第一周

出埃及记、利未记和民数记中，关于神对祂所拣选并救赎之人的经纶这神圣启示的要略

诗歌：

读经：民九 15 ～ 23，出三三 14，路二四 25 ～ 27、44 ～ 49，林前十 6、11，罗十五 4，提前一 3 ～ 4、18，六 3

纲要

周一

壹 我们可以用四句标语来概述这要略的重点：

一 神所拣选并救赎之人从堕落的辖制中被买来、得救赎、蒙拯救。

二 神所拣选并救赎之人享受基督，领受启示，在三一神里被建造起来。

三 神所拣选并救赎之人编组成为祭司军队，为神争战，与神一同前行。

四 神所拣选并救赎之人被神据有，以据有包罗万有的基督作美地。

贰 这四句标语可应用在旧约和新约的圣徒身上，因为新约隐于旧约，旧约显于新约—

Week One

A Vital Sketch of the Divine Revelation in the Books of Exodus, Leviticus, and Numbers concerning God's Economy with His Chosen and Redeemed People

EM Hymns: 837, 911

Scripture Reading: Num. 9:15-23; Exo. 33:14; Luke 24:25-27, 44-49; 1 Cor. 10:6, 11; Rom. 15:4; 1 Tim. 1:3-4, 18; 6:3

Outline

Day 1

I. We may use four slogans to summarize certain crucial aspects of this vital sketch:

A. God's chosen and redeemed people are purchased, redeemed, and saved from the bondage of the fall.

B. God's chosen and redeemed people are enjoying Christ, receiving revelation, and being built up in the Triune God.

C. God's chosen and redeemed people are formed into a priestly army to fight for God and to journey with God.

D. God's chosen and redeemed people are possessed by God to possess the all-inclusive Christ as the good land.

II. These four slogans apply to the saints in both the Old Testament and New Testament, because the New Testament is hidden in the

路二四 25 ～ 27、44 ～ 49：

一 圣徒已经从堕落的辖制被拣选、得救赎并蒙拯救；圣徒已从世界的霸占和撒但的辖制蒙拯救。

二 我们已经蒙拯救，现今正在享受基督；我们也象西乃山下的以色列人一样，领受了神圣的启示，并且正与经过过程的三一神同被建造，也就是与作父具体化身的子和作子实化的灵同被建造。

三 不仅如此，我们正被组成祭司军队，为神争战，并与神一同前行。

四 至终我们在各方面被神预备好，得以据有包罗万有的基督作美地。

周二

叁 旧约书卷中没有使用“经纶”一辞，但在出埃及记、利未记和民数记等书卷里的预表都揭示了神的经纶：

一 神的经纶就是祂的家庭行政，以完成祂的计划，好成就祂心头的愿望；这愿望就是要得着一班人，不仅为祂所创造，更为祂所重生、圣别、变化并模成基督这位经过过程之三一神的具体化身的形像；至终，这班人要被带进荣耀里，被带进三一神团体的彰显里—提前一 3 ～ 4、18，六 3，参林前四 17，提后一 6 ～ 9，四 7。

二 旧约里有神经纶的图画；新约里有对神的经纶清楚的讲说。

Old Testament, and the Old Testament is manifested in the New Testament—Luke 24:25-27, 44-49:

A. The saints have been chosen, redeemed, and saved from the bondage of the fall; the saints have been saved from the usurpation of the world and from the bondage of Satan.

B. Having been saved, we are now enjoying Christ; like the children of Israel at Mount Sinai, we have also received the divine revelation and are being built up with the processed Triune God, that is, with the Son as the embodiment of the Father and with the Spirit as the realization of the Son.

C. Furthermore, we are being formed into a priestly army, which fights for God and journeys with God.

D. Finally, we have been prepared by God in every way to possess the all-inclusive Christ as the good land.

Day 2

III. The word economy is not used in the Old Testament books, but the typology in these books (such as Exodus, Leviticus, and Numbers) unveils God’s economy:

A. God’s economy is His household administration to accomplish His plan for the fulfillment of the desire of His heart; this desire is to have a people not only created by Him but also regenerated, sanctified, transformed, and conformed to the image of Christ as the embodiment of the processed Triune God; eventually, this people will be brought into glory, into the corporate expression of the Triune God—1 Tim. 1:3-4, 18; 6:3; cf. 1 Cor. 4:17; 2 Tim. 1:6-9; 4:7.

B. In the Old Testament we have a picture of God’s economy; in the New Testament we have a clear speaking concerning God’s economy.

三 旧约里以色列人的历史乃是新约里信徒的预表—林前十 6、11，罗十五 4。

肆 神所拣选并救赎的人需要领受关于神自己和祂经纶的神圣启示，好受训练并被建造作祂的见证；在创世记里，神的子民蒙了拣选，在出埃及记里，他们领受了关于神和祂居所的神圣启示：

一 神所拣选的人领受神圣的启示，乃是在有分于逾越节里所实化神初阶的救恩之后—出十二，林前五 7～8。

二 神把祂的百姓带出埃及，到了神的山，即西乃山；在那里，神把祂自己和祂居所的完满启示赐给他们；我们可以说，这启示包括了神居所之建造的“蓝图”。

三 神圣的启示乃是借着享受神圣的供备，就如在属天吗哪的供应中，以及被击打的磐石所流出的活水中所尝到的—出十六 1～十七 7，林前十 3～4。

四 神圣的启示也是借着经历成为军队，有分于神与祂仇敌的争战，就如有分于对埃及人和亚玛力人的争战—出十四，十七 8～16，加五 16～17，参彼前二 11。

五 至终在出埃及十九章，神所拣选并救赎的人到达、抵达神的山；当神打发摩西去拯救以色列人脱离法老之手的时候，神告诉摩西，在他把百姓带出埃及以后，他们要在这山上事奉主（三 12），这话在十九章得着应验：

1 在西乃山那里，神的子民领受关于神自己的神圣启示，使他们能被分别归与祂。

C. The history of the children of Israel in the Old Testament is a type of the history of the believers in the New Testament—1 Cor. 10:6, 11; Rom. 15:4.

IV. God's chosen and redeemed people need to receive the divine revelation concerning God Himself and His economy for their training and building up as His testimony; in Genesis God's people were chosen, and in Exodus they received the divine revelation concerning God and His dwelling place:

A. God's chosen people received the divine revelation after their participation in God's initial salvation, as realized in the passover—Exo. 12; 1 Cor. 5:7-8.

B. God brought the people out of Egypt to the mountain of God, Mount Sinai, and there gave them a full revelation of Himself and His dwelling place; we may say that this revelation contained the "blueprint" for the building of God's dwelling place.

C. The divine revelation was through the enjoyment of the divine provisions, as tasted in the supply of the heavenly manna and the living water flowing out of the smitten rock—Exo. 16:1—17:7; 1 Cor. 10:3-4.

D. The divine revelation was also through the experience of being an army that shared in God's fighting against His enemies, as in their fighting against the Egyptians and the Amalekites—Exo. 14; 17:8-16; Gal. 5:16-17; cf. 1 Pet. 2:11.

E. Eventually, in Exodus 19 God's chosen and redeemed people reached and arrived at the mountain of God; when God sent Moses to rescue the children of Israel out of the hand of Pharaoh, God told Moses that after he had brought the people out of Egypt, they would serve the Lord upon this mountain (3:12), and in Exodus 19 this word was fulfilled:

1. At Mount Sinai God's people received the revelation concerning God Himself so that they might be separated unto Him.

2 律法是描绘神的，是对神自己的启示；律法启示神是爱、光、圣、义的神—二十～二四章：

周三

a 因为律法是这样一张神的照片，律法就称为神的见证（二五 16、21，三一 18），律法放置其内的约柜就称为见证的柜（二五 22），帐幕就称为见证的帐幕（三八 21）。

b 在诗篇里，律法常常被称为见证（十九 7，二五 10，一一九 2，直译）；这见证就是神的肖像，神的照片。

c 神的子民领受了关于神自己的启示，使他们能被分别归与圣别的神，作祂圣别的子民；利未记特别强调这事—十一 44。

3 基督是律法（即神的见证）的实际；神的见证表征基督，神的具体化身（西二 9），是神所是之活的描绘（诗一一九 2、9、11、14 ～ 15、133）：

a 遵守律法的实际乃是活神并彰显神。

b 这样的生活，就是在神永远经纶里的生活，乃是神人的生活，是凭耶稣基督之灵全备的供应，不断地否认己，钉十字架，而活那是神见证之基督的生活，使神得着扩大并扩展的彰显—太十六 24，加二 20，腓一 19 ～ 21 上，罗八 4。

周四

六 以色列人除了领受关于神自己的神圣启示之外，还领受了关于神经纶的神圣启示，使他们能与神在祂神圣的三一里建造在一起，作祂地上的居所，为着祂的见证—出二五～四十：

2. The law is a portrait of God, the revelation of God Himself; the law reveals that God is a God of love, light, holiness, and righteousness—chs. 20—24:

Day 3

a. Because the law is such a picture of God, the law was called the Testimony of God (25:16, 21; 31:18), the Ark in which the law was placed was called the Ark of the Testimony (25:22), and the tabernacle was called the Tabernacle of the Testimony (38:21).

b. In the Psalms the law is often referred to as the testimony (19:7; 25:10; 119:2); this testimony was a portrait, a picture, of God.

c. God's people received the revelation concerning God Himself so that they might be separated unto the holy God as His sanctified people; this matter is given a particular emphasis in the book of Leviticus—11:44.

3. Christ is the reality of the law as the testimony of God; the testimony of God signifies Christ, the embodiment of God (Col. 2:9), as the living portrait of what God is (Psa. 119:2, 9, 11, 14-15, 133):

a. The reality of keeping the law is to live God and express God.

b. Such a living, a living in the eternal economy of God, is the living of a God-man, a life of continually denying the self and being crucified to live Christ, who is God's testimony, by the bountiful supply of the Spirit of Jesus Christ for the enlarged and expanded expression of God—Matt. 16:24; Gal. 2:20; Phil. 1:19-21a; Rom. 8:4.

Day 4

F. In addition to receiving the divine revelation concerning God Himself, the children of Israel received the divine revelation concerning God's economy so that they might be built up together with God in His Divine Trinity as His dwelling place on earth for His testimony—Exo. 25—40:

1 神的子民要与神建造在一起，可由建造帐幕所用的材料指明：

a 帐幕的竖板是由皂荚木包金作成的；皂荚木板是神子民的预表，包裹木板的金是神圣人位的预表—二六 15 ～ 30。

b 因此，包金的皂荚木表征神的子民与神建造在一起，作祂的居所；我们由此可见，不仅神的子民是神居所建造的材料，神自己也是建造的材料。

2 在帐幕里，我们可以看见神圣三一的图画：

a 约柜、陈设饼桌子和香坛都表征子基督。

b 父由金所表征，因为在预表中，金表征神的神圣性情。

c 灵由灯台上七灯里的油所表征；灯若没有油，就没有用处，帐幕里也就没有光。

d 此外，灯台是一个整体，表征三一神：

（一）金表征父，形状表征子，灯和油表征灵。

（二）这就是神的子民与三一神建造在一起，成为祂地上居所的启示。

3 帐幕的四十八块板与赐给利未人的四十八座城相呼应；这些城中的六座要作庇护城；关于庇护城，最显著的点乃在于它们是可进入的—民三五 6 ～ 7、9 ～ 34：

a 至终，利未人的这四十八座城，要终极完成为独一

1. That God's people were to be built up together with Him is indicated by the materials that were to be used for the building of the tabernacle:

a. The boards of the tabernacle were made of acacia wood overlaid with gold; the boards of acacia wood are a type of God's people, and the gold overlaying the boards is a type of the divine person—26:15-30.

b. Thus, the boards of acacia wood overlaid with gold signify God's people being built up together with God to be His dwelling place; from this we see not only that God's people are the building materials for His dwelling place but also that God Himself is the building material.

2. In the tabernacle we can see a picture of the Divine Trinity:

a. The Ark, the table of the bread of the Presence, and the incense altar all signify Christ the Son.

b. The Father is signified by the gold, for in typology gold signifies the divine nature of God.

c. The Spirit is signified by the oil in the seven lamps in the lampstand; if the lamps had no oil, they would be useless, and there would not be any light in the tabernacle.

d. Also, the lampstand, which was a single entity, signifies the Triune God:

1)The gold signifies the Father, the form signifies the Son, and both the lamps and the oil signify the Spirit.

2)This is a revelation of God's people being built up with the Triune God to be His dwelling place on earth.

3. The forty-eight boards of the tabernacle correspond to the forty-eight cities given to the Levites; six of these cities were to be cities of refuge; the most striking point regarding the cities of refuge is that they were enterable—Num. 35:6-7, 9-34:

a. Eventually, these forty-eight cities of the Levites will consummate in a unique

的城—新耶路撒冷；出埃及记所启示的帐幕，是这座独一之城的小影。

b 在新约里，神的见证是召会，就是基督的身体；在永世里，这见证要终极完成于新耶路撒冷，新耶路撒冷也称为帐幕—启一 2、9，十九 10，二一 3。

c 在旧约里，帐幕与以色列人同在；在新约里，帐幕首先是基督（约一 14），然后是召会作为基督的扩大；在永世里，将有终极完成的帐幕，就是新耶路撒冷；在各种情形里，显著的点乃在于帐幕是可进入的；阿利路亚，三一神是可进入的！

七 在利未记里，神训练祂的子民敬拜并有分于祂，而过圣别、洁净、喜乐的生活。

周五

伍 民数记的中心思想是：基督是神子民的生活意义、见证、中心，以及他们行程和争战的领导、道路与目标：

一 全本圣经给我们看见一件事—神的心意是要得着一班编组成军的人，以基督为他们的生活意义、见证、中心、领导、道路与目标，并且往前为神争战，使祂得着一班人建造成为祂的国和祂的家，终极完成于新耶路撒冷—创一 26～28，出十二 41、51，十三 18，太十六 16～19，弗六 10～12，启十七 14，十九 11～16，二一 2、10～11。

二 整卷民数记都启示，神所拣选并救赎的人需要组成军队，以执行圣别的争战—提前一 18，提后二 3～4：

1 神的子民要编组成圣别的军队，首先必须照生命里

city—the New Jerusalem; the tabernacle revealed in Exodus is a miniature of this unique city.

b. In the New Testament, God's testimony is the church, the Body of Christ, and in eternity this testimony will consummate in the New Jerusalem, which is also called a tabernacle—Rev. 1:2, 9; 19:10; 21:3.

c. In the Old Testament, the tabernacle was with the children of Israel, and in the New Testament the tabernacle is first Christ (John 1:14) and then the church as the enlargement of Christ; in eternity there will be the ultimate, consummate tabernacle, the New Jerusalem; in each case the striking point is that the tabernacle is enterable; Hallelujah, the Triune God is enterable!

G. In the book of Leviticus, God trained His people to worship and partake of Him and to live a holy, clean, and rejoicing life.

Day 5

V. The central thought of Numbers is that Christ is the meaning of life, the testimony, the center of God's people, and the Leader, the way, and the goal of their journey and fighting:

A. The entire Bible shows us one thing—God's intention is to have a people formed into an army to take Christ as their meaning of life, testimony, center, Leader, way, and goal and to proceed on and fight for God so that He may have a people built up as His kingdom and His house, which will consummate in the New Jerusalem—Gen. 1:26-28; Exo. 12:41, 51; 13:18; Matt. 16:16-19; Eph. 6:10-12; Rev. 17:14; 19:11-16; 21:2, 10-11.

B. The book of Numbers as a whole reveals the need for God's chosen and redeemed people to be formed into an army to carry out the holy war—1 Tim. 1:18; 2 Tim. 2:3-4:

1. In order to be formed into a holy army, God's people first had to be numbered

的成熟被数点—民一 3、18。

2 神所拣选并救赎的人，也被建造成为一体—44～46节。

3 然后神的百姓就与神一同前行：

a 在以色列人与神一同前行的途中，他们有神的同在，这由日间的云彩，和夜间云中的火所表征—出三三 14，四十 36～38，民九 15～23。

b 当以色列人与神一同前行时，有耶和华的使者带领（出三二 34）；“耶和华的使者”是旧约里对基督特别的称呼，如在出埃及三章二至六节里所启示的。

c 以色列人在行程中，与耶和华，就是三一神，一同行动、行走并生活。

d 神所拣选并救赎的人，经过大而可怕的旷野，有各种的试炼、苦难、神圣的眷顾、供应和管教—申一 19，八 2～5。

e 在经过旷野的行程中，以色列人经过四十二个站口，至终进入神所应许之美地的安息—民三三 1～49，书一 2。

4 神所拣选并救赎的人是祭司军队，与神一同并为着神争战—民四 23、30、35，彼前二 5、9：

周六

a 在与神一同并为着神的争战中，以色列人战胜亚拉得王，并毁灭他的百姓；借此，他们战胜了迦南人中间的第一个仇敌—民二一 1～3。

b 神的子民也战胜了亚摩利王西宏同他的百姓，以及巴珊王噩同他的百姓；这就是说，他们胜过迦南的两个“守门者”—21～35节。

according to their maturity in life—Num. 1:3, 18.

2. God’s chosen and redeemed people were also built up into one body—vv. 44-46.

3. Then God’s people journeyed with God:

a. In their journey with God, the children of Israel had the presence of God, signified by the cloud in the day and by the fire in the cloud at night—Exo. 33:14; 40:36-38; Num. 9:15-23.

b. As the children of Israel journeyed with God, the Angel of Jehovah took the lead (Exo. 32:34); the title the Angel of Jehovah is a particular title of Christ in the Old Testament, as revealed in Exodus 3:2-6.

c. In their journey the children of Israel were moving, walking, and living with Jehovah, the Triune God.

d. God’s chosen and redeemed people passed through the great and terrible wilderness with all kinds of trials, sufferings, and divine care, supplies, and discipline—Deut. 1:19; 8:2-5.

e. On their journey through the wilderness, the children of Israel passed through forty-two stations to enter into rest in the good land promised by God—Num. 33:1-49; Josh. 1:2.

4. As a priestly army, God’s chosen and redeemed people fought together with God and for God—Num. 4:23, 30, 35; 1 Pet. 2:5, 9:

Day 6

a. In their fighting together with God and for God, the children of Israel defeated the king of Arad and destroyed his people; by doing this, they overcame the first enemy among the Canaanites—Num. 21:1-3.

b. God’s people also defeated Sihon the king of the Amorites with his people and Og the king of Bashan with his people; this means that they overcame Canaan’s two “gate guards”—vv. 21-35.

c 以色列人也战胜了米甸人同他们的五王；以色列人战胜了米甸人，就胜过了迦南的守门军—三一 1 ～ 12。

d 神拣选并救赎的百姓所击败的诸王，表征空中属灵的有能者、执政者和掌权者；我们必须击败他们—弗六 10 ～ 20。

e 神的百姓与诸王争战，是为着进入神所应许的美地，使神的国能在那里扩展并建立。

5 神所拣选并救赎的人既是祭司军队，执行神的圣别争战，他们就背负着神的居所（见证的帐幕）连同见证的柜。

6 出埃及记的钥辞是“救赎”、“引领”、“启示”、“建造”；利未记的钥辞是“交通”、“事奉”、“圣别”；民数记的钥辞是“编组”、“行程”、“争战”。

7 民数记是记载神所拣选并救赎的人组成祭司军队，为神争战，与神一同前行，使他们可以被神预备好，得以据有包罗万有的基督作美地。

c. The children of Israel also defeated the Midianites with their five kings; by defeating them, the people overcame Canaan’s gate army—31:1-12.

d. The kings defeated by God’s chosen and redeemed people signify the spiritual powers, rulers, and authorities in the air, whom we must defeat—Eph. 6:10-20.

e. The fighting of God’s people against the kings was for the entrance into the God-promised good land that the kingdom of God might be spread and established there.

5. As the priestly army carrying out God’s holy war, God’s chosen and redeemed people bore with them God’s dwelling, the Tabernacle of the Testimony, with the Ark of the Testimony.

6. The key words in Exodus are redemption, leading, revelation, and building; the key words in Leviticus are fellowship, service, and holiness; and the key words in Numbers are formation, journeying, and fighting.

7. The book of Numbers is a record of God’s chosen and redeemed people being formed into a priestly army to fight for God and to journey with God so that they may be prepared by God to possess the all-inclusive Christ as the good land.

第一周　周一

晨兴喂养

出三三 14 “耶和华说，我的同在必和你同去，我必使你得安息。”

民九 15 “立起帐幕的那日，有云彩遮盖帐幕，…从晚上到早晨，…形状如火。”

22 “云彩住留在帐幕上，…以色列人就住营不起行；但云彩收上去的时候，他们就起行。”

要…陈明出埃及记、利未记和民数记中，关于神对祂所拣选并救赎之人的经纶这神圣启示的要略，我们可以用四句标语来概述这要略的重点：“从堕落的辖制中被买来、得救赎、蒙拯救”；“享受基督，领受启示，在三一神里被建造起来”；“编组成为祭司军队，为神争战，与神一同前行”；以及“被神据有，以据有包罗万有的基督作美地”。这些标语结合了旧约的预表，和这预表在新约里的应验。…我们可以说，新约隐于旧约，旧约显于新约（民数记生命读经，四三〇页）。

信息选读

这四句标语可应用在旧约和新约的圣徒身上。圣徒已经从堕落的辖制被拣选、得救赎并蒙拯救。旧约的圣徒从埃及的辖制蒙拯救，我们也已经从撒但的辖制蒙拯救。我们已经蒙拯救，现今正在享受基督。我们也象西乃山下的以色列人一样，领受了神圣的启示，并且正与经过过程的三一神同被建造。我们正与作父具体化身的子和作子实化的灵同被建

WEEK 1 — DAY 1

Morning Nourishment

Exo. 33:14 And He said, My presence shall go with you, and I will give you rest.

Num. 9:15 And on the day that the tabernacle was set up, the cloud covered the tabernacle...; and in the evening it was like the appearance of fire...until morning.

22 [When]...the cloud extended its time over the tabernacle..., the children of Israel remained encamped...; but when it was taken up, they set out.

[In presenting] a vital sketch of the divine revelation in the books of Exodus, Leviticus, and Numbers concerning God's economy with His chosen and redeemed people, we may use four slogans to summarize certain crucial aspects of this sketch: "Purchased, redeemed, and saved from the bondage of the fall"; "Enjoying Christ, receiving revelation, and being built up in the Triune God"; "Formed into a priestly army to fight for God and to journey with God"; and "Possessed by God to possess the all-inclusive Christ as the good land." These slogans are a mingling of Old Testament typology and the fulfillment of this typology in the New Testament.... We may say that the New Testament is hidden in the Old Testament and that the Old Testament is manifested in the New Testament. (Life-study of Numbers, p. 345)

Today's Reading

These four slogans apply to the saints in both the Old Testament and New Testament. The saints have been chosen, redeemed, and saved from the bondage of the fall. The Old Testament saints were saved from bondage in Egypt, and we have been saved from the bondage of Satan. Having been saved, we are now enjoying Christ. Like the children of Israel at Mount Sinai, we have also received the divine revelation and are being built up with the processed Triune God. We are being built up with the Son as the embodiment of the Father

造。不仅如此，我们正被组成祭司军队。…这祭司军队为神争战，并与神一同前行。…至终我们在各方面被神预备好，得以据有包罗万有的基督作美地。这预备启示在民数记末了五章，在那里我们看见预先安排美地的分配。这预先的安排，乃是为神的子民进入并据有美地作准备（民数记生命读经，四三〇至四三一页）。

出埃及记给我们看见，神在祂行动里走了一大步，下来拯救以色列人脱离埃及（三8），并领他们进入旷野（18）。埃及预表世界，人在其中被生计霸占，人也能在其中享受宴乐的生活。世界是一个安逸宴乐的地方，也是一个罪恶拜偶像的地方。

神拯救以色列人脱离埃及，并领他们进入旷野。在这里，旷野是非常正面的。我们蒙神从喧闹的世界拯救出来，到一个没有任何别的东西，只有天、地和神的地方，这是何等的好。但是从长远来看，旷野不是好地方。因此，他们必须受引领，走长途经过旷野。

神与他们一同行动，并带他们到西乃山。西乃代表神的同在。…以色列人留在西乃，与神同在大约十一个月（出十九1，参民十11）。在那里神与祂的子民日夜在一起，所以神训练他们。

在西乃山神赐给他们律法和会幕的样式。一面神用律法规律他们，另一面神用帐幕鼓励他们。神在西乃颁赐律法并建造帐幕之后，赐给他们利未记各章，训练他们敬拜并有分于神，而过圣别、洁净、喜乐的生活（神在祂与人联结中的历史，一七六、一九二、二〇六至二〇七页）。

参读：民数记概论，第一篇；神在祂与人联结中的历史，第十一至十二章。

and with the Spirit as the realization of the Son. Furthermore, we are being formed into a priestly army.... This priestly army fights for God and journeys with God….Finally, we have been prepared by God in every way to possess the all-inclusive Christ as the good land. This preparation is revealed in the last five chapters of Numbers, where we see the prearrangement of the distribution of the good land. This prearrangement was the preparation of God's people to enter into the land and possess it. (Life-study of Numbers, pp. 345-346)

Exodus shows us that God took a big step in His move by coming down to deliver Israel out of Egypt (Exo. 3:8) and bring them into the wilderness (v. 18). Egypt typifies the world where people are occupied with making a living and where people can enjoy a life with pleasures. The world is a place of easy living and pleasure and also a place of sin and idolatry.

God delivered Israel out of Egypt and brought them into the wilderness…. It is very good to be saved by God out of the noisy world to a place where there is only the heavens and the earth and God, nothing else. But for the long run, the wilderness was not a good place. Thus, they had to be brought by a long journey through the wilderness.

God moved with them and brought them to Mount Sinai. Sinai represents God's presence….The children of Israel remained at Sinai with God for about eleven months (Exo. 19:1; cf. Num. 10:11). God stayed with His people day and night there, so God trained them.

At Mount Sinai God gave them the law and the pattern for the tabernacle. On the one hand, God regulated them by the law, and on the other hand, He encouraged them by the tabernacle. After the decree of the law and the building up of the tabernacle at Sinai, God gave them all the chapters of Leviticus to train them to worship and partake of God and to live a holy, clean, and rejoicing life. (CWWL, 1991-1992, vol. 4, "The History of God in His Union with Man," pp. 147, 158, 169)

Further Reading: CWWL, 1960, vol. 1, "Synopsis of Numbers," ch. 1; CWWL, 1991-1992, vol. 4, "The History of God in His Union with Man," chs. 11-12

第一周　周二

晨兴喂养

弗一10“为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下。”

三9“并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。”

旧约没有使用“经纶”一辞，乃是在新约，特别在保罗的著作中才有；…虽然在出埃及记、利未记和民数记中都没有使用这辞，但这几卷书里的预表都揭示了神的经纶。神的经纶就是神的行政连同祂的计划、定旨、安排，以完成祂的计划，达成祂的定旨，好成就祂心头的愿望。这愿望就是要得着一班人，不仅为祂所创造，更为祂所重生、圣别、变化并模成基督这位经过过程之三一神的具体化身的形像。至终，这班人要被带进荣耀里，被带进三一神的彰显里。这就是神的经纶。旧约里有神经纶的图画；新约里有对神的经纶清楚的讲说（民数记生命读经，四三一至四三二页）。

信息选读

神所拣选并救赎的人需要领受关于神自己和祂经纶的神圣启示，好受训练并被建造作祂的见证。…在创世记里，神的子民蒙了拣选；在出埃及记里，他们领受了关于神和祂居所的神圣启示。

神所拣选的人领受神圣的启示，乃是在有分于逾越节里所实化神初阶的救恩之后（出十二）。神把祂的百姓带出埃及，到了神的山，即西乃山；在那

WEEK 1 — DAY 2

Morning Nourishment

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

The word economy is not used in the Old Testament, but it is found in the New Testament, especially in the writings of Paul…. Although this word may not be used in Exodus, Leviticus, and Numbers, the typology in these books unveils God’s economy. God’s economy is His administration with His plan, His purpose, and His arrangement to accomplish His plan and attain His purpose for the fulfillment of the desire of His heart. This desire is to have a people not only created by Him but also regenerated, sanctified, transformed, and conformed to the image of Christ as the embodiment of the processed Triune God. Eventually, this people will be brought into glory, into the expression of the Triune God. This is God’s economy. In the Old Testament we have a picture of God’s economy; in the New Testament we have a clear speaking concerning God’s economy. (Life-study of Numbers, p. 346)

Today’s Reading

God’s chosen and redeemed people need to receive the divine revelation concerning God Himself and His economy for their training and building up as His testimony…. In Genesis God’s people were chosen, and in Exodus they received the divine revelation concerning God and His dwelling place.

God’s chosen people received the divine revelation after their participation in God’s initial salvation as realized in the passover (Exo. 12). God brought the people out of Egypt to the mountain of God, Mount Sinai, and there gave them

里，神把祂在地上人类中间之居所的完满启示赐给他们。我们可以说那启示包括了神居所之建造的“蓝图”。神要居住在人类中间，就需要一班人，不仅蒙拣选、得救赎，也预备好领受关于祂和祂居所的神圣启示。出埃及记这卷书给我们看见，神的子民的确领受了这启示，并且按照这启示建造了帐幕。当帐幕立起来的时候，神的荣光就降在其上。

神圣的启示乃是借着享受神圣的供备，就如在属天吗哪的供应中，以及被击打之磐石所流出的活水中所尝到的。…神圣的启示也是借着经历成为军队，有分于神与祂仇敌的争战，就如有分于对埃及人和亚玛力人的争战。

至终在出埃及十九章，神所拣选并救赎的人到达、抵达神的山。当神打发摩西去拯救以色列人脱离法老之手的时候，神告诉摩西，在他把百姓带出埃及以后，他们要在这山上事奉主（三 12）。这话在十九章得着应验。

在西乃山那里，神的子民领受关于神自己的神圣启示，使他们能被分别归与圣别的神，作祂圣别的子民（二十～二四）。对神自己的启示，乃是指律法。律法是描绘神的。在以色列人领受关于神建造的启示之前，神向他们描绘了祂自己，给他们看见祂是怎样的一位神。律法启示神是爱与光的神，祂也是圣和义的。所以，爱、光、圣、义是描述三一神这位全能者之特征的要辞。祂是爱与光的神，是全然圣别的；这就是说，祂是不凡俗、与众不同、从宇宙一切事物中分别出来的。不仅如此，神就是全然公义的。祂自己是义的，祂在一切所行的事上是义的，祂对人并一切造物都是义的。这就是在二十至二十四章里的图画所启示的神（民数记生命读经，四三二至四三四页）。

参读：民数记生命读经，第五十二篇。

a full revelation of His dwelling place among the human race on earth. We may say the revelation contained the “blueprints” for the building of God’s dwelling place. In order to dwell among the human race, God needs a people who are not only chosen and redeemed but also ready to receive the divine revelation concerning Him and His dwelling place. As the book of Exodus shows us, God’s people did receive this revelation and they built the tabernacle according to it. When the tabernacle was set up, God’s glory descended upon it.

The divine revelation was through the enjoyment of the divine provisions as tasted in the supply of the heavenly manna and the living water flowing out of the smitten rock. The divine revelation was also through the experience of being an army that shared in God’s fighting against His enemies, as in their fighting against the Egyptians and the Amalekites.

Eventually, in Exodus 19 God’s chosen and redeemed people reached and arrived at the mountain of God. When God sent Moses to rescue the children of Israel out of the hand of Pharaoh, God told Moses that after he had brought the people out of Egypt, they would serve the Lord upon this mountain (Exo. 3:12). In Exodus 19 this word was fulfilled.

At Mount Sinai God’s people received the revelation concerning God Himself that they might be separated unto the holy God as His sanctified people (Exo. 20—24). By the revelation of God Himself, we refer to the law. The law is a portrait of God. Before the children of Israel received the revelation concerning God’s building, God gave them a portrait of Himself to show them what kind of God He is. The law reveals that God is a God of love and light and that He is holy and righteous. Therefore, love, light, holy, and righteous are crucial words describing the characteristics of the almighty, Triune God. As the God of love and light, He is altogether holy; that is, He is uncommon, different, and separate from everything else in the universe. Furthermore, God is altogether righteous. He is righteous with Himself, He is righteous in all He does, and He is righteous toward man and all His creatures. This is God as He is revealed in the picture in Exodus 20—24. (Life-study of Numbers, pp. 346-348)

Further Reading: Life-study of Numbers, msg. 52

第一周　周三

晨兴喂养

来一 3“祂是神荣耀的光辉，是神本质的印像，用祂大能的话维持、载着并推动万有；祂成就了洗罪的事，就坐在高处至尊至大者的右边。”

诗一一九 97，119“我何等爱你的律法，终日不住地默想。…我爱你的法度。”

新约向我们描述了神，却没有给我们一幅神的图画。约翰清楚告诉我们，神就是爱也就是光；保罗告诉我们，这位是爱也是光的神，乃是绝对圣别和公义的。…十诫是个预表，表征基督乃是神的肖像，就是神形像的彰显。希伯来一章三节说，神的儿子耶稣基督乃是神本质的印像。…看见祂就是看见神。…律法也是神的肖像。我们借着研读律法的诫命，就能看见神是爱也是光，祂是圣的也是义的。因为律法是这样一张神的照片，律法就称为神的见证（出二五 16、21，三一 18）。律法放置其内的约柜就称为见证的柜（二五 22），帐幕就称为见证的帐幕（三八 21）。在诗篇里，律法常常被称为见证（十九 7，二五 10，一一九 2，直译）。这见证就是神的肖像，神的照片。

神的子民领受了关于神自己的启示，使他们能被分别归与圣别的神，作祂圣别的子民。利未记特别强调这事。比如，十一章四十四节说，“我是耶和华你们的神；所以你们要使自己分别为圣，成为圣别，因为我是圣别的。”（民数记生命读经，四三四至四三五页）

信息选读

从创世记一章我们晓得，神在创造的工作里，完成了许多事。然而，这章圣经没有启示我们的神是怎样

WEEK 1 — DAY 3

Morning Nourishment

Heb. 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high.

Psa. 119:97, 119 Oh, how I love Your law! All day long it is my musing. ...I love Your testimonies.

In the New Testament we have a description of God, but we do not have a picture of God. John tells us clearly that God is love and light, and Paul tells us that the very God who is love and light is absolutely holy and righteous. The Ten Commandments are a type signifying Christ as the portrait of God, as the expression of God's image. Hebrews 1:3 says that the Son of God, Jesus Christ, is the express image, the impress, of God's substance....To see Him is to see God. The law is also a portrait of God. By studying the commandments of the law, we can see that God is love and light and that He is holy and righteous. Because the law is such a picture of God, the law was called the Testimony of God (Exo. 25:16, 21; 31:18). The Ark in which the law was placed was called the Ark of the Testimony (Exo. 25:22), and the tabernacle was called the Tabernacle of Testimony (Exo. 38:21). In the Psalms the law is often referred to as the testimony (Psa. 19:7; 25:10; 119:2). This testimony was a portrait, a picture, of God.

God's people received the revelation concerning God Himself so that they might be separated unto the holy God as His sanctified people. This matter is given particular emphasis in the book of Leviticus. For example, Leviticus 11:44 says, "I am Jehovah your God. Sanctify yourselves therefore, and be holy, for I am holy." (Life-study of Numbers, pp. 348 -349)

Today's Reading

We know from the first chapter of Genesis that in His work of creation God accomplished many things. However, Genesis 1 does not reveal what kind of

的神。从这章我们不晓得祂是爱的神，还是恨的神；祂是黑暗的神，还是光明的神。我们不晓得祂是圣别的，还是凡俗的；是公义的，还是不义的。律法颁赐下来，使我们得着神的描绘、描述，因而认识祂的所是。为这缘故，神把律法当作祂的见证。律法既是神的见证，就是基督的预表。基督是神活的描绘，是神活的说明和描述，因此，基督乃是神真实的见证。

我们所强调的事实与犹太人和基督徒的观念正好相反，就是颁赐律法不是给我们遵守的，乃是启示出我们的神是怎样的神。律法作为神的见证，的确是可爱的。罗马七章十二节说，“这样看来，律法是圣的，诫命也是圣的、义的并善的。”在十四节保罗说，“律法是属灵的。”律法是圣的、义的、善的且是属灵的，因为它是神的描绘。我们应当宝爱律法，因为它是我们神的照片（出埃及记生命读经，一一三九至一一四〇页）。

律法是神的见证（出十六34，三一18，三二15，四十20，诗十九7），神的彰显，将神启示给祂的百姓。…神的律法启示神的属性，表明祂是忌邪的（出二十4～6，参林后十一2）、圣的（出二十7～11）、爱的（6、12～15，参罗十三8～10，加五14）、义的（出二十5）、真实的（16，参约壹一5～6）和纯洁的（出二十2～3、17）。律法作为神的话和神的见证（神的彰显），预表基督是神的话和神的见证（神的彰显）（约一1、18，启十九13，一5，西一15）。

遵守律法的实际乃是活神并彰显神。这样的生活，就是在神永远经纶里的生活，乃是神人的生活，是凭耶稣基督之灵全备的供应，不断地否认己，钉十字架，而活那是神见证之基督的生活，使神得着扩大并扩展的彰显（太十六24，加二20，腓一19～21上，罗八4）（圣经恢复本，出二十1注1）。

参读：民数记生命读经，第四十九篇。

God our God is. We do not know from this chapter whether He is a God of love or of hate, a God of darkness or of light. We do not know whether He is holy or common, righteous or unrighteous. The law was given that we might have a portrait, a description, of God and thereby understand what He is. For this reason, God considers the law as His testimony. As a testimony of God, the law is a type of Christ. Christ is the living portrait of God, His living definition and description. Therefore, Christ is the real testimony of God.

Contrary to the concept of both Jews and Christians, the law was given not for us to keep, but to reveal what kind of God our God is. As the testimony of God, the law is indeed lovable. Romans 7:12 says, “So then the law is holy, and the commandment holy and righteous and good.” In Romans 7:14 Paul says that “the law is spiritual.” The law is holy, righteous, good, and spiritual because it is a portrait of God. We should love the law because it is a picture of our God. (Life-study of Exodus, pp. 983-984)

The law is God’s testimony (Exo. 16:34; 31:18; 32:15; 40:20; Psa. 19:7), God’s expression, a revelation of God to His people…. The law of God reveals God’s attributes, showing that He is jealous (Exo. 20:4-6; cf. 2 Cor. 11:2), holy (Exo. 20:7-11), loving (vv. 6, 12-15; cf. Rom. 13:8-10; Gal. 5:14), righteous (Exo. 20:5), truthful (v. 16; cf. 1 John 1:5-6), and pure (Exo. 20:2-3, 17). As the word of God and the testimony, the expression, of God, the law is a type of Christ as God’s Word and God’s testimony, God’s expression (John 1:1, 18; Rev. 19:13; 1:5; Col. 1:15).

The reality of keeping the law is to live God and express God. Such a living, a living in the eternal economy of God, is the living of a God-man, a life of continually denying the self and being crucified to live Christ, who is God’s testimony, by the bountiful supply of the Spirit of Jesus Christ for the enlarged and expanded expression of God (Matt. 16:24; Gal. 2:20; Phil. 1:19-21a; Rom. 8:4). (Exo. 20:1, footnote 1)

Further Reading: Life-study of Numbers, msg. 49

第一周　周四

晨兴喂养

出二六 15“你要用皂荚木作帐幕的竖板。”

诗八四 1～4“万军之耶和华啊，你的居所何等可爱！我的魂羡慕，甚至渴想耶和华的院宇；…在你的两座坛那里，连麻雀也找着房屋；燕子也为自己找着抱雏之窝。住在你殿中的，便为有福…。”

以色列人除了领受关于神自己的神圣启示之外，还领受了关于神经纶的神圣启示，使他们能与神在祂神圣的三一里建造在一起，作祂地上的居所，为着祂的见证（出二五～四十）。

神的子民要与神建造在一起，可由建造帐幕所用的材料指明。例如，帐幕的竖板和约柜一样，都是由皂荚木包金作成的。皂荚木板是神子民的预表，包裹木板的金是神圣人位的预表。因此，包金的皂荚木表征神的子民与神建造在一起，作祂的居所。我们由此可见，不仅神的子民是神居所建造的材料，神自己也是建造的材料（民数记生命读经，四三五至四三六页）。

信息选读

在帐幕里，我们可以看见神圣三一的图画。我们相当容易看见帐幕启示子基督。比如，约柜、陈设饼桌子和香坛都表征子。但我们在哪里可以看见父神和灵神？父由金所表征，因为在预表中，金表征神的性情，这无疑是与父神有关。灵神由灯台上七

WEEK 1 — DAY 4

Morning Nourishment

Exo. 26:15 And you shall make the boards for the tabernacle of acacia wood, standing up.

Psa. 84:1-4 How lovely are Your tabernacles, O Jehovah of hosts! My soul longs, indeed even faints, for the courts of Jehovah....At Your two altars even the sparrow has found a home; and the swallow, a nest for herself, where she may lay her young.... Blessed are those who dwell in Your house...

In addition to receiving the divine revelation concerning God Himself, the children of Israel received the divine revelation concerning God's economy that they might be built up together with God in His Divine Trinity as His dwelling place on earth for His testimony (Exo. 25—40).

That God's people were to be built up together with Him is indicated by the materials which were to be used for the building of the tabernacle. For instance, the boards of the tabernacle, like the Ark, were made of acacia wood overlaid with gold. The boards of acacia wood are a type of God's people, and the gold overlaying the boards is a type of the divine person. Thus, the boards of acacia wood overlaid with gold signify God's people being built up together with God to be His dwelling place. From this we see that not only are God's people the building materials for His dwelling place but also that God Himself is the building material. (Life-study of Numbers, pp. 349-350)

Today's Reading

In the tabernacle we can see a picture of the Divine Trinity. It is rather easy to see that the tabernacle reveals Christ the Son. For example, the Ark, the table of the bread of the Presence, and the incense altar all signify the Son. But where do we see God the Father and God the Spirit? The Father is signified by the gold, for in typology gold signifies the nature of God, which, no doubt,

灯里的油所表征。灯若没有油，就没有用处，帐幕里也就没有光（我们在这里也要指出，灯台是一个整体，表征三一神。金表征父，形状表征子，而油表征那灵）。所以，在帐幕里有三一神—子由器具所表征，父由金所表征，灵由油所表征；也有人性，由皂荚木所表征。这就是神的子民与三一神建造在一起，成为祂地上居所的启示。

整个帐幕就是神的见证。…这就是说，帐幕乃是三一神的描绘。不仅如此，三一神实际上就是祂自己的居所，因为居住者和居所乃是一。居住者就是居所。

帐幕的四十八块板与赐给利未人的四十八座城相呼应。这些城有六座要作庇护城。关于庇护城，最显著的点乃在于它们是可进入的。至终，利未人的这四十八座城，要终极完成为独一的城—新耶路撒冷。出埃及记所启示的帐幕，是这座独一之城的小影。在旧约里，神的见证是帐幕；在新约里，神的见证是召会，就是基督的身体。在永世里，这见证要终极完成于新耶路撒冷，新耶路撒冷也称为帐幕（启二一3）。因此，在旧约里有帐幕，在新约里有帐幕，在永世里也将有帐幕。在旧约里，帐幕与以色列人同在；在新约里，帐幕首先是基督（约一14），然后是召会作为基督的扩大。在永世里，将有终极完成的帐幕，就是新耶路撒冷。在各种情形里，显著的点乃在于帐幕是可进入的。进帐幕的入口今天对我们是便利的。阿利路亚，三一神是可进入的！（民数记生命读经，四三六至四三七页）

参读：民数记生命读经，第四十九篇。

is related to God the Father. God the Spirit is signified by the oil in the seven lamps in the lampstand. If the lamps had not had oil, they would have been useless, and there would not have been any light in the tabernacle. (Here we would also point out that the lampstand, which is a single entity, signifies the Triune God. The gold signifies the Father, the form signifies the Son, and the oil signifies the Spirit.) Therefore, with the tabernacle we have the Triune God—with the Son signified by the furniture, the Father signified by the gold, and the Spirit signified by the oil—and humanity, signified by the acacia wood. This is a revelation of God's people being built up with the Triune God to be His dwelling place on earth.

The entire tabernacle was God's testimony....This means that the tabernacle was a portrait of the Triune God. Furthermore, the Triune God is actually His own dwelling place, for the Dweller and the dwelling are one. The Dweller is the dwelling place.

The forty-eight boards of the tabernacle correspond to the forty-eight cities given to the Levites. Six of these cities were to be refuge cities. The most striking point regarding the refuge cities is that they were enterable. Eventually, these forty-eight cities of the Levites will consummate in a unique city—the New Jerusalem. The tabernacle revealed in Exodus is a miniature of this unique city. In the Old Testament God's testimony was the tabernacle, and in the New Testament it is the church, the Body of Christ. In eternity this testimony will consummate in the New Jerusalem, which is also called a tabernacle (Rev. 21:3). Thus, there was a tabernacle in the Old Testament, there is a tabernacle in the New Testament, and there will be a tabernacle in eternity. In the Old Testament the tabernacle was with the children of Israel, and in the New Testament the tabernacle is firstly Christ (John 1:14) and then the church as the enlargement of Christ. In eternity there will be the ultimate, consummate tabernacle, the New Jerusalem. In each case, the striking point is that the tabernacle is enterable. An entry into the tabernacle is available to us today. Hallelujah, the Triune God is enterable! (Life-study of Numbers, pp. 350-351)

Further Reading: Life-study of Numbers, msg. 49

第一周　周五

晨兴喂养

提前一 18“…我照从前指着你所说的预言，将这嘱咐交托你，叫你凭这些预言，可以打那美好的仗。”

提后二 3～4“你要和我同受苦难，好象基督耶稣的精兵。凡当兵的，不让今生的事务缠身，好叫那招他入伍的人喜悦。”

整卷民数记都启示，神所拣选并救赎的人需要组成军队，以执行圣别的争战。…神的子民要组成圣别的军队，首先必须照生命里的成熟被数点（一 3、18）。…神所拣选并救赎的人，也被建造成为一体（44 ～ 46）。我们若想想以色列人在西乃山下的排列是如何整齐，就看见他们已经真实地形成一体了。

神的百姓被数点并被建造成为一体之后，就与神一同前行。这就是说，他们与神一同踏上行程。…在以色列人与神一同前行的途中，他们有神的同在，这由日间的云彩，和夜间云中的火所表征（出三三 14，四十 36 ～ 38，民九 15 ～ 23）。云彩和火都是三一神的彰显。…在这路程中，他们受神自己的引领（民数记生命读经，四四〇至四四一页）。

信息选读

当以色列人与神一同前行时，有耶和华的使者带领（出三二 34）。“耶和华的使者”是旧约里对基督特别的称呼，如在出埃及三章里所启示的。耶和华的使者带领，总是行在以色列军队前面。

WEEK 1 — DAY 5

Morning Nourishment

1 Tim. 1:18 This charge I commit to you,...according to the prophecies previously made concerning you, that by them you might war the good warfare.

2 Tim. 2:3-4 Suffer evil with me as a good soldier of Christ Jesus. No one serving as a soldier entangles himself with the affairs of this life, that he may please the one who enlisted him.

The book of Numbers as a whole reveals the need of God's chosen and redeemed people to be formed into an army to carry out the holy war. In order to be formed into a holy army, God's people must first be numbered according to maturity in life (Num. 1:3, 18). God's chosen and redeemed people were also built up into one body (1:44-46). If we consider how the children of Israel were in array at the foot of Mount Sinai, we will realize that they had truly been formed into one body.

After God's people were numbered and built up into one body, they journeyed with God. In their journey with God, the children of Israel had the presence of God, signified by the cloud in the day and by the fire in the cloud at night (Exo. 33:14; 40:36-38; Num. 9:15-23). The cloud and the fire were both the expression of the Triune God.... In this journey they were led by God Himself. (Life-study of Numbers, pp. 353-354)

Today's Reading

As the children of Israel were journeying with God, the Angel of Jehovah took the lead (Exo. 32:34). The title the Angel of Jehovah is a particular title of Christ in the Old Testament, as revealed in Exodus 3. The Angel of Jehovah took the lead, always walking in front of the army of Israel.

以色列人在行程中，与耶和华，就是三一神，一同行动、行走并生活。这是今天我们基督徒生活的预表，图画。一天过一天，我们与这位经过过程并分赐的三一神一同行动、行走并生活。

神所拣选并救赎的人，经过大而可怕的旷野，有各种的试炼、苦难、神圣的眷顾、供应和管教（申一19，八2～5）。这也是今天我们基督徒生活的一幅图画。有些人说基督徒生活是美妙的。然而，按照预表，基督徒的生活乃是经过大而可怕之旷野的生活。在这旷野里，我们有各种的试炼和苦难，但是也有神圣的眷顾和供应。不仅如此，因为我们就象以色列人一样，常常是“顽皮的孩子”，所以除了神的眷顾和供应之外，还有神的管教。…在经过旷野的行程中，以色列人经过四十二个站口，至终进入神所应许之美地的安息（民三三1～49，书一2）。

神所拣选并救赎的人是祭司军队，与神一同并为着神争战。今天我们若要与神一同并为着神争战，首先必须与祂一同行动、行走并生活，也要在旷野中经过许多事。唯有这样，我们才够资格与神一同争战。…以色列人不仅与神一同争战，也为着神争战。今天在召会生活中，我们也该为着神争战。这指明我们的召会生活实际上主要的不是为着自己，乃是为着神。然而，我们对召会生活的感觉也许太主观、太自私。在聚会中也许有人见证说，“在我进入召会生活以前，我无家可归。现今在召会中，就是在家里。哦，何等美好的召会生活！”不错，我们在召会生活中，就是在家里。然而，我们需要看见，召会生活主要的不是为着我们自己，乃是为着神。我们应该能够说，“主，召会生活实际上就是你的生活。你要这样生活，我们也与你一同生活。我们若没有与你一同生活、行动，你就得不到满足。你不想要单独。你已经拣选、救赎并拯救我们，叫我们在你的行动中和你作伴。主，我们的召会生活真是为着你的。”（民数记生命读经，四四二至四四四页）

参读：民数记生命读经，第五十篇。

In their journey the children of Israel were moving, walking, and living with Jehovah, the Triune God. This is a type, a picture, of our living as Christians today. Day by day we are moving, walking, and living together with the processed and dispensing Triune God.

God’s chosen and redeemed people passed through the great and terrible wilderness with all kinds of trials, sufferings, and divine care, supplies, and discipline (Deut. 1:19; 8:2-5). This also is a picture of our Christian life today. Some say that the Christian life is wonderful. However, according to typology, the Christian life is a life of passing through a great and terrible wilderness. In this wilderness we have all kinds of trials and sufferings, but we also have the divine care and supplies. Moreover, because we, like the children of Israel, are often “naughty children,” in addition to God’s care and supplies we also have His discipline. On their journey through the wilderness, the children of Israel passed through forty-two stations to enter into rest in the good land promised by God (Num. 33:1-49; Josh. 1:2).

As a priestly army, God’s chosen and redeemed people fought together with God and for God. If we would fight together with God and for God today, we must first move, walk, and live with Him and also pass through many things in the wilderness. Only in this way can we be qualified to fight together with God. The children of Israel fought not only with God but also for God. In the church life today, we should also fight for God. This indicates that our church life is actually for God and not mainly for us. However, our feeling concerning the church life may be too subjective and selfish. In the meeting someone may testify, saying, “Before I came into the church life, I was homeless. Now in the church I am at home. Oh, how good is the church life!” Yes, we are at home in the church life. Nevertheless, we need to realize that the church life is not mainly for us but for God. We should be able to say, “Lord, the church life is actually Your life. You want to live this way, and we are living together with You. If we did not live and move with You, You would not have Your satisfaction. You do not want to be alone. You have chosen, redeemed, and saved us to accompany You in Your move. Our church life, Lord, is really for You.” (Life-study of Numbers, pp. 354-355)

Further Reading: Life-study of Numbers, msg. 50

第一周　周六

晨兴喂养

弗六 10 ～ 12 “末了的话，你们要在主里，靠着祂力量的权能，得着加力。要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”

在与神一同并为着神的争战中，以色列人战胜亚拉得王，并毁灭他的百姓（民二一 1 ～ 3）。借此，他们战胜了迦南人中间的第一个仇敌。…神的子民也战胜了亚摩利人的王西宏同他的百姓，以及巴珊王噩同他的百姓（21 ～ 35）。这就是说，他们胜过迦南的两个“守门者”。…以色列人也战胜了米甸人同他们的五王（三一 1 ～ 12）。以色列人战胜了米甸人，就胜过了迦南的守门军。

神拣选并救赎的百姓所击败的诸王，表征空中属灵的有能者、执政者和掌权者。今天我们需要与这些有能者争战并战胜他们。…神的百姓与诸王争战，是为着进入神所应许的美地，使神的国能在那里扩展并建立。今天我们的原则也是一样。当我们战胜空中执政的、有能的、掌权的，神的国就必得着扩展并建立（民数记生命读经，四四四至四四五页）。

信息选读

神所拣选并救赎的人既是祭司军队，执行圣别的争战，他们就背负着神的居所（见证的帐幕）连同见证的柜。这指明今天在召会生活中，我们正在背负神的见证同神自己。…只要召会背负着

WEEK 1 — DAY 6

Morning Nourishment

Eph.6:10-12 Finally, be empowered in the Lord and in the might of His strength. Put on the whole armor of God that you may be able to stand against the stratagems of the devil, for our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

In their fighting together with God and for God, the children of Israel defeated the king of Arad and destroyed his people (Num. 21:1-3). By doing this, they overcame the first enemy among the Canaanites. God’s people also defeated Sihon king of the Amorites with his people and Og king of Bashan with his people (21:21-35). This means that they overcame Canaan’s two gate guards. The children of Israel also defeated the Midianites with their five kings (31:1-12). By defeating the Midianites the people overcame Canaan’s gate army.

The kings defeated by God’s chosen and redeemed people signify the spiritual powers, rulers, and authorities in the air. Today we need to fight against these powers and defeat them. The fighting of God’s people against the kings was for the entrance into the God-promised good land that the kingdom of God might be spread and established there. The principle is the same with us today. When we defeat the rulers, powers, and authorities in the air, the kingdom of God surely is spread and established. (Life-study of Numbers, pp. 355-356)

Today’s Reading

As the priestly army carrying out the holy war, God’s chosen and redeemed people bore with them God’s dwelling, the Tabernacle of the Testimony with the Ark of the Testimony. This indicates that in the church life today we are bearing God’s testimony with God Himself….As long as the church bears the

神的见证，召会就是神的居所。…见证的帐幕表征神所拣选并救赎的人，与祂一同建造成为祂在地上的居所（新约里的召会）。…就属灵一面说，以色列人的历史与召会的历史乃是一。…出埃及记、利未记和民数记中所记载的，预表使徒行传和书信中所记载的。

见证的柜表征基督是神在祂拣选并救赎之人中间经纶的中心。今天我们中间有约柜，也就是说，我们有基督亲自与我们同在。…帐幕同约柜是神所拣选并救赎之人所背负的见证。在旷野的那些年间，…以色列人…没有从商或工作以谋生。神借着给他们吗哪，以及从磐石赐水给他们，来照顾他们的生活。四十年之久，神的子民由耶和华的使者领头，在旷野中扎营并前行。在列国眼中，以色列人是在浪费时间。同样的，在世人眼中，我们这些在召会生活里致力于背负并顾到神见证的人，也是在浪费时间。然而在神眼中，真正闲站、浪费时间的乃是世人（太二十 3）。

民数记是记载神所拣选并救赎的人组成祭司军队，为神争战，与神一同前行，使他们可以被神预备好，得以据有包罗万有的基督为美地。…第二代不象第一代经历那么多，但他们接受了第一代所经历的益处。我相信年长的一代把他们所经历、所享受、所遭遇的一切都告诉了年轻的一代。这些话乃是对第二代的养育或建造的一部分。第一代所经历的不是徒然的，因为这些都传给了第二代（民数记生命读经，四四五至四四七、四六五页）。

参读：神在祂与人联结中的历史，第十三章。

testimony of God, the church is God's dwelling place. The Tabernacle of the Testimony signifies God's chosen and redeemed people built up with Him as His dwelling on the earth (the church in the New Testament). Spiritually speaking, the history of Israel and the history of the church are one…. What is recorded in Exodus, Leviticus, and Numbers prefigures what is recorded in Acts and in the Epistles.

The Ark of the Testimony signifies Christ as the center of God's economy among His chosen and redeemed people. Today we have the ark among us; that is, we have Christ with us in a personal way. The tabernacle with the Ark was the testimony borne by God's chosen and redeemed people. During the years in the wilderness, the children of Israel…did not engage in commerce or work to make a living. God cared for their living by sending them manna and by giving them water from the rock. For a period of forty years, God's people, with the Angel of Jehovah taking the lead, camped and journeyed in the wilderness. In the eyes of the nations, the children of Israel were wasting their time. Likewise, in the eyes of the worldly people, we in the church life who have given ourselves to bear and to care for the testimony of God are also wasting our time. In the sight of God, however, it is actually the worldly people who are idle and who are wasting their time (Matt. 20:3).

Numbers is a record of God's chosen and redeemed people being formed into a priestly army to fight for God and to journey with God so that they may be prepared by God to possess the all-inclusive Christ as the good land. The second generation did not pass through as much as the first generation did, but they received the benefit of what the first generation experienced. I believe that the older generation told the younger generation about all they experienced, enjoyed, and suffered. This speaking was part of the raising up, or the building up, of the second generation. What the first generation experienced was not experienced in vain, for it was passed on to the second generation. (Life-study of Numbers, pp. 356-358, 368)

Further Reading: CWWL, 1991-1992, vol. 4, "The History of God in His Union with Man," ch. 13

第一周诗歌

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赞美主 — 祂的万有包罗性

8 7 8 7 双（英 196）

降 A 大调　　4/4



二 恩主，你是我逾越节，　　因你神将我逾越；
借你自己和你救赎，　　我们得与神和谐。
主，你也是神的羔羊，　　被杀、流血、救赎我；
应用你血作我赎价，　　并靠吃你而活着。

三 你是天降生命的粮，　　就是无酵生命饼；
我们吃你，与你调和，　　就得有分你功能。
羔羊和饼都是预表，　　象征你是我生命；
筵席之上吃你、喝你，　　我们享受你丰盛。

四 主，你也是属天吗哪，　　我们每日的食物；
喂养、饱足、刚强、加力，　　所有需要全应付。
主，你又是活的磐石，　　为我裂开，生命流；
饮于你这生命活水，　　不再干渴到永久。

五 主，你更是迦南美地，　　超越、丰富又佳美，
流奶与蜜，各物丰收，　　凡我需要无不备。
凭你丰余向神敬拜，　　并且借此相交通，
如此爱中彼此联结，　　神的建造得成功。

WEEK 1 — HYMN

Lord, the ancient types and symbols

Praise of the Lord — His All-Inclusiveness

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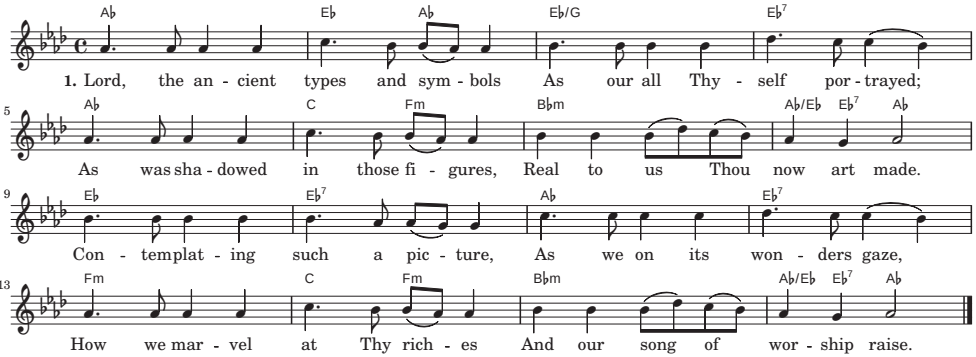


2. Lord, Thou art our true Passover,
God passed over us thru Thee;
By Thyself and Thy redemption
We with God have harmony.
Thou, the Lamb of God, redeemedst us
With Thyself and with Thy blood;
We apply Thy blood, our ransom,
Eating Thee, our real food.

3. Lord, Thou art the Bread from heaven,
The unleavened Bread of life;
Eating Thee, with Thee we mingle,
Ceasing from our sin and strife.
Lamb and Bread are both Thy figures,
Showing Thou art life to us;
Feasting on Thee at Thy table,
We enjoy Thy riches thus.

4. Lord, Thou art the Heav'nly Manna,
As our daily food supply;
Strengthening and energizing,
All our need to satisfy.
Living Rock Thou also art, Lord,
Cleft for us with life to flow;
Drinking of this living water,
Thirst is quenched, Thy life we know.

5. Lord, Thou art the Land of Canaan—
Elevated, rich and good,
Flowing with both milk and honey
In a glorious plenitude.
By Thy surplus God we worship,
In Thy fellowship we move;
Thus in love we're joined together
And God's building we will prove.

申言稿：

Composition for prophecy with main point and sub-points:

第二周

编组成军以保护神的见证，并为着祂在地上的行动争战，所需要的长大与成熟

诗歌：401

读经：民一 2 ～ 3、19 ～ 20，二 1 ～ 2、32、34，腓三 12 ～ 15，弗六 10 ～ 12

纲要

周一

壹 民数记着重于蒙神救赎、领受启示并经过训练的以色列人，如何编组成军，以保护神的见证，并为着祂在地上的行动争战—民一 2 ～ 3、19 ～ 20：

一 神所造的地已经被撒但毁坏，因此神需要得着一班人，为着祂在地上的行动被编组成军—3 节。

二 民数记给我们看见，神如何把祂所救赎的人编组成军，围绕并保护祂的见证—二 1 ～ 2、32、34：

1 在民数记里，特别是在头四章，以色列人按着神的安排编组成军。

2 以色列人要编组成军，就需要被数点；数点之后以色列人才能编组成军—一 2 ～ 3、19 ～ 20。

Week Two

The Growth and Maturity Required for the Formation of the Army to Protect God's Testimony and Fight for His Move on Earth

RK Hymns: 540

Scripture Reading: Num. 1:2-3, 19-20; 2:1-2, 32, 34; Phil. 3:12-15; Eph. 6:10-12

Outline

Day 1

I. The emphasis of Numbers is how the Israelites, who had been redeemed, received revelation, and been trained by God, were formed into an army to protect God's testimony and fight for His move on earth—1:2-3, 19-20:

A. Since the earth created by God was ruined by Satan, God needs to gain a group of people to be formed into an army for His move on earth—v. 3.

B. Numbers shows how God formed His redeemed people into an army to surround and protect His testimony—2:1-2, 32, 34:

1. In Numbers, particularly in the first four chapters, the Israelites were formed into an army according to God's arrangement.

2. In order for the children of Israel to be formed into an army, they needed to be numbered; only after being numbered could the Israelites be formed into an army—1:2-3, 19-20.

贰 为了“能出去打仗”，以色列男子需要至少年满二十岁；这与长大、成熟有关—3节：

一 当时以色列人大约有二百万，但二十岁以上能出去打仗的，只有六十万零三千五百五十人—45～46节。

二 地上信徒虽多，其中只有少数人生命成熟到一个地步，能为神的见证争战—弗四12、15～16，六10～12。

三 民数记提到军队服役的年龄，就是二十岁以上；但这卷书没有提到退役年龄：

1 神的军队是强壮的，就象迦勒虽已八十多岁，却仍像四十多岁时一样，在神面前刚强，能争战—书十四6、10～11。

2 这表征我们必须兼有生命与生命的成熟，才能被神数点。

四 按照民数记，小孩和妇女都没有被数点：

1 小孩表征幼稚，妇女表征软弱。

2 只有二十岁以上的男丁能参与争战，这表征在信徒中，只有生命成熟并刚强的才能从事属灵争战。

五 被数点的人需要经过摩西、亚伦及十二支派首领的认可—一4、16～18：

1 摩西表征基督是身体的头，运用祂的权柄；亚伦表征基督是大祭司，执行祂的祭司职分；十二支派的首领表征召会中的长老和领头的人—西一18，来八1，徒十四23：

II. In order “to go forth for military service,” an Israelite male needed to be at least twenty years old; this is related to growth and maturity—v. 3:

A. There were approximately two million Israelites, but only 603,550 were twenty years old and upward and were able to go forth for military service—vv. 45-46.

B. Even though there are a great many believers on earth, only a small number among them are mature in life to the extent that they are able to fight for God’s testimony—Eph. 4:12, 15-16; 6:10-12.

C. Numbers mentions the age for those enlisting in the army, which was twenty years old and upward, yet this book does not mention the age for retirement:

1. God’s army was strong, just as Caleb was able to fight and was as strong before God in his eighties as he was in his forties—Josh. 14:6, 10-11.

2. This signifies that we must have both life and maturity in life in order to be numbered by God.

D. According to Numbers, neither children nor women were numbered:

1. Children signify immaturity, and women signify weakness.

2. That only males who were twenty years old and upward were able to engage in warfare signifies that among the believers, only those who are mature in life and strong are able to fight in spiritual warfare.

E. Those who were numbered needed to be confirmed by Moses, Aaron, and the leaders of the twelve tribes—1:4, 16-18:

1. Moses signifies Christ as the Head of the Body who executes His authority, Aaron signifies Christ as the High Priest who exercises His priesthood, and the leaders of the twelve tribes signify the elders and leading ones in the church—Col. 1:18; Heb. 8:1; Acts 14:23:

a 这指明神子民的数点是根据生命和生命的成熟，以及属灵权柄的认可。

b 编组成为神的军队需要生命、成熟和属灵权柄的认可。

2 以色列人要被数点，就需要在他们宗族生命的交通里，也必须在生命里长大达到成熟，这由二十岁所表征—民一 1 ～ 16。

周二

叁 在主今日的恢复里，急切需要为着编组成为神的军队所要求的长大与成熟；我们需要在生命里长大达到成熟—出三十 14，民一 2 ～ 3、18，弗四 12 ～ 16：

一 就属灵一面说，二十岁以上的男丁，表征神的子民中间灵里刚强并在神圣生命里成熟的人，不论其天然的身分如何；唯有这些人够资格编组成军，为着神在地上的权益和行动争战—出三十 14，民一 3。

二 生命长大乃是神成分的加多（西二 19），基督身量的增长（弗三 17 上，四 13），圣灵地位的开展（五 18），人成分的减少，天然生命的破碎，魂的各部分被征服（提后一 7）。

三 变化是我们在天然的生命里新陈代谢的改变，而成熟是我们被那改变我们的神圣生命所充满；变化的最后阶段是成熟，就是生命达到丰满—来六 1。

四 在新约里，“成熟”这辞用于指信徒在神的生命上长成、成熟并完全—太五 48，约三 3、5 ～ 6、15：

1 作为信徒我们需要往前，竭力前进，达到成熟，忘

a. This indicates that the numbering of God's people is based on life and maturity in life and is confirmed by spiritual authority.

b. Life, maturity, and the confirmation of spiritual authority are required for the formation of God's army.

2. In order to be numbered, the children of Israel were required to be in the fellowship of the life of their fathers' households and had to grow in life unto maturity, which is signified by the age of twenty—Num. 1:1-16.

Day 2

III. In the Lord's recovery today, there is an urgent need for the growth and maturity required for the formation of God's army; we need to grow in life unto maturity—Exo. 30:14; Num. 1:2-3, 18; Eph. 4:12-16:

A. Spiritually, males who are twenty years old and over signify those among God's people who, regardless of their natural status, are strong in spirit and mature in the divine life; only these are qualified to be formed into an army to fight for God's interest and move on earth—Exo. 30:14; Num. 1:3.

B. The growth of life is the increase of the element of God (Col. 2:19), the increase of the stature of Christ (Eph. 3:17a; 4:13), the expanding of the ground of the Holy Spirit (5:18), the decrease of the human element, the breaking of the natural life, and the subduing of every part of our soul (2 Tim. 1:7).

C. To be transformed is to be metabolically changed in our natural life, whereas to be matured is to be filled with the divine life that changes us; the last stage of transformation is maturity, the fullness of life—Heb. 6:1.

D. In the New Testament the word mature refers to the believers' being full-grown and perfected in the life of God—Matt. 5:48; John 3:3, 5-6, 15:

1. As believers, we need to go on, to be brought on, to maturity by forgetting

记背后的，努力面前的，追求对基督完满的享受并赢得基督，好在千年国里对基督有极点的享受—腓三 12 ～ 15。

2 在属灵生命上成熟的先决条件，就是在神圣生命里一直长大—弗四 15。

3 信徒在基督生命里长大成熟的最终结果乃是长成的人—召会作基督的身体，长成一个成熟的人—13、16 节。

五 成熟就是基督在我们里面完全成形了；也就是说，我们已经完全变化成祂的形像—加四 19，林后三 18：

1 从我们得重生的时候起，主就一直在我们里面作工，使我们有祂的形像—18 节，罗八 29。

2 等到主把祂的形像完全作到我们里面，祂也从我们里面完全彰显出来的时候，我们就生命成熟了—29 节，林后三 18。

周三

六 雅歌三章给我们看见寻求者的成熟，四章解释这样的成熟是借着意志的降服而达到的：

1 寻求者成熟的秘诀，就是她的意志已完全降服且复活了—歌三 6 ～ 9，四 1 下、4。

2 颈项表征人服在神之下的意志；主看我们意志的降服，是顶美丽的事—4 节。

3 首先我们的意志必须降服，然后它会在复活里刚强，好象大卫收藏军器的高楼，为着属灵的争战—弗六 10。

4 我们若有服从的意志，我们的意志就要显得象大卫的高楼，收藏各种争战的武器—林后十 3 ～ 5。

the things which are behind and stretching forward to the things which are before, pursuing toward the fullest enjoyment and gaining of Christ for the uttermost enjoyment of Christ in the millennial kingdom—Phil. 3:12-15.

2. The prerequisite for maturity in the spiritual life is to grow continually in the divine life—Eph. 4:15.

3. The ultimate issue of the believers' growth and maturity in the life of Christ is a full-grown man—the church as the Body of Christ growing into a mature man—vv. 13, 16.

E. To be mature is to have Christ fully formed in us; it also means that we have been fully transformed into His image—Gal. 4:19; 2 Cor. 3:18:

1. Since the time of our regeneration, the Lord has been working in us so that we may have His image—v. 18; Rom. 8:29.

2. When the Lord has fully worked His image into us and is fully expressed through us, we will be mature in life—v. 29; 2 Cor. 3:18.

Day 3

F. Chapter 3 of Song of Songs shows us the maturity of the seeking one, and chapter 4 explains that maturity is reached by the subduing of the will:

1. The secret of the maturity of the seeking one is that her will has been completely subdued and resurrected—3:6-9; 4:1b, 4.

2. The neck signifies the human will under God; the Lord considers the submission of our will a most beautiful thing—v. 4.

3. First, our will must be subdued; then it will be strong in resurrection and be like the tower of David, the armory for the spiritual warfare—Eph. 6:10.

4. If we have a submissive will, our will becomes like the tower of David that holds all kinds of weapons for warfare—2 Cor. 10:3-5.

周四

肆 神的儿女要达到二十岁的属灵年龄，就需要经过生命经历的头三层，并进入第四层：

一 生命经历的第一层是在基督里，第二层是住在基督里，第三层是基督住在我们里面，也就是十字架层—加二 20，三 1，五 24，太十六 24。

二 在第三层，寻求的信徒对付肉体、己和天然的构成连同天然的力量和才干：

1 肉体是指堕落之旧人的总和，也就是我们整个堕落的人—创六 3，罗七 18 上，加二 16：

a 肉体是旧人的活出与彰显—罗六 6。

b 肉体是无法改变或改进的；因此，我们必须记得这个事实：肉体是一直与我们在一起的—十三 14，加五 16。

c 肉体是神仇敌的营盘，是仇敌工作最大的基地—19 ～ 21 节：

(一) 肉体是我们仇敌中的头一个，在罪、世界和撒但前面，领先与我们争战—罗八 3。

(二) 神恨恶肉体，就如祂恨恶撒但一样；祂要毁坏肉体，就如祂要毁坏撒但—出十七 16，申二五 17 ～ 19，撒上十五 2 ～ 3。

2 己就是魂生命，重在人的意思，人的主张—太十六 23 ～ 25：

a 在马太十六章二十三至二十五节，有三个辞彼此相关，就是“心思”、“己”和“魂生命”：

(一) 心思是己的发表，己是魂生命的具体表现—

Day 4

IV. In order for the children of God to reach the spiritual age of twenty, they need to pass through the first three stages of the experience of life and enter into the fourth stage:

A. The first stage of the experience of life is being in Christ, the second stage is abiding in Christ, and the third stage is Christ living in us, which is also the stage of the cross—Gal. 2:20; 3:1; 5:24; Matt. 16:24.

B. In the third stage the seeking believers deal with the flesh, the self, and the natural constitution with the natural strength and ability:

1. The flesh denotes the totality of the fallen old man, our entire fallen being—Gen. 6:3; Rom. 7:18a; Gal. 2:16:

a. The flesh is the living out and the expression of the old man—Rom. 6:6.

b. The flesh cannot be changed or improved; thus, we need to be mindful of the fact that the flesh is always with us—13:14; Gal. 5:16.

c. The flesh is the camp of God's enemy and the largest base for his work—vv. 19-21:

1)The flesh is the first among our enemies, taking the lead over sin, the world, and Satan to fight against us—Rom. 8:3.

2)God hates the flesh in the same manner that He hates Satan, and He wants to destroy the flesh in the same manner that He wants to destroy Satan—Exo. 17:16; Deut. 25:17-19; 1 Sam. 15:2-3.

2. The self is the soul-life with the emphasis on human thoughts and opinions—Matt. 16:23-25:

a. In Matthew 16:23-25 three terms are related to one another: mind, himself, and soul-life:

1)Our mind is the expression of our self, and our self is the embodiment of our

23～25节。

(二)魂生命具体表现在己里面，并借着己活出来，而己又借着心思、想法、思想、观念和意见发表出来—22～23节。

b 己是撒但的具体化身；己是魂里撒但的素质，使魂向神独立，发表魂自己的意见和自己的意志—23节，创三1～6，林后十一3。

c 己就是那向神宣告独立的魂—太十六23，路十四26，伯四二5～6。

3 天然的构成是我们肉身和精神能力的集大成—林前二14～15，腓三3、10～11：

a 天然的力量和才干没有神圣的元素。

b 天然的力量和才干凭自己行事，不照着神的意愿而行。

c 当我们凭天然的才干作工，我们寻求自己的荣耀，满足自己的愿望。

d 当我们天然的力量和才干受了十字架的对付，这些力量和才干就在复活里成为有用的—11节。

周五

三 属灵经历和属灵生命的第四层是最高的一层，就是基督长成在我们里面—属灵争战层，在此基督在我们里面长成并成熟了—弗四13～16，六10～18：

1 在第三层的末了，我们有神的形像彰显神，在第四层我们有祂的权柄代表祂—创一26。

2 在第四层里生命的经历包括：认识身体，认识升天，同基督掌权，从事属灵争战，以及满有基督的身量—林前十二27，弗六10～12。

soul-life—vv. 23-25.

2)Our soul-life is embodied in and lived out by our self, and our self is expressed through our mind, idea, thought, concept, and opinion—vv. 22-23.

b. The self is the embodiment of Satan; the self is the essence of Satan in the soul, making the soul independent from God to express its self-opinion and self-will—v. 23; Gen. 3:1-6; 2 Cor. 11:3.

c. The self is the soul declaring its independence from God—Matt. 16:23; Luke 14:26; Job 42:5-6.

3. The natural constitution is the aggregate of our physical and mental abilities—1 Cor. 2:14-15; Phil. 3:3, 10-11:

a. The natural strength and ability do not have the divine element.

b. The natural strength and ability act on their own, not according to God's will.

c. When we work with our natural ability, we seek our own glory and satisfy our own desire.

d. When our natural strength and ability are dealt with by the cross, they become useful in resurrection—v. 11.

Day 5

C. The fourth stage of our spiritual experience and spiritual life is the highest stage—Christ's full growth in us—the stage of spiritual warfare, where Christ is fully grown and matured in us—Eph. 4:13-16; 6:10-18:

1. At the end of the third stage, we express God with His image, and in the fourth stage, we represent Him with His authority—Gen. 1:26.

2. The experience of life in the fourth stage includes knowing the Body, knowing ascension, reigning with Christ, engaging in spiritual warfare, and being full of the stature of Christ—1 Cor. 12:27; Eph. 6:10-12.

3 我们要认识身体，活在身体里，必须先对付肉体、己和天然的构成—加五 24，太十六 24：

a 我们若是还照肉体活着，还活在自己里面，还凭天然的能力事奉神，就无法认识身体—林前十二 12。

b 唯有当我们的肉体受了对付，己意受了破碎，天然生命受了击打，那在我们里面的神圣生命才使我们认识身体，并且领悟我们不过是身体的肢体，那在我们里面的生命是无法独立的。

4 我们要有属灵的争战并对付神的仇敌，就必须先对付肉体、己和魂生命—林后十 3 ～ 5，弗六 10 ～ 12：

a 从事属灵争战以对付撒但并为神恢复地，需要我们全然、绝对为着神，并完全顺从祂—创一 26 ～ 28：

(一) 我们不能保留自己，或为自己留下一点什么。

(二) 我们对付撒但时，己必须完全被弃绝。

b 召会必须从事属灵的争战，以带进神的国—太十二 28，弗六 10 ～ 18，启十二 10 上，十一 15。

周六

伍 在香坛那里的祷告，带进以色列人的数点，为要编组成军，为神在地上的权益争战—出三十 11 ～ 16，民一 45 ～ 46：

一 在香坛那里祷告的结果，导致主对众召会的众圣徒作一次“军事人口调查”；凡被数点的人，都有资格为着神在地上的行动争战—二 32，四 23，提后二 3。

二 在香坛那里所献上的代求，乃是为着信徒的长大

3. In order to know the Body and live in the Body, we must first deal with the flesh, the self, and the natural constitution—Gal. 5:24; Matt. 16:24:

a. If we still live according to the flesh, in ourselves, and serve the Lord in our natural ability, there is no way for us to know the Body—1 Cor. 12:12.

b. Only when our flesh has been dealt with, the self-opinion has been broken, and the natural life has been smashed will the divine life within us enable us to know the Body and realize that we are simply members of the Body and that the life within us cannot be independent.

4. If we want to fight the spiritual warfare and deal with God's enemy, we must first deal with our flesh, self, and soul-life—2 Cor. 10:3-5; Eph. 6:10-12:

a. Engaging in spiritual warfare to deal with Satan and recover the earth for God requires that we be wholly and absolutely for God and obey Him completely—Gen. 1:26-28:

1) We cannot preserve ourselves or leave one bit for ourselves.

2) When we are dealing with Satan, self must be utterly abandoned.

b. The church must engage in spiritual warfare, fighting to bring in the kingdom of God—Matt. 12:28; Eph. 6:10-18; Rev. 12:10a; 11:15.

Day 6

V. The prayer at the incense altar issued in the numbering of the children of Israel for the formation of an army to fight for God's interest on the earth—Exo. 30:11-16; Num. 1:45-46:

A. As a result of the prayer at the incense altar, the Lord conducts a "military census" of the saints in the churches; those who are numbered are qualified to go to war for God's move on the earth—2:32; 4:23; 2 Tim. 2:3.

B. The intercession offered at the incense altar is for the growth and maturity

成熟，使军队能以编组—弗四 13，六 10 ～ 12：

1 我们越在香坛那里祷告，就越看见成熟的需要是迫切的，也越为着在生命里长大成熟有急切的祷告—林前二 6，三 1 ～ 2，十四 20，十六 13，来五 14 ～ 六 1，弗三 16。

2 唯有这样一支军队组成，神才能为着祂的定旨在地上行动；若没有由成熟之人所组成的军队，神就无法行动—四 13，六 10 ～ 12。

of the believers so that an army can be formed—Eph. 4:13; 6:10-12:

1. The more we pray at the incense altar, the more we will realize that the need for maturity is desperate, and the greater will be the urgency to pray for the growth in life unto maturity—1 Cor. 2:6; 3:1-2; 14:20; 16:13; Heb. 5:14—6:1; Eph. 3:16.

2. Only when such an army is formed will God be able to move on earth for His purpose; apart from an army formed of mature ones, there is no way for God to move—4:13; 6:10-12.

第二周　周一

晨兴喂养

民一 3“凡以色列中，从二十岁以上能出去打仗的，你和亚伦要按他们的军队数点。”

弗四 15“唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”

数点根据三件基本的事：第一，根据家谱，是关乎生命；第二，根据年龄，是关乎成熟；第三，根据摩西、亚伦和十二个族长的鉴定，这是关乎印证。神子民的编组，以今天的话说，就是配搭；乃是根据三件事：生命、成熟和承认（印证）。这三者必须齐备，神子民才能有正确的编组，也就是有正确的配搭。（民数记概论上册，二三至二四页。）

信息选读

家谱与生命有关；年龄与长大成熟有关。一个人即使是亚伯拉罕、以撒、雅各的后裔，但生命若没有成熟也不可被数点。凡满了一个月的，就算为以色列人，那是关乎生命；但要被编组成军，就要二十岁以上才可以，这是关乎长大成熟。当时以色列人也许有二百万，但二十岁以上能出去打仗的，只有六十万零三千五百五十人。（民一 45～46。）今天在召会中也是这样，信徒有许多，但生命成熟到一个地步，能为神的见证争战的，只是一部分。换句话说，不是所有受浸得救的圣徒都成熟到能为神的见证争战。

WEEK 2 — DAY 1

Morning Nourishment

Num. 1:3 From twenty years old and upward, all who are able to go forth for military service in Israel, you and Aaron shall number them by their companies.

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.

The numbering of the Israelites is based on three basic matters: genealogy, which is related to life; age, which is related to maturity; and the confirmation by Moses, Aaron, and the leaders of the twelve tribes. Today the formation of God's people into an army is a matter of coordination, which is based on three matters: life, maturity, and confirmation. These three matters must be fulfilled in order for God's people to be properly formed, which is to be properly coordinated. (CWWL, 1960, vol. 1, "Synopsis of Numbers," p. 71)

Today's Reading

A person's genealogy is related to his life, whereas his age is related to his growth and maturity. If an Israelite was not mature, even though he was a descendant of Abraham, Isaac, and Jacob, he could not be numbered. Those who were one month old and upward were considered Israelites; this is related to life. However, to be formed into an army, an Israelite needed to be at least twenty years old; this is related to growth and maturity. Although there were about two million Israelites at the time of Numbers, only six hundred three thousand five hundred fifty were twenty years old and upward and were able to go forth for military service (Num. 1:45-46). This is also true in the church today. Even though there are many believers on earth, only a small number among them are mature in life to the extent that they are able to fight for God's testimony. In other words, not all the saved and baptized saints are mature enough to be able to fight for God's testimony.

在争战的事上，民数记提到服役年龄，就是二十岁以上，却没有提到退役年龄。迦勒八十岁还在争战，（书十四6，10～11，）摩西在旷野带领以色列人，直到一百二十岁。这说明生命成熟能为神的见证争战的人，是没有年龄限制的，也不该有年龄限制。

神的军队一直是强壮的。就象迦勒虽已八十多岁，却仍像四十多岁时一样，（7，10～11，）在神面前刚强，能争战。这意思是，我们要兼有生命与成熟，才能被神数点。按照民数记，这个数点里没有小孩，也没有妇女；因为小孩代表幼稚，妇女代表软弱。在召会中原则也是这样，有的人得救的年日不少，但是在主里不够刚强，仍然软弱。在争战里只有二十岁以上的男丁，这表征在信徒中，只有生命成熟并刚强的才能从事属灵争战。

被数点的人必须经过承认，也就是需要摩西、亚伦及十二位宗族首领的认可。…在此摩西表征基督是身体的头，运用祂的权柄。亚伦表征基督是大祭司，执行祂的祭司职分。主一面是元首有权柄，一面是祭司，来看顾、察验并鉴定神的子民。此外，还有十二个宗族首领，表征召会中的长老、领头的人。这给我们看见，数点是根据生命和生命的成熟，还要加上属灵权柄的鉴定。

今天在召会中有基督元首的权柄，也有基督祭司的职分。当召会情形正常时，作长老的在召会中领头，学习活在神面前，鉴定并判断人有没有生命，够不够成熟，够不够刚强。（民数记概论上册，一九至二二页。）

参读：民数记概论，第二篇；民数记生命读经，第二至三篇。

Concerning the matter of warfare, Numbers mentions the age for those enlisting in the army, which was twenty years old and upward; yet this book does not mention the age for retirement. Caleb fought when he was eighty years old (Josh. 14:6, 10-11), and Moses led the children of Israel in the wilderness until he was one hundred twenty years old. This signifies that those who are mature in life and are able to fight for God's testimony are not, and should not be, limited by age.

God's army was strong, just as Caleb was able to fight and was as strong before God in his eighties as he was in his forties (vv. 7, 10-11). This signifies that we must have both life and maturity in life in order to be numbered by God. According to Numbers, neither children nor women were numbered. Children signify immaturity, and women signify weakness. In principle, the same is true of the church. Although some believers may have been saved for a long period of time, they are still weak and not sufficiently strong in the Lord. Only males who were twenty years old and upward were able to engage in warfare; this signifies that among the believers, only those who are mature in life and strong are able to fight in spiritual warfare.

Those who were numbered needed to be confirmed by Moses, Aaron, and the leaders of the twelve tribes….Here Moses signifies Christ as the Head of the Body who executes His authority. Aaron signifies Christ as the High Priest who exercises His priesthood. The Lord is not only the Head with authority but also the Priest coming to care for, examine, and confirm God's people. Moreover, the leaders of the twelve tribes signify the elders and leading ones in the church. This indicates that the numbering of God's people is based on life and maturity in life and is confirmed by spiritual authority.

Today in the church there is the headship and priesthood of Christ. When a church is in a normal condition, the elders take the lead in the church and learn to live before God to confirm and judge whether people have life and are sufficiently mature and strong. (CWWL, 1960, vol. 1, "Synopsis of Numbers," pp. 68-69)

Further Reading: CWWL, 1960, vol. 1, "Synopsis of Numbers," ch. 2; Life-study of Numbers, msgs. 2-3

第二周　周二

晨兴喂养

西二19“…持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”

弗三17“使基督借着信，安家在你们心里…。”

一个长进的基督徒，当你碰着他的思想时，会感觉有主的味道；当你碰着他的喜好，甚至他的厌恶时，也能感觉有主的味道；你看他定规事情，选择事物，也会感受到主的味道。为什么呢？因为他让主的灵和主的生命，从他灵里，浸透到他的心思、情感、意志里；这就是他让主的生命，在他里面开展、扩大，也就是让主的生命，在他里面一步一步长大，一点一点成熟。好比树上的果子，果子长大一点，就成熟一点。有一天主的灵和主的生命，要完全浸润我们全人，使我们全人都有主，都是主的味道；到这时，我们就是成熟的信徒，不只行事为人完全无可指摘，并且人碰着我们的时候，无论我们的思想、爱好或主张，人都能感觉到有主的味道。因为主的灵、主的生命，从我们中心的灵，扩展到我们魂的每一部分。（基督徒生命成熟的路，一四六页。）

信息选读

我们的心向着主是关闭的，主被拘禁在我们灵里，祂出不来。好象主虽然在我们里面，但祂的周围都是此路不通；祂在我们里面动弹不得，一点也没有机会出来。

WEEK 2 — DAY 2

Morning Nourishment

Col. 2:19 ...Holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Eph. 3:17 ...Christ may make His home in your hearts through faith...

If a Christian has the proper growth in life, when you touch his thoughts, you will sense the taste of the Lord in it; when you touch his likes or even his dislikes, you will sense the taste of the Lord; and if you watch the way he decides and chooses, you will also sense the taste of the Lord.... [This] is because he allows the Lord's Spirit and the Lord's life to permeate from his spirit into his mind, emotion, and will. That is, he allows the Lord's life to spread and expand in him and also allows the Lord's life in him to grow step by step and to mature little by little. In the same way, the more the fruit on a tree grows, the more it matures. One day the Lord's Spirit and life will permeate our whole being completely, causing our whole being to be filled with the Lord and to have the taste of the Lord in full. When this happens, we will be mature believers. Not only will we be blameless in our daily walk, but when others touch us, they will be able to sense the taste of the Lord in our thoughts, preferences, and ideas. This will be the case because the Lord's Spirit and life will have spread from our spirit to every part of our soul. (CWWL, 1955, vol. 3, "The Way for a Christian to Mature in Life," pp. 300-301)

Today's Reading

Our heart is often closed toward the Lord, and the Lord is detained in our spirit to the extent that He cannot come out. Although the Lord is within us, it is as if He is surrounded by signs that say, No Thoroughfare. Thus, the Lord is not able to move within us even a little bit, and He does not have an opportunity to come out of us.

…这不是说我们不承认这位主，乃是说在我们思想里没有主的地位，我们想东想西，就是不想主；在我们情感里也没有主的地位，我们什么都爱，就是不爱主；我们心志的主张、拣选里，也都没有主的地位，只有我们自己。换句话说，我们虽然得救，有主在我们灵里，但主却不能从我们灵里出来，管制我们的心思、心情和心志。我们是一个信主，有主的人，但我们的心思、心情、心志向着主是独立的。在我们魂的三部分里，主没有地位。这就是为什么我们生命不成熟的原因。

为着我们生命的长大，我们的心必须向主敞开，我们的心情、心志、心思，对主必须是开启的。这一开启，主就能从我们灵里出来，进到我们的心志里，进到我们的心情里，也进到我们的心思里。这样，祂就有路达到我们魂的各部分。…心怎样向主开启呢？每当我们要定规一件事，要有一个主张的时候，我们都该先转向主说，“主啊，我爱你，我愿意讨你的喜悦。”这样，我们的心志就向主打开了。这一打开，主就进到我们的心志里。每一次我们有所爱好，有所愿望时，我们都当在那里停一停，对主说，“主啊，我爱你，我要讨你的喜悦。”这样，我们的心情向主就开启了，主当然就进到我们的心情里了。同样的，每一次我们思想一件事时，先把我们的思想停一停，对主说，“主啊，我爱你，我要讨你的喜悦。”这就是我们在心思里，向主开了一个口，主就能从这个口，进到我们心思里。

我们如此一再地在心思、心情、心志里，向主敞开，主的灵就能一再地得着机会，进到我们魂的各部分。（基督徒生命成熟的路，一五五至一五七页。）

参读：基督徒生命成熟的路，第十二至十三篇；生命的认识，第一、十二篇；创世记生命读经，第九十二至九十三篇。

This does not mean that we do not acknowledge the Lord at all; it means that there is no ground for the Lord in our thoughts. We think about this and that, but we do not think about the Lord. There is also no ground for the Lord in our emotions. We love many things, but we do not love the Lord. Moreover, there is no ground for the Lord in our will—in our decisions and choices. Our self has all the ground. Although we have been saved and have the Lord in our spirit, the Lord cannot come out from our spirit to control our mind, emotion, and will. We believe in the Lord and have the Lord, but our mind, emotion, and will are independent of the Lord, and the Lord has no ground in these three parts of our soul. This is the reason why we are not mature in life.

In order for us to grow in life, our heart must be open to the Lord, and our mind, emotion, and will must be opened to the Lord. Once these three parts are open, the Lord will be able to spread out from our spirit into our mind, emotion, and will to reach these different parts of our soul. How do we open our heart to the Lord? Whenever we have to make a determination or decision, we should first say to the Lord, “O Lord, I love You. I am willing to please You.” This kind of prayer opens our will to the Lord, and once our will is opened, the Lord will enter into it. In addition, whenever we love or desire something, we should stop for a moment and say to the Lord, “O Lord, I love You. I want to please You.” This opens our emotion to the Lord. When we do this, the Lord will surely enter into our emotion. Similarly, whenever we begin to think about something, we should stop our thinking for a moment and say to the Lord, “O Lord, I love You. I want to please You.” This kind of statement opens our mind to the Lord, and through this opening, the Lord will be able to enter into our mind.

Whenever we open to the Lord in our mind, the Lord’s Spirit will gain the opportunity to enter into the different parts of our soul. (CWWL, 1955, vol. 3, “The Way for a Christian to Mature in Life,” pp. 306-308)

Further Reading: CWWL, 1955, vol. 3, “The Way for a Christian to Mature in Life,” chs. 18-19; CWWL, 1953, vol. 3, “The Knowledge of Life,” chs. 1, 12;Life-study of Genesis, msgs. 92-93

第二周　周三

晨兴喂养

歌四 4“你的颈项好象大卫建造收藏军器的高楼，其上悬挂一千盾牌，都是勇士的挡牌。”

弗六 10“末了的话，你们要在主里，靠着祂力量的权能，得着加力。”

雅歌三章告诉我们这位寻求者的成熟，四章继续解释她如何达到这样成熟的阶段。三章提到她的成熟，说到她已成了华轿。…至终我们看到主将她视为耶路撒冷。轿是城的缩影；城是完满地盛装主，而轿是小规模地盛装主。…然后四章解释这样的成熟是借着意志的降服而达到的。

在四章四节，主将〔寻求者〕的颈项比作大卫的高楼。…头发表征我们的意志；…颈项也表征我们的意志。圣经中那些背叛神的人，都称作硬着颈项的人。（出三二 9，徒七 51。）所以我们看见，羊群安卧在山旁，〔歌四 1，〕乃是显示她意志的降服，而大卫的高楼则说明她的意志在复活里是何等的刚强。首先，我们的意志必须降服，然后我们的意志在复活里必须是刚强的。天然的意志必须受对付，然后我们才会有复活的意志。钉十字架且降服的意志，如同羊群安卧在山旁；但复活的意志必须像大卫建造收藏军器的高楼。（李常受文集一九七二年第一册，三六三至三六四页。）

信息选读

雅歌何等富有诗意！首先我们的意志必须降服，然后我们的意志才会得复活，象大卫的高楼，成为属灵争战用的军器库。一切属灵争战用的武器，都

WEEK 2 — DAY 3

Morning Nourishment

S. S. 4:4 Your neck is like the tower of David, built for an armory: a thousand bucklers hang on it, all the shields of the mighty men.

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.

Song of Songs 3 tells us of the maturity of the seeking one, and chapter 4 continues by explaining how she reached such a mature stage….Eventually, she is reckoned by the Lord as Jerusalem. This is the maturity that is mentioned in chapter 3 when she becomes the palanquin. A palanquin is a miniature of the city. The city contains the Lord in a full way, and the palanquin contains the Lord on a smaller scale….Then chapter 4 explains that such a maturity is reached by the subduing of the will.

In 4:4 the Lord likens [the seeking one's] neck to the tower of David….The hair signifies our will, and…our neck also signifies our will. Those who are rebellious toward God in the Bible are called stiff-necked (Exo. 32:9; Acts 7:51). So we see that a flock of goats appearing on the mountain [S. S. 4:1] shows the subduing of her will, and the tower of David illustrates how strong her will is in resurrection. First of all, our will must be subdued; then it must be strong in resurrection. The natural will must be dealt with, and then we will have a resurrected will. The crucified and subdued will is just like a flock of goats standing on a mountainside, but the resurrected will must be like the tower of David builded up as an armory. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," pp. 273-274)

Today's Reading

How poetic the Song of Songs is! First, our will must be subdued; then it will be resurrected like the tower of David, the armory for the spiritual warfare. All the weapons for spiritual warfare are kept in our subdued and

保存在我们降服且复活的意志里。我们的意志若从未被主征服，就绝不能象坚固的军器库，保存所有属灵争战用的武器。这里的武器，大多数是防卫性的，而非攻击性的。这里不重在出外争战，乃重在固守抵抗。盾牌和挡牌都是防卫用的，为要站住。在属灵的争战中，我们不太攻击，我们主要的是防御，就是站着抵挡仇敌一切邪恶、狡猾的攻击。以弗所六章所提军装的项目，大多也是防卫性的。我们实在无需争战，因为主已赢了这场争战。

我们只需要站住，抵挡仇敌所有的攻击。保护我们抵挡仇敌火箭的盾牌和挡牌，乃是收藏在高楼里；这高楼就是寻求主者降服且复活的意志。这是在生命里真实的成熟。

未降服的意志，一面是顽梗的，另一面是软弱的。当仇敌来时，这顽梗、未降服的意志总是无条件地投降。由我们自己的经历，我们都知道这个。…有些姊妹在服从的事上是顽梗的，但她们遇到仇敌的攻击时，却是第一个投降的。然而，我们若有服从的意志，就是象羊群安卧在山旁那样降服的意志，我们的意志就要显得象大卫的高楼。当仇敌来时，我们的意志乃象大卫的高楼，收藏各种抵挡仇敌攻击的武器。

雅歌三章中寻求者成熟的秘诀，就是她的意志已完全降服且复活了。在〔雅歌前三章关于寻求者的〕八个表号中，头一个〔骏马〕在意志上是最强的，而最后一个〔冠冕〕完全没有自己的意志。马有超强的意志，但华轿和冠冕却毫无意志。她已从她天然的意志里出来，如今站在她复活的意志里抵挡仇敌。她像大卫建造收藏军器的高楼，为着属灵的争战。（李常受文集一九七二年第一册，三六四至三六五页。）

参读：歌中的歌，六九至七〇页；雅歌中所描绘的生命与建造，第六章。

resurrected will. If our will has never been subdued by the Lord, it can never be a strong armory to keep all the weapons for spiritual warfare. All the weapons are mostly defensive, not offensive. It is not so much a matter of going out to fight as it is a matter of standing to resist. Bucklers and shields are all for protection in order to stand. In spiritual warfare, we are not so much on the offensive as we are on the defensive, standing against all the devilish, subtle attacks of the enemy. Most of the items of the armor mentioned in Ephesians 6 are also defensive. There is really no need for us to fight; the Lord has won the battle already.

We simply need to stand and resist all the enemy's attacks. The bucklers and the shields that protect us against the arrows of the enemy are kept in this tower, which is the subdued and resurrected will of the Lord's seeking one. This is the real maturity in life.

An unsubdued will is, on the one hand, stubborn, and on the other hand, weak. When the enemy comes, the stubborn, unsubdued will always makes an unconditional surrender. We all know this by our own experience….The sisters who are stubborn in the matter of submission are the first to surrender when the enemy attacks. But if we have a submissive will, a will that has been subdued like a flock of goats on a mountainside, our will is expressed like a tower of David. When the enemy comes, our will is like the tower of David that holds all kinds of weapons against his attacks.

The secret of the maturity of the seeking one in Song of Songs 3 is that her will has been completely subdued and resurrected. Of all eight figures [of the seeking one in the first three chapters of Song of Songs], the first one, [the mare], is strongest in the will, and the last one, [the crown], has no will of its own at all. The mare has an exceedingly strong will, but the palanquin and the crown have no will at all. She has come out of her natural will and is now standing in her resurrected will against the enemy. She is like the tower of David builded as an armory for the spiritual warfare. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," pp. 274-275)

Further Reading: CWWN, vol. 23, "The Song of Songs," pp. 61-62; CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," ch. 6

第二周　周四

晨兴喂养

腓三 3 “真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不信靠肉体的。”

10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

任何天然的东西里面都没有神圣的元素，天然的力量和才干更是如此。使用我们天然的力量和才干，完全违反召会作基督身体的基本原则，因为召会作为基督的身体，全然是人性与神性调和的组成。召会作为新人必须充满神圣的元素。主定罪基督教，因为基督教已经变成由人天然的力量和才干所作出的宗教，在其中神圣的元素没有发展的余地。然而，真正的召会乃是神圣元素与人性调和的组成。我们必须学习这点，当作基本的功课，也必须使每一位有分于召会事奉的圣徒，对这点有深刻的印象。（李常受文集一九七九年第二册，一七九页。）

信息选读

在事奉中，我们必须在成为肉体的原则里作每件事。成为肉体的原则就是神圣的性情作到人性里。当主耶稣在地上时，祂是在满了神圣元素的人性里作每件事，而不凭着天然的力量和才干作任何事。祂说，离了父祂就不能作什么。（约五 19。）在祂一切的行事、说话、并工作上，父都在祂里面并与祂是一。（十四 10，十 30。）凡祂所行、所说、并所作的，完全是凭着父这神圣的元素。我们需要省察我们所用以事奉主的力量和才干，是天然的还是神圣的。我们必须学习弃绝天然的力量和才干，也要帮助众圣徒有这样的学习。

WEEK 2 — DAY 4

Morning Nourishment

Phil. 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh.

10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

Anything natural does not have the divine element in it, especially the natural strength and natural ability. To use our natural strength and ability is altogether against the basic principle of the church as the Body of Christ, because the church as the Body of Christ is altogether a composition of humanity mingled with divinity. The church as the new man must be full of the divine element. The Lord condemns Christianity because it has become a religion carried out by man's natural strength and man's natural ability. There is no development of the divine element there. But the genuine church is a composition of the divine element mingled with humanity. We must learn this as a basic lesson, and we also must impress every saint who partakes of the church service with this point. (CWWL, 1979, vol. 2, "Basic Lessons on Service," p. 140)

Today's Reading

In our service we must do everything in the principle of incarnation. The principle of incarnation is that the divine nature is wrought into humanity. When the Lord Jesus was on this earth, He did everything in His humanity full of the divine element. He did not do anything by the natural strength or the natural ability. He said that He could not do anything apart from the Father (John 5:19). The Father was within Him and one with Him in all His deeds, in all His words, and in all His works (14:10; 10:30). Whatever He did, whatever He said, and whatever He worked was altogether with the Father as the divine element. We need to consider whether the strength and ability we use for the Lord's service are natural or divine. We have to learn the lesson of rejecting our natural strength and ability, and we have to help all the saints to learn this lesson.

今天我们行事为人，或为主服事，也可能凭着自己、照着我们天然的力量和才干，而不照着神的意愿。因着我们有力量和才干，我们就觉得不需要祷告，不需要等候主，不需要寻求主的旨意，或寻求主的引导。这正是发生在摩西身上的事。他为了保护他的希伯来同胞而杀了一个埃及人，乃是凭自己行事，而没有照着神的意愿。（出二 11 ～ 12。）今天基督教里有一种可悲的光景，就是为主作工的人大多是凭着自己，靠着他们天然的力量和才干。他们的祷告不是寻求主的带领，只是要主在他们所作的事上赐下祝福。他们很少为主的意愿祷告，因为他们信靠自己天然的力量和才干。

我们凭天然的力量和才干作工，目标乃是寻求自己的荣耀，动机乃是满足自己的愿望。我们若看见这个异象，就会杀死我们自私和不纯净的动机。事实上，在主的工作中，我们不该有自己的愿望，也不该有自己的目标，为着个人的荣耀，叫自己有可夸的。我们该单单因着主的带领，而不是为着达到自己的目标而行事。要达到自己的目标是不对的。我们的目标必须是主的目标。

杀死我们的愿望和目标，意思就是杀死我们的力量和才干。为着我们自己荣耀的愿望和目标，与我们天然的力量和才干是一。世上的人，甚至许多基督徒，是为着他们的愿望和荣耀，凭着他们的力量和才干行事；但我们必须定罪并弃绝这个。

天然的力量和才干若经过十字架的对付，就会非常有用。它们经过十字架的对付之后，就是在复活里。…在复活里，有一些神圣的东西已经作到我们的力量和才干里。…我们的力量和才干受过对付之后，在复活里对于我们事奉主就成为有用的。（李常受文集一九七九年第二册，一七九至一八三页。）

参读：事奉的基本功课，第十六至二十课；出埃及记生命读经，第一百三十三至一百三十五篇。

Today it is possible that we may act and do some service for the Lord on our own according to our natural strength and ability but not according to God's will. Because we have the strength and the ability, we feel that we do not need to pray, to wait on the Lord, to seek the Lord's will, or to look for the Lord's leading. This was exactly what happened to Moses. When he slew an Egyptian to protect his fellow Hebrew, he did this on his own and not according to the Lord's will (Exo. 2:11-12). The sad situation in today's Christianity is that people work for the Lord mostly on their own by their natural strength and ability. They do not pray for the Lord's leading. They may pray only for the Lord to bestow His blessing upon what they do. They do not pray that much for the Lord's will, because they trust in their natural strength and ability.

When we work in our natural strength and ability, the goal is to seek our own glory, and the motive is to satisfy our own desire. If we see this vision, it will kill our self-seeking and impure motive. Actually, in the Lord's work we should not have our own desire, and we should not have our own goal for our glory, for our boast. We should do things simply because the Lord leads us to do them. We should not do them because we have something to achieve for our goal. That is wrong. The goal must be the Lord's.

To kill our desire and our goal means to kill our strength and ability. Our own desire and our own goal for our glory are one with our natural strength and natural ability. The people of the world and even many Christians do things by their strength and ability for their desire and glory, but we have to condemn and reject this.

The natural strength and ability are useful if they are dealt with by the cross. After being dealt with by the cross, they are in resurrection…. In resurrection something divine has been wrought into our strength and ability…. After being dealt with, our strength and ability become useful in resurrection for our service to the Lord. (CWWL, 1979, vol. 2, "Basic Lessons on Service," pp. 140-143)

Further Reading: CWWL, 1979, vol. 2, "Basic Lessons on Service," chs. 16-20; Life-study of Exodus, msgs. 133-135

第二周　周五

晨兴喂养

弗四 16“本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

六 13“所以要拿起神全副的军装，使你们在邪恶的日子能以抵挡，并且作成了一切，还能站立得住。”

可说没有一件事，需要我们认识身体，比属灵争战更急切。因为属灵争战，并不是个人的，乃是身体的。不是我们单个信徒能够和仇敌争战，乃是整个身体才能对付仇敌。所以我们要说到属灵争战，就不能不先来看认识身体。

为何我们〔生命的经历〕必须到灵命第四层，才提起认识身体这个问题？因为我们这里所说的身体，乃是指着基督那奥秘的身体，就是召会说的。这身体，乃是基督那在我们众人里面的生命，和我们调和而成的。当我们的生命经历还在第二、三层里面的时候，我们还是活在自己的生命里，对主调成这身体的生命就无法认识。乃是当我们的己生命彻底解决了，有了过约但河的经历，而进入第四层了，我们才能摸着这身体生命的实际，而认识这身体。（生命的经历，三八〇页。）

信息选读

圣经和经历都证明，我们每个人虽是基督的一个肢体，但我们每个人里面所有的，绝不是肢体的生命，乃是身体的生命。…所有活在身体上的肢体，它里面所有的生命，都必是其他的肢体所有的生命，也就是

WEEK 2 — DAY 5

Morning Nourishment

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

Nothing requires us to know the Body so urgently as spiritual warfare, because spiritual warfare is not an individual matter but a Body matter. No individual believer can fight with the enemy; it takes the whole Body. If we wish to learn spiritual warfare, we must first know the Body.

We must wait until the fourth stage [of the experience of life] to speak of knowing the Body, because the Body referred to here is the mystical Body of Christ, the church. This Body is formed by Christ as life in each of us, Christ mingled with us. During the second and third stages of our experience of life, we are still living in our own life; therefore, we cannot know this life that mingles with us to form the Body. Only when our self life has been utterly dealt with and we have the experience of passing through the Jordan and entering into the fourth stage [of our spiritual life] will we be able to touch the reality of this life of the Body and come to know the Body. (CWWL, 1953, vol. 3, “The Experience of Life,” p. 479)

Today’s Reading

The Bible and our experience prove that though each one of us is a member of Christ, the life in each one of us is not a member life but a Body life....Each member [of our body] shares in common the same life together with all the other members, that is, the life of the entire body....Similarly, in the Body of

全个身体里面的生命。…照样，在基督奥秘的身体上，任何一个肢体，如果和身体是联贯的，是有交通的，就他的生命必是身体的生命；身体的生命，也必是他的生命。他离开众肢体不行，众肢体离开他也不行。因为他和众肢体里面所有的生命，都是一个身体的生命，是无法分别，更是无法分开的。就是这个生命，是把我们众人联起来，成为基督的身体的，说得更准确、更透彻一点，是和我们众人调成基督的身体的。

但这件事，在我们还未把自己身上的难处对付干净以前，是没法清楚经历到的。我们若是还凭肉体活着，还活在自己里面，还凭天然的能力事奉神，基督在我们里面那身体的生命，就没法彰显出来，我们也就没法认识这身体。人越凭肉体活着，就越不觉得需要这身体的扶持。人越凭己意而行，就越不觉得需要召会的托住。人越凭天然事奉，也就越不觉得需要肢体的配搭。乃是一个人肉体受了对付，己意受了破碎，天然生命受了击打，然后他里面的生命才给他一个感觉，叫他觉得，他不过是身体上的一个肢体，在他里面的生命是没有法子独立的，所以这生命也就要求他，带着他，去和别的肢体交通，和别的肢体联结。到这时候，他才开始认识一点身体，也才有资格来摸属灵的争战。

所以一面说，人要有属灵的争战，来解决神的难处，必须先对付肉体、自己、和魂生命，先解决自己的难处；另一面说，人要有属灵的争战，必须先认识身体，而要认识身体，活在身体里，也必须先对付肉体、自己、和魂生命。所以不论是从争战一面说，或是从认识一面说，都需要人经过前三层的对付，脱离了肉体、自己、和魂生命，而达到第四层的生命经历才可以。（生命的经历，三八〇至三八二页。）

参读：生命的经历，第九至十一、十五篇；圣洁没有瑕疵，第一章。

Christ, when one member is joined to the Body or having fellowship with the Body, his life is the life of the Body, and the life of the Body is his life. It would not do for him to be separated from the other members, or vice versa, because the life in him and in the other members is of the same Body; it can neither be distinguished nor separated. It is this life that joins us together to become the Body of Christ; or, to say it more precisely and emphatically, it is this life that mingles with us to become the Body of Christ.

We cannot, however, experience this before the difficulties of the self have been entirely dealt with. If we are still living according to the flesh, in ourselves, and serving the Lord in our natural ability, the life of the Body, which is Christ Himself in us, has no way of being manifested, and there is no way for us to know the Body. The more we live by the flesh, the less we feel the need for the support of the Body. If we live by our self-opinion, we find no need for the sustaining of the church. If we serve with our natural ability, we sense no need for the coordination of the members. Only when our flesh has been dealt with, the self-opinion has been broken, and the natural life has been smashed, will the life within cause us to realize that we are simply members of the Body and that the life in us cannot be independent. Hence, this life requires us to have fellowship with all other members and be joined to them, and it also brings us into that fellowship and the experience of being joined together. It is at this time that we begin to know a little concerning the Body and become qualified to engage in spiritual warfare.

On one hand, we say that if we want to fight the spiritual warfare and deal with God's difficulty we must first deal with our flesh, self, and soul-life, thus solving our own difficulties; on the other hand, we say that in order to fight the battle, we must first know the Body, and in order to know the Body and live in the Body, we must first deal with our flesh, self, and soul-life. Whether, therefore, we speak from the standpoint of fighting the warfare or knowing the Body, we all must first pass through the preceding three stages—coming out of the flesh, the self, and the soul-life—in order to attain to the fourth stage of the experience of life. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 479-480)

Further Reading: CWWL, 1953, vol. 3, "The Experience of Life," chs. 9-11, 15; CWWN, vol. 34, "The Glorious Church," ch. 1

第二周　周六

晨兴喂养

弗四 13 “直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。”

六 11 “要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计。”

提后二 3 “你要和我同受苦难，好象基督耶稣的精兵。”

首先，需要帐幕作为神的具体表现；然后，神的选民需要经历帐幕的各方面，直到他们到达香坛，为着神的权益和祂的行动代求。神的子民尤其需要为着主军队的编组祷告，这军队要为神在地上的行动争战。香坛描述过后，紧接着就提起人口调查和遮罪银〔出三十〕的事，原因就在这里。事实上，出埃及三十章十一至十六节强调人口调查的事过于赎价银，就是遮罪银的事。在十二节里，主吩咐摩西，要按以色列人被数点的，计算总数。这次数点百姓乃是为着军队的编组。（出埃及记生命读经，一八九〇至一八九一页。）

信息选读

我们若要在军队里为着神的行动争战，就需要成熟。我们需要长大，直到我们属灵的年龄满了二十岁。在香坛所献的代求就是为着这个长大成熟，使军队能编组起来。在香坛那里的代求越多，神的百姓就会越迫切要长大。我们会更加领悟，我们迫切需要成熟。我们更多的人迫切需要长大，达到成熟，好够资格被编组成军。唯有当这样一支军队编组起来，神才能为着祂的定旨在地上行动。若没有成熟

WEEK 2 — DAY 6

Morning Nourishment

Eph. 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ.

6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil.

2 Tim. 2:3 Suffer evil with me as a good soldier of Christ Jesus.

First, there is the need of the tabernacle as God’s embodiment. Then God’s chosen people must experience all the aspects of the tabernacle until they arrive at the incense altar to intercede for God’s interests and His move. In particular, God’s people need to pray for the formation of the army of the Lord, an army to fight for God’s move on earth. This is the reason the census and the propitiation silver are mentioned [in Exodus 30] immediately after the description of the incense altar. Actually, in verses 11 through 16 there is more emphasis on the census than on the ransom silver, the propitiation silver. In verse 12 the Lord told Moses to take a sum, a census, of the sons of Israel according to those who were numbered of them. This numbering of the people is for the formation of an army. (Life-study of Exodus, p. 1649)

Today’s Reading

If we would be in the army to fight for God’s move, we need to mature. We need to grow until we come to the spiritual age of twenty. The intercession offered at the incense altar is for this growth and maturity so that the army can be formed. The more intercession there is at the incense altar, the greater will be the urgency for God’s people to grow. More and more we shall realize that the need for maturity is desperate. There is the urgent need for more of us to grow, reach maturity, and thereby become qualified to be formed into an army. Only when such an army has been formed will God be able to move on

之人所组成的军队，神就无法行动。哦，神的选民需要长大！

主的恢复若要往前，许多的圣徒需要经历外院子和帐幕的一切方面。他们必须到祭坛那里，然后在圣所的桌子前享受基督作生命的供应。接着他们需要接受基督作光，并经历天然人的破碎，好得着约柜，就是基督作神的见证。最终，他们会到达香坛，并为着神的行动代求。

在主的恢复里，有些圣徒有过这种经历。…这些圣徒渴望留在香坛祷告。…“主，我们为着你的恢复呼求你。主啊，往前吧！然而看看今天的光景—到处都有仇敌。主，你的见证在哪里？我们祷告，愿你的见证往前。”这就是在香坛所献代求的祷告。

我们到达香坛并留在那里一段时间之后，就无心为着房子、车子这些物质的东西祷告。我们唯一的渴望就是为着主的行动祷告，也会对祂在全地的见证有负担。我们会祷告说，“主，愿你的恢复往前。主啊，你在地上的见证如何？主，在欧洲、在南美洲往前。”我们也许很有负担为着主的行动祷告，以致无心为着私事祷告。我们会把包括身体健康的这些事，都交在主的手中。即使我们外面为着私事或为着健康有些祷告，这些事却不是我们里面所真正关心的。我们里面深处所关心的乃是主的恢复、行动和见证。

在香坛代求的祷告，使神迫切要在祂的子民中间有一次人口调查；这样，军队就能编组起来，为着祂的行动争战。这意思是，在香坛的祷告导致军队的编组。…在香坛祷告的结果，主就对众召会的众圣徒作一次军事人口调查。祂到处数点祂的子民，凡被数点的人都够资格出去争战。（出埃及记生命读经，一八九五、一八九八至一八九九页。）

参读：出埃及记生命读经，第一百五十四篇。

earth for His purpose. Apart from an army formed of mature ones, there is no way for God to move. Oh, God’s chosen people need to grow!

If the Lord’s recovery is to move on, a number of saints need to experience all the aspects of the outer court and the tabernacle. They must go to the altar and then enjoy Christ as their life supply at the table in the Holy Place. Then they need to receive Christ as their light and experience the breaking of their natural being in order to have the Ark, Christ as the testimony of God. Eventually, they will reach the incense altar and intercede for God’s move.

Some of the saints in the recovery have had this experience…. These saints long to stay at the incense altar to pray,…“Lord, we call on You for Your recovery. O Lord, move on. But look at today’s situation—there are enemies everywhere. Lord, where is Your testimony? We pray that Your testimony will go on.” This is the intercessory prayer offered at the incense altar.

After we arrive at the incense altar and stay there for a period of time, we shall not have the appetite to pray for material things, such as a house or a car. Our only desire will be to pray for the Lord’s move. We shall be burdened for His testimony throughout the earth. We shall pray, “Lord, may Your recovery move on. O Lord, what about Your testimony on earth? Lord, move on in Europe and in South America.” We may be so burdened to pray for the Lord’s move that we shall not have the heart to pray for personal matters. We shall leave all these matters, including concern for our health, in the hand of the Lord. But even if we outwardly have some prayer for personal matters or for our health, inwardly those things are not our real concern. Our concern deep within is for the Lord’s recovery, move, and testimony.

The intercessory prayer at the incense altar makes it urgent for God to have a census among His people so that an army can be formed to fight for His move. This means that it is the prayer at the incense altar that leads to the formation of the army….As a result of the prayer at the incense altar, the Lord conducts a military census of the saints in the churches. Here and there, He numbers His people. Those who are numbered are the ones qualified to go to war. (Life-study of Exodus, pp. 1653-1654, 1656-1657)

Further Reading: Life-study of Exodus, msg. 154

第二周诗歌

羡　慕 – 在主里的长进　298

8 6 8 6 副（英 395）

降 E 大调　6/4

E♭ Fm Gm B♭7 E♭ B♭7 E♭
3 3 3 4 – 4 | 5 4 3 2 3 4 | 5 1 4 3 – 2 | 1 – – 1 – 0 |

一 哦主,求你 长 在 我心,你 外 再无 他 求!

E♭ Fm E♭ B♭7 E♭ B♭7 E♭
3 3 3 4 – 4 | 5 4 3 2 3 4 | 5 1 4 3 – 2 | 1 – – 1 0

使我逐日 与 你 更亲,逐 日 向罪 自 由。

E♭ Cm. Gm E♭ A♭ B♭7 E♭ B♭
5 | 5 3 5 1 – 5 | 5 3 5 5 – 5 | 6 – 5 5 4 3 | 3 – – 2 – 0 |

(副) 愿 你 逐日 维 持 的力,仍 然 顾我 软 弱,

E♭ Fm Gm B♭7 E♭ B♭7 E♭
3 3 3 4 – 4 | 5 4 3 2 3 4 | 5 1 4 3 – 2 | 1 – – 1 – 0 ‖

你的亮光 除 我 阴翳,生 命 吞我 死 涸。

二 当你荣光照我心头,　所有恶念都消;
“我是无有,你是万有”,　我愿常受此教。

三 你这圣洁、荣耀的主,　让我更多瞻仰;
无论快乐或是艰苦,　我愿作你活像。

四 天上喜乐,求你膏我,　灵力,求你助我;
但愿你的热切爱火,　从我全人射过。

五 可怜的己,愿其消沉,　惟你作我目标,
使我逐日借着你恩,　更配与你相交。

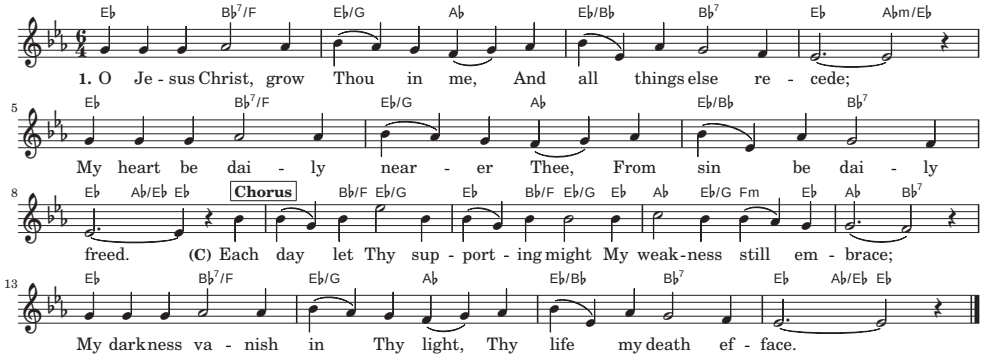
第一节的“长”,意思是生长、长大。

WEEK 2 — HYMN

O Jesus Christ, grow Thou in me

Longings — For Growth in Christ

395



2. In Thy bright beams which on me fall,
Fade every evil thought;
That I am nothing, Thou art all,
I would be daily taught.

3. More of Thy glory let me see,
Thou Holy, Wise, and True;
I would Thy living image be,
In joy and sorrow too.

4. Fill me with gladness from above,
Hold me by strength divine;
Lord, let the glow of Thy great love
Through all my being shine.

5. Make this poor self grow less and less,
Be Thou my life and aim;
Oh, make me daily through Thy grace
More meet to bear Thy name.

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points:

第三周

更换饮食，吃属天的基督这属天吗哪的实际，使我们由基督重新构成，成为神的居所

诗歌：586

读经：民十一4～9，二一5，出十六1～36，约六31～35、48～51、57～58、63

纲要

周一

壹 属天的基督是属天吗哪的实际，为神所差，作神选民日常生命的供应—约六31～35、48～51、57～58、63：

一 祂是属天的粮，是从天上降下来的粮—31～32、41～42、49～50节。

二 祂是神的粮，是属于神的，是神所差来，且有神同在的—33节。

三 基督是生命的粮，带着永远的生命（奏厄）；生命的粮，指粮的性质是生命；生命的粮就象生命树一样“好作食物”，作人生命的供应—35、48节，创二9。

Week Three

The Change of Our Diet to the Heavenly Christ as the Reality of the Heavenly Manna So That We May Be Reconstituted with Christ to Become God's Dwelling Place

JL Hymns: 811

Scripture Reading: Num. 11:4-9; 21:5; Exo. 16:1-36; John 6:31-35, 48-51, 57-58, 63

Outline

Day 1

I. The heavenly Christ is the reality of the heavenly manna sent by God to be the daily life supply of His chosen people—John 6:31-35, 48-51, 57-58, 63:

A. He is the heavenly bread as the bread that came down out of heaven—vv. 31-32, 41-42, 49-50.

B. He is the bread of God as the One who is of God, who was sent by God, and who was with God—v. 33.

C. He is the bread of life as the bread with eternal life, with zoe; the bread of life refers to the nature of the bread, which is life; it is like the tree of life, which also is the life supply “good for food”—vv. 35, 48; Gen. 2:9.

四 祂是活粮；这是指粮的情形是活的—约六 51。

五 祂是真粮，是真实的食物，其他各种食物不过是祂这真食物的影儿；我们每日所吃之食物的实际，乃是耶稣基督—32 节。

贰 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。…赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命”—57、63 节：

一 吃就是把食物接受到我们里面，并生机地吸收到我们体内；因此，吃主耶稣就是将祂接受到我们里面，为重生的新人以生命的方式所吸收。

二 我们不是仅仅凭基督活着，乃是因基督活着，以基督为我们加力的元素和供应的因素；我们在基督的复活里活基督，我们也因着吃基督而活基督—加二 20，腓一 19 ～ 21 上。

三 我们吃主耶稣作我们属灵的食物，接受祂这赐人生命的灵，是借着吃祂是灵和生命的话，借着各样的祷告接受祂的话—耶十五 16 与注 1，弗六 17 ～ 18：

1 祂所说的话，乃是生命之灵的具体化；现今祂在复活里是赐生命的灵，而这灵又具体化于祂的话。

2 我们运用灵接受祂的话，就得着那赐人生命的灵—参诗歌四五一首。

周二、周三

叁 神要更换我们的饮食，要我们吃基督作为父神所差来的真吗哪，使神所拣选的人得

D. He is the living bread; this refers to the condition of the bread, which is living—John 6:51.

E. He is the true bread; He is the true food, and all other foods are merely shadows of Him as the real food; the reality of the food that we eat daily is Jesus Christ—v. 32.

II. “As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me… It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life”—vv. 57, 63:

A. To eat is to take food into us that it may be assimilated organically into our body; hence, to eat the Lord Jesus is to receive Him into us that He may be assimilated by the regenerated new man in the way of life.

B. We live not merely by Christ but because of Christ as our energizing element and supplying factor; we live Christ in His resurrection, and we live Christ by eating Him—Gal. 2:20; Phil. 1:19-21a.

C. We eat the Lord Jesus as our spiritual food, receiving Him as the Spirit who gives life, by eating His words of spirit and life, receiving His words by means of all prayer—Jer. 15:16 and footnote 1; Eph. 6:17-18:

1. His spoken words are the embodiment of the Spirit of life; He is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words.

2. When we receive His words by exercising our spirit, we get the Spirit who gives life—cf. Hymns, #612.

Day 2 & Day 3

III. God wants to change our diet to a diet of Christ as the real manna sent by God the Father for God’s chosen people to be

以由基督重新构成，并因基督活着，成为神的居所—出十六 1 ～ 36：

一 尽管神的百姓已从埃及被领到分别的旷野里，但他们仍然是由表征世界之埃及的成分所构成；神的心意是要借着更换他们的饮食来改变他们的成分，好改变祂子民的性质；祂要改变他们的所是，他们的构成，用属天的基督将他们构成并变化，使他们成为属天的子民。

二 四十年之久，神只给以色列人吗哪吃（35，民十一 6）；这表明神在祂救恩里的心意，乃是要将祂自己作到基督的信徒里面，并借着以基督作他们唯一的属天食物喂养他们，改变他们的构成，因而使他们够资格建造召会作神的居所；事实上，信徒由基督重新构成之后，他们自己就成了神的居所—参林前三 16 ～ 17，六 19，林后六 16，提前三 15，来三 6，启二一 2 ～ 3。

三 神对付祂子民肉体的路乃是弃绝肉体，不喂养它；因这缘故，神改变祂百姓的饮食，并赐给他们肉体所不喜欢的食物；闲杂人与以色列人都厌恶并厌烦吗哪属天的口味，对埃及食物属世的味道起了贪欲—民十一 4 ～ 9，二一 5。

四 埃及的饮食指我们为得满足所渴望获取的一切事物；就着埃及的饮食（即属世的娱乐）而言，美国是领头的国家；凡我们所爱好、巴望、渴求的事物，就是我们全人据以构成的饮食。

五 一面，属天的吗哪滋养并医治我们；另一面，属天的吗哪除去我们里面消极的东西。

六 何等希奇！除了吗哪以外，神什么也没有给百

reconstituted with Christ and to live because of Christ to become God's dwelling place—Exo. 16:1-36:

A. Although God's people had been brought out of Egypt into the wilderness of separation, they were still constituted with the element of Egypt, signifying the world; God's intention was to change their element by changing their diet in order to change the nature of His people; He wanted to change their being, their very constitution, to make them a heavenly people constituted and transformed with the heavenly Christ.

B. For forty years God gave the children of Israel nothing to eat but manna (v. 35; Num. 11:6); this shows that God's intention in His salvation is to work Himself into the believers in Christ and to change their constitution by feeding them with Christ as their unique heavenly food, thereby qualifying them to build up the church as God's dwelling place; in fact, after being reconstituted with Christ, the believers themselves become the dwelling place of God—cf. 1 Cor. 3:16-17; 6:19; 2 Cor. 6:16; 1 Tim. 3:15; Heb. 3:6; Rev. 21:2-3.

C. God's way to deal with the flesh of His people is to put it aside and not to feed it; for this reason He changes the diet of His people and sends them food that their flesh does not like; the mixed multitude and the people of Israel both abhorred and were bored of the heavenly taste of manna and lusted for the worldly taste of the Egyptian food—Num. 11:4-9; 21:5.

D. The Egyptian diet denotes all the things that we desire to feed on in order to find satisfaction; America is the leading country with respect to the Egyptian diet, the worldly entertainment; whatever we desire, hunger, and thirst after is the diet according to which our being has been constituted.

E. On the one hand, the heavenly manna nourishes us and heals us; on the other hand, it eliminates the negative things in us.

F. How marvelous it was that God gave the people nothing except manna;

姓；这指明除了基督以外，神什么也没有给他们；愿主除去我们对基督以外之事物的爱好与渴望！

七 借着吃吗哪，至终神的百姓成了吗哪；我们的构成必须借着吃基督而重新整理，才能建造召会作神的居所；愿主改变我们的饮食，使我们由基督重新构成，而成为神的居所—太十六18。

八 随着饮食的改变，我们需要改变胃口；主耶稣说，“不要为那必坏的食物劳力，要为那存到永远生命的食物劳力”—约六27：

1 食物的意思是我们接受进来作我们满足的任何事物；基督自己是那独一不朽坏的食物；这食物存到永远的生命。

2 凡是能满足、加强并支持我们的，就是我们的食物；我们所接受作我们支持、力量和满足的独一食物，必须单单是基督。

3 所有重生的人都需要改变他们的饮食，好改变他们的胃口；神的心意是要断绝属世的饮食，并限制我们只吃属天的食物，就是基督。

4 我们都应当能说，“主是唯一能满足我的那一位。除祂以外，我没有满足。我每日靠基督得着加强和支持。祂是我所倚靠的唯一食物。”

九 我们所接受作我们支持、力量和满足的独一食物，必须是基督；新约里独一无二的职事只输送基督作神子民独一的食物—民十一5～6，参徒一17、25，林后四1，提前一12，林后三6。

this indicates that He gave them nothing except Christ; may the Lord take away the desire and hunger for anything other than Christ!

G. By feeding on manna, God’s people eventually became manna; our constitution must be rearranged through the eating of Christ so that the church as the dwelling place of God may be built up; may the Lord change our diet so that we may be reconstituted with Christ and become God’s dwelling place—Matt. 16:18.

H. Along with the change of diet, we need a change of appetite; the Lord Jesus said, “Work not for the food which perishes, but for the food which abides unto eternal life”—John 6:27:

1. By food, we mean anything that we take into us for our satisfaction; Christ Himself is the only food that does not perish; this food abides unto eternal life.

2. Whatever satisfies, strengthens, and sustains us is our food; the unique food that we take for our sustenance, strength, and satisfaction must be Christ alone.

3. All those who have been regenerated need to change their diet for a change of appetite; God’s intention is to cut off the worldly diet and to limit us to a diet of heavenly food, which is Christ.

4. We all should be able to say, “The Lord is the only One who satisfies me. Apart from Him, I have no satisfaction. I am daily strengthened and sustained by Christ. He is the only food on which I rely.”

I. The unique food that we take for our sustenance, strength, and satisfaction must be Christ, and the one unique ministry in the New Testament conveys Christ as the unique food for God’s people—Num. 11:5-6; cf. Acts 1:17, 25; 2 Cor. 4:1; 1 Tim. 1:12; 2 Cor. 3:6.

周四

肆 基督是我们独一的食物，我们每日的吗哪，使我们新陈代谢地变化；我们需要看见并经历这样一位基督的特征：

一 吗哪是一个奥秘—出十六 15，西二 2，赛九 6，弗三 4，约三 8：

1 希伯来文，manhu，曼胡（吗哪一辞由此而来），意思是“这是什么？”—出十六 15。

2 正如我们无法分析或解释吗哪，我们也无法分析或解释主耶稣；对世界的人而言，基督是真正的吗哪，是真正的“这是什么？”

二 吗哪是一个长期的神迹；吗哪每早晨降下，必须每早晨收取；这指明我们不能贮存基督的供应；经历基督作我们生命的供应，必须是每日的、每早晨的；基督作我们的食物，要持续直到永远—4、21 节，参太六 34。

三 吗哪从天而降；一面，主耶稣是“从天上来的粮”；另一面，祂是“神的粮”，就是那从天上降下来作我们食物的一位—出十六 4，约六 32 ～ 33、51。

四 吗哪随露水而降，露水表征主新鲜的怜恤所带来主复苏并滋润的恩典；恩典乃是神临及我们，使我们复苏，并滋润我们—出十六 13 ～ 14，民十一 9，诗一三三 3，哀三 22 ～ 23，来四 16，诗一一〇 3。

五 吗哪在早晨降下，指明借着我们与主有活的接触，给我们新的开始—出十六 21，参歌一 6 下，七 12，约五 39 ～ 40，罗六 4，七 6。

Day 4

IV. We need to see and experience the characteristics of Christ as our unique food, our daily manna, for our metabolic transformation:

A. Manna is a mystery—Exo. 16:15; Col. 2:2; Isa. 9:6; Eph. 3:4; John 3:8:

1. The Hebrew expression man hu, from which the word manna derives, means “What is it?”—Exo. 16:15.

2. Just as we cannot analyze or explain manna, we cannot analyze or explain the Lord Jesus; to the people of the world, Christ is the real manna, the real “What is it?”

B. Manna is a long-term miracle; manna was sent every morning, and it had to be gathered every morning; this indicates that we cannot store up the supply of Christ but that the experience of Christ as our life supply must be daily, morning by morning; as our food, Christ will last for eternity—vv. 4, 21; cf. Matt. 6:34.

C. Manna is from heaven; on the one hand, the Lord Jesus is “the bread out of heaven”; on the other hand, He is “the bread of God,” the One who came down out of heaven to be our food—Exo. 16:4; John 6:32-33, 51.

D. Manna comes with the dew, which signifies the Lord’s refreshing and watering grace brought in by His fresh compassions; grace is God reaching us to refresh us and water us—Exo. 16:13-14; Num. 11:9; Psa. 133:3; Lam. 3:22-23; Heb. 4:16; Psa. 110:3.

E. Manna comes in the morning, indicating that it gives us a new beginning through our living contact with the Lord—Exo. 16:21; cf. S. S. 1:6b; 7:12; John 5:39-40; Rom. 6:4; 7:6.

六 吗哪是细小的；基督生在马槽里，长在微小、受人藐视的城里一位木匠的家中；这指明主没有显扬祂的伟大，反而宁愿在人眼中显为微小—出十六 14 下，路二 12，约六 35，参士九 9、11、13，太十三 31 ～ 32。

F. Manna is small; Christ was born in a manger, and He was raised in the home of a carpenter in a small, despised town; this indicates that the Lord did not make a display of His greatness but preferred to be small in the eyes of man—Exo. 16:14b; Luke 2:12; John 6:35; cf. Judg. 9:9, 11, 13; Matt. 13:31-32.

周五

Day 5

七 吗哪是细致的，指明基督是均匀、平衡的，并且成为微小，能让我们吃—出十六 14，约六 12。

G. Manna is fine, indicating that Christ is even and balanced and that He became small enough for us to eat—Exo. 16:14; John 6:12.

八 吗哪是圆的，指明作我们食物的基督是永远、完全、完满的，没有不足或残缺—出十六 14，约八 58。

H. Manna is round, indicating that as our food, Christ is eternal, perfect, and full, without shortage or defect—Exo. 16:14; John 8:58.

九 吗哪是白色的，表明基督清净又纯洁，没有任何搀杂—出十六 31，诗十二 6，一一九 140，林后十一 3 中。

I. Manna is white, showing that Christ is clean and pure, without any mixture—Exo. 16:31; Psa. 12:6; 119:140; 2 Cor. 11:3b.

十 吗哪如霜，表征基督不仅使我们清凉复苏，也杀死我们里面消极的东西—出十六 14，箴十七 27。

J. Manna is like frost, signifying that Christ not only cools and refreshes us but also kills the negative things within us—Exo. 16:14; Prov. 17:27.

十一吗哪像芫荽子，指明基督满了生命，在我们里面长大并繁增—民十一 7，路八 11。

K. Manna is like coriander seed, indicating that Christ is full of life that grows in us and multiplies—Num. 11:7; Luke 8:11.

十二吗哪是坚实的（含示于百姓“或用磨碾，或用臼捣，在锅里煮”—民十一 8），表征我们收取作吗哪的基督之后，必须在日常生活的景况和环境中，“碾、捣并煮”祂，将祂作成可吃的—参林后一 4，弗六 18。

L. Manna is solid (implied in the fact that the people “ground it between two millstones or beat it in a mortar, then they boiled it in pots”—Num. 11:8), signifying that after gathering Christ as manna, we must prepare Him for our eating by “grinding, beating, and boiling” Him in the situations and circumstances of our daily living—cf. 2 Cor. 1:4; Eph. 6:18.

十三吗哪的样子好象珍珠，指明基督的光亮透明—民十一 7，启四 6、8，结一 18。

M. Manna’s appearance is like that of bdellium, indicating the brightness and transparency of Christ—Num. 11:7; Rev. 4:6, 8; Ezek. 1:18.

十四吗哪的滋味好象烤的油饼，表征基督的味道有圣灵的馨香—民十一 8，诗九二 10。

N. Manna’s taste is like that of cakes baked in oil, signifying the fragrance of the Holy Spirit in the taste of Christ—Num. 11:8; Psa. 92:10.

十五吗哪的滋味如同搀蜜的薄饼，表征基督甘甜的

O. Manna’s taste is like that of wafers made with honey, signifying the

味道—出十六 31，诗一一九 103。

十六吗哪适于作成饼，指明基督像细致的饼，富有营养—民十一 8，提前四 6。

周六

伍 公开的吗哪是我们没有吃过的吗哪，而隐藏的吗哪是指我们所吃、所消化并吸收的吗哪—启二 17：

一 “不要认为你不可能成为得胜者。借着享受基督作吗哪，你能成为得胜者。要吃公开的吗哪，基督就成为隐藏的吗哪。这隐藏的吗哪要把你构成得胜者”—出埃及记生命读经，第三十九篇。

二 我们所吃、所消化并吸收的基督，要成为永远的记念；我们在永世里将要回想关于基督的两方面：享受基督作为将我们重新构成的成分，以及基督作为使我们成为神在宇宙中居所的供应—出十六 16、32。

三 正如金罐里的吗哪是神居所的中心点，照样，基督作为我们所吃的吗哪，乃是今天神建造的中心点—来九 3～4，弗四 16，西二 19。

sweetness of the taste of Christ—Exo. 16:31; Psa. 119:103.

P. Manna is good for making cakes, indicating that Christ is like fine cakes good for nourishment—Num. 11:8; 1 Tim. 4:6.

Day 6

V. The open manna is manna that we have not eaten, whereas the hidden manna refers to manna that we have eaten, digested, and assimilated—Rev. 2:17:

A. “Do not think that it is impossible for you to be an overcomer. You can become an overcomer by enjoying Christ as manna. Eat the open manna, and Christ will become the hidden manna. This hidden manna will constitute you into an overcomer”—Life-study of Exodus, pp. 459-460.

B. Whatever we eat, digest, and assimilate of Christ will be an eternal memorial; what we shall recall concerning Christ in eternity will have two aspects: the aspect of the enjoyment of Christ as our reconstituting element and the aspect of Christ as the supply to make us God’s dwelling place in the universe—Exo. 16:16, 32.

C. Just as the manna in the golden pot was the focal point of God’s dwelling place, so Christ as the manna eaten by us is the focal point of God’s building today—Heb. 9:3-4; Eph. 4:16; Col. 2:19.

第三周　周一

晨兴喂养

约六 32 ～ 33 “…乃是我父把那从天上来的真粮赐给你们。因为神的粮，就是那从天上降下来赐生命给世人的。”

48 “我就是生命的粮。”

57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

在约翰六章五十七节的“因”含示有一个因素。“凭”这个字含示凭借，而不是因素。凭基督而行，含示基督是生活行事的凭借，正如手杖是用来行路的一样。因基督而行，指明祂是我们生活行事的因素。…我们不是凭基督活着，以基督为凭借；我们乃是因基督活着，以基督为我们活着的因素。我们所吃的食物不是一种凭借，乃是供应的因素。我们不是凭食物而活，乃是因食物而活。食物供应我们，使我们能因其供应而活。用手杖作凭借走路，不需要吃手杖；但因食物而活，必须吃食物。不吃食物，食物就不能成为我们活着的因素。我们在基督的复活里活基督，我们也因着吃基督而活基督。吃把一个因素带到我们这人里面。当我们早晨吃了丰美的早餐，我们所得的滋养就给我们力量。基督加力的元素是一种供应，一种因素，使我们能活基督。（生命的经历与长大，二〇至二一页。）

信息选读

约翰六章很独特，对于主耶稣是生命的粮说了许多细节。…作为生命的粮来说，祂是从天上降下来的粮，（41，50 ～ 51，58，）是神的粮，（33，）是

WEEK 3 — DAY 1

Morning Nourishment

John 6:32-33 ...My Father gives you the true bread out of heaven. For the bread of God is He who comes down out of heaven and gives life to the world.

48 I am the bread of life.

57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

In John 6:57 the word because implies that there is a factor. The word by (used in the KJV), however, indicates an instrument, not a factor. To walk by Christ implies that Christ is the instrument for walking, as a cane is used for walking. To walk because of Him indicates that He is the factor of our walking. We do not live by Christ, taking Christ as our instrument; rather, we live because of Christ, taking Christ as a factor of our living. The food that we eat is not an instrument but a supplying factor. We live not by food but because of the food. Food supplies us so that we can live because of its supply. In using a cane as an instrument to walk, there is no need to eat the cane, but to live because of food, we must eat the food. Without eating, food cannot become a factor of our living. We live Christ in His resurrection, and we live Christ by eating Him. Eating brings in a factor to our being. When we eat a good breakfast in the morning, the nourishment we receive energizes us. The energizing element of Christ is a supply, a factor, for us to live Christ. (CWWL, 1989, vol. 3, “The Experience and Growth in Life,” pp. 17-18)

Today’s Reading

John 6 is unique in giving many details concerning the Lord Jesus as the bread of life.... As the bread of life [vv. 35, 48], He is the bread that came down out of heaven (vv. 41, 50, 51, 58), He is the bread of God (v. 33), He is

活粮，（51，）是真粮。（32。）这里主作我们的粮有五个特征：属天的粮、神的粮、生命的粮、活粮、真粮。就着从天上降下来的粮而言，祂是属天的粮。就着神的粮而言，祂是属神的，是神所差遣的，并且与神同在。就着生命的粮而言，祂是那有永远生命、有“奏厄”（zoe）的粮。就着活粮而言，祂是活的。生命的粮指粮的性质是生命；活粮指粮的情形是活的。就着真粮而言，基督是真理或实际的粮。基督是真实的、实际的。祂是真食物，其他种类的食物都不过是祂这真食物的影儿。我们天天摄取的物质食物，乃是基督的影儿。我们每天所吃的食物，其实际乃是耶稣基督。基督是神所差来生命的真粮，将永远的生命带给我们。我们都需要基督作我们生命的粮。…今天这粮不仅仅是成为肉体、钉十字架、复活、升天的基督，更是成了赐生命之灵的基督。

在六十三节主耶稣说，“赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。”…这里主解释说，祂所要赐给我们吃的，不是祂物质身体的肉；肉体的肉是无益的。主所赐给我们的，乃是赐人生命的灵。…这里的“话”是随着上文的“灵”。灵是活的、实际的，但相当奥秘，摸不着，且很难领会。然而，主的话是具体的。首先主指明，为着赐人生命，祂要成为那灵。然后祂说，祂所说的话就是灵，就是生命。这指明祂所说的话，乃是赐生命之灵的具体化。祂现今在复活里是赐生命的灵，而这灵是具体化于祂的话。我们运用灵来接受祂的话，就接受了是生命的那灵。（李常受文集一九八二年第二册，二六八至二六九、二七七、二七六页。）

参读：约翰著作中帐幕和祭物的应验，第十八至十九篇；生命的经历与长大，第三篇。

the living bread (v. 51), and He is the true bread (v. 32). Here we have five characteristics of the Lord as our bread: the heavenly bread, the bread of God, the bread of life, the living bread, and the true bread. As the bread that came down out of heaven, He is the heavenly bread. As the bread of God, He is of God, He was sent by God, and He was with God. As the bread of life, He is the bread with eternal life, with zoe. As the living bread, He is living. The bread of life refers to the nature of the bread, which is life; the living bread refers to the condition of the bread, which is living. As the true bread, Christ is the bread of truth, or reality. Christ is true, real. He is the true food, and all other kinds of food are merely shadows of Him as the real food. The physical food that we take in every day is a shadow of Christ. The reality of the food we eat daily is Jesus Christ. Christ is the true bread of life sent by God to bring us eternal life. We all need Christ to be the bread of life to us. Today this bread is not merely the incarnated, crucified, resurrected, and ascended Christ but the Christ who has become the life-giving Spirit.

In John 6:63 the Lord Jesus said, “It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.”… Here the Lord explained that what He would give us to eat is not the meat of His physical body; the meat, which is the flesh, profits nothing. What the Lord gives us is the Spirit who gives life. Here the “words” follow the Spirit. The Spirit is living and real but rather mysterious, intangible, and difficult for us to apprehend. However, the Lord’s words are substantial. First, the Lord indicated that for giving life He would become the Spirit. Then He said that the words He speaks are spirit and life. This indicates that His spoken words are the embodiment of the life-giving Spirit. He is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words. When we receive His words by exercising our spirit, we receive the Spirit who is life. (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” pp. 209, 216, 215)

Further Reading: CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” chs. 18-19; CWWL, 1989, vol. 3, “The Experience and Growth in Life,” ch. 3

第三周　周二

晨兴喂养

出十六 35“以色列人吃吗哪共四十年，直到进了有人居住之地，就是迦南地的境界。”

民十一 6“现在我们的胃口都没有了，我们眼前除了这吗哪以外，什么也没有。”

约六 51“我是从天上降下来的活粮，人若吃这粮，就必永远活着。…”

按照神的经纶，我们应当靠基督而活，并且单靠基督而活。基督该是我们独一的饮食，我们该凭祂活着。我们不该追求靠着任何其他的食物而活。凡是能满足、加强并支持我们的，就是我们的食物。我们所接受作我们支持、力量、和满足的独一食物，必须是基督。然而，许多信徒没有接受基督作他们满足、力量、和支持的独一源头。反之，他们试着由其他事物得着满足、支持和加强。因着神要我们靠基督而活，我们就该单凭基督得着支持、加强和满足。

神要改变我们的饮食…。祂的心意是要断绝属世的饮食，并限制我们只吃属天的食物，就是基督。因着基督教里轻忽地使用“试探”和“爱世界”这样的辞，我宁可不用这些辞来说到出埃及十六章的神圣启示。我盼望询问你们的饮食如何。你逐日靠什么活着？你接受什么来得着满足、支持并加强？我们都必须面对这些问题，并且答复这些问题。我们都应当能说，“主是唯一能满足我的那一位。除祂以外，我没有满足。我每日靠基督得着加强和支持。祂是我所倚靠的唯一食物。”（出埃及记生命读经，四八〇至四八一页。）

信息选读

WEEK 3 — DAY 2

Morning Nourishment

Exo. 16:35 And the children of Israel ate the manna forty years, until they came to inhabitable land;...until they came to the border of the land of Canaan.

Num. 11:6 But now our appetite has gone; there is nothing at all but this manna to look at.

John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever...

According to God’s economy, we should live on Christ and on Christ alone. Christ should be our unique diet, and we should live by Him. We should not seek to live on any other food. Whatever satisfies, strengthens, and sustains us is our food. The unique food we take for our sustenance, strength, and satisfaction must be Christ. However, many believers do not take Christ as their unique source of satisfaction, strength, and sustenance. Instead, they are trying to be satisfied, sustained, and strengthened by other things. Because God wants us to live on Christ, we should be sustained, strengthened, and satisfied by Christ alone.

God wants to change our diet. His intention is to cut off the worldly diet and to limit us to a diet of heavenly food, which is Christ. Because terms such as temptation and loving the world have been used in a light way in Christianity, I prefer not to use them in speaking of the divine revelation in Exodus 16. I wish to inquire concerning your diet. On what are you living day by day? What do you take in to satisfy, sustain, and strengthen you? We all must face these questions and answer them. We all should be able to say, “The Lord is the only One who satisfies me. Apart from Him, I have no satisfaction. I am daily strengthened and sustained by Christ. He is the only food on which I rely.” (Life-study of Exodus, p. 418)

Today’s Reading

然而，世人凭许多不同种类的食物，…凭教育、运动、和娱乐这些事物活着。正如有供应物质食品的超级市场，也有供应心理和宗教食品的心理与宗教超级市场。…我们得救以前是在埃及，与所有未得救的人一同享受埃及的饮食。但是我们已得救，也出了埃及。如今神要改变我们的饮食。然而，我们也许仍渴望坐在埃及的肉锅旁边，吃黄瓜、西瓜、葱、韭菜和蒜，或者享受尼罗河的鱼。所以，我们面临饮食中有多种成分的问题。我们还有靠着基督之外的许多事物而活的问题。比如，虽然我鼓励青年人获得良好的教育，但我必须提醒他们不要靠教育活着。教育不该成为我们的饮食。…从我十九岁得救的时候起，基督就一直是满足我的食物。我得着某些好东西，但这些东西没有一样满足过我一次。

作我们食物的基督乃是对我们成为主观的基督。基督是经过过程的神，作为包罗万有的灵住在我们的灵里。一面，基督在天上是万有的主；另一面，祂住在我们灵里是包罗万有赐生命的灵。我们…与我们灵中的那灵交通。…祂主观地在我们里面。祂对我们如此的主观，主要目的是要成为我们的食物，我们生命的供应。任何要成为我们食物和生命供应的东西，都必须是能进到我们里面，然后被我们吸收的东西。这东西必须被接受进来，并成为我们的组成和本质的一部分。

每当我们吃某一种食物，我们就与那种食物联合。比如，当我晚餐吃鱼，我便和鱼联合。同样的原则，我们吃基督作我们的真食物，就与祂联合，并且与祂成为一灵。〔林前六17。〕因此，祂对我们是主观的，我们与祂联合并与祂成为一灵；这位基督乃是我们的食物，我们属天的吗哪。…吃基督和凭祂活着不该是偶尔的实行；反之，这该是我们一天二十四小时的生活方式。（出埃及记生命读经，四八〇至四八三页。）

参读：出埃及记生命读经，第三十五篇。

The people in the world, however, live by many different kinds of foods, ... things such as education, sports, and amusements. Just as there are supermarkets for physical groceries, there are also psychological and religious supermarkets for psychological and religious groceries....Before we were saved, we were in Egypt enjoying the Egyptian diet with all the other unsaved people. But we have been saved and have made our exodus out of Egypt. Now God intends to change our diet. However, we may still desire to sit by the fleshpots in Egypt, to feed on cucumbers, melons, onions, leeks, and garlic, or to enjoy fish from the Nile. Therefore, we face the problem of having more than one element in our diet. We also have the problem of living on many things other than Christ. For example, although I encourage the young people to get a good education, I must remind them not to live on education. Education should not become our diet. From the time I was saved at the age of nineteen, Christ has been my satisfying food. I have obtained certain good things, but none of these things has satisfied me even once.

The Christ who is our food is the Christ who has become subjective to us. He is the processed God indwelling our spirit as the all-inclusive Spirit. On the one hand, Christ is in heaven as the Lord of all; on the other hand, He is dwelling in our spirit as the all-inclusive life-giving Spirit... We fellowship with the Spirit in our spirit....He is within us subjectively! The main purpose for His being so subjective to us is that He may be our food, our life supply. Anything which is to be our food and life supply must be something that can enter into us and then be assimilated by us. It must be taken in and become part of the very tissue and fiber of our being.... Whenever we eat a certain food, we join ourselves to that food.

For example, when I eat fish for dinner, I join myself to the fish. In the same principle, when we eat Christ as our real food, we are joined to Him and become one spirit with Him [cf. 1 Cor. 6:17]. Hence, the Christ who is subjective to us, to whom we are joined and with whom we are one spirit, is our food, our heavenly manna. Feeding on Christ and living by Him should not be an occasional practice. Rather, it should be the way we live twenty-four hours a day. (Life-study of Exodus, pp. 417-419)

Further Reading: Life-study of Exodus, msg. 35

第三周　周三

晨兴喂养

约六 27“不要为那必坏的食物劳力，要为那存到永远生命的食物劳力，就是人子要赐给你们的…。”

林前三 16“岂不知你们是神的殿，神的灵住在你们里面么？”

属天的饮食完成神的定旨。建造帐幕的不是埃及人，乃是有属天构成的人。以色列人离开埃及至少过了四个月才开始建造帐幕。在这几个月期间，他们的饮食改变了，他们的构成至少在改变的过程中，也在被吗哪的成分顶替的过程中。借着吃吗哪，至终神的百姓成了吗哪。作为由吗哪构成的人，他们就能建造帐幕作神的居所。这幅图画表明，今天只有那些由基督重新构成的人，才有资格建造召会作神的居所。（出埃及记生命读经，四七〇页。）

信息选读

为了完成神的定旨，祂的百姓必须由吗哪重新构成。这启示我们的构成必须借着吃基督而重新整理。基督必须顶替埃及的饮食。为着召会的建造，我们都需要由基督重新构成。请记得，那些建造帐幕的人经历了饮食的改变，并且已经开始由吗哪的成分重新构成。唯有这样的人才能建造神的居所。事实上，被重新构成以后，他们自己就是神的居所。

我们需要问自己所渴慕的是什么，以及我们有哪一种胃口。我们的饮食必须由埃及的饮食改变成属天的饮食。我们必须从肉锅、鱼、黄瓜、西瓜、葱、

WEEK 3 — DAY 3

Morning Nourishment

John 6:27 Work not for the food which perishes, but for the food which abides unto eternal life, which the Son of Man will give you...

1 Cor. 3:16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?

The heavenly diet fulfills God’s purpose. Those who built the tabernacle were not Egyptians. They were those with a heavenly constitution. It was at least four months after the children of Israel left Egypt that they began to build the tabernacle. During these months, their diet had been changed and their constitution was at least in the process of changing and of being replaced with the element of manna. By feeding on manna, God’s people eventually became manna. As those constituted of manna, they could build the tabernacle as God’s dwelling place. This picture shows that only those who have been reconstituted with Christ are qualified to build up the church as God’s dwelling place today. (Life-study of Exodus, pp. 408-409)

Today’s Reading

In order for God’s purpose to be accomplished, His people had to be reconstituted with manna. This reveals that our constitution must be rearranged through the eating of Christ. Christ must replace the Egyptian diet. For the building of the church, we all need to be reconstituted with Christ. Remember that those who built the tabernacle had experienced a change of diet and had begun to be reconstituted with the element of manna. Only such people can build God’s dwelling place. In fact, after being reconstituted, they themselves are the dwelling place of God.

We need to ask ourselves what we hunger and thirst for and what kind of appetite we have. Our diet must change from an Egyptian diet to a heavenly diet. We must turn from the fleshpots, the fish, the cucumbers, the melons, the

蒜和韭菜转向基督，就是神所供应独一的属天食物。基督成为我们的饮食，意思就是祂作我们的一切。祂甚至是我们的电视、娱乐、音乐、报纸和运动。我们都该能见证主已改变我们的饮食，从许多的项目转到独一的属天吗哪。…愿主改变我们的饮食，使我们由基督重新构成，而成为神的居所。

主耶稣说，“不要为那必坏的食物劳力，要为那存到永远生命的食物劳力。”（约六27。）今天世界上所有的人都在为那必坏的食物劳力。这必坏的食物包括电视、运动、音乐、和娱乐这些东西。所有这样的满足都必朽坏。基督自己是那独一不朽坏的食物。这食物存到永远的生命。

食物的意思是我们接受进来作我们满足的任何事物。我们若了解这个原则，就看见今天属世的食物不仅有物质的食物，还有人们靠着而活的其他一切事物，包括教育、金钱、地位、升迁、运动和娱乐。世人有物质的食物和精神的食物，却没有属灵的食物。他们不为那存到永远生命的食物劳力，反而为那必坏的食物劳力。

主耶稣是真吗哪。在约翰六章祂指明我们应当寻求祂并吃祂。然而，很少基督徒看见改变饮食的需要。…这就是出埃及十六章比十二章更为重要的原因。在十二章我们看见一班蒙救赎的人，却没有看见一班被重新构成的人。在十四章时，神的百姓已从埃及出来，但埃及还没有从他们里面出来。按照他们的构成，他们仍是埃及人。因此，神的心意是要借着改变他们的饮食来改变他们的构成。在以色列人建造帐幕的时候，他们的饮食已经改变。他们的构成可能也已经开始改变。他们建造帐幕时，没有吃埃及的食物。反之，他们的饮食是由吗哪所组成。（出埃及记生命读经，四七一至四七三页。）

参读：出埃及记生命读经，第三十二至三十五篇。

onions, the garlic, and the leeks to Christ, the unique heavenly food supplied by God. For Christ to be our diet means that He is everything to us. He is even our television, entertainment, music, newspapers, and sports. We all should be able to testify that the Lord has changed our diet from so many items to just one, the heavenly manna…. May the Lord change our diet so that we may be reconstituted with Christ and become God’s dwelling place.

The Lord Jesus said, “Work not for the food which perishes, but for the food which abides unto eternal life” (John 6:27). Today all the people in the world are working for the food which perishes. This perishing food includes things such as television, sports, music, and entertainments. All satisfaction of this kind will perish. Christ Himself is the only food which does not perish. This food abides unto eternal life.

By food we mean anything we take into us for our satisfaction. If we understand this principle, we shall realize that today’s worldly food consists not only of physical food, but also of all other things people live on, including education, money, position, promotion, sports, and entertainment. The worldly people have physical food and psychological food, but they do not have spiritual food. Instead of working for the food which abides to eternal life, they labor for the food which perishes.

The Lord Jesus is the real manna. In John 6 He indicates that we should seek Him and eat Him. However, not many Christians realize the need for a change of diet….This is the reason that Exodus 16 is even more crucial than Exodus 12. In chapter 12 we see a people who have been redeemed, but we do not see a people who have been reconstituted. At the time of chapter 14, God’s people had come out of Egypt, but Egypt had not come out of them. According to their constitution, they were still Egyptians. Thus, God’s intention was to change their constitution by changing their diet. By the time the children of Israel had built the tabernacle, their diet had been changed. Their constitution had probably begun to change also. When they were building the tabernacle, they did not eat Egyptian food. Instead, their diet consisted of manna. (Life-study of Exodus, pp. 409-411)

Further Reading: Life-study of Exodus, msgs. 32-35

第三周　周四

晨兴喂养

出十六21“他们每日早晨，按着各人的食量收取；日头一发热，就融化了。”

歌七12“我们清晨起来往葡萄园去，看看葡萄发芽开花没有，石榴放蕊没有；我在那里要将我的爱情给你。”

罗六4“…好叫我们在生命的新样中生活行动…。”

出埃及十六章二十一节说，以色列人“每日早晨…收取”。吗哪在早晨来到，这事实指明它给我们新的开始。因着地球每天绕着地轴自转，每天我们都有一个新的开始，新的转机。每月、每年我们也有新的开始。吗哪与每年或每月的开始无关，却与每天的新开始有关。如果神每年降一次吗哪，我们就活不了。如果吗哪每个月降下一次，我们就得不着加强、支持和满足。感谢主，祂天天降下吗哪。

在我们属灵的经历中，我们需要这些每天的转机，每天的新开始。有时候在一天结束时，我切切等候次日早晨和一个新的开始。夜晚就寝时我会说，“主，今晚安歇后，我盼望早晨和你有一个新的开始。”为着每个新的一天、每个新的开始，赞美主。吗哪总是带给我们这样新的起头。（出埃及记生命读经，四九三至四九四页。）

信息选读

我们也可以说，每个新开始都带给我们新鲜的吗哪。你若盼望从主领受吗哪，你需要祷告说，“主，我预备好有新的转机。我不要和已往一样过生活。我要与你有一个新的开始。”当你早晨来到主面前，

WEEK 3 — DAY 4

Morning Nourishment

Exo. 16:21 And they gathered it morning by morning, each one according to his eating; and when the sun became hot, it melted.

S. S. 7:12 Let us rise up early for the vineyards; let us see if the vine has budded, if the blossom is open, if the pomegranates are in bloom; there I will give you my love.

Rom. 6:4 ...We might walk in newness of life.

Exodus 16:21 says that the children of Israel “gathered it morning by morning.” The fact that manna came in the morning indicates that it gives us a new beginning. Because the earth revolves on its axis daily, every day we have a new beginning, a new turn. We also have new beginnings monthly and yearly. Manna is not related to the yearly or monthly beginnings, but to a daily new beginning. If God sent the manna yearly, we could not survive. If manna were sent monthly, we would not be strengthened, sustained, and satisfied. Thank the Lord that He sends the manna daily.

In our spiritual experience we need these daily turns, these daily new beginnings. Sometimes at the end of the day I am eagerly awaiting the next morning and a new beginning. As I go to bed at night, I may say, “Lord, after resting tonight, I expect to have a new beginning with You in the morning.” Praise the Lord for every new day, for every new beginning! Manna always brings us such a new start. (Life-study of Exodus, p. 430)

Today’s Reading

We may also say that every new beginning brings us fresh manna. If you expect to receive manna from the Lord, you need to pray, “Lord, I am ready for a new turn. I don’t want to live the same way as in the past. I want to have a new beginning with You.” As you come to the Lord in the morning, are you

你愿意这样祷告么？你若告诉祂，你预备好有一个新的起头，你将经历露水，以及随露水而来的吗哪。然而，如果你渴望再过和你多年以前一样的生活，吗哪就不会临到你。…我能从经历中向你保证，每当你愿意有一个新的开始时，吗哪就来到。早晨让我们来到主面前说，“主，我要有一个新开始。我不要和昨天一样。主，我感谢你，在你的主宰权柄并在你的经纶里，一年中的每一天，你都给我们新的开始。”你若这样向主祷告，切望一个新开始，吗哪就会在早晨随露水而来。

我们需要天天随主往前。我们不仅该读圣经，也该与住在我们里面的基督这活的人位有往来。我们读圣经的话时，必须接触这活的人位。不要被道理或方法所占有，反之，我们该迫切寻求主自己。我们若这样追求主，每天早晨就会和祂有新的开始。

我们早晨与主同在的时间不该照着传统或习惯。有些家庭的习惯就是早起，然后花时间读圣经。但我们也许每天早晨都读主的话，却没有收取吗哪，因为我们与主并没有活的接触。圣经印出来的话不会赐给我们生命。在约翰五章三十九至四十节，主耶稣对热心宗教的人说，“你们查考圣经，因你们以为其中有永远的生命，为我作见证的就是这经。然而你们不肯到我这里来得生命。”我们若要得生命，就必须到主这里来。我们要得生命，就必须得着祂。

当我们为着新的开始和吗哪的供应而寻求主时，我们需要转向我们的灵。然而，我们很容易运用心思而不运用灵。因着这是我们的倾向，所以在我们被一天的事务霸占之前就在主的话中接触主，乃是一个好习惯。…我们每天早晨所该作的第一件事，就是在主的话中来到主面前，并从祂得着喂养。（出埃及记生命读经，四九四至四九五、四九七、四九九页。）

参读：出埃及记生命读经，第三十六至三十七篇。

willing to pray like this? If you tell Him that you are ready for a new start, you will experience the dew, and with the dew, the manna. However, if your desire is to relive the past, to live the same kind of life you did years ago, manna will not come to you. From my experience I can assure you that manna comes whenever you are willing to have a new beginning. In the morning let us come to the Lord and say, “Lord, I want a new beginning. I do not want to be the same as yesterday. I thank You, Lord, that in Your sovereignty and in Your economy, You offer us a new beginning every day of the year.” If you pray to the Lord in this way, eager for a new beginning, the manna will come in the morning with the dew.

Daily we need to go on with the Lord. We should not only read the Bible, but also deal with the living person of Christ who dwells in us. As we read the words of the Scripture, we must contact this living person. Instead of being occupied with doctrines or methods, we should desperately seek the Lord Himself. If we pursue the Lord in this way, we shall have a new beginning with Him every morning.

Our time with the Lord in the morning should not be according to tradition or custom. The custom in some households is to rise early and then spend time reading the Bible. But it is possible to read the Word every morning without gathering any manna, for we may not have living contact with the Lord. The printed words in the Bible do not give us life. In John 5:39 and 40 the Lord Jesus said to the religionists, “You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me. Yet you are not willing to come to Me that you may have life.” If we want to receive life, we must come to the Lord. To have life we must have Him.

As we seek the Lord for a new beginning and for the supply of manna, we need to turn to our spirit. However, it is easy for us to exercise the mind instead of the spirit. Because this is our tendency, it is a good habit to contact the Lord in the Word before we become occupied with the affairs of the day.... The first thing we should do each morning is to come to the Lord in the Word and feed on Him. (Life-study of Exodus, pp. 430-434)

Further Reading: Life-study of Exodus, msgs. 36-37

第三周　周五

晨兴喂养

出十六 14“露水上升之后，不料，旷野的地面上有细小的圆物，细小如地上的霜。”

约六 35“耶稣对他们说，我就是生命的粮，到我这里来的，必永远不饿…。”

诗一一九 140“你的话极其精炼，为你的仆人所爱。”

吗哪是细小的，（出十六 14 中，）这和人的观念相反。人通常珍赏伟大的事物，我们常常赞美主的伟大。然而，你在哪里能找到一些诗歌是赞美基督的微小？我们寻遍许多诗集，但找不着任何论到基督微小的诗歌。…建筑材料也许非常大，但食物必须小到适合放进我们口中。我们吃进来的食物必须小到可以吃。我们若要吃一大块肉，需要先把它切成小块。

许多人认为四福音是记载一位伟大人物的生平。事实上，福音书并不强调基督的伟大。不错，主耶稣是大卫的后裔，王室的后裔。然而，祂生在马槽里，长在微小、受人藐视的城里一位木匠的家中。这指明主没有显扬祂的伟大；反之，祂宁愿在人眼中显为微小。…按照约翰六章，群众要主耶稣登宝座为王，但祂避开这样对祂的高举。次日祂回来，并且陈明祂自己是生命的粮。（35。）…主不要伟大，反倒要成为微小，好作我们的食物。（出埃及记生命读经，五〇〇至五〇一页。）

信息选读

吗哪非常细致且均匀。〔出十六 14 中。〕…甚至在仁慈或谦卑这样的美德上，我们或许也是粗糙而不平衡

WEEK 3 — DAY 5

Morning Nourishment

Exo. 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.

John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger…

Psa. 119:140 Your word is very pure, and Your servant loves it.

Contrary to the human concept, manna was something small (Exo 16:14b). People usually appreciate something that is great, and we often praise the Lord for His greatness. However, where can you find hymns of praise for the smallness of Christ? We have looked through many hymnals, but have not found any hymns on Christ's smallness. Building materials may be very large, but food must be small enough to fit into our mouth. The food taken in by us must be small enough to eat. If we want to eat a large piece of meat, we need to first cut it into small pieces.

Many regard the four Gospels as the record of the life of a great person. Actually the Gospels do not emphasize Christ's greatness. Yes, the Lord Jesus was a descendant of David, a descendant of a royal family. However, He was born in a manger, and He was raised in the home of a carpenter in a small, despised town. This indicates that the Lord did not make a display of His greatness. On the contrary, He preferred to be small in the eyes of man. According to John 6, the crowd wanted to enthrone the Lord Jesus as a king, but He fled from such an exaltation of Himself. The next day He returned and presented Himself as the bread of life (John 6:35).... Instead of being great, the Lord wanted to be small in order to be food for us. (Life-study of Exodus, pp. 435-436)

Today's Reading

Manna was very fine and even [Exo 16:14a]....Even in virtues such as kindness or humility, we may be rough and unbalanced....When we take the

的。…当我们接受主耶稣作我们的食物，享受祂的话作我们生命的供应时，我们就被平衡，变得细致而均匀。

出埃及十六章三十一节指明吗哪是白色的；它清净又纯洁，没有任何搀杂。…唯有基督和祂的话是纯洁的。我们越吃基督和祂的话，就越被洁净，并蒙拯救脱离各样的搀杂。…我们若天天到主耶稣这里来，接受祂到我们里面，并吃祂的话，就会经历洁净的过程，使我们越过越纯洁。凡吃基督的人最后会变得简单且纯洁。大多数的人都很复杂，…要变为简单，唯一的路就是吃主耶稣。我们越吃祂并接受祂的话，就越简单。如此，我们就成了单一并纯洁的。…我们有分于基督作我们的吗哪时，不但被洁净，成为简单，并且也变为白的。白色的意思就是没有玷污。…尽管我们在某些方面也许很好，但我们可能不是白的。比如，我们的爱和谦卑就可能有些天然的色彩。事实上，我们人性的美德没有一样是白的。但我们越接受基督作我们生命的供应，我们天然的色彩就越被消除，我们也变得越白。

吗哪也如霜。（14。）霜是介于露水和雪之间的东西。露水和霜都是使人复苏的。露水虽能使人复苏，却不能杀死病菌；然而霜能杀死病菌。基督作为吗哪，不仅使我们复苏，也杀死我们里面消极的东西。每当我们经历基督作生命的供应时，我们就得着浇灌并复苏；并且我们里面消极的东西，如消极的态度，就被治死。我们经历霜的复苏及其杀死的作用。…世人都太热中于追求罪恶的享乐和属世的消遣。今天许多基督徒也太火热、太发烧了；他们需要冷静下来。…我们都需要霜的经历。因着我们在某些事上很火热，我们需要冷静并沉着。…我们有分于基督和祂的话时，就被霜冷却下来，并得着复苏。（出埃及记生命读经，五〇三至五〇六页。）

参读：圣经中关于生命的重要启示，第三章。

Lord Jesus as our food, enjoying His word as our life supply, we are balanced. We become fine and even.

Exodus 16:31 indicates that manna was white. It was clean and pure, without any kind of mixture….Only Christ and His word are pure. The more we feast on Christ and eat His word, the more we are purified and saved from every kind of mixture. If we come daily to the Lord Jesus and take Him into us and feed on His word, we shall undergo a process of purification that makes us more and more pure. Those who feed on Christ eventually become simple and pure. Most people are complicated…. The only way to be simplified is to eat the Lord Jesus. The more we eat Him and receive His word, the more we are simplified. In this way we become single and pure. As we partake of Christ as our manna, we are not only purified and simplified, but we also become white. To be white means to be without stain….Although we may be good in certain respects, we may not be white. For example, our love and humility may have a certain natural color. Actually, none of our human virtues is white. But the more we take in Christ as our life supply, the more our natural color is eliminated, and the whiter we become.

The manna was also like frost (16:14). Frost is something between dew and snow. Both dew and frost are refreshing. But although dew refreshes, it does not kill germs. Frost, however, does kill germs. As manna, not only does Christ refresh us; He also kills the negative things within us. Whenever we experience Christ as the life supply, we are watered and refreshed, and the negative things within us, such as our negative attitudes, are put to death. We experience both the refreshing of the frost and its killing. All the worldly people are too hot in their pursuit of sinful pleasures and worldly amusements. Many of today's Christians are also too hot, too feverish; they need to be cooled down… We all need the experience of frost. Because we are so hot in certain matters, we need to become cool and sober…. As we partake of Christ and His word, we are cooled down and refreshed by the frost. (Life-study of Exodus, pp. 438-440)

Further Reading: CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 3

第三周　周六

晨兴喂养

出十六 32 “…耶和华所吩咐的是这样，要将一满俄梅珥吗哪留到世世代代，使后人可以看见我当日将你们领出埃及地，在旷野所给你们吃的食物。”

启二 17 “…得胜的，我必将那隐藏的吗哪赐给他，并赐他一块白石…。”

隐藏的吗哪乃是为着得胜者。公开的吗哪是公开给主的子民享受的；隐藏的吗哪是特别的一分，保留给那些胜过属世召会之堕落的得胜寻求者。当召会走世界的路时，这些得胜者进前来，住在至圣所神的面光中，在那里享受隐藏的基督这特别的一分，作他们每日的供应。

不要认为你不可能成为得胜者。借着享受基督作吗哪，你能成为得胜者。要吃公开的吗哪，基督就成为隐藏的吗哪。这隐藏的吗哪要把你构成得胜者，也要满足里面生命律法的要求，把你带进平安里。结果，按照启示录二章十七节，你就是得胜者。（出埃及记生命读经，五二九至五三〇页。）

信息选读

神吩咐百姓保存一俄梅珥吗哪，就是他们每天所收取和所吃的分量。〔出十六 16，32。〕这指明我们所吃基督的分量，就是我们能保存的分量。神没有吩咐我们在祂面前保存别样的食物。但祂的确要求我们保存一定分量的基督，与我们吃祂的分量相等。

只有我们所吃、所经历的基督才值得记念。我们所享受的基督要成为永远的记念，因为我们所经历、

WEEK 3 — DAY 6

Morning Nourishment

Exo. 16:32 ...This is what Jehovah has commanded, Let an omerful of it be kept throughout your generations, that they may see the bread which I fed you in the wilderness, when I brought you out from the land of Egypt.

Rev. 2:17 ...To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone...

The hidden manna is for the overcomers. The open manna was for the enjoyment of the Lord’s people in a public way; the hidden manna is a special portion reserved for His overcoming seekers who overcome the degradation of the worldly church. While the church goes the way of the world, these overcomers come forward to abide in the presence of God in the Holy of Holies, where they enjoy the hidden Christ as a special portion for their daily supply.

Do not think that it is impossible for you to be an overcomer. You can become an overcomer by enjoying Christ as manna. Eat the open manna, and Christ will become the hidden manna. This hidden manna will constitute you into an overcomer. It will also fulfill the requirements of the inner law of life and bring you into peace. As a result, you will be an overcomer according to Revelation 2:17. (Life-study of Exodus, pp. 459-460)

Today’s Reading

God commanded the people to keep one omer of manna, the very amount they collected and ate each day [Exo. 16:16,32]. This indicates that the amount of Christ we eat is the amount we can preserve. God does not command us to preserve any other kind of food before Him. But He does require us to preserve an amount of Christ which equals the amount we have eaten of Him.

Only the Christ we have eaten and experienced is worthy of remembrance. The Christ whom we enjoy will be an eternal memorial, because the Christ we

所享受的基督成了我们的构成。事实上祂成为神百姓重新构成的成分，就是使他们被重新构成的成分。我们所是、所有或所能的，都不值得记念。只有成为我们构成的基督才值得永远记念。我们在永世里所记念的，除了基督以外，没有别的。基督将成为我们的记念，直到世世代代。

按照圣经，这个对吗哪的记念，指明作为真吗哪的基督，乃是供应的源头，为着神的居所。基督对于神的百姓乃是属天的供应，为着神在地上的居所。…以色列人凭着吗哪作他们的供应，建造了帐幕。帐幕象征以色列人，他们因着吗哪得供应并被重新构成，就成了神真正的居所。在这意义上，吗哪的供应甚至成了帐幕。

我们在永世里将要回想关于基督的两方面：享受基督作为将我们重新构成的成分，以及基督作为使我们成为神在宇宙中居所的供应。这两方面都清楚地与我们今天在主恢复中的经历有关。借着接受基督作我们生命的供应，我们一次又一次的聚会享受基督作我们的构成成分，并且我们正在建造神的居所。我们经历基督的这些方面，在永世里要成为记念。不要以为我们到了永世就不记念今天的经历。反之，我们要记念我们曾如何享受基督，并如何接受祂作我们的供应，而成为神的居所。这就是在神面前保存作为记念的吗哪。

我们就等于旧约的帐幕。我们里面深处的灵乃是至圣所。在我们的灵中有作为神约柜的基督。我们没有吃的吗哪仍然公开在天空之下；但我们所吃的吗哪就隐藏在我们里面。许多基督徒只知道公开的吗哪。因为他们没有吃基督作他们的吗哪，就没有隐藏的吗哪。但对我们天天吃吗哪的人而言，公开的吗哪正变成隐藏的吗哪。（出埃及记生命读经，五一八至五二一页。）

参读：出埃及记生命读经，第三十八至三十九篇。

experience and enjoy becomes our very constitution. He actually becomes the reconstituting element for God's people, that element which causes them to be reconstituted. Nothing of what we are, what we have, or what we can do is worthy of remembrance. Only the Christ who has become our constitution is worthy to be an eternal memorial. What we remember in eternity will be nothing other than Christ. For generation after generation, Christ will be our memorial.

According to the Bible, this memorial of manna indicates that as the real manna Christ is the source of supply for God's dwelling place. Christ is the heavenly supply to God's people for God's dwelling place on earth.... With manna as their supply the children of Israel built the tabernacle. The tabernacle was a symbol of the children of Israel, who were the real dwelling place of God by being supplied with manna and reconstituted with it. In this sense, the supply of manna even became the tabernacle.

What we shall recall concerning Christ in eternity will have two aspects: the aspect of the enjoyment of Christ as our reconstituting element and the aspect of Christ as the supply to make us God's dwelling place in the universe. These two aspects are clearly related to our experience in the Lord's recovery today. By taking Christ as our life supply, meeting after meeting we are enjoying Christ as our constituent, and we are building up God's dwelling place. These aspects of our experience of Christ will become a memorial in eternity. Do not think that when we are in eternity we shall not remember our experience today. On the contrary, we shall remember how we enjoyed Christ and how we took Him as our supply to become God's dwelling place. This is manna preserved as a memorial before God.

We are identical to the tabernacle in the Old Testament. Our spirit deep within is the Holy of Holies. In our spirit we have Christ as the Ark of God. The manna not eaten by us remains open, under the sky. But the manna we eat becomes hidden within us. Many Christians know only the open manna. Because they do not eat Christ as their manna, they do not have the hidden manna. But to those of us who are daily eating of the manna, the open manna is becoming the hidden manna. (Life-study of Exodus, pp. 450-453)

Further Reading: Life-study of Exodus, msgs. 38 -39

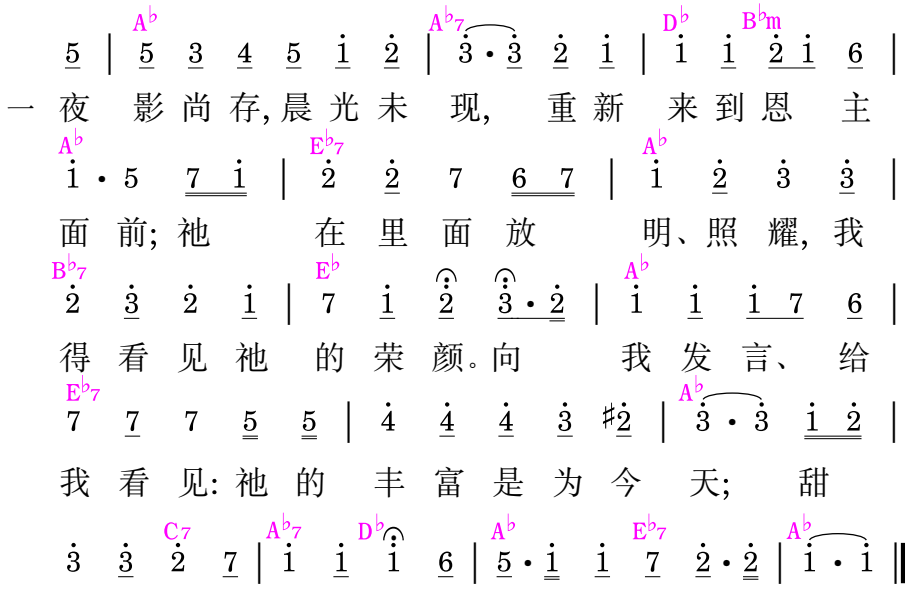
第三周诗歌

417

经历基督 — 与祂交通

8 8 8 8 双（英 554,不同调）

降 A 大调　　6/8



二 主灵借话与我交谈,
直到我心发出颂赞,
生命活泉, 带着恩力,
在我里面涌流潺潺。
向我发言、给我看见:
祂的丰富是为今天;
清爽、畅快, 将祂欢饮,
所有干渴全都消减。

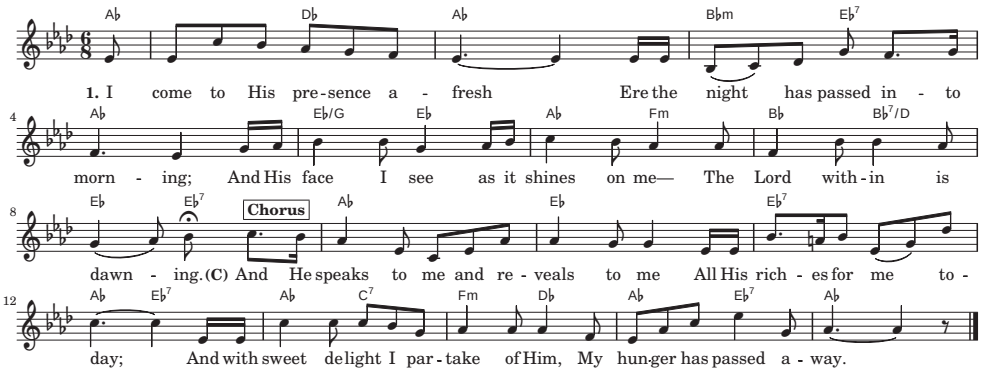
三 当我欢留于祂面光,
祂以温情对付、指点;
用祂神圣、宝贵成分,
浸透全人、供应无限。
向我发言、给我看见:
祂的丰富是为今天;
多方、丰满将祂享受,
所有问题全都逃窜!

WEEK 3 — HYMN

I come to His presence afresh

Experience of Christ — Fellowship with Him

554



2. As Spirit He speaks thru the Word
Till my heart in echo is singing,
And the fount of life with His grace and pow'r
Within my soul is springing.
And He speaks to me and reveals to me
All His riches for me today;
And I drink of Him for my every need,
My thirsting has passed away.

3. In tenderness He deals with me,
While I stay with joy in His presence;
And He saturates and supplies my soul
With all His precious essence.
And He speaks to me and reveals to me
All His riches for me today;
And in every way I partake of Him,
My problems all passed away.

第三周 • 申言

申言稿：

Composition for prophecy with main point and sub-points:

第四周

吩咐磐石好饮于那灵这生命的水，以及挖井好让那灵这生命的水在我们里面自由的涌流

诗歌：补 142，201

读经：出十七 6，民二十 8，二一 16 ～ 18，林前十二 13，约四 10、14，七 37 ～ 39，十九 34，林前十 4，启二二 1 ～ 2

纲要

周一

壹 击打磐石是基督钉十字架清楚、完整且完全的图画—出十七 6：

一 在这预表里，摩西表征律法，杖代表律法的权能和权柄。

二 因此，磐石被摩西的杖击打，表征基督在十字架上被神律法的权柄治死—参加二 19 ～ 20 上，三 13。

三 基督作为活的灵磐石被神律法的权柄击打，为使生命的水能在复活里从祂流出来，流进祂所救赎的子民里面给他们喝—出十七 6，林前十 4：

1 基督是生我们的磐石，并且祂这磐石是我们的拯救、力量、避难所、藏身之处、保护、遮盖和防卫—申三二 18，撒下二二 47，诗九五 1，六二 7，九四 22，赛三二 2。

Week Four

Speaking to the Rock to Drink of the Spirit as the Water of Life and Digging the Well to Allow the Spirit as the Water of Life to Flow Freely within Us

MC Hymns: 1198, 250

Scripture Reading: Exo. 17:6; Num. 20:8; 21:16-18; 1 Cor. 12:13; John 4:10, 14; 7:37-39; 19:34; 1 Cor. 10:4; Rev. 22:1-2

Outline

Day 1

I. The striking of the rock is a clear, complete, and full picture of Christ's crucifixion—Exo. 17:6:

A. In this type, Moses signifies the law, and the staff represents the power and authority of the law.

B. Hence, the striking of the rock by Moses' staff signifies that Christ was put to death on the cross by the authority of God's law—cf. Gal. 2:19-20a; 3:13.

C. Christ as the living, spiritual rock was smitten by the authority of God's law so that the water of life in resurrection could flow out of Him and into His redeemed people for them to drink—Exo. 17:6; 1 Cor. 10:4:

1. Christ is our begetting rock and the rock who is our salvation, strength, refuge, hiding place, protection, covering, and safeguard—Deut. 32:18; 2 Sam. 22:47; Psa. 95:1; 62:7; 94:22; Isa. 32:2.

2 主在十字架上，从祂被扎的肋旁有血和水流出；血是为着我们法理的救赎，救我们脱离罪的愆尤；在复活里生命的水是为着我们生机的拯救，救我们脱离罪的权能—创二 21 ～ 22，约十九 34，亚十三 1，诗三六 8 ～ 9，启二一 6，诗歌七三一首第一节。

周二

四 从磐石所流出的水，乃是在复活里生命的水：

1 复活是指一个东西摆在死里又活过来；也是指经过死所长出的生命。

2 从被击打的磐石流出的水，是在成为肉体、人性生活和钉十字架这些主要的步骤成就之后，才涌流的；因此，出埃及十七章六节是很深奥的一节经文，含示基督的成为肉体、人性生活和受死。

3 只有在主耶稣得着荣耀以后，也就是说，在基督进入复活以后，那灵才能给我们领受，作为给我们喝并涌流的活水—约七 37 ～ 39，路二四 26。

4 实际上，生命的水，涌流的水，就是复活；复活就是三一神—父是源头，子是流道，灵是涌流—约五 26，十一 25。

五 这生命水的源头是神和羔羊（救赎的神）的宝座；因此，生命水就是涌流出来，作我们生命的三一神—启二二 1：

1 活水的涌流开始于永远里的宝座，继续经过基督的成为肉体、人性生活和钉十字架（约四 10、14，十九 34），现今在复活里继续涌流，将神圣生命的一切丰富供应神的子民（启二二 1 ～ 2）。

2. Blood and water flowed out of the Lord's pierced side on the cross; the blood for our judicial redemption saves us from the guilt of sin, and the water of life in resurrection for our organic salvation saves us from the power of sin—Gen. 2:21-22; John 19:34; Zech. 13:1; Psa. 36:8-9; Rev. 21:6; Hymns, #1058, stanza 1.

Day 2

D. The water that came out of the rock is the water of life in resurrection:

1. Resurrection denotes something that has been put to death and is alive again; it also denotes life that springs forth out of something that has passed through death.

2. The water that flowed out of the smitten rock sprang forth only after the major steps of incarnation, human living, and crucifixion had been accomplished; hence, Exodus 17:6 is a profound verse, implying Christ's incarnation, human living, and death.

3. The Spirit as the living water for us to drink and flow out could be received only after the Lord Jesus had been glorified, that is, only after Christ had entered into resurrection—John 7:37-39; Luke 24:26.

4. Actually, the water of life, the flowing water, is resurrection; resurrection is the Triune God—the Father as the source, the Son as the course, and the Spirit as the flow—John 5:26; 11:25.

E. The source of the water of life is the throne of God and of the Lamb—the redeeming God; hence, the water of life is the Triune God flowing out to be our life—Rev. 22:1:

1. The flow of the living water began from the throne in eternity, continued through the incarnation, human living, and crucifixion of Christ (John 4:10, 14; 19:34), and now flows on in resurrection to supply God's people with all the riches of the divine life (Rev. 22:1-2).

2 在复活里生命水的涌流，乃是为着建造基督的身体（林前十二 13），并预备基督的新妇（启十九 7），二者都要终极完成于新耶路撒冷（二一 9 ～ 10，参弗五 23、28 ～ 30）。

2. The flowing of the water of life in resurrection is for the building up of the Body of Christ (1 Cor. 12:13) and the preparation of the bride of Christ (Rev. 19:7), both of which will consummate in the New Jerusalem (21:9-10; cf. Eph. 5:23, 28-30).

周三

Day 3

六 约翰四章十四节下半启示涌流的三一神—父是源，子是泉，灵是涌流的川，结果带进永远生命的总和，就是新耶路撒冷。

F. John 4:14b reveals a flowing Triune God—the Father is the fountain, the Son is the spring, and the Spirit is the flowing river, issuing in the totality of the eternal life, the New Jerusalem.

七 整个三一神都与被击打的磐石涌流出来给人喝的水有关联—〔父〕神站在磐石上，磐石就是〔子〕基督，从磐石流出来的活水表征可喝并涌流的灵作三一神终极的结果—出十七 6，林前十 4，约七 37 ～ 39。

G. The entire Triune God was involved in the water flowing out of the smitten rock for the people to drink—God [the Father] was standing upon the rock, the rock was Christ [the Son], and the living water coming out of the rock signifies the drinkable and outflowing Spirit as the ultimate issue of the Triune God—Exo. 17:6; 1 Cor. 10:4; John 7:37-39.

八 我们在复活里饮于一位灵，使我们成为基督身体的肢体，将我们建造为基督的身体，并预备我们作基督的新妇—林前十二 13，启二二 17。

H. Our drinking of the one Spirit in resurrection makes us members of the Body, builds us up as the Body, and prepares us to be the bride of Christ—1 Cor. 12:13; Rev. 22:17.

贰 我们要从钉十字架的基督接受活水，只需要“拿着杖”，并“吩咐磐石”—民二十 8：

II. To receive the living water from the crucified Christ, we need only to “take the rod” and “speak to the rock”—Num. 20:8:

一 基督既已被钉十字架，那灵也既已赐下，基督就不需要再被钉了，就是不需要再次击打磐石，使活水流出；在神的经纶里，基督只该钉死一次—来七 27，九 26 ～ 28 上。

A. Since Christ has been crucified and the Spirit has been given, there is no need for Christ to be crucified again, that is, no need to strike the rock again, that the living water may flow; in God’s economy Christ should be crucified only once—Heb. 7:27; 9:26-28a.

二 拿着杖就是在基督的死里与祂联合，并将基督的死应用在我们自己身上和我们的处境中。

B. To take the rod is to identify with Christ in His death and apply the death of Christ to ourselves and to our situation.

三 当我们与这被击打的基督联合，亦即与祂成为一，神圣生命作为活水就从我们里面涌流出来—出十七 6，约七 38，参歌二 8 ～ 9、14，腓三 10。

C. When we identify ourselves with the smitten Christ, that is, when we are one with Him as the smitten Christ, the divine life as the living water flows out of us—Exo. 17:6; John 7:38; cf. S. S. 2:8-9, 14; Phil. 3:10.

四 吩咐磐石，就是向基督这被击打的磐石直接说话，求祂基于那灵已经赐下的这个事实，将生命的灵赐给我们—参约四 10，诗歌二〇二首。

五 我们若将基督的死应用在自己身上，并在信心里求基督赐给我们那灵，就必得着活的灵，作为生命全备的供应—腓一 19。

六 摩西该简单地吩咐磐石流出水来（民二十 8）；今天我们若这样对付神子民的争闹，召会生活就会是荣耀的。

D. To speak to the rock is to speak a direct word to Christ as the smitten rock, asking Him to give us the Spirit of life based on the fact that the Spirit has already been given—cf. John 4:10; Hymns, #248.

E. If we apply the death of Christ to ourselves and ask Christ in faith to give us the Spirit, we will receive the living Spirit as the bountiful supply of life—Phil. 1:19.

F. Moses should have simply spoken to the rock, telling it to flow forth with water (Num. 20:8); if we deal with the contending of God's people in this way today, the church life will be glorious.

周四

Day 4

叁 民数记二十章八节里的磐石，预表基督在十字架上为神所击打，好叫活水，就是生命的灵，能流出并进到我们里面；而二十一章十六至十八节的井预表基督在我们里面—约四 11 ～ 12、14：

III. Whereas the rock in Numbers 20:8 typifies Christ on the cross, smitten by God so that the living water, the Spirit of life, may flow out into us, the well in Numbers 21:16-18 typifies Christ within us—John 4:11-12, 14:

一 挖井（民二一 18）表征挖去“脏污”，就是我们心—良心、心思、意志和情感—中的阻碍，使那灵作活水能从我们里面涌上来，并涌流通畅。

A. The digging of the well (Num. 21:18) signifies the digging away of the "dirt," the barriers in our heart—our conscience, our mind, our will, and our emotion—so that the Spirit as the living water may spring up within us and flow freely.

二 我们需要到主面前去被“挖除”，使我们里面的活水自由涌流；我们里面有许多“脏污”需要挖除：

B. We need to go to the Lord to be "dug out" for the free flow of the living water within us; there is much "dirt" within us that needs to be dug out:

周五

Day 5

1 我们必须挖去我们心里主所定罪的许多事物；心里纯净、单单追求主自己的弟兄姊妹并不多—太五 8：

1. We must dig away the many things condemned by the Lord in our heart; not many brothers and sisters have a pure heart in seeking only the Lord Himself—Matt. 5:8:

a 许多人一面追求主和主的道路；另一面还在追求主

a. On the one hand, many are seeking the Lord and His way, but on the other

以外的其他事物。

b 我们爱主、追求主的时候，可能心是复杂的；我们的目的和目标不是那样纯净；我们不知道我们心里有多少目标，如我们的家庭、我们的职业、我们的学业、我们对自己前途的关切。

2 倘若我们要经历里面那灵自由的涌流，就必须对付并纯净我们的良心—来九 14，十 22，提前一 5、19，彼前三 16、21，约壹一 7：

a 当我们不肯作主所要求的事时，这就成了我们良心里的控告；这些控告就是需要挖去的污秽。

b 我们必须在灵里一再地就近主，在祂面前被挖掘；借着圣灵的帮助，我们必须把所有的污秽全挖去。

c 无亏的良心，意思就是良心没有什么亏欠或控告—徒二四 16。

周六

3 我们必须挖去我们心思中的污秽；主要借着我们心思的更新而变化我们—罗十二 2，弗四 23，罗八 6，林后十 4 ～ 5：

a 许多得重生的人对流行的观念和世人没有两样；他们的穿着模仿现今这世代。

b 许多得重生的人用钱的方式和世人还是差不多；一直等到他们更爱主，让主更有地位在他们里面作工，他们才在花钱的方式上有变化。

c 许多在大学读书的青年弟兄对学业和学位的看法，和其他属世的青年人没有两样；他们的心思若得着更新，他们不会放弃学业，但他们会从主的观点来估量他们的学业。

hand, they are still seeking things other than the Lord Himself.

b. Our loving and seeking the Lord may be with a complicated heart; the aim and goal of our heart are not so pure; we do not know how many goals are within our heart, such as our family, our job, our degree, and our concerns about our future.

2. If we would experience a free, inward flow of the Spirit, our conscience must be dealt with and purified—Heb. 9:14; 10:22; 1 Tim. 1:5, 19; 1 Pet. 3:16, 21; 1 John 1:7:

a. When we refuse to do what the Lord commands, this becomes an accusation in our conscience; these accusations are the dirt that needs to be dug away.

b. We need to go to the Lord again and again in our spirit and be dug in His presence; by the help of the Holy Spirit we must dig away all the dirt.

c. A conscience void of offense means to be free from any kind of offense or accusation—Acts 24:16.

Day 6

3. We must dig away the dirt in our mind; the Lord wants to transform us by the renewing of our mind—Rom. 12:2; Eph. 4:23; Rom. 8:6; 2 Cor. 10:4-5:

a. Many who are regenerated are just like the people of the world in their thinking about fashion; they dress in conformity to the modern age.

b. Many who are regenerated continue to use their money in the same way as those in the world; not until they love the Lord more and give the Lord more ground to work within them will they be transformed in their way of spending money.

c. Many young people studying in the colleges have the same thoughts about their studies and degrees as other worldly young people; if their minds were being renewed, they would not give up their studies, but they would have the Lord's point of view in which to evaluate their studies.

d 我们的心思已经被我们一天过一天所有的许多幻想蒙蔽了；那些成堆的污秽就是那许多的思想、幻想和梦想，这些都必须挖去，活水才能自由涌流。

4 我们必须挖去我们意志里的污秽；完全绝对顺从主的人并不多：

a 多少时候我们并不服从神主宰的安排—参腓四 11 ～ 13。

b 有时候，我们自以为相当服从主了，但是祂把我们摆在某些环境里的时候，就把我们暴露出来了。

c 在祂的主宰下，许多经历和环境不过是要把我们暴露在光中，叫我们知道我们的意志是多顽固。

d 意志必须完全服从，不仅服从，而且要与神的意志合拍；然后，我们所作的每一个决定就会是基督的彰显—路二二 42，雅四 7，腓二 13。

5 我们挖去意志里的污秽以后，就需要对付我们的情感：

a 当我们感情用事时，我们就被己所霸占了；我们受了情感的控制和捆绑。

b 我们的爱好必须受主的管制，我们也必须时时准备按着主的喜悦来运用我们的情感—太十 37 ～ 39，腓一 8。

c 我们都必须学习照着主的喜悦和喜乐来对付我们的情感；我们必须学习，凡我们所恨的、所爱的、所喜欢的、所不喜欢的，都必须得着主的许可连同祂的喜乐。

d 倘若我们的情感受主并祂的喜悦、喜乐所管理，我们的情感就会被灵浸透并变化。

6 我们要忘掉“我们的”需要、“我们的”职业、“我们的”前途和“我们的”环境；只要寻求主的同在，

d. Our mind has been blinded by the many imaginations that we have day by day; the heaps of dirt are simply the many thoughts, imaginations, and dreams, which must be dug away before the living water can freely flow.

4. We must dig away the dirt in our will; there are not many who are absolutely and utterly obedient to the Lord:

a. Many times we do not submit ourselves to the Lord’s sovereign arrangement in our environment—cf. Phil. 4:11-13.

b. Sometimes we think that we are quite submissive to the Lord, but when He puts us into certain circumstances, we are exposed.

c. Many experiences and circumstances under His sovereignty simply expose us to the light so that we may know how stubborn our will is.

d. The will must be wholly submissive, and not only submissive but in harmony with the will of God; then every decision that we make will be an expression of Christ—Luke 22:42; James 4:7; Phil. 2:13.

5. After digging away the dirt from the will, we need to deal with our emotion:

a. When we are emotional, we are occupied with ourselves; we are under the bondage and control of our emotion.

b. The regulating of our love must be under the control of the Lord, and we must always be ready to exercise our emotion according to the Lord’s pleasure—Matt. 10:37-39; Phil. 1:8.

c. We all must learn to deal with our emotion according to the pleasure and joy of the Lord; we must learn that whatever we hate or love, whatever we like or dislike, must be done under the permission of the Lord with His joy.

d. If our emotion is kept under the rule of the Lord with His pleasure and joy, it will be saturated with the spirit and transformed.

6. We must forget about our needs, our jobs, our future, and our circumstances; we must seek only the Lord’s presence and ask Him to bring us into His light;

求祂将我们带进光中，然后顺从祂的光除去心、良心、心思、意志和情感里的污秽—赛二 5，路十一 34 ～ 36，约壹一 5、7、9。

7 唯有借着私下祷告亲近主的时间，才能完成挖掘的工作；我们必须更多花时间亲近主，并且按着祂在里面的引导来祷告。

8 我们越把污秽挖除，我们就越活，刚强而得胜，活水在我们里面自由涌流，使我们在生命里长大，为着基督身体的建造—我们需要唱祷诗歌二〇一首。

then we can follow His light to dig away the dirt in our heart, conscience, mind, will, and emotion—Isa. 2:5; Luke 11:34-36; 1 John 1:5, 7, 9.

7. This digging is accomplished only by prayer in our private time with the Lord; we have to spend more time with the Lord and pray according to His inner leading.

8. The more we dig away the dirt, the more living, strengthened, and victorious we will be as the living water flows freely within us to cause us to grow in life for the building up of the Body of Christ—we need to sing and pray over Hymns, #250.

第四周　周一

晨兴喂养

出十七 6“我必在何烈的磐石那里，站在你面前；你要击打磐石，就必有水从磐石流出来，使百姓可以喝。摩西就在以色列的长老眼前这样行了。”

林前十 4“也都喝了一样的灵水；所喝的是出于随行的灵磐石，那磐石就是基督。”

碾芫荽子相当容易，但击打磐石使其裂开却很困难。用臼捣吗哪是一回事，使一块大磐石裂开完全是另一回事。耶和华吩咐摩西用杖“击打磐石，就必有水从磐石流出来，使百姓可以喝”。（出十七 6。）我们需要留意磐石被摩西的杖所击打的这个事实。在预表里，摩西表征律法，杖代表律法的权能和权柄；磐石当然预表基督。磐石被杖击打，表征基督被神律法的权柄所击打。在神眼中，主耶稣不是被犹太人治死，乃是被神的律法治死。在祂钉十字架的前三个小时，基督在人的手下受苦。但在后三个小时，基督因着被神律法的权能击打而受苦。（出埃及记生命读经，五四三至五四四页。）

信息选读

圣经多处告诉我们，神是我们的磐石。申命记三十二章十八节说到，神是生我们的磐石。这指明作为磐石，神是我们的父。这磐石是生产的磐石，满了生命。在撒下二十二章四十七节和诗篇九十五篇一节我们看见，神是拯救我们的磐石。不仅如此，这磐石是我们的力量（六二 7）和我们的投靠。（九四 22。）这磐石是我们的藏身之处、保护、遮盖和防卫。

WEEK 4 — DAY 1

Morning Nourishment

Exo. 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.

1 Cor. 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

Although it is rather easy to grind coriander seed, it is difficult to smite a rock so that it splits open. It is one thing to beat manna with a mortar, but it is quite another thing to cause a huge rock to be cleft. The Lord told Moses to use his rod to “strike the rock, and water will come out of it so that the people may drink” (Exo. 17:6). We need to pay careful attention to the fact that the rock was smitten by the rod of Moses. In typology, Moses signifies the law, and the rod represents the power and authority of the law. The rock, of course, typifies Christ. The smiting of the rock by the rod signifies that Christ was smitten by the authority of God’s law. In the eyes of God, the Lord Jesus was put to death, not by the Jews, but by the law of God. During the first three hours of His crucifixion, Christ suffered under the hand of man. But during the last three hours, Christ suffered because He was smitten by the power of God’s law. (Life-study of Exodus, pp. 471-472)

Today’s Reading

In many places the Bible tells us that God is our rock. Deuteronomy 32:18 refers to God as the rock who begot us. This indicates that as our rock God is our Father. This rock is a begetting rock, full of life. In 2 Samuel 22:47 and Psalm 95:1 we see that God is the rock of our salvation. Furthermore, this rock is our strength (Psa. 62:7) and our refuge (Psa. 94:22). This rock is our hiding place, protection, covering, and safeguard. Isaiah 32:2 speaks of the Lord as “the shadow of a massive rock in a wasted land.” When we are weary

以赛亚三十二章二节说到主像“大磐石的影子在疲乏之地”。我们疲乏的时候，可以安歇在这磐石所投射的影子之下而得着复苏。这磐石在干旱之地等候神的百姓，它已受了击打，使百姓有活水可喝。

从被击打的磐石所流出来的水，预表那灵。约翰七章三十七至三十八节说，“节期的末日，就是最大之日，耶稣站着高声说，人若渴了，可以到我这里来喝。信入我的人，就如经上所说，从他腹中要流出活水的江河来。”这话是在住棚节的末日说的。三十九节继续说，“耶稣这话是指着信入祂的人将要受的那灵说的。”这清楚地指明，涌流的水表征那灵。

多年前我读到一篇文章说，古时在耶路撒冷，以色列人庆祝住棚节时，立起一块磐石。根据这篇文章，有水在磐石上流，作为一种提醒：犹太人的祖先曾在旷野飘流，并且喝过从被击打的磐石所流出来的水。磐石附近也有帐棚，显示先祖们住在帐棚里，并在旷野飘流，但有被击打的磐石同活水解他们的干渴。当主耶稣站着呼召口渴的人到祂这里来喝时，这一幅图画也许就是当时实在的背景。

另一处说到流出来的水，是在十九章三十四节。这里告诉我们，主死在十字架上以后，“有一个兵用枪扎祂的肋旁，随即有血和水流出来。”这就是从被击打的磐石流出来的水所预表的。（出埃及记生命读经，五四四至五四五页。）

血是为着救赎，水是为着分赐生命。基督这活的磐石必须受律法的能力击打，好叫活水从祂流出来。（李常受文集一九六九年第二册，五五三页。）

参读：出埃及记生命读经，第四十至四十一篇。

[wasted], we can rest under the shadow cast by this rock and be refreshed. This rock, which was waiting in a dry place for God’s people, has been smitten so the people may have living water to drink.

The water flowing out of the smitten rock typifies the Spirit. John 7:37 and 38 say, “Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.” This word was uttered on the last day of the Feast of Tabernacles. John 7:39 goes on to say, “But this He said concerning the Spirit, whom those who believed into Him were about to receive.” This indicates clearly that the flowing water signifies the Spirit.

Many years ago I read an article which said that in Jerusalem in ancient times, when the Israelites celebrated the Feast of Tabernacles, they set up a rock. According to this article, over the rock waters were flowing as a reminder that the forefathers of the Jews had wandered in the wilderness and had drunk of the waters which flowed out of the smitten rock. Near the rock there also may have been tents showing that the forefathers lived in tents and wandered in the wilderness, but had the smitten rock with the living water to quench their thirst. Such a picture may have literally been in the background when the Lord Jesus stood up to call the thirsty ones to come to Him and drink.

Another reference to flowing water is in John 19:34. Here we are told that after the Lord had died on the cross, “one of the soldiers pierced His side with a spear, and immediately there came out blood and water.” This was prefigured by the water flowing out of the smitten rock. (Life-study of Exodus, pp. 472-473)

The blood was for redemption, and the water was for life impartation. Christ as the living rock had to be smitten by the power of the law in order for the living water to flow out from Him. (CWWL, 1969, vol. 2, “The Crucial Revelation of Life in the Scriptures,” p. 417)

Further Reading: Life-study of Exodus, msgs. 40-41

第四周　周二

晨兴喂养

约七 37 ～ 39 “节期的末日，就是最大之日，耶稣站着高声说，人若渴了，可以到我这里来喝。信入我的人，就如经上所说，从他腹中要流出活水的江河来。耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

复活是指一个东西摆在死里又活过来；也是指经过死所长出的生命。出埃及十七章的活水从磐石流出来。…在圣经中，这磐石是说到神的救赎和基督的成为肉体，也说到基督的人性和祂的受死。从被击打的磐石流出的水是在成为肉体、人性生活、和受死以后才涌流的。只有在基督成就了这些主要的步骤之后，水才涌流。圣经清楚地告诉我们，那磐石就是基督。〔林前十 4。〕基督是神，如何能成为磐石？这含示成为肉体和人性生活。基督要成为磐石，就必须成为肉体，并住在人中间一段时期。至终，祂在十字架上被神律法的权柄击打。因此，出埃及十七章六节是很深奥的一节经文，含示基督的成为肉体、人性生活和受死。（出埃及记生命读经，五六三页。）

信息选读

按照约翰七章三十八至三十九节，活水的江河与基督的复活有关。在此我们看见，只有在主耶稣得着荣耀以后，也就是说，在基督被钉十字架并进入复活以后，作为活水的那灵才能被人接受。三十九节所说的得着荣耀，是指基督在祂的复活里得着荣耀。路加二十四章二十六节指明，基督在复活里进入祂的荣

WEEK 4 — DAY 2

Morning Nourishment

John 7:37-39 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Resurrection denotes something which has been put to death and which is alive again. It also denotes life which springs forth out of something that has passed through death. The living water in Exodus 17 came out of a rock.... In the Bible this rock speaks of God's redemption and Christ's incarnation. It also speaks of Christ's humanity and of His death. The water that flowed out of the smitten rock sprang forth after incarnation, human living, and death. It flowed only after these major steps of Christ had been accomplished. The Bible tells us clearly that the rock was Christ [1 Cor. 10:4]. How could Christ, who is God, become a rock? This implies incarnation and human living. In order to be the rock, Christ had to become incarnated and live among men for a period of time. Eventually, when He was on the cross, He was smitten by the authority of God's law. Hence, Exodus 17:6 is a profound verse. It implies Christ's incarnation, human living, and death. (Life-study of Exodus, pp. 488-489)

Today's Reading

According to John 7:38 and 39, the rivers of living water are related to Christ's resurrection. Here we see that the Spirit as the living water could be received only after the Lord Jesus had been glorified, that is, only after Christ had been crucified and had entered into resurrection. The glorification spoken of in John 7:39 refers to Christ's glorification in His resurrection. Luke 24:26 indicates that in resurrection Christ entered into His glory. Thus, when He was

耀。因此，祂复活的时候，就得着了荣耀。基督在复活里得着荣耀以后，活水就流出来了。唯有在基督经过了成为肉体、人性生活和受死，以及祂进入了复活以后，作为活水江河的那灵才能被信徒经历。

生命的水是在复活里，所以是得胜且胜利的。这水超越每一件消极的事物。…实际上，水的本身就是复活。这意思是说，由涌流的水所表征的那灵乃是复活。复活就是三一神—父是源头，子基督是流道，那灵是涌流。…我们越喝〔这水〕，就越脱离天然的光景，并且胜过困苦和艰难。这活水拯救我们脱离世界和一切消极的事物。

赐生命的灵作为生命水从宝座上的神那里流出来。（启二二1。）一面，坐在宝座上的那一位是神；另一面，从宝座流出来的生命水也是神。…从神宝座流出的活水将神圣生命的丰富传输给我们。这是由生命树长在生命水中所指明的。（2。）因着神圣生命的丰富在活水的涌流中输送，每当我们喝这水时，我们就得着这些丰富。

在复活里生命水的涌流，乃是为着形成基督的身体。（林前十二13。）因着我们都…在复活里喝一位灵，〔这〕使我们成为身体的肢体，并且把我们建造成为身体。

在复活里活水的涌流也是为着预备基督的新妇。按照启示录二十二章十七节，那灵和新妇发出呼召，要人来喝生命水。…新妇所喝的水就是那灵。借着喝那灵，新妇与那灵成为一。…我们若天天喝活水，基督的身体就得以建造，基督的新妇也得以预备好。（出埃及记生命读经，五六四、五六六、五六八、五七二至五七四页。）

参读：出埃及记生命读经，第四十二至四十五篇。

resurrected, He was glorified. After Christ's glorification in resurrection, the living water flows. The Spirit as the rivers of living water could be experienced by the believers only after Christ had passed through incarnation, human living, and death, and after He had entered into resurrection.

Because the water of life is in resurrection, it is victorious and triumphant. It transcends every negative thing. Actually, the water itself is resurrection. This means that the Spirit, signified by the flowing water, is resurrection. Resurrection is the Triune God, the Father as the source, Christ the Son as the course, and the Spirit as the flow....The more we drink [this water], the more we are out of our natural condition and are triumphant over hardships and difficulties. This living water delivers us from the world and from every kind of negative thing.

The life-giving Spirit as the water of life flows out of God on the throne (Rev. 22:1). On the one hand, the One sitting on the throne is God; on the other hand, the water of life proceeding out of the throne is also God. The living water flowing from God's throne conveys to us the riches of the divine life. This is indicated by the fact that the tree of life grows in the water of life (Rev. 22:2). Because the riches of the divine life are carried in the flow of the living water, we receive these riches whenever we drink this water.

The flowing of the water of life in resurrection is for the formation of the Body of Christ (1 Cor. 12:13). Because we all drink of the same ...one Spirit in resurrection, [this] makes us members of the Body and builds us up as the Body.

The flowing of the living water in resurrection is also for the preparation of the bride of Christ. According to Revelation 22:17, the Spirit and the bride sound forth the call to come and drink of the water of life....The water which the bride drinks is the Spirit. By drinking the Spirit, the bride becomes one with the Spirit.... If we drink of the living water day by day, the Body of Christ will be built up, and the bride of Christ will be prepared. (Life-study of Exodus, pp. 489, 491, 493, 495-497)

Further Reading: Life-study of Exodus, msgs. 42-45

第四周　周三

晨兴喂养

约四 14“人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

民二十 8“你拿着杖，和你的哥哥亚伦招聚会众，在他们眼前吩咐磐石发出水来…。”

三一神在神圣的三一里涌流，有三个阶段。…〔在约翰四章十四节下半〕当水源涌上来成为水泉，那就是水源显出来；然后就有河涌流。父是源，子是泉，灵是河。

这涌流的三一神是“直涌入永远的生命”。译为“直涌入”的介词，在原文里含意很丰富。这辞在此说到目的地；永远的生命乃是涌流之三一神的目的地。水源在我们里面，作为水泉涌上来，而成为河，直涌入目的地，这目的地就是永远的生命。新耶路撒冷是神圣、永远生命的总和，这永远的生命至终乃是新耶路撒冷。因此，“直涌入永远的生命”，意思就是“直涌成为新耶路撒冷”。我们必须有东西涌流成为那神圣的新耶路撒冷，好使我们能达到那里。

在我们里面同时有源、泉、河〔这三者〕。“源”涌现，“泉”涌出，这涌出乃是流，也就是“河”，直涌入新耶路撒冷。（约翰福音结晶读经，一七一、一七五页。）

信息选读

摩西从耶和华面前取了杖去；他和亚伦就招聚会众到磐石前。（民二十 9 ～ 10 上。）然后摩西对百姓说，“你们这些背叛的人听我说，我们要为你们使水从这磐石中流出来么？”（10 下。）说了这话，

WEEK 4 — DAY 3

Morning Nourishment

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

Num. 20:8 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water…

The Triune God flows in the Divine Trinity in three stages. [In John 4:14b] when the fountain springs up, that is the fountain emerging. Then a river flows. The Father is the fountain, the Son is the spring, and the Spirit is the river.

This flowing Triune God is “into eternal life.” The Greek preposition translated as “into” is rich in meaning. Here it speaks of the destination. The eternal life is the destination of the flowing Triune God. A fountain is in us springing up as a river into a destination. This destination is the eternal life. The New Jerusalem is the totality of the divine, eternal life. The eternal life eventually will be the New Jerusalem. Thus, into eternal life means into the New Jerusalem. We must have something flowing into that divine New Jerusalem in order for us to arrive there.

We have [these three] within us at the same time. The fountain emerges, the spring gushes, and the gushing is the flowing as a river into the New Jerusalem. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” pp. 455, 458)

Today’s Reading

Moses took the rod from before Jehovah, and he and Aaron gathered the congregation together before the rock (Num. 20:9-10a). Then Moses said to the people, “Listen now, you rebels: Shall we bring forth water for you out of this rock?” (v. 10b). Having said this, “Moses lifted up his hand and struck the

“摩西举手，用杖击打磐石两下，就有许多水流出来，会众和他们的牲畜都喝了。”（11。）摩西的话和行动都错了。毫无疑问，他对以色列人动了怒，甚至发了脾气。什么时候我们动了怒而且失去自制，我们就很容易犯错。在这些时候，我们就象摩西，可能说错话，或作错事。

当以色列人为着必需品麻烦神时，神并没有被得罪，但当他们起贪欲时，神就被得罪了。在民数记二十章，百姓争闹是因着缺水。因为水是必需品，所以神没有对他们生气。实际上，供应他们水乃是祂的责任。…摩西向以色列人动怒，错误地击打了磐石两下，没有尊神为圣。他动怒，就没有向神子民在神圣别的性情上正确地代表神；他击打磐石两下，就是在神行动上错误地代表神。因此，他和他哥哥就受神惩罚，不得进入美地。（12 ～ 13，24，二七 12 ～ 14。）

我们不可以让人对我们所事奉的神，有错误的印象。…我们对神的子民所说并所作的一切，必须绝对按照神圣别的性情。不然，我们的话语和行动就会违背祂而得罪祂。…摩西冒犯了神的圣别性情和神圣经纶。他错误地代表神，也干犯了神经纶的原则。因此，虽然他与神亲密，被视为神的朋友，却失去了进入美地的权利。

我们研读二十章，能学习到在召会生活中，别人与我们争闹时，我们该如何行。…百姓向摩西这样争闹以后，他应该到主面前说，“主，对于你所爱之子民的需要，我该作什么？”…摩西该…简单地吩咐磐石流出水来。今天我们若这样对付神百姓的争闹，召会生活就会是荣耀的。（民数记生命读经，二三三至二三五、二三八至二三九、二四一页。）

参读：约翰福音结晶读经，第十四篇；民数记生命读经，第二十九至三十篇；对同工长老们以及爱主寻求主者爱心的话，第二章。

rock with his rod twice; and abundant water came forth, and the assembly and their livestock drank” (v. 11). Moses was wrong both in word and in deed. No doubt, he was angry with the children of Israel, and he even might have lost his temper. Whenever we are angry and do not control ourselves, it is easy for us to make mistakes. At such times we, like Moses, may speak wrongly or act wrongly.

When the children of Israel caused God trouble concerning necessities, He was not offended, but when they lusted, He was offended. In Numbers 20 the people contended because they did not have water. Because water was a necessity, God was not angry with them. Actually, it was His responsibility to supply them with water. Moses failed to sanctify God in being angry with the people of Israel and in wrongly striking the rock twice. In being angry, he did not represent God rightly in His holy nature toward His people. In striking the rock twice, he represented God wrongly in God’s action. Hence, he and his brother were punished by God by not being allowed to enter into the good land (20:12-13, 24; 27:12-14).

We must not give people the wrong impression concerning the God whom we serve….All that we say and do concerning God’s people must be absolutely according to His holy nature. Otherwise, in our words and deeds we will rebel against Him and offend Him. Moses offended both God’s holy nature and divine economy. He represented God wrongly, and he broke the principles of God’s economy. Because of this, even though he was intimate with God and may be considered a friend of God, he lost the right to enter into the good land.

Through our study of chapter 20 of Numbers, we may learn how to behave when others contend with us in the church life…. After the people had contended with Moses…, he should have gone to the Lord and said, “Lord, what should I do concerning the need of Your beloved people?”…Moses … should have simply spoken to the rock, telling it to flow forth with water. If we deal with the contending of God’s people in this way today, the church life will be glorious. (Life-study of Numbers, pp. 210-212, 215-217)

Further Reading: CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” msg. 14; Life-study of Numbers, msgs. 29-30; CWWL, 1994-1997, vol. 5, “A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord,” ch. 2

第四周　周四

晨兴喂养

民二一 16 ～ 18 “…到了比珥；从前耶和华对摩西说，招聚百姓，我好给他们水喝…的…这井。…以色列人唱这歌说，井啊，涌上水来！你们要向这井歌唱！这井是众首领和民中的尊贵人，用权杖用扶杖所挖所掘的。…”

民数记二十章八节与出埃及十七章五至六节里的磐石，预表基督在十字架上为神所钉（击打），好叫活水，就是经过过程之三一神那终极完成的灵，能流出并进到我们里面；而比珥的井预表基督在我们里面。（约四 11 ～ 12，14。）挖井（民二一 18）表征挖去“脏污”，就是我们心—心思、情感、意志和良心—中的阻碍，使那灵作活水能从我们里面涌上来，并涌流通畅。（圣经恢复本，民二一 16 注 1。）

信息选读

以色列人第四次的喝水，记载在民数记二十一章十六至十八节。他们来到称为比珥的地方，比珥的意思是井。以色列人来到比珥，就来到井那里。这预表基督是我们里面的泉源。祂不但是裂开的磐石，也是泉源。主耶稣在约翰四章十四节告诉我们，我们若喝祂，我们里面就会有泉源或水井。基督是我们外面的磐石，也是我们里面的泉源。作为我们外面的磐石，祂需要受击打。基督是我们里面的泉源，我们需要被挖掘。基督不需要再受击打，但我们需要被挖掘，使基督这泉源能在我们里面的人里涌出。我们里面的人里有许多泥土，阻塞了基督的涌流。这一切的泥土需要被挖去。

民数记二十一章十八节说，“这井是众首领和民中的尊贵人，用权杖用扶杖所挖所掘的。”权杖是

WEEK 4 — DAY 4

Morning Nourishment

Num. 21:16-18 ... [At] Beer,...the well where Jehovah said to Moses, Gather the people together, and I will give them water,...Israel sang this song: Spring up, O well! Sing to it! The well, which the leaders sank, which the nobles of the people dug, with the scepter, with their staffs...

The rock in Numbers 20:8 and Exodus 17:5-6 typifies Christ crucified (smitten) on the cross by God so that the living water, the consummated Spirit of the processed Triune God, might flow out into us, whereas the well at Beer typifies Christ within us (John 4:11-12, 14). The digging of the well (Num. 21:18) signifies the digging away of the “dirt,” the barriers in our heart—our mind, emotion, will, and conscience—so that the Spirit as the living water may spring up within us and flow freely. (Num. 21:16, footnote 1)

Today’s Reading

The fourth occasion of the children of Israel’s drinking is recorded in Numbers 21:16-18. They came to a place called Beer, which means “a well.” When the children of Israel came to Beer, they came to a well. This is a type of Christ being a well in us. He is not only the cleft rock but also a well of water. The Lord Jesus tells us in John 4:14 that if we drink of Him, we will have a fountain or a well of water within us. Christ is the rock outside of us, and He is the well within us. As the rock outside of us, He needs to be struck. Regarding Christ as the well within us, we need to be dug. There is no need for Christ to be struck again, but there is the need for us to be dug so that Christ as the well can spring up within our inward being. There is much dirt in our inward being blocking the flowing of Christ. All this dirt needs to be dug away.

Numbers 21:18 says, “The well, which the leaders sank, /Which the nobles of the people dug, / With the scepter, with their staffs.” A scepter is a royal

在治理者手中与权柄有关的王杖。诗篇二十三篇指明，竿〔原文与扶杖同字〕是为着引导。（4。）因此，权杖是为着权柄，扶杖是为着引导。我们需要在主的权柄之下，并照着祂的引导被挖掘。…首领和民中的尊贵人平常不会是挖井的人。低阶层的人才作挖掘的工作。但民数记二十一章告诉我们，神子民中的首领和尊贵人在比珥挖井。我们若要在众地方召会里，一直享受基督作涌出的泉源，所有领头的人就必须在主的权柄之下，并照着祂的引导，带头挖去泥土。这样我们在众召会里才会一直有泉源涌出活水，因为我们有首领和民中的尊贵人用权杖和扶杖的挖掘。（李常受文集一九六九年第二册，五五八至五五九页。）

我们要学习怎样让那灵在我们内里的各部分涌流。在二十章，被击打的磐石，预表基督是在十字架上被击打、裂开的一位，流出活水来。（出十七 6，林前十 4。）然后在民数记二十一章，神的子民挖掘了一口井，从其中涌出水来。（16 ～ 18。）因此，在同一卷书这两章里，先有一块磐石必须被击打，让活水流出来，然后有一口井必须被挖掘，好涌出水来。

对相信的人来说，不是磐石的问题，而是井的问题。作为磐石的基督，已经在十字架上完成祂的工作，成了生命的水流到我们里面；但是，基督今天作为活水井，在我们里面不断地涌出，这是基督不同的方面，与现在挖掘的过程非常有关。…我相信…属灵生命的水流，或活水的泉源，在我们里面并不自由。我们里面有许多泥土，必须挖掘出来。你也许会问：“这泥土是什么？”那就是我们良心、情感、意志、心思里的污秽。我们的心有许多污秽，必须挖掘出来，甚至我们灵里也有一些污秽，必须受对付。（李常受文集一九六四年第三册，二八六至二八七页。）

参读：圣经中关于生命的重要启示，第四章。

rod in the ruler's hand related to authority. Psalm 23 indicates that the staff or staffs are for guidance (v. 4). Thus, scepters are for authority, and staffs are for guidance. We need to be dug under the Lord's authority and according to His guidance. The leaders and nobles of the people would not normally be the ones to dig the well. The people of the lower class would do the digging. But Numbers 21 tells us that the leaders and nobles of the people of God dug the well at Beer. If we are going to enjoy Christ as the well springing up all the time in the local churches, all the leading ones have to take the lead to dig away the dirt under the Lord's authority and according to His guidance. Then we will have a well springing up with living water all the time in the churches because we have the digging by the leaders and the nobles of the people with the scepter and the staffs. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," pp. 420-421)

[We need to] learn how to have the flow of the Spirit within our inward parts. In Numbers 20 the smitten rock, which typifies Christ, ...flowed with living water (cf. 1 Cor. 10:4). Then in Numbers 21 the well dug by the people of God sprang up with water. Therefore, in these two chapters of the same book there is first a rock that must be smitten for the living water to flow out and then a well that must be dug for the water to spring up.

For believers, it is not a matter of the rock but the well. Christ as the rock has already accomplished His work on the cross, which issued in the water of life flowing into us, but today Christ as the well of living water springing up continuously within us is something else and has much to do with the present process of digging. I believe that...the flow of the spiritual life, or the spring of the living water, is not free within us. There is much dirt within us that must be dug out. You may ask, "What is this dirt?" It is the dirt in our conscience, our emotion, our will, and our mind. Our heart has much dirt, which needs to be dug out, and even in our spirit there is some dirt, which must be dealt with. (CWWL, 1964, vol. 3, "The Economy of God," pp. 227-228)

Further Reading: CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 4

第四周　周五

晨兴喂养

徒二四 16“我因此操练自己，对神对人常存无亏的良心。”

太五 8“清心的人有福了，因为他们必看见神。”

我们的良心不是那么纯净。也许现在，我们的良心还有一些控告，是我们还没有向主承认的。这些控告就是需要挖去的污秽。我们里头感觉不大自由的原因，就是我们的良心里有控告。你良心里的控告是什么？你必须问问你自己；只有你知道。你知道你里面亏欠人什么。当你对不起别人时，里面的控告就不放你过去。当你不肯作主所要求的事时，这就成了你良心里的控告。然后，你会纳闷，为什么会受捆绑不得自由。这不过是因为主有要求，而你不答应，这马上就成为你良心里的控告。你的良心就不能脱离控告，就不是无亏的了。（李常受文集一九六四年第三册，二八七至二八八页。）

信息选读

倘若我们要经历里面那灵自由的涌流，首先，必须对付并纯净我们的良心。我们唯有借着每天到主面前好几次，才能把泥土挖去。我建议我们这一周，要一再地到主面前去，甚至走在街上的时候，也要这样作。我们必须在灵里就近主，在祂面前被挖掘。借着圣灵的帮助，我们必须把所有的污秽全挖去。

我们对付良心的控告之后，也必须挖去我们心里主所定罪的许多事物。心里纯净、单单追求主自己的弟兄姊妹并不多。许多人一面追求主和主的道路，另一面还在主以外追求许多其他的事物；于是，他

WEEK 4 — DAY 5

Morning Nourishment

Acts 24:16 Because of this I also exercise myself to always have a conscience without offense toward God and men.

Matt. 5:8 Blessed are the pure in heart, for they shall see God.

Our conscience is not so pure. Perhaps at this very moment some accusation which we have not confessed to the Lord is still upon our conscience. These accusations are the dirt that needs to be dug away. We do not sense much liberty within because of the accusations in our conscience. What are the accusations? You must ask yourself; only you know. You know what is within you that is wrong with others. When you are not right with others, the accusations persist. When you refuse to do what the Lord demands, this becomes an accusation in your conscience. Then you wonder why you are bound and without freedom. It is simply because there is a demand of the Lord which you will not answer, and it has become an immediate accusation in your conscience. Your conscience is not pure from accusations and without offenses. (CWWL, 1964, vol. 3, “The Economy of God,” p. 228)

Today’s Reading

If we would experience a free, inward flow of the Spirit, our conscience must first be dealt with and purified. The dirt can only be dug away by going to the Lord several times each day. I would suggest that during this week we go to the Lord again and again, even while we are walking along the street. We have to go to the Lord in our spirit and be dug in His presence. By the help of the Holy Spirit we must dig away all the dirt.

After dealing with the accusations in our conscience, we must also dig away the many things condemned by the Lord in our heart. Not many brothers and sisters have a pure heart in seeking only the Lord Himself. On one hand, many are seeking the Lord and His way, but on the other, they are still seeking too

们的心变得非常复杂，不自由，也不纯净了。我们必须再到主面前去，挖除我们心里所有基督以外的事物。

…我们也许会问：“什么东西需要挖去呢？”第一件事可能就是我们所担心的前途和主的引导。你不应当受这件事的搅扰。前途不在我们手中，而是在主手中。事实上，你不应当有什么前途—主自己就是我们唯一的前途。我们不知道我们的心多么有“粘”性。许多年前，我们用捕蝇纸来捕捉苍蝇，那种纸真粘！凡碰到它的都被粘上了。我们的心就象捕蝇纸那样粘，凡是摸着心的事物都粘到心上去了；这些事物都必须除去。我们好象都在追求主，许多人只为主活，放弃了自己的家庭、职业。一天又一天，我们寻求主的引导，但我们不知道有多少事物使我们的心复杂了。我们需要忘记这些事物。挖去良心的污秽很容易，但要挖去心里的污秽，却不是那么容易。我们在许多事上宽容自己；我们不喜欢厉害地挖掘我们的心。挖去良心的控告很容易，但要挖去心里所喜欢的事物却不是那么容易。我们被自己所深爱的事物粘上了。这就是何以圣经告诉我们，需要无亏的良心，并且要清心。“清心的人有福了，因为他们必看见神。”（太五8。）

毫无疑问，我们爱主并追求主；但我们爱主、追求主的时候，心是复杂的。我们的目的和目标不是那样纯净。我们不知道自己心里有多少目标。我们的家庭如何？我们的工作、我们的学业如何？今年如何？明年又如何？我们心里还有许许多多的东西。这些污秽拦阻了我们里面活水的涌流，这些都需要挖去。自从我们接受主耶稣作我们的救主那一天，祂就进到我们里面，成了涌出活水的井。但今天的问题是，我们的良心与心里的污秽太多了。（李常受文集一九六四年第三册，二八八至二九〇页。）

参读：神的经营，第八至九章。

many things other than the Lord Himself The heart then becomes complicated and is not free and pure. We must go to the Lord once again to dig away all the things other than Christ in our heart.

You may ask, “What things need to be dug away?” Perhaps one of the first things is your concern about the future and the guidance of the Lord. You should not be bothered by this; the future is not in your hands but in the Lord’s. In fact, you should not have any future—the Lord Himself is our only future. We do not know how “sticky” our heart is. Many years ago flypaper was used to catch flies, and how sticky it was! Whatever touched it stuck to it. Our heart is just like the flypaper—so sticky. Whatever touches the heart sticks to it. These things must all be cut off. It seems that we are all seeking the Lord. Many of us are living only for the Lord and have given up our homes and our jobs. Day by day we are seeking the Lord’s guidance, but we do not know how many things complicate our heart. Can we forget these things? To dig away the dirt from the conscience is easy, but to dig away the dirt from the heart is not so easy. In so many things we are kind to ourselves; we do not like to dig our heart severely. It is easy to dig away the accusations from our conscience, but it is not so easy to dig away the things that we love from our heart. We are stuck to the things we hold dearly. This is why the Scriptures tell us that we need a good conscience and a pure heart. “Blessed are the pure in heart, for they shall see God” (Matt. 5:8).

There is no doubt that we love the Lord and are seeking Him, but our loving and seeking the Lord is with a complicated heart. The aim and the goal of our heart are not so pure. We do not know how many goals are within our heart. What about our family? Our job? Our degree? What about this year and next year? There are so many things still in our heart. I tell you, brothers and sisters, all this dirt is frustrating the flow of living water within us and must be dug away. Since the day that we received the Lord Jesus as our Savior, He has come into us as the springing well of living water. But the problem today is that there is too much dirt in our conscience and in our heart. (CWWL, 1964, vol. 3, “The Economy of God,” pp. 228-229)

Further Reading: CWWL, 1964, vol. 3, “The Economy of God,” chs. 8-9

第四周　周六

晨兴喂养

约壹一7“但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。”

9“我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”

我们里面有许多层需要挖透。我们有一层是良心，有一层是心，…还有一层是我们的心思，这一层含有许多污秽。我们不知道每一天有多少幻想！我们不仅晚上睡觉作梦，白天清醒时也作白日梦。我们所有的幻想都是不同的梦。…撒但蒙蔽了我们的心思，他就是利用幻想来作这事。有时候你在听一篇信息，你的心思可能已经到月球去旅行了。外面看来你一直点头，但是你里面的心思却在幻想太空的事。信息释放的时候，声音你是听见了，却什么也没有得到。你的心思已经被幻想蒙蔽了。…你的心思里有许多污秽，你里面的活水怎么能自由涌流呢？…那些成堆的污秽就是那许多的思想、幻想和梦想，这些都必须挖去，活水才能自由涌流。（李常受文集一九六四年第三册，二九〇页。）

信息选读

意志也包含了许多污秽。完全绝对顺服主的人并不多。我们的意志需要更多顺服。多少时候我们并不顺服神主宰的安排。有时候，我们自以为相当顺服主了，但是祂把我们摆在某些环境里的时候，就把我们暴露出来。顺服看不见的主很容易，但要顺服看得见的人就相当困难了。你也许说，“我顺服主，我和主没有问题；但是…。”你有个很大的“但

WEEK 4 — DAY 6

Morning Nourishment

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

[There are] many layers in us through which we have to dig. We have a layer of the conscience, a layer of the heart, and…a layer of our mind, which holds much dirt. We do not know how many imaginations we have day by day. We not only dream during the night while we are asleep, but we are still dreaming during the day while we are awake. All our imaginations are different dreams…. Satan blinds our minds…merely by the imaginations. Sometimes while you are listening to a message, I do not know where your mind is perhaps it has traveled to the moon! Outwardly you are nodding your head, but inwardly your mind is imagining something in space. During the message you hear the voice, but you do not receive anything. Your mind has been blinded by imaginations. When there is a lot of dirt in your mind, how can the flow of living water within you be free?… The heaps of dirt are simply the many thoughts, imaginations, and dreams, which must be dug away before the living water can freely flow. (CWWL, 1964, vol. 3, “The Economy of God,” pp. 229-230)

Today’s Reading

The will also contains much dirt. There are not many who are absolutely and utterly obedient to the Lord. We need to be more submissive in our will. How many times we do not submit ourselves to the Lord’s sovereign arrangement! Sometimes we think that we are quite submissive to the Lord, but when He puts us into certain circumstances, we are exposed. It is easy to submit to the invisible Lord, but it is rather difficult to submit to visible persons. You say, “I am submissive to the Lord. With the Lord I have no

是”。…对于召会里的圣徒，你却不能顺服！主特意把你摆在你所在的地方召会中，就是要破碎你的意志。

…“倘若我的丈夫是一位亲爱的弟兄，我就会乐意顺服他了。”姊妹们常有这种想法！…主给你这样一个合式的丈夫，他正是你所需要的丈夫。倘若你得着梦想中的丈夫，你的光景就绝不会暴露出来。在祂的主宰下，许多经历和环境不过是要把我们暴露在光中，叫我们知道我们的意志是多顽固。…若要活水在我们里面涌流，我们必须被挖透。涌流是主的事，而挖掘是我们的事。我们需要挖掘自己。

我们挖去意志里的污秽以后，就需要对付我们的情感。…当我们感情用事时，我们就被己所霸占了，我们受了情感的控制和捆绑。…我们很容易喜欢一件东西，不喜欢另一件东西。…我们的意志不容易改变，但是我们的情感很容易刻变时翻。我们的情感比天气还要变化多端。

要忘掉你的需要、你的职业、你的前途和你的环境；只要寻求主的同在，求祂将你带进光中，然后顺从祂的光除去良心、心、心思、意志、和情感里的污秽。你越把污秽除去，你就越活。…你必须维持活水的涌流—就是生命的交通在你里面自由涌流。当活水在你里面自由涌流时，你就得胜了。所有的问题就要自然而然，甚至不知不觉地解决了。

我们必须更多花时间亲近主，并且按着祂在里面的引导来祷告。我们必须照着那引导认罪，并且将里面所有的污秽挖去。…有时候我们需要与别人一同祷告，但是个人的祷告使挖掘更奏效。个人更多花时间亲近主，是极其需要的。所有良心、心、心思、意志、和情感里的污秽，都必须借着祷告来挖除。（李常受文集一九六四年第三册，二九一至二九三页。）

参读：神的经营，第十章。

problem. But…” Yes, there is a big but! “…But with the church…Oh, I cannot be submissive to them!” The Lord especially put you into your local church in order to break your will.

“If my husband could be such a dear brother, I would gladly be submissive to him.” How many times have you sisters thought this?…The Lord gave you such a suitable husband; he is just the husband you need. If you could have the husband of your dreams, you would never be exposed. Many experiences and circumstances under His sovereignty simply expose us to the light so that we may know how stubborn our will is…. If the living water is to flow in us, we must be dug. The flowing is the Lord’s business, but the digging is our business. We have to dig ourselves.

After digging away the dirt from the will, we need to deal with our emotion… When we are emotional, we are occupied with ourselves. We are under the control and bondage of our emotions….It is so easy for us to like one thing and dislike another….It is not very easy to change our will, but it is easy to have many changes in our emotions. Our emotions fluctuate even more than the weather.

Forget about your needs, your job, your future, and your circumstances. Only seek the Lord’s presence, and ask Him to bring you into His light. Then follow His light to dig away the dirt in your conscience, heart, mind, will, and emotion. The more you dig away the dirt, the more you will be alive….You must maintain the flow of living water, that is, the fellowship of life flowing freely within you. When the living water flows freely within you, then there is victory. All the problems will be solved spontaneously and even unconsciously.

We have to spend more and more time with the Lord and pray according to His inner leading. According to that leading, we must confess and dig away all the dirt within us….Sometimes we need to pray with others, but the digging prayer is more prevailing in privacy. It is extremely necessary to spend more private time with the Lord. All the dirt within the conscience, heart, mind, will, and emotion must be dug away by our prayers. (CWWL, 1964, vol. 3, “The Economy of God,” pp. 230-232)

Further Reading: CWWL, 1964, vol. 3, “The Economy of God,” ch. 10

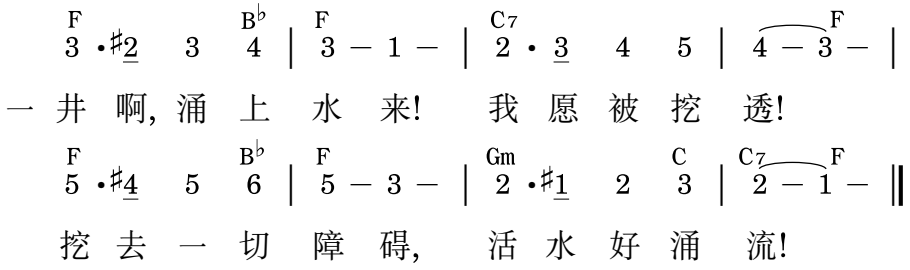
第四周诗歌

201

圣灵的丰满 — 活水

（民数记二十一章十六至十七节） 6 5 6 5 （英 250）

F 大调　　4/4



二 磐石已经裂开，　　活水已流出；
流到我的心怀，　　竟然被堵住。

三 我要祷告挖井，　　挖去我泥土；
直到挖出圣灵，　　活水能流出。

四 祷告还要祷告，　　挖了还要挖！
直到挖得透了，　　祷告得练达。

五 不需磐石再开，　　只要我挖透；
不需活水再来，　　只要我涌流。

六 圣灵降在我身，　　不过是浇灌；
圣灵住在我心，　　才是活水泉。

七 我所急切需要，　　非仅求浇灌，
更是透彻祷告，　　挖通活水泉。

八 挖到再无事物　　能将灵阻隔；
挖到泉源涌出　　活水的江河！

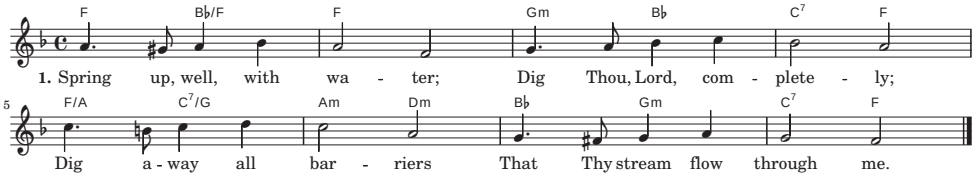
九 井啊,涌上水来!　　我愿被挖透!
挖去一切障碍,　　活水好涌流!

WEEK 4 — HYMN

Spring up, well, with water

Fulness of the Spirit — As the Living Water

250



2. Christ, the Rock, is riven;
Living water's flowing;
But within my heart now
It is blocked from going.

3. I will dig by praying,
Dig the dirt entirely,
Thus release the Spirit,
Let the stream flow freely.

4. There's no need again that
Christ, the Rock, be riven,
But unto the digging
That I should be given.

5. What I need most deeply
Is the Spirit's filling,
That the living water
From my heart be welling.

6. Dig till there is nothing
Left to block the passage;
Dig until the stream flows
With the living message.

7. Spring up, well, with water;
Dig Thou, Lord, completely;
Dig away all barriers
That Thy stream flow through me.

第四周 • 申言

申言稿：

第五周

除污秽的水

诗歌：472

读经：民十九

纲要

周一

壹 民数记十九章是旧约中非常特别的一章，记载除污秽的水。

贰 本章的污秽，不是指罪，乃是指死—11、13～16节：

一 死出自罪，罪是死的根—罗五12：

1 在神眼中死比罪更玷污人—利十一24～25，民六6～7、9。

2 在神眼中最可恨的是死；死亡是丑陋、可憎的，我们该憎恶死亡—6～7节。

3 我们所需要避免的死亡，乃是属灵的死亡—启三1～2，罗五12、14：

a 属灵的死亡比肉身的死亡更普遍—17节。

b 属灵的死亡到处都有；不仅犯罪、属世的地方，就连伦理道德最高尚的地方，也充满属灵的死亡。

二 由于民数记十一至十四章以及十六章里背叛的

Week Five

The Water for Impurity

MR Hymns: 639

Scripture Reading: Num. 19

Outline

Day 1

I. Numbers 19, a very special chapter in the Old Testament, is a record concerning the water for impurity.

II. The impurity in this chapter does not refer to sin but to death—vv. 11, 13-16:

A. Death issues from sin, and sin is the root of death—Rom. 5:12:

1. Death is more defiling in the eyes of God than sin—Lev. 11:24-25; Num. 6:6-7, 9.

2. The most hateful thing in the eyes of God is death; death is an ugly, abominable thing, and we should detest it—vv. 6-7.

3. The death that we need to avoid is spiritual death—Rev. 3:1-2; Rom. 5:12, 14:

a. Spiritual death is more prevailing on earth than physical death—v. 17.

b. Spiritual death is everywhere; not only sinful, worldly places but even the most moral, ethical places are full of spiritual death.

B. From the sin of rebellion in Numbers 11 through 14 and in chapter 16,

罪，死遍布在以色列人中间—49 节：

1 以色列人在民数记十六章背叛神以后，受了神的审判，结果全体以色列人都在死亡的影响之下—49 节。

2 死亡的污秽到处散布，百姓都处于不洁的光景中。

3 到了十九章神就要他们用红母牛的灰预备除污秽的水，使他们可用这水除去他们所受死亡的污秽。

death became prevailing among the children of Israel—v. 49:

1. After the rebellion of the children of Israel in Numbers 16 and as a result of God's judgment, the entire population of Israel was under the effect of death—v. 49.

2. The filthiness of death had spread everywhere, and the people were in a situation of impurity.

3. In chapter 19 God told them to prepare the water for impurity with the ashes of a red heifer so that they might use the water to remove the filthiness of death with which they had been affected.

周二

叁 红母牛，除污秽之水的主要成分，表征救赎的基督—9 节：

一 红色表征罪之肉体的样式，为着外在担负人的罪—罗八 3，约一 29。

二 红母牛没有残疾，表征基督虽然是在罪之肉体的样式里，却没有罪的性情—14 节，来二 14，四 15，罗八 3，林后五 21。

三 母牛是纯全的，指明基督是完全的—民十九 2，出十二 5 ～ 6。

四 母牛未曾负轭，表征基督从未被任何人使用，特别是未被神的仇敌撒但使用，或为着他被使用—民十九 2，参出十二 5。

五 红母牛被牵到营外宰杀；基督是在营外，就是在耶路撒冷城外的一座小山—加略山—被钉十字架的—民十九 3，来十三 12 ～ 13，太二七 33。

Day 2

III. The red heifer, the principal component of the water for impurity, signifies the redeeming Christ—v. 9:

A. The color red signifies the likeness of the flesh of sin, which is for the bearing of man's sin outwardly—Rom. 8:3; John 1:29.

B. The red heifer was without defect; this signifies that although Christ was in the likeness of the flesh of sin, He did not have the sinful nature—v. 14; Heb. 2:14; 4:15; Rom. 8:3; 2 Cor. 5:21.

C. That the heifer was without blemish indicates that Christ was perfect—Num. 19:2; Exo. 12:5-6.

D. The heifer having never been under a yoke signifies that Christ was never used by anyone, especially by or for God's enemy, Satan—Num. 19:2; cf. Exo. 12:5.

E. The red heifer was brought outside the camp and slaughtered; Christ was crucified outside the camp, on Calvary, a small mount outside the city of Jerusalem—Num. 19:3; Heb. 13:12-13; Matt. 27:33.

周三

肆 被宰的红母牛被烧，祭司把“香柏木、牛膝草、朱红色线，都丢在烧牛的火中”—民十九 6：

一 香柏木表征主尊贵、拔高的人性，使祂能作我们的救主—6 节，参王上四 33：

1 香柏树又高大又坚固，在圣经里是指满有荣耀的人性—歌一 17。

2 在预表里，香柏木指明耶稣那复活、升天、得荣、尊贵的人性。

3 香柏木表征基督属天的人性，得荣耀的人性，和祂属天的人性生命—八 9。

4 香柏树如何是高高地超越一切其他的树，照样基督是所有人中唯一得荣耀的人—五 15，腓二 9 ～ 11。

5 正如香柏木所表征的，基督乃是一个升到天上的人，祂的卓越和祂高贵品格的人性，远超过任何人—歌五 15。

二 牛膝草是一种最微小的植物，表征主自甘卑微，成为人的样式，使祂可以就近人，成为人的救主—民十九 6，王上四 33，腓二 7。

三 一面，主是由香柏木所预表，有最高标准的人性；另一面，祂由牛膝草所预表，自甘卑微，使祂对我们是便利的。

周四

四 朱红色是一种暗红色，在预表上有很多含意—民十九 6：

Day 3

IV. The slain red heifer was burned, and the priest took “cedar wood and hyssop and scarlet strands, and cast them into the midst of the burning of the heifer”—Num. 19:6:

A. Cedar wood signifies the honorable and uplifted humanity of the Lord, which enables Him to be our Savior—v. 6; cf. 1 Kings 4:33:

1. In the Bible a cedar, a tall and strong tree, refers to a humanity that is filled with glory—S. S. 1:17.

2. Cedar, in typology, indicates the resurrected, ascended, glorified, and honored humanity of Jesus.

3. Cedar wood signifies Christ’s heavenly humanity, His glorified humanity, and His heavenly human life—8:9.

4. Just as the cedar tree far transcends over all other trees, Christ is the only glorified man among all men—5:15; Phil. 2:9-11.

5. As signified by cedar, Christ is a person who has ascended into heaven and whose excellency and uplifted and noble humanity transcend all others—S. S. 5:15.

B. Hyssop, which is among the smallest of plants, signifies that the Lord was willing to be lowly, becoming in the likeness of men, so that He might be near to man and become man’s Savior—Num. 19:6; 1 Kings 4:33; Phil. 2:7.

C. On the one hand, the Lord has the highest standard of humanity, as typified by cedar wood; on the other hand, He was willing to become lowly so that He might be available to us, as typified by hyssop.

Day 4

D. Scarlet, a dark red color, implies much in typology—Num. 19:6:

1 朱红色表征流血，指十字架救赎的工作—来九 12、14、22，彼前一 18 ～ 19。

2 在利未记十四章四节，朱红色表征主降卑为人，是要遵行神的旨意，流血赎罪。

3 朱红色表征基督为救赎我们所流的血最高的意义—民十九 6。

五 尊高的基督与卑微的基督，在祂的救赎里，乃是除污秽之水的组成元素—6 节。

伍 母牛灰被收起，放在营外洁净的地方，为以色列人会众留着，用以作除污秽的水—9 节：

一 灰表征基督之死的结果：

1 在圣经里，灰表明最末后的东西—利六 10。

2 被消减成灰就是被消减成为无有。

3 在民数记十九章九节，灰表征基督被减为无有—可九 12。

二 母牛烧了，香柏木和牛膝草也烧了，朱红色线也烧了，要把灰收起来，放在洁净的地方；红母牛的特点就在这里。

三 在被宰、被烧之红母牛灰的预表中，可看见基督救赎永远的功效—民十九 9，来九 12。

四 这灰要留作除污秽的水，为着洁净罪，或作赎罪祭—民十九 2、4、6、9、11 ～ 12：

1 如果有以色列人摸了不洁的东西，在神面前成了不洁净的人，就应该由一个洁净的人把用作除污秽的

1. The color scarlet signifies the shedding of blood, referring to the redeeming work of the cross—Heb. 9:12, 14, 22; 1 Pet. 1:18-19.

2. In Leviticus 14:4 scarlet signifies that the Lord lowered Himself to become a man that He might do the will of God and shed His blood for our redemption.

3. Scarlet signifies the blood of Christ shed for our redemption in its highest significance—Num. 19:6.

E. The high and dignified Christ and the lowly and humbled Christ in His redemption were elements for the composition of the water for impurity—v. 6.

V. The ashes of the heifer were gathered up and placed outside the camp in a clean place to be kept for the assembly of the children of Israel as water for impurity—v. 9:

A. Ashes signify the result of Christ's death:

1. In the Bible ashes signify something in its final form—Lev. 6:10.

2. To be reduced to ashes is to be reduced to nothing.

3. In Numbers 19:9 ashes signify Christ reduced to nothing—Mark 9:12.

B. After the cedar, the hyssop, and the scarlet strands were burned with the heifer, the ashes were gathered up and kept in a clean place; this is what makes the red heifer unique.

C. The eternal efficacy of Christ's redemption can be seen in the type of the ashes of the red heifer that was slaughtered and burned—Num. 19:9; Heb. 9:12.

D. These ashes were kept for the water for impurity; it was a purification of sin, or a sin offering—Num. 19:2, 4, 6, 9, 11-12:

1. If an Israelite touched something unclean and became unclean before God, a clean person could mix the water for impurity with the ashes and sprinkle

水和灰调起来，洒在这个不洁净的人身上，除去他的不洁—11 ～ 12 节。

2 这灰的用处，是为着除去不洁，是为着预备将来被发现不洁净时使用。

周五、周六

五 主耶稣的工作，有一部分就象红母牛的灰一样—2、9 节：

1 红母牛的灰，表征主的赎罪永远不更改的功效—9 节：

a 红母牛的灰表征主替我们所完成的救赎—罗三 24，弗一 7。

b 祂的救赎乃是永不更改、永不朽坏的—来九 12。

2 在任何时候，一个以色列人摸着了不洁净的东西，他只需要得着红母牛的灰所调成除污秽的水洒在他的身体上—民十九 11 ～ 12。

3 主的救赎已完成了一切；祂已经有预备，为着我们将来一切的不洁和罪：

a 这灰专门是为着对付将来的。

b 红母牛的灰，表明十字架已往的工作是为着今天的用处。

c 只要一次有一只红母牛烧成灰，就够用一生一世。

d 感谢主，祂的救赎是够我们用一辈子的。

陆 民数记十九章十七节说到红母牛烧成的灰，以及放在器皿里，倒上的活水：

it on the unclean person; this would remove the person's uncleanness—vv. 11-12.

2. The ashes were used to remove uncleanness; they were prepared for the future and would be used when uncleanness was detected at a later time.

Day 5 & Day 6

E. One aspect of the work of the Lord Jesus is like that of the ashes of the red heifer—vv. 2, 9:

1. The ashes of the red heifer signify the eternal and unchanging efficacy of the Lord's redemption—v. 9:

a. The ashes of the red heifer signify the Lord's redemption, which He has accomplished for us—Rom. 3:24; Eph. 1:7.

b. His redemption is forever unchanging and incorruptible—Heb. 9:12.

2. Whenever an Israelite touched something unclean, he needed only to have the ashes of the red heifer mixed with the water for impurity and to have it sprinkled on his body—Num. 19:11-12.

3. The Lord's redemption has accomplished everything; He made provision for all our future uncleanness and future sins:

a. The ashes are specifically for the future.

b. The ashes of the red heifer tell us that the past work of the cross is applicable for our use today.

c. The red heifer has been burned once for all, and its ashes are enough to cover our entire life.

d. We thank the Lord that His redemption is sufficient for our whole life.

VI. Numbers 19:17 speaks of the burning of the red heifer and the running water that was added to the ashes in a vessel:

一 这节里的活水（即，流动的水）表征在基督复活里的圣灵—约七 37 ～ 39。

二 在除污秽的水里，有基督救赎的效能，连同祂复活之灵洗净的能力。

柒 死遍布在以色列人中间，因此需要除污秽的水；每当我们被死亡玷污，就需要基督这红母牛作除污秽水的实际—民十六 49，十九 2、9：

一 在十九章，除污秽的水洁净并废除十六章那次大背叛所带来死亡的影响。

二 加了灰的除污秽之水，预表基督救赎的功效，借着生命的活水不断的洁净我们，好恢复我们与神的交通—约壹一 7。

三 唯有基督救赎的工作，借着祂尊高而卑微的人性，凭祂的死和祂复活的灵，才能医治并洁净整个局面，除去死的不洁—民十九 6、9、17。

A. The running (literally, living) water in Numbers 19:17 signifies the Holy Spirit in the resurrection of Christ—John 7:37-39.

B. In the water for impurity, there is the efficacy of Christ's redemption with the washing power of the Spirit of His resurrection.

VII. Because death was prevailing among the children of Israel, there was the need for the water for impurity, and whenever we are defiled by death, we need Christ as the reality of the red heifer for the water for impurity—Num. 16:49; 19:2, 9:

A. In Numbers 19 the water for impurity cleansed away and annulled the effect of death that came from the great rebellion in chapter 16.

B. The water for impurity, to which the ashes were added, typifies the efficacy of Christ's redemption, which continually cleanses us by the living water of life in order to restore our fellowship with God—1 John 1:7.

C. Only the working of Christ's redemption, through His dignified and humbled humanity, with His death and the Spirit of His resurrection, could heal and cleanse the situation from the uncleanness of death—Num. 19:6, 9, 17.

第五周　周一

晨兴喂养

民十九 13 “凡触着死人，…而不洁净自己的，就玷污了耶和华的帐幕，…因为那除污秽的水没有洒在他身上，他就为不洁净…。”

罗五 17 “若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。”

除污秽的水要洒在不洁净的人身上：那些触着死人身体的，或进了死人帐棚、在死人帐棚里的，或触着被刀杀的、或是尸首、人骨、坟墓的。（民十九 11 ～ 14，16 ～ 20。）这是当时以色列人光景的写照。死亡的不洁遍布各处。

民数记十九章的污秽，不是指罪，乃是指死。死出自罪，罪是死的根。（罗五 12。）由于背叛的罪，死遍布在以色列人中间。因此需要除污秽的水。唯有基督救赎的工作，借着祂尊高而卑微的人性，凭祂的死和祂复活的灵，才能医治并洁净整个局面。（民数记生命读经，二二八至二二九页。）

信息选读

民数记十九章说到把一只红母牛与一些别的东西一起焚烧，其灰用来作除污秽的水。阅读整章使我们能明白这里的污秽、不洁，主要是指死亡的玷污。这水是个供应，使人脱离死亡的影响和污秽。…就在十六章的背叛之后，到处都是死亡。在一天之内，一万四千七百人死亡，他们尸陈遍地。在营内许多的帐棚里都有人的死尸。人触着死尸，（十九 11，）

WEEK 5 — DAY 1

Morning Nourishment

Num. 19:13 Whoever touches a dead person,...and does not purify himself, defiles the tabernacle of Jehovah.... Because the water for impurity was not sprinkled upon him, he shall be unclean...

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

The water for impurity was to be sprinkled upon the unclean persons: those who touched a dead body, or came into a tent or were already in a tent in which a man died, or touched one who had been slain with a sword, or a dead body, or a bone of a man, or a grave (Num. 19:11-14, 16-20). This is a picture of the situation of the children of Israel at that time. The uncleanness of death was everywhere.

The impurity in [Numbers 19] does not refer to sin but to death. Death comes out of sin, and sin is the root of death (Rom. 5:12). From the sin of rebellion, death became prevailing among the children of Israel. Thus, there was the need for the water for impurity. Only the working of Christ's redemption, through His dignified and humbled humanity, with His death and the Spirit of His resurrection, could heal and cleanse the situation. (Life-study of Numbers, p. 206)

Today's Reading

In [Numbers 19] a heifer is burned with other items, and the ashes are used to make a water for impurity. By reading the whole chapter we can understand that the impurity, the uncleanness, refers mainly to the filthiness of death. This water is a provision to get rid of the effect and impurity of death. Immediately after the rebellion in chapter 16, death was everywhere. In one day 14,700 people died, and their carcasses lay everywhere. In many of the tents in the camp, there were dead bodies. A man became contaminated by touching a

或人死的时候在场，（18，）或进入死尸所在的帐棚，（14，）就受到污染。以色列人整整二百万的人口，都在死亡的影响之下。他们都在污秽的光景中。因此，需要除污秽的水废掉死亡的影响和污秽。（民数记生命读经，二二四至二二五页。）

死亡是丑陋的、可憎的，所以我们需要禁戒死亡。…我们该禁戒的死亡，主要的还不是肉身的，而是属灵的。…属灵的死亡…到处都有。不仅犯罪、属世的地方，就连伦理道德最高尚的地方，也充满属灵的死亡。…按旧约的预表，罪还不如死亡那样污秽。人若犯了罪，可以立刻借着献上赎愆祭得着赦免并洁净。（利五 10。）但人若摸了死亡，必须等几天才得洁净。由此可见，死比罪更玷污人。然而，我们在召会生活中的人，可能认为罪是严重的，而触着死亡是平常的，不严重的。但在神眼中，触着死亡是最严重的事。

死亡的毒素能毁坏并败坏圣徒。在罗马十四章，保罗说，我们不该因行事疏忽而拆毁神的工程。（15，20。）基督所救赎并拯救的圣徒，我们不该因行事疏忽而败坏他们。在主的恢复中，主已经在信徒身上作了许多恩典、救赎的工作，多年来我们一直作工建造圣徒。人不可拆毁圣徒身上基督恩典的工作，也不可败坏这些我们一直在他们身上作工以建造他们的人。看到圣徒被死亡的毒素所败坏，我们的心怎不伤痛？我们需要清明、公正、平静、温和地想一想，我们是否真的在建造基督的身体，还是不自觉地在作一些事，散布死亡的毒素，拆毁神的工程？（利未记生命读经，三七五、二三七页。）

参读：民数记生命读经，第二十八篇；利未记生命读经，第二十二篇。

dead body (19:11), by being present when a person died (v. 18), or by entering the tent where a dead body had been (v. 14). The entire population of two million Israelites was under the effect of death. They were all in a situation of impurity. Thus, there was the need for the water for impurity to annul the effect and impurity of death. (Life-study of Numbers, p. 203)

Death is an ugly, abominable thing. Therefore, we need to abstain from death….The death from which we should abstain is not mainly physical death but spiritual death….Spiritual death is everywhere. Not only sinful, worldly places but even the most moral, ethical places are full of spiritual death. According to the typology in the Old Testament, sin is not as dirty as death. If one sinned, he could be forgiven and cleansed immediately by offering a trespass offering (Lev. 5:10). But if one touched death, he had to wait a few days to become clean. From this we can see that death is more defiling than sin. However, we in the church life may think that sin is serious but that touching death is common and not serious. But in the eyes of God to touch death is the most serious thing.

The poison of death can damage and destroy the saints. In Romans 14 Paul says that we should not destroy the work of God by doing things carelessly (vv. 15, 20). Christ has redeemed and saved the saints, and we should not destroy them by acting carelessly. The Lord has done a lot of gracious, redemptive work on the saints in the Lord's recovery, and for years we have been working to build up the saints. No one should destroy the gracious work of Christ on the saints. No one should destroy those on whom we have been working for their building up. Would not our hearts be hurt to see the saints destroyed by the poison of death? We need to be sober, fair, calm, and kind to consider whether we are really building up the Body of Christ or unconsciously doing something to destroy God's work by spreading the poison of death. (Life-study of Leviticus, pp. 321-322, 198-199)

Further Reading: Life-study of Numbers, msg. 28; Life-study of Leviticus, msg. 22

第五周　周二

晨兴喂养

民十九2“…你要告诉以色列人，把一只纯全无残疾，未曾负轭的红母牛牵到你这里来。”

罗八3“…神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。”

希伯来十章说，〔民数记十九章二节所提到的〕母牛是指着主耶稣说的。主耶稣用什么资格作这个祭呢？…祂没有残疾，祂未曾负轭。没有残疾是指祂的生命说的，未曾负轭是指祂的工作说的。没有残疾是生命的，未曾负轭是行为的。主耶稣在祂的生命中，在祂的身位里，是没有残疾的。祂不只没有残疾，并且在经历上是清洁的，是未曾负轭的。祂是个清洁的人，祂有清洁的经历。有许多人没有残疾，但是曾负过轭。但是主耶稣的经历是未曾负过轭的。祂没有碰过罪的事实，没有受过罪的压迫，没有受过罪的支配，没有受过罪的鼓动，祂是完全自由的。…我们不能这样说，因为我们不是自由的人，我们受过罪的压迫，受过罪的支配，受过罪的鼓动，我们不能自己作主。…唯有主耶稣对于罪是未曾负轭的。（神的福音，五六五至五六六页。）

信息选读

民数记十九章二节说到要牵来一只纯全无残疾，未曾负轭的红母牛。这母牛“无残疾”表征没有瑕疵、没有罪过。…母牛“未曾负轭”表征从未被世界、撒但、罪恶使用过。只有主耶稣是这样的一位，

WEEK 5 — DAY 2

Morning Nourishment

Num. 19:2 ...Tell the children of Israel to bring you a red heifer without defect, in which is no blemish and upon which a yoke has never come.

Rom. 8:3 ...God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh.

Hebrews 10 indicates that this red heifer [mentioned in Numbers 19:2] refers to the Lord Jesus. What are the Lord Jesus' qualifications to become this sacrifice?...This sacrifice was to be without spot [defect] and without blemish and was never to have come under a yoke. Being without spot and blemish refers to His life. Never having come under a yoke refers to His work. In life He is without blemishes. In work He has never been under a yoke. In His life and person, the Lord Jesus is without spot and blemish. Not only is He without blemish, but also in His experience He is clean, that is, He has never been under a yoke. He is a clean man, and He has a clean experience. Many people are without blemish, but they have been yoked. But in His experience, the Lord Jesus was never yoked. He never touched the things of sin. He was never oppressed by sin or dominated by sin. He was never provoked to sin. He is completely free. Tonight we cannot say this for ourselves, for we are not free people. We have been oppressed by sin and have been dominated by sin. We have been provoked by sin and are not our own masters.... Only the Lord Jesus has never been put under the yoke of sin. (CWWN, vol. 29, "The Gospel of God (2)," pp. 480-481)

Today's Reading

Numbers 19:2 says that an Israelite needed to bring a red heifer "without defect," in which was no blemish and upon which a yoke had never come. The heifer being without defect signifies being without blemish or sin....The heifer having never been under a yoke signifies having never been used by the world,

祂从未被任何人使用，特别是未被神的仇敌撒但使用。不象我们生下来不久，就被罪恶使用，负了罪的轭。我们得救前就是这样，负很多不同的轭；我们是被世界、撒但和罪使用过的。然而，主耶稣在作为祭物献给神之前，没有负过任何的轭。

〔二节的〕红母牛表征主耶稣成为罪之肉体的样式，为着担负人的罪。这节里的“红”代表罪。（赛一18。）因此，这里的红母牛表征主耶稣替我们成为罪。（林后五21。）然而，这里的红只是在皮毛上，意即主耶稣只有罪之肉体的样式，为着担当我们的罪，却没有罪性。

主耶稣是男性，为什么这里用母牛作预表，而不是公牛？在圣经里，男性代表客观的真理，女性代表主观的经历。比如，亚当、亚伯拉罕、以撒这些男性，都代表客观的真理或见证；而夏娃、撒拉、利百加这些女性，都代表主观的经历或实际的应用。所以，这里的母牛所指明主耶稣的赎罪不是作为客观的道理，乃是为着主观的经历。

民数记十九章三节说，“你要交给祭司以利亚撒；人要把牛牵到营外，宰在他面前。”这只母牛不是献在祭坛上，乃是牵到营外宰杀，也就是说不是献到神面前，乃是在被神子民弃绝的地位上被宰杀。当以色列人有了不洁，就要独居营外。（参利十三46。）红母牛就是在不洁之人所在的营外被杀，为要解决他们的不洁。这预表主耶稣为了解决我们的不洁，来到我们这些不洁之人所在的地方。祂被人弃绝，也在耶路撒冷城外被钉十字架。（民数记概论下册，六〇至六一页。）

参读：民数记概论，第二十四篇；神的福音，第二十五篇。

Satan, or sin. Only the Lord Jesus has never been used by anyone, especially by God’s enemy, Satan. Unlike Him, we have been used by sin and have borne the yoke of sin from the time we were born. Before we were saved, we bore many kinds of yokes; we were used by the world, Satan, and sin. However, prior to being offered as a sacrifice to God, the Lord Jesus had never borne any yoke.

The red heifer [mentioned in Numbers 19:2] signifies the Lord Jesus who came in the likeness of the flesh of sin in order to bear man’s sins. In verse 2 the color red represents sin (Isa. 1:18). Thus, the red heifer signifies the Lord being made sin on our behalf (2 Cor. 5:21). However, the color red was only on the skin and hair, signifying that the Lord had only the likeness of the flesh of sin for bearing our sins and did not have the sinful nature.

Since the Lord Jesus was a male, why is a heifer, not an ox, used here as a type of the Lord? In the Bible the male represents objective truth, whereas the female represents subjective experience. For example, males, such as Adam, Abraham, and Isaac, represent certain objective truths or testimonies; whereas females, such as Eve, Sarah, and Rebecca, represent the corresponding subjective experiences or practical applications. Hence, the Lord’s redemption, as signified by the heifer, is not a matter of objective doctrine but a matter of subjective experience.

Numbers 19:3 says, “You shall give it to Eleazar the priest, and someone shall bring it outside the camp and slaughter it in his presence.” This heifer was not offered on the altar but brought outside the camp and slaughtered there, indicating that the heifer was not offered before God but was slaughtered in a position rejected by God’s people. When an Israelite became unclean, he needed to dwell alone outside the camp (cf. Lev. 13:46). The red heifer was slaughtered outside the camp where unclean people were, in order to deal with their uncleanness. This signifies that in order to deal with our uncleanness, the Lord Jesus came to the place where we were. He was rejected by men and was also crucified outside the city of Jerusalem. (CWWL, 1960, vol. 1, “Synopsis of Numbers,” pp. 292-293)

Further Reading: CWWL, 1960, vol. 1, “Synopsis of Numbers,” ch. 24; CWWN, vol. 29, “The Gospel of God (2),” ch. 25

第五周　周三

晨兴喂养

民十九 6 “祭司要把香柏木、牛膝草、朱红色线，都丢在烧牛的火中。”

腓二 7 “反而倒空自己，取了奴仆的形状，成为人的样式。”

因信称义是客观方面、真理方面、见证方面的；顺服是主观方面、生命方面、经历方面的。在全部圣经里，召会都是用女性来代表的，因为这是主观的，是主在人身上所作的工。照样，在〔民数记十九章〕这里不用公牛而用母牛，因为这是代表主工作的另一方面，代表主的工作在我们身上的一方面。…要把这一只牛怎么作呢？要把它宰了，用指头蘸它的血，向着会幕前面弹七次。换句话说，血还是献给神的，因为血的工作总是给神的。把一只牛的血，向会幕前面弹七次，是献上给神，是为着赎罪。（初信造就中册，七〇页。）

信息选读

红母牛受死的功效是向着神的，能在神面前为人遮罪。…民数记十九章五节说，“人要在他眼前把这母牛焚烧；牛的皮、肉、血、连粪，都要焚烧。”这里的烧不同于利未记一章九节里燔祭的烧。燔祭的烧是把祭物烧成蒙神悦纳的馨香之气，而这里的烧是为着担罪，要把罪完全解决。红母牛烧过之后，就再也看不到红色，表征罪完全解决了。

烧母牛的时候，还要配上香柏木、牛膝草、朱红色线。〔民十九 6。〕利未记十四章四节说到，患麻

WEEK 5 — DAY 3

Morning Nourishment

Num. 19:6 And the priest shall take cedar wood and hyssop and scarlet strands, and cast them into the midst of the burning of the heifer.

Phil. 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men.

Justification by faith is objective; it has to do with truth and testimony. Obedience is subjective; it has to do with life and experience. Throughout the Bible the church is symbolized by females, because the church is subjective, being related to the Lord’s work in man. A heifer is used here in Numbers 19 instead of a bull because it represents another aspect of the Lord’s work—His work toward man. What happened to the heifer? It was slaughtered, and its blood was taken and sprinkled seven times directly in front of the Tent of Meeting. In other words, the blood was offered to God because the work of the blood is always for God. The heifer’s blood was sprinkled seven times in front of the Tent of Meeting, signifying that it was for God and for the redemption of sin. (CWWN vol. 49, “Messages for Building Up New Believers (2),” p. 325)

Today’s Reading

The efficacy of the red heifer’s death was toward God and was able to make propitiation before God for man’s sins. Numbers 19:5 says, “The heifer shall be burned in his sight; its skin and its flesh and its blood, with its dung, shall be burned.” This is different from the burning of the burnt offering in Leviticus 1:9. The burnt offering was to produce a fragrance that was acceptable to God, whereas the burning of the heifer was for the bearing of sins and for dealing with sins completely. After the red heifer was burned, the color red was no longer seen, which signifies that sins have been fully dealt with.

While the red heifer was being burned, cedar wood, hyssop, and scarlet strands were cast into its midst [Num. 19:6]. Leviticus 14:4, which speaks

风的人得洁净时，要拿两只洁净的活鸟、香柏木、朱红色线和牛膝草来。一只鸟要宰在盛活水的瓦器上，然后要把另一只活鸟，和香柏木、朱红色线并牛膝草，一同蘸于宰在活水上之鸟的血中，在患麻风的人身上洒七次，使他得着洁净。（5～7。）在利未记里，香柏木、朱红色线并牛膝草，是蘸在血里；在民数记，这些东西是和红母牛一同在火里被烧毁。

民数记里的香柏木、牛膝草，与利未记里的香柏木、牛膝草，在预表上的意义是一样的。香柏木和牛膝草，都表征主耶稣所穿上的人性。香柏木指主耶稣人性尊高、坚实的一面；牛膝草指祂人性低微、卑微的一面。

歌罗西一章十五节说，主耶稣是一切受造之物的首生者。在地上的一切受造之物中，人是元首。（主耶稣是受造之物，因祂成了人。）祂成了肉体，成了一个受造之物，就有分于并联于受造之物。所以，民数记十九章这里的香柏木和牛膝草，不仅表征主耶稣尊高且卑微的人性，也表征主耶稣所联于的整个受造之物。（参王上四 33。）

民数记十九章六节的朱红色线重在预表罪，与利未记十四章六节里的含意不同。在利未记，朱红色线没有被烧毁，在民数记这里却是完全烧毁的。在利未记十四章，朱红色线表征主如何为赎罪受死，并且得着荣耀；但在民数记十九章这里只表征主耶稣为我们担罪，并不含后来的得荣耀。香柏木、牛膝草和朱红色线，都丢在烧牛的火中，一同被烧毁，表征所有受造之物的罪都完全烧毁了。当主耶稣死的时候，一切受造之物，以及受造之物所犯的罪，都一同了结了。（民数记概论下册，六二至六四页。）

参读：初信造就，第二十一篇。

of the cleansing of a leper, using two clean birds, also mentions cedar wood, scarlet strands, and hyssop. One of the birds was to be slaughtered in an earthen vessel over running water. The living bird, with the cedar wood, the scarlet strands, and the hyssop, was to be dipped in the blood of the first bird, which was then sprinkled on the leper seven times in order for him to be cleansed (vv. 5-7). In Leviticus cedar wood, scarlet strands, and hyssop were dipped in blood; in Numbers these things were burned in fire with the heifer.

Cedar wood and hyssop have the same spiritual significance in Numbers as they do in Leviticus. Both cedar wood and hyssop signify the humanity that the Lord Jesus put on. Cedar wood signifies the dignified and solid aspect of the Lord's humanity, whereas hyssop signifies the lowly and humble aspect of His humanity.

Colossians 1:15 says that the Lord Jesus is the Firstborn of all creation. Man is the head of all the creatures on earth. The Lord Jesus is a creature because He became a man. He became flesh, a creature, and thus partook of and was joined to creation. Therefore, in Numbers 19 the cedar wood and hyssop signify not only the Lord's dignified and humble humanity but also the entire creation to which the Lord Jesus has been joined (cf. 1 Kings 4:33).

The scarlet strands in Numbers 19:6 are mainly a type of sins, making them different from the scarlet strands in Leviticus 14:6. In Leviticus the scarlet strands were not burned, but in Numbers they were completely burned. In Leviticus the scarlet strands signify how the Lord Jesus died for the redemption from sins and was glorified, but in Numbers 19 the scarlet strands signify only the Lord's bearing our sins, not His glorification after His death on the cross. The cedar wood, hyssop, and scarlet strands were cast into the midst of the burning of the heifer to be burned together, signifying that the sins of all creation were completely eliminated. When the Lord Jesus died, all creation and the sins committed by the creation were terminated together. (CWWL, 1960, vol. 1, "Synopsis of Numbers," pp. 293-294)

Further Reading: CWWN, vol. 49, "Messages for Building Up New Believers (2)," ch. 21

第五周　周四

晨兴喂养

民十九 9 “要有一个洁净的人收起母牛灰，放在营外洁净的地方，为以色列人会众留着，用以作除污秽的水；这是赎罪祭。”

可九 12 “…经上…记着，人子要受许多的苦，且被人视为无有。”

来九 12 “…乃是借着祂自己的血，一次永远地进入至圣所，便得到了永远的救赎。”

民数记十九章九节的灰是红母牛烧过之后所存留下来的，表征主救赎的死在复活里的功效是永远不改变的。这个永远的功效是祂死而复活留下的；换句话说，主的救赎有永远的功效乃是在祂的复活里。（参罗四 25。）

母牛的灰放在营外洁净的地方，表征主救赎的功效留在罪人所在的地方。另一面，要将赎罪的血带到会幕前，表征主的救赎在神面前的功效。（民数记概论下册，六四页。）

信息选读

在旧约里，罪人需要到神面前去献祭。但是，如果有一个人，已经献上祭，而又摸着污秽的时候，他在神面前是不洁净的，与神不能交通，那么应该怎么作呢？要为这不洁净的人，拿些红母牛的灰，放在器皿里，倒上活水，调成除污秽的水，洒在他身上，他的污秽就被除去，他的罪就得赦免。一个以色列人把牛羊带到神面前去献上赎罪祭，那是因为他知道自己有罪，但红母牛是另外一件事。…红

WEEK 5 — DAY 4

Morning Nourishment

Num. 19:9 And a man who is clean shall gather up the ashes of the heifer and place them outside the camp in a clean place, and it shall be kept for the assembly of the children of Israel as water for impurity; it is a sin offering.

Mark 9:12 ...It is written of the Son of Man that He should suffer many things and be counted as nothing.

Heb. 9:12 ...Through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.

In Numbers 19:9 the ashes refer to the remains of the red heifer, signifying that the Lord's redeeming death in resurrection is eternally efficacious. This eternal efficacy is what remains after the Lord's death and resurrection; in other words, the eternal efficacy of the Lord's redemption is in His resurrection (cf. Rom. 4:25).

The ashes of the heifer being placed outside the camp in a clean place signifies that the efficacy of the Lord's redemption remains in the place of sinners, whereas the redeeming blood being brought to the front of the Tent of Meeting signifies the efficacy of the Lord's redemption before God. (CWWL, 1960, vol. 1, "Synopsis of Numbers," p. 295)

Today's Reading

In the Old Testament, sinners needed to offer up sacrifices to the Lord. If a person had offered up a sacrifice and then touched something unclean, he would become unclean again before God and could no longer fellowship with Him. What did he have to do? Another person would take some ashes of the red heifer on this person's behalf, put them in a vessel, pour in living water, mix it into the water for impurity, and sprinkle it on his body. The man's uncleanness would then be removed and his sin forgiven. When an Israelite brought a bull or a lamb to the Lord and offered it up as a sin offering, he did it because

母牛的被烧，不是为着已过的罪，红母牛的被烧，乃是为着将来的罪。

主耶稣的工作，有一部分就象红母牛的灰一样，所有赎罪的功效都在这里面，全世界的人所有的罪都在这里面，血也在这里面。到将来，任何的时候，如果你有了污秽，你摸着了不洁净的东西，你不需要再宰一只红母牛去献给神，只要把这一只已经献上的红母牛的灰所调和的水洒在身上，就够了。换句话说，不需要主替我们再作第二次的工作了。在祂救赎的工作里，已经有预备，是为着我们将来一切的污秽，一切的罪。在祂的救赎里，都已经完全预备好了。

灰是什么意思呢？在圣经里，灰是表明最末后的东西。牛也好，羊也好，焚烧以后的末了一个形状，就是灰。灰是最靠得住的，灰是不朽坏的。我们不能叫灰朽坏，不能叫灰消灭。

红母牛烧成灰，就是预表主的赎罪里所包括的永远不更改的功效。主替我们作的赎罪的工作，是最靠得住的。我们不要以为山上的石头很靠得住，要知道石头也能够烧掉变作灰，灰比石头更靠得住。红母牛的灰就是预表主替我们预备了一个救赎，乃是永不更改、永不朽坏的。在任何的时候，我们都能够用它。基督徒如果不幸摸着了不洁净的东西，有了污秽，他不需要再去求主替他死，他只需要靠着那永远不坏的功效（灰），靠着取生命的活水，洒他的身体，他就洁净了。换句话说，红母牛的灰，就是表明十字架已往的工作是为着今天的用处；或者说，十字架的功用是包括将来一切的需要。这灰是专门为着对付将来的，只要一次有一只红母牛烧成灰，就够用一生一世。感谢神，主耶稣的救赎，是够我们用一辈子的。祂的死，担当了我们一切的罪。（初信造就中册，七二至七三页。）

参读：初信造就，第二十一篇；利未记生命读经，第四十二篇。

of some known sin. But the red heifer was related to another matter....The burning of the red heifer was not for past sins but for future transgressions.

One aspect of the Lord's work is like that of the ashes of the red heifer. The efficacy of redemption is signified by the ashes. The sins of the whole world are in it, and the blood is also in it. Whenever a man becomes unclean or has touched some unclean things, he does not need to kill another red heifer and offer it to God. He only needs to take the ashes of the red heifer that was offered once and mix them with water and sprinkle them on the body. In other words, there is no need for the Lord to do anything a second time. His redemption accomplished everything. He made provision for all of our future uncleanness and future sins.

What do the ashes signify? In the Bible, ashes signify something in its final form. Whether a bull or a lamb, its final form after being burned is ashes. Ashes are very stable; they do not corrupt into something else. We cannot corrupt or destroy ashes.

The ashes of the red heifer signify the eternal and unchanging efficacy of the Lord's redemption. The redemption which our Lord accomplished for us is most stable. Do not think that rocks on mountains are stable. Even rocks can be burned into ashes. Ashes are more stable than rocks. The ashes of the red heifer signify the Lord's redemption which He has prepared for us. It is forever unchanging and incorruptible. We may apply it any time. If a Christian touches something unclean by accident and there is uncleanness in him, he does not have to ask the Lord to die for him again. He only needs to trust in the eternal and incorruptible efficacy of the ashes and to sprinkle his body with the water of life, and he will be clean. In other words, the ashes of the red heifer tell us that the past work of the cross is applicable for our use today. We also can say that the effectiveness of the cross covers all the needs we will ever have in the future. These ashes are specifically for the future. Only one red heifer needs to be burned, and it only needs to be burned once. Its ashes are enough to cover one's whole life. Thank the Lord that His redemption is sufficient for our whole life. His death has taken away all our sins. (CWWN, vol. 49, "Messages for Building Up New Believers (2)," pp. 326-328)

Further Reading: CWWN, vol. 49, "Messages for Building Up New Believers (2)," ch. 21; Life-study of Leviticus, msg. 42

第五周　周五

晨兴喂养

约壹一 7 “但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。”

约七 38 ～ 39 “信入我的人，就如经上所说，从他腹中要流出活水的江河来。耶稣这话是指着信入祂的人将要受的那灵说的…。”

按照民数记十九章，无论什么人摸着死，沾染了污秽，他就变作不洁的，必须把灰调在活水里，洒在他身上，他才能得洁净。（11 ～ 14，16 ～ 20。）活水预表圣灵。我们这些神的子民，何时沾染了污秽，就要让圣灵调着主耶稣救赎永远的功效应用在我们身上，好除去我们的污秽。这就如同约壹一章七节所说〔的〕。…这意思是，我们若发现自己有罪，就当取用主耶稣的血洗净我们的罪，好恢复我们和神之间的交通。（民数记概论下册，六五页。）

信息选读

民数记十九章十二节说，“那人要在第三天和第七天用这水洁净自己，就必洁净了；他若在第三天和第七天不洁净自己，就仍不洁净。”这里第三天表征复活，第七天表征完成。我们若沾染了污秽，就必须在复活里让圣灵把主耶稣救赎的功效，应用在我们身上。我们沾染污秽是在旧造里，现在我们要得洁净就必须在复活里；若留在旧造里就不能得着洁净。除污秽的水要在第三天洒在不洁净的人身上，第七天他就能得洁净；这表征我们在复活里应

WEEK 5 — DAY 5

Morning Nourishment

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

John 7:38-39 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit…

According to Numbers 19, whoever touched death or was defiled and thus became unclean needed to be sprinkled by the ashes mixed with running water in order to be clean (vv. 11-14, 16-20). The running water typifies the Holy Spirit. Whenever we, the people of God, are defiled, we need to allow the Holy Spirit, who is compounded with the eternal efficacy of the Lord’s redemption, to be applied to us in order to remove our uncleanness. This corresponds to 1 John 1:7….This means that if we realize that we have sinned, we should take the blood of the Lord Jesus in order to wash away our sins for the purpose of restoring the fellowship between God and us. (CWWL, 1960, vol. 1, “Synopsis of Numbers,” p. 295)

Today’s Reading

Numbers 19:12 says, “He shall purify himself with it on the third day and on the seventh day, and then he shall be clean; but if he does not purify himself on the third day and on the seventh day, he shall not be clean.” Here the third day signifies resurrection, and the seventh day signifies completion. If we are defiled, we need to be in resurrection in order to allow the Holy Spirit to apply the efficacy of the Lord’s redemption to us. Defilement is related to the old creation. Hence, in order for us to be purified, we must be in resurrection; if we remain in the old creation, we cannot be purified. On the third day the water for impurity was sprinkled, and on the seventh day the unclean person became

用主耶稣救赎的功效，等到一个完全的时期，我们就得了洁净。

按照十九章，无论是收灰的以色列人，还是洒除污秽水的人，都要变为不洁。（10，21。）这表征当一个弟兄沾染了污秽，我们去帮助他得洁净时，虽然我们是洁净的，但我们应该知道我们所对付的是罪污，这有可能叫我们也受到沾染；因此，在神面前该有所警戒和对付。

十九节说，沾染污秽的人得洁净之后，还得洗衣服，用水洗澡；此外，洒除污秽水的人，也要洗衣服。（21。）用水洗澡表征对付自己，洗衣服表征对付生活中一切的行为。我们每一次沾染污秽有了罪，就要在圣灵里，让圣灵把主受死的功效应用到我们身上，在神面前除去我们的污秽；我们也要重新对付自己和生活中的一切行为。不仅被洁净的人需要这么作，就是帮助人得洁净的，也要这样作。

十四至十六节说〔到〕…人死在帐棚里，表征在神看来人在肉体里都是死的。（参太八 22，路九 60。）我们的肉身如同帐棚，（林后五 1，）因此，凡属于我们这个人的，都是不洁净的。每一个天然的人都是“死在帐棚里”的人，〔民十九 14，〕他的肉身是个帐棚，而里面的那个人是死的；凡联于他、与他接触的，都是不洁的。

十九章给我们看见，我们这些神的子民，需要一直让圣灵把基督救赎的功效，应用于我们，好叫我们得洁净。…凡在我们里面的，凡与我们有接触的，都是不洁的。我们里面的每一部分，也都是不洁的。我们要事奉神，就要一直学习让圣灵调着基督救赎的功效，洒在我们身上，叫我们得洁净。（民数记概论下册，六五至六八页。）

参读：民数记概论，第二十四篇。

clean. This signifies that after we apply the efficacy of the Lord’s redemption in resurrection, we will become clean according to the time of completion.

According to Numbers 19, both the Israelite who gathered the ashes and he who sprinkled the water for impurity became unclean (vv. 10, 21). This signifies that when we help a defiled brother to be purified, although we may be clean, we should realize that we are dealing with sin. Since it is possible for us to be defiled, we should be warned and deal with this matter before God.

Numbers 19:19 says that when the defiled person was purified, he needed to wash his clothes and bathe himself in water. Moreover, the person who sprinkled the water for impurity also had to wash his clothes (v. 21). Bathing in water signifies dealing with oneself, and washing one’s clothes signifies dealing with the entirety of one’s conduct. Whenever we are defiled and commit a sin, we should be in the Holy Spirit and allow the Spirit to apply the efficacy of the Lord’s death to us in order to remove our defilement before God. We should also have a fresh dealing with ourselves and with the entirety of our conduct. This must be done not only by the person who needs to be purified but also by those who help him to be purified.

[In verses 14 through 16] a man dying in a tent signifies that in God’s eyes all men are dead in the flesh (cf. Matt. 8:22; Luke 9:60). Our physical body is like a tabernacle (2 Cor. 5:1), and everything that belongs to us is unclean. Every natural man is a man who “dies in a tent” [Num. 19:14]; his physical body is a tent, and the one who is in the tent is dead. Thus, everything that is joined to a natural man and is in contact with him is unclean.

Chapter 19 reveals that we, the people of God, should continually allow the Holy Spirit to apply the efficacy of Christ’s redemption to us so that we may be purified… Whatever is in us and whatever comes in contact with us is unclean. Every part of our inner being is also unclean. In order for us to serve God, we should continually learn to allow the Holy Spirit, who has been compounded with the efficacy of Christ’s redemption, to be sprinkled on us so that we may be purified. (CWWL, 1960, vol. 1, “Synopsis of Numbers,” pp. 295-297)

Further Reading: CWWL, 1960, vol. 1, “Synopsis of Numbers,” ch. 24

第五周　周六

晨兴喂养

罗三 24 “但因神的恩典，借着在基督耶稣里的救赎，就白白地得称义。”

弗一 7 “我们在这蒙爱者里面，借着祂的血，照着神恩典的丰富，得蒙救赎，就是过犯得以赦免。”

来九 12 “并且不是借着山羊和牛犊的血，乃是借着祂自己的血，一次永远地进入至圣所，便得到了永远的救赎。”

全世界各种的物质，到最末了就成为灰。我不是从化学方面来看，我是从人方面来看，物质的最末了一步就是灰。…一个东西变到底了，再也不能变下去了，就是灰。

现在这一只母牛，一切都烧了。我们要特别注意的就是血。在这灰里面，有皮、有血、有肉，意思就是在这灰里面有基督的赎罪，和赎罪的永远功效。基督在神面前是一直有效力的，祂已经烧成灰了。祂流血的工作是永远有效力的。在这里，血已经成功作灰。赎罪的工作已经成功了；纯红的母牛，就是主耶稣救赎的工作，已经变成灰了。（神的福音，五六八页。）

信息选读

从民数记十九章十一节起，告诉我们这灰的用法。…九节告诉我们什么是除污秽的水：“要有一个洁净的人收起母牛灰，放在营外洁净的地方，为以色列人会众留着，用以作除污秽的水；这是赎罪祭。”这里说的污秽是指摸了死尸的污秽。为什么

WEEK 5 — DAY 6

Morning Nourishment

Rom. 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus.

Eph. 1:7 In [the Beloved] we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace.

Heb. 9:12 And not through the blood of goats and calves but through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.

Ashes are the final state of everything in the world. I am not referring to the facts of chemistry, but to our everyday experience…. When something has reached its very end, and cannot be changed to something else anymore, it is ashes.

Everything of the heifer is burned. Note particularly the blood. In these ashes are the skin, the flesh, and the blood. This means that in these ashes are the redemption of Christ and the eternal efficacy of His redemption. Christ is eternally efficacious before God. He has become the ashes. The shedding of His blood is eternally efficacious. Even the blood has become ashes. The work of redemption is finished. The red heifer portrays the Lord’s redemptive work, and this work has now become ashes. (CWWN, vol. 29, “The Gospel of God (2),” p. 483)

Today’s Reading

From Numbers 19:11 on we are told about the function of the ashes….Verse 9 tells us about this water for impurity. “And a man who is clean shall gather up the ashes of the heifer and place them outside the camp in a clean place, and it shall be kept for the assembly of the children of Israel as water for impurity; it is a sin offering.” The impurity spoken of refers to the impurity of touching a

摸死尸是污秽的呢？死是罪的凭据，没有罪就没有死，有死就证明有罪。死尸就是罪作了工，罪作工的结局就是叫人死。所以在旧约里，麻风预表可得医治的罪，死尸预表不能医治的罪。人死在罪恶过犯之中，人在肉体中死了，他就是死尸。主耶稣说这样的人乃是死人。祂说，让死人埋葬他们的死人。（太八 22。）你接触死人，你与世界来往，你与世界有交情，你活在世人中间，你就是摸着死尸。你摸着死尸，难免不受传染。你摸着死尸，你就污秽了。基督徒就是因为与世界接触的缘故，所以犯罪失败了。在这时候，这灰就有用处。

这里说，把这灰（就是十字架的工作）和活水调在一起，（民十九 17，）就成功作除污秽的水。活水是指着圣灵说的。以色列人在路上的时候，有一次击打磐石，就有活水流出来。（出十七 6。）林前十章四节说，这磐石就是基督，所以活水就是指自基督流出来的东西，就是圣灵。把这活水调作除污秽的水，意思就是有圣灵的能力，加在我们身上。没有圣灵的工作，主耶稣的工作就白作了。光有母牛犊的灰，而没有活水，就没有用处。有了主耶稣的工作，再需要圣灵来，二者相调，才能使我们得着洁净。不是主耶稣再来死一次，乃是应用主耶稣那一次工作的效力来洁净。纯红母牛的灰代表主耶稣十字架的工作，永远常存不变的效力；是那个效力洁净我们。因为主耶稣死了，祂死的效力存到永远；现在借着圣灵，把那效力应用在我们身上。

我们每一次犯罪，不需要再牵一只牛到神面前来。二千年前主耶稣那一次工作的效力，一直继续到今天。凭着那灰，我们就能得着洁净。（神的福音，五六九至五七一页。）

参读：神的福音，第二十五篇。

dead body. Why is touching a dead body considered an impurity? It is because death is the evidence of sin. Without sin there would be no death. Therefore, where there is death, there is also sin. A dead body means that sin has done its work. The result of the work of sin is death. For this reason, the Old Testament uses leprosy as a symbol of curable sin and a dead body as a symbol of incurable sin. When a man is dead in sin and trespasses and therefore dead in his flesh, he is a dead body. The Lord Jesus talked about these dead ones. He said to let the dead bury the dead (Matt. 8:22). If you touch these dead ones, if you have intercourse with the world, if you build up a friendship with it, and if you have your living among it, you are touching dead bodies. If you touch dead bodies, you will surely be infected and defiled with impurities. When Christians sin and fail through touching the world, the ashes are needed.

The ashes are the work of the cross. They are put into the living water (Num. 19:17) and become the water for impurity. The living water typifies the Holy Spirit. Once while the children of Israel journeyed, they struck the rock and out came living water (Exo. 17:6). First Corinthians 10:4 says that the rock was Christ. Hence, the living water refers to what flows forth from Christ, which is the Holy Spirit. Taking the living water and making it the water for impurity means that there is the need for the power of the Holy Spirit to be upon us. Without the work of the Holy Spirit, the work of the Lord will be in vain. If there are only the ashes of the red heifer without the living water, they will not be of much use. With the work of the Lord Jesus, there is still the need of the Holy Spirit. Only by the mixing together of the two will we be purified and cleansed. The Lord Jesus does not have to die again. We merely apply the efficacy of the one-time work of the Lord for our cleansing. The ashes of the red heifer represent the eternal and immutable efficacy of the Lord's work on the cross. It is this efficacy that is cleansing us. Because the Lord Jesus has died, the efficacy of His ashes becomes eternal, and by the Holy Spirit He is now applying this efficacy to us.

Every time we sin, we do not have to bring a bull to God again. The efficacy of the Lord's work two thousand years ago continues until today. By those ashes we are cleansed. (CWWN, vol. 29, "The Gospel of God (2)," pp. 484-485)

Further Reading: CWWN, vol. 29, "The Gospel of God (2)," ch. 25

第五周诗歌

94

赞美主 — 祂的救赎

8 6 8 6 双副（英辞 116 无副歌）

F 大调　　6/8

F　　C7　　F　　C7
5 | 5 1 1 2 | 1 7 7 4 | 4 2 5 4 | 3 · 3 5 |
一 你 的 救 赎 何 等 奇 妙, 我 的 恩 主 耶 稣! 未

F　　C7　　F　　C7
5 1 1 2 | 1 7 7 4 | 4 2 5 7 | 1 · 1 3 | 3 2 2 4 |
见、未 闻、也 未 想 到, 你 竟 为 我 作 出! 你 的 身 位 奥

F　　C　　F　　C　　C7　　F
4 3 3 5 | 5 2 3 #4 | 5 · 5 4 | 3 5 i 5 |
秘、神 圣, 远 超 我 所 能 言! 你 的 救 赎 奇

B♭　　F　　C7　　F　　C
7 6 6 6 | 5 1 3 2 | 1 · 1 0 | 5 · 5 6 3 | 5 4 4 · |
妙、有 能, 过 于 我 所 能 赞! (副) 哦, 你 救 赎 何 奇 妙!

C7　　F　　B♭　　F　　B♭m　　F　　C7　　F
4 · 4 5 2 | 4 3 3 · | 6 · 6 7 i | i 5 5 4 | 3 3 4 2 | 1 · 1 ‖
新 造 故 事, 何 荣 耀! 永 远 丰 满 有 功 效! 配 得 我 们 称 道!

二 你在十架为我裂破，　流出你水和血，
为将生命分赐与我，　并为赎我罪孽。
你的宝血将我洗净，　使我蒙神喜悦；
你的生命使我重生，　叫我与你联结。

三 你是一粒神圣麦子，　结出许多子粒；
我们与你同性、同质，　成为你的身体。
你是我们生命、内容，　我们是你丰满；
你借我们生活、行动，　我们把你彰显。

四 既是身体你可定居，　就是你的居所；
你在我们得到倚据，　我们作你寄托。
满足你心、怡悦你意，　也是你的配偶；
同你生活、与你一体，　享受你的所有。

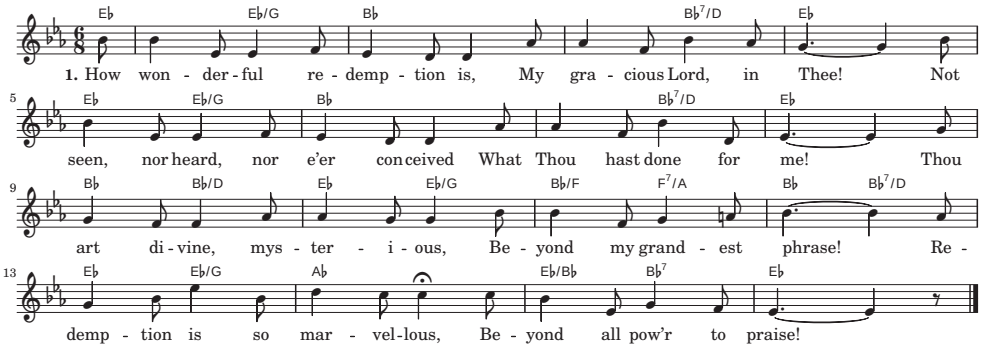
五 我们在此擘饼记念，　看到表记之物，
心、灵不禁充满感赞，　希奇你的救赎!
你使我们作你身体，　并你居所、配偶，
我们只有一面感激，　一面敬拜、歌讴!

WEEK 5 — HYMN

How wonderful redemption is

Praise of the Lord — His Redemption

116



2. For us Thou on the Cross wast pierced,
And blood and water streamed;
That life divine be giv'n to us,
That we may be redeemed.
Thy precious blood has made us clean,
That we accepted be;
Regenerated by Thy life,
We now are one with Thee.

3. Thou art the grain divine that died
The many grains to bear,
Which, blent and formed, Thy Body are.
And all Thy nature share.
We are the increase of Thyself,
And Thou our content art;
Through us Thou livest and dost move
And manifested art.

4. Since we're Thy Body, Thou may come
And settle down in us;
In us Thou may obtain Thy home
And we become Thy trust.
Thy heart to satisfy and please,
We are Thy counterpart,
Now in one Body with Thyself,
Enjoying all Thou art.

5. While in remembrance now we meet
And here the symbols see,
For Thy redemption great and full
We're filled with praise to Thee.
Since we are made Thy Body, Lord,
Thy dwelling place and bride,
We would give thanks and worship Thee
And in Thy praise abide.

第五周 • 申言

申言稿：

Composition for prophecy with main point and sub-points:

第六周

由铜蛇所预表的基督

诗歌：371

读经：民二一 4 ～ 9，约三 14、29 ～ 30，罗八 3，林后五 21

纲要

周一

壹 当以色列人得罪神，为蛇所咬之后（民二一 4 ～ 9），神吩咐摩西举起铜蛇，挂在杆上，替他们受神的审判，凡望那铜蛇的就活了：

一 铜蛇预表基督（约三 14），杆预表十字架（彼前二 24）；在预表里，铜表征审判；铜蛇有蛇的形状，但没有蛇的毒性。

二 同样的，基督在罪之肉体的样式里（罗八 3），在十字架上被举起来（约八 28），与肉体有毒的罪无分无关（林后五 21，来四 15）。

三 在创世记三章，撒但化身为蛇，将他的性情注射到人的肉体里；我们这些亚当的后裔，都被魔鬼这条古蛇“咬”过；因此，在神看来，整个堕落的人类都是由有蛇性的人组成，在他们的堕落性情里有古蛇的毒素：

1 在约翰八章四十四节，主耶稣启示魔鬼是罪人的父；因此，在我们堕落的性情里，我们是古蛇魔鬼的儿

Week Six

Christ as Typified by the Bronze Serpent

EM Hymns: 1089, 493

Scripture Reading: Num. 21:4-9; John 3:14, 29-30; Rom. 8:3; 2 Cor. 5:21

Outline

Day 1

I. When the children of Israel sinned against God, they were bitten by serpents (Num. 21:4-9); God told Moses to lift up a bronze serpent on a pole on their behalf for God's judgment so that by looking upon that serpent all might live:

A. The bronze serpent typifies Christ (John 3:14), and the pole typifies the cross (1 Pet. 2:24); in typology, bronze signifies judgment; the bronze serpent had the form of a serpent but not the poisonous nature of a serpent.

B. In the same way, Christ was lifted up on the cross (John 8:28) in the likeness of the flesh of sin (Rom. 8:3), without participating in any way in the poisonous sin of the flesh (2 Cor. 5:21; Heb. 4:15).

C. In Genesis 3 Satan, the serpent, injected his nature into man's flesh; as descendants of Adam, we all have been "bitten" by the old serpent, the devil; therefore, in the sight of God, the entire fallen human race consists of serpentine beings with the poison of the old serpent in their fallen nature:

1. In John 8:44 the Lord Jesus revealed that the devil is the father of sinners; thus, in our fallen nature we are children of the old serpent, the devil—1 John

女一约壹三 10。

2 在马太十二章三十四节，主耶稣称法利赛人是“毒蛇之种”；在二十三章三十三节，祂称他们为“蛇类，毒蛇之种”。

3 魔鬼是古蛇（启十二 9，二十 2），罪人是蛇类，毒蛇之种；在我们堕落的性情里面，我们不仅仅是罪恶的，也是蛇性的。

4 罗马七章告诉我们，撒但这人位化的罪是在我们的肉体里；罪能诱骗并杀害人（11），能住在人里面，叫人作违反他们意愿的事（17、20）；罪相当活跃（9），也极其主动；因此罪必定是撒但那恶者的邪恶性情，在堕落的人类里面居住、活动并作工。

周二

四 主这位人子在蛇的形状里，在十字架上被举起来，替蛇所毒害的人担受审判；祂在十字架上被举起来，为将古蛇撒但，世界的王，赶出去—约十二 31 ～ 34。

五 因此，主这位被举起来的人子，能将蛇所毒害的人从罪，蛇的毒素里，拯救出来；祂被举起，也是要废除撒但并吸引万人来归祂—来二 14，约十二 32 ～ 33。

六 如今凡信入基督是被举起来代替我们被定罪的一位，都有永远的生命；我们需要“铜蛇”作我们的代替，为我们担当神的审判，来救赎我们，并将祂拯救人的神圣生命释放到我们这人里面—三 14 ～ 16，十二 24。

七 我们一悔改并承认自己是蛇性的，就有资格经历基督作永远的生命，并享受祂：

3:10.

2. In Matthew 12:34 the Lord Jesus called the Pharisees the “offspring of vipers”; in 23:33 He called them “Serpents! Brood of vipers!”

3. The devil is the ancient serpent (Rev. 12:9; 20:2), and sinners are serpents, the offspring of vipers; in our fallen nature we are not merely sinful—we are serpentine.

4. Romans 7 says that Satan as personified sin is in our flesh; sin can deceive and kill people (v. 11), and it can dwell in people and cause them to do things against their will (vv. 17, 20); it is quite alive (v. 9) and exceedingly active, so it must be the evil nature of Satan, the evil one, dwelling, acting, and working in fallen mankind.

Day 2

D. The Lord as the Son of Man was lifted up in the form of the serpent on the cross to bear the judgment for the serpent-poisoned people; He was lifted up on the cross for the casting out of the old serpent, Satan, the ruler of the world—John 12:31-34.

E. Hence, the Lord, as the Son of Man lifted up, can deliver the serpent-poisoned people from sin, the serpent’s poison; also, by His being lifted up, He would destroy Satan and draw all men to Himself—Heb. 2:14; John 12:32-33.

F. Now whoever believes into Christ as the One who was lifted up to be condemned in our place has eternal life; we need a “bronze serpent” to be our Substitute to bear God’s judgment for us, to redeem us, and to release His saving, divine life into our being—3:14-16; 12:24.

G. When we repent and admit that we are serpentine, we are qualified to experience Christ as the eternal life and enjoy Him:

1 “悔改”原文意，心思改变，生出懊悔而转移目标；人的悔改也是从神之外的事物，转向神自己—徒二六 20，十四 15 下，帖前一 9 下。

2 在我们的经历里，这不是一劳永逸的事，乃该是每天的经历；施浸者约翰传讲悔改（太三 2，可一 4），而在启示录二至三章写给七个召会的七封书信里，主耶稣一再地吩咐我们要悔改（二 5、16、21 ～ 22，三 3、19）。

八 我们若知道基督是铜蛇这预表的应验，在罪之肉体的样式里而来，在十字架上受死，顶替并代替我们，好使我们蒙重生，得着永远的生命，这对我们乃是极大的祝福。

1. The Greek word for repentance means to have a change of mind, issuing in regret, to have a turn in purpose; also, man’s repentance is his turning from all things to God Himself—Acts 26:20; 14:15b; 1 Thes. 1:9b.

2. In our experience, this is not a once-for-all matter but a daily experience; John the Baptist preached repentance (Matt. 3:2; Mark 1:4), and in the seven epistles to the seven churches in Revelation 2 and 3, the Lord Jesus tells us again and again to repent (2:5, 16, 21-22; 3:3, 19).

H. It is a great blessing for us to know that, as the fulfillment of the type of the bronze serpent, Christ came in the likeness of the flesh of sin to die on the cross as our Replacement and Substitute in order for us to be regenerated and have eternal life.

周三

Day 3

贰 约翰三章说到蛇和新妇—14、20 ～ 30 节：

II. John 3 speaks of the serpent and the bride—vv. 14, 29-30:

一 约翰三章十六节是十四和十五节的结果，也就是说，接受神圣的永远生命，乃是基督这铜蛇作为真正赎罪祭被举在十字架上的结果：

A. John 3:16 is the issue of verses 14 and 15; that is, the receiving of the divine, eternal life is the issue of the uplifting of Christ on the cross as the bronze serpent, the real sin offering:

1 主耶稣作了我们的代替被举起来，为我们担当神的审判，叫我们一望祂（信入祂）就得着永远的生命。

1. The Lord Jesus was lifted up as our Substitute to bear God’s judgment for us so that we may look at Him (believe into Him) and have eternal life.

2 因着在亚当里我们被古蛇所咬，我们就死了（弗二 1、5），但如今借着基督这铜蛇在十字架上被举起来，我们就能够得着永远的生命，就是神的生命；这是神爱世人真正的显明。

2. Because in Adam we were bitten by the old serpent, we were dead (Eph. 2:1, 5), but now through Christ as the bronze serpent lifted up on the cross, we may receive eternal life, the life of God; this is the real manifestation of God’s love to the world.

二 蛇“咬”我们，意思是说，蛇把他性情中的毒素注入我们里面，使我们成为他的扩增；因着堕落，整个人类都成了撒但的扩增。

B. For the serpent to “bite” us means that he imparts the poison of his nature into us to make us his increase; through the fall the entire human race has become the increase of Satan.

三 约翰三章启示，重生不仅是把神圣的生命带进信徒里面，更是为着基督的扩增，使他们成为

C. John 3 reveals that regeneration is not only to bring the divine life into the believers but also to make them the corporate bride for Christ’s increase;

团体的新妇；亚当怎样在夏娃里面得以扩增，基督也照样在祂的新妇里面得以扩增—29 ～ 30 节，创二 21 ～ 22。

四 借着基督作为铜蛇被举在十字架上，撒但的扩增就成了基督的扩增，也就是基督的新妇；我们曾经是撒但扩增的人，就成了基督的扩增。

五 所有重生的人就是构成新妇的人，他们要和新郎主耶稣成为婚配；重生的意思是说，我们蛇性的人要被废去，并且我们得着神圣的生命，为要成为一个新人，使我们成为新妇的一部分；由此我们看见，重生是为着产生基督的新妇—约三 29 ～ 30。

六 约翰三章的用意是要给我们看见，无限无量的基督必须有一个宇宙性的扩增，今天祂就在得着这个扩增的过程中；没有限量的灵，为着无限的基督产生了宇宙性的扩增—29 ～ 36 节。

七 整体看来，圣经乃是将蛇与新妇这件事向我们揭示出来：

周四

1 神用亚当的肋骨产生了夏娃，就是亚当的扩增，但在创世记三章一至六节，蛇窥访新妇，顺利地掳掠了她，然而神比蛇更大、更高、更有智慧。

2 神审判蛇的时候，指明女人要产生一个后裔（基督）来伤蛇的头（15）；不仅如此，女人的后裔更要成为中了蛇毒之人的义（21）。

3 保罗担忧那来咬夏娃的蛇，会来咬哥林多的信徒；这又是蛇与新妇的故事—林后十一 2 ～ 3，参启

as Adam was increased in Eve, so Christ is increased in His bride—vv. 29-30; Gen. 2:21-22.

D. By Christ being lifted up on the cross as the bronze serpent, Satan's increase has become Christ's increase, His bride; we who were once the increase of Satan have become the increase of Christ.

E. All regenerated persons are components of the bride, who will be married to the Lord Jesus as the Bridegroom; regeneration means that our serpentine being is annulled and that we receive the divine life in order to become a new being so that we may be a part of the bride; by this we can see that regeneration is for producing the bride of Christ—John 3:29-30.

F. The intention of John 3 is to show that the unlimited Christ must have a universal increase and that He is in the process of gaining this increase today; the immeasurable Spirit produces a universal increase for the unlimited Christ—vv. 29-36.

G. We may say that, considered as a whole, the Bible unveils the matter of the serpent and the bride:

Day 4

1. God used Adam's rib to bring forth Eve, the increase of Adam, but in Genesis 3:1-6 the serpent visited the bride and succeeded in capturing her; however, God is greater, higher, and wiser than the serpent.

2. In His judgment upon the serpent, God indicated that the woman would bring forth a seed (Christ) to bruise the serpent's head (v. 15); furthermore, the seed of the woman would also become righteousness to the very ones who were poisoned by the serpent (v. 21).

3. Paul was concerned that the serpent who had come to bite Eve would come to bite the believers at Corinth; once again, this is the story of the serpent and

十二 9，帖前三 5，提前二 14，四 1，彼后三 17。

4 启示录有论到蛇与新妇末了的话：

a 十九章启示新妇为着羔羊的婚娶预备好了—7 节。

b 婚娶以后，这对宇宙的夫妇要立刻与撒但和他的跟从者、兽、假申言者争战；然后撒但要被捆绑，扔在无底坑里，拘禁一千年—11 ～ 16、19 ～ 21 节，二十 1 ～ 3。

c 接着，撒但要再一次背叛，最终被扔在火湖里—7 ～ 10 节。

d 然后宇宙要彻底被清理，就有新天新地，那里要有一对宇宙的夫妇，直到永远：基督是丈夫，召会是祂的新妇—二一 1 ～ 2、9 ～ 10。

周五

叁 蛇性的人借着没有限量的灵和永远的生命，成为无限基督的宇宙扩增：

一 在我们的经历里，我们需要领悟，离了基督这赐生命的灵，我们就是争闹的蛇；在召会生活中，我们可能是争闹的蛇，也可能是饮于赐生命之灵的人—约四 14，七 37 ～ 39。

二 约翰三章三十节说到基督的扩增，就是在二十九节里基督的新妇：

1 照着我们天然的出生，我们都是习惯凭着我们蛇性的人而活；这就是照着善恶知识树的原则而活。

2 我们天然的生命和生活不是基督扩增的一部分；唯

the bride—2 Cor. 11:2-3; cf. Rev. 12:9; 1 Thes. 3:5; 1 Tim. 2:14; 4:1; 2 Pet. 3:17.

4. The book of Revelation provides the final word on the serpent and the bride:

a. Chapter 19 reveals that the bride is ready for the wedding of the Lamb—v. 7.

b. Immediately after the wedding, this universal couple will fight against Satan and his followers, the beast and the false prophet; then Satan will be bound and cast into the abyss, where he will be imprisoned for a thousand years—vv. 11-16, 19-21; 20:1-3.

c. Following that, Satan will rebel once more and will ultimately be cast into the lake of fire—vv. 7-10.

d. Then the universe will be thoroughly cleared up, and there will be a new heaven and a new earth; for eternity there will be a universal couple: Christ as the Husband and the church as the bride—21:1-2, 9-10.

Day 5

III. The serpentine people are becoming the universal increase of the unlimited Christ by the immeasurable Spirit with the eternal life:

A. In our experience we need to realize that we can be contending serpents who are apart from Christ as the life-giving Spirit; in the church life we can either be contending serpents or life-giving-Spirit drinkers—John 4:14; 7:37-39.

B. John 3:30 refers to the increase of Christ, which is the bride of Christ in verse 29:

1. According to our natural birth, all of us automatically live by our serpentine being; this is to live according to the principle of the tree of the knowledge of good and evil.

2. Our natural life and living are not part of the increase of Christ; only the

有我们这人重生的部分，我们重生的灵，才是基督的扩增—6 节。

3 基督实实在在该是我们的生命和我们的人位；我们活祂，并与祂成为一灵；我们住在祂里面，祂也住在我们里面；因此，祂与我们有同一的生命，同一的生活（加二 20，四 19，约十五 5）—这就是蛇性的人成了基督的新妇。

4 我们有这样的生活，实际上就是经历蛇性的人变化成为基督的新妇，基督的扩增之过程；这新妇的终极完成乃是作为神的帐幕和羔羊之妻的新耶路撒冷—启二一 3、9 ～ 10。

5 愿主怜悯我们，使我们学习凭着重生的人而活—罗八 4，腓四 11 ～ 13。

周六

三 在约翰三章，我们至少能看见无限基督的九方面：

1 无限的基督是从上面来的，就是从天上来的—31 节。

2 无限的基督是在万有之上的（31）；因为基督是包罗万有的、无限的、宇宙的，所以祂在地上的时候，仍旧是在天上（13）。

3 无限的基督是父所爱的；唯有在基督里，我们才能享受到父神的爱—35 节。

4 无限的基督已得着万有；父已将万有，其中包括我们，交在子的手中—35 节，林前三 21 ～ 23。

5 无限的基督是神所差来的—约三 34，六 46。

6 无限的基督说神的话—三 34，六 63。

7 无限的基督赐那灵是没有限量的—三 34。

regenerated part of our being, our regenerated spirit, is Christ's increase—v. 6.

3. In a real and practical way, Christ should be our life and our person; we live Him and are one spirit with Him; we abide in Him, and He abides in us; therefore, He and we have one life and one living (Gal. 2:20; 4:19; John 15:5)—this is the serpentine people becoming the bride of Christ.

4. When we have this kind of living, then in reality we are serpentine beings in the process of transformation into the bride of Christ, the increase of Christ; the ultimate consummation of this bride will be the New Jerusalem as the tabernacle of God and the wife of the Lamb—Rev. 21:3, 9-10.

5. May the Lord have mercy on us that we may learn to live by our regenerated being—Rom. 8:4; Phil. 4:11-13.

Day 6

C. In John 3 we can see at least nine aspects of the unlimited Christ:

1. The unlimited Christ is from above, that is, from the heavens—v. 31.

2. The unlimited Christ is above all (v. 31); because Christ is all-inclusive, unlimited, and universal, while He was on earth, He was still in the heavens (v. 13).

3. The unlimited Christ is loved by the Father; only in Christ can we enjoy the love of God the Father—v. 35.

4. The unlimited Christ has been given all things; the Father has given all things, including us, into the Son's hand—v. 35; 1 Cor. 3:21-23.

5. The unlimited Christ was sent by God—John 3:34; 6:46.

6. The unlimited Christ speaks the words of God—3:34; 6:63.

7. The unlimited Christ gives the Spirit not by measure—3:34.

8 无限的基督赐永远的生命给信祂的人—15～16、36节，六63。

9 无限的基督得着新妇作祂宇宙的扩增—三29～30。

四 没有限量的灵是由复合的膏油所预表之包罗万有复合的灵—出三十23～25，腓一19：

1 没有限量的灵就是赐生命的灵—林前十五45下，林后三6。

2 没有限量的灵也是那是灵的基督；“是灵的基督”这辞是指基督就是那灵—6、17～18节，罗八9～11。

五 约翰三章三次提到永远的生命—15～16、36节：

1 永远的生命就是神圣的生命，永远之神的生命；这生命在时间、空间、本质、功用、能力上都是永远的。

2 永远的生命乃是三一神的素质，成了召会，就是新妇的元素，而新妇乃是基督宇宙的扩增，作三一神团体的彰显。

8. The unlimited Christ gives eternal life to His believers—vv. 15-16, 36; 6:63.

9. The unlimited Christ has the bride as His universal increase—3:29-30.

D. The immeasurable Spirit is the all-inclusive compound Spirit typified by the compound ointment—Exo. 30:23-25; Phil. 1:19:

1. The immeasurable Spirit is the life-giving Spirit—1 Cor. 15:45b; 2 Cor. 3:6.

2. The immeasurable Spirit is also the pneumatic Christ; the term pneumatic Christ refers to Christ as the Spirit—vv. 6, 17-18; Rom. 8:9-11.

E. The eternal life is mentioned three times in John 3—vv. 15-16, 36:

1. Eternal life is the divine life, the life of the eternal God; this life is eternal in time, space, essence, function, and power.

2. Eternal life is the essence of the Triune God becoming the element of the church, the bride; and the bride is the universal increase of Christ for the corporate expression of the Triune God.

第六周　周一

晨兴喂养

民二一８～９“耶和华对摩西说，你制造一条火蛇，挂在杆上；凡被咬的，一看这蛇，就必得活。摩西便制造一条铜蛇，挂在杆上；蛇若咬了什么人，那人一望这铜蛇就活了。”

约翰三章十四节说，“摩西在旷野怎样举蛇，人子也必照样被举起来。”主在这里是说到民数记二十一章四至九节所发生的事。五节说，百姓“就毁谤神和摩西说，你们为什么把我们从埃及领上来，使我们死在旷野？这里没有粮，没有水，我们的心厌恶这淡薄的食物”。这里我们看见以色列人发怨言且背叛。结果，“耶和华打发火蛇进入百姓中间，蛇就咬他们，以致以色列中死了许多人。”（6。）于是百姓到摩西那里，承认他们怨渎耶和华和摩西，犯了罪。他们求摩西祷告耶和华，叫这些蛇离开他们。当摩西为百姓祷告，耶和华就对他说，“你制造一条火蛇，挂在杆上；凡被咬的，一看这蛇，就必得活。”（8。）我们晓得摩西制造了一条铜蛇挂在杆上，“蛇若咬了什么人，那人一望这铜蛇就活了。”（9。）（李常受文集一九八二年第二册，一四一至一四二页。）

这铜蛇预表基督，（约三 14，）杆预表十字架。（彼前二 24。）在预表里，铜表征审判。民数记二十一章九节里的“望”，也可译为特意的看或注视。（民数记生命读经，二五八页。）

信息选读

我们这些亚当的后裔，都被魔鬼这条古蛇“咬”过。因此，我们都是属蛇的人，我们的性情里面有

WEEK 6 — DAY 1

Morning Nourishment

Num. 21:8-9 Then Jehovah said to Moses, Make a fiery serpent, and set it on a pole; and everyone who is bitten, when he sees it, shall live. And Moses made a bronze serpent and set it on the pole; and if a serpent had bitten any man, when he looked at the bronze serpent, he lived.

John 3:14 says, “As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up.” Here the Lord referred to what happened in Numbers 21:4-9. Numbers 21:5 says, “The people spoke against God and against Moses, Why have you brought us up out of Egypt to die in the wilderness? For there is no food and there is no water; and our soul loathes this light bread.” Here we see that the children of Israel complained and were rebellious. As a result, the Lord “sent fiery serpents among the people, and they bit the people, so that many people of Israel died” (v. 6). Then the people came to Moses and confessed that they had sinned in speaking against Jehovah and against him. They asked Moses to pray that Jehovah would take away the serpents from them. When Moses prayed for the people, Jehovah said to him, “Make a fiery serpent, and set it on a pole; and everyone who is bitten, when he sees it, shall live” (v. 8). We are told that Moses made a bronze serpent and set it on a pole. Then “if a serpent had bitten any man, when he looked at the bronze serpent, he lived” (v. 9). (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” p. 109)

This bronze serpent typifies Christ (John 3:14), and the pole typifies the cross (1 Pet. 2:24). In typology bronze, or brass, signifies judgment. The Hebrew word translated “looked at” in Numbers 21:9 may also be rendered “regarded,” or “looked intently at.” (Life-study of Numbers, p. 231)

Today’s Reading

As descendants of Adam, we all have been “bitten” by the old serpent, the devil. Therefore, we are all serpentine beings with the poison of the old

古蛇的毒素。在神看来，整个堕落的人类都是由毒蛇组成的。不但如此，这些蛇也都死了。我们这些死蛇需要一个代替，需要一个有蛇形却没有蛇毒的人。当然，这个代替就是基督。

照约翰三章十四节，基督成了一条铜蛇。…祂在形状上是蛇，但祂没有蛇的毒性。然而，事实上我们是蛇性的，因为在我们堕落的性情里面，我们乃是古蛇魔鬼的儿女。（约壹三10。）因这缘故，主耶稣在马太十二章三十四节称法利赛人为“毒蛇之种”。在二十三章三十三节，祂称他们为“蛇类，毒蛇之种”，是最毒的一种蛇类的后代。主告诉法利赛人说，他们是小毒蛇。…魔鬼是那古蛇，（启十二9，二十2，）罪人也是蛇，是毒蛇之种。因此，在神看来，在我们堕落的性情里面，我们不仅仅是罪恶的，也是蛇性的。（李常受文集一九八二年第二册，一四二至一四三、一六九页。）

基于罗马七章，我们说撒但和罪是在肉体里。这一章告诉我们，罪是在我们的肉体里，而这里的罪是人位化的。这一章给我们看见，罪能诱骗并杀害人，（11，）罪能住在人里面，叫人作违反他们意愿的事。（17，20。）罪相当活跃，（9，）也极其主动；因此，罪必定是撒但那恶者的邪恶性情，在堕落的人类里面居住、活动、并作工。七章的罪是一个人位。这个人位乃是罪的根源，罪的起源。这罪，就是撒但，甚至在我们得救以后，仍然留在我们的肉体里，在那里生活、作工、行动。罪在我们的肉体里是一个人位，就如神圣的生命在我们的灵里是一个人位一样。这位作我们生命的人位乃是基督，（西三4，）就是三一神的具体化身。（李常受文集一九八四年第三册，二〇二至二〇三页。）

参读：新约总论，第四十三篇；民数记生命读经，第三十一篇；神新约的经纶，第三章。

serpent in our nature. In the sight of God, the entire fallen human race consists of poisonous serpents. Furthermore, all these serpents are dead. We as dead serpents need a substitute, someone with the form of a serpent but without the poisonous element of the serpent. This Substitute, of course, is Christ.

According to John 3:14, Christ became a bronze serpent…. He was a serpent in form, but He did not have the poisonous nature of a serpent. We, however, actually are serpentine, for in our fallen nature we are children of the old serpent, the devil (1 John 3:10). For this reason, in Matthew 12:34 the Lord Jesus called the Pharisees the “offspring of vipers.” In Matthew 23:33 He called them serpents and a brood of vipers, the offspring of the most poisonous kind of serpents. The Lord was telling the Pharisees that they were little vipers….The devil is the old serpent (Rev. 12:9; 20:2), and sinners also are serpents, the offspring of vipers. Therefore, in the sight of God, in our fallen nature we are not merely sinful—we are serpentine. (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” pp. 110, 131)

Based upon Romans 7 we say that Satan and sin are in the flesh. Romans 7 tells us that sin is in our flesh, and in Romans 7 sin is personified. This chapter shows that sin can deceive and kill people (v. 11) and that it can dwell in people and do things against their will (vv. 17, 20). It is quite alive (v. 9) and exceedingly active; so it must be the evil nature of Satan, the evil one, dwelling, acting, and working in fallen mankind. Sin in Romans 7 is a person. This person is the source of sin, the origin of sin. This sin who is Satan still remains in our flesh, where he lives, works, and moves, even after we have been saved. The sin in our flesh is a person, just as the divine life in our spirit is a person. This person who is our life is Christ (Col. 3:4), the embodiment of the Triune God. (CWWL, 1984, vol. 3, “God’s New Testament Economy,” pp. 146-147)

Further Reading: The Conclusion of the New Testament, msg. 43; Life-study of Numbers, msg. 31; CWWL, 1984, vol. 3, “God’s New Testament Economy,” ch. 3

第六周　周二

晨兴喂养

约三 14 ～ 15 “摩西在旷野怎样举蛇，人子也必照样被举起来，叫一切信入祂的都得永远的生命。”

不是以色列人自愿犯罪，乃是在他们里面的蛇叫他们犯罪。神审判以色列人，实际上是审判这蛇；所以，挂在杆子上的，实际上是那蛇。犯罪的是人，但受审判的却是蛇。这给我们看见，实际上犯罪的乃是那在人里面的蛇，就是魔鬼。在神眼中，蛇和以色列人乃是一。所以，神审判杆子上的蛇，也就是祂审判以色列人。

我们还要看见，至终不是以色列人本身受神审判，乃是一个代替受了神的审判。这代替—基督—乃是借着与祂所代替的人联合为一而受审判。基督的十字架指明两个联合：第一，基督所救赎的人与撒但联合；第二，基督与祂所救赎的人联合。（民数记概论下册，八七页。）

信息选读

我们…必须领悟我们乃是蛇性的人。我们也必须领悟，基督替我们成为罪，并且成为一条铜蛇在十字架上死了，使我们里面蛇的性情受到审判。如果我们领悟自己是罪恶的人，是蛇性的人，并且承认这一点，这位成为肉体、亲爱的一位，立刻就要成为我们的赎罪祭，并且进到我们里面。然后我们就得着祂作永远的生命。这就是我们有分于成为肉体的神作我们享受的路。我们一承认自己是蛇性的，就有资格经历永远的生命，并享受祂。

WEEK 6 — DAY 2

Morning Nourishment

John 3:14-15 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that everyone who believes into Him may have eternal life.

It was not that the children of Israel wanted to sin, but rather, the serpent in them caused them to sin. In judging the children of Israel, God actually was judging the serpent; therefore, the one hung on the pole was actually the serpent. Man sinned, but the serpent received the judgment. This shows that the one who sinned was actually the serpent in man, that is, the devil. In God's eyes the serpent and the children of Israel were one. Therefore, God's judging the serpent on the pole was also His judging of the children of Israel.

We also need to see that ultimately a Substitute, not the children of Israel themselves, was judged by God. This Substitute, Christ, was judged by being identified with the people for whom He was substituted. The cross of Christ indicates two identifications: the people redeemed by Christ were identified with Satan, and Christ was identified with His redeemed people. (CWWL, 1960, vol. 1, "Synopsis of Numbers," p. 312)

Today's Reading

We must realize that we are such serpentine beings. We must also realize that Christ was made sin for us and died on the cross as a bronze serpent so that the serpentine nature within us might be judged. If we realize that we are sinful people, serpentine beings, and confess this, immediately this dear, incarnated One will become our sin offering and enter into us. Then we will have Him as eternal life. This is the way for us to partake of the incarnated God for our enjoyment. It is when we admit that we are serpentine that we are qualified to experience eternal life and enjoy Him.

施浸者约翰传讲悔改，而在启示录二至三章写给七个召会的七封书信里，主耶稣一再地吩咐我们要悔改。这表明在我们基督徒的一生中，我们都需要悔改。我们每天都必须说，“主，我是蛇性的，但是主，我感谢你，你成为铜蛇被举起来，代替我受了审判。主，我承认我是罪恶的；但你是不知罪的，却替我成为罪，并且在十字架上死了，定罪了罪。主，如今我接受你作我的赎罪祭。”每当我们这么作，祂就再一次成了我们的享受。（李常受文集一九八二年第二册，一六一至一六二页。）

“悔改”原文是心思改变，生出懊悔，转移目标。所以圣经所说的悔改，乃是心思转变，不象人所以为的，是改过自新、弃恶向善。…人的悔改也从一切事物中转向神自己。（徒二六 20，十四 15 下，帖前一 9 下。）原来人的心思所向着的，都是神之外的东西，因此它支配人所行所作的，也就都是背着神的。堕落的人在心思的支配之下，一切都是背着神的。…真实的悔改，必须是向神悔改，（徒二十 21，）从一切事物中，实际地转向神自己。（真理课程一级卷三，五八至六〇页。）

主耶稣〔在约翰三章十四节〕对尼哥底母说〔到铜蛇〕的时候，尼哥底母不太可能明白这事。尼哥底母必定没有看自己是一条蛇，他看自己是一个合乎道德的正人君子，到主耶稣这里来为了得改良行为的教训。然而，主耶稣论到铜蛇的话，似乎是对尼哥底母说，“你不该看自己是正人君子，反而要晓得你是一条蛇。…我要顶替你，就需要在蛇的形状里被举起来。”我们若知道基督是铜蛇这预表的应验，在罪之肉体的样式里而来，在十字架上受死，顶替并代替我们，这对我们乃是极大的祝福。（民数记生命读经，二五九至二六〇页。）

参读：民数记概论，第二十六篇；真理课程一级卷三，第二十九课；约翰著作中帐幕和祭物的应验，第八篇。

John the Baptist preached repentance, and in the seven epistles to the seven churches in Revelation 2 and 3 the Lord Jesus again and again tells us to repent. This indicates that throughout our entire Christian life we need to repent. Daily we need to say, “Lord, I am serpentine. But I thank You, Lord, that You became the bronze serpent lifted up to be judged in my place. Lord, I confess that I am sinful. Even though You did not know sin, You were made sin for me, and You died on the cross to condemn sin. Now, Lord, I take You as my sin offering.” Whenever we do this, He once again becomes our enjoyment. (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” p. 125)

The Greek word for repentance means to have a change of mind issuing in regret, to have a turn in purpose. Therefore, to repent, as taught in the Bible, is to have a change of mind. It is not to improve or reform oneself nor to forsake the evil and turn to the good, as people generally believe. Man’s repentance is also his turning from all things to God Himself (Acts 26:20; 14:15b; 1 Thes. 1:9b). Originally man’s mind was toward all things outside of God; hence, under its direction, all of man’s behavior and actions were also against God. Real repentance should be a repentance unto God (Acts 20:21), a turning in reality from all things to God. (Truth Lessons—Level One, vol. 3, pp. 45-47)

At the time the Lord Jesus spoke this word [in John 3:14] to Nicodemus, it is not likely that he understood it. Nicodemus surely did not regard himself as a serpent but as an ethical gentleman who came to the Lord Jesus for the purpose of receiving teachings about his behavior. However, in His word concerning the bronze serpent, the Lord Jesus appeared to be saying to Nicodemus, “You should not consider yourself a gentleman but realize instead that you are a serpent…. As your replacement, I will be lifted up in the form of a serpent.” It is a great blessing for us to know that, as the fulfillment of the type of the bronze serpent, Christ came in the likeness of the flesh of sin to die on the cross as our replacement and substitute. (Life-study of Numbers, p. 232)

Further Reading: CWWL, 1960, vol. 1, “Synopsis of Numbers,” ch. 26; Truth Lessons—Level One, vol. 3, lsn. 29; CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” ch. 8

第六周　周三

晨兴喂养

约三 16 “神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。”

29 ～ 30 “娶新妇的，就是新郎；新郎的朋友站着听祂，因着新郎的声音就欢喜快乐；所以我这喜乐满足了。祂必扩增，我必衰减。”

今天基督徒非常宝贝约翰三章十六节，但很少人懂得十四节。然而，十六节是十四节的结果；也就是说，得着永远的生命乃是铜蛇被举起来的结果。主告诉尼哥底母，如果他领悟自己是蛇性的，并相信主耶稣这条被举起来的铜蛇作他的代替，他就会得着永远的生命。这就是重生，就是得着另一个生命，神圣的生命。…得着这个新生命，就是重生的意义。

十六节原文开始于“因为”这个辞，指明十六节是十四和十五节的解释。十六节说明，在神看来，主耶稣作了我们的代替被举起来，为我们担当神的审判，叫我们一望祂就得着永远的生命。因着在亚当里，我们被古蛇所咬，我们就死了。但如今借着基督这铜蛇在十字架上被举起来，我们就能得着永远的生命，就是神的生命。…这是神爱世人真正的显明。（李常受文集一九八二年第二册，一六〇至一六一、一六四至一六五、一六八页。）

信息选读

约翰三章不但有蛇，也有新妇。施浸者约翰在二十九节说，“娶新妇的，就是新郎。”新妇是谁？新妇就是所

WEEK 6 — DAY 3

Morning Nourishment

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

29-30 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full. He must increase, but I must decrease.

Christians today appreciate John 3:16 very much, but not many of them understand 3:14. However, 3:16 is the issue of 3:14; that is, the receiving of eternal life is the issue of the uplifting of the bronze serpent. The Lord was telling Nicodemus that if he realized that he was serpentine and believed in the Lord Jesus as the bronze serpent lifted up as his Substitute, he would have eternal life. This is to be regenerated, to receive another life, the divine life.... To have this new life is what it means to be born again.

Verse 16 begins with the word for. This indicates that 3:16 is an explanation of verses 14 and 15. It explains the fact that, in the sight of God, the Lord Jesus was lifted up as our Substitute to bear God's judgment for us so that we may look at Him and receive eternal life. Because in Adam we were bitten by the old serpent, we were dead. But now through Christ as the bronze serpent lifted up on the cross, we may receive eternal life, the life of God. This is the real manifestation of God's love to the world. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," pp. 124, 128, 131)

Today's Reading

In chapter 3 of John we not only have the serpent; we also have the bride. In verse 29 John the Baptist said, "He who has the bride is the bridegroom."...

有重生之人的组合、集大成。所有蒙了重生之人的总和，就是基督的新妇。我们都是基督新妇的一部分，这新妇就是祂的扩增。（30。）…许多跟随约翰的人往主耶稣那里去了，这件事实令约翰的门徒嫉妒。施浸者约翰回答门徒的话，有一部分论到基督说，“祂必扩增，我必衰减。”（30。）本节的扩增就是前一节的新妇，而新妇乃是所有重生之人活的组成。这意思是说，在这一章里面，重生不仅是把神圣的生命带进信徒里面，更是为着基督的扩增，使他们成为团体的新妇。亚当怎样在夏娃里面得以扩增，基督也照样在祂的新妇里面得以扩增。

三章的用意是要给我们看见，这位无限的基督必须有一个宇宙性的扩增，今天祂就在得着这个扩增的过程中。无论我们往哪里去，基督借着祂所赐下无限无量的那灵，总与我们同在。三十四节明确地说，“祂赐那灵是没有限量的。”这就是祂赐给身体、召会的那灵。基督赐给祂身体的那灵是没有限量的。千千万万相信主耶稣的人，个个都领受了那灵，就是没有限量的灵。这没有限量的灵，为着无限的基督产生了宇宙性的扩增。我要请你们留意前一句话所用的三个形容词：没有限量的、宇宙性的、无限的。我用“没有限量”这个辞来描述那灵，用“宇宙性”来描述扩增，用“无限”来描述基督。无限的基督赐下没有限量的灵，为要产生宇宙性的扩增。

基督和祂的新妇、祂的扩增，形成了一对宇宙的夫妻。在圣经末了两章，就是启示录二十一和二十二章，我们看见这一对夫妻。羔羊基督是丈夫，而新耶路撒冷是新妇。约翰三章有蛇与新妇。最终，在启示录我们看见撒但那条古蛇完全受了对付，（二十2，10，）并且作为新耶路撒冷之基督的新妇要完满地产生出来。（二一2，10～27。）（李常受文集一九八二年第二册，一六九至一七一页。）

参读：约翰著作中帐幕和祭物的应验，第九篇。

The totality of all those who have been regenerated is the bride of Christ. We all are part of Christ's bride, and this bride is His increase (v. 30). John's disciples were made jealous by the fact that so many of his followers were coming to the Lord Jesus. As part of his answer to his disciples, John the Baptist said concerning Christ, "He must increase, but I must decrease" (v. 30). The increase in this verse is the bride in the previous verse, and the bride is a living composition of all the regenerated ones. This means that in this chapter regeneration is not only to bring the divine life into the believers but is also to make them the corporate bride for Christ's increase. As Adam was increased in Eve, so Christ is increased in His bride.

The intention of this chapter in the Gospel of John is to show us that this unlimited Christ must have a universal increase, and He is in the process of gaining this increase today. Wherever we go, Christ is present by the Spirit He gives without measure. Verse 34 says definitely, "He gives the Spirit not by measure." This is the Spirit He gives to His Body, the church. The Spirit given by Christ to His Body is immeasurable. Every one of the millions of persons who believes in the Lord Jesus has received the Spirit, the immeasurable Spirit. This immeasurable Spirit produces a universal increase for the unlimited Christ. I would call your attention to the three adjectives used in the previous sentence: immeasurable, universal, unlimited. I use the word immeasurable to describe the Spirit, the word universal to describe the increase, and the word unlimited to describe Christ. The unlimited Christ gives the immeasurable Spirit in order to produce a universal increase.

Christ and His bride, His increase, form a universal couple. In the last two chapters of the Bible, Revelation 21 and 22, we see this couple. The Lamb, Christ, is the Husband, and the New Jerusalem is the bride. In John 3 we have the serpent and the bride. Ultimately, in the book of Revelation we see that Satan as the old serpent will be entirely dealt with (20:2, 10) and that the bride of Christ as the New Jerusalem will be brought forth in full (21:2, 10-27). (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," pp. 131-133)

Further Reading: CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," ch. 9

第六周　周四

晨兴喂养

创二 22“耶和华神就用那人身上所取的肋骨，建造成一个女人，领她到那人跟前。”

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。”

神以一个妻子来使亚当扩增。…夏娃不是另外创造出来，而与亚当毫无关系；反之，夏娃是从亚当的一部分，从亚当的肋骨造出来的。〔创二 22。〕首先亚当是单独的，然后神用亚当的肋骨来产生亚当的扩增。结果乃是一对夫妇产生出一班人来完成神的定旨。所以，夏娃在完成神定旨的事上，是极其重要的。（李常受文集一九八二年第二册，一七三页。）

信息选读

在创世记三章，蛇窥访新妇，顺利地掳掠了她。然后蛇借着女人也得着了男人。但神比蛇更大、更高、更有智慧。神审判蛇的时候，指明女人要产生一个后裔来伤蛇的头。…（15。）此外，二十一节也指明，女人的后裔不但要伤蛇的头，更要成为中了蛇毒之人的义：“耶和华神为亚当和他妻子用皮子作衣服给他们穿。”这些皮子作的衣服预表基督是堕落之人的义。

在亚当里面，古蛇借着咬我们而得着了我们。你知道蛇咬我们是什么意思？这意思是说，蛇把他性情中的毒素注入我们里面，使我们成为他的扩增。因着堕落，整个人类都成了撒但的扩增。你晓得你得救以前是什么？你是撒但扩增的一部分。无论我

WEEK 6 — DAY 4

Morning Nourishment

Gen. 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.

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.

God increased Adam with a wife….Eve was not a separate creation, having nothing to do with Adam. Rather, Eve was made from a part of Adam's being, from his rib [Gen. 2:22]. At first Adam was alone. Then God used Adam's rib to bring forth the increase of Adam. The result was a couple to produce a people for the fulfillment of God's purpose. Eve, therefore, is vital and crucial in fulfilling God's purpose. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," p. 136)

Today's Reading

In Genesis 3 the serpent visited the bride and succeeded in capturing her. Then through the woman he also gained the man. But God is greater, higher, and wiser than the serpent. In His judgment upon the serpent, God indicated that the woman would bring forth a seed to bruise the serpent's head…(v. 15). Furthermore, there is an indication in verse 21 that the seed of the woman would not only bruise the head of the serpent but also become righteousness to the very ones who were poisoned by him: "Jehovah God made coats of skin for Adam and for his wife and clothed them." These coats of skin typify Christ as righteousness for fallen man.

In Adam, the old serpent gained us for himself by biting us. Do you know what it means for the serpent to bite us? It means that he imparts the poison of his nature into us to make us his increase. Through the fall, the entire human race has become the increase of Satan. Do you know what you were before you were saved? You were a part of Satan's increase. No matter what

们得救以前是怎样的人，我们都是那恶者扩增的一部分。蛇在伊甸园咬了亚当，就得着了全人类，全人类就成了他的扩增。没有疑问，在创世记三章，撒但那古蛇咬了人以后非常高兴；他也许笑着自言自语说，“我已经为自己得着了人，神所造的人如今成了我的扩增。”

但主耶稣来成为铜蛇，这意思是说，祂为我们成为罪。林后五章二十一节说，“神使那不知罪的，替我们成为罪。”罪是从撒但来的，进到人里面，（罗五 12，）不但使人成为罪人，更成为神审判之下的罪。因此，基督在肉体里成为人的时候，（约一 14，）祂是替我们成为罪（不是罪恶的），来受神的审判。（罗八 3。）

基督在十字架上的死，为我们罪人打开了信入祂、接受祂的路。如今我们能接受祂的生命。借着祂的救赎，祂把自己分赐到我们里面，使我们成为祂的扩增。这样，我们曾经是撒但扩增的人，就成了基督的扩增。已过我们是撒但扩增的一部分，但赞美主，现在我们成了基督扩增的一部分。

这个故事一直持续到圣经的末了。启示录有论到蛇与新妇末了的话，在十九章我们看见，新妇为着羔羊的婚娶预备好了。（7。）婚娶以后，这对宇宙的夫妇要立刻与撒但和他的跟从者、兽、假申言者争战。然后撒但要被捆绑，扔在无底坑里，拘禁一千年。接着，撒但要再一次背叛，最终被扔在火湖里。然后宇宙要彻底被清理，就有新天新地，那里要有一对宇宙的夫妇，直到永远：基督是丈夫，召会是祂的新妇。（李常受文集一九八二年第二册，一七四至一七八页。）

参读：约翰著作中帐幕和祭物的应验，第十篇。

kind of person we were before we were saved, we were all part of the increase of that evil one. When the serpent bit Adam in the garden of Eden, he gained the entire human race, and all mankind became his increase. No doubt, after he had bitten man in Genesis 3, Satan, the old serpent, was happy. He may have laughed and said to himself, “I have gained man for myself. The man created by God has now become my increase.”

But the Lord Jesus came to be the bronze serpent. This means that He became sin for us. Second Corinthians 5:21 says, “Him who did not know sin He made sin on our behalf.” Sin came from Satan, entered into man (Rom. 5:12), and made man not only a sinner but sin itself under God’s judgment. Hence, when Christ became a man in flesh (John 1:14), He was made sin (not sinful) on our behalf to be judged by God (Rom. 8:3).

Christ’s death on the cross opened the way for us sinners to believe into Him and receive Him. Now we can receive His life. It was through His redemption that He imparted Himself into us to make us His increase. In this way we who were once the increase of Satan have become the increase of Christ. In the past we were part of Satan’s increase, but we praise the Lord that we have become part of the increase of Christ.

This story continues until we come to the end of the Bible. In the book of Revelation we have the final word concerning the serpent and the bride. In chapter 19 we see that the bride is ready for the marriage of the Lamb (v. 7). Immediately after the marriage dinner, this universal couple will fight against Satan and his followers, the beast and the false prophet. Then Satan will be bound and cast into the abyss, where he will be imprisoned for a thousand years. Following that, Satan will rebel once more and ultimately will be cast into the lake of fire. Then the universe will be thoroughly cleared up, and there will be a new heaven and a new earth. For eternity there will be a universal couple: Christ as the Husband and the church as His bride. (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” pp. 136-139)

Further Reading: CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” ch. 10

第六周　周五

晨兴喂养

约七 37 ～ 39 “…耶稣…高声说，人若渴了，可以到我这里来喝。信入我的人，就如经上所说，从他腹中要流出活水的江河来。耶稣这话是指着…那灵说的…。”

林前十五 45 “…末后的亚当成了赐生命的灵。”

亚当为蛇所咬时，我们都成了蛇。基督已经来顶替了我们，我们也信入了祂。在这里，我们需要问一个有趣的问题：我们这些相信基督的人还是蛇么？这问题的答案乃在于：在我们的经历里，我们现在是在说到铜蛇的约翰三章呢，还是在说到来主这里喝水的七章？（37 ～ 39。）我们若饮于活水，就不再是蛇。但我们若缺少活水，我们就是争闹的蛇。

你是否干渴，缺少赐生命的灵，还是你一直饮于那灵？离了赐生命的灵，我们就是争闹的蛇。在召会生活中，我们可能是争闹的蛇，也可能是饮于赐生命之灵的人。愿我们都是饮于包罗万有、赐生命之灵的人！（民数记生命读经，二六〇页。）

信息选读

在我们实际的日常生活中，我们也许不是一个新生的人。我们也许还是一个旧人，甚至是个良善、道德、伦理、宗教、敬畏神的尼哥底母。我这么说，是因为我们没有在灵里生活、行动、举止、为人。我们不凭那灵而活，反倒凭伦理或宗教而活。…照着我们天然的出生，我们都习惯凭我们蛇性的人而活，这就是照着善恶而活。伊甸园里的知识树，不但有恶的知识，也有善的知识。但生命树没有别的，

WEEK 6 — DAY 5

Morning Nourishment

John 7:37-39 ...Jesus...cried out, saying, If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit...

1 Cor. 15:45 ...The last Adam became a life-giving Spirit.

When Adam was bitten by the serpent, we all became serpents. Christ has come to be our replacement, and we have believed into Him. At this point we need to ask an interesting question: Are we who believe in Christ still serpents? The answer to this question depends on whether, in our experience, we are in John 3, which speaks of the bronze serpent, or in John 7, which speaks of coming to the Lord and drinking (vv. 37-39). If we are drinking of the living water, then we are no longer serpents. But if we are short of the living water, then we are contending serpents.

Are [you] dry, lacking the life-giving Spirit, or are [you] drinking of the Spirit? Apart from the life-giving Spirit, we are contending serpents. In the church life we may be either contending serpents or life-giving-Spirit drinkers. May we all be those who drink of the all-inclusive, life-giving Spirit! (Life-study of Numbers, pp. 232-233)

Today's Reading

In our actual daily living we may not be a newborn person. We may still be an old person, even perhaps a good, moral, ethical, religious, God-fearing "Nicodemus." I say this because we may not live, walk, behave, and have our being in the Spirit. Instead of living by the Spirit, we may live by ethics or religion. According to our natural birth, all of us automatically live by our serpentine being. This is to live according to good and evil. With the tree of knowledge in the garden of Eden there was not only the knowledge of evil but also the knowledge of good. But with the tree of life there is nothing but life.

只有生命。我们不该以为道德是生命的东西；道德是良善的，但不是生命。

在加拉太二章二十节保罗说，“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”这里保罗说，他已经被了结，现今基督在他里面活着。如果基督不是活的灵，祂怎能活在我们里面？这是不可能的。…要紧的是我们要看见，作为在基督里的信徒，我们不光有两种性情—旧性情和新性情，我们也有两个人、两个人位。虽然我们都重生了，因而有新的人位，但我们多半一直凭旧人而活，甚至凭旧人作所谓属灵的事。我们甚至可能凭旧人来努力过召会生活，这是一个严肃的问题。

我常常说，“主，赦免我今天没有好好活你。在我的家庭生活和与弟兄们的交通中，我没有活出你所要的。”我看见也许我合乎宗教、伦理、道德、圣经，但我没有基督。…我们必须都能与保罗一同说，我们已经与基督同钉十字架，现今基督在我们里面活着。我们应当能有把握宣告这件事，不是当作道理，而是我们天天的经历。我们有这样的生活，实际上就是经历蛇性的人变化成为基督新妇的过程。这就是新约里所启示的变化。我们由蛇性的人变化成为属基督的人，就成为祂的扩增、祂的新妇。这新妇的终极完成乃是作为神的帐幕和羔羊之妻的新耶路撒冷。

我劝你们要认真地把本篇信息带到主面前，祷告说，“主，给我看见我是凭什么人位而活，我是凭旧人位还是凭新人位而活？我是凭旧性情还是凭新性情而活？主，我是活你么？我是实行与你成为一灵么？”我们都需要这样向主祷告。愿主怜悯我们，使我们学习凭重生的人而活。（李常受文集一九八二年第二册，一七九至一八五页。）

参读：约翰著作中帐幕和祭物的应验，第七、十至十一篇。

We should not think that morality is a matter of life. Morality is good, but it is not life.

In Galatians 2:20 Paul says, “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.” Here Paul is saying that he has been terminated and that now Christ lives in him. If Christ were not the living Spirit, how could He live in us? This would be impossible. It is important for us to realize that as believers in Christ not only do we have two natures—the old nature and the new nature—but we also have two beings, two persons. Although we have been regenerated and thereby have a new person, most of us continue to live by the old person, even in doing so-called spiritual things. We may even endeavor to live the church life by the old man. This is a serious problem.

Often I have said, “Lord, forgive me for not living You adequately today. In my family life and in my fellowship with the brothers, I am short of what You require.” I have seen that I may be religious, ethical, moral, and scriptural—all without Christ….But we all need to be able to say with Paul that we have been crucified and that Christ now lives in us. We should be able to declare this with assurance, not as a doctrine but as our experience day by day. When we have this kind of living, then in reality we are serpentine beings in the process of transformation into the bride of Christ. This is the transformation revealed in the New Testament. As we are transformed from serpentine beings into Christ’s being, we become His increase, His bride. The consummation of this bride will be the New Jerusalem as the tabernacle of God and the wife of the Lamb.

I urge you to bring this matter to the Lord in a serious way and pray, “Lord, show me by what person I am living. Am I living by my old person or by my new person? Am I living by the old nature or by the new nature? Lord, am I living You? Am I practicing being one spirit with You?” We all need to pray to the Lord like this. May the Lord have mercy on us that we may learn to live by our regenerated being. (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” pp. 140-144)

Further Reading: CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” chs. 7,10-11

第六周　周六

晨兴喂养

约三 30 ～ 31 “祂必扩增，我必衰减。那从上头来的，是在万有之上；那出于地的，是属于地，他所说的，也是属于地。那从天上来的，是在万有之上。”

35 “父爱子，已将万有交在祂手里。”

在约翰三章，我们至少能够看见无限基督的九方面。首先，无限的基督是从上头来的，就是从天上来的。〔31。〕…当时，基督是在肉体里，而肉体是从地上来的。但祂里面有一部分是从上头来的，从天上来的。…无限的基督不但是从上头来的，也在万有之上。那位从天上来的，是在万有之上。即使祂在地上，在天之下，祂还是在万有之上。因为基督是包罗万有的、无限的、宇宙的，所以祂是在万有之上。祂在地上的时候，仍旧是在天上。（13。）（李常受文集一九八二年第二册，一九七页。）

信息选读

约翰三章三十五节不但说父爱子，也说父已将万有交在子手里。父已将万有，包括我们在内，交给了基督。全宇宙都已经交给父神所爱的基督。祂是父的爱与恩赐唯一的接受者。…如果我们要享受神的爱，我们就需要在基督里。照样，如果我们要有分于神所赐给的，我们也需要在基督里。保罗说，万有全是我们的，并且我们是属基督的。（林前三 21 ～ 23。）

这一位是从上头来的，在万有之上，为父所爱，父已将万有交给祂，祂也是神所差来的。…基督是神的大使，祂是神所差来的，也是从神那里差来的。…

WEEK 6 — DAY 6

Morning Nourishment

John 3:30-31 He must increase, but I must decrease. He who comes from above is above all; he who is from the earth is of the earth and speaks out of the earth. He who comes from heaven is above all.

35 The Father loves the Son and has given all into His hand.

In chapter 3 of John we can see at least nine aspects of the unlimited Christ. First, the unlimited Christ is from above, that is, from the heavens …(v. 31). At that time Christ was in the flesh, and the flesh is from earth. But within Him there was a part that was from above, from the heavens. The unlimited Christ not only comes from above but also is above all. The One who comes from the heavens is above all. Even though He was on earth, under the heavens, yet He was above all. Because Christ is all-inclusive, unlimited, and universal, He is above all. While He was on earth, He was still in the heavens (v. 13). (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” pp. 154-155)

Today’s Reading

John 3:35 says not only that the Father loves the Son but also that the Father has given all things into the Son’s hand. The Father has given all things, including us, to Christ. The entire universe has been given to the Christ whom God the Father loves. He is the unique recipient of the Father’s love and gifts…. If we would enjoy God’s love, we need to be in Christ. Likewise, if we would participate in what God gives, we also need to be in Christ. Paul says that all things are ours and that we are Christ’s (1 Cor. 3:21-23).

This One who is from above, who is above all, who is loved by the Father, and who has been given all things by the Father, has also been sent by God…. Christ is God’s Ambassador. He was sent by God and from God.

按照约翰三章三十四节，基督是神所差来的，就说神的话。…首先主指明，为着分赐生命，祂要成为那灵。然后祂说，祂所说的话就是灵，就是生命。这表明祂所说的话，乃是赐生命之灵的具体化。如今祂在复活里是赐生命的灵，这灵具体化于祂的话。我们运用灵来接受祂的话，就接受了那是生命的灵。

三十四节说到无限的基督：“祂赐那灵是没有限量的。”…祂是借着说神的话，将那灵赐给我们。…如果我们正确地接触神的话，并且在我们的灵里加以消化，我们就会被神的灵充满。…我们成为无限基督的宇宙扩增，唯一的路就是接受那灵，被那灵充满。我们越得着那灵，就越成为基督的扩增。这扩增开始于我们得着重生，终结于我们被没有限量的灵所充满。

我们不仅需要学习读主的话、查考主的话，更需要学习吃主的话。我们必须学习把神的话接受到我们的灵里，并且在灵里加以消化；这就是在我们的灵里享受神的话。…借着主的话，我们接受那灵；我们一得着那灵，就得着永远的生命。…无限的基督乃是那位将永远的生命赐给信徒的。〔15 ～ 16。〕

无限的基督得着新妇作祂宇宙的扩增。〔29 ～ 30。〕这个宇宙的扩增—基督的新妇—乃是所有重生之人的集合，是所有重生之人的活组成。这就是作为无限基督之宇宙扩增的新妇。…我们怎样才能成为基督宇宙扩增…的一部分？唯有接受神的雷玛，使我们被赐生命的灵充满，才有可能。如果我们接受话，并且被那灵充满，我们就会享受永远的生命。结果，我们就成为新妇，成为无限基督的宇宙扩增。（李常受文集一九八二年第二册，一九八至二〇〇、二〇五至二〇八页。）

参读：约翰著作中帐幕和祭物的应验，第十二至十三篇。

According to John 3:34, Christ as the One sent by God speaks the words of God….First, the Lord indicated that for giving life, He would become the Spirit. Then He said that the words He speaks are spirit and life. This shows that His spoken words are the embodiment of the life-giving Spirit. He is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words. When we receive His words by exercising our spirit, we receive the Spirit who is life.

John 3:34 says of the unlimited Christ, “He gives the Spirit not by measure.”…He gives us the Spirit by speaking the word of God….If we handle the Word of God rightly and digest it in our spirit, we will be filled with the Spirit of God. The unique way for us to become the universal increase of the unlimited Christ is to receive the Spirit and be filled with the Spirit. The more we have of the Spirit, the more we will be Christ’s increase. This increase begins with our regeneration, and it consummates with our being filled with the immeasurable Spirit.

We need to learn not merely to read the Word or study it but also to eat it. We must learn to receive the Word of God into our spirit and digest it there. This is to enjoy the Word of God in our spirit. Through the Word we receive the Spirit, and when we have the Spirit, we have eternal life….The unlimited Christ is the One who gives eternal life to His believers [vv. 15-16].

The unlimited Christ has the bride as His universal increase [vv. 29-30]. This universal increase, Christ’s bride, is the aggregate of all those who have been regenerated. It is a living composition of all regenerated human beings. This is the bride as the universal increase of the unlimited Christ. This is possible only as we receive the rhema of God so that we may be filled with the life-giving Spirit. If we receive the word and are filled with the Spirit, we will enjoy eternal life. The result is that we become the bride, the universal increase of the unlimited Christ. (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” pp. 155-156, 161-163)

Further Reading: CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” chs. 12-13

第六周诗歌

讚祂死包羅、無價

（英1089）

約一29, 三14, 十二24

G大調 4/4

5 6 5·1 | 1 7 1 2 3 2 | 3 1 6 4 | 3 2 1 – |

一 神的羔羊 純 潔 無瑕, 爲救罪人 被宰殺;

5 6 5·1 | 1 7 1 2 3 2 | 3 4 5 4 2 | 1 7 1 – |

寶血流出, 付 清 贖價, 罪污潔除 不留下。

2·3 4 2 | 3·4 5 3 | 5·5 4 3 2 1 |

救 贖 羔 羊, 代 受 擊 打, 擔 負 罪 孽 受 刑

5 – – – | 5·4 3 5 4 2 | 1 7 1 – ‖

罰, 擔 負 罪 孽 受 刑 罰。

二 銅蛇人子高掛杆上, 罪人只要仰望祂!
穿上罪之肉體式樣, 祂被治死於十架。
舊造了結,肉體消殺, 撒但、世界也包括。

三 卑微麥種死葬土下, 結出子粒滿莊稼,
神聖生命經死萌發, 繁殖擴長顯榮華。
新生子粒無不像祂, 生命、性情都無差。

四 讚美羔羊一贖人脫罪, 銅蛇一將撒但擒拿;
麥種一結出子粒纍纍, 調爲一團何融洽。
阿利路亞!阿利路亞! 讚祂死包羅、無價!

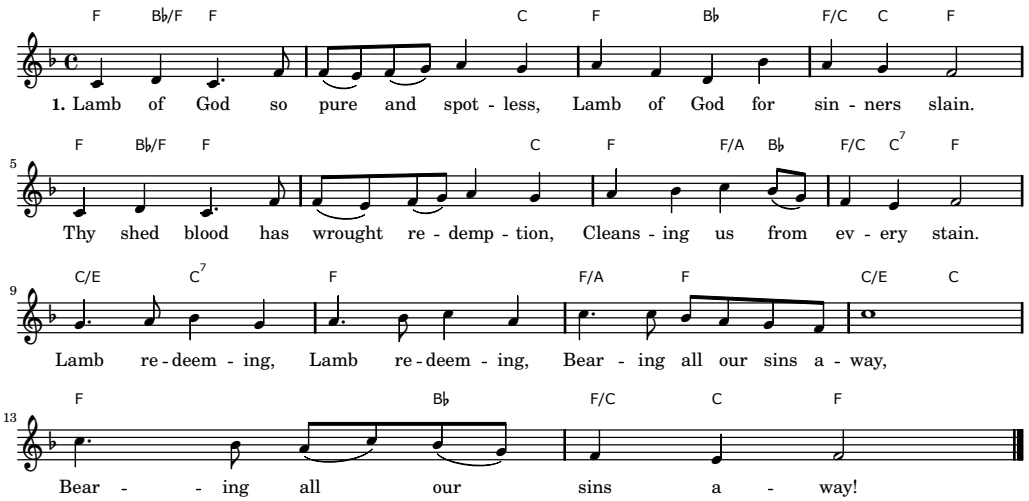
WEEK 6 — HYMN

Lamb of God so pure and spotless

Praise of the Lord—His Death

Cb1089 Tg1089

1089



2. Brazen serpent, to Thee looking,
Son of Man, uplifted high.
Thou didst bear the flesh of sin in
Likeness on the cross to die.
Old creation's termination;
Finished, Satan and the world,
Finished Satan and the world!

3. Grain of wheat, so small and lowly,
Without death abides alone;
Life divine enclosed within it,
Into death it must be sown.
Life releasing, Christ increasing,
Many grains to birth to bring,
Many grains to birth to bring!

4. Lamb of God—our sin's redemption,
Brazen serpent—Satan's end,
Grain of wheat—life's reproduction,
Now with many grains we blend.
Hallelujah! Hallelujah!
What an all-inclusive death,
What an all-inclusive death!

申言稿：

Composition for prophecy with main point and sub-points:

第七周

包罗万有的基督是按照神的选择所分给众圣徒的分，作他们神圣的基业，给他们享受

诗歌：417，650

读经：民三二1～6、12、16～22、33，申八9，西一12，二6～7，腓三7～11、14

纲要

周一、周二

壹 包罗万有的基督是由美地所预表；在这美地里我们一无所缺—申八9：

一 基督作为众圣徒所分得的分（西一12）指业分，如以色列人分得迦南美地之分，作他们的产业（书十四1）：

1 新约信徒的基业，不是物质的土地，乃是包罗万有的基督；祂是我们基业的凭质—弗一14。

2 祂是众圣徒所分得的分，作了我们神圣的基业，给我们享受—徒二六18下。

二 神的心意是要把祂所有的子民带到预表基督作为目标的美地；在旧约里，神的百姓行走路程，然后达到目标，但在新约中，我们浸入了基督的信徒已经在目标里—罗六3，加三27，林前

Week Seven

The All-inclusive Christ Being the Allotted Portion of the Saints, according to God's Choice, as Their Divine Inheritance for Their Enjoyment

MC Hymns: 554, 907

Scripture Reading: Num. 32:1-6, 12, 16-22, 33; Deut. 8:9; Col. 1:12; 2:6-7; Phil. 3:7-11, 14

Outline

Day 1 & Day 2

I. The all-inclusive Christ is typified by the good land, a land in which we will not lack anything—Deut. 8:9:

A. Christ as the allotted portion of the saints (Col. 1:12) refers to the lot of the inheritance, as illustrated by the allotment of the good land of Canaan given to the children of Israel for their inheritance (Josh. 14:1):

1. The New Testament believers' inheritance is not a physical land; it is the all-inclusive Christ; He is the pledge of our inheritance—Eph. 1:14.

2. He is the allotted portion of the saints as our divine inheritance for our enjoyment—Acts 26:18b.

B. God's intention is to bring all His people into the good land, which typifies Christ as the goal; in the Old Testament God's people journeyed and then arrived at the goal, but in the New Testament we, the believers, having been baptized into Christ, are already in the goal—Rom. 6:3; Gal. 3:27; 1

一30，西二6～7与注。

三 今天的美地就是基督那包罗万有的灵（6，加三14），祂住在我们的灵里（提后四22，罗八16），作我们的享受；照着这灵而行（4，加五16），乃是新约的中心和关键：

1 歌罗西二章六至七节启示，基督这美地是丰富的土壤，我们已在其中生了根，好使我们从这土壤吸收元素而长大—参林前三6、9，西二19。

2 我们若在基督里生根，自然而然就在基督里行事为人—在基督里生活、行事、行动、为人。

3 要在基督里深深地扎根，唯一的路乃是接触主，并且花时间用许多祷告读主的话；我们首先往下长，然后向上结果—弗五26，六17～18，赛三七31。

4 当我们在基督里行事为人时，我们就会在基督里被建造起来以活出基督；这样活出基督就产生基督团体的彰显，就是召会生活—西二6～7。

5 我们每天早晨需要花足够的时间吸取主；十分钟虽然好，但在一天的起头，最好花半小时享受主；我们早晨花时间接触主，并且一天当中在灵里，自然而然就吸取基督这土壤的丰富进到我们里面。

6 我们必须花时间享受主这包罗一切的土地，使基督这丰富土壤里的一切元素，都能被吸收到我们里面，好叫我们在经历中，在祂里面得丰满—10节上，四2：

a 我们若要吸取作为土壤之基督的丰富，就需要有细嫩的新根；不要让自己老化，乃要天天新鲜而更新—林后四16，参申三四7，路十一34～36，徒三19～20，诗十六11。

Cor. 1:30; Col. 2:6-7 and footnotes.

C. The good land today is Christ as the all-inclusive Spirit (v. 6; Gal. 3:14), who dwells in our spirit (2 Tim. 4:22; Rom. 8:16) to be our enjoyment; to walk according to this Spirit (v. 4; Gal. 5:16) is the central and crucial point in the New Testament:

1. Colossians 2:6-7 reveals that Christ as the good land is the rich soil in which we have been rooted so that we may grow with the elements that we absorb from the soil—cf. 1 Cor. 3:6, 9; Col. 2:19.

2. If we have been rooted in Christ, we shall spontaneously walk in Christ—living, acting, moving, and having our being in Christ.

3. The only way to become deeply rooted in Christ is to contact the Lord and spend time with Him in the Word with much prayer; we first grow downward and then bear fruit upward—Eph. 5:26; 6:17-18; Isa. 37:31.

4. While we walk in Christ, we will be built up in Christ to live out Christ; this living out of Christ will produce the corporate expression of Christ, the church life—Col. 2:6-7.

5. Every morning we need to take adequate time to absorb the Lord; although even ten minutes is good, it is best to spend thirty minutes to enjoy Him at the start of each new day; as we spend time contacting the Lord in the morning and throughout the day in our spirit, we will spontaneously absorb into us the riches of Christ as the soil.

6. We must take time to enjoy the Lord as the all-inclusive land so that all the elements of Christ as the rich soil may be absorbed into us for us to be made full in Him in our experience—v. 10a; 4:2:

a. If we would absorb the riches of Christ as the soil, we need to have tender, new roots; we should not let ourselves get old but be fresh and renewed every day—2 Cor. 4:16; cf. Deut. 34:7; Luke 11:34-36; Acts 3:19-20; Psa. 16:11.

b 我们需要忘掉我们的环境、我们的光景、我们的失败以及我们的软弱，单单花时间吸取主，使我们在祂里面被建造，为着建造基督的身体，就是祂团体的彰显—路八 13，太十四 22 ～ 23，六 6。

周三、周四

贰 民数记启示预先安排美地的分配，预表按照神的选择对丰富之基督的分享—三二 1 ～ 42，三三 50 ～三六 13：

一 美地被二海（地中海与死海）一河（约但河）所环绕；这二海一河都表征基督的死—三四 2 ～ 3、6、12。

二 这指明对基督的享受与祂的死极有关系；我们对基督的享受必须是在祂死的范围、境界里—腓三 7 ～ 11。

三 美地从两边毗邻的水中升起，指明美地是上升、高举之地；这表征复活并升天的基督，属天的基督，已经在祂的复活里进到我们里面（约二十 22），并且我们在祂的升天里享受祂的丰富（弗二 6，西三 1 ～ 4）。

四 流便和迦得二支派请求领受神所应许的地（民三二 1 ～ 5、33），这并没有错；然而，他们想要照着自己所选择为上好的来领受这应许，却是不对的：

1 至终，他们的地是以色列土地中，头一块被东方来的外邦侵略者夺取之地（代上五 25 ～ 26）；凡留在半路，满足于神一点祝福的人，很容易被仇敌掳去。

2 在属灵的事上，我们最好不照着自己的选择行事，

b. We need to forget our situation, our condition, our failures, and our weaknesses and simply take time to absorb the Lord so that we may be built up in Him for the building up of His Body, His corporate expression—Luke 8:13; Matt. 14:22-23; 6:6.

Day 3 & Day 4

II. The book of Numbers reveals the prearrangement of the distribution of the good land, typifying the sharing of the enjoyment of the rich Christ according to God's choice—32:1-42; 33:50—36:13:

A. The good land is surrounded by two seas (the Mediterranean Sea and the Dead Sea) and one river (the Jordan River); these two seas and this river all signify the death of Christ—34:2-3, 6, 12.

B. This indicates that the enjoyment of Christ is closely related to His death; the enjoyment of Christ must be in the sphere, the territory, of His death—Phil. 3:7-11.

C. That the good land rose up from the waters that bordered it on either side indicates that it is an elevated, uplifted land; this signifies the resurrected and ascended Christ, the heavenly Christ, who has entered into us in His resurrection (John 20:22) and whose riches we enjoy in His ascension (Eph. 2:6; Col. 3:1-4).

D. The request by Reuben and Gad to receive the land that God had promised (Num. 32:1-5, 33) was not wrong; however, they were not right in wanting to receive this according to their choice as to what was best:

1. Eventually, their land was the first part of the land of Israel to be taken over by the Gentile invaders from the east (1 Chron. 5:25-26); those who remain halfway and are satisfied with only a little blessing from God will be easily captured by the enemy.

2. In spiritual matters it is much better to not act according to our choice but

乃要把事情交在主手中，让主照着祂的选择来作—诗歌六五〇首，参创十三 5 ～ 18。

3 流便和迦得所要的地，不必过约但河就可以到达；没有过约但河，表征没有对付并埋葬旧人（见书三 16 ～四 12 注）；唯有在我们的旧人被对付并埋葬之后（罗六 3 ～ 6），我们才有地位得着包罗万有的基督这美地作我们的享受。

4 流便支派、迦得支派、玛拿西半支派所得的地（民三二 33），是按着他们自己的选择，不必过约但河就可以到达，因此实际上不是美地的一部分（参三四 14 ～ 15，三五 14）；这指明就预表说，那是在基督的死之外。

周五

5 流便和迦得向耶和华和以色列的责任（三二 22）是由于他们对所得美地的分有自己的选择（1 ～ 5）；我们事奉主，需要学习放下自己的选择，免得在神和祂的子民面前受责任的束缚。

6 照样，我们自己的选择也是在基督的死之外，所以与对丰富的基督真正的享受无关；我们若不经过基督的死，就不能进入祂的复活与升天的范围里，享受祂作属天、被高举的一位—参加二 20，腓三 10 ～ 11，西三 1 ～ 4。

五 得到“约但河东之地”，只够得上神属灵的目标，却不是神荣耀的目标—在祂升天的地位上，承受在基督里丰盛的基业，就是基督丰盛的荣耀。

周六

六 流便支派、迦得支派和玛拿西半支派只想到自

to leave matters in the hand of the Lord and let Him do according to His choice—Hymns, #907; cf. Gen. 13:5-18.

3. The land requested by Reuben and Gad could be reached without crossing the river Jordan, which signifies the old man not being dealt with and buried (see footnotes on Joshua 3:16—4:12); only after our old man has been dealt with and buried (Rom. 6:3-6) are we in a position to possess the all-inclusive Christ as the good land for our enjoyment.

4. The land given to Reuben, Gad, and the half-tribe of Manasseh (Num. 32:33), the land that was according to their choice, could be reached without crossing the Jordan and thus was not actually a part of the good land of Canaan (cf. 34:14-15; 35:14); this indicates that, in type, it was outside the death of Christ.

Day 5

5. The obligation of Reuben and Gad toward Jehovah and toward Israel (32:22) was due to the fact that they had their own choice regarding their portion of the land (vv. 1-5); in serving the Lord, we need to learn to give up our own choice in order to avoid obligating ourselves to God and to His people.

6. Our self-choice is likewise outside the death of Christ and therefore has nothing to do with the real enjoyment of the rich Christ; if we do not pass through the death of Christ, we cannot enter into the realm of His resurrection and ascension to enjoy Him as the heavenly, elevated One—cf. Gal. 2:20; Phil. 3:10-11; Col. 3:1-4.

E. Obtaining “the land east of the Jordan” reaches God’s spiritual goal but not His glorious goal—receiving the rich inheritance in Christ, the glory of the riches of Christ, in the position of His ascension.

Day 6

F. The tribes of Reuben, Gad, and the half-tribe of Manasseh thought only

己，太顾自己的享受，而不顾神的旨意、计划、目标、国度或见证。

七 这指明我们若只顾自己的得救、平安、福分或财物，而留恋不前，就无法成就神的旨意、计划，或达到神的目标、国度和见证；我们不该以次好的取代上好的。

八 摩西允许流便和迦得二支派的许诺（民三二16～19、33），对他们说，他们若是与弟兄们同去打仗，制伏那地，卸下他们的责任，就能得约但河东之地（20～22）：

1 摩西在此是代表神；许多时候神允许这样的许诺，祂并不勉强我们。

2 今天在召会中，许多爱主、追求主的人留在“约但河东”；他们只想留在神的祝福和眷顾之下。

九 流便、迦得和玛拿西半支派的拣选使他们的子孙失去承受迦南地的权利（18～19、33）：

1 这预表我们今天若贪求安逸，只为自己着想，在追求神的事上停在半路，放弃了权利，我们就不能恢复这些权利，也无法得到补偿；这是永远的损失。

2 反之，我们今天若肯出代价，一直往前进入神荣耀的目标，以致享受神的丰满，将来必有极为丰盛且特别的享受—腓三14。

十 神已命定基督作我们的分，给我们享受，但我们必须与神所命定的合作，把神和基督之外的一切东西，从我们里面赶出去；我们必须毁坏我们里面所有的偶像，不给拜偶像留任何地位（民三三50～53，约壹五21）；唯有那样，

about themselves, cared too much for their own enjoyment, and did not care for God’s will, plan, goal, kingdom, or testimony.

G. This indicates that if we care only for our own salvation, peace, blessing, or material things and are unwilling to go forward, we will not be able to fulfill God’s will and plan or reach His goal, kingdom, and testimony; we should not substitute the second best for the best.

H. Moses permitted the promise of Reuben and Gad (Num. 32:16-19, 33), telling them that if they went to battle with their brothers, subdued the land, and freed themselves from their obligation, they could have the land east of the Jordan (vv. 20-22):

1. Here Moses represented God; many times God permits such promises as this; He does not force us.

2. Today in the church many of the Lord’s lovers and pursuers remain on the east of the Jordan; they only want to be under God’s blessing and care.

I. The choice of Reuben, Gad, and the half-tribe of Manasseh caused their descendants to lose the right to inherit the land of Canaan (vv. 18-19, 33):

1. This typifies that if we lust for ease and comfort today—caring only for ourselves, stopping halfway, and giving up our rights in the matter of pursuing the Lord—we will not be able to recover those rights, and there will not be any compensation for them; this is an eternal loss.

2. In contrast, if we are willing to pay the price today to go forward continually into God’s glorious goal so as to enjoy His fullness, we will have an extremely rich and special enjoyment in the future—Phil. 3:14.

J. God has ordained Christ to be our portion for our enjoyment, but we must cooperate with God’s ordination by driving out everything within us that is other than God and Christ; we must destroy all the idols within us and not leave any ground within us for the worship of idols (Num. 33:50-53; 1 John 5:21); only then can we have the genuine enjoyment of Christ for the

我们才能对基督有真正的享受，好为着召会作祂的建造和祂的国。

church as His building and His kingdom.

第七周　周一

晨兴喂养

申八 9“你在那地不缺食物，你必一无所缺；那地的石头是铁，山内可以挖铜。”

西一 12“感谢父，叫你们够资格在光中同得所分给众圣徒的分。”

〔基督作为众圣徒所分得的分〕指业分，如以色列人分得迦南美地之分，作他们的产业。（书十四 1。）新约信徒的基业，我们所分得的分，不是物质的土地，乃是包罗万有的基督。祂是众圣徒所分得的分，作了我们神圣的基业，给我们享受。（圣经恢复本，西一 12 注 3。）

在神永远的经纶里，父将子，就是美地所预表包罗万有的基督，分给我们作我们永远的分，并把我们迁到祂里面，使我们能有分于祂。（西一 12 ～ 13，林前一 30，9。）我们需要站在基督身体一的正确立场上，（弗四 3 ～ 6，）并像保罗一样守住正确的信仰。（提后四 7。）我们也需要在基督里生活并行事为人，（西二 6 ～ 7，）照着神行动，作祂的彰显。（见代下十六 12 注 1 二段。）这样我们就必享受基督，而我们对基督这美地享受的境界也必扩大。（代上四 10。）（代下三三 9 注 1。）

信息选读

我们若在基督里生根，自然而然就在基督里行事为人。比如，一位姊妹若在基督里深深地扎根，最终她买东西的方式就会受到影响。但一位姊妹若突然改变了买东西的方式，我对那种改变就没有多少信心；

WEEK 7 — DAY 1

Morning Nourishment

Deut. 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.

[Christ as the allotted portion of the saints] refers to the lot of the inheritance, as illustrated by the allotment of the good land of Canaan given to the children of Israel for their inheritance (Josh. 14:1). The New Testament believers' inheritance, their allotted portion, is not a physical land; it is the all-inclusive Christ. He is the allotted portion of the saints as their divine inheritance for their enjoyment. (Col. 1:12, footnote 2)

In the eternal economy of God, the Father has allotted the Son, the all-inclusive Christ typified by the good land, to us as our eternal portion and has transferred us into Him that we may partake of Him (Col. 1:12-13; 1 Cor. 1:30, 9). We need to stand on the proper ground of the oneness of the Body of Christ (Eph. 4:3-6) and keep the proper faith as Paul did (2 Tim. 4:7). We also need to live and walk in Christ (Col. 2:6), conducting ourselves according to God to be His expression (see footnote 1, par. 2, on 2 Chron. 16:12). Then we will enjoy Christ, and the border of our enjoyment of Christ as the good land will be enlarged (1 Chron. 4:10). (2 Chron. 33:9, footnote 1)

Today's Reading

If we have been rooted in Christ, we shall spontaneously walk in Christ. For example, if a sister becomes deeply rooted in Christ, eventually the way she does her shopping will be affected. But if a sister undergoes a sudden change in her way of shopping, I would not have much confidence in that change. It

因这可能是一种草菇式的长大，并不是因着在基督里深深地扎根，在祂里面行事为人而长大。要记住，在基督里生根，乃是在祂里面行事为人的条件。

如果圣徒接触主，并且花时间用许多祷告读主的话，他们就会在基督里深深地扎根。倘若一位姊妹这样实行一段时间，她的购物就会在基督里，而不是在基督以外。人因着听过信息后所作的决定而改变行为，不太可靠。我所相信的，乃是接触主、花时间多祷读主的话，而在基督里深深扎根所产生的结果。我们在基督里生根时，就不需要为某些事情来下决心，因为我们自然而然就在祂里面行事为人。…要在作土壤的基督里深深地扎根，唯一的路乃是接触祂这土壤，并且天天吸取话中的水。我们越接触土壤、吸收水分，我们就越长大。我们首先往下长，然后向上长。我们往下长一段时间之后，自然而然就不在基督以外的事物中行事为人了。反之，我们既在基督里深深地扎根，也就在基督里生活、行事、行动、为人。

当我们在基督里行事为人时，我们就在祂里面得以建造起来。我们已经在文化里生根，并且在其中被建造。甚至小孩子也深深地在文化里扎根。但他们在文化里行事为人时，文化里的东西就建造在他们里面。每一个人都建造在一些事物里。一面，我们在文化里生根；另一面，我们在文化的一些方面里被建造。

倘若我们花时间享受主，我们就该花充分的时间吸取祂。我们听过许多信息论到主是谁，祂是什么，以及祂在哪里。我们也学会了如何运用灵来接触祂。但如今我们必须花足够的时间吸取祂。我们在这件事上不该闲懒、怠惰。我能从经历中很强地见证，我们花时间享受主时，就把丰富土壤的一切元素吸收到我们里面了。（歌罗西书生命读经，五〇二至五〇四、五八一页。）

参读：歌罗西书生命读经，第四十六至四十七篇。

may indicate a mushrooming type of growth, not the growth which comes from being deeply rooted in Christ and walking in Him. Remember, being rooted in Christ is the condition for walking in Him.

If the saints contact the Lord and spend time in the Word with much prayer, they will become deeply rooted in Christ. If a sister does this for a period of time, her shopping will be done in Christ, not in something other than Christ. I do not have any confidence in a change of behavior which results from making a decision after hearing a message. My confidence is in what issues from becoming deeply rooted in Christ through contacting the Lord and spending time in the Word with much prayer. When we are rooted in Christ, there is no need for us to make up our minds about certain things, for spontaneously we shall walk in Him. The only way to become deeply rooted in Christ as the soil is to contact Him as the soil and to daily absorb the water in the Word. The more we contact the soil and absorb the water, the more we shall grow. First we grow downward, then upward. After we have grown downward for a period of time, we shall automatically cease to walk in things other than Christ. Instead, because we have been deeply rooted in Christ, we shall live, walk, act, and have our being in Christ.

As we walk in Christ, we are built up in Him. We have already been rooted in our culture and built up in it. Even children are deeply rooted in their culture. But as they walk in their culture, something of this culture is built up within them. Everyone is built up in certain things. On the one hand, we are rooted in our culture; on the other hand, we are built up in certain aspects of our culture.

If we take time to enjoy the Lord, we shall take adequate time to absorb Him. We have heard a number of messages concerning who the Lord is, what He is, and where He is. We have also learned how to exercise our spirit to contact Him. But now we must take sufficient time to absorb Him. We should not be lazy or indolent in this matter. From my experience I can testify strongly that when we take time to enjoy the Lord, all the elements of the rich soil are absorbed into us. (Life-study of Colossians, pp. 405-406, 467)

Further Reading: Life-study of Colossians, msgs. 46-47

第七周　周二

晨兴喂养

西二6～7“你们既然接受了基督，就是主耶稣，在祂里面已经生根，并正被建造，且照着你们所受的教导，在信心上得以坚固，洋溢着感谢，就要在祂里面行事为人。”

我们既然接受了基督，就该在祂里面行事为人。行事为人就是生活、行动、举止、为人。我们该在基督里行事为人，生活行动，使我们能享受祂的丰富，就如以色列人住在美地，享受其上一切丰富的出产。今天的美地就是基督那包罗万有的灵，（加三14，）祂住在我们的灵里，（提后四22，罗八16，）作我们的享受。照着这灵而行，（4，加五16，）乃是新约的中心和关键。（圣经恢复本，西二7注3。）

如同植物，我们乃是活的生机体，已经在基督这土壤、土地里生根，吸取祂一切的丰富作营养，成为我们的元素和本质，使我们借此长大并建造。生根，是为着生命的长大，这是已经完成的；被建造，是为着基督身体的建造，这是正在进行的。这两件事都是在基督里。（西二7注1。）

信息选读

你若看见我们在基督这丰富的土壤里生根，就会得着安慰和鼓励。不要被你的软弱所困扰，要思想你在其中生根的丰富土壤。在这土壤里，你岂不是有丰满、割礼、埋葬、复活、生命的分赐、规条的涂抹、和黑暗权势的脱下么？忘掉你的环境、你的光景、你的失败、以及你的软弱，单单花时间享受主。要花时间吸取祂，从祂这土壤里吸收丰富的元

WEEK 7 — DAY 2

Morning Nourishment

Col. 2:6-7 As therefore you have received the Christ, Jesus the Lord, walk in Him, having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

As we have received Christ, we should walk in Him. In Colossians 2:6 to walk is to live, to act, to behave, and to have our being. We should walk, live, and act in Christ that we may enjoy His riches, just as the children of Israel lived in the good land, enjoying all its rich produce. The good land today is Christ as the all-inclusive Spirit (Gal. 3:14), who dwells in our spirit (2 Tim. 4:22; Rom. 8:16) to be our enjoyment. To walk according to this Spirit (Rom. 8:4; Gal. 5:16) is the central and crucial point in the New Testament. (Col. 2:6, footnote 2)

Like plants, we are living organisms. As such, we have been rooted in Christ, our soil, our earth, that we may absorb all His riches as nourishment. These riches become the element and substance with which we grow and are built up. To be rooted is for the growth in life. This rooting has been completed already. To be built up is for the building of the Body of Christ. This is still going on. Both these matters are in Christ. (Col. 2:7, footnote 1)

Today's Reading

If you see that we have been rooted in Christ as the rich soil, you will be comforted and encouraged. Do not be troubled by your weaknesses. Consider the rich soil in which you are rooted. In this soil do you not have the fullness, the circumcision, the burial, the raising up, the giving of life, the wiping out of the ordinances, and the stripping off of the powers of darkness? Forget your situation, your condition, your failures, and your weaknesses and simply take time to enjoy the Lord. Take time to absorb Him, to assimilate the rich

素。倘若你花时间吸取主，你就能见证，你在基督里一无所缺。

我们每天早晨需要花足够的时间吸取主。十分钟虽然好，但在一天的起头，最好花半小时享受主。倘若你早晨花半小时吸取主、享受主，你在一天当中，就不会受到反面事物的搅扰。“苍蝇”和“蝎子”不会来烦扰你，因为土壤里的元素会驱逐它们。但如果你在早晨没有吸取主，就很容易受到“苍蝇”和“蝎子”的搅扰。许多圣徒能见证，早晨吸取主，就是把最好的驱虫剂供应给他们。然而，我们不但该在早晨花时间与主同在，也该整天与主同在。倘若我们早晨、下午、晚上都与主有一段美好的时光，我们就不仅有最佳的杀虫剂，同时也享受了筵席。然而，我们若不忠信地花时间吸取主，我们的光景就会渐渐堕落。我们的经历能证实这事。让我们从思想、情感、意念中回转过来，将自己向主敞开，运用我们的灵说，“主耶稣，我爱你，我敬拜你，我尊崇你。主，我把自己献给你，我把心交给你，把今天每一件事都交给你。”你这样接触主的时候，切勿匆忙。要花时间，越多越好。你花时间接触主的时候，自然而然就把土壤里的丰富吸收到你里面。

我们若要吸取作为土壤之基督的丰富，就需要有细嫩的新根。不要让自己老化了，乃要天天新鲜而更新。要向主祷告：“主，我要让我的奉献是新鲜的，我要重新向你敞开。我要我的根是细嫩的，好吸取你的丰富。主，不要让我的根老化。”如果我们的根细嫩新鲜，能吸取基督的丰富，我们就自然会因着所吸取的丰富而长大。这就是天天、时时主观的享受基督并经历祂。（歌罗西书生命读经，五八二至五八三、六〇四页。）

参读：歌罗西书生命读经，五十三、五十五至五十七篇。

elements from Him as the soil. If you take time to absorb the Lord, you will be able to testify that in Christ you have no lack.

Every morning we need to take an adequate amount of time to absorb the Lord. Although even ten minutes is good, it is best to spend thirty minutes to enjoy Him at the start of each new day. If you spend thirty minutes to absorb the Lord and to enjoy Him in the morning, you will not be bothered by negative things during the day. The “flies” and “scorpions” will not pester you, for the elements in the soil will repel them. However, if you fail to absorb the Lord in the morning, you are apt to be troubled by “flies” and “scorpions.” Many saints can testify that absorbing the Lord in the morning supplies them with the best insect repellent. However, we should spend time with the Lord not only in the morning but also throughout the day. If we have a good time with the Lord in the morning, afternoon, and evening, not only shall we be supplied with the most effective pest control, we shall also enjoy a feast. However, if we are not faithful to take time to absorb the Lord, our condition will gradually deteriorate. Our experience confirms this. Let us turn from our thought, emotion, and intention and open ourselves to the Lord, exercising our spirit to say, “O Lord Jesus, I love You, I worship You, and I adore You. Lord, I give myself to You. I give You my heart and everything concerning this day.” As you contact the Lord in this way, do not be hurried. Take time, the more the better. As you spend time contacting the Lord, spontaneously you will absorb into you the riches of the soil.

If we would absorb the riches of Christ as the soil, we need to have tender, new roots. Do not let yourself get old, but be fresh and renewed day by day. Pray to the Lord, “Lord, I want my consecration to be fresh, and I want to open to You anew. I want my roots to be tender that I may absorb Your riches. Lord, don’t let my roots get old.” If our roots are tender and new to absorb the riches of Christ, we shall grow automatically with the riches we assimilate. This is to enjoy Christ and to experience Him subjectively daily and hourly. (Life-study of Colossians, pp. 468-469, 487)

Further Reading: Life-study of Colossians, msgs. 53, 55-57

第七周　周三

晨兴喂养

西二6～7“你们既然接受了基督，就是主耶稣，在祂里面已经生根，并正被建造，…就要在祂里面行事为人。”

19“…持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”

歌罗西二章七节…说到在基督里面正被建造。我们在基督里长大时，就在祂里面被建造。许多年前，我以为七节的建造是指与圣徒同被建造。但这里的意思不是这样。这里的意思是说，我们自己需要〔借着长大而〕被建造起来。…身体的建造在于众肢体个人本身的建造。如果某一个肢体没有被建造，他就不可能在身体里被建造。要被建造在身体里，首先必须自己被建造。我们成为建造起来的肢体，才能与别人一同建造在身体里。所以，七节里的建造，不是身体团体的建造，乃是肢体个人的建造。反之，以弗所四章十六节乃是说到身体团体的建造。

我们若要在基督里行事为人，就需要借着在祂里面生根来吸取祂的丰富，并作身体中个别的肢体被建造起来。我们需要在基督里深深地扎根，好更多吸取祂的丰富；这样，我们就会在祂里面长大，并在祂里面被建造。我们履行了这两个条件，就能在基督里行事为人。（歌罗西书生命读经，五五八至五五九页。）

信息选读

在歌罗西二章十九节保罗说到：“持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合

WEEK 7 — DAY 3

Morning Nourishment

Col. 2:6-7 As therefore you have received the Christ, Jesus the Lord, walk in Him, having been rooted and being built up in Him…

19 …Holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Colossians 2:7…speaks of being built up in Christ. As we grow in Christ, we are being built up in Him. Years ago, I considered the building up in 2:7 to mean the building up with the saints. But this is not the meaning here. Rather, the meaning is that we ourselves need to become built up…by growing. The building up of the Body depends upon the individual and personal building up of all the members. If a particular member has not been built up, it will not be possible for him to be built up in the Body. To be built up in the Body we first must be built up in ourselves. When we have become built-up members, we shall then be able to be built up with others in the Body. Therefore, the building up in 2:7 is not that of the Body corporately, but the building up of the members individually. In Ephesians 4:16, on the contrary, we have the building up of the Body in a corporate way.

If we would walk in Christ, we need to absorb His riches by being rooted in Him and to be built up as individual members of the Body. We need to sink our roots into Christ deeper and deeper so that we may absorb more of His riches. Then we shall grow and be built up in Him. Having fulfilled these two conditions, we shall then be able to walk in Christ. (Life-study of Colossians, pp. 449-450)

Today's Reading

In Colossians 2:19 Paul speaks of “holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and

一起，就以神的增长而长大。”持定元首等于住在基督里。当然，持定元首含示我们没有与祂分离，没有与祂隔绝。保罗写信给歌罗西人的时候，他们因着文化，已经有点与基督分离了。文化能成为一种绝缘体，使我们离开基督。持定元首就是留在基督里，在我们与祂之间没有任何的绝缘体。

十九节里“本于祂”一辞指明有些东西从元首出来，使身体长大。身体的长大在于有东西从基督这位元首出来，正如植物的长大在于养分从土壤进到植物里。植物若没有从土壤里吸取养分，就无法长大。照样，我们若没有接受从基督这元首所出来的，身体也无法长大。所以，持定元首就等于在基督这土壤里面生根。

我们首先个别地长大，然后团体地长大。个别的长大成了团体的长大。因此，不仅肢体个别地建造起来，身体也团体地建造起来。我们肉身的身体可以说明这件事。……倘若所有的肢体都个别地长大，并且把自己建造起来，身体就会团体地被建造起来。

召会在一个地方一段时期以后，圣徒们中间，甚至领头的人中间，可能会发生摩擦。如果有这样的摩擦，召会怎能建造起来？一面有摩擦，一面也必须有长大。这个长大会抵销摩擦的作用。我能作见证，这些年来在召会生活中，仇敌一直造成相当的摩擦，但在基督里的长大会消除这一切的摩擦。所以，我们能喜乐地在一起，并且真正是一。基督的丰富补满了我们当中的缺欠，然后我们就个别地长大，也团体地长大。这就是召会真正的建造。召会的建造乃是基于个别肢体的建造。不仅如此，肢体的建造乃是在于肢体的长大，肢体的长大又是在于在基督里生根，并吸取基督的丰富，好成为肢体借以长大的元素。（歌罗西书生命读经，五六二至五六三、五七一至五七二页。）

参读：歌罗西书生命读经，第五十一至五十二篇。

sinews, grows with the growth of God.” Holding the Head is equal to abiding in Christ. Of course, to hold the Head implies that we are not detached, or severed, from Him. At the time Paul wrote to the Colossians, they had been somewhat detached from Christ by their culture. Culture can be a form of insulation which keeps us from Christ. To hold the Head is to remain in Christ without any insulation between us and Him.

The words “out from whom” in verse 19 indicate that something is coming out from the Head to cause the Body to grow. The growth of the Body depends on what comes out of Christ as the Head, just as the growth of a plant depends on what comes into the plant from the soil. If a plant does not absorb nutrients from the soil, the plant cannot grow. Likewise, if we do not receive what comes out from Christ as the Head, the Body cannot grow. Holding the Head is, therefore, equal to being rooted in Christ as the soil.

First, we grow individually, then corporately. Individual growth becomes corporate growth. Hence, not only are the members built up individually, but the Body is built up corporately.... [Our physical body illustrates that] if all the members grow and build themselves up individually, the body will be built up corporately.

After a church has been in a locality for a certain period of time, friction may develop between the saints, even among the leading ones. How can the church be built up if there is such friction? Along with the friction, there must also be growth. This growth will nullify the effect of the friction. I can testify that throughout the years in the church life, there has been considerable friction caused by the enemy. But the growth in Christ has canceled out all this friction. Therefore, we can be happy together and truly one. The shortages among us are filled by the riches of Christ. Then we grow both individually and corporately. This is the genuine building of the church. The building up of the church is based upon the building up of the individual members. Furthermore, the building of the members depends on their growth, which, in turn, depends upon being rooted in Christ and absorbing the riches of Christ to become the very element with which the members grow. (Life-study of Colossians, pp. 453, 459-460)

Further Reading: Life-study of Colossians, msgs. 51-52

第七周　周四

晨兴喂养

加二20“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着…。”

腓三10“使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

西三3“因为你们已经死了，你们的生命与基督一同藏在神里面。”

民数记三十二章说到预先安排美地的分配。…关于约但河东之地的安排有两面的意义。在积极一面，流便和迦得二支派看重领受神应许的产业。然而，在消极一面，他们在达到神的目标以前，就先有了自己的选择；神终极的目的乃是在约但河西。三十四章说到美地的境界时，并不包括约但河东之地。美地上好的部分为二海（地中海与死海）一河（约但河）所环绕。这二海一河都表征基督的死。因此，约但河东之地以属灵的预表说，是在基督死的范围之外，所以是不够好的。这两个半支派的人是以次好的代替了上好的。许多时候我们作了自己的选择，就使次好的成为上好的代替品。这两个半支派有自己的选择，是因他们的牲畜极其众多，并看那块地是可牧放牲畜之地。我们的“牛群”、“羊群”太多，常会成为试诱而叫我们有自己的选择，以次好的代替上好的。（民数记概论上册，一四六至一四七页。）

信息选读

对基督的享受与祂的死极有关系。所以，我们对基督的享受必须是在祂死的范围、境界里。

WEEK 7 — DAY 4

Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me…

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

Col. 3:3 For you died, and your life is hidden with Christ in God.

Numbers 32 speaks of the prearrangement of the distribution of the good land….There is a twofold significance to the arrangement concerning the land east of the Jordan. On the positive side, the tribes of Reuben and Gad highly regarded the receiving of the God-promised inheritance. However, on the negative side, they made their choice before they reached God's goal, which was on the west side of the Jordan. When the boundaries of the good land are mentioned in Numbers 34, the land on the east of the Jordan is not included. The best portion of the good land was surrounded by two seas (the Mediterranean Sea and the Dead Sea) and one river (the Jordan River). These three bodies of water signify Christ's death. Thus, in terms of spiritual typology, the land east of the Jordan was not good enough because it was outside of the realm of Christ's death. The two and a half tribes chose and thus substituted the second best for the best. Many times we also make our own choices and take the second best as a substitute for the best. The two and a half tribes made a choice because they had an abundance of livestock and saw that the land east of the Jordan was good for livestock. Having too many "cattle" and "flocks" often becomes a temptation to make our own choice and substitute the second best for the best. (CWWL, 1960, vol. 1, "Synopsis of Numbers," pp. 172-173)

Today's Reading

The enjoyment of Christ is closely related to His death. Our enjoyment of Christ, therefore, must be in the sphere, the territory, of His death.

美地的边界也指明这是上升、高举之地。这表征升天的基督，属天的基督。我们在祂的丰富里所享受的这位基督，乃是复活并升天的基督。这位被钉十字架并埋葬的基督，已经在复活里进到我们里面。现今我们是在祂的升天里，享受祂作高举之地并其中一切的丰富。（民数记生命读经，四〇六至四〇七页。）

迦南地的东边主要是以约但河为界。（民三四10～12。）凡没有过约但河的，都不能算是达到神应许的美地。流便、迦得、和玛拿西半支派得着约但河东之地，是按着他们自己的选择；他们所得的地不能算是美地的一部分。…基督的死，就是十字架，是一道清楚的界限。所以，凡是没有经过基督之死的，都不能算为在基督里的产业。这指明我们要享受基督，就必须经过祂的死。（民数记概论下册，一六七页。）

流便和迦得支派所要的地，不必过约但河就可以到达。没有过约但河，表征没有对付并埋葬旧人。唯有在我们对付并埋葬旧人之后，我们才有地位说到得着美地作享受。…流便与迦得支派没有与整体以色列人一同领受美地的应许。这表征单独的，没有与基督的身体一同享受基督。（民数记生命读经，三九四页。）

过约但河指经过基督的死，进入祂的复活和升天。约但河西除了表征升天的地位，也表征在基督里丰盛的产业。因此，得到约但河东之地，只构得上神属灵的目标，却不是神荣耀的目标—在升天的地位上，承受在基督里丰盛的产业。（民数记概论下册，一五五至一五六页。）

参读：民数记概论，第十一篇。

The borders of the good land also indicate that it is an elevated, uplifted land. This signifies the ascended Christ, the heavenly Christ. The Christ whom we enjoy in His riches is a resurrected and ascended Christ. The Christ who was crucified and buried has come into us in resurrection, and now we are in His ascension, enjoying Him as the uplifted land with all its riches. (Life-study of Numbers, p. 326)

The east side of the land of Canaan took the Jordan River as its main border (Num. 34:10-12). Those who did not cross the Jordan could not be considered as having reached the God-promised good land. The tribes of Reuben and Gad and half of the tribe of Manasseh gained the land east of the Jordan according to their own choice, but the land they gained cannot be considered as part of the good land….The death of Christ, the cross, is a clear boundary. Therefore, nothing that has not passed through the death of Christ can be counted as part of the inheritance in Christ. This indicates that we must pass through Christ's death in order to enjoy Him. (CWWL, 1960, vol. 1, "Synopsis of Numbers," pp. 373-374)

The land requested by Reuben and Gad could be reached without crossing the river Jordan. Without crossing the Jordan signifies without having the old man dealt with and buried. Only after we have had the old man dealt with and buried are we in a position to talk about possessing the good land for our enjoyment. Reuben and Gad did not receive the promise of the good land with the body of the children of Israel. This signifies receiving the enjoyment of Christ separately, without the Body of Christ. (Life-study of Numbers, pp. 318-319)

Crossing over the Jordan River denotes passing through Christ's death and entering into His resurrection and ascension. In addition to typifying the position of ascension, the land west of the Jordan typifies the rich inheritance in Christ. Thus, obtaining "the land east of the Jordan" reaches God's spiritual goal but not His glorious goal—receiving the rich inheritance in Christ in the position of ascension. (CWWL, 1960, vol. 1, "Synopsis of Numbers," p. 365)

Further Reading: CWWL, 1960, vol. 1, "Synopsis of Numbers," ch. 11

第七周　周五

晨兴喂养

路二二42“父啊，你若愿意，就把这杯从我撤去，然而不要成就我的意思，只要成就你的意思。”

诗十六6“用绳量给我的地界，坐落在佳美之处；我的产业实在美好。”

代上五26“…以色列的神激动亚述王…的灵；祂就把流便人、迦得人、玛拿西半支派的人，迁徙到…。”

基督珍赏神用绳所量给祂的地界，以及神所给祂美好的产业。列国连同全地（诗二8）对基督这承受神产业的人，（来一2下，）不仅是佳美的，也是美好的。（圣经恢复本，诗十六6注1。）

流便和迦得二支派的请求（民三二1～5）并没有错，但也不对。他们渴望领受神所应许的，是照着自己所选择为上好的，不是照着神所选择为上好的。渴望领受神所应许的，并没有错。然而，他们想要照自己所选择为上好的来领受这应许，就不对了。至终，他们的地是以色列土地中，头一块被东方来的外邦侵略者夺取之地。〔代上五25～26。〕流便和迦得支派就受苦了，这苦难与他们自己的选择有关。（民数记生命读经，三九二页。）

信息选读

在属灵的事上，若照自己的拣选行事是可怕的。凡是照着我们所选择的，结果都没有益处。我们可能认为我们的选择是最好的，但实际上却是最坏的。所以在属灵的事上，我们该尽量不照着自己的选择行事。我们最好把事情交在主手中，让主照着祂的选择来作。

WEEK 7 — DAY 5

Morning Nourishment

Luke 22:42 Saying, Father, if You are willing, remove this cup from Me; yet, not My will, but Yours be done.

Psa. 16:6 The measuring lines have fallen on pleasant places for me; indeed the inheritance is beautiful to me.

1 Chron. 5:26 ...The God of Israel stirred up the spirit of...the king of Assyria;...and He carried them away, the Reubenites and the Gadites and the half-tribe of Manasseh...

Christ appreciated the measured possession and the beautiful inheritance given to Him by God. All the nations with the earth (Psa. 2:8) will be not only pleasant but also beautiful to Christ as the man who inherited God's inheritance (Heb. 1:2b). (Psa. 16:6, footnote 1)

The request of the two tribes, Reuben and Gad (Num. 32:1-5), was not wrong, but neither was it right. Their desire was to receive what God had promised, according to their choice as the best, not according to God's choice as the best. The desire to receive what God had promised was not wrong. However, they were not right in wanting to receive this according to their choice as the best. Eventually, their land was the first part of the land of Israel to be taken over by the Gentile invaders from the east [1 Chron. 5:25-26]. The tribes of Reuben and Gad suffered, and this suffering was related to their having their own choice. (Life-study of Numbers, pp. 317-318)

Today's Reading

In spiritual matters it is terrible to do things according to our choice. Whatever is according to our choice will not turn out to be profitable. We may think that our choice is the best, but it is actually the worst. Therefore, in spiritual matters we should try not to act according to our choice. It is much better for us to leave matters in the hand of the Lord and let Him do according to His choice.

两个支派是因着他们所有的（极其众多的牲畜—民三二1）和他们所看见的（可牧放牲畜之地—4），而有这样的请求。这是他们选择的理由。…甚至在召会生活中，自己的选择也是来自两件事：考虑我们所有并所需的，考虑我们面前所看见的某种光景或机会，如何切合我们的需要。我们的召会生活或对主的事奉，不该有这样的光景。在召会生活和主的工作中，我们需要拒绝试诱，不能只顾自己的利益而有自己的选择。…我们需要学习这功课，不考虑自己面前的所有或所是，只把我们的未来交在主手中。我们不该想要在召会生活或对主的事奉中有自己的选择。你若坚持有自己的选择，就要预备有受苦的结果。我们的选择不是上好的拣选。我们是短视的，多少也是自私的，所以在动机、渴望、存心、目标、目的上很难单纯。我们应当甘愿放弃自己的选择，并告诉主，我们没有任何自己的选择。

在民数记三十二章二十二节，摩西用到“责任”一辞。每当我们有自己的选择时，我们就为自己的选择有所承担，也会在某种的责任之下。我们在事奉主的时候，要学习绝不因自己的选择而担负责任。我们需要学习不要有自己的选择，免得在神和祂的子民面前受责任的束缚。

两个半支派所得的地，是按着他们自己的选择，不必过约但河就可以到达。这指明那是在基督的死之外，因此实际上不是美地的一部分。照样，我们自己的选择也是在基督的死之外，所以与对丰富的基督真正的享受无关。我们若不经过基督的死，就不能进入祂的复活与升天的范围里。这给我们看见不该有自己的选择。我们何时有自己的选择，何时就在基督的死之外，结果就不在祂复活与升天的范围里，享受祂作属天、被高举的一位。（民数记生命读经，三九三至三九四、三九七、四〇七页。）

参读：民数记生命读经，第四十五至四十六篇。

The two tribes made their request because of what they had (a very great multitude of cattle—Num. 32:1) and because of what they saw (a land good for livestock—v. 4). This was the reason for their choice. Self-choice, even in the church life, comes from two things—considering what we have and need and considering how a particular situation or opportunity that we see in front of us fits in with our needs. This should not be our situation in the church life or in the service of the Lord. Both in the church life and in the Lord's work, we need to resist the temptation to have our self-choice for the purpose of taking care of our own welfare. We need to learn the lesson of not considering what we have or what is in front of us but leaving our future in the hand of the Lord. We should not try to have our own choice in the church life or in the Lord's service. If you insist on having your own choice, be prepared to suffer as a result. Our choice is not the best selection. We are shortsighted and somewhat selfish, so it is difficult for us to be pure in motive, desire, intention, goal, and purpose. We should be willing to give up our choice and tell the Lord that we do not have any choice of our own.

In verse 22 Moses uses the word obligation. Whenever we have our own choice, we will owe something for our choice and will be under some kind of obligation. In serving the Lord, we need to learn never to be obligated in this way. We need to learn not to have our own choice and thereby not to be obligated to God and to His people.

The land given to the two and a half tribes, the land which was according to their choice, could be reached without crossing the Jordan. This indicates that it was outside the death of Christ and thus was not actually a part of the good land. Our self-choice is likewise outside the death of Christ and therefore has nothing to do with the real enjoyment of the rich Christ. If we do not pass through the death of Christ, we cannot enter into His resurrection and ascension. This shows us that we should not have our own choice. Whenever we have our choice, we are outside the death of Christ and, as a result, are not in the realm of His resurrection and ascension to enjoy Him as the heavenly, elevated One. (Life-study of Numbers, pp. 318, 321, 326-327)

Further Reading: Life-study of Numbers, msgs. 45-46

第七周　周六

晨兴喂养

腓三 13 ～ 14 “弟兄们，我不是以为自己已经取得了，我只有一件事，就是忘记背后，努力面前的，向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。”

〔在民数记三十二章中，流便子孙和迦得子孙〕来见摩西和祭司以利亚撒，并会众的首领，说，“…耶和华在以色列会众前面所攻取之地，是可牧放牲畜之地，你仆人也有牲畜；…求你把这地给你仆人为业，不要叫我们过约但河。”〔2，4 ～ 5。〕流便、迦得二支派停留在约但河东，因他们只想到自己，太顾自己的享受，而不顾神的旨意、计划、目标、国度或见证。这指明我们若只顾自己的得救、平安、福分或财物，而留恋不前，就无法成就神的旨意、计划，或达到神的目标、国度和见证。（民数记概论下册，一五七页。）

信息选读

摩西责备流便、迦得子孙不与以色列人一同争战得迦南地。（民三二 6 ～ 15。）二支派的人回应摩西的责备，许诺他们愿意过约但河争战，等弟兄们得迦南地为业之后，再回到约但河东。（16 ～ 19。）这预表有的人愿意帮助别人进迦南地，达到神荣耀的目标，自己却无意愿进入神荣耀的目标，承受那地为业。

摩西允许二支派的许诺，（16 ～ 19，）对他们说，他们若是与弟兄们同去打仗，制伏那地，卸下他们的责任，就能得约但河东之地。（20 ～ 22。）摩西

WEEK 7 — DAY 6

Morning Nourishment

Phil. 3:13-14 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

[In Numbers 32 the children of Gad and of Reuben] “spoke to Moses and to Eleazar the priest and to the leaders of the assembly, saying, …The land which Jehovah struck before the assembly of Israel, is a land for livestock, and your servants have livestock….Let this land be given to your servants for a possession; do not make us cross over the Jordan” [vv. 2, 4-5]. The tribes of Reuben and Gad remained on the east of the Jordan because they thought only about themselves; cared too much for their own enjoyment; and did not care for God’s will, plan, goal, kingdom, or testimony. This indicates that if we care only for our own salvation, peace, blessing, or material things and are unwilling to go forward, we will not be able to fulfill God’s will and plan or reach His goal, kingdom, and testimony. (CWWL, 1960, vol. 1, “Synopsis of Numbers,” pp. 366-367)

Today’s Reading

Moses rebuked the children of Reuben and Gad for not fighting with the Israelites to gain the land of Canaan (Num. 32:6-15). In response to Moses’ rebuke, the people of the two tribes promised that they would willingly cross over the Jordan to fight and that they would not return to the east of the Jordan until their brothers had gained the land of Canaan as their possession (vv. 16-19). This typifies that some are willing to help others enter into the land of Canaan to reach God’s glorious goal, but they have no desire to enter into God’s glorious goal to inherit the land themselves.

Moses permitted the promise of these two tribes (vv. 16-19), telling them that if they went to battle with their brothers, subdued the land, and freed themselves from their obligation, they could have the land east of the Jordan

在此是代表神。许多时候神允许这样的许诺；祂并不勉强我们。今天在召会中，许多爱主、追求主的人留在“约但河东”；他们只想留在神的祝福和眷顾之下。

二支派的拣选使他们的子孙失去承受迦南地的权利。这预表我们今天若贪求安逸，只为自己着想，在追求神的事上停在半路，放弃了权利，我们就不能恢复这些权利，也无法得到补偿。这是永远的损失。反之，我们今天若肯出代价，一直往前进入神荣耀的目标，以致享受神的丰满，将来必有极为丰盛且特别的享受。我们若不肯往前，将来会永远懊悔自己没有享受基督的丰满。这两种人的结局会有很大的分别。照着列王纪和历代志的记载，后来以色列人失败、荒凉了，先被掳去的乃是住在约但河东之地的百姓。这启示凡留在半路，满足于神一点祝福的人，很容易被仇敌掳去。（民数记概论下册，一五八至一五九页。）

今天我们享受基督的原则也是一样。基督已经赐给我们作我们的分，给我们享受；然而，我们要得着这分享受，必须履行条件。这条件就是与神所命定的合作，把神和基督之外的一切东西从我们里面赶出去。这就是说，我们必须毁坏我们里面所有的偶像。偶像就是除神以外霸占我们的东西。学位、职位、华厦、地位或阶级、美名—这一切都能成为霸占我们的偶像。我们必须把一切可能在我们里面的偶像毁坏，不留任何地位给偶像的崇拜。我们不对付里面的偶像，就无法真正地享受基督。（民数记生命读经，四〇四页。）

参读：民数记概论，第三十二至三十三篇。

(vv. 20-22). Here Moses represented God. Many times God permits promises such as this; He does not force us. Today in the church many of the Lord's lovers and pursuers remain on the east of the Jordan; they only want to be under God's blessing and care.

The choice of the two tribes caused their descendants to lose the right to inherit the land of Canaan. This typifies that if we lust for ease and comfort today—caring only for ourselves, stopping halfway, and giving up our rights in the matter of pursuing the Lord—we will not be able to recover those rights; neither will there be any compensation for them. This is an eternal loss. In contrast, if we are willing to pay the price today to go forward continually into God's glorious goal so as to enjoy His fullness, we will have an extremely rich and special enjoyment in the future. If we are not willing to go forward, we will forever regret not enjoying the riches of Christ. There will be a great difference between the outcomes of these two kinds of people. According to the records in Kings and Chronicles, the children of Israel later failed and became desolate, and the first to be captured were those who lived east of the Jordan. This reveals that those who remain halfway and are satisfied with only a little blessing from God will be easily captured by the enemy. (CWWL, 1960, vol. 1, "Synopsis of Numbers," pp. 367-368)

The principle is the same concerning our enjoyment of Christ today. Christ has been given to us as our portion for our enjoyment, yet there is a condition which we must fulfill in order to have this enjoyment. This condition is that we cooperate with God's ordination to drive out everything in us which is other than God and Christ. This means that we must destroy all the idols within us. An idol is anything other than God that occupies us. A degree, a good job, a nice house, a position or rank, a good name—all these can become idols occupying us. We must destroy any idols that may be in us and not leave any ground within us for the worship of idols. Without dealing with the idols in us, we cannot have the genuine enjoyment of Christ. (Life-study of Numbers, p. 324)

Further Reading: CWWL, 1960, vol. 1, "Synopsis of Numbers," chs. 32-33

第七周诗歌

650 事　奉 — 随主引领

7 7 7 7（英 907）

降 E 大调　　4/4

E♭　　A♭　B♭　　E♭　　F7　B♭
5 i i 7 6 | 5 6 2 – | 3 2 4 3 | 2 1 5 – |
一 不是我们　随意走，　乃是随主　的引领；

E♭　　A♭　F　B♭　　E♭　　B♭7　E♭
i 7 6 5 4 | 3 2 1 7 – | 5 6 7 i | 3 2 1 – ‖
那里　活水方涌　流，　那里心中　方光明。

二 不是自择的工作，　就能博得祂嘉许；
乃是完成祂委托，　才可领受祂称誉。

三 不是我们随自己，　就能座前献祷告；
乃是那灵的叹息，　摸着更深的需要。

四 如果我们答应“不”，　当祂轻说“我需要”，
就是坛上有礼物，　也不能使祂称好。

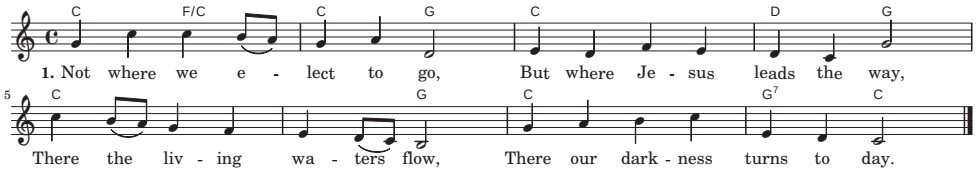
五 我们如此向己死，　与祂一同活天上，
如此奉献而服事，　祂将自己作恩赏。

WEEK 7 — HYMN

Not where we elect to go

Service — By the Lord's Leading

907



2. Not our self-appointed task
Will the Lord's approval win,
But the work we did not ask,
Finished humbly, just for Him.

3. Not the prayer we long to plead
When we bend before the Throne,
But the touching deeper need
Of the Spirit's wordless groan.

4. Not the gift we proudly lay
On His altar will He heed,
If our hearts have said Him, "Nay,"
When He whispered, "I have need."

5. Thus we die, and dying live
In the heavenlies with the Lord;
Thus we serve, and pray, and give,
Christ Himself our great Reward.

第七周申言

申言稿：

Composition for prophecy with main point and sub-points:

第八周

权柄、背叛、对代表权柄的表白、以及神正确的代表

诗歌：204

读经：民十二 1 ～ 15，十六 1 ～十七 13，二十 2 ～ 13、24，二七 12 ～ 14，林后十 8，十三 10

纲要

周一

壹 神是最高的权柄；祂有一切的权柄—罗九 21 ～ 22：

一 神的权柄代表神自己，神的能力仅代表神的作为—徒十七 24。

二 神的权柄实际上就是神自己；权柄是出于神自己的所是—启二二 1。

三 无论什么权柄—属灵的、地位的、行政的—都是出于神—林后十 8，十三 10，约十九 10 ～ 11，创九 6。

四 我们摸到神的权柄，就是摸到神自己—赛六 1 ～ 5：

1 碰见神权柄的，就是遇见了神—摩四 12。

2 得罪神的权柄，就是得罪神自己。

Week Eight

Authority, Rebellion, the Vindication of Delegated Authority, and a Proper Representative of God

RK Hymns: 984

Scripture Reading: Num. 12:1-15; 16:1—17:13; 20:2-13, 24; 27:12-14; 2 Cor. 10:8; 13:10

Outline

Day 1

I. God is the supreme authority; He has all authority—Rom. 9:21-22:

A. God's authority represents God Himself; God's power only represents God's works—Acts 17:24.

B. God's authority is actually God Himself; authority issues out from God's own being—Rev. 22:1.

C. All authority—spiritual, positional, and governmental—derives from God—2 Cor. 10:8; 13:10; John 19:10-11; Gen. 9:6.

D. When we touch God's authority, we touch God Himself—Isa. 6:1-5:

1. Meeting God's authority is the same as meeting God—Amos 4:12.

2. Offending God's authority is the same as offending God Himself.

五 在我们与神的关系中，没有什么比碰着权柄更重要—徒九 5，太十一 25。

六 认识权柄是里面的开启，不是外面的教导—徒二二 6 ～ 16。

周二

七 只有神是人直接的权柄；其他一切的权柄都是间接的权柄—神设立的代表权柄—但四 32、34 ～ 37：

1 唯有我们碰着神的权柄，我们才能顺服神所设立的代表权柄—太二八 18，来十三 17，彼前五 5。

2 神不只要我们顺服祂自己，神也要我们顺服祂一切的代表权柄—罗十三 1 ～ 7，林后十 8，十三 10，来十三 17。

3 一切不顺服神间接权柄的人，都是不服神直接的权柄。

4 神要我们顺服间接的权柄（即代表权柄），而得到属灵的供应。

八 我们总得碰着权柄，受神约束，也受代表权柄的引领—赛三七 16，腓二 12，来十三 17。

周三

贰 宇宙中有两个大原则—神的权柄和撒但的背叛；神和撒但之间所争执的唯一问题，与权柄和背叛有关—徒二六 18，西一 13：

一 背叛乃是否认神的权柄，也是拒绝神的管治：

1 撒但原是神所造的天使长，但由于他的骄傲，他高举自己、干犯神的主宰、背叛神，就成了神的对

E. In our relationship with God, nothing is more important than touching authority—Acts 9:5; Matt. 11:25.

F. Knowing authority is an inward revelation rather than an outward teaching—Acts 22:6-16.

Day 2

G. Only God is the direct authority to man; all other authorities are indirect authorities—delegated authorities, deputy authorities, appointed by God—Dan. 4:32, 34-37:

1. Only when we meet God's authority can we submit to the delegated authority whom God appoints—Matt. 28:18; Heb. 13:17; 1 Pet. 5:5.

2. God requires that we submit not only to Him but to all delegated authorities—Rom. 13:1-7; 2 Cor. 10:8; 13:10; Heb. 13:17.

3. Those who do not submit to God's indirect authority cannot submit to God's direct authority.

4. God wants us to submit to indirect authority—delegated authorities—so that we may receive spiritual supply.

H. We all must meet authority, be restricted by God, and be led by His delegated authority—Isa. 37:16; Phil. 2:12; Heb. 13:17.

Day 3

II. There are two great principles in the universe—God's authority and Satan's rebellion; the unique controversy between God and Satan concerns authority and rebellion—Acts 26:18; Col. 1:13:

A. Rebellion is the denial of God's authority and the rejection of God's rule:

1. Satan was originally an archangel created by God, but due to his pride he uplifted himself, violated God's sovereignty, rebelled against God, became

头，建立他自己的国—赛十四 12 ～ 14，结二八 2 ～ 19，太十二 26。

2 当人犯罪时，就背叛神，否认神的权柄，并拒绝神的管治；在巴别那里，人集体背叛神，要从地上废除神的权柄—创三 1 ～ 6，十一 1 ～ 9。

二 撒但虽然干犯神的权柄，人也干犯神的权柄，背叛神，神却不让这个背叛继续下去，祂要在地上建立祂的国—启十一 15。

三 宇宙中争执的中心，乃是谁该得着权柄—四 2 ～ 3：

1 我们要和撒但争执，肯定权柄是属于神的—徒十七 24、30。

2 我们要存心顺服神的权柄，维持神的权柄—太十一 25。

四 背叛的罪比什么罪都厉害—撒上十五 23。

God's adversary, and established his own kingdom—Isa. 14:12-14; Ezek. 28:2-19; Matt. 12:26.

2. When man sinned, he rebelled against God, denied God's authority, and rejected God's rule; at Babel men rebelled collectively against God to abolish God's authority from the earth—Gen. 3:1-6; 11:1-9.

B. Although Satan rebelled against God's authority and although man violates His authority by rebelling against Him, God will not let this rebellion continue; He will establish His kingdom on the earth—Rev. 11:15.

C. The center of dispute in the universe relates to who has authority—4:2-3:

1. We must contend with Satan by asserting that authority is with God—Acts 17:24, 30.

2. We need to set ourselves to submit to God's authority and uphold God's authority—Matt. 11:25.

D. The sin of rebellion is more serious than any other kind of sin—1 Sam. 15:23.

周四

Day 4

叁 民数记十二和十六章说到背叛神的代表权柄：

III. Chapters 12 and 16 of Numbers speak of rebellion against God's delegated authority:

一 米利暗和亚伦毁谤摩西，乃是毁谤神的代表权柄—十二 1 ～ 15：

1 神指派摩西作祂在地上代理、代表的权柄；摩西所代表的乃是神的权柄—出三 10 ～ 18 上，七 1。

2 按照神行政的管理，米利暗和亚伦都该服从摩西；他们却背叛了—民十二 1 ～ 2。

3 亚伦和米利暗不认识权柄，反而起了背叛的心—1 ～ 2 节。

A. In speaking against Moses, Miriam and Aaron were speaking against the deputy authority of God—12:1-15:

1. God had appointed Moses to be His deputy authority, His representative authority on earth; the authority that Moses represented was the authority of God—Exo. 3:10-18a; 7:1.

2. According to God's governmental administration, Miriam and Aaron should have submitted themselves to Moses, but they rebelled—Num. 12:1-2.

3. Neither Aaron nor Miriam knew authority; instead, they fostered a rebellious heart—vv. 1-2.

4 背叛的话往上升，被神听见了—2 节下：

a 亚伦、米利暗得罪摩西时，就是得罪摩西身上的神，所以神发怒了。

b 人一碰着代表的权柄，就是碰着那代表权柄身上的神。

c 得罪代表权柄，就是得罪神—4 ～ 10 节。

5 米利暗患了麻风，这是神行政的对付—10 节。

二 十六章所记载的背叛是团体的背叛：

1 本章的背叛，是神百姓中间广泛、普遍的背叛—19 节上。

2 民数记十六章三节、九至十节的话，表明这次背叛的根乃是野心，要争夺权力和更高的地位：

a 野心暗中破坏神的计划，并败坏神的子民。

b 历世纪以来，基督徒中间的许多难处都是由野心引起的—参太二十 20 ～ 28，约叁 9 ～ 11。

3 摩西虽然谦卑地面伏于地（民十六 4），却没有放弃他蒙神所赐，作神代表权柄的地位（3 ～ 11、16 ～ 18）：

a 摩西没有反击，反倒将背叛者和他们所背叛的人带到神面前—5 节。

b 摩西是神代表的权柄，是神所委派的权柄，他将这案件交给神这最高的权柄，让神说话、暴露并审判—6 ～ 35 节。

c 在争夺权力的事上，唯一能审判并暴露真实光景的，乃是神自己—30 ～ 33 节。

4 百姓向摩西、亚伦发怨言，证明他们背叛的天性还没有被征服—41 节。

4. The words of rebellion ascended upward and were heard by God—v. 2b:

a. When Miriam and Aaron offended Moses, they offended God in Moses; therefore, God became angry.

b. Once a person touches delegated authority, he touches God in that delegated authority.

c. To offend the delegated authority is to offend God—vv. 4-10.

5. Miriam's becoming leprous was God's governmental dealing—v. 10.

B. The rebellion recorded in chapter 16 was a corporate rebellion:

1. The rebellion in this chapter was a widespread, universal rebellion among God's people—v. 19a.

2. Numbers 16:3, 9, and 10 show that the root of this rebellion was ambition, the struggle for power and for a higher position:

a. Ambition undermines God's plan and damages His people.

b. Throughout the centuries many problems among Christians have been caused by ambition—cf. Matt. 20:20-28; 3 John 9-11.

3. Although Moses was humble in falling on his face (Num. 16:4), he did not give up his God-given position as God's deputy authority (vv. 3-11, 16-18):

a. Moses did not fight back; rather, he brought the rebels and the ones against whom they rebelled to God—v. 5.

b. As God's deputy, or delegated, authority, Moses referred this case to God as the highest authority, for His speaking, exposing, and judging—vv. 6-35.

c. In a struggle for power, the only One who can judge and expose the real situation is God Himself—vv. 30-33.

4. The murmuring of the people against Moses and Aaron proves that their rebellious nature had not been subdued—v. 41.

周五

肆 民数记十六章说到人背叛神的代表权柄，以及人如何抵挡神的代表权柄；十七章说到神表白祂所设立的权柄：

一 神向每个人表白：祂的代表权柄是出乎祂的设立—5 节。

二 可拉和他一党的背叛，与祭司职分有关（十六 3、8 ～ 10），所以亚伦的杖发芽乃是个表白，指明亚伦蒙神悦纳，在神所赐的祭司职分上有权柄（十七 2 ～ 10）。

三 亚伦发芽的杖预表复活的基督，就是发芽、开花、结果的基督，把生命分赐给人—8 节：

1 基督是宇宙中最大的发芽的杖，将生命分赐给人；祂总是流出生命来点活人—约十二 24，彼前一 3。

2 今天基督仍在发芽，我们就是祂发芽所产生的果子—熟杏。

四 在预表里，杖表征权柄—参林前四 21：

1 在民数记十七章，杖代表十二支派的首领（2），亚伦的杖代表利未支派（3）。

2 神的心意是要借这根枯杖的发芽，使百姓的怨言止息。

3 神借着杖的发芽向以色列人和亚伦说话—8 节。

五 发芽的杖表征我们经历复活的基督，使我们在神所赐的职事上有权柄—来九 4，民十七 1 ～ 10：

1 发芽、开花、结果的杖表征基督复活的生命及其权

Day 5

IV. Numbers 16 speaks of man's rebellion against God's deputy authority and how man opposed God's deputy authority; chapter 17 speaks of God's vindication of His appointed authority:

A. God vindicated to everyone that deputy authority is according to His appointment—v. 5.

B. Since the rebellion of Korah and his company was related to the priesthood (16:3, 8-10), the budding of Aaron's rod was a vindication indicating that Aaron was the one accepted by God as having authority in the God-given ministry of the priesthood (17:2-10).

C. The budding rod of Aaron typifies the resurrected Christ—the budding, blossoming, and fruit-bearing Christ—who imparts life to others—v. 8:

1. Christ, the greatest budding rod in the universe, imparts life to others; He always flows out life to enliven others—John 12:24; 1 Pet. 1:3.

2. Today Christ is still budding, and we are the fruit, the almonds, of His budding.

D. In typology a rod signifies authority—cf. 1 Cor. 4:21:

1. In Numbers 17 the rods represented the leaders of the twelve tribes (v. 2), and Aaron's rod represented the tribe of Levi (v. 3).

2. It was God's intention that the budding of a dead rod would cause the murmurings of the people to cease.

3. Through the budding of the rod, God spoke to the Israelites and also to Aaron—v. 8.

E. The budding rod signifies our experience of Christ in His resurrection as our authority in the God-given ministry—Heb. 9:4; Num. 17:1-10:

1. The budding, blossoming, fruit-yielding rod signifies the resurrection life of

柄—8 节，约十一 25。

2 复活乃是权柄的根据—林后一 8 ～ 9，十 8，十三 4、10：

a 发芽的杖指明权柄是根据复活—民十七 8。

b 神设立权柄的根据是复活—林后一 8 ～ 9，十 8，十三 10。

c 神对祂所设立之权柄的表白，乃是根据复活—民十七 5、8。

周六

伍 被神设立为代表权柄的人，必须是神正确的代表—十二 3 ～ 8，十六 1 ～ 5、28，林后五 20：

一 在出埃及记和民数记十二与十六章，摩西正确地代表神。

二 我们需要从摩西在代表神的事上一次的失败学习严肃的功课—二十 2 ～ 13：

1 摩西击打磐石两下并称百姓为背叛的人，没有在以色列人眼前尊神为圣—10 ～ 12 节：

a 尊神为圣，就是使祂成为圣别的，也就是使祂从一切假神分别出来；没有尊神为圣，就是使祂成为凡俗的—12 节。

b 摩西向百姓动怒，又错误地击打磐石两下，就是没有尊神为圣—10 ～ 11 节。

c 神没有动怒，摩西却动怒，没有在神圣别的性情上正确代表神；他击打磐石两下，没有遵守神在祂经纶里的话—10 ～ 12 节。

Christ with its authority—v. 8; John 11:25.

2. Resurrection is the basis of authority—2 Cor. 1:8-9; 10:8; 13:4, 10:

a. The budding rod indicates that authority is based on resurrection—Num. 17:8.

b. The basis of God's appointment of authority is resurrection—2 Cor. 1:8-9; 10:8; 13:10.

c. The basis of God's vindication of His appointed authority is resurrection—Num. 17:5, 8.

Day 6

V. One who has been appointed by God to be a deputy authority must be a proper representative of God—12:3-8; 16:1-5, 28; 2 Cor. 5:20:

A. In Exodus and in Numbers 12 and 16, Moses represented God in a proper way.

B. We need to learn a serious lesson from the one time that Moses failed to represent God—20:2-13:

1. In striking the rock twice and in calling the people rebels, Moses did not sanctify God in the sight of the people of Israel—vv. 10-12:

a. To sanctify God is to make Him holy, that is, separate from all the false gods; to fail to sanctify God is to make Him common—v. 12.

b. In being angry with the people and in wrongly striking the rock twice, Moses failed to sanctify God—vv. 10-11.

c. In being angry when God was not angry, Moses failed to represent God rightly in His holy nature, and in striking the rock twice, he did not keep God's word in His economy—vv. 10-12.

d 摩西违犯了神的圣别性情和祂神圣的经纶；他定罪百姓是背叛的人，其实他才是违背了神的话的人—10、24节，二七12～14。

2 在我们所说并所作一切关于神子民的事上，我们的态度必须按照神圣别的性情，我们的行动必须按照祂神圣的经纶。

三 使徒保罗是基督的大使，代表神—林后五20：

1 新约的执事是经授权得着属天权柄的人，代表最高的权柄—三6，五20。

2 保罗运用他使徒的权柄，不是为辖管信徒，乃是为建造信徒—十8，十三10，一24。

3 保罗在教导上，在从事属灵争战上，在神度量之尺度内的行动上，并在他为基督对信徒的妒忌上，运用他使徒职分所含的权柄—林前四17，林后十3～4、13，十一2。

四 正确代表神的人必须顺服权柄（太八8～9），领悟他在自己里面没有权柄（二八18，林后十8，十三10），并且是在复活里，活在基督复活生命里的人（一9，四14，民十七1～10）。

d. Moses offended both God's holy nature and His divine economy; he condemned the people as rebels, but he was the one who rebelled against God's word—vv. 10, 24; 27:12-14.

2. In all that we say and do concerning God's people, our attitude must be according to God's holy nature, and our actions must be according to His divine economy.

C. The apostle Paul was an ambassador of Christ, representing God—2 Cor. 5:20:

1. A new covenant minister is one who has been authorized with the heavenly authority to represent the highest authority—3:6; 5:20.

2. Paul exercised his apostolic authority not for ruling over the believers but for building them up—10:8; 13:10; 1:24.

3. Paul exercised the authority inherent in his apostleship by teaching, by engaging in spiritual warfare, by moving within the measure of God's rule, and by his jealousy for Christ over the believers—1 Cor. 4:17; 2 Cor. 10:3-4, 13; 11:2.

D. A person who represents God rightly must submit to authority (Matt. 8:8-9), realize that in himself he has no authority (28:18; 2 Cor. 10:8; 13:10), and be a person in resurrection, living in the resurrection life of Christ (1:9; 4:14; Num. 17:1-10).

第八周　周一

晨兴喂养

启二二1“天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”

罗九21“窑匠难道没有权柄，从同一团泥里，拿一块作成贵重的器皿，又拿一块作成卑贱的器皿么？”

无论什么权柄都是出于神的，因为都是神定规的。一切在上的权柄，如果往上推，推到最后就遇到神了。神在一切权柄之上，所有的权柄都在神之下。你摸到神的权柄，就是摸到神自己。神的工作基本的不是用能力，乃是用权柄。…祂是用权柄的命令创造一切。命令就是权柄。神的权柄如何发生功效，我们不知道，但神所成就的，乃是在于祂的权柄。…那个百夫长的仆人病了，他知道他顺服在上掌权的，也有在下的顺服他。因此他只要主说一句话，相信事就那样成了，因为一切的权柄都在主的手里，他信主的权柄。所以主说，没有信心比这个再大。（见太八5～10。）碰见神权柄的，就是遇见了神。今天神所设立的权柄充满了宇宙。…得罪神的权柄，就是得罪神自己。基督徒应该顺服权柄。（倪柝声文集第三辑第一册，一三〇至一三一页。）

信息选读

我们是作主工的，是作神的仆人，第一碰着的就是权柄。人碰着权柄，会像碰着救恩一样的实际，这乃是更深的功课。我们必须有一次碰着权柄，被权柄打倒了，这时才能作神的工。在与神整个的关

WEEK 8 — DAY 1

Morning Nourishment

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Rom. 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

All authority is from God because everything is ordered by God. If we trace any authority upward, we eventually will come to God. God is above all authorities, and every authority is under Him. Once we touch God's authority, we touch God Himself Basically, God's work is not carried out by power, but by authority.... Creation came about through the word of His authority. His word is His authority. We do not know how God's authority works. But we know that God accomplishes everything through His authority. The centurion whose servant was sick knew that there was an authority above him to which he should submit, inasmuch as there were those under him who submitted to him. Therefore, he only needed the Lord to say one word, and he believed that the matter would then be taken care of. He knew that all authority was in the Lord's hand; he believed in the Lord's authority. This is why the Lord said that He had found no faith greater than this. Meeting God's authority is the same as meeting God. Today God appoints authorities everywhere in the universe....Offending God's authority is the same as offending God Himself. A Christian should submit to authority. (CWWN, vol. 47, "Authority and Submission," pp. 119-120)

Today's Reading

We who are involved in the Lord's work are the servants of God. As such, the first thing we touch is the matter of authority. Touching authority is as real as the matter of touching salvation. For us this is a deeper lesson. We must be touched and smitten at least once by authority. Only then can we work the

系中，就是我们是否碰着权柄？若碰着了，到处都会遇到权柄，我们这个人才会受神约束，才起首能被神所使用。

宇宙有两个原则：一是神权柄的原则，一是撒但背叛的原则。…背叛的人虽能讲道，撒但在那里笑，因他里头有撒但的原则。事奉的对面就是权柄。…我们这班事奉神的人，必须要有一次基本的认识。比方人一次碰着了电，以后就晓得不能随便了。同样，人若一次碰着神的权柄，给神打倒，以后眼睛就越过越会明亮。

关于〔民数记十六章背叛者〕所说，摩西没有把他们领到流奶与蜜之地，没有把田地和葡萄园分给他们为产业，这些话也是有道理的。…但是请注意，人凭道理、凭肉眼所见，就走道理的路，但服权柄的人是凭信心走到迦南地。属灵的路绝非讲理由、讲道理的人所能走得上的。凡凭信心，接受云柱、火柱、以及代表的权柄—摩西—率领的人，必定能享受属灵的丰满。地开口就是为那些不服权柄的人开了速速下到阴间的路，死亡的路。那些不服权柄的人，眼睛相当明亮，可惜只看见旷野的荒凉。只有象是瞎眼的人，专凭信心摸索前进，不看当前的荒凉，因为属灵的道路是凭信心的眼睛看到将来美好的应许，这等人才能进迦南。所以人总得碰着权柄，受神的约束，也受代表权柄的引领。人若只碰着父亲、哥哥、姐姐，他尚不认识何谓权柄，所以也就碰不到神。总之，权柄问题是里面的开启，不是外面的教导。（倪柝声文集第三辑第一册，一二四、一二六、一四六至一四七页。）

参读：权柄与顺服，第一至三、六至八篇；如何作神代表的权柄，第一至四、六至七篇；国度之于信徒，第二至三篇。

work of God. In our relationship with God, nothing is more important….Once we touch [authority], we will see it wherever we turn. Only then can we be restricted by God, and only then can we begin to be used by God.

There are two principles in the universe—God's authority and Satan's rebellion….Although a rebellious person can preach, Satan will laugh, because the principle of Satan is there in the preaching. Service is ever attendant to authority….We who serve God must gain this basic understanding at some time. It is like touching electricity. Once one touches it, he will never be careless with it. In the same way, once a man meets God's authority and is smitten by it, his eyes will be enlightened.

When the rebellious ones spoke against Moses for not leading them into the land flowing with milk and honey, and for not giving them the inheritance of fields and vineyards, their words were somewhat true….Please note that whenever men act and judge according to doctrine or according to what they see with their physical eyes, they are taking the way of reason. But those who submit to authority will enter Canaan by faith. The way of the spirit can never be taken by those who argue and reason. Those who by faith take the leading of the pillars of cloud and of fire and take the leading of Moses, the deputy authority, will enjoy the fullness of the Spirit. The earth opens its mouth for the rebellious ones. This is the way of death leading them quickly to Hades. Those who do not submit to authority have clear eyes, but they only see the desolation in the wilderness. Only those who are apparently blind, who probe forward by faith, ignoring the present desolation, can enter into Canaan. Those on the spiritual pathway see the future promise of blessing by the eyes of faith. Therefore, one must meet authority, be restricted by God, and be led by His deputy authority. If a man sees only his father, brothers, or sisters, he does not know what authority is, and has not yet met God. In any case, the matter of authority is an inward revelation rather than an outward teaching. (CWWN, vol. 47, "Authority and Submission," pp. 114-115, 133-134)

Further Reading: CWWN, vol. 47, "Authority and Submission," chs. 1-3, 6-8, 12-15, 17-18; CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," chs. 2-3

第八周　周二

晨兴喂养

来十三17“你们要信从那些带领你们的，且要服从；因他们为你们的魂儆醒，好象要交账的人；你们要使他们欢乐的作这事，不至叹息；若叹息，就与你们无益了。”

彼前五5“照样，年幼的，要服从年长的；你们众人彼此相待，也都要以谦卑束腰，因为神敌挡狂傲的人，赐恩给谦卑的人。”

谁也不敢说不听主的权柄，但神所配搭之肢体的权柄也应听从。应知道许多肢体是连在一起的。…有时主直接使用一个肢体，有时主用另一个肢体供应另一个肢体。当元首指挥眼睛去看时，全身都接受眼睛的看作为他的看见，因眼看见就是全身的看见。这个代表的功用，亦即代表的权柄，也就是元首的权柄。若其他肢体自以为能看，便是悖逆。我们总不能愚昧到一个地步，以为我是全能的。

永不要忘记，你只是一个肢体，需要接受别的肢体的功用。当我们服在看见的权柄底下，我们和元首即毫无间隔，因为供应即是权柄。谁有恩赐，谁就是那个职事；谁是职事，谁就是权柄。非眼不能看见，你要看就非服眼的权柄，接受其供应不可。神所派的职事，就是权柄，别人不该不接受他。人都愿意直接接受神的权柄，但神有更多的间接权柄（即代表权柄）要我们顺服，而得到属灵的供应。（倪柝声文集第三辑第一册，一九二至一九三页。）

WEEK 8 — DAY 2

Morning Nourishment

Heb. 13:17 Obey the ones leading you and submit to them, for they watch over your souls as those who will render an account, that they may do this with joy and not groaning; for this would be unprofitable to you.

1 Pet. 5:5 In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.

No one dares to say that he would not submit to the Lord's authority. But there is also the authority of the members in coordination that we have to submit to. We have to realize that all the members are joined together....Sometimes the Lord uses one member directly. At other times, the Lord uses a member to supply another member. When the head directs the eyes to see, the whole body takes the seeing of the eyes as its own seeing because when the eyes see, the whole body sees. This delegated function, which is deputy authority, is also the authority of the Head. If any other members think that they can see for themselves, they are in rebellion. We cannot be so foolish as to think that we are almighty.

Never forget that we are just members. We need to receive the function of the other members. When we submit to the authority of the seeing function, we will have no barrier with the Head, because the supply is in the authority. Whoever has the gift has that ministry; and whoever has the ministry has the authority. No one else can see except the eyes. If we want to see, we have to submit to the authority of the eyes and receive their supply. God's appointed ministry is His authority. No one should reject it. Everyone wants to receive God's direct authority. But God wants us to submit to indirect authorities (i.e., deputy authorities) so that we may receive spiritual supply. (CWWN, vol. 47, "Authority and Submission," p. 175)

信息选读

除了神自己，连主耶稣在地上都得服权柄。我们该到处看到权柄，…有的人从来不认识谁是他的权柄，一个人都未顺服过。…你若知道该顺服的是谁，你就自然而然地知道在身体里该站的地位，也会站住自己的地位。…〔顺服〕是作工的人头一个要学习的，也是工作最大的部分。（倪柝声文集第三辑第一册，一三一至一三二页。）

在宇宙当中，只有神是人直接的权柄；除祂以外，一切的权柄都是代表的。父母作儿女的权柄，是代表神作权柄；丈夫作妻子的权柄，是代表神作权柄；政府的首长作百姓的权柄，是代表神作权柄；连学校里的师长，店铺里的经理，马路上的警察，都是我们的代表权柄。召会中的长老也是代表神作权柄。我们今天活在地上，很少是直接活在神的权柄底下。我们所服的那一切权柄，差不多都是代表的权柄。…神直接作权柄的场合并不多，差不多的场合，神的权柄都是代表的。

今天人服神直接的权柄容易，服神所设立的代表权柄不容易，因为你看那些代表权柄不一定比你好，不一定比你强。…你到了一个地方召会中，可能那里的长老得救不如你早，属灵不如你高，教育程度不如你好，干才也不如你大，但是你到了那里，你就得服那个代表的权柄，接受那个代表的权柄。（长老治会，一七至一八页。）

参读：长老治会，第五至六篇；使徒的教训与新约中的领导，第二章；召会的组织，第二至九篇。

Today's Reading

Other than God Himself, everyone, including the Lord Jesus, has to submit to authority on earth. We should see authority everywhere….Some never realize who their authority is. They have never submitted to anyone…. If you know who you have to submit to, you will spontaneously know what position you should occupy in the Body, and you will stand in your proper position…. Submission is the first lesson for those who work. It is actually the major part of their work. (CWWN, vol. 47, "Authority and Submission," p. 120)

In the universe, only God is the direct authority to man. Other than God, all authorities are delegated. The parents represent God as the children's authority, and the husbands represent God as the wives' authority. The civil officers represent God as the citizens' authority, and even the teachers in the schools, the managers in the offices, and the policemen on the streets are all delegated authorities. The elders in the church also represent God as authority. Today while living on earth, seldom do we live under God's direct authority. Almost all the authorities that we submit to are delegated authorities….There are not many cases where God acts directly as authority. In almost all circumstances, God's authority is delegated.

It is easy today for man to submit to God's direct authority, but it is not easy to submit to the delegated authority God has appointed. The reason for this is that you may not consider the delegated authority better or stronger than you are….When you come to a local church, the elders there may not have been saved as long ago as you were. They may not be as spiritual as you are, may not have received as much education as you have received, and may not be as capable as you are. But when you are there, you have to accept that delegated authority and submit to it. (CWWL, 1960, vol. 2, "The Elders' Management of the Church," p. 141)

Further Reading: CWWL, 1960, vol. 2, "The Elders' Management of the Church," chs. 5-6; CWWL, 1989, vol. 4, "The Apostles' Teaching and the New Testament Leadership," ch. 2; CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 3: The Organization of the Church," chs. 2-9

第八周　周三

晨兴喂养

启四 2 “…看哪，有一个宝座安置在天上，又有一位坐在宝座上。”

太十一 25 “那时，耶稣回答说，父啊，天地的主，我颂扬你…。”

撒上十五 23 “悖逆与行邪术的罪相等；顽梗与拜虚神和家神相同。…”

宇宙中争执的中心，乃是谁该得着权柄；我们要和撒但争执，肯定权柄是属于神的。我们要存心顺服神的权柄，维持神的权柄。

保罗在未认识权柄之先，想要从地上铲除召会，但在大马色路上遇见主以后，看见用脚（人的能力）踢犁棒（神的权柄）是难的，他立刻倒下来，承认耶稣是主，就在大马色城内能顺服亚拿尼亚的指示。（见徒九 3 ～ 19。）在这里保罗碰着了神的权柄。所以当保罗得救的时候，不仅认识了神的救恩，也认识了神的权柄。（倪柝声文集第三辑第一册，一二〇至一二一页。）

信息选读

保罗是一个有聪明、有才能的人，而亚拿尼亚是一个无名的小弟兄，（圣经中只有这一次提过他的名，）如果保罗未遇见神的权柄，怎么会听亚拿尼亚的话呢？…这给我们看见，凡遇见权柄的人就只和权柄发生关系，不和人发生关系。我们应该只想到权柄而不想到人，因为不是顺服那个人，乃是顺服他身上

WEEK 8 — DAY 3

Morning Nourishment

Rev. 4:2 ...Behold, there was a throne set in heaven, and upon the throne there was One sitting.

Matt. 11:25 At that time Jesus answered and said, I extol You, Father, Lord of heaven and of earth...

1 Sam. 15:23 For rebellion is like the sin of divination, and insubordination is like idolatry...

The center of dispute in the whole universe relates to who has the authority. We have to contend with Satan by asserting that authority is with God. We have to set ourselves to submit to God’s authority and to uphold God’s authority.

Before Paul realized authority, he wanted to eradicate the church from the earth. But after he met the Lord on the way to Damascus, he realized that it was difficult to kick against the goads (God’s authority) with his feet (man’s energy). He immediately fell down, acknowledged Jesus as Lord, and submitted to the instruction of Ananias in Damascus. Paul met God’s authority. At his conversion, Paul was brought not only into a realization of God’s salvation, but also into a realization of God’s authority. (CWWN, vol. 47, “Authority and Submission,” p. 111)

Today’s Reading

Paul was an intelligent and capable man, while Ananias was a very insignificant, small brother. The Bible refers to him only once. If Paul had not met God’s authority, how could he possibly have listened to the words of Ananias?... This shows us that anyone who has met authority will deal with the authority alone; he will not deal with the person involved. We should only think of the authority, not of the person, because our submission is not to a person but to

神的权柄，否则根本不认识何为权柄。…若先碰着权柄而后去顺服，不管那人是谁，这就对了。

神在召会中有一个目的，就是要借召会在宇宙中彰显神的权柄。我们可以从召会的配搭中看见神的权柄。…神乃是用最大的力量维持祂的权柄，神的权柄比什么都硬。我们这些自以为是（实在是瞎眼）的人总要有一次碰着神的权柄，碰破了才能顺服下来。…人必须遇见了神的权柄，然后才能顺服神所设立的代表权柄。

在民数记十六章里有两个背叛：从一至四十节是首领们的背叛，从四十一至五十节是全会众的背叛。背叛的灵是会传染的。…〔全会众〕亲眼看见有火从神那里出来，烧灭了那献香的二百五十人，还是背叛，竟然说是摩西害死他们。摩西、亚伦不能叫地开口，是神开的；摩西不能叫火烧人，是从耶和华神那里出来了火，施行审判。人的眼睛只看见人。…这样的人胆量很大，看见审判也不知害怕，因为他没有认识权柄的知识，这是很危险的。所以全会众攻击摩西、亚伦时，神的荣光显现，证明权柄是出于神。神出来施行审判，瘟疫发作，会众死了一万四千七百人。摩西属灵的感觉非常快，即刻通知亚伦拿香炉，盛上火，加上香，到会众那里为他们遮罪；他站在死人与活人中间，瘟疫就止住了。

神能经得起他们在旷野十次的发怨言，神经不起人来顶撞祂的权柄。有许多罪是神受得住，且是可原谅的；但一背叛，神就不能容忍，因为背叛是死亡的原则，是撒但的原则。所以背叛的罪比什么罪都厉害。每当有人抵挡权柄，神立刻审判，这是何等严肃的事！（倪柝声文集第三辑第一册，一二一至一二二、一四七至一四八页。）

参读：权柄与顺服，第一至三篇。

God's authority in that person…. If we touch the matter of authority first and then submit to the person, irrespective of who he is, we are on the right path.

God has only one goal in the church, which is to manifest His authority in the universe. We can see God's authority from the coordination in the church. God exercises the utmost of His strength to uphold His authority. His authority is stronger than anything else. We who are so self-confident, but who are in reality so blind, have to come face-to-face at least once with God's authority. Only when we are broken can we come into submission….Only when a man meets God's authority will he submit to the deputy authority whom God appoints.

In Numbers 16 there are two rebellions. In verses 1 through 40 we have the rebellion of the leaders, whereas in verses 41 through 50 we have the rebellion of the whole assembly. A spirit of rebellion is contagious…. [The whole assembly] saw with their own eyes fire coming forth from God to consume the two hundred fifty incense burners. Yet they still rebelled. They even accused Moses of killing them. Moses and Aaron could not open the earth; it was God who opened it. Moses could not consume people with fire; it was the fire that proceeded from Jehovah God that judged the people. Some men only see through their own eyes…. Such people are very bold; they are not afraid even when they see judgment, because they do not have the knowledge of authority. This is a very dangerous matter. When the whole assembly attacked Moses and Aaron, the glory of God appeared, proving that authority is from God. God came forth to judge. A plague broke out, and 14,700 died. Moses was quick in his spiritual sensation; he immediately ordered Aaron to take the censer, put fire in it, and place incense on it to make propitiation for the assembly. Aaron stood between the dead and the living, and the plague was stopped.

God can bear His people's ten murmurings in the wilderness. But He cannot bear His authority being offended. God can bear many sins and can even pardon them. Once rebellion appears, however, God cannot tolerate it, for rebellion is according to the principle of death. It is according to the principle of Satan. For this reason, the sin of rebellion is more serious than any other kind of sin. Whenever someone opposes authority, God immediately comes in to judge. How solemn a matter this is! (CWWN, vol. 47, "Authority and Submission," pp. 111-112, 134-135)

Further Reading: CWWN, vol. 47, "Authority and Submission," chs. 1-3

第八周　周四

晨兴喂养

民十六 5 “…到了早晨，耶和华必指示谁是属祂的，谁是圣别的，…祂所拣选的是谁，必叫谁亲近祂。”

太二十 25 ～ 27 “…外邦人有君王为主治理他们，也有大臣操权管辖他们。但你们中间不是这样；反倒你们中间无论谁想要为大，就必作你们的仆役；你们中间无论谁想要为首，就必作你们的奴仆。”

求地位和权力的野心，对神的子民总是个难处。野心是个“地鼠”，暗中破坏神的计划，并败坏神的子民。…我〔李常受弟兄〕和倪柝声弟兄同在中国大陆的时候，看到他多次受攻击。他绝不作什么或说什么来表白自己，也绝不抱怨人。他曾告诉我，因为他是受攻击的目标，他很难说到自己而不表白，也很难说到别人而不定罪。所以他说最好的方法，就是不说什么。（民数记生命读经，一八八页。）

信息选读

对权力的野心和争夺权力乃是在我们的血轮里。这野心和争斗不仅在男人中间，在女人中间也有。米利暗和亚伦对摩西的背叛就证明这点。我相信这背叛是由米利暗鼓动的。…我们都要小心防备我们里面这只野心的“地鼠”。

头一代跟随基督的人，就受到争夺权力的困扰。在极重要的时刻，当主耶稣要往耶路撒冷被钉十字架的时候，祂告诉跟随祂的人将要发生在祂身上的事。（太二十 17 ～ 19。）他们听了，却没听见，也不在乎祂所说的。祂对他们说到祂的死，他们却在

WEEK 8 — DAY 4

Morning Nourishment

Num. 16:5 ...In the morning Jehovah will make known who is His and who is holy;...the one whom He will choose He will bring near to Himself.

Matt. 20:25-27 ...The rulers of the Gentiles lord it over them, and the great exercise authority over them. It shall not be so among you; but whoever wants to become great among you shall be your servant, and whoever wants to be first among you shall be your slave.

Ambition for position and power is always a problem to God's people. Ambition is a "gopher" that undermines God's plan and damages His people. When I was with Watchman Nee on the mainland of China, I saw him attacked a number of times. He never did anything or said anything to vindicate himself, and he never complained against others. As he told me, because he was the target, it was difficult for him to say anything concerning himself without vindicating, and it was difficult to say anything about others without condemning. So the best way, he said, was not to say anything. (Life-study of Numbers, p. 172)

Today's Reading

The ambition for power and the struggle for power are in our blood. This ambition and struggle can be found not only among males but also among females. The rebellion of Miriam and Aaron against Moses proves this. I believe that this rebellion was instigated by Miriam....We all need to be careful to guard against the "gopher" of ambition within us.

The first generation of Christ's followers was troubled by the struggle for power. At a very crucial time, when the Lord Jesus was going to Jerusalem to be crucified, He told His followers what would happen to Him (Matt. 20:17-19). They heard Him, but they neither listened to what He said nor cared about it. While He was telling them about His death, they were struggling

争夺权力。雅各和约翰的母亲（耶稣的姨母）甚至把她两个儿子带到主跟前，求祂在国度里，叫一个在祂右边，一个在祂左边。（20～28。）其他的门徒就恼怒这两个兄弟。这指明门徒中间有争夺权力的事。

你若把使徒行传和书信读一遍，就看见召会生活从开始就有这种争权。亚拿尼亚和撒非喇（徒五1～4）这对夫妇欺骗神，实际上也是争权。他们想要在别人眼中更形重要，得以居高。在书信的末了，约翰提到一个争权的人—丢特腓。（约叁9～11。）…基督教的历史就是一部争权的历史。这种争斗在我们每一个人里面。你可能不晓得，但它却隐藏在你里面。至终，召会生活会把我们真实的光景试验出来。只要我们在召会生活中，迟早我们会被试验并暴露出来。

请想想民数记里，以色列人中间的背叛者。有些背叛者是在营边界的人，有些是闲杂人，有些是与带头的摩西非常亲近的人。…在十六章，二百五十个首领背叛了。看到这一切，我们必须相信，每一个以色列人里面都有争权。

在十六章，摩西在面对二百五十个首领这么大规模的背叛时，乃是勇敢且忠信的。虽然他面伏于地，却仍然作了些事。他将这事公开地带到神那里，让神进来说话、审判并表白。

在这种背叛的情况下，最好什么也不作。主仍然活着。祂仍在宝座上，仍是主宰一切的。祂是主宰的主，也是最高的权柄。今天祂是基督身体的头。因此，我们必须一直把这些事交给祂，让祂作祂所是的。这是我们所能作的，也是我们必须作的。（民数记生命读经，一八八至一九一页。）

参读：民数记生命读经，第十九、二十三至二十四篇；民数记概论下册，第二十一至二十二篇。

for power. The mother of James and John (Jesus' aunt) even brought her two sons to the Lord, begging Him to put one on His right and one on His left in the kingdom (Matt. 20:20-28). The other disciples were indignant toward these two brothers. This indicates that there was a power struggle among the disciples.

If you read through the Acts and the Epistles, you will see that this struggle for power was there from the beginning of the church life. Ananias and Sapphira (Acts 5:1-4) were a couple who lied to God. Actually, their lying was a struggle for power. They wanted to be more important, to elevate themselves in the eyes of others. At the end of the Epistles, John mentioned one who was struggling for power, Diotrephes (3 John 9-11). The history of Christianity is a history of the struggle for power. This struggle is within each one of us. You may not realize it, but it is hidden inside you. Eventually, the church life will be a test to our real situation. As long as we are in the church life, sooner or later we will be tested and exposed.

Consider the rebels among the children of Israel in Numbers. Some rebels were on the border of the camp, some were with the mixed multitude, and some were very close to Moses, the leading one. Now, in Numbers 16, two hundred fifty leaders rebelled. In view of all this, we must believe that the struggle for power was in every one of the sons of Israel.

In chapter 16, Moses was bold and faithful in confronting a large-scale rebellion, a rebellion of two hundred fifty leaders. Although he fell on his face, he still did something. He brought this matter openly to God, to let God come in to speak, to judge, and to vindicate.

In such a rebellious situation, it is better not to do anything. The Lord is still living. He is still on the throne and is still sovereign. He is the sovereign Lord and the highest authority. He is the Head of the Body today. Thus, we must always refer these things to Him and let Him be what He is. This is all we can do, and this is what we must do. (Life-study of Numbers, pp. 172-174)

Further Reading: Life-study of Numbers, msgs. 19, 23-24; CWWL, 1960, vol. 1, "Synopsis of Numbers," chs. 21-22

第八周　周五

晨兴喂养

民十七 8 “第二天，摩西进见证的会幕去；看哪，利未家亚伦的杖已经发了芽，甚至生了花苞，开了花，结了熟杏。”

约十一 25 “耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活。”

神吩咐十二个首领按着支派，共取十二根杖，放在会幕内见证的柜前。神说，“我拣选的那人，他的杖必发芽。”（民十七 5。）杖是一根木头，是一根树枝，上下都砍断了，上离叶，下离根。曾有一次它是活的，现在是死了；原来能从树上得汁液，能开花结果，现在是死了。十二根杖都没有叶子、没有根，都是死枯的。神说，若有哪一根能发芽，那一根就是神所拣选的。在这里，就说明复活乃是神拣选的根据；复活乃是权柄的根据。（倪柝声文集第三辑第一册，二六八至二六九页。）

信息选读

民数记十六章说到人背叛神的代表权柄，以及人如何抵挡神所设立的权柄。十七章说到神表白祂所设立的权柄。神表白祂设立人作权柄的根据乃是复活，祂用此来止息人的怨言。人本来没有权柄向神问理由，神在这里乃是降卑祂自己，来告诉人，祂设立权柄的理由和根据。神说，祂设立权柄的根据就是复活，为要叫以色列人无可非议。

亚伦和以色列人，同样是属乎亚当的，属乎血气的。在天然上、在天性上都是可怒之子，没有分

WEEK 8 — DAY 5

Morning Nourishment

Num. 17:8 And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel, and put them in the Tent of Meeting before the Ark. Then He said, “And the rod of the man whom I choose shall bud” (Num. 17:5). Arod is a piece of wood. It is a branch that has been stripped of its leaves and roots. It once was living but now has become dead. It once derived its sap from the tree, being able to blossom and bear fruit, but now has become dead. All twelve rods were leafless, rootless, dry, and dead. Whichever one budded was the one that was chosen by God. Here we see that resurrection is the basis of God’s selection. It is also the basis of authority. (CWWN, vol. 47, “Authority and Submission,” p. 243)

Today’s Reading

Numbers 16 speaks of man’s rebellion against God’s deputy authority and how man opposed God’s appointed authority. Chapter 17 speaks of God’s vindication of His appointed authority. The basis of God’s vindication of His appointed authority is resurrection. By resurrection He stopped man’s murmuring. Man, of course, has no right to question God in the first place, but God condescended Himself to tell man the reason and basis for His appointment of authority. The basis for His appointment of authority is resurrection. This shut the mouth of the Israelites.

Both Aaron and the Israelites were descendants of Adam and both were fleshly. By nature and according to their natural disposition, they were both

别。十二根杖都是一样的，同样是没有叶、没有根的杖，同样是死的，是没有生命的。这给我们看见，事奉的根据，乃是在我们的天然之外的。乃是神另给我们复活的生命，我们才能有权柄。权柄不在于人如何，乃在于他身上有复活。亚伦和其他人本来没有任何分别；他与别人有分别，乃在于神肯挑选他，肯把复活的生命赐给他。所以权柄的根据乃是复活。

杖乃是指人的地位，而发芽是指复活的生命。论到地位，十二支派的那十二个人都有首领的地位；亚伦只代表利未支派，与其他人代表其他支派无异。亚伦不能根据他的地位事奉神，因他的地位和其他人的地位一样，这就是其他支派表示异议的。…死而复活才是神所承认的，神只承认那些经过死而进入复活的人，作为事奉祂的仆人。所以职事的标记乃是复活。人不能凭他自己的地位来事奉神，必须靠神的拣选。神叫亚伦的杖发芽、开花、结果子以后，其他支派的人有目共睹，就无话可说了。

我们身上若有权柄，乃是神的，不是我们的。…何时我们靠主，何时就看见权柄；何时我们一有天然，就立刻和任何其他人一样，没有丝毫的权柄。一切出于复活的才有权柄，权柄是在复活的上面，不是在你自己身上。不是任何的杖都摆在神面前，乃是复活的杖才摆在神面前。并且，复活在发芽的杖上，不是随便的，乃是完全的复活；不只是一点复活生命的彰显即了，乃是发了芽、开了花、结了果，这乃是成熟的复活生命。只有成熟的复活生命，才能作神代表的权柄。你身上复活的生命越彰显，你的权柄就越大。（倪柝声文集第三辑第一册，二六九、二七一、二七八至二七九页。）

参读：如何作神代表的权柄，第四篇。

sons of wrath; there was no difference between them. All twelve rods were the same. They were all leafless and rootless rods, dead and lifeless. This shows us that the basis of service is something apart from our natural life. It is the resurrection life we receive from God that gives us authority. Authority has nothing to do with man but with the resurrection that is manifested through man. Aaron was no different than all the other persons. His distinction was in God's choosing and the resurrection life which God granted him. From this we see that the basis of authority is resurrection.

Arod signifies human position, while budding signifies the resurrection life. As far as position is concerned, the twelve leaders of the twelve tribes occupied a position of leadership. Aaron represented the tribe of Levi and was no different than the others in his representation of his own tribe. Aaron could not serve God based on his position, because his position was the same as all the others. In fact, this was why the other tribes objected to his leadership.... Resurrection is the mark that God recognizes. He only recognizes those who have passed through death and resurrection as His servants. Hence, the mark of ministry is resurrection. A man cannot base his service to God on his position. He must base it on God's selection. After God caused Aaron's rod to bud, blossom, and bear fruit, the tribes saw it, and they had nothing more to say.

If there is any authority in us, this authority comes from God, not from us.... Whenever we trust in the Lord, we see authority. Whenever we express the natural life, we become the same as everyone else, and there is no authority in us whatsoever. Only that which issues from resurrection results in authority. Authority is based on resurrection, not on ourselves. No ordinary rod can be placed before God. Only a rod of resurrection can be placed before Him. Furthermore, resurrection is found in the budding rod. It is not a general resurrection but a full resurrection. It is not just a faint expression of the resurrection life but a life that has budded, blossomed, and brought forth fruit. This is resurrection life in maturity. Only one matured in resurrection life can act as God's deputy authority. The more resurrection life is expressed through us, the more authority we will have. (CWWN, vol. 47, "Authority and Submission," pp. 243-245, 251-252)

Further Reading: CWWN, vol. 47, "Authority and Submission," ch. 15

第八周　周六

晨兴喂养

林后五 20 “所以我们为基督作了大使，就好象神借我们劝你们一样；我们替基督求你们：要与神和好。”

十 13 “我们却不要过了度量夸口，只要照度量的神所分给我们尺度的度量夸口，这度量甚至远达你们。”

使徒保罗乃是基督的大使。大使是代表最高权柄的人。…宇宙中最高的权柄乃是神，神已将天上和地上所有的权柄，都赐给了基督。（太二八 18。）神设立基督作万王之王，万主之主。（提前六 15，启十七 14。）今天耶稣乃是基督，万有之主，最高的权柄。这个最高的权柄，需要一些够资格在地上代表祂的大使。主的职事不是仅仅作传道人或教师，乃是由属天权柄授权，作代表全宇宙最高权柄的人。首先，我们需要被基督俘掳；至终，我们需要成为基督在地上的代表，作大使对付属地的国家。（李常受文集一九六七年第二册，二一二至二一三页。）

信息选读

林后十章八节指明保罗从前曾向哥林多的信徒提到他使徒的权柄。使徒的权柄不是为辖管信徒，如人天然的观念所以为的，乃是为建造信徒。

〔按照十三节，〕使徒是勇敢的，但不是没有界限的。这表明他是在主的限制之下。他的夸口是照着度量的神，管治的神，所分给他的度量夸口。保罗向外邦世界（包括哥林多）的职事，是照着神的

WEEK 8 — DAY 6

Morning Nourishment

2 Cor. 5:20 On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God.

10:13 But we will not boast beyond our measure but according to the measure of the rule which the God of measure has apportioned to us, to reach even as far as you.

The apostle Paul was an ambassador of Christ. An ambassador is one who represents the highest authority....The highest authority in this universe is God, and God has given all authority in heaven and on earth to Christ (Matt. 28:18). God has appointed Christ to be the King of kings and the Lord of lords (1 Tim. 6:15; Rev. 17:14). Today Jesus is the Christ, the Lord of all, the highest authority. For this highest authority there is the need of some ambassadors on this earth who are qualified to represent Him. The Lord's ministry is not a matter of merely being a preacher or a teacher but of being one who is authorized with the heavenly authority, representing the highest authority in the whole universe. First, we need to be captured by Christ, and eventually, we need to become a representative of Christ on this earth to deal with the earthly nations as an ambassador. (CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," p. 171)

Today's Reading

Second Corinthians 10:8 indicates that in the past Paul did say something to the Corinthians concerning his apostolic authority. Apostolic authority is not for ruling over the believers, as in the natural sense, but for building them up.

[In verse 13], the apostle is bold, but he is not bold without limit. This shows that he is under the restriction of the Lord. His boasting is according to the measure of the rule which the God of measure, the ruling God, has apportioned to him. Paul's ministry to the Gentile world, including Corinth,

度量。（弗三1～2，8，加二8。）因此，他的夸口也是在这界限之内，不是过了度量。

我们不该以为，保罗这么属灵，必定与我们完全不同。甚至他也必须学习受主的限制。比如，保罗想去罗马，却没有料到他是带着锁链去的。不仅如此，他告诉罗马的信徒，他想从罗马经过，往西班牙去。（罗十五24。）保罗从未去到西班牙，而是带着锁链到了罗马。这锁链就是主的度量、主的约束。…〔神〕乃是带他去罗马作囚犯。…神是主宰一切的，任何发生在保罗身上的事，都在神的主宰之下。这意思是说，保罗所受的捆锁和监禁，都是神主宰的约束。保罗愿意服在神的度量之下。他不挣扎，也不反抗这约束。

在召会的事奉上，我们需要看见神只量给我们这么多，我们不该过度伸展自己。我们必须知道自己的限度，自己的属区，而不越过到别人的区域。象保罗一样，我们该照着我们的尺度行动、行事；也就是说，只照着神量给我们的度量行动、行事。

保罗从他所领受马其顿人的呼声中，知道哥林多是在他的尺度和度量之下。我们从行传十六章知道，保罗非常清楚神呼召他去欧洲。他是照着神的尺度，把基督的福音带到亚该亚。马其顿和亚该亚都在保罗的尺度之下。因此，热中犹太教的人不应该进入这地界而引起纠纷。这是保罗写这几节经文时，深处的感觉。

在林后〔十章〕，保罗表白他使徒的权柄。这权柄与属区有关。保罗若没有一个属区，他就没有权柄。他表白自己使徒的权柄时，并没有越过他度量的界限来行事。他是一个完全在神约束下之人的好榜样。（哥林多后书生命读经，五二四至五二六、五三一、五三三至五三四页。）

参读：哥林多后书生命读经，第五十至五十七篇；一个在灵里之人的自传，第六章。

was according to the measure of God (Eph. 3:1-2, 8; Gal. 2:8). Hence, his boast is also within this limit, not without measure.

We should not think that Paul was so spiritual that he was altogether different from us. Even he had to learn to take the Lord's restriction. For example, Paul wanted to go to Rome, but he did not expect to go there in bonds. Furthermore, he told the believers at Rome that he expected to go to Spain by way of them (Rom. 15:24). Paul never went to Spain, and he arrived in Rome in bonds. Those bonds were the Lord's measure, His limitation…. God led him there as a prisoner….God is sovereign, and whatever happened to Paul was under God's sovereignty. This means that Paul's bonds and imprisonment were God's sovereign restriction. Paul was willing to be subject to God's measuring. He neither transgressed this restriction nor rebelled against it.

In the church service we need to realize that God has only measured out so much to us, and we should not overstretch ourselves. We need to know our limitation, our jurisdiction, and not go beyond it into others' territory. Like Paul, we should move and act according to our rule, that is, according to how much God has measured to us.

Paul knew from the Macedonian call he received that Corinth was under his rule, his measure. We know from Acts 16 that Paul became clear that God had called him to Europe. He came to Achaia with the gospel of Christ according to God's ruling. Both Macedonia and Achaia were under Paul's rule. Thus, the Judaizers should not have come into this territory to cause trouble. This was the feeling deep within Paul as he was writing these verses.

In this section of 2 Corinthians Paul is vindicating his apostolic authority. This authority is related to jurisdiction. If Paul did not have any jurisdiction, what would be his authority? In his vindication of his apostolic authority, Paul conducted himself so as not to overstep the boundary of his measure. He is a good example of a person fully under God's restriction. (Life-study of 2 Corinthians, pp. 445-447, 451-453)

Further Reading: Life-study of 2 Corinthians, msgs. 50-57; CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," ch. 6

第八周诗歌

746

国　度 — 里面的统治

8 8 8 8（英 942）

降 B 大调　　3/4



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

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

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

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

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

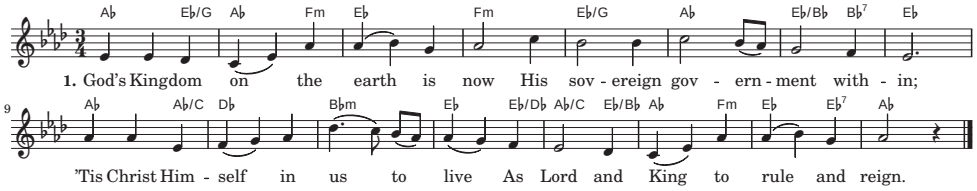
七 在这属天范围活着，　带着祂这属天王权，
属天光中行动、争战，　直到国度在地实现。

WEEK 8 — HYMN

God's Kingdom on the earth is now

The Kingdom — Its Inner Reign

942



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

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

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

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

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

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

第八周申言

申言稿：

Composition for prophecy with main point and sub-points:

第九周

摩西愿意耶和华的百姓都是申言者

诗歌：628

读经：民十一 29，申十八 15 ～ 19，徒三 21 ～ 22，林前十四 1、3、5、24、31

纲要

周一

壹 我们的神乃是说话的神—来一 1 ～ 2 上：

一 神是个奥秘，但这奥秘借着神的说话，已经启示出来了—1 ～ 2 节上：

1 若非神说话，就永远没有人能认识祂—路一 70，徒三 21。

2 我们的神是启示出来的神，因为祂已经在祂的说话中，将自己启示出来—来一 1 ～ 2 上。

二 凡受造之物都是出自神的话—创一 3，约一 3：

1 旧造—整个宇宙—是凭神的说话而有的—创一 3、6 ～ 7，诗三三 9，罗四 17，来十一 3。

2 新造是借着整个作为话的神说话所产生的—约一 1、3、五 24。

3 说话的神继续借着祂的说话行作万事—罗四 17。

Week Nine

Moses Desiring That All Jehovah's People Would Be Prophets

JL Hymns: 866

Scripture Reading: Num. 11:29; Deut. 18:15-19; Acts 3:21-22; 1 Cor. 14:1, 3, 5, 24, 31

Outline

Day 1

I. Our God is a speaking God—Heb. 1:1-2a:

A. God is a mystery, but this mystery has been revealed by God's speaking—vv. 1-2a:

1. Without the divine speaking, God would remain forever unknowable—Luke 1:70; Acts 3:21.

2. Our God is the revealed God because He has revealed Himself in His speaking—Heb. 1:1-2a.

B. Every created thing came out of the word of God—Gen. 1:3; John 1:3:

1. The old creation—the whole universe—came into being by God's speaking—Gen. 1:3, 6-7; Psa. 33:9; Rom. 4:17; Heb. 11:3.

2. The new creation was brought into being by the entire God speaking as the Word—John 1:1, 3; 5:24.

3. The speaking God continues to do all things through His speaking—Rom. 4:17.

三 活神借着说话，将祂自己分赐并注入到我们里面—提后三 16 ～ 17：

1 神一说话，光就照亮，带给我们领悟、异象、智慧和口才—诗一一九 105、130。

2 神一说话，生命就分赐出来，而这生命包含基督一切神圣的属性和人性的美德—约六 63，一 1，4。

3 神一说话，能力就传输出来，而这是生命生长并生产的能力—可四 14、26。

四 在旧约，神是借着众申言者，就是借着被神的灵推动的人，多分多方向列祖说话—来一 1，彼后一 21。

五 在新约，神在子里，就是在子的人位里说话—来一 2 上：

1 这个人位先是个人的，然后成了团体的—太十七 5，徒九 4，林前十二 12。

2 神今天是在一个人位里说话，而这人位已经扩增为一个团体的人，包括众使徒和这人位之身体的众肢体—十四 4 下、31。

3 信徒都是团体的子的一部分；神仍然在子里说话—来一 2 上。

六 说话的神渴望得着说话的子民—徒四 31，六 7，十二 24，十九 20，西四 3，提后四 2，启一 2、9。

C. The living God imparts and infuses Himself into us by speaking—2 Tim. 3:16-17:

1. When God speaks, the light shines, bringing us understanding, vision, wisdom, and utterance—Psa. 119:105, 130.

2. When God speaks, life is imparted, and this life includes all the divine attributes and human virtues of Christ—John 6:63; 1:1, 4.

3. When God speaks, power is transmitted, and this is the growing and producing power of life—Mark 4:14, 26.

D. In the Old Testament, God spoke in many portions and in many ways to the fathers in the prophets, in men borne by the Spirit—Heb. 1:1; 2 Pet. 1:21.

E. In the New Testament, God speaks in the Son, in the person of the Son—Heb. 1:2a:

1. This person was first an individual and then became corporate—Matt. 17:5; Acts 9:4; 1 Cor. 12:12.

2. God today speaks in a person, and this person has increased to be a corporate person, including all the apostles and all the members of this person's Body—14:4b, 31.

3. The believers are all a part of the corporate Son; God is still speaking in the Son—Heb. 1:2a.

F. The speaking God desires to have a speaking people—Acts 4:31; 6:7; 12:24; 19:20; Col. 4:3; 2 Tim. 4:2; Rev. 1:2, 9.

周二

贰 在民数记十一章二十九节，摩西喊说，“唯愿耶和华的百姓都是申言者，愿耶和华把祂的灵放在他们身上！”：

Day 2

II. In Numbers 11:29 Moses exclaimed, “Oh that all Jehovah's people were prophets, that Jehovah would put His Spirit upon them!”:

一 申言者主要不是预言未来的人，乃是为别人说话的人，就如亚伦为摩西说话—出七 1～2，四 16。

二 申言者是神的发言人；他们为神说话并说出神—赛一1～2上，六8～9，耶一1～4，结一3，二1～7：

1 神是隐藏的，但借着申言者的说话，就将神的自己和神的心意说明出来—赛四五 15，弗一9，三3～5。

2 申言者直接得着神的启示，被神的灵推动，为神说话并将神说出来—彼后一 21。

三 摩西愿意所有的以色列人都作申言者，就是为神说话的人—民十一 29：

1 民数记十一章二十九节的话，是摩西所发出一个极大的预言。

2 关于神所有的子民都该作申言者的这件事，新约里的保罗与旧约里的摩西是一致的—29 节，林前十四 31：

a 摩西所说的话，为保罗在林前十四章所推动，并且在神新约的经纶里，借着召会聚会中众信徒的申言而得应验—24、31 节。

b 保罗的观念可能是从摩西来的，因为保罗最懂旧约，他必定熟悉摩西在民数记十一章二十九节所说的。

c 在旧约和新约里，神都要祂的子民为祂说话。

四 申言者预表基督是将我们带进神的光和启示之中的一位—约一 1、14，六 63，八 12，太十一 27，可四 11。

A. A prophet is not mainly one who predicts the future but one who speaks for another, as Aaron spoke for Moses—Exo. 7:1-2; 4:16.

B. Prophets are God's spokesmen; they speak for God and speak forth God—Isa. 1:1-2a; 6:8-9; Jer. 1:1-4; Ezek. 1:3; 2:1-7:

1. God is hidden, but through the speaking of the prophets, God Himself and His intention are explained—Isa. 45:15; Eph. 1:9; 3:3-5.

2. Prophets receive God's revelation directly and are borne by the Spirit of God to speak for God and to speak forth God—2 Pet. 1:21.

C. Moses desired that all the people of Israel would be prophets, those who spoke for God—Num. 11:29:

1. The word in Numbers 11:29 was a great prophecy uttered by Moses.

2. Concerning the matter that all of God's people should be prophets, Paul in the New Testament and Moses in the Old Testament are in agreement—v. 29; 1 Cor. 14:31:

a. The word that Moses spoke was promoted by Paul in 1 Corinthians 14, and it is fulfilled in God's New Testament economy by the prophesying of the believers in the church meetings—vv. 24, 31.

b. It is likely that Paul's concept came from Moses, because Paul, as one who understood the Old Testament, must have been familiar with what Moses had said in Numbers 11:29.

c. In both the Old and New Testaments God wants His people to speak for Him.

D. A prophet typifies Christ as the One who brings us into God's light and revelation—John 1:1, 14; 6:63; 8:12; Matt. 11:27; Mark 4:11.

周三

叁 “耶和华你的神要从你们弟兄们中间，给你兴起一位申言者象我，你们要听从祂”—申十八 15：

一 在十五至十九节，摩西说到耶和华神为以色列人兴起一位像摩西的申言者（要来的基督）。

二 行传三章二十二节把申命记十八章十五至十九节，应用到基督这位神成为肉体来作人者的身上，指明基督就是神应许给祂子民以色列人的申言者。

三 申言者要从他们的弟兄们中间兴起（15 上），指明基督这位要来的申言者既是神圣的，又是属人的—约一 1、14：

1 基督若仅仅是神，就不能从犹太人中间作一位弟兄而被兴起；但基督是成为肉体的一位，穿上了人的性情，作了犹太人，就从祂的弟兄们中间被兴起—罗一 3 ～ 4，八 3，腓二 5 ～ 8。

2 要来的基督乃是神成肉体来作神人—路一 31 ～ 33。

四 申命记十八章十八节指明，神要借着基督的成为肉体，兴起这位申言者讲说神的话—约一 14，三 34，七 16 ～ 17，八 18，来一 2 上：

1 讲说神的话，即申言，乃是分赐神，把神说到人里面—林前十四 1、3、5、24 ～ 25、31。

2 这就是神所兴起的申言者主耶稣所作的—徒三 21 ～ 22。

Day 3

III. “A Prophet will Jehovah your God raise up for you from your midst, from among your brothers, like me; you shall listen to Him”—Deut. 18:15:

A. In verses 15 through 19 Moses spoke concerning Jehovah God’s raising up of a Prophet (the coming Christ) like Moses for the children of Israel.

B. Acts 3:22 applies Deuteronomy 18:15-19 to Christ, who is God incarnated to be a man, indicating that Christ is the Prophet promised by God to His people, the children of Israel.

C. That the Prophet was to be from among their brothers (v. 15a) indicates that Christ as the coming Prophet would be human as well as divine—John 1:1, 14:

1. As God, Christ could not be from among the Jews as a brother, but as the incarnated One, the One who has put on human nature and was a Jew, Christ was from among His brothers—Rom. 1:3-4; 8:3; Phil. 2:5-8.

2. The coming Christ would be God incarnated to be a Godman—Luke 1:31-33.

D. Deuteronomy 18:18 indicates that God would raise up this Prophet through the incarnation of Christ to speak the word of God—John 1:14; 3:34; 7:16-17; 8:18; Heb. 1:2a:

1. To speak God’s word—to prophesy—is to dispense God, to speak God forth into others—1 Cor. 14:1, 3, 5, 24-25, 31.

2. This is what the Lord Jesus did as the Prophet raised up by God—Acts 3:21-22.

周四

Day 4

肆 旧约的申言者预表新约圣灵这涂抹的膏油—林后一21，约壹二20、27：

一 在新约里，圣灵顶替了申言者的工作—路一41～42、46～55、67～79。

二 圣灵膏油的涂抹，顶替了旧约的申言者—徒三21～22，林前十五45下，林后三17，徒一2，二4。

三 圣灵这膏油涂抹的元素，已经进到我们里面，作我们的申言者—罗八11、16，林前六17，加四4、6：

1 在旧约里，圣灵借以向人启示的代表乃是申言者—彼后一21。

2 今天申言者所预表之启示的灵是在我们里面，那灵给我们启示—弗一17～18，林前十四29～30。

四 在我们里面施膏的灵就是申言者—林后一21，约壹二20、27：

1 施膏的灵已经进到我们里面，作了我们活的申言者—20、27节。

2 在旧约里，神的灵临到一些人，只感动他们；现今那灵已经进到我们众人里面，作我们的申言者—民十一25～26、29。

3 感动人作申言者的那灵，已作为膏油涂抹进到我们里面，作我们的申言者—约壹二20、27。

IV. The prophets in the Old Testament typify the Holy Spirit as the anointing ointment in the New Testament—2 Cor. 1:21; 1 John 2:20, 27:

A. In the New Testament the Holy Spirit has replaced the work of the prophets—Luke 1:41-42, 46-55, 67-79.

B. The anointing of the Holy Spirit has replaced the prophets of the Old Testament—Acts 3:21-22; 1 Cor. 15:45b; 2 Cor. 3:17; Acts 1:2; 2:4.

C. The Holy Spirit, the anointing element, has entered into us to be our Prophet—Rom. 8:11, 16; 1 Cor. 6:17; Gal. 4:4, 6:

1. In the Old Testament the representatives through whom the Holy Spirit gave revelations were the prophets—2 Pet. 1:21.

2. Today the Spirit of revelation, typified by the prophets, is in us, and the Spirit gives us revelation—Eph. 1:17-18; 1 Cor. 14:29-30.

D. The anointing Spirit within us is the Prophet—2 Cor. 1:21; 1 John 2:20, 27:

1. The anointing Spirit has entered into us to be our living Prophet—vv. 20, 27.

2. In the Old Testament the Spirit of God came upon certain people and moved only them; now the Spirit has entered into all of us to be our Prophet—Num. 11:25-26, 29.

3. The Spirit who inspired people to be prophets has entered into us as the anointing to be our Prophet—1 John 2:20, 27.

周五

Day 5

伍 新约给我们看见，神要我们得救并重生的人都作申言者说话—林前十四1、3、5、24、31：

V. The New Testament shows that God wants us, the saved and regenerated ones, to prophesy as prophets—1 Cor. 14:1, 3, 5, 24, 31:

一 申言是超越的恩赐，乃是借着享受基督，在生命的长大里所产生，为着建造召会—12 节，太十六 18，林前十四 4 下。

二 新约信徒蒙神拯救，作君王、作祭司，并作申言者为神申言—启一 5 ～ 6，二十 4 下，林前十四 31：

1 重生并得救的人都能为神申言—约三 3、5 ～ 6，林前十四 31 ～ 32。

2 神愿意每一位信徒都申言，就是为祂说话，并说出祂—1、3、5、24、31 节。

3 按照成为肉体的原则，神要在我们里面并借着我们说话—六 17，七 25、40。

三 为神说话并说出神，乃是凭神的灵说话；那灵总是预备好，要同着并借着我们说话—十二 3，十四 32。

四 就着“为…说话”，并“说出…”的意义而言—为神说话，并说出神—申言需要生命多有长大—弗四 15：

1 为这缘故，我们需要认识神，也需要经历基督—来八 10 ～ 11，腓三 7 ～ 15。

2 我们对神若没有足够的认识，对基督若没有足够的经历，就没有什么可为祂说的，也不能说出祂。

五 新约申言者主要的工作是为着建造、勉励并安慰人—林前十四 3。

周六

A. Prophesying is the excelling gift produced in the growth in life through the enjoyment of Christ for the building up of the church—v. 12; Matt. 16:18; 1 Cor. 14:4b.

B. The New Testament believers are saved by God to be kings, priests, and prophets who prophesy for God—Rev. 1:5-6; 20:4b; 1 Cor. 14:31:

1. Regenerated and saved persons are able to prophesy for God—John 3:3, 5-6; 1 Cor. 14:31-32.

2. God desires that each of the believers prophesy, that is, speak for Him and speak Him forth—vv. 1, 3, 5, 24, 31.

3. God wants to speak within us and through us according to the principle of incarnation—6:17; 7:25, 40.

C. Speaking for God and speaking forth God are speaking by the Spirit of God; the Spirit is always ready to speak with us and through us—12:3; 14:32.

D. To prophesy in the sense of telling for and telling forth—speaking for God and speaking forth God—requires much growth in life—Eph. 4:15:

1. For this, we need to know God and experience Christ—Heb. 8:10-11; Phil. 3:7-15.

2. If we do not have the adequate knowledge of God and experience of Christ, we do not have anything to say for Him, and we cannot speak Him forth.

E. The main work of the New Testament prophets is for building up, encouraging, and consoling others—1 Cor. 14:3.

Day 6

六 在召会聚会申言的目标，乃是建造召会作基督的身体—12 节。

七 申言需要三种构成的元素：

1 对神的话有认识—属人学习的元素—提后三 16 ～ 17，结三 1 ～ 4。

2 有圣灵即时的感动—神圣感动的元素—林前十四 32、37 上，约壹一 6 ～ 7，罗八 4。

3 有异象，看见神的权益和经纶，看见召会是基督的身体，看见地方召会，看见世界，看见个别的圣徒，甚至看见自己—借着神圣之光的光照而有所看见—弗一 17，林前二 11 ～ 12。

八 我们若要申言，就需要过申言的生活：

1 我们需要晨晨复兴—箴四 18，哀三 22 ～ 24，诗一一九 147 ～ 148：

a 义人的途径好象黎明的光，越照越明，直到日午；这是照着神创造里的自然律，我们必须照着这自然的律。

b 在哀歌三章二十二至二十四节耶利米说，主的怜恤每早晨都是新鲜的，崭新的。

2 我们也需要时时与主交通，照着灵而行，无论得时不得时都传道（讲说主），借此过日日得胜的生活—约壹一 6，罗八 4，提后四 2 上。

F. The goal of prophesying in the church meetings is the building up of the church as the Body of Christ—v. 12.

G. Prophesying requires the three constituting elements of prophesying:

1. A knowledge of the Word of God—the human element of learning—2 Tim. 3:16-17; Ezek. 3:1-4.

2. The instant inspiration of the Holy Spirit—the divine element of inspiration—1 Cor. 14:32, 37a; 1 John 1:6-7; Rom. 8:4.

3. A vision concerning God's interest and economy, concerning the church as the Body of Christ, concerning the local churches, concerning the world, concerning the individual saints, and even concerning ourselves—the view through the enlightening of the divine light—Eph. 1:17; 1 Cor. 2:11-12.

H. If we are going to prophesy, we need to live a prophesying life:

1. We need to be revived every morning—Prov. 4:18; Lam. 3:22-24; Psa. 119:147-148:

a. The path of the righteous is like the dawn that becomes brighter and brighter until noontime; this is according to the natural law in God's creation, and we have to go along with it.

b. In Lamentations 3:22-24 Jeremiah says that the Lord's compassions are fresh and new every morning.

2. We also need to live an overcoming life every day by fellowshipping with the Lord moment by moment, by walking according to the spirit, and by speaking the word (the Lord) in season and out of season—1 John 1:6; Rom. 8:4; 2 Tim. 4:2a.

第九周　周一

晨兴喂养

来一1～2“神既在古时，借着众申言者，多分多方向列祖说话，就在这末后的日子，在子里向我们说话；神已立祂作承受万有者，也曾借着祂造了宇宙。”

神是奥秘的，祂完完全全是个奥秘。但这奥秘借着神的说话，已经启示出来了。若非神说话，就永远没有人能认识祂。但我们的神不再是奥秘的。祂不再是个奥秘，乃是一个故事；…我们都能讲说神的故事，因为神的故事就是不断的说话；神的故事是个说话的历史。

希伯来书开始于神说话。…赞美神，祂说话了！神说话绝不是一件小事，神若不说话，祂就是奥秘的；但祂已经说话，把自己启示出来，就不再是奥秘的了。现今祂是那启示出来的神。（希伯来书生命读经，三七、二一页。）

信息选读

借着说话，〔神〕创造天地，行作万事。所以，每一个得救有祂生命的人，都当学习为祂说话，并说祂的话。…宇宙间最大的奥秘就是神。这奥秘在哪里启示出来，或说在哪里向人类打开呢？

乃是在祂的话里向我们打开，向我们启示出来。希伯来一章告诉我们，我们的神乃是说话的神。（1～2。）人类的说话，是从祂创造出来的。祂是说话的神，祂也是话。…神要人为祂说话。（为神说话，三九至四〇页。）

希伯来一章一至二节说，神在古时、在旧约时代借着众申言者说话，但如今到了新约时代，神在基督里说话。整个新约时代，（不仅耶稣基督在地上

WEEK 9 — DAY 1

Morning Nourishment

Heb. 1:1-2 God, having spoken of old in many portions and in many ways to the fathers in the prophets, has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe.

God is mysterious. He is altogether a mystery. But this mystery has been revealed by God's speaking. Without the divine speaking, God would remain forever unknowable. But our God no longer is mysterious. He is not a mystery, but a story....We can tell the story of God. The story of God is a matter of continual speaking; it is a speaking history.

The book of Hebrews begins with God speaking.... God has spoken! Praise Him! It is absolutely not a small thing that God has spoken. Without speaking God is mysterious. But He has revealed Himself in His speaking. He is no longer mysterious. Now He is the revealed God. (Life-study of Hebrews, pp. 31,17)

Today's Reading

God created the universe and continues to do all things through His speaking. Therefore, everyone who has been saved and who has His life should learn to speak for Him and to speak His word.

The greatest mystery in the universe is God. Where is this mystery opened and revealed to man? This mystery is opened and revealed to us in His Word. Hebrews 1 tells us that our God is a speaking God (vv. 1-2). The speaking of the human race came from His creation. He is a speaking God, and He is also the Word. God's desire...is that man speak for Him. (CWWL, 1985, vol. 5, "Speaking for God," p. 201)

Hebrews 1:1-2 says that God in ancient times, in the Old Testament times, spoke through the prophets, but now in the New Testament times, God speaks in Christ. In the entire New Testament age, not only in the three

的三年半，）神都在子的身位里说话。今天我们必须晓得，子已经成了集体的一位。我们这些相信神儿子的人，都已经成了这集体儿子的一部分。因此，神还是借着子说话，就是借着召会说话。（神圣的说话，五五页。）

我们有一位说话的神，而这位说话的神渴望得着说话的子民。神渴望说话，祂的灵正在等待我们说话。在美国成百万的基督徒若每天肯为神和基督说话，全地就会翻转过来。然而…基督徒的传统、风俗和习惯〔是〕上教堂只…听一个人讲。我们都必须起来推翻这个风俗。

当我们来召会聚会时，我们必须说话。我们有不只一种说话的方式。呼喊、歌唱、赞美和祷告，都是不同种的说话。…我们不该在会所开始聚会，乃该在我们的餐厅、起居室、或卧房开始聚会。当我们预备要来聚会时，我们就应当开始唱诗；在来聚会的路上，我们应当唱着、赞美着、祷告着、喊着而来。（申言的实行，四三至四四页。）

如果你来到聚会中说话，你就会被充满。…要借着说话来享受！神在旧造里说话，也在新造里说话。现在轮到我们在日常生活中说话，在尽职事时说话，在聚会中说话，在圣灵里说话，凭着信心的灵说话，并且说基督的话。我们有圣灵，我们能够在祂里面说话；我们有信心的灵，我们能够凭着祂说话；我们有基督的话，就是神和那灵，就是生命，我们能够用祂来说话。我们有些东西，使我们能够在祂里面说话，凭着祂说话，并且用祂来说话！我们都能够在圣灵里说话，凭着信心的灵说话，并且用基督的话来说话。（神圣的说话，六〇至六一页。）

参读：希伯来书生命读经，第二至三篇；哥林多前书生命读经，第六十三篇；以弗所书生命读经，第三十九、八十四篇；申言的实行，第四篇；为神说话，第三篇；神圣的说话，第一至四章。

and a half years of Jesus Christ's earthly life, God speaks in the person of the Son. Today we have to realize that the Son has been made a corporate One. We the believers of His Son have all become the parts of this corporate One, a corporate Son. Therefore, God is still speaking through the Son, that is, through the church. (CWWL, 1985, vol. 3, "The Divine Speaking," p. 308)

We have a speaking God, and this speaking God desires to have a speaking people. God desires to speak, and His Spirit is waiting for us to speak. If all the millions of Christians in the United States would speak for God and Christ every day, the whole earth would be overturned. However, ... [the] habit of Christians [is] to go to church simply to listen to one speaker. We all need to rise up and overthrow this custom.

When we come to the church meetings, we must speak. There is more than one way to speak. Shouting, singing, praising, and praying are all different kinds of speaking....We should not begin the meeting in the meeting hall but in our dining room, living room, or bedroom. When we are preparing to come to the meeting, we should begin to sing, and on the way to the meeting, we should come singing, praising, praying, and shouting. (CWWL, 1990, vol. 2, "The Practice of Prophesying," pp. 366-367)

If you speak when you come to the meeting, you will be filled up....Enjoy yourself by speaking. God spoke in His old creation, and He spoke in His new creation. Now it is our turn to speak in our daily life, in our ministry, in the meetings, in the Holy Spirit, by the spirit of faith, and with the word of Christ. We have the Holy Spirit in whom we can speak, we have the spirit of faith by which we can speak, and we have the word of Christ, which is God with the Spirit, which is life, with which we can speak. We have something that we can speak in, speak by, and speak with. We all can speak in the Holy Spirit, by the spirit of faith, and with the word of Christ. (CWWL, 1985, vol. 3, "The Divine Speaking," p. 311)

Further Reading: Life-study of Hebrews, msgs. 2-3; Life-study of 1 Corinthians, msg. 63; Life-study of Ephesians, msgs. 39, 84; CWWL, 1990, vol. 2, "The Practice of Prophesying," ch. 4; CWWL, 1985, vol. 5, "Speaking for God," ch. 3; CWWL, 1985, vol. 3, "The Divine Speaking," chs. 1-4

第九周　周二

晨兴喂养

民十一 29“摩西对他说，你为我的缘故嫉妒人么？唯愿耶和华的百姓都是申言者，愿耶和华把祂的灵放在他们身上！”

林前十四 31“因为你们都能一个一个地申言，为要使众人有学习，使众人得勉励。”

申言者乃是神的发言人。…例如出埃及三章与四章，当摩西被神呼召的时候，他对神说，他是拙口笨舌的人。（四 10。）神就把亚伦赐给摩西作他的申言者。（14～16，七 1。）亚伦不是为摩西说预言，乃是替摩西说话。在全本圣经中，作申言者是重在为神说话，并且说出神来，有时也说预言，但〔那〕是次要的。这是圣经中作申言者的正确意义。（真理课程一级卷二，一九页。）

申言者直接得着神的启示，被神的灵推动，（彼后一 21，）为神说话并将神说出来。神是隐藏的，但借着申言者的说话，就将神的自己和神的心意说明出来。（真理课程三级卷二，一四一页。）

信息选读

〔在民数记十一章，〕七十〔个长老〕中有两个，没有和其余的人一同在会幕四围，而他们也申言。（26。）…约书亚为摩西嫉妒，要摩西禁止他们。〔27～28。〕但摩西回答：“你为我的缘故嫉妒人么？”（29 上。）然后摩西发出一个极大的预言：“唯愿耶和华的百姓都是申言者，愿耶和华把祂的灵放在他们身上！”（29 下。）这预言为保罗在哥林多前书所推动，并要在神新约经纶中得以应验。（民数记生命读经，一四六页。）

WEEK 9 — DAY 2

Morning Nourishment

Num. 11:29 But Moses said to him, Are you jealous for my sake? Oh that all Jehovah's people were prophets, that Jehovah would put His Spirit upon them!

1 Cor. 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.

Prophets are God's spokesmen....For example, in Exodus 3 and 4 when Moses was called by God, he told God that he was slow of speech and of a slow tongue (4:10). So God gave Aaron to Moses to be his prophet (4:14-16; 7:1). Aaron did not predict for Moses; rather, he spoke for him. In the whole Bible, to prophesy is mainly to speak for God and to speak forth God; sometimes it is also to predict, ... [which] is secondary. This is the proper meaning of prophesying in the Bible. (Truth Lessons—Level One, vol. 2, p. 19)

Prophets receive God's revelation directly and are borne by the Spirit of God to speak for God and speak forth God (2 Pet. 1:21). God is hidden, but through the speaking of the prophets, God Himself and His intention are explained. (Truth Lessons—Level Three, vol. 2, p. 121)

Today's Reading

[In Numbers 11] two of the seventy [elders], who were not with the others around the Tent of Meeting, also prophesied (v. 26).... Joshua was jealous for Moses, and he charged Moses to forbid them [vv. 27-28]. But Moses replied, "Are you jealous for my sake?" (v. 29a). Then Moses uttered a great prophecy: "Oh that all Jehovah's people were prophets, that Jehovah would put His Spirit upon them!" (v. 29b). This prophecy was promoted by Paul in 1 Corinthians and will be fulfilled in God's New Testament economy. (Life-study of Numbers, p. 133)

这给我们看见，不仅新约的保罗，在林前十四章三十一节有那样的看见，说，“你们都能一个一个地申言。”恐怕保罗的观念是从摩西来的，因为保罗最懂旧约，他必定熟悉民数记十一章二十九节，摩西所说的：“唯愿耶和华的百姓都是申言者。”我们都知道，保罗写新约的书信时，有许多话都是源自旧约。因此我们看见，新旧约圣经里，有个一贯的概念，就是神愿意祂的子民为祂说话。（为神说话，五〇页。）

保罗和摩西几乎说到相同的事。…（民十一29，…林前十四31。）今天基督徒多半把“申言”这个辞领会成说预言的意思，这是可怜的光景。但摩西使用希伯来文的“申言”，用意并不是指着“说预言”。连他自己也没有说多少预言！摩西五经里面有多少预言？很少。但他的著作，就是他的说话，完全把神说出来了。他为神说话，他也说神！他很少说预言。以赛亚、耶利米、以西结也是一样。他们的书包含的预言其实很少，书中充满的乃是说出神，为神说话，以及直接说神。这是旧约的申言：预言很少，其中充满的乃是说出神，为神说话，以及直接说神。新约里的希腊文也是这样。新约希腊文的申言，意思是一种神的说话。你说出神，说出基督，你向人说基督，你为基督说话。这就是申言。申言主要就是为基督说话，说出基督，把基督说出来。申言就是说神，说基督，说神圣的权益，说基督和神的事，说出神，把神说出来，并且为神说话。（神圣的说话，一四至一五页。）

参读：民数记生命读经，第十八篇；罗马书生命读经，第二十六篇；真理课程一级卷二，第十四课；真理课程三级卷二，第三十课；长老训练第八册，第三章；人人要说神的话，第一篇。

Paul in the New Testament was not the only one who had this kind of vision in 1 Corinthians 14:31: “You can all prophesy one by one.” It is very likely that Paul’s concept came from Moses, because Paul, as one who understood the Old Testament, must have been familiar with what Moses had said in Numbers 11:29, “Oh that all Jehovah’s people were prophets!” We know that when Paul wrote the Epistles in the New Testament, many of his words were derived from the Old Testament. Therefore, we see that this concept is consistent in both the Old and New Testaments—God wants His people to speak for Him. (CWWL, 1985, vol. 5, “Speaking for God,” p. 209)

Paul said nearly the same thing that Moses did…(Num. 11:29;…1 Cor. 14:31). It is a poor situation that most of the Christian people today understand the word prophesy to mean to predict. But when Moses used the Hebrew word for prophesy, his intention was not to indicate prediction. Even he himself did not predict much. In all his five books how many predictions are there? There are very few, but his writing, that is, his speaking, was altogether the speaking forth of God. He was speaking for God, and he was speaking God. Moses predicted little. It was the same with Isaiah, Jeremiah, and Ezekiel. Their books actually contain very few predictions but rather are full of speaking forth God, speaking for God, and speaking God directly. This was the Old Testament prophecy: there is not much prediction, but it is full of speaking forth of God, speaking for God, and speaking God directly. It is the same way with the Greek word in the New Testament. Prophecy in New Testament Greek means a kind of speaking of God. You speak God forth, you speak Christ out, you speak Christ to people, you speak for Christ. This is prophecy. To prophesy is mainly to speak for Christ, to speak Christ forth, to speak Christ out. To prophesy is to speak God, to speak Christ, to speak the divine interest, to speak the things concerning Christ and God, and to speak forth, speak out, and speak for God. (CWWL, 1985, vol. 3, “The Divine Speaking,” pp. 280-281)

Further Reading: Life-study of Numbers, msg. 18; Life-study of Romans, msg. 26; Truth Lessons—Level One, vol. 2, lsn. 14; Truth Lessons—Level Three, vol. 2, lsn. 30; CWWL, 1986, vol. 1, “Elders’ Training, Book 8: The Life Pulse of the Lord’s Present Move,” ch. 3; CWWL, 1985, vol. 4, “Everyone Speaking the Word of God,” ch. 1; CWWL, 1994-1997, vol. 4, pp. 325-327

第九周　周三

晨兴喂养

申十八 15“耶和华你的神要从你们弟兄们中间，给你兴起一位申言者象我，你们要听从祂。”

约七 16～17“耶稣回答说，我的教训不是我自己的，乃是那差我来者的。人若立志实行祂的旨意，就必晓得这教训或是出于神，或是我从自己说的。”

在申命记十八章十五至十九节，摩西说到耶和华神为以色列人兴起一位像摩西的申言者（要来的基督）。行传三章二十二节把这些经节应用于基督，指明基督就是神应许给祂百姓以色列人的申言者。…申言者要从他们的弟兄们中间兴起。（申十八 15 上。）这指明基督这位要来的申言者既是神圣的，又是属人的；祂是神成为肉体来作人，就是神人。基督作为神，不能作为弟兄从犹太人中间兴起；但基督作为成肉体者，祂穿上人的性情，作了犹太人，所以能从祂的弟兄们中间兴起。…摩西告诉以色列人，他们要听从这位申言者。（15 下。）

神兴起的申言者，正如以色列人在何烈山向耶和华他们的神所求一切的话。（16～17。）他们告诉摩西，他们不能忍受听见神的声音。他们想要一个中间人，一个能听见神的话并把话传给他们的人。因着他们想要一位申言者，摩西应许神会实现他们想要申言者的愿望。（申命记生命读经，一六四至一六五页。）

信息选读

〔申命记十八章十八节〕指明，神要借着基督的成为肉体，兴起这位申言者讲说神的话。（约一

WEEK 9 — DAY 3

Morning Nourishment

Deut. 18:15 A Prophet will Jehovah your God raise up for you from your midst, from among your brothers, like me; you shall listen to Him.

John 7:16-17 Jesus therefore answered them and said, My teaching is not Mine, but His who sent Me. If anyone resolves to do His will, he will know concerning the teaching, whether it is of God or whether I speak from Myself.

In Deuteronomy 18:15-19 Moses spoke concerning Jehovah God's raising up of a Prophet (the coming Christ) like Moses for the children of Israel. Acts 3:22 applies these verses to Christ, indicating that Christ is the Prophet promised by God to His people, the children of Israel. The Prophet was to be from among their brothers (Deut. 18:15a). This indicates that Christ as the coming Prophet would be human as well as divine, that He would be God incarnated to be a man, the God-man. As God, Christ could not be from among the Jews as a brother, but as the incarnated One, the One who has put on human nature and who was a Jew, Christ was from among His brothers. Moses told the children of Israel that they were to listen to this Prophet (Deut. 18:15b).

The Prophet raised up by God would be according to all that the children of Israel asked of Jehovah their God at Horeb (vv. 16-17). They had told Moses that they could not bear to hear God's voice. They wanted a middleman, one who could hear God's word and pass it on to them. Because they wanted a prophet, Moses promised that God would fulfill their desire for a prophet. (Life-study of Deuteronomy, pp. 140-141)

Today's Reading

Deuteronomy 18:18 indicates that God would raise up this Prophet through the incarnation of Christ to speak the word of God (John 1:14; 3:34;

14，三 34，七 16 ～ 17，来一 2 上。）主耶稣来的时候，祂的确讲说神的话。讲说神的话，乃是分赐神，把神说到人里面。（申命记生命读经，一六五页。）

旧约的申言者摩西，曾预言基督将以神所兴起之申言者的身分而来。在申命记十八章十五至十九节，摩西对以色列百姓说，耶和华神要从他们中间兴起一位申言者，神要将当说的话传给祂，祂要将神所吩咐的一切，都传给神的百姓。在行传三章，彼得引用摩西的话，指明基督就是神借着摩西应许要赐给祂子民的申言者。因此，这预言应验在行传三章二十二至二十三节。摩西说，这位申言者要从“你们…中间”兴起。…基督若仅仅是神，就不能从以色列人中间兴起；但基督乃是神成为肉体，祂穿上人性，成为一个犹太人，所以祂就是摩西所预言，要从“你们…中间”兴起的申言者。基督在祂第一次来时是神所兴起的申言者，祂讲说神的话，（约一 14，三 34，七 16 ～ 17，来一 2 上，）并论到许多关于神经纶的事，尤其是关于神经纶的预言与完成。基督在祂第一次来时，的确是伟大的申言者。（真理课程四级卷一，三二至三三页。）

正如神的长子是神的话，（约一 1，）乃是神的发言，为着讲说并分赐神，以完成祂永远的经纶；神的许多儿子是神的话的肢体，也是神的发言，讲说并分赐神，使神得着扩展，使基督得着扩增。神的长子是神的发言，我们是许多的儿子。这意思是说，众子都是神的发言，好叫神得着扩展，并使基督得着扩增。（活力排，三五页。）

参读：申命记生命读经，第二十篇；活力排，第三篇；真理课程四级卷一，第三课；圣经的核仁，第十二篇。

7:16-17; Heb. 1:2a). When the Lord Jesus came, He surely spoke God’s word. To speak God’s word is to dispense God, to speak God forth into others. (Life-study of Deuteronomy, p. 141)

The Old Testament prophet Moses prophesied that Christ would come as a Prophet raised up by God (Deut. 18:15-19). In verse 15 Moses said to the children of Israel, “A Prophet will Jehovah your God raise up for you from your midst.” Moses indicated that God would give Him, the Prophet, the words that He ought to speak and that He would speak to God’s people all that God commanded Him. In Acts 3:22-23 Peter quotes Moses’ words to indicate that Christ is the Prophet promised by God through Moses to His people. Thus, the fulfillment of this prophecy was confirmed in Acts 3:22-23. Moses said that this Prophet would be raised up “from your midst.”...If Christ were merely God, He could not have been raised up from among the Israelites. However, as the incarnated God, Christ put on human nature and became a Jew. Thus, He is the Prophet raised up “from your midst,” as prophesied by Moses. Christ in His first coming was the Prophet raised up by God. He spoke the word of God (John 1:14; 3:34; 7:16-17; Heb. 1:2) and prophesied many things concerning God’s economy, especially concerning the accomplishment of God’s economy. Christ was indeed a great Prophet in His first coming. (Truth Lessons—Level Four, vol. 1, pp. 31-32)

As the firstborn Son of God being the Word of God (John 1:1) is God’s oracle for the speaking and dispensing of God to carry out His eternal economy, so the many sons of God being members of the Word of God are God’s oracle, speaking and dispensing God for the spreading of God and the increase of Christ. The firstborn Son of God is the oracle of God, and we are the many sons. This means that all the sons are God’s oracle so that God may have a spread and Christ may have an increase. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” p. 83)

Further Reading: Life-study of Deuteronomy, msg. 20; CWWL, 1994-1997, vol. 5, “The Vital Groups,” ch. 3; Truth Lessons—Level Four, vol. 1, lsn. 3; CWWL, 1977, vol. 1, “The Kernel of the Bible,” ch. 12

第九周　周四

晨兴喂养

约壹二 20 “你们有从那圣者来的膏油涂抹，并且你们众人都知道。”

27 “你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面。”

旧约所有的申言者，都预表新约圣灵这涂抹的膏油；到了新约，申言者所代表的圣灵—膏油，直接、亲身地进到我们里面，作了我们的申言者。旧约的律法，代表神生命的性情；神生命的性情，就是爱、光明、圣别和公义。旧约的律法在外面，表明神生命的性情；今天神生命的性情，已直接进到我们里面，就不再需要什么外面的律法来表明。旧约时代，一切都是影儿，都是预表，都是代表；到新约时代，实体来了。…旧约里，圣灵借以向人启示的代表乃是申言者，今天申言者所预表之启示的灵是在我们里面，直接地来启示我们。（再论生命的认识，二一三页。）

信息选读

今天在我们里面，生命的律顶替了旧约的律法；圣灵膏油的涂抹，顶替了旧约的申言者。我们虽然仍守律法，但不是守外面的律法，乃是守里面的律法，这个律法就是神的生命。圣灵在我们里面，作膏油涂抹，就是我们的申言者。

我们能不能是别人的申言者呢？比如，有位圣徒想去一个地方，他就来与我们交通：“可以不可以

WEEK 9 — DAY 4

Morning Nourishment

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

All the prophets in the Old Testament typify the Holy Spirit as the anointing ointment in the New Testament. In the New Testament the Holy Spirit, the anointing ointment, has entered into us personally and directly to be our Prophet. The law in the Old Testament represents and declares the nature of God’s life, which is love, light, holiness, and righteousness. Today the nature of God’s life has entered into us directly, so there is no longer any need for an outward law to declare it to us. In the Old Testament everything was a shadow, a type, a representation, but in the New Testament the reality has come…. In the Old Testament the representatives through whom the Holy Spirit gave revelations were the prophets. Today the Spirit of revelation, typified by the prophets, is in us, and the Spirit gives us revelations directly. (CWWL, 1955, vol. 4, “Further Talks on the Knowledge of Life,” pp. 303-304)

Today’s Reading

Today the law of life within us has replaced the law of the Old Testament, and the anointing of the Holy Spirit has replaced the prophets of the Old Testament. Although we still keep the law, we are keeping an inward law, not an outward law. God’s life is the law in us, and the Holy Spirit, as the anointing ointment, is the Prophet in us.

Can we be a prophet to others? For example, if a saint wants to go to a certain place, he may come to us for fellowship, asking, “Should I go to a

请你替我寻求神，我该不该去那个地方？”…他问我们当然不对，我们不该作他的申言者，但是他问自己也不对，因为他不能作自己的申言者。那么他该问谁呢？他应该问他里头的膏油涂抹，他里头的膏油涂抹就是他的申言者。召会的负责弟兄不是我们的申言者，同工也不是我们的申言者；我们更不是别人的申言者。

那个感动人作申言者的灵，就是膏油涂抹到人身上作申言者的。那个膏油已经涂抹到我们里面，所以我们再也不需要什么代表人物，来作我们的申言者。…在旧约时代，是神的灵临到一些人，只感动他们在那里作人的申言者。…旧约感动人作申言者的那灵，今天已经作为膏油涂抹进到我们里面，亲自、直接作了我们的申言者。（再论生命的认识，二一二至二一三页。）

新约里的圣灵顶替了旧约申言者的这项工作。今天在召会中有申言者，有人能说预言，有人能劝勉安慰，但没有个人的申言者，来对你说你该如何如何。…每个人都能够直接认识神，直接接受神的引导，知道神的旨意。你们有申言者么？我感觉羞愧，许多人以我为申言者，就是那种个人的申言者。工人的危险就是作太多申言者的工作。个人的申言者这样多，就破坏了新约申言者正当的地位。新约的召会不必用什么极属灵的人，来作为个人的申言者，引导人该如何作；那是圣灵的工作，不是申言者的工作。新约申言者主要的工作，乃是建造、勉励和安慰。这也是今天神的工人所要作的工作。（倪柝声文集第二辑第二十二册，一八至一九页。）

参读：再论生命的认识，第十七篇；倪柝声文集第二辑第二十二册，第三十二篇；灵的操练与神的建造，第三篇；神话语的职事，第三至四章。

certain place? Would you seek an answer from God for me?”...It is not right for him to ask us, because we are not his prophet, but it is also not right for him to only ask himself, because he is not a prophet only in himself. Instead, he should seek the leading of the Spirit as the anointing ointment within him; the Spirit anointing within him is the Prophet. The responsible brothers in the church are not our prophets, the coworkers are also not our prophets, and we, needless to say, are not others' prophets.

The Spirit who inspired people to be prophets in the Old Testament is now the Spirit as the anointing ointment within all of us. Since the Spirit is anointing us from within, we no longer need an outward representative to be our prophet…. In the Old Testament the Spirit of God came upon certain people and moved only them. But now the Spirit has entered into all of us to be our Prophet. The Spirit who inspired people to be prophets has entered into us today as the anointing to be our Prophet personally and directly. (CWWL, 1955, vol. 4, “Further Talks on the Knowledge of Life,” p. 303)

In the New Testament the Holy Spirit has replaced the work of the Old Testament prophets. Today we have prophets in the church. Some can prophesy, while others can exhort and comfort. But we do not have personal prophets to come and tell us what we should do…. Everyone can know God directly and be led of God and know God's will directly. Do you have a prophet? I am ashamed that many people have considered me a prophet, that is, the kind of personal prophet mentioned above. The danger of a worker is to burden himself with the work of a prophet. When there are too many personal prophets, the proper place of the New Testament prophet is annulled. The New Testament church does not need any spiritual giants to act as personal prophets to teach others what they should do. That is the work of the Holy Spirit, not the work of the prophets. The main work of the New Testament prophets is for building up, encouraging, and consoling men. This is the work that God's workers should do today. (CWWN, vol. 42, pp. 242-243)

Further Reading: CWWL, 1955, vol. 4, “Further Talks on the Knowledge of Life,” ch. 17; CWWN, vol. 42, ch. 32; CWWL, 1961-1962, vol. 3, “The Exercise of the Spirit and the Building of God,” ch. 3; CWWN, vol. 53, “The Ministry of God's Word,” chs. 3-4

第九周　周五

晨兴喂养

林前十四 3“但那申言的，是对人讲说建造、勉励和安慰。”

5“我愿意…你们申言；…使召会得建造…。”

31“因为你们都能一个一个地申言，为要使众人有学习，使众人得勉励。”

借着享受基督而在生命里长大，所发展的一切恩赐中，最高的恩赐乃是申言。这是超越的恩赐，因为这恩赐建造召会。（林前十四 4 下～ 5。）在林前十二章，就是论到恩赐的一章，最后一节里，保罗告诉我们要切慕那更大的恩赐。（建造召会的超越恩赐，二〇页。）

在新约中，有一章圣经专特说到申言这件事，那就是林前十四章。这一章圣经共四十节，一开头就说，“你们要追求爱，更要切慕属灵的恩赐，尤其要切慕申言。”（1。）这是因为申言乃是超越的恩赐。十二节说，“你们…既渴慕灵，就要为着召会的建造，寻求得以超越。”超越一辞，原文指充盈、满溢、洋溢，也指超越。…我们追求主到一个地步，就是要能申言，为主说话，并说出主，把主说到人里面，供应基督以建造召会。（新约福音祭司的尽职，三二页。）

信息选读

新约信徒蒙神拯救，作君王、作祭司，并作申言者为神申言。（启一 5 ～ 6，二十 4 下，6 下，林前

WEEK 9 — DAY 5

Morning Nourishment

1 Cor. 14:3 But he who prophesies speaks building up and encouragement and consolation to men.

5 I desire...especially that you would prophesy...that the church may receive building up.

31 For you can all prophesy one by one that all may learn and all may be encouraged.

Among all the gifts that are developed in the growth in life through the enjoyment of Christ, the top gift is prophesying. This is the excelling gift because it builds up the church (1 Cor. 14:4b-5). In the last verse of 1 Corinthians 12, a chapter on the gifts, Paul tells us to earnestly desire the greater gifts. (CWWL, 1988, vol. 4, “The Excelling Gift for the Building Up of the Church,” p. 455)

In the New Testament 1 Corinthians 14 is a chapter that especially speaks concerning prophesying. Because prophesying is the excelling gift, this chapter of forty verses begins with this word: “Pursue love, and desire earnestly spiritual gifts, but especially that you may prophesy” (v. 1). Verse 12 says, “Since you are zealous of spirits, seek that you may excel for the building up of the church.” The word excel in Greek denotes “to become full, to abound, to overflow,” hence “to excel”...We should pursue the Lord to such an extent that we can prophesy, speaking for the Lord, speaking forth the Lord, and speaking the Lord into others, that we may minister Christ for the building up of the church. (CWWL, 1989, vol. 2, “The Ministry of the New Testament Priests of the Gospel,” p. 256)

Today’s Reading

The New Testament believers are saved by God to be kings, priests, and prophets who prophesy for God (Rev. 1:5-6; 20:4b; 1 Cor. 14:31). God desires

十四31。）神愿意每一位信徒都能申言，就是为祂说话，并说出祂。（真理课程三级卷二，一四四页。）

神说话的灵急切期盼我们说话。…在新约，神是借着成为肉体的原则运行。神不凭着祂自己作什么，特别在说话的事上。…祂喜欢借着我们说话，并在我们里面说话。…当我们讲说时，我们所说出的主是同着我们说，并在我们里面说。我们若不说话，神就无法说话，但每逢我们敞开说话，盼望说话的那灵就立即随着我们，并加入我们说话。至终，很难说是祂还是我们在说话。

那灵总是预备好，期盼同着我们并借着我们说话，但我们总是不肯与那灵合作说话。每逢我们来聚会，我们必须试着说话。实在说来，我们说得正确或不正确，说得好或坏，都不要紧。只要我们说话，神就欢喜。父母总是喜欢听年幼的儿女们说话。…多年来，我们的天父未曾看见我们在聚会中多说话，这必定使祂烦恼。我们来聚会若是说话，即使说得不正确，祂也是高兴的。说得不正确比不说要好得多。当一个人说话，即使是不正确的，他也是在学习供应别人。（申言的实行，四四至四五页。）

就着为主说话并说出主的意义而言，申言需要在生命里有许多的长大。为此，我们需要认识神并经历基督。我们对神若没有足够的认识，对基督若没有足够的经历，就没有什么可为祂说的，也不能说出祂。…每当申言者为神说话，说出神来，或说预言时，他必须借着神的灵说话。我们若没有生命的灵，却为神说话或想要说出神来，我们的说话就只是平常人的说话，而不是申言。（新约总论第七册，一五〇页。）

参读：建造召会的超越恩赐，第二章；新约福音祭司的尽职，第四篇；申言的实行，第四篇；聚会来说神的话，第一、三篇。

that each of the believers prophesy, that is, speak for and speak forth Him. (Truth Lessons—Level Three, vol. 2, pp. 122-123)

The speaking Spirit of God is earnestly expecting that we would speak. In the New Testament, God operates through the principle of incarnation. God does not do anything by Himself, especially in the matter of speaking. He prefers to speak through us and speak within us….When we speak, the very Lord whom we speak forth is speaking with us and within us. If we do not speak, God has no way to speak, but whenever we open up to speak, the Spirit who expects to speak immediately follows us and joins with our speaking. Eventually, it is difficult to tell whether it is He or we who is speaking.

The Spirit is always ready and expects to speak with us and through us, but we would not always cooperate with the Spirit to speak. Whenever we come to the meeting, we must try to speak. In a good sense, it does not matter whether we speak properly or wrongly, well or poorly. As long as we speak, God will be happy. Parents always like to hear their young children speak….For many years our Father in heaven has not seen us speak much in the meetings, and this should have bothered Him. If we come to the meetings speaking, even in an incorrect way, He will be happy. To speak incorrectly is much better than not to speak. When someone speaks, even incorrectly, he is learning to minister to others. (CWWL, 1990, vol. 2, “The Practice of Prophesying,” pp. 367-368)

To prophesy in the sense of telling for and telling forth requires much growth in life. For this, we need to know God and experience Christ. If we do not have the adequate knowledge of God and experience of Christ, we do not have anything to say for Him, and we cannot speak Him forth. Whenever a prophet speaks for God, speaks forth God, or speaks in the way of foretelling, he must speak by the Spirit of God. If we speak for God or try to speak forth God without the Spirit of life, our speaking will be ordinary human speaking, not prophesying. (The Conclusion of the New Testament, p. 2172)

Further Reading: CWWL, 1988, vol. 4, “The Excelling Gift for the Building Up of the Church,” ch. 2; CWWL, 1989, vol. 2, “The Ministry of the New Testament Priests of the Gospel,” ch. 4; CWWL, 1985, vol. 4, “Meeting to Speak the Word of God,” chs. 1, 3

第九周　周六

晨兴喂养

林前十四 12 “…就要为着召会的建造，寻求得以超越。”

32 “并且申言者的灵，是服从申言者的。”

弗一 17 “愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识祂。”

三种构成申言的元素〔乃是〕：对神的话有认识—属人学习的元素；…有圣灵即时的感动—神圣感动的元素；…有异象，看见神的权益和经纶，看见召会是基督的身体，看见地方召会，看见世界，看见个别的圣徒，甚至看见自己—借着神圣之光的光照而有所看见。（哥林多前书结晶读经纲要，第十篇。）

信息选读

我们若要申言，就需要过申言的生活。第一，我们需要晨晨复兴。（箴四 18，哀三 22 ～ 24，诗一一九 147 ～ 148。）…每二十四小时就有新的开始，就有黎明和升起的太阳。这是照着神创造里的自然律。我们必须照着这自然的律。每早晨，我们必须早起接触主，呼求祂，并被祂复兴。在哀歌三章二十二至二十四节耶利米说，主的怜恤每早晨都是新鲜的。祂的怜恤像清晨的甘露。每早晨我们必须享受这新鲜的甘露，使我们得以有新的起头，就是早晨的复兴。

我们也必须过日日得胜的生活。（启二一 7。）晨兴之后，我们不该停止接触主。我们可以借着时

WEEK 9 — DAY 6

Morning Nourishment

1 Cor. 14:12 ...Seek that you may excel for the building up of the church.

32 And the spirits of prophets are subject to prophets.

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him.

The three constituting elements of prophesying [are]:...[to] possess a knowledge of the Word of God—the human element of learning;... [to] have the instant inspiration of the Holy Spirit— the divine element of inspiration;... [and to] have a vision concerning God's interest and economy, concerning the church as the Body of Christ, concerning the local churches, concerning the world, concerning the individual saints, and even concerning ourselves—the view through the enlightening of the divine light. (Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), p. 33)

Today's Reading

If we are going to prophesy, we need to live a prophesying life. First, we need to be revived every morning (Prov. 4:18; Lam. 3:22-24; Psa. 119:147-148)....Every twenty-four hours there is a new start, a dawn, a rising sun. This is according to the natural law in God's creation. We have to go along with this natural law. Every morning we have to rise early to contact the Lord, to call on Him, and to be revived by Him. In Lamentations 3:22-24 Jeremiah says that the Lord's compassions are fresh and new every morning. His mercies are like the fresh dew in the morning. Every morning we must enjoy this fresh dew to have a new start, a morning revival.

We must also live an overcoming life every day (Rev. 21:7). After the morning revival we should not stop contacting the Lord. We can live a

时与主交通而过得胜的生活。（约壹一6。）我们也需要照着灵而行，（罗八4下，）不在灵之外作任何事。我们也必须随时说主的话，就是讲说主，…无论得时不得时…。（提后四2上。）我们不该说，“现在不是我们对人说话的时候。”看起来好象不是时候，但即使是不得时，我们仍须说主的话。这样一个申言的生活使我们够资格申言。

在台北，我们与圣徒有过一些实际的交通，关于如何预备在主日召会聚会中申言。每周他们读一章圣经，把这章分成六段，供六天用。在每天的那一段里，他们选出二至三节祷读，用这些经节享受主，使他们每晨得复兴。我们吩咐圣徒在他们早晨与主同在的时候，把主所感动他们的，简短的记下，作个提醒。在周末，他们会有六段一周中所得灵感的笔记。在周六晚上，他们用这些灵感的笔记，写成一篇三分钟的申言稿。然后，他们在家中操练说。他们受教导，不可太长或太短。到了主日，他们去召会聚会的时候，乃是有备而去，这样就成就了主在林前十四章二十六节的话—“各人或有”。他们不是光信靠即时的灵感，乃是来聚会时已经预备好，带着他们所享受之基督的丰富。…圣徒需要得成全以享受基督，被主话浸透，不住地祷告，时时与主交通，在灵里生活行动，并随时在灵里讲说主。然后他们需要学习如何为召会聚会写申言稿。我盼望我们都为着召会的聚会试着实行这事。（建造召会的超越恩赐，三一至三二页。）

参读：主今日恢复的进展，第六至七章；新约总论，第二百零二、三百四十篇；为着建造基督的身体讲说基督，第一章。

victorious life by fellowshipping with the Lord moment by moment (1 John 1:6). We also need to walk according to the spirit (Rom. 8:4b), not doing anything outside of the Spirit. We should also speak the word (the Lord) all the time, …in season and out of season (2 Tim. 4:2a). We should not say, “Now is not the time for me to speak to people.” Seemingly it is out of season, but even if it is out of season, we still have to speak the word. Such a prophesying life qualifies us to prophesy.

In Taipei we gave the saints some practical fellowship concerning how to prepare to prophesy in the church meetings on the Lord’s Day. Every week they will cover a chapter of a certain book of the Bible and divide this chapter into six portions for six days. In each section for each day, they choose two or three verses for pray-reading, and they enjoy the Lord with these verses for their morning revival. We charged the saints to write down a short reminder of what the Lord inspired them with in their time with Him in the morning. At the end of the week they will have six notes of what they were inspired with during the week. On Saturday night they use these notes of their inspiration to compose a prophecy to speak for three minutes. Then they practice it in their homes. They are instructed not to be too long or too short. When they go to the church meeting on the Lord’s Day, they have something, thus fulfilling the Lord’s word in 1 Corinthians 14:26: “Each one has.” They do not trust merely in instant inspiration, but they come to the meeting prepared with the riches of Christ that they have enjoyed….The saints need to be perfected to enjoy the Lord, to be saturated with the Word, to pray unceasingly, to fellowship with the Lord moment by moment, to walk in the Spirit, and to speak the Lord in the Spirit at all times. Then they need to learn how to compose a prophecy for the church meetings. I hope that we all would try to practice this for our church meetings. (CWWL, 1988, vol. 4, “The Excelling Gift for the Building Up of the Church,” pp. 463-464)

Further Reading: Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), outls. 6-10; CWWL, 1989, vol. 4, “The Advance of the Lord’s Recovery Today,” chs. 6-7; The Conclusion of the New Testament, msgs. 202, 340; CWWL, 1988, vol. 1, “Speaking Christ for the Building Up of the Body of Christ,” ch. 1

第九周诗歌

624

聚　会 — 展览基督

8 8 8 6 副（英 864）

E 大调　　6/8

E　　B7　C♯m　　B7　　E
1 | 3 3 3 4 | 3 2 1 3 | 5 5 5 6 | 5 2 3
一 每 逢 聚 集 带 来 基 督, 将 祂 所 赐 有 余 丰 富,

A　　E　C♯m　F♯m　B7　　E
5 | 6 6 6 7 i | 5 5 3 1 | 3 4 3 2 | 1 • 1
同 来 献 上 作 神 食 物, 如 此 展 览 基 督。

E　　B7　　E　　B7　　E
1 | 3 3 3 2 | 1 • 1 3 | 5 5 5 4 | 3 • 3
(副) 前 来 展 览 基 督, 前 来 展 览 基 督;

A　　E　C♯m　F♯m　B7　　E
5 | 6 6 6 7 i | 5 5 3 1 | 3 4 3 2 | 1 • 1 ‖
共 同 带 来 祂 的 丰 富, 前 来 展 览 基 督。

二 凭祂生活, 靠祂争战, 在祂身上经营无间;
借祂丰富彼此结联, 为要展览基督。

三 凡我所是、所行、所历, 都是基督作我实际,
好使我们每逢聚集, 都能展览基督。

四 聚会为神带来基督, 彼此享受祂的丰富,
且得与神同享基督, 如此展览基督。

五 复活基督作神馨香, 升天基督向神举上,
使神满足供神欣赏, 如此展览基督。

六 聚会中心、聚会实际、所有服事、所有空气,
除此之外别无目的, 全为展览基督。

七 所有见证、所有祷告、所有灵中彼此相交、
恩赐运用、一切教导, 都为展览基督。

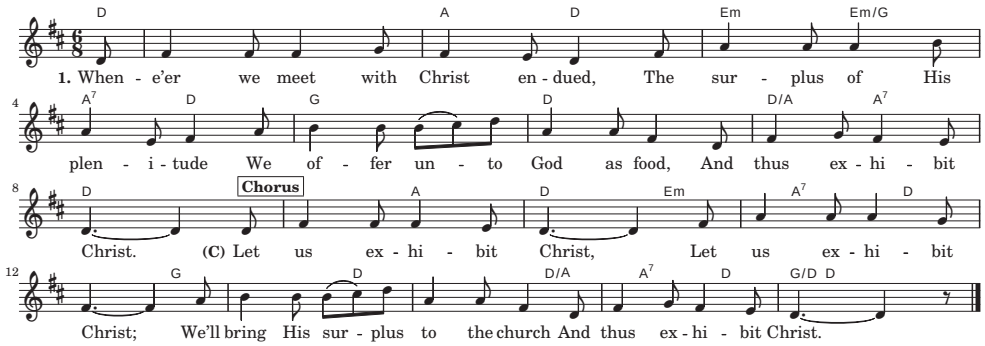
八 为使父神得荣称许, 为使基督得到高举,
并使聚会应付所需, 必须展览基督。

WEEK 9 — HYMN

Whene'er we meet with Christ endued

Meetings — Exhibiting Christ

864



2. In Christ we live, by Christ we fight,
On Christ we labor day and night,
And with His surplus we unite
To thus exhibit Christ.

3. Our life and all we are and do
Is Christ Himself, the substance true,
That every time we meet anew
We may exhibit Christ.

4. In meetings Christ to God we bear
And Christ with one another share,
And Christ with God enjoying there,
We thus exhibit Christ.

5. The risen Christ to God we bring,
And Christ ascended offering,
God's satisfaction answering,
We thus exhibit Christ.

6. The center and reality,
The atmosphere and ministry,
Of all our meetings is that we
May thus exhibit Christ.

7. The testimony and the prayer,
And all the fellowship we share,
The exercise of gifts, whate'er,
Should just exhibit Christ.

8. The Father we would glorify,
Exalting Christ the Son, thereby
The meeting's purpose satisfy
That we exhibit Christ.

申言稿：_____

Composition for prophecy with main point and sub-points:

第十周

基督是从雅各而出的星

诗歌：402

读经：民二四 17，创一 14 ～ 19，但十二 3，太二 1 ～ 12，启一 16、20，二 1、28，三 1，二二 16，彼后一 19，创二二 17，犹 12 ～ 13

纲要

周一

壹 民数记二十四章十七节说，“必有一星从雅各而出”；这星是指基督：

一 基督这预表的应验，见于马太二章二节所记载星象家（来自东方的博学者）的话：“那生为犹太人之王的在哪里？因为祂的星出现的时候，我们看见了，就前来拜祂”：

1 星象家不是说，“我们看见了一个星”，或“我们看见了那星”，乃是说，“我们看见了祂的星”。

2 这的确是民数记二十四章十七节的应验；这节所说到的星向这些博学者显现；它没有向任何以色列人显现。

3 犹太人有论到基督的圣经，并知道祂要生在何处（太二 4 ～ 6），但星象家看见了基督的星。

4 犹太人有关于基督将生于何处字句的知识（弥五 2），但这些来自东方的博学者接受了关于祂活的异象；至终那星引他们到基督所在的地方（太二 9 ～ 10）。

Week Ten

Christ as the Star out of Jacob

MC Hymns: 1198, 250

Scripture Reading: Num. 24:17; Gen. 1:14-19; Dan. 12:3; Matt. 2:1-12; Rev. 1:16, 20; 2:1, 28; 3:1; 22:16; 2 Pet. 1:19; Gen. 22:17; Jude 12-13

Outline

Day 1

I. Numbers 24:17 says, “There shall come forth a Star out of Jacob”; this Star refers to Christ:

A. The fulfillment of this type of Christ is found in the word of the magi, learned men from the east, recorded in Matthew 2:2: “Where is He who has been born King of the Jews? For we saw His star at its rising and have come to worship Him”:

1. The magi did not say, “We saw a star,” or “We saw the star,” but “We saw His star.”

2. This is certainly the fulfillment of Numbers 24:17; the star spoken of in this verse was shown to these learned men; it did not appear to any of the people of Israel.

3. Whereas the Jews had the Scriptures concerning Christ and knew where He would be born (Matt. 2:4-6), the magi saw the star of Christ.

4. The Jews had the knowledge in letters concerning where Christ was to be born (Micah 5:2), but these learned men from the east received a living vision of Him; eventually, the star led them to the place where Christ was (Matt. 2:9-10).

5 基督是真日头（玛四 2），但严格说来，祂在这黑夜的世代并非出现如日头；祂乃是发光如星；星是在黑夜里发光，但这指明白昼将到。

6 基督在第一次来时，祂公开出现如星，但祂在第二次来时，对儆醒等候祂来的得胜者将是晨星（启二 28，二二 16）；对所有其余的人，基督后来才出现如日头。

二 马太二章一至十二节启示，寻得基督是一件活的事，而不仅仅是圣经道理知识的事：

1 这星的显现远在真的宗教之外，远在圣地的圣殿之外，远在犹太的宗教中心之外，远离祭司、经学家、法利赛人，远离所有守宗教的百姓；反之，在外邦人之地，却有一颗星显明了一些有关基督的事。

2 单单手持圣经，念弥迦书五章二节说基督将生在伯利恒，那是不灵的；我们也许有圣经，但可能我们失去了属天的星。

3 那星就是活的启示，活的异象，不是老旧且死的圣经道理知识，不是弥迦书五章二节死的知识；今日我们所需要的不是单单圣经的知识，而是属天的异象，今日、即时的异象，活的异象，人的观念永远没法教导的异象。

4 即或我们有了圣经的知识，我们还需要即时、今日的活星来引导我们，去到耶稣所在的那一条街，那一家屋子。

周二

5 星象家接受了活的异象后，受自己属人观念的误引，去了犹太国的京城耶路撒冷，以为犹太人的王就在那里；他们这误引使许多孩童被杀（太二

5. Christ is the real Sun (Mal. 4:2), but strictly speaking, He does not appear as the Sun during the age of night; rather, He shines as a star; a star shines at night, but it indicates that day is coming.

6. When Christ came the first time, He appeared openly as a star, but when He comes the second time, He will be the morning star (Rev. 2:28; 22:16) to His overcomers, who watch for His coming; to all others Christ will later appear as the sun.

B. Matthew 2:1-12 reveals that to find Christ is a living matter; it is not a matter of mere doctrinal knowledge of the Bible:

1. The star appeared far away from the genuine religion, far away from the temple in the Holy Land, far away from the Jewish religious center, far away from the priests, the scribes, the Pharisees, and all the religious people; instead, there was a star showing something of Christ in a heathen land.

2. Merely to hold the Bible in our hand and read Micah 5:2, saying that Christ will be born in Bethlehem, does not work; we may have the Bible, but we may miss the heavenly star.

3. The star is the living revelation, the living vision, not the old and dead doctrinal knowledge of the Scriptures, not the dead knowledge of Micah 5:2; what we need today is not merely Bible knowledge but the heavenly vision, the up-to-date, instant vision, the living vision, the vision that human concepts can never teach.

4. Even if we have the knowledge of the Scriptures, we still need the instant, up-to-date, living star to lead us to the very street and the very house where Jesus is.

Day 2

5. After receiving the living vision, the magi were misled by their human concept and went to Jerusalem, the capital of the Jewish nation, where its king was presumed to be; their being misled caused many young boys to be

16）。

6 他们到达耶路撒冷，查问犹太人的王当生在何处，我们读到：“希律王听见了，就惊慌不安，全耶路撒冷也同他一样”—3 节：

a 他们听见这信息，应当欢喜，却反而不安。

b 基督徒盼望主来，盼望被提，当以此为鉴—提后四 8，参徒二六 16。

7 当星象家受了圣经的改正（太二 4 ～ 6），往伯利恒去（8 ～ 9），那星就再向他们显现，引他们到基督所在的地方，“他们看见那星，就极其欢乐”（10）。

8 星象家得了圣经的改正，回到正确的路上，那星就再向他们显现；活的异象总是随着圣经的。

9 祭司是教导百姓律法的人（玛二 7），经学家是通晓圣经的人（拉七 6）；祭司和经学家都具备基督出生的知识（太二 5 ～ 6），但他们没有看见异象，也无心寻求基督，不象东方来的星象家那样。

10 不论我们多“合乎圣经”，我们若失去主的同在，我们就完全错了；在新约里寻求并跟随主的路，乃是不断停留在祂隐密的同在中—约五 39 ～ 40，赛四五 15，出三三 11、14，参林后五 16。

11 储存一些圣经知识是容易的事，但我们若要有活的引导，我们就必须活在与主亲密的关系里；我们必须与祂是一—二 10 ～ 14。

12 星象家看见了基督，并且敬拜祂；然后他们在梦中受神指示，不要回去见希律，就从“别的路”回本地去了（太二 12）；我们一旦看见了基督，就绝

killed (Matt. 2:16).

6. When they arrived in Jerusalem and inquired concerning where the King of the Jews was to be born, we read that “when Herod the king heard this, he was troubled and all Jerusalem with him”—v. 3:

a. When they heard this news, they should have rejoiced; instead, they were troubled.

b. A Christian who expects the Lord to come or who expects to be raptured should take this as a warning—2 Tim. 4:8; cf. Acts 26:16.

7. After the magi were corrected by the Scriptures (Matt. 2:4-6), they went to Bethlehem (vv. 8-9), and the star appeared to them again and led them to the place where Christ was, “and when they saw the star, they rejoiced exceedingly with great joy” (v. 10).

8. When the magi were corrected by the Scriptures and restored to the right track, the star appeared to them again; living vision always accompanies the Scriptures.

9. The priests were those who taught people the law (Mal. 2:7), and the scribes were those who knew the Scriptures (Ezra 7:6); both the priests and the scribes had knowledge concerning the birth of Christ (Matt. 2:5-6), but, unlike the magi from the east, they did not see the vision, nor did they have the heart to seek after Christ.

10. Regardless of how “scriptural” we are, if we lose the presence of the Lord, we are absolutely wrong; the New Testament way to find and follow the Lord is to continually stay in His hidden presence—John 5:39-40; Isa. 45:15; Exo. 33:11, 14; cf. 2 Cor. 5:16.

11. It is easy to accumulate scriptural knowledge, but if we would have living guidance, we must live in an intimate relationship with the Lord; we must be one with Him—2:10-14.

12. The magi saw Christ, and they worshipped Him; then they were warned by God in a dream that they should not return to Herod, so they departed into their own country “by another way” (Matt. 2:12); once we have seen Christ,

不走原路，就是遇不见基督之宗教的路，我们一定会走别的路。

周三、周四

贰 基督忠信的跟从者是照耀的活星，他们跟随基督这照耀的活星，成为祂的复制—但十二3，参创二二17：

一 基督是神经纶的中心与普及，众活星跟随基督那属天、活泼、当前和即时的异象—徒二六16～18。

二 众活星乃是祝福神子民的人；我们越为着神的子民赞美主，并在信心里正面地说到他们，我们就越将自己摆在神的祝福之下—民二四9，创十二2～3，二二17。

三 众活星留意经上申言者的话，“如同留意照在暗处的灯”，使基督这晨星日复一日在他们心里出现；我们若留意圣经如灯照在暗处的话，会叫我们在基督作晨星实际显出前，就得着祂在我们心里出现，照耀在我们今天所处之背道的黑暗中—彼后一19，约六63，启二28，二二16，提后四8：

1 按晨星的原则，基督徒应当清早起来，因为清晨是遇见主最好的时候（与神有交通、赞美歌颂、祷读圣经同职事的话并向主祷告）—歌七12，诗五1～3，五七8～9，五九16～17，六三1～8，九十14，九二1～2，一〇八2～3，一四三8，出十六21。

2 祂会隐密地把祂自己当作晨星，赐给那些爱祂而儆醒等候祂的人，叫他们尝到祂久离再临之同在的新鲜。

we never take the same way, the way of religion apart from Christ, but we will always take another way.

Day 3 & Day 4

II. Christ's faithful followers are shining and living stars, those who follow Christ as the shining and living Star to be His duplication—Dan. 12:3; cf. Gen. 22:17:

A. The living stars follow the heavenly, living, up-to-date, and instant vision of Christ as the centrality and universality of God's economy—Acts 26:16-18.

B. The living stars are those who bless God's people; the more we praise the Lord for God's people and speak well of them in faith, the more we put ourselves under God's blessing—Num. 24:9; Gen. 12:2-3; 22:17.

C. The living stars give heed to the prophetic word of the Scriptures "as to a lamp shining in a dark place" so that Christ as the morning star rises in their hearts day by day; if we give heed to the word in the Bible, which shines as a lamp in a dark place, we will have His rising in our hearts to shine in the darkness of apostasy where we are today, before His actual appearing as the morning star—2 Pet. 1:19; John 6:63; Rev. 2:28; 22:16; 2 Tim. 4:8:

1. In the principle of the morning star, a Christian should rise up early because the early morning is the best time to meet the Lord (to fellowship with God, to praise and sing, to pray-read the Bible with the ministry, and to pray to the Lord)—S. S. 7:12; Psa. 5:1-3; 57:8-9; 59:16-17; 63:1-8; 90:14; 92:1-2; 108:2-3; 143:8; Exo. 16:21.

2. He will secretly give Himself as the morning star to those who love Him and who watch and wait for Him so that they may taste the freshness of His presence at His coming back after a long absence.

四 众活星享受并被七倍加强的灵充满，使他们为着神的建造加强地活并加强地亮—启三1，四5，五6。

五 众活星乃是众召会的使者，他们享受并经历是灵的基督作神的使者，并作从神来的新鲜信息，使他们能将新鲜并现今的基督分赐到神的子民里面，为着耶稣的见证—一16、20，二1，玛三1～3。

周五

六 众活星乃是“心中定大志”并“心中设大谋”的人；他们是爱神的人，象星“从其轨道”与神一同争战，抵挡祂的仇敌，使他们“如日头出现，光辉烈烈”—士五15～16、20、31，但十一32，太十三43。

七 众活星是敬畏耶和华并听从祂仆人声音者，信靠耶和华，好能行在暗中而有亮光—赛五十10～11，诗一三九7～12、23～24：

1 那些为自己造光，并行在自己所造之光里，而不是行在神的光中的人，必落在悲惨之中—赛五十11。

2 这对我们该是警告，叫我们行在神所赐的光中，不行在为自己所造的光中—约壹一5。

3 “来吧，我们在耶和华的光中行走”—赛二5。

八 众活星是由神在第四天的恢复并进一步的创造里所设立的星作预表，星是借着照耀来管理；哪里有照耀，哪里就有管理，为着生命的长大—创一14～19：

1 主耶稣在变化山上的照耀，乃是国度在大能里的来临；这照耀实际上乃是三一神管治的同在—太十七

D. The living stars enjoy and are filled with the sevenfold intensified Spirit to make them intensely living and intensely shining for God’s building—Rev. 3:1; 4:5; 5:6.

E. The living stars are the messengers of the churches, those who enjoy and experience the pneumatic Christ as the Messenger of God and as the fresh message from God so that they can dispense the fresh and present Christ into the people of God for the testimony of Jesus—1:16, 20; 2:1; Mal. 3:1-3.

Day 5

F. The living stars have “great resolutions in heart” and “great searchings of heart”; they are lovers of God who are like the “stars...from their courses” to fight together with God against His enemy so that they may be “like the sun / When it rises in its might”—Judg. 5:15-16, 20, 31; Dan. 11:32; Matt. 13:43.

G. The living stars are those who fear Jehovah and hear the voice of His Servant, trusting in Jehovah so that they may have light while walking in darkness—Isa. 50:10-11; Psa. 139:7-12, 23-24:

1. Those who make light for themselves and walk in their self-made light instead of in God’s light will suffer torment—Isa. 50:11.

2. This should be a warning to us so that we may walk in the light given by God, not in the light we make for ourselves—1 John 1:5.

3. “Come and let us walk in the light of Jehovah”—Isa. 2:5.

H. The living stars are typified by the stars that were established on the fourth day of God’s restoration with His further creation, in which they rule by their shining; where there is shining, there is ruling for the growth of life—Gen. 1:14-19:

1. The shining forth of the Lord Jesus on the Mount of Transfiguration was the coming of the kingdom in power; this shining forth is actually the ruling

1～8，可九1～8。

2 神的国作为神的管治，神的掌权，同其一切的祝福和享受，就是主耶稣的照耀，国度就是主耶稣借着照耀在我们身上而有的扩展。

3 国度乃是主耶稣这实际的照耀；每当祂照耀在我们身上，并且我们也在那照耀之下，我们就在国度里，受我们里面神的管治和掌权，为着我们生命的长大。

周六

九 在消极一面，有些人是“流荡的星”—犹12～13：

1 流荡之星的隐喻，指明这些反复无常的教师、背道者，未稳固地定在属天启示不变之真理上，反倒在神像星一样的子民中流荡。

2 他们的定命乃是那为他们永远存留的黑暗幽冥；反复无常的背道者，今天是流荡的星，将来要被禁入黑暗的幽冥里。

3 我们也可以说，无论谁要使我们离开真正的地方召会，使我们不能与神的子民在召会立场上聚会的，都是流荡的星；真正的星乃是使多人归义的，他们并不领人走迷，而是使人转上正路。

4 今日那活星和众活星离我们不远，就在那作基督身体实际彰显的众地方召会里，并且与众地方召会同在—启一11、20。

5 在所有的地方召会中，都有一些活星；我们只要与他们接触，与他们在一起，他们就要引我们到耶稣所在的地方。

presence of the Triune God—Matt. 17:1-8; Mark 9:1-8.

2. The kingdom of God as the ruling of God, the reigning of God, with all its blessings and enjoyment is the shining of the Lord Jesus, and the kingdom is the spreading of the Lord Jesus by shining over us.

3. The kingdom is the shining of the reality of the Lord Jesus; whenever He is shining over us and we are under that shining, we are in the kingdom under God’s ruling and reigning within us for our growth of life.

Day 6

I. On the negative side, there are some who are “wandering stars”—Jude 12-13:

1. The metaphor of wandering stars indicates that the erratic teachers, the apostates, were not solidly fixed in the unchanging truths of the heavenly revelation but were wandering about among God’s starlike people.

2. Their destiny is the gloom of darkness, which has been kept for them for eternity; the erratic apostates are wandering stars today, but they will be imprisoned in the gloom of darkness.

3. We may also say that anyone who keeps us from the genuine local church and from meeting on the ground of the church with the Lord’s people is a wandering star; the true stars are those who turn many to righteousness, those who do not lead people astray but turn them to the right way.

4. Today the living star and the living stars are not far from us—they are in and with the local churches as the practical expressions of the Body of Christ—Rev. 1:11, 20.

5. Among all the local churches there are some living stars; we simply need to contact them and keep company with them; they will lead us to the place where Jesus is.

十 愿主怜悯我们，叫我们一直蒙保守在正路上，遇见主，敬拜祂，并向祂献上我们的爱；愿主使我们都像这些星象家，跟随活星去寻得基督，好成为祂的复制，作众活星—参弗五8～9。

J. May the Lord be merciful to us that we may always be kept in the right way to meet the Lord, to worship Him, and to offer our love to Him; may the Lord make us all like the magi, following the living star to find Christ in order to become His duplication as the living stars—cf. Eph. 5:8-9.

第十周　周一

晨兴喂养

太二 1～2“在希律王的日子，耶稣生在犹太的伯利恒。看哪，有星象家从东方来到耶路撒冷，说，那生为犹太人之王的在哪里？因为祂的星出现的时候，我们看见了，就前来拜祂。”

民二四 17“…必有一星从雅各而出…。”

耶稣生在伯利恒，…但奇怪的是，远离了所谓的圣地，远离了这真的宗教，远离了圣殿，远离了犹太的宗教中心，远离了祭司、经学家、法利赛人和所有宗教人士，却有一颗星在异教之地显明有关基督的事。这星并未显示给犹太人，而是显示给外邦人，异教人。

单单手持圣经，念弥迦书五章二节说基督将生在伯利恒，那是不灵的。也许在读过以后，我们说我们知道了，但我们并未看见。不错，我们知道了，但在我们身上并不发生什么事。那些祭司长和经学家真是精通圣经，但主并没有到他们那里去。祂去到一个遥远的异教之地，把这件事启示给一些异教徒，不是借着圣经，而是借着人手摸不到的东西——一颗天上的星。（李常受文集一九七〇年第一册，三六九至三七〇页。）

信息选读

也许我们有圣经，但我们可能错过了星。把圣经拿在手里是容易的事，但要等待观看一颗星太难了。我们根本没法晓得这星会在何时何地出现。我们能研究圣经并在这方面得一个学位；我们也可能知道圣经讲论基督的一切事，但我们无法断定那颗星几时来到。圣经这本书是在犹太人这群宗教人士手中，星却是显示给异教人士。你看见这点么？也许我们

WEEK 10 — DAY 1

Morning Nourishment

Matt. 2:1-2 Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, magi from the east arrived in Jerusalem, saying, Where is He who has been born King of the Jews? For we saw His star at its rising and have come to worship Him.

Num. 24:17 ...There shall come forth a Star out of Jacob...

Jesus was born in Bethlehem....The strange thing, however, is this: far away from the so-called Holy Land, far away from the genuine religion, far away from the temple, far away from the Jewish religious center, far away from the priests, the scribes, the Pharisees, and all the religious people, was a star showing something of Christ in a heathen land. It did not appear to the Jews, but to the Gentiles, the heathen.

Merely to hold the Bible in our hand and read Micah 5:2, which indicates that Christ will be born in Bethlehem, does not work. We may say after we have read it that we have it, but we may not have seen it. We may have it, but nothing has happened to us. Those chief priests and scribes knew the Bible so well, but the Lord did not go to them. He went far away to a heathen land to reveal this matter to some pagans, not through the Scriptures but through something which human hands cannot touch—a heavenly star. (CWWL, 1970, vol. 1, “New Testament Service,” pp. 276-277)

Today’s Reading

We may have the Bible, yet we may miss the star. To hold the book in our hand is easy, but to wait and look unto the star is rather difficult. We simply do not know when and where the star will appear. We may study the Scriptures and obtain a degree in those studies, and we may learn all that the Bible has to say about Christ, but we simply cannot determine when the star will come. The book was with the Jewish people, the religious people, but the star appeared to the heathen. Have you seen this? We may think that the star

想，这星一定会向那些在圣殿中祈祷的祭司们显现，但它却是显示给远离圣殿的外邦人。

哦，我们都必须看见这颗星！不是有没有圣经的问题，而是有没有看见那星的问题。那星是什么？那星就是活的启示，活的异象。不是圣经字句的死知识，不是弥迦书五章二节的死知识。今日我们所需要的不是单单圣经的知识，而是属天的异象，即时的异象，活的异象，人的观念没法教导的异象。

你有什么？你所有的是圣经经节，或者你有的是星？你有的是圣经知识，或者你有天上的星？你有的是老旧的教训，或是跟上时代、即时的异象？今天许多人手中有圣经，却没有看见星。单单有一本圣经在手里是一件死的事，而看见星乃是一个活的经历。按照马太二章这里所显明的原则，寻找并服事基督不是照着旧约圣经。今日要认识基督，乃是一件活的事，不是照着圣经知识的死字句，而是照着那属天的活星。

在〔马太二章的〕事例里，主远离了宗教，甚至远离合乎圣经的宗教。无论何时何地，有一个宗教建立起来，主就会往别处去。我们没法将祂包围、拘禁、限制在我们的宗教里。我们在召会生活中必须学习，绝不建立宗教。不要坚持这个办法或者那个方式对。如果我们这样说，主就要说，“你看很对，但我根本不在意这些事。如果你不是那么对，我倒要与你同在；但正因你太对了，我要去找那些错的人。”每逢我们坚持自己对，别人错，主就要离开我们去找那些错的人了。

民数记二十四章十七节说，“必有一星从雅各而出，”但这星没有显给雅各家任何一个人。从雅各而出的星显给外教人了。（李常受文集一九七〇年第一册，三七〇至三七二页。）

参读：新约的事奉，第五至六篇；真理课程四级卷一，第三课。

should have appeared to those priests praying in the temple, but it appeared to some pagans far away from the temple.

Oh, we all need to see this star! It is not a matter of holding the Bible but a matter of seeing the star. What is the star? The star is the living revelation, the living vision, not the dead knowledge of the Scriptures in the letter, not the dead knowledge of Micah 5:2. What we need today is not merely Bible knowledge but the heavenly vision, the instant vision, the living vision, the vision that human concepts cannot teach.

What do you have? Do you have the Scripture verses, or do you have the star? Do you have the scriptural knowledge, or do you have the heavenly star? Do you have the teachings concerning an old way, or do you have the up-to-date, instant vision? Today many have the Bible in their hands, but they have not seen the star. Merely to have the Bible in our hands may be a deadening thing, but to see the star is a living experience. To find and serve Christ according to the principle shown to us in Matthew 2 was not according to the Old Testament Scriptures. To know Christ today is something living, not according to the knowledge of the Bible in dead letters but according to the living, heavenly star.

In this case the Lord went away from religion, even from the scriptural religion. Wherever and whenever we set up a religion, the Lord may simply go elsewhere. We cannot circumscribe, confine, or restrict the Lord with our religion. We need to learn in the church life never to set up a religion. We should not insist that this method or that way is right. If we do that, the Lord may say, “It may be right for you, but I do not care for it. If you were not so right, I would be with you; but because you are so right, I will go to those who are wrong.” When we insist that we are right and others are wrong, the Lord may leave us and go to the ones who are wrong.

Numbers 24:17 says, “There shall come forth a Star out of Jacob,” but this star did not appear to any of the people of Jacob. The star out of Jacob appeared to the pagans. (CWWL, 1970, vol. 1, “New Testament Service,” pp. 277-278)

Further Reading: CWWL, 1970, vol. 1, “New Testament Service,” chs. 5-6; Truth Lessons—Level Four, vol. 1, lsn. 3

第十周　周二

晨兴喂养

太二9～10“他们听了王的话，就去了。看哪，他们曾看见它出现的那星，在他们前头领路，直领到那孩子那里，就在上头停住了。他们看见那星，就极其欢乐。”

出三三11“耶和华与摩西面对面说话，好象人与同伴说话一般…。”

我们要来看星象家作了什么事：他们看见了那天上的星，便跟随它，但是他们犯了一个大错。他们接受了异象，但很快地他们就转向他们人的观念，运用他们天然的头脑。他们知道这星表征犹太人的王；因此他们推想他们该去到耶路撒冷，询问那些对这一类事有知识的人。我们知道，那一去就带来许多麻烦。…他们用不着去耶路撒冷。他们完全错了，以致许多幼小无辜的生命受害。犹太宗教的领袖们有知识，星象家有异象。但那些接受异象的人犯了一个大错，若非神出来干预，甚至可能导致婴孩耶稣丧生。（李常受文集一九七〇年第一册，三七二页。）

信息选读

当星象家到达耶路撒冷，希律就惊慌不安，全耶路撒冷也同他一样。（太二3。）希律不安，是事出有因，但耶路撒冷为何也不安？他们不要基督么？为何当他们所等候的那位出生的时候，全耶路撒冷都惊慌不安呢？这就是宗教。我怕当主来临的时候，许多看起来在等待主回来的人也会不安。…然后希律就召了祭司长和民间的经学家，向他们查问基督

WEEK 10 — DAY 2

Morning Nourishment

Matt. 2:9-10 And after they heard the king, they went their way, and behold, the star which they saw at its rising led them until it came and stood over the place where the child was. And when they saw the star, they rejoiced exceedingly with great joy.

Exo. 33:11 And Jehovah would speak to Moses face to face, just as a man speaks to his companion…

Consider what the magi did: They saw the heavenly star and they followed it, but they made a great mistake. They received the vision, but they soon turned to their human concept and exercised their natural understanding. They realized that this star signified the King of the Jews; therefore, they reasoned that they should go to Jerusalem and inquire of those who would have knowledge of such matters. Their going, as we know, caused much trouble….They need not have gone to Jerusalem. They were thoroughly wrong and caused many young and innocent lives to be taken. The Jewish religious leaders had the knowledge, and the magi had the vision. Nevertheless, those who received the vision made a great mistake and, apart from divine intervention, would have caused the loss of the little child Jesus. (CWWL, 1970, vol. 1, “New Testament Service,” p. 278)

Today’s Reading

When the magi arrived in Jerusalem, Herod was troubled, and all Jerusalem with him (Matt. 2:3). Herod, yes, but why Jerusalem? Were those in Jerusalem not for Christ? Why was all Jerusalem troubled at the birth of the One for whom they were waiting? This is religion. I am afraid that many who are seemingly for the Lord’s return will be troubled by His coming. Then Herod called the chief priests and scribes of the people together and inquired of them where the Christ was to be born (v. 4). The scribes were those among

当生在何处。（4。）经学家就是百姓中有神学博士学位的人。他们立刻回答说，“伯利恒！”他们引用的书卷对，章节对；他们引弥迦书五章二节，但他们有人去伯利恒么？一个也没有！他们因这消息惊慌不安，但没有人有心要去看看发生了什么事。

星象家一进到宗教里，就失去那星；但他们几时离开宗教，星又向他们显现了。他们在耶路撒冷找不到活的引导，在宗教里得不着属天的异象，他们必须离开宗教。当他们离开了耶路撒冷，看哪，那星在他们前头领路。这原则在今天仍是一样的。

弥迦书五章二节是圣言，是圣经，预言耶稣要在伯利恒出生。但是单凭那节圣经你没法找到耶稣；你能知道耶稣出生于那座城，但你不会知道在哪条街，在哪个家。…即或你有了圣经的知识，你还需要即时、最新的活星，来引导你去耶稣所在的那条街，那间屋子。…累积一些圣经知识是容易的事，但我们若要有活的引导，就必须活在与主亲密的关系里；我们必须与祂是一。

那颗天上的星把星象家一直带到那个地方。这是我们的需要。我确信，即或没有弥迦书五章二节的知识，只要跟随那星，他们仍然能够到达那个地方。我们怎么才能寻得基督并事奉祂？不是单凭圣经的知识，而是凭那活星。…只有那些跟随天上之星的人，才能找到祂并敬拜祂。…我们需要圣经的知识么？当然我们需要。它有帮助；但是有一个条件，那一个活的、即时的引导，就是此时此刻引我们去到耶稣确切所在之处的引导，是不可或缺的。…乃是那活的引导把我们带到耶稣那里，叫我们能敬拜祂，并向祂献上我们的礼物。（李常受文集一九七〇年第一册，三七二至三七四页。）

参读：脱离宗教仪文随从灵，第二、十篇；倪柝声文集第一辑第十五册，马太福音查经记录，第二章。

the people who had doctor’s degrees in theology. Immediately, they answered, “Bethlehem.” They gave him the right book, the right chapter, and the right verse. They quoted Micah 5:2, but did any one of them go to Bethlehem? Not one! They were troubled by the news, but no one cared to go and see what had happened.

When the magi came into religion, they missed the star; but when they left religion, the star appeared to them [Matt. 2:9-10]. They could not find living guidance in Jerusalem. They did not receive the heavenly vision in religion; they had to leave. When they departed from Jerusalem, behold, the star went before them. In principle, it is the same today.

Micah 5:2 was the holy writing, the Holy Scripture, prophesying that Jesus would be born in Bethlehem. However, by that verse alone you could not find Jesus. You would know in what city Jesus was to be born, but you would not know on what street or in what house….Even if you have the knowledge of the Scriptures, you still need the instant, up-to-date, living star to lead you to the very street and the very house where Jesus is….It is easy to accumulate scriptural knowledge, but if you would have living guidance, you need to live in an intimate relationship with the Lord; you need to be one with Him.

The heavenly star led the magi to the very spot [“where the child was” (Matt. 2:9)]. This is all we need. I do believe that if they had no knowledge whatever of Micah 5:2 but simply followed the star, they could have arrived at that place. How can we find Christ and serve Him? Not merely by Bible knowledge but by the living star….Those who followed the heavenly star found Him and worshipped Him. Do we need the knowledge of the Scriptures? Of course we do. It helps, but there is a condition: the living, instant guidance, the guidance of this very moment to lead us to the very spot where Jesus is, is indispensable…. It is the living guidance that brings us to Jesus so that we may worship Him and offer our gifts to Him. (CWWL, 1970, vol. 1, “New Testament Service,” pp. 278-280)

Further Reading: CWWL, 1970, vol. 3, “Being Delivered from Religious Rituals and Walking according to the Spirit,” chs. 2, 10; CWWN, vol. 15, ch. 2

第十周　周三

晨兴喂养

启二 1 “…那右手中握着七星…的，这样说。”

彼后一 19 “我们并有申言者更确定的话，你们留意这话，如同留意照在暗处的灯，直等到天发亮，晨星在你们心里出现，你们就作得好了。”

不只基督自己是星，祂的跟从者也是，他们是在众召会中发光的人。在使徒行传与书信里，带头的人被称作长老，但在圣经末一卷里他们乃是星。现在不是头衔或地位的问题，乃是发不发光的问题。所有在地方召会中领头的人必须是发光的星。…在新约开头，只提到有一颗星在天上；但在新约末了，有七星在七个地方召会中。在每个地方召会中都有一颗星；在每个地方召会里都有发光物，把人带到正路上去。（李常受文集一九七〇年第一册，三八四至三八五页。）

信息选读

圣经不只给我们看见，我们如何才能跟随那星；它也给我们看见，我们如何能成为一颗星。有两条路：第一是借着圣经，第二是凭着那灵。

彼后一章十九节给我们第一个秘诀，…我们有申言者的话，就是圣经。但申言者的话并不是星；圣经不是星。…因为我们有申言者的话，我们必须留意，我们必须全心关注，直等到天发亮，晨星在我们心里出现。…这里的“星”，原文可以翻作英文的“磷”。这星是象磷一样，能在黑暗中发光的。…圣经不该仅仅是白纸黑字；不该是死的字句。我们

WEEK 10 — DAY 3

Morning Nourishment

Rev. 2:1 ...These things says He who holds the seven stars in His right hand...

2 Pet. 1:19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

Not only is Christ Himself the star, but also His followers, the shining ones in the churches, are stars. In Acts and the Epistles the leading ones were called elders, but in the last book of the Bible they are the stars. Now it is not a matter of title or position but a matter of shining. All the leading ones of the local churches should be shining stars. In the beginning of the New Testament there was mention of only one star in the heavens, but at the end of the New Testament there are seven stars in seven local churches. In every local church there is a star; in every local church there is something shining, leading people to the right way. (CWWL, 1970, vol. 1, “New Testament Service,” pp. 286-287)

Today’s Reading

In the Bible we see how we may not only follow the star but even become one of the stars. There are two ways: first, by the Bible, and second, by the Spirit.

Second Peter 1:19 gives us the first secret....We have the prophetic word, the Bible. However, the prophetic word is not the star; the Bible is not the star....Since we have the prophetic word, we need to give heed to it, we need to pay full attention to it, until the day dawns and the morning star rises in our hearts. The word used for star here can be translated into English as “phosphorous.” This star is something as phosphorous, bringing light in the darkness....The Bible should not simply be words in black and white; it

必须留意圣经的话，直到有些像磷一样的东西在我们里头出现—那就是基督作为晨星。

有时我们拿起圣经来读，却感觉一无所获。另有时当我们敞开我们的心，留意申言者的话，就有东西在里面照耀了，出现了，天亮了，破晓了。当我们祷读圣经经节的时候，在深处感觉发光、照亮，这种照亮产生向主耶稣的爱。我们觉得祂是何等可爱。…许多时候由于这个照亮，我们甚至爱主耶稣到癫狂的地步。那就是耶稣临到我们，如同天发亮，作为晨星在我们心里出现。…许多时候当我读主话语的时候，有东西在我里面出现，好象天发亮一样。哦，实在美妙！局面也许黯淡，四围都是黑暗，但是在里面有些东西在照亮，在发光，充满荣耀。

在星象家的日子，看见那星是奇迹似的事件，但在今天看见晨星只是寻常的事，并且该是我们例常的经历。每天都该有晨星在我们心里出现。…所以，今日这星是来自这活话。…首先我们有话；其次由于留意申言者的话，我们有晨星在我们心里出现。我们若一直随从这在我们里面出现的星，就会一直在那灵里。

在彼后〔一章十九节〕我们有申言者的话，而在启示录〔三章一节〕我们有七灵。…耶稣的手不只握着七星，也握着七灵。这意思是，七灵与七星是一，七星与七灵是一。如果我们有活的话像晨星那样在里面出现，并且我们与七灵是一，到末了我们便成了众星。我们不单有星在我们里面照亮，并且借着察看这星，并且在那灵里跟随，我们也成了众星。（李常受文集一九七〇年第一册，三八五至三八九页。）

参读：马太福音生命读经，第七篇；启示录生命读经，第九、十四篇；长老训练第十一册，第一章。

should not be dead letters. We should give heed to the words of the Bible until something as phosphorous rises within us—that is, Christ as the morning star.

Sometimes we may take the Bible, read it, and feel that we receive nothing. Other times, however, when we open our heart and give heed to this prophetic word, something within is shining, rising, dawning, breaking through. While we are pray-reading the verses of the Bible, there is a sense deep within of enlightening, of shining, and this shining creates a love toward the Lord Jesus. We feel that He is so lovable….Many times by this shining we are beside ourselves with love to the Lord Jesus. That is Jesus coming to us as the dawning day, as the morning star rising in our hearts…. Many times when I was with this holy Word, something has risen within me like the daybreak. Oh, it is wonderful! The situation may not be bright, the surroundings may be full of darkness, but something within is enlightening, shining, filling with glory.

In the days of the magi, the seeing of the star was a miraculous occurrence, but today to see the morning star is only normal and should be our regular experience. Day by day we need to have the morning star rising in our heart. Today, therefore, the star comes from the living word…. First, we have the word; second, by giving heed to the prophetic word, we have the morning star rising in our heart. If we will simply go along continually with this inner, rising star, we will consistently be in the Spirit.

In 2 Peter we have the prophetic word, but in Revelation 3:1 we have the seven Spirits….The hand of Jesus holds not only the seven stars but also the seven Spirits. This means that the seven Spirits are one with the seven stars, and the seven stars are one with the seven Spirits. If we have the living word as the morning star rising within us and we are one with the seven Spirits, eventually we will become the stars. We not only have the star shining within us, but by looking to the star and following in the Spirit, we become the stars. (CWWL, 1970, vol. 1, “New Testament Service,” pp. 287-289)

Further Reading: Life-study of Matthew, msg. 7; Life-study of Revelation, msgs. 9,14; CWWL, 1991-1992, vol. 1, “Elders’ Training, Book 11: The Eldership and the God-ordained Way (3),” ch. 1

第十周　周四

晨兴喂养

诗五 3 “耶和华啊，…早晨我必向你陈明我的心意，并要守望。”

九十 14 “求你使我们在早晨饱得你的慈爱，好叫我们一生欢呼喜乐。”

启二二 16 “…我是大卫的根，又是他的后裔，我是明亮的晨星。”

二 28 “我又要把晨星赐给他。”

清早是遇见主、与主有来往、与主有交通最好的时候。吗哪总是在日出以前收取的。（出十六 14～21。）人要吃神给他的粮食，总应当清早起来。日头一出来，吗哪融化了，就吃不到了。你在神面前要得着属灵的培养，要得着属灵的造就，要有属灵的交通，有分属灵的粮食，就得早一点起来。起迟了就吃不到吗哪。在清早的时候，神特别要将祂属灵的食物，圣别的交通，分给祂的儿女。…所有认识神的人，都经常的在清早起来，到神面前去交通。

应当把我们一天之中最好的时候，清晨的时候，用在神面前。有些基督徒是把一天的时间都花在别的事上，等到晚上最累的时候，快要到床上去睡的时候，才在那里跪下来读圣经、祷告。怪不得他圣经读不好，怪不得他祷告不好，怪不得他与主的交通不好。…我们一信主，就要学习在清早的时候划出时间来，与神交通，与神来往。（初信造就上册，一九〇至一九二页。）

信息选读

启示录二章二十八节告诉我们，基督将是赐给得胜者的晨星。新约启示，那天上光体所象征的基督，乃

WEEK 10 — DAY 4

Morning Nourishment

Psa. 5:3 O Jehovah,...in the morning I will set forth my words in order to You, and I will watch.

90:14 Satisfy us in the morning with Your lovingkindness that we may give a ringing shout and rejoice all our days.

Rev. 22:16 ...I am the Root and the Offspring of David, the bright morning star.

2:28 And to him I will give the morning star.

The best time to meet the Lord, to contact Him, and to fellowship with Him is early in the morning. Manna is gathered before the sun rises (Exo. 16:14-21). Anyone who wants to eat God’s food should rise up early. When the sun waxes hot, manna melts and is gone. If we want to receive spiritual nourishment and spiritual edification, and if we want to have spiritual fellowship and spiritual supply, we need to rise up early. If we rise up late, the manna will be gone. The early morning is the very time when God dispenses His spiritual food and holy fellowship to His children…. All those who know God rise up early.

We should spend the best time of the day—the early morning—before the Lord, rather than in other things. Some Christians spend the whole day on other matters and kneel down to read the Bible and pray only at night when they are about to go to sleep. No wonder they are ineffective in their Bible reading, their prayer, and their fellowship with the Lord….The moment we believe in the Lord, we should set apart the early morning for fellowshipping with God and for contacting Him. (CWWN, vol. 48, “Messages for Building Up New Believers (1),” pp. 165-167)

Today’s Reading

Revelation 2:28 tells us that Christ will give the morning star to the overcomers. The New Testament reveals that Christ, who is signified by the

是明亮的晨星。（启二二16。）整本圣经关于基督的预表，开始于祂是光，（创一3，）结束于祂是晨星这光体。晨星是在午夜之后，黎明前最黑暗的时刻出现。这指明基督要在这世代临近结束前，在最黑暗的时候，出现如明亮的晨星。…没有一颗星像晨星那样明亮。在最黑暗的时候，得胜者里面有一颗星在照耀。得胜者要得着并享受特别的光，就是基督作为晨星。

在新约起头，星是在宗教之外，（太二1～6，）但在新约末了，星是在召会里。…今天星是在召会里，在众召会中。耶稣基督是那晨星；祂今天行走在众地方召会中间。我们要看晨星，就必须到地方召会去。…我们在宗教里时，感到黑暗，但当主把我们带到召会里，我们就看见了明亮的星。那属天的星今天是在地方召会中。

按照彼后一章十九节，晨星是与圣经相联的。…我们若留意申言者的话，我们里面的天就会发亮，并且晨星要在我们心里升起。留意申言者的话，就是注意活的话。这不是仅仅读主的话，乃是进入这话，直到有东西在我们里面升起。我们可以称之为黎明或晨星。十九节的晨星，希腊文是phosphorus（磷），是一种带光物质。…基督是真正的磷，照耀在今日的黑暗中。…我们必须留意〔主的话〕，直到我们里面有东西开始照耀我们。这个照耀会成为我们心中神圣的“磷”。然后我们会有晨星。我们会像马太二章那些星象家一样，从天上有东西照耀我们。我们必须来到确定的话跟前，将我们的全人—我们的口、我们的眼、我们的心思、我们的灵、和我们的心—向这话敞开，直到基督这晨星在我们里面升起，并且照耀我们。（新约总论第十四册，九四至九六页。）

参读：初信造就，第十一篇；新约总论，第一百一十三、四百零七、四百一十一篇；生命的认识，第十四篇。

heavenly luminaries, the lights, is the bright morning star (22:16). Concerning the types of Christ, the entire Bible begins with Him as the light (Gen. 1:3) and ends with Him as the morning star, a luminary. The morning star appears in the darkest hour, after midnight and prior to the dawn. This indicates that Christ will appear as the bright morning star in the darkest time, prior to the close of this age.

No star is as bright as the morning star. At the darkest time, within the overcomers there is a star shining. The overcomers will have and enjoy the particular light, Christ as the morning star. At the beginning of the New Testament the star was outside of religion (Matt. 2:1-6), but at the end of the New Testament the star is within the church….Today the star is in the church and among the churches. Jesus Christ, who is the morning star, is walking today among the local churches. To see the star, we must come to the local churches….When we are in religion, we have the sense of being in darkness, but when the Lord brings us into the churches, we see the bright star. The heavenly star today is in the local churches.

According to 2 Peter 1:19, the morning star is associated with the Bible…. If we take heed to the word of prophecy, the day will dawn within us, and the morning star will arise in our hearts. To take heed to the prophetic word is to pay attention to the living Word. It is not simply to read the Word; it is to enter into the Word until something arises within us. We may call this the dawn, or the morning star. In 2 Peter 1:19 the term “morning star” in Greek is phosphoros, a light-bearing substance….Christ is the real phosphorus shining in today’s darkness….We must take heed [to the Word] until something begins to shine within us. That shining will become the divine “phosphorus” in our heart. Then we will have the morning star. We will be like the wise men, and something from the heavens will shine over us. We must come to the sure Word and open up our whole being to the Word—our mouth, our eyes, our mind, our spirit, and our heart—until Christ as the morning star rises up in us and shines over us. (The Conclusion of the New Testament, pp. 4190-4192)

Further Reading: CWWN, vol. 48, ch. 11; The Conclusion of the New Testament, msgs. 113, 407, 411; CWWL, 1953, vol. 3, “The Knowledge of Life,” ch. 14

第十周　周五

晨兴喂养

创一 16 ～ 18 “…神造了两个大的光体，大的管昼，小的管夜；又造众星。…这些光体…普照在地上，管理昼夜，分别光暗…。”

但十二 3 “通达人必发光，如同穹苍的光辉；那使多人归义的，必发光如星，直到永永远远。”

在〔神创造的〕第四天，…出现了更强、更扎实的光体。（创一 14 ～ 17。）虽然第一天光已经来了，但不是那么扎实，不是那么强。在第四天不只光来了，也有光体：太阳、月亮和众星。这些光体更强、更扎实、也更便利。这是生命长大的第一个条件。

在预表上，太阳预表基督，…〔并且〕月亮是召会。…我们不单有日、月，还有众星。不只有基督、召会，还有所有得胜的圣徒。但以理十二章三节说，“那使多人归义的，必发光如星。”我们若要帮助人得救，使人从黑暗转向光，使退后者得着恢复，我们就必须是发光的星。启示录一章二十节说，…众使者（众召会中的活肢体）是发光的星。主也说圣徒是世上的光。（太五 14。）保罗说，圣徒“好象发光之体显在世界里”。（腓二 15。）（创世记生命读经，四八至五〇页。）

信息选读

我们许多人都必须是发亮的星。我们都需要接触基督，接触召会，并接触发光的圣徒们。…当你遇见一位活的弟兄或活的姊妹，你来到他们面前，你

WEEK 10 — DAY 5

Morning Nourishment

Gen. 1:16-18 ...God made the two great light-bearers, the greater light-bearer to rule the day and the lesser light-bearer to rule the night, and the stars....God set them...to give light on the earth and to rule over the day and over the night and to separate the light from the darkness...

Dan. 12:3 And those who have insight will shine like the shining of the heavenly expanse, and those who turn many to righteousness, like the stars, forever and ever.

On the fourth day, there was...the appearance of the stronger, more solid lights (Gen. 1:14-17). Although light came in on the first day, it was not that solid, not that strong. On the fourth day, not only the lights came, but also the light bearers—the sun, the moon, and the stars. These are lights which are stronger, more solid, and more available. This is the first requirement for the growth of life.

In typology, the sun typifies Christ,...[and] the moon is the church....We not only have the sun, the moon, but also the stars: not only Christ, the church, but also all the overcoming saints. Daniel 12:3 says that those who turn many to righteousness shine like the stars. If we are going to help people to be saved, if we are going to turn people from darkness to light, if we are going to recover all the backsliders, we must be the shining stars. Revelation 1:20 tells us...that the messengers (the living ones in the churches) are the shining stars. The Lord said that the saints are “the light of the world” (Matt. 5:14), and Paul said that the saints shine “as luminaries in the world” (Phil. 2:15). (Life-study of Genesis, pp. 39-40)

Today’s Reading

Many of us have to be the shining stars. We need to contact Christ, we need to contact the church, and we also need to contact the shining saints....When you come to a living brother or a living sister, do you not sense an amount

不觉得是在一种照耀之下么？这就是光，这光能帮助我们在生命中长大。

神在第四天所造的光体，是设立来借着照耀“管理昼夜”的。（创一 18 上。）光不只照耀，也借着照耀来管理。哪里有照耀，哪里就有管理。黑暗带来混乱，而光规律一切。为着生命的长大，我们需要第四天光体的管理和规律。

第四天的光体也“分别光暗”。（18 中。）…光暗已经分开了。（4。）现在第四天光体照耀的管理，加强了这个分开。为着生命的长大，我们需要光体的管理和分开的加强。这是生命长大的第二个条件。

第一天，我们有来自灵和话的光。当我们往前时，我们需要第四天的光。在第四天，光来自基督，来自召会，并来自发光的圣徒。…第一天的光是为着生命的生出，第四天的光是为着生命的长大。第四天的光主要是直接从基督来的，也有从召会和发光的圣徒来的。在我们接受永远的生命之后，我们若要在生命里长大，首先必须接触基督，第二要接触召会，第三要接触活的圣徒。当我们在这样的照耀下，我们就是在长大的过程中。

〔我们要祷告：〕“主，我有了生命。但是主，你知道我还需要第四天的光体。我已经有了第一天的光，但我还需要第四天的光体。主耶稣，我需要你作我的太阳，我需要直接地接触你。我要天天在你的同在里，我要在你的照耀之下。我也需要月亮—召会，并且我也需要众星—得胜的圣徒，发光的圣徒，就是使多人归义的人。我需要那些能使人从黑暗转向光明的人。”（创世记生命读经，五一、五四至五五、五七页。）

参读：创世记生命读经，第四至五篇；国度，第二章；生命的认识，第十四篇。

of light, that when you enter their presence you are under a certain kind of shining? This is light. This light will help us to grow in life.

The lights God made on the fourth day were established “to rule over the day and over the night” by their shining (Gen. 1:18a). The light not only shines, but also rules by its shining. Where there is shining, there is ruling. Darkness brings in confusion, but light regulates. For the growth of life, we need the ruling and the regulating of the fourth-day lights.

The lights on the fourth day also “separate the light from the darkness” (Gen. 1:18b). The separation of the light from the darkness…had happened already (Gen. 1:4). Now, the ruling of the fourth-day lights’ shining strengthens this separation. For the growth of life, we need the ruling of the lights and also the strengthening of the separation. This is the second requirement for the growth of life.

On the first day, we had the light from the Spirit and from the Word. As we go on, we need the lights of the fourth day. On the fourth day, the lights come from Christ, from the church, and from the shining saints….The light on the first day is for the generating of life; the lights on the fourth day are for the growth of life. The lights on the fourth day mainly come from Christ directly, also from the church and the shining saints. If we are to grow in life after we have received the eternal life, we must first contact Christ, second contact the church, and third contact the living saints. While we are under such a shining, we are in the process of growth.

[Bring these points to the Lord in prayer.] “Lord, I have the life. But Lord, You know that I need the lights of the fourth day. I have the light from the first day already, but I need the lights of the fourth day. Lord Jesus, I need You as the sun. I need to contact You directly. I want to be in Your presence day by day. I want to be under Your shining. I also need the church, the moon. And I need the stars. I need the overcoming saints, the ones who are shining, who turn many to righteousness. I need those who can turn people from darkness to light.” (Life-study of Genesis, pp. 41, 44, 46)

Further Reading: Life-study of Genesis, msgs. 4-5; CWWL, 1972, vol. 2, “The Kingdom,” ch. 2; CWWL, 1953, vol. 3, “The Knowledge of Life,” ch. 14

第十周　周六

晨兴喂养

启一20“论到你所看见在我右手中的七星，和七个金灯台的奥秘，那七星就是七个召会的使者，七灯台就是七个召会。”

犹13“…流荡的星，有黑暗的幽冥为他们永远存留。”

〔犹大书十三节〕说到异端者“是海里的狂浪，涌出自己可耻的泡沫；是流荡的星，有黑暗的幽冥为他们永远存留”。…这些背道者是假牧人、虚空的云彩、枯树、流荡的星，又是暗礁、海里的狂浪，毫无节制地涌出自己可耻的泡沫。流荡之星的隐喻，指明这些反复无常的教师、背道者，未稳固地定在属天启示不变的真理上，反倒在神像星一样的子民（但十二3，腓二15）中流荡。他们的定命乃是那为他们永远存留的黑暗幽冥。（犹大书生命读经，一六至一七页。）

信息选读

星，也有消极一面的—流荡的星。…我们该作星，但不该是流荡的星；这是那些假的领袖。今天许多基督徒不是星；有些虽然是星，却是流荡的星。今日有些在宗教里的领袖和教师，就是这一类。…一颗正当的星有一定的位置和固定的轨道，它是一直坚定在它的轨道上。但有些星没有固定的位置和轨道，它们是流荡的星。有些基督徒好象是星，好象也发光，但他们的光是骗人的。…你若是跟随他们，你就被带迷路了；到头来你都不知道要往哪里去。…他们没有立场，没有立足点，没有确定的路与主一同往前去。他们今天这样说，明天又那样说；他们

WEEK 10 — DAY 6

Morning Nourishment

Rev. 1:20 The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

Jude 13 …Wandering stars, for whom the gloom of darkness is kept for eternity.

[Jude 13 speaks] of the heretics as “wild waves of the sea, foaming out their own shames; wandering stars, for whom the gloom of darkness is kept for eternity”…These apostates are false shepherds, empty clouds, dead trees, and wandering stars. They are hidden reefs and wild, raging waves of the sea, foaming out, without restraint, their own shame. The metaphor of wandering stars indicates that the erratic teachers, the apostates, are not solidly fixed in the unchanging truths of the heavenly revelation, but are wandering about among God’s star-like people (Dan. 12:3; Phil. 2:15). Their destiny will be the gloom of darkness, which has been kept for them for eternity (Life-study of Jude, p. 14)

Today’s Reading

There is…a negative aspect to the stars—the wandering stars….We should be the stars but not the wandering stars. These are the false leading ones. So many Christians today are not stars; some, however, are stars, but they are wandering stars. There are religious leaders and teachers today who are in this category. A proper star has a certain position and fixed orbit. It continues in its course steadfastly. However, there are some stars with no fixed position or orbit; they are wandering stars. It seems that some Christians are stars; it seems that they are shining, but their shining is a deception…. If you follow them, you will be misled; eventually, you will not know where to go….They have no ground; they have no standing; they have no certain way to go on with the Lord. Today they say one thing, and tomorrow they will say something

是流荡的。要当心！我们永远无法借着跟随一颗流荡的星来寻得耶稣。

我们怎能认出流荡的星呢？有一些特征。他们是秋天没有果子的树，是没有雨水的云彩。我们必须看果子。主耶稣说，从果子可以认出树来。（太七16～20。）我们如果跟随流荡的星，到末了我们的分与他们一样—为他们永远存留的黑暗幽冥。

我们必须跟随发光的星，就是那些有确定立场、确定道路的人。他们是稳定的星，他们是坚定的人。如果有人来到我们面前，没有确定的立场和道路，我们要远避他。正当的立场是地方召会，正确的道路是在地方召会里，在那灵里向前。…要站在正当的立场上，要保守自己走在正确的路上。…如果你要到某地去，要拿出地图来，走上对的路，进入对的车道；你这样驾车，就能到达目的地。

我们深深感觉今日的混乱。哦，那些死的事物！哦，流荡之人的拦阻与打岔！无论谁使我们离开真正的地方召会，使我们不能与主的子民在合一立场上聚会的，都是流荡的星。真正的星乃是使多人归义的，他们并不领人走迷，而是使人转向正路。今天你我或任何人寻得基督的路，乃是要看那活星。阿利路亚！今日这星离我们不远—就在地方召会中。所有的地方召会中都有一些活星。你只要与他们接触，一直与他们为伴，他们就要引你到耶稣所在的地方。

愿主怜悯我们，叫我们蒙保守在正路上，事奉主，敬拜祂，并向祂献上我们的爱。愿主使我们象那些星象家，跟随那星去寻得基督。今日那活星和众多的活星都在地方召会中。让我们跟随他们，个个都成为他们中间的一颗星。（李常受文集一九七〇年第一册，三九二至三九四页。）

参读：犹大书生命读经，第二篇。

different; they are wandering. We need to be careful. We cannot find Jesus by following a wandering star.

How can we recognize the wandering stars? There are some signs. They are autumn trees without fruit; they are waterless clouds. We need to look for the fruit. The Lord Jesus said that we may know a tree by its fruit (Matt. 7:16-20). If we follow the wandering stars, eventually our portion will be the same as theirs— the gloom of darkness that has been kept for them for eternity.

We need to follow the shining stars, those with a definite standing and a certain course. These are the stable stars, the steadfast ones. If anyone comes to us without a definite standing and a certain course, we should avoid him. The proper standing is the local church, and the right course is to go on in the Spirit in the local church….We need to take the proper standing and keep ourselves in the right course….If you intend to go to a certain place, you need to get out your map, get on the right road and in the right lane, and as you drive you will reach your destination.

We are aware of today's confusion. Oh, the dead things! Oh, the frustrations, the distractions of the wandering ones! Anyone who keeps us from the genuine local church and from meeting on the ground of oneness with the Lord's people is a wandering star. The true stars are those who turn many to righteousness, those who do not lead people astray, but turn them to the right way. Today the way for you and me and for everyone else to find Christ is to see the living star. Hallelujah! Today the star is not far from us—it is with the local churches. Among all the local churches there are some living stars. You simply need to contact them; you need to keep company with them. They will lead you to the place where Jesus is.

May the Lord be merciful to us so that we may always be kept in the right way to serve the Lord, to worship Him, and to offer our love to Him. May the Lord make us all like those magi, following the star to find Christ. Today the living star and the living stars are in the local churches. Let us follow them, and let us each be one of them. (CWWL, 1970, vol. 1, "New Testament Service," pp. 291-293)

Further Reading: Life-study of Jude, msg. 2

第十周诗歌

606

教　会 — 建造

8 7 8 7 双（英 840）

F 大调　　3/2

F　B♭　Dm　C　F
3 4 | 5 — — 5 6 • 5 | 5 — 3 — 3 3 | 5 — — 2 ♯1 2 | 3 — — —
一 救我 脱　离自 己、天 然，主啊，我　愿被建 造，

F　B♭　Dm　C7　F
3 4 | 5 — — 5 6 • 5 | 5 — 3 — 3 3 | 5 — — 2 4 • 3 | 1 — — —
同众 圣　徒作 你 圣 殿，为着 充　满你 荣 耀。

F7　B♭　F　Dm　C
1 1 | 6 — — 6 7 • 6 | 6 — 5 — 1 1 | 1 — — 1 7 1 | 3 — 2 —
救我 脱　离乖 僻 个 性，脱离 骄　傲与单 独；

C7　F　Dm　C7　F
3 4 | 5 — — 5 6 • 5 | 5 — 3 — 3 3 | 5 — — 2 4 • 3 | 1 — — — ‖
使我 甘　愿服 你 权 柄，让你 有　家可 居 住。

二 生命供应，活水流通，　长进、变化又配搭；
守住等次，尽我功用，　成全别人，不践踏。
自己所经，自己所见，　所是、所有并所能，
不再高估，不再稍偏，　接受一切的平衡。

三 持定元首，联络供应，　享受基督的丰富；
充满神的一切丰盛，　因神增加得成熟，
同尝基督莫测大爱，　赏识基督的阔长；
长大成人，不作婴孩，　满有基督的身量。

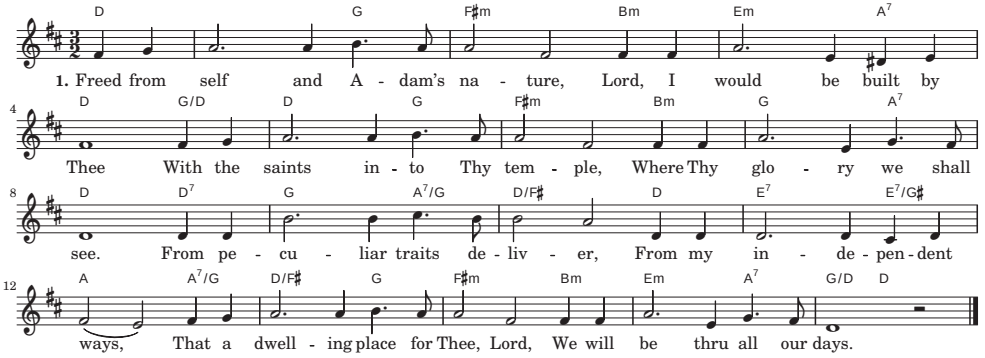
四 作神居所，作你身体，　主啊，我愿被建造，
成为你的团体大器，　让你来显你荣耀。
圣城景色、新妇荣美，　今在此地就彰显，
透出你的荣耀光辉，　将你照耀在人间。

WEEK 10 — HYMN

Freed from self and Adam's nature

The Church — Her Building

840


1. Freed from self and A - dam's na - ture, Lord, I would be built by
Thee With the saints in - to Thy tem - ple, Where Thy glo - ry we shall
see. From pe - cu - liar traits de - liv - er, From my in - de - pen - dent
ways, That a dwell - ing place for Thee, Lord, We will be thru all our days.

2. By Thy life and by its flowing
I can grow and be transformed,
With the saints coordinated,
Builded up, to Thee conformed;
Keep the order in the Body,
There to function in Thy will,
Ever serving, helping others,
All Thy purpose to fulfill.

3. In my knowledge and experience
I would not exalted be,
But submitting and accepting
Let the Body balance me;
Holding fast the Head, and growing
With His increase, in His way,
By the joints and bands supplying,
Knit together day by day.

4. By Thy Spirit daily strengthened
In the inner man with might,
I would know Thy love surpassing,
Know Thy breadth and length and height;
Ever of Thy riches taking,
Unto all Thy fulness filled,
Ever growing into manhood,
That Thy Body Thou may build.

5. In God's house and in Thy Body
Builded up I long to be,
That within this corporate vessel
All shall then Thy glory see;
That Thy Bride, the glorious city,
May appear upon the earth,
As a lampstand brightly beaming
To express to all Thy worth.

第十周申言

申言稿：

Composition for prophecy with main point and sub-points:

第十一周

全足者的异象—对神子民的神圣眼光

诗歌：补 916，补 508

读经：民二三 7～12、19～26，二四 3～9，启二一 9～10，徒二六 19

纲要

周一

壹 我们绝不该低估了正确看见一件事情的价值；这个看见会改变我们，影响我们的全人—启二一 9～10，徒二六 19。

贰 在圣经里，“异象”是指一个特殊的景象；它是说到一种特别的看见，即荣耀、里面的看见，也是说到我们从神所看见的属灵景象—结一 1、4～28，但七 1、9～10、13～14：

一 我们要得着异象，就需要有启示、光和视力—弗一 17～18 上。

二 属天的异象支配我们、限制我们、管制我们、指引我们、保守我们、彻底翻转我们、保守我们在真正的一里并给我们胆量往前—箴二九 18 上。

三 我们在属天的异象之下，受指引朝向神的目的地，我们的生活也受神的经纶所支配—腓三

Week Eleven

The Vision of the All-sufficient One—the Divine View of God's People

MC Hymns: 977, 1226

Scripture Reading: Num. 23:7-12, 19-26; 24:3-9; Rev. 21:9-10; Acts 26:19

Outline

Day 1

I. We should never underestimate the value of having a proper view of a certain matter; the view changes us; it affects our entire being—Rev. 21:9-10; Acts 26:19.

II. In the Bible vision denotes an extraordinary scene; it refers to a special kind of seeing—a glorious, inward seeing—and to the spiritual scenery we see from God—Ezek. 1:1, 4-28; Dan. 7:1, 9-10, 13-14:

A. In order to have a vision, we need revelation, light, and sight—Eph. 1:17-18a.

B. The heavenly vision governs us, restricts us, controls us, directs us, preserves us, revolutionizes us, keeps us in the genuine oneness, and gives us the boldness to go on—Prov. 29:18a.

C. Under the heavenly vision we are directed toward God's destination, and our life is controlled according to God's economy—Phil. 3:13-14; 1 Tim.

13～14，提前一4。

叁 正如巴兰这外邦的申言者被带到异象里，我们需要看见全足者的异象，并对神的子民有神圣的眼光—民二三7～12、19～26，二四3～9：

一 申言者巴兰得听神的言语，得见全足者的异象—4节，创十七1注2。

二 “我从高峰看他，从小山望他；这是独居的民，不将自己算在万民中”—民二三9：

1 这话指明以色列人是圣别的子民，是从万民中分别出来的子民。

2 召会也是这样—林前三17，弗一4，五27，彼前二9。

三 “谁能数算雅各的尘土？谁能数点以色列的四分之一？愿我之死如正直人之死；愿我之终如正直人之终”—民二三10：

1 巴兰在本节上半的话是丰盈扩增的祝福。

2 他在本节下半的话是极大祝福和珍赏的话。

四 “祂未见雅各中有罪孽，也未见以色列中有祸患；耶和华他们的神与他们同在，有向王欢呼的声音在他们中间”—21节：

1 这话不是按着人的眼光，乃是按着神圣的眼光。

2 在神眼中，以色列没有过犯：

a 在他们自己里面，神的子民有许多缺失。

b 在神的救赎里，并在基督里，他们没有缺失。

1:4.

III. Like Balaam, a Gentile prophet who was brought into a vision, we need to see the vision of the All-sufficient One and have a divine view of God's people—Num. 23:7-12, 19-26; 24:3-9:

A. The prophet Balaam heard the words of God and saw the vision of the All-sufficient One—v. 4; Gen. 17:1, footnote 2.

B. "From the top of the rocks I see him, / And from the hills I behold him. / Here is a people who live alone / And do not reckon themselves among the nations"—Num. 23:9:

1. This word indicates that the children of Israel were a holy people, a sanctified people set apart from the nations.

2. The same is true of the church—1 Cor. 3:17; Eph. 1:4; 5:27; 1 Pet. 2:9.

C. "Who can count the dust of Jacob, / Or number the fourth part of Israel? / Let me die the death of the upright, / And let my latter end be like theirs!"—Num. 23:10:

1. Balaam's word in verse 10a was a blessing of abundant increase.

2. His word in verse 10b was a word of great blessing and appreciation.

D. "He has not beheld iniquity in Jacob, / Nor has He seen trouble in Israel; / Jehovah their God is with them, / And the shout of a king is among them"—v. 21:

1. This word was spoken not according to the human view but according to the divine view.

2. In the sight of God, Israel is without fault:

a. In themselves God's people have many defects.

b. In God's redemption and in Christ they have no defects.

3 神看祂的子民，不是按着他们在自己里面的所是，乃是按着他们在基督里的所是—参林后五 16 ～ 17。

周二

五 “雅各啊，你的帐棚何其佳美！以色列啊，你的帐幕何其华丽”—民二四 5：

1 巴兰第一首诗歌启示以色列是圣别的（二三 9），第二首启示以色列是完全的（21），第三首启示以色列是美丽的，如“佳美”一辞所指明（二四 5）。

2 这将是千年国时以色列真实的光景：

a 神应许亚伯拉罕的后裔要成为万国的福—创十二 2 ～ 3。

b 至终，神要完全祝福犹太人，他们要成为全人类的福—赛二 2 ～ 3，亚八 20 ～ 23。

3 巴兰的诗歌也指明，就立场说，召会是圣别的；在神眼中，召会是完全的；就外表说，召会是美丽的、佳美的—参弗五 27：

a 当召会满了基督，召会就是圣别、完全并美丽的—三 15 ～ 21，四 13、15。

b 基督是召会作为新人的内容、构成的成分和每一部分—西三 10 ～ 11。

六 “如延展的山谷，如河旁的园子，如耶和华所栽的沉香树，如水边的香柏木。水要从他的桶里流出，他的种子必撒在多水之处”—民二四 6～7 上：

1 六节说到山谷和园子，以及七节说到水从桶里流出，乃是用比喻启示出召会有山谷（启二 9 ～ 10），召会像园子（林前三 9 下），并且在召会中

3. When God looks at His people, He does not see them according to what they are in themselves but according to what they are in Christ—cf. 2 Cor. 5:16-17.

Day 2

E. “How fair are your tents, O Jacob, / Your tabernacles, O Israel!”—Num. 24:5:

1. Balaam’s first parable reveals that Israel is holy (23:9); the second, that Israel is perfect (v. 21); and the third, that Israel is beautiful, as indicated by the word fair (24:5).

2. This will be the actual condition of Israel in the millennium:

a. God promised that the descendants of Abraham would be a blessing to all the nations—Gen. 12:2-3.

b. Eventually, the Jews will be fully blessed by God, and they will be a blessing to the entire human race—Isa. 2:2-3; Zech. 8:20-23.

3. Balaam’s parables also indicate that in its standing the church is holy, in the sight of God the church is perfect, and in appearance the church is beautiful, fair—cf. Eph. 5:27:

a. The church is sanctified, perfect, and beautiful when it is full of Christ—3:15-21; 4:13, 15.

b. Christ is the content, the constituent, and every part of the church as the new man—Col. 3:10-11.

F. “Like valleys they are spread forth, / Like gardens beside a river, / Like aloes which Jehovah has planted, / Like cedars beside water. / Water shall flow from his buckets, / And his seed shall be in many waters”—Num. 24:6-7a:

1. The word concerning valleys and gardens in verse 6 and concerning water flowing from buckets in verse 7 reveals figuratively that the church has valleys (Rev. 2:9-10), that the church is like a garden (1 Cor. 3:9b), and that in

有充盈的水（十二 13，参约七 38 ～ 39）。

2 这些乃是论到召会的一些丰富。

七 巴兰在民数记二十四章七节下半说到雅各的王必超过亚甲，说到雅各的国必被高举，这话乃是预言，至终要应验在基督身上。

周三

八 “凡给你祝福的，愿他蒙福；凡咒诅你的，愿他受咒诅”—9 节下：

1 巴兰没有咒诅神的百姓，反而代表神全然祝福他们。

2 祝福人就是说他好话，积极地说到他—弗一 3。

3 我们越为着主的子民赞美祂，在信心里说他们的好话，我们就越把自己摆在神的祝福之下：

a 凡积极说到召会的，都得着祝福。

b 凡消极说到召会的，就把自己摆在咒诅之下。

周四、周五

肆 我们需要看见有关召会的异象，并看见召会乃是“基督的”、“复活的”、属天的；这些形容词描述圣经里所表达的事实—17 ～ 23 节，二 5 ～ 6：

一 召会乃是在基督里、在复活里并在诸天界的升天里—5 ～ 6 节：

1 基督借着包罗万有的死了结整个旧造以后，召会就在祂的复活里产生出来；召会完全是在复活里的，

the church there is an abundance of water (12:13; cf. John 7:38-39).

2. These are some of the riches concerning the church.

G. Balaam's word in Numbers 24:7b about Jacob's king being higher than Agag and about Jacob's kingdom being exalted is a prophecy that eventually has its fulfillment in Christ.

Day 3

H. "Blessed is everyone who blesses you, / And cursed is everyone who curses you"—v. 9b:

1. Instead of cursing God's people, Balaam, speaking on behalf of God, altogether blessed them.

2. To bless a person is to speak well of him, to speak positively concerning him—Eph. 1:3.

3. The more we praise the Lord for His people and speak well of them in faith, the more we put ourselves under God's blessing:

a. Those who speak positively concerning the church receive the blessing.

b. Those who speak negatively put themselves under a curse.

Day 4 & Day 5

IV. We need to have a vision concerning the church and see that the church is "Christly," "resurrectionly," and heavenly; these adjectives describe the facts conveyed in the Bible—vv. 17-23; 2:5-6:

A. The church is a matter in Christ, in resurrection, and in ascension in the heavenlies—vv. 5-6:

1. After Christ terminated the entire old creation through His all-inclusive death, the church was produced in His resurrection; the church is absolutely

是在基督复活里的新造，由复活的基督所创造—彼前一3，弗二6。

2 召会已经与基督一同复活，现今乃是在升天里，与基督一同在诸天界里—6节。

3 召会是属于基督的；召会是属于复活的；召会也是属于诸天的。

二 这异象要支配我们到极点，并排除一切不是基督的（属于基督的）、复活的（属于复活的）或属天的（属于诸天的）—徒二六19。

伍 我们要学会如何看神的子民，这乃是严肃的事：

一 约瑟的两个梦都是出于神，向他揭示神对祂地上子民之性情、地位、功用和目标的神圣眼光—创三七5～9：

1 约瑟在第一个梦里，看见田里的禾捆（7～8）；我们若看见这属天的梦，就会看见在神的眼光中，祂的子民都是满了生命的禾捆，为要出产食物，作素祭满足神和人（利二4～5）。

2 约瑟在第二个梦里，看见太阳、月亮与十一颗星，向他下拜；在神永远的眼光里，祂的子民乃是满了光的天体—创三七9，参启十二1。

3 我们若因主的圣徒满了生命和光而赞美祂，我们就是头一个有分于生命的人—创十二2～3，民二四9。

周六

二 民数记三十三章记载以色列人从奴役之地到安息之地，共四十二个站口，其中没有说到百姓的失败：

in resurrection, a new creation created in Christ's resurrection and by the resurrected Christ—1 Pet. 1:3; Eph. 2:6.

2. The church has been resurrected with Christ, and now the church is in ascension, in the heavenlies, with Christ—v. 6.

3. The church is of Christ, the church is of resurrection, and the church is of the heavens.

B. Such a vision will govern us to the uttermost and rule out everything that is not Christly (of Christ), resurrectionly (of resurrection), or heavenly (of the heavens)—Acts 26:19.

V. We need to learn that the way we look at God's people is a serious matter:

A. Joseph's two dreams, both from God, unveiled to him God's divine view concerning the nature, position, function, and goal of God's people on earth—Gen. 37:5-9:

1. In his first dream Joseph saw sheaves in the field (vv. 7-8); if we see this heavenly dream, then we see that in God's view all His people are sheaves full of life to produce food for the meal offering to satisfy God and man (Lev. 2:4-5).

2. In his second dream Joseph saw the sun, the moon, and eleven stars bowing down to him; in God's eternal view, His people are heavenly bodies full of light—Gen. 37:9; cf. Rev. 12:1.

3. If we praise the Lord for His saints being full of life and light, we will be the first to participate in life—Gen. 12:2-3; Num. 24:9.

Day 6

B. In Numbers 33, the record of the forty-two stations of the journey of the Israelites from the land of slavery to the land of rest, there is no mention of the failures of the people:

1 我们若只有民数记三十三章的记载，就会以为以色列人的行程完全是进取的，积极的，成功的，从一站到另一站，直至他们达到目标—安息之地：

a 我们从民数记一章读到三十二章，可能认为以色列人没有一点好的。

b 三十三章表明，在神眼中，关于他们的记载乃是积极的。

c 这指明在神看来，祂总是积极地看祂的子民。

2 我们需要对召会有属天的看法，并领悟所有地方召会都是要来之新耶路撒冷的一部分—启一 10～12、20，二一 2、9～11。

3 我们若有神对祂子民的眼光，就会象神看他们一样的看他们—被拣选、得救赎、蒙拯救脱离堕落之辖制的人，正在享受基督，与三一神同被建造，编组成军为神争战，并被神预备好，得以据有包罗万有的基督作美地—弗一 4～7、11～12，二 6、8、13～16、21～22，三 8、15～21，四 12～13、16、23～24，五 27，六 10～18。

1. If we had only the record in Numbers 33, we would think that in their journey the children of Israel were altogether aggressive, positive, and successful, going from station to station until they reached their goal—the land of rest:

a. After reading Numbers 1 through 32, we may have the opinion that there was nothing good with the children of Israel.

b. Numbers 33 shows that in the eyes of God the record regarding them is positive.

c. This indicates that, in His view, God always considers His people in a positive way.

2. We need to view the church in a heavenly way and realize that all the local churches are parts of the coming New Jerusalem—Rev. 1:10-12, 20; 21:2, 9-11.

3. If we have God's view of His people, we will see them as God sees them—chosen, redeemed, saved from the bondage of the fall, enjoying Christ, being built up with the Triune God, formed into an army to fight for God, and prepared by God to possess the all-inclusive Christ as the good land—Eph. 1:4-7, 11-12; 2:6, 8, 13-16, 21-22; 3:8, 15-21; 4:12-13, 16, 23-24; 5:27; 6:10-18.

第十一周　周一

晨兴喂养

民二三9“…这是独居的民，不将自己算在万民中。”

21“祂未见雅各中有罪孽，也未见以色列中有祸患；耶和华他们的神与他们同在，有向王欢呼的声音在他们中间。”

彼前二9“唯有你们是蒙拣选的族类，是君尊的祭司体系，是圣别的国度，是买来作产业的子民…。”

〔在民数记二十三章〕巴兰第一首诗歌里，…〔九节〕说以色列人独居，不将自己算在万民中，这指明他们是圣别的子民，是从万民中分别出来的子民。…这指明召会是由一班特别的子民，分别出来的子民、圣别归神的子民所组成的。召会不与万民搀杂在一起，乃是独居的。…〔在十节〕我们看见扩增的祝福。雅各，就如尘土一样，是无穷无数的。甚至以色列的四分之一，也没有人能数点。…第一首诗歌祝福以色列人是分别出来的子民，是特别的一班人，是独居的，不将自己算在万民中。因为这民蒙祝福得到丰盈的扩增，没有人能数点他们。巴兰说出了这大的祝福之后，就发表了他对以色列人的珍赏。（民数记生命读经，二九一、三一〇、二九一至二九二页。）

信息选读

〔巴兰第二〕首诗歌中最显著的话是在民数记二十三章二十一节：“祂未见雅各中有罪孽，也未见以色列中有祸患。”以色列既不完全，神既能看见祂子民一切的罪孽，巴兰怎会说出这样的话？答案乃是这话不是按着人的看法，乃是按着神圣的看

WEEK 11 — DAY 1

Morning Nourishment

Num. 23:9 ...Here is a people who live alone and do not reckon themselves among the nations.

21 He has not beheld iniquity in Jacob, nor has He seen trouble in Israel; Jehovah their God is with them, and the shout of a king is among them.

1 Pet. 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession...

[In Numbers 23:9] the word about the children of Israel's dwelling alone and not reckoning themselves among the nations indicates that they were a holy, sanctified people, a people set apart from the nations. This indicates that the church is composed of a separate people, a particular people, a people sanctified to God. The church is not mixed with the nations but stands alone. [In verse 10] we see the blessing of increase. Jacob, like the dust, will be numberless, countless. No one will be able to count even the fourth part of Israel. The first parable was a blessing upon the children of Israel as a separate people, a particular and special class of people who dwell alone and who are not reckoned among the nations. Because this people will be blessed with abundant increase, no one will be able to number them. After uttering this great blessing, Balaam expressed his appreciation of Israel. (Life-study of Numbers, pp. 253, 264, 253)

Today's Reading

One of the most striking lines in [Balaam's second] parable is in Numbers 23:21: "He has not beheld iniquity in Jacob, / Nor has He seen trouble in Israel." How could Balaam speak such a word, since Israel was not perfect and since God could see all the iniquities of His people? The answer is that this word was spoken not according to the human view but according to the

法。神的看法与我们的看法不同。我们若看见这点，每当我们说到圣徒的缺失时，我们就会谨慎。按照我们的看法，某位圣徒可能有许多缺失，但按照神的看法，这位圣徒是完全的。

以色列人有许多罪孽，我们怎能使这明显的事实与二十一节的话一致？这表面的矛盾可由以下事实得着解决：神的赎民有双重的身分—在自己里面的身分，以及在神救赎里的身分。今天我们信徒的光景也是这样。在我们自己里面，我们有许多缺失；但在神的救赎里，并在基督里，我们没有缺失。神看我们时，不是按着我们在自己里面的所是，乃是按着我们在基督里的所是。神并不看祂的赎民在他们自己里面的所是。我们甚至可以说，祂已经忘记我们在自己里面的所是。我们说这话的根据乃是神已经赦免了我们；当祂赦免时，祂就忘记。（来八 12。）神已经把我们众人都摆在基督里。（林前一 30。）因为祂已经把我们摆在基督里，祂看我们的时候，是在基督里看我们。神对我们的看法乃是，我们在基督里没有任何罪孽。…神对召会生活的看法，原则也是一样。按照我们的看法，召会生活也许很可怜。但按照神的看法，召会生活是荣耀的。神未见召会中有罪孽。

民数记二十三章二十一节说，神未见以色列中有祸患。这里祸患一辞，意思是困难的事，邪恶的事，这些事使百姓陷入祸患。这种祸患比罪孽更坏。在神眼中，祂子民以色列中没有罪孽或祸患。…同样的原则，神未见召会生活中有罪孽或祸患，因为召会是在基督里。我们在基督里，已经蒙拣选、蒙救赎、并蒙拯救脱离堕落的辖制。所以，按照神的看法，我们已经从堕落、定罪、和自己里面被带出来。所以，我们可以说，在基督里召会生活是荣耀的。…在我们里面，召会生活不是荣耀的，但在基督里，召会生活真是荣耀。（民数记生命读经，二九三至二九五页。）

参读：民数记生命读经，第三十四至三十五篇。

divine view. God's view is different from our view. If we realize this, we will be careful whenever we speak of the defects of the saints. According to our view, a certain saint may have many defects, but according to God's view, this saint is perfect.

How can we reconcile the word in verse 21 with the obvious fact that the children of Israel had many iniquities? This apparent contradiction is reconciled by the fact that God's redeemed people have a twofold status: their status in themselves and their status in God's redemption. This is our situation as believers today. In ourselves we have many defects, but in God's redemption and in Christ we have no defects. When God looks at us, He does not see us according to what we are in ourselves but according to what we are in Christ. God does not look at what His redeemed people are in themselves. We may even say that He has forgotten what we are in ourselves. Our basis for saying this is that God has forgiven us, and when God forgives, He forgets (Heb. 8:12). God has put us all into Christ (1 Cor. 1:30). Since He has put us into Christ, when He looks at us, He sees us in Christ. God's view of us is that in Christ we do not have any iniquity. The principle is the same with God's view of the church life. According to our view, the church life may be very poor. But according to God's view, the church life is glorious. God has not beheld iniquity in the church.

Numbers 23:21 says that God has not seen trouble in Israel. Here the word trouble means hard things, evil things that cause people to be troubled. This kind of trouble is even worse than iniquity. In the sight of God, there was neither iniquity nor trouble in His people Israel. In the same principle, God does not see iniquity or trouble in the church life, because the church is in Christ. In Christ we have been chosen, redeemed, and saved from the bondage of the fall. Therefore, according to God's view, we have been brought out of the fall, out of condemnation, and out of ourselves. Therefore, we may say that in Christ the church life is glorious….In ourselves the church life is not glorious, but in Christ the church life truly is glorious. (Life-study of Numbers, pp. 254-255)

Further Reading: Life-study of Numbers, msgs. 34-35

第十一周　周二

晨兴喂养

民二四 5“雅各啊，你的帐棚何其佳美！以色列啊，你的帐幕何其华丽！”

弗五 27“祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。”

林前十二 13“因为我们…都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”

三 9“…你们是神的耕地，神的建筑。”

一切都在于我们的异象。耶和华告诉外邦的申言者巴兰说，“祂未见雅各中有罪孽，也未见以色列中有祸患。”（民二三 21。）在耶和华眼中，“雅各啊，你的帐棚何其佳美！以色列啊，你的帐幕何其华丽！”（二四 5。）神总是透过深谷看见目标。我们若在深谷中，当然会为着那情形叹息。但那不是终局，那只是到达目标之高速路上的地下通道。我们必须开车经过地下通路，到达高山上的目标。我们不仅必须有视力，更要有远见，学习透过事物看见目标。召会绝不会被击败。我们若说召会总是被击败，我们就错了。召会至终要得胜。（李常受文集一九六四年第四册，三五七页。）

信息选读

神的灵临到巴兰身上，巴兰便提起诗歌说，“比珥的儿子巴兰宣告说，眼目睁开的人宣告说，得听神的言语，得见全足者的异象，仆倒而眼目得开的人宣告说。”（民二四 3 下～ 4。）“眼目睁开”和“得听神的言语”，这两句话指明申言者是儆醒的。他仆倒而眼目得开，指明他与神合作。

WEEK 11 — DAY 2

Morning Nourishment

Num. 24:5 How fair are your tents, O Jacob, your tabernacles, O Israel!

Eph. 5:27 ...He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

1 Cor. 12:13 For also in one Spirit we were all baptized into one Body...and were all given to drink one Spirit.

3:9 ...You are God's cultivated land, God's building.

Everything depends on our vision. The Lord told Balaam, the Gentile prophet, "He has not beheld iniquity in Jacob, / Nor has He seen trouble in Israel" (Num. 23:21). In the eyes of the Lord, "How fair are your tents, 0 Jacob, / Your tabernacles, O Israel!" (24:5). God always sees through the valleys to the goal. Of course, if we are in a valley, we may bemoan the fact. But that is not the end—that is just an underpass on the highway to the goal. We must drive through the underpass to the goal upon the high mountain. We must learn to see through things to the goal, not only with insight but also with foresight. The church can never be defeated. We are wrong if we say that the church is always defeated. The church will eventually be victorious! (CWWL, 1964, vol. 4, "The Vision of God's Building," pp. 265-266)

Today's Reading

The Spirit of God came upon Balaam, and he took up his parable and said, "Balaam the son of Beor declares, / And the man whose eye is opened declares; / He declares, he who hears the words of God, / Who sees the vision of the All-sufficient One, / Falling down, but having his eyes uncovered" (Num. 24:3b-4). The phrases whose eye is opened and who hears the speaking of God indicate that the prophet was on the alert. His falling down with his eyes uncovered indicates that he cooperated with God.

〔民数记二十四章五节的话〕使我们想起巴兰在头两首诗歌里论到以色列的话。在第一首诗歌里，他说，“这是独居的民，不将自己算在万民中。”（二三9下。）这话指明以色列是圣别的子民，是分别出来，圣别出来归于神的。在神眼中，以色列是独居的。按照神的看法，甚至在今天，以色列也不算在万民中。我们若有神的看法，就会看以色列是特别、分别出来的子民，是圣别的国。在第二首诗歌里，巴兰说，“祂未见雅各中有罪孽，也未见以色列中有祸患。”（21上。）这就是说，在神眼中，以色列没有缺失。

第一首诗歌启示以色列是圣别的，第二首启示以色列是完全的。…按照第三首，以色列是美丽的。以色列的美丽，可由“佳美”一辞所指明。〔二四5。〕在神眼中，以色列是圣别、无罪且美丽的；就立场说，她是圣别的；就性质说，她是完全的；就外表说，她是美丽的。这启示神已经拣选、救赎、拯救、分别并拔高这民，使他们完全并美丽。…按照圣经，这将是千年国时以色列真实的光景。在今世，犹太人不受列国欢迎，但在主耶稣回来以后，他们要受到列国的欢迎。神应许亚伯拉罕的后裔要成为万国的福。（创十二2～3。）至终，神要完全祝福犹太人，他们要成为全人类的福。

〔在民数记二十四章六节〕将以色列比作山谷，山谷通常都是绿的；又比作河旁的园子。沉香树是以其医治果效著称的植物。（主耶稣安葬时就是用沉香敷裹的—约十九39。）主耶稣回来以后，以色列将成为万民的医治，那医治乃是极大的祝福。…民数记二十四章七节…指明以色列有丰富供应的水。一个国家的水与那个国家的丰富有关。国家的水越多，这国家就会有越多的丰富。没有水，那地就要成为沙漠。（民数记生命读经，三〇一至三〇三页。）

参读：神建造的异象，第十一章；真理课程四级卷二，第二十五课。

[The word in verse 5] reminds us of Balaam’s word concerning Israel in his first two parables. In the first parable he said, “Here is a people who live alone / And do not reckon themselves among the nations” (23:9b). This word indicates that Israel is a holy people, a people separated, or sanctified, unto God. In the sight of God, Israel stands alone. According to God’s view, Israel, even today, is not reckoned among the nations. If we have God’s view, we will regard Israel as a particular and separate people, as a sanctified and holy nation. In his second parable Balaam said, “He has not beheld iniquity in Jacob, / Nor has He seen trouble in Israel” (Num. 23:21a). This means that, in the sight of God, Israel is without fault.

The first parable reveals that Israel is holy, and the second, that Israel is perfect….According to the third parable, Israel is beautiful. Israel’s beauty is indicated by the word fair [24:5]. In the sight of God, Israel is holy, sinless, and beautiful. In standing she is holy, in kind she is perfect, and in appearance she is beautiful. This reveals that God has chosen, redeemed, saved, separated, uplifted, perfected, and beautified this people. According to the Bible, this will be the actual situation of Israel during the millennium. The Jews are not welcomed by the nations in this age, but they will be welcomed by the nations after the Lord Jesus comes back. God promised that the descendants of Abraham would be a blessing to all the nations (Gen. 12:2-3). Eventually the Jews will be fully blessed by God, and they will be a blessing to the entire human race.

[In Numbers 24:6] Israel is likened to valleys, which usually are green, and to gardens beside a river. Aloe is a plant known for its healing effect. (The Lord Jesus was buried with aloes—John 19:39.) After the coming back of the Lord Jesus, Israel will be a healing to the nations, and that healing will be a great blessing. Numbers 24:7a…indicates that Israel will have an abundant supply of water. The water of a country is related to the riches of that country. The more water a nation has, the more riches it will have. Without water, the land would be a desert. (Life-study of Numbers, pp. 258-259)

Further Reading: CWWL, 1964, vol. 4, “The Vision of God’s Building,” ch. 11; Truth Lessons—Level Four, vol. 2, lsn. 25

第十一周　周三

晨兴喂养

民二四9“…凡给你祝福的，愿他蒙福；凡咒诅你的，愿他受咒诅。”

弗一3“我们主耶稣基督的神与父，是当受颂赞的，祂在基督里，曾用诸天界里各样属灵的福分，祝福了我们。”

在一九四〇年代初期，在上海一次祷告聚会中所发生的〔一件〕事，帮助我来看神的百姓，象神看他们一样。在那次聚会中，一位老练的同工姊妹，因着召会下沉的光景而受搅扰，就为召会向主呼求。她祷告时，因着召会可怜的光景而叹息、呻吟。当她祷告完之后，倪弟兄向主发出赞美，并感谢祂，说，召会绝不软弱或下沉，乃是一直高昂的。全会众都震撼。然后，倪弟兄帮助我们认识巴兰对以色列人之预言的意义。巴勒雇巴兰去咒诅以色列人，然而巴兰不但没有咒诅神的百姓，反而祝福他们。巴兰代表神，说，“祂未见雅各中有罪孽，也未见以色列中有祸患。”（民二三21。）不仅如此，在民数记二十四章五节巴兰说，“雅各啊，你的帐棚何其佳美！以色列啊，你的帐幕何其华丽！”按照这些经节，神未见以色列中有罪孽和祸患。反之，祂只看见美好、佳美和华丽。今天的召会也是这样。（出埃及记生命读经，九四至九五页。）

信息选读

你若为着召会生活赞美主，称赞召会生活，你就越将自己摆在神的祝福之下。我在召会生活所有的年日中，从未见过一个说召会消极话的人是在神的祝福之下。相反的，所有说召会贫穷、下沉、发死

WEEK 11 — DAY 3

Morning Nourishment

Num. 24:9 ...Blessed is everyone who blesses you, and cursed is everyone who curses you.

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ.

Something happened in a prayer meeting in Shanghai in the early 1940s that helped me to see God's people as He sees them. In that meeting an experienced sister co-worker, troubled by the low state of the church, cried out to the Lord on behalf of the church. As she prayed, she sighed and groaned because of the poor condition of the church. When she finished praying, Brother Nee broke forth in praise to the Lord and gave Him thanks that the church is never weak or low, but always high. The congregation was shocked. Then Brother Nee helped us to understand the significance of Balaam's prophecy regarding the children of Israel. Balaam was hired by Balak to curse the children of Israel. But instead of cursing God's people, Balaam blessed them. Speaking on behalf of God, Balaam said, "He has not beheld iniquity in Jacob, / Nor has he seen trouble in Israel" (Num. 23:21). Furthermore, in Numbers 24:5 Balaam said, "How fair are your tents, O Jacob, / Your tabernacles, O Israel!" According to these verses, God did not see iniquity or perverseness, trouble, in Israel. Instead, He saw only goodness, fairness, and beauty. The same is true regarding the church today. (Life-study of Exodus, pp. 78-79)

Today's Reading

If you praise the Lord for the church life and speak well concerning it, you will put yourself under God's blessing. During all the years I have been in the church life, I have not seen one person who spoke negatively about the church who was under God's blessing. On the contrary, all who have said that

的人，都在咒诅之下。凡说召会积极话的，宣告召会是可爱的，并且召会是神的家的人，都蒙了祝福。这不仅仅是道理，这乃是在许多圣徒的经历中可以得到证实的见证。

有时候我对召会感到失望，没有积极的想法，主就在我里面警告我要谨慎。我立刻求主洁净我，并且开始宣告召会是何等美好。即使召会带给我难处，我仍然爱召会。我越这样说积极的话，就越在神的祝福之下。…论到召会，谁的话是正确的？是你的话，还是主的话？在永世里，主的话会显为正确的，因为在永世里，召会将是美妙、荣耀、高超的。仇敌对召会所有的控告都是谎言。说召会贫穷或发死，就是说邪恶的谎言。…召会是拔高的，并且满了生命。…不要看得比主更深。…你比神更智慧或更有洞察力么？圣经宣告主未见以色列中有祸患，你却说你看见了召会中的祸患。你选择要相信哪一个？主的眼光，还是你的？如果在对召会的评估上，我们与主站在一起，我们就要蒙保守，不从祝福中落到咒诅里。

每逢我对领头的人用不积极的方式说到召会时，后来总是懊悔。…我若试图为自己找借口，说我不是定罪召会，只是讲述事实，我里面就更受搅扰。…所以，我能从经历中见证，摸召会不是一件小可的事。每当我们摸召会时，必须是积极的，这样，我们就要蒙祝福。

旧约启示神多次进来责备以色列人。但是当外邦人攻击神的百姓时，他们迟早都要受亏损。在神眼中，以色列人蒙了救赎，被圣别，被变化，并被建造，而且神在他们中间得着了居所。

小心你的天然眼光。若是神未见召会中有罪孽或祸患，你如何能见到？当神怜悯时，祂的怜悯是丰盛的。（出埃及记生命读经，九五至九七页。）

参读：出埃及记生命读经，第七篇。

the church was poor, low, or dead have been under a curse. Those who speak positively about the church, declaring that the church is lovely and that it is God's house, receive the blessing. This is not mere doctrine; it is a testimony that can be verified by the experiences of many saints.

Sometimes when I am disappointed over the church and do not think positively about it, the Lord within warns me to be careful. Immediately I ask the Lord to cleanse me, and I begin to declare how wonderful the church is. Even though the church may cause me trouble, I still love the church. The more I speak this positive way, the more I am under God's blessing. Whose word about the church is right, yours or the Lord's? In eternity, the Lord's word will prove to be right, for in eternity the church will be marvelous, glorious, and transcendent. All the enemy's accusations regarding the church are lies. To say that the church is poor or dead is to utter a devilish lie….The church is uplifted and very living. Do not see deeper than the Lord sees…. Are you wiser or more perceptive than God? The Bible declares that the Lord does not behold perverseness in Israel. But you claim to see perverseness in the church. Which do you choose to believe, the Lord's sight or yours? If we stand with the Lord's estimation of the church, we shall be kept from falling from the blessing into the curse.

Whenever I speak to the leading ones concerning the church in a way that is not positive, I have regrets later…. If I try to excuse myself by saying that I was not condemning the church but simply speaking the facts, I am even more troubled within…. Therefore, I can testify from experience that it is not an easy matter to touch the church. Whenever we touch it, we must do so in a positive way. Then we shall receive the blessing.

The Old Testament reveals that many times God came in to rebuke and to reprove the children of Israel. But when the Gentiles attacked God's people, the Gentiles suffered loss sooner or later. In His eyes, the children of Israel were redeemed, sanctified, transformed, and built up, and God had His dwelling place among them.

Be careful of your natural sight. If God does not see iniquity or perverseness in the church, then how can you see it? When God is merciful, He abounds in mercy. (Life-study of Exodus, pp. 79-81)

Further Reading: Life-study of Exodus, msg. 7

第十一周　周四

晨兴喂养

创三七６～７“…请听我所作的这梦：我们在田里捆禾稼，忽然间我的禾捆起来站着，你们的禾捆来围着我的禾捆下拜。”

十二３“那为你祝福的，我必赐福与他；那咒诅你的，我必咒诅他。地上的万族都必因你得福。”

创世记三十七章二节告诉我们，约瑟将他哥哥们的恶行报给他父亲。…在三十七章，我们看见约瑟哥哥们的忌恨和怒气；在三十八章，我们看见犹大的情欲。约瑟看见他哥哥们的恶行，就报给他父亲。但约瑟作了两个梦。（三七５～９。）在第一个梦里，约瑟看见田里的禾捆。这个梦启示，约瑟再好，不过是禾捆；他的哥哥们再坏，也是禾捆。神给约瑟这梦，他在梦中得着神对他哥哥们的看法。…神给约瑟一个梦，祂似乎说，“约瑟，在我眼中，你和你哥哥们一样，他们也和你一样美好。你是禾捆，他们也是禾捆。你和他们唯一的不同，就是我拣选了你来掌权。但这不是说你比他们好。”（创世记生命读经，一六八七至一六八八页。）

信息选读

我们若没有经历，就不能明白圣经中关于约瑟梦见禾捆的话。当你初初进入召会生活，你也许会说，“召会生活何等美妙！弟兄姊妹都很美好！我何等爱召会！”然而，你越爱召会，越照顾圣徒，你就越看见“地鼠”、“乌龟”和“蝎子”。然后你会说，“…主，召会的光景真可怜。…”在这样的时候，你就需要属天的梦。当梦来了，主会告诉你：

WEEK 11 — DAY 4

Morning Nourishment

Gen. 37:6-7 ...Listen to this dream which I have had: There we were, binding sheaves in the field, when suddenly my sheaf rose up and remained standing; and then your sheaves gathered around and bowed down to my sheaf.

12:3 And I will bless those who bless you, and him who curses you I will curse; and in you all the families of the earth will be blessed.

In Genesis 37:2 we are told that Joseph brought to his father an evil report regarding his brothers....In chapter 37 we see the hatred and anger of Joseph's brothers, and in chapter 38 we see Judah's lust. Joseph saw the evil of his brothers and reported it to his father. But Joseph had two dreams (37:5-9). In the first dream Joseph saw sheaves in the field. This dream reveals that, at the most, Joseph was just a sheaf and that, at the worst, his brothers also were sheaves. God gave Joseph this dream, and in it he had God's view of his brothers....God came to give Joseph a dream, and He seemed to say, "Joseph, in My eyes you are the same as your brothers, and they are just as good as you are. You are a sheaf; and they also are sheaves. The only difference between you and them is that I have chosen you to reign. But this does not mean that you are better than they are." (Life-study of Genesis, pp. 1414-1415)

Today's Reading

If we do not have experience, we shall not be able to understand the word in the Bible regarding Joseph's dream of the sheaves. When you first come into the church life, you may say, "How wonderful the church life is! The brothers and sisters are all marvelous! How I love the church!" However, the more you love the church and care for the saints, the more "gophers," "turtles," and "scorpions" you will see. Then you will say, "...Lord, the situation in the church is pitiful...." At such a time you need a heavenly dream. When the

“你并不比别人好，别人也不比你差。你们在我里面都是生命的禾捆。在我的子民中，没有‘地鼠’、‘蝎子’或‘乌龟’。众人都是满了生命的禾捆。”我若没有看见这样属天的梦，我早已不干了。但我已经看见这梦。我已经看见我是禾捆，那些在我眼中是“地鼠”的人，也都是禾捆。

多年前，我向主有许多告状的祷告；我将我所看见的恶行报给祂。我在祷告中说，“主，我放下我的职业，为着这工作献上我的生命和前途。但是主，看看这班人！”然而，最终梦来了，主对我说，“你并不比他们好。你再好，不过是禾捆；他们再坏，也是禾捆。”起初我很困扰，我和主辩论，说，“主，你不透，你太表面。你岂没有看见他们的心么？”但主说，“我不用你的眼光看他们。我用我的眼光看他们。在新耶路撒冷里，没有‘地鼠’和‘蝎子’。”

以利亚抱怨以色列人说，“以色列人背弃了你的约，拆毁了你的坛，用刀杀了你的申言者，只剩下我一个人，他们还寻索要夺我的命。”（王上十九 10。）以利亚在神面前控告以色列人。主不喜悦这事，便回答说，“但我在以色列中为自己留下了七千人，都是未曾向巴力屈膝，未曾与巴力亲嘴的。”（18。）不要去主那里，在祂面前控告别人。反之，你该对祂说，“主，既然你未见罪孽，我也不愿看见任何罪孽。所有的‘地鼠’和‘蝎子’都是禾捆，我爱他们。”

然而，这不容易作到。你会以为我在教你说谎，…但谁是对的，是你还是神？梦又如何？你若看见了属天的梦，那么你就看见在神的眼光中，祂的子民都是满了生命的禾捆，为要出产食物，作素祭满足神和人。（创世记生命读经，一六八八至一六九〇页。）

参读：创世记生命读经，第一百一十至一百一十一篇；召会的组织，附篇，第五至六篇。

dream comes, the Lord will tell you, “You are not any better, and the others are not worse than you. You are all sheaves of life in Me. There are no ‘gophers,’ ‘scorpions,’ or ‘turtles’ among My people. All are sheaves full of life.” If I had not seen such a heavenly dream, I would have quit long ago. But I have seen the dream. I have seen that I am a sheaf and that all those who in my eyes are “gophers” are sheaves also.

Years ago, I prayed many accusing prayers to the Lord; I reported to Him the evils I had seen. In my prayers I said, “Lord, I have given up my job and consecrated my life and my future for this work. But, Lord, look at this people!” Eventually, however, the dream came, and the Lord said to me, ‘You are not better than they. At the most, you are just a sheaf, and, at the worst, they also are sheaves.” At the beginning I was troubled and argued with the Lord, saying, “Lord, You are not thorough. You are superficial. Don’t You see their heart?” But the Lord said, “I don’t look at them from your view. I see them from My view. In the New Jerusalem there are no ‘gophers’ and ‘scorpions.’”

Elijah complained against Israel saying, “The children of Israel have forsaken Your covenant, thrown down Your altars, and slain Your prophets with the sword; and I alone am left, and they seek to take my life” (1 Kings 19:10). Elijah was accusing Israel before God. Being displeased with this, the Lord replied, ‘Yet I have left Myself seven thousand in Israel, all the knees that have not bowed unto Baal and every mouth that has not kissed him” (1 Kings 19:18). Do not go to the Lord in the way of accusing others before Him. Instead, you should say to Him, “Lord, since You see no iniquity, I do not choose to see any either. All the ‘gophers’ and ‘scorpions’ are sheaves, and I love them.”

However, this is not easy to do. You may even think that I am teaching you to lie….But who is right—God or you? And what about the dream? If you have seen the heavenly dream, then you have seen that in God’s view all His people are sheaves full of life to produce food for the meal offering to satisfy God and man. (Life-study of Genesis, pp. 1415-1416)

Further Reading: CWWL, 1956, vol. 2, “Three Aspects of the Church, Book 3: The Organization of the Church,” chs. 5-6

第十一周　周五

晨兴喂养

创三七9“后来他〔约瑟〕又作了一个梦，…梦见太阳、月亮与十一颗星，向〔他〕下拜。”

启十二1“天上现出大异象来，有一个妇人身披日头，脚踏月亮，头戴十二星的冠冕。”

弗五8“你们从前是黑暗，但如今在主里面乃是光，行事为人就要象光的儿女。”

在圣经中，有凭两个见证人证实的原则。因此，约瑟作了两个梦。约瑟在第二个梦里，看见太阳、月亮与十一颗星，向他下拜。（创三七9。）这指明在神眼中，所有被定罪并受控告的人都满了光。…生命成熟掌权的一面绝不定罪别人，反而牧养并珍赏他们，说，“哦，召会生活和所有的圣徒真美妙！圣徒们是满了生命的禾捆。他们何等滋养并满足人！不仅如此，他们还是满了光的属天发光体。”你若说，这样说是谎言，你作不来，这意思就是你没有看见那个梦，那个异象。（创世记生命读经，一六九〇页。）

信息选读

让我对长久在召会生活中的人提出这个问题：…你若是诚实的，你会承认你曾对妻子或丈夫批评过一些圣徒。也许几年前，你对所有的弟兄姊妹，感觉都很积极，今天却不然。几年前，照着你天然的眼光，所有的圣徒都十分美好。但今天你需要属天的梦的眼光。创世记三十七章有两个梦。一个是满了生命的禾捆，另一个是满了光的天体。这就是神对祂子民的眼光，是属天的眼光。因为我有这属天的眼光，我就大得鼓励。我不是与“地鼠”和“蝎子”同工。我乃是服事禾捆，我是在太阳、月亮之

WEEK 11 — DAY 5

Morning Nourishment

Gen. 37:9 And he had still another dream...: There were the sun and the moon and eleven stars, bowing down to me.

Rev. 12:1 And a great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars.

Eph. 5:8 For you were once darkness but are now light in the Lord; walk as children of light.

In the Bible there is the principle of confirmation by two witnesses. Thus, Joseph had two dreams. In Joseph's second dream he saw the sun, the moon, and the eleven stars bowing down to him (Gen. 37:9). This indicates that in the eyes of God all the condemned and accused people are full of light.... The reigning aspect of the maturity of life never condemns others. Rather, it shepherds and appreciates them. It says, "Oh, the church life and all the saints are wonderful! The saints are sheaves full of life. How nourishing and satisfying they are! Furthermore, they are heavenly luminaries full of light." If you say that it is a lie to speak this way and that you cannot do it, it means that you have not seen the dream, the vision. (Life-study of Genesis, pp. 1416-1417)

Today's Reading

[If you] have been in the church life a long time, do you still feel...the saints are wonderful? If you are honest, you will admit that you have criticized certain saints to your wife or husband.... Years ago, according to your natural view, all the saints were so good. But today you need the view of the heavenly dream. In Genesis 37 there are two dreams. One is of sheaves full of life, and the other of the heavenly host full of light. This is God's view, the heavenly view, of His people. Because I have this heavenly view, I am greatly encouraged. I am not working with "gophers" and "scorpions." I am serving the sheaves, I am under the sun and moon, and I am walking among the stars. The dream Joseph saw is similar to the vision

下，我是行在众星之中。约瑟所见的梦，很象启示录十二章的异象，那里神的子民是由一个身披日头、脚踏月亮、头戴十二星冠冕的妇人来表征。我们需要这样的异象，从属天的观点来看神的子民。

有一件事是确定的：谁定罪召会或责备圣徒，谁的生命就受亏损。没有一个例外。你也许是对的，召会也许真的错了。圣徒们的光景也许是“地鼠”和“蝎子”的光景。但你若定罪他们，你的生命就受亏损。然而你若说，“主，我赞美你，因为你的子民满了生命和光，”你就是头一个有分于生命的人。因这缘故，我不敢说弟兄姊妹不好。反之，我总是说，“赞美主！圣徒们是何等美好！”我这样作，就享受生命。但我若批评弟兄姊妹，我就立刻发死。没有一个对召会或圣徒说消极话的人，会享受生命。反之，那些说消极话的人必然发死。我们需要说，“赞美主，我的弟兄乃是属天的光体！他若今天不是，将来必是。”在神没有时间的元素。天上没有时钟，只有永远。当神从永远的观点来看祂的子民时，祂看他们都是满了生命的禾捆，以及满了光的太阳、月亮与众星。

创世记三十七章开始是告诉我们，雅各如何爱他亲爱的儿子约瑟，以及约瑟如何将他哥哥们的恶行报给他的父亲，然后告诉我们约瑟的梦。（5～10。）…约瑟的梦启示出神子民在祂眼中的真实光景。神的子民都是生命的禾捆。禾捆就是一捆满了生命和生命供应的麦子。…不要说，“我不喜欢以色列人，因为他们很邪恶。”…〔在巴兰的时候，〕以色列人的确很邪恶。然而，巴兰在神的管治之下说，神未见雅各中有罪孽，未见以色列中有祸患。（民二三21。）…在神眼中，所有神的选民都是生命的禾捆，满了生命的供应。不仅如此，神的子民也象照耀在天空的众星。（创世记生命读经，一六九一至一六九二、一六九九页。）

参读：创世记生命读经，第一百一十至一百一十一篇；长老训练第二册，第三章。

in Revelation 12, where God’s people are signified by the woman clothed with the sun, with the moon under her feet, and with the crown of twelve stars upon her head. We need such a vision to see God’s people from the heavenly viewpoint.

One thing is certain: Whoever condemns the church or blames the saints will suffer the loss of life. There is not one exception to this. You may be right, and the church may actually be wrong. The condition of the saints may be that of “gophers” and “scorpions.” But if you condemn them, you will suffer the loss of life. However, if you say, “Lord, I praise You because Your people are full of life and light,” you will be the first to participate in life. For this reason, I dare not say that the brothers and sisters are not good. Rather, I always say, “Praise the Lord! How good the saints are!” When I do this, I enjoy life. But if I were to criticize the brothers and sisters, I would immediately suffer death. No one who speaks negatively concerning the church or the saints enjoys life. On the contrary, all those who speak negatively suffer death. We need to say, “Praise the Lord, my brother will be a heavenly light! If he is not so today, he will be in the future.” With God there is no time element. There is no clock in heaven, only eternity. As God views His people from the standpoint of eternity, He sees them all as sheaves full of life and as the sun, moon, and stars full of light.

Genesis 37 begins by telling us how Jacob loved his dear son Joseph, and how Joseph reported the evils of his brothers to his father. Then we are told about Joseph’s dreams (37:5-10).... Joseph’s dreams reveal the actual situation of God’s people in His eyes. God’s people are all sheaves of life. A sheaf is a bundle of wheat full of life and life supply....Do not say, “I don’t like the Israelites, because they are so evil.”....At [Balaam’s] time, Israel actually was evil. Nevertheless, Balaam, under the control of God, said that God had not beheld iniquity in Jacob nor perverseness in Israel (Num. 23:21)....In God’s eyes all His chosen people are sheaves of life, full of life supply. Furthermore, God’s people are like stars shining in the sky. (Life-study of Genesis, pp. 1417-1418, 1423-1424)

Further Reading: Life-study of Genesis, msgs. 110-111; CWWL, 1984, vol. 2, “Elders’ Training, Book 2: The Vision of the Lord’s Recovery,” ch. 3

第十一周　周六

晨兴喂养

启一20“论到你所看见在我右手中的七星，和七个金灯台的奥秘，那七星就是七个召会的使者，七灯台就是七个召会。”

二一2“我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

虽然神的子民是位于天上的太阳、月亮与众星，却是活在地上的禾捆，（腓三20，二15，）因为禾捆生长在田里。今天我们乃是活在地上的属天子民。

我们是神的子民。我一直因此得着鼓励、加强并造就。我对你们众人有完全的信心，我期望在新耶路撒冷看见你们众人。我喜欢有永远的眼光，而不是来自地上的眼光。我不愿照着有限的视力看事情。反之，我要用神圣的望远镜。你若说弟兄姊妹不行，这意思就是你非常短视。你若用神圣的望远镜，透过时间来看，你会看见新耶路撒冷，在那里没有别的，只有禾捆和众星。在新耶路撒冷，没有“地鼠”或“蝎子”。在那里，每样东西都满了生命和光。

你越在生命里成熟，越不消极地说到圣徒或召会。…有一天属天的梦来了，你的眼光就会翻转。你晓得你不敢说有关召会或圣徒消极的事。反之，你会说，“这是召会，这是神的子民。在神眼中，信徒都是禾捆。他们也是太阳、月亮与众星。”（创世记生命读经，一六九二、一六九四页。）

信息选读

WEEK 11 — DAY 6

Morning Nourishment

Rev. 1:20 The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Although God’s people are positioned in heaven as the sun, the moon, and the stars, they are living on earth as sheaves (Phil. 3:20; 2:15), for sheaves grow in the field. Today we are the heavenly people living on earth.

We are God’s people. I have been encouraged, strengthened, and edified by this. I have complete faith in you all, and I expect to see you all in the New Jerusalem. I like to have an eternal view, not the view from the earth. I do not want to view things according to my limited sight. Rather, I would use the divine telescope. If you say that the brothers and sisters are so bad, it means that you are extremely shortsighted. But if you use the divine telescope to see through time, you will behold the New Jerusalem where there is nothing but sheaves and stars. In the New Jerusalem there are no “gophers” or “scorpions.” There, everything is full of life and light.

The more mature in life you become, the less you will speak negatively concerning the saints or the church….One day the heavenly dream will come, and your view will be revolutionized. You will realize that you dare not say anything negative concerning the church or the saints. On the contrary, you will say, “This is the church, and this is God’s people. In God’s eyes the believers are all sheaves. They are also the sun, the moon, and the stars.” (Life-study of Genesis, pp. 1418-1420)

Today’s Reading

〔关于〕以色列人行程的站口，按照民数记三十三章一至四十九节，从奴役之地到安息之地，共有四十二个站口。…这四十二个站口的记载，并没有提到百姓的失败。我们若只有三十三章的记载，就会以为以色列人在他们的行程中完全是进取的、积极的、成功的，从一站到另一站，直至他们达到目标—安息之地。我们从一章读到三十二章，结果可能认为以色列人没有一点好的。但三十三章给我们看见，在神眼中，关于他们的记载乃是积极的。这指明在神看来，祂总是积极地看祂的子民。神看祂的子民，不是从坏的角度，乃是从好的角度。

什么时候你受试诱要批评某个地方召会，你需要注意这一点。到底召会是美妙的，还是可怜的，事实上不在于召会是怎样，反倒在于你是怎样。你若有消极的态度，从消极的角度来看召会，你就看不见召会中任何好的事物。你若有积极的态度，从积极的角度来看召会，你就会说召会是美妙的。关于我们当地的召会生活，我们不该感到挫折或失望，也不该灰心。我们看众召会，需要有属天的看法，并领悟所有地方召会都是要来之新耶路撒冷的一部分。

从我们对民数记的研读，我们要学知，如何看神的子民乃是一件严肃的事。也许在你眼中，神的子民并不很好；但神看他们是被拣选、得救赎、蒙拯救脱离堕落之辖制的人，正在享受基督，与三一神同被建造，编组成军为神争战，并被神预备好，得以据有包罗万有的基督作美地。我们若这样看神的子民，就不会对召会生活感到灰心或沮丧。（民数记生命读经，二六三至二六四页。）

参读：民数记生命读经，第三十一篇。

In this message I would...like to say a word concerning the stations of the journey made by the children of Israel. According to Numbers 33:1-49, there were a total of forty-two stations, from the land of slavery to the land of rest. The record of these forty-two stations does not mention anything about the failures of the people. If we had only the record in Numbers 33, we would think that in their journey the children of Israel were altogether aggressive, positive, and successful, going from one station to another until they reached their goal—the land of rest. As a result of our reading of Numbers 1 through 33, we may have the opinion that there was nothing good with the children of Israel. But chapter 33 shows us that in the eyes of God the record regarding them is positive. This indicates that, in His view, God always considers His people in a positive way. God looks at His people not from the angle of the bad but from the angle of the good.

You need to be mindful of this whenever you are tempted to criticize a particular local church. Whether the church is marvelous or pitiful actually does not depend on what the church is; rather, it depends on what you are. If you have a negative attitude and view the church from a negative angle, you will not see anything good in the church. If you have a positive attitude and view the church from a positive angle, you will say that the church is marvelous. Concerning the church life in our locality, we should not be defeated or disappointed, and we should not lose heart. We need to view the churches in a heavenly way and realize that all the local churches are parts of the coming New Jerusalem.

From our study of the book of Numbers, we need to learn that the way we look at God's people is a serious matter. Perhaps in your eyes God's people are not very good. But God sees them as chosen, redeemed, saved from the bondage of the fall, enjoying Christ, being built up with the Triune God, formed into an army to fight for God, and prepared by God to possess the all-inclusive Christ as the good land. If we see God's people in this way, we will not lose heart or be discouraged concerning the church life. (Life-study of Numbers, pp. 234-235)

Further Reading: Life-study of Numbers, msg. 31

第十一周诗歌

606

教　会 — 建造

8 7 8 7 双（英 840）

F 大调　　3/2

F　B♭　Dm　C　F
3 4 | 5 — — 5 6 • 5 | 5 — 3 — 3 3 | 5 — — 2 ♯1 2 | 3 — — —
一 救我 脱　离自 己、天 然，主啊，我　愿被建 造，

F　B♭　Dm　C7　F
3 4 | 5 — — 5 6 • 5 | 5 — 3 — 3 3 | 5 — — 2 4 • 3 | 1 — — —
同众 圣　徒作 你 圣 殿，为着 充　满你 荣 耀。

F7　B♭　F　Dm　C
1 1 | 6 — — 6 7 • 6 | 6 — 5 — 1 1 | 1 — — 1 7 1 | 3 — 2 —
救我 脱　离乖 僻 个 性，脱离 骄　傲与单 独；

C7　F　Dm　C7　F
3 4 | 5 — — 5 6 • 5 | 5 — 3 — 3 3 | 5 — — 2 4 • 3 | 1 — — — ‖
使我 甘　愿服 你 权 柄，让你 有　家可 居 住。

二 生命供应，活水流通，　长进、变化又配搭；
守住等次，尽我功用，　成全别人，不践踏。
自己所经，自己所见，　所是、所有并所能，
不再高估，不再稍偏，　接受一切的平衡。

三 持定元首，联络供应，　享受基督的丰富；
充满神的一切丰盛，　因神增加得成熟，
同尝基督莫测大爱，　赏识基督的阔长；
长大成人，不作婴孩，　满有基督的身量。

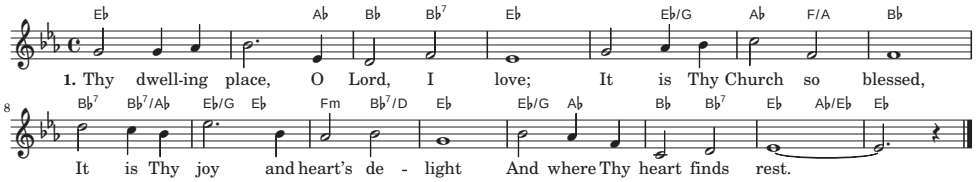
四 作神居所，作你身体，　主啊，我愿被建造，
成为你的团体大器，　让你来显你荣耀。
圣城景色、新妇荣美，　今在此地就彰显，
透出你的荣耀光辉，　将你照耀在人间。

WEEK 11 — HYMN

Thy dwelling place, O Lord, I love

The Church — Her Attraction

852



2. For her, Thyself Thou gavest, Lord,
That she be Thine, complete;
For her, I too my body give,
Thy heart's desire to meet.

3. For her, Thou hast become my life,
That she my living be;
For her, I would forsake myself,
That she be filled with Thee.

4. The Church is Thy beloved Bride,
Thou in Thy Body seen;
She is my joy and heart's desire,
The one on whom I lean.

5. In her, Thy full supply, O Lord,
Thou dost to me impart;
In her am I possessed by Thee
To satisfy Thy heart.

6. Thy dwelling place, O Lord, I love;
It is Thy Church, Thy home;
In it I would forever live
And never longer roam.

第十一周申言

申言稿：

Composition for prophecy with main point and sub-points:

第十二周

属灵争战的需要，以及神的子民编组成军，预备好争战

诗歌：637

读经：民二一 1 ～ 3、21 ～ 35，二七 12 ～ 23，三一 13 ～ 54

纲要

周一

壹 我们需要认识属灵争战的需要—民二一 1 ～ 3、21 ～ 35：

一 属灵争战的源头，在于撒但的意志与神的意志之间的冲突；这乃是撒但的国与神的国之间的争战—太六 10，七 21，十二 26、28，赛十四 12 ～ 14。

二 在主的恢复里，我们是在战场上；我们若要据有基督这美地，以成就神的定旨，就必须争战敌挡并击败撒但的权势—书五 2 ～六 16。

周二

三 神的军队战胜亚拉得王、亚摩利人的王西宏和巴珊王噩—民二一 1 ～ 3、21 ～ 35：

1 亚拉得王（1）、亚摩利人的王（21）和巴珊王（33），

Week Twelve

The Necessity of Spiritual Warfare and God's People Formed into an Army Ready for Battle

RK Hymns: 885

Scripture Reading: Num. 21:1-3, 21-35; 27:12-23; 31:13-54

Outline

Day 1

I. We need to realize the necessity of spiritual warfare—Num. 21:1-3, 21-35:

A. Spiritual warfare has its source in the conflict between the satanic will and the divine will; this is a warfare between the kingdom of Satan and the kingdom of God—Matt. 6:10; 7:21; 12:26, 28; Isa. 14:12-14.

B. In the Lord's recovery we are on a battlefield; in order to possess Christ as the good land for the fulfillment of God's purpose, we must fight against and defeat the satanic forces—Josh. 5:2—6:16.

Day 2

C. The army of God defeated the king of Arad, Sihon the king of the Amorites, and Og the king of Bashan—Num. 21:1-3, 21-35:

1. The kings of Arad (v. 1), of the Amorites (v. 21), and of Bashan (v. 33) were

是约但河东的“守门者”，为撒但护卫着迦南地，就是黑暗的国：

a 被神的军队击败的诸王表征执政的、掌权的和管辖这黑暗世界的；我们必须与他们争斗—弗六 12。

b 以色列人要进入美地，必须通过这三个王所管治的境界，与他们争战，毁灭他们，并占领他们的境界。

2 我们要得着基督追测不尽的丰富，就必须击败亚拉得王、亚摩利人的王西宏和巴珊王噩所表征的属灵仇敌并占领他们的境界—三 8，六 10 ～ 12。

四 以色列人与迦南人争战，为要据有并享受美地，描绘在地上那看得见的景象背后，那看不见的属灵争战；这预表召会的属灵争战，抵挡“诸天界里那邪恶的属灵势力”—但十 10 ～ 21，弗六 10 ～ 12：

1 按旧约预表，迦南有两方面：

a 在积极一面，迦南是丰富之地（申八 7 ～ 10），预表包罗万有的基督同祂追测不尽的丰富（西一 12，弗三 8）。

b 在消极一面，迦南表征撒但黑暗国度空中、天上的部分：

(一) 撒但是这世界的王（约十二 31）和空中掌权者的首领（弗二 2），有他的权势（徒二六 18）和他的使者（太二五 41），这些使者是他的从属，就是那些执政的、掌权的和管辖这黑暗世界的（弗六 12）；因此，撒但有他的国（太十二 26），就是黑暗的权势（西一 13）。

(二) 迦南人预表跟随撒但的堕落天使，背叛的天使（启十二 4、7），他们成了撒但国里执政的、掌权的和有权势的（参但十 13、20）。

the “gate guards” on the east of the Jordan, guarding the land of Canaan, the kingdom of darkness, for Satan:

a. The kings defeated by God’s army signify the rulers, the authorities, and the world-rulers of darkness, against whom we must struggle—Eph. 6:12.

b. In order for the children of Israel to enter into the good land, they had to pass through the territory controlled by these kings and had to fight against them, destroy them, and take over their territory.

2. In order to gain the unsearchable riches of Christ, we must crush the spiritual enemies signified by the king of Arad, Sihon the king of the Amorites, and Og the king of Bashan and take over their territory—3:8; 6:10-12.

D. The fighting of the children of Israel against the Canaanites that they might possess and enjoy the good land portrays the invisible spiritual warfare that is taking place behind the visible scene on earth, and it typifies the spiritual warfare of the church against “the spiritual forces of evil in the heavenlies”—Dan. 10:10-21; Eph. 6:10-12:

1. In the typology of the Old Testament, Canaan has two aspects:

a. On the positive side, Canaan, a land of riches (Deut. 8:7-10), typifies the all-inclusive Christ with His unsearchable riches (Col. 1:12; Eph. 3:8).

b. On the negative side, Canaan signifies the aerial part, the heavenly part, of the dark kingdom of Satan:

1) As the ruler of this world (John 12:31) and as the ruler of the authority of the air (Eph. 2:2), Satan has his authority (Acts 26:18) and his angels (Matt. 25:41), who are his subordinates as principalities, powers, and rulers of the darkness of this world (Eph. 6:12); hence, Satan has his kingdom (Matt. 12:26), the authority of darkness (Col. 1:13).

2) The Canaanites typify the fallen angels, the rebellious angels who follow Satan (Rev. 12:4, 7), who have become the powers, rulers, and authorities in Satan’s kingdom (cf. Dan. 10:13, 20).

(三)以色列人与迦南人争战，为要据有并享受美地，这预表召会有分于属灵的争战，抵挡“诸天界里那邪恶的属灵势力”，使圣徒能享受基督作包罗万有的地—弗六 12。

2 基督是我们的美地，神要我们得着基督，但在我们与美地之间，有一层属鬼魔的权势；我们若要据有美地，就必须击败这些撒但的权势—西一 12 ～ 13，二 15，弗三 18，六 10 ～ 12。

3 在这里有一个非常真实的属灵争战是我们需要参与的；因此，召会必须是一个团体的战士，争战好得着包罗万有的基督，为着建立并开展神的国，使基督能回来承受这地—10 ～ 19 节。

周三

五 主耶稣已经得胜，召会在地上的工作就是维持基督的得胜—来二 14，西二 15，约壹三 8：

1 神的儿子显现出来，为要消除魔鬼的作为—8 节。

2 基督作为人，在旷野的试诱中击败撒但—太四 1 ～ 11。

3 主耶稣借着死，废除了掌死权的魔鬼，废掉撒但，使他归于无有—来二 14，林前一 28。

4 神公开羞辱了邪恶的天使，仗着基督的十字架在凯旋中向他们夸胜—西二 15。

5 基督钉死的功效是撒但背叛的根基动摇，撒但属地之国的营垒崩溃，并且死亡和阴间的能力被胜过并征服—太二七 51 ～ 52。

6 基督在祂神性的灵里，去向无底坑的邪灵，宣扬祂在十字架上胜过撒但—彼前三 18 ～ 20。

3)The fighting of the children of Israel against the Canaanites that they might possess and enjoy the good land typifies the spiritual warfare of the church against the spiritual forces of evil in the heavenlies so that the saints may enjoy Christ as the all-inclusive land—Eph. 6:12.

2. God wants us to gain Christ as our good land, but between us and the good land, there is a layer of devilish, demonic forces; if we would take possession of the good land, we must defeat these satanic forces—Col. 1:12-13; 2:15; Eph. 3:18; 6:10-12.

3. There is an exceedingly real spiritual warfare in which we must engage; thus, the church must be a corporate warrior fighting the battle to gain the all-inclusive Christ and for the establishing and spreading of the kingdom of God so that Christ may come back to inherit the earth—vv. 10-19.

Day 3

E. The Lord Jesus has already won the battle, and the work of the church on earth is to maintain Christ's victory—Heb. 2:14; Col. 2:15; 1 John 3:8:

1. The Son of God was manifested to destroy the works of the devil—v. 8.

2. As a man, Christ defeated Satan during the temptation in the wilderness—Matt. 4:1-11.

3. Through death the Lord Jesus destroyed the devil, who has the might of death, abolishing Satan and bringing him to nought—Heb. 2:14; 1 Cor. 1:28.

4. God openly shamed the evil angels, triumphing over them in the cross of Christ—Col. 2:15.

5. The effect of Christ's crucifixion was that the base of Satan's rebellion was shaken, that the strongholds of Satan's earthly kingdom were broken, and that the power of death and Hades was conquered and subdued—Matt. 27:51-52.

6. In the Spirit of His divinity, Christ proclaimed to the evil spirits in the abyss His victory over Satan on the cross—1 Pet. 3:18-20.

7 得胜者，就是大能者，领悟属灵的争战是基于基督的得胜—珥三 11 下，约十二 31，启五 5：

a 属灵争战的起点是站在基督的得胜上面—弗六 11、13。

b 我们需要看见基督已经得胜—启三 21。

8 召会在地上必须继续并显明基督对撒但的得胜工作—弗六 13，启十二 11。

六 我们要从事属灵的争战，就必须认识身体，认识升天，并在生命中作王—弗一 22～23，二 6，四 16，西三 1～4，罗五 17、21。

周四

贰 在民数记二十七章末了，神的子民以色列人已经编组成军，预备好争战：

一 以色列人成为新的百姓，组成新的军队，有了新的神治—12～23 节：

1 新的百姓重新数点过，新的军队重新形成并得着加强，新的领导者约书亚被指派事奉。

2 约书亚不是单凭自己事奉，乃是同着祭司以利亚撒，以利亚撒要借乌陵和土明得着神圣的指示；这就是说，百姓中间有了新的神治—19～21 节。

二 神的百姓被编组、被构成、受管教、受训练并且合格了，就来到摩押平原，等候着要进入美地，取得这地并据有这地为业—三六 13。

三 以色列人编组成军，为神争战，预表新约的信徒被建造成为基督生机的身体，要为神并与神一同争战，以完成神的经纶—弗四 16，六 12。

7. The overcomers, the mighty ones, realize that spiritual warfare is based on the victory of Christ—Joel 3:11b; John 12:31; Rev. 5:5:

a. The starting point of spiritual warfare is standing upon the victory of Christ—Eph. 6:11, 13.

b. We need to see that Christ has already overcome—Rev. 3:21.

8. The church is on earth to perpetuate and manifest Christ's victory over Satan—Eph. 6:13; Rev. 12:11.

F. In order to engage in spiritual warfare, we need to know the Body, know the ascension, and reign in life—Eph. 1:22-23; 2:6; 4:16; Col. 3:1-4; Rom. 5:17, 21.

Day 4

II. At the end of Numbers 27, God's people, the Israelites, had been formed into an army ready for battle:

A. The children of Israel had become a new people formed into a new army with a new theocracy—vv. 12-23:

1. The new people had been renumbered, the new army had been re-formed and strengthened, and a new leader, Joshua, had been appointed to serve.

2. Joshua would serve not by himself but with Eleazar the priest, who would receive divine instructions by means of the Urim and the Thummim; this means that there was among the people a new theocracy—vv. 19-21.

B. After being formed, constituted, disciplined, trained, and qualified, God's people had come to the plains of Moab, where they were waiting to enter into the good land, to take it, and to possess it—36:13.

C. The formation of the children of Israel into an army to fight for God typifies the New Testament believers' being built up into the organic Body of Christ to fight for God and with God for the carrying out of His economy—Eph. 4:16; 6:12.

周五

四 除了约书亚和迦勒以外，那些够资格并预备好去据有美地的人，都是较年轻的—申一 35～36，民十四 31：

1 第二代不象第一代经历那么多，但他们得着了第一代所经历的益处—二六 63～65。

2 年长的一代也许把他们所经历、所享受、所遭遇的一切都告诉了年轻的一代；这些话乃是对第二代之培育的一部分。

3 年长一代所经历的对于建造年轻的一代非常有果效；所以神能从第二代中预备六十几万人，这一班人有丰富的承受和刚强的背景，够资格组成军队，为神的国争战。

4 今天在主的恢复中，原则也是一样；年长一代所经历的传给了年轻的一代，对于建造他们，并预备他们与神一同并为着神争战，非常有果效。

周六

五 在民数记三十一章十三至五十四节，我们看见一幅神那已经编组成军，预备争战之百姓中间同心合意的美丽图画—31 节：

1 在各类人中间的整个光景，乃是平安、喜悦与和谐的，因为他们都同心合意—徒一 14。

2 在召会里真正的同心合意，乃是实行基督身体的一，就是那灵的一—弗四 3～6：

a 同心合意是指在我们内里的所是里，在我们的心思

Day 5

D. With the exception of Joshua and Caleb, those who were qualified and ready to take possession of the good land were the younger ones—Deut. 1:35-36; Num. 14:31:

1. The second generation did not pass through as much as the first generation did, but they received the benefit of what the first generation experienced—26:63-65.

2. Probably the older generation spoke to the younger generation about all that they experienced, enjoyed, and suffered, and this speaking was part of the raising up of the second generation.

3. What the older ones experienced was effective in building up the younger ones; therefore, God could prepare from the second generation more than six hundred thousand men with a rich inheritance and strong background who were qualified to be formed into an army to fight for God's kingdom.

4. The principle is the same with us in the Lord's recovery today; what the older ones have experienced is being passed on to the younger ones and will be very effective in building them up and preparing them to fight with God and for God.

Day 6

E. In Numbers 31:13-54 we see a beautiful picture of the one accord among God's people who had been formed into an army ready for battle—v. 31:

1. The entire situation among the different categories of people was peaceful, pleasant, and harmonious because they were all in one accord—Acts 1:14.

2. The genuine one accord in the church is the practice of the oneness of the Body, which is the oneness of the Spirit—Eph. 4:3-6:

a. One accord refers to the harmony in our inner being, in our mind and will—

和意志里的和谐—徒一 14，太十八 19。

b 同心合意乃是在我们全人里面是一，结果我们在外面的说话上也是一—罗十五 5 ～ 6。

c 我们要同心合意，就需要同有一个心和一条路；这一个心和一条路就是同心合意—耶三二 39。

d 为着主的行动，众召会需要同心合意；我们都该说一样的话，吹同样的号，教导相同的事，并且有同样的实行—书一 16 ～ 18，六 1 ～ 16，徒二 42，四 24、32，林前四 17，七 17，十一 16，十四 34，提前一 3 ～ 4，六 3。

六 在神在祂神圣三一里的祝福之下，也在神人摩西的祝福之下，神的军队预备好去取得美地—民六 22～27，林后十三 14，申三十 16，三三 1。

Acts 1:14; Matt. 18:19.

b. To be in one accord is to be one in our whole being, and this results in our being one in our outward speaking—Rom. 15:5-6.

c. In order to be in one accord, we need to have one heart and one way; this one heart and one way are the one accord—Jer. 32:39.

d. For the Lord's move, all the churches need to be in one accord; we should all voice the same thing, trumpet the same thing, teach the same thing, and be the same in practice—Josh. 1:16-18; 6:1-16; Acts 2:42; 4:24, 32; 1 Cor. 4:17; 7:17; 11:16; 14:34; 1 Tim. 1:3-4; 6:3.

F. God's army was prepared and ready to take the good land under the blessing of God in His Divine Trinity and also under the blessing of Moses, the man of God—Num. 6:22-27; 2 Cor. 13:14; Deut. 30:16; 33:1.

第十二周　周一

晨兴喂养

太六 10 “愿你的国来临，愿你的旨意行在地上，如同行在天上。”

十二 28 “我若靠着神的灵赶鬼，这就是神的国临到你们了。”

赛十四 13～14 “你心里曾说，我要升到天上；我要高举我的宝座在神众星以上。我要坐在聚会的山上，在北方的极处。我要升到高云之上；我要使自己与至高者一样。”

在宇宙中有三个意志：神的意志、撒但的意志、以及人的意志。我们若要知道召会如何能作神的战士，从事属灵的争战，我们就必须认识这三个意志，这三个意愿。神的意志是自有永有的，是永远的、非受造的。作为受造之物的天使也有意志。众天使中的一位，就是天使长，受神指派管理亚当被造之前的宇宙。这天使长因着自己的高位和美丽，就变得骄傲起来。这骄傲使他兴起邪恶的意愿，这就成了撒但的意志。因此，在神的意愿，神的意志之外，还有第二个意愿，第二个意志；因为撒但的意志如今是对抗神的意志的。（以弗所书生命读经，六三四页。）

信息选读

一切争战都源自这两个意志的冲突。在撒但的意志兴起与神的意志敌对之前，宇宙中没有争战。宇宙中的冲突起始于天使长对神的背叛。…历代以来，国家、团体、人群之间，甚至人自己里面，都一直有争战。比如，你也许经历理智与情欲内里的争战。各式各样的争战，其源头都在于神的意志与撒但的意志之间的冲突。

WEEK 12 — DAY 1

Morning Nourishment

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

Isa. 14:13-14 ...You said in your heart: I will ascend to heaven; above the stars of God I will exalt my throne. And I will sit upon the mount of assembly....I will ascend above the heights...; I will make myself like the Most High.

In the universe there are three wills: the divine will, the satanic will, and the human will. If we would know how the church can be God's warrior to engage in spiritual warfare, we must know these three wills, these three intentions. God's will, being self-existing, is eternal, uncreated. As created beings, the angels also have a will. One of these angels, an archangel, was appointed by God to rule the universe that existed before the creation of Adam. Because of his high position and his beauty, this archangel became proud. This pride gave rise to an evil intention, which became the satanic will. Therefore, in addition to God's intention, God's will, there is a second intention, a second will, for now the satanic will is set against God's will. (Life-study of Ephesians, p. 527)

Today's Reading

All warfare has its source in this conflict of wills. Before the satanic will rose up to contradict the divine will, there was no war in the universe. The controversy in the universe began with the rebellion of the archangel against God.... Throughout history there have been wars between nations, groups, persons, and even within individuals. For example, you may experience an inner warfare between your reason and your lust. All the different kinds of warfare have their source in the controversy between the divine will and the satanic will.

因着神的伟大，祂给人自由的意志。…要紧的问题乃是，人是选择神的意志还是选择撒但的意志。人的意志若与神的意志站在一起，神的意志就能成就。但人的意志若站在撒但的意志这一边，撒但的意志至少就会暂时的成功。我们都知道，人的意志是站在撒但意志的那一边。这意思是说，人拣选跟从撒但，与撒但的意志站在同一边。所以撒但暂时得了胜。

然而，借着悔改，人能从撒但的意志转向神的意志，从撒但那一边转到神这一边。福音的第一个吩咐就是悔改，其次两个吩咐乃是信而受浸。任何盼望得救的罪人，必须听从这三个吩咐。他必须向神悔改，相信主耶稣，并在水里受浸。悔改乃是有一个转，从撒但的意志转向神的意志。…从我们得救那天起，我们基督徒的生活就是争战的生活。以色列人出埃及之后也是一样。（以弗所书生命读经，六三四至六三六页。）

若没有约书亚记，我们就无法完全领会以弗所六章里的属灵争战。在那看得见的景象背后，在看不见的景象中有属灵的争战。这就是说，除了在地上的争战以外，在空中还有神与撒但之间的争战。在诸天界里满了撒但的势力。基督是我们的美地，神要我们赢得基督，但在我们和美地之间，有一层属鬼魔的势力。我们要据有美地作我们的享受，就必须击败这些撒但的势力。

今天在主的恢复里，我们是在战场上。我们该是今天的约书亚和迦勒，与撒但空中的势力争战，使我们更多得着基督，以建造基督的身体，建立并扩展神的国，使基督能回来承受这地。我们仅仅属灵、圣别还不够。我们需要向约书亚和迦勒学习，代表神今时代的权益，击败仇敌，使基督给人得着，并使基督借祂的追求者得着扩增。（约书亚记生命读经，七三至七四页。）

参读：以弗所书生命读经，第六十三至六十五篇；民数记生命读经，第三十三、五十篇。

In His greatness God gave man freedom of choice….The crucial issue was whether man would choose the divine will or the satanic will. If the human will stood with the divine will, then God's will would be accomplished. But if the human will took sides with the satanic will, Satan's will would be carried out, at least temporarily. As we all know, the human will took sides with the satanic will. This means that man chose to follow Satan and sided with the satanic will. Therefore, Satan was victorious temporarily.

However, through repentance man can turn from the satanic will to the divine will, from Satan's side to God's side. The first commandment in the gospel is to repent. The next two commandments are to believe and to be baptized. Any sinner who desires to be saved must obey these three commandments. He must repent to God, believe in the Lord Jesus, and be baptized in water. To repent is to have a turn from the satanic will to the divine will. From the day we were saved, our Christian life has been a life of warfare. The same was true of the children of Israel after they made their exodus from Egypt. (Life-study of Ephesians, pp. 527-529)

Without [the book of] Joshua we cannot fully understand the spiritual warfare in Ephesians 6. There is spiritual warfare in the invisible scene behind the visible scene. This means that in addition to war on the earth, there is a war between God and Satan in the air. The heavenlies are full of Satan's forces. Christ is our good land, and God wants us to gain Christ, but there is a layer of devilish, demonic forces between us and the good land. If we would take possession of the good land for our enjoyment, we have to defeat these satanic forces.

In the Lord's recovery today we are on a battlefield. We should be today's Joshua and Caleb, fighting against Satan's aerial forces so that we can gain more of Christ for the building up of the Body of Christ, setting up and spreading the kingdom of God so that Christ can come back to inherit the earth….We need to learn of Joshua and Caleb to represent God's interest in this age to fight down the enemies that Christ can be gained by people and that Christ can be increased by His pursuers. (Life-study of Joshua, pp. 60-61)

Further Reading: Life-study of Ephesians, msgs. 63-65; Life-study of Numbers, msgs. 33, 50

第十二周　周二

晨兴喂养

弗六 11 ～ 12 “要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，因我们…乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”

但十 13 “但波斯国的魔君，拦阻我二十一日；然而大君中的一位米迦勒来帮助我，因我单独滞留在波斯诸王那里。”

亚拉得王、亚摩利人的王（民二一 21）和巴珊王，（33，）是约但河东的“守门者”，为撒但护卫着迦南地，就是黑暗的国。以色列人要进入美地，必须通过这三个王所管治的境界，与他们争战，毁灭他们，并占领他们的境界。这表征召会要享受追测不尽之丰富的基督，就必须击败这几个王所表征的仇敌并占领他们的境界。（圣经恢复本，民二一 1 注 2。）

信息选读

〔在但以理十章，〕我们看见关于空中属灵争斗的事。按照十至十七节，波斯国的魔君阻挡受差遣的天使（他可能是大君之一）二十一日。大君之一的米迦勒，来帮助受差的天使…。波斯国的魔君必定是一个邪灵，一个跟随撒但背叛神的背叛天使，受撒但委派帮助波斯。…但以理在那些日子祷告时，空中进行着二灵之间的属灵争斗；一灵属于撒但，另一灵属于神。二者在争战，因为受差的天使…受神差遣去回应但以理的祷告。…我们需要看见一个重点，就是在景物的背后正进行着属灵的争斗，这

WEEK 12 — DAY 2

Morning Nourishment

Eph. 6:11-12 Put on the whole armor of God that you may be able to stand against the stratagems of the devil, for our wrestling is...against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

Dan. 10:13 But the prince of the kingdom of Persia withstood me for twenty-one days; but now Michael, one of the chief princes, came to help me...

The kings of Arad, of the Amorites (Num. 21:21), and of Bashan (v. 33) were the “gate guards” on the east of the Jordan, guarding the land of Canaan, the kingdom of darkness, for Satan. In order for the children of Israel to enter into the good land, they had to pass through the territory controlled by these kings and had to fight against them, destroy them, and take over their territory. This signifies that in order to enjoy the unsearchably rich Christ, the church must defeat and take over the territory of the enemies signified by these kings. (Num. 21:1, footnote 2)

Today’s Reading

[In Daniel 10] we see something regarding the spiritual struggle in the air. According to verses 10 through 17, the evil prince of the kingdom of Persia withstood the sent angelic messenger, probably one of the chief princes, for twenty-one days. Michael, one of the chief princes, came to help the sent angelic messenger....The evil prince of the kingdom of Persia must have been an evil spirit, a rebellious angel, who followed Satan in his rebellion against God and who was commissioned by Satan to help Persia....While Daniel was praying for all those days, a spiritual struggle was taking place in the air between two spirits, one belonging to Satan and the other belonging to God. They were fighting because the...angelic messenger...had been sent by God in answer to

争斗不是物质的眼睛所看得见的。

十八至二十一节给我们看见更多关于景象背后属灵争斗的事。天使要回去与波斯的魔君争战；而希腊（雅完）的魔君那时必要来。除了以色列的君米迦勒之外，没有帮助天使抵挡这两魔君的。“米迦勒”这名的意思是：“谁象神？”…天使曾起来扶助大利乌，使他坚强，（十一 1，）…就能以得国。…这景象也包括善与恶的灵，这些灵正进行着看不见的属灵争战。（但以理书生命读经，一一四至一一五页。）

按旧约预表，迦南有两方面：在积极一面，迦南是丰富之地，（申八 7 ～ 10 与 7 注 1，）预表包罗万有的基督同祂追测不尽的丰富；（西一 12，弗三 8；）在消极一面，迦南表征撒但黑暗国度空中、天上的部分。撒但是这世界的王（约十二 31）和空中掌权者的首领，（弗二 2，）有他的权势（徒二六 18）和他的使者，（太二五 41，）这些使者是他的从属，就是那些执政的、掌权的、和管辖这黑暗世界的。（弗六 12。）因此，撒但有他的国，（太十二 26，）就是黑暗的权势。（西一 13。）迦南人预表跟随撒但的堕落天使，背叛的天使，（启十二 4，7，）他们成了撒但国里执政的、掌权的和有权势的。（参但十 13，20。）以色列人与迦南人争战，为要据有并享受美地，这预表整个召会，包括所有的肢体，都有分于属灵的争战，抵挡“诸天界里那邪恶的属灵势力”，（弗六 12，）使圣徒能享受基督作包罗万有的地。召会必须是这样一个团体的战士，抵挡撒但空中的势力，使神的子民更多赢得基督，好建造基督的身体，建立并开展神的国，使基督能回来承受这地。（圣经恢复本，民二一 1 注 1。）

参读：但以理书生命读经，第十五篇；包罗万有的基督，第十一至十三章。

Daniel’s prayer….The crucial point we need to see is that behind the scene a spiritual struggle, a struggle not seen with physical eyes, was taking place.

In verses 18 through 21 we see more of the spiritual struggle behind the scene. The angelic messenger would return to fight with the evil prince of Persia. The evil prince of Greece was then about to come. No one would hold with the angelic messenger against these two evil princes except Michael, the prince of Israel. The name Michael means “Who is like God?” The angelic messenger stood up to support and strengthen Darius (11:1)…in order [for him] to receive the kingdom….This scene also includes both good and evil spirits, spirits that are engaged in an invisible spiritual war. (Life-study of Daniel, pp. 96-97)

In the typology of the Old Testament, Canaan has two aspects: on the positive side, Canaan, a land of riches (Deut. 8:7-10 and foonote 1 on v. 7), typifies the all-inclusive Christ with His unsearchable riches (Col. 1:12; Eph. 3:8), and on the negative side, it signifies the aerial part, the heavenly part, of the dark kingdom of Satan. As the ruler of this world (John 12:31) and as the ruler of the authority of the air (Eph. 2:2), Satan has his authority (Acts 26:18) and his angels (Matt. 25:41), who are his subordinates as principalities, powers, and rulers of the darkness of this world (Eph. 6:12). Hence, he has his kingdom (Matt. 12:26), the authority of darkness (Col. 1:13). The Canaanites typify the fallen angels, the rebellious angels who follow Satan (Rev. 12:4, 7), who have become the powers, rulers, and authorities in Satan’s kingdom (cf. Dan. 10:13, 20). The fighting of the children of Israel against the Canaanites that they might possess and enjoy the good land typifies the spiritual warfare of the church as a whole, including all the members, against “the spiritual forces of evil in the heavenlies” (Eph. 6:12) that the saints may enjoy Christ as the all-inclusive land. The church must be such a corporate warrior, fighting against Satan’s aerial forces so that God’s people may gain more of Christ for the building up of the Body of Christ, establishing and spreading the kingdom of God so that Christ can come back to inherit the earth. (Num. 21:1, footnote 1)

Further Reading: Life-study of Daniel, msg. 15; CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” chs. 11-13

第十二周　周三

晨兴喂养

来二 14 “…祂也照样亲自有分于血肉之体，为要借着死，废除那掌死权的，就是魔鬼。”

约壹三 8 “…为此，神的儿子显现出来，是要消除魔鬼的作为。”

西二 15 “既将执政的和掌权的脱下，神就把他们公然示众，仗着十字架在凯旋中向他们夸胜。”

以弗所六章十至十二节〔指明〕召会的职守是属灵的争战。争战的对象不是属血肉的，乃是属灵的，他们所住的地方是空中。…十三至十四节…要我们站住，不是要我们进攻。属灵的争战都是防守，不是进攻，因为主耶稣已经争战，已经得胜了。…主已经打了胜仗，召会就是来守住祂的胜利。…壮者是已经被捆绑了，召会的工作就是不给他解去捆绑。一切的进攻都用不着，只要守住就够了。属灵争战的起点，就是要站在基督的得胜上面，就是要看见基督已经得胜了。属灵争战的起点，不是对付魔鬼，乃是相信主，不是盼望得胜，乃是已经得胜了，所以魔鬼不能作什么。…召会的职守是属灵的争战，是神的权柄与鬼的权柄争执的问题。（圣洁没有瑕疵，七二至七三页。）

信息选读

召会的工作既是要为神站住，不让撒但有地位，那么我们应当怎样行事为人，才能作这工作？我们所有的罪都得对付，所有的不义都得对付；我们对于神的奉献应当完全；魂的生命应当治死，天然的能力必须打掉。血气的能力，在属灵的争战中是没有用处

WEEK 12 — DAY 3

Morning Nourishment

Heb. 2:14 ...He also Himself...partook of [blood and flesh], that through death He might destroy him who has the might of death, that is, the devil.

1 John 3:8 ...For this purpose the Son of God was manifested, that He might destroy the works of the devil.

Col. 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

Ephesians 6:10-12... [indicates] that the work and responsibility of the church is spiritual warfare. The opponents in this warfare are not flesh and blood, but spiritual beings whose dwelling is in the air....Verses 13 and 14...[tell us] that we should stand, not that we should attack. The spiritual warfare is defensive, not offensive, because the Lord Jesus has already fought the battle and won the victory....The Lord has already won the battle, and the church is here to maintain His victory....The strong man has already been bound. Her work is not to let him be loosed. There is no need to attack; simply guarding is sufficient. The starting point of spiritual warfare is standing upon the victory of Christ; it is seeing that Christ has already overcome. It is not dealing with Satan, but trusting in the Lord. It is not hoping that we will win the victory, because the victory has already been won. The devil can do nothing. The church's work and responsibility is spiritual warfare. It is a matter of the conflict between God's authority and Satan's power. (CWWN, vol. 34, "The Glorious Church," pp. 60-61)

Today's Reading

Since the work of the church is to stand for God and not give any ground to Satan, what manner of living should we have to accomplish this task? All our sins and unrighteousness must be dealt with, our consecration to God must be thorough, our soul-life must be put to death, and our natural man must be abandoned. The ability of the flesh is absolutely useless in spiritual warfare.

的。“我”没有方法对付魔鬼，“我”是必须出去的。什么时候“我”出去，什么时候主耶稣就进来。…魔鬼只认识一个人，就是主耶稣。我们没有方法对付魔鬼。撒但的火箭所能射得进的，就是我们的肉体。但是感谢神，我们都能穿上基督，基督是已经得胜了。我们并不以为只要我们安安静静地坐着，主耶稣就自然会来。…我们是基督的身体，要学习与基督同工。我们不能以为得救就够了，我们还要看到神的需要。

…今天神把主耶稣的得胜赐给我们，主耶稣得胜所在的地方，鬼魔只能出去。我们要站住，因为主耶稣已经得胜了。当主耶稣救赎的时候，祂破坏了鬼魔〔所有〕的地位。…〔现在〕执行这判决的责任，是在召会身上。到了有一天，神看召会的工作已经够的时候，国度就要来了，新天新地也就来了。（圣洁没有瑕疵，七六至七八页。）

没有一件事需要我们认识身体，比属灵争战更急切。因为属灵争战，并不是个人的，乃是身体的。不是我们单个信徒能够和仇敌争战，乃是整个身体才能对付仇敌。

只有一种人能够有属灵的争战，就是蒙了救恩，从死里复活过来，与基督一同坐在天上的人。只有这样的人，才能从天上攻打空中的仇敌。所以要有属灵的争战，就必须先守住属天的地位。

神的国是合法的，而撒但的国是非法的。宇宙都是神创造的，都是属于神的，所以神有合法的权柄在其中掌权。但撒但的国，却是因着他背叛神而设立的，所以完全是非法的。（生命的经历，三八〇、四四一至四四二、四三五页。）

参读：圣洁没有瑕疵，第一、三章；生命的经历，第十五至十八篇；国度，第六至八章。

“I” cannot resist Satan. “I” must go! Whenever “I” goes out, the Lord Jesus will come in….Satan recognizes only one person—the Lord Jesus. We cannot resist Satan. The fiery darts of Satan can penetrate our flesh, but, praise God, we can put on Christ who has won the victory. The Lord Jesus will [not] automatically come if we sit and passively wait…. As the Body of Christ, we must learn to work together with God. We should never think that it is enough just to be saved. It is not. We must be concerned with God’s need.

Today God has caused us to share the victory of the Lord Jesus. Wherever the victory of the Lord Jesus is displayed, there Satan must leave. We must simply stand steadfast, because the Lord Jesus has already won the victory. In His redemptive work, the Lord Jesus destroyed all the…ground of the devil….Now the responsibility of executing this sentence is upon the church. When God sees that the church has sufficiently fulfilled this task, the kingdom will come, and the new heaven and the new earth will follow. (CWWN, vol. 34, “The Glorious Church,” pp. 64-66)

Nothing requires us to know the Body so urgently as spiritual warfare, because spiritual warfare is not an individual matter but a Body matter. No individual believer can fight with the enemy; it takes the whole Body.

Only one kind of people…can engage in spiritual warfare—those who have received salvation, have been raised from death, and are now sitting with Christ in the heavens. Only this kind of men can attack the enemy in the air from a transcendent position in the heavens. Therefore, in order to engage in spiritual warfare, we must keep the heavenly position.

God’s kingdom is legal, whereas the kingdom of Satan is illegal. The whole universe was created by God and belongs to Him; hence, God has the legal right to reign. On the contrary, Satan’s kingdom was established by rebellion against God; hence, it is entirely illegal. (CWWL, 1953, vol. 3, “The Experience of Life,” pp. 479, 525, 520)

Further Reading: CWWN, vol. 34, “The Glorious Church,” chs. 1, 3; CWWL, 1953, vol. 3, “The Experience of Life,” chs. 15-18; CWWL, 1972, vol. 2, “The Kingdom,” chs. 6-8

第十二周　周四

晨兴喂养

弗六 11 ～ 12 “要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”

神没有和以色列人断绝关系，这由民数记二十六章里的重新数点得着证明。…头一次数点的时候，还没有任何扰乱或因着神的惩罚而人数减少。重新数点是在许多扰乱和借审判而人数减少以后。然而，虽然有这一切试炼、风波、试诱、失败和人数的减少，神为自己所得的数目，几乎和祂开头时所得的一样。不管仇敌作了什么，不管百姓有多少失败，神借着祂主宰的恩典和行动，仍然得着超过六十万的数目。（民数记生命读经，三四九页。）

信息选读

〔在民数记二十七章十二至二十三节〕摩西不看自己失去领导的身分，他的心不放在自己的光景上，乃放在神的子民身上。…耶和华…〔吩咐摩西〕将约书亚领来，使约书亚站在祭司和全会众面前，按手在他头上，…然后嘱咐他作领导者。（18 ～ 23。）这样，神就兴起了新的领导者。

在二十七章末了，我们看见一幅美妙的图画。…新的百姓重新数点过，新的军队重新形成并得着加强，新的领导者被指派事奉，不是单凭自己，乃是同着祭司以利亚撒，以利亚撒要借乌陵和土明得着神圣的指示。这就是说，百姓中间有了新的神治。因此，在这章末了，我们看见新的百姓，新的军队和新的神治。（民数记生命读经，三四九至三五〇页。）

WEEK 12 — DAY 4

Morning Nourishment

Eph. 6:11-12 Put on the whole armor of God that you may be able to stand against the stratagems of the devil, for our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

God…was not finished with the children of Israel, [which] is proved by the renumbering in Numbers 26.... At the time of the first numbering, there had not been any trouble or reduction in number through God’s punishment. The renumbering took place after much trouble and reduction through judgment. Nevertheless, in spite of all the trials, turmoils, temptations, failures, and reductions, God still had almost the same number for Himself as He had had in the beginning. Regardless of what the enemy had done and regardless of the people’s failures, God, by His sovereign grace and acts, still had a number greater than six hundred thousand. (Life-study of Numbers, p. 288)

Today’s Reading

[In] Numbers 27:12-23…Moses did not consider his loss of the leadership. His heart was not set on his situation but on God’s people [vv. 16-17] ....The Lord [told Moses] to take Joshua and cause him to stand before the priest and the whole assembly, to lay his hands on him…and then to charge him to be the leader (vv. 18-23). In this way God raised up a new leader.

At the end of chapter 27 we see a wonderful picture....The new people had been renumbered, the new army had been re-formed and strengthened, and the new leader had been appointed to serve, not by himself but with Eleazar the priest, who would receive divine instructions by means of the Urim and Thummim. This means that there was among the people a new theocracy. Hence, at the end of this chapter we see a new people, a new army, and a new theocracy. (Life-study of Numbers, p. 289)

争战乃是身体的事。我们必须建造在一起。我们必须在一里，并和谐一致如同活的身体、活的建造、以及神活的家；然后我们就能成为军队。…争战是基督身体的事；而身体乃是在基督里、在那灵里、并在诸天之上的新造。

我们也必须看见属灵的争战不是对抗血肉之人，而是与属灵的势力，与邪灵争战。…邪灵〔正〕厉害地作工，来损毁神的国，以阻挠神定旨的完成。这是真实的争战。

我们在中国大陆的时候，倪弟兄非常暴露在攻击之下，因为他在领头。…早在一九三四年我就被带到这争战里，因为从那时起，我开始分担一点责任，应付这争战。我看见仇敌的诡计、策略和诡诈作为，也看见我们的弟兄如何受到许多攻击。最厉害的攻击乃是谣言。

真正的仇敌不是人，真正的仇敌是在人背后的邪恶势力；人只是被仇敌利用的傀儡而已。我们不该与人争战，我们该与他们背后的邪恶势力争战。与邪恶势力争战的路不是凭肉体，而是凭着灵，在灵里，并借着祷告。我们能对付在人背后作工、争战的仇敌，唯一的路乃是祷告，诉求诸天之上的宝座为最高的权柄。所以，需要有真实、得胜的团体祷告。召会需要来在一起祷告，不是去对付人。我已经学了功课，什么时候有谣言，不要直接去对付谣言。…我们不该与人谈论，或向人解释什么。…我们该单单到主那里，诉诸最高的权柄。我们乃是经过宝座，来对付在血肉之人背后的邪恶势力。（李常受文集一九六三年第三册，四四三至四四六页。）

参读：民数记生命读经，第三十九至四十篇；实行召会生活的基本原则，第六章；基督在信徒里面长大使神的定旨得完成，第一章；新约总论，第二百一十八篇。

To fight the battle is a matter of the Body. We must be built together. We must be in oneness and harmony as the living Body, the living building, and the living house of God. Then we can be the army….Warfare is something of the Body, which is in Christ, in the Spirit, and in the heavenly places.

Spiritual warfare is not a fighting against humans, that is, against flesh and blood. Rather, we fight with the spiritual forces, the evil spirits….Evil spirits are working to damage the kingdom of God in order to frustrate the fulfillment of God's purpose. This is a real fighting.

In mainland China, Brother Nee was very exposed to attack because he was taking the lead…. As early as 1934 I was brought into this fighting because from that time on I began to share the responsibility to deal with this warfare. I saw the wiles, the tactics, and the subtle ways of the enemy and how our brother was attacked very much. The most serious attacks were the rumors.

The real enemy is not the people. The real enemy is the evil forces behind the people. The people are merely the puppets of the enemy to be utilized by him. We should not fight the people; we should fight the evil forces behind them. The way to fight the evil forces is not by the flesh but by the Spirit, in the Spirit, and by prayer. The only way we can deal with the enemy who is working, fighting, behind certain people is to pray, to appeal to the throne in the heavens as the highest authority. Therefore, there is the need for real and prevailing corporate prayer. The church needs to come together to pray, not to deal with people. I have learned the lesson that whenever there is a rumor, we should not deal with it directly….We should not talk to people or explain things to them….We should simply go to the Lord and appeal to the highest authority. Through the throne we deal with the evil forces which are behind the blood and flesh. (CWWL, 1963, vol. 3, "Basic Principles for the Practice of the Church Life," pp. 333-335)

Further Reading: Life-study of Numbers, msgs. 39-40; CWWL, 1963, vol. 3, "Basic Principles for the Practice of the Church Life," ch. 6; CWWL, 1970, vol.1, pp. 93-107; The Conclusion of the New Testament, msg. 218

第十二周　周五

晨兴喂养

申一 35 ～ 39 “这恶世代的人，连一个也不得见我起誓要赐给你们列祖的美地，唯有耶孚尼的儿子迦勒…〔和〕嫩的儿子约书亚…〔以及〕你们的孩子，就是你们所说要被掳掠的，…必进入那地。我要将那地赐给他们，他们必得为业。”

我们经过的困难越多，我们对主就越有用。…神所拣选并救赎的人需要历经各种阻挠。历经这一切事之后，神的百姓就预备好去据有神所应许之地。

除了约书亚和迦勒以外，那些够资格并预备好去据有地的人，都是年轻的一代。他们是第二代。年长的一代，第一代的人，历经许多事，学了许多功课。然而，他们不够资格进入那地。第一代所学的功课，必然有一部分传承给第二代。…年轻的一代从出生就被摆在一个地位，承受他们家族的传统，并他们父母所经历的一切。（民数记生命读经，四六四页。）

信息选读

我信父老们曾对他们的孩子说过自己在埃及、从埃及出来、以及在旷野中的经历。毫无疑问，父老们必定说到他们在埃及为奴时曾受到何等残酷的对待；说到神如何在祂的怜悯里，打发摩西将他们从辖制下解救出来；说到他们怎样在次月的第十四日守逾越节；说到他们如何出埃及、过红海。父老们也必定向孩子们解释过，他们进入旷野，没有食物，

WEEK 12 — DAY 5

Morning Nourishment

Deut. 1:35-39 Not one of these men, this evil generation, shall by any means see the good land which I have sworn to give to your fathers, except Caleb the son of Jephunneh...[and] Joshua the son of Nun....Moreover your little ones, who you said would be prey, and your children...shall enter there. And to them I will give it, and they will possess it.

The more difficulties we pass through, the more useful we will be to the Lord....God's chosen and redeemed people needed to undergo different kinds of frustrations. As a result of all these things, God's people were ready to take possession of the God-promised land.

With the exception of Joshua and Caleb, those who were qualified and ready to take possession of the land were younger ones. They were of the second generation. The older ones, those of the first generation, had passed through many things and had learned many lessons. However, they were not qualified to enter into the land. The lessons learned by the first generation surely became part of the heritage passed on to the second generation....By their birth the younger ones were put into a position to inherit the tradition of their family and all that their parents had experienced. (Life-study of Numbers, pp. 367-368)

Today's Reading

I believe that the fathers spoke to their children about their experiences in Egypt, in the exodus from Egypt, and in the wilderness. No doubt, the fathers spoke about how they were cruelly treated as slaves in Egypt, about how God in His mercy sent Moses to deliver them from bondage, about how they kept the Passover on the fourteenth day of the second month, and about how they marched out of Egypt and crossed the Red Sea. The fathers must have also explained to their children that they entered into the wilderness without food

但神用吗哪喂养他们，并且用流自被击打之磐石的水供应他们。他们也可能解释过，虽然他们后来感觉吗哪可厌，但他们仍珍赏它。…不仅如此，年轻的一代也得以认识摩西，晓得他给以色列人极大的帮助。摩西没有被准许进入美地，但他对神的子民贡献了许多积极的因素。

第二代不象第一代经历那么多，但他们得着了第一代所经历的益处。我相信年长的一代把他们所经历、所享受、所遭遇的一切都告诉了年轻的一代。这些话乃是对第二代的培育或建造的一部分。第一代所经历的不是徒然的，因为这些都传给了第二代。年长一代所经历的，实际上不是为他们自己，乃是为建造年轻的一代效力。所以，神能够从第二代中预备六十几万人，这一班人有丰富的承受和刚强的背景，够资格组成军队，与神一同并为着神争战。

今天在主的恢复中，原则也是一样。主的恢复在美国已经有二十七年，也经过了许多事。你认为这一切事都是徒然的么？绝不是徒然的。这些事传给主恢复中年轻的一代，对于建造他们，并预备他们与神一同并为着神争战，非常有果效。主恢复中年轻的一代承受了丰富的产业。因着这产业传给年轻的一代，甚至构成到他们里面，我充分地确信，当进一步的试验来到时，会有非常正面的结果。

…在旧约里，第二代从第一代所领受的，使年轻的一代预备好去据有美地。（民数记生命读经，四六四至四六五页。）

参读：民数记生命读经，第五十二篇。

but that God fed them with manna and supplied them with water from the smitten rock. They might have also explained that although they eventually felt that manna was loathsome, they nevertheless appreciated it….Furthermore, the younger ones learned about Moses and about the great help he rendered to the people of Israel. Moses himself was not allowed to enter into the good land, but he contributed many constructive factors to God's people.

The second generation did not pass through as much as the first generation did, but they received the benefit of what the first generation experienced. I believe that the older generation told the younger generation about all they experienced, enjoyed, and suffered. This speaking was part of the raising up, or the building up, of the second generation. What the first generation experienced was not experienced in vain, for it was passed on to the second generation. What the older ones experienced actually was not effective for them, but it was very effective in building up the younger ones. Therefore, God was able to prepare from the second generation more than six hundred thousand men with a rich inheritance and strong background who were qualified to be formed into an army to fight with Him and for Him.

The principle is the same with us in the Lord's recovery today. The recovery has been in the United States for twenty-seven years and has passed through many things. Do you think that all these things have been in vain? They certainly have not been in vain. These things are being passed on to the younger ones in the Lord's recovery and will be very effective in building them up and preparing them to fight with God and for God. The younger ones in the Lord's recovery have a rich inheritance. Because this inheritance is being passed on to the younger ones and even being constituted into them, I have the full assurance that when a further testing comes, there will be a very positive result.

In the Old Testament, what the second generation received from the first generation made the younger ones ready to take possession of the good land. (Life-study of Numbers, pp. 368-369)

Further Reading: Life-study of Numbers, msg. 52

第十二周　周六

晨兴喂养

徒一 14 “这些人同着几个妇人，和耶稣的母亲马利亚，并耶稣的兄弟，都同心合意，坚定持续地祷告。”

弗四 3～4 “以和平的联索，竭力保守那灵的一：一个身体和一位灵…。”

罗十五 6 “使你们同心合意，用同一的口，荣耀我们主耶稣基督的神与父。”

主对祂的身体所渴望的乃是一。…当召会出现时，就有需要实行这个一。实行真正的一乃是同心合意。…〔这〕不只是我们聚在一起的事。…我们的一乃是基督生机身体的一，…〔就是〕三一神与蒙救赎并被变化之人的调和；因为身体是这样的调和，这身体本身就是一。三一神的三者—父、子、灵—乃是这一的三个神圣因素，而这三个神圣因素与一个人性因素相调和，终极成为身体。

我们所有的一乃是完成的一，就是那灵的一。〔弗四 3～4。〕我们都有那灵在我们的“银行账户”里，就是在我们的灵里。（罗八 9，16。）…但我们可能没有开“一的支票”，因为我们可能没有留在灵里，反而留在我们的心思里。当一位弟兄祷告时，我们可能在心思里分辨这位弟兄的祷告是真的，还是在其中有隐藏的企图。因此，我们对他的祷告可能不说“阿们”。在这种情形里，就没有一的实行。同心合意事实上乃是使用一，也就是使用我们所承受的。（长老训练第十册，三五至三六、五六页。）

信息选读

WEEK 12 — DAY 6

Morning Nourishment

Acts 1:14 These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.

Eph. 4:3-4 Being diligent to keep the oneness of the Spirit in the uniting bond of peace: One Body and one Spirit...

Rom. 15:6 That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

What the Lord desire[s] in His Body is oneness….When the church came into being, there was the need of the practice of this oneness. The practice of the genuine oneness is the one accord,…not merely a matter of our meeting together….Our oneness is the oneness of the organic Body of Christ, … [which] is a mingling of the Triune God with His redeemed and transformed people. Because it is such a mingling, the Body itself is the oneness. The three of the Triune God—the Father, the Son, and the Spirit—are three divine factors of this oneness, and these three divine factors are mingled with one human factor, consummating in the Body.

The oneness that we have is the accomplished oneness, the oneness of the Spirit [Eph. 4:3-4]. We all have the Spirit in our “bank account,” that is, in our spirit (Rom. 8:9,16), …but we may not write “checks of oneness” because we may not remain in the spirit. Instead, we may remain in our mind. When a certain brother prays, we may be in our mind discerning whether that brother’s prayer is genuine or whether there is hidden intention in his prayer. Thus, we may not say Amen to his prayer. In such a situation there is no practice of oneness. The one accord actually is the using of the oneness, which is the using of our possession. (CWWL, 1989, vol. 4, “Elders’ Training, Book 10,” pp. 359-360, 373-374)

Today’s Reading

〔在〕行传一章，有一百二十个人同心合意，坚定持续地祷告。（14～15上。）他们众人同有一个心思，要得着从上头来的能力，为他们所爱、所跟随那钉死、复活、并升天的主作见证。

林前一章十节说，我们要说一样的话。也要在一样的心思和一样的意见里，彼此和谐。我们如何能说一样的话，有一样的心思和意见？整卷哥林多前书给我们看见，这一样的话就是基督，这一样的心思和意见也是基督。我们在生活中，以基督作我们的中心和一切，我们所说的、所想的、所领会的就都是基督；这就是同心合意，就是合一的实行。

再者，腓立比二章二节也说，“要思念相同的事，有相同的爱，魂里联结，思念同一件事。”什么是思念相同的事？什么又是思念同一件事？我们把整卷腓立比书都读过，尤其是第三章，就知道那是指对基督主观的认识和经历说的。

合一的实行牵涉到我们的心思，我们的爱，也牵涉到我们所说的话。…若是要思想，考虑一下，这是不是基督，然后再说，就没有难处了。若是爱圣徒，问问自己，这样的爱有没有等次、高低或厚薄，以受主调整。说话也是这样，是基督才说，不是基督就不要说。我里面有很重的负担，我们都愿意这里的召会蒙恩、得福，但不要忘了诗篇一百三十三篇，神所命定那永远生命的福，乃是在弟兄和睦同居上。…我们要蒙神祝福，就一定要实行合一，而实行合一的路就是同心合意。（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，一二至一六页。）

参读：关于活力排之急切需要的交通，第七、九至十、十二篇；圣经中管制并支配我们的异象，第二篇；申命记生命读经，第十九篇；腓立比书生命读经，第二、八篇；罗马书生命读经，第二十九篇。

By the time of Acts 1, there were one hundred twenty people praying steadfastly in one accord (vv. 14-15a). All of them had one mind, which was to receive power from on high and to testify of the crucified, resurrected, and ascended Lord, whom they loved and followed.

First Corinthians 1:10 says that we have to speak the same thing and to be attuned in the same mind and in the same opinion. How can we speak the same thing and have the same mind and the same opinion? The whole book of 1 Corinthians shows us that this same speaking is Christ, and the same mind and same opinion are also Christ. In our daily life, if we take Christ as our center and everything, what we speak, think, and understand will all be Christ. This is the one accord, which is the practice of oneness.

Furthermore, Philippians 2:2 says, “Think the same thing, having the same love, joined in soul, thinking the one thing.” What is it to think the same thing? And what is it to think the one thing? After reading through the whole book of Philippians, and especially after reading through chapter 3, we can see that this refers to the subjective knowledge and experience of Christ.

The practice of oneness touches our mind, our love, and our speaking…. If we would first consider and think a little before we speak and would ask if it is Christ or not, there would be no problem. If we love the saints, we should ask ourselves if our love has different classes, degrees, or depths, and we should be adjusted by the Lord accordingly. The same is true with our speaking. We should speak only if our speaking is Christ; otherwise, we should not speak. I have a heavy burden within me. We all want the church here to receive grace and blessing. But do not forget Psalm 133. The commanded blessing of the Lord, which is life forever, is upon the brethren dwelling together in oneness….In order for us to receive God’s blessing, we must practice the oneness, and the way to practice the oneness is by the one accord. (CWWL, 1990, vol. 2, “The Oneness and the One Accord according to the Lord’s Aspiration and the Body Life and Service according to His Pleasure,” pp. 73-76)

Further Reading: Fellowship concerning the Urgent Need of the Vital Groups, chs. 7, 9-10,12; The Governing and Controlling Vision in the Bible, ch. 2; Life-study of Deuteronomy, msg. 19; Life-study of Philippians, msgs. 2, 8; Life-study of Romans, msg. 29

第十二周诗歌

補917

看哪！主必快來！

（英893）

E 大調　　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 今日爭戰兇 猛， 撒 但尚未退 敗； 戰 場傳來呼

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 |
喊之 聲,比 前更加澎 湃； 陰 府背叛喧 囂， 雖

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 — — — ‖
仍強悍不 衰； 請 聽夜半主 發呼聲:“看哪,我必快 來!”

二 雖有更苦試煉， 爭戰不斷接連；
黑暗權勢如同軍隊， 集聚進逼無間；
正當儆醒等候， 正逢艱苦試驗；
卻聞歌聲喜樂、甘甜: “我主已快顯現!”

三 當在末後年日， 持守見證不移；
撒但無所不用其極， 我們仍需站立；
應當重新得力， 纔能勝過仇敵；
直到見主,何等歡喜， 歎息全都止息。

四 誰願奮力進前， 靠主能力遮蓋?
誰願堅定爲主爭戰， 直到那日奏凱?
得勝歡呼號聲， 至終必定傳開；
何等喜樂,已先聽見: “看哪,我必快來!”

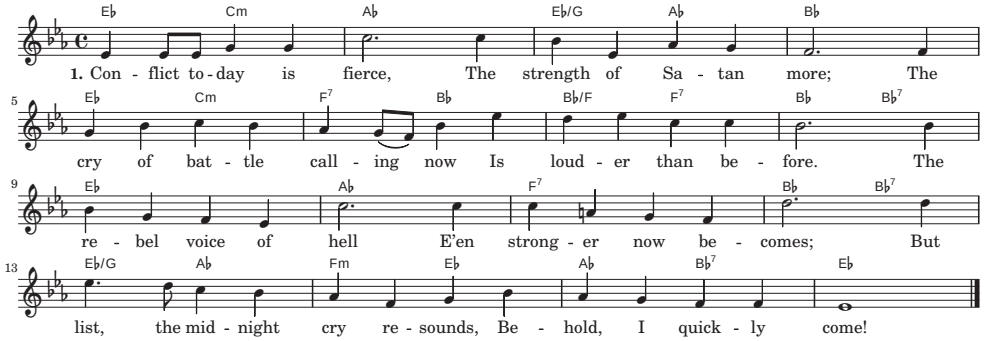
五 誰願走上窄路， 將神旨意揀選?
歷經風暴,通過考驗， 絕不退後、心變?
誰願忠勇進前， 忍受痛苦、兇險?
眾得勝者彷彿看見: “我主已快顯現!”

六 應當加緊腳步， 儘管黑暗四佈；
期待那日被提之福， 榮耀輝煌奪目；
終將撒但征服， 迎接再臨基督；
得勝者阿,揚聲歡呼: “看哪!耶穌,我主!”

WEEK 12 — HYMN

Conflict today is fierce

Spiritual Warfare — By the Lord's Coming 893



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!

第十二周申言

申言稿：

Composition for prophecy with main point and sub-points: