第二周

哈拿的职事

诗歌：

读经：撒上一 1 ～二 11，18 ～ 21，26

【周一、周二】

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

一锡安，大卫王的城，（撒下五 7，）是耶路撒冷城的中心，就是那作神在地上居所的殿建造的所在。（诗四八 2，九 11，七四 2，七六 2 下，一三五 21，赛八 18。）

二在旧约里，有一座耶路撒冷城，以锡安为中心；按预表，召会生活就是今日的耶路撒冷；在召会生活里必须有一班得胜者，就是得成全并成熟的神人，这些得胜者乃是今日的锡安—参启十四 1 ～ 5。

三锡安作为圣城耶路撒冷的高峰和美丽，（诗四八 2，五十 2，）预表得胜者是召会的高峰、中心、拔高、加强、丰富、美丽和实际。（四八 2，11 ～ 12，二十 2，五三 6 上，八七 2。）

四耶路撒冷的特色、生命、祝福、建立，都是从

Week Two

The Hannah Ministry

Hymns:

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

§Day 1 & Day 2

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

【周三、周四】

贰 撒母耳记上在预表上给我们看见君王基督（由大卫所预表）和祂的国被带进来：

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

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

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

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

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

三 这迫使哈拿祷告，求主给她一个男孩子；哈拿

§Day 3 & Day 4

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

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

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

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

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

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

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

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

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

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

1 哈拿的祷告指明，神的行动和祂对哈拿祷告的答应，乃是要产生一个绝对为着成全神愿望的拿细耳人，就是得胜者——10～20。

2 拿细耳人是完全奉献给神，接受神作王，作主，作头，作丈夫，且对属世享乐没有兴趣的人；撒母耳甚至在出生之前，就被他母亲奉献作这样的人。

叁 撒母耳记上代表一种带进君王和祂国度的职事；我们可称之为“哈拿的职事”：

【周五】

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

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

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

1. Hannah's prayer indicates that God's move with His answer to her prayer was to produce a Nazarite, an overcomer, who was absolute for the fulfilling of God's desire—1:10-20.

2. A Nazarite is one who is consecrated to God absolutely, one who takes God as his King, Lord, Head, and Husband, and one who has no interest in the enjoyment of worldly pleasures; even before he was born, Samuel was consecrated by his mother to be such a person.

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

§Day 5

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

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

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

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

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

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

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

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

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

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

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

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

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

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

【周六】

§Day 6

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

第二周▪周一

晨兴喂养

诗四八2“…锡安山，是大君王的城，居高华美，为全地所喜悦。”

五十2“从全美的锡安，神已经发光了。”

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

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

信息选读

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

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

WEEK 2 — DAY 1

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

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

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

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

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

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

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

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

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

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

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

第二周▪周二

晨兴喂养

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

西四2“你们要坚定持续地祷告，在此儆醒感恩。”

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

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

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

信息选读

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

WEEK 2 — DAY 2

Morning Nourishment

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

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

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

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

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

Today's Reading

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

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

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

地是属主的，但今天地被篡夺了；然而在这被篡夺的地上有〔召会这〕个地点，有一座山，是主再来取得全地的踏脚石，〔桥头堡〕。

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

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

参读：关于相调的实行，第二、五章。

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

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

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

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

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

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

第二周▪周三

晨兴喂养

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

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

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

信息选读

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

WEEK 2 — DAY 3

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

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

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

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

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

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

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

第二周▪周四

晨兴喂养

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

启十一 15“…世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。”

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

信息选读

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

WEEK 2 — DAY 4

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

参读：真理课程一级卷一，第十课；诗篇生命读经，第十一篇。

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

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

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

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

第二周▪周五

晨兴喂养

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

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

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

信息选读

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

WEEK 2 — DAY 5

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

参读：宇宙妇人与男孩子的异象，第三、五、七、九章；得胜者，第一至二、六章。

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

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

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

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

第二周▪周六

晨兴喂养

撒上一 10“哈拿魂里愁苦，就向耶和华祷告，痛痛哭泣。”

出十五 23“到了玛拉，不能喝那里的水，因为水苦；所以那地名叫玛拉。”

25“摩西呼求耶和华，耶和华指示他一棵树。他把树丢在水里，水就变甜了。…”

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

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

信息选读

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

WEEK 2 — DAY 6

Morning Nourishment

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

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

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

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

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

Today’s Reading

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

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

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

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

参读：出埃及记生命读经，第三十篇；圣经中关于生命的重要启示，第四章。

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

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

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

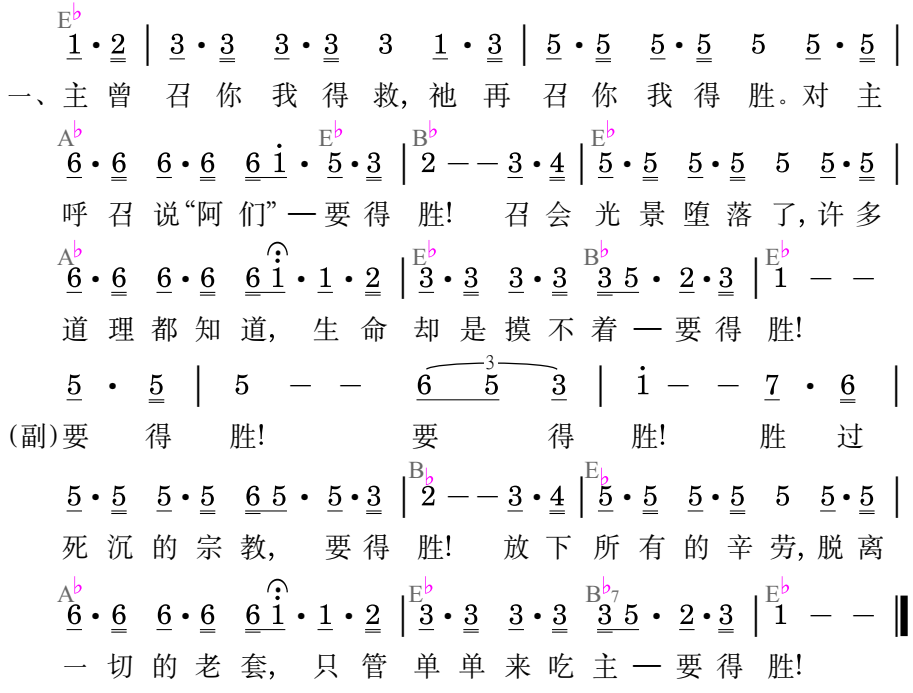
Further Reading: Life-study of Exodus, msg. 30; CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 4

第二周诗歌

补214

得胜借着吃基督

降 E 大调　　4/4



二、神原命定人来吃，　吃是今日的恢复，
吃是得胜的道路—　要得胜！
快来享受生命树，　脱去道理的束缚，
得胜借着吃基督—　要得胜！

三、教训不能变化魂，　叫神旨意受亏损，
吃主够上神标准—　要得胜！
若要得胜就要吃，　无论聚集或独处，
吃到全人得饱足—　要得胜！

四、速速催促主再来，　借着吃喝产男孩，
现在吃祂，一直吃—　要得胜！
为着主的金灯台，　为着得胜的男孩，
为着新妇祂所爱—　要得胜！

WEEK 2 — HYMN

Christ has called us once to Him

The Church — The Overcomers

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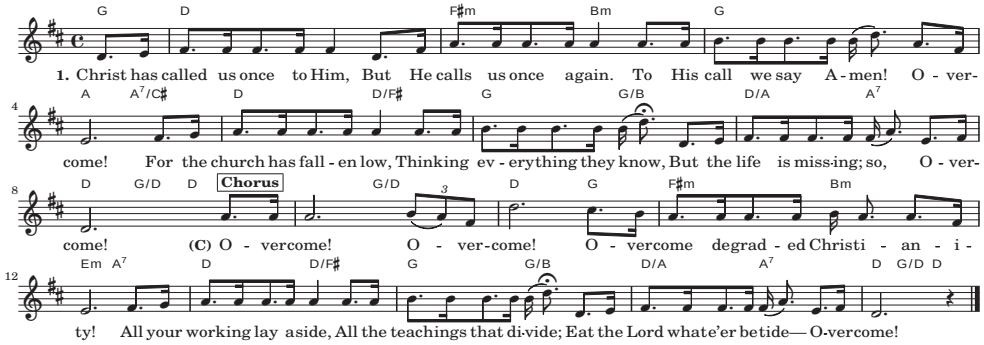

2. Eating is man's destiny
And the Lord's recovery;
This defeats the enemy—
Overcome!
Come enjoy the tree of life,
Leave the doctrines, leave the strife!
Overcome by eating Christ—
Overcome!

3. Teachings ne'er transform the soul,
Teachings never reach God's goal,
Eating Christ will do it all—
Overcome!
We must overcome to eat,
By ourselves and when we meet,
Eat Him as the feast complete—
Overcome!

4. Eating gives the manchild birth,
Eating brings the Lord to earth;
Eat Him now midst all the dearth—
Overcome!
Be the manchild Christ requires,
Thus the church that He desires,
Then the Bride that He admires—
Overcome!

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: