

## 第三周

### 从撒母耳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：撒上一 10 ~ 11, 18 ~ 20, 27 ~ 28, 二  
30, 35 ~ 36, 三 1 ~ 21, 四 11 ~ 22, 七 3 ~  
17, 十二 23

#### 【周一】

壹 撒母耳属利未支派，（代上六 33 ~ 38，）  
但不属亚伦家，就是神所命定为祭司的家；  
撒母耳不是生为祭司，乃是凭拿细耳人的  
愿成为祭司事奉主：

一神的行动和祂对哈拿祷告的答应，乃是要产生  
一个绝对为着成全神愿望之得胜的拿细耳人；  
撒母耳甚至在出生之前，就被他母亲奉献作这  
样的人——撒上一 10 ~ 11, 18 ~ 20。

二神渴望祂所有的子民都是拿细耳人；作拿细耳人  
乃是绝对且彻底地成为圣别，分别出来归给神，  
就是不为着神以外的其他事物，而只为着神和神  
的满足——耶稣的见证，就是作见证的召会，作为  
基督的见证和彰显——民六 1 ~ 2，诗七三 25 ~  
26，启一 2, 9 ~ 13, 十九 10, 参出三八 21：

## Week Three

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

Hymns:

Scripture Reading: 1 Sam. 1:10-11, 18-20, 27-28; 2:30, 35-36; 3:1-  
21; 4:11-22; 7:3-17; 12:23

#### §Day 1

**I. Samuel was of the tribe of Levi (1 Chron. 6:33-38) but was not of the house of Aaron, the family of the priests ordained by God; Samuel ministered to the Lord as one who was a priest not by birth but by the Nazarite vow:**

A. God's move with His answer to Hannah's prayer was to produce an overcoming Nazarite who was absolute for the fulfilling of God's desire; even before he was born, Samuel was consecrated by his mother to be such a person—1 Sam. 1:10-11, 18-20.

B. God desires that all His people be Nazarites; to be a Nazarite is to be sanctified, separated, absolutely and ultimately to God, that is, to be for nothing other than God and for nothing other than His satisfaction—the testimony of Jesus, which is the testifying church as the testimony and the expression of Christ—Num. 6:1-2; Ps. 73:25-26; Rev. 1:2, 9-13; 19:10; cf. Exo. 38:21:

1 拿细耳人要禁绝酒和任何与其来源有关的东西，表征禁绝各种属地的享受和娱乐，并接受且经历基督作他的享受和娱乐；吃生命树，就是享受基督作我们生命的供应，该是召会生活中首要的事—民六3～4，后二7，士九12～13。

2 拿细耳人不可剃头，表征不可弃绝主的主权，乃要绝对服从，也要服从神所设立的一切代表权柄—民六5，罗十三1～2上，弗五21，23，六1，来十三17，彼前五5。

3 拿细耳人不该因血亲的死受玷污，而该一直分别为圣归神，表征拿细耳人要胜过天然的情感—民六7。

4 拿细耳人不可挨近死人，或因身旁有人忽然死了，以致受了玷污，表征拿细耳人要从死亡分别出来—6～9节，后三4，利十一31，五2，参约壹五16。

贰 在撒母耳的时候，亚伦家的祭司职分已完全堕落；但神预先看见这光景，就在祂命定亚伦家作祭司以外，作了一个补充—倘若命定的祭司有所不足，就有民数记六章拿细耳人的愿：

一当亚伦家堕落了，这个补充就实际被使用；撒母耳就是借着奉献、分别、并借与神而成为祭司—撒上一11，27～28。

二在以利的时候，就祭司职分而言，神是贫穷的，所以哈拿将撒母耳借与耶和华；在不正常的光景中，就着主的行政而言，祂变穷了，需要有人自愿将自己借给祂。

三哈拿将撒母耳交给以利之后，她在祷告里，赞

1. For a Nazarite to abstain from wine and anything related to its source signifies abstaining from all kinds of earthly enjoyment and pleasure and taking and experiencing Christ as his enjoyment and pleasure; eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life—Num. 6:3-4; Rev. 2:7; Judg. 9:12-13.

2. For a Nazarite to not shave his head signifies not rejecting but being absolutely subject to the headship of the Lord as well as to all deputy authorities appointed by God—Num. 6:5; Rom. 13:1-2a; Eph. 5:21, 23; 6:1; Heb. 13:17; 1 Pet. 5:5.

3. For a Nazarite to not be defiled by the death of his blood relatives, but remain in his separation to be holy to God, signifies that a Nazarite overcomes natural affection—Num. 6:7.

4. For a Nazarite to not come near a dead person or to not be defiled by the sudden death of one beside him signifies that a Nazarite is separated from death—vv. 6-9; Rev. 3:4; Lev. 11:31; 5:2; cf. 1 John 5:16.

**II. At the time of Samuel, the priesthood of the house of Aaron was utterly fallen; God, however, foresaw the situation; besides His ordaining the house of Aaron to be the priests, He made a supplement—the Nazarite vow in Numbers 6—in case there should be an inadequacy in the ordained priests:**

A. When the house of Aaron fell, this supplement was put into practical use; Samuel became a priest by being consecrated, separated, and lent to the Lord—1 Sam. 1:11, 27-28.

B. At the time of Eli, God was poor as far as the priesthood was concerned, so Hannah lent Samuel to the Lord; when the situation is abnormal, the Lord becomes poor with respect to His administration, and there is the need for someone to voluntarily lend himself to the Lord.

C. After she presented Samuel to Eli, Hannah praised God for His salvation

美神借着祂奇妙的作为所施的救恩；她的祷告与神在祂经纶里的行动有关，指明她认识一些神经纶的事——二 1 ~ 10。

## 【周二】

叁 撒母耳在老以利监护下长大；撒母耳年幼时，在以利面前事奉耶和华，（11 下，18 ~ 19，）受以利教导事奉神的路：

一 耶和华三次呼唤撒母耳；“以利才明白是耶和华呼唤童子。于是以利对撒母耳说，去睡吧；祂若呼唤你，你就说，耶和华啊，请说，仆人敬听。…耶和华又来站着，像前几次呼唤说，撒母耳，撒母耳。撒母耳说，请说，仆人敬听”——三 1 ~ 10：

- 1 这是撒母耳从以利所学习完全积极的事；我们作主的仆人，需要维持我们与祂的交通，一直听祂一路——34 ~ 38，十 38 ~ 42。
- 2 我们的生命，乃是在乎主的话语；我们的工作，乃是在乎主的命令；（后二 7，撒上三 9 ~ 10，参赛五十 4 ~ 5，出二一 6；）信徒的一生，都系于主的说话上。（弗五 26 ~ 27。）
- 3 主的说话使我们能够达成祂永远经纶的目标，就是要得着新妇作祂的配偶——后二 7，弗五 26 ~ 27，歌八 13 ~ 14。

二 撒母耳学习的时候，看到堕落之亚伦祭司职分的败落：

- 1 撒母耳看见神的约柜被以色列人的长老所僭用，被非利士人掳去，以及神的荣耀离开以色列；他看见神对以利家严厉的审判，包括以利的死，以及他两

accomplished through His marvelous deeds; her prayer was related to God's move in His economy and indicated that she realized something concerning God's economy——2:1-10.

## §Day 2

**III. Samuel grew up under the custody of Eli; in his youth Samuel ministered to Jehovah before Eli (vv. 11b, 18-19), being taught by Eli the way to minister to God:**

A. God called Samuel three times; "then Eli perceived that it was Jehovah calling the boy. And Eli said to Samuel, Go and lie down, and if He calls you, you shall say, Speak, O Jehovah; for Your servant is listening...Then Jehovah came and stood by and called as at the other times, Samuel! Samuel! And Samuel said, Speak, for Your servant is listening"—3:1-10:

1. This was something completely positive that Samuel learned from Eli; as the Lord's servants, we need to maintain our fellowship with Him, always listening to Him—Luke 1:34-38; 10:38-42.
2. Our lives depend on the Lord's words, and our work depends on His commands (Rev. 2:7; 1 Sam. 3:9-10; cf. Isa. 50:4-5; Exo. 21:6); the life of the believers hinges totally upon the Lord's speaking (Eph. 5:26-27).
3. The Lord's speaking enables us to fulfill the goal of His eternal economy to have a bride as His counterpart—Rev. 2:7; Eph. 5:26-27; S. S. 8:13-14.

B. While Samuel was learning, he observed the deterioration of the degraded Aaronic priesthood:

1. He saw the Ark of God being usurped by the elders of the people and captured by the Philistines with the glory of God departing from Israel; he realized God's severe judgment on the house of Eli,

个儿子何弗尼、非尼哈的死—撒上二 12 ~ 36，四 11 ~ 22。

- 2 神对以利家严厉的审判，先由一个神人所预言；（二 27 ~ 36；）然后这严厉的审判由耶和华借着撒母耳说的话所证实。（三 11 ~ 18。）
- 3 神借着撒母耳告诉以利要来的审判，目的也许是要给这年幼的孩童祭司难忘的印象；这是神的智慧—17 ~ 18 节。
- 4 这并没有减弱撒母耳将来的拿细耳祭司职分，反而在他日后的祭司事奉中，一直成为对他的警告；这帮助撒母耳在他一生对神的事奉上保持纯洁。

### 【周三】

**肆 撒母耳是转移时代的人，将时代转到国度连同君王职分的时代；这不仅在以色列历史上是大事，甚至在人类历史上也是大事：**

- 一撒母耳没有背叛亚伦家，也没有僭取亚伦家任何东西；在他成长时，神安排环境成全他，并加增他的度量，使他能为神作每一件需要的事，以转变时代成为君王连同国度的时代。
- 二撒母耳作祭司，顶替陈腐的亚伦祭司职分，并且在某一面意义说，了结了这祭司职分；神使用撒母耳转变时代，不是借着背叛或革命，乃是借着神圣启示的方式，以带进君王职分。
- 三撒母耳是有启示的人，他所作的每件事都是照着他所看见的；“耶和华…借着祂的话，将祂自己启示给撒母耳”；（21；）不仅如此，他是合乎神心的人—他是神心的复制、翻版；他

which included the deaths of Eli and his two evil sons, Hophni and Phinehas—1 Sam. 2:12-36; 4:11-22.

2. God's severe judgment on the house of Eli was prophesied by a man of God (2:27-36); then, this severe judgment was confirmed by the word of Jehovah spoken through Samuel (3:11-18).
3. God's purpose in telling Eli through Samuel of the coming judgment might have been to make an unforgettable impression on this young priestly boy; this was God's wisdom—vv. 17-18.
4. This did not weaken Samuel in his future Nazarite priesthood; rather, it became a constant warning to him throughout his priestly service that helped him to remain pure in his service to God for his entire life.

### §Day 3

**IV. Samuel was one who turned the age into the age of the kingdom with the kingship; this was a great thing not only in the history of Israel but even in the history of mankind:**

- A. Samuel did not rebel against the house of Aaron, and he did not usurp anything of the house of Aaron; as Samuel was growing, God arranged the environment to perfect him and to build up his capacity to do everything that was needed for God to change the age into the age of the king with the kingdom.
- B. As a priest Samuel replaced and, in a sense, terminated the stale Aaronic priesthood; God used Samuel to change the age not through rebellion or revolution but through the way of divine revelation to bring in the kingship.
- C. Samuel was a man of revelation, and he did everything according to what he saw; "Jehovah revealed Himself to Samuel...by the word of Jehovah" (v. 21); furthermore, Samuel was a man according to God's heart—a copy, a duplicate, of God's heart; as such a person, he would never do anything



是这样一个人，绝不作任何背叛的事。

伍 撒母耳不仅行事、生活并工作是照着神，他的全人和所是也是照着神；撒母耳的所是和神的心乃是一；为这缘故，我们可以说撒母耳这位照着神的人，就是在地上代理的神：

一神的心思就是撒母耳的考量；撒母耳没有别的意念、考量或想法，他的生活和工作乃是为着完成一切在神心中的事。

二撒母耳膏扫罗和大卫作王；（十 1，十六 1，13；）这是照着神所命定的，要撒母耳永远行在神的受膏者面前，（二 35，）以监督君王，观察君王的作为。

三这指明撒母耳作为在地上代理的神，比君王更大；撒母耳之所以够资格到这样的程度，乃是因为神为着祂的经纶，多年来专特地成全他：

1 撒母耳能够被神使用来完成祂的经纶，乃因他是一个照着神，合乎神心的人，他不为自己寻求什么，也不想为自己得利—参太十六 24 ~ 26，路九 23 ~ 25。

2 他的心只为着神的心和神的选民，此外别无所顾；他的心乃是神心的返照—参腓二 19 ~ 22，林后三 16 ~ 18。

3 撒母耳认为，不为神的百姓祷告乃是得罪耶和華；神的选民是祂私有的珍宝和产业—撒上十二 23，出十九 5。

四虽然撒母耳在他那特别的环境中，要为神站住并不容易，但他顾到神的权益，并且转移了时代；照着旧约，撒母耳在为着神和神权益的事上，是与摩西并列的—耶十五 1。

rebellious.

**V. Samuel's whole being and person, not just his doing, living, and work, were according to God; Samuel's being and God's heart were one; for this reason we may say that Samuel, a man according to God, was the acting God on earth:**

A. God's mind was Samuel's consideration; he had no other thought, consideration, or thinking; his living and working were for the carrying out of whatever was in God's heart.

B. Samuel anointed Saul and David to be kings (10:1; 16:1, 13); this was according to God's ordination that Samuel should go before His anointed continually (2:35) to supervise the king, observing what the king was doing.

C. This indicates that Samuel, the acting God on earth, was greater than the king; Samuel could be qualified to such an extent because for many years God had been perfecting him uniquely for His economy:

1. Samuel could be used by God to carry out His economy because he was a man according to God and God's heart, having no self-seeking nor any thought of self-gain—cf. Matt. 16:24-26; Luke 9:23-25.

2. He had no heart for anything besides God's heart and God's elect; his heart was a reflection of God's heart—cf. Phil. 2:19-22; 2 Cor. 3:16-18.

3. Samuel considered that not praying for God's people, who are His personal treasure and possession, was a sin against Jehovah—1 Sam. 12:23; Exo. 19:5.

D. Although it was not easy for Samuel to stand for God in his particular environment, he cared for God's interest and turned the age; according to the Old Testament, Samuel is ranked with Moses in being for God and for God's interest—Jer. 15:1.

五 “撒母耳将国法告诉百姓，又记在书上，放在耶和华面前”——撒上十 25 上：

- 1 摩西将律法颁赐给以色列人，但在撒母耳来到以前，他们没有一套法规、宪法。
- 2 撒母耳教导百姓如何在地上实行神国的法规、宪法、国法、惯例、方法、规条、法则。

陆 神开始了新的时代，兴起撒母耳这年轻的拿细耳人作忠信的祭司，顶替堕落的祭司职分——二 35：

- 一撒母耳被神确立说神的话，以顶替老旧祭司职分教导神的话语；在祭司职分里，祭司该作的第一件事，就是为神说话。
- 二大祭司所戴的胸牌和乌陵土明，乃是神用来对祂百姓说话的凭借；（出二八 30；）祭司职分堕落后，神的说话几乎失去了。（撒上三 1，3 上。）
- 三神借着建立撒母耳在被拔高的申言者职分里作申言者，将祂的话供应给祂的选民；（20～21；）神也借着兴起撒母耳作士师，施行祂的权柄，治理祂的选民。（七 15～17。）
- 四撒母耳这最后一位士师，结束了士师职分；他作为新的祭司，带进由拔高的申言者职分所加强的君王职分。
- 五神需要兴起一个活的人，一个申言者，来为祂说话；在神的命定里，撒母耳算为第一位申言者，因为他带进为神说话的申言者职分——徒三

E. "Samuel told the people the practice of the kingdom, and he wrote it in a book and laid it before Jehovah"—1 Sam. 10:25a:

1. Moses gave the law to the children of Israel, but before Samuel came they did not have a set of bylaws, a constitution.
2. Samuel taught the people the bylaws, the constitution, the practice, the customs, the manners, the ordinances, and the rules of how to practice the kingdom of God on earth.

**VI. God began a new age in raising up Samuel, a young Nazarite, as a faithful priest to replace the degraded priesthood—2:35:**

- A. Samuel was established by God to speak the word of God to replace the teaching of the word of God by the old priesthood; in the priesthood the first thing that a priest should do is to speak for God.
- B. The breastplate and the Urim and the Thummim worn by the high priest were the means used by God to speak to His people (Exo. 28:30); in the degradation of the priesthood God's speaking was almost lost (1 Sam. 3:1, 3a).
- C. God ministered His word to His elect by establishing Samuel as a prophet in the uplifted prophethood (vv. 20-21), and He exercised His authority over His elect by raising up Samuel as a judge (7:15-17).
- D. Samuel, as the last judge, terminated the judgeship, and, as the new priest, brought in the kingship, which was strengthened by the uplifted prophethood.
- E. God needed to raise up a living person, a prophet, to speak for Him; in God's ordination Samuel is considered as the first prophet because he brought in the prophethood for God's speaking—Acts 3:24; 13:20; Heb.

## 【周五、周六】

## §Day 5 &amp; Day 6

柒 撒母耳是一个在地上与神是一的人；作为在地上代理的神，代表天上的神在地上治理祂的百姓，撒母耳以五种身分供职——撒上七 3：

一撒母耳作为拿细耳人供职，绝对奉献给神，使神得以完成祂的经纶——11, 28 上。

二撒母耳作为尊重神、讨神喜悦的祭司供职，顶替陈腐并堕落的祭司职分，忠信地代表神行动，甚至为着神在地上的行政，设立并建立君王——二 30, 35 ~ 36, 七 3 ~ 17, 士九 9, 13。

三撒母耳作为神所确立的申言者供职，（撒上三 20,）在耶和华的言语稀少，不常有异象的时候，说神的话，以顶替老旧祭司职分教导神的话语。（1 ~ 10, 19 ~ 21。）

四撒母耳作为在君王职分之实际里的士师，以顶替老旧并陈腐的祭司职分审断百姓——七 15 ~ 17。

五撒母耳作为祷告的人供职，为神的选民祷告，使他们蒙保守在神的道路上，与神是一，不落在外邦偶像的网罗里，却享受神作以便以谢（意，“帮助的石头”——12 节，）使神对祂选民旨意中的愿望得以成全。（3 ~ 17, 八 6, 十二 19 ~ 25, 十五 11 下。）

**VII. Samuel was one with God on earth; as the acting God on earth, the representative of the very God in heaven to rule over His people on earth, Samuel ministered in five statuses—1 Sam. 7:3:**

A. Samuel ministered as a Nazarite, consecrated to God absolutely for God's fulfillment of His economy—1:11, 28a.

B. Samuel ministered as a God-honoring, God-pleasing priest to replace the stale and degraded priesthood, and he was faithful to act on behalf of God, even to appoint and establish kings for the divine government on earth—2:30, 35-36; 7:3-17; Judg. 9:9, 13.

C. Samuel ministered as a prophet established by God (1 Sam. 3:20) to speak the word of God to replace the teaching of the old priesthood at a time when the word of Jehovah was rare and visions were not widespread (vv. 1-10, 19-21).

D. Samuel ministered as a judge in the reality of the kingship to replace the judging of the people by the old and stale priesthood—7:15-17.

E. Samuel ministered as a man of prayer who prayed for God's elect so that they would be kept in the way of God, would be one with God, would not be ensnared by the idols of the nations, and would enjoy God as Ebenezer (meaning "the stone of help"—v. 12) in order that God's desire in His will regarding them might be fulfilled (vv. 3-17; 8:6; 12:19-25; 15:11b).





## 第三周■周一

### 晨兴喂养

撒上一 11 “…我必将他终身献与耶和华，不用剃刀剃他的头。”

27～28 “我祷告为要得这孩子；耶和华已将我向他所求的赐给我了。所以，我也将这孩子借与耶和华；他终身都是借与耶和华的。…”

神的行动和他对哈拿祷告的答应，乃是要产生一个绝对为着成全神愿望的拿细耳人。拿细耳人是完全奉献给神的人。拿细耳人不能剪头发或喝酒。在圣经里，长发表征作头的权柄。拿细耳人留长头发，表征接受神作他的头，以神为丈夫，就如女人以丈夫作她的头一样。因此，拿细耳人就是服从神，以神为头、为权柄的人。这就是为什么哈拿祷告，主若赐她一个男孩，必不用剃刀剃他的头。（撒上一 11。）在圣经里，喝酒表征享受属世的享乐。拿细耳人…对属世享乐…没有兴趣。撒母耳甚至在出生之前，就被他母亲奉献作这样的人。这是一件大事，因为撒母耳带进了一个新的时代。（撒母耳记生命读经，一六页。）

### 信息选读

撒母耳幼年时，可能在两、三岁时，就由他母亲献给耶和华，以履行她对神所许的愿。（撒上一 21～28，11。）…在撒上一章一至十节我们看见奉献之母的祷告。（哈拿）在祷告里，赞美神借着祂奇妙的作为所施的救恩。她的祷告与神在祂经纶里的行动有关，指明她认识一些神经纶的事。（撒母耳记生命读经，一七至一八页。）

## WEEK 3 — DAY 1

### Morning Nourishment

1 Sam. 1:11 ...I will give him to Jehovah for all the days of his life, and no razor will come upon his head.

27-28 It was for this child that I prayed, and Jehovah has granted me my request that I requested from Him. Therefore I, for my part, have lent him to Jehovah; all the days that he lives, he is lent to Jehovah...

God's move with His answer to Hannah's prayer was to produce a Nazarite who was absolute for the fulfilling of His desire. A Nazarite is one who is consecrated to God absolutely. A Nazarite could never cut his hair or drink wine. In the Bible, long hair signifies the headship, the authority. A Nazarite's keeping his hair long was a sign that just as a female takes her husband as her head, he takes God as the Head, considering God his Husband. Thus, a Nazarite is one who submits himself to God, taking God as the Head, the authority. This is why Hannah prayed that if the Lord would give her a boy, no razor would come upon his head (1 Sam. 1:11). In the Bible, to drink wine is to enjoy the worldly pleasures. A Nazarite...has no interest in the enjoyment of worldly pleasures. Even before he was born, Samuel was consecrated by his mother to be such a person. This is a great thing, for it was Samuel who brought in a new age. (Life-study of 1 & 2 Samuel, p. 12)

### Today's Reading

In his youth, perhaps at the age of two or three, Samuel was offered to Jehovah by his mother to fulfill her vow to God (1 Sam. 1:21-28, 11). In 2:1-10 we have the offering mother's prayer. In her prayer she praised God for His salvation through His marvelous deeds. Her prayer was related to God's move in His economy and indicated that she realized something concerning God's economy. (Life-study of 1 & 2 Samuel, p. 13)

在民数记六章神给了摩西一篇补充。这篇补充是神为了防止祭司职分的堕落，而给的特别规定。神从前只选立、指派利未支派的亚伦家为祭司，其他在帐幕中服事的利未人都不是祭司。

原来神的意愿，是要整个以色列国成为祭司的国度。然而，因着以色列人的失败，神就拣选了利未支派，代替以色列人的祭司国度。但并非整个利未支派都是神所拣选的，只有亚伦家被选任为祭司。但是，到了以利两个儿子的时候，亚伦家完全堕落了。（撒上二 12～17。）这种光景神早就预先看见了，所以除了指派亚伦家为祭司以外，祂在民数记六章预备了一篇补充。这篇补充是为了命定的祭司有所不足，当亚伦家堕落了，这个补充就实际被使用。

拿细耳人的原则，就是自愿奉献。这不是神指派、命定或拣选的，而是自愿将自己献上给神。在以利的时代，就祭司职分而论，神是被撇在贫穷的境地；所以哈拿将撒母耳借给神。她对神说，若是神给她一个儿子，她要将这个儿子借给神。…在不正常的情形里，神在祂的行政里遭受贫乏的时候，需要有人自愿地把自己借给神。…撒母耳本属利未支派，（代上六 33～38，）住在以法莲山地。（撒上一 1～2。）他不是亚伦家的人，但他因着奉献，分别为圣借给神而成为一个祭司。撒母耳成为祭司，是经由边门，不是经由正门进来的。他作祭司是按照民数记六章的补充，而不是按照神的选派或命定。他借着拿细耳人的原则，成了自愿奉献者，而取代了命定的祭司。（真理课程一级卷一，一五三至一五四页。）

参读：真理课程一级卷一，第十课。

The Lord had given Moses a supplement in Numbers 6. This...was His special provision against the degradation of the priesthood. The Lord had appointed and ordained only the house of Aaron, of the tribe of Levi, to be the priests. The rest of the Levites who served in the tabernacle were not the priests.

God's intention had been to make the whole nation of Israel a kingdom of priests; however, through Israel's failure, the Lord chose the Levites as a tribe of priests to replace a nation of priests in Israel. But not all of the tribe of Levi were chosen by the Lord. Only those of the house of Aaron were to be the priests. But the house of Aaron eventually came to the point of being fully and utterly fallen at the time of Eli's sons (1 Sam. 2:12-17). However, the Lord foresaw the situation. Besides His ordination of the house of Aaron as priests, He had made a supplement in Numbers 6. This supplement was given in case there should be an inadequacy in the ordained priests. When the house of Aaron fell, this supplement was put into practical use.

The principle of the Nazarite is voluntary consecration. It is not by being appointed, ordained, or even chosen by the Lord, but by voluntarily consecrating yourself to Him. At the time of Eli, the Lord was really poor as far as the priesthood was concerned; so Hannah lent Samuel to the Lord. She told the Lord that if He would give her a son, then she would lend him to the Lord.... When the situation is abnormal, the Lord becomes poor with respect to His administration, and there is the need for someone to voluntarily lend himself to the Lord. Samuel was of the tribe of Levi (1 Chron. 6:33-38), of Mount Ephraim (1 Sam. 1:1-2). He was not of the house of Aaron. But he became a priest by being consecrated, separated, and lent to God. Samuel became a priest by coming through the side door, not by coming through the main entrance. He became a priest according to the supplement provided in Numbers 6, not according to an appointment or ordination. By the principle of the Nazarite he became a voluntarily consecrated person to replace the ordained priest. (Truth Lessons—Level One, vol. 1, pp. 122-123)

Further Reading: Truth Lessons—Level One, vol. 1, lsn. 10

## 第三周■周二

### 晨兴喂养

撒母耳三 10 “耶和华又来站着，像前几次呼唤说，撒母耳，撒母耳。撒母耳说，请说，仆人敬听。”

赛五十 4 “主耶和华…唤醒我；祂唤醒我的耳朵，使我能听，像受教者一样。”

弗五 26 “好圣化召会，借着话中之水的洗涤洁净召会。”

雅歌八章十三节：“你这住在园中的，我的同伴都要听你的声音，求你使我也得听见。”“你”，是指着主说的。…这“听”字的意思，就是都在那里听着。和〔佳偶〕一同寻求主的人，现在都取了这个态度。她们已经经过了对付，知道“说”是何等的无益，“听”是何等的有用。…因为她们知道她们的生命，乃是在乎主的话语，她们的工作，乃是在乎主的命令。所以，她们听，自己是不可动的了，自己是不能动的了。没有主的声音，就没有启示；没有亮光，就没有知识。信徒的一生，都系于主的说话上。

“主啊，正在我们等候听着的时候，求主使我能够听见。…求你让我听见你的声音，因为唯独这一个会引导我，一直到你再来。”（倪柝声文集第二辑第三册，一四七至一四八页。）

### 信息选读

撒母耳在老以利，就是衰微之亚伦祭司职分末了一位祭司的监护下长大。（撒上一 25。）这乃是神的智慧。因着神要用撒母耳顶替衰微的祭司职分，他需要在以利的监护下学一些功课。…撒母耳…能明白

## WEEK 3 — DAY 2

### Morning Nourishment

1 Sam. 3:10 Then Jehovah came and stood by and called as at the other times, Samuel! Samuel! And Samuel said, Speak, for Your servant is listening.

Isa. 50:4 The Lord Jehovah...awakens my ear to hear as an instructed one.

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word.

Song of Songs 8:13 says, “Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it.” “Thou” refers to the Lord.... The word “hearken” means that everyone is listening. All those who are seeking the Lord together with [the lover] adopt the same attitude. They have been dealt with, and they know the futility of speaking and the profit of hearkening.... They know that their lives depend on the Lord’s words and their work depends on the Lord’s commands. They will only listen, because they cannot and will not move by themselves any longer. Without the Lord’s words, they will not have any revelation, light, or knowledge. The life of the believers hinges totally upon the Lord’s speaking.

“O Lord, while we are waiting to hearken, make us hear.... Please allow us to hear Your voice, because only this can guide us until Your return.” (CWWN, vol. 23, “The Song of Songs,” pp. 124-125)

### Today’s Reading

Samuel grew up under the custody of the old Eli, the last priest of the waning Aaronic priesthood (1 Sam. 1:25). This was God’s wisdom. Because God intended to replace the waning priesthood with Samuel, it was necessary for him to learn certain lessons while he was under Eli’s custody.... Samuel

并领会他在以利的光景中所看见的；这在日后一直成为对撒母耳的警告。…撒母耳从以利学习作祭司事奉耶和华。（二 11 下。）…撒母耳学习作祭司的时候，看到堕落之亚伦祭司职分的败落。（二 12～17，22～25。）这并没有减弱撒母耳将来的祭司职分，反而在他日后的祭司事奉中，一直成为对他的警告。

撒母耳看见神对以利家严厉的审判。（二 27～36，三 4～18，四 1～22。）我们不该认为神只是坐在天上，对于祂子民在地上的光景不作任何事；事实上，神一直在对付祂的子民。…神对以利家严厉的审判，首先由一个神人所预言。（二 27～36。）…其次，这严厉的审判由耶和华借着撒母耳说的话所证实。（三 4～18。）我相信神借着撒母耳让以利知道要来的审判，目的是要给这年幼的孩童祭司难忘的印象。这是神的智慧。

撒母耳看见这一切悲惨的事，这些事就成为他的功课，在他一生对神的事奉上，警告他并提醒他。因此，他被神智慧地放在老以利的监护下，是非常有益的；因为他学习了一些积极的事，也看见一些消极的事。这帮助撒母耳在他一生对神的事奉上保持纯洁。他临死时能提醒以色列人，他未曾欺压他们，虐待他们，也未曾从谁手里拿过什么。（十二 3～4。）

撒母耳在以利的监护下时，神非常仔细的教导他，建立他，成全他，使他成为神正确的祭司。作为这样的祭司，撒母耳成为审判以色列的士师，为神说话的申言者，以及带进君王职分的人。借着这君王职分，神的国度得以在地上建立。这是一幅图画，说出今天我们的光景该如何。我们必须先是撒母耳，然后成为大卫，享受基督到一个地步，使我们对基督的享受成为国度，就是召会。（撒母耳记生命读经，二〇至二一、二三、二五至二六页。）

参读：撒母耳记生命读经，第二至七篇；拿细耳人的原则。

had the capacity to understand and apprehend what he saw in Eli's situation, and this became a constant warning to Samuel for the future. Samuel learned of Eli to minister to Jehovah as a priest (2:11b). While Samuel was learning, he observed the deterioration of the degraded Aaronic priesthood (2:12-17, 22-25). This did not weaken Samuel in his future priesthood. Rather, it became a constant warning to him throughout his priestly service.

Samuel came to realize that God's severe judgment was on the house of Eli (2:27-36; 3:4-18; 4:1-22). We should not think that God... is not doing anything about the situation of His people on earth. God is very busy in dealing with His people. First, God's severe judgment on the house of Eli was prophesied by a man of God (2:27-36). Second, this severe judgment was confirmed by the word of Jehovah through Samuel (3:4-18). I believe that God's purpose in letting Eli know through Samuel of the coming judgment was to make an unforgettable impression on this young priestly boy. This was God's wisdom.

Samuel observed all these tragedies, and they became lessons to him, warning him and reminding him throughout his service to God. Thus, his being placed by God in His wisdom under the custody of the old Eli was very profitable, for he learned certain things positively and observed other things negatively. This helped Samuel to remain pure in his service to God his entire life. When he was about to die, he could remind the people of Israel that he had never defrauded them, oppressed them, or taken anything from them (12:3-4).

While Samuel was under Eli's custody, God taught him in a very fine way, built him up, and established him as His proper priest. As such a priest, Samuel became a judge to judge Israel, a prophet to prophesy for God, and the one to bring forth the kingship. By this kingship the kingdom of God was established on earth. This is a picture of what our situation should be today. We need to be, first, a Samuel, and then, a David, enjoying Christ to such a degree that what we have enjoyed of Christ will become a kingdom, which is the church. (Life-study of 1 & 2 Samuel, pp. 15-17, 19)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 2-7; The Principle of the Nazarite (booklet)



## 第三周■周三

### 晨兴喂养

撒母耳记上 21 “耶和华继续在示罗显现；因为耶和华在示罗借着祂的话，将祂自己启示给撒母耳。”

二 35 “我要为自己立一个忠信的祭司；他必照我的心意而行。我要为他建立稳固的家；他必永远行在我的受膏者面前。”

撒母耳向神忠信，照着神的心意而行。他不仅行事、生活并工作是照着神，他的全人和所是也是照着神。撒母耳的所是和神的心乃是一。为这缘故，说撒母耳这位照着神的人，就是在地代理的神，并不为过。神的心思就是撒母耳的考量；撒母耳没有别的意念、考量或想法，他的生活和工作乃是为着完成一切在神心中的事。结果，撒母耳成了转移时代的人。

撒母耳从未作任何背叛的事；他转移了时代，不是借着革命，反之，乃是完全在于神圣的启示。他行事、工作、尽职、服事，完全是用温和、适度、正确的启示方式。…不仅如此，他是一个合乎神心的人；这就是说，他是神心的复制、翻版。他从不作背叛的事。（撒母耳记生命读经，三七、五一页。）

### 信息选读

撒母耳作祭司，在某种意义上，顶替并了结陈腐的亚伦祭司职分。他没有背叛亚伦家，也没有僭取亚伦家任何东西。没有革命，只有启示。在他成长时，神安排环境成全他，并加增他的度量，使他能为神作每一件需要的事，以转变时代。主在祂的恢

## WEEK 3 — DAY 3

### Morning Nourishment

1 Sam. 3:21 And Jehovah continued to appear in Shiloh, for Jehovah revealed Himself to Samuel in Shiloh by the word of Jehovah.

2:35 And I will raise up for Myself a faithful priest, who will do according to what is in My heart and in My mind; and I will build him a sure house; and he will go before My anointed continually.

Samuel was faithful to God to do according to what was in God's heart and mind. His whole being and person, not just his doing, living, and work, were according to God. Samuel's being and God's heart were one. For this reason it is not too much to say that Samuel, a man according to God, was the acting God on earth. God's mind was Samuel's consideration. He had no other thought, consideration, or thinking. His living and working were for the carrying out of whatever was in God's heart. As a consequence, Samuel was one who turned the age.

Samuel never did anything rebellious, and his turning of the age was not through a revolution. Rather, it was absolutely a matter of the divine revelation. He behaved, worked, ministered, and served altogether in a mild, moderate, and proper way of revelation.... Furthermore, he was a man according to God's heart; that is, he was a copy, a duplicate, of God's heart. As such a person, he would never do anything rebellious. (Life-study of 1 & 2 Samuel, pp. 28-29, 39-40)

### Today's Reading

As a priest Samuel replaced and terminated, in a sense, the stale Aaronic priesthood. He did not rebel against the house of Aaron, and he did not usurp anything of the house of Aaron. There was no revolution; there was only revelation. As Samuel was growing, God arranged the environment to perfect him and to build up his capacity to do everything that was needed

复里，绝不容许任何种的背叛。祂不是借着背叛，乃是借着启示，带进许多转变、调整 and 进步。

撒母耳若是个为自己寻求什么的人，他就绝不会与神合作。…扫罗来见撒母耳的前一日，神向撒母耳启示祂要撒母耳作的事。神对他说，“明日大约这时候，我必使一个人从便雅悯地到你这里来，你要膏他作我民以色列的领袖。”（撒上九 16 上。）当扫罗和他的仆人到撒母耳那里去的时候，撒母耳就完全照着神的指示去行。他不在意为自己或为儿女得着什么。

我们能看见，为什么撒母耳在神的手中如此有用。他不为自己寻求什么，也从不想为自己得利。反之，他是个拿细耳人，不用剃刀剃他的头，也不喝任何酒；他完完全全是为着神。神要他去那里，要他作什么事，他都乐意去行。他是一个照着神，合乎神心的人。因此，他能为神所用，以完成祂的经纶。

撒母耳相当属人，有人的观念。然而，他不是个为自己寻求什么的人，他一切的寻求都是为着神和神的选民。他顾到神、神的权益和利益，并且他为神的百姓祷告。…有些圣经学者指出，撒母耳是一个品格高尚的人。…许多人有高尚的品格，但他们只是为着他们自己、他们的事业和他们的天下；他们不是为着神的国。撒母耳不只品格高，他的高乃在于他拿细耳人的愿。

虽然撒母耳在他那特别的环境中，要为神站住并不容易；但他顾到神的权益，并且转移了时代。照着旧约，撒母耳在为着神和神权益的事上，是与摩西并列的。（耶十五 1。）（撒母耳记生命读经，三七至三八、五六至五八页。）

参读：倪柝声文集第二辑第三册，“歌中的歌”第六段，一四七至一四八页。

for God to change the age. In the recovery the Lord will never allow any kind of rebellion, but He will bring in many changes, adjustments, and improvements, not through rebellion but through revelation.

Samuel would never have cooperated with God if he had been a self-seeking person.... The day before Saul came to Samuel, God revealed to Samuel what He wanted him to do. God said to him, “At about this time tomorrow I will send to you a man from the land of Benjamin, and you shall anoint him ruler over My people Israel” (1 Sam. 9:16). When Saul and his servant came to Samuel, Samuel did exactly as God had instructed. He did not care to gain anything for himself or for his children.

We can see why Samuel was so useful in the hand of God. He had no self-seeking nor any thought of self-gain. Instead, as a Nazarite, who allowed no razor to come upon his head and who did not drink any wine, he was absolutely for God. He was happy to go wherever God wanted him to go and to do whatever God wanted him to do. He was a man according to God, a man according to God’s heart. Therefore, he was a man whom God could use to carry out His economy.

Samuel was very human and had human concepts. Nevertheless, he was not a self-seeking person. All of his seeking was for God and for God’s elect. He cared for God and for His interest and profit, and He prayed for God’s people. Some Bible students have pointed out that Samuel was a person of high character.... Many people have a high character, but they are just for themselves, their enterprise, and their kingdom. They are not for God’s kingdom. Samuel was not only high in character; he was high in the Nazarite vow.

Although it was not easy for Samuel to stand for God in his particular environment, he cared for God’s interest and he turned the age. According to the Old Testament, Samuel is ranked with Moses in being for God and for God’s interest (Jer. 15:1). (Life-study of 1 & 2 Samuel, pp. 29, 45-46)

Further Reading: CWWN, vol. 23, “The Song of Songs,” pp. 124-126

## 第三周■周四

### 晨兴喂养

撒母耳 19 ~ 20 “撒母耳长大了，耶和华与他同在，使他所说的话一句都不落空。…所有的以色列人都知道，撒母耳被确立为耶和华的申言者。”

撒母耳被神确立说神的话，以顶替老旧祭司职分教导神的话语。在祭司职分里，祭司该作的第一件事，就是为神说话。大祭司所戴的胸牌和乌陵土明，乃是神用来对祂百姓说话的凭借。祭司职分堕落后，神的说话几乎失去了。因此，神需要兴起一个活的人，一个申言者，来为祂说话；这就是祂在撒母耳身上所作的。…亚伯拉罕是为神说话的申言者；但在神命定的方式里，撒母耳是建立了申言者职分的第一位申言者。…撒母耳…在神的行政里…，把祭司时代转移到申言者和君王时代。（撒母耳记生命读经，三九至四〇、四九页。）

### 信息选读

正确的申言者职分总是辅助君王职分，这对我们该是个功课。在今天的召会生活中，作长老的有君王职分。你若不是长老，但看见召会中有些事情不太对，你不该批评、反对或说闲话；你必须作申言者，借着向主祷告，从祂领受话语。你若没有从主得着话语，就不该说什么。但主若怜悯祂的召会，给你申言的话，你就该到长老们跟前，向他们申言。长老们晓得自己有君王职分，就该学习知道他们不是全能的，他们会有缺欠；因此，他们该听这位弟兄的申言。这就是召会生活中正确的情形。

祭司的职分是将神的话供应给祂的百姓，并施行神的权柄，治理祂的百姓。我们都需要学习作这两件事。

## WEEK 3 — DAY 4

### Morning Nourishment

1 Sam. 3:19-20 And Samuel grew, and Jehovah was with him and let none of his words fall to the ground. And all Israel...knew that Samuel had been established as a prophet of Jehovah.

Samuel was established by God to speak the word of God to replace the teaching of the word of God by the old priesthood.... The first thing that a priest should do is speak for God. The breastplate and the Urim and the Thummim worn by the high priest were the means used by God to speak to His people. In the degradation of the priesthood, God's speaking was almost lost. Thus, God needed to raise up a living person, a prophet, to speak for Him, and this is what He did with Samuel.... Abraham was a prophet speaking for God, but in God's ordained way Samuel was the first prophet to set up a prophethood. Samuel...turned the age in God's administration from the age of the priesthood to the age of the prophethood with the kingship. (Life-study of 1 & 2 Samuel, pp. 30-31, 38)

### Today's Reading

The proper prophethood is always an assistant to the kingship. This should be a lesson to us. In the church life today, the elders hold the kingship. If you are not one of the elders and you see something in the church that is not so right, you should never criticize, oppose, or gossip. You need to be a prophet by praying to the Lord to receive a word from Him. If you do not receive a word from the Lord, you should not say anything. But if, in His mercy to His church, the Lord gives you a word, a prophecy, then you should go to the elders and prophesy to them. The elders, realizing that they hold the kingship, should learn that they are not all-capable, that they may be deficient. Therefore, they should listen to this brother's prophecy. This is the proper situation in the church life.

The priesthood was to minister the word of God to His people and to exercise the authority of God over His people. We all need to learn to do

然而，一个人可能是申言者，得着了基督丰富的异象，却不晓得如何施行神的权柄，用正确的方式来对付关于缺乏基督丰富之异象的情形。召会生活中的难处，常常是由那些不知道如何施行神权柄的人所引起的。…亚伦的祭司职分在两件事上失败而够不上神所要的：第一，在供应神话语的事上；第二，在施行神权柄的事上。这就是为什么新约嘱咐长老们要学习作两件事：教导圣徒，（提前三 2，五 17，）就是说神的话；以及在圣徒中间领头，（来十三 7，彼前五 1～3，）就是施行神的权柄。长老们若要教导圣徒，就必须领头实行他们所教导的。这就是借着领头来施行神的权柄。

当祭司职分的光景正确时，祭司乃是百姓的榜样。凡祭司所教导的，凡他们所施行神的权柄，他们自己就领头去作，以完成一切与神永远经纶有关的事。例如，祭司领头把脚踏进约但河，后来又领头围绕耶利哥城。这是…今天…照顾召会生活正确的路：以教导为神说话，并以领头施行神的权柄。

当神命定的祭司职分衰微时，神开始了新的时代，兴起撒母耳这年轻的拿细耳人作忠信的祭司，顶替衰微的祭司职分。（撒上二 35。）神借着建立撒母耳在被拔高的申言者职分里作申言者，将祂的话供应给祂的选民；（三 20～21；）神也借着兴起撒母耳作士师，施行祂的权柄，治理祂的选民。（七 15～17。）…撒母耳这最后一位士师，结束了士师职分；他作为新的祭司，带进由拔高的申言者职分所加强的君王职分；在这拔高的申言者职分上，他被立为第一位申言者。（徒三 24，十三 20，来十一 32。）…老旧祭司职分原有神的话，并施行神治理的权柄。神用拔高的申言者职分顶替了老旧的祭司职分，向祂的百姓讲说神的话；并用君王职分顶替了老旧的祭司职分，治理神的百姓。（撒母耳记生命读经，五〇至五三页。）

参读：以弗所书生命读经，第九十五、五十四、五十九篇。

these two things. However, one may be a prophet, having a vision of the riches of Christ, but he may not know how to exercise God's authority to take the proper way to deal with the lack of vision concerning Christ's riches. Troubles in the church life are often caused by those who do not know how to exercise God's authority. The Aaronic priesthood failed God in two things: in ministering God's word and in exercising God's authority. This is why the New Testament charges the elders to learn to do two things: to teach the saints (1 Tim. 3:2; 5:17), that is, to speak the word of God; and to take the lead among the saints (Heb. 13:7; 1 Pet. 5:1-3), that is, to exercise God's authority. If the elders teach the saints, they must take the lead to practice whatever they teach. This is to exercise God's authority by taking the lead.

When the priesthood was proper, the priests were patterns to the people. What the priests taught and what they exercised in the authority of God, they themselves did, taking the lead to carry out all the things regarding God's eternal economy. For example, the priests took the lead to step into the river Jordan and then to circle the city of Jericho.... Today, this is the proper way to take care of the church—teaching to speak for God and taking the lead to exercise God's authority.

God began a new age in raising up Samuel, a young Nazarite, as a faithful priest to replace the waned priesthood (1 Sam. 2:35). God ministered His word to His elect by establishing Samuel as a prophet in the uplifted prophethood (3:20-21), and He exercised His authority over His elect by raising up Samuel as a judge (7:15-17). Samuel, as the last judge, terminated the judgeship, and, as the new priest, brought in the kingship with the strengthening of the uplifted prophethood, in which Samuel was established as the first prophet (Acts 3:24; 13:20; Heb. 11:32).... The old priesthood had the word of God and exercised the ruling of God. God replaced it with the uplifted prophethood to speak God's word to His people and the kingship to rule over God's people. (Life-study of 1 & 2 Samuel, pp. 39-41)

Further Reading: Life-study of Ephesians, msgs. 95, 54, 59



## 第三周■周五

### 晨兴喂养

撒上七 3～4 “撒母耳对以色列全家说，你们若全心回转归向耶和华，就要把外邦的神和亚斯他录从你们中间除掉，专心归向耶和华，单单事奉祂；祂必救你们脱离非利士人的手。以色列人就除掉诸巴力和亚斯他录，单单事奉耶和华。”

扫罗被兴起作以色列王时，（撒上九 3～十 27，）撒母耳达到了最高的地位；可以说，在全宇宙中只有一位在他之上，而这一位乃是神。甚至可以说，作为神的代表，撒母耳乃是代理的神。神定意要行动、作事，但祂需要一个代表。因此，撒母耳就成为申言者、祭司和士师。他是神的出口，也是神的行政。如此，他乃是在地上代理的神。

（撒母耳在地上与神是一。）我们可以说，撒母耳是在地上代理的神。至少我们可以说，撒母耳代表天上的神在地上治理祂的百姓。（撒母耳记生命读经，五四、三六页。）

### 信息选读

撒母耳作为拿细耳人供职，绝对奉献给神，使神得以完成祂的经纶；他是自愿者，顶替了任何正式、形式的事奉神者。（撒上一 11，28 上。）拿细耳人的愿是由撒母耳的母亲发起，而由撒母耳完成的。

撒母耳是祭司供职。…撒母耳不是生来为祭司，乃是神特别兴起的。…撒上二章三十五节…指明撒母耳要成为忠信的祭司，代表神行动，甚至为着神在地上的行政，设立并建立君王。大卫就是他所设立并施膏的。

## WEEK 3 — DAY 5

### Morning Nourishment

1 Sam. 7:3-4 Then Samuel spoke to all the house of Israel, saying, If you are returning with all your heart to Jehovah, remove the foreign gods and the Ashtaroth from your midst, and direct your heart to Jehovah and serve only Him; and He will deliver you from the hand of the Philistines. Then the children of Israel removed the Baals and the Ashtaroth, and served only Jehovah.

By the time that Saul was raised up to be the king in Israel (1 Sam. 9:3—10:27), Samuel had reached the highest position.... We may even say that, as God's representative, Samuel was the acting God. God intended to move, to act, yet He needed a representative. Samuel thus became a prophet, a priest, and a judge. He was God's oracle and God's administration. As such, he was the acting God on earth.

Samuel...was one with God on earth. We may say that Samuel was the acting God on earth. At least we may say that Samuel was the representative of the very God in heaven to rule over His people on earth. (Life-study of 1 & 2 Samuel, pp. 43, 28)

### Today's Reading

Samuel ministered as a Nazarite consecrated to God absolutely for God's fulfillment of His economy, a volunteer to replace any official and formal serving ones of God (1 Sam. 1:11, 28a). The Nazarite vow was initiated by his mother and completed by Samuel.

Samuel ministered as a priest.... Samuel was a priest not by birth but by God raising him up particularly.... [First Samuel 2:35] indicates that Samuel would be a faithful priest to act on behalf of God, even to appoint and establish kings for the divine government on earth. David was appointed and anointed by him.

撒母耳对于神的经纶，以及仇敌为破坏神在地上的经纶所作的，有清楚的看见。因此，撒母耳对于神的经纶和环境中的状况，满有洞察力。至终神也作了一些事来配合他，以色列人中间就有了转变。以色列人回转归向神，在神面前哀恸，愿意除去一切的偶像。

在这顶替的祭司职任里，撒母耳膏扫罗和大卫作王；（十1，十六1，13；）这是照着神所命定的，要他永远行在神的受膏者面前，（二35下，）以监督君王、观察君王的作为。这指明撒母耳作为在地上代理的神，比君王更大。撒母耳之所以够资格到这样的程度，乃是因为神为着祂的经纶（不是为着别的事物），多年来专特地成全他。

当神的经纶在祂子民中间得以实行时，他们就蒙福。这指明我们的幸福，我们的好处，完全联于神经纶的实行。我们不该在神的经纶之外寻求自己的好处。…我愿意对你们，特别是对青年的圣徒说，我们不该期望为着自己亨通。我们在主恢复中的圣徒，应当期望主借着我们尽可能的作事，好完成祂的经纶。这样我们就会蒙福。

撒母耳不仅是祭司供职或事奉，也是申言者。…旧约中神圣启示的最后部分是赐给众申言者，从以赛亚到玛拉基。若没有神的说话，宇宙就是虚空的。我们感谢主，因着祂的怜悯，今天在祂的恢复里，我们有祂持续不断的说话。

撒母耳第一次申言是对以利的话。（撒上三1～18。）撒母耳得着神的话，并且将这话告诉在衰微之祭司职分中的老以利。这说话本应出自以利，但他日渐衰微，神不能借着他说话，反之，借着一个比他年轻许多的人说话。（撒母耳记生命读经，三六至四〇页。）

参读：真理课程一级卷一，第十课，一五三至一五五页。

Samuel had a clear view of God's economy and also of what the enemy had been doing to devastate God's economy on earth. Samuel was thus a person full of insight concerning God's economy and concerning the environmental situation. Eventually, God did something to match him, and there was a change among the people of Israel. The people returned to God, lamented before God, and were willing to remove all the idols.

In this replacing priesthood, Samuel anointed Saul and David to be kings (10:1; 16:1, 13) as God ordained that he should go before His anointed continually (2:35b) to supervise the king, observing what the king was doing. This indicates that Samuel, the acting God on earth, was greater than the king. Samuel could be qualified to such an extent because for many years God had been perfecting him for His economy, not for anything else.

When God's economy is carried out among His people, they are blessed. This means that our welfare, our well-being, is altogether linked to the carrying out of God's economy. We should not seek our well-being apart from God's economy.... I wish to say, especially to the young saints, that we should not expect to have prosperity for ourselves. Rather, as saints in the Lord's recovery, we should expect that through us the Lord will do as much as possible to accomplish His economy. Then we will be blessed.

Samuel ministered, or served, not only as a priest but also as a prophet. In the Old Testament the last part of the divine revelation is with the prophets, from Isaiah to Malachi. Apart from God's speaking the universe would be empty. We thank the Lord that, by His mercy, we have His continual speaking in His recovery today.

Samuel's first prophesying was his speaking to Eli (3:1-18). Samuel received the word of God and spoke it to the old Eli in the waning priesthood. This speaking should have gone forth through Eli, but he was waning, and God could not speak through him. Instead, God spoke through someone much younger. (Life-study of 1 & 2 Samuel, pp. 28-31)

Further Reading: Truth Lessons—Level One, vol. 1, pp. 121-124

## 第三周■周六

### 晨兴喂养

撒上七 15 “撒母耳一生的日子作以色列的士师。”

十二 23 “至于我，断不停止为你们祷告，免得我得罪耶和华；我必以善与正的道路指教你们。”

撒母耳…的申言，是在耶和华的言语稀少，不常有异象的时候。（撒上三 1 下。）…撒母耳第一次申言，也是在衰微的以利眼目昏花，不能看见的时候。（2。）…不仅如此，撒母耳开始申言，也是在神殿中的灯还没有熄灭的时候。（3。）神的说话已经停止，但仍有些亮光。

撒母耳是士师供职。祭司事奉神，申言者为神说话，而士师施行神行政的管理。撒母耳立在地上，在他的祭司职分、申言者职分和士师职分里，作代理的神，代表神并为神行动。在今日主恢复的召会生活中，我们有祭司职分、申言者职分和君王职分；结果，一切就不再颠倒，而是直立的。（撒母耳记生命读经，四〇至四二页。）

### 信息选读

撒母耳被设立作士师，以顶替老旧祭司职分审断百姓。士师职分事实上是属于祭司职分，因为祭司职分包括为神说话以及为神治理两部分。但因着老旧的亚伦祭司职分衰微了，神就兴起撒母耳作新的祭司、新的申言者、和新的士师。

借着撒母耳和他在祭司职分、申言者职分、并士师职分中的三重责任，带进了良好的次序，非利士人也被击败、制伏。在这种情形里，神吩咐撒母耳

## WEEK 3 — DAY 6

### Morning Nourishment

1 Sam. 7:15 And Samuel judged Israel all the days of his life.

12:23 ...As for me, far be it from me that I would sin against Jehovah by ceasing to pray for you, but I will instruct you in the good and right way.

Samuel's prophesying...was at the time when the word of Jehovah was rare and visions were not widespread [1 Sam. 3:1b].... Samuel's first prophesying was also at a time when the waning Eli's eyesight was so dim that he could not see [v. 2]. Furthermore, Samuel began to prophesy at a time when the lamp of God had not yet gone out in the temple (v. 3). God's speaking had stopped, but there was still some light.

Samuel ministered as a judge. A priest served God, a prophet spoke for God, and a judge carried out God's governmental administration. Samuel stood on the earth to be the acting God—the one representing God and acting for Him—in his priesthood, prophethood, and judgeship. In the church life in the Lord's recovery today, we have the priesthood, the prophethood, and the kingship. As a result, things are not upside-down but right-side-up. (Life-study of 1 & 2 Samuel, pp. 31-32)

### Today's Reading

Samuel was established as a judge to replace the judging of the people by the old priesthood. The judgeship actually belonged to the priesthood, for the priesthood included the two matters of speaking for God and administrating for God. But because the old Aaronic priesthood was waning, God raised up Samuel to be a new priest, a new prophet, and a new judge.

Through Samuel and his threefold responsibility in the priesthood, prophethood, and judgeship, a good order was brought in, and the Philistines were defeated and subdued. In this situation, God commanded Samuel to

膏大卫作神所拣选的王。撒母耳带进大卫，就是基督一位重要的先祖。基督来到地上，是宇宙间最大的事，这功劳该归给撒母耳。

今天基督乃是我们的美地；现今我们正在开发基督，在祂身上劳苦。我们是基督的肢体，是祂身体（召会）的构成分子；神乃是这样完成祂永远的经纶，以终极完成于新耶路撒冷。神要完成祂永远的经纶，就需要撒母耳。

撒母耳作为祷告的人供职。…撒母耳为神的选民以色列人祷告。（撒上七 3～14，八 6，十五 11 下。）…撒母耳为以色列人祷告，使他们蒙保守在神的道路上，与神是一，不落在外邦偶像的网罗里，却享受神作以便以谢；以便以谢的意思是“帮助的石头”。“撒母耳将一块石头立在米斯巴和善的中间，给石头起名叫以便以谢，说，到如今耶和華都帮助我们。”（七 12。）

撒母耳为神的选民祷告，使神对祂选民旨意中的愿望得以成全。到如今神都帮助我们，但祂为什么帮助我们？神帮助我们，乃是要使祂的愿望得以成全。我们需要看见，神帮助我们，是为着成就祂的经纶，而使我们在神经纶的成就里享受祝福。今天神在每一面都祝福我们，为着成就祂的经纶，以建造基督的身体。…在撒母耳的考量里，停止为神的选民祷告是得罪耶和華的。（十二 23。）我们也需要为神的子民祷告，尤其同工和长老需要每天为众召会祷告。

神向耶利米承认，撒母耳像摩西一样，是站在神面前为祂百姓代求的人。（耶十五 1。）摩西是祭司、申言者，（申十八 15，18，）也是士师；他一直为神的百姓祷告。在这些事上，撒母耳也是如此；他是祭司、申言者和士师，为神的百姓祷告。在旧约里，只有摩西和撒母耳够资格完全有分于祭司职分、申言者职分和士师职分。（撒母耳记生命读经，四二至四四页。）

anoint David to be God's chosen king. Samuel brought in David, a crucial ancestor of Christ. Christ's coming to earth was the greatest event in the universe, and credit for this should be given to Samuel.

Today Christ is our good land, and now we are developing Him and laboring on Him. We are the members of Christ and the constituents of His Body, the church. This is God's accomplishment of His eternal economy, which will consummate in the New Jerusalem. In order to accomplish His eternal economy, God needed a Samuel.

Samuel ministered as a man of prayer.... Samuel prayed for God's elect, the children of Israel (1 Sam. 7:3-14; 8:6; 15:11b). Samuel prayed for the children of Israel to be kept in the way of God, to be one with God, not to be ensnared by the idols of the nations, and to enjoy God as Ebenezer, which means "the stone of help." "Samuel took a stone and set it between Mizpah and Shen; and he called its name Ebenezer and said, Thus far Jehovah has helped us" (7:12).

Samuel prayed for God's elect that God's desire of His will in His elect might be fulfilled. Up to this day God has helped us, but why has He helped us? God has helped us that His desire might be fulfilled. We need to realize that God's helping us is for His fulfillment of His economy and that we are enjoying the blessing in this fulfillment. Today God is blessing us in every way for the fulfillment of His economy to build up the Body of Christ. In Samuel's consideration, ceasing to pray for God's elect was to sin against Jehovah (12:23). We also need to pray for God's people. In particular, the co-workers and elders need to pray for the churches every day.

God admitted to Jeremiah that Samuel, like Moses, was a man standing before Him for His people (Jer. 15:1). Moses was a priest, a prophet (Deut. 18:15, 18), and a judge, and he always prayed for God's people. In these matters Samuel was the same. He was a priest, a prophet, and a judge who prayed for God's people. In the Old Testament, only Moses and Samuel were qualified to participate fully in the priesthood, the prophethood, and the judgeship. (Life-study of 1 & 2 Samuel, pp. 32-34)

Further Reading: CWWL, 1954, vol. 1, pp. 418-421



## 第三周诗歌

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### 教会 — 建造

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降 A 大调

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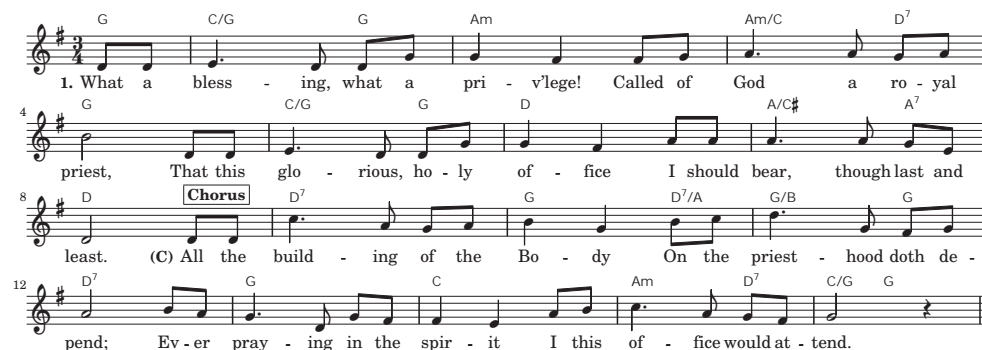
- 二 我若守住君尊身分, 权柄、等次不颠倒,  
并且肯尽祭司职分, 教会才能被建造。
- 三 教会乃是祭司团体, 祭司职分不可少;  
且须编成祭司体系, 才是真正被建造。
- 四 因着教会堕落荒凉, 祭司职分被忽视;  
因着圣徒灵不刚强, 话语职事独得势。
- 五 人多偏重先知讲道, 单靠话语的供应;  
很少倚重祭司祷告, 在神面前运用灵。
- 六 主啊, 给我厉害平衡, 倚重祷告如讲道;  
对人常用祷告带领, 配同话语的教导。
- 七 惟有如此事奉、祷告, 叫人灵里得相调,  
看重祷告犹如听道, 教会才能被建造。

## WEEK 3 — HYMN

### What a blessing, what a priv'lege

#### The Church — Her Building

848



2. If I keep this royal calling  
Under Thine authority,  
Priestly duty thus fulfilling,  
Then the church will builded be.
3. Now the church is but the priesthood;  
Thus the priesthood formed we need;  
When the priests are knit together,  
Then the church is built indeed.
4. Through the church's degradation,  
Saints this office desolate;  
Through the weakness of their spirits  
Preaching doth predominate.
5. Most are leaning on the message  
And the preaching emphasize,  
Yet neglect the priestly praying  
And their spirits' exercise.
6. Deal with me and make me balanced,  
As in preaching, so in prayer;  
Leading others oft in praying,  
As Thy Word I too declare.
7. Only serving by our praying  
Will our spirits mingled be;  
Stressing prayer as much as preaching—  
Thus the church is built for Thee.

第三周 · 申言

申言稿：\_\_\_\_\_

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and extend across the width of the page. There are no margins, text, or other markings on the paper.

**Composition for prophecy with main point and sub-points:**

[illegible]