

## 第十二周

从撒母耳记里五个主要人物，  
看关于享受美地属灵的原则、  
生命的功课、以及圣别的警告

诗歌：

读经：撒上二 27 ~ 30, 35, 三 21, 十二 3 ~ 5, 23, 十八 1 ~ 4, 二三 16 ~ 18, 九 1 ~ 2, 17, 十三 13 ~ 14, 十五 19, 23, 十六 1, 12 ~ 13, 三十 6 下 ~ 10, 二六 19 下, 撒下十一 1 ~ 27

### 【周一】

壹 在以利之下的老旧亚伦祭司体系变得陈腐、衰微，（撒上二 12 ~ 30, ）神渴望有一个新的起头，以完成祂的经纶：

一 我们都需要拒绝一切的陈腐、老旧、不冷不热和骄傲，并且保守自己在主面前倒空、敞开、新鲜、常新、活泼且年轻；我们需要与神的渴望是一，祂渴望我们与基督是一，被基督充满，并被基督占有而活基督，为着基督身体生机的建造—启三 15 ~ 22, 路十八 17, 腓三 7 ~ 14, 加一 15 ~ 16, 二 20, 四 19, 弗四 16。

二 在以利的日子，神的言语稀少；神的说话几乎失去了；（撒上三 1; ）在祭司职分里，祭司该作的第一件事，就是为神说话；（出二八

## Week Twelve

### Spiritual Principles, Life Lessons, and Holy Warnings concerning the Enjoyment of the Good Land Seen with Five Major Figures in 1 and 2 Samuel

Hymns:

Scripture Reading: 1 Sam. 2:27-30, 35; 3:21; 12:3-5, 23; 18:1-4; 23:16-18; 9:1-2, 17; 13:13-14; 15:19, 23; 16:1, 12-13; 30:6b-10; 26:19b; 2 Sam. 11:1-27

### §Day 1

I. Under Eli the old Aaronic priesthood had become stale and waning (1 Sam. 2:12-30), and God desired to have a new beginning for the accomplishing of His economy:

A. We all need to reject anything of staleness, oldness, lukewarmness, and pride and keep ourselves empty, open, fresh, new, living, and young with the Lord; we need to be one with His desire for us to be one with Christ, filled with Christ, and occupied by Christ to live Christ for the organic building up of the Body of Christ—Rev. 3:15-22; Luke 18:17; Phil. 3:7-14; Gal. 1:15-16; 2:20; 4:19; Eph. 4:16.

B. In the days of Eli the word of God was rare; God's speaking was almost lost (1 Sam. 3:1); in the priesthood the first thing that a priest should do is to speak for God (Exo. 28:30); a priest must be a person who is intimate

30,) 祭司必须是与神亲近，与神是一，认识神的心，并且说出神永远经纶之独一、健康教训的人。(提前一3~4, 六3。)

三以利教导撒母耳对主说，“耶和华啊，请说，仆人敬听；”我们要为主说话，并与祂是一以完成祂永远的经纶，首先就必须宝贝并仔细听祂的说话，好使我们认识祂的心意和爱好—撒上三9~10, 21, 赛五十4~5。

四因着对两个邪恶的儿子疏于管教，以利就轻忽了祭司职分；(撒上二28~29;) 这导致他的历史以悲剧收场，终止了他对美地的享受，并使祭司职分在神圣启示上，就是在为神说话的事上衰微；今天我们需要从以利身上学功课，就是要对神在祂恢复里所给我们的一切，有最高的重视。

## 【周二】

贰 撒母耳在神所给他的身分和职任上都向神忠信：

一作为利未人，他终身事奉神；作为拿细耳人，他持守奉献，没有失败；(35;) 作为祭司申言者，他诚实地为神说话，并引进申言者职分，在神圣的启示上顶替衰微的祭司职分；作为士师，他向神忠信，对人公正，结束了士师职分，并带进君王职分，以转变时代，完成神在地上的经纶。

二撒母耳是与神同工以完成祂经纶的人，(约五17, 林后六1上,) 他被确立为耶和华的申言者，借着听祂的话而为祂说话；(撒上三9~10, 20~21;) 我们需要不断操练自己，有耳可听“那灵向众召会所说的话”；(启二7; )

with God, who is one with God, who knows the heart of God, and who speaks forth the unique and healthy teaching of God's eternal economy (1 Tim. 1:3-4; 6:3).

C. Eli taught Samuel to say to the Lord, "Speak, O Jehovah; for Your servant is listening"; in order to speak for the Lord and be one with Him to carry out His eternal economy, we must first treasure and listen attentively to His speaking so that we may know His desire and preference—1 Sam. 3:9-10, 21; Isa. 50:4-5.

D. Eli disregarded the priesthood in his loose disciplining of his two evil sons (1 Sam. 2:28-29); this caused the tragedy of the ending of his history, the termination of his enjoyment of the good land, and the fading of the priesthood in the divine revelation, that is, in the speaking for God; today we need to learn of Eli to have a high regard for what God has given us in His recovery.

## §Day 2

### II. **Samuel was faithful to God in all his God-given statuses and offices:**

A. As a Levite, he served God his whole life; as a Nazarite, he kept his consecration without failure (v. 35); as a priest-prophet, he spoke for God honestly and initiated the prophethood to replace the fading priesthood in the divine revelation; as a judge, he was faithful to God and just to the people, terminating the judgeship and bringing in the kingship in order to change the age for the fulfillment of God's economy.

B. As one who worked together with God for the carrying out of His economy (John 5:17; 2 Cor. 6:1a), Samuel was established as a prophet of Jehovah to speak for Him by listening to His word (1 Sam. 3:9-10, 20-21); we need to continually exercise ourselves to have an ear to "hear what the Spirit says to the churches" (Rev. 2:7); furthermore, we need to follow the

不仅如此，我们也需要跟随马利亚的榜样，“在主脚前坐着听祂的话”（路十 38 ~ 42）：

1 马利亚是坐在主耶稣的脚前，不是在别人的脚前；时时刻刻亲近主，爱主，敬拜主，不住地与主交通，与主同在一没有一个办法能赶得上这一个。

2 马利亚是坐在主的脚前；她是在一个极谦卑的地位上，好听主的说话，领受祂的祝福；谦卑并非小看自己，乃是不看自己，没有自己，看自己等于零。

3 她是坐着；那些忙乱到一个地步被打岔离开主的面光的人，有流荡的心思和起伏的思潮；他们必须停下自己，好每天花时间个人与主同在。

4 她在那里听主的话；主对我们所说的话就是灵，就是生命；（约六 63；）她听主说话就是给主机会将祂自己交通给她，并将祂自己分赐到她里面，好叫她得着主自己。

三撒母耳一生极完满地享受他美地的那一分；因此就新约的意义，我们能说，在享受基督的事上，他没有缺点；撒母耳的历史唯一的缺点，是他立两个儿子在以色列人中间作士师—撒上八 1 ~ 3：

1 撒母耳的儿子不正直的行径，与他们父亲一生纯净、正直的道路相反，（十二 3 ~ 23，）这使以色列百姓有理由，要求撒母耳立王治理他们，像列国一样；（八 1 ~ 7；）因此，撒母耳的儿子不该算为以色列百姓中的士师；（徒十三 20；）他们的父亲撒母耳该视为最后一位士师。

pattern of Mary, who "sat at the Lord's feet and was listening to His word" (Luke 10:38-42):

1. Mary sat at the feet of the Lord Jesus and not at the feet of anyone else; no method is better than coming to Him moment by moment, loving Him, worshipping Him, and unceasingly fellowshipping with Him and remaining in His presence.

2. Mary sat at the feet of the Lord; she put herself in a humble position in order to hear the Lord's speaking and receive His blessing; humility is not belittling ourselves; humility is ignoring ourselves, negating ourselves, and considering ourselves as nothing.

3. She was sitting down; those who are busy to the point of being distracted from the Lord's presence have a wandering mind and vacillating thoughts; they must stop themselves in order to spend personal time with the Lord on a daily basis.

4. She was listening to the Lord's word; the words that the Lord speaks to us are spirit and life (John 6:63); her listening to the Lord's word afforded the Lord the opportunity to communicate Himself to her and to dispense Himself into her so that she could gain the Lord Himself.

C. Samuel enjoyed his portion of the good land to the fullest for his whole life; thus, in a New Testament sense, we can say that there was no defect in his enjoyment of Christ; the only defect in Samuel's history was that he appointed his two sons as judges among the children of Israel—1 Sam. 8:1-3:

1. The unjust ways of Samuel's sons were contrary to their father's pure and just way in his whole life (12:3-23) and gave the people of Israel cause to ask Samuel to appoint a king to judge them like all the nations (8:1-7); hence, the sons of Samuel should not be reckoned judges among the people of Israel (Acts 13:20), and their father Samuel should be considered the last judge.

2就人一面说，撒母耳在这事上犯了错，但这错误有助于神带进君王职分，好管理祂百姓当中的光景，以完成祂的经纶。

## 【周三】

叁 约拿单爱大卫，与大卫结盟，并预测大卫会作王，国将是他的国—撒上十八1～4，十九1～7，二十8，14～17，41～42，二三16～18：

一 扫罗的心意是将国留给约拿单；然而，约拿单不愿接受这国，反而认定大卫该在宝座上。

二 约拿单应该告诉他父亲这事，并且离开他父亲来跟随大卫；按预表，约拿单跟随大卫，原可表征今天我们跟随基督，并让祂居首位—西一18下，启二4。

三 约拿单由于对自己父亲天然的情感，没有照着神的旨意去跟随大卫，失去了他对神所应许之美地那一分正确且充分的享受；约拿单知道大卫必要作王，却留在他父亲那里，就遭受他父亲同样的悲惨结局，与他父亲一同死在战场—撒上三一2～6。

四 约拿单乃是在扫罗和大卫之间，他是在两个职事当中；他应当跟随第二个职事，但是因着他与前一个职事的关系太深，所以没有办法脱离：

1 主在每一个时代都有祂特别要作的事，有祂自己所要恢复、要作的工作；祂在一个时代所要作那特别

2. Humanly, Samuel made a mistake in this matter, but this mistake helped God to manage the situation among His people by bringing in the kingship for the fulfillment of His economy.

## §Day 3

**III. Jonathan loved David, made a covenant with him, and predicted that David would become the king and that the kingdom would be his kingdom—1 Sam. 18:1-4; 19:1-7; 20:8, 14-17, 41-42; 23:16-18:**

- A. Saul's intention was to preserve the kingdom for Jonathan; however, Jonathan was not willing to take the kingdom but recognized that David should be on the throne.
- B. Jonathan should have told his father about this and then should have left his father to be with David; in typology, for Jonathan to follow David would have signified our following Christ today and our giving Him the preeminence—Col. 1:18b; Rev. 2:4.
- C. Jonathan lost the proper and adequate enjoyment of his portion in the good land promised by God because of his failure in not following David according to God's will due to his natural affection for his father; although Jonathan realized that David would be king, he stayed with his father, and as a tragic result, he suffered the same fate as his father and died with him in battle—1 Sam. 31:2-6.
- D. Jonathan stood between Saul and David; he was one man standing between two ministries; he should have followed the second ministry, but because his relationship with the first ministry was too deep, he could not disentangle himself:
  - 1. In every age the Lord has special things that He wants to accomplish; He has His own recoveries and His own works to do; the particular

的恢复和工作，就是那个时代的职事—参创六13～14。

2 大卫是他那时代的执事，有那时代的职事；（徒十三21～22，36上；）在旧约里，挪亚有那时代的职事，就是建造方舟，摩西有那时代的职事，就是建造帐幕，大卫和所罗门也有那时代的职事，就是建造圣殿。

3 一个时代的执事有时代的职事，与地方性的执事不一样；路德乃是他那个时代的一个执事，达秘也是他那个时代的一个执事；我们要跟上现今这时代的职事，就需要看见异象；米甲是嫁给大卫的，但是她没有看见；她只看见大卫外面的光景，她就受不了，因此就跟不上—撒下六16，20～23。

4 在新约里，主耶稣的职事是建造召会作基督的身体；（太十六18；）主升天时所产生许多有恩赐的人，只有一个职事，就是供应基督，以建造基督的身体，召会；这建造不是由这些有恩赐的人直接完成的，乃是由有恩赐的人所成全的圣徒完成的。（弗四11～12，16。）

5 在神这建造的职事里，每一时代都有在那职事里带头的人；愿主开我们的眼睛，叫我们看见，只要是人，就应该作基督徒；只要是基督徒，就应当进入主今时代的职事里。

6 一个人能看见、能遇见那时代的职事，乃是神的怜悯；但是一个人能否有勇气舍弃已往的职事并进入神现今的职事，又是另外一件事—参撒上十四1～46，撒下六16，20～23。

7 时代的职事将现有的真理供应给神的子民；彼后一章十二节的“现有的真理”，也可译为“今日的真理”；

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

每一个主的工人都该在神面前求问，什么是现有的真理—太十六18，弗四15～16，启二7，11，17，26～29，三5，12，21，诗四八2，启十九7～9，二一2。

## 【周四】

肆 扫罗蒙神拣选并由撒母耳所膏，作以色列的王—撒上九1～2，17，十1，24：

一 扫罗至少两次不顺从神的话，因此失去了他的君王职分和国权；（十三13～14，十五19，23，二八17～19；）扫罗在撒上十五章不顺从神时，事实上就是在背叛神。

二 在这章里撒母耳对扫罗说，“悖逆与行邪术的罪相等；顽梗与拜虚神和家神相同；”（23上；）行邪术就是接触邪灵；扫罗所作背叛神的事，就像这行邪术的罪；扫罗不服神，并在事实上成了神的仇敌；结果他失去了君王职分。

三 扫罗悲惨的结局，完全是由于他没有正确地与神的经纶发生关系；神要在祂的选民中间建立祂的国，就把扫罗带进祂的经纶里，但扫罗没有参与神的经纶并与其合作，反而自私地僭取神的国，以建立自己的王国；他充满王权思想，包括如何让他儿子接续他—二十31。

四 在这点上，扫罗自私并错误到极点；至终，神放弃扫罗，把他割除，将国从他身上撕断；（十五28；）扫罗因着被神放弃，就被撇下单独一人，如同孤儿，当难处临时，得不着帮助为供备。

五 因着扫罗的自私，以色列人在与非利士人争战时，就被击败、被屠杀，扫罗和他众子也都被杀了；扫罗要为自己和儿子得国的野心，以及

truth"; every worker of the Lord should inquire before God as to what the present truth is—Matt. 16:18; Eph. 4:15-16; Rev. 2:7, 11, 17, 26-29; 3:5, 12, 21; Psa. 48:2; Rev. 19:7-9; 21:2.

## §Day 4

**IV. Saul was chosen by God and anointed by Samuel to be the king of Israel—1 Sam. 9:1-2, 17; 10:1, 24:**

- A. Saul disobeyed God's word at least twice so that he lost his kingship and his kingdom (13:13-14; 15:19, 23; 28:17-19); when Saul disobeyed God in 1 Samuel 15, he actually rebelled against Him.
- B. In this chapter Samuel told Saul, "Rebellion is like the sin of divination, / And insubordination is like idolatry and teraphim" (v. 23a); to practice divination is to have contact with evil spirits; what Saul did in rebelling against God was like this sin of divination; he was not subordinate to God and in fact became an enemy to God; as a result, he lost his kingship.
- C. Saul's tragic end was altogether due to his not being properly related to God's economy; God, wanting to build up His kingdom among His chosen people, had brought Saul into His economy, but instead of participating in God's economy and cooperating with it, Saul was selfish and usurped God's kingdom to build up his own monarchy; he was filled with thoughts of the kingship, including thoughts about how his son would succeed him—20:31.
- D. In this, Saul was selfish and wrong to the uttermost; eventually, God gave Saul up and cut him off, tearing the kingdom away from him (15:28); because Saul was given up by God, he was left alone, like an orphan, having no provision of help when trouble came.
- E. Because of Saul's selfishness, the people of Israel suffered defeat and were slaughtered in the fight against the Philistines, and Saul and his sons were killed; Saul's ambition to have the kingdom for himself and for his son,

他对大卫的妒忌，废掉并了结他对神所应许之  
美地的享受—二十一～三十四。

六 扫罗、他三个儿子、以及拿他兵器之人集体的  
死亡，乃是神对那背叛祂、僭夺祂、并成了祂  
仇敌之人公平的审判；（代上十13～14；）  
我们该从扫罗悲惨的结局学功课，把我们的肉  
体钉十字架，并否认我们的自私—私利和私图。  
(加五24，太十六24，腓二3。)

七 扫罗可怕之结局的记载，对一切在神国里事奉  
的人是强烈的警告：不要在神国里作另外的工作，  
也不要在神国里滥用什么；我们不该像扫  
罗，企图为己建立“王国”；反之，我们都  
该作独一无二的工作，建立神的国，就是建造  
基督的身体—撒上三一1～13。

## 【周五】

伍 大卫借撒母耳蒙神所选所膏，作以色列的  
王—十六1，12～13：

一大卫杀死歌利亚后，被以色列妇女称赞，高过  
扫罗，（十八7，）但我们在大卫身上，没有  
看见他因此骄傲，或有野心要得王位；大卫在  
扫罗逼迫的试炼下蒙称许，成为正确的人，借  
着在地上建立神的国，完成神的经纶。

二 在扫罗的逼迫下，大卫曾有两次机会杀害扫罗；  
然而，他不肯这样作，因为他敬畏神，知道扫  
罗是神的受膏者；这指明大卫维持了神国里美  
好的等次—二四，二六，参罗十二3。

三 由于大卫是一个合乎神心的人，无疑的，他有

with his jealousy of David, confiscated and ended his enjoyment of the good land promised by God—20:30-34.

F. The collective death of Saul, his three sons, and his armor bearer was God's fair judgment on the one who had rebelled against Him, had usurped Him, and had become His enemy (1 Chron. 10:13-14); from Saul's tragic end we should learn the lesson of crucifying our flesh and denying our selfishness—our self-interest and self-seeking (Gal. 5:24; Matt. 16:24; Phil. 2:3).

G. The record of Saul's terrible end is a strong warning to all who serve in the kingdom of God not to do a separate work within the kingdom of God or to abuse anything in the kingdom; we should not be like Saul, trying to build up a "monarchy" for ourselves; rather, we should all do one unique work to build up the kingdom of God, the Body of Christ—1 Sam. 31:1-13.

## §Day 5

V. **David was chosen and anointed by God through Samuel to be the king of Israel—16:1, 12-13:**

A. After David slew Goliath, he was praised by the women of Israel as higher than Saul (18:7), but with David there is no hint that he was made proud or that he became ambitious for the kingship; when David was under the trial of Saul's persecution, he was approved to be the right one to carry out God's economy by establishing the kingdom of God on earth.

B. When David was under Saul's persecution, he had two chances to destroy Saul, but David would not do this because of his fear of God in that Saul was God's anointed; this indicates that David maintained a good order in God's kingdom—chs. 24 and 26; cf. Rom. 12:3.

C. No doubt, David learned a lot regarding not avenging himself but denying

许多学习，不为自己报复，反而否认自己，为要成就神的定旨—撒上十三 14 中。

四大卫是真以色列人的典范，享受神所应许、并赐给祂所拣选之人的美地；他照着神的主宰并照着神的带领和指示，在一切试炼里信靠神并与神同行；大卫期望留在美地，有分于耶和华的产业并事奉祂—十七 36 ~ 37，二三 14 ~ 16，三十 6 下 ~ 10，二六 19 下。

五大卫真诚地信靠神，并忠信地与神同行，使他完全够资格享受美地到高的水平，甚至达到照着神的心作王，建立一国成为神在地上的国；大卫与神是一；他的就是神的，神的也是他的；他与神只有一个国；这样的一个人享受那预表基督的美地达到极点。

六扫罗死了以后，“扫罗家和大卫家争战许久。大卫家日见强盛；扫罗家日见衰弱；”（撒下三 1；）大卫为着神百姓以色列的缘故，被神坚立作王，他的国得着高举；（五 6 ~ 25；）不仅如此，“大卫日见强大，耶和华万军之神与他同在；”（10；）这指明大卫有神的同在。

七在任何事上，我们里面若没有主与我们同在的感觉，就必须小心，并重新考虑我们的路；（撒上十六 14；）在主的恢复里，我们无论作什么，都必须顾到主同在的感觉；我们都需要学功课，顾到这两件事：有神内里的同在，也有环境中外面的印证。（参撒下五 11 ~ 12。）

## 【周六】

八此外，我们都必须从大卫学积极一面的功课，也要学消

himself for the fulfilling of God's purpose, on the basis that he was a man according to God's heart—1 Sam. 13:14a.

- D. David is a typical model of a genuine child of Israel in the enjoyment of the good land promised and given by God to His chosen people; he trusted in God and walked with God according to His sovereignty and according to His leading and instruction in all his trials; David expected to remain in the good land, sharing in God's inheritance and serving Him—17:36-37; 23:14-16; 30:6b-10; 26:19b.
- E. David's sincere trust in God and his faithful walk with God qualified him fully to enjoy the good land to a high level, even up to the kingship according to God's heart with a kingdom that became the kingdom of God on the earth; David was one with God; what was his was God's, and what was God's was his; he and God had only one kingdom; such a one enjoyed the good land, typifying Christ, to the uttermost.
- F. After the death of Saul, "there was a long war between the house of Saul and the house of David; but David became continually stronger, and the house of Saul became continually weaker" (2 Sam. 3:1); David was established by God as king with his kingdom exalted for the sake of God's people Israel (5:6-25); furthermore, "David became greater and greater; and Jehovah the God of hosts was with him" (v. 10); this indicates that David had God's presence.
- G. If in any matter we do not have the inner sense that the Lord is with us, we must be careful and reconsider our way (1 Sam. 16:14); in the Lord's recovery, whenever we do anything, we must take care of the sense of the Lord's presence; we all need to learn the lesson of caring for two things: the inward presence of God and the outward confirmation in our environment (cf. 2 Sam. 5:11-12).

## §Day 6

H. Furthermore, we all need to learn of David on the negative side as well as

极一面的功课；肉体的情欲是个破坏的因素，会毁坏我们；若是大卫这样敬虔的人也会受引诱，我们怎能逃脱？—十一1～27，参提后二22，林前六13，18：

1 不论我们在属灵追求上有多少成就，我们任何人仍然可能犯这样的罪；我们该在神面前，严肃地读这段记载；这记载警戒我们，放纵肉体是严重的事；大卫只因看一眼，就受了试诱，无法约束自己。

2 众圣徒，特别是年轻人，应当省察自己的心，并在心中定大志，绝不走放纵肉体的路；（士五15～16；）我们必须说，“主耶稣，我爱你，我需要你，我接受你；”我们若这样说，祂就会成为我们的救主，和我们大能的救恩；作为那是灵的基督，祂能拯救、保守并保护我们，脱离这世代的污染，使我们能持守我们所得着的荣耀。

on the positive side; the lust of the flesh is a devastating element that can destroy us; if such a godly man as David could be seduced, how can we escape?—11:1-27; cf. 2 Tim. 2:22; 1 Cor. 6:13, 18:

1. Regardless of our attainment in our spiritual pursuit, it is possible for any of us to commit such a sin; we should read this account seriously in the presence of God; this account warns us that the indulgence of the flesh is a serious thing; David was tempted simply by a glance, and then he failed to restrict himself.
2. All the saints, especially the young ones, should search their hearts and make a strong resolution of heart never to go the way of the indulgence of the flesh (Judg. 5:15-16); we need to say, "Lord Jesus, I love You, I need You, and I receive You"; if we say this, He will be our Savior and our dynamic salvation; as the pneumatic Christ, He will save us, preserve us, and protect us from the contamination of this age, so that we may keep the glory that we have attained.



# 第十二周■周一

## 晨兴喂养

腓三 13～14 “弟兄们，我不是以为自己已经取得了，我只有一件事，就是忘记背后，努力面前的，向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。”

加四 19 “我的孩子们，我为你们再受生产之苦，直到基督成形在你们里面。”

撒母耳记上下这二卷历史书，论到基督作我们的享受，使神能完成祂的经纶。这二卷书向我们启示享受基督正确、特别、甚至完全的路，使我们能成为神经纶的一部分。关于这点，我们必须看见，神渴望得着一班人是照着祂，并成为祂的复制。在撒上一章至撒下一章所涵盖的这段漫长历史中，有五个主要的人物：以利、撒母耳、约拿单、扫罗和大卫。我们必须从这五个主要人物身上，学习关于神经纶的功课。（撒母耳记生命读经，一五六页。）

## 信息选读

按着神的命定，（以利）生来就是祭司。…以利作为祭司，有权享受分给以色列十二支派所有美地拔尖的分。（民十八。）

因着对两个邪恶的儿子疏于管教，以利就轻忽了祭司职分。（撒上二 28～29。）这导致他的历史以悲剧收场，终止了他对美地的享受，并使祭司职分在神圣启示上，就是在为神说话的事上衰微。今天我们需要从以利身上学功课，就是要对神在祂恢复里所给我们的一切，有最高的重视。…以利这位祭司，带进了那陈腐之祭司职分的衰微。（撒母耳记生命读经，一五七、四页。）

# WEEK 12 — DAY 1

## Morning Nourishment

Phil. 3:13-14 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you.

The books of Samuel, as books of history, are on Christ for our enjoyment that God may carry out His economy. These books reveal the right, the particular, and even the full way for us to enjoy Christ that we may be a part of God's economy. Concerning this we need to realize that God desires people who are according to Him, people who are His duplication. In the long period of history covered in 1 Samuel 1 to 2 Samuel 1, there are five major figures: Eli, Samuel, Jonathan, Saul, and David. We need to learn the lessons of these five persons in relation to God's economy. (Life-study of 1 & 2 Samuel, p. 127)

## Today's Reading

Eli was a priest by birth according to God's ordination. As a priest Eli had the right to enjoy the top portion of all the good land allotted to the twelve tribes of Israel (Num. 18).

Eli disregarded the priesthood in his loose disciplining of his two evil sons (1 Sam. 2:28-29). This caused the tragedy of the ending of his history, the termination of his enjoyment of the good land, and the fading of the priesthood in the divine revelation, that is, in the speaking for God. Today we need to learn of Eli to have a high regard for what God has given us in His recovery.

神的心意乃是要得着许多青年人，每一个都是新鲜、常新且活泼的。我们没有人该老旧。老旧的意思就是定型、一成不变、并被霸占。…我们需要终日一直操练成为年轻、常新、更新、新鲜、活泼的。只有当你是年轻的，神才可能进来呼召你，拣选你，并使用你作新事。我们需要让主有路，使祂能借着我们在祂进展的行动中往前。我盼望你是活泼、新鲜、常新的管道，让主以祂自己的方式往前。这要求你将自己献给祂，与祂合作。

我盼望我们接受这个交通，并告诉主说，“…我身上不要有任何事是定型、一成不变、或霸占我的。我要完全向你敞开，好为着你在这地上新的行动。主，我将自己给你。请进来占有、得着、据有我，好为着你现今在这地上的行动。”我们若向主这样祷告，我们就要成为转移、转换时代的人。

神总有新事要完成。圣灵现今正在神儿女心中作工并运行，为要完成祂的行动。祂预备好了，但祂正等候有人与祂合作。今天宗教里的光景不能满足神。神要作新事。祂要在生命上、在认识基督上、在经历基督上、在传扬基督上、在分赐基督上、并在彰显基督上作新事。教训、形式、组织、仪式、组织化宗教的规条、以及神奇的恩赐，都不能满足神，也不能成就神的宗旨。这些不是神心头的愿望。神要作新事。祂渴望基督自己被人充分并活泼地认识、领略、经历并彰显。…我们需要告诉主说，我们在这里不是为着宗教，也不专注于教训、道理或恩赐；但我们在百分之一百是为着基督自己这活的一位。（李常受文集一九六四年第一册，一八三至一八五页。）

参读：一个在神计划中的青年人，第一、三章。

Eli was a priest who brought in the waning of the stale priesthood. (Life-study of 1 & 2 Samuel, pp. 127-128, 3) God's intention is to have many young men with every one fresh, new, and living. None of us should be old. To be old means to be set, settled, and occupied.... We always need to exercise to be young, to be new, to be renewed, to be fresh, and to be living all day long. It is only when you are young that there is a possibility for God to come in to call you, to choose you, and to use you to do something new. We need to give the Lord the way to go on in His progressive move through us. I hope that you will be a living, fresh, and new channel for the Lord to go on in His own way. This will require you to offer yourself to Him, to cooperate with Him.

I hope that we would take this fellowship and tell the Lord, "...I do not want there to be anything set, settled, or occupied with me. I want to be fully open to You for Your new move on this earth. Lord, I give myself to You. Come in and occupy, take, and possess me for Your up-to-date move on this earth." If we would pray to the Lord in this way, we will be the persons who will turn, who will transfer, the age.

There is always something new to be worked out by God. The Holy Spirit is now working and moving in the hearts of the children of God for the carrying out of His move. He is ready, but He is waiting for some people to cooperate with Him. The situation in today's religion cannot satisfy God. God wants to do something new. He wants to do something new in life, in knowing Christ, in experiencing Christ, in preaching Christ, in dispensing Christ, and in expressing Christ. The doctrines, the forms, the organization, the rituals, the regulations of organized religion, and the miraculous gifts cannot satisfy God nor can they fulfill His purpose. These are not what God's heart's desire is. God wants to do something new. He desires that Christ Himself would be known, realized, experienced, and expressed in a full and living way.... We need to tell the Lord that we are not here for religion, nor are we focused on teachings, doctrines, or gifts. But we are here one hundred percent for Christ Himself as the living One. (CWWL, 1964, vol. 1, "A Young Man in God's Plan," pp. 140-141)

Further Reading: CWWL, 1964, vol. 1, "A Young Man in God's Plan," chs. 1, 3

# 第十二周■周二

## 晨兴喂养

撒上三10“耶和华又来站着，像前几次呼唤说，撒母耳，撒母耳。撒母耳说，请说，仆人敬听。”

20～21“…所有的以色列人都知道，撒母耳被确立为耶和华的申言者。…耶和华…借着祂的话，将祂自己启示给撒母耳。”

路十39“她〔马大〕有一个妹妹，名叫马利亚，在主脚前坐着听祂的话。”

撒母耳在他所有的身分和职任上都忠信。作为利未人，他终身事奉神。作为拿细耳人，他持守奉献，没有失败。作为祭司申言者，他诚实地为神说话，并引进申言者职分，在神圣的启示上顶替衰微的祭司职分。作为士师，他向神忠信，对人公正，结束了士师职分，并带进君王职分，以转变时代，完成神在地上的经纶。…撒母耳一生极完满地享受他美地的那一分。因此，他享受了神在应许之美地所分给他的那一分，就是基督。在享受基督的事上，他没有缺点。

撒母耳的历史唯一的缺点，是他立两个儿子在以色列人中间作士师。他的儿子不行他的道路，这使以色列人有理由，要求立王。（撒上八1～7。）就人一面说，撒母耳在这事上犯了错，但这错误有助于神…管理祂百姓当中的光景，以完成祂的经纶。（撒母耳记生命读经，一五八页。）

## 信息选读

马利亚…有一个最好的态度，…至少有以下四点：

# WEEK 12 — DAY 2

## Morning Nourishment

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

20-21...All Israel... knew that Samuel had been established as a prophet of Jehovah...[who] revealed Himself to Samuel...by the word of Jehovah.

Luke 10:39 ...She had a sister called Mary, who...sat at the Lord's feet and was listening to His word.

Samuel was faithful in all his statuses and offices. As a Levite, he served God his whole life. As a Nazarite, he kept his consecration without failure. As a priest-prophet, he spoke for God honestly and initiated the prophethood to replace the fading priesthood in the divine revelation. As a judge, he was faithful to God and just to the people, terminating the judgeship and bringing in the kingship for the changing of the age in the fulfillment of God's economy on the earth. Samuel enjoyed his portion of the good land to the fullest for his whole life. He was therefore a person who enjoyed the God-allotted portion of the promised good land, that is, Christ. There was no defect in his enjoyment of Christ.

The only defect in Samuel's history was that he appointed his two sons as judges among the children of Israel. His sons did not follow in his ways, and this gave cause for the children of Israel to ask for a king (1 Sam. 8:1-7). Humanly speaking, Samuel made a mistake in this matter, but this mistake helped God to manage the situation among His people for the fulfillment of His economy. (Life-study of 1 & 2 Samuel, p. 128)

## Today's Reading

Mary had a proper attitude. There are at least four aspects to a proper attitude.

(一)她是在主耶稣的脚前，…在那里亲近主。这就是生命长大最短最快的路程。时时刻刻亲近主，爱主，敬拜主，不住地与主交通，与主同在一没有一个办法能赶得上这一个。许多认识神最深的人，就是找到了这一条路的人。…保罗也曾说，要不住地祷告。（帖前五 17。）人若敞着脸和住在他里面的基督有不断的交通，结果就要变成主的形像。（林后三 18。）

(二)她是坐在主的脚前。意思就是说，她是在一个极谦卑的地位上。谦卑是得神祝福最要紧的一个态度，因为神敌挡狂傲的人，赐恩给谦卑的人。（彼前五 5。）谦卑，并非小看自己；谦卑，乃是不看自己，或者说没有自己，看自己等于零。我们若常常以极深的谦卑亲近神，神必定赐恩。

(三)她是坐着，不像她姐姐那样忙乱。安静常是属灵的能力。人最大的难处，就是不能在神面前安静，常被眼睛和心思带到外面的世界去。我们知道，身上的肢体，眼睛是最忙的；在魂的里面，心思是最忙的。忙乱的人，是最不容易得着启示的。流荡的心思，起伏的思潮，好像湖面的波浪一直动荡不休，以致湖岸的花木不能很清楚地映在湖面上。所以，人若要主的形像印在他的里面，叫他变成主的形像，就安静是必需的。

(四)她在那里听主的话。主对我们所说的话就是灵，就是生命。主的自己是借着话给人的。她听主说话就是给主机会将祂自己交通给她，好叫她得着主，像主。她在那里一直作一个接受主自己的人。她所听的不只是声音，并且是在那里遇见主。…如果你在那里听道，只听见人的声音，而没有遇见声音里面的基督，那实在是一件可惜的事。（十二篮第五辑，五四至五五页。）

参读：撒母耳记生命读经，第一至十九、二十一至二十二、三十三至三十四、三十八篇。

(1) She was at the feet of the Lord Jesus,...drawing near to the Lord. This is the shortest and quickest way to grow in life. No method is better than coming to Him moment by moment, loving Him, worshipping Him, and unceasingly fellowshipping 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, msgs. 19, 1-18, 21-22, 33-34, 38

# 第十二周■周三

## 晨兴喂养

西一 18 “祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

徒十三 36 “大卫在神的旨意中，服事了他那一代的人...”

弗四 12 “为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”

约拿单爱大卫，与大卫结盟，并预测自己在大卫作王时，必在大卫的国里，位居第二。（撒上十八 1 ~ 4，十九 1 ~ 7，二十 8，14 ~ 17，41 ~ 42，二三 16 ~ 18。）扫罗的心意是将国留给约拿单；然而，约拿单不愿接受这国，反而认定大卫该在宝座上。约拿单应该告诉他父亲这事，并且离开他父亲来跟随大卫。按预表，约拿单跟随大卫，原可表征今天我们跟随基督，并让祂居首位。

约拿单知道大卫必要作王，但他因着对自己父亲天然的情感，没有去跟随大卫，反而留在他父亲那里。…约拿单因着没有离开他父亲，就遭受他父亲同样的（悲惨）结局，与他父亲一同死在战场。…约拿单由于对自己父亲天然的情感，没有照着神的旨意去跟随大卫，失去了他对神所应许之美地那一分正确且充分的享受。（撒母耳记生命读经，一五九至一六〇页。）

## 信息选读

在每一个时代里都有那时代的职事。这些时代的职事与地方性的执事不一样。路德乃是他那个时代的一个执事，达秘也是他那个时代的一个执事。主

# WEEK 12 — DAY 3

## Morning Nourishment

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

Acts 13:36 Now David, having served his own generation by the counsel of God...

Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

Jonathan loved David, covenanted with him, and predicted that he would be the second in David's kingdom when David would be the king (1 Sam. 18:1-4; 19:1-7; 20:8, 14-17, 41-42; 23:16-18). Saul's intention was to preserve the kingdom for Jonathan. However, Jonathan was not willing to take the kingdom but recognized that David should be on the throne. Jonathan should have told his father about this and then should have left his father to be with David. In typology, for Jonathan to follow David would have signified our following Christ today and our giving Him the preeminence.

Jonathan realized that David would be the king, but instead of going to follow David, Jonathan stayed with his father because of his natural affection toward his father. Because Jonathan would not leave his father, he suffered the same fate as his father and died with him in the battle. Jonathan lost the proper and adequate enjoyment of his portion in the good land promised by God because of his failure in not following David according to God's will due to his natural affection toward his father. (Life-study of 1 & 2 Samuel, p. 129)

## Today's Reading

In every age there is the ministry of that age. These ministries of the ages are different from the local ministers. Luther was a minister of his age. Darby was also a minister of his age. In every age the Lord has special things that

在每一个时代都有祂特别要作的事，祂有祂自己所要恢复、要作的工作；那个恢复、那一个工作，就是那一时代的职事。

约拿单乃是在扫罗和大卫之间，他是在两个职事当中；他所应当站的地位，就是跟随第二个职事。但是因着约拿单与前一个职事的关系太深，所以没有办法脱离。要跟上时代的职事，就需要有看见。米甲是嫁给大卫的，但是她没有看见；她只看见大卫（外面）的光景，她就受不了，因此就跟不上。（撒下六 16, 20 ~ 23。）

一个人能看见、能遇见那时代的职事，乃是神的怜悯。但是一个人能否舍弃已往的职事，又是另外一件事。…人能不能把已往的职事摆一边，乃是在乎神的怜悯。（倪柝声文集第三辑第十一册，二九九至三〇〇页。）

到了大卫和所罗门的时代，神要建造圣殿。…当时并没有两个不同的职事在建造圣殿，所以也没有两个不同的带领。在大卫的时代是大卫带领；大卫过去了，是所罗门带领。

头一个有分于建造召会职事的，就是主耶稣。（太十六 18。）主的职事是要建造基督的身体。为此，祂拣选了十二使徒，把他们带进建造召会的职事里。

按理推论，在这个时代当然也该有主职事的继续。我们不能否认，今天在地上有主的建造。愿主开我们的眼睛，叫我们看见，只要是个人，就应该作基督徒；只要是个基督徒，就应当进入主今时代的职事里。（李常受文集一九八七年第二册，一二二至一二三页。）

参读：倪柝声文集第三辑第十一册，第二十五篇；关于生命与实行的信息，第二篇。

He wants to accomplish. He has His own recoveries and His own works to do. The particular recovery and work that He does in one age is the ministry of that age.

Jonathan stood between Saul and David. He was one man standing between two ministries. He should have followed the second ministry. However, because Jonathan's relationship with the first ministry was too deep, he could not disentangle himself. In order to catch up with the ministry of the age, there is the need for us to see the vision. Michal was married to David, yet she did not see anything. She saw only David's condition before God, and she could not tolerate it. As a result, she was left behind (2 Sam. 6:16, 20-23).

It is God's mercy that a person can see and come into contact with the ministry of that age. Yet it is altogether a different thing for a man to take up the courage to forsake the past ministry.... Whether or not one can set aside his past ministry is entirely up to God's mercy. (CWWN, vol. 57, pp. 260-261)

During the age of David and Solomon, God desired to build the temple.... At that time there were not two different ministries building the temple; hence, there were not two different leaderships. In David's age it was David who was taking the lead. After David..., Solomon was the one taking the lead.

The first one who participated in the ministry of building the church was the Lord Jesus [Matt. 16:18]. The Lord's ministry was to build up the Body of Christ. For this He chose twelve apostles and brought them into the ministry of building the church.

It stands to reason that in this age also there should be the continuation of the Lord's ministry. We cannot deny that on the earth today there is the Lord's building. May the Lord open our eyes to see that as long as we are human beings, we should be Christians; as long as we are Christians, we should enter into the Lord's ministry in this age. (CWWL, 1987, vol. 2, "Words of Training for the New Way," pp. 99-100)

Further Reading: CWWN, vol. 57, ch. 25; CWWL, 1987, vol. 2, "Words of Training for the New Way," ch. 2

# 第十二周■周四

## 晨兴喂养

撒上十五23 “悖逆与行邪术的罪相等；顽梗与拜虚神和家神相同。你既厌弃耶和华的话，耶和华也厌弃你作王。”

加五24 “但那属基督耶稣的人，是已经把肉体连肉体的邪情私欲，都钉了十字架。”

太十六24 “…若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”

扫罗蒙神拣选并由撒母耳膏，作以色列的王。  
(撒上九17，十1，24。)

扫罗至少两次不顺从神的话，因此失去了他的君王职分和国权。(十三13～14，十五19，23，二八17～19。) 扫罗在撒上十五章不顺从神时，事实上就是在背叛神。因此，在那里撒母耳对扫罗说，“悖逆与行邪术的罪相等；顽梗与拜虚神和家神相同。”

(23上。) 行邪术就是接触邪灵，这事完全违反神的原则。扫罗所作背叛神的事，就像这行邪术的罪。扫罗不服神，并在事实上成了神的仇敌；结果他失去了君王职分。(撒母耳记生命读经，一六〇页。)

## 信息选读

从扫罗悲惨的结局，我们可以学到许多关于神经纶的功课。扫罗的悲剧，完全是由于他没有正确地与神的经纶发生关系。神要在地上完成祂的经纶，就把扫罗带进祂的经纶里。但扫罗没有参与神的经纶并与其合作，反而自私自利。神要在祂的选民中间建立祂的国，但扫罗僭取神的国，以建立自己的

# 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

王国。…扫罗被任命作王后，立刻充满王权的思想，包括如何让他儿子接续他。（撒上二十 31。）在这点上，扫罗自私并错误到极点。

至终，神放弃扫罗，把他割除，将国从他身上撕断。（参十五 28。）…扫罗因着被神放弃，就被撇下单独一人，如同孤儿。当难处临到时，得不着帮助为供备。虽然大卫是最能干、最有经历的战士，但由于扫罗的自私和嫉妒，大卫没有为扫罗所用。事实上，大卫因着扫罗要把他除去，就被迫前往以色列最大的敌国。（二七 1 ~ 2。）

当非利士人聚集军旅要攻击以色列时，大卫已经作了亚吉王的护卫，就处于要同非利士人攻打以色列的左右为难中。这个为难乃是扫罗自私所带来的结果。以色列人被击败、被屠杀，也是因着扫罗的自私。但神在祂的主宰里，进来对付扫罗，拯救大卫脱离左右为难的情形。

我们需要思索这故事的每一个细节，因为其中包含一些我们必须学习的功课。首先，我们该从这故事、这例证学功课，把我们的肉体钉死。其次，我们该学习定罪我们的自私—私利和私图。不仅如此，扫罗满了己；我们必须从他悲惨的结局，学习否认我们的己。就如主耶稣所说，我们若要跟从祂，就当否认己，背起十字架。（太十六 24。）

扫罗可怕之结局的记载，对一切在神国里事奉的人是很强的警告：不要在神国里作另外的工作，也不要在神国里滥用什么。我们在主的恢复里，必须恐惧战兢，一直为着神的国，而不为着我们自己的工作来作工。…扫罗悲惨的结局应当叫我们受警告：不可戏弄神。…我们都在这里建立神的国，就是建造基督的身体。…不论我们在那里，我们只有一个工作。我们不该成为今日的扫罗，只关心我们区域内的工作，企图为己建立“王国”。（撒母耳记生命读经，一三九至一四〇、一五五、一四七页。）

参读：圣洁没有瑕疵，第三章。

build up his own monarchy.... After Saul was appointed to be the king, he was immediately filled with thoughts of the kingship, including how his son would succeed him (1 Sam. 20:31). In this Saul was selfish and wrong to the uttermost.

Eventually, God gave Saul up and cut him off, tearing the kingdom away from him [cf. 15:28].... Because Saul was given up by God, he was left alone, like an orphan, having no provision of help when trouble came. Even though David was the most skillful and experienced fighter, he was of no use to Saul because of Saul's selfishness and envy. Actually, because Saul wanted to do away with him, David was forced to go to a country that was Israel's biggest enemy (27:1-2).

When the Philistines gathered their camps to fight against Israel, David, who had become the bodyguard to King Achish, was in a dilemma of being one with the Philistines to fight against Israel. This dilemma was the result of Saul's selfishness. The people of Israel suffered defeat and were slaughtered also because of Saul's selfishness. But God in His sovereignty came in to deal with Saul and to rescue David from his dilemma.

We need to muse upon every aspect of this story, for it contains some lessons that we need to learn. First, from this story, this illustration, we should learn the lesson of crucifying our flesh. Next, we should learn to condemn our selfishness—our self-interest and self-seeking. Furthermore, Saul was full of self, and from his tragic end we must learn to deny our self. As the Lord Jesus said, if we would follow Him, we must deny the self and take up the cross (Matt. 16:24).

The record of Saul's terrible end is a strong warning to all the serving ones in the kingdom of God not to do a separate work within the kingdom of God or to abuse anything in the kingdom. In the Lord's recovery we must be in fear and trembling, always working for God's kingdom and not for our own work. Saul's tragic ending should warn us not to play with God.... We are all here to build up the kingdom, the Body of Christ.... No matter where we may be, we have only one work. We should not be today's Saul, considering only the work in our region and trying to build up a monarchy for ourselves. (Life-study of 1 & 2 Samuel, pp. 113-114, 125, 119)

Further Reading: CWWN, vol. 34, "The Glorious Church," ch. 3

# 第十二周■周五

## 晨兴喂养

撒上十三 14 “…耶和华已经为自己寻着一个合乎祂心的人，耶和华已经立他作百姓的领袖。…”

三十 6 “…大卫却因耶和华他的神得以刚强。”

撒下五 10 “大卫日见强大，耶和华万军之神与他同在。”

大卫借撒母耳蒙神所选所膏。（撒上十六 1, 12 ~ 13。）大卫杀死歌利亚后，被以色列妇女称赞，高过扫罗。（十八 7。）…我们在大卫身上，没有看见他因此骄傲，或有野心要得王位。

大卫受膏之后，在登基作以色列王之前，大约从主前一〇六三到一〇五七年，约有七年之久，受扫罗逼迫的试炼。他在这试炼下蒙称许，成为正确的人，借着在地上建立神的国，完成神的经纶。

在扫罗的逼迫下，大卫曾有两次机会杀害扫罗；然而，他不肯这样作，因为他敬畏神，知道扫罗是神的受膏者。（二四，二六。）大卫不肯作任何事伤害神的受膏者，指明大卫维持了神国里美好的等次。（撒母耳记生命读经，一六一至一六二页。）

## 信息选读

扫罗的死并没有叫大卫喜乐，反而将那报扫罗死讯的人判了死刑，并且唱哀歌，称赞且高举扫罗到极点。（撒下一。）…由于大卫是一个合乎神心的人，（撒上十三 14 中，）无疑的，他有许多学习，不为自己报复，反而否认自己，为要成就神的定旨。

# WEEK 12 — DAY 5

## Morning Nourishment

1 Sam. 13:14 ...Jehovah has sought a man according to His heart for Himself, and Jehovah has appointed him ruler over His people...

30:6...But David strengthened himself in Jehovah his God.

2 Sam. 5:10 And David became greater and greater; and Jehovah the God of hosts was with him.

David was chosen and anointed by God through Samuel (1 Sam. 16:1, 12-13). After David slew Goliath he was praised by the women of Israel as higher than Saul (18:7). With David there is no hint that he was made proud nor that he became ambitious for the kingship.

After David was anointed and before he was enthroned as the king of Israel, he went through the trial of Saul's persecution for about seven years, from about 1063—1057 B.C. While he was under the trial, he was approved to be the right one to carry out God's economy by establishing the kingdom of God on the earth.

When David was under Saul's persecution, he had two chances to destroy Saul. However, David would not do this because of his fear of God in that Saul was God's anointed (chs. 24, 26). The fact that David would not do anything to damage God's anointed indicates that David maintained a good order in God's kingdom. (Life-study of 1 & 2 Samuel, pp. 130-131)

## Today's Reading

At the death of Saul David did not rejoice but rather sentenced to death the reporter of Saul's death and then sang a dirge praising and uplifting Saul to the uttermost (2 Sam. 1). No doubt, David learned a lot regarding not avenging himself but denying himself for the fulfilling of God's purpose, on the basis that he was a man according to God's heart (1 Sam. 13:14a).

大卫是个信靠神的人，他在一切试炼中照着神的主宰权柄而行。（十七 36 ~ 37，二三 14 ~ 16，三十 6 下 ~ 10。）当他受试炼时，他寻求神的带领。他与神是一，并照着神行事为人。

大卫是真以色列人的典范，享受神所应许、并赐给祂所拣选之人的美地，照着神的带领和指示，信靠神并与神同行。大卫期望留在美地，有分于耶和华的产业并事奉祂。（二六 19 下。）他真诚地信靠神，并忠信地与神同行，使他完全够资格享受美地到高的水平，甚至达到在美地照着神的心作王，建立一国成为神在地上的国。大卫与神是一；他的就是神的，神的也是他的，他与神只有一个国。这样的人一个享受美地—基督—达到极点。

大卫蒙神坚立，也见于他建造锡安作他的保障，并建造耶路撒冷的事上。（撒下五 9。）不仅如此，“大卫日见强大，耶和华万军之神与他同在。”（10。）这指明大卫有神的同在。我们在事奉主的时候，必须确定自己有主的同在。我们若实实在在跟随主，为着完成祂的经纶，就必定有祂的同在。在任何事上，我们里面若没有主与我们同在的感觉，就必须小心，并重新考虑我们的路。…在主的恢复里，我们无论作什么，都必须顾到主同在的感觉。

与大卫有关的每一件事，都是在神主宰的调度下所安排的，为要成就一件事，就是借着正确的人，在祂的选民中建立祂的国。当时那个正确的人是大卫；今天应当是主恢复里的人。…在这个时代，神所要完成特别的事，乃是恢复今天属世基督教里所失去、所忽略的每一件事。（撒母耳记生命读经，一六二至一六三、一七四至一七五、一七七页。）

参读：神建造的异象，第十一章。

David was a person who trusted in God and walked according to God's sovereignty in all his trials (17:36-37; 23:14-16; 30:6b-10). While he was under trial, he sought God's leading. He was one with God and behaved according to God.

David is a typical model of a genuine child of Israel in the enjoyment of the good land promised and given by God to His chosen people, by trusting in God and walking with God according to His leading and instruction. David expected to remain in the good land and share in Jehovah's inheritance and serve Him (26:19b). His sincere trust in God and his faithful walk with God qualified him fully to enjoy the good land to a high level, even up to the kingship in the good land according to God's heart with a kingdom which became the kingdom of God on the earth. David was one with God. What was his was God's, and what was God's was his. He and God had only one kingdom. Such a one enjoyed the good land, Christ, to the uttermost.

David's being established by God is seen...in the building of Zion as his stronghold and of Jerusalem (2 Sam. 5:9). Furthermore, "David became greater and greater; and Jehovah the God of hosts was with him" (v. 10). This indicates that David had God's presence. In serving the Lord, we need to have the assurance that we have His presence. If we are really following the Lord for the fulfillment of His economy, we will certainly have His presence. If in any matter we do not have the inner sense that the Lord is with us, we must be careful and consider our way.... In the Lord's recovery, whenever we do anything, we must take care of the sense of the Lord's presence.

Everything concerning David was arranged under God's sovereign direction to accomplish one thing: the building up of His kingdom in His elect through the proper person. At that time the proper person was David, but today it should be the people in the Lord's recovery.... In this age...the particular thing that God intends to accomplish is to recover everything that has been lost and is missing in today's worldly Christianity. (Life-study of 1 & 2 Samuel, pp. 131-132, 142, 144)

Further Reading: CWWL, 1964, vol. 4, "The Vision of God's Building," ch. 11

# 第十二周■周六

## 晨兴喂养

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

士五15～16 “…在流便的族系中，有心中定大志的。…在流便的族系中，有心中设大谋的。”

大卫故意犯奸淫。…马太记载基督的家谱时，特意写着：“大卫从作过乌利亚妻子的生所罗门。”（太一6下。）这指明大卫所犯之罪的严重性。

我们必须从大卫学积极一面的功课，也要学消极一面的功课。肉体的情欲是个破坏的因素，会毁坏我们。若是大卫这样敬虔的人也会受引诱，我们怎能逃脱？人就是人，肉体就是肉体，情欲就是情欲。我们与异性之间该一直保持距离。青年男女不该私下在关闭的房间里与异性谈话。凡敬虔的人，在接触异性的事上都不该放松。不论我们在属灵追求上有多少成就，我们任何人仍然可能犯这样的罪。（撒母耳记生命读经，二六二、二六六页。）

## 信息选读

大卫的缺点是没有约束自己的肉体。当他三十岁在希伯仑加冠时，至少已经有了六个妻子。（撒下三2～5。）后来，他却滥用王权，谋杀乌利亚，抢夺他的妻子。

在神的创造里，神命定人应当一夫一妻，使人得着敬虔的儿女。（玛二14～15。）然而，有人破坏了这个原则。例如，基甸这个以色列人的士师，就

# WEEK 12 — DAY 6

## Morning Nourishment

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

Judg. 5:15-16 ...Among the divisions of Reuben there were great resolutions in heart.... In the divisions of Reuben there were great searchings of heart.

David...willingly committed adultery. In his record of Christ's genealogy, Matthew purposely wrote, "David begot Solomon of her who had been the wife of Uriah" [Matt. 1:6b]. This indicates the seriousness of David's sin.

We need to learn of David on the negative side as well as on the positive side. The lust of the flesh is a devastating element that can destroy us. If such a godly man as David could be seduced, can we escape? Human beings are human beings, flesh is flesh, and lusts are lusts. We should always keep a distance between ourselves and those of the opposite sex. A young man or young woman should not talk privately with someone of the opposite sex in a closed room. No godly person should be loose in contacting the other sex. Regardless of our attainment in our spiritual pursuit, it is possible for any of us to commit such a sin. (Life-study of 1 & 2 Samuel, pp. 213, 216)

## Today's Reading

David's defect was that he did not restrict his flesh. When he was crowned in Hebron at thirty years of age, he already had at least six wives (2 Sam. 3:2-5). Later, he abused his kingship by murdering Uriah and robbing him of his wife.

In His creation God ordained that man have one wife so that man may have godly children (Mal. 2:14-15). However, some men broke this principle. For instance, Gideon, one of the judges of Israel, had many wives (Judg. 8:30).

有许多妻子。（士八 30。）波阿斯这位基督家谱中重要的先祖，乃是一个好榜样，因为他控制了肉体的情欲。（得三。）撒母耳也是一个好榜样。他母亲将他奉献给神作拿细耳人，他一生持守他母亲所许的愿。相反的，大卫虽是合乎神心的人，在肉体情欲的事上却大大地失败。

神在大卫身上施行严厉的惩罚，因为他所犯的罪太邪恶了。…神爱大卫，然而大卫因着自己的罪，失去了立场和地位，并且失去十二支派中的十一个支派，只有犹大支派留下来跟随大卫。（撒下二十 1 ~ 2。）在所罗门之后，他的国就分裂了；至终，犹大和以色列都被掳。以色列人失去了他们的国和他们先祖的地，分散到全地，遭受逼迫和杀害。今天他们虽然在靠近地中海有一块狭长的土地，但他们与邻国之间没有平安。

圣经记载神对大卫惩罚的审判，今天对我们乃是警戒。（林前十 11。）我们该在神面前，严肃地读这段记载。这记载警戒我们，放纵肉体是严重的事。大卫只因看一眼，就受了试诱，无法约束自己。…我们在主恢复里的人，在接触异性的事上，必须圣别、分别归神。与性有关的邪恶是非常会传染的。我们必须操练我们的灵，以胜过我们的肉体和旧人。这不该只是教训，还必须是我们日常生活的实行。

众圣徒，特别是年轻人，应当省察自己的心，并在心中定大志，（士五 15 ~ 16，）绝不走放纵肉体的路。…我们必须说，“主耶稣，我爱你，我需要你，我接受你。”我们若这样说，祂就会成为我们的救主，和我们大能的救恩。作为那是灵的基督，祂能拯救、保守并保护我们，脱离这世代的污染，使我们能持守我们所得着的荣耀。（撒母耳记生命读经，二六八、二七〇至二七一页。）

参读：认识生命与召会，第十六、十九至二十篇。

Boaz, an important ancestor in the genealogy of Christ, was a good pattern because he controlled the lust of his flesh (Ruth 3). Samuel was also a good example. His mother consecrated him to God as a Nazarite, and he kept the vow of his mother throughout his life. David, on the contrary, even though he was a man according to God's heart, had a great failure in the matter of the lust of the flesh.

God exercised a severe punishment upon David because his sin was very evil. God loved David, but because of his sin David lost his standing and position and eleven of the twelve tribes. Only the tribe of Judah remained with David (2 Sam. 20:1-2). After Solomon's reign the kingdom was divided, and eventually Judah and Israel were taken into captivity. The children of Israel lost their nation and the land of their fathers; they were scattered around the globe; and they were persecuted and killed. Today, although they have a narrow strip of land near the Mediterranean Sea, they have no peace with their neighbors.

The account of God's punishing judgment on David is written as a warning to us today (1 Cor. 10:11). We should read this account seriously in the presence of God. This account warns us that the indulgence of the flesh is a serious thing. David was tempted simply by a glance and then he failed to restrict himself. In contacting the opposite sex, we in the Lord's recovery need to be sanctified and separated unto God. The evil concerning sex is very contagious. We must exercise our spirit to overcome our flesh and our old man. This must not be a mere teaching; it must be a practice in our daily life.

All the saints, especially the young ones, should search their hearts and make a strong resolution of heart (Judg. 5:15-16) never to go the way of the indulgence of the flesh.... We need to say, "Lord Jesus, I love You, I need You, and I receive You." If we say this, He will be our Savior and our dynamic salvation. As the pneumatic Christ, He will save us, preserve us, and protect us from the contamination of this age, so that we may keep the glory that we have gained. (Life-study of 1 & 2 Samuel, pp. 217-220)

Further Reading: CWWL, 1953, vol. 1, "Knowing Life and the Church," chs. 16, 19-20

# 第十二周诗歌

# WEEK 12 — HYMN

## 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？

### 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。

### 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。

### 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！

## We have a most glorious King Service — By Dwelling with the Lord

904

1. We have a most glorious King; The heavens, He says, are His throne; All worlds are His mighty domain, All kingdoms His scepter shall own. He dwells with His people below, He loves in their trials to share; We dwell with the King for His work, His burden we willingly 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!

第十二周申言

申言稿：\_\_\_\_\_

### ***Composition for prophecy with main point and sub-points:***