士师记结晶读经

第六周

士师记的内在意义和以色列在敬拜神之事上的背道

诗歌：601（580）

读经：士一1，二1，十七1～5，十八1，30～31，帖后二2～3，彼后一3～21，二1，15

CRYSTALLIZATION-STUDY OF JUDGES

Week Six

The Intrinsic Significance of the Book of Judges and the Apostasy of Israel in the Worshipping of God

Hymns: E832 (E800)

Scripture Reading: Judg. 1:1; 2:1; 17:1-5; 18:1, 30-31; 2 Thes. 2:2-3; 2 Pet. 1:3-21; 2:1, 15

纲要

【周一】

壹 我们需要认识士师记的内在意义：

一 在士师记一章一至二十节，以色列人求问耶和华，这描绘以色列人信靠神的美丽光景；这幅与主是一的美妙图画，预表神与祂子民生机的联结，乃是接续约书亚记里以色列人最初进入美地时的一，如约书亚六章所描绘的—民二七21，撒上二二10，二三9～10，撒下二1。

二 按照旧约全面的观点，神在西乃山娶了以色列为妻—出二十6注1：

1 在神的观念和愿望里，祂要作以色列的丈夫，也要

OUTLINE

§Day 1

I. We need to know the intrinsic significance of the book of Judges:

A. Israel's inquiring of Jehovah in Judges 1:1-20 describes the beautiful scene of Israel's trusting in God; this marvelous picture of oneness with the Lord, prefiguring the organic union of God with His people, is a continuation of the oneness in the book of Joshua when the people of Israel first entered into the good land as described in Joshua 6—Num. 27:21; 1 Sam. 22:10; 23:9-10; 2 Sam. 2:1.

B. According to the full scope of the Old Testament, at Mount Sinai God married Israel—Exo. 20:6, footnote 2:

1. In His concept and desire, God wanted to be a Husband to Israel,

以色列作祂的妻子，在这美妙的婚姻联结中，活在与祂最亲密的接触里。

2 撒母耳在写历史书时，将士师记放在约书亚记之后，给我们看见以色列对她的丈夫是过怎样的生活。

3 如士师记所揭示，以色列无心作耶和华的妻子；她离弃作她丈夫的神，与别神行了邪淫，向这些神跪拜一二 11 ～ 13，17，三 7，八 33，十 6，参耶十一 13，结十六 25 ～ 26，何一 2，二 2。

三 在士师记一章一至二十节犹大和迦勒的记事之后，本书所记载以色列的历史，满了淫妇的腐烂败坏：

1 约书亚记是一卷满了以色列在耶和华面前奇妙地战胜迦南居民的历史书；士师记却是一卷满了以色列离弃耶和华，在仇敌手下悲惨失败的历史书。

2 这就是士师记的内在意义。

四 士师记的内容包括以色列人信靠神，离弃神，遭仇敌击败，在悲惨的情形中向神悔改，借着士师得蒙拯救，其后又渐渐败坏；这成为士师记里重复七次的循环——一 1 ～ 2，二 11 ～三 11。

【周二】

贰 士师记二章一节说到耶和华的使者—五 23，民二二 22：

一 耶和华的使者就是神自己，在祂神圣的三一里作仆人服事祂的选民—参来一 14。

二 三一神的具体化身是基督，基督就是耶和华的使者，作为旧约里行动的耶和华，照顾以色列人—出三 2 注 1。

and He wanted Israel to be a wife to Him, living in the most intimate contact with Him in this marvelous marriage union.

2. In writing the books of history, Samuel put Judges after Joshua to show us the kind of life Israel lived toward her Husband.

3. As unveiled in Judges, Israel did not have a heart to be the wife of Jehovah; rather, she forsook God as her Husband and went about as a harlot after other gods and worshipped them—2:11-13, 17; 3:7; 8:33; 10:6; cf. Jer. 11:13; Ezek. 16:25-26; Hosea 1:2; 2:2.

C. After the account of Judah and Caleb in Judges 1:1-20, Israel's history as recorded in this book is full of the rottenness and corruption of a harlot:

1. Whereas Joshua is the book of Israel's history full of marvelous victories over the inhabitants of Canaan in the presence of Jehovah, Judges is the book of Israel's history full of miserable defeats under their enemies in the forsaking of Jehovah.

2. This is the intrinsic significance of the book of Judges.

D. The content of Judges consists of the children of Israel trusting in God, forsaking God, being defeated by their enemies, repenting to God in their misery, being delivered through the judges, and again becoming corrupted; this became a cycle repeated seven times in Judges—1:1-2; 2:11—3:11.

§Day 2

II. Judges 2:1 speaks of the Angel of Jehovah—5:23; Num. 22:22:

A. The Angel of Jehovah is God Himself in His Divine Trinity serving His elect as a Servant—cf. Heb. 1:14.

B. The embodiment of the Triune God is Christ, and Christ is the Angel of Jehovah, who took care of Israel as Jehovah in action in the Old Testament—Exo. 3:2, footnote 1.

三 基督是耶和华的使者，意思就是神在祂神圣的三一里指派并托付祂自己，采取行动照顾祂的子民。

四 因为以色列没有作正确的妻子，这位作以色列丈夫、元首和王的耶和华，就成了祂妻子的仆人：

1 耶和华来到妻子这里，不是作丈夫、元首或王，乃是作耶和华的使者，就是耶和华所差遣者—亚二 9 ～ 11。

2 既然以色列没有将耶和华当作元首，祂就作仆人服事以色列；祂在士师记二章一至三节里对以色列的话不是责备或命令，乃是一个仆人的劝戒。

【周三】

叁 士师记十七至十八章启示以色列在敬拜神之事上的背道：

一 背道的意思就是离开神的道路，而走别的道路，跟从神以外的事物；背道就是在耶稣基督的名下，在敬拜神的掩饰下，为自己作事—徒九 2，十八 26，彼后二 2，15，21，犹 11，士十八 30 ～ 31。

二 “米迦这人有了神堂，又制造以弗得和家中的神像，叫他一个儿子承接圣职作他的祭司”—十七 5：

1 米迦的家是神堂，有偶像（作基督的顶替品）、以弗得（代表神的权柄）、以及雇用的祭司（代表圣品阶级与平信徒制度—7 ～ 13），这描绘今天基督徒中间在敬拜神的事上背道的情形。

2 米迦的母亲将东西献给神，但她献给神的东西搀杂着拜偶像的酵；（1 ～ 4；）基督教里也有同样的搀杂与背道的光景存在。

3 我们可将米迦的“神堂”这幅图画，（5，）应用于基督教的情形。

C. For Christ to be the Angel of Jehovah means that God has appointed and commissioned Himself in His Divine Trinity to act in caring for His people.

D. Because Israel did not act as a proper wife, the very Jehovah who was the Husband, the Head, and the King of Israel became a Servant to His wife:

1. Jehovah came to her not as a Husband, Head, or King but as the Angel of Jehovah, who was sent by Jehovah—Zech. 2:9-11.

2. Since Israel did not regard Jehovah as the Head, He became a Servant to serve her; His word to Israel in Judges 2:1-3 was not a rebuke or a command but the admonition of a servant.

§Day 3

III. Judges 17 and 18 reveal the apostasy of Israel in the worshipping of God:

A. Apostasy means to leave the way of God and to take another way to follow things other than God, and it is to do things for the self under the name of Jesus Christ and under the cloak of worshipping God—Acts 9:2; 18:26; 2 Pet. 2:2, 15, 21; Jude 11; Judg. 18:30-31.

B. “The man Micah had a house of gods; and he made an ephod and teraphim, and consecrated one of his sons to become his priest”—17:5:

1. The house of Micah as a house of gods, with its idols (as replacements of Christ), its ephod (representing the authority of God), and its hired priest (representing the clergy-laity system, vv. 7-13), portrays the apostate situation related to the worship of God among Christians today.

2. Micah’s mother offered something to God, but her offering was mixed with the leaven of idolatry (vv. 1-4); the same mixture and apostate situation exists in Christianity.

3. We may apply the picture of Micah’s “house of gods” (v. 5) to the situation of Christianity.

4 今天的基督教有许多米迦的“神堂”；罗马天主教、国教、各宗各派、和许多独立团体都是米迦的“神堂”，满了偶像，作基督的顶替品。

【周四、周五】

三 “但人就为自己设立那雕像”，并且“神的殿在示罗多少日子，但人为自己设立米迦所制作的雕像也有多少日子”—十八 30 ～ 31：

1 但的背道乃是设立分裂的敬拜中心—十七 9 ～ 10，十八 27 ～ 31，王上十二 26 ～ 31。

2 但作为小狮子，为得更多地土（表征基督）争战，但得胜成功之后，成了骄傲、单独并独立的—申三三 22，书十九 47，士十八 27 ～ 31。

3 这些但人所得着的，使他们骄傲并独立，不愿服从主所命定的—1 ～ 31 节，申十二 5，8：

a 但因着很成功，就变得骄傲并单独；他只关心自己，不关心别人—三三 22，士十八 27 ～ 31。

b 但背道的源头乃是不关心别的支派；不关心基督身体其他的部分，乃是背道的源头。

4 在整个以色列历史中，没有一件事比但设立分裂的敬拜中心这个背道的事，更有罪、更损害神的百姓—创四九 16 ～ 18，申三三 22，士十八 1，30 ～ 31。

5 每一个分裂的中心，都是为着某个人的私利设立的；这样的作法不仅引起分裂，也引起争竞—1，13 ～ 31 节，创四九 16 ～ 18，申三三 22：

a 帐幕在示罗，在但却有雕像—书十八 1。

b “神的殿在示罗多少日子，但人为自己设立…所制作的雕像也有多少日子”—士十八 31，撒上一 3。

4. Today’s Christianity has many “houses of Micah”; the Roman Catholic Church, the state churches, the denominations, and many of the independent groups are “houses of Micah,” full of idols as replacements of Christ.

§Day 4 & Day 5

C. “The children of Dan erected for themselves the sculptured idol,” and they “set up the sculptured idol that Micah had made the whole time that the house of God was in Shiloh”—18:30-31:

1. The apostasy with Dan was the setting up of a divisive center of worship—17:9-10; 18:27-31; 1 Kings 12:26-31.

2. Dan fought as a young lion to gain more land (signifying Christ), but after being successful and victorious, he became proud, individualistic, and independent—Deut. 33:22; Josh. 19:47; Judg. 18:27-31.

3. What the Danites gained made them proud and independent, unwilling to submit to what the Lord had ordained—vv. 1-31; Deut. 12:5, 8:

a. Because Dan was successful, he became proud and individualistic; he cared only for himself, not for others—33:22; Judg. 18:27-31.

b. The source of Dan’s apostasy was in not caring for the other tribes; not caring for other parts of the Body is the source of apostasy.

4. Nothing throughout the history of Israel was more sinful or more damaging to God’s people than Dan’s apostasy in setting up a divisive center of worship—Gen. 49:16-18; Deut. 33:22; Judg. 18:1, 30-31.

5. Every divisive center is set up for someone’s self-interest; such a practice causes not only division but also competition—vv. 1, 13-31; Gen. 49:16-18; Deut. 33:22:

a. The tabernacle was in Shiloh, and the graven image was in Dan—Josh. 18:1.

b. “They set up the sculptured idol.. .the whole time that the house of God was in Shiloh”—Judg. 18:31; 1 Sam. 1:3.

6 在基督教的历史里，有过许多的“但人”，他们不愿意服在别人之下，反而设立了另外的敬拜中心—士十八 1，13 ～ 31。

7 防止落到背道中，最好的路是顾到整个身体，并且顾到主一个工作中独一的见证—林前十 17，十二 12，27。

【周六】

四 圣经很强地预言，主回来以前，在祂的子民中间有很重大背道的事—帖后二 3：

1 要先有背道的事，主来临的日子才会来临—2 ～ 3 节。

2 这背道的事，就是从圣经所启示神经纶的正路背离—提前一 4，弗一 10，三 9。

3 甚至今天在一些基督徒中间，也有一种离开新约正路的倾向—彼后二 15。

五 彼得后书的背景和负担是背道的事—就是偏离神真理的正路—二 1：

1 背道的事将信徒从神的经纶岔到那迷惑人的哲学，属人的逻辑里—西二 8。

2 背道者的教训不是引导信徒有分于赐人生命的生命树，乃是引导他们有分于带进死亡的知识树—创二 9，16 ～ 17，林后十一 2 ～ 3，12 ～ 15。

3 彼得对付背道的事所用的抗毒剂，乃是生命的供备和真理的启示—彼后一 3 ～ 21：

a 在三至十一节，彼得用那为着正当基督徒生活之神圣生命的供备，预防背道的事。

6. In the history of Christianity there have been many “Dans,” who were not willing to submit to others but set up another center of worship—Judg. 18:1, 13-31.

7. The best way to be safeguarded from falling into apostasy is to care for the entire Body and the Lord’s unique testimony in the Lord’s one work—1 Cor. 10:17; 12:12, 27.

§Day 6

D. There is a strong prophecy in the Bible that before the Lord’s coming back there will be a great apostasy among His people—2 Thes. 2:3:

1. The day of the Lord’s coming will not come unless the apostasy comes first—vv. 2-3.

2. This apostasy will be a falling away from the straight way of God’s economy as revealed in the Scriptures—1 Tim. 1:4; Eph. 1:10; 3:9.

3. Even today there is a tendency among some Christians to leave the straight way of the New Testament—2 Pet. 2:15.

E. The background and burden of 2 Peter is apostasy—a deviation from the right track of God’s truth—2:1:

1. The apostasy distracted the believers from the economy of God by leading them into the human logic of puzzling philosophies—Col. 2:8.

2. The teachings of the apostates did not lead the believers to partake of the tree of life, which gives life, but to participate in the tree of knowledge, which brings in death—Gen. 2:9, 16-17; 2 Cor. 11:2-3, 12-15.

3. The antidotes used by Peter in dealing with apostasy are the provision of life and the revelation of truth—2 Pet. 1:3-21:

a. In verses 3 through 11 Peter used the provision of the divine life for the proper Christian life to inoculate against the apostasy.

b 在十二至二十一节，他用神圣真理的启示，预防背道中的异端—二 1 注 3。

4 因着今日的基督教满了背道，主需要一个恢复—恢复生命和真理—约一 4，八 12，十 10 下，十四 6，启二 4，15。

六 今天，在背道的时候，我们需要见证神纯正话语完全的启示，并需要为着神的话里所启示更深的真理争战，这些真理包括：

1 关于神永远经纶的启示—弗一 10，三 9。

2 关于神圣三一的启示—林后十三 14，启一 4 ～ 5。

3 关于包罗万有之基督的身位与工作的启示—西二 9，16 ～ 17，三 11。

4 关于终极完成的赐生命之灵的启示—约七 39，林前十五 45 下，启二二 17。

5 关于神永远生命的启示—约三 15 ～ 16。

6 关于基督的身体（就是神的召会）的启示—弗一 22 ～ 23，林前十二 12 ～ 13，27，十 32。

b. In verses 12 through 21 he used the revelation of the divine truth to inoculate against the heresy in the apostasy—2:1, footnote 3.

4. Because today's Christianity is filled with apostasy, the Lord needs a recovery—the recovery of life and truth—John 1:4; 8:12; 10:10b; 14:6; Rev. 2:4, 15.

F. Today, in a time of apostasy, we need to testify the full revelation of the pure Word of God and to fight for the deeper truths revealed in the Word of God, including:

1. The revelation concerning the eternal economy of God—Eph. 1:10; 3:9.

2. The revelation concerning the Divine Trinity—2 Cor. 13:14; Rev. 1:4-5.

3. The revelation concerning the person and work of the all-inclusive Christ—Col. 2:9, 16-17; 3:11.

4. The revelation concerning the consummated life-giving Spirit—John 7:39; 1 Cor. 15:45b; Rev. 22:17.

5. The revelation concerning the eternal life of God—John 3:15-16.

6. The revelation concerning the Body of Christ, which is the church of God—Eph. 1:22-23; 1 Cor. 12:12-13, 27; 10:32.

第六周▪周一

晨兴喂养

士一1～2“约书亚死后，以色列人求问耶和华说，谁要为我们先上去攻击迦南人，与他们争战？耶和华说，犹大要先上去，我已将那地交在他手中。”

约书亚死后，以色列人求问耶和华说，谁要为他们先上去攻击迦南人，与他们争战。（士一1。）耶和华赐下祂的回答和应许，说，“犹大要先上去，我已将那地交在他手中。”（2。）这幅与主是一的图画，就是神与祂子民生机联结的美妙图画，乃是接续约书亚记里以色列人最初进入美地时的一。（士师记生命读经，七页。）

信息选读

我们若按照〔圣经〕全面的观点来读旧约，就会领悟，神在西乃山娶了以色列为妻。在神的观念和愿望里，祂对以色列要象丈夫对妻子一样，祂也期望以色列象妻子一样对祂。我们读士师记时，需要记住这点。

撒母耳在写历史书时，将士师记放在约书亚记之后，给我们看见以色列对她的丈夫是过怎样的生活。因着某种缘故，以色列无心作耶和华的妻子。身为妻子，她忘记她的丈夫，离开她的丈夫，照着自己的愿望行动。至终，以色列成了淫妇。在何西阿的时候，以色列在神眼中是淫妇。（何一2，二2。）她已落到奸淫的罪里，没有确定的丈夫。除了耶和华祂的丈夫以外，她有了许多别的男人。…在士师记里，有一幅妻子离弃丈夫，甚至不承认祂存在的可怕图画。这是一幅淫妇（离弃丈夫并随从偶像之

WEEK 6 — DAY 1

Morning Nourishment

Judg. 1:1-2 ...After the death of Joshua, the children of Israel inquired of Jehovah, saying, Who will go up for us first against the Canaanites, in order to fight against them? And Jehovah said, Judah shall go up. I have now given the land into his hand.

After the death of Joshua, the children of Israel inquired of Jehovah concerning who would go up for them first against the Canaanites in order to fight against them (Judg. 1:1). Jehovah gave His answer and promise, saying, “Judah shall go up. I have now given the land into his hand” (v. 2). This marvelous picture of oneness with the Lord, of the organic union of God with His people, is a continuation of the oneness in the book of Joshua when the people of Israel first entered into the good land. (Life-study of Judges, p. 5)

Today’s Reading

If we read the Old Testament according to [the] full scope [of the Scriptures], we will realize that at Mount Sinai God married Israel. In His concept and desire, He wanted to be to Israel as a husband to a wife, and He expected Israel to act as a wife toward Him. We need to keep this point in mind as we read the book of Judges.

In writing the books of history, Samuel put Judges after Joshua to show us what kind of life Israel lived toward her Husband. For some reason, she did not have a heart to be the wife of Jehovah. As a wife, she forgot her Husband, left her Husband, and acted according to her own desires. Eventually, Israel became a harlot. At the time of Hosea, Israel was a harlot in the eyes of God (Hosea 1:2; 2:2). Having fallen into the sin of adultery, she did not have a definite husband. In addition to Jehovah as her Husband, she had many other men....In the book of Judges there is a terrible picture of a wife forsaking her Husband and not even acknowledging His existence. This is an ugly picture of a harlot, a wife who forsook her Husband and went after idols. In the

妻子）的丑陋图画。起初以色列对神有新婚之爱，但在婚后，她失去向丈夫作贞洁妻子的地位。她离弃神并随从偶像。每个偶像都是一个“男人”，以色列变得满了偶像。耶利米十一章十三节说，百姓为向偶像烧香所立的坛，与耶路撒冷街道的数目相等。以西结十六章二十四节告诉我们，以色列“在各街市…作了高台”。

在士师记里，多次重复一句特别的话：“那些日子，以色列中没有王，各人行自己眼中看为正的事。”（十七 6，十八 1，十九 1，二一 25。）但神是王！按照圣经的原则，丈夫是婚姻的头和家庭的头。神在创造里命定男人有这权柄；所以，男人有作王的身分。在预表和表号里，神是独一的男人。我们都是女人，因为我们（召会）是基督团体的妻子。神既是我们的创造者和我们的主，祂也该是我们的王。

在撒母耳记上，以色列人求神为他们立一位王。（八 5。）这大大地得罪了神。（7。）以色列虽然是神的妻子，却成了淫妇。她不承认神的君王身分，也不承认神是她的丈夫。所以，以色列人行他们自己眼中看为正的事，结果就变得腐烂败坏。

这是我们在士师记里所看见的。…在一章一至二十节犹大和迦勒的记事之后，士师记所记载以色列的历史，满了淫妇的腐烂败坏。这就是士师记的内在意义。

约书亚记是一卷满了以色列在耶和华面前，奇妙地战胜迦南居民的历史书；相反的，士师记却是一卷满了以色列离弃耶和华，在仇敌手下悲惨失败的历史书。（士师记生命读经，一至三页。）

参读：士师记生命读经，第一、三、九至十篇；神话语的职事，第六章。

beginning Israel had a bridal love toward God, but after her marriage she lost her position as a chaste wife to her husband. She forsook God and went to idols. Every idol was a “man,” and Israel became full of idols. Jeremiah 11:13 says that according to the number of the streets of Jerusalem the people had set up altars to burn incense to their idols. Ezekiel 16:24 tells us that Israel made “an elevation in every open square.”

In the book of Judges, a particular saying is repeated a number of times: “In those days there was no king in Israel; everyone did that which was right in his own eyes” (17:6; 18:1; 19:1; 21:25). But God was the King! According to the principle in the Bible, the husband is the head of the marriage and the head of the family. In creation God ordained that the man would have this authority; therefore, he also has the kingship. In typology and in figure, God is the unique man. We all are females because we, the church, are the corporate wife to Christ. Since God is our Creator and our Lord, He should also be our King.

In the book of 1 Samuel, the children of Israel asked God to appoint a king for them (8:5). This was a great offense to God (v. 7). Even though Israel was a wife to God, she became a harlot. She did not recognize God’s kingship, and she did not recognize God as her Husband. Therefore, the children of Israel did what was right in their own eyes, and as a result they became rotten and corrupted.

This is what we see in the book of Judges…. After the story of Judah and Caleb in 1:1-20, Israel’s history as recorded in Judges was full of the rottenness and corruption of a harlot. This is the intrinsic significance of the book of Judges.

Joshua is the book of Israel’s history full of the marvelous victories over the inhabitants of Canaan in the presence of Jehovah. Judges, on the contrary, is the book of Israel’s history full of miserable defeats under their enemies in the forsaking of Jehovah. (Life-study of Judges, pp. 1-3)

Further Reading: Life-study of Judges, msgs. 1,3,9-10; CWWN, vol. 53, “The Ministry of God’s Word,” ch. 6

第六周▪周二

晨兴喂养

士二1“耶和华的使者…说，我使你们从埃及上来，领你们到我向你们列祖起誓应许之地。我又说，我永不废弃与你们所立的约。”

出三2“耶和华的使者从荆棘中火焰里向摩西显现…。”

神在西乃山与以色列进入婚姻的联结；祂要以色列在这美妙的婚姻联结里，一直与祂有最亲密的接触。但以色列弃绝神作她的丈夫，作她的王，“竟随从别神，行了邪淫，向这些神跪拜。”（士二17。）在对付这情形时，王成了一个仆人，就是耶和华的使者，来劝戒以色列人。（1～5。）

全本旧约，从出埃及三章至撒迦利亚三章，都说到耶和华的使者。士师记二章和六章也提到耶和华的使者。这些事例中的使者乃是一位特别的使者。耶和华的使者就是神自己，在祂神圣的三一里作仆人服事祂的选民。（士师记生命读经，一一页。）

信息选读

摩西蒙神呼召，将以色列领出埃及时，呼召的耶和华成了耶和华的使者。在出埃及三章，“耶和华”与“耶和华的使者”的名称是交互使用的。（2，4。）三一神的具体化身是基督，基督就是耶和华的使者，作为旧约里行动的耶和华，照顾以色列人。基督是行动的神，不是静默、被动的神。基督是耶和华的使者，意思就是神在祂神圣的三一里指派并托付祂自己，采取行动照顾祂的子民。

WEEK 6 — DAY 2

Morning Nourishment

Judg. 2:1 Then the Angel of Jehovah...said, I caused you to go up out from Egypt, and I brought you into the land that I swore to your fathers. And I said, I will never break My covenant with you.

Exo. 3:2 ...The Angel of Jehovah appeared to him in a flame of fire out of the midst of a thornbush...

At Mount Sinai God entered into a marriage union with Israel and... wanted her to remain in the most intimate contact with Him in this marvelous marriage union. But Israel rejected God as her Husband and as her King and “went about as harlots after other gods and worshipped them” (Judg. 2:17). In dealing with this situation, the King became a servant, as the Angel of Jehovah, to admonish the children of Israel (vv. 1-5).

The Angel of Jehovah is spoken of throughout the Old Testament, from Exodus 3 through Zechariah 3. The Angel of Jehovah is also mentioned in Judges 2 and 6. The word angel is capitalized in these instances because this Angel is a particular Angel. The Angel of Jehovah is just God Himself in His Divine Trinity serving His elect as a Servant. (Life-study of Judges, p. 9)

Today’s Reading

When Moses was being called by God to lead Israel out of Egypt, the calling Jehovah became the Angel of Jehovah. In Exodus 3 the names Jehovah and the Angel of Jehovah are used interchangeably (vv. 2,4). The embodiment of the Triune God is Christ, and Christ is the Angel of Jehovah, who took care of Israel as the acting Jehovah in the Old Testament. Christ is the acting God, not a silent, passive God. For Christ to be the Angel of Jehovah means that God has appointed and commissioned Himself in His Divine Trinity to act in caring for His people.

因为以色列没有作正确的妻子，这位作以色列丈夫、元首和王的耶和华，就成了祂妻子的仆人。这就是说，祂来到妻子这里，不是作丈夫、元首或王，乃是作耶和华的使者，就是耶和华所差遣者。（亚二9～11。）既然以色列没有将耶和华当作元首，祂就作仆人服事以色列。祂在士师记二章里的劝戒，乃是一个仆人的劝戒。

关于基督作耶和华的使者，让我们重温四福音里所启示的基督。马太福音陈明基督是君王，马可福音陈明这位君王是奴仆；因此君王救主成了奴仆救主。路加福音陈明奴仆救主是在人性美德里带着神圣属性的人救主。然而，祂不仅是人；祂也是神。所以，约翰福音陈明祂是神。（一1。）祂是永远的神成为肉体；（14；）所以，我们的救主乃是神人，祂既是君王，又是奴仆。这是四福音的内在意义。

我们的神要拯救我们并作我们的王，我们需要承认祂是我们的元首和王。然而，为了拯救我们，这位王必须成为仆人和奴仆。作为奴仆，祂是神也是人。祂是人，但祂的本质、祂的素质乃是神。…神在祂的神性里是我们的王和元首。因着我们的情形十分可怜，王就必须成为仆人服事我们。在士师记二章神所差遣的仆人，实际上就是那行动的耶和华自己。祂来不是要责备或命令，乃是要劝戒并照顾以色列。这是二章里耶和华使者的意义。

二章一至五节有耶和华使者的劝戒。我们看过，耶和华的使者就是基督作为旧约里行动的耶和华，为要照顾以色列人。（出三2～10，十四19，士六21。）（士师记生命读经，一一至一三页。）

参读：出埃及记生命读经，第八十至八十一篇；启示录生命读经，第十三、六十二篇。

Because Israel did not act as a proper wife, the very Jehovah who was the Husband, the Head, and the King of Israel became a Servant to His wife. This means that He did not come to her as a Husband, Head, or King but came to her as the Angel of Jehovah, who was sent by Jehovah (Zech. 2:9-11). Since Israel did not consider Jehovah as the Head, He became a Servant to serve her. His admonition in Judges 2 was the admonition of a servant.

With respect to Christ as the Angel of Jehovah, let us review what is revealed concerning Christ in the four Gospels. In the Gospel of Matthew Christ is presented as the King, and in the Gospel of Mark the King is presented as a Slave. The King-Savior thus became a Slave-Savior. In the Gospel of Luke the Slave-Savior is presented as a Man-Savior in His human virtues with the divine attributes. However, He is more than just a man; He is also God. Therefore, in the Gospel of John He is presented as God (1:1). He is the eternal God who became flesh (v. 14). Our Savior, therefore, is a God-man, who is both a King and a Slave. This is the intrinsic significance of the four Gospels.

Our God wants to save us and be our King, and we need to acknowledge Him as our Head and King. In order to save us, however, the King had to become a Servant and a Slave. As a Slave He is both God and man. He is a man, but His substance, His very essence, is God. In His divinity God is our King and Head. Because our situation was so poor, the King had to become a Servant to serve us. The Servant sent by God in Judges 2 was actually Jehovah Himself in His acting situation. He did not come to rebuke or command; rather, He came to admonish and to take care of Israel. This is the significance of the Angel of Jehovah in Judges 2.

In 2:1-5 we have the admonition of the Angel of Jehovah, who, as we have seen, is Christ as the acting Jehovah in the Old Testament taking care of Israel (Exo. 3:2-10; 14:19; Judg. 6:21). (Life-study of Judges, pp. 9-11)

Further Reading: Life-study of Exodus, msgs. 80-81; Life-study of Revelation, msgs. 13, 62

第六周▪周三

晨兴喂养

彼后二2“也有许多人将要随从他们的邪荡，叫真理的路因他们的缘故被毁谤。”

15“离弃正路而走迷了，随从比珥之子巴兰的路；巴兰曾经贪爱不义的工价。”

以色列堕落，就在行政、敬拜、和道德三方面变得混乱。…神的帐幕在示罗，大祭司有乌陵和土明，但没有管理。士师记十七至十八章启示，以色列人在敬拜上可憎的混乱。米迦在他家里设立神堂。他母亲将银子献给耶和华，制作一个雕像，和一个铸像。米迦就设立神堂，又制造以弗得和家中的神像，并叫他一个儿子承接圣职作他的祭司。以弗得表征神的权柄，没有以弗得，人就不能敬拜神。后来，米迦叫一个利未人承接圣职作他家的祭司，每年给他十锭银子，加上一套衣服、和维生的食物。那些日子，但人抢走米迦的雕像、以弗得、家中的神像并铸像，连同他的祭司，并用这些在但城设立另一个敬拜的地方，而神的帐幕仍在示罗。结果有了两个敬拜中心—正确的在示罗，那里有神的帐幕；不正确的在但。那是以色列人在敬拜上的混乱。（士师记生命读经，六四至六五页。）

信息选读

我们可将〔米迦的神堂〕这幅图画，应用于当前基督教的情形。今天的基督教有许多“米迦的神堂”，其中最显著的是罗马天主教。罗马天主教设立了偶像，制作自己的“以弗得”，并设立自己的祭司。按照新约，所有由神所生的人都该是祭司，（彼前二

WEEK 6 — DAY 3

Morning Nourishment

2 Pet. 2:2 ...Many will follow their licentiousness, because of whom the way of the truth will be reviled.

15 Forsaking the straight way, they have gone astray, following the way of Balaam, the son of Beor, who loved the wages of unrighteousness.

In their degradation Israel became chaotic in three ways: in government, in worship, and in morality....God's tabernacle was at Shiloh, and the high priest had the Urim and Thummim, but there was no administration. Judges 17 and 18 reveal the abominable chaos in the children of Israel's worship. Micah set up a house of gods in his home. His mother consecrated silver to Jehovah to make an idol and a molten image. Micah then set up a house of gods, made an ephod and teraphim, and consecrated one of his sons to be his priest. The ephod signifies the authority of God, without which no one can worship God. Later, Micah consecrated a Levite to be his house priest, paying him a salary of ten pieces of silver a year plus an array of clothing and his food. In those days the Danites robbed Micah of his idol, the ephod, the teraphim, and the molten image with his priest, and with them they set up another worship place in the city of Dan, while God's tabernacle remained in Shiloh. The result was two worship centers—the proper one with God's tabernacle at Shiloh and the improper one in Dan. That was the chaos of the children of Israel in their worship. (Life-study of Judges, p. 53)

Today's Reading

We may apply this picture to the present situation of Christianity. Today's Christianity has many "houses of Micah," the most prominent of which is the Roman Catholic Church. The Roman Catholic Church has set up idols, made its own "ephod," and set up its own priests. According to the New Testament all those who are born of God should be priests (1 Pet. 2:5, 9), but

5，9，）但天主教雇了自己的祭司，并设立了教皇之下的阶级组织。原则上，天主教与士师记里米迦的神堂相同。国教、各宗各派、和许多独立团体也都是米迦的神堂，满了偶像，作基督的顶替品。

在基督教里，并非每样东西都是错的，但每样东西都是搀杂。就象妇人把面酵藏在三斗面里，直到全团都发了酵。（太十三 33。）面象征基督是神和祂子民的食物。酵象征邪恶的事（林前五 6，8）和邪恶的教训。（太十六 6，11 ～ 12。）米迦的母亲将东西献给神，但她献给神的东西搀杂着拜偶像的酵。

基督徒中间任何不是照着圣经的教训或实行，都是偶像。在我们中间最近的背叛里，提倡关于自治的教训。那些教导这事的人，强调每个地方召会都是绝对自治的。然而，这违反圣经且产生地方宗派。这种教训成了偶像。…每个地方召会在其事务上是自治的，但若说每个地方召会在当地各方面都是绝对自治的，这就是偶像。然而，有些人用这教训散布分裂。

圣经启示召会是基督的身体，在宇宙一面是独一的。因为基督身体的众肢体存在于地上不同的城市里，基督这独一的身体就彰显在地上许多城市的人中间—一个城市，一个召会。天主教、各宗各派、和独立团体是“米迦的神堂”，而我们聚集乃是作为地方召会，作某一城市里的召会。在圣经里没有家的召会、街的召会、国的召会、或区的召会，只有地方召会。一个城市里的地方召会乃是基督身体的一部分。所以，我们实行地方召会，也实行基督宇宙的身体。（士师记生命读经，六五、七二至七三页。）

参读：以弗所书生命读经，第二十七篇；长老训练第七册，第八章。

Catholicism has hired its own priests and set up a hierarchy under a pope. In principle, Catholicism is the same as the house of Micah in Judges. The state churches, the denominations, and many of the independent groups are also houses of Micah, full of idols as replacements of Christ.

Not everything in Christianity is wrong, but everything is a mixture. It is like the woman who hid leaven in three measures of meal until the whole was leavened (Matt. 13:33). The meal signifies Christ as food for God and for His people. The leaven signifies evil things (1 Cor. 5:6, 8) and evil doctrines (Matt. 16:6, 11-12). Micah’s mother offered something to God, but her offering to God was mixed with the leaven of idolatry.

Any teaching or practice among Christians that is not according to the Scriptures is an idol. In the recent rebellion among us, a teaching regarding autonomy was promoted. Those who teach this stress that every local church is absolutely autonomous. However, this is contrary to the Scriptures and produces local sects. This teaching has become an idol. Each local church is autonomous in its business affairs, but the teaching that each local church is absolutely autonomous in every way within its locality is an idol. Nevertheless, some are using this teaching to spread division.

The Bible reveals that the church as the Body of Christ is universally and uniquely one. Because all the members of the Body of Christ exist on earth in different cities, this unique Body of Christ is expressed among people on earth in many cities—one city, one church. Whereas Catholicism, the denominations, and the independent groups are “houses of Micah,” we meet as a local church, as the church in a particular city. In the Scriptures there are no house churches, street churches, state churches, or district churches. Instead, there are local churches. The local church in a city is a part of the Body. Therefore, we practice the local churches, and we also practice the universal Body of Christ. (Life-study of Judges, pp. 53-54,59-60)

Further Reading: Life-study of Ephesians, msg. 27; CWWL, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” ch. 8

第六周▪周四

晨兴喂养

申十二5“但耶和华你们的神从你们各支派中，所选择出来立祂名的地方，就是祂的居所，那是你们当寻求的，你们要往那里去。”

8“你们将来不可照我们今日在这里所行的，各人行自己眼中看为正的事。”

在申命记三十三章二十二节，但被比作小狮子，从巴珊跳出来。但作为小狮子，为得更多地土争战；（书十九47，士十八27～29；）地表征基督。（见申八7注1。）但得胜成功之后，成了虺蛇，单独并独立地骄傲行事，设立偶像和分裂的敬拜中心，并且当神的殿在示罗时，一直在但城任命受雇的祭司。（士十八30～31，参申十二5与注。）但这条蛇咬伤马蹄，使骑马的向后坠落，表征但所带进的背道，成了以色列国很大的绊脚石。在召会历史中，许多属灵的人跟随但的榜样，因而拦阻神的子民，使他们不能走神所命定的路。（圣经恢复本，创四九17注1。）

信息选读

很多人用敬拜神为掩饰，好设立分裂的中心。有些人会说，“为着敬拜神作这样的事有什么错？设立敬拜中心不比上电影院好么？”按照旧约的历史，历代以来没有一件事比但设立分裂的敬拜中心这个行动更有罪、更损害神的百姓。在申命记十二、十四、十五、十六章，神至少十五次借着摩西嘱咐以色列人，不可在他们各自所选择的地方献燔祭。他们奉命要到神为祂的名和祂的居所，所选择唯一

WEEK 6 — DAY 4

Morning Nourishment

Deut. 12:5 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.

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

In Deuteronomy 33:22 Dan is likened to a young lion…. As a young lion, Dan fought in order to gain more land (Josh. 19:47; Judg. 18:27-29), the land signifying Christ (see footnote 1 on Deut. 8:7). After his success in his victory Dan became a serpent, a viper, acting individualistically and independently in his pride to set up an idol and a divisive center of worship and to ordain a hired priest in the city of Dan during the time that the house of God was in Shiloh (Judg. 18:30-31; cf. Deut. 12:5 and footnote). As a serpent Dan bit the horse's heels so that its rider fell backward, signifying that the apostasy brought in by Dan became a great stumbling block to the nation of Israel. Throughout the history of the church many spiritual people have followed Dan's example, thereby frustrating God's people from going on in His ordained way. (Gen. 49:17, footnote 1)

Today's Reading

Many use the matter of the worship of God as a cloak for setting up a divisive center. Some would say, "What could be wrong with doing such a thing for the worship of God? Isn't it better to set up a center of worship than to go to a movie theater?" According to the history in the Old Testament, nothing throughout the generations was more sinful or more damaging to God's people than Dan's act of setting up a divisive center of worship. In Deuteronomy 12, 14, 15, and 16 the Lord through Moses charged the children of Israel at least fifteen times not to offer their burnt offerings in the place of their choice. They were commanded to

的地方去。十二章十三至十四节说，“你要谨慎，不可在你所看中的各地方献上燔祭；唯独耶和华从你的一个支派中所选择的地方，你要在那里献上燔祭，行我一切所吩咐你的。”…摩西这位年迈慈爱的律法颁布者，再三将这事嘱咐以色列人。你若读那几章，就看见摩西为这唯一的地方，就是神为祂的名和祂的居所，所选择的地方，嘱咐百姓。神一再吩咐摩西发出这个嘱咐，原因乃是祂顾到维持祂子民的合一。

以色列人进入美地以后，帐幕，就是神的家，是在示罗。（士十八 31。）…〔因此，〕示罗就是唯一敬拜神的中心。示罗既是唯一的中心，就该维持神子民的合一。然而，但在北方设立了另一个中心，在以色列人中间引起了第一次的分裂。…〔虽然神〕是无所不在的，…但是为着保守祂子民的合一，神喜欢受限制。今天多数基督徒…象但人一样，觉得可以随便设立另外的敬拜中心。

士师记十八章三十节说，“但人就为自己设立那雕像。”这里我们看见，但人为他们自己作了一些事。他们不关心别的支派。因此，他们背道的源头乃是不关心他们的弟兄。不关心身体其他的部分，乃是背道的源头。这种背道在敬拜神的伪装下偷偷地进来。今天的原则也是这样。许多基督徒设立别的中心，不是为着赌博或跳舞，乃是为着敬拜神。虽然这事似乎很正面，事实上却是凭自己，为自己而作的。每一个分裂的中心都是为着某个人的私利设立的。这样的作法不仅引起分裂，也引起争竞。（创世记生命读经，一五七一至一五七三页。）

参读：创世记生命读经，第一百零二至一百零三篇；李常受文集一九七五至一九七六年第三册，青年训练，第十二章；马太福音生命读经，第四十七篇。

go to the unique place the Lord had chosen for His name and for His habitation. Deuteronomy 12:13 and 14 say, “Be careful that you do not offer up your burnt offerings in every place that you see; but in the place which Jehovah will choose in one of your tribes, there you shall offer up your burnt offerings, and there you shall do all that I am commanding you.”...Again and again Moses, the elderly, loving lawgiver, charged the children of Israel concerning this matter. If you read these chapters, you will see that Moses charged the people concerning the unique place, the place the Lord had chosen for His name and for His habitation. The reason the Lord commanded Moses to issue this charge repeatedly was that He was concerned about maintaining the unity of His people.

After the children of Israel entered the good land, the tabernacle, the house of God, was in Shiloh (Judg. 18:31).... [Hence,] Shiloh was the unique center for the worship of God. As the unique center, it should have maintained the unity of God’s people. However, Dan set up another center in the north, which caused the first division among the children of Israel.... [Although God] is omnipresent...[He] enjoys being limited for the purpose of keeping the unity of His people. Most Christians today,...like the Danites,... feel free to set up another center of worship.

Judges 18:30 says, “The children of Dan erected for themselves the sculptured idol.” Here we see that the Danites did something for themselves. They did not care for the other tribes. Thus, the source of their apostasy was not caring for their brothers. Not caring for the other parts of the Body is the source of apostasy. This apostasy crept in under the guise of the worship of God. The principle is the same today. Many Christians set up other centers, not for gambling or dancing, but for worshipping God. Although this seems so positive, it is actually done by the self and for the self. Every divisive center is established for someone’s self-interest. Such a practice causes not only division but also competition. (Life-study of Genesis, pp. 1317-1319)

Further Reading: Life-study of Genesis, msgs. 102-103; CWWL, 1975-1976, vol. 3, “Young People’s Training,” ch. 12; Life-study of Matthew, msg. 47

第六周▪周五

晨兴喂养

林前十二27“你们就是基督的身体，并且各自作肢体。”

12 “就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。”

士师记十八章三十节所说的“为自己”非常有意义。许多宣称敬拜神的人，实际上是为自己作事。背道就是以敬拜神为掩饰，为自己作事。耶罗波安无心为神，反之，他的心是为着他自己的小王国。他心里恐惧国度会归回大卫家。（王上十二 26。）他用神的名为掩饰，尽一切可能保全他的王国。这就是背道。（创世记生命读经，一五七六页。）

信息选读

今天整个基督教国是背道的。许多人在耶稣基督的名下，在敬拜神的掩饰下，为他们自己作事。这是主需要恢复的原因。主的恢复总会得罪人。只要这里有恢复，分裂的团体就被定罪。只要殿在耶路撒冷，金牛犊就在定罪之下。但可能爱耶路撒冷么？不，但与耶路撒冷之间不可能妥协。常有人来向我说，“李弟兄，请不要这样放胆直言，为什么不温和一点？”我回答说，“我该对谁温和？对蛇？对虺？对雕像？对金牛犊？…”我们怎能对今日的背道仁慈？这里不能有妥协。不要想和蛇、虺妥协。你若对蛇仁慈，你会中毒。你若对今日的背道温和，你会受破坏。…在耶路撒冷有神的殿作祂的见证，在但却有背道。在召会

WEEK 6 — DAY 5

Morning Nourishment

1 Cor. 12:27 Now you are the Body of Christ, and members individually.

12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

The words for themselves in Judges 18:30 are very significant. Many who claim to be worshipping God are really doing something for themselves. Apostasy is doing something for the self under the cloak of worshipping God. Jeroboam had no heart for God. Rather, his heart was for his own little empire. In his heart he feared that the kingdom would return to the house of David (1 Kings 12:26). Using the name of God as a cloak, he did everything possible to preserve his empire. This is apostasy. (Life-study of Genesis, p. 1321)

Today’s Reading

The whole of Christendom today is an apostasy. So many are doing things for themselves under the name of Jesus Christ and under the cloak of the worship of God. This is the reason the Lord needs a recovery. The Lord’s recovery will always offend others. As long as the recovery is here, the divisive groups will stand condemned. As long as the temple was in Jerusalem, the golden calf was under condemnation. Was it possible for Dan to love Jerusalem? No, there could be no reconciliation between Dan and Jerusalem. Often others have come to me and said, “Brother Lee, please don’t be so bold. Why not be a little nice?” I replied, “To whom should I be nice? To the serpent? To the horned snake? To the graven image? To the golden calf?...” How can we be kind to today’s apostasy? There can be no compromise. Do not try to compromise with the serpent, the horned snake. If you are kind to the snake, you will be poisoned by it. If you try to be nice to today’s apostasy, you will be damaged.... In Jerusalem there was God’s temple as His testimony, but in Dan there was apostasy.

的历史和我们自己的经历中，我们都见过这事。…我们可能说，我们在为主作工，实际上却是为别的作工，这就是背道。

但不关心别的支派，只关心自己的支派，他赢得胜利，得了扩张、扩大之后，就为自己作事。这是他背道的源头。按照旧约，主从不忘记但的背道。在神眼中，这是在祂经纶中最败坏的罪。没有一件事比分裂更破坏人。没有一件事比神子民中间的分裂更有害。分裂的敬拜中心常与偶像有关。因为魔鬼是潜伏在偶像背后，所以但设立偶像，就成为一条蛇。什么时候你变成分裂了，不管你的理由多美好，在你背后必定有个东西—那狡猾者蛇。整个召会历史都见证这事，我们的经历也证实这事。每当你不关心别人，只关心自己的利益，只为自己作事，蛇就在近处。防止落到背道中，最好的路是顾到别人。假定但曾和别的支派商量说，“弟兄们，你们同意我在但城设立另一个敬拜中心么？”他若这样作，对方会说，“弟兄，不可这样作。申命记十二、十四、十五、十六章禁止我们有别的敬拜中心，为要使我们到唯一的中心去。”如果但和别的支派商讨，他就不至于背道了。然而因着单独，他设立了另一个敬拜中心，就落到背道之中。

原则上，每一个分裂的敬拜中心都是一样。那些设立这种中心的人，只关心自己的利益，自己的愿望，而忽略了别的圣徒。他们象但一样。但只关心自己的支派，不关心别的支派。（创世记生命读经，，一五七六至一五七八页。）

参读：一的真正立场，第三章；列王纪生命读经，第八篇。

Both in church history and in our own Christian experience we have seen this very thing....We might have said that we were working for the Lord when we were actually working for something else. This is apostasy.

Dan did not care for the other tribes; he cared only for his own tribe. After he won the victory and gained the expansion, the enlargement, he did something for himself. This was the source of his apostasy. According to the Old Testament, the Lord never forgot Dan's apostasy. In the eyes of God it was the worst sin in His economy. Nothing is more damaging than divisiveness. Nothing is more destructive than division among God's people. Divisive worship centers are often related to idols. Because the devil lurks behind idols, by setting up an idol Dan became a serpent. Whenever you become divisive, no matter how good your reason may be, there will be something behind you—the serpent, the subtle one. The whole history of the church testifies of this and our experience confirms it. Whenever you do not care for others, but only for your interests, doing something merely for yourself, the serpent is at hand. The best way to be safeguarded from falling into apostasy is taking care of others. Suppose Dan had contacted the other tribes and said, "Brothers, do you agree that I set up another worship center in the city of Dan?" Had he done this, the others would have said, "Brother, don't do this. Deuteronomy 12,14,15, and 16 forbid us to have any other center of worship that we may come to the unique center." If Dan had consulted the other tribes, he would have been kept from apostasy. But being individualistic, he set up another worship center and fell into apostasy.

In principle, every divisive center of worship is the same. Those who establish them care only for their interests, their desires, and they neglect all the other saints. They are like Dan, who cared only for his tribe, not for the others. (Life-study of Genesis, pp. 1321-1323)

Further Reading: CWWL, 1972, vol. 2, "The Genuine Ground of Oneness," ch. 3; Life-study of 1 & 2 Kings, msg. 8

第六周▪周六

晨兴喂养

彼后一3“神的神能，借着我们充分认识那用祂自己的荣耀和美德呼召我们的，已将一切关于生命和敬虔的事赐给我们。”

19“我们并有申言者更确定的话，你们留意这话，如同留意照在暗处的灯，直等到天发亮，晨星在你们心里出现，你们就作得好了。”

〔彼得后书〕是在召会堕落和背道时写的，…作者的负担是要信徒接受预防注射，能抵挡背道的毒素。…背道的事将信徒从神的经纶岔到那迷惑人的哲学，属人的逻辑里。这不是有分于赐人生命的生命树，乃是有分于带进死亡的知识树。（创二9，16～17。）…使徒为了预防这种死亡的毒素，就在他医治人的书信里，首先以神能，就是神圣的能力，作最强、最有效的抗毒剂。这神圣的能力，将一切关于这产生并供应神圣生命（不是杀死人的知识），和彰显神之敬虔（不是人智慧的表现）的事，供给信徒。这丰富神圣的供备，〔彼后一3～11，〕…能充分且有余地使信徒过正当的基督徒生活，并胜过撒但的背道。（彼得后书生命读经，一六至一七页。）

信息选读

彼后一章三节的“神能”，即“神圣的能力”；“神圣”这辞，指神永远、无限、全能的神性。因此，神能，即神圣的能力，乃是神圣生命的能力，与神圣的性情有关。…这里“赐给”一辞，意即分赐、注入、栽种。一切关于生命和敬虔的事，已借着那

WEEK 6 — DAY 6

Morning Nourishment

2 Pet. 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue.

19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

[Second Peter] was written in the time of the church's degradation and apostasy....The burden of the writer was to inoculate the believers against the poison of apostasy....The apostasy distracted the believers from the economy of God by leading them into the human logic of puzzling philosophies. It was not the exercise of partaking of the tree of life that gives life, but of participating in the tree of knowledge that brings in death (Gen. 2:9, 16-17).... In order to inoculate against this death-poison in his healing Epistle, Peter first prescribed the divine power as the strongest and most effective antidote. This provides the believers with all things related to the generating and supplying divine life (not the killing knowledge) and the God-expressing godliness (not the show of human wisdom). This rich divine provision, which is covered in detail in the following verses (2 Pet. 1:3-11), is more than sufficient for the believers to live a proper Christian life and overcome the satanic apostasy. (Life-study of 2 Peter; p. 14)

Today's Reading

In 2 Peter 1:3 the word divine denotes the eternal, unlimited, and almighty divinity of God. Hence, divine power is the power of the divine life related to the divine nature. Here the word granted means imparted, infused, planted. All things which relate to life and godliness have been imparted to us, infused into us, by the all-inclusive life-giving Spirit, who

重生我们并住在我们里面，包罗万有之赐生命的灵，分赐、注入并栽种到我们里面。（林后三6，17，约三6，罗八11。）…生命是内里的能力，内里的力量，产生外在的敬虔，引到并致成荣耀。

在彼后一章十九至二十一节，彼得…用见于旧约申言者的话，证实他们的见证。使徒的见证和经上申言者的话，都是真理的照亮。这照亮是神圣供备的一部分，就是神借着祂的能力所作的供备，使祂的选民能远离异端和背道。

重要的是，我们要领悟，背道的元素今天仍然在延续。因为好些基本的真理被弃绝，甚至被表面看来是基要的信徒所弃绝，我们在主的恢复里就需要为真理打仗。…我们不但相信基要派的基督徒所持守一切真实的项目，也相信更深的真理。我们确信圣经完全是神逐字默示的。我们愿跟随提后三章十六节说，圣经都是神的呼出。我们信主耶稣是神的儿子，祂是真神又是真人。我们相信基督的成为肉体，以及祂为着救赎我们死在十字架上。照着圣经，我们信主的死是包罗万有的。借着祂的钉十字架，祂了结旧造，包括我们同我们的肉体和我们堕落的性情。我们完全相信主的复活和升天。我们信主现今在宝座上。但我们也信祂不局限于宝座，因为祂是赐生命的灵，住在我们的灵里。我们相信基督所是的、已经作的、正在作的、和将要作的每一方面；我们也相信基督所达到、所得着的一切。不但如此，照着圣经，我们相信变化以及被神的元素构成，以重组我们这人。我们可以说，这一切都是我们更深的真理。在背道的时候，我们相信并见证神纯正话语完全的启示。（彼得后书生命读经，一七、八一、一〇六至一〇七页。）

参读：彼得后书生命读经，第二、八至十一篇；提摩太后书生命读经，第二、七篇。

has regenerated us and who indwells us. Life is the inward energy, inward strength, to bring forth the outward godliness, which leads to glory and results in glory.

In 1:19-21 Peter [uses] the prophetic word found in the Old Testament to confirm the apostles' testimony. Both the apostles' witness and the prophetic word in the Scriptures are the shining of the truth. This shining is part of the divine provision, the provision God has made by His power so that His elect children may be able to stay away from heresy and apostasy.

It is important for us to realize that the element of apostasy continues today. Because a number of basic truths have been given up, even by those who apparently are fundamental believers, there is the need for us in the Lord's recovery to fight the battle for the truth….We believe not only in all the genuine items held by fundamental Christians, but also in the deeper truths. We definitely believe that the Bible is fully inspired by God word for word. We would follow the literal translation of 2 Timothy 3:16 to say that all Scripture is God-breathed. We believe that the Lord Jesus is the Son of God. He is true God and true man. We believe in Christ's incarnation and in His death on the cross for our redemption. According to the Scriptures, we believe that the Lord's death was all-inclusive. Through His crucifixion He terminated the old creation, including us with our flesh and our fallen nature. We fully believe in the Lord's resurrection and ascension. We believe that the Lord is now on the throne. But we also believe that He is not limited to the throne, for as the life-giving Spirit He dwells in our spirit. We believe in every aspect of what Christ is and of what He has done, is doing, and will do. We also believe in all that Christ has attained and obtained. Furthermore, according to the Bible, we believe in transformation and in being constituted of the element of God for the rearrangement of our being. We may say that all this is our deeper faith. In a time of apostasy, we believe and testify the full revelation of the pure Word of God. (Life-study of 2 Peter, pp. 14-15, 69-70, 91-92)

Further Reading: Life-study of 2 Peter, msgs. 2, 8-11; Life-study of 2 Timothy, msgs. 2, 7

第六周诗歌

读　经 – 神话语的功用　580

11 11 11 11（英 800）

降 E 大调　6/4

3 – 3 ♯2 – 3 | 5 – 3　2 – 3 | 1 – – 2 – – | 3 – – 3 – – |
一 主 神 已 经 说 话,揭 示 祂　自　己:
3 – ♯4　3 – 4 | 5 – ♯4　5 – 6 | 7 – – 6 – – | 5 – – 5 – – |
祂 的 特 性、身 位 尽 显 明　无　遗;
i – i　7 – 6 | 5 – 4　3 – 3 | 6 – – 5 – – | 4 – – 4 – – |
亚 当 子 孙　竟 然 祂 奥　秘　得　知,
4 – 4　3 – 2 | 5 – 3　1 – 2 | 3 – – 2 – – | 1 – – 1 – – ‖
图 画 加 上　明　言,描　绘　何　尽　致。

二　主神已经说话,表露祂心意:　要叫祂的爱子凡事居首席,
　　使祂在子里面得荣耀无匹,　而在万有中间得彰显不已。

三　主神已经说话,将基督表明:　祂是神又是人,神性调人性;
　　祂是一切一切,将万有维系,　是神计划中心,也是其边际。

四　主神已经说话,昭示祂定规:　要使元首基督显于祂召会;
　　神格一切丰满都住基督里,　召会作祂身体显明祂奥秘。

五　主神已经说话,天不再隐蔽:　与人调和乃是三一神心意;
　　父神在子里面,子化身成灵;　住于基督身体,神计划得成。

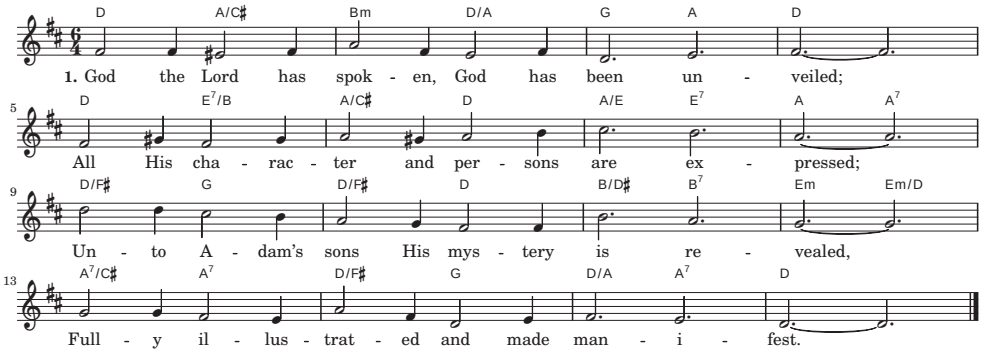
六　主神已经说话,启示真完备:　伟大创造之主降世何卑微,
　　成功奇妙救赎并丰满救恩;　全地都当称颂神莫测经纶。

WEEK 6 — HYMN

God the Lord has spoken, God has been unveiled

Study of the Word — The Function of the Word

800



2. God the Lord has spoken, and His heart disclosed,
That His Son should have pre-eminence in all,
That in His dear Son He might be glorified
Midst all His creation, either great or small.

3. God the Lord has spoken, Christ has been revealed:
He is very God and yet is truly man;
He is all in all, in Him all things subsist,
Center and circumference of th' eternal plan.

4. God the Lord has spoken, and His mystery shown,
Christ and His expression has His counsel willed:
Christ with all God's fulness as the glorious Head,
And the Church His Body, with His riches filled.

5. God the Lord has spoken, and from heaven shown
That the triune God would blend with creature-man:
Father in the Son, the Son the Spirit is,
Dwelling in the Body to fulfill His plan.

6. God the Lord has spoken, revelation giv'n
Of His vast creation and His lowly birth,
Of His great redemption and salvation full;
May His adoration ever fill the earth.

申言稿：

Composition for prophecy with main point and sub-points: