

第七周

尼希米—

对神有时代价值之人的榜样

诗歌：补 917

读经：启十二 1～14，尼一 1～11，二 9～20，
四 4～5，9，五 10，14～19，八 1～10，
十三 14，29～31

【周一】

壹 神的渴望乃是结束这个时代，并带进国度时代；要成就这事，祂必须得着时代的凭借：

一 我们都该仰望主并祷告，使我们对神有时代的价值；我们必须自问要作什么以结束这时代，并带进下一个时代—国度时代；这是一个特别的时候，所以需要特别的信徒来作特别的工作。

二 凡只能说“去”而不能说“来”的人，是没有效用的；也就是说，他们对神没有时代的价值—参来十 22：

1 希伯来书的著者不是要信徒前去，而是要他们前来；这意思是说，著者已经在某一个地方，现在要他的读者也前来进到他所在之处。

2 我们要前来达到三者：到至圣所，到施恩的宝座，到神自己这里；不要退缩，乃要前来—22 节，四

Week Seven

Nehemiah—a Pattern of One

Who Has Dispensational Value to God

Hymns: 893

Scripture Reading: Rev. 12:1-14; Neh. 1:1-11; 2:9-20; 4:4-5, 9; 5:10, 14-19; 8:1-10; 13:14, 29-31

§ Day 1

I. God's desire is to end this age and bring in the age of the kingdom; in order for God to accomplish this, He must have His dispensational instrument:

A. All of us should look to the Lord and pray that we will have dispensational value to God; we need to ask ourselves what we are doing to close this dispensation and to bring in the next age, the kingdom age; this is a special time, so there is the need of special believers to do a special work.

B. Those who can only say, "Go," but not "Come," will have no effect; that is, they will have no dispensational value to God—cf. Heb. 10:22:

1. The writer of Hebrews did not tell the believers to go forward but to come forward; this means that the writer was in a particular place and that he wanted his readers to come forward to the place where he was.

2. We need to come forward to three things: to the Holy of Holies, to the throne of grace, and to God Himself; do not shrink backward—come forward—v. 22;

16, 七 25, 十一 6。

3 神是在施恩的宝座上，施恩的宝座是在至圣所里；著者写希伯来书时，是在至圣所里，他呼召希伯来信徒前来进入其中。

三 男孩子被提到天上，撒但被摔到地上，以及天上宣告国度来到了，表明神得着男孩子，乃是祂最大的时代行动，因为这要结束召会时代，引进国度时代—启十二 5, 9 ~ 10, 十一 15。

四 男孩子被提到神的宝座，将是在一千二百六十天之前，一千二百六十天就是三年半（四十二个月）的大灾难时期—十二 1 ~ 14, 十三 5, 十一 2。

五 我们活在这时代是最享特权的，我们能为神作得最多；神是光，要使我们看见道路，但内住的基督作我们的力量和能力，要使我们能行走这道路；现今要被神使用，就必须付极大的代价—三 18。

【周二】

贰 因为召会并没有达到神的目的，神就拣选一班得胜者，他们要达到神的目的，并成功神的要求；这是男孩子的原则—十二 1 ~ 2, 5, 10 ~ 11, 二 7, 11, 17, 26 ~ 28, 三 5, 12, 20 ~ 21:

一 宇宙光明的妇人代表神全体的子民；至终，创世记三章十五节里女人的后裔要扩大，包括得胜的信徒，就是神子民中较刚强的部分，由男孩子所表征—启十二 1 ~ 2, 5, 10 ~ 11。

二 复活的基督作为赐生命的灵，乃是女人那变了

4:16; 7:25; 11:6.

3. God is on the throne of grace, and the throne of grace is in the Holy of Holies; at the time of the writing of the book of Hebrews, the writer was there in the Holy of Holies, calling the Hebrew believers to come forward.

C. The rapture of the man-child to heaven, the casting of Satan to earth, and the declaration in heaven that the kingdom has come signify that God's gaining of the man-child is His greatest dispensational move, because it brings an end to the church age and introduces the kingdom age—Rev. 12:5, 9-10; 11:15.

D. The rapture of the man-child to the throne of God will be before the one thousand two hundred and sixty days, which is the time of the great tribulation of three and a half years (forty-two months)—12:1-14; 13:5; 11:2.

E. We live in the most privileged time in which we can do the most for God; God as light will show us the way, but the indwelling Christ as our strength and power will enable us to walk the road; a great price must be paid in order to be used now—3:18.

§ Day 2

II. Because the church has not attained to God's purpose, God will choose a group of overcomers who will attain to His purpose and fulfill His demand; this is the principle of the man-child—12:1-2, 5, 10-11; 2:7, 11, 17, 26-28; 3:5, 12, 20-21:

A. The universal bright woman represents the totality of God's people, and ultimately, the seed of the woman in Genesis 3:15 is enlarged to include the overcoming believers, the stronger part of God's people, signified by the man-child—Rev. 12:1-2, 5, 10-11.

B. The resurrected Christ as the life-giving Spirit is the transfigured descendant of

形像的后裔，分赐到我们里面，在我们里面伤蛇的头，使我们成为女人团体的后裔，得胜的男孩子，执行神对古蛇的审判，并作神时代的凭借，以转移时代，引进神国的实现—5节。

三 诗篇二篇八至九节，启示录二章二十六至二十七节，与启示录十二章五节指明，作为神受膏者的主耶稣、召会中的得胜者、以及男孩子，要用铁杖辖管万国，因此证明主耶稣、得胜者、和男孩子乃是一；主这位领头的得胜者，（三 21，）乃是男孩子的头、中心、实际、生命和性情，而男孩子作为跟随的得胜者，乃是主的身体。

【周三】

四 借着主在十字架上的死，古蛇撒但受了审判，被赶出去；（约十二 31，十六 11；）那个审判和判决最终要由得胜者作为男孩子，就是女人团体的后裔来执行；得胜的信徒和撒但争战，实际上就是执行主对撒但的审判，至终使撒但从天上被摔下去。（启十二 7～9。）

五 男孩子是由得胜者所组成，他们代替召会站住，站在全召会所当站的地位，替召会作事—二 7下，11下，17下，26～28，三 5，12，21，十二 5，11：

- 1 神所有的子民都该在神永远的目的里有分；但他们没有都负起该负的责任，所以神从他们中间拣选出一班人来，这就是妇人所生的男孩子。
- 2 在圣经里，神子民中较刚强的人被视为一个集体的单位，为神争战，将神的国带到地上一启十二 5，10～11。
- 3 神要用男孩子来成就祂的经纶，完成祂的定旨一提

the woman, the seed of the woman, dispensed into us to bruise the serpent's head in us and make us the corporate seed of the woman, the overcoming man-child, to carry out God's judgment on the ancient serpent and to be God's dispensational instrument to change the age and usher in the manifestation of God's kingdom—v. 5.

C. Psalm 2:8-9, Revelation 2:26-27, and Revelation 12:5 indicate that the Lord Jesus as God's Anointed, the overcomers in the churches, and the man-child will rule the nations with an iron rod, thus proving that the Lord Jesus, the overcomers, and the man-child are one; the Lord as the leading Overcomer (3:21) is the Head, center, reality, life, and nature of the man-child, and the man-child, as the following overcomers, is the Lord's Body.

§ Day 3

D. Through the Lord's death on the cross, Satan, the old serpent, was judged, cast out (John 12:31; 16:11); that judgment and sentence will ultimately be carried out and executed by the overcomers as the man-child, the corporate seed of the woman; the war waged by the overcoming believers against Satan is actually the executing of the Lord's judgment upon him for him to eventually be cast out of heaven (Rev. 12:7-9).

E. The man-child consists of the overcomers who stand on behalf of the church, take the position that the whole church should take, and do the work for the church—2:7b, 11b, 17b, 26-28; 3:5, 12, 21; 12:5, 11:

1. All of God's people should have a part in His eternal purpose, but not all assume their rightful responsibility; therefore, God chooses a group from among them—the man-child brought forth by the woman.
2. In the Bible the stronger ones among God's people are considered a collective unit fighting the battle for God and bringing God's kingdom down to earth—Rev. 12:5, 10-11.
3. God will use the man-child to fulfill His economy and to accomplish His

前一4，提后一9，弗一9，11，三11。

4 神需要男孩子来打败祂的仇敌，带进祂的国，使祂永远的定旨得以完成；主的恢复就是今天神经纶的实行，而神的经纶只能借着男孩子来完成—后十二10。

六 男孩子的被提乃是一个战略，使撒但在天上不再有地位；我们必须被提，执行神对祂仇敌的审判，使神的需要得着满足—5，7～10节。

七 构成男孩子的信徒，胜过魔鬼（控告者，毁谤者），就是神的对头撒但，乃是因羔羊的血，并因自己所见证的话，他们虽至于死，也不爱自己的魂生命—10～11节。

八 男孩子的全人被基督的成分所浸透并浸润，因为他们天天得加强到他们里面的人里，使基督得以把祂自己建造到他们心里，他们为基督那追测不尽的丰富所滋养，并且他们穿上基督作神全副的军装—弗三16～18，8，六10～11。

【周四、周五】

叁 以色列人被掳七十年，但因有尼希米这真正的得胜者，神仍能有祂时代的行动；他乃是对神有时代价值之人的榜样—尼一1～11，二9～20，四4～5，9，五10，14～19，八1～10，十三14，29～31：

一 尼希米记的要点乃是：重建耶路撒冷城及其城墙，乃是继续神选民中间祂见证的恢复，以完成祂的经纶，也是城内神殿的防卫和保护：

purpose—1 Tim. 1:4; 2 Tim. 1:9; Eph. 1:9, 11; 3:11.

4. God needs the man-child to defeat His enemy and to bring in His kingdom so that His eternal purpose may be accomplished; the Lord's recovery is the practicality of God's economy today, and His economy can be carried out only by the man-child—Rev. 12:10.

F. The rapture of the man-child is a transaction that causes Satan to have no more position in heaven; we must be raptured to fulfill God's need by executing His judgment upon His enemy—vv. 5, 7-10.

G. Those who constitute the man-child overcome the devil (the accuser, the slanderer), who is Satan, the adversary of God, because of the blood of the Lamb and because of the word of their testimony, and they love not their soul-life even unto death—vv. 10-11.

H. The entire being of the man-child is saturated and permeated with the element of Christ, because they are daily strengthened into their inner man so that Christ may build Himself into their hearts, they are being nourished with the unsearchable riches of Christ, and they put on Christ as the whole armor of God—Eph. 3:16-18, 8; 6:10-11.

§ Day 4 & Day 5

III. When Israel was taken into captivity for seventy years, God still had a dispensational move because of Nehemiah, who was a true overcomer; he is a pattern of someone who has dispensational value to God—Neh. 1:1-11; 2:9-20; 4:4-5, 9; 5:10, 14-19; 8:1-10; 13:14, 29-31:

A. The crucial point in the book of Nehemiah is that the rebuilding of the city of Jerusalem with its wall was both a continual recovery among His elect for His testimony as the accomplishment of God's economy and a safeguard and protection for the house of God within the city:

- 1 这表征神的殿作为神在地上的居所和家，需要祂的国得建立作范围，以护卫祂在地上的权益，使祂的行政能完成祂的经纶—参罗十四 17。
- 2 重建耶和华的殿，预表神恢复堕落的召会；重建耶路撒冷的城墙，预表神恢复祂的国；神建造祂的殿和建造祂的国是并行的一太十六 18 ~ 19。

二 当我们认识并享受基督作我们的生命，我们就有召会作为神的殿；我们若往前，认识祂作头的身份，殿就要扩大成为城，就是神的国—弗一 10, 22 ~ 23, 四 15, 启二二 1。

三 尼希米记表明，今天我们在主的恢复里需要有正确的进取：

- 1 摩押人和亚扪人的首领对尼希米为以色列人求好处甚为恼怒；摩押人和亚扪人是罗得不纯洁之扩增的后代，他们恨恶并藐视以色列人—尼二 10, 19, 参结二五 3, 8。
- 2 面临反对者的嗤笑、藐视和凌辱，尼希米乃是非常纯洁且进取的，他并不胆怯—尼二 17 ~ 20, 四 1 ~ 23, 参徒四 29 ~ 31, 帖前二 2, 提后一 7 ~ 8。
- 3 积极进取的人从神得着帮助；如同尼希米一样，使徒保罗与神联合，并体认神在这联合中的协助—徒二六 21 ~ 22。
- 4 尼希米的进取作为他属人行为上的美德，表明我们天然的性能、才干和美德需要经过基督的十字架，而被带进复活里，就是带进作为三一神之终极完成的那灵里，好在成就神经纶的事上对神有用。

【周六】

1. This signifies that the house of God as His dwelling and home on the earth needs His kingdom to be established as a realm to safeguard His interest on the earth for His administration to carry out His economy—cf. Rom. 14:17.
2. The rebuilding of the house of God typifies God's recovery of the degraded church, and the rebuilding of the wall of the city of Jerusalem typifies God's recovery of His kingdom; the building of God's house and His kingdom go together—Matt. 16:18-19.

B. When we realize and enjoy Christ as our life, we have the church as the house of God; if we go further and realize His headship, the house will be enlarged to be the city, the kingdom of God—Eph. 1:10, 22-23; 4:15; Rev. 22:1.

C. Nehemiah shows the need for us to have the proper aggressiveness in the Lord's recovery today:

1. The leaders of the Moabites and Ammonites were greatly displeased about Nehemiah's seeking the good of the children of Israel; these descendants of the impure increase of Lot hated and despised the children of Israel—Neh. 2:10, 19; cf. Ezek. 25:3, 8.
2. In relation to the mocking, despising, and reproach of these opposers, Nehemiah was very pure and aggressive, not cowardly—Neh. 2:17-20; 4:1-23; cf. Acts 4:29-31; 1 Thes. 2:2; 2 Tim. 1:7-8.
3. The aggressive ones receive help from God; like Nehemiah, the apostle Paul was allied with God and realized God's assistance in this alliance—Acts 26:21-22.
4. Nehemiah's aggressiveness, as a virtue in his human conduct, shows that our natural capacity, ability, and virtues must pass through the cross of Christ and be brought into resurrection, into the Spirit as the consummation of the Triune God, to be useful to God in the accomplishing of His economy.

§ Day 6

四 尼希米不活在他天然的人里，乃活在复活里；他是进取的，但他的进取伴随着其他特征：

- 1 在尼希米与神的关系上，他爱神，也爱神在地上的权益，包括圣地（表征基督）、圣殿（表征召会）、和圣城（表征神的国）—王上八 48，参提后三 1～5。
- 2 作为一个爱神的人，尼希米祷告神，在交通中接触神；为着城墙的重建，尼希米站在神的话上，并照着神的话祷告—尼一 1～11，二 4，四 4～5，9。
- 3 尼希米信靠神，甚至与神成为一；结果，他成为神的代表—五 19，参林后五 20。
- 4 尼希米在他与百姓的关系上，全然不自私；他不为自己寻求什么，也不顾自己的利益；他始终乐意为百姓和国家，牺牲他的所有一尼五 10，14～19。

五 省长尼希米在王的地位上，在重建耶路撒冷城墙以完成神经纶的事上，居心纯全；他乃是神子民中间领头之人应该如何的榜样—参提前三 2～7，彼前五 1～3：

- 1 尼希米不像以色列和犹大许多的王；他不自私，不寻求自己的利益，也不放纵性欲。
- 2 尼希米作为总司令，也在那些预备与仇敌争战的人当中，并有分于夜间守望；他没有将这些事留给别人作，乃是亲自参与—尼四 9～23。
- 3 尼希米与他弟兄因敬畏神，十二年之久没有吃省长的俸禄—五 14～15。
- 4 他坚定持续作城墙的工，没有接受任何一种报酬；他不图私利，反而供养别人，目的是为建造城墙—16～18 节。

D. Nehemiah did not live in his natural man but in resurrection; he was aggressive, but his aggressiveness was accompanied by other characteristics:

1. In his relationship with God, he was one who loved God and also loved God's interests on the earth, including the Holy Land (signifying Christ), the holy temple (signifying the church), and the holy city (signifying the kingdom of God)—1 Kings 8:48; cf. 2 Tim. 3:1-5.
2. As a person who loved God, Nehemiah prayed to God to contact Him in fellowship; for the rebuilding of the wall, Nehemiah stood on God's word and prayed according to it—Neh. 1:1-11; 2:4; 4:4-5, 9.
3. Nehemiah trusted in God and even became one with God; as a result, he became the representative of God—5:19; cf. 2 Cor. 5:20.
4. In his relationship with the people, Nehemiah was unselfish, without any self-seeking or self-interest; he was always willing to sacrifice what he had for the people and for the nation—Neh. 5:10, 14-19.

E. Nehemiah, as the governor, in the position of a king, was a man with a pure heart for the rebuilding of Jerusalem's wall in carrying out God's economy; he was a pattern of what a leader among God's people should be—cf. 1 Tim. 3:2-7; 1 Pet. 5:1-3:

1. Unlike many of the kings of Israel and Judah, he was not selfish, did not seek his own interests, and was not indulgent in sexual lust.
2. As the commander in chief, Nehemiah was among those who were ready to fight against the enemy, and he took part in the night watch; he did not leave these matters to others but participated in them himself—Neh. 4:9-23.
3. He and his brothers did not eat the food appointed for the governor for twelve years because of the fear of God—5:14-15.
4. He applied himself to work on the city wall without any kind of payment; instead of being self-seeking, he fed others for the purpose of building up the wall—vv. 16-18.

六 尼希米虽是首领，但他全然没有野心；这由他在重新构成以色列国的事上，承认自己需要以斯拉以神的话重新构成神的子民这事实所指明——八 1 ~ 10，腓二 3 ~ 4。

七 尼希米是人类历史上完美的首领，上好的首领，也是一个长老该如何的最佳榜样；我们，尤其是众召会中领头的人，思想他的榜样，的确是值得的；这要叫我们也成为得着神并将神涌流给人的榜样，以转移这时代——尼五 19，十三 14。

F. Although Nehemiah was the ruler, he was altogether not ambitious; this is indicated by the fact that in reconstituting the nation, he recognized his need of Ezra for the reconstitution of the people of God with the word of God—8:1-10; Phil. 2:3-4.

G. Nehemiah was the perfect leader, the best leader in human history and the best example of what an elder should be; it is surely worthwhile for us, especially the leading ones in the churches, to consider his example so that we may be a pattern of gaining God and flowing out God to others in order to turn the age—Neh. 5:19; 13:14.

第七周■周一

晨兴喂养

来十 22 “并且在心一面，我们已经被基督的血洒过，脱开了邪恶的良心，在身体一面，也已经用清水洗净了，就当存着真诚的心，以十分确信的信，前来进入至圣所。”

启十二 5 “妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和祂的宝座那里去了。”

照着圣经来看，女人的后裔要伤仇敌的头。创世记三章女人的后裔主要的是指主耶稣，但得胜者在这后裔里也有分。女人的后裔包括召会，特别是得胜者。…女人的后裔要伤撒但的头，这事的应验可见于启示录十二章的男孩子。那唯一的得胜者包括了所有的得胜者。（10～11。）

当神对某一件事的态度改变时，祂就有一个时代的行动。…神最重要的时代行动是在启示录十二章。祂要结束这个时代，带进国度时代。祂的定旨不是笼统和一般的。祂怎样才能结束这个时代，带进另一个时代？祂必须得着祂时代的凭借。（译自“圣洁没有瑕疵”英文版附录。）

信息选读

男孩子的被提结束召会时代并引进国度时代。男孩子使神能有所行动。…我们绝不该忘记，神是能被限制的。在祂一切的行动中，祂等候人。神在天上的捆绑是基于我们在地上的捆绑；神在天上的释放是基于我们在地上的释放。每一件事都在于召会。

作得胜者主要不是为着逃避大灾难。我们需要看见被提对主的价值，不是对我们的价值。

WEEK 7 — DAY 1

Morning Nourishment

Heb. 10:22 Let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water.

Rev. 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.

According to the Bible, the seed of the woman will bruise the head of the enemy. The seed of the woman in Genesis 3 primarily refers to the Lord Jesus, but the overcomers also have a part in this seed. The seed of the woman includes the church, especially the overcomers...The fulfillment of the seed of the woman bruising Satan can be seen in the man-child in Revelation 12. The only Overcomer includes all the overcomers (vv. 10-11).

When God changes His attitude toward a certain matter, He makes a dispensational move...His most important dispensational move is in Revelation 12. He wants to end this age and bring in the age of the kingdom. His purpose is not general and ordinary. How can He bring this age to a close and bring in another? He must have His dispensational instrument. (CWWN, vol. 34, "The Glorious Church," p. 153)

Today's Reading

The rapture of the man-child brings an end to the church age and introduces the kingdom age. The man-child enables God to move...We should never forget that God can be limited. He waits for man in all of His moves. God's binding in heaven is based on our binding on earth; God's loosing in heaven is based on our loosing on earth. Everything depends on the church.

Being an overcomer is not primarily for escaping the tribulation. We need to see of what value the rapture is to the Lord, not to ourselves.

在所有时代的行动中，男孩子是最大的，因为这除去人的能力和魔鬼的能力，并带进国度。我们活在这时代是最享特权的，我们能为神作得最多。光要使我们看见道路，而力量和能力要使我们能行走这道路。现今要被神使用，就必须付极大的代价。

神的心意是要受造之物来对付堕落的受造之物。照着祂的定旨，全召会都该对付撒但；然而，召会堕落了…。神的定旨得以在得胜者身上成就，是因为他们与祂同工。…神总是得着一班得胜者，来进行时代的行动。

过了四百年，以色列人出埃及的时候到了。那时神得着摩西。…摩西乃是从水里出来的。他在水里出来，随后从埃及出来。摩西胜过了死。神拣选摩西来照料以色列人。摩西曾住在王宫，那是埃及中的埃及。他不仅灵离开埃及，身体也离开埃及，所以神拣选他。那些只能说“去”而不能说“来”的人，是没有效用的。神时代的行动全在于一个人。这是得胜者的原则。（译自“圣洁没有瑕疵”英文版附录。）

希伯来书的作者告诉我们要“来到（前来）”。…我们要前来达到三者：到至圣所，到施恩的宝座，到神自己这里。（参来十22，四16，七25，十一6。）不要退缩，乃要前来。

希伯来信徒…正处在退缩回去的危险。他们正在徘徊犹豫的时候，就有这封书信写给他们，勉励他们要进前来。希伯来书的著者不是要他们往前去，而是要他们前来。这意思是说，著者已经在某一个地方，现在要他的读者也前来进到他所在之处。…著者写希伯来书时，是在至圣所里，他呼召希伯来弟兄们也要前来进入其中。（希伯来书生命读经，四二八页。）

参读：希伯来书生命读经，第三十二篇。

Of all the dispensational moves, the man-child is the greatest because it removes man's power and the devil's power, and it brings in the kingdom. We live in the most privileged time; we can do the most for God. Light will show us the way, but strength and power will enable us to walk the road. A great price must be paid in order to be used now.

It is God's desire that created beings would deal with fallen created beings. According to His purpose, the whole church should deal with Satan; however, the church has failed...God's purpose is fulfilled in the overcomers because they work with Him...God always lays hold of a group of overcomers to make a dispensational move.

After four hundred years, it was time for [the children of Israel] to come out [of Egypt]. At that point God laid hold of Moses...Moses came out of the water. He had an exodus from water. Then he had an exodus from Egypt. Moses was triumphant over death. God chose him to deal with Israel. Moses dwelt in the palace, which was the Egypt of Egypt. Not only did his spirit leave Egypt, but his body left Egypt as well; therefore, God chose him. Those who can only say, "Go," but not "Come," will have no effect. All of God's dispensational moves are based on one man. This is a principle of the overcomers. (CWWN, vol. 34, "The Glorious Church," pp. 153, 157, 154-155)

The writer of Hebrews tells us to "come forward."...We need to come forward to three things: to the Holy of Holies, to the throne of grace, and to God Himself [cf. Heb. 10:22; 4:16; 7:25; 11:6]. Do not shrink backward—come forward.

The Hebrew believers were in danger of shrinking back. They were staggering and hesitating, and the book of Hebrews was written to encourage them to come forward. The writer did not tell them to go forward but to come forward. This means that the writer was in a particular place and that he wanted his readers to come forward to the place where he was...At the time of the writing of this book, the writer was there in the Holy of Holies, calling the Hebrew brothers to come forward. (Life-study of Hebrews, p. 356)

Further Reading: Life-study of Hebrews, msg. 32

第七周■周二

晨兴喂养

创三 15 “我又要叫你和女人彼此为仇，你的后裔和女人的后裔也彼此为仇；女人的后裔要伤你的头，你要伤他的脚跟。”

启十二 1～2 “天上现出大异象来，有一个妇人…怀了孕，忍受产难，疼痛要生，就呼叫。”

女人的后裔主耶稣已经伤了蛇的头，祂已经毁坏那掌死权的撒但。（参来二 14，约壹三 8。）

当主耶稣在十字架上毁坏蛇的时候，蛇也伤了祂的脚跟。这是指撒但借着把主耶稣的脚钉在十字架上而伤了祂。（诗二二 16。）

创世记三章十五节的女人首先是指夏娃，其次是指所有属神的人，包括夏娃所表征的童女马利亚。因此，女人的后裔主要是指从马利亚生的主耶稣。然而，在启示录十二章，还有更多关于女人后裔的记载。启示录十二章所描绘，创世记三章十五节所表征的女人，是一位宇宙的妇人，在她里面有一部分称为男孩子。（启十二 1～2，5。）按圣经的意义，女人代表软弱，因为女人是较软弱的器皿。（彼前三 7。）男人，特别是男孩子，代表刚强。…所有属神的人合起来就是那多少有些软弱的妇人，但其中有一部分是较刚强的男孩子，就是得胜者。…所以男孩子也是女人后裔的一部分。（创世记生命读经，三一〇至三一一页。）

信息选读

WEEK 7 — DAY 2

Morning Nourishment

Gen. 3:15 And I will put enmity between you and the woman and between your seed and her seed; he will bruise you on the head, but you will bruise him on the heel.

Rev. 12:1-2 And a great sign was seen in heaven: a woman...; and she was with child, and she cried out, travailing in birth and being in pain to bring forth.

The Lord Jesus, the seed of the woman, has bruised the head of the serpent. The Lord has destroyed Satan, the one who holds the power of death [cf. Heb. 2:14; 1 John 3:8].

While the Lord Jesus was destroying the serpent on the cross, the serpent bruised His heel. This means that Satan wounded the Lord Jesus by nailing His feet to the cross (Psa. 22:16).

The woman in Genesis 3:15 first is Eve and second is all the people of God, including the virgin Mary, as signified by Eve. Hence, the seed of the woman is mainly the Lord Jesus who was born of Mary. However, more regarding the seed of the woman can be seen in Revelation 12. The woman depicted in Revelation 12 and signified in Genesis 3:15 is a universal woman, and within her is a part called the man-child (Rev. 12:1, 2, 5). In a biblical sense, woman represents weakness, for the woman is the weaker vessel (1 Pet. 3:7). The man, especially the man-child, represents strength...All the people of God are the woman, who is somewhat weak, but among all the people of God is a stronger part, which is the man-child, the overcomers...Therefore the man-child is also a part of the seed of the woman. (Life-study of Genesis, pp. 252-253)

Today's Reading

这男孩子并不是个人的，乃是团体的。…这团体的男孩子包括作他元首、中心、实际、生命、和本质的主耶稣。…诗篇二篇八至九节预言主耶稣，神的受膏者，要用铁杖辖管列国；启示录二章二十六至二十七节说，召会中的得胜者要用铁杖辖管列国；而十二章五节告诉我们，男孩子要用铁杖辖管万国。因此，…主耶稣自己和祂的得胜者都要用铁杖辖管万国。所以，十二章五节的男孩子，包括主耶稣和召会中的得胜者。此外，二十章四节说，基督和复活的得胜者要作王掌权一千年。因此，启示录十二章的男孩子，既不是指个人的主耶稣，也不是指与祂分开的得胜者，乃是指主耶稣连同得胜者。基督自己是头一位得胜者。（三 21。）祂这位领头的得胜者，乃是众得胜者的元首、中心、实际、生命和本质。在地上属神的人中间，有一部分是刚强的，包括主耶稣和得胜者。因此，男孩子是由主耶稣和祂的得胜者组成的。

主耶稣是男孩子，却从女人而生。…这件事属灵的意义是说，主耶稣是从信靠神的源头而生。…男孩子的源头是女人，不是男人。…男孩子是信靠神、倚靠神之女人的后裔。主耶稣就是从这样的源头而出的后裔。

带头的弟兄应当说，“主啊！你知道我们是何等地软弱。我们倚靠你。主，离了你，我们就不能作什么。我们凡事都信靠你。”带头的弟兄若有这态度，他们在神面前就真是女人了。

一面说，我们是女人；另一面说，我们是女人的后裔。…唯有从信靠神的源头而出的后裔才能刚强，他们不是在自己里面刚强，乃是在神里面刚强。主耶稣自己领头作这样的人。祂是男孩子的元首；现在祂也是男孩子的中心、实际、生命和本质。仇敌撒但对这男孩子有何等的攻击！（创世记生命读经，三一二至三一四页。）

参读：创世记生命读经，第十九至二十篇。

This man-child is not individual; he is corporate...This corporate man-child includes the Lord Jesus as the Head, center, reality, life, and nature of the man-child...Psalm 2:8-9 prophesies that the Lord Jesus, God's Anointed One, will rule the nations with a rod of iron. Revelation 2:26-27 says that the overcomers in the churches will rule over the nations with a rod of iron... In Revelation 12:5 we are told that the man-child will rule all nations with a rod of iron. Therefore,...both the Lord Jesus Himself and His overcomers will rule over the nations with a rod of iron. Thus, the man-child in Revelation 12:5 includes both the Lord Jesus and the overcomers in the churches. Furthermore, Revelation 20:4 says that Christ and the resurrected overcomers will reign as kings for a thousand years. Hence, the man-child in Revelation 12 is neither the Lord Jesus individually nor the overcomers separate from Him, but the Lord Jesus with the overcomers. Christ Himself is the foremost overcomer (Rev. 3:21). As the leading overcomer He is the Head, center, reality, life, and nature of the overcomers. Among the people of God on earth there is a stronger part which includes the Lord Jesus and the overcomers. Thus, the Lord Jesus and His overcomers compose the man-child.

Although the Lord Jesus was a man-child, He was born of a woman...The spiritual significance of this is that the Lord Jesus was born of a source that trusted in God...The source of the man-child is a woman, not a man...The man-child is the seed of a woman who trusts in God and depends on God. The Lord Jesus was the seed from such a source.

The leading brothers should say, "O Lord, You know how weak we are. We depend upon You. Apart from You, Lord, we can do nothing. We trust in You for everything." If the leading brothers have this attitude, they are truly the woman before God.

On the one hand, we are the woman; on the other hand, we are the seed of the woman...Only the seed of the source trusting in God can be strong, not strong in themselves, but strong in God. The Lord Jesus Himself took the lead to be such a person. He is the Head of the man-child. Now He is also the center, reality, life, and nature of the man-child. How the enemy, Satan, fights against this man-child! (Life-study of Genesis, pp. 253-255)

Further Reading: Life-study of Genesis, msgs. 19-20

第七周■周三

晨兴喂养

启十二10~11“…我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了，因为那在我们神面前昼夜控告我们弟兄们的控告者，已经被摔下去了。弟兄们胜过他，是因羔羊的血，并因自己所见证的话，他们虽至于死，也不爱自己的魂生命。”

男孩子在哪里，哪里就没有仇敌的立场。撒但已经在基督的十字架上受了审判，但这审判需要执行。召会应当完成这审判，但召会失败了，所以得胜者必须起来，站住召会的地位，执行神在撒但身上的判决。…得胜者被提到神的宝座那里时，那里就不再有地方给仇敌。

一个寻求的信徒也许对付他的良心，直到良心成为纯洁的良心。然而，当良心成为纯洁的，就很容易软弱；…我们良心软弱的时候，仇敌总是控告我们，使我们一直觉得我们不对。…〔所以〕我们必须借着血的遮盖，站住抵挡仇敌。我们不仅必须宣告，更必须宣扬救赎之血的能力。（李常受文集一九六四年第二册，六七二至六七三页。）

信息选读

所有神的子民，在神永远的…目的里，都是有分的；但他们没有都负起他们所该负的责任，所以神在他们中间拣选出一班人来。这一班人是许多人中间的一部分，是神拣选出来的，…〔这就是〕妇人所生的男孩子。

男孩子…被提不光是个人的问题，被提更是为着要了结历世历代以来的那一个争战，就是那古蛇几

WEEK 7 — DAY 3

Morning Nourishment

Rev. 12:10-11...Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night. And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

Where the man-child is, there is no ground for the enemy. Satan has been judged on the cross of Christ, but this judgment needs to be executed. The church should carry out this judgment, but it has failed, so the overcomers must rise up to take the position of the church to execute God's sentence on Satan...After the overcomers are raptured and caught up to God's throne, there will be no more place there for the enemy.

A seeking believer may deal with his conscience until it becomes a pure conscience. However, when the conscience becomes pure, it is easy for it to be weak...When [it] is weak, the enemy always accuses us, causing us to constantly feel that we are not right...[So] we have to stand against the enemy by the covering of the blood...[and] not only claim but proclaim the power of the redeeming blood. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church (Part 4—Revelation)," pp. 495-496)

Today's Reading

All of God's people have a part in His eternal purpose, but not all assume their rightful responsibility. Therefore, God chooses a group of people from among them. This group is a portion of the whole, a part of the many chosen by God. This is the man-child brought forth by the woman.

The rapture of the man-child is not just a matter of some individuals being caught up, but more than that, it is to bring to an end the warfare which has

千年来与神为敌的那一个争战。天上一有了争战，米迦勒同他的使者就与龙争战。龙就是那古蛇。它是一条蛇变成一条龙，它的能力越过越大了。但是，男孩子一被提，就不只不让它再大下去，并且要把它从天上摔下去。所以被提是一种工作，使撒但在天上再没有地位了。

得胜者站住召会的地位作了她所该作的，结果就是“我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了”。（启十二 10。）启示录十二章的男孩子就是站在召会的地位上的得胜者，所以这个男孩子一被提，撒但就从天上被摔下去，国度就来到了。

得胜者所以作得胜者，不是为着自己得荣耀，得冠冕，乃是站在召会所当站的地位上，替召会作事情。召会在神的面前，有她所当是的情形，所当作的工作，所当负的责任，所当站的地位。但是召会…没有站所当站的。唯有一班人…来替召会作那些事情，负那个责任，这一班人就是得胜者。得胜者所作的，就算是全召会所作的。…（如此）神就算是已经得着了。这就是男孩子的原则。

好像男孩子一出来，神的目的就非得着不可了。这是今天神所呼召、所注意的，神要得着这样的人来达到祂当初的目的。（圣洁没有瑕疵，九〇、九二至九三、九五至九六、九八至九九页。）

参读：由基督与召会的观点看新约概要，第三十八章。

been going on for ages and generations. The old serpent, the enemy of God, has been fighting against God for several thousand years. When this warfare takes place in heaven, Michael and his angels fight against the dragon, who is the old serpent. Formerly he was a serpent, but now he has changed in form to a dragon. He has steadily increased his power. However, once the man-child is caught up, not only is the dragon unable to be enlarged any further, but he is cast down from heaven. The rapture of the man-child is a transaction which causes Satan to have no more position in heaven.

When the overcomers stand in the church's position and do the work which the church should have done, the result will be: "Now has come the salvation and the power and the kingdom of our God and the authority of His Christ" [Rev. 12:10]. The man-child in Revelation 12 consists of the overcomers who stand on behalf of the church. Therefore, as soon as the man-child is caught up, Satan is cast down from heaven and the kingdom comes.

The reason for the overcomers to be the overcomers is not to receive glory or crowns for themselves, but simply to take the position which the whole church should take and do the work for the church. Before God, the church should be in that condition which He desires; she should be responsible to Him, fulfilling the work committed to her and standing in her proper position. The church, however...has not gained the ground for God. There is only a group of people left to do that work for the church and to take up the church's responsibility. This group is the overcomers. What they do is counted as the work of the whole church...; God's purpose is attained and He is satisfied. This is the principle of the man-child.

It seems that once the man-child is born, God's purpose can no longer be hindered. This is what God is calling for today; this is what interests Him today. God needs a group of people to attain His original goal. (CWWN, vol. 34, "The Glorious Church," pp. 75-76, 78, 81, 83-84)

Further Reading: CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church (Part 4—Revelation)," ch. 38

第七周■周四

晨兴喂养

尼二 17 “...耶路撒冷...荒凉，城门被火焚烧，...来吧，我们重建耶路撒冷的城墙...”

太十六 18 ~ 19 “...我要把我的召会建造在这磐石上，...我要把诸天之国的钥匙给你...”

以色列人被掳的七十年间，因着有尼希米，神仍旧为以色列人有时代的行动；尼希米是真正的得胜者。他甚至在事奉外邦王的时候，就在预备回到耶路撒冷。...神因为得着了尼希米，就能有时代的行动。（译自“圣洁没有瑕疵”英文版附录。）

信息选读

以斯拉记所载的历史，乃是关于以色列人从被掳中归回，重建神的殿，开始神选民中间照着神的经纶，为着祂在地上见证的恢复。尼希米记所载的历史，乃是关于重建耶路撒冷的城墙，继续神选民中间祂见证的恢复，以完成祂的经纶。

尼希米记的重点是：耶路撒冷城是城内神殿的防卫和保护。这表征神的殿作为神在地上的居所和家，需要祂的国得建立作范围，以护卫祂在地上行政的权益，使祂能完成祂的经纶。重建神的殿，预表神恢复堕落的召会；重建耶路撒冷的城墙，预表神恢复祂的国。...神在地上的殿（家）需要祂的国（参太十六 18 ~ 19）来保护，也需要祂的国来完成神永远的经纶。

WEEK 7 — DAY 4

Morning Nourishment

Neh. 2:17...Jerusalem lies in waste and its gates are burned with fire. Come and let us build up the wall of Jerusalem...

Matt. 16:18-19...Upon this rock I will build My church...I will give to you the keys of the kingdom of the heavens...

When Israel was taken into captivity for seventy years, God still had a dispensational move for Israel because of Nehemiah; he was a true overcomer. Even as he was serving a foreign king, he was preparing to go back to Jerusalem...Because God gained Nehemiah, He could make a dispensational move. (CWWN, vol. 34, “The Glorious Church,” p. 155)

Today's Reading

The book of Ezra is a history of the return of Israel's captivity and the rebuilding of the house of God as the initiation of God's recovery among His elect for His testimony on the earth according to His economy. The book of Nehemiah is a history of the rebuilding of the wall of the city of Jerusalem as a continual recovery among His elect for His testimony for the accomplishment of His economy.

The crucial point of the book of Nehemiah is that the city of Jerusalem was a safeguard and protection for the house of God, which was in the city. This signifies that the house of God as His dwelling and home on the earth needs His kingdom to be established as a realm to safeguard His interest on the earth for His administration to carry out His economy. The rebuilding of the house of God typifies God's recovery of the degraded church, and the rebuilding of the wall of the city of Jerusalem typifies God's recovery of His kingdom...The house of God on the earth needs His kingdom [cf. Matt 16:18-19] to safeguard the house and to carry out His eternal economy.

尼希米二章十七至二十节说到耶路撒冷城墙的重建。摩押人和亚扪人的首领嗤笑、藐视以色列人，问他们这样作，是否要背叛王。（19。）尼希米回答他们说，“天上的神必亲自使我们亨通；所以我们作祂仆人的，要起来建造。你们却在耶路撒冷无分、无权、无纪念。”（20。）这答覆指明尼希米并不胆怯，反而非常进取。任何胆怯的人，都无法作神的仆人。

尼希米信靠神，祷告神使〔仇敌〕的凌辱归于他们自己；这样，犹大人建造城墙，城墙就都连接起来，高至一半，因为他们用心作工。（四4～6。）今天无论我们多么受讥诮并藐视，我们都该有心建造，也该进取。

一面，以色列人预备好争战；另一面，他们信靠神，相信神要为他们争战。在这事上他们也是进取的。胆怯的人也许说，神既为我们争战，我们就需要作什么。但实在说来，神要帮助那些帮助自己的人。…照着历史，神不帮助胆怯的人。从神得着帮助的，乃是进取的人。

历世纪在主的恢复里，…有些人被主激动兴起，有些人自动起来。有些人身居高位，有些人平凡无奇。但所有的人都必须在性格上放胆、刚强、并且进取。历史上凡被神用的人，都是进取的人。

尼希米的确是进取的人。就一面说，他的自愿不是向着神，乃是向着他的负担。他有负担重建耶路撒冷的城墙，他的进取就为神大用。（尼希米记生命读经，一至六、一四页。）

参读：圣洁没有瑕疵，第四章。

Nehemiah 2:17-20 is a word concerning the rebuilding of the wall of Jerusalem. The leaders of the Moabites and Ammonites mocked and despised the children of Israel and asked whether they would rebel against the king by doing this (v. 19). Nehemiah answered them by saying, “The God of heaven Himself will make us prosper; therefore we His servants will rise up and build. But you have no portion nor right nor memorial in Jerusalem” (v. 20). This answer indicates that Nehemiah was very aggressive. He surely was not cowardly. Anyone who is cowardly cannot be a servant of God.

Nehemiah trusted in God by praying that God would return [the enemies'] reproach to themselves. Thus the Jews built the wall, and all the wall was joined together to half its height, for they had a heart to work (4:4-6). Today, no matter how much we may be mocked and despised, we should have a heart to build and should be aggressive.

On the one hand, the children of Israel were prepared to fight; on the other hand, they trusted in God that He would fight for them. In this matter also they were aggressive. Those who are cowardly might say that, since God will fight for us, there is no need for us to do anything. But in a very real sense, God will help those who help themselves...According to history, God does not help the cowardly. It is the aggressive ones who have received help from God.

In the Lord's recovery, through the centuries, some are raised up and stirred up by God, and some volunteer. Some are in a high position, and some are common people. But all must be bold and strong in character and aggressive. All who have been used by God through history have been aggressive persons... Paul and Martin Luther were very aggressive. Brother Nee [was] also.

Nehemiah surely was an aggressive person. He volunteered himself, in a sense, not to God but to his burden. He had a burden to rebuild the city of Jerusalem. His aggressiveness was very much used by God. (Life-study of Nehemiah, pp. 1-5, 11-12)

Further Reading: CWWN, vol. 34, “The Glorious Church,” ch. 4; appendix

第七周■周五

晨兴喂养

尼四 17 “建造城墙的、扛抬重物的，都佩带兵器，一手作工，一手拿兵器。”

帖前二 2 “我们从前在腓立比受苦害，又被凌辱，就如你们所知道的，然而还是在我们的神里面放胆，在极大的争战中，对你们讲说了神的福音。”

今天在主的恢复里有许多美好的圣徒，但我们缺乏进取心。…各大洲若有七百位进取的人，在完成神经纶的事上，就会大有成就。…我们读尼希米记时，需要留意尼希米的进取。他虽是平民，是王的仆人，却积极进取，向神自愿效劳，有负担建造耶路撒冷城；他也积极地向王陈明他的请求。王问他为何面带愁容，他就放胆、进取地对王说到他为耶路撒冷城的负担。我们看见主话中的这点是很重要的。（尼希米记生命读经，一四至一五页。）

信息选读

在预表里，许多人照着他们天然的性能和天然的美德，暂时为神所用，这有属灵的含意。这事的例子是尼希米和他的进取，就是他属人行为上的美德。在预表里，天然的事物暂时为神所用，而在新约预表的应验里，一切天然的美德和性能都该被带到十字架上。这些需要被置于十字架，并被除去。

我们中间许多人以为，将某样事物置于十字架，意思是将那样东西带到尽头。就一面说，这是正确的。然而，照着基督十字架真正的意义，十字架的

WEEK 7 — DAY 5

Morning Nourishment

Neh. 4:17 Those who built the wall and those who carried burdens took the loads with one hand doing the work and with the other holding a weapon.

1 Thes. 2:2 But having suffered previously and having been outrageously treated, even as you know, in Philippi, we were bold in our God to speak to you the gospel of God in much struggle.

In the Lord's recovery today there are many good saints, but we are short of aggressiveness...If there were seven hundred aggressive ones in each continent, a great deal would issue forth for the carrying out of God's economy. In our reading of the book of Nehemiah, we need to pay attention to Nehemiah's aggressiveness. Although he was a common man, a servant of the king, he was aggressive to volunteer himself to God and to his burden concerning the building up of the city. He was also aggressive in making his requests known to the king. When the king asked him about his sad face, he spoke to the king in a bold, aggressive way about his burden for the city of Jerusalem. It is important that we see this in the Word. (Life-study of Nehemiah, p. 12)

Today's Reading

In typology many persons were temporarily used by God according to their natural capacity and natural virtues to signify something spiritual. An example of this is Nehemiah and his aggressiveness, which was a virtue in his human conduct. Whereas in typology natural things were used by God temporarily, in the fulfillment of the types in the New Testament, all the natural virtues and capacities should be brought to the cross. They need to be put to the cross and crossed out.

Many among us think that to put a certain thing to the cross means to put that thing to an end. In a sense, this is correct. However, according to the real significance of the cross of Christ, the cross does not mean merely

意思不仅仅是某样事物被带到尽头，乃是天然的事物被除去，好被带到复活里。基督的十字架将一切天然的事物带到死与埋葬里。但照着圣经，埋葬之后是复活。

我信摩西有很强的性格。…摩西四十岁的时候积极进取，自愿要拯救以色列人脱离埃及王法老的手，但神进来限制他，让他失败、失望。于是摩西被“埋葬”在旷野四十年。至终，使人复活的神才进来，使摩西复活。（出三2～6。）

神造我们，使我们在天然的构成上有某些美德和性能。马太二十五章十五节告诉我们，“银子”的赐给是照我们“各人的才干”，就是我们天然的才能，这是由神的创造和我们的学习所构成。这才干需要被除去，然后才被带到复活里。

我们若让我们天然的性能、才干和美德被带到十字架上治死，我们就必复活。然后在复活里，我们的性能、才干和美德，会比在天然生命里强上许多倍。这些东西仍是我们的，却经过了死与埋葬，现今在复活里。…我们继续存在，但我们同我们天然的才干，已被带进复活里。

复活的实际是那灵，而那灵是终极完成的三一神。所以，复活是终极完成的三一神。我们天然的性能、才干和美德，需要借着死与埋葬，从我们天然的生命迁到终极完成的三一神里。…我们若不应用这原则，一切未受钉十字架察验的天然性能、才干和美德，在我们中间就会像“野兽”一样。…将我们天然才干的“种子”种在地里，绝不是损失。我们撒种，虽然暂时失去种子，但至终必有在复活里的收成。（尼希米记生命读经，一五至一九页。）

参读：启示录生命读经，第三十四至三十九、四十五篇。

that something is put to an end but that the natural things are crossed out in order to be brought into resurrection. The cross of Christ brings all natural things to death and burial. But according to the Bible, burial is followed by resurrection.

I believe that Moses had a strong character...At the age of forty Moses aggressively volunteered to save Israel out of the hand of Pharaoh, king of Egypt, but God came in to limit him, allowing him to fail and be disappointed. Moses was then “buried” in the wilderness for forty years. Eventually, the resurrecting God came in to resurrect Moses (Exo. 3:2-6).

God made us with certain virtues and capacities in our natural constitution. Matthew 25:15 tells us that the “talents” are given according to our “own ability,” that is, our natural ability, which is constituted of God’s creation and our learning. This ability needs to be crossed out and then brought into resurrection.

If we allow our natural capacity, ability, and virtues to be brought to the cross and die, we will be resurrected. Then in resurrection our capability, ability, and virtues will be many times greater than they were in the natural life. These things are still ours, but having passed through death and burial, they are now in resurrection...We continue to exist, but we with our natural ability have been brought into resurrection.

The reality of resurrection is the Spirit, and the Spirit is the consummated Triune God. Resurrection, therefore, is the consummated Triune God. Our natural capacity, ability, and virtue need to be transferred from our natural life into the consummated Triune God through death and burial. If we do not apply this principle, all the natural capacities, abilities, and virtues, unchecked by crucifixion, will be like “wild beasts” among us. It is never a loss to sow the “seed” of our natural ability into the ground. When we sow a seed, we lose it temporarily, but eventually there will be a harvest in resurrection. (Life-study of Nehemiah, pp. 12-15)

Further Reading: Life-study of Revelation, msgs. 34-39, 45

第七周■周六

晨兴喂养

尼十三 14 “我的神啊，求你因这事記念我，不要涂抹我为我神的殿与其中的职任所行的善。”

彼前五 2～3 “务要牧养你们中间神的群羊，按着神监督他们，不是出于勉强，乃是出于甘心；不是为着卑鄙的利益，乃是出于热切；也不是作主辖管所委托你们的产业，乃是作群羊的榜样。”

尼希米是个不活在天然的人里，却活在复活里的人。他是进取的，但他的进取伴随着其他特征。首先，他爱神。…他也爱圣地（表征基督）、圣殿（表征召会）、和圣城（表征神的国）。…尼希米这位爱神的人，也是个接触神的人。圣经多次告诉我们，尼希米祷告神。（尼一 4，二 4 下，四 4～5，9。）不仅如此，尼希米信靠神，甚至与神是一。…结果，他成为神的代表。（尼希米记生命读经，一九页。）

信息选读

在尼希米五章十四至十九节，我们看见尼希米的好榜样。…尼希米与他弟兄因敬畏神，十二年之久没有吃省长的俸禄。（14～15。）…尼希米坚定持续修造城墙。他和他的弟兄并众仆人，聚集在那里作工，并没有置买田地。这就是说，他们没有接受任何一种报酬。反而他在席上丰盛的供养一百五十个犹太平民和官长，此外还有从四围外邦中到他这里来的犹太人；虽然如此，他并不要省长的俸禄，因为百姓为建造服役甚重。（16～18。）

WEEK 7 — DAY 6

Morning Nourishment

Neh. 13:14 Remember me, O my God, concerning this, and do not blot out my loyal deeds, which I have done for the house of my God and for its services.

1 Pet. 5:2-3 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly; nor as lording it over your allotments but by becoming patterns of the flock.

Nehemiah was one who lived not in his natural man but in resurrection. He was aggressive, but his aggressiveness was accompanied by other characteristics. First, he loved God...He also loved the holy land (signifying Christ), the holy temple (signifying the church), and the holy city (signifying the kingdom of God)...As a person who loved God, Nehemiah was one who contacted God. We are told a number of times that Nehemiah prayed to God (Neh. 1:4; 2:4b; 4:4-5, 9). Furthermore, Nehemiah trusted in God and even became one with God. As a result, he became the representative of God. (Life-study of Nehemiah, p. 15)

Today's Reading

In Nehemiah 5:14 through 19 we see Nehemiah's good example... Nehemiah and his brothers did not eat the food appointed for the governor for twelve years because of the fear of God (vv. 14-15). Nehemiah applied himself to work on the city wall. He, his brothers, and all his servants, who were gathered there for the work, did not acquire fields. This means they did not receive any kind of payment. Rather, he fed richly at his table one hundred fifty Jews and rulers, besides those who came to him from the surrounding nations, not demanding the food appointed for the governor, for the building service was heavy on the people (vv. 16-18).

省长尼希米在王的地位上，在重建耶路撒冷城墙以完成神经纶的事上，居心纯全。他不自私，不寻求自己的利益，也不像诸王（包括大卫）一样放纵性欲。所以他有资格享受拔尖的分，就是神向祂选民所应许之美地的君王职分。他不图私利，反而供养别人，目的是为建造城墙。在人类历史中，他可能是唯一这样行的国家首领。结果，他就为神所用。…尼希米从神得着帮助，在重建耶路撒冷城墙上大大成功。今天我们，尤其是众召会中领头的人，思想他的榜样，的确是值得的。

尼希米爱神，也爱神在地上关于祂经纶的权益。这权益包括美地、圣殿和耶路撒冷城。…他虽然是平民，没有君王或军队元帅那样的地位，他却顾到神在地上的权益。

尼希米在他与百姓的关系上，全然不自私。他没有只顾自己。即使…实际上他就是代理的犹大王，…他也从不为自己寻求什么。尼希米没有利己主义。他始终乐意为百姓和国家，牺牲他所有的。…他不接受俸禄，反而供给一百五十多人每日的需要。（参五 14～18。）

尼希米也在那些预备与仇敌争战的人当中，有分于夜间守望。（四 17～23。）他没有将这些事留给别人作，乃是亲自参与。

我信在全部六千年的人类历史中，从来没有像尼希米这样的人。…我们可以说，尼希米是位杰出的长老，他是一个上好的榜样，说出长老该如何行。我盼望今天众召会中所有的长老都像尼希米一样。（尼希米记生命读经，八、一〇、三四至三六页。）

参读：尼希米记生命读经，第一至五篇。

Nehemiah, as the governor, in the position of a king, was a man with a pure heart for the rebuilding of Jerusalem's wall in carrying out God's economy. He was not selfish, he did not seek his own interests, and he was not indulgent in sexual lust like all the kings, including David. Therefore, he was qualified to enjoy the top portion, the kingship of the good land promised by God to His elect. Instead of being self-seeking, he fed others for the purpose of building up the wall. In human history he might have been the only leader of a nation to behave in such a way. As a result, he was used by God. Nehemiah received help from God to carry out a great success in the work of rebuilding the wall of the city of Jerusalem. It is surely worthwhile for us today, especially the leading ones in the churches, to consider his example.

Nehemiah loved God, and he loved God's interest on earth concerning His economy. This interest included the good land, the temple, and the city of Jerusalem...Even though he was a common person without a rank such as that of a king or of a captain in the army, he took care of God's interest on earth.

In his relationship with the people, Nehemiah was altogether unselfish... [Although] he was actually the acting king of Judah,...he never sought anything for himself. With Nehemiah there was no self-interest. He was always willing to sacrifice what he had for the people and for the nation... Instead of receiving compensation, he provided for the daily necessities of more than one hundred fifty men [cf. 5:14-18].

Nehemiah also was among those who were ready to fight against the enemy, and he took part in the night watch (4:17-23). He did not leave these matters to others but participated in them himself.

I believe that in the whole six thousand years of human history, there has never been such a one as Nehemiah...We may say that Nehemiah was an outstanding elder, the best example of what an elder should be. I hope that all the elders in the churches today will be like Nehemiah. (Life-study of Nehemiah, pp. 6-7, 30-31)

Further Reading: Life-study of Nehemiah, msgs. 1-5

第七周诗歌

WEEK 7 — HYMN

补917

看哪！主必快来！

(英893)

E 大调 4/4

E C[#]m A E B⁷ B E

1 1 1 3 3 | 6 - - 6 | 5 1 4 3 | 2 - - 2 | 3 5 6 5 |

一 今日争战凶猛，撒但尚未退败；战场传来呼喊之声，比前更加澎湃；阴府背叛喧嚣，虽

F[#] B F[#] B⁷ E A C[#]7

4 3 2 5 i | 7 i 6 6 | 5 - - 5 | 5 3 2 1 | 6 - - 6 |

仍强悍不衰；请听夜半主发呼声：“看哪，我必快来！”

F[#] B⁷ E F[#]m E A B⁷ E

6 4 3 2 | 7 - - 7 | i . 7 6 5 | 4 2 3 5 | 4 3 2 2 | 1 - - - ||

- 二 虽有更苦试炼，争战不断接连；得胜欢呼号声，至终必定传开；
 黑暗权势如同军队，集聚进逼无间；何等喜乐，已先听见：“看哪，我必快来！”
 正当做醒等候，正逢艰苦试验；五 谁愿走上窄路，将神旨意拣选？
 却闻歌声喜乐、甘甜：“我主已快显现！”历经风暴，通过考验，绝不退后、心变？
- 三 当在末后年月，持守见证不移；谁愿忠勇进前，忍受痛苦、凶险？
 撒但无所不用其极，我们仍需站立；众得胜者仿佛看见：“我主已快显现！”
 应当重新得力，才能胜过仇敌；六 应当加紧脚步，尽管黑暗四布；
 直到见主，何等欢喜，叹息全都止息。期待那日被提之福，荣耀辉煌夺目；
- 四 谁愿奋力进前，靠主能力遮盖？终将撒但征服，迎接再临基督；
 谁愿坚定为主争战，直到那日奏凯？得胜者啊，扬声欢呼：“看哪！耶稣，我主！”

Conflict today is fierce
 Spiritual Warfare — By the Lord's Coming

893

1. Con - flict to - day is fierce, The strength of Sa - tan more; The
 cry of bat - tle call - ing now Is loud - er than be - fore. The
 re - bel voice of hell E'en strong - er now be - comes; But
 list, the mid - night cry re - sounds, Be - hold, I quick - ly come!

2. Trials more bitter grow,
 The fighting doth enlarge;
 Hell's forces rally all their pow'rs
 And gather for the charge.
 Yet while we wait and watch
 And feel the war severe,
 We hear the joyful song ring out,
 Jesus, the Lord, is near!
3. 'Tis harder at the end
 The word to testify,
 For Satan fights with all his pow'r
 Our witness to defy.
 Much greater strength we need
 The foe to overcome;
 How happy when the Lord we see
 And all our sighing's done!
4. Who then will forward go
 Strong in His mighty power?
 Who then will firmly trust the Lord
 Until the vict'ry hour;
 Till with the conqu'rors blest,
 The triumph song's begun?
 That man will then rejoice to hear,
 Behold, I quickly come!
5. Who then will choose God's best,
 And take the narrow track,
 Though passing thru the wildest storms,
 Yet never turning back?
 Who now will dare press on,
 Enduring pain and fear?
 All such will then rejoice to see
 Jesus, the Lord, is near!
6. Though deep the darkness be
 We still would onward go,
 Till we the day of rapture greet
 And glory 'round shall glow.
 'Tis there we'll see the Lord,
 And Satan overcome;
 The overcomers will rejoice,
 Jesus, the Lord, has come!

