士师记结晶读经

第七周

神兴起底波拉作以色列的士师并作以色列的母，她实行女人对男人的服从，以守住神的定命，并将全以色列带进正确的等次，服在神的作王和作头之下

诗歌：388（746）

读经：士四～五

CRYSTALLIZATION-STUDY OF JUDGES

Week Seven

God's Raising Up of Deborah as a Judge of Israel and as a Mother in Israel Who Practiced the Female Submission to the Man in Order to Keep God's Ordination and Bring All of Israel into a Proper Order under God's Kingship and Headship

Hymns: E510 (E942)

Scripture Reading: Judg. 4—5

纲要

【周一】

壹 士师记表明，以色列人因着厌弃神作他们的王，而得罪了神；我们若厌弃神作我们的王、我们的主、我们的头、和我们的丈夫，这在神眼中是大恶，极大的恶事—撒上八 7，十二 17，19，士二一 25，十七 6，路十九 11～14，耶十一 13，结十六 24：

OUTLINE

§Day 1

I. The book of Judges shows that Israel had offended God by rejecting Him as their King; it is a great wickedness, a great evil, in the sight of God if we reject Him as our King, our Lord, our Head, and our Husband—1 Sam. 8:7; 12:17, 19; Judg. 21:25; 17:6; Luke 19:11-14; Jer. 11:13; Ezek. 16:24:

一 我们该不断接受、经历并享受基督作我们的王、我们的主、我们的头、和我们的丈夫，使祂成为我们的祝福，也使我们对众圣徒和众召会成为祝福的管道—太二2，约一49，来七2，赛三二1～2，三三22，腓二9～11，罗十四6～9，林后四5，西二19，弗一22～23，林后十一2～3，何二19～20，民六23～27，诗一二八5，四八2。

A. We should continually take, experience, and enjoy Christ as our King, our Lord, our Head, and our Husband so that He can be our blessing to make us a channel of blessing to the saints and all the churches—Matt. 2:2; John 1:49; Heb. 7:2; Isa. 32:1-2; 33:22; Phil. 2:9-11; Rom. 14:6-9; 2 Cor. 4:5; Col. 2:19; Eph. 1:22-23; 2 Cor. 11:2-3; Hosea 2:19-20; Num. 6:23-27; Psa. 128:5; 48:2.

二 马太一章一节说到基督是“大卫的子孙〔直译，儿子〕，亚伯拉罕〔的〕子孙〔直译，儿子〕”：

B. Matthew 1:1 speaks of Christ as “the son of David, the son of Abraham”:

1 因着我们背叛，我们需要悔改，接受基督作为大卫的子孙，就是作我们的权柄，作我们的主宰者和君王，好使祂能在神的国里，在我们里面并在我们身上掌权。

1. Because we are rebels, we need to repent and receive Christ as the son of David, that is, as our authority, as our Sovereign and King, so that He may rule in us and over us in God’s kingdom.

2 我们若有基督作大卫的子孙（儿子），更大的所罗门，也就会有祂作亚伯拉罕的子孙（儿子），真以撒；这就是说，我们越接受基督作我们的君王（大卫的子孙），我们就越在祂的掌权之下；我们越在祂的掌权之下，我们也就越享受祂作我们的祝福（亚伯拉罕的子孙）；这就是经过过程、终极完成为包罗万有之灵的三一神之福—1节，加三14，16，29。

2. If we have Christ as the son of David, the greater Solomon, we will also have Him as the son of Abraham, the real Isaac; this means that the more we take Christ as our King (the son of David), the more we are under His ruling, and the more we are under His ruling, the more we enjoy Him as our blessing (the son of Abraham); this is the blessing of the processed Triune God consummated as the all-inclusive Spirit—v. 1; Gal. 3:14, 16, 29.

3 这会使我们对圣徒成为祝福的管道，使他们得到信仰上的进步（生命的长大）和喜乐（对基督的享受）；我们已经蒙召要祝福别人，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—腓一25，彼前三9。

3. This will cause us to become channels of blessing for the saints’ progress (their growth in life) and for their joy of the faith (their enjoyment of Christ); we have been called to bless others, so we, as a blessed people, should always bless others that we may inherit blessing—Phil. 1:25; 1 Pet. 3:9.

【周二】

§Day 2

贰 神兴起底波拉作以色列的士师，她实行女人对男人的服从，以守住神的定命，并将全以色列带进正确的等次，服在神的作王

II. God raised up Deborah as a judge of Israel who practiced the female submission to the man in order to keep God’s ordination and bring all of Israel into a proper order

和作头之下—士四～五：

一 以笏死后，以色列人又行耶和华眼中看为恶的事，（四 1，）所以耶和华把以色列人交付于迦南王耶宾手中，他的军长是西西拉；他有铁车九百辆，他大大欺压以色列人二十年之久—2 ～ 3 节上。

二 在士师记四章的时候，以色列的男人在神命定的领头功用上失败了；这迫使神作不寻常、不平常的事，兴起一个女人底波拉作以色列的士师；这样一个女人的兴起，改变了整个以色列的光景—4 ～ 5 节。

三 以色列人哀求耶和华，（3 下，）女申言者底波拉就被兴起，作以色列的士师；她常坐在底波拉棕树下，以色列人都上她那里去听判断。（4 ～ 5。）

四 在圣经里，正确的女人指明服从神，守住神定命的人；这是以色列在作他们的王、他们的主、他们的头、和他们的丈夫之神面前该采取的地位，但以色列违反神的定命，离开他们作神妻子的地位，离弃神，转向众多的偶像；这将以色列带到悲惨的情况和光景里：

1 参孙从母腹里就作拿细耳人，共作一生之久；拿细耳人要任由发绺长长，表征他要一直服从主的作头，如此就有能力—民六 5，士十六 17，林前十一 3 ～ 6，10，15。

2 但大利拉天天用话催逼他，要他将能力的秘诀告诉她，甚至“他魂里烦得要死”；（士十六 16；）因着撒但折磨的计谋，参孙就落在他的网罗里，他的头发被大利拉剃除，他就被非利士人捉住，失去拿细耳人的奉献，失去能力，失去分别为圣的见证，失去神的同在。（但七 25。）

under God’s kingship and headship—Judg. 4—5:

A. The children of Israel again did that which was evil in the sight of Jehovah after Ehud died (4:1), so Jehovah sold Israel into the hand of Jabin the king of Canaan, the captain of whose army was Sisera; he had nine hundred iron chariots, and he oppressed Israel severely for twenty years—vv. 2, 3b.

B. At the time of Judges 4, the men of Israel had failed in their God-ordained function of leadership; this forced God to do something extraordinary and unusual in raising up a female, Deborah, as a judge of Israel; the raising up of such a female changed the entire condition of Israel—vv. 4-5.

C. The children of Israel cried out to Jehovah (v. 3a), and Deborah, a prophetess, was raised up as a judge of Israel; she would sit under the palm of Deborah, and the children of Israel went up to her for judgment (vv. 4-5).

D. In the Bible a proper female indicates one who is in submission to God, one who keeps God’s ordination; this is the position that Israel should have taken before God as her King, her Lord, her Head, and her Husband, but Israel violated God’s ordination, leaving her position as God’s wife and forsaking Him for hundreds of idols; this brought Israel into a miserable situation and condition:

1. Samson was a Nazarite from his mother’s womb for the full course of his life; the Nazarite was to let his hair grow long, signifying that he was to remain in subjection to the Lord’s headship, wherein is power—Num. 6:5; Judg. 16:17; 1 Cor. 11:3-6, 10, 15.

2. But Delilah pressed him with her words every day and urged him to tell her the secret of his power until “his soul was tired to death” (Judg. 16:16); because of Satan’s wearing-out tactics, Samson fell into Satan’s snare, his hair was shaved by Delilah, and he was captured by the Philistines, losing his Nazarite consecration, his power, his testimony of sanctification, and God’s presence (Dan. 7:25).

3 那些接受不同且错谬的教训，认为信徒不该服从神所指派之代表权柄的人，就被这教训所破坏；我们（尤其是已婚的姊妹—弗五 22 ～ 24）该有服从的灵、地位、气氛和意愿；你若是这样的人，这对你和你的将来都有很大的祝福。

五 我们读士师记五章里底波拉所作的歌，就能看见她满了能力、才干、眼光和远见；但这样卓越、有才干的人非常服从；神使她作首领，但她守住正确的等次，以巴拉为她的遮盖—四 6 ～ 9，参林前十一 3 ～ 6，10。

六 底波拉领悟她需要一个男人作她的遮盖；正如保罗在林前十一章三节说到：“基督是各人的头，男人是女人的头，神是基督的头。”

七 当这卓越不凡的妇人领头实行女人对男人的服从，全国就进入绝佳、正确的等次；众首领统率，众百姓跟随，军队就形成了；每个人都回到他们在耶和华面前正确的地位上。

八 因此，底波拉在她的歌里能说，“以色列中有首领统率，百姓也甘心奉献自己，你们应当颂赞耶和华。…那时有余剩的贵胄下来；耶和华的百姓与我一同下来攻击勇士”—士五 2，13。

【周三】

九 召会中的姊妹们第一且最大的功用，乃是服从；如果姊妹们能学习这个功课，召会就必刚强、丰富且得更新：

1 要服从就需要有生命的供应、恩典的享受、十字架的作工、以及否认己。

2 满有基督的人就满有服从；主一生都是服从的，祂

3. Those who accept the different and wrong teaching that the believers should not submit to deputy authorities appointed by God will be spoiled by this teaching; with us (especially with the married sisters—Eph. 5:22-24), there should be a submissive spirit, standing, atmosphere, and intention; if you are such a person, there will be a great blessing for you and for your future.

E. By reading Deborah's song in Judges 5, we can see that she was full of ability, capacity, insight, and foresight, but such an excellent and capable person was very submissive; God made her the leader, yet she kept the proper order and took Barak as her covering—4:6-9; cf. 1 Cor. 11:3-6, 10.

F. Deborah realized that she needed a man to be her covering; as Paul says in 1 Corinthians 11:3: "Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ."

G. When this excellent, extraordinary woman took the lead to practice the female submission to the man, the entire country came into an excellent and proper order; all the leaders took the lead, all the people followed, and the army was formed; everyone returned to his or her proper position before Jehovah.

H. Thus, Deborah could say in her song, "That the leaders took the lead in Israel, / That the people have willingly offered themselves, / Bless Jehovah... / Then a remnant of the nobles went down; / The people of Jehovah went down with me against the mighty"—Judg. 5:2, 13.

§Day 3

I. The first and greatest function of the sisters in the church is to be submissive; if the sisters can learn this lesson, the church will be strong, enriched, and renewed:

1. To be submissive requires the supply of life, the enjoyment of grace, the working of the cross, and the denial of the self.

2. Those who are filled with Christ are filled with submission; the Lord,

给了我们服从和顺从的生命—腓二 5 ～ 11，来五 7 ～ 9。

3 一个姊妹肯嫁给一个弟兄，就是说她乐意把自己摆在这里说，“我肯服从；”如果一个姊妹心中没有打算要服从一个人，就别作他的妻子，别嫁给他—弗五 22 ～ 23，彼前三 1 ～ 6。

【周四】

叁 底波拉不仅兴起作以色列的士师，也作以色列的母—士五 7：

一 当召会生活在实行上达到顶峰时，每个召会都该有一些真实的母亲；在罗马十六章十三节保罗说，“问在主里蒙拣选的鲁孚和他母亲，也就是我的母亲安”：

1 使徒保罗需要一位母亲；没有一位姊妹作母亲来照顾那些背负事奉主担子的人，他们就很可悲了；我们都需要属灵的母亲来照顾，她们的照顾乃是我们真实的滋养和我们真实的保护。

2 保罗有属灵的母亲，指明在罗马的召会生活里的圣徒，借着基督的钉十字架与复活有了生命的转换；有生命的转换最好的路乃是跟随保罗的榜样，他定意不知道别的，只知道包罗万有的基督，并这位钉十字架的—林前二 2。

二 约翰福音是一卷讲生命的书，不是讲天然的生命，而是讲转换并变化过的生命；本来约翰不是马利亚的儿子，马利亚也不是约翰的母亲，但凭着基督释放生命的死，凭着祂分赐生命的复活，并凭着祂与他们生命的联结，祂所爱的门徒就能

who was submissive throughout His life, has given us His life of submission and obedience—Phil. 2:5-11; Heb. 5:7-9.

3. For a sister to marry a brother means that she is willing to offer herself up and say, “I am willing to submit”; if a sister has never intended in her heart to submit to the one whom she intends to marry, she should not be his wife and should not marry him—Eph. 5:22-23; 1 Pet. 3:1-6.

§Day 4

III. Deborah rose up not only as a judge of Israel but also as a mother in Israel—Judg. 5:7:

A. When the church life in practicality reaches a peak, there should be some real mothers in every church; in Romans 16:13 Paul says, “Greet Rufus, chosen in the Lord, and his mother as well as mine”:

1. The apostle Paul needed a mother; without a sister as a mother to take care of them, all of those who bear the burden for the Lord’s service would be sorrowful; we all need the care of spiritual mothers, whose care is our real nourishment and our real protection.

2. Paul’s having a spiritual mother indicates that the saints in the church life in Rome had a life transfer through the crucifixion and resurrection of Christ; the best way to have a life transfer is by following the pattern of Paul, who did not determine to know anything but the all-inclusive Christ, and this One crucified—1 Cor. 2:2.

B. The Gospel of John is a book on life, not on the natural life but on the transferred and transformed life; originally, John was not Mary’s son, and Mary was not John’s mother, but by Christ’s life-releasing death, by His life-dispensing resurrection, and by His life union with them, His beloved disciple could be one with Him and become the son of His mother, and she

与祂是一而成为祂母亲的儿子，祂母亲也能成为祂所爱之门徒的母亲—十九 26 ～ 27。

【周五】

三 我们的第一种关系是在肉身里面，但第二种是在灵里，就是在转换过的生命里面；因着我们有第二次出生，（三 6，）我们定规有第二种关系，与真实的姊妹和真实的母亲有第二种家庭关系。

四 姊妹们若操练祷告和信心的灵，作真实的母亲，（林后四 13，）她们就会晓得自己是多么自私，多么在自己里面；有好的属灵儿女会暴露她们到极点；再者姊妹们会借着照顾一些属灵的儿女而在生命里长大成熟。

五 如果姊妹们真爱主，并且在主的恢复里对召会生活认真，就必须看自己是服事的护士，召会的护士，在召会这真正的医院中护理看顾；所有的姊妹们都必须凭着祷告作服事的姊妹，并凭着爱这极超越的路作慈爱的母亲，好在属灵生活和召会生活上帮助有需要者和年幼者；这是得着祝福、长大、属灵、并对主真正的享受最好的路—罗十六 1 ～ 2，13，赛六六 12 ～ 13，林前十二 31 下，十三 4 ～ 7。

【周六】

肆 圣经说，那时在神百姓中间，有“心中定大志的”，也有“心中设大谋的”—士五 15 ～ 16：

一 定大志是作一个决断，设大谋是定一个计划，要向主活并活出主，为着祂现今的恢复，建造祂的身体，预备祂的新妇，并引进祂国度

could become the mother of His beloved disciple—19:26-27.

§Day 5

C. Our first relationship is in the flesh, but the second is in the spirit, that is, in the transferred life; because we have the second birth (3:6), surely we have the second relationship, the second family relationship with the real sisters and the real mothers.

D. If the sisters exercise their spirit of prayer and faith to be real mothers (2 Cor. 4:13), they will realize how selfish they are and how much they are in themselves; having good children in the spirit will expose them to the uttermost; furthermore, the sisters will grow and mature in life by taking care of some spiritual children.

E. If the sisters love the Lord and mean business to be for the church life in the Lord's recovery, they need to consider themselves as serving nurses, as church nurses, who give nursing care in the church as a true hospital; all the sisters need to be serving sisters by prayer and loving mothers by the most excellent way of love in order to help the needy ones and the younger ones in their spiritual life and church life; this is the best way to receive the blessing, the growth, the spirituality, and the real enjoyment of the Lord—Rom. 16:1-2, 13; Isa. 66:12-13; 1 Cor. 12:31b; 13:4-7.

§Day 6

IV. The Bible says that at that time among God's people, there were "great resolutions in heart," and there were "great searchings of heart"—Judg. 5:15-16:

A. To have a great resolve is to make a firm decision, and to have a great searching is to devise a plan to live to the Lord and to live out the Lord for His up-to-date recovery in the building up of His Body, the preparation of

的实现—林后五 14 ～ 15，罗十四 7 ～ 9，启十九 7 ～ 9。

二 当李弟兄于一九四三年受日本宪兵迫害期间，主给了他一个梦，梦里他看见天亮了，象清晨黎明一样，前面是一条康庄大道，非常明亮平直，并且宽广无限；这就是主恢复的康庄大道，旭日东升，并无限无量的前途—参箴四 18。

三 我们需要渴望并祷告要象底波拉在她的歌末了所描述的那些人，这歌荣耀地结束于：“愿爱你的人如日头出现，光辉烈烈”—士五 31：

1 日头出现，光辉烈烈，意思就是日头明亮、灿烂、荣耀的照耀；众召会若经历定大志，设大谋，以及如日头出现而照耀，就必定享受主作他们的得胜。

2 被医治的基督作为公义的日头重新构成的得胜者，要在他们父的国里，发光如同太阳—玛四 2，路一 78 ～ 79，太十三 43。

His bride, and the ushering in of His kingdom in its manifestation—2 Cor. 5:14-15; Rom. 14:7-9; Rev. 19:7-9.

B. As Brother Lee was in the process of being oppressed by the Japanese military police in 1943, the Lord gave him a dream in which he saw the day dawn, like the dawning in the morning, with a broad highway, very bright, very straight, and stretching on boundlessly; this is the broad highway, the rising sun, and the boundless future of the Lord’s recovery—cf. Prov. 4:18.

C. We need to aspire and pray to be like those whom Deborah describes at the end of her song, which concludes in a glorious way: “May those who love Him be like the sun / When it rises in its might”—Judg. 5:31:

1. For the sun to rise in its might means that it shines brightly, brilliantly, and gloriously; if all the churches would experience the resolutions, the searchings, and the rising up to shine like the sun, they surely would enjoy the Lord as their victory.

2. The overcomers who are reconstituted with the healing Christ as the Sun of righteousness will shine forth like the sun in the kingdom of their Father—Mal. 4:2; Luke 1:78-79; Matt. 13:43.

第七周▪周一

晨兴喂养

罗十四9“因此基督死了，又活了，为要作死人并活人的主。”

太一1“耶稣基督，大卫的子孙，亚伯拉罕子孙的家谱。”

加三14“为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”

新约首先用这句话陈明福音：“你们要悔改，因为诸天的国已经临近了。”（太四17。）这指明福音首先不是以生命的方式陈明，如约翰福音所指明的，乃是以国度的方式陈明，如马太福音所指明的；其原因乃在于需要一个国度、范围、领域，好让神施行行政，将祂那包罗万有的所是赐给我们。即使约翰福音这卷生命的福音也告诉我们，我们若不重生，就不能进神的国。（三3，5。）需要有国度，好让神施行行政，将祂自己分赐到我们里面，作我们生命的福。因此，在福音书里，我们接受耶稣基督，不是先作生命，乃是先作君王。…我们若不悔改，接受主作君王救主〔马太福音〕，就不能得着祂作奴仆救主〔马可福音〕、人救主〔路加福音〕和神救主〔约翰福音〕。（新约总论第九册，七至八页。）

信息选读

我们需要悔改，不仅因为我们是有罪的，也因为我们是背叛的。我们甚至是神的仇敌。我们需要为着我们的背叛悔改。…我们若没有背叛，就不会犯罪。因着我们背叛，我们需要悔改，接受基督作我们的权柄、主宰者和君王，好使祂能在神的国里，在我们里面并在我们身上掌权。这就是为什么马太

WEEK 7 — DAY 1

Morning Nourishment

Rom. 14:9 For Christ died and lived again for this, that He might be Lord both of the dead and of the living.

Matt. 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

[In the New Testament the gospel is] presented first with these words: “Repent, for the kingdom of the heavens has drawn near” (Matt. 4:17). This indicates that the gospel is presented first not in the way of life, as in John, but in the way of the kingdom, as in Matthew. The reason for this is that there is the need of a kingdom, a realm, a sphere, for God to exercise Himself to give us His all-inclusive being. Even in John, the Gospel of life, we are told that if we are not regenerated, we cannot enter into the kingdom of God (John 3:3, 5). There is the need of a kingdom so that God can exercise Himself to dispense Himself into us as our life blessing. Therefore, in the gospel we receive Jesus Christ first not as life but as the King. If we do not repent and receive the Lord as the King-Savior [Matthew], we cannot have Him as the Slave-Savior [Mark], the Man-Savior [Luke], and the God-Savior [John]. (The Conclusion of the New Testament, p. 2758)

Today’s Reading

We need to repent not only because we are sinful but also because we are rebellious. We are even enemies of God. We need to repent of our rebellion.... If we did not rebel, we could not sin. Because we are rebels, we need to repent and receive Christ as our authority, as our Sovereign and King, that He may rule in us and over us in God’s kingdom. This is the reason that in Matthew 1:1 Christ is presented first not as the Son of Abraham for the

一章一节不是先陈明基督是为着那福的亚伯拉罕子孙，而是先陈明基督是为着国度的大卫子孙。

一旦有了国度，国度就成为神施行行政以祝福我们的范围、领域。…我们可能不领悟，祝福需要神权柄的领域，神行政下的领域。少了这样的领域，神就没有路进来祝福我们。我们若不在神的行政之下，接受祂作我们的主宰者，祂就没有路祝福我们。因此，在我们的经历中，我们的救主耶稣基督，必须先是为着国度的大卫子孙，然后才是为着那福的亚伯拉罕子孙。

接受基督作大卫的子孙，乃是承认祂的君王地位，明白我们必须在祂的君王职分和主宰权柄之下。祂不仅仅作为救主临到我们，更是作为君王救主临到我们。祂对我们若不是君王，就不能作我们的救主。我们若不在祂的权柄、行政之下，我们就不能得救。救恩乃是在祂的行政、祂的君王职分之下临到我们。我们若说，“哦，主耶稣，我接受你作我的君王，”我们就会蒙拯救到极点。

我们若有基督作大卫的子孙，更大的所罗门，也就会有祂作亚伯拉罕的子孙，就是真以撒。这意思是，我们若有国度，我们也就有祝福。这是生命之福，就是经过过程、终极完成为包罗万有之灵的三一神之福。我们许多人能作见证，借着接受基督作我们的君王，我们享受经过过程的三一神作我们的福。我们越在主的管治之下，就越享受三一神作我们的福。…马太二十八章十九节说到信徒被浸入三一神—父、子、圣灵—的名里，这就是对三一神的享受。作为大卫的子孙和亚伯拉罕的子孙，基督将我们带进三一神里。只要我们得着大卫的子孙和亚伯拉罕的子孙，我们就得着三一神，并且在三一神里。这就是神国里神圣的福分。（新约总论第九册，八至一〇页。）

参读：新约总论，第二百六十五篇；腓立比书生命读经，第七篇；倪柝声文集第一辑第七册，二八三至二九〇页。

blessing but as the Son of David for the kingdom.

Once there is the kingdom, the kingdom becomes the realm, the sphere, for God to exercise Himself to bless us….We may not realize that the blessing requires a sphere of God’s authority, a sphere under God’s administration. Without such a sphere, there is no way for God to come in to bless us. If we are not under God’s administration, receiving Him as our Sovereign, there is no way for Him to bless us. Therefore, in our experience our Savior, Jesus Christ, must first be the Son of David for the kingdom and then the Son of Abraham for the blessing.

To receive Him as the Son of David is to recognize His kingly status and to realize that we should be under His kingship and sovereignty. He comes to us not merely as the Savior but as the King-Savior. If He is not the King to us, He cannot be our Savior. If we are not under His authority, His administration, we cannot be saved. Salvation comes to us under His administration, under His kingship. If we say, “O Lord Jesus, I take You as my King,” we will be saved to the uttermost.

If we have Christ as the Son of David, the greater Solomon, we will also have Him as the Son of Abraham, the real Isaac. This means that if we have the kingdom, we will also have the blessing. This is the blessing of life, the blessing of the processed Triune God consummated as the all-inclusive Spirit. Many of us can testify that by receiving Christ as our King we enjoy the processed Triune God as our blessing. The more we are under the Lord’s ruling, the more we enjoy the Triune God as our blessing. Matthew 28:19 speaks of the believers’ being baptized into the Triune God—into the name of the Father, of the Son, and of the Holy Spirit. This is the enjoyment of the Triune God. As the Son of David and the Son of Abraham, Christ brings us into the Triune God. As long as we have the Son of David and the Son of Abraham, we have the Triune God, and we are in the Triune God. This is the divine blessing in the divine kingdom. (The Conclusion of the New Testament, pp. 2758-2759)

Further Reading: The Conclusion of the New Testament, msg. 265; Life-study of Philippians, msg. 7; CWWN, vol. 7, pp. 1191-1196

第七周▪周二

晨兴喂养

林前十一3“我且愿意你们知道，基督是各人的头，男人是女人的头，神是基督的头。”

10“因此，女人为着天使的缘故，应当在头上有服权柄的表记。”

在…士师记三章七节至五章三十一节…的历史之前，以色列人从未有过女性首领。然后忽然间，神兴起一个女人底波拉作以色列的士师。关于这点，我们需要领悟，在圣经里，每当神作一件不寻常的事，都是非常有意义的。这首先指明男人的失败，然后指明神超绝的行动。在四章的时候，以色列所有的男人都失败了，所以神兴起一个妇人。一个女人的兴起，改变了整个以色列的光景。

在圣经里，正确的女人指明服从神，守住神定命的人。这是以色列在神面前该采取的地位，但以色列的情形已变得完全不正常；男人离开了他们在耶和华面前的地位。因此，以色列违反神的定命，离开他们作神妻子的地位，离弃神，转向众多的偶像。（士师记生命读经，一八至一九页。）

信息选读

按照神的创造，底波拉是非常能干的人。我们读她在士师记五章里所作的歌，就能看见她满了能力、才干、眼光和远见；但这样卓越的人非常服从。神使她作首领，但她守住正确的等次，以巴拉为她的遮盖。（四6～9。）底波拉领悟她需要一个男人作她的遮盖。…她守住这样的地位，全国就变得不一样。在以色列悲惨的情形里，没有人愿意领头为耶

WEEK 7 — DAY 2

Morning Nourishment

1 Cor. 11:3 But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.

10 Therefore the woman ought to have a sign of submission to authority on her head for the sake of the angels.

Prior to the history recorded in Judges 3:7 through 5:31, the people of Israel had never had a female leader. Then, suddenly, God raised up a female, Deborah, as a judge of Israel. Regarding this, we need to realize that in the Bible, whenever God does something which stands out as being extraordinary, it is very significant. It indicates, first, man's failure, and then, God's excellent act. At the time of Judges 4, all the men of Israel had failed, so God raised up a woman. That raising up of a female changed the entire condition of Israel.

In the Bible a proper female indicates one who is in submission to God, one who keeps God's ordination. This is the position that Israel should have taken before God, but the situation in Israel had become fully abnormal. The men had left their position before Jehovah. Hence, Israel violated God's ordination, leaving her position as God's wife and forsaking Him for hundreds of idols. (Life-study of Judges, p. 15)

Today's Reading

According to God's creation, Deborah was a very capable person. By reading her song in Judges 5, we can see that she was full of ability, capacity, insight, and foresight. But such an excellent person was very submissive. God made her the leader, yet she kept the proper order and took Barak as her covering (4:6-9). She realized that she needed a man to be her covering....When she took this kind of standing, the whole nation became different. In their miserable situation no one would take the lead to fight for Jehovah's interest, and no one

和华的权益争战，也没有人愿意跟随。但这卓越不凡的妇人领头实行女人对男人的服从，全国就进入正确的等次。每个人都回到他们正确的地位上。因此，底波拉在她的歌里能说，“那时有余剩的贵胄下来；耶和华的百姓与我一同下来攻击勇士。”（五13。）众首领统率，众百姓跟随，军队就形成了。起先只有一些人跟随，但至终众百姓都跟随了。由此我们看见全国就进入极美的等次，在耶和华面前居于正确的地位。（士师记生命读经，一九页。）

拿细耳人必须对付他性情里的背叛。感谢神，我们被造，头上有许多头发，指明我们在权柄之下。我能见证，在某人、某事、或某种环境之下，乃是很大的祝福。…在某人或某事之下乃是祝福。甚至受到严格的限制也是祝福。感谢主，从我进入这恢复那天，主就把我置于某人、某事、或某种环境之下。

今天有人教导，信徒不需要服从代表权柄，不该在任何人之下。这种错谬的教训非常破坏人。首先对这样教导的人是破坏，然后对接受这种教训的人也是破坏。接受这种教训，认为信徒不该服从代表权柄的人，就被这教训所破坏。有些人甚至在年轻时就被破坏，无可救药。因此，教导我们不该服从代表权柄是一件严重的事，接受这种教训也是一件严重的事。

拿细耳人是满了头发，满了服从的人。他有服从的灵、地位、气氛和意愿。你若是这样的人，这对你和你的将来都有很大的祝福。（民数记生命读经，七六至七七页。）

参读：士师记生命读经，第一、四、八篇；民数记生命读经，第八、十篇；倪柝声文集第二辑第十八册，第五十二、六十七篇。

would be willing to follow. But when this excellent, extraordinary woman took the lead to practice the female submission to the man, the entire country came into the proper order. Everyone returned to his or her proper position. Thus Deborah could say in her song, “Then a remnant of the nobles went down; / The people of Jehovah went down with me against the mighty” (5:13). All the leaders took the lead, and all the people followed; the army was formed. At first, only some of the people followed, but eventually they all followed. From this we see that the entire country came into an excellent order, assuming the proper position before Jehovah. (Life-study of Judges, pp. 15-16)

A Nazarite must deal with the rebellion in his nature. Thank God that we were created with an abundance of hair on our head, indicating that we are under authority. I can testify that it is a great blessing to be under someone, some thing, or some environment. It is a blessing to be under someone or some thing. It is even a blessing to be severely limited. I thank the Lord that from the day I came into the recovery, the Lord put me under someone, some thing, or some environment.

Today some are teaching that it is not necessary for believers to submit to a deputy authority, that believers should not be under anyone. This erroneous teaching is very damaging. First, it is damaging to those who teach in this way, and then it is damaging to the ones who receive such a teaching. Those who accept the teaching that the believers should not submit to deputy authority will be spoiled by this teaching. Some may even be spoiled without remedy in their youth. Therefore, it is a serious matter to teach that we should not submit to deputy authority, and it is also a serious matter to receive this teaching.

A Nazarite is a person full of hair, full of submission. With him there are a submissive spirit, standing, atmosphere, and intention. If you are such a person, there will be a great blessing for you and for your future. (Life-study of Numbers, pp. 70-71)

Further Reading: Life-study of Judges, msgs. 1, 4, 8; Life-study of Numbers, msgs. 8, 10; CWWN, vol. 38, chs. 52, 67

第七周▪周三

晨兴喂养

腓二8“既显为人的样子，就降卑自己，顺从至死，且死在十字架上。”

弗五22“作妻子的，要服从自己的丈夫，如同服从主。”

彼前三5“因为从前那仰望神的圣别妇人，也是这样妆饰自己，服从自己的丈夫。”

以弗所五章说到家庭里的事，是先劝作妻子的。二十四节先对姊妹说话，二十五节才对弟兄说话。…二十四节说，“妻子也要照样凡事服从丈夫。”如果一个姊妹要出嫁，来问我说，“我嫁给某人好不好？”我定规回答她说，“你能不能服从他？”如果你不能服从他，你就没有资格嫁给他。如果你能服从他，你才有资格嫁给他。如果你心中没有打算要服从他，你就别作他的妻子，别嫁给他。…你肯嫁给一个人，就是说你把自己摆在这里，说，“我肯服从。”（倪柝声文集第二辑第十八册，三一四页。）

信息选读

姊妹们首要的功用，就是成为服从的。这不是在作什么工，却有一种真实的功用。成为服从的，比作任何事都重要。姊妹们若是服从的，她们就是在作全世界最伟大的事。这是姊妹这一面最大的功用。林前十一章三节说，“基督是各人的头，男人是女人的头，神是基督的头。”在这节经文中，我们可以看见神圣的次序。然而，今天在全世界每一个国家、每一个学校、每一个家庭，我们所看到的不是

WEEK 7 — DAY 3

Morning Nourishment

Phil. 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

Eph. 5:22 Wives, be subject to your own husbands as to the Lord.

1 Pet. 3:5 For in this manner formerly the holy women also, who hoped in God, adorned themselves, being subject to their own husbands.

Ephesians 5 first exhorts the wife. Verse 24 is directed at the sisters, and verse 25 is directed at the brothers....Verse 24 says, “Let the wives be subject to their husbands in everything.” If a sister wants to be married and she comes to me and asks, “Should I marry a certain person?” I will surely answer, “Can you be subject to him?” If you cannot be subject to him, you are not qualified to marry him. You can only marry him if you can submit to him. If you have never intended to submit to him in your heart, you should not be his wife and should not marry him.... Marrying a person means that you are willing to offer yourself up and say, “I am willing to submit.” (CWWN, vol. 38, p. 525)

Today’s Reading

The first function of the sisters is to be submissive. This does not involve the doing of any kind of work, but it is a real function. Being submissive is much greater than any kind of doing. If the sisters are submissive, they are doing the greatest thing in the world. This is the greatest function on the side of the sisters. First Corinthians 11:3 says, “Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.” In this verse we can see the divine order. However, in the entire world today, in every country, in all the schools, and in all the homes, what we see is not order

次序和服从，而是背叛加上背叛。全世界向着神都是背叛的；这世界就象风暴的海洋，满了背叛的风。在召会生活中不该是这样。召会是蒙神拣选的器皿，要向宇宙作一个与世界完全不同的见证。召会是圣别的，完全脱离世界的道路和潮流。作为召会，我们不是在世界的流里，乃是在新耶路撒冷的流里。（启二二1。）地方召会是基督身体在地方上的彰显，其中该有真实的服从。

要服从就需要有生命的供应、恩典的享受、十架的作工、以及否认己。我们绝不要想凭我们的己服从。我们要将自己奉献给主，不是要为主作工，而是单单的服从。姊妹们若作到服从这件事，召会就会得着加强、丰富和更新。一处地方召会的姊妹们若服从，召会就会活而刚强、丰富又兴旺。姊妹们的服从，远比她们作任何的工更有效。这是姊妹们要学的第一个功课。这不是说，姊妹们就不必和召会交通了，而是姊妹们必须认识，她们的位置和地位就是服从。（李常受文集一九六八年第一册，一〇四至一〇六页。）

救恩不光是为叫人喜欢，也是为叫人服从。人若光为喜乐，其所得的必不丰盛；唯有服从的人才能经历救恩的丰盛，否则就把救恩的性质改变了。我们当服从，象主一样；主耶稣凭着顺从便成了我们救恩的根源。神拯救我们，盼望我们服从祂的旨意。若碰着神的权柄，服从便很简单，明白神的旨意也很简单，因主一直服从，也把祂服从的生命赐给了我们。（倪柝声文集第三辑第一册，一六〇页。）

参读：李常受文集一九六八年第一册，一〇四至一〇八页；权柄与顺服，第五篇。

and submission but rebellion upon rebellion. The entire world is rebellious toward God. The world is like a stormy ocean full of the winds of rebellion. In the church the situation should not be like this. The church is God's chosen vessel to bear a testimony to the universe that is absolutely different from the world. The church is sanctified, separated from the course of the world and from the current of the age. As the church we are not in the flow of the world but in the flow of the New Jerusalem (Rev. 22:1). In the local churches as the local expressions of the Body of Christ, there should be genuine submission.

To be submissive requires the supply of life, the enjoyment of grace, the working of the cross, and the denial of the self. We should never try to be submissive by our self. We should consecrate ourselves to the Lord not to do a work for the Lord but simply to be submissive. If the sisters take care of this one matter of being submissive, the church will be strengthened, enriched, and renewed. If the sisters in a local church are submissive, the church will be strong, living, rich, and prevailing. It is much more prevailing for the sisters to be submissive than for them to do any kind of work. This is the first lesson the sisters need to learn. This does not mean that there is no need for the sisters to fellowship with the church, but the sisters must know that their position and standing are to be submissive. (CWWL, 1968, vol. 1, pp. 83-85)

Salvation not only brings joy; it also brings submission. If a man is only for joy, his experiences will not be abundant. Only submissive ones will experience the fullness of salvation. Otherwise, we change the nature of salvation. We need to be submissive, even as the Lord was submissive. The Lord became the source of our salvation through obedience. God saved us with the hope that we would submit to His will. When one meets God's authority, submission is a simple matter, and knowing God's will is also a simple matter, because the Lord, who was submissive throughout His life, has already given us His life of submission. (CWWN, vol. 47, "Authority and Submission," p. 146)

Further Reading: CWWL, 1968, vol. 1, pp. 83-86; CWWN, vol. 47, "Authority and Submission," ch. 5

第七周▪周四

晨兴喂养

士五 7 “…直到我底波拉兴起，等我兴起作以色列的母。”

罗十六 13 “问在主里蒙拣选的鲁孚和他母亲，也就是我的母亲安。”

1～2 “我向你们推荐我们的姊妹非比，她是在坚革哩的召会的女执事，…她素来护助许多人，也护助了我。”

罗马十六章里所着重的是姊妹，不是弟兄，那里提起母亲，但没有提起父亲。…“我向你们推荐我们的姊妹”，〔1，〕这不是肉身的姊妹。…没有一节圣经告诉我们保罗肉身父母亲的名字。十三节里的母亲，与鲁孚的关系是肉身的母亲，但更要紧的是，她与保罗的关系不是肉身的母亲。（李常受文集一九七五至一九七六年第一册，六四页。）

信息选读

新约告诉我们，保罗至少有两个儿子，一个名叫提摩太，第二个名叫提多，但这些都不是他肉身的儿子。保罗用了非常亲密的辞句来称他们为儿子：“凭信作我真孩子的提摩太”，以及“作我真孩子的提多”。（提前一 2，多一 4。）…新约很少告诉我们使徒肉身的直系亲属。…彼得的确告诉我们，他有一个儿子名叫马可：“我儿子马可。”（彼前五 13 下。）当然马可不是彼得肉身的儿子。…彼得是马可的父亲，不是他肉身的父亲，而是他灵里的父亲，是他在共同信仰上的父亲。

照约翰十九章里的记载，主耶稣被钉十字架，在十字架上受苦，当祂快要被钉死的时候，祂看着祂肉身的母亲。当时共有四位姊妹站在十字架旁边，看

WEEK 7 — DAY 4

Morning Nourishment

Judg. 5:7 ...Until I, Deborah, rose up; until I rose up as a mother in Israel.

Rom. 16:13 Greet Rufus, chosen in the Lord, and his mother as well as mine.

1-2 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,...for she herself has also been the patroness of many, of myself as well.

The emphasis in Romans 16 is on the sisters, not the brothers, and there is mention of a mother but no mention of a father....”I commend to you Phoebe our sister” [v. 1], not a sister in the flesh....We do not have a verse to tell us the names of Paul’s mother and father in the flesh. The mother in verse 13 is a mother in the flesh in relation to Rufus, but more important, she is a mother not in the flesh in relation to Paul. (CWWL, 1975-1976, vol. 1, p. 47)

Today’s Reading

The New Testament tells us that Paul had at least two sons, one named Timothy and the second named Titus, but these were not his sons in the flesh. Paul uses a very intimate expression to call them sons: “...genuine child in faith,” and “...genuine child” (1 Tim. 1:2; Titus 1:4)....The New Testament tells us very little about the direct flesh relatives of the apostles....Peter did tell us that he had a son named Mark: “Mark my son” (1 Pet. 5:13). Surely Mark was not Peter’s son in the flesh.... Peter was Mark’s father, not his father in the flesh but his father in the spirit, his father in the common faith.

According to the record in John 19, when the Lord Jesus was suffering during His crucifixion, He looked at His mother in the flesh. At that time four sisters were standing by the cross, watching how the Lord was being

着主如何被钉。马利亚在那里，还有她的姊妹，以及另外两位也叫作马利亚的姊妹。马利亚的姊妹就是雅各和约翰的母亲，因此雅各和约翰是耶稣的表兄弟。主耶稣快要被钉死的时候，看着祂肉身的母亲，对她说，“看哪，你的儿子。”同时祂对祂的表兄弟约翰说，“看哪，你的母亲。”（25 ～ 27。）

约翰福音是一卷讲生命的书，不是讲天然的生命，而是讲转换并变化过的生命。使徒约翰要达到他的目的，就给我们一段记载，来指明相信基督之人的生命，如何能够借着耶稣的十字架和祂的复活，而得着转换。如果你注视耶稣的十字架，你就会得着转换。主耶稣对约翰和母亲所说的话给我们看见，祂分赐生命、释放生命的死转换了人的生命。

本来约翰不是马利亚的儿子，马利亚也不是约翰的母亲。但因着耶稣钉十字架，耶稣的母亲马利亚就成了约翰的母亲。约翰原是马利亚姊妹的儿子，现在竟成了马利亚的儿子。这不是一段领养的故事，其意思不是说，当他们都站在十字架旁时，主耶稣好象法官一样，作成了领养的手续。…照着肉身的生命，约翰是马利亚的外甥，马利亚是约翰的姨母。但他们因着注视十字架，得着了另一个生命。…在这第二个生命里面，外甥成了真儿子，姨母也成了真母亲。

要彻底有实际的召会生活，在地方召会里就该有一些真实的姊妹和母亲。我们需要成为服事的姊妹，也需要成为母亲。我们中间只要缺少了象非比那样的姊妹，召会生活就不实际。然而这位姊妹的服事是在罗马十六章的开头，在第一节。当实际的召会生活到达顶峰时，每个召会都该有一些真实的母亲。（李常受文集一九七五至一九七六年第一册，六四至六八页。）

参读：李常受文集一九七五至一九七六年第一册，六〇至七五页。

crucified. Mary was there, and her sister, and another two sisters also named Mary. Mary’s sister was the mother of James and John, so James and John were the cousins of Jesus. Near the end of His crucifixion, the Lord Jesus looked at His mother in the flesh, and in a sense it was as if He said to her, “Mother, don’t behold Me, but behold your son.” At the same time He said to His cousin John, “Behold, your mother” (vv. 25-27).

The Gospel of John is a book on life, not on the natural life but on the transferred and transformed life. To fulfill his purpose John gives us a record to show how the life of the believers of Christ could be transferred by the cross of Jesus and by His resurrection. If you look at the cross of Jesus, you will be transferred. The word of the Lord Jesus to John and to His mother was a word to show us that His life-imparting, life-releasing death transfers people’s lives.

Originally, John was not Mary’s son, and Mary was not John’s mother. But because of the crucifixion of Jesus, Mary, the mother of Jesus, became the mother of John. John, who was the son of Mary’s sister, became Mary’s son. This is not a story of adoption, and it does not mean that the Lord Jesus was like a judge to carry out the adoption as they all stood by the cross…. According to the life in the flesh, John was Mary’s nephew, and Mary was John’s aunt. But by looking at the cross, they received another life….In this second life the nephew becomes a real son, and the aunt becomes a real mother.

To have the practical church life to the uttermost, in the local church there should be some real sisters and some real mothers. [Recently] it was my burden to share with you that you need to be a serving sister, but now I am burdened to share with you that you need to be a mother. As long as there is a shortage of sisters like Phoebe among us, the church life is not practical. Yet the serving of that sister is at the beginning of Romans 16, in the first verse. When the church life in practicality reaches a peak, in every church there should be some real mothers. (CWWL, 1975-1976, vol. 1, pp. 47-50)

Further Reading: CWWL, 1975-1976, vol. 1, pp. 45-46 (also in the booklet The Serving Sisters in the Church Life), pp. 47-55 (also in the booklet The Loving Mothers in the Church Life)

第七周▪周五

晨兴喂养

约十九 26 ～ 27 “耶稣看见祂母亲和祂所爱的那门徒站在旁边，就对祂母亲说，妇人，看哪，你的儿子。又对那门徒说，看哪，你的母亲。从那时候，那门徒就接她到自己家里去了。”

三 6 “从肉体生的，就是肉体；从那灵生的，就是灵。”

一九四八年，倪弟兄在训练里告诉圣徒，尤其告诉姊妹们说，她们该是另一个青年圣徒的母亲。许多姊妹们能够每人照顾二、三位属灵的儿女。…小孩子多半不喜欢尊重自己父母亲的话，尤其是他们长到十几岁的时候。但如果我愿意把你的孩子当作我的孩子，他们就会尊重我的话。倘若我的孩子有了一些难处，他们不会向我敞开。但你若把他们当作你的孩子，他们会全人向你敞开。虽然他们不肯接受我对他们所说的，但你无论说什么，他们都愿意接受。父母和十几岁的少年中间有许多的难处。十几岁的少年愿意服从、顺服的很少。然而连最麻烦的人也乐意听外人所说的话。（李常受文集一九七五至一九七六年第一册，六八至六九页。）

信息选读

我们都需要第二次的出生，我们也都需要第二位母亲。倘若你们姊妹们愿意接受负担，注视十字架，使自己在生命里得着转换，并且把一些初中年龄的青年人当作自己的孩子，五年之内，召会就会复兴。上好的路乃是注视十字架而产生一个生命的转换。你需要把一个青年人带到十字架那里，注视钉十字

WEEK 7 — DAY 5

Morning Nourishment

John 19:26-27 Then Jesus, seeing His mother and the disciple whom He loved standing by, said to His mother, Woman, behold, your son. Then He said to the disciple, Behold, your mother. And from that hour the disciple took her into his own home.

3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

In his training in 1948 Brother Nee told the saints, especially the sisters, that they should be a mother to another young saint. Many sisters could each take care of two or three children in the spirit. For the most part, children do not like to respect the word of their own parents, especially when they become teenagers. But if I would take your children as my children, they would respect my word. If my children have some problems, they would not open themselves to me. But if you would take them as your children, they would open up their whole being to you. Although they would not take anything that I would say to them, they would receive whatever you would say. There are many problems with the parents and the teenagers. Very few teenagers would be submissive and obedient. Yet even the troublesome ones would be happy to listen to someone other than their own parents. (CWWL, 1975-1976, vol. 1, pp. 50-51)

Today's Reading

We all need a second birth, and we all need a second mother. If you sisters would pick up the burden by looking at the cross, getting yourself transferred in life, and take some young ones of junior-high age to be your children, within five years there will be a revival in the church. The best way is to have a life transfer by looking at the cross. You need to bring a young one to the cross to look at the crucified Jesus. He will say, “Look at your mother. This is

架的耶稣。祂就要对那青年人说，“看哪，你的母亲，这是你的母亲。”祂也要对你说，“看哪，你的儿子，这是你的儿子。”或说，“这是你的女儿。”

各种年龄的姊妹都必须作另一个人的母亲。照顾孩子会使你长大成熟。在天然的生命里，青年人要成熟，最好的路就是有两个孩子。带着一些较年轻的人作你属灵的儿女，更会使你长大。

然而，这样来照顾一些人是个很大的试验。如果你天然的生命还没有除去，还没有一个转换的话，这么实行就会成为一个网罗。你会落入天然的爱里，落入肉体情感的陷阱里。唯有借着十字架的生命转换，这样的实行才有果效。

在召会生活里，我们需要真实的姊妹，真实的弟兄，尤其需要真实的母亲。所有的姊妹都需要得着鼓励，来照顾一些属灵的儿女。这不是能够分配给姊妹们的事情，而是需要你们接受这个负担。…作母亲这件事会带来许多功课，并且在各方面都会把你摆在真实的试验上。你会看见你是如何爱自己过于爱别人，你是如何单单顾念自己。这些事都要被试验、被暴露出来。没有这个试验，你绝不会晓得你是多么自私、多么在自己里面。

光是作普通的弟兄姊妹还不够。所有的姊妹都必须是服事的姊妹，而且无论我们有没有儿女，我们都必须作母亲。这是得着祝福、长大、属灵、并对主真正的享受最好的路。

如果你带着一个孩子，并且照顾这个孩子，你马上会变得非常实际。没有一个人能够这么帮助你脱离天然的性情，这个孩子会把你从地上带到三层天上去。（李常受文集一九七五至一九七六年第一册，六九至七〇、七三至七四页。）

参读：玛拉基书生命读经，第二至三篇；历史与启示，第六、八篇。

your mother.” And He will say to you, “Look at your son. This is your son,” or, “This is your daughter.”

All the sisters of all ages need to be a mother to someone else. Taking care of a child will cause you to grow and to be mature. In the natural life the best way for the young ones to mature is for them to have two children. Even more, to pick up some younger ones as your children in the spirit will cause you to grow.

However, to take care of some in this way is a big test. If your natural life has not been crossed out, has never had a transfer, this practice will become a snare. You will fall into the natural love and be trapped by the fleshly emotion. Such a practice will work only by a life transfer through the cross.

In the church life we need the real sisters and the real brothers, and especially we need the real mothers. All the sisters need to be encouraged to take care of some children in the spirit. This is not a matter that can be assigned to the sisters, but there is the need for you to pick up the burden. The matter of being a mother will bring in many lessons, and it will put you on the real test in every way. You will see how you love yourself more than others, how you care only for yourself. All these things will be tested and exposed. Without this testing, you could never realize how selfish you are and how much you are in yourself.

It is not adequate to be a brother or a sister in a general way. All the sisters need to be serving sisters, and whether or not we have children, we all need to be the mothers. This is the best way to receive the blessing, the growth, the spirituality, and the real enjoyment of the Lord.

If you would pick up a child and take care of that child, right away you will become very practical. No one else can help you so much to stay away from your natural disposition. Such a child will take you from the earth to the third heaven. (CWWL, 1975-1976, vol. 1, pp. 51, 53-54)

Further Reading: Life-study of Malachi, msgs. 2-3; CWWL, 1981, vol. 2, “The History and Revelation of the Lord’s Recovery,” chs. 6, 8

第七周▪周六

晨兴喂养

士五 15 ～ 16 “…在流便的族系中，有心中定大志的。…在流便的族系中，有心中设大谋的。”

31 “耶和华啊，愿你的仇敌都这样灭亡。愿爱你的人如日头出现，光辉烈烈…。”

〔在士师记五章三十一节，〕日头出现，光辉烈烈，意思就是日头明亮、灿烂、荣耀的照耀。我们需要设大谋，定大志，如日头出现而照耀。众召会若都象这样，就必定享受得胜。但愿在主恢复里所有亲爱的圣徒，都设大谋，定大志，并愿他们众人因着爱主，都如日头出现，光辉烈烈。（士师记生命读经，二〇页。）

信息选读

圣经说，那时在神百姓中间，有心中定大志的，也有心中设大谋的。（士五 15 ～ 16。）这些人为谁定大志，为谁设大谋呢？只要是个有志气的人，他虽然活在地上，心都是向着神的；我们应当向着神，心中定大志，设大谋。但愿所有的青年人，从今天起，都肯在心中定大志，设大谋。定大志是作一个决断，设大谋是定一个计划。不只定一个志向，乃是定一个大的志向；不只有一个计划，乃是有一个大的计划。但愿今天就是你们定大志、设大谋的日子。

有人或许要问：定大志、设大谋作什么？乃是要在地上为神活着。“为神活着”四个字包含很广，总括来说，就是在你一生中，接受神作你的生命。

WEEK 7 — DAY 6

Morning Nourishment

Judg. 5:15-16 ...Among the divisions of Reuben there were great resolutions in heart....In the divisions of Reuben there were great searchings of heart.

31 May all Your enemies so perish, O Jehovah. But may those who love Him be like the sun when it rises in its might...

[In Judges 5:31], for the sun to rise in its might means that it shines brightly, brilliantly, and gloriously. We need the searchings, the resolutions, and the rising up to shine like the sun. If all the churches would be like this, they surely would enjoy the victory. May all the dear saints in the Lord's recovery have great searchings and make great resolutions, and may they all, by loving the Lord, rise up like the sun to shine brightly. (Life-study of Judges, p. 17)

Today's Reading

The Bible says that among God's people there were great resolutions in heart, and there were also great searchings of heart (Judg. 5:15-16). For whom did they have great resolutions and great searchings? A person of aspiration, though he lives on the earth, always turns his heart to the Lord. We should have great resolutions in heart and great searchings of heart toward God. May all the young people, starting from today, be willing to have great resolutions and great searchings of heart. To have a great resolve is to make a firm decision, and to have a great searching is to devise a plan. This is not just to have a resolve but to have a great resolve, and not just to make a plan but to make a great plan. May today be the day that you have a great resolve and make a great plan.

Some may ask, "What is the purpose of having a great resolve and a great searching?" It is to live for God on the earth. The meaning of these three words living for God is quite broad. In brief, it means to receive God as your life for your

神会带领你在地上为祂活着；换句话说，神会带领你在地上彰显祂，到各处、各方、各国、各民中，为祂作见证，引领别人也认识神。

我平常睡觉不太作梦，但有一天晚上，我作了一个梦。梦见自己手里拿着一根手杖，安然的走路，走到一个地方，前面是很陡的下坡，并且是个弯道，下面有四个台阶。我拄着拐杖，一步一步地走下去，突然一只狼犬扑到我身上。那只狼犬的颜色，和日本宪兵队制服的颜色相同，…但我却没有受伤；一转眼，那只狗离开了。突然间，放眼前面，竟是一条康庄大道，非常的平直，并且宽广无限；那时正值旭日东升。我的心便豁然开朗，看见这康庄大道，旭日东升，前途无限的光景，我便大摇大摆地走了。这就是我的梦。

主借着那个梦告诉我：“放心，你不在日本人手下。”…我知道，主还要留我在这地上，前面是一条康庄大道，我只管往前行走。

在这四十多年中，我们所经过的，已经证明这个梦得着应验，现今我们乃是在这条康庄大道上。值此时刻，我们特别需要青年人起来，全时间事奉主。没有任何事比全时间更荣耀，想想我们赚得千万，也比不上赚得一个灵魂。我们若能有几年的工夫，叩得几千灵魂得救，而他们能生生不息，一个带一个，建立家聚会，并且个个生命长大，学习真理，这是何等有价值。这是新路，是康庄大道，旭日东升，前途万里。（李常受文集一九八六年第二册，六二九至六三〇、六六二、六六六至六六七页。）

参读：福乐的人生，第三、六篇；神人的生活，第十六篇。

entire life. God will lead you to live on the earth for Him. In other words, God will lead you to express Him on this earth by going to every place, every country, and every nation to testify on His behalf and to lead people to know Him.

I rarely have dreams when I sleep, but I had a dream one night. In the dream I held a cane in my hand and was walking peacefully until I came to a place with a steep, crooked downward slope with four steps. I went down the slope step by step, leaning on my cane, and suddenly a German shepherd dog threw itself on me. The German shepherd was the same color as that of the uniform of the Japanese military police…. I was not wounded, and in an instant the dog went away. Suddenly, when I looked ahead, there was a broad highway very straight and stretching on boundlessly, and the sun had just risen from the east. My heart then felt free and released, and seeing the broad highway, the rising sun, and the boundless, bright horizon, I strode fearlessly onward. This was my dream.

Through the dream the Lord told me, “Be at peace. You are not under the hand of the Japanese.”...I knew that the Lord still wanted me to remain on the earth, because there was a broad highway ahead, and I could just keep going on.

The past forty years that we have gone through proves that the dream has been fulfilled, and now we are still on this broad highway. At this point in time we particularly need young people to rise up and serve the Lord full time. There is nothing more glorious than serving full time. Consider this: The gaining of a million dollars cannot compare to the gaining of one soul. If we can spend several years to labor and save several thousand souls through door-knocking, and if they multiply continually, each bringing in new ones and establishing home meetings, and each maturing in life and learning the truth, how worthwhile it will be! This is the new way. This is the broad highway, the rising sun, and the boundless future. (CWWL, 1986, vol. 2, “A Blessed Human Life,” pp. 502, 531, 535)

Further Reading: CWWL, 1986, vol. 2, “A Blessed Human Life,” chs. 3,6; CWWL, 1994-1997, vol. 3, “The God-man Living,” ch. 16

第七周诗歌

746 国　度 — 里面的统治

8 8 8 8（英 942）

降 B 大调　　3/4

5 5 4 | 3 5 1 | 1 2 7 | 1 – 3 | 2 – 2 |
一 神 的 国 度　今 在　地 上，是 神　掌
3 – 2 1 | 7 – 6 | 5 – – | 1 1 5 | 6 7 1 |
权 在　我 心 里；　乃 是 基 督　活
4 · 3 2 1 | 1 7 6 | 5 – 4 | 3 5 1 | 1 2 7 | 1 – – ‖
我　里　面，作 主 作 王　统 治　管 理。

二　基督生命同祂权柄，　使祂登极在我心中，
管理全人每一部分，　规律一切言语行动。

三　基督在我心中登极，　就在我心建祂国度，
稳定祂的全权统治，　为着神旨各方铺路。

四　借着祂在我心执政，　祂将生命向我供应；
当我让祂作主作王，　我就得享祂的丰盛。

五　借着祂在里面管治，　祂的丰满在我建起；
当祂里面国度掌权，　祂的身体就得建立。

六　借祂里面属天管治，　我像天上国民活着；
借着我肯服祂权柄，　祂的国度实现于我。

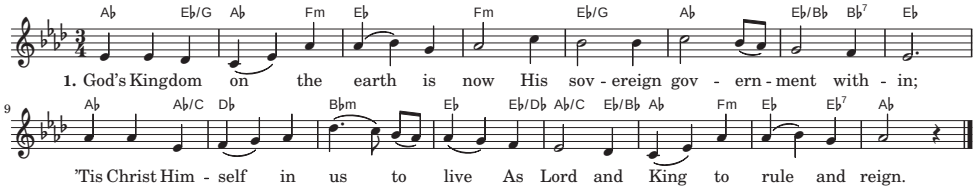
七　在这属天范围活着，　带着祂这属天王权，
属天光中行动、争战，　直到国度在地实现。

WEEK 7 — HYMN

God's Kingdom on the earth is now

The Kingdom — Its Inner Reign

942



2. His life with His authority
Enthrones Him now within our hearts
To govern all our words and deeds
And regulate our inward parts.

3. The Lord enthroned within our hearts
His Kingdom doth establish there,
Assuring His full right to reign
And for God's purpose to prepare.

4. 'Tis by His reign within our hearts
That life to us He e'er supplies;
When taking Him as Lord and King,
His wealth our being satisfies.

5. 'Tis by His ruling from within
His fulness vast is testified;
'Tis when His inner kingdom rules
His Body's blessed and edified.

6. 'Tis by His heav'nly rule within
As heav'nly citizens we live;
'Tis by submission to His rule
Expression of His reign we give.

7. Here in this heav'nly realm we live,
And with this heav'nly pow'r possessed
We walk and fight in heav'nly light
Until the Kingdom's manifest.

第七周申言

申言稿：

Composition for prophecy with main point and sub-points: