第十一周

在神行政之下
召会生活的各面

MC 诗歌：747，22

读经：申一 9～18，十五 10，二二 9，二五 13～16，林前十 6、11

纲要

周一

壹 以色列人的历史乃是召会的预表—林前十 6、11：

一 在神行政的安排里，神拣选了亚伯拉罕的后裔，以色列人，使他们成为祂的子民，作召会的预表—罗九 11～13，徒七 38：

1 在旧约里，没有明言提起召会，但有描绘召会的预表—创二 21～24，代上二八 11～19。

2 作神选民的以色列人，是召会最大、集体的预表，在其中我们能看见召会蒙神拣选并救赎，享受基督与那灵作生命的供应，建造神的居所，承受基督作她的分，堕落且被掳，却得恢复，并等候基督的来临。

3 保罗将以色列人的历史应用到新约的召会生活—林前五 7～8，十 1～13：

Week Eleven

Aspects of the Church Life
under the Government of God

MC Hymns: 943, 26

Scripture Reading: Deut. 1:9-18; 15:10; 22:9; 25:13-16; 1 Cor. 10:6, 11

Outline

Day 1

I. The history of the children of Israel is a type of the church—1 Cor. 10:6, 11:

A. In His administrative arrangement God chose the children of Israel, the descendants of Abraham, and made them His people as a type of the church—Rom. 9:11-13; Acts 7:38:

1. In the Old Testament the church is not mentioned in plain words, but there are types that portray the church—Gen. 2:21-24; 1 Chron. 28:11-19.

2. The children of Israel, as the chosen people of God, are the greatest collective type of the church, in which we see that the church is chosen and redeemed by God, enjoys Christ and the Spirit as the life supply, builds God's habitation, inherits Christ as its portion, degrades and is captured, is recovered, and awaits Christ's coming.

3. Paul applies the history of the children of Israel to the New Testament church life—1 Cor. 5:7-8; 10:1-13:

a 在希伯来书和哥林多前书，保罗清楚指出，发生在以色列人身上的事，乃是信徒的预表—十 6。

b 以色列人的整个历史，都是召会的故事。

二 圣经包含两种历史—以色列的历史和召会的历史—徒七 1 ～ 53，启二～三：

1 以色列人的历史是预表，召会的历史是预表的应验。

2 在旧约里，有神关于召会之经纶的预表、图画，而在新约里，神关于召会的经纶得着了应验—提前一 4，弗一 10，三 9 ～ 11。

周二、周三

贰 神在宇宙中有行政，神在召会里也有行政—启四 2，五 6，徒十四 23，多一 5：

一 神要把祂在宇宙中的行政通到召会里来—弗一 10、22 ～ 23。

二 在以色列人中间，满有神的行政管理；在出埃及记和民数记中的配搭建造乃是在神的行政管理之下。

三 神百姓中间的神圣行政乃是神治—启四 2，五 6：

1 神治乃是按着神的所是由神管理—诗八九 14。

2 神在以色列人中间的行政乃是神治，意思是神亲自来管理、管治、治理祂的百姓，是直接的，不过是借着一些代理人；这些代理人就是那为神的神治效力的祭司和长老—申一 9 ～ 18。

3 在以色列人中间的神治，乃是照着神写在律法上常时的说话，以及神借着大祭司的胸牌，用乌陵和土

a. In Hebrews and 1 Corinthians Paul points out clearly that what happened to the children of Israel is a type of the believers—10:6.

b. The entire history of Israel is a story of the church.

B. The Bible contains two histories—the history of Israel and the history of the church—Acts 7:1-53; Rev. 2—3:

1. The history of the children of Israel is a type, and the history of the church is the fulfillment of the type.

2. In the Old Testament we have a type, a picture, of God's economy concerning the church, and in the New Testament God's economy concerning the church is fulfilled—1 Tim. 1:4; Eph. 1:10; 3:9-11.

Day 2 & Day 3

II. God has a government in the universe, and there is also a government in the church—Rev. 4:2; 5:6; Acts 14:23; Titus 1:5:

A. God desires to execute His government in the universe through the church—Eph. 1:10, 22-23.

B. Among the children of Israel there was a situation full of God's government and administration; the coordination and building in Exodus and Numbers were under God's administration and government.

C. The divine government among God's people is a theocracy—Rev. 4:2; 5:6:

1. Theocracy is government by God according to what He is—Psa. 89:14.

2. God's administration among the children of Israel was a theocracy, meaning that God Himself came to govern, to rule, to administrate, the people directly yet through some agents; the agents were the priests and the elders working together for God's theocracy—Deut. 1:9-18.

3. The theocracy among the children of Israel was a government according to God's constant speaking, as written in the law, and God's instant speaking,

明所启示即时的说话而有的行政—出二八 30，利八 8，民二七 21，申三三 8。

四 神在召会中的行政管理，不是专制，也不是民主；专制是一种独裁，民主是按着人意的管理—徒十四 23，多一 5：

1 在召会生活中，我们尊重神的权柄作为我们的管理，因此，召会中的管理乃是神治—弗一 10、22 ～ 23，西二 19。

2 今天神治理我们，是有圣经在外面作根据，并且有圣灵在里面作依据—提后三 16 ～ 17，罗八 5、14。

3 长老们随着圣灵议事，不是专制，也非民主，乃是神治，是神在治理。

周四

五 以色列人中间正确的王，乃是受神的话教导、管制、规律并支配的—申十七 14 ～ 20：

1 今天在召会中，原则也该一样—徒十三 1 ～ 4 上。

2 长老们要治理召会，就必须被神的话构成—西三 16：

a 结果，他们就在神的管理、神的规律和支配之下。

b 他们的决断自然会有神在其中，长老们就代表神治理召会的事务；这种治理乃是神治。

叁 神借着摩西所说的话描述在神行政之下召会生活的各面—申一 1：

一 神在施行祂的行政时，要求以色列人在耶路撒

through the breastplate of the high priest by means of the Urim and the Thummim—Exo. 28:30; Lev. 8:8; Num. 27:21; Deut. 33:8.

D. God's government in the administration of the church is neither autocracy nor democracy; autocracy is a kind of dictatorship, and democracy is government by the people according to the opinion of the people—Acts 14:23; Titus 1:5:

1. In the church life we honor God's authority as our government; thus, the government in the church is a theocracy—Eph. 1:10, 22-23; Col. 2:19.

2. Today God's rule is based on the Bible outside of us and on the Holy Spirit within us—2 Tim. 3:16-17; Rom. 8:5, 14.

3. When the elders follow the Holy Spirit in discussing matters, there is neither an autocracy nor a democracy but a theocracy, the rule of God.

Day 4

E. A proper king among the children of Israel was one who was instructed, governed, ruled, and controlled by the word of God—Deut. 17:14-20:

1. The principle should be the same in the churches today—Acts 13:1-4a.

2. In order to administrate the church, the elders must be constituted with the word of God—Col. 3:16:

a. As a result, they will be under God's government, under God's rule and control.

b. Spontaneously, God will be in their decisions, and the elders will represent God to manage the affairs of the church; this kind of management is theocracy.

III. God's word spoken through Moses describes aspects of the church life under the government of God—Deut. 1:1:

A. In exercising His government, God required the children of Israel to

冷这独一的地方，就是祂所拣选的敬拜中心敬拜祂；他们没有权利按照自己的观念选择地方—申十二 1 ～ 12：

1 只有神所立祂名的地方，才是祂子民的敬拜中心—5 节。

2 神的子民应该来到锡安山，就是神所选择作团体敬拜独一的地方。

3 神拣选独一敬拜的地方，目的是要保守神百姓的一—诗一三三 1。

周五

二 神顾到一切有分于作祂彰显之人的需要—申十二 19，十四 27 ～ 29：

1 用新约的说法，这就是说，基督顾到祂身体的每一个肢体—林前十二 14 ～ 27，腓四 14 ～ 20。

2 在召会生活中，我们应当爱主耶稣，应当爱祂的身体，也应当顾到一切肢体的需要—林后八 1 ～ 15。

三 神的子民若给穷人，神就要在他们一切所行的并他们手所办的事上，赐福与他们—申十五 10：

1 今天在召会生活中，我们给穷人的时候该高兴，知道神必赐福与我们—林后九 1 ～ 12。

2 对付玛门与奉献财物，都与在复活里神在众召会中的行政有关—林前十六 1 ～ 3：

a 在七日的第一日奉献财物，指明财物的奉献该在复活里，不该在我们天然的生命里—林前十六 1 ～ 2 节，太六 1 ～ 4。

worship Him in the unique place—Jerusalem—the worship center chosen by Him; they did not have the right to select a place according to their concept—12:1-12:

1. Only the place where God put His name could be the worship center of His people—v. 5.

2. God's people were to come to Mount Zion, the unique place chosen by God for corporate worship.

3. God chose the unique place of worship for the purpose of keeping the oneness of His people—Psa. 133:1.

Day 5

B. God takes care of the needs of all those who are part of His expression—Deut. 12:19; 14:27-29:

1. In New Testament terms, this means that Christ takes care of every member of His Body—1 Cor. 12:14-27; Phil. 4:14-20.

2. In the church life we should love the Lord Jesus, love His Body, and take care of the needs of all the members—2 Cor. 8:1-15.

C. If God's people would give to the poor, God would bless them in all their work and in all their undertakings—Deut. 15:10:

1. In the church life today we should be happy when giving to the poor, knowing that God will bless us—2 Cor. 9:1-12.

2. The dealing with mammon and the offering of material possessions are related to God's administration among the churches in resurrection—1 Cor. 16:1-3:

a. The fact that material things are offered on the first day of the week indicates that they should be offered in resurrection, not in our natural life—vv. 1-2; Matt. 6:1-4.

b 我们若认识复活的生命和复活的大能，就会胜过金钱和财物；我们所有的都会为着神在众召会中的行政所使用—林前十六 1 ～ 2，徒二 44 ～ 45，四 32 ～ 35，罗十五 26。

周六

四 申命记二十五章十三至十六节是关于不同法码和量器的典章：

1 有不同的法码与量器，这不诚实的作法乃是欺骗，必是从撒但来的—约八 44。

2 就属灵的应用说，在某件事上定罪别人，却在同样的事上称义自己，指明我们有不同的法码与量器，也就是不同的尺度，一种尺度衡量别人，另一种不同的尺度衡量自己。

3 在神的家—召会中（提前三 15），应当只用一种尺度衡量每个人。

4 倘若我们只有一种尺度，我们就会象神一样的公平、公义、公正，也会在召会中持守一和同心合意—太七 1 ～ 5。

五 不可把两样种子种在葡萄园里，可能预表在召会中不可教导不同的事—申二二 9，提前一 3 ～ 4，六 3，参路八 11：

1 召会乃是神的葡萄园，在这葡萄园里，只该种一样的种子，传讲一样的教训—林前三 9 下，徒二 42。

2 我们若教导不同的事，种一样以上的种子，召会中的“出产”就会丧失。

3 使徒们在各处，在各召会中，教导众圣徒同样的事—林前四 17，七 17，十一 16，十四 34：

b. If we know resurrection life and the resurrection power, we will overcome money and material possessions, and what we have will be used for God's administration among the churches—1 Cor. 16:1-2; Acts 2:44-45; 4:32-35; Rom. 15:26.

Day 6

D. Deuteronomy 25:13-16 is the ordinance concerning differing weights and measures:

1. The dishonest practice of having differing weights and measures is a lie and is surely from Satan—John 8:44.

2. In spiritual application, to condemn a certain thing in others while justifying the same thing in ourselves indicates that we have different weights and measures, that is, different scales—one scale for measuring others and a different scale for measuring ourselves.

3. In the house of God, the church (1 Tim. 3:15), only one scale should be used to weigh everyone.

4. If we have only one scale, we will be fair, righteous, and just, even as God is, and we will keep the oneness and one accord in the church—Matt. 7:1-5.

E. The prohibition against sowing two kinds of seed in one's vineyard may typify the prohibition against teaching differently in the church—Deut. 22:9; 1 Tim. 1:3-4; 6:3; cf. Luke 8:11:

1. The church is God's vineyard, and in this vineyard only one kind of seed, one kind of teaching, should be sown—1 Cor. 3:9b; Acts 2:42.

2. If we teach differently, sowing more than one kind of seed, the "produce" in the church will be forfeited.

3. The apostles taught the same thing to all the saints in all the places and in all the churches—1 Cor. 4:17; 7:17; 11:16; 14:33b-34:

a 我们也必须在全地各国的各召会中，教导同样的事—太二八 19 ～ 20。

b 新约里没有一种思想，以为一种教训适合某一个召会，却不适合别的召会；反而，新约启示众召会在接受教训上该是相同的—多一 9。

六 唯有凭信，我们才能在神的行政之下过召会生活—弗一 22 ～ 23，四 15，西二 19，加二 16，三 2、5 ～ 9、14：

1 神要祂的子民不凭自我的努力，而是凭信，作祂所要求的一切—来十 39 ～十一 1、6、9 ～ 12，十二 2，彼前一 7 ～ 8。

2 神的经纶乃是在信仰里，信仰是神完成祂经纶唯一的路—提前一 4，加二 20，林后五 7，四 13。

3 召会是“信仰之家”—加六 10：

a 信仰之家是由所有借着信基督耶稣成为神儿子的人所组成—三 26。

b 所有在基督里的信徒一同构成宇宙的家庭，神的大家庭—相信神的家庭—六 10，来十一 6。

a. We also must teach the same thing in all the churches in every country throughout the earth—Matt. 28:19-20.

b. There is no thought in the New Testament that a teaching is good for one church but not for the other churches; rather, the New Testament reveals that all the churches were the same in receiving the teachings—Titus 1:9.

F. Only by faith can we live the church life under the government of God—Eph. 1:22-23; 4:15; Col. 2:19; Gal. 2:16; 3:2, 5-9, 14:

1. God wants His people to do whatever He requires not by self-effort but by faith—Heb. 10:39—11:1, 6, 9-12; 12:2; 1 Pet. 1:7-8.

2. God’s economy is in faith, and faith is the unique way for God to carry out His economy—1 Tim. 1:4; Gal. 2:20; 2 Cor. 5:7; 4:13.

3. The church is “the household of the faith”—Gal. 6:10:

a. The household of the faith is composed of all who are sons of God through faith in Christ Jesus—3:26.

b. All the believers in Christ together constitute a universal household, the great family of God—a family that believes in God—6:10; Heb. 11:6.

第十一周■周一

晨兴喂养

林前十 1 “因为弟兄们，我不愿意你们不知道，我们的祖宗从前都在云下，都从海中经过。”

6 “这些事都是我们的鉴戒，叫我们不作贪恋恶事的人，象他们那样贪恋。”

在神旧的行政的预表安排里，神拣选了亚伯拉罕的后裔，以色列人，并使他们成为祂的子民，作召会的预表（罗九 11 ～ 13，徒七 38）。在旧约里，没有明言提起召会。然而，有描绘召会的预表。作神选民的以色列人，是召会最大、集体的预表，在其中我们能看见召会蒙神拣选并救赎，享受基督与那灵作生命的供应，建造神的居所，承受基督作她的分，堕落且被掳，却得恢复，并等候基督的来临（新约总论第一册，一八二页）。

信息选读

在希伯来书和哥林多前书，〔保罗〕清楚指出，发生在以色列人身上的事，乃是我们的鉴戒（林前十 6）。以色列人的整个历史，都是召会的故事。这样，圣经包含两种历史—以色列的历史和召会的历史。以色列人的历史是预表，召会的历史是预表的应验。因此，全本圣经给我们一个启示，就是神关于召会之经纶的启示。在旧约里，有神关于召会之经纶的预表、图画，而在新约里，神关于召会的经纶得着了应验（新约总论第一册，一八二页）。

在新约时代之前，就是在主成为肉体之前，神在地上拣选了一班称为以色列的人。…他们的先祖是

WEEK 11 — DAY 1

Morning Nourishment

1 Cor. 10:1 For I do not want you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea.

6 Now these things occurred as examples to us, that we should not be ones who lust after evil things, even as they also lusted.

In His old administrative arrangement God chose the children of Israel, the descendants of Abraham, and made them His people as a type of the church (Rom. 9:11-13; Acts 7:38). In the Old Testament the church is not mentioned in plain words. However, there are types that portray the church. The children of Israel, as the chosen people of God, are the greatest, collective type of the church, in which we can see that the church is chosen and redeemed by God, enjoys Christ and the Spirit as the life supply, builds God's habitation, inherits Christ as its portion, degrades and is captured, is recovered, and awaits Christ's coming. (The Conclusion of the New Testament, p. 156)

Today's Reading

In Hebrews and 1 Corinthians Paul points out clearly that what happened to the children of Israel is a type of us (1 Cor. 10:6). The entire history of Israel is a story of the church. The Bible, then, contains two histories—the history of Israel and the history of the church. The history of the children of Israel is a type, and the history of the church is the fulfillment of the type. Thus, the entire Bible gives us one revelation, the revelation of God's economy concerning the church. In the Old Testament we have a type, a picture, of God's economy concerning the church, whereas in the New Testament God's economy concerning the church is fulfilled. (The Conclusion of the New Testament, p. 156)

Before the New Testament age, that is, before the Lord's incarnation, God had chosen a people on this earth called Israel....Their forefather was Abraham.

亚伯拉罕。到了摩西的时候，当他们出埃及时，他们已经成了一个族类，至少有两百万人。从那时候起，他们就成为新约神所拣选之召会的预表。因此，旧约有一班人，新约也有一班人。…这两班人…乃是描述神所作的一件事；这件事就是神经纶的完成。神在完成这经纶之前，首先摆出一个预表、一个表号、一个影儿。在神的经纶里，以色列人只是一个预表、一个表号、一个影儿。

新约〔中有〕一些经节…证明，以色列人是召会的预表。保罗在林前五章说，“我们的逾越节基督，已经被杀献祭了。”（7下）亚伯拉罕的后裔成为一班子民以后，最终都堕落到埃及和埃及王法老的手中。法老预表撒但，埃及预表世界。这意思是说，神的选民堕落到撒但的手中和撒但的世界里，所以需要神的救恩拯救他们。

在那救赎之后，神立刻就施行救恩，拯救以色列人脱离法老的手，脱离埃及，把他们带到旷野。在旷野里，神来成为一个帐幕，指明祂将怎样来与祂的子民同住，好更进一步地拯救他们，使他们在生命、性情上（但不是在神格上）成为神。

到新约的末了，主耶稣称堕落的召会为…奥秘的大巴比伦（启十七5）。最终，召会的结局与以色列人的结局相同。以色列人的结局是被掳到巴比伦去。…在启示录十七章主称堕落的召会为大妓女，大巴比伦，众妓女之母（1、5）。这给我们看见，召会就是以色列预表的应验（过照着神启示之高峰的生活，八至一〇页）。

参读：哥林多前书生命读经，第四十七至四十八篇；真理课程三级卷二，第二十九课；为着召会聚会经历基督作祭物，第三章。

Then by Moses' time, at their exodus from Egypt, they became a race that had at least two million people. Since then, they have become a type of the church as God's elect in the New Testament. Thus, the Old Testament has a people, and the New Testament has a people….These two peoples are a description of one thing that God has done, and this one thing is the accomplishment of God's economy. Before God came to accomplish this economy, He first put out a type, a figure, a shadow. In God's economy the people of Israel are just a type, a figure, a shadow.

Some verses from the New Testament…show that the people of Israel are a type of the church. In 1 Corinthians 5 Paul says, "Our Passover, Christ, also has been sacrificed" (v. 7b). After the descendants of Abraham became a people, they eventually fell into the hand of Egypt and its king, Pharaoh. Pharaoh typifies Satan, and Egypt typifies the world. This means that God's chosen people fell into the hand of Satan and Satan's world, so there was the need of God's salvation to save them.

God exercised His salvation to save Israel out of Pharaoh's hand, out of Egypt, and bring them into the wilderness. In the wilderness God came to be a "tabernacle," indicating how He would come to dwell with His people to save them further and further so that they might become God in life and nature but not in the Godhead.

At the end of the New Testament, the Lord Jesus called the degraded church…the great Babylon, the mystery (Rev. 17:5). Eventually, the outcome of the church is the same as that of Israel. Israel's outcome was to be captured to Babylon….In Revelation 17 the Lord called the degraded church the great harlot, the great Babylon, and the mother of harlots (vv. 1, 5). This shows that the church is a fulfillment of the type of Israel. (CWWL, 1994-1997, vol. 1, "Living a Life according to the High Peak of God's Revelation," pp. 179-181)

Further Reading: Life-study of 1 Corinthians, msgs. 47-48; Truth Lessons—Level Three, vol. 2, lsn. 29; CWWL, 1982, vol. 1, "Experiencing Christ as the Offerings for the Church Meetings," ch. 3

第十一周■周二

晨兴喂养

启四 2“我立刻就在灵里；看哪，有一个宝座安置在天上，又有一位坐在宝座上。”

五 6“我又看见宝座与四活物中间，并众长老中间，有羔羊站立，象是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。”

因着召会有了堕落的光景，一提到行政和管理，人马上会想到，那岂不就是罗马教么？所以弄到今天，在一般更正教的信徒中间，比较属灵的人都有一种普遍的观念，认为最好没有行政，最好没有管理，只要认识召会是基督的身体，是神的家就可以了；…只要带领人有神的生命，活在神面前就可以了；不需要行政、管理这样的事。但是弟兄们，你我不会比神更有智慧。在宇宙中的确有神的行政、神的管理这样的问题，这是神所定规的，你我不可忽略（长老治会，九至一〇页）。

信息选读

在圣经中，国度问题就是行政问题；神的国度就是神的行政、神的管理。今天宇宙中间出了事，就是因为神的行政出了事。作长老的人不光要看见，宇宙中间有神的救恩，有神的召会，有神的家；更要看见，宇宙中间有神的行政，有神的管理。神不是紊乱的神，神不是没有规律，没有法则的神，神

WEEK 11 — DAY 2

Morning Nourishment

Rev. 4:2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting.

5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Because the church has been degraded, whenever the word government or administration is mentioned, some begin to wonder immediately if this is Roman Catholicism. For this reason, among most Protestant Christians, and particularly among the more spiritual ones, there is a common concept that it is better to have no government and no administration than to have one. To them, as long as you understand that the church is the Body of Christ and the house of God, it is good enough….As long as others are helped to have the life of God and to walk before the Lord, everything is all right. To them, there is no need to have anything like government. But, brothers and sisters, we are not more wise than God. In the universe there is such a thing as the government of God and the administration of God. This is something ordained by God, and we cannot neglect it. (CWWL, 1960, vol. 2, “The Elders’ Management of the Church,” pp. 134-135)

Today’s Reading

In the Bible the kingdom is a matter of government. The kingdom of God is the government of God. It is also the administration of God. Today the universe is in disorder because God’s government has not been honored. The elders should not only see that in the universe there is God’s salvation, God’s church, and God’s house; they must further see that in the universe there is God’s government and God’s administration. God is not a God of confusion. He is not

乃是有规律、有法则，丝毫不乱，满有秩序的神，所以神在宇宙中一定有管理，一定有行政。

在圣经的每一卷书里头，都有神的行政和管理。请你想想看，以色列人出埃及，经过旷野进迦南的故事，无论是在出埃及记里，还是在民数记中，都有很严密的配搭建造。而这个配搭建造完全是在神行政管理的里面。在以色列人中间，满有神的行政和管理，没有一件事神是放松的，…大大小小的事，都在神的行政和管理中，连该怎样洗身，怎样洗衣服，怎样剃胡须〔利十四 7 ～ 9〕，连这类小事神都不给以色列人随意来作。旧约如此，难道在召会中，神就没有行政管理了么？没有这件事。在新约里头，神对召会都是行政，都是管理。新约圣经说到召会的时候，虽然也满了生命的话，属灵的话，但也满了行政一面的话，管理一面的话。

一个作长老的人要把召会治理得好，就必须要认识，神是要把祂在宇宙中的行政通到召会里来。召会绝不是一个没有行政，没有管理的地方。…从罗马书你能读出召会的行政来，从哥林多书你也能读出召会的行政来。从以弗所书、提摩太书、提多书，你都能很清楚地读出召会的行政来。在新约的书信里头，难得有一卷书不提到召会的行政（长老治会，一〇至一一页）。

参读：长老治会，第一篇。

a God without principle and rule. God is a God with principles, rules, order, and discipline. For this reason God must establish His administration and government in the universe.

Every book of the Bible shows God's government and administration. Consider the story of the Israelites leaving Egypt to pass through the wilderness to enter Canaan. Whether in the book of Exodus or in Numbers, we can see a very tightly knit coordination and building. This coordination and building is fully under God's government and administration. Among the Israelites, there was a situation full of God's government and administration. God did not let one thing get by loosely....Everything great or small was under God's government and administration. Even minute details concerning the manner in which to wash themselves, the way to wash their clothes, and the way to shave their beards were not left to the choice of the Israelites. This was the Old Testament. Does this mean then that in the church God has no more government and administration? This cannot be true. In the New Testament every aspect of God's dealing with the church is under His government and administration. When the New Testament mentions the church, on the one hand, there are words full of life and the Spirit. On the other hand, there are also words full of government and administration.

In order to manage a church properly, an elder has to know that God desires to execute His government in the universe through the church. The church is definitely not a place without government and administration....You can read about the government of the church in the book of Romans. You can also read about the government of the church in the Epistles to the Corinthians. You can even read about the government of the church in Ephesians, 1 and 2 Timothy, and Titus. There is hardly a book among the New Testament Epistles that does not touch the government of the church. (CWWL, 1960, vol. 2, "The Elders' Management of the Church," pp. 135-136)

Further Reading: CWWL, 1960, vol. 2, "The Elders' Management of the Church," ch. 1

第十一周■周三

晨兴喂养

申十六 18“你要在耶和华你神所赐的各城里，按着支派设立审判官和官长；他们必按公义的判断，审判百姓。”

三三 8“论利未说，耶和华啊，愿你的土明和乌陵都在你的虔诚人那里…。”

申命记中…论到神圣行政的段落，不仅是摩西的话，也是神的话（十六 18 ～ 20，十七 8 ～ 20，十九 15 ～ 21，二一 1 ～ 9、18 ～ 23，二二 13 ～ 30，二四 1 ～ 4、7、16，二五 1 ～ 3、5 ～ 16）。我们需要研读这些段落，好认识神的心思，并知道祂所想的是什么。神认识人和人的需要、情形、光景。所以，凡神所说关于人的，都是最后的断语。…神百姓中间的神圣行政，不是专制，也不是民主，乃是神治。神治乃是按着神的所是由神管理。今天我们在召会生活中，不是实行独裁的专制，也不是实行按着人意的民主。相反的，我们尊重神的权柄，以其作为对我们的管理，因此召会中的行政乃是神治（申命记生命读经，一三八至一三九页）。

信息选读

争执的事主要是由祭司审查〔参申十七 8 ～ 9〕。祭司审查争执的事，首先到神那里，停留在神面前。其次，祭司在神面前思考神的圣言。第三，如申命记三十三章八节指明的，祭司利未人有胸牌带着乌陵和土明，提供即时的光照。…至终，祭司借着神的同在、神的话以及乌陵和土明，就对神圣的断案

WEEK 11 — DAY 3

Morning Nourishment

Deut. 16:18 You shall appoint for yourself judges and officers in all your cities which Jehovah your God is giving you, according to your tribes; and they shall judge the people with righteous judgment.

33:8 And concerning Levi he said, May Your Thummim and Urim be with Your faithful man…

The portions of Deuteronomy which deal with the divine government are the word of God, not merely the word of Moses [Deut. 16:18-20; 17:8-20; 19:15-21; 21:1-9, 18-23; 22:13-30; 24:1-4, 7, 16; 25:1-3, 5-16]. We need to study all these portions in order to know God's mind and to know what He is thinking. God knows man and man's need, condition, and situation. Therefore, whatever God speaks regarding man is the final word. The divine government among God's people is neither autocracy nor democracy but theocracy. Theocracy is government by God according to what He is. In the church life today, we exercise neither autocracy, which is a kind of dictatorship, nor democracy, which is according to the opinion of the people. Instead, we honor God's authority as our government, and thus the government in the church is a theocracy. (Life-study of Deuteronomy, p. 117)

Today's Reading

[Complicated cases were] investigated mainly by the priest [Deut. 17:8-9]. First, the priest investigated the case by going to God and staying with God. Second, in the presence of God, the priest would consider God's holy word. Third, as 33:8 indicates, the Levitical priests had the breastplate with the Urim and Thummim, which provided instant enlightenment….Eventually, through the presence of God, the word of God, and the Urim and Thummim, the priest

有清楚的领会，然后把这断案交给当时的审判官。审判官就按着祭司从神所领受并传给他的，执行审断。因此，争执之事的审断是借着人，却是出于神并照着神。这乃是真实的神治。

召会中的行政管理不该是专制，也不该是民主，乃该是神治。…所有的圣徒都是祭司，但长老们是领头的祭司。他们是这样的祭司，该带着神的圣言和今日的胸牌—调和的灵同着基督与召会—停留在主面前。他们带着圣言和调和的灵，为着召会停留在主面前，就会按主的思想得着领会；这领会要成为一种审断的决断。然后长老们该按这神圣的审断来管理。因此长老的功用首先是领头的祭司，然后是管理者（申命记生命读经，一四〇至一四一页）。

在旧约以色列人中间，神管理祂的百姓，乃是按照祂常时的说话，就如写在律法中的话，并按照祂即时的说话，就如借着大祭司的胸牌，由乌陵和土明所启示的；或借着神的灵降临某些人身上，使他们能作申言者说神的话所启示的。…再者，神的管理是借着一些人作代理而执行的：祭司和长老、士师或君王为着神的神治效力，作直接管理者。在新约的召会里，使徒的教训（徒二 42）顶替神行政中的律法，而众召会的长老（十四 23，多一 5）是直接的管理者，按照使徒的教训治理（提前三 2，五 17）。关于主即时的说话，基督里所有的信徒，包括长老，都是神的祭司（彼前二 5，启一 6），有基督作大祭司活在他们里面（来八 1，罗八 10），并有圣灵与他们重生之人的灵调和（16），顶替了乌陵与土明的功用（圣经恢复本，申十六 18 注 2）。

参读：申命记生命读经，第十七篇。

would gain a clear understanding of the divine judgment and then pass on this judgment to the presiding judge. The judge would then make a judgment according to what the priest had received from God and passed on to him. The judgment of the case, therefore, came through man, but it was of God and according to God. It was truly a matter of theocracy.

The government in the church should be neither autocratic nor democratic but theocratic....All the saints are priests, but the elders are the leading priests. As such priests, they should stay in the Lord's presence with God's holy word and with today's breastplate—the mingled spirit with Christ and the church. As they remain in the Lord's presence with the word and the mingled spirit for the church, they will receive an understanding that is according to the Lord's thought, and this will become a decision as a kind of judgment. The elders should then administrate according to this divine judgment. Thus the elders function first as the leading priests and then as the administrators. (Life-study of Deuteronomy, p. 119)

Among the children of Israel in the Old Testament God governed His people according to His constant speaking, as written in the law, and His instant speaking, as revealed either through the breastplate of the high priest by means of the Urim and Thummim or through the prophets by the Spirit of God coming upon certain ones to enable them to speak God's word....Moreover, God's government was executed through some human agents: the priests and the elders, the judges, or the kings as direct administrators, who worked together for God's theocracy. In the church in the New Testament the teaching of the apostles (Acts 2:42) replaces the law in God's administration, and the elders of the churches (Acts 14:23; Titus 1:5) are the direct administrators, who administrate according to the teaching of the apostles (1 Tim. 3:2; 5:17). In relation to the instant speaking of the Lord, all the believers in Christ, including the elders, are priests to God (1 Pet. 2:5; Rev. 1:6), having Christ as the High Priest living within them (Heb. 8:1; Rom. 8:10) and having the Holy Spirit mingled with their regenerated human spirit (Rom. 8:16) to replace the function of the Urim and Thummim. (Deut. 16:18, footnote 1)

Further Reading: Life-study of Deuteronomy, msg. 17

第十一周■周四

晨兴喂养

申十七 18 ～ 19 “他登了国位，就要将祭司利未人面前的这律法书，为自己抄录一本，存在他那里；他一生的日子都要诵读，好学习敬畏耶和华他的神，谨守遵行这律法书上的一切言语和这些律例。”

申命记十七章十四至二十节说到立王治理百姓。…〔神〕自己就是王；所以，祂的百姓想要一个王，意思就是他们想要一个人来顶替神。神是我们的王，不该也不能被顶替。…百姓想要一个王，虽然这是得罪神的（撒上八 4 ～ 22）。因着他们的坚持，神就给他们一个王—扫罗。扫罗不是个好王，因为他不是合乎神心的王。以后，神拣选并兴起大卫来顶替扫罗。大卫作王，不是合乎神的偏爱，乃是合乎神的心（十三 14）。在神眼中，大卫是最令神喜悦的王。

王要将祭司利未人面前的这律法书，为自己抄录一本（申十七 18）。这里的律法是指摩西五经。王在他一生的日子都要诵读，好学习敬畏耶和华他的神，谨守遵行这律法书上的一切言语（19）。这指明在治理百姓的事上，王自己首先要受神的话规律。以色列人中间正确的王，乃是受神的话教导、管制、规律并支配的（申命记生命读经，一四二至一四三页）。

信息选读

WEEK 11 — DAY 4

Morning Nourishment

Deut. 17:18-19 And when he sits on the throne of his kingdom, he shall write out for himself a copy of this law in a book, out of that which is before the Levitical priests. And it shall be with him, and he shall read in it all the days of his life, in order that he may learn to fear Jehovah his God by keeping all the words of this law and these statutes and doing them.

Deuteronomy 17:14-20 speaks regarding the setting of a king over the people….[God] Himself is the King; therefore, for His people to want a king means that they want someone to replace God. But God as our King should not be replaced and cannot be replaced….The people wanted a king, even though this was offensive to God (1 Sam. 8:4-22). Because of their insistence, God gave them a king—Saul. Saul was not a good king, for he was not a king who was according to God’s heart. Later God exercised His own choice and raised up David to replace Saul. David was a king not according to God’s preference but according to God’s heart (1 Sam. 13:14). In the sight of God David was the most pleasant king.

The king was to write out for himself a copy of the law in a book, out of that which was before the Levitical priests (Deut. 17:18). The law here refers to the Pentateuch. The king was then to read in this copy of the law all the days of his life in order that he might learn to fear Jehovah his God by keeping all the words of the law (v. 19). This indicates that in ruling over the people, he first had to be ruled himself by the word of God. A proper king among the children of Israel was one who was instructed, governed, ruled, and controlled by the word of God. (Life-study of Deuteronomy, pp. 120-121)

Today’s Reading

今天对召会中的长老们来说，原则也是一样。长老若不读经，不受神话语的支配，就不能管理召会。长老们要管理、治理召会，就必须被神的圣言重新构成。结果，他们就在神的管理、神的规律和支配之下。这样，他们的决断自然会有神在其中，长老们就代表神治理召会的事务。这种治理乃是神治（申命记生命读经，一四三页）。

在神所选择的地方，以色列人在神面前吃并且欢乐（申十二7）。申命记没有任何一处说，神的百姓到祂所选择独一的地方，只是单单“敬拜”。当然，他们应当到主所选择的地方去敬拜，但不是照着他们自己的观念，而是要照着神的想法、观念来敬拜。按着人天然的观念，敬拜需要跪下、弯腰、俯伏在神面前。回教徒在回教寺就是这样的敬拜。有一次我去参观一座回教寺，正好是他们敬拜的时间。我注意到那些敬拜的人，都没有享受的感觉。因为他们缺少享受，许多敬拜的人看起来比他们实际的年龄都更老。十二章所讲的敬拜，并不是跪下、弯腰或俯伏在主前。根据这一章，敬拜是在主面前吃。神的百姓来到神所选择的地方，要在神面前吃那些上好的祭物。

你曾想到这是神所要的敬拜么？十二章没有提到唱诗或祷告。根据这段话，正确的敬拜是在神面前吃美地丰富的出产（李常受文集一九七九年第二册，三五九至三六〇页）。

参读：申命记生命读经，第二十九篇；一的真正立场，第五章；主恢复中应有的认识，第十二至十三篇。

The principle should be the same with the elders in the churches today. If the elders do not read the Bible and are not controlled by the word of God, they cannot administrate the church. In order to administrate, to manage, the church, the elders must be reconstituted with the holy word of God. As a result, they will be under God’s government, under God’s rule and control. Then spontaneously God will be in their decisions, and the elders will represent God to manage the affairs of the church. This kind of management is theocracy. (Life-study of Deuteronomy, p. 121)

In the place God had chosen, the children of Israel were to eat before the Lord and rejoice (Deut. 12:7). Nowhere in the book of Deuteronomy were God’s people told that they should go to the unique place to engage in mere “worship.” Of course, they were expected to worship the Lord in the place He had chosen but not to worship according to their concept of what worship is. Instead, they were to worship according to God’s thought, concept, of worship. According to the natural, human concept, to worship is to kneel, to bow down, or to prostrate ourselves before God. Even Muslims worship in such a way in their mosques. Once I visited a Muslim mosque at the time of worship. I noticed that among the worshippers there was no sense of enjoyment. On the contrary, due to the lack of enjoyment, many of those worshippers looked older than their years. The worship indicated in Deuteronomy 12 is not a matter of kneeling, bowing, or prostrating ourselves. According to this chapter, to worship is to eat before the Lord. When they came to the place God had chosen, God’s people were to eat the top portion of the offerings and sacrifices before God.

Have you ever thought that this is the kind of worship God desires? In Deuteronomy 12 there is no mention of singing or even of praying. According to this portion of the Word, proper worship is a matter of eating before God the rich produce of the good land. (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” pp. 275-276)

Further Reading: Life-study of Deuteronomy, msg. 29; CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” ch. 5; CWWL, 1975-1976, vol. 3, “Young People’s Training,” chs. 12-13

第十一周■周五

晨兴喂养

申十二19“你要谨慎，你在地上的一切日子，总不可撇弃利未人。”

林前十六1～2“关于为圣徒收集馈送，我从前怎样吩咐加拉太的众召会，你们也当怎样行。每逢七日的第一日，你们各人要照所得的昌盛，拿出来储存着，免得我来的时候才收集。”

我们看见，在申命记十三章，神顾到祂自己；在十二章，神顾到作祂彰显的子民。如今在这些关于帮助缺乏之人的经节中〔十四28～十五18〕，神顾到一切作祂彰显的人。

利未人没有工作或别的收入来源，他们靠神而活，全时间事奉神；他们该受到这样的照顾〔申十二19〕。此外也要供给寄居的，并孤儿寡妇〔十四29〕。今天我们也该顾到我们中间缺乏的人。…在主的恢复中，我们需要顾到全时间者及其他缺乏的人。

用新约的说法，这就是说，基督顾到祂身体的每一个肢体。我们都该跟随这榜样。我们应当爱主耶稣，应当爱祂的身体，也应当顾到一切肢体的需要。在顾到圣徒需要的事上，我们为此最好有预备，有预算。这就是说，我们该经常有所积存，好用以照顾缺乏的圣徒（申命记生命读经，一一四至一一五页）。

信息选读

百姓总要向穷乏的弟兄松手，借给他，补他的不足（申十五8）。今天我们不该不乐意给我们中间穷乏的弟兄。当我们给出去以应付穷乏弟兄的需要时，

WEEK 11 — DAY 5

Morning Nourishment

Deut. 12:19 Be careful that you do not forsake the Levite all your days upon the earth.

1 Cor. 16:1-2 Now concerning the collection for the saints, just as I directed the churches of Galatia, so you also do. On the first day of the week each one of you should lay aside in store to himself whatever he may have been prospered, that no collections be made when I come.

In Deuteronomy 13 we see that God takes care of Himself, and in Deuteronomy 12, that He takes care of His people as His expression. Now in the verses concerning aid to the needy [14:28—15:18] we see that God takes care of all those who are part of His expression.

The Levites, who had no job or other source of income but who lived on God, serving Him full time, were to be taken care of [12:19]....There was also to be provision for the sojourner, the orphan, and the widow [14:29]. Today we should also care for the needy ones among us....In the Lord's recovery, we need to care for the full-timers and the other needy ones.

In New Testament terms, this means that Christ takes care of every member of His Body. We all should follow this pattern. We should love the Lord Jesus, we should love His Body, and we should take care of the needs of all the members. In caring for the needs of the saints, it is best that we prepare for this by having a budget. This means that in a regular way we should lay something aside to use in taking care of needy saints. (Life-study of Deuteronomy, pp. 97, 96, 97)

Today's Reading

The people were required to open their hand to the poor one and to lend enough for his need in whatever he lacked (Deut. 15:8). Today we should not be reluctant to give to the poor brothers among us. When we give to meet the

主会回报我们，比我们所给出去的还要多。所有甘心给出去的信徒，都能见证这事。

“你总要给他，给他的时候心里不可作难；因耶和华你的神必为这事的缘故，在你一切所行的并你手所办的事上，赐福与你。”（10）…我们今天给穷人的时候，也不该作难，反该高兴，知道神必赐福与我们，以更多回报我们（申命记生命读经，一一六至一一七页）。

所有堕落的人类，都在玛门和财物的辖制之下（太六 19 ～ 21、24 ～ 25、30，十九 21 ～ 22，路十二 13 ～ 19）。五旬节那天，在圣灵的能力下，所有的信徒都推翻了金钱的辖制，实行凡物公用，按所需用的分给各人（徒二 44 ～ 45，四 32、34 ～ 37）。但由于信徒堕落天性的软弱（参五 1 ～ 11，六 1），这种实行并没有持续很久，到使徒保罗的时候就已经过去了。因此，信徒需要恩典，胜过玛门和物质的权势，释放这些物质脱离撒但的管辖，好献给主，以完成祂的定旨。复活的生命乃是全备的供应，能使信徒活出这种生活，一种信靠神而不信靠财物，不为着今天而为着将来，不为着今世而为着来世（路十二 16 ～ 21，提前六 17 ～ 19）的生活，一种推翻了短暂无定之钱财霸占的生活。〔林前十六章的〕这对付，摆在〔十五章〕论到复活生命的实际之后，原因也许就是在此。无论如何，这对付是与神在众召会中的行政有关。

七日的第一日，乃是主复活的表号，…〔指明〕我们的供给，必须是在复活的生命里，不在我们天然的生命里。…〔这〕是在复活里的得胜，胜过你如何使用金钱与财物（哥林多前书生命读经，七四二至七四五页）。

参读：申命记生命读经，第十四至十五篇；哥林多前书生命读经，第六十九篇；哥林多后书生命读经，第四十六至四十七、四十九篇。

needs of the poor brothers, the Lord will return to us much more than we gave. All the believers who give willingly can testify of this.

“You must give to him, and your heart shall not be displeased when you give to him; for on account of this matter Jehovah your God will bless you in all your work and in all your undertakings” (v. 10)….We today should not be displeased when giving to the poor; instead, we should be happy, knowing that God will bless us and return much more to us. (Life-study of Deuteronomy, pp. 98-99)

All of fallen mankind are under the domination of mammon and material possessions (Matt. 6:19-21, 24-25, 30; 19:21-22; Luke 12:13-19). At the day of Pentecost, under the power of the Holy Spirit, all the believers overthrew this domination and had all their possessions in common for distribution to the needy ones (Acts 2:44-45; 4:32, 34-37). That practice, due to the weakness of the believers’ fallen nature (see Acts 5:1-11; 6:1), did not last long. It was already over by the apostle Paul’s time. Then the believers needed grace to overcome the power of mammon and material things and to release them from Satan’s domination for an offering to the Lord to fulfill His purpose. Resurrection life is the supply for the believers to live such a life, a life trusting in God, not in treasures of material possessions, a life not for today but for the future, not for this age but for the coming age (Luke 12:16-21; 1 Tim. 6:17-19), a life that overthrows the usurpation of temporal and uncertain riches. This may be the reason that this dealing [in 1 Corinthians 16] follows the one concerning the reality of resurrection life [in chapter 15]. In any case this dealing is related to God’s administration among the churches.

[In 1 Corinthians 16:2] “the first day of the week” is a symbol of the Lord’s resurrection…[indicating that] our giving must be in resurrection life, not in our natural life….[This is] the victory in resurrection over your use of your money and material possessions. (Life-study of 1 Corinthians, pp. 625-626, 628)

Further Reading: Life-study of Deuteronomy, msgs. 14-15; Life-study of 1 Corinthians, msg. 69; Life-study of 2 Corinthians, msgs. 46-47, 49

第十一周■周六

晨兴喂养

申二五 13～15“你囊中不可有一大一小两样的法码。你家里不可有一大一小两样的量器。当用足重公道的法码，足量公道的量器。这样，在耶和华你神所赐你的地上，你的日子就得以长久。”

加六 10“…当向众人行善，尤其是向信仰之家的人。”

申命记二十五章十三至十六节说到关于法码和量器的典章。以色列人囊中不可有一大一小两样的法码；家里不可有一大一小两样的量器（13～14）。…有不同的法码和量器乃是欺骗，一切的欺骗都是从仇敌撒但来的。有不同的法码和量器，这不诚实的作法必是从撒但来的。

以色列人要用足重公道的法码，足量公道的量器。这样，在神所赐的地上，他们的日子就得以长久（15）。这里的日子得以长久，与公义有关。那些长寿的人总是将他们的长寿归因于注意身体健康，有充足的睡眠，饮食有节制等等。…在十五节里，在地上日子得以长久，明显地与足量公道的法码和量器有关（申命记生命读经，一五七至一五八页）。

信息选读

那些有不同的法码和量器的人，实际上就是有不同的尺度。在今天的召会生活中，我们可能有不同的尺度，一种尺度衡量别人，另一种不同的尺度衡量自己。因着有不同的尺度，我们可能在某件事上定罪别人，却在同样的事上称义自己。

WEEK 11 — DAY 6

Morning Nourishment

Deut. 25:13-15 You shall not have in your bag differing weights. ...You shall not have in your house differing measures....A full and righteous weight...and a full and righteous measure you shall have...that your days may be extended upon the land which Jehovah your God is giving you.

Gal. 6:10 ...Let us do what is good toward all, but especially toward those of the household of the faith.

Deuteronomy 25:13-16 covers the judgment concerning weights and measures. The children of Israel were not to have in their bag differing weights, one heavy and one light, nor were they to have in their house differing measures, one large and one small (vv. 13-14). To have differing weights and measures is a lie, and all lies come from the enemy, Satan. The dishonest practice of having differing weights and measures is surely from Satan.

The children of Israel were to have a full and righteous weight and a full and righteous measure in order that their days might be extended upon the God-given land (v. 15). Here longevity is related to righteousness. Those who have lived a long life often attribute their longevity to such matters as taking care of their health, getting adequate sleep, and having a proper diet....In this verse living long upon the land is clearly related to having full and righteous weights and measures. (Life-study of Deuteronomy, p. 134)

Today's Reading

Those who have differing weights and measures actually have differing scales. In the church life today, we may have differing scales—one scale for measuring others and a different scale for measuring ourselves. Having differing scales, we may condemn a certain thing in others but justify the same thing in ourselves.

在神的家—召会中，应当只有一种尺度。…应当用同样的尺度衡量每个人。倘若我们只有一种尺度，我们就会象神一样的公平、公义、公正。因为神是公平、公义、公正的，所以祂是按着同样的尺度衡量每个人。

在召会生活中，我们不该有不同的尺度，一种用以衡量自己，另一种用以衡量弟兄姊妹；但在这事上我们都失败了，没有一个人例外。用会计的术语来说，我们很容易将别人记在“借方”，而把自己记在“贷方”。我们不该这样作，乃该多记别人的优点，多记自己的缺失。

有些圣徒习惯使用不同的尺度，就从一地换到另一地，盼望找到比较令他们满意的召会和长老。但是因这些圣徒有不同的尺度，他们无论到哪里，都找不到令他们满意的召会和长老。

我强调了用不同尺度的作法，因为这种作法在召会生活中乃是一种病。这就是不能同心合意的源头，而使我们不能持守一并同心合意。愿我们都从主接受怜悯，不再有不同的尺度，却要象我们的神一样，用同样的尺度来对待每个人（申命记生命读经，一五八至一六〇页）。

五十多年来，我在主里一直凭信心生活。我常常极其贫穷。但我能见证，即使我在极贫困之中，也从无所缺。我收取的不多，但从不缺什么。有时候，我得到的供给非常多，甚至得到极大的款项。然而我必须见证，我也没有多余。因此，我能从我的经历见证，每次我多收时，我也不会有余；每当我少收时，我也没有缺。到底是谁在这样平衡？乃是神用祂属天的天秤在平衡（哥林多后书生命读经，四九八页）。

参读：申命记生命读经，第十九篇；哥林多后书生命读经，第四十八篇。

In the house of God, the church, there should be only one scale….The same scale should be used to weigh everyone. If we have only one scale, we will be fair, righteous, and just, even as God is. Because God is fair, righteous, and just, He measures everyone according to the same scale.

Although we should not have differing scales in the church life, one scale for weighing ourselves and other scales for weighing the brothers and sisters, we all have failed in this matter. Not one of us is an exception. Using the language of accounting, we may say that it is easy for us to “debit” others and “credit” ourselves. Instead of doing this, we should give others more credit and ourselves more debit.

Some saints who have the practice of using differing scales may move from one locality to another, hoping to find a more satisfactory church with more satisfactory elders. But because these saints have differing scales, no matter where they may go, they do not find the church and the elders to be satisfactory.

I emphasize the practice of having differing scales because this practice is a sickness, a disease, in the church life. This is the source of disaccord. Instead of keeping the oneness and the one accord, we have disaccord. May we all receive mercy from the Lord to no longer have differing scales but, like our God, to have the same scale for everyone. (Life-study of Deuteronomy, pp. 134-136)

For more than fifty years, I have been living by faith in the Lord. Often I have been very poor. Nevertheless, I can testify that even though I have been in extreme poverty, I never had any lack. I gathered little, but I had no lack. At other times I had an abundant supply, even large sums of money. However, I must testify that I did not have any excess. Therefore, I can testify from my experience that whenever I have gathered much, I have had no excess and that whenever I have gathered little, I have had no lack. Who balances the supply in this way? It is done by God with His heavenly balance. (Life-study of 2 Corinthians, p. 423)

Further Reading: Life-study of Deuteronomy, msg. 19; Life-study of 2 Corinthians, msg. 48

第十一周诗歌

751

国　度 — 作操练与奖赏

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降 B 大调　　3/4

3 · 4 | 5 5 6 · 7 | 1 1 7 · 1 | 2 1 6 | 5 –
一 今　天 神 的　国 度, 对　我 是 操 练,

5 · 5 | 5 6 7 | 1 2 3 | 3 2 1 | 2 –
将 来 却 是 奖 赏, 与 主 一 同 掌 权。

3 · 2 | 1 1 1 · 7 | 6 6 6 | 2 2 3 | 2 –
这 是 神 的 智　慧, 现 今 将 我 训 练,

2 · 2 | 3 2 3 | 4 3 2 | 1 7 2 | 1 – ‖
使 祂 计 划 完 成, 将 祂 公 义 彰 显。

二 我们为神所生,好为祂作王,
但是还需训练,才能像王一样,
好在祂的国中,胜任作王掌权,
使祂神圣王权,借我得着彰显。

三 今天我需学习服神的权柄,
甘愿受祂管治,严格对付言行。
如此祂的权柄,我就得以分享,
将来管理列国,与祂儿子同王。

四 严格对待自己,持守着公义,
对人宽大有恩,对神灵中欢喜;
一直都要活在国度实际里面,
为着国度实现,能得进入掌权。

五 如此,基督带着国度降临时,
要将祂的王权赐我作为赏赐;
如此,主要借我使祂公义彰显,
并将祂的智慧给众天使看见。

六 为着这个,使徒曾努力向前,
愿出任何代价,不甘落在后面;
也为这个,他劝我们忠诚向上,
好在将来得着国度作为奖赏。

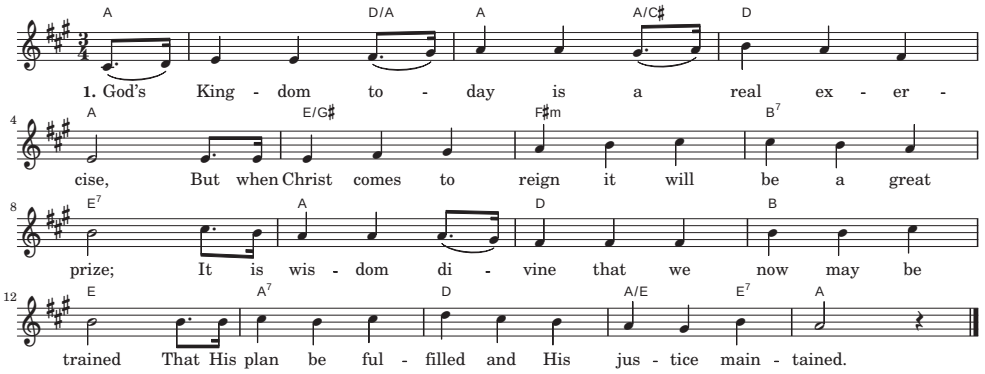
七 求主赐我恩典,为国度活着,
今天受你训练,将来你肯赏我;
求使国度实际,今天作我操练,
将来我的奖赏,乃是国度实现。

WEEK 11 — HYMN

God's Kingdom today is a real exercise

The Kingdom — As an Exercise and a Reward

947



2. God's children, we're born to be kings with His Son,
And we need to be trained that we may overcome
And to know how to rule in His kingdom as kings,
That His kingship thru us be expressed o'er all things.

3. Today we must learn to submit to His throne,
How to have a strict life and His government own;
His authority then we'll be able to share,
O'er the nations to rule with God's Son as the heir.

4. With a life strict to self we must righteousness hold,
Kind to others in peace, and with God joyful, bold;
In the Kingdom's reality e'er to remain,
For its manifestation prepared thus to reign.

5. Then Christ when He comes with the kingdom from God
Will to us grant His kingship to share as reward;
Thus the Lord will His righteousness thru us maintain
And His wisdom to heavenly powers make plain.

6. For this the Apostle pressed on at all cost,
For the Kingdom assured that he would not be lost;
'Tis for this he charged others, Be true to the Lord.
That the Kingdom might be unto them a reward.

7. O Lord, give us grace for Thy Kingdom to live,
To be trained that Thou may the reward to us give;
Make the Kingdom's reality our exercise,
That its manifestation may be our great prize.

第十一周申言

申言稿：

Composition for prophecy with main point and sub-points: