱他，大卫也仍然爱他。神对于我们也是一样的。…你就是这样，神已经爱你了。照你的本相来到神的面前。

也许有人说，…得救是靠恩典，不是靠行为，神待我像大卫待米非波设一样；但是，我得救后，行为岂不是应当好了么？为什么我觉得我仍是时高时低，时好时坏呢？答覆这个问题就请读：“于是米

WEEK 10 — DAY 4

Morning Nourishment

2 Sam. 9:13 And Mephibosheth dwelt in Jerusalem because he ate at the king's table continually. And he was crippled in both his feet.

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.

All of us are like Mephibosheth, the grandson of King Saul (2 Sam. 4:4). Mephibosheth was lame; he was unable to walk. King David preserved his life, restored to him all his inheritance, and invited him to feast with him at the same table (9:1-13). After Mephibosheth received grace from David, he only looked at the riches on David's table; he did not look at his two lame legs underneath the table. Whenever we look at ourselves, we discover that we are lame, and we become discouraged. After we have been saved, we should forget about our two lame legs and sit at the table of our King, Jesus Christ, to enjoy Him with all His unsearchable riches. We should only look at the riches on the Lord's table and enjoy them. By our enjoyment of the unsearchably rich Christ, He will transform us. (CWWL, 1965, vol. 2, "The Tree of Life," p. 200)

Today's Reading

Before Mephibosheth knew of David's love to him, David already loved him; after Mephibosheth knew of his love, David still loved him. God is the same toward us.... God loves you just the way you are. Come to God just as you are.

Now someone may say, "...We are saved by grace and not by works. God treats me in the same way that David treated Mephibosheth. But after I am saved, should not my behavior become better? Why do I still feel that I am sometimes high and sometimes low, at times good and at times bad?" In

非波设住在耶路撒冷，因为他常在王的席上吃饭。他两腿都是瘸的。”（撒下九 13。）我们得救的起头是靠恩典，我们保守这得救也是靠恩典。许多人错误的以为得救的起头是靠恩典，保守这得救是靠行为。这是没有的事。我们应当知道，得救是什么条件，就保守也是什么条件。我是因耶稣得救的，我也是因耶稣得蒙保守到底。米非波设虽然常与王同席吃饭，但他的两腿仍是瘸的。瘸一腿还可跳动，瘸两腿不但不便行走，并且也真是难看。…坐在王的席上是真的，两腿仍瘸也是真的。…王不会在一天让一个瘸腿的坐在他的席上，过了几天因他两腿仍是瘸的，就把他赶出去；没有这件事。

两腿虽瘸，不过是在桌下；在桌上的，你只管吃。你为什么要把桌下的双足摆在桌上呢？你只管顾桌上的罢。神摆在这里的，不知有多好，有多丰富，有多甘甜；你只管吃。你不该看你自己，乃要看神所给你的丰富。我们每一次回头看自己，我们就没有平安。人的眼睛，是为着看外面的，不是为着看里面的。自省不是我们的本分。我们的眼睛如果一直仰望主，就要从荣耀到荣耀，变成祂的形像了。如果我们回头看自己，就不过像米非波设一样，两腿仍是瘸的。我们得救了，就得着一个新生命，有圣灵住在里面，整个人都是新的。但是，那个从亚当而来的自己，是永远不会改变的。那位圣洁的奥古斯丁，当他死时怎样感觉呢？他说，“全世界罪的种子，多在这个我的里面。”哦，我们一天没有脱离肉身，就我们的两腿仍是瘸的。我们不要回头看自己，只要看神所摆在我们面前的丰富、恩典，我们的心就要得着满足了。（倪柝声文集第一辑第十八册，五六至五八页。）

参读：新约总论，第八、十至十一篇。

order to answer this question, please read 2 Samuel 9:13. “Mephibosheth dwelt in Jerusalem because he ate at the king’s table continually. And he was crippled in both his feet.” We were saved by grace initially, and we are also kept in this salvation by grace. Many mistakenly have a concept that they were initially saved by grace but they are kept in this salvation by work. However, there is no such thing. We should realize that the condition for salvation is the condition for preservation. We are saved by Jesus, and we are kept by Jesus to the end. Although Mephibosheth dined with the king often, his two feet still remained lame. If one foot is lame, one can still jump. But if both feet are lame, it is not only inconvenient but also ugly. We can dine at the king’s table, and both feet can still be lame. The king would not allow a lame person to dine at his table on the first day and then drive him out after a few days because his feet were still lame. There is no such thing.

Our two feet are lame, but they are under the table. We should just eat what is on the table. Why do we put our two feet, which should be under the table, onto the table? We should just pay attention to what is on the table. What God has spread out here is wonderful, rich, and sweet. We just need to eat. We should not look at ourselves. Instead, we should look at the riches God has given us. Every time we look at ourselves, we will not have peace. Our eyes are for looking outside, not inside. Self-introspection is not our portion. If we keep our eyes upon the Lord, we will go from glory to glory and be transformed into His image. If we look at ourselves, we will be just like Mephibosheth with two feet lame. After we are saved, we receive a new life, and the Holy Spirit lives within us; we become entirely new. The self that comes from Adam never changes. How did a man as holy as St. Augustine feel when he was dying? He said, “Most of this world’s seeds of sin are within my self.” As long as we are still in this body, our two feet are still lame. We should not look at ourselves. We should only look at the riches and the grace that God has spread before us. When we do this, our hearts will be satisfied. (CWWN, vol. 18, pp. 287-288)

Further Reading: The Conclusion of the New Testament, msgs. 8, 10-11

第十周■周五

晨兴喂养

多三 4~5 “然而，当我们救主神的恩慈，和祂对人的爱显现的时候，祂便救了我们，并不是本于我们所成就的义行，乃是照着祂的怜悯，借着重生的洗涤，和圣灵的更新。”

新约启示出恩慈这个神圣属性。…罗马十一章二十二节说到神的恩慈和祂的严厉，强调神恩慈的属性。不仅如此，以弗所二章七节宣告说，“好在要来的诸世代中，显示祂在基督耶稣里，向我们所施恩慈中恩典超越的丰富。”恩慈是一种仁慈的良善，出自怜悯和爱。神的恩典是在这样的恩慈中赐给我们的。…乃是我们救主神的恩慈和爱拯救了我们，使我们与人有别。（新约总论第一册，一二五至一二六页。）

信息选读

罗马二章四节说，“还是你藐视祂丰富的恩慈、宽容与恒忍，不晓得神的恩慈是领你悔改？”这意思是：你一面定罪人，一面又同样犯罪，你这样作是什么意思？你以为神不会审判你，还是你藐视神丰富的恩慈、宽容与恒忍？你以为神不会审判你，岂不知祂必要审判你。祂现在所以还没有审判你，乃是对你有恩慈。祂的恩慈叫祂宽容你，祂的宽容使祂对你恒久忍耐。祂这样对你有恩慈，是要领你悔改。祂这样宽容忍耐你，是在等你悔改。祂的审判所以还没有临到你，乃是因为祂的恩慈叫祂宽容忍耐你，等候你悔改。这是你应该晓得，而不可藐视的。（从罗马书看神完全的救恩，五二页。）

WEEK 10 — DAY 5

Morning Nourishment

Titus 3:4-5 But when the kindness and the love to man of our Savior God appeared, not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit.

The New Testament reveals the divine attribute of kindness.... Romans 11:22, speaking of the kindness of God and His severity, emphasizes the attribute of God's kindness. Furthermore, Ephesians 2:7 declares, "That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus." Kindness is a benevolent goodness which issues out of mercy and love. It is in such kindness that the grace of God is given to us.... It is the kindness and love of our Savior God that has saved us and made us different from others. (The Conclusion of the New Testament, pp. 107-108)

Today's Reading

[Romans 2:4] says, "Do you despise the riches of His kindness and forbearance and long-suffering, not knowing that God's kindness is leading you to repentance?" The apostle seems to say, "On one hand, you condemn others, and on the other hand, you commit the same sins. What do you mean by doing this? Do you think that God will not judge you, or do you despise the riches of His kindness, forbearance, and long-suffering? You think that God will not judge you. You seem to not know that He surely will judge you. He has not judged you yet because He is kind toward you. His kindness causes Him to forbear you, and His forbearance causes Him to be long-suffering toward you. He is so kind to you because He wants to lead you to repentance. He is forbearing and long-suffering toward you because He is waiting for you to repent. His judgment has not come upon you because His kindness causes Him to forbear you and be long-suffering toward you, waiting for you to repent. This is what you should know and must not despise." (CWWL, 1952, vol. 2, pp. 205-206)

在提多书三章四节保罗说，“然而，当我们救主神的恩慈，和祂对人的爱显现的时候。”在五节保罗继续说，“祂便救了我们，并不是本于我们所成就的义行，乃是照着祂的怜悯，借着重生的洗涤，和圣灵的更新。”二章十一节说，神救万人的恩典；三章七节说，我们因主的恩典得称义；五节说，神照着祂的怜悯救了我们。神的怜悯比神的恩典够得更远。我们可怜的光景造成了我们与神恩典之间广阔的缺隙。神的怜悯乃是横跨这缺隙的桥梁，把我们带到祂恩典的救恩里。

在三章四至五节，保罗不是说到恩典，乃是说到恩慈、爱和怜悯。爱是恩典的源头。父神的心里有爱；但这爱借着子彰显出来时，就成了恩典。为这缘故，林后十三章十四节说到基督的恩和父的爱。约翰一章十六至十七节说到恩典；然而，约翰一书论到父神的爱是这恩典的源头。

那么，怜悯和恩慈是什么？我们曾指出，怜悯总是比恩典够得更远。我们在正确的光景里，神的爱就会临到我们作恩典。然而，我们都在可怜的光景里，也许今天仍在这样的光景里；所以，我们需要神的怜悯临到我们。神的怜悯甚至在我们可怜的光景里也能临到我们。

恩慈是神赐恩典给我们的态度。我们送礼物给人，可能没有正确的态度。比如，我也许将贵重的礼物送给一位弟兄，态度却相当粗鲁、冷淡；另一方面，我也许以表现恩慈的态度送给他礼物。

我们有怜悯、爱和恩慈，自然就会有恩典。我们的神与父已向我们显示爱、怜悯和恩慈。祂借此拯救我们。（提多书生命读经，四八至四九页。）

参读：提多书生命读经，第四至五篇；从罗马书看神完全的救恩，五二至五三页；马太福音生命读经，第五十二篇。

In Titus 3:4 Paul says, “But when the kindness and the love to man of our Savior God appeared.” In verse 5 Paul continues, “Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit.” Titus 2:11 says that the grace of God brings salvation to man, and 3:7 says that we have been justified by the grace of the Lord. But verse 5 says that according to His mercy He saved us. God’s mercy reaches farther than His grace. Our pitiful condition created a wide gap between us and God’s grace. It was God’s mercy that has bridged this gap and brought us to His salvation of grace.

In 3:4-5 Paul does not speak of grace, but speaks of kindness, love, and mercy. Love is the source of grace. In the heart of God the Father there is love. But when this love is expressed through the Son, it becomes grace. For this reason, 2 Corinthians 13:14 speaks of the grace of Christ and the love of the Father. In John 1:16 and 17 we have grace; however, in 1 John we touch the love of God the Father as the source of this grace.

What, then, are mercy and kindness? We have pointed out that mercy always reaches farther than grace. When we are in a proper situation, God’s love will come to us as grace. However, we were all in a pitiful situation and may still be in such a situation today. Therefore, we need God’s mercy to reach us. The mercy of God can come to us even in our pitiful situation.

Kindness is God’s attitude in giving grace to us. It is possible to give a gift to a person without having a proper attitude. For example, I may give a valuable gift to a brother but give it in a rather crude, insensitive manner. On the other hand, I may give him a gift in a way that expresses an attitude of kindness.

When we have mercy, love, and kindness, we automatically have grace. Our God and Father has shown us love, mercy, and kindness. It is by this that He saves us. (Life-study of Titus, pp. 40-41)

Further Reading: Life-study of Titus, msgs. 4-5; CWWL, 1952, vol. 2, pp. 205-206; Life-study of Matthew, msg. 52

第十周■周六

晨兴喂养

弗二7~8 “好在要来的诸世代中，显示祂在基督耶稣里，向我们所施恩慈中恩典超越的丰富。你们得救是靠着恩典，借着信；这并不是出于你们，乃是神的恩赐。”

四32 “你们要以恩慈相待，心存慈怜，彼此饶恕，正如神在基督里饶恕了你们一样。”

（以弗所二章七节）不是说，神恩典的丰富是祂向我们所施的恩慈，乃是说，神恩典的丰富是在祂的恩慈中施与我们的。比如，有一位败落到荒凉里的弟兄来找我。…我本来就不太喜欢他，一早知他会走错路。然而，我看见他的光景，就动了怜悯心，宽待他，对他有恩慈，而不指责、定罪他，反倒宽容、恩待他；这就是我给他的恩典，而这恩典是在我向他所施恩慈里给他的。（从以弗所书看召会在基督里的福分与地位，一三五页。）

信息选读

我们原是顶撞神的人，并且随着这世界的世代，顺着空中掌权者的首领撒但，凭肉体的私欲而行，在神面前是可怒之子。然而神富于怜悯，因祂爱我们的大爱，就对我们满有恩慈。祂虽是严格的神，威严的神，但是祂没有弃绝我们，却怜悯了我们；祂的怜悯和祂的爱叫祂向我们施恩慈，就是对我们宽厚、慈良、慈善。神向我们所施的恩慈，乃是根据祂的爱，且因着祂的怜悯。在这恩慈里，祂把祂恩典的丰富给了我们。

在此我们看见怜悯、爱、恩典和恩慈。神富于怜悯，因祂爱我们的大爱，就拯救了我们，好叫祂恩典的丰富

WEEK 10 — DAY 6

Morning Nourishment

Eph. 2:7-8 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith, and this not of yourselves; it is the gift of God.

4:32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave you.

Ephesians 2:7... does not say that the riches of God's grace are His kindness toward us. It says that the riches of God's grace are given to us in His kindness. Suppose that a brother who has fallen into desolation comes to see me.... I may not like him very much, knowing long ago that he would go astray. Nevertheless, as I consider his condition, I am moved with compassion to treat him generously and be kind to him. Thus, instead of reproaching and condemning him, I treat him leniently and graciously. This is the grace that I give him, and this grace is given in my kindness toward him. (CWWL, 1953, vol. 2, p. 102)

Today's Reading

We were once those Who opposed God and walked according to the age of this world, according to Satan as the ruler of the authority of the air. Moreover, we also once conducted ourselves in the lusts of the flesh and were children of wrath before God. But God, being rich in mercy, because of His great love with which He loved us, was full of kindness toward us. Although God is a strict and majestic God, He did not abandon us but rather had mercy on us. His mercy and His love caused Him to be kind toward us, that is, to be lenient, good, and benevolent to us. God's kindness toward us is according to His love and because of His mercy. In this kindness He gives us the riches of His grace.

Here we see mercy, love, grace, and kindness. God, being rich in mercy, because of His great love with which He loved us, saved us so that the riches

显示出来，而这恩典的丰富是在祂所施的恩慈中显示的。神的心是爱，但我们原是死在过犯并罪之中，所以祂就用怜悯来俯就我们，甚至有一天进到我们里面，给我们得着，作我们的享受；这就是恩典的赐给并临到我们，祂乃是在祂的恩慈中临到我们。（从以弗所书看召会在基督里的福分与地位，一三五至一三六页。）

显示神恩典的丰富，就是将其向全宇宙公开展示。神恩典的丰富，超越各样的限制。这是神自己的丰富，作我们的享受。这些丰富要公开显示出来，直到永远。

这（洋溢的）恩典有超越的丰富。这恩典有许多方面，许多美德和属性，就如生命、光和能力。若没有生命、光和能力，神就无法拯救我们。比如，你若没有力量把一个掉在坑里的人拉上来，你怎能救他？不仅如此，你对他若没有爱，就不会费心去救他。为了要救我们，神需要爱和智慧；这些都是神拯救的恩典里超越的丰富。因着神在基督耶稣里向我们所施的恩慈，神就借着祂的恩典救了我们。在要来的诸世代中——在千年国和将来的永远里——神要公开的把这恩典显示给全宇宙看。

只有享受基督作我们生命的供应和我们的喜乐，才能叫我们心存慈怜。我们若是心存慈怜，就会彼此饶恕。（参弗四 32。）在我们日常的行事为人里，我们需要饶恕别人，也需要别人饶恕我们。这是必须的，因为我们很容易被人得罪，也很容易得罪别人。我们若得罪某人，我们需要他饶恕。但是我们若被人得罪，我们就需要饶恕别人，正如神在基督里饶恕了我们一样。

在这段劝勉里，使徒也摆出神作我们日常生活的模型。我们在神的灵里，并凭着神的生命，就能像神一样饶恕人。（以弗所书生命读经，二二一至二二二、二二四、四九七至四九八页。）

参读：以弗所书生命读经，第二十一、四十八篇。

of His grace would be displayed. Furthermore, the riches of God's grace are displayed in His kindness. God's heart is love, but we were dead in our offenses and sins. Therefore, in His mercy He came down to us, even entering into us one day to be received by us as our enjoyment. This is grace being given and reaching us, and it is in His kindness that He reaches and gives Himself as grace to us. (CWWL, 1953, vol. 2, pp. 102-103)

To display the riches of God's grace is to exhibit them to the whole universe publicly. The riches of God's grace surpass every limit. These are the riches of God Himself for our enjoyment. They will be publicly displayed for eternity.

[The abounding] grace has surpassing riches. It has many aspects, virtues, and attributes, such as life, light, and power. Apart from life, light, and power, God cannot save us. For example, how can you rescue a person who has fallen into a pit if you do not have the strength to lift him out? Furthermore, if you do not have love for him, you will not bother to save him. In order to save us, God needed love and wisdom. These are some of the surpassing riches of God's saving grace. In His kindness toward us in Christ Jesus, God has saved us by His grace. In the ages to come—in the millennium and eternity future—God will display this grace publicly to the whole universe.

Only the enjoyment of Christ as our life supply and as our joy can make our hearts tender. If we are tenderhearted, we shall forgive others [cf. Eph. 4:32]. In our daily walk, we need both to forgive others and to ask others to forgive us. This is necessary because we are easily offended and we easily offend others. If we have offended someone, we need to ask for forgiveness. But if we have been offended, we need to extend forgiveness to others, even as God in Christ has forgiven us.

In his exhortation in this section, the apostle presents God as the pattern of our daily life. By the life of God, in His Spirit, we can forgive as God forgives. (Life-study of Ephesians, pp. 182-184, 411)

Further Reading: Life-study of Ephesians, msgs. 21, 48

第十周诗歌

WEEK 10 — HYMN

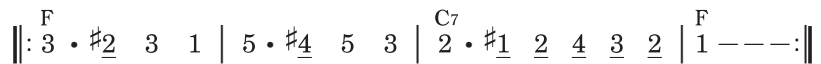
22

敬拜父 — 祂的怜悯

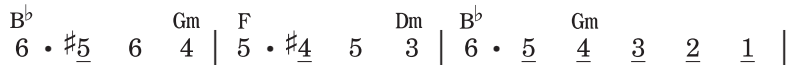
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F 大调

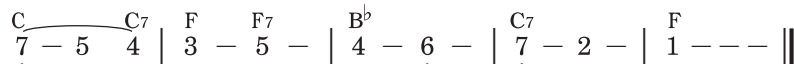
4/4



一 父, 我赞美你的怜悯, 如此高大并深阔;
因着我的软弱、失败, 你的怜悯时加多。



我今敬拜、我今敬拜, 你这怜悯抬举



我! 你这怜悯抬举我!

二 对你怜悯我们惊奇, 如此低就且不移,
竟然临及我这罪人, 且要维持永无已。
何能使我、何能使我 从这怜悯被遗弃?

三 我们感激你的怜悯, 如此丰富且充足!
因这怜悯、借着救赎, 你曾丰厚赐眷顾。
舍此何能、舍此何能 使我如此蒙爱护?

四 哦, 你怜悯富有感召, 柔细、可爱又甘甜!
借你忍耐和你恩慈, 正合我需赐恩典。
我们宝贵、我们宝贵 你这怜悯的完全。

五 我今享受你的怜悯, 永远不旧、永远新;
每日早晨临到我身, 犹如甘露施滋润。
何等甜美、何等甜美, 满心赞美你怜悯。

六 对你赞美何能止息, 因你怜悯永持久;
你的恩惠、你的眷顾, 全都为我永保守。
可靠怜悯、可靠怜悯, 永不能叫我蒙羞。

God, we praise Thee for Thy mercy

Worship of the Father — His Mercy

26

1. God, we praise Thee for Thy mer - cy, 'Tis so great and so pro - found!
In our weak - ness and our fail - ures; With its greatness it a - bounds.
We a - dore Thee! we a - dore Thee! With such mer - cy we've been crowned!
With such mer - cy we've been crowned!

2. How we marvel at this mercy
So far-reaching and so vast!
It has reached us, e'en the sinners,
And will ever hold us fast.
From this mercy, from this mercy,
What can cause us to be cast?

3. For Thy mercy we are grateful,
'Tis so rich, so plenteous!
Thru Thy mercy in redemption,
Thou hast richly favored us.
If without this, if without this,
How could we be favored thus?

4. Oh, Thy mercy, so inspiring!
Gentle, tender, dear and sweet!
With Thy patience and Thy kindness,
Us in all our need it meets.
It we treasure, it we treasure,
Nothing can with it compete.

5. Father, we enjoy Thy mercy,
Ever fresh and ever new;
Every morning shed upon us,
It refreshes as the dew.
How we taste it! how we taste it!
Giving Thee the praises due.

6. We can never cease to praise Thee,
As Thy mercy e'er endures;
All Thy grace and all Thy favor,
Ever for us it secures.
Trusting in it, trusting in it,
Thy sure mercy us assures.

第十一周

大卫与亚比该预表争战的基督 与争战的召会

诗歌：

读经：撒二五 2～42，弗五 25～27，六 10～13，启十九 7～9，11～21，来六 19，十 19～20，十三 13

【周一】

壹 撒二十五章一节下半至四十四节，记载大卫对付拿八和亚比该：

- 一 在这章我们看见亚比该以智慧平息大卫—23～31 节。
- 二 大卫回应亚比该的请求，颂赞耶和华，因为祂打发亚比该来迎接他；并称赞亚比该，因为她拦阻他流人的血，亲手报仇—32～35 节。
- 三 亚比该的美丽和智慧夺了大卫的心；拿八死后，大卫就娶她为妻，她作了大卫争战中的配偶—36～44 节。

贰 大卫预表在苦难中争战的基督—28 节：

【周二】

- 一 大卫预表主耶稣复活以前，怎样作一个人在地上受苦；大卫的受苦是为着征服那些篡夺的仇

Week Eleven

David and Abigail Typifying the Warring Christ and the Warring Church

Hymns:

Scripture Reading: 1 Sam. 25:2-42; Eph. 5:25-27; 6:10-13; Rev. 19:7-9, 11-21; Heb. 6:19; 10:19-20; 13:13

§Day 1

I. First Samuel 25:1b-44 is a record of David's dealing with Nabal and Abigail:

- A. In this chapter we see Abigail's wisdom in appeasing David—vv. 23-31.
- B. David responded to Abigail's appeal by blessing Jehovah, who sent her to meet him, and also by blessing her, who kept him from entering into bloodshed and from avenging himself by his own hand—vv. 32-35.
- C. Abigail's beauty and wisdom caught David, and after Nabal's death he took her as his wife, and she became his counterpart in warfare—vv. 36-44.

II. David typifies the warring Christ in the midst of sufferings—v. 28:

§Day 2

- A. David typifies the Lord Jesus as a man in His suffering on earth before His resurrection; David's suffering was for the conquering of the usurping

敌，并得着美地，就是得着神建造的立场——诗六九 1～9。

二 大卫蒙神坚立，见于他一再胜过非利士人的事上；所以他预表战士基督——撒下五 17～25。

三 因着耶和华是战士，为我们争战，并且胜过我们一切的仇敌，所以祂是我们的得胜，是我们的胜利——出十七 8～16。

四 诗篇一百一十篇五至六节启示，基督除了是君王和祭司以外，还是战士：

1 在基督回来时发怒的日子，祂将是最大的得胜者，胜过列国，打伤列王，打伤仇敌的头，并在所有反对祂的人身上施行审判——1～2，5～6 节。

2 照着启示录十九章十一至十四节，在基督回来时，祂将是争战的一位：

a 主不会单独与敌基督并列国的军队争战。

b 基督要同着作祂军队的新妇而来，并且祂要同着作祂军队的新妇，与敌基督和他的军队争战——7～9 节。

五 作为战士的基督乃是得胜的基督——约十二 31，弗四 8，来二 14：

1 得胜的基督在祂地上的职事里击败魔鬼，并消除魔鬼的作为——太四 1～11，约壹三 8。

2 得胜的基督在祂的钉死里赶出这世界的王，废除魔鬼，使执政的和掌权的被脱下，并且把死废掉——约十二 31，太二七 51，来二 14，西二 15，提后一 10。

3 得胜基督的复活宣告祂胜过了死——二 8。

enemies and the gaining of the good land, the ground for God's building—Psa. 69:1-9.

B. David's being established by God is seen in his repeated victories over the Philistines; thus, he is a type of the warrior Christ—2 Sam. 5:17-25.

C. Because Jehovah is the Warrior fighting the battle for us and triumphing over all our enemies, He is our triumph, our victory—Exo. 17:8-16.

D. Psalm 110:5-6 reveals that in addition to being the King and the Priest, Christ is the Warrior:

1. In the day of His anger at His coming back, Christ will be the greatest Victor, overcoming all the nations, shattering the kings and the head of the enemies, and executing judgment on all those who oppose Him—vv. 1-2, 5-6.

2. According to Revelation 19:11-14, in His coming back Christ will be the fighting One:

a. The Lord will not fight alone against Antichrist and the armies of the nations.

b. Christ will come with His bride as His army, and with her He will fight against Antichrist and his armies—vv. 7-9.

E. The Warrior Christ is the victorious Christ—John 12:31; Eph.4:8; Heb. 2:14:

1. In His earthly ministry the victorious Christ defeated the devil and destroyed his works—Matt. 4:1-11; 1 John 3:8.

2. In His crucifixion the victorious Christ cast out the ruler of this world, destroyed the devil, caused the rulers and authorities to be stripped off, and nullified death—John 12:31; Matt. 27:51; Heb. 2:14; Col. 2:15; 2 Tim. 1:10.

3. The resurrection of the victorious Christ declares that He is victorious over death—2:8.

4 得胜的基督在祂的升天里，“掳掠了那些被掳的；”祂释放我们脱离撒但霸占的手，将我们带到宇宙的至高之处—弗二 6，四 8。

5 得胜的基督要以作战将军、战士的身分，带着祂的军队，前来与敌基督和他以下的诸王，并他们的众军，在哈米吉顿争战—启十九 11 ~ 21。

【周三】

叁 亚比该预表在苦难中争战的召会—撒二五 2 ~ 42:

一从撒二五章之后，亚比该一直在战士大卫的身边，一直跟着大卫作战—40 ~ 42 节:

1 亚比该嫁给大卫，是预表一个从军的召会—弗六 10 ~ 20。

2 亚比该预表争战的召会，在苦难中为神的国争战—启一 9，十一 15，十二 10。

二亚比该的预表描绘我们需要与受苦的基督是一—腓三 10，西一 24，启一 9:

1 基督的患难有两类：一类是为成功救赎，这已经由基督自己完成了；另一类是为产生并建造召会，这需要使徒和信徒将其补满—西一 24。

2 保罗将基督的患难与神的管家职分相提并论，这指明唯有借着受苦才能尽管家的职分—25 节:

a 我们若渴望有分于神的管家职分，就必须准备受苦—启一 9，林后一 3 ~ 6。

4. In His ascension the victorious Christ "led captive those taken captive"; He released us from the usurping hand of Satan and brought us to the highest place in the universe—Eph. 2:6; 4:8.

5. The victorious Christ will come as the fighting General, the Warrior, with His army to fight Antichrist, the kings under him, and their armies at Armageddon—Rev. 19:11-21.

§Day 3

III. Abigail typifies the warring church in the midst of sufferings—1 Sam. 25:2-42:

A. From 1 Samuel 25 onward, Abigail was always at the side of David the warrior and followed him in his wars—vv. 40-42:

1. Abigail's marriage to David typifies the church enlisted as an army for warfare—Eph. 6:10-20.

2. Abigail typifies the warring church, fighting for God's kingdom in the midst of sufferings—Rev. 1:9; 11:15; 12:10.

B. The type of Abigail portrays our need to be one with Christ in His sufferings—Phil. 3:10; Col. 1:24; Rev. 1:9:

1. The afflictions of Christ are of two categories: those for accomplishing redemption, which were completed by Christ Himself, and those for producing and building the church, which need to be filled up by the apostles and the believers—Col. 1:24.

2. The fact that Paul mentions the afflictions of Christ in connection with the stewardship of God indicates that the stewardship can be carried out only through suffering—v. 25:

a. If we desire to share in the stewardship of God, we must be prepared to suffer—Rev. 1:9; 2 Cor. 1:3-6.

b 凡有分于召会的事奉，或有分于职事的人，都必须预备好同受管家的患难；这意思是说，为着尽管管家的职分，我们必须甘愿付上任何必需的代价—四 10 ~ 12，约十二 24 ~ 26。

三亚比该的预表描绘召会与主耶稣一同有分于属灵的争战—弗六 10 ~ 20:

1 召会作基督的配偶，祂的新妇，启示于以弗所五章二十五至二十七节；这配偶在六章十至十三节成了战士，争战者：

a 以弗所五章和六章要应验于启示录十九章。

b 得胜者的总和成了新妇，作基督的配偶，(7 ~ 9,) 而这配偶成了基督的军队，在哈米吉顿击败敌基督。(11 ~ 21。)

2 不仅神永远的定旨必须成就，祂的心愿必须得到满足，神的仇敌也必须被击败；为此，召会必须是战士—弗一 11，三 9 ~ 11，六 10 ~ 12。

【周四】

3 属灵的争战是必需的，因为撒但的意志在对抗神的意志—太六 10，七 21，赛十四 12 ~ 14：

a 属灵争战的源头，都在于神的意志与撒但意志之间的冲突。

b 作为召会，我们的争战乃是要征服撒但的意志，并击败神的仇敌—启十二 11。

4 撒但惧怕作为基督身体的召会，就是团体的战士，与他和他的国争战—歌六 10，弗六 10 ~ 20。

5 基督要迎娶那多年与神的仇敌争战的人—启十九 7 ~ 9，十一 1 ~ 16。

b. All those who participate in the service of the church or in the ministry must be ready to partake of the afflictions of a steward; this means that we must be willing to pay whatever price is necessary to fulfill our stewardship—4:10-12; John 12:24-26.

C. The type of Abigail portrays the church's participation with the Lord Jesus in spiritual warfare—Eph. 6:10-20:

1. The church as Christ's counterpart, His bride, is revealed in Ephesians 5:25-27, and this counterpart becomes the warrior, the fighter, in Ephesians 6:10-13:

a. Ephesians 5 and 6 will be fulfilled in Revelation 19.

b. The totality of the overcomers becomes the bride to be the counterpart of Christ (vv. 7-9), and this counterpart becomes Christ's army to defeat Antichrist at Armageddon (vv. 11-21).

2. Not only must God's eternal purpose be fulfilled and the desire of His heart be satisfied, but God's enemy must be defeated; for this, the church must be a warrior—Eph. 1:11; 3:9-11; 6:10-12.

§Day 4

3. Spiritual warfare is necessary because Satan's will is set against God's will—Matt. 6:10; 7:21; Isa. 14:12-14:

a. Spiritual warfare has its source in the conflict between the divine will and the satanic will.

b. As the church, our fighting is to subdue the satanic will and to defeat God's enemy—Rev. 12:11.

4. Satan is terrified of the church as the Body of Christ, the corporate warrior fighting against him and his kingdom—S. S. 6:10; Eph. 6:10-20.

5. Christ will marry the one who has been fighting the battle against God's enemy for years—Rev. 19:7-9, 11-16.

6 构成基督新妇的得胜者，要与神的一切仇敌争战，并击败他们，以带进神的国—二 7，11，17，26，三 5，12，21，十一 15，十二 10。

【周五、周六】

肆 亚比该的预表描绘信徒出到营外就了耶稣去，忍受祂所受的凌辱—来十三 13：

一 我们基督徒的生活有两面—里面的一面和外面的一面—六 19～20，十三 13：

1 里面的一面是由书拉密女所预表，外面的一面是由亚比该所预表—歌六 4，10，13，来十三 13。

2 我们一面是在幔内，在至圣所里；一面是在城外，就是营外，在人的跟前—来六 19～20，十三 13：

a 在里面我们享受复活的基督，在外面我们跟随耶稣—六 19，十三 13。

b 当我们在内室，在至圣所里，在隐密处摸着主，我们如同书拉密女—十 19～20，歌一 4，四 10，六 13。

c 当我们在外面过生活，为主作见证，为主作工时，我们就像亚比该，和大卫一同在旷野飘泊—撒上二 5 40～42。

二 我们天天都能经历这两面—来六 19～20，十 19～20，十三 13：

1 我们如同书拉密女在幔内，在至圣所生活，享受复活得荣的基督；我们也如同亚比该出到营外，在世界上生活，跟从卑微的耶稣—六 19～20，十三 13。

6. The overcomers who constitute the bride of Christ fight the battle against all the enemies of God and defeat them in order to bring in the kingdom of God—2:7, 11, 17, 26; 3:5, 12, 21; 11:15; 12:10.

§Day 5 & Day 6

IV. The type of Abigail portrays a believer who goes forth unto Jesus outside the camp, bearing His reproach—Heb. 13:13:

A. Our Christian life has two aspects—an inward aspect and an outward aspect—6:19-20; 13:13:

1. The inward aspect is typified by the Shulammitte, and the outward aspect is typified by Abigail—S. S. 6:4, 10, 13; Heb. 13:13.

2. On the one hand, we are within the veil, in the Holy of Holies; on the other hand, we are outside the city, the camp, before men—6:19-20; 13:13.

a. Inwardly, we enjoy the resurrected Christ, and outwardly, we follow Jesus—6:19; 13:13.

b. When we touch the Lord in the inner chamber, in the Holy of Holies, in the secret place, we can be likened to the Shulammitte—10:19-20; S. S. 1:4; 4:10; 6:13.

c. When we testify for the Lord and work for the Lord in our outward living, we can be likened to Abigail wandering with David in the wilderness—1 Sam. 25:40-42.

B. Every day we can experience these two aspects—Heb. 6:19-20; 10:19-20; 13:13:

1. We are within the veil as the Shulammitte, living in the Holy of Holies and enjoying the resurrected and glorified Christ, and we are outside the camp as Abigail, living in the world and following the lowly Jesus—6:19-20; 13:13.

2 我们就像书拉密女和所罗门留在象牙宫中，在里
面与主交通；我们也像亚比该跟随大卫争战并
受苦，在外面生活、作工—诗四五 8，撒二五
40 ~ 42。

3 在我们里面的是复活的基督，在我们外面的是拿撒
勒人耶稣—启一 17 ~ 18，太二 23。

4 在我们里面隐密处有书拉密女的享受，在我们外面
明显处有亚比该的生活。

三 当一个在基督里的信徒从幔内，从交通的内室
出来，他才能走十字架的道路，跟随受苦的耶
稣—来六 19，十 19 ~ 20，十三 13：

1 只有那些进入幔内的人，才能出到营外就了耶稣去，
忍受祂所受的凌辱—六 19，十 19 ~ 20，十三 13。

2 乃是复活的基督在我们里面，带领我们跟随受苦的
耶稣—13 节。

3 主耶稣已经走过十字架的道路并进入复活，现今祂
带领我们—祂的亚比该—走十字架的道路，跟随祂
出到营外，忍受祂所受的凌辱—13 节。

2. Like the Shulammitte and Solomon, we remain in the palaces of ivory
and fellowship with the Lord inwardly, and like Abigail, we outwardly
live and work by following David to war and suffering—Psa. 45:8; 1
Sam. 25:40-42.

3. The One within us is the resurrected Christ, and the One without is
Jesus the Nazarene—Rev. 1:17-18; Matt. 2:23.

4. Inwardly, we have the enjoyment of the Shulammitte in the secret
place, and outwardly, we have the public living of Abigail.

C. When a believer in Christ comes out from within the veil, the inner
chamber of fellowship, he is able to take the way of the cross and follow
the suffering Jesus—Heb. 6:19; 10:19-20; 13:13:

1. Only those who enter within the veil can go forth unto Jesus outside
the camp and bear His reproach—6:19; 10:19-20; 13:13.

2. It is the resurrected Christ in us who leads us to follow the suffering
Jesus—v. 13.

3. The Lord Jesus has walked the way of the cross and entered into
resurrection, and now He is leading us, His Abigail, to take the way of the
cross and follow Him outside the camp, bearing His reproach—v. 13.

第十一周■周一

晨兴喂养

撒上二五 28 “求你饶恕婢女的罪过；耶和华必为我主建立稳固的家，因我主为耶和华争战；并且在你的日子，你身上查不出有什么恶来。”

太十二 3 “…大卫和跟从他的人饥饿之时所作的，你们没有念过么？”

旧约中预表基督最透彻、时间最长的，就是大卫。新约里也很清楚的说到，大卫预表基督；（太十二 3；）所以大卫的妻子，预表召会。大卫至少有三个妻子，一个是扫罗的女儿米甲，（撒上十八 27 下，）一个是亚希暖；（二五 43；）但这二人没有什么特点预表召会。只有亚比该，（42，）大卫的另一个妻子，确实有预表召会的特点。

亚比该原来的丈夫名叫拿八，拿八的意思是愚顽。（25。）她这丈夫在大卫穷困时，藐视大卫，拒绝大卫，敌挡大卫。（10～11。）这预表我们的天性，乃是拒绝基督，藐视基督，反对基督的。有一天拿八遭灾死了，亚比该就有机会，作了大卫的妻子。这意思是，有一天我们败坏的天性，就是不要基督、拒绝基督、藐视基督的天性，遭灾祸死了，我们就能作基督的配偶，能在苦难中跟随基督，为神的国度争战。（召会的意义，一二一页。）

信息选读

在撒上二十五章二至九节，大卫向拿八求帮助；拿八是大富户。…拿八为人愚顽，拒绝大卫的恳求，并辱骂大卫的仆人。（10～11。）…当大卫的仆人告诉

WEEK 11 — DAY 1

Morning Nourishment

1 Sam. 25:28 Please forgive the transgression of your female servant, for Jehovah will no doubt make a sure house for my lord, because my lord fights the battles of Jehovah; and no evil will be found in you throughout your days.

Matt. 12:3 ...Have you not read what David did when he became hungry, and those who were with him?

David is the most thorough type of Christ revealed in the Old Testament, covering the longest period of time. The New Testament also clearly reveals that David typifies Christ (Matt. 12:3). Hence, David's wife is a type of the church. David had at least three wives: one was Michal, Saul's daughter (1 Sam. 18:27b), and one was Ahinoam (25:43). These two, however, do not possess any features typifying the church. Only Abigail (v. 42) possesses a feature typifying the church.

Abigail's previous husband shows how evil our old man is in forsaking Christ. Abigail's previous husband was Nabal, which means "fool" (25:25). Nabal despised, rejected, and opposed David at the time of his destitution (vv. 10-11). This typifies that our nature rejects Christ, despises Christ, and opposes Christ. One day, however, Nabal was struck down, and he died. This provided Abigail the opportunity to become David's wife. This indicates that when our corrupted nature, which forsook Christ, rejected Christ, and despised Christ, was struck down, we became Christ's counterpart who follows Him in the midst of sufferings, fighting for the kingdom of God. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 1: The Meaning of the Church," p. 109)

Today's Reading

In 1 Samuel 25:2-9 David sought help from Nabal, a wealthy man.... In his folly, Nabal rejected David's entreating and insulted David's servants [vv. 10-11].... When David's servants told him what Nabal said, David charged each

他拿八所说的话，大卫就吩咐跟随他的人，各人都要佩上刀。（12～13。）于是大卫说，“我在旷野为这人看守所有的，以致他一样不失落，实在是徒然了；因他向我以恶报善。凡属拿八的男丁，我若留一个到明日早晨，愿神重重地降罚与我。”（21～22。）

在本章里，我们…也看见拿八的妻子亚比该以智慧平息大卫。（14～20，23～25。）亚比该“急忙将二百个饼，两皮袋酒，五只宰好的羊，五细亚烘了的穗子，一百串葡萄干，二百个无花果饼，都驮在驴上”。（18。）她见大卫，便俯伏在大卫的脚前，说，“我主啊，愿这罪孽单单归我…。我主不要把这卑劣之人拿八放在心上。”（24～25上。）亚比该接着求大卫饶恕她的罪过，最后她说，“到了耶和華照祂论到你所说的一切好处待我主，立你作以色列的领袖时，我主必不至因曾无故流人的血，为自己报仇，而良心有亏，心中不安。耶和華善待我主的时候，求你記念婢女。”（30～31。）

大卫回应亚比该的请求，颂赞耶和華，因为祂打发亚比该来迎接他；并称赞亚比该，因为她拦阻他流人的血，亲手报仇。大卫…对（亚比该）说，“你平平安安地上你家去罢，看哪，我听了你的话，准了你的情面。”（35。）这里我们看见，亚比该的智慧平息了大卫的怒气。

当亚比该将这些事都告诉拿八，“他的心在他里面如同死了，他的身僵如石头。大约过了十天，耶和華击打拿八，他就死了。”（37～38。）；本章结束于大卫娶亚比该。（39～44。）亚比该的美丽和智慧夺了大卫的心；拿八死后，大卫就娶她为妻。（撒母耳记生命读经，一三一至一三四页。）

参读：撒母耳记生命读经，第十六篇。

of his men to gird on his sword (vv. 12-13). Then David said, “It was certainly in vain that I guarded all that this fellow has in the wilderness, so that nothing was missed of all that he has; for he has repaid me evil for good. May God do so to David’s enemies, and even more, if I leave so much as one male of all that he has until morning” (vv. 21-22).

In this chapter we see... also the wisdom of Abigail, Nabal’s wife, in appeasing David (vv. 14-20, 23-25). She “hurried and took two hundred loaves of bread and two skins of wine and five sheep ready dressed and five measures of parched grain and one hundred clusters of raisins and two hundred cakes of figs, and she put them on her donkeys” (v. 18). When she saw David, she fell at his feet and said, “Upon me alone, my lord, be this iniquity... May my lord not take this worthless man Nabal to heart” (vv. 24-25a). Abigail went on to ask David to please forgive the transgression, and then she concluded, saying, “When Jehovah has done to my lord according to all the good He has spoken concerning you and has appointed you ruler over Israel, this will not be a qualm of conscience to you or a stumbling block in heart to my lord, that you shed blood without cause or that my lord has avenged himself. And when Jehovah has dealt well with my lord, may you remember your female servant” (vv. 30-31).

David responded to Abigail’s appeal by blessing Jehovah, who sent her to meet him, and also by blessing her, who kept him from entering into bloodshed and from avenging himself by his own hand. David then...said to her, “Go up in peace to your house. See, I have listened to your voice and have accepted your person” (v. 35). Here we see that David’s anger was appeased by Abigail’s wisdom.

When Abigail told Nabal all these things, “his heart died within him, and he became like a stone. And about ten days later Jehovah struck Nabal, and he died” (vv. 36-38). This chapter concludes with a word regarding David’s marriage to Abigail (vv. 39-44). Her beauty and wisdom caught David, and after Nabal’s death he took her as his wife. (Life-study of 1 & 2 Samuel, pp. 106-108)

Further Reading: Life-study of 1 & 2 Samuel, msg. 16

第十一周■周二

晨兴喂养

启十九 11 “我看见天开了，并且看哪，有一匹白马，骑在上面的，称为忠信真实，祂审判、争战都凭着公义。”

14～15 “在天上的众军，骑着白马，穿着细麻衣，又白又洁，跟随着祂。有利剑从祂口中出来，可以用以击杀列国；祂必用铁杖辖管他们…”。

大卫预表基督复活以前在地上受苦的一面。他自幼受苦，是一位争战的王，打败仇敌，夺取地土，预备建造圣殿的材料。（代上十八 7～11，二二 2～5，14～16 上，二八 2，二九 2～9。）（李常受文集一九六六年第三册，二三〇页。）

信息选读

在启示录十九章十一至十六节和十九至二十一节里，基督被启示为神的话——万王之王，万主之主，回来击败并毁坏敌基督和假申言者。在婚筵之后，基督要以作战将军的身分，带着祂的新妇，就是得胜的信徒，作祂的军队，前来与敌基督和他以下的诸王，并他们的众军，在哈米吉顿争战。这三者要继续与祂敌对。在敌基督的挑唆下，人甚至兴起了战争，直接对抗这位万主之主，万王之王。敌基督、假申言者以及十王和他们的军队，要与羔羊争战。这乃是地对抗天，人反对神的争战。基督的仇敌要变得更邪恶，甚至对祂宣战。实在令人惊奇，人竟敢向神宣战。所以新郎基督要同着祂的新妇而来，与他们争战。

WEEK 11 — DAY 2

Morning Nourishment

Rev. 19:11 ...I saw heaven opened, and behold, a white horse, and He who sits on it called Faithful and True, and in righteousness He judges and makes war.

14-15 And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean. And out of His mouth proceeds a sharp sword, that with it He might smite the nations; and He will shepherd them with an iron rod...

David is a type of Christ in His suffering on earth before His resurrection. David suffered from his youth and was a fighting king who defeated the enemy, gained the land, and prepared materials for the building of the holy temple (1 Chron. 18:7-11; 22:2-5, 14-16; 28:2; 29:2-9). (CWWL, 1966, vol. 3, p. 170)

Today's Reading

In Revelation 19:11-16 and 19-21, Christ is revealed as the Word of God—King of kings and Lord of lords—who returns to defeat and destroy Antichrist and the false prophet. After His wedding feast, Christ will come as a fighting General with His bride, the overcoming believers who are His army, to fight Antichrist, the kings under him, and their armies at Armageddon. These three will continue to oppose Him. Under the instigation of Antichrist, man will even wage war directly against the Lord of lords and the King of kings. Antichrist, the false prophet, and the ten kings and their armies will make war against the Lamb. This war will be a fighting of the earth against the heavens, of man against God. Christ's enemies will become all the more evil, even declaring war against Him. It is indeed astounding that man could actually declare war on God. Therefore, Christ, the Bridegroom, will come with His bride to fight against them.

在十一至二十一节，我们看见新郎得着祂新妇的帮助来与仇敌争战。新郎是元帅，新妇是军队。这将是这对新婚夫妇的蜜月。基督在祂蜜月的期间要清理宇宙。敌基督和假申言者要被扔进火湖里，（20，）撒但要被捆绑且被扔进无底坑里。（二十1～3。）那时，不仅基督觉得欢喜，我们作为祂的新妇，也要觉得欢喜；我们和我们的新郎要享受美妙的蜜月。

启示录十九章与但以理二章相呼应。…但以理二章三十四节说，“有一块非人手凿出来的石头，打在这像…的脚上，把脚砸碎。”…此处的大人像表征人类政权的集大成，而砸人的石头不仅表征个人的基督，也表征团体的基督。…当人类政权达到十个脚趾的阶段—敌基督及其十王的阶段—时，它就要直接与神争战。因此，人类政权不仅背叛神、高举人、以及拜偶像，也直接与神争战。但是，基督作为神的具体化身，要与祂的新妇同来砸碎人类政权。

当基督这砸人的石头来临时，祂不是单独地来。反之，祂要带着祂的新妇同来。…基督得着并迎娶召会作祂的新妇后，就要作为砸人的石头而来。基督若没有新妇，就要单独与敌基督及其军队争战。然而基督将有一支军队，这军队就是祂的新妇。在婚娶之日，基督要迎娶那多年与神的仇敌争战的人。这就是说，基督要迎娶那已经胜过那恶者魔鬼的得胜者。（启十二11。）基督同其得胜者（团体的基督）乃是神所凿出的石头，要击打由大人像的十个脚趾所表征的十王和敌基督。（十九11～21。）如此，团体的基督要把大人像从脚趾到头砸得粉碎。（但二35。）…如此，基督同其新妇便毁灭了人类的政权。（新约总论第十四册，二六〇至二六一、二七五至二七七页。）

参读：新约总论，第一百五十、二百一十三、三百八十一、四百二十四、四百二十六篇。

In 19:11-21 we see that the Bridegroom comes to fight against His enemies with the help of His bride. The Bridegroom is the Commander in chief, and the bride is the army. This will be a honeymoon for the newlywed couple. During His honeymoon Christ will clear up the universe. Antichrist and the false prophet will be cast into the lake of fire (v. 20), and Satan will be bound and cast into the abyss (20:1-3). At that time Christ will be happy, and we, His bride, will also be happy as we enjoy a wonderful honeymoon with our Bridegroom.

Revelation 19 corresponds with Daniel 2.... Daniel 2:34 says that “a stone... cut out without hands” struck “the image at its feet” and “crushed them.”... Here the great human image signifies the aggregate of human government, and the smiting stone signifies not merely the individual Christ but also the corporate Christ.... When human government reaches the stage of the ten toes—the stage of Antichrist and his ten kings—it will fight against God directly. Thus, human government not only rebels against God, exalts man, and worships idols but also fights against God directly. However, Christ, the embodiment of God, will come with His bride to crush the human government.

When Christ comes as the smiting stone, He will not come alone. Rather, He will come with His bride.... After gaining and marrying the church as His bride, Christ will come as the smiting stone. If Christ did not have a bride, He would have to fight alone against Antichrist and his army. However, Christ will have an army, and this army will be His bride. On the day of His wedding, Christ will marry the one who has been fighting the battle against God’s enemy for years. This means that Christ will marry the overcomers, who have already overcome the evil one, the devil (Rev. 12:11). As the God-cut stone, Christ with His overcomers—the corporate Christ—will strike the ten kings with Antichrist (19:11-21), signified by the ten toes of the great human image. In so doing, the corporate Christ will crush the great image from the toes to the head (Dan. 2:35).... In this way, Christ with His bride will annihilate human government. (The Conclusion of the New Testament, pp. 4333, 4345-4346)

Further Reading: The Conclusion of the New Testament, msgs. 150, 213, 218, 381, 424, 426

晨兴喂养

启十九 7 “我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。”

13~14 “…祂的名称为神的话。在天上的众军，骑着白马，穿着细麻衣，又白又洁，跟随着祂。”

大卫是预表在苦难中争战的基督。…从撒下二十五章之后，亚比该一直在战士大卫的身边，一直跟着大卫作战；所以她预表从军的召会，就是在苦难中为神国争战的召会。这是亚比该所预表的一个特点。（召会的意义，一二一页。）

信息选读

保罗在歌罗西一章二十五节说，“我照神为你们所赐我的管家职分，作了召会的执事。”…这个管家职分就是新约里的职事。新约的职事，乃是将包罗万有的基督那追测不尽的丰富，分赐到神家的众人里面。使徒保罗将基督的丰富分赐到圣徒里面。这正是我们今天在这个职事里所作的。

保罗在二十四节说，“现在我因着为你们所受的苦难喜乐，并且为基督的身体，就是为召会，在我一面，在我肉身上补满基督患难的缺欠。”基督的患难有两类：一类是为成功救赎，这已经由基督自己完成了；另一类是为产生并建造召会，这需要使徒和信徒将其补满。

保罗将基督的患难与神的管家职分相提并论；这指明唯有借着受苦才能尽管家的职分。我们若渴望

Morning Nourishment

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

13-14 ...His name is called the Word of God. And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.

David typifies the warring Christ in the midst of sufferings.... From 1 Samuel 25 onward, Abigail was always at the side of David the warrior and followed him in his wars. Hence, she typifies the warring church, fighting for God's kingdom in the midst of sufferings. This is the feature of Abigail as a type of the church. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 1: The Meaning of the Church," p. 109)

Today's Reading

In Colossians 1:25 Paul says that he "became a minister according to the stewardship of God." This stewardship is the ministry in the New Testament. The New Testament ministry is the dispensing of the unsearchable riches of the all-inclusive Christ into the members of God's family. The apostle Paul dispensed the riches of Christ into the saints. This is what we are doing in the ministry today.

In 1:24 Paul says, "I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church." The afflictions of Christ are of two categories: those for accomplishing redemption, which have been completed by Christ Himself; and those for producing and building the church, which need to be filled up by the apostles and the believers.

The fact that Paul mentions the afflictions of Christ in connection with the stewardship of God indicates that the stewardship can be carried out only

有分于神的管家职分，就必须准备受苦。凡有分于召会的事奉，或有分于职事的人，都必须预备好同受管家的苦难。这意思是说，为着尽管家的职分，我们必须甘愿付上任何必需的代价。

我们接待人或是被人接待的时候，需要尽我们管家的职分，将基督的丰富分赐到别人里面。然而，接待人也许包含一种受苦。照样，在别人家中作客，也可能是受苦的原因。…我很喜乐地作见证，许多人说到借着有分于接待，不论作主人或作客人，他们都得着滋养、造就和加力。这指明为着将基督的丰富分赐到神君尊家庭的众人里面，而尽神的管家职分，任何大小的苦难都是值得的。…我们所有分的苦难，乃是为着建造基督的身体，与救赎的完成绝无关系。（歌罗西书生命读经，一〇八至一〇九、一一二至一一三页。）

召会是献给基督的新妇，也是与祂一同争战，抵挡神仇敌的战士。主耶稣再来的时候，祂首先要迎娶祂的新妇。基督接受新妇之后，祂与得胜者就要争战对付仇敌。（参启十九 11, 14。）在启示录十九章七至八节，我们看到新妇穿着“明亮洁净的细麻衣”。然后在十四节，我们看到跟随主争战的众军乃是“穿着细麻衣，又白又洁”。这两处经节指出，新妇的结婚礼服，也是她作神军队与神仇敌争战时所穿的制服。

在以弗所五章和六章，我们看到召会是新妇也是战士。在启示录十九章，我们也有召会的这两面。…作为新妇，我们必须是美丽的，毫无斑点和皱纹，并且穿着细麻衣。作为战士，我们必须装备好与神的仇敌争战。（以弗所书生命读经，九八〇至九八一页。）

参读：以弗所书生命读经，第六十三、九十七篇；神圣三一的神圣分赐，第二十章。

through suffering. If we desire to share in the stewardship of God, we must be prepared to suffer. All those who participate in the service of the church or in the ministry must be ready to partake of the afflictions of a steward. This means that we must be willing to pay whatever price is necessary to fulfill our stewardship.

When we give or receive hospitality, we need to carry out our stewardship by dispensing the riches of Christ into others. However, to provide hospitality may involve a kind of suffering. In like manner, to be the guest in someone's home also may be a cause of suffering.... I am happy to testify that many have spoken of the nourishment, edification, and strengthening they have received through sharing in hospitality, as either a host or a guest. This indicates that to carry out the stewardship of God by dispensing the riches of Christ into the members of God's royal family is worth any kind of suffering, great or small.... The sufferings in which we share are for the building up of the Body of Christ. They are in no way related to the accomplishment of redemption. (Life-study of Colossians, pp. 89-90, 92-93)

The church is both the bride who is presented to Christ and the warrior who fights with Him against God's enemy. At His coming again, the Lord Jesus firstly will meet His bride. After receiving the bride, Christ and the overcomers will enter into battle against the enemy [cf. Rev. 19:11, 14]. In Revelation 19:7 and 8 we see that the bride is clothed in "fine linen, bright and clean." Then in verse 14 we see that the armies which follow the Lord into battle are "dressed in fine linen, white and clean." These verses indicate that the bride's wedding garment will also be the uniform she wears as God's army to fight against His enemy.

In Ephesians 5 and 6 we see the church as the bride and as the warrior. In Revelation 19 we also have these two aspects of the church.... As the bride, we must be beautiful, without spot or wrinkle, and be clothed in fine linen. As the warrior, we must be equipped to fight against God's enemy. (Life-study of Ephesians, pp. 814-815)

Further Reading: Life-study of Ephesians, msgs. 63, 97; CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," ch. 20

第十一周■周四

晨兴喂养

弗六 10～12 “末了的话，你们要在主里，靠着祂力量的权能，得着加力。要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”

在宇宙中有三个意志：神的意志、撒但的意志、以及人的意志。我们若要知道召会如何能作神的战士，从事属灵的争战，我们就必须认识这三个意志，这三个意愿。神的意志是自有永有的，是永远的、非受造的。作为受造之物的天使也有意志。众天使中的一位，就是天使长，受神指派管理亚当被造之前的宇宙。这天使长因着自己的高位和美丽，就变得骄傲起来。这骄傲使他兴起邪恶的意愿，这就成了撒但的意志。…在神的意愿…之外，还有第二个意愿，第二个意志；因为撒但的意志如今是对抗神的意志的。一切争战都源自这两个意志的冲突。（以弗所书生命读经，六三四页。）

信息选读

借着悔改，人能从撒但的意志转向神的意志，从撒但那一边转到神这一边。福音的第一个吩咐就是悔改，其次两个吩咐乃是信而受浸。任何盼望得救的罪人，必须听从这三个吩咐。…悔改乃是有一个转，从撒但的意志转向神的意志。

召会作新人应该照着实际、凭着恩典行事，并且…召会作新妇应当活在爱和光中。然而，不仅神永远的定旨必须成就，基督的心愿必须得到满足，神的仇

WEEK 11 — DAY 4

Morning Nourishment

Eph. 6:10-12 Finally, be empowered in the Lord and in the might of His strength. Put on the whole armor of God that you may be able to stand against the stratagems of the devil, for our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

In the universe there are three wills: the divine will, the satanic will, and the human will. If we would know how the church can be God's warrior to engage in spiritual warfare, we must know these three wills, these three intentions. God's will, being self-existing, is eternal, uncreated. As created beings, the angels also have a will. One of these angels, an archangel, was appointed by God to rule the universe that existed before the creation of Adam. Because of his high position and his beauty, this archangel became proud. This pride gave rise to an evil intention, which became the satanic will.... In addition to God's intention...there is a second intention,...the satanic will,...set against God's will.... All the different kinds of warfare have their source in the controversy between the divine will and the satanic will. (Life-study of Ephesians, p. 527)

Today's Reading

Through repentance man can turn from the satanic will to the divine will, from Satan's side to God's side. The first commandment in the gospel is to repent. The next two commandments are to believe and to be baptized. Any sinner who desires to be saved must obey these three commandments.... To repent is to have a turn from the satanic will to the divine will.

As the new man the church should walk according to truth and by grace, and... as the bride the church should live in love and in light. However, not only must God's eternal purpose be fulfilled and the desire of Christ's heart

敌也必须被击败。为此，召会必须是战士。…因此，我们是照着实际、凭着恩典行事，我们是活在爱和光中，并且我们也争战，为要征服撒但的意志。我们的行事为人是为着完成神的定旨，我们的生活是为着基督的满足，并且我们的争战是为着击败神的仇敌。因此，为着这三件事，召会必须是新人、新妇和战士。

以弗所六章十节…“得着加力”这辞，原文与一章十九节的“能力”同字根。要对付神的仇敌，抵挡黑暗的邪恶势力，我们需要那使基督从死人中复活，并叫祂坐在诸天界里，远超空中一切邪灵的浩大能力，使我们得着加力。我们要在主里得着加力，这事实指明，在对付撒但和他邪恶国度的属灵争战中，我们只能在主里面争战，不能在自己里面争战。何时我们在自己里面，我们就失败了。

“要…得着加力，”这吩咐含示需要很强地运用我们的意志。我们若要得着加力来应付属灵的争战，我们的意志就必须刚强且有操练。我们不该像水母一样，意志软弱，游移不定。

五旬节那天，彼得告诉人要得救，脱离这弯曲的世代。（徒二40。）这吩咐看来既主动又被动。“要”是主动的，“得救”是被动的。保罗在以弗所六章十节的吩咐—“要…得着加力”—也是如此。…我们需要运用我们的意志，在主里得着加力。

在四章我们看见，我们必须得更新；（23；）在第五章我们看见，我们必须服从。（21。）为着新人，我们需要得更新；为着新妇，我们需要服从；为着战士，我们需要得着加力。我们既是战士，就必须上战场，不能像绅士或可爱的新妇，乃要像狮子。因此，为着新人、新妇和战士，让我们得更新、服从并得着加力。（以弗所书生命读经，六三六至六三九页。）

参读：实行召会生活的基本原则，第六章；真理课程三级卷三，第四十六课。

be satisfied, but God's enemy must be defeated. For this, the church must be a warrior.... Therefore, we walk according to truth and by grace, we live in love and light, and we fight to subdue the satanic will. Our walk is for the fulfillment of God's purpose, our living is for the satisfaction of Christ, and our fighting is for the defeat of God's enemy. Hence, for these three things the church must be the new man, the bride, and the warrior.

The Greek word in Ephesians 6:10 rendered “empowered” has the same root as the word power in 1:19. To deal with God's enemy, to fight against the evil force of darkness, we need to be empowered with the greatness of the power that raised up Christ from the dead and seated Him in the heavens, far above all the evil spirits in the air. The fact that we are to be empowered in the Lord indicates that in the spiritual warfare against Satan and his evil kingdom, we can fight only in the Lord, not in ourselves. Whenever we are in ourselves, we are defeated.

The charge to be empowered implies the need to exercise our will. If we would be empowered for spiritual warfare, our will must be strong and exercised. We should not be like jellyfish, those who are weak-willed and vacillating.

On the day of Pentecost Peter told the people to be saved from that crooked generation (Acts 2:40). This command seems to be both active and passive, with the word be implying something active and the word saved, something passive. The same is true of Paul's command in Ephesians 6:10 to be empowered.... We need to exercise our will to be empowered in the Lord.

In chapter 4 we see that we must be renewed (v. 23) and in chapter 5, that we must be submissive (v. 21). For the new man, we need to be renewed; for the bride, we need to be submissive; and for the warrior, we need to be empowered. As the warrior, we must go into battle not as a gentleman or as a lovely bride, but as a lion. Therefore, for the new man, the bride, and the warrior, let us be renewed, submissive, and empowered. (Life-study of Ephesians, pp. 528-531)

Further Reading: CWWL, 1963, vol. 3, “Basic Principles for the Practice of the Church Life,” ch. 6; Truth Lessons—Level Three, vol. 3, lsn. 46

第十一周■周五

晨兴喂养

来十 19 ~ 20 “…我们既因耶稣的血，得以坦然进入至圣所，是借着祂给我们开创了一条又新又活的路，从幔子经过，这幔子就是祂的肉体。”

十三 13 “这样，我们也当出到营外就了祂去，忍受祂所受的凌辱。”

我们乃是在灵里碰着一个灵，一位在复活、荣耀里的主。祂的名字叫基督。…我们若是让祂在我们里面运行、推动，我们就能在外面，过一种像拿撒勒人耶稣的生活。我们能走一条路，是跟随拿撒勒人耶稣的脚踪。这就是跟从耶稣；出到营外就了祂去，忍受祂所受的凌辱。（来十三 13。）就如跟随大卫的那些勇士，和大卫一同飘流在旷野里。这是亚比该所预表的。

我们基督徒的生活，都有两面的光景：一面是里面的，一面是外面的。我们里面的光景，好比书拉密女；外面的光景，有如亚比该。我们一面是在幔内，一面是在城外，就是营外；一面是在至圣所里，一面是在人的跟前。在里面我们享受复活的基督，在外面我们跟随一位耶稣。当我们早晨在房里祷告时，我们摸着基督，如同书拉密女和所罗门，在象牙官中一同生活，一同交通；〔诗四五 8；〕这是我们在密室，在至圣所里，在隐密处和主之间的光景。当我们在外面过生活，在外面为主作见证，为主作工时，我们就像亚比该和大卫，一同飘泊在旷野里。（召会的意义，一二四至一二五页。）

信息选读

WEEK 11 — DAY 5

Morning Nourishment

Heb. 10:19-20 Having therefore...boldness for entering the Holy of Holies in the blood of Jesus, which entrance He initiated for us as a new and living way through the veil, that is, His flesh.

13:13 Let us therefore go forth unto Him outside the camp, bearing His reproach.

In our spirit we have touched the Spirit, the Lord who is in resurrection and glory. His name is Christ.... If we allow Him to operate and move within us, we will be able to live a life just as that of Jesus the Nazarene, and we will be able to follow in His footsteps.... David's mighty men and Abigail, following David and wandering with him in the wilderness, typify going outside the camp and bearing Christ's reproach [Heb. 13:13].

Our Christian living has two aspects—an inward aspect and an outward aspect. The inward aspect can be compared to the Shulammitte, and the outward aspect can be compared to Abigail. On one hand, we are within the veil; on the other hand, we are outside the city, the camp. On one hand, we are in the Holy of Holies; on the other hand, we are before men. Inwardly we enjoy the resurrected Christ, and outwardly we follow Jesus. When we pray in our room in the morning, we touch Christ. This can be likened to the Shulammitte and Solomon living and fellowshiping together in the palaces of ivory (Psa. 45:8). We touch the Lord in the inner chamber, in the Holy of Holies, in the secret place. When we testify for the Lord and work for the Lord in our outward living, we can be likened to Abigail wandering with David in the wilderness. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 1: The Meaning of the Church," p. 113)

Today's Reading

我们天天都在这两种光景中：一面在里面，是书拉密女在幔内，在至圣所生活，享受复活得荣的基督；另一面在外面，是亚比该出到营外，在世界上生活，跟从一位卑微的耶稣。我们在里面和主交通，就像书拉密女和所罗门，在象牙宫中；我们在外面生活、作工，就像亚比该跟随大卫受苦从军。在我们里面的是复活的基督，在外面的是拿撒勒人耶稣；在我们隐密处有书拉密女的享受，在明显处有亚比该的生活。

我们好像走在一条窄路上，我们的光景就像拿撒勒人耶稣。然而，当人难为我们、逼迫我们、反对我们、折磨我们时，我们却在里面，享受复活的基督。…我在监里，…就外面来说，我受折磨就像拿撒勒人耶稣一样，但里面却在享受一位复活、得荣、在圣灵里的所罗门—基督。

腓立比三章十节说，“使我认识基督、并祂复活的大能、以及同祂受苦的交谊，模成祂的死。”就基督而言，祂是先经历受苦，尔后复活；就我们而言，我们是先摸着复活，尔后经历受苦。祂是先死尔后复活，我们是先复活尔后死。因此，没有一个人能凭自己，走十字架的道路；也没有一个人能凭自己，跟随拿撒勒人耶稣的脚踪。乃是当一个人里面碰着复活的基督，接触复活的基督时，复活的基督在他里面，他才能说，现在活着的不再是我，乃是基督在我里面活着。（加二 20。）

只有那些进到幔子里的人，（来十 19～20，）才能出到营外就了祂去，忍受祂所受的凌辱。（十三 13。）可以说，乃是这位复活的基督在我们里面，带着我们跟随那一位受苦的耶稣。祂已经走过十字架的道路，现今祂在复活里，进到我们里面，再带着我们走十字架的道路。（召会的意义，一二五至一二七页。）

参读：帐幕的属灵应用，第二章。

Every day we experience these two aspects. On the one hand, we are within the veil as the Shulammitte, living in the Holy of Holies and enjoying the resurrected and glorified Christ. On the other hand, we are outside the camp as Abigail, living in the world and following the lowly Jesus. Like the Shulammitte and Solomon, we remain in the palaces of ivory and fellowship with the Lord inwardly, and like Abigail, we outwardly live and work by following David to war and suffering. The One within is the resurrected Christ, whereas the One without is Jesus the Nazarene. Inwardly we have the enjoyment of the Shulammitte in the secret place, and outwardly we have the public living of Abigail.

We are outwardly walking on a narrow way similar to that of Jesus the Nazarene. Nevertheless, when people trouble, persecute, oppose, and harass us, we enjoy the resurrected Christ inwardly. [In prison], outwardly, like Jesus the Nazarene, I was tortured, but inwardly I enjoyed the Christ who is in resurrection, in glory, and in the Spirit, as typified by Solomon.

Philippians 3:10 says, “To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.” As far as Christ is concerned, He first experienced suffering and then resurrection. As far as we are concerned, we touch resurrection and then experience suffering. He died and then resurrected, but we resurrect and then die. No one can take the way of the cross by himself; neither can he follow the footsteps of Jesus the Nazarene by himself. It is not until a person touches and contacts the resurrected Christ within and until the resurrected Christ enters into him that he can say, “It is no longer I who live, but it is Christ who lives in me” (Gal. 2:20).

Only those who enter within the veil [Heb. 10:19-20] can go forth unto Him outside the camp and bear His reproach (13:13). It is the resurrected Christ in us who leads us to follow the suffering Jesus. He has walked the way of the cross and entered into us in resurrection. Now He is leading us to take the way of the cross. (CWWL, 1956, vol. 2, “Three Aspects of the Church, Book 1: The Meaning of the Church,” pp. 113-114)

Further Reading: CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” ch. 2

晨兴喂养

来六 19 ~ 20 “我们有这…魂的锚，又牢靠又坚固，且通入幔内；作先锋的耶稣，…为我们进入幔内。”

歌六 13 “回来，回来，书拉密女阿；…使我们得观看你。你们为何要观看书拉密女，像观看二营军兵跳舞呢？”

当我们信主后，我们会受到人的逼迫、为难。那时，我们外面虽然痛苦受压，里面却有一种能力，使我们觉得荣耀。我们外面虽然流泪，里面却是欢喜。那个能力、荣耀、欢喜就是复活，就是我们里面的所罗门，我们的基督。书拉密女虽然有预表将来得荣耀的召会之意，但更预表今天在复活里的召会。书拉密女的预表，不是客观、将来的，乃是主观、现在的，是为着我们今天主观的经历。（召会的意义，一三三页。）

信息选读

有一位弟兄，就是因看见复活的显出，深受感动而得救。…当义和团乱杀基督徒的事闹得正厉害时，…有一天他在店里，忽然听见马路上有喊叫声，就从门缝里看出去。有些义和团的人，包着头巾，拿着短刀，凶狠地押着一辆车，上面坐着一位二十岁左右的青年女子，正要被拖到刑场去行刑，那是因为她不愿否认主的名。…希奇的是，…那个女子坐在车上，竟然一点都不害怕，并且满面笑容，一路上唱着赞美诗。这个少年人在店铺里看见这景象，深受感动，留下了深刻的印象。

Morning Nourishment

Heb. 6:19-20 ...We have...an anchor of the soul, both secure and firm and which enters within the veil, where the Forerunner, Jesus, has entered for us...

S. S. 6:13 Return, return, O Shulammitte;...that we may gaze at you. Why should you gaze at the Shulammitte, as upon the dance of two camps?

When we believed in the Lord, we may have encountered persecution and harassment from men. Outwardly, we were pressed and in pain, but inwardly there was a power that caused us to feel glorious. Although we may have wept outwardly, we were joyful inwardly. That power, glory, and joy are resurrection. They are Christ, as Solomon, in us. The Shulammitte typifies the glorified church in the future, and she also typifies the church in resurrection today. The type of the Shulammitte is not merely objective in the future; she is subjective and for our experience today. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 1: The Meaning of the Church," pp. 118-119)

Today's Reading

During the Boxer Rebellion a brother was saved because he saw and was touched by the manifestation of resurrection.... At the peak of the Boxers' rioting,...they were brutally killing the Christians.... One day,...hearing the shouting and crying in the street, he peeked through a crack in the door and saw some of the Boxers with turbans on their heads and swords in their hands, ferociously escorting a wagon on which a twenty-year-old woman was being carried to the execution ground. She was to be put to death because she was not willing to deny the Lord's name.... Strangely the young woman sitting in the wagon was not at all afraid. She was rejoicing and singing hymns of praise. When the young man in the store saw this scene, he was deeply touched and impressed with what he had seen.

因这缘故他接受了主，之后他放下一切，说，“我也要出去传主耶稣。”那位姊妹在那一天，被义和团拖出去，要行刑时所显出的光景，可以说是复活显出来了。主耶稣还没有死而复活之先，…祂所显出来的光景，就是复活。有一天，祂复活了，完全进到复活里，那就是死而复活的光景。今天召会也是这样，到那一天，已死的圣徒要复活，活着的圣徒要变化被提，我们就实际地进到复活里。然而，在那一天还没有来到之先，我们今天就能活在复活里。

在象牙宫中，和所罗门共同生活的书拉密女，乃是预表在至圣所里，和基督一同交通的召会；这不是重在将来的复活，乃是重在今天活在复活里的生活。…神从来没有要我们咬着牙根，凭着自己，刚强努力来走十字架的道路；祂乃是在复活里，进到我们里面，作我们的能力，顶着我们，推着我们，来走十字架的路。…表面看来，这条路好像很艰难，但实际走在其中的人都知道，里面有一个能力。…我们里面是所罗门，外面是大卫；我们里面是书拉密女，外面是亚比该。这不是两个分开的时期，乃是里外两面同时并存的。

我们多少都有这样的经历，里面是所罗门，外面是大卫。我们是受难为、困苦的人，是忧患之子，被人逼迫得飘流在旷野；但在我们里面有一个能力，有一个交通，是甜美、荣耀的；在我们里面有神，有灵，有一个“所罗门”，就是复活的基督。所以，使徒保罗能说，使我认识祂复活的大能，好叫我能模成祂的死，和祂一同受苦。（腓三10。）所罗门在我们里面，我们就能走大卫的路；基督活在我们里面，我们就能走拿撒勒人耶稣的路。这是个深的基督徒，也是个有水平的基督徒。（召会的意义，一三三至一三六页。）

参读：希伯来书生命读经，第五十七篇。

He received the Lord because of what he saw, and later he gave up everything, saying, "I also want to go out to preach the Lord Jesus." On that day, when the sister was being dragged away by the Boxers to be executed, resurrection was manifested. Before the Lord Jesus died and resurrected, ... He manifested resurrection until... He entered fully into resurrection.... Today the church is the same. One day all the dead saints will be raised, and all the living saints will be transfigured and raptured, and we will enter fully into resurrection. However, even before that day comes, we can live in resurrection.

The Shulammitte's living with Solomon in the palaces of ivory typifies the church fellowshipping with Christ in the Holy of Holies. The emphasis is not on resurrection in the future but on living in resurrection today.... God never intended for us to take the way of the cross by our own strong perseverance and reliance on ourselves. Instead, He comes into us in resurrection to be our power, supporting and motivating us to take the way of the cross. Outwardly speaking, the way of the cross is harsh, but those who take this way realize that there is a power within them.... We are Solomon inwardly and David outwardly. Inwardly we are the Shulammitte, and outwardly we are Abigail. These are not two separate experiences; rather, the two exist simultaneously, one being inward and the other being outward.

To a certain degree, we have experienced being Solomon and David. Even though we suffer difficulties and hardships and are sons of sorrow who are persecuted and wander about in the wilderness, within there are a power and a fellowship that are sweet and glorious. We have God, the Spirit, and "Solomon"—the resurrected Christ—within us. Hence, the apostle Paul could say, "To know... the power of His resurrection and the fellowship of His sufferings, being conformed to His death" (Phil. 3:10). Inwardly, Christ, as typified by Solomon, enables us to take the way of Jesus the Nazarene, as typified by David. A Christian with this kind of experience is deep and matches the biblical standard. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 1: The Meaning of the Church," pp. 119-121)

Further Reading: Life-study of Hebrews, msg. 57

第十一周诗歌

WEEK 11 — HYMN

414

经历基督 — 与祂交通

10 10 10 10 (英 549)

F 大调

4/4

F B^b F B^b C F B^b
1 - 2 3 | 4 - 3 - | 2 1 1 7 | 1 - - - | 3 - 4 5 | 6 -

一 进入幔内,就必出到营外, 尝到天美,
F Gm G⁷ C F C⁷ F C F G⁷
5 - | 4 3 2 1 | 2 - - - | 5 - 5 4 | 3 - 2 - | 3 5 5
就必丢弃地爱; 圣中之圣如果满足
#4 | C F C⁷ Dm A Gm C⁷ F
5 - - - | 3 - 2 1 | 7 1 2 4 | 3 - 2 - | 1 - - - ||
我心, 空中之空岂能欺骗我魂?

- 二 进入幔内,就必出到营外, 天一同在,就必使地离开;
天上荣耀如果吸引我灵, 地上福乐岂能霸占我情?
- 三 进入幔内,瞻仰荣耀基督, 出到营外,跟随卑微耶稣;
宝座、冠冕,如果将我鼓舞, 马槽、十架,岂能使我裹足?
- 四 进入幔内,吸取复活大能, 出到营外,奔跑十架路程;
我若看见祂在天上面容, 就必步武祂在地上脚踪。
- 五 进入幔内,饱尝天上肥甘, 出到营外,忍受地上艰难;
地上经历虽使我心酸痛, 天上交通却叫我灵赞颂。
- 六 进入幔内,享受主的上好, 出到营外,供应人的需要;
天上生命如果从我活出, 地上灵魂就必因我得福。
- 七 进入幔内,直到幔子不存, 出到营外,直到营都灭尽;
直到天地所有同归于一, 直到神、人永远不再分离。

Enter the veil and go without the camp

Experience of Christ — Fellowship with Him

549

1. En - ter the veil and go with - out the camp,
Taste heav - en's sweet - ness, thus the earth for - sake;
If by the Ho - liest I am sa - tis - fied,
How can I of earth's van - i - ties par - take?

2. Enter the veil and go without the camp,
By heaven's presence will the earth depart;
If heaven's glory doth my spirit charm,
How can earth's happiness possess my heart?
3. Enter the veil, behold the glorious Christ,
Go out the camp to Jesus, let Him lead;
If throne and crown my spirit here enthrall,
Manger and cross cannot my steps impede.
4. Enter the veil for resurrection pow'r,
Go out the camp to bear the cross and woe,
If I His radiant face in heaven see,
His footsteps I will follow here below.
5. Enter the veil, on heaven's fatness feast,
Without the camp, in hardship persevere;
Though earthly trials sorely pain my heart,
Heaven's communion doth my spirit cheer.
6. Enter the veil, Christ's riches there enjoy,
Without the camp, the needs of men supply;
The life of heaven living out thru me
The souls of earth will bless and satisfy.
7. Enter the veil till it exists no more,
Go out the camp till all the camps are gone;
Until the heavens and the earth unite,
Till God and man together dwell in one.

第十二周

从撒母耳记里五个主要人物，
看关于享受美地属灵的原则、
生命的功课、以及圣别的警告

诗歌：

读经：撒上二 27～30, 35, 三 21, 十二 3～5,
23, 十八 1～4, 二三 16～18, 九 1～2, 17,
十三 13～14, 十五 19, 23, 十六 1, 12～13,
三十 6 下～10, 二六 19 下, 撒下十一 1～27

【周一】

壹 在以利之下的老旧亚伦祭司体系变得陈腐、
衰微，（撒上二 12～30，）神渴望有一个
新的起头，以完成祂的经纶：

一 我们都需要拒绝一切的陈腐、老旧、不冷不热和骄傲，
并且保守自己在主面前倒空、敞开、新鲜、常新、活
泼且年轻；我们需要与神的渴望是一，祂渴望我们与
基督是一，被基督充满，并被基督占有而活基督，为
着基督身体生机的建造—启三 15～22，路十八 17，
腓三 7～14，加一 15～16，二 20，四 19，弗四 16。

二 在以利的日子，神的言语稀少；神的说话几乎
失去了；（撒上三 1；）在祭司职分里，祭司
该作的第一件事，就是为神说话；（出二八

Week Twelve

**Spiritual Principles, Life Lessons, and Holy Warnings
concerning the Enjoyment of the Good Land Seen
with Five Major Figures in 1 and 2 Samuel**

Hymns:

Scripture Reading: 1 Sam. 2:27-30, 35; 3:21; 12:3-5, 23; 18:1-4; 23:16-18; 9:1-2, 17; 13:13-14; 15:19, 23; 16:1, 12-13; 30:6b-10; 26:19b; 2 Sam. 11:1-27

§Day 1

I. Under Eli the old Aaronic priesthood had become stale and waning (1 Sam. 2:12-30), and God desired to have a new beginning for the accomplishing of His economy:

A. We all need to reject anything of staleness, oldness, lukewarmness, and pride and keep ourselves empty, open, fresh, new, living, and young with the Lord; we need to be one with His desire for us to be one with Christ, filled with Christ, and occupied by Christ to live Christ for the organic building up of the Body of Christ—Rev. 3:15-22; Luke 18:17; Phil. 3:7-14; Gal. 1:15-16; 2:20; 4:19; Eph. 4:16.

B. In the days of Eli the word of God was rare; God's speaking was almost lost (1 Sam. 3:1); in the priesthood the first thing that a priest should do is to speak for God (Exo. 28:30); a priest must be a person who is intimate

30,) 祭司必须是与神亲近, 与神是一, 认识神的心, 并且说出神永远经纶之独一无二、健康教训的人。(提前一3~4, 六3。)

三以利教导撒母耳对主说, “耶和華啊, 请说, 仆人敬听;”我们要为主说话, 并与祂是一以完成祂永远的经纶, 首先就必须宝贝并仔细听祂的说话, 好使我们认识祂的心意和爱好—撒上三9~10, 21, 赛五十4~5。

四因着对两个邪恶的儿子疏于管教, 以利就轻忽了祭司职分; (撒上二28~29;) 这导致他的历史以悲剧收场, 终止了他对美地的享受, 并使祭司职分在神圣启示上, 就是在为神说话的事上衰微; 今天我们需要从以利身上学功课, 就是要对神在祂恢复里所给我们的一切, 有最高的重视。

【周二】

貳 撒母耳在神所给他的身分和职任上都向神忠信:

一作为利未人, 他终身事奉神; 作为拿细耳人, 他持守奉献, 没有失败; (35;) 作为祭司申言者, 他诚实地为神说话, 并引进申言者职分, 在神圣的启示上顶替衰微的祭司职分; 作为士师, 他向神忠信, 对人公正, 结束了士师职分, 并带进君王职分, 以转变时代, 完成神在地上的经纶。

二撒母耳是与神同工以完成祂经纶的人, (约五17, 林后六1上,) 他被确立为耶和華的申言者, 借着听祂的话而为祂说话; (撒上三9~10, 20~21;) 我们需要不断操练自己, 有耳可听“那灵向众召会所说的话”; (启二7;)

with God, who is one with God, who knows the heart of God, and who speaks forth the unique and healthy teaching of God's eternal economy (1 Tim. 1:3-4; 6:3).

C. Eli taught Samuel to say to the Lord, "Speak, O Jehovah; for Your servant is listening"; in order to speak for the Lord and be one with Him to carry out His eternal economy, we must first treasure and listen attentively to His speaking so that we may know His desire and preference—1 Sam. 3:9-10, 21; Isa. 50:4-5.

D. Eli disregarded the priesthood in his loose disciplining of his two evil sons (1 Sam. 2:28-29); this caused the tragedy of the ending of his history, the termination of his enjoyment of the good land, and the fading of the priesthood in the divine revelation, that is, in the speaking for God; today we need to learn of Eli to have a high regard for what God has given us in His recovery.

§Day 2

II. Samuel was faithful to God in all his God-given statuses and offices:

A. As a Levite, he served God his whole life; as a Nazarite, he kept his consecration without failure (v. 35); as a priest-prophet, he spoke for God honestly and initiated the prophethood to replace the fading priesthood in the divine revelation; as a judge, he was faithful to God and just to the people, terminating the judgeship and bringing in the kingship in order to change the age for the fulfillment of God's economy.

B. As one who worked together with God for the carrying out of His economy (John 5:17; 2 Cor. 6:1a), Samuel was established as a prophet of Jehovah to speak for Him by listening to His word (1 Sam. 3:9-10, 20-21); we need to continually exercise ourselves to have an ear to "hear what the Spirit says to the churches" (Rev. 2:7); furthermore, we need to follow the

不仅如此，我们也需要跟随马利亚的榜样，“在主脚前坐着听祂的话”（路十 38 ~ 42）：

- 1 马利亚是坐在主耶稣的脚前，不是在别人的脚前；时时刻刻亲近主，爱主，敬拜主，不住地与主交通，与主同在一没有一个办法能赶得上这一个。
- 2 马利亚是坐在主的脚前；她是在一个极谦卑的地位上，好听主的说话，领受祂的祝福；谦卑并非小看自己，乃是不看自己，没有自己，看自己等于零。
- 3 她是坐着；那些忙乱到一个地步被打岔离开主的面光的人，有流荡的心思和起伏的思潮；他们必须停下自己，好每天花时间个人与主同在。
- 4 她在那里听主的话；主对我们所说的话就是灵，就是生命；（约六 63；）她听主说话就是给主机机会将祂自己交通给她，并将祂自己分赐到她里面，好叫她得着主自己。

三撒母耳一生极完满地享受他美地的那一分；因此就新约的意义，我们能说，在享受基督的事上，他没有缺点；撒母耳的历史唯一的缺点，是他立两个儿子在以色列人中间作士师—撒八 1 ~ 3:

- 1 撒母耳的儿子不正直的行径，与他们父亲一生纯净、正直的道路相反，（十二 3 ~ 23，）这使以色列百姓有理由，要求撒母耳立王治理他们，像列国一样；（八 1 ~ 7；）因此，撒母耳的儿子不该算为以色列百姓中的士师；（徒十三 20；）他们的父亲撒母耳该视为最后一位士师。

pattern of Mary, who "sat at the Lord's feet and was listening to His word" (Luke 10:38-42):

1. Mary sat at the feet of the Lord Jesus and not at the feet of anyone else; no method is better than coming to Him moment by moment, loving Him, worshipping Him, and unceasingly fellowshiping with Him and remaining in His presence.
2. Mary sat at the feet of the Lord; she put herself in a humble position in order to hear the Lord's speaking and receive His blessing; humility is not belittling ourselves; humility is ignoring ourselves, negating ourselves, and considering ourselves as nothing.
3. She was sitting down; those who are busy to the point of being distracted from the Lord's presence have a wandering mind and vacillating thoughts; they must stop themselves in order to spend personal time with the Lord on a daily basis.
4. She was listening to the Lord's word; the words that the Lord speaks to us are spirit and life (John 6:63); her listening to the Lord's word afforded the Lord the opportunity to communicate Himself to her and to dispense Himself into her so that she could gain the Lord Himself.

C. Samuel enjoyed his portion of the good land to the fullest for his whole life; thus, in a New Testament sense, we can say that there was no defect in his enjoyment of Christ; the only defect in Samuel's history was that he appointed his two sons as judges among the children of Israel—1 Sam. 8:1-3:

1. The unjust ways of Samuel's sons were contrary to their father's pure and just way in his whole life (12:3-23) and gave the people of Israel cause to ask Samuel to appoint a king to judge them like all the nations (8:1-7); hence, the sons of Samuel should not be reckoned judges among the people of Israel (Acts 13:20), and their father Samuel should be considered the last judge.

2 就人一面说，撒母耳在这事上犯了错，但这错误有助于神带进君王职分，好管理祂百姓当中的光景，以完成祂的经纶。

【周三】

叁 约拿单爱大卫，与大卫结盟，并预测大卫会作王，国将是他的国—撒上十八 1~4，十九 1~7，二十 8，14~17，41~42，二三 16~18：

一 扫罗的心意是将国留给约拿单；然而，约拿单不愿接受这国，反而认定大卫该在宝座上。

二 约拿单应该告诉他父亲这事，并且离开他父亲来跟随大卫；按预表，约拿单跟随大卫，原可表征今天我们跟随基督，并让祂居首位—西一 18 下，启二 4。

三 约拿单由于对自己父亲天然的情感，没有照着神的旨意去跟随大卫，失去了他对神所应许之美地那一分正确且充分的享受；约拿单知道大卫必要作王，却留在他父亲那里，就遭受他父亲同样的悲惨结局，与他父亲一同死在战场—撒上三一 2~6。

四 约拿单乃是在扫罗和大卫之间，他是一个人在两个职事当中；他应当跟随第二个职事，但是因着他与前一个职事的关系太深，所以没有办法脱离：

1 主在每一个时代都有祂特别要作的事，有祂自己所要恢复、要作的工作；祂在一个时代所要作那特别

2. Humanly, Samuel made a mistake in this matter, but this mistake helped God to manage the situation among His people by bringing in the kingship for the fulfillment of His economy.

§Day 3

III. Jonathan loved David, made a covenant with him, and predicted that David would become the king and that the kingdom would be his kingdom—1 Sam. 18:1-4; 19:1-7; 20:8, 14-17, 41-42; 23:16-18:

A. Saul's intention was to preserve the kingdom for Jonathan; however, Jonathan was not willing to take the kingdom but recognized that David should be on the throne.

B. Jonathan should have told his father about this and then should have left his father to be with David; in typology, for Jonathan to follow David would have signified our following Christ today and our giving Him the preeminence—Col. 1:18b; Rev. 2:4.

C. Jonathan lost the proper and adequate enjoyment of his portion in the good land promised by God because of his failure in not following David according to God's will due to his natural affection for his father; although Jonathan realized that David would be king, he stayed with his father, and as a tragic result, he suffered the same fate as his father and died with him in battle—1 Sam. 31:2-6.

D. Jonathan stood between Saul and David; he was one man standing between two ministries; he should have followed the second ministry, but because his relationship with the first ministry was too deep, he could not disentangle himself:

1. In every age the Lord has special things that He wants to accomplish; He has His own recoveries and His own works to do; the particular

的恢复和工作，就是那个时代的职事—参创六 13 ~ 14。

- 2 大卫是他那时代的执事，有那时代的职事；（徒十三 21 ~ 22，36 上；）在旧约里，挪亚有那时代的职事，就是建造方舟，摩西有那时代的职事，就是建造帐幕，大卫和所罗门也有那时代的职事，就是建造圣殿。
- 3 一个时代的执事有时代的职事，与地方性的执事不一样；路德乃是他那个时代的一个执事，达秘也是他那个时代的一个执事；我们要跟上现今这时代的职事，就需要看见异象；米甲是嫁给大卫的，但是她没有看见；她只看见大卫外面的光景，她就受不了，因此就跟不上一撒下六 16，20 ~ 23。
- 4 在新约里，主耶稣的职事是建造召会作基督的身体；（太十六 18；）主升天时所产生许多有恩赐的人，只有一个职事，就是供应基督，以建造基督的身体，召会；这建造不是由这些有恩赐的人直接完成的，乃是由有恩赐的人所成全的圣徒完成的。（弗四 11 ~ 12，16。）
- 5 在神这建造的职事里，每一时代都有在那职事里带头的人；愿主开我们的眼睛，叫我们看见，只要是人，就应该作基督徒；只要是基督徒，就应当进入主今时代的职事里。
- 6 一个人能看见、能遇见那时代的职事，乃是神的怜悯；但是一个人能否有勇气舍弃已往的职事并进入神现今的职事，又是另外一件事—参撒上十四 1 ~ 46，撒下六 16，20 ~ 23。
- 7 时代的职事将现有的真理供应给神的子民；彼后一章十二节的“现有的真理”，也可译为“今日真理”；

recovery and work that He does in one age is the ministry of that age—cf. Gen. 6:13-14.

2. David was a minister of his age with the ministry of that age (Acts 13:21-22, 36a); in the Old Testament, Noah had the ministry of that age to build the ark, Moses had the ministry of that age to build the tabernacle, and David and Solomon had the ministry of that age to build the temple.
3. A minister of the age with the ministry of the age is different from the local ministers; Luther was a minister of his age, and Darby was also a minister of his age; in order to catch up with the ministry of this present age, there is the need for us to see the vision; Michal was married to David, yet she did not see anything; she only saw David's outward condition, and she could not tolerate it; as a result, she was left behind—2 Sam. 6:16, 20-23.
4. In the New Testament, the ministry of the Lord Jesus is to build up the church as the Body of Christ (Matt. 16:18); the many gifted persons produced in the Lord's ascension have only one ministry, that is, to minister Christ for the building up of the Body of Christ, the church; this building up is not accomplished directly by the gifted ones but by the saints who have been perfected by the gifted ones (Eph. 4:11-12, 16).
5. In God's building ministry there are those who take the lead in that ministry in every age; may the Lord open our eyes to see that as long as we are human beings, we should be Christians; as long as we are Christians, we should enter into the Lord's ministry in this age.
6. It is God's mercy that a person can see and come into contact with the ministry of the age, yet it is altogether a different thing for a person to take up the courage to forsake past ministries and enter into God's present ministry—cf. 1 Sam. 14:1-46; 2 Sam. 6:16, 20-23.
7. The ministry of the age ministers the present truth to God's people; in 2 Peter 1:12 the present truth can also be rendered "the up-to-date

每一个主的工人都该在神面前求问，什么是现有的真理—太十六 18，弗四 15～16，后二 7，11，17，26～29，三 5，12，21，诗四八 2，后十九 7～9，二一 2。

【周四】

肆 扫罗蒙神拣选并由撒母耳所膏，作以色列的王—撒上九 1～2，17，十 1，24：

一 扫罗至少两次不顺从神的话，因此失去了他的君王职分和国权；（十三 13～14，十五 19，23，二八 17～19；）扫罗在撒上十五章不顺从神时，事实上就是在背叛神。

二 在这章里撒母耳对扫罗说，“悖逆与行邪术的罪相等；顽梗与拜虚神和家神相同；”（23 上；）行邪术就是接触邪灵；扫罗所作背叛神的事，就像这行邪术的罪；扫罗不服神，并在事实上成了神的仇敌；结果他失去了君王职分。

三 扫罗悲惨的结局，完全是由于他没有正确地与神的经纶发生关系；神要在祂的选民中间建立祂的国，就把扫罗带进祂的经纶里，但扫罗没有参与神的经纶并与其合作，反而自私地僭取神的国，以建立自己的王国；他充满王权思想，包括如何让他儿子接续他—二十 31。

四 在这点上，扫罗自私并错误到极点；至终，神放弃扫罗，把他割除，将国从他身上撕断；（十五 28；）扫罗因着被神放弃，就被撇下单独一人，如同孤儿，当难处临到时，得不着帮助为供备。

五 因着扫罗的自私，以色列人在与非利士人争战时，就被击败、被屠杀，扫罗和他众子也都被杀了；扫罗要为自己和儿子得国的野心，以及

truth"; every worker of the Lord should inquire before God as to what the present truth is—Matt. 16:18; Eph. 4:15-16; Rev. 2:7, 11, 17, 26-29; 3:5, 12, 21; Psa. 48:2; Rev. 19:7-9; 21:2.

§Day 4

IV. Saul was chosen by God and anointed by Samuel to be the king of Israel—1 Sam. 9:1-2, 17; 10:1, 24:

A. Saul disobeyed God's word at least twice so that he lost his kingship and his kingdom (13:13-14; 15:19, 23; 28:17-19); when Saul disobeyed God in 1 Samuel 15, he actually rebelled against Him.

B. In this chapter Samuel told Saul, "Rebellion is like the sin of divination, / And insubordination is like idolatry and teraphim" (v. 23a); to practice divination is to have contact with evil spirits; what Saul did in rebelling against God was like this sin of divination; he was not subordinate to God and in fact became an enemy to God; as a result, he lost his kingship.

C. Saul's tragic end was altogether due to his not being properly related to God's economy; God, wanting to build up His kingdom among His chosen people, had brought Saul into His economy, but instead of participating in God's economy and cooperating with it, Saul was selfish and usurped God's kingdom to build up his own monarchy; he was filled with thoughts of the kingship, including thoughts about how his son would succeed him—20:31.

D. In this, Saul was selfish and wrong to the uttermost; eventually, God gave Saul up and cut him off, tearing the kingdom away from him (15:28); because Saul was given up by God, he was left alone, like an orphan, having no provision of help when trouble came.

E. Because of Saul's selfishness, the people of Israel suffered defeat and were slaughtered in the fight against the Philistines, and Saul and his sons were killed; Saul's ambition to have the kingdom for himself and for his son,

他对大卫的妒忌，废掉并了结他对神所应许之美地的享受—二十 30 ~ 34。

六 扫罗、他三个儿子、以及拿他兵器之人集体的死亡，乃是神对那背叛祂、僭夺祂、并成了祂仇敌之人公平的审判；（代上十 13 ~ 14；）我们该从扫罗悲惨的结局学功课，把我们的肉体钉十字架，并否认我们的自私—私利和私图。（加五 24，太十六 24，腓二 3。）

七 扫罗可怕之结局的记载，对一切在神国里事奉的人是**很强的警告**：不要在神国里作另外的工作，也不要神国里滥用什么；我们不该像扫罗，企图为自己建立“王国”；反之，我们都该作独一无二的工作，建立神的国，就是建造基督的身体—撒三 1 ~ 13。

【周五】

伍 大卫借撒母耳蒙神所选所膏，作以色列的王—十六 1， 12 ~ 13:

一 大卫杀死歌利亚后，被以色列妇女称赞，高过扫罗，（十八 7，）但我们在大卫身上，没有看见他因此骄傲，或有野心要得王位；大卫在扫罗逼迫的试炼下蒙称许，成为正确的人，借着在地上建立神的国，完成神的经纶。

二 在扫罗的逼迫下，大卫曾有两次机会杀害扫罗；然而，他不肯这样作，因为他敬畏神，知道扫罗是神的受膏者；这指明大卫维持了神国里美好的等次—二四，二六，参罗十二 3。

三 由于大卫是一个合乎神心的人，无疑的，他有

with his jealousy of David, confiscated and ended his enjoyment of the good land promised by God—20:30-34.

F. The collective death of Saul, his three sons, and his armor bearer was God's fair judgment on the one who had rebelled against Him, had usurped Him, and had become His enemy (1 Chron. 10:13-14); from Saul's tragic end we should learn the lesson of crucifying our flesh and denying our selfishness—our self-interest and self-seeking (Gal. 5:24; Matt. 16:24; Phil. 2:3).

G. The record of Saul's terrible end is a strong warning to all who serve in the kingdom of God not to do a separate work within the kingdom of God or to abuse anything in the kingdom; we should not be like Saul, trying to build up a "monarchy" for ourselves; rather, we should all do one unique work to build up the kingdom of God, the Body of Christ—1 Sam. 31:1-13.

§Day 5

V. David was chosen and anointed by God through Samuel to be the king of Israel—16:1, 12-13:

A. After David slew Goliath, he was praised by the women of Israel as higher than Saul (18:7), but with David there is no hint that he was made proud or that he became ambitious for the kingship; when David was under the trial of Saul's persecution, he was approved to be the right one to carry out God's economy by establishing the kingdom of God on earth.

B. When David was under Saul's persecution, he had two chances to destroy Saul, but David would not do this because of his fear of God in that Saul was God's anointed; this indicates that David maintained a good order in God's kingdom—chs. 24 and 26; cf. Rom. 12:3.

C. No doubt, David learned a lot regarding not avenging himself but denying

许多学习，不为自己报复，反而否认自己，为要成就神的定旨—撒上十三 14 中。

四 大卫是真以色列人的典范，享受神所应许、并赐给祂所拣选之人的美地；他照着神的主宰并照着神的带领和指示，在一切试炼里信靠神并与神同行；大卫期望留在美地，有分于耶和华的产业并事奉祂—十七 36～37，二三 14～16，三十 6 下～10，二六 19 下。

五 大卫真诚地信靠神，并忠信地与神同行，使他完全够资格享受美地到高的水平，甚至达到照着神的心作王，建立一国成为神在地上的国；大卫与神是一；他的就是神的，神的也是他的；他与神只有一个国；这样的一个人享受那预表基督的美地达到极点。

六 扫罗死了以后，“扫罗家和大卫家争战许久。大卫家日见强盛；扫罗家日见衰弱；”（撒下三 1；）大卫为着神百姓以色列的缘故，被神坚立作王，他的国得着高举；（五 6～25；）不仅如此，“大卫日见强大，耶和华万军之神与他同在；”（十；）这指明大卫有神的同在。

七 在任何事上，我们里面若没有主与我们同在的感觉，就必须小心，并重新考虑我们的路；（撒下十六 14；）在主的恢复里，我们无论作什么，都必须顾到主同在的感觉；我们都需要学功课，顾到这两件事：有神内里的同在，也有环境中外面的印证。（参撒下五 11～12。）

【周六】

八 此外，我们都必须从大卫学积极一面的功课，也要学消

himself for the fulfilling of God's purpose, on the basis that he was a man according to God's heart—1 Sam. 13:14a.

D. David is a typical model of a genuine child of Israel in the enjoyment of the good land promised and given by God to His chosen people; he trusted in God and walked with God according to His sovereignty and according to His leading and instruction in all his trials; David expected to remain in the good land, sharing in God's inheritance and serving Him—17:36-37; 23:14-16; 30:6b-10; 26:19b.

E. David's sincere trust in God and his faithful walk with God qualified him fully to enjoy the good land to a high level, even up to the kingship according to God's heart with a kingdom that became the kingdom of God on the earth; David was one with God; what was his was God's, and what was God's was his; he and God had only one kingdom; such a one enjoyed the good land, typifying Christ, to the uttermost.

F. After the death of Saul, "there was a long war between the house of Saul and the house of David; but David became continually stronger, and the house of Saul became continually weaker" (2 Sam. 3:1); David was established by God as king with his kingdom exalted for the sake of God's people Israel (5:6-25); furthermore, "David became greater and greater; and Jehovah the God of hosts was with him" (v. 10); this indicates that David had God's presence.

G. If in any matter we do not have the inner sense that the Lord is with us, we must be careful and reconsider our way (1 Sam. 16:14); in the Lord's recovery, whenever we do anything, we must take care of the sense of the Lord's presence; we all need to learn the lesson of caring for two things: the inward presence of God and the outward confirmation in our environment (cf. 2 Sam. 5:11-12).

§Day 6

H. Furthermore, we all need to learn of David on the negative side as well as

极一面的功课；肉体的情欲是个破坏的因素，会毁坏我们；若是大卫这样敬虔的人也会受引诱，我们怎能逃脱？—十一 1～27，参提后二 22，林前六 13，18：

- 1 不论我们在属灵追求上有多少成就，我们任何人仍然可能犯这样的罪；我们该在神面前，严肃地读这段记载；这记载警戒我们，放纵肉体是严重的事；大卫只因看一眼，就受了试诱，无法约束自己。
- 2 众圣徒，特别是年轻人，应当省察自己的心，并在心中定大志，绝不走放纵肉体的路；（士五 15～16；）我们必须说，“主耶稣，我爱你，我需要你，我接受你；”我们若这样说，祂就会成为我们的救主，和我们大能的救恩；作为那是灵的基督，祂能拯救、保守并保护我们，脱离这世代的污染，使我们能持守我们所得着的荣耀。

on the positive side; the lust of the flesh is a devastating element that can destroy us; if such a godly man as David could be seduced, how can we escape?—11:1-27; cf. 2 Tim. 2:22; 1 Cor. 6:13, 18:

1. Regardless of our attainment in our spiritual pursuit, it is possible for any of us to commit such a sin; we should read this account seriously in the presence of God; this account warns us that the indulgence of the flesh is a serious thing; David was tempted simply by a glance, and then he failed to restrict himself.
2. All the saints, especially the young ones, should search their hearts and make a strong resolution of heart never to go the way of the indulgence of the flesh (Judg. 5:15-16); we need to say, "Lord Jesus, I love You, I need You, and I receive You"; if we say this, He will be our Savior and our dynamic salvation; as the pneumatic Christ, He will save us, preserve us, and protect us from the contamination of this age, so that we may keep the glory that we have attained.

第十二周■周一

晨兴喂养

腓三 13～14 “弟兄们，我不是以为自己已经取得了，我只有一件事，就是忘记背后，努力面前的，向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。”

加四 19 “我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”

撒母耳记上下这二卷历史书，论到基督作我们的享受，使神能完成祂的经纶。这二卷书向我们启示享受基督正确、特别、甚至完全的路，使我们能成为神经纶的一部分。关于这点，我们必须看见，神渴望得着一班人是照着祂，并成为祂的复制。在撒上一章至撒下一章所涵盖的这段漫长历史中，有五个主要的人物：以利、撒母耳、约拿单、扫罗和大卫。我们必须从这五个主要人物身上，学习关于神经纶的功课。（撒母耳记生命读经，一五六页。）

信息选读

按着神的命定，〔以利〕生来就是祭司。…以利作为祭司，有权享受分给以色列十二支派所有美地拔尖的分。（民十八。）

因着对两个邪恶的儿子疏于管教，以利就轻忽了祭司职分。（撒上二 28～29。）这导致他的历史以悲剧收场，终止了他对美地的享受，并使祭司职分在神圣启示上，就是在为神说话的事上衰微。今天我们需要从以利身上学功课，就是要对神在祂恢复里所给我们的一切，有最高的重视。…以利这位祭司，带进了那陈腐之祭司职分的衰微。（撒母耳记生命读经，一五七、四页。）

WEEK 12 — DAY 1

Morning Nourishment

Phil. 3:13-14 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you.

The books of Samuel, as books of history, are on Christ for our enjoyment that God may carry out His economy. These books reveal the right, the particular, and even the full way for us to enjoy Christ that we may be a part of God's economy. Concerning this we need to realize that God desires people who are according to Him, people who are His duplication. In the long period of history covered in 1 Samuel 1 to 2 Samuel 1, there are five major figures: Eli, Samuel, Jonathan, Saul, and David. We need to learn the lessons of these five persons in relation to God's economy. (Life-study of 1 & 2 Samuel, p. 127)

Today's Reading

Eli was a priest by birth according to God's ordination. As a priest Eli had the right to enjoy the top portion of all the good land allotted to the twelve tribes of Israel (Num. 18).

Eli disregarded the priesthood in his loose disciplining of his two evil sons (1 Sam. 2:28-29). This caused the tragedy of the ending of his history, the termination of his enjoyment of the good land, and the fading of the priesthood in the divine revelation, that is, in the speaking for God. Today we need to learn of Eli to have a high regard for what God has given us in His recovery.

神的心意乃是要得着许多青年人，每一个都是新鲜、常新且活泼的。我们没有人该老旧。老旧的意思就是定型、一成不变、并被霸占。…我们需要终日一直操练成为年轻、常新、更新、新鲜、活泼的。只有当你是年轻的，神才可能进来呼召你，拣选你，并使用你作新事。我们需要让主有路，使祂能借着我们在祂进展的行动中往前。我盼望你是活泼、新鲜、常新的管道，让主以祂自己的方式往前。这要求你将自己献给祂，与祂合作。

我盼望我们接受这个交通，并告诉主说，“…我身上不要有任何事是定型、一成不变、或霸占我的。我要完全向你敞开，好为着你在这地上新的行动。主，我将自己给你。请进来占有、得着、据有我，好为着你现今在这地上的行动。”我们若向主这样祷告，我们就要成为转移、转换时代的人。

神总有新事要完成。圣灵现今正在神儿女心中工作并运行，为要完成祂的行动。祂预备好了，但祂正等候有人与祂合作。今天宗教里的光景不能满足神。神要作新事。祂要在生命上、在认识基督上、在经历基督上、在传扬基督上、在分赐基督上、并在彰显基督上作新事。教训、形式、组织、仪式、组织化宗教的规条、以及神奇的恩赐，都不能满足神，也不能成就神的定旨。这些不是神心头的愿望。神要作新事。祂渴望基督自己被人充分并活泼地认识、领略、经历并彰显。…我们需要告诉主说，我们在这里不是为着宗教，也不专注于教训、道理或恩赐；但我们在这里百分之百是为着基督自己这活的一位。（李常受文集一九六四年第一册，一八三至一八五页。）

参读：一个在神计划中的青年人，第一、三章。

Eli was a priest who brought in the waning of the stale priesthood. (Lifestudy of 1 & 2 Samuel, pp. 127-128, 3) God's intention is to have many young men with every one fresh, new, and living. None of us should be old. To be old means to be set, settled, and occupied.... We always need to exercise to be young, to be new, to be renewed, to be fresh, and to be living all day long. It is only when you are young that there is a possibility for God to come in to call you, to choose you, and to use you to do something new. We need to give the Lord the way to go on in His progressive move through us. I hope that you will be a living, fresh, and new channel for the Lord to go on in His own way. This will require you to offer yourself to Him, to cooperate with Him.

I hope that we would take this fellowship and tell the Lord, "...I do not want there to be anything set, settled, or occupied with me. I want to be fully open to You for Your new move on this earth. Lord, I give myself to You. Come in and occupy, take, and possess me for Your up-to-date move on this earth." If we would pray to the Lord in this way, we will be the persons who will turn, who will transfer, the age.

There is always something new to be worked out by God. The Holy Spirit is now working and moving in the hearts of the children of God for the carrying out of His move. He is ready, but He is waiting for some people to cooperate with Him. The situation in today's religion cannot satisfy God. God wants to do something new. He wants to do something new in life, in knowing Christ, in experiencing Christ, in preaching Christ, in dispensing Christ, and in expressing Christ. The doctrines, the forms, the organization, the rituals, the regulations of organized religion, and the miraculous gifts cannot satisfy God nor can they fulfill His purpose. These are not what God's heart's desire is. God wants to do something new. He desires that Christ Himself would be known, realized, experienced, and expressed in a full and living way.... We need to tell the Lord that we are not here for religion, nor are we focused on teachings, doctrines, or gifts. But we are here one hundred percent for Christ Himself as the living One. (CWWL, 1964, vol. 1, "A Young Man in God's Plan," pp. 140-141)

Further Reading: CWWL, 1964, vol. 1, "A Young Man in God's Plan," chs. 1, 3

第十二周■周二

晨兴喂养

撒上三 10 “耶和华又来站着，像前几次呼唤说，撒母耳，撒母耳。撒母耳说，请说，仆人敬听。”

20 ~ 21 “…所有的以色列人都知道，撒母耳被确立为耶和华的申言者。…耶和华…借着祂的话，将祂自己启示给撒母耳。”

路十 39 “她〔马大〕有一个妹妹，名叫马利亚，在主脚前坐着听祂的话。”

撒母耳在他所有的身分和职任上都忠信。作为利未人，他终身事奉神。作为拿细耳人，他持守奉献，没有失败。作为祭司申言者，他诚实地为神说话，并引进申言者职分，在神圣的启示上顶替衰微的祭司职分。作为士师，他向神忠信，对人公正，结束了士师职分，并带进君王职分，以转变时代，完成神在地上的经纶。…撒母耳一生极完满地享受他美地的那一分。因此，他享受了神在应许之美地所分给他的那一分，就是基督。在享受基督的事上，他没有缺点。

撒母耳的历史唯一的缺点，是他立两个儿子在以色列人中间作士师。他的儿子不行他的道路，这使以色列人有理由，要求立王。（撒上八 1 ~ 7。）就人一面说，撒母耳在这事上犯了错，但这错误有助于神…管理祂百姓当中的光景，以完成祂的经纶。（撒母耳记生命读经，一五八页。）

信息选读

马利亚…有一个最好的态度，…至少有以下四点：

WEEK 12 — DAY 2

Morning Nourishment

1 Sam. 3:10 Then Jehovah came and stood by and called as at the other times, Samuel! Samuel! And Samuel said, Speak, for Your servant is listening.

20-21...All Israel... knew that Samuel had been established as a prophet of Jehovah...[who] revealed Himself to Samuel...by the word of Jehovah.

Luke 10:39 ...She had a sister called Mary, who...sat at the Lord's feet and was listening to His word.

Samuel was faithful in all his statuses and offices. As a Levite, he served God his whole life. As a Nazarite, he kept his consecration without failure. As a priest-prophet, he spoke for God honestly and initiated the prophethood to replace the fading priesthood in the divine revelation. As a judge, he was faithful to God and just to the people, terminating the judgeship and bringing in the kingship for the changing of the age in the fulfillment of God's economy on the earth. Samuel enjoyed his portion of the good land to the fullest for his whole life. He was therefore a person who enjoyed the God-allotted portion of the promised good land, that is, Christ. There was no defect in his enjoyment of Christ.

The only defect in Samuel's history was that he appointed his two sons as judges among the children of Israel. His sons did not follow in his ways, and this gave cause for the children of Israel to ask for a king (1 Sam. 8:1-7). Humanly speaking, Samuel made a mistake in this matter, but this mistake helped God to manage the situation among His people for the fulfillment of His economy. (Life-study of 1 & 2 Samuel, p. 128)

Today's Reading

Mary had a proper attitude. There are at least four aspects to a proper attitude.

(一)她是在主耶稣的脚前，…在那里亲近主。这就是生命长大最短最快的路程。时时刻刻亲近主，爱主，敬拜主，不住地与主交通，与主同在—没有一个办法能赶得上这一个。许多认识神最深的人，就是找到了这一条路的人。…保罗也曾说，要不住地祷告。（帖前五 17。）人若敞着脸和住在他里面的基督有不断的交通，结果就要变成主的形像。（林后三 18。）

(二)她是坐在主的脚前。意思就是说，她是在一个极谦卑的地位上。谦卑是得神祝福最要紧的一个态度，因为神敌挡狂傲的人，赐恩给谦卑的人。（彼前五 5。）谦卑，并非小看自己；谦卑，乃是不看自己，或者说没有自己，看自己等于零。我们若常常以极深的谦卑亲近神，神必定赐恩。

(三)她是坐着，不像她姐姐那样忙乱。安静常是属灵的能力。人最大的难处，就是不能在神面前安静，常被眼睛和心思带到外面的世界去。我们知道，身上的肢体，眼睛是最忙的；在魂的里面，心思是最忙的。忙乱的人，是最不容易得着启示的。流荡的心思，起伏的思潮，好像湖面的波浪一直动荡不休，以致湖岸的花木不能很清楚地映在湖面上。所以，人若要主的形像印在他的里面，叫他变成主的形像，就安静是必需的。

(四)她在那里听主的话。主对我们所说的话就是灵，就是生命。主的自己是借着话给人的。她听主说话就是给主机机会将祂自己交通给她，好叫她得着主，像主。她在那里一直作一个接受主自己的人。她所听的不只是声音，并且是在那里遇见主。…如果你在那里听道，只听见人的声音，而没有遇见声音里面的基督，那实在是一件可惜的事。（十二篮第五辑，五四至五五页。）

参读：撒母耳记生命读经，第一至十九、二十一至二十二、三十三至三十四、三十八篇。

(1) She was at the feet of the Lord Jesus,...drawing near to the Lord. This is the shortest and quickest way to grow in life. No method is better than coming to Him moment by moment, loving Him, worshipping Him, and unceasingly fellowshiping with Him and remaining in His presence. Many who know God in a deep way have found this way.... Paul also charged us to pray unceasingly (1 Thes. 5:17). If a man unceasingly fellowships with the indwelling Christ with an unveiled face, he will be changed into the Lord's likeness (2 Cor. 3:18).

(2) She sat at the feet of the Lord. This means that she put herself in a humble position. Humility is a crucial condition for receiving God's blessing. God resists the proud and gives grace to the humble (1 Pet. 5:5). Humility is not belittling ourselves; humility is ignoring ourselves, negating ourselves, and considering ourselves as nothing. If we draw near to God with deep humility, He will give grace to us.

(3) She was sitting down. She was not busy like her sister. Quietness is often the source of spiritual strength. The greatest challenge man faces is being quiet before the Lord. His eyes and thoughts often are distracted to the outside world. Of all the members in the body, the eyes are the busiest, and of all the faculties in the soul, the mind is the busiest. Those who are busy cannot receive revelation easily. A wandering mind and vacillating thoughts are like restless waves on a lake; the lake will never be able to clearly reflect the flowers and trees on the shore. If a man wants to have the Lord's image imprinted in him and to be transformed into the Lord's image, quietness is a necessity.

(4) She was listening to the Lord's word. The words that the Lord speaks are spirit and life. Through this word, the Lord dispenses Himself to men. Her listening to the Lord's word afforded the Lord the opportunity to communicate Himself to her so that she would gain the Lord and become like Him. She was continually receiving the Lord Himself. She did not just hear words; she was meeting the Lord.... It is a pity for anyone to just hear man's voice in a sermon and not meet the Christ behind the voice. (CWWN, vol. 38, pp. 271-272)

Further Reading: CWWN, vol. 38, ch. 39; Life-study of 1 & 2 Samuel, msg. 19, 1-18, 21-22, 33-34, 38

第十二周■周三

晨兴喂养

西一 18 “祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

徒十三 36 “大卫在神的旨意中，服事了他那一代的人…”。

弗四 12 “为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”

约拿单爱大卫，与大卫结盟，并预测自己在大卫作王时，必在大卫的国里，位居第二。（撒上十八 1～4，十九 1～7，二十 8，14～17，41～42，二三 16～18。）扫罗的心意是将国留给约拿单；然而，约拿单不愿接受这国，反而认定大卫该在宝座上。约拿单应该告诉他父亲这事，并且离开他父亲来跟随大卫。按预表，约拿单跟随大卫，原可表征今天我们跟随基督，并让祂居首位。

约拿单知道大卫必要作王，但他因着对自己父亲天然的情感，没有去跟随大卫，反而留在他父亲那里。…约拿单因着没有离开他父亲，就遭受他父亲同样的（悲惨）结局，与他父亲一同死在战场。…约拿单由于对自己父亲天然的情感，没有照着神的旨意去跟随大卫，失去了他对神所应许之美地那一分正确且充分的享受。（撒母耳记生命读经，一五九至一六〇页。）

信息选读

在每一个时代里都有那时代的职事。这些时代的职事与地方性的执事不一样。路德乃是他那个时代的一个执事，达秘也是他那个时代的一个执事。主

WEEK 12 — DAY 3

Morning Nourishment

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

Acts 13:36 Now David, having served his own generation by the counsel of God...

Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

Jonathan loved David, covenanted with him, and predicted that he would be the second in David's kingdom when David would be the king (1 Sam. 18:1-4; 19:1-7; 20:8, 14-17, 41-42; 23:16-18). Saul's intention was to preserve the kingdom for Jonathan. However, Jonathan was not willing to take the kingdom but recognized that David should be on the throne. Jonathan should have told his father about this and then should have left his father to be with David. In typology, for Jonathan to follow David would have signified our following Christ today and our giving Him the preeminence.

Jonathan realized that David would be the king, but instead of going to follow David, Jonathan stayed with his father because of his natural affection toward his father. Because Jonathan would not leave his father, he suffered the same fate as his father and died with him in the battle. Jonathan lost the proper and adequate enjoyment of his portion in the good land promised by God because of his failure in not following David according to God's will due to his natural affection toward his father. (Life-study of 1 & 2 Samuel, p. 129)

Today's Reading

In every age there is the ministry of that age. These ministries of the ages are different from the local ministers. Luther was a minister of his age. Darby was also a minister of his age. In every age the Lord has special things that

在每一个时代都有祂特别要作的事，祂有祂自己所要恢复、要作的工作；那个恢复、那一个工作，就是那一时代的职事。

约拿单乃是在扫罗和大卫之间，他是一个人在两个职事当中；他所应当站的地位，就是跟随第二个职事。但是因着约拿单与前一个职事的关系太深，所以没有办法脱离。要跟上时代的职事，就需要有看见。米甲是嫁给大卫的，但是她没有看见；她只看见大卫（外面）的光景，她就受不了，因此跟不上。（撒下六 16，20～23。）

一个人能看见、能遇见那时代的职事，乃是神的怜悯。但是一个人能否舍弃已往的职事，又是另外一件事。…人能不能把已往的职事摆在一边，乃是在乎神的怜悯。（倪柝声文集第三辑第十一册，二九九至三〇〇页。）

到了大卫和所罗门的时代，神要建造圣殿。…当时并没有两个不同的职事在建造圣殿，所以也没有两个不同的带领。在大卫的时代是大卫带领；大卫过去了，是所罗门带领。

头一个有分于建造召会职事的，就是主耶稣。（太十六 18。）主的职事是要建造基督的身体。为此，祂拣选了十二使徒，把他们带进建造召会的职事里。

按理推论，在这个时代当然也该有主职事的继续。我们不能否认，今天在地上有主的建造。愿主开我们的眼睛，叫我们看见，只要是个人，就应该作基督徒；只要是个基督徒，就应当进入主今时代的职事里。（李常受文集一九八七年第二册，一二二至一二三页。）

参读：倪柝声文集第三辑第十一册，第二十五篇；关于生命与实行的信息，第二篇。

He wants to accomplish. He has His own recoveries and His own works to do. The particular recovery and work that He does in one age is the ministry of that age.

Jonathan stood between Saul and David. He was one man standing between two ministries. He should have followed the second ministry. However, because Jonathan's relationship with the first ministry was too deep, he could not disentangle himself. In order to catch up with the ministry of the age, there is the need for us to see the vision. Michal was married to David, yet she did not see anything. She saw only David's condition before God, and she could not tolerate it. As a result, she was left behind (2 Sam. 6:16, 20-23).

It is God's mercy that a person can see and come into contact with the ministry of that age. Yet it is altogether a different thing for a man to take up the courage to forsake the past ministry.... Whether or not one can set aside his past ministry is entirely up to God's mercy. (CWWN, vol. 57, pp. 260-261)

During the age of David and Solomon, God desired to build the temple.... At that time there were not two different ministries building the temple; hence, there were not two different leaderships. In David's age it was David who was taking the lead. After David..., Solomon was the one taking the lead.

The first one who participated in the ministry of building the church was the Lord Jesus [Matt. 16:18]. The Lord's ministry was to build up the Body of Christ. For this He chose twelve apostles and brought them into the ministry of building the church.

It stands to reason that in this age also there should be the continuation of the Lord's ministry. We cannot deny that on the earth today there is the Lord's building. May the Lord open our eyes to see that as long as we are human beings, we should be Christians; as long as we are Christians, we should enter into the Lord's ministry in this age. (CWWL, 1987, vol. 2, "Words of Training for the New Way," pp. 99-100)

Further Reading: CWWN, vol. 57, ch. 25; CWWL, 1987, vol. 2, "Words of Training for the New Way," ch. 2

晨兴喂养

撒上十五 23 “悖逆与行邪术的罪相等；顽梗与拜虚神和家神相同。你既厌弃耶和華的话，耶和華也厌弃你作王。”

加五 24 “但那属基督耶稣的人，是已经把肉体连肉体的邪情私欲，都钉了十字架。”

太十六 24 “…若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”

扫罗蒙神拣选并由撒母耳所膏，作以色列的王。（撒上九 17，十 1，24。）

扫罗至少两次不顺从神的话，因此失去了他的君王职分和国权。（十三 13 ~ 14，十五 19，23，二八 17 ~ 19。）扫罗在撒上十五章不顺从神时，事实上就是在背叛神。因此，在那里撒母耳对扫罗说，“悖逆与行邪术的罪相等；顽梗与拜虚神和家神相同。”（23 上。）行邪术就是接触邪灵，这事完全违反神的原则。扫罗所作背叛神的事，就像这行邪术的罪。扫罗不服神，并在事实上成了神的仇敌；结果他失去了君王职分。（撒母耳记生命读经，一六〇页。）

信息选读

从扫罗悲惨的结局，我们可以学到许多关于神经纶的功课。扫罗的悲剧，完全是由于他没有正确地与神的经纶发生关系。神要在地上完成祂的经纶，就把扫罗带进祂的经纶里。但扫罗没有参与神的经纶并与其合作，反而自私自利。神要在祂的选民中间建立祂的国，但扫罗僭取神的国，以建立自己的

Morning Nourishment

1 Sam. 15:23 For rebellion is like the sin of divination, and insubordination is like idolatry and teraphim. Because you have rejected the word of Jehovah, He has also rejected you from being king.

Gal. 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

Matt. 16:24 ...If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Saul was chosen by God and anointed by Samuel to be the king of Israel (1 Sam. 9:17; 10:1, 24).

Saul disobeyed God's word at least twice so that he lost his kingship and his kingdom (13:13-14; 15:19, 23; 28:17-19). When Saul disobeyed God in chapter 15, he actually rebelled against Him. Thus, in this chapter Samuel told Saul, "Rebellion is like the sin of divination, / And insubordination is like idolatry and teraphim" (v. 23a). To practice divination is to have contact with evil spirits, something that is utterly contrary to God's principle. What Saul did in rebelling against God was like this sin of divination. Saul was not subordinate to God and in fact became an enemy to God. As a result, he lost his kingship. (Life-study of 1 & 2 Samuel, pp. 129-130)

Today's Reading

From the tragic end of Saul we can learn many things concerning God's economy. The tragedy suffered by Saul was altogether due to his not being properly related to God's economy. God is carrying out His economy on earth, and He brought Saul into His economy. Instead of participating in God's economy and cooperating with it, Saul was selfish. God wanted to build up His kingdom among His chosen people, but Saul usurped God's kingdom to

王国。…扫罗被任命作王后，立刻充满王权的思想，包括如何让他儿子接续他。（撒上二十 31。）在这点上，扫罗自私并错误到极点。

至终，神放弃扫罗，把他割除，将国从他身上撕断。（参十五 28。）…扫罗因着被神放弃，就被撇下单独一人，如同孤儿。当难处临到时，得不着帮助为供备。虽然大卫是最能干、最有经历的战士，但由于扫罗的自私和嫉妒，大卫没有为扫罗所用。事实上，大卫因着扫罗要把他除去，就被迫前往以色列最大的敌国。（二七 1～2。）

当非利士人聚集军旅要攻击以色列时，大卫已经作了亚吉王的护卫，就处于要同非利士人攻打以色列的左右为难中。这个为难乃是扫罗自私所带来的结果。以色列人被击败、被屠杀，也是因着扫罗的自私。但神在祂的主宰里，进来对付扫罗，拯救大卫脱离左右为难的情形。

我们需要思索这故事的每一个细节，因为其中包含一些我们必须学习的功课。首先，我们该从这故事、这例证学功课，把我们的肉体钉死。其次，我们该学习定罪我们的自私—私利和私图。不仅如此，扫罗满了己；我们必须从他悲惨的结局，学习否认我们的己。就如主耶稣所说，我们若要跟从祂，就当否认己，背起十字架。（太十六 24。）

扫罗可怕之结局的记载，对一切在神国里事奉的人是很强的警告：不要在神国里作另外的工作，也不要神国里滥用什么。我们在主的恢复里，必须恐惧战兢，一直为着神的国，而不为着我们自己的工作来作工。…扫罗悲惨的结局应当叫我们受警告：不可戏弄神。…我们都在这里建立神的国，就是建造基督的身体。…不论我们在那里，我们只有一个工作。我们不该成为今日的扫罗，只关心我们区域内的工作，企图为自己建立“王国”。（撒母耳记生命读经，一三九至一四〇、一五五、一四七页。）

参读：圣洁没有瑕疵，第三章。

build up his own monarchy.... After Saul was appointed to be the king, he was immediately filled with thoughts of the kingship, including how his son would succeed him (1 Sam. 20:31). In this Saul was selfish and wrong to the uttermost.

Eventually, God gave Saul up and cut him off, tearing the kingdom away from him [cf. 15:28].... Because Saul was given up by God, he was left alone, like an orphan, having no provision of help when trouble came. Even though David was the most skillful and experienced fighter, he was of no use to Saul because of Saul's selfishness and envy. Actually, because Saul wanted to do away with him, David was forced to go to a country that was Israel's biggest enemy (27:1-2).

When the Philistines gathered their camps to fight against Israel, David, who had become the bodyguard to King Achish, was in a dilemma of being one with the Philistines to fight against Israel. This dilemma was the result of Saul's selfishness. The people of Israel suffered defeat and were slaughtered also because of Saul's selfishness. But God in His sovereignty came in to deal with Saul and to rescue David from his dilemma.

We need to muse upon every aspect of this story, for it contains some lessons that we need to learn. First, from this story, this illustration, we should learn the lesson of crucifying our flesh. Next, we should learn to condemn our selfishness—our self-interest and self-seeking. Furthermore, Saul was full of self, and from his tragic end we must learn to deny our self. As the Lord Jesus said, if we would follow Him, we must deny the self and take up the cross (Matt. 16:24).

The record of Saul's terrible end is a strong warning to all the serving ones in the kingdom of God not to do a separate work within the kingdom of God or to abuse anything in the kingdom. In the Lord's recovery we must be in fear and trembling, always working for God's kingdom and not for our own work. Saul's tragic ending should warn us not to play with God.... We are all here to build up the kingdom, the Body of Christ.... No matter where we may be, we have only one work. We should not be today's Saul, considering only the work in our region and trying to build up a monarchy for ourselves. (Life-study of 1 & 2 Samuel, pp. 113-114, 125, 119)

Further Reading: CWWN, vol. 34, "The Glorious Church," ch. 3

第十二周■周五

晨兴喂养

撒下十三 14 “...耶和华已经为自己寻着一个合乎祂心的人，耶和华已经立他作百姓的领袖。”

三十 6 “...大卫却因耶和华他的神得以刚强。”

撒下五 10 “大卫日见强大，耶和华万军之神与他同在。”

大卫借撒母耳蒙神所选所膏。（撒下十六 1，12～13。）大卫杀死歌利亚后，被以色列妇女称赞，高过扫罗。（十八 7。）...我们在大卫身上，没有看见他因此骄傲，或有野心要得王位。

大卫受膏之后，在登基作以色列王之前，大约从主前一〇六三到一〇五七年，约有七年之久，受扫罗逼迫的试炼。他在这试炼下蒙称许，成为正确的人，借着在地上建立神的国，完成神的经纶。

在扫罗的逼迫下，大卫曾有两次机会杀害扫罗；然而，他不肯这样作，因为他敬畏神，知道扫罗是神的受膏者。（二四，二六。）大卫不肯作任何事伤害神的受膏者，指明大卫维持了神国里美好的等次。（撒母耳记生命读经，一六一至一六二页。）

信息选读

扫罗的死并没有叫大卫喜乐，反而将那报扫罗死讯的人判了死刑，并且唱哀歌，称赞且高举扫罗到极点。（撒下一。）...由于大卫是一个合乎神心的人，（撒下十三 14 中，）无疑的，他有许多学习，不为自己报复，反而否认自己，为要成就神的定旨。

WEEK 12 — DAY 5

Morning Nourishment

1 Sam. 13:14 ...Jehovah has sought a man according to His heart for Himself, and Jehovah has appointed him ruler over His people...

30:6...But David strengthened himself in Jehovah his God.

2 Sam. 5:10 And David became greater and greater; and Jehovah the God of hosts was with him.

David was chosen and anointed by God through Samuel (1 Sam. 16:1, 12-13). After David slew Goliath he was praised by the women of Israel as higher than Saul (18:7). With David there is no hint that he was made proud nor that he became ambitious for the kingship.

After David was anointed and before he was enthroned as the king of Israel, he went through the trial of Saul's persecution for about seven years, from about 1063—1057 B.C. While he was under the trial, he was approved to be the right one to carry out God's economy by establishing the kingdom of God on the earth.

When David was under Saul's persecution, he had two chances to destroy Saul. However, David would not do this because of his fear of God in that Saul was God's anointed (chs. 24, 26). The fact that David would not do anything to damage God's anointed indicates that David maintained a good order in God's kingdom. (Life-study of 1 & 2 Samuel, pp. 130-131)

Today's Reading

At the death of Saul David did not rejoice but rather sentenced to death the reporter of Saul's death and then sang a dirge praising and uplifting Saul to the uttermost (2 Sam. 1). No doubt, David learned a lot regarding not avenging himself but denying himself for the fulfilling of God's purpose, on the basis that he was a man according to God's heart (1 Sam. 13:14a).

大卫是个信靠神的人，他在一切试炼中照着神的主宰权柄而行。（十七 36 ~ 37，二三 14 ~ 16，三十 6 下 ~ 10。）当他受试炼时，他寻求神的带领。他与神是一，并照着神行事为人。

大卫是真以色列人的典范，享受神所应许、并赐给祂所拣选之人的美地，照着神的带领和指示，信靠神并与神同行。大卫期望留在美地，有分于耶和華的产业并事奉祂。（二六 19 下。）他真诚地信靠神，并忠信地与神同行，使他完全够资格享受美地到高的水平，甚至达到在美地照着神的心作王，建立一国成为神在地上的国。大卫与神是一；他的就是神的，神的也是他的，他与神只有一个国。这样的一个人享受美地——基督——达到极点。

大卫蒙神坚立，也见于他建造锡安作他的保障，并建造耶路撒冷的事上。（撒下五 9。）不仅如此，“大卫日见强大，耶和華万军之神与他同在。”（十。）这指明大卫有神的同在。我们在事奉主的时候，必须确定自己有主的同在。我们若实实在在跟随主，为着完成祂的经纶，就必定有祂的同在。在任何事上，我们里面若没有主与我们同在的感觉，就必须小心，并重新考虑我们的路。…在主的恢复里，我们无论作什么，都必须顾到主同在的感觉。

与大卫有关的每一件事，都是在神主宰的调度下所安排的，为要成就一件事，就是借着正确的人，在祂的选民中建立祂的国。当时那个正确的人是 大卫；今天应当是主恢复里的人。…在…这个时代，神所要完成特别的事，乃是恢复今天属世基督教里所失去、所忽略的每一件事。（撒母耳记生命读经，一六二至一六三、一七四至一七五、一七七页。）

参读：神建造的异象，第十一章。

David was a person who trusted in God and walked according to God's sovereignty in all his trials (17:36-37; 23:14-16; 30:6b-10). While he was under trial, he sought God's leading. He was one with God and behaved according to God.

David is a typical model of a genuine child of Israel in the enjoyment of the good land promised and given by God to His chosen people, by trusting in God and walking with God according to His leading and instruction. David expected to remain in the good land and share in Jehovah's inheritance and serve Him (26:19b). His sincere trust in God and his faithful walk with God qualified him fully to enjoy the good land to a high level, even up to the kingship in the good land according to God's heart with a kingdom which became the kingdom of God on the earth. David was one with God. What was his was God's, and what was God's was his. He and God had only one kingdom. Such a one enjoyed the good land, Christ, to the uttermost.

David's being established by God is seen...in the building of Zion as his stronghold and of Jerusalem (2 Sam. 5:9). Furthermore, "David became greater and greater; and Jehovah the God of hosts was with him" (v. 10). This indicates that David had God's presence. In serving the Lord, we need to have the assurance that we have His presence. If we are really following the Lord for the fulfillment of His economy, we will certainly have His presence. If in any matter we do not have the inner sense that the Lord is with us, we must be careful and consider our way... In the Lord's recovery, whenever we do anything, we must take care of the sense of the Lord's presence.

Everything concerning David was arranged under God's sovereign direction to accomplish one thing: the building up of His kingdom in His elect through the proper person. At that time the proper person was David, but today it should be the people in the Lord's recovery... In this age...the particular thing that God intends to accomplish is to recover everything that has been lost and is missing in today's worldly Christianity. (Life-study of 1 & 2 Samuel, pp. 131-132, 142, 144)

Further Reading: CWWL, 1964, vol. 4, "The Vision of God's Building," ch. 11

第十二周■周六

晨兴喂养

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

士五 15～16 “…在流便的族系中，有心中定大志的。…在流便的族系中，有心中设大谋的。”

大卫故意犯奸淫。…马太记载基督的家谱时，特意写着：“大卫从作过乌利亚妻子的生所罗门。”（太一 6 下。）这指明大卫所犯之罪的严重性。

我们必须从大卫学积极一面的功课，也要学消极一面的功课。肉体的情欲是个破坏的因素，会毁坏我们。若是大卫这样敬虔的人也会受引诱，我们怎能逃脱？人就是人，肉体就是肉体，情欲就是情欲。我们与异性之间该一直保持距离。青年男女不该私下在关闭的房间里与异性谈话。凡敬虔的人，在接触异性的事上都不该放松。不论我们在属灵追求上有多少成就，我们任何人仍然可能犯这样的罪。（撒母耳记生命读经，二六二、二六六页。）

信息选读

大卫的缺点是没有约束自己的肉体。当他三十岁在希伯仑加冠时，至少已经有了六个妻子。（撒下三 2～5。）后来，他却滥用王权，谋杀乌利亚，抢夺他的妻子。

在神的创造里，神命定人应当一夫一妻，使人得着敬虔的儿女。（玛二 14～15。）然而，有人破坏了这个原则。例如，基甸这个以色列人的士师，就

WEEK 12 — DAY 6

Morning Nourishment

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

Judg. 5:15-16 ...Among the divisions of Reuben there were great resolutions in heart.... In the divisions of Reuben there were great searchings of heart.

David...willingly committed adultery. In his record of Christ's genealogy, Matthew purposely wrote, "David begot Solomon of her who had been the wife of Uriah" [Matt. 1:6b]. This indicates the seriousness of David's sin.

We need to learn of David on the negative side as well as on the positive side. The lust of the flesh is a devastating element that can destroy us. If such a godly man as David could be seduced, can we escape? Human beings are human beings, flesh is flesh, and lusts are lusts. We should always keep a distance between ourselves and those of the opposite sex. A young man or young woman should not talk privately with someone of the opposite sex in a closed room. No godly person should be loose in contacting the other sex. Regardless of our attainment in our spiritual pursuit, it is possible for any of us to commit such a sin. (Life-study of 1 & 2 Samuel, pp. 213, 216)

Today's Reading

David's defect was that he did not restrict his flesh. When he was crowned in Hebron at thirty years of age, he already had at least six wives (2 Sam. 3:2-5). Later, he abused his kingship by murdering Uriah and robbing him of his wife.

In His creation God ordained that man have one wife so that man may have godly children (Mal. 2:14-15). However, some men broke this principle. For instance, Gideon, one of the judges of Israel, had many wives (Judg. 8:30).

有许多妻子。（士八 30。）波阿斯这位基督家谱中重要的先祖，乃是一个好榜样，因为他控制了肉体的情欲。（得三。）撒母耳也是一个好榜样。他母亲将他奉献给神作拿细耳人，他一生持守他母亲所许的愿。相反的，大卫虽是合乎神心的人，在肉体情欲的事上却大大地失败。

神在大卫身上施行严厉的惩罚，因为他所犯的罪太邪恶了。…神爱大卫，然而大卫因着自己的罪，失去了立场和地位，并且失去十二支派中的十一个支派，只有犹大支派留下来跟随大卫。（撒下二十 1～2。）在所罗门之后，他的国就分裂了；至终，犹大和以色列都被掳。以色列人失去了他们的国和他们先祖的地，分散到全地，遭受逼迫和杀害。今天他们虽然在靠近地中海有一块狭长的土地，但他们与邻国之间没有平安。

圣经记载神对大卫惩罚的审判，今天对我们乃是警戒。（林前十 11。）我们该在神面前，严肃地读这段记载。这记载警戒我们，放纵肉体是严重的事。大卫只因看一眼，就受了试诱，无法约束自己。…我们在主恢复里的人，在接触异性的事上，必须圣别、分别归神。与性有关的邪恶是非常会传染的。我们必须操练我们的灵，以胜过我们的肉体 and 旧人。这不该只是教训，还必须是我们日常生活的实行。

众圣徒，特别是年轻人，应当省察自己的心，并在心中定大志，（士五 15～16，）绝不走放纵肉体的路。…我们必须说，“主耶稣，我爱你，我需要你，我接受你。”我们若这样说，祂就会成为我们的救主，和我们大能的救恩。作为那是灵的基督，祂能拯救、保守并保护我们，脱离这世代的污染，使我们能持守我们所得着的荣耀。（撒母耳记生命读经，二六八、二七〇至二七一页。）

参读：认识生命与召会，第十六、十九至二十篇。

Boaz, an important ancestor in the genealogy of Christ, was a good pattern because he controlled the lust of his flesh (Ruth 3). Samuel was also a good example. His mother consecrated him to God as a Nazarite, and he kept the vow of his mother throughout his life. David, on the contrary, even though he was a man according to God's heart, had a great failure in the matter of the lust of the flesh.

God exercised a severe punishment upon David because his sin was very evil. God loved David, but because of his sin David lost his standing and position and eleven of the twelve tribes. Only the tribe of Judah remained with David (2 Sam. 20:1-2). After Solomon's reign the kingdom was divided, and eventually Judah and Israel were taken into captivity. The children of Israel lost their nation and the land of their fathers; they were scattered around the globe; and they were persecuted and killed. Today, although they have a narrow strip of land near the Mediterranean Sea, they have no peace with their neighbors.

The account of God's punishing judgment on David is written as a warning to us today (1 Cor. 10:11). We should read this account seriously in the presence of God. This account warns us that the indulgence of the flesh is a serious thing. David was tempted simply by a glance and then he failed to restrict himself. In contacting the opposite sex, we in the Lord's recovery need to be sanctified and separated unto God. The evil concerning sex is very contagious. We must exercise our spirit to overcome our flesh and our old man. This must not be a mere teaching; it must be a practice in our daily life.

All the saints, especially the young ones, should search their hearts and make a strong resolution of heart (Judg. 5:15-16) never to go the way of the indulgence of the flesh.... We need to say, "Lord Jesus, I love You, I need You, and I receive You." If we say this, He will be our Savior and our dynamic salvation. As the pneumatic Christ, He will save us, preserve us, and protect us from the contamination of this age, so that we may keep the glory that we have gained. (Life-study of 1 & 2 Samuel, pp. 217-220)

Further Reading: CWWL, 1953, vol. 1, "Knowing Life and the Church," chs. 16, 19-20

第十二周诗歌

我們有位榮耀君王 事奉—與主同在

1. 我們有位榮耀君王，至高之天是祂寶座；全地受祂王權管制，萬國由祂權柄領率。祂與百姓地上同住，幫同擔負試煉、軟弱；我們與王同住同工，歡然背負屬天付託。

2. 我與耶穌我王同住— 屬祂之人是祂居所；我將心房向祂敞開，讓祂安家且登寶座。如馬利亞腳前聽祂，又如約翰懷中躺臥；祂的同在是我喜樂，安息祂懷，還怕什麼？
3. 我與我王同住同工，有分於祂經綸奧秘：將祂國度帶到地上，將祂救恩傳遍全地。世界縱以榮華誘惑，盡是糞土不值一提；唯祂工作是我事業，唯祂十架是我信息。
4. 我與我王同住同工，工作屬祂，由祂定奪；生命充滿，能力充溢，祂早為我計劃備妥。責任、重擔變為喜樂，祈求轉為讚美、超脫；我與我王同住同工，祂作我力，供應無輟。
5. 我們與主同住同工，日復一日忠勇近前；或許今載還未終了，我王就已榮中顯現！在那更高尊榮之中，與祂聯結更密、更甜—我們與王同住同工，無終喜樂，何能盡言！

WEEK 12 — HYMN

We have a most glorious King Service — By Dwelling with the Lord

904

1. We have a most glorious King; The heav-ens, He says, are His throne; All worlds are His might-y do - main, All kingdoms His scep-ter shall own. He dwells with His peo-ple be - low, He loves in their tri - als to share; We dwell with the King for His work, His bur-den we will-ing-ly bear.

2. I'm dwelling with Jesus my King; I've found where He dwells with His own; I've opened the door of my heart; He's made it His temple and throne. Like Mary I sit at His feet, Like John I recline on His breast; His presence is fulness of joy, His bosom is infinite rest.
3. I dwell with the King for His work, I've part in His glorious plan To bring in His kingdom to earth And tell His salvation to man. The world has its work and rewards, I count them but folly and loss; My business is only His work, My message is only His cross.
4. I dwell with the King for His work, The work, it is His and not mine; He plans and prepares it for me And fills me with power divine. And duty is changed to delight, And prayer into praise as I sing; I dwell with my King for His work And work in the strength of my King.
5. We'll dwell with the King for His work And work thru each day of the year. Perhaps ere it passes, the King In glory Himself shall appear. Oh, then in some closer embrace, Oh, then in some nobler employ We'll dwell with the King for His work In endless, ineffable joy!

