士师记结晶读经

第九周

以色列人没有王，各人行自己眼中看为正的事

诗歌：746（745）

读经：士二10～18，三7～15，八33～35，十6～7，十三1，十七5～6，十八1，30～31，十九1，二一25

CRYSTALLIZATION-STUDY OF JUDGES

Week Nine

The Children of Israel Not Having a King and Everyone Doing What Was Right in His Own Eyes

Hymns: E942 (E941)

Scripture Reading: Judg. 2:10-18; 3:7-15; 8:33-35; 10:6-7; 13:1; 17:5-6; 18:1, 30-31; 19:1; 21:25

纲要

【周一】

壹 以色列堕落，在行政、敬拜和道德上变得混乱—士三7～15，八33～35，十三1，十七5～6，十八30～31：

一 以色列人取得迦南地为业之后，没有听从神的命令，赶出灭尽所有住在迦南地的七族—一27～36。

二 结果以色列人事奉他们的神，因而行主眼中看为恶的事—二10～18。

OUTLINE

§Day 1

I. In their degradation Israel became chaotic in government, worship, and morality—Judg. 3:7-15; 8:33-35; 13:1; 17:5-6; 18:30-31:

A. After the children of Israel possessed the land as their inheritance, they did not obey God's command to utterly drive out and destroy the seven tribes inhabiting Canaan—1:27-36.

B. As a result, the children of Israel served their gods, thus doing evil in the sight of the Lord—2:10-18.

三 以色列人离弃了领他们出埃及地的耶和华他们列祖的神，去随从跪拜四围之民的一些神，惹耶和华发怒—十 6～7。

四 神就把他们交在抢夺他们的人手中，又将他们交付在仇敌的手中，甚至他们再不能站立得住；他们无论何时出去，主的手都以灾祸攻击他们—二 11～15。

五 士师时期可以说是以色列历史中最黑暗的一段，也是一段惨痛的时期。

六 在那段时间，在以色列人中满了背叛神、拜偶像、（十七～十八、）内战、（九、）支派间的对立和争执、（二十～二一、）淫乱、（十九、）污秽、残酷的杀戮、以及种种恶行。

贰 “那些日子，以色列中没有王，各人行自己眼中看为正的事”—二一 25：

一 以色列民说他们中间没有王，这就是说，他们废掉了神和祂的身分，不承认神的君王身分—十七 6，十八 1，十九 1。

二 虽然神的帐幕在示罗，大祭司有乌陵和土明，但在以色列中没有行政，没有管理，因为以色列废掉了神和祂作他们王的身分；因此，在士师记里没有神的彰显—十八 31，出二八 30 注 3。

【周二】

三 因着士师时期，以色列中没有王，以色列人各人行自己眼中看为正的事，结果就变得腐烂败坏—士十七 6，十八 1，十九 1，二一 25：

1 摩西告诉以色列民，当他们进入美地的时候，不可

C. The children of Israel forsook the Lord God of their fathers, who brought them out of the land of Egypt, and they followed the gods of the people that were around them; they bowed themselves down to them and provoked Jehovah to anger—10:6-7.

D. God delivered them into the hands of spoilers, and He sold them into the hands of their enemies so that they could no longer stand; whenever they went out, the hand of the Lord was against them for evil—2:11-15.

E. The age of the judges may be considered the darkest period in the history of Israel; it was also a period of tragedy.

F. At that time, among the children of Israel there were rebellions against God, idolatry (chs. 17—18), infighting (ch. 9), hostility and controversy among the tribes (chs. 20—21), fornication (ch. 19), filthiness, brutal killings, and all manner of evil doing.

II. “In those days there was no king in Israel; everyone did what was right in his own eyes”—21:25:

A. When the people of Israel said that there was no king among them, this meant that they had annulled God and His status and did not recognize God’s kingship—17:6; 18:1; 19:1.

B. Although God’s tabernacle was at Shiloh and the high priest had the Urim and Thummim, there was no government, no administration, in Israel because Israel had annulled God and His status as their King, and thus, there was no expression of God in Judges—18:31; Exo. 28:30, footnote 1.

§Day 2

C. Because there was no king in Israel during the time of the judges, the children of Israel did what was right in their own eyes, and as a result they became rotten and corrupted—Judg. 17:6; 18:1; 19:1; 21:25:

1. Moses told the people of Israel that when they entered the good land,

行那些在自己眼中看为正，而在神眼中看为不正的事—申十二 8 ～ 14。

2 撒但使以色列民行自己眼中看为正的事，成为无法无天的，不受神的约束；这可见于士师记十七至十八章，十九章一节，二十一章二十五节。

3 今天的基督徒常说，某事在他们眼中看是对的，或是不对的；这种作法，就是行自己眼中看为正的事。

4 行我们自己眼中看为正的事，这是可怕的；我们必须行神眼中看为正的事—申十二 8。

四 当以色列中没有王，就没有权柄，各人就任意而行；这正是现今邪恶世代—世界以及基督教这宗教系统—里的光景—弗二 2，12。

五 在主的恢复里，我们需要蒙拯救脱离士师记所描绘的不法，而在神国里活在神的管治之下，并实行神的旨意—多二 14，加一 4，太六 10。

【周三】

叁 神是永世的君王，就是那有绝对权柄直到永远的一位，祂绝不改变—提前一 17：

一 我们所相信、所事奉，并且正分赐到我们里面的神，乃是永世的君王，永远的王—17 节，林后十三 14。

二 基督生为王，就是那要牧养神子民的掌权者，现今祂是万王之王，万主之主—太二 2，6，启十九 16，十七 14：

1 基督作为君王，祂是耶和华神，也是人—诗二四 8，10。

2 我们需要领悟基督是我们的王，在我们心里掌权，

they should not do things that were right in their own eyes but not right in the eyes of God—Deut. 12:8-14.

2. Satan caused the people of Israel to do what was right in their own eyes, to be lawless and godless, and to cast off God's constraint; this is revealed in Judges 17—18; 19:1; and 21:25.

3. Christians today often say that to them a certain thing is right or wrong; to live in this way is to do what is right in our own eyes.

4. It is dreadful for us to do what is right in our own eyes; we must do what is right in the eyes of God—Deut. 12:8.

D. When there was no king in Israel, there was no authority, and the people just did what they pleased; this is exactly the state of things in the present evil age, both in the world and in Christianity as a religious system—Eph. 2:2, 12.

E. In the Lord's recovery we need to be delivered from the lawlessness portrayed in Judges and to live under the rule of God in the kingdom of God and do the will of God—Titus 2:14; Gal. 1:4; Matt. 6:10.

§Day 3

III. God is the King of the ages, the One with absolute authority for eternity, who never changes—1 Tim. 1:17:

A. The God in whom we believe and whom we serve and who is being dispensed into us is the King of the ages, the King of eternity—v. 17; 2 Cor. 13:14.

B. Christ was born to be the King, a Ruler who will shepherd God's people, and He is now the King of kings and the Lord of lords—Matt. 2:2, 6; Rev. 19:16; 17:14:

1. As the King, Christ is Jehovah God, and He is also a man—Psa. 24:8, 10.

2. We need to realize that Christ is our King reigning in our hearts and

并承认基督在众地方召会中的君王职分；在众地方召会中，我们都活在祂的君王职分之下—弗三 17，提前三 15，六 15。

3 基督将作为荣耀的王而来，祂是万军之耶和华，就是终极完成的三一神具体化身在得胜且要来的基督里，祂将在神永远的国里掌权—诗二四 7 ～ 10。

4 基督在大卫的宝座上治理祂的国，首先要在千年国，然后要在新天新地，直到永远—赛九 7，路一 33 注 1。

5 “那时必有宝座因慈爱坚立，必有一位凭真实坐在其上，在大卫的帐幕中…”—赛十六 5：

a 基督在大卫的帐幕中掌权，表征安慰、鼓励和复兴。

b 基督的宝座必因慈爱（柔细的情爱）坚立，并且祂必凭真实（即真诚和信实）坐在其上—5 节。

c 我们若让基督在我们里面掌权，带进国度以及慈爱、真实、信实、公平和公义，我们也会象祂一样，有这些美德—5 节。

【周四、周五】

肆 我们需要蒙拯救脱离不法，不作行不法的人，并借着顺从事奉神的原则，行神眼中看为正的事—多二 14，太七 21 ～ 23：

一 行自己眼中看为正的事乃是不法—士二一 25：

1 “罪就是不法；”所以不法就是罪，或者反过来说，罪就是不法—约壹三 4：

recognize the kingship of Christ in the local churches, where we live under His kingship—Eph. 3:17; 1 Tim. 3:15; 6:15.

3. Christ will come as the King of glory—Jehovah of hosts, the consummated Triune God embodied in the victorious and coming Christ, who will reign in God's eternal kingdom—Psa. 24:7-10.

4. Christ's ruling on the throne of David over His kingdom will be first in the millennium and then in the new heaven and new earth for eternity—Isa. 9:7; Luke 1:33, footnote 1.

5. "Then will a throne be established in lovingkindness, / And upon it One will sit in truth / In the tent of David"—Isa. 16:5:

a. Christ's reigning in the tent of David signifies consolation, encouragement, and restoration.

b. Christ's throne will be established in lovingkindness, tender affection, and He will sit on His throne in truth, that is, in truthfulness and faithfulness—v. 5.

c. If we allow Christ to reign in us, bringing in the kingdom with lovingkindness, truthfulness, faithfulness, justice, and righteousness, we will become the same as He is in these virtues—v. 5.

§Day 4 & Day 5

IV. We need to be rescued from lawlessness and from being workers of lawlessness and to do what is right in the eyes of God by obeying the principle of serving God—Titus 2:14; Matt. 7:21-23:

A. Doing what is right in our own eyes is lawlessness—Judg. 21:25:

1. "Sin is lawlessness"; hence, lawlessness is sin, or, reciprocally, sin is lawlessness—1 John 3:4:

a 在约壹三章四节，“不法”（或，没有律法）是指没有或不在神管治人的原则之下。

b 犯罪即没有律法，违犯律法。

c 在神面前，罪就是人任性、任意行事，随己意而行并背叛神的权柄。

d 不法就是不承认神的权柄，不服神的权柄。

e 行不法就是在神管治人的原则以外，不在这原则之下过生活；现今的时代，乃是充满不法，充满背叛。

f 不法不只是背叛权柄，也是行事如同没有律法。

2 基督要洁净我们，归祂自己成为独特的子民，作祂特有的产业，就为我们舍了自己，赎我们脱离一切的不法—多二 14。

二 “不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我诸天之上父旨意的人，才能进去”—太七 21：

1 呼求主够叫我们得救，但要进诸天的国，还需要实行天父的旨意—罗十 13，十二 2，太十二 50，弗五 17，西一 9。

2 进诸天的国，既然还要实行天父的旨意，就显然与借着重生进神的国不同—约三 3，5：

a 进神的国是借着神圣生命的出生——一 12 ～ 13，三 5 ～ 6。

b 进诸天的国是借着神圣生命的生活—太七 21，十二 50。

三 主耶稣斥责那些在祂的名里预言过，赶鬼过，

a. In 1 John 3:4 “lawlessness,” or being without law, denotes being without, or not under, the principle of God’s ruling over man.

b. To sin is to be without law, to trespass against the law.

c. In God’s eyes, a person sins when he acts according to his own nature and deliberation, walking according to self-will and rebelling against God’s authority.

d. Lawlessness is not recognizing and submitting to God’s authority.

e. To practice lawlessness is to live a life outside of and not under God’s ruling principle over man; the present age is full of lawlessness and rebellion.

f. In lawlessness one not only rebels against authority but acts as if there were no law.

2. In order to purify to Himself a particular people as His peculiar possession, Christ gave Himself for us to redeem us from all lawlessness—Titus 2:14.

B. “Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens”—Matt. 7:21:

1. To call on the Lord suffices for us to be saved, but to enter into the kingdom of the heavens, we also need to do the will of the heavenly Father—Rom. 10:13; 12:2; Matt. 12:50; Eph. 5:17; Col. 1:9.

2. Since entering into the kingdom of the heavens requires doing the will of the heavenly Father, it is clearly different from entering into the kingdom of God through regeneration—John 3:3, 5:

a. The entrance into the kingdom of God is gained through being born of the divine life—1:12-13; 3:5-6.

b. The entrance into the kingdom of the heavens is gained through the living of the divine life—Matt. 7:21; 12:50.

C. The Lord Jesus rebuked those who prophesied, cast out demons, and did

并行过许多异能的人，因为他们这些“行不法的人”作那些事，是出于他们自己，不是因顺服神的旨意而作—七 23：

1 宇宙中有两个原则：一是神权柄的原则，一是撒但背叛的原则—徒一 7，赛十四 13 ～ 14：

a 我们不能一面事奉神，一面又走背叛的路；我们必须脱离不法的原则，不走背叛的路—太二八 18，犹 11。

b 事奉神的对面就是权柄；权柄的问题若没有好好解决，就在事奉上，各种样的难处都会发生。

2 愿主保守我们的事奉，乃是在服从神的权柄与父的旨意的原则里—徒一 7，太七 21，十二 50。

【周六】

伍 士师记所记载行政、敬拜和道德的混乱，描绘在旧造里撒但的混乱—创三 1 ～ 5，启二十 10 ～二一 4：

一 宇宙在混乱中；这混乱就是今天世上苦难的由来；只要万物中一天有这混乱的存在，世上就一天必定有苦难—罗八 18 ～ 22。

二 宇宙的历史乃是神的经纶与撒但的混乱的历史—创一 1 ～ 2，26，启二十 10 ～二一 4：

1 魔鬼撒但是邪恶之混乱的源头与元素—太十六 23，启二 9 ～ 10，林后二 11，彼前五 8。

2 神自己就是神圣的经纶，并且祂进到了我们里面，作为一种行政、安排和计划，使一切都有次有序—弗一 10，三 10。

works of power in His name because, as “workers of lawlessness,” they did these things out of themselves, not out of obedience to God’s will—7:23:

1. There are two principles in the universe—the principle of God’s authority and the principle of Satan’s rebellion—Acts 1:7; Isa. 14:13-14:

a. We cannot serve God on the one hand and take the way of rebellion on the other hand; we must turn away from the principle of lawlessness and reject the way of rebellion—Matt. 28:18; Jude 11.

b. Serving God is directly linked to His authority; if we do not settle the matter of authority, we will have problems in all areas of our service.

2. May the Lord preserve our service in the principle of submission to God’s authority and the Father’s will—Acts 1:7; Matt. 7:21; 12:50.

§Day 6

V. The chaos in government, worship, and morality recorded in the book of Judges portrays the satanic chaos in the old creation—Gen. 3:1-5; Rev. 20:10—21:4:

A. The universe is in a state of chaos; this chaos is the source of suffering in the world today, and as long as there is chaos in creation, there will be sufferings in the world—Rom. 8:18-22.

B. The history of the universe is a history of God’s economy and Satan’s chaos—Gen. 1:1-2, 26; Rev. 20:10—21:4:

1. Satan, the devil, is the source and element of the evil chaos—Matt. 16:23; Rev. 2:9-10; 2 Cor. 2:11; 1 Pet. 5:8.

2. God Himself is the divine economy, and He has come into us as an administration, arrangement, and plan to put everything in order—Eph. 1:10; 3:10.

3 在圣经里，并在我们的经历中，撒但的混乱总是与神圣的经纶并行的，并且实际上是帮助神的经纶—9节。

三 我们活在混乱、背叛与不法中的人，需要对神的经纶有清楚的异象—诗二1～6，箴二九18上，弗三9：

1 我们需要被这异象管治、控制并指引—徒二六19。

2 我们必须在神的经纶，神永远的旨意这异象中刚强而不摇动—弗一10，三9，启四11，林前十五58，来十二28。

四 得胜者征服在旧造里撒但的混乱，并且为着新造完成神圣的经纶—提前一4，弗一10，三9～10，林后五17，加六15：

1 得胜者不是从撒但的混乱里被拯救出来，乃是胜过撒但毁坏的混乱，而在建造的神圣经纶里得胜—提前一3～4，19～20，四1～2，多三10，提后一15，四8。

2 当得胜者忍受混乱时，他们“在基督耶稣里的恩典上得着加力”，（二1，）能够为着神圣的经纶站住，且活出神圣的经纶——10～15，三14～17，四2，5，7，18。

3. In the Bible and in our experience, the satanic chaos always goes along with the divine economy and actually helps God's economy—v. 9.

C. As those who are living in the midst of chaos, rebellion, and lawlessness, we need to have a clear vision of God's economy—Psa. 2:1-6; Prov. 29:18a; Eph. 3:9:

1. We need to be governed, controlled, and directed by this vision—Acts 26:19.

2. We must be strong and unshakable in the vision of God's economy, God's eternal will—Eph. 1:10; 3:9; Rev. 4:11; 1 Cor. 15:58; Heb. 12:28.

D. The overcomers conquer the satanic chaos in the old creation and carry out the divine economy for the new creation—1 Tim. 1:4; Eph. 1:10; 3:9-10; 2 Cor. 5:17; Gal. 6:15:

1. The overcomers are not delivered out of the satanic chaos; instead, they conquer the destructive satanic chaos and triumph in the constructive divine economy—1 Tim. 1:3-4, 19-20; 4:1-2; Titus 3:10; 2 Tim. 1:15; 4:8.

2. As the overcomers are suffering the chaos, they are “empowered in the grace which is in Christ Jesus” (2:1) and are able to stand for and live out the divine economy—1:10-15; 3:14-17; 4:2, 5, 7, 18.

第九周▪周一

晨兴喂养

士二 11 ～ 12 “以色列人行耶和华眼中看为恶的事，…离弃了…耶和华他们列祖的神，去随从跪拜别神，就是四围众民的一些神，惹耶和华发怒。”

二一 25 “那些日子，以色列中没有王，各人行自己眼中看为正的事。”

以色列人进入了美地，但美地上满了仇敌。…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。

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。（李常受文集一九八三年第三册，三七七至三七八页。）

信息选读

从以色列人出埃及，一直到申言者撒母耳，就是到大卫作以色列全国的王为止，（撒下五 3 ～ 4，）约有四百五十年。（徒十三 17 ～ 20，参士十一 26，王上六 1。）这段时期的大部分，可称为士师时代。在这时代内，以色列人因为不能驱尽、

WEEK 9 — DAY 1

Morning Nourishment

Judg. 2:11-12 And the children of Israel did what was evil in the sight of Jehovah.... And they forsook Jehovah, the God of their fathers,...and they followed after other gods from among the gods of the peoples who surrounded them; and they worshipped them and provoked Jehovah to anger.

21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.

The children of Israel entered into the good land, but the good land was filled with 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.

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. (CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," p. 290)

Today's Reading

From the time the children of Israel left Egypt to the time of the prophet Samuel when David was king of the whole nation of Israel (2 Sam. 5:3-4), it was about 450 years (Acts 13:17-20; Judg. 11:26; 1 Kings 6:1). A major section of this period may be called the age of the judges. During this age, the children of Israel could not utterly drive out and destroy the seven tribes in

灭尽留在迦南地的七族，必然的结果就是：渐渐离弃神，随从外邦的风俗，与外邦人通婚，又拜别神。所以神照着祂以前多次警告的话，把他们交在外邦人手中。但他们一悔改，神就俯允他们的祷告，借着士师拯救他们。…这样循环重复有七次之多。

以色列人离弃了领他们出埃及地的耶和华他们列祖的神，去随从跪拜四围之民的一些神，惹耶和华发怒。神就把他们交在抢夺他们的人手中，又将他们交付在仇敌的手中，甚至使他们再不能站立得住。他们无论何时出去，主的手都以灾祸攻击他们。〔士二 11 ～ 15。〕

就是神兴起士师，来拯救他们脱离抢夺他们之人的手，他们也不肯听从，…偏离他们列祖所行的道路。他们行恶比他们的列祖更甚，而且总不断绝顽梗的恶行。〔16 ～ 19。〕

士师时期可以说是以色列历史中最黑暗的一段，因为在以色列人中满了背叛神、拜偶像、（十七～十八、）内战、（九、）支派间的对立和争执、（二十～二一、）淫乱、（十九、）污秽、残酷的杀戮、以及种种恶行，并且各人任意而行。（十七 6，二一 25。）这也是一段惨痛的时期。以色列人因着不信，以致倒毙旷野，在旷野飘流了四十年之久。（来三 7，19。）他们进迦南以后，因离弃神、拜偶像所带来的失败、灾祸，则不只是四十年，甚至是十倍于四十年。（真理课程一级卷一，一五一至一五三页。）

参读：真理课程一级卷一，第十课；士师记生命读经，第一、三至四、六至七、九至十篇；圣言中所启示的神圣三一，第九章。

Canaan. Consequently, they gradually forsook God, followed the customs of the nations, had mixed marriages with the nations, and worshipped other gods. Therefore, God delivered them into the hands of the nations according to His warnings. But whenever they repented, God would listen to their prayers and would deliver them through the hand of a judge….This cycle was repeated, as many as seven times.

The children of Israel forsook the Lord God of their fathers who brought them out of the land of Egypt, and they followed the gods of the people that were around them. They bowed themselves down to them, and provoked Jehovah to anger. So God delivered them into the hands of spoilers, and He sold them into the hands of their enemies so that they could no longer stand. Whenever they went out, the hand of the Lord was against them for evil (Judg. 2:11-15).

Even though God raised up judges to deliver them out of the hands of those who spoiled them, they would not hearken…; they turned quickly out of the way in which their fathers walked. They corrupted themselves more than their fathers and did not cease from their own doings nor from their stubborn way (2:16-19).

The age of the judges may be considered the darkest period in the history of Israel. At that time, among the children of Israel there were rebellions against God, idolatry (Judg. 17—18), infighting (ch. 9), hostility and controversy among the tribes (chs. 20—21), fornication (ch. 19), filthiness, brutal killings, and all manner of evil doing. Every man did that which was right in his own eyes (17:6; 21:25). It was also a period of tragedy. The unbelief of the children of Israel caused them to wander for forty years so that even their carcasses fell in the wilderness (Heb. 3:7, 19). But their forsaking God and their idolatry after they entered the land issued in a situation of defeat and tragedy that lasted not merely forty years, but ten times forty years. (Truth Lessons—Level One, vol. 1, pp. 119-120)

Further Reading: Truth Lessons—Level One, vol. 1, lsn. 10; Life-study of Judges, msgs. 1, 3-4, 6-7, 9-10; CWWL, 1983, vol. 3, “The Divine Trinity as Revealed in the Holy Word,” ch. 10

第九周▪周二

晨兴喂养

申十二8“你们将来不可照我们今日在这里所行的，各人行自己眼中看为正的事。”

14“唯独耶和华从你的一个支派中所选择的地方，你要在那里献上燔祭，行我一切所吩咐你的。”

今天的基督徒，就象士师时代的以色列人一样，在他们中间没有王，（士十七6，二一25，）也就是没有国。换句话说，没有主权，没有约束，各人任意行事，对自己不公义，对别人不和平，在神面前喜乐不起来。他们讲笑话时笑得很响，等到要祷告，或在祷告聚会，或在擘饼聚会，却一直是愁眉不展，无法在灵里喜乐。

一个让神管治，服在神权柄之下的人，即使是在觉得痛苦，或遇见为难的事时，都还能在灵里喜乐。他能说，“虽然心可伤痛，我的灵还能赞颂；…因为我让我的神掌权，我服在祂的主权下；我是一个受约束的人，我是一个受管治的人。因为我是一个得救的人，我已经从撒但黑暗的权势、黑暗的国度里被神救出来，迁到祂爱子的国度里了。”（国度之于信徒，一九至二〇页。）

信息选读

摩西告诉以色列民，当他们进入美地的时候，不可行那些在自己眼中看为正，而在神眼中看为不正的事。在旷野他们作自己眼中看为正的事，那是不法、不讨神喜欢的。在旷野，神容忍他们，

WEEK 9 — DAY 2

Morning Nourishment

Deut. 12:8 You shall not do according to all that we do here today, each man doing all that is right in his own eyes.

14 But in the place which Jehovah will choose in one of your tribes, there you shall offer up your burnt offerings, and there you shall do all that I am commanding you.

Like the children of Israel in the age of the judges, who had no king among them (Judg. 17:6; 21:25), today's Christians have no kingdom among them. In other words, there is no authority or restraint among them; each one does things according to his or her own will. They are not righteous toward themselves, they have no peace toward others, and they have no joy before God. They can laugh loudly when they tell jokes, but when it is time for them to pray in the prayer meeting or the Lord's table meeting, they wear a sad expression and cannot be joyful in spirit.

One who is ruled by God and submits to God's authority can be joyful even in his sufferings and difficult situations. He is able to say, "Although my heart is broken, my spirit still praises God….This is because I allow my God to reign in me, and I submit to His authority. I am a person under God's restriction and rule because I am saved and have been delivered by God from Satan's authority and kingdom of darkness and transferred into the kingdom of the Son of His love." (CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," pp. 409-410)

Today's Reading

Moses told the people of Israel that when they entered the good land, they should not do things that were right in their own eyes but not right in the eyes of God. In the wilderness they did whatever was right in their own eyes. That was lawlessness; it was something that could never please God. He tolerated

但是一到美地，神不再容忍他们。于是，摩西告诉他们，当他们进到美地献燔祭的时候，必须在神所选择的地点。在美地必须作神眼中看为正的事。而第一样必要作的事，就是把燔祭带到神所选择的地点。

这意思是说，当我们还未活在基督里，还未安息在基督里，也未承受在基督里那分产业的时候，我们可以按着自己的选择，随便行动。但是一旦我们安息在基督里，承受祂作我们的分，就不应该凭着自己的看法作事，乃要按照神的选择。赞美主，现在我们是在基督里，我们是在美地。…因此，为着献上祭物，需要有正确的地点，就是保守神子民合一的地点。如果以色列民进了美地之后，仍然自由选择他们敬拜神的地点，那么，不久他们就要分裂了。多少世纪以来，以色列民在敬拜神的事上，一直保持在一里。这独一敬拜的地点，保守了他们的一。神的选择是唯一的选择，神的选择也就是他们的选择。

今天基督徒太随便了，他们有太多的选择，几乎每个人都按着自己的选择，而有某种样式的会。常听人说，“我不喜欢那样的聚会。”或说，“我赞成这样的聚会。”…我们都需要说，“主，什么是你的选择？我不喜欢我的选择。我不喜欢作我自己眼中看为正的事，只要作在你眼中看为正的事。我不喜欢按我的口味聚会，我只要在你选择的地点聚会。”

只有一个正确的口味，和一个正确的选择，那就是神所选择一的立场，是独一无二的。…我们都需要在一的独一立场上。（李常受文集一九七一年第二册，二七至二九页。）

参读：基督是实际，第三篇；国度之于信徒，第一至四、六篇。

it in the wilderness, but He would not tolerate it in the good land. Then Moses told them that when they entered into the good land, they must present their burnt offerings in the very place of God’s choice. If it was according to their choice, it would again be something that was right in their own eyes. But in the good land they must do what is right in the eyes of God. The first thing they must do is to bring their offerings to the place of God’s choice.

This means that when we are not living in Christ, not resting in Christ, and not inheriting our portion in Christ, we may act in a loose way according to our choice. But once we are resting in Christ, inheriting Him as our portion, we should not do things according to what is right in our eyes but according to the choice of God. Praise the Lord that we are now in Christ! We are in the good land….Thus, for the presenting of the offerings, there is the need of a proper place, a place that will keep the oneness of the people of God. If the people of Israel had the liberty to choose a place for their worship to God when they went into the good land, it would not be long before they would be divided. Through all the centuries the people of Israel have been kept as one as far as their worship to God is concerned. The oneness has been kept by this unique place of worship. The only choice was God’s choice, and God’s choice was their choice.

Today Christians are too free; they have too many choices. Almost everybody has a certain kind of church according to his or her choice. People say, “I don’t like that kind of meeting,” or “I prefer this kind of meeting.”… We all need to say, “Lord, what is Your choice? Where is the place You have chosen?…I do not like to do anything that is right in my own eyes, but everything that is right in Your eyes. I do not like to meet according to my taste; I want to meet in the place of Your choice.”

There is only one proper taste and one proper choice; that is God’s choice of the one unique ground of oneness….We all need to be on the unique ground of oneness. (CWWL, 1971, vol. 2, “Christ as the Reality,” pp. 20-21)

Further Reading: CWWL, 1971, vol. 2, “Christ as the Reality,” ch. 3; CWWL, 1957, vol. 2, “What the Kingdom Is to the Believers,” chs. 1-4, 6

第九周▪周三

晨兴喂养

提前一 17 “但愿尊贵荣耀归与那永世的君王，就是那不能朽坏、不能看见、独一的神，直到永永远远。阿们。”

赛十六 5 “那时必有宝座因慈爱坚立，必有一位凭真实坐在其上，在大卫的帐幕中施行审判，寻求公平，速行公义。”

在提前一章十七节…的“永世”，实际上就是永远的意思。这辞需要在召会的败落上来领会。保罗在狱中时，召会开始败落，情况非常令人失望。许多人感到沮丧，甚至保罗的一些同工也离开他。但他有坚强的信心同绝对的把握：他所相信、那将荣耀的福音托付给他的神，乃是永世的君王，就是那有绝对权柄直到永远的一位，祂绝不改变。没有一位属地的君王能称为永世的君王。…保罗所事奉的神的确是永世的君王，永远的君王。我们所事奉，并且正分赐到我们里面的，乃是永世的君王。（新约总论第一册，六一至六二页。）

信息选读

按照以赛亚十六章五节，包罗万有的基督乃是在大卫帐幕中掌权的王。我们可能会认为，基督的这一面和我们没有什么关系，因为基督乃是在来世以色列国复兴期间，在大卫帐幕中作王掌权的。但我们必须知道，我们也能在恩典时代，享受基督作在大卫帐幕里的掌权者。

我们必须看见，按照希伯来六章五节，恩典时代，就是新约时代，乃是来世的预尝。…因此，我们今日

WEEK 9 — DAY 3

Morning Nourishment

1 Tim. 1:17 Now to the King of the ages, incorruptible, invisible, the only God, be honor and glory forever and ever. Amen.

Isa. 16:5 Then will a throne be established in lovingkindness, and upon it One will sit in truth in the tent of David, judging and pursuing justice and hastening righteousness.

In 1 Timothy 1:17…“ages” actually means eternity. This word needs to be understood in relation to the decline of the church. When Paul was in prison, the churches began to decline, and the situation was very disappointing. Many were discouraged. Even some of Paul’s co-workers left him. But he had a strong faith with an absolute assurance that the very God in whom he believed, the One who had entrusted him with the gospel of glory, is the King of the ages, the One with the absolute authority for eternity, who never changes. No earthly king can be called the King of the ages….The God whom Paul served truly is the King of the ages, the King of eternity. The One whom we serve and who is being dispensed into us is the King of the ages. (The Conclusion of the New Testament, pp. 51-52)

Today’s Reading

According to Isaiah 16:5, the all-inclusive Christ is the King reigning in the tent of David. We may wonder what this aspect of Christ has to do with us since Christ will reign as a king in the tent of David in the coming age during the restoration of the nation of Israel. We need to realize, however, that we can also enjoy Christ as the reigning One in the tent of David in the age of grace.

We have to realize that, according to Hebrews 6:5, the age of grace, the New Testament age, is a foretaste of the coming age….Thus, what we are

所享受的，乃是在复兴时代里，要来之国度的预尝。

因此，我们必须看见，今天基督是我们的王。祂不仅在我们心中掌权，也在大卫的帐幕里掌权。在旧约里，当大卫的帐幕立起，大卫的国度完全建立时，那对以色列人是极大的安慰和喜乐。在来世，当基督在大卫帐幕中掌权时，那对以色列人要成为更大的安慰。基督在大卫的帐幕中掌权，表征安慰、鼓励和复兴。…祂在大卫帐幕中，在我们里面掌权，意思就是，祂带着国度在我们里面掌权。

以赛亚十六章五节说，…基督的宝座必因慈爱坚立。慈爱的意思是柔细的情爱。我们都能就近祂的宝座，因为在那里有慈爱。…基督凭真实坐在宝座上，真实在这里的意思是真诚和信实。基督不仅是活泼、慈仁的，也是真诚、信实的；祂是配得的一位。祂是那坐在大卫帐幕中宝座上的，祂是真大卫。祂施行审判，寻求公平。审判乃是调整、改正，以制造和平。基督是整个宇宙中独一的审判官。按照我们天然的人，我们并不按公平对待别人。作丈夫的不按公平对待妻子，作妻子的也不按公平对待丈夫。但基督对每一个人都是完全公平的，并且祂在一切的审判中，寻求公平；祂也是速行公义的那一位。…五节给我们看见，基督有慈爱、真实、信实、公平和公义。今天基督在大卫的帐幕中，在我们里面掌权，带进国度以及慈爱、真实、信实、公平和公义。我们若在祂的管理、掌权之下，我们也会象祂一样，有这些美德。

当基督在千年国作王时，甚至最明亮的东西也要“蒙羞”。〔赛二四23。〕但即使在今天，我们也能享受基督在我们里面作王，作为祂在来世作王的预尝。（以赛亚书生命读经，三五七至三六〇页。）

参读：新约总论，第五、三百六十六篇；以赛亚书生命读经，第四十一篇；圣经的十条路线，第十篇。

enjoying today is a foretaste of the coming kingdom in the age of restoration.

Thus, today we have to realize that Christ is our King. He reigns not only in our hearts but also in the tent of David. In the Old Testament, when the tent of David was setup, when David's kingdom was fully established, that was a great consolation and joy to the Israelites. In the coming age, when Christ reigns in the tent of David, that will be a greater consolation to Israel. Christ reigning in the tent of David signifies consolation, encouragement, and restoration.... For Him to reign in us in the tent of David means that He reigns in us with a kingdom.

[Isaiah 16:5 says that] Christ's throne will be established in lovingkindness. Lovingkindness means tender affection. All of us can approach His throne because lovingkindness is there. Christ sits upon His throne in truth. Truth here means truthfulness and faithfulness. Christ is not only loving and kind but also truthful and faithful. He is the worthy One. As the One sitting upon the throne in the tent of David, He is the real David. He judges and pursues justice. To judge is to adjust and correct in order to make peace. Christ is the unique Judge in the whole universe. In our natural being, we do not treat others justly. The husbands do not treat the wives in justice, nor do the wives treat the husbands in justice. But Christ is perfectly just with everyone and pursues justice in all of His judgments. He is also the One hastening righteousness. Isaiah 16:5 shows that with Christ there is lovingkindness, truthfulness, faithfulness, justice, and righteousness. Today Christ reigns in us in the tent of David, bringing in the kingdom with lovingkindness, truthfulness, faithfulness, justice, and righteousness. If we are under His ruling, His reigning, we will be the same as He is in these virtues.

When Christ reigns in the millennium, even the brightest things "will be ashamed" [Isa. 24:23]. But even today we can enjoy Christ reigning in us as a foretaste of His reign in the coming age. (Life-study of Isaiah, pp. 283-285)

Further Reading: The Conclusion of the New Testament, msgs. 5, 366; Life-study of Isaiah, msg. 41; CWWL, 1959, vol. 3, "Ten Lines in the Bible," ch. 10

第九周▪周四

晨兴喂养

约壹三4“凡犯罪的，也行不法；罪就是不法。”

多二14“祂为我们舍了自己，要赎我们脱离一切的不法，并洁净我们，归祂自己成为独特的子民，作祂特有的产业，热心行善。”

人照着己意而行，人不顺服在神的权柄之下，就是犯罪。…人凭着自己的血气行善，乃是不蒙神悦纳的。人的行为即使是良善的，只要是凭血气作的，都是被定罪的。…人行善仍然被定罪，原因乃是人的善行并不是行在神的权柄之下。罪就是人任性而行。人不服在权柄底下，即使所行的是好的、良善的，仍是犯罪。神看人这样凭着己意所行的善，乃是不法的。神不是看人所献的羊、牛、脂油有多少，…听命与顺服的对面就是权柄。（倪柝声文集第三辑第十三册，一二二页。）

信息选读

马太七章二十一至二十三节，主责备那些奉祂名预言、赶鬼、行异能的人。…这乃是因为他们是出于自己而作，不是因顺服神的旨意而作。所以主接着就说，“唯独实行我诸天之上父旨意的人，才能进去。”〔21。〕现今的时代，乃是充满不法，充满背叛。…罪就是不法，罪也就是悖逆。…〔根据约壹三章四节，〕不法的意思就是没有律法；没有律法就是罪。撒但是干犯权柄而犯罪；人是有律法就犯律法，没有律法就随意。…干犯律法是行为问题，固然是罪；不法，乃是存心问题，也是罪。不

WEEK 9 — DAY 4

Morning Nourishment

1 John 3:4 Everyone who practices sin practices lawlessness also, and sin is lawlessness.

Titus 2:14 Who gave Himself for us that He might redeem us from all lawlessness and purify to Himself a particular people as His unique possession, zealous of good works.

A man sins when he walks according to his self-will and rebels against God’s authority….Those who do good according to their own flesh do not please God. Even if a man’s conduct is approved, his very person is condemned as long as he acts according to the flesh….Man is condemned for doing good because this good is not performed under God’s authority. Sin means to act presumptuously. If a man does not come under authority, he sins even when his conduct is good. In God’s eyes all goodness performed by self-will is lawlessness. God is not concerned with the number of sheep and cattle and the amount of fat that man offers to Him….Obedience and submission are man’s responses to authority. (CWWN, vol. 59, p. 110)

Today’s Reading

In Matthew 7:21-23 the Lord rebuked those who prophesied, cast out demons, and did works of power in His name…. They were rebuked because they were doing these things out of themselves, not out of obedience to God’s will. This is the reason the Lord said that only “he who does the will of My Father who is in the heavens” [v. 21] can enter the kingdom of the heavens. The present age is full of lawlessness and rebellion….Sin is lawlessness and rebellion according to 1 John 3:4. Being lawless is being without the law, and being without the law is sin. Satan sinned by trespassing against authority. Man breaks the law when the law is present and acts irresponsibly when no law is present…. Breaking the law is a matter of conduct, and it is sin. Being lawless

只不服在权柄之下，乃是没有权柄。在这末后的时代，因着不法者在这里，堕落的人要把一切的权柄都推翻，随己意作事，不法要掌权。…从撒但犯罪的起头，从人类犯罪的起头，一直到世代的末了，撒但一直与神的权柄作对，人也一直与神的权柄作对。…背叛乃是这世界的原则。我们如果要事奉神，就要碰着权柄。我们必须脱离这世界的这两个原则：不法与背叛。

我们要看见，宇宙中有两个原则：一是神权柄的原则，一是撒但背叛的原则。我们不能一面事奉神，一面又走背叛的路。…背叛的人虽能讲道，但撒但要在那里笑，因为这人里头有撒但的原则。事奉的对面就是权柄。这个问题若没有好好解决，就在事奉、生活上，各种样的问题、难处都会发生。我们要问：我们是不是服神的权柄？我们要事奉神的人，必须得着一个基本的启示，就是认识神的权柄。…我们要知道，任何的悖逆都是顺着撒但而来的。没有遇见权柄的人，就自己拆毁自己的工作。你反对撒但的工作，但是你还顺着撒但的原则，你就一点路都没有。我们没有碰着权柄，没有碰着里头的根，就神在各地没有工作，在中国没有工作，在世界也没有工作。背叛的根不除掉，我们就没有前途，没有工作。求神怜悯我们，叫我们实在碰见权柄，脱离背叛的原则，不走背叛的路。求神使我们的事奉，乃是在顺服权柄的原则里。（倪柝声文集第三辑第十三册，一一九至一二〇页。）

参读：新约圣经中奇妙的基督，第二、六章；国度与召会，第一至三章。

is a matter of motive, and it is sin as well. In lawlessness one not only rebels against authority but acts as if there is no law. In the end times the presence of the lawless one will result in fallen man overturning all forms of authority. He will act according to his self-will and lawlessness will reign.... From the time of Satan's fall, throughout man's history of transgression to the end of this age, Satan is continually fighting against God's authority. Man is also standing against God's authority.... Rebellion constitutes the underlying principle of this world. In order to serve God, we have to experience authority. We have to free ourselves from these two worldly principles—lawlessness and rebellion.

We must realize that there are two principles in this universe. One is the principle of God's authority, and the other is the principle of Satan's rebellion. We cannot serve God on the one hand and take the way of rebellion on the other hand.... A rebellious man can give a message, but Satan will laugh at such a man because he is operating under Satan's principle. Service is directly linked to authority. If we do not settle the matter of authority, we will have problems in all areas of our service and living. We have to ask ourselves if we are under God's authority. As servants of God we have to have a fundamental revelation, a revelation of His authority....We have to know that any kind of rebellion is from Satan. Those who have not seen authority are destroying their own work. We may say that we are destroying Satan's work, but actually we are working according to Satan's principle. This will lead us nowhere. Unless we touch authority and its underlying root, God will not be able to have any work in China, in other places, and in the entire world. If we do not remove the root of rebellion, we will have no future and no work. May the Lord be merciful to us and grant us a real touch with authority. May we turn away from the principle of rebellion and reject the way of rebellion. May the Lord preserve our service in the principle of submission. (CWWN, vol. 59, pp. 106-108)

Further Reading: CWWL, 1973-1974, vol. 2, "The Wonderful Christ in the Canon of the New Testament," chs. 2,6; CWWL, 1957, vol. 3, "The Kingdom and the Church," chs. 4, 6-7

第九周▪周五

晨兴喂养

太七 21 ～ 23 “不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我诸天之上父旨意的人，才能进去。当那日，许多人要对我说，主啊，主啊，我们不是在你的名里预言过，在你的名里赶鬼过，并在你的名里行过许多异能么？那时，我要向他们宣告：我从来不认识你们，你们这些行不法的人，离开我去吧。”

马太七章二十一节说，“不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我诸天之上父旨意的人，才能进去。”这不是指今天诸天之国的实际，乃是指将来国度的实现。我们要进诸天的国，需要作两件事：呼求主，并实行天父的旨意。呼求主够叫我们得救，（罗十 13，）但要进诸天的国，还需要实行天父的旨意。因此，不是每一个说主啊，主啊的人，都能进诸天的国，唯独那些呼求主，且实行天父旨意的人，才能进去。

进诸天的国，既然还要实行天父的旨意，就显然与借着重生进神的国不同。（约三 3，5。）进神的国是借着神圣生命的出生，进诸天的国是借着神圣生命的生活。（马太福音生命读经，三三六页。）

信息选读

在马太七章二十一节，主不是说，“你们…父，”乃是说，“我…父。”这里主似乎说，“我是人子，是神子，我一直实行我父的旨意。你们也是神的儿子，是我的弟兄。因此，你们必须是我的同伴，并

WEEK 9 — DAY 5

Morning Nourishment

Matt. 7:21-23 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father.... Many will say to Me in that day, Lord, Lord, was it not in Your name that we prophesied, and...cast out demons, and...did many works of power? And then I will declare to them: I never knew you. Depart from Me, you workers of lawlessness.

[Matthew 7:21] does not refer to the reality of the kingdom of the heavens today, but to the coming manifestation of the kingdom in the future. To enter into the kingdom of the heavens we need to do two things: call on the Lord and do the will of the heavenly Father. To call on the Lord suffices for us to be saved (Rom. 10:13), but to enter into the kingdom of the heavens we also need to do the will of the heavenly Father. Hence, “Not everyone who says... Lord, Lord, will enter into the kingdom of the heavens,” but those who call on the Lord and do the will of the heavenly Father.

Since entering into the kingdom of the heavens also requires doing the will of the heavenly Father, it is clearly different from entering into the kingdom of God by being regenerated (John 3:3, 5). This latter is by the birth of the divine life; the former is by the living of that life. (Life-study of Matthew, p. 302)

Today’s Reading

In Matthew 7:21 the Lord does not say “your Father,” but “My Father.” Here the Lord seems to be saying, “I, the Son of Man and the Son of God, have been doing the will of My Father. You also are sons of God and My brothers. Therefore, you must be My companions and take the same way

走我所走的路。…你们是我的弟兄、我的同伴、我的同伙。你们和我走同样的路，实行同样的旨意。你们照着我父的旨意与我同活。”…要实行父的旨意，我们需要走狭路。…我们的父有一个旨意要成就，但这旨意只能借着祂的生命才能成就。我们需要活在天父的生命里，并且凭着这生命而活。这种生活乃是为着实行父的旨意。

主从来不称许那些在祂的名里，却不照着天父的旨意（21）预言、赶鬼、并行许多异能的人。（22。）主不否认他们作了那些事，但祂认为那些事是不法的，因为不是照着天父的旨意作的，与神圣的旨意不一致。主似乎说，“你们在我的名里预言过，在我的名里赶鬼过，并在我的名里行过许多异能，但我从来不认可你们作那些事。我从来不称许你们，因为你们不法地作那一切的事。你们在己里，在自己的欲望里，照着自己的心意，不照着我父的旨意作那些事。”因此，他们即使在主的名里作了那些事，也不能进诸天的国，却要“离开”主，就是在来世被拒于国度的实现之外，不能得国度的赏赐。

无论哪一种赛跑，跑者必须跑在正确的跑道上。你也许跑得比别人快，但你若跑出你跑道的线外，你就不被承认了。这种赛跑会被视为不法。你必须在跑道上赛跑，这就是说，你必须跑在狭路上。今天许多基督教工人的工作，不受属天跑道的约束。在他们自己眼中，他们在主的名里，并为着主作了许多的事。然而，在主眼中，他们的工作是一种过犯，违犯了属天的跑道。因此他们的工作是不法。…在主的恢复里，有限制的跑道，我们奔跑时必须受限制。我们若跑在跑道上，没有跑出去，我们就要蒙主称许。（马太福音生命读经，三三六至三四〇页。）

参读：马太福音生命读经，第二十四篇；圣经要道，第二十五至二十六题。

that I take….You are My brothers, My companions, and My partners. You and I are walking the same way and doing the same will. You are living with Me according to the will of My Father.”…In order to do the will of the Father, we need to walk in the constricted way….Our Father has a will to accomplish, but we can accomplish it only by His life. We need to live in the life of the heavenly Father and also by that life. This kind of living is for the doing of the Father’s will.

The Lord never approved those who prophesied, cast out demons, and did many works of power in His name, but not according to the will of the heavenly Father (v. 21). The Lord did not deny that they did those things, but He considered those things as lawlessness because they were not done according to the will of the heavenly Father. They were not done in the line of the divine will. The Lord seemed to be saying, “You prophesied in My name, you cast out demons in My name, and you did many works of power in My name, but I never allowed you to do them. I never approved you because you did all those things in a lawless way. You did them in yourself, in your own desire, and according to your own intention, not according to the will of My Father.” Thus, those who do such things, even in the Lord’s name, will not enter into the kingdom of the heavens, but will depart from the Lord; that is, they will be rejected from the manifestation of the kingdom in the coming age.

The runners in any race must run in the proper lanes. Although you may run faster than others, your running will not be recognized if you run outside the lines of your lane. Rather, that type of running will be considered lawlessness. You must run the race between the lines; that is, you must run in a constricted way. Today the work of many Christian workers is not restricted by the heavenly lines. In their own eyes, they have done a great deal in the Lord’s name and for the Lord. In the eyes of the Lord, however, their work is a kind of transgression, a violation of the heavenly lines. Hence, their work is lawlessness….There are constricting lines in the Lord’s recovery, and we must be constricted in our running. If we run between the lines, not outside of them, we shall be approved by the Lord. (Life-study of Matthew, pp. 303-305)

Further Reading: Life-study of Matthew, msg. 24; CWWL, 1932-1949, vol. 3, “Crucial Truths in the Holy Scriptures, Volume 2,” chs. 25-26

第九周▪周六

晨兴喂养

提后二1“所以，我的孩子，你要在基督耶稣里的恩典上得着加力。”

四8“从此以后，有公义的冠冕为我存留，就是主，那公义的审判者，在那日要赏赐我的；不但赏赐我，也赏赐凡爱祂显现的人。”

今天地上满了混乱，到处都是混乱。社会里的每一部分都是混乱。然而，我们不该沮丧。除了撒但的混乱之外，还有神圣的经纶。撒但的混乱要结束，神圣的经纶要达到终极的完成。撒但混乱的结局乃是火湖，神圣经纶的终极完成乃是新耶路撒冷。

在圣经里，并在我们的经历中，撒但的混乱总是与神圣的经纶并行的。我们似乎是交替地在经纶和混乱之间，在混乱和经纶之间。什么地方有神圣的经纶，什么地方就有撒但的混乱。什么地方有神，什么地方也就有撒但。（在旧造里撒但的混乱以及为着新造的神圣经纶，一三页。）

信息选读

得胜者乃是那些忍受混乱，却不失望也不沮丧的人。他们反而得了加强，能够为着神圣的经纶站住，且活出神圣的经纶。撒但的混乱仍然在基督教国里，在我们四围继续进行着。甚至在主的恢复里，我们也经历这样的混乱。…我们若得主的加强，能征服一切毁坏的混乱，我们就要得胜地进到国度里。我们要成为那些在独一建造的经纶里得胜的人。

WEEK 9 — DAY 6

Morning Nourishment

2 Tim. 2:1 You therefore, my child, be empowered in the grace which is in Christ Jesus.

4:8 Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

Today the earth is filled with chaos. Chaos is everywhere. Every part of society is chaotic. However, we should not be discouraged. In addition to the satanic chaos, there is the divine economy. Whereas the satanic chaos will come to an end, the divine economy will reach a consummation. The end of the satanic chaos will be the lake of fire, and the consummation of the divine economy will be the New Jerusalem.

Both in the Bible and in our experience, the satanic chaos always goes along with the divine economy. It seems that we alternate between economy and chaos, between chaos and economy. Where there is the divine economy, there is the satanic chaos. Where God is, Satan is also. (CWWL, 1991-1992, vol. 3, “The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation,” pp. 201-202)

Today’s Reading

The overcomers are those who suffer the chaos, but they are not disappointed or discouraged. Instead, they are strengthened and enabled to stand for and live out the divine economy. The satanic chaos is still going on around us in Christendom. Even within the Lord’s recovery, we have experienced this chaos.... If we are enabled by the Lord to conquer all the destructive chaos, we will triumphantly enter into the kingdom. We will be those who triumph in the unique constructive economy.

我们必须借着经过过程并终极完成之三一神作全足的恩典，征服撒但的混乱。（林前十五 10，林后十二 9，提后四 22。）在林前十五章十节保罗说，神的恩与他同在。在加拉太六章十八节他说，主耶稣基督的恩与我们的灵同在；在提后四章二十二节他说，主与我们的灵同在。主这全足的恩典与我们的灵同在。我们借着祂作我们全足的恩典，就能征服一切撒但的混乱，并完成独一的神圣经纶。

我们按照真理就能征服一切撒但的混乱，并完成神圣的经纶；召会，就是神在肉体的显现，乃是这真理的柱石和根基。（提前三 15 ～ 16。）背叛的人不能摇动在主恢复里的召会，因为召会是真理的柱石和根基。柱石支持建筑物，而根基托住柱石。召会是支持真理的柱石，也是托住真理的根基。因为召会是真理的柱石和根基，我们就必须是教导真理的人。我们教导真理，就会点亮在黑暗中的人，给人注射抵抗毒素，吞灭死亡，并将走岔的人带回到正路上。

启示录二章和三章启示，我们必须在某些情形里，来征服一切撒但的混乱，并完成独一的神圣经纶。…我们必须是以起初的爱爱主的人。（二 4。）起初的爱可以比作新婚的爱。…我们必须恢复我们向我们的丈夫基督那新婚的爱。…我们也必须在召会这今日的乐园里，享受基督作生命树，使我们能成为发光的灯台。（7，5。）主…告诉得胜者，祂要给他们吃整个的生命树。…我们该吃一棵树，宇宙的树，独一的树，就是生命树，也就是基督作神圣生命的具体化身。（在旧造里撒但的混乱以及为着新造的神圣经纶，八七至九〇页。）

参读：在旧造里撒但的混乱以及为着新造的神圣经纶，第一至三章。

We have to conquer the satanic chaos by the processed and consummated Triune God as the all-sufficient grace (1 Cor. 15:10; 2 Cor. 12:9; 2 Tim. 4:22). In 1 Corinthians 15:10 Paul says that the grace of the Lord was with him; in Galatians 6:18 he says that the grace of the Lord Jesus Christ is with our spirit; and in 2 Timothy 4:22 he says that the Lord is with our spirit. The Lord as the all-sufficient grace is with our spirit, and we can conquer all the satanic chaos and carry out the unique divine economy by Him as our all-sufficient grace.

We can conquer all the satanic chaos and carry out the divine economy according to the truth, of which the church, the manifestation of God in the flesh, is the pillar and base (1 Tim. 3:15-16). The rebellious ones cannot shake the church in the Lord's recovery, because the church is the pillar and base of the truth. The pillar supports the building, and the base holds the pillar. The church is the pillar supporting the truth, and it is the base holding the truth. Because the church is the pillar and base of the truth, we need to be those who teach the truth. Our teaching of the truth will enlighten the darkened people, inoculate against the poison, swallow up the death, and bring the distracted back to the proper track.

Revelation 2 and 3 reveal that we need to conquer all the satanic chaos and carry out the unique divine economy in certain conditions. We need to be those who love the Lord with the first love (2:4). The first love may be compared to the love of newlyweds….We must recover the wedding, bridal love toward our Husband, Christ. We also need to enjoy eating Christ as the tree of life in the church as today's Paradise so that we can be a shining lampstand (vv. 7, 5). The Lord…tells the overcomers that He will give them to eat of the entire tree of life….We should eat one tree, the universal tree, the unique tree, that is, the tree of life, which is Christ as the embodiment of the divine life. (CWWL, 1991-1992, vol. 3, "The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation," pp. 256-258)

Further Reading: CWWL, 1991-1992, vol. 3, "The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation," chs. 1-3

第九周诗歌

745

国　度 – 意义

7 6 7 6 双（英941）

F 大调　　4/4

1 | 3 5 5 6 | 5 – 3 1 | 7 1 4 3 | 2 – –
一 国 度 是 神 的 掌 权，维 持 神 的 荣 耀；
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。
5 | i 5 4 3 | 6 – 5 7 | i 5 4 3 | 2 – –
神 在 祂 的 国 度 里，施 行 祂 的 王 权，
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。
唯有在神国度中，　　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。

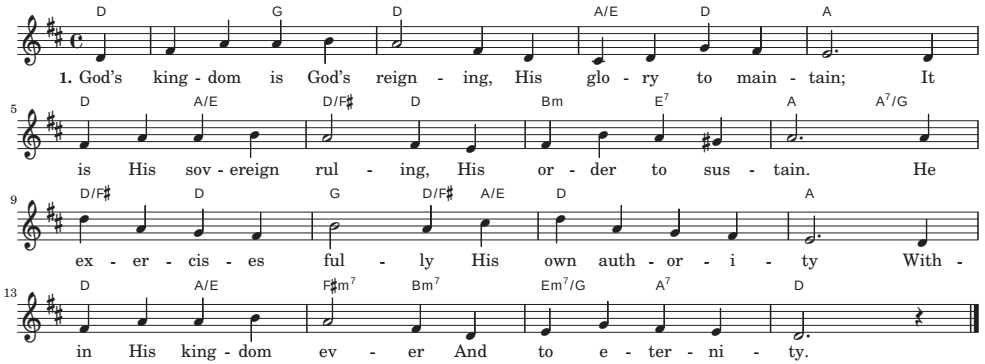
六　日期满足的时候，　　主要归一万有，
万有要认祂王权，　　将祂统治领受。
生命荣耀的管治，　　教会现已预尝，
并催国度速实现，　　万有都得分享。

WEEK 9 — 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: