

士师记结晶读经

第八周

基甸作神大能勇士的 内在意义

诗歌：630（英 899）

读经：士六～九

纲要

【周一】

壹 基甸被神兴起作神大能的勇士，为神所差，以拯救以色列人（士六 12～14，参约八 29）脱离米甸人的欺压；（士六 1～八 32；）我们必须看见基甸成功的内在意义：

一 基甸仔细听神的话，这在当时以色列人中间是少有的：

- 1 主总是愿意开通我们的耳朵，好听见祂的声音，使我们能照着祂的经纶看事物—启一 10，12，伯三三 14～16，赛五十 4～5，出二一 6。
- 2 那灵向众召会说话时，（启二 7 上，）我们的耳朵都必须被开通，受割礼，（耶六 10，徒七 51，）得洁净，（出二九 20，利八 23～24，十四 14，）且

CRYSTALLIZATION-STUDY OF JUDGES

Week Eight

The Intrinsic Significance of Gideon as God's Valiant Warrior

Hymns: E890, E904 (E899)

Scripture Reading: Judg. 6—9

OUTLINE

§Day 1

I. **Gideon was raised up by God as His valiant warrior and sent by God to save Israel (Judg. 6:12-14; cf. John 8:29) from the oppression of the Midianites (Judg. 6:1—8:32); we must see the intrinsic significance of Gideon's success:**

A. Gideon listened carefully to the word of God, something that was rare among the children of Israel at that time:

1. The Lord always wants to open our ears to hear His voice so that we may see things according to His economy—Rev. 1:10, 12; Job 33:14-16; Isa. 50:4-5; Exo. 21:6.
2. As the Spirit is speaking to the churches (Rev. 2:7a), we all need an opened, circumcised (Jer. 6:10; Acts 7:51), cleansed (Exo. 29:20; Lev. 8:23-24; 14:14), and anointed ear (vv. 17, 28) to hear the Spirit's

被膏抹，（17，28，）好听见那灵说话。

二 基甸顺从神的话，照着神的话行动—参来十一 32～33 上：

- 1 在新约里我们有基督顺从并服从的生命，我们若照着灵而行，就会自然而然满足律法义的要求—腓二 5～11，罗八 4。
- 2 我们来就近律法的态度，若只是关切字句的诫命，我们所有的就是律法在杀死人的字句这一面；然而，我们若将律法的每一部分当作我们所爱之神呼出的话，我们就会有律法赐生命之灵的这一面；然后，律法会发挥功用，将神自己作为生命，分赐到我们这些爱祂的寻求者里面—诗一一九 25，116，130，林后三 6，提后三 16～17。

【周二】

- 3 有活力就是活而满了活动的，里外都被那灵充满且充溢，并深入主的话，随时随处传扬福音并教导真理，使主得着扩增和繁殖—但十一 32 下，徒十三 52，四 8，31，十三 9，二 38，五 32 下，提后四 1～2。

三 基甸拆毁巴力（迦南人主要的男神）的坛，砍下木像（或，亚舍拉，主要的女神）；这摸着神的心，因为神恨恶偶像，认为偶像都是与祂妻子以色列行淫的男人；就内在一面说，偶像就是我们里面所爱的任何事物，超过了主，并在我们的生活中顶替了主—士六 25～28，结十四 1～3。

四 基甸因着拆毁父亲为巴力所筑的坛，砍下木像，就牺牲了他与父亲的关系，以及他在社会的享受，为要跟从耶和华；基甸要作这样的事，就

speaking.

B. Gideon obeyed God's word and acted on it—cf. Heb. 11:32-33a:

1. In the New Testament we have Christ's life of obedience and submission, and if we walk according to the spirit, we will spontaneously fulfill the righteous requirement of the law—Phil. 2:5-11; Rom. 8:4.
2. If our attitude in coming to the law is to care only for the commandments in letters, we will have the law in the aspect of the killing letter; however, if we take every part of the law as the word breathed out by the God whom we love, we will have the law in the aspect of the life-giving Spirit; then the law will function to dispense God Himself as life into us as His loving seekers—Psa. 119:25, 116, 130; 2 Cor. 3:6; 2 Tim. 3:16-17.

§Day 2

3. To be vital is to be living and active by being filled with the Spirit inwardly and outwardly and by preaching the gospel and teaching the truths at any time and in any place by diving into the Word for the increase and propagation of the Lord—Dan. 11:32b; Acts 13:52; 4:8, 31; 13:9; 2:38; 5:32b; 2 Tim. 4:1-2.

C. Gideon tore down the altar of Baal (the chief male god of the Canaanites) and cut down the Asherah (the chief female goddess); this touched God's heart because God hated the idols, which He regarded as men with whom His wife Israel had committed harlotry; intrinsically, an idol is anything within us that we love more than the Lord and that replaces the Lord in our life—Judg. 6:25-28; Ezek. 14:1-3.

D. By tearing down the altar of Baal and cutting down the Asherah that belonged to his father, Gideon sacrificed his relationship with his father and his enjoyment of society to follow Jehovah; for Gideon to do such a

需要牺牲他自己的权益，而他的牺牲是他成功的有力因素——士六 28 ~ 32。

五 由于以上这四个因素，基甸得了赏赐——经纶的灵降在他身上；(34；) 因此，他成为一个大能的人，只带着三百人，就击败两个首领和两个王；他们的人“像蝗虫那样多”，并且“骆驼无数”；(5, 七 25, 八 10 ~ 12；) 在基甸身上有一幅图画，给我们看见一个与神联结的人，就是神人，如何实行神的话并完成神的经纶。

【周三】

貳 得胜者如何蒙拣选，见于神如何拣选基甸，以及与他一同争战，击败米甸人的那三百人——六 1 ~ 6, 11 ~ 35, 七 1 ~ 8, 19 ~ 25, 八 1 ~ 4:

一 基甸的故事给我们看见如何成为得胜者:

- 1 我们必须认识己，看见我们自己是至微小的一六 15，弗三 8，太二十 27 ~ 28，加六 3。
- 2 我们必须看见属天的异象，就是基督乃是神永远经纶的中心与普及——士六 12，徒二六 16 ~ 22，西一 17 下，18 下，提前一 3 ~ 4，腓三 8，10。
- 3 我们必须照着神那美好、可喜悦、并纯全的旨意，将自己献上给神，当作活祭，有基督身体的实际和生活；(罗十二 1 ~ 5，参士六 21 ~ 24；) 我们必须是听见并回应启示录二、三章里主对得胜者之呼召的人——二 7, 11, 17, 26 ~ 28, 三 5, 12, 20 ~ 21，诗歌六四七首。
- 4 我们必须为着主的见证，拆毁我们心中、生活中、工作中的偶像，领悟一面神引导我们进入对基督作生命、

thing required that he sacrifice his own interests, and his sacrifice was a strong factor of his success——Judg. 6:28-32.

E. As a result of the above four factors, Gideon received a reward—the economical Spirit came upon him (v. 34); hence, he became powerful and with only three hundred men defeated two princes and two kings, who had people “like a locust swarm in number” and “camels...without number” (v. 5; 7:25; 8:10-12); with Gideon we have a picture of a man who lived in union with God, a God-man, to fulfill God’s word and to carry out God’s economy.

§Day 3

II. The selection of the overcomers is seen with God’s selection of Gideon and the three hundred men to fight with him to defeat the Midianites——6:1-6, 11-35; 7:1-8, 19-25; 8:1-4:

A. The account of Gideon shows us how to be an overcomer:

1. We must know the self, realizing ourselves to be the least——6:15; Eph. 3:8; Matt. 20:27-28; Gal. 6:3.
2. We must see the heavenly vision of Christ as the centrality and universality of God’s eternal economy——Judg. 6:12; Acts 26:16-22; Col. 1:17b, 18b; 1 Tim. 1:3-4; Phil. 3:8, 10.
3. We must offer up ourselves to God as a living sacrifice according to His good, well-pleasing, and perfect will to have the reality and living of the Body of Christ (Rom. 12:1-5; cf. Judg. 6:21-24); we must be those who hear and answer the Lord’s call in Revelation 2 and 3 for the overcomers——2:7, 11, 17, 26-28; 3:5, 12, 20-21; Hymns, #894.
4. We must tear down the idols in our heart, in our life, and in our work for the Lord’s testimony, realizing that on the one hand, God leads us

亮光、能力的享受，另一面神是信实的，容许我们有经济上的困难、情感上的痛苦、身体上的痛苦，失去天然的长处，好使我们接受基督作我们的满足，被基督充满，并让祂在凡事上居首位——士六 25～28，约十 10，八 12，提后二 1，西一 17 下，18 下，约壹五 21，伯二二 24～26，太十 35～39，林后十二 7～9，伯一 1，22，二 9～10，三 1，11，林后四 5，林前二 2。

【周四】

二 得胜者如何蒙拣选，见于那三百人如何被选上；神告诉基甸，跟随他的人太多，指明神要为以色列人争战；第一次挑选的结果，有二万二千人离开：

- 1 那些离开的人想要荣耀自己——士七 1～2，约五 41，44。
- 2 那些离开的人是惧怕胆怯的——士七 3，太二五 25，参申二十 5～8。

三 第二次的挑选，由百姓怎样喝水而决定；凡直接用嘴喝水的人，被神剔除；凡用手捧到嘴边喝水的人被神选上，因为他们是否否认己的人；借着这样喝水，他们能殷勤留意仇敌的任何攻击——士七 4～6：

- 1 那些有机会放纵自己，却不这样作的人，乃是已借着十字架受过对付而否认自己的人，他们为着神定旨的缘故，在主争战的日子，牺牲个人的安适——诗一一〇 3。
- 2 得胜者绝对为着神的荣耀，他们除了怕得罪主和失去祂的同在之外，什么都不畏惧；（出三三 14～16；）他们让十字架对付己。（约壹三 8，来二

into the enjoyment of Christ as life, light, and power, and on the other hand, God is faithful to allow us to have financial difficulties, emotional sufferings, physical sufferings, and the loss of natural goodness in order that we would take Christ as our satisfaction, be filled with Christ, and allow Him to have the first place in all things—Judg. 6:25-28; John 10:10; 8:12; 2 Tim. 2:1; Col. 1:17b, 18b; 1 John 5:21; Job 22:24-26; Matt. 10:35-39; 2 Cor. 12:7-9; Job 1:1, 22; 2:9-10; 3:1, 11; 2 Cor. 4:5; 1 Cor. 2:2.

§Day 4

B. How the overcomers are selected is seen with the selection of the three hundred; by telling Gideon that he had too many people, God was indicating that He would fight for Israel; the first selection resulted in twenty-two thousand leaving:

1. Those who left wanted to glorify themselves—Judg. 7:1-2; John 5:41, 44.
2. Those who left were fearful and afraid—Judg. 7:3; Matt. 25:25; cf. Deut. 20:5-8.

C. The second selection was determined by how the people drank; those who drank directly with their mouth were eliminated by God; those who drank by bringing water in their hand to their mouth were selected by God because they were self-denying persons; by drinking in this way, they were able to watch diligently for any attack by the enemy—Judg. 7:4-6:

1. Those who have the chance to indulge themselves but will not do so are self-denying persons who have been dealt with by the cross, sacrificing their personal rest and comfort for the sake of God's purpose in the day of His warfare—v. 7; Psalms 110:3.
2. The overcomers are absolute for God's glory and are afraid of nothing except offending the Lord and losing His presence (Exo. 33:14-16); they allow the cross to deal with the self (1 John 3:8; Heb. 2:14; Rom.

【周五】

四 神给基甸三百人，使他们成为一体，由辊入米甸营中的“一个大麦圆饼”所表征，使米甸人被击败，并使神得胜——士七 9～25：

- 1 基甸和他的三百人同心合意，举动一致，作法一样，如同一人，表征在那灵里的合一，与在身体里的生活；他们在复活里，由先熟的谷物大麦所表征，（六 16，撒下二 19，利二三 10，林前十五 20，）调和在一起，成为一饼，表征召会。（十 17。）
- 2 保罗认为召会是一个饼，这种想法乃是取自旧约里的素祭；（利二 4～5；）我们是许多子粒，（约十二 24，）使我们可以被磨成细面，用油调和，好作成饼，就是召会。（林前十二 24～25。）
- 3 同工们和长老们必须彼此牧养，彼此相爱，作身体生活的模型，就是那些学习被调节、被调和、被除去，好为着实际的身体生活，凭着那灵作一切事，将基督分赐到彼此里面之人的模型——罗十二 1～5，参代下一 10。

五 基甸和他的三百人争战劳苦，但全会众追赶仇敌，收获成果，表征我们得胜时，基督的全身体都要得复兴，直到耶和華作平安，耶和華沙龙，（士六 24，）在地上掌权——七 22～25，八 1～4，西一 24，诗一二八 5，赛三二 17，六六 12。

六 基甸和他的三百人追赶米甸诸王时，“虽然疲乏，还是追赶。”（士八 4 下；）因着我们蒙了神的怜悯，在神永远经纶的实际里尽职并生活，我们就不丧胆；（林后四 1，16～18；）我们可能劳苦到疲

§Day 5

D. God gave Gideon three hundred men and made them one body, signified by a “round loaf of barley bread” tumbling through the camp of the Midianites for their defeat and God’s victory—Judg. 7:9-25:

1. Gideon and his men moved and acted together in one accord as one man, signifying the oneness in the Spirit and the living in the Body; they were blended together in resurrection, signified by barley, the first-ripe grain (6:16; 2 Sam. 21:9; Lev. 23:10; 1 Cor. 15:20), to be one bread, signifying the church (10:17).
2. Paul’s thought of the church being one bread was taken from the Old Testament with the meal offering (Lev. 2:4-5); we are the many grains (John 12:24) so that we may be ground into fine flour mingled with oil for making the cake, the bread, of the church (1 Cor. 12:24-25).
3. All the co-workers and elders should shepherd one another and love one another to be a model of the Body life, a model of those who are learning to be tempered, blended, and crossed out in order to do everything by the Spirit to dispense Christ into one another for the practical Body life—Rom. 12:1-5; cf. 2 Chron. 1:10.

E. Gideon and his three hundred men fought the battle and labored, yet the whole congregation chased the enemy and reaped the harvest, signifying that when we overcome, the whole Body is revived until Jehovah as peace, Jehovah-shalom (Judg. 6:24), reigns on the earth—7:22-25; 8:1-4; Col. 1:24; Psalms 128:5; Isaiah 32:17; 66:12.

F. As Gideon and his men were pursuing the kings of Midian, they were “weary yet pursuing” (Judg. 8:4b); because we have received God’s mercy to minister and live in the reality of God’s eternal economy, we do not lose heart (2 Cor. 4:1, 16-18); we may labor to the point of exhaustion, but our

乏的地步，但我们的劳苦是照着神在我们里面大能的运行。（西一 28～29，林前十五 58。）

【周六】

叁 我们必须看见基甸失败的关键内在的意义：

- 一 第一，基甸不仁慈；他杀了那些不支持他的同胞，（士八 16～17，）干犯了神的第六条诫命；（出二十 13；）基督是神的恩慈，领我们悔改。（罗二 4，多三 4，弗二 7。）
- 二 第二，他放纵肉体的情欲，（参加五 16，罗八 4，）对肉体的情欲毫不约束；这由士师记八章三十节所指明，那里告诉我们，基甸有七十个儿子，“因为他有许多妻子；”此外，他在示剑的妾，也给他生了一个儿子；（31；）借此基甸干犯了第七条诫命。（出二十 14。）
- 三 第三，虽然基甸在拒绝管理百姓的事上作得正确，（士八 22～23，）却贪恋百姓所夺的掠物（他们所夺的耳环），因而干犯了第十条诫命，百姓就将掠物交给他；基甸用他从百姓取得的金子制造了一个以弗得，这以弗得成了以色列人的偶像；（24～27，出三二 1～4 与 2 注 1；）结果，基甸的家和整个以色列社会都败坏了。
- 四 士师记是关于享受那预表基督的美地；基甸的成功指明得着绝佳的机会享受基督，而他的失败指明失去享受基督的机会。

肆 基甸放纵性欲并贪恋金子，导致拜偶像；

labor is according to God's operation, which operates in us in power (Col. 1:28-29; 1 Cor. 15:58).

§Day 6

III. We must see the intrinsic significance of the secret of Gideon's failure:

- A. First, Gideon was not kind; he killed those countrymen who did not support him (Judg. 8:16-17), breaking the sixth commandment of God (Exo. 20:13); Christ as the kindness of God led us to repentance (Rom. 2:4; Titus 3:4; Eph. 2:7).
- B. Second, he indulged in the lust of the flesh (cf. Gal. 5:16; Rom. 8:4), not exercising any restriction over his fleshly lust; this is indicated by Judges 8:30, which tells us that Gideon had seventy sons, "for he had many wives"; in addition, his concubine who was in Shechem also bore him a son (v. 31); by this Gideon broke the seventh commandment (Exo. 20:14).
- C. Third, although Gideon did a good thing in refusing to rule over the people (Judg. 8:22-23), he coveted the spoil of his people (their golden earrings), thereby breaking the tenth commandment, and they surrendered it to him; Gideon made an ephod with the gold he had taken from the people, and this ephod became an idol to the children of Israel (vv. 24-27; Exo. 32:1-4 and footnote 1 on v. 2); as a result, Gideon's family and the entire society of Israel were corrupted.
- D. Judges is a book concerning the enjoyment of the good land, which is a type of Christ; Gideon's success indicates the gaining of an excellent opportunity to enjoy Christ, but his failure indicates the losing of the opportunity to enjoy Christ.

IV. Gideon's indulgence in sex and his greediness for gold

贪婪就是拜偶像，（西三 5，）淫乱和贪婪都连于拜偶像；（弗五 5；）基甸的失败给我们看见，我们在对付性欲和钱财的事上，必须施行严格的管制：

- 一 甚至在以色列国和以色列国最高峰的威荣里得荣耀的所罗门王，（王上四 34，八 10～11，）起初是敬畏神、爱神的人，至终由于娶了许多外邦妻子，也成了拜偶像的人。（十一 1～13，见 43 注 1。）
- 二 基甸死后，以色列人的堕落开始于离弃耶和华他们的神，并且敬拜迦南人的偶像；结果他们就放纵肉体的情欲；此外，基甸的妾的儿子亚比米勒，杀了基甸的其他七十个儿子，而另一个儿子约坦逃跑了一士八 33～九 57。
- 三 约坦大胆宣告，将亚比米勒的掌权比喻为荆棘的掌权，与那些拒绝野心并成为神子民供应管道，象橄榄树、无花果树、和葡萄树的人相对；（8～13；）神报应亚比米勒向他父亲所行的恶，（14～55，）就是杀了自己弟兄七十个人；神也将示剑人一切的恶报应在他们头上；耶路巴力（基甸—六 32）的儿子约坦的咒诅都归到他们身上。（九 56～57。）
- 四 在基甸的成功里，他将自己联于神，但在他的失败里，他将自己联于撒但；离弃神而与撒但联结，就是进入这恶者里面内在的野心里—赛十四 13～14。
- 五 我们没有权利与主离婚，没有理由离弃祂；我们必须接受祂，爱祂，尊重祂，尊敬祂，看重祂，高举祂，紧联于祂，并弃绝撒但到极点；这样我们就必蒙福；以耶和华为主、为头、为王、为丈夫的每一国家、每一社会、每一团体和每一个人，是有福的一诗三三 12。

led to idolatry; greediness is idolatry (Col. 3:5), and both fornication and greediness are linked to idol worship (Eph. 5:5); his failure shows us that we need to exercise strict control in dealing with the matters of sex and wealth:

- A. Even King Solomon, who was glorified in the kingdom of Israel with the splendor of that kingdom at its highest peak (1 Kings 4:34; 8:10-11) and began as a God-fearing and God-loving person, eventually became an idol worshipper through his many foreign wives (11:1-13; see footnote 1 on v. 43).
- B. After Gideon died, Israel's degradation was initiated in their forsaking of Jehovah their God and their worshipping the idols of the Canaanites, which issued in their indulgence in fleshly lust; also, the son of Gideon's concubine, Abimelech, slew seventy of Gideon's other sons, whereas Jotham, another son, escaped—Judg. 8:33—9:57.
- C. Jotham boldly declared a parable of Abimelech's reign as the reign of the bramble versus those who are like olive trees, fig trees, and vine trees, who reject ambition and become a channel of supply to God's people (vv. 8-13); God repaid the evil of Abimelech (vv. 14-55), which he had done to his father by slaying his seventy brothers; and God brought all the evil of the men of Shechem back upon their own heads, and the curse of Jotham the son of Jerubbaal (Gideon—6:32) came upon them (9:56-57).
- D. In Gideon's success he joined himself to God, but in his failure he joined himself to Satan; to forsake God and join with Satan is to enter into the intrinsic ambition within this evil one—Isa. 14:13-14.
- E. We have no right to divorce the Lord and no reason to forsake Him; we must take Him, love Him, honor Him, respect Him, regard Him, exalt Him, and cling to Him, rejecting Satan to the uttermost; then we will be blessed; blessed is everyone—nation, society, group, and individual—whose Lord, Head, King, and Husband is Jehovah—Psa. 33:12.

第八周■周一

晨兴喂养

士六 12 “耶和华的使者向基甸显现，对他说，大能的勇士，耶和华与你同在。”

启二 7 “那灵向众召会所说的话，凡有耳的，就应当听。…”

士师记六章一节至八章三十二节…这一段〔的〕内在意义，…〔第一，〕乃是…基甸成功的秘诀，然后…〔是〕他失败的关键。（士师记生命读经，二九页。）

虽然我们所在的角度和地位都是对的，我们仍可能没有适当能听的耳朵。启示录一章着重看，二、三章着重听。在属灵的事上，看见是在于听见。本书作者首先是听见声音，（一 10，）然后才看见异象。（12。）如果我们的耳朵发沉听不见，我们就看不见。（赛六 9～10。）犹太人不肯听主的话，所以看不见主照着新约所行的事。（太十三 15，徒二八 27。）主总是愿意开通我们的耳朵，好听见祂的声音，（伯三三 14～16，赛五十 4～5，出二一 6，）使我们能照着祂的经纶看事物。发沉的耳朵需要受割礼；（耶六 10，徒七 51；）罪人的耳朵需要用救赎的血洁净，并用那灵膏抹。（利十四 14，17，28。）我们要作祭司事奉主，耳朵也需要用救赎的血洁净。（出二九 20，利八 23～24。）在启示录中，那灵向众召会说话时，我们的耳朵都必须被开通、受割礼、得洁净、且被膏抹，好听见那灵说话。（圣经恢复本，启二 7 注 3。）

信息选读

WEEK 8 — DAY 1

Morning Nourishment

Judg. 6:12 And the Angel of Jehovah appeared to him and said to him, Jehovah is with you, valiant warrior.

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches...

The intrinsic significance of...Judges [6:1—8:32] is...first, the secret of Gideon's success and then the secret of his failure. Gideon, a marvelous judge who was called by Jehovah in a very particular way, was successful because of four things. First, he listened carefully to the word of God, something that was rare among the children of Israel at that time. Second, Gideon obeyed God's word and acted on it. (Life-study of Judges, p. 23)

Although our angle and position may be right, we still may not have the proper ear to hear. Revelation 1 emphasizes seeing and chapters 2 and 3 emphasize hearing. In spiritual things, seeing depends on hearing. The writer of Revelation first heard the voice (1:10) and then saw the vision (1:12). If our ears are dull and cannot hear, then we cannot see (Isa. 6:9-10). The Jews would not hear the word of the Lord, so they could not see what the Lord was doing according to the new testament (Matt. 13:15; Acts 28:27). The Lord always wants to open our ears to hear His voice (Job 33:14-16; Isa. 50:4-5; Exo. 21:6) that we may see things according to His economy. The dull ears need to be circumcised (Jer. 6:10; Acts 7:51). The sinners' ears need to be cleansed with the redeeming blood and anointed with the Spirit (Lev. 14:14,17,28). To serve the Lord as priests, we must have our ears cleansed with the redeeming blood (Exo. 29:20; Lev. 8:23-24). According to Revelation, as the Spirit is speaking to the churches, we all need an opened, circumcised, cleansed, and anointed ear to hear the Spirit's speaking. (Rev. 2:7, footnote 1)

Today's Reading

希伯来五章八节告诉我们，主顺从是从苦难中得到的。…遇到苦难还能顺从才是真顺从。人的用处不在有无苦难，乃在因苦难学得了顺从。顺从神的人才有用处。心不软下来，苦难总不离开你。多有苦难是我们的路，贪安逸爱享受的人没有用处。总要学习在苦难中能顺从。因主到地上来，不是带了顺从来，乃是因苦难而学了顺从。（权柄与顺服，四三至四四页。）

〔律法义的要求〕不是有意识的，靠我们外面的努力来遵守，乃是自然且不知不觉的，靠生命之灵内里的运行而成就。生命的灵，就是基督的灵，基督是与神的律法一致的。当我们照着这灵而行，我们里面的这灵，自然就借着我们就律法一切义的要求。（圣经恢复本，罗八4注1。）

律法有两面一字句的一面和那灵的一面。“那字句杀死人，那灵却叫人活。”（林后三6。）我们就近律法的态度，若只是关切字句的诫命，我们所有的就是律法在杀死人的字句这一面。然而，我们若将律法的每一部分—所有的诫命、典章、律例、训辞和判语，当作我们所爱之神呼出的话，我们就会有律法赐生命之灵的这一面。…律法的功用也有两面。消极一面，律法暴露人的罪，（罗三20下，七7下，）叫罪人服在神面前。（三19。）律法也将神所拣选的人看守在其监管之下，好带他们归于基督。（加三23～24。）积极一面，律法的功用是神活的见证，将活神供应给寻求祂的人；（诗一一九2，88；）律法也是神活的话，其功用是将神自己作为生命和光，分赐到那些爱律法的人里面。（25，116，130。）（诗一一九50注1。）

参读：士师记生命读经，第五篇；权柄与顺服，第五篇；实行主当前行动之路，第二、六章。

Hebrews 5:8 tells us that the Lord's obedience was learned through suffering.... True submission is found when there is still obedience in spite of suffering. A man's usefulness is not in whether he has suffered, but in whether he has learned obedience in suffering. Only those who are obedient to God are useful. If the heart is not softened, the suffering will not go away. Our way is the way of manifold sufferings. A man who yearns after ease and enjoyment is of no use. We must all learn to be obedient in sufferings. When the Lord came to the earth, He did not bring obedience with Him; rather, He learned it through sufferings. (CWWN, vol. 47, "Authority and Submission," p. 146)

[The law's righteous requirement is] not consciously kept by us through our outward endeavoring but spontaneously and unconsciously fulfilled in us by the inward working of the Spirit of life. The Spirit of life is the Spirit of Christ, and Christ corresponds with the law of God. This Spirit within us spontaneously fulfills all the righteous requirements of the law through us when we walk according to Him. (Rom. 8:4, footnote 1)

There are two aspects of the law—the aspect of the letter and the aspect of the Spirit. “The letter kills, but the Spirit gives life” (2 Cor. 3:6). If our attitude in coming to the law is to care only for the commandments in letters, we will have the law in the aspect of the killing letter. However, if we take every part of the law—all the commandments, ordinances, statutes, precepts, and judgments—as the word breathed out by the God whom we love, we will have the law in the aspect of the life-giving Spirit. The function of the law also has two aspects. On the negative side, the law exposes man's sin (Rom. 3:20b; 7:7b) and subdues sinners before God (Rom. 3:19). It also guards God's chosen people in its custody that they might be conducted to Christ (Gal. 3:23-24). On the positive side, as God's living testimony, the law functions to minister the living God to His seekers (Psa. 119:2, 88), and as God's living word, the law functions to dispense God Himself as life and light into those who love the law (vv. 25, 116, 130). (Psa. 119:50, footnote 1)

Further Reading: Life-study of Judges, msg. 5; CWWN, vol. 47, “Authority and Submission,” ch. 5; CWWL, 1985, vol. 5, “The Way to Practice the Lord's Present Move,” chs. 2, 6

第八周■周二

晨兴喂养

士六 25 ~ 26 “当那夜，耶和华对基甸说，你…拆毁你父亲为巴力所筑的坛，砍下坛旁的木像，在这保障顶上整整齐齐地为耶和华你的神筑一座坛…”

34 “耶和华的灵披戴在基甸身上，他就吹角；亚比以谢族都应召跟随他。”

〔基甸成功的第三因素是〕他拆毁巴力的坛，砍下木像；（士六 25 ~ 28；）这摸着神的心。以色列堕落时，神恨恶偶像到极点。神这真丈夫认为，所有的偶像都是与祂妻子以色列行淫的男人。第四，基甸因着拆毁父亲为巴力所筑的坛，砍下木像，就牺牲了他与父亲的关系，以及他在社会的享受。因着他所作的，俄弗拉城的人就与他争辩，甚至要杀他。（28 ~ 30。）基甸要为神作这样的事，就需要牺牲他自己的权益，而他的牺牲是他成功的有力因素。（士师记生命读经，二九至三〇页。）

信息选读

由于这四个因素，基甸得了赏赐：经纶的灵降在他身上。（士六 34。）因此，他成为一个大能的人，只带着三百人，就击败两个首领和两个王。（七 25，八 10 ~ 12。）在基甸身上有一幅图画，给我们看见一个与神联结的人，就是神人，如何实行神的话并完成神的经纶。（圣经恢复本，士六 27 注 1。）

心里已经奉献，外面还得拆偶像作见证。个人当注意，家庭也当注意，和我来往的人也当注意。一

WEEK 8 — DAY 2

Morning Nourishment

Judg. 6:25-26 And that night Jehovah said to him,...Tear down the altar of Baal that belongs to your father, and cut down the Asherah that is beside it. And build an altar to Jehovah your God upon the top of this stronghold in the ordered manner...

34 And the Spirit of Jehovah clothed Gideon; and he blew the trumpet, and the Abiezrites were called up behind him.

[The third factor of Gideon's success was that] he tore down the altar of Baal and cut down the Asherah (Judg. 6:25-28). This touched God's heart. In the degradation of Israel, God hated the idols to the uttermost. God as the genuine Husband regarded all the idols as men with whom His wife Israel had committed harlotry. Fourth, by tearing down the altar of Baal and cutting down the Asherah that belonged to his father, Gideon sacrificed his relationship with his father and his enjoyment of society. Because of what he had done, the men of the city of Ophrah contended with him and even wanted to kill him (vv. 28-30). For Gideon to do such a thing for God required that he sacrifice his own interests, and his sacrifice was a strong factor of his success. (Life-study of Judges, p. 23)

Today's Reading

As a result of these four factors, Gideon received a reward: the economical Spirit came upon him (Judg. 6:34). Hence, he became powerful and with only three hundred men defeated two princes and two kings (7:25; 8:10-12). With Gideon we have a picture of a man who lived in union with God, a God-man, to fulfill God's word and to carry out God's economy. (Judg. 6:27, footnote 1)

After one has consecrated himself in his heart, he still needs to tear down the idols as an outward testimony. We need to be aware of ourselves, our

切能与神同等的，都当拆掉。看见神的人，才知道什么是偶像。看见神的使者——主——的人，才知道在主以外的东西都是偶像。看见了神的使者，才知道木头并不是神。

（拆掉偶像并作见证之后，）圣灵就临到他身上。圣灵的充满，不是祷告求能力的结局，乃是人站在合宜的情形中，圣灵就降到他身上。（倪柝声文集第一辑第十一册，一三八页。）

实行主当前行动最新的路，…（其中一点乃是）不被文化、宗教或教育充满，而被那灵，就是被经过过程之三一神的终极完成所充满。为着生活和工作，我们需要里里外外、在素质和经纶上被这样一位灵所充满并充溢。…我们应当记住我们被充满不是一次而永远的。基督所成就的是一次而永远的，但我们所必须经历的并不是这样。我们一生当中的每时刻、每天、每晨、每晚、整天从早到晚，都必须经历被这奇妙、包罗万有、经过过程、终极完成的灵所充满。每天早晨我们必须祷告的第一件事是：“主，新鲜地充满我。主，充满我。以你自己这终极完成的灵充满我。我喜欢里里外外被你充满并充溢。我要被你包裹并与你调和。”

我们传福音并教导真理，乃是借着深深进入主的话。我们深深进入“金块”，使我们能得装备以传讲并教导。我们里面所充满的就是我们所发表的。…我们有新约圣经恢复本、生命读经、新约总论，以及…“真理课程”。…我们需要用这些著作中所包含的一切真理，将我们浸透、注入、充满并泡透。这样每当你说话，你都会说真理。（李常受文集一九八五年第五册，五八九至五九〇、五九二页。）

参读：倪柝声文集第一辑第十一册，一〇四至一〇七、一一二至一一五、一三七至一四〇页。

family, and those with whom we have contact. Anything that occupies equal standing with God should be torn down. Only those who have seen God know what an idol is. Only those who have seen the Angel of God, who is the Lord, know that anything besides the Lord is an idol. Only after one has seen the Angel of God will he realize that the wooden image is not God.

After having passed through these four steps, the Holy Spirit came upon Gideon. The filling of the Holy Spirit does not come as a result of prayer for power. When a man stands in the proper condition, the Holy Spirit will come upon him. (CWWN, vol. 11, p. 772)

[One] point of the up-to-date way to practice the Lord's present move is to be filled..., not with culture, religion, or education but with the Spirit, who is the ultimate consummation of the processed Triune God. We need to be filled with such a Spirit inwardly and outwardly, essentially and economically, for life and for work. We should remember that we are not filled once for all. What Christ has accomplished is once for all, but what we have to experience is not. Time after time, day after day, morning after morning, evening after evening, all day long, we have to experience being filled with this wonderful, all-inclusive, processed, consummated Spirit for our entire lives. Every day in the morning the first thing we have to pray is, "Lord, fill me afresh. Fill me, Lord. Fill me with Yourself as the consummated Spirit. I like to have You filling me up within and without. I want to be wrapped up and mingled with You."

We preach the gospel and teach the truths by diving into the Word. By diving into "the gold bar" we will be enabled and equipped to preach and to teach. Whatever we are filled with inwardly is what we will utter....We have the Recovery Version of the New Testament, the Life-studies, The Conclusion of the New Testament, and the Truth Lessons....We need to get ourselves saturated, infused, filled, and soaked with all the truths contained in these writings. Then whenever we speak, we will speak the truth. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 484-486)

Further Reading: CWWN, vol. 11, pp. 743-753, 757-760, 770-774

第八周■周三

晨兴喂养

士六 15 “基甸说，主啊，请容我说，我凭什么拯救以色列人呢？我的家族在玛拿西支派中是至贫穷的，我在我的父家又是至微小的。”

徒二六 19 “亚基帕王啊，我故此没有违背那从天上来的异象。”

结十四 7 “…凡与我疏远，将他的偶像接到心里的，我耶和华必亲自回答他。”

〔要进入得胜的生命，我们〕必须认透自己；必须看见自己只配死。…我们的尽头，是神的起头。我们不能接受基督的得胜，是因为对自己还有盼望。基督已经住在我们里面。不过，我们没有给他地位，在我们里面作主掌权。

在神的面前谦卑顶容易，在人面前，和人比较地谦卑，却是顶难。说我是至微小的容易，说我在我的父家是至微小的，不容易。说我的家族是贫穷的容易，说我的家族在玛拿西支派中是至贫穷的，不容易。别人看见他面上的光，自己还不知道有光的，就是得胜者。凡用镜子看自己面上的光的，都不是得胜者。…有得胜者的实际，而不负得胜者之名称的，都是得胜者。（倪柝声文集第一辑第十一册，一〇六、一三七页。）

信息选读

没有看见异象的，就不能出来作工。有了异象，虽遇难处，也必能达到目的。有了主的话，就必能渡到那边去。

WEEK 8 — DAY 3

Morning Nourishment

Judg. 6:15 ...[Gideon] said to Him, Please, Lord, by what way can I save Israel? My clan here is the poorest in Manasseh, and I am the least in my father's house.

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision.

Ezek. 14:7 ...Every man...who separates himself from Me and sets up his idols in his heart...

[To] enter into this victorious life...we must know the self thoroughly. We must see that the self deserves only to die.... Our end is God's beginning. We cannot receive the victory of Christ if we still have hope in our self. Christ is living in us, but we have not given Him the ground to rule over us and reign within us.

It is easy to be humble before God, but it is very difficult to be humble before man in comparison with others. Saying, "I am the least" is easy, but saying, "I am the least in my father's house" is not easy. Saying, "My family is poor" is easy, but saying, "My family is poor in Manasseh" is not easy (Judg. 6:15). The overcomers do not see the shining on their own faces, though others may see it. All those who see the shining on their own faces through a mirror are not overcomers.... The overcomers have the reality of an overcomer rather than the name of an overcomer. (CWWN, vol. 11, pp. 745, 771)

Today's Reading

No one can work without seeing a vision, [a heavenly vision of the Lord]. If one has the vision, though he may encounter difficulties, he will still reach his goal. When we have the Lord's word, we can cross to the other side.

当把微小的自己献上，交在神的手里。看自己大和看自己小，而不把自己交在神手里的，都是同样地没有用处。所有合乎神旨意的活祭，神都悦纳。得胜者，是神呼召的。

吹角，〔士六34，〕就是招呼人来，同作得胜者。单独地行动，不是得胜者当有的。我们当与失败者分开，却不当与其他的得胜者分开。

照普通的情形，信徒在经济上都发生困难。或因以前所作的事是不正当的，现在不能再作；或因属灵的原因，有神在背后管理这事，有一个专一的目的。神所以将我们的财物，给我们拿去，是要我们追求基督，叫基督在万有中居首位。财主不是不能进神的国，乃是难进神的国；不是不能事奉主，乃是难事奉主。当将宝贝丢在山野里，才能以耶和華為至宝。（伯二二24～25。）神在旷野里对付以色列人，使他们衣食都没有地上的供给，好叫他们认识神的丰富。地上的供给停止了，天上的供给就来到。物质的困难，就是要我们追求叫基督在万有中居首位，学习信心的功课。困难来到了，当相信是出于神而快乐。但不可盼望困难来到。如果这样，撒但也能将困难加给我们。

我们丧失父母、丈夫、妻子、儿女、亲友，是神要我们以基督为万足。神给我们除掉这些，是要我们以基督为主，让祂在我们身上居首位。神并非严酷待我们，乃是要我们以基督为主。在主面前流泪，比在人前快乐更宝贵。我们在主里所找得的，是在父母、妻子、孩子里所找不着的。（倪柝声文集第一辑第十一册，一三七至一三八、一一〇至一一一页。）

We need to offer up ourselves, even what we regard to be the least, to the hand of God. It does not matter whether we see ourselves as big or as small. If we do not put ourselves in the hand of God, both are equally futile. All living sacrifices that are according to God's will are acceptable to God. The overcomers were called by God.

The blowing of the trumpet (Judg. 6:34) is a call for others to join the ranks of the overcomers. Overcomers should not act independently. We should separate ourselves from the defeated ones, but we should not separate ourselves from the other overcomers.

In general all believers have financial difficulties. Perhaps this is because the things they formerly did were improper, things they now can no longer do. Or perhaps it is because of spiritual reasons, where God is behind the scene directing matters with some specific goal. God takes away our material possessions so that we will seek Christ that He may have the first place in all things. It is not impossible for a rich man to enter the kingdom of God, but it is difficult. It is not impossible for him to serve the Lord, but it is difficult. Cast your treasure in the dust, and Jehovah will be your treasure (Job 22:24-25). In the wilderness God dealt with the children of Israel by stripping them of all the earthly supply of food and clothing in order that they might know God's riches. When the earthly supply stops, the heavenly supply comes. Difficulty in material supplies comes for the purpose that we may seek to have Christ take the first place in all things and learn the lessons of faith. When difficulty comes, we should believe that it is from God and rejoice. But we should not hope for difficulties to come. If we do, Satan also can cause difficulties to be added to us.

The reason we lose our parents, husband, wife, children, and relatives is that God wants us to take Christ as our satisfaction. God takes these away from us in order that we would take Christ as Lord and allow Him to have the first place in us. God has no intention to deal with us severely; His intention is only for us to take Christ as Lord. To weep before the Lord is more precious than to be happy before men. What we find in the Lord is what cannot be found in our parents, wife, and children. (CWWN, vol. 11, pp. 771-772, 748-749)

Further Reading: CWWL, 1954, vol. 1, pp. 417-418; CWWL, 1954, vol. 4, pp. 517-521

第八周■周四

晨兴喂养

士七 4～7 “耶和华对基甸说，人还是太多；…基甸就带他们下到水旁。…于是用手捧到嘴边舔水的有三百人，…耶和华对基甸说，我要用这舔水的三百人拯救你们，将米甸人交在你手中；其余的人都可以各归各处去。”

士师记七章二至七节里拣选三百人这件事也强调，为着神的定旨牺牲我们个人的权益和享受。基甸吹号招聚百姓攻打米甸人时，三万二千人响应。神说，跟随基甸的人太多，神不能将米甸人交在他们手中，免得以色列人向神夸大，说，“是我们自己的手救了我们。”（2。）神告诉基甸，跟随他的人太多，指明神要为以色列人争战。首先，二万二千人回去，因为他们惧怕。（3。）然后耶和华试验剩下的一万人，带他们到水旁喝水。凡屈膝跪下喝水，和舔水像狗舔的，就被打发回家。（5。）只有用手捧到嘴边舔水的三百人，蒙神拣选来与米甸人争战。（6。）耶和华告诉基甸，祂要用那样舔水的三百人，拯救他们脱离米甸人。这三百人和基甸一样，甘愿牺牲，为神所用。（士师记生命读经，三〇页。）

信息选读

第一次挑选的结果，有二万二千人离开。因为他们…要荣耀自己。我们舍得生命，却舍不得荣耀。不只当胜过撒但，也当胜过自己。神只要为祂作工，而不夸功的人。为神作工以后，只当说，

WEEK 8 — DAY 4

Morning Nourishment

Judg. 7:4-7 Then Jehovah said to Gideon, The people are still too many.... So he brought the people down to the water.... And the number of those who lapped the water into their mouth with their hand was three hundred men.... And Jehovah said to Gideon, Through the three hundred men who lapped I will save you, and I will deliver Midian into your hand. But let all the other people go...

The selection of the three hundred in Judges 7:2-7 also stresses the sacrifice of our personal interests and enjoyment for God's purpose. When Gideon blew the trumpet to call the people to fight against the Midianites, thirty-two thousand responded. God said that those who were with Gideon were too many for God to deliver Midian into their hand, for Israel might have vaunted himself against God, saying, "My own hand has saved me" (v. 2). By telling Gideon that he had too many people, God was indicating that He would fight for them. First, twenty-two thousand went home because they were afraid (v. 3). Then Jehovah tested the remaining ten thousand by bringing them to the water to drink. Those who bowed down on their knees and lapped as a dog laps were sent home (v. 5). Only the three hundred who lapped the water into their mouths with their hands were chosen by God for the battle against Midian (v. 6). Jehovah told Gideon that through the three hundred men who lapped in that way, He would save them from Midian. Like Gideon, these three hundred were willing to sacrifice in order to be used by God. (Life-study of Judges, pp. 23-24)

Today's Reading

The first selection resulted in twenty-two thousand people leaving. They left because...they wanted to glorify themselves. We are willing to give up our life but not to give up our glory. Not only do we have to overcome Satan, we have to overcome ourselves as well. God wants only those who will work for Him

“我们是无用的奴仆。”（路十七 10。）…神不能与我们同分荣耀。如果我们为自己有所盼望，我们就是被淘汰的。…惧怕战栗的，都请回家。（士七 3。）必须不爱惜自己，必须忍受痛苦。最大的痛苦，不是物质的，乃是属灵的。凡要荣耀自己和惧怕战栗的人，都要被淘汰。得胜不在乎人多，乃在乎认识神。

第二次的挑选…是借着喝水的小事。小事常显出我们自己是如何。当日犹太人和亚拉伯人行路，是将行李背在背上。在路上喝水有两个法子：第一，将行李放下，用口对水而喝。第二，为赶路，并防备劫路的，就不放下行李，用手捧水而喝。这一万人，用口对水而喝的，有九千七百；用手捧水而喝的，有三百。用口对水而喝的人，是神所淘汰的。用手捧水而喝的人，是神所要用的。有机会放纵而不放纵的人，是经过十字架对付的人。这样的人，神能用他。无论如何都肯让十字架对付的人，神才能用他。

神选择得胜者的三个条件是：第一，完全为神的荣耀；第二，不怕什么；第三，让十字架对付自己。是否得胜者，自己可以断定，也能断定。神试炼我们，我们自己也显出我们是不是得胜者。知道十字架得胜的人，才能继续维持十字架的得胜。（倪柝声文集第一辑第十一册，一三八至一三九页。）

参读：长老训练第七册，第一、六、八章；从天上来的异象，第六章。

without boasting about it. After working for God, we should merely say, “We are unprofitable slaves” (Luke 17:10)....God cannot divide His glory between Him and us. If we still expect anything for ourselves, we will be eliminated. These ones also left...because they were fearful and afraid (Judg. 7:3)....One must not love himself but must endure suffering. The greatest suffering is not material but spiritual. Whoever wants to glorify himself and is fearful and afraid will be eliminated. Overcoming does not depend on the number of people but on knowing God.

The [second] selection...was based on a very small matter, that of drinking. A small matter always exposes what we are. In those days both the Jews and the Arabs carried their luggage on their backs when they traveled. There were two ways to drink water along the way. One was to put down the luggage and kneel, bowing down to the ground to drink with the mouth. The other was to leave the luggage on the back and drink by putting the hand to the mouth.... Among the ten thousand, nine thousand and seven hundred drank with their mouths directly to the water, while three hundred drank by putting water in their hand to the mouth. Those who drank directly with their mouths were eliminated by God. Those who drank by bringing water in their hand to the mouth were selected by God. A person who has the chance to indulge himself but who will not do so is one who has been dealt with by the cross. This kind of person can be used by God. God can only use those who are willing to be unconditionally dealt with by the cross.

The three conditions by which God selects the overcomers are: (1) being absolute for God's glory, (2) being afraid of nothing, and (3) allowing the cross to deal with the self. One can judge for himself if he is an overcomer. God will test us, and we will be exposed as to whether or not we are overcomers. Only those who know the victory of the cross will be able to maintain the victory of the cross. (CWWN, vol. 11, pp. 772-774)

Further Reading: CWWL, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” chs. 1, 6, 8; CWWL, 1965, vol. 3, “The Heavenly Vision,” ch. 6

第八周■周五

晨兴喂养

士七 13～14 “…一个大麦圆饼辊入米甸营中，…这不是别的，乃是…基甸的刀；神已将米甸和全营都交在他的手中。”

林前十 17 “因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”

十二 24 “…但神将这身体调和在一起…”

按照士师记七章九至十五节，基甸在米甸营中听见一个梦的叙述。（在十三至十四节）一个米甸人将梦告诉同伴，…那同伴回答说，这不是别的，乃是基甸的刀；神已将米甸和全营都交在基甸的手中。基甸听见这梦的叙述和梦的讲解，就敬拜神。他回到以色列营中，说，“起来吧，耶和华已将米甸营交在你们手中了。”（15。）

基甸将三百人分作三队，把角和空瓶交在各人手里，瓶内都有火把。（16。）他们就吹角，打破瓶子，左手拿着火把，右手拿着角，喊叫说，“耶和华和基甸的刀！”（19～20。）米甸全营的人都乱窜，一面喊叫，一面逃跑。（士师记生命读经，三七页。）

信息选读

神给基甸三百人，叫他们成为一体。单独的得胜，是不当的。基甸和那三百人，举动一致，作法一样。肉体都割去了，所以能一样。这是在那灵里的合一，在身体里的生活。（倪柝声文集第一辑第十一册，一四〇页。）

WEEK 8 — DAY 5

Morning Nourishment

Judg. 7:13-14 ...There was this round loaf of barley bread tumbling through the camp of Midian....This is nothing else but the sword of Gideon....God has delivered Midian and all the camp into his hand.

1 Cor. 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

12:24...But God has blended the body together...

According to Judges 7:9 through 15, Gideon heard the account of a dream in the camp of Midian. [In verses 13-14] one of the Midianites recounted a dream to his companion.... His companion responded by saying that this was nothing else than the sword of Gideon and that God had delivered Midian and all the camp into Gideon's hand. When Gideon heard the account of the dream and its interpretation, he worshipped, returned to the camp of Israel, and said, "Arise, for Jehovah has delivered the camp of Midian into your hand" (v. 15).

Gideon divided the three hundred men into three companies and put trumpets into their hands, as well as empty pitchers, with torches inside the pitchers (v. 16). They blew the trumpets and shattered the pitchers. Then, holding the torches in their left hands and the trumpets in their right hands, they cried out, "A sword for Jehovah and for Gideon!" (vv. 19-20). Then the whole camp of the Midianites ran off, and they shouted and fled. (Life-study of Judges, p. 29)

Today's Reading

God gave Gideon three hundred men and made them one body. Individual victory is not proper. Gideon and those three hundred men moved together and acted in one accord. All of their flesh was cut off, so they could be one. This is the oneness in the Spirit and a living in the Body. (CWWN, vol. 11, p. 774)

大麦饼是一个永不受限制之复活基督的饼。…你说你不能应付局面，对！你实在不能。但有一位能——就是作大麦的那一位。有一个大麦饼在你里面；有一点点复活的基督在你里面，那就够了。（包罗万有的基督，五七页。）

保罗认为召会是一个饼，〔林前十 17，〕这种想法不是他自己发明的，乃是取自旧约。利未记二章四节的素祭，是由细面调油所作的饼组成的。面的每一部分都是用油混合或调和的。那就是相调。保罗告诉我们，召会乃是由细面所作成的饼。…约翰十二章二十四节说，基督是一粒麦子，落在地里死了，在复活里长起来，产生许多子粒，就是我们，祂的信徒。我们是许多子粒，被磨成细面，好作成召会这饼。在这里我们能看见圣经中相调的思想。

〔林前十二章二十四节〕说得很清楚，神把所有的信徒调和在一起。但这恢复中的相调在哪里？我们可能以为召会中的配搭就是相调的实际；但我必须告诉你们，甚至召会中的配搭也不是基督身体的实际。…我们要在基督身体的实际里，就需要完全在基督复活的生命里。在众地方召会中，我们的确有些美好的配搭，但是我要问：“这种配搭是凭天然的生命，还是在复活里作出来的？”在复活里，意思就是我们天然的生命被钉死，然后我们这人里神所造的部分就在复活里被拔高，在复活里与基督成为一。…今天，在众地方召会中，我们一般所能看见的，多半是在聚会、活动、工作和事奉上的“召会”；我们看不见多少在复活里，就是在那灵里，在那是灵的基督里，并在终极完成的神里面，基督身体的实际。（关于相调的实行，一五至一七页。）

参读：包罗万有的基督，第五至六章；关于相调的实行，第二至四章。

A barley loaf...is a loaf of the resurrected Christ who can never be limited....You say that you cannot meet the situation. This is right. You surely cannot. But there is One who can—the One who is the barley. A barley loaf is within you; a little bit of the resurrected Christ is in you—that is good enough. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” p. 236)

Paul’s thought of the church being one bread [1 Cor. 10:17] was not his own invention; rather, it was taken from the Old Testament. The meal offering in Leviticus 2:4 consisted of cakes made of fine flour mingled with oil. Every part of the flour was mixed, or mingled, with the oil. That is blending. Paul tells us that the church is a bread, a cake, made of fine flour.... John 12:24 says that Christ is the one grain of wheat who fell into the earth and died and grew up in resurrection to produce many grains, which are we, His believers. We are the many grains so that we may be ground into fine flour for making the cake, the bread, of the church. Here we can see the thought of blending in the Bible.

[First Corinthians 12:24] says clearly that God has blended all the believers together. But where is the blending in the recovery? We may think that the coordination in the church is the reality of the blending. However, I must tell you that even the coordination in the church is not the reality of the Body of Christ. To be in the reality of the Body of Christ, we need to be absolutely in the resurrection life of Christ. We do have some good coordination in the local churches. However, I would ask, “Is this kind of coordination carried out by the natural life or in resurrection?” To be in resurrection means that our natural life is crucified, and then the God-created part of our being is uplifted in resurrection to be one with Christ in resurrection. It is common today that in the local churches what we can see is mostly the “church” in its meetings, activities, works, and services. But we cannot see much of the reality of the Body of Christ in resurrection, that is, in the Spirit, in the pneumatic Christ, and in the consummated God. (CWWL, 1994-1997, vol. 1, “The Practical Points concerning Blending,” pp. 112-113)

Further Reading: CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” chs. 5-6; CWWL, 1994-1997, vol. 1, “The Practical Points concerning Blending,” chs. 2-4

第八周■周六

晨兴喂养

罗二 4 “还是你藐视祂丰富的恩慈、宽容与恒忍，不晓得神的恩慈是领你悔改？”

加五 16 “我说，你们当凭着灵而行，就绝不会满足肉体的情欲了。”

士八 23 “基甸说，我不管理你们，…唯有耶和華管理你们。”

基甸在大大成功——士师记里所记载以色列历史一切循环中最大的成功——以后，有了可怕的失败。他失败的关键包含三个因素。第一，基甸不仁慈；他杀了那些不支持他的同胞，（八 16～17，）干犯了神的第六条诫命。（出二十 13。）第二，他放纵肉体的情欲，对肉体的情欲毫不约束。这由士师记八章三十节所指明，那里告诉我们，基甸有七十个儿子，“因为他有许多妻子。”此外，他在示剑的妾，也给他生了一个儿子。（31。）借此基甸干犯了第七条诫命。（出二十 14。）第三，他虽然在拒绝管理百姓的事上作得正确，（士八 22～23，）却贪恋百姓所夺的掠物，百姓就将掠物交给他。（24。）（士师记生命读经，三〇至三一页。）

信息选读

基甸放纵性欲并贪恋金子，导致拜偶像。贪婪就是拜偶像，（西三 5，）淫乱与贪婪都连于拜偶像。（弗五 5。）甚至所罗门王，起初是敬畏神、爱神的人，至终由于娶了许多外邦妻子，也成了拜偶像的人。（王上十一 4。）基甸用他从百姓取得的金子制造了一个以弗得，这以弗得成了以色列人的偶像。（士八 27。）结果，基甸的家和整个以色列社会都

WEEK 8 — DAY 6

Morning Nourishment

Rom. 2:4 Or do you despise the riches of His kindness and forbearance and long-suffering, not knowing that God's kindness is leading you to repentance?

Gal. 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

Judg. 8:23 But Gideon said to them, I will not rule over you.... Jehovah will rule over you.

After his great success—the greatest success in all the cycles of Israel's history recorded in Judges—Gideon had a terrible failure. The secret of his failure comprises three factors. First, Gideon was not kind. He killed those countrymen who did not support him (Judg. 8:16-17), breaking the sixth commandment of God (Exo. 20:13). Second, he indulged in the lust of the flesh, not exercising any restriction over his fleshly lust. This is indicated by Judges 8:30, which tells us that Gideon had seventy sons, “for he had many wives.” In addition, his concubine who was in Shechem also bore him a son (v. 31). By this Gideon broke the seventh commandment (Exo. 20:14). Third, although he did a good thing in refusing to rule over the people (Judg. 8:22-23), he coveted the spoil of his people, and they surrendered it to him (v. 24). (Life-study of Judges, p. 24)

Today's Reading

Gideon's indulgence in sex and his greediness for gold led to idolatry. Greediness is idolatry (Col. 3:5), and both fornication and greediness are linked to idol worship (Eph. 5:5). Even King Solomon, who began as a God-fearing and God-loving person, eventually became an idol worshipper through his many foreign wives (1 Kings 11:4). Gideon made an ephod with the gold he had taken from the people, and this ephod became an idol to the children of Israel (Judg. 8:27). As a result, Gideon's family and the

败坏了。基甸起初拆毁巴力的坛及其偶像，但在他成功以后，却建立另一个敬拜的东西。这失败抵销了他一切的成功。…他的失败给我们看见，我们在对付性欲和钱财的事上，必须施行严格的管制。…在这些事上任何的放纵，都会抹煞我们对基督的享受。

以色列惨痛历史第五、第六次循环（八33～十5，十6～十二15）的内在意义，乃是以色列离弃神，将自己联于偶像。这就是说，以色列人与神，就是她合法的丈夫离婚，转去随从许多偶像。…人离弃神，开始于创世记三章。…接受知识树，实际上就是与撒但结婚，与神离婚。

基甸的失败是由于他离弃神，以及将自己联于撒但。…他将自己联于撒但，结果就是谋杀；他也放纵肉体、贪婪、犯奸淫。这带进他的家和整个以色列社会的败坏。…随从撒但，就是进入撒但堕落时所呈现的野心里。他要升到宝座上；他要与至高者一样。（赛十四13～14。）因此，离弃神而与撒但联结，就是进入这恶者里面内在的野心里。

在家庭生活里，每当丈夫和妻子爱主，并弃绝祂以外的一切，他们的婚姻生活就很美妙。然而一旦丈夫或妻子开始爱别的东西，以之代替主，他们的婚姻生活和家庭生活就变得混乱。

我们没有权利与主离婚；我们没有理由离弃祂。我们必须接受祂，爱祂，尊重祂，尊敬祂，看重祂，高举祂，紧联于祂，并弃绝撒但到极点。这样我们就必蒙福。…我们若爱主，恨撒但，就必蒙福。然而，每当我们改变，开始爱基督以外的东西，我们就必遇见难处。诗篇三十三篇十二节说，“以耶和華為神的，那国是有福的。”凡以耶和華為主、为头、为王、为丈夫的每一国家、社会、团体和个人，都是有福的。（士师记生命读经，三一至三二、四一至四三页。）

参读：士师记生命读经，第六至八篇。

entire society of Israel were corrupted. Gideon began by tearing down the altar of Baal and its idol, but after his success he built something idolatrous. This failure canceled all his success.... His failure shows us that we need to exercise strict control in dealing with the matters of sex and wealth.... Any indulgence in these things will cause our enjoyment of Christ to be annulled.

The intrinsic significance of the fifth and sixth cycles of Israel's miserable history (8:33—10:5; 10:6—12:15) consists of Israel's forsaking God and joining herself to idols. This means that Israel divorced God, her legitimate Husband, and went after many idols. Man's forsaking of God began in Genesis 3....To take the tree of knowledge is actually to marry Satan and divorce God.

Gideon's failure was due to his forsaking of God and his joining himself to Satan....When he joined himself to Satan, the issue was murder. He also indulged in the flesh, coveted, and committed idolatry. This issued in the corruption of his family and the entire society of Israel. To go along with Satan is to enter into the ambition that was present in Satan when he fell. He wanted to ascend to the throne; he wanted to be like the Most High (Isa. 14:13-14). Hence, to forsake God and join with Satan is to enter into the intrinsic ambition within this evil one.

In family life, whenever a husband and a wife love the Lord and reject everything other than Him, their married life will be wonderful. But once a husband or wife begins to love something else in place of the Lord, their married life and family life become chaotic.

We have no right to divorce the Lord; we have no basis to forsake Him. We must take Him, love Him, honor Him, respect Him, regard Him, exalt Him, and cling to Him, rejecting Satan to the uttermost. Then we will be blessed. If we love the Lord and hate Satan, we will be blessed.... Psalm 33:12 says, "Blessed is the nation whose God is Jehovah." Blessed is everyone—nation, society, group, and individual—whose Lord, Head, King, and Husband is Jehovah. (Life-study of Judges, pp. 24-25, 33-35)

Further Reading: Life-study of Judges, msgs. 6-8

第八週詩歌

持守主得胜工作

(英899)

降A大调

4/4



二 经过苦难,登上宝座, 主,你如此领率;
我们跟从也不退缩, 向前凭信与爱。
短暂轻微苦楚忍受, 国度荣耀就在前头;
你死已毁撒但权能, 引众信者进入光中;
黑暗不再,生命之光放明。

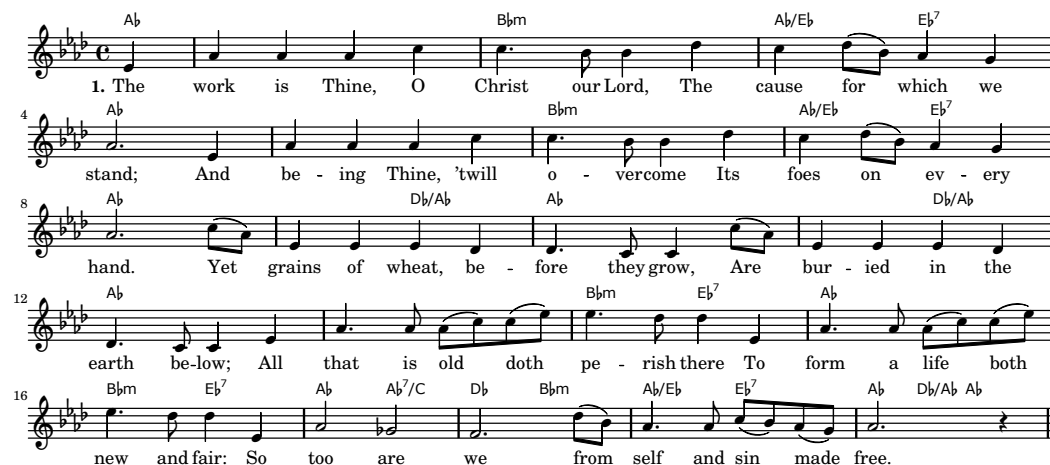
三 痛苦死荫你已走过, 大胜阴府权势;
释放生命多而又多, 都借你灵分赐。
我们奉献作你出口, 求差我们渡海穿州;
宣扬你名能施拯救, 领千万人来得自由;
争战事奉,直至你旨成就。

WEEK 8 — HYMN

The work is Thine, O Christ our Lord

Service — By being Buried

899



2. Through suffring Thou, O Christ, didst go
Unto Thy throne above,
And ledest now the selfsame way
Those true in faith and love;
So lead us, then, though suffrings wait,
To share Thy kingdom's heav'nly state;
Thy death has broken Satan's might,
And leads the faithful to the light;
Eternal light, from darkness into light.
3. Thou hast, O Savior, led the way
Through agony and death;
O give, we pray, yet more and more
Thy Spirit's living breath!
Send messengers o'er land and sea
To bring Thy children all to Thee;
Thy name can save, Thy name makes free;
We consecrate ourselves to Thee
As servants true, as warriors brave and true.

第八周申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]