第一周

撒母耳记的中心思想以及所启示的神圣三一

诗歌：

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

【周一】

壹 撒母耳记的中心思想乃是，神经纶的成就需要人的合作—成为肉体的原则：

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

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

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

Week One

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

Hymns:

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

§Day 1

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

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

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

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

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

1 撒母耳记接续约书亚记、士师记和路得记，说到关于享受神所赐美地的细节。

2 撒母耳记的预表给我们看见，新约信徒能如何并该如何享受基督作神分给他们的分，以建立神的国，就是召会—西一 12，太十六 18～19，罗十四 17：

a 在撒母耳记，与神合作之人所享受的美地，成了神的国。

b 在我们与神的合作中，我们需要享受基督到一个地步，使我们对基督的享受成为神的国，在其中我们与基督一同在生命中作王—罗五 17，十四 17。

【周二、周三】

贰 我们需要看见撒母耳记所启示的神圣三一：

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

1 神要成就祂的心愿，得着一个彰显，就需要国度；国度就是一个范围，使神在其中得着彰显—撒上十 25，太六 10，路一 33。

2 以色列人被领出埃及，经过旷野，他们在那里为神建造帐幕；然后他们进入美地，每一支派都分得一部分美地，使神能在地上得着一个国度—书十三 1～二二 34。

3 在带进国度的事上，撒母耳记是极其重要的—撒上八

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

1. First and 2 Samuel, as a continuation of Joshua, Judges, and Ruth, give the details concerning the enjoyment of the God-given good land.

2. The types in 1 and 2 Samuel show us how the New Testament believers can and should enjoy Christ as their God-allotted portion for the establishing of God's kingdom, which is the church—Col. 1:12; Matt. 16:18-19; Rom. 14:17:

a. In 1 and 2 Samuel the good land enjoyed by those who cooperated with God became the kingdom of God.

b. In our cooperation with God we need to enjoy Christ to such an extent that our enjoyment of Christ becomes the kingdom of God, in which we reign in life with Christ—Rom. 5:17; 14:17.

§Day 2& Day 3

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

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

1. In order for God to fulfill His intention to have an expression, He needs to have a kingdom, a sphere in which He is expressed—1 Sam. 10:25; Matt. 6:10; Luke 1:33.

2. The children of Israel were brought out of Egypt and through the wilderness, where they built the tabernacle for God; then they entered into the good land, and every tribe was allotted a portion of the land so that God might have a kingdom on earth—Josh. 13:1—22:34.

3. First and 2 Samuel are crucial for the bringing in of the kingdom—1

4～22，十25，十三14，十五28，十六1～3，13。

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

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

2 撒母耳作祭司、申言者和士师并不是神的目标；神的心意是要设立国度连同君王—八7，十三14。

三撒母耳记启示，带进君王以及设立国度，端赖神圣三一与祂百姓的牵连：

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

2 为此，撒母耳记详细、细致地启示神圣的三一；撒母耳记所记载之历史紧要的点，乃是需要神圣的三一—撒下二二1～3，二三1～3，二四25。

【周四】

四撒上一章启示神圣的三一，和主主宰的手：

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

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

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

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

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

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

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

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

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

§Day 4

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

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

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

【周五】

a 在三至七、十至十一、二十和二十四节中，祭牲预表基督是一切的祭物；公牛、细面和酒，表征我们所经历并带到神殿里献给神的基督。

b 耶和华是那伟大的我是，神的殿是基督作神的具体化身，成为神在祂子民中间的居所—10～11节。

c 这段主要给我们看见，神的殿是三一神的具体化身，祭物是我们进入神这具体化身的凭借，这凭借就是救赎；因此，从这些经节，我们看见神的具体化身和神完满的救赎—参约一14，29，路一68，二38，弗一7。

3 因耶和华使哈拿不能生育，这迫使她有迫切、一再奉献的祷告；她受神主宰并隐密地推动，祷告要得一个男孩子，绝对为着主—撒上一5，10～12，15。

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

1 神圣的三一启示于大卫受膏作王—撒上十六1～3，13：

a 在这些经节中，我们看见三一神是耶和华，以及三一神的灵是耶和华的灵—13节。

b 油预表神的灵，所献上的母牛犊预表基督作祭物；所以，神圣的三一牵连在大卫的受膏里，使大卫作以色列的王—诗八九20。

2 在撒下二十二章一至三节，大卫向耶和华所念之歌的话提到，耶和华是他的岩石、山寨、解救者、磐石、盾牌和拯救的角；在四十七节大卫宣告：“耶和华是活神；

§Day 5

a. In verses 3-7, 10-11, 20, and 24 the sacrifices typify Christ as all the offerings; the bulls, flour, and wine signify the Christ whom we experience and bring to the house of God to offer to Him.

b. Jehovah is the great I Am, and the house of Jehovah is Christ as the embodiment of God to be God's dwelling place among His people—vv. 10-11.

c. This section mainly shows us the house of God as the embodiment of the Triune God and the offerings as the means for us to enter into the embodiment of God, that is, redemption; therefore, in these verses we see God's embodiment and God's full redemption—cf. John 1:14, 29; Luke 1:68; 2:38; Eph. 1:7.

3. Because Jehovah had shut up Hannah's womb, she was forced to pray a desperate, consecrated, and consecrating prayer; motivated by God sovereignly and secretly, she prayed for a male child who would be absolute for the Lord—1 Sam. 1:5, 10-12, 15.

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

1. The Divine Trinity is revealed in the anointing of David to be king—1 Sam. 16:1-3, 13:

a. In these verses we see the Triune God as Jehovah and the Spirit of the Triune God as the Spirit of Jehovah—v. 13.

b. The oil typifies the Spirit of God, and the sacrificed heifer typifies Christ as the offering; thus, the Divine Trinity was involved in the anointing of David, making him the king over Israel—Psa. 89:20.

2. The words of David's song to Jehovah in 2 Samuel 22:1-3 mention Jehovah as his crag, fortress, Deliverer, rock, and shield and horn of salvation; in verse 47 David declares, "Jehovah lives; and blessed be

愿我的磐石受颂赞；愿神，那拯救我的磐石，被高举。”

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

a 在这些经节里，磐石是基督作为神向祂子民施恩的立场。

b 耶和华的灵是三一神的灵—撒上十6，十六13。

c 这些经节里的“神”，希伯来文是“伊罗欣”（Elohim），指明三一神。

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

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.

【周六】

§Day 6

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

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

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

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

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

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

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

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

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

4 我们需要领悟，要有得胜的祷告并带进国度，何等需要神圣的三一—太六 10，13，启一 4 ～ 7，八 3 ～ 5。

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

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

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

2 我们对基督徒生活那种天然、宗教、文化、道德和伦理的观念，需要被一个有三一神完全牵连其中的异象所顶替—太二八 19，林后十三 14，弗四 4 ～ 6，启一 4 ～ 7。

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

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

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

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

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

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

第一周▪周一

晨兴喂养

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

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

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

信息选读

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

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

WEEK 1 — DAY 1

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

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

参读：撒母耳记生命读经，第一篇。

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

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

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

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

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

第一周▪周二

晨兴喂养

撒上十 25“撒母耳将国法告诉百姓，又记在书上，放在耶和华面前。然后撒母耳遣散众民，各回各家去了。”

太六10“愿你的国来临，愿你的旨意行在地上，如同行在天上。”

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

信息选读

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

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

WEEK 1 — DAY 2

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

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

参读：圣言中所启示的神圣三一，第一、三、八至十章。

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

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

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

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

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

第一周▪周三

晨兴喂养

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

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

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

信息选读

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

WEEK 1 — DAY 3

Morning Nourishment

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

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

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

Today’s Reading

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

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

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

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

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

参读: 撒母耳记生命读经，第二至三、六至七、九篇。

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

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

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

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

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

第一周▪周四

晨兴喂养

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

15“哈拿回答说，…我…在耶和华面前倾心吐意。”

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

信息选读

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

WEEK 1 — DAY 4

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

参读：圣言中所启示的神圣三一，第六章。

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

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

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

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

第一周▪周五

晨兴喂养

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

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

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

信息选读

在以下的经节里，我们看见那灵。撒上十九章二十节说，“扫罗打发使者去捉拿大卫。去的人见有一班申言者正在申言，撒母耳站着监管他们；神的灵临到扫罗的使者身上，他们就也申言。”二十三节说，“神的灵也临到他〔扫罗〕身上，他就一面走一面申言。”扫罗想要捉拿并杀害大卫；不是肉身的力量，乃是申言阻止了扫罗的举动。撒母耳没有命令军队，而是指挥他们申言。这都是神的灵的作为，这灵就是神圣三一的第三者临及神的子民。

撒下二十二章一至三节说，“大卫…向耶和华念这歌的话，说，耶和华是…我的磐石。”四十七节

WEEK 1 — DAY 5

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

参读：长老训练第二册，第十章。

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

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

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

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

第一周▪周六

晨兴喂养

太六 33“但你们要先寻求祂的国和祂的义，这一切就都要加给你们了。”

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

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

信息选读

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

WEEK 1 — DAY 6

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

参读：在神圣三一里并同神圣三一活着，第一章。

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

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

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

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

第一周诗歌

745

国　度 — 意义

F 大调　　7 6 7 6 双（英 941）　　4/4

	F			B♭	F			C7			F	C			
	1	3	5	5	6	5	—	3	1	7	1	4	3	2	— —
一	国	度	是	神	的	掌		权,	维	持	神	的	荣	耀;	
	F			B♭	F		C	Dm	C	G7	C				
	1	3	5	5	6	5	—	3	2	3	6	5	♯4	5	— —
	是	神	主	宰	的	管		治,	将	祂	秩	序	建	造。	
	F			C7	F	B♭	F	C	F		C7	F	C		
	5	i	5	4	3	6	—	5	7	1	5	4	3	2	— —
	神	在	祂	的	国	度		里,	施	行	祂	的	王	权,	
	F			B♭	F			Gm			F	C7	F		
	1	3	5	5	6	5	—	3	1	2	4	3	2	1	— — ‖
	照	祂	自	己	来	治		理,	直	到	永	永	远	远。	

二　国度中心是宝座，　　神在其上掌权；
　　一切带上祂正规，　　照着祂心所愿。
　　国度之中祂作王，　　一切归祂管治；
　　为首为主的身分，　　如此始能维持。

三　神借掌权国度中，　　通行祂的旨意；
　　在祂统治的权下，　　成全祂的心意。
　　惟有在神国度中，　　祝福始能得着；
　　乃是从神的宝座，　　流出生命水河。

四　服在神的管治下，　　乃是蒙福之本；
　　背叛神圣的主权，　　乃是罪恶之根。
　　撒但邪恶的目的，　　乃在翻神宝座；
　　我们该有的目标，　　在神权下活着。

五　在神至高国度中，　　基督得显为大；
　　基督掌权生命中，　　神就能有可夸。
　　当神施行祂统治，　　一切全都蒙福；
　　基督若为神掌权，　　神的荣耀显出。

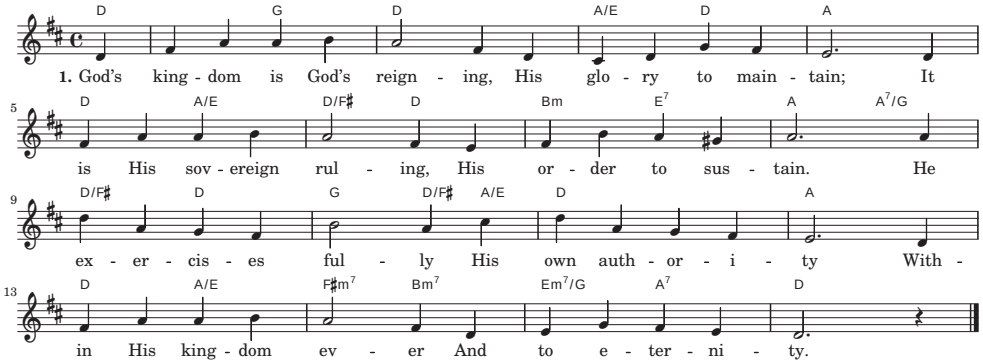
六　日期满足的时候，　　主要归一万有，
　　万有要认祂王权，　　将祂统治领受。
　　生命荣耀的管治，　　教会现已预尝，
　　并催国度速实现，　　万有都得分享。

WEEK 1 — HYMN

God's kingdom is God's reigning

The Kingdom — Its Meaning

941



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.

申言稿：

Composition for prophecy with main point and sub-points: