第十一周

大卫与亚比该预表争战的基督与争战的召会

诗歌：

读经：撒上二五 2～42，弗五 25～27，六 10～13，启十九 7～9，11～21，来六 19，十 19～20，十三 13

【周一】

壹 撒上二十五章一节下半至四十四节，记载大卫对付拿八和亚比该：

一 在这章我们看见亚比该以智慧平息大卫—23～31 节。

二 大卫回应亚比该的请求，颂赞耶和华，因为祂打发亚比该来迎接他；并称赞亚比该，因为她拦阻他流人的血，亲手报仇—32～35 节。

三 亚比该的美丽和智慧夺了大卫的心；拿八死后，大卫就娶她为妻，她作了大卫争战中的配偶—36～44 节。

贰 大卫预表在苦难中争战的基督—28 节：

【周二】

一 大卫预表主耶稣复活以前，怎样作一个人在地上受苦；大卫的受苦是为着征服那些篡夺的仇

Week Eleven

David and Abigail Typifying the Warring Christ and the Warring Church

Hymns:

Scripture Reading: 1 Sam. 25:2-42; Eph. 5:25-27; 6:10-13; Rev. 19:7-9, 11-21; Heb. 6:19; 10:19-20; 13:13

§Day 1

I. First Samuel 25:1b-44 is a record of David's dealing with Nabal and Abigail:

A. In this chapter we see Abigail's wisdom in appeasing David—vv. 23-31.

B. David responded to Abigail's appeal by blessing Jehovah, who sent her to meet him, and also by blessing her, who kept him from entering into bloodshed and from avenging himself by his own hand—vv. 32-35.

C. Abigail's beauty and wisdom caught David, and after Nabal's death he took her as his wife, and she became his counterpart in warfare—vv. 36-44.

II. David typifies the warring Christ in the midst of sufferings—v. 28:

§Day 2

A. David typifies the Lord Jesus as a man in His suffering on earth before His resurrection; David's suffering was for the conquering of the usurping

敌，并得着美地，就是得着神建造的立场—诗六九 1 ～ 9。

二大卫蒙神坚立，见于他一再胜过非利士人的事上；所以他预表战士基督—撒下五 17 ～ 25。

三因着耶和华是战士，为我们争战，并且胜过我们一切的仇敌，所以祂是我们的得胜，是我们的胜利—出十七 8 ～ 16。

四诗篇一百一十篇五至六节启示，基督除了是君王和祭司以外，还是战士：

1 在基督回来时发怒的日子，祂将是最大的得胜者，胜过列国，打伤列王，打伤仇敌的头，并在所有反对祂的人身上施行审判—1 ～ 2，5 ～ 6 节。

2 照着启示录十九章十一至十四节，在基督回来时，祂将是争战的一位：

a 主不会单独与敌基督并列国的军队争战。

b 基督要同着作祂军队的新妇而来，并且祂要同着作祂军队的新妇，与敌基督和他的军队争战—7 ～ 9 节。

五作为战士的基督乃是得胜的基督—约十二 31，弗四 8，来二 14：

1 得胜的基督在祂地上的职事里击败魔鬼，并消除魔鬼的作为—太四 1 ～ 11，约壹三 8。

2 得胜的基督在祂的钉死里赶出这世界的王，废除魔鬼，使执政的和掌权的被脱下，并且把死废掉—约十二 31，太二七 51，来二 14，西二 15，提后一 10。

3 得胜基督的复活宣告祂胜过了死—二 8。

enemies and the gaining of the good land, the ground for God's building—Psa. 69:1-9.

B. David's being established by God is seen in his repeated victories over the Philistines; thus, he is a type of the warrior Christ—2 Sam. 5:17-25.

C. Because Jehovah is the Warrior fighting the battle for us and triumphing over all our enemies, He is our triumph, our victory—Exo. 17:8-16.

D. Psalm 110:5-6 reveals that in addition to being the King and the Priest, Christ is the Warrior:

1. In the day of His anger at His coming back, Christ will be the greatest Victor, overcoming all the nations, shattering the kings and the head of the enemies, and executing judgment on all those who oppose Him—vv. 1-2, 5-6.

2. According to Revelation 19:11-14, in His coming back Christ will be the fighting One:

a. The Lord will not fight alone against Antichrist and the armies of the nations.

b. Christ will come with His bride as His army, and with her He will fight against Antichrist and his armies—vv. 7-9.

E. The Warrior Christ is the victorious Christ—John 12:31; Eph.4:8; Heb. 2:14:

1. In His earthly ministry the victorious Christ defeated the devil and destroyed his works—Matt. 4:1-11; 1 John 3:8.

2. In His crucifixion the victorious Christ cast out the ruler of this world, destroyed the devil, caused the rulers and authorities to be stripped off, and nullified death—John 12:31; Matt. 27:51; Heb. 2:14; Col. 2:15; 2 Tim. 1:10.

3. The resurrection of the victorious Christ declares that He is victorious over death—2:8.

4 得胜的基督在祂的升天里，“掳掠了那些被掳的；”祂释放我们脱离撒但霸占的手，将我们带到宇宙的至高之处—弗二 6，四 8。

5 得胜的基督要以作战将军、战士的身分，带着祂的军队，前来与敌基督和他以下的诸王，并他们的众军，在哈米吉顿争战—启十九 11 ～ 21。

【周三】

叁 亚比该预表在苦难中争战的召会—撒上二五 2 ～ 42：

一从撒上二十五章之后，亚比该一直在战士大卫的身边，一直跟着大卫作战—40 ～ 42 节：

1 亚比该嫁给大卫，是预表一个从军的召会—弗六 10 ～ 20。

2 亚比该预表争战的召会，在苦难中为神的国争战—启一 9，十一 15，十二 10。

二亚比该的预表描绘我们需要与受苦的基督是一—腓三 10，西一 24，启一 9：

1 基督的患难有两类：一类是为成功救赎，这已经由基督自己完成了；另一类是为产生并建造召会，这需要使徒和信徒将其补满—西一 24。

2 保罗将基督的患难与神的管家职分相提并论，这指明唯有借着受苦才能尽管家的职分—25 节：

a 我们若渴望有分于神的管家职分，就必须准备受苦—启一 9，林后一 3 ～ 6。

4. In His ascension the victorious Christ "led captive those taken captive"; He released us from the usurping hand of Satan and brought us to the highest place in the universe—Eph. 2:6; 4:8.

5. The victorious Christ will come as the fighting General, the Warrior, with His army to fight Antichrist, the kings under him, and their armies at Armageddon—Rev. 19:11-21.

§Day 3

III. Abigail typifies the warring church in the midst of sufferings—1 Sam. 25:2-42:

A. From 1 Samuel 25 onward, Abigail was always at the side of David the warrior and followed him in his wars—vv. 40-42:

1. Abigail's marriage to David typifies the church enlisted as an army for warfare—Eph. 6:10-20.

2. Abigail typifies the warring church, fighting for God's kingdom in the midst of sufferings—Rev. 1:9; 11:15; 12:10.

B. The type of Abigail portrays our need to be one with Christ in His sufferings—Phil. 3:10; Col. 1:24; Rev. 1:9:

1. The afflictions of Christ are of two categories: those for accomplishing redemption, which were completed by Christ Himself, and those for producing and building the church, which need to be filled up by the apostles and the believers—Col. 1:24.

2. The fact that Paul mentions the afflictions of Christ in connection with the stewardship of God indicates that the stewardship can be carried out only through suffering—v. 25:

a. If we desire to share in the stewardship of God, we must be prepared to suffer—Rev. 1:9; 2 Cor. 1:3-6.

b 凡有分于召会的事奉，或有分于职事的人，都必须预备好同受管家的患难；这意思是说，为着尽管家的职分，我们必须甘愿付上任何必需的代价—四10～12，约十二24～26。

三 亚比该的预表描绘召会与主耶稣一同有分于属灵的争战—弗六10～20：

1 召会作基督的配偶，祂的新妇，启示于以弗所五章二十五至二十七节；这配偶在六章十至十三节成了战士，争战者：

a 以弗所五章和六章要应验于启示录十九章。

b 得胜者的总和成了新妇，作基督的配偶，（7～9，）而这配偶成了基督的军队，在哈米吉顿击败敌基督。（11～21。）

2 不仅神永远的定旨必须成就，祂的心愿必须得到满足，神的仇敌也必须被击败；为此，召会必须是战士—弗一11，三9～11，六10～12。

【周四】

3 属灵的争战是必需的，因为撒但的意志在对抗神的意志—太六10，七21，赛十四12～14：

a 属灵争战的源头，都在于神的意志与撒但意志之间的冲突。

b 作为召会，我们的争战乃是要征服撒但的意志，并击败神的仇敌—启十二11。

4 撒但惧怕作为基督身体的召会，就是团体的战士，与他和他的国争战—歌六10，弗六10～20。

5 基督要迎娶那多年与神的仇敌争战的人—启十九7～9，11～16。

b. All those who participate in the service of the church or in the ministry must be ready to partake of the afflictions of a steward; this means that we must be willing to pay whatever price is necessary to fulfill our stewardship—4:10-12; John 12:24-26.

C. The type of Abigail portrays the church's participation with the Lord Jesus in spiritual warfare—Eph. 6:10-20:

1. The church as Christ's counterpart, His bride, is revealed in Ephesians 5:25-27, and this counterpart becomes the warrior, the fighter, in Ephesians 6:10-13:

a. Ephesians 5 and 6 will be fulfilled in Revelation 19.

b. The totality of the overcomers becomes the bride to be the counterpart of Christ (vv. 7-9), and this counterpart becomes Christ's army to defeat Antichrist at Armageddon (vv. 11-21).

2. Not only must God's eternal purpose be fulfilled and the desire of His heart be satisfied, but God's enemy must be defeated; for this, the church must be a warrior—Eph. 1:11; 3:9-11; 6:10-12.

§Day 4

3. Spiritual warfare is necessary because Satan's will is set against God's will—Matt. 6:10; 7:21; Isa. 14:12-14:

a. Spiritual warfare has its source in the conflict between the divine will and the satanic will.

b. As the church, our fighting is to subdue the satanic will and to defeat God's enemy—Rev. 12:11.

4. Satan is terrified of the church as the Body of Christ, the corporate warrior fighting against him and his kingdom—S. S. 6:10; Eph. 6:10-20.

5. Christ will marry the one who has been fighting the battle against God's enemy for years—Rev. 19:7-9, 11-16.

6 构成基督新妇的得胜者，要与神的一切仇敌争战，并击败他们，以带进神的国—二 7，11，17，26，三 5，12，21，十一 15，十二 10。

【周五、周六】

肆 亚比该的预表描绘信徒出到营外就了耶稣去，忍受祂所受的凌辱—来十三 13：

一 我们基督徒的生活有两面—里面的一面和外面的一面—六 19～20，十三 13：

1 里面的一面是由书拉密女所预表，外面的一面是由亚比该所预表—歌六 4，10，13，来十三 13。

2 我们一面是在幔内，在至圣所里；一面是在城外，就是营外，在人的跟前—来六 19～20，十三 13：

a 在里面我们享受复活的基督，在外面我们跟随耶稣—六 19，十三 13。

b 当我们在内室，在至圣所里，在隐密处摸着主，我们如同书拉密女—十 19～20，歌一 4，四 10，六 13。

c 当我们在外面过生活，为主作见证，为主作工时，我们就像亚比该，和大卫一同在旷野飘泊—撒上二五 40～42。

二 我们天天都能经历这两面—来六 19～20，十 19～20，十三 13：

1 我们如同书拉密女在幔内，在至圣所生活，享受复活得荣的基督；我们也如同亚比该出到营外，在世界里生活，跟从卑微的耶稣—六 19～20，十三 13。

6. The overcomers who constitute the bride of Christ fight the battle against all the enemies of God and defeat them in order to bring in the kingdom of God—2:7, 11, 17, 26; 3:5, 12, 21; 11:15; 12:10.

§Day 5 & Day 6

IV. The type of Abigail portrays a believer who goes forth unto Jesus outside the camp, bearing His reproach—Heb. 13:13:

A. Our Christian life has two aspects—an inward aspect and an outward aspect—6:19-20; 13:13:

1. The inward aspect is typified by the Shulammite, and the outward aspect is typified by Abigail—S. S. 6:4, 10, 13; Heb. 13:13.

2. On the one hand, we are within the veil, in the Holy of Holies; on the other hand, we are outside the city, the camp, before men—6:19-20; 13:13.

a. Inwardly, we enjoy the resurrected Christ, and outwardly, we follow Jesus—6:19; 13:13.

b. When we touch the Lord in the inner chamber, in the Holy of Holies, in the secret place, we can be likened to the Shulammite—10:19-20; S. S. 1:4; 4:10; 6:13.

c. When we testify for the Lord and work for the Lord in our outward living, we can be likened to Abigail wandering with David in the wilderness—1 Sam. 25:40-42.

B. Every day we can experience these two aspects—Heb. 6:19-20; 10:19-20; 13:13:

1. We are within the veil as the Shulammite, living in the Holy of Holies and enjoying the resurrected and glorified Christ, and we are outside the camp as Abigail, living in the world and following the lowly Jesus—6:19-20; 13:13.

2 我们就像书拉密女和所罗门留在象牙宫中，在里面与主交通；我们也像亚比该跟随大卫争战并受苦，在外面生活、作工—诗四五 8，撒上二五 40 ～ 42。

3 在我们里面的是复活的基督，在我们外面的是拿撒勒人耶稣—启一 17 ～ 18，太二 23。

4 在我们里面隐密处有书拉密女的享受，在我们外面明显处有亚比该的生活。

三 当一个在基督里的信徒从幔内，从交通的内室出来，他才能走十字架的道路，跟随受苦的耶稣—来六 19，十 19 ～ 20，十三 13：

1 只有那些进入幔内的人，才能出到营外就了耶稣去，忍受祂所受的凌辱—六 19，十 19 ～ 20，十三 13。

2 乃是复活的基督在我们里面，带领我们跟随受苦的耶稣—13 节。

3 主耶稣已经走过十字架的道路并进入复活，现今祂带领我们—祂的亚比该—走十字架的道路，跟随祂出到营外，忍受祂所受的凌辱—13 节。

2. Like the Shulammite and Solomon, we remain in the palaces of ivory and fellowship with the Lord inwardly, and like Abigail, we outwardly live and work by following David to war and suffering—Psa. 45:8; 1 Sam. 25:40-42.

3. The One within us is the resurrected Christ, and the One without is Jesus the Nazarene—Rev. 1:17-18; Matt. 2:23.

4. Inwardly, we have the enjoyment of the Shulammite in the secret place, and outwardly, we have the public living of Abigail.

C. When a believer in Christ comes out from within the veil, the inner chamber of fellowship, he is able to take the way of the cross and follow the suffering Jesus—Heb. 6:19; 10:19-20; 13:13:

1. Only those who enter within the veil can go forth unto Jesus outside the camp and bear His reproach—6:19; 10:19-20; 13:13.

2. It is the resurrected Christ in us who leads us to follow the suffering Jesus—v. 13.

3. The Lord Jesus has walked the way of the cross and entered into resurrection, and now He is leading us, His Abigail, to take the way of the cross and follow Him outside the camp, bearing His reproach—v. 13.

第十一周▪周一

晨兴喂养

撒上二五 28“求你饶恕婢女的罪过；耶和华必为我主建立稳固的家，因我主为耶和华争战；并且在你平生的日子，你身上查不出有什么恶来。”

太十二 3“…大卫和跟从他的人饥饿之时所作的，你们没有念过么？”

旧约中预表基督最透彻、时间最长的，就是大卫。新约里也很清楚的说到，大卫预表基督；（太十二 3；）所以大卫的妻子，预表召会。大卫至少有三个妻子，一个是扫罗的女儿米甲，（撒上十八 27 下，）一个是亚希暖；（二五 43；）但这二人都没有什么特点预表召会。只有亚比该，（42，）大卫的另一个妻子，确实有预表召会的特点。

亚比该原来的丈夫名叫拿八，拿八的意思是愚顽。（25。）她这丈夫在大卫穷困时，藐视大卫，拒绝大卫，敌挡大卫。（10 ～ 11。）这预表我们的天性，乃是拒绝基督，藐视基督，反对基督的。有一天拿八遭灾死了，亚比该就有机会，作了大卫的妻子。这意思是，有一天我们败坏的天性，就是不要基督、拒绝基督、藐视基督的天性，遭灾祸死了，我们就能作基督的配偶，能在苦难中跟随基督，为神的国度争战。（召会的意义，一二一页。）

信息选读

在撒上二十五章二至九节，大卫向拿八求帮助；拿八是大富户。…拿八为人愚顽，拒绝大卫的恳求，并辱骂大卫的仆人。〔10 ～ 11。〕…当大卫的仆人告诉

WEEK 11 — DAY 1

Morning Nourishment

1 Sam. 25:28 Please forgive the transgression of your female servant, for Jehovah will no doubt make a sure house for my lord, because my lord fights the battles of Jehovah; and no evil will be found in you throughout your days.

Matt. 12:3 ...Have you not read what David did when he became hungry, and those who were with him?

David is the most thorough type of Christ revealed in the Old Testament, covering the longest period of time. The New Testament also clearly reveals that David typifies Christ (Matt. 12:3). Hence, David's wife is a type of the church. David had at least three wives: one was Michal, Saul's daughter (1 Sam. 18:27b), and one was Ahinoam (25:43). These two, however, do not possess any features typifying the church. Only Abigail (v. 42) possesses a feature typifying the church.

Abigail's previous husband shows how evil our old man is in forsaking Christ. Abigail's previous husband was Nabal, which means "fool" (25:25). Nabal despised, rejected, and opposed David at the time of his destitution (vv. 10-11). This typifies that our nature rejects Christ, despises Christ, and opposes Christ. One day, however, Nabal was struck down, and he died. This provided Abigail the opportunity to become David's wife. This indicates that when our corrupted nature, which forsook Christ, rejected Christ, and despised Christ, was struck down, we became Christ's counterpart who follows Him in the midst of sufferings, fighting for the kingdom of God. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 1: The Meaning of the Church," p. 109)

Today's Reading

In 1 Samuel 25:2-9 David sought help from Nabal, a wealthy man.... In his folly, Nabal rejected David's entreating and insulted David's servants [vv. 10-11].... When David's servants told him what Nabal said, David charged each

他拿八所说的话，大卫就吩咐跟随他的人，各人都要佩上刀。（12 ～ 13。）于是大卫说，“我在旷野为这人看守所有的，以致他一样不失落，实在是徒然了；因他向我以恶报善。凡属拿八的男丁，我若留一个到明日早晨，愿神重重地降罚与我。”（21 ～ 22。）

在本章里，我们…也看见拿八的妻子亚比该以智慧平息大卫。（14 ～ 20，23 ～ 25。）亚比该“急忙将二百个饼，两皮袋酒，五只宰好的羊，五细亚烘了的穗子，一百串葡萄干，二百个无花果饼，都驮在驴上”。（18。）她见大卫，便俯伏在大卫的脚前，说，“我主啊，愿这罪孽单单归我…。我主不要把这卑劣之人拿八放在心上。”（24 ～ 25 上。）亚比该接着求大卫饶恕她的罪过，最后她说，“到了耶和华照祂论到你所说的一切好处待我主，立你作以色列的领袖时，我主必不至因曾无故流人的血，为自己报仇，而良心有亏，心中不安。耶和华善待我主的时候，求你记念婢女。”（30 ～ 31。）

大卫回应亚比该的请求，颂赞耶和华，因为祂打发亚比该来迎接他；并称赞亚比该，因为她拦阻他流人的血，亲手报仇。大卫…对〔亚比该〕说，“你平平安安地上你家去罢，看哪，我听了你的话，准了你的情面。”（35。）这里我们看见，亚比该的智慧平息了大卫的怒气。

当亚比该将这些事都告诉拿八，“他的心在他里面如同死了，他的身僵如石头。大约过了十天，耶和华击打拿八，他就死了。”（37 ～ 38。）；本章结束于大卫娶亚比该。（39 ～ 44。）亚比该的美丽和智慧夺了大卫的心；拿八死后，大卫就娶她为妻。（撒母耳记生命读经，一三一至一三四页。）

参读：撒母耳记生命读经，第十六篇。

of his men to gird on his sword (vv. 12-13). Then David said, “It was certainly in vain that I guarded all that this fellow has in the wilderness, so that nothing was missed of all that he has; for he has repaid me evil for good. May God do so to David’s enemies, and even more, if I leave so much as one male of all that he has until morning” (vv. 21-22).

In this chapter we see… also the wisdom of Abigail, Nabal’s wife, in appeasing David (vv. 14-20, 23-25). She “hurried and took two hundred loaves of bread and two skins of wine and five sheep ready dressed and five measures of parched grain and one hundred clusters of raisins and two hundred cakes of figs, and she put them on her donkeys” (v. 18). When she saw David, she fell at his feet and said, “Upon me alone, my lord, be this iniquity.... May my lord not take this worthless man Nabal to heart” (vv. 24-25a). Abigail went on to ask David to please forgive the transgression, and then she concluded, saying, “When Jehovah has done to my lord according to all the good He has spoken concerning you and has appointed you ruler over Israel, this will not be a qualm of conscience to you or a stumbling block in heart to my lord, that you shed blood without cause or that my lord has avenged himself. And when Jehovah has dealt well with my lord, may you remember your female servant” (vv. 30-31).

David responded to Abigail’s appeal by blessing Jehovah, who sent her to meet him, and also by blessing her, who kept him from entering into bloodshed and from avenging himself by his own hand. David then…said to her, “Go up in peace to your house. See, I have listened to your voice and have accepted your person” (v. 35). Here we see that David’s anger was appeased by Abigail’s wisdom.

When Abigail told Nabal all these things, “his heart died within him, and he became like a stone. And about ten days later Jehovah struck Nabal, and he died” (vv. 36-38). This chapter concludes with a word regarding David’s marriage to Abigail (vv. 39-44). Her beauty and wisdom caught David, and after Nabal’s death he took her as his wife. (Life-study of 1 & 2 Samuel, pp. 106-108)

Further Reading: Life-study of 1 & 2 Samuel, msg. 16

第十一周▪周二

晨兴喂养

启十九 11“我看见天开了，并且看哪，有一匹白马，骑在马上的，称为忠信真实，祂审判、争战都凭着公义。”

14～15“在天上的众军，骑着白马，穿着细麻衣，又白又洁，跟随着祂。有利剑从祂口中出来，可以用以击杀列国；祂必用铁杖辖管他们…。”

大卫预表基督复活以前在地上受苦的一面。他自幼受苦，是一位争战的王，打败仇敌，夺取地土，预备建造圣殿的材料。（代上十八 7～11，二二 2～5，14～16 上，二八 2，二九 2～9。）（李常受文集一九六六年第三册，二三〇页。）

信息选读

在启示录十九章十一至十六节和十九至二十一节里，基督被启示为神的话—万王之王，万主之主，回来击败并毁坏敌基督和假申言者。在婚筵之后，基督要以作战将军的身分，带着祂的新妇，就是得胜的信徒，作祂的军队，前来与敌基督和他以下的诸王，并他们的众军，在哈米吉顿争战。这三者要继续与祂敌对。在敌基督的挑唆下，人甚至兴起了战争，直接对抗这位万主之主，万王之王。敌基督、假申言者以及十王和他们的军队，要与羔羊争战。这乃是地对抗天，人反对神的争战。基督的仇敌要变得更邪恶，甚至对祂宣战。实在令人惊奇，人竟敢向神宣战。所以新郎基督要同着祂的新妇而来，与他们争战。

WEEK 11 — DAY 2

Morning Nourishment

Rev. 19:11 ...I saw heaven opened, and behold, a white horse, and He who sits on it called Faithful and True, and in righteousness He judges and makes war.

14-15 And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean. And out of His mouth proceeds a sharp sword, that with it He might smite the nations; and He will shepherd them with an iron rod...

David is a type of Christ in His suffering on earth before His resurrection. David suffered from his youth and was a fighting king who defeated the enemy, gained the land, and prepared materials for the building of the holy temple (1 Chron. 18:7-11; 22:2-5, 14-16; 28:2; 29:2-9). (CWWL, 1966, vol. 3, p. 170)

Today's Reading

In Revelation 19:11-16 and 19-21, Christ is revealed as the Word of God—King of kings and Lord of lords—who returns to defeat and destroy Antichrist and the false prophet. After His wedding feast, Christ will come as a fighting General with His bride, the overcoming believers who are His army, to fight Antichrist, the kings under him, and their armies at Armageddon. These three will continue to oppose Him. Under the instigation of Antichrist, man will even wage war directly against the Lord of lords and the King of kings. Antichrist, the false prophet, and the ten kings and their armies will make war against the Lamb. This war will be a fighting of the earth against the heavens, of man against God. Christ's enemies will become all the more evil, even declaring war against Him. It is indeed astounding that man could actually declare war on God. Therefore, Christ, the Bridegroom, will come with His bride to fight against them.

在十一至二十一节，我们看见新郎得着祂新妇的帮助来与仇敌争战。新郎是元帅，新妇是军队。这将是这对新婚夫妇的蜜月。基督在祂蜜月的期间要清理宇宙。敌基督和假申言者要被扔进火湖里，（20，）撒但要被捆绑且被扔进无底坑里。（二十1～3。）那时，不仅基督觉得欢喜，我们作为祂的新妇，也要觉得欢喜；我们和我们的新郎要享受美妙的蜜月。

启示录十九章与但以理二章相呼应。…但以理二章三十四节说，“有一块非人手凿出来的石头，打在这像…的脚上，把脚砸碎。”…此处的大人像表征人类政权的集大成，而砸人的石头不仅表征个人的基督，也表征团体的基督。…当人类政权达到十个脚趾的阶段—敌基督及其十王的阶段—时，它就要直接与神争战。因此，人类政权不仅背叛神、高举人、以及拜偶像，也直接与神争战。但是，基督作为神的具体化身，要与祂的新妇同来砸碎人类政权。

当基督这砸人的石头来临时，祂不是单独地来。反之，祂要带着祂的新妇同来。…基督得着并迎娶召会作祂的新妇后，就要作为砸人的石头而来。基督若没有新妇，就要单独与敌基督及其军队争战。然而基督将有一支军队，这军队就是祂的新妇。在婚娶之日，基督要迎娶那多年与神的仇敌争战的人。这就是说，基督要迎娶那已经胜过那恶者魔鬼的得胜者。（启十二11。）基督同其得胜者（团体的基督）乃是神所凿出的石头，要击打由大人像的十个脚趾所表征的十王和敌基督。（十九11～21。）如此，团体的基督要把大人像从脚趾到头砸得粉碎。（但二35。）…如此，基督同其新妇便毁灭了人类的政权。（新约总论第十四册，二六〇至二六一、二七五至二七七页。）

参读：新约总论，第一百五十、二百一十三、三百八十一、四百二十四、四百二十六篇。

In 19:11-21 we see that the Bridegroom comes to fight against His enemies with the help of His bride. The Bridegroom is the Commander in chief, and the bride is the army. This will be a honeymoon for the newlywed couple. During His honeymoon Christ will clear up the universe. Antichrist and the false prophet will be cast into the lake of fire (v. 20), and Satan will be bound and cast into the abyss (20:1-3). At that time Christ will be happy, and we, His bride, will also be happy as we enjoy a wonderful honeymoon with our Bridegroom.

Revelation 19 corresponds with Daniel 2.... Daniel 2:34 says that “a stone... cut out without hands” struck “the image at its feet” and “crushed them.”... Here the great human image signifies the aggregate of human government, and the smiting stone signifies not merely the individual Christ but also the corporate Christ.... When human government reaches the stage of the ten toes—the stage of Antichrist and his ten kings—it will fight against God directly. Thus, human government not only rebels against God, exalts man, and worships idols but also fights against God directly. However, Christ, the embodiment of God, will come with His bride to crush the human government.

When Christ comes as the smiting stone, He will not come alone. Rather, He will come with His bride.... After gaining and marrying the church as His bride, Christ will come as the smiting stone. If Christ did not have a bride, He would have to fight alone against Antichrist and his army. However, Christ will have an army, and this army will be His bride. On the day of His wedding, Christ will marry the one who has been fighting the battle against God’s enemy for years. This means that Christ will marry the overcomers, who have already overcome the evil one, the devil (Rev. 12:11). As the God-cut stone, Christ with His overcomers—the corporate Christ—will strike the ten kings with Antichrist (19:11-21), signified by the ten toes of the great human image. In so doing, the corporate Christ will crush the great image from the toes to the head (Dan. 2:35).... In this way, Christ with His bride will annihilate human government. (The Conclusion of the New Testament, pp. 4333, 4345-4346)

Further Reading: The Conclusion of the New Testament, msgs. 150, 213, 218, 381, 424, 426

第十一周▪周三

晨兴喂养

启十九 7“我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。”

13～14“…祂的名称为神的话。在天上的众军，骑着白马，穿着细麻衣，又白又洁，跟随着祂。”

大卫是预表在苦难中争战的基督。…从撒上二十五章之后，亚比该一直在战士大卫的身边，一直跟着大卫作战；所以她预表从军的召会，就是在苦难中为神国争战的召会。这是亚比该所预表的一个特点。（召会的意义，一二一页。）

信息选读

保罗在歌罗西一章二十五节说，“我照神为你们所赐我的管家职分，作了召会的执事。”…这个管家职分就是新约里的职事。新约的职事，乃是将包罗万有的基督那追测不尽的丰富，分赐到神家的众人里面。使徒保罗将基督的丰富分赐到圣徒里面。这正是我们今天在这个职事里所作的。

保罗在二十四节说，“现在我因着为你们所受的苦难喜乐，并且为基督的身体，就是为召会，在我一面，在我肉身上补满基督患难的缺欠。”基督的患难有两类：一类是为成功救赎，这已经由基督自己完成了；另一类是为产生并建造召会，这需要使徒和信徒将其补满。

保罗将基督的患难与神的管家职分相提并论；这指明唯有借着受苦才能尽管家的职分。我们若渴望

WEEK 11 — DAY 3

Morning Nourishment

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

13-14 ...His name is called the Word of God. And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.

David typifies the warring Christ in the midst of sufferings.... From 1 Samuel 25 onward, Abigail was always at the side of David the warrior and followed him in his wars. Hence, she typifies the warring church, fighting for God's kingdom in the midst of sufferings. This is the feature of Abigail as a type of the church. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 1: The Meaning of the Church," p. 109)

Today's Reading

In Colossians 1:25 Paul says that he "became a minister according to the stewardship of God." This stewardship is the ministry in the New Testament. The New Testament ministry is the dispensing of the unsearchable riches of the all-inclusive Christ into the members of God's family. The apostle Paul dispensed the riches of Christ into the saints. This is what we are doing in the ministry today.

In 1:24 Paul says, "I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church." The afflictions of Christ are of two categories: those for accomplishing redemption, which have been completed by Christ Himself; and those for producing and building the church, which need to be filled up by the apostles and the believers.

The fact that Paul mentions the afflictions of Christ in connection with the stewardship of God indicates that the stewardship can be carried out only

有分于神的管家职分，就必须准备受苦。凡有分于召会的事奉，或有分于职事的人，都必须预备好同受管家的苦难。这意思是说，为着尽管家的职分，我们必须甘愿付上任何必需的代价。

我们接待人或是被人接待的时候，需要尽我们管家的职分，将基督的丰富分赐到别人里面。然而，接待人也许包含一种受苦。照样，在别人家中作客，也可能是受苦的原因。…我很喜乐地作见证，许多人说到借着有分于接待，不论作主人或作客人，他们都得着滋养、造就和加力。这指明为着将基督的丰富分赐到神君尊家庭的众人里面，而尽神的管家职分，任何大小的苦难都是值得的。…我们所有分的苦难，乃是为着建造基督的身体，与救赎的完成绝无关系。（歌罗西书生命读经，一〇八至一〇九、一一二至一一三页。）

召会是献给基督的新妇，也是与祂一同争战，抵挡神仇敌的战士。主耶稣再来的时候，祂首先要迎娶祂的新妇。基督接受新妇之后，祂与得胜者就要争战对付仇敌。〔参启十九11，14。〕在启示录十九章七至八节，我们看到新妇穿着“明亮洁净的细麻衣”。然后在十四节，我们看到跟随主争战的众军乃是“穿着细麻衣，又白又洁”。这两处经节指出，新妇的结婚礼服，也是她作神军队与神仇敌争战时所穿的制服。

在以弗所五章和六章，我们看到召会是新妇也是战士。在启示录十九章，我们也有召会的这两面。…作为新妇，我们必须是美丽的，毫无斑点和皱纹，并且穿着细麻衣。作为战士，我们必须装备好与神的仇敌争战。（以弗所书生命读经，九八〇至九八一页。）

参读：以弗所书生命读经，第六十三、九十七篇；神圣三一的神圣分赐，第二十章。

through suffering. If we desire to share in the stewardship of God, we must be prepared to suffer. All those who participate in the service of the church or in the ministry must be ready to partake of the afflictions of a steward. This means that we must be willing to pay whatever price is necessary to fulfill our stewardship.

When we give or receive hospitality, we need to carry out our stewardship by dispensing the riches of Christ into others. However, to provide hospitality may involve a kind of suffering. In like manner, to be the guest in someone's home also may be a cause of suffering.... I am happy to testify that many have spoken of the nourishment, edification, and strengthening they have received through sharing in hospitality, as either a host or a guest. This indicates that to carry out the stewardship of God by dispensing the riches of Christ into the members of God's royal family is worth any kind of suffering, great or small.... The sufferings in which we share are for the building up of the Body of Christ. They are in no way related to the accomplishment of redemption. (Life-study of Colossians, pp. 89-90, 92-93)

The church is both the bride who is presented to Christ and the warrior who fights with Him against God's enemy. At His coming again, the Lord Jesus firstly will meet His bride. After receiving the bride, Christ and the overcomers will enter into battle against the enemy [cf. Rev. 19:11, 14]. In Revelation 19:7 and 8 we see that the bride is clothed in "fine linen, bright and clean." Then in verse 14 we see that the armies which follow the Lord into battle are "dressed in fine linen, white and clean." These verses indicate that the bride's wedding garment will also be the uniform she wears as God's army to fight against His enemy.

In Ephesians 5 and 6 we see the church as the bride and as the warrior. In Revelation 19 we also have these two aspects of the church.... As the bride, we must be beautiful, without spot or wrinkle, and be clothed in fine linen. As the warrior, we must be equipped to fight against God's enemy. (Life-study of Ephesians, pp. 814-815)

Further Reading: Life-study of Ephesians, msgs. 63, 97; CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," ch. 20

第十一周▪周四

晨兴喂养

弗六 10 ～ 12“末了的话，你们要在主里，靠着祂力量的权能，得着加力。要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”

在宇宙中有三个意志：神的意志、撒但的意志、以及人的意志。我们若要知道召会如何能作神的战士，从事属灵的争战，我们就必须认识这三个意志，这三个意愿。神的意志是自有永有的，是永远的、非受造的。作为受造之物的天使也有意志。众天使中的一位，就是天使长，受神指派管理亚当被造之前的宇宙。这天使长因着自己的高位和美丽，就变得骄傲起来。这骄傲使他兴起邪恶的意愿，这就成了撒但的意志。…在神的意愿…之外，还有第二个意愿，第二个意志；因为撒但的意志如今是对抗神的意志的。一切争战都源自这两个意志的冲突。（以弗所书生命读经，六三四页。）

信息选读

借着悔改，人能从撒但的意志转向神的意志，从撒但那一边转到神这一边。福音的第一个吩咐就是悔改，其次两个吩咐乃是信而受浸。任何盼望得救的罪人，必须听从这三个吩咐。…悔改乃是有一个转，从撒但的意志转向神的意志。

召会作新人应该照着实际、凭着恩典行事，并且…召会作新妇应当活在爱和光中。然而，不仅神永远的定旨必须成就，基督的心愿必须得到满足，神的仇

WEEK 11 — DAY 4

Morning Nourishment

Eph. 6:10-12 Finally, be empowered in the Lord and in the might of His strength. Put on the whole armor of God that you may be able to stand against the stratagems of the devil, for our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

In the universe there are three wills: the divine will, the satanic will, and the human will. If we would know how the church can be God's warrior to engage in spiritual warfare, we must know these three wills, these three intentions. God's will, being self-existing, is eternal, uncreated. As created beings, the angels also have a will. One of these angels, an archangel, was appointed by God to rule the universe that existed before the creation of Adam. Because of his high position and his beauty, this archangel became proud. This pride gave rise to an evil intention, which became the satanic will.... In addition to God's intention...there is a second intention,...the satanic will,...set against God's will.... All the different kinds of warfare have their source in the controversy between the divine will and the satanic will. (Life-study of Ephesians, p. 527)

Today's Reading

Through repentance man can turn from the satanic will to the divine will, from Satan's side to God's side. The first commandment in the gospel is to repent. The next two commandments are to believe and to be baptized. Any sinner who desires to be saved must obey these three commandments.... To repent is to have a turn from the satanic will to the divine will.

As the new man the church should walk according to truth and by grace, and... as the bride the church should live in love and in light. However, not only must God's eternal purpose be fulfilled and the desire of Christ's heart

敌也必须被击败。为此，召会必须是战士。…因此，我们是照着实际、凭着恩典行事，我们是活在爱和光中，并且我们也争战，为要征服撒但的意志。我们的行事为人是为着完成神的定旨，我们的生活是为着基督的满足，并且我们的争战是为着击败神的仇敌。因此，为着这三件事，召会必须是新人、新妇和战士。

以弗所六章十节…“得着加力”这辞，原文与一章十九节的“能力”同字根。要对付神的仇敌，抵挡黑暗的邪恶势力，我们需要那使基督从死人中复活，并叫祂坐在诸天界里，远超空中一切邪灵的浩大能力，使我们得着加力。我们要在主里得着加力，这事实指明，在对付撒但和他邪恶国度的属灵争战中，我们只能在主里面争战，不能在自己里面争战。何时我们在自己里面，我们就失败了。

“要…得着加力，”这吩咐含示需要很强地运用我们的意志。我们若要得着加力来应付属灵的争战，我们的意志就必须刚强且有操练。我们不该像水母一样，意志软弱，游移不定。

五旬节那天，彼得告诉人要得救，脱离这弯曲的世代。（徒二40。）这吩咐看来既主动又被动。“要”是主动的，“得救”是被动的。保罗在以弗所六章十节的吩咐—“要…得着加力”—也是如此。…我们需要运用我们的意志，在主里得着加力。

在四章我们看见，我们必须得更新；（23；）在五章我们看见，我们必须服从。（21。）为着新人，我们需要得更新；为着新妇，我们需要服从；为着战士，我们需要得着加力。我们既是战士，就必须上战场，不能像绅士或可爱的新妇，乃要像狮子。因此，为着新人、新妇和战士，让我们得更新、服从并得着加力。（以弗所书生命读经，六三六至六三九页。）

参读：实行召会生活的基本原则，第六章；真理课程三级卷三，第四十六课。

be satisfied, but God’s enemy must be defeated. For this, the church must be a warrior.... Therefore, we walk according to truth and by grace, we live in love and light, and we fight to subdue the satanic will. Our walk is for the fulfillment of God’s purpose, our living is for the satisfaction of Christ, and our fighting is for the defeat of God’s enemy. Hence, for these three things the church must be the new man, the bride, and the warrior.

The Greek word in Ephesians 6:10 rendered “empowered” has the same root as the word power in 1:19. To deal with God’s enemy, to fight against the evil force of darkness, we need to be empowered with the greatness of the power that raised up Christ from the dead and seated Him in the heavens, far above all the evil spirits in the air. The fact that we are to be empowered in the Lord indicates that in the spiritual warfare against Satan and his evil kingdom, we can fight only in the Lord, not in ourselves. Whenever we are in ourselves, we are defeated.

The charge to be empowered implies the need to exercise our will. If we would be empowered for spiritual warfare, our will must be strong and exercised. We should not be like jellyfish, those who are weak-willed and vacillating.

On the day of Pentecost Peter told the people to be saved from that crooked generation (Acts 2:40). This command seems to be both active and passive, with the word be implying something active and the word saved, something passive. The same is true of Paul’s command in Ephesians 6:10 to be empowered…. We need to exercise our will to be empowered in the Lord.

In chapter 4 we see that we must be renewed (v. 23) and in chapter 5, that we must be submissive (v. 21). For the new man, we need to be renewed; for the bride, we need to be submissive; and for the warrior, we need to be empowered. As the warrior, we must go into battle not as a gentleman or as a lovely bride, but as a lion. Therefore, for the new man, the bride, and the warrior, let us be renewed, submissive, and empowered. (Life-study of Ephesians, pp. 528-531)

Further Reading: CWWL, 1963, vol. 3, “Basic Principles for the Practice of the Church Life,” ch. 6; Truth Lessons—Level Three, vol. 3, lsn. 46

第十一周▪周五

晨兴喂养

来十 19 ～ 20 “…我们既因耶稣的血，得以坦然进入至圣所，是借着祂给我们开创了一条又新又活的路，从幔子经过，这幔子就是祂的肉体。”

十三 13 “这样，我们也当出到营外就了祂去，忍受祂所受的凌辱。”

我们乃是在灵里碰着一个灵，一位在复活、荣耀里的主。祂的名字叫基督。…我们若是让祂在我们里面运行、推动，我们就能在外面，过一种像拿撒勒人耶稣的生活。我们能走一条路，是跟随拿撒勒人耶稣的脚踪。这就是跟从耶稣；出到营外就了祂去，忍受祂所受的凌辱。（来十三 13。）就如跟随大卫的那些勇士，和大卫一同飘流在旷野里。这是亚比该所预表的。

我们基督徒的生活，都有两面的光景：一面是里面的，一面是外面的。我们里面的光景，好比书拉密女；外面的光景，有如亚比该。我们一面是在幔内，一面是在城外，就是营外；一面是在至圣所里，一面是在人的跟前。在里面我们享受复活的基督，在外面我们跟随一位耶稣。当我们早晨在房里祷告时，我们摸着基督，如同书拉密女和所罗门，在象牙宫中一同生活，一同交通；〔诗四五 8；〕这是我们在密室，在至圣所里，在隐密处和主之间的光景。当我们在外面过生活，在外面为主作见证，为主作工时，我们就像亚比该和大卫，一同飘泊在旷野里。（召会的意义，一二四至一二五页。）

信息选读

WEEK 11 — DAY 5

Morning Nourishment

Heb. 10:19-20 Having therefore...boldness for entering the Holy of Holies in the blood of Jesus, which entrance He initiated for us as a new and living way through the veil, that is, His flesh.

13:13 Let us therefore go forth unto Him outside the camp, bearing His reproach.

In our spirit we have touched the Spirit, the Lord who is in resurrection and glory. His name is Christ.... If we allow Him to operate and move within us, we will be able to live a life just as that of Jesus the Nazarene, and we will be able to follow in His footsteps.... David's mighty men and Abigail, following David and wandering with him in the wilderness, typify going outside the camp and bearing Christ's reproach [Heb. 13:13].

Our Christian living has two aspects—an inward aspect and an outward aspect. The inward aspect can be compared to the Shulammite, and the outward aspect can be compared to Abigail. On one hand, we are within the veil; on the other hand, we are outside the city, the camp. On one hand, we are in the Holy of Holies; on the other hand, we are before men. Inwardly we enjoy the resurrected Christ, and outwardly we follow Jesus. When we pray in our room in the morning, we touch Christ. This can be likened to the Shulammite and Solomon living and fellowshipping together in the palaces of ivory (Psa. 45:8). We touch the Lord in the inner chamber, in the Holy of Holies, in the secret place. When we testify for the Lord and work for the Lord in our outward living, we can be likened to Abigail wandering with David in the wilderness. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 1: The Meaning of the Church," p. 113)

Today's Reading

我们天天都在这两种光景中：一面在里面，是书拉密女在幔内，在至圣所生活，享受复活得荣的基督；另一面在外面，是亚比该出到营外，在世界里生活，跟从一位卑微的耶稣。我们在里面和主交通，就像书拉密女和所罗门，在象牙宫中；我们在外面生活、作工，就像亚比该跟随大卫受苦从军。在我们里面的是复活的基督，在外面的是拿撒勒人耶稣；在我们隐密处有书拉密女的享受，在明显处有亚比该的生活。

我们好像走在一条窄路上，我们的光景就像拿撒勒人耶稣。然而，当人难为我们、逼迫我们、反对我们、折磨我们时，我们却在里面，享受复活的基督。…我在监里，…就外面来说，我受折磨就像拿撒勒人耶稣一样，但里面却在享受一位复活、得荣、在圣灵里的所罗门—基督。

腓立比三章十节说，“使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”就基督而言，祂是先经历受苦，尔后复活；就我们而言，我们是先摸着复活，尔后经历受苦。祂是先死尔后复活，我们是先复活尔后死。因此，没有一个人能凭自己，走十字架的道路；也没有一个人能凭自己，跟随拿撒勒人耶稣的脚踪。乃是当一个人里面碰着复活的基督，接触复活的基督时，复活的基督在他里面，他才能说，现在活着的不再是我，乃是基督在我里面活着。（加二 20。）

只有那些进到幔子里的人，〔来十 19 ～ 20，〕才能出到营外就了祂去，忍受祂所受的凌辱。（十三 13。）可以说，乃是这位复活的基督在我们里面，带着我们跟随那一位受苦的耶稣。祂已经走过十字架的道路，现今祂在复活里，进到我们里面，再带着我们走十字架的道路。（召会的意义，一二五至一二七页。）

参读：帐幕的属灵应用，第二章。

Every day we experience these two aspects. On the one hand, we are within the veil as the Shulammite, living in the Holy of Holies and enjoying the resurrected and glorified Christ. On the other hand, we are outside the camp as Abigail, living in the world and following the lowly Jesus. Like the Shulammite and Solomon, we remain in the palaces of ivory and fellowship with the Lord inwardly, and like Abigail, we outwardly live and work by following David to war and suffering. The One within is the resurrected Christ, whereas the One without is Jesus the Nazarene. Inwardly we have the enjoyment of the Shulammite in the secret place, and outwardly we have the public living of Abigail.

We are outwardly walking on a narrow way similar to that of Jesus the Nazarene. Nevertheless, when people trouble, persecute, oppose, and harass us, we enjoy the resurrected Christ inwardly. [In prison], outwardly, like Jesus the Nazarene, I was tortured, but inwardly I enjoyed the Christ who is in resurrection, in glory, and in the Spirit, as typified by Solomon.

Philippians 3:10 says, “To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.” As far as Christ is concerned, He first experienced suffering and then resurrection. As far as we are concerned, we touch resurrection and then experience suffering. He died and then resurrected, but we resurrect and then die. No one can take the way of the cross by himself; neither can he follow the footsteps of Jesus the Nazarene by himself. It is not until a person touches and contacts the resurrected Christ within and until the resurrected Christ enters into him that he can say, “It is no longer I who live, but it is Christ who lives in me” (Gal. 2:20).

Only those who enter within the veil [Heb. 10:19-20] can go forth unto Him outside the camp and bear His reproach (13:13). It is the resurrected Christ in us who leads us to follow the suffering Jesus. He has walked the way of the cross and entered into us in resurrection. Now He is leading us to take the way of the cross. (CWWL, 1956, vol. 2, “Three Aspects of the Church, Book 1: The Meaning of the Church,” pp. 113-114)

Further Reading: CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” ch. 2

第十一周▪周六

晨兴喂养

来六 19 ～ 20“我们有这…魂的锚，又牢靠又坚固，且通入幔内；作先锋的耶稣，…为我们进入幔内。”

歌六 13“回来，回来，书拉密女阿；…使我们得观看你。你们为何要观看书拉密女，像观看二营军兵跳舞呢？”

当我们信主后，我们会受到人的逼迫、为难。那时，我们外面虽然痛苦受压，里面却有一种能力，使我们觉得荣耀。我们外面虽然流泪，里面却是欢喜。那个能力、荣耀、欢喜就是复活，就是我们里面的所罗门，我们的基督。书拉密女虽然有预表将来得荣耀的召会之意，但更预表今天在复活里的召会。书拉密女的预表，不是客观、将来的，乃是主观、现在的，是为着我们今天主观的经历。（召会的意义，一三三页。）

信息选读

有一位弟兄，就是因看见复活的显出，深受感动而得救。…当义和团乱杀基督徒的事闹得正厉害时，…有一天他在店里，忽然听见马路上有喊叫声，就从门缝里看出去。有些义和团的人，包着头巾，拿着短刀，凶狠地押着一辆车，上面坐着一位二十岁左右的青年女子，正要被拖到刑场去行刑，那是因为她不愿否认主的名。…希奇的是，…那个女子坐在车上，竟然一点都不害怕，并且满面笑容，一路上唱着赞美诗。这个少年人在店铺里看见这景象，深受感动，留下了深刻的印象。

WEEK 11 — DAY 6

Morning Nourishment

Heb. 6:19-20 ...We have...an anchor of the soul, both secure and firm and which enters within the veil, where the Forerunner, Jesus, has entered for us...

S. S. 6:13 Return, return, O Shulammite;...that we may gaze at you. Why should you gaze at the Shulammite, as upon the dance of two camps?

When we believed in the Lord, we may have encountered persecution and harassment from men. Outwardly, we were pressed and in pain, but inwardly there was a power that caused us to feel glorious. Although we may have wept outwardly, we were joyful inwardly. That power, glory, and joy are resurrection. They are Christ, as Solomon, in us. The Shulammite typifies the glorified church in the future, and she also typifies the church in resurrection today. The type of the Shulammite is not merely objective in the future; she is subjective and for our experience today. (CWWL, 1956, vol. 2, “Three Aspects of the Church, Book 1: The Meaning of the Church,” pp. 118-119)

Today’s Reading

During the Boxer Rebellion a brother was saved because he saw and was touched by the manifestation of resurrection.... At the peak of the Boxers’ rioting,...they were brutally killing the Christians.... One day,...hearing the shouting and crying in the street, he peeked through a crack in the door and saw some of the Boxers with turbans on their heads and swords in their hands, ferociously escorting a wagon on which a twenty-year-old woman was being carried to the execution ground. She was to be put to death because she was not willing to deny the Lord’s name.... Strangely the young woman sitting in the wagon was not at all afraid. She was rejoicing and singing hymns of praise. When the young man in the store saw this scene, he was deeply touched and impressed with what he had seen.

因这缘故他接受了主，之后他放下一切，说，“我也要出去传主耶稣。”那位姊妹在那一天，被义和团拖出去，要行刑时所显出的光景，可以说是复活显出来了。主耶稣还没有死而复活之先，…祂所显出来的光景，就是复活。有一天，祂复活了，完全进到复活里，那就是死而复活的光景。今天召会也是这样，到那一天，已死的圣徒要复活，活着的圣徒要变化被提，我们就实际地进到复活里。然而，在那一天还没有来到之先，我们今天就能活在复活里。

在象牙宫中，和所罗门共同生活的书拉密女，乃是预表在至圣所里，和基督一同交通的召会；这不是重在将来的复活，乃是重在今天活在复活里的生活。…神从来没有要我们咬着牙根，凭着自己，刚强努力来走十字架的道路；祂乃是在复活里，进到我们里面，作我们的能力，顶着我们，推着我们，来走十字架的路。…表面看来，这条路好像很艰难，但实际走在其中的人都知道，里面有一个能力。…我们里面是所罗门，外面是大卫；我们里面是书拉密女，外面是亚比该。这不是两个分开的时期，乃是里外两面同时并存的。

我们多少都有这样的经历，里面是所罗门，外面是大卫。我们是受难为、困苦的人，是忧患之子，被人逼迫得飘流在旷野；但在我们里面有一个能力，有一个交通，是甜美、荣耀的；在我们里面有神，有灵，有一个“所罗门”，就是复活的基督。所以，使徒保罗能说，使我认识祂复活的大能，好叫我能模成祂的死，和祂一同受苦。（腓三 10。）所罗门在我们里面，我们就能走大卫的路；基督活在我们里面，我们就能走拿撒勒人耶稣的路。这是个深的基督徒，也是个有水平的基督徒。（召会的意义，一三三至一三六页。）

参读：希伯来书生命读经，第五十七篇。

He received the Lord because of what he saw, and later he gave up everything, saying, “I also want to go out to preach the Lord Jesus.” On that day, when the sister was being dragged away by the Boxers to be executed, resurrection was manifested. Before the Lord Jesus died and resurrected,... He manifested resurrection until...He entered fully into resurrection.... Today the church is the same. One day all the dead saints will be raised, and all the living saints will be transfigured and raptured, and we will enter fully into resurrection. However, even before that day comes, we can live in resurrection.

The Shulammite’s living with Solomon in the palaces of ivory typifies the church fellowshipping with Christ in the Holy of Holies. The emphasis is not on resurrection in the future but on living in resurrection today.... God never intended for us to take the way of the cross by our own strong perseverance and reliance on ourselves. Instead, He comes into us in resurrection to be our power, supporting and motivating us to take the way of the cross. Outwardly speaking, the way of the cross is harsh, but those who take this way realize that there is a power within them.... We are Solomon inwardly and David outwardly. Inwardly we are the Shulammite, and outwardly we are Abigail. These are not two separate experiences; rather, the two exist simultaneously, one being inward and the other being outward.

To a certain degree, we have experienced being Solomon and David. Even though we suffer difficulties and hardships and are sons of sorrow who are persecuted and wander about in the wilderness, within there are a power and a fellowship that are sweet and glorious. We have God, the Spirit, and “Solomon”—the resurrected Christ—within us. Hence, the apostle Paul could say, “To know... the power of His resurrection and the fellowship of His sufferings, being conformed to His death” (Phil. 3:10). Inwardly, Christ, as typified by Solomon, enables us to take the way of Jesus the Nazarene, as typified by David. A Christian with this kind of experience is deep and matches the biblical standard. (CWWL, 1956, vol. 2, “Three Aspects of the Church, Book 1: The Meaning of the Church,” pp. 119-121)

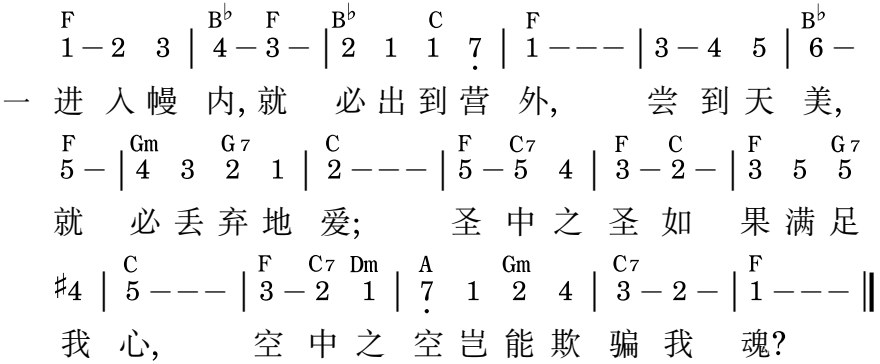
Further Reading: Life-study of Hebrews, msg. 57

第十一周诗歌

414 经历基督 — 与祂交通

10 10 10 10（英 549）

F 大调 4/4



二 进入幔内,就必出到营外, 天一同在,就必使地离开;
天上荣耀如果吸引我灵, 地上福乐岂能霸占我情?

三 进入幔内,瞻仰荣耀基督, 出到营外,跟随卑微耶稣;
宝座、冠冕,如果将我鼓舞, 马槽、十架,岂能使我裹足?

四 进入幔内,吸取复活大能, 出到营外,奔跑十架路程;
我若看见祂在天上面容, 就必步武祂在地上脚踪。

五 进入幔内,饱尝天上肥甘, 出到营外,忍受地上艰难;
地上经历虽使我心酸痛, 天上交通却叫我灵赞颂。

六 进入幔内,享受主的上好, 出到营外,供应人的需要;
天上生命如果从我活出, 地上灵魂就必因我得福。

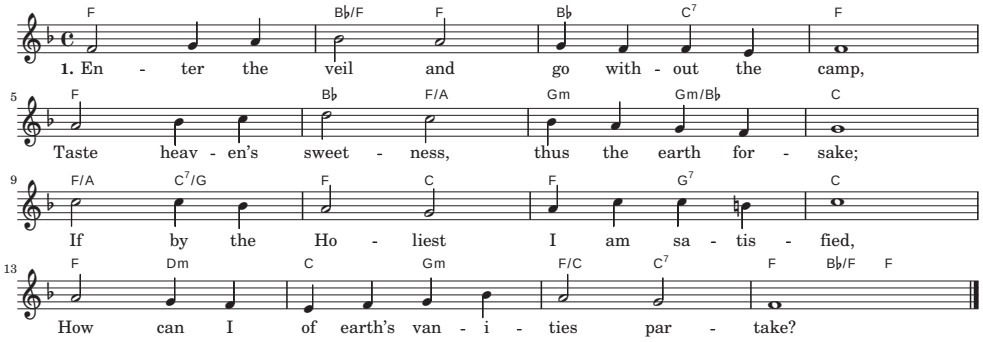
七 进入幔内,直到幔子不存, 出到营外,直到营都灭尽;
直到天地所有同归于一, 直到神、人永远不再分离。

WEEK 11 — HYMN

Enter the veil and go without the camp

Experience of Christ — Fellowship with Him

549



2. Enter the veil and go without the camp,
By heaven's presence will the earth depart;
If heaven's glory doth my spirit charm,
How can earth's happiness possess my heart?

3. Enter the veil, behold the glorious Christ,
Go out the camp to Jesus, let Him lead;
If throne and crown my spirit here enthrall,
Manger and cross cannot my steps impede.

4. Enter the veil for resurrection pow'r,
Go out the camp to bear the cross and woe,
If I His radiant face in heaven see,
His footsteps I will follow here below.

5. Enter the veil, on heaven's fatness feast,
Without the camp, in hardship persevere;
Though earthly trials sorely pain my heart,
Heaven's communion doth my spirit cheer.

6. Enter the veil, Christ's riches there enjoy,
Without the camp, the needs of men supply;
The life of heaven living out thru me
The souls of earth will bless and satisfy.

7. Enter the veil till it exists no more,
Go out the camp till all the camps are gone;
Until the heavens and the earth unite,
Till God and man together dwell in one.

第十一周申言

申言稿：

Composition for prophecy with main point and sub-points: