第六周

从大卫的历史看属灵的原则、生命的功课、以及圣别的警告

诗歌：

读经：撒上十六 1 ～撒下二四 25，徒十三 22，36

【周一】

壹 在大卫的历史里，（撒上十六 1 ～撒下二四 25，）我们需要看见神的主宰以及大卫学十字架的功课：

一 在神主宰的权柄下，大卫在信靠神击败歌利亚的事上受试验并蒙称许—撒上十七 1 ～ 58：

1 大卫作牧人的经历训练他信靠主，所以当听见歌利亚的骂阵，他能对扫罗说，“你仆人为父亲放羊，有时来了狮子或熊，从群中衔一只羊羔去。我就追赶它，击打它，将羊羔从它口中救出来。它起来要害我，我就揪着它的胡子，将它打死。…耶和华救我脱离狮子和熊的爪，也必救我脱离这非利士人的手”—34 ～ 37 节。

2 大卫对歌利亚说，“耶和华施行拯救，不是用刀用枪，因为争战的胜败在于耶和华。祂必将你们交在我们手里；”（47；）然后大卫出去与歌利亚战斗，（40 ～ 48，）用机弦甩石，打进歌利亚的额内，将

Week Six

Spiritual Principles, Life Lessons, and Holy Warnings Seen in the History of David

Hymns:

Scripture Reading: 1 Sam. 16:1—2 Sam. 24:25; Acts 13:22, 36

§Day 1

I. In the history of David (1 Sam. 16:1—2 Sam. 24:25), we need to see God's sovereignty and David's learning the lessons of the cross:

A. Under God's sovereignty David was tested and approved in his trusting God and defeating Goliath—1 Sam. 17:1-58:

1. David's experience as a shepherd had trained him to trust in the Lord, so when he heard Goliath's defiance, he could say to Saul, "Your servant has been tending his father's sheep; and when a lion or a bear came and took a lamb from the flock, I would go out after it and strike it and deliver the lamb from its mouth. And when it rose up against me, I would seize it by its beard and strike it and kill it...Jehovah, who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine"—vv. 34-37.

2. David told Goliath that "it is not by sword or spear that Jehovah saves, for the battle is Jehovah's and He will deliver you into our hand" (v. 47); David went forth to fight against Goliath (vv. 40-48) and killed him by slinging a stone into Goliath's forehead and beheading him

他杀死，用歌利亚的刀割了他的头。（49 ～ 54。）

3 大卫胜过歌利亚，乃是神拣选并膏大卫的有力印证；从大卫的经历，我们需要领悟，今天因着我们追求基督，我们环境中的每一面，都完全是在神主宰的手下—太十 29 ～ 31，诗三一 14 ～ 15 上，三九 9，罗八 28 ～ 29，赛四五 15。

【周二】

二在神主宰的权柄下，大卫被选为侍候当时的王扫罗的人；因着这二人被摆在一起，扫罗被暴露为反对神意愿的人，大卫却显为合乎神心的人—撒上十八 6 ～ 11 上：

1 大卫在他与扫罗的关系上受试验；这意思是说，大卫一直被放在十字架上；扫罗无论差遣大卫作什么，大卫都作事精明，所以扫罗就立他作战士长；一次大卫击打了非利士人回来，妇女们从以色列各城里出来，唱和说，“扫罗杀死千千，大卫杀死万万”—5 ～ 7 节。

2 这个称赞没有摸着大卫，却摸着了扫罗；所罗门说，“人的称赞…试炼人；”（箴二七 21；）扫罗发怒，并且嫉妒大卫，表明他这人全然在肉体里，完全为着自己；从那天起，扫罗定意要杀大卫，大卫无处藏身；扫罗从嫉妒大卫，到图谋如何杀他，又不破坏自己的名誉—撒上十八 10 ～二十 42。

3 当扫罗企图杀大卫时，大卫没有抵抗或作什么来为自己报复；他只是躲避；报复和抵抗都是肉体的事；那些行肉体之事的人无分于神的国—十八 11，参罗十二 19，弗四 26，加五 21，24。

4 大卫是从心里认识神的权柄的人；在撒母耳记上我

with his own sword (vv. 49-54).

3. David's victory over Goliath was a strong confirmation to God's choosing and anointing of him; from David's experience, we need to realize that because we are pursuing Christ today, every aspect of our environment is absolutely under God's sovereign hand—Matt. 10:29-31; Psa. 31:14-15a; 39:9; Rom. 8:28-29; Isa. 45:15.

§Day 2

B. David, under God's sovereignty, was selected to be an attendant of Saul, the present king; by these two being put together, Saul was exposed as being a person who was opposite to God's will, and David was manifested to be a man according to God's heart—1 Sam. 18:6-11a:

1. For David to be tested in his relationship with Saul meant that David was continually put on the cross; on every mission that Saul sent him, David acted prudently, so Saul set him over the men of battle; once when David returned from striking the Philistines, the women came out of all the towns of Israel, and they sang to one another—"Saul has struck down his thousands; / But David, his ten thousands"—vv. 5-7.

2. This praise did not affect David, but it affected Saul; Solomon said, "A man is tried by the praise given him" (Prov. 27:21); Saul became very angry and envious of David, showing that he was a person fully in the flesh and absolutely for himself; from that day on, Saul decided to kill David, and David had no place to hide; Saul went from being envious of David to plotting how he might kill him without damaging his own name—1 Sam. 18:10—20:42.

3. When Saul attempted to kill him, David did not fight or do anything to avenge himself; he only fled; avenging and fighting back are matters of the flesh, and those who practice the things of the flesh have no share in the kingdom of God—18:11; cf. Rom. 12:19; Eph. 4:26; Gal. 5:21, 24.

4. David was one who knew God's authority from his heart; in 1 Samuel

们看见，扫罗在旷野追杀大卫；大卫有机会杀扫罗，但大卫敬畏神，不敢推翻神所安排的神圣等次—十八 6 ～二六 25。

【周三】

5 大卫若背叛扫罗，就会对百姓成为背叛神所命定、设立之王的先例；大卫的态度乃是拒绝自己，服在神的权柄之下。

6 扫罗不顺从神，被神弃绝，这是扫罗和神之间的事；大卫服从神的受膏者，这是大卫向神负责的事—二四 4 ～ 6，二六 9，11，撒下一 9 ～ 16。

7 如果有人愿意付代价经历十字架的破碎，活在十字架下，认识并对付天然的生命和个性，治死肉体，在神面前否认己，他们就必定会认识神的权柄，并且能带进神的权柄—这是基本的原则。

8 按照新约的领会，大卫在任何情况下，每天都背十字架；腓立比三章十节指明，我们背十字架的力量，乃是基督复活的大能；基督已经进到我们里面，活在我们里面，在我们里面背十字架—参歌二 8 ～ 9，14。

9 大卫学十字架的功课时，也享受了神借着约拿单和米甲的供备；若没有他们，大卫就无法逃离扫罗—撒上二十 1 ～ 42，十九 11 ～ 18。

10 在神的主宰之下，大卫学了十字架的功课，至终他不是输家，乃是赢家；不是受苦者，乃是享受者—腓一 19，三 8 ～ 9，林后四 7，16 ～ 18，参二 12 ～ 14。

11 大卫的生命表征破碎的生命：外面之人的破碎乃

we see Saul chasing David in the wilderness in order to kill him; David had the opportunity to kill Saul, but he feared God and did not dare to overthrow the divine order arranged by God—18:6—26:25.

§Day 3

5. If David had rebelled against Saul, he would have been to the people an example of rebellion against the God-ordained, appointed king; David's attitude was that of denying the self and submitting to God's authority.

6. Saul had been disobedient to God and was rejected by God, but this was something between Saul and God; as for David, he submitted to God's anointed, and this was his responsibility before God—24:4-6; 26:9, 11; 2 Sam. 1:9-16.

7. If some will pay the price to experience the breaking of the cross by living under the cross, know and deal with their natural life and disposition, put to death the flesh, and deny themselves before God, they will certainly know God's authority and be able to bring in God's authority—this is a basic principle.

8. According to the realization of the New Testament, David bore the cross every day under any kind of situation; Philippians 3:10 indicates that the strength for us to bear the cross is the power of Christ's resurrection; Christ has come into us to live in us and to bear the cross within us—cf. S. S. 2:8-9, 14.

9. As David was learning the lessons of the cross, he enjoyed God's provision with Jonathan and Michal; without them, David would not have had a way to escape from Saul—1 Sam. 20:1-42; 19:11-18.

10. Under God's sovereignty, David took the lessons of the cross, and eventually, he was not a loser but a gainer and a winner, not a sufferer but an enjoyer—Phil. 1:19; 3:8-9; 2 Cor. 4:7, 16-18; cf. 2:12-14.

11. David's life signifies a life of brokenness; the breaking of the outer

是我们天然个性—我们的己—的破碎；圣灵管治的目的，就是叫我们作一个被破碎的人；神把我们摆在完全无能为力、毫无办法的地位上，使祂有自由的路将祂自己连同祂一切追测不尽的丰富作到我们里面——8～9，四16～18，十二9～10，何六1～3，罗八28～29，参约十二3。

man is the breaking of our natural disposition, our self; the goal of the discipline of the Holy Spirit is for us to be a broken man; God puts us in a place of total inability and helplessness so that He can have the free way to work Himself with all His unsearchable riches into us—1:8-9; 4:16-18; 12:9-10; Hosea 6:1-3; Rom. 8:28-29; cf. John 12:3.

【周四】

§Day 4

贰 大卫顾到神在地上的居所，就是神约柜的居所—撒下六1～七29，诗一三二1～18：

II. David cared for God's habitation on earth, the habitation of the Ark of God—2 Sam. 6:1—7:29; Psa. 132:1-18:

一虽然神不要大卫建殿，他还是为殿的建造预备了建造的人、基地和材料；神也借着祂的灵将圣殿的样式启示给大卫；大卫离世前就把这样式指示他的儿子所罗门；因此，大卫尽了他的职分，与神同工，为着完成圣殿的建造—撒下八11，王上七51，代上二二14～16，二九1～5，二八11～19，徒十三22，36。

A. Although God did not want David to build the temple, he prepared the builder, the site, and the materials for the building of the temple; God also revealed to David by His Spirit the pattern of the temple, and before David died, he gave this pattern to Solomon his son; thus, David fulfilled his ministry and co-worked with God for the completion of the building of the temple—2 Sam. 8:11; 1 Kings 7:51; 1 Chron. 22:14-16; 29:1-5; 28:11-19; Acts 13:22, 36.

二大卫发热心要为神建造圣殿，（撒下七1～3，）但神拒绝了大卫的好意；神差遣申言者拿单，对大卫说，“你要建造殿宇给我居住么？”—5节：

B. David was zealous to build a temple for God (2 Sam. 7:1-3), but God rejected David's good intention; God sent Nathan the prophet to David to ask, "Is it you who will build Me a house for Me to dwell in?"—v. 5:

1 这给我们看见，我们在召会中一切的工作和事奉，必须起意于神，必须按照祂的愿望；由人所起意或起头的一切，无论多么为着神，都是没有基督同在的宗教活动。

1. This shows that all our work and service in the church must be initiated by God and must be according to His desire; anything that is initiated or started by man, regardless of how much it is for God, is a religious activity devoid of the presence of Christ.

2 我们要事奉神的那个心，祂悦纳；但我们要为祂作什么的定规，神不悦纳；神对大卫说，“你要…么？”神不要我们替祂定规什么。

2. Our heart to serve God is acceptable, but our decision to do something for Him is not acceptable; God said to David, "Is it you…?"; God does not want us to decide anything on His behalf.

三因着大卫是敬畏神并与神合作的人，神借着拿

C. Because David was one who feared God and cooperated with God, he did

单告诉他要停下建造殿的定意时，他没有反抗；大卫把他要完成建造殿的愿望停了下来，这行动乃是大事；和受恩（M. E. Barber）教士说过一句话：“凡不能为神的缘故不作工的，都不能为神的缘故作工”（认识生命与召会，二四三页）—路十 38 ～ 42。

四 大卫那次的停下，在宇宙中树立了一个双重的见证：第一，宇宙中的事，只能出于神，不能出于人；第二，不是在乎人为神作什么，乃是在乎神为人作什么—撒下七 11 ～ 14 上，18，25。

五 我们要从深处学得，神只要我们与祂配合，祂不需要我们为祂作什么；我们要停下我们的一切主张、定规、看法，让祂说话，让祂进来，让祂发号施令—太十七 5。

not react when God told him through Nathan to stop in his determination to be the one who would build the temple; the act of David's stopping to carry out his desire to build the temple is a great matter; Sister M. E. Barber said, "Whoever cannot stop working for the sake of God cannot work for the sake of God" (The Collected Works of Witness Lee, 1953, vol. 1, "Knowing Life and the Church," p. 283)—Luke 10:38-42.

D. David's stopping established a twofold testimony in the universe: first, all the work in the universe should come from God, not from man; second, all that matters is what God does for man, not what man does for God—2 Sam. 7:11-14a, 18, 25.

E. We must learn deep within that God wants only our cooperation; He does not need us to do anything for Him; we must stop all our opinions, decisions, and ideas; we need to let Him speak, let Him come in, and let Him command—Matt. 17:5.

【周五】

§Day 5

叁 圣经记载神对大卫惩罚的审判，今天对我们乃是警戒；（林前十 11；）神不仅满有慈爱怜悯，也是公正可畏的；神赦免大卫，但祂也照着祂行政的公义，管教并惩治大卫（撒下十二 10 ～ 14）：

一 以色列的一切仇敌被征服，大卫被高举作以色列的王之后，他在安宁的环境中犯了大罪—奸淫和杀人；这指明每当我们在安宁的环境中享安逸，很容易被引诱放纵肉体—十一 1 ～ 27，彼前四 1 与注 4。

二 大卫的罪，乃是他放纵眼目情欲和肉体情欲的结果；（撒下十一 2 ～ 3；）大卫滥用他王权

III. The account of God's punishing judgment on David is written as a warning to us today (1 Cor. 10:11); God is not only loving and merciful, but He is also just and fearsome; God forgave David, but He also disciplined and chastised David according to His governmental righteousness (2 Sam. 12:10-14):

A. After all the enemies of Israel were subdued and David was exalted as the king of Israel, David committed great sins while he was in a peaceful situation—adultery and murder; this indicates that whenever we are at ease in a peaceful situation, it is easy for us to be seduced to indulge our flesh—11:1-27; 1 Pet. 4:1 and footnote 4.

B. David's sin was the issue of his indulging the lust of the eyes and the lust of the flesh (2 Sam. 11:2-3); David, abusing the power of his kingship (vv.

的势力，（4～5，）抢夺人，故意犯奸淫。

三大卫犯下了这样的事之后，又装假设法遮盖他的恶行；（6～13；）然后，他串通约押，谋杀自己忠信的仆人乌利亚，好夺取乌利亚的妻子。（14～25，十二9。）

四大卫因着他这一个罪，干犯了十诫的后五条；（出二十13～17；）大卫的罪大大地侮辱并得罪神，把他过去一切的成就，几乎都抹煞了。

五大卫是合乎神心的人，（撒上十三14，）使神有路开始君王时代，为祂要来的基督建立神在地上的国，但他在放纵肉体情欲的事上失败了；（王上十五5；）在这事上大卫是松懈的，牺牲了他自己在对神属灵追求的事上高超的成就；这该成为我们众人的警告。

六很可惜的是，大卫在那恶者试诱他的重要时刻，没有极力控制自己的情欲，却沉溺其中，犯了粗鄙的罪，得罪神到极点。

七神爱大卫，然而大卫因着自己的罪，失去了立场和地位，并且失去了十二支派中的十一个支派；（撒下二十1～2；）大卫的罪撒下所罗门败坏的种子，（十二24，）导致神所赐的国分裂；（王上十一9～13，十二1～17；）也撒下所罗门后裔在君王职分上败坏的种子，至终导致他们失去国家和先祖的圣地，以致圣民被掳，分散到全地，没有平安，直到今时。

【周六】

八从大卫的历史我们能看见，落在神政治的手下是一件严重的事；（撒下十二10～14；）大

4-5), committed willful adultery by robbery.

C. After committing such an act, David tried to cover his evil deed by means of a pretense (vv. 6-13); then he murdered Uriah, his faithful servant, by conspiring with Joab, so that he could take Uriah's wife (vv. 14-25; 12:9).

D. By his one sin David broke the last five of the Ten Commandments (Exo. 20:13-17); his sin was a great insult and offense to God, and it nearly annulled all his attainments from the past.

E. David, being a man according to God's heart (1 Sam. 13:14), afforded God the way to begin the age of the kingship for the establishment of His kingdom on earth for His coming Christ, but he failed in the matter of the indulgence of the lust of the flesh (1 Kings 15:5); in this matter David was loose, and he sacrificed his high attainment in his spiritual pursuit of God; this should be a warning to all of us.

F. How regrettable it was that David, at a crucial time of the evil one's temptation, did not exercise strong control over his lust but indulged in it and committed a gross sin that offended God to the uttermost.

G. God loved David, but because of his sin David lost his standing and position as well as eleven of the twelve tribes (2 Sam. 20:1-2); David's sin sowed the seed of Solomon's corruption (12:24), which issued in the dividing of the God-given kingdom (1 Kings 11:9-13; 12:1-17), and the seed of the corruption of Solomon's descendants in the kingship, which issued ultimately in the loss of the nation and of the holy land of their fathers, in the captivity of the holy people, and in their being scattered around the globe and having no peace up to the present time.

§Day 6

H. We can see from the history of David that falling under God's governmental hand is a serious matter (2 Sam. 12:10-14); David restored his fellowship

卫很快地与神恢复交通，但是神的管教，一直继续到大卫死后。（15下～二十26。）

九 大卫借着认罪，与神的交通就恢复，如诗篇五十一篇所启示的，但他落在神政治的手下；大卫失败后，他家中发生许多恶事，包括乱伦、谋杀和背叛—撒下十二15下～二十26。

十 神在大卫身上施行严厉的惩罚，因为他所犯的罪太邪恶了；大卫家中这空前罪恶的源头，乃是大卫放纵肉体的情欲；这表明神对爱祂之人的惩治和行政的对付，甚至会影响他们的儿女。

十一 在我们与基督的关系上，这对我们应当是严肃的警示和警戒；我们的所是、我们的愿望、我们的意图、以及我们如何行事为人，都与我们留在基督里，有分于祂一切追测不尽之丰富作我们的享受，有极大的关系；我们若在以上所提的任何事上与神不对了，就会失去基督作我们的享受。

十二 包罗万有的基督是我们的居所，我们包罗万有的美地，以及我们所需的一切，作我们的享受，但如果我们与祂的关系不正确，祂就要把我们从祂自己里面吐出去，不再让我们享受祂—利十八25，启三16。

十三 最终，大卫不但变得老迈，并且渐渐衰萎；大卫的一生有美好的开始，如同明亮的日头升起，他的生平同他的事业如日中天；然而，他的放纵情欲（撒下十一1～27）破坏了他的事业，使他辉煌的生平衰萎，如日落黄昏；大卫晚年没有什么辉煌、优越、或光彩的事。（王上一1～4，参申三四7，创四八14～16，箴四18。）

十四 基督徒的一生，就是在那里学神的政治；我们种的是什么，收的也是什么；我们越是宽大地对

with God very quickly, but God's discipline continued even after his death (v. 15b—20:26).

I. Through the confessing of his sins, David's fellowship with God was restored, as revealed in Psalm 51, but he came under God's governmental hand; after his failure many evils, including incest, murder, and rebellion, took place among his family—2 Sam. 12:15b—20:26.

J. God exercised a severe punishment upon David because his sin was very evil; the source of the unprecedented evil in David's family was David's indulgence in the lust of the flesh; this shows that God's chastisement and His governmental dealing with those who love Him may even affect their children.

K. This should be a solemn alarm and warning to us in our relationship with Christ; what we are, what we desire, what we intend to do, and how we behave have very much to do with our remaining in Christ and participating in all of His unsearchable riches for our enjoyment; if we are not right with God in any of these matters, we will suffer the loss of Christ as our enjoyment.

L. The all-inclusive Christ as our dwelling place, our all-inclusive good land, and everything we need for our enjoyment will vomit us out of Himself and not allow us to enjoy Him any longer if we are not proper in relation to Him—Lev. 18:25; Rev. 3:16.

M. Eventually, David not only became old but also was fading away; David's life had a good beginning, like the bright sun rising, and his life with his career became like the sun shining at noon; however, his indulgence in lust (2 Sam. 11:1-27) spoiled his career and caused his bright life to fade like the sunset in the evening; in David's old age there was nothing bright, excellent, or splendid (1 Kings 1:1-4; cf. Deut. 34:7; Gen. 48:14-16; Prov. 4:18).

N. The Christian life is a life of learning God's government; we reap what we sow; the more generous we are to others, the more generous God will be

待人，神也越宽大地对待我们；我们如果刻薄、严格地对待弟兄，神也要刻薄、严格地对待我们；人生病或碰着困难的时候，是我们该帮助的时候，不是我们该批评的时候—加六 7，帖前五 14 ～ 15，路六 36 ～ 38，太七 1 ～ 2：

1 我们要学习作一个宽大赦免人的人；我们若严厉对待人，神也要严厉对待我们；我们该避免批评、定罪、或随便说人；我们批评人，随便说人，我们所批评所说的事，常常会成为对我们自己的审判—六 15，十八 23 ～ 35。

2 有许多弟兄今天跌倒得不像样，没有别的，就是因为他们从前批评别人太厉害；他们今天许多的软弱，都是他们从前批评人的。

3 我们蒙召是要祝福别人，所以我们这些蒙福的人该一直祝福别人，好叫我们承受福分；我们所给别人的祝福，自己也要承受—彼前三 8 ～ 11，太十 13，参民六 22 ～ 27。

to us; if we are mean and severe to our brothers, God will be mean and severe toward us; when others are sick or in trouble, it is the time for us to help them, not the time for us to criticize them—Gal. 6:7; 1 Thes. 5:14-15; Luke 6:36-38; Matt. 7:1-2:

1. We must learn to be generous and forgiving persons; if we are severe toward others, God will be severe toward us; we should avoid criticizing, condemning, or speaking about others in a light way; our criticism and careless comments about others often become a judgment upon ourselves—6:15; 18:23-35.

2. There are many brothers who have fallen miserably today for one reason only—they have criticized others too severely in the past, and many of their weaknesses today are the very weaknesses that they criticized in the past.

3. We have been called to bless others, so we, as a blessed people, should always bless others that we may inherit blessing; what we bless others with, we will inherit ourselves—1 Pet. 3:8-11; Matt. 10:13; cf. Num. 6:22-27.

第六周▪周一

晨兴喂养

撒上十七 45 ～ 47“大卫对那非利士人说，…我来攻击你，是在万军之耶和华，就是你所辱骂以色列军阵之神的名里。今日耶和华必将你交在我手里；…全地就必知道以色列中有神；聚集在这里的众人也必知道耶和华施行拯救，不是用刀用枪，因为争战的胜败在于耶和华…。”

在撒上十七章，大卫在信靠神击败歌利亚的事上受试验并蒙称许。

大卫听见歌利亚的骂阵，…大卫认为歌利亚乃是向活神的军队骂阵。（26 下。）他也认为杀这样一个骂阵的人，乃是除掉以色列的耻辱。（26 上。）…大卫知道神打发他到那里来的缘故，〔29 下，〕乃是要击败这骂阵的人。（撒母耳记生命读经，一〇二、一〇四至一〇五页。）

信息选读

大卫得扫罗同意，让他与歌利亚战斗。（撒上十七 31 ～ 39。）起先，扫罗阻止大卫与歌利亚战斗，因为大卫年纪还轻，而歌利亚自幼就作战士。（33。）但大卫确信耶和华必救他脱离歌利亚的手；这是基于他的经历，因他为父亲放羊时，耶和华救他脱离狮子和熊的爪。因着大卫作牧人的经历训练他信靠主，于是大卫能对扫罗说，“耶和华救我脱离狮子和熊的爪，也必救我脱离这非利士人的手。”（37 上。）扫罗听见这话，就对大卫说，“你去罢，耶和华必与你同在。”（37 下。）于是扫罗就把自己的战衣给大卫穿上，但大卫试过后就摘脱了。（38 ～ 39。）

WEEK 6 — DAY 1

Morning Nourishment

1 Sam. 17:45-47 Then David said to the Philistine,...I come to you in the name of Jehovah of hosts, the God of the ranks of Israel, whom you have defied. On this day Jehovah will deliver you up into my hand.... And all the earth will know that there is a God in Israel; and all this congregation will know that it is not by sword or spear that Jehovah saves, for the battle is Jehovah's...

In 1 Samuel 17 David was tested and approved in trusting God and defeating Goliath.

David heard Goliath's defiance.... David considered that Goliath was defying the armies of the living God (v. 26b). He also considered that to kill such a defier was to turn away the reproach from Israel (v. 26a).... David realized that the cause [for his coming there (v. 29b)] was that he had been sent there by God to defeat the defier. (Life-study of 1 & 2 Samuel, pp. 82-84)

Today's Reading

David gained the agreement of Saul for him to fight against Goliath (1 Sam. 17:31-39). At first, Saul discouraged David from fighting with Goliath, saying that David was but a youth and that Goliath had been a man of war since his youth (v. 33). However, David had the assurance that Jehovah would deliver him from the hand of Goliath. David's assurance was based upon his experience of Jehovah delivering him from the paw of the lion and of the bear in his shepherding of his father's sheep. Because his experience as a shepherd had trained him to trust in the Lord, David could say to Saul, "Jehovah, who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine" (v. 37a). When Saul heard this, he said to David, "Go, and may Jehovah be with you" (v. 37b). Then Saul put his armor on him, but David tried it and took it off (vv. 38-39).

大卫出去与歌利亚战斗。（40 ～ 48。）他手中拿杖，又在溪中挑选了五块光滑的石子，手中拿着甩石的机弦。（40。）歌利亚因大卫年轻就藐视他，以为他到自己这里来，如人拿杖赶狗一样，就指着自己的神咒诅大卫；又对大卫说，他要将大卫的肉给空中的飞鸟、田野的走兽吃。（41 ～ 44。）大卫对歌利亚说，“你来攻击我，是靠着刀枪和铜戟；我来攻击你，是在万军之耶和华，就是你所辱骂以色列军阵之神的名里。今日耶和华必将你交在我手里；我必杀你，取下你的头。我又要将非利士军兵的尸首给空中的飞鸟、地上的野兽吃。全地就必知道以色列中有神；聚集在这里的众人也必知道耶和华施行拯救，不是用刀用枪，因为争战的胜败在于耶和华。祂必将你们交在我们手里。”（45 ～ 47。）

大卫杀死歌利亚，击败非利士人。（49 ～ 54。）他用机弦甩石，打进歌利亚的额内，用歌利亚的刀割了他的头，将他杀死。（49 ～ 51 上。）非利士人逃跑，以色列人和犹大人便追赶他们，夺了他们的营盘。（51 下～ 53。）大卫将歌利亚的头拿到耶路撒冷，却将歌利亚的军装放在自己的帐棚里。（54。）…大卫胜过歌利亚和非利士人，乃是神拣选并膏大卫的有力印证。…〔之后〕扫罗发现手中拿着歌利亚头的大卫，是伯利恒人耶西的儿子。（55 ～ 58。）

在撒上十六至十七章，发生在大卫身上的事，完全是在神的主宰之下。我们需要领悟，今天因着我们追求基督，我们环境中的每一面，都完全是在神主宰的手下。至终，向召会生活骂阵的人要被击败。因此，我们应当信靠主，对主有信心，并且安息。（撒母耳记生命读经，一〇五至一〇七页。）

参读：撒母耳记生命读经，第十二至十三篇。

David went forth to fight against Goliath (vv. 40-48). He took his staff, chose five smooth stones from the brook, and held his sling in his hand (v. 40). Goliath scorned him for being but a youth and considered that his coming to him was as one with staves coming to chase away a dog. Goliath then cursed David by his gods and said that he would give David’s flesh to the birds of heaven and to the beasts of the field (vv. 41-44). David said to Goliath, “You come to me with sword and spear and javelin, but I come to you in the name of Jehovah of hosts, the God of the ranks of Israel, whom you have defied. On this day Jehovah will deliver you up into my hand, and I will strike you and remove your head from you. And I will give the corpses of the camp of the Philistines to the birds of heaven and to the animals of the earth on this day. And all the earth will know that there is a God in Israel; and all this congregation will know that it is not by sword or spear that Jehovah saves, for the battle is Jehovah’s and He will deliver you into our hand” (vv. 45-47).

David killed Goliath and defeated the Philistines (vv. 49-54). He killed Goliath by slinging a stone into Goliath’s forehead and beheading Goliath with his own sword (vv. 49-51a). The Philistines fled, and the men of Israel and Judah pursued them to slay them and plunder their camps (vv. 51b-53). David took the head of Goliath and brought it to Jerusalem, but he put Goliath’s armor in his tent (v. 54). David’s victory over Goliath and the Philistines was a strong confirmation to God’s choosing and anointing of him. Saul found out that David, who held Goliath’s head in his hand, was the son of Jesse the Bethlehemite (vv. 55-58).

What happened to David in chapters 16 and 17 was altogether under God’s sovereignty. We all need to realize that because we are pursuing Christ today, every aspect of our environment is absolutely under God’s sovereign hand. Eventually, those who defy the church life will be defeated. Therefore, we should trust in the Lord, have confidence in Him, and be at peace. (Life-study of 1 & 2 Samuel, pp. 84-85)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 12-13

第六周▪周二

晨兴喂养

加五 17 “因为肉体纵任贪欲，抵抗那灵，那灵也抵抗肉体，二者彼此敌对，使你们不能作所愿意的。”

24 “但那属基督耶稣的人，是已经把肉体连肉体的邪情私欲，都钉了十字架。”

在神主宰的权柄下，大卫被选为侍候扫罗的人。神把这二人摆在一起，非常亲近的一同生活工作。然而，他们越亲近，扫罗越恨大卫。扫罗和大卫成了彼此的试验；…扫罗被暴露为反对神意愿的人，大卫却显明为合乎神心的人。这是神的主宰权柄。

大卫在他与扫罗的关系上受试验；这意思是说，大卫一直被放在十字架上。…召会生活中的圣徒，尤其是长老，可能成为我们的试验、十字架。同样，在婚姻生活中，我们的配偶可能是我们的十字架。既然不该离婚或分居，所以在婚姻生活中，我们唯一的路乃是上到十字架，留在那里，让十字架了结我们的肉体和我们特别的雄心。（撒母耳记生命读经，一〇二页。）

信息选读

扫罗无论差遣大卫作什么，大卫都作事精明。（撒上十八 5 上。）大卫作事精明的秘诀在于他的智慧。甚至他年幼时，作事已经非常有智慧。…因着大卫行事精明，扫罗就立他作战士长，众百姓和扫罗的臣仆都看为美。（5 下。）凡扫罗向大卫所作的，都成为很好的机会，使大卫得着百姓的喜爱。

WEEK 6 — DAY 2

Morning Nourishment

Gal. 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose each other that you would not do the things that you desire.

24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

Under God’s sovereignty, David was selected to become an attendant of Saul. God put these two together to live and work together very closely. Eventually, however, the closer they became, the more Saul hated David. Saul and David became a test to each other.... Saul was exposed as a person who was opposite to God’s will, and David was manifested to be a man according to God’s heart. This was God’s sovereignty.

For David to be tested in his relationship with Saul meant that David was continually put on the cross.... The saints in the church life, especially the elders, may become a test, a cross, to us. Likewise, in married life our spouse will be a cross to us. Since there should be neither divorce nor separation, the only way for us in our married life is to go to the cross and remain there, allowing the cross to terminate our flesh and our particular kind of ambition. (Life-study of 1 & 2 Samuel, p. 82)

Today’s Reading

David was successful in every mission that Saul sent him on (1 Sam. 18:5a). The secret of David’s success was his wisdom. Even as a youth, he behaved in a very wise way.... Because David acted wisely, Saul set him over the men of battle, and it was good in the sight of all the people and also in the sight of Saul’s servants (18:5b). Whatever Saul did to David became a good opportunity for David to gain favor with the people.

大卫打死了那非利士人回来的时候，妇女们从以色列各城里出来，迎接扫罗。她们说，“扫罗杀死千千，大卫杀死万万。”（7。）扫罗听见这样的称赞，非常不喜悦，就说，“她们将万万归大卫，却只将千千归我；除了王位以外，还有什么没有给他？”从那日起，扫罗就嫉视大卫。（8～9。）扫罗发怒，并且嫉妒大卫。…今天在召会生活中，也有许多的“扫罗”。当别人得称许，而我们没有得称许时，我们可能会嫉妒他们。例如你在聚会中分享，几乎没有人说阿们；另一个人分享时，却得着许多阿们。…扫罗从嫉妒大卫，到图谋如何杀他，又不破坏自己的名誉。…在扫罗一切的逼迫中，大卫没有抵抗或作什么来为自己报复。他只作一件事，就是躲避。

从大卫在扫罗逼迫下的经历，我们必须学习一个重要的功课，就是在召会生活中，不该有一点出于肉体的东西；不该有忿怒、计谋、阴谋、密谋。召会乃是神的国，（罗十四17，）在召会中必须有神圣的权柄，有正确的等次；…大卫敬畏神，不敢推翻神所安排的等次。我们若说我们是在主的恢复里，却不知道神所命定的等次，这乃是羞耻。悖逆和抵抗废掉了召会生活。…我们只该在灵里活基督，使我们照着神圣、命定的等次，过召会生活。

报复和抵抗都是肉体的事。…在神的国里，肉体该排除。加拉太五章十七节说，“肉体纵任贪欲，抵抗那灵，那灵也抵抗肉体。”二十四节说，“那属基督耶稣的人，是已经把肉体连肉体的邪情私欲，都钉了十字架。”二十一节说，那些有分于肉体之事的人，“必不得承受神的国。”我们若有分于肉体，就与神的国无分无关。忌恨、恼怒、私图好争、分立等事，都是神国之外的东西。（撒母耳记生命读经，一一〇至一一三、一一七至一一八页。）

参读：撒母耳记生命读经，第十四至十七篇。

As David returned from striking the Philistines, the women came out of all the towns of Israel to meet Saul and they said, “Saul has struck down his thousands; / But David, his ten thousands” (v. 7). When Saul heard this praise, he was displeased and said, “They ascribe ten thousands to David, but to me they ascribe only thousands. And what more can he have except the kingdom? So Saul eyed David from that day on” (vv. 8-9). Saul was angry and was envious of David. There are many “Sauls” in the church life today. We may become envious when others are approved and we are not. For example, suppose you share in a meeting and hardly anyone says Amen. Then someone else shares, and he receives many Amens. Saul went from being envious of David to plotting how he might kill him without damaging his own name. Through all of Saul’s persecution, David did not fight or do anything to avenge himself. The only thing he did was flee.

From David’s experience under Saul’s persecution, we need to learn an important lesson…that in the church life there should not be anything of the flesh; there should be no anger, no devices, no conspiracies, and no plots. The church is the kingdom of God (Rom. 14:17), and in the church there must be the divine authority with the proper order.... David feared God and did not dare to overthrow the order arranged by God. It would be a shame for us to say that we are in the Lord’s recovery, yet we do not know that there is a God-ordained order. Rebellion and fighting annul the church life.... We should just live Christ in the spirit that we may live a church life according to the divine, ordained order.

Avenging and fighting back are matters of the flesh.... In the kingdom of God the flesh has to be ruled out. Galatians 5:17 says that “the flesh lusts against the Spirit, and the Spirit against the flesh.” Verse 24 says that “they who are of Christ Jesus have crucified the flesh with its passions and its lusts.” Verse 21 says that those who partake of the things of the flesh “will not inherit the kingdom of God.” If we are partakers with the flesh, we are through with the kingdom and will have no share in it. Things such as jealousy, outbursts of anger, factions, and divisions are foreign articles in the kingdom. (Life-study of 1 & 2 Samuel, pp. 88-90, 95-96)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 14-17

第六周▪周三

晨兴喂养

撒上二四 4 ～ 6 “跟随大卫的人对他说，…你可以照你看为好的待他；…大卫就起来，悄悄地割下扫罗外袍的衣边。随后大卫心中自责，…他对跟随他的人说，我的主乃是耶和华的受膏者，我在耶和华面前万不敢作这样伸手害他的事，因他是耶和华的受膏者。”

大卫不肯杀扫罗，但割下扫罗外袍的衣边。然而，甚至在这件事上，大卫也心中自责，因为他敬畏神，知道扫罗乃是神的受膏者。（撒上二四 4 下～7。）在神的国里，有神圣的权柄等次。扫罗不是自立为王，乃是神所立所膏的王；所以他是神圣的权柄，大卫为此敬畏神。大卫守住神在祂选民中间所命定的权柄等次，这为他将来作神选民的王立下美好的根基。他若背叛扫罗，就会对百姓成为背叛神所命定、设立之王的先例。（撒母耳记生命读经，一二三页。）

信息选读

大卫是从心里认识神的权柄的人，他…称扫罗为主，为耶和华的受膏者。这是说出一件重要的事，服权柄不是服那个人，乃是服他身上的膏油，就是神设立他作权柄时的膏油。大卫认识扫罗身上的膏油，承认他是神的受膏者，所以只有自己逃命，不敢伸手害他。扫罗不服神的命令，被神废弃，这是扫罗和神之间的事；大卫服神的受膏者，这是大卫向神负责的事。

WEEK 6 — DAY 3

Morning Nourishment

1 Sam. 24:4-6 And David's men said to him,... Do then to him according to what seems good in your sight. So David rose up and cut off a corner of Saul's cloak without being noticed. But afterward David's heart smote him.... And he said to his men, Jehovah forbid that I should do such a thing to my lord, Jehovah's anointed, as stretch out my hand against him; for he is Jehovah's anointed.

David would not kill Saul but only cut off a corner of Saul's cloak. However, even for this David's heart smote him, because of his fear of God in that Saul was God's anointed (1 Sam. 24:4b-7). In God's kingdom there is a divine order of authority. Saul was not a self-appointed king; he was the king appointed and anointed by God. Saul was therefore the divine authority, and David feared God in this. David kept the God-ordained order of authority among God's elect. By so doing, David laid a good foundation for himself to be the king of God's elect in the coming days. If he had rebelled against Saul, then he would have been to the people an example of rebellion against the God-ordained, appointed king. (Life-study of 1 & 2 Samuel, p. 99)

Today's Reading

David was one who knew God's authority from his heart.... He considered Saul as lord, the anointed of Jehovah. This speaks of an important matter. Submission to authority is not submission to a person. It is submission to the anointing upon the person, the anointing which was upon him when God set him up as authority.... He acknowledged that Saul was God's anointed. Hence, he could only seek for his own escape; he could not put forth his hand to hurt Saul. Saul was disobedient to God's command. He was rejected by God. But this was something between Saul and God. As for David, he submitted to God's anointed. This was David's responsibility before God.

有一个亚玛力的少年人到大卫面前来…，说他把扫罗杀了。大卫的态度仍是完全拒绝自己，服在神的权柄之下。他对那人说，“你伸手杀害耶和华的受膏者，怎么不畏惧呢？”〔撒下一 14。〕（倪柝声文集第三辑第一册，一五一至一五二页。）

虽然大卫如此受逼迫，如此受苦，但他从不抵抗、反抗或反应。用新约的话说，他是一直在十字架之下。他在任何情况下，每天都背十字架。他不抱怨、批评、反对或定罪，他只是在十字架下受对付。

腓立比三章十节指明，我们背十字架的力量，乃是基督复活的大能。…我们里面的基督才是背十字架的那一位。…祂已经进到我们里面，活在我们里面，在我们里面背十字架。

大卫学十字架的功课时，也享受了神的供备。…约拿单和米甲是神给大卫的供备，他们帮助大卫逃走。…（撒上二十 1 ～ 42，十九 11 ～ 18。）至终，大卫从扫罗之下的试炼中“毕业”了。…在神的主宰之下，大卫学了十字架的功课。因这缘故，大卫至终不是输家，乃是赢家；不是受苦者，乃是享受者。（撒母耳记生命读经，一二六至一二七页。）

大卫的生命表征受拆毁的生命。虽然在圣经里找不着“拆毁”二字；但从圣经的记载里，我们能看见…大卫是个被拆毁的人。大卫的一生都受神的压制，这使大卫成为一个合乎神心的人。（徒十三 22。）（认识生命与召会，三〇三页。）

圣灵管治的目的，就是叫你作一个被拆毁的人。…外面的人若要破碎，就需要神相当厉害的对付。没有受过对付的人不能叫主有出路。（倪柝声文集第三辑第十一册，三〇五页。）

参读：倪柝声文集第三辑第十一册，第二十五篇；认识生命与召会，第七、十六、十九篇。

A young Amalekite came to David to claim …that he had killed Saul. David’s attitude was still that of denying the self and submitting to God’s authority. He said to the man, “How is it that you were not afraid to stretch out your hand to destroy Jehovah’s anointed?” (2 Sam. 1:14). (CWWN, vol. 47, “Authority and Submission,” p. 139)

Although David was persecuted and suffered so much, he never fought, reacted, or responded. Using the New Testament term, he was always under the cross. He bore the cross every day under any kind of situation. He did not complain, criticize, oppose, or condemn. He was just under the cross to suffer the dealing.

Philippians 3:10 indicates that the strength for us to bear the cross is the power of Christ’s resurrection…. The Christ who is within us is the One who…has come into us to live in us and to bear the cross within us.

As David was taking the lessons of the cross, he enjoyed God’s provision…. As God’s provision to David, both Jonathan and Michal helped David to flee… (1 Sam. 20:1-42; 19:11-18). Eventually, David “graduated” from his trials under Saul…. Under God’s sovereignty, David took the lessons of the cross. Because of this David eventually was not a loser but a gainer, not a sufferer but an enjoyer. (Life-study of 1 & 2 Samuel, pp. 102-103)

David’s life signifies a life of brokenness. Although we cannot find the word brokenness in the Bible, we can see from the biblical record that… David was broken by God. David was under God’s pressure throughout his whole life; this made him one who was according to God’s heart (Acts 13:22). (CWWL, 1953, vol. 1, “Knowing Life and the Church,” p. 325)

The goal of the discipline of the Holy Spirit is for you to be a broken man…. In order for the inward man to be released, there is the need for severe dealings from the Lord. Those who have never been dealt with cannot afford the Lord a way to go on. (CWWN, vol. 57, p. 265)

Further Reading: CWWN, vol. 57, ch. 25; CWWL, 1953, vol. 1, “Knowing Life and the Church,” chs. 7, 16, 19

第六周▪周四

晨兴喂养

撒下七5“你去对我仆人大卫说，…你要建造殿宇给我居住么？”

11“…我耶和华向你宣告，耶和华必为你建立家室。”

代下三1“所罗门在耶路撒冷，耶和华向他父亲大卫显现的摩利亚山上，就是…大卫所预备的地方，开工建造耶和华的殿。”

大卫顾到神的约柜。…大卫作了王，没有忘记神在地上的居所。…大卫有心为神建殿，〔参撒下七2，〕神虽悦纳他的心愿，但神不要他为祂建殿。神借拿单对他说，“你要建造殿宇〔原文是家〕给我居住么？…我耶和华…必为你建立家室。…我必兴起你腹中所出的后裔…。他必为我的名建造殿宇。”（5，11～13。）…大卫为神殿的建造预备材料。大卫为着神的心非常迫切，神虽然不要他直接为神建殿，他还是为殿的建造预备了材料。他预备了建造圣殿的人、基地和材料；（八11，参王上七51，代上二六26～27；）他的确尽了他的职分，与神同工，为着完成圣殿的建造。行传十三章三十六节说，“大卫在神的旨意中，服事了他那一代的人，就睡了。”大卫在神面前得了安息。（从利未记至尼希米记看生命的路线，一一七至一一九页。）

信息选读

召会中一切的工作和事奉，都必须是神发起的，才是神所要的。…凡是从人发起，是人起头，是人开始的，不管是多么为着神的，都不过是个宗教活动，在神眼中，都不能算是神的事奉，神的工作。

WEEK 6 — DAY 4

Morning Nourishment

2 Sam. 7:5 Go and say to My servant David,...Is it you who will build Me a house for Me to dwell in?

11...Jehovah declares to you that Jehovah will make you a house.

2 Chron. 3:1 And Solomon began to build the house of Jehovah in Jerusalem on Mount Moriah, where He had appeared to David his father, at the place that David prepared...

David cared for the Ark of God.... After David became king, he did not forget God's dwelling place on earth.... David had a heart to build a temple for God [cf. 2 Sam. 7:2]. God accepted his heart, but God did not want David to build a temple for Him. God spoke to him through Nathan: "Is it you who will build Me a house for Me to dwell in?... I...will make you a house.... I will raise up your seed after you, which will come forth from your body.... It is he who will build a house for My name" (vv. 5, 11-13). David prepared the materials for the building of the temple of God. David's heart for God was desperate. Although God did not want him to build the temple, he prepared the materials for the building of the temple. David prepared the builders, the site, and the materials for building the temple (2 Sam. 8:11; 1 Kings 7:51; 1 Chron. 26:26-27). David fulfilled his ministry and co-worked with God for the completion of the building of the temple. Acts 13:36 says, "David, having served his own generation by the counsel of God, did indeed fall asleep." David obtained rest before God. (CWWL, 1954, vol. 4, pp. 533-535)

Today's Reading

All our work and service in the church must be initiated by God and must be according to His desire.... Anything that is initiated or started by man, regardless of how much it is for God, is a religious activity. In God's eyes this kind of activity is not His service or His work. God considers only

神能算作是事奉祂，是祂工作的，都必须是神自己发起，神自己起头的。…没有一件事奉神的事，是人可以定规的。你可以爱神，这是对的；但你想要为神定规什么，这个神不要。你要事奉神的那个心，祂悦纳；但你所作的定规，神不悦纳。神说，“你要…么？”神不要你我替祂定规什么。要不要建造圣殿，不是大卫所能定规的；一切的事不能起意于你我，只能起意于神。

大卫是个敬畏神的人，他没有那样作，他停了下来。不要以为停下是一件小事，停下建造圣殿的行动乃是大事。…和受恩教士说过一句话，说得真好，她说，“凡不能为神的缘故不作工的，都不能为神的缘故作工。”这话实在是经历的话。大卫知道神需要圣殿，但神的话临到他说，“不要作。”他立即停下不作。不是需不需要、…能不能，乃是神不要我作，所以我不作。大卫能为着神不作工，这给我们看见大卫的属灵。…如果我们是大卫，我们能否停下来？…机会是到了，但有神的话临到，说，“不要作。你慢慢来，你的章程要改一改，我的定规才算得数。”…有许多为神热心的人，听不见这些话；这就是今天许多神的工人不能同工的原因。求神开我们的眼睛，看见这一个。

大卫那次的停下，在宇宙中树立了一个双重的见证：第一，宇宙中的事，只能出于神，不能出于人。第二，不是在乎人为神作什么，乃是在乎神为人作什么。

我们要从深处学得，神只要我们与祂配合，祂不需要我们为祂作什么。…你要停下你的主张，停下你的定规，停下你的看法，让祂说话，让祂进来，让祂发号施令；你只需要与祂配合。（认识生命与召会，二三三至二三四、二四一、二四三至二四五页。）

参读：撒母耳记生命读经，第二十二至二十三篇；真理课程一级卷一，第十一课；从利未记至尼希米记看生命的路线，第九篇。

what He has initiated and started as a service and work to Him. No matter related to our service to God should be determined by us. It is right for us to love God, but God does not want us to think about doing something for Him. Our heart to serve Him is acceptable, but our decision to do something for Him is not acceptable. God said, “Is it you…?” God does not want us to decide anything on His behalf. It was not up to David to decide whether or not to build the temple. Nothing should be initiated by us; only God can initiate something.

Because David feared God,…he did not react to Nathan; rather, he stopped. It is not a small thing to stop. The act of stopping the building of the temple is a great matter. Sister M. E. Barber said, “Whoever cannot stop working for the sake of God cannot work for the sake of God.” This is a good word of experience. David knew that God needed a temple, but when God’s word came to him, he immediately stopped his work. His stopping was not related to need or ability; rather, he stopped because God did not want him to work. The ability of David not to work for God shows his spirituality. If we were David, could we have stopped? Opportunities will come, but God’s word may also come, saying, “Do not do anything. Slow down. Change your plan. Only My decision counts.” Many who are zealous for God cannot hear such a word. This is the reason many workers of God cannot work for God. May God open our eyes.

David’s stopping established a twofold testimony in the universe. First, all the work in the universe should come from God, not from man. Second, all that matters is what God does for man, not what man does for God.

We must learn deep within that God wants only our cooperation; He does not need us to do anything for Him…. We must stop all our opinions, decisions, and ideas; we need to let Him speak, let Him come in, and let Him command. All we need to do is cooperate with Him. (CWWL, 1953, vol. 1, “Knowing Life and the Church,” pp. 277, 282-284)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 22-23; Truth Lessons—Level One, vol. 1, lsn. 11; CWWL, 1954, vol. 4, pp. 529-535

第六周▪周五

晨兴喂养

撒下十二 10“你既藐视我，娶了赫人乌利亚的妻子为妻，故此刀剑必永不离开你的家。”

林前十 11“这些发生在他们身上的事，都是鉴戒，并且写在经上，正是为警戒我们这生在诸世代终局的人。”

神不仅满有慈爱怜悯，也是公正可畏的。一面，神赦免大卫，（撒下十二 13，）但另一面，祂照着祂行政的公义，管教并惩治大卫。（圣经恢复本，撒下十二 10 注 1。）

在神的惩罚中，从乌利亚妻子所生的第一个儿子死了。（撒下十二 18。）但在神主宰的怜悯下，她又生了一个孩子。神给这孩子起名叫耶底底亚，意思是耶和华喜爱的。（25。）大卫给他起名叫所罗门，意思是平安的。（24。）…但从那时起，在大卫家中和整个以色列国里，都没有平安。所罗门的君王职分有一个很好的开始，但后来他犯了与他父亲同样的错，结局就很可怜。…我们的神满有怜悯，也是公正的。（撒母耳记生命读经，二六九至二七〇页。）

信息选读

以色列的一切仇敌被征服，大卫被高举作以色列的王之后，他在安宁的环境中犯了大罪。这指明每当我们在安宁的环境中，很容易被引诱放纵肉体。

大卫的罪，乃是他放纵眼目情欲和肉体情欲的结果。（撒下十一 2 下～ 3。）…大卫滥用他王权的势力，抢夺

WEEK 6 — DAY 5

Morning Nourishment

2 Sam. 12:10 Now therefore the sword will not depart from your house forever because you have despised Me and have taken the wife of Uriah the Hittite to be your wife.

1 Cor. 10:11 Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.

God is not only loving and merciful, but He is also just and fearsome.... God forgave David (2 Sam. 12:13), but on the other hand, He disciplined and chastised David according to His governmental righteousness. (2 Sam. 12:10, footnote 1)

In God's punishment, the first child born of the wife of Uriah died (2 Sam. 12:18). In God's sovereign mercy, another child was born of her. The name given to him by God was Jedidiah, which means "beloved of Jehovah" (v. 25). David gave him the name Solomon, which means "peaceful" (v. 24).... But from that time there was no peace in David's family or in the entire kingdom of Israel. Solomon's kingship had a wonderful beginning, but the same thing happened with him as with his father, and his end was pitiful.... Our God is merciful, but He is also just. (Life-study of 1 & 2 Samuel, pp. 218-219)

Today's Reading

After all the enemies of Israel were subdued and David was exalted as the king of Israel, David committed a great sin while he was in a peaceful situation. This indicates that whenever we are in a peaceful situation, it is easy for us to be seduced to indulge our flesh.

David's sin was the issue of his indulging of the lust of the eyes and the lust of the flesh (2 Sam. 11:2b-3).... David committed a willful adultery by robbery,

人，故意犯奸淫。（4～5。）这实在侮辱神。大卫所犯的大罪，把他过去一切的成就，几乎都抹煞了。…大卫串通约押，谋杀自己忠信的仆人乌利亚。（14～25。）

乌利亚不仅是被刀剑吞灭，他事实上是被大卫谋杀，这样大卫才能夺取乌利亚的妻子。…大卫〔也〕故意犯奸淫；他因着这一个罪，干犯了十诫的后五条。（出二十 13～17。）

大卫在每一面都是完全的，却在放纵肉体情欲的事上很软弱。肉体的情欲就像一匹野马，我们必须把缰绳拉紧，才能制伏它。在这事上大卫是松懈的，牺牲了他自己在追求神的事上高超的成就。大卫是一颗大“钻石”，但他情欲的放纵却是这颗钻石上一个黑暗的杂质。他虽然在属灵的追求上有高超的成就，却仍然能犯这样一个大罪。

撒母耳记也揭示人的失败。大卫是合乎神心的人，却在肉体情欲的事上失败了。大卫的缺点是没有约束自己的肉体。…大卫是合乎神心的人，使神有路开始君王时代，为祂要来的基督建立神在地上的国。但很可惜的是，大卫在那恶者试诱他的重要时刻，没有极力控制自己的情欲，却沉溺其中，犯了粗鄙的罪，得罪神到极点。（撒母耳记生命读经，二六〇至二六二、二六八、三〇七页。）

神爱大卫，然而大卫因着自己的罪，失去了立场和地位，并且失去了十二支派中的十一个支派。（撒下二十 1～2。）大卫的罪撒下所罗门败坏的种子，（见十二 24 注 1，）导致神所赐的国分裂；（王上十一 9～13，十二 1～17；）也撒下所罗门后裔在君王职分上败坏的种子，至终导致他们失去国家和先祖的圣地，以致圣民被掳，分散到全地，没有平安，直到今时。（圣经恢复本，撒下十二 10 注 1。）

参读：撒母耳记生命读经，第三十三至三十四、三十八篇。

abusing the power of his kingship (vv. 4-5). This was a real insult to God. David’s great sin nearly annulled all his attainments from the past…. David murdered Uriah, his faithful servant, by a conspiracy with Joab (vv. 14-25).

Uriah was not merely devoured by the sword—he was actually murdered by David so that he could take Uriah’s wife…. David [also]…willingly committed adultery. By [this] one sin David broke the last five of the Ten Commandments (Exo. 20:13-17).

David was perfect in every way, but he was weak in the matter of the indulgence of the lust of the flesh. The lust of the flesh is like a wild horse. To subdue this lust, we must hold the bridle very tightly. In this matter David was loose, and he sacrificed his high attainment in the pursuit of God. David was a great “diamond,” but his indulgence in lust was a black, foreign particle in this diamond. Even though he was a person of high attainment in his spiritual pursuit, he was still able to commit such a great sin.

The books of Samuel also unveil man’s failure. David, a man according to God’s heart, failed in the matter of the lust of the flesh. David’s defect was that he did not restrict his flesh. David, being a man according to God’s heart, afforded God the way to begin the age of kingship for the establishment of His kingdom on the earth for His coming Christ. But how regrettable it was that David, at a crucial time of the evil one’s temptation, did not exercise strong control over his lust but indulged in it and committed a gross sin, which offended God to the uttermost. (Life-study of 1 & 2 Samuel, pp. 211-213, 217, 248)

God loved David, but because of his sin David lost his standing and position as well as eleven of the twelve tribes (2 Sam. 20:1-2). David’s sin sowed the seed of Solomon’s corruption (see footnote 1 on 12:24), which issued in the dividing of the God-given kingdom (1 Kings 11:9-13; 12:1-17), and the seed of the corruption of Solomon’s descendants in the kingship, which issued ultimately in the loss of the nation and of the holy land of their fathers, in the captivity of the holy people, and in their being scattered around the globe and having no peace up to the present time. (2 Sam. 12:10, footnote 1)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 33-34, 38

第六周▪周六

晨兴喂养

王上十一 13“只是我不将全国从你撕去；我要因我仆人大卫和我所选择的耶路撒冷，将一个支派留给你的儿子。”

彼前三 9“不以恶报恶，或以辱骂还辱骂，倒要祝福，…好叫你们承受福分。”

神在大卫身上施行严厉的惩罚，因为他所犯的罪太邪恶了。大卫失败后，他家中发生许多恶事，包括乱伦、谋杀和背叛。（撒下十三，十五 1 ～十九 8 上。）大卫家中这空前罪恶的源头，乃是大卫放纵肉体的情欲。这表明神对爱祂之人的惩治和行政的对付，甚至会影响他们的儿女。（圣经恢复本，撒下十二 10 注 1。）

〔大卫借着认罪，〕可以很快的与神恢复交通，但是神的管教，一直持续到大卫死了之后。神的管教在他身上的时候，神的政治就不离开他。（倪柝声文集第三辑第四册，一四二页。）

信息选读

列王纪所描绘的图画…指明，我们的所是、…愿望、…意图、以及我们如何行事为人，都与我们留在基督里，有分于祂一切追测不尽之丰富作我们的享受，有极大的关系。这幅关于以色列的图画，结束于一个悲剧：列王虽然被摆在君王职分的蒙福情形里，却对神不忠信，也不妥善的顾到他们的基业，以致失去了美地，并被掳到拜偶像的世界。在我们与基督的关系上，这对我们应当是严肃的警示和警戒。我们若在以上所提的任何事上错了，就会失去作我们享受的基督。（圣经恢复本，王上一 1 注 1。）

WEEK 6 — DAY 6

Morning Nourishment

1 Kings 11:13 But I will not tear the whole kingdom away from you; I will give one tribe to your son because of David My servant and because of Jerusalem, which I have chosen.

1 Pet. 3:9 Not rendering evil for evil or reviling for reviling, but on the contrary blessing one another,...that you might inherit blessing.

God exercised a severe punishment upon David because his sin was very evil. After David's failure many evils, including incest, murder, and rebellion, took place in his family (2 Sam. 13; 15:1—19:8a). The source of the unprecedented evil in David's family was David's indulgence in the lust of the flesh. This shows that God's chastisement and His governmental dealing with those who love Him may even affect their children. (2 Sam. 12:10, footnote 1)

David restored his fellowship with God very quickly [after his confession in Psalm 51], but God's discipline continued even after his death. God's government would not depart from him as long as His discipline was upon him. (CWWN, vol. 50, "Messages for Building Up New Believers (3)," p. 678)

Today's Reading

The picture portrayed in the two books of Kings...indicates that what we are, what we desire, what we intend to do, and how we behave have very much to do with our remaining in Christ and participating in all His unsearchable riches for our enjoyment. This picture concerning Israel ends with a tragedy of all the kings who were put into the blessed situation of the kingship and who were not faithful to God and did not take good care of their inheritance: they lost the good land and were carried away as captives to the idol-worshipping world. This should be a solemn alarm and warning to us in our relationship with Christ. If we are wrong in any of the matters mentioned above, we will suffer the loss of Christ as our enjoyment. (1 Kings 1:1, footnote 1)

表征基督的那地，…是为着神子民生存和生活的供应，也是为着他们的享受。美地吐出受玷污且不圣别的居民，（利十八 25，28，二十 22，）表征包罗万有的基督，原是我们的居所和我们所需的一切，作我们的享受，但如果我们与祂的关系不正确，祂就要把我们从祂自己里面吐出去，不再让我们享受祂。（参启三 16。）（利十八 25 注 2。）

大卫的一生有美好的开始，如同明亮的日头升起，他的生平同他的事业如日中天。然而，他的放纵情欲（撒下十一）破坏了他的事业，使他辉煌的生平衰萎，如日落黄昏。大卫晚年没有什么辉煌、优越、或光彩的事。（王上一 1 注 3。）

有一件事，〔见于马太六章十五节，十八章二十三至三十五节，〕也是特别要紧的，就是不要随便定别人的罪。这一件事，是非常的严肃！…不只在赦免的事情上要学习宽大，并且千万不要随便说人，随便批评人。…我们随便说人，随便批评人，结果我们所说所批评的事，常常会成为对我们自己的审判。

越是宽大的对待人，神也越宽大的对待你。…你如果刻薄地对待弟兄，严格地对待弟兄，神在你身上，也要刻薄地对待你，严格地对待你。你要学习温柔地、慈心地、宽大地对待弟兄。许多事情，让人去作…。人碰着困难的时候，是我们该帮助的时候，不是我们该批评的时候。…有许多弟兄，今天跌倒得不像样，没有别的，就是因为他们从前批评别人太厉害。…所以对人要宽大，免得神政治的手落到我们身上来！愿意我们学习爱人，宽大的待人。（倪柝声文集第三辑第四册，一四九至一五二页。）

我们蒙召是要祝福别人，所以我们这些蒙福的人该一直祝福别人，好叫我们承受福分。我们所祝福别人的，自己也要承受。（太十 13。）（圣经恢复本，彼前三 9 注 2。）

参读：倪柝声文集第三辑第四册，第四十至四十二篇。

The land, signifying Christ,...is the supply for the existence and living of God's people and is also for their enjoyment. The good land vomiting out the defiled and unholy people (Lev. 18:25, 28; 20:22) signifies that the all-inclusive Christ as our dwelling place and everything we need for our enjoyment will vomit us out of Himself and not allow us to enjoy Him any longer (cf. Rev. 3:16) if we are not proper in relation to Him. (Lev. 18:25, footnote 2)

David's life had a good beginning, like the bright sun rising, and his life with his career became like the sun shining at noon. However, his indulgence in lust (2 Sam. 11) spoiled his career and caused his bright life to fade like the sunset in the evening. In David's old age there was nothing bright, excellent, or splendid. (1 Kings 1:1, footnote 3)

One very important thing can be found in [Matthew 6:15 and 18:23-35]—do not condemn others easily. This is a very serious matter!...We should not only be generous in forgiving others but also avoid criticizing or speaking about others in a light way.... Our criticism and careless comments about others often become a judgment upon ourselves.

The more generous we are to others, the more generous God will be to us.... If we are mean and severe to our brothers, God will also be mean and severe to us. You must learn to be kind, loving, and generous to your brothers. Give others liberty in many things.... When others are in trouble, it is the time for us to help them, not the time for us to criticize them. There are many brothers who have fallen miserably today for one reason only—they have criticized others too severely in the past.... We must be generous toward others if we want to avoid God's governmental hand! May we learn to love and forbear one another. (CWWN, vol. 50, pp. 683-686)

We have been called to bless others, so we, as a blessed people, should always bless others that we may inherit blessing. What we bless others with, we will inherit ourselves (Matt. 10:13). (1 Pet. 3:9, footnote 2)

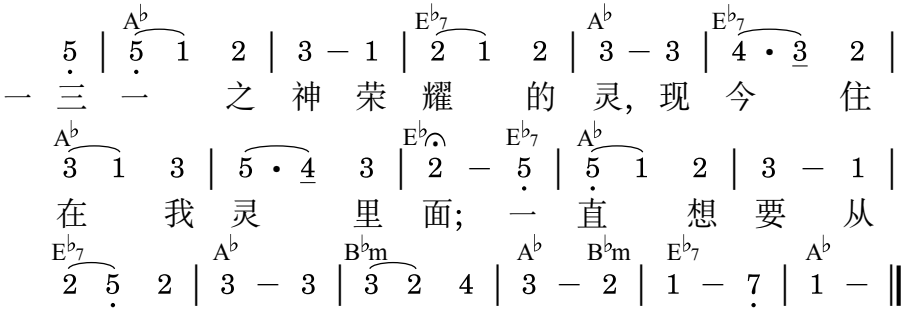
Further Reading: CWWN, vol. 50, "Messages for Building Up New Believers (3)," chs. 40-42

第六周诗歌

545 里面生命的各方面 — 破碎与释放

8 8 8 8（英 749）

降 A 大调　　3/4



二 但我外面天然的人，　常将那灵关闭禁拘；
未能让祂得家安居，　反倒成了祂的监狱。

三 祂象宝贝放在瓦器，　受了遮藏，人难看见；
瓦器必须毁坏、破碎，　宝贝才能得着彰显。

四 我们的己必须拆毁，　魂的生命实是捆绑！
天然的人必须破碎，　那灵才能得着释放。

五 这个说明何以主许　苦难环境临到我们；
为要借着一些折磨，　破碎我们外面的人。

六 外面的人－就是旧魂－　必须毁坏、必须受伤；
里面的人－就是新灵－　才与那灵同得释放。

七 求主给我这种破碎，　不许我再保全自己；
使我接受一切伤损，　甘愿接受，再无异议。

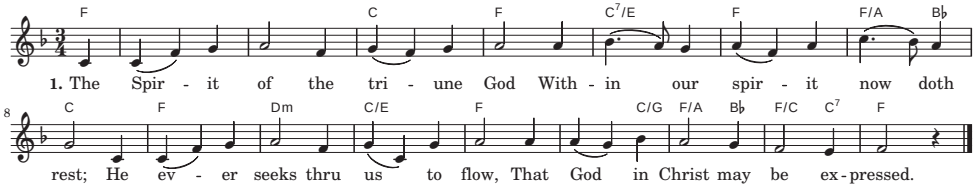
八 使我宝贵你的破碎，　永不再有怨言、怨意；
使我看重一切损失，　过于任何一种利益。

WEEK 6 — HYMN

The Spirit of the triune God

Various Aspects of the Inner Life — Breaking and Releasing

749



2. But by the outward, natural man
The Spirit is confined within;
Instead of giving Him a home,
A prison we've become to Him.

3. He's like a treasure of great worth
Contained in vessels earthen-made;
The vessel must be broken through
And thus the treasure be displayed.

4. Oh, how the Lord our self must break,
Our outward man does so impede!
It must be broken thoroughly,
And thus the Spirit will be freed.

5. This is the reason why the Lord
For us a certain measure makes
Of circumstantial suffering;
'Tis thus our outward man He breaks.

6. The outward man, the self, the soul,
Must be consumed, must be decreased;
The inner man, our spirit, then
Shall with the Spirit be released.

7. Lord, grant Thy holy brokenness,
Deliver me from being whole;
And make me willing to receive
The wounds that Thou wouldst give my soul.

8. Oh, cause me to appreciate
Thy breaking, never to complain;
And grant that I may value more
All kinds of loss instead of gain.

申言稿：

Composition for prophecy with main point and sub-points: