

二〇二一年
十二月半年度訓練

撒母耳記
結晶讀經

晨興聖言

2021
DECEMBER SEMIANNUAL TRAINING

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

Holy Word Morning Revival

標語

- (一) 我們在撒母耳記可以看見，三一神同祂的具體化身和救贖，完全牽連在產生撒母耳和大衛，好帶進神的國這件事上；我們要看見一件相當重要的事：今天三一神與我們有牽連，在我們裏面運行以成就祂的旨意，完成祂的目的，並滿足祂心頭的渴望。
- (二) 要達到神永遠經綸的高峯，就是基督身體的實際，除了禱告以外，別無他路；我們成為得勝者，作基督身體的實際，成為基督的新婦，要結束這時代，就是召會時代，且要把基督這榮耀的王帶回來，使祂在國度時代同着祂的得勝者取得、據有、並治理這地。
- (三) 藉着祂的成為肉體、釘十字架和復活，那已經是神兒子的基督，以新的方式成了神的兒子——神的長子——被標出為具有人性之神的兒子；在羅馬一章三至四節，神的兒子基督是原型；而在八章二十九節，許多弟兄是從原型『大量生產』的人，並且要藉着在生命裏得救，模成神長子的形像。
- (四) 神的經綸是要將祂自己作到我們裏面，使我們經歷屬靈的消化和吸收這樣一種新陳代謝的過程，而在我們的天然生命上，憑神聖的生命產生逐漸、內在新陳代謝改變的變化；這是為着建造基督的身體，終極完成新耶路撒冷。

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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第一週

撒母耳記的中心思想 以及所啓示的神聖三一

詩歌：

讀經：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

【週一】

壹 撒母耳記的中心思想乃是，神經綸的成就需要人的合作—成爲肉體的原則：

一 成爲肉體的原則是，神進到人裏面，親自與人調和，使人與神自己成爲一；這樣，神在人裏，人在神裏，有同一個生命並過同一個生活—約十五 4 ~ 5, 加二 20。

二 我們需要對這事實有深刻的印象：神經綸的成就需要我們的合作；與神合作，意思就是與神綁在一起—林前六 17, 約十五 4 ~ 5, 林後六 1, 林前三 9, 十六 10, 16。

三 在撒母耳記中，與神合作這件事，由撒母耳的母親哈拿、撒母耳、和大衛在積極一面的歷史，以及以利和掃羅在消極一面的歷史所例證。

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.

四藉着成爲肉體的原則與神合作，跟個人對美地的享受有關；美地乃是包羅萬有並延展無限之基督的豫表—申八7～10：

- 1 撒母耳記接續約書亞記、士師記和路得記，說到關於享受神所賜美地的細節。
- 2 撒母耳記的豫表給我們看見，新約信徒能如何並該如何享受基督作神分給他們的分，以建立神的國，就是召會—西一12，太十六18～19，羅十四17：
 - a 在撒母耳記，與神合作之人所享受的美地，成了神的國。
 - b 在我們與神的合作中，我們需要享受基督到一個地步，使我們對基督的享受成爲神的國，在其中我們與基督一同在生命中作王—羅五17，十四17。

【週二、週三】

貳 我們需要看見撒母耳記所啓示的神聖三一：

一神對祂所揀選之子民的定旨不是僅僅擊敗仇敵，完全佔有美地，乃是要他們在地上建立國度：

- 1 神要成就祂的心願，得着一個彰顯，就需要國度；國度就是一個範圍，使神在其中得着彰顯—撒上一25，太六10，路一33。
- 2 以色列人被領出埃及，經過曠野，他們在那裏爲神建造帳幕；然後他們進入美地，每一支派都分得一部分美地，使神能在地上得着一個國度—書十三1～二二34。
- 3 在帶進國度的事上，撒母耳記是極其重要的一撒上八

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。

二由於士師記中悲慘的光景，所以急切並迫切需要一個像撒母耳這樣的人—撒上一 35, 三 21:

1 撒母耳是拿細耳人、祭司、申言者和士師；這四重身分使撒母耳有資格成為帶進君王並設立國度的人。

2 撒母耳作祭司、申言者和士師並不是神的目標；神的心意是要設立國度連同君王—一八 7, 十三 14。

三撒母耳記啓示，帶進君王以及設立國度，端賴神聖三一與祂百姓的牽連：

1 要使這樣一位撒母耳得以興起並完成託付，極其需要神聖的三一—撒上一 10 ~ 11, 20, 十 1, 6, 十六 1 ~ 3。

2 為此，撒母耳記詳細、細緻的啓示神聖的三一；撒母耳記所記載之歷史緊要之點，乃是需要神聖的三一—撒下二 1 ~ 3, 二三 1 ~ 3, 二四 25。

【週四】

四撒上一章啓示神聖的三一，和主主宰的手：

1 在墮落之以色列的混亂中，以利加拿和哈拿留在神為着祂永遠定旨所命定生命的路上—1 ~ 5, 10 ~ 11, 20, 24 節。

2 以利加拿每年和他的家人上神的殿，就是那時在示羅的帳幕，好敬拜耶和華並向耶和華獻祭—3, 21 ~ 24 節：

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、二十和二十四節中，祭牲豫表基督是一切的祭物；公牛、細麵和酒，表徵我們所經歷並帶到神殿裏獻給神的基督。
- b 耶和華是那偉大的我是，神的殿是基督作神的具體化身，成為神在祂子民中間的居所—10 ~ 11 節。
- c 這段主要給我們看見，神的殿是三一神的具體化身，祭物是我們進入神這具體化身的憑藉，這憑藉就是救贖；因此，從這些經節，我們看見神的具體化身和神完滿的救贖—參約一 14，29，路一 68，二 38，弗一 7。
- 3 因耶和華使哈拿不能生育，這迫使她有迫切、一再奉獻的禱告；她受神主宰並隱密的推動，禱告要得一個男孩子，絕對為着主—撒上一 5，10 ~ 12，15。

五 我們在撒母耳記可以看見，三一神同祂的具體化身和救贖，完全牽連在產生撒母耳和大衛，好帶進神的國這件事上：

- 1 神聖的三一啓示於大衛受膏作王—撒上一十六 1 ~ 3，13：
- a 在這些經節中，我們看見三一神是耶和華，以及三一神的靈是耶和華的靈—13 節。
- b 油豫表神的靈，所獻上的母牛犢豫表基督作祭物；所以，神聖的三一牽連在大衛的受膏裏，使大衛作以色列的王—詩八九 20。
- 2 在撒下二十二章一至三節，大衛向耶和華所念之歌的話題到，耶和華是他的巖石、山寨、解救者、磐石、盾牌和拯救的角；在四十七節大衛宣告：『耶和華是活神；

- 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

願我的磐石受頌讚；願神，那拯救我的磐石，被高舉。』

3 在撒下二十三章一至三節大衛末了的話中，耶和華的靈藉着他說話，並且以色列的磐石對他說話—2～3節：

a 在這些經節裏，磐石是基督作為神向祂子民施恩的立場。

b 耶和華的靈是三一神的靈—撒上十6，十六13。

c 這些經節裏的『神』，希伯來文是『伊羅欣』（Elohim），指明三一神。

4 在撒下二十四章二十五節，燔祭豫表基督使神滿足，而平安祭豫表基督是神與祂子民之間的平安。

【週六】

叁 我們當前的光景和神今日的需要，原則上與撒母耳時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樣，為着神的目標有得勝的禱告，並為着有資格的人能像撒母耳一樣—作拿細耳人、祭司、申言者、和最後一位士師—為神使用，了結神子民當中混亂的光景，並帶進君王和國度而禱告—二35：

1 我們要以禱告應付神今日的需要，就需要基督作三一神的具體化身和一切祭物的實際，我們也需要會幕的應驗，就是作神居所的召會—西二9～10，弗二21～22，來八1～2，十8～10。

2 就某種意義說，我們的君王基督還不在這裏，我們仍在混亂的光景中，像士師時代一樣—士二1-25。

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 神國的實現乃是要來的國度，這國度將由主耶穌帶進來，但需要有人像撒母耳一樣，與神聖三一合作而帶進國度—太六 33，林前六 17，十六 10，林後六 1。

4 我們需要領悟，要有得勝的禱告並帶進國度，何等需要神聖的三一—太六 10，13，啓一 4～7，八 3～5。

二三一神同祂的具體化身、祂的救贖和祂的靈，正在將我們構成合用的人，好為着祂的再來和國度—林後十三 14。

三我們要看見一件相當重要的事：今天三一神與我們有牽連，在我們裏面運行以成就祂的旨意，完成祂的目的，並滿足祂心頭的渴望—腓二 13，來十三 21，弗一 5，9，11，五 17，西一 19，羅十二 2，啓四 11：

1 我們若看見這個異象，對於甚麼是基督徒，我們的觀念會被翻轉—徒二六 19，羅十二 7～8，林後五 14～15，弗三 16～17。

2 我們對基督徒生活那種天然、宗教、文化、道德和倫理的觀念，需要被一個有三一神完全牽連其中的異象所頂替—太二八 19，林後十三 14，弗四 4～6，啓一 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.

第一週■週一

晨興餽養

羅五 17『若因一人的過犯，死就藉着這一人作了王，那些受洋溢之恩，並洋溢之義恩賜的，就更藉着耶穌基督一人，在生命中作王了。』

21『使罪怎樣在死中作王，恩典也照樣藉着義作王，叫人藉着我們的主耶穌基督得永遠的生命。』

撒母耳記上、下的中心思想乃是，神經綸的成就需要人的合作，由撒母耳的母親哈拿、撒母耳、和大衛在積極一面的歷史，以及以利和掃羅在消極一面的歷史所例證。這樣的合作與個人對美地的享受有關；美地乃是包羅萬有並延展無限之基督的豫表。因此，撒母耳記上、下接續約書亞記、士師記和路得記，說到關於享受神所賜美地的細節。與神合作的人所享受的美地，成了神的國，使他們在其中作王掌權。這是新約信徒對基督之享受的豫表，其結果乃是他們在永遠的生命中作王。（羅五 21。）（撒母耳記生命讀經，八頁。）

信息選讀

神經綸的成就需要我們的合作。與神合作，意思就是與神綁在一起。…〔在〕二人三足的比賽〔中〕，參賽者兩人一組，一個人把他的一隻腳和另一個人的一隻腳綁在一起；兩個人要一同跑，彼此就必須合作，不能單獨行動。這是正當基督徒生活的一幅圖畫。作基督徒就是與基督綁在一起，憑同一個生命，與祂同過一個生活。

撒母耳的出生，跟哈拿與神合作有關。老舊的祭司體系變得陳腐、衰微，所以神要有另一個新的起

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

頭。為着撒母耳的出生，神在幕後發起了一些事情。一面，祂使哈拿不能生育；另一面，祂豫備一個激動她的人。（撒上一5～7。）這迫使哈拿禱告，求主給她一個男孩子。她在禱告中向神許願說，『萬軍之耶和華阿，你若垂顧你婢女的苦情，…賜你的婢女一個男孩，我必將他終身獻與耶和華，不用剃刀剃他的頭。』（11。）這個禱告不是哈拿發起的，乃是神發起的。神揀選哈拿，因為她願意與神合作。神答應她的禱告，使她生育。哈拿懷孕，生了一個兒子。（20。）然後哈拿照着她所許的願，將她的兒子獻給神，交在以利的監護之下。從這裏我們看見，撒母耳的母親哈拿是一個非常與神合作的人。她的例子給我們看見，今天神所期望要得着的是那一種人。

我們從戴德生的…傳記裏得知，有一天戴德生在禱告中向主說，他願意為中國人獻上他的性命和一切。神尊重這個願，結果中國內地會（非常屬靈的差會，曾被神大大使用）就形成了。

雖然我不把自己和戴德生相比，但我能見證，我的經歷和他非常相似。在我十幾歲，努力要完成學業時，神抓住了我，我就得救了。隨後，我走在路上時，抬頭望天告訴主說，我只要祂，並要服事祂，帶着聖經走遍各地傳揚基督。雖然我那時不明白，但事實上我是在向神許願。神也尊重那個願。

今天各大洲和許多國家向主的恢復敞開，因此需要有人像哈拿那樣許願。我盼望有許多年輕人能許這樣的願。你們必須說，『主阿，我是屬你的，我把自己給你。』神就要接納你的心願；祂要完成一些事，來成就你向祂所許的願。（撒母耳記生命讀經，八至一〇頁。）

參讀：撒母耳記生命讀經，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

第一週■週二

晨興餽養

撒母耳 25『撒母耳將國法告訴百姓，又記在書上，放在耶和華面前。然後撒母耳遣散眾民，各回各家去了。』

太六 10『願你的國來臨，願你的旨意行在地上，如同行在天上。』

撒母耳...開始了一個新的時代，由祭司的時代轉為君王的時代。祭司僅僅是事奉神，還不能把神的國度和神的權柄帶下來。要等神的國度設立了，神的權柄纔能通行；神的權柄通行，神的榮耀纔得以彰顯。馬太六章十三節的禱告說，『國度、能力、榮耀，都是你的，直到永遠。』先有國度，後有掌權，然後纔有榮耀的彰顯。（從利未記至尼希米記看生命的路線，一〇九頁。）

信息選讀

要使神的選民成為祂的家，成為祂的彰顯，神聖三一是一是必需的。以色列人進入了美地，但美地上滿了仇敵。士師記這卷書啓示三一，因為需要三一，纔能擊敗仇敵。然而，神對祂子民的定旨不是僅僅擊敗仇敵，完全佔有美地，乃是要他們建立國度。因着這定旨尚未成就，士師記的結語說，...以色列人行自己眼中看為正的事，因為他們沒有君王或國度。（二一 25。）那時所需要的，就是建立一個國度。

撒母耳是帶進國度的人。在帶進國度的事上，撒母耳記是極其重要的。神要成就祂的心願，得着一個彰顯，就需要國度。神的國是一個範圍，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

中得着彰顯。當主教導門徒如何禱告時，開頭就說，『我們在諸天之上的父，願你的名被尊為聖，願你的國來臨。』（太六9～10。）新約開始於馬太福音，這卷福音是國度的福音。在三章二節，施浸者約翰宣告：『你們要悔改，因為諸天的國已經臨近了。』今天許多基督徒傳天堂的福音，但新約是傳國度的福音。（參四 23，九 35，二四 14。）

神需要一個國度，使祂可以得着彰顯。以色列人被領出埃及，經過曠野，他們在那裏為神建造帳幕。然後他們進入美地，每一支派都分得一部分美地。在士師記裏，仇敵被擊敗到某種程度，使以色列人可以享受美地。雖然如此，士師記沒有神的彰顯，因為士師記中沒有王，各人都行自己眼中看為正的事。

在士師記裏，神使用了底波拉；而在撒母耳記，神所使用帶進祂國度的第一個人，是另一位女性，就是撒母耳的母親哈拿。她生了撒母耳，撒母耳帶進了君王連同國度。…大衛被帶進來，並被引進君王的地位和功用裏，是藉着撒母耳；而撒母耳是一位尋求神的女性迫切禱告的結果。

由於士師記中悲慘的光景，所以急切並迫切需要一個像撒母耳這樣的人。…撒母耳是拿細耳人、祭司、申言者和士師。這四重身分，使他有資格成為帶進君王並設立國度的人。要使這樣的一位得以興起並完成託付，極其需要神聖三一。只有三一能彀作成這事。為此，撒母耳記詳細、細緻的啓示神聖三一。士師記所發生的事還有些粗畧，但在撒母耳記裏，神聖三一的應用是非常細緻的。（李常受文集一九八三年第三冊，三七七至三八〇頁。）

參讀：聖言中所啓示的神聖三一，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

第一週■週三

晨興餽養

撒母耳 5~7『〔以色列的長老來見撒母耳，〕對他說，…現在求你為我們立一位王治理我們，像列國一樣。…撒母耳…就禱告耶和華。耶和華對撒母耳說，百姓向你說的一切話，你只管聽從；因為他們不是厭棄你，乃是厭棄我，不要我作他們的王。』

雖然撒母耳是神的代表，但神無意作出一個他的國。反之，按照聖經，神定意要興起一個人，名叫大衛，藉着他建立國度。當神揀選亞伯拉罕時，祂的心意不是要得着單個的人，甚至不是要得着一班尋求祂的人；神的目的乃是要得着一個國度。聖經啟示的終結就是一個國度。啟示錄十一章十五節說，『世上的國，成了我主和祂基督的國。』在新天新地同新耶路撒冷裏，將有神永遠的國。

即使撒母耳至終達到了最高的地位，神還沒有達到祂的目標。撒母耳是一個合乎神心的人，他知道在神的心中有一個願望，要得着國度。神要藉着大衛，而不是藉着撒母耳，帶進國度。（撒母耳記生命讀經，五四至五五頁。）

信息選讀

一個人達到高位時，肯不肯讓別人與他同等或在他之上？這總是個問題。你若是撒母耳，你會容讓任何人與你同等或在你之上麼？撒母耳是純淨、單一的。他照着他母親所許的願，是個拿細耳人；他完全不為自己尋求甚麼。他從不想為自己得利，他的心只為着神和神的選民，此外別無所顧。神愛以色列人，神的心複製在撒母耳裏面。

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.

因着神的心複製在撒母耳裏面，撒母耳就不顧自己的利益或得着。末了，撒母耳一無所得，只有埋葬的墳墓。因着當時的情形，撒母耳立自己的兒子作士師，但與掃羅相反，他無意為他們建立國度。撒母耳的兒子不行他的道路，貪圖不義之財，收受賄賂，屈枉公理。（撒上八1～3。）當百姓要求撒母耳立王時，撒母耳被冒犯了，不是因着他兒子的緣故，而是因着百姓想要頂替神。（4～7。）因着撒母耳無意為他的子孫建立國度，所以他所關心的，不是自己的兒女，乃是神的百姓。在這樣的光景中，神就很容易把國度帶進來。

神用撒母耳首先膏掃羅，然後膏大衛。當我們看掃羅的歷史時將會看見，掃羅只有自己的王國。當神的寶座在耶路撒冷建立時，神的國纔在大衛之下被帶進來。在馬太二十一章四十三節，主耶穌告訴猶太首領說，神的國必從他們奪去；這指明神的國開始於舊約。神的國不是開始於亞伯拉罕或摩西，乃是開始於大衛。因此，我們在大衛身上所看見的，不是任何一種王國，乃是神的國。

撒母耳在以利的監護下時，神非常仔細的教導他，建立他，成全他，使他成為神正確的祭司。作為這樣的祭司，撒母耳成為審判以色列的士師，為神說話的申言者，以及帶進君王職分的人。藉着這君王職分，神的國度得以在地上建立。這是一幅圖畫，說出今天我們的光景該如何。我們必須先是撒母耳，然後成為大衛，享受基督到一個地步，使我們對基督的享受成為國度，就是召會。

按照馬太十六章十八至十九節，召會和國度是相同的。今天的國度就是召會，而在召會裏有基督的身體作為內在的素質。（撒母耳記生命讀經，五六、五九至六〇、二五至二六頁。）

參讀：撒母耳記生命讀經，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

第一週■週四

晨興餽養

撒上一 11『她〔哈拿〕許願說，萬軍之耶和華阿，你若垂顧你婢女的苦情，…賜你的婢女一個男孩，我必將他終身獻與耶和華，不用剃刀剃他的頭。』

15『哈拿回答說，…我…在耶和華面前傾心吐意。』

在墮落之以色列的混亂中，以利加拿和哈拿留在神為着祂永遠定旨所命定的生命線上，…不是僅僅為着神永遠的救恩，乃是為着神永遠的定旨。神的救恩主要是為着我们的利益，而神的定旨乃是與完成神的願望有關。我們必須問自己，我們在這裏是為着自己的利益，還是為着神的定旨？…甚至大體的基督徒也沒有顧到神的定旨。我能為倪弟兄作見證，他是一個完全為着神定旨的人。…在主的恢復裏，我們是為着神的定旨，留在神…所命定的生命線上；這定旨就是要得着一個身體，就是三一神的生機體，使祂得着完滿、團體的彰顯。（撒母耳記生命讀經，一三至一四頁。）

信息選讀

撒母耳記上開始於一個人，名叫以利加拿，他有兩個妻子，哈拿和毘尼拿。（一 1～2。）以利加拿比較喜愛哈拿。然而，哈拿沒有孩子，而毘尼拿有兒女。這是出於主主宰的手。按照摩西的律法，以利加拿每年和他的家人上神的殿，就是那時在示羅的帳幕，好敬拜耶和華並向耶和華獻祭。（3。）…神使哈拿不能生育，這迫使她有迫切、一再奉獻的

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

禱告。(10 ~ 12, 15。)她禱告要求一個男孩，她不會為自己保留這個男孩，而會奉獻與主，應付主的需要。哈拿禱告要求一個兒子，要他生來就作拿細耳人，絕對的為着主。主答應她的禱告，她就生了一個兒子。(20。)哈拿給她的兒子起名叫撒母耳，意思是『從神求得』，或『蒙神垂聽』。我們求神時，祂聽我們的懇求。

撒母耳從小就是拿細耳人，在神殿中作祭司服事。(24, 二 11, 18。)撒母耳和以利在殿中時，神在異象中向撒母耳顯現。(三 4 ~ 14。)當時撒母耳還是個童子，就像主耶穌和父母同去耶路撒冷時一樣。(路 2:42。)至終，撒母耳成了著名的申言者和以色列的士師。(撒 3:20, 7:6。)然而，撒母耳成為祭司、申言者、和士師並不是神的目標；神乃是要設立國度連同君王。因此，神兩次差遣撒母耳為人施膏。首先，他膏了掃羅治理以色列。(九 16, 十 1。)之後，撒母耳膏了大衛作王。(十六 1, 13。)大衛是藉着撒母耳帶進來的。這段歷史緊要的点，乃是需要神聖的三一。(李常受文集一九八三年第三册，三八〇至三八一頁。)

這對夫婦與神在地上的行動合作，為着成就神的經綸。…他們乃是被那位行動者，就是那獨一、神聖、在幕後隱密行動的行動者所推動。在神主宰的對付之下，哈拿魂裏受壓，靈裏有負擔要在耶和華面前傾心吐意。這是神的行動。因着神在哈拿裏面的運行，哈拿若不禱告要有一個兒子，就沒有平安。神這位主宰者，繼續感動並推動她，使她不得不禱告。…哈拿在禱告中乃是與神的行動合作。…你若這樣禱告，我確信你會成為神所推動的人，祂要臨到你並推動你。(撒母耳記生命讀經，一四至一五頁。)

參讀：聖言中所啓示的神聖三一，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

第一週■週五

晨興餽養

撒上一 24『她〔哈拿〕既給孩子斷了奶，…孩子還小，她就帶他到示羅耶和華的殿中。』

27～28『我禱告為要得這孩子〔撒母耳〕；耶和華已將我向祂所求的賜給我了。所以，我也將這孩子借與耶和華；他終身都是借與耶和華的…。』

（在撒上一章，）祭牲豫表基督是一切的祭物。耶和華是永遠偉大的我是，神的殿是基督作神的具體化身，成為神在祂子民中間的居所。不僅如此，公牛、細麵和酒，表徵我們所經歷並帶到神殿裏獻給神的基督。這段經文主要給我們看見，神的殿是三一神的具體化身，祭物是我們進入神這具體化身的憑藉，這憑藉就是救贖。因此，從這些經節，我們看見神的具體化身和神完滿的救贖。（李常受文集一九八三年第三冊，三八二至三八三頁。）

信息選讀

在以下的經節裏，我們看見那靈。撒上一十九章二十節說，『掃羅打發使者去捉拿大衛。去的人見有一班申言者正在申言，撒母耳站着監管他們；神的靈臨到掃羅的使者身上，他們就也申言。』二十三節說，『神的靈也臨到他（掃羅）身上，他就一面走一面申言。』掃羅想要捉拿並殺害大衛；不是肉身的力量，乃是申言阻止了掃羅的舉動。撒母耳沒有命令軍隊，而是指揮他們申言。這都是神的靈的作為，這靈就是神聖三一的第三者臨及神的子民。

撒下二十二章一至三節說，『大衛…向耶和華念這歌的話，說，耶和華是…我的磐石。』四十七節

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

說，『願神，那拯救我的磐石，被高舉。』二十三章一至三節說，『以下是大衛末了的話：…耶和華的靈藉着我說，祂的話在我舌頭上。以色列的神說話，以色列的磐石對我說。』在這些經節裏，磐石是基督作為神向祂子民施恩的立場。耶和華的靈是三一神的靈。這些經節裏的『神』，原文是『伊羅欣』，指明三一神。二十四章二十五節說，『大衛在那裏為耶和華築了一座壇，獻燔祭和平安祭。』燔祭豫表基督使神滿足，而平安祭豫表基督是神與祂子民之間的平安。

三一神同祂的具體化身和救贖，完全牽連在產生撒母耳和大衛，好帶進神的國這件事上。…今天許多基督徒講論主的再來，但大部分的人都沒有領悟，需要像撒母耳這樣的人，將君王基督連同祂的國度帶進來。撒母耳帶進大衛，使屬天的國得以在地上設立，使神得着彰顯。惟有藉着像哈拿和撒母耳這樣的人，主纔能成就祂再來的豫言。哈拿帶進撒母耳，而撒母耳帶進大衛。

撒母耳上十六章一至三節說，『耶和華對撒母耳說，…你將膏油盛滿了角，我差遣你往伯利恆人耶西那裏去；因為我已在他眾子之中，為自己看定一個作王的。…你…牽一隻母牛犢去，…請耶西來赴獻祭的筵席。』十三節說，『撒母耳就拿起盛膏油的角，在他諸兄中膏了他（大衛）；從那日起，耶和華的靈就衝擊大衛。』…在這些經節中，我們看見三一神是耶和華，以及三一神的靈是耶和華的靈。油…豫表神的靈。母牛犢祭牲豫表基督是祭物。所以，神聖三一牽連在大衛的受膏裏，使大衛作以色列的王。（李常受文集一九八三年第三冊，三八三至三八五頁。）

參讀：長老訓練第二冊，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

第一週■週六

晨興餽養

太六 33『但你們要先尋求祂的國和祂的義，這一切就都要加給你們了。』

啓十一 15『第七位天使吹號，天上就有大聲音說，世上的國，成了我主和祂基督的國，祂要作王，直到永永遠遠。』

我們當前的光景和神今日的需要，原則上與撒母耳時代的光景和需要是相同的。今天，需要有人照着神的需要禱告，如同哈拿所作的。神需要一些像撒母耳那樣的人，他是拿細耳人、祭司、申言者、和最後一位士師。撒母耳是最後一位士師，因為神使用他，了結了神子民當中混亂的光景，就是沒有君王或國度的光景。神需要這樣有資格的人，了結消極的光景，並帶進君王和國度。國度的實現乃是要來的國度，就是主耶穌所要帶進的國度；但今天需要一些人，像撒母耳一樣與神合作，帶進國度。就某種意義說，我們的君王基督還不在這裏，我們仍在混亂的光景中，像士師時代一樣。我們應當切慕作最後一位士師，姊妹們更應該切慕成爲哈拿，禱告以產生一些人像撒母耳一樣，了結混亂的時代，使君王基督可以帶着國度而來。（李常受文集一九八三年第三冊，三八一頁。）

信息選讀

我們需要領悟，要成就這件事，何等需要神聖的三一。哈拿要有得勝的禱告，並領受確定的答應，需要帳幕和祭物，這些都豫表子基督作神的具體化身和一切祭物的實際。同樣的，我們要以禱告應付

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體化身和祭物的實際。我們也需要會幕的應驗，就是作神居所的召會。哈拿不是在家裏有得勝的禱告。我們需要在召會生活中，有神的具體化身和祂豐滿的救恩。如此，我們就能為着神的目標，有得勝的禱告以帶進國度。這是對神聖三一的經歷。

撒母耳記啓示，帶進君王以及設立國度，端賴神聖三一與祂百姓的牽連。今天三一神仍與我們有牽連。三一神同祂的具體化身、祂的救贖和祂的靈，正在將我們構成合用的人，好為着祂的再來和國度。我們必須信靠神聖三一的牽連，神聖三一的工作。我們若看見這個，對於甚麼是基督徒，我們的觀念會被翻轉。我們對基督徒生活那種天然、宗教、文化、道德、和倫理的觀念，需要被一個有三一神完全牽連其中的異象所頂替。（李常受文集一九八三年第三冊，三八二、三八六頁。）

我們必須學習與神聖的三一合作。神聖的三一是一我們基督徒生活的模型。在神聖的三一中間沒有爭戰。父樂於高舉子，子非常願意順從父，靈也願意為子作見證。我們『人的三一』不是這樣；因此，我們需要救主。這位救主就是已進入我們靈裏的神聖三一。我們得救以後，我們『人的三一』需要跟從內住的神聖三一。在我們的救恩裏，我們該與住在我們裏面的救主合作。至終，我們的全人一靈、魂、體一要榮耀神聖的三一。這樣與內住的三一合作，會帶進祂的得榮、祂的彰顯、和祂的顯明。（李常受文集一九九〇年第二冊，六〇五至六〇六頁。）

參讀：在神聖三一裏並同神聖三一活着，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

第一週詩歌

745

國度—意義

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4/4

F 大調

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

一 國 度 是 神 的 掌 權, 維 持 神 的 榮 耀;

F B^b F C₇ F C

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

是 神 主 宰 的 管 治, 將 祂 秩 序 建 造。

F B^b F C Dm C G₇ C

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

神 在 祂 的 國 度 裏, 施 行 祂 的 王 權,

F C₇ F B^b F C F C₇ F C

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

照 祂 自 己 來 治 理, 直 到 永 永 遠 遠。

- 二 國度中心是寶座, 神在其上掌權;
一切帶上祂正規, 照着祂心所願。
國度之中祂作王, 一切歸祂管治;
為首為主的身分, 如此始能維持。
- 三 神藉掌權國度中, 通行祂的旨意;
在祂統治的權下, 成全祂的心意。
惟有在神國度中, 祝福始能得着;
乃是從神的寶座, 流出生命水河。
- 四 服在神的管治下, 乃是蒙福之本;
背叛神聖的主權, 乃是罪惡之根。
撒但邪惡的目的, 乃在翻神寶座;
我們該有的目標, 在神權下活着。
- 五 在神至高國度中, 基督得顯為大;
基督掌權生命中, 神就能有可誇。
當神施行祂統治, 一切全都蒙福;
基督若為神掌權, 神的榮耀顯出。
- 六 日期滿足的時候, 主要歸一萬有,
萬有要認祂王權, 將祂統治領受。
生命榮耀的管治, 召會現已豫嘗,
並催國度速實現, 萬有都得分享。

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.
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.
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.
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.
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.

第二週

哈拿的職事

詩歌：

讀經：撒上一 1～2:11, 18～21, 26

【週一、週二】

壹 我們必須領悟甚麼是主的恢復；主的恢復是要建造錫安，錫安豫表得勝者乃是基督身體的實際，要終極完成聖城新耶路撒冷：

一 錫安，大衛王的城，（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。（詩四八 2，九 11，七四 2，七六 2 下，一三五 21，賽八 18。）

二 在舊約裏，有一座耶路撒冷城，以錫安為中心；按豫表，召會生活就是今日的耶路撒冷；在召會生活裏必須有一班得勝者，就是得成全並成熟的神人，這些得勝者乃是今日的錫安—參啓十四 1～5。

三 錫安作為聖城耶路撒冷的高峯和美麗，（詩四八 2，五十 2，）豫表得勝者是召會的高峯、中心、拔高、加強、豐富、美麗和實際。（四八 2，11～12，二十 2，五三 6 上，八七 2。）

四 耶路撒冷的特色、生命、祝福、建立，都是從

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

錫安得着一王上八 1, 詩五一 18, 一〇二 21, 一二八 5, 一三五 21, 賽四一 27, 珥三 17。

五得勝者作為錫安，乃是基督身體的實際，並且終極完成眾地方召會中身體的建造，帶進永世裏終極完成的聖城新耶路撒冷，就是作神居所的終極至聖所；（啓二一 16, 參出二六 2~8, 王上六 20;）在新天新地裏，整個新耶路撒冷將成為錫安，所有的信徒都是得勝者。（啓二一 1~3, 7, 16, 22。）

六在啓示錄這卷書裏，主所要的，主所要建造的，乃是錫安，就是得勝者；這是神聖言中屬靈啓示的內在實際；我們的確需要拚上去，不惜代價的禱告，像使徒保羅那樣付代價—弗六 17~18, 西四 2, 腓三 8~14。

七我們答應主在這時代得勝者的呼召，是要使我們成為有活力的；有活力就是與我們活而滿了活動的神是一，成為活而滿了活動的；神在地上為着成就祂永遠經綸而有的行動，最終乃是藉着得勝者。

八在這被篡奪的地上有耶和華的山，就是錫安山；這山完全向主敞開，絕對被祂據有；錫安所豫表的得勝者，乃是橋頭堡，主這榮耀的王要藉以回來據有全地作祂的國—詩二四 1~3, 7~10, 但二 34~35, 七 13~14, 珥三 11, 啓十一 15, 十九 13~14。

九要達到神永遠經綸的高峯，就是基督身體的實際，除了禱告以外，別無他路；我們成為得勝者，作基督身體的實際，成為基督的新婦，要結束這時代，就是召會時代，且要把基督這榮耀的王帶回來，使祂在國度時代同着祂的得勝者取得、據有、並治理這地—7~9 節, 二十 4~6, 詩二四 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.

貳 撒母耳記上在豫表上給我們看見君王基督（由大衛所豫表）和祂的國被帶進來：

一在以利之下的老舊亞倫祭司體系變得陳腐、衰微，（二 12 ~ 29，）神渴望有一個新的起頭，以完成祂永遠的經綸：

1 士師記的內容包括以色列人信靠神，離棄神，遭仇敵擊敗，在悲慘的情形中向神悔改；他們轉向主，祂就興起一位士師拯救他們脫離欺壓他們之人的手，然而士師死了，他們就回到邪惡的路上，又漸漸敗壞了；（一 1 ~ 2，二 11 ~ 三 11；）這成爲士師記裏重複七次的循環。

2 這麼多年來的召會歷史，只是重複了以色列士師時期的歷史，但今天神要許多撒母耳，就是得勝的拿細耳人，（民六 1 ~ 9 與恢復本註解，）他們要帶進基督這真大衛作掌權的君王和祂的千年國，在那裏得勝者『在他們父的國裏，要發光如同太陽』（太十三 43。）

3 今天我們需要仰望主給我們新的東西，一個新的復興，能將這時代從處於撒但之混亂當中的召會時代，轉到君王和祂千年國的時代。

二爲着撒母耳的出生，神在幕後發起了一些事情；一面，祂使哈拿不能生育；另一面，祂豫備毘尼拿激動哈拿，『因耶和華使哈拿不能生育，就極力激動她，要惹她生氣；』（撒上一 5 ~ 6；）年年都是如此；哈拿上到耶和華殿的時候，毘尼拿總是這樣激動她，以致她哭泣不喫飯。（7。）

三這迫使哈拿禱告，求主給她一個男孩子；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;

在禱告中向神許願，這不是哈拿發起的，乃是神發起的；神喜悅哈拿的禱告和她的承諾，就使她生育；（10～11，20；）哈拿懷孕，生了一個兒子，給他起名叫撒母耳（意，『蒙神垂聽』或『從神求得』）。

四 神能推動哈拿這在生命線上與祂是一的人；這條生命線是要產生基督，給神的子民享受，使神能在地得着祂的國，就是召會，作基督的身體，（太十六 18～19，羅十四 17～18，弗一 22～23，）也就是三一神的生機體；只要神能得着這樣一個在生命線上與祂是一的人，祂在地上就有路。（撒上一 1～二 11，18～21，26。）

五 撒母耳的起源事實上不是任何人，神纔是他真正的起源；乃是神用祂主宰的權柄，在隱密中推動祂的百姓；哈拿的禱告乃是回應並說出神的心願，是人與神行動的合作，為要完成神永遠的經綸：

- 1 哈拿的禱告指明，神的行動和祂對哈拿禱告的答應，乃是要產生一個絕對為着成全神願望的拿細耳人，就是得勝者——10～20。
- 2 拿細耳人是完全奉獻給神，接受神作王，作主，作頭，作丈夫，且對屬世享樂沒有興趣的人；撒母耳甚至在出生之前，就被他母親奉獻作這樣的人。

叁 撒母耳記上代表一種帶進君王和祂國度的職事；我們可稱之為『哈拿的職事』：

【週五】

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 毘尼拿和哈拿代表兩個基本上不同的原則和兩個基本上不同的職事；（一 2, 4, 7;）哈拿的職事只是要帶進君王，不是要有許多兒女；毘尼拿的職事乃是要得着許多兒女，許多結果；毘尼拿和她的兒女代表神大部分的子民，但沒有一個與轉移時代，把基督這榮耀的王帶回來有關。（詩二四 1～3, 7～10。）

二 哈拿的路不是容易的路，並且因着毘尼拿的比較和嘲笑，就變得更難了；那些想作哈拿的人必須豫備好自己，他們要受逼迫和藐視，他們要哭泣並禁食。

三 這不是我們能救多少人的問題，乃是神要得着祂一班得勝者的問題；神要得着一班能禱告並帶進國度—以基督為王，祂的得勝者與祂一同作王—的人。

四 哈拿的禱告是撒母耳出生的憑藉；我們的禱告該有一個結果，就是產生得勝者；我們需要與那在祂加強時期中天上職事裏升天的基督是一而禱告，為着產生得勝者—啓一 4, 三 1, 四 5, 五 6, 二 7, 11, 17, 26～29, 三 5～6, 12～13, 21～22。

五 哈拿已經到了若沒有兒子，就不能往前的地步；她乃是到了必須得着一個兒子的地步；撒上一章的兒子豫表啓示錄十二章得勝、團體的男孩子，就是那轉移時代而帶進君王和祂國度的：

1 神最重要的時代行動見於啓示錄十二章的男孩子，這男孩子由基督作領頭的得勝者，以及我們作跟隨的得勝者所組成；因着神要結束這時代並帶進君王和祂國度的時代，祂需要得勝、團體的男孩子作祂時代的憑藉。

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，結束了召會時代，並帶進國度時代；男孩子被提之後，『天上有大聲音說，我們神的救恩、能力、國度、並祂基督的權柄，現在都來了』—10 節。

【週六】

肆 哈拿的經歷表明，我們需要在愁苦時在主面前傾心吐意；（撒上一 6, 10, 15 ~ 16;）在出埃及十五章，以色列人來到瑪拉的苦水那裏；百姓向摩西發怨言，他『呼求耶和華，耶和華指示他一棵樹。他把樹丟在水裏，水就變甜了』—22 ~ 25 節：

一 主指示摩西的樹表徵生命樹；啓示錄二章七節說到『生命樹』；這裏的『樹』，原文與彼前二章二十四節的『木頭』同字：

1 啓示錄二章七節的生命樹表徵釘十字架（由樹，就是木頭所含示—彼前二 24）並復活（由神的生命所含示—約十一 25）的基督；因此，我們可以說，摩西丟在苦水裏的樹，乃是釘十字架並復活的基督作生命樹。

2 當我們在禱告中呼求主時，祂就指示我們釘十字架並復活的基督是生命樹的異象；我們藉着在主面前傾心吐意的禱告，就將這樹丟入我們裏面的苦水中，這些苦水就變成主同在的甜水。

二 哈拿的禱告是出於她愁苦的環境和她愁苦的全人；（撒上一 6, 10;）她告訴以利，『我是靈裏受壓的婦人，…在耶和華面前傾心吐意。…我因被人激動，

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，所以一直訴說到如今；』(15~16；)
詩篇六十二篇八節說，『百姓阿，你們當時時信靠
祂，在祂面前傾心吐意：神是我們的避難所。〔細
拉〕』這樣和神接觸的禱告，乃是說出心頭的真話。

三每當我們在愁苦的環境並且全人愁苦時，需要
向主傾倒我們的魂同我們的心，對祂是真實、
誠實的；這樣的禱告會產生帶進君王和國度的
得勝者。

四我們來到『苦水』時，必須領悟，神有主宰的權
柄，在隱密中推動我們迫切的禱告，不僅為着
我們內裏得醫治，(出十五26，)更為着產生
得勝的拿細耳人，他們將與祂合作，帶進君王和
祂的國，那時神的名在全地將成為尊大，(詩八
1，)並且世上的國要『成了我主和祂基督的國，
祂要作王，直到永永遠遠』。(啓十一15。)

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).

第二週■週一

晨興餽養

詩四八2『…錫安山，是大君王的城，居高華美，為全地所喜悅。』

五十2『從全美的錫安，神已經發光了。』

啓十四1『我又觀看，看哪，羔羊站在錫安山上，同祂還有十四萬四千人，額上都寫着祂的名，和祂父的名。』

在舊約裏，有耶路撒冷城，以錫安為其中心。耶路撒冷建在羣山上。錫安山是耶路撒冷建在其上的羣山之一。…召會生活是今日的耶路撒冷；在召會生活裏必須有一班得勝者，這些得勝者乃是今日的錫安。按照啓示錄十四章，得勝者是與主一同站在錫安山上。（1～5。）按豫表說，得勝者事實上就是今日的錫安。…沒有錫安（得勝者），耶路撒冷（召會生活）就無法保守並維持。（李常受文集一九九三年第二冊，三五七至三五八頁。）

信息選讀

錫安是聖城（召會）的高峯、中心、高舉、加強、豐富和實際。…一個地方召會必須有一些得勝者，這些得勝者是那個地方召會的高峯和中心。他們是那個地方召會的高舉、加強、豐富和實際。…得勝者像錫安，乃是召會的高峯、中心和實際。

得勝者作今日的錫安，乃是為着終極完成聖城（召會）。他們要終極完成地方召會的建造，並帶進永世裏終極完成的新耶路撒冷。（啓二一1～

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。) 爲了要完成基督身體的建造，主需要得勝者，而這身體的建造乃是終極完成於新耶路撒冷。所以在聖經的末了，就是在最後一卷書裏，有向得勝者的呼召。今天要成爲有活力的路，乃是答應主的呼召，作得勝者。（李常受文集一九九三年第二冊，三五八至三五九頁。）

耶路撒冷是大的，錫安是小的。耶路撒冷的保障是在錫安。論合乎神的心意的，就稱爲錫安。…舊約每次說到錫安和耶路撒冷的關係，都叫我們看見，耶路撒冷的特色、生命、祝福、建立，都是從錫安得着。王上八章一節：長老是在耶路撒冷，約櫃是在錫安。詩篇五十一篇十八節：神善待的是錫安，建造的是耶路撒冷。詩篇一百零二篇二十一節：神的名是在錫安，讚美神的話是在耶路撒冷。詩篇一百二十八篇五節：神賜福是從錫安，美福是見於耶路撒冷。詩篇一百三十五篇二十一節：耶和華是住在耶路撒冷，受頌讚是從錫安。以賽亞四十一章二十七節：先對錫安說，後報給耶路撒冷。約珥書三章十七節：神住在錫安，耶路撒冷就成爲聖。

神今日在失敗的召會中，找人作那十四萬四千人，站立在錫安山上。（啓十四。）…（這些得勝者）把血流出來，纔能把生命流出來，如同主一樣。得勝者，代替召會站在得勝的地位，也代替召會，忍受苦難和羞辱。

神的得勝者…必須出代價，讓十字架割斷一切出於舊造的，必須對付陰府的門。（太十六 18。）

你肯不肯傷自己的心，來得着神的心？你肯不肯叫自己失敗，讓主得勝？等你十分順服了，神纔能對付那些不順服的人。（林後十 6。）（倪柝聲文集第一輯第十一冊，一二五至一二六頁。）

參讀：活力排的訓練與實行，介言與第一篇；倪柝聲文集第一輯第十一冊，一二三至一三一頁。

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

第二週■週二

晨興餽養

啓二一 2～3『我又看見聖城新耶路撒冷…。我聽見有大聲音從寶座出來，說，看哪，神的帳幕與人同在，祂要與人同住…。』

西四 2『你們要堅定持續的禱告，在此儆醒感恩。』

我們需要竭力，在召會生活中達到基督身體之實際的最高峯，就是今日的錫安，直到我們完成於新耶路撒冷，包括錫安。

我們乃是神人，行事爲人不只是照着神的心，也是照着那靈，就是那經過過程，並藉着死與復活得着終極完成的一位。我們需要核對自己是否在那靈裏作一切事，並照着這樣一位靈行事爲人。

基督身體的實際，就是一班神人所過這樣生活的集合、總和。這種生活…要結束這時代，就是召會時代，且要把基督帶回來，在國度時代與這些神人一同取得、佔有並治理這地。（李常受文集一九九四至一九九七年第一冊，一四一、一七〇至一七一頁。）

信息選讀

今天在召會時代，被成全並得成熟的神人乃是錫安，就是得勝者，也就是召會中的活力排。但在新天新地，…整個新耶路撒冷都要成爲錫安。…錫安就是神所在之處，也就是至聖所。…新耶路撒冷將是至聖所。新耶路撒冷的量度是個正方體的量度，長一萬二千斯泰底亞，寬一萬二千斯泰底亞，高一萬二千斯泰底亞。（啓二一 16。）那就是至聖所；因爲在舊

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

約裏，不論在帳幕或聖殿中，至聖所都是立方的，其長、寬、高都相等。（出二六 2 ~ 8，王上六 20。）

在這啓示的光中，我們作甚麼？要達到（神永遠經綸的高峯，就是基督身體的實際），除了禱告以外，別無他路。…在啓示錄這卷書中，主所要得着的，並主所要建造的，乃是錫安，就是得勝者。…這是神聖言中屬靈啓示的內在實際。…主的恢復就是要建造錫安。（李常受文集一九九四至一九九七年第一冊，一七一、一七三頁。）

地是屬主的，但今天地被篡奪了；然而在這被篡奪的地上有（召會這）個地點，有一座山，是主再來取得全地的踏腳石，（橋頭堡）。

詩篇二十四篇七節說，『眾城門哪，你們要抬起頭來；永久的門戶阿，你們要被舉起；榮耀的王將要進來。』我們是錫安山，必須開門讓基督進來。根據一篇文章，這篇詩是大衛將約櫃抬回錫安的時候寫的，我相信這篇文章是正確的。大衛在那種背景、那種情況裏寫了詩篇二十四篇。錫安在那裏，眾城門和門戶也在那裏。然後大衛說，『眾城門哪，你們要抬起頭來；永久的門戶阿，你們要被舉起；榮耀的王將要進來。那榮耀的王是誰呢？就是剛強大能的耶和華，在爭戰中有大能的耶和華！』（7 ~ 8。）這就是基督。約櫃是基督的豫表。約櫃進來就豫表基督進來。

甚至今天，我們…仍必須說，『眾城門哪，你們要抬起頭來；永久的門戶阿，你們要被舉起。』我們都必須向主這樣敞開。…如果召會，就是錫安，不能完全向祂敞開，我們怎能盼望地向祂敞開？所以今天我們必須回應說，『是的，要打開門戶，讓我們都向祂大大敞開。主阿，進來，哦，進來！在你回到地上以前，先進到召會中，進來完全佔有這座小山，佔有錫安山。』（李常受文集一九六九年第三冊，六一至六二頁。）

參讀：關於相調的實行，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

第二週■週三

晨興餽養

撒上一 11 『她〔哈拿〕許願說，萬軍之耶和華阿，你若垂顧你婢女的苦情，記念我，不忘記你的婢女，賜你的婢女一個男孩，我必將他終身獻與耶和華，不用剃刀剃他的頭。』

在撒上一章一至二十節，我們看見關於撒母耳的起源。我們不該以為撒母耳只是出於他的父親以利加拿；事實上，他是出於神的經綸。神有祂永遠的經綸，但神經綸的完成出了問題。神命定亞倫的子孫作祭司，為要完成祂的經綸；但那個祭司體系變得陳腐、衰微了。神心頭的渴望是要得着一個人來頂替那個祭司職分。

為要得着這樣的人，神用婚姻將以利加拿和哈拿擺在一起。以利加拿有兩個妻子。照着神主宰的安排，第二個妻子昆尼拿有孩子，但哈拿沒有孩子。不僅如此，『哈拿的對頭昆尼拿，因耶和華使哈拿不能生育，就極力激動她，要惹她生氣。』（6。）這迫使哈拿迫切的禱告，主要的不是為着她自己，乃是為着神。她承諾神，神若賜她一個男孩，她必藉着拿細耳人的願，將這孩子歸還給祂。神喜悅哈拿的禱告和她的承諾，就使她生育。哈拿懷孕，生了一個兒子，給他起名叫撒母耳。從這裏我們看見，撒母耳的起源事實上不是任何人，神纔是他真正的起源；乃是神用祂主宰的權柄，在隱密中推動祂的百姓。（撒母耳記生命讀經，一二至一三頁。）

信息選讀

在墮落之以色列的混亂中，以利加拿和哈拿留在神為着祂永遠定旨所命定的生命線上。這條生

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

命線是要產生基督，給神的子民享受，使神能在地上得着祂的國，就是基督的身體，也就是三一神的生機體。

我們…該有回應神心願的禱告。…哈拿的禱告就是這樣。神要一個撒母耳，但祂需要哈拿合作，向神禱告說，『主阿，我需要一個男孩。』這個禱告是非常屬人的，卻是為着神的經綸，與神的行動合作。…有了哈拿這樣的禱告，神就容易作事，因為人的合作成了讓神行動的基礎。行動的神按照神在祂選民中間行動的願望和目的，應允撒母耳母親的禱告。…神回應哈拿的禱告而有的行動，乃是合乎神在祂的經綸中需要人與祂的行動合作的原則；這就是話成肉體的原則。

神能推動哈拿這在生命線上與神是一的人。只要神能得着這樣一個人，祂在地上就有路。我盼望我們至少有一些人成為今日的哈拿，說，『主阿，為着你的定旨，你若有甚麼心願要成就，我在這裏。我留在生命線上，為着你經綸的成就。』…神需要許多的哈拿，就是能產生撒母耳以轉移時代的人。

撒母耳特別是出身於他那尋求神的母親及其禱告。（撒上一9～18。）她的禱告乃是回應神的心願。她的禱告是人與神行動的合作，為要完成神永遠的經綸。…神的行動和祂對哈拿禱告的答應，乃是要產生一個絕對為着成全神願望的拿細耳人。…主耶穌是拿細耳人；彼得和保羅也是。事實上，每一個留在生命線上的人都是拿細耳人。我們若要成為今日的拿細耳人，就必須接受神作頭和丈夫，服從祂，並對屬世的享樂沒有興趣。（撒母耳記生命讀經，一三至一七頁。）

參讀：撒母耳記生命讀經，第一至二篇；倪柝聲文集第三輯第十冊，一七四至一七七頁。

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

第二週■週四

晨興餽養

詩二四 9～10『眾城門哪，你們要抬起頭來；永久的門戶阿，你們要把頭抬起；榮耀的王將要進來。那榮耀的王是誰呢？萬軍之耶和華—祂是榮耀的王！〔細拉〕』

啓十一 15『…世上的國，成了我主和祂基督的國，祂要作王，直到永永遠遠。』

以色列的歷史中，有許多點與召會的歷史相似。…他們進到那地，就為士師所統治；但是整個民族都生活在很低的水平上。他們不斷陷在罪中。神藉着他們的仇敵懲罰他們，但當他們向神呼求時，祂就興起士師拯救他們，於是他們就得着一一次復興。這樣的事一再發生。…當士師的能力很大時，就有大的拯救；當士師的能力減弱，以色列人就再次陷入仇敵的手中。…從這裏我們看見一個大原則：神的子民無法管治自己；他們無法向神獨立，同時又向撒但獨立。…他們或是向神的權柄屈膝，或是落在撒但的能力之下；沒有中間路線。因為他們若不是受神管治，就全然失去他們作神子民的地位…。但讚美神，祂的子民不會一直在撒但的能力之下，他們總是有復興。（倪柝聲文集第二輯第二十六冊，六四至六五頁。）

信息選讀

這就是以色列的歷史，也是召會的歷史。我們回頭看，當召會到了很低的光景時，神就會豫備一個祂所揀選的人，把祂的靈放在他身上，將使命給他，然後召會就得着復興。但我們也看見，過不久召會

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，我們看見興起與敗落，衰微與復興，週而復始。我若是生活在士師時代的末期，我的心會怎麼想呢？我會渴望甚麼呢？我會期待甚麼呢？已過年日的歷史我都知道了；如今事情又到了低潮，我的盼望是甚麼，我要為着甚麼禱告呢？我豈不會求神興起另一個士師，再次復興這個國家麼？如今我是召會的肢體，我看見在召會的歷史中，一再的復興，又一再的墮落。我曾讀到路德帶領的復興，又讀到接下來的死沉；讀到藉着衛斯理所帶來的復興，又讀到接着的敗落；讀到達祕和其他弟兄們所帶進的生命巨潮，又讀到以後的衰敗。這麼多年來的召會歷史，只是重複了以色列士師時期的歷史。現在我盼望甚麼？難道不盼望新的東西麼？

在此我們來看撒母耳記上。士師的歷史不是永遠的；那不是神的心意。神的心意已經朝向國度，不是要有更多士師。神想要帶進國度和君王。祂使用士師作為過渡時期，但祂的心意是在大衛身上，祂的目的是要有君王。所以我們看見撒母耳記上的重要。這卷書在過渡與目標中間，是中途的，是過渡的時期。大體而言，它不是大復興的時期，也不是大墮落的時期。今天我們的情形也是一樣。…士師的時代已經過去了，那是有限度的，而國度卻要存到永遠。神的心意不是要召會在這樣墮落復興的循環裏往前。神不是要給我們許多復興家，祂乃是要帶進祂的君王。

撒母耳記上代表一個職事，一個帶進君王的職事。在此我們看不見士師，卻看見一個同時是祭司和申言者的人。我們很容易定睛在復興家身上；他們已過曾被神使用，那是過渡時期，但他們在神真正的旨意上沒有分，在帶進君王的事上沒有分。神乃是要得着祂的撒母耳。（倪柝聲文集第二輯第二十六冊，六五至六六頁。）

參讀：真理課程一級卷一，第十課；詩篇生命讀經，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

第二週■週五

晨興餽養

啓十二5『婦人生了一個男孩子，是將來要用鐵杖轄管萬國的；她的孩子被提到神和祂的寶座那裏去了。』

10『我聽見天上有大聲音說，我們神的救恩、能力、國度、並祂基督的權柄，現在都來到了，因為那在我們神面前晝夜控告我們弟兄們的控告者，已經被摔下去了。』

昆尼拿有孩子，哈拿沒有。…這兩個婦人代表兩個基本上完全不同的原則，代表兩個基本上不同的職事。哈拿的職事只是要帶進君王，不是要有許多兒女。另一方面，昆尼拿的職事乃是要得着許多兒女，許多結果。昆尼拿和她的兒女也是神的子民，但沒有一個與神的君王有關。（倪柝聲文集第二輯第二十六冊，六六頁。）

信息選讀

哈拿哭泣、禁食、禱告，向耶和華呼求，要得一個兒子，這兒子要完全分別歸耶和華來事奉祂，這兒子就是帶進君王的一位。…如果你們仍然是在士師的範圍裏，不錯，你可以得着祝福並有結果。但我也要說，神的眼目不在你身上。如果今天不是末後的日子，我們會盼望昆尼拿生更多兒女。但如果我沒有錯，現在就是末後的日子，神的眼睛是在那些能帶進君王的人身上。讓我們自問，我們的職事是甚麼？在這特別的職事，哈拿的職事裏，我們有沒有分？有人心中所想的，就是復興。…但事實上，還有另一個更重要的職事，就是帶進君王的職事。

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，並且因着昆尼拿的比較和嘲笑，就變得更難了。那些想作哈拿的人必須豫備好自己，他們要受逼迫和藐視，他們要哭泣並禁食。這…是要付代價的；因為一切這樣的職事都是藉着試驗和苦難來的，且要組成在我們裏面。別人可以喫喝，看着自己的兒女，但這裏有一個人在禁食並哭泣。這不是我們能救多少人的問題，乃是神要得着祂一班得勝者的問題。神要得着一班能禱告並帶進國度的人。…哈拿的禱告就是撒母耳出生的憑藉。我們的禱告該有一個結果，就是產生得勝者。我們在這一方面作了甚麼？

從撒母耳的出生，我們看見一條申言者的線，這些申言者也可以作祭司，將君王帶進來。哈拿生了一個兒子——一個申言者。神在哈拿身上作了很多，祂曾帶領她經過各種的困難。現在祂可以找到一個人，她能把喫喝和一切事擺在一邊。她已經到了若沒有兒子，就不能往前的地步，她必須得着一個兒子。撒上一章的兒子，就是啓示錄十二章的男孩子，就是那帶進君王和國度的。（倪柝聲文集第二輯第二十六冊，六七至六八頁。）

當神對某一件事的態度改變時，祂就有一個時代的行動。每一個時代的行動都帶進神的新路。神最重要的時代行動是在啓示錄十二章。祂要結束這個時代，帶進國度時代。神的定旨並不是籠統、一般的。祂怎樣纔能結束這個時代，帶進另一個時代？祂必須得着祂時代的憑藉。這就是神今天所要作的。…男孩子的被提結束召會時代並引進國度時代。男孩子使神能有所行動。如果沒有男孩子和被提，神就無法有時代的行動。…今天神正在等待男孩子。只有男孩子的被提能帶進啓示錄十二章十節裏的事。（譯自『聖潔沒有瑕疵』英文版附錄。）

參讀：宇宙婦人與男孩子的異象，第三、五、七、九章；得勝者，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

第二週■週六

晨興餽養

撒上一 10『哈拿魂裏愁苦，就向耶和華禱告，痛痛哭泣。』

出十五 23『到了瑪拉，不能喝那裏的水，因為水苦；所以那地名叫瑪拉。』

25『摩西呼求耶和華，耶和華指示他一棵樹。他把樹丟在水裏，水就變甜了。…』

出埃及十五章二十二節告訴我們，以色列人『在曠野走了三天』。三既是復活的數字，這就表徵他們在復活裏生活行動，就是在生命的新樣中生活行動。從紅海到瑪拉的路程正好是三天，…這是很有意義的。…他們走了三天，乃是在復活裏生活行動的一幅圖畫。（出埃及記生命讀經，四〇一頁。）

在出埃及十五章，以色列人來到瑪拉的苦水那裏；百姓向摩西發怨言，他『呼求耶和華，耶和華指示他一棵樹。他把樹丟在水裏，水就變甜了』。（22～25。）主指示摩西的樹表徵生命樹；啓示錄二章七節說到『生命樹』，這裏的『樹』，原文與彼前二章二十四節的『木頭』同字。啓示錄二章七節的生命樹表徵釘十字架（由樹，就是木頭所含示—彼前二 24）並復活（由神的生命所含示—約十一 25）的基督；因此，我們可以說，摩西丟在苦水裏的樹，乃是釘十字架並復活的基督作生命樹。（摘自本週綱目。）

信息選讀

（某一）年我的妻子和我來到真正的瑪拉，一個非常苦的境遇裏。但因着我們在復活的範圍裏生活

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

行動，就能經歷主耶穌的十字架，並活出釘死的生命。我們豐富的享受丟在苦境中醫治的樹。這樹使苦水變甜。…不錯，我的妻子和我因着苦的環境而受苦。然而，因為醫治之樹和釘十字架的生命應用到我們的處境中，我們最終享受到了甘甜。這是在復活的範圍中，經歷並享受基督之死的路。

當我在苦的環境中，主常以基督的十字架指示我。我領悟我需要接受十字架，並過釘十字架的生活。這拯救我脫離苦境，並且我的苦境也得了醫治。但同時主也常常向我顯明，在我裏面有苦味。我看見在我己裏的苦味與環境裏的苦味同樣多。我也看見我的全人一靈、魂、體都是苦的，我需要把基督的十字架應用到我全人的每一面。就屬靈上、心理上和肉身上說，我都需要應用基督的十字架。我一再的經歷主這樣的醫治。當我的環境得了醫治，我裏面也得了醫治；在我的環境和我的全人裏，苦味都變甜了。（出埃及記生命讀經，四〇五至四〇七頁。）

每當我們在愁苦的環境並且全人愁苦時，需要向主傾倒我們的魂同我們的心，對祂是真實、誠實的；這樣的禱告會產生帶進君王和國度的得勝者。我們來到『苦水』時，必須領悟，神有主宰的權柄，在隱密中推動我們迫切的禱告，不僅為着我們內裏得醫治，（出十五 26，）更為着產生得勝的拿細耳人，他們將與祂合作，帶進君王和祂的國，那時神的名在全地將成為尊大，（詩八 1，）並且世上的國要『成了我主和祂基督的國，祂要作王，直到永永遠遠』。（啓十一 15。）（摘自本週綱目。）

參讀：出埃及記生命讀經，第三十篇；聖經中關於生命的重要啓示，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

第二週詩歌

WEEK 2 — HYMN

補214

得勝藉着喫基督

(英1273)

降 E 大調

4/4

1. 2 | 3. 3 | 3. 3 | 3 | 1. 3 | 5. 5 | 5. 5 | 5 | 5. 5 |

一 主 曾 召 你 我 得 救, 祂 再 召 你 我 得 勝, 對 主

呼 召 說 “阿 們” 一 要 得 勝! 召 會 光 景 墮 落 了, 許 多

道 理 都 知 道, 生 命 卻 是 摸 不 着 一 要 得 勝!

5. 5 | 5 - - | 6 - 5 | 3 | 1 - - | 7. 6 |

(副) 要 得 勝! 要 得 勝! 勝 過

死 沉 的 宗 教, 要 得 勝! 放 下 所 有 的 辛 勞, 脫 離

一 切 的 老 套, 只 管 單 單 來 喫 主 一 要 得 勝!

- | | | |
|---|--|--------------------------------------|
| 二 | 神原命定人來喫,
喫是得勝的道路—
快來享受生命樹,
得勝藉着喫基督— | 喫是今日的恢復,
要得勝!
脫去道理的束縛,
要得勝! |
| 三 | 教訓不能變化魂,
喫主構上神標準—
若要得勝就要喫,
喫到全人得飽足— | 叫神旨意受虧損,
要得勝!
無論聚集或獨處,
要得勝! |
| 四 | 速速催促主再來,
現在喫祂, 一直喫—
爲着主的金燈臺,
爲着新婦祂所愛— | 藉着喫喝產男孩,
要得勝!
爲着得勝的男孩,
要得勝! |

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-ver-

come! For the church has fall-en low, Thinking ev-erything they know, But the life is miss-ing; so, O-ver-

come! (C) O-vercome! O-vercome! O-vercome degrad-ed Christi-an-i-

ty! All your working lay aside, All the teachings that di-vide; Eat the Lord whate'er betide—O-vercome!

- 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!
- 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!
- 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!

第三週

從撒母耳的歷史看屬靈的原則、
生命的功課、以及聖別的警告

詩歌：

讀經：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

【週一】

壹 撒母耳屬利未支派，（代上六 33 ~ 38，）
但不屬亞倫家，就是神所命定為祭司的家；
撒母耳不是生為祭司，乃是憑拿細耳人的
願成為祭司事奉主：

一 神的行動和祂對哈拿禱告的答應，乃是要產生
一個絕對為着成全神願望之得勝的拿細耳人；
撒母耳甚至在出生之前，就被他母親奉獻作這
樣的人—撒上一 10 ~ 11, 18 ~ 20。

二 神渴望祂所有的子民都是拿細耳人；作拿細耳人
乃是絕對且徹底的成為聖別，分別出來歸給神，
就是不為着神以外的其他事物，而只為着神和神
的滿足—耶穌的見證，就是作見證的召會，作為
基督的見證和彰顯—民六 1 ~ 2, 詩七三 25 ~
26, 啓一 2, 9 ~ 13, 十九 10, 參出三八 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; Psa. 73:25-26; Rev. 1:2, 9-13; 19:10; cf.
Exo. 38:21:

1 拿細耳人要禁絕酒和任何與其來源有關的東西，表徵禁絕各種屬地的享受和娛樂，並接受且經歷基督作他的享受和娛樂；喫生命樹，就是享受基督作我們生命的供應，該是召會生活中首要的事—民六3～4，啓二7，士九12～13。

2 拿細耳人不可剃頭，表徵不可棄絕主的主權，乃要絕對服從，也要服從神所設立的一切代表權柄—民六5，羅十三1～2上，弗五21，23，六1，來十三17，彼前五5。

3 拿細耳人不該因血親的死受玷污，而該一直分別為聖歸神，表徵拿細耳人要勝過天然的情感—民六7。

4 拿細耳人不可挨近死人，或因身旁有人忽然死了，以致受了玷污，表徵拿細耳人要從死亡分別出來—6～9節，啓三4，利十一31，五2，參約壹五16。

貳 在撒母耳的時候，亞倫家的祭司職分已完全墮落；但神豫先看見這光景，就在祂命定亞倫家作祭司以外，作了一個補充—倘若命定的祭司有所不足，就有民數記六章拿細耳人的願：

一當亞倫家墮落了，這個補充就實際被使用；撒母耳就是藉着奉獻、分別、並借與神而成為祭司—撒上一11，27～28。

二在以利的時候，就祭司職分而言，神是貧窮的，所以哈拿將撒母耳借與耶和華；在不正常的光景中，就着主的行政而言，祂變窮了，需要有人自願將自己借給祂。

三哈拿將撒母耳交給以利之後，她在禱告裏，讚

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

美神藉着祂奇妙的作為所施的救恩；她的禱告與神在祂經綸裏的行動有關，指明她認識一些神經綸的事—二 1 ~ 10。

【週二】

叁 撒母耳在老以利的監護下長大；撒母耳年幼時，在以利面前事奉耶和華，（11 下，18 ~ 19，）受以利教導事奉神的路：

一 耶和華三次呼喚撒母耳；『以利纔明白是耶和華呼喚童子。於是以利對撒母耳說，去睡罷；祂若呼喚你，你就說，耶和華阿，請說，僕人敬聽。…耶和華又來站着，像前幾次呼喚說，撒母耳，撒母耳。撒母耳說，請說，僕人敬聽』—三 1 ~ 10：

- 1 這是撒母耳從以利所學習完全積極的事；我們作主的僕人，需要維持我們與祂的交通，一直聽祂—路一 34 ~ 38，十 38 ~ 42。
- 2 我們的生命，乃是在乎主的話語；我們的工作，乃是在乎主的命令；（啓二 7，撒三 9 ~ 10，參賽五 4 ~ 5，出二 6；）信徒的一生，都繫於主的說話上。（弗五 26 ~ 27。）
- 3 主的說話使我們能彀達成祂永遠經綸的目標，就是要得着新婦作祂的配偶—啓二 7，弗五 26 ~ 27，歌八 13 ~ 14。

二 撒母耳學習的時候，看到墮落之亞倫祭司職分的敗落：

- 1 撒母耳看見神的約櫃被以色列人的長老所僭用，被非利士人擄去，以及神的榮耀離開以色列；他看見神對以利家嚴厲的審判，包括以利的死，以及他兩

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,

個兒子何弗尼、非尼哈的死—撒上二 12 ~ 36，四 11 ~ 22。

- 2 神對以利家嚴厲的審判，先由一個神人所豫言；（二 27 ~ 36；）然後這嚴厲的審判由耶和華藉着撒母耳說的話所證實。（三 11 ~ 18。）
- 3 神藉着撒母耳告訴以利要來的審判，目的也許是要給這年幼的孩童祭司難忘的印象；這是神的智慧—17 ~ 18 節。
- 4 這並沒有減弱撒母耳將來的拿細耳祭司職分，反而在他日後的祭司事奉中，一直成爲對他的警告；這幫助撒母耳在他一生對神的事奉上保持純潔。

【週三】

肆 撒母耳是轉移時代的人，將時代轉到國度連同君王職分的時代；這不僅在以色列歷史上是大事，甚至在人類歷史上也是大事：

- 一撒母耳沒有背叛亞倫家，也沒有僭取亞倫家任何東西；在他成長時，神安排環境成全他，並加增他的度量，使他能爲神作每一件需要的事，以轉變時代成爲君王連同國度的時代。
- 二撒母耳作祭司，頂替陳腐的亞倫祭司職分，並且在某一面意義說，了結了這祭司職分；神使用撒母耳轉變時代，不是藉着背叛或革命，乃是藉着神聖啓示的方式，以帶進君王職分。
- 三撒母耳是有啓示的人，他所作的每件事都是照着他所看見的；『耶和華…藉着祂的話，將祂自己啓示給撒母耳』；（21；）不僅如此，他是合乎神心的人—他是神心的複製、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

是這樣一個人，絕不作任何背叛的事。

伍 撒母耳不僅行事、生活並工作是照着神，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；為這緣故，我們可以說撒母耳這位照着神的人，就是在地上代理的神：

一神的心思就是撒母耳的考量；撒母耳沒有別的意念、考量或想法，他的生活和工作乃是為着完成一切在神心中的事。

二撒母耳膏掃羅和大衛作王；（十 1，十六 1，13；）這是照着神所命定的，要撒母耳永遠行在神的受膏者面前，（二 35，）以監督君王，觀察君王的作為。

三這指明撒母耳作為在地上代理的神，比君王更大；撒母耳之所以設資格到這樣的程度，乃是因為神為着祂的經綸，多年來專特的成全他：

1 撒母耳能設被神使用來完成祂的經綸，乃因他是一個照着神，合乎神心的人，他不為自己尋求甚麼，也從不想為自己得利—參太十六 24 ~ 26，路九 23 ~ 25。

2 他的心只為着神的心和神的選民，此外別無所顧；他的心乃是神心的返照—參腓二 19 ~ 22，林後三 16 ~ 18。

3 撒母耳認為，不為神的百姓禱告乃是得罪耶和華；神的選民是祂私有的珍寶和產業—撒十二 23，出十九 5。

四雖然撒母耳在他那特別的環境中，要為神站住並不容易，但他顧到神的權益，並且轉移了時代；照着舊約，撒母耳在為着神和神權益的事上，是與摩西並列的—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『撒母耳將國法告訴百姓，又記在書上，放在耶和華面前』—撒十 25 上：

- 1 摩西將律法頒賜給以色列人，但在撒母耳來到以前，他們沒有一套法規、憲法。
- 2 撒母耳教導百姓如何在地上實行神國的法規、憲法、國法、慣例、方法、規條、法則。

陸 神開始了新的時代，興起撒母耳這年輕的拿細耳人作忠信的祭司，頂替墮落的祭司職分—二 35：

- 一撒母耳被神確立說神的話，以頂替老舊祭司職分教導神的話語；在祭司職分裏，祭司該作的第一件事，就是為神說話。
- 二大祭司所戴的胸牌和烏陵土明，乃是神用來對祂百姓說話的憑藉；（出二八 30；）祭司職分墮落後，神的說話幾乎失去了。（撒上三 1，3 上。）
- 三神藉着建立撒母耳在被拔高的申言者職分裏作申言者，將祂的話供應給祂的選民；（20～21；）神也藉着興起撒母耳作士師，施行祂的權柄，治理祂的選民。（七 15～17。）
- 四撒母耳這最後一位士師，結束了士師職分；他作為新的祭司，帶進由拔高的申言者職分所加強的君王職分。
- 五神需要興起一個活的人，一個申言者，來為祂說話；在神的命定裏，撒母耳算為第一位申言者，因為他帶進為神說話的申言者職分—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.

【週五、週六】

柒 撒母耳是一個在地上與神是一的人；作為在地上代理的神，代表天上的神在地上治理祂的百姓，撒母耳以五種身分供職—撒上七 3：

- 一 撒母耳作為拿細耳人供職，絕對奉獻給神，使神得以完成祂的經綸——11, 28 上。
- 二 撒母耳作為尊重神、討神喜悅的祭司供職，頂替陳腐並墮落的祭司職分，忠信的代表神行動，甚至為着神在地上的行政，設立並建立君王—二 30, 35 ~ 36, 七 3 ~ 17, 士九 9, 13。
- 三 撒母耳作為神所確立的申言者供職，（撒上三 20,）在耶和華的言語稀少，不常有異象的時候，說神的話，以頂替老舊祭司職分教導神的話語。（1 ~ 10, 19 ~ 21。）
- 四 撒母耳作為在君王職分之實際裏的士師，以頂替老舊並陳腐的祭司職分審斷百姓—七 15 ~ 17。
- 五 撒母耳作為禱告的人供職，為神的選民禱告，使他們蒙保守在神的道路上，與神是一，不落在外邦偶像的網羅裏，卻享受神作以便以謝（意，『幫助的石頭』—12 節，）使神對祂選民旨意中的願望得以成全。（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).

第三週■週一

晨興餽養

撒上一 11 『…我必將他終身獻與耶和華，不用剃刀剃他的頭。』

27～28 『我禱告為要得這孩子；耶和華已將我向祂所求的賜給我了。所以，我也將這孩子借與耶和華；他終身都是借與耶和華的。…』

神的行動和祂對哈拿禱告的答應，乃是要產生一個絕對為着成全神願望的拿細耳人。拿細耳人是完全奉獻給神的人。拿細耳人不能剪頭髮或喝酒。在聖經裏，長髮表徵作頭的權柄。拿細耳人留長頭髮，表徵接受神作他的頭，以神為丈夫，就如女人以丈夫作她的頭一樣。因此，拿細耳人就是服從神，以神為頭、為權柄的人。這就是為甚麼哈拿禱告，主若賜她一個男孩，必不用剃刀剃他的頭。（撒上一 11。）在聖經裏，喝酒表徵享受屬世的享樂。拿細耳人…對屬世享樂…沒有興趣。撒母耳甚至在出生之前，就被他母親奉獻作這樣的人。這是一件大事，因為撒母耳帶進了一個新的時代。（撒母耳記生命讀經，一六頁。）

信息選讀

撒母耳幼年時，可能在兩、三歲時，就由他母親獻給耶和華，以履行她對神所許的願。（撒上一 21～28，11。）…在撒上一章一至十節我們看見奉獻之母的禱告。（哈拿）在禱告裏，讚美神藉着祂奇妙的作為所施的救恩。她的禱告與神在祂經綸裏的行動有關，指明她認識一些神經綸的事。（撒母耳記生命讀經，一七至一八頁。）

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)

在民數記六章神給了摩西一篇補充。這篇補充是神爲了防止祭司職分的墮落，而給的特別規定。神從前只選立、指派利未支派的亞倫家爲祭司，其他在帳幕中服事的利未人都不是祭司。

原來神的意願，是要整個以色列國成爲祭司的國度。然而，因着以色列人的失敗，神就揀選了利未支派，代替以色列人的祭司國度。但並非整個利未支派都是神所揀選的，只有亞倫家被選任爲祭司。但是，到了以利兩個兒子的時候，亞倫家完全墮落了。（撒下二 12 ~ 17。）這種光景神早就豫先看見了，所以除了指派亞倫家爲祭司以外，祂在民數記六章豫備了一篇補充。這篇補充是爲了命定的祭司有所不足，當亞倫家墮落了，這個補充就實際被使用。

拿細耳人的原則，就是自願奉獻。這不是神指派、命定或揀選的，而是自願將自己獻上給神。在以利的時代，就祭司職分而論，神是被撇在貧窮的境地；所以哈拿將撒母耳借給神。她對神說，若是神給她一個兒子，她要將這個兒子借給神。…在不正常的情形裏，神在祂的行政裏遭受貧乏的時候，需要有人自願的把自己借給神。…撒母耳本屬利未支派，（代上六 33 ~ 38，）住在以法蓮山地。（撒上一 1 ~ 2。）他不是亞倫家的人，但他因着奉獻，分別爲聖借給神而成爲一個祭司。撒母耳成爲祭司，是經由邊門，不是經由正門進來的。他作祭司是按照民數記六章的補充，而不是按照神的選派或命定。他藉着拿細耳人的原則，成了自願奉獻者，而取代了命定的祭司。（真理課程一級卷一，一五三至一五四頁。）

參讀：真理課程一級卷一，第十課。

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

第三週■週二

晨興餽養

撒母耳 10『耶和華又來站着，像前幾次呼喚說，撒母耳，撒母耳。撒母耳說，請說，僕人敬聽。』

賽五十 4『主耶和華…喚醒我；祂喚醒我的耳朵，使我能聽，像受教者一樣。』

弗五 26『好聖化召會，藉着話中之水的洗滌潔淨召會。』

雅歌八章十三節：『你這住在園中的，我的同伴都要聽你的聲音，求你使我也得聽見。』『你』，是指着主說的。…這『聽』字的意思，就是都在那裏聽着。和〔佳偶〕一同尋求主的人，現在都取了這個態度。她們已經經過了對付，知道『說』是何等的無益，『聽』是何等的有用。…因為她們知道她們的生命，乃是在乎主的話語，她們的工作，乃是在乎主的命令。所以，她們聽，自己是不可動的了，自己是不能動的了。沒有主的聲音，就沒有啓示；沒有亮光，就沒有知識。信徒的一生，都繫於主的說話上。

『主阿，正在我們等候聽着的時候，求主使我能聽見。…求你讓我聽見你的聲音，因為惟獨這一個會引導我，一直到你再來。』（倪柝聲文集第二輯第三冊，一四七至一四八頁。）

信息選讀

撒母耳在老以利，就是衰微之亞倫祭司職分末了一位祭司的監護下長大。（撒上一 25。）這乃是神的智慧。因着神要用撒母耳頂替衰微的祭司職分，他需要在以利的監護下學一些功課。…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

並領會他在以利的光景中所看見的；這在日後一直成爲對撒母耳的警告。…撒母耳從以利學習作祭司事奉耶和華。（二 11 下。）…撒母耳學習作祭司的時候，看到墮落之亞倫祭司職分的敗落。（二 12 ~ 17, 22 ~ 25。）這並沒有減弱撒母耳將來的祭司職分，反而在他日後的祭司事奉中，一直成爲對他的警告。

撒母耳看見神對以利家嚴厲的審判。（二 27 ~ 36, 三 4 ~ 18, 四 1 ~ 22。）我們不該認爲神只是坐在天上，對於祂子民在地上的光景不作任何事；事實上，神一直在對付祂的子民。…神對以利家嚴厲的審判，首先由一個神人所豫言。（二 27 ~ 36。）…其次，這嚴厲的審判由耶和華藉着撒母耳說的話所證實。（三 4 ~ 18。）我相信神藉着撒母耳讓以利知道要來的審判，目的是要給這年幼的孩童祭司難忘的印象。這是神的智慧。

撒母耳看見這一切悲慘的事，這些事就成爲他的功課，在他一生對神的事奉上，警告他並題醒他。因此，他被神智慧的放在老以利的監護下，是非常有益的；因爲他學習了一些積極的事，也看見一些消極的事。這幫助撒母耳在他一生對神的事奉上保持純潔。他臨死時能題醒以色列人，他未曾欺壓他們，虐待他們，也未曾從誰手裏拿過甚麼。（十二 3 ~ 4。）

撒母耳在以利的監護下時，神非常仔細的教導他，建立他，成全他，使他成爲神正確的祭司。作爲這樣的祭司，撒母耳成爲審判以色列的士師，爲神說話的申言者，以及帶進君王職分的人。藉着這君王職分，神的國度得以在地上建立。這是一幅圖畫，說出今天我們的光景該如何。我們必須先是撒母耳，然後成爲大衛，享受基督到一個地步，使我們對基督的享受成爲國度，就是召會。（撒母耳記生命讀經，二〇至二一、二三、二五至二六頁。）

參讀：撒母耳記生命讀經，第二至七篇；拿細耳人的原則。

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)

第三週■週三

晨興餽養

撒母耳記上 21 『耶和華繼續在示羅顯現；因為耶和華在示羅藉着祂的話，將祂自己啓示給撒母耳。』

二 35 『我要爲自己立一個忠信的祭司；他必照我的心意而行。我要爲他建立穩固的家；他必永遠行在我的受膏者面前。』

撒母耳向神忠信，照着神的心意而行。他不僅行事、生活並工作是照着神，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。爲這緣故，說撒母耳這位照着神的人，就是在地上代理的神，並不爲過。神的心思就是撒母耳的考量；撒母耳沒有別的意念、考量或想法，他的生活和工作乃是爲着完成一切在神心中的事。結果，撒母耳成了轉移時代的人。

撒母耳從未作任何背叛的事；他轉移了時代，不是藉着革命，反之，乃是完全在於神聖的啓示。他行事、工作、盡職、服事，完全是用溫和、適度、正確的啓示方式。…不僅如此，他是一個合乎神心的人；這就是說，他是神心的複製、翻版。他從不作背叛的事。（撒母耳記生命讀經，三七、五一頁。）

信息選讀

撒母耳作祭司，在某種意義上，頂替並了結陳腐的亞倫祭司職分。他沒有背叛亞倫家，也沒有僭取亞倫家任何東西。沒有革命，只有啓示。在他成長時，神安排環境成全他，並加增他的度量，使他能爲神作每一件需要的事，以轉變時代。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

復裏，絕不容許任何種的背叛。祂不是藉着背叛，乃是藉着啓示，帶進許多轉變、調整和進步。

撒母耳若是個爲自己尋求甚麼的人，他就絕不會與神合作。…掃羅來見撒母耳的前一日，神向撒母耳啓示祂要撒母耳作的事。神對他說，『明日大約這時候，我必使一個人從便雅憫地到你這裏來，你要膏他作我民以色列的領袖。』（撒上九 16 上。）當掃羅和他的僕人到撒母耳那裏去的時候，撒母耳就完全照着神的指示去行。他不在意爲自己或爲兒女得着甚麼。

我們能看見，爲甚麼撒母耳在神的手中如此有用。他不爲自己尋求甚麼，也從不想爲自己得利。反之，他是個拿細耳人，不用剃刀剃他的頭，也不喝任何酒；他完完全全是爲着神。神要他去那裏，要他作甚麼事，他都樂意去行。他是一個照着神，合乎神心的人。因此，他能爲神所用，以完成祂的經綸。

撒母耳相當屬人，有人的觀念。然而，他不是一個爲自己尋求甚麼的人，他一切的尋求都是爲着神和神的選民。他顧到神、神的權益和利益，並且他爲神的百姓禱告。…有些聖經學者指出，撒母耳是一個品格高尚的人。…許多人有高尚的品格，但他們只是爲着他們自己、他們的事業和他們的天下；他們不是爲着神的國。撒母耳不只品格高，他的高乃在於他拿細耳人的願。

雖然撒母耳在他那特別的環境中，要爲神站住並不容易；但他顧到神的權益，並且轉移了時代。照着舊約，撒母耳在爲着神和神權益的事上，是與摩西並列的。（耶十五 1。）（撒母耳記生命讀經，三七至三八、五六至五八頁。）

參讀：倪柝聲文集第二輯第三冊，『歌中的歌』第六段，一四七至一四八頁。

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

第三週■週四

晨興餽養

撒母耳 19 ~ 20『撒母耳長大了，耶和華與他同在，使他所說的話一句都不落空。…所有的以色列人都知道，撒母耳被確立為耶和華的申言者。』

撒母耳被神確立說神的話，以頂替老舊祭司職分教導神的話語。在祭司職分裏，祭司該作的第一件事，就是為神說話。大祭司所戴的胸牌和烏陵土明，乃是神用來對祂百姓說話的憑藉。祭司職分墮落後，神的說話幾乎失去了。因此，神需要興起一個活的人，一個申言者，來為祂說話；這就是祂在撒母耳身上所作的。…亞伯拉罕是為神說話的申言者；但在神命定的方式裏，撒母耳是建立了申言者職分的第一位申言者。…撒母耳…在神的行政裏…，把祭司時代轉移到申言者和君王時代。（撒母耳記生命讀經，三九至四〇、四九頁。）

信息選讀

正確的申言者職分總是輔助君王職分，這對我們該是個功課。在今天的召會生活中，作長老的有君王職分。你若不是長老，但看見召會中有些事情不太對，你不該批評、反對或說閒話；你必須作申言者，藉着向主禱告，從祂領受話語。你若沒有從主得着話語，就不該說甚麼。但主若憐憫祂的召會，給你申言的話，你就該到長老們跟前，向他們申言。長老們曉得自己有君王職分，就該學習知道他們不是全能的，他們會有缺欠；因此，他們該聽這位弟兄的申言。這就是召會生活中正確的情形。

祭司的職分是將神的話供應給祂的百姓，並施行神的權柄，治理祂的百姓。我們都需要學習作這兩件事。

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，一個人可能是申言者，得着了基督豐富的異象，卻不曉得如何施行神的權柄，用正確的方式來對付關於缺乏基督豐富之異象的情形。召會生活中的難處，常常是由那些不知道如何施行神權柄的人所引起的。…亞倫的祭司職分在兩件事上失敗而構不上神所要的：第一，在供應神話語的事上；第二，在施行神權柄的事上。這就是為甚麼新約囑咐長老們要學習作兩件事：教導聖徒，（提前三 2，五 17，）就是說神的話；以及在聖徒中間領頭，（來十三 7，彼前五 1～3，）就是施行神的權柄。長老們若要教導聖徒，就必須領頭實行他們所教導的。這就是藉着領頭來施行神的權柄。

當祭司職分的光景正確時，祭司乃是百姓的榜樣。凡祭司所教導的，凡他們所施行神的權柄，他們自己就領頭去作，以完成一切與神永遠經綸有關的事。例如，祭司領頭把腳踏進約但河，後來又領頭圍繞耶利哥城。這是…今天…照顧召會生活正確的路：以教導為神說話，並以領頭施行神的權柄。

當神命定的祭司職分衰微時，神開始了新的時代，興起撒母耳這年輕的拿細耳人作忠信的祭司，頂替衰微的祭司職分。（撒上二 35。）神藉着建立撒母耳在被拔高的申言者職分裏作申言者，將祂的話供應給祂的選民；（三 20～21；）神也藉着興起撒母耳作士師，施行祂的權柄，治理祂的選民。（七 15～17。）…撒母耳這最後一位士師，結束了士師職分；他作為新的祭司，帶進由拔高的申言者職分所加強的君王職分；在這拔高的申言者職分上，他被立為第一位申言者。（徒三 24，十三 20，來十一 32。）…老舊祭司職分原有神的話，並施行神治理的權柄。神用拔高的申言者職分頂替了老舊的祭司職分，向祂的百姓講說神的話；並用君王職分頂替了老舊的祭司職分，治理神的百姓。（撒母耳記生命讀經，五〇至五三頁。）

參讀：以弗所書生命讀經，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

第三週■週五

晨興餽養

撒母耳記上 7:3-4 『撒母耳對以色列全家說，你們若全心回轉歸向耶和華，就要把外邦的神和亞斯他錄從你們中間除掉，專心歸向耶和華，單單事奉祂；祂必救你們脫離非利士人的手。以色列人就除掉諸巴力和亞斯他錄，單單事奉耶和華。』

掃羅被興起作以色列王時，（撒母耳記上 9:3-10:27，）撒母耳達到了最高的地位；可以說，在全宇宙中只有一位在他之上，而這一位乃是神。甚至可以說，作為神的代表，撒母耳乃是代理的神。神定意要行動、作事，但祂需要一個代表。因此，撒母耳就成為申言者、祭司和士師。他是神的出口，也是神的行政。如此，他乃是在地上代理的神。

（撒母耳在地上與神是一。）我們可以說，撒母耳是在地上代理的神。至少我們可以說，撒母耳代表天上的神在地上治理祂的百姓。（撒母耳記生命讀經，五四、三六頁。）

信息選讀

撒母耳作為拿細耳人供職，絕對奉獻給神，使神得以完成祂的經綸；他是自願者，頂替了任何正式、形式的事奉神者。（撒母耳記上 1:11, 28 上。）拿細耳人的願是由撒母耳的母親發起，而由撒母耳完成的。

撒母耳是祭司供職。…撒母耳不是生來為祭司，乃是神特別興起的。…撒母耳記上 2:35 節…指明撒母耳要成為忠信的祭司，代表神行動，甚至為着神在地上的行政，設立並建立君王。大衛就是他所設立並施膏的。

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.

撒母耳對於神的經綸，以及仇敵為破壞神在地上的經綸所作的，有清楚的看見。因此，撒母耳對於神的經綸和環境中的狀況，滿有洞察力。至終神也作了一些事來配合他，以色列人中間就有了轉變。以色列人回轉歸向神，在神面前哀慟，願意除去一切的偶像。

在這頂替的祭司職任裏，撒母耳膏掃羅和大衛作王；（十 1，十六 1，13；）這是照着神所命定的，要他永遠行在神的受膏者面前，（二 35 下，）以監督君王、觀察君王的作為。這指明撒母耳作為在地上代理的神，比君王更大。撒母耳之所以設資格到這樣的程度，乃是因為神為着祂的經綸（不是為着別的事物），多年來專特的成全他。

當神的經綸在祂子民中間得以實行時，他們就蒙福。這指明我們的幸福，我們的好處，完全聯於神經綸的實行。我們不該在神的經綸之外尋求自己的好處。…我願意對你們，特別是對青年的聖徒說，我們不該期望為着自己亨通。我們在主恢復中的聖徒，應當期望主藉着我們盡可能的作事，好完成祂的經綸。這樣我們就會蒙福。

撒母耳不僅是祭司供職或事奉，也是申言者。…舊約中神聖啓示的最後一部分是賜給眾申言者，從以賽亞到瑪拉基。若沒有神的說話，宇宙就是虛空的。我們感謝主，因着祂的憐憫，今天在祂的恢復裏，我們有祂持續不斷的說話。

撒母耳第一次申言是對以利的說話。（撒上三 1～18。）撒母耳得着神的話，並且將這話告訴在衰微之祭司職分中的老以利。這說話本應出自以利，但他日漸衰微，神不能藉着他說話，反之，藉着一個比他年輕許多的人說話。（撒母耳記生命讀經，三六至四〇頁。）

參讀：真理課程一級卷一，第十課，一五三至一五五頁。

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

第三週■週六

晨興餽養

撒母耳 15『撒母耳一生的日子作以色列的士師。』

十二 23『至於我，斷不停止為你們禱告，免得我得罪耶和華；我必以善與正的道路指教你們。』

撒母耳…的申言，是在耶和華的言語稀少，不常有異象的時候。（撒母耳 3:1下。）…撒母耳第一次申言，也是在衰微的以利眼目昏花，不能看見的時候。（2。）…不僅如此，撒母耳開始申言，也是在神殿中的燈還沒有熄滅的時候。（3。）神的說話已經停止，但仍有些亮光。

撒母耳是士師供職。祭司事奉神，申言者為神說話，而士師施行神行政的管理。撒母耳立在地上，在他的祭司職分、申言者職分和士師職分裏，作代理的神，代表神並為神行動。在今日主恢復的召會生活中，我們有祭司職分、申言者職分和君王職分；結果，一切就不再顛倒，而是直立的。（撒母耳記生命讀經，四〇至四二頁。）

信息選讀

撒母耳被設立作士師，以頂替老舊祭司職分審斷百姓。士師職分事實上是屬於祭司職分，因為祭司職分包括為神說話以及為神治理兩部分。但因著老舊的亞倫祭司職分衰微了，神就興起撒母耳作新的祭司、新的申言者、和新的士師。

藉着撒母耳和他在祭司職分、申言者職分、並士師職分中的三重責任，帶進了良好的次序，非利士人也被擊敗、制伏。在這種情形裏，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 administering 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

膏大衛作神所揀選的王。撒母耳帶進大衛，就是基督一位重要的先祖。基督來到地上，是宇宙間最大的事，這功勞該歸給撒母耳。

今天基督乃是我們的美地；現今我們正在開發基督，在祂身上勞苦。我們是基督的肢體，是祂身體（召會）的構成分子；神乃是這樣完成祂永遠的經綸，以終極完成於新耶路撒冷。神要完成祂永遠的經綸，就需要撒母耳。

撒母耳作為禱告的人供職。…撒母耳為神的選民以色列人禱告。（撒上七 3～14，八 6，十五 11 下。）…撒母耳為以色列人禱告，使他們蒙保守在神的道路上，與神是一，不落在外邦偶像的網羅裏，卻享受神作以便以謝；以便以謝的意思是『幫助的石頭』。『撒母耳將一塊石頭立在米斯巴和善的中間，給石頭起名叫以便以謝，說，到如今耶和華都幫助我們。』（七 12。）

撒母耳為神的選民禱告，使神對祂選民旨意中的願望得以成全。到如今神都幫助我們，但祂為甚麼幫助我們？神幫助我們，乃是要使祂的願望得以成全。我們需要看見，神幫助我們，是為着成就祂的經綸，而使我們在神經綸的成就裏享受祝福。今天神在每一面都祝福我們，為着成就祂的經綸，以建造基督的身體。…在撒母耳的考量裏，停止為神的選民禱告是得罪耶和華的。（十二 23。）我們也需要為神的子民禱告，尤其同工和長老需要每天為眾召會禱告。

神向耶利米承認，撒母耳像摩西一樣，是站在神面前為祂百姓代求的人。（耶十五 1。）摩西是祭司、申言者，（申十八 15，18，）也是士師；他一直為神的百姓禱告。在這些事上，撒母耳也是如此；他是祭司、申言者和士師，為神的百姓禱告。在舊約裏，只有摩西和撒母耳資格完全有分於祭司職分、申言者職分和士師職分。（撒母耳記生命讀經，四二至四四頁。）

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

第三週詩歌

WEEK 3 — HYMN

612

召會—建造

8 7 8 7 副 (英 848)

降 A 大調

3/4

5 5 | 6̣ · 5̣ 5̣ 1̣ | 1 7̣ 7̣ 1̣ | 2 · 2 1 2 |
 一 何 等 福 氣, 何 等 權 利, 我 是 君 尊 的 祭
 3 - 5̣ 5̣ | 6̣ · 5̣ 5̣ 1̣ | 1 7̣ 2 2 | 2 · 2 1 6̣ |
 司! 由 神 所 選, 為 神 所 立, 承 擔 尊 榮 的 聖
 5 - 5̣ 5̣ | 4 · 2 1 2 | 3 1 3 4 | 5 · 1 7̣ 1 |
 職。(副 祭 司 職 分 何 等 尊 榮, 召 會 建 造 所 倚
 2 - 3 2 | 1 · 5̣ 1 7̣ | 7̣ 6̣ 2 3 | 4 · 2 1 7̣ | 1 - ||
 恃; 靈 裏 禱 告, 神 前 事 奉, 我 願 如 此 供 聖 職。

- | | |
|---------------|-----------|
| 二 我若守住君尊身分, | 權柄、等次不顛倒, |
| 並且肯盡祭司職分, | 召會纔能被建造。 |
| 三 召會乃是祭司團體, | 祭司職分不可少; |
| 且須編成祭司體系, | 纔是真正被建造。 |
| 四 因着召會墮落荒涼, | 祭司職分被忽視; |
| 因着聖徒靈不剛強, | 話語職事獨得勢。 |
| 五 人多偏重先知講道, | 單靠話語的供應; |
| 很少倚重祭司禱告, | 在神面前運用靈。 |
| 六 主阿, 給我厲害平衡, | 倚重禱告如講道; |
| 對人常用禱告帶領, | 配同話語的教導。 |
| 七 惟有如此事奉、禱告, | 叫人靈裏得相調, |
| 看重禱告猶如聽道, | 召會纔能被建造。 |

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.

- | | |
|--|--|
| 2. If I keep this royal calling
Under Thine authority,
Priestly duty thus fulfilling,
Then the church will builded be. | 5. Most are leaning on the message
And the preaching emphasize,
Yet neglect the priestly praying
And their spirits' exercise. |
| 3. 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. | 6. Deal with me and make me balanced,
As in preaching, so in prayer;
Leading others oft in praying,
As Thy Word I too declare. |
| 4. Through the church's degradation,
Saints this office desolate;
Through the weakness of their spirits
Preaching doth predominate. | 7. Only serving by our praying
Will our spirits mingled be;
Stressing prayer as much as preaching—
Thus the church is built for Thee. |

第四週

約櫃和帳幕的歷史

詩歌：

讀經：撒下四 1～七 2

【週一】

壹 基督已經得着我們，使我們能得着祂，好使神得以建造到我們裏面，並使我們得以建造到祂裏面，而成爲團體的神人，就是召會作爲神的帳幕的實際；召會就是活神的家，神與人相互的住處—腓三 8, 12～14, 約一 14, 啓二一 2～3, 七 15, 提前三 15, 約十四 2, 23。

貳 我們要進入基督身體的實際，就必須看見約櫃的內在意義：

一 約櫃豫表基督是三一神與祂的子民同在，爲着完成祂的經綸，在地上建立祂的國度—太一 23。

二 約櫃是帳幕的中心和內容，表徵基督是召會的中心和內容；在帳幕的異象裏，頭一項題到的是約櫃，這指明基督在召會中居於首位—出二五 22, 西一 17 下, 18 下：

1 約櫃包含律法的版，律法是神的見證，神所是的彰顯和啓示—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 至聖所裏的約櫃表徵基督是神居所—召會（弗二 21 ~ 22）的中心，也是召會作為神的家（提前三 15 ~ 16，參撒下四 22，啓三 20）的內容。

【週二】

三約櫃是用皂莢木包金作的，表徵是靈的基督作神的具體化身並作神性與人性的調和（神與人的建造），住在我們的靈裏，使我們接觸神並享受神—提後四 22，林後三 17，西二 9，來九 4：

1 皂莢木表徵基督的人性，品質堅剛，標準崇高，乃是彰顯神的基本實質—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，約六 12，七 6，參徒十六 7。

2 皂莢木裏外都包金，表徵神聖的性情滲進屬人的性情裏，並托在屬人的性情上，好藉着屬人的性情得着彰顯—出二五 11，啓三 18 上，彼後一 4，參啓十七 4。

四約櫃的平息蓋表徵基督是神和祂的贖民相會的地方—出二五 17 ~ 22：

1 基督是那位成就平息的，（來二 17，）平息了神與我們之間的關係，藉着祂自己作平息的祭物（約壹二 2，四 10）滿足了神的要求，藉此使我們與神和好。

2 基督也是那有神性照耀和人性救贖的平息蓋，就是我們在神面前享受平息的地方，以及我們能與公義、聖別、榮耀的神相會並交通，以接受祂作恩典的地方—羅三 25，來四 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 平息蓋上兩個金子作的基路伯，指明神的榮耀是從基督照耀出來；（出二五 18 ~ 20；）平息祭物的血彈在約櫃的平息蓋上，表徵因着基督救贖的血，我們能與公義的神在祂的榮耀中有交通。（利十六 14 ~ 15。）
- b 神越與我們相會，越與我們說話，並且我們越與神相會，越聽祂說話，在我們的經歷中就越有神的見證。

【週三】

叁 約櫃和帳幕的歷史，描繪神心頭的願望、召會的荒涼、以及召會的恢復，好作神的見證，神的彰顯—出二五 9 ~ 10，二六 26 ~ 30，四十 38：

- 一約櫃是帳幕的中心和內容，表徵基督是召會的中心和內容，而召會就是神的帳幕，神的家，作神團體的彰顯—二五 22，四十 21，西二 9，弗二 21 ~ 22，提前三 15。
- 二在約櫃第一階段的歷史裏，約櫃是在帳幕裏；這表徵正常的召會是基督的彰顯，基督是召會的內容；然而，約櫃至終與帳幕分開了；這表徵召會墮落並失去基督的實際與同—一出四十 34 ~ 35，撒四 1 ~ 7:2。
- 三約櫃豫表作神具體化身的基督，也豫表基督是三一神與祂的子民同在，為着完成祂的經綸，在地上建立祂的國度；（書三 3，10 ~ 17；）把約櫃接出來，就是把神的同在接出來。（民十 33 ~ 36，撒四 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).

四約櫃的行動乃是神在作祂具體化身的基督裏，在地上行動的圖畫；（詩六八1～18；）然而，以色列人與非利士人爭戰時，神無意行動。

五以色列人沒有想到神的經綸，也不關心神的經綸；他們把約櫃接出來與非利士人爭戰，指明他們是為着自己的安全、平安、安息、和好處僭用神，甚至強迫神與他們一同出去。

六原則上，甚麼時候我們為着自己的亨通禱告，卻根本不顧神的經綸，我們就作了同樣的事；我們不該僭用神，乃該像撒母耳一樣，照着神的心，且為着祂的經綸禱告、生活並為人。

【週四】

七人今天以自己的需要頂替神的見證；甚麼時候把人的需要頂替神的見證，甚麼時候就是墮落的開始，就要出問題；約櫃不僅是神的約櫃，（撒上四11，13，17～19，21～22，）也是見證的櫃。（出二五22，四十21。）

八以色列人應當悔改，徹底認罪，離棄偶像，回轉向神，也該求問神要他們作甚麼。

九但他們對神的渴望和神永遠的經綸完全無心，只基於已過藉約櫃的行動所經歷的得勝，而迷信的信靠約櫃。

十因着以色列人的墮落，約櫃被非利士人擄去，就與帳幕分開，使帳幕成為沒有實際，沒有正確內容的虛空器皿；（撒上四11～六1；）這表徵召會在其歷史的第二階段墮落並失去基督的實際與同在。（三～四，啓三20。）

十一墮落的以色列人是愚昧的，因為他們不直接信靠

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，反而信靠神所設立的制度；他們把神的約櫃從帳幕接出來以前，應當先求問神，像約書亞在耶利哥所作的一樣。（書六 2～4，參九 14。）

十二 我們應該從靈的深處對主說，『主阿，我在地上，不是為着我的健康、我的亨通、我的安全、我的平安、我的安息或我的好處。因着我要作一個得勝的真拿細耳人與你合作，以完成你的經綸，我求問你：你心裏對我的計畫是甚麼？』—撒 上 二 30 下，35，民 六 1～9，參 王 上 八 48，耶 三 二 39。

十三 以色列人因着墮落得罪神到極點，神就離開他們；至終，約櫃並沒有拯救以色列人，反而約櫃本身也被擄去，神的榮耀離開以色列；（撒 上 二 30，34，四 10～18，22，詩 七 八 61；）『無約櫃』就是『無基督』，而『無基督』意思就是『以迦博』，即『無榮耀』—撒 上 四 21～22，啓 三 20。

【週五】

肆 後來，約櫃得恢復，先被抬到基列耶琳，亞比拿達的家中，在那裏二十年之久，（撒 上 六 2～七 2，）然後又到了迦特人俄別以東的家，停在那裏三個月；（撒 下 六 1～11，參 撒 上 一 24，書 十 八 1；）這表徵從第二世紀開始，有一些『俄別以東』興起，他們有主的同在（約櫃），但沒有正確的召會生活作基督的彰顯（帳幕）。

伍 大衛將約櫃從俄別以東的家搬到他自己的城，在錫安山，耶路撒冷上好之地，他所豫備的帳棚裏；（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-edom" 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；) 這光景有了進步，但約櫃仍然不是在正確的地方，因為還沒有回到帳幕裏：

一 這光景表徵有別的信徒，像大衛一樣，顧到神的權益，嘗試實行召會生活，卻是照着自己的揀選，沒有照着神的啓示。

二 這些信徒有基督，但他們雖有基督，卻帶着不正確召會生活的實行（由大衛在耶路撒冷的帳棚所豫表）—參王上三 3～15。

陸 最後，所羅門在耶路撒冷完成聖殿的建造，就把約櫃搬到殿內的至聖所裏，這纔完全恢復到正常的光景；今天在主的恢復裏，祂正在作工以恢復正常的光景，使基督在作祂身體實際的正確召會裏，得着彰顯—八 1～11，48，弗二 21～22，三 16～21。

【週六】

柒 約櫃和帳幕的歷史豫表召會的歷史，完全描繪出召會從開始到如今的過程和光景；這歷史主要的有五方面：

一 第一種光景是召會中有基督；這是由約櫃在帳幕裏所豫表，以約櫃為內容，而帳幕是約櫃的彰顯；這是召會第一個時期的圖畫，在絕對正常的光景裏—基督是召會的內容，召會是基督的彰顯—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 第二種光景是召會中沒有基督；這是由因着神百姓的失敗，約櫃被擄並與帳幕分開所豫表；帳幕成爲空的，描繪基督徒的失敗，使召會失去基督的實際和同在一啓二 4～5，三 20。

三 第三種光景是有基督卻沒有召會；這是由沒有帳幕的約櫃所豫表；首先在基列耶琳的亞比拿達家中二十年，（撒下七 1～2，）後來在迦特人俄別以東的家中三個月，（撒下六 10～12，）約櫃與帳幕分開；召會歷史啓示，從第二世紀到現在，有過許多俄別以東。

四 第四種光景是基督同着不合式的召會；大衛在耶路撒冷爲約櫃豫備了一個帳棚，但不是照着神啓示給摩西的樣式；許多基督徒有約櫃—基督—同着不合式的召會—17 節，代上十五 1，代下 1 4，出二五 9。

五 第五種光景是基督同着正確的召會；這是由約櫃同着已擴大又擴增爲殿的正確帳幕所豫表；乃是在這樣的光景裏，就是有基督作實際，同着彰顯祂的正確召會，我們感覺到完全在家了—詩九十 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.

第四週■週一

晨興餽養

出四十 20～21『又把見證的版放在櫃裏，…把櫃抬進帳幕，掛上遮掩櫃的幔子，把見證的櫃遮掩了…。』

西二 9『因為神格一切的豐滿，都有形有體的居住在基督裏面。』

提前三 15『…你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。』

根據出埃及二十五章二十二節，這櫃稱為『見證的櫃』。在出埃及記，見證是指律法說的。神把祂藉摩西在西乃山上所頒佈的律法，當作祂的見證。

假設我從未見過某位弟兄；有人把他的照片給我看，我就看見那位弟兄長相的見證了。因着那一位弟兄的照片描述他，所以就是他的見證。（出埃及記生命讀經，一一三九頁。）

信息選讀

從創世記一章我們曉得，神在創造的工作裏，完成了許多事。然而，這章聖經沒有啓示我們的神是怎樣的神。從這章我們不曉得祂是愛的神，還是恨的神；祂是黑暗的神，還是光明的神；…祂是聖別的，還是凡俗的；是公義的，還是不義的。律法頒賜下來，使我們得着神的描繪、描述，因而認識祂的所是。為這緣故，神把律法當作祂的見證。律法既是神的見證，就是基督的豫表。基督是神活的描繪，是神活的說明和描述，因此，基督乃是神真實的見證。

帳幕稱為見證的帳幕，（出三八 21，）因為見證是在約櫃裏，約櫃又在帳幕裏。在…出埃及記…，

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

我們說到見證的櫃或見證的帳幕時，應當明白『見證』一辭是指律法說的。然而，見證是指律法作為神的解釋，而不是指律法作為給人遵守的誡命。

帳幕有許多重要的物件：外院子的祭壇和洗濯盆；聖所裏的陳設餅桌子、燈臺和香壇；以及帳幕最內層之至聖所裏的約櫃。…約櫃是頭一項物件，它居於首位。從出埃及四十二章二至三節我們曉得，它是在帳幕裏；從二十至二十一節我們曉得，它是在至聖所裏。

約櫃是神見證的具體表現，豫表基督是神的具體化身。神一切的所是，都具體化身在基督裏。歌羅西二章九節說，神格的豐滿，都有形有體的居住在基督裏面。我們用『具體化身』一辭，就是根據這節經文。因為神具體化身在基督裏，所以神是藉着基督來描繪、解釋並說明的。基督乃是神的解釋、神的說明。基督是神的見證，就是見證的櫃所豫表的。

因着至聖所是在帳幕的最內裏部分，它就是帳幕的中心。它是帳幕的中心點，並且表徵神居所的中心。神住在帳幕裏，但不是在外院子或聖所裏，乃是住在至聖所裏。至聖所裏的約櫃表徵神居所的中心，神的居所就是召會。（弗二 21 ~ 22。）…約櫃的蓋等於希伯來四章十六節裏施恩的寶座。神乃是住在約櫃的蓋上，就是施恩的寶座上；這就是神確實所在的地方。在舊約，這地方是在見證的帳幕裏。但在新約，這地方乃是在召會裏，今天召會就是神的帳幕，神的居所。

約櫃也表徵神的家—召會—的內容。（提前三 15 ~ 16。）約櫃如何是神見證的具體表現，是帳幕的內容；照樣，作神具體化身的基督也是召會的內容。…從裏面說，召會必須是在實際上，而不僅僅是在名義上，有基督作內容。（出埃及記生命讀經，一一三九至一一四四頁。）

參讀：出埃及記生命讀經，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

第四週■週二

晨興餽養

出二五 10～11『他們要用皂莢木作一個櫃，…你要把櫃裏外包上純金…。』

羅三 25『神擺出基督耶穌作平息處，是憑着祂的血，藉着人的信，為要…顯示祂的義。』

約櫃不是用金作的，乃是用皂莢木作的；皂莢木表徵基督的人性，品質堅剛，標準崇高。基督的人性乃是祂作神見證的基本元素、基本實質。基督在祂的人性裏成為神見證的具體表現。

皂莢木裏外都包金，表徵神聖的性情與屬人的性情調和—神與人成為一。這也表徵神聖的性情滲進屬人的性情裏，並托在屬人的性情上，好藉着屬人的性情得着彰顯。如果只有約櫃的外面包金，這只是表徵聯合，而不是調和。調和乃是由皂莢木裏外都包金所表徵。皂莢木在雙層金的中間，這就是調和。（出埃及記生命讀經，一一四五、一一四八頁。）

信息選讀

出埃及二十五章十七節說，『要用純金作遮罪蓋…。』這個遮罪蓋（平息蓋）乃是約櫃的蓋。…主耶穌為我們的罪成就了平息，滿足了神對我們公義的要求，使我們與神和好。（來二 17。）…主耶穌（也）為我們的罪作了平息的祭物。（約壹二 2，四 10。）基督不僅履行了神的要求並平息了神，使我們與神和好，祂也就是平息的祭物。…在羅馬三章二十五節保羅說，基督是我們的平息處；…這意

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

思是說，基督…就是神能遇見我們—祂的贖民，並對我們說話的地方。因此，基督乃是平息者，祂是平息的祭物，祂也是遮罪蓋，就是神與祂贖民相會的地方。

出埃及二十五章十八節說，『要用金子錘出兩個基路伯，安在遮罪蓋的兩端。』基路伯表徵神的榮耀。（結十 18，來九 5。）…遮罪蓋上的基路伯指明基督彰顯神的榮耀，就是神的榮耀從祂照耀出來。基路伯在遮罪蓋上，而遮罪蓋就是基督；這意思是說，神的榮耀從基督照耀出來，並照耀在基督身上。

在祭壇上為着遮罪所流的血，被帶入至聖所，彈在約櫃的蓋上，就是遮罪蓋上面。…金蓋彈上血就成了紅色。因着血彈在遮罪蓋上，罪人就能與公義的神有交通，…因着救贖的血，今天我們能在基督的榮耀裏，與公義的神有交通。

事實上，約櫃的蓋不是憐憫座，乃是遮罪蓋—帶着基督神性的照耀，以及基督人性的救贖，作為我們能與公義、聖別、榮耀的神相會並說話的地方。這個地方就是耶穌基督自己，祂是神也是人。基督在祂的人性裏流出血來救贖我們，並且在祂的神性裏因着神的榮耀而照耀。今天祂對我們乃是救贖並照耀的基督，是公義、聖別、榮耀的神能與墮落的罪人相會的地方。

遮罪蓋也與見證有關。神越與我們相會，越與我們說話，並且我們越與神相會，越聽祂說話，在我們的經歷中就越有神的見證。見證櫃的功用在於遮罪蓋；…因着約櫃上的遮罪蓋，約櫃就成為我們的享受和神的見證。（出埃及記生命讀經，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頁。）

參讀：出埃及記生命讀經，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

第四週■週三

晨興餽養

民十 35 ~ 36『約櫃往前行的時候，摩西就說，耶和華阿，求你興起，願你的仇敵四散；願恨你的人從你面前逃跑。約櫃停住的時候，他就說，耶和華阿，求你回到以色列的千萬人中。』

約櫃是用包金的皂莢木作的，豫表基督是行動並作工之神的具體化身。約櫃放在會幕的最裏面一間，就是至聖所裏，因此乃是會幕的中心。在約櫃的蓋上，神來與祂的百姓接觸。在那裏，神的公義得了平息，神與人彼此能有平安與和諧。約櫃也是神說話的地方，在那裏神向人說話。…約櫃極受猶太人的尊重，因為他們認為約櫃就是神的同在。到約櫃那裏，就是到神那裏。（撒母耳記生命讀經，一七九至一八〇頁。）

信息選讀

神的約櫃被以色列人的長老所僭用；他們從神經綸的線上墮落。（撒上四 1 ~ 8。）這些長老為着與非利士人爭戰，迷信的僭用約櫃。因着以色列人被非利士人擊敗，以色列的長老題議，把神的約櫃從示羅的帳幕接出來，和他們一同爭戰。以色列的長老說，『我們不如將耶和華的約櫃從示羅接到我們這裏來，好進入我們中間，救我們脫離仇敵的手。』（3下。）約櫃到了營中，百姓非常喜樂，『全以色列就大聲歡呼。』（5。）他們信靠神所命定的制度，卻不直接信靠神。他們應當向神悔改，承認他們的失敗，並求問神要他們作甚麼。他們把神的約櫃從帳幕接出來以前，應當先求問神，像約書亞在耶利哥所作的一樣。（書六 2 ~ 4。）長老們知道耶利哥

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

的歷史；但因着他們墮落了，對神的渴望和神永遠的經綸完全無心，所以他們的情形和在耶利哥時完全不同。

約櫃是豫表作神具體化身的基督，也表徵基督是三一神與祂的子民同在，為着完成神的經綸，在地上建立祂的國度。把約櫃接出來，就是把神的同在接出來。當以色列人從西乃山開始同着約櫃往前行時，摩西向神禱告說，『耶和華阿，求你興起，願你的仇敵四散。』（民十 35。）約櫃領頭往前行。約櫃的行動乃是神在地上行動的圖畫。

在撒上四章，以色列的長老事實上是在僭用神。那時神無意行動。以色列人沒有想到神的經綸，也不關心神的經綸；他們把約櫃接出來，指明他們是為着自己的安全、平安、安息、和好處僭用神。他們僭用神，甚至強迫神與他們一同出去。

今天有許多基督徒僭用神，為着自己的亨通、健康和家庭禱告，卻根本不顧神的經綸。我們求神醫治時，必須完全聯於祂的經綸。你若生了病，不可以僭用神的方式禱告求醫治。相反的，你應該從靈的深處說，『主阿，我在地上，不是為着我的健康、我的亨通、我的兒女、或我的工作，我在這裏乃是為着你的經綸。你仍要我活在地球上，為着你的經綸麼？我看見了你的經綸，我領悟你需要拿細耳人；我有心為着你作拿細耳人。作為由神而生，有神生命和性情的人，我求問你：主阿，你心裏對我的計畫是甚麼？』神若要你繼續為着祂的經綸活在地球上，你就會藉着醫生的手或其他的方式得醫治。這裏的點乃是：我們不該僭用神，乃該照着神的心，且為着祂的經綸禱告、生活並為人。（撒母耳記生命讀經，二八至二九頁。）

參讀：撒母耳記生命讀經，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

第四週■週四

晨興餽養

撒下四 11『神的約櫃被擄去，以利的兩個兒子何弗尼、非尼哈也死了。』

啓三 19～20『凡我所愛的，我就責備管教；所以你要發熱心，也要悔改。看哪，我站在門外叩門；若有聽見我聲音就開門的，我要進到他那裏，我與他，他與我要一同坐席。』

墮落的以色列人是愚昧的，因為他們不信靠神，反而信靠神所設立的制度。在他們那種情形中，他們應當悔改，徹底認罪，離棄偶像，回轉向神；但他們反而迷信的信靠約櫃。他們已往的歷史告訴他們，通常神的約櫃一行動，他們就得勝。（民十 35，書六。）但是這一次他們的光景不正確；他們因着墮落得罪神到極點，神就離開了他們。至終，約櫃並沒有拯救以色列人，反而約櫃本身也被擄去。（撒下四 11 上。）

非尼哈的妻子懷孕將到產期，她聽見神的約櫃被擄去，以及她公公和丈夫都死了的消息，就曲身生產，生了一個兒子。（19～20。）她給孩子起名叫以迦博，（21，）意思是『無榮耀』，指明榮耀離開以色列了。榮耀就是神自己。神離開的時候，榮耀就離開以色列。（撒母耳記生命讀經，二四至二五頁。）

信息選讀

在祭司以利的時候，以色列百姓離棄了神。他們在神眼中是罪惡的；他們與神的關係不對；但他們仍然繼續爭戰。當然，他們被打敗了。（撒下四 1～2。）…我們與神的關係若是對的，就絕不會被擊

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

敗。當我們與神的關係不對，我們必定會被打敗，因為失去了立場。我們必須學習這個緊要的功課。…以色列人雖然被打敗，卻不學功課，不願意受主的審判和對付；他們反倒生出一種態度，迷信神約櫃的能力。因着他們與神的關係不對，就誤用了約櫃。他們迷信的籌畫，要讓約櫃為他們爭戰。（3～9。）…約櫃沒有幫助以色列人。他們被打敗，約櫃被擄，並且祭司以利的兩個兒子這兩個帶頭的人，都被殺了。（10～11。）神的榮耀離開了以色列人，（19～22，）只剩下一個空帳幕。

約櫃的確是有能力的，因為約櫃的確保護了自己。非利士人打敗以色列人後，將被擄的約櫃放在自己的廟中，這樣作就使他們的偶像仆倒斷裂。至終，約櫃自己擊敗並征服了非利士人。（五。）非利士人爭戰時，曾經征服成千上萬的以色列人，但他們無法征服小小的約櫃。…最後他們決定，將這惹麻煩的約櫃送還以色列人；於是就這樣作了，（六1～16，）將約櫃送到伯示麥。伯示麥人接受了約櫃，輕忽的對待約櫃，他們中間就有許多人被神擊殺。伯示麥人於是打發人去見基列耶琳的居民，要求他們將約櫃接到他們的地方。因此，基列耶琳人取走約櫃，帶到祭司亞比拿達的家中，停留在那裏二十年。（六12～七2。）

當時的光景實在不正常：帳幕和祭壇在示羅，約櫃卻在基列耶琳。內容和器皿分開，器皿是空的。這光景一直持續到以色列人完全得着恢復。約櫃必須在帳幕裏。我們若要有正常的召會生活，在召會裏，就是在帳幕中，必須有基督—約櫃。在撒母耳、掃羅和大衛的歷史中所發生的一切事，只在於一個目標和目的—神的建造。（神建造的異象，一二五至一二七頁。）

參讀：神建造的異象，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

第四週■週五

晨興餽養

撒下六 12『…大衛就去，歡歡喜喜的將神的約櫃從俄別以東家中抬上大衛城去。』

王上八 6『祭司將耶和華的約櫃抬進所豫備的地方，就是聖殿的內殿，也就是至聖所，放在兩個基路伯的翅膀底下。』

約櫃和帳幕分開的不正常情形，持續了至少二十年。神受苦很久，因為祂的約櫃不在帳幕裏。神心頭的願望是為着祂的建造。至終神找着大衛，一個合祂心頭願望的人。（撒下十三 14。）掃羅不是這樣一個人。掃羅行事為人照着他的肉體、他的情慾、和他自己的目標。因此，神興起大衛作以色列王。…大衛登基作王，他心中實際上關心的第一件事就是約櫃。（神建造的異象，一二七至一二八頁。）

信息選讀

因着烏撒事件以及所導致的挫折，大衛就將約櫃留在一個叫俄別以東的人家裏。（撒下六 1～10。）…但過了不久有人告訴他，神大大的祝福俄別以東。大衛很受感動，就着手將約櫃從俄別以東的家搬到他自己的城裏。（11～12。）屬靈的祝福總像這樣：人們發現一個地方有主的祝福，就想要有分。如今大衛學會了神給他的功課，這次他認識約櫃不該由牛車運送，乃該由活的人運送；並且不是任何人都可以運送，乃是由那些被標出、分別並聖別的人運送。惟有祭司，就是幾位配搭在一起的祭司纔能扛抬約櫃。（代上十五 1～15。）…活的人，祭司，必須配搭扛抬約櫃到目的地。至終，大衛成功的將約櫃帶到錫安山，就是耶路撒冷的一個上好的地點。（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).

大衛在錫安山上，已經豫備了一個帳棚容納約櫃。…這樣的安排還沒有完全的滿足。有一天，大衛領悟需要建造一個正確且建立的殿，使主的約櫃有家可居住。

許多時候我們渴望為神作事。我們頭一次的努力完全錯誤。我們學了功課又重新開始，但我們第二次的努力只對了一半，所作的百分之五十還是錯的。但神是容忍的神；祂容忍大衛的錯誤，就是將約櫃帶進他在錫安自行揀選的帳棚裏。大衛應當將約櫃放在原初照着神啓示的樣式所造的帳幕裏。所以他仍然沒有妥貼的平安。許多時候我們為神完成一件事之後，並沒有完全的平安與安息；我們沒有完全的滿足，原因是我們行動並非絕對正確。

接着，大衛想為神建造聖殿。這的確是好，但神回答說，不。神這樣回答的第一個原因是，大衛是一個戰士。（二八3。）只有和平的人纔能建造神的殿。第二，神應許大衛，祂要賜給以色列人完全的和平。只有在和平中，神的殿纔能得建立。第三，神告訴大衛，祂要先為大衛建立家室，然後從那家室興起一個兒子，為神建造殿宇。（撒下七1～13，代上二八5～6。）神不讓人有任何地位誇口自己先為神作了甚麼。見證必須是這樣：從神為人所先作的，人纔能為神有所作的。因此，大衛沒有為神建造殿宇，他乃是豫備材料（二，二九1～9）和場地。（二一18～30，代下三1。）最後他豫備了所羅門，就是建造者，和一切幫助的人。（代上二八9～11，20～21。）至終，這一切都豫備好之後，所羅門登基掌權，建造了聖殿。（王上六1～2。）（神建造的異象，一三一至一三三頁。）

參讀：倪柝聲文集第二輯第十七冊，第三十三篇；倪柝聲文集第三輯第十一冊，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

第四週■週六

晨興餽養

出四十 21『〔摩西〕把櫃抬進帳幕，掛上遮掩櫃的幔子，把見證的櫃遮掩了…。』

34『…耶和華的榮光充滿了帳幕。』

弗三 16～17『願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉着信，安家在你們心裏…。』

帳幕連同約櫃的歷史，乃是召會歷史的豫表，完全描繪出召會從開始到如今的過程和光景。這歷史主要的有五方面：

起初帳幕中有約櫃。帳幕是神的居所，與約櫃乃是一。…這豫表召會的第一個時期…；召會是基督的彰顯，基督是召會的內容。在五旬節那天，…基督是約櫃，召會是帳幕。那是絕對正常的情形。（神建造的異象，一三四至一三五頁。）

信息選讀

因着神百姓的失敗，約櫃就被擄去。約櫃和帳幕分開，帳幕成爲空的。這描繪基督徒的失敗，使召會失去基督的實際和同在。這是第二方面，…作爲內容的基督與召會分開，召會成爲空的器皿，只有外面的彰顯，沒有裏面的實際。…甚至在今天，許多所謂的基督教會，乃是空的帳幕，沒有基督在其中作實際。

舊約豫表的第三種光景是沒有帳幕的約櫃。約櫃和帳幕分開，首先在…亞比拿達家中二十年，（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,)後來在...俄別以東的家中三個月。(撒下六10~12。)因着約櫃的同在,神的祝福臨到俄別以東家;但帳幕仍然在示羅,和約櫃分開。這第三種光景...好多了,但還是不正常。召會歷史給我們看見,從第二世紀到現在,...有許多人(像俄別以東)在他們個人的生活中,有基督的實際和同在。約櫃與他們同在,但這不是正常的光景。

第四種位置是,約櫃在不正確、不合式的帳幕中。大衛王在錫安豫備了一個帳幕(帳棚),但不是照着神在山上啓示的樣式。這帳棚是照着大衛的意見支搭的。召會歷史中滿了這樣的事。許多忠信的基督徒的確有約櫃—僅僅有基督。後來他們感覺需要召會生活以彰顯基督,正如大衛感覺需要帳幕以容納約櫃。所以他們照着自己的領會,照着大衛所實行同樣的原則,支搭帳幕,設立聚會。...那是不錯,卻嫌不足。...第四種情形—基督在不正確的『召會』中—一只對了一半。...大多數在這種可憐情形中的人,並沒有完全的平安或滿足,因為事實上他們並不能達到神對召會生活的完全定旨。

第五種情形是約櫃同着正確的、擴大又擴增的帳幕。乃是在這樣的光景裏,就是在基督同着彰顯祂自己的正確召會中,你感覺到完全在家安息了。

第一種(位置)完全正確;第二種卻全然虛空;第三種位置雖好,卻不正常;而第四種位置只有一半的滿足;第五種位置有基督作實際,有正確的召會作彰顯。...我信在這末後的日子,主不僅要恢復原初、正常的情形,更要擴大召會生活,使召會生活更扎實。...我們讚美祂!(神建造的異象,一三五至一四〇頁。)

參讀:認識生命與召會,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

第四週詩歌

WEEK 4 — HYMN

160

讚美主—祂的萬有包羅性

8 6 8 6 雙 (英 194)

D 大調

6/8

5 | 5 4 3 1̇ | 7 6 6 6 | 5 3 5 4 | 3 · 3

一 哦 主, 你是 神 的 見 證, 遠 非 律 法 能 比;

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

律 法 不 過 是 你 小 影, 你 是 律 法 實 際。

3 | 3 2 2 4 6 | 6 5 5 5 | 5 #4 5 7 6 | 5 · 5

律 法 僅 是 神 的 說 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 實 際, 神 在 你 裏 住 着。

- 二 約櫃也是你的豫表, 其中僅有律法; 撒但雖盡其力拆毀, 將你置於死地, 但你裏面有神自己, 帶着一切安家。 但你卻在復活裏面, 更大之殿建起。 約櫃乃用堅實木料, 上面包金而造; 五 聖城象徵你的豐滿, 是你新婦小影; 豫表你有正確人性, 並有神性相調。 這是你的豐滿擴充, 出於你的豐盛。
- 三 你也是那真實帳幕, 有神住你裏面; 神在你裏作城的光, 你是城中明燈; 你成肉身, 與人同住, 滿有真理、恩典。 帶神經她照亮眾人, 將神榮耀顯明。 在你人見神的榮耀, 你是神的活話; 六 哦主, 帳幕、約櫃、律法, 以及聖殿、聖城, 你憑光、愛所有言行, 是神活的圖畫。 全都是你寶貴自己, 說出你的豐盛。
- 四 聖殿也是你的豫表, 你是神的真殿; 中心是你, 圓周是你, 一切全都是你! 神帶一切居住於你, 藉你得着彰顯。 神、人全都在你一身, 我心寶愛、稱頌。

Thou art God's testimony, Lord

Praise of the Lord — His All-Inclusiveness

194

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!

第五週

與亞瑪力人爭戰

詩歌：

讀經：撒十五，出十七 8～13，加五 16～17，24

【週一】

壹 撒十五章記載掃羅在征服亞瑪力人的事上不順從：

一 掃羅雖然征服了仇敵，但他完全不順從神—7～9 節。

二 掃羅在這裏完全、徹底的被暴露，因而被神和撒母耳棄絕—14～26 節。

三 這章包含我們今天該學的一個重要的功課。

貳 按豫表，亞瑪力人表徵肉體—墮落的人—出十七 8～16：

一 亞瑪力人表徵肉體，就是阻撓我們跟隨主最主要的仇敵—8 節，申二五 17～18：

1 『亞瑪力』這名字的意思是好戰，指明肉體好戰、毀壞人、攪擾人。

2 最毀壞基督徒生活的就是肉體—彼前二 11。

3 神不斷與亞瑪力人爭戰，這啓示神如何憎惡肉體，

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

要將肉體除滅淨盡—出十七 16，加五 17。

【週二】

二肉體指墮落舊人的總和，就是我們整個墮落的人—創六 3，羅七 18 上，加二 16：

- 1 肉體是舊人的活出，舊人的表現—羅六 6。
- 2 肉體是與神為仇，肉體不服神的律法，肉體本身也不能服神的律法—八 7。

三肉體是神仇敵的大本營，是神仇敵作工最大的根據地—加五 19～21：

- 1 就實際的意義說，在整個宇宙中，神惟一的仇敵不是撒但，乃是肉體—羅八 7。
- 2 肉體，墮落的人，完全與撒但是一，被撒但用以抵抗神—太十六 23，加五 17。

【週三】

3 肉體是在我們一切的仇敵當中為首的；它領先於罪、世界和撒但，與我們爭戰—羅八 3。

4 神如何憎惡撒但，也如何憎惡肉體；祂如何要除滅撒但，也如何要除滅肉體—出十七 16，申二五 17～19，撒上十五 2～3。

四亞瑪力人有敵擋主寶座的手—出十七 16，撒上十五 22～23：

- 1 亞瑪力人想要推翻神的寶座，正如撒但從前想要作的一樣—出十七 8，16。
- 2 肉體和撒但一樣，敵擋神的權柄—賽十四 12～14：
 - a 肉體是背叛神的，並且敵擋神的寶座。

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 無論神有甚麼行政，肉體總是反對。

3 我們的肉體是神權柄的仇敵，背叛神的行政管理：

a 肉體最醜陋，因為它敵擋神的寶座、行政和計畫—啓四 2，五 6，弗三 11。

b 肉體的每一面，不論是好是壞，都是神權柄的仇敵。

c 凡出於肉體的，都敵擋神的寶座；神的仇敵，那狡猾者撒但，會利用肉體攔阻神的定旨—林後二 11。

五 肉體與君王職分相對：

1 那裏有肉體，那裏就不能有神的國。

2 故此，肉體必須徹底受對付，神的國纔能來臨。

【週四】

叁 在撒十五章二節，耶和華宣告說，為着亞瑪力人與以色列人爭戰時向以色列人所作的，祂要懲罰他們：

一當以色列人前去達到神的目標時，亞瑪力人與他們爭戰—出十七 8～16，撒十五 2～3：

1 出埃及十七章八至十六節描述在與亞瑪力人的爭戰中，摩西手裏拿着神的杖，站在山頂上，約書亞與選出來的人出去和亞瑪力人爭戰，並擊敗亞瑪力人。

2 約書亞爭戰時，摩西就禱告。

3 約書亞擊敗了亞瑪力人後，神宣告祂必『世世代代和亞瑪力人爭戰』；（16；）這顯示神將亞瑪力人所引起的攔阻看得多麼嚴重。

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節給我們看見，如何與亞瑪力人爭戰：

1 我們藉着代求的基督和爭戰的靈而與亞瑪力人爭戰—羅八 34，來七 25，加五 17：

a 摩西在山頂舉手，豫表升天的基督在諸天之上代求—出十七 9，11。

b 約書亞與亞瑪力人爭戰，豫表內住的靈與肉體爭戰—九，13 節。

c 我們需要與代求的基督聯合，好與爭戰的靈合作—西三 1～3，5，羅八 34，13，加五 24，17。

2 在與亞瑪力人爭戰的事上，我們必須藉着禱告並將肉體治死而與主合作—路十八 1，帖前五 17，羅八 13，加五 24：

a 當我們禱告，我們就與代求的基督是一—羅八 34。

b 當我們治死肉體，我們就與爭戰的靈是一—加五 17。

c 一面，我們必須與基督一同禱告；另一面，我們必須憑爭戰的靈擊殺肉體—24 節。

d 釘死舊人是神的責任；釘死肉體是我們的責任—羅六 6，八 13，加五 24。

【週五】

肆 神吩咐掃羅『去擊打亞瑪力人』，並『滅絕他們所有的』，不可憐惜他們；但掃羅沒有順從耶和華的吩咐—撒十五 3～9：

一掃羅滅絕了亞瑪力的眾民，卻憐惜亞甲王，也愛惜上好的羊、牛、肥畜、羊羔，並一切美物—7～9 節。

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.

二掃羅和百姓憐惜該滅絕之物中上好的，這描繪一個事實：在經歷上我們寶貝自己肉體、天然生命好的方面，不想加以毀滅：

- 1 我們在神的恩典以外，不倚靠祂、信靠祂，無論作甚麼，都是出於肉體的一腓三 3 ~ 4。
- 2 肉體的每一面，無論是善或惡，都與恩典和神的國對抗，使我們不能享受基督；所以，我們必須恨惡肉體的每一面，在毀滅肉體的事上絕對一羅八 13，加三 3，五 2 ~ 4。

三神不要掃羅用上好的牛羊作祭物獻給祂—撒上十五 15：

- 1 呈獻給神的任何出自肉體之物，在神眼中乃是惡的—19 節。
- 2 照我們自己的意願向神獻祭，乃是僭妄且有罪的一創四 5，太七 22 ~ 23。

伍 照我們自己的意願行善，實際上是悖逆神寶座和祂經綸的行為—撒上十五 22 ~ 23，出十七 16：

- 一掃羅的不順從，暴露他是背叛神的人，也是神的仇敵—撒上二二 17。
- 二掃羅全然背叛神，完全不服神，不以神為他的王和他的元首。
- 三他是由悖逆所構成的；這樣的悖逆與拜偶像一樣邪惡—十五 23。
- 四掃羅所作的，與接觸邪靈，要行邪靈的意願而不行神的意願，是同樣的邪惡—23 節。
- 五一切的悖逆都是任意妄為，膽敢離開神而行事。

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

【週六】

§Day 6

陸 掃羅失去君王職分，因他沒有滅盡亞瑪力人—十五 26, 28:

一 我們若在對付肉體的事上不絕對，就會像掃羅那樣失去我們的君王職分—彼前二 9, 啓一 6, 五 10。

二 關於掃羅不順從的記載乃是警告，指明我們不該在神的國裏憑肉體作任何事；我們必須在凡事上，將我們的肉體釘十字架，並且忠信的運用我們的靈跟隨主，祂就是住在我們靈裏，與我們是一的賜生命、終極完成的靈—林前十五 45, 六 17, 提後四 22, 加五 16, 25。

三 亞瑪力人受到對付時，神的國就立刻進來—出十八 1 ~ 26:

1 神的國表明神的權柄，藉這權柄使萬有都歸服神—可一 15, 約三 3, 5, 啓十一 15, 十二 10, 但二 44。

2 因着肉體與君王職分相對，只有當肉體徹底受了對付，神的國纔能進來—林前六 9 ~ 10, 弗五 5。

四 我們若遵照主的話，滅盡肉體，並照着靈生活行事，就會有君王職分並在神的國裏—羅八 4, 十四 17, 加五 19 ~ 21, 彼後一 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.

第五週■週一

晨興餽養

撒十五 7~9『掃羅擊打亞瑪力人，…用刀滅絕亞瑪力的眾民。…卻憐惜亞甲〔王〕，…並一切美物…凡下賤和無價值的，都滅絕了。』

加五 17『…肉體縱任貪慾，抵抗那靈，那靈也抵抗肉體，二者彼此敵對，使你們不能作所願意的。』

撒十五章記載掃羅在征服亞瑪力人的事上不順從。掃羅雖然征服了仇敵，但他完全不順從神。掃羅在這裏完全、徹底的被暴露，因而被神和撒母耳棄絕。這章包含我們今天該學的一個重要的功課。（撒母耳記生命讀經，八九頁。）

（亞瑪力）意，好戰。亞瑪力人豫表肉體，就是墮落舊人的總和。（加二 16…。）亞瑪力人和以色列人之間的爭戰，描繪信徒裏面肉體和那靈之間的衝突。（加五 17，參彼前二 11。）亞瑪力人是雅各孿生兄弟以掃的後代。（創三六 12。）這指明肉體和我們重生的人（由雅各所表徵）非常近。以掃生為頭一個，雅各生為第二個，指明肉體屬於頭一個人，就是舊人。（聖經恢復本，出十七 8 註 1。）

信息選讀

亞瑪力人是以色列人去美地的路上所遇到的第一個仇敵。（申二五 17~18，撒十五 2。）這指明我們的肉體是在一切的仇敵當中為首的。肉體、罪、世界、和撒但都彼此關聯，但與信徒爭戰時，其中最突出的乃是肉體。（加五 17。）在我們的經歷中，當

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

肉體被治死時，（24，羅八13，）世界就無法扣留我們，罪就不能在我們裏面運行，撒但也無力在我們身上作工。亞瑪力人攻擊以色列人的目的，是要攔阻他們進入美地。照樣，撒但挑動肉體與我們爭戰，目的是要阻止我們完全享受包羅萬有的基督作我們的美地。（見申八7註1。）（聖經恢復本，出十七8註2。）

神為何這樣定規，要除滅亞瑪力人，世世代代要和亞瑪力人為敵呢？就是因為亞瑪力人在聖經中，正是我們肉體的豫表。…以掃與雅各乃是雙生兄弟，但他們二人的後裔，就是亞瑪力人與以色列人，卻彼此為敵…。照樣，我們屬肉體的舊人，也緊貼着我們屬靈的新人，二者也是彼此為敵，不能兩立。所以神和亞瑪力人為敵，誓不兩立，就是表明神如何憎惡肉體，要將肉體除滅淨盡。肉體若不除滅，若不對付，屬靈的生命總無法長進，這二者是無法妥協並存的。

所以到了掃羅作以色列王的時候，神就吩咐他擊打亞瑪力人，滅盡他們所有的，不可有一點憐惜。（撒上十五。）但掃羅卻憐惜了亞瑪力王亞甲，也愛惜那上好的牛羊，並一切美物，不肯滅絕，只把那些下賤和無價值的，都滅絕了。掃羅這樣不絕對遵守神的命令，結果就遭到神的厭棄，而失去了王位。這表明人若不絕對棄絕肉體，而保存那些人看為好與高貴的部分，就不能討神喜悅，因為神和肉體是絕不妥協的。

到了以斯帖記，我們又看見末底改寧死不肯跪拜哈曼。哈曼乃是亞甲族人，就是亞瑪力人亞甲的後裔。末底改始終不向他屈服，就蒙神喜悅，而救了猶大全族的人。這也是表明人只有至死不向肉體低頭，纔能蒙神喜悅，作神合用的器皿。神和肉體是誓不兩立的！（生命的經歷，二三八至二三九頁。）

參讀：撒母耳記生命讀經，第十一篇；羅馬書生命讀經，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

第五週■週二

晨興餽養

加二 16『…知道人得稱義，…乃是藉着信耶穌基督，連我們也信入了基督耶穌，使我們本於信基督得稱義，不是本於行律法；因為凡屬肉體的人，都不能本於行律法得稱義。』

羅八 7『因為置於肉體的心思，是與神為仇，因它不服神的律法，也是不能服。』

『亞瑪力』這名字的意思是好戰。肉體喜歡爭戰，絕不想維持和平。此外，肉體非常破壞人。…肉體毀壞我們的婚姻生活、家庭生活和召會生活。它想要毀壞每一樣積極的事物。

肉體不僅好戰、毀壞人，更是非常攪擾人。你若讀羅馬七章，就會看見肉體造成何等的困擾。按照那一章聖經，保羅受攪擾到一個地步，呼喊說，『我是個苦惱的人！誰要救我脫離那屬這死的身體？』（24。）表面看來，這困擾是因罪造成，事實上它是由肉體所引起的。（出埃及記生命讀經，六一五頁。）

信息選讀

在舊約裏，沒有一個仇敵比亞瑪力人更徹底的被對付，因為亞瑪力人是肉體的豫表，就是敵擋神國度最後一個仇敵的豫表。肉體使召會不能充分的被建造。…爲了召會生活的緣故，我們需要對付肉體。肉體若不對付，就不可能有神的國。基督若不作王、不作元首，身體就無法被建造。這就是在已過的一千九百年間，召會沒有多少建造的原因。今天基督徒當中的混亂和分裂主要是由於肉體，就是由於亞瑪力人。

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.

我們感謝主，因着祂的憐憫和恩典，我們在祂的恢復裏曉得對付肉體的重要。儘管肉體還是個難處，我們仍然不敢放縱肉體。我們實在不敢留在肉體裏。

保羅在他的書信裏，…用了一些說法，表明肉體是與神為仇的。譬如，在羅馬八章七節他說，『置於肉體的心思，是與神為仇，因它不服神的律法，也是不能服。』肉體是醜陋的，只因它不服神的律法。從神的觀點來看，肉體是不法的。今天不法盛行在許多基督徒中間。肉體的不法在於它不能歸服神。

在八節保羅繼續說，『而且在肉體裏的人，不能得神的喜悅。』肉體不服神的律法，它不能服神的律法，而且不能得神的喜悅。所以，在神眼中，肉體沒有地位；它必須被了結。

肉體表明墮落舊人的總和。因此，肉體不僅僅是指我們的一部分，乃是指整個墮落的人。按照六章六節，舊人已經與基督同釘十字架。因着舊人沒有指望，神就將它與基督一同釘在十字架上。我們將要看見，我們需要在神所成就的事上與神合作，將肉體釘在十字架上。（加五 24。）肉體的定命就是被治死。無論我們所見的肉體如何，在神眼中，它乃是背叛且卑劣的。為這緣故，神定意要塗抹亞瑪力人的名號。（出埃及記生命讀經，六二五至六二七頁。）

在整個宇宙中，神真正的仇敵不是撒但，乃是我們。只要我們留在肉體裏，我們就是神的仇敵。（羅八 7。）我們的肉體完全與撒但是一。若沒有肉體，撒但就無法抵抗神。在召會生活中，一切的難處都來自肉體；神最難對付的就是肉體。（撒母耳記生命讀經，九〇頁。）

參讀：真理課程三級卷一，第十七課；加拉太書生命讀經，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

第五週■週三

晨興餽養

出十七 16『…因為有手敵擋耶和華的寶座；耶和華必世代代和亞瑪力人爭戰。』

加五 19～21『肉體的行為，都是明顯的，就是淫亂、污穢、…拜偶像、邪術、…分立、宗派、嫉妒、…以及類似的事；…行這樣事的人，必不得承受神的國。』

亞瑪力人是敵擋神寶座的手，表徵肉體是背叛神的，並且敵擋神的寶座，就是祂的行政管理。肉體的每一面，不論是好是壞，都是神權柄的仇敵。（羅八 7。）因此，神定意不斷與肉體爭戰，…直到肉體被塗抹。（出十七 14。）（聖經恢復本，出十七 16 註 1。）

信息選讀

在出埃及十七章十六節我們看見，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。這指明亞瑪力人想要推翻神的寶座，正如撒但從前想要作的一樣。…因着有這樣一隻手敵擋耶和華的寶座，神必世代代和亞瑪力人爭戰。由此我們看見，亞瑪力人與神的權柄相對。

我們肉體的每一面，不論是好是壞，都是神權柄的仇敵。肉體不在意神或神的權柄。每當我們在肉體裏，就看自己是個別的，沒有義務要服從神的寶座。我們以為我們有自己的地位和權利。這種背叛態度的根源是在撒但裏面。然而，撒但與我們的肉體是一。撒但的原則是不直接臨到我們，乃是藉着別人或是在我們自己裏面的一些東西。譬如，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

以蛇的形狀臨到夏娃。在馬太十六章，彼得這位非常愛主耶穌的門徒，被撒但利用。撒但在彼得裏面並藉着他來到主那裏。我們的肉體時常作了撒但的外衣。每當我們運用肉體，撒但就藏在我們裏面。因此，肉體和撒但一樣，敵擋神的權柄。按照出埃及及十七章的描繪，亞瑪力人乃是敵擋神寶座的手。

我們的肉體是在一切的仇敵當中為首的。它領先於罪、世界和撒但，與我們爭戰。肉體、罪、世界、和撒但都彼此關聯，…交織在一起。四者與信徒爭戰時，其中最突出的乃是肉體。撒但、罪、和世界都是附屬於肉體的。在我們實際的基督徒經歷中，當肉體被治死時，世界就無法扣留我們，罪就不能在我們裏面運行，撒但也無力在我們身上作工。世界猖狂、罪強硬、撒但活躍的原因，乃在於我們仍在肉體之中。這三個仇敵都依賴肉體；因此，肉體是我們的頭號仇敵。

肉體是背叛神的，並且敵擋神的寶座。肉體最醜陋，因為它敵擋神的寶座、行政和計畫。這是一件意義重大的事。然而，少有信徒認識肉體是這樣邪惡。肉體不僅犯一點小錯，它就是敵擋神寶座的手。肉體既是敵擋神寶座的手，神就定意要和它爭戰。今天，亞瑪力人一肉體一仍然是敵擋神行政的手。這意思是，我們的肉體背叛神的行政管理。無論神有甚麼行政，肉體總是反對。譬如，在許多基督徒當中，肉體厲害的反對召會，因為召會是神的行政管理。召會被譏諷，許多褻瀆的話針對召會而發。這指明肉體在神眼中是背叛的。肉體實在是敵擋主寶座的手。所以，主要與這背叛者爭戰，並塗抹它的名號。（出埃及記生命讀經，六四三至六四四、六一七、六二二頁。）

參讀：出埃及記生命讀經，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, msg. 46-47

第五週■週四

晨興餽養

撒十五 2『萬軍之耶和華如此說，以色列人從埃及上來的時候，在路上亞瑪力人抵擋他們；為着亞瑪力人向以色列人所作的，我要懲罰他們。』

羅八 13『…你們若靠着那靈治死身體的行為，必要活着。』

加五 24『但那屬基督耶穌的人，是已經把肉體連肉體的邪情私慾，都釘了十字架。』

出埃及十七章八至十六節描述在與亞瑪力人的爭戰中，摩西手裏拿着神的杖，站在山頂上，約書亞與選出來的人出去和亞瑪力人爭戰，並擊敗亞瑪力人。約書亞爭戰時，摩西就禱告。約書亞擊敗了亞瑪力人後，神宣告祂必『世世代代和亞瑪力人爭戰』。(16。)這顯示神將亞瑪力人所引起的攔阻看得多麼嚴重。在撒十五 2 的時候，神宣告說，為着亞瑪力人向以色列人所作的，祂要懲罰他們。(撒母耳記生命讀經，九一頁。)

信息選讀

現在我們要來看，如何與亞瑪力人爭戰這件重要的事。首先，我們藉着與代求的基督一同禱告而爭戰。(出十七 11。)摩西在山頂舉手，豫表在諸天之上代求的基督。

當基督在諸天之上禱告時，我們必須在地上禱告。我們禱告的時候，就與在山頂的摩西是一。但我們治死肉體的時候，乃是和在山谷中爭戰的約書亞是一。

我們和亞瑪力人爭戰，也是藉着爭戰的靈治死肉體。(羅八 13，加五 17，24。)羅馬六章六節說，

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

我們的舊人已經與基督同釘十字架。然而，在八章十三節我們看見，我們還必須靠着那靈治死身體的行為。不僅如此，在加拉太五章二十四節保羅告訴我們，凡屬基督的人，是已經把肉體釘了十字架。我們若不相信我們的舊人已經和基督同釘十字架，就不能對付肉體。基於我們的舊人已經釘死的事實，我們就有膽量和勇氣來治死肉體。

按照羅馬八章十三節，當我們治死身體的行為，那靈便與我們同工。這意思是說，那靈能作多少，全在於我們願意作多少。我們若把肉體釘死，那靈就立刻與我們同工。我們都珍賞那靈的工作；…我們需要那靈，而那靈也需要我們的合作。祂等候我們來幫助自己。只要我們這樣作，祂就進來為我們作成一切。因此，藉着住在我們裏面的那靈，我們就治死身體的行為。

按照加拉太五章的上下文，那靈與肉體彼此相爭。然而，凡屬基督的人仍必須把肉體釘死。當那靈與肉體相爭時，我們就把肉體釘死。這是我們與那靈的工作合作所完成的。

一面，我們必須與基督一同禱告；另一面，我們必須與爭戰的靈一同殺死肉體。今天基督在諸天之上，也在我們裏面作爭戰的靈。在諸天之上祂是代求的摩西，在我們裏面祂是爭戰的約書亞。為了與內住的基督合作，我們需要與天上的基督聯合。這樣，肉體就要實際的被治死。（出埃及記生命讀經，六二八至六二九、六三四至六三五頁。）

加拉太五章二十四節…不是說主把我們的肉體釘十字架，乃是說我們自己把肉體釘十字架。這給我們看見，把肉體釘死，乃是我們自己該負責主動的。舊人的釘死是神負責的，肉體的釘死卻必須我們自己負責。（生命的經歷，二五〇頁。）

參讀：生命的經歷，第九篇；生命經歷的基本原則，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

第五週■週五

晨興餽養

撒十五 22 ~ 23 『…耶和華喜悅燔祭和平安祭，豈如喜悅人聽從祂的話呢？看哪，聽從勝於獻祭；聽命勝於公羊的脂油。悖逆與行邪術的罪相等；頑梗與拜虛神和家神相同。你既厭棄耶和華的話，耶和華也厭棄你作王。』

亞瑪力人起來攔阻神國的建立，掃羅受囑咐去毀滅他們。在撒十五章三節耶和華對掃羅說，『現在你要去擊打亞瑪力人，滅絕他們所有的，不可憐惜他們，將男女、孩童、喫奶的，並牛、羊、駱駝和驢，盡都殺死。』神吩咐掃羅將亞瑪力人（豫表神惟一的仇敵—肉體）滅絕，乃是智慧的把掃羅擺在一個地方，為要試驗他。（撒母耳記生命讀經，九一頁。）

信息選讀

掃羅滅絕了亞瑪力的眾民，卻『憐惜亞甲，也愛惜上好的羊、牛、肥畜、羊羔，並一切美物，不肯滅絕；凡下賤和無價值的，都滅絕了』（撒十五 8 下 ~ 9。）對掃羅而言，這是一次使自己致富的機會；他要在神的國裏建立自己的王國。

有人告訴撒母耳說，掃羅去了迦密，在那裏為自己立了記念碑。（12。）掃羅立這記念碑，不是為着神的國，乃是為着記念他自己的勝利，使他和他的王國致富。這很強的指明，掃羅的目的是要建立自己的王國。

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.

當掃羅宣告他已履行耶和華的話時，撒母耳問他：『我耳中聽見的這羊叫、牛鳴，是怎麼回事呢？』（13～14。）掃羅解釋說，這些是從亞瑪力人那裏帶來的；因為百姓愛惜上好的牛羊，要獻與耶和華；其餘的，都滅絕了。撒母耳叫掃羅住口，他要將耶和華前一夜向他所說的話告訴掃羅。撒母耳接着說，『你雖然以自己為小，豈不是以色列支派的元首麼？耶和華膏了你作以色列的王。耶和華差遣你行路，說，你去滅絕那些犯罪的亞瑪力人，攻打他們，直到將他們滅盡。你為何沒有聽從耶和華的話，急忙擄掠財物，行耶和華眼中看為惡的事呢？』（17～19。）掃羅以宣告回應說，他實在聽從了耶和華的話；百姓卻在所奪得的物中取了牛羊，要獻與耶和華。（20～21。）

在二十二至二十三節，撒母耳繼續對掃羅說了一段很重的話。…撒母耳似乎說，『掃羅，你說你愛惜上好的牛羊，要獻與耶和華我的神；但神寧願你聽從祂的話。祂告訴你要滅絕亞瑪力人，並一切他們所有的。但你沒有聽從這話，卻為自己保留一些牛羊。今天早晨你為自己立了記念碑。你沒有為神立任何東西。看哪，聽從勝於獻祭，聽命一顧到神的說話一勝於公羊的脂油。掃羅，你悖逆了神；悖逆與行邪術、巫術的罪相等。你所作的，與接觸邪靈，要行邪靈的意願而不行神的意願，是同樣的邪惡。你沒有順服神作你的頭，反而照着你的方式，憑着你的意願僭妄行事。現在你君王的職分已經結束。因為你厭棄耶和華的話，祂也厭棄你作王。』這樣，掃羅就被暴露是背叛神的人，也是神的仇敵。（撒母耳記生命讀經，九二至九四頁。）

參讀：事奉的基本功課，第十七至十八課。

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

第五週■週六

晨興餽養

加五 24 ~ 25『但那屬基督耶穌的人，是已經把肉體連肉體的邪情私慾，都釘了十字架。我們若憑着靈活着，也就當憑着靈而行。』

16『我說，你們當憑着靈而行，就絕不會滿足肉體的情慾了。』

我們該從掃羅不順從的記載得着警告：不要在神的國裏憑肉體作任何事。我們必須敬畏神，並且記得我們就是肉體。但神的兒子已經將肉體釘在十字架上；祂也已經進入我們裏面，重生了我們的靈。現今祂正活在我們靈裏，行動、作事，並且帶頭引導我們進入生命的線上，為要建造祂的生機體，就是基督的身體。這就是神的國，神永遠的國，要終極完成於將來在新天新地裏的新耶路撒冷。這該是我們的目標。我們不該試圖在神的國裏建立自己的王國。

我們感謝主，在祂的憐憫之下，主已將祂話語中內在的祕密向我們開啓，給我們看見真實的功課。我們必須學十字架的功課，將我們的肉體連肉體的邪情私慾釘十字架，並且一直在凡事上將肉體留在十字架上。（加五 24。）我們該忠信的運用我們的靈跟隨主，祂就是住在我們靈裏，與我們是一的賜生命、終極完成的靈。這樣，神的國，就是作基督內在身體的召會，就要得着建立。（撒母耳記生命讀經，九六至九七頁。）

信息選讀

肉體不僅與恩典相對，也與君王職分相對。故此，肉體必須徹底受對付，神的國纔能來臨。那裏有肉體，那裏就不能有神的國。只有當肉體受了對付，國度纔可能來臨。

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.

在羅馬八章七節保羅說，肉體不可能歸服神。神的國表明神的權柄，藉這權柄萬有都歸服神。但肉體不可能歸服神，它完全敵對神的寶座。

我們越歸服神和祂的權柄，我們就越渴望禱告。當我們背叛神，拒絕祂的權柄，我們對禱告的胃口就消失了。…我們的態度該是說，『主，我不要在你之外作甚麼。我需要你作我的恩典。肉體不過是我自己離開你而作事。我不要沒有你作我的恩典而生活。』我們都需要用這樣的靈來禱告。

在出埃及十八章，有神國度的豫表，描繪。這描繪是在和亞瑪力人的爭戰之後纔陳明出來，這指明亞瑪力人受到對付時，國度與君王職分就立刻進來。這也指明亞瑪力人與君王職分相對。

在經歷上我們寶貝自己天然生命好的方面，譬如我們天然的美德，不想加以毀滅。我們都寶貝肉體的優點。我們都是掃羅。當神吩咐我們滅絕肉體，我們會滅絕消極的東西，就如我們的脾氣；但少有人願意滅絕天然生命好的方面。…然而，主仍在我們身上，在我們裏面作工，這事實該鼓勵我們。

我們需要強烈的光，照在我們身上，給我們看見，凡在天然生命中的都是亞瑪力人。我們裏面的亞瑪力人必須滅絕。我們不該拿任何藉口來愛惜我們裏面亞瑪力人的任何一面。…不要申辯說你不能滅絕肉體。不要說你有某種特別的習慣，你對它毫無辦法。你說你不能除滅肉體乃是謊言。…我們若遵照主的話，滅盡肉體，就會有君王職分並在神的國裏。…願主憐憫我們，使我們得知肉體是甚麼，以及如何徹底對付肉體。（出埃及記生命讀經，六四三、六四五至六四九、六五一至六五二頁。）

參讀：出埃及記生命讀經，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

第五週詩歌

435

經歷基督—體貼靈

11 11 11 11 (英 593)

降 A 大調

4/4

A^b Fm $B^b m$ A^b $E^b 7$
 1 5 5 4 | 3-5- | 1 1 7 6 | 5--- | 5 5 6 5 |
 一 在 亞 當 裏 面, 罪、 死 是 我 所 有, 在 基 督 裏
 A^b D^b $B^b 7$ E^b A^b
 5-1- | 3 2 2 6 | 2--- | 1 5 5 4 | 3-5- |
 面, 義、 生 是 我 所 受; 在 肉 體 裏 面, 顯
 D^b F $B^b m$ $A^b 7$ D^b $B^b 7$ $E^b 7$ A^b
 6 2 2 3 | 4--- | 3 3 4 5 | 5 4 3 2 | 3-2- | 1--- ||
 出 亞 當 性 情, 在 那 靈 裏 面, 活 出 基 督 生 命。

- 二 在亞當裏面,不必再有罪行, 我就是罪人,已被定罪死刑;
在基督裏面,不須再有義行, 我就是義人,已被稱義得生。
- 三 在肉體裏面,不必特意用力, 我就能顯出亞當敗壞形迹;
在那靈裏面,不必專一立志, 我就能活出基督榮耀樣式。
- 四 與基督同死,脫離亞當舊性, 與基督同活,得着基督新生;
不體貼肉體,舊性就難逞能, 只體貼那靈,新生就能顯聖。
- 五 只體貼那靈,乃是神的救法, 只體貼那靈,除此別無救拔;
只體貼那靈,就能勝過情慾, 只體貼那靈,就必脫離罪律。
- 六 只體貼那靈,就有十架經歷, 只體貼那靈,就得復活能力;
只體貼那靈,基督就能活出, 只體貼那靈,生命就必成熟。
- 七 在那靈裏面,基督纔是生命, 在那靈裏面,生命纔是大能;
在那靈裏面,成聖纔是經歷, 在那靈裏面,經歷纔能實際。

WEEK 5 — HYMN

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.

第六週

從大衛的歷史看屬靈的原則、
生命的功課、以及聖別的警告

詩歌：

讀經：撒下十六 1～撒下二四 25，徒十三 22，36

【週一】

壹 在大衛的歷史裏，（撒下十六 1～撒下二四 25，）我們需要看見神的主宰以及大衛學十字架的功課：

一 在神主宰的權柄下，大衛在信靠神擊敗歌利亞的事上受試驗並蒙稱許—撒下十七 1～58：

- 1 大衛作牧人的經歷訓練他信靠主，所以當聽見歌利亞的罵陣，他能對掃羅說，『你僕人爲父親放羊，有時來了獅子或熊，從羣中啣一隻羊羔去。我就追趕牠，擊打牠，將羊羔從牠口中救出來。牠起來要害我，我就揪着牠的鬍子，將牠打死。…耶和華救我脫離獅子和熊的爪，也必救我脫離這非利士人的手』—34～37 節。
- 2 大衛對歌利亞說，『耶和華施行拯救，不是用刀用槍，因爲爭戰的勝敗在於耶和華。祂必將你們交在我們手裏；』（47；）然後大衛出去與歌利亞戰鬪，（40～48，）用機弦甩石，打進歌利亞的額內，將

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

他殺死，用歌利亞的刀割了他的頭。(49 ~ 54。)

- 3 大衛勝過歌利亞，乃是神揀選並膏大衛的有力印證；從大衛的經歷，我們需要領悟，今天因着我們追求基督，我們環境中的每一面，都完全是在神主宰的手下—太十 29 ~ 31，詩三一 14 ~ 15 上，三九 9，羅八 28 ~ 29，賽四五 15。

【週二】

二在神主宰的權柄下，大衛被選為侍候當時的王掃羅的人；因着這二人被擺在一起，掃羅被暴露為反對神意願的人，大衛卻顯為合乎神心的人—撒十八 6 ~ 11 上：

- 1 大衛在他與掃羅的關係上受試驗；這意思是說，大衛一直被放在十字架上；掃羅無論差遣大衛作甚麼，大衛都作事精明，所以掃羅就立他作戰士長；一次大衛擊打了非利士人回來，婦女們從以色列各城裏出來，唱和說，『掃羅殺死千千，大衛殺死萬萬』—5 ~ 7 節。
- 2 這個稱讚沒有摸着大衛，卻摸着了掃羅；所羅門說，『人的稱讚…試煉人；』（箴二七 21；）掃羅發怒，並且嫉妒大衛，表明他這人全然在肉體裏，完全為着自己；從那天起，掃羅定意要殺大衛，大衛無處藏身；掃羅從嫉妒大衛，到圖謀如何殺他，又不破壞自己的名譽—撒十八 10 ~ 二十 42。
- 3 當掃羅企圖殺大衛時，大衛沒有抵抗或作甚麼來為自己報復；他只是躲避；報復和抵抗都是肉體的事；那些行肉體之事的人無分於神的國—十八 11，參羅十二 19，弗四 26，加五 21，24。
- 4 大衛是從心裏認識神的權柄的人；在撒母耳記上我

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

們看見，掃羅在曠野追殺大衛；大衛有機會殺掃羅，但大衛敬畏神，不敢推翻神所安排的神聖等次—十八6～二六25。

【週三】

- 5 大衛若背叛掃羅，就會對百姓成爲背叛神所命定、設立之王的先例；大衛的態度乃是拒絕自己，服在神的權柄之下。
- 6 掃羅不順從神，被神棄絕，這是掃羅和神之間的事；大衛服從神的受膏者，這是大衛向神負責的事—二四4～6，二六9，11，撒下一9～16。
- 7 如果有人願意付代價經歷十字架的破碎，活在十字架下，認識並對付天然的生命和個性，治死肉體，在神面前否認己，他們就必定會認識神的權柄，並且能帶進神的權柄—這是基本的原則。
- 8 按照新約的領會，大衛在任何情況下，每天都背十字架；腓立比三章十節指明，我們背十字架的力量，乃是基督復活的大能；基督已經進到我們裏面，活在我們裏面，在我們裏面背十字架—參歌二8～9，14。
- 9 大衛學十字架的功課時，也享受了神藉着約拿單和米甲的供備；若沒有他們，大衛就無法逃離掃羅—撒上二十1～42，十九11～18。
- 10 在神的主宰之下，大衛學了十字架的功課，至終他不是輸家，乃是贏家；不是受苦者，乃是享受者—腓一19，三8～9，林後四7，16～18，參二12～14。
- 11 大衛的生命表徵破碎的生命：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

是我們天然個性—我們的己—的破碎；聖靈管治的目的，就是叫我們作一個被破碎的人；神把我們擺在完全無能為力、毫無辦法的地位上，使祂有自由的路將祂自己連同祂一切追測不盡的豐富作到我們裏面——8～9，四16～18，十二9～10，何六1～3，羅八28～29，參約十二3。

【週四】

貳 大衛顧到神在地上的居所，就是神約櫃的居所——撒下六1～七29，詩一三二1～18：

一雖然神不要大衛建殿，他還是為殿的建造豫備了建造的人、基地和材料；神也藉着祂的靈將聖殿的樣式啓示給大衛；大衛離世前就把這樣式指示他的兒子所羅門；因此，大衛盡了他的職分，與神同工，為着完成聖殿的建造——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。

二大衛發熱心要為神建造聖殿，（撒下七1～3，）但神拒絕了大衛的好意；神差遣申言者拿單，對大衛說，『你要建造殿宇給我居住麼？』—5節：

1 這給我們看見，我們在召會中一切的工作和事奉，必須起意於神，必須按照祂的願望；由人所起意或起頭的一切，無論多麼為着神，都是沒有基督同在的宗教活動。

2 我們的事奉神的那個心，祂悅納；但我們要為祂作甚麼的定規，神不悅納；神對大衛說，『你要…麼？』神不要我們替祂定規甚麼。

三因着大衛是敬畏神並與神合作的人，神藉着拿

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

單告訴他要停下建造殿的定意時，他沒有反抗；大衛把他要完成建造殿的願望停了下來，這行動乃是大事；和受恩 (M. E. Barber) 教士說過一句話：『凡不能為神的緣故不作工的，都不能為神的緣故作工』（認識生命與召會，二四三頁）—路十 38～42。

四大衛那次的停下，在宇宙中樹立了一個雙重的見證：第一，宇宙中的事，只能出於神，不能出於人；第二，不是在乎人為神作甚麼，乃是在乎神為人作甚麼—撒下七 11～14 上，18，25。

五我們要從深處學得，神只要我們與祂配合，祂不需要我們為祂作甚麼；我們要停下我們的一切主張、定規、看法，讓祂說話，讓祂進來，讓祂發號施令—太十七 5。

【週五】

叁 聖經記載神對大衛懲罰的審判，今天對我們乃是警戒；（林前十 11；）神不僅滿有慈愛憐憫，也是公正可畏的；神赦免大衛，但祂也照着祂行政的公義，管教並懲治大衛（撒下十二 10～14）：

一以色列的一切仇敵被征服，大衛被高舉作以色列的王之後，他在安寧的環境中犯了大罪—姦淫和殺人；這指明每當我們在安寧的環境中享安逸，很容易被引誘放縱肉體—十一 1～27，彼前四 1 與註 4。

二大衛的罪，乃是他放縱眼目情慾和肉體情慾的結果；（撒下十一 2～3；）大衛濫用他王權

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.

的勢力，（4～5，）搶奪人，故意犯姦淫。

三大衛犯下了這樣的事之後，又裝假設法遮蓋他的惡行；（6～13；）然後，他串通約押，謀殺自己忠信的僕人烏利亞，好奪取烏利亞的妻子。（14～25，十二9。）

四大衛因着他這一個罪，干犯了十誡的後五條；（出二十13～17；）大衛的罪大大的侮辱並得罪神，把他過去一切的成就，幾乎都抹煞了。

五大衛是合乎神心的人，（撒下十三14，）使神有路開始君王時代，為祂要來的基督建立神在地上的國，但他在放縱肉體情慾的事上失敗了；（王上十五5；）在這事上大衛是鬆懈的，犧牲了自己在對神屬靈追求的事上高超的成就；這該成為我們眾人的警告。

六很可惜的是，大衛在那惡者試誘他的重要時刻，沒有極力控制自己的情慾，卻沉溺其中，犯了粗鄙的罪，得罪神到極點。

七神愛大衛，然而大衛因着自己的罪，失去了立場和地位，並且失去了十二支派中的十一個支派；（撒下二十1～2；）大衛的罪撒下所羅門敗壞的種子，（十二24，）導致神所賜的國分裂；（王上十一9～13，十二1～17；）也撒下所羅門後裔在君王職分上敗壞的種子，至終導致他們失去國家和先祖的聖地，以致聖民被擄，分散到全地，沒有平安，直到今時。

【週六】

八從大衛的歷史我們能看見，落在神政治的手下是一件嚴重的事；（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

衛很快的與神恢復交通，但是神的管教，一直繼續到大衛死後。（15 下～二十 26。）

九大衛藉着認罪，與神的交通就恢復，如詩篇五十一篇所啓示的，但他落在神政治的手下；大衛失敗後，他家中發生許多惡事，包括亂倫、謀殺和背叛—撒下十二 15 下～二十 26。

十神在大衛身上施行嚴厲的懲罰，因為他所犯的罪太邪惡了；大衛家中這空前罪惡的源頭，乃是大衛放縱肉體的情慾；這表明神對愛祂之人的懲治和行政的對付，甚至會影響他們的兒女。

十一在我們與基督的關係上，這對我們應當是嚴肅的警示和警戒；我們的所是、我們的願望、我們的意圖、以及我們如何行事為人，都與我們留在基督裏，有分於祂一切追測不盡之豐富作我們的享受，有極大的關係；我們若在以上所題的任何事上與神不對了，就會失去基督作我們的享受。

十二包羅萬有的基督是我們的居所，我們包羅萬有的美地，以及我們所需的一切，作我們的享受，但如果我們與祂的關係不正確，祂就要把我們從祂自己裏面吐出去，不再讓我們享受祂—利十八 25，啓三 16。

十三最終，大衛不但變得老邁，並且漸漸衰萎；大衛的一生有美好的開始，如同明亮的日頭升起，他的生平同他的事業如日中天；然而，他的放縱情慾（撒下十一 1～27）破壞了他的事業，使他輝煌的生平衰萎，如日落黃昏；大衛晚年沒有甚麼輝煌、優越、或光彩的事。（王上一 1～4，參申三四 7，創四八 14～16，箴四 18。）

十四基督徒的一生，就是在那裏學神的政治；我們種的是甚麼，收的也是甚麼；我們越是寬大的對

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，神也越寬大的對待我們；我們如果刻薄、嚴格的對待弟兄，神也要刻薄、嚴格的對待我們；人生病或碰着困難的時候，是我們該幫助的時候，不是我們該批評的時候—加六 7，帖前五 14～15，路六 36～38，太七 1～2：

- 1 我們要學習作一個寬大赦免人的人；我們若嚴厲對待人，神也要嚴厲對待我們；我們該避免批評、定罪、或隨便說人；我們批評人，隨便說人，我們所批評所說的事，常常會成爲對我們自己的審判—六 15，十八 23～35。
- 2 有許多弟兄今天跌倒得不像樣，沒有別的，就是因爲他們從前批評別人太厲害；他們今天許多的軟弱，都是他們從前批評人的。
- 3 我們蒙召是要祝福別人，所以我們這些蒙福的人該一直祝福別人，好叫我們承受福分；我們所給別人的祝福，自己也要承受—彼前三 8～11，太十 13，參民六 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.

第六週■週一

晨興餽養

撒十七 45 ~ 47 『大衛對那非利士人說，…我來攻擊你，是在萬軍之耶和華，就是你所辱罵以色列軍陣之神的名裏。今日耶和華必將你交在我手裏；…全地就必知道以色列中有神；聚集在這裏的眾人也必知道耶和華施行拯救，不是用刀用槍，因為爭戰的勝敗在於耶和華…。』

在撒十七章，大衛在信靠神擊敗歌利亞的事上受試驗並蒙稱許。

大衛聽見歌利亞的罵陣，…大衛認為歌利亞乃是向活神的軍隊罵陣。（26 下。）他也認為殺這樣一個罵陣的人，乃是除掉以色列的恥辱。（26 上。）…大衛知道神打發他到那裏來的緣故，（29 下，）乃是要擊敗這罵陣的人。（撒母耳記生命讀經，一〇二、一〇四至一〇五頁。）

信息選讀

大衛得掃羅同意，讓他與歌利亞戰鬪。（撒十七 31 ~ 39。）起先，掃羅阻止大衛與歌利亞戰鬪，因為大衛年紀還輕，而歌利亞自幼就作戰士。（33。）但大衛確信耶和華必救他脫離歌利亞的手；這是基於他的經歷，因他為父親放羊時，耶和華救他脫離獅子和熊的爪。因着大衛作牧人的經歷訓練他信靠主，於是大衛能對掃羅說，『耶和華救我脫離獅子和熊的爪，也必救我脫離這非利士人的手。』（37 上。）掃羅聽見這話，就對大衛說，『你去罷，耶和華必與你同在。』（37 下。）於是掃羅就把自己的戰衣給大衛穿上，但大衛試過後就摘脫了。（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).

大衛出去與歌利亞戰鬪。(40～48。)他手中拿杖，又在溪中挑選了五塊光滑的石子，手中拿着甩石的機弦。(40。)歌利亞因大衛年輕就藐視他，以為他到自己這裏來，如人拿杖趕狗一樣，就指着自己的神咒詛大衛；又對大衛說，他要將大衛的肉給空中的飛鳥、田野的走獸喫。(41～44。)大衛對歌利亞說，『你來攻擊我，是靠着刀槍和銅戟；我來攻擊你，是在萬軍之耶和華，就是你所辱罵以色列軍陣之神的名裏。今日耶和華必將你交在我手裏；我必殺你，取下你的頭。我又要將非利士軍兵的屍首給空中的飛鳥、地上的野獸喫。全地就必知道以色列中有神；聚集在這裏的眾人也必知道耶和華施行拯救，不是用刀用槍，因為爭戰的勝敗在於耶和華。祂必將你們交在我們手裏。』(45～47。)

大衛殺死歌利亞，擊敗非利士人。(49～54。)他用機弦甩石，打進歌利亞的額內，用歌利亞的刀割了他的頭，將他殺死。(49～51上。)非利士人逃跑，以色列人和猶大人便追趕他們，奪了他們的營盤。(51下～53。)大衛將歌利亞的頭拿到耶路撒冷，卻將歌利亞的軍裝放在自己的帳棚裏。(54。)…大衛勝過歌利亞和非利士人，乃是神揀選並膏大衛的有力印證。…〔之後〕掃羅發現手中拿着歌利亞頭的，是伯利恆人耶西的兒子。(55～58。)

在撒母耳記上第十六至十七章，發生在大衛身上的事，完全是在神的主宰之下。我們需要領悟，今天因着我們追求基督，我們環境中的每一面，都完全是在神主宰的手下。至終，向召會生活罵陣的人要被擊敗。因此，我們應當信靠主，對主有信心，並且安息。(撒母耳記上生命讀經，一〇五至一〇七頁。)

參讀：撒母耳記上生命讀經，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

第六週■週二

晨興餽養

加五 17『因為肉體縱任貪慾，抵抗那靈，那靈也抵抗肉體，二者彼此敵對，使你們不能作所願意的。』

24『但那屬基督耶穌的人，是已經把肉體連肉體的邪情私慾，都釘了十字架。』

在神主宰的權柄下，大衛被選為侍候掃羅的人。神把這二人擺在一起，非常親近的一同生活工作。然而，他們越親近，掃羅越恨大衛。掃羅和大衛成了彼此的試驗；…掃羅被暴露為反對神意願的人，大衛卻顯明為合乎神心的人。這是神的主宰權柄。

大衛在他與掃羅的關係上受試驗；這意思是說，大衛一直被放在十字架上。…召會生活中的聖徒，尤其是長老，可能成為我們的試驗、十字架。同樣，在婚姻生活中，我們的配偶可能是我們的十字架。既然不該離婚或分居，所以在婚姻生活中，我們惟一的路乃是上到十字架，留在那裏，讓十字架了結我們的肉體和我們特別的雄心。（撒母耳記生命讀經，一〇二頁。）

信息選讀

掃羅無論差遣大衛作甚麼，大衛都作事精明。（撒下十八 5 上。）大衛作事精明的祕訣在於他的智慧。甚至他年幼時，作事已經非常有智慧。…因着大衛行事精明，掃羅就立他作戰士長，眾百姓和掃羅的臣僕都看為美。（5 下。）凡掃羅向大衛所作的，都成為很好的機會，使大衛得着百姓的喜愛。

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.

大衛打死了那非利士人回來的時候，婦女們從以色列各城裏出來，迎接掃羅。她們說，『掃羅殺死千千，大衛殺死萬萬。』（7。）掃羅聽見這樣的稱讚，非常不喜悅，就說，『她們將萬萬歸大衛，卻只將千千歸我；除了王位以外，還有甚麼沒有給他？』從那日起，掃羅就嫉視大衛。（8～9。）掃羅發怒，並且嫉妒大衛。…今天在召會生活中，也有許多的『掃羅』。當別人得稱許，而我們沒有得稱許時，我們可能會嫉妒他們。例如你在聚會中分享，幾乎沒有人說阿們；另一個人分享時，卻得着許多阿們。…掃羅從嫉妒大衛，到圖謀如何殺他，又不破壞自己的名譽。…在掃羅一切的逼迫中，大衛沒有抵抗或作甚麼來為自己報復。他只作一件事，就是躲避。

從大衛在掃羅逼迫下的經歷，我們必須學習一個重要的功課，就是在召會生活中，不該有一點出於肉體的東西；不該有忿怒、計謀、陰謀、密謀。召會乃是神的國，（羅十四 17，）在召會中必須有神聖的權柄，有正確的等次；…大衛敬畏神，不敢推翻神所安排的等次。我們若說我們是在主的恢復裏，卻不知道神所命定的等次，這乃是羞恥。悖逆和抵抗廢掉了召會生活。…我們只該在靈裏活基督，使我們照着神聖、命定的等次，過召會生活。

報復和抵抗都是肉體的事。…在神的國裏，肉體該排除。加拉太五章十七節說，『肉體縱任貪慾，抵抗那靈，那靈也抵抗肉體。』二十四節說，『那屬基督耶穌的人，是已經把肉體連肉體的邪情私慾，都釘了十字架。』二十一節說，那些有分於肉體之事的人，『必不得承受神的國。』我們若有分於肉體，就與神的國無分無關。忌恨、惱怒、私圖好爭、分立等事，都是神國之外的東西。（撒母耳記生命讀經，一一〇至一一三、一一七至一一八頁。）

參讀：撒母耳記生命讀經，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

第六週■週三

晨興餽養

撒上二四 4～6『跟隨大衛的人對他說，…你可以照你看為好的待他；…大衛就起來，悄悄的割下掃羅外袍的衣邊。隨後大衛心中自責，…他對跟隨他的人說，我的主乃是耶和華的受膏者，我在耶和華面前萬不敢作這樣伸手害他的事，因他是耶和華的受膏者。』

大衛不肯殺掃羅，但割下掃羅外袍的衣邊。然而，甚至在這件事上，大衛也心中自責，因為他敬畏神，知道掃羅乃是神的受膏者。（撒上二四 4下～7。）在神的國裏，有神聖的權柄等次。掃羅不是自立為王，乃是神所立所膏的王；所以他是神聖的權柄，大衛為此敬畏神。大衛守住神在祂選民中間所命定的權柄等次，這為他將來作神選民的王立下美好的根基。他若背叛掃羅，就會對百姓成為背叛神所命定、設立之王的先例。（撒母耳記生命讀經，一二三頁。）

信息選讀

大衛是從心裏認識神的權柄的人，他…稱掃羅為主，為耶和華的受膏者。這是說出一件重要的事，服權柄不是服那個人，乃是服他身上的膏油，就是神設立他作權柄時的膏油。大衛認識掃羅身上的膏油，承認他是神的受膏者，所以只有自己逃命，不敢伸手害他。掃羅不服神的命令，被神廢棄，這是掃羅和神之間的事；大衛服神的受膏者，這是大衛向神負責的事。

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.

有一個亞瑪力的少年人到大衛面前來…，說他把掃羅殺了。大衛的態度仍是完全拒絕自己，服在神的權柄之下。他對那人說，『你伸手殺害耶和華的受膏者，怎麼不畏懼呢？』（撒下一14。）（倪柝聲文集第三輯第一冊，一五一至一五二頁。）

雖然大衛如此受逼迫，如此受苦，但他從不抵抗、反抗或反應。用新約的話說，他是一直在十字架之下。他在任何情況下，每天都背十字架。他不抱怨、批評、反對或定罪，他只是在十字架下受對付。

腓立比三章十節指明，我們背十字架的力量，乃是基督復活的大能。…我們裏面的基督纔是背十字架的那一位。…祂已經進到我們裏面，活在我們裏面，在我們裏面背十字架。

大衛學十字架的功課時，也享受了神的供備。…約拿單和米甲是神給大衛的供備，他們幫助大衛逃走。…（撒上一21～42，十九11～18。）至終，大衛從掃羅之下的試煉中『畢業』了。…在神的主宰之下，大衛學了十字架的功課。因這緣故，大衛至終不是輸家，乃是贏家；不是受苦者，乃是享受者。（撒母耳記生命讀經，一二六至一二七頁。）

大衛的生命表徵受拆毀的生命。雖然在聖經裏找不着『拆毀』二字；但從聖經的記載裏，我們能看見…大衛是個被拆毀的人。大衛的一生都受神的壓制，這使大衛成爲一個合乎神心的人。（徒十三22。）（認識生命與召會，三〇三頁。）

聖靈管治的目的，就是叫你作一個被拆毀的人。…外面的人若要破碎，就需要神相當厲害的對付。沒有受過對付的人不能叫主有出路。（倪柝聲文集第三輯第十一冊，三〇五頁。）

參讀：倪柝聲文集第三輯第十一冊，第二十五篇；認識生命與召會，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

第六週■週四

晨興餽養

撒下七 5『你去對我僕人大衛說，…你要建造殿宇給我居住麼？』

11『…我耶和華向你宣告，耶和華必為你建立家室。』

代下三 1『所羅門在耶路撒冷，耶和華向他父親大衛顯現的摩利亞山上，就是…大衛所豫備的地方，開工建造耶和華的殿。』

大衛顧到神的約櫃。…大衛作了王，沒有忘記神在地上的居所。…大衛有心為神建殿，〔參撒下七 2，〕神雖悅納他的心願，但神不要他為祂建殿。神藉拿單對他說，『你要建造殿宇〔原文是家〕給我居住麼？…我耶和華…必為你建立家室。…我必興起你腹中所出的後裔…。他必為我的名建造殿宇。』

（5，11～13。）…大衛為神殿的建造豫備材料。大衛為着神的心非常迫切，神雖然不要他直接為神建殿，他還是為殿的建造豫備了材料。他豫備了建造聖殿的人、基地和材料；（八 11，參王上七 51，代上二六 26～27；）他的確盡了他的職分，與神同工，為着完成聖殿的建造。行傳十三章三十六節說，『大衛在神的旨意中，服事了他那一代的人，就睡了。』大衛在神面前得了安息。（從利未記至尼希米記看生命的路線，一一七至一一九頁。）

信息選讀

召會中一切的工作和事奉，都必須是神發起的，纔是神所要的。…凡是從人發起，是人起頭，是人開始的，不管是多麼為着神的，都不過是個宗教活動，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，都必須是神自己發起，神自己起頭的。…沒有一件事奉神的事，是人可以定規的。你可以愛神，這是對的；但你想要為神定規甚麼，這個神不要。你要事奉神的那個心，祂悅納；但你所作的定規，神不悅納。神說，『你要…麼？』神不要你我替祂定規甚麼。要不要建造聖殿，不是大衛所能定規的；一切的事不能起意於你我，只能起意於神。

大衛是個敬畏神的人，他沒有那樣作，他停了下來。不要以為停下是一件小事，停下建造聖殿的行動乃是大事。…和受恩教士說過一句話，說得真好，她說，『凡不能為神的緣故不作工的，都不能為神的緣故作工。』這話實在是經歷的話。大衛知道神需要聖殿，但神的話臨到他說，『不要作。』他立即停下不作。不是需不需要、…能不能，乃是神不要我作，所以我不作。大衛能為着神不作工，這給我們看見大衛的屬靈。…如果我們是大衛，我們能否停下來？…機會是到了，但有神的話臨到，說，『不要作。你慢慢來，你的章程要改一改，我的定規纔算得數。』…有許多為神熱心的人，聽不見這些話；這就是今天許多神的工人不能同工的原因。求神開我們的眼睛，看見這一個。

大衛那次的停下，在宇宙中樹立了一個雙重的見證：第一，宇宙中的事，只能出於神，不能出於人。第二，不是在乎人為神作甚麼，乃是在乎神為人作甚麼。

我們要從深處學得，神只要我們與祂配合，祂不需要我們為祂作甚麼。…你要停下你的主張，停下你的定規，停下你的看法，讓祂說話，讓祂進來，讓祂發號施令；你只需要與祂配合。（認識生命與召會，二二三至二三四、二四一、二四三至二四五頁。）

參讀：撒母耳記生命讀經，第二十二至二十三篇；真理課程一級卷一，第十一課；從利未記至尼希米記看生命的路線，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

第六週■週五

晨興餽養

撒下十二 10『你既藐視我，娶了赫人烏利亞的妻子為妻，故此刀劍必永不離開你的家。』

林前十 11『這些發生在他們身上的事，都是鑑戒，並且寫在經上，正是為警戒我們這生在諸世代終局的人。』

神不僅滿有慈愛憐憫，也是公正可畏的。一面，神赦免大衛，（撒下十二 13，）但另一面，祂照着祂行政的公義，管教並懲治大衛。（聖經恢復本，撒下十二 10 註 1。）

在神的懲罰中，從烏利亞妻子所生的第一個兒子死了。（撒下十二 18。）但在神主宰的憐憫下，她又生了一個孩子。神給這孩子起名叫耶底亞，意思是耶和華喜愛的。（25。）大衛給他起名叫所羅門，意思是平安的。（24。）…但從那時起，在大衛家中，和整個以色列國裏，都沒有平安。所羅門的君王職分有一個很好的開始，但後來他犯了與他父親同樣的錯，結局就很可憐。…我們的神滿有憐憫，也是公正的。（撒母耳記生命讀經，二六九至二七〇頁。）

信息選讀

以色列的一切仇敵被征服，大衛被高舉作以色列的王之後，他在安寧的環境中犯了大罪。這指明每當我們在安寧的環境中，很容易被引誘放縱肉體。

大衛的罪，乃是他放縱眼目情慾和肉體情慾的結果。（撒下十一 2 下～3。）…大衛濫用他王權的勢力，搶奪

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，故意犯姦淫。（4～5。）這實在侮辱神。大衛所犯的大罪，把他過去一切的成就，幾乎都抹煞了。…大衛串通約押，謀殺自己忠信的僕人烏利亞。（14～25。）

烏利亞不僅是被刀劍吞滅，他事實上是被大衛謀殺，這樣大衛纔能奪取烏利亞的妻子。…大衛〔也〕故意犯姦淫；他因着這一個罪，干犯了十誡的後五條。（出二十 13～17。）

大衛在每一面都是完全的，卻在放縱肉體情慾的事上很軟弱。肉體的情慾就像一匹野馬，我們必須把韁繩拉緊，纔能制伏它。在這事上大衛是鬆懈的，犧牲了自己在追求神的事上高超的成就。大衛是一顆大『鑽石』，但他情慾的放縱卻是這顆鑽石上一個黑暗的雜質。他雖然在屬靈的追求上有高超的成就，卻仍然能犯這樣一個大罪。

撒母耳記也揭示人的失敗。大衛是合乎神心的人，卻在肉體情慾的事上失敗了。大衛的缺點是沒有約束自己的肉體。…大衛是合乎神心的人，使神有路開始君王時代，為祂要來的基督建立神在地上的國。但很可惜的是，大衛在那惡者試誘他的重要時刻，沒有極力控制自己的情慾，卻沉溺其中，犯了粗鄙的罪，得罪神到極點。（撒母耳記生命讀經，二六〇至二六二、二六八、三〇七頁。）

神愛大衛，然而大衛因着自己的罪，失去了立場和地位，並且失去了十二支派中的十一個支派。（撒下二十 1～2。）大衛的罪撒下所羅門敗壞的種子，（見十二 24 註 1，）導致神所賜的國分裂；（王上十一 9～13，十二 1～17；）也撒下所羅門後裔在君王職分上敗壞的種子，至終導致他們失去國家和先祖的聖地，以致聖民被擄，分散到全地，沒有平安，直到今時。（聖經恢復本，撒下十二 10 註 1。）

參讀：撒母耳記生命讀經，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

第六週■週六

晨興餽養

王上十一 13『只是我不將全國從你撕去；我要因我僕人大衛和我所選擇的耶路撒冷，將一個支派留給你的兒子。』

彼前三 9『不以惡報惡，或以辱罵還辱罵，倒要祝福，…好叫你們承受福分。』

神在大衛身上施行嚴厲的懲罰，因為他所犯的罪太邪惡了。大衛失敗後，他家中發生許多惡事，包括亂倫、謀殺和背叛。（撒下十三，十五 1～十九 8 上。）大衛家中這空前罪惡的源頭，乃是大衛放縱肉體的情慾。這表明神對愛祂之人的懲治和行政的對付，甚至會影響他們的兒女。（聖經恢復本，撒下十二 10 註 1。）

（大衛藉着認罪，）可以很快的與神恢復交通，但是神的管教，一直持續到大衛死了之後。神的管教在他身上的時候，神的政治就不離開他。（倪柝聲文集第三輯第四冊，一四二頁。）

信息選讀

列王紀所描繪的圖畫…指明，我們的所是、…願望、…意圖、以及我們如何行事為人，都與我們留在基督裏，有分於祂一切追測不盡之豐富作我們的享受，有極大的關係。這幅關於以色列的圖畫，結束於一個悲劇：列王雖然被擺在君王職分的蒙福情形裏，卻對神不忠信，也不妥善的顧到他們的基業，以致失去了美地，並被擄到拜偶像的世界。在我們與基督的關係上，這對我們應當是嚴肅的警示和警戒。我們若在以上所題的任何事上錯了，就會失去作我們享受的基督。（聖經恢復本，王上一 1 註 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)

表徵基督的那地，…是為着神子民生存和生活的供應，也是為着他們的享受。美地吐出受玷污且不聖別的居民，（利十八 25，28，二十 22，）表徵包羅萬有的基督，原是我們的居所和我們所需的一切，作我們的享受，但如果我們與祂的關係不正確，祂就要把我們從祂自己裏面吐出去，不再讓我們享受祂。（參啓三 16。）（利十八 25 註 2。）

大衛的一生有美好的開始，如同明亮的日頭升起，他的生平同他的事業如日中天。然而，他的放縱情慾（撒下十一）破壞了他的事業，使他輝煌的生平衰萎，如日落黃昏。大衛晚年沒有甚麼輝煌、優越、或光彩的事。（王上一 1 註 3。）

有一件事，〔見於馬太六章十五節，十八章二十三至三十五節，〕也是特別要緊的，就是不要隨便定別人的罪。這一件事，是非常的嚴肅！…不只在赦免的事情上要學習寬大，並且千萬不要隨便說人，隨便批評人。…我們隨便說人，隨便批評人，結果我們所說所批評的事，常常會成為對我們自己的審判。

越是寬大的對待人，神也越寬大的對待你。…你如果刻薄的對待弟兄，嚴格的對待弟兄，神在你身上，也要刻薄的對待你，嚴格的對待你。你要學習溫柔的、慈心的、寬大的對待弟兄。許多事情，讓人去作…。人碰着困難的時候，是我們該幫助的時候，不是我們該批評的時候。…有許多弟兄，今天跌倒得不像樣，沒有別的，就是因為他們從前批評別人太厲害。…所以對人要寬大，免得神政治的手落到我們身上來！願意我們學習愛人，寬大的待人。（倪柝聲文集第三輯第四冊，一四九至一五二頁。）

我們蒙召是要祝福別人，所以我們這些蒙福的人該一直祝福別人，好叫我們承受福分。我們所祝福別人的，自己也要承受。（太十 13。）（聖經恢復本，彼前三 9 註 2。）

參讀：倪柝聲文集第三輯第四冊，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

第六週詩歌

545

裏面生命的各方面—破碎與釋放

8 8 8 8 (英 749)

降 A 大調

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 一 三 一 之 神 榮 耀 的 靈, 現 今 住
 3 1 3 | 5 · 4 3 | 2 - 5 | 5̣ 1 2 | 3 - 1 |
 在 我 靈 裏 面; 一 直 想 要 從
 2 5̣ 2 | 3 - 3 | 3 2 4 | 3 - 2 | 1 - 7̣ | 1 - ||
 我 流 出, 使 神 可 以 得 着 彰 顯。

- 二 但我外面天然的人, 常將那靈關閉禁拘;
 未能讓祂得家安居, 反倒成了祂的監獄。
- 三 祂像寶貝放在瓦器, 受了遮藏, 人難看見;
 瓦器必須毀壞、破碎, 寶貝纔能得着彰顯。
- 四 我們的己必須拆毀, 魂的生命實是捆綁!
 天然的人必須破碎, 那靈纔能得着釋放。
- 五 這個說明何以主許 苦難環境臨到我們;
 為要藉着一些折磨, 破碎我們外面的人。
- 六 外面的人—就是舊魂— 必須毀壞、必須受傷;
 裏面的人—就是新靈— 纔與那靈同得釋放。
- 七 求主給我這種破碎, 不許我再保全自己;
 使我接受一切傷損, 甘願接受, 再無異議。
- 八 使我寶貴你的破碎, 永不再有怨言、怨意;
 使我看重一切損失, 過於任何一種利益。

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.

第七週

大衛豫表基督這真大衛— 神要來之國的王

詩歌：

讀經：撒上一一1～6，撒下七16，二三1～7，
摩九11～12，太一6，十二1～4

【週一】

壹 大衛豫表基督這真大衛—撒上一一1～6，
撒下二三1～7，太十二1～4：

一舊約中豫表基督最透徹、時間最長的，就是大衛；新約裏也很清楚的啓示大衛豫表基督—太十二3。

二馬太十二章給我們看見，基督比一切豫表更大，比舊約中一切豫表祂的人事物更大，基於這原則，基督乃是更大的大衛：

1 主在馬太十二章三至四節的話含示祂是真大衛：

a 大衛有跟從的人，基督這位真大衛也有門徒作跟從祂的人。

b 這一切含示大衛和跟從他的人是基督和祂門徒的豫表。

2 主在馬太十二章三至四節的話也含示從祭司職分到君王職分時代的轉換：

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 大衛的來，轉換了時代，將祭司時代轉到君王時代，叫君王在祭司之上。
- b 藉着基督的來，時代也轉換了，這次是從律法時代轉到恩典時代；這時基督是在一切之上。
- c 在馬太一章六節，稱大衛為『王』，因為國度和君王的職分，是藉着他帶進的；他是兩個時代的界碑，他結束了一個時代，開創了另一個時代。

【週二、週三】

三詩篇二十二篇、一百零九篇、和一百一十篇啓示大衛豫表受苦的基督：

- 1 在二十二篇我們看見，受苦的大衛豫表經過死之受苦的基督—1 節上，6 ~ 21 節。
- 2 一百零九篇是大衛為他苦難所獻的禱告：
 - a 在此大衛是基督的豫表，而大衛的苦難豫表基督的苦難。
 - b 大衛為他苦難的禱告豫表基督的禱告。
- 3 一百零九篇的禱告在一百一十篇得着答應：
 - a 既然一百一十篇是對一百零九篇裏豫表基督之大衛禱告的答應，一百一十篇就該視為對基督禱告的答應—來五 7。
 - b 神不僅藉着基督的復活，也藉着基督的升天答應這禱告—徒二 23 ~ 24，32 ~ 33，五 31。

四大衛在他末了的話裏也豫表基督—撒下二三 1 ~ 7:

- 1 大衛豫表基督存着對神的敬畏，以公義治理人—3 節下。
- 2 大衛豫表基督像日出無雲的晨光—4 節上。

- 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 當基督存着對神的敬畏，以公義治理人，祂就像日出的晨光，『如雨後的晴光，使地發生嫩草』—4節下。

【週四】

貳 大衛王豫表作王的基督—撒下十六 12，撒下十六 5～6，太一 6，二 2，二七 11，啓十九 16:

一大衛王豫表基督—神要來之國的王—作為神所立的王，爭戰的王，人所厭棄的王—撒下十六 12，撒下十六 5～6:

1 基督由大衛所豫表，是爭戰的王，祂勝過了一切仇敵，得着了土地，並豫備了一切材料，以建造召會作神的殿—代上二一 22～25，二九 29。

2 基督據有地以後，要在國度裏作王管理地，同祂得勝的信徒治理列國—啓二十四 4，6，二 26～27。

3 基督是要來的王，要在千年國時在神要來的國裏作元首和中心；這將是以賽亞三十二章一節，耶利米二十三章五節，和撒迦利亞十四章九節、十七節的應驗。

二眾申言者說到大衛與基督時，將他們當作一個—耶三十 9，結三四 23～24，三七 24～25，何三 5，摩九 11:

1 『他們卻要服事耶和華他們的神，和我為他們所要興起的王大衛』—耶三十 9。

2 這是指基督，祂是真大衛；祂也是復興時，即千年國時的王—賽三二 1，啓二十四 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們，牧養他們，就是我的僕人大衛；祂必牧養他們，作他們的牧人。…我的僕人大衛必在他們中間作首領』—結三四 23 ~ 24：

a 大衛豫表基督，神羣羊的真牧人，餵養我們，使我們得飽足並滿足—約十 11，來十三 20，賽九 7，何三 5，彌五 2，路一 32 ~ 33。

b 當主耶穌來作牧人照料我們時，祂也來作王管理我們；主作牧人照料我們，結果使我們順從祂為我們的王，服在祂的君王職分之下，順從祂在我們裏面的寶座。

4 『我的僕人大衛必作他們的王，他們眾人必歸一個牧人』—結二七 24：

a 這是指我們的牧人基督，祂是真大衛。

b 此處關於以色列的豫言，要應驗於千年國，就是復興的時代，並應驗於永世，就是新天新地。

5 『後來以色列人必歸回，尋求他們的神耶和華，和他們的王大衛；在末後的日子，必心存敬畏歸向耶和華，領受祂的美善』—何三 5：

a 他們的王大衛就是千年國裏的基督。

b 『末後的日子』指復興的時代—太十九 28。

三在主要來的掌權裏，神的權柄和榮耀要完全得着顯明，全地連同其上的人也要被帶進神創造的公義、平安、喜樂、以及完滿的福分之中—六 13，賽三二 1，16 ~ 18，三五 1 ~ 2，5 ~ 7。

【週五】

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

叁 大衛的國豫表基督那要來的國—撒下七 12, 16, 可十一 10, 啓十一 15:

一耶和華藉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着應驗。

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。（啓十一 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。）

【週六】

二阿摩司豫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 當尼布甲尼撒來擄掠以色列國、蹂躪那地、焚燒城邑、毀壞聖殿、擄走君王的時候，大衛的國，他的王室就倒塌了——王下二五 1 ~ 21。
- 3 在阿摩司的豫言裏，神應許有一日，大衛的國和大衛的家要得着復興，萬國必稱為耶和華名下的國——摩九 11 ~ 12。
- 4 這豫言指明基督要回來作真大衛，（賽九 7，十六 5，耶三十 9，結三四 23 ~ 24，三七 24 ~ 25，何三 5，）並要重建（即恢復）祂先祖大衛的國，好復興整個宇宙。
- 5 那時大衛的國要成為基督和神的國，直到永遠——啓十一 15。
- 6 在千年國期間，主要坐在大衛的寶座上，掌管雅各家（猶太人——路一 32 ~ 33），並治理地上的列國。（詩二 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).

第七週■週一

晨興餽養

撒上一二四『祭司回答大衛說，我手下沒有平常的餅，只有聖餅…。』

6『祭司就拿聖餅給他；因為在那裏沒有別的餅，只有陳設餅，是…從耶和華面前撤下來的。』

太一6『耶西生大衛王…。』

法利賽人批評主的門徒在安息日掐起麥穗來喫時，主說，『大衛和跟從他的人飢餓之時所作的，你們沒有念過麼？他怎樣進了神的殿，他們且喫了陳設餅，就是他不可喫，跟從他的人也不可喫，惟獨祭司纔可喫的。』（太十二3～4。）（新約總論第九冊，五一頁。）

主在這裏的話，含示祂是真大衛。古時，大衛和跟從他的人，在被棄絕時，進了神的殿，喫了陳設餅，似乎干犯了利未記的律法。現今真大衛和跟從祂的人也被棄絕，並且門徒有掐麥穗喫的行動，似乎犯了安息日的規條。大衛和跟從他的人怎樣不算為有罪，基督和祂的門徒也不該被定罪。大衛王是基督這真大衛的豫表。大衛有跟從者，基督這真大衛也有門徒作祂的跟從者。大衛王和跟從他的人被人棄絕，真大衛和跟從祂的人也被人棄絕。大衛和跟從他的人怎樣是飢餓的，基督和祂的門徒也照樣是飢餓的。…這一切含示大衛和跟從他的人，是基督和祂門徒的豫表。（新約總論第三冊，二一九至二二〇頁。）

信息選讀

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

基督在馬太十二章三至四節的話含示，從祭司職分到君王職分之時代的轉換。古時，大衛的來，轉換了時代，將祭司時代轉到君王時代，叫君王在祭司之上。在祭司時代，百姓的首領應當聽從祭司；（民二七 21 ~ 22；）但在君王時代，祭司應當服從君王。（撒上一 35 ~ 36。）因此，大衛王和跟從他的人所作的並不違法。現今，藉着基督的來，時代也轉換了，這次是從律法時代轉到恩典時代；這時基督是在一切之上，凡祂所作的都是對的。遵守安息日屬於舊律法時代。但在恩典時代，是基督下斷案。這不是律法的問題，乃是基督的問題。（新約總論第三冊，二二〇頁。）

主似乎對法利賽人說，『你們不該定罪我或我的門徒。現在不再是律法下斷案，乃是我基督給你們下斷案。我是真君王，真大衛。我也是帶進恩典時代的基督。因此，凡我所說或所作的，纔是最後的裁決。』法利賽人自以為懂得聖經，但在這裏他們顯然輸了。主的辯護是多麼有力！（馬太福音生命讀經，四四七頁。）

大衛在父家排行第八，蒙神揀選，且為神所膏。（撒上一六 10 ~ 13。）八這數字表徵復活。大衛身為第八子，蒙神揀選，指明他與基督的聯合是在復活裏。他也是合乎神心的人，（十三 14，）為基督帶進神的國。…大衛是列祖時代的最後一代，也是君王時代的第一代；他結束了一個時代，開創了另一個時代。他是兩個時代的界碑，因他帶進了神的國，且與基督有密切的聯合。…馬太福音的家譜只在題到大衛時，纔用王的稱謂，因為國度和君王的職分，是藉着他帶進的。（聖經恢復本，太一 6 註 1，註 2。）

參讀：馬太福音生命讀經，第三十二篇；新約總論，第六十七篇；撒母耳記生命讀經，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

第七週■週二

晨興餽養

詩二二 1『我的神，我的神，你為甚麼棄絕我？為甚麼遠離不救我，不聽我唉哼的言語？』

來五 7『基督在肉身的日子，強烈的哭號，流淚向那能救祂出死的，獻上祈禱和懇求，因祂的虔誠，就蒙了垂聽。』

（詩篇二十二篇一節）是大衛在他受苦時所說的話。事實上，這成了豫言，說到基督受救贖之死的苦。主耶穌在受釘十字架之苦時引用了這話。（太二七 46。）…詩篇二十二篇二至五節是大衛唉哼禱告的繼續，他從唉哼轉到讚美。此後，從六節開始，聲音轉為另一人，就是基督，基督繼續說話。這是詩篇的寫法。正當大衛說話的時候，基督進來在他的說話中說話。

在二十二篇我們看見，受苦的大衛豫表經過死的基督。（1 上，6～21。）…大衛豫表受苦的基督，所羅門豫表在君王職分裏作王並治理的基督。（詩篇生命讀經，一六〇頁。）

信息選讀

基督受苦以至於死，其間遭受了人的羞辱、藐視、嗤笑、撇嘴、搖頭和譏諷。（詩二二 6～8，來十三 13 下，賽五三 3，路二三 11，可十五 29～32，太二七 39～44。）…其中每個辭都有特別的意思，描述主在十字架上所受的苦。

詩篇二十二篇九至十一節表明，基督信靠神的拯救。當人譏諷並嗤笑祂的時候，祂信靠神。這裏的

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.

拯救就是復活；祂定意受死，期盼從死亡中得拯救，就是從死人中復活。

一百零九篇…乃是大衛所獻關於他苦難的禱告。大衛在這裏（又再次）是基督的豫表。…八節說，『願他的年日短少；願別人得他的職分。』行傳一章二十節引用這節，應用於出賣基督的猶大。這樣引用詩篇一百零九篇八節指明，本篇是講到基督，並且這篇詩所描述的苦難，是表徵基督在肉身裏的苦難。…一百零九篇的禱告在下一篇，一百一十篇裏得着答應。既然一百一十篇是一百零九篇裏豫表基督之大衛禱告的答應，一百一十篇就該視為對基督禱告的答應。希伯來五章七節說，『基督在肉身的日子，強烈的哭號，流淚向那能救祂出死的，獻上祈禱和懇求。』神不僅藉着復活，也是在升天裏，答應基督的禱告。

一百一十篇雖是詩篇中最短的之一，卻是對基督最高的啓示。…『耶和華對我主說，你坐在我的右邊。』（1上。）這關於基督在祂升天裏的話，（來一3下，）在新約裏直接引用過二十多次，又間接引用了約二十次。…宇宙中的至高處是神的右邊。…基督的升天不僅是祂在一個地方的事，乃是祂在一個人位（父）裏的事。基督在祂的升天裏，進入父自己，並在那裏坐下來。

新約告訴我們，基督在祂的升天裏，已經被神立為主，為基督，作全宇宙的元首，並作救主。（徒二36，五31，十36。）這與基督的君王職分有關。

照着詩篇一百一十篇一節，基督坐在神的右邊，等神使基督的仇敵作祂的腳凳。…基督是在寶座上，但祂仍需要腳凳。因此，神在竭力征服基督所有的仇敵，使他們作祂的腳凳。今天我們的爭戰乃是為着征服基督的仇敵。（詩篇生命讀經，一六〇至一六一、五二五至五二八頁。）

參讀：詩篇生命讀經，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

第七週■週三

晨興餽養

詩一一〇 1 ~ 3『耶和華對我主說，你坐在我的右邊，等我使你的仇敵作你的腳凳。耶和華必從錫安伸出你能力的杖來：你要在你的仇敵中間掌權。當你爭戰的日子，你的民要以奉獻為彩飾，甘心獻上自己。你的少年人對你必如清晨的甘露。』

（詩篇一百一十篇指明）從這天上的錫安，神要伸出基督能力的杖來，掌管列國。…今天列國是祂的眾仇敵。

（三節指明）某種爭戰正在激烈的進行。今天仍是爭戰的時候，因為基督還沒有得着腳凳。因此，這職事在不斷的爭戰。我們抵擋並廢掉每一種關於召會的錯誤立場，…這就引起反對和爭戰。

雖然召會墮落了，歷世紀以來仍有一條線，有一班人以奉獻為彩飾，為榮美，甘心將自己獻給主。千萬人放棄地上的一切，甘心將自己獻給基督，這種獻上有奉獻的彩飾。（詩篇生命讀經，五二八至五二九頁。）

信息選讀

『你的少年人對你必如清晨的甘露。』（詩一一〇 3 下。）這指明一面，基督喜歡看見我們奉獻的彩飾；另一面，祂渴望清晨的甘露。基督喜歡看見那些將自己獻給祂為甘心祭的人，但更重要的是，祂仍需要一些甘露滋潤祂。甚至基督也需要滋潤；祂需要我們作滋潤祂的甘露。

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.

照着本詩，這甘露來自『清晨』。我們需要在清晨被孕育為滋潤基督的甘露。我信這與晨興有關。我們早晨若不早起，就會失去成為清晨的甘露以滋潤基督的機會。基督若沒有得着滋潤，就會枯乾，我們也會枯乾。我盼望我們眾人，尤其是青年人，要看見基督在這裏將自己比喻為需要溫和、柔輒、柔細之甘露滋潤的植物。願我們回應祂說，『主耶穌，我要作清晨所孕育並產生的甘露，使你得着滋潤。』

『祂要喝路旁的河水；因此祂必抬起頭來。』（7。）基督爭戰的時候是乾渴的。祂需要一些水喝，祂要『喝路旁的河水』。這河水就是得勝者。那些以奉獻為彩飾，獻上自己的人，是清晨的甘露，滋潤基督；得勝者是河水，解祂的乾渴。基督領頭爭戰到底時，祂需要水喝，這水就是得勝者。

基督喝河水時，『祂必抬起頭來。』這就是說，祂將是得勝的。低下頭來是失敗的標記，但抬起頭來是得勝、勝利的標記。那些抬起頭來的人，就是勝過所有仇敵的人。（詩篇生命讀經，五二九至五三〇、五三二頁。）

在撒下二十三章一至七節我們看見大衛末了的話。…三節下半說，大衛（豫表基督）以公義治理人，存着對神的敬畏執掌權柄。

大衛（豫表基督）像日出的晨光，如無雲的早晨，如雨後的晴光，使地發生嫩草。（4。）當基督以公義治理人，存着對神的敬畏執掌權柄，祂就像日出的晨光，如無雲的早晨，如雨後的晴光，使地發生嫩草。（撒母耳記生命讀經，三〇一至三〇二頁。）

參讀：撒母耳記生命讀經，第三十八篇；以賽亞書生命讀經，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

第七週■週四

晨興餽養

結三四 23 ~ 24『我必立一牧人照管他們，牧養他們，就是我的僕人大衛；祂必牧養他們，作他們的牧人。我耶和華必作他們的神，我的僕人大衛必在他們中間作首領。我耶和華已經說了。』

耶三十 9『他們卻要服事耶和華他們的神，和我為他們所要興起的王大衛。』

當主耶穌來作牧人照料我們時，祂也來作王管理我們。主作牧人照料我們，結果使我們順從祂為我們的王，服在祂的君王職分之下，順從祂在我們裏面的寶座。（聖經恢復本，結三四 24 註 1。）

基督由大衛所豫表，是爭戰的王，祂勝過了一切仇敵，得着了土地，並豫備了一切材料，以建造召會作神的殿。（新約總論第二冊，二八七頁。）

（以西結三十七章二十四節）關於以色列的豫言，要應驗於千年國，就是復興的時代，並應驗於永世，就是新天新地。（聖經恢復本，結三七 24 註 1。）

信息選讀

（在以西結三十四章二十三至二十四節，我的僕人大衛）指基督，祂是真大衛，（太十二 3，）神羣羊的真牧人，（詩二三，約十 11，來十三 20，）也是神子民的王。（結三四 24，賽九 7，何三 5，彌五 2，路一 32 ~ 33。）（聖經恢復本，結三四 23 註 1。）

（在耶利米三十章九節，他們…的王大衛）指基督，祂是真大衛；（見撒下七 16 註 1；）祂也是復興時，

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,

即千年國時的王。（賽三二 1，啓二十四 4，6。）大衛是基督作王的豫表。（聖經恢復本，耶三十九 註 1。）

在國度裏，基督將是人子。馬太十三章四十一節說，『人子要差遣祂的使者，從祂的國裏薙集一切絆跌人的事，和行不法的人。』基督回來以後，要在地上建立祂的國。然後在國度裏，祂仍是人子。…神的仇敵撒但背叛神的權柄。（賽十四 13～14。）為着對付他，神創造人，並給人管治權治理地。（創一 26。）在人被撒但引誘，跟隨他以後，（三 1～6，）神成了人，名叫耶穌，來消除魔鬼的作為，（約壹三 8，）並廢除魔鬼，（來二 14，）使祂收回這地，成為祂的國。（啓十一 15，十二 10。）在基督作人子所要帶進這要來的國裏，（但七 13～14，路十九 12～15，）祂確實是人子，不僅作神得勝和榮耀的標記，也作撒但失敗和羞恥的標記。

基督據有地以後，要在國度裏作王管理地，同祂得勝的信徒治理列國。（啓二十四 4，6，二 26～27。）祂是要來的王，千年國時在神要來的國裏成為元首和中心。這將是以賽亞三十二章一節，耶利米二十三章五節，和撒迦利亞十四章九節、十七節的應驗。當基督救贖地和所有的人，（西一 20，）使其成為祂國的範圍和組成成分，當祂變賣一切買了國度，（太十三 44，）當祂從撒但的霸佔中拯救了地同所有的人，（啓二十 2～3，）祂就有完全的權利，作得恢復之地和得恢復之列國的王。在祂要來的掌權裏，神的權柄和榮耀要完全得顯明，（太六 13，）全地連同人也要被帶進神創造的公義、平安、喜樂、以及完滿的福分裏。（賽三二 1，16～18，三五 1～2，5～7。）（新約總論第二冊，一五三至一五五頁。）

參讀：新約總論，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

第七週■週五

晨興餽養

撒下七 12 ~ 13 『…我必興起你腹中所出的後裔接續你，我也必堅定他的國。他必為我的名建造殿宇；我必堅定他的國位，直到永遠。』

16 『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。』

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。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。）眾申言者說到大衛與基督時，將他們當作一個。（耶三十 9，結三四 23 ~ 24，三七 24 ~ 25，何三 5，摩九 11。）基督就是真大衛。（太十二 3 ~ 4…。）因此，神對大衛的回應，使基督與大衛並大衛的後裔成爲一。（撒下七 12。）這含示神在祂經綸裏的目的，是要將祂自己在基督裏建造到祂所揀選的人裏面，使祂與祂的子民成爲一。神從永遠到永遠的目的，是要使祂自己成爲我們，好叫我們能在生命、性情、構成上，但不在神格上，成爲祂。至終，藉着神建造的工作，包羅萬有、延展無限的基督，三一神的具體化身，成了基督身體上的每一個肢體，以及新人裏的每一個人。（林前十二 12，西三 10 ~ 11。）在召會中，在身體裏，在新人裏，基督是一切，又在一切之內。（聖經恢復本，撒下七 16 註 1。）

信息選讀

神應許大衛，他的家、他的國和他的國位，必在神面前永遠堅定。（撒下七 16。）這也是指着基督繼承祂祖大衛的國和寶座說的，在大衛的家中，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

有基督的國和寶座是存到永遠的。（但七 14。）天使長加百列傳達神的話，也證實大衛的約是應驗在基督身上，他說，『主神要把祂祖大衛的寶座給祂，祂要作雅各家的王，直到永遠，祂的國也沒有窮盡。』（路一 32～33。）所以神應許大衛的家和他的國必永遠堅定，他的國位也必堅定直到永遠的話，在基督身上都得着應驗。

神照着祂與大衛所立的約，使他的兒子所羅門接續他的王位，（王上一 39，）為神建造聖殿。（六 1。）大衛離世前，把聖殿建造的樣式指示他的兒子所羅門。（代上二八 11～19。）等到所羅門繼承大衛的王位後，就照着他父親大衛所看見的樣式造了聖殿，成為神心意中所要得着正確而穩固的居所。到此，神不但得着了國，以彰顯祂的權柄，也得着了殿，以彰顯祂的榮耀。（真理課程二級卷一，一〇八至一〇九頁。）

神的國是神的掌權，包括已過的永遠，舊約中的列祖，以色列國，新約中今世的召會，來世的千年國，和永世的新天新地，就是將來的永遠。諸天的國是諸天的掌權，是神的國的一部分，包括今世的召會和來世的千年國。基督和神的國，主（神）和祂基督的國，及主和救主耶穌基督永遠的國，都是指來世的千年國和永世的新天新地。父的國是指千年國的屬天部分。子的國是指千年國的屬地部分。（真理課程一級卷二，二一六至二一七頁。）

參讀：真理課程一級卷二，第二十三至二十四課；撒母耳記生命讀經，第二十三篇；以賽亞書生命讀經，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

第七週■週六

晨興餽養

摩九 11 ~ 12 『到那日，我必建立大衛倒塌的帳幕，堵住其中的破口，把那毀壞的建立起來，重新修造，像古時一樣；使以色列人得以東所餘剩的，和所有稱為我名下的國；這是行這事的耶和華說的。』

阿摩司九章十一至十五節論到以色列家的復興和大衛倒塌帳幕的重建。…在行傳十五章，當使徒們和眾長老聚在一起，解決割禮的問題時，雅各引用了阿摩司九章十一至十二節這一段話。

大衛的帳幕就是大衛的國和大衛的王室。古時王室與國很難分開；事實上，二者乃是一。大衛的國就是大衛的王室。當尼布甲尼撒來擄掠以色列國、蹂躪那地、焚燒城邑、毀壞聖殿、擄走君王的時候，那個國，那個王室就倒塌了。那就是大衛的國和大衛王室的倒塌。但在阿摩司書裏，神進來應許，有一日祂要回來復興倒塌的大衛之國。在那日，大衛的國和大衛的家要得着復興，萬國必稱為耶和華名下的國。（阿摩司書生命讀經，二八一至二八二頁。）

信息選讀

阿摩司九章的豫言指明，有一日，基督要回來作真大衛。當基督回來時，在祂末次的顯現裏，祂乃是真大衛，要復興祂的國和祂的王室。那將是千年國；那時萬國必稱為耶和華名下的國，即萬國必屬於神。基於這事，雅各在行傳十五章告訴猶太信徒，

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

不要因着彼得和保羅到外邦人那裏去而受攪擾，因為在復興時，所有的外邦人都要成為神的子民，就像猶太人一樣。

基督要來並復興倒塌的大衛之國，以建立祂的國，好復興整個宇宙。那時，萬國都要成為神的子民。這是阿摩司豫言中的一大項。（阿摩司書生命讀經，二八二頁。）

千年國的屬地部分，將是復興的以色列國—大衛的國。（徒一6，可十一10。）在舊約裏，主應許猶太人，彌賽亞，就是受膏者，要來承受大衛的寶座，並復興猶太國，也就是以色列國。（創四九10，撒下七13，16，詩二8～9，七二1～20，八九4，一一〇2，賽九6～7，十一1～5，10，耶二三5～6，三十9，三三14～17，結二一27，三四23～24，三七24～25，但二35，七14，何三5，摩九11～12，亞三8，六12～13，九9～10。）主耶穌第一次來時，猶太人在期待彌賽亞復興祂的國。（路二25，三15，七19，約一41，七27，41。）然而，乃是到主再來時，祂纔要復興彌賽亞的國。（太二三39。）彌賽亞所要復興的國—將來要復興的彌賽亞國或以色列國—將是千年國的屬地部分，是主所要重建之大衛的帳幕。（徒十五16。）在千年國期間，主要坐在大衛的寶座上，掌管雅各家（猶太人一路一32～33），並治理地上的列國。（詩二8，七二8，但七14，二35。）

在千年國的屬地部分，悔改的猶太人將是祭司，得恢復、復興、並蒙保守的萬民將是百姓；受造物要得復興，再也沒有戰爭，全地要充滿和平。那將是何等奇妙並榮耀的國！（真理課程四級卷二，三〇四至三〇六頁。）

參讀：阿摩司書生命讀經，第三篇；真理課程四級卷二，第三十九課。

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

第七週詩歌

WEEK 7 — HYMN

756

榮耀的盼望—渴望與祈求

8 6 8 6 雙 (英 960)

降 B 大調

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 臨, 天 空 都 滿 了 祂!

5 | 3 7 2 1 6 | 5 6 5 5 | 6 6 7 6 5 | 1 . 1

待 贖 宇 宙 快 得 復 興, 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 聽 見 祂 的 腳 聲, 在 那 彩 雲 中 間;

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 見 祂 的 榮 身, 隱 約 顯 露 在 天。

- 二 我今仰望我主“同在,”不敢懈怠一點; 羊和牧者同樣輕重, 身和頭同境遇!
我今等候我主再來, 使我得着所天。 誰也不能從你手中, 奪去你的兒女。
除了我主此刻就來, 接我與祂同在, 六 千人的手不能阻我, 萬人的眼也不;
除了這件美事以外, 我心別無所愛。 路上荊棘, 不過助我 忠勇進前得福。
三 我眼專看我的救主, 我心已經在天, 我心!我靈!今當復興, 讓這世界過去;
我口不說別的題目, 只說與主相見。 生命的主!求你快臨, 接我進入天域。
主的再臨已經緊近, 主來原是為我; 七 醫治的日!人的盼望! 我真愛你光線;
主的應許永遠堅定, 從來沒有空說。 公義的主!榮耀的王! 我今伏你面前;
- 四 我的救主, 你的聖言 無可惑,無可減; 求你自己快登寶座! 求你臉面快顯!
我今忠誠不顧臉面, 因你聖言自勉。 求你伸手建立天國, 向萬民賜恩典!
願你榮耀早日顯現, 仇敵敗,陰府陷; 八 真理本當得勝為王! 自由本當為后!
願你應許早日應驗, 接我們到那邊。 但是謊言竟然猖狂, 為這世界元首!
- 五 你的膀臂是逃避所, 耶穌救主我神! 所以真理求你快來! 帶着天光而來!
你像天父一樣保妥 一切靠你的人; 好使仇敵遇見失敗, 眾子投入你懷。

My King will soon come back again

Hope of Glory — Longing and Praying

960

1. My King will soon come back a - gain, The sky be filled with
Him; The u - ni - verse to be re - de - emed Will see His light there -
in. The Lord will soon ful - fill His plan, His foot - steps now I
hear; His glo - rious frame I faint - ly see Be - gin - ning to ap - pear.

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.

第八週

大衛的後裔成爲神的兒子

詩歌：

讀經：撒下七 12 上，14 上，太二二 41～45，徒十三 23，33，羅一 3～4，八 29，啓二二 16

【週一】

壹 『我必興起你…的後裔接續你，…我要作他的父，他要作我的子』—撒下七 12 上，14 上：

一這裏『你…的後裔』就字面說，是指大衛的兒子所羅門—王上五 5，八 15～20。

二按希伯來一章五節下半（那裏引用了撒下七章十四節上半），大衛的後裔實際上就是基督作神的長子，兼有神性和人性—來一 5 上，6。

三撒下七章十二節上半論到『你…的後裔』以及十四節論到『我的子』的話，含示大衛的後裔要成爲神的兒子，也就是說，人的後裔要成爲神聖的子—羅一 3～4。

四關於大衛的後裔成爲神的兒子，這話在新約裏繼續且強有力的發展—太二二 41～45，啓二二 16。

貳 在馬太二十二章四十一至四十五節主耶穌問了宇宙中最大的問題：『論到基督，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

們怎麼看？祂是誰的子孫？』—42 節上：

一法利賽人說，基督是大衛的子孫；主問他們，基督既是大衛的子孫，大衛怎麼還稱基督為主—43 ~ 45 節。

二我們只有在靈裏，藉着神的啓示，纔能認識基督—43 節，弗三 5。

三基督是神；在祂的神性裏，祂是大衛的主—太二二 43。

四基督也是人；在祂的人性裏，祂是大衛的子孫—42, 45 節。

【週二】

叁 在啓示錄二十二章十六節主耶穌說，『我是大衛的根，又是他的後裔』：

一在神性方面，基督是大衛的根，是他的源頭；在人性方面，基督是大衛的後裔，是他的後代。

二基督是主，作大衛的根；祂也是大衛的子孫，是大衛的苗，作他的後裔；正如『大衛的後裔』指主是人，祂出於大衛；照樣，『大衛的根』指祂是神，大衛出於祂。

三在啓示錄二十二章十六節基督自己承認，祂是人，祂也是神，祂兼有人的性情和神聖的性情。

肆 在行傳十三章保羅說，從大衛的後裔中，『神已經照着所應許的，給以色列帶來一位救主，就是耶穌，』（23，）並且『神已經…完全應驗〔這應許〕，叫耶穌復活了，正如詩篇第二篇上所記：「你是我的兒子，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節我們看見，基督作神的長子，乃是神向祖宗的應許，神藉着叫耶穌復活，應驗這應許。

二復活對那人耶穌乃是出生：

1 在復活裏，祂被神生為許多弟兄中的長子—羅八 29。

2 祂從永遠就是神的獨生子—約一 18，三 16。

3 成為肉體以後，祂藉着復活，在人性裏被神生為長子—來一 6。

三保羅能在詩篇二篇七節看見主的復活：『你是我的兒子，我今日生了你』：

1 保羅把『今日』一辭應用到主復活的日子。

2 這就是說，基督的復活就是祂生為神的長子。

3 人子耶穌藉着從死人中復活，生為神的兒子；所以，神使耶穌從死人中復活，乃是將祂生為神的長子—徒十三 33。

【週三】

四神的獨生子藉着成為肉體穿上人性，成了神人；（約一 14，18，路一 35；）然後這神人在復活裏由神而生，成為神的長子（徒十三 33，來一 6，羅八 29）：

1 神的獨生子在成為肉體以前，沒有人的性情，只有神聖的性情。

2 神的長子在復活裏，有神聖的性情，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.

五基督藉着祂的復活，生為神的長子，同時祂所有的信徒也生為神許多的兒子—彼前一3，來二10：

- 1 在神許多兒子當中，只有長子是神的獨生子—約一18，約壹四9。
- 2 這位神的獨生子在祂復活的人性裏，也是神的長子—羅八29。
- 3 神的長子兼有神性和人性，我們這些作神許多兒子的信徒，也兼具人的性情和神的性情—彼後一4。

【週四】

伍 我們需要認識，基督在祂的復活裏，以大能被標出為具有人性之神的兒子—羅一3～4：

- 一基督在成為肉體與復活以前，已經是神的兒子，是神的獨生子—約一18，三16。
- 二雖然基督在成為肉體以前已經是神的兒子，但祂仍需要從復活被標出為神的兒子，因為祂藉着成為肉體，穿上與神性毫無關係的人的性情—一1，14，羅八3：

 - 1 神的兒子成為肉體以後，祂神聖的性情被肉體所遮蔽。
 - 2 基督在祂的神性裏已經是神的兒子，但祂那由馬利亞所生的部分，即帶着屬人性情的耶穌，並不是神的兒子—路一31～32，35。
 - 3 藉着復活，基督聖別且拔高祂屬人的性情，就是祂的人性，祂就從復活被標出為帶着這屬人性情之神的兒子；在這意義上，祂是在祂的復活裏生為神的

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

兒子—羅一 3 ~ 4，徒十三 33，來一 5。

4 被標出為神的兒子是『以大能』，就是基督復活的大能，其實就是那靈—羅一 4，腓三 10，弗一 19 ~ 20。

【週五】

三藉着在復活裏的標出，那在成為肉體以前已經是神兒子的基督，以新的方式成了神的兒子—羅一 4：

1 在成為肉體以前，祂只是具有神性之神的兒子；藉着祂的復活，祂被標出為兼具神性與人性之神的兒子—4 節。

2 基督若沒有穿上屬人的性情，祂就不需要被標出為神的兒子，因為在祂的神性裏，甚至從永遠祂就已經是神的兒子—約一 18，十七 5。

3 藉着成為肉體，祂穿上了人性，而在復活裏祂被標出為具有人性之神的兒子—一 14，羅八 3，一 3 ~ 4，來二 14：

a 作為被標出之神的兒子，基督有兩種性情，神性與人性；祂如今所有的人性不是天然的人性，乃是在復活裏拔高的人性—羅一 4。

b 甚至基督屬人的性情也被標出為神的兒子，因為祂已被標出為兼具神性與人性之神的兒子。

四基督被標出為具有人性之神的兒子，乃是『按聖別的靈』—4 節：

1 聖別的靈是在主耶穌裏面生命的素質；祂在肉體裏在地上生活時，祂裏面有這素質—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 主耶穌從死人中復活時，祂藉着復活，按祂裏面聖別的靈，以大能被標出為神的兒子—羅一 4。
- 3 如今祂是神的兒子，比以前更美妙，因如今祂兼有神聖的性情，以及復活、變化、拔高、榮化、並被標出之屬人的性情—六 4，路二四 26，約十七 5，徒三 13。

【週六】

五 我們需要將羅馬一章三至四節與八章二十九節聯起來看：

- 1 藉着祂的成為肉體、釘十字架和復活，神的兒子基督成了神的長子；而許多兒子，就是基督的眾弟兄，要模成祂的形像—來二 10 ~ 11，羅八 29。
- 2 在羅馬一章三至四節，神的兒子基督是原型；而在八章二十九節，許多弟兄是從原型『大量生產』的人，並且要藉着在生命裏得救，模成神長子的形像。
- 3 這把我們帶到『成為神』這件事，並且含示神在祂經綸裏的目的，是要使祂自己成為人，為要在基督裏，使我們在基督裏的信徒和神的兒女，在生命、性情和構成上（但不在神格上）成為神；這樣的含示意義極其重大，並且聖經至終完成於這件事—二九節，一 3 ~ 4，約一 1 ~ 13，約壹三 1，啓二一 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.

第八週■週一

晨興餽養

撒下七 12『你在世的日子滿足，與你列祖同睡的時候，我必興起你腹中所出的後裔接續你，我也必堅定他的國。』

14『我要作他的父，他要作我的子…。』

（在撒下七章十二節）『你…的後裔』就字面說，是指大衛的兒子所羅門，他在舊約裏建造殿作神的居所。（王上五 5，八 15～20，代上二 9～10，二 8 6。）然而，按希伯來一章五節下半（那裏引用了撒下七章十四節上半），大衛的後裔實際上就是基督作神的長子，（來一 5 上，6，）兼有神性和人性，在這裏由所羅門豫表。（聖經恢復本，撒下七 12 註 1。）

撒下七章十二節論到『後裔』以及十四節論到『我的子』的話，含示大衛的後裔要成為神的兒子，也就是說，人的後裔要成為神聖的子。這符合保羅在羅馬一章三至四節的話，論到基督是大衛的後裔，在復活裏，在祂的人性裏被標出為神的兒子；…也關聯到主在馬太二十二章四十一至四十五節所問的問題，論到基督如何既是大衛的子孫，又是神的兒子作大衛的主——一個奇妙的人，一個兼有神、人二性的神人。這些經節清楚揭示，人的後裔，就是人的兒子，能成為神的兒子。神自己這位神聖者，成了人的後裔，一個人（大衛）的後裔。這後裔就是神人耶穌，耶和華救主，（太一 18～21，提後二 8，）單憑祂的神性，祂就是神的兒子。（路一 35。）藉着祂的復活，祂作為人的後裔，也在祂的人性裏成了神的兒子。（撒下七 14 註 1。）

信息選讀

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

馬太二十二章四十一至四十二節說，『法利賽人聚集的時候，耶穌問他們說，論到基督，你們怎麼看？祂是誰的子孫？』：主問法利賽人這問題時，他們回答說，基督是大衛的子孫。（42。）毫無疑問，照着聖經，這回答是正確的。然後主說，『這樣，大衛在靈裏怎麼還稱祂為主，說，「主對我主說，你坐在我的右邊，等我把你的仇敵，放在你的腳下」？大衛既稱祂為主，祂怎麼又是大衛的子孫？』（43～45。）這裏的問題是，曾祖父怎能稱曾孫為主？這是法利賽人不知如何回答的一個問題。…關於基督的身位，法利賽人只有一半的聖經知識，只知道主按着祂的人性，是大衛的子孫。他們缺少另一半的知識，就是基督按着祂的神性，是神的兒子。四十三節題到靈，指明我們只有在靈裏，藉着神的啓示，纔能認識基督。（弗三5。）

基督何等奇妙！祂是神，也是人；是神的兒子，也是大衛的子孫。…祂是最大的，也是最小的。哦，基督是一切！我們需要認識祂到這地步。然後我們要說，『主耶穌，我無法徹底認識你。主，惟有你是配。若有神，這神必定是你。若有真正的人，這人必定是你。主，你是救主、救贖主、生命和光。』

儘管我們能認識基督，我們卻無法透徹領會祂。我們認識耶穌基督是子，祂也稱爲父，（參賽九6，）因爲聖經這樣告訴我們；但我們無法充分領畧這點。我們也認識基督是神子和人子，在一個身位上兼有神聖的性情和屬人的性情。因此，祂是一個身位帶着兩種性情和兩種生命。但我們無法透徹領會這事。我們單單相信聖經所說的，並讚美祂是如此奇妙！我們需要敬拜祂、接受祂、享受祂並經歷祂這奇妙的一位。（馬太福音生命讀經，七七一至七七五頁。）

參讀：馬太福音生命讀經，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

第八週■週二

晨興餽養

啓二二 16『我耶穌…是大衛的根，又是他的後裔，我是明亮的晨星。』

徒十三 23『從〔大衛〕的後裔中，神已經照着所應許的，給以色列帶來一位救主，就是耶穌。』

33『神已經向我們這作兒女的完全應驗〔那給祖宗的應許〕，叫耶穌復活了，正如詩篇第二篇上所記：「你是我的兒子，我今日生了你。」』

在神性方面，基督是大衛的根，是他的源頭；在人性方面，基督是大衛的後裔，是他的後代。因此祂是主，作大衛的根；祂也是大衛的子孫，是大衛的苗，作祂的後裔。（太二二 42～45，羅一 3，耶二三 5。）正如『大衛的後裔』指主是人，祂出於大衛；照樣，『大衛的根』指祂是神，大衛出於祂。這啓示主耶穌的兩種性情。所以，在啓示錄二十二章十六節基督自己承認，祂是人，祂也是神。（新約總論第十四冊，三九八頁。）

信息選讀

（在行傳十三章，）保羅指出復活的基督『向那些從加利利同祂上耶路撒冷的人顯現，這些人如今向百姓作了祂的見證人』；（31；）以後接着說，『我們也傳福音給你們，就是那給祖宗的應許，神已經向我們這作兒女的完全應驗，叫耶穌復活了，正如詩篇第二篇上所記：「你是我的兒子，我今日生了你。」』（32～33。）復活對那人耶穌乃是出生。在復活裏祂被神生為許多弟兄中的長子。（羅八 29。）祂從永遠就是神的獨生子。（約一 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.) 成爲肉體以後，祂藉着復活，在人性裏被神生爲長子。

保羅能在〔行傳十三章三十三節〕『你是我的兒子，我今日生了你』這話中看見主的復活，他把『今日』一辭應用到主復活的日子。這就是說，基督的復活就是祂出生爲神的長子。人子耶穌藉着神使祂從死人中復活，生爲神的兒子。所以，神使耶穌從死人中復活，乃是將祂生爲神的長子。我們需要看見，主的復活乃是祂的出生。這是很重要的事。

主耶穌有兩次出生。頭一次是從馬利亞生爲人子。三十三年半以後祂被釘十字架、埋葬，又從死人中復活。藉着復活祂有了第二次出生；就着祂是人來說，祂是在復活裏生爲神的兒子。所以，在祂第一次的出生裏，祂從馬利亞生爲人的兒子；在祂第二次的出生裏，祂在復活裏生爲神的兒子。

有些人聽說基督在復活裏生爲神的兒子，可能有問題說，『我們的主不是從永遠就是神的兒子麼？』不錯，祂從永遠就是神的兒子。…約翰福音強調耶穌基督是神的兒子，祂永遠是神的兒子。既然祂在成爲肉體以前已經是神的兒子，爲甚麼需要在復活裏生爲神的兒子？

按照新約，祂在兩方面是神的兒子。第一，祂是神的獨生子；第二，祂如今是神的長子。『獨生』一辭指明神只有一個兒子。約翰一章十八節和三章十六節說到神的獨生子。就永遠來說，基督是神的獨生子，這是祂永遠的身分。但是藉着復活，祂乃是人而生爲神的長子。『長子』一辭指明神如今有許多兒子。（來二 10。）我們這些相信基督的人是神許多的兒子，是主許多的弟兄，神長子的許多弟兄。（羅八 29。）（使徒行傳生命讀經，三六三至三六五頁。）

參讀：使徒行傳生命讀經，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

第八週■週三

晨興餽養

約一 14『話成了肉體，支搭帳幕在我們中間，…我們也見過祂的榮耀，正是從父而來獨生子的榮耀。』

來一 6『再者，神再帶長子到世上來的時候，就說，「神的眾使者都要拜祂。」』

我們要領悟，我們重生的日子就是基督復活那日。當基督從死人中復活時，我們所有的信徒也與祂一同復活。（彼前一 3。）藉着祂的復活，祂生為神的長子，同時祂所有的信徒也生為神許多的兒子。…如今神有許多具有神性和人性的兒子。然而在這許多兒子當中，只有長子是神的獨生子。這位神的獨生子在祂復活的人性裏，也是神的長子。祂是神的長子，兼有神性和人性，而我們這些作神許多兒子的信徒，也兼具人的性情和神的性情。（彼後一 4。）如今一天過一天，我們正被模成神長子的形像。（羅八 29。）（李常受文集一九八〇年第二冊，六四一至六四二頁。）

信息選讀

基督從永遠就是神的獨生子，（約一 18，）到神差祂到世上來時，仍是神的獨生子。（約壹四 9，約一 14，三 16。）等祂經過死進入復活，將祂的人性提高到祂的神性裏，祂就帶着祂死而復活的人性，在祂的神性裏，在復活中生為神的長子；（徒十三 33；）同時也在祂的復活裏，帶着所有信祂的人一同復活，（彼前一 3，）和祂一同生為神的眾子，使他們成為祂的許多弟兄，好構成祂的身體，作神在祂裏面的團體彰顯。

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.

從永遠到永遠，基督在祂的神性裏乃是神的獨生子。祂成爲肉體，成爲有人性的人之後，就作爲人子，在祂的復活裏生爲神的長子。…這是最大的團體生產。因爲藉着祂的復活，基督的門徒因神聖的生命重生爲神的許多兒子，所以祂在復活後，開始稱呼他們爲祂的弟兄。（約二十 17，太二八 10。）希伯來二章十一至十二節證實這事…祂也視他們爲召會，指明召會乃是神長子的眾弟兄團體的組合。

基督是神的獨生子，有神性而無人性，乃是與神同樣的自有永有。祂成爲神的長子，兼有神性和人性，乃是從祂的復活開始。祂這長子，是神產生眾子的根據、標本、元素和憑藉；所產生的眾子，就是信入祂，與祂聯結爲一的眾信徒，在生命和性情上完全與祂相同，也像祂一樣兼有人性和神性，作祂的擴增和彰顯，以彰顯那永遠的三一神，直到永永遠遠。

按照羅馬八章二十九節，我們已經被豫定要模成神長子基督的形像。…這是我們的定命，是神在已過的永遠所決定的。模成是變化的最終結果，包括我們裏面素質和性情的變化，和我們外面樣式的變化，好使我們與神而人者的基督，在榮耀裏的形像相配。祂是原型，我們是大量產品。我們這些產品裏外兩面的變化，都是生命之靈的律（2）在我們裏面運行的結果。（新約總論第十冊，八二至八三頁。）

參讀：新約總論，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

第八週■週四

晨興餽養

羅一3~4『論到祂的兒子，我們的主耶穌基督：按肉體說，是從大衛後裔生的，按聖別的靈說，是從死人的復活，以大能標出為神的兒子。』

標出為神兒子的基督，仍然有兩種性情—神性與人性。然而，祂現在所具有的人性，並不是天然的人性，乃是在復活裏拔高的人性。甚至祂的肉體也被標出為神的兒子。因此，祂已經被標出為兼有神性與人性之神的兒子。基督是這樣一位奇妙的人物，祂成了所有要被標出為神兒子之人的模型與榜樣。神的兒子必須具有神性，以及復活、得榮、拔高的人性。（羅馬書生命讀經，六四九至六五〇頁。）

信息選讀

猶太人承認主按着肉體是大衛後裔的身分。他們許多人承認耶穌是大衛王室的後裔。（太一1，九27，十二23，二一9，15。）然而，當主在地上時，關於祂作為神兒子的身分，卻在猶太人中間引起很大的爭論。（可二5~7，約六41~42。）有一天，主耶穌問祂的門徒一個問題：『人說人子是誰？』（太十六13。）他們說，『有人說是施浸者約翰，另有人說是以利亞，還有人說是耶利米，或申言者中的一位。』（14。）這指明猶太人就着祂的身位彼此爭論。若沒有屬天的啓示，他們最多只能領悟基督是申言者中最大的一位，沒有一人能認識祂是活神的兒子。（16。）

基督在成為肉體與復活以前，已經是神的兒子；（約一18，羅八3；）然而，在祂成為肉體之後，祂的神性被遮藏在肉體裏。但根據羅馬一章四節，

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

當祂進入復活時，就在祂的人性裏，以大能被標出為神的兒子。…基督的復活之所以（不同於拉撒路和其他人的復活），乃因祂的復活就是祂被標出為神的兒子。…基督無須被標出為人子，因為當人看見祂時，立刻認出祂是人。然而，…祂…需要被標出為神的兒子，（因為）祂的神性遮藏在祂的人性裏。…當祂復活時，祂就被標出、顯明為帶着人性的神子。

祂藉着成為肉體，穿上與神性毫無關係的素質，就是人的肉體。祂這一部分，需要經過死而復活，得以聖別，並被拔高。藉着復活，祂的人性被聖別、拔高且變化了。…祂的復活，就是祂的標出。…祂…藉着從死人中復活，將人帶到神裏面，就是將祂的人性帶進神聖的兒子名分裏。

在復活裏，基督在祂的人性裏乃是按聖別的靈，以大能被標出為神的兒子，這不是僅僅字句上的事。毫無疑問的，在祂的復活裏神聖的能力大大的運行，但我們需要看見，基督的人性在其中被標出為神兒子的神聖能力，乃是生命的大能。羅馬一章四節『以大能』一辭，與彼前三章十八節相符；那裏說基督在肉體裏被治死，在靈裏卻活着。這節裏『活着』意即得着加力。在祂的死裏，基督的人性，就是祂的肉體，被釘死，然後在祂的復活裏，是靈的神作為基督的神性，因着生命的新能力得以活潑的活着，將神性擺在基督的人性裏，使其成為神聖的。換句話說，基督復活之前，基督的人性僅僅是屬人的。但在基督的復活裏，那靈是剛強的，將神性分賜到祂的人性裏，使其成為神聖的。如此，基督的人性在祂的復活裏，以神聖的大能被標出為神的兒子；基督復活之能力的實際就是那靈。（新約總論第十冊，六至九頁。）

參讀：撒母耳記生命讀經，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

第八週■週五

晨興餽養

太一 20『…那生在她〔馬利亞〕裏面的，乃是出於聖靈。』

來二 11『因那聖別人的，和那些被聖別的，都是出於一；因這緣故，祂稱他們為弟兄，並不以為恥…。』

羅馬一章四節所說『聖別的靈』，與三節的『肉體』相對。三節的肉體怎樣是說到基督在這肉體裏的人性素質，照樣，四節的靈不是指聖靈的人位，乃是指基督神性的屬靈素質，就是基督神聖的素質。當基督成為人，穿上人性，祂並沒有撇棄祂的神性。…按照祂的人性，祂是肉體；按照祂的神性，祂乃是靈。因此，基督是有兩種性情的人位，具有神聖的性情與屬人的性情；…耶穌的神性乃是聖別的靈。這神性就是聖別的靈自己，有神聖的大能和神聖的元素以變化基督的人性，使其成為神聖的。（新約總論第十冊，八至九頁。）

信息選讀

康乃馨種子得以標出，不是藉着標籤的標示，乃是藉着埋進土裏，長成一株盛開的康乃馨。這指明康乃馨種子乃是按着裏面的生命被標出；也就是說，它是按着生命被標出。

同樣的原則，基督從死人中復活的時候，祂按着在祂裏面那聖別的靈，藉着復活，以大能被標出。如今祂是神的兒子，比以前祂是神的兒子更奇妙，因為祂現在有神性，又有復活、變化過、拔高、得榮、並被標出的人性。

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.

基督作為神的兒子，兼有神性與人性，如今乃是神眾子之大量生產的榜樣和模型。

要明白（眾子如何產生），關鍵在於羅馬一章三至四節。這兩節經文裏有許多重要的辭句：按肉體說、按聖別的靈說、大能、復活、以及神的兒子。…一章三至四節事實上是整卷書的摘要。羅馬書乃是記載，在肉體裏的罪人，以大能並藉着復活，成為神的眾子。

我們按着肉體不能標出為神的兒子。我們只能按着聖別的靈成為神的兒子。我們這些相信基督的人，有從肉身父母領受的肉體，也有神所賜給我們的聖別的靈。我們像主耶穌一樣，也有兩種性情—人性和神性。現今我們能毅然放膽的說，『主耶穌，你有兩種性情，我們也有兩種性情。你曾經成了肉體，而我們也是肉體。你裏面有聖別的靈，我們裏面也有聖別的靈。』哦，我們裏面有聖別的靈，事實上就是基督自己這奇妙的人物！聖別乃是神的本質、素質、元素、性情。神這聖別の性情和別的東西截然不同，而且從一切別的東西分別出來。聖別的靈就是指神的素質。因此，我們既有聖別的靈，我們裏面就有神的本質。我們按着這靈，逐漸標出為神的眾子。

按肉體說，我們都是麻煩人物，對召會如此，對與我們一同生活的人也是如此。…但我們不一定要照着肉體行事為人，因為我們可以選擇照着靈。…你自己可以決定，行事為人是要照着肉體，還是照着靈。願主憐憫我們，叫我們揀選照着靈活着。我們急切需要學習，如何照着靈而行。（羅馬書生命讀經，六六一至六六三、六七六頁。）

參讀：羅馬書生命讀經，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

第八週■週六

晨興餽養

羅八 29『…祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。』

來二 10『原來萬有因祂而有，藉祂而造的那位，爲着要領許多的兒子進榮耀裏去，就藉着苦難成全他們救恩的創始者，這對祂本是合宜的。』

要得救脫離我們己的樣式，脫離己的彰顯，我們就需要模成以得榮。要清楚看見這事，我們需要將羅馬一章四節聯於八章二十九節。…一章四節有原型的形成，但八章二十九節有『大量生產』的工作。一章四節有神兒子單個的標出，而八章二十九節有眾子團體的浸透、聖別、標出和模成。二者的原則都是一樣的。

關於主耶穌，在祂死而復活以前，聖別的靈就在祂裏面了。這聖別的靈是聖別的神聖素質。藉着死與復活的過程，這聖別的素質浸透並彌漫主的人性，包括祂的肉體。我們在主耶穌裏的信徒，靈裏也有聖別的神聖素質，就是聖別的靈，基督。因爲這聖別的素質仍隱藏在我們的人性裏，我們就需要經過在神主宰安排之下的過程，使這素質能浸透我們全人。爲着完成這過程，我們需要許多事互相效力，叫我們得益處。（羅馬書生命讀經，五八九頁。）

信息選讀

撒下七章所啓示的，保羅在羅馬一章三至四節加以解釋；他告訴我們，基督這大衛的後裔，已被標出爲神的兒子。…這就是神成爲人，爲要使人在生

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）成爲神的奧祕。神與人二者因此被建造在一起，構成到彼此裏面。在基督裏，神構成到人裏面，人也構成到神裏面；神與人已調和在一起，成了一個實體，稱爲神人。

在撒下七章十二節神題到大衛的後裔，在十四節上半節說，『我要作他的父，他要作我的子。』這裏我們看見一件非常有意義的事——大衛的後裔成了神的兒子。這些經節清楚揭示，人的後裔，就是人的兒子，能成爲神的兒子。這含示神的目的，是要使祂自己成爲人，爲要使人在生命和性情上（但不在神格上）成爲神。這樣的含示意義極其重大。至終，整本聖經終極完成於這件事。新耶路撒冷，就是聖經的終極完成，乃是神成爲人，並且人在生命和性情上（但不在神格上）成爲神；神和人調和在一起，成爲一個實體。

我們讀聖經若沒有注意到這個重要的點，那麼，就實際意義說，聖經對我們就是一本空洞的書。…今天，許多基督徒在意聖經這個『盒子』，但他們沒有看見，也不珍賞這盒子裏面的內容——『鑽石』。…聖經這『盒子』裏的『鑽石』乃是一個啓示，就是神在基督裏已成爲人，爲要使人在生命和性情上（但不在神格上）成爲神。

今天絕大部分的基督徒忽略了聖經的重點，就是神在基督裏已成爲人，爲要使人在生命和性情上（但不在神格上）成爲神；並且神渴望將祂自己與人調和，成爲一個實體。…今天許多信徒相信這重點的一方面——神成爲人，名叫耶穌，但他們不相信另一方面——人要在生命和性情上（但不在神格上）成爲神。（撒母耳記生命讀經，二四八至二五一頁。）

參讀：李常受文集一九九四至一九九七年第一冊，羅馬書結晶讀經，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

第八週詩歌

附 5

經歷神—神人聯調

8 8 8 8 8 8 重

A 大調

4/4

一 何大神蹟! 何深奧祕! 神竟與人聯調爲一! 神成爲人, 人成爲神, 天使、世人莫測經綸; 出自神的心愛美意, 達到神的最高目的。出自神的心愛美意, 達到神的最高目的。

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

- 二 神成肉身, 來作神人, 爲要使我能成爲神,
 生命、性情與祂同類, 惟我無分祂的神位;
 祂的屬性變我美德, 祂的榮形在我顯活。
 祂的屬性變我美德, 祂的榮形在我顯活。
- 三 不再是我單獨活着, 乃是神我共同生活;
 並與眾聖神裏配搭, 建成三一宇宙之家,
 且成基督生機身體, 作祂顯身團體大器。
 且成基督生機身體, 作祂顯身團體大器。
- 四 最終聖城耶路撒冷, 異象、啓示集其大成。
 三一之神, 三部分人, 永世對耦是人又神;
 神性人性互爲居所, 神的榮耀在人顯赫。
 神性人性互爲居所, 神的榮耀在人顯赫。

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!

第九週

召會作基督身體之生機的建造，
乃是藉着屬靈新陳代謝的過程，
照着信徒對內住基督的內裏經歷

詩歌：

讀經：撒下七 12 ~ 14 上，弗三 16 ~ 21

【週一】

壹 撒下七章十二至十四節上半乃是藉着豫表
揭示一個豫言，給我們看見，我們需要神
將基督建造到我們內在的構成裏，使我們
全人被基督重新構成—太十六 18：

一神照着祂心頭願望的永遠經綸，乃是要將祂自己建
造到人裏面，並將人建造到祂裏面；（弗三 16 ~ 17
上；）這相互的住處乃是基督身體的實際，終極完
成於新耶路撒冷。（約十五 4 ~ 5 上，約壹二 27 ~
28，三 24，四 13，15 ~ 16，啓二一 3，22。）

二神在祂經綸中的目的，乃是要將祂自己在基督
裏建造到我們裏面—撒下七 12 ~ 14 上，弗三
17 上，約十四 20，加四 19：

1 神渴望將祂自己在基督裏作到我們裏面，而基督一
切所是並所成就的，都是為着這一件事—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 我們需要神將祂自己在基督裏建造到我們的人性裏，就是將祂自己在基督裏作到我們裏面，作我們的生命、性情和人位—弗三 17 上。

【週二】

貳 以弗所三章十六至二十一節啓示，三一神已經進到我們裏面，以祂自己作元素，並以一些出於我們的東西作材料，來作建造的工作；這可由馬太十三章撒種者的比喻得着例證：

一 主將祂自己當作生命的種子，撒在人心的土壤裏，使祂能生長並活在他們裏面，且從他們裏面彰顯出來—3 節。

二 種子撒到土壤裏，是憑土壤裏的養分而長大；結果，種子的出產乃是由種子和土壤的元素所組成—23 節。

三 在我們裏面有一些養分是神所造的，豫備讓祂進到我們裏面，在我們裏面長大；神造了人的靈，有人的養分，也造了人的心，作為我們裏面為着神聖種子生長的土壤—約壹三 9，彼前一 23，西二 19：

1 我們在生命裏長大的速度，不在於神聖的種子，乃在於我們供應這種子多少的養分；我們供應的養分越多，種子就長得越快，並且越茂盛—詩七八 8，太五 3，8：

a 我們若留在魂裏，留在天然的人裏，就沒有任何養分為着神聖種子的長大；但我們若得着加強到裏面的人裏，並且注意我們的靈，操練我們的靈，就能穀供應養分，基督就能安家在我们心裏—弗三 16 ~ 17，羅八 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 我們若要主這生命的種子在我們裏面長大，作我們完滿的享受，我們就必須向主完全敞開，並與主合作，徹底的對付我們的心—太十三 3～9，19～23。

2 一面，神用祂自己作元素加強我們；另一面，我們提供養分；藉着這二者，神在基督裏就在我們的全人裏完成祂內在的建造，就是建造祂的家。

四照着聖經，長大等於建造；主耶穌宣告說，『我要把我的召會建造…；』（太十六 18；）這建造是藉着我們裏面神聖種子的長大而進行的。（約壹三 9，弗四 15～16，西二 19，弗二 21～22，林前三 1，6～9，12，十六 13。）

【週三】

五神的經綸是要將祂自己作到我們裏面，使我們經歷屬靈的消化和吸收這樣一種新陳代謝的過程，而在我們的天然生命上產生逐漸、內在新陳代謝改變的變化；這是為着建造基督的身體，終極完成新耶路撒冷—林後三 18：

1 為使神的建造得以進行，我們需要接受、消化並吸收那生機的、是靈的基督，祂是賜生命的靈，作我們屬靈的食物、飲料和氣息—約六 51，57，七 37～39，二十 22。

2 當我們藉着喫基督、喝基督、呼吸基督而享受基督，我們裏面就有新陳代謝的過程進行，就是屬靈的消化和新陳代謝的作用，基督就構成到我們裏面；這內裏新陳代謝的作用就是變化，變化就是建造—羅十二 2，腓一 20～21，參啓二一 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.

六召會—基督的身體—藉着屬靈新陳代謝的過程而有的生機建造，事實上就是耶和華在撒下七章十二至十四節上半，用豫表對大衛所說的豫言。

【週四】

叁 在以弗所三章十六至二十一節，保羅為信徒對內住基督的內裏經歷禱告，好使召會作基督的身體得以生機的建造起來—四 12, 16, 二 21 ~ 22:

一保羅向父禱告，要我們藉着祂的靈得以加強到裏面的人裏，結果基督就能安家在我们心裏，進而以祂自己來佔有、得着、浸潤、並浸透我們整個裏面的人—三 16 ~ 17 上。

二三一神可以比喻作一部大機器，保羅是操作這部機器的人；我們必須學習一個功課，就是在整個宇宙裏，有一個很高的原則，就是神要作事，但祂只願意作『機器』，祂需要有操作的人：

1 保羅禱告以弗所三章十六至二十一節的禱告時，乃是整個基督身體的代表。

2 父、子、靈是這宇宙『機器』的三個『零件』，而基督的身體乃是操作者；當我們作為操作者有這禱告時，父就藉着祂的靈作管道而作工，將我們裏面之人的每一部分加強到裏面的人裏，使這目標、這標的，能安家在我們心的各部分裏。

三說我們需要用大能得以加強到裏面的人裏，指明我們不在裏面的人裏，我們大部分都活在外面的人裏—四 16 節，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.

【週五】

四 基督渴望佔有我們心中的每一房間：

- 1 『安家』這個辭，在原文只是一個字，katoikeo，卡托依奇歐；這字的基本意思是在住所裏安頓下來，安排住處；這個字的字首，kata，卡他，意思是『向下』—17 節上。
- 2 當基督深深的安家是我們心裏，我們就為着神的耕地，在愛裏生根，並為着神的建築，在愛裏立基—17 節。
- 3 當基督安家是我們心裏，我們就滿有力量，能和眾聖徒一同領畧不可度量的基督，祂的量度就是宇宙的量度—18 節：
 - a 我們在召會中對基督的經歷，必須是三度的，像一立方體（闊、長、高、深）；不是一度的，像一條線。
 - b 無論在帳幕或聖殿裏，至聖所都是立方體—出二六 2～8，王上六 20。
 - c 至終，新耶路撒冷這神的建築，乃是永遠的立方體，就是至聖所，長寬高都是一萬二千斯泰底亞—啓二一 16。
- 4 基督安家是我們心裏，使我們認識基督那超越知識的愛，使我們被充滿，成為三一神一切的豐滿，作祂團體的彰顯，使祂得着榮耀—弗三 19～21，參創二四 47，53，61～67。

【週六】

五 基督建造召會，乃是藉着將祂自己建造到我們裏面，就是藉着進到我們靈裏，並將祂自己從我們

§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,

的靈擴展到我們的心思、情感和意志裏，以佔有我們的全人—提後四 22，林前六 17，弗三 17 上：

- 1 因着我們的心是我們內裏各部分的總和，也是我們裏面之人的中心，以及有關我們傾向、感情、喜好和願望的代表；所以，當基督安家是我們心裏，祂就掌管我們裏面的全人，並用祂自己供應、加強我們內裏的各部分。
- 2 基督越多在我們裏面擴展，就越多定居且安家在我們裏面，佔有、得着我們裏面的每一部分，並以祂自己浸透各部分。
- 3 為要使基督在馬太十六章十八節關於建造召會的話得着應驗，召會必須進入一種情形，就是許多聖徒讓基督深深安家在他们心裏，得着、佔有、並浸透他們裏面的全人。
- 4 基督越多佔有我們裏面的人，我們就越能在身體裏與別人建造在一起—弗二 21 ~ 22，四 12，16。
- 5 以弗所三章十七節說到在愛裏生根立基；我們生根指明我們是需要長大的植物，我們立基意思是我們需要被建造。
- 6 按照十八節，我們至終滿有力量，來領畧基督宇宙的量度—闊、長、高、深—不是憑我們個人，乃是『和眾聖徒』，也就是團體共同的；這啓示我們必須被建造在一起。
- 7 當基督安家是我們心裏，我們就被充滿，成為神一切的豐滿；這豐滿就是召會，基督的身體，作三一神團體的彰顯—19 節。
- 8 神的榮耀作到召會中，神就藉着召會得着彰顯，超過我們所求所想的；因此，神在召會中得着榮耀—

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 節。

六以弗所三章十六至二十一節給我們看見保羅的靈、態度、禱告和信心：

- 1 照着啓示保羅知道了基督的奧秘；(3 ~ 6;) 所以，他的靈和態度—他眼睛所看見的，口裏所說的，心上所掛着的一都與藉着對內住基督的內裏經歷，建造召會作基督的身體這異象有關。
- 2 保羅對這異象着了迷，這異象成了保羅的靈和態度；因此，他有記載在以弗所三章十六至二十一節裏這樣的禱告（在信心的範圍和元素裏）；我們若看見基督如何藉着我們對內住基督的內裏經歷，建造召會作基督的身體這異象，當我們在召會中事奉神時，就會有保羅的靈、態度、禱告和信心。

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.

第九週■週一

晨興餽養

撒下七 12 ~ 14 『…我必興起你腹中所出的後裔接續你，我也必堅定他的國。他必為我的名建造殿宇；我必堅定他的國位，直到永遠。我要作他的父，他要作我的子。…』

約壹四 13 『神已將祂的靈賜給我們，在此就知道我們住在祂裏面，祂也住在我們裏面。』

在撒下七章，大衛想要建造神的殿，但在這一章神要大衛領悟，他需要神將基督建造到他裏面。因此，撒下七章乃是藉着豫表揭示一個豫言，給我們看見，我們無須為神建造甚麼；我們作不到。我們無法用自己，或用聖經和神學的知識為神建造甚麼。我們需要神將基督建造到我們內在的構成裏，使我們全人被基督重新構成。結果，我們不僅得着改變，更從一種人變化成爲另一種人。…撒下七章簡單的指明，神不需要我們為祂建造甚麼。我們一無所是，一無所有，也一無所能。因此，我們需要基督作到我們裏面。（撒母耳記生命讀經，一九五頁。）

信息選讀

一個人的照片如何沒有那個人的生命和性情，照樣，大衛是神心的一張照片，也沒有神的生命和性情。雖然他是合乎神心的人，卻與神沒有任何生機的關係。大衛所需要的，就是今天我們所需要的。我們需要神將祂自己在基督裏建造到我們的人性裏。這意思是，我們需要神將祂自己在基督裏作到我們裏面，作我們的生命、性情和構成。結果，我們不是僅僅合乎神心的人—我們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)成爲神。今天我們外表上可能不像大衛那樣高大，但我們可以宣告，我們有神的生命、性情和構成。

爲要成就這事，神就在基督裏成爲人，並且經過一些過程，使這人能被標出爲神聖的。在復活裏，祂被標出爲神的長子。在復活裏並藉着復活，神的長子基督成了賜生命的靈，現今進到我們裏面，將祂自己作爲生命分賜到我們裏面，成爲我們內裏的構成，使我們成爲神人，就像祂自己一樣。祂是神成爲人，我們是人成爲神—在生命和性情上，但不在神格上。

許多基督徒仍然只想要有一種合乎神心的行事、生活和爲人，但他們沒有這種觀念：神渴望將祂自己在基督裏建造到我們全人裏面。祂所要建造到我們裏面的，要成爲祂的住處和我們的住處。因此，這成了一個相互的住處；新耶路撒冷就是這相互的住處。一面，新耶路撒冷是神的居所；另一面，新耶路撒冷也是我們永遠的居所。（啓二一3，22。）新耶路撒冷將應驗主在約翰十五章四節所說『你們要住在我裏面，我也住在你們裏面』這簡短的一句話，直到永遠。

按照基督徒中間一般的領會和看法，神將基督賜給我們，是作我們的救贖主和拯救主。祂爲我們的罪死了，成功了救贖；祂從死人中復活，且成爲我們的生命。然而，這並沒有告訴我們，神想要作甚麼。神乃是要在基督裏將祂自己作到我們裏面。救贖和拯救都是爲着這個。基督的成爲肉體、人性生活、死與復活，都是爲着神的心願，就是要在基督裏將祂自己作到我們裏面。凡基督之所是、所成就的，都是爲着這件事。神在我們日常生活中所採取的一切大小步驟，都是要完成祂這目的，就是將祂自己在基督裏建造到我們裏面。（撒母耳記生命讀經，二〇五至二〇六、二三三頁。）

參讀：撒母耳記生命讀經，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

第九週■週二

晨興餽養

約十四 23『耶穌回答說，人若愛我，就必遵守我的話，我父也必愛他，並且我們要到他那裏去，同他安排住處。』

太十三 3『祂就用比喻對他們講許多事，說，看哪，那撒種的出去撒種。』

23『但那撒在好土裏的，就是人聽了道，也領悟了，他就結出果實…。』

聖經告訴我們，神正在我們裏面作工，基督也正活在我們裏面。然而，聖經用了一個非常顯著的辭—『建造』，表明神在我們裏面的工作。…要建造房子，就必須有正確的材料。…一面，這材料是基督自己作元素；另一面，這材料包括一些出自我們人性的東西。…約翰十四章二十三節…『安排住處』這辭，等於以弗所三章十七節的『安家』。三一神已經進到我們裏面，以祂自己作元素，並以一些出於我們的東西作材料，來作建造的工作。這幾節關於建造的話，含示神將祂自己在基督裏建造到我們裏面，與我們的所是有極大的關係。（撒母耳記生命讀經，二二九至二四一頁。）

信息選讀

在馬太十三章…種子撒到土裏，是憑土壤裏的養分而長大。因此，這種子並非只憑着自己長大；它乃是憑着自己，並憑着土壤裏的養分而長大。結果，種子的出產乃是由種子和土壤的元素所組成。這裏我們看見一個重要的屬靈原則：種子要長大，就必須撒到好土裏。…因為沙地和石頭不能供應必需的養分。

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.

種子是神性，土壤及其養分是人性。在我們裏面有一些特定的養分是神所造的，豫備讓祂進到我們裏面，好在我們裏面長大。神造了人的靈，含有人性的養分。因這緣故，人能相信主並接受祂。

撒到我們裏面的種子乃是作三一神具體化身的基督。種子在我們裏面長大的速度，在於我們供應多少的養分。我們供應的養分越多，種子就長得越快，並且越茂盛。

按照聖經，長大等於建造。主耶穌宣告說，祂要建造祂的召會。（太十六 18。）這建造是藉着我們裏面神聖種子的長大而進行的。…長大的程度不在於神聖的種子，乃在於我們供應這種子多少的養分。馬太十三章指明，只有好土（8，23）纔能提供足數的養分，讓神聖的種子長大。

既然神在基督裏將祂自己建造到我們裏面，不只在於祂自己這元素，也在於我們所供應的養分，我們就需要得以加強到裏面的人裏。我們若留在魂裏，留在天然的人裏，就沒有任何養分為着神聖種子的長大。但我們若得着加強到裏面的人裏，並且注意我們的靈，操練我們的靈，就能供應養分；這樣基督就能安家在我內裏的所是裏。…保羅禱告，求父藉着祂的靈，用大能使我得以加強到裏面的人裏。（弗 3:16。）這大能，就是一章十九至二十二節所題到的，乃是使基督從死人中復活，叫祂在諸天界裏坐在神的右邊，將萬有服在基督的腳下，以及使基督向着召會作萬有的頭的能力。這樣的大能運行在我們裏面，（三 20，）神也用這大能加強我們，為着祂的建造。神所藉以加強我們的那靈，乃是經過過程之三一神的終極完成。一面，神用祂自己作元素加強我們；另一面，我們提供養分。藉着這二者，神在基督裏就在我們的全人裏完成祂內在的建造，就是建造祂的家。（撒母耳記生命讀經，二四一至二四三頁。）

參讀：撒母耳記生命讀經，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

第九週■週三

晨興餽養

太十六 18『我還告訴你，你是彼得，我要把我的召會建造在這磐石上…。』

林後三 18『但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』

神在基督裏，〔是〕藉着新陳代謝變化的過程，將祂自己建造到我們裏面。…基督就是那靈，所以祂能住在我們裏面，我們也能在靈裏與祂交通。我們該仰望祂、觀看祂、並返照祂，將我們這人的三層—我們的靈、我們的心、我們的口—向祂敞開。這樣，我們就自然而然像鏡子一樣返照祂，而逐漸變化成為祂榮耀的形像，從榮耀到榮耀。結果我們將與祂有同樣的形像；這完全是從主，就是從那靈變化成的。（林後三 18。）…當我們仰望祂，祂就將自己印到我們裏面，我們就成為祂的返照。（撒母耳記生命讀經，二〇八至二〇九頁。）

信息選讀

變化是一種新陳代謝的過程，藉着將一些新的元素加到我們裏面，並排除舊元素，而改變我們。這可由一個人有健康的臉色，乃是藉着每天合式的喫、消化並吸收食物來說明。這健康的外表不是因着化妝，乃是因着滋養所產生的結果。…同樣，我們每天都需要接受屬靈的滋養。這滋養會供應新的元素，並帶走舊的東西。逐漸的，我們就長大、改變並成熟…。神的經綸就是將祂自己作到我們裏面，使我們經歷屬靈的消化和吸收這樣一種新陳代謝的過程，而在生命上產生逐漸、內在的改變。

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.

神將祂自己建造到我們裏面，完全是件生機的事。我們要讓這建造進行，就需要接受、消化並吸收生機的元素。我們屬靈的食物和飲料，就是那生機的、是靈的基督，（約六 51，57，七 37 ~ 39，）祂就是賜生命的靈。

當我們藉着喫基督、喝基督、並呼吸基督而享受『現在的』基督，我們裏面就有新陳代謝的過程進行，就是屬靈的消化和新陳代謝的作用。藉着這新陳代謝的過程，基督就構成到我們裏面；這構成就是建造。因此，基督現今正將祂自己建造到我們裏面，作我們內裏的構成。這樣建造的結果，就使我們成爲一班特別的人——基督身體的肢體。每當我們聚在一起，我們就是神的召會。…在馬太十六章十八節主耶穌說，祂要建造祂的召會。…基督…建造祂的召會，乃是藉着用屬靈的飲料供應我們，用屬靈的食物餵養我們；這飲料和食物惟獨是祂自己這靈。…在各種不同的聚會中，我們竭力將基督供應到聖徒裏面，作他們屬靈的食物和飲料。我們越這樣接受基督，就越經歷內裏、屬靈的新陳代謝。這種新陳代謝就是變化，而變化就是建造。

作爲基督身體的召會，藉着屬靈新陳代謝的過程而有的生機建造，實際上就是撒下七章十二至十四節上半，耶和華用豫表對大衛所說的豫言。…惟有藉着這過程，人性（人的後裔）纔能成爲神聖的（神的兒子）。當神告訴大衛，他的後裔要作神的兒子，神是用豫表對大衛豫言這事。這指明人的後裔要成爲神聖的子。這就是今天我們正在經歷的。因此，我們這些在基督裏的信徒，乃是一班特別、奇特的子民。在神眼中，我們是神的珍寶。（撒母耳記生命讀經，二一〇至二一三頁。）

參讀：生命樹，第十三章；爲着建造基督的身體那合乎聖經的聚會與事奉之路，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

第九週■週四

晨興餽養

弗三 16～17『願祂…用大能使你們得以加強到裏面的人裏，使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

以弗所三章十四至十九節啓示使徒向父禱告；父藉着那靈加強信徒；基督安家在信徒心裏；以及信徒在愛裏生根立基，領畧基督的量度，並認識基督那超越知識的愛，以致被充滿，成爲（三一）神一切的豐滿。（李常受文集一九八八年第一冊，四三九至四四〇頁。）

（爲使）召會…被構成爲基督的豐滿和神的豐滿，…保羅就禱告，要我們得以加強到裏面的人裏，結果基督就能安家在我們心裏，進而以祂自己來佔有、充滿、浸潤、並浸透我們整個內裏的部分。這樣，我們就被基督充滿，而滿有力量，能領畧基督的量度，並認識基督那超越知識的愛。最終，我們要被基督充滿到一個地步，使我們成爲神的豐滿。（以弗所書生命讀經，三四四頁。）

信息選讀

首先，保羅向父這源頭禱告。然後，父藉着那靈作憑藉、作管道，加強信徒。接着，基督來運行並作工，安家在信徒心裏。最後，父和靈的運行，以及子安家在我們心裏的結果乃是三一神的豐滿。父是源頭，靈是憑藉，子是標的，而三一神的豐滿乃是結果。

源頭是父，憑藉是靈，目的、目標是子，因爲子是中心。…保羅向父這源頭禱告，求父藉着靈的管

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. (CWVL, 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，加強信徒，好達到一個目標。這目標乃是基督安家 在信徒的心裏。

三一神可以比喻作一部大機器，保羅是操作這部機器的人。他的禱告『使機器轉動起來』。我們必須學習…在整個宇宙裏，有一個很高的原則。這原則就是神要作一件事，但祂只願意作『機器』，祂需要有操作的人。今天，我盼望召會是操作的人。凡是使徒保羅所作的，都是一種代表。他是整個基督身體的代表。現今三一神這宇宙『機器』的操作者乃是召會，基督的身體。但是雖然召會在操作，這並不是說召會本身來完成。召會操作，但三一神這『機器』來完成。…父、子、靈是這宇宙『機器』的三個『零件』，而基督的身體乃是操作者。父是源頭，靈是憑藉，子是目的、目標。按照以弗所三章來看，操作者求『機器』藉着一個管道加強操作者。那靈就是管道，在我們裏面作工，將我們全人的每一部分加強到裏面的人裏，使子這目標、這標的，能安家在我們心的各部分裏。（李常受文集一九八八年第一冊，四四〇至四四一頁。）

『到裏面的人裏』這個句子中，『到…裏』一辭是非常有意義的。說我們需要得以加強到裏面的人裏，就表示我們不是在裏面的人裏，我們大部分都活在外面的人裏。當一位弟兄告訴妻子他很疲倦，他乃是在外面的人裏，在心思裏，照着他肉身的疲倦而活。…你有裏面的人，為甚麼不留在那裏？為甚麼留在你的疲倦裏？你需要操練向父屈膝，求祂加強你，好從你的疲倦進到你裏面的人裏。（李常受文集一九八三年第二冊，四一一至四一二頁。）

參讀：召會的異象與建造，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)

第九週■週五

晨興餽養

弗三 17 ~ 18 『使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基，使你們滿有力量，能和眾聖徒一同領畧何為那闊、長、高、深。』

我們在基督裏生根，就使祂能安家在我們心裏。（弗三 16 ~ 19。）在以弗所三章使徒禱告，求父神藉着靈神，叫信徒得以加強到裏面的人裏，使子神—基督—安家在他們心裏，就是佔有他們的全人，叫他們被充滿，成為神一切的豐滿。（14 ~ 19。）『安家』這個辭，在原文只是一個字（katoikeo）。這字的基本意思是，在住所裏安頓下來，安排住處。這字的字首，意思是『向下』。（李常受文集一九八四年第三冊，六四四頁。）

信息選讀

父神藉着靈神來運用祂的權柄，叫我們得以加強到裏面的人裏，使子神深深安家在我們心裏。…基督不僅在我們裏面，（西一 27，）祂也向下安家在我們心裏。祂使自己定居在我們心裏。

我們都已進入三一神裏面，現今我們正住在祂裏面。我們住在祂裏面，就給祂一條路三一的住在我們裏面。三一神現今住在我們裏面，因此我們已經生根在祂裏面。我們生根在祂裏面，父神就作工，藉着靈神來加強我們，使子神基督深深安家在我們心裏；我們的心是由心思、（來四 12、）意志、（徒十一 23、）情感、（約十六 6，22、）和良心（來十 22）組成的。…等我們開始求父神使我們得以加強到裏面的人裏，基督就逐漸開始佔有我們的心思，接管我們的情感和意志，並佔有我們的整個良心。

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.

我們的心就像一所房子，有四個房間，這些房間就是心思、情感、意志和良心。基督渴望佔有我們心中的每個房間，以及每個房間的每個角落。祂向下安家是我們心裏，我們就剛強的與眾聖徒一同領畧基督的闊、長、高、深。（弗三18。）這些乃是宇宙的量度。…這些量度都是描述無限無量的基督，祂的量度乃是宇宙的量度。祂就是闊、長、高、深。我們只有和眾聖徒在一起，纔能領畧祂宇宙的量度。（李常受文集一九八四年第三冊，六四五至六四六頁。）

我們經歷基督，先是經歷祂所是的闊，再經歷祂所是的長，這是平面的。當我們在基督裏長進時，就經歷祂豐富的高和深，這是垂直的。我們先是經歷基督擴展為闊和長，之後我們經歷祂上升的高，最後經歷祂下降的深。我們將要看見，我們對基督的經歷，最終必須是三度的，像一立方體。

我們若只有基督的長，而沒有寬，那我們的經歷將是一條『線』，就是極其長而窄的經歷。然而，我們對基督的經歷，不該只有一度，像一條線，而該有二度，像一平面，然後有三度，像一立方體。…我們對祂若只有『線』的經歷，最終這條線會一直走到極端。

我們對基督的經歷，需要從二度進到三度，從『平面』進到『立方體』。立方體是扎實的。在會幕和聖殿裏的至聖所都是立方體。在會幕和聖殿中這個立方體的量度分別是十肘和二十肘。新耶路撒冷將是一個永遠的立方體，長寬高都是一萬二千斯泰底亞。今天召會生活也必須是『立方體』。（以弗所書生命讀經，三四六、三四九頁。）

參讀：以弗所書生命讀經，第三十三篇；神新約的經綸，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

第九週■週六

晨興餽養

弗三 19 ~ 21 『並認識基督那超越知識的愛，使你們被充滿，成爲神一切的豐滿。然而神能照着運行在我們裏面的大能，極其充盈的成就一切，超過我們所求所想的；願在召會中，並在基督耶穌裏，榮耀歸與祂，直到世世代代，永永遠遠。阿們。』

我們得救時，基督就進到我們的靈裏。現今我們必須讓祂有機會，將祂自己擴展到我們內裏之人的每一部分。當我們得以加強到裏面的人裏，就給基督開門，在我們裏面擴展，從我們的靈擴展到我們的心思、情感和意志的每一部分裏。基督越多在我們裏面擴展，就越多定居且安家。這意思是說，祂佔有我們裏面的每一部分，並以祂自己充滿、浸透各部分。結果我們不僅得了啓示，我們也被基督充滿。然後無論我們到那裏，我們都是使徒，就是受差遣的人；也是申言者，就是爲基督說話的人。（以弗所書生命讀經，三四一頁。）

在馬太十六章十八節，主耶穌應許祂要建造祂的召會。要這應許得着實現，召會必須進入一種情形，就是許多聖徒讓基督深深安家。在他們心裏，使他們全人裏面被基督這三一神的具體化身所浸透，三一神得着並佔有他們全人的每一角落，每一通路。…我們已進入三一神裏面，現今仍在進入。我們一直在進入，祂也一直在深深的安家。在我們心裏。我們越進入，祂就越深入。（李常受文集一九八四年第三冊，六四七頁。）

信息選讀

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

我們是神的耕地，神的建築。（林前三 9。）我們既是神的耕地，就需要為着長大而生根；我們既是神的建築，就需要為着建造而立基。（聖經恢復本，弗三 17 註 4。）

神的榮耀作到召會中，神就在召會中得着彰顯。因此，在召會中榮耀歸與神，就是神在召會中得着榮耀。（參弗三 21。）（以弗所書生命讀經，三六六頁。）

以弗所三章十六至二十一節…幫助我們，更加認識在召會中，當如何事奉神；並且給我們看見，保羅這個人的靈和態度，以及他的禱告和信心。這也是一個在召會中事奉神的人，應該有的靈和態度，以及禱告和信心。我們若真看見召會是甚麼，是用甚麼建造的，我們在召會中事奉，就會有這樣的靈和態度，以及這樣的禱告和信心。…他的靈和態度，他眼睛所看見的，裏頭所充滿的，口裏所說的，心上所掛着的，都是這一個異象：神顯現於肉體，調和在人裏面，要用基督建造召會，要叫基督充滿召會。這一件事充滿了保羅的全人；因此，他眼所見，口所說，心上所掛着的，都是這一個。所以，這段聖經最寶貴的點，還不在於給我們看見一個禱告、一個信心，乃是給我們看見一種靈和態度。

我們若看見這異象，就能為這異象所迷，而向父屈膝。因此，無論是作長老的、作執事的、或是同工們，凡是事奉主的人，按規矩都得看見異象，看見啓示，並且到一個地步，完全着了迷，以致有這個靈，這個態度，和這個空氣。因着保羅有這樣的靈，這樣的態度，和這樣的空氣，所以自然能有這樣的禱告；甚至禱告到末了，他信神能極其充盈的成就一切。在召會裏事奉神的人，都該有這樣的一個靈和態度，都該有這樣的禱告；我們所有的禱告，都該以這樣的禱告作中心，並且有這樣禱告的信心。（如何治理召會，一三八至一四一頁。）

參讀：倪柝聲恢復職事過程中信息記錄，第二十、二十四篇；以弗所書生命讀經，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

第九週詩歌

WEEK 9 — HYMN

399

經歷基督—作內住者

8 7 8 7 副 (英 538)

降 A 大調

3/4

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

一 神 的 心 意 所 喜 所 愛: 基 督 啓 示 我 靈 中;

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

不 是 接 受 外 面 宗 教, 乃 讓 基 督 來 居 衷。

3. 4 | 5. 3 4 3 | 3 2 2. 3 | 4. 2 3 4 | 3 -

(副) 神 的 心 意 所 喜 所 愛: 基 督 作 到 我 裏 面;

3. 2 | 1. 2 1 7 | 6 1 1. 2 | 3 1 2 7 | 1 - ||

不 是 有 何 外 面 成 就, 乃 讓 基 督 來 擴 展。

- 二 神的心意所喜所愛: 基督活在我裏面;
不是注意外面事工, 乃享基督作恩典。
- 三 神的心意所喜所愛: 基督成形我魂間;
不是跟隨外面儀式, 乃讓基督時加添。
- 四 神的心意所喜所愛: 基督安家在心頭;
不僅外面對祂事奉, 更讓基督全佔有。
- 五 神的心意所喜所愛: 基督成爲我盼望;
不是外面客觀榮耀, 乃是基督作榮光。
- 六 神的心意所喜所愛: 基督居衷作一切;
不是外面有何得着, 乃有基督作祕訣。

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.

第十週

大衛、米非波設、 以及神的恩慈

詩歌：

讀經：撒下九 1～13，羅二 4，弗二 7，四 32，
多三 4～5，西三 12

【週一】

壹 撒下九章一至十三節記載大衛以恩慈待約拿單的兒子米非波設：

一大衛因着約拿單的緣故，覺得有義務以恩慈待掃羅家存留的任何後裔，他問掃羅家的一個僕人說，『掃羅家還有人沒有？我要以神的恩慈待他』—3 節上。

二僕人對大衛說，還有約拿單的一個兒子米非波設，是兩腿殘廢的—3 節下。

三大衛告訴米非波設，他必因他父親約拿單的緣故，以恩慈待他，並應許米非波設，要將他祖父一切的地都歸還他，並且米非波設可以常在王的席上喫飯—7，13 節。

四大衛王保存他的性命，歸還他一切的產業，並邀請他同席喫飯—7，9 節。

五大衛將原屬掃羅和他全家的一切產業，都賜給

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;

米非波設；米非波設常在王的席上喫飯，『他兩腿都是瘸的』—9, 13 節。

貳 米非波設無一點立場可以得恩，但是他竟然得着了；關於我們與神也是一樣：

一米非波設在大衛面前，一點地位也沒有—1~6 節：

1 他的蒙恩不是因着自己，乃是因着另一個人—7 節。

2 一個罪人在神面前，也是如此—羅二 4。

【週二、週三】

二米非波設住的地方『羅底巴 (Lo-debar)』，是希伯來字，意思是『沒有草，沒有草場的地方』；今天的世界就是『羅底巴』—撒下九 4：

1 逃離大衛的米非波設，是住在無草之地，沒有任何生命的供應—4 節。

2 一個遠離神的罪人，也是住在無草之地。

三不是米非波設去找大衛，乃是大衛打發人去把米非波設接來—4~5 節。

四大衛說『米非波設』時，心裏有一種憐恤的感覺，聲音裏有令人喜悅的聲調—6~7 節：

1 在這句話的深處，有一個心表明神的心是如何—撒下十六 7。

2 大衛的心滿有恩慈和憐恤—二十 14~15。

【週四】

參 就屬靈一面說，我們都像掃羅王的孫子（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) 兩腿殘廢的米非波設一樣：

一米非波設雖然常與王同席喫飯，但他的兩腿仍是癱的—九 7。

二米非波設蒙大衛恩待之後，他只看大衛桌上的豐富，而不看桌下自己的癱腿。

三我們像米非波設一樣，雖然仍是癱腿的，卻能在王的席上喫飯—13 節：

1 我們的兩腿雖癱，不過是『在桌下』。

2 我們得救以後，應當忘掉我們『癱了的雙腿』，而坐在我們的王耶穌基督的席上，享受祂—7 節，羅十四 17，尼八 10：

a 每當我們看自己，發現自己是癱腿的，我們就沮喪—歌二 8 ~ 三 5。

b 我們只當看主桌上的豐富，並享受這些豐富—弗三 8。

3 神為我們擺在這裏的，不知有多好，有多豐富，有多甘甜；我們只管喫—約六 50 ~ 51, 53 ~ 57，太八 11，二二 2，啓十九 9。

四我們該從我們的內顧自己轉離，並且望斷以及於主—來十二 2，二 9。

五我們只看神所擺在我們面前的豐富和恩典，我們就會有平安，我們的心就會得着滿足—太五 6，十四 20。

【週五】

肆 大衛對米非波設的恩慈表徵神的恩慈—撒下九 3，羅二 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 恩慈是一種仁慈的良善，出自神的憐憫和愛—弗二 4，7。
- 二 乃是我們救主神的恩慈和愛拯救了我們，使我們與人有別—多三 4：
- 1 神的恩典將救恩帶給人；我們因主的恩典得救—二 11，三 7。
 - 2 提多書三章五節說，神救了我們，乃是照着祂的憐憫：
 - a 神的憐憫比神的恩典構得更遠—羅九 15 ~ 16，18，23，來四 16。
 - b 我們可憐的光景造成了我們與神恩典之間廣闊的缺隙。
 - c 神的憐憫乃是橫跨這缺隙的橋梁，把我們帶到祂恩典的救恩裏—羅二 4，九 23。
 - 3 在提多書三章四至五節，保羅不是說到恩典，乃是說到恩慈、愛和憐憫：
 - a 愛是恩典的源頭；在約翰壹書我們摸着父神的愛作恩典的源頭—三 1，四 9 ~ 10。
 - b 父神的心裏有愛，這愛藉着子彰顯出來時，就成了恩典—約一 14，16 ~ 17。
 - c 恩慈是神賜恩典給我們的態度—弗二 7。
 - d 我們有憐憫、愛和恩慈，自然就會有恩典—多三 4 ~ 5，7。
 - e 我們的神與父已向我們顯示愛、憐憫和恩慈；祂藉此拯救我們—四 ~ 5 節。

【週六】

三 在要來的諸世代—千年國時代和將來的永遠—中，神要顯示『祂在基督耶穌裏，向我們所施

- 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

恩慈中恩典超越的豐富』—弗二 7:

- 1 神的恩典是在神的恩慈中賜給我們的—8 節。
- 2 神恩慈中恩典的豐富，超越各樣的限制—7 節：
 - a 這些是神自己的豐富，作我們的享受—三 8。
 - b 神恩慈中恩典的這些豐富要公開顯示出來，直到永遠—二 7。

四那靈的果子其中的一項是恩慈—加五 22:

- 1 我們既已穿上了新人，（西三 10，）是神的選民，聖別蒙愛的人，就需要穿上憐恤的心腸和恩慈。（12。）
- 2 使徒保羅以恩慈作神的執事，並且他囑咐我們要常留在神的恩慈中—林後六 4，6，羅十一 22。
- 3 愛是有恩慈，（林前十三 4，）我們要以恩慈相待，心存慈憐，彼此饒恕，正如神在基督裏饒恕了我們一樣。（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).

第十週■週一

晨興餽養

撒下九3『王說，掃羅家還有人沒有？我要以神的恩慈待他。…』

7『大衛〔對米非波設〕說，你不要懼怕，我必因你父親約拿單的緣故，以恩慈待你，將你祖父掃羅一切的地都歸還你；你也可以常在我席上喫飯。』

撒下九章記載大衛恩待約拿單的兒子米非波設。…大衛因着約拿單的緣故，覺得有義務以恩慈待掃羅家存留的任何後裔。…掃羅家有一個僕人，名叫洗巴，有人叫他來見大衛。大衛問他說，『掃羅家還有人沒有？我要以神的恩慈待他。』（3上。）僕人對他說，還有約拿單的一個兒子（米非波設），是兩腿殘廢的。當米非波設來見大衛，大衛對他說，不要懼怕，大衛必因他父親約拿單的緣故，以恩慈待他，並要將他祖父掃羅一切的地都歸還他；他也可以常在大衛席上喫飯。（撒母耳記生命讀經，二五五至二五六頁。）

信息選讀

米非波設的祖父掃羅，乃是大衛的仇敵。他多次逼迫大衛，要將大衛置之死地，他是大衛的一個大仇敵。現在，掃羅被人殺死了，約拿單也被人殺死了。所以米非波設的乳母，就抱着他快逃，以為他的祖父和父親都死了，只剩下這一個孩子，若不快逃，也許大衛要來報仇，把他殺死。因為跑得太急，孩子掉在地上，腿就癱了。你們想一想，這像不像一個罪人對於神的光景呢？

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?

人誤會了我的神！人因為自己對神懷着鬼胎，就以爲神對他也懷着鬼胎。…米非波設想，我祖是大衛的仇敵，所以大衛必是恨我。我同大衛無好感，所以大衛也必不會愛我。我們也是這樣想，…但…神不和你一樣見識。米非波設無一點可以得恩，但是他竟然得了，你和我對神也是一樣的。

神也是問說，在亞當底下還有誰，我可以恩待他？大衛因約拿單恩待米非波設，神因祂的兒子耶穌恩待罪人。今天的人有一個大錯誤，以爲神是恨人的。以爲人不知應當作多少好，纔能叫神轉過臉來；不知應當作多少好，纔能叫神止息怒氣，…纔能叫神想到他，…纔能叫神喜悅他。但…米非波設在大衛面前，一點地位也沒有。大衛不認識米非波設，大衛只認識米非波設的父親約拿單。他要因約拿單的緣故，恩待米非波設。米非波設不是作多少好，纔叫大衛有好感。…他的蒙恩不是因着自己，乃是因着第三者。一個罪人在神的面前，也是如此。許多人想，我先作一點好，纔能得神的喜悅；但是，聖經告訴我們說，神是無緣無故的愛我們。我們在神面前本來沒有地位，不該得着祂的眷顧，但是我們也有我們的約拿單，就是耶穌基督，因着祂的緣故神就恩待我們。我們得救，是因在神的面前有了主基督；有了主，所以我們能到神的面前。

聖經沒有一處說神要與我們和好；聖經乃是說，我們要與神和好。神是同我們和好的！…有人說，幸虧主耶穌死了，神纔愛我們。但我說，沒有這件事。是因神愛我們，祂纔把祂的兒子賜給我們。（倪柝聲文集第一輯第十八冊，四七至四九頁。）

參讀：撒母耳記生命讀經，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

第十週■週二

晨興餽養

羅二 4『還是你藐視祂豐富的恩慈、寬容與恆忍，不曉得神的恩慈是領你悔改？』

林後六 4, 6, 8『反倒在各樣的事上，…以純潔、…以無偽的愛…，證薦自己是神的執事…。』

『…洗巴對王說，還有約拿單的一個兒子，是兩腿殘廢的。王說，他在那裏？洗巴對王說，他在羅底巴…。』（撒下九 3～4。）『羅底巴』是希伯來字，意思是『沒有草的地方』。今天的世界就是羅底巴。羅底巴永遠不能叫人得着飽足，永遠不能止人乾渴，羅底巴不能滿足你的心。弟兄姊妹們，你們知道不知道我們人是為着神造的，不是為着人自己造的。凡沒有歸回到神那裏的，他就不能得着滿足。…你也許曾有一個夢，想到你的將來是何等美麗，何等安息。但過了一時，世界所應許的，都是不能兌現的鈔票，…不過叫你灰心失望；一次過一次，叫你感覺到不過是夢，不過是海市蜃樓，是一個乾旱無草之地。…在神之外的生活，是永遠得不着滿足的。逃離大衛的米非波設，是住在無草之地；一個遠離神的罪人，也是住在無草之地。（倪柝聲文集第一輯第十八冊，四九頁。）

信息選讀

大衛聽見米非波設住在無草之地就怎樣作呢？感謝讚美神，『於是大衛王打發人去，從羅底巴亞米利的兒子瑪吉家裏把他接來。』（撒下九 5。）『接』，在原文是『帶來』。在羅馬三章十一節說，『沒有尋求神的。』在路加十九章十節說，『人子來，是要尋找拯救失喪的人。』有人想，像我們這樣不好的人，

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

自然要去尋求神；像我們這樣一個墮落的人，自然要去尋求神。豈知不然！如果神要等到我們去尋找祂的時候，纔救我們，恐怕我們永不能得救，因為我們是不會尋找祂的。…不是米非波設去找大衛，乃是大衛打發人去把米非波設接來；不是我們尋求神，乃是神差祂的兒子來尋找我們，把我們帶到神面前來。

在米非波設這一方面，他不敢去見王，因他的祖父是王的仇敵；他不能去見王，因他的兩腿是癱的。我們想，或者那一天我作好些了，我再去尋求神，懇切的求祂赦免我的罪，那時也許我可以得救。但是…聖經說，是神要你，是神呼召你，是神打發人來告訴你說，祂要你。羅馬十章六、七節…告訴我們，沒有人能到天上去求主來替死；也沒有人能到陰間去求主從死裏復活。底下接着說，『「這話與你相近，就在你口裏，也在你心裏。」…因為人心裏信，就得着義；口裏承認，就得救。』（8，10。）…今天在這裏，若有一個人不得救，並非神不救他，乃是他拒絕神的恩典。

『掃羅的孫子，約拿單的兒子米非波設來見大衛，面伏於地叩拜。大衛說，米非波設。米非波設說，僕人在此。』（撒下九6。）哦，這裏有頂好聽的音樂！『米非波設！』大衛見了米非波設，沒有說一句話，沒有說，米非波設你來了，沒有說掃羅的孫子米非波設，沒有說約拿單的兒子米非波設，沒有說你是誰。『米非波設！』你曾想到，大衛說這個名字的時候，心裏有甚麼感覺呢？是用甚麼聲音呢？哦，在這一句話的深處，有一個跳動的心，那個心是表明神的心是如何。『米非波設！』表明神沒有恨你，神要你，神愛你。（倪柝聲文集第一輯第十八冊，四九至五一頁。）

參讀：倪柝聲文集第一輯第十八冊，四四至五一頁。

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

第十週■週三

晨興餽養

撒下二十 14 ~ 15『…你要以耶和華的慈愛待我，免我死亡；…你也永不可向我家絕了慈愛。』

西三 12『所以你們既是神的選民，聖別蒙愛的人，就要穿上憐恤的心腸、恩慈、卑微、溫柔、恆忍。』

抹大拉的馬利亞…把主當看園的。（她）問看園的話，主沒有答應說，『我不是看園的；』或者說，『我沒有把祂的屍首擲了去；』或者說，『你一個女人，怎能去取那屍首呢？』主只說了一聲：『馬利亞。』她一聽見了這樣頂熟的聲音，就立刻說，『拉波尼。』（約二十 14 ~ 16。）我們知道，每當一個人只單喊一個名字時，許多的意思就都在那裏了。今天大衛看見了一個仇敵的孫子，卻說了一聲：『米非波設！』（撒下九 6。）這表明在大衛的心裏，不只沒有仇恨的心，並且是滿有恩情的。（倪柝聲文集第一輯第十八冊，五一頁。）

信息選讀

米非波設並不知道大衛的心。當他動身時，也許他的心是跳着，想到今天去見一個猶大的王，也許他要把我殺了。當他見了大衛，聽見他叫自己米非波設時，他就應當知道大衛對於他，只有好感，並無惡意。但是，他豫先懼怕的心太深，所以說，『僕人在此。』也許他以爲自己從前是一個皇孫，如今降卑作一個奴僕，藉此或者可以博得大衛的歡心，大衛就不會殺他。但是我告訴你們，沒有一個人能靠自己作僕人的工作，而得着神的喜悅的。

大衛在這裏要證明神的心，所以對他說，『你不要懼怕，我必因你父親約拿單的緣故，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

將你祖父掃羅一切的地都歸還你；你也可以常在我席上喫飯。』（撒下九7。）…我不知在我們中間，有幾個人知道神愛我們。…如果我們知道神是愛我們的話，我們的生活就不知要有多大的改變了。…我知道〔神〕的心是一個甚麼心。…祂愛你，祂願意你得救。…許多人說，神沒有對我說祂愛我。但是，請你看十字架，就知道祂已經愛你了。十字架的刑罰是你該受的，但是，祂因為愛你的緣故，就叫主耶穌替你受了。…甚麼叫愛呢？愛不是話語。最深的愛，不是話語所能表明的。那個浪子豫備見了他的父親就說，『父親，我犯罪得罪了天，並得罪了你。我不配再稱為你的兒子，把我當作一個雇工罷。』（路十五18～19。）但是，他離家還遠時，他父親就動了慈心，跑去抱着他的頸項，熱切的與他親嘴。…一個父親的心，是要縮短罪的距離。…他的父親並沒有說，我愛你；他一親嘴，浪子就知道他父親的心了。他不能說『把我當作一個雇工罷』的話了，他心裏只能說，我父親愛我。請你們今天不要誤會神的心，請你來到十字架下。耶穌已經替你死了，這已經把神的心告訴你了。你看見主耶穌的血，就知道神是何等的愛你了。

『王召了掃羅的僕人洗巴來，對他說，我已將原屬掃羅和他全家的一切產業，都賜給你主人的兒子了。你和你的眾子，並你的眾僕人，要為他耕種田地，把所產的拿來供他食用；你主人的兒子米非波設要常在我席上喫飯。…王又說，米非波設必在我席上喫飯，如同王的一個兒子。』（撒下九9～11。）這何等希奇，沒有一條件，沒有一命令，，都是應許。這裏沒有說，你當作多少。都是我給你，這是恩典。如果我們明白神的心，我們就不能不相信祂了。（倪柝聲文集第一輯第十八冊，五二、五四至五五頁。）

參讀：從以弗所書看召會在基督裏的福分與地位，一三三至一三七頁。

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

第十週■週四

晨興餽養

撒下九 13『於是米非波設住在耶路撒冷，因為他常在王的席上喫飯。他兩腿都是瘸的。』

來十二 2『望斷以及於耶穌，就是我們信心的創始者與成終者；祂為那擺在前面的喜樂，就輕看羞辱，忍受了十字架，便坐在神寶座的右邊。』

我們都像掃羅王的孫子米非波設一樣。（撒下四 4。）米非波設是瘸腿的，不能走路。大衛王保存他的性命，恢復他一切的產業，並邀請他同席喫飯。（九 1～13。）米非波設蒙大衛恩待之後，他只看大衛桌上的豐富，而不看桌下自己的瘸腿。每當我們看自己，發現自己是瘸腿的，我們就沮喪。我們得救以後，應當忘掉我們瘸了的雙腿，而坐在我們的王耶穌基督的席上，享受祂一切追測不盡的豐富。我們只當看主桌上的豐富，並享受這些豐富。藉着我們享受那追測不盡豐富的基督，祂就會變化我們。（李常受文集一九六五年第二冊，二六二頁。）

信息選讀

米非波設不知道大衛愛他時，大衛已經愛他；米非波設知道了大衛愛他，大衛也仍然愛他。神對於我們也是一樣的。…你就是這樣，神已經愛你了。照你的本相來到神的面前。

也許有人說，…得救是靠恩典，不是靠行為，神待我像大衛待米非波設一樣；但是，我得救後，行為豈不是應當好了麼？為甚麼我覺得我仍是時高時低，時好時壞呢？答覆這個問題就請讀：『於是米

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

非波設住在耶路撒冷，因為他常在王的席上喫飯。他兩腿都是癱的。』（撒下九 13。）我們得救的起頭是靠恩典，我們保守這得救也是靠恩典。許多人錯誤的以為得救的起頭是靠恩典，保守這得救是靠行為。這是沒有的事。我們應當知道，得救是甚麼條件，就保守也是甚麼條件。我是因耶穌得救的，我也是因耶穌得蒙保守到底。米非波設雖然常與王同席喫飯，但他的兩腿仍是癱的。癱一腿還可跳動，癱兩腿不但不便行走，並且也真是難看。…坐在王的席上是真的，兩腿仍癱也是真的。…王不會在頭一天讓一個癱腿的坐在他的席上，過了幾天因他兩腿仍是癱的，就把他趕出去；沒有這件事。

兩腿雖癱，不過是在桌下；在桌上的，你只管喫。你為甚麼要把桌下的雙足擺在桌上呢？你只管顧桌上的罷。神擺在這裏的，不知有多好，有多豐富，有多甘甜；你只管喫。你不該看你的自己，乃要看神所給你的豐富。我們每一次回頭看自己，我們就沒有平安。人的眼睛，是為着看外面的，不是為着看裏面的。自省不是我們的本分。我們的眼睛如果一直仰望主，就要從榮耀到榮耀，變成祂的形像了。如果我們回頭看自己，就不過像米非波設一樣，兩腿仍是癱的。我們得救了，就得着一個新生命，有聖靈住在裏面，整個人都是新的。但是，那個從亞當而來的自己，是永遠不會改變的。那位聖潔的奧古斯丁，當他死時怎樣感覺呢？他說，『全世界罪的種子，多在這個我的裏面。』哦，我們一天沒有脫離肉身，就我們的兩腿仍是癱的。我們不要回頭看自己，只要看神所擺在我們面前的豐富、恩典，我們的心就要得着滿足了。（倪柝聲文集第一輯第十八冊，五六至五八頁。）

參讀：新約總論，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

第十週■週五

晨興餽養

多三 4~5『然而，當我們救主神的恩慈，和祂對人的愛顯現的時候，祂便救了我們，並不是本於我們所成就的義行，乃是照着祂的憐憫，藉着重生的洗滌，和聖靈的更新。』

新約啓示出恩慈這個神聖屬性。…羅馬十一章二十二節說到神的恩慈和祂的嚴厲，強調神恩慈的屬性。不僅如此，以弗所二章七節宣告說，『好在要來的諸世代中，顯示祂在基督耶穌裏，向我們所施恩慈中恩典超越的豐富。』恩慈是一種仁慈的良善，出自憐憫和愛。神的恩典是在這樣的恩慈中賜給我們的。…乃是我們救主神的恩慈和愛拯救了我們，使我們與人有所別。（新約總論第一冊，一二五至一二六頁。）

信息選讀

羅馬二章四節說，『還是你藐視祂豐富的恩慈、寬容與恆忍，不曉得神的恩慈是領你悔改？』這意思是：你一面定罪人，一面又同樣犯罪，你這樣作是甚麼意思？你以為神不會審判你，還是你藐視神豐富的恩慈、寬容與恆忍？你以為神不會審判你，豈不知祂必要審判你。祂現在所以還沒有審判你，乃是對你有恩慈。祂的恩慈叫祂寬容你，祂的寬容使祂對你恆久忍耐。祂這樣對你有恩慈，是要領你悔改。祂這樣寬容忍耐你，是在等你悔改。祂的審判所以還沒有臨到你，乃是因為祂的恩慈叫祂寬容忍耐你，等候你悔改。這是你應該曉得，而不可藐視的。（從羅馬書看神完全的救恩，五二頁。）

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)

在提多書三章四節保羅說，『然而，當我們救主神的恩慈，和祂對人的愛顯現的時候。』在五節保羅繼續說，『祂便救了我們，並不是本於我們所成就的義行，乃是照着祂的憐憫，藉着重生的洗滌，和聖靈的更新。』二章十一節說，神救萬人的恩典；三章七節說，我們因主的恩典得稱義；五節說，神照着祂的憐憫救了我們。神的憐憫比神的恩典構得更遠。我們可憐的光景造成了我們與神恩典之間廣闊的缺隙。神的憐憫乃是橫跨這缺隙的橋梁，把我們帶到祂恩典的救恩裏。

在三章四至五節，保羅不是說到恩典，乃是說到恩慈、愛和憐憫。愛是恩典的源頭。父神的心裏有愛；但這愛藉着子彰顯出來時，就成了恩典。為這緣故，林後十三章十四節說到基督的恩和父的愛。約翰一章十六至十七節說到恩典；然而，約翰一書論到父神的愛是這恩典的源頭。

那麼，憐憫和恩慈是甚麼？我們曾指出，憐憫總是比恩典構得更遠。我們在正確的光景裏，神的愛就會臨到我們作恩典。然而，我們都在可憐的光景裏，也許今天仍在這樣的光景裏；所以，我們需要神的憐憫臨到我們。神的憐憫甚至在我們可憐的光景裏也能臨到我們。

恩慈是神賜恩典給我們的態度。我們送禮物給人，可能沒有正確的態度。譬如，我也許將貴重的禮物送給一位弟兄，態度卻相當粗魯、冷淡；另一方面，我也許以表現恩慈的態度送給他禮物。

我們有憐憫、愛和恩慈，自然就會有恩典。我們的神與父已向我們顯示愛、憐憫和恩慈。祂藉此拯救我們。（提多書生命讀經，四八至四九頁。）

參讀：提多書生命讀經，第四至五篇；從羅馬書看神完全的救恩，五二至五三頁；馬太福音生命讀經，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

第十週■週六

晨興餽養

弗二7～8『好在要來的諸世代中，顯示祂在基督耶穌裏，向我們所施恩慈中恩典超越的豐富。你們得救是靠着恩典，藉着信；這並不是出於你們，乃是神的恩賜。』

四 32『你們要以恩慈相待，心存慈憐，彼此饒恕，正如神在基督裏饒恕了你們一樣。』

（以弗所二章七節）不是說，神恩典的豐富是祂向我們所施的恩慈，乃是說，神恩典的豐富是在祂的恩慈中施與我們的。譬如，有一位敗落到荒涼裏的弟兄來找我。…我本來就不太喜歡他，一早知他會走錯路。然而，我看見他的光景，就動了憐憫心，寬待他，對他有恩慈，而不指責、定罪他，反倒寬容、恩待他；這就是我給他的恩典，而這恩典是在我向他所施恩慈裏給他的。（從以弗所書看召會在基督裏的福分與地位，一三五頁。）

信息選讀

我們原是頂撞神的人，並且隨着這世界的世代，順着空中掌權者的首領撒但，憑肉體的私慾而行，在神面前是可怒之子。然而神富於憐憫，因祂愛我們的大愛，就對我們滿有恩慈。祂雖是嚴格的神，威嚴的神，但是祂沒有棄絕我們，卻憐憫了我們；祂的憐憫和祂的愛叫祂向我們施恩慈，就是對我們寬厚、慈良、慈善。神向我們所施的恩慈，乃是根據祂的愛，且因着祂的憐憫。在這恩慈裏，祂把祂恩典的豐富給了我們。

在此我們看見憐憫、愛、恩典和恩慈。神富於憐憫，因祂愛我們的大愛，就拯救了我們，好叫祂恩典的豐富

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

顯示出來，而這恩典的豐富是在祂所施的恩慈中顯示的。神的心是愛，但我們原是死在過犯並罪之中，所以祂就用憐憫來俯就我們，甚至有一天進到我們裏面，給我們得着，作我們的享受；這就是恩典的賜給並臨到我們，祂乃是在祂的恩慈中臨到我們。（從以弗所書看召會在基督裏的福分與地位，一三五至一三六頁。）

顯示神恩典的豐富，就是將其向全宇宙公開展示。神恩典的豐富，超越各樣的限制。這是神自己的豐富，作我們的享受。這些豐富要公開顯示出來，直到永遠。

這（洋溢的）恩典有超越的豐富。這恩典有許多方面，許多美德和屬性，就如生命、光和能力。若沒有生命、光和能力，神就無法拯救我們。譬如，你若沒有力量把一個掉在坑裏的人拉上來，你怎能救他？不僅如此，你對他若沒有愛，就不會費心去救他。爲了要救我們，神需要愛和智慧；這些都是神拯救的恩典裏超越的豐富。因着神在基督耶穌裏向我們所施的恩慈，神就藉着祂的恩典救了我們。在要來的諸世代中——在千年國和將來的永遠裏——神要公開的把這恩典顯示給全宇宙看。

只有享受基督作我們生命的供應和我們的喜樂，纔能叫我們心存慈憐。我們若是心存慈憐，就會彼此饒恕。（參弗四 32。）在我們日常的行事爲人裏，我們需要饒恕別人，也需要別人饒恕我們。這是必須的，因爲我們很容易被人得罪，也很容易得罪別人。我們若得罪某人，我們需要他饒恕。但是我們若被人得罪，我們就需要饒恕別人，正如神在基督裏饒恕了我們一樣。

在這段勸勉裏，使徒也擺出神作我們日常生活的模型。我們在神的靈裏，並憑着神的生命，就能像神一樣饒恕人。（以弗所書生命讀經，二二一至二二二、二二四、四九七至四九八頁。）

參讀：以弗所書生命讀經，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

第十週詩歌

22

敬拜父—祂的憐憫

8 7 8 7 8 7 重 (英 26)

F 大調

4/4

||: 3 · #2 3 1 | 5 · #4 5 3 | 2 · #1 2 4 3 2 | 1 - - - :||

一 父, 我讚美你的憐憫, 如此高大並深闊;
因着我的軟弱、失敗, 你的憐憫時加多。

B^b Gm F Dm B^b Gm
6 · #5 6 4 | 5 · #4 5 3 | 6 · 5 4 3 2 1 |

我今敬拜、我今敬拜, 你這憐憫抬舉

C C7 F F7 B^b C7 F
7 - 5 4 | 3 - 5 - | 4 - 6 - | 7 - 2 - | 1 - - - ||

我! 你這憐憫抬舉我!

- 二 對你憐憫我們驚奇, 如此低就且不移,
竟然臨及我這罪人, 且要維持永無已。
何能使我、何能使我 從這憐憫被遺棄?
- 三 我們感激你的憐憫, 如此豐富且充足!
因這憐憫、藉着救贖, 你會豐厚賜眷顧。
捨此何能、捨此何能 使我如此蒙愛護?
- 四 哦, 你憐憫富有感召, 柔細、可愛又甘甜!
藉你忍耐和你恩慈, 正合我需賜恩典。
我們寶貴、我們寶貴 你這憐憫的完全。
- 五 我今享受你的憐憫, 永遠不舊、永遠新;
每日早晨臨到我身, 猶如甘露施滋潤。
何等甜美、何等甜美, 滿心讚美你憐憫。
- 六 對你讚美何能止息, 因你憐憫永持久;
你的恩惠、你的眷顧, 全都為我永保守。
可靠憐憫、可靠憐憫, 永不能叫我蒙羞。

WEEK 10 — HYMN

God, we praise Thee for Thy mercy

Worship of the Father — His Mercy

26

1. God, we praise Thee for Thy mercy, 'Tis so great and so profound!
In our weakness and our failures; With its greatness it abounds.
We adore Thee! we adore Thee! With such mercy we've been crowned!
With such mercy 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.

第十一週

大衛與亞比該豫表爭戰的基督 與爭戰的召會

詩歌：

讀經：撒二五 2～42，弗五 25～27，六 10～13，啓十九 7～9，11～21，來六 19，十 19～20，十三 13

【週一】

壹 撒二十五章一節下半至四十四節，記載大衛對付拿八和亞比該：

- 一 在這章我們看見亞比該以智慧平息大衛—23～31 節。
- 二 大衛回應亞比該的請求，頌讚耶和華，因為祂打發亞比該來迎接他；並稱讚亞比該，因為她攔阻他流人的血，親手報仇—32～35 節。
- 三 亞比該的美麗和智慧奪了大衛的心；拿八死後，大衛就娶她為妻，她作了大衛爭戰中的配偶—36～44 節。

貳 大衛豫表在苦難中爭戰的基督—28 節：

【週二】

- 一 大衛豫表主耶穌復活以前，怎樣作一個人在地上受苦；大衛的受苦是為着征服那些篡奪的仇

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

敵，並得着美地，就是得着神建造的立場——詩六九 1～9。

二 大衛蒙神堅立，見於他一再勝過非利士人的事上；所以他豫表戰士基督——撒下五 17～25。

三 因着耶和華是戰士，為我們爭戰，並且勝過我們一切的仇敵，所以祂是我們的得勝，是我們的勝利——出十七 8～16。

四 詩篇一百一十篇五至六節啓示，基督除了是君王和祭司以外，還是戰士：

1 在基督回來時發怒的日子，祂將是最大的得勝者，勝過列國，打傷列王，打傷仇敵的頭，並在所有反對祂的人身上施行審判——1～2，5～6 節。

2 照着啓示錄十九章十一至十四節，在基督回來時，祂將是爭戰的一位：

a 主不會單獨與敵基督並列國的軍隊爭戰。

b 基督要同着作祂軍隊的新婦而來，並且祂要同着作祂軍隊的新婦，與敵基督和他的軍隊爭戰——7～9 節。

五 作為戰士的基督乃是得勝的基督——約十二 31，弗四 8，來二 14：

1 得勝的基督在祂地上的職事裏擊敗魔鬼，並消除魔鬼的作為——太四 1～11，約壹三 8。

2 得勝的基督在祂的釘死裏趕出這世界的王，廢除魔鬼，使執政的和掌權的被脫下，並且把死廢掉——約十二 31，太二七 51，來二 14，西二 15，提後一 10。

3 得勝基督的復活宣告祂勝過了死——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 得勝的基督在祂的升天裏，『擄掠了那些被擄的；』祂釋放我們脫離撒但霸佔的手，將我們帶到宇宙的至高之處—弗二 6，四 8。

5 得勝的基督要以作戰將軍、戰士的身分，帶着祂的軍隊，前來與敵基督和他以下的諸王，並他們的眾軍，在哈米吉頓爭戰—啓十九 11 ~ 21。

【週三】

叁 亞比該豫表在苦難中爭戰的召會—撒二五 2 ~ 42:

一從撒二五章之後，亞比該一直在戰士大衛的身邊，一直跟着大衛作戰—40 ~ 42 節:

1 亞比該嫁給大衛，是豫表一個從軍的召會—弗六 10 ~ 20。

2 亞比該豫表爭戰的召會，在苦難中為神的國爭戰—啓一 9，十一 15，十二 10。

二亞比該的豫表描繪我們需要與受苦的基督是一—腓三 10，西一 24，啓一 9:

1 基督的患難有兩類：一類是為成功救贖，這已經由基督自己完成了；另一類是為產生並建造召會，這需要使徒和信徒將其補滿—西一 24。

2 保羅將基督的患難與神的管家職分相題並論，這指明惟有藉着受苦纔能盡管家的職分—25 節:

a 我們若渴望有分於神的管家職分，就必須準備受苦—啓一 9，林後一 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 凡有分於召會的事奉，或有分於職事的人，都必須豫備好同受管家的患難；這意思是說，為着盡管家的職分，我們必須甘願付上任何必需的代價—四 10 ~ 12，約十二 24 ~ 26。

三亞比該的豫表描繪召會與主耶穌一同有分於屬靈的爭戰—弗六 10 ~ 20:

1 召會作基督的配偶，祂的新婦，啓示於以弗所五章二十五至二十七節；這配偶在六章十至十三節成了戰士，爭戰者：

a 以弗所五章和六章要應驗於啓示錄十九章。

b 得勝者的總和成了新婦，作基督的配偶，(7 ~ 9,) 而這配偶成了基督的軍隊，在哈米吉頓擊敗敵基督。(11 ~ 21。)

2 不僅神永遠的定旨必須成就，祂的心願必須得到滿足，神的仇敵也必須被擊敗；為此，召會必須是戰士—弗一 11，三 9 ~ 11，六 10 ~ 12。

【週四】

3 屬靈的爭戰是必需的，因為撒但的意志在對抗神的意志—太六 10，七 21，賽十四 12 ~ 14：

a 屬靈爭戰的源頭，都在於神的意志與撒但意志之間的衝突。

b 作為召會，我們的爭戰乃是要征服撒但的意志，並擊敗神的仇敵—啓十二 11。

4 撒但懼怕作為基督身體的召會，就是團體的戰士，與他和他的國爭戰—歌六 10，弗六 10 ~ 20。

5 基督要迎娶那多年與神的仇敵爭戰的人—啓十九 7 ~ 9，11 ~ 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 構成基督新婦的得勝者，要與神的一切仇敵爭戰，並擊敗他們，以帶進神的國—二 7，11，17，26，三 5，12，21，十一 15，十二 10。

【週五、週六】

肆 亞比該的豫表描繪信徒出到營外就了耶穌去，忍受祂所受的凌辱—來十三 13：

一 我們基督徒的生活有兩面—裏面的一面和外面的一面—六 19～20，十三 13：

1 裏面的一面是由書拉密女所豫表，外面的一面是由亞比該所豫表—歌六 4，10，13，來十三 13。

2 我們一面是在幔內，在至聖所裏；一面是在城外，就是營外，在人的跟前—來六 19～20，十三 13：

a 在裏面我們享受復活的基督，在外面我們跟隨耶穌—六 19，十三 13。

b 當我們在內室，在至聖所裏，在隱密處摸着主，我們如同書拉密女—十 19～20，歌一 4，四 10，六 13。

c 當我們在外面過生活，為主作見證，為主作工時，我們就像亞比該，和大衛一同在曠野飄泊—撒上二 5 40～42。

二 我們天天都能經歷這兩面—來六 19～20，十三 13：

1 我們如同書拉密女在幔內，在至聖所生活，享受復活得榮的基督；我們也如同亞比該出到營外，在世界裏生活，跟從卑微的耶穌—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 我們就像書拉密女和所羅門留在象牙宮中，在裏面與主交通；我們也像亞比該跟隨大衛爭戰並受苦，在外面生活、作工—詩四五 8，撒二五 40 ~ 42。

3 在我們裏面的是復活的基督，在我們外面的是拿撒勒人耶穌—啓一 17 ~ 18，太二 23。

4 在我們裏面隱密處有書拉密女的享受，在我們外面明顯處有亞比該的生活。

三當一個在基督裏的信徒從幔內，從交通的內室出來，他纔能走十字架的道路，跟隨受苦的耶穌—來六 19，十 19 ~ 20，十三 13：

1 只有那些進入幔內的人，纔能出到營外就了耶穌去，忍受祂所受的凌辱—六 19，十 19 ~ 20，十三 13。

2 乃是復活的基督在我們裏面，帶領我們跟隨受苦的耶穌—13 節。

3 主耶穌已經走過十字架的道路並進入復活，現今祂帶領我們—祂的亞比該—走十字架的道路，跟隨祂出到營外，忍受祂所受的凌辱—13 節。

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.

第十一週■週一

晨興餽養

撒二五 28『求你饒恕婢女的罪過；耶和華必為我主建立穩固的家，因我主為耶和華爭戰；並且在你平生的日子，你身上查不出有甚麼惡來。』

太十二 3『…大衛和跟從他的人飢餓之時所作的，你們沒有念過麼？』

舊約中豫表基督最透徹、時間最長的，就是大衛。新約裏也很清楚的說到，大衛豫表基督；（太十二 3；）所以大衛的妻子，豫表召會。大衛至少有三個妻子，一個是掃羅的女兒米甲，（撒十八 27 下，）一個是亞希暖；（二五 43；）但這二人都沒有甚麼特點豫表召會。只有亞比該，（42，）大衛的另一個妻子，確實有豫表召會的特點。

亞比該原來的丈夫名叫拿八，拿八的意思是愚頑。（25。）她這丈夫在大衛窮困時，藐視大衛，拒絕大衛，敵擋大衛。（10～11。）這豫表我們的天性，乃是拒絕基督，藐視基督，反對基督的。有一天拿八遭災死了，亞比該就有機會，作了大衛的妻子。這意思是，有一天我們敗壞的天性，就是不要基督、拒絕基督、藐視基督的天性，遭災禍死了，我們就能作基督的配偶，能在苦難中跟隨基督，為神的國度爭戰。（召會的意義，一二一頁。）

信息選讀

在撒二十五章二至九節，大衛向拿八求幫助；拿八是大富戶。…拿八為人愚頑，拒絕大衛的懇求，並辱罵大衛的僕人。（10～11。）…當大衛的僕人告訴

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

他拿八所說的話，大衛就吩咐跟隨他的人，各人都要佩上刀。（12～13。）於是大衛說，『我在曠野為這人看守所有的，以致他一樣不失落，實在是徒然了；因他向我以惡報善。凡屬拿八的男丁，我若留一個到明日早晨，願神重重的降罰與我。』（21～22。）

在本章裏，我們…也看見拿八的妻子亞比該以智慧平息大衛。（14～20，23～25。）亞比該『急忙將二百個餅，兩皮袋酒，五隻宰好的羊，五細亞烘了的穗子，一百串葡萄乾，二百個無花果餅，都馱在驢上』（18。）她見大衛，便俯伏在大衛的腳前，說，『我主阿，願這罪孽單單歸我…。我主不要把這卑劣之人拿八放在心上。』（24～25上。）亞比該接着求大衛饒恕她的罪過，最後她說，『到了耶和華照祂論到你所說的一切好處待我主，立你作以色列的領袖時，我主必不至因曾無故流人的血，為自己報仇，而良心有虧，心中不安。耶和華善待我主的時候，求你記念婢女。』（30～31。）

大衛回應亞比該的請求，頌讚耶和華，因為祂打發亞比該來迎接他；並稱讚亞比該，因為她攔阻他流人的血，親手報仇。大衛…對（亞比該）說，『你平平安安的上你家去罷，看哪，我聽了你的話，准了你的情面。』（35。）這裏我們看見，亞比該的智慧平息了大衛的怒氣。

當亞比該將這些事都告訴拿八，『他的心在他裏面如同死了，他的身僵如石頭。大約過了十天，耶和華擊打拿八，他就死了。』（37～38。）；本章結束於大衛娶亞比該。（39～44。）亞比該的美麗和智慧奪了大衛的心；拿八死後，大衛就娶她為妻。（撒母耳記生命讀經，一三一至一三四頁。）

參讀：撒母耳記生命讀經，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

第十一週■週二

晨興餽養

啓十九 11『我看見天開了，並且看哪，有一匹白馬，騎在馬上的，稱爲忠信真實，祂審判、爭戰都憑着公義。』

14～15『在天上的眾軍，騎着白馬，穿着細麻衣，又白又潔，跟隨着祂。有利劍從祂口中出來，可以用以擊殺列國；祂必用鐵杖轄管他們…。』

大衛豫表基督復活以前在地上受苦的一面。他自幼受苦，是一位爭戰的王，打敗仇敵，奪取地土，豫備建造聖殿的材料。（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冊，二三〇頁。）

信息選讀

在啓示錄十九章十一至十六節和十九至二十一節裏，基督被啓示爲神的話—萬王之王，萬主之主，回來擊敗並毀壞敵基督和假申言者。在婚筵之後，基督要以作戰將軍的身分，帶着祂的新婦，就是得勝的信徒，作祂的軍隊，前來與敵基督和他以下的諸王，並他們的眾軍，在哈米吉頓爭戰。這三者要繼續與祂敵對。在敵基督的挑唆下，人甚至興起了戰爭，直接對抗這位萬主之主，萬王之王。敵基督、假申言者以及十王和他們的軍隊，要與羔羊爭戰。這乃是地對抗天，人反對神的爭戰。基督的仇敵要變得更邪惡，甚至對祂宣戰。實在令人驚奇，人竟敢向神宣戰。所以新郎基督要同着祂的新婦而來，與他們爭戰。

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.

在十一至二十一節，我們看見新郎得着祂新婦的幫助來與仇敵爭戰。新郎是元帥，新婦是軍隊。這將是這對新婚夫婦的蜜月。基督在祂蜜月的期間要清理宇宙。敵基督和假申言者要被扔進火湖裏，（20，）撒但要被捆綁且被扔進無底坑裏。（二十1～3。）那時，不僅基督覺得歡喜，我們作為祂的新婦，也要覺得歡喜；我們和我們的新郎要享受美妙的蜜月。

啓示錄十九章與但以理二章相呼應。…但以理二章三十四節說，『有一塊非人手鑿出來的石頭，打在這像…的腳上，把腳砸碎。』…此處的大人像表徵人類政權的集大成，而砸人的石頭不僅表徵個人的基督，也表徵團體的基督。…當人類政權達到十個腳趾的階段—敵基督及其十王的階段—時，它就要直接與神爭戰。因此，人類政權不僅背叛神、高舉人、以及拜偶像，也直接與神爭戰。但是，基督作為神的具體化身，要與祂的新婦同來砸碎人類政權。

當基督這砸人的石頭來臨時，祂不是單獨的來。反之，祂要帶着祂的新婦同來。…基督得着並迎娶召會作祂的新婦後，就要作為砸人的石頭而來。基督若沒有新婦，就要單獨與敵基督及其軍隊爭戰。然而基督將有一支軍隊，這軍隊就是祂的新婦。在婚娶之日，基督要迎娶那多年與神的仇敵爭戰的人。這就是說，基督要迎娶那已經勝過那惡者魔鬼的得勝者。（啓十二11。）基督同其得勝者（團體的基督）乃是神所鑿出的石頭，要擊打由大人像的十個腳趾所表徵的十王和敵基督。（十九11～21。）如此，團體的基督要把大人像從腳趾到頭砸得粉碎。（但二35。）…如此，基督同其新婦便毀滅了人類的政權。（新約總論第十四冊，二六〇至二六一、二七五至二七七頁。）

參讀：新約總論，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

晨興餽養

啓十九 7『我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。』

13~14『…祂的名稱為神的話。在天上的眾軍，騎着白馬，穿着細麻衣，又白又潔，跟隨着祂。』

大衛是豫表在苦難中爭戰的基督。…從撒下二十五章之後，亞比該一直在戰士大衛的身邊，一直跟着大衛作戰；所以她豫表從軍的召會，就是在苦難中為神國爭戰的召會。這是亞比該所豫表的一個特點。（召會的意義，一二一頁。）

信息選讀

保羅在歌羅西一章二十五節說，『我照神為你們所賜我的管家職分，作了召會的執事。』…這個管家職分就是新約裏的職事。新約的職事，乃是將包羅萬有的基督那追測不盡的豐富，分賜到神家的眾人裏面。使徒保羅將基督的豐富分賜到聖徒裏面。這正是我們今天在這個職事裏所作的。

保羅在二十四節說，『現在我因着為你們所受的苦難喜樂，並且為基督的身體，就是為召會，在我一面，在我肉身上補滿基督患難的缺欠。』基督的患難有兩類：一類是為成功救贖，這已經由基督自己完成了；另一類是為產生並建造召會，這需要使徒和信徒將其補滿。

保羅將基督的患難與神的管家職分相題並論；這指明惟有藉着受苦纔能盡管家的職分。我們若渴望

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

有分於神的管家職分，就必須準備受苦。凡有分於召會的事奉，或有分於職事的人，都必須豫備好同受管家的苦難。這意思是說，為着盡管家的職分，我們必須甘願付上任何必需的代價。

我們接待人或是被人接待的時候，需要盡我們管家的職分，將基督的豐富分賜到別人裏面。然而，接待人也許包含一種受苦。照樣，在別人家中作客，也可能是受苦的原因。…我很喜樂的作見證，許多人說到藉着有分於接待，不論作主人或作客人，他們都得着滋養、造就和加力。這指明為着將基督的豐富分賜到神君尊家庭的眾人裏面，而盡神的管家職分，任何大小的苦難都是值得的。…我們所有分的苦難，乃是為着建造基督的身體，與救贖的完成絕無關係。（歌羅西書生命讀經，一〇八至一〇九、一一二至一一三頁。）

召會是獻給基督的新婦，也是與祂一同爭戰，抵擋神仇敵的戰士。主耶穌再來的時候，祂首先要迎娶祂的新婦。基督接受新婦之後，祂與得勝者就要爭戰對付仇敵。（參啟十九 11, 14。）在啟示錄十九章七至八節，我們看到新婦穿着『明亮潔淨的細麻衣』。然後在十四節，我們看到跟隨主爭戰的眾軍乃是『穿着細麻衣，又白又潔』。這兩處經節指出，新婦的結婚禮服，也是她作神軍隊與神仇敵爭戰時所穿的制服。

在以弗所五章和六章，我們看到召會是新婦也是戰士。在啟示錄十九章，我們也有召會的這兩面。…作為新婦，我們必須是美麗的，毫無斑點和皺紋，並且穿着細麻衣。作為戰士，我們必須裝備好與神的仇敵爭戰。（以弗所書生命讀經，九八〇至九八一頁。）

參讀：以弗所書生命讀經，第六十三、九十七篇；神聖三一的神聖分賜，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

晨興餽養

弗六 10 ~ 12『末了的話，你們要在主裏，靠着祂力量的權能，得着加力。要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。』

在宇宙中有三個意志：神的意志、撒但的意志、以及人的意志。我們若要知道召會如何能作神的戰士，從事屬靈的爭戰，我們就必須認識這三個意志，這三個意願。神的意志是自有永有的，是永遠的、非受造的。作為受造之物的天使也有意志。眾天使中的一位，就是天使長，受神指派管理亞當被造之前的宇宙。這天使長因着自己的高位和美麗，就變得驕傲起來。這驕傲使他興起邪惡的意願，這就成了撒但的意志。…在神的意願…之外，還有第二個意願，第二個意志；因為撒但的意志如今是對抗神的意志的。一切爭戰都源自這兩個意志的衝突。（以弗所書生命讀經，六三四頁。）

信息選讀

藉着悔改，人能從撒但的意志轉向神的意志，從撒但那一邊轉到神這一邊。福音的第一個吩咐就是悔改，其次兩個吩咐乃是信而受浸。任何盼望得救的罪人，必須聽從這三個吩咐。…悔改乃是有一個轉，從撒但的意志轉向神的意志。

召會作新人應該照着實際、憑着恩典行事，並且…召會作新婦應當活在愛和光中。然而，不僅神永遠的定旨必須成就，基督的心願必須得到滿足，神的仇

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

敵也必須被擊敗。為此，召會必須是戰士。…因此，我們是照着實際、憑着恩典行事，我們是活在愛和光中，並且我們也爭戰，為要征服撒但的意志。我們的行事為人為着完成神的定旨，我們的生活是為着基督的滿足，並且我們的爭戰是為着擊敗神的仇敵。因此，為着這三件事，召會必須是新人、新婦和戰士。

以弗所六章十節…『得着加力』這辭，原文與一章十九節的『能力』同字根。要對付神的仇敵，抵擋黑暗的邪惡勢力，我們需要那使基督從死人中復活，並叫祂坐在諸天界裏，遠超空中一切邪靈的浩大能力，使我們得着加力。我們要在主裏得着加力，這事實指明，在對付撒但和他邪惡國度的屬靈爭戰中，我們只能在主裏面爭戰，不能在自己裏面爭戰。何時我們在自己裏面，我們就失敗了。

『要…得着加力，』這吩咐含示需要很強的運用我們的意志。我們若要得着加力來應付屬靈的爭戰，我們的意志就必須剛強且有操練。我們不該像水母一樣，意志軟弱，游移不定。

五旬節那天，彼得告訴人要得救，脫離這彎曲的世代。（徒二 40。）這吩咐看來既主動又被動。『要』是主動的，『得救』是被動的。保羅在以弗所六章十節的吩咐—『要…得着加力』—也是如此。…我們需要運用我們的意志，在主裏得着加力。

在四章我們看見，我們必須得更新；（23；）在四章我們看見，我們必須服從。（21。）為着新人，我們需要得更新；為着新婦，我們需要服從；為着戰士，我們需要得着加力。我們既是戰士，就必須上戰場，不能像紳士或可愛的新婦，乃要像獅子。因此，為着新人、新婦和戰士，讓我們得更新、服從並得着加力。（以弗所書生命讀經，六三六至六三九頁。）

參讀：實行召會生活的基本原則，第六章；真理課程三級卷三，第四十六課。

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

第十一週■週五

晨興餽養

來十 19 ~ 20 『…我們既因耶穌的血，得以坦然進入至聖所，是藉着祂給我們開創了一條又新又活的路，從幔子經過，這幔子就是祂的肉體。』

十三 13 『這樣，我們也當出到營外就了祂去，忍受祂所受的凌辱。』

我們乃是在靈裏碰着一個靈，一位在復活、榮耀裏的主。祂的名字叫基督。…我們若是讓祂在我們裏面運行、推動，我們就能在外面，過一種像拿撒勒人耶穌的生活。我們能走一條路，是跟隨拿撒勒人耶穌的腳蹤。這就是跟從耶穌；出到營外就了祂去，忍受祂所受的凌辱。（來十三 13。）就如跟隨大衛的那些勇士，和大衛一同飄流在曠野裏。這是亞比該所豫表的。

我們基督徒的生活，都有兩面的光景：一面是裏面的，一面是外面的。我們裏面的光景，好比書拉密女；外面的光景，有如亞比該。我們一面是在幔內，一面是在城外，就是營外；一面是在至聖所裏，一面是在人的跟前。在裏面我們享受復活的基督，在外面我們跟隨一位耶穌。當我們早晨在房裏禱告時，我們摸着基督，如同書拉密女和所羅門，在象牙宮中一同生活，一同交通；〔詩四五 8；〕這是在我們在密室，在至聖所裏，在隱密處和主之間的光景。當我們在外面過生活，在外面為主作見證，為主作工時，我們就像亞比該和大衛，一同飄泊在曠野裏。（召會的意義，一二四至一二五頁。）

信息選讀

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

我們天天都在這兩種光景中：一面在裏面，是書拉密女在幔內，在至聖所生活，享受復活得榮的基督；另一面在外面，是亞比該出到營外，在世界裏生活，跟從一位卑微的耶穌。我們在裏面和主交通，就像書拉密女和所羅門，在象牙宮中；我們在外面生活、作工，就像亞比該跟隨大衛受苦從軍。在我們裏面的是復活的基督，在外面的是拿撒勒人耶穌；在我們隱密處有書拉密女的享受，在明顯處有亞比該的生活。

我們好像走在一條窄路上，我們的光景就像拿撒勒人耶穌。然而，當人難為我們、逼迫我們、反對我們、折磨我們時，我們卻在裏面，享受復活的基督。…我在監裏，…就外面來說，我受折磨就像拿撒勒人耶穌一樣，但裏面卻在享受一位復活、得榮、在聖靈裏的所羅門—基督。

腓立比三章十節說，『使我認識基督、並祂復活的大能、以及同祂受苦的交際，模成祂的死。』就基督而言，祂是先經歷受苦，爾後復活；就我們而言，我們是先摸着復活，爾後經歷受苦。祂是先死爾後復活，我們是先復活爾後死。因此，沒有一個人能憑自己，走十字架的道路；也沒有一個人能憑自己，跟隨拿撒勒人耶穌的腳蹤。乃是當一個人裏面碰着復活的基督，接觸復活的基督時，復活的基督在他裏面，他纔能說，現在活着的不再是我，乃是基督在我裏面活着。（加二 20。）

只有那些進到幔子裏的人，（來十 19～20，）纔能出到營外就了祂去，忍受祂所受的凌辱。（十三 13。）可以說，乃是這位復活的基督在我們裏面，帶着我們跟隨那一位受苦的耶穌。祂已經走過十字架的道路，現今祂在復活裏，進到我們裏面，再帶着我們走十字架的道路。（召會的意義，一二五至一二七頁。）

參讀：帳幕的屬靈應用，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

第十一週■週六

晨興餽養

來六 19 ~ 20『我們有這…魂的錨，又牢靠又堅固，且通入幔內；作先鋒的耶穌，…為我們進入幔內。』

歌六 13『回來，回來，書拉密女阿；…使我們得觀看你。你們為何要觀看書拉密女，像觀看二營軍兵跳舞呢？』

當我們信主後，我們會受到人的逼迫、為難。那時，我們外面雖然痛苦受壓，裏面卻有一種能力，使我們覺得榮耀。我們外面雖然流淚，裏面卻是歡喜。那個能力、榮耀、歡喜就是復活，就是我們裏面的所羅門，我們的基督。書拉密女雖然有豫表將來得榮耀的召會之意，但更豫表今天在復活裏的召會。書拉密女的豫表，不是客觀、將來的，乃是主觀、現在的，是為着我們今天主觀的經歷。（召會的意義，一三三頁。）

信息選讀

有一位弟兄，就是因看見復活的顯出，深受感動而得救。…當義和團亂殺基督徒的事鬧得正厲害時，…有一天他在店裏，忽然聽見馬路上有喊叫聲，就從門縫裏看出去。有些義和團的人，包着頭巾，拿着短刀，兇狠的押着一輛車，上面坐着一位二十歲左右的青年女子，正要被拖到刑場去行刑，那是因為她不願否認主的名。…希奇的是，…那個女子坐在車上，竟然一點都不害怕，並且滿面笑容，一路上唱着讚美詩。這個少年人在店舖裏看見這景象，深受感動，留下了深刻的印象。

WEEK 11 — DAY 6

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.

因這緣故他接受了主，之後他放下一切，說，『我也要出去傳主耶穌。』那位姊妹在那一天，被義和團拖出去，要行刑時所顯出的光景，可以說是復活顯出來了。主耶穌還沒有死而復活之先，…祂所顯出來的光景，就是復活。有一天，祂復活了，完全進到復活裏，那就是死而復活的光景。今天召會也是這樣，到那一天，已死的聖徒要復活，活着的聖徒要變化被提，我們就實際的進到復活裏。然而，在那一天還沒有來到之先，我們今天就能活在復活裏。

在象牙宮中，和所羅門共同生活的書拉密女，乃是豫表在至聖所裏，和基督一同交通的召會；這不是重在將來的復活，乃是重在今天活在復活裏的生活。…神從來沒有要我們咬着牙根，憑着自己，剛強努力來走十字架的道路；祂乃是在復活裏，進到我們裏面，作我們的能力，頂着我們，推着我們，來走十字架的路。…表面看來，這條路好像很艱難，但實際走在其中的人都知道，裏面有一個能力。…我們裏面是所羅門，外面是大衛；我們裏面是書拉密女，外面是亞比該。這不是兩個分開的時期，乃是裏外兩面同時並存的。

我們多少都有這樣的經歷，裏面是所羅門，外面是大衛。我們是受難為、困苦的人，是憂患之子，被人逼迫得飄流在曠野；但在我們裏面有一個能力，有一個交通，是甜美、榮耀的；在我們裏面有神，有靈，有一個『所羅門』，就是復活的基督。所以，使徒保羅能說，使我認識祂復活的大能，好叫我能模成祂的死，和祂一同受苦。（腓三 10。）所羅門在我們裏面，我們就能走大衛的路；基督活在我們裏面，我們就能走拿撒勒人耶穌的路。這是個深的基督徒，也是個有水準的基督徒。（召會的意義，一三三至一三六頁。）

參讀：希伯來書生命讀經，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 fellowshiping 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

第十一週詩歌

WEEK 11 — HYMN

414

經歷基督—與祂交通

10 10 10 10 (英 549)

F 大調

4/4

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

一 進 入 幔 內, 就 必 出 到 營 外, 嘗 到 天 美,

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

就 必 丟 棄 地 愛; 聖 中 之 聖 如 果 滿 足

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

我 心, 空 中 之 空 豈 能 欺 騙 我 魂?

- 二 進入幔內, 就必出到營外, 天一同在, 就必使地離開;
天上榮耀如果吸引我靈, 地上福樂豈能霸佔我情?
- 三 進入幔內, 瞻仰榮耀基督, 出到營外, 跟隨卑微耶穌;
寶座、冠冕, 如果將我鼓舞, 馬槽、十架, 豈能使我裹足?
- 四 進入幔內, 吸取復活大能, 出到營外, 奔跑十架路程;
我若看見祂在天上面容, 就必步武祂在地上腳蹤。
- 五 進入幔內, 飽嘗天上肥甘, 出到營外, 忍受地上艱難;
地上經歷雖使我心酸痛, 天上交通卻叫我靈讚頌。
- 六 進入幔內, 享受主的上好, 出到營外, 供應人的需要;
天上生命如果從我活出, 地上靈魂就必因我得福。
- 七 進入幔內, 直到幔子不存, 出到營外, 直到營都滅盡;
直到天地所有同歸於一, 直到神、人永遠不再分離。

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 enthral,
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.

第十二週

從撒母耳記裏五個主要人物，
看關於享受美地屬靈的原則、
生命的功課、以及聖別의警告

詩歌：

讀經：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

【週一】

壹 在以利之下的老舊亞倫祭司體系變得陳腐、
衰微，（撒上二 12～30，）神渴望有一個
新的起頭，以完成祂的經綸：

一 我們都需要拒絕一切的陳腐、老舊、不冷不熱和驕傲，
並且保守自己在主面前倒空、敞開、新鮮、常新、活
潑且年輕；我們需要與神的渴望是一，祂渴望我們與
基督是一，被基督充滿，並被基督佔有而活基督，為
着基督身體生機的建造—啓三 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，神的言語稀少；神的說話幾乎
失去了；（撒上三 1；）在祭司職分裏，祭司
該作的第一件事，就是為神說話；（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,) 祭司必須是與神親近，與神是一，認識神的心，並且說出神永遠經綸之獨一、健康教訓的人。（提前一3～4，六3。）

三以利教導撒母耳對主說，『耶和華阿，請說，僕人敬聽；』我們要為主說話，並與祂是一以完成祂永遠的經綸，首先就必須寶貝並仔細聽祂的說話，好使我們認識祂的心意和愛好—撒上三9～10，21，賽五十4～5。

四因着對兩個邪惡的兒子疏於管教，以利就輕忽了祭司職分；（撒上二28～29；）這導致他的歷史以悲劇收場，終止了他對美地的享受，並使祭司職分在神聖啓示上，就是在為神說話的事上衰微；今天我們需要從以利身上學功課，就是要對神在祂恢復裏所給我們的一切，有最高的重視。

【週二】

貳 撒母耳在神所給他的身分和職任上都向神忠信：

一作為利未人，他終身事奉神；作為拿細耳人，他持守奉獻，沒有失敗；（35；）作為祭司申言者，他誠實的為神說話，並引進申言者職分，在神聖的啓示上頂替衰微的祭司職分；作為士師，他向神忠信，對人公正，結束了士師職分，並帶進君王職分，以轉變時代，完成神在地上的經綸。

二撒母耳是與神同工以完成祂經綸的人，（約五17，林後六1上，）他被確立為耶和華的申言者，藉着聽祂的話而為祂說話；（撒上三9～10，20～21；）我們需要不斷操練自己，有耳可聽『那靈向眾召會所說的話』；（啓二7；）

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

不僅如此，我們也需要跟隨馬利亞的榜樣，『在主腳前坐着聽祂的話』（路十 38 ~ 42）：

- 1 馬利亞是坐在主耶穌的腳前，不是在別人的腳前；時時刻刻親近主，愛主，敬拜主，不住的與主交通，與主同在一沒有一個辦法能趕得上這一個。
- 2 馬利亞是坐在主的腳前；她是在一個極謙卑的地位上，好聽主的說話，領受祂的祝福；謙卑並非小看自己，乃是不看自己，沒有自己，看自己等於零。
- 3 她是坐着；那些忙亂到一個地步被打岔離開主的面光的人，有流蕩的心思和起伏的思潮；他們必須停下自己，好每天花時間個人與主同在。
- 4 她在那裏聽主的話；主對我們所說的話就是靈，就是生命；（約六 63；）她聽主說話就是給主機會將祂自己交通給她，並將祂自己分賜到她裏面，好叫她得着主自己。

三撒母耳一生極完滿的享受他美地的那一分；因此就新約的意義，我們能說，在享受基督的事上，他沒有缺點；撒母耳的歷史惟一的缺點，是他立兩個兒子在以色列人中間作士師—撒八 1 ~ 3:

- 1 撒母耳的兒子不正直的行徑，與他們父親一生純淨、正直的道路相反，（十二 3 ~ 23，）這使以色列百姓有理由，要求撒母耳立王治理他們，像列國一樣；（八 1 ~ 7；）因此，撒母耳的兒子不該算為以色列百姓中的士師；（徒十三 20；）他們的父親撒母耳該視為最後一位士師。

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 就人一面說，撒母耳在這事上犯了錯，但這錯誤有助於神帶進君王職分，好管理祂百姓當中的光景，以完成祂的經綸。

【週三】

叁 約拿單愛大衛，與大衛結盟，並豫測大衛會作王，國將是他的國—撒上十八 1～4，十九 1～7，二十 8，14～17，41～42，二三 16～18：

一 掃羅的心意是將國留給約拿單；然而，約拿單不願接受這國，反而認定大衛該在寶座上。

二 約拿單應該告訴他父親這事，並且離開他父親來跟隨大衛；按豫表，約拿單跟隨大衛，原可表徵今天我們跟隨基督，並讓祂居首位—西一 18 下，啓二 4。

三 約拿單由於對自己父親天然的情感，沒有照着神的旨意去跟隨大衛，失去了他對神所應許之美地那一分正確且充分的享受；約拿單知道大衛必要作王，卻留在他父親那裏，就遭受他父親同樣的悲慘結局，與他父親一同死在戰場—撒上三一 2～6。

四 約拿單乃是在掃羅和大衛之間，他是一個人在兩個職事當中；他應當跟隨第二個職事，但是因着他與前一個職事的關係太深，所以沒有辦法脫離：

1 主在每一個時代都有祂特別要作的事，有祂自己所要恢復、要作的工作；祂在一個時代所要作那特別

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

的恢復和工作，就是那個時代的職事—參創六 13 ~ 14。

- 2 大衛是他那時代的執事，有那時代的職事；（徒十三 21 ~ 22，36 上；）在舊約裏，挪亞有那時代的職事，就是建造方舟，摩西有那時代的職事，就是建造帳幕，大衛和所羅門也有那時代的職事，就是建造聖殿。
- 3 一個時代的執事有時代的職事，與地方性的執事不一樣；路德乃是他那個時代的一個執事，達祕也是他那個時代的一個執事；我們要跟上現今這時代的職事，就需要看見異象；米甲是嫁給大衛的，但是她沒有看見；她只看見大衛外面的光景，她就受不了，因此就跟不上一撒下六 16，20 ~ 23。
- 4 在新約裏，主耶穌的職事是建造召會作基督的身體；（太十六 18；）主升天時所產生許多有恩賜的人，只有一個職事，就是供應基督，以建造基督的身體，召會；這建造不是由這些有恩賜的人直接完成的，乃是由有恩賜的人所成全的聖徒完成的。（弗四 11 ~ 12，16。）
- 5 在神這建造的職事裏，每一時代都有在那職事裏帶頭的人；願主開我們的眼睛，叫我們看見，只要是人，就應該作基督徒；只要是基督徒，就應當進入主今時代的職事裏。
- 6 一個人能看見、能遇見那時代的職事，乃是神的憐憫；但是一個人能否有勇氣捨棄已往的職事並進入神現今的職事，又是另外一件事—參撒下十四 1 ~ 46，撒下六 16，20 ~ 23。
- 7 時代的職事將現有的真理供應給神的子民；彼後一章十二節的『現有的真理』，也可譯為『今日的真理』；

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

每一個主的工人都該在神面前求問，甚麼是現有的真理—太十六 18，弗四 15～16，啓二 7，11，17，26～29，三 5，12，21，詩四八 2，啓十九 7～9，二一 2。

【週四】

肆 掃羅蒙神揀選並由撒母耳所膏，作以色列的王—撒上九 1～2，17，十 1，24：

一 掃羅至少兩次不順從神的話，因此失去了他的君王職分和國權；（十三 13～14，十五 19，23，二八 17～19；）掃羅在撒上十五章不順從神時，事實上就是在背叛神。

二 在這章裏撒母耳對掃羅說，『悖逆與行邪術的罪相等；頑梗與拜虛神和家神相同；』（23 上；）行邪術就是接觸邪靈；掃羅所作背叛神的事，就像這行邪術的罪；掃羅不服神，並在事實上成了神的仇敵；結果他失去了君王職分。

三 掃羅悲慘的結局，完全是由於他沒有正確的與神的經綸發生關係；神要在祂的選民中間建立祂的國，就把掃羅帶進祂的經綸裏，但掃羅沒有參與神的經綸並與其合作，反而自私的僭取神的國，以建立自己的王國；他充滿王權思想，包括如何讓他兒子接續他—二十 31。

四 在這點上，掃羅自私並錯誤到極點；至終，神放棄掃羅，把他割除，將國從他身上撕斷；（十五 28；）掃羅因着被神放棄，就被撇下單獨一人，如同孤兒，當難處臨到時，得不着幫助為供備。

五 因着掃羅的自私，以色列人在與非利士人爭戰時，就被擊敗、被屠殺，掃羅和他眾子也都被殺了；掃羅要為自己與兒子得國的野心，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,

他對大衛的妒忌，廢掉並了結他對神所應許之美地的享受—二十 30 ~ 34。

六 掃羅、他三個兒子、以及拿他兵器之人集體的死亡，乃是神對那背叛祂、僭奪祂、並成了祂仇敵之人公平的審判；（代上十 13 ~ 14；）我們該從掃羅悲慘的結局學功課，把我們的肉體釘十字架，並否認我們的自私—私利和私圖。（加五 24，太十六 24，腓二 3。）

七 掃羅可怕之結局的記載，對一切在神國裏事奉的人是很強的警告：不要在神國裏作另外的工作，也不要神國裏濫用甚麼；我們不該像掃羅，企圖為自己建立『王國』；反之，我們都該作獨一無二的工作，建立神的國，就是建造基督的身體—撒三 1 ~ 13。

【週五】

伍 大衛藉撒母耳蒙神所選所膏，作以色列的王—十六 1，12 ~ 13：

一 大衛殺死歌利亞後，被以色列婦女稱讚，高過掃羅，（十八 7，）但我們在大衛身上，沒有看見他因此驕傲，或有野心要得王位；大衛在掃羅逼迫的試煉下蒙稱許，成為正確的人，藉着在地上建立神的國，完成神的經綸。

二 在掃羅的逼迫下，大衛曾有兩次機會殺害掃羅；然而，他不肯這樣作，因為他敬畏神，知道掃羅是神的受膏者；這指明大衛維持了神國裏美好的等次—二四，二六，參羅十二 3。

三 由於大衛是一個合乎神心的人，無疑的，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

許多學習，不為自己報復，反而否認自己，為要成就神的定旨—撒十三 14 中。

四大衛是真以色列人的典範，享受神所應許、並賜給祂所揀選之人的美地；他照着神的主宰並照着神的帶領和指示，在一切試煉裏信靠神並與神同行；大衛期望留在美地，有分於耶和華的產業並事奉祂—十七 36～37，二三 14～16，三十 6 下～10，二六 19 下。

五大衛真誠的信靠神，並忠信的與神同行，使他完全有資格享受美地到高的水平，甚至達到照着神的心作王，建立一國成為神在地上的國；大衛與神是一；他的就是神的，神的也是他的；他與神只有一個國；這樣的一個人享受那豫表基督的美地達到極點。

六掃羅死了以後，『掃羅家和大衛家爭戰許久。大衛家日見強盛；掃羅家日見衰弱；』（撒三 1；）大衛為着神百姓以色列的緣故，被神堅立作王，他的國得着高舉；（五 6～25；）不僅如此，『大衛日見強大，耶和華萬軍之神與他同在；』（十；）這指明大衛有神的同在。

七在任何事上，我們裏面若沒有主與我們同在的感覺，就必須小心，並重新考慮我們的路；（撒上十六 14；）在主的恢復裏，我們無論作甚麼，都必須顧到主同在的感覺；我們都需要學功課，顧到這兩件事：有神內裏的同在，也有環境中外面的印證。（參撒下五 11～12。）

【週六】

八此外，我們都必須從大衛學積極一面的功課，也要學消

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

極一面的功課；肉體的情慾是個破壞的因素，會毀壞我們；若是大衛這樣敬虔的人也會受引誘，我們怎能逃脫？—十一 1～27，參提後二 22，林前六 13，18：

- 1 不論我們在屬靈追求上有多少成就，我們任何人仍然可能犯這樣的罪；我們該在神面前，嚴肅的讀這段記載；這記載警戒我們，放縱肉體是嚴重的事；大衛只因看一眼，就受了試誘，無法約束自己。
- 2 眾聖徒，特別是年輕人，應當省察自己的心，並在心中定大志，絕不走放縱肉體的路；（士五 15～16；）我們必須說，『主耶穌，我愛你，我需要你，我接受你；』我們若這樣說，祂就會成爲我們的救主，和我們大能的救恩；作爲那是靈的基督，祂能拯救、保守並保護我們，脫離這世代的污染，使我們能持守我們所得着的榮耀。

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.

第十二週■週一

晨興餽養

腓三 13～14『弟兄們，我不是以為自己已經取得了，我只有的一件事，就是忘記背後，努力面前的，向着標竿竭力追求，要得神在基督耶穌裏，召我向上去得的獎賞。』

加四 19『我的孩子們，我為你們再受生產之苦，直等到基督成形在你們裏面。』

撒母耳記上下這二卷歷史書，論到基督作我們的享受，使神能完成祂的經綸。這二卷書向我們啓示享受基督正確、特別、甚至完全的路，使我們能成為神經綸的一部分。關於這點，我們必須看見，神渴望得着一班人是照着祂，並成為祂的複製。在撒上一章至撒下一章所涵蓋的這段漫長歷史中，有五個主要的人物：以利、撒母耳、約拿單、掃羅和大衛。我們必須從這五個主要人物身上，學習關於神經綸的功課。（撒母耳記生命讀經，一五六頁。）

信息選讀

按着神的命定，〔以利〕生來就是祭司。…以利作為祭司，有權享受分給以色列十二支派所有美地拔尖的分。（民十八。）

因着對兩個邪惡的兒子疏於管教，以利就輕忽了祭司職分。（撒上二 28～29。）這導致他的歷史以悲劇收場，終止了他對美地的享受，並使祭司職分在神聖啓示上，就是在為神說話的事上衰微。今天我們需要從以利身上學功課，就是要對神在祂恢復裏所給我們的一切，有最高的重視。…以利這位祭司，帶進了那陳腐之祭司職分的衰微。（撒母耳記生命讀經，一五七、四頁。）

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許多青年人，每一個都是新鮮、常新且活潑的。我們沒有人該老舊。老舊的意思就是定型、一成不變、並被霸佔。…我們需要終日一直操練成爲年輕、常新、更新、新鮮、活潑的。只有當你是年輕的，神纔可能進來呼召你，揀選你，並使用你作新事。我們需要讓主有路，使祂能藉着我們在祂進展的行動中往前。我盼望你是活潑、新鮮、常新的管道，讓主以祂自己的方式往前。這要求你將自己獻給祂，與祂合作。

我盼望我們接受這個交通，並告訴主說，『…我身上不要有任何事是定型、一成不變、或霸佔我的。我要完全向你敞開，好爲着你在這地上新的行動。主，我將自己給你。請進來佔有、得着、據有我，好爲着你在這地上的行動。』我們若向主這樣禱告，我們就要成爲轉移、轉換時代的人。

神總有新事要完成。聖靈現今正在神兒女心中工作並運行，爲要完成祂的行動。祂豫備好了，但祂正等候有人與祂合作。今天宗教裏的光景不能滿足神。神要作新事。祂要在生命上、在認識基督上、在經歷基督上、在傳揚基督上、在分賜基督上、並在彰顯基督上作新事。教訓、形式、組織、儀式、組織化宗教的規條、以及神奇的恩賜，都不能滿足神，也不能成就神的定旨。這些不是神心頭的願望。神要作新事。祂渴望基督自己被人充分並活潑的認識、領畧、經歷並彰顯。…我們需要告訴主說，我們在這裏不是爲着宗教，也不專注於教訓、道理或恩賜；但我們在這裏百分之百是爲着基督自己這活的一位。（李常受文集一九六四年第一冊，一八三至一八五頁。）

參讀：一個在神計畫中的青年人，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

第十二週■週二

晨興餽養

撒母耳三 10『耶和華又來站着，像前幾次呼喚說，撒母耳，撒母耳。撒母耳說，請說，僕人敬聽。』

20～21『…所有的以色列人都知道，撒母耳被確立為耶和華的申言者。…耶和華…藉着祂的話，將祂自己啓示給撒母耳。』

路十 39『她〔馬大〕有一個妹妹，名叫馬利亞，在主腳前坐着聽祂的話。』

撒母耳在他所有的身分和職任上都忠信。作為利未人，他終身事奉神。作為拿細耳人，他持守奉獻，沒有失敗。作為祭司申言者，他誠實的為神說話，並引進申言者職分，在神聖的啓示上頂替衰微的祭司職分。作為士師，他向神忠信，對人公正，結束了士師職分，並帶進君王職分，以轉變時代，完成神在地上的經綸。…撒母耳一生極完滿的享受他美地的那一分。因此，他享受了神在應許之美地所分給他的那一分，就是基督。在享受基督的事上，他沒有缺點。

撒母耳的歷史惟一的缺點，是他立兩個兒子在以色列人中間作士師。他的兒子不行他的道路，這使以色列人有理由，要求立王。（撒母耳上 8:1～7。）就人一面說，撒母耳在這事上犯了錯，但這錯誤有助於神…管理祂百姓當中的光景，以完成祂的經綸。（撒母耳記生命讀經，一五八頁。）

信息選讀

馬利亞…有一個最好的態度，…至少有以下四點：

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)她是在主耶穌的腳前，…在那裏親近主。這就是生命長大最短最快的路程。時時刻刻親近主，愛主，敬拜主，不住的與主交通，與主同在一沒有一個辦法能趕得上這一個。許多認識神最深的人，就是找到了這一條路的人。…保羅也曾說，要不住的禱告。（帖前五 17。）人若敞着臉和住在他裏面的基督有不斷的交通，結果就要變成主的形像。（林後三 18。）

(二)她是坐在主的腳前。意思就是說，她是在一個極謙卑的地位上。謙卑是得神祝福最要緊的一個態度，因為神敵擋狂傲的人，賜恩給謙卑的人。（彼前五 5。）謙卑，並非小看自己；謙卑，乃是不看自己，或者說沒有自己，看自己等於零。我們若常常以極深的謙卑親近神，神必定賜恩。

(三)她是坐着，不像她姐姐那樣忙亂。安靜常是屬靈的能力。人最大的難處，就是不能在神面前安靜，常被眼睛和心思帶到外面的世界去。我們知道，身上的肢體，眼睛是最忙的；在魂的裏面，心思是最忙的。忙亂的人，是最不容易得着啓示的。流蕩的心思，起伏的思潮，好像湖面的波浪一直動盪不休，以致湖岸的花木不能很清楚的映在湖面上。所以，人若要主的形像印在他的裏面，叫他變成主的形像，就安靜是必需的。

(四)她在那裏聽主的話。主對我們所說的話就是靈，就是生命。主的自己是藉着話給人的。她聽主說話就是給主機會將祂自己交通給她，好叫她得着主，像主。她在那裏一直作一個接受主自己的人。她所聽的不只是聲音，並且是在那裏遇見主。…如果你在那裏聽道，只聽見人的聲音，而沒有遇見聲音裏面的基督，那實在是一件可惜的事。（十二籃第五輯，五四至五五頁。）

參讀：撒母耳記生命讀經，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

晨興餽養

西一 18『祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

徒十三 36『大衛在神的旨意中，服事了他那一代的人…。』

弗四 12『為要成全聖徒，目的是為着職事的工作，為着建造基督的身體。』

約拿單愛大衛，與大衛結盟，並豫測自己在大衛作王時，必在大衛的國裏，位居第二。（撒下十八 1～4，十九 1～7，二十 8，14～17，41～42，二十三 16～18。）掃羅的心意是將國留給約拿單；然而，約拿單不願接受這國，反而認定大衛該在寶座上。約拿單應該告訴他父親這事，並且離開他父親來跟隨大衛。按豫表，約拿單跟隨大衛，原可表徵今天我們跟隨基督，並讓祂居首位。

約拿單知道大衛必要作王，但他因着對自己父親天然的情感，沒有去跟隨大衛，反而留在他父親那裏。…約拿單因着沒有離開他父親，就遭受他父親同樣的（悲慘）結局，與他父親一同死在戰場。…約拿單由於對自己父親天然的情感，沒有照着神的旨意去跟隨大衛，失去了他對神所應許之美地那一分正確且充分的享受。（撒母耳記生命讀經，一五九至一六〇頁。）

信息選讀

在每一個時代裏都有那時代的職事。這些時代的職事與地方性的執事不一樣。路德乃是他那個時代的一個執事，達祕也是他那個時代的一個執事。主

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

在每一個時代都有祂特別要作的事，祂有祂自己所要恢復、要作的工作；那個恢復、那一個工作，就是那一時代的職事。

約拿單乃是在掃羅和大衛之間，他是一個人兩個職事當中；他所應當站的地位，就是跟隨第二個職事。但是因着約拿單與前一個職事的關係太深，所以沒有辦法脫離。要跟上時代的職事，就需要有看見。米甲是嫁給大衛的，但是她沒有看見；她只看見大衛（外面）的光景，她就受不了，因此跟不上。（撒下六 16，20～23。）

一個人能看見、能遇見那時代的職事，乃是神的憐憫。但是一個人能否捨棄已往的職事，又是另外一件事。…人能不能把已往的職事擺在一邊，乃是在乎神的憐憫。（倪柝聲文集第三輯第十一冊，二九九至三〇〇頁。）

到了大衛和所羅門的時代，神要建造聖殿。…當時並沒有兩個不同的職事在建造聖殿，所以也沒有兩個不同的帶領。在大衛的時代是大衛帶領；大衛過去了，是所羅門帶領。

頭一個有分於建造召會職事的，就是主耶穌。（太十六 18。）主的職事是要建造基督的身體。為此，祂揀選了十二使徒，把他們帶進建造召會的職事裏。

按理推論，在這個時代當然也該有主職事的繼續。我們不能否認，今天在地上有主的建造。願主開我們的眼睛，叫我們看見，只要是個人，就應該作基督徒；只要是個基督徒，就應當進入主今時代的職事裏。（李常受文集一九八七年第二冊，一二二至一二三頁。）

參讀：倪柝聲文集第三輯第十一冊，第二十五篇；關於生命與實行的信息，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

第十二週■週四

晨興餽養

撒十五 23『悖逆與行邪術的罪相等；頑梗與拜虛神和家神相同。你既厭棄耶和華的話，耶和華也厭棄你作王。』

加五 24『但那屬基督耶穌的人，是已經把肉體連肉體的邪情私慾，都釘了十字架。』

太十六 24『…若有人要跟從我，就當否認己，背起他的十字架，並跟從我。』

掃羅蒙神揀選並由撒母耳所膏，作以色列的王。（撒九 17，十 1，24。）

掃羅至少兩次不順從神的話，因此失去了他的君王職分 and 國權。（十三 13 ~ 14，十五 19，23，二八 17 ~ 19。）掃羅在撒十五 章不順從神時，事實上就是在背叛神。因此，在那裏撒母耳對掃羅說，『悖逆與行邪術的罪相等；頑梗與拜虛神和家神相同。』（23 上。）行邪術就是接觸邪靈，這事完全違反神的原則。掃羅所作背叛神的事，就像這行邪術的罪。掃羅不服神，並在事實上成了神的仇敵；結果他失去了君王職分。（撒母耳記生命讀經，一六〇頁。）

信息選讀

從掃羅悲慘的結局，我們可以學到許多關於神經綸的功課。掃羅的悲劇，完全是由於他沒有正確的與神的經綸發生關係。神要在地上完成祂的經綸，就把掃羅帶進祂的經綸裏。但掃羅沒有參與神的經綸並與其合作，反而自私自利。神要在祂的選民中間建立祂的國，但掃羅僭取神的國，以建立自己的

WEEK 12 — DAY 4

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

王國。…掃羅被任命作王後，立刻充滿王權的思想，包括如何讓他兒子接續他。（撒上二十 31。）在這點上，掃羅自私並錯誤到極點。

至終，神放棄掃羅，把他割除，將國從他身上撕斷。（參十五 28。）…掃羅因着被神放棄，就被撇下單獨一人，如同孤兒。當難處臨到時，得不着幫助為供備。雖然大衛是最能幹、最有經歷的戰士，但由於掃羅的自私和嫉妒，大衛沒有為掃羅所用。事實上，大衛因着掃羅要把他除去，就被迫前往以色列最大的敵國。（二七 1～2。）

當非利士人聚集軍旅要攻擊以色列時，大衛已經作了亞吉王的護衛，就處於要同非利士人攻打以色列的左右為難中。這個為難乃是掃羅自私所帶來的結果。以色列人被擊敗、被屠殺，也是因着掃羅的自私。但神在祂的主宰裏，進來對付掃羅，拯救大衛脫離左右為難的情形。

我們需要思索這故事的每一個細節，因為其中包含一些我們必須學習的功課。首先，我們該從這故事、這例證學功課，把我們的肉體釘死。其次，我們該學習定罪我們的自私—私利和私圖。不僅如此，掃羅滿了己；我們必須從他悲慘的結局，學習否認我們的己。就如主耶穌所說，我們若要跟從祂，就當否認己，背起十字架。（太十六 24。）

掃羅可怕之結局的記載，對一切在神國裏事奉的人是很強的警告：不要在神國裏作另外的工作，也不要神國裏濫用甚麼。我們在主的恢復裏，必須恐懼戰兢，一直為着神的國，而不為着我們自己的工作來作工。…掃羅悲慘的結局應當叫我們受警告：不可戲弄神。…我們都在這裏建立神的國，就是建造基督的身體。…不論我們在那裏，我們只有一個工作。我們不該成為今日的掃羅，只關心我們區域內的工作，企圖為自己建立『王國』。（撒母耳記生命讀經，一三九至一四〇、一五五、一四七頁。）

參讀：聖潔沒有瑕疵，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

第十二週■週五

晨興餽養

撒下十三 14『…耶和華已經爲自己尋着一個合乎祂心的人，耶和華已經立他作百姓的領袖。…』

三十 6『…大衛卻因耶和華他的神得以剛強。』

撒下五 10『大衛日見強大，耶和華萬軍之神與他同在。』

大衛藉撒母耳蒙神所選所膏。（撒下十六 1，12～13。）大衛殺死歌利亞後，被以色列婦女稱讚，高過掃羅。（十八 7。）…我們在大衛身上，沒有看見他因此驕傲，或有野心要得王位。

大衛受膏之後，在登基作以色列王之前，大約從主前一〇六三到一〇五七年，約有七年之久，受掃羅逼迫的試煉。他在這試煉下蒙稱許，成爲正確的人，藉着在地上建立神的國，完成神的經綸。

在掃羅的逼迫下，大衛曾有兩次機會殺害掃羅；然而，他不肯這樣作，因爲他敬畏神，知道掃羅是神的受膏者。（二四，二六。）大衛不肯作任何事傷害神的受膏者，指明大衛維持了神國裏美好的等次。（撒母耳記生命讀經，一六一至一六二頁。）

信息選讀

掃羅的死並沒有叫大衛喜樂，反而將那報掃羅死訊的人判了死刑，並且唱哀歌，稱讚且高舉掃羅到極點。（撒下一。）…由於大衛是一個合乎神心的人，（撒下十三 14 中，）無疑的，他有許多學習，不爲自己報復，反而否認自己，爲要成就神的定旨。

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).

大衛是個信靠神的人，他在一切試煉中照着神的主宰權柄而行。（十七 36 ~ 37，二三 14 ~ 16，三十 6 下 ~ 10。）當他受試煉時，他尋求神的帶領。他與神是一，並照着神行事為人。

大衛是真以色列人的典範，享受神所應許、並賜給祂所揀選之人的美地，照着神的帶領和指示，信靠神並與神同行。大衛期望留在美地，有分於耶和華的產業並事奉祂。（二六 19 下。）他真誠的信靠神，並忠信的與神同行，使他完全有資格享受美地到高的水平，甚至達到在美地照着神的心作王，建立一國成為神在地上的國。大衛與神是一；他的就是神的，神的也是他的，他與神只有一個國。這樣的一個人享受美地——基督——達到極點。

大衛蒙神堅立，也見於他建造錫安作他的保障，並建造耶路撒冷的事上。（撒下五 9。）不僅如此，『大衛日見強大，耶和華萬軍之神與他同在。』（十。）這指明大衛有神的同在。我們在事奉主的時候，必須確定自己有主的同在。我們若實實在在跟隨主，為着完成祂的經綸，就必定有祂的同在。在任何事上，我們裏面若沒有主與我們同在的感覺，就必須小心，並重新考慮我們的路。…在主的恢復裏，我們無論作甚麼，都必須顧到主同在的感覺。

與大衛有關的每一件事，都是在神主宰的調度下所安排的，為要成就一件事，就是藉着正確的人，在祂的選民中建立祂的國。當時那個正確的人是 大衛；今天應當是主恢復裏的人。…在…這個時代，神所要完成特別的事，乃是恢復今天屬世基督教裏所失去、所忽畧的每一件事。（撒母耳記生命讀經，一六二至一六三、一七四至一七五、一七七頁。）

參讀：神建造的異象，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

第十二週■週六

晨興餽養

提後二 22『你要逃避青年人的私慾，同那清心呼求主的人，竭力追求公義、信、愛、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，有心中設大謀的。』

大衛故意犯姦淫。…馬太記載基督的家譜時，特意寫着：『大衛從作過烏利亞妻子的生所羅門。』（太一 6 下。）這指明大衛所犯之罪的嚴重性。

我們必須從大衛學積極一面的功課，也要學消極一面的功課。肉體的情慾是個破壞的因素，會毀壞我們。若是大衛這樣敬虔的人也會受引誘，我們怎能逃脫？人就是人，肉體就是肉體，情慾就是情慾。我們與異性之間該一直保持距離。青年男女不該私下在關閉的房間裏與異性談話。凡敬虔的人，在接觸異性的事上都不該放鬆。不論我們在屬靈追求上有多少成就，我們任何人仍然可能犯這樣的罪。（撒母耳記生命讀經，二六二、二六六頁。）

信息選讀

大衛的缺點是沒有約束自己的肉體。當他三十歲在希伯崙加冠時，至少已經有了六個妻子。（撒下三 2～5。）後來，他卻濫用王權，謀殺烏利亞，搶奪他的妻子。

在神的創造裏，神命定人應當一夫一妻，使人得着敬虔的兒女。（瑪二 14～15。）然而，有人破壞了這個原則。例如，基甸這個以色列人的士師，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).

有許多妻子。（士八 30。）波阿斯這位基督家譜中重要的先祖，乃是一個好榜樣，因為他控制了肉體的情慾。（得三。）撒母耳也是一個好榜樣。他母親將他奉獻給神作拿細耳人，他一生持守他母親所許的願。相反的，大衛雖是合乎神心的人，在肉體情慾的事上卻大大的失敗。

神在大衛身上施行嚴厲的懲罰，因為他所犯的罪太邪惡了。…神愛大衛，然而大衛因着自己的罪，失去了立場和地位，並且失去十二支派中的十一個支派，只有猶大支派留下來跟隨大衛。（撒下二十 1～2。）在所羅門之後，他的國就分裂了；至終，猶大和以色列都被擄。以色列人失去了他們的國和他們先祖的地，分散到全地，遭受逼迫和殺害。今天他們雖然在靠近地中海有一塊狹長的土地，但他們與鄰國之間沒有平安。

聖經記載神對大衛懲罰的審判，今天對我們乃是警戒。（林前十 11。）我們該在神面前，嚴肅的讀這段記載。這記載警戒我們，放縱肉體是嚴重的事。大衛只因看一眼，就受了試誘，無法約束自己。…我們在主恢復裏的人，在接觸異性的事上，必須聖別、分別歸神。與性有關的邪惡是非常會傳染的。我們必須操練我們的靈，以勝過我們的肉體和舊人。這不該只是教訓，還必須是我們日常生活的實行。

眾聖徒，特別是年輕人，應當省察自己的心，並在心中定大志，（士五 15～16，）絕不走放縱肉體的路。…我們必須說，『主耶穌，我愛你，我需要你，我接受你。』我們若這樣說，祂就會成為我們的救主，和我們大能的救恩。作為那是靈的基督，祂能拯救、保守並保護我們，脫離這世代的污染，使我們能持守我們所得着的榮耀。（撒母耳記生命讀經，二六八、二七〇至二七一頁。）

參讀：認識生命與召會，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

第十二週詩歌

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. So 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!

